

A Dictionary and Thesaurus of Tocharian A

Vol 1: Letters a-j

By Gerd Carling

In collaboration with Georges-Jean Pinault and Werner Winter

Manuscript

©The authors and Otto Harrassowitz, Wiesbaden

Acknowledgements

First, I would like to thank my collaborators, Prof. Werner Winter and Prof. Georges-Jean Pinault, for a good co-operation. I would also thank Prof. Jan-Olof Svantesson, Lund University, for hosting and supporting the project, Prof. Folke Josephson and Dr. Judith Josephson, Gothenburg University, for proof-reading and commenting the manuscript, and the seminars of the Department of linguistics, Lund University, and The Swedish Collegium for Advanced Study, Uppsala, for valuable remarks. I would like to thank my husband Tomas and my family for practical assistance. Finally, I would like to dedicate the book to my grandfather, Dr. Per Erlanson, who took much interest in the work but who passed away before it came to publication.

Lund 2008-06-05

Gerd Carling

Funding

This project has been worked out within a three-year fellowship for Gerd Carling from the Bank of Sweden Tercentenary Foundation (RJ) and a one-year fellowship from the Swedish Collegium for Advanced Study (SCAS), Uppsala. Funds for technical assistance, equipment, and travelling have been granted by the Craafoord Foundation (Lund), Elisabeth Rausing Foundation (Lund), Fil.Dr. Uno Otterstedt Foundation (Lund), New Society of Letters (Lund), Unité Mixte de Recherche 7528 (Centre National de la Recherche Scientifique/Université de Paris III/ École Pratique des Hautes Études) Mondes iranien et indien (Paris), and The Swedish Collegium for Advanced Study (Uppsala).

Grant for the publication

The publication of this volume has benefited from an award by the Fondation Colette Caillat de l'Institut de France in the year 2008, and funding from the Bank of Sweden Tercentenary Foundation.

Introduction to Volume 1. Letters a-j

1. The project – a short history

The idea of producing a dictionary and thesaurus of Tocharian A, based on a revised and extended version of Pavel Poucha's *Thesaurus Linguae Tocharicae Dialecti A* (1955) and the wordlist of Wolfgang Krause and Werner Thomas, in the *Tocharisches Elementarbuch II* (1964), and extended by the Yanqi manuscripts, came up in 2000, first as a proposal by Prof. Dr. Werner Winter to Dr. Gerd Carling and Prof. Georges-Jean Pinault. As Tocharian philologists, we immediately agreed upon the importance and need for this project to be realised as soon as possible.

In its first phase, the project aimed at covering the basic work to clear the ground for making a dictionary of this kind. First, a careful review of the thesaurus of Poucha had to be made by inserting corrections and additions found in later publications, in particular reviews, and by inserting corrections for errors detected by the current authors. Second, it was necessary to collect bibliographical references to the texts systematically and to digitize the Tocharian A text corpus in transcribed form, including restorations and corrections. This work resulted in a preliminary version of the complete dictionary, focusing on problematic entries in earlier dictionaries, and a text/ reference database. Thereupon, a more elaborated and complete version of the dictionary was prepared, including systematic references to Tocharian B and Uighur/Sanskrit equivalents, indication of phraseologic usage, and complete references to forms and occurrences.

2. Source material

The dictionary is intended to include the complete material of Tocharian A (for the unpublished material see below) as attested from manuscripts discovered in sites of the Eastern area of the Tarim Basin: Yanqi, Shorchuq, Khocho (Gaochang), Yar-khoto, Toyuq, Murtuq, Sängim, and Bözäqliq. Most of the manuscripts are assembled in three different collections: 1) Turfan Collection, Berlin, 2) Collection of the Xinjiang Museum, Urumchi, and 3) Collection Pelliot, Paris. In addition, a few fragments are kept in the St. Petersburg Collection and the London Collection.

The largest collection is preserved in the Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, as part of the Turfan Collection of the Berlin-Brandenburgische Akademie der Wissenschaften. 467 of these manuscripts were published in transliteration by Emil Sieg and Wilhelm Siegling in *Tocharische Sprachreste* (1921). Passages from fragments not included in this publication were quoted elsewhere, especially in the *Tocharische Grammatik* (1931)

published by Emil Sieg and Wilhelm Siegling, with the collaboration of Wilhelm Schulze. Many documents of the Turfan Collection were destroyed during World War II or have been lost otherwise, but the remains, including older photos of the manuscripts (published in the volume of plates of the *Tocharische Sprachreste*), have been digitized and are now partly available under the acronym THT (see below the abbreviations of manuscripts) as part of the project TITUS:Tocharica, directed by Jost Gippert, Frankfurt a. M. University. The texts published by Sieg and Siegling (1921) are included completely in the present Thesaurus. In the mass of unpublished manuscripts, those in Toch. A (around 620) have been identified and transcribed by Georges-Jean Pinault in 2004-2005: most of them are very fragmentary, but it has proved possible to find in this material words that had been quoted by Sieg and Siegling in comments to their edition (1921) and in their grammar (1931). The present Thesaurus does not intend to cover the totality of this material, which is still waiting for scientific publication : only safely identified items and interesting passages have been included. Finally, there are Tocharian (A and B) interlinear glosses in Sanskrit manuscripts of the Berlin collection (published under the acronym SHT). Thanks to the compilation of these data by Melanie Malzahn (2007), published in the extremely useful book *Instrumenta Tocharica*, it has been possible to insert in the Thesaurus the Toch. A items attested as glosses. The readings of those glosses are due mainly to K.T. Schmidt and partly to Melanie Malzahn.

Complete translations for a number of the texts included in this material were published by, among others, Emil Sieg, Werner Thomas, K.T. Schmidt, and Georges-Jean Pinault (see *Source literature*). However, for most of the texts, no complete text editions, including translation and commentary, are available.

A smaller set of texts was unexpectedly discovered in the Yanqi district in 1974. This collection, consisting of 44 [43] fragments of leaves from one text, a Tocharian A version of the Maitreyasamiti-Nāṭaka, is stored in the Xinjiang Museum, Urumchi. The material was first published in parts by Ji Xianlin and commented on by, among others, Werner Thomas, Georges-Jean Pinault, and K.T. Schmidt, and later published in complete form, including translation, commentary and photos of the manuscripts, by Ji Xianlin, Werner Winter and Georges-Jean Pinault in *Fragments of the Tocharian A Maitreyasamiti-Nāṭaka* (1998).

In the Pelliot Collection of the Bibliothèque Nationale de France, Paris, there is only one Tocharian A manuscript, consisting of six leaves, of which three can still be read without any technological implement : Pelliot Koutchéen N[ouvelle] S[érie] 1-3. This material has been included completely in the Thesaurus. So has the text MG1 from the Musée Guimet, which probably also belongs to the findings of the Pelliot Mission in Central Asia, but which was not included in the collection of the Bibliothèque Nationale de France.

Still, there are other Tocharian A fragments in various collections, which have been neither identified nor published. Consequently, the corpus covered by this dictionary should not be considered as complete. However, in principle we include all the material that has been effectively published or is otherwise available to the authors of the dictionary. The intention of the dictionary is to reflect the present state of knowledge of Tocharian A lexicography. We do intend to include all new available material in the forthcoming volumes.

Accompanying this text material is a rich literature dealing with all kind of issues, phonological, morphological, syntactic, lexical or philological. Restorations, corrections, translations, commentaries or discussions on individual problems of a particular text, might be found anywhere within this literature. Therefore, the compilation of the present database in which bibliographical references to individual texts are systematically collected, has been of great importance for the project.

Parallel texts in non-Tocharian languages, particularly in Sanskrit and Uighur, but also in Chinese, Tibetan, Khotanese, etc., are of great help in understanding and translating complicated texts and passages properly. In recent years, a number of texts that are either directly translated from or into Tocharian or have a content equivalent to the Tocharian texts, have been published. The knowledge gained from comparison with these parallel texts has been an important source in the re-interpretation of lexemes, passages and texts in the dictionary. For this reason, parallels as for lexemes, constructions, or passages, have been introduced in the entries, beside the Tocharian B equivalents.

3. Notes on general policy

The dictionary will include as much important information on Tocharian A as feasible – without being too extensive and spacious. Even if the work is based on already existing dictionaries, such as Pavel Poucha's *Thesaurus Linguae Tocharicae Dialecti A* and Wolfgang Krause and Werner Thomas' *Tocharisches Elementarbuch II*, each lemma has been expanded by important information that has been gained through later research, in particular from recent decades. It should be mentioned that, in all problematic cases, the readings of the texts have been controlled through inspection of the manuscripts, in original form or in photo, when available.

The lemma presents first the lexeme (in bold/italics) in its *basic form*, i.e., nominative singular for nouns, nominative singular masculine for pronouns, adjectives and numerals, and the stem for verbs. Thereupon, word-class is indicated (within round brackets) by one or more of a number of fixed abbreviations (cf. *Grammatical Abbreviations*), and a translation is given within single quotation marks (‘’). For the nouns, the gender is stated if it can be

ascertained from the occurrences or from the morphological class. If the lexeme, in the form that it is referred to, has more than one usage or translation, the different usages/translations are represented by different numbers, 1), 2), 3) etc., which then recur in the **F(orms)** and **T(hesaurus)** sections (see below). Directly after the translation, information is given about parallel forms in Sanskrit or Uighur (in round brackets), if available, and the Tocharian B equivalent [in square brackets], if available. A parallel form is quoted here only if it is attested from a parallel or bilingual text only, and not if it, for example, is a source of the Tocharian word, which would be given in the **D(erivation)** section.

After the lemma, the entry is divided by letters representing different pieces of information as follows:

L = L(iterature) concerning previous translations of the lemma.

Most references in this section are quoted in short form, using standardized abbreviations for the most common reference works. For well-known lemma, where there is no doubt about the translation, only standard works are quoted (cf. *Source literature*). This section does not contain any discussion concerning the meaning of a lexeme. When necessary it is provided under the heading **R** (see below).

P = Paradigm (of verbs)

This section occurs only for verbs and gives a complete paradigm, including also non-attested but synchronically reconstructed categories.

F = Morphological inventory of F(orms).

Under this heading, all grammatical forms, including different variants, of a lexeme are listed. A fixed order of categories (case, gender, etc.) is consistently used. Just as in the text examples, hyphen (-) is used to distinguish the following categories: members of compounds, verbs and clitic pronouns, nouns and the instrumental *-yo*, and particles that might be divided in the text, cf. for instance *äntsān-ne*.

S = S(yntax) and phraseology.

Here, common or specific phrases, formulas and constructions of a lexeme are listed. Just as in the lemma, Sanskrit and Uighur parallels, if available, are given (in round brackets).

T = T(hesaurus).

This section contains a complete list of the occurrences of an individual lexeme. The occurrences are separated by semicolon (;), and examples of an occurrence by comma (,). The same order as in **F(orms)** is used. A selected number of examples is quoted and translated. As in the lemma and in **S(yntax)**, Sanskrit and Uighur parallels, if available, are given (in round brackets) directly

after the example. Bare text numbers (247, 125, 340, etc.) refer to Tocharian A texts of the Turfan Collection as published by Sieg – Siegling (1921). Unidentified unpublished texts of the Berlin collection are mentioned as “Berlin ms.”. Identified Berlin texts not included in Sieg – Siegling (1921) are given by their THT-number (from TITUS:Tocharica). “YQ” refers to the Yanqi texts as published by Ji – Winter – Pinault (1998). The manuscript numbers (1.29 etc.) of this collection are not given, but, instead, the numbers III.3 etc., referring to the chapter of the respective manuscript of the Maitreyasamiti-Nāṭaka, are used. Elsewhere, manuscripts are reproduced as in their respective publications (cf. *Abbreviations*). Quoted texts are reproduced in transcription only, not transliteration, which means that Fremdzeichen is not marked, i.e., the difference between *nq* and *nä* is not indicated in the text. Furthermore, virāma and superscribed ^ā at the end of a word are omitted. Otherwise, all signs given in the texts are reproduced in the examples. The complete transliterations can be found in Sieg and Siegling’s original edition of 1921, on TITUS:Tocharica homepage, and in Ji, Winter and Pinault’s edition of the Yanqi manuscripts (see 2. *Source material*). The restorations, corrections, and translations have been taken from many different sources, which will not be given reference to for each individual translation. The basic sources are (authors in alphabetical order): Bernhard (1958), Carling (2000), Couvreur (1955/56 = COU, 1956, 1959 and passim), Dietz (1981), Geng – Laut – Pinault (2004a, 2004b), Hackstein (1995), Hilmarsson (1996) =HILM, Ji – Winter – Pinault (1998) = JWP, Knoll (1996), Kölver (1965), Lane (1947, 1948), Pinault (1989a, 1990, 1991a, 1997a, 1997b, 1999a, 2001a, 2002a, and passim), Schmidt (1974, 1983, 1987, 1989, 1994a, 1994b, 1999a, 2001a, 2002), Sieg (1944, 1952), Thomas (1952, 1954, 1957, 1960, 1983b, 1990, 1991 and passim), Winter (1981, 1985a, 1988, and passim, see now the index of his *Selected Writings*, 2005).

D = D(erivation) and etymology.

In this section the affiliation of the lexeme is discussed in brief. Because of the many problems connected with words of Indo-European origin or very ancient borrowings in Tocharian, these matters are not considered here. Words of Toch. B that are equivalent or related to words of Toch. A are systematically mentioned, but the reconstruction does not go beyond the Common Tocharian stage. Accordingly, the vast literature concerning Indo-European etymologies is not taken into consideration. Other dictionaries (Van Windekens 1976, Adams 1999, Hilmarsson 1996) or discussions elsewhere should be consulted on this highly complicated issue. The reason is partly that in previous literature etymological analysis often has been done too quickly, before the proper meaning of an item had been established by philological methods. Actually the number of Tocharian words for which absolutely certain Indo-European etymologies can be assumed is relatively low, and these items have been identified for a long time. By contrast, there are loanwords on each line of every Tocharian text, and

most of them are not yet correctly described. Recent and obvious borrowings, such as from Sanskrit, Middle Iranian, or Chinese, are identified, referring to relevant dictionaries, such as *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden* or the like (see *Commonly quoted dictionaries or publications*). Internal reconstruction done to trace back a form to Common Tocharian or just within Tocharian A, is mentioned here, including references to literature.

R = R(eferences) and comments to interpretation of lexemes and passages.

Bibliographic references to discussions concerning the interpretation of a lexeme, relation to other lexemes or items, translations of passages, indication of parallels in Sanskrit, Uighur or Tocharian B and so forth, are given here. For the purpose of clarity, the sections F(orms), S(yntax) and T(hesaurus) do *not* contain any bibliographical references. Therefore, this section might offer information of relevance for issues in previous sections as well, for instance problems of translation of an individual passage under T(hesaurus), or a construction under S(yntax). The policy for references has been as follows: references that primarily discuss the meaning or form of the particular item are given preference. References that simply discuss or give translations of individual passages under the T(hesaurus) section are not given, with the exception of references to passages that are crucial to the translation of the item itself. For references to translations of text passages we refer to the TAL database (cf. below). As a general policy, more recent literature (i.e., later than TEB II) is given preference.

4. Aspects of collaboration between the authors

The compilation of this dictionary is a joint work of Gerd Carling, Lund, Georges-Jean Pinault, Paris, and Werner Winter, Kiel. The work with the text/reference database TAL that has served as the main source for restorations, reconstructions, translations, and discussions has been done by Gerd Carling. The basic work with the dictionary, i.e., compilation of items, identification/translation of lexemes, identification of forms, identification/ restoration/ translation of passages has been worked out by Gerd Carling. Some parts have been worked out by Werner Winter and Georges-Jean Pinault. The material has then been discussed by all three authors, separately or together. Werner Winter and Georges-Jean Pinault have often proposed different or new translations of words, and these proposals have been introduced with a remark under the L section (WW or PIN). The translation given in the head is normally the translation on which there is almost general agreement between the collaborators. Further, Werner Winter and Georges-Jean Pinault have improved translations, identifications, and restorations. The reading of unpublished A texts from the Pelliot Collection and identification and reading of unpublished A texts in the Turfan Collection has been done by Georges-Jean Pinault. Werner Winter

has worked separately with the verbs and developed the system of organising stems, given in the lemma and in the Paradigm and Form sections. Werner Winter has also worked on identification of unpublished THT texts. Finally, the complete volume has been revised by Georges-Jean Pinault.

We are fully aware that there might be limitations and shortcomings in the present work. But we hope that the present volume will stimulate philological research on Tocharian, about a century after the decipherment of this language as belonging to the Indo-European family. Therefore, for the next volumes we would welcome additions, corrections and improvements proposed by fellow researchers.

List of symbols

*	(before a word) reconstructed item
*	(after a word) unattested but deduced form (from inflected forms or, in the case of Sanskrit, for unattested words)
(..)	restored part of the text
[..]	damaged or illegible part of the text
<..>	inserted or corrected (part of) syllable
<..>	inserted part of text from parallel manuscript
///	discontinuance of a text passage
.	unreadable or lost part of a syllable
-	unreadable or lost syllable
	daṇḍa
	double daṇḍa
\	beginning or end of line
∴	double dot
•	simple dot
...	omitted parts of text or translation
=	(in text passages) separation of words joined together in writing (sandhi)
=	(between text numbers) agreement between text passages in Tocharian A
!	restored form
?	questionable morphological identification (because of fragmentary context)
>	correction of recto/verso in relation to publication (TS etc.)
€	scribal error

Abbreviations

1. Grammatical abbreviations

N.B. In the F(orms) and T(hesaurus) sections, abbreviations begin with a capital letter.

a.	“alternans”, i.e., masculine in singular and feminine in plural
abl.	ablative
abs.	absolutive
abstr.	abstract
act.	active
adj.	adjective
adv.	adverb
all.	allative
C	consonant
caus.	causative
cl.	clitic pronoun
com.	comitative
conj.	conjunction
detr.	detransitive (derived intransitive from transitive)
ditr.	ditransitive
du.	dual
fact.	factitive
fem.	feminine
gen.	genitive
gdv.	gerundive
indecl.	indeclinable
inf.	infinitive
instr.	instrumental
inter.	interrogative
interj.	interjection
ipf.	imperfect
ipv.	imperative
itr.	intransitive
lit.	literally
loc.	locative
masc.	masculine
MP	medio-passive
Mtant.	medium tantum
n.	noun
nt.	neuter
nom.	nominative

num.	numeral (cardinal number)
obl.	oblique
opt.	optative
ord.	ordinal number
part.	particle
pass.	passive
p.c.	personal communication
perl.	perlative
pf.	perfect
pl.	plural
pp.	postposition
pprs.	present participle
pprt.	preterit participle
prep.	preposition
prev.	preverb
pron.	pronoun
prs.	present
prt.	preterit
ptc.	participle
rel.	relative
sg.	singular
sub.	subjunction
subj.	subjunctive
subst.	substantive
T	thematic vowel (CT *-'ä-/-æ-)
tr.	transitive
uni.	uninflected (adjective)
vb.	verb
V	vowel
VN	verbal noun
voc.	vocative

2. Abbreviations of languages

Av.	Avestan
Bactr.	Bactrian
Buddh.Sogd.	Buddhist Sogdian
Chin.	Chinese
CT	Common Tocharian
Khot.	Khotanese
MI	Middle Indic
MIr.	Middle Iranian
Mid.Ch.	Middle Chinese

Mod.Ch.	Modern Chinese
MPers.	Middle Persian
OCh.	Old Chinese
OPers.	Old Persian
Pa.	Pāli
Pkt.	Prākṛit
Skt.	Sanskrit
Toch.	Tocharian
Uigh.	Uighur

3. Abbreviations of manuscripts/texts

B	Tocharian B ms. from the Turfan Collection. Source Sieg – Siegling (1949, 1953)
Berlin ms.	Unpublished Tocharian A manuscripts of the Turfan Collection. Basic source TS or SSS (form not identified among the unpublished THT texts)
Divy	Divyāvādāna
IOL Toch.	Tocharian (B) ms. of the British collections. Images available on The International Dunhuang Project website, http://idp.bl.uk .
JM	Jātakamāla by Ārya Śūra
KoAv	Koṭikarṇa-Avadāna
LV	Lalitavistara
MaitrHami	Old Uighur Maitreyasamiti-Nāṭaka manuscripts from Hami
MaitrSāngim	Old Uighur Maitreyasamiti-Nāṭaka manuscripts from Sāngim
MG1	Manuscript of the Musée Guimet. Source Pinault (2007a)
MPS	Mahāparinirvāṇa-Sūtra
MSN	Maitreyasamiti-Nāṭaka
Mvu	Mahāvastu-Avadāna
Mvy	Mahāvvyutpatti
Na	Nandacarita
NP	Naiḥsargika-pātayantika-dharma of the PrMoSu
Pāt	Pātayantika-dharma of the PrMoSu
PK.AS.	Tocharian ms. from the Pelliot Collection (Ancienne Série)
PK.NS.	Tocharian ms. From the Pelliot Collection (Nouvelle Série)
PrMoSu	Prātimokṣasūtra
Sau	Saundarananda by Aśvaghoṣa
SN	Saṃyutta-Nikāya
Sn	Suttanipāta.
THT	Tocharische Handschriften aus den Turfanfunden. Unpublished Tocharian (A) manuscript from the Turfan collection (texts published in <i>Tocharische Sprachreste</i> are quoted only by a number). Source TITUS/ Tocharica

Udv	Udānavarga
Vin	Vinaya
VAV	Varṇārhavarṇastotra by Māṭṛceṭa
YQ	Yanqi manuscripts of the Collection of the Museum of Urumchi, published by Ji – Winter – Pinault (1998)

4. Other abbreviations

int.add.	interlinear addition
fgm.	fragmentary passage(s)
gl.	interlinear gloss in Sanskrit manuscript
id.	phrase or formula identical with the previous passage
intr.	introduction part (of text)
LN	name of locality
N	name (of animal, plant or alike)
PN	proper name
Rev.	review

Literature

1. Commonly quoted dictionaries or publications

- ADAMS Adams, Douglas Q. 1999. *A Dictionary of Tocharian B*. Amsterdam – Atlanta: Rodopi (Leiden Studies in Indo-European 10).
- ATG von Gabain, Annemarie 1974. *Alttürkische Grammatik*. Wiesbaden: Harrassowitz.
- BHSD Edgerton, Franklin 1953. *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Volume II: *Dictionary*. New Haven (Conn.): Yale University Press.
- CDIAL Turner, Ralph L. 1966. *A Comparative Dictionary of the Indo-Aryan Languages*. Volume I: *Text*. London: Oxford University Press.
- BAILEY Bailey, Sir Harold W. 1979. *Dictionary of Khotan Saka*. Cambridge: Cambridge University Press.
- CLAUSON Clauson, Sir Gerard 1972. *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*. Oxford: Clarendon Press.
- COU Couvreur, Walter 1955/56. Bemerkungen zu Pavel Pouchas Thesaurus linguae Tocharicae dialecti A. *La Nouvelle Clio* 7/8, 67-98.
- CPD *A Critical Pāli Dictionary*. 1924-. Begun by Vilhelm Trenckner. Revised, continued and edited by Dines Andersen, Helmer Smith, and Hans Hendriksen (Vol. I, 1924-1948). Edited by an international body of Pāli scholars (Vol. II, 1960-1990). Edited by Oskar v. Hinüber and Ole Holten Pind (Vol. III:1-8, 1992-2008). Copenhagen: Royal Danish Academy of Sciences and Letters.
- DP I Cone, Margaret 2001. *A Dictionary of Pāli*. Part I (a-kh). Oxford: Pali Text Society.
- EWAia Mayrhofer, Manfred 1992-2001. *Etymologisches Wörterbuch des Altindoarischen*. 3 Bände. Heidelberg: Universitätsverlag Carl Winter.
- GSR Karlgren, Bernhard 1964. *Grammatica Serica Recensa*. Göteborg: Elanders Boktryckeri AB.
- HILM Hilmarsson, Jörundur† 1996. *Materials for a Tocharian Historical and Etymological Dictionary*. Tocharian and Indo-European Studies, Supplementary Series 5. Reykjavík: Málvísindastofnun Háskóla Íslands.
- IEW Pokorny, Julius 1959. *Indogermanisches etymologisches Wörterbuch*. Bern – München: Francke Verlag.

- IT Malzahn, Melanie (ed.) 2007. *Instrumenta Tocharica*. Heidelberg: Universitätsverlag Winter.
- JWP Ji Xianlin – Werner Winter – Georges-Jean Pinault 1998. *Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China*. Berlin – New York: Mouton de Gruyter.
- LIV *Lexikon der indogermanischen Verben. Die Wurzeln und ihre Primärstammbildungen*. Unter Leitung von Helmut Rix und der Mitarbeit vieler anderer bearbeitet von Martin Kümmel, Thomas Zehnder, Reiner Lipp, Brigitte Schirmer. Zweite, erweiterte und verbesserte Auflage, bearbeitet von Martin Kümmel und Helmut Rix 2001. Wiesbaden: Reichert Verlag.
- MW Monier-Williams, Monier 1995=1899. *A Sanskrit – English Dictionary*. Oxford: Clarendon Press. Reprint Delhi: Motilal Banarsidass Publishers.
- PED T.W. Rhys Davids – William Stede 1921-1925. *The Pāli Text Society's Pāli-English Dictionary*. London: Luzac.
- PIN Georges-Jean Pinault, personal comment.
- POU Poucha, Pavel 1955. *Thesaurus Linguae Tocharicae Dialecti A*. Praha: Státní Pedagogické Nakladatelství (Monografie Archivu Orientálního, Vol. XV).
- PW Böhtlingk, Otto – Rudolf v. Roth 1855-1875. *Sanskrit-Wörterbuch*. 7 Teile. St. Petersburg: Kaiserliche Akademie der Wissenschaften.
- SHT *Sanskrihandschriften aus den Turfanfunden*. Herausgegeben von Ernst Waldschmidt et al. 1965-. Wiesbaden (later Stuttgart): Franz Steiner Verlag (Verzeichnis der Orientalischen Handschriften in Deutschland, im Auftrage der Akademie der Wissenschaften in Göttingen). 9 volumes published so far: 1965, 1968, 1971, 1980, 1985, 1989, 1995, 2000, 2004.
- SWTF *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*. Begonnen von Ernst Waldschmidt. Im Auftrag der Akademie der Wissenschaften in Göttingen hrsg. von Heinz Bechert, bearbeitet von Georg von Simson et al. 1973-. Göttingen: Vandenhoeck & Ruprecht. Published by fascicles, 2 complete volumes (*Vokale* and *k-n*) so far.
- SSS Sieg, Emil – Wilhelm Siegling – Wilhelm Schulze 1931. *Tocharische Grammatik*. Göttingen: Vandenhoeck & Ruprecht.
- TEB I Krause, Wolfgang – Werner Thomas 1960. *Tocharisches Elementarbuch*. Band I: *Grammatik*. Heidelberg: Carl Winter Verlag.
- TEB II Thomas, Werner – Wolfgang Krause 1964. *Tocharisches Elementarbuch*. Band II: *Texte und Glossar*. Heidelberg: Carl Winter Verlag.

-
- VW Van Windekens, Albert Joris 1976. *Le tokharien confronté avec les autres langues indo-européennes*. Vol. I: *La phonétique et le vocabulaire*. Louvain: Centre International de Dialectologie Générale.
- TS Sieg, Emil – Wilhelm Siegling 1921. *Tocharische Sprachreste. Sprache A*. I. Band: *Die Texte*. Berlin – Leipzig: Walter de Gruyter.
- WW Werner Winter, personal comment.

2. References and source literature for grammatical identifications, restorations, corrections, translations, and derivations

Adams, Douglas Q.

- 2000 Some Observations of Peoples, Places, and Languages in the Tarim Basin in the First Millenium A.D. *Tocharian and Indo-European Studies* 9, 1-28.
- 2003 ‘Give to drink’ in Tocharian B and the reflexes of the PIE causative. *Tocharian and Indo-European Studies* 10, 1-9.

Bailey, Harold W.

- 1967 *Indo-Scythian Studies being Khotanese Texts*. Vol. VI: *Prolexis to the Book of Zambasta*. Cambridge: Cambridge University Press.

Bernhard, Franz

- 1958 *Die Nominalkomposition im Tocharischen*. Diss., Göttingen.

Carling, Gerd

- 2000 *Die Funktionen der lokalen Kasus im Tocharischen*. Berlin – New York: Mouton de Gruyter.
- 2003 Fragments bilingues du Yogaśataka. Révision commentée de l'édition de Jean Filliozat. *Tocharian and Indo-European Studies* 10, 37-68.
- 2004 Tocharian B *erkatse* [A **arkäts*] and related phenomena. In: Adam Hyllested, Anders Richardt Jørgensen, Jenny Helena Larsson and Thomas Olander (eds.), *Per Aspera ad Asteriscos. Studia Indogermanica in honorem Jens Elmegård Rasmussen sexagenarii Idibus Martiis anno MMIV*. Innsbruck: Innsbrucker Beiträge zur Sprachwissenschaft, 95-101.
- 2005 Proto-Tocharian, Common Tocharian, and Tocharian – on the value of linguistic connections in a reconstructed language. [Appendix to: Mair, Victor, *Genes, Geography, and Glottochronology: The Tarim Basin during Late Prehistory and History*.]

In: Karlene Jones-Bley et al. (eds.), *Proceedings of the Sixteenth Annual UCLA Indo-European Conference*. Los Angeles November 5-6, 2004. Washington DC: Institute for the Study of Man (Journal of Indo-European Studies Monograph Series, No. 50), 47-71.

Couvreur, Walter

- 1946 Le caractère sarvāstivādin-vaibhāṣika des fragments tochariens A d'après les marques et épithètes du Bouddha. *Le Muséon* 59, 577-610.
- 1947 Rev. G.S. Lane: *The Tocharian Puṇyavantajātaka: Text and Translation* [Reprinted from Journal of the American Oriental Society, Vol. 67, Number 1, Jan.-March, 1947, 33-53]. *Bibliotheca Orientalis* 4, 124-127.
- 1948 Overzicht van de Tochaarse Letterkunde. In: *Jaarbericht van het Vooraziatisch-Egyptisch Genootschap. Ex Oriente Lux*, N° 10. (1945-1948), 561-571.
- 1949 Rev. G.S.Lane: *Vocabulary to the Tocharian Puṇyavantajātaka*. Supplement to the Journal of the American Oriental Society, Number 8, July-Sept. 1948. *Bibliotheca Orientalis* 6, 32.
- 1954 Rev. Emil Sieg†: *Übersetzungen aus dem Tocharischen*. II. Aus dem Nachlass hrsg. von Werner Thomas. Berlin: Akademie-Verlag 1952. *Orientalistische Literaturzeitung* 49, 259-261.
- 1954 Rev. Wolfgang Krause, *Westtocharische Grammatik*. Bd. I: *Das Verbum*. C. Winter Universitätsverlag, Heidelberg 1952. *Göttingische Gelehrte Anzeigen* 208, 79-92.
- 1955/56 Bemerkungen zu Pavel Pouchas *Thesaurus linguae tocharicae dialecti A*. *La Nouvelle Clio* 7/8, 67-98.
- 1956 Rev. Pavel Poucha: *Institutiones linguae tocharicae*. Pars I. *Thesaurus linguae tocharicae dialecti A*. Státní Pedagogické Nakladatelství, Praha, 1955. *Central Asiatic Journal* 2, 79-80.
- 1959 Rev. Pavel Poucha: *Institutiones linguae tocharicae*. Pars I. *Thesaurus linguae tocharicae dialecti A*. Státní Pedagogické Nakladatelství, Praha, 1955. *Bibliotheca Orientalis* 16, 251-253.
- 1960 Rev. Pavel Poucha *Institutiones linguae tocharicae*. Pars II. *Chrestomathia tocharica*. Státní Pedagogické Nakladatelství, Praha, 1955. *Bibliotheca Orientalis* 17, 87-88.
- 1967 Sanskrit-Tochaarse en Sanskrit-Koetsjische trefwoordenlijsten van de Dīrghāgama (Dīghanikāya). *Orientalia Gandensia* 4, 151-165.

Dietz, Rudolf

- 1981 *Der Gebrauch der Partizipia Präsens im Tocharischen*. Eine syntaktische Untersuchung. Diss., Frankfurt am Main.

Filliozat, Jean

- 1948 *Fragments de textes koutchéens de médecine et de magie*. Texte, parallèles sanskrits et tibétains, traduction et glossaire. Paris: Adrien-Maisonneuve.

Geng Shimin – Jens Peter Laut – Georges-Jean Pinault

- 2004a Neue Ergebnisse der Maitrisimit-Forschung (I). *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 154, 347-369.
- 2004b Neue Ergebnisse der Maitrisimit-Forschung (II): Struktur und Inhalt des 26. Kapitels. In: *Studies on the Inner Asian Languages XIX*. Osaka: The Society of Central Asian Studies, 29-94.

Habisreitinger, Jürgen

- 1997 Ein osttocharischer Göttername. *Münchener Studien zur Sprachwissenschaft* 57, 13-18.

Hackstein, Olav

- 1993 Osttocharische Reflexe grundsprachlicher Präsensbildungen von idg. **ǵneh*₃- ‘erkennen’. In: Gerhard Meiser (ed.), *Indogermanica et Italica. Festschrift für Helmut Rix zum 65. Geburtstag*. Innsbruck: Innsbrucker Beiträge zur Sprachwissenschaft, 148-158.
- 1995 *Untersuchungen zu den sigmatischen Präsensstambildungen des Tocharischen*. Göttingen: Vandenhoeck & Ruprecht.
- 2003a Zur Entwicklung von Modalität in Verbaladjektiven. In: Eva Tichy Dagmar S. Wodtke, Britta Irslinger (eds.), *Indogermanisches Nomen*. Akten der Arbeitstagung der Indogermanischen Gesellschaft. Freiburg, 19. bis 22. September 2001. Bremen: Hempel Verlag, 51-66.
- 2003b Reflexivpronomina, Präverbien und Lokalpartikel in indogermanischen Sprachen. *Tocharian and Indo-European Studies* 10, 69-95.

Hilmarsson, Jörundur

- 1986a The etymology of Toch. A *kur*-, B *kur-/kwr*- ‘to grow old, decrepit’ and their derivatives A *oñkrac* (indecl.), B *oñkrocce* (obl. sg.m.) ‘immortal, eternal’. *Münchener Studien zur Sprachwissenschaft* 47, 87-98.
- 1986b East Tocharian *klop* ‘misfortune, suffering, pain’. In: Eivind Kahrs (ed.), *Layānamitrārāgaṇam. Essays in Honour of Nils Simonsson*. Instituttet for sammenlignende kulturforskning. Series B: Skrifter LXX. Oslo, 105-114.

-
- 1989 *The dual forms of nouns and pronouns in Tocharian.* Tocharian and Indo-European Studies, Supplementary Series 1. Reykjavík: Málvísindastofnun Háskóla Íslands.
- 1991 *The nasal prefixes in Tocharian.* Tocharian and Indo-European Studies, Supplementary Series 3. Reykjavík: Málvísindastofnun Háskóla Íslands.
- Hinüber, Oskar von
2001 *Das ältere Mittelindisch im Überblick.* 2., erweiterte Auflage. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Isebaert, Lambert
1980 *De Indo-Iraanse Bestanddelen in de Tochaarse Woordenschat.* Diss., Leuven.
- Ji Xianlin (see also Dschi Hiän-lin)
1983 Translations from the Tocharian A (Agnean) Maitreyasamitināṭaka. Four pages (1.3 1/2, 1.3 1/1, 1.9 1/1 1.9 1/2) of the Xinjiang-Museum version. In: *Dunhuang Tulufan Wenxian Yanjiu Lunji*, Vol. 2. Beijing: Peking University Press, 43-70.
- Ji Xianlin – Werner Winter – Georges-Jean Pinault
1998 *Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China.* Transliterated, translated and annotated. Berlin – New York: Mouton de Gruyter (Trends in Linguistics. Studies and Monographs 113).
- Knoll, Gabriele
1996 *Die Verwendungsweisen der Adjektive im Tocharischen.* Diss., Frankfurt am Main.
- Kölver, Bernhard
1965 *Der Gebrauch der sekundären Kasus im Tocharischen.* Diss., Frankfurt am Main.
- Krause, Wolfgang
1952 *Westtocharische Grammatik.* Bd. I: *Das Verbum.* Heidelberg: Carl Winter.
1971 *Tocharisch.* Handbuch der Orientalistik, 1. Abt., Bd. IV: 3. Leiden/Köln: E. J. Brill.

Lane, George S.

1947 The Tocharian Puṇyavantajātaka: Text and translation. *Journal of the American Oriental Society* 67, 33-53.

1948 *Vocabulary to the Tocharian Puṇyavantajātaka*. Supplement to the *Journal of the American Oriental Society*, Number 8, July-Sept. 1948. New Haven (Conn.): American Oriental Society.

Lubotsky, Alexander – Sergei Starostin

2003 Turkic and Chinese loanwords in Tocharian. In: Brigitte Bauer – Georges-Jean Pinault (eds.); *Language in Time and Space. A Festschrift for Werner Winter on the Occasion of his 80th Birthday*. Berlin – New York: Mouton de Gruyter, 257-269.

Malzahn, Melanie

2005 Westtocharische Substantive auf *-au* und einige Fortsetzer von idg. *men*-Stämmen im Tocharischen. In: Günter Schweiger (ed.), *Indogermanica. Festschrift Gert Klingenschmitt*. Tübingen: Schweiger VWT-Verlag, 389-407.

2007 A preliminary survey of the Tocharian glosses in the Berlin Turfan Collection. In: Melanie Malzahn (ed.), *Instrumenta Tocharica*. Heidelberg: Universitätsverlag Winter, 301-319.

Moerloose, Eddy

1979 The way of vision (*darśanamārga*) and the Tocharian and Old Turkish versions of the Maitreyasamitināṭaka. *Central Asiatic Journal* 23, 240-249.

Müller, F.W.K. – Emil Sieg

1916 Maitrisimit und „Tocharisch“. *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften* 1916:1, 395-417.

Pedersen, Holger

1941 *Tocharisch vom Gesichtspunkt der indoeuropäischen Sprachvergleichung*. København: Munksgaard. Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser. XXVIII, 1.

Pinault, Georges-Jean

1988 Révision des fragments en tokharien B de la légende de Mahāprabhāsa. In : Peter Kosta (ed.), *Studia Indogermanica et Slavica. Festgabe für Werner Thomas*. München: Verlag Otto Sagner (Specimina Philologiae Slavicae, Supplementband 26), 175-210.

- 1989a Introduction au tokharien. In: *LALIES*. Actes des sessions de linguistique et de littérature, 7. Paris: Presses de l'École Normale Supérieure.
- 1989b Une version koutchéenne de l'Aggañña-sutta. *Tocharian and Indo-European Studies* 3, 149-220.
- 1990 Notes sur les manuscrits de Maitrayasamiti. *Tocharian and Indo-European Studies* 4, 119-202.
- 1991a Note sur le sens du substantif *ke* du tokharien A, d'après une nouvelle occurrence dans le Maitreyasamiti-Nāṭaka. In: *Papers in Honour of Prof. Dr. Ji Xianlin on the Occasion of his 80th Birthday*. Beijing: Peking University Press, Vol. 1, 145-162.
- 1991b Un témoignage tokharien sur les premières nonnes bouddhistes. *Bulletin d'Études Indiennes* 9, 161-194.
- 1993 Tokharien A *mälkärtəm* et autres mots. *Tocharian and Indo-European Studies* 6, 133-188.
- 1994a Lumières tokhariennes sur l'indo-européen. In: Jens Elmegård Rasmussen (ed.), *In honorem Holger Pedersen*. Kolloquium der Indogermanischen Gesellschaft vom 26. bis 28. März 1993 in Kopenhagen. Wiesbaden: Reichert Verlag, 365-396.
- 1994b Une nouvelle inscription koutchéenne de Qumtura : Légende de scènes bouddhiques de Praṇidhi. *Bulletin d'Études Indiennes* 11-12, 1993-94, 171-220.
- 1995 The rendering of Buddhist terminology in Tocharian. *Journal of Dunhuang and Turfan Studies* 1, 1995[1996], 9-35.
- 1997a Nouvelle lecture du fragment A 270 du Maitreyasamiti-Nāṭaka. *Tocharian and Indo-European Studies* 7, 121-141.
- 1997b Translations of texts in Krause – Thomas (1964) *Tocharisches Elementarbuch* II. Handout Blockseminar "Tocharisch", Freie Universität Berlin, 22-26th of September 1997.
- 1997c Terminologie du petit bétail en tokharien. In: *Studia Etymologica Cracoviensia* 2. Kraków: Księgarnia Akademicka, 175-218.
- 1997d Remarque sur le pluriel tokh. B *akrūna*, A *ākrunt*. In: Alexander Lubotsky (ed.), *Sound Law and Analogy. Papers in honor of Robert S.P. Beekes on the occasion of his 60th Birthday*. Amsterdam – Atlanta: Rodopi, 219-233.
- 1997e Sur l'assemblage des phrases ('Satzgefüge') en tokharien. In: Emilio Crespo – José Luis García Ramón (eds.), *Berthold Delbrück y la sintaxis indoeuropea hoy*. Actas del Coloquio de la Indogermansche Gesellschaft. Madrid, 21-24 de septiembre de 1994. Madrid – Wiesbaden: Reichert Verlag, 449-500.
- 1998a Tocharian languages and pre-Buddhist culture. In: Victor Mair (ed.), *The Bronze Age and Early Iron Age Peoples of Eastern Central Asia*. Journal of Indo-European Studies Monograph Series,

-
- No. 26 (in Two Volumes). Washington - Philadelphia: University of Pennsylvania Museum Publications, 358-371.
- 1998b Analyse de latin *caesaries*. In: Bruno Bureau – Christian Nicolas (eds.), *Moussyllanea. Mélanges de linguistique et de littérature anciennes offerts à Claude Moussy*. Louvain – Paris: Éditions Peeters, 15-30.
- 1999a Restitution du Maitreyasamiti-Nāṭaka en tokharien A: Bilan provisoire et recherches complémentaires sur l'acte XXVI. *Tocharian and Indo-European Studies* 8, 189-240.
- 1999b Tokharien A *kaṣaṇi*, B *kektseṇe*. In: Heiner Eichner et al. (eds.) *Compositiones Indogermanicae in memoriam Jochem Schindler*. Praha: Enigma Corporation, 457-478.
- 2000 Nouveautés dans un commentaire de la discipline bouddhique. *Tocharian and Indo-European Studies* 9, 77-120.
- 2001a Nouveautés lexicales et morphologiques dans le manuscrit de Yanqi du Maitreyasamiti-Nāṭaka en tokharien A. In: Stefan Wild and Hartmut Schild (eds.), *Norm und Abweichung. Akten des 27. Deutschen Orientalistentages (Bonn – 28. September bis 2. Oktober 1998)*. Würzburg: Ergon Verlag, 121-136.
- 2001b Tocharo-Turcica. In: Louis Bazin – Peter Zieme (eds.) *De Dunhuang à Istanbul. Hommage à James Russell Hamilton*. Turnhout: Brepols, 245-265.
- 2002a Tokh. B *k_ucañṇe*, A *k_ucim* et skr. *tokharika*. *Indo-Iranian Journal* 45, 311-345.
- 2002b Tocharian and Indo-Iranian: relations between two linguistic areas. In: Nicholas Sims-Williams (ed.) *Indo-Iranian Languages and Peoples*. Proceedings of the British Academy 116. Oxford: Oxford University Press, 243-284.
- 2003a Contacts linguistiques en Asie Centrale à la lumière des textes tokhariens. In: Sven Bretfeld and Jens Wilkens (eds.) *Indien und Zentralasien. Sprach- und Kulturkontakt. Vorträge des Göttinger Symposions vom 7. bis 10. Mai 2001*. Wiesbaden: Harrassowitz, 45-83.
- 2003b Une nouvelle connexion entre le substrat indo-iranien et le tokharien commun. *Historische Sprachforschung* 116, 175-189.
- 2003c On the tracks of the Tocharian Guru. In: Brigitte L. M. Bauer and Georges-Jean Pinault (eds.), *Language in Time and Space. A Festschrift for Werner Winter on the Occasion of his 80th Birthday*. Berlin-New York: Mouton de Gruyter (Trends in Linguistics. Studies and Monographs 144), 331-346.
- 2004 Zum Tocharischen in der Turfanforschung. In: Desmond Durkin-Meisterernst et al. (eds.), *Turfan Revisited – The First Century of*

-
- Research into the Arts and Cultures of the Silk Road*. Berlin: Dietrich Reimer Verlag, 256-263.
- 2005 Impératif et exhortation en tokharien. In: Gerhard Meiser – Olav Hackstein (eds.), *Sprachkontakt und Sprachwandel*. Akten der XI. Fachtagung der Indogermanischen Gesellschaft 17.-23. September 2000, Halle an der Saale. Wiesbaden: Reichert Verlag, 495-523.
- 2006a Sur l'évolution phonétique *tsk* > *tk* en tokharien commun. *Münchener Studien zur Sprachwissenschaft* 62, 103-156.
- 2006b Retour sur le numéral "un" en tokharien. *Indogermanische Forschungen* 111, 71-97.
- 2007a Le tokharien pratiqué par les Ouïgours: à propos d'un fragment en tokharien A du Musée Guimet. In: Jean-Pierre Drège (ed.), *Études de Turfan et Dunhuang*. Genève: Librairie Droz S.A. (École Pratique des Hautes Études. Sciences historiques et philologiques. Hautes études orientales, 41), 327-366.
- 2007b Concordance des manuscrits tokhariens du fonds Pelliot. In: Melanie Malzahn (ed.), *Instrumenta Tocharica*. Heidelberg: Universitätsverlag Winter, 163-219.
- Saito, Haruyuki
2006 *Das Partizipium Präteriti im Tocharischen*. Wiesbaden: Harrassowitz.
- Schmidt, Klaus Totila
1974 *Die Gebrauchsweisen des Mediums im Tocharischen*. Diss., Göttingen.
- 1975 Zu einigen Problemen der tocharischen Verbal- und Nominalflexion. In: Helmut Rix (ed.), *Flexion und Wortbildung*. Akten der V. Fachtagung der Indogermanischen Gesellschaft Regensburg, 9.-14. September 1973. Wiesbaden: Reichert Verlag, 287-295.
- 1980 Zu einer metrischen Übersetzung von Mātṛceṭas Buddhastotra *Varnārhavarṇa* in osttocharischer Sprache. In: Wolfgang Voigt (ed.), *Zeitschrift der Deutschen Morgenländischen Gesellschaft. Supplement IV* (XX. Deutscher Orientalistentag vom 3. bis 8. Oktober 1977 in Erlangen. Vorträge). Wiesbaden: Franz Steiner Verlag, 341-343.
- 1983 Zum Verhältnis von Sanskritvorlage und tocharischer Übersetzung. Untersucht am Beispiel osttocharischer Stotratexte. In: Klaus Röhrborn & Wolfgang Veenker (eds.), *Sprachen des Buddhismus in Zentralasien*. Vorträge des Hamburger Symposions vom 2. Juli bis 5. Juli 1981. Wiesbaden: Harrassowitz (Veröffentlichungen der Societas Uralo-Altaica, Bd. 16), 125-131.

- 1985 Beiträge zur Kenntnis der tocharischen Verbalmorphologie. In: Bernfried Schlerath (ed.), *Grammatische Kategorien. Funktion und Geschichte*. Akten der VII. Fachtagung der Indogermanischen Gesellschaft Berlin, 20.-25. Februar 1983. Wiesbaden: Reichert Verlag, 424-434.
- 1987 Zu einer metrischen Übersetzung von Mātṛcetas Buddhastotra Varnārhavarṇa in tocharischer Sprache. *Tocharian and Indo-European Studies* 1, 152-168.
- 1989 *Der Schlußteil des Prātimokṣasūtra der Sarvāstivādin*. Sanskrittexte aus den Turfanfunden XIII. Göttingen: Vandenhoeck & Ruprecht.
- 1994a Zu Stand und Aufgaben der sprachwissenschaftlichen Erschließung des Tocharischen. In: Bernfried Schlerath (ed.), *Tocharisch*. Akten der Arbeitstagung der Indogermanischen Gesellschaft Berlin, September 1990. *Tocharian and Indo-European Studies, Supplementary Series* 4. Reykjavík: Málvísindastofnun Háskóla Íslands, 207-237.
- 1994b Zur Erforschung der tocharischen Literatur. Stand und Aufgaben. In: Bernfried Schlerath (ed.), *Tocharisch*. Akten der Arbeitstagung der Indogermanischen Gesellschaft Berlin, September 1990. *Tocharian and Indo-European Studies, Supplementary Series* 4. Reykjavík: Málvísindastofnun Háskóla Íslands, 239-283.
- 1997a Interdisziplinäre Zentralasienforschung. Kontakte von Sprachen, Kulturen und Religionen an der Seidenstrasse. *Tocharian and Indo-European Studies* 7, 177-197.
- 1997b Liebe und Sexualität im Spiegel der tocharischen Sprachzeugnisse. In: Michaela Ofitsch (ed.), *Eros, Liebe und Zuneigung in der Indogermania*. Akten des Symposiums zur indogermanischen Kultur- und Altertumskunde in Graz (29.-30. Sept. 1994). Graz: Leykam, 227-262.
- 1999a Das Fragment YQ 1.40 + 1.35 der osttocharischen Maitreyasamitināṭaka-Handschrift des Xinjiang-Museums in Urumchi. *Münchener Studien zur Sprachwissenschaft* 59, 89-93.
- 1999b Tocharisch A *k_ucim* ‚aus Kuča stammend, kučisch‘. *Münchener Studien zur Sprachwissenschaft* 59, 107-113.
- 1999c *Rev. Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China*. Transliterated, translated and annotated by Ji Xianlin in collaboration with Werner Winter, Georges-Jean Pinault. Berlin/New York, Mouton de Gruyter, 1998. *Tocharian and Indo-European Studies* 8, 277-285.
- 2001a Die westtocharische Version des Araṇemi-Jātakas in deutscher Übersetzung. In: Louis Bazin – Peter Zieme (eds.), *De Dunhuang*

-
- à *Istanbul*. Hommage à James Russell Hamilton. Turnhout: Brepols, 299-327.
- 2001b Rev. *Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China*. Transliterated, translated and annotated by Ji Xianlin in collaboration with Werner Winter, Georges-Jean Pinault. Berlin/New York, Mouton de Gruyter, 1998. *Kratylos* 46, 73-80. N.B. Identical to 1999c.
- 2002a Beobachtungen zur tocharischen Landwirtschaftsterminologie. *Die Sprache* 41/1, 1999[2002], 1-23.
- 2002b Bemerkungen zum Einleitungsteil des osttocharischen Maitreyasamitināṭaka. In: Mehmet Ölmez – Simone-Chr. Raschmann (eds.), *Splitter aus der Gegend von Turfan. Festschrift für Peter Zieme anlässlich seines 60. Geburtstags*. Istanbul – Berlin: Türk Dilleri Araştırmaları Dizisi, 257-264.
- 2004 Indo-Tocharica. Die Bedeutung anderssprachiger Parallelversionen für die Erschliessung des tocharischen Schrifttums. In: Desmond Durkin-Meisterernst et al. (eds.), *Turfan Revisited – The First Century of Research into the Arts and Cultures of the Silk Road*. Berlin: Dietrich Reimer Verlag, 310-312.
- Schmidt, Klaus Totila – Werner Winter
- 1992 Die Formen der 1. Singular Aktiv der unerweiterten Präterita in Tocharisch A. *Historische Sprachforschung* 105, 50-55.
- Sieg, Emil
- 1907 Bruchstück einer Sanskrit-Grammatik aus Sängim Agiz, Chinesisch Turkestan. *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften* 1907, 466-491.
- 1908 Neue Bruchstücke der Sanskrit-Grammatik aus Chinesisch-Turkistan. *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften* 1908, 182-206.
- 1918 Ein einheimischer Name für Toḫri. *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften*. Phil.-hist. Kl. 1918, 560-565.
- 1937 Und dennoch „Tocharisch“. *Sitzungsberichte der Preussischen Akademie der Wissenschaften*. Phil.-hist. Kl. 1937, 130-139.
- 1944 *Übersetzungen aus dem Tocharischen* I. Abhandlungen der Preußischen Akademie der Wissenschaften. Phil.-hist. Kl. 1943, Nr. 16. Berlin: Walter de Gruyter.
- 1952 *Übersetzungen aus dem Tocharischen* II. Aus dem Nachlaß herausgegeben von Werner Thomas. Abhandlungen der Deutschen Akademie der Wissenschaften. Klasse für Sprachen, Literatur und Kunst, 1951, Nr. 1. Berlin: Akademie-Verlag.

Sieg, Emil – Siegling, Wilhelm

- 1908 Tocharisch, die Sprache der Indoskythen. Vorläufige Bemerkungen über eine bisher unbekannte indogermanische Literatursprache. *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften* 1908, 915-932.
- 1933 Bruchstück eines Udānavarga-Kommentars (Udānālaṃkāra?) im Tocharischen. In: Otto Stein and Wilhelm Gampert (eds.) *Festschrift für Moriz Winternitz*. Leipzig: Harrassowitz, 167-173.
- 1949 *Tocharische Sprachreste, Sprache B*. Herausgegeben von E. S. und W.S. [Heft 1:] *Die Udānālaṃkāra-Fragmente*. Übersetzung und Glossar. Göttingen: Vandenhoeck und Ruprecht.
- 1953 *Tocharische Sprachreste, Sprache B*. Herausgegeben von E. S. und W.S. Heft 2: *Fragmente Nr. 71-633*. Aus dem Nachlaß herausgegeben von Werner Thomas. Göttingen: Vandenhoeck und Ruprecht.

Sims-Williams, Nicholas

- 2000 *Bactrian Documents from Northern Afghanistan, 1: Legal and economic documents*. Oxford: Oxford University Press (Studies in the Khalili Collection, Vol. III).

Stumpf, Peter

- 1971 *Der Gebrauch der Demonstrativ-Pronomina im Tocharischen*. Wiesbaden: Harrassowitz.

TAL

Text- and Reference Database of the Tocharian A Language. By Gerd Carling, Lund University. <http://www.ling.lu.se/projects/-Tokhariska/index.php>.

Thomas, Werner

- 1952 *Die tocharischen Verbaladjektive auf -l. Eine syntaktische Untersuchung*. Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, Veröffentlichung Nr. 9. Berlin: Akademie-Verlag.
- 1954 Die Infinitive im Tocharischen. In: Johannes Schubert and Ulrich Schneider (eds.) *Asiatica. Festschrift Friedrich Weller*. Leipzig: Harrassowitz, 701-764.
- 1957 *Der Gebrauch der Vergangenheitstempora im Tocharischen*. Wiesbaden: Harrassowitz.
- 1958 Zum Gebrauch des prohibitiven *mar* bzw. *mā* im Tocharischen. *Central Asiatic Journal* 3, 289-308.

- 1960 Zur Verwendung des tocharischen Verbalsubstantivs auf *-r* im Perlativ. In: *Indogermanica. Festschrift für Wolfgang Krause zum 65. Geburtstag*. Heidelberg: Carl Winter, 194-203.
- 1966 Bemerkungen zum Gebrauch von toch. A *yo* und B *wai*. *Central Asiatic Journal* 11:4 [1967], 264-274.
- 1967 Zu wortverbindendem toch. A *śkaṃ*, B *špä*. *Zeitschrift für vergleichende Sprachforschung* 81, 161-180
- 1968a Zur tocharischen Übersetzung des Sanskrit-Udānavarga. *Zeitschrift für vergleichende Sprachforschung* 82, 183-213.
- 1968b Zur Verwendung von toch. A *oki* / B *ramt* und A *mämtne* / B *mäkte* in Vergleichen. *Orbis* 17, 198-231.
- 1969a Zur tocharischen Wiedergabe der Sanskrit-Verba des Udānavarga. *Zeitschrift für vergleichende Sprachforschung* 83, 290-332.
- 1969b Bemerkungen zum Gebrauch von toch. A *ptāñkät* [B *pañäkte*, *pudñäkte*], A *koṃ* [B *kaum*] : A *koṃñkät* [B *kaumñäkte*] usw. *Orbis* 18, 235-268.
- 1970a Zu einigen Besonderheiten der tocharischen Syntax. *Orbis* 19, 452-472.
- 1970b Tocharisch B **śuke* „Glanz“? *Zeitschrift für vergleichende Sprachforschung* 84, 281-287.
- 1971 Bemerkungen zu den sanskrit-tocharischen Bilinguen der Turfanfunde. *Orbis* 20, 220-235.
- 1973 Zur tocharischen Übersetzung der Sanskrit-Nominalkomposita des Udānavarga. *Zeitschrift für vergleichende Sprachforschung* 87, 161-198.
- 1974a Zur Verbal- und Kasussyntax in den sanskrit-tocharischen Udānavarga-Texten. *Orbis* 23, 102-127.
- 1974b Zu einigen weiteren sanskrit-tocharischen Udānavarga-Fragmenten. *Zeitschrift für vergleichende Sprachforschung* 88, 77-105.
- 1975 Zur tocharischen Entsprechung von skt. *tāyin*. *Zeitschrift für vergleichende Sprachforschung* 89, 221-230.
- 1976 Ein weiteres tocharisches Udānavarga-Fragment. *Zeitschrift für vergleichende Sprachforschung* 90, 104-113.
- 1977 Der tocharische Übersetzer und seine Zweifel an der eigenen Leistung. *Central Asiatic Journal* 21, 259-294.
- 1979 *Formale Besonderheiten in metrischen Texten des Tocharischen: Zur Verteilung von B tane/tne „hier“ und B ñake/ñke „jetzt“*. Abhandlungen der Akademie der Wissenschaften und der Literatur. Geistes- und Sozialwissenschaftliche Klasse, Mainz. Jahrgang 1979, Nr. 15. Wiesbaden: Franz Steiner Verlag.
- 1983a *Tocharische Sprachreste Sprache B. Teil I: Die Texte. Bd. 1: Fragmente Nr. 1-116 der Berliner Sammlung*. Hrsg. von Emil Sieg

- und Wilhelm Siegling, neubearbeitet und mit einem Kommentar nebst Register versehen von Werner Thomas. *Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, Dritte Folge Nr. 133.* Göttingen: Vandenhoeck & Ruprecht.
- 1983b *Der tocharische Obliquus im Sinne eines Akkusativs der Richtung.* *Abhandlungen der Akademie der Wissenschaften und der Literatur. Geistes- und Sozialwissenschaftliche Klasse, Mainz.* Jahrgang 1983, Nr. 6. Wiesbaden: Franz Steiner Verlag.
- 1989 *Probleme der Übertragung buddhistischer Texte ins Tocharische.* *Abhandlungen der Akademie der Wissenschaften und der Literatur. Geistes- und Sozialwissenschaftliche Klasse, Mainz.* Jahrgang 1989, Nr. 10. Wiesbaden: Franz Steiner Verlag.
- 1990 *Tocharische Maitreya-Parallelen aus Hami.* *Sitzungsberichte der wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Bd. XXVII, Nr.1.* Stuttgart: Franz Steiner Verlag.
- 1991 *Zwei weitere Maitreya-Fragmente in Tocharisch A.* *Sitzungsberichte der wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Bd. XXVIII, Nr.1,* Stuttgart: Franz Steiner Verlag.
- 1993 *Parallele Texte im Tocharischen und ihre Bewertung.* *Sitzungsberichte der wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Bd. XXX, Nr. 5.*
- 1995 *Zur tocharischen Syntax. Adverbiales A māḱ, B māka „viel“.* *Sitzungsberichte der wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Bd. XXXIII, Nr. 2.* Stuttgart: Franz Steiner Verlag.
- 2003 *Bemerkungen zu den «Fragments of the Tocharian A Maitreyasamiti-Nāṭaka».* *Indogermanische Forschungen* 108, 305-329.
- TITUS *Project Tocharica.* By Jost Gippert, University of Frankfurt. <http://titus.fkidg1.uni-frankfurt.de/texte/tocharic/thtframe.htm>. Entrance dates from December 2005-.
- Winter, Werner
- 1952 *An Indo-European prefix *n- ‘together with’.* *Language* 28, 186-191.
- 1961 *Lexical interchange between ‘Tocharian’ A and B.* *Journal of the American Oriental Society* 81, 271-280.

- 1962a Further evidence of inter-Tocharian lexical borrowing. *Journal of the American Oriental Society* 82, 71-73.
- 1962b Nominal and pronominal dual in Tocharian. *Language* 38, 111-134.
- 1963 Tocharians and Turks. *Uralic and Altaic Studies* 23, 239-251.
- 1965 Zur Vorgeschichte einiger Verbformen in Tocharisch A. *Zeitschrift für vergleichende Sprachforschung* 79, 203-210.
- 1967 A note on cases. In: *To honor Roman Jakobson. Essays on the occasion of his seventieth birthday*. The Hague - Paris: Mouton, 2250-2253.
- 1968 Archaismen in der tocharischen Adjektiv- und Nominalbildung. In: J.C. Heesterman – G.H. Schokker – V.I. Subramoniam (eds.), *Pratidānam. Indian, Iranian and Indo-European Studies presented to F.B.J. Kuiper on his sixtieth birthday*. The Hague – Paris: Mouton, 60-64.
- 1971 Baktrische Lehnwörter im Tocharischen. In : Robert Schmitt-Brandt (ed.), *Donum Indogermanicum. Festgabe Anton Scherer*. Heidelberg: Carl Winter, 217-233.
- 1976 Tocharisch B *-au-* : tocharisch A *-e-*. *Orbis* 25, 27-33.
- 1977 Internal structure and external relationship of two verbal paradigms: Tocharian B *weñ-*, A *weñ-* ‘say’. *Journal of Indo-European Studies* 5, 133-159.
- 1979 On the importance of links not missing. In: Bela Brogyanyi (ed.) *Studies in Diachronic, Synchronic and Typological Linguistics. Festschrift for Oswald Szemerényi on the occasion of his 65th birthday*. Amsterdam: Benjamins, 989-994.
- 1980a Morphological signalling of selection properties: transitiveness in Tocharian B and A verbs. In: Jacek Fisiak (ed.) *Historical morphology*. The Hague – Paris – New York: Mouton de Gruyter, 421-442.
- 1980b Tocharisch B *yok*, A *yok* ‘Körperhaar; Farbe’ und Verwandtes. In: Gunter Brettschneider and Christian Lehmann (eds.), *Wege zur Universalienforschung. Sprachwissenschaftliche Beiträge zum 60. Geburtstag von Hansjakob Seiler*. Tübingen: Günter Narr, 469-472.
- 1981 Rev. A.J. Van Windekens, *Le tokharien confronté avec les autres langues indo-européennes*. Vol. I, and Vol. II,1. Louvain 1976 and 1979. *Kratylos* 25, 1980[1981], 125-132.
- 1983 *A tentative English-Walapai dictionary* und *Etymologicum Tocharicum*: Unterschiede und Gemeinsamkeiten. In: Alfred Bammesberger (ed.), *Das etymologische Wörterbuch. Fragen der Konzeption und Gestaltung*. Regensburg: Verlag Friedrich Pustet, 313-327.

- 1984 B *śka* A *śkā*; B *e*; B *ecce*, A *aci*. In: *Studia Tocharica. Selected Writings. Ausgewählte Beiträge*. Poznań: Wydawnictwo Naukowe Uniwersytet Im. Adama Mickiewicza, 117-123.
- 1985a ‘Left’ or ‘right’. In: Jacek Fisiak (ed.) *Historical semantics. Historical word-formation*. Berlin – New York – Amsterdam: Mouton de Gruyter, 583-595.
- 1985b Tocharian B *soy*, A *se* and related forms. *Journal of the American Oriental Society* 105, 259-264.
- 1987 Tocharian B *ñakte*, A *ñkät* ‘god’. Two nouns, their derivatives, their etymology. *Journal of Indo-European Studies* 15, 297-325.
- 1988 Cardinal points and other directions in Tocharian A and B. In: Mohammad Ali Jazayeri and Werner Winter (eds.), *Languages and Cultures. Studies in honor of Edgar C. Polomé*. Berlin – New York – Amsterdam : Mouton de Gruyter, 775-791.
- 1991 The mediopassive present participles in Tocharian A. *Tocharian and Indo-European Studies* 5, 45-56.
- 1992 Tocharian. In: Jadranka Gvozdanović (ed.), *Indo-European Numerals*. Berlin – New York: Mouton de Gruyter, 97-161.
- 1994 Zum tocharischen Verb: In: Bernfried Schlerath (ed.), *Tocharisch. Akten der Arbeitstagung der Indogermanischen Gesellschaft, Berlin, September 1990. Tocharian and Indo-European Studies, Suppl. Series 4*. Reykjavík: Málvísindastofnun Háskóla Íslands, 284-309.
- 1997 Lexical archaisms in the Tocharian languages. In: Hans H. Hock (ed.), *Historical, Indo-European and Lexicographical Studies. A festschrift for Ladislav Zgusta on the occasion of his 70th birthday*. Berlin – New York: Mouton de Gruyter, 183-193.
- 2001 Rev. Douglas Q[ue]ntin Adams, *A Dictionary of Tocharian B*. Amsterdam & Atlanta, GA: Rodopi. *Central Asiatic Journal* 45, 128-138.
- 2005 *Kleine Schriften. Selected Writings*. Festgabe aus Anlass des 80. Geburtstags. In zwei Bänden. Ausgewählt und herausgegeben von Olav Hackstein. Bremen: Hempen Verlag.
- Zieme, Peter
- 2003 Indische Wörter in nichtbuddhistischen alttürkischen Texten. In: Sven Bretfeld and Jens Wilkens (eds.), *Indien und Zentralasien. Sprach- und Kulturkontakt. Vorträge des Göttinger Symposiums vom 7. bis 10. Mai 2001*. Wiesbaden: Harrassowitz, 153-163.
- Zimmer, Stefan
- 1976 *Die Satzstellung des finiten Verbs im Tocharischen*. The Hague-Paris: Mouton.

- 1985 Die Gebrauchsweisen des adnominalen Genetivs im Tocharischen. In: Bernfried Schlerath (ed.), *Grammatische Kategorien. Funktion und Geschichte*. Akten der VII. Fachtagung der Indogermanischen Gesellschaft Berlin, 20.-25. Februar 1983. Wiesbaden: Reichert Verlag, 560-574.

3. Source literature for parallel texts in non-Tocharian languages

Bernhard, Franz

- 1965 *Udānavarga*, Bd. I. Einleitung, Beschreibung der Handschriften, Textausgabe, Bibliographie. Sanskrittexte aus den Turfanfunden X. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, Dritte Folge Nr. 54. Göttingen: Vandenhoeck & Ruprecht.

Cowell, Edward B. – Robert A. Neil (eds.)

- 1886 *The Divyāvadāna. A Collection of Early Buddhist Legends*. Cambridge: Cambridge University Press. Reprint 1970. Amsterdam: Philo Press.

Degener, Almuth

- 1990 *Das Kathiṇāvadāna*. Eingeleitet, herausgegeben und übersetzt. Bonn : Indica et Tibetica Verlag.

Dschi Hiän-lin (= Ji Xianlin)

- 1943 Parallelversionen zur tocharischen Rezension des Puṇyavanta-Jātaka. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 97, 284-324.

Finot, Louis

- 1896 *Les lapidaires indiens*. Paris : Librairie Émile Bouillon (Bibliothèque de l'École des Hautes Etudes. Sciences historiques et philologiques, 111^e fascicule).
- 1913 Le Prātimokṣasūtra des Sarvāstivādins. Texte sanskrit avec la version chinoise de Kumārajīva traduite en français par Édouard Huber. *Journal Asiatique*, 11^e série, t. II, novembre-décembre 1913, 465-558.

Gabain, Annemarie von

- 1957 *Maitrisimit*. Faksimile der alttürkischen Version eines Werkes der buddhistischen Vaibhāṣika-Schule. [I], mit Beiheft [I]. Wiesbaden: Franz Steiner Verlag.

 Geng Shimin – Hans-Joachim Klimkeit

- 1985 Das 16. Kapitel der Hami-Version der *Maitrisimit*. *Journal of Turkish Studies* 9, 71-132.
- 1988a *Das Zusammentreffen mit Maitreya*. Die ersten fünf Kapitel der Hami-Version der *Maitrisimit*. I: Text, Übersetzung und Kommentar. Wiesbaden: Harrassowitz.
- 1988b *Das Zusammentreffen mit Maitreya*. Die ersten fünf Kapitel der Hami-Version der *Maitrisimit*. II: Faksimiles und Indices. Wiesbaden: Harrassowitz.

Geng Shimin – Hans-Joachim Klimkeit – Jens Peter Laut

- 1987 „Der Herabstieg des Bodhisattva Maitreya vom Tuṣita-Götterland zur Erde“. Das 10. Kapitel der Hami-Handschrift der *Maitrisimit*. *Altorientalische Forschungen* 14, 350-376.
- 1988 „Das Erscheinen der Bodhisattva“. Das 11. Kapitel der Hami-Handschrift der *Maitrisimit*. *Altorientalische Forschungen* 15, 315-366.
- 1991 „Die Weltflucht des Bodhisattva“. Das 13. Kapitel der Hami-Handschrift der *Maitrisimit*. *Altorientalische Forschungen* 18, 264-296.
- 1992 „Der Gang zum Bodhi-Baum“. Das 14. Kapitel der Hami-Handschrift der *Maitrisimit*. In: *Materialia Turcica* 16, 25-47.
- 1993a „Das Erlangen der unvergleichlichen Buddhawürde“. Das 15. Kapitel der Hami-Handschrift der *Maitrisimit*. *Altorientalische Forschungen* 20, 182-234.
- 1993b Nachtrag zum „Erlangen der unvergleichlichen Buddhawürde“. *Altorientalische Forschungen* 20, 369-390.
- 1998 *Eine buddhistische Apokalypse*. Die Höllkapitel (20-25) und die Schlußkapitel (26-27) der Hami-Handschrift der alttürkischen *Maitrisimit*. Abhandlungen der Nordrhein-Westfälischen Akademie der Wissenschaften, Bd. 103. Opladen/Wiesbaden: Westdeutscher Verlag.

Geng Shimin – Jens Peter Laut – Georges-Jean Pinault

- 2004a Neue Ergebnisse der *Maitrisimit*-Forschung (I). *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 154.2, 347-369.
- 2004b Neue Ergebnisse der *Maitrisimit*-Forschung (II): Struktur und Inhalt des 26. Kapitels. In: *Studies on the Inner Asian Languages* XIX. Osaka: The Society of Central Asian Studies, 29-94.

Gräfe, Udo Heiner

- 1974 *Systematische Darstellung kulturgeschichtlicher Informationen aus dem Vinayapīṭakam der Theravādin*. Diss., Göttingen.

Hahn, Michael

2007 *Vom rechten Leben. Buddhistische Lehren aus Indien und Tibet.* Frankfurt am Main – Leipzig: Insel Verlag.

Hartmann, Jens Uwe

1987 *Das Varṇārhaṅastotra des Mātrceṭa.* Sanskrittexte aus den Turfanfunden XII. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, Dritte Folge Nr. 160. Göttingen: Vandenhoeck & Ruprecht.

Härtel, Herbert

1956 *Karmavācanā. Formulare für den Gebrauch im buddhistischen Gemeindeleben aus ostturkistanischen Sanskrit-Handschriften.* Sanskrittexte aus den Turfanfunden III. Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, Veröffentlichung Nr. 30. Berlin: Akademie-Verlag.

Hofinger, Marcel

1982 *Le Congrès du Lac Anavatapta.* Extrait du Vinaya des Mūlasarvāstivādin, Bhaiṣajyavastu. I: *Légendes des anciens (Sthavirāvadāna).* 2^e édition. Louvain-la-Neuve : Institut Orientaliste.

Huber, Edouard

1908 *Aṣvaghōṣa, Sūtrālaṅkāra.* Traduit en français sur la version chinoise de Kumārajīva. Paris : Ernest Leroux.

Johnston, Edward H.

1928 *The Saundarananda of Aśvaghōṣa.* Critically edited with notes. London: Oxford University Press.

1932 *The Saundarananda or Nanda the Fair.* Translated from the original Sanskrit of Aśvaghōṣa. London: Oxford University Press.

Kern, Hendrik

1891 *The Jātaka-mālā or Bodhisattvāvadāna-mālā by Ārya-ṣūra.* Critically edited in the original Sanskrit. Boston (Mass.): Harvard University (Harvard Oriental Series, Vol. I).

Khoroche, Peter

1989 *Once the Buddha was a Monkey. Ārya Śūra's Jātakamāla.* Translated from the Sanskrit by Peter Khoroche. Chicago: Chicago University Press.

Lefmann, Salomon

1902 *Lalita Vistara. Leben und Lehre des Çākya-Buddha.* Textausgabe. Halle an der Saale : Buchhandlung des Waisenhauses.

Lüders, Heinrich

1926 *Bruchstücke der Kalpanāmaṇḍitikā des Kumāralāta.* Königlich Preussische Turfan-Expeditionen. Kleinere Sanskrit-Texte, Heft II. Leipzig: Deutsche Morgenländische Gesellschaft.

Meisig, Konrad

1988 *Das Sūtra von den vier Ständen. Das Aggañña-Sutta im Licht seiner chinesischen Parallelen.* Wiesbaden: Harrassowitz.

Norman, Kenneth Roy.

1992 *The Group of Discourses (Sutta-nipāta).* Vol. II: Revised translation with introduction and notes. Oxford: Pali Text Society.

Panglung, Jampa Losang

1981 *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya.* Analysiert auf Grund der tibetischen Übersetzung. Tokyo: The Reiyukai Library (Studia Philologica Buddhica. Monograph Series III).

Rockhill, W. Woodville

1907 *The Life of the Buddha and the early history of his order.* Derived from Tibetan works in the Bkah-hgyur and Bstan-hgyur. London: Kegan Paul.

Rosen, Valentina

1959 *Der Vinayavibhaṅga zum Bhikṣuprātimokṣa der Sarvāstivādins.* Sanskrittexte aus den Turfanfunden II. Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, Veröffentlichung Nr. 27. Berlin: Akademie-Verlag.

Schiefner, Anton von

1882 *Tibetan Tales derived from Indian sources.* Translated from the Tibetan of the Kah-gyur. London: Trübner.

Schmidt, Klaus Totila

1989 *Der Schlußteil des Prātimokṣasūtra der Sarvāstivādins.* Text in Sanskrit und Tocharisch A verglichen mit den Parallelversionen anderer Schulen. Sanskrittexte aus den Turfanfunden XIII. Abhandlungen der Akademie der Wissenschaften in Göttingen,

Philologisch-historische Klasse, Dritte Folge Nr. 171. Göttingen: Vandenhoeck & Ruprecht.

Simson, Georg von

2000 *Prātimokṣasūtra der Sarvāstivādins*. Teil II: Kritische Textausgabe, Übersetzung, Wortindex. Sanskrittexte aus den Turfanfunden XI. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, Dritte Folge Nr. 238. Göttingen: Vandenhoeck & Ruprecht.

Skilling, Peter

1992 Symbols on the body, feet and hands of a Buddha. Part I: Lists. *Journal of the Siam Society*. Vol. 80, Part 2, 67-79.

1996 Symbols on the body, feet and hands of a Buddha. Part II: Short Lists. *Journal of the Siam Society*. Vol. 84, Part 1, 5-28.

Speyer, Jacob Samuel

1895 *The Jātakamālā. Garland of Birth-Stories of Āryasūra* (Sacred Books of the Buddhist, Vol. I). London: Henry Frowde.

Tekin, Şinasi

1980 *Maitrisimit nom bitig. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāṣika-Schule*. 1. Teil: Transliteration, Übersetzung, Anmerkungen.- 2. Teil: Analytischer und rückläufiger Index. Berliner Turfantexte IX. Berlin: Akademie-Verlag.

Upasak, C.S.

1975 *Dictionary of Early Buddhist monastic terms*. Varanasi: Bharati Prakashan.

Waldschmidt, Ernst

1950-1951 *Das Mahāparinirvāṇasūtra*. Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften hrsg. und bearbeitet. Teil I-III. Berlin: Akademie-Verlag (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprache, Literatur und Kunst, Jg. 1949 Nr. 1, Jg. 1950 Nr. 2 und 3).

Wille, Klaus

1990 *Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin*. Stuttgart: Franz Steiner Verlag (Verzeichnis der

Orientalischen Handschriften in Deutschland. Supplementband 30).

Zysk, Kenneth G.

1991 *Asceticism and Healing in Ancient India. Medicine in the Buddhist monastery*. New York-Oxford: Oxford University Press.

N.B. The texts belonging to the Pāli canon are quoted after the editions and translations of the Pāli Text Society. The literature intends to cover all volumes (with additions in forthcoming volumes). Therefore, references here might lack correspondence in the first volume of the dictionary.

A

aṃśār 1) (adj.) ‘stumbling, tripping, unsteady; falling, impeded, interrupted’; 2) (n.masc.) ‘the act of stumbling, tripping’ [cf. B *eñcare?*]

L POU ‘tenuis, exilis, gracilis’, TEB II ‘schwach, schwerfällig’.

F 1) Nom.Pl.Masc. *aṃśre*, Obl.Pl.Masc. *aṃśres*, *añśres*; 2) Obl.Sg.Masc. *añśār*.

T 1) ♦Nom.Pl.Masc. 23 b5 *ñi tsarām aṃśre nāṃtsuṣ* ‘my hands are impeded’;

♦Obl.Pl.Masc. (*aṃśres*) 148 b6 *aṃśres wrasa[s]* ‘falling/failing beings’; (*añśres*) 151 b4; ♦fgm. 148 b2 *añśrā -*, 151 b1 *añśrā(.) n .//;* 2)

♦Obl.Sg.Masc. 275 a2 *añśār [ypa]ntām* (Skt. *skhalantaḥ*).

D See Winter (1981:126), Hilmarsson (1991:180-181).

R In 275 a2, in the description of an old man, *añśār [ypa]ntām* corresponds to Skt. *skhalantaḥ* ‘stumbling’, LV, ch. 14 (188, l. 9). For the adjective, cf. 23 b5 ‘my hands are impeded’.

aṃśuk (n.masc.) ‘garment’

L JWP ‘garment’.

F Obl.Sg. *aṃśuk*.

T ♦Obl.Sg. YQ II.9 b4.

D From Skt. *aṃśuka-* ‘cloth, fine or white cloth, muslin’ (MW:1b).

ak (n.a.) ‘eye’ [B *ek*]

L POU ‘oculus’, TEB II ‘Auge’.

F Nom.Sg. *ak*, Gen.Sg. *akis*, All.Sg. *akac*, Nom./Obl.Du. *aśām*, Gen.Du. *aśnis*, Instr.Du. *aśän-yo*, *aśämñ-yo*, Abl.Du. *aśnäṣ*, Loc.Du. *aśnaṃ*.

T ♦Nom.Sg. 388 b1, 405 b3; ♦Gen.Sg. 387 a2; ♦All.Sg. THT 1527.3 b1 *wcaṃ akac*; ♦Nom.Du. 21 b2 *śl=oko aśām tāke(ñci)* ‘may your eyes be fruitful’, 58 b3, 170 a2, 213 a7, YQ II.5 a4, YQ II.10 a8; ♦Obl.Du. 8 a5, 221 a1, 311 b6, II.9 a7-8!; ♦Gen.Du. 217 b1!; ♦Instr.Du. (*aśän-yo*) 21 b2, 23 b3 *ākärnunt aśän-yo* ‘with tears in his eyes’, 56 b6 *tseṃ-yokās aśän-yo* ‘with blue-coloured eyes’, 79 b3, 94 b2 *ākärnuṃt sās aśän-yo*, 107 a6 *ākärnunt aśän-yo*, 119 a2!, b2 id., 144 a6 id., 283 b4, 283 b4 *sne-ptsäk aśän-yo*, 313 a6 *lälāṣkās aśän-yo smimām akmal-yo*, b3 *ākärnunt aśä(n-yo)*, 401 a7, YQ II.7 a4-5!, YQ II.8 b2, YQ III.5 a8!, YQ III.7 b4; (*aśämñ-yo*) 194 b2; ♦Abl.Du. 293 a1, YQ II.6 a6 *ākrä aśnäṣ*; ♦Loc.Du. 375 b1.

akaniṣṭhadhātuṣi* (adj.) ‘belonging to the Akaniṣṭhadhātu’

L Sieg (1952:29) ‘der Akaniṣṭhadhātu[-Welt]’.

F Nom.Pl.Masc. *akaniṣṭhadhātuṣiñi*.

T ♦Nom.Pl.Masc. *akani[s](ṭhadhātuṣi)ñi ñāktañ* ‘the gods of the Akaniṣṭhadhātu’.

D Adjective derived from *akaniṣṭhadhātu**, borrowed from Skt. *akaniṣṭhadhātu-**, which refers to the sphere (Skt. *dhātu-*) of the gods, cf. *akaniṣṭha-*, *aghaniṣṭha-* ‘n. of the fifth and highest class of the Śuddhāvāsakāyika gods’ (BHSD:1b). Cf. ► *aghaniṣṭh* and ► *aghaniṣṭabhavam*.

akappi* (n.a.) ‘impurity’ [B *akappi*]

L POU ‘immunditia’, TEB II ‘Unreinheit’.

F Instr.Sg. *akappi-yo*, Instr.Pl. *akappintu-yo*, Loc.Pl. *akappintwaṃ*.

T ♦Instr.Sg. 375 a2; ♦Instr.Pl. 450 b4; ♦Loc.Pl. 275 b4.

D From MI *akappiya*, Pa. *akappiya* ‘not fit, improper, unsuitable’ (CPD I:4b), for Skt. *akalpika-* ‘improper’ (BHSD:1b).

akappiṣi (adj.) ‘of impurity, impure’

F Nom./Obl.Sg. *akappiṣi*.

T ♦Nom./Obl.Sg. 152 a5 : *a[ka]ppiṣy āl.y. ///*

D Derived from ► *akappi*.

akäṃtsune (n.a.) ‘possession, tenure’ [cf. B *ekaññi*]

L POU ‘res, pecunia’, TEB II ‘Besitz’.

F Nom.Sg. *akäṃtsune*, Obl.Sg. *akäṃtsune*, *akäntsūne*, *ākntsune*, *akätsune*, Instr.Sg. *akäntsūne-yo*, Obl.Pl. *akäṃtsuneyāntu*, *akäṃtsuneytu*, Abl.Pl. *akäṃtsuneyāntwāṣ*, *akäṃtsuneytwāṣ*.

T ♦Nom.Sg. 3 a1 *pānt śkaṃ akäṃtsune pāt-kālpāluneṣi pārko māskatr-āṃ* ‘and the fifth is for him the advantage of obtaining property beyond [that]’; ♦Obl.Sg. (*akäṃtsune*) 15 b1 *akäṃtsune kropñāt*, b2 id., b4 *akäṃtsune śālpāt*, 304 b2, 368 b4 (*a*)*käṃtsune kropluneyac*; (*akäntsūne*) 226 b1 *akäntsūne tārkorāṣ*; (*ākntsune*) 221 a1; (*akätsune*) 360.1 *///bhṛtaṃ dhanam | kuc ṣurmaṣne kropāt akätsune*; ♦Instr.Sg. (*akäntsūne-yo*) 221 a5; ♦Obl.Pl. (*akäṃtsuneyāntu*) 15 a1, 271 b1; (*akäṃtsuneytu*) YQ III.3 b2!; ♦Abl.Pl. (*akäṃtsuneyāntwāṣ*) YQ III.9 b5; (*akäṃtsuneytwāṣ*) YQ III.9 b4, b6; ♦fgm. 263 a3 *akäm///*.

R The interpretation of *pāt* in 3 a1 remains uncertain, see TEB II: 18 (n. 23), 118. In view of the occurrence of *pāt* in YQ III.12 b1 it can be a postposition.

akäṃtsuneṣi (adj.) ‘of possession’

F Nom.Sg.Masc. *akäṃtsuneṣi*, Obl.Sg.Masc. *akäṃtsuneṣiṃ*.

T ♦Nom.Sg.Masc. YQ III.4 a3; ♦Obl.Sg.Masc. YQ N.4 a8.

D Derived from ► *akäṃtsune*.

akälyme (pp.gen.) ‘in the power of, subjected to’ [B *ekalyimi*]

L POU ‘versus’, TEB II ‘in der Gewalt von’.

T 3 b6 *wlalu<ne>yis akälyme kalkaş wrasom kuprene* ‘if a being goes into the hands of death’, 17 b2 *şñ=akälyme*, 35 a1, 75 b5, 90 a3, 120 a4, 332 b5, 460 a4.

D Compound based on ► *kälyme*, see Hilmarsson (1991:170).

akäts (adj.) ‘sharp, pointed’

F Nom.Sg.Masc. *akäts*.

T ♦Nom.Sg.Masc. gl.SHT 1761 *kalām oki akäts* ‘pointed like a writing stylus’.

R See Malzahn (2007:310).

akuśal* (adj.) ‘inauspicious, evil’ [B *akuśal*]

T THT 3386 ///*akuśa[lä]*///.

D Borrowed from Skt. *akuśala-* ‘inauspicious, evil’ (MW:2b).

akmal (n.masc.) ‘face’

L POU ‘facies’, TEB II ‘Gesicht’.

F Nom.Sg. *akmal*, Obl.Sg. *akmal*, *akmall*, Instr.Sg. *akmal-yo*, All.Sg. *akmlac*, Loc.Sg. *akmlaṃ*, Perl.Sg. *akmlā*, Com.Sg. *akmlaśśäl*.

S *akmlac läkā-* ‘look towards the face’ (of sb.), *akmlaṃ läkā-* ‘look in the face’ (of sb.).

T ♦Nom.Sg. 158 a3, 179 a1, 317 b7; ♦Obl.Sg. (*akmal*) 179 a1, 253 b7, 375 b3, 431 b4, 432 a3, a7, THT 2537 a2!; (*akmall*) 397 a8 *akmall oki*; ♦Instr.Sg. 6 b1 *tunk şñi akmal-yo nāş trikässi kakmu yneś* ‘Love has arrived in person, in order to confuse me by his own face’, 16 b2, 28 b1, 48 b1, 99 b4, 111 b3, 144 a6, 153 a2, 156 a5, 178 b4, 272 a3, 274 a5, 296 b2 (*smi*)*mām akmal-yo* ‘with a smiling face’, 299 b8 id., 313 a6 id., 318 b3, 323 b6 *smimām akmal-yo*, 326 b2?!, YQ I.6 a6-7 *klopasunt akma(l-yo)*, YQ I.8 b1, YQ II.1 a3, a7 = 214 a4, YQ II.9 b5, YQ III.4 a6; ♦All.Sg. 313 a7 (*pättāñä*)*ktes akmlac lkāmā(m) tränkäş*, 358 a3 *lkeñcy akmlac*; ♦Loc.Sg. 314 a1 *akmlaṃ lkāmām*, 316 b8 *ñäktäśsi pättāññäktes akmlaṃ lkätsi osänt*, 375 b4; ♦Perl.Sg. 10 b4 *akmlā wawuräş* ‘having thrown in the face’; ♦Com.Sg. 378.3; ♦fgm. *akma*/// 214 a4, 326 b2.

D Compound containing ► *ak* ‘face’ and ► *mal* ‘nose’.

akmalši (adj.) ‘of the face’

F Nom./Obl.Sg.Masc. *akmalši*, Obl.Sg.Masc. *akmalšiṃ*.

T ♦Nom.Sg.Masc. 217 b5 *āştr akmalşy aräm* ‘pure is the appearance of the face’; ♦Obl.Sg.Masc. (*akmalši*) 217 b1 *akmalši wärkänt-yo* ‘with the wheel of the face’ 292 a7 *akmalši mañ* ‘the moon of the face’; (*akmalšiṃ*) 256 b3 *akmalšiṃ yerpeyaṃ* ‘in the disc of the face’.

D Derived from ► *akmal*.

akri (adj.) ‘shameless’

L POU ‘?’ , PIN ‘shameless’.

F Nom.Sg. *akri*.

T ♦Nom.Sg. 94 a3 ///(*ke-*)*nmār sne-nākām nṣāṣṣ akri taṃ kus śkaṃ tāṣ* : ‘I am called blameless, and who here is more shameless than me?’.

R The text of the edition (TS:54) gives *akritaṃ*, which remains unexplained by POU:2; the segmentation is uncertain according to SSS:323. Rather, *taṃ* is the nt. of the demonstrative pronoun *saṃ*, used as an adverb, cf. TEB II:103.

D Borrowed from Skt. *a-hrī-* ‘shameless’ (MW:126a) or via MI from Skt. *a-hrīka-* ‘shameless’ (SWTF I:219b, 221a), Pa. *ahirika-* ‘shameless’ (DP I:273).

akritānik* (adj.) ‘without gratitude, without acknowledgment’ (?)

L JWP ‘ungrateful’.

F Nom.Pl.Fem. *akritānikāñ*.

T ♦Nom.Pl.Fem. YQ III.3 a1 *akritānikāñ enkalsunt māskantrā* (Uigh. *säwinčsz utlisz*).

D Privative of ► **kritānik**, on the model of Skt. *akṛtajña-*, cf. B *krātānīke* (Pinault 2002b:272f.).

akritär* (adj.) ‘round, full’

L POU ‘durus’, TEB II ‘rund, voll’.

F Obl.Sg.Masc. *akkritrām*, Nom.Sg.Fem. *akritri*, Nom.Pl.Fem. *ākritraṃ*, *akkritraṃ*.

T ♦Obl.Sg.Masc. PK.NS.3 a2; ♦Nom.Sg.Fem. (*akritri*) 217 b1 *wtsy [o]ky akritri lap* ‘his head is rounded like a parasol’; ♦Nom.Pl.Fem. (*ākritraṃ*) 148 a4, 292 a6 *kesār-śiškiss oki wārtsāñ prākraṃ akri[t]raṃ [śan]weṃ* ‘the jaws are broad, firm and round like those of a Kesarin lion’; (*akkritraṃ*) 148 a4.

akṣar (n.masc.) ‘syllable; system of writing’ [B *akṣār*]

L POU ‘syllaba’, TEB II ‘Silbe’.

F Nom./Obl.Sg. *akṣar*, Gen.Sg. *akṣris*, Nom.Pl. *akṣari*, Obl.Pl. *akṣaräs*, Instr.Pl. *akṣaräs-yo*.

T ♦Nom.Sg. (*akṣar*) 273 a4, a5 (*sä*)*s akṣar puk märkampalntu śärsässi äyāto nāmṭsu* ‘this writing is definitely appropriate to teach all the Laws’, b2 ///[a]kṣar kälytär ||; ♦Obl.Sg. 273 b5, b5; ♦Gen.Sg. 273 a4; ♦Nom.Pl. 62 b2; ♦Obl.Pl. 273 a2, YQ I.3 a6-7!; ♦Instr.Pl. 333 a7.

D From Skt. *akṣara-* ‘syllable’ (MW:3b-c).

akṣobh* (n.masc.) ‘an immense number’

L POU ‘magnus numerus’.

F Abl.Sg. *akṣobhäṣ*.

T ♦Abl.Sg. 330 a5 ///(*a*)*kṣobhä(ṣ) [t]āke[ñc]///*.

D From Skt. *akṣobhya-* ‘an immense number, said by the Buddhist to be 100 *vivaras*’ (MW:4a).

agrayug* (n.masc.) ‘best pair’ (of Buddhist disciples)

L POU ‘summus par’.

F Nom.Du. *agrayugi*.

T ♦Nom.Du. 19 a5 *sāriputtrā modgalyāyaṃ ṅomā agrayugi āklāṣṭye ṣeñc-āṃ* ‘he had as two excellent disciples named Śāriputra and Maudgalyāyana’, 25 a3.

D From Skt. *agrayuga-* ‘«Spitzenpaar»: Haupt(schüler)paar, vorzüglichstes Paar’ (SWTF 1:10a).

aghaniṣṭh* (n.masc.) Aghaniṣṭha, a class of gods

F Obl.Sg. *aghaniṣṭh*.

T ♦Obl.Sg. 268 a>b1-2 ///(*puk traidhātuk wāsām*)*k(ā)[tā]r agha(niṣṭh) ṣolāraṃ ṅākcyāñ (wimānāntu) m(e)ye(ñc)* ‘(the whole three-fold world) moves and the divine palaces shake up to the Aghaniṣṭha’.

D From Skt. *aghaniṣṭha-* (*akaniṣṭha-*) ‘n. of the fifth and highest class of the Śuddhāvāsakāyika gods; n. of the region where they live’ (BHSD:1b, 5b).

aghaniṣṭhabhavaṃ (n.a.) ‘the region of the highest class of the Śuddhāvāsa gods’

L POU ‘condicio malae peritiae’.

F Obl.Sg. *aghaniṣṭhabhavaṃ*.

T ♦Obl.Sg. 265 a5 *aghaniṣṭhabhavaṃ ṣo(lāraṃ)* ‘up to the region of the highest class of Śuddhāvāsakāyika gods’.

D From Skt. *aghaniṣṭhabhavana-* ‘the region of the highest class of the Śuddhāvāsakāyika gods’ (BHSD:1b, 5b).

Aṅgade (PN, masc.) Aṅgada, name of a Pratyekabuddha

F Nom.Sg. *aṅgade*, Obl.Sg. *aṅgaḍeṃ*.

T ♦Nom.Sg. 221 b1 *tām ṣurma(ṣ) aṅgade tāk prattikapātt(āñ)kāt*; ♦Obl.Sg. 221 b5 *aṅgaḍeṃ prattikabaddhamñāktam*.

D From Skt. *Aṅgada-* (cf. MW:7c).

Aṅgirathe (PN, masc.) Aṅgīrasa, name of a former Buddha

T 256 b6 ‘*aṅgirathe*’.

D From MI, wrong Sanskritization of Pkt.; Skt. *Aṅgīrasa-* ‘ep. of the Buddha’ (BHSD:6a).

R For the identification see Geng – Laut – Pinault (2004b:58).

aṅgukte (n.) ‘?’

L POU ‘nom.propr. Scr. Aṅgukta’.

T 141 a2 /// || *wsāṣy aṅgukte*///.

R Segmentation and interpretation of 141 a2 highly uncertain.

aci 1) (pp.abl.) ‘beginning with ... up to’ (Skt. *ādi*); 2) (prev.) ‘hither’; 3) adv. ‘hither’ [B *ecce*]

L POU ‘a, ab’, TEB II ‘mit ... beginnend; herbei’.

S 1) *tmāṣṣ aci* ‘from there’, *tanāṣṣ aci* ‘beginning with all that’, *tṣāṣṣ aci* ‘from this point on’, *mkāltorāṣṣ aci* ‘from childhood’; 2) *aci yā-* ‘go to’

T ♦1) (pp.abl.) 4 a4-5 *tmāṣṣ aci kr[o](ś tka)naṃ lok or oktsiṣṣām* ‘from there its stem will grow one krośa away far in the ground’, a6 *tmāṣṣ aci*, 18 b6 *tmāṣṣ aci*, 54 a1 *tmāṣṣ aci*, a3, 61 b3 *tṣāṣṣ aci*, 72 a>b5, 80 b>a5 *tatmur(ā)ṣṣ aci* ‘from the birth’, 97 b4, 108 b6, 115 b6, 175 b2, 177 a1, 184 b6, 199 a2, 205 b5, 248 a4 *tampeytwāṣṣ aci*, 249 b3, 253 a4 *tmāṣṣ aci*, 281 b3 a4, a5, a6, a7, a8, b2, b3, 302 a2 *sūtrāṅgeyāṣṣ aci*, 308 b4, 311 a4 *mkāltorāṣṣ aci*, 312 a3, 338 a3 *[a]bhidharmaṣṣ aci*, 384 b1 *rupāṣṣ aci pāñ āśāwe viṣey etssantrā*, 385 b1 *akāṣṣ aci*, 437 b6 *porāntāsāṣṣ a[c]i*, 454 b2 *ksāṣṣ aci*, YQ I.4 a8 *tṣāṣṣ aci*, YQ I.4 b4 *tatmur(ā)ṣṣ aci*, YQ I.4 b5 (*ṣāptuk-pukli*)*yāṣṣ aci*, YQ I.9 a6, YQ II.5 b7 *[a]jitem pracrāṣṣ aci śāk-pāñ-pi manarkāśāśāl* ‘with fifteen brahmin youths beginning with his brother Ajita ...’, YQ II.8 a3, YQ II.9 a8, b2, b2, YQ II.11 b5-6!, YQ II.15 a6, b6, YQ III.3 a3 *tanāṣṣ aci*, YQ III.8 a2 *mkāltorāṣṣ aci* ‘from childhood’, YQ III.10 b4, THT 1308.2 b2 *kāṣṣināṣṣ a(ci)///*; ♦2) (prev.) 314 a5 *mā penu cem aci yeñc cam saṃñkrāmam* ‘they did not even go close to this monastery’; ♦3) (adv.) 328 a2 *pe-yo aci ṣik torāṣ* ‘having taken a step close with the foot here’.

Acite (PN, masc.) Ajita, a male

T YQ I.3 b1.

D From a Pkt. form of Skt. *Ajita-* ‘epithet of Maitreya’ (BHSD:7b). Cf. ► **Ajite**.

ac-le (adv.) ‘from afar’ (?)

L JWP ‘?’, PIN ‘from afar’.

S *ac-le pāl-* ‘see from afar’.

T YQ III.1 a4 *ac-le pālkorāṣ trāṅkāṣ muktikā* ‘having looked from afar ... Muktikā says:’, YQ III.5 b5 *ac-le pālkorāṣ gaupikā lām(ts trāṅkāṣ)* ‘having looked from afar ... the queen Gopikā says:’, THT 2409 b1.

R Cf. ► **antu-le**.

ajāw* (adv.) ‘in high number’ (?)

T 96 b1 *ajā<w> wewñunt*.

D Wrong Sanskritization, from Skt. *ayava-* ‘a high number’ (BHSD:64a).

Ajātaśatru (PN, masc.) Ajātaśatru, a king of Magadha

T 222 b7 *ajātaśatru ñomā ṣeṣ wāl*, 224 a2.

D From Skt. *Ajātaśatru* ‘name of a king of Magadha’ (BHSD:7b).

ajāti (n.) ‘?’

R POU ‘non-proceatio, Skt. ajāti-’

T 112 a6 || *ajāti [m]ā* - - - - .

D Might rather be from a form of Skt. *ajñāti-* ‘someone not related’ (MW:10c, cf. CDIAL:290b).

Ajite (PN, masc.) Ajita, name of a pupil

F Nom.Sg. *ajite*, Obl.Sg. *ajiteṃ*, All.Sg. *ajitenac*, Abl.Sg. *ajitenāṣṣ*.

T ♦Nom.Sg. YQ I.2 b3, YQ II.11 a3; ♦Obl.Sg. YQ II.5 b7, YQ III.12 a1, a2; ♦All.Sg. YQ III.12 a6-7!; ♦Abl.Sg. YQ II.9 a8, YQ II.12 a1-2, YQ II.15 a6.

D From Skt. *Ajita-* ‘epithet of Maitreya’ (BHSD:7b). Cf. ► **Ajite**.

añumāski (adj.uni.) 1) ‘astounding, amazing, wonderful’; 2) ‘astounded, amazed’

L POU ‘mirabilia, mirus, res mira’, SSS, TEB II 1. ‘wunderbar’, 2. ‘verwundert’.

S *añumāski wram* ‘wonderful thing’, *añumāski nas-* ‘be amazed’, especially with PPrt. *añumaski nāṃtsu* ‘being astounded, amazed’, *añumāski lutk-* ‘make sb./sth. amazing’; combined with the nearly synonymous adj.uni. ► **weyeṃ**.

T ♦1) 21 b4 *o(t)e (täpreṃ) añumāski oñi cmol* ‘how much amazing (is) the human birth’, 48 b5, 153 a4 *mā tām añumāski kucne* ‘it is not astounding that ...’, 153 a5 *ṣok-yo añumāski ṣok-yo nu weyeṃ täṣ nandes ṣāmnune* ‘very amazing and very surprising [is] yet the monkhood of Nanda’, 280 b6 *añumāski weyeṃ luktāsmāṃ*, 299 b7, 313 b8 *añumāski weyeṃ*, 320 b7 *(a)ñumāski lyalyutäk*, 447 a1 *añumāski wramāṃ*, 397 b1; ♦2) 9 b5 *añumāski nāṃtsuṣ karyeñc* ‘being amazed they laugh’, 22 a6 *tām pälkorāṣ brhadyuti mlamānn oki suk-yo añumāski (nāṃtsu)* ‘having seen that, Brhadyuti was crushed as it were, being overwhelmed by happiness’, 153 a2 *añumāski nāṃtsus*, 253 b8 *tṣäk śkaṃ añumāski nasam* ‘and yet indeed I am astounded’, YQ I.9 b6.

añumāskiši* (adj.) ‘amazement-, amazing’

L POU ‘mirabilis, mirus’.

F Obl.Sg. *añumāskišiṃ*.

T ♦Obl.Sg. 312 b1 *(ñäkta)śsi pättāññäktes añumāskišiṃ wram lkātsi*; ♦fgm. 324 a7 *añumā*///.

D Derived from ► **añu-māski**.

-añc (part.) ‘to, beside’

L POU ‘ad’, TEB II ‘zu, an’.

T 173 b3 *///(jeta)vaṃ saṃkrām-aṃc yeṣ*, 231 a5 *tmāṣ wcaṃ tsänkr-añc ytsī oñtar*, 342 b3 *tānaśolis yokm-aṃc ṣtmorāṣ*.

D Combination of case endings, locative *-aṃ* plus allative *-ac*.

añcän ► äntsam

añcän-ne ► äntsam

añcäl (n.fem.) ‘bow’

L POU ‘arcus’, TEB II ‘Bogen’.

F Obl.Sg. *añcäl*, Gen.Sg. *añclis*.

T ♦Obl.Sg. 75 b4, 91 a3 *wsā-yokās poken-yo añcäl pañwä(š)* ‘with his gold-coloured arms he is drawing the bow’, 312 b7; ♦Gen.Sg. 316 a1 *///(a)ñclis kārkkā tsink sāseyu*.

añcwāši (adj.) ‘iron-’

L POU ‘ferreus’.

F Nom.Sg.Masc. *añcwāši*, Obl.Sg.Masc. *añcwāšim*, Obl.Sg.Fem. *añcwāššām*, Nom.Pl.Masc. *añcwāšiñi*, Nom.Pl.Fem. *añcwāššāñ*, Obl.Pl.Fem. *añcwāššās*.

T ♦Nom.Sg.Masc. 295 a1 *sälpmām añcwāši lyalypu(r)y(eš)*; ♦Obl.Sg.Masc. 166 b4 *slam nāntsunt pälkont añcwāšim pat*, 225 b6; ♦Obl.Sg.Fem. 340 a7 *prutkoš riyam añcwāššām* ‘imprisoned in the iron city’; ♦Nom.Pl.Masc. 204 a1, YQ N.3 a4; ♦Nom.Pl.Fem. 295 a3 *sälpmām añcwāššāñ päñ-kānt šolymeñ*, YQ N.3 a7!; ♦Obl.Pl.Fem. THT 3369 b1; ♦fgm. THT1583.2 a1 *añcwāši///*.

D Derived from *añcu** ‘iron’ [B *eñcuwo*].

atänkac (adv.) ‘to a hold, in check’

L POU ‘nihil impediens’, HILM ‘unchecked, unhampered’.

T gl.SHT 1432 *atänkac kakmu* (Skt. *atyavaṣṭabdhaḥ*), 453 b2 *///(atyava)ṣṭabdha lyutār atänkac klo///* ‘very much brought to a hold’.

D Compare Skt. *avaṣṭabdha-* ‘zum Erstarren gebracht, erstarrt’ (SWTF I:167a), with a strengthened by-form *aty-avaṣṭabdha-* (SWTF I:477b). Therefore, *atänkac* is based on an prefixed formation which is independent from the privative *atänkät*; for the latter assumption, see Hilmarsson (1991:97-98). Related to ► **tänk-**.

R Berlin gloss gl.SHT 1432 quoted without further comment by Malzahn (2007: 307).

atänkät (adv.) ‘unchecked, unhampered’ [B *etänkätte*]

T 17 a6-b1 *pñiṣim śmoṃññe-yo atä(ñkät lukäš knān)mune* ‘through the foundation of virtue wisdom (shines) without obstacles’, 213 b3, 247 a2 *atänkät lkāk kārūnik* ;, 250 a3!.

D Privative of ► **tänk-** ‘hinder’ (Hilmarsson 1991:97-98).

atür (n.masc.) ‘hero’ [B *etre*]

L POU ‘heros, vis fortis’, TEB II ‘Held’.

F Nom.Sg. *aträ*, Gen.Pl. *atrasśi*.

T ♦Nom.Sg. 11 a2 (*rām aträ vibhiṣanem abhiṣek yāmäs* ‘the hero Rāma anointed Vibhīṣaṇa as king’; ♦Gen.Pl. 19 b2 *atrasśi prant tampeyntu* :.

D Likely to be borrowed, either from MĪr., cf. Winter (1971:218-19), Isebaert (1980:190-191), or from a Central Asiatic language (Pinault 2003b).

R Restoration of 11 a2 by Sieg (1944:14), Alternative restoration (*säm aträ* by Pinault (2003b:177).

atra-tampe (adj.) ‘possessing the strength of a hero’

L POU ‘vi herois praeditus, ornatus’, TEB II ‘Heldenkraft besitzend’.

F Nom.Sg. *atra-tampe*, Obl.Pl. *atra-tampes*.

T ♦Nom.Sg. 166 a6; ♦Obl.Pl. 128 a4; ♦fgm. *atra///* 376 b5.

D Compound containing the bound form of ► ***atür*** and ► ***tampe***.

atroñci (adj.) ‘of a hero’ [cf. B *etre_vññai meyyāsā*]

L POU ‘vis herois’

F Nom.Sg. *atroñci*.

T ♦Nom.Sg. 13 b2 (*pñintwāsśi okoyā lkātsi kāwältune atroñci tampe* ‘beauty and a hero’s strength are to be regarded as the fruit of virtues’.

D Derived from ► ***atür***.

adbhūta dharm (n.masc.) ‘thing of wonder’

L POU ‘mirabilis lex religiosa’.

T 339 a5.

D From Skt. *adbhutadharmā-* ‘Wunderding, Wunder; Bezeichnung eines der literarischen Genera des buddh. Kanons’ (SWTF I:31b).

adhit (adv.) ‘bygone, passed away’ [B *atit*]

L POU ‘doctus, eruditus’, TEB II ‘vergangen, darüber hinausgegangen’.

T 385 a1.

D Misinterpreted from Skt. *atīta-* ‘gone by, past, passed away’ (MW:16b).

adhimātrādhimātrü* (n.a.) ‘a thing absolutely beyond measure’

L POU ‘immoderate’.

T 295 b5 *adhimātrādhimā[t](rā\ntu)*.

D Substantivized adjective, borrowed from Skt. *adhimātrādhimātra-* ‘ganz übermässig’ (SWTF I:36b).

adhimātra-madhya-pāṭśāk* (n.a.) ‘a thought balanced beyond measure’

F Instr.Sg. *adhimātra-madhya-pāṭśāk-yo*.

T ♦Instr.Sg. 295 b3.

D Compound containing ► ***pāṭśāk***.

*adhimāttra-mṛdu-pältsäk** (n.a.) ‘a thought which is gentle and beyond measure’

F Instr.Sg. *adhimāttramṛdu-pältsäk-yo*.

T ♦Instr.Sg. 295 b3 [*a*]*dhimāttramṛdu-pältsäk-yo pāsantrā*.

D Compound containing ► *pältsäk*.

adhimuktak (N, masc.) Adhimuktika, name of a tree

T 109 b5 ///(*sä*)*s nu adhimuktak ṣtām nṣac ṣū nmo waṃt nu ṣkār[ā]-*///.

D From Skt. *adhimuktaka-*, cf. *adhimuktika-* (MW:21c).

*adhiṣṭhit** (n.masc.) ‘controlling’ [B *adhiṣṭhit*, *atiṣṭhit*]

L TEB II ‘Gebrauch’.

F Perl.Sg. *adhiṣṭhitā*, *adhiṣṭitā*.

S *adhiṣṭhitā emts-* ‘keep under control, retain’ [cf. B *adhiṣṭhit yām-* ‘take control of’].

T ♦Perl.Sg. (*adhiṣṭhitā*) 335 b7; (*adhiṣṭitā*) 255 b7 *śoḷṣinās skeyas tärkoräṣ tre mañsā śolune adhiṣṭitā etsäštär* ‘having rejected the efforts pertaining to [long] life he retained his living during three months’ (Skt. MPS Vg.16.14 *jīvitasamskārān adhiṣṭhāya āyuhṣamskārān utsrjati*).

D From Skt. *adhiṣṭhita-* ‘eingedrungen, steckend in; gefestigt’ (SWTF I:39a). The perl. *adhiṣṭhitā* is a calque of the Skt. abs. *adhiṣṭhāya* (PIN).

*an** (n.masc.) ‘breath, sigh’

L PIN ‘breathing, sighing’.

F Obl.Pl. *anas*.

S *anas yām-* ‘breathe, respire’ (Skt. *śvas-*), lit. ‘make breathings’.

T ♦Obl.Pl. 8 a5 *yoṣmoṣ ywont lymen-yo ṣuñkāṣṣ anas ymām* ‘with the protruding lips (lit. stretched towards the front) the [last] sighs going out of the throat’, 275 b7 *mā pe tränktsi cämpamo=nass ats yaträ klopant-yo* ‘not even able to speak, he respire only with difficulty’.

D Possibly cognate with Toch. B *an-āsk-* ‘breathe, inhale’.

R The second occurrence was not yet recognized, because of the sandhi in a metrical passage (pāda of 22 syllables, 4-4-4-3-4-3). It belongs to the description of the sick man (Toch. A *nwām*, Skt. *vyādhita-*) encountered by the Bodhisattva. The phrase *anass ats yaträ klopant-yo* corresponds exactly to Skt. *kr̥cchreṇa+ucchvasantam praśvasantam* ‘painfully breathing out [and] inhaling’ (LV:189, l. 12). The first occurrence belongs to the realist description of the painting of the hanged painter. The form was read *atas* (TS:8), interpreted as a postposition with ablative (SSS:286, 298), because of a purported etymological connection with Toch. B *ate* ‘away’ (TEB II:77), and further with Skt. *atas* ‘from this, henceforth’ (POU:4, VW:151-152, ADAMS:10). The passage was accordingly translated by Sieg (1944:11, see also n. 8), but with some reservation: ‘und nach vorn die Lippen geneigt von

der Mund[höhle] weichend (?)'. The published photograph of the manuscript (TS, pl. 4) allows safely the alternative reading *anas*. (PIN)

-an- (clitic) prononimal element 3rd person singular (only with secondary cases)

L TEB II 'Pron. suff. der 3. Pers., nur in sekundären Kasus'

F All. *-anac*, Abl. *-anäs*.

T ♦All. 5 b4, 108 a3, 155 b3, 179 a1, 184 b4, 200 b3, 222 b6, 431 b5, 290 b3, 436 b6, 61 a4, 169 a2, 113 a4, 177 b1, 432 b3, 290 b3, 436 b6, 61 a4, 169 a2, 113 a4, 177 b1, 432 b3; ♦Abl. 155 b3, 179 a1, YQ III.2 b8.

anapär, anaprä 1) (pp.gen.) 'before, in the face of', 2) (prep.perl.) 'in front of', 3) (adv.) 'in front' [B *enepre*]

L POU 'ante; in fronte', TEB II 'davor, vor'.

T ♦1) (pp.gen.) 10 b4-5 *anapär*, 66 b2 *anaprä*, 67 a2 id., 68 b3 *pākär yāmr-ām anaprä*, 79 a2, 80 b>a6, 91 a6 *anapär*, 109 b4 id., 147 b6 id., 213 b1 *cami anaprä*, 289 a7, 290 b6, 356 b3 *tñik anaprä*, YQ II.5 a6; ♦2) (prep.perl.) 79 a2 *anaprä pesā oram pä(ṣtam)* 'kneel (?) before my feet'; ♦3) (adv.) 314 a3 *anapär lmo*, 4 *anapär lmoṣṣ*, YQ II.2 b1 *anaprä kä(lytär)*; ♦fgm. 146 a4 *anapä///*, 71 a6 *///präk*, PK.NS.2 b2.

anaprāṣ (pp.gen.) 'before'

L POU 'ante'.

F *anaprāṣ*, *anäprāṣ*.

T 214 a2 = YQ II.1 a5-6 *///ñy anaprāṣ epreram śäm* (YQ: *anäprāṣ*).

D Derived from ► **anapär**.

R The *lectio difficilior* is *anäprāṣ*; the variant *anaprāṣ* is remade after the form of ► **anapär**, cf. Pinault (1990:181-182).

anahāl (n.masc.) a kind of deadly poison

L POU 'venenum serpentis *halāhala*'.

F Nom.Sg. *anahāl*.

T ♦Nom.Sg. 155 b3 *wsomiṃ ārṣāll oki anahāl wäss oki präskäll-anäs nāmṭsu///* 'to be feared by him/her like a poisonous snake [or] the *halāhala* poison'.

D With dissimilation from Skt. *halāhala*- 'a kind of deadly poison (produced at the churning of the ocean by gods and demons)' (MW:1293b).

anāgāme (n.masc.) 'one who is destined no more to return in this world'

L JWP 'one who is destined no more to return in this world'.

F Gen.Sg. *anāgāmes*.

T ♦Gen.Sg. YQ III.9 a7.

D From Skt. *anāgāmin*- 'one who is destined no more to return in this world' (BHSD:22a).

anāgāmune (n.a.) ‘status of an Anāgāmin’

L JWP ‘status of Anāgāmin’.

F Obl.Sg. *anāgāmune*, All.Sg. *anāgāmuneyac*.

T ♦Obl.Sg. YQ II.12 a2-3; ♦All.Sg. YQ III.9 a7.

D Derived from ► *anāgāme*.

Anāthapiṇḍik (PN, masc.) name of a householder, host of the Buddha [B *Anāthapiṇḍike*]

F Nom.Sg. *anāthapiṇḍik*, Obl. Sg. *anāthapiṇḍikāṃ*.

T ♦Nom.Sg. 141 a3?, 441 a3; ♦Obl.Sg. 312 a5!

D From Skt. *Anāthapiṇḍika-* ‘N of a merchant (in whose garden Śākyamuni used to instruct his disciples)’ (MW:27c), ‘N. eines reichen Haushalters in Śrāvasti, Stiftern der Jetavana-Klosteranlage’ (SWTF I:51b).

anāsrāp* (adj.) ‘free from the depravities of evil’ [B *anāsrāp*]

L POU ‘non audiens’.

F Nom.Sg.Masc. *anāsrāp*.

T Nom.Sg.Masc. 246 b3 *anāsrāp knāṃmune entsu* ‘having seized knowledge free from evil’, THT 1353 a4.

D From Skt. *anāśrava-* ‘free from the depravities of evil’ (BHSD:112a), ‘frei von bösen Einflüssen oder Leidenschaften’ (SWTF I:54a).

anityāt (n.fem.) ‘instability, impermanence’ [B *anityāt*]

L POU ‘fragilitas’.

F Nom./Obl. Sg. *anityāt*, All. Sg. *anityātac*.

T ♦Obl.Sg. 267 b>a6; ♦All.Sg. 280 a5.

D From Skt. *anityatā-* ‘transient existence’ (MW:29b), ‘Unbeständigkeit, Vergänglichkeit’ (SWTF I:55b).

aniruddhavadāṃ (n.masc.) ‘Legend of Aniruddha’, title of the third act of the Maitreyasamiti-Nāṭaka

F Nom.Sg. *aniruddhavadāṃ*.

T ♦Nom.Sg. 263 a>b6 *maitreyasamitināṭkaṃ aniruddhavadāṃ ñomā trit nipā(tār)///* ‘in the Maitreyasamiti-Nāṭaka, the third section called Aniruddhavadāna has come to an end’.

D Borrowed from the compound Skt. *Aniruddhāvadāna-* = *Aniruddha* + *avadāna-*, cf. *avadāna-* ‘great or glorious act, achievement (object of a legend, Buddh.)’ (MW:99b). See further ► *avatāṃ*.

Aniruddhe (NP, masc.), name of an Arhat, disciple of the Buddha. [B *Aniruddhe*]

F Nom.Sg. *aniruddhe*.

T ♦Nom.Sg. 17a1, 256 b5.

D From Skt. *Aniruddha-* ‘N. of an Arhat (contemporary of Śākyamuni)’ (MW:30a), ‘N. eines Mönchs, eines der wichtigsten Schüler des Buddha’ (SWTF I:56b).

anumodit (n.masc.) ‘approval, applauding’ [B *anumodit*]

L POU ‘gaudium, laetitia’.

F Obl.Sg. *anumodit*.

T ♦Obl.Sg. 288 a4 *ārtantrā pālantrā anumodit yāmeñc* ‘they will approve, they will praise, they will express approbation’; fgm. 122 a2 *anu*.\

D Borrowed from Skt. *anumodita-*, past participle of the verb *anu-modayati* ‘to express approval, permit’ (MW:37a), ‘froh und dankbar annehmen; freudig zustimmen’ (SWTF I:68a). The periphrasis made with the Toch noun and the verb *ya-/yām-* ‘to do’ matches the Skt. causative, see the same pattern in A *deśit ya-/yām-* ‘confess’, corresponding to Skt. *deśayati*. (PIN)

ane 1) (adv.) ‘inside, into’, 2) (pp.obl.) ‘inside’, 3) (pp.loc.) ‘into, within’ 4) (pp.gen.) ‘into’ [B *enem*]

F *ane, anne*.

T ♦1) (adv.) (*ane*) 399 b4 *kupār ane yišām*, YQ III.12 b4 *pic ane* ‘go inside!’; ♦2) (pp.obl.) (*ane*) 227/8 a3 *śākk-okāt-pi šonts-ane* ‘in the 18 streets’, THT 2048 a2 *śrāvastyām ane*; (*anne*) ///(*jambu*)[*dv*](*ip an*)[*n*](*e*) *ketumati ri sām* ‘within Jambudvīpa this city of Ketumatī’, YQ V.1 b7; ♦3) (pp.loc.) (*ane*) 395 b1 *kausalsiṃ wārtam ane tsalpar* ‘they entered into the forest of Kosala’, 440 a1 *mlam ane*; (*anne*) 395 b1 *kuppre śrāvasti riyam anne ymäs* ‘Should we go into the city of Śrāvastī?’; ♦4) (pp.gen.) (*ane*) 372 a4 *samsā<r>šinām kārā[š<i>]s ane* ‘into the Samsāra forest ...’.

aneñcāš (adv.) ‘from the interior, out from’ [cf. B *enenka, enenmem*]

L POU ‘ex’, COU ‘von innen heraus’.

T 150 b5 *tāmne wāknā aneñcāš kākāt-kunt* ‘having stepped out in this way [i.e., the foetus] ...’, 220 a5, 310 b4 ///*wāwlu[nt a]neñcāš walyi*.\

D Related to ► **ane**.

aneñcāši (adj.) ‘interior, internal’

F Nom.Sg. *aneñcāši*.

T ♦Nom.Sg. 433 a6 *aneñcāši knānmuneši šotre* ‘sign of knowledge from inside’.

D Derived from ► **aneñcāš**.

aneñci (adj.) ‘interior’

L POU ‘interior’.

F Obl.Sg.Masc. *aneñciṃ*.

T ♦Obl.Sg.Masc. 150 b3 *aneñciṃ piṃnwātikeṃ - - ///*, THT 2542 b2.

D Derived from ► **ane**.

antarakalp (n.masc.) ‘intermediate kalpa’

L POU ‘magnus numerus annorum’.

F Nom.Sg. *antarakalp*, Gen.Sg. *antarakalpīs*, Nom.Pl. *antarakalpañ*.

T ♦Nom.Sg. 330 b4; ♦Gen.Sg. 281 a5; ♦Nom.Pl. 18 a3 *oktuk antarakalpañ kätkeñc* ‘when eighty intermediate kalpas have passed’.

D From Skt. *antarakalpa-* ‘intermediate kalpa’ (BHSD:38a).

antu-le (adv.) ‘from there’

L POU ‘ex, foras’.

T 145 b4 *antule lantu*, 145 b6 *sudarśam riyac kätse ñäkciṃ wär-yo ywic tsopats tarp cäṣ antul(e) sām ṣtām lantu tām-yo*/// ‘Near the city Sudarśana there is a great pond filled with divine water. Out from there grows [lit. has left] this tree. Therefore (it is called Pārijāta.)’

D Cf. ► *ac-le*.

antuṣ (adv.) ‘thereupon, afterwards’ [B *entwe*]

L POU ‘tum, deinde’, TEB II ‘alsdann’.

F *antuṣ*, *aṃtuṣ*.

T (*antuṣ*) 222 a7!, a7 *wāt-äm antuṣ ñareyaṃ* ‘afterwards he led him into hell’, b4, 239 b5, 298 a5, 340 a7, 229 b6, 298 a1; (*aṃtuṣ*) 352 a1.

D Related to ► *antu-le*.

antuśśi (adv.) ‘from there’

L POU ‘tum, deinde’.

T 229 a4 *raurāp ñareyaṃ wrasañ tmāmsantār ṣakk a(ts) kuprene mā antuśśi lotke cem* ‘the beings will surely be reborn in the Raurāva hell, unless they turn away from there’.

D Related to ► *antuṣ*.

apadāt (adj.) ‘clean, pure’

L POU ‘pulcher’.

T 42 b6 [*a*] *padāt kārṭkālāṣ puk wra(sañ)*/// ‘from a clear pond all the beings (?)...’.

D From Skt. *avadāta-* ‘(strahlend) weiss; gereinigt, rein’ (SWTF I:160a).

aparāntik (adj.) ‘ultimate, concerning the later end’

L POU ‘occidentalis’.

T 367 a4 ‘*aparāntik ṣūrmis oñant tṛṣṇa nām*’ ‘the beginning of the cause concerning the extreme end (=death) is desire (lit. thirst)’; fgm. 366 b3 ‘*aparānti*’///.

D Cf. Skt. *aparāntaka-*, f. *-ikā-* ‘of the western border, or of the country called Aparānta’ (BHSD:44b); judging from the contexts of the occurrences (about the chain of causes, or Pratītyasamutpāda), it is borrowed from an adj.

aparāntika-*, based on *aparānta*- ‘the extreme end or term’ (MW:50c), ‘Zukunft’ (SWTF I:95b).

apärkär (adv.) ‘at length, in detail’ [B *emparkre*]

L POU ‘non longus, brevis’, COU ‘lang, ausführlich’, TEB II ‘lange, ausführlich’.

T 232 b5, 238 a1, YQ III.6 a6.

D Compound containing ► *pärkär*, see Winter (1952:188), Hilmarsson (1991:171).

apälkāt (adv.) ‘unheeding, unconcerned’ (?) [B *empalkaitte*]

L TEB II ‘unbekümmert’.

T 71 a5!, 84 a4!, 132 a4!, 328 b2 /// *kapsiññaṃ apälkāt s . ā*///.

D Privative, possibly from the verb ► *pälkā*- ‘see’.

R See Sieg (1952:18 n.3, 21 n. 22), Hilmarsson (1991:71).

appärmāt (adv.) ‘despised, not considered’ [B *appamāt*]

L POU ‘contemptio’, TEB II ‘verächtlich’.

F *appärmāt*, *āppärmāt*, *apprämāt*.

S *appärmāt yām*- ‘to treat badly, to despise’ [B *appamāt yām*-].

T (*appärmāt*) 2 a1!, 30 a5, 71 b1, 275 a2, THT 1643.6 a2; (*āppärmāt*) 226 a6; (*apprämāt*) 56 a2, 57 b4.

D Wrong Sanskritization of Pkt. *appamāta*- (Pa. *appamatta*-) from Skt. *alpa-mātra*- ‘a little, a little merely’ (MW:95c). The Pkt. form is reflected in B *appamāt*.

appramey* (n.masc.) ‘immeasurable thing’

L POU ‘infinitus’.

F Loc.Sg. *apprameyaṃ*.

T ♦ Loc.Sg. 448 b2 : *ap[p]rameyaṃ škā neñc*/// ‘they are still in something unmeasurable’.

D From Skt. *aprameya*- ‘unmeasurable thing’ (BHSD:49a).

apratitulye* (n.masc.) name of a tune (stanza of 4 × 25 syllables) [B *apratitulye**]

F Loc.Sg. *apratitulyenaṃ*, *apratitulyanaṃ*, *apratitulnaṃ*.

T ♦ Loc.Sg. (*apratitulyenaṃ*) 20 a6, 33 a6, 151 b2, 253 a8, 403 b3, YQ I.4 a3-4!, THT 2431 a4!; (*apratitulyanaṃ*) 146 a6; (*apratitulnaṃ*) 145 a3.

D From Skt. *apratitulya*-*.

apsar (n.fem.) Apsaras, a celestial nymph

L POU ‘no. propr. nympharum caelestium’, TEB II ‘himmlische Nympe’.

F Nom.Sg. *aptsar*, Nom.Pl. *aptsarntu*, *aptsarāntu*, Obl.Pl. *aptsarāntu*, Gen.Pl. *aptsarntwis*, Instr.Pl. *aptsarntu-yo*, Abl.Pl. *aptsarāntwāṣ*.

T ♦Nom.Sg. 59 a4, 68 a4; ♦Nom.Pl. (*aptsarntu*) 190 a4?; (*aptsarāntu*) 312 b3; ♦Obl.Pl. (*aptsarāntu*) 301 b6 *aptsarāntu ñemiṣinās wātsyās*; ♦Gen.Pl. 68 a1; ♦Instr.Pl. 312 b5; ♦Abl.Pl. 191 b2; ♦fgm. 189 a2 *aptsarā///*, 210 a2 *aptsa///*.

D From Skt. *apsaras-* ‘a class of female divinities’ (MW:59c).

*aptsaradarśan** (n.masc.) name of a tune (stanza of 4 × 14 syllables) [B *aptsaradarśan**]

F Loc.Sg. *aptsaradarśam*, *aptsaradarśnam*.

T ♦Loc.Sg. (*aptsaradarśam*) 274 b8, 289 a2; (*aptsaradarśnam*) 6 b1!, 149 a4, YQ III.2 b2.

D From Skt. *apsarādarśana-**.

*abhijñā** (n.fem.) ‘supernatural knowledge’ [B *abhijñā**]

L JWP ‘supernatural knowledge’.

F Gen.Sg. *abhijñes*, Obl.Pl. *abhijñāntu*.

T ♦Gen.Sg. YQ N.II b6; ♦Obl.Pl. 90 a3!.

D From Skt. *abhijñā-* ‘higher or supernatural knowledge’ (BHSD:50b).

abhidharm (n.masc.) ‘reflection on the doctrine’ [B *abhidhārm*]

L POU ‘veritas suprema, metaphysica’, TEB II ‘Kommentar zur buddhistischen Terminologie’.

F Nom./Obl.Sg. *abhidharm*, *abhidharma* (Skt.), Gen.Sg. *abhidharmis*, Abl.Sg. *abhidharmāṣṣ*, Loc.Sg. *abhidharmaṃ*.

T Nom.Sg. (*abhidharm*) 333 b2, 371 a3, THT 4005 b4 *///(sū)tā[r] vine abhi(dharm)///*; (*abhidharma*) 336 a9 *sām abhidharma [tāk]*; ♦Obl.Sg. (*abhidharm*) 332 a7, 336 a4 *///(kn)ānmuneṣiṃ abhidharm*; ♦Gen.Sg. 333 b2; ♦Abl.Sg. 338 a3 *[a]bhidharmāṣṣ aci märkampalāntu āklāssi*, ♦Loc.Sg. 251 b3.

D From Skt. *abhidharma-* ‘name of the third section of the Buddhist canon’ (BHSD:51a).

R The form *abhidharma* in 336 a9 is most likely a quotation of Sanskrit.

abhidharm-ṭīṭak (n.a.) basket of Abhidharma; name of the third section of Buddhist writings

L POU ‘nomen librorum buddh.’.

F Nom.Sg. *abhidharm-ṭīṭak*.

T ♦Nom.Sg. 336 b2 *sām abhidharm-ṭīṭak tāk*.

D From Skt. *abhidharma-ṭīṭaka-* ‘basket of metaphysics, n. of the third section of Buddhist writings’ (MW:63b).

abhidharmṣi (adj.) ‘belonging to Abhidharma’

L POU ‘metaphysicus’.

F Nom.Sg. *a(bhi)dharmṣi*.

T ♦Nom.Sg. 336 b8 *a(bhi)dharmṣi piṭak kārśnāl*.

D Derived from ► **abhidharm**.

abhidharm-śāstrā (n.a.) ‘treatise of Abhidharma’

L POU ‘doctrina metaphysica’.

F Nom.Sg. *abhidharm-śāstrā*.

T ♦Nom.Sg. 333 b3.

D From Skt. *abhidharma-śāstra-* (cf. BHSD:51a).

abhinai (n.masc.) ‘pantomime, expressive acting’

L POU ‘actio’, TEB II ‘Pantomime, theatralische Darstellung’.

F Obl.Sg. *abhinai*.

T ♦Obl.Sg. 301 b3 ///ñāktañ śepār *abhinai ypār*, b4 *abhinai ypār*.

D From Skt. *abhinaya-* ‘acting, dramatic action’ (MW:64c).

Abhipārage* (PN, masc.) Abhipāraga, name of a minister

T 85 a5 ///(*abhi*)pārage *āmās trānkāṣ*.

D From Skt. *Abhipāraga-* ‘name of a minister’ (BHSD:54a).

abhiṣek (n.masc.) ‘anointment, consecrating’ [B *abhiṣek*]

L POU ‘regis coronatio, inthronisatio’, TEB II ‘Salbung, Mönchsweihe’.

F Nom./Obl.Sg. *abhiṣek*.

S *abhiṣek yām-* ‘anoint, inaugurate’, *abhiṣek kālpā-* ‘attain the ordination’.

T ♦Nom.Sg. 255 b4; ♦Obl.Sg. 11 a2 (*rā*)m *atrā vibhiṣanem abhiṣek yāmās* ‘the hero Rāma anointed Vibhiṣana as king’, 251 b5 *se-lāntune abhiṣek kālpāt*, 252 b5 id., 256 a3 *se-lāntuneyam abhiṣek yaṣ*, 15 b6 *abhiṣe(k) yāmrā*, 26.2, 288 a3, YQ III.4 b2, b3, b4.

D From Skt. *abhiṣeka-* ‘anointing, inaugurating or consecrating’ (MW:71a-b).

abhiṣekṣi* (adj.) ‘of an anointment’

F Obl.Sg.Fem. *abhiṣekṣinām*.

T ♦Obl.Sg.Fem. 289 b8 *abhiṣekṣinām praṣṭanāk* ‘at the very time of the anointment’, 63 a6.

D Derived from ► **abhiṣek**.

abhisamṣkār* (n.masc.) ‘mental determination, intent’

L POU ‘idea, imaginatio’.

F Instr.Sg. *abhisamṣkār-yo*.

T ♦Instr.Sg. 63 a2, THT 2048 a3.

D From Skt. *abhisam̐skāra-* ‘performance, accomplishment’ (BHSD:57b, SWTF I:127).

Amṛdodaṃ (PN, masc.) Amṛtodana, name of a son of Simhahanu, an uncle of Śākyamuni

T 118 a3 · *amṛdodaṃ · ñomā stwar sewāñ tākarāṃ ·*

D From Skt. *Amṛtodana-* ‘n. of a Śākyan aristocrat, brother of Śuddhodhana’ (BHSD:64a).

amok (n.a.) ‘art, skill’ [B *amok*]

L POU ‘ars’, TEB II ‘Kunst’.

F Nom./Obl.Sg. *amok*, Gen.Sg. *amokis*, Instr.Sg. *amok-yo*, Abl.Sg. *amokās*, Loc.Sg. *amokaṃ*, Nom./Obl.Pl. *amokāntu*, Gen.Pl. *amokāṃtwāśśi*, Loc.Pl. *amokāntwaṃ*.

T ♦Nom.Sg. 2 b1 *amok wrasaśśi p_ukaṃ pruccamo kyalte*, b3, b4 *niṣpalis śkaṃ amok tsmār*, 3 a2,4 a1, 13 a2 *kāsu cesmi amok seṣ*, 14 a4, 17 a6; ♦Obl.Sg. 8 a2, Gen.Sg. 13 a6; ♦Instr.Sg. 11 b4, 13 a4, 16 b3; ♦Abl.Sg. 2 b6; ♦Loc.Sg. *amokaṃ* 8 a1; ♦Obl.Pl. 12 a2; ♦Gen.Pl. 11 b3; ♦Loc.Pl. YQ III.1 a8.

D Probably borrowed from MĪr. (cf. Isebaert 1980:72).

amokṣi* (adj.) ‘of art’

F Obl.Sg.Masc. *amokṣiṃ*.

T ♦Obl.Sg.Masc. 2 b4 *amo(kṣiṃ) \ wram*.

D Derived from ► **amok**.

amokāts (n.masc.) ‘artist, artisan, craftsman’

L POU ‘artifex’, TEB II ‘Künstler, Handwerker’.

F Nom.Sg. *amokāts*, Gen.Sg. *amoktsāp*, Nom.Pl. *amoktse*, Obl.Pl. *amoktses*.

T ♦Nom.Sg. 2 b4-5 *kospreṃ kospreṃ śkaṃ ne amokāts amo(kṣiṃ) wram pyutkāṣṭār* ‘and as often as an artist creates an artistic object ...’, 16 a1; ♦Gen.Sg. 2 b2, 17 b4; ♦Nom.Pl. 11 b1, b2; ♦Obl.Pl. 13 a1.

D Nominalized adjective derived from ► **amok**.

Ambariṣe (PN, masc.) Ambariṣa, name of a king

T 97 a3 *ambariṣe wāl*.

D From Skt. *Ambariṣa-* ‘n. of a Rajārṣi’ (MW:83b).

ayanisuneyum (adj.) ‘forming the basis’

L TEB II ‘Grundlage bildend (?)’.

F Nom.Sg.Masc. *ayanisuneyum*.

T ♦Nom.Sg.Masc. 386 a3 *kropnāsiyac ayanisuneyum wlep nasluneyam*.

D Derived from *ayanisune**. This abstract could be related to a borrowing from Skt. *ayana-* (MW:84b).

Ayot (LN, fem.) Ayodhyā, capital of Rāma

T 89 b1 *sām ayot rī*.

D From a MI form of Skt. *Ayodhyā*- ‘the capital of Rāma’ (MW:86a).

ar- (vb.) ‘evoke, call forth’ [B *er-*]

L POU ‘producere, procreare’, TEB II ‘hervorrufen’.

P (tr.) Prs. *ars-T-*, Subj. *arñ-T-*, Prt. *ar-/arsā*, PPrt. *aru*, Ipv. *par-**, *parsār*.

F Prs.VIIIAct. 2Sg. *arāšt*, 3Sg. *arāṣ*, *arṣ-ām*, 3Pl. *arseñc*, MP 2Sg. *arāštār*, 3Sg. *arāštār*, *arštār*, 3Pl. *arsantār*, *arsantrā*, *arṣamtrā*, PPrs.Act. Obl.Sg.Masc. *arṣāntām*, Nom.Pl.Masc. *arṣāntāñ*, Obl.Pl.Masc. *arsāntās*, Gdv. Nom.Sg. *arṣāl*, Gen.Sg. *arāṣlis*, Inf. *arāssi*, Subj.VII MP 3Sg. *arāñtar*, 3Pl. *arñantar*, Opt. MP 1Sg. *arñīmar*, 3Sg. *arñītār*, Gdv. Obl.Sg.Masc. *arñāl*, *arñl-ām*, Prt.Act. 1Sg. *arwā*, MP 3Sg. *arsāt*, 3Pl. *arsānt*, PPrt. Nom.Sg.Masc. *aru*, *arū*, Obl.Sg.Masc. *arunt*, Nom.Pl.Masc. *aruṣ*, Ipv.MP 2Sg. *parsār*, 2Pl. *parsāc*.

S *arāṣlis mosam* ‘in order to evoke’.

T ♦Prs.Act. 2Sg. 304 b1; ♦3Sg. (*arāṣ*) 9 b6, 61 a4, 244 a3; (*arṣ-ām*) 295 b1 + YQ N.3 b6 *tām-yo omāskuney(ā)ṣ praski arṣ-ām*; ♦3Pl. 319 a2, 55 a4, a6, 55 a5, 58 b1; ♦MP 2Sg. 130 b4; ♦3Sg. (*arāštār*) 114 a2; (*arštār*) 151 b3; ♦3Pl. (*arsantār*) 227/8 b7, 232 a1; (*arsantrā*) 262 b8, 277 b3; (*arṣamtrā*) YQ N.5 b1; ♦PPrs.Act. Obl.Sg.Masc. 277 b6; ♦Nom.Pl.Masc. YQ II.7 a8; ♦Obl.Pl.Fem. 70 b5, 109 a3; ♦Inf. 5 a4 *tuñ kāpñune arāssi cāmpāṣ*, 84 b5, 107 b1, 385 a5; ♦Subj.MP 3Sg. *arāñtar* 366 a1; ♦3Pl. 232 a2; ♦Opt.MP 1Sg. 227/8 a7; ♦3Sg. THT 1645.3 a2; ♦Gdv. Obl.Sg.Masc. (*arñāl*) 98 a5; (*arñl-ām*) 248 b2; ♦Prt.Act. 1Sg. 270 b1; ♦MP 3Sg. 230 b2; ♦3Pl. 237.2, 383 b1, YQ II.12 a3; ♦PPrt. Nom.Sg.Masc. (*aru*) 30 a2, 109 a6, 343 a5, THT 2654 a1; (*arū*) 215 a6; Nom.Pl.Masc. YQ II.8 a7; ♦Obl.Sg.Masc. 385 a5; ♦Ipv.MP 2Sg. *parsār* 299 b7; ♦2Pl. 217 a7.

D Cf. ► *arāñlune*.

R See Hackstein (1995:47ff.).

Arāḍe* (PN, masc.) Ārāḍa, name of a sage

L POU ‘actor’, JWP ‘PN’.

F Obl.Sg. *arāḍem*.

T ♦Obl.Sg. 217 a6 *pālkāt kārūṇik ... arāḍem* ‘the compassionate one saw Ārāḍa’, YQ I.9 a6!.

D From Skt. *Ārāḍa*- ‘name of a sage under whom Śākyamuni studied for a time’ (BHSD:103b), ‘N. eines früheren Lehrers des Śākyamuni vor dessen Erleuchtung sowie des Malla Putkasa’ (SWTF I:281a)..

R In YQ I.9 restored as *ārāḍe* in Ji (1983) and JWP, but *arāḍe* in Thomas (1991:16, n.41).

arāñlune (n.a.) ‘evocation’

F Nom.Sg. *arāñlune*.

T Nom.Sg. 148 b5 *kra(ñcäs) wrassaṃ wsokone arāñlune*.

D Abstract derived from ► **ar-**.

arāṃ (n.masc.) ‘appearance, form’ [cf. B *ersna*]

L POU ‘vultus, frons’, TEB II ‘Aussehen’.

F Nom.Sg. *arāṃ*, Loc.Sg. *arnaṃ*.

T ♦Nom.Sg. 217 b5; ♦Loc.Sg. 222 a4, 239 a2.

D Probably related to ► **ar-**.

R Discussion see Winter (1985:283)

arāmpāt (n.a.) ‘form, (beautiful) shape’ [B *erepate*] (Skt. *rūpa-*)

L POU ‘vultus, frons’, TEB II ‘schöne Gestalt’.

F Nom./Obl.Sg. *arāmpāt*, *arāmpāt*, Instr.Sg. *arāmpāt-yo*, Nom. *arāmpātāntu*.

T ♦Nom.Sg. (*arāmpāt*) 5 a4, 9 b6, 162 b5?, 387 a2, 388 a2, 426 a2!?, a3?;
♦Obl.Sg. 217 a8, 248 a1, a2, 374.3; (*arāmpāt*) 134 a4, PK.NS.3 a3; ♦Instr.
Sg. 5 a3, 360.4 ///putrarūpena | *rākṣāsāñ sewāṣiṃ arāmpāt-yo* |; ♦Nom.Pl. 22
b2 *māmtne arāmpātāntu puk*.

D Certainly a compound with the first member related to ► **arāṃ**.

R Cf. Winter (1985:282-283).

arāmpātṣi (adj.) ‘beautiful’

F Nom.Sg. *arāmpātṣi*, Obl.Sg. *arāmpātṣiṃ*.

T ♦Nom.Sg. 60 b1, 66 a1; ♦Obl.Sg. 15 b2 *a(rā)mpātṣiṃ yātlune-yo* ‘by the
perfection of the beauty’, 59 a4.

D Derived from ► **arāmpāt**.

arāmpātum (adj.) ‘provided with shape’

L POU ‘staturae, figurae’.

S *sne-arāmpātum* ‘shapeless’ (Skt. *arūpin-*)

T 387 a3 *ākāsam arupi · ākāś sne-arāmpātum sne-wrātal///*.

D Derived from ► **arāmpāt**.

Aruṇāvati (LN, fem.) name of a city [B *Aruṇāvati*]

F Nom.Sg. *aruṇāvati*.

T Nom.Sg. 343 b5.

D Borrowed from Skt. *Aruṇāvati* ‘N. der Residenzstadt der Eltern des Buddha
Śikhin’ (SWTF I:143a).

arupi (adj.) ‘shapeless’

L POU ‘sine figura, deformis’.

T 427 b5 *kucne arupi tām-(y)o*.

D From Skt. *arūpin-* ‘formless’ (BHSD:65b), ‘gestaltlos, formlos’ (SWTF I:143a).

arkant-* (adj.) ‘black, dark’ [B *erkent-*]

L POU ‘?’; TEB II ‘schwarz’.

F Nom.Pl.Masc. *arkaś*, Obl.Pl.Masc. *arkañcäs*, Gen.Sg.Fem. *arkämtse*.

T ♦Nom.Pl.Masc. 320 b3 ///ñareyāmtwaṃ klyānt neṣ ña(re-pā)lkāñ ṣulañy oky *arkaś*/// ‘in the hells the hell-guardians stood first, black like mountains ...’; ♦Obl.Pl.Masc. 298 b5 ///(o)ki slamas-yo wāntoñcäs arkañcäs tärkru(nt)/// ‘... black clouds, surrounded by ... -like flames ...’; ♦Gen.Sg.Fem. YQ III.2 b7 *śākkiñ trāñkiñc tan-ne trāñkäs arkämtse*/// ‘The Śākyas say: He speaks in such a way: of the black (serpent) ...’.

arkāmnāṣi* (adj.) ‘of the place of the dead’ [B *erkenmaṣṣe*]

F Obl.Sg.Masc. *arkāmnāṣiṃ*, Obl.Pl.Fem. *arkāmnāṣṣās*.

L Obl.Sg.Masc. 55 b5 *arkāmnāṣiṃ wāntaṃ*, 375 b5; ♦Obl.Pl.Fem. 375 b5 *arkāmnā(ṣṣ)ā(s su)krānāśśi lepśāsśi k,ñās*; ♦fgm. 375 a4 *arkāmnāṣi*///.

D Derived from *arkāmnā** (n.pl.) ‘cemetery’ [B *erkenma*].

arkäts* (adj.) ‘burning, boiling, hot’ [B *erkatse*]

L POU ‘?’.

F Obl.Sg.Masc. *arkätsäm*.

T ♦Obl.Sg.Masc. 388 b1 ///(ka)lp nāmṭsu säm ak mā nāmṭsu ‘arkätsäm *pä(lkäṣ)*/// ‘it is (not) the ... [and] it is not the eye. From the burning sight ...’.

D For the interpretation of the equivalent B *erkatse* see Carling (2004).

artāl (n.a.) ‘praising’

T THT 2442 a2 ///artāl knān(al)///.

D Derived from ► *ārta-*.

arth (n.masc.) ‘sense; meaning, goal’ [B *ārth*]

L POU ‘optatum, voluntas’, TEB II ‘Sinn’.

F Nom./Obl.Sg. *arth*, *arthä*, Gen.Sg. *arthis*, *arthisä*, Com.Sg. *arthaśśäl*, Nom.Obl.Pl. *arthäntu*, *arthantu*, Loc.Pl. *arthäntwaṃ*.

T ♦Nom.Sg. 389 b1 ‘*upādāṃṣi arth nāmṭsu*’; ♦Obl.Sg. (*arth*) 230 a4 *skāyā arth pāssi* ‘I have tried to keep the sense’, 276 b5?, 335 b5?, 384 a3 : *upalakṣaṇeti yo ’rtha : kärsälune putkälune käryāṣlune tanne-wkän-yo kus-ne arth* :; 385 a6-b1 : *anavahi ‘teti yo rtha : mā yulā naslune käswoneyāntwac tan-ne wkän-yo kus-ne arth* :; 436 a3; (*arthä*) 230 a2 *k[am] mā pāštär arthä*/// ‘when he does not keep the tune, the meaning ...’, 333 b1; ♦Gen.Sg. (*arthis*) 333 b3; (*arthisä*) 333 b4; ♦Com.Sg. 333 a5, a8; ♦Obl.Pl. (*arthäntu*) 230 a1, b4?!; (*arthantu*) YQ II.11 b6; ♦Loc.Pl. 230 b6 *arthä(ntwa)ṃ*

D From Skt. *artha-* ‘aim, goal’ (BHSD:66b).

Arthadarśi (PN, masc.) Arthadarśin, name of a former Buddha

T 256 b7.

D From Skt. *Arthadarśin-* ‘name of a former Buddha’ (BHSD:66b).

arthaṣi (adj.) ‘of sense’

F Obl.Pl.Fem. *arthaṣinās*.

T 334 b4 *a[rth](a)ṣinās ñemintu*.

D Derived from ► **arth**.

aryu (adj.uni./adv.) ‘long time, for a long time’ (Skt. *ciram*)

L POU ‘longus’, TEB II ‘lange (von der Zeit)’.

T 77 b6, 81 a1, 106 b2, 177 a3, 217 a5, 222 a5, 272 a7, 294 a7, 313 a7, 426 b3, YQ II.6 b1, b2, b2, YQ N.5 b5, THT 1463 a5, THT 1589.8 a2, THT 2399 a6, THT 2445 a2!.

arṣaṣ-iññ- (vb.) ‘fit, go well’

L JWP ‘fit, go well’.

P Prs. (Subj.?) *arṣaṣiññ-T-*.

F Prs.MP 3Sg. *arṣaṣinträ*.

T ♦Prs.MP 3Sg. YQ III.6 a4.

D Denominative based on a stem *arṣas-**. Cf. ► **sne-arṣasum***.

arṣäl (n.masc.) ‘evocation’

F Nom.Sg. *arṣäl*, Gen.Sg. *aräṣlis*.

T ♦Nom.Sg. 107 a5, 375 b4; ♦Gen.Sg. 145 a2 *aräṣlis mosam* ‘in order to evoke’.

D Derived from ► **ar-**.

avatām (n.masc.) ‘legend of a Bodhisattva’

L POU ‘legenda’.

T Obl.Sg. 371 a3.

D From Skt. *avadāna-* ‘n. of a part, or parts, of the Buddhist canon’ (BHSD: 72a).

Avalambake (PN, masc.) Avalambaka

T 179 a4 *///(c)m(o)lu avalambake pralam[ba]ke ñomā*.

D From Skt. *Avalambaka-* (cf. MW:103b).

avasrut (adj.) ‘foul, rotten’

L POU ‘?’, Couvreur (1959:252b) ‘pourri; (de personnes) lubrique’.

F Obl.Sg. *avasrut*.

T Obl.Sg. 381 a2 *///maṃ mā wāwluṃt avasrut tāpluneṣinās avasrut tāpluneyam ritwāṣlune*.

D From Skt. *avasruta-* ‘run or dropped down’ (MW:106b) or *avasruta-* (Pa. *avassuta*) ‘wet, dripping; foul, rotten’ (BHSD:77a), ‘Flüssigkeit absondernd; sexuell erregt’ (SWTF I:168b).

avijñapti (n.fem.) ‘non-information’ [B *avijñapti*]

L POU ‘inscientia’.

F Obl.Sg. *avijñapti*.

T ♦Obl.Sg. 385 a2.

D From Skt. *avijñapti-* ‘Nicht-Information’ (SWTF I:170).

avidyā (n.fem.) ‘ignorance’ [B *avidyā*]

L POU ‘ignorantia’.

T 366 b3 (*pū*)\rvāntik wū (- - -) *avidyā saṃskār* ‘.

D From Skt. *avidyā-* ‘ignorance’ (BHSD:77b).

Aviś (LN, masc.) Avīci, name of a hell [B *apiś*]

L POU ‘nomen inferni «Infernum (hominum mendacium)»’, TEB II ‘Name einer Hölle’.

F Obl.Sg. *aviś*, Loc.Sg. *avīśaṃ*, *aviśaṃ*, Abl.Sg. *aviśāṣ*.

T ♦Obl.Sg. 69 a2 *aviś ṣolār saṃsārṣṣās puk klopāntw(ä)ṣ* ‘from all Saṃsāra sufferings right down to the Avīci-hell’; ♦Loc.Sg. (*avīśaṃ*) 229 a7; (*aviśaṃ*) 305 b2; ♦Abl.Sg. *aviśāṣ* YQ N.2 b8.

D From Skt. *Avīci-* ‘n. of a hell’ (BHSD:78b).

Aviś-ñare* (n.a.) ‘Avīci-hell’

L POU ‘infernum Avīci’.

F Loc.Sg. *aviś-ñareyaṃ*.

T ♦Loc.Sg. 60 b4, 222 b2, 69 a2.

aviśṣi* (adj.) ‘belonging to the Avīci-hell’

L POU ‘infernalis’.

F Obl.Sg.Fem. *aviśṣināṃ*.

T ♦Obl.Sg.Fem. 313 b6 *aviśṣināṃ kapśiññokk*.

D Derived from ► **aviś**.

avihis (n.masc.) ‘not injuring’

L POU ‘non-caedes’, TEB II ‘Nichttöten lebender Wesen’.

F Nom.Sg. *avihis*.

T ♦Nom.Sg. 386 b2 *avihim* ‘sa’ *sne-miyāṣlune sām avihis tränkträ* ‘.

D From Skt. *avihimsā-* ‘das Nicht-Verletzen, Nicht-Schädigen; freundliche Einstellung’ (SWTF I:175b).

aśi (n.fem.) ‘nun’ [B *aśiya*]

L POU ‘monacha, monialis’, TEB II ‘Nonne’.

F Nom.Sg. *aśi*, Gen.Sg. *aśśe*, Nom.Pl. *aśyāñ*, *aśśāñ*, Gen.Pl. *aśśāśśi*.

T ♦Nom.Sg. 80 b5, 102 b1, 381.1; ♦Gen.Sg. 322 a1; ♦Nom.Pl. (*aśyāñ*) 114 a4, 225 b7; (*aśśāñ*) 300 a5, 332 a8; ♦Gen.Pl. 117 a1, 300 a2, b6.

D Borrowed from Mir. (Isebaert 1980:213).

aśiṣ (n.masc.) ‘benediction’

F Obl.Sg. *aśiṣ*.

T ♦Obl.Sg. 16 a6, 63 a5.

D From Skt. *āśiṣ*- ‘blessing, benediction’ (MW:157b).

aśup (n.masc.) ‘impurity’ [B *aśubh*]

L POU ‘immunditia, impudicitia’, TEB II ‘Abscheulichkeit’.

F Nom./Obl.Sg. *aśup*.

T ♦Nom.Sg. 245 a3? *aśup wra\ (m)*; ♦Obl.Sg. 265 b2 *āntāne k_uleñciṃ kapsiññ-aṃ aśup yneś y[ā]mantrā*.

D From Skt. *aśubha*- (adj.) ‘hässlich, befleckt, widerwärtig’; (n.) ‘hässliche Tat, Sünde’ (SWTF I:182).

aśupṣi (adj.) ‘characterized by impurity, being disagreeable’

L POU ‘immunditiae’.

F Nom./Obl.Sg. *aśupṣi*.

T ♦Nom./Obl.Sg. 243 b3.

D Derived from ► **aśup**.

aśaikṣ* (n.masc.) ‘no longer a pupil, an arhat’ [B *aśaikṣe**]

L POU ‘non-discipulus (=arhat)’, TEB II ‘einer, der keine religiösen Übungen mehr nötig hat, Arhat’.

F Nom.Pl. *aśaikṣi*.

T ♦Nom.Pl. 249 b3 *śaikṣy aśaikṣi* (cf. Skt. *śaikṣāśaikṣa*-).

D From Skt. *aśaikṣa*- ‘one who no longer needs religious training = arhant’ (BHSD:80b); Skt. compound *śaikṣa*- + *aśaikṣa*- (SWTF I:183b).

aśok (N, masc.) *Aśoka*, name of a tree

T 91 b2 *aśok śtām*.

D From Skt. *Aśoka*- ‘the tree *Jonesia Asoka* Roxb.’ (MW:113c).

aśnum (adj.) ‘having eyes, seeing’ (Skt. *cakṣuṣmant*-) [B *eśanetstse*]

L POU ‘videns’, TEB II ‘Augen habend’.

F Nom.Sg.Masc. *aśnum*, Obl.Sg.Masc. *aśnumānt*, Nom.Pl.Masc. *aśnumāṣ*.

T ♦Nom.Sg.Masc. 147 a3, 353 b2, 405 a3, 443 b4, 20 a5; ♦Obl.Sg.Masc. 55 a2; ♦Nom.Pl.Masc. 147 a2.

D Derived from the dual of ► **ak** ‘eye’, *aśām* (cf. B *eśanetstse*).

Aśvaji (PN, masc.) Aśvajit, name of a bhikṣu

F Nom.Sg. *aśvaji*, All.Sg. *aśvajinac*.

T ♦Nom.Sg.294 b3; ♦All.Sg. THT 2151 b2!.

D From Skt. *Aśvajit*- ‘n. of one of the five monks’ (BHSD:81b).

aśśi (part.) ‘then, so’ (with strengthening effect)

L POU ‘sane’, TEB II ‘wohl’.

S Occurs in in 1) interrogative, 2) declarative sentences; *kus(s) aśśi* ‘what then’, *kuc kālyme aśśi* ‘where, in which direction’, *k_vyal aśśi* ‘why then’, *kupre aśśi* ‘when’, *tāśśi* ‘where’, *mām_{tt} aśśi* ‘how’

T ♦1) 6 a2 *kuss aśśi*, 14 a1 *k_vyal aśśi*, 79 b2, 107 b6 *mām_{tt} aśśi*, 119 b4, 136 a6 *k[u]ss aśśi*, 144 b1 *k_vcaśśäl aśśi*, 145 b3 *k_vyal aśśi*, 214 a3 *tāśśi*, 215 b3 *k_vyal aśśi*, 216 a3 *k_vyal aśśi*, 290 a2 *k_vyal aśśi*, 311 b4 *k_vyal aśśi*, 317 b6 *kucc aśśi*, 318 a8 *k_vyal aśśi*, 340 a5 *k_vciṣṣ aśśi*, 346 b1 *kucc aśśi*, b2 *ke=śśi*, 411 a1, 436 a2 *kospreṃn aśśi*, 446 a7 *kucc aśśi*, 447 b4 *mānt aśśi*, YQ I.5 a5 *tā aśśi*, a7, YQ II.6 a5! (*kuc kāly*)[*me a*]*śś(i)*, YQ III.1 a3, a5 *kupre aśśi*, a7 id., b2, YQ III.4 b7 *kupre aśśi*, YQ III.5 a6 *kupre aśśi*, YQ III.8 b2 (*kus*) *aśśi*, YQ III.9 a5 *kus aśśi*; ♦2) 79 a4 *ālykess onkäl_mās lok aśśi-k śla-tsoti pkānt pkānt lworāṣ on(käl_māñ lek) kalkar* ‘the elephants are gone, since he has sent them, with a trumpet blast (?), one by one to the other elephants [that were] very far away’, YQ I.5 a8, YQ II.1 a7-8, YQ II.6 a5!, a5 *ke aśśi*, a6 id., YQ III.10 b5 *kucc aśśi*, YQ III.11 b4, THT 1974 a2 *lmo lok aśśi*, THT 2518 b3 *saṃn aśśi*///.

aśśune (n.a.) ‘nun-hood’

L POU ‘status monacharum’.

F Obl.Sg. *aśśune*.

T Obl.Sg. 300 a2!, a 6 *lmo lpāc aśśune ṣāmnāsā*.

D Abstract derived from ► **aśi**.

aśśuk (?) ‘?’

T 182 a3 *twāṅkatr aśśuk*///.

aśśeṃ (adj.) ‘of nuns, pertaining to nuns’

L JWP ‘of nuns’.

F Obl.Sg.Masc. *aśśeṃ*.

T ♦Obl.Sg.Masc. YQ III.8 b6 *aśśeṃ (pissāṅkis el wawu)*.

D Derived from ► **aśi**.

aṣātsu (adj.) ‘?’

T 459 b2 *aṣā[tsu]*///.

D Possibly derived from *aṣāt**, borrowing from Skt. *āṣāḍha*- ‘N. of a month’ (MW:159b).

aşuk, aşūk (adj.uni.) ‘wide, broad’ (of body parts)

L POU ‘latus’, TEB II ‘breit, prall’.

T 91 a3, 158 a3, 212 b7!, 217 b2 *aşuk wsā-yokām poke rsorāş*, 316 a2, 378.5, YQ II.2 a4, YQ II.4 b5, YQ II.10 b3, THT 1143 b2.

aştami (n.fem.) ‘eighth day’

L POU ‘octavus dies in mense’, JWP ‘eighth’.

F Obl.Sg. *aştami*, Loc.Sg. *aştamyam*.

T ♦Obl.Sg. YQ III.12 a4 *kucne ārşo aştami parnont konam* ‘when today on the glorious day, i.e., the eighth day’, b8; ♦Loc.Sg. 114 a3.

D Cf. Skt. *aştama-*, *aştamika-* ‘the eighth; the eighth day’ (MW:117a); from Skt. *aştamī-* ‘der achte Tag (eigentlich ‘Nacht’) eines halben Mondmonats’ (SWTF I:189a).

aştam-kom* (n.masc.) ‘eighth day’

F Loc.Sg. *aştam-konam*.

T ♦Loc.Sg. YQ III.11 b7 *ārşo nāş aştam-konam* ‘today, on the eighth day’.

R Same technical meaning as ► *aştami*.

aştānkopet (adj.) ‘provided with eight good qualities, excellent’

L POU ‘magnam reverentiam facti (?)’.

F Nom.Sg. *aştānkopet*.

T ♦Nom.Sg. 315/6 a3 *tmāk aştānkopet nā(kciṃ kārṭkālam) ywic ātsāts nākeyiss oplās pyāppyās-yo śtwar-ñemişi śtwar-kotkumiṃ kolā(m pākār tāk)* ‘soon a boat, four-jewelled and provided with the four embodiments became visible on the divine eighth-qualities pond, full to the brim with divine lotus flowers ...?’.

D From Skt. *aştāngopeta-* ‘mit acht (wichtigen oder guten) Eigenschaften versehen; vorzüglich’ (SWTF I:189b).

asamkheşi (adj.) ‘of a mega-era’

L POU ‘magni numeri (annorum)’.

F Nom.Sg.Masc. *asamkheşi*, Obl.Sg.Masc. *asamkheşiṃ*, Obl.Pl.Fem. *asamkheşinās*.

T ♦Nom.Sg. 18 a1, 305 b6, YQ II.14 a4; ♦Obl.Sg. *asamkheşiṃ* 243 a4; ♦Obl.Pl.Fem. *asamkheşinās* YQ II.13 a2.

D Derived from ► *asamkhye*.

asamkhye, asamkhe (n.a.) ‘an incalculable period, a mega-era’ [B *asamkhyai**]

L POU ‘magnus numerus’, TEB II ‘Bezeichnung einer sehr hohen Zahl, eine unzählbar lange Weltperiode’.

F Nom.Sg. *asamkhe*, Obl.Sg. *asamkhye*, Obl.Pl. *asamkhes*, Instr.Pl. *asamkhyes-yo*, Loc.Pl. *asamkhesam, esamkhesam*.

T ♦Nom.Sg. 18 a2, 311 b6, 323 b2; ♦Obl.Sg. 270 a4; ♦Obl.Pl. 18 a1, 313 b5, 305 b4; ♦Instr.Pl. 287 b7; ♦Loc.Pl. (*asaṃkhesaṃ*) 118 b5, 218 a6, 305 a8, 311 a2, 311A b5!, b6!, 313 b1-2!, b4, 339 a8; (*esaṃkhesaṃ*) 62 a4 *try esaṃkhesaṃ kānt kalpsaṃ kropat kā(ṣṣi mārkaṃpal)* ‘in three asaṃkhyeyas and hundred kalpas the teacher has assembled (the Law)’.

D From Skt. *asaṃkhyeya-* ‘innumerable; a very high number’ (BHSD:82b).

asam (adj.uni.) ‘without equal, unequalled’

T 245 a4 [i]l[y]āk as[a]m kārme yme/// ‘the smooth, unequalled, true way’.

D Borrowed from Skt. *asama-* ‘unequalled’ (MW:119a).

*asitakirit** (n.masc.) name of a tune (stanza of 4 × 18 (?) syllables)

F Loc.Sg. *asitakiritam*.

T ♦Loc.Sg. 58 a3.

D Certainly borrowed from Skt., cf. *kirīṭa-* ‘N. of a metre of four lines (each containing twenty-four syllables)’ (MW:284a).

*asitavāṅk** (n.masc.) name of a tune (stanza of likely 4 × 12 syllables)

F Loc.Sg. *asitavāṅkaṃ*.

T ♦Loc.Sg. 102 a3.

D Certainly borrowed from Skt.; the same second element appears in the name of another tune, ► *sundaravāṅk**.

asinūt (adj.uni.) ‘insatiable’ [B *ontsoytte*]

L POU ‘insatiabiliter’, TEB II ‘unersättlich’.

S *asināt lākā-* ‘look insatiably’.

T 21 a1, 23 a3, 129 b4!?, 217 a8, 218 b1, 243 a1, YQ I.9 b4-5.

D Privative of ► *sin-* ‘satisfy’ (Hilmarsson 1991:85).

*asur** (n.masc.) Asura, a demon [B *asūre*]

L POU ‘daemon’, TEB II ‘Dämon’.

F Nom.Pl. *asurāñ*, Obl.Pl. *asurās*, Abl.Pl. *asurāsāṣṣ*.

T ♦Nom.Pl. 22 b3, 376 b2; ♦Obl.Pl. 214 b5; ♦Abl.Pl. 240 a4!.

D From Skt. *asura-* ‘Asura, Dämon, Götterfeind’ (SWTF I:205).

*asureṃ** (adj.) ‘demoniacal’

L POU ‘daemonis, daemonum’.

F Nom.Pl. *asureñi*, *asureṃñi*.

T ♦Nom.Pl. 358 a1; YQ II.9 b2.

D Derived from ► *asur*.

asäl* (n.a.) ‘post’ [B *esale*]

L POU ‘?’; TEB II ‘Pfosten’.

F All.Sg. *aslac*, Nom.Pl. *aslunt*, All.Pl. *asläntwac*.

T ♦All.Sg. 462 b5; ♦Nom.Pl. 450 a2; ♦All.Pl. 395 b3 *tämnek päñ-känt önkälmās ... maṅḍlac kātse wāworāš aslāntwac śarkr-ām* ‘after having led another five hundred elephants, ... close to the magical circle they tied them to the posts’.

ats (part.) ‘truly, indeed, in fact’ (Skt. *eva*)

L POU ‘autem, vero’, TEB II ‘Partikel der Bekräftigung’.

S Occurs in the following contexts: 1) after a demonstrative or personal pronoun, 2) after an interrogative or relative pronoun/adverb, 3) in the sequence *kuss ats ne* ‘whoever’, 4) after a pronominal adverb or conjunction, 5) after the numeral ‘one’, Nom.Sg.Masc. *sas*, 6) after *śak* in the complex particles ►*śakkats* and ►*śakkatsek*, 7) after a particle or adverb, 8) after a noun, 9) after a finite verb. It normally triggers the geminating of a preceding consonant, especially of the emphasizing particle *-k*.

T ♦1) 99 b4 *tu ats*, 168 a6 *tmäkk ats*, 181 b4 *tmäkk ats*, 275 b8 *cani ats*, YQ III.4 a7 *canäkk ats*, YQ III.10 a7 *camäšš ats*, YQ N.1 b8 *mättak ats*; ♦2) 114 a6 *tā ats ne*; ♦3) 9 a6, 11 a6, 22b1! (*kuss as ne*), 333 a3; ♦4) 5 a3 *tāpreṃ ats*, 15 a3 *tman ats*, 397 a7 *tman ats*, 383 b3 *tmäk ats*, 405 b5 *añcänn=ats*, YQ II.6 b2 *tmäkk ats*, YQ III.7 b7 *tannekk ats*; ♦5) (*sass ats*) 121 b2, 150 a2, 463 b3 || *eka eva ‘sass ats* ||, YQ III.10 a8 *šomäšš ats*; ♦6) (*śakk ats* according to TS) 3 a3, 15 a3, 25 a5, 40 b6, 67 b2, 70 b6, 81 a1, 85 b1, 106 b2, 116 b4, 120 a4, 131 a4, 206 a2, 212 b3, 214 b4, 215 a5, 226 a6, 229 a4, b6, 234 a2, 258 a7, 288 a4, b2, 302 a1, 309 a3, 311 a3, 337 a4, 339 a7, 356 b3, 403 a6, 429 b5, 436 b5; YQ I.6 b4, YQ II.1 b7, YQ II.4 b1-2!, YQ II.5 b6, YQ II.7 b1, YQ II.14 a6, YQ II.15 b8, YQ III.67 b4; YQ I.5 a8 *śakkatsts aśši*; ♦7) 17 b5 *šyakk ats*, 65 a6 *mosann ats*, 71 b2 *mäkk ats*, 72 a>b3 *mäntakk ats*, 253 b4 *ši ats*, 307 a1 *āneñcikk ats*, 232 a3 *śakatsekk ats*; ♦8) 3 b3 *wramm ats*, 6 a6 *āñmaśläkk ats*, 10 b6 *lapp ats*, 11 b1 *ālāsunekk ats*, 12 b5 *śoll ats*, 13 b 1 *pñintukk ats*, 17 a4 *sne skekk ats*, 18 a5 *maltowinuntanäkk ats*, 18 a6 *wcananäkk ats*, 49 a1 *cmolšy ats*, 49 a2 id., 56 b4 *kenn ats*, 64 b4 *waltsuräkk ats*, 69 a4 *šñi ā(ñ)m(a)šukk ats*, 71 b2 *lyutārr ats*, 78 a1 *wramm ats*, 91 a5 *āñmaśläkk ats*, 95 a2 *pältsäk-yo ats*, 108 b5 *tsmo ats*, 120 b6 *tampeyaṃn ats*, 115 a1 *lap-yo ats*, 122 b5 *ñomm ats*, 153 a2 *pälkoräšš ats*, 153 b4 *āñmaśläkk ats*, 154 a2 *tsru ats*, 155 a5 *wše ats*, 213 b7 *pältsäk-yokk ats*, 214 a5 *āymaśläkk ats*, 217 b1 (*pä)lsk(aṃ) ats*, 224 b6 *koṃn ats*, 231 a1 *pälkoräšš ats*, 261 a3 *āymaśläkk ats*, 275 b7 (*a)nass ats*, 290 b>a2 (*wä)tt ats koṃ*, 293 a3 *lwess ats*, 313 b5 *aviśanäkk ats*, 313 b6 *kapsiññokk ats*, 372 a3 (*mā slā)kk ats*, 397 a5 *wärpalune ats*, 397 b5 *///dhyānann ats*, 399 a5 *mokk ats*, YQ I.3 a4 *yatsikk ats*, YQ I.5 a8 *sne parnäkk ats*, YQ I.8 b3 *ptāñkätt ats*, YQ II.5 a6 *pältsäk-yokk ats*, YQ II.8 a5 *lālaṃškekk ats*, YQ II.10 b7 *pälskamṃ ats*, YQ

II.11 a5-6! *pältsäk-yo ats*, YQ II.12 b8 *āñmaśläkk ats*, YQ III.2 a6 *ātläśśi ats*, YQ III.5 b2 *wsokon-yo ats*, YQ III.7 a5 *käsyāpākk ats*, YQ III.8 b4 *pissan̄kiss ats*, YQ III.11 a4 *kem̄n ats*, YQ III.12 b5 *spaktānikāṃ ats*, YQ V.1 b8 *skaṣikk ats*; 343 a 2 *essik atsä*; ♦9) 12 a4 *papār̄ss ats*, 75 a6 *wpäss ats*, 80 a2 *pälkätt ats*, 111 b3 *rāpākk ats*, 153 b5 *ālpatt ats*, 254 a5 *śamantarr ats*, 313 b2 *sälpiṣṣāk ats*, 405 b5 *kālpātt ats*, YQ III.3 a8 *picākk ats*, YQ III.11 b4 *śmeñc ats*; ♦Broken contexts: 39 a6 *\kk ats*, 47 a5 - - *[kk a]ts*, 47 a6 - - *nākk ats*, 107 b6 *///kk ats*, 184 b2 *///yāṣṣ ats*, 186 b2 *///kk ats*, 296 a5 *\ats*, 326 b3 *///kk ats*, 401 a6 *///ākk ats*, YQ III.10 a6 *///(a)ts*.

D Certainly cognate with the Toch. B emphasizing particle *tsa* (ADAMS:729).

atsam (adv.) ‘truly, indeed, in fact’.

L POU ‘autem, vero’

S Occurs in the same contexts as ► *ats*: 1) after a demonstrative pronoun, 2) after an interrogative or relative pronoun, 3) after a demonstrative adverb or conjunction, 4) after the numeral ‘one’, 5) after a noun. Triggers normally the geminating of a preceding consonant.

T ♦1) 233 a2 *tānakk atsam*; ♦2) 70 a4 *mā kekk atsam* ‘not by anyone’, 229 b1 *k_usakk atsam*, 234 b1 *kucc atsam ne*, 236 b7 *kuss atsam ne*; ♦3) 353 a3 *tāpreṃ atsam*, 384 a4 *tāmnekk asaṃ*, 386 b1 *tāmnekk asa*; ♦4) 222 b6 *ṣom atsam*; ♦5) 124 a1 *porr atsam*, 222 a2 *p_ukam̄n atsam*, 236 b2 *(yā)lymiññ atsam*, 237.5 *woltsurākk atsam*, 452 a2 *pāk-yokk atsam*.

D Certainly derived from ► *ats*.

R The forms *asaṃ* (384 a4) and *asa* (386 b1), belonging to the same manuscript, can be explained as miswritten or due to vulgar pronunciation.

atsek (part.) ‘truly, indeed, in fact’

L POU ‘autem, vero’.

S Occurs only following *ṣak(k)* in the complex particle ► *ṣakkatsek*, *ṣakatsek*.

D Probably a reinforced form of the particle ► *ats*. A further connection with the complex particle *āttsek* (B *attsaik*) is possible, although uncertain.

R Several occurrences listed by POU:14 under *atsek* belong to ► *atsam*.



Ā

ā- (inter.adv.) ‘where’ in *āśśi* < *ā-aśśi* ‘where then’

L Pou ‘ubi’.

T 463 a5 *ku[tra nu] · [ā]śśi///*

ā (interj.) ‘oh!’ ► **hā**.

L Pou ‘ah, eheu’.

T 8 b3-4 *klopasu nām̐tsu trānkās hā k(ā)ryapp ā kāryap* ‘being depressed he said: Oh what a pity, oh what a pity!’.

āk (n.a.) ‘end’ [B *āke*]

L POU ‘finis’, TEB II ‘Ende’, JWP ‘end’.

F Obl.Sg. *āk*, Loc.Sg. *ākam̐*.

S *sne-āk* ‘without end, endless’ (Uigh. *tüpsüz*), *āk yām-* ‘make an end, finish’.

T ♦Obl.Sg. 21 a5 *puk pärkluneytwāśśi āk ypant* ‘giving all the questions an end’, 34 a4 *āk ypant*, 62 a6 ///[pä]ñ *cmolwāşnis sewāss āk opyāc källāt pättāñkāt* ‘you recalled the sons of the five births at the end, oh Lord Buddha’, 137 b2 ///sāt̐kseñcām̐ : *sne āk penu k .///*, 212 a1 + YQ II.3 b8 ///samsār̐şim̐ nāt̐kis ke-ne kri tās āk yatsi/// ‘whose intention will be to put an end to Samsāra the master’, 218 a6 : *şür̐m try asaṃkhesaṃ kānt kalpsaṃ krope el pāp̐şüne tsraşşūneyntu knānmūneyntu sny āk pñī*, 278 b3 ///| *tmāş p̐tāñkāt kās̐i āşānikyāp metrākyāp sne-āk tsopatsām̐ knānmuneşi wā(kām)///* (=MaitrHami IV,7b 9ff), 291 a3 *sne-āk tampeyntu-yo tam[p]e///*, 314 b8 *sne-āk lokadhātutw(ām̐) ñar[e]-(l)w(ā)-pretāsām̐ (ñākta)s napem̐(sa)m̐* ‘in the endless system of worlds, among hell, animals [and] pretas, among (gods) [and] humans’, YQ II.3 b8 = 212 a1, YQ III.9 b2 *sne-mem sne-āk* ‘without measure, without end’, PK.NS.1 a1, THT 1353 b3, THT 1458 a2; ♦Loc.Sg. 12 b4 *āk[am̐] (yo)ktsās klośām̐ tsru lalku śaśmu śiśri koc* ‘the ears, provided with hair on their tips, he let hang a little, but the mane he directed upwards’, YQ II.6 b2 *ākam̐ śralune tmākk ats kumnāş* ‘in the end separation will come for sure’ (=MaitrHami II, 7a 16ff).

R For the interpretation of 278 b3 see Pinault (1999a:197).

āk* (n.) ‘announcement’ (?)

L POU ‘?’.

F Obl.Pl. *ākās*.

T ♦Obl.Pl. 63 a5 *brāmnāñ weñār wākmtsām̐ āvahantu ākās aśiş maṅgalntu* ‘the brahmins said excellent invocations, announcement (?), benedictions [and] auspicious utterances’.

D Possibly related to the root ► **āks-**, cf. **āk̐şññ-**.

āk- (vb.) ‘lead, drive’ (Skt. *vah-*) [B *āk-*]

L POU ‘vehere, vehi’, TEB II ‘führen’.

P (tr.) Prs. *āk-T-*, Subj. *wā-* < **wāya-*, Prt. *wā-*, PPrt. *wāwu*.

F Prs.II Act. 3Pl. *ākeñc-ām̐*, MP 3Sg. *āstr-ām̐*, PPrs.Act. Obl.Sg. *āsāntām̐*, Nom.Pl. *āsām̐tāñ*, PPrs. MP *ākmām̐*, Subj.V MP 3Sg. *wātr-ām̐*, Opt. Act. 1Sg. *wāwim̐*, Gdv. Fem.Nom.Sg. *wālyi*, VN ► **wālune**, Prt.I MP 3Sg. *wāt-ām̐*, 3Pl. *wānt*, *wānt-ām̐*, PPrt. *wāwo*, Abs. Abl.Sg. *wāworāş*.

S *kaś āk-* ‘bring to account, pay attention’.

T ♦Prs.Act. 3Pl. 253 b2 : *ājānaya yukāñ wsāṣināṃ kukāl ... ākeñc-ām* ‘horses of noble breed draw his golden chariot’; ♦MP 3Sg. 143 b2, 184 b4 ///*sālam āstr-ām trāñkṣ-āmn-anac* ‘he leads him into the hall [and] says to him’; ♦PPrs.Act. Obl.Sg. 247 a1 *wināsam-ci sārth āśāntām sne-lyutār* ‘I honor you the excellent caravan leader’ (Skt. VAV 2.34 *sārthavāhāya te namaḥ*); ♦Nom.Pl. 265 a1 (uncertain segmentation); ♦PPrs.MP 81 a5 ///(*ca*)*ndālāsā kossi ākmām* ‘led to death by the Caṇḍālas’, 402 a1; ♦Subj.MP 3Sg. THT 2069 b1; ♦Opt.Act. 1Sg. 7 a3-4 *kyaḷ mā naṣ tā(maṃ) tuñk-yo plāc wāwim* ‘Why should I not have a conversation because of love to her?’; ♦Gdv. Nom.Sg.Fem. 70 a3 *ṣtare kaś wālyi* ‘paying attention to efforts’; ♦Prt.MP 3Sg. 222 a7 = 239 a6 *wāt-ām kāṣṣi* ‘the teacher led him’, a7, 239 a6; ♦3Pl. 120 a1 *wānt*, 395 b3 *wānt-āṃ*; ♦PPrt. 230 a6, 359.4-5 | *upanita[va]yā jarātura | wāwo kātkā - - - . āki[s] mokone-yo \ (w)r(a)ske-yo mamiyu |*; ♦Abs. Abl.Sg. 74 a3 *mā kaś wāworāṣ* ‘without paying attention’, 305 b1, 395 b3, b4, 431 b3.

D See the related agent noun ► *āśant*.

ākak (adv.) ‘consistently, again and again’ (Uigh. *yana yana*)

L JWP ‘consistently’, Thomas (2003:319) ‘endlich, schliesslich’.

T YQ II.2 a2 *ykoṃ oṣeñi śkaṃ ākakk ats tkaṃ (wāskat)* ‘day and night again and again the earth trembled’.

R Discussion see Pinault (2001a:128), Thomas (2003:319).

-ākatsum ► *wlalune-ākatsum*

D Adjective derived from ► *āk* ‘end’.

ākā 1) (pp.gen.) ‘at the end of’ 2) (adv.) ‘in the end’ [cf. B *akek*]

L POU ‘fine’.

S *ākā sārki* ‘at the end, later’ (Uigh. *ken tübintä*).

T ♦1) (pp.) 258 a5 *klopis ākā yāṣ* ‘he will go to the end of suffering’ (Skt. Udv. IV, 38d *duḥkhasyāntaṃ sa yāsyati*), 314 b3 *swāñcenāśśi [āk]ā okāt-tmām kārṭkālyi pākār tākar* ‘at the end of the rays 80,000 pools became visible’, 314 b6 *swāñc(e)nāśśi ākā*, b7 *swāñcenāśśi ākā*, 367 a2-3 (*pū*)*rvāntik ṣūrmis ākā saṃskār nām* ‘at the the end of the cause of the past there is Saṃskāra’, a4 (*oko*)*yis ākā ve[d]jaṃ nām* ‘at the end of the fruit there is Vedanā’, 387 a1 | *antam udgrhitum | mā cāmpāl naṣt pārkluneyāntwāśśi ākā kumnāssi* ‘you are not able to come to the end of questionings’; ♦2) (adv.) YQ I.6 b8, YQ II.13 a7 *ākā sārki*, a8 id., b1 id., b2 id.

D Adverb based on ► *āk* ‘end’.

ākāl (n.a.) ‘wish, desire’ [B *akālk*]

L POU ‘voluntas, optatio, desiderium’, TEB II ‘Wunsch’, JWP ‘wish’.

F Nom./Obl.Sg. *ākāl*, Gen.Sg. *ākālis*, Instr.Sg. *ākāl-yo*, All.Sg. *ākālac*, Abl.Sg. *ākālās*, Perl.Sg. *ākālā*, Obl.Pl. *ākālntu*, *ākālāntu*, Gen.Pl. *ākālāntwāsśi*, Perl.Pl. *ākālntwā*, *ākālntwā*.

S *ākāl nas-* ‘there is a wish (for sb.)’, *ākāl kãn-* ‘fulfil a wish’, *ākāl kātka-* ‘a wish arises’, *ākāl ritā-* ‘make a wish’; *ākāl* + all. ‘a wish for sth.’, N-*ši ākāl* ‘the wish for sth.’, N-*ši ākāl-yo* ‘with the wish for sth.’, N *ākāl-yo* ‘because of desire for sth.’, *ākālac kāka-* + obl. ‘request sb. for a desire’.

T ♦Nom.Sg. (*ākāl*) 24 b2 *ākāl kātka-m puttišparnac šok-yo wārşşälts* ‘a very strong wish arose in him for the rank of Buddha’, b5, b6 (*sä*)[*s* *ñ*]*i [ā]kāl knitār* ‘may this wish be fulfilled for me’, 25 a5 *mämtne tñi ākāl rito tämnek şakk ats [t](ās)* ‘as you have wished, so indeed it shall be’, b4 *knitār-cy ākāl* ‘your wish may be fulfilled’, 62 b5, 66 b5 *knatr-äm rito ākāl* ‘the wish made will be fulfilled for you’, 67 a2 *sanäk wasäm ākāl şeş* ‘this was precisely our wish’, a5, 71 a2 *mā nu ākāl knäštär ñi* ‘but my wish is not fulfilled’, 73 b2, 80 b4 *///(waştäş lä)ntässi ākāl şeş-äm* ‘her wish was to leave the house’, 226 b7, 227/8 a5, 232 b6 *buddhişparşi ākāl* ‘the wish for Buddha-rank’, 251 b6, 268 b4 *tmäş şu tñ=ok]ik ñy [ā]kāl şeş* ‘from then on it was my wish just like yours’, 274 b8, 289 a1 *puttişpa(r)nac ākāl*, 309 b2 *///(knäşt)r-äm ākāl rito* ‘the wish expressed is fulfilled for you’, 330 b3 *ākāl yatsi*, 332 a1 *ñy ākāl kaknu tās-äm* ‘my wish should be fulfilled by you’, 334 b5, 343 a4, 430 b7 *ākāl rinäsi*, YQ I.3 a4 *ālu kāsü yatsikk ats ākāl näm* ‘his wish is indeed to do good for others’, YQ I.10 a7?; ♦Obl.Sg. (*ākāl*) 49 a2 *şom-cmolşy ats ākāl kāmşeñc* ‘they realize the wish of one birth’, 60 a5 *puk wäknā was ākāl ritāmtār* ‘in every way we will make the wish’, 56 b1 *pkänā-ñy ākāl* ‘fulfil my wish!’, 66 a5 *///(ā)kāl ritorā tatmus nasam* ‘I have been born as a result of the wish’, 120 b2 *tsälpāluneşi ākāl rītāt* ‘you made the wish to be liberated’, 159 b6 *tñi ākāl tänkässi* ‘in order to obstruct your wish’, 232 b5 *ākālā apärkär pe ritont cam*, 265 b6 *k_ulyi penu [s]äm cami şä[m] (na)slune[s]i ākāl yatār///* ‘even a woman makes the wish to be the wife of this one’, 270 a5 *ākā(l ritā)mät*, 304 b1 : *āk(ā)l ñi aräşt cam krañcäm* ‘you evoke in me the wish to ... these good ones’, YQ I.6 b1 *p_ukis puk ākāl knässi pke* ‘I intended every wish of all people to be realized’, YQ II.12 a7 *şol kapsaņi krant ākāl mā lmāsamntrā* ‘life and body will not install the good wish’, YQ III.7 a7 *pkänā-ñy ākāl* ‘fulfil my wish’; ♦Gen.Sg. (*ākālis*) 343 b1 *[ş]ñi ākālis mosam ypey(i)s tälörñe mā škam ka(ş toräs)///* ‘and for the sake of your own wish, not considering the misery of the country’; ♦Instr.Sg. (*ākāl-yo*) 56 a6 *se ākāl-yo* ‘because of desire for a son’, 84 b3 (*kā*)*swon=ākāl-yo* ‘out of desire for virtue’, 220 a2 *kāswaşim ākāl-yo* ‘with the desire of virtue’, 257 b1 *b[o](dhisattu) lkälşim ākāl-yo* ‘with the wish to see the Bodhisattva’, 271 a2 *tsälpālune ākāl-yo* ‘with the wish of liberation’, 299 a6 *māk nerväm ākāl-yo* ‘with a great desire for Nirvana’, 302 a4 *tsälpalune-ākāl-yo*, 340 a3 *ş[wä]tsişy ākāl-yo* ‘with the wish for food’, 340 b2, 356 b1!, YQ I.1 b2 *oñkraci wäkmatsäm bram-lame kälpāluneşim ākāl-yo* ‘with the wish to obtain

immortality and the excellent abode of Brahman’, YQ I.6 a8, YQ II.3 a8 *tsälpālune ākāl-yo* ‘with the wish to be freed’, YQ II.9 a2 *lkālšy ākāl-yo metrakām* ‘with the wish to see Maitreya’, b1 *waštāš läñclunešim ākāl-yo* ‘with the wish to go away from home’, YQ II.13 b6 *šāmnunešim ākāl-yo* ‘with the wish for monkhood’, YQ III.12 a7 *tsälpalunešim ākāl-yo* ‘with the wish for liberation’, a8 *[t](sä)lpālune ākāl-yo*, THT 1559.2; ♦All.Sg. 118 b4 *tām-yo (āmāsā)ñ ākālac kākant* ‘thereupon the ministers were called for (making) a request’; ♦Abl.Sg. 313 b5 *puttišparšim ākālāš*; ♦Perl.Sg. 258 b3 *///(kulmäss o)ršess ākālā* ‘upon the wish of (Kulmäs O)räs’; ♦Obl.Pl. (*ākālntu*) 65 b2 : *puk ākālntu spärkšant* ‘destroying all wishes’; (*ākālāntu*) YQ I.6 b6-7 + 215 a7 *kāsu šāwaṃ ākālāntu knāsam-ci* ‘I will make your great wishes come true’; ♦Gen.Pl. 237 a5; ♦Perl.Pl. (*ākālntwā*) 56 b4 *kenn ats šāwaṃ ākālntwā kakmu šet wasām āriñc kātκάssi* ‘completely in vain did you come according to great wishes, in order to gladden our hearts’; (*ākālntwā*) 84 a3.

D Borrowed in Common Tocharian (cf. B *akālk*) from Bactrian *αγαλγο* ‘wish’, (see Sims-Williams 2000:177).

ākāl-kāmṣe* (n.masc.) ‘sb. fulfilling a wish’

L POU ‘desiderium perficiens’, TEB II ‘Wunsch erfüllend’.

T Nom.Pl. (*ākāl-kāmṣeñ*) 332 a2 *pättāñkāt kāšyāp ākāl-kāmṣeñ nāntsus* ‘having become the ones who fulfill the wish of the Lord Buddha, the teacher’; ♦Gen.Pl. (*ākāl-kāmṣeśsi*) 23 a5 : *ākāl-kāmṣeśsi ākāl eša(nt)* ‘granting the wish of those who fulfil a wish’.

D Compound containing ► *ākāl* and ► *-kāmṣe*.

ākās (n.masc.) ‘ether, atmosphere’ [B *akāse*]

L POU ‘aether’, TEB II ‘Luftraum’, JWP ‘ether, atmosphere’.

F Nom./Obl.Sg. *ākās*, *ākāsś*, Abl.Sg. *ākāsśaš*, All.Sg. *ākāsacc*, Perl.Sg. *ākāsā*, Loc.Sg. *ākāsam*.

S *tkaṃ ākās* ‘earth [and] atmosphere’.

T ♦Nom.Sg. (*ākās*) 218 b6, 337 b5, 387 a1-2 (*ākā*)ś *kārsnātrā* ‘the atmosphere is recognized’, a3 *ākāsam arupi* ‘*ākās sne-arämpātumä sne-wrātal*, YQ II.8 a7 *ytāštr oki tkaṃ ākās caši* ‘for this one earth and atmosphere are adorned as it were’, YQ II.15 a1; (*ākāsś*) YQ III.9 b2 *ākāsś oki* ‘like the sky’; ♦Obl.Sg. 298 b6 *tkaṃ ākās tsrāsmām* ‘tearing apart earth and ether’; ♦Abl.Sg. THT 1306 a3 (*ā*)*kāsśaš sumām*; ♦All.Sg. 274 b3 *///(brahmāyu puro)[h](i)t āmpi tsarām ākāsacc orto (caclurās)///* ‘the Purohita Brahmāyu, having raised both hands towards the sky’; ♦Perl.Sg. 297 b4 *swāñcem tsākāštār tkan=ākāsā* ‘the ray sends light over earth and atmosphere’, 257 b5 (*ā*)*kāsā puk wrasañ plāntiñc suk-yo* ‘(on earth and) in the sky, all beings rejoice by happiness’; ♦Loc.Sg. 217 b3 *yāš tpärr ākāsam* ‘he walks high above in the air space’, 349 b5, THT 1149 b3!.

D From Skt. *ākāśa-* ‘region, place’ (BHSD:87a), ‘Raum, Luftraum, Himmel’ (SWTF I:222b).

ākās-ñom (adj.) ‘having the name «atmosphere»’

L POU ‘nomen aetheris habens’.

F Nom.Sg. *ākās-ñom*.

T ♦Nom.Sg. 387 a2 *ākās-ñom wram* ‘an object with the name «atmosphere»’.

D Compound containing ► **ākās** and ► **ñom**.

ākām (?) ‘?’

T THT 2413 a2

ākār (n.a.) ‘tear(s)’ [B (pl.) *akrūna*]

L POU ‘lacrima’, TEB II ‘Träne’, JWP ‘tear’.

F Obl.Sg. *ākār*, Instr.Sg. *ākār-yo*, Obl.Pl. *ākrun̄t*.

S *ākrun̄t lyā-* ‘wipe away tears’.

T ♦Obl.Sg. 70 a1 *ākār lyāsmām* ‘wiping away the tears’, 297 a1 *ṣome ākār lyāsmām*, YQ II.6 a6; ♦Instr.Sg. 79 b3 [*sā*]m *śaru ākār-yo paprutkunt aśān-yo trapmām rake-yo trānkāṣ* ‘with his eyes overfilled by tears [and] a halting voice, the hunter says’; ♦Obl.Pl. 50 a1 *omlam ākrunt swāsā(ṣ)///* ‘he makes hot tears flow’, 99 b1 *ākrun̄t lyālyorāṣ* ‘having wiped away the tears’, 108 b3 *ākrun̄t lyāštār*, 170 a4 *ākrun̄t lyāsmām*, 194 a6 *ākrun̄t lyā[l](yorāṣ)///*, 347 a3 *kuc-ny ākrunt tsārtā tām saṃ kropal ṣeṣ* : ‘which tears I wept, if someone had collected them ...’.

R See Pinault (1997d).

ākār-aśnum (adj.) ‘having eyes with tears’

L POU ‘oculis lacrimosis’, TEB II ‘mit tränenden Augen’.

F Nom.Sg.Masc. *ākār-aśnum*, *ākṛā-aśnum*, Obl.Sg.Fem. *ākṛ-aśnuminām*, Nom.Pl.Masc. *ākṛā-aśnumāṣ*.

T ♦Nom.Sg.Masc. (*ākār-aśnum*) 212 a6; (*ākṛā-aśnum*) YQ II.4 a5;

♦Obl.Sg.Fem. 93 a2; ♦Nom.Pl.Masc. YQ II.3 b4, YQ II.6 a2-3!.

D Compound containing ► **ākār** and ► **aśnum**.

ākārnu* (adj.) ‘tearful’

L POU ‘lacrimans, lacrimosus’, TEB II ‘tränennd’, JWP ‘tearful’.

F Obl.Pl.Fem. *ākārñunt*, *ākārñuṃt*.

S *ākārñunt aśān-yo* ‘with tearful eyes’.

T ♦Obl.Pl.Fem. (*ākārñunt*) 23 b3 *ākārñunt aśān-yo ptāñkāt-kāṣyā(p)\ kapśaṅñāc lkāmām pālsk[ā]t* ‘with tearful eyes he looked at the body of the Buddha and thought...’, 44 b2 *ākārñunt aś[ā](n-yo)///*, 107 a6 *ākārñunt aśān-yo*, 119 b2 *ākārñunt aśān-yo*, 144 a6 *ākārñunt aśā(n-yo)///*, 313 b3 *ākārñunt aśā(n-yo)*, 157 b2!, YQ III.7 b4; (*ākārñuṃt*) 94 b2 *ākārñuṃt sās aśān-yo*.

D Derived from ► **ākār**.

ākālyune (n.a.) ‘learning, discipline, doctrine’ [B *aklyilñe*]

L POU ‘disciplina, doctrina’, TEB II ‘Lehre, Lehrmeinung’.

F Obl.Sg. *ākālyune*, Perl.Sg. *āklyuneyā*, Loc.Sg. *ākālyuneyam*.

T ♦Obl.Sg. THT 1493 a2 (*ākā*)*lyune*; ♦Perl.Sg. YQ II.12 a4 *āklyuneyā* ‘by being taught; ’ ♦Loc.Sg. YQ II.5 b2-3 + 213 b6 *ṣṇi ṣṇi ākālyuneyam* ‘each according to their respective training’.

D Abstract derived from ► **ākl-**.

ākāṣṣāl (n.masc.) ‘disciple, pupil’ [B *akalṣälle*]

L POU ‘discipulus’, TEB II ‘Schüler’, JWP ‘disciple, pupil’.

F Nom.Sg. *ākāṣṣāl*, *ākāṣṣäll*, Nom.Pl. *āklāṣṣye*, *āklāṣṣy*, Obl.Pl. *āklāṣṣyes*, Gen.Pl. *āklāṣṣyeśsi*, Com.Pl. *āklāṣṣyesaśśāl*.

T ♦Nom.Sg. (*ākāṣṣāl*) 239 b3, 400 b1, YQ III.12 a8 *ptāñākte ākāṣṣāl tāṣ* ‘he will be a disciple of the Lord Buddha’, THT 2102 b2, THT 2106 b3 *///ākāṣṣāl naṣṭ*; (*ākāṣṣäll*) 147 b3 *ākāṣṣäll oki śla-ynāñmune ... riṣa(knac)k(ā)ts(e) yeṣ* ‘he went close to the sage with respect like a disciple’; ♦Nom.Pl. (*āklāṣṣye*) 19 a5, 60 a2, 90 a1, 212 b1 = YQ II.4 a7, 271 b7, 334 b9, 335 a4, 338 a5, 354 b4 *ptāñāктаśsi āklāṣṣye* ‘disciples of the Buddhas’, YQ II.9 a1 *āklāṣṣy oki* ‘like disciples’; ♦Obl.Pl. 2 b6-3a1, 269 a7, YQ III.12 a7 *ptāñākte āklāṣṣyes* ‘disciples of the Lord Buddha’; ♦Gen.Pl. 221 b7 *wāt krop tsopats māskatār āklāṣṣyeśsi tām praṣṭaṃ* ‘there is, at this moment, a second, large group of disciples’, 338 a4 *āklāṣṣyeśsi knānmuneyac* ‘for the wisdom of the disciples’; ♦Com.Pl. 276 b2, 280 b2.

D Substantivization from the gdv. of ► **ākl-**.

āklāṣṣyi (n.fem.) ‘female disciple’

L POU ‘discipula’, TEB II ‘Schülerin’.

F Nom.Sg. *āklāṣṣyi*, Obl.Sg. *āklāṣṣyām*.

T ♦Nom.Sg. 99 a4; ♦Obl.Sg. Berlin ms.

D Feminine of ► **ākāṣṣāl**.

ākiñc (adv.) ‘remote’ (Skt. *prāntam*) [B *akāñc* (sic) for **ākāñc*]

L POU ‘solitarius’, TEB II ‘abgelegen’.

T 353 b4 [*ā*] *kiñc (lameyam) naslune* ‘being on a couch in a remote place’ (PrMoSu V.3 *prāntam ca śayanāsanam*).

D Derived from ► **āk**.

R Translation and restoration of 353 b4 somewhat different from Schmidt (1989:75).

ākessu (adj.) ‘final’ [B *akessu*]

L JWP ‘final’.

F Nom.Sg. *ākessu*.

T ♦Nom.Sg. YQ I.9 a1-2 ///(*brahma*)*svar wa[še]n-yo we : säs ñy ākessu cma(lune)* ‘... he said with a Brahmā-like voice: This is my final birth’.

D Borrowed from Tocharian B.

āknats (adj.) ‘ignorant, foolish’ [B *aknātsa*]

L POU *ignorans, stultus*, TEB II ‘unwissend, töricht’, JWP ‘ignorant’.

F Nom.Sg. *āknats*, Obl.Sg. *āknatsäm*, Nom.Pl. *ākntsāñ*, Gen.Pl. *ākntsāsśi*.

T ♦Nom.Sg. 64 a4-5 : *kus-ne nu šñi (krañcām wkām tiri mättak pä)knāmo kotnaš āknats* : ‘the one who on purpose himself breaks his own good habits, being ignorant ...’, 80 a4, 95 a5, 117 b5, 230 b4 *tālo ākna(ts)*, YQ I.6 b6 ///(*ā*)[*k*](*na*)*ts kuro mok* ‘You ignorant feeble old man!’; ♦Obl.Sg. 229 a2 *āknats<ä>ṃ pältsäk-yo* ‘with foolish thinking’; ♦Nom.Pl. 55 b3, 229 a3; ♦Gen.Pl. 79 b5 *kāswone-yo yā(mu) nu päl ākntsāsśi sātкатār tri ā[p]āytwaṃ* ‘but a wound which has been made out of the virtue of the ignorant ones spreads in the three bad conditions’.

D Negative agent noun based on ► *knā-*.

ākntsune (n.a.) ‘ignorance, stupidity’ [B *aknātsaññe*]

L POU ‘ignorantia, inscientia’, TEB II ‘Unwissenheit’.

F Nom.Sg. *ākntsune*, *āktsune*, Gen.Sg. *ākntsuneyis*, Instr.Sg. *ākntsune-yo*.

T ♦Nom.Sg. (*ākntsune*) 4 b6, 75 b2 *eñkäl māntlune ā[kn](ätsune)*, b3 (*mā cami āri*)*ñcanäk (eñkäl mā)ntlune ākntsune* ‘there is no (passion), wrath or ignorance ... in his heart’, 221 a1, 390 a3 *kupre ākntsune pälškaṃ yneś t(āš)///; (āktsune)* 4 a2 *kyalte āktsune puk omäs[k]e(nā)s wramnāsśi puk kāryapāṃtwāsśi sātkaḷuneyam tsmār nāmṣu* ‘because ignorance is the root of the spread of all bad things and all damages’, 120 a3 *eñkäl māntlune āktsune*, 262 b5 *mā māṃtlune mā āktsune*, YQ N.5 a6!; ♦Gen.Sg. 7 b1-2 *o(te täpreṃ) \ākntsuneyis empelune kratswsaṃ kar wrasom täpreṃ prākār tuñk yāmtrā* ‘What formidableness of ignorance, when a human being so vehemently falls in love with mere rags!’, 4 a3 *ākntsuneyis (tsmār)* ‘the root of foolishness’, b5, YQ III.7 a8!; ♦Instr.Sg. 249 a1 *wāwlu nu säs ārkišoši ākntsune-yo ptukk orkāṃ* ‘this world, wrapped in ignorance, is complete darkness’.

D Abstract derived from ► *āknats*.

ākl- (vb.) 1) Act. ‘teach’, 2) MP ‘learn’ [B *ākl-*]

L POU ‘docere, discere’, TEB II ‘lernen, lehren’, JWP ‘teach’.

P (tr.) Prs. *ākāls-T-*, Subj. *ākly-T-*, PPrt. *āklu*.

F 1) Prs.VIII Act. 3Sg. *āklāš*, 3Pl. *ākālseñc*, Inf. *āklāssi*, ♦2) Prs.VIII MP 3Pl. *ākālsantrā*; PPrt. Nom.Sg.Masc. *āklu*, Nom.Pl.Masc. *ākluṣ*.

S *ākl-* (act.) + obl. + gen. ‘teach sth. to sb.’, *ākl-* (MP) + obl. ‘learn sth.’.

T 1) Prs.Act. 3Sg. 213 b2 *kospreṃ manarkāsśi sāstrāntu āklāš* ‘how many Śāstras does he teach to the Brahmin youths?’, YQ I.3 a6, YQ II.11 a6, TH 1639.1 a2 *ālu āklā[š]*; ♦3Pl. 260 b6 *knānmune ākālseñc* ‘they teach wisdom’;

◆Inf. 338 a3 *mārkampalāntu āklāssi* ‘to teach the doctrines’, YQ I.2 a7; ◆2) Prs.MP 3Pl. 302 b2 *kra[nt mār]kampal klyosāṃseñc ākāsantrā pikāntrā* ‘they hear, learn and write the good Law’, 276 b5!; ◆PPrt. Nom.Sg.Masc. 108 b6, 222 b1, 230 b5 *āklu mārkampal* ‘having taught the Law’; ◆Nom.Pl.Masc. *āklus* 32 b4, THT 1144 a2 *āklu*///.

D Cf. ► *āklye* and ► *ākālyune*.

āklye (n.masc.) ‘study, instruction’ (Skt. *śikṣā-*) [B *akalye*]

L POU ‘disciplina, doctrina’, TEB II ‘Lehre, Studium’, JWP ‘teaching’.

F Obl.Sg. *āklye, ākle*.

S *āklye yām-* (MP) ‘study’.

T ◆Obl.Sg. (*āklye*) 18 a1 *ptāñkāt kāsṣi tri asaṃkhes kānt kalpsaṃ āklye yāmtsāt* ‘the Buddha-god the teacher has studied during three asaṃkhyeyas and a hundred kalpas’, 78 a3 *āklye yāmu*, 336 b2 (*ā*)*klye yāmuñcās*, 353 a2 *āklye (yām-)*, a6 *taṃne-wkā[n-yo] āklye yal* ‘in such way should one study’ (Skt. PrMoSu. Pr.2 *iti śikṣā karaṇīyā*), 354 a1 *āklye (pyāmt)[s](āc)* ‘study!’, YQ II.10 a5 *āklye yāmu*, YQ II.12 a4 id.; (*ākle*) 434 a2 *ākle yal*; ◆fgm. THT 1883 a2 *ākly* .///.

D Related to the verb ► *ākl-*. See Hackstein (2003:60 and n.10).

ākṣiññ- (vb.) ‘announce, proclaim, instruct, teach’ (Skt. *ā-deśaya-*) [B *āks-*]

L POU ‘docere, tradere’, TEB II ‘verkünden, lehren’, JWP ‘pronounce’.

P (tr.) Prs. *āksis-T-*, Subj. *ākṣiññ-T-*, Prt. *ākṣiññā-*, PPrt. *ākṣiññu*, Ipv. *pākṣiñ*.

F Prs.IXa Act. 1Sg. *āksisam*, 3Sg. *āksiṣ, ākṣiṣ*, PPrs.Act. Nom.Pl. *āksiṣantāñ*, PPrs.MP *āksismāṃ, āksisamāṃ*, Gdv. Nom.Pl.Fem. *āksiṣlaṃ*, Inf. *āksissi*, Subj.XII Act. 1Sg. *ākṣiññam, ākṣñam*, 1Pl. *ākṣiññamās*, Opt.Act. 1Sg. *ākṣiññim*, 2Sg. *ākṣiññit*, 3Sg. *ākṣiññiṣ*, Gdv. *ākṣiññāl*, Prt.V Act. 2Sg. *ākṣiññāṣt*, 3Sg. *ākṣiññā, ākṣimñā, ākṣiñā-m, ākṣñā-ṃ*, 1Pl. *ākṣiññāmās*, 3Pl. *ākṣiññār, ākṣiñār, ākṣiññār-ām*, PPrt. (*ākṣiññu*) Nom.Sg.Masc. *ākṣiññu*, Obl.Sg.Masc. *ākṣiññunt, ākṣimññunt*, Nom.Sg.Fem. *ākṣiññus*, Obl.Pl.Fem. *ākṣiññunt*, Abs. Abl.Sg. *ākṣiññurāṣ*, Ipv.Act. 2Sg. *pākṣiñ, pākṣiññā-ñi, pākṣiññā-m*.

S *ākṣiññ* +obl + gen. ‘teach sth. to sb.’.

T ◆Prs.Act. 1Sg. 121 a3, 217 a5-6 *ke maltw āksisam lyāklyāṃ kupā(r krañcām mā)rkampal* ‘whom do I first teach the fine, deep, good, Law?’, 160 a2?; ◆3Sg. (*āksiṣ*) 254 b7 *///(śū)nyātṣi mārkampal āksiṣ*, 268 a2 (*śtwa*)*r kārmeyāntu āksi(ṣ)*, 465 a3, a4 *///(ā)deśayati · ā(ks)iṣ*///, 333 a2 *śtwar kārmeyāntu āksi[ṣ]*, YQ III.2 a8 *mā nu wasāṃ mārkampal āksiṣ; (āksiṣ)* 260 a2; ◆PPrs.Act. Nom.Pl.F. 332 b5!, 273 b5! *akṣar lame yomuṣ akṣar āksiṣa(ntāñ)*; ◆PPrs.MP (*āksismāṃ*) 57 a3 *mārkampal āksismāṃ; (āksisamāṃ)* 218 a4 *āksisamāṃ* (Skt. UdV XXI 7c *ādeśayantaḥ*); ◆Gdv. Nom.Pl.Fem. 353 a2 *āksiṣlaṃ mārkampalāntu* (Skt. PrMoSu Pr.1 *śaikṣa-dharmāḥ*); ◆Inf. 217 a3 *ārkiśoṣṣis krant mārkampal āksis(s)i*, a5!, YQ II.12

b6-7! *upādhyāy caṣāk wram āksi(ssi)* ‘to announce this precise thing to the teacher’; ♦Subj.Act. 1Sg. (*ākṣiññam*) 217 a7 *cesmy ākṣiññam krant märkampal*, 400 a2! *waltsu(rā ā)kṣiññam-ci* ‘I will report [this] to you in brief’, YQ II.12 b7! (*b)ādharis caṣ wram ā(kṣi)ñ[ñ]am*, YQ III.5 a3 *yaśodharā lāmtse ākṣiññam*; (*ākṣñam*) 197 b2, PK.NS.1 b2 *ṣotre ākṣñam-ci* ‘I will explain the sign to you’; ♦1Pl. 169 a3 *was ākṣiññams-ām*; ♦Opt.Act. 1Sg. 255 b7 *märkampal ākṣiññim*; ♦2Sg. 436 a3 *ākṣiññit wasām tmi[s] arth* ‘may you teach to us the meaning of this’, 401 a2 *ākṣit-ñi* (= *ākṣiññit-ñi*); ♦3Sg. 231 b6 *ākṣiñiṣ wasām pttāmñkāt*; ♦Gdv. 100 b4; ♦Prt.Act. 2Sg. 156 b6; ♦3Sg. (*ākṣiññā*) 9 a3 *cam wram lānt ā(kṣi)ññā* ‘he told this matter to the king’, 336 a6 *ākṣiññā märkampal*, a8, b2, b3, YQ III.2 a4; (*ākṣimñā*) YQ III.2 a3; (*ākṣiñā-m*) 223 a7, (*ākṣñā-ṃ*) 341 b8 *ākṣñā-ṃ märkampal*, 450 b5; ♦1Pl. 300 a2; ♦3Pl. (*ākṣiññār*) 66 b6 *cam wram ṣñi ṣñi ypeyac kälkoräṣ lāñcäśśi ākṣiññār* ‘having come to their respective countries they announced to the kings this matter’; (*ākṣiñār*) 395 a4 *priyadattes eṃtsälune prasenaji lāntac wälune mācri pācri pkak ākṣiñār* ‘they announced in full to the father and mother the abduction of Priyadatta and his transfer to king Prasenajit’; (*ākṣiññār-ām*) 311 a5 *ākṣiññār-ām kranś ptāñkte märkampal pekluneṣi pñi* ‘the good ones have taught us the merit of writing the Law of the Buddha Lord’; ♦PPrt. Nom.Sg.Masc. 332 a9 (*kā*)*sw ākṣiññu märkampal*, 334 b5 *id.*, 354 b3 *prātimokāṣ ṣaṣārpu ākṣiññu śkaṃ* ‘a Prātimokṣa has been presented and announced’ (Skt. PrMoSu V.11 *prātimokṣaḥ samuddiṣṭo nirdiṣṭaś ca*); ♦Obl.Sg.Masc. (*ākṣiññunt*) 261 b6 *k[ā]sw (āk)ṣ(i)ññunt märkampalam*, 338 b2; (*ākṣimññunt*) YQ II.11 b2; ♦Nom.Sg.Fem. 391 a2! (*kāsw āk)ṣ(i)ññus sām klyommiṃ ytār* (Skt. Udv XII 15c *mārgaḥ sugatapradeśitaḥ*); ♦Obl.Pl.Fem. YQ II.4 b4 (*ku*)*s-ne tom yasām śastrāntwaṃ nṣā ākṣiññunt* ‘which [marks] have been pointed out by me to you according to the Śāstras’; ♦Abs. Abl.Sg. YQ II.11 b7, YQ III.12 b7-8 *citrarathes märkampal ākṣiññurä(ṣ)*, THT 2383.i b1!; ♦Ipv.Act. 2Sg. (*pākṣiñ*) 54 b5; (*pākṣiññā-ñi*) 20 b2! (*pā*)*kṣ(i)ññā-ñy ānand kus sām pättāñkāt* ‘tell me, oh Ānanda, who is the Buddha Lord’, 164 a5, 179 a1!, 327 a1!, THT 1143 a4 *pākṣiññā-[ñ](i)///*; (*pākṣiññā-m*) 274 a3!; ♦fgm. 332 a7 *ākṣi -*, 160 b2 *ākṣiññ ...///*.

D Cf. ► *ākṣiñlune*.

R See Hackstein (1995:332ff).

ākṣiñlune (n.a.) ‘teaching, instruction’

F Nom.Sg. *ākṣiñlune*, Instr.Sg. *ākṣiñlune-yo*, Loc.Sg. *ākṣiñluneyaṃ*.

T Nom.Sg. 78 b5 *sne-ā[k]ṣiñlu(ne)*, gl.SHT 1821 (= Skt. *upadeśa-*); ♦Instr.Sg. 221 b4 *stwar-wkām kārmetsūnentu ... ākṣiñlune-yo* ‘by teaching the fourfold truths’; ♦Loc.Sg. YQ III.3 b8 *märkampal ākṣiñluneyaṃ*.

D Derived from ► *ākṣ-*.

Āgārikanarakopapatti (n.fem.) chapter of the Maitreyāvādānavyākaraṇa

T 226 b3-4 || *maitreyā(va)\dānavyākaraṇam āgārikanarak[o]papatti ñomā wikiwepiñci pāk : ·* || ‘In the Maitreyāvādānavyākaraṇa the 22nd chapter named Āgārikanarakopapatti’.

D From Skt. *āgārika-naraka-upapatti-* ‘rebirth in the hell of householders’ (cf. BHSD:88b, 138b).

āṅk* (n.) ‘seal, stamp’

L POU ‘nomen proprium’, Thomas (1957:154) ‘Stempel’.

F Com.Sg. *āṅkāṃśāl*.

T ♦Com.Sg. 265 a1 *āṅkāṃ śāl piktsi wotkar* ‘they have ordered to write accompanied by a stamp’.

D From Mid.Ch. *ʔiəŋ, Mod.Ch. yìn ‘seal, stamp’ (see Carling 2005:58).

R Judging from the comitative, *āṅkāṃ** should be the oblique form of a nom. *āṅk**.

āṅkar* (n.masc.) ‘tusk; incisor, tooth’ [B *āṅkār*]

L POU ‘dens’, TEB II ‘Stosszahn’.

F Nom.Pl. *āṅkari, āṅkarū*, Obl.Pl. *āṅkaräs*, Instr.Pl. *āṅkaräs-yo*.

T ♦Nom.Pl. (*āṅkari*) 67 b2 *ṣakk āṅkari puk salu ṣitsrāk pākār tāki-ñi neṣim sã\(\rki)* ‘then the six tusks should appear for me at once in full, just like before’, b3, 213 a6 = YQ II.5 a3 *ṣok-yo ā(r)ky(aṃ)ś [ā]ṅkari* ‘very white his teeth’ (Skt. *suśukladantaḥ*), 217 b2; (*āṅkarū*) 402 a2; ♦Obl.Pl. 67 b1 *saräs puskās āṅkaräs* ‘sinews, veins and teeth’, 77 a2 *āṅkaräs tskāt* ‘he pulled out the tusks’, a4, b1, 78 b4 (*oṅkā*)*lme āṅkaräs* ‘the tusks of the elephant’; ♦Instr.Pl. 321 a2 *tsres maku āṅkaräs-yo* ‘with hard nails and teeth’.

D Although A *āṅkar* and B *āṅkār* ‘tusk, ivory’ are related, the latter is not the phonological match of the former, < CT **āṅkār*.

āco (n.masc.) ‘embryo’

L POU ‘embryo’, TEB II ‘Embryo’.

F Nom.Sg. *āco*, Gen.Sg. *ācoyis*, Gen.Pl. *ācośsi*.

T ♦Nom.Sg. 117 b5 *mkälto āknats āco tāṣ* ‘when the embryo is small and ignorant’, 146 a2 *tmä(ṣ taryāk ṣ)pät ṣāptantu koṃsā sām āco mācri kātsam āñc pa(kāt)* ‘during 37 weeks this embryo matured low in the belly of the mother’, 166 b6; ♦Gen.Sg. 150 b5, 203 a2, b4, THT 1583.1 a2, THT 2408 a3; ♦Gen.Pl. 218 b1 *lwāśsi okāk ācośy okāk* ‘including the animals, including the unborn ones’.

ājānai, ājānay (adj.uni.) ‘of noble birth’ [B *ājānai*]

L POU ‘nobilis generis’, TEB II ‘von edler Abkunft’.

S Often with animals, *oṅkalām* ‘elephant’, *yuk* ‘horse’.

T (*ājānai*) 245 a3 [*p(u)tti*]*śpar[ṣ]i* (*ā*)*jānai*, YQ II.4 b7 (*ājā*)*nai onkālyme oki* ‘like that one of the elephant of noble birth ...’, YQ II.8 b3 *oñi-cmolši ājānai*; (*ājānay*) 113 b3 *ājānay onkalām*, 253 b2 *ājānay yukañ*, 150 a5 *ājā(nai) [o]ñ[käl](m)[e](m)*.

D From Skt. *ājāneya-* ‘Vollblut; von edler Rasse’ (SWTF I:234b).

ājāl (n.) ‘covering piece of cloth’, especially ‘the sacred thread of the Brahmins’ (Uigh. *s(a)rwanti*)

L JWP ‘rosary’.

F Obl.Sg. *ājāl*.

T ♦Obl.Sg. YQ II.9 b4.

R This noun occurs in the phrase (*yajñopa*)*[v]it ājāl wtont*, which is rendered in the parallel Uigh. text of the MSN, MaitrHami II, 10b24-25, as *yatnopawit atly yop yorüing srwanti yörgänmiš* ‘umwunden mit der *yajñopavīta* genannten, sehr weissen Opferschnur (*sāvitra*)’, cf. Geng – Klimkeit (1988a: 151). The context gives the description of the Bodhisattva Maitreya, who wears, as a man of Brahmanic descent, the sacred thread, being a cord or a piece of cloth put on by men of the first three classes over the left shoulder and under the right arm. The term Skt. *yajñopavīta-* (MW:840b) refers first to the investiture of youths with this sacred implement, to be worn for performing the sacrifices, and then to the thread itself. The Uigh. noun *s(a)rwanti*, being borrowed from Mīr., designates probably some kind of turban or head-covering (cf. MPers. *sārwār*), and not a thread, cord, or girdle, as expressed by Skt. *sūtra-* (MW : 1241c).

D According to JWP:112 and 281 via MI from Skt. *akṣāvalī-* ‘a rosary’ (MW:3b). Thomas (2003:319) prefers to take it as an equivalent of **āñcāl* (cf. Toch. B *añcāl*), doublet of *āñcālyi*, itself borrowed from Sanskrit *añjali-*, cf. ► *āñcālyi*; but this view is not compatible with the content of the text, as shown above. Furthermore, the assumed evolution of the cluster *-ñc-* is not recorded in MI. The simplest solution is to draw the Toch. word back to Skt. *ācchāda-* lit. ‘covering’, hence ‘garment, clothes’ (MW:132a) from the verb *ā-cchad-* ‘cover, hide; clothe, dress’; Toch. A *ājāl* would be the wrong Sanskritization of the borrowing **ācāl* from a MI form **āchāla-* with an evolution of *-d-* > *-l-* which is known also in Gāndhārī (cf. v. Hinüber 2001 :168) ; in addition, the noun would have been influenced by Skt. *jāla-* which designates a net, a snare, and generally any reticulated and woven texture (MW:419c), as the sacred implement of the Hindus should have been conceived by foreign peoples. (PIN)

ājivik* (n.masc.) ‘religious mendicant’ [B *ājivike*]

L JWP ‘religious mendicant’.

F Nom.Pl. *ājivikāñ*.

T ♦Nom.Pl. YQ I.1 b4.

D From Skt. *ājīvika-* ‘Ājīvika, Angehöriger einer mit den Buddhisten rivalisierenden Asketensekte’ (SWTF I:234b).

āñu (n.) ‘break, silence, calmness’ [B *āñu*]

L POU ‘finis, relaxatio’, TEB II ‘Aufhören, Ruhe’.

F Obl.Sg. *añu, āñu*.

S *āñu yām-* ‘cause a break, make comfotation possible’.

T ♦Obl.Sg. (*añu*) 219 a4, 240 a4 *añu yāmūṣ*; (*āñu*) 14 b5 *puk klopämtwaṃ śkaṃ āñu ypeñc* ‘and they cause an end to all sufferings’, 405 a1 *sne-cārka s<n>=āñu*, PK.NS.1 a1 *āñu kälpātār*.

D Probably borrowed from Tocharian B.

āñc (adv.) ‘down’

L POU ‘infra’, TEB II ‘(nach) unten’.

T 146 a2, 148 a5, 150 b6 *āñc ka(psi)ññam* ‘in the lower part of the body’, 161 b2, 226 a6, 253 b3 *k_ulewāñ klawantr oky āñc* ‘the women fall down as it were’, 315 a3 *āsānis āñc tsitorāṣ* ‘having touched the lower part of the seat’, 317 b5, 318 b2 *wraṃn āñc siñantrā* ‘they will press down ... in the water’, 379 b3 *āñc orto* ‘down and up’, YQ II.14 b3 *āṣānik metrak āñc wināṣā* ‘the venerable Maitreya bowed down low’.

āñcālyi (n.masc.) ‘hands put together’ [B *añcāl, añcāli*]

L POU ‘iunctae manus’, TEB II ‘die beiden aneinandergelegten Hände’.

F Obl.Sg. *āñcālyi, āñcālyī*.

S *śla āñcālyī, śl=āñcālyi* ‘with reverence’.

T ♦Obl.Sg. (*āñcālyi*) 261 a1, 312 a1, YQ II.3 a5 *śla-āñcālyi*, YQ II.7 b7! *///(ā)ñ[c]ālyi tsarām āntac tsitāsmām* ‘letting their hands put together touch their forehead’, YQ III.5 b2 id., YQ III.7 b5 id.; (*āñcālyī*) 253 b4 (*ypi*)c *pyāppyās waras ypantrā āñcālyī* ‘they pay respect with hands full of flowers and perfumes’, 274 b7 *śla-āñcālyī*, 279 b2 id.?, 399 b6 *śla-āñcālyi; (śl=āñcālyi)* 20 a5, 23 a3, YQ II.14 a8; ♦fgm. 45 a2 *āñcāl.///*, 29 b6 *āñcā///*.

D From Skt. *añjali-* ‘hands put together as a mark of salutation and reverence’ (MW:11a, SWTF I:19a).

āñcālyi-tsarän-yo (adv.) ‘with both hands in *añjali*’

L Pou ‘cum manibus in forma *āñcālyi*’

T 81 b2, 257 a5, 258 b1, 260 a7, 265 a6!, 273 b7, 278 b1, 430 b7!, YQ II.13 a1!

R Interpreted as a compound (SSS:243), but it can be seen as a fixed phrase involving the instrumental of *tsarām*, dual of ► *tsar* ‘hand’.

āñcām (pron.) ‘self’ (Skt. *ātman-*) [B *āñme*]

L POU ‘se, ipsum’, TEB II ‘Selbst’

F Nom.Sg. *āñcām*, Gen.Sg. *āñmes*, *āymes*, *ālymes*, Abl.Sg. *āñmāṣ*, *āñmaṣ*, *āymāṣ*, *ālymāṣ*, Loc.Sg. *āñmaṃ*, *āyamaṃ*, Perl.Sg. *āñmā*, *āymā*, Com.Sg. *āñmaśśāl*, *āñmaślākk*, *āyamaśāl*, *āyamaślākk*.

S *ṣñi-āñcām* ‘-self’, *puk āñmaṣ kāryāṣ* ‘of one’s own will’, *āñmaślākk ats pālskā-* ‘think to himself’, *āñmaślākk ats trāñk-* ‘speak to oneself’.

T ♦Nom.Sg. 7 b4 *āñcām mā naṣ* ‘there is no self’, b6 *āñcām ñomā*, 57 a3 *ṣñi-āñcām oñant-yo märkampal āksismām trāñkāṣ* ‘he says, teaching the Law first to himself’, 226 b6, 247 b1 (*e*)*kratsune-yo w[a]wru ṣñ(i)-āñcām* ‘your own self is penetrated by emptiness’, YQ II.2 a7 *ñi ṣñy-āñcām* ‘myself’; ♦Gen.Sg. (*āñmes*) 10 b2 *nkaluneyac ṣñi-āñmes* ‘to the destruction of oneself’, 65 a3 *ṣñi-āñmes skeysā* ‘through the efforts of himself’, 149 b2 (*māṃt*) *nu ñuk nīmān āñmes ytāṣīmār* ‘(How) should I adorn my own ...?’, 229 b1, THT 1564 b2 *ṣñi āñmes*, THT 1886 b1!; (*āymes*) 65 a4 *ṣñ=āyme<s> skeysā* ‘by the efforts of one’s own self’, 312 b8 *mā sām āymes kālyme kārsāt* ‘he did not recognize the control of the self’, 313 b2 *ṣñi-āymes puttisparnāṣ lotklu(ne)* ‘his own turning away from the Buddha rank’; (*ālymes*) 430 a6 *ṣñi-ālymes*, 359.7 *dvi[paṃ ku]rūta tvam ātma(n)o | pra(ñk pyā)m(ts)ār tu ālymes* ‘create an island [i.e. a refuge] for yourself!’, YQ I.3 a7 *m=ālyes*, a8 *m=ālymes*, YQ II.4 a5 = 212 a6 *ṣñi-āñmes ... śralune* ‘the separation of himself’; ♦Obl.Sg. (*āñcām*) 7 a3 *āñcām sākāssi* ‘to restrain oneself’, 8 a3 *ṣñi-āñcām sasrukunt ... pekat* ‘he painted himself as killed’, 9 a5 *ṣñi-āñcām sasrukāt* ‘he killed himself’, 74 b4 *nātswāṣtār āñcām* ‘he will starve himself’, 93 a1 (*ṣ*)*ñ(i)-ā[ñ]c(ā)m*, 105 a4?, 139 b3? [*ṣñi*]-*ā[ñc]ā(m)*, 149 b4 *ṣñy-āñcām ytāssi* ‘to adorn himself’, 174 a4? *ṣñi-āñcām*, 282 b5, 386 b3 *ātmādhipatyajā ṣñi āñcām kākmārttuneyāṣ*, 389 b4 *///āñcām wāntālune* ‘the enveloping [of] oneself’, 285 a7?, YQ II.11 b8! (*sn=ā*)*ñcām* ‘without self’; ♦Abl.Sg. (*āñmāṣ*) 73 b2 *āñmāṣ lyutār cu nātknaṃ ākāl wasām kāpñu(ne)* ‘our wish and love for you, master, [is] more than (that) for the self’, 235 a2; (*āñmaṣ*) 64 a1 *āñma=ṣu eṃtsunt krañcām wkām tiri* ‘the good way and manner taken away from and toward the self’, 69 a4 *ṣñi-ā(ñ)m(a)=ṣukk ats kāruṇis tampewātsuneyā* ‘by the power and compassion [that comes] out of our own self’, 69 b6 (*pu*)[*k*] *āñmaṣ kāryāṣ*, 226 b5 id., 253 a4 id., 227/8 b6 *puk āñmaṣ*; (*āymāṣ*) 34 a5 *ṣñy-āymā(ṣ)///*, 327 b3 *ṣñ=āymāṣ*; (*ālymāṣ*) 430 b8 *pinwāt wsām ālymāṣ kā(ryāṣ)///* ‘he gave him alms by his own will’; ♦Loc.Sg. (*āñmaṃ*) 7 b3 *mā naṣ āñmaṃ* ‘there is nothing in the self’; (*āyamaṃ*) 64 a4 *pāpṣuneṣiṃ śātkālyi kusne ṣñāyamaṃ sāsāryu* ‘the one who has planted the seed of morality in himself’; ♦Perl.Sg. (*āñmā*) 95 a6 *ṣñi-āñmā*, 440 b6; (*āymā*) 106 b5 *mā nu āymā kākmart naṣām* ‘there is no master over himself’; ♦Com.Sg. (*āñmaśśāl*) 254 a4 *ṣñi ṣñi āñmaśśāl*; (*āñmaślākk*) 5 b5 *āñmaślākk ats pālsāñkāṣ* ‘he thinks only to himself’, 6 a6 id., 91 a5 *āñmaślākk ats trāñkāṣ* ‘he says just to himself’, 153 b4 id., 254 b8!, YQ II.12 b8f. = 261 b3 *āñmaślākk ats pālsāñkāṣ* ‘he thinks to himself’; (*āyamaśāl*) 33 a3 *ṣñi āyamaśāl*; (*āyamaślākk*) 214 a5 *āyamaślākk ats trāñkāṣ*.

R In 7 b3 Sieg (1944:10 n.10) proposes to correct *āñmaṣ* to *āñcām*, which is not compelling. The form *āñmaṣu(kk)* in 64 a1 and 69 a4 is a sandhi form of *āñmaṣ* and *ṣu* ‘hither’, which follows the ablative; cf. Hackstein (2003b:85-91).

āñmaṣi (adj.) ‘belonging to the self’ [B *añmaṣṣe*]

L POU ‘proprius’.

F Nom.Sg. *āñmaṣi*.

T ♦Nom.Sg. 7 b3 *āñmaṣi ime* ‘conception of the self’, b5 *āñmaṣ=ime*.

D Derived from ► **āñcām**.

-āñmatsum* (adj.) ‘having a self’ [B *āñmatse*]

L POU ‘proprius’.

F Gen.Sg.Masc. *āñmatsumāntāp*, Perl.Pl.Masc. *āñmatsumāñcsā*.

T ♦Gen.Sg.Masc. 354 a2 (*yma*)*ssu-āñ[m]atsu[m]āntā[p]* ‘whose self is reflecting’ (Skt. PrMoSu V.6 *smṛtātmanah*); ♦Perl.Pl.Masc. 354 b3 *tsopats-āñmatsumāñcsā* ‘by [the Buddhas] having a great nature’ (Skt. PrMoSu V.11 *mahātmabhiḥ*).

D Derived from ► **āñcām**.

āṭavikṣi (adj.) ‘belonging to Āṭavaka’

L POU ‘adi. possess. nominis proprii’

T 401 b2 ///ñkāt āṭavikṣi///.

D From Skt. *Āṭavaka-* ‘PN eines vom Buddha bekehrtem Yakṣa’ (SWTF I: 237b).

āḍakavati* (LN, fem.) *Aḍakavatī*, a palace on Mount Meru

T 324 b7 ///[ā]ḍakava(ti)///

D From Skt. *Aḍakavatī-* ‘N. of a fabulous palace on Meru; also of a city’ (MW:11c).

āt- (vb.) ‘be patient’ (Skt. *kṣam-*)

T 462 a5 || [*kṣa*]mate ca [*āt*](*atrā*) *śkaṃ*///.

Ātāk (PN, masc.) name of a Uighur donor

F Obl.Sg. *ātāk*.

T ♦Obl.Sg. MG1 a2.

D From Uigh. *adig* ‘bear’, used as PN (CLAUSON:45b).

R For the interpretation see Pinault (2007a:358)

ātām* (?) ‘?’

L POU ‘?’

F Loc.Sg. *ātnaṃ*.

T ♦Loc.Sg. 229 a2 *prutākseñc p[a]t w(a)rm[am] ātnaṃ pat ype porāntaṃ*.

ātāl (n.masc.) ‘man, male’

L POU ‘homo, vir’, TEB II ‘Mann’.

F Nom.Sg. *ātāl*, Gen.Sg. *ātliś*, Nom.Pl. *ātli*, Gen.Pl. *ātlāśśi*.

T ♦Nom.Sg. 202 b5 ///ātāl ñkāt; ♦Gen.Sg. 375 a3; ♦Nom.Pl. 254 a7 *ātli k_ulewāñ* ‘men and women’; ♦Gen.Pl. YQ III.2 a6 *ātlāśśi ats* ‘only to males’.

āti (n.fem.) ‘grass’ [B obl.sg. *atīyai*]

L POU ‘gramen’, TEB II ‘Gras’.

F Obl.Sg. *āti*, Perl.Sg. *ātyā*, Perl.Pl. *ātyāsā*, Nom.Pl. *ātyāñ*.

T ♦Obl.Sg. 147 b5 *āti ra[rk]unt* ‘grass spread’; ♦Perl.Sg. THT 1148 a1 *ātyā lmos*; ♦Perl.Pl. 92 b2 *ātyāsā lmo našt* ‘you have taken a seat on the grasses’; ♦Nom.Pl. 170 b3 *tsraṃ ātyā(ñ)*/// ‘sharp grasses’.

ātukek (adv.) ‘suddenly’

L POU ‘suddenly’, TEB II ‘plötzlich’.

T 254 b1 || *tmāṣ ātukek nirmiṣinās risāṣ porāṃ pākār māskantrā* ‘then suddenly fires become visible from the illusory cities’.

ātklum* (adj.) ‘?’

L Pinault (1990a:171-174), JWP ‘concentrated’, WW ‘containing thickened rice’.

T ♦Obl.Sg.Fem. (*ātkluminām*) YQ I.9 a7 *śāk-śāk-pi ātkluminām onkrim* ‘the rice porridge, concentrated sixteen times’ (Skt. Divy XXVII: 392 *ṣodaśa-guṇitam madhupāyasam*).

R See Pinault (1990:171-174), Thomas (1991:20, n.69), Pinault (2006a:141-143). The suffix *-um* indicates the presence of a compound noun in the adjective, hence *śāk-śāk-pi ātklum*. (WW)

ātyāṣi* (adj.) ‘made of grass’

L POU ‘gramineus’.

T ♦Obl.Sg.Masc. (*ātyāṣim*) 147 b4.

D Derived from ► *āti*.

āttsek (part.) ‘indeed, for sure’ [B *attsaiik*]

L POU ‘particula sive coniunctio’, TEB II ‘fürwahr’.

T 222 a5!, 224 a6, 231 a3, 236 a3.

ām (inter.) ‘whom?’ (Skt. *kam*)

T 217 b7 *māttak nū yneś kārso(rāṣ) āṃ ṣārpñim* (Pa. Vin Mahāvagga I.6.8. *sayam abhiññāya kam uddiseyam*) ‘by knowing for myself, whom should I refer to (as my teacher)’.

Ānand (PN, masc.) Ānanda, a male [B *Ānande*]

L POU ‘nomen proprium’, TEB II ‘N.pr. des ständigen Begleiters des Buddha’.

F Nom.Sg. *ānand*, *ānaṃnd*, *ānant*, Obl.Sg. *ānandāṃ*, *ānāntāṃ*, All.Sg. *ānāndānac*, Perl.Sg. *ānāntā*, Com.Sg. *ānāndānaśśāl*.

T ♦Nom.Sg. (*ānand*) 19 a4-5, b5, 20 a1, b2, b4, 25 a2, 46 b1?, 313 a5, a6, 314 a3, 321 b2, 322 b5!, YQ III.8 b1; (*ānaṃnd*) 313 b2; (*ānant*) 197 b4, 329 a3, 358 a3, YQ III.7 b7, YQ III.8 a1, a7, a8, YQ III.9 a4, YQ III.10 b3-4!; ♦Obl.Sg. (*ānandāṃ*) 19 a6, 313 a5!, 339 b5; (*ānāntāṃ*) YQ III.10 b2; ♦All.Sg. 19 b5, 20 a5, 332 a8, YQ III.7 b4; ♦Perl.Sg. 96 b3, 190 a2, 170 a5; ♦Com.Sg. YQ III.5 a3-4!; ♦fgm. 96 b3 *ānantā*///, 190 a2 *ānantā*///.

D From Skt. *Ānanda-* ‘N. eines Hauptjüngers und Dieners des Buddha’ (SWTF I:255b).

ānāntāpā (adv.) ‘continuously, forever’ [B *anāntapa*]

L JWP ‘of endless misery’.

T YQ I.5 b3.

D From Skt. *anantava(t)-* (adj.) ‘unendlich, grenzenlos’ (SWTF I:44b).

R See Thomas (2003:320), JWP:42 n.8. Earlier interpretation as perulative singular by JWP:40.

ānāpānasmr̥ti* (n.fem.) ‘vigilance at time of inhaling and exhaling’

L POU ‘lex respirationis et expirationis’.

F Abl.Sg. *ānāpānasmr̥tiyāṣṣ*.

T ♦Abl.Sg. 302 a7 *ānāpānasmr̥tiyāṣṣ aci*.

D From Skt. *ānāpāna-smr̥ti-* ‘Atmungsachtsamkeit, Wachsamkeit beim Ein- und Ausatmen’ (SWTF I:258a).

ānās (adj.) ‘miserable’ [B *anās*]

L POU ‘miser’, TEB II ‘elend’.

F Nom.Sg.Masc. *ānās*, Obl.Sg.Fem. *ānāsāṃ*, Nom.Pl.Masc. *ānāsāñ*, Obl.Pl.Masc. *ānāsās*, Gen.Pl.Masc. *ānāsāsī*.

T ♦Nom.Sg.Masc. 77 b6, 174 a3, 260 b5, YQ I.1 b6 *ānās tālo*; ♦Obl.Sg.Fem. 430 b2 ///[ñ]uk *ānāsāṃ*; ♦Nom.Pl.Masc. 337 b8; ♦Obl.Pl.Masc. 98 b4, YQ II.6 a5; ♦Gen.Pl.Masc. 302 b1.

D From a Prakrit form of Skt. *anātha-* ‘having no master or protector’ (MW:27c), see ADAMS:12.

ānāndarśaṃ* (n.masc.) name of a tune (stanza of 20 + 22 + 10 + 15 syllables)

F Loc.Sg. *ānāndarśaṃ*.

T ♦Loc.Sg. 95 a5, 313 b4.

D From Skt. *ānāndadarśana-** (cf. SWTF I:255b).

āneñci (adv.) ‘carefully, distinctly’

L POU ‘bene’, TEB II ‘genau, sorgfältig’.

S *āneñci lākā-/pālākā-* ‘to observe, look carefully at’.

T (*āneñci*) 7 a6 *āneñci pālkorāṣ*, 9 b4 *pālākār narṣu āne(ñci)*, 160 a2, 162 b5, 256 b4 *āneñci lkāntrā*, b8 id., 262 b4 *āneñci pāsantrā*, 291 a4 *āneñci lkātār*, 292 b6 *///[ā]neñci pāṣāt*, 295 b6, 354 a5 (*pāltsäk-y*)[o] *āneñci kākropu* (Skt. PrMoSu V.9 *manasā susaṃvṛtaḥ*), 388 b3 *///[ā]neñci lkāṣ*, 399 a7 *lykā[ly] āneñci*, YQ III.4 a5 *kāsu āneñci* ‘well and carefully’, THT 2160 b3 *///ppāṣāc āne(ñci)///*; (*āneṃṣi*) 226 b5, 230 a1 *puk āneṃṣi ritwāṣlam*; (*āneñcikk*) 307 a1 *///[ā]neñcikk ats pālkorāṣ*, 335 b5!.

D Corresponds semantically to B *anaiśai*, but has a different origin.

ānewāts* (adj.) ‘unpleasant, disagreeable’ [B *anaiwatse*]

L POU ‘iniucundus’, TEB II ‘unangenehm, unlieb’.

F Nom.Sg.Masc. *ānewāts*.

T ♦Nom.Sg.Masc. 148 b3! *āne(wāts)*, THT 2407 a1.

ānewātsune* (n.a.) ‘unpleasantness’

L POU ‘iniucunditas’.

F All.Sg. *ānewātsnac*, Perl.Sg. *ānewātsuneyā*.

T ♦All.Sg. 304 b5; ♦Perl.Sg. 116 b3.

D Abstract derived from ► **ānewāts***.

ānt (n.masc.) ‘front; surface; forehead’ [B *ānte*]

L POU ‘area’, TEB II ‘Fläche’.

F Nom./Obl.Sg. *ānt*, All.Sg. *āntac*, Loc.Sg. *āntaṃ*.

T ♦Nom.Sg. 212 b6 = YQ II.4 b4-5 *tāpakṃyis ānt oki* ‘like the front of a mirror’, 231 b3 *epreris ānt* ‘the front of the sky’, 455 a2 *///leniss ā[nt]* ‘the front side of a cell’; ♦Obl.Sg. 62 b4 *ānt ratkaṃ* ‘on the front-line of the army’; ♦All.Sg. YQ I.2 a6 *tsar ṣṇi āntac tsitāsmāṃ* ‘making his hand touch his own forehead’, YQ II.7 b7 *tsarāṃ āntac tsitāsmāṃ*; ♦Loc.Sg. 312 b4 *epreriss āntaṃ*, 375 b1.

āntiṣpur (n.masc.) ‘harem’ [B *antiṣpūr*]

L POU ‘gynaeceum’, TEB II ‘Harem’.

F Nom./Obl.Sg. *āntiṣpur*, Instr.Sg. *āntiṣpur-yo*, Loc.Sg. *āntiṣpuraṃ*.

T ♦Obl.Sg. 62 a2; ♦Loc.Sg. 265 a2 *āntiṣpuraṃ tsälpo(rāṣ)///* ‘having entered into the harem’; ♦Instr.Sg. 319 b6.

D From Skt. *antaḥpura-* ‘the king’s palace, the female apartments’ (MW:43a).

āntiṣpurṣi (adj.) ‘belonging to the harem’ [B *antiṣpurāṣṣe**]

F Nom.Sg.Fem. *āntiṣpurṣi*, Obl.Pl.Fem. *āntiṣpurṣinās*, *āntiṣpurṣās*.

T ♦Nom.Sg.Fem. 100 a5 *āntiṣpurṣi wartsi*; ♦Obl.Pl.Fem. (*āntiṣpurṣinās*) 50 b4 *āntiṣpurṣinās ku_ulewās-yo*; (*āntiṣpurṣās*) 318 b7 *lāntsas āntiṣpurṣāṣ skena[ṣ] kāt_kkāssi* ‘he tries to please the queens of the harem’.

D Derived from ► *āntiṣpur*.

1. *āp** (n.fem.) ‘water, river, stream’ [B *āp*]

L POU ‘?’, TEB II ‘Wasser, Fluss, Strom’.

F Loc.Sg. *āpaṃ*.

T ♦Loc.Sg. 226 a3 *tāmā[k] āpaṃ* ‘in this very water’.

2. *āp** (n.masc.) ‘ancestor, father’ [B *āppo**]

L POU ‘?’, TEB II ‘Vorfahre, Vater’.

F Obl.Pl. *āpas*.

T ♦Obl.Pl. 256 a4 : *āpas pācrāsī śāsmunt slyi* ‘the rule laid down by your ancestors and fathers’.

āpat (adv.) ‘to the right’ (Skt. *dakṣiṇa-*, Uigh. *ongaru*)

L Sieg (1944:28) ‘nach rechts’, POU ‘?’, COU ‘nach rechts’, Winter (1985a) ‘on the left’, Schmidt (1994b:281) ‘nach rechts’, Pinault (2002b:248-255) ‘to the right’, WW ‘from the left [and hence toward the right], clockwise’.

S *āpat twantaṃ* ‘reverence to the right’ (Skt. *pradakṣiṇam*)

T 24 a6 *br̥hadyutis kapśaṇi āpat twantaṃ yatsi osāt* ‘the body of Br̥hadyuti began to do reverence to the right’, YQ II.4 b8 + 213 a3 *ṣom ṣom yokaṣi spartu tatāmṣu āpat sā(spärtwu)* ‘each single lock of hair grown [and] turned toward the right’ (Skt. Mvy 256(21) *ekaikaromapradakṣiṇāvartah*), YQ II.2 b1 *āpat twantaṃ yāmurās* ‘having performed the rightward circumambulation’, b8 /// *āpat swāñcenāñ wineñc-ām*, YQ II.6 a8 *āpat ṣkārā sāspärtwurās* ‘having turned back toward the right’.

D Connected with ► *pāci*.

āpāṣtune (n.a.) ‘unheededness’

F Nom.Sg. *āpāṣtune*, Abl.Sg. *āpāṣt_nneyāṣ*.

T ♦Nom.Sg. YQ I.3 a7-8!; ♦Abl.Sg. YQ I.3 b3.

D Abstract derived from a privative of ► *pās-* (JWP:273).

*āpāy** (n.a.) ‘bad existence, bad incarnation’

L POU ‘separatio, amissio’, TEB II ‘schlechte Daseinsform, niedere Geburt’.

F Nom./Obl.Pl. *āpāy_t*, Abl.Pl. *āpāy_ntwās*, Loc.Pl. *āpāyā_mtwam*, *āpāy_ttwam*.

T ♦Nom./Obl.Pl. THT 2056 a1 *āpāy_t sākār*; ♦Abl.Pl. 257 a4 ‘*tām ṣurmaṣ māk śo(ṣ)i wra(sañ t)r(i) [ā]pāy_ntwās śalpantrā* || ‘therefore, many people [and] beings are released from the three bad classes of incarnation’; ♦Loc.Pl. (*āpāyā_mtwam*) 181 a3; (*āpāy_ttwam*) 79 b5 *tri ā[p]āy_ttwam*, 47 b4! id.

D From Skt. *apāya-* ‘schlechte Existenzform’ (SWTF I:98b).

*āpāysi** (adj.) ‘belonging to a bad existence’

F Obl.Sg.Masc. *āpāysiṃ*, Nom.Pl.Masc. *āpāysiñi-k*, Nom.Pl.Fem. *āpāysiñāñ*, Obl.Pl.Fem. *āpāysiñās*.

T ♦Obl.Sg.Masc. 303 b3 *try āpāysiṃ klopāṣ* ‘from the suffering of the three bad incarnations’; ♦Nom.Pl.Masc. 116 a4 *āpāysiñi-k ... wrasañ*; ♦Nom.Pl.Fem. 168 a3 *āpāysiñāñ klopant* ‘the sufferings of the bad incarnations’; ♦Obl.Pl.Fem. 14 b1 *āpāysiñās kārāntu*.

D Derived from ► *āpāy*.

*āpās** (n.a.) ‘joint (of the body)’ (?)

L POU ‘solum ubi coniungitur cum *ly(iy)ā* «membra»’, Knoll (1996:47) ‘Glied’, ‘joint (of the body)’ (PIN).

F Nom.Pl. *lyiyā-āpsā*, *lyā-āpsā*.

S *lyiyā-āpsā*, *lyā-āpsā* (pl.) ‘limbs [and] joints’.

T ♦Nom.Pl. (*lyiyā-āpsā*) 148 a2 (*kus-ne*) *lyiyā-āpsā pārkrone-yo pälketsāñ tom pä///* ‘the limbs that are sizeable in length are ...’; (*lyā-āpsā*) 150 b1, 151 b5 *kus-ne lyā-āpsā pārkrām kulypalam tom*, 152 a6, 356 b3.

āptā (adv.) ‘early, earlier, before’ (?)

L POU ‘?’, Thomas (1952:44) ‘anders(?)’ Kölver (1965:38) ‘nach rechts’, Schmidt (1994b:281) ‘viele’ (adj.uni.), WW ‘improper(ly)’.

T ♦52 a2, 115 a6 *///k_ulyi āklus tāṣ temi āptā praṣtam* ‘a woman had been taught in her early time ...’, 150 a3 *///(ā)yā(ntu) ṣomeśśi āptā māskantrā* ‘the bones of some are earlier’, 305 b2 *///(kṣaṇa)ñ ñi tāpreṃ āptā mā katkar kosne tñi* ‘for me the moments have not passed before, not as many [for me] as for you’, 332 b5 *///mā śkaṃ āptā neñc sparcwāntwāśśi akālyme* ‘and at the beginning they are not under the control of the well-behaving ones’, 436 a2 *tāne āptā yāmal ṣem tmāṣ kospreṃn aśśi kālpāl ṣem* ‘[if] then I had done [it] before, how much then would I have gained from that?’, 269 a>b8!.

D Traditional interpretation as perrelative of ► *āpat* is excluded (Kölver 1965:37-8) with a translation ‘before’. According to the interpretation by WW, *āptā* is a perrelative of ► *āpat* ‘left’, i.e., ‘improperly’.

R The interpretation ‘anders’ as per Thomas (1952:44) for the passage 436 a2 does not apply to the other contexts. The interpretation of Schmidt (1994b: 267 and 281) is based on the comparison with the parallel Uigh. text of 305 b2 of MSN, MaitrHami 16, 3 a21: *āptā* is supposed to be translated by Uigh. *öküs*, but this translation does not apply to the other contexts. It seems possible that *āptā* is an adverb with a temporal value, most likely ‘early’ or ‘earlier’. *āptā* in the MSN text 305 b2 may have been translated by Uigh. *ödteki* ‘once, at an earlier time’. (PIN) The alternative interpretation of *āptā* depends, of course, on the validity of explaining *āpat* as ‘on/from the left’. (WW)

āplātāk (adj.?) ‘?’

F Nom.Sg.Masc. *āplātāk*.

T ♦Nom.Sg.Masc. THT 4005 a3.

D Probably related to B *plātk-* ‘spread out’ (?) (ADAMS:424).

āpruts (PN, fem.) name or title of a woman

T ♦Nom.Sg.Fem. (*āpruts*) 382.3.

D Cf. ► *tarmots* (Skt. *dharmavantī-*). This name occurs in a sequence of names, several of which are of Turkic origin. Possibly borrowed from Uigh. *avurta:* (*a:virda:*) ‘foster-mother, wet-nurse’ (CLAUSON:15a).

āpṣātrik* (n.masc.) ‘citizen of a borough or market-town’ (?)

L SSS:13 ‘?’, Sieg (1952:34) ‘Ājīvika’, POU ‘?’, COU ‘Handwerker’, PIN ‘citizen or chief of a suburb’, Carling (2005) ‘craftsman’.

F Nom.Pl. *āpṣātrikāñ*, Obl.Pl. *āpṣātrikās*.

T ♦Nom.Pl. 62 b5 (*ṣu*)*kṣeñi āpṣātrikāñ sne-ets risānt ni(ṣpa)l cem* ‘these citizens of the villages [and] of the boroughs delivered the possession without greed’, 313 b7-8 (*āpṣā*)*trikāñ wrasañ ca[m] añumāski weyeṃ ñāktaśsi pā[tt](āññāktes wram)* ‘the beings, belonging to boroughs (as well as to cities, villages, etc.), [having seen] this wonderful and amazing (event) of the Buddha Lord of Lords’, 436 b2!, THT 1895 a1!; ♦Obl.Pl. 269 a8!.

D The translation ‘Ājīvika’ by Sieg (1952:34), followed by Thomas (1957:153), has no basis as for content and phonetic shape. For bibliography see Isebaert (1980:62), who proposes a MĪr. origin, which is based on a purely hypothetical meaning: **afšaθrik* ‘deprived of power’ < **apa-xšaθriya-ka-*, cf. Av. *apa.xšaθtra-*. Judging from the suffix a borrowing from Bactrian seems possible: αβιραδο ‘master, craftsman’ (Sims-Williams 2000:175b) according to Carling (2005:59-60). But the pair *ṣukṣeñi āpṣātrikāñ* corresponds to the standard Skt. pair *grāmika-* + *naigama-* ‘villager’ or ‘village headman’ (BHSD:219a) and ‘inhabitant of a market-town’, derived respectively from Skt. *grāma-* ‘village’ (MW:373a) and *nigama-* ‘market-place’ (MW:545c), cf. *naigama-* ‘town-people’ (BHSD:312a), ‘Stadtbevölkerung’ (SWTF III:61a). Pa. *nigama-* designates a meeting-place or market, a small town, often combined with *gāma-* ‘village’, but differentiated from *nagara-* ‘city’ (to which corresponds Toch. B *riye*, A *ri*). The combination of both terms is well-known in Buddhist literature: Skt. *grāmaṃ vā nigamaṃ vā, grāme vā nigame vā* (SWTF III:26a), Pa. *gāma-nigamo, gāmaṃ vā nigamaṃ vā, gāmassa vā nigamassa vā* (PED:249a). Toch. °*ṣātrik* would reflect Bactr. βαριγο ‘citizen, fellow-citizen’, derived from βαρο ‘city’ < **xšaθra-* (Sims-Williams 2000:235a). The point of departure would be a noun **αββαρο* < **api-xšaθra-* ‘borough, sub-district (of a city)’, corresponding to Skt. *nigama-*. Actually, the Bactr. noun αβυοβαρο, which was supposed to convey this meaning (Sims-Williams 2000:175a), does not exist: the sequence should

now be read with the preposition αβη and the demonstrative ειο, -ιιο ‘this’ (Sims-Williams, p.c., May 2007). (PIN) A *-pṣ-* may reflect Ir. *χṣ-* and not the Bactrian spirant /P/, so that A *ā-* might be prothetic. (WW)

*āptṣātrikeṃ** (adj.) ‘?’

F Obl.Sg.Fem. *āptṣātrikenāṃ*.

T ♦Obl.Sg.Fem. Berlin ms (SSS:70).

D Derived from ► *āpṣātrik**.

R If the original fragment has been slightly destroyed, the form did belong to the fragment THT 1895, mentioned under ► *āpṣātrik*.

ābhāswar (n.masc.) name of a class of gods

L POU ‘nomen collectivum 64 semideorum’, TEB II ‘Bezeichnung einer Götterklasse’.

T 312 a8 *tām-ne pat nu śuddhavāsātwaṣ śubhakṛts ābhāswar brahmalokāṣ aci <rupadhātuṣiṇi (ñāktañ yeñc)* ‘likewise the Rūpadhātu-gods went, starting from the Śuddhāvasās; Śubhakṛtsna, Ābhāswara, Brahmaloaka, etc.’

D From Skt. *Ābhāswara-* (generally pl.) ‘one of the classes of Rūpāvacara gods in the 2nd dhyāna-bhūmi’ (BHSD:99a).

āmāṃ (n.masc.) ‘pride, arrogance’ [B *amāṃ*]

L POU ‘superbia’.

F Nom.Sg. *āmāṃ*, Gen.Sg. *āmāñis*, Instr.Sg. *āmānyo*.

T ♦Nom.Sg. 60 b6 *ets amāṃ treke rapurñeyis ṣurm*, 329 b3, 390 a1, b2, b2, b4 *///sās wārce amāṃ || aguṇa///*, THT 3033 a1 *āmā(m) śāñ[i]*; ♦Gen.Sg. 359.40 *///mānabrṃhaṇa · mā kāsū amāñis pyāṣtlune* ‘the increase (?) of pride is not good’; ♦Instr.Sg. 71 b3 *kākmartṣināṃ amān-yo*; ♦fgm. 147 b1 *āmā///*.

D Hardly from Skt. *āmana-* ‘friendly disposition, inclination, affection’ (MW:146b). More likely loanword from Mir., cf. Buddh.Sogd. ‘*m’n* ‘power’, cf. Bailey (1967:137), Isebaert (1980:53), ADAMS:18.

āmāṃṣi (adj.) ‘proud, arrogant’

L POU ‘superbus’.

F Nom.Sg. *āmāṃṣi*.

T ♦Nom.Sg. 390 a2 *āmāṃṣi retwe* ‘linkage of arrogance’.

D Derived from ► *āmāṃ*.

*āmānuṣ** (adj.) ‘non-human’

L POU ‘non-humanus’.

F Nom.Pl.Masc. *āmānuṣāñ*, Obl.Pl.Masc. *āmānuṣās*.

T ♦Nom.Pl.Masc. YQ N.4 b4; ♦Obl.Pl.Masc. 54 b2 *puk bhutās amānuṣās lyutār naslu(neyac)///* ‘to surpass all non-human spirits’.

D From Skt. *amānuṣa-* ‘nichtmenschlich, nicht von Menschen herrührend’ (SWTF I:136a).

āmānwās* (adj.) ‘proud, arrogant’

F Nom.Pl.Masc. *āmānwāse*.

T ♦Nom.Pl.Masc. MG1 b4.

D Pejorative adjective derived from ► *āmām*, cf. Pinault (2007a:346); for -s see Winter (1979).

āmās (n.masc.) ‘royal minister’ [B *amāc*]

L POU ‘regis minister’, TEB II ‘Minister’.

F Nom.Sg. *āmās*, Perl.Sg. *āmāsā*, Nom.Pl. *āmāsāñ*, Obl.Pl. *āmāsās*, Gen.Pl. *āmāsāsī*, All.Pl. *āmāsāsac*.

D ♦Nom.Sg. 85 a5, 393 a5, 437 a1, a2; ♦Perl.Sg. 80 b4; ♦Nom.Pl. 9 a6 *āmāsāñ ypeṣiñi wrasañ* ‘the ministers and noblemen’, 15 b5 id., 71 a3, 74 a3, b6, 119 a3, b5, 209 a2?, 222 a2 *lāñc āmāsāñ ṣoṣṭāñkāñ* ‘kings, ministers [and] tax-collectors’, 342 a2, 396 b5, THT 2460 b3 *///āmāsāñä///*; ♦Obl.Pl. 9 a5, 10 a3!, 11 a3, 57 a1, 64 b3, 66 b2, 122 b1, 130 a3, 312 a4 *āmāsās ypeṣinās wrasas-yo* ‘ministers [and] noblemen’; ♦Gen.Pl. 74 a1, 81 a2, 317 a7; ♦All.Pl. 74 b2, b5, 119 b2, 342 b1; ♦fgm. 119 a5 *āmās* . - -, 185 a5 *āmā///*.

D Via MI from Skt. *amātya-* ‘a companion of a king, a minister’ (MW:81b).

āmāt (?) ‘?’

T 276 b7.

D Possibly related to B *ām* (<**āmt*) ‘silence, adv. ‘quietly, still’.

R Context of 276 b7 broken.

āmīsāy* (n.masc.) ‘receptacle of the undigested food, stomach’

L POU ‘receptaculum cibi non consumpti = stomachus’.

F Loc.Sg. *āmīsāyaṃ*.

T ♦Loc.Sg. 124 b5 (*ku*)*pre-ne āmīsāyaṃ ṣtmo tāṣ wār-yo want-yo wipo* ‘when it is located in the upper stomach, moistened by water and wind ...’.

D Probably via some MI equivalent from Skt. *āmāśraya-* ‘the receptacle of the undigested food, the upper part of the belly as far as the navel, stomach’ (MW:146b) or Skt. *āmāśaya-*, Pa. *āmāsaya-* ‘stomach’ (CDIAL:56b).

āmpar* ► **āmparši**

āmparši (adj.) ‘of a mango tree’

F Obl.Sg. *āmparši*.

T ♦Obl.Sg. 363.1 *āmparši wārtam* ‘in the mango forest’.

D Derived from *āmpar** (n.) ‘mango tree’ [B *ampar*], via MI from Skt. *āmra-* ‘Mangobaum’ (SWTF I:270b), Pkt. *ām̐ba* (CDIAL:57b).

āmpārc (adv.) ‘on both sides’ (Uigh. *ikidin*)

L JWP ‘on both sides’.

T YQ I.4 b3.

D Connected with ► *āmpi*, for the formation cf. ► *ywārc*.

āmpi (adj.du.masc.) *āmpuk* (du.fem.) ‘both’ [B *antapi*, *āntpi*]

L POU ‘ambo’, TEB II ‘beide’.

F Nom./Obl.Du.Masc. *āmpi*, *āmpy*, Gen.Du.Fem. *āmpe*, Nom./Obl.Du.Fem. *āmpuk*, Gen.Du.Fem. *āmpine*.

T ♦Nom.Du.Masc. (*āmpi*) 144 a2 *sew(ā)ññ āmpi*, 263 b3; ♦Obl.Du.Masc. (*āmpi*) 261 a4 *āmpi kanweṃ*, 274 b3 *āmpi tsarām*, YQ III.6 a8 *āmpi tsarnam*; (*āmpy*) 340 a5 *āmpi esām*; ♦Gen.Du.Fem. (*āmpe*) 232 b6, 381.1 *āmpe pissānkāmtwe*, 5 id.; ♦Nom.Du.Fem. 65 a2 *āmpuk āreñc* ‘[if] both (causes) cease’, 248 b3 *āmpuk kapsiññāñ*; ♦Obl.Du.Fem. YQ II.9 a7 *āmpuk ... a(śām)*; ♦Gen.Du.Fem. 64 b6 *āmpine ārlune-yo* ‘by the ceasing of both’.

R See Hilmarsson (1989:56-58, 66-67), Winter (1992:147-149).

*āmtsi** (n.) ‘?’

F Obl.Sg. *āmtsiṃ*.

T ♦Obl.Sg. PK.NS.1 b2-3 *spām lyākāšt āmtsiṃ tarpas ṣtāmāntu āsu[nt] sne-oko*.

R Possibly alternative form of the bird name ► *yāmutsi*, with syncope metri causa.

āy- (vb.) ‘give’ [B *ay-*]

L POU ‘dare’, TEB II ‘geben’.

P (tr.) Prs. *es-T-*, IpF. *eṣā-*, Subj. *āyV-* ~ *eC-*, Prt. *wsā-* ~ *wās-*, PPrt. *wawu*, Ipv. *paṣ*, *pac*.

F Prs.VIII Act. 1Sg. *esam*, *esam-ci*, 2Sg. *eṣt*, 3Sg. *eṣ*, *eṣṣ-ām*, 3Pl. *eseñc*, Inf. *essi*, *essik*, PPrs.Act. Nom.Sg. *eṣant*, *eṣṣand*, Gen.Sg. *eṣāntāp*, Abl.Sg. *eṣāntānās*, Obl.Pl. *eṣāntās*, PPrs. MP *esmām*, Gdv. Nom.Sg.Masc. *eṣāl*, Obl.Sg.Fem. *eṣlyām*, All.Sg. *eṣlac*, IpF.Act. 3Sg. *eṣā*, 3Pl. *eṣār*, Subj.I Act. 1Sg. *em*, *em-ām*, *em-ci*, 2Sg. *et*, *et-ñi*, 3Sg. *eṣ?*, 3Pl. *āyeñc*, Opt. 1Sg. *āyim*, *āyim-ām*, 2Sg. *āyit*, *āyit-ām*, 3Sg. *āyiṣ*, 1Pl. *āyimās*, Gdv. Nom.Masc.Sg. *el*, Nom.Sg.Fem. *elyi*, Ipv. Act. Sg. *paṣ*, *paṣ-ñi*, *paṣ-ām*, Pl. *pac*, Prt.III Act. 1Sg. *wsā*, 3Sg. *wās*, *wsā-ci*, *wsā-m*, 3Pl. *wsrā-m*, PPrt. Nom.Sg.Masc. *wawu*, *wawū*, Abs. Abl.Sg. *wawurāṣ*, Perl.Sg. *wawurā*.

S *el āy-* ‘give a gift’.

T ♦Prs.Act. 1Sg. (*esam*) 10 b5 (*kyalte nā*)ṣ *śolā sisām rāmes mā esam* ‘because I will never give Sītā to Rāma’, 343 a5, 446 a5 *el esam*, YQ I.6 b8, YQ III.10 b2; (*esam-ci*) 393 b1; ♦2Sg. 341 b1; ♦3Sg. (*eṣ*) 54 a5 *pñi ymār ciñcār tsopatsām oko eṣ* ‘lovely merit soon gives pleasantly great fruit’, 57 b4, 98 a3,

218 b1, 293 a3, 355 b3, 405 b4, YQ I.2 a3, YQ II.6 b4, YQ III.4 b1, YQ III.6 b4, PK.NS.2 a1; (*eṣṣ-ām*) 14 b2 *eṣṣām s_ukuntu ñākciyās napemṣinās* ‘gives him divine and human pleasures’, 365 b3, YQ II.6 b4; ♦3Pl. 54 a4, a4, 57 b2!, 232 a2 *pättāñākte eseñc e(l)///*, 276 b5 *///elant eseñc kācke-yo*, YQ I.5 a5, YQ N.6 a2!; ♦Inf. (*essi*) 42 a3 *el essi*, 45 a1 id., 77 a4, 111 a2, 340 a7, YQ I.6 a8, YQ II.14 a2, THT 2104 a1; (*essik*) 343 a2 *el essik*; ♦PPrs.Act. Nom.Sg. (*eṣant*) 21 a5, 57 b3, 64 a4 *oko eṣant*, 212 a3 *knānmuneṣi śol eṣant*, YQ I.2 a3, YQ I.6 a5!, a5-6!, YQ II.4 a2, YQ II.10 a1; (*eṣṣand*) 361.12 (*o*)ñkr(a)ci *oko eṣṣand*; ♦Gen.Sg. YQ I.2 a5; ♦Abl.Sg. 155 a1!; ♦Obl.Pl. 57 b1 *///(pācar mā)crāṣ lyutār eṣāntās wrasaśśi pruccamoṣ nāntsuṣ* ‘more than (father and mother) [they are] profitable for the giving beings’, b2, 205 b6?!; ♦PPrs.MP 22 b5 (*e*)ll *esmām*, 232 a2, 257 b1, 301 a5, YQ I.4 a6, YQ III.7 a3, b3, THT 1954 b1; Gdv. Nom.Sg.Masc. 280 a6 *eṣāl el*; Obl.Sg.Fem. 11 a4 *eṣlyām praṣṭā*; ♦All.Sg. 293 a2 *el eṣlac*, YQ I.1 b8; ♦Ipf.Act. 3Sg. 394 a2; ♦3Pl. 154 a4, 226 a6 *mā el eṣār*, YQ I.5 b7, b7, b7; ♦Subj.Act. 1Sg. (*em*) 66 a3; (*em-ām*) 87 a3; (*em-ci*) 341.3 *paṣ ñi klyomiṃ śwātsik caṃ : k_ulyi weñām em-ci* ‘«Give me, oh noble one, something to eat!» The woman said to him: «I will give you ...»’; ♦2Sg. (*et*) YQ III.10 b1; (*et-ñi*) 215 a7, a7, YQ I.6 b4, b6; ♦3Pl. 281 b4; ♦Opt.Act. 1Sg. (*āyim*) 8 a2, 88 a5, 215 a3 *tñ=āyim*, YQ I.6 b2; (*āyim-ām*) 341 b2; ♦2Sg. (*āyit*) 41 b2, 67 a6 *wram wasām lkātsi āyit*; (*āyit-ām*) 403 a6; ♦3Sg. 370.4; ♦1Pl. (*k_ucāṣ*) *tñi wr=[ā]yimās* ‘From where could we give you water?’, 349 b1!; ♦Gdv. Nom.Sg.Fem. YQ III.7 b2 *elyi ṣeṣ*; ♦Ipv.Act. Sg. (*paṣ*) 10 b4, 256 a4 *paṣṣ el*, 263 b2, 268 b6, 301 b8 *el paṣ*, THT 4023 a3 *puk salu paṣ*; (*paṣ-ñi*) 180 a5!, 341 a3; (*paṣ-ām*) 340 a8 *paṣ-ām wār yoktsi* ‘Give us water to drink!’, THT 1133 a2; ♦Pl. 112 a2; ♦Prt.Act. 1Sg. 215 a2 *wsā elant*, 132 a5!?!; ♦3Sg. (*wās*) 356 b1-2 *putti(śparṣim ā)kāl-yo kāpñe āriñcṣinās sewās [p]r(a)mn(e el) wās* ‘out of desire for Buddhahood he gave as gift the dear, beloved sons to the Brahmin’, 439 b2, YQ I.2 a7 *pāñ kānt manarkās kācke-yo wsā tñ=āklāssi* ‘with joy I have given to you five hundred Brahmin youths to instruct’; (*wsā-ci*) 253 b6; (*wsā-m*) 11 a2, 42 b2?!, 134 a5, 430 b8; ♦3Pl. 112 a3; ♦PPrt. Nom.Sg.Masc. (*wawu*) Berlin ms.; (*wawū*) 347 a4 *elant pat wawū*; ♦Abs. Abl.Sg. 3 b5 *wawurāṣ el*, 10 b4 *vibhiṣa(nes) akmlā wawurāṣ* ‘having thrown it in the face of Vibhīṣana’, 274 b5; ♦Perl.Sg. 57 b4 *wram wawurā*; ♦fgm. 236 a1 *ayi-*.

D Cf. ► *el*, ► *elune*.

R See Hackstein (1995:252ff.). The restoration of Prt.Act. 2Sg. *wsāṣt* in 132 a5 remains uncertain, cf. SSS:424, n.2.

āy (n.masc.) ‘bone(s)’ [B *āy*]

L POU ‘os (ossis)’, TEB II ‘Knochen’.

F Nom./Obl.Sg. *āy*, Gen.Sg. *āyis*, Nom./Obl.Pl. *āyāntu*, Gen.Pl. *āyāntwāśsi*, Abl.Pl. *āyāntwāṣ*, Loc.Pl. *āyāntwam*. Perl.Pl. *āyāntwā*, *āyāntwā*.

T ♦Nom.Sg. 150 a4 *pātruksi āy* ‘the bones of the skeleton’; ♦Obl.Sg. 7 b5 *āy śwāl puskās-yo*, 88 a5?, 138 b1?, 167 b3?, 311 b6 *āy (py)ākāssi* ‘breaking of bones’; ♦Gen.Sg. 298 b3 *āštāryāp āyis cām[pl](une)///*; ♦Nom.Pl. 150 a3, a3!, a4!, a5, 321 a7?, YQ N.3 a4; ♦Obl.Pl. 11 b4 *ṣṇi āyāntu*, b6, 12 a3 *śiśkinās āyāntu*, a4, b1, b2 *āyāntu śwāl ysār krām yok-yo*, 13 a4; ♦Gen.Pl. 13 a4; ♦Abl.Pl. 13 a2; ♦Loc.Pl. 151 a2; ♦Perl.Pl. (*āyāntwā*) 12 b1; (*āyāntwā*) 12 a4.

R The singular has a collective value, and the plural *āyāntu* is probably a “plurative” or individualizing formation, compare the parallel case of ► *ākār*, pl. *ākrunṭ* ‘tears’.

āyāntwāṣi (adj.) ‘of bones’

L POU ‘ossis, osseus’.

F Nom.Sg.Masc. *āyāntwāṣi*, Nom.Pl.Masc. *āyāntwāṣiṇi*.

T ♦Nom.Sg.Masc. 12 a6 *āyāntwāṣi lwāśsi wāl* ‘king of animals, made of bones’; ♦Nom.Pl.Masc. 340 a7 *āyāntwāṣiṇi k_vrekāri*.

D Derived from *āyāntu*, plural of ► *āy*.

āyāto 1) (adj.uni.) ‘appropriate’, 2) (adv.) ‘properly’ (Uigh. *uz ongay*) [B *ayāto*]

L POU ‘aptus’, TEB II ‘geeignet’.

T 1) (adj.) 273 a5 *puk mārkaṃpalntu śārsāssi āyāto nāmṭsu* ‘[the script] appropriate to teach all the doctrines’, gl.SHT 1735 (= Skt. *bhāvanāmayam*); 2) (adv.) 24 b3.

D Probably borrowed from Tocharian B (Winter 1961:273, 276).

āyātotsuṃ (adj.) ‘appropriate’ (Skt. *anukūla-*)

L POU ‘aptus’, TEB II ‘geeignet (für)’.

F Nom.Sg. *āyātosuṃ*, Obl.Pl.Fem. *āyātotsuṃānt*.

T ♦Nom.Sg. 385 a3 *manovijñānapravṛty anukulo dharma : manovijñānis kātḥluneyam āyātosuṃ mārkaṃpal sām vicār nāmṭsu*, 385 b3-4 *vairāgyānukula : litkāluneyis āyātosuṃ*, 386 a4; ♦Obl.Pl.Fem. 366 a1 *āyātotsu(mānt ni)ṣpal kroptsi skeyas* ‘the appropriate efforts to accumulate possession’.

D Derived from ► *āyāto*.

āyātwā (pp.gen.) ‘according to’

L POU ‘secundum’.

T 230 b4 *kanis āyātwā* ‘according to the tune’, 236 b4.

D Probably derived from ► *āyāto* with the perlativ suffix *-ā*.

āyurveda (n.masc.) Āyurveda, the science of health and medicine

L POU ‘medicina’.

F Nom.Sg. *āyurveda*.

T ♦Nom.Sg. 293 b2 ///(*śilpa*)[*ka*]raśāstrā 17 *āyurveda* 18 *tosām śāstrāntu*.

D From Skt. *āyurveda*- ‘the science of health and medicine’ (MW:148c).

āy-keṣe (n.masc.) ‘smasher of bones’

F Nom.Pl. *āy-keṣeñ*.

T ♦Nom.Pl. 71 a6 *yśey āy-keṣeñ*.

R See Winter (1976:30-31).

āra- (vb.) 1) ‘cease, stop’, 2) ‘stop, make an end to; give up’ [B *āra-*]

P 1) (itr.) Prs. *ara-* (MP), Subj. *āra-*, Prt. *āra-* (act.), PPrt. *āru**, 2) (fact.) Prs. *ārs-T-*, PPrt. *ārṣu*.

L POU ‘finire, desinere’, TEB II ‘aufhören’.

F 1. (itr.) Pres.IV MP 3Sg. *aratār*, *aratr-ām*, *aratr-ām*, 3Pl. *arantr-ām*, PPrs. MP *armām*, Subj.V Act. 3Sg. *āraṣ*, 3Pl. *āreñc*, *āreñc-ām*, Gdv. Perl.Sg. *ārlā*, Prt. I Act. 3Sg. *ār*, 3Pl. *ārar*; 2. (tr.) Pres.VIII (*ārāṣ-T-*) Act. 3Sg. *ārāṣ*, Subj.I (*ārṣās-T-*) Prt.IV PPrt. (*ārṣu*) Nom.Sg.Masc. *ārṣu*.

S *āra-* + inf. ‘stop doing sth.’, *lo āra-* ‘cease completely’.

T ♦1) (itr.) Prs.MP 3Sg. (*aratār*) 295 a8; (*aratr-ām*) 60 b4; (*aratr-ām*) 60 b2 *lo aratr-ām*, 165 a1 *aratr-ām śol* ‘his life stops’; ♦3Pl. THT 1308.1 a2; ♦PPrs.MP 288 b1 *talke lo armām lkātār* ‘the sacrifice appears as completely finished’; ♦Subj.Act. 3Sg. 347 b2; ♦3Pl. (*āreñc*) 65 a2; (*āreñc-ām*) 295 b1; ♦Gdv. Perl.Sg. 3 b5, THT 1146 b4; ♦Prt.Act. 3Sg. 11 a3 *lo ār*, 156 a4, 253 a6 *śākṣapint nipātt ār* ‘the 11th section is finished’, 287 b3, 288 b5 *praveśakk ār* ‘the interlude is finished’, 347 b3, 391 b6, YQ I.1 a7, YQ I.5 b8 *lo ār talke*, YQ I.10 b6, II.15 b7; ♦3Pl. 215 a2 = YQ I.6 b1 *ārar-ñi puk niṣpalntu* ‘all my possessions have come to an end’, 339 b2 *lo ārar*, YQ I.4 a6 *puk lo ārar*; ♦2) (tr.) Pres.Act. 3Sg. 54 b3 *puk omāskenās yāml[u]neyntu ārāṣ* ‘he stops all the evil doings’; ♦PPrt. 244 a1.

D Cf. ► *āral*, ► *ārlune**.

R The optative form *ārintrā* in 205 a3 as registered by POU:9 is not certain, judging by the manuscript, cf. Schmidt (1974:38, n.1).

āral* (n.) ‘ending, ceasing’

F Perl.Sg. *ārlā*.

T ♦Perl.Sg. 3 b5 *cwal ārlā*, THT 1146 b4.

D Derived from ► *āra-*.

āragvat (n.) a medical ingredient

T PK.NS.2 a2 *kuñcit dhanyamāṣ pippalās : āragvat : śāñcapo*.

D From Skt. *āragvadha-* ‘drumstick’ (see Zieme 2003:158-159).

ārānt (n.masc.) Arhat [B *arhānte*]

L POU ‘respectabilis; dignus’, TEB II ‘Arhat’.

F Nom.Sg. *ārānt*, Nom.Pl. *ārāntāñ*, Com.Pl. *ārāntāsaśśāl*.

T ♦Nom.Sg. 80 a1, 118 a6; ♦Nom.Pl. 290 b>a1, YQ III.10 b4; ♦Com.Pl. YQ III.2 a1.

D From Skt. *arhant-* ‘(Respekt) verdienend, würdig (in bezug auf buddhistische Mönche; den Buddha, die Buddhas)’ (SWTF I:150b).

ārāntāñc* (n.fem.) female Arhat

L POU ‘respectabilis, digna’.

F Obl.Sg. *ārāntāñcām*.

T ♦Obl.Sg. 94 a5 *ārāntāñcām lāts mācar*.

D Feminine derivative of ► **ārānt**.

ārāntiśparām (n.masc.) ‘dignity of an Arhat’ [B *ar(a)hanteññe perne*]

L POU ‘dignitas arhantis’, TEB II ‘Arhatwürde’.

F Obl.Sg. *ārāntiśparām*.

S *ārāntiśparām kālpā-* ‘obtain the dignity of an Arhat’.

T ♦Obl.Sg. 80 a1, 276 b4, YQ II.13 a7-8!; ♦fgm. 226 b1 *ārāntiśpa///*, 185 b5 *ārānti///*.

D Compound containing ► **parām**, and formed after the model of ► **puttiśparām**.

āriñc (n.masc.) ‘heart’ [B *arañce*]

L POU ‘cor’, TEB II ‘Herz’.

F Nom./Obl.Sg. *āriñc*, Gen.Sg. *āriñcis*, Instr.Sg. *āriñc-yo*, Loc.Sg. *āriñcam*, Perl.Sg. *āriñcā*.

T ♦Nom.Sg. 255 b6 *āriñc wākaṣ* ‘the heart will break’, 340 a5 *āriñc pāltsäk*, YQ I.7 b1 *āriñc wākaṣ-ām*; ♦Obl.Sg. 42 b3?, 56 b4 *āriñc kātkāssi* ‘to gladden the heart’, 75 a2 *tsrām pār-yo āriñc wāṣantām* ‘splitting his heart with a sharp arrow’, 101 b3 *āriñc marmas*, 107 b1, 145 a5 *plāntāstr āriñc* ‘he gladdens the heart(s)’, 164 a4 *āriñc pāltsäk* ‘heart and mind’, 168 b6 id., 280 a3 *āriñc kātkṣa[n]tām*, 331 a1, 342 b4 *āriñc wasām entsāte* ‘you have captured our heart’, 356 b3 (*kāp*)ñ(e)-*āriñc pācar* ‘father, dear to [my] heart’, 406 a4, 407 a3 *kāpñe-āriñc pācar*, YQ I.6 b7 *kalam-ci āriñc wākalām* ‘I will cause your heart to break’, YQ II.5 b1 *///(āri)ñc] kapsiññam*; ♦Gen.Sg. 145 a4, YQ I.7 b6!; ♦Instr.Sg. 207 b2; ♦Loc.Sg. 79 b4 *ywārck=āriñc[am]* ‘in the middle of his heart’; ♦Perl.Sg. 79 a2 *āriñcā kārmeṃ* ‘close to my heart’, 317 b6 *kucc aśsi wram pāltsānkāṣ āriñcā* ‘which idea does he reflect on in his heart?’.

R 365 b3 and 407 a3 were interpreted by POU as containing a compound *āriñc-pācar* (n.masc.) ‘cordis (cordialis) pater’.

āriñci* (adj.) ‘belonging to the heart’

L POU ‘cordis (cordialis, amatus)’, TEB II ‘Herzens-’.

F Obl.Sg. *āriñciṃ*.

T ♦Obl.Sg. 338 b7 *āriñciṃ se*/// ‘the son of his heart’.

D Derived from ► **āriñc**.

āriñçsi (adj.) ‘belonging to the heart, beloved’

L POU ‘cordis (cordialis, amatus)’.

F Nom.Sg.Masc. *āriñçsi*, Obl.Sg.Masc. *āriñçsinām*, Obl.Sg.Fem. *āriñçsinām*, Obl.Pl.Masc. *āriñçsinās*, *āriñçsis*.

T ♦Nom.Sg.Masc. 58 b2 *āriñçsi ākāl*; ♦Obl.Sg.Masc. 6 b2 *āriñçsinām yārṣl-une*; ♦Obl.Sg.Fem. 451 a4 ///(*ār*)[*i*]ñc[*ṣ*]inām *ṣar* ‘beloved sister’, Berlin ms.; ♦Obl.Pl.Masc. (*āriñçsinās*) 356 b1 *kāpñe-āriñçsinās sewās* ‘dear [and] beloved sons’; (*āriñçsis*) THT 1643.4 b1.

D Derived from ► **āriñc**.

āre* (n.masc.) ‘plough’ (Pa. *naṅgala-*)

L POU ‘aratrum’, TEB II ‘Pflug’.

F Nom.Pl. *āreñ*.

T ♦Nom.Pl. 361.5 ///(*knānmune*)*ṣi ñi muk-kālkām āreñ* |.

R The passage 361.5 corresponds to Pa. (SN I: 172, Sn 77) *paññā me yuganaṅgalaṃ* ‘wisdom is my yoke and plough’ (Norman 1992:9), lit. ‘plough fitted with a yoke’. The Tocharian translation says lit. ‘ploughs fitting (lit. following) the yoke’.

āreṣi* (adj.) ‘pertaining to the plough’

L Couvreur (1959:252) ‘de la charrue’.

F Nom.Sg.Masc. *āreṣi*.

T ♦Nom.Sg.Masc. 361.1 *phālaṃ vā | kam ā(r)e(ṣi) pat* ‘or the tooth of the plough [i.e., the ploughshare or hook of a plough]’.

D Derived from ► **āre**.

āres* (n.) ‘?’

L HILM ‘proper name?’.

F Instr.Pl. *āresās-yo*.

T ♦Instr.Sg. 222 b4 + 239 b5 : *āresās-yo pā<ttāmñ> kätṣi*///, 224 a5 *āresās-yo kã*///.

ārki (adj.) ‘white’ (Skt. *śukla-*) [B *ārki*]

L POU ‘albus’, TEB II ‘weiss’.

F Obl.Sg.Masc. *ārki*, Nom.Sg.Fem. *ārkiṃ*, Obl.Sg.Fem. *ārkinām*, Nom.Pl. Masc. *ārkyamś*, Nom./Obl.Pl.Fem. *ārkyant*.

T ♦Obl.Sg.Masc. 213 a7 = YQ II.5 a5 *ārki kum pārwānaṃ*/// ‘white tuft of hair between the eyebrows’ (Skt. *ūrṇakeśaḥ*), 292 b2 *ārki ciñcār kum*; ♦Nom.Sg.Fem. 257 b3 || *ārkiṃ ṅākcim wtsi ska[mat]* ... (*lapā sparwatā*)*r bodhisatvāp* ‘a white, divine parasol (is) always (turning over the head) of the Bodhisattva’, 346 a4 *wsi motarci rtār-ārkiṃ* ‘golden, green, red, white’; ♦Obl.Sg.Fem. 16 a5 *ārkināṃ wtsi lapā spārtwāsmāṃ* ‘turning a white parasol above [his] head’; ♦Nom.Pl.Masc. 213 a6 *ṣok-yo ā(r)ky(am)ś āṅkari* ‘very white his teeth’ (Skt. *suśukladantaḥ*), 217 b2 *ārkyamś āṅkari*; ♦Nom.Pl.Fem. 378.3 : *tseṃ-yokāñ rātraṃ ārkyant wsā-yokāñ* ‘blue-coloured, red, white [and] golden’, THT 2458 a2; ♦Obl.Pl.Fem. 16 a5 *ārkyant śaṅinās-yo paṃ ypaṃ*, 60 a3 *maññ oki ārkyant* ‘white like the moon’, 63 a4 *panwar walānās ṣontsaṃ orpaṅksaṃ wotār ārkyant wātsyās śāwaṃ caṅkār swāñceṃ ko(ññāktes)* ‘they stretched garlanded arches over the streets and the market places, and put large white sunshades and stopped the rays of the sun’, 63 a5 *ārkyant śaṅinā(s-yo)* ‘with white yak-tails’, 315 a8 *ārkyant w[s]ā-yo(kāñ)* ‘white and gold-coloured’; ♦fgm. 109 b4 *ārkyā-///*, 192 a2 *ṣṣ ārk.///*.

ārkišoši (n.a.) ‘the world’ [cf. B *śaiṣṣe*]

L POU ‘mundus’, TEB II ‘Welt’, JWP ‘world’.

F Nom./Obl.Sg. *ārkišoši*, Gen.Sg. *ārkišoṣyis*, *ārkišoṣṣis*, *ārkišoṣis*, All.Sg. *ārkišoṣyac*, Abl.Sg. *ārkišoṣṣāṣ*, Loc.Sg. *ārkišoṣyaṃ*, *ārkišoṣṣaṃ*, Obl.Pl. *ārkišoṣintu*, Gen.Pl. *ārkišoṣintwis*, All.Pl. *ārkišoṣintwac*, Loc.Pl. *ārkišoṣiṃtwaṃ*.

S *puk ārkišoši* ‘the whole world’, *tālo ārkišoši* ‘the miserable world’, *tri-wāltseṃ ārkišoši* ‘the three thousand-fold world’ (Skt. *trisaḥasro lokadhātuh*).

T Nom.Sg. 249 a1 *neñc penu koṃ mañ ṅākyāñ swāñcenāñ wāwlu nu sās ārkišoši ākntsune-yo ptukk orkāṃ* ‘although there are sun, moon [and] divine rays, this world is now covered with ignorance [and] there is only darkness’, 256 a1 *tālo ārkišo[s]i*, 314 b1 *tri-wāltseṃ ārkišoši*, 322 a7 *tālo ārkišoši*, 337 b7, 339 a3?; ♦Obl.Sg. 20 b5, 69 a6, b1, 214 b2 = YQ II.1 b4-5! *///(tālo)nt ārkišoši tuñkiñluneyis mosam* ‘because of his love for the miserable world’, 220 a1, 221 a2 *ārkišoši lutkāssi*, 241 a3, 253 a7 *poñcām ārkišoši*, 257 a7 *poñcn ārkišoši* ‘the whole world’, 296 a7 id., 326 b3 *tsopatsām ārkišoši*; ♦Gen.Sg. (*ārkišoṣyis*) 220 b6; (*ārkišoṣṣis*) 4 a1-2 *mā tā(prem) sam ālak wram ārkišoṣṣis kāsu ypaṃ naṣ kosne knānmune* ‘there is no other thing that does so much good to the world as wisdom’, 19 b4, 25 a6 *(ā)r[k]iśo(ṣ)i(s) [s](e)[m]* (*wa*)*ste* ‘refuge and protection of the world’, 73 a1!, 81 b1, 122 a4 *(ā)rkišoṣṣis sem waste*, 116 a5, 217 a3, 218 a4 *ārkišoṣṣis ym(e) kārsorāṣ*, 244 a1!, 246 b3!, 248 a3 *poñcn ārkišoṣṣis lkālu(ne-yo)*, 249 b2 *ārkišoṣṣis*, 307 b4 *poñcām ārkišoṣṣis kāswac*, YQ III.9 a4!; (*ārkišoṣis*) 3 a1-2 *ñākey ārkišoṣis* ‘of the world of the gods’; ♦All.Sg. 13 b3 *cakravartuneyac ṅākci ārkišoṣyac pñintu ytār nām(tsu)* ‘virtues being the way to universal domination and the divine world’, 14 a4; ♦Abl.Sg. YQ I.7 b3 *ñākcim ārkišoṣṣāṣ* ‘from the divine

world'; ♦Loc.Sg. (*ārkiśoṣyam*) 13 a5!, 19 a3, 22 b1, 24 b6, 29 b5, 57 b6 *tuṣit nākci ārki[śo](ṣyam)* 'in the world of the Tuṣita gods', 60 a5?, 229 b6 (*kuprene kātkeñc*) *ārkiśoṣyam pāttāṃnāktañ ṣakkats [c]e[s](ma)śśāl ṣiyak kumse śalpantār antuṣ cem* '(when) the Buddhas (rise) in the world, they [i.e. the beings] will indeed come together with them and will consequently be set free', 288 a7 *poñcām ārki(śoṣyam)*; (*ārkiśoṣṣam*) 65 a2, 108 a6, 118 a4, 120 a3, 164 a3, 175 a5, 178 a6, 251 b5 *tuṣit ārkiśoṣṣam*, 253 a2, 258 a5 *poñcām tri-wāltse ārkiśoṣṣam*, 269 b1!, 273 a6, 287 a2, 288 a5, 289 b2, 303 a4, 337 a3 *poñcām ārkiśoṣṣam*, b9, 353 b2, YQ I.7 a2, YQ II.1 a6, b2, YQ II.2 a3-4!, a5-6!, YQ II.14 b4 *tri-wāltsem ārkiśoṣṣam*, YQ III.2 a8, YQ III.3 b5!; ♦Obl.Pl. YQ I.10 b1; ♦Gen.Pl. YQ II.9 a4-5 *tri ārkiśo(ṣintwis)*; ♦All.Pl. YQ II.14 b6!; ♦Loc.Pl. 299 a2-3 *puk cem tām praṣtam asaṃkhes-yo nāktañ nākteññāñ tsālpāluneṣi[m] kuśalamūl-yo rarātkuṣ ṣāk nākcyā[s] ārkiśoṣimtwam nākci(i)m [śo](l śāsoṣ klyomānt bodhisatvām metrakn)ā sārki napemsac kārneñc ||* 'through uncountable periods (*asaṃkhyeya*), triggered by the good root (*kuśalamūla*) of release, all these gods and goddesses, having spent their divine lives in the six divine worlds, will descend at that time to the humans following the noble Bodhisattva Maitreya'.

D Compound containing ► *ārki* and ► *śoṣi*; on the interpretation see Pinault (1994a:366).

ārkiśoṣi (adj.) 'of the world'

L JWP 'of the world'.

F Obl.Sg.Masc. *ārkiśoṣim*, Obl.Pl.Fem. *ārkiśoṣṣinās*, *ārkiśoṣinās*.

T ♦Obl.Sg.Masc. YQ III.7 b1; ♦Obl.Pl.Fem. (*ārkiśoṣṣinās*) YQ III.8 a3 *ārkiśoṣṣinās yetwes-yo*; (*ārkiśoṣinās*) YQ III.8 a5 *ārkiśoṣinās wrāntu-yo*, a6-7 *ārkiśoṣi(nā pyāpyās-yo)*.

D Derived from ► *ārkiśoṣi*.

Ārjūṃ (PN, masc.) Arjuna, a male [B *Arjune*]

F Nom.Sg. *ārjūṃ*.

T ♦Nom.Sg. 383 b4.

D From Skt. *Arjuna* 'N. eines Kumbhāṇḍa' (SWTF I:144).

ārta- (vb.) 'love, praise, approve, adopt' [B *ārtā-*]

P (tr.Mtant.) Prs. *arta-*, Subj. *ārta-*, Prt. *ārta-*, PPrt. *ārtu*, Ipv. *pārtār*.

F Pres.IV MP 1Sg. *artmār*, 2Sg. *artār*, Subj.V MP 3Pl. *ārtamtrā*, *mā=rtantār*, *ārtantrā*, *artantrā*, Opt.MP 1Sg. *ārtimār*, 3Sg. *ārtitār*, Pret.I MP 3Sg. *ārtat*, 3Pl. *ārtant*, PPrt. Nom.Sg.Mas. *ārtu*, Obl.Sg.Masc. *ārtunt*, Nom.Sg.Fem. *ārtus*, Nom.Pl.Fem. *ārtunt*, Abs. Perl.Sg. *ārturā*, Ipv.MP 2Sg. *pārtār*.

T Pres.MP 1Sg. YQ II.14 b1; ♦2Sg. 217 b5; ♦Subj.MP 3Pl. (*ārtamtrā*) 45 a1; (*mā=rtantār*) 230 a2; (*ārtantrā*) 288 a4, YQ II.14; (*artantrā*) 288 a3; ♦Opt.MP 1Sg. 83 a3; 3Sg. Berlin ms.; ♦Pret.MP 3Sg. 95 b4; ♦3Pl. 15 b6,

302 b6!; ♦PPrt. Nom.Sg.Masc. THT 1418.5 b2; ♦Obl.Sg.Masc. YQ II.14 a2, b1; ♦Nom.Sg.Fem. 66 a6; ♦Nom.Pl.Fem. 143 a3; ♦Abs. Perl.Sg. THT 2050 b1; ♦Ipv.MP 2Sg. 359.8.

D Cf. ► *ārtlune*.

*ārt** (n.masc.) ‘envoy, messenger who delivers a proposal’

L POU ‘procus, sponsus’, Sieg (1952:8) ‘Werber’, TEB II ‘Freier’, PIN ‘messenger’.

F Nom.Pl. *ārtāñ*, Gen.Pl. *ārtaśsi*.

T ♦Nom.Pl. 66 a2 : *śāwaṃ wārtskās ypeyāntwāṣ kakmuṣṣ ārtāñ lāñcāśsi* : ‘envoys of the kings have come from all the great neighbouring countries’; ♦Gen.Pl. 66 b2 // *tmāṣ mahendrasene wāl amāsās kākkropurāṣ cesmāk ārtāśsi anaprā ypeyaṃ tpāssi wotāk* || ‘thereupon the king Mahendrasena gathered all his ministers and ordered them to announce to the envoys in the country’.

R Possibly there is an ultimate connection between *ārt* ‘envoy, messenger’ (Skt. *dūta-*) and the adverb ► *ārt* ‘over a distance’, or *ārt* is an agent noun connected with ► *ārta-*.

ārt (adv.) ‘forth, over a distance’

JWP ‘over a distance’, Schmidt (1999c:283) ‘Bote, Abgesandter’, Thomas (2003:319) *ārt kakmu* ‘in Aufmerksamkeit (Beachtung) gekommen’.

T YQ II.2 b2 *ārt kakmu* \ ‘having come over a distance [i.e. the light]’ (Uigh. MaitrHami II, 2 b17-18 *kālmiš yaruq yalgüqlay yal(i)ninčiy* ‘the light which has come, shining and brilliant’), 373.6?.

R The light in YQ II.2 b2 is seen as coming from the body of Buddha, who at this time stays in the Madhyadeśa and turns towards the young Maitreya, who is living in Dakṣiṇāpatha. A corresponding Skt. adverb would be *dūrāt*.

ārtak (prev.) ‘forth, away’ [B *ārt(t)e*]

L POU ‘ad, lente’, TEB II *ārtak tärkā-* ‘sich gleichgültig verhalten’.

S *ārtak tärkā-* ‘let go; be careless, negligent, loose control’.

T 8 a5-6 : *länmām tsarām peyu ārtak* \ (*tärkosām*) *kāts-yo kñukaṃ sparp spinac länmām sasrukunt* : ‘hands and feet hanging down, with the lascivious lower abdomen, a rope around his neck, hanging on a nail (like one) killed’, 397 b2 *ārtak tärnāṣ*, b3 id.

R The restoration of *ārtak tärkont* is based on the assumption that Tocharian A had a phrase matching B *ārtte tärk* ‘overlook, neglect, behave indifferently’, the VN of which is attested as translation of Skt. *upekṣā-* ‘overlooking, disregard, negligence’ (MW:215) in B 574 b1. Hence the translation by Sieg (1944: 11 and n. 9) ‘Hände und Füße herabhängend und den Bauch unberücksichtigt (lassend)’. But ► *kāts* ‘abdomen, belly’ refers to the lower abdomen, uterus for women and private parts for men, like B *kātso* (ADAMS:

156). The phrase *ārtak (tārkosām) kāts-yo* may refer to the ejaculation, which is a well-known consequence of strangulation. A likely Sanskrit match of *ārtak tārko* would be Skt. *pramatta-* ‘careless, heedless, negligent’, with sexual implications ‘excited, wanton, lascivious, rutting’ (MW:685b). An equivalent of B *ārte tarkalñe* would be Skt. *pramāda-* ‘negligence, carelessness’, which is synonymous with *upekṣā-*. (PIN)

ārtlune (n.a.) ‘praising, loving’

F Obl.Sg. *ārtlune*.

T ♦Obl.Sg. 353 a5

D Derived from ► *ārta-*.

ārm* (n.a.) ‘?’

L POU ‘?’

F Nom./Obl.Pl. *ārmāntu*.

T ♦Nom./Obl.Pl. 54 a3 *ārmāntu mā penu śaṅkh gorocanāṣ aci m .///*.

ārtāmts* ? (n.) ‘?’

L HILM *ārt** ‘?’

F Obl.Pl. *ārtāntsā*.

T ♦Obl.Pl. 52 a5 *///śpālmem krant āṣtram ārtāntsā psāmār pkāmā(r)* ‘gather [and] bring excellent good and pure *ārtāmts** (pl.) ...’.

R Because of 52 a3-4, oblique plural seems more likely than perrelative plural (HILM:43). This would yield a singular *ārtāmts**.

Āryacandre* (PN, masc.) Āryacandra, name of a Buddhist author

L POU ‘nomen proprium’

F Gen.Sg. *āryacandres*.

T ♦Gen.Sg. 258 b3 *vaibhāṣikyāp āryacandres raritwu maitreyasamiti nāṭkaṃ*, 299 a7 id. (with *raritwunt*), 302 b6 id., 297 b8 id., YQ I.10 b5! id., THT 1306 a2 (*aryaca*)*ndr(e)s raritwunt maitr(eyasamiti)///*.

D From Skt. *Āryacandra-**

āryamārg* (n.masc.) ‘the noble path’ [B *āryamārg*]

L POU ‘via respectabilis’, TEB II ‘der edle Pfad’.

F Com.Sg. *āryamārgaśśāl*.

T ♦Com.Sg. 386 b1 : *āryamārgaśśāl tāskmāṃsumāntāp pāltsāk smāntantrām* ‘.

D From Skt. *āryamārga-* ‘the way of the honourable ones’ (MW:152b), ‘der edle Weg’ (SWTF I:289b).

āryahār* (n.masc.) name of a tune (stanza of 4 × 18 syllables)

F Loc.Sg. *āryahāraṃ*.

T ♦Loc.Sg. 117 a3.

D From Skt. *āryahāra-* (cf. MW:152b).

*ārlune** (n.a.) ‘stopping, ceasing’

F Instr.Sg. *ārlune-yo*.

T ♦Instr.Sg. 64 b6.

D Derived from ► *āra-*.

ārwar (adj.uni.) ‘ready’ [B *arwāre*, *ārwer*]

L POU ‘paratus’, TEB II ‘bereit’.

F *ārwar*, *ārwār*.

S *ārwar yām-* ‘get ready’, *ārwar nas-* ‘be ready’, *ārwar yä-* ‘go directly’.

T (*ārwar*) 2 a3 *ārwar pa(pyä)\tkunt [ws]ālu* ‘clothes made ready’, 43 b6 *ārwar śām*, 66 b5 *ārwar yāmurāṣ*, 98 a1, 123 a3 *ārwar yāmu*, 262 a3, 288 b4 *ārwar y(atsi)*, 340 a8 *ārwar ymām*, YQ II.3 b3 *ārwar māskatār*, YQ II.9 a2 *ārwar yiñc*, THT 1140 a2 *ārwar nasam*; (*ārwār*) 395 b4 *tmāṣ prāmnāñ ... cami sepalyo talke yasi ārwār tākar* ‘thereupon the Brahmins ... got ready to prepare his sacrifice with grease’.

*ārśi** (n.masc.) name of the speakers of Tocharian A

L POU ‘nomen proprium nationis «Tocharorum»’, TEB II ‘skt. ārya(?)’.

F Gen.Pl. *ārśiśsi*.

T ♦Gen.Pl. 251 b7!, 252 b7, 294 a6, 383 a1 *tām ṣurmaṣi ārśiśsi kalkām ñ[o]m [kl](yu)///*.

R For a bibliography see VW:623, Adams (2000:6-7)

*ārśi-kāntu** (n.) Ārśi language, i.e., Tocharian A

L POU ‘lingua Ārśi (Tocharica)’.

F Perl.Sg. *ārśi-kāntwā*.

T ♦Perl.Sg. 229 b7-230 a1 : 51 *t[am] yārmaṣ taṣ ñi caṣ kāvviṣi ret(w)e(yaṣ) īme pāltsāk yeṣ ārśi-kāntwā ritwāssi kanaśāl (ṣok-yo nu mā)sk(i) tāk paṣ kāvviṣi re(twe)* ‘accordingly, my spirit and thought concerning this kāvya opus were directed toward the composition in Ārśi language in poetic form. Very difficult was such a kāvya composition’, 236 b1 *ārśi nu kāntwā*.

D Compound containing ► *ārśi* and ► *kāntu*.

*ārśi-niškramānt** (n.masc.) name of a tune (stanza of 4 × 17 syllables)

F Loc.Sg. *ārśi-niškramāntaṣ*.

T ♦Loc.Sg. 90 a2, 299 a5, YQ II.11 a8!.

D Compound containing ► *ārśi* and a term borrowed from Skt. *niṣkramānta**, based on *niṣkrama*- ‘going out, departing’ (MW:562c), i.e., ‘departure from the world’ in Buddhist sense (cf. BHSD:308a).

Ārsi-ype (n.) ‘the region of the Ārsi’

L POU ‘regio Ārsiorum’.

T THT 1152 a2 \tar ārsi-ype - e///.

D Compound containing ► *ārśi* and ► *ype*.

*ārśi-lāñci** (n.) name of a tune (stanza of 4 × 14 syllables)

F Loc.Sg. *ārśi-lāñcinam*.

T ♦Loc.Sg. 63 a3.

D Compound containing ► *ārśi* and ► *lāñci*.

ārśo (adv.) ‘today’

L POU ‘hodie’, TEB II ‘heute’.

T ♦149 a2 *ārśo=śśi*, a3 *ārśo ksār[k]*\ ‘today and tomorrow’, 297 a4 *ārśok*, 331 a3, YQ I.4 a2, YQ III.11 b7, YQ III.12 a4, b8.

ārṣal (n.fem.) ‘snake’ [B *arṣāklo*]

L POU ‘vermis venenosus’, TEB II ‘Schlange’.

F Nom.Sg. *ārṣal*, *ārṣall*, Abl.Sg. *ārṣlāṣṣ*, Obl.Pl. *ārṣlās*, Instr.Pl. *ārṣlās-yo*, Loc.Pl. *ārṣlāsaṃ*.

T ♦Nom.Sg. 155 b3, 220 a4 *wsomiṃ ārṣal* ‘poisonous snake’; ♦Abl.Sg. 277 b5 *wsominām ārṣlāṣṣ o[ki]*\; ♦Obl.Pl. 1 b3 *tmāṣ stwar-wāknā ārṣlās-yo rarkuñcās iṣanās kcāk* ‘thereupon he crossed the moats covered with four kinds of snakes’; ♦Instr.Pl. 1 b2 *pāñ kursār-wā ar(ṣ)lās-yo rarkusāṃ tkanā kāl̥k* ‘five miles he went over the ground covered with snakes’; ♦Loc.Pl. 264 a4 *ar(ṣ)lāsaṃ raurāp (ṣ)olār n̄areyntwaṃ tām[nā]ssi ṣurm nām̄ts[u]* ||/// ‘being a cause to be reborn in the hells down to the Raurava hell among the serpents’.

ārṣ-krānt (n. masc.) title of a book or chapter of a book

L TEB II ‘skt. “ārṣagrantha”, Name eines Werkes’.

F Nom./Obl. Sg. *ārṣ-krānt*.

T ♦Nom.Sg. 347 b3 *ārṣ-krānt ār* ‘the Ārṣagrantha has come to an end’; ♦Obl.Sg. 62 b3 *ārṣ-krānt ṣom ṣlyok pekatrā* ‘he will write one single stanza (*śloka*-) as holy text’.

D From Skt. *ārṣa-grantha**, containing *ārṣa*- ‘relating or belonging or derived from Ṛṣi, archaistic’, subst. nt. ‘the speech of a Ṛṣi, the holy text, the Vedas’ (MW:152c) and *grantha*- ‘literary production, book in prose or verse, text’

(MW:371a), ‘Wortgefüge, Abhandlung, Text’ (SWTF II:197a); it would mean literally ‘holy text’, but such title is unknown among the canonical Buddhist scriptures.

*ārṣlum** (adj.) ‘containing a snake’

L POU ‘?’, COU ‘mit Gewürm versehen’.

F Obl.Sg.Fem. *ārṣluminām*.

T ♦Obl.Sg.Fem. 76 a2 + 83 a2 *k_wyal pa(t) skāwiṣ : waram krāntsām tseṃ(-yokām o)ppal ārṣluminām śol kulypa(m)* \ ‘why should someone, who wants to live, yearn for the (smell of) a nice-smelling blue lotus containing a snake’.

D Derived from ► *ārṣal*.

*Ārslān** (PN, masc.) Arslan, a male [B *Ārslām*]

F Obl.Sg.Masc. *ārslānām*.

T ♦Obl.Sg.Masc. MG1 a2.

D Borrowed from Uigh. *arslān* ‘lion’, used as PN (CLAUSON:238a).

R Cf. B *ārslān* in B 289 b5, see Pinault (2007a:340, 358).

ārts-kom (adv.) ‘every day’ [B *artsa-kaum*] (Skt. *anv-aham*)

L POU ‘quotidie’, TEB II ‘Tag für Tag’.

T 72 b>a3 *ārts-kom konam*, 155 b6!, YQ III.11 a7, b3!, THT 1144 b4.

Compound with ► *kom* as second member.

āl- (vb.) ‘keep away; restrain’ [B *āl-*]

L POU ‘prohibere, distare’, TEB II ‘fernhalten’.

P (tr.Mtant.) Prs. *ālās-T-*, Ipf. *ālṣā-*, Subj. *ālñ-T-*, Prt. *ālsā-* PPrt. *ālu*.

F Prs.VIII MP 2Sg. *ālāṣtār*, 3Sg. *ālāṣtrā*, 3Pl. *ālsantrā*, PPrs.MP *ālāsmām*, Ipf. MP 3Sg. *ālṣāt-ām*, Subj.VII Gdv. Nom.Sg.Masc. *ālñāl*, Prt.III MP 3Sg. *āltsāt-ām*, *ālsāt-ām*, PPrt. Nom.Pl.Masc. *āluṣ*, Abs. Abl.Sg. *ālurāṣ*.

T ♦Prs.MP 2Sg. 106 b4, 343 a3 *ālā(ṣtā)r el elūneyä[ṣ]*/// ‘you keep away from giving gifts’; ♦3Sg. 360.8 ///(vā)rayaty atisṛtavām | *ki ālāṣtrā lyutār śasātkusām*; ♦3Pl. 260 b6 (*omä*)*skenāṣ ālsantrā* ‘they keep away from the evil’; ♦279 b6!, 318 a1!; ♦PPrs.MP 233 b4 ///(mā)*ka māḱ ālāsmām*; Ipf. MP 3Sg. 300 a3; ♦Gdv. Nom.Sg.Masc. 65 b2 ///(mā)*sky ālñāl p_uk(i)s śol tsākṣant wlalune* ‘death, difficult to keep away and burning the life of everybody’; ♦Prt.MP 3Sg. 222 b3 (*pram-ñkāt mātta*)*k āltsāt-ām* ‘the god Brahman himself kept him away’, 239 b4 *pram-ñkat mättak ālsāt-ām*; PPrt. ♦Nom. Pl.Masc. gl.SHT 1536 *āluṣ māsḱār* ‘they have kept away’ (Skt. *pravārayamti*); ♦Abs. Abl.Sg. 343 b2 (*ca*)*m weñlune(yäṣ)* ... *mā ālurāṣ* ‘having not kept away from such talk ...’.

R See Hackstein (1995:214ff.). About *alä(štā)r* in 343 a3, cf. Sieg (1952:35, n.4) and Schmidt (2001a:309).

ālak (pron.) ‘another’ (Skt. *anya-*, *para-*) [B *allek*]

L POU ‘alius’, TEB II ‘anderer’.

F Nom.Sg.Masc. *ālak*, Obl.Sg.Masc. *ālakām*, *ālyakām*, Loc.Sg.Masc. *ālyaknaṃ*, Perl.Sg.Masc. *ālaknā*, *ālyaknā*, Nom.Sg.Fem. *ālyāk*, Obl.Sg.Fem. *ālyākyām*, Nom.Pl.Masc. *ālyek*, Gen.Pl.Masc. *ālu* (Skt. *pareṣām*), Obl.Pl.Masc. *ālykes*, *ālykess*, *ālykesäk*, *ālyekäs*, All.Pl.Masc. *ālyeksac*, Abl.Pl.Masc. *ālyeksäs*, Loc.Pl.Masc. *ālyeksam*, Perl.Pl.Masc. *ālyeksā*, Nom.Pl.Fem. *ālkont*, *ālkontäk*, Obl.Pl.Fem. *ālkont*.

S *ālu akälyme* ‘under the control of others’, *ālu ype* ‘a country of others, a foreign country’; opposed to ► *ṣṇi* ‘belonging to oneself, own’.

T ♦Nom.Sg.Masc. 2 a2 *saṃ ... ālak wram*, 4 a2 *saṃ ālak wram*, 9 b5 *ālak peke ālak pekant*, 15 b4, 37 a3 *ālak saṃ*, 39 b5 *saṃ ālak wram*, 65 a1, 71 a4 *kāpñe ālak wram*, 85 b2!?, 125 b1, 201 b6, 261 b8, 263 b1, 273 b8 *mā naṣ cwaśśäl samm ālak* ‘there is no other one your equal’, 303 b7, 324 b2, 353 a4 [*ā*]*lak penu märkampalis täskmām märkampal* (Skt. PrMoSu Pr.2 anyo’pi dharmasyānudharmah), YQ III.1 b2, THT 2069 b1!; ♦Obl.Sg.Masc. (*ālakām*) 338 a9!, 359.34; (*ālyakām*) 217 b4 *mā cw oky ālyakām waštāṣ lamtunt* ‘no other wandering monk like you...’, 262 b6 *ālyakām koluneyāṣ* ‘from killing another [person]’; ♦Perl.Sg.Masc. (*ālaknā*) 342 b2; (*ālyaknā*) 244 b4 *cwāṣ ālyaknā tlässi*; ♦Loc.Sg.Masc. 73 b5 *āly(a)knaṃ mā yām[l]aṃ tunk ynāñmune* ‘love and reverence that cannot be extended to someone else’; ♦Nom.Sg.Fem. 101 b6!; ♦Obl.Sg.Fem. 5 a5 *ālyäkyām praṣtaṃ*, 11 b2 id., 16 a3 id., 34 b3 id., 34 b5!, 80 b>a6 id., 88 b3 id., 106 a4, 154 a3 *ālyäkyām praṣtaṃ*, 220 b2 id., 253 a6 id., THT 1968 a1; ♦Nom.Pl.Masc. 66 a3, 86 a3 *ālyek cwāṣ* ‘someone other than you’, 185 a3, 226 a3, 300 a1, 314 a2; ♦Obl.Pl.Masc. (*ālykes*) 17 a2, 114 a4, 187 b3, 246 a4, 353 b1, 386 b2 · *yadvaśāt parām taṃ vihethayati : kene cämpluneyā ālykes mā miyāṣ*, 395 a5, 264 b7; (*ālykess*) 79 a4; (*ālykesäk*) 254 a4; (*ālyekäs*) 226 a6; ♦Gen.Pl.Masc. 15 a4 *ālu ype*, a5 id., 10 a1 *ṣṇi pat ālu pat*, 39 a2, 59 b3 *ṣṇi wärpāluneyam pat āssi ālu eluneyam pat*, 61 a3 *ālu kāswac*, 65 a3 *ṣṇi āñmes skeysā ... ālu skeysā*, a5 id., b1, b3, 86 b4, 199 b3, 218 b3 *ālu s_ukac*, 227/8 b6, 229 a1, 245 b2 *ālu kāswam*, 261 a7 *tmäk ṣṇi tmäk ālu kāswone*, 262 b6 = YQ N.5 a7 *ṣṇi śolāṣ lyutār ālu śol pāsa[n]trä* ‘they watch over the lives of others more than over their own’, b7, 275 a4, 277 a3 *ālu ṣṇi kāmlune-y(o)*, b3, 307 a5, a5, 325 b5 *ṣṇi klop-yo ... ālu klo(p-yo)*, 341 b1, 353 b5 *mar ālu kempa(r)* ‘not the wrong (deeds) of others ...’ (Skt. PrMoSu V.5 *na pareṣām vilomani*), 354 b2 *ālu nānku[nt]* ‘blamed by others’ (Skt. PrMoSu V.10 *p(a)ragarhitam*), 355 b1 *ālu ṣṇi wram* ‘the property of others’, b1 *ālu śol*, 460 a4 *ālu akälyme* ‘under

the control of others’, YQ I.3 a4 *ālu kāsu yatsikk* ‘do good to others’, b1 *ālu kāsu yalis mosam*, YQ II.13 a5 *tmäk šñi tmäk ālu*, YQ N.5 a7, THT 1153 b1!, THT 1639.1 a2 *ālu āklā[š]*; ♦All.Pl.Masc. 58 b4, 310 a6, 371 b3; ♦Abl.Pl.Masc. 117 a6!, 360.12; ♦Perl.Pl.Masc. 69 a3; ♦Loc.Pl.Masc. 226 a4; ♦Nom.Pl.Fem. (*ālkont*) 73 b3, 226 a1 *ālkont saṃ*, 388 a4, 405 b3!, YQ II.7 a8-b1!; ♦Obl.Pl.Fem. (*ālkont*) 230 a7, 305 b4, YQ II.11 b6!, gl.SHT 1821 (= Skt. *anya-*); (*ālkontäk*) 254 a3; ♦fgm. 397 a5 *āly.///*.

ālak-saṃ (pron.) ‘some other’

F Obl.Sg.Masc. *ālakām-caṃ*, *ālyakāñ-caṃ*, *ālyakāmñ-caṃ*, Nom.Sg.Fem. *ālyāk-saṃ*, Nom.Pl.Masc. *ālyek-saṃ*.

T ♦Nom.Sg.Masc. 5 a5 *ālak saṃ pekant* ‘some other painter’; Obl.Sg.Masc. (*ālakām-caṃ*) 11 b2-3 *ālakām-caṃ (ype)yac* ‘to some other country’, 12 a3, 15 a6, 110 b5; (*ālyakāñ-caṃ*) 94 b6!, 233 b1!, 267 a1, THT 1144 b2!; (*ālyakāmñ-caṃ*) THT 1322.2 b3; ♦Nom.Sg.Fem. 162 a6 *ālyāk-saṃ*; ♦Nom.Pl.Masc. 232 a1 *ālyek nu saṃ*.

D Compound containing ► ***ālak*** and indefinite pron. ► ***saṃ***.

ālak-wkāṃ (n.) ‘alternative’

L POU ‘alii generis’, TEB II ‘andersartig’.

S *sne-ālak-wkāṃ* ‘without an alternative’.

T ♦Nom.Sg. (*ālak-wkāṃ*) 102 a6 *rake ālak-wkāṃ mäskatär* ‘the speech is different’; ♦Obl.Sg. (*ālak-wkāṃ*) 54 b4 *sne ālak-wkāṃ*, 213 b5 *wätkāš wätkälts sn=ālak-wkāṃ* ‘[if] he will decide firmly and without (leaving) an alternative’, 338 a9 *weñlune sne-ālak-(wkä)ṃ*, 429 b5 *sny ālak-wkāṃ*, THT 1141 a5 *sn=ālak-wkāṃ*.

D Compound containing ► ***ālak*** and ► ***wkāṃ***.

ālam-wāc* (refl.) ‘each other, one another’ [B *ālyauce*]

L POU ‘alius alium’, TEB II ‘einander’, HILM ‘each other, one another’.

F Obl.Sg. *ālam-wāc*, Gen.Sg. *ālam-wcanis*, All.Sg. *ālam-wcac*, *ālam-wcanac*, Abl.Sg. *ālam-wcäš*, *ālam-wcanäš*, Perl.Sg. *ālam-wcā*, *ālam-wcanā*, Loc.Sg. *ālam-wcanam*, Com.Sg. *ālam-wcaśśäl*.

T ♦Obl.Sg. 155 a4 *///(ā)lam-wāc śwātsi* ‘to eat each other’, 168 a2!, 285 a6!, 312 b7-8 *ñäktāñ napeñi pälkānt (āla)m-wāc* ‘the gods and the humans looked at each other’, 338 a1, YQ II.2 b5!, THT 1145 b1!; ♦Gen.Sg. 12 a2, 72 a>b6, 262 b8, YQ N.5 b1!, THT 1306 b1; ♦All.Sg. (*ālam-wcac*) 14 b6-15 a1 *ālam-wcac tränkīñc* ‘they say to each other’, YQ III.2 a6! (*āla*)[*m*]-*wcac kakmunt*; (*ālam-wcanac*) 336 a3 (*āla*)*m-wcanac sāseyunt* ‘leaning against each other’; ♦Abl.Sg. (*ālam-wcäš*) 347 a3; (*ālam-wcanäš*) 212 a2 *ālam wcanäš śralune* ‘the separation from each other’, YQ II.4 a1 id., YQ III.10 a4; ♦Perl.Sg.

(*ālam-wcā*) 73 a2 ///*pälkoräṣ weyeṃ nāṃtsunt ālam-wcā se(s)m(āṃ) ā(lam-wcac ṣomaṃ trāṅkiñc)* ‘upon seeing (the Bodhisattva), some speak to each other, surprised and supported by each other’; (*ālam-wcanā*) 186 a3 *ālam-wcanā sāsey(uṣ)*; ♦Loc.Sg. (*ālaṃ-wcanāṃ*) 262 b7, 349 a5, YQ N.5 a8; ♦Com.Sg. (*ālam-wcaśśäl*) 277 b4 ///(*ā*)[*l*]*am-wcaśśäl plāntiñc kaśal* ‘together they may rejoice with each other’, YQ N.5 b3; ♦fgm. *ālam . .* /// 201 a6, *ālam-wc .* /// 335 b2.

D The first term is related to ► **ālak** as an old accusative form (WW), and the second is on the Obl.Sg.Masc. of ► **wüt**, and the second term is based on the Obl.Sg.Masc. of ► **wüt**.

R See Winter (1992:156-158).

ālambaṃ (n.a.) ‘support, basis, ground’ [B *ālambaṃ*]

L POU ‘receptaculum, ratio, causa’, TEB II ‘Stütze’.

F Obl.Sg. *ālampaṃ, ālambaṃ*.

S *ālambaṃ yām-* ‘use as support’.

T ♦Obl.Sg. (*ālampāṃ*) 388 a4 *ālampāṃ yasi*; (*ālambaṃ*) 385 a1 *kucne päłtsäk lyaklyāṃ märkampaläntu ālambaṃ yaträ* ‘as long as the mind uses the good laws as support...’, a2 *ālambaṃ yaträ*.

D From Skt. *ālabana-* ‘Grundlage, Anhaltspunkt’ (SWTF I:293a).

ālaśi (adj.) ‘alien, not related, indifferent’ [B *aletstse**]

L POU ‘?’, COU ‘gleichgültig’, TEB II ‘gleichgültig, fremd’.

F Nom.Sg. *ālaśi, ālaśī*.

S *ālaśi nas-, lotka-* ‘be indifferent; become indifferent’.

T ♦Nom.Sg. (*ālaśi*) 325 a3 ///*ālaśi lotk-am* ‘he became indifferent to us’; (*ālaśī*) 62 a4 *ṣṅi kloṃp tākaṃ ālaśī* ‘his own suffering has been indifferent to him’.

ālālät* (adj.) ‘without a callus’ [B *alälätte*]

L POU ‘?’.

T ♦Obl.Du.Fem. (*ālālyciṃ*) 76 b4 + 83 b4 ///(*e*)*snem ālālyciṃ y[n]eś päłko(nt)* ‘clearly seeing (one’s) shoulders without a callus’.

D Privative of ► **lāl-**, for the B form cf. Hilmarsson (1991:86f.).

R Translation 76 b4 + 83 b4 according to Sieg (1952:21).

ālās (adj.) ‘listless, lazy’ [B *alāse*]

L POU ‘iners, ignavus’, TEB II ‘träge’, JWP ‘weak, faint’.

F Nom.Sg. *ālās*, Gen.Sg. *ālāsāp*.

T ♦Nom.Sg. YQ III.10 a4!; ♦Gen.Sg. 2 a4-5 *ālāsāp klu kropluneyā kalpavṛkṣā[nt] \ (u na)känt-ām* ‘due to the collecting of rice by a listless person the wishing trees disappeared for them’.

D From Skt. *ālāsa-* ‘lazy, idle, faint’ (MW:153c), interpreted inside Toch. A as an adjective in *-s*.

ālāsune (n.a.) ‘inertia’ [B *alāsāññe*]

L POU ‘inertia, ignavia’, TEB II ‘Trägheit’.

F Nom.Sg. *ālāsune*, *ālāsunekk*, Gen.Sg. *ālāsuneyis*, Instr.Sg. *ālāsune-yo*.

T ♦Nom.Sg. 2 a2-3 *mā täpreṃ saṃ poñcāṃ saṃsāris kāripac sāspärtwu ālak wram naṣ kos-ne ālā(su)ne* ‘there is no other thing that has turned out to the detriment of the whole world as much as inertia’, 11 a6-b1 *kupre pat nu knānmuneyāṣ pkānt kuss ats ne nati wā(rṣaltsune tsraṣṣu)n(e) naṣ puk tām ālāsunekk ats* ‘even more the opposite of knowledge, as well as of power, strength [and] energy, is inertia indeed’; ♦Gen.Sg. 2 a6; ♦Instr.Sg. 371 a5 *ālāsune-yo āśrāddhune-yo guhākune-yo*; ♦fgm. 223 a7 *ālā///*.

D Abstract derived from ► *ālās*. Equivalent to Skt. *ālasya-* ‘Trägheit’ (SWTF I:294a).

ālu see ► *ālak*

ālu-ypeṣi (adj.) ‘from another country’

L POU ‘ex alia regione’.

F Nom.Sg.Masc. *ālu-ypeṣi*

T ♦Nom.Sg.Masc. 9 a4 *ālu-ypeṣi pekant* ‘a painter from another country’.

D Compound containing ► *ālu* and ► *ype*.

*āle** (n.) ‘palm (of hand)’ (Skt. *hastatala-*) [B *alyiye** Du. *alyine*]

L POU ‘palma (manus)’, TEB II ‘Handfläche’.

F Loc.Sg. *āleyaṃ*, Nom.Du. *āleṃ*, Instr.Du. *ālen-yo*, Loc.Du. *ālenaṃ*.

T ♦Loc.Sg. 12 a4, 66 a4 *lymā āleyaṃ śanweṃ-yo* ‘I sat with the cheeks in my palm’, 218 b5 *ṣñ=āleyaṃ* ‘in my own palm’; ♦Nom.Du. YQ II.10 b3 *wlyepaṃ āleṃ śalaṃ peṃ* (Skt. *mṛdutaruṇahastapādatalaḥ*); ♦Instr.Du. 146 a4!, a5!, 216 a6 *///(la)kṣaṃ āle(n-yo)*, YQ II.4 b5 (*cākkä*)[*r*] (*la*)*kṣaṃ ālen-yo śalaṃ penaṃ* (Skt. *cakrāṅkitahastapādatalaḥ*); ♦Loc.Du. 217 b3 [*ā*]*len(aṃ) cākkär*; ♦fgm. 216 a6 *///kṣaṃ āle*.

ālpa- (vb.) ‘touch, grope about’ [B *ālpa-*]

L COU ‘sich spiegeln’, TEB II ‘darüber hinstreichen’, Schmidt (1974:285) ‘über etwas hinstreichen’, WW ‘touch’.

P (tr.) Prt. *ālpa-*.

F Prt.I MP 3Sg. *ālpat*.

T ♦Prt.MP 3Sg. 153 b5 *tmāṣ viśākhā ṣñi lapā ālpatt ats tmäk śärs* ‘thereupon, Viśākhā touched her own head, and immediately she knew ...’.

R The different opinions concerning the translation of this word are caused by the uncertain meaning of B *ālpā-*, attested in B 154 b2f. = IOL Toch.4 (H.149.X22) (see Carling 2000:304).

āvahaṃ* (n.a.) ‘invocation, invitation’

L POU ‘subvection, effectus’.

F Obl.Pl. *āvahantu*.

T ♦Obl.Pl. 63 a5 *brāmnāñ weñār wākmtsam āvahantu ākās aśiṣ maṅgalntu* ‘the brahmins said great invocations, announcement (?), benedictions [and] auspicious formulae’.

D From Skt. *ā-vāhana* ‘invocation, invitation’ (MW:155b), or *āvahana-* ‘bringing near’ (MW:155a).

āwaraṃ* (n.masc.) ‘obstruction’

L JWP ‘obstruction’.

F Instr.Sg. *āwaran-yo*.

T ♦Instr.Sg. YQ I.8 b2 *kleśāṣiṃ āwaran-yo* ‘by the obstruction of the kleśas’.

D From Skt. *ā-varaṇa-* ‘1. Umhüllung, Verhüllung; 2. Hindernis’ (SWTF I:295b).

āwās* (n.masc.) ‘residence’

L JWP ‘residence’.

F All.Sg. *āwāsac*.

T ♦All.Sg. YQ I.5 a3 *ṣñi āwāsac* ‘to your own place’.

D From Skt. *ā-vāsa-* ‘Wohnen, Verweilen’ (SWTF I:297a).

āsant (n.masc.) ‘leader, charioteer’ (Skt. *sārathi-*)

L POU ‘dux’.

F Nom.Sg. *āsant*.

T ♦Nom.Sg. 20 b5-6 *yātāṣlyes yāp[y]ā(śa)nt* (Skt. *(puruṣa)damyasārathi*), 361.6 ///(vicārara)[kṣa] sārathī | *ime pāṣluneyum āśand* |.

D Formally equivalent to PPrs. Act. of ► **āk-**.

āsari* (n.masc.) ‘teacher’ [B *aśari*]

L POU ‘praeceptor, professor’, TEB II ‘Lehrer’.

F Gen.Pl. *āsāryāsī*.

T ♦Gen.Pl. 371 b2 *kṣis „pādhyās āś[am]ryāsi* ‘of the teachers, preceptors [and] masters’.

D Via some MI equivalence from Skt. *ācārya-* ‘Lehrer, Meister’ (SWTF I:232a).

R The reading *āsamryāsi* occurs in a manuscript in non-formal ductus: it is probably due to a wrong copy of *āsāryāsi*.

āsāwe (adj.uni.) ‘coarse, gross, rough’ (Skt. *audārika-*) [B *asāwe*]

L POU ‘rudis’, TEB II ‘grob’.

T 300 a2 *āsāwe maṅk-yo*, 384 b1 : *vitarkis cāmpluneyā pāñ vijñānāntu āsāwe māskantrā rupāṣṣ aci pāñ āsāwe viṣey etssantrā* · ‘through the capacity of Vitarka the five Vijñānas will become gross. The five [Skandhas], Rūpa etc., will be conceived as gross spheres’, b2.

D Probably borrowed from Tocharian B.

R For the usage of Skt. *audārika-* ‘gross, coarse, corporeal’ in Buddhist texts see BHSD:161b and SWTF I:460b-461a.

āsāwesune* (n.a.) ‘coarseness’ (Skt. *audārya-*)

L POU ‘ruditas, rudiis corpus animae’, TEB II ‘Grobheit’.

F Loc.Sg. *āsāwesuneyam*.

T ♦Loc.Sg. 384 b4-5 *audarikapancā vijñānaṃ hetudharmā : pāñ vijñānāntwis āsāwesuneyam ṣurm nāṃtsu märkampal sām vitark trānktrā ||*, 384 b1-2 · *cam <p>älskes āsāwe <suneyam> vitark ṣurm nātsu* : ‘Vitarka is the reason for the coarseness of the mind’.

D Abstract derived from ► **āsāwe**, cf. Winter (1979:994).

R For the restoration of the form in 384 b2 (for °*suneyä* in ms.) see TEB II:42.

āsāwesuneṣi (adj.) ‘of coarseness’

L POU ‘ruditatis’.

F Nom.Sg. *āsāwesuneṣi*.

T ♦Nom.Sg. 384 a5-b1 : *cittaudāryalakṣana : pälskes āsāwesuneṣi-svabhāwum* : ‘having as innate disposition the coarseness of the mind’.

D Derived from ► **āsāwesune**.

R Cf. Skt. *cittaudārya-lakṣana-* ‘die Grobheit des Gedankens als Merkmal habend’ (SWTF II:253a).

āsai (n.masc.) ‘asylum, retreat’

L POU ‘cubiculum, asylum’.

F Nom./Obl.Sg. *āsai*, Gen.Sg. *āsāyis*.

T ♦Nom.Sg. 234 a4, 446 a3 *putko āsai* ‘a resting place is assigned’; ♦Obl.Sg. YQ III.10 a6; ♦Gen.Sg. Berlin ms.

D From Skt. *āsaya-* ‘Aufenthaltort, Sitz’ (SWTF I:299b).

āsrāddhune* (n.a.) ‘want of trust, unbelief’

L POU ‘non-actio cerimoniae *śrāddha* (pro mortuis propinquis)’.

F Instr.Sg. *āśrāddhone-yo*, *āśrāddhune-yo*.

T ♦Instr.Sg. 229 a3 *āśrāddhone-yo sne kāruṃ ākntsāñ wrasañ*, 371 a5 *ālāsune-yo āśrāddhune-yo guhākune-yo mañkant*.

D Abstract based on an adjective (cf. B *āśrāddhe*) borrowed from *āśraddha-*, *āśrāddha-*, (adj.) ‘ohne Vertrauen oder Glauben’ (SWTF I:301b), corresponding to Skt. *āśraddhya-* ‘Vertrauenslosigkeit, Ungläubigkeit’.

āśśi (inter.adv.) ‘where then’ (Skt. *kutra nu*)

L POU ‘ubi’, TEB II ‘wo wohl’.

T 463 a5 || ku[tra nu] · [ā]śśi ||///.

D Fusion of *ā-aśśi*, inter. adv. plus the particle ► **aśśi**, cf. the inter. pron. ► **ām**.

āṣām (adj.uni.) ‘worthy’ [B *aṣām*]

L POU ‘dignus’, TEB II ‘würdig’.

S *mā āṣām*, *m=āṣām* ‘not worthy’, *āṣām* + inf. ‘worthy of doing sth.’.

T 3 b6, 23 a4, 41 b5 *m=āṣām*, 65 b1 *mā āṣām*, b6, 69 a5, 97 b5 *mā āṣām*, b6 id., 111 b2, 240 a1, 253 a3 *m=āṣām*, 264 b4, 391 b7, YQ I.2 b2 *pādhyā māskatsi āṣām nām* ‘he is worthy of being our preceptor’, YQ III.6 a3, THT 1143 b4, THT 1417 b4, THT 2388 b1.

D Borrowed from Mir., cf. Khot. *āṣaṇa-* ‘worthy’ (BAILEY:26b).

-āṣāmtsum* (adj.) ‘worthy’

F Obl.Sg.Masc. *-āṣāmtsumänt*.

T ♦Obl.Sg.Masc. 106 b2 ///(*nā*)*kāñtār kāpñy-āṣāmtsumänt* ‘when you happen to blame someone who is worth loving’.

D Derived from ► **āṣām**.

āṣānik (adj.) ‘venerable, worthy of respect’ (Skt. *arhant-*) [B *āṣānike*]

L POU (n.) ‘dignus, adorabilis’, TEB II ‘ehrwürdig’.

F Nom.Sg.Masc. *āṣānik*, Obl.Sg.Masc. *āṣānikām*, Gen.Sg.Masc. *āṣānikyāp*, Nom.Pl.Masc. *āṣānikāñ*, Gen.Pl.Masc. *āṣānikāśśi*.

T ♦Nom.Sg.Masc. 19 a2, a5!, b3, 20 a1, a5, b4, 23 a4, 25 a4-5!, 41 a5, 44 b3, 62 a3, 69 b2, 144 b6, 145 b3, b5, 147 a1, a4, 150 a1, 153 b1, 170 b3, 197 b4, 212 b2!, 214 a4, a5, 218 a3, 254 a1, a3, 255 a1, a8, 256 b4, 258 a8, 259 b>a3, 261 a1, a3, 263 b3, a8, 268 b6, 275 a3, 282 a3, 297 b5, b8, 304 b6, 305 b5, 311 a6, 313 b2, 322 b5, 329 a3, 336 a7, 372 b4, YQ I.3 a5, YQ II.1 a8, YQ II.2 a8, b6, YQ II.3 a1, a4-5!, b2-3!, YQ II.6 a7, b8, YQ II.8 b1, YQ II.10 a5, YQ II.11 b3, YQ II.13 a5, a6, YQ II.14 b1, b3, YQ II.15 b1, YQ III.7 a1, a7, b5, YQ III.10 a3-4!, b2, YQ III.12 a6, THT 1141 b2, THT 1308.2 a3; ♦Obl.Sg.Masc. 23 a2, 153 b5!?, 251 b6, 252 b6, 253 a4, b6, 256 a6, 257 a5, a8, 261 a1, 273 b7, 279 b3!, 280 b2, 298 b2, 299 a5, b4, 302 a4, a6, 327 b7,

381.1, 409 b2, YQ II.2 b1!, YQ II.3 b3, b4, YQ II.9 b3, b7, YQ II.15 a7, YQ III.7 b4, YQ III.12 a3-4!, MG1 a5; ♦Gen.Sg.Masc. 19 a3, b1, 21 a5, 221 b6, 257 a3, 278 b3, 280 a8, 299 a3, 356 b4, 447 a4; ♦Nom.Pl.Masc. 114 b4, 295 b4, YQ N.5 a3!; ♦Gen.Pl.Masc. 314 b5, 359.23!; ♦fgm. 372 a5 *aṣā[ṇi]///*.

D Loanword from Mir., like ► *āṣām*. This term has the same value as Skt. *arhant-*, itself borrowed in the form ► *ārānt*.

*āṣi** (adj.) ‘goat-’ [B *aṣiye*]

L JWP ‘consisting of goats’.

F Nom.Pl.Masc. *āṣiñi*.

T ♦Nom.Pl.Masc. YQ I.4 a5 *///[ā]ṣ[i]ñ(i) śoś* ‘small domestic animals, i.e., goats’.

D Derived from ► *ās*.

R For the reading and interpretation see Pinault (1997c:200-204).

āṣtār (adj.) ‘clear, pure, clean’ (Skt. *śuci-*, *śuddha-*, Uigh. *ariḡ*) [B *astare*]

L POU ‘clarus, splendidus, purus’, TEB II ‘rein’.

F Nom.Sg.Masc. *āṣtār*, *āṣtr*, Obl.Sg.Masc. *āṣtrām*, Gen.Sg.Masc. *āṣtāryāp*, Instr.Sg. *āṣtrām-n-yo*, Nom.Sg.Fem. *āṣtri*, Obl.Sg.Fem. *āṣtāryām*, Nom.Pl.Masc. *āṣtre*, Nom./Obl.Pl.Fem. *āṣtram*.

T ♦Nom.Sg.Masc. 88 a3, 148 b6 *āṣtār yāmlune* ‘pure behaviour’, 151 a1, 180 b4 *pāpṣune āṣtār* ‘pure observance’, 243 b4 *āṣtār ... yā(mlune)*, 291 b8 *āṣtār lukṣanu* ‘pure and shining’, YQ N.2 a5 *āṣtār pāṣlune*; (*āṣtr*) 217 b5 *āṣtr akmalṣy arām* ‘pure is the appearance of the face’; ♦Obl.Sg.Masc. (*āṣtrām*) 63 b1 *āṣtrām knānmune-yo* ‘with pure knowledge’, 64 a2 *āṣtr(ā)ṣm pāpṣuneṣim wkām*, 117 a2 *āṣtrām pāpṣu(ne-yo)*, 208 a6, 243 b3 *pāpṣune plyaskem āṣtrām*, 244 a2 *wkām krant āṣtrām*, 247 a3 *āṣtrām knānmune*, a3 *āṣtrām wram lāleku* (Skt. VAV II.36 *[sa]ddha[rm]āmbha[si ni]rmale*) b2, 250 b3 *[āṣtrām pä]ññis*, 280 a7 *āṣtrām pāpṣune-yo*, 307 b1 *āṣtrām pāpṣune*, YQ II.7 b4 *wkām emtsw āṣtrām* ‘having adopted the pure way’; ♦Gen.Sg.Masc. 298 b3, 307 b2 *āṣtāryāp pāpṣuneyiss oko* ‘the fruit of the pure observance’; ♦Instr.Sg.Masc. 77 b5 *āṣtrām-n-yo*, ♦Nom.Sg.Fem. 147 a2, a3 *[ā]ṣtri lukṣanunts*; ♦Obl.Sg.Fem. 214 a2 + YQ II.1 a6 *āṣtāryām swā[ñce](n)-y(o)* ‘with a pure ray’; ♦Nom.Pl.Masc. 315 b4; ♦Nom.Pl.Fem. 191 a5 *āṣtram ciñcraṣ kapsiññāñ*; ♦Obl.Pl.Fem. 52 a5, 243 b1, YQ III.11 b3 *āṣtram wsālu* ‘clean garments’; ♦fgm. 302 a6 *āṣtā(r) -*.

āṣtār-pāpṣuneyum (adj.) ‘provided with pure discipline’

L POU ‘puram paenitentiam exercens’, TEB II ‘reine Sittlichkeit ü bend’.

F Nom.Sg. *āṣtār-pāpṣuneyum*.

T ♦Nom.Sg. 307 b1 ///*āṣṭār-pāpṣuneyum ptāñkāt kāṣṣi* ‘the teacher Buddha, characterized by pure discipline’.

D Derived from ► *āṣṭār-pāpṣune**, cf. also ► *pāpṣune*.

āṣṭrone (n.a.) ‘pureness’ [B *astarñe*]

L POU ‘castitas, claritas’, TEB II ‘Reinheit’.

F Nom.Sg. *āṣṭrone*, Nom.Pl. *āṣṭroneyntu*.

T ♦Nom.Sg. 307 a3 ///(*ka*)[*r*]mapath kätkāḷuneyāṣ nārkāṣḷuneyiss *āṣṭrone sas ṣurm* 1 *prayokāṣ nārkāṣḷuneyiss āṣṭrone* (*wāt ṣurm* 2) ‘The pureness of the abstention from infringing the Karmapatha: cause one. The pureness of the abstention from bad practice: (second cause)’, 354 a3 (*ṣ*)[*ñ*](*i pā*)[*l*](*s*)[*ke*](*s*)-[*āṣṭrone*] (Skt. PrMoSu V.7 *svacittaparyavadanam*), 462 b4; ♦Nom.Pl. THT 1658.6 a2.

D Abstract derived from ► *āṣṭār*.

R For the interpretation of 307 a3, see Pinault (1999a:224-226).

ās (n.fem.) ‘she-goat’ [B *ās*]

L POU ‘?’, COU, TEB II ‘Ziege’.

F Nom.Sg. *ās*.

T ♦Nom.Sg. 341 a8 *tmāk sām ās tāk ek śwātsy o(sāt)* ‘immediately, she became a she-goat and began to eat fodder’, 341 b4 (*sā*)*m ās ek śwānt*.

D Probably borrowed from Mir., ADAMS:32.

ās- (vb.) ‘dry up, become dry’ [B *ās-*]

L TEB II ‘trocken werden’.

P (itr.) Prs. *asa-*, Subj. *āsa-*, Prt. *āsa-*, PPrt. *āsu*.

F Prs.IV MP 3Sg. *asatrā*, Subj.V Act. 3Sg. *āsaṣ*, Prt.III Act. 3Sg. *asās*, PPrt. Nom.Sg.Masc. *āsu*, Obl.Pl.Masc. *āsūs*, Obl.Pl.Fem. *āsunt*.

T ♦Prs.MP 3Sg. 280 a4 *sāmudr asatrā pāñcām kon-yo* ‘the ocean dries out during the fifth day’; ♦Subj.Act. 3Sg. 41 a2 *āsaṣ gāñk*; ♦Prt.Act. 3Sg. 45 b3 *asās wār*; ♦PPrt. Nom.Sg.Masc. 94 a6, 150 b6; ♦Obl.Pl.Masc. 340 a7 *kaṣṭ-yo āsūs ṣñi lyaly(pā)n(tw)ā prutkoṣ riyam añcwāṣṣām* ‘dried from starving and for the reason of our own deeds enclosed in the iron city’; ♦Obl.Pl.Fem. 44 a6, 238 a4 *puk lwā āsu(nt)*.

D See also ► *āslune*.

*āsam** (adj.) ‘drying out’

F Nom.Sg.Fem. *āsmiṃ*.

T ♦Nom.Sg.Fem. 40 b5 *ekrā āsmiṃ*///.

D Probably related to ► *ās-*.

*āsar** (adj.) ‘dry’ [B *asāre*]

L POU ‘siccus’, TEB II ‘trocken’.

F Obl.Sg.Fem. *āsāryām*, Nom.Pl.Masc. *āsre*, Nom.Pl.Fem. *āsraṃ*, Obl.Pl.Masc. *āsres*.

T ♦Obl.Sg.Fem. 355 a1 *y[t]ār ymām [tsä]ryām [ā]sāryām* ‘walking a road, a rough, dry ...’; ♦Nom.Pl.Masc. 23 b5 *āsre pāsre tsre* ‘dry, hard and rough’; ♦Nom.Pl.Fem. 184 a2 *///tām ytāraṃ tsraṃ āsraṃ wramām///* ‘on this road, rough, dry things ...’, THT 1147 b2; ♦Obl.Pl.Masc. 23 b2 *tsres pāsres āsres*.

D Related to the root of the verb ► *ās-*.

*āsar-pältsäk** (adj.) ‘having dry mind’

F Nom.Pl.Masc. *āsar-pälskāñ*.

T ♦Nom.Pl.Masc. 259 b>a6 *tsru āsar-pälskāñ wrasañ* ‘beings with a small [and] dry mind’; fgm. THT 1989 b2 *///sne-kāruṃ āsa(r-pältsäk)///*.

D Compound containing ► *āsar* and ► *pältsäk*.

R Cf. Geng – Laut – Pinault (2004a:48, n.91).

āsām (n.masc.) ‘seat’ [B *asām*]

L POU ‘sedes, sella’, TEB II ‘Sitz, Thron’.

F Nom.Sg. *āsām*, Gen.Sg. *āsānis*, All.Sg. *āsānac*, Abl.Sg. *āsānāṣ*, Perl.Sg. *āsānā*, Nom.Pl. *āsāñi*, *āsāñi*, Obl.Pl. *āsānās*.

S *āsānā lām-* ‘sit on a seat’, *āsām räk-* ‘spread a seat’.

T ♦Nom.Sg. 187 b3 *pyāpyāṣi āsām*, 259 a>b4 *lame āsām* ‘place and seat’, 315 a4 *vaiduriṣi āsām*, b5; ♦Gen.Sg. 10 b3, 315 a3, 316 a4 *āsānis mrācam* ‘at the head of the seat’; ♦All.Sg. 341 a2, 315 a2!; ♦Abl.Sg. 61 b4!, 142 b2, 185 a5, 302 b5, 315 a8 *vaidur-yokāñ āsānāṣ*, YQ III.5 b8; ♦Perl.Sg. 17 a3-4 *waśirṣ[i](ṃ āsā)nā lmo*, 57 a1 *lāñcinām āsānā lmo* ‘sitting on a royal throne’, 110 a2 *āsānā lyalymā[t-ām]* ‘he make him sit on the throne’, 253 b1 *āsānā lmo*, 263 a7! *āsā(nā) l(m)o*, 272 b6, 278 a8 *āsānā lmo*, 297 b2 *waśirṣiṃ āsānā lmo*, 326 b6 *āsānā lmoṣ*, 340 b2 *rarkunt āsānā lmoṣ*, b8, 398 a2, YQ I.9 a8 *waśirṣiṃ āsānā lyām*, YQ II.10 a4 *āsānā lmont*, YQ III.11 b5 *spālmēm āsānā lmāštārm* ‘he makes them sit on the the seat of honour’; ♦Nom.Pl. (*āsāñi*) 262 a2, 314 b3!, 314 b6; (*āsāñi*) YQ I.4 a5; ♦Obl.Pl. 143 b3 *āsānās rarku*.

D From Skt. *āsana-* ‘Sitzplatz, Sitz’ (SWTF I:305a).

R For the construction *āsānā lām-* cf. Carling (2000:169ff).

*āsāñc** (n.du.) ‘buttocks’ [B *asāñcne*]

F All.Du. *āsāñcac*.

T ♦All.Du. 153 b2.

R See Schmidt (1997b:235, 255-266).

āsuk (prev.) ‘past, over’ (Skt. *ati*)

L POU ‘porro’, TEB II ‘über’.

F *āsuk, āssuk*.

S *āsuk yā-* ‘move past’, *āsuk kätkā-* ‘step over’, *āsuk meta-* ‘pass by’.

T ♦1 b5-6 *sāgares lānt lāñci wašt pāšāntās šāwes empeles (n)ā(kā)s āsuk kätkorāš sāgareṃ lāntāš cindāmaṇi wmār toriṃ kälpat* ‘he moved past the great [and] terrible Nāgas, who watched the palace of king Sāgara, and finally obtained as reward the cintāmaṇi-jewel from king Sāgara’, 32 a2 (*lyā*)*lypāntu āsuk kätk[ō]rā(š)///*, 58 a2 *potluneyntu āsuk kätkorāš*, 150 a1 (*ā*)*suk ktānkātsi*, 157 b3, 242 b6 *āsuk kätkālune*, 286 b8 *āsuk kät(ō)k(orāš)*, 374.8 *āsuk kätkāc*, 395 395 b1 · *tmāš āsuk ysi kuc yārmaṃ mā campār* ‘then they could not come further away at all’, b2 *āssuk mā katkar*, 434 b7 *āsuk kälkāṃ*, YQ I.2 b7 *āsuk štā(k)*, YQ I.10 b1 *āsuk kätkorāš*, YQ III.2 b5 *āsuk metrā*.

āskāc (n.fem.) ‘Kuśa-grass’ [cf. B *ask(w)ace*]

L POU ‘?’, TEB II ‘Kuśagras’.

F Nom.Sg. *āskāc*, Instr.Pl. *āskācās-yo*.

T ♦Nom.Sg. 221 b2; ♦Instr.Pl. 231 b3 *///epreris ānt āskācās-yo māḱ wāknā* : ‘the front part of the airspace [is adorned?] with Kuśa-grass in many ways ...?’.

D See ADAMS:33.

āsrāp* (n.a.) ‘evil’

L POU ‘flumen, cursus, peccatum, delictum’, COU ‘Unreinheit’.

F Nom.Pl. *āsrāpāntu*.

T ♦Nom.Pl. 391 b2 *///[c]-yo try āsrāpāntu wikantār* ‘by ... the three evils disappear ...’.

D From Skt. *āsrava-* ‘evil influence, depravity, evil, sin misery’ (BHSD:111b).

āsrone (n.a.) ‘dryness’

L POU ‘siccitas, ariditas’.

F Nom.sg. *āsrone*.

T ♦Nom.Sg. 24 a2 *tsarnaṃ āsrone krośśune naktāṃ* ‘on his hands dryness and coldness disappeared’.

D Abstract derived from ► **āsar***.

āslune (n.a.) ‘drying’

F Perl.Sg. *āsluneyā*.

T ♦Perl.Sg. 44 a4 *āsluneyā praski///*.

D Abstract derived from ► **āsa-**.

āsle (n.) ‘?’

L POU ‘?’

F Instr.Sg. *āsle-yo*.

T ♦Instr.Sg.146 b2 : *āsley=āsle-yo - - - (...)*.

R This sequence forms the first 5-syllable segment of a pāda of 25 syllables. The metrical context makes likely the sandhi of the end of a first occurrence of *āsle-yo*, cf. SSS (132 n. 1). The mutilated context does not allow any hypothesis about the meaning.

āssi (adv.) ‘away, apart, asunder’ (?)

L POU ‘postpos. cum loc.’, SSS ‘pp. c. loc. = Skt. *prati* c. acc.?’ , PIN ‘away, apart, asunder’.

T 59 b3 (*tā*)*pärk šñi wärpāluneyaṃ pat āssi ālu eluneyaṃ pat nā(tāk yärm)* ‘Presently the lord [is] the judgement concerning either taking [her as wife] for himself or giving [her] up to others’, 157b1 ///*āssi pkāt-ām kar*.

D Under the formal aspect, *āssi* could be the expected inf. on the present stem of the verb **ās-* ‘take away’, with the expected development of **ās-ṣä-tsi* > **āṣtsi* > **āstsi* > *āssi*, and then the match of Toch. B *āṣtsi*, inf. of the verb *ās-* ‘take away’ (Krause 1952:222). One may compare the origin of the adv. and pp. Toch. B *tänktsi* ‘up to, including, even’, which is historically the inf. of the verb *tänk-* ‘check, hinder, stop’ (ADAMS:291). Since the Toch. A does not have any other form of the verb **ās-*, it is likely that *āssi* is a borrowing from archaic Toch. B, before the remodelling of the form as *āṣtsi*. (PIN)

R The interpretation of the handbooks (SSS:288) is based uniquely on 59 b3; see also the translation of this passage of the Unmādayantī-Jātaka by Sieg (1952:43): ‘jetzt [ist] der Herr (die Maßgabe) entweder in bezug auf eigene Annahme oder auf das Geben an andere’. The Tocharian translates rather faithfully Skt. *yatas tat pratigrahaṃ visarjanaṃ vā prati devaḥ pramāṇam* (JM:81, l. 10) ‘It is for your highness to decide whether or not you wish to take her as your wife’ (transl. Khoroché 1989:88-89). Actually, the underlying object of the two action nouns is the beautiful girl, Unmādayantī, whom the king ponders to marry. In Toch. A, the locative alone can express the notion ‘about, concerning, with regard to’, which is expressed in Skt. by *prati* + acc. (MW:661c). Therefore, *āssi* bears rather on the action noun *elune* ‘giving’. But the king does not have the right to give ‘to others’ (*ālu*) this girl, who is not his daughter, but the daughter of a householder; in fact, *āssi (...)* *elune* helps to translate *vi-sarjanam*, action noun of *vi-srj-* ‘reject, abandon, give up, renounce’ (MW:1001a), and as adverb, Toch. A *āssi* would have the same modifying force as the Skt. preverb *vi*. This interpretation would also fit the other context, where one could assume an infinitive or action noun as object of the verb *päk-* ‘intend, want’. (PIN)

ātsäts (adj.uni.) ‘thick, dense’ (Skt. *kalila-*) [B *ātstse*]

L POU ‘particula incertae functionis’, TEB II ‘dicht’.

T 160 a4, 217 b1 *tseṃ ätsäts śāku* ‘his hair is thick and blue’, b2 [*ā*]*tsäts pätkrū-yo* ‘with thick eye-lashes’, 242 b5, 316 a3 ///(*ñākcim kārṭkālam*) *ywic ätsäts ñākcyiss oplās pyāppyās-yo śtwar-ñemiṣi śtwar-kotkumiṃ kolā(m pākār tāk)*/// ‘a ship, four-jeweled and with four bodies was visible (in a divine pool), full and thick with divine lotuses and flowers’, 332 b4.

D Possibly derived from A *āt-*, assumed to be attested in A *ātḥlum*. (WW)



Ä

äntane-ne (conj.) ‘where’ (Skt. *yatra*) [B *ente*]

L POU ‘cum’, TEB II ‘wo’.

F *äntane-ne*, *äntanne-ne*.

T (*äntane-ne*) 21 b6 *äntane-ne śākyamuni (ñ)ä(ktasś)i pä(ttā)ñkāt ṣeṣ*; (*äntanne-ne*) 256 a6 (*ketuma*)*ti riyāṣ läntāṣ äntanne-ne samantapuṣp saṅkrām tāmne yāṣ*, THT 1137 a3!.

äntā (inter.adv.) ‘where’?

T YQ II.1 a7-8! + 214 a4 *äntā a<śśi tāpark sām āṣānik mäskatār>* ‘Where then is at this moment this venerable one?’.

äntā-ne (conj.) ‘when’ (Skt. *yadā*) [B *ente*]

L POU ‘cum’, TEB II ‘als, wenn’.

T 4 b4, b6, 15 a2!, 18 b4-5 *äntā-ne mahāprabhā(se) ñomā wäl ṣeṣ* ‘as he was the king named Mahāprabhāsa’, 114 a3!, 221 a6! *äntā-äntā(-ne)*, 235 b3, 265 b2, b3!, b5, 269 a5, 290 a3!, 295 b2, b3, b5, 354 a6, 371 b5 (for *antāne*), 430 b3, YQ I.2 b3, YQ I.9 b7, YQ II.4 b1!, YQ II.9 a4, YQ III.2 a2, YQ III.5 a6, YQ III.10 b4.

äntsam (inter.pron.) ‘who?, what?’

L POU ‘quis, quid’, TEB II ‘welcher’.

F Nom.Sg.Masc. *äntsam*, *ätsam*, *äsam*, Obl.Sg.Masc. *äñcam*, *añcān*, Gen.Sg.Masc. *äñcānik*.

T ♦Nom.Sg.Masc. (*äntsam*) 384 a5 *vitarka : pälskālune äntsam* ; 385 b2 : || *apramāda : sne ykorñe äntsam nāmṭsu* ; (*ätsam*) 384 b5 || *vicāra · lkālune ätsam nāmṭsu*; (*äsam*) 273 a4; ♦Obl.Sg.Masc. (*äñcam*) 99 b5, 227/8 b2, b3, b4, 304 a1 *äñcam wkān-yo*, YQ II.7 a4, YQ II.13 a5; (*añcān*) 405 b5; ♦Gen.Sg.Masc. 294 b2.

*äntsān-ne** (rel.pron.) ‘whoever, whatever’

F Obl.Sg.Masc. *äñcaṃ-ne*, *añcä-ne*, Obl.Sg.Fem. *äntām-ne*, Gen.Pl.Masc. *äñcesni-ne*.

T ♦Obl.Sg.Masc. (*äñcaṃ-ne*) 69 a3 *äñcaṃ kṣaṇaṃn-ne*, YQ III.3 a2-3!; (*añcä-ne*) 386 b4 *añcä-ne śāñi*; ♦Obl.Sg.Fem. 4 a5 *äntām tkanā-ne*, 70 a2 *äntām kālymeyāṃ-ne*; Gen.Pl.Masc. 55 a1.

-(ä)ṃ (pron.) ‘him, her, it’

S Clitic attached to finite/infinite verb forms. Replaces an oblique or a genitive.

F *-ām*, *-ṃ*.

T (*-ām*) 2 b5 *māskāṃtr-ām*, b6 *pyutkāṣṣ-ām*, b6 *māskātr-ām*, 3 a1 *māskātr-ām*, 4 a5 *oksiṣṣ-ām*, b4 *trāskāṣ-ām*, 5 a3 *tāṣ-ām*, 7 a4 *eṃtsmār-ām*, a5 *klār-ām*, 11 a5 *nakt-ām*, 12 a1 *pyutkāsmār-ām*, a1-2 [*yā*](*mmā*)*r-ām*, 12 b2 *papyutkāt-ām*, 13 a4 *papyutkāṃt-ām*, 13 b5 *nāmse(ñc-änn-anac)*, 14 b1 *wikāṣṣ-ām*, 14 b2 *yṣ-ām*, b2 *eṣṣ-ām*, 15 b6 *yāmtsāṃt-ām*, b6 *yāmtsāṃt-ām*, 24 a2 *nakt-ām*, 24 a3 *tākar-ām*, 24 a4 *tamt-ām*, b2 *kātk-ām*, 28 a5 *ktuseñc-ām*, 29 b2 *pnāṣṣ-ām*, 51 b5 *skāṣ-ām*, 51 b6 *lutkāṣṣ-ām*, 60 b2 *arātr-ām*, b3 *tākar-ām*, 62 a5 *yāml-ām*, 68 b3 *yāmr-ām*, 68 b5 *pātstsāc-ām*, 69 a6 (*ṣa*)*ṣārttwāṣ-ām*, 71 b1 *pentsāc-ām*, b2 *pātskāc-ām*, 74 b4 *tarkāṃ-ām*, 75 a2 *pālkāc-ām*, 80 b>a4 *ṣeṣ-ām*, 88 a1 *p(ä)lka(n)t-(ä)ṃ*, 90 a5 *tākar-ām*, 90 b5 *naṣ-ām*, 95 a5 (*we*)*ñ[ā]r-āṃn-anac*, 98 a1 *rusāñkeñc-ām*, a2 *tsopiñc-ām*, 98 a4 *naṣ-ām*, 101 a1 *yākṣintr-ām*, 105 b4 *kātāñkāṣ-ām*, 106 a1 *wināsam-ām*, b5 *naṣ-ām*, b6 id., 110 a2 *lyālymāt-ām*, 113 a4 id., 118 a3 *tākar-ām*, a4 *tākar-ām*, 119 a5 *p_vkāks-ām*, 124 b2 *piwā[ṣ-ām]*, b2 *wipāṣṣ-ām*, 124 b6 *klawātr-ām*, b6 *pāknāṣtr-ām*, 127 b6 *ypāṃ-ām*, 131 a2 *yāmmār-ām*, a2 *yāmmār-ām*, a5 *pāṣṣ-ām*, 134 b3 *wāk-ām*, 137 b2 *sātkseñc-ām*, 143 b2 [*ā*]*ṣtr-ām*, 144 b4 *trāñkṣ-änn-anac*, 146 b4 *klāṣ-ām*, b4 *tsrātr-änn oki*, b5 *naṣ-ām*, b5 *lāṃtaṣṣ-ām*, b6 *kropat-(ä)ṃ*, 148 a4 *māskāntr-ām*, a5 id., b1 id., 150 b3 *klyāntr-ām*, b6 (*r*)*[u]señc-ām*, 151 a2 *tāmnāṣtr-ām*, a3 *tmāmsāntr-ām*, a4 *tāmnāṣtr-ām*, a5! id., 152 a2 *trekāṣ-ām*, a3 *pāsāntr-ām*, a3 *māskātr-ām*, a6 (*pa*)*ñweñc-ām*, b4 *sātkāntr-ām*, b6 *tspokiñc-ām*, 157 b4 *pātkāt-ām*, 159 b3 *prītār-ām*, b3 *mālkār-ām*, 165 a1 *arātr-ām*, 166 a4 *mlokīñc-ām*, b5 (*lä*)*ñciṣ-ām*, 177 a4 *kalkāṣ-ām*, 184 b4 *āṣtr-ām*, b4 *trāñkṣ-āṃn-anac*, 197 b3 *weñl-ām*, 217 b3 *ytāṣtr-ām*, 222 a7 *wāt-ām*, a7 id., b3 *ālsāt-ām*, b6 *yeṣ-āṃn*, 230 a2 *māskātr-ām*, b6 *tārne[ñc-ām]*, 239 b4 *ālsāt-ām*, 248 b4 *yāml-ām*, 253 b1 *sparcwiṣ-ām*, b2 *ākeñc-ām*, b5 *wināseñc-ām*, 256 b8 *lkāntr-ām*, 258 b2 *yaṣ-ām*, 260 a4 *yatār-ām*, 264 a1 *māskāṃtr-āṃm*, b8 *tsāknāntr-ām*, 265 a8 *kālnāṣṣ-ām*, 281 b1 *yāml-ām*, 295 b1 *lāñcṣ-ām*, a7 *māskātr-ām*, 301 a5 *yāml-ām*, 307 b6 *kātāñkāṣ-ām*, 311A a2 *māskātr-ām*, 313 a1 *ṣ(e)ṣ-ām*, 317 b7 *lkāntr-ām*, 323 b5 *pyāms-ām*, 341 a7 *pakt-ām*, b2 *āyim-ām*, b6 *kāma[t]-ām*, 356 b4 *protkar-ām*, 356 b5 *paplutkār-ām*, 359.13 *nāknāṣtr-ām*, 362.3 *wrāṣl-ām*, 366 a2 (*kā*)*tāñkāṣ-ām*, 386 b1 *smāntrant-ām*, 394 a3 *kātk-*

aṃ, b3 *yāmtsāt-äṃ*, 395 a2 *pāsantr-äṃ*, 396 b4 *māskatr-äṃ*, 398 a3 *māskantr-äṃ*, b3 *lepar-äṃ*, 397 a7 *lkātr-äṃ*, b1 id., 399 a3 *[pä]lkār-äṃ*, b4 *yiṣ-äṃ*, 399 b5 *lamar-äṃ*, 400 a1 *(spa)rcwatr-äṃ*, 406 a3 *wināsam-äṃ*, 408 b2 *rittwāṣṣ-äṃ*, b3! id., b5 *(wä)tkāṣṣ-äṃ*, 429 b7 *tāṣ-äṃ*, 430 a7 *lkāl-äṃ*, 432 b6 *yṣ-äṃ*, 440 a1 *[ka]lkar-äṃ*, 444 a4 *koṣtar-äṃ*, 451 a2 *śoṣāt-äṃ*, Berlin ms. *tāpaṣ-äṃ*, Berlin ms. *tsnāntr-äṃ*, Berlin ms. *tspokiñc-äṃ*; (-ṃ) 5 a6 *raksā-ṃ*, b1 *lyalymā-ṃ*, b2 *ypā-ṃ*, 6 a3 *nā-ṃ*, 11 a2 *wsā-ṃ*, a5 *spärkām*, 20 a3 *pyāmā-ṃ*, a4 *śmā-ṃ*, 24 a5 *śosā-ṃ*, 50 b6 *sātkā-ṃ*, 55 a3 *nā-ṃ*, 62 a4 *tāka-ṃ*, 74 a5 *(py)āmā-ṃ*, 77 b2 *kakāłtsā-ṃ*, 77 b5 *wotkā-ṃ*, 82 b5 *lcā-ṃ*, 95 b4 *weñā-nn-anac*, 108 b1 *nā-ṃ*, 110 b2 *tsitā-ṃ*, 112 a3 *wsrā-ṃ*, 113 a4 *weñā-nn-anac*, 118 b2 *tāka-ṃ*, 130 a2 *kakālypā-ṃ*, 134 a5 *wsā-ṃ*, 147 b6 *lyā-ṃ*, 153 b2 *tāklā-ṃ*, b2 *lcā-ṃ*, 176 a3 *nā-ṃ*, 177 a3 *kakāłtsā-ṃ*, 177 b1 *(weñā)-nn-anac*, 190 b2 *nā-ṃ*, 221 a3 *lo(t)ka-ṃ*, 222 b5 *wāla-ṃ*, 265 a8 *nā-ṃ*, 313 a5 *weñā-nn-anac*, 321 b5 *yāmwā-ṃ*, b6 *kārṣte-ṃ*, 340 b4 *tatrūsā-ṃ*, b4 *tāpa-ṃ*, b5 *weñā-ṃ*, 341 a3 id., a7 *worta-ṃ*, b8 *ākṣñā-ṃ*, 355 a2 *n[ä-ṃ]*, 357.3 *nā-ṃ*, 379 a4 *kakārnā-ṃ*, 395 b3 *wānta-ṃ*, 430 a3 *lywām*, a5 *tāka-ṃ*, b8 *wsā-ṃ*, 431 b5 *(we)ñā-ṃ-anac*, 435 b3 *tāka-ṃ*, 441 b3 *kuṣā-ṃ*, 446 a2 *nā-ṃ*, 450 b5 *ākṣñā-ṃ*, b1 *nā-ṃ*, 451 a2 *(ca)cl-āṃ*, Berlin ms. *wināsā-ṃ*, Berlin ms. *wināsā-ṃ*.

-(ä)m (pron.) ‘us, you (pl.), them’

F -äm, -m.

S Clitic attached to finite/infinite verb forms. Replaces an oblique or a genitive.

T (-äm) 2 a5 *nakt-äm*, a5 *(na)kānt-äm*, a5 *tākar-äm*, 11 b6 *malkam-äm*, 14 a1 *n-äm*, 46 b4 *wikā-m*, 66 b5 *knatr-äm*, 72 a>b2 *sekaṣ-äm*, 87 a3 *em-äm*, 95 b2 *weñṣ-äm*, 103 b1 *tāṣ-äm*, 127 b2 *tākiṣ-äm*, 150 a5 *naṣ-äm*, 197 b6 *kāmitr-äm*, 199 b2 *crank(s)-äm*, 213 b3 *wātkāṣṣ-äm*, 222 a3 *māsāṃśāt-äm*, 224 b3 *śārs-äm*, 252 b7 *n-äm*, 253 b7 *lukseñc-äm*, 262 a4 *kālnāseñc-äm*, b5 *māskatr-äm*, 276 a5 *tāṣ-äm*, 281 a1 *m[ā]skaṣ-äm*, 285 a4 *nkantr-äm*, 295 b2 *māskatr-äm*, 296 a3 *ṣeṣ-äm*, 298 a2 *ypār-äm*, a4 *sawr-äm*, 300 a4 *wortar-ä(m)*, a8 *lotkar-äm*, b4 *tākiṣ-äm*, 309 b2 *(knäst)r-äm*, 311 a5 *ākṣiññār-äm*, 318 a5 *n-äm*, 324 a4 *n-äm*, 325 b7 *nā-m*, 332 a1 *tāṣ-äm*, 340 a8 *paṣ-äm*, 346 b2 *naṣ-äm*, 350 b3 *tākiṣ-äm*, 353 a6 *n-ä(m)*, 356 b3 *eṣṣ-äm*, *śarkr-äm*, 395 b2 *klāṣ-äm*, 401 b4 *wikā-m*, 403 a6 *āyit-äm*, 406 a3 *wināsam-äm*, b5 *wināsam-äm*, 407 b1 *riñtār-äm*, 410 a2 *watkāṣ-äm*, THT 1308.1 a2 *arantr-äm*, Berlin ms. *yaṣ-äm*, Berlin ms. *wowikār-äm*; (-m) 2 a6 *tāka-m*, 13 a2 *tāpa<m>*, a2 *kosā-m*, 16 a3 *kātka-m*, 215 b5 *wotka-m*, 222 a4 = 239 a2 *spärksā-m*, 223 a7 *ākṣiññā-m*, 270 a8 *śāsmāwā-m*, 274 a3 *pākṣiññā-m*, 277 b2 *(mä)skatärm*, 278 b2 *śmā-m*, 281 a4 *māskatār-m*, 290 b3 *(we)ñāmm-anac*, 298 a5 *lāntsā-m*, 319 a4 *knāṣ-äm*, 325 a3 *lotka-m*, 340 a4 *pwikā-m*, 341 b8 *ākṣñā-m*, 349 a3 *tāka-m*, 376 b1 *kosā-m*, 395 b2 *plyocksā-m*, 404 b3 *kareñc-m*, 436 b6 *[w]eñāmm-anac*, *śāsārsā-m* THT 1412.5 a4.

I

i- ► *yä-*

Ikṣvāku (PN) Ikṣvāku, name of the ancestor of the Śākya dynasty

L POU ‘nom. propr.’, TEB II ‘N.pr. des Ahnherrn der Śākya dynasty’.

F Nom.Sg. *ikṣvāku*, Gen.Sg. *ikṣvākuy*, Nom.Pl. *ikṣvākuñ*.

T ♦Nom.Sg. 100 b1 *hā ikṣvā(ku)*; ♦Gen.Sg. 153 a3, 178 a3, YQ I.8 b5, YQ I.9 b3-4!; ♦Nom.Pl. 101 a4 /// (*i*)kṣvākuñ *lāmś tākar*.

D From Skt. *Ikṣvāku-* ‘N. eines Königs’ (SWTF I:312a).

ṭa-waknā (adv.) ‘in such way’

L POU ‘?’.

T 371 b1 *[t]a-waknā rakeṣi tri waknā pältskaṣi tri waknā kapśñāṣi*.

D The form is obviously parallel to the compound adverb ► **tri-waknā**, miswritten for *tri-wāknā* ‘threefold, in three ways’ (B *tāryā-yākne*, Skt. *tridhā*). A **ita-* is probably borrowed from Skt./Pkt. *itthaṃ* ‘thus, in this way’ (MW:165b), used as first member of compounds, cf. Pa. *itthaṃ-nāma-* ‘having such and such a name, so and so’ (DP I: 371a). The form *ṭa-wāknā* (miswritten *-waknā*) is probably remodelled after compounds in *-wāknā*, cf. ► **tāmne-wāknā**, **tāṣne-wāknā** and ► **wkām**. (PIN) Alternatively, one may consider the akṣara a misspelling for *tri-*. (WW)

Inām (PN, masc.) part of the name of a Uighur donor

F Nom.Sg.Masc. *inām*.

T ♦Nom.Sg.Masc. MG1 a4.

D From Uigh. *inanč* ‘reliable, trustworthy’ (CLAUSON:187b). The attested form in Tocharian is due to a Sandhi phenomenon in the phrase *inanč čor*, see Pinault (2007a:358).

inu ► **maltow-inu**

Indradane (PN, masc.) Indradana, name of a former Buddha

T 256 b6.

D From Skt. *Indradana-**

R Occurs in an enumeration of former Buddhas in the text 256 b6 only. See Geng – Laut – Pinault (2004b:58).

Indradhvaje (PN, masc.) Indradhvaja, name of a former Buddha [B *Indradhvaje*]

T 256 b6.

D From Skt. *Indradhvaja*- ‘n. of various former Buddhas’ (BHSD:115a).

indranilṣi (adj.) ‘of sapphire’ [cf. B *indranīl*]

L POU ‘saphireus’.

F Nom.Sg. *indranilṣi*.

T ♦Nom.Sg. 314 a7 *indranilṣi wtsi oki tsem(-yok śāku)///* ‘like a sunshade of sapphire the blue-(coloured head-hair) ...’

D Derived from *indranil**, borrowed from Skt. *indranīla*- ‘Saphir’ (SWTF I:329b).

indri (n.a.) ‘sense organ’ [B *indri*]

L POU ‘organum sensus, sensus’, TEB II ‘Sinnesorgan’.

F Nom.Sg. *indri*, Gen.Sg. *indriyis*, Nom.Pl. *indriñ*, *indrintu*, Obl.Pl. *indris*, Gen.Pl. *indrintwāśśi*, Instr.Pl. *indris-yo*.

T ♦Nom.Sg. 452 b2 · *vraṇa śocayata · indri prākā(r)///*; ♦Gen.Sg. 388 b4 · *klośnāṣim indriyi(s)///*; ♦Nom.Pl. (*indriñ*) 217 b5, 385 b1, 388 a4 *mā ālkont indri(ñ)///*; (*indrintu*) Berlin ms.; ♦Obl.Pl. 206 b3, 218 b5, 385 a1; ♦Gen.Pl. THT 1154 a2; ♦Instr.Pl. 81 b2, 153 a2, 258 b2, 304 b1, THT 1524.1.

D From Skt. *indriya*- ‘Sinn(e), Sinnesorgan(e)’ (SWTF I:330a).

indriyum* (adj.) ‘provided with senses’

L POU ‘sensualis’.

F Obl.Pl.Masc. *indriyumāñcäs*.

T 466 b2 *///ñc.s indriyu[mä](ñcäs)///*.

D Derived from ► **indri**.

Indre (PN, masc.) Indra [B *Indre*]

F Nom.Sg. *indre*, Gen.Sg. *indres*.

T ♦Nom.Sg. 318 b3 *indre trānkāṣ*; ♦Gen.Sg. 301 b5.

D From Skt. *Indra*- ‘the god of the atmosphere and the sky’ (MW:166b).

ime (n.masc.) ‘memory’ (Skt. *smṛti*-) [B *ime*]

L POU ‘cogitatum’, TEB II ‘Erinnerung’.

F Nom./Obl.Sg. *ime*, *īme*, Gen.Sg. *īmeyis*, Instr.Sg. *ime-yo*, *īme-yo*, Gen.Pl. *imentwāśśi*.

T ♦Nom.Sg. (*ime*) 7 b4-5 *māṃtne ñi (saṃ) ime tāk*, b5 *wrasāśśi āñmaṣ=ime*, 14 a3, 65 a6, 86 b3 *ime pältsä[k]*, 102 a4 id., 218 a5, 247 a2, 395 a5, 397 b5,

THT 1141 a3; (*īme*) 7 b3, 220 a3, 229 b7 *īme pältsäk*, 230 b3, THT 1143 a3;
 ◆Obl.Sg. (*ime*) 100 a6, 160 a5, 267 a6, 395 a4; ◆Gen.Sg. 218 a7; ◆Instr.Sg.
 (*ime-yo*) 39 b6, 153 a6, 230 a4, 295 a7 *wsāṣim ime-yo*, 307 a4, 397 b6; (*īme-*
yo) 38 b2; ◆Gen.Pl. YQ I.10 a3; ◆fgm. 226 b4 *ime - - *.

D Probably borrowed from Tocharian B.

ime-pāṣluneyum (adj.) ‘guarding the memory’

L POU ‘cogitatum custodiens’

F Nom.Sg. *ime-pāṣluneyum*.

T 361.6 ///(vicārara)[kṣa] sārathī | *ime-pāṣluneyum āśand* |.

D Compound containing ► *ime* and ► *pāṣlune*.

iryāpath* (n.a.) ‘movement pattern’ [B *iryāpath**]

L POU ‘?’.

F Instr.Pl. *iryāpathāntu-yo*.

T ◆Instr.Pl. 280 b6.

D From Skt. *īryāpatha-* ‘(die vier Körper)-Haltungen; Wandel und Benehmen’
 (SWTF I:338b).

iṣe ► ***eṣe***

Īsvaradatte (PN, masc.) Īsvaradatta, name of a prince

F Nom.Sg. *īsvaradatte*, All.Sg. *īsvaradattenac*.

T ◆Nom.Sg. 160 b1, 164 a5, b4!, THT 1150 a3!; ◆All.Sg. 159 a3 ///*mā*
īsvaradattenac trānkāṣ ///, fgm. 159 b4 || *īsva*///.

D From Skt. *Īsvaradatta-* ‘n. of a prince’ (MW:171a).

iṣanāṣ ► ***yṣaṃ***



U

utkur (adj.) ‘uncomfortable, painful’

L POU ‘ferox, saevus’, PIN ‘in a squatting posture’, hence ‘awkward, un-
 comfortable’.

F Nom.Sg.Masc. *ukkur*, Nom.Pl.Fem. *utkraṃ*.

- T ♦Nom.Sg.Masc. 146 b2 ///*klopaṃ ukkur lmā* ‘I sat squatting in the suffering’;
 ♦Nom.Pl.Fem. 166 a2 *tsraṃ utkraṃ klopaṃ lkātār* ‘he sees hard and painful sufferings’, 165 b4, 226 a5, 397 b1; fgm. 146 b1 *utkr[a]*///.
- D Borrowed via MI from Skt. *utkuṭa-*, cf. Skt. *utkuṭuka-* (Pa. *ukkuṭika-*) ‘squatting (on the heels)’ (BHSD:121a), ‘(auf den Fersen) hockend’, adv. ‘in hockender Haltung’ (SWTF I:346a); a posture used as an ascetic exercise (see CPD II:334, DP I:388b).

Ugre* (PN, masc.) Ugra, name of a layman

L POU ‘no.propr.’, TEB II ‘N.pr. eines Laienanhängers’.

F Obl.Sg. *ugreṃ*.

T ♦Obl.Sg. 312 a5 *anātha(pi)ṇḍikāṃ ugreṃ luhasudattenāṣṣ aci*.

D From Skt. *Ugra-* ‘name of a householder’ (BHSD:117b).

utkraṃ ► **utkur**

ucchiṣṭ (adj.uni.) ‘unclean, impure, polluted’

L POU ‘fragmentum, reliquum’.

F Nom./Obl.Sg. *ucchiṣṭ*.

T ♦Nom.Sg. 104 a4 *taṃne wkān-yo ucchiṣṭ[t] yo\ktsi* ‘in this way a polluted drink’, a5 *pen=ūcchiṣṭ*, b2.

D From Skt. *ucchiṣṭa-* ‘leavings, fragments, remainder’ (MW:173c), as such impure, hence in Buddhist context ‘unclean, (ritually) impure, rejected’, cf. Pa. *ucchiṭṭha-* ‘left-over (of food); spat out; used, cast off; polluted’ (DP I:399b).

uttar (adj.) ‘northern, northerly’

L POU ‘superior, septentrionalis’.

F Obl.Sg. *uttar*.

T ♦Obl.Sg. 259 a>b7 ///[s-yo] *asaṃkhes-yo wrasañ k[u]kkuṭapāt ṣulis ut[t]ar käl(y)m e(yaṃ)* ‘through asaṃkhyeyas ... the people in the region north of the Kukkuṭapāda mountain’.

D From Skt. *uttara-* ‘northern’ (SWTF I:349a).

Uttaragaurap (LN, masc.) Uttarakaurava, name of the northern country of the Kurus

T THT 1464 b3 *uttaragaurap pūrvadvī[pa](m)*///.

D Borrowed via MI from Skt. *Uttara-kaurava-**, cf. *Uttara-kuru-*, name of a continent located in the north (cf. BHSD:123a, 274b), ‘N. eines mythischen im Norden liegenden Erdteils’ (SWTF I:349b).

uttare* (n.masc.) name of a tune (stanza of 4 × 14 syllables)

L POU ‘nomen metri’.

F Loc.Sg. *uttarenam*.

T ♦Loc.Sg. 264 b8.

D From Skt. *Uttara-* ‘name of a former Buddha’ (BHSD: 122b).

utpalāvatsi* (adj.) ‘from Utpalāvātī (name of a city)’

L POU ‘adi. possess. nominis propria’.

F Nom.Pl.Masc. *utpalāvatsiñi*.

T ♦Nom.Pl.Masc. 63 a2 *utpalāvatsiñi wrasañ* ‘the people from Utpalāvātī’.

D Derived from a form borrowed from Skt. *Utpalāvātī-* ‘name of a city’ (BHSD:125b).

Uday-ṣul* (LN) Udaya, the eastern mountain

L POU ‘mons solis orientis’.

F Gen.Sg. *uday-ṣulis*, *udai-ṣulis*, *uṭai-ṣulis*, Abl.Sg. *udai-ṣulāṣ*.

T ♦Gen.Sg. (*uday-ṣulis*) 48 b2; (*udai-ṣulis*) 271 b4; (*uṭai-ṣulis*) 380 b2; ♦Abl.Sg. 278 a7.

D From Skt. *Udaya-* in *Udaya-giri-* ‘the eastern mountain’ (MW:186a); the Tocharian compound is a calque on the Sanskrit term.

Udāyi* (PN, masc.) Udāyin, name of a Buddhist monk [B *Udayi*]

L POU ‘nom.propr.’, TEB II ‘N.pr. eines Mönchs’.

F Obl.Sg. *udāyiṃ*.

T ♦Obl.Sg. 104 b6 *udāyiṃ ṣāmaṃ*.

D From Skt. *Udāyin-* ‘name of a monk’ (SWTF I:368a).

udumparṣi (adj.) ‘of the Udumbara-tree’

L JWP ‘of the Udumbara-tree’.

F Nom.Sg. *udumparṣi*, *ūdūmparṣi*.

S *udumparṣi pyāpi* ‘flower of the Udumbara tree’.

T ♦Nom.Sg. (*udumparṣi*) 31 a5 *pyāpi oky udu(mparṣi)///*, YQ II.2 a6 *kupre ontam tā ontam udumparṣi pyāpi oki ptāñkā(t kāṣṣi)* ‘just as the Udumbara flower, at some time, somewhere, the Buddha-god the teacher (makes his appearance)’, YQ II.15 b3; (*ūdūmparṣi*) 217 b4 *ūdūmparṣi ṣ[t]ā(m)* ‘Udumbara tree’.

D Derived from *udumpar**, from Skt. *Udumbara-* ‘Ficus glomerata’ (SWTF I:369a).

R About the topos of the rare flowering of the Udumbara tree, see Pinault (1997e:485-490).

Uddeśake (PN, masc.) Uddeśaka, a male

L POU ‘nomen proprium’.

T 333 b1, 338 a1!, 397 a7, b5.

D From Skt. *Uddeśaka-* ‘leader’ (SWTF I:373a).

Udrake* (PN, masc.) Udraka, name of a sage

L POU ‘nomen proprium’.

F Obl.Sg. *udrakem*, Abl.Sg. *udrakenāṣ*.

T ♦Obl.Sg. 217 a6; ♦Abl.Sg. YQ I.9 a5.

D From Skt. *Udraka-* ‘name of the second teacher of Śākyamuni before the enlightenment’ (SWTF I:376b).

Udrāyane* (PN, masc.) Udrāyaṇa, son of king Siṃha

L POU ‘nom. propr.’.

F Gen.Sg. *udrāyanes*.

T ♦Gen.Sg. 256 a3 *ṣṇi lapāṣ prop-mahu(r) k(ā)kmurāṣ udrāyanes lapā torāṣ* ‘having taken the diadem from his head and put it on Udrāyaṇa’s head’.

D From Skt. *Udrāyaṇa-* ‘a disciple of Śākyamuni’ (BHSD:132a).

unmatte (adj.) ‘insane’

F Nom.Sg. *unmatte*.

T ♦Nom.Sg. PK.NS.2 a4 *sām unmatte māskatrā*.

D From Skt. *unmatta-* ‘insane, frantic, mad’ (MW:193c).

Unmādayantī* (PN, fem.) Unmādayantī, a female

T 59 b6 *tām-ne tāṣ wewñurāṣ tmāṣ unmādaya(ntī)* ‘having said «like that it will be» then Unmādayantī (went away)’.

D From Skt. *Unmādayantī-* ‘n. of a woman’ (BHSD:132b).

Upage (PN, masc.) Upaga, name of an Ājīvika [B *Upage*]

L POU ‘nom. propr.’.

F *upage, ūpage, īpage*.

T ♦Nom.Sg. (*upage*) 217 a8, 218 b2; (*ūpage*) 218 a6; (*īpage*) 218 b6.

D From Skt. *Upaga-* ‘name of an Ājīvika, whom Buddha met on his way to Benares after the enlightenment’ (SWTF I:379a).

upadeś (n.a.) ‘instruction, teaching’ [B *upadeś*]

L POU ‘instructio, praeceptum, consilium’.

F Nom.Sg. *upadeś*, Nom.Pl. *upadeśāntu*.

T ♦Nom.Sg. 333 b2; ♦Nom.Pl. 333 b5.

D From Skt. *upadeśa-* ‘instruction, teaching’ (SWTF I:383b).

Upanande* (PN, masc.) Upananda, name of a monk [B *Upanande*]

F Abl.Sg. *upanandenāṣ*.

T ♦Abl.Sg. YQ II.8 a2-3!.

D From Skt. *Upananda-* ‘name of a monk from the Śākya family, whose conduct led to an edict of ethical rules of the monks’ (SWTF I:385b).

Upāsime (PN, masc.) name of a Brahmin youth

F Nom.Sg. *upāsime*.

T ♦Nom.Sg. YQ II.11 b2.

D Maybe from Skt. *Upasiṃha-* ‘n. of a Yakṣa leader’ (BHSD:143b), through false Sanskritization; an alternative interpretation would be from Skt. *Upaśiva-* ‘N. of a man’ (MW:208a).

Upaśodhane* (PN, masc.) Upaśodhana, name of a Yakṣa

L POU ‘nom.propr’, TEB II ‘N.Pr. eines Yakṣa’.

F All.Sg. *upaśodhanenac*.

T ♦All.Sg. 353 a8 *tām pālkorāṣ rīpāṣe śodhane yakāṣ upaśodhanenac trāṅkāṣ* ‘having seen that, the city guardian, the Yakṣa Śodhana, says to Upaśodhana’.

D From Skt. *Upaśodhana-**

upasthāyak (n.masc.) ‘Buddhist servant’

L POU ‘servus, Buddhae discipulus’.

F Nom.Sg. *upasthāyak*, Obl.Sg. *upasthāyakām*.

T ♦Nom.Sg. 19 a5; ♦Obl.Sg. 19 a6 *upasthāyakām śāl*.

D From Skt. *upasthāyaka-* ‘servant’ (SWTF I:404a).

upādāṃṣi (adj.) ‘pertaining to clinging’

L POU accipiendus, COU ‘zum Haften gehörig’.

F Nom.Sg. *upādāṃṣi*.

T ♦Nom.Sg. 389 b1 *upādāṃṣi arth nāṃtsu* ‘being an object pertaining to the clinging’.

D Adjective derived from *upādām** [B *upādām*], from Skt. *upādāna-* ‘the grasping, the clinging’ (SWTF I:406a), one of the links of the chain of causes.

upādhyā (n.masc.) ‘teacher’ [B *upādhyāye*]

L POU ‘praeceptor’, TEB II ‘Lehrer’.

F Nom.Sg. *upādhyā*, *ṽpādhyā*, Obl.Sg. *ṽpādhyām*, Gen.Sg. *upādhyāy*, *ṽpādhyāy*, *opādhyāy*, Obl.Pl. *ṽpādhyās*.

T ♦Nom.Sg. (*upādhyā*) 28 b2, 30 b2, 326 a6, 429 a4, YQ I.2 a1; (*ṽpādhyā*) 212 a4, , YQ I.2 b1, b2, YQ I.6 a4, b3, YQ II.2 a5, b2, YQ II.4 a3, YQ II.10 b7; ♦Obl.Sg. YQ I.3 a5; ♦Gen.Sg. (*upādhyāy*) 261 a2, YQ I.5 a2; (*ṽpādhyāy*) 212 b1, 214 a6, YQ II.1 b1, YQ II.12 b6, YQ II.4 a7; (*opādhyāy*) 337 a2; ♦Obl.Pl. 371 b2.

D From Skt. *upādhyāya-* ‘teacher, master’ (SWTF I:408b).

upāy (n.a.) ‘tool, instrument’ [B *upāy*]

L POU ‘instrumentum, remedium’, TEB II ‘Kunstmittel’.

F Nom.Sg. *upāy*.

T ♦Nom.Sg. 321 a1 *ṣāñ upāy naṣ*.

D From Skt. *upāya-* ‘instrument’ (SWTF I:410a).

umpar (n.masc.) ‘evil deed’

F Obl.Sg. *umpar*.

S *umpar yām-* ‘commit an evil deed’.

T ♦Obl.Sg. 111 b5 ///[u]mpar brāhmaṃ tu k_vyalte mā yat lānt watku : 262 b8 *umpar (yā)mluneyā*, 300 b7 *mā kātkañ tāpreṃ umpar ype(ñc)*, YQ II.7 b2, YQ N.5 b1.

umparāñ* (adj.) ‘bad, evil’

L POU ‘malus’, TEB II ‘böse’.

F Obl.Sg.Masc. *umparñäm*, *umparñam*, Com.Sg.Fem. *umparyānaśśäl*, Nom.Pl. Masc. *umparñe*, Nom.Pl.Fem. *umparñāñ*, Gen.Pl.Masc. *umparñeśsi*.

T ♦Obl.Sg.Masc. (*umparñäm*) 229 b4, 341 a5 (*u*)mpa(r)ñ(äm) w(a)r-yo pa-prutkār wimām ‘they filled the palace with an evil smell’, THT 1589.8 a2, THT 1940 a2!?!; (*umparñam*) 151 b4 *umparñam wkām yaş sām yaş ñareyntw-am k_vpre-ne cmatār* ‘someone who commits an evil deed, goes to hells when reborn’; ♦Com.Sg.Fem. THT 1584.9 a2!; ♦Nom.Pl.Masc. 222 a4 = 239 a2; ♦Nom.Pl.Fem. 375 a3; ♦Gen.Pl.Masc. 117 a1!.

D Related to ► ***umpar***; different morphological analysis in TEB I:147, §221.

umpar-ñāsatsum* (adj.) ‘desiring evil’

L POU ‘malum desiderans’.

F Nom.Pl. *umpar-ñāsatsumäş*.

T ♦Nom.Pl. 332 b8 *wrasañ kātänkeñc umpar-ñāsatsumäş omäskeṃ yāmlune-[y](o)* ‘beings arise with an evil desire because of bad action ...’.

D Compound containing ► ***umpar*** and a possessive derivation of ► ***ñās***.

umpar-ytār (n.fem.) ‘evil path’ (Skt. *asanmārga-*)

L POU ‘malum iter’.

F Obl.Sg. *umpar-ytār*.

T ♦Obl.Sg. 246 b4 ///(*u*)mpar-ytār wikäşt (*k*)lā<t>ār wrasas kaksu[nt] (*lame*)şi-nām kälýmeyam ‘you avoid the evil path when you lead the beings in the direction of the seat of extinction’.

D Compound containing ► ***umpar*** and ► ***ytār***.

Uri (PN, masc.) name or part of name of an Uighur donor

L POU ‘nom. propr.’

T 382.3.

D Occurs among other nouns of Turkic origin. Likely borrowed from Uigh. *urī* ‘male child, son’ (CLAUSON:197a)

urñ (n.fem.) ‘tuft of hair’ (Skt. *ūrñā-*) [cf. B *urñasşe*]

L POU ‘lana’.

F Nom.Sg. *urñ*.

T ♦Nom.Sg. (*urñ*) 60 a3 *pärwānaṃ ywārckā urñ* ‘a tuft of hair is situated between the eyebrows’.

D From Skt. *ūrñā-* ‘a circle of hair between the eyebrows’ (MW:221c).

ursāk (n.masc.) name or title of a donor

L POU ‘?’.

T 303 b2 6 *wamśir ursāk n_unak cāponā śakko śpārate co\l(r)*.

uluke (n.masc.) ‘member of a sect, designation of a heretic monk’

L POU ‘noctua, ulula’, TEB II ‘Angehöriger einer Sekte, Bezeichnung ketzerischer Mönche’.

F Obl.Pl. *ulukes*.

T ♦Obl.Pl. 312 a7 *ṣṇi ṣṇi kāpālikās ulukes tāpases nigranthās parivrājkāsyo worpuṣ* ‘surrounded by Kāpālikas, Ulūkas, Tāpasas, Nirgranthas [and] wandering monks respectively’.

D From Skt. *ulūka-* ‘owl’, used as designation of an ascetic (*muni-*), member of a philosophical school (MW:218c).

uṣṇīr (n.) ‘excrement (on the head of the Buddha)’ (Skt. *uṣṇīṣa-*) [B *uṣṇīr*]

L POU ‘(turban, diadema) characteristicum Buddhae’.

F Nom.Sg. *uṣṇīr, uṣṇīr*.

T ♦Nom.Sg. (*uṣṇīr*) 213 a7 *uṣṇīr mrācam* (Skt. *uṣṇīṣaśiraskatā*); (*uṣṇīr*) YQ II.10 a7-8! id..

D From Skt. *uṣṇīṣa-* ‘topknot of hair, or growth on the skull’ (BHSD:149b).



Ū

Ūrbilwā* (LN, fem.) Urubilvā, the place where Buddha retired for meditation and where he obtained supreme knowledge

L POU ‘nom. propr. urbis’.

F Abl.Sg. *ūrbilwāyāṣ*.

T ♦Abl.Sg. 217 a7 *metās ūrbilwāyāṣ bārānasyac* ‘he left from Urubilvā headed for Benares’.

D From Skt. *Urubilvā-*, *Uruvilvā-* ‘N. eines Dorfes’ (SWTF I:418b).

Ūrubilvākāśyap* (PN, masc.) Urubilvākāśyapa, name of a sage [B *Urbilvakāśyape*]

L JWP ‘PN, male’.

F Abl.Sg. *ūrubilvākāśyapānāṣ*.

T ♦Abl.Sg. YQ II.15 b6.

D From Skt. *Urubilvākāśyapa-* ‘Npr. eines Schülers des Buddha’ (SWTF I:418b).

E

e- ► āy-

eṃṣke (conj.) ‘while’ (Skt. *yāvat*) [B *eṃṣke*]

L POU ‘dum, cum’, COU ‘bis’, TEB II ‘während’.

T 231 a7 // .n . k wākaṣ eṃṣke ṣakk atsek :

D Borrowed from B *eṃṣke*, cf. ► **eṣük**.

ek (n.) ‘fodder’ (Skt. *bhoga-*)

L POU ‘usus, usura, divitiae’, COU ‘Essen, Speise’, TEB II ‘Speise, Essen’.

F Nom./Obl.Sg. *ek*.

S *ek śwā-* ‘eat fodder’.

T ♦Obl.Sg. 360.5 ///(*jīrṇo*)śva iva nirbhogo | *mok yukk oki sne-ek* | ‘as a worn-out horse, unfed’, 341 a8 *ek śwātsy o(sāt)*, b3 *ek śwāṣ*, b4 *ek śwānt*.

ekapuṇḍarik (adj.uni.?) ‘very best’ (?)

L POU ‘nomen floris’, ‘very best, marvellous’ (PIN)

F 156 a1 ///*ekapuṇḍarik vaijayant ṣtāṅkaṃ ṅākcyās wimāntwaṃ su*/// ‘in the very best palace Vaijayanta [and] in the divine palaces ...’.

D Possibly from Skt. *ekapuṇḍarīka-* lit. ‘the only lotus’, hence ‘the only or very best’ (MW:228c); see also Skt. *Ekapuṇḍarīka-* ‘n. of King Prasenajit’s elephant’ (BHSD:153b).

ekär (adj.) ‘empty, deprived, fallen into decay’ [B *aikare*]

L POU ‘vacuus’, TEB II ‘leer’.

F Obl.Sg.Masc. *ekrä*, Nom.Sg.Fem. *ekri*, Nom.Pl.Masc. *ekre*.

T ♦Obl.Sg.Masc. YQ III.3 b2; ♦Nom.Sg.Fem. 159 a4 *e[k]ri oki päls(k)aṃ* ‘empty as it were in her mind’ (about Sundarī); ♦Nom.Pl.Masc. 310 b3 *[e]kr=āyāntu sälpī(ñc)* ‘the mere bones burn’, YQ III.12 a5.

ekratsune* (n.a.) ‘emptiness’ (Skt. *śūnyatā-*)

F Instr.Sg. *ekratsune-yo*.

T ♦Instr.Sg. 247 b1 (*e*)*kratsune-yo wawru ṣni āñcām* ‘thy soul pervaded by emptiness’ (translation of VAV II.37).

D Abstract derived from the adjective ► **ekär**.

R About restoration of 247 b1, see Schmidt (1980:343). The entry *kratsune* as per POU:91 does not exist.

ekrā-āsam* (adj.) ‘empty [and] dry’

F Nom.Sg.Fem. *ekrā-āsmiṃ*.

T ♦Nom.Sg.Fem. 40 b5.

D Compound containing ► *ekār* and ► *āsam**.

ekro (adj.) ‘poor’

L POU ‘aeger, aegrotus’, COU, TEB II ‘arm’.

F Nom.Sg.Masc. *ekro*, Nom.Sg.Fem. *ekromts*, Nom.Pl.Masc. *ekroṣ*,

T ♦Nom.Sg.Masc. 275 a5 ///*śāt ekro pat wrasom tāṣ* : ‘if this was a rich or a poor being’; ♦Nom.Sg.Fem. 435 b3 *śāṃ ekrots tākaṃ*; ♦Nom.Pl.Masc. 153 a4 *mā tām añumāski kuc-ne moklāñ tāloṣ ekroṣ wrasañ pat : ptāñktac waṣtāṣ lāntseñc* ‘it is not surprising that old, wretched or poor people leave the house and go to Buddha’.

D Derived from ► *ekār*.

ekrorñe (n.a.) ‘poverty’

L POU ‘aegrotatio, morbus’, COU, TEB II ‘Armut’.

F Obl.Sg. *ekrorñe*, Gen.Sg. *ekrorñeyis*, Perl.Sg. *ekrorñeyā*.

T ♦Obl.Sg. 1 b5-6, 49 a1!, 282 b3 *tālorñe ekkrorñe*; ♦Gen.Sg. YQ I.4 b8; ♦Perl.Sg. YQ I.1 b7.

D Abstract derived from ► *ekro*.

enkalsu (adj.) ‘passionate’ [B *enkalsu*]

L POU ‘cupidus’, TEB II ‘leidenschaftlich’.

F Nom.Sg.Masc. *enkalsu*, Obl.Pl.Masc. *enkalsuñcäs*, Nom.Pl.Fem. *enkalsunt*, *enkalsuṃt*.

T ♦Nom.Sg.Masc. 156 b2; ♦Obl.Pl.Masc. 312 b4!; ♦Nom.Pl.Fem. (*enkalsunt*) YQ III.3 a1; (*enkalsuṃt*) YQ N.1 b6.

D Borrowed from B *enkalsu*.

enkäl (n.) ‘passion’ [B *enkäl*]

L POU ‘cupiditas, libido’, TEB II ‘Leidenschaft’.

F Nom.Sg. *enkäl*, Gen.Sg. *enkliṣ*, Instr.Sg. *enkäl-yo*, Abl.Sg. *enkliṣ*.

T ♦Nom.Sg. 8 a1 *hiṣt trak enkäl* ‘oh, blind passion!’, 55 a1, 75 b2, 120 a3 *enkäl māṃtlune āktsune štärt mā śkaṃ naṣ*, 153 b2, , 389 a4; ♦Obl.Sg. 198 b4, 355 b1 *yassuṣ wrasañ pāsantrā s[am]varṣi slyi mā ktāñkāñc enkäl ṣurmaṣ* ‘conscious beings keep the rules of self-discipline and do not transgress them because of passion’, YQ III.5 b2; ♦Gen.Sg. 7 b1 *ote tāpreṃ enkliṣ tampe-wātsune*; ♦Instr.Sg. 6 a5, 55 b3, 110 a4, 120 a1, 186 b2, YQ III.1 b1;

◆ Abl.Sg. 208 a4 ///(*pā*)*cri mācri eñklāṣ tatmu*///; ◆ fgm. 134 b1 *eñkäl* .///, 136 b5 *śla eñ[kä](l)*///.

D Probably borrowed from Tocharian B, since the verb that matches B *eñk-* ‘seize, grasp’ is A ► *entsa-*.

eñkälši* (adj.) ‘having passion’

L POU ‘cupiditatis, libidinis’.

F Obl.Sg.Masc. *eñkälšim*, Gen.Sg.Masc. *eñkälšināp*.

T ◆ Obl.Sg.Masc. 163 b2, THT 2074 b2; ◆ Gen.Sg.Masc. 92 b5.

D Derived from ► *eñkäl*.

eñcare (adj.uni.) ‘unwelcome, unpleasant’ [B *eñcare*]

L POU ‘non exoptatum’, TEB II ‘unlieb’.

T 55 a6, 298 b7.

D Borrowed from B *eñcare*.

eñcil (?) ‘?’ [B *eñcil*]

T THT 1154 b2 *tām-n(e) wkāmñ-yo eñci(l)*///.

R The restoration remains uncertain. B *eñcil* occurs only in the phrase *eñcil tā-*, see ADAMS:80.

eñlune (n.a.) ‘advice, instruction’

F Obl.Sg. *eñlune*.

T ◆ Obl.Sg. 11 a5 *kälymeyā eñlune kempar emtsāt pracri nakt-äm kärparäm* ‘he misunderstood the proper instruction from his brother and the dignity was lost for him’.

D Abstract derived from ► *en-*.

etu (n.masc.) 1) ‘cause’ (?), 2) name of a tune (stanza of 4 × 12 syllables)

L POU ‘?’,

F Obl.Sg. *etu*, Loc.Sg. *etwam*.

T ◆1) Obl.Sg. 389 b2 ‘*māmtne etu šurmaṣ por twa*’ ‘how because of which cause (?) he lit (?) the fire ...’; ◆2) Loc.Sg. 19 b1, YQ I.1 b3.

D Probably borrowed from Skt. *hetu-* ‘motive, cause’ (MW:1303c).

en- (vb.) ‘teach, rule, punish’ [B *en-*]

L POU ‘iubere, punire’, TEB II ‘unterweisen, befehlen’.

P (tr.) Prs. *enäs-T-*, Subj. *en-T-*, Ipv. *peṃsār*.

F Prs.VIII PPrs. MP *enāsmām*, Inf. *enāssi*, Subj.VII, Ipv.IVMP 2Sg. *peṃsār*.

T ◆ PPrs.MP 63 b2 *enāsmām wrasaśsi*; ◆ Inf. 256 a3-4 *lyukrā kakmusām purpār t[k]am (enā)ssi* ‘receive the land that has come (to you) by succession in

order to rule (it)' ♦Ipv.MP Sg. 256 a4 *pyām yārk krañcäsśi peṃṣār ykoñcä(s yaläntwä)ṣ* 'honour the good ones and punish the negligent ones for their deeds'.

D Cf. ► *enāṣlune*, ► *eñlune*.

R For the restoration of the inf. in 256 a3-4, cf. Geng – Laut – Pinault (2004b:53, 55).

enāk (adj.) 'bad, mean' [B *ainake*]

L POU '?', COU 'schlecht', TEB II 'gemein'.

F Nom.Sg. *enāk*.

T ♦Nom.Sg. 343 b5 *tu enāk wraso(m)///* 'you [are] a mean person'.

enāṣlune (n.a.) 'teaching, order, command' (Skt. *śāsana-*)

L Pou 'iussum'.

F Obl.Sg. *enāṣlune*, *enaṣlune*, All.Sg. *enāṣluneyac*, Loc.Sg. *enāṣluneyam*.

T ♦Obl.Sg. (*enāṣlune*) 353 a6, b4, 354 a3; (*enaṣlune*) 343 a2; ♦All.Sg. 131 b3; ♦Loc.Sg. 354 b5, b6.

D Abstract derived from ► *en-*.

*enāṣluneṣi** (adj.) 'of teaching'

F Obl.Sg.Masc. *enāṣluneṣim*.

T ♦Obl.Sg.Masc. 342 a2 *tām-yo tām ñi kälṣäl caṣṣ enāṣluneṣim erkātune* 'therefore I have to endure the annoyance of teaching from this one'.

D Derived from ► *enāṣlune*.

eṃts (n.masc.) 'selfishness, greed' [B *entse*]

L POU 'cupiditas, suarum rerum studium', TEB II 'Selbstsucht, Geiz, Neid'.

F Nom./Obl.Sg. *eṃts*, *ents*, *ets*; ♦Instr.Sg. *ents-yo*.

T ♦Nom.Sg. (*ets*) 60 b6 *ets āmām*; ♦Obl.Sg. (*eṃts*) 107 a7?, 116 a3, YQ I.3 a6 *sne eṃts*, YQ I.5 b7 id.; (*ents*) 227/8 b7 *ents arsanṭār*; (*ets*) 62 b5 *sne-ets*, 405 b5 id., YQ I.3 a8 *sne-ets*; ♦Instr.Sg. 340 b1.

D Related to the verb ► *entsa-*.

entsaṣi (adj.) 'of selfishness' [B *entseṣṣe*]

L POU 'cupiditatis'.

F Obl.Sg.Masc. *entsaṣi*.

T ♦Obl.Sg.Masc. 229 b3 *entsaṣi ṣūraṃ waw[i]kuṣ*.

D Derived from *ents*, see ► *eṃts*.

entsa- (vb.Mtant.) 'grasp, take for oneself' [B *enk-*]

L POU 'capere, praehendere', TEB II 'ergreifen'.

P 1) (tr.) Prs. *eṃtsās-T-*, Subj. *entsā-*, Prt. *entsā-*, PPrt. *entsu*, Ipv. *peṃtsār*, *pentsāc*, 2) (caus.) Subj. *entsas-T-*.

F 1) Prs.VIII MP 1 Sg. *eṃtsāsmār*, 2Sg. *eṃtsāṣṭār*, 3Sg. *eṃtsāṣṭār*, *etsāṣṭār*, *etsāṣṭrā*, 3Pl. *eṃtssantrā*, *eṃtssantr-ām*, *etssantrā*, *etstsantrā*, *eṃssāntrā*, PPrs.Act. Nom.Sg.Masc. *eṃtṣṣant*, Gdv. Nom.Sg.Masc. *etsṣāl*, Inf. *eṃtsāssi*, Subj.V MP 1Sg. *eṃtsāmār*, *eṃtsmār-ām*, 3Sg. *entsatrā*, *entsātrā*, 3Pl. *etsamṃtrā*, *entsantār*, Opt. 3Sg. *eṃtsitār*, *eṃtsitār-ñi*, 3Pl. *entsintrā*, Prt.I MP 1Sg. *entse*, *entse-m*, *eṃtse*, 2Sg. *entsāte*, 3Sg. *entsāt*, *eṃtsāt*, *eṃtsāt-ām* 3Pl. *entsānt*, *eṃtsānt*, PPrt. Nom.Sg.Masc. *eṃtsu*, *etsu*, *eṃtsw*, Obl.Sg.Masc. *entsunt*, *eṃtsunt*, *eṃtsānt*, Nom.Sg.Fem. *eṃtsus*, Nom.Pl.Masc. *eṃtsuṣ*, *entsunt*, *eṃtsunt*, Abs. Abl.Sg. *entsurāṣ*, *eṃtsurāṣ*, *etsurāṣ*, Ipv.I MP Sg. *peṃtsār*, Pl. *pentsāc-ām*; ♦2) Subj.IX Opt. Act. 3Sg. *entsṣiṣ*.

T ♦1) Prs.MP 1Sg. YQ II.14 a2-3!; 2Sg. 94 b1; 3Sg. (*eṃtsāṣṭār*) 54 b2!, 253 a4, 299 b2 *cmol eṃtsāṣṭār*, 352 a4, YQ II.12 b1; (*etsāṣṭār*) 255 b7; (*etsāṣṭrā*) 384 b4; ♦3Pl. (*eṃtssantrā*) 212 b4, 257 b5; (*eṃtssantr-ām*) THT 1147 b3; (*etssantrā*) 384 b1; (*etstsantrā*) 230 b6; (*eṃssāntrā*) 152 a4; ♦PPrs.Act. Nom.Sg.Masc. THT 1473 a3; ♦Gdv. Nom.Sg.Masc. 352 a1; ♦Inf. 54 b6, 191 b3!, 299 a5 *cmol eṃtsāssi yīñc*, 380 a3; ♦Subj.MP 1Sg. (*eṃtsāmār*) 404 b5; (*eṃtsmār-ām*) 7 a4; ♦3Sg. (*entsatrā*) 342 a3; (*eṃtsātrā*) YQ III.6 b4; ♦3Pl. (*etsamṃtrā*) Berlin ms.; (*entsantār*) 437 a3; ♦Opt. 3Sg. (*eṃtsitār*) YQ III.6 b2; (*eṃtsitār-ñi*) YQ III.6 b8; 3Pl. 337 a5; ♦MP Pl. 71 b1; ♦Prt.MP 1Sg. (*entse*) 83 b6; (*entse-m*) 321 *tsarā entse-m*; (*eṃtse*) 17 a3; ♦2Sg. 342 a4; ♦3Sg. (*entsāt*) 340 b3 *entsāt oṅkaṃ*, 341 b6 *entsāt poke*, 376 b2, THT 1142 a1!?!; (*eṃtsāt*) 11 a5, 89 b4 *lāntune eṃtsāt*, 97 b1 id., 101 a3 *wṣeññe eṃtsāt*, a5 id., 128 a5 id., 451 b3 *cmoll eṃtsāt*, THT 2048 b3!; (*eṃtsāt-ām*) 19 b3; ♦3Pl. (*entsānt*) 118 a1, 237 a1; (*eṃtsānt*) 107 a1!; ♦PPrt. Nom.Sg.Masc. (*eṃtsu*) 3 b5, 92 b1, 143 b4, 216 b6, 335 b7, YQ II.4 a6; (*etsu*) 360.12 | *veśmadharmām samādhāya* | *waṣṭaṣiṃ wkām ets[u]*, 380 a2 *tsaram etsu*, Berlin ms.; (*eṃtsw*) YQ II.7 b4; ♦Obl.Sg.Masc. (*entsunt*) 217 a6; (*eṃtsunt*) 64 a1; ♦Nom.Sg.Fem. YQ III.6 a8; ♦Nom.Pl.Masc. 129 a3, 222 a2, 340 a8; ♦Abs. Abl.Sg. (*entsurāṣ*) 219 b2, 246 b3!, 337 a1; (*eṃtsurāṣ*) 7 a5 (*śo*)*mine tsarā eṃtsurāṣ*, 170 b4, 188 a6, 446 a6, YQ II.13 b2; (*etsurāṣ*) YQ II.13 a7.8; ♦Ipv.MP Sg. YQ II.14 b2; ♦Ipv.MP Pl. 71 b1 *pentsāc-ām*; ♦2) Opt.Act. 3Sg. 421 a3; ♦fgm. 189 b5 *prākār eṃts[ā]///*, THT 2460 b2 *eṃtsā///*.

D See ► *entsālune*, ► *entsāl*.

entsāl (n.masc.) ‘handle, grip’

F Instr.Sg. *entsāl-yo*.

T ♦Instr.Sg. 63 a5 *wmārṣiṃ entsāl-yo* ‘with a jewelled handle’.

D Derived from ► *entsa-*.

entsālune (n.a.) ‘seizing, capture’ (Skt. *ādānam*)

F Obl.Sg. *entsālune*, *eṃtsālune*, *eṃtsālne*.

T ♦Obl.Sg. (*entsālune*) 424 a1?, THT 1639.1 b2; (*eṃtsālune*) 307 a4, 395 a3
priyadattes eṃtsālune; (*eṃtsālne*) YQ I.6 a2.

D Abstract derived from ► *entsa-*.

ep- (vb.) ‘cover’ [B *aip-*]

L POU ‘tagere, contegere’, TEB II ‘bedecken’.

P (tr.) Prs. *eps-T-**, Subj. *ep-**, Prt. *ep(sā)-*, PPr. *epu*.

F Prt.III Act. 1Sg.? *epā*, 3Sg. *epsā-ñi*, MP 3Sg. *epsāt*, PPr. Obl.Sg.Masc. *epunt*.

T ♦Prt.Act. 1Sg. THT 2043 b3? // *epā tāmne* ; ♦3Sg. 221 a1 *epsā-ñ* (for *epsā-ñi*) *aśām ākntsune* ‘the ignorance has covered my eyes’; ♦MP 3Sg. 133 a1 *epsāt oki*; ♦PPr. Obl.Sg.Masc. 147 b4 *kā[c]-yo epunt yšitstseyam lmont* ‘sitting on a mat (?), covered with a skin’.

R For the restoration of *epsā-ñi* in 221 a1, cf. SSS:425.

epe (conj.) ‘or’ [B *epe*]

L POU ‘sive, aut’, TEB II ‘oder’.

T 6 a3 *šar ckācar epe šām epe spaktānik epe nšakk oki lokit kakmus nām* ‘has she arrived as a guest like me, or is she his sister, or daughter or wife or servant?’, 428 a4, b2.

D Borrowed from B *epe*.

eprer (n.) ‘air space’ [B *eprer/iperer*]

L POU ‘spacium aeris’, TEB II ‘Luftraum’.

F Nom./Obl.Sg. *eprer*, Gen.Sg. *epreris*, Abl.Sg. *eprerāš*, Loc.Sg. *epreraṃ*.

T ♦Nom.Sg. YQ II.14 b5; ♦Obl.Sg. 312 b4-5 *tkaṃ eprer (tām tatri)sāk* ‘(it) caused the earth and the air space to thunder’; ♦Gen.Sg. 231 b3 (*e*)*epreris ānt*, 312 b4, THT 1134 b2!; ♦Abl.Sg. 25 b1, 221 a1, 288 a8 *šome ñaktañ eprerāš kākärpurāš*; ♦Loc.Sg. 13 b5, 17 b1 *pñintu-yo koṃ-ñkät mañkät yuknāš eprera(m) ’*, 36 b5, 67 a2, 144 a3 *plawar epreraṃ*, 214 a2 *ñy anaprāš epreraṃ šām*, b5, 263 b4, 298 b6, 312 b5 *šñi šñi ñäkyās aptsarntu-yo worpu ptamar epreraṃ*, 320 a7 *tkañ epre[raṃ]*, 438 a1 [*ñkä*]t yw(*ār*)ck(*ā*) epr(e)raṃ štmo, YQ I.9 b2!, PK.NS.1 b3.

D Borrowed from Tocharian B.

eppreši* (adj.) ‘heavenly, celestial’

L POU ‘spacii aeris’.

F Nom.Pl.Masc. *epprešiñi*.

T ♦Nom.Pl.Masc. 370.5 *tkaṃšiñi epprešiñi kus pat [nu] ñaktañ* ‘which are the terrestrial or the heavenly gods ...’.

D Derived from ► *eprer* with dissimilation of *-r*, or from a side-form *epre**.

empelune (n.a.) ‘formidableness, horror’

L POU ‘violentia’, TEB II ‘Furchtbarkeit’.

F Nom./Obl.Sg. *empelune*, Abl.Sg. *empeluneyäs*.

T ♦Nom.Sg. 7 b1-2 [o](te tä) (*preṃ*) *ākntsuneyis empelune kratswsaṃ kar wrasom täpreṃ prākār tuñk yāmtrā* ‘oh, what a formidableness of ignorance when a human being so obviously falls in love with mere rags!’, 93 b3 *sām penu empelune*, 119 a5?; Obl.Sg. 71 b3; Abl.Sg. 93 b2.

D Abstract derived from ► **empele**.

empele (adj.) ‘dreadful, formidable’ [B *empele*]

L POU ‘potens’, TEB II ‘schrecklich’.

F Nom.Sg.Masc. *empele*, Obl.Sg.Masc. *empeleṃ*, Nom.Pl.Masc. *empeleñ*, Obl.Pl.Masc. *empeles*, Obl.Pl.Fem. *empelyās*.

T ♦Nom.Sg.Masc. 137 b4, 340 b3 *tmāk kū pākār tā(k tsopa)ts kapsño empele* ‘instead a dog appeared, with a great body, a horrifying [one]’, b6!; ♦Obl.Sg. Masc. 152 a5, b4; ♦Nom.Pl.Masc. 285 a6; ♦Obl.Pl.Masc. 1 b4, 3 b2, 52 a3; ♦Obl.Pl.Fem. 152 b3 [e]mpelyās *klopant wärpnātär*, THT 1135 a2!.

D Borrowed from Tocharian B.

erkāt (adj.uni.) ‘unkind, scornful’ [B *erkatte*]

L POU ‘contemnens’, TEB II ‘unfreundlich, verächtlich’.

T 171 a3, 245 a2, 332 a5, 343 b2, 355 a1, THT 1592.1 a1!.

D Privative of A **yärkā-**, cf. Carling (2004:98).

erkātune (n.a.) ‘unpleasantness, scorn, resentment’

L POU ‘contemptio’, TEB II ‘Ärger(nis), Verachtung’.

F Nom./Obl.Sg. *erkātune*.

T ♦Nom.Sg. YQ III.1 b8; ♦Obl.Sg. 342 b>a2 *tām-yo tam ñi kälšäl caṣāṣ enäṣluneṣiṃ erkātune* ‘therefore I have to endure the unpleasantness of teaching from this one’, b>a5 *mā śkaṃ nātāk was [c]ämplye tñ=erkātune caṣ klässi* ‘and we are not able, oh lord, to suffer this resentment of you’.

D Abstract derived from ► **erkāt**.

el (n.a.) ‘present, gift, alms’ (Skt. *dāna-*)

F Nom./Obl.Sg. *el*, Gen.Sg. *elis*, Loc.Sg. *elaṃ*, Nom./Obl.Pl. *elant*, Instr.Pl. *elant-yo*.

S *el āy-* ‘give alms’.

T ♦Nom.Sg. 359.29 | *dānaṃ vā yadi vā [hav]yaṃ | el pat k_upre pat nu (k)[uñlu](ne)///*, 442 a4?, 446 a3, YQ III 8 b3 (*pis*)[s](a)ñkis *el wawu · pissañkaṃ kälko el* ‘a gift given to the community is called Saṃghālambana’, b4, b4, b5, b6, YQ III.9 a6, a6, b1, b1; ♦Obl.Sg. 3 b5-6 *wawurāṣ el w(ärporä)ṣ* ‘after having given and received a gift’, 42 a3 *el essi*, a4, a6 *ell e///*, b2, b4?, 45 a1 *el essi*, 61 a3, 218 a6, 226 a6 *mā el eṣār*, 232 a2 *esmām el*, 280 a6, 293 a2 *el eṣlac*, a3 *ell eṣ*, 301 a5 *el esmām*, 343 a2 *el essik*, 343 a3 *el*

elūneyä[s], 349 b1, 405 b4, 435 a3 *e(l) elu*, 440 b6?, 446 a5 *el esam*, YQ I.1 b6, b8, YQ I.4 a6, YQ I.5 a5, b8!, YQ I.7 b8, YQ III.4 b1, YQ III.6 b4, YQ III.8 b3, YQ III.9 b5, b8, YQ III.10 a7, a8, b2, YQ N.1 a5, THT 2157 b2 *puk el wäs*; ♦Gen.Sg. YQ I.2 a2! ///(e)[li]s oko kälpnāl wälts cmolwam ‘fruit of the gift is obtained in 1,000 births’, ♦Loc.Sg. 168 b2; ♦Nom.Pl. YQ III.8 b1, b2; ♦Obl.Pl. 215 a2 *śäk-[w](e)-pi pkul wsā elant* ‘For twelve years I gave alms’, 260 b4, 276 b5 *elant eseñc*, 394 a2 *elant ešā*, 394 a1 [*p*]amšāntās *wrasāsī sñi tsar-yo elant (ešā)* ‘he gave to the mendicants alms with his own hand’, YQ I.6 b1, YQ III.11 a2-3!, YQ N.6 a2; ♦Instr.Pl. 57 a5, 68 a4; ♦fgm. 280 b5 *wārpāsmām ela -///*.

D Derived from ► *āy-*. The semantic match is B *āyor*.

elam-wañiyum (adj.) ‘rejoicing in giving’

L POU ‘dono gaudens’.

F Nom.Sg.Masc. *elam-wañiyum*, Nom.Sg.Fem. *elam-wañiyumim*.

T ♦Nom.Sg.Masc. 343 b4; ♦Nom.Sg.Fem. 363.7.

D Compound containing loc.sg. of ► *el* and ► *wañi*.

Elabhadre* (PN, masc.) Elabhadra, name of a Nāga

F Abl.Sg. *elabhadrenāṣ*.

T ♦Abl.Sg. YQ II.9 b2.

D From Skt. *Elabhadra-* ‘N. eines Nāga’ (SWTF I:449a).

elā (adv.) ‘under cover, kept in secret’ (Skt. *guhya-*)

L POU ‘?’, TEB II ‘hinaus’, JWP ‘under cover’.

T 8 b1 *kāmat lyu wram kälk elā* ‘he took his painting tools and went under cover’, YQ II.4 b7 (*ājā*)*nai onkālyme oki elā kälko gośagat* 10 ‘his pudendum under cover like that of the Ājāneya elephant’ (Skt. *kośagatavastiguhyaḥ*), 339 a8 *elā tāṣ*.

R Cf. Thomas (1990:42-43). In 8 b1, *kälk elā* corresponds to Skt. *kapāṭa pṛṣṭhe (kavāṭasandhau) nilīyamāna avasthitaḥ* ‘he remained hiding himself behind the panel of the door’ (cf. Hofinger 1982:186 and Degener 1990:27, 48 for the Mūlasarvāstivādin text).

Elāk (PN, masc.) name or part of the name of a donor

L POU ‘nom.propr.’.

T 302 b8, 303 a6.

R This form occurs in a sequence of names and titles, some of which are of Turkic origin.

elune (n.a.) ‘giving’ [B *ailñe*]

F Nom.Sg. *elune*, Instr.Sg. *elune-yo*, Abl.Sg. *elūneyäṣ*, Loc.Sg. *eluneyam*, Perl.Sg. *eluneyā*.

T ♦Nom.Sg. 39 a3, 359.30; ♦Instr.Sg. 49 a3 *pñy elune-yo*; ♦Abl.Sg. 343 a3 *el elūneyä/š/*; ♦Loc.Sg. 59 b3; ♦Perl.Sg. YQ III.9 b5, b6; ♦fgm. 435 a3 *elu*.
D Abstract derived from ► *āy-*.

ewär* (adj.) ‘wild’ (Uigh. *käyik*)

L JWP ‘ferocious, savage’.

F Nom.Pl.Fem. *ewram*.

T ♦Nom.Pl.Fem. YQ II.7 a4.

R See Pinault (2001a:128).

eše (adv.) ‘aware, into cognizance’ [B *aišai*]

L POU ‘aspectabiliter, manifeste’, TEB II (*eše yām-*) ‘wahrnehmen’

F Obl.Sg. *eše, yše, iše*.

S *eše yām-* ‘make aware, bring to awareness’ [B *aišai yām-*]

T ♦Obl.Sg. (*eše*) 153 b3 *eše yāmtsāt*, YQ II.4 a7 + 212 b1 *māmtne upādhyāy āklāšlye eše yalye tām nāš* <*yas eše yāmpē*> ‘to whatever extent pupils can be brought to awareness by a teacher, (that) I have made you aware of’, 260 a4 *mā eše yatār-ām*; (*yše*) 83 b6 *ypeyu yše yatsi*; (*iše*) 371 a1 *iše tāš pyāmtsār*.

D A *eše* and B *aišai* go back to CT **aišai*, Obl.Sg. of an action noun of the root B *aik-* ‘know, recognize’ (ADAMS:106).

ešäk 1) (pp.perl.) ‘over’, 2) (pp.loc.) ‘over, above’ [B *eṃške*]

T ♦1) 12 b1 (*wrā ne*)*ssēt yāmtsāt cesām āyāntwā ešäk papārs* ‘he spoke a charm over the water and sprinkled it over the bones’, b6 *wār camā ešäk*, 124 b3 *tmā ešäk*, 144 a1 *māmtne kokāśsi lāmś tsopatsām wrā ešäk kšāly-kšālyac ymām* ‘like the kings of the Koka-[birds] moving over a great water from leaf to leaf’, 375 a1 *pāñ-kā[nt] kālpa [e]ṣu[m]ṣ [e]šäk*; ♦2) 222 b5 *wālam ešäk*, 284 b3?, 301 b5 *p_ukam ešäk*, ‘above all’, b6 (*w*)*l(ā)ññāktā ešäk śkam aptsarāmtu ñemišinās wātsyās spā(r)tw(señc)* ‘and over Indra the Apsaras turn jewelled parasols’, THT 1147 a2.

eṣumṣ (?) ‘?’

L POU ‘?’.

T 375 a1 *pāñ-kā[nt] kālpa [e]ṣu[m]ṣ [e]šäk*.

R Segmentation uncertain; maybe *eṣu*, Nom.Sg.Masc., followed by an allegro form in verse of the pron. *nāš* ‘I’?.

es (n.masc.) ‘shoulder’; ‘aggregate’ (pl.) (Skt. *skandha-*) [B *āntse*]

L POU ‘umerus’, TEB II ‘Schulter’.

F Obl.Sg. *es*, Perl.Sg. *esā*, Nom.Pl. *esañ*, Obl.Pl. *esas*, Nom.Du. *esām*, Loc.Du. *esnaṃ*.

S *es lyukrā sārki* ‘closely following each other’.

T ♦Obl.Sg. 12 a2 *es lyukrā sārki ymām* ‘going close one after the other’, 119 a3 *es lyukrā sārki*, 147 b2 id., 153 a1 *ymām es lyukrā sā(r)k(i)*, 314 b8 *[e]s*

lyukrā särki; ♦Perl.Sg. 184 b3, 197 b6, 321 a4 *kuṅti śkaṃ esā pärmām* ‘also carrying a pot on the shoulder’; ♦Nom.Pl. 339 b2 *luneṣiṇi esañ*, 366 a3 *pāñ esa[ñ] pākār māskantrā*, YQ II.11 b8; ♦Obl.Pl. 145 b2 *esas karkesās*; ♦Nom.Du. 340 a5 (*tmäk ce*)m [p]retāñ *litkoṣṣ oki āmpy esām ṣātre nāntsūṣ klār tkan(ā)* ‘immediately the Pretas fell like struck to earth, being slack in both shoulders’, 378.5; ♦Loc.Du. 166 a4 *kāts kārḅ nīmām mlokīñc-ām esnaṃ prā(kraṃ āyāntu)*, YQ II.10 b1, b1.

esaṃkhe** ► *asaṃkhe

-esnum (adj.) ‘with shoulders’

F Nom.Sg. *esnum*.

T ♦Nom.Sg. 213 a5 = YQ II.5 a2-3 *kāsu-woru-esnum* ‘his shoulders are well formed’ (Skt. *susaṃvṛttaskandha-*).

D Derived from the dual of ► *es*.

-esnem (adj.) ‘with shoulders’

L POU ‘umeri (gen.), umerorum’.

F Nom.Sg. *esnem*.

T ♦Nom.Sg. 314 a7 *wsā[ṣ]i pāreṃ menāk-yo lyāk wārts-esnem* ‘like the [surface of the] golden throne [of Indra], flat [and] broad-shouldered’.

D Derived from the dual of ► *es*.

R Cf. the translation of 314 a7 by Sieg (1952:30) ‘einem goldenen Thron gleich sah der Raum zwischen den Schultern aus’. Revised meaning of ► *lyāk* by Pinault (2006b:78 n. 27).

ehe (interj.) ‘hello’ [cf. B *hai*]

L Pou ‘an, o!’.

T 319 a2 *praṇāde trānkāṣ ehe* ‘Praṇāda says: Oh ...’, 392 b6 (*e*)\he *kāsu kälko*.

AI

Aiḍe (PN, masc.) name of a Brahmanical sage

T 95 b3 *kārme weñlune tmāṣ sām rājarsī aiḍe brahmarsī r[i]ʌ*.

D Borrowed from Skt. *Aiḍa-* ‘son of Iḍā’, name of Purūvavas or members of his family (MW:233c).

aiṇeyā-lu* (n.a.) ‘deer’

L JPW ‘deer’.

T ♦Gen.Pl. (*aineyä-lwāśsi*) YQ II.4 b6-7 + 213 a1 *aineyä-lwāśsi lā(nt oki)* <*pr[o]ñcām*> ‘like those of the Aiṇeya king-of-wild animals (his) calves’, YQ II.10 b2.

D From Skt. *aiṇeya-* ‘the black antelope’ (MW:233c). The Tocharian compound is a calque on Skt. *aiṇeya-mṛga-*. See ► *lu* ‘(wild) animal’.

Airāvaṃ (PN) Airāvaṇa, name of Indra’s elephant

L POU ‘nom. propr. Indrae elephantī’.

T 73 a3 ///(*pālkāc epre*)*r raryurāṣ wlāñkāt kakmu airāvaṃ klañk-yo ku[c] sās* ‘behold: this is Indra, who has left the air space provided with his riding animal Airāvaṇa’.

D From Skt. *Airāvaṇa-* ‘N. of Indra’s elephant’ (MW:234b).



O

ok- (vb.tr.) ‘let grow’ [B *auk-*]

L POU ‘?’, COU ‘gibt zu trinken’.

P Subj. *okñ-T-*, PPrt. *okṣu*.

F Subj.VII Act. 3Sg. *okñāṣ*.

T ♦Subj.Act. 3Sg. 217 a4-5 *wārpā(t ā)ks[i]ssi krañcām mārkaṃpal m=āryu praṣtaṃ okñāṣ ñāktas napenās sām oñkraci* ‘He [i.e., the Buddha] has consented to teach the good Law [and] within short time he will promote immortality for gods and humans’.

D Cf. ► *okṣu*.

R See Schmidt (1985:431), Hackstein (1995:340ff.), Adams (2003:1-2).

ok (part.) ‘yet’ [cf. B *māwk*]

L POU (*mā ok*) ‘nondum’, TEB II (*mā ok*) ‘noch nicht’ ().

S *mā ok* ‘not yet’ (all occurrences except 150 b4)

T 150 b4 *ṣpāt koṃsā kālytār ok prākroneyaṃ*, 295 a6 *lyalypāntwāśsi ta(m)pewātsuneyā nu mā ok tām ksaluneyaṃ ytsi cāmpāṣ* ‘because of the mightiness of [his] deeds he is not yet capable of going into extinction’, 317 a6 *mā ok*, 325 a5 id., 368 b3 id., 399 b2 id., YQ N.3 b2 id.

okar (n.fem.) ‘herb, plant’ [B *okaro*]

L POU ‘planta, herba’, TEB II ‘Gewächs’.

T ♦Nom.Sg. (*okar*) 4 a4 *māmtne krośavati ñomā okar naṣ* ‘like that there is a plant named Krośavati’, 4 b4-5 *āntāne sām trāskaṣām sām krośavati o(ka)r p_ukāṣ puk nkaluneyaṃ yāṣ*.

R For discussion on the meaning and source of B *okaro*, cf. ADAMS:109, Pinault (1994b:175).

okāk 1) (pp.gen.) ‘up to and including’, 2) (prep.loc.) ‘into, up to’, 3) (prep.all.) ‘into, up to’, 4) (conj.) ‘even, as much as’

L POU ‘dum, quoad’, TEB II ‘bis einschliesslich; bis’.

T ♦1) (pp.gen.) 61 a4 *///prasky arāṣ lwāśśi okāk*, 68 a3 (*ñā*)*ktaśśi okāk*, 144 a3 *ñāktas napenās(ś)i [l](wā)śśi okāk*, 218 b1 *lwāśśi okāk ācośy okāk*; ♦2) (prep.loc.) 18 b6 *tmāṣṣ aci ... okāk tricām gaṇitasthānaṃ yeṣ* ‘from there ... he went into the third Gaṇitasthāna’, 19 a1 *lyukrā sārki pñintu kropnmām okāk-kānt-wiki-puklā wrasaśśi śolaṃ* ‘collecting merits one by one, during a life of humans 120 years long’, 60 b4 *okāk sārki aviś ñareyaṃ cmol e(tsantrā)*, 146 a2 *///(o)kāk prākroneyaṃ yāṣ* ‘it [i.e., the embryo] goes into solidity’, 150 b4 *okāk prākroneyaṃ (yāṣ)*, 151 a1 *okāk prākār nasluneya(m) yāṣ* ‘it goes into a solid existence’, 276 a8 (*riy*)*āṣ lantu(s) okāk [s]u(puṣ)p(i)ti(s yokmaṃ)*; ♦3) THT 1133 a3 (*o*)*kāk prākār nasluneś*; ♦4) (conj.) 4 b1, 18 a4-5 *wu tre okāk ñu ma(hā-kalpañ t)ākeñc* ‘there will be two, three, up to nine Mahākalpas’, a6 (*w*)*i(ki tary)āk okāk nmuk tākeñc*, 130 b1?, 183 a3?, 188 b4, 214 a1 + YQ II.1 a4-5 *ṣom wṣe okāk nāṣ ta(nne) wkān-yo mā (nak)cu [kli]sā* ‘not one single night did I sleep as well as I slept last night’, 215 a6 + YQ I.6 b5 *sām okāk tinār mā śkaṃ naṣ-ñi* ‘I do not have even a single gold piece’, 287 + 259 b>a5-6 *okāk ku(kkuṭapāt ṣulis cwañke wākāṣluneyis pratiha)[ri] pālkālune-yo* ‘even seeing my magic power, (with which the wall of the Kukkuṭa-mountain was broken)’, 281 b3 *tmāṣṣ acy okāk wālts///*, 282 a5?, 289 b8 + 288 a1 *penu okāk (w)ālts puklā*, 298 b7?, 314 b7 *penu swañcenāśśi ākā okāk* ‘also at the end of the rays’, 347 a1-2 *sass okāk wrasom*, 429 a2, 446 a1 *ṣ(o)mm okāk ṣāmaṃ kentrā*, YQ I.5 a7 *aśśi talke māṃñe okāk trānktsi mā kārsnāt* ‘do you perhaps not even know how to say «sacrificial assistant»?’, YQ I.10 a1 *///(o)[k]āk bārāṇas riyāṣ māgat ype(yaṃ)* ‘all the way from the city of Vārāṇāsī (into) the Māgadha country’, YQ III.2 a5 *okāk śākkīṣi k_uli parām mā kālpos ṣeṣ*, YQ III.10 a5!, YQ N.2 b4, THT 1560 a2!, THT 2466 a2.

D Probably related to ► **ok**.

okāt (num.) ‘eight’ [B *okt*]

L POU ‘octo’, TEB II ‘acht’.

T 128 a5, 208 a5, 236 a2, 237 a6, 254 b4, 366 b4, 384 a4, 395 b5, YQ III.2 a3-4!, a4-5!, YQ III.3 a7, YQ III.8 a5, YQ N.4 b1.

D Cf. also ► **otāk**.

okät* (n.) ‘octad’

F Gen.Sg. *oktis*.

T ♦Gen.Sg. 305 a7 //wu *kṣamsaṃ nkāṣ oktis prāptis* ‘in the (seventh) twofold moments, he destroys the acquisitions of eight.’

R See Winter (1992:98, 110-112). For 305 a7 cf. Moerloose (1979:248) and Schmidt (1994b:267).

okät-tmām (num.) ‘80,000’

F *okät-tmām*, *oktmām*.

T (*okät-tmām*) 24 a5 *tmāk okät-tmām klyokāśśāsāṣ śā(kyamunis)* ‘out from the 80,000 pores of Śākyamuni’, 130 a2!, a3, 219 b2, 227/8 a1 (*o*)*kät-tmām puklā śolaṃ*, 255 b2 *okät-tmām puklā*, 256 a5 *okät-tmām śtwar-wälts śpāluñcās wrassaśśäl* ‘together with 84,000 excellent beings’, 260 b7 *okät-tmām śtwar-wälts brāmmañinā(s)*, 264 b6 *okät-tmām śtwar-wälts kālyme(ntwaṃ)///*, 273 b8 *okät-tmām śtwar-wälts*, 274 b4, 276 a4 *o(kä)t-(tm)ām śtwar-wälts*, a7! id., b2 id., 280 b2 id., 295 b4 (*okät*)-*tmām puklā*, b5 *okät-tmām śtwa(r-wälts)*, 299 a4 id., 314 b2, b3, b5, b5, b6, 322 b7 *okät-tmām śpät-tmām*, 345 a3-4 *okät-tmām ñä(ka)ñ*, 350 b3 [*o*](*kä*)*t-tmām śtwar-wälts pu(k)l(ā)*, YQ III.2 a3-4, YQ N.4 b1 *okät-tmām śtwar-wälts puklā śol///*; (*oktmām*) 251 b5 *oktmām pukl(ā)*, 271 b7.

D Compound numeral with ► **tmām** as second member.

-okät-pi (num.) ‘eight’ (as second digit)

T 227/8 a3 *śākk-okät-pi ṣonts ane*, 280 b7 *śākk-o(kät-pi)///*, 321 a3 id., 370.5 *viki-okät-pi*, 395 b5 *wiki-_okät-pi*, 397 a6 *śāk-okät-pi*, 398 b2 *oktuk-okät-pi*, YQ I.2 b4 *śākk-okät-pi*, YQ III.2 a4-5 *śākk-okä(t-pi-tmām)*, YQ III.8 a6 *///(oktuk-o)kät-pi*.

okät-wälts (num.) ‘8,000’

T 255 a6 *okät-wälts puklā*, 305 a8, 375 b3.

D Compound numeral of ► **wälts**.

okät-wälts-puklyi (adj.) ‘8,000 years old’

F Nom.Sg.Masc. *okät-wälts-puklyi*.

T ♦Nom.Sg.Masc. 255 a7 *sām penu puk knāṃnmām okät-wälts-puklyi puttīsparāṃ kālpāt* ‘also he, who knows all, as an 8,000 years old one obtained the Buddha rank’.

D Compound with ► **-puklyi**, derived from ► **p_ukäl**, as second member

okäm (n.) ‘attention’ [B *auki*]

L POU ‘?’, TEB II ‘Vorsicht (?)’, JWP ‘circumspection (?)’, WW ‘consequence’.

F Obl.Sg. *okäm*.

T ♦Obl.Sg. (*okām*) 215 b1 + YQ I.6 b7-8 *ṣāptāñcām koṃ śla kloṃ wraṣāl ṣpāt pā(k ats la)p wākñam-ci okām pātstsār sne-kiṃ mok* ‘On the seventh day, with sorrow and pain, I will split your head into seven parts. Pay attention, you shameless old man!’.

R See Malzahn (2005:398-99).

oki (part.) ‘like; as it were, somehow’ (Skt. *iva*)

L POU ‘sicut’, TEB II ‘gleichsam, wie’.

F *oki, okik*.

S Particle in position after the item modified. It has the two main usages of the Skt. particle *iva*: equative particle in true similes, and elsewhere giving an indefinite nuance to a word or phrase (see MW:168c and SWTF I:332b).

T (*oki*) 3 b5, 6 a1, a3, 8 b1, 12 a5, 16 b1, b2, 18 b5, 20 b1, b2, 21 b1, 22 a2, a3, a4, a4, a5, a6, 24 a4, 27 a4, a6, 30 a6, 31 a5, b4, 32 b5, 37 a4, 41 a4, 44 b4, 48 b6, 50 a2, b2, 56 a3, a5, b5, b6, 58 a6, b6, 59 a1, a3, a4, 60 a3, b4, 61 a4, b2, 65 b2, b3, 67 b3, 68 a3, 70 a5, b6, 71 b6, 73 b3, 74 b4, 75 a1, a3, 77 b5, 76 a6!, 79 a1, 84 a2, b4, 89 a2, 91 b2, 94 a4, 95 b5, 99 b3, 101 a1, b4, b6, 102 b2, b3, 107 b2, b3, 108 a3, a6, b5, 115 a4, 116 a1, 118 b3, 119 a2, 129 a3, b1, 133 a1, 134 b1, 136 a3, 144 a3, b3, 145 b1, 146 a3, b4, 147 a3, b3, b6, 152 a2, 153 b2, b5, b5, 154 b2, b3, 155 b3, b3, 156 a6, 159 a4, 166 a3, b3, 175 a6, 182 b2, 184 b3, 186 b3, 189 a5, 191 a4, 206 b1, b4, 212 b6, b7, 213 a2, a4, a7!, 217 a8, b1, b1!, b2, b4, 218 b5, 219 b3, 253 a6, a7, b1, b2, b2, b3, 254 b2, 256 a5, 257 a6, a6, a7, a8, b1, 258 a4, 262 b6, b8, 263 a2, 265 a8, 271 b3, 274 a1, 275 a3, b4, 276 a7, 277 b5, 278 a7, a7, a8, 284 a5, b4, 286 a3, a4, 289 a8, 291 b6, b8, 292 a6, b1, 295 a7, 296 a7, 297 b2, b8, 299 b6, 301 a5, 311 a5, a5, 312 a2!, a3, a6, b5, b5, b7, b8, 313 a4, a6, b3, 314 a4, a6, a7, b1, 315 a1, a6, b2, 317 a4, b7, 318 a2, a3, a7, b6, 319 b5, 320 a1, a2!, a8, b2, b2, b3, 321 a7, 325 b7, b8, 327 b6, 329 a5, 331 b5, b6, 332 a4, 333 b3, 335 b9, 337 b5, b8, 340 a5, a7, b3, b5, 341 a2, 356 b4, 358 a1, a2, 360.5, 6 ///(a)śva iva nirbhogo | *mok yukk oki sne-ek* |, 378.4, 5, 379 a1, 380 b1, b2, 387 b4, b4 · vāyugatipratibaddhaśailavacca · *wantis yme tāñṣantāñ ṣulaññ oki* ·, 397 a8, 398 b4, 404 b3, 425 a2, b5, 426 a3, 429 b6, YQ I.2 a8, YQ I.3 a6, YQ I.8 a6 b1, YQ II.2 a6, b1, YQ II.3 a1, YQ II.4 b5, b7, YQ II.5 a4, YQ II.6 a8, YQ II.8 a7, b2, YQ II.9 a1, a2!, b5, YQ II.10 b1, YQ II.13 b5, YQ II.14 b4-5!, b5, YQ II.15 b3, YQ III.1 a2, YQ III.5 b2, b6!, YQ III.6 a7, YQ III.7 a8, YQ III.9 b2, YQ III.12 a2, YQ V.1 b7, YQ N.1 a3, b8, YQ N.2 a5, YQ N.3 a3, THT 1134 b2, THT 1139 a2, THT 1147 a3, THT 1308.2 a1!, THT 1322.6 b1, THT 1607.2 b2, THT 2436 a2, gl.SHT 1033, SHT 1761; (*okik*) 268 b4 *tmā ṣu tñ=ok[k]ik ñy [ā]kāl ṣeṣ* ‘from that the wish was for me as for you’.

oko (n.a.) ‘fruit; result, effect’ (Skt. *phala-*) [B *oko*]

L POU ‘fructus’, TEB II ‘Frucht, Wirkung’.

F Nom./Obl.Sg. *oko*, Gen.Sg. *okoyis*, Instr.Sg. *oko-yo*, Loc.Sg. *okoyam*, Perl.Sg. *okoyā*, Nom./Obl.Pl. *okontu*, Instr.Pl. *okontu-yo*.

T ♦Nom.Sg. 19 b2, 39 a3, 63 b5, b5, 65 a1 *pñintwiss oko niṣpalntu tākeñc* ‘possessions will be the fruit of merits’, b5 *kuc-ne tmäṣ oko kälpāl tāṣ cam sä(m neṣā tāppu tākiṣ)* ‘he would have eaten (already) before the fruit which he ought to get from that’, 150 b5, 279 a5, 307 a2 *toṣ taryāk-wepi lakṣaṇi oko nām̐tsunt*, 340 b7 *tmi(s ca)ṣ oko* ‘this is the effect of that’, 346 b2, 367 a1, 384 a2 : *phala* : *oko-yo cami rupis saṃ oko nām̐*, YQ I.2 a2, YQ III.9 b8-III.10 a1!; ♦Obl.Sg. 27 b3?, 54 a1, a4, a5 *pñi ymār ciñcār tsopatsām oko eṣ* ‘merit gives quickly and nicely great effect’, 64 a4, 223 b7 *sny-oko*, 243 a4, 271 b5 *śla-oko*, 282 b6, 298 a6 *oko śkā wärpnāmtrā*, 303 a7, 305 b6 *śla-oko ṣe[ṣ-ñ]i*, 341 a1, b3, b8, 345 a2, 361.12, 367 b4, 392 a4, 405 b3, 449 a2, YQ II.6 b4, YQ III.7 a7 *śl=oko*, PK.NS.1 a1 *sne-oko*; ♦Gen.Sg. 367 a3, a4!; ♦Instr.Sg. 384 a2; ♦Perl.Sg. 13 b2, b5 *pñintwāśsi okoyā*, 60 b3 *(omä)[s]k(e)nāśsi okoyā*, 152 a5 *l[ya]lypāntwāśsi okoyā*, 181 a2, 188 a4, 368 a2 *lyalypu<ri>ss okoyā*, 400 a4 id., YQ II.5 b8 *(pñintwi)ss okoyā*; ♦Loc.Sg. 249 a3, 463 b4; ♦Nom.Pl. 96 a6; ♦Obl.Pl. 57 b2, 63 b4, 405 b3?; ♦Instr.Pl. 187 a4.

D Probably borrowed from Tocharian B.

okta-puklyi (adj.) ‘eight years old’ [B *okt-pikwalaññe*]

L POU ‘octo annorum’, TEB II ‘achtjährig’.

F Nom.Sg.Masc. *oktapuklyi*.

T ♦Nom.Sg.Masc. 293 b2, YQ I.2 b3 *säs klyom metrak oktapuklyi*, b7.

D Compound containing ► *oküt* and ► *p_ukäl*.

oktats* (adj.) ‘eightfold’ [B *oktatse*]

L POU ‘octoplus’, TEB II ‘achtteilig’.

F Nom.Sg.Fem. *oktatsi*, Obl.Sg.Fem. *oktatsām*.

T ♦Nom.Sg.Fem. 268 a3 *oktatsi klyomiṃ ytā[r]*, 337 b4, 392 a5, THT 2164 b2; ♦Obl.Sg.Fem. 251 = 252 b3 *oktatsām ytār wināsa[m]* ‘I worship the eightfold path’, 386 a2.

oktänt* (num.) ‘eighth’ [B *oktante*]

L POU ‘octavus’, TEB II ‘achter’.

F Obl.Pl.Masc. *oktäñces*.

T ♦Obl.Pl.Masc. 305 a7 *nkäṣ oktis prāptis oktäñces w(u kṣamsam)///*.

oktuk (num.) ‘eighty’ [cf. B *oktañka*]

L POU ‘octoginta’, TEB II ‘achtzig’.

F *oktuk, okätuk*.

T (*oktuk*) 18 a3, 21 a1, 22 a5, 145 a1, 218 a7, 248 a3, 280 b7, 305 a8, 312 a1, 314 b4, 398 b2; (*okätuk*) THT 1996 b2.

okrop (adv.) ‘in a crowd’ (?)

T THT 2287 b1 ///okro(p)///.

D Probably a prefixed form of ► **krop**.

oklop 1) (adj.) ‘in trouble’, 2) (n.) ‘fear’

L POU ‘?’, COU ‘in Befürchtung, in Gefahr’, TEB II ‘in Gefahr’.

S 2) *oklopac käm-* ‘come into danger’.

F 1) Nom.Sg.Masc. *oklop*; 2) All.Sg. *oklopac*.

T ♦1) Nom.Sg.Masc. 377.3 *m[ā] nu oklo[p] kamsaṃ ywārśkā klisnās-śi* ‘unbothered he sleeps between your teeth’; ♦2) All.Sg. 342 a>b4 *hai ṣok-yo nu oklopac kakmu nasam* ‘Alas, indeed I have come to great trouble!’.

D Prefixed form of ► **klop**, cf. Hilmarsson (1991:130).

okṣiññ- (vb.) ‘grow, sprout’ [*auks-*]

L POU ‘crescere’, TEB II ‘zunehmen’.

P (tr.) Prs. *oksis-T-*, IpF. *oksiṣā-*, Subj. *okṣiññ-T-*, Prt. *okṣiññā-*, PPr. *okṣiññu*.

F Prs.XI Act. 3Sg. *oksiṣ*, *oksiṣṣ-ām*, PPrs. MP Nom.Sg.Masc. *oksimām*, IpF. MP 3Sg. *oksiṣāt* Prt. Act. 3Sg. *okṣiññā*, PPr. Obl.Sg.Masc. *okṣiññunt*, Abs. Abl.Sg. *okṣiññurāṣ*.

T ♦Prs.Act. 3Sg. (*oksiṣ*) 4 a6, b1, b2, 250 b4; (*oksiṣṣ-ām*) 4 a4-b1 *āntāṃ tkañā-ne sām tsmār kārñāṣ tmāṣṣ aci kr[o](ś tka)naṃ lok or oksiṣṣ-ām ... kroś okṣiññurāṣ kotluneyaṃ yāṣ (mā kākorā)ṣ nunak kom yatār tmāṣṣ aci nunak kroś oksiṣ nunak mā kākorāṣ (tmāṣṣ aci) (nunak) kroś oksiṣ taṃne tiryā oksimām okāk kānt kurtsru tkaṃ lok sātkatrā* ‘on whatever place it takes root, from that point its rootlet [scil. tree] grows one krośa in the earth ... Having grown one krośa, it is cut down. (Undestroyed) it produces a new sprout. From there it grows again one krośa, and undestroyed it grows from there one krośa. Growing in this way it spreads up to 100 miles in the earth.’; ♦PPrs.MP Nom.Sg.Masc. 4 b1; ♦IpF.MP 3Sg. YQ III.7 b6 *pāśśasiṃ malke-yo pyāṣṭṣāt oksiṣāt* ‘with the milk of her breast she has nursed you and brought you up’; Prt.Act. 3Sg. 372 b2 *okṣiññā-ci ṣiraś*; ♦PPr. Obl.Sg.Masc. 243 a3; ♦Abs. Abl.Sg. 4 a5.

R Discussions see Winter (1977:138, 153), Hackstein (1995:336ff.).

okṣu (adj.) ‘full-grown, aged’

F Nom.Sg.Masc. *okṣu*.

T ♦Nom.Sg.Masc. 360.6 ///tarūñānāṃ pitā vṛddha | wireśśi pācar okṣu |.

D Original past participle matching present A *oksis-*, cf. B *aukşu* : *auksäsk-* (MQ). (WW)

oñk (n.masc.) ‘man, i.e., adult male’ [B *eñkwe*]

L POU ‘vir, homo, mas’, TEB II ‘Mann’.

F Nom.Sg. *oñk*, Obl.Sg. *oñkaṃ*, Gen.Sg. *oñkis*, Loc.Sg. *oñknaṃ*.

T ♦Nom.Sg. 57 a4, 63 a1, 79 b1, 83 b6, 275 a1, 304 a5, a6, 340 b2 *tām wşe cam (ştāmis) p(o)saṃ oñk-yo k_uli* ‘in the night appeared beside the tree a man and a woman’, b5 *weñām oñk sām kñasāş<t> tu vāsavagrām şük[ş]aṃ*, YQ I.5 a5; ♦Obl.Sg. 340 b3, YQ I.5 a5; ♦Gen.Sg. 75 b5, 93 b4, THT 2457 b2!, THT 2494 a2 ///[o]ñkis krāke; ♦Loc.Sg. 106 a2.

D Cf. ► **oñi**.

oñkaläm (n.masc.) ‘elephant’ [B *onkolmo*]

L POU ‘elephantus’, TEB II ‘Elefant’.

F Nom./Obl.Sg. *oñkaläm*, Gen.Sg. *oñkälme*, *oñkälyme*, Nom.Pl. *oñkälmañ*, Obl.Pl. *oñkälmas*, Gen.Pl. *oñkälmaşsi*, Instr.Pl. *oñkälmas-yo*, Perl.Pl. *oñkälmasā*.

T ♦Nom.Sg. 67 a6, 78 b3, 113 b3, 258 a4 ///(*ptäpsäs wla*)*luneşim ratäk · kärwāşi waşt oki oñkaläm* ‘shake the army of the death, like an elephant [shakes] a bamboo hut!’, 354 b5-6 *ptäpsäs wlalu[ne](şim ratäk kärw)āşi waşt mä<nt>ne oñkaläm*, 355 a2; ♦Obl.Sg. 77 a1, 78 b5; ♦Gen.Sg. (*oñkälme*) 150 a5, 378.5; (*oñkälyme*) YQ II.4 b7; ♦Nom.Pl. 22 b6 (*ma*)[*hi*](*rşāñ*) *yukañ klankañ oñkälmañ*, 79 a3 [*o*]ñkälmañ *ñātse mā kleñc(i)*, a4 *oñ(kälmañ lek) kalkar*, 174 b2 *y_ukaññ oñkäl(mañ)*, 264 a2 id., 301 a4 [*o*]ñkälmañ *kayurşāñ lāşi wātwañ mahirşāñ*, YQ II.7 a4-5!, a5-6!; ♦Obl.Pl. 79 a4, 264 b7 *yetuñcäs yukas oñkälmas///*, 395 b3 *pāñ-kānt oñkälmas pāñ-kānt ykas pāñ-kāt kos n_unak mañdlac kātse wāworāş* ‘having led five hundred elephants, five hundred horses [and] five hundred cattle to the magic circle’; ♦Gen.Pl. 58 a4 *oñkälmaşsi lānt*, 79 b3 *oñkälmaşsi nā(täk)*, 88 a2 *oñkälmaşsi wā(l)*, YQ II.6 a8 id.; ♦Instr.Pl. 253 b2 *yetuñcäs kuklas y_ukass oñkälmas-yo*; ♦Perl.Pl. 345 a4-b1 *ñäkcinäs wāmp(u)ñcäs y[us]ā oñ[kä](lmā)s(ā) ñemişinäs kuklasaṃ lmoş*; ♦Abl.Pl. YQ II.7 a4-5!.

oñkälmaşi (adj.) ‘belonging to an elephant’

F Obl.Sg. *oñkälmaşi*.

T ♦Obl.Sg. 403 b6 *oñkälma(şi şpā)lāş ā[y](äntwā)///*.

D Derived from ► **oñkaläm**.

oṅkälmeṃ (adj.) ‘elephant-’

L POU ‘elephanti’, TEB II ‘Elefanten-’.

F Nom./Obl.Sg. *oṅkälmeṃ*.

T ♦Nom.Sg. 77 b3?, 88 b5 (*o*)*ṅkälmeṃ wäl*, 150 a5?!, 461 a3 *oṅkälmeṃ āṅkar*; ♦Obl.Sg. 271 a1-2?!

D Derived from ► ***oṅkaläm***.

oṅkrac 1) (adj.uni.) ‘immortal, eternal’, 2) (adv.) ‘eternally’ [cf. B *oṅkrocce*]

L POU ‘aeternus’, TEB II ‘unsterblich, ewig’.

F Nom./Obl.Sg. *oṅkrac*.

T ♦Nom.Sg. 168 a5 ///(*ñä*)*ktasaṃ oṅkrac śol [na]ṣ*, 271 a3 *mā suk oṅkrac naṣ*, 398 a5 ///*n(e)rvāṃ oṅkrac nātsu*; ♦Obl.Sg. 300 a7 *k_vyal mā oṅkrac śol śāwās napemsaṃ* ‘Why did you not live an eternal life among the humans?’; ♦2) (adv.) 69 a2 ///[*p*]*uk oṅkrac skassuṣ* !.

D On the form of A *oṅkrac* and its relation to B *oṅkrocce*, see Hilmarsson (1986a:92-95 and 1991:155-156).

oṅkraci (n.masc.) ‘immortality’ (Skt. *amṛta-*)

L POU ‘aeternitas, immortalitas’, TEB II ‘Unsterblichkeit, Ewigkeit’.

F Nom./Obl.Sg. *oṅkraci*.

T ♦Nom.Sg. 334 a5 (*kle*)*śās(āṣ)[ṣ](i) oṅkraci*; ♦Obl.Sg. 60 a1, 217 a5 *m=āryu praṣtaṃ okñāṣ ṅāktas napenās sām oṅkraci* ‘soon he will let grow the immortality for gods and humans’, 296 b8, 398 b1, YQ I.1 b2, YQ II.5 b6, THT 2487 b1 ///*oṅkraci ā*///..

D Derived from ► ***oṅkrac***.

oṅkraci-kumpäc (n.) ‘kettledrum of immortality’ (Skt. *amṛta-ḍundubhi-*)

L POU ‘tympanum aeternitatis’, TEB II ‘Unsterblichkeitstrommel’.

F Obl.Sg. *oṅkraci-kumpäc*.

T ♦Obl.Sg. 218 a3 (*bārānas*)*y(a)c yām koṣtam oṅkraci-kumpäc* ‘I will go to Benares and beat the drum of immortality’.

D Compound containing ► ***kumpäc*** as second member.

oṅkriṃ (n.fem.) ‘sweet milk-and-rice mush’ (Skt. *madhu-pāyasa-*) [B *oṅkarño, oṅkorño*]

L Pinault (1990) ‘bouillie de riz’, JWP ‘thick soup’.

F Nom.Sg. *oṅkriṃ*

T ♦Nom.Sg. YQ I.9 a7 *śäk-ṣäk-pi ātkluminām oṅkriṃ* ‘the rice mush, concentrated sixteen times’.

R See Pinault (1990:167-171), Hilmarsson (1991:135-138).

oñant (n.) ‘beginning’ [B *auñento*]

L POU ‘causa’, COU, TEB II ‘Anfang’.

F Nom./Obl.Sg. *oñant*, Instr.Sg. *oñant-yo*.

T ♦Nom.Sg. 367 a3 *ṣūrmis ākā saṃskār nām okoyis oñant vi(jñām)///* ‘at the end of the cause there is Saṃskāra, the beginning of the result is Vijñāna’, a4 ‘*aparāntik ṣūrmis oñant tṛṣṇa nām*’, b1; ♦Obl.Sg. 230 b2!; ♦Instr.Sg. 57 a3 *///(ypeṣi)nās wrasaśsi ṣṇi āñcām oñant-yo mārkaṃpal āksismām* ‘teaching the Law to the countrymen beginning with himself’, 288 a2 *///[k]ly(o)mānt metrakām oñant-yo*.

D Derived from ► **on-**, cf. Winter (1988:778).

oñi (adj.uni.) ‘human’ [cf. B *enkwaññe*]

L POU ‘?’, COU, TEB II ‘menschlich’.

T 51 a2 *oñi pātrukam ṣweñc*.

D Derived from ► **oñk**.

oñi-cmol (n.masc.) ‘(possessing) human birth’

L POU ‘?’.

F Nom./Obl.Sg. *oñi-cmol*, *oññi-cmol*, Nom.Pl. *oñi-cmolañ*.

T ♦Nom.Sg. (*oñi-cmol*) 13 a5 *kene knānmune sām oñi-cmo[l]* ‘the one who has knowledge, he is of human birth’, 21 b3 (*o*)*ko tāś-śi oñi-cmol* ‘your human birth will be the fruit’, b4 *añumāski oñi-cmol kar* ‘the mere human birth is wonderful’ 64 a5, 66 b4!, 350 a4; (*oññi-cmol*) 220 a4 *mā oññi-cmol tā///*; ♦Obl.Sg. 51 a2, 105 a1!, 311 a4 *kālpāmāt was oñi-cmol* ‘we have obtained human birth’; ♦Nom.Pl. 399 intr.

D Compound containing ► **oñi** and ► **cmol**.

oñi-cmolṣi (adj.) ‘of human birth’

L POU ‘?’.

F Nom.Sg.Masc. *oñi-cmolṣi*, Obl.Sg.Masc. *oñi-cmolṣiṃ*, Obl.Sg.Fem. *oñi-cmolṣām*.

T ♦Nom.Sg.Masc. 342 b>a5 *oñi-cmolṣi rākṣa[ts]*, YQ II.8 b3; ♦Obl.Sg.Masc. 244 b1; ♦Obl.Sg.Fem. 379 a3 (*pä*)*lkāt pātruk oñi-cmolṣām kāruṇik*.

D Derived from ► **oñi-cmol**.

otäk (num.) ‘eight’

L POU ‘?’, COU: misprint for *okät*.

T 395 b5 *letkār ketuntwac yāmrä w_ināṣlne otäk grahantwac tämnek [kna] n_inak yāmrä* ‘they paid homage separately to the stars (i.e., to each star) [and] indeed to the eight planets; in this way precisely they did again’.

D From **oktäk* through dissimilation from **okät-äk*, see ► **oküt**, containing the strengthening particle ► **-(ä)k**.

R As seen on plate 58 in TS, the reading *otäk* in 395 b5 is secure. A spelling mistake is relatively unlikely. ‘Eight’ covers the traditional set of seven planets (*graha-*) plus the moon in this sacrificial action, which is performed by night.

otäm (n./adv.?) ‘?’

L POU ‘?’.

F Nom./Obl. Sg. *otäm*.

T ♦Nom./Obl.Sg. 152 b5 *mämtny otäm śaśpänku o(ñk)///* ‘like a man having (been ?) flayed ...’ (first part of a pāda of 18 syllables).

R The sequence of 152 b5 begins a simile, the purpose of which remains unclear; compare 311 b6 *yats tspänkässi* ‘to flay the skin’.

ote (interj.) ‘oh!’

L POU ‘o!’, TEB II ‘o über’.

S *ote täpreṃ* ‘oh, how’

T 7 b1!, 33 a2, 61 a6 *ote täpreṃ mäsratsuneyis wākmtsune ote (täpreṃ) [wra]saś[śi] -\,* 64 a6, a6!, 65 b6, 93 a2!, 145 b3, 153 a3!, a3, b4 , 169 b3, 186 a2, a4, 220 a3 *ote ime [kä]lkā-ñi śpartteyū patt ākāśsi*, 254 a5 *ote täpreṃ suk ote täpreṃ kārparāṃ* ‘Oh what happiness! Oh what dignity!’, 256 a7 *ote täpreṃ lkālune ote täpreṃ kāswone ote täpreṃ parnore*, b3, 274 a4, 313 b1, 329 a4!, 346 a2, a2, YQ I.4 b7, YQ I.9 b6, YQ II.10 b5, THT 1143 b3, b4, THT 1322.1 b3, THT 3348 a1.

o-n- (vb.) Act. ‘hit upon, wound’, MP ‘begin, start’ [B *aun-*]

L POU ‘occurrere, incipere’, TEB II ‘Akt. treffen; ♦Med. beginnen’.

P (tr.) Prs. *onäs-T-*, Subj. *oñ-T-*, Prt. *āw-(?)/osā-*, PPrt. *onu*, Ipv. *posāc*.

F Prs.X MP 3Pl. *oṃsantrā*, Subj.VII MP 3Sg. *oñtar*, Prt.III Act. 1Sg. *āwu (?)*, 3Sg. *os*, MP 3Sg. *osāt*, 3Pl. *osānt*, PPrt. Nom.Sg.Masc. *onu*, Nom.Sg.Fem. *onus*, Ipv. MP Pl. *posāc*.

S *on-* + inf. ‘begin to do something’.

T ♦Prs.MP 3Pl. 55 b4; ♦Subj. MP 3Sg. 231 a5 *tmāṣ wcaṃ tsānkrañc ytsī oñtar* (for *oñtār*); ♦Prt.Act. 1Sg. (?) 79 b4; ♦3Sg. 77 a1 *tm(ā) oñkalām os* ‘there he hit the elephant’; ♦MP 3Sg. 24 a6 *br̥hadyutis kapśaṇi āpat twantaṃ yatsi osāt* ‘Br̥hadyuti’s body began to pay respect to the right’, 79 a5!, 110 a4, 321 a6, 328 a3, 341 a8 *śwāts-y o(sāt)*, 403 b2, b3 *///(ākāl ri)[n]āsi osāt*, 429 a2 *ysi osāt*, 433 a5 *(we)wñu(rāṣ pä)ltsān(k)ā(si) osāt*, THT 1483.2 a3; ♦3Pl. 89 b1, 316 b8 *ñāктаṣṣi pättāññāktes akmlaṃ lkātsi osānt*, 395 a5! b4; ♦PPrt. Nom.Sg.Masc. 97 b2 *talke śtmāssi onu ṣeṣ* ‘he had begun to set up the sacrifice’, YQ II.6 a5, THT 2000 a2; ♦Nom.Sg.Fem. 429 a3; ♦Ipv.MP Pl. 354 b5; ♦fgm. THT 3376 a1 *///osā///*.

R The form *āwu* is listed (SSS:426, TEB II:86) as an alternative formation of the PPrt.; it occurs in 79 b4 as restored by Sieg (*nāṣ wsomant pār-yo cu*) *āwu ywārckā pratskam* ‘(durch den giftigen Pfeil) habe ich (dich) mitten in die Brust getroffen’ (Sieg 1952:14). However, the regular PPrt. *onu* occurs later in the same line. An alternative solution would be to interpret *āwu* as the Prt.Act. 1Sg. of the same verb, for the ending cf. *kñasu* (*knā-*) and *campu* (*cämp-*) for the Prt. stem *āw-/osā-* cf. Schmidt – Winter (1992).

ontam (adv.) ‘somehow, anyhow’

L POU ‘aliquo modo’, TEB II ‘(nur) etwa, irgendwie’.

S *mā*, *marr ontam* ‘never’, *kupre ontam* ‘if indeed’ (Skt. *kadācit*).

T 6 b1 *kupre [o](ntam)*, 63 b6 *mā ontam*, 67 a4 id., 70 a3 id., 72 a4 id., 78 b5! id., 79 a2 id., 100 a6 *kupre ontam*, 105 b5, 109 b1, 115 b5 *kupre ontam*, 186 b3 id., 222 a7 *kuppre ontam*, 239 a4, 267 b5 *kupr(e) ontam*, 298 a5 *kuppre ontam*, 313 b2 *marr ontam*, 354 b1! id., 407 b1 id., YQ II.2 a6 *kupre ontam*, YQ II.6 b3, YQ II.15 b3 *kupre ontam*, b3, YQ III.2 b6, YQ N.3 b5! *kupre o(ntam)*, YQ N.4 b3.

R For *kupre ontam* see Pinault (1997e:483-488).

onmim (n.masc.) ‘remorse, penitence’ [B *onmim*]

L POU ‘paenitentia’, TEB II ‘Reue’.

F Obl.Sg. *onmim*, Instr.Sg. *onmin-yo*.

S *sne-onmim* ‘without remorse’, *onmim yām-* ‘repent’.

T ♦Obl.Sg. 77 a6 *onmim pyāmtsār ptark rse* ‘Repent! Drop the hate!’, 82 a3 *kācke sne-onmim* ‘joy without remorse’, 106 a5, 117 a5, 229 a4 *mā onmim ypantār*, b5 *onmim ypantār*, THT 2102 b3; ♦Instr.Sg. 300 b4, 313 b3 *tsopatsām onmin-yo papālyku* ‘pained by great remorse’.

D Probably borrowed from Tocharian B.

onmīši* (adj.) ‘of remorse’

F Obl.Pl.Fem. *onmišinās*.

T ♦Obl.Pl.Fem. (*onmišinās*) 220 a5 *sām aneñcāṣ tsāknāsmām onmišinās porān-yo* ‘burning from inside with the fires of remorse’.

D Derived from ► **onmim**.

opā (?) ‘?’

T THT 1322.5 b2 ///(*knā*)*nm[u]ne opā*///

opäntäs (adv.) ‘in between’ [B *epiñkte*]

T 383 a2 *tmāṣ opäntäs mäškit klānt*.

D Probably an ablative of *opänt**, cf. ADAMS:89, Winter apud Hilmarsson (1989:12) and Winter (1992:137). Prefixed form of the ordinal ► **pänt**.

opärkã (adv.) ‘in the morning, at sunrise’

L POU ‘in oriente’, TEB II ‘zur Morgenzeit’.

T 265 a3 *opärkã kom pärkamãm säs parno wrasom* ‘as the rising sun in the morning, this glorious being ...’.

D Prefixed form of *pärk** (B *pirko*), see ►**pärka-** ‘rise’ as second member, see Hilmarsson (1991:139).

opäsši (adj.) ‘clever, skilled’ [B *epastye*]

L POU ‘idoneus, aptus, habilis’, TEB II ‘geschickt’.

F Nom.Sg.Masc. *opäsši*.

T ♦Nom.Sg.Masc. 110 b4 *marmas tsinãtsi nu opäsši şeş* ‘he was however skilled enough to touch the veins’, 245 b1, THT 2467 a2.

opäsšune (n.) ‘skillfulness’ [B *epastyãññe*]

L POU ‘facultas, habilitas’, TEB II ‘Geschicklichkeit’.

F Nom./Obl.Sg. *opäsšune*, Instr.Sg. *opäsšune-yo*.

T ♦Nom.Sg. 8 a1-2!, 110 b1; ♦Obl.Sg. 11 b3 *cem tmañ šñi šñi amokãmtwãšši opäsšune kãswone pã[k]raši ypamãm sas trãnkãş* ‘when they manifested the skillfulness and meritoriousness of their respective skills, one [of them] says:’, 283 a6; ♦Instr.Sg. 110 a5.

D Abstract derived from ►**opäsši**.

opäs* (n.) ‘ox’ (Uigh. *buqa*) [B *okso*]

F Nom.Pl. *opsi*.

T ♦Nom.Pl. YQ I.4 a4 (*klãkãñ wã*)*mpuş yetwentu-yo kowi opsi kayurşãñ : ma(hirşãñ)* ‘(vehicles) adorned with decorations, cows, oxen, bulls, bu(ffa)loes’.

R See Pinault (1999b:467-469). Uigh. *öküz*, if borrowed from Tocharian, presupposes a form TA **okäs* (cf. Winter apud CLAUSON:120a). The restoration *o(käs)* in the fragment 459 b1 is made unlikely by the remnants of the sign at the lacuna, as controlled by PIN on the original manuscript.

Oppatyuti (PN, fem.) name of a Uighur lady

T 303 a6 ///*oppatyuti seri kãttum tarmots lãrat hkhuttem wãm nãcci elã(k)*.

D Possibly from Skt. *Utpaladyuti-**, cf. *dyuti-* as name (MW:500a) and *utpala-cakşuş-* ‘lotus-eyed’ (MW:180c), *utpala-varñã-* ‘N. of a woman’ (MW:181a).

oppal (n.masc.) ‘lotus’ [B *uppãl*]

L POU ‘lotos’, TEB II ‘Lotos’.

F Nom./Obl.Sg. *oppal*, Gen.Sg. *oplis*, Abl.Sg. *oplās*, Loc.Sg. *oplaṃ*, Perl.Sg. *oplā*, Nom.Pl. *oplāñ*, Obl.Pl. *oplās*, Gen.Pl. *oplāsi*, Instr.Pl. *oplās-yo*.

T ♦Nom.Sg. 68 a6, 88 b4 *oppal pākā(r tāk)*, 316 a5 id.; ♦Obl.Sg. 303 b1, 358 a1 *asureñi lañś kaumary oki prantār-cy oplam pūttiśparṣiṃ oppal cu* ‘the Asura kings like princely servants carry you, the lotus of Buddha rank, in your lotus’, YQ II.3 a1!; ♦Gen.Sg. 315 a6 *oplis kesāram* ‘on the filament of the lotus’; ♦Abl.Sg. 1 b1; ♦Loc.Sg. 315/316 b7 (*pä*)*ttāñkāt kāsṣī nu oplam lmo*, 358 a1; ♦Perl.Sg. 1 b1 *ṣpāt komṣā wāts pāltwā-yo oplās-yo wraṃ oplāṣ oplā kārnm(ām kälkorāṣ)* ‘moving around for seven days, stepping from one lotus to another, in a water with lotuses with a thousand leaves’; ♦Nom.Pl. 314 b4, b6; ♦Obl.Pl. 315/316 a3 *///(ñākcim kārṭkalam) ywic ātsāts ñākyiss oplās pyāppyās-yo śtwar-ñemiṣi śtwar kotkumiṃ kolā(m pākār tā)k///* ‘in a divine pool, full and thick of divine lotuses a ship, built up by four [kinds of] jewels and four bodies’; ♦Gen.Pl. 314 b4 *oplāsi kesāsam*; ♦Instr.Pl. 1 b1, 63 a3, YQ II.7 a5.

D From Skt. *utpala-* ‘the blossom of the blue lotus’ (MW:180c).

oppal-yok* (adj.) ‘lotus-coloured’

L POU ‘coloris lotossi’, TEB II ‘lotosfarben’.

F Obl.Sg.Masc. *oppal-yokām*.

T ♦Obl.Sg.Masc. 57 a2 *oppal-yokām kāntu-yo ciñcāryām waśen-yo*; ♦fgm. 409 b4 *///ṣ oppol-yo///*.

D Compound containing ► **oppal** and ► **yok**.

oppalṣi (adj.) ‘of lotus’

F Obl.Sg.Masc. *oppolṣi*, Obl.Sg.Fem. *oppalṣinām*, Nom.Pl.Masc. *oppalṣiñi*.

T ♦Obl.Sg.Masc. 316 b5 *oppol[ṣi] pārenā* ‘on a lotus stone’; ♦Obl.Sg.Fem. 286 a4 *oppal(ṣinām pyā)p[p]y oki*; ♦Nom.Pl.Masc. 378 a1-2 : *wsāṣy ople(m) tsākkiñ tseṃ-oppa(lṣiñi)*; ♦fgm. 400 a4 *tseṃ-o(ppalṣi)///*.

D Derived from ► **oppal**.

opyāc (adv.) ‘to mind, in mind’ [B *epiyac*]

L POU ‘ingenium, acies ingenii’, TEB II ‘zur Erinnerung’.

S Only in phrases: *opyāc kālā-* (MP) ‘recollect’.

T 39 b3 *opyāc klālu(ne)///*, 56 a6 *[o](pyā)[c] päklār*, 62 a6 *opyac källāt*, 67 a4 *opyāc källā(mām)*, b6 *opyāc klitār*, 70 b3 *///(källā)l lāntuny opyāc*, 77 b3 *opyāc [k]los*, 89 b3 *opyāc källāmām*, 137 a1 *c(mo)luneṣiṃ (k)l(o)[p] opy(ā)c///*, 162 a4 *(na)[nd]e sundariṃ op[y]ā(c)///*, 198 b4 *(o)pyā(c) klāmār*, 236 a4 *källāmām opyāc*, 270 a4 *(o)pyāc päkl(ār)*, 279 a8 *plyaskem knānmune opyāc k(l)orāṣ*, 340 a6 *śwātsi pälko mā opyāc nām*, 357 a4 *ptāñkāt opyāc klānt*, 403 b5 *opyāc (päklār-ñi)*, 441 b4, YQ I.10 b4 *///(kās)woneytu opyāc*

klälune-yo, YQ II.6 a7 *opyāc klitār*, b6 *opyāc klorā*, YQ II.10 a6 *opyāc klorāš*, b6-7! *opyā(c klorāš)*, YQ N.2 a3 *opyāc käl(lāmām)*, THT 1418.6 a2 *opyāc källāl(y)i*.

D Presumably borrowing from Mir. at a CT stage, see ADAMS:89 with references.

oplem (adj.) ‘lotus-’

L POU ‘lotossi’.

F Obl.Sg.Masc. *oplem*.

T ♦Obl.Sg. 23 b5 *oplem-pält* ‘lotus-leaf’, 377.2 id., 378 a1 *wsāšy ople(m) sākkiñ*.

D Derived from ► **oppal**.

opšäly (n.fem.) ‘occasion, festivity’ [B *ekšalye*] (Uigh. *yañi kün*)

L POU ‘tempus matutinum’, COU ‘Jahreszeit’, TEB II ‘Jahreszeit, Aktionszeit eines Buddha’.

F Nom./Obl.Sg. *opšäly*, *opšälī*, Gen.Sg. *opšlyis*, All.Sg. *opšlyac*, Perl.Sg. *opšlyā*, Com.Sg. *opšlyasšäl*, Obl.Pl. *opšlyantu*.

T ♦Nom.Sg. (*opšäly*) 259 a>b1 ///*tāpärk päkraši yaly[i] (s)ām (o)pšäly*, 294 a6; (*opšälī*) THT 1883 b2; ♦Obl.Sg. (*opšäly*) 302 a8 *metrakšinām opšäly mā spärkäš*; ♦Gen.Sg. 230 b1; ♦All.Sg. 288 a7; ♦Perl.Sg. 288 a1 (*me*)*trakšinām opšlyā*; ♦Com.Sg. 251 b7 (*o*)*pšlyasšäl (šya)k kumnässi*, 252 b7 id., 254 a7!, 279 a4 *metrakšinām opšlyasšäl šīyak kum(nässi)///*, b1, 302 a5 *metrakšinām opšlyasšäl šiyak kumseñc*; ♦Obl.Pl. 63 b3 *tämne wkän-yo opšlyantu sam wäluneyo ypeyis päšlune yämär*, 222 a3.

R See Geng – Laut – Pinault (2004b:49, n. 94).

omäl 1) (adj.) ‘hot’, 2) (n.) ‘heat’ [B *emalle*]

L POU ‘calidus’, TEB II ‘heiss’.

F 1) Nom.Sg.Masc. *omäl*, Obl.Sg.Masc. *omläm*, Obl.Sg.Fem. *omälyām*, Obl.Pl.Fem. *omläm*, 2) Abl.Sg. *omläš*.

T ♦1) (adj.) Nom.Sg.Masc. 255 b6 *omäl ysār šuñkac kalkaš* ‘hot blood will go to the throat’, YQ I.7 b1 *omäl ysār šuñkac kāpaš-ām* ‘hot blood will boil up to his throat’, YQ N.4 b5; ♦Obl.Sg.Masc. 98 b1 *omläm ysār*, 431 b3 *cam omläm (wä)r lek wāwo[räš]///*, 433 a1 *omlä(m) wä(r)*; ♦Obl.Sg.Fem. 51 b2 *m[ā] krošsām : mā omälyām*; ♦Obl.Pl.Fem. 50 a1 ///*šla-slänkiñlune omläm ākrunt swäsä///*; ♦2) (n.) Abl.Sg. THT 2520 a1 ///*omläš t[sä]lpo///* ‘relieved from the heat’; ♦fgm. ///*omlä wä(r)///*.

omälsune* (n.a.) ‘heat’

L POU ‘calor, ardor, fervor’.

F Perl.Sg. *omälsuneyā*.

T ♦Perl.Sg. 467 b2 (*o*)mä[l]suneyā wār y[sä]š ‘water boils by heat’.

D Abstract derived from *omäl(t)s**, cf. ► *omäl*.

omäskune (n.a.) ‘badness, wickedness’

L POU ‘pravitas’, TEB II ‘Schlechtigkeit’.

F Nom.Sg. *omäskune*, Obl.Sg. *omäskune*, *omskune*; Gen.Sg. *omäskuneyis*, Abl.Sg. *omäskuneyäs*, Obl.Pl. *omäskuneyäntu*, Loc.Pl. *omäskuneyäntwaṃ*.

T ♦Nom.Sg. 244 a3 *puk omäskune*; ♦Obl.Sg. (*omäskune*) 256 a1 (*saṃ*)sāri[s] *omäskune*; (*omskune*) 243 b1 *poñcām omskune*; ♦Gen.Sg. 354 a2 *poñcām omäskuneyis mā yāmlu(ne)*; ♦Abl.Sg. 295 b1!; ♦Obl.Pl. 353 b2-3; ♦Loc.Pl. 4 b5-6 *puk omäsk[u](ne)yntwaṃ puk kāryapāmtwaṃ*.

D Abstract derived from ► *omäskem*.

omäskuneyum* (adj.) ‘provided with badness’

T ♦Fgm. 424 a4 ///omäsku(ne)yu///.

D Derived from ► *omäskune*.

omäskem 1) (adj.) ‘evil, bad’, 2) (n.masc.) ‘an evil thing, badness’

L POU ‘malus, pravus; malum’, TEB II ‘böse; das Böse’.

F 1) (adj.) Nom.Sg.Masc. *omäskem*, Obl.Sg.Masc. *omäskenām*, Gen.Sg.Masc. *omäskenāp*, Obl.Sg.Fem. *omäskenām*, Nom.Pl.Masc. *omäskeñi*, Obl.Pl.Masc. *omäskenās*, Gen.Pl.Masc. *omäskenāsśi*, All.Pl.Masc. *omäskemsac*, Obl.Pl.Fem. *omäskenās*, Gen.Pl.Fem. *omäskenāsśi*; ♦2) (n.masc.) Obl.Sg. *omäskem*, All.Sg. *omäskenac*, Abl.Sg. *omäskenāš*, Loc.Sg. *omäskenam*.

T ♦1) (adj.) Nom.Sg.Masc. 230 b7 *tampe [o]mäskem kleśās(ś)i*, 250 b4, 343 b4, 369.5 ‘ayaṃ cora ayaṃ pāpa ‘sās lyāksās omäskem///, YQ III.11 a5 *omäskem lyalypu nutā(trä)*; ♦Obl.Sg.Masc. 37 a6, 199 b6, 221 a3 (*o*)mäskemām *lyalypūrāš*, YQ II.7 b2 *omäskenām lyalypurā*; ♦Gen.Sg.Masc. 220 b3 *omäskenāp lyalypu(ris)///*, 254 b3, 295 a4-5 + YQ N.3 a8 *hīst tākiš ñi omäskenāp yāmluneyis* ‘Fie on my evil doing!; ♦Obl.Sg.Fem. 223 b7;’; ♦Nom.Pl.Masc. 222 a1 *omäskeññi w[ä]śśi šeñc*; ♦Obl.Pl.Masc. 70 a4, 391 a2!; ♦Gen.Pl.Masc. 220 b6, 322 a5; ♦All.Pl.Masc. 3 b2-3 *mā empe(le) omskemsac mā pe tampewātsesac*; ♦Obl.Pl.Fem. 34 b1!, 54 b3 (*pu*)k *omäskenās yāml[u]neyntu ārāš nutāš*, 75 b2!, 332 b8 *o<mä>skemñās märkampalntu-yo*; ♦Gen.Pl.Fem. 60 b3!; ♦2) (n.masc.) Obl.Sg. 83 a5, 229 b4, b5, 295 a5!, 354 a5 *kapśiñño śkaṃ omäskem mar yāmiš*, 365.2!, YQ II.7 a8 *mā śkaṃ ypamās omäskem*; ♦All.Sg. 261 b>a5 + YQ II.12 b1 *omäskenac kātikune* ‘householdership directed toward evil’; ♦Abl.Sg. 229 a7 *omäskenāš mā pāš[tä](r)*, 260 b6 (*omä*)skenāš *ālsantrā*, 447 b6; Loc.Sg. 4 b3 *tsru ke kälpoš n_vnak sātkaṃtār omäskenam* ‘as soon as they have the possibility, they

spread in badness'; ♦fgm. 39 a1 *omäs[k]e///*, 48 a2 *omäsk .*, 68 a6 *omä(sk)e///*, 206 b2 *omä///*.

D Prefixed form derived from ►*mäsk-* as second member, see Hilmarsson (1991:131). Possibly a calque of Skt. *asant-*, *asatya-* 'wrong, bad' (MW: 118b).

*omäskem-yāmluneyum** (adj.) 'possessed with evil-doing'

F Nom.Pl.Masc. *omäskem-yāmluneyumäš*.

T ♦Nom.Pl.Masc. 332 b8 *wrasañ kätänkeñc umpar-ñāsatumäš omäskem-yāmlune[y](umäš)*.

D Compound containing a derivative of ►*yāmlune* as second member.

*om-kāre** (n.) 'pronouncer of *om*' (Skt. *omkāra-*)

L POU 'sancta syllaba om'.

F Nom.Pl. *omkāreñ*.

T ♦Nom.Pl. 63 a5 *wsālu-yo omkāreñ brāmnāñ weñār* 'with their robes the *om*-pronouncers, being brahmins said'.

D From Skt. *omkāra-* 'the sacred and mystical syllable *om*' (MW:236a).

omke (n.) 'name of a remedy' (?)

L POU '?', COU 'Name eines Heilmittels'.

T 103 a6 *///[š]is tsoptsā[p] wraskeyis omke sāmtā[k] om(k)e*.

omlyi (n.fem.) 'burning' [B *emalya*]

L POU 'calor, ardor, fervor', TEB II 'Hitze'.

F Obl.Sg. *omlyi*.

T Obl.Sg. 5 b4 *pontsām kapsiññäš omlyi wikšā pekāntāp* 'she drove away the burning from the entire body of the painter'.

D Abstract derived from ►*omäl*.

oy (interj.) 'alas!'

L POU 'eheu!', TEB II 'o'.

T 169 b1 *k_nlewāñ tränkiñc oy klop tā(prem)///* 'the women say: Oh what trouble ...', THT 2518 a1?.

or (n.masc.) 'wood, wooden part of a plant, stem' [B *or*]

L POU 'lignum', TEB II 'Holz'.

F Nom.Sg. *or*, Instr.Sg. *or-yo*, Abl.Sg. *oräš*.

T ♦Nom.Sg. 4 a5 *(tka)naṃ lok or oktsiššām* 'its wooden part will extend far away in the earth'; ♦Instr.Sg. 315/6 a4 *[v]aiḍurišim or-yo nkāñcim///* 'by a stem of beryl and a ... of silver'; ♦Abl.Sg. 104 a6 *oräš pältwā tmämsamtār*

pältwā(kä)[ṣ nu] py(āpyāñ) ‘from the wooden part the leaves are born, from the leaves the flowers ...’.

oram (prev.) ‘down’ (?)

L POU ‘?’, TEB II ‘nieder’

S *oram kāly-* ‘bow down, kneel’ (?)

T 79 a2 *anaprä pesā oram pä(ṣtam)* ‘Bow down in front of my feet!’.

Oräs* (PN, masc.) Oräs, part of the name of a Uighur donor

F Gen.Sg. *orśes*.

T ♦Gen.Sg. 251 b6!, 252 b6!, 258 b3! ///(*o*)*rśess ākālā*.

R See Schmidt (2002:259-264), Geng – Laut – Pinault (2004b:74, 75 n.183).

orkäm (n..masc.) ‘darkness, gloom’ [B *orkamo*]

L POU ‘tenebrae’, TEB II ‘finster; Finsternis’.

F Nom.Sg. *orkäm*, All.Sg. *orkmac*, Abl.Sg. *orkmäṣ*, Loc.Sg. *orkmaṃ*.

T ♦Nom.Sg. 249 a7 *neñc penu koṃ mañ ñäkyāñ swāñcenāñ wāwlu nu säs ārkišoṣi ākntsune-yo ptukk orkäm* ‘while there is now sun, moon [and] heavenly rays, still this world, covered with ignorance, is only (?) darkness’;
 ♦All.Sg. YQ II.7 b3 *orkmac kälkāc* ‘you will go to the dark’; ♦Abl.Sg. YQ II.7 b3 *orkmäṣ lyukšoneyac kälkā(c)* ‘you will go from the dark to the light’;
 ♦Loc.Sg. 360.9 | 4 *purondhakāre bhavati | neṣo ptuk orkmaṃ mäskaträ ñi |*.

orkämnu (adj.) ‘gloomy, dark’

L POU ‘tenebricosus’, TEB II ‘finster’.

F Obl.Sg.Masc. /Nom./Obl.Pl.Fem. *orkämnunt*.

T 152 a5.

D Derived from ► **orkäm**.

ort* (n.masc.) ‘friend’

L POU ‘altitudo, superbia’, COU, TEB II ‘Freund’.

F Gen.Sg. *ortāp*, Perl.Pl. *ortāsā*.

T ♦Gen.Sg. THT 1477.2 b3 ///[*o*]rtāp watku ypaṃ-ci/// ‘I provide you the order of a friend’; ♦Perl.Pl. 3 b4 *ṣñi ṣñaṣṣesā ortāsā* ‘by his own relatives and friends...’.

ortune (n.a.) ‘friendship’

L POU ‘altitudo, superbia’, COU ‘Vorrang’, TEB II ‘Freundschaft’.

F Obl.Sg. *ortune*, Instr.Sg. *ortune-yo*.

T ♦Obl.Sg. 2 b6 *trit wrassāṣ ortune kälpnāträ* ‘the third receives friendship from the beings’, 254 a8, 280 a6; ♦Instr.Sg. 46 a3 *weñār ortune-yo///*.

D Abstract derived from ► **ort**.

ortuneṣi* (adj.) ‘friendly’

F Obl.Sg.Masc. *ortuneṣiṃ*.

T ♦Obl.Sg.Masc. 113 a5 *ortuneṣiṃ rake(-yo)* ‘with a friendly word’, YQ II.8 a6 *ortuneṣiṃ pāltsāk-yo*.

D Derived from ► **ortune**.

ortum (adj.) ‘friendly’

L TEB II ‘freundlich, freundschaftlich’.

F Nom.Sg. *ortum*, Obl.Pl. *ortumāñcäs*.

T ♦Nom.Sg. 359.31 | *kāswa-or[tu]m onk* | ‘a man, friendly to goodness’;
♦Obl.Pl. 75 a5 *ortumā(ñcäs kāru)ñikās puk krañcäsśi* ‘merciful, and all of the good ones’.

D Derived from ► **ort**.

orto (adv.) ‘up, upright’ (Skt. *ūrdhvam*, *ud*)

L POU ‘supra, sursum’, TEB II ‘(nach) oben’.

T 18 b3, 55 b6 *orto watunt*, 146 a3 a3, 148 b2 *orto tpont*, 189 b2 *orto lyäm*, 203 b6, 253 b3, 263 b4 *orto kälk*, 274 b3, 299 b6 *orto śmāṣ*, b7 *orto lymāṣt*, 316 b7, b8, 333 b7, 379 b7, 414 a4, 462 b3 *orto-pāk-kapśaṇi*, YQ I.4 b1 *ortocaclurāṣ*, YQ I.8 b1, YQ II.2 b5, YQ II.4 b8, THT 1643.1 a1 *orto kākātku*, THT 2400 b5 *orto tpo tā(k)///*, gl.SHT 1335 (= Skt. *ud*).

orto-kapśaṇi-yokum (adj.) ‘having the body hair standing upright’

F Nom.Sg.Masc. *orto-kapśaṇi-yokum*.

T ♦Nom.Sg.Masc. YQ II.4 b8 *orto-kapśaṇi-yokum* (Skt. *ūrdhvāgraromah*).

D Compound containing ► **orto**, ► **kapśaṇi** and ► **yok**.

orpaṅk (n.) ‘market place, bazaar’ (Uigh. *kidin*, Skt. *vipaṇi-*) [B *orpoṅk*]

L POU ‘?’, TEB II ‘Tribüne’.

F Obl.Sg. *orpaṅk*, Nom.Pl. *orpaṅki*, Obl.Pl. *orpaṅkäs*, Loc.Pl. *orpaṅksaṃ*.

T ♦Obl.Sg. THT 1607.1 b1; ♦Nom.Pl. 301 a3 *(wa)rpiškeñ subhūmintu orpaṅki* ‘parks, beautiful places, market places’; ♦Obl.Pl. YQ V.1 a1 *///waṣtu ṣontas orpaṅkäs lāñci-waṣtu ṣtāmāntu kārṭkālā(s)* ‘houses, streets, market places, royal palaces, trees, ponds,...’; ♦Loc.Pl. 63 a4 *panwar walānās ṣontsaṃ orpaṅksaṃ* ‘they stretched arches over the streets and the market places’.

R See Schmidt (2004:310b) for Sanskrit parallels to 63 a4, supporting the translation ‘market place, bazaar’.

orṣi (adj.) ‘of wood’

L POU ‘ligneus, ligni’.

F Nom.Sg.Masc. *orṣi*.

T ♦Nom.Sg.Masc. 9 b6 *taṃ-ne wkān-yo orṣi pekeṣi penu arämpāt wrasaśsi tuñ kāpñune (a)\(rā)ṣ* ‘thus a figure of wood and painting, too, calls forth the love [and] affection of the living beings’.

D Derived from ► *or*.

olar (n.masc.) ‘fellow, companion’ [B *aulāre*]

L POU ‘socius’, TEB II ‘Gefährte’.

F Nom.Sg. *olar*, Nom.Pl. *olariñ*.

T ♦Nom.Sg. 238 a2; ♦Nom.Pl. 254 a8 *ṣāññā ylāre olariñ metrakṣiñi māskantrā* ‘by nature the Maitreya people are feeble companions’, 335 a4 *ola[r]iṃ tākiñc///*, YQ N.5 b3.

olrune (n.a.) ‘companionship’

L POU ‘societas’.

F Nom.Sg. *olrune*, Perl.Sg. *olruneyā*.

T ♦Nom.Sg. 106 a2; ♦Perl.Sg. 277 b3 *///(ā)lu olrunyā kācky arsantrā* ‘by solidarity with others do they evoke joy’.

D Abstract derived from ► *olar*.

olyi (n.fem.) ‘boat, ship’ [B *olyi**]

L POU ‘?’, COU ‘Boot’, TEB II ‘Schiff’.

F Nom.Sg. *olyi*, Nom.Pl. *olyiñ*.

T ♦Nom.Sg. 29 b2 *mā ñi cämplune olyi[k]///*; ♦Nom.Pl. THT 1486 b4 *///.āñi mōkk olyiñ///*.

oṣat (?) ‘?’

T THT 3976 a2 *puk oṣat kriyis wi///*.

oṣeṃ (adv.) ‘at night’

T 340 b7, 341 a1, YQ II.7 b5 *///(ri)yaṃ ytāraṃ ykoṃ oṣeṃ mākis māk ypā purccamñe* ‘in the city and on the road, in daytime and at night, to many he did much benefit’.

D Related to ► *wṣe*, see Hilmarsson (1991:154).

oṣeñi (adv.) ‘by night, at night’

L POU ‘nocte, noctu’, TEB II ‘bei Nacht’.

T 3 b1 *ykoṃ oṣeñi* ‘by day and night’, 19 b1, 214 b5, 265 a2, 274 b7, 297 b6, 340 b5, 465 b3, YQ I.7 b4, YQ II.2 a2 *///w[ä]rkānt lkātrā ykoṃ oṣeñi śkaṃ ākakk ats tkaṃ* ‘the wheel becomes visible, and by day and night consistently indeed the earth ...’.

D Derived from ► *oṣeṃ*.

oṣke (n.fem.) ‘house, dwelling place’ [B *oskiye*]

L POU ‘?’, COU ‘nach Hause’, TEB II ‘Behausung’.

F Obl.Sg. *oṣke*.

T ♦Obl.Sg. 220 b1 (*kl*)*orāṣ cam ṣñi oṣke lo* ‘having led him away to his own house ...’.

D The form A *oṣke* is matched by B *oskai*, Obl.Sg. with the value of the directive. Possibly CT borrowing from Mīr, cf. ADAMS:127.

osit (n.) ‘moral behaviour’ (Skt. *śīla-*)

L POU ‘bonus habitus, bona natura’, TEB II ‘sittliches Verhalten’.

F Obl.Sg. *osit*, Gen.Sg. *ositis*.

T ♦Obl.Sg. 302 a6, b3!, 440 b3, YQ III.9 a8-b1; ♦Gen.Sg. 341 a1 *ositis oko* ‘the fruit of moral behaviour’.

D Borrowed via MI from **ava-dhita-*, cf. Skt. *ava-dhā-* ‘place down’, Pass. ‘be applied or directed’, compare *avadhāna-*, *avadhāta-* ‘attention, attentiveness’ (MW:99c, SWTF I:161b)

ositsi (adj.) ‘of moral behaviour, of good nature’

F Obl.Sg.Masc. *ositsi*.

T ♦Obl.Sg.Masc. 440 a2 *ositsim saṃvar pāpekunt///* ‘the written restraint of moral behaviour’.

D Derived from ► *osit*.

ostu (n.fem.pl.) ‘dwellings’

F Obl.Pl. *ostu*.

T ♦Obl.Pl. YQ I.8 a2! *///(o)stu ṣiraś lyalyukurāṣ* ‘having illuminated the dwellings completely’.

D Borrowed from B *ostuwa*, Pl. of *ost* ‘dwelling’.

R See JWP:58, n. 3.



AU

Aurabhri (PN, masc.) name of a god

F Nom.Sg. *aurabhri*.

T ♦Nom.Sg. 346 b3-4.

D Via MI from Skt., probably derived from Skt. *aurabhrika-* ‘mutton-butcher’ (BHSD:163b), cf. Habisreitinger (1997).

Aurabhripurve (PN, masc.) Aurabhripūrva, a god

F Obl.Sg. *aurabhripurveṃ*.

T ♦Obl.Sg. 345 a3 *aurabhripurveṃ ñkāt*, 346 b2-3.

D Variant of ► **Aurabhri**, from Skt. *Aurabhripūrva-**. For a possible solution see Habisreitinger (1997:16).



K

-(ä)k (part.) emphatic particle [B *-k(ä)*]

S Attached to a 1) noun, 2) adverb, 3) verb, 4) particle, 5a) interrogative pronoun, 5b) personal pronoun, 5c) demonstrative pronoun, 5d) indefinite pronoun, 5e) pronominal adverb.

F ♦1) *āñmaśl-äk, āpāyṣiñi-k, ālāsune-k, essi-k, kapśinno-k, kāt-kune-k, käṣyāp-äk, käṣṣiśsi-k, ken-äk, kaśśi-k, ciñcr-äk, tkan-äk, tripiṭak-ṣāmnā-k, nāge-k, parn-äk, pāk-yo-k, pältsäk-yo-k, puklā-k-aṃ, pñintu-k, praṣtan-äk, maltowinuntan-äk, mācri-k, māmak-äk, yatsi-k, ri-k, lālāṃṣke-k, lmo-k, lmontāp-äk, waltsurā-k, warpyan-äk, wcanan-äk, śāmān-äk, śwātsi-k, ṣāmnā-k, ṣurmaṣi-k, skaṣi-k, ske-k; ♦2) ksār-k, neṣā-k, pkānt-äk, ymār-äk, lo-k, wtā-k, sārki-k, ātuke-k, anapr-äk, āneñci-k, okā-k, nuna-k, śla-k, ṣāññā-k, ṣitsrā-k, ṣu-k, ṣñi-kek, ṣyak; ♦3) rāp-äk, sālpiṣṣ-äk, pic-äk; ♦4) atse-k, oki-k, nu-k, mā-k, śkā-k, ṣakkatse-k; ♦5a) *k_usa-k, ke-k; ♦5b) cwā-k, cwac-äk, tñi-k, nṣ-äk, nṣan-äk, māccāk-äk, was-äk, wasā-k, ṣñi-k; ♦5c) can-äk, cam-äk, camā-k, cami-k, caṣ-äk, cem-äk, cesm-äk, cesmi-k, tan-äk, tām-äk, temi-k, toṣ-äk, tosm-äk, tmaśl-äk, san-äk, sās-äk, sm-äk; ♦5d) ālkont-äk, p_ukā-k; ♦5e) tanne-k, täpren-äk, tämne-k, tm-äk, tman-äk, tṣan-äk, tman-äk, tmäk-yo-k, tmäṣ-äk, tmā-k, mänta-k.**

R The list of forms under F contains only forms that are synchronically segmentable, excluding forms such as ► **ālak**, ► **puk**, ► **mättak**.

kaksurñe (n.a.) ‘extinction’ (Skt. *nirvāṇa-*)

F Nom./Obl. Sg. *kaksurñe*.

T ♦Obl.Sg. 353 b1 *ka(ksu)rñe śpālmem trānkiñc ptāñāktañ* (Skt. *nirvāṇam paramaṃ vadanti buddhāḥ* ‘the Buddhas call extinction the best’).

D Abstract derived from the PPrt. of ► **käs-**.

R 353 b1 restored by Schmidt (1989:74, 80, 106).

kaci (n.) ‘concern, agitation, resentment’ (?)

L POU ‘?’, TEB II ‘Veranlassung’, HILM ‘harm, damage’, PIN ‘concern, agitation, resentment’.

F Obl. Sg. *kaci*.

T ♦Obl.Sg. 79 b1 ///(*paprä*)*ku sne kaci se k_wyal še(rttā)r · oñk tränkäs nātāk kākōštu nasam* ‘being asked without resentment: «O son, why are thou weeping?», the man says: «O lord, I am struck»’

R Discussion by HILM:59. The gloss given in TEB II is based on Sieg’s interpretation and translation (1952:13 and n. 15) of the passage: ‘(Er begann zu weinen, und, vom Bodhisattva) befragt, „warum weinst du, [mein] Sohn, ohne Veranlassung (?)“, spricht der Mann’. This extract belongs to the dialog between the Bodhisattva-elephant, Śaddanta, and the hunter who has just hurt him with a poisonous arrow in order to kill him and get his wonderful tusks. Taking with Sieg *sne kaci* ‘without motivation’ as bearing on the content of the question makes the text rather redundant: this idea is sufficiently expressed by the interrogative *k_wyal*. Compare the translation of the same episode in the Sūtrālamkāra, to which this Tocharian text is especially close: ‘Le roi des éléphants lui demanda: «Pourquoi pleures-tu?» Le chasseur répondit: «Je pleure parce que je ressens une douleur violente.»’ (cf. Huber 1908:406). The opposition of attitudes is more effective if *sne kaci*, following *papräku*, bears on the unagitated questioning by the Bodhisattva. The preceding scene insists on the fact that the elephant Śaddanta does not have any wrath against the hunter, by contrast to his wife, Subhadrā (cf. 75 b6 *māmāntus*). The perfect calm, constancy and absence of anger of the Bodhisattvas, even when they are deadly hurt by somebody or when they suffer heavy pains, is commonplace in Buddhist edifying narratives, and recurs also in this legend. (PIN)

kañcaṃ (adj.) ‘golden’ [B *kañcām-ysāṣṣe* ‘golden’]

L POU *kañcam-tkaṃ*.

F Obl.Sg. *kañcaṃ, kaṃñcaṃ*.

S *kañcaṃ tkaṃ* ‘golden earth’.

T ♦Obl.Sg. (*kañcaṃ*) 257 a7 *nmāsmām kañcaṃ tkaṃ* ‘bending down towards the golden earth’; (*kaṃñcaṃ*) 257 b7.

D From Skt. *kañcana-* (n.) ‘gold’; (adj.) ‘golden’ (MW:268b-c); ‘Gold’ (SWTF II:43a).

kañcanacāl* (n.) ‘golden mountain, Mount Meru’

T ♦Nom.Sg. 334 a3 *pont tri(-wältsem ārkišoṣṣam sāmu)draṃ wār kañcana(cāl)///* ‘he says: in the three-thousand-fold world, the water in the ocean [and] the Mount Meru (tremble)’, a5 *śāṣ(aṃ)[ṣ](i) oñkraci wār vineṣi (śkaṃ) kañcanacāl(l)///* ‘the water of immortality of teaching (and) the Mount Meru of Vinaya’.

D From Skt. *kāñcanācala-* ‘golden mountain’ (name of mount Meru) (MW:268).

kat (n.) ‘destruction, damage’ [B *keta*]

L SSS:322 *kat / kan yām-* ‘zerstören?’ POU ‘destructio’, TEB II ‘Zerstörung (?)’.

S *kat yām-* (+ obl.) ‘put an end to’.

T 9 b4 *mar ṣṇi poṣi mar ṇi peke ka<t> yat sne-maṅk* ‘do not destroy your wall, do not destroy my painting without defect’, 49 a5 ///[p]uṣyamitres lānt *kat yāmunt wyārās saṅgrā(mās)*/// ‘Vihāras and monasteries having been destroyed by the king Puṣyamitra’.

R In 9 b4 TS:8 reads *kan*, which in TEB II:23 is corrected as *kat* (without comment). However, the reading *kat* is considered as a possibility in TS:28 n.1 concerning the passage 49 a5. ADAMS:191 connects the word with B *keta* ‘damage’, with a possible archaic form B *kete*. There is also a possible connection with B *keto* ‘harmed, destroyed’.

katim (n.masc.) ‘material for making robes’

L POU *kanim* ‘?’, Couvreur (1959:251) ‘éttoffe pour les robes’.

F Obl.Sg. *katim*.

T ♦Obl.Sg. 352 b4 \((papyä)tk(u) ṣāmne wsāl tāṣ kätko ka<t>im wsāli(s)/// ‘[when] the garment of a monk is finished [and] the kaṭhina-time has passed’ (Skt. PrMoSu NP 3 *niṣṭhitacīvarena bhikṣuṇā uddhrte kaṭhine*).

D From Skt. *kaṭhina-* ‘the rough cloth from which monks’ robes were made’ (BHSD:165a), ‘Kaṭhina (Bez. für Gewandmaterial, das der Gemeinde von Laienanhängern geschenkt und mit dem nach einer speziellen Zeremonie verfahren ist, und Bez. einer Periode, in der die Beschenkung mit Gewandmaterial stattfindet;)’ (SWTF II:8b-9a).

katu (n.masc.) ‘jewelry’ [B *ketwe*]

L POU ‘?’, COU, TEB II ‘Geschmeide’.

F Nom./Obl.Sg. *katu*, Obl.Pl. *katwas*.

T ♦Nom.Sg. 226 a4!; ♦Obl.Pl. 312 b2 *ñākcyās pyāppyās wsālu yetweyntu ñākcīnās wsāṣinās katwas swāsāsmām* ‘letting rain divine flowers, clothes, jewels [and] heavenly golden jewelry’.

D Cf. the B root *kätt-* < **kätw-* ‘place on, join with’ (HILM:113, 139).

katuṣi* (adj.) ‘consisting of jewelry’

F Obl.Sg.Masc. *katuṣinām*.

T ♦Obl.Sg.Masc. 287 a>b4 *candaṃṣinām katu[s](inām epreram)* ‘in the sky, full of sandal wood and jewelry’.

D Derived from ► **katu**.

R For the restoration of 287 b4 see Geng – Laut – Pinault (2004b:46,49, n.97).

kaṃ (n.fem.) ‘melody, tune; meter’ [B *kene*]

L POU ‘moduli, rhythmus’, TEB II ‘Melodie, Ton’.

F Nom./Obl.Sg. *kaṃ*, *kan*, Gen.Sg. *kanis*, Loc.Sg. *kaṃ*, Com.Sg. *kanaśāl*, Loc.Pl. *kaṃsaṃ*.

T Obl.Sg. 110 a6 *vyāse trāṅkāṣ puk śāñāntu-yo ka(ṃ)* ‘Vyāsa tells a tune with all artistic devices’, 195 a5 *k[a]n tṣäk-wāknā*/// ‘a melody precisely in this manner’; ♦Gen.Sg. 230 b3 *tsopats wäl nunak raritwā kāvvi kos-ne īme (kā)lkā-ñi : kanis āyāt(w)ā* ‘I, oh great king, have again put together the Kāvya, as far as my competence went, in accordance with the meter’; ♦Loc.Sg. 236 b6, 301 b4 *tāmaṃ kaṃ tsar pe-yo abhinai ypār tsepāntā(ñ)* ‘to this melody the dancers performed pantomime with [their] hands and feet’; ♦Com.Sg. 229 b7 *ritwāssi kanaśāl* ‘to compose in accordance with the meter’; ♦Loc.Pl. 262 a3 *puk swārāntwaṃ puk kaṃsaṃ puk murcchāntwaṃ śāñ kālpoṣ poñś pu[k-w]ä(knā)*/// ‘in all sounds, in all melodies [and] in all modulations, all have obtained skill in every way’.

kanak (n.masc.) ‘cotton cloth’ (Uigh. *böz*) [B *kenek*]

L JWP ‘cotton cloth’.

F Nom./Obl.Sg. *kanak*, Instr.Sg. *kanak-yo*, Loc.Sg. *kankaṃ*.

T ♦Nom.Sg. YQ III.6 b3 *sās kanak*, YQ III.7 a3 *esmām tñi kanak* ‘a cotton cloth given by you’; ♦Obl.Sg. 438 b4 *cam wsā-yokaṃ kana(k)*///, YQ III.1 b4 *wāpat kanak* ‘she wove the cotton cloth’, YQ III.4 b1 *caṣ kanak*, YQ III.5 a5 *wsā-yokām kanak* ‘gold-coloured cotton cloth’, YQ III.6 a8 id., YQ III.6 b4!, b6-7! *caṃ ka(nak)*, b8! ///(*kana*)*k wleṣe*, YQ III.7 a1! (*caṣ kana*)*k ... wsā-yokām māccāk nāske* ‘I have spun myself this gold-coloured cotton cloth, a6 *wsā-yokām kanak*, b2 *kuc prakṣāl kanak* ‘what is to be asked about the cotton cloth’, YQ III.11 a2 *kanak pälkorāṣ*; ♦Instr.Sg. YQ III.6 a5; ♦Loc.Sg. YQ III.6 a2 *cam kankaṃ*.

R TEB II:186 translates B *kenek* as ‘Leichentuch’. For ‘cotton cloth’ see Pinault (2001a:128-129). Cf. also Lubotsky – Starostin (2003:260).

Kanakamuni (PN, masc.) Kanakamuni, name of a Buddha

L POU ‘nom.propr.’, TEB II ‘Kanakamuni’.

F Nom./Obl.Sg. *kanakamuni*.

T ♦Nom.Sg. 255 a6 *kanakamuni ñomā ptāñkāt*; ♦Obl.Sg. 354 a2 *sās ṣlyok kanakamuni [ptā]ñāktā prātimokāṣ* ‘this stanza has been the Prātimokṣa under the Buddha Lord Kanakamuni’.

D From Skt. *Kanakamuni-* (BHSD:167a), ‘N. eines früheren Buddhas’ (SWTF II:18b).

kanakṣi (adj.) ‘of cotton cloth’

F Nom.Sg.Masc. *kanakṣi*, Obl.Sg.Masc. *kanakṣinām*.

T ♦Nom.Sg.Masc. YQ III.6 a1 *kanakṣi ṅemi* ‘the jewel of a cotton cloth’, b1 id., YQ III.8 a8 id.; ♦Obl.Sg.Masc. (*kanakṣi*) YQ III.10 b3 *caṃ kanakṣi ṅemi*; (*kanakṣinām*) III.4 a8 *wleṣāt māccāki kanakṣinām ṅemi* ‘she herself worked out the jewel of a cotton cloth’.

D Derived from ► *kanak*.

Kanaške (PN, masc.) Kaniška, name of a Kushan king

L POU ‘nom.propr.’, TEB II ‘Kaniška’.

T 49 a4 *kanaske ṅomā wäl šeṣ*.

D From Skt. *Kaniška*- ‘n. of the celebrated emperor’ (BHSD:167a).

kant (?) ‘?’

T THT 3032 ///tkāl kek kant :.

kanti (n.) ‘gong, cymbal’ (Skt. *śamyā*-)

L POU ‘?’, COU ‘Schnur’.

F Obl.Sg. *kanti*.

T ♦Obl.Sg. 359.18 | śamyāprāso nirargaḍa | *kanti koṣtlune yo prā(maṅi talke)*/// ‘the beating of a cymbal [i.e. name of a sacrifice] and brahmanical sacrifice’.

D From Skt. *gaṇḍī*- ‘gong, cymbal’ (SWTF:160b).

R Concerning Skt. *śamyāprāsa*- and *nirargaḍa*- cf. BHSD:299a. Misinterpretation of Skt. *śamyā*- ‘stick, staff’ by the Tocharian translator. See Carling (2005:64).

*kanweṃ** (n.masc.du.) ‘knees’ [cf. B *kenine*]

L POU ‘genu’, TEB II ‘Knie’.

F Obl.Du. *kanweṃ*, Perl.Du. *kanwenā*, *kaṃwenā*.

T ♦Obl.Du. 257 b6 *kanweṃ tkanā to* ‘having placed both knees on the ground’, 261 a>b4 *āmpi kanweṃ tkanā*, YQ II.10 b2 *mā nmo kanweṃ tkālune* ‘without bending himself [he has] the capacity of touching his two knees’, THT 1152 b2 *koc kanweṃ yāmu*; ♦Perl.Du. (*kanwenā*) 72 b>a6, 77 a3, 414 a4; (*kaṃwenā*) 439 b5 *kaṃwenā lyām* ‘he sat on his knees’.

kanweṃṣi (adj.) ‘belonging to the knees’

L POU ‘genus, genuum’.

F Obl.Pl.Masc. *kanweṃṣinās*, Obl.Pl.Fem. *kanweṃṣinās*.

T ♦Obl.Pl.Masc. 152 b1 *wu kanweṃṣinās wärkātā(s)*/// ‘the two caps of the knees’; ♦Obl.Pl.Fem. 291 b5 (*kä*)*lymām kanweṃṣinās tāpākya(s tkālune)* ‘standing [he has] the capacity of touching the mirrors of his knees’.

D Derived from ► *kanweṃ*.

*kaṃtsakarṣaṃ** (n.masc.) name of a tune (stanza of 4 × 12 syllables)

F Loc.Sg. *kaṃtsakarṣnaṃ*, *kantsakarṣnaṃ*.

T ♦Loc.Sg. (*kaṁtsakarṣṇam*) 304 a8, YQ III.7 a6; (*kantsakarṣṇam*) YQ III.6 a6.

D From Skt. *kaṁsakarṣaṇa-* ‘punishing of Kaṁsa (enemy of Krishna)’ (MW:241a). (PIN)

Kaṁdahe (PN, masc.) name of a species of worms

L POU ‘nom.propr. vermis’.

T ♦179 a2 *sas walyiṣi cmo(l) kaṁḍahe ṅomā* ‘one race of worms is named Kaṁdaha’.

D Possibly borrowed via MI from Skt. *kaṅṭaka-*, *kaṅṭhaka-* or *kaṅḍaka-* as referring to a ‘enemy’ or a ‘disease’ (MW:245b, BHSD:165b, 166a).

Kapilavāstu (LN, masc.) Kapilavastu, name of a city

F Nom./Obl.Sg. *kapilavastu*.

S *Kapilavāstu ri* ‘the city of Kapilavastu’.

T ♦Nom.Sg. 144 b5 *kapilavastu ri*; ♦Obl.Sg. 144 a5 *kapilavāstu riyam*, 175 a4 id., 149 a4? id., YQ III.1 a2! (*kapilavās*)*tu riyac*, YQ III.2 b4-5!, YQ III.4 b5 *kapilavāstu riyac*; ♦fgm. 176 b1 *kapil .///*.

D From Skt. *Kapilavastu-* ‘n. of the city in which Śākyamuni Buddha was born’ (BHSD:167b).

kappāñ (n.masc.pl.) ‘cotton plants’ (Uigh. *käpāz*)

L POU ‘?’, Sieg (1944:5 and n.3), TEB II ‘Baumwollstauden’.

F Nom.Pl. *kappāñ*, Obl.Pl. *kappās*.

T ♦Nom.Pl. 2 a5 *kappāñ pākär tākar-ām* ‘the cotton plants became visible for them’; ♦Obl.Pl. YQ III.1 b7 *kappās säryā* ‘she planted the cotton plants’.

D Via MI from Skt. *karpāsa-* ‘cotton’ (MW:258a), cf. Pa. *kappāsa*. The MI form is most likely the source of the oblique plural *kappās*, from which the nominative plural *kappāñ* was constructed, according to a productive inflectional pattern. See Pinault (2001a:132).

kapśaṅi (n.fem.) ‘body’ (Skt. *kāya-*, *śarīra-*) [cf. B *kektseñe*]

L POU ‘corpus’, TEB II ‘Körper’.

F Nom.Sg. *kapśaṅi*, *kapśiṅi*, Obl.Sg. *kapśaṅi*, *kapśaṅiṅi*, *kapśam*, Gen.Sg. *kapśiṅiṅis*, *kapśaṅiṅe* (with adjectival inflection), Instr.Sg. *kapśiṅiṅo*, *kapśimṅo*, *kapśiṅo*, *kapśṅo*, All.Sg. *kapśaṅiṅac*, *kapśiṅiṅac*, *kapśṅac*, Abl.Sg. *kapśiṅiṅäṣ*, *kapśimṅäṣ*, *kapśaṅiṅäṣ*, *kapśṅäṣ*, Loc.Sg. *kapśiṅiyam*, *kapśiṅiṅam*, *kapśiṅiṅanäk*, *kapśimṅam*, *kapśṅam*, Perl.Sg. *kapśiṅiṅā*, *kapśimṅā*, *kapśaṅiṅā*, *kapśṅā*, Nom.Pl. *kapśiṅiṅāñ*, Obl.Pl. *kapśiṅiṅās*, *kapśimṅās*, *kapśṅās*.

T ♦Nom.Sg. (*kapśaṅi*) 24 a6, 99 b3 *kapśaṅi oki*, 158 a5!?, 186 b2 *eṅkäl-yo kapśaṅi sälpālyī* ‘the body is burning with passion’, 191 b6?, 213 a5! *w[a]kal kapś[a](ṅi)*, 292 a3, 295 a7, 307 a2 *sās kapśaṅi*, 462 b3 || *pürvam kāyam orto pāk [kapśa]ṅi///*, YQ II.8 b3!, YQ II.10 b2, YQ II.12 a7 *śol kapśani*, YQ

N.3 a5 *puk kapsāṇi*, gl.SHT 2053 (?); (*kapsīṇi*) 256 b3 *puttiśparṣi kapsīṇi*; ♦Obl.Sg. (*kapsāṇi*) 19 b2, 23 a3 *puttiśparṣinām kapsāṇi*, 86 a2?, 105 b6, 129 a6, 153 b2 *kapsāṇi sākāssi* ‘retain the body’, 220 a6 *papālykā[tā]ṃ kapsāṇi* ‘you tormented his body’, 221 a7, 232 a4 *tām (ka)pśāṇi kālpnātsi*, 248 a1, 295 a2?, 321 a2 *yetusām kapsāṇi*, 322 b4, 327 b8, 341 a7, 355 a1, 359.14 ///(śa)rīraṃ sapaṛigrahaṃ | *kapsāṇi śla-niṣpal///*, 378 a4 *puttiśparṣinām pontsām kapsāṇi*, 379 b1, YQ I.8 b1 *nmosām kapsāṇi*, YQ II.2 b1 *puttiśparāṃṣi kapsāṇi*, YQ II.4 b8, YQ II.6 b2, YQ III.7 b8, YQ III.8 a2, THT 1146 b3!; (*kapsāṇṇi*) 221 a3; (*kapsām*) 240.3 *wināṣ kapsām pāttāmñktenām* ‘he praises the body of the Buddha’, 248 b4 *kapsām ra(ke)*, YQ II.15 b4 *kapsām rake pātsāk-yo*; ♦Gen.Sg. (*kapsīṇṇis*) 59 b1, 243 a2 *pālskes kapsīṇṇi[s]*, 244 b2 *kn(āṃ)mune[ṣi] kapsīṇṇis*, 397 a3, YQ I.4 b3-4! *ṣṇi kapsi(ṇṇis)*, YQ III.7 b1!; (*kapsāṇṇe*) 240 a1 *kapsāṇṇe būddhiśparāṃṣīne///*; ♦Instr.Sg. (*kapsīṇṇo*) 24 b4!, 56 a3!, b2 *pontsām kapsīṇṇo*, 101 b2 *kapṇiṇṇo*, 107 a6 *tārmmām kapsīṇṇo*, 213 a1, 249 a2, 288 b6 *nmosām kapsīṇṇo*, 313 b5 *sālpām kapsīṇṇo*, 315 a7 *kārme kapsīṇṇo*, 321 b2 *k_uleñcinām kapsīṇṇo*, 348 a4, 354 a5 *kapsīṇṇo śkaṃ omāskem mar yāmiṣ* (Skt. PrMoSu V.9 *kāyena caivākuśalaṃ na kuryāt*), 413 a3, YQ I.4 a7 *kurosām kapsīṇṇo*, YQ I.10 a5 *tārmmām kapsīṇṇo*, YQ II.2 b3 id., YQ II.3 a5 id., YQ II.12 b5-6! *ṇāṇmusām ka(psiṇṇo)*, YQ N.2 a2!, YQ N.5 b2 *(ra)ke-yo kapsīṇṇo*, YQ N.6 b2! *(wsā)-yokām kapsi(ṇṇo)*; (*kapsīṇṇok*) 313 b6 *aviśṣinām kapsīṇṇok*; (*kapsiṇṇo*) YQ II.14 a8 *ṇāṇmusām ka[p]ś[i]ṇṇo*; (*kapsimṇo*) 21 a1-2 *asināt lkālyām putti(śpa)rṣinām kapsimṇo*, 29 a2, 37 b1; (*kapsṇo*) 71 a2 *nmāsmām kapsṇo*, 340 b3 *kapsṇo empele*, YQ II.10 b1 *tsopats smak kapsṇo*; ♦All.Sg. (*kapsāṇṇac*) 23 b4; (*kapsiṇṇac*) 24 b4, 356 b4 *pontsām kapsiṇṇac*; (*kapsṇac*) 23 b3 *(ka)pśṇac tsinātsi*, 374.3; ♦Abl.Sg. (*kapsiṇṇās*) 31 b6, 152 b3 *camī mācri kip-kapsiṇṇās pre* ‘out from the body[part] of shame of the mother’, 295 a7 *kapsiṇṇ[ṇ]ās śwāl [l]ātāṅkāṅtrā* ‘they slice flesh from the body’, a8, 347 b2 *śol kapsiṇṇās prākronēyntu kākmurāṣ* ‘having taken the solid parts out of the body’, 380 b2, 398 b6, YQ I.4 b6, YQ N.3 b4; (*kapsimṇās*) YQ II.2 a8-b1!; (*kapsāṇṇās*) 82 b5 *kapsāṇṇās śol lcā-m* ‘the life has gone out of his body’; (*kapsṇās*) 348 a3; ♦Loc.Sg. (*kapsiṇṇyam*) 430 b6 *pontsām kapsiṇṇyam*; (*kapsiṇṇam*) 113 b1, 124 a1, 150 a2 *napemṇāsī kapsiṇṇam*, b6 *āñc ka(psi)ṇṇam*, 151 a2 *kapsiṇṇam ysār tāmnāṣtār* ‘blood appears in the body’, 212 b5, 213 b1, 265 b2 *k_uleñciṃ kapsiṇṇam*, 291 a1, 292 b3 *taryāk-wepi lakṣams-yo yetusām tāṣ ka[p]siṇṇam* ‘on this body adorned with 32 marks’, 295 a3 *māṣ kapsiṇṇam*, 307 b3, 328 b2, YQ II.4 b3, YQ II.5 a5-6!, b1 *(āri)[ñc] kapsiṇṇam*, YQ N.3 a7 *māṣ kapsiṇṇam*; (*kapsiṇṇanāk*) 313 a4; (*kapsimṇam*) 22 b1!, 23 a1; (*kapsṇam*) 8 a1, 23 b5, 75 a3; ♦Perl.Sg. (*kapsiṇṇā*) 8 a6 *wsi yats kapsiṇṇā nāskont* ‘the golden skin of his body having become pale’, 20 a4 *poṃtsām kapsiṇṇā yok koc śmām* ‘on his entire body his hair stood high’, 151 a3 *śwāl kapsiṇṇā tāmnāṣtr-ām* ‘the flesh appears on his body’, a4, 200 a1, 264 a1!, 291 b7, YQ II.12 b2 *nmāsmām kapsiṇṇā*;

(*kapśimñā*) 24 a5; (*kapśäññā*) 220 a7; (*kapśñā*) 24 b2; ♦Nom.Pl. 191 a5 *āṣṭraṃ ciñcraṃ kapśiññāñ*, 248 b3 *tñy āmpuk kapśiññāñ* ‘both your bodies’, 291 a2; ♦Obl.Pl. (*kapśiññās*) 406 b4!; (*kapśimñās*) YQ II.10 a5; (*kapśñās*) Berlin ms.; ♦fgm. 44 a6 *kapśi///*, 146 b2, *kap . śññ .*, b4 *kapśañ.*, 166 b1 *kip-kapśiññ . - -*, 82 b6 *kapśiññ . ///*, 304 b8 *kapśiññ . ///*.

D On the variants *kapśaṃ* and *kapśañi* of the Obl.Sg. and the relation with B *kektseñe* see Pinault (1999b:461-464).

R The isolated variant *kapśäññe* of the Gen.Sg. does not require the restitution of a secondary adjective. This form is certainly due to analogy, cf. Pinault (1999b:462-463).

kapśiññāṣi (adj.) ‘of the body’

L POU ‘corporis’.

F Obl.Sg.Masc. *kapśñāṣi*, Obl.Pl.Fem. *kapśimñāṣās*.

T ♦Obl.Sg.Masc. 371 b1; ♦Obl.Pl.Fem. 7 b5-6 *ka(pśim)ñāṣās pākāntu pākānt pākānt potka<m> mā tṣaṃ naṣ āñcām ñomā* ‘if I examine the body parts one by one, there is nothing here called «self»’.

D Derived from ► ***kapśañi***.

-kapśiññum (adj.) ‘provided with a body’ ► ***tsopats-kārme-kapśiññum***.

kam (n.masc.) ‘tooth’ [B *keme*]

L POU ‘dens’, TEB II ‘Zahn’.

F Nom.Sg. *kam*, Nom.Pl. *kamañ*, Gen.Pl. *kamaśśi*, Abl.Pl. *kamsās*, Loc.Pl. *kamsaṃ*.

T ♦Nom.Sg. 361.1 | *phālaṃ vā* | *kam(m) ā(r)e(ṣi) pat* ‘or the ploughshare [i.e. tooth of the plough]’; ♦Nom.Pl. 55 a4, 217 b2 *wrokṣi sarkk oki sa[m] kamañ* ‘his teeth are of equal size like a string of pearls’, 292 a5 *sam ttwoṣ ritwoṣ kamañ*; ♦Gen.Pl. 203 a1 = THT 1583.1 a1 *taryāk-wepi kamaśśi tsmāru* ‘the roots of the 32 teeth’, 375 b2; ♦Abl.Pl. 378.3 [*śā*] *kwāṣ lymenāṣ kamsās* ‘from the (head) hair, lips and teeth’; ♦Loc.Pl. 375 b2, 377.3 *kamsaṃ ywārśkā klisnāśśi* ‘sleeps between your teeth’.

kayurş (n.masc.) ‘bull’ [B *kau_rrşe*] (Uigh. *qoduz*)

L POU ‘taurus’, JWP ‘bull’.

F Nom.Sg. *kayurş*, Gen.Sg. *kayurşiss*, Nom.Pl. *kayurşañ*, Gen.Pl. *kayurşāśśi*.

T ♦Nom.Sg. 3 b5, 240 a2; ♦Gen.Sg. 213 a7 *kayurşiss o(ki) pāt kru* ‘[his] eye-lashes like [those] of a bull’, YQ II.5 a4 *kayurşis oki pat kru* (Skt. *gopakṣmanetraḥ*); ♦Nom.Pl. 301 a4 [*oñ*] *kālmāñ kayurşañ* ‘elephants, bulls’, YQ I.4 a4 *kowi opsi kayurşañ ma(hirşañ)* ‘cows, oxen, bulls, buffaloes’; ♦Gen.Pl. 292 b1 *kayurşāśśi lant oki (pāt kru)* ‘eye-lashes like those of the king of the bulls’.

R In the Uighur text Maitrisimit nom bitig, the terms used to render *kayurş* refers to a yak-bull, Uigh. *qodu (qotuz) ögüz*, see Pinault (1999a:218, 1999b:467-468).

kayurşem (adj.) ‘(designed) for bulls’

L POU ‘tauri’.

F Nom.Sg.Masc. *kayurşem*.

T ♦Nom.Sg.Masc. 36 a1 : *kayurşem klänk yetu///* ‘the vehicle designed for bulls (has been) decorated’.

D Derived from ► *kayurş*.

kar (part.) ‘yet, really, for sure’ (?)

L POU ‘?’, COU ‘schon’, TEB II ‘doch, schon’, HILM ‘even, indeed’, JWP ‘yet, only’, WW ‘just, only’.

S Downgrading particle, normally in second position or after the verb.

T 7 b1-2 [*o*](*te täpreṃ*) *ākntsuneyis empelune kratswsaṃ kar wrasom täpreṃ prākär tuñk yāmtrā* ‘Oh what a formidableness of ignorance when a human being so vehemently falls in love with mere rags!’, 21 b4 *añumāski oñi-cmol kar*, 99 a1?, 108 a5 *lawatäm kar* :, 149 b3, 156 b1 *///yaş kar* :, 157 b4 *pkāt-äm kar* ||, 159 b5 *wotäk kar*, 214 a5 + YQ II.1 a8 *pāşānak şulam mäskaträ kar* || ‘he is just on the Mount Pāşānaka’, 236 b1 *ārşi nu kántwā şeş kar*, 269 a5 *\kar* (*), 376 b1 *kosām kar* :, 383 a3 *täk kar*, YQ I.7 a5 *śaşärsär kar* :, YQ I.9 b6 *ote täpreṃ weyem sas wrasom kar* ..., YQ II.1 a8, YQ III.1 b7 *mäccäk kar*, YQ III.4 a4!, YQ III.5 a 2-3! *paṭṭini tränkäş ka(r)*.

D Possibly connected with B *ka*, cf. HILM:82-83.

karak (n.) ‘wooden part of a bow’

L TEB II ‘wohl ein Teil des Bogens’, HILM ‘branch, sprout’

F Perl.SG. *karkā*.

T ♦Perl.Sg. 316 a1 *///(a)ñclis karkā tsinäk säseyu klyāt* ‘he stood leaning firmly on the top of the bow’.

D Related to B *kārak** (for *karāk** as per ADAMS:142) according to HILM:83.

karay- (vb.) ‘laugh’ [B *kery-*]

L POU ‘ridere’, TEB II ‘lachen’.

P (itr.) Prs. *karay-T-*, Ipf. *karyā-*, Subj. *karay-T-*.

F Prs.III Act. 3Sg. *kareş*, 3Pl. *karyeñc*, PPrs.MP *karemām*, Ipf. Act. 3Sg. *karyā*, Subj.V Act. 3Sg. *karyaş*, 3Pl. *kareñc-m*.

T ♦Prs.Act. 3Sg. 265 b1 *kareş wañka(tär) ... tosmā[ś]śäl* ‘he laughs [and] chats with these (women of the palace)’; ♦3Pl. 9 b6 *añumāski nāmṭsuş karyeñc* ‘being astonished they laugh’, 253 b4 *karyeñc şomaṃ* ‘some laugh’; ♦PPrs.MP 156 a5 *[ka]remām akmal-yo* ‘with a laughing face’, 178 b4 id., 197 a5, 318 a8 *kātkmām wañkmām karemām*, YQ I.4 a7 *ksänäk ksänäk*

kareṃām; ♦Ipf.Act. 3Sg. 5 b3 *mātsratsi oki mā plāc crāṅkās mā karyā* ‘as if ashamed she did not say a word and she did not laugh’; ♦Subj.Act. 3Sg. 343 b5 *mā (te) ci kary[aṣ](s)ā(s aru)ṇāvati ri* ‘(if) this city of Aruṇāvati will not make fun of you (?)’; ♦3Pl. 404 b3?.

R The form *kareṣ* is interpreted as subjunctive by SSS:426 and TEB II:89, but the Uighur parallel text in 265 b1, MaitrHami XIII, 1b4 (cf. Geng – Klimkeit – Laut 1991:285) confirms the present tense. The form of the Subj.Act. might be *karyāṣ*, as found in 343 b5 (reading *kary[ap]* in TS), cf. Sieg (1952:35 and n.16), Schmidt (2001:309).

karavirakṣi (adj.) ‘of oleander flower’

L POU ‘oleandri’.

F Obl.Sg.Masc. *karavirakṣi*.

T ♦Obl.Sg.Masc. 71 b6 *karavirakṣi psuk kñukaṃ wto(rāṣ)* ‘having placed the oleander wreath around his neck’.

D Derived from *karavirak**, borrowed from Skt. *karavīraka-* ‘root or flower of oleander’ (MW:253c).

karir (n.masc.) ‘shoot of bamboo’

F Nom.Sg. *karir*.

T ♦Nom.Sg. 103 a5 *kuñcitsiṃ ṣalypaśśāl triwo pat kari(r)* ‘or a shoot of bamboo mixed with sesame oil’.

D From Skt. *karīra-* ‘the shoot of a bamboo’ (MW:255b).

karuṭi* (n.fem.) a female mythical bird

L POU ‘nom.propr. regis avium’.

F Nom.Pl. *karuṭiñ*.

T ♦Nom.Pl. 301 a6.

D From Skt. *garuḍī-*, equivalent of *suparṇī-* ‘a (female) large bird of prey’ (MW:348c, 1227c)

karuṭeṃ (adj.) ‘of Garuḍa’

F Obl.Sg.Masc. *karuṭeṃ*.

T ♦Obl.Sg.Masc. 35 b6 *(ka)ruṭeṃ klaṅk yeturä(ṣ)///* ‘having adorned the riding animal of Garuḍa’.

D Derived from *karuṭ** or *karuṭe*, borrowed from Skt. *Garuḍa-* ‘name of a mythical bird’ (MW:348c), ‘name of a Yakṣa’ (BHSD:210b).

Karuṇaprabhe (PN, masc.) Karuṇāprabha, name of a god

F Nom.Sg. *karuṇaprabhe*.

T ♦Nom.Sg. 344 b2 *karuṇaprabhe ñkät trān[kä](ṣ)* ‘the god Karuṇāprabha says’.

D From Skt. *karuṇāprabha-** (cf. MW:255b).

karuṇapralāp* (n.masc.) name of a tune (stanza of 4 × 12 syllables)

F Loc.Sg. *karuṇapralāpaṃ*.

T ♦Loc.Sg. 401 b6!, 116 a6!.

D Borrowed from Skt. *karuṇa-pralāpa**, cf. *karuṇā-* ‘compassion’ and especially ‘name of a particular tone (in music)’ (MW:255c), *pralāpa-* ‘talk, discourse, lamentation’ (MW:689b).

karel (n.masc.) ‘laughter’

L JWP ‘laughter’.

F Obl.Sg. *karel*.

T ♦Obl.Sg. YQ I.9 a2 *śla tsārka karel* ‘with (lute-)music and laughter’, b3 *karel tsārkaśśāl*.

D Related to ► **karay-**.

R Previous translation as ‘drum, tambour’ by Pinault (1990:174), also by HILM:86. For the translation ‘laughter’ see also Thomas (1991:18, n. 54-55).

karelṣi* (adj.) ‘laughing’

F Obl.Sg.Fem. *karelṣinām*.

T ♦Obl.Sg.Fem. THT 1149 a3 *swāryām kare[lṣ](inām waśen-yo)*.

D Derived from ► **karel**.

karotapāṇi* (n.masc.) name of a class of divine beings

F Nom.Pl. *karotapāṇiñ*.

T ♦Nom.Pl. 183 a1 *kar[o]tapāṇ(iñ)*.

D Borrowed from Skt. *karota-pāṇi-* ‘n. of a class of yakṣas who act as guards of the gods’ (BHSD:169b), lit. ‘holding a cup (skull) in the hand’.

R Revised reading of the manuscript (TS:92 *kar . ṭ . pā[l .]///*).

karke (n.masc.) ‘(small) branch’ [cf. B *karāk**]

L POU ‘ramus’, TEB II ‘Zweig’.

F Nom./Obl.Sg. *karke*, Abl.Sg. *karkeyäṣ*, All.Pl. *karkesac*, Abl.Pl. *karkesäṣ*.

T ♦Nom.Sg. 91 b1 *priyaṅgu ṣtāmis karke* ‘a branch of the Priyaṅga tree’; ♦Obl.Sg. THT 2460 b2 *///. k(a)rke eṃtsā///*; ♦Abl.Sg. 91 a4 *(ka)rkeyäṣ pyāpyāñ swiñc* ‘flowers rain from the branch’; ♦All.Pl. 92 b6 *///nt karkesac*; ♦Abl.Pl. 145 b2 *esas karkesäṣ*.

Karṇikār (N, masc.) Karṇikāra, name of a tree

L POU ‘nomen arboris’.

F Nom./Obl.Sg. *karṇikār*.

T ♦Nom.Sg. 108 a2 *karṇikār ñom ṣtām* ‘a tree named Karṇikāra’; ♦Obl.Sg. 91 b3 *karṇikār ṣtāmis*.

D From Skt. *karṇikāra-* ‘Pterospermum acerifolium’ (MW:257b).

Karṇe (PN, masc.) Karṇa, name of a prince

T 118 b3 : *śuddhodaṃ nu karṇe oki mṣapantiṃ ṣeṣ* ‘but Śuddhodana was a member of the reigning order (i.e., kṣatriya) like Karṇa’.

D From Skt. *Karṇa-* ‘N. of a king of Aṅga’ (MW:256b).

karmapath (n.a.) ‘course of action’

L POU ‘fons actionis, via actionis’.

F Obl.Sg. *karmapath*, Obl.Pl. *karmapathās*, *karmapatāntu*.

S *karmapath kātḱ-* ‘transgress the Karmapatha’.

T ♦Obl.Sg. 292 b7 *karmapath kātḱāl(uneyāṣ)* ‘from transgressing the Karmapatha’, YQ N.5 a4; ♦Obl.Pl. (*karmapathās*) 307 a1 *śāk karmapathās ... (pāpṣu ṣe)ṣ* ‘he had been observing the ten Karmapathas’; (*karmapatāntu*) YQ N.5 a5 *śāk karmapatāntu ktāñkāñtrā* ‘they transgress the ten Karmapathas’.

D From Skt. *karmapatha-* ‘course of action’ (BHSD:170b), ‘Handlungsweise’ (SWTF II:31a).

R For the restoration of 292 b7 and 307 a1 see Pinault (1999a:224-5).

karmapāy* (n.fem.) Karmavācanā, name of the Buddhist ritual [B *karmapāy*]

L POU ‘actionis custos’, Couvreur (1959) ‘texte de la Karmavācanā’, ADAMS ‘Karmavācanā’ (B *karmapāy*).

F All.Sg. *karmapāyac*.

T ♦All.Sg. 371 a3 *yaśaku(p)t(e) karmapāyac ñu pṛc[ch]ä(ntu)///*.

D Via MI from Skt. *karmavācā-*, equivalent to Skt. *karmavācanā-* ‘the stating of the matter that has been moved in the assembly of monks or nuns’ (BHSD:171a).

karmaploti (n.) ‘thread of karman’

L POU ‘actionis inundatio’, Pinault (1997b) ‘Faden des Karman’.

F Obl.Sg. *karmaploti*.

T ♦Obl.Sg. 255 b4 *yugarāja abhiṣek karmaploti : yāmāṣṭ* ‘you have performed the consecration as Yugarāja and the thread of karman’.

D From Skt. *karmaploti-* ‘action-(binding) cord’ (BHSD:395b).

karmavāckāñc* (n.fem.) female Karmavācaka, master of ceremony

F Gen.Sg. *karmavāckāñce*, *karmawāckāñce*.

T ♦Gen.Sg. (*karmavāckāñce*) 414 a1-2 · *tmāṣ karmavāckāñce trāñkāl* · ‘then it must be said by the female Karmavācaka’, a4-5 id.; (*karmawāckāñce*) 414 b1.

D Feminine derivative of A **karmavācak*, borrowed from Skt. **karmavācaka-* ‘speaker of the ritual’. A **karmavācak* corresponds to B *karmavācake**, from the same source, which is attested as Gen.Sg. *karmavācaṃkentse* in B 330 b3 (*m* scribal error). Not from Skt. **karmavācanaka-* as per ADAMS:144.

R Cf. Härtel (1956:104, 114).

kalām (n.masc.) ‘writing stylus’

F Nom.Sg. *kalām*.

T gl.SHT 1761 *kalām oki akäts* ‘pointed like a writing stylus’.

D From Skt. *kalama-* ‘a reed for writing with’ (MW:260c).

R See Malzahn (2007:310).

kalaviñk (n.) ‘cuckoo’

L POU ‘passer’.

F Obl.Sg. *kalaviñk*.

T 377.5 ///[p]i - s kumc[ä]s kesār-śiškäśsi *kalaviñk lwe(s) şaşärkusām bram-ñäktenām waşen-yo [vi]* \ ‘with [his] voice of god Brahman having surpassed [that of] the drums, [that of] the Kesarin-lions, [that of] the cuckoo bird’.

D From Skt. *kalaviñka-* ‘the Indian cuckoo’ (BHSD:172b).

kalin̄kaspars̄ (n.masc.) ‘touching of the Kālinga textile’

L POU ‘?’.

T 153 b1 *sām nu wāskā[ñc] kalin̄kaspars̄ tsinātsi şeş* ‘but this lay-woman was [like] a Kālinga textile to touch’.

D Apparently from Skt. *kāliṅga-sparśa-** ‘touching of Kāliṅga’. Skt. *kāliṅga-* refers to a coverlet made of a textile material, which is considered as soft and pleasant to touch (BHSD:181a).

kalīyūk (n.masc.) Kaliyuga, the Kali age [B *kaliyuk**]

L POU ‘kaliyuga, aetas ferrea, quarta aetas mundi’.

T ♦214 a6 *kālīyuk praştam* ‘in the Kaliyuga epoch’.

D From Skt. *kaliyuga-* ‘name of the last and worst of the four ages’ (MW:262a).

kalp* (n.masc.) ‘kalpa, world age’ [B *kālp*]

L POU ‘kalpa, dies Brahmae’, TEB II ‘Kalpa, Weltzeitalter’.

F Gen.Sg. *kalpis*, Loc.Sg. *kalpaṃ*, Obl.Pl. *kalpas*, Gen.Pl. *kalpaśsi*, Instr.Pl. *kalpas-yo*, Loc.Pl. *kalpsam*.

S Often coordinated with ► *asam̄khe*.

T ♦Gen.Sg. 329 b1, THT 1458 a2; ♦Loc.Sg. 347 a3 *şom kalpaṃ* ‘in one single kalpa’; ♦Obl.Pl. 313 b5 *try asam̄khes kánt kalpas* ‘three asam̄khyeyas and a hundred kalpas’; ♦Gen.Pl. 436 a4; ♦Instr.Pl. 54 a1 *tmäşş aci kalpas-yo* ‘from then, through kalpas’; ♦Loc.Pl. 18 a1 *tri asam̄khes kánt kalpsam* ‘in three asam̄khyeyas and a hundred kalpas’, 49 a2 *sne-yärm kalpsam* ‘in innumerable kalpas’, 62 a4 *try <a>sam̄khesam kánt kalpsam*, 118 b5 id., 218 a6 id., 289 a3 *[kä]nt kalpsam*, YQ II.7 a3 *sne-yärm sāwes kalpsam* ‘in innumerable great kalpas’, YQ II.13 a7 *(säk)säk kalpsam* ‘in sixty kalpas’.

D From Skt. *kalpa-* ‘world age’ (BHSD:172b).

kalpavṛkṣ* (n.a.) ‘kalpa tree, wishing tree’

L POU ‘arbor kalpa’, TEB II ‘Wunschbaum’.

F Loc.Pl. *kalpavṛkṣāntwaṃ*.

T ♦Loc.Pl. 2 a3, 2 a4!

D From Skt. *kalpa-vṛkṣa-* ‘Wunschbaum’ (SWTF II:38a).

kalpaṣi (adj.) ‘belonging to several world ages’

L POU ‘ad kalpa pertinens’.

F Nom.Sg.Masc. *kalpaṣi*.

T ♦Nom.Sg.Masc. 278 b2 *sāksāk śtwarāk kalpaṣi śtare* ‘the effort of sixty [and] forty Kalpas’.

D Derived from the plural of ► **kalp**.

-kalp-ñomum* (adj.) ‘having the name «-kalpa»’

L POU ‘nomen kalpa habens’.

F Obl.Sg.Fem. *kalp-ñomumiṃ*.

T ♦Obl.Sg.Fem. 330 b2 *///kalp-ñomumiṃ pār̥kri pra(ṣt)///* ‘a long period named «Kalpa»’

D End of a compound containing ► **ñom** as second member.

kalpṣi (adj.) ‘pertaining to a world age’

F Obl.Sg.Masc. *kalpṣinām*.

T ♦Obl.Sg.Masc. 329 b2 *śol kalpṣinām yantrā-yo* ‘life (is governed) by the machinery of a world age’.

D Derived from ► **kalp**, cf. ► **kalpaṣi**.

kalyānagautamiñc* (adj.) ‘related to Kalyāṇa-gautama’

F Obl.Pl.Masc. *kalyānagautamiñcās*.

T ♦Obl.Pl.Masc. YQ I.10 b7!

D Apparently derived from a name, from Skt. *Kalyāṇa-gautama-**.

kaś (n.) ‘count, number’ [B *keś*]

L POU ‘numerus’, TEB II ‘Zahl’.

F Obl.Sg. *kaś*, *kaśā*, Loc.Sg. *kaśaṃ*, Nom.Pl. *kaśāñ*.

S *sne-kaś* ‘without number’, *kaś tā-* + obl. ‘consider sth.’, *kaś āk-* +obl. ‘pay attention to sth.’, *kaśaṃ yā-* + gen. ‘be counted among sth.’.

T ♦Obl.Sg. (*kaś*) 19 b2 *sne-kaś*, 51 a1 id., 56 b5 *kaś tālune-yo*, 62 b1 *sne-kaś*, 70 a1 *mā kaś torāṣ*, a3 *mā ... śtare kaś wālyi* ‘I will not pay attention to the effort’, 74 a3 *mā kaś wāworāṣ*, 90 a6 *///(sne)-yārm kaś*, 214 b1 + YQ II.1 b4 *mā kaś torāṣ*, 224 b7 *sne-kaś*, 239 a3 id., 267 a>b5 *kālymeyā kāś tā(lune)///* (Skt. *samyak-saṃkalpa-*), 270 b5 *sne-kaś*, 320 b7 *(sne)-yārm sne kaś*, 324 b2 *mā kaś tāse*, 347 a1 *tṣāk śkaṃ kaś tāṣāl*, 377.4 *sne-kaś*, YQ I.2 a3 *tmis mem kaś yārm mā naṣ*, YQ II.6 b3 *kaś torāṣ*, YQ III.9 b8 *sne-mem sne-kaś*; (*kaśā*)

gl.SHT 2053; ♦Loc.Sg. 270 a3 *kaśam*, 273 a4 *äsam nu akṣar akṣris kaśam yäṣ* ‘which script then is counted as (appropriate) script?’; ♦Nom.Pl. 330 a2 *kaśañ mäskantrā*, a3 id.

kaśal 1) (prev.) ‘together’, 2) (adv.) ‘together’

L Sieg (1944) ‘zusammen’, POU ‘coniuncte, coniunctim’.

S *kaśal tsävā-* ‘join together’, *kaśal mälkā-* ‘join together’, *kaśal yä-* ‘come together’.

T ♦1) (prev.) 11 b5 *cesäm näṣ w<t>ā kaśal tswāsam*, 11 b6 *kaśal mälkam-äm*, 12 b1 *kaśal mälkā(nt)*, 12 a5 *kaśal yeñc*; ♦2) (adv.) 155 a4 *wacoṣ kaśa(l)* ‘fighting together’, 277 b4 *plāntiñc kaśal*, 251 b7 (*metrakna*)c *kaśal (śm)i(mäs)* ‘may we come together with Maitreya’, 254 b5 *kāpñeñ kāpñeñ yāksōṣ kaśal slam-yo wāntōṣ tskāmsantrā* ‘lovers [and] lovers, clinging together, are burned surrounded by flames’, 367 b1, THT 1135 a1, THT 3359 b1.

D Possibly related to ► **kaś**.

kaśaṣi (adj.) ‘of numbers’

L POU ‘numeri’.

F Obl.Sg.Masc. *kaśaṣi*.

T ♦Obl.Sg.Masc. 18 a2-3 *ga(ñita)sthānṣiṃ kaśaṣi lame kārśnāl* ‘one should understand [the word] of Gaṇitasthāna [as] a place of numbers’.

D Derived from ► **kaś**.

-kaśom* (adj.) ‘countable’ ► **parno-kaśom***.

kaśśi (adj.) ‘hungry’ [B *keścye*]

L POU ‘esuriens’, TEB II ‘hungrig’.

F Nom.Sg. *kaśśi*, Nom.Pl. *kaśśiñ*.

T ♦Nom.Sg. 13 a1 *kaśśi yokañi pälkāt cesäm amoktses* ‘hungry and thirsty he saw these artisans’, 105 b5 *kaśśi yokañi*, 340 a4, 341 a6; ♦Nom.Pl. 341 a4 *kkaśśiñ*.

D Derived from ► **kaṣt**.

R In 341 a4, *kkaśśiñ* ought to be a misspelling for *kaśśiñ*, see TS:188, n. 1; note that the preceding word ends with *-k*, followed by a *virāma*.

kaṣ (n.masc.) ‘fathom, arm span’ (Skt. *vyāma-*) [B *keṣe*]

L POU ‘terni cubiti’, TEB II ‘Klafter’.

F Nom./Obl.Sg. *kaṣ*, Instr.Sg. *kaṣ-yo*, Obl.Pl. *kaṣas*.

T ♦Nom.Sg. 144 a2?; ♦Obl.Sg. THT 2408 a3; ♦Instr.Sg. 213 a2 + YQ II.4 b8 *kos-ne kaṣ-yo [tä]preṃ kapśiñño* ‘with his height equal to its arm span’; ♦Obl.Pl. 4 a5 *pāñ kānt kaṣas kroś mäskatār* ‘the krośa-plant is five hundred fathoms in size’.

kaṣ-swāñcem* (n.fem.) ‘a ray which is a fathom wide’

L POU ‘aureola, mandorla’, TEB II ‘klafterbreiter Strahl’.

F Instr.Pl. *kaṣ-swāñcenās-yo*.

T ♦Instr.Pl. 22 a5 : *pariweṣ yāmu koṃ-ñkātt oki kaṣ-swāñcenās-yo wo(rpu)* ‘like the sun, having produced a halo, surrounded by rays which are a fathom wide’.

D Compound containing ► **swāñcem** as second member.

kaṣṭ (n.masc.) ‘hunger, famine’ [B *kest*]

L POU ‘fames’, TEB II ‘hunger’.

F Nom.Sg. *kaṣṭ*, *kaṣṭ*, Obl.Sg. *kaṣṭ*, Instr.Sg. *kaṣṭ-yo*

T ♦Nom.Sg. (*kaṣṭ*) 147 a4 (*s*)w(a)*seyis kārṣṭāluneyā ypeyaṃ kaṣṭ pākār n(ä)[m]* ‘due to the lack of rain famine appears in the country’; (*kaṣṭ*) 154 a3; ♦Obl.Sg. 344 b4 *kaṣṭ yoke-yo* ‘by hunger and thirst’, 320 a5 id.; ♦Instr.Sg. 154 a5, 340 a7 *kaṣṭ-yo āsūs* ‘desiccated by hunger’.

Kasanāk* (PN, masc.) Kasanāka, name of a painter or writer

L POU ‘nom.propr.’.

F Gen.Sg. *kasanāki*.

T ♦Gen.Sg. 127 a3 *\pekant kasanāki tsa(r-yo)///*, 142 a5 *///(pra)[cr]i kas[a]nāki [tsa]r-yo* ‘.

D Probably borrowed from Sanskrit, with *nāka-* or *nāga-* as second member.

kāka- (vb.) ‘call’ [B *kākā-*]

L POU ‘vocare, nominare’, TEB II ‘rufen’.

P (tr.) Prs. *ken-T-*, IpF. *keñā-*, Subj. *kāka-*, Prt. *kāka-*, PPrt. *kākku*, Ipv. *p^ukāk**, *p^ukākās*.

F Prs.II Act. 2Sg. *kenät*, 3Sg. *kenāṣ*, 3Pl. *keneñc*, *keneñc-ām*, MP 1Sg. *kenmār*, 3Sg. *kenträ*, 3Pl. *kenanträ*, Gdv. Nom.Sg.Masc. *kenäl*, Inf. *kentsi*, *keṃtsi*, *keṃtsy*, IpF. Act. 1Sg. *keñā*, Prt.I Act. 3Sg. *kāk*, MP 3Pl. *kākant*, PPrt. Nom.Sg.Masc. *kākku*, Nom.Pl.Masc. *kākkuṣ*, Abs. Abl.Sg. *kākkurāṣ*, *kākurāṣ*, Perl.Sg. *kākkurā*, Ipv.Act. Pl. *p_ikāks-ām*, Pl. *p_ikākāc*.

T ♦Prs.Act. 2Sg. 94 b5 *mar yat-ñi mar kenät-ñi*, 122 b1; ♦3Sg. 260 a5!, 3Pl. (*keneñc*) 145 b4, YQ III.5 a8; (*keneñc-ām*) YQ II.2 b8; ♦MP 1Sg. 94 a3!, YQ III.11 b1; ♦3Sg. 108 a6, b1, 446 a1, YQ III.10 a5; ♦3Pl. 254 b1, b1, 366 b1; ♦Gdv. Nom.Sg.Masc. 338 b6; ♦Inf. (*kentsi*) THT 2388 b1 *///[ñ]om kentsi āṣām* : (*keṃtsi*) 68 b4; (*keṃtsy*) 169 b6; ♦IpF.Act. 1Sg. 339 b5 *///wartsi śl=ānandām nuṃ nuṃ keñā* ‘again and again he called the retinue together with Ānanda’, YQ III.4 a4; ♦Prt.Act. 3Sg. 313 a5 *nawoṃtsām klanoṃntsām ciñcāryām brahmaswar waśen-yo ānand(ām) kāk* ‘with a resounding, ringing, lovely Brahmasvara-voice he called out to Ānanda’, YQ III.4 a4; ♦MP 3Pl. 118 b4 *tām-yo (āmāsā)ñ ākālac kākant* ‘thereby the ministers were called for (the making of) a request’; ♦PPrt. Nom.Sg.Masc. 78 a5; ♦Nom.Pl.Masc. 278

a6; ♦Abs. Abl.Sg. (*kākkurāṣ*) 71 a7 *koṣlyes koṣāntās candālās kākkurāṣ*, 78 b6, 258 a7 *///(metrak ptāñkā)[t kā]ṣṣi siṃhem lānt kākkurāṣ*; (*kākurāṣ*) 396 b2; ♦Perl.Sg. YQ I.9 b8, YQ II.3 a4; ♦Ipv.Act. Pl. 119 a5 *p_ukāk[s-ā]m*; ♦MP YQ III.11 a7 (*p_ukā*)*kāc*.

D Cf. ► *kenlune*, ► *kāklune*.

kākmart (n.masc.) ‘master, sovereign’ [B *kamarto**]

L Sieg (1944:18) ‘Herrschaft’, POU ‘maiestas, summa potestas’, Pinault (2002b:262) ‘master, sovereign’.

F Nom./Obl.Sg. *kākmart*, Loc.Sg. *kākmārtaṃ*.

T ♦Nom.Sg. 15 a2 *poñcām ypeyaṃ kākmart pāllāmtrā* ‘in all the country we are praised as master’, 106 b5 *mā nu āymā kākmart naṣām* ‘there is no master over the self’, b6; ♦Obl.Sg. 40 a3?, 71 b4 (*tāṣ-ā*)*m kākmart wlalune* ‘(if) death becomes their master’, b5 *lāñciṃ kākmart mā kulypal* ‘there is no longing for a royal sovereign’, 271 a5 *///(kā)[k]mart yātlune*; ♦Loc.Sg. 349 b4 *kākmārtaṃ ṣtmo///*.

D From Bactrian. Bactr. κομρδο ‘chief’ is directly reflected by B *kamarto**, underlying B *kamartāññe* (cf. Pinault 2002b:263-264). The form **kāmart* has been remade as *kākmart* under the influence of the root *kāk-*, cf. ► *kāka-*.

kākmartṣi* (adj.) ‘pertaining to a master’

L POU ‘maiestaticus, maiestatis’.

F Obl.Sg.Masc. *kākmartṣinām*.

T ♦Obl.Sg.Masc. 71 b3 *kākmartṣinām āmān-yo ypantrā* ‘because of masterly pride (the rulers) do (terrible things)’.

D Derived from ► *kākmart*.

kākmärtik (n.masc.) ‘ruler, master’ (Skt. *tāyin-*) [B *kamart(t)ike*]

L POU ‘maiestatem ferrens, imperator, princeps’, TEB II ‘Herrscher’.

F Nom.Sg. *kākmärtik*, Obl.Sg. *kākmärtikām*, Gen.Sg. *kākmärtikyāp*, Nom.Pl. *kākmärtikāñ*, Obl.Pl. *kākmärtikās*.

S *kākmärtik* + perl. ‘master over sth.’.

T ♦Nom.Sg. 21 a2 *ṣtwar dvipāntwā kākmärtik* ‘master over the four continents’, 71 a1 *jambudvipā kākmärtik*, 97 a3 *sākās riyā kākmärtik*, a6 *///ypeyā kāk(m)ärtik*, 297 a3; ♦Obl.Sg. 17 a4-5 *puk märkam(palāntwā) kākmärtikām*, YQ III.4 a4 *miṣisā kākmärtikām* ‘the overseer over the fields’; ♦Gen.Sg. 354 a1 (*śu*)*rāmāntu mā māskatrā kāk(märtikyāp)* (Skt. UdV IV.7 = PrMoSu V.6 *śokā na bhavanti tāyino hy*); ♦Nom.Pl. 310 a2; Obl.Pl. PK.NS.1 b1 : *kākmärtikās wrassaśśāl tñi wac k_uñās lkātār k_ule ṣurmaṣ* ; ♦fgm. THT 2050 a3 *kākmä(rt .)*.

D CT borrowing from Bactr. κομρδιyo* ‘master’ (Pinault 2002b: 262).

kākmärtune (n.a.) ‘rulership, sovereignty’ (Skt. *ādhipatyā-*) [B *kamart(t)āññe**]

L POU ‘dignitas principis, maiestas’.

F Nom./Obl.Sg. *kākmārtune*, Abl.Sg. *kākmārttuneyäṣ*.

T ♦Nom.Sg. 386 b4; ♦Obl.Sg. 244 a4 *puk märkampaltwā poñcām pälskā (yāmā)ṣt (ś)p(ā)lunt kākmārtune* ‘you have established superior dominion over all laws [and] over all thought’, 280 a5, 409 b1; ♦Abl.Sg. 386 b3 · *ātmādhipatyajā · ṣñi āñcām kākmārttuneyäṣ : tatmu :*.

D Abstract derived from ► *kākmart*.

*kākmārtuneṣi** (adj.) ‘of a dominion’

L POU ‘maiestatis’.

F Obl.Sg.Masc. *kākmārtuneṣim*.

T ♦Obl.Sg.Masc. 71 b3 ///(*ote tā*)*preṃ lāñcāsī kākmārtuneṣim trekeyis empel-une* ‘(oh, what) an awesomeness that comes from the aberration of dominion of the kings!’.

D Derived from ► *kākmārtune*.

kākropu-kāswoneyum (adj.) ‘provided with gathered virtues’

F Nom.Sg.Masc. *kākropu-kāswoneyum*.

T ♦Nom.Sg.Masc. 214 b2 = YQ II.1 b5.

D Compound containing the PPrt. of ► *kropa-* and ► *kāswone*.

kāklune (n.a.) ‘calling’

F Instr.Sg.Masc. *kāklune-yo*.

T ♦Instr.Sg.Masc. 456 b4.

D Derived from ► *kāka-*

*kāṅk** (n.fem.) ‘river; the river Gaṅgā’ (?)

L POU ‘?’.

F Nom.Pl. *kāṅkañ*.

T ♦Nom.Pl. 264 a2 *ṣā nāri kāṅkañ waśirṣṣāñ* : ‘... rivers consisting of diamonds’ (?).

R Judging by the form of the adjective *waśirṣi* the preceding substantive ought to be feminine, which indicates that it was borrowed from a feminine Sanskrit noun, possibly *Gaṅgā-* ‘Ganges’. Normally, the name of the river Ganges is rendered as *Gāṅk* in Tocharian A (and B).

kāṅkuk (n.) ‘designation of an auspicious sign on the body of the Buddha’

L POU ‘?’, Sieg (1944:28) ‘ein glückbringendes Zeichen’.

F Nom.Sg. *kaṅkuk*, Instr.Sg. *kāṅkuk-yo*.

T ♦Nom.Sg. 24 b1; ♦Instr.Sg. 429 b4.

D From Skt. *kaṅguka-* ‘a kind of Panic seed’ (MW:242c) or *kāṅguka* ‘a kind of corn’ (CDIAL:153a). This noun occurs in lists of auspicious signs (*ṣotre* = Skt. *lakṣana-*) which are visible on the body of the Buddha (see especially 24

b1). Among the symbols which are recorded in various lists one finds grains, like the barley (*yava-*), cf. Skilling (1992:13 [E23] and 1996:22[F14]); see also Couvreur (1946:598-601).

kāc* (n.fem.) ‘skin, hide’

L Couvreur (1947:126a) ‘die als Decke zubereitete Tierhaut’, HILM ‘skin, hide’.

F Instr.Sg. *kāc-yo*.

T ♦Instr.Sg. 147 b4 *y(p)es(uṃts)enāṃ kā[c]-yo epunt yṣitstseyam lmont* : ‘sitting on a couch, covered with the skin of a leopardess’.

kācke (n.a.) ‘joy, happiness’ (Skt. *autsukya-*)

L POU ‘desiderium, cupiditas’, TEB II ‘Freude’.

F Nom./Obl.Sg. *kācke*, Instr.Sg. *kācke-yo*, All.Sg. *kāckeyac*, Obl.Pl. *kāckentu*.

S *kācke ar-* ‘evoke happiness’, *kācke tām-* ‘generate joy’.

T ♦Nom.Sg. 2 b6, 24 a4 (*tsopats*) *k(ā)cke pālskaṃ tamt-āṃ* ‘great joy arose in his mind’, 67 b4 *///(tso)pats kācke kātāk* ‘great joy rose up’, 122 b2 *tsopats kācke*, b3, 294 a5?, 386 a1-2 : *autsukya · kācke* ; YQ I.9 b2 *wrasāṣi kācke tamāt*; ♦Obl.Sg. 23 b1 *śla-kācke*, 70 b5 *kācky arṣāntās*, 82 a3? (*pā*)*lskes kācke*, 107 a5 (*tā*)*myo tñi tmā kācke arṣāl*, b1 *kācky arāssi*, 117 a5 *śla-kācke*, 217 a4 *pūk kācke parsāc*, 256 b2 *tsmāṣ kācke plānto* ‘he creates joy and delight’, 277 b3 *kācky arsantrā*, 292 a8 (*tsopa*)*ts kācke plānto tmāmṣant* ‘generating great pleasure and delight’, 299 b7 *kācke [p]a(r)s(ā)r*, 321 a5, 378.1 *pālskes kācke*; ♦Instr.Sg. 20 b1, 145 a5 *suk kācke-yo plāntāṣtr āriñc* ‘the heart is gladdened by happiness and joy’, 217 a4, 254 a6 *tsmont kācke-yo*, 262 a4, 276 b5, 299 b6 *tsopatsām kācke-yo*, 312 a2, 313 a6 *wsokone kācke-y[o]*, YQ I.2 a7, YQ I.8 b1 *tampewātsām kācke-yo*, YQ I.9 b1, YQ II.3 a1, YQ II.14 a8 *///[k]ācke-yo kātkmām nāmṣu*; All.Sg. 5 b6-6 a1! ♦Obl.Pl. 145 a2 *s_ukuntu kāckentu arāṣlis (m)osam*.

D Connected with ► ***kāt-k-***.

R In 5 b6-6 a1, it is safer to restore *kāc(keya)c*; the restoration of *kā[m](inya)c* as proposed with some doubt by Sieg (1944: 9, n.2) and discussed in TEB II: 20, n. 11 has no basis in the manuscript.

kāccap* (n.masc.) ‘turtle, tortoise’ [B *kaccāp*]

L POU ‘testudo’, TEB II ‘Schildkröte’.

F Nom.Pl. *kāccapi*, Obl.Pl. *kāccapās*.

T ♦Nom.Pl. 301 a6; ♦Obl.Pl. 437 b6!; ♦fgm. 181 a1 *///lymam kācc[a]///*.

D From Skt. *kacchapa-* ‘turtle, tortoise’ (MW:242c).

kāccapem (adj.) ‘of a turtle’

L POU ‘testudinis’.

F Nom.Sg. *kāccapem*.

T ♦Nom.Sg. 52 b4 ///*kāccapem n[a]ṣṭ kākmurāṣ ṣom pe-yo*\ ‘having taken the ... of a turtle with one foot’.

D Derived from ►*kāccap*.

*kāñcuki** (n.masc.) ‘eunuch, attendant in the harem’

L POU ‘Scr. *kāñcuki*’.

F Obl.Sg. *kāñcukiṃ*.

T ♦Obl.Sg. 127 b3 (*śu*)\ *ddhatom lānt kāñcukiṃ [mä]*/// ‘the eunuch of the king Śuddhodana’.

D From Skt. *kāñcukīya-* ‘eunuch, attendant in the harem’ (BHSD:176a).

Kāḍike (PN, masc.) name of a Śākya prince

L POU ‘nom.propr.’.

F Nom.Sg. *kāḍike*.

T ♦Nom.Sg. 90 a2!, a6.

D From Skt. *Kālika-*, known as name of various persons (MW:277c), with wrong Sanskritization.

*kātak** (n.masc.) ‘master of the house, householder’ (Skt. *gr̥hastha-*, *gr̥hin-*) [B *kattāke*]

F Nom.Pl. *kātkāñ*, Gen.Pl. *kātkāśśi*, *kātkāśśi*.

T ♦Nom.Pl. 226 a5 *ceṃ ṣeñc kātkāñ neṣ cmolwaṃ* ‘those were householders in previous births’; 300 b7; ♦Gen.Pl. (*kātkāśśi*) 117 a1 *kātkāśśi śāmnāśśi aśśāśśi krañcāśśi umparñ[e](śśi)*\ ‘for householders, monks, nuns, for good ones [and] bad ones’, 226 a7; (*kātkāśśi*) 359.35 | *gr̥hiṇāṃ gr̥hamedhināṃ | kā(tk)ā(śśi)*///.

D CT **kāttākə* borrowed from Mİr., cf. Khot. *ggāṭhaa*, itself borrowed from Mİ, cf. Gāndhārī Pkt. **ghahaṭha*, from Skt. *gr̥hastha-*, see Pinault (1995:21-24).

kātk- (vb.) 1) ‘rejoice, be glad’, 2) ‘give pleasure, make glad’ [B *kātk-*]

P 1) (itr.Mtant.) Prs. *kātk-T-*, *kātk-T-**, 2) (fact.) Prs. *kātkās-T-*, Ipf. *kātkṣā-*, Subj. *kātkās-T-**, Prt. *kātkāṣṣā-**, PPrt. *kākātkṣu*.

F 1) Prs. PPrs. MP *kātkmāṃ*, *kātkmāṃn*, Instr.Sg. *kātkmāṃn-yo*, Subj. (*kātk-T-*) Gdv. Nom.Sg.Masc. *kāckāl*, 2) Prs. MP 3Sg. *kātkāṣṭār-ñi*, PPrs. Act. Nom.Sg. *kātkṣant*, Obl.Sg. *kātkṣantāṃ*, PPrs. MP *kātkāsmāṃ*, Inf. *kāktāssi*, Ipf. MP 3Sg. *kātkṣāt*, PPrt. Abs. Abl.Sg. *kātkṣurāṣ*.

T ♦1) PPrs.MP (*kātkmāṃ*) 10 b1, 60 a2 *kātkmāṃ nāṃtsuṣ*, 66 b1 id., 71 a3 *kātkmāṃ nāṃtsu*, 144 b6! id., 156 b4 *kātkmāṃ nāṃtsuṣ*, 254 a7, 264 b5 *kātkmāṃ nāṃtsu*, 279 a2 id., 288 b2 *kātkmāṃ nāṃtsuṣ*, 299 b7 *kātkmāṃ nāṃtsuṣ*, 302 b5-6 *kātkmāṃ nāṃtsuṣ*, 317 b1 *kātkmāṃ nāṃtsuṣ*, 318 a8, 394 b4 *kātkmāṃ nāṃtsu*, 401 a1 *kātkmāṃ nāṃtsuṣ*, YQ I.1 a2!, b1, YQ I.3 a3!, YQ I.4 a7, YQ II.1 a3, YQ II.2 a4!, YQ II.14 a8, YQ II.15 a5!, YQ III.3 b4,

YQ III.10 b6; (*kātkmāṃn*) 278 a8; ♦Instr.Sg. YQ I.4 a6; ♦Gdv. Nom.Sg.Masc. YQ I.2 a5; ♦2) Prs.MP 3Sg. 6 a2; ♦PPrs.Act. Nom.Sg. YQ II.3 a3, THT 2128 a2!; ♦Obl.Sg. 280 a3; ♦PPrs.MP 15 b3!, b4!; ♦Inf. 56 b4, 318 b7; ♦Ipf.MP 3Sg. 68 a4, 235 b7!, YQ III.5 b1; ♦Abs. Abl.Sg. 142 a2.

R The 2Pl.Act.Prs. form *kāckāc* (31 a3), together with the restored 3Sg.Act. *kāckāṣ* (192 a4!), is classified under a root *kāck-* (POU:56 ‘desiderare’, after SSS:426). However, these forms could belong to the root *kātk-*, with the palatalization seen also in the Gdv. *kāckāl*, possibly under the influence of the related noun ► *kācke*.

kātkā- (vb.) ‘rise, arise’

P (tr.) Prs. *kātānkā-*, Ipf. *kātāñśā-*, Subj. *kātka-*, Prt. *kātka-*, PPrt. *kākātku*.

F Prs.Act. 3Sg. *kātānkāṣ*, *kātānkās-ām*, 3Pl. *kātānkeñc*, MP 3Pl. *kātānkāntār*, Gdv. Nom.Sg.Masc. *kātānkāl*, Ipf.Act. 3Sg. *kātāñśā*, *kātāñśā-m*, Subj. Act. 3Sg. *kātkaṣ*, 3Pl. *kātkeñc*, Gdv. Nom.Sg.Masc. *kātka-*, Obl.Sg.Masc. *kātka-*, Prt. Act. 2Sg. *kātkaṣ*, 3Sg. *kātāk*, *kātka-m*, *kātka-m*, 3Pl. *kātka-*, PPrt. Nom.Sg.Masc. *kākātku*, Obl.Sg.Masc. *kākātkunt*, Nom.Sg.Fem. *kākātkus*, Nom.Pl.Masc. *kākātkuṣ*, Abs. Abl.Sg. *kākātkurāṣ*.

T ♦Prs.Act. 3Sg. (*kātānkāṣ*) 114 b6!, 115 a6!, 132 b3, 220 b4, 241 a2!, 277 a4, a7!, 386 a2; (*kātānkās-ām*) 105 b4, 307 b6, 366 a2; ♦3Pl. 332 b8, 337 a2, 350 b4!, YQ N.2 b5; ♦MP 3Pl. 259a>b3!; ♦Gdv. Nom.Sg.Masc. 414 a4; ♦Ipf.Act. 3Sg. (*kātāñśā*) 282 a5; (*kātāñśā-m*) 38 a4!; ♦Subj.Act. 3Sg. 212 b3, 288 a5; ♦3Pl. 230 a3; ♦Gdv. Nom.Sg.Masc. 137 a4; ♦Obl.Sg.Masc. 67 b4; ♦Prt.Act. ♦2Sg. 303 a4; ♦3Sg. (*kātāk*) 10 b6, 67 b4, 142 a3, 144 b3, 185 a5, 219 b6!, 278 a7, 302 b5, 329 a4, YQ II.9 b6; (*kātka-m*) 24 b2, 394 a3, (*kātka-m*) 16 a3!; ♦3Pl. 230 a3; ♦PPrt. Nom.Sg.Masc. 7 a6, 19 a3, 258 b1, 261 a>b3, 313 a1, a4, YQ II.12 b8, YQ III.2 a8, YQ III.11 b3, b6!, THT 1643.1 a1 *orto kākātku*, THT 2472 b2, THT 3370 a1!; ♦Obl.Sg.Masc. 150 b5, 385 b4-5; ♦Nom.Sg.Fem. 149 a2, 153 b4; ♦Nom.Pl.Masc. 256 b3, YQ III.5 b8; ♦Abs. Abl.Sg. 12 b6-13 a1, THT 1643.4 a2!.

D Cf. ► *kātklune*.

R About the restoration of the Prs. MP 3Pl. in 259 a>b3, see Geng – Laut – Pinault (2004b:45, 49).

kātkāśi (adj.) ‘causing to laugh, rejoicing’.

F Nom.Sg.Masc. *kātkāśi*.

T ♦Nom.Sg.Masc. gl.SHT 1098b (= Skt. *hāsyaprekṣi* ‘wanting to make laugh’).

D Related to ► *kātk-* ‘rejoice’; possibly *kātk-āśi* for *kātk-āśī* with *kātāk**, the equivalent of B *kātke**, the basis of *katkauña*. (WW)

R See Malzahn (2007:305).

kātkune (n.a.) ‘householdership’

L JWP ‘householdership’.

F Obl.Sg. *kātkune*, *kātkune-k*.

T ♦Obl.Sg. (*kātkune*) YQ II.12 b1; (*kātkune-k*) YQ II.12 b1 *kātkune-k nu eṃtsäštär* ‘he takes the status of a householder’.

D Abstract derived from ► *kātak*.

kātkuneṣi* (adj.) ‘of a householdership’

L POU ‘natura patris familias’.

F Obl.Sg. *kātkuneṣim*.

T ♦Obl.Sg. 304 b2 ///(*pāca*)*r pracar : akāṃtsune yātlune kātkuneṣim kār-parām* ‘father, brother, property, power, and the dignity of a householder’.

D Derived from ► *kātkune*.

kātkem (adj.) ‘pertaining to a householder’

L POU ‘patris familias’

F Nom.Sg.Masc. *kātkem*, Obl.Pl.Fem. *kātkenās*.

T ♦Nom.Sg.Masc. 263 a>b2 *kātkem yā(t)l(une)* ‘the ability of a householder’;
♦Obl.Pl.Fem. 138 a5.

D Derived from ► *kātak*.

kātklune (n.a.) ‘rising’

F Nom./Obl.Sg. *kātklune*, Loc.Sg. *kātkluneyam*.

T ♦Nom.Sg. YQ N.4 b3; ♦Obl.Sg. 38 b6?, YQ I.7 a6; ♦Loc.Sg. 385 a3.

D Abstract derived from ► *kātka-*.

kāttuṃ (PN, fem.) Qatun, name or part of the name of a Uighur lady

L POU ‘nom.propr.’

F Nom./Obl.Sg.Fem. *kāttuṃ*.

T ♦Nom.Sg.Fem. 302 b8 · *śeri kāttuṃ tarmots lāra[t] - - - - - kiñ . ā elāk parno ākkāc*, 303 a6 ///*oppatyuti śeri kāttuṃ tarmots lārat hkhutteṃ wām nācci elā -*; ♦Obl.Sg.Fem. MG1 a3.

D From Uigh. *ḡatun*, *qatun* ‘Königin, Gattin’ (ATG:336a), *xa:tun* ‘lady’ (CLAUSON:602b).

R The same name is also attested under the form ► *hkhātuṃ*.

Kātyāyane (PN, masc.) Kātyāyana, a disciple of the Buddha

L POU ‘nom.propr.’

F Nom.Sg. *kātyāyane*.

T ♦Nom.Sg. 340 b6 : *kāruṃ-yo kātyāyane weñā* ‘because of pity Kātyāyana said’.

D From Skt. *Kātyāyana-* ‘N. eines Mönchs’ (SWTF II:44b).

kānikāñc (n.fem.) ‘girl, virgin’

L POU ‘puella, virgo’.

- F Nom.Sg. *kānikāñc*, Obl.Sg. *kānikāñcām*, Com.Sg. *kānikāñcānaśśāl*, Obl.Pl. *kānikāñcās*, Gen.Pl. *kānikāñcāsśi*.
- T ♦Nom.Sg. 112 b4 *kānikāñc śomiṃ*; ♦Obl.Sg. 112 b6; ♦Com.Sg. 119 a4!; ♦Obl.Pl. 15 b2 || *rupavāṃ śpālmem śpālunt kānikāñcās k_ulewās a⟨rā⟩mpātṣiṃ yātluneyo (lyutār kā)tkāsmāṃ niṣpal kropñāt* || ‘Rūpavān kept gathering profit by giving pleasure to the most beautiful girls and women with the capability of his body’; ♦Gen.Pl. THT 3348 b1 ///(*kāni*)*kāñcāsśi kārām*///.
- D A form TA *kānyak**, *kānikā** from Skt. *kanyakā-* ‘girl, maiden, virgin, daughter’ (MW:249a, SWTF II:19a), extended by the feminine suffix *-āñc*.

- kāpa-** (vb.) ‘come to a boil, surge up, be excited, be greedy’ [B *kāwa-*, *kawāññ-*]
 P (itr.) Prs. *kapa-*, Subj. *kāpa-*, Prt. *kāpa-*.
 L POU ‘?’, COU, TEB II ‘begehrlich sein’, HILM ‘crave, want’.
 F Subj.V Act. 3Sg. *kāpaṣ-āṃ*, Prt.I Act. 3Sg. *kāpar*.
 T ♦Subj.Act. 3Sg. YQ I.7 b1 *omāl ysār ṣuñkac kāpaṣ-āṃ* ‘hot blood will rise to his throat’; ♦Prt.Act. 3Sg. 340 a3 *ś[wā]tsiṣy ākāl-yo kāpar ymār* ‘in their wish for food they soon became full of greed’.
 D Cf. ► *kāplune**.

- kāpār** (n.masc.) ‘morsel, bite-size piece’ [B *kāpar*]
 L POU ‘plenum ōs (Mundvoll)’.
 F Obl.Sg. *kāpār*, Obl.Pl. *kāpārās*.
 T ♦Obl.Sg. YQ III.8 a4; ♦Obl.Pl. 155 b5 ///*kānt pat kāpārās tāpaṣ* ‘or he will eat a hundred morsels’.
 D Via MI from Skt. *kavaḍa-* ‘morsel, mouthful’ (BHSD:174a).

- kāpālik** (n.masc.) Kāpālika, a certain Śaiva ascetic
 L POU ‘kāpālik’, TEB II ‘kāpālika’.
 F Obl.Pl. *kāpālikās*, Nom.Pl. *kāpālikāñ*.
 T ♦Obl.Pl. 312 a7 *kāpālikās ulukes tāpases nigranthās parivrājās-yo worpuṣ* ‘surrounded by Kāpālikas, Ulūkas, Tāpasas, Nirgranthas and Parivrājakas’; ♦Nom.Pl. YQ I.1 b4-5
 D From Skt. *kāpālika-* ‘a kind of Śaiva ascetic who carries a human skull and uses it as a receptacle for his food’ (MW:271b).
 R In YQ I.1 b4-5, revised reading for *kāṣālikāñ* (JWP).

- kāpñune** (n.a.) ‘love’
 L POU ‘suavitas, amor’, TEB II ‘Liebe’.
 F Nom./Obl.Sg. *kāpñune*, Instr.Sg. *kāpñune-yo*, Abl.Sg. *kāpñuneyāṣ*, Perl.Sg. *kāpñuneyā*.
 S *kāpnune ar-* ‘evoke love’, *kāpñune* + loc. ‘love for sb./sth.’, *tuñk kāpñune* ‘love’ (binominal).

T ♦Nom.Sg. THT 2470 a2! ♦Obl.Sg. 5 a4 *tuñ kāpñune arāssi*, 9 b6 *tuñ kāpñune*, 50 a4, 58 a1 *tuñk kāpñune*, 73 b2 *cu nātknaṃ ākāl wasaṃ kāpñu(ne)* ‘our desire and love for you the Lord’, b4 *puk wramnaṃ kāpñune*, 126 a2, a5 *snāky[e] kālpo kāpñune*, 136 b4 [*kā*]pñune *snā[ky](e)*, 325 a2 *tuñk kāpñune*, 428 b1, YQ II.3 b5 *pācar mācarṣiṃ kāpñune*, THT 2383.9 a1 *kāpñuny o(rtune)///*; ♦Instr.Sg. 73 a4 *wākmatsaṃ kāpñune-yo*, 403 b7 *śnaṣiṃ kāpñune-yo* ‘by the love for a wife’, YQ N.5 b3 = 277 a1; ♦Abl.Sg. 102 a3!; ♦Perl.Sg. 80 b3 *ptāñktaṃ kāpñuneyā* ‘out of love for the Lord Buddha’, 90 a3 id., 126 a1, YQ II.15 a7 *klyomānt metraknaṃ kāpñuneyā*, YQ III.4 a8 (*ptāñkā*)t *kāṣṣinaṃ kāpñuneyā*, THT 1895 a3.

D Abstract derived from ► *kāpñe*.

kāpñe 1) (adj.uni.) ‘loved, beloved’, 2) (n.masc.) ‘love, devotion’, 3) (n.masc.) ‘lover, beloved’

L POU ‘carus, amatus; amor deliciae’, TEB II ‘lieb, geliebt; Geliebte(r)’.

S 1) *kāpñe kulypal* ‘a desired wish’, 2) *kāpñe yām-* ‘love, show love’.

F Obl.Sg. *kāpñe*, Gen.Sg. *kāpñeyis*, Instr.Sg. *kāpñe-yo*, Abl.Sg. *kāpñeyāṣ*, Com.Sg. *kāpñeyaśśāl*, Nom.Pl. *kāpñeñ*, Obl.Pl. *kāpñes*, Gen.Pl. *kāpñe(śśi)*.

T ♦1) (adj.) 71 a4, *mā tṣaṃ kāpñe ālak wram naṣ* ‘there is no other thing here more beloved’, 74 b3 *kāpñe seyāṣ nāṣ*, 84 a2 *kāpñe kulypal*, 92 a2, 93 a2, a4, a5, b4, 99 a1, a5, 106 b1 id., 108 b1?, 146 a1 id., 327 b4?, 331 a2, 434 b8, 341 b7, 356 b1 *kāpñe āriñc*, 395 a1 *kāpñe se*, 407 a3 *kāpñe āriñc*, YQ II.6 a1, PK.NS.1 a4-b1 *mar k_vleyis mosam kāpñe śol nakāt*; ♦2) (n.) 14 b4 *kāpñe yāmunt*, 61 a1 *kāruṃ kāpñe yal*, 93 a5 *kāpñe yāmu*, 106 a4?, 227/8 b5-6 *kāpñe [p](y)[ā]m̄tsāc*; ♦3) Obl.Sg. 253 b6, b7; ♦Gen.Sg. 160 b2; ♦Instr.Sg. 401 b7; ♦Abl.Sg. 92 a6 *kuyal tu nāṣ śaśrāṣt kāpñeyāṣ* ‘why did you separate me from my beloved?’, b4; ♦Com.Sg. 91 b5, b6!; ♦Nom.Pl. 254 b5; ♦Obl.Pl. 62 a2, 115 b2; ♦Gen.Pl. 369.2! (Skt. *priyānām*).

*kāpñe-kan** (n.fem.) name of a tune (stanza of 4 × 14 syllables)

F Loc.Sg. *kāpñe-kanam*.

T ♦Loc.Sg. 355 b2.

D Compound containing ► *kāpñe* and ► *kan*.

*kāpñy-āṣāmtsum** (adj.) ‘worthy of love’

L Pou ‘amore dignus’.

F Obl.Sg.Masc. *kāpñy-āṣāmtsumānt*.

T ♦Obl.Sg.Masc. 106 b2.

D Compound containing ► *kāpñe* and an adjective derived from ► *āṣām*.

*kāplune** (n.a.) ‘boiling’

F Gen.Sg. *kāpluneyis*.

T ♦Gen.Sg. 387 b4 *kāpluneyis lyope oki*.

D Abstract derived from ► *kāpa-*.

kāma- ► *pär-* [B *kāmā-*]

*kāmadhātu** (n.masc.) Kāmadhātu, the sphere of desire

F Loc.Sg. *kāmadhāttwaṃ*.

T ♦Loc.Sg. 305 a6, a5!

D From Skt. *kāmadhātu-* ‘the world of desire’ (BHSD:177a).

*kāmadhātuṣi** (adj.) ‘belonging to Kāmadhātu’ [B *kāmadhātuṣe*]

F Nom.Pl.Masc. *kāmadhātuṣiṇi*, Obl.Pl.Fem. *kāmadhātuṣinās*.

T ♦Nom.Pl.Masc. 312 b1 *kā[ma]dhātuṣiṇi penu stwar lāms*, YQ II.7 b6 *kāmadhātuṣiṇi ṅaktañ ṅakteññāñ*; ♦Obl.Pl.Fem. 307 b5 *ṣāk kāmadhātuṣinās ṅākyās wṣeñne(sam)* ‘in the divine abodes of the six-fold Kāmadhātu’, 397 b1!?

D Derived from ► *kāmadhātu**.

kāmar (adv.) ‘together’ (?)

L POU ‘?’, Thomas (1957:127) ‘alsbald’, TEB II ‘sogleich’, JWP ‘instantly’.

T 117 a3, 296 a3 *kāmar ṣeṣ-ām tu[ṣ]it [p]kāk///* ‘the Tuṣita world was complete for them in every detail’, 395 a5 *ṣṇi kotār kāmar kropant* ‘they gathered their family all together’, 120 a1 *kāmar* (miswritten *kāmār*) *wānt*, YQ III.5 b3 *śākeśsi kāmar yal-yo* ‘by doing ... for the Śākyas’.

R The translation ‘alsbald, sogleich’ of Thomas and TEB II (cf. above) is based on the interpretation of 395 a5 and does not fit the other occurrences. The Uigh. parallel text of YQ III.5 b3, MaitrHami III, 5b 29 *qop šakilarñing* ‘to all the Śākyas’, indicates that *kāmar* may refer to the completeness of a group of people.

*kāmavitarāge** (adj.) qualifying some kind of ascetic

L JWP ‘qualifying some sort of ascetic’.

F Gen.Sg.Masc. *kāmavitarāges*.

T ♦Gen.Sg.Masc. YQ III.9 a8.

D From Skt. *kāmavītarāga-* ‘whose interest concerning desire has disappeared’ (cf. MW:271c, 1004b).

Kāmeśvar (PN, masc.) Kāmeśvara, name of a god

T 136 a5 ///[k]āmeśvar ṅkā[t].

D From Skt. *Kāmeśvara-* ‘N. of Kubera’ (MW:273a).

*kāmlune** (n.a.) ‘carrying, fetching’

F Instr.Sg. *kāmlune-yo*, Abl.Sg. *kāmluneyäṣ*, Loc.Sg. *kāmluneyam*.

T ♦Instr.Sg. 277 a3!; ♦Abl.Sg. 307 a5 *tāmnēk ālu kāmlu⟨ne⟩yās*; ♦Loc.Sg. YQ II.12 a4 *///kāmluneyam ākluneyā*.

D Abstract derived from ► *kāma-*.

*kār** (n.a.) ‘?’ [B *kāre*]

L POU ‘?’, HILM ‘pit, hole’.

F Loc.Sg. *kāram*, Obl.Pl. *kārāntu*.

T ♦Loc.Sg. 316 a8 *///[k]āram lmo///* ‘sitting in a?’; ♦Obl.Pl. 14 b1 *pñi praskintu wikāṣṣām āpāyṣinās kārāntu pñi ...* ‘merit drives away his fears, the ? of a bad incarnation, merit ...’.

kārā (PN, masc.) *Kārā*, name of a Turkish donor

T 382.3 *hkhonāñc kārā cor*.

D From Turkish *qarā*, cf. *kara*: ‘black’ (CLAUSON:643b).

kārās (n.fem.) ‘jungle’ [B *karāse**, Obl.Sg. *karās*]

L POU ‘inopia’, TEB II ‘Schlinggewächs’.

S *kārās yā-* ‘go to the woods’.

F Obl.Sg. *kārās*, Gen.Sg. *kārās(i)s*, Loc.Sg. *kārāsam*, Obl.Pl. *kārāsāntu*.

T ♦Obl.Sg. 60 a6 *kārās kā(lko)*, 155 b2 *kārās katk[a]r*; ♦Gen.Sg. Berlin ms.; ♦Loc.Sg. 70 a3, 98 a1, 321 a8, YQ I.5 b3; ♦Obl.Pl. YQ II.8 a7 *kārāsāntwā*.

D Via TB from Khot. *karāsśa* ‘climbing plant’ (HILM:84, see also ADAMS:142).

kārāsnu (n.masc.) ‘inhabitant of a jungle’ (?)

L POU ‘inopiam habens’, COU ‘Waldbewohner’.

T 41 a1 *kārāsānw oki sā///*.

D Derived from ► *kārās*.

kārām (n.a.) ‘action’ [B *kārm*]

L POU ‘actio, factum’.

F Obl.Sg. *kārām*, All.Pl. *kārmāntwac*.

S *kārām trānk-* ‘tell the act’ (Skt. *karma vac-*).

T ♦Obl.Sg. 414 b2, 417 b4, THT 3348 b1; ♦All.Pl. 371 a4, 458 b3!?

D From Skt. *karman-* ‘act, action, performance’ (MW:258b).

kāruṃ (n.masc.) ‘pity, mercy’ [B *karuṃ*]

L POU ‘misericordia’, TEB II ‘Mitleid’.

F Nom./Obl.Sg. *kāruṃ*, *kārūṃ*, Gen.Sg. *kāruṃis*, Instr.Sg. *kāruṃ-yo*, *kāruṃn-yo*, *kārūṃ-yo*, Com.Sg. *kārūnaśśäl*.

S *sne-kāruṃ* ‘without mercy’, *śla-kāruṃ* ‘with pity’, *kāruṃ yām-* (MP) ‘show mercy’.

T ♦Nom.Sg. (*kāruṃ*) 260 a4 *p_ukam mā (te) sam kāruṃ c(i)* ‘is your compassion not same to all?’, 305 b8 *sam kāruṃ*, 307 b6 *lyutār memaṣ kāruṃ kātānkāṣ-*

ām ‘a compassion beyond belief arises to him’, 375 b4; (*kārūṃ*) YQ II.2 b4 *sam kārūṃ*, YQ II.6 a4 *tsopats kārūṃ*; ♦Obl.Sg. (*kārūṃ*) 51 a6 *sne-kārūṃ*, 61 a1 *kārūṃ kāpñe yal*, a5, 64 b2 *sne kārūṃ*, 68 a5 *kārūṃ kritān-yo*, 69 b3, 72 a>b1 *kārūṃ pyā(mtsār)* ‘show mercy!’, 75 a2, 98 a5 *kārūṃ arñāl*, 130 a5 *maittrā kārūṃ*, 180 a3?, 218 a7 *tsopatsām kārūṃ*, 229 a3 *sne-kārūṃ*, 451 b4 id., YQ I.10 b2, YQ II.1 b3 *kārūṃ kritām*, YQ III.7 a7 *kārūṃ pyāmtsār*, THT 1989 b2 *sne-kārūṃ*, THT 2472 b1 *///śla-kāru(m)///*; (*kārūṃ*) YQ I.6 b3! (*k*)[*ā*]rūṃ *pyāmtsār*, YQ II.2 b4, YQ II.3 b6, YQ II.6 a4; ♦Gen.Sg. 69 a4, b5; ♦Instr.Sg. (*kārūṃ-yo*) 61 a2, 321 b6, 340 b6; (*kārūṃ-yo*) 147 a5; (*kārūṃ-yo*) 275 b3; ♦Com.Sg. 63 b1 *tsopatsām kāruṃśśāl*, 64 b1.

D From Skt. *karuṇā-* ‘pity, compassion’ (MW:255c).

kāruṃṣi* (adj.) ‘of pity’ [B *karuṇāṣṣe*]

L POU ‘misericors’.

F Obl.Sg.Masc. *kāruṃṣiṃ*, Obl.Pl.Masc. *kāruṃṣinās*.

T ♦Obl.Sg.Masc. 406 a5, YQ II.3 a2; ♦Obl.Pl.Masc. YQ II.6 a7!.

D Derived from ► **kārūṃ**.

kāruṇik 1) (adj.) ‘merciful, compassionate’, 2) (n.masc.) ‘the compassionate one’ [of Buddha] [B *karuṇīke*]

L POU ‘misericors’, TEB II ‘mitleidig’, JWP ‘merciful, compassionate’.

F 1) (adj.) Nom.Sg. *kāruṇik*, *kārūṇik*, Obl.Sg. *kāruṇikām*, *kārūṇikām*, Nom.Pl. *kārūṇikāñ*; 2) (n.) Nom.Sg. *kāruṇik*.

S 1) Mostly used in predicative position or as a form of address.

T ♦1) (adj.) Nom.Sg. (*kāruṇik*) 18 b2-3! *prākra-pratim kāruṇi(k k)uprene nu mā lotkaṣ tricām sthānās* ‘when he with firm decision and compassionate, does not turn away from the third sthāna’, 22 a6, 36 b6, 55 b5 *kāruṇik wrasom*, 56 a4 *hā kāruṇik* ‘oh merciful one’, 65 b3, b3!, 77 a5 *kāruṇik wrasom*, 84 b3!, 100 b2 *hā kāruṇik*, 101 b1 id., 202 b4, 217 a6, b6, 247 a2, 255 a2, b1, 297 a2 *kāruṇik wrasom*, 300 b5, 307 b1 *māṃtne sas kāruṇik pñāk ṣurmant-yo āṣṭrām pāpṣune pā(ṣāt)* ‘just like one compassionate has observed the pure observance with the 50 causes’, 311 a3, 340 a3 *kāruṇik wrasom*, a8 *kāruṇik nātak* ‘oh merciful master’, 341 a4, id., 379 a3, 382.2 *kāruṇik pācar*, YQ II.14 a1, YQ III.6 b2; (*kārūṇik*) 297 a5 *kārūṇik wrasom*, YQ I.3 a7 id., b4!, YQ II.3 b1!, b6, YQ II.6 b5 *kārūṇik wāl*; ♦Obl.Sg. (*kāruṇikām*) 77 b5 (*kā*)*ruṇikām pāltsāk-yo*, 299 b4 *āṣānikām kāruṇikām bodhisatvām kātsam lmont*; (*kārūṇikām*) 303 a1; ♦Nom.Pl. 230 b5 *krañc wrasañ kāruṇikāñ*; ♦2) (n.masc.) Nom.Sg. 218 a3 *ṣkāśśām ślok we kāruṇik* ‘he uttered the sixth stanza, the merciful’, 300 b3; ♦fgm. 401 a2 *kāruṇi///*.

D From Skt. *kāruṇika-* ‘compassionate’ (MW:275a).

kāre (n.masc.) ‘sword’

L POU ‘gladius, ensis’, TEB II ‘Schwert’.

F Instr.Sg. *kāre-yo*, Nom.Pl. *kāreñ*, Perl.Pl. *kāresā*, Instr.Pl. *kāres-yo*.

T ♦Instr.Sg. 56 b3 *kāre-yo kākoṣṭu*, 71 b2, 246 a4; ♦Nom.Pl. 264 a1, 298 a4!; ♦Perl.Pl. 342 a5 *kāresā sāseyūṣ* ‘leaned on their swords’; ♦Instr.Pl. 342 b3.

kārkāryāṣi (adj.) ‘proper to a beggar’ (i.e., a religious mendicant)

L Pou ‘?’.

F Nom./Obl. Sg.Masc. *kārkāryāṣi*.

T ♦Obl.Sg.Masc. 74 b3 *kārkāryāṣi wsāl tā[t]wā(ñku)* ‘wrapped in a beggar’s garment’.

D Adjective derived from **kārkāri*, itself borrowed via MI from Skt. *kārpaṭika-*, same meaning as *kārpaṭa-* ‘beggar’ or ‘pilgrim’ (MW:275c; CDIAL:156b), lit. ‘covered with patched or ragged garments’, cf. *karpaṭa-* ‘old or patched or ragged garments’ (MW:258a). The Sanskritized form has been somewhat affected by assimilation, possibly in order to avoid any contact with *karpāsa-* ‘cotton’ (MW:258a), Pa. *kappāsa-* id., *kappāsika-* ‘made of cotton’ (DP I:636b), and probably through the secondary influence of Skt. *kakkhaṭa-* (BHSD:163a), Pa. *kakkhala-* ‘hard, harsh, severe, cruel’ (DP I:606b). The direct connection with Skt. *karkaṭī-* (as per SSS:26, 56), which would be related to *karkaṭa-* ‘crab’, a lexeme giving the designation of various animals and plants (MW:256a), is unlikely on formal and semantic grounds. (PIN)

R This description belongs to an episode of the legend of the prince Mūkapaṅgu, told also in the Mūgapakkha-Jātaka (no. 538 of the collection); the prince has already chosen the ascetic life in the forest, and, while going back to the city for a while, he appears to his father, the king, in the ragged garment proper to this condition, cf. Schiefner (1882:250-251). Translation by Sieg (1952:23): ‘in das Bűbergewand gezwängt’. (PIN)

kārpa- (vb.) 1. ‘descend’, 2. ‘make descend, lower’ (?) [B *kārp-*]

L POU ‘descendere’, TEB II ‘herabsteigen’.

P 1) (tr.) Prs. *kārna-*, Ipf. *kārñā-**, Subj. *kārpa-*, Prt. *kārpa-*, PPrt. *kākārpu-*, 2) (caus.) PPrt. *kākārṣu-*.

F 1. Prs.VI Act. 3Sg. *kārnaṣ*, 3Pl. *kārneñc*, PPrs.MP *kārnām*, Inf. *kārnatsi*, Prt.I Act.2Sg. *kārpaṣt*, 3Sg. *kārp*, PPrt. Nom.Sg.Masc. *kākārpu*, Abs. Abl.Sg. *kākārpurāṣ*; ♦2. PPrt. Abs. Abl.Sg. *kākārṣurāṣ*.

T ♦1) Prs.Act. 3Sg. 66 b4 *kārnaṣ koṃ-pārkāñcām kālyme riyis* ‘descends in the eastern part of the city’, 280 a1 *metrakṣiṃ sāmudr(ä) kārnaṣ*, 337 b4; ♦3Pl. 299 a3 *napemsac kārneñc*, YQ II.3 a8; ♦PPrs.MP 1 b1 *oplāṣ oplā kārn[mā](m)* ‘stepping from one lotus to the other’, 455 b2; ♦Inf. 189 b3!; ♦Prt.Act. 2Sg. 134 a6, 296 b5; ♦3Sg. 1 a5 *bodhisattu sāmudraṃ kārp*, 43 b5 *cakravār ṣulis mrācaṃ kārp* ‘descended to the top of the mountain Cakravādā’, 48 b2 *uday ṣulis mrācaṃ kā(rp)* ‘descended to the top of the mountain Udaya’, 450 a1; ♦PPrt. Nom.Sg.Masc. 9 a4 *ālu ypeṣi pekant yeṣ ñi waṣṭā kākārpu ṣeṣ* ‘there came a painter from another country [and] he came

down to my house’, 147 b3, 353 a4€; ♦Abs. Abl.Sg. 253 a7, 288 a8, 276 a>b7 + 266 b8; ♦2) Abs. Abl.Sg. 304 a7 ///kākārṣurāṣ kāṣāri wsāl wasu kālymeyā\; ♦fgm. 230 b7 kākā///.

D Cf. ► **kārplune**.

R About the mistaken form *kākrārpū* in 353 a4, cf. Schmidt (1989:13, 32, 74) *sutraṃ kākrārpū* matches Skt. *sūtra-paryāpannam*.

kārplune (n.a.) ‘descending’

F Nom.Sg. *kārplune*.

T ♦Nom.Sg. THT 1140 a3 ///(c)[mo]līs *kārplune māska(tār)///*.

D Abstract (Subj.Gdv.) derived from ► **kārp-**.

kārme 1) (adj.uni.) ‘straight; true’, 2) (n.a.) ‘truth’

L POU ‘verus, verum’, TEB II ‘wahr; Wahrheit’

F 1) (adj.) Nom./Obl.Sg. *kārme*, 2) (n.) Nom/Obl.Sg. *kārme*, Nom.Pl. *kārmeyāntu*, *kārmeytu*.

S *kārme weñlune* ‘true statement’.

T ♦1) ♦Nom.Sg. 95 a1? *kārme weñlune*, b3? id., 7 b2-3 *krañcāssi kārme (we)ñlune* ‘it is a true statement of the wise ones’, 99 b2?, 245 a4 *l[y]āk as[a]m kārme yme*; ♦Obl.Sg. 277 b1 *kā[rm](e) ka(p)ś(iñño)*, b5 *pāltsāk-yo kārme rake trānkiñc*, 315 a7 *kārme kapśiñño* ‘with a straight body’, 399 b7 *kārme mārka(mpa)[l] kārsāl_une* ‘knowledge of the true Law’, YQ II.5 a2; ♦2) Nom.Sg. YQ II.8 b4; ♦Obl.Sg. 359.36 *kārme-ñomumāntā* ‘with something having the name Truth’; ♦Nom.Pl. (*kārmeyāntu*) 243 b2 *stwar kārmeyāntu* ‘the truths of four kinds’, 243 b2, 268 a2, 270 a8-b1, 333 a2, YQ II.11 b7-8!, THT 1525 a3!; (*kārmeytu*) YQ II.12 a8.

D See also the compound ► **tsopats-kārme-kapśiññum**.

kārmem (pp.perl.) ‘directly to’

L POU ‘ad, super’, TEB II ‘auf ... zu, an’.

T 79 a2 *piṣ se ñi āriñcā kārmem* ‘son, come straight to my heart’, 92 a4 *nṣā kārmem tampe pālkāštār*, 312 b6 *kumpār ptāñkāt kāṣṣinā kārmem*.

D For a possible connection with ► **kārme** see HILM:89.

kārmetsune (n.a.) ‘truthfulness’

L POU ‘veritas’, TEB II ‘Wahrhaftigkeit, Wahrheit’.

F Obl.Sg. *kārmetsune*, Obl.Pl. *kārmetsūnentu*.

T ♦Obl.Sg. 75 a3; ♦Obl.Pl. 221 b4 *stwar-wkāṃ kārmetśūnentu kārse ākṣiñlūne-y[o]* ‘they will understand the truth of four kinds through teaching’.

D Abstract derived from an adjective derived from ► **kārme**.

kāryap (n.a.) ‘damage’ [B *karep*]

L POU ‘incommodum, detrimentum’, TEB II ‘Schaden’.

F Nom./Obl.Sg. *kāryap*, All.Sg. *kāripac*, Abl.Sg. *kāripāṣ*, Gen.Pl. *kāryapāmtw-āśśi*, Loc.Pl. *kāryapāmtwam*.

S *kāripac spārtw-* ‘turn into damage’.

T ♦Nom.Sg. 8 b3-4 *hā k(ā)ryapp ā kāryap* ‘Oh what a damage, what a damage’, 9 a3, *hai wāspā kāryap tāk* ‘Alas! It was really a damage’, 329 a2; ♦Obl.Sg. (*kāryap*) 249 a3 *kāryap pārko* ‘damage [and] advantage’; ♦All.Sg. 2 a2 *kāripac sāspārtwu*, 10 a2 *kāripac sparcwaträ*, b1!; ♦Abl.Sg. 359.27 *vyativṛttāḥ pṛtaḥ kalīm | lālātkuṣ [le](tkā)r kāripā(ṣ)*; ♦Gen.Pl. 4 a3-4 *kyalte āk(n)tsune puk omās[k]e(nā)s wramnāśśi puk kāryapāmtwāśśi sātkāluneyam tsmār nām̐tsu* ‘because ignorance is the root of the spread of all evil things and damages’, 5 a1 *puk kāryapāmtwāśśi nkalune*; ♦Loc.Pl. 4 b6.

kālik (adj.) ‘seasonable; temporary’

L POU ‘temporalis’.

F Nom.Sg. *kālik*.

T ♦Nom.Sg. 457 a1? ///tṣam kālik sāmtāk/// ‘for that a temporary remedy’.

D From Skt. *kālika-* ‘relating to or connected with or depending on time’ (MW: 279a).

kāltāṅk (n.masc.) ‘drum’ (?)

L POU ‘nomen cuiusdam instrumenti musici’, TEB II ‘ein Musikinstrument’, HILM ‘lamentation’(?), PIN ‘drum’.

F Nom./Obl.Sg. *kāltāṅk*, Nom.Pl. *kāltāṅki*.

T ♦Nom.Sg. 255 b8 *kāl(ta)ṅk klyoṣtār* ‘the drum is heard’; ♦Obl.Sg. 395 a5 *śertmām kāltāṅk tāsmām ṣṇi kotār kāmar kropant ālykes śkaṃ māk wrasaśśāl sāketāṣ pre lcrä* ‘crying [and] beating the drum, they gathered their family and went, together with many other people, out from the city of Sāketa’; ♦Nom.Pl. 335 b9 *kāltāṅky oki śla-nawem me(yeñc)///* ‘they trembled with roaring like drums’.

R In 255 b8, *kāltāṅk* corresponds to *duṇḍubhayaḥ* in the Sanskrit text (MPS Vg. 16.14).

kāltāṅkem* (adj.) ‘of a drum’ (?)

L POU ‘ad *kāltāṅk* pertinens’.

F Obl.Sg.Masc. *kāltāṅkenām*, Obl.Sg.Fem. *kāltāṅkenām*.

T ♦Obl.Sg.Masc. THT 2545 a1 (*kā*)ltāṅkenām tsāṅkra(c)///; ♦Obl.Sg.Fem. THT 1306 a4 *kāltāṅkenām wa[ki](s)///* ‘of the voice of the drum’.

D Derived from ► **kāltāṅk**.

R For the only occurrence of the feminine cf. SSS §45, and Thomas (1957:127, n. 5). Revised reading by PIN, which excludes the restoration *wa(śen-yo)*.

kālp*? ‘?’

L COU ‘eine Würmerart’.

F Nom./Obl.Pl.? *kālpā*.

T ♦Nom./Obl.Pl. 375 a1 : *pāñ-kānt kālpā [e]ṣu[m]ṣ [e]ṣāk ś(ā)k-we-(pi) tmām sa - - -*.

R If constructed with *pāñ-kānt* ‘five hundred’, it can be the plural of a noun with Nom.Sg. *kālp**, but the whole context remains unclear.

kālyāṇī (adj.) ‘fine, excellent; good virtuous’

L POU ‘subst. f., nom.propr.’.

F Nom.Sg.Masc. *kālyāṇī*.

T Nom.Sg.Masc. 168 b5 (*kā*)*lyāṇī*.

D Borrowed via MI from Skt. *kalyāṇika*-* or *kalyāṇin*-* ‘good, virtuous’, cf. Skt. *kalyāṇaka*- ‘(moralisch) gut. tugendhaft; heilvoll’ (SWTF II:39b).

kāvvi (n.a.) ‘kāvyā, poem’ [B *kāvvi*]

L POU ‘carmen, poema’.

F Obl.Sg. *kāvvi*, Obl.Pl. *kāvvinu*, Gen.Pl. *kāvvinwāśśi*.

T ♦Obl.Sg. 230 b2 *yāmit kāvvi ca(m t)ū* ‘you should make that poem’ 230 b2-b3 *tsopats wāl nunak raritwā kāvvi kos-ne īme (kā)lkā-ñi kanis āyāt(w)ā* ‘I however, oh great King, have composed the kāvyā as far as my competence went, and in accordance with the meter and tune’; ♦Obl.Pl. 288 a1; ♦Gen.Pl. 230 a6.

D Via MI (and then probably re-Sanskritized) from Skt. *kāvya*- ‘poem, poetical composition’ (MW:280a). For the transition Skt. *vy* > *bb* cf. von Hinüber (2001, §255). B *kāvvi* has the same meaning and origin, and is not borrowed from Skt. *kavi*- ‘sage, poet’ as per ADAMS:155.

kāvviṣi (adj.) ‘belonging to a kāvyā’ [B *kāvviṣe*]

L POU ‘carminis, poeticus’.

F Nom.Sg. *kāvviṣi*.

T ♦Nom.Sg. 229 b7 *kāvviṣi ret(w)e* ‘composition of a kāvyā’, 230 a1 id..

D Derived from ► **kāvvi**.

kāw- (vb.) ‘kill’ [B *kau-*]

L POU ‘occidere, necare’, TEB II ‘töten’.

P (tr.) Prs. *kos-T-*, Ipf. *koṣā-*, Subj. *kāw-/ko-*, Prt. *ko(sā)-*, PPrt. *kāko*, Ipv. *pko*.

F Prs.VIII Act. 1Sg. *kosam*, 2Sg. *koṣt*, PPrs.Act. *koṣant*, Obl.Sg. *koṣāntām*, Obl.Pl. *koṣāntās*, PPrs.MP *kosmām*, Gdv. Obl.Pl.Masc. *koṣlyes*, Inf. *kossi*, Ipf. Act. 1Sg. *koṣāwā*, 3Sg. *koṣā*, Subj.I Act. 3Sg. *koś-si* (<**koṣ-ci*), 3Pl. *kāweñc*, Prt.III (*ko-*) Act. 3Sg. *koṣā-m*, PPrt. Nom.Sg.Masc. *kāko*, Nom.Sg.Fem. *kākos*, Abs. Abl.Sg. *kākorāṣ*, Ipv.Act. Sg. *pko*.

T ♦Prs.Act. 1Sg. 61 b3; ♦2Sg. 194 a5 *klop-yo koṣt-ñi*; ♦PPrs.Act. Obl.Sg. 75 a2, 79 a3, 246 a4; ♦Obl.Pl. 71 a6; ♦PPrs.MP 96 a3; ♦Gdv. 71 a6 *koṣlyes*

-kāwālte

koṣāntās candālās kākkurās; ♦Inf. 71 b4, 77 b5, 81 a5 (*ca*)*ndālāsā kossī ākmām*, b3, 222 b2, b6, b6, 223 a2, a3, 224 a4, 239 b2; ♦Ipf.Act. 1 Sg. 340 b7 ///(*koṣā*)*wā śoś*; ♦3Sg. 38 a2 *ykonā sām śoś koṣā*, Subj.Act. 3Sg. 82 b4; ♦3Pl. 56 b1!; ♦Prt.Act. 3Sg. 13 a2, 376 b1; ♦PPrt. Nom.Sg.Masc. 32 a2, 97 a5; ♦Nom.Sg.Fem. 4 b2; ♦Abs. Abl.Sg. 4 a6, 97 a5?!; ♦Ipv.Act. Sg. 380 a2, a3.

D Cf. ►*kolune**, ►*koṣant*, ►*āy-keṣe*.

R See Hackstein (1995:53ff.). The Ipv. *pko* is traditionally classified under this root (SSS:434); it belongs to the verb ►*pākā-* ‘intend’ according to Couvreur (1955/56:78). The form *koṣt* (194 a5) can alternatively be interpreted as Prt.Act. 3Sg. of ►*koṣta-* (cf. SSS:434).

kāw* (n.) ‘spring, fountain’ (?)

L POU ‘?’, PIN ‘spring, fountain’.

F Obl.Pl. *kāwas*.

T ♦Obl.Pl. 429 b7 ///(*kuprene śa*)*lpenam msāṣ lkāl tāṣāṃ : ri śla kāwas*/// ‘(if) she looks under his underfeet, (she will make) the bathing with (water from) fountains’.

R Tentative translation of 429 b7. Actually, *ri* could be for ►*yri* (POU:251), related to ►*yār-* ‘bathe’. As a consequence of the action, the girl Mallikā ‘will become the wife of the king’ (Prasenajit), cf. 429 b8 *lānt sām māskatār*.

kāwaṣi (adj.) ‘pertaining to a spring’ (?)

L POU ‘?’.

F Nom./Obl.Sg. *kāwaṣi*.

T ♦Nom./Obl.Sg. 459 a3 (*ku*)*ti · kāwaṣi keṣti-waṣt* .

D Derived from ►**kāw***.

R For a tentative interpretation of this passage see ►*keṣti*.

kāwāltune (n.a.) ‘attractiveness’ (of a male)

L POU ‘pulchritudo’, TEB II ‘Schönheit’.

F Nom./Obl.Sg. *kāwāltune*, Gen.Sg. *kāwāltuneyis*.

T ♦Nom.Sg. 13 b2, 14 a5; ♦Obl.Sg. 178 a5?!; YQ II.8 b7; ♦Gen.Sg. 13 a6.

D Abstract derived from ►**kāwālte**.

kāwālte (adj.masc.) ‘handsome, beautiful’ (of a male, cf. *krāntso* of a woman)

L POU ‘pulcher’, TEB II ‘schön’.

F Nom.Sg.Masc. *kāwālte*, Obl.Sg.Masc. *kāwāltēnām*, Gen.Sg.Masc. *kāwāltēnāp*, Nom.Pl.Masc. *kāwāltēñi?*, Obl.Pl.Masc. *kāwāltēnās*.

T ♦Nom.Sg.Masc. 16 a1, 148 b3, b4 *kāwālte naslu(ne)yac*, 314 a8, 369 a3; ♦Obl.Sg.Masc. 100 b6 *kāwāltēnām pikār-yo* ‘with a beautiful gesture’, 134 a4, 217 a8 *pūttiśparṣim kāwāltēnām pañi-yo*; ♦Gen.Sg.Masc. 17 b4-5 *ptāñ(ktam) yārkaṃt-yo kāwāltēnāp [mā] siṃṣāl* ‘the handsome one should not

tire of homages to the Buddha'; ♦Nom.Pl.Masc. YQ III.12 a5-6!;
♦Obl.Pl.Masc. YQ III.12 a2.

Kās (PN, masc.) Kāsi, name of a prince (?) [B *Kās*]

L POU '?'.

F Nom.Sg. *kās*.

T ♦Nom.Sg. 431 a3 *tmāṣ kās kaus(alṣi)*/// 'thereupon Kāsi of Kosala...'

D From Skt. *Kāsi*- 'N. of a prince' (MW:280b).

R Beside its use as the name of a prince, Skt. *Kāsi* may also refer to a celebrated city and place of pilgrimage, to the people of *Kāsi*, and fine cotton or silk (from *Kāsi*) (MW:280b). The parallel B 4 a3 *///akalṣle kās kau[sal](ṣe)*/// supports the interpretation preferred here (cf. also B 395 a5 *kāsiṣṣana ypaunane bāraṇa[si]*).

kāsi-nāgarṣi (adj.) 'belonging to the city of Benares'

F Nom.Sg.Masc. *kāsi-nāgarṣi*.

T THT 1670 a2 *///k[ā]ṣi-nāgarṣi*.

D Derived from *kāsi-nāgar**, borrowed from Skt. *Kāsi-nagara*- 'the city of the Kāsis' = 'Benares' (MW:280b).

Kāśyap (PN, masc.) Kāśyapa, name of a Buddha

L POU 'nom.propr.'

F Nom./Obl.Sg. *kāśyap*, *kāśśap*, Gen.Sg. *kāśyapi*.

T Nom.Sg. (*kāśyap*) 164 b1, 255 a5 *kāśyap ñomā ptāñkāt ṣeṣ* 'there was a Buddha by the name of Kāśyapa'; (*kāśśap*) 332 b7 *kāśśāp* 'oh Kāśyapa';
♦Obl.Sg. 240 a5, 354 a3 *sās ṣlyok kāśyap ptāñāktā prātimokāṣ ṣeṣ* 'this stanza was the Prātimokṣa under the Buddha Kāśyapa'; ♦Gen.Sg. 226 a2.

D From Skt. *Kāśyapa*- 'n. of a former Buddha, the one immediately preceding Śākyamuni' (BHSD:181b).

kāṣāy (n.) 'defect, decay, degeneracy' (Skt. *kaṣāya*-) [B *kaṣāy*]

L POU 'immunditia', TEB II 'Befleckung, Unreinigkeit'.

F Nom.Sg. *kāṣāy*, Instr.Sg. *kāṣāy-yo*.

S *pālkāmtwāṣi kāṣāy* (Skt. *drṣṭi-kaṣāya*) 'impurity of thoughts'.

T ♦Nom.Sg. 322 a3 *pāl[kā]mtwā[ṣ]i [k]āṣā[y] e*///; ♦Instr.Sg. 222 a1 *///ṣi kleśāṣi pālkāntwāṣi praṣṭaṣi śkaṃ kāṣāy-yo* 'and through the impurity of the ..., the afflictions, the opinions, [and] the time'.

D From Skt. *kaṣāya*- 'defect, decay, degeneracy' (MW:265c), cf. ► **kāṣāri**.

kāṣāri (n.masc.) 'the monk's reddish robe'

L POU 'croceus (color)', TEB II 'das gelbrote Mönchsgewand'.

F Obl.Sg. *kāṣāri*.

S *kāṣāri wās*- 'put on a monk's robe'.

T ♦Obl.Sg. 143 a3 *ārtunt pāplunt kāṣāri///*, 265 a4 *kāṣāri wa(su)*, 304 a2 *kāṣāri wasunt///*.

D Via MI from Skt. *kāṣāya-* ‘a dull or yellowish red garment or robe’ (MW:265c), ‘das braunrote Gewand’ (SWTF II:73b).

kāṣāri-kñukum (adj.) ‘wearing a monk’s robe around the neck’

F Nom.Pl.Masc. *kāṣāri-kñukumāṣ*.

T ♦Nom.Pl.Masc. YQ III.8 b8 *kāṣāri-kñukumāṣ* ‘those who wear a monk’s robe around their neck’.

D Compound containing ► ***kñuk*** as second member. Probably calque on Skt. *kāṣāya-kaṇṭha-* ‘mit braunrotem Hals’ (SWTF II:73b).

kāṣāri-wsāl (n.a.) ‘the monk’s reddish robe’ [B *kaṣār-wassi*] (Skt. *kāṣāyavastra-*)

F Nom./Obl.Sg. *kāṣāri-wsāl*, Abl.Sg. *kāṣāri-wsālāṣ*.

T ♦Nom.Sg. 75 a4, a5 *puk krañcāsī ... (kā)ṣāri-wsāl kāswac pā(plu)* ‘by all the good ones the monk’s robe is praised as the best’, 93 a4; ♦Obl.Sg. 304 a7 *kāṣāri-wsāl wasu*; ♦Abl.Sg. 75 a6 *kāṣāri-wsāl(āṣ)*.

D Compound containing ► ***wsāl*** as second member. Calque of Skt. *kāṣāyavastra-* ‘das braunrote Gewand’ (SWTF II:73b).

kāṣārṣi (adj.) ‘reddish, having the colour of a monk’s robe’

L POU ‘croceus’.

F Obl.Sg.Masc. *kāṣārṣinām*.

T ♦Obl.Sg.Masc. 231 a6 *kāṣārṣinām tārkrāṣ* ‘from a reddish cloud’.

D Derived from ► ***kāṣāri***.

kāṣiññ- (vb.) ‘scold, blame, chastise’ (Skt. *kṣip-*)

L POU ‘increpi, maledicere’, TEB II ‘schelten’.

P Prs. *kāṣiññ-T-*, IpF. *kāṣiññā-*, Subj. *kāṣiññ-T-*, Prt. *kāṣiññā-**, PPrt. *kākṣiññu*.

F Prs.XII Inf. *kāṣiññsi*, IpF. MP 3Sg. *kāṣiññāt*, PPrt. Nom.Sg.Masc. *kākṣiññu*, Subj.XII Opt. MP 3Sg. *kāṣiññitrā*.

T ♦Prs.Inf. 300 a6 *mā yas kāṣiññsi*; ♦IpF.MP 3Sg. 28 a5 *sām neṣ nākṣāt kāṣiññ[ā](t)* ‘earlier he blamed and chastised’; ♦PPrt. Nom.Sg.Masc. 354 b1 *kākṣiññu kāṣiññitrā marr o(n)t(aṃ)* ‘insulted may one never insult’ (Skt. PrMoSu V. 10 *kṣiptaḥ kṣipe(n) n(ai)v(a)*); ♦Opt.MP 3Sg. 354 b1.

kāṣṣar (n.) ‘?’

T YQ I.10 b7.

R This word belongs to a colophon and refers probably to a name or a title.

kās* (n.masc.) Kāśa, a species of grass (?)

L POU ‘?’, TEB II ‘Kāśa, Bezeichnung einer Grasart’.

F Nom.Pl. *kāsañ*.

T ♦Nom.Pl. 312 b6 *mantārak (pyā)ppyāñ ñākciñi puskāñ kāsañ wātsyāñ spa(rcw)mām kumṣār*.

D Via MI from Skt. *kāśa-* ‘a species of grass’ (MW:280b).

kās (n.masc.) ‘restraint, repression, punishment’

L Registered by POU:62 under the same lemma with *kāsañ*, see previous entry, PIN ‘restraint, repression, punishment’.

F Loc.Sg. *kāsaṃ*.

T ♦Loc.Sg. 361.7 ///ṣiṃ *kāsaṃ*.

D Possibly basis of the denominative verb ► **kāṣiññ-**.

R The text 361.7 contains the end of the translation of the following Skt. text, on previous line, 361.6: *kāyavāggupti-ru(ndhane)///*. This correct pāda of 8 syllables (not yet restored in TS:202, with different segmentation) would be the translation of the pāda of the corresponding Pa. text: *kāyagutto vācigutto* (SN I:172 [VII.2.1], Sn:14 [78]) ‘I am guarded in body [and] guarded in speech’ (transl. Norman 1992:9). The hypothetical Toch. text ought to be: *(kapsiññāṣiṃ weñlune)ṣiṃ kāsaṃ* ‘under the restraint of the body [and] of the speech’. (PIN)

kāsu 1) (adj.) ‘good, pleasant’, 2) (n.masc.) ‘that which is good, a good being’, 3) (adv.) ‘good, well’ [cf. B *kartse*]

F 1) (adj.) Nom.Sg.Masc. *kāsu*, Obl.Sg.Masc. *krañcām*, *krañcän*, *krant*, *krats*, Gen.Sg.Masc. *krantāp*, Nom.Sg.Fem. *kräts*, Obl.Sg.Fem. *kräntsām*, Nom.Pl.Masc. *krañś*, *krañc*, *kraṃś*, Obl.Pl.Masc. *krañcäs*, *krañcäms*, Nom./Obl.Pl.Fem. *krant*; 2) (n.) Nom./Obl.Sg.Masc. *kāsu*, *kāsū*, All.Sg. *kāswac*, Loc.Sg. *kāswaṃ*, Nom.Pl. *krañś*, *krañcś*, *kraṃś*, *kraś*, Obl.Pl.Masc. *krañcäms*, Gen.Pl.Masc. *krañcäsśi*, All.Pl. *krañcsac*, Abl.Pl. *krañcsäṣ*, Loc.Pl. *krañcsaṃ*, Com.Pl. *krañcsaśśäl*, Nom./Obl.Pl.Fem. *krant*; 3) (adv.) *kāsu*; 4) (as interj.) *kāsu*.

S *kāsu ñom-klyu* ‘good name [and] renown’, *kāsu wrasom* ‘good being’, *kāsu märkampal* ‘the good Law’, *kāsu yām-* ‘do sth. good’, adv. *kāsu* as interj. ‘well!, alright!’ (Skt. *sādhu*), repeated *kāsu kāsu*.

T ♦1) (adj.) ♦Nom.Sg.Masc. 1 a1 *(kā)su ñom-klyu ... sätkatär*, a4 *kāsu tsraṣṣune*, 2 b2, 13 a2 *kāsu cesmi amok ṣeṣ* ‘their craftsmanship was good’, 13 b3 *kāsu ñom-klyu*, 37 b5 id., 46 b1, 65 b1 *kāsu pācar*, 78 b4, 80 a>b3, 114 b1 *kāsu klyom*, 172 b1, 175 a5?, 235 b2, 246 a1 *kāsu wram*, 252 b7, 261 b2 *sām kāsu wrasom*, 313 b7 *ṣokyo [nu kāsu] ṣo[k-y]o nu tso<p>ats puttiṣparām* ‘because very good, very great is the Buddhahood’, 354 a3-4 *[k](apśiñño kroplune kāsu : kāsu rake-yo) śkaṃ kro[p]lune : päłtsäk-yo kroplune [k]āsu : kāsu puk-yo kroplune* : ‘(self-control concerning the body [is] good, good) [is] self-control (in talking), in thinking self-control [is] good, self-control [is] good in everything’, 359.40, YQ II.2 b4 *kāsu se*, YQ II.9 b7-8!

YQ II.12 a5 *kāsu wrasom*, YQ II.15 b2!, b2, b2, YQ N.4 a6, PK.NS.2 b2 *kāsu māskatr-āṃ*, THT 1141 b5; ♦Obl.Sg.Masc. (*krañcām*) 63 b2 *krañcām swārtwlune yomuṣ*, 64 a1 *krañcām wkām tiri mā<t>tak [pā]knāmo kotnaṣ* ‘(who) ... himself and on purpose breaks the good behaviour’, a5, 67 b4 *cam krañcām wrasomānt*, 79 a6 *krañcām wrasomāntā*, 86 b2 *krañcām ñom klyu*, 217 a5 *krañcām märkampal*, 250 a2, 304 b1, 348 a1 *krañcām pācrac kātse ytsi*, 440 a4, YQ II.11 b1 *krañcām spārtwluneyam*; (*krañcān*) 221 b3, b7 *krañcān ymeyo*, 230 a5 *krañcān märkampal*, 236 a6 id., 232 b4 *pāltsāk krañcān nākāštār*, 240 a3; (*krant*) 58 b1 *krant pikār-yo*, 63 a1, 83 a1, 101 b3, 212 a7 *krant kāṣṣim*, 217 a3 *krant märkampal āksis(s)i*, 217 a7 *krant märkampal*, 221 b6 *krant märkamplaṃ*, 227/8 a7, 231 a5, 243 a1 *krant wram-yo*, 243 a2, 244 a2, b3 *krant märkampal*, 246 a3, a4 *krant kāṣṣim*, 248 a1, b1 *krant ñom klyu*, b2 *krant kāṣṣim*, 249 b2 *krant knāmmune*, 251 b3 [*kra*]nt *mā[r]ka(mpal)///*, 253 b6 *krant pñi*, 257 b1, 261 b3 *krant (mā)rkampal*, 265 a5, 302 b2 *kra[nt mär]kampal*, 305 b3 id., 311 a1 *krant kāṣṣim*, a4 *krant śāsnaṃ*, b5 *krant märkampal*, 311A a3, 342 b>a4 *lā(m)tuneṣim kra(nt) tiryā āriñc wasām entsāte* ‘through the good conduct of the royal power you have seized our hearts’, 349 a2, 391 b7, 405 a3 *krant ytārā(s)* (masc. metri causa), YQ I.3 a8 *krant tiri*, YQ II.2 a7 *krant kāṣṣim*, YQ II.4 a6 id., YQ II.8 b7, YQ II.12 a7 *krant märkampal*, YQ III.2 b1 id., MG1 b4 *krant śilaṃ*; (*krats*) 24 b5 *caṣ krats spaktān-yo* ‘by this good service’ ♦Gen.Sg.Masc. 61 b4, 333 a7 *krantāp märkampal(is)*; ♦Nom.Sg.Fem. 200 b5; ♦Obl.Sg.Fem. 83 a2, 236 a2 *krā[nt](sā)ṃ ytār*; ♦Nom.Pl.Masc. (*krañś*) YQ I.6 a5, YQ II.10 b3; (*krañc*) 242 a4?, 230 b5 *krañc wrasañ*; (*kraṃś*) 34 a5 *kraṃś wrasañ*; ♦Obl.Pl.Masc. (*krañcäs*) 14 b4 *puk krañcäs wrasaśśi*, 148 b5 *kra(ñcäs) wrassaṃ wsokone arāñlune*, 227/8 a1 *krañcäs wrasas-yo*, 371 b2 *krañcäs śrāddheṣi*, YQ I.9 b2 *krañcäs wrasaśśi*; (*krañcāms*) 284 b8 *krañcāms wrassaṃ*; ♦Nom.Pl.Fem. 253 a2 *krant nām ṣotreyntu*, 253 b5 *puk krant wramām cwāṣä(k) (pā)kār māskantrā* ‘all good things are visible from you indeed’; ♦Obl.Pl.Fem. 52 a5 *krant āṣtram ārtantsā psāmār*, 58 b3 *krant wramām*, 64 a1 *śä(k) krant wramām* ‘the ten good things’ (items of good behaviour); a3 *krant wramnāśśi*, 146 a1, 248 b3 *krant wramā[n]-yo*, 301 a2 *krant wramām*, 350 b5, 354 a5, 395 a2 *cmolwāṣinās krant pñintwāśśi*, YQ II.8 b2 *krant aśān-yo*, YQ III.9 b4 *puk śākrant wramām*, YQ N.5 a6; ♦2) (n.) Nom.Sg. (*kāsu*) 74 a5 *kuprene sām wārtam wañi kälpatār kāsu* ‘when this one obtains pleasure in the forest, it is good’, 251 b7, 257 a1 *kāsu tākiṣ*; (*kāsū*) 218 b6 *kāsū mā kāsū*, 341 b9 *kāsū* ‘oh good one!’; ♦Obl.Sg. 4 a2 *ārkiṣoṣṣis kāsu ypant*, 67 a5 *///ākāl ālu kāsu yāmluneyāṣ*, 102 b1 *kāsu yaṣ*, 147 a5 *kāsu trānktsi*, 215 a7 + YQ I.6 b6 *kuprene et-ñi kāsu* ‘if you give me something good’, 227/8 b1 *kāsu yatsi*, 269 a3 *kāsu yalis mo(sam)///*, 276 a6, 295 a5 *kus-ne ñi kāsu yāmäs*, 443 a3 *kāsu yal*, YQ I.3 a4 *kāsu yatsikk*, b1 *kāsu yalis mosam*, b2 *kāsu yatsi*, YQ II.7 b3 *kāsu pyāmäs*, YQ II.15 b4; ♦All.Sg. 61 a3 *ālu kāswac spārtwlune*, 75 a5, 197 a2, 270 a2 *mākis kāswac*, 279 a1 *māk wrasaśśi kā(s)[w](a)c*, 290 b5,

303 a7, 307 b4 *poñcām ārkiśoṣṣis kāswac*, 359.37 ///tārthāya | *caṣṣāk cmolaṃ kāswa(c)///*, THT 2404 a1; ♦Loc.Sg. 245 b2 [*ā*]lu *kāswaṃ naṣṭ*; ♦Nom.Pl. Masc. (*krañś*) 257 a5, 311 a5 ///*ākṣiññār-ām krañś ptāñkte märkampal pekluneṣi pñi* ‘the good ones have taught us the merit of writing the Law of the Buddha’, YQ II.3 a7, b7; (*krañś*) YQ II.10 a7; (*kraṃś*) 2 a1, 9 a2 *pālkāc kraṃś* ‘See, you good [people]!’, 29 a6 *pālkāc pālkāc kraṃś*, 93 a2, 105 a1, 117 a2 *kraṃś nu tām kus trāṅkantrā* ‘who are now called «the good ones»?’, 170 a6, 175 b1 *yśe kraṃś yśe kraṃś* ‘oh you good ones, oh you good ones’, 254 a6, b6, YQ N.1 a5; (*kraś*) 71 a1, 218 a4; ♦Gen.Pl. 7 b2-3 *ṣok-yo nu krañcāśsi kārme (we)ñlune* ‘but it is a very true statement of the good ones’, 60 a1 *pāplu krañcāśsi* ‘praised by the good ones’, 75 a5, 117 a1, 151 b3, 227/8 b4!?, 256 a4-5 *pyām yārka krañcāśsi peṃṣār ykoñcā(s yalāntwā)ṣ* ‘show honour to the good ones and admonish those who forget their duties’, 284 b6!?, 293 a2 *sanāk krañcāśsi wkāṃ* ‘[it is] just the way of the good ones’, 235 a4, 322 a2, 334 b5 *puk krañcāśsi*, YQ II.7 a7, YQ II.12 b1; ♦All.Pl. 311 a4 *krañcsac kātse ymām*; ♦Abl.Pl. YQ I.2 a8; ♦Loc.Pl. 148 b4; ♦Com.Pl. 13 b4 *krañcsaśśāl śāmlune* ‘coming together with the good ones’, YQ I.4 b7-8!; ♦Nom.Pl.Fem. 253 b5 *wināseñc-ām ṣomaṃ krant* ‘some [women] (of them) pay homage to him, the good ones’; ♦3) (adv.) 3 a4 *stārcām kāsu tā(ṣitrā)* ‘one should well preserve the fourth one’, 112 a1 *kāsu weñlune* (Skt. *subhāṣitam*), 213 a5 = YQ II.5 a2 *kāsu-woru-esnum* ‘with well-shaped shoulders (Skt. *susamvṛttaskandhaḥ*), 227/8 b6 *pāsantār kāsu koluneyāṣ* ‘they guard themselves well from killing’, 247 b4 *kāsu tsālpont*, 255 a5 *kāsu kälko* (Skt. *sugata-*), 261 b6 *k[ā]sw (āk)ṣ(i)ññunt märkampalaṃ*, 332 a9 (*kā*)s[w] *ākṣiññu märkampal*, 334 b5 *kā(s)w (ā)kṣiññu mā(rkampal)*, b5 *ākāl kā(s)w (ā)kṣiññu*, 392 b6 *kāsu kälko*, 435 a4 id., 446 b6 ///(*kā*)su *weñāṣṭ*, YQ II.1 a3, YQ II.10 b1!, YQ III.4 a5 *cam tu kāsu āneñci pleṣār* ‘work it well and carefully’; 4) (adv. as interj.) 149 b6 *kāsu kā(su)*, 333 a8, YQ I.2 *kāsu se*, YQ II.7 b2 (*kā*)su *sewāñ*, YQ II.13 a6-7! *kāsu kāsu*, YQ II.14 b6 *kāsu kāsu*, YQ III.11 b2 id., THT 1643.1 b3 *kāsu se*, THT 1643.4 a1 *kāsu kāsu se*.

R Cf. ► *krāmtso*. In 24 b5 the reading *krats* is safe (TS pl. 12) and cannot be attributed to a misspelling for *krant*. It stands probably for *krants* (cf. *kraś* for *kraṃś*), reverse masc. form from the Obl.Sg.Fem. *krāntsām*. The hypothesis of an adj. *krats* as per HILM:178 is excluded; the Obl.Sg.Masc. ought to be *kratsām*.

kāsu-kāsu-kāswoneyum (adj.) ‘with all the good qualities’

L POU ‘omnibus bonis praestantiis donatus’.

F Nom.Sg. *kāsu-kāsu-kāswoneyum*.

T ♦Nom.Sg. 67 b5.

D Compound containing ► *kāsu* and ► *kāswone*.

kāsua-ortum (adj.) ‘with a friend of good quality’

L POU ‘?’.

F Nom.Sg. *kāsua-ortum*.

T ♦Nom.Sg. 359.31 *kāsua-ortum onk* ‘a friendly human being’.

D Compound containing ► *ort* as second member.

kāsua-pālsāk* (adj.) ‘with thought of a good thing’

L POU ‘bonum cogitatum habens’, JWP ‘with good thought’.

F Nom.Pl.Masc. *kāsua-pālskāñ*.

T ♦Nom.Pl.Masc. 293 a2, YQ I.1 b8.

D Compound containing ► *pālsāk* as second member.

kāsua-pal* (n.masc.) ‘good rule’

F Perl.Sg. *kāsua-palā*.

T ♦Perl.Sg. 261 b>a5 + YQ II.12 b1 *kās[wa]-(pa)lā pā⟨p⟩sune o[mā](ske)nac kāt-kune kār-sorāṣ* ‘having recognized (both) proper observance according to the good rule, and the householdership directed toward evil’.

D Compound containing ► *pal* as second member.

R About the restoration and correction of 261 b>a5, see Geng – Laut – Pinault (2004a:362, 364).

kāsua-wsālum (adj.) ‘having clothes of good quality’

L POU ‘bonas vestes habens’.

F Nom.Sg. *kāsua-wsālum*.

T ♦Nom.Sg. 226 a2!

D Compound containing ► *wsāl* as second member.

kāsuaṣi* (adj.) ‘concerning something good’

L POU ‘bonus’.

F Obl.Sg. *kāsuaṣim*.

T ♦Obl.Sg. 220 a2 *ṣñi kāsuaṣim ākāl-yo*, 221 a4 *kāsuaṣim tsm(ā)r-yo* ‘by the root of virtue’.

D Derived from ► *kāsu*.

kāsue (adj.) ‘good, good-looking’

L POU ‘bonus; bene’, TEB II ‘gut’.

F Nom.Sg.Masc. *kāsue*, Nom.Pl.Masc. *kāsueñi*.

T Nom.Sg.Masc. 5 a2-3 *tāṣ penu (wra)som arāmpāt-yo kaknu lkātsi kāsue knānmune ats mā tāṣ-ām* ‘even [if] a human being is provided with beauty [and] is handsome to look at, but has no knowledge’, 16 b3 *lkātsi kāsue rupavām* ‘Rūpavān is handsome to look at’, 17 a6 *l[k]ātsi kāsue māskatār*, 55 a2 *kāsue nām*, 102 b6 *kāsue ṣeṣ*, 219 a3 *[k]āsue ṣām̄tsi*, YQ II.4 b6 *tpo kāsue sār-k-pe*; ♦Nom.Pl.Masc. 217 b2 *malañ kāsueñi*.

D Related to ► *kāsu*.

kāswone (n.a.) ‘good work, good purpose, virtue’ (Skt. *nyāya-*, *guṇa-*, *karman-*)
L POU ‘bonitas, virtus’, TEB II ‘gutes Werk, Tugend, Verdienst’, JWP ‘good deed’.

F Nom./Obl.Sg. *kāswone*, Gen.Sg. *kāswoneyis*, Instr.Sg. *kāswone-yo*, All.Sg. *kāswoneyac*, Abl.Sg. *kāswoneyäṣ*, Loc.Sg. *kāswoneyaṃ*, Nom./Obl.Pl. *kāswoneyntu*, *kāswoneyäntu*, *kāswonemntu*, *kāswonentu*, *kāswoneytu*, Gen.Pl. *kāswoneyäntwis*, *kāswonentwāśśi*, *kāswonenwāśśi*, All.Pl. *kāswoneytwac*, *kāswoneyäntwac*, Abl.Pl. *kāswoneyntwäṣ*, Loc.Pl. *kāswoneyäntwaṃ*, *kāswoneytwaṃ*.

S *kāswoneyntu yom-* ‘get hold of good merits’, *kāswoneyntu kropā-* ‘accumulate good deeds’.

T ♦Nom.Sg. 14 a1, 66 a1, 147 a3, 222 b5, 239 b6!?, 241 a5?, 256 a7 *ote täpreṃ kāswone*, 287 b7!?, 311a4!?, 405 a4?; ♦Obl.Sg. 11 b3, 84 b3 *///(kā)swon=ākāl-yo* ‘by desire for virtue’, 261 a>b7, 263 b5, 300 b1, 374.8, 390 b1!, 403 a>b6, YQ I.5 b1, YQ II.12 a7, YQ II.15 b5?, YQ III.6 a6, YQ N.5 a8!?!; ♦Gen.Sg. 342 b4 *kāswoneyis śmoññe naṣṭ*; ♦Instr.Sg. 21 b4 *kāswone-yo kaknu* ‘provided with merit’, 39 b1, 60 a4, 79 a6, b5, 289 b3 *kāswone-yo mā sasyu*, 386 b5 *guṇeṣu guṇavatsu ca · kāswoneyäntwaṃ kāswone-yo kaknuñces wrassaṃ śkaṃ*, 403 a2; ♦All.Sg. 20 a6 *wārpāt ñi pältsāk kāswoneyac ñā(s)* ‘my mind felt longing for virtue’, 386 b3 *nyāyapranasya · kāswoneyac yulāsumāntāp*; ♦Abl.Sg. 336 b9; ♦Loc.Sg. 260 b6 *kāswoneyaṃ ritwseñc* ‘they attach to good merit’, 271 a7 *kāswoneyaṃ ritwä(ṣ)*, 290 b8; ♦Nom.Pl. (*kāswoneyntu*) 253 b5 *puk kāswoneyntu cwaṃ kropant* ‘all merits are collected in you’, 259 b>a6, 293 b3; (*kāswoneyäntu*) 147 a1; (*kāswoneytu*) YQ III.3 b2; ♦Obl.Pl. (*kāswoneyntu*) 79 b6 (*kus tñi cāmpiṣ puk trāñktsi kāswoneyntu* ‘Who is able to tell all your merits?’), 195 b2!?, 287 + 259 b>a7 *kās(w)o(neyntu yomu)rāṣ*, 259 b>a7-8 *kāswone(yntu yonmāluneṣi ākāl)*; (*kāswoneyäntu*) 385 a5 *arunt kāswoneyäntu yneś yasi mā cāmpāṣ*, 386 a3 *cittakarmanyatā · pälskes kāswoneyantū kropnāsiyac*, a4 *kāswoneyäntu kropnasi*; (*kāswonemntu*) 22 a1 *camī śāwaṃ kāswonemntu arā(ṣlis mosam)* ‘in order to evoke his great merits’; (*kāswonentu*) 116 b2?; (*kāswoneytu*) YQ I.2 b8?, YQ I.8 a6, YQ I.10 b4!, YQ II.13 a7 *kāswoneytu kropantrā*, a8 id., b1! id., YQ III.9 a3; ♦Gen.Pl. (*kāswoneyäntwis*) 385 a5 *kāswoneyäntwis prāpti arāssi mā cāmpaṣ*; (*kāswonentwāśśi*) 14 b3, 61 a1, 253 a5, 372 b4, 412 a2; (*kāswonenwāśśi*) 5 a2; ♦All.Pl. (*kāswoneytwac*) 280 b5 *śāwaṃ kāswoneytwac pälskant*; (*kāswoneyäntwac*) 385 b1; ♦Abl.Pl. 336 a7; ♦Loc.Pl. (*kāswoneyäntwaṃ*) 386 b4; (*kāswoneytwaṃ*) 258 a6 *///śāwaṃ kāswoneytwaṃ ritwantrā* ‘they attach themselves to the great good deeds’.

D Abstract derived from ► **kāswe**.

kāswoneṣi (adj.) ‘of good quality, of virtue’

L POU ‘bonitatis, virtutis’.

F Nom.Sg.Masc. *kāswoneṣi*, Obl.Sg.Masc. *kāswoneṣiṃ*.

T ♦Nom.Sg.Masc. 57 a6, 79 b6 *kā(s)[w](one)ṣi sāmu[trā]* ‘ocean of virtue’, 246 a2 *kāswoneṣi sāmuddrā*, YQ II.6 a3 *kāswoneṣi parāṃ-ñkāt*, YQ III.3 b5 *kāswoneṣi wākām*; ♦Obl.Sg.Masc. 79 b4 *kāswoneṣiṃ pār-yo*, 250 b1.

D Derived from ► *kāswone*.

-kāswoneyum (adj.) ‘virtuous’

L POU ‘bonus’.

F Nom.Sg.Masc. *-kāswoneyum*, Obl.Pl.Masc. *-kāswoneyumāñcās*.

T ♦Nom.Sg.Masc. ► *kākropu-kāswoneyum*; ♦Obl.Pl.Masc. 295 b6!, YQ N.4 a4!.

D Derived from ► *kāswone*.

kāswone-omāskune* (n.a.) ‘virtue [and] evil’

L POU ‘bonitas, virtus’.

F Obl.Sg. *kāswon=umskune*.

T ♦Obl.Sg. 82 a5 *ṣ caṣ cwac k(ā)swon=umskune pe///*.

D Binominal expression with a form of ► *omāskune* as second member (in a lyrical passage).

R The entry *kāswoneyumskune* by POU has no basis in the text.

kāts (n.fem.) ‘abdomen, belly’ [B *kātso*]

L POU ‘venter’, TEB II ‘Bauch’.

F Nom./Obl.Sg. *kāts*, Instr.Sg. *kāts-yo*, All.Sg. *kātsac*, Loc.Sg. *kātsaṃ*, Perl.Sg. *kātsā*.

S *kātsaṃ ṣāmā-* ‘stay in the belly’ (of embryo), *kātsā klā-* ‘prostrate oneself’, *kāts pār-* + obl. ‘carry sb. in the womb’.

T ♦Nom.Sg. 166 a4; ♦Obl.Sg. 146 a4 *mācri kāts*, a5 id., YQ III.3 a4 *sidārthem kāts kāmant* ‘they have carried Siddhārtha in their belly’; ♦Instr.Sg. 8 a6 *ārtak (tārkosāṃ) kāts-yo* ‘with the lascivious lower abdomen’; ♦All.Sg. 45 a4; ♦Loc.Sg. 74 b4 *kātsaṃ ā(riñcaṃ wnisko)* ‘(depressed in the heart) and in the belly’, 146 a2 *sām āco mācri kātsaṃ āñc pa(kāt)* ‘this embryo matured, turned downwards, in the belly of the mother’, b5, 150 b5 *mācri kātsaṃ*, 151 b5 *camī kātsanā[k]*, 267 b4 id., 299 b2 *brahmavatiṣiṃ śriññāktes kātsaṃ*, b4 *āṣānikāṃ kāruṇikāṃ bodisatvāṃ kātsaṃ lmont*, 331 a4, THT 3030 b2; ♦Perl.Sg. 24 b4 *poṃtsāṃ kap(s)i(ñño ptā)ñkāt kāṣyāp kapśiññac kātsā kāklo* ‘with his whole body he fell on his belly in front of the Buddha the teacher’, YQ II.7 a6 *kātsā klawrā*.

kātsaṣi* (adj.) ‘belonging to the abdomen, belly’

L POU ‘ventris’.

F Obl.Sg. *kātsaṣiṃ*.

T ♦Obl.Sg. 68 a5 ///kātsaṣiṃ warmam prutko ṣeṣ ‘he was shut up in the cavity of the belly ...’, 221 a5 (kā)tsaṣiṃ ysāraṣiṃ loplune-yo ‘by smearing of the blood of the belly’, a7 kātsaṣiṃ ysār ṣūran-yo ‘through blood and sperma of the belly’; ♦fgm. THT 2431 b1 : kātsaṣi///.

D Derived from ► **kāts**.

kātse 1) (adv.) ‘near, close, in front of’ (Skt. *antikam*), 2) (pp.all.) ‘near, besides, in front of’ (Skt. *upa*)

L POU ‘ad, prope’, TEB II ‘nahe bei’.

S *kātse* yā- (+ all) ‘go close to, approach (to sb./sth.)’, *kātse* kām- (+ all.) ‘come close (to sb./sth.)’.

T 1) (adv.) 13 a1 *kaśsi yokaṇi pālkāt cesām amoktses kātse kālymām* ‘hungry and thirsty he saw these craftsmen standing nearby’, 50 a2 *kātse yeṣ*, 153 a6 *nandenac knāswmām kātse ye(ṣ)///*, 214 b4 = YQ II.1 b7 *lok kātse* ‘far and near’, 359.5-6 | - - - si yamāntikaṃ dvija | - k . - - - - . or. i . ä *kātse brāhmaṃ* |, 392 b1 (written *kāse*), 464 a5, YQ III.11 a4?, YQ III.12 b3 *kātse kakmurāṣ*; ♦2) (pp.all.) 23 a2 *śākyamuniṃ ptāñktac kātse kakmurāṣ*, b1 *śla kācke ptāñktac kātse knāswmām*, 44 b6, 56 b4, 61 b6 *kropac kātse [kālkorā](ṣ)*, 67 a1 *kalkam nāṣ camac kātse* ‘I will go close to him’, 144 b3, 145 b6 *s[u]darśaṃ riyac kātse*, 147 b2!, b3!, 173 b4, 186 a2 *cam wimānac kātse yāṣ///*, b6, 304 a8?, 311 a4 *krañcsac kātse ymām*, 326 b5 *lāntac kātse kālkorāṣ*, 346 b3 *ñāktac kātse kālkorāṣ*, 348 a1 *pācrac kātse ytsi*, 359.9 | na punar jātijarām upeṣyati | *mā nunak cmol mokoneyac k[āts](e)*, 395 b3 *cam maṇḍlac kātse wānta-ṃ* ‘they led him close to the magic circle’, 444 a2 *nṣac kātse*, YQ II.1 a7 (*bā*)rāṇas riyac kātse, YQ II.3 a7 (*kā*)[ṣṣi]nac kātse ytsi, YQ II.4 b3, YQ II.13 a1, YQ III.6 a5, THT 1141 a3, THT 1606.1 b2.

D Related to ► **kāts** ‘abdomen, belly’, see Pinault (1991b:186), HILM:112.

kāñ* (n.fem.) ‘mud brick’ (?)

L POU ‘?’ (under *kñā* n.), COU ‘Stein’, PIN ‘mud brick’.

F Instr.Pl. *kñās-yo*.

T ♦Instr.Pl. 222 b5 (*k*)ñās-yo *yṣaṃ wālaṃ eṣāk* ‘he lined the (sides of the) moat with bricks [all] over’.

D The underlying stem **kāñyā* (> **kāññā*) is revealed by the derived adjective *kñāṣi*, known as epitheton of *yṣaṃ* ‘moat’ (around a town or fort) in a Berlin fgm. quoted in TS:222. The meaning of *kñās-yo* can be deduced from the following Skt. text, in the description of a town: *tāḥ khalu parikhāś caturvidhābhir iṣṭikābhiś citā abhūvan* (MPS, Vg. 34.5) ‘now these moats were lined with bricks of four kinds’. (PIN)

kātā- (vb.) ‘spread, disperse’ [B *kātā-*]

L POU ‘spargere’, TEB II ‘streuen’.

P (tr.) Prs. *knā-* Subj. *kata-*/ktā-**, Prt. *śātā-*/kata-*, PPrt. *kto*.

F Prs.VI Act. 3Sg. *knāṣ-ām*, MP 3Pl. *knāntrā*, Gdv. Nom.Sg.Masc. *knāl*, Prt.I Act. 3Pl. *katar*, PPrt. Nom.Sg.Masc. *kto*, Abs. Abl.Sg. *ktorāṣ*.

T ♦Prs.Act. 3Sg. 319 a4; ♦MP 3Pl. 155 a3, THT 3333 b3 *tlās knāntr-ām*; ♦Gdv. PK.NS.2 b3 *///cami yālyā tkanā knāl*; ♦Prt.Act. 3Pl. 221 b5, 453 b4; ♦PPrt. YQ I.7 b4 *warśeṃ kto*; ♦Abs. Abl.Sg. 239 b6, 175 b4?.

kätkā- (vb.) 1) ‘cross, go beyond, violate, transgress, pass (time)’, 2) ‘cause to be out of control’ [B *kätk-*]

L POU ‘transgredi, transire’, TEB II ‘überschreiten’.

P 1) (tr.) Prs. *ktānkā-*, Ipf. *ktāñśā-**, Subj. *katka-/kätkā-*, Prt. *śātkā-/katka-*, PPrt. *kätko*, 2) (caus.) Prs. *kätkāṣ-T-**, PPrt. *śāsätku*.

F 1) (tr.) Prs.VI Act. 3Pl. *ktānkeñc*, MP 3Pl. *ktānkāntrā*, Inf. *ktānkātsi*, Subj.V Act. 2Sg. *katkat*, 3Sg. *katkaṣ*, 2Pl. *kätkāc*, 3Pl. *kätkeñc*, Gdv. Obl.Sg.Masc. *kätkālām*, Prt.I Act. 3Sg. *kcäk*, *štäk*, 2Pl. *katkas*, 3Pl. *katkar*, PPrt. Nom.Sg.Masc. *kätko*, Obl.Sg.Masc. *kätkont*, Nom.Pl.Masc. *kätkoṣ*, Nom.Pl.Fem. *kätkont*, Abs. Abl.Sg. *kätkorāṣ*, 2) (caus.) PPrt. Obl.Sg.Fem. *śāsätkusām*.

S *āsuk kätkā-* ‘go beyond, cross’.

T ♦1) (tr.) Prs.Act. 3Pl. 1 b6 *māski kätkālām ktānkeñc tsraṣiñ sāmuddrā* ‘the energetic ones cross the ocean that is hard to traverse’, 2 a1, 203 b5, 355 b1€ *ktānkāñc*; ♦MP 3Pl. YQ N.5 a5 *śāk karmapatāntu ktānkāntrā* ‘they violate the ten karmapathas’; ♦Inf. 150 a1 (*ā*)*suk ktānkātsi*; ♦Subj.Act. 2Sg. 256 a4 *slyi cam mar katkat* ‘do not violate this rule’; ♦3Sg. 82 b4; ♦2Pl. 374.8 *āsuk kätkāc*; ♦3Pl. 18 a3, 288 a5, 295 a8 *kāntantu-yo puklā kätkeñc* ‘the years will pass by the hundreds’, 409 a3, YQ N.3 b4 *p[u]klā kätkeñc*; ♦Gdv. Obl.Sg.Masc. 1 b6; ♦Prt.Act. 3Sg. (*kcäk*) 1 b3 *tmāṣ štwar-wāknā ārṣlās-yo rarkuñcās iṣanās kcäk* ‘thereupon he crossed the moats, covered by snakes of four sorts’; (*štäk*) YQ I.2 b7-8 *āsuk štā(k)*; ♦2Pl. THT 1953 b2; ♦3Pl. 155 b2 *kārāś katk[a]r* ‘they crossed the jungle’, 214 a1 = YQ II.1 a4 *wṣeñ katkar* ‘nights have passed’, 305 b2, 395 b2 *cam kausaṣiṃ wärt āssuk mā katkar* ‘they did not pass through this forest of Kosala’, YQ I.4 a2, THT 2157 a2; ♦PPrt. Nom.Sg.Masc. 352 b4, 461 b1 *atikrā[nta] (pa)raś ca · kätko ya[kte] škam ||*, 457 a4 *· kätko=ntam///*, YQ III.6 a3, THT 1883 b2; ♦Obl.Sg.Masc. 217 a6 *arāḍeṃ ṣāpta-koñiṃ walunt pälkāt kätkont ynālek cmoll entsunt* ‘he saw Ārāḍa, dead for seven days, having passed over [and] taken birth elsewhere’, 246 b1; ♦Nom.Pl.Masc. 410 a3; ♦Nom.Pl.Fem. 340 a6 *pūklā kätkont*; ♦Abs. Abl.Sg. 1 b5 *āsuk kätkorāṣ*, 10 a5, 32 a3!, 57 b6 *tāmāṣ kätkorāṣ*, 58 a2 *āsuk kätkorāṣ*, 349 a1!?, YQ I.10 b1 *ārkiṣoṣintu āsuk kätkorāṣ*; ♦2) (caus.) Prt. Obl.Sg.Fem. 360.8 *ki ālāṣtrā lyutār śāsätkusām* (Skt. (*goñiṃ vā*)*rayati atisṛtavām*) ‘it [i.e. the stick] keeps away a cow that has been driven mad’.

D Cf. ► *kätkālūne*.

R The Prt.Act. 3Sg. *śtāk* is the expected form matching B *śatka* < CT **śātkā*; the by-form *kcāk* is analogical, cf. Pinault (2006a:106-107).

kātkālūne* (n.a.) ‘crossing, transgression’

F Abl.Sg. *kātkāluneyāṣ*, Perl.Sg. *kātkāluneyā*.

T ♦Abl.Sg. 292 b7!, 307 a3; ♦Perl.Sg. 359.4?!, 395 a3 *konāsī kātkāluneyā* ‘by the passing of the days’; ♦fgm. 242 b6 ///śī āsuk kātkālune///.

D Abstract derived from ► **kātkā-**.

kātw- (vb.) ‘ridicule, cause someone to be ashamed’

L POU ‘deridere, iocari’, HILM ‘to deceive, set up’. WW ‘dazzle’.

P (tr.) Prs. *ktus-T-*, PPrt. *kakātwu-*.

F Prs.VIII Act. 3Pl. *ktuseñc-ām*, MP 3Sg. *katuṣṭār*, PPrt. Nom.Sg.Masc. *kakātwu*.

T ♦Prs.Act. 3Pl. 28 a5; ♦MP 3Sg. 232 b6 (*pru*)*ccamoñcās katuṣṭār māca[r] p(ā)car kāṣṣis pat tārśonās-yo* ‘the beneficial ones he causes to be ashamed by tricks: mother, father, or the teachers’; ♦PPrt. Nom.Sg.Masc. 7 b1 *ṣok-yo nu kakātwu tākā yaṃtrācāreṃ kāṣṣinā* ‘very much I have now been ridiculed by the master mechanician’, 188 b3 *k[a]kātww tāpākyam///*.

R The meaning of this verb can be ascertained by the fact that *kakātwu* (7 b1) translates Skt. *lajjāpitaḥ* ‘being made ashamed, ridiculed’ in the original version of the story, see Hofinger (1982:186); cf. Skt. *upahāsaḥ* ‘derision, mockery, ridiculousness’ in another version (Degener 1990:27 and 47).

-kāṃṣe (n.) ‘fulfiller, making come true’ ► **ākāl-kāṃṣe**

D Agent noun derived from **kāñ***.

kāṃs- (vb.) ‘recognize’

P Prs. *kāṃsās-**, Prt. *kñas-*, PPrt. *kakāṃsu**.

F Prt.III Act. 1Sg. *kñasu*, 2Sg. *kñasāṣṭ*.

T ♦Prt.Act. 1Sg. YQ II.2 a1 *tām nu mā kñasu kus taṃ buddham māskatrā* ‘but I did not know what is in this «Buddha»’; ♦3Sg. 340 b5 *kñasās tu vāsavagrām ṣūk[ṣ]am* ‘did you know (the butcher) in the village Vāsagrāma?’.

R Discussions cf. Schmidt – Winter (1992:50-52, 54), Hackstein (1993, 1995:23), HILM:78-79, 160-162. Cf. also Thomas (2003:319), who interprets prt.act. 1sg. *kñasu* as an adjective derived from **kän***.

kän- (vb.) 1) ‘bring about’, 2) ‘come about’, 3) ‘cause to come about’

L POU ‘fieri’, TEB II Gv. ‘zustandekommen’, K. ‘erfüllen’.

P 1) (tr.) Prs. *kāṃs-T-/knās-*, Subj. *ken-*/kän-**, Ipv. *pkan**, 2) (detr.) Prs. *knās-T-**, Subj. *kna-*, Prt. *kan-**, PPrt. *kaknu*, 3) (fact.) Prs. *knās-T-*, Subj. *knās-*, Prt. *kaknā-*.

- F 1) (tr.) Prs.VIII MP 3Sg. *knāštār*, 3Pl. *kānsantrā*, Ipv.III 2Sg. *pkānā-ñy*, 2) (detr.) Subj.III MP 3Sg. *knatr-ām*, Opt. MP 3Sg. *knitār*, Prt.III PPrt. Nom.Sg.Masc. *kaknu*, Obl.Sg.Masc. *kaknunt*, Obl.Sg.Fem. *kaknusām*, Nom.Pl.Masc. *kaknuṣ*; 3) (caus.) Prs. VIII(<IXb) Act. 3Pl. *kāmseñc*, MP 3Pl. *kāmsantrā*, PPrs. Act. *kāmṣant*, MP *knāsmām*, Gdv. Nom.Sg.Masc. *kāmṣāl*, Inf. *knāssi*, Ipf. *kāmṣānt*, Subj.IX Act. 1Sg. *knāsam*, Prt.II Act. 3Sg. *kakām*.
- S *kaknu* + instr. ‘provided with sth.’, *ākāl kāmṣ-* (+ gen./cl.) ‘fulfill a wish’.
- T ♦1) Prs.MP 3Sg. 71 a2 *mā nu ākāl knāštār-ñi* ‘but he does not fulfil my wish’, 309 a2 *///(knāšt)r-ām ākāl rito*, THT 2457 a3 *///knāstrā sātka[tār]///*; ♦3Pl. THT 1463 a6 *ṣyak kānsantrā*; ♦Ipv. 2Sg. 56 b1 *pkānā-ñy ākāl*, YQ III.7 a7 id.; ♦2) Subj.MP 3Sg. 66 b5 *knatr-ām rito ākāl* ‘your desired wish should be fulfilled’; ♦Opt.MP 3Sg. 24 b6 *(sā)s ñi [ā]kāl knitār*, 25 b4 *knitār-cy ākāl*, 292 b4; ♦PPrt. Nom.Sg.Masc. 5 a3 *arāmpāt-yo kaknu*, 20 b5 *knānmune-yo kaknu*, 21 a3 *(ñemi)ntu-yo kaknu*, b4 *taṃne wkān-yo kāswone-yo kaknu tāṣ*, 67 a3 *ṣñi kaknu tāk*, 184 b5 *///lālaṃṣkune-yo kaknu*, 214 b1 + YQ II.1 b3 *wārṣṣātsune-yo kaknu*, 268 a4, 295 a6 *yātlune-yo kaknu māskatār*, 305 a1 *tlentunās-yo kaknu*, 307 a5 *pāñ ṣurmant-yo kaknu ṣeṣ*, a6 id., 317 a3 *tosām tri yātluneyntu-yo puk-yo kaknu ṣeṣ*, 332 a1 *ñy ākāl kaknu tāṣ-ām*, 342 a4 *ṣok-yo nu oklopac kakmu nasam*, 359.32 *///(śra)ddhāṣṭilena sampa(nna) | (p)erāk_une-yo pāpṣune-yo kaknu*, YQ III.4 a5!, YQ III.9 a2 *klāṣmune-yo kaknu*; ♦Obl.Sg.Masc. 153 b3 *war-yo kaknunt*, b6 id., 256 a6 *metrakām ptāñkāt yetwes lakṣaṇās-yo kaknunt*, 335 b6!?, YQ V.1 a2?; ♦Obl.Sg.Fem. 321 a3 *śāk okāt pi nākmaṃt-yo kaknusām///*; ♦Nom.Pl.Masc. 256 a8, 345 b1-2 *yāt[l](u)ne-yo kaknuṣ*, 354 b5, YQ N.1 a1, b4, THT 1524.1, 2054 a2; ♦3) Prs.Act. 3Pl. 49 a2 *cmolṣy ats ākāl kāmseñc*; ♦MP 3Pl. 317 a5; ♦PPrs.Act. 251 b2, 252 b2, 306 a2; ♦MP 237 a5; ♦Gdv. Nom.Sg.Masc. Berlin ms.; ♦Inf. 317 a6, 258 b2!, YQ I.6 b1 *ākāl knāssi*; ♦Ipf.MP 3Pl. 222 a4, 239 a1; ♦Subj.Act. 1Sg. 215 a7 *sāwaṃ ākālāntu knāsam-ci* ‘I will fulfil great wishes for you’; ♦Prt.Act. 3Sg. YQ I.2 b3 *āntāne sās klyom metrak oktapuklyi kakām* ‘when this noble Maitreya has achieved the age of eight years’.
- D Cf. ► *knalune*. See also Schmidt (1974:101f., 134f.), Hackstein (1995: 230ff.).

kānt (num.) ‘hundred’ [B *kante*]

L POU ‘centum’, TEB II ‘hundert’.

F Instr.Pl. *kāntantu-yo*, *kāntant-yo*.

S *kāntantu-yo* ‘in hundreds’, *x-kānt* ‘x hundred’.

T 4 a5, b1, 18 a1 *tri asaṃkhes kānt kalpsam*, a6, 19 a1, b1, 29 a2, 47 a2, 49 b2, 62 a4, 81 a2, 107 a3, 115 b6, 118 b5, 155 b5, b6, 167 b4, 186 b5, 192 a1, 195 a5?, 215 a3, a4, a6, 218 a6, 229 a5, a6, 234 b6, 248 a2, b3, 255 b1, 261 a5, 281 b2, 288 a5, 289 a3, a7, 295 a3, 313 b5, 316 b2, 332 b1, b2, b3, 348 a2, 371 a2, 375 a1, 393 a1, 395 b3, 316 b7 + 315 b8 *wālts śāk-kāt ṣāptuk-ṣpāt-pi*

tmānāntu śpāt-wāłtsā we(kānt śāptu)k-śākpī kursār-wā-yo ‘16,777,276 miles’, YQ I.1 a8, YQ I.2 a7, YQ I.3 a6!, YQ I.4 a6, b5, YQ I.6 a6!, b2, b3, YQ II.1 a4, YQ II.8 b8!, YQ II.11 a5, YQ N.1 a1, YQ N.3 a7; ♦Instr.Pl. (*kāntantu-yo*) 254 b7 *kāntantu-yo wāłtsantu-yo tmānāntu-yo koris-yo waštāṣ lanturā(ś)*, 295 a8, 312 b2, 450 a1, YQ II.7 a2, YQ III.3 a3, gl.SHT 4438 (= Skt. *śataśaḥ* ‘by hundreds’); (*kāntant-yo*) 364.4.

kāntu (n.masc./fem.) ‘tongue; language’ [B *kantwo*]

L POU ‘lingua’, TEB II ‘Zunge’.

F Nom./Obl.Sg. *kāntu*, Gen.Sg. *kāntwes*, *kāntwis*, Instr.Sg. *kāntu-yo*, Perl.Sg. *kāntwā*, Instr.Pl. *kāntwāsyo*.

S *x kāntwā* ‘in the language x’.

T ♦Nom.Sg. YQ II.10 a8; ♦Obl.Sg. 298 a1 *koyāṣ kāntu pre pānworāṣ* ‘having torn the tongue out from the mouth’, 300 a7, b2 *ṣṇi-tsar ṣṇi kāntu koyāṣ pārne pañwamtrā* ‘with our own hand we tear our own tongue out from the mouth’; ♦Gen.Sg. (*kāntwes*) 300 b3 *ṣṇi kāntwes mātkont prakte ypamtār kārūṇik* ‘we make torture to ourselves to our own tongue, oh compassionate one’; (*kāntwis*) 300 b1; ♦Instr.Sg. 57 a2 *///oppal-yokām kāntu-yo* ‘with a tongue of lotus colour’, 300 a8; ♦Perl.Sg. 229 b7 *īme pāltsāk yeṣ ārsi kāntwā ritwāssi kanaśāl*, 236 b1 *ārsi nu kāntwā ṣeṣ*; ♦Instr.Pl. 356 b2.

-kāntu* (adj.) see ► **wāṣta-kāntu***

-kāntwāṣi (adj.) ‘related to tongue or language’

L POU ‘linguae’.

F Nom.Sg.Masc. *kāntwāṣi*, *kāntwāṣi*, Obl.Pl.Fem. *kāntwāṣinās*.

T ♦Nom.Sg.Masc. (*kāntwāṣi*) 236 b6 *ṣṇi-kāntwāṣi retwe* ‘composition by a native speaker’; (*kāntwāṣi*) 377.2 *kāntwāṣi ṇkāṭ*; ♦Obl.Pl.Fem. 371 b3 (*kā*)[*nt*]*wāṣinās maṅkant* ‘speech defects’.

D Derived from ► **kāntu**.

kāntsās- (vb.) ‘acknowledge, confess, profess’

L POU ‘confiteri’, TEB II ‘bekennen’, Schmidt (1974) ‘anerkennen, bestätigen, bekennen’.

P (tr.) Prs. *kāntsās-T-*, Subj. *kāntsās-T-**.

F Prs.VIII MP 1Pl. *kāntsāsamtrā*, *kāṃtsāsamtār*, PPrs.Act. Nom.Sg.Masc. *kāṃtsāṣant*, Obl.Sg. *kāṃtsāṣantām*.

T ♦Prs.MP 1Pl. (*kāntsāsamtrā*) 300 b4 *kāntsāsamtrā maṅk rutāṅkāmtrā triṣlune* ‘we acknowledge our sin [and] remove our delusion’; (*kāṃtsāsamtār*) YQ II.7 a8 *kāṃtsāsamtrā maṅk*; ♦PPrs.Act. Nom.Sg.Masc. 309 b6!?!; ♦Obl.Sg.Masc. 243 b1; ♦fgm. 126 b4 *k_vyal mā kāntsā///*, 236 a6 *klesāṣsi nākām kānt[sā]///*.

R See Hackstein (1995:100ff.).

käm- (vb.) ‘come’ [B *käm-*]

L POU ‘venire’, TEB II ‘kommen’.

P (tr.) Prs. *kumnäs-T-*, Ipf. *kumṣā-*, Subj. *śām-T-*, PPrt. *kakmu*, Ipv. *p_ukām*/pukmäs*.

F Prs.X Act. 1Sg. *kumsam*, 3Sg. *kumnāṣ*, 3Pl. *kumseñc*, *kumse*, MP 3Sg. *kumnāṣtār*, 3Pl. *kumsantrā*, Inf. *kumnāssi*, Ipf. Act. 3Sg. *kumṣā*, 3Pl. *kumṣār*, Subj.I Act. 3Sg. *śmāṣ*, 2Pl. *śmāc*, 3Pl. *śmeñc*, MP 3Pl. *śmantrā*, Opt. Act. 3Sg. *śmiṣ*, 1Pl. *śmimās*, MP 1Sg. *śmimār*, 1Pl. *śmimtrā*, Gdv. Nom.Sg.Masc. *śmāl*, PPrt. Nom.Sg.Masc. *kakmu*, Obl.Sg.Masc. *kakmunt*, Nom.Sg.Fem. *kakmus*, Obl.Sg.Fem. *kakmusām*, Nom.Pl.Masc. *kakmuṣ*, Nom.Pl.Fem. *kakmunt*, Abs. Abl.Sg. *kakmurāṣ*, Ipv. Sg. *pukmäs*.

S *ṣ(i)yak kām-* (+ com.) ‘come together, encounter, meet’ (with sb./sth.), *tāṣ-ne wāknā kakmu*, *tām-ne wāknā kakmu* (Skt. *tathāgata-*).

T ♦Prs.Act. 1Sg. 94 b3; ♦3Sg. 51 b4, 66 b1, 104 a3, 125 a2, 253 a4 *āṣānikām metrakām lkātsi kumnāṣ*, 275 a4!, a6, 279 b1, 302 a1, 311 b2, 317 b3, 395 a2, YQ I.6 a3, YQ II.6 b2, YQ III.1 a7-8!, YQ III.4 b5, b6!, THT 3028 a3; ♦3Pl. (*kumseñc*) 1 a3, 168 b3, 279 a2, 295 a7 = YQ N.3 b3, 299 a7 *ñāktañ kumseñc napemsac* ‘the gods come to the humans’, 302 a5, 324 b6, YQ I.1 a8, YQ II.3 a8, YQ II.7 b5-6!; (*kumse*) 215 b2 *kumse///*, 229 b6, 302 a2; ♦MP 3Sg. 302 b1, THT 2392 a2; ♦3Pl. 279 b3 *metraknaśśāl ṣyak kumsantrā*, 302 a6 (*āṣā*)*nikām metraknaśśāl ṣiyak kumsantrā*; ♦Inf. 80 b6 *///(kā)ṣyāp anaprā kumnāssi mā cāmṣā* ‘she did not manage to come before the face of the teacher’, 106 b5 *mā nu āymā kākmart naṣām ṣu ku(mnāssi)*, 251 b7 (*o*)*pṣlyāśśāl ṣyak kumnāssi*, 252 b7 id., 279 b4 *metraknaśśāl ṣyak kumnāssi*, 387 a1 (a)*ntam udgrhitum* · ... *ākā kumnāssi*; ♦Ipf.Act. 3Sg. 72 b>a5 *///(sa)s yāl brahmadattes lānt k_uraksac kumṣā*; ♦3Pl. 312 b6; ♦Subj.Act. 3Sg. 71 a5 *kos-ne śolṣim praskiyam mā śmāṣ* ‘as long as he does not come into danger of life’, 72 a>b3, 90 b3, 114 a3, 159 b4, 174 a2!, 218 b2, 260 a5, 288 b3, b4, 439 a5, YQ I.1 a4!, a6€, YQ I.7 a7, b1, YQ II.7 a1, a4; ♦2Pl. 212 b5 = YQ II.4 b3; ♦3Pl. 18 a2, 66 a3, 262 a1, 281 b5, YQ III.11 b4; ♦MP 3Pl. 288 a5; ♦Opt.Act. 3Sg. 158 a6, 236 a3!; ♦1Pl. 311 a3, 348 a4!, b5; ♦MP 1Sg. YQ II.15 b8; ♦1Pl. YQ II.7 b1; ♦Gdv. Nom.Sg.Masc. YQ III.1 a2 *riyac śmāl naṣ*, YQ III.4 b5 id. ♦PPrt. Nom.Sg.Masc. 6 b1 *nāṣ trikāssi kakmu*, 19 a2 *tāṣne wāknā kakmu*, 20 b4 *tāmne wāknā kakmu*, 25 a4 *tāmne wāknā kakmu*, 35 b3 *vaiśravam kakmu tāṣ///*, b4 *kakmu tā(ṣ)///*, 44 b1, 46 a2 *ptāñkat kaṣṣinac kakm(u)*, 56 b4 *kakmu ṣet*, 66 a1, 73 a3, 74 b2 *ṣnalac kakmu nasam*, 96 b6, 147 a3, 258 a8 *tāmne wāknā kakmu*, 263 a7 *kropal māññe lameyam kakmu*, 270 b3 *tāmne wāknā kakmu*, 276 b3, 359.41!, 431 a5 *tmaṣ kakmu*, YQ I.5 b1, YQ I.6 b4!, YQ II.1 a2, YQ II.2 b2, YQ II.7 b4, YQ II.12 a8, YQ II.15 b2, gl.SHT 1432; ♦Obl.Sg.Masc. 22 a1, 72 b4, 272 a3!, 355 a1, YQ II.5 a8, YQ II.9 b5; ♦Nom.Sg.Fem. 6 a3, 59 a6, 156 a5, 429 a4 *u[p]ādhy(ā) riyāṣ kakmus tākā*; ♦Obl.Sg.Fem. 256 a3 || *lyukrā kakmusām purpār tkam (enā)ssi se* ‘accept the territory that has come (to you) by succession to (rule) it, son!’;

◆Nom.Pl.Masc. 16 a4 *lāntac kakmuş*, 66 a2 *kakmuşş ārtañ lāñcäsşi*, 163 a2 (*ś*)*ākkişiñi lāms ka(k)mu(ş)*, 288 b3, YQ I.5 b2, YQ II.5 b5, YQ II.8 b6, YQ II.11 a7, YQ II.14 a7; ◆Nom.Pl.Fem. YQ III.2 a6, YQ III.3 a8; ◆Abs. Abl.Sg. 8 b2, 20 a1 *tmäş ānand kuntistsekānac kakmuräş*, 23 a2, 81 a3, 173 b4, 256 a6, 261 a4, 274 a1, 278 a8 *wartsyam kakmuräş āsānā lmo*, 283 a4, 285 b3!, YQ I.5 a5!, YQ I.6 a1, YQ II.13 a1, YQ III.2 b6!, YQ III.6 a5, YQ III.12 b3-4!, THT 1670 a3.

D Cf. ► *śāmlune*. See also Hackstein (1995:305ff.).

kämpo (n.) ‘circle’ (?)

L POU ‘coniunctim, coniunctus’, TEB II ‘zusammen, vereint’.

S *kämpo nas-* ‘to be or form a circle, form a group around sb.’.

T ◆Nom.Sg. (*kämpo*) 258 a6 *tmäş tom swāñcenāñ wtāk kämpo nām̄tsuräş* ‘thereupon these rays having again formed a circle (around him)’ (Uigh. MaitrHami XXVI.13 b 10 [*yo*]*lı oñalı tægzinip*), 346 a3 *tmānantu-yo koñ-ñäktañ kämpo tākiñc* ‘[if] the suns by myriads were forming a circle’, YQ III.2 a7 *k_ulewāñ kämpo tākar* ‘the women formed a group’ (Uigh. MaitrHami III.2 a 31 *qamīyīn yīyīlip*).

R For the translation ‘circle’, cf. the Uighur parallel text of 258 a6, see Geng – Laut – Pinault (2004b:72-74).

kärk (n.) ‘a body part’ (?)

F Obl.Sg. *kärk*.

T ◆Obl.Sg. 166 a4 *kāts kärk nīmām mlokiñcām esām*.

R See HILM:87

kärk- (vb.) ‘bind, tie’ [B *kärk-*]

L POU ‘religare’, TEB II ‘binden’.

P (tr.) Prs. *kärks-T-**, Subj. *kärkñ-T-*, Prt. *śark-*, PPrt. *kakärku*.

F Subj.VII Act. 1Sg. *kärkñam*, 3Sg. *kärkñäs*, Opt. Act. 3Sg. *kärkñiš*, Prt.III Act.3Pl. *śarkr-äm*, PPrt. Nom.Sg.Masc. *kakärku*, Obl.Sg.Masc. *kakärkunt*, Nom.Pl.Masc. *kakärkuş*, Abs. Abl.Sg. *kakärkuräs*.

T ◆Subj.Act. 1Sg. 326 a5 *kärkñam prākär ki[nn](ares)///* ‘I will tie the Kimnaras firmly’; ◆3Sg. 4 a4 *āntām tkanā ne sām tsmār kärkñäs* ‘wherever on the earth this root attaches [itself]’; ◆Opt.Act. 3Sg. THT 2401 b1! *kärkñi(ş)*; ◆Prt.Act. 3Pl. 395 b3 *aslāntwac śarkr-äm* ‘they tied them to the [sacrificial] posts’; ◆PPrt. Nom.Sg.Masc. 81 b6 *///[tä]m-yo spärtwā kakärku koşāntāsa[c]* ‘thereby I have found myself tied and (delivered) to the executioners’, 290 b7 *///(kärkşi)nās-yo tu śāwamñ-yo naşt kakärku* ‘you are bound with great chains’, 341 a9!; ◆Obl.Sg.Masc. 56 b2, 97 b3, THT 1463 a4; ◆Nom.Pl.Masc. THT 1525 b3; ◆Abs. Abl.Sg. 71 b6 *pokem şkarā kakärkuräs* ‘having tied the arms to the back’.

kärkã- (vb.) ‘steal, rob’ [B *kärkã-*]

L POU ‘furari’, TEB II ‘stehlen, rauben’.

P (tr.) Prs. *kãrnã-*.

F Prs.VI Inf. *kãrnãtsi*.

T ♦Inf. 14 a2 *mã penu lyãksã kãrnãtsi yãteñc* ‘and further they cannot be stolen by thieves’.

kãrkšim (n.a.) ‘manacle, chain’ [cf. B *kerketse*]

L POU ‘vinculum’, TEB II ‘Fessel’.

F Obl.Sg. *kãrkšim*, Nom.Pl. *kãrkšinãñ*, Instr.Pl. *kãrkšinãs-yo*, Abl.Pl. *kãrkšinãsãš*.

T ♦Obl.Sg. 93 b1, b2; ♦Nom.Pl. 290 a1 *///(ñã)kcyãñ napemšãñ puk kãrkšinãñ kãršto(nt) ñ(i)* ‘the divine and human chains have all been cut off from me’, 269 b4; ♦Abl.Pl. 290 b4!; ♦Instr.Pl. 290 b7!, THT 1492 a1.

D Related to the root of the verb ► **kãrk-**.

kãrtkãl (n.masc.) ‘pool, pond, spring’ [B *kãrkkãlle*]

L POU ‘stagnum, lacus, piscina, puteus’, TEB II ‘Teich’.

F Nom.Sg. *kãrtkãl*, All.Sg. *kãrtkãlac*, Abl.Sg. *kãrtkãlãš*, Loc.Sg. *kãrtkãlam*, *krãtkalam*, Nom.Pl. *kãrtkãlyi*, Obl.Pl. *kãrtkãlãs*, Abl.Pl. *kãrtkãlsãš*, Loc.Pl. *kãrtkãlsam*, Perl.Pl. *kãrtkãlsã*.

T ♦Nom.Sg. 257 b3 *ñemiši kãrtkãl pãkãr mãskatãr* ‘a pool of jewels becomes visible’, 432 a5; ♦All.Sg. 431 a8?!, b8 *///(ymã)r ymãr camãk kãrtk(ã)lac kãlk*; ♦Abl.Sg. 42 b6, 432 b1, b2!; ♦Loc.Sg. 68 a6 *oppal kãlytãr krãtkãlam*, 219 b5, 431 a8?!, ♦Nom.Pl. 219 b4, 314 b3, b6, YQ V.1 a4; ♦Obl.Pl. YQ V.1 a1!; ♦Abl.Pl. 331 b1!; ♦Loc.Pl. 314 b3, 318 b2!, THT 1322.4 b1; ♦Perl.Pl. YQ N.1 a4!.

R Cf. Pinault (2006a:109-110), for the B form cf. Thomas (1976:112).

kãrn- (vb.) ‘beat, strike’ [B *kãrn-*]

L POU ‘ferire, pulsare’, TEB II ‘schlagen’.

P 1) (itr.) Prs. *kãrna-**, Subj. *kãrnãs-T-*, 2) (fact.) Prs. *kãrnãs-T-*, Subj. *kãrnãs-T-*, Prt. *kakãrnã-*, PPrt. *kakãrnu*.

F 2) Prs.VIII PPrs. MP *kãrnãsmãm*, Prt.II Act. 3Sg. *kakrãm*, PPrt. Nom.Sg.Masc. *kakãrnu*, Nom.Pl.Masc. *kakãrnuš*.

T ♦PPrs.MP 312 b3 *rapeyãntu kãrnãsmãm* ‘beating musical instruments’; ♦Prt.Act. 3Sg. 379 b2, a4 *pãcim tsar-yo kakãrnã-m* ‘he beat him with his right hand’; ♦PPrt. Nom.Sg.Masc. 212 a6 *mokone-yo kakãrnu* ‘struck by old age’; ♦Nom.Pl.Masc. 320 a5 *pretãñ kašt yo[k](e)-yo kakãrnuš šeñc* ‘the pretas were beaten by thirst and hunger’.

D Cf. ► **kãrnãšlune**

kärnäşlune (n.a.) ‘state of being struck’

F Nom.Sg. *kärnäşlune*.

T ♦Nom.Sg. 307 a4 (*keṃ-pälkäntwi*)s *pälskäluneyntu-yo mā kärnäşlune* ‘the state of not being struck by the thoughts of the wrong views’.

D Derived from ► **kärn-**.

kärno(l)ñe* (n.masc.) ‘condition of an adopted child’

L Registered under *kārto-* by POU:68; *kārtoñyāş* quoted as verse form by SSS:142, PIN ‘condition of an adopted child’.

F Abl.Sg. *kärnoñeyāş*, *kärnoñyāş*.

T ♦Abl.Sg. (*kärnoñeyāş*) 429 a1 (*kärn*)oñeyāş *tälörñeyāş tākim cā(rkatsi)* ‘may I free myself from the status of adoption [and] from misery’; (*kärnoñyāş*) 430 b3.

D Abstract derived from **kärnol*, itself basis of ► **kränolāñc**, with simplification of the cluster *-lñ-*.

kär-paräm (n.masc.) ‘good dignity’ [B *käre-perne*]

L POU ‘?’, COU, TEB II ‘Würde’.

F Nom./Obl.Sg. *kär-paräm*, Instr.Sg. *kär-parän-yo*, *kär-parämñ-yo*.

S ♦Nom.Sg. 11 a4 *nakt-äm kär-paräm* ‘the good dignity was lost for him’, 63 b1 *tsopa[t]s kär-paräm päkär tāk*, 174 b6, 254 a5 *ote täpreṃ kär-paräm*, 289 b7 *kär-paräm päkär n(ā)m[tsu]*, 317 a8, 323 b7 *läntuneşi kär-paräm*; ♦Obl.Sg. 14 b5 *s_ukaşım kär-paräm yā(tse)ñc* ‘they make a joyful dignity possible’, 60 b5 [*ñä*]kci *napemşi kär-paräm*, 63 a1 *läntuneşım kär-paräm*, 70 b4 id., 304 b2 *kätkuneşım kär-paräm*, YQ II.6 a4 *märkampälşi kär-paräm*; ♦Instr.Sg. (*kär-parän-yo*) 256 b1 *w(a)ñi kär-parän-yo (ye)[tu]* ‘adorned with pleasure and dignity’; (*kär-parämñ-yo*) 296 a7, YQ V.1 a2.

R See Winter (1968:61) and the discussion by ADAMS:143.

kär-parnu (adj.) ‘having good dignity’ [B *käre-pernettse*]

L POU ‘?’, TEB II ‘würdevoll’.

F Obl.Pl.Masc. *kär-parnuñcäs*.

T ♦Obl.Pl.Masc. 262 a1 *şmeñc suk-yo kär-parnuñcäs subhu(mi)s warpişkesam* ‘if they come to the groves and gardens, dignified by felicity’.

D Derived from ► **kär-paräm**.

kärpi (adj.) ‘common, vulgar, low’ (Uigh. *qodiqi yawaz*) [B *kärpiye**]

L POU ‘asper, severus?’, TEB II ‘gemein’.

F Nom.Sg.Masc. *kärpi*, Obl.Sg.Masc. *kärpiṃ*, Instr.Pl.Masc. *kärpis-yo*.

T ♦Nom.Sg. 77 b4, YQ III.1 a8-b1! *amokäntwaṃ nu wāpäṃtsune pkaṃ kä(rpi)* ‘among the handicrafts, that of the weaver is the lowliest of all’; ♦Obl.Sg. 65 b1 *kāsu päcar mā āşām naşt kärpiṃ wlalune ālu källätsi* ‘[You] good father,

you are not worthy to bring the mean death to others'; ♦Instr.Pl.Masc. gl.SHT 4438 (= Skt. *anāryaiḥ*).

käry- (vb.) 'consider, decide'

L POU 'considerare', TEB II 'bedenken, bestimmen'.

P (caus.) Prs. *käryäs-T-*, Subj. *käryäs-T-*.

F Prs.VIII Act. 3Sg. *käryäṣ*.

T ♦Prs.Act. 3Sg. 384 a5 *käryäṣ saṃ tanne-wkä(n)-yo kärsnānt*.'

D Cf. ► *kri*, ► *käryāṣlune*.

käryatsum (adj.) 'having the intention of, wishing'

L POU 'propositum habens, in animo habens', TEB II 'beabsichtigend'.

F Nom.Sg. *käryatsum*, Nom.Pl.Masc. *käryatsumäṣ*.

S *käryatsum* + inf. 'intending to do sth.'

T ♦Nom.Sg. 19 b5 *pruccamñe yatsi käryatsum* 'intending to do something beneficial', 52 b3?!, 69 b2 *ptāñkät käṣṣim pällätsi käryatsum*; ♦Nom.Pl. 11 b3-4 *ālakām caṃ (y)pac ytsi käryatsumäṣ* 'intending to go into some other country', 12 a2, YQ II.3 b4 *wätkatsi mā käryatsumäṣ* 'not wishing to be separated'.

D Cf. ► *kärye*.

käryāṣlune (n.a.) 'decision'

F Nom.Sg. *käryāṣlune*

T ♦Nom.Sg. 384 a3 : *upalakṣaṇeti yo 'rtha : kärsälune putkälune käryāṣlune tanne-wkänyo kus-ne arth*.

D Abstract derived from ► *käry-*.

kärye (n.) 'concern, worry'

L POU 'cura, providentia', TEB II 'Sorge, Bedenken'.

F Obl.Sg. *kärye*.

S *sne-kärye* 'without concern', *śla-kärye* 'with worry'.

T ♦Nom.Sg. THT 2470 a3 *omäl kärye śu[r](ām)*; ♦Obl.Sg. 109 a2 *sne-kärye lmo ṣtām posam naṣt* 'without concern you are sitting under a tree', a4 *kär(y)e śurām wawikuntac wināsam cwac* 'I honour you, who has made sorrow and trouble disappear', 115 b3 *tām-yo sne-kärye mäskal-ci*, 119 a2?, 149 b4 *sne-kärye*, 254 a6 id., YQ I.7 b4 *śla-kärye* 'with worry'.

D Derived from ► *käry-*.

kärwañ* (n.) 'rock, stone' [B *kärweñe*]

L POU **kru* 'arundo, calamus', TEB II 'Rohr', WW 'rock, stone'

F Loc.Pl. *kärwaṃsam*.

T ♦Loc.Pl. 12 a5 (*pkänt pkä*)*nt lokalok ṣulam kākloṣ kärwaṃsam* 'having fallen down scattered far away on the mountain among the rocks'.

R See Schmidt (1974:466 and n.7), Winter (1997:187). Previous interpretations were based on a segmentation *kärwaṃ saṃ*, cf. Sieg (1944:15 n. 8).

kärwāši (adj.) ‘reed-’ [B *kärwāšše*]

L POU ‘arundineus’.

F Obl.Sg. *kärwāši*.

S *kärwāši wašt* ‘reed hut’ (Skt. *naḍāgāra-*).

F Obl.Sg. 258 a4 (*ptāpsās wla*)*luneṣiṃ ratāk kärwāši wašt oki oṅkalām* (= Udv IV.37c/d *dhunidhvaṃ mṛtyunaḥ sainyaṃ naḍāgāram iva kuñjarah*), 354 b6 (*kärw*)*āši wašt mā<nt>ne oṅkalām*.

D Derived from *kru*, *pl. *kärwā** ‘reeds’ [B pl. *karwa**, *kärwā*].

kärśāk* (n.a.) ‘thickets, bushes’ [B *kariške* ?]

L Sieg (1952:44) ‘Spielerei (?)’.

F Loc.Pl. *kärśkāntuwaṃ* (?)

T ♦Loc.Pl. 70 b3 *mkāltorñeṣiṃ sāleyunt kärśkāntu(waṃ)* ‘the two childish ones (playing) in the salty bushes’ (Skt. JM 9.35 *krīḍantau vanagulmeṣu*).

kärštā- (vb.) ‘cut off, destroy’ [B *kärštā-*]

L POU ‘dissecare’, TEB II ‘abschneiden’.

P (tr.) Prs. *käršnā-*, Subj. *kärštā-*, Prt. *krašta-*/kärštā-*, PPrt. *käršto*.

F Prs.VI Act. 3Sg. *käršnāṣ*, 3Pl. *käršneñc*, MP 3Pl. *käršnāntār*, PPrs. Act. Nom.Sg.Masc. *käršnānt*, Obl.Sg.Masc. *käršnāntām*, Inf. *käršnātsi*, Prt.I MP 1Sg. *käršte-m*, 3Sg. *kärštāt*, PPrt. Nom.Sg.Masc. *käršto*, Obl.Sg.Masc. *käršt-ont*, Nom.Pl.Fem. *kärštont*, Abs. Abl.Sg. *kärštoṛāṣ*.

S *mñe käršt-* ‘cut off hope’.

T ♦Prs.Act. 3Sg. 305 a6 *käršnāṣ ṣ[pä](t p)r(āptis)* ‘he cuts off the seven (impurities)’, a7; ♦3Pl. 2 b3 *pāsmāṃ niṣpal lo nākṣāl wār por lās lyśi mñe käršneñc* ‘property, even if well kept, will inevitably be fully lost: water, fire, kings and thieves certainly cut off the hope’, 152 a6; ♦MP 3Pl. 391 b2 *stwar granthāntu käršnāntār* ‘the four [bodily] entanglements are cut off’; ♦PPrs. Act. Nom.Sg.Masc. 4 a4!, 317 b2 (*lā*)*ntuneṣiṃ sark käršnānt*; ♦Obl.Sg.Masc. 275 a2; ♦Inf. 9 b2 *tmāṣ yaṃtrācāre porat-yo svarp käršnātsi päknāṣāt* ‘thereupon the mechanician wanted to cut off the rope with an axe’; ♦Prt.MP 1Sg. 321 b6; ♦3Sg. 68 a1; ♦PPrt. Nom.Sg.Masc. 166 a3, b6, 119 b4!, YQ I.10 a5 *mñe käršto*; ♦Obl.Sg.Masc. THT 1473 b1; ♦Nom.Pl.Fem. 290 a1!; ♦Abs. Abl.Sg. 9 b2 *sarp kärštoṛāṣ* ‘having cut off the rope’, 28 a4.

D Cf. ► **kärštālune**.

kärštālune (n.a.) ‘cutting off’

F Obl.Sg. *kärštālune*, Instr.Sg. *kärštālune-yo*, Perl.Sg. *kärštāluneyā*.

T ♦Obl.Sg. 103 a3, 250 a1 *sne-kärštālune*; ♦Instr.Sg. 64 b4 (*śoli*)*s kärštālune-yo wlalune māskatār* ‘death occurs through the cutting off of life’; ♦Perl.Sg.

147 a4 (s)w(a)seyis kārṣṭāluneyā ypeyaṃ kaṣṭ pākār n(ä)[m] ‘due to lack of rain, hunger appears in the country’, THT 2440 b2!.

D Abstract derived from ► **kārṣṭā-**.

kārs* (n.) ‘?’

F Abl.Sg. *kārsāṣ*, Loc.Sg. *kārsaṃ*.

T ♦Abl.Sg. 205 b5 ///*saṃ kārsāṣṣ aci warsas*///; ♦Loc.Sg. THT 3360 b3.

R Judging from the context of 205 b5, *kārs** should refer to something impure or dirty.

kārsā- (vb.) 1) ‘know, understand’ 2) ‘let know, tell, announce’ [B *kārsā-*]

L POU ‘scire’, TEB II ‘wissen’.

P 1) (tr.) Prs. *kārśnā-*, IpF. *śārsa-*, Subj. *krasā-*/kārsā-*, Prt. *śārsā-/krasā-*/kārsā-*, PPrt. *kārso*, Ipv. *pākras/pkārsās*, 2) (caus.) Prs. *śārsās-T-*, Subj. *śārsās-T-*, Prt. *śāśārsā*, PPrt. *śāśārsu*, Ipv. *pśārs*.

F 1) Prs.VI Act. 1Sg. *kārśnām*, 2Sg. *kārśnāt*, 3Sg. *kārśnāṣ*, 2Pl. *kārśnāc*, 3Pl. *kārśneñc*, MP 3Sg. *kārśnātrā*, PPrs. Nom.Sg.Masc. *kārśnānt*, Obl.Sg. *kārśnāntām*, Gdv. Nom.Sg.Masc. *kārśnāl*, Obl.Sg.Masc. *kārśnālām*, Nom.Sg.Fem. *kārśnālyi*, *kārśnālyī*, Nom.Pl.Masc. *kārśnālye*, Inf. *kārśnātsi*, IpF. Act. 3Pl. *śārsar*, *śārsar-ām*, Subj.V (*śārsā-/krasā-/kārsā-*) Act. 3Sg. *krasāṣ*, 3Pl. *kārseñc*, *kārse*, MP 3Sg. *kārśātār*, 2Pl. *kārśācār*, Opt. Act. 1 Pl. *kārśimās*, 3Pl. *kārśiñc*, Gdv. Nom.Sg.Masc. *kārśāl*, Nom.Sg.Fem. *kārśālyi*, Obl.Sg. Masc. *kārśālām*, Prt.I Act. 1Sg. *śārsā*, 3Sg. *śārs*, MP 3Sg. *kārśāt*, PPrt. Nom.Sg.Masc. *kārso*, Obl.Sg.Masc. *kārsonṭ*, Nom.Pl.Masc. *kārsoṣ*, Obl.Pl. Masc. *kārsoñcās*, Nom.Pl.Fem. *kārsonṭ*, Abs. Abl.Sg. *kārśorāṣ*, Ipv. Act. Sg. *pākras*, Pl. *pkārsās*; ♦2) Prs.VIII Act. 2Sg. *śārsāṣṭ*, PPrs. MP *śārsāsmām*, Inf. *śārsāssi*, Prt.II Act. 3Sg. *śāśārs*, *śāśārsā-m*, 3Pl. *śāśārsār*, PPrt. Nom.Sg. Masc. *śāśārsu*, Ipv. Act. 2Sg. *pśārs*.

T ♦1) Prs.Act. 1Sg. 102 a6, 119 b6, 145 b5, YQ II.2 a3; ♦2Sg. 9 b5 *ālak peke ālak pekant kyal mā kārśnāt* ‘one thing is the painting, another thing is the painter, why don’t you know that?’, YQ I.5 a7; ♦3Sg. 33 b5, 232 b7, 249 a3, 384 a1, a3, a4, a5; ♦2Pl. 96 a5!; ♦3Pl. 276 b5, 333 b4, THT 1145 a2; ♦MP 3Sg. 387 a2; ♦PPrs. Nom.Sg.Masc. 384 a5, YQ II.5 b1; ♦Obl.Sg.Masc. YQ I.8 a7, THT 1153 b1!; ♦Gdv. Nom.Sg.Masc. 16 b6 *ku(sne) tām praṣṭam viryavām ṣeṣ sām tāpārka śravaṇakoṭivimśe kārśnāl* ‘the one who at that time was Vīryavān is now to be known as Śravaṇakoṭivimśa’, 16 b6-17 a1, 17 a1, 17 a1-a2, 18 a3, 65 b5, 120 b4, 214 b4!, 236 a1!, 247 a2, 249 b1, 297 a5, 317 a5, 329 b5!, 333 a8, 336 b3, b4!, b7, b8, 386 a5, 439 a3, THT 2106 b5, THT 2168 a2, gl.SHT 4438 (= Skt. *jñeyah*); ♦Obl.Sg.Masc. YQ I.9 b4!; ♦Nom.Sg.Fem. (*kārśnālyi*) 144 a5!, 171 a5, 259 b>a3, 288 b6!, 299 a8 *sās nu tāpārka plāc ... ketumatī rīyaṃ kārśnāl(y)[i]* ‘now this dialogue should be understood as taking place in the city of Ketumatī’; (*kārśnālyī*) 120 b5; ♦Nom.Pl.Masc. 64 a3, 367 a2, 367 a1!, YQ II.11 b8; ♦Inf. 12 a2 *ynes*

kārsnātsi ‘know directly’, 339 b1, THT 2468 b2; ♦Ipf.Act. 3Pl. (*śārsar*) 236 b2; (*śārsar-ām*) Berlin ms.; ♦Subj.Act. 3Sg. 215 b7, 221 b3, 231 b5, YQ I.7 a8, YQ II.5 b1; ♦3Pl. 338 a7; ♦MP 3Sg. 90 b5; ♦2Pl. 276 a6; ♦Opt.Act. 1Pl. YQ II.7 b1; ♦3Pl. YQ I.3 a8, Berlin ms.; ♦Gdv. Nom.Sg.Masc. 15 a2, a3, 313 b4; ♦Obl.Sg.Masc. 362.3, YQ I.9 b4!; ♦Nom.Sg.Fem. YQ III.7 a8 *kuprene gautamṣi lāmṣ nāṣṣ oki kārsālyi ṣe(ṣ)* ‘if the Gautamid queen had understood as much as I [have understood]’; ♦Prt.Act. 1Sg. 305 b3, b3, YQ I.7 a7, a7-8!; ♦3Sg. 153 b5, 224 b3?; ♦MP 3Sg. 312 b8 *mā sām āymes kālyme kārsāt* ‘this one did not recognize the direction for himself’; ♦PPrt. Nom.Sg.Masc. 19 a2 *puk mārkaṃpalāntu kārso* ‘having understood all the dharmas’, 20 b5 id., 21 a4 id., 25 a5 id., 217 b7 *yn(e)ś [kārso]*, 231 b5 *puk kārso*, 258 a8 *puk mārkaṃpalntu kārso*, 362.3 *kārsāl[ām] wram kārso*, YQ I.9 b4, THT 2472 b3 *kārso///*; ♦Obl.Sg.Masc. 24 b3, YQ II.11 b2; ♦Nom.Pl. Masc. 96 b3, 405 a3, THT 2143 a1; ♦Obl.Pl.Masc. 59 b4, 68 b4; ♦Nom.Pl. Fem. 249 b1€; ♦Abs. Abl.Sg. 15 b5-6, 67 b4, 71 b5, 75 a1, 84 b4, 113 a6, 122 a1, 152 a2, 218 a4, 220 a2, 260 b2, 296 a6, 336 b6, 394 b2, YQ II.12 b1, YQ III.9 b3, THT 1322.2 b1, gl.SHT 1281 (= Skt. *matvā*); ♦Ipv.Act. Sg. 400 a3; ♦Pl. YQ II.5 a8, YQ II.11 b2, b5, THT 1139 a6!, THT 1525 a3; ♦2) Prs.Act. 2Sg. 244 b2; ♦PPrs.MP 72 a>b5; ♦Inf. 7 a2, 215 b4, 273 a5 *puk mārkaṃpalntu śārsāssi*; ♦Prt.Act. 3Sg. (*śāśārs*) 194 b3, 215 b6, YQ I.7 a5, YQ III.2 b2; (*śāśārsā-m*) THT 1412.5 a4; ♦3Pl. YQ I.7 a5; ♦PPrt. Nom.Sg.Masc. YQ I.1 a3; ♦Ipv.Act. 2Sg. YQ I.7 b2.

D Cf. ► *kārsālune*.

kārsām (adj.) ‘knowing’

L POU ‘sciens’, TEB II ‘wissend’.

F Gen.Sg.Masc. *kārsāmāntāp*, Nom.Pl.Masc. *kārsāmāṣ*.

T ♦Gen.Sg.Masc. 252 b8; ♦Nom.Pl.Masc. 76 a3!.

D Derived from ► *kārs-*.

kārsālune (n.a.) ‘understanding, knowledge’

F Nom.Sg. *kārsālune*, Instr.Sg. *kārsālun-yo*.

T Nom.Sg. 353 b3-4!, 384 a3 : *upalakṣaṇeti yo ’rtha : kārsālune putkālune kāryāṣlune tan-ne wkān-yo kus-ne arth :*, 399 b7; ♦Instr.Sg. 379 b5.

D Abstract derived from ► *kārs-*. See ► *tri-kārsālune*.

kārsor (n.a.) ‘information’

L POU ‘scientia, notitia’, TEB II ‘Wissen’.

F Nom.Sg. *kārsor*.

S *kārsor tāṣ* + gen./cl. ‘knowledge may be to sb.’ = ‘sb. has to know (sth.)’.

T ♦Nom.Sg. 9 a5 *tāṣ nātkis kārsor tāṣ* ‘this should be known by mylord’, 171 b4 *tāṣ nāsśe kārsor tāṣ*, 214 a3 *kārsor tāś-si*, 233 a6, 276 a5 *kārsor tāṣ-ām*, 432 b2 *kārs[o]r tāś-si*, YQ II.12 b6!.

D Derived from ► *kārs-*.

käl- (vb.) ‘suffer, endure’ [B *käl-*]

L POU ‘perferre, sustinere’, TEB II ‘ertragen’.

P (fact.) Prs. *kāls-T-*, Subj. *klās-T-*, Prt. *kaklā-*, PPrt. *kaklu**, Ipv. *pkäl*.

F Prs.VIII Act. 2Sg. *klāṣt*, Ptc. MP *klāsmām*, Gdv. Nom.Sg.Masc. *kālṣāl*, Inf. *klāssi*, Prt.II Act. 2Sg. *kaklāṣt*, 3Sg. *kakäl*, 3Pl. *kaklār*, Ipv. Sg. *pkäl*.

T ♦Prs.Act. 2Sg. THT 2154 a2; ♦Prs.MP 79 b2! *ñi wlalune mā klās[m]ām* ‘not enduring my death’, 212 a2 = YQ II.4 a1 *ālam-wcanāṣ śralune mā klāsmām*, 216 b3; ♦Gdv. Nom.Sg.Masc. 342 b>a2 *tām-yo tām ñi kālṣāl caṣāṣ eṣāluneṣim erkātune* ‘therefore I have to endure the annoyance of teaching from this one’; ♦Inf. 177 a6 (*erkā*)[*tu*]ne *klāssi mā śkaṃ campās*, 342 b>a5 *mā śkaṃ nātāk was [c]āmplye tñ=erkātune caṣ klāssi* ‘and we [are], mylord, not able to endure this your anger’; ♦Prt.Act. 2Sg. 303 a3; ♦3Sg. 335 a1; ♦3Pl. 282 b4; ♦Ipv. Sg. 212 a4 = YQ II.4 a3.

kälā- (vb.) ‘lead, bring’

L POU ‘ducere, ferre’, TEB II ‘führen, bringen’.

P (tr.) Prs. *källā-*, Subj. *kala-*/klā-*, Prt. *śälā-/kala-/klā-*, PPrt. *klo*, Ipv. *pkal*/päklās/päklār*.

F Prs.VI Act. 2Sg. *källāt*, 3Sg. *källāṣ*, MP 1Sg. *källāmār*, 3Pl. *källāmtrā*, PPrs.Act. Nom.Sg. *källānt*, Nom.Pl. *klāntāñ*, MP *källāmām*, Inf. *källātsi*, Gdv. Nom.Sg.Fem. *källālyi*, Nom.Pl.Fem. *källālam*, Subj.V 1Sg. *kalam-ci*, 3Sg. *klāṣ-ām*, *klāṣ-ām*, 3Pl. *kleñc*, *kleñ-ci*, MP 1Sg. *klāmār*, 2Sg. *klātār*, 3Sg. *klātrā*, 2Pl. *klācār*, Gdv. Nom.Sg.Masc. *klāl*, Opt. Act. 3Sg. *kliṣ*, MP 2Sg. *klitār*, 3Pl. *klintar*, Prt.I Act. 1Sg. *ślā*, 3Sg. *śäl*, 3Pl. *kalar*, MP 1Sg. *kle*, *kle-ci*, 2Sg. *klāte*, 3Sg. *klāt*, *klāt-ñi*, 3Pl. *klānt*, PPrt. Nom.Sg.Masc. *klo*, Obl.Sg.Masc. *klont*, Abs. Abl.Sg. *klorāṣ*, Perl.Sg. *klorā*, Ipv. MP Sg. *päklār*.

S *opyāc kälā-* (MP) ‘remember’, *kälā-* + obl. + gen./cl. ‘bring sth. to sb.’.

T ♦Prs.Act. 2Sg. 62 a6 [*pä*]ñ *cmolwāṣnis sewāss āk opyāc källāt pättāñkāt* ‘finally you remember, oh Buddha, the sons of the five classes of births’; ♦3Sg. (*källāṣ*) 297 a7; ♦MP 1Sg. 83 b5 *cmol(u) opyāc källāmār*; ♦3Pl. 16 a1 (*pälkā*)[*c*] *tampe pñimtwāśsi tmā källāmtrā tā-ne suk* ‘note the power of virtues, thus they are led to a place where there is joy’; ♦PPrs.Act. Nom.Sg.Masc. 303 b5, 311 a6; ♦Nom.Pl.Masc. 105 a3; ♦PPrs.MP 67 a4 *opyāc källā(mām)*, 89 b3 *opyāc källāmām*, 109 a5?!, 236 a4 *källāmām opyāc*; ♦Inf. 65 b1, 118 b4; ♦Gdv. Nom.Sg.Fem. THT 1418.6 a2 *opyāc källāl(y)i*; ♦Nom.Pl.Fem. 118 b3!; ♦Subj.Act. 1Sg. YQ I.6 b7; ♦3Sg. (*klāṣ-ām*) 146 b4; (*klāṣ-ām*) 395 b2; ♦3Pl. (*kleñc*) 79 a1; (*kleñ-ci*) 79 a3 [*o*]ñkālmāñ *ñātse mā kleñc(i)* ‘the elephants should not bring you distress’; ♦MP 1Sg. 116 a1, 198

b5 (o)pyā(c) klāmār; ♦2Sg. 246 b4€; ♦3Sg. THT 1642.1 b3; ♦2Pl. 78 b4; ♦Gdv. Nom.Sg.Masc. 70 b3 ///(klā)l lāntuny opyāc : ♦Opt.Act. 3Sg. 65 b3; ♦MP 2Sg. 67 b6 opyāc klitār, YQ II.6 a7; ♦3Pl. 343 a4 nātswatsi klintar-ñi; ♦Prt.Act. 1Sg. 79 b2 p[ā]ṣlune yparam wraṣāl ślā aśśi, 441 b5, THT 2151 b2, THT 2150 b3; ♦3Sg. 45 a2; ♦3Pl. 13 a5; ♦MP 1Sg. 432 a7 wār kl(e)-c(i), a8 id., b5 wrāntu kl[e]-ci, 433 a3 yoktsi kle, THT 1531 b5 kle-ci; ♦2Sg. 431 b6, 432 b4 wrāntu nṣac klāte; ♦3Sg. (klāt) 441 a3, 451 a3; (klāt-ñi) 50 a6; 52 a4; ♦3Pl. 220 b1, 357 a4 opyāc klānt, 383 a2; ♦PPrt. Nom.Sg.Masc. 161 a3, 392 b1?!, 453 b2; THT 1486 b2; ♦Obl.Sg.Masc. 78 a5?, 275 b3; ♦Abs. Abl.Sg. 82 a2 ñātseyam klorāṣ, 143 b3, 200 b3, 279 a8 opyāc k(l)orāṣ, 301 b7, 313 b3, YQ II.10 a6; ♦Perl.Sg. YQ II.6 b6; ♦Ipv.MP Sg. 56 a6, 270 a4!, 431 b2; fgm THT 1461 a4 klo///.

D Cf. ► **klālune**.

R See Hackstein (1995:314ff.).

-kälk ► **muk-kälk**

kälkā- ► **yä-**

kälñ- (vb.) 1) ‘sound, resound’ 2) ‘make sound’ (instrument, etc.) [B **kälñ-**]

L POU ‘sonare, resonare’, TEB II ‘tönen’.

P 1) (itr.) Prs. **kälñ-Ø-**, Ipf. **kälñā-**, 2) (fact.) **kälñās-T-**, Subj. **kälñās-T-**, Prt. **kakälñā-**.

F 1) Prs.I Act. 3Sg. **kälñāṣ**, 3Pl. **kälñiñc**, **kälñiñc**, PPrs.MP **kälñmām**, Ipf. Act. 3Sg. **kälñā**; ♦2) Prs.VIII Act. 3Sg. **kälñāṣṣ-ām**, Subj.IX Act. 3Pl. **kälñāseñc-ām**, Prt.II Act. 3Pl. **kakälñār**.

T ♦1) Prs.Act. 3Sg. 318 b1€; ♦3Pl. (**kälñiñc**) 187 a5 + 193 a6; (**kälñiñc**) 299 b3 **ñākcyāñ rapeyu nusenc käl[n]iñc** ‘the divine musical instruments roar and sound’; ♦PPrs. MP 189 b2!, 193 b3!, YQ I.8 a1, YQ II.1 a5; ♦Ipf.Act. 3Sg. 312 a2 **tāprenāk sās tkam ñkāt nuṣā käl(ñā)** ‘so often this earth kept roaring and sounding’; ♦2) Prs.Act. 3Sg. 265 a8; ♦Subj.Act. 3Pl. 262 a4 **kācke-yo kälñāseñc-ām yetweyntu rapeyaśśāl** ‘they should make their ornaments sound joyfully with music’; ♦Prt.Act. 3Pl. 312 b5 **kakäl[n]ārr oki ñākcyās rapeytu** ‘they made sound as it were the divine musical instruments’.

D See **klan*** in ► **klano**.

kälp (n.) ‘gain’ [cf. B **kallau**]

L POU ‘lucrum’, TEB II ‘Gewinn’.

T Nom./Obl.Sg. **kälp**, Loc.Sg. **kälpam**.

F ♦Nom.Sg. 218 b6, 345 a1 **tsopats kälp**, YQ III.3 b8; ♦Obl.Sg. **kälpā rināntāñ**; ♦Loc.Sg. 232 b6.

D Related to the root of ► **kälpā-**.

kālṡā- (vb.) 1) ‘obtain’, 2) ‘make obtain, bestow’ [B *kālṡā-*]

L POU ‘adipisci, obtinere, invenire, reperire’, TEB II ‘erlangen’.

P 1) (tr.Mtant.) Prs. *kālṡnā-*, Ipf. *śālpa-*, Subj. *kālṡā-*, Prt. *kālṡā-*, PPrt. *kālṡo*, 1) (caus.) Prs. *kālṡs-T-*, Subj. *kālṡs-T-**, Prt. *kakālyṡā-*.

F 1) Prs.VI MP 1Sg. *kālṡnāmār*, 2Sg. *kālṡnātār*, 3Sg. *kālṡnātār*, *kālṡnātrā*, 1Pl. *kālṡnāmtrā*, 3Pl. *kālṡnāntār*, *kālṡnāntr*, *kālṡnāntrā*, PPrs.MP *kālṡnāmām*, Gdv. Nom.Sg.Masc. *kālṡnāl*, Inf. *kālṡnātsi*, Ipf. MP 2Sg. *śālpat*, Subj.V MP 1Sg. *kālṡāmār*, 2Sg. *kālṡātār*, 3Sg. *kālṡātār*, *kālṡātrā*, 1Pl. *kālṡāmtār*, 2Pl. *kālṡācār*, Opt. MP 1Sg. *kālṡimār*, *kālṡīmār*, 2Sg. *kālṡitār*, 3Sg. *kālṡitār*, *kālṡītār*, 1Pl. *kālṡimtrā*, *kālṡīmtrā*, 3Pl. *kālṡintār*, Gdv. Nom.Sg.Masc. *kālṡāl*, Obl.Sg.Masc. *kālṡālām*, Obl.Pl.Masc. *kālṡālyes*, Obl.Pl.Fem. *kālṡālām*, Prt.IMP 1Sg. *kālṡe*, 2Sg. *kālṡāte*, 3Sg. *kālṡāt*, *kālṡāt-ām*, 1Pl. *kālṡāmāt*, 2Pl. *kālṡāc*, 3Pl. *kālṡānt*, *kālṡānt-ām*, *kālṡwānt*, PPrt. Nom.Sg.Masc. *kālṡo*, Nom.Sg.Fem. *kālṡos*, Nom.Pl.Masc. *kālṡoṡ*, Nom.Pl.Fem. *kālṡont*, Abs. Abl. Sg. *kālṡorāṡ*, Perl.Sg. *kālṡorā*; ♦2) Prs.VIII 2Sg. *kālṡāṡt*, Prt.II 3Sg. *kakālyṡā-ṡ*.

S x *parām* *kālṡ-* ‘obtain the rank of x’.

T ♦1) Prs.MP 1Sg. 221 a2; ♦2Sg. 149 a3, 3Sg. (*kālṡnātār*) 104 a2, 157 b1, 206 b3, 214 b3!, 255 b6, 276 b4, 359.7 (Skt. *vidyate*); (*kālṡnātrā*) 2 b6, 311A a2; ♦1Pl. 338 b5! ///(*kālṡnāmtrā*); ♦3Pl. (*kālṡnāntār*) 2 a1, 266 b2; (*kālṡnāntr*) 105 a1; (*kālṡnāntrā*) 98 b2!, 171 a2, 254 b8, 259 b>a2, 260 b4, 305 b1, YQ II.13 a8, b1-2!; ♦PPrs.MP 353 b2; ♦Gdv. Nom.Sg.Masc. 1 a1-2!, YQ I.2 a2; ♦Inf. 149 a3!, 232 a4; ♦Ipf.MP 2Sg. 15 b4; ♦Subj.MP 1Sg. 11 b5, 233 b6, 371 b4; ♦2Sg. PK.NS.1 a1; ♦3Sg. (*kālṡātār*) 74 a5, 198 a1, YQ III.4 b2; (*kālṡātrā*) YQ I.9 a4, YQ III.4 b4; ♦1Pl. YQ III.2 b1; ♦2Pl. 31 b1!; ♦Opt.MP 1Sg. (*kālṡimār*) 23 a5, 307 b2 (*kālṡīmār*) 226 b7; ♦2Sg. 215 b2, 272 a7 *aryu suk tṡam kālṡītār* ‘you will receive a long happiness here’; ♦3Sg. (*kālṡitār*) 3 a3€, 44 a3; (*kālṡītār*) 230 b7 *tampe kālṡītār kuli(ṡ) tampe [o]māskem kleśās(ṡ)i* ‘power will be gained; the power of the evil Kleśas will go down’; ♦1Pl. (*kālṡimtrā*) 45 a4!, 303 a8, MG1 b3!; (*kālṡīmtrā*) 253 b7; ♦3Pl. 236 a7, YQ III.6 a7; ♦Gdv. Nom.Sg.Masc. 14 b3 *mā kālṡāl naṡ*, 63 b6 *kālṡāl tāk*, 65 b5 *kālṡāl tāṡ*, 67 b2 *kālṡāl tām*, 74 a4 *mā kālṡāl tāṡ*, 92 b3, 340 a9, b2, 405 a5, 436 a2 *kālṡāl ṡem*, YQ III.11 b7; ♦Obl.Sg.Masc. YQ II.5 b5, YQ II.13 a3; ♦Obl.Pl.Masc. YQ II.12 a8, ♦Obl.Pl.Fem. 261 b4; ♦Prt.MP 1Sg. 17 a5, 118 a5!, 398 b5, YQ III.1 a3, YQ III.4 a2; ♦2Sg. 255 b3; ♦3Sg. (*kālṡāt*) 1 b5, 16 a2, 59 a2 *mārkampalṡām ytāram lyutār waṡi kālṡāt*, 62 a5, 80 a1, 107 a2, 157 b2, 169 a6, 251 b5, 252 b5, 255 a2, a4, a5!, a7, b2, 276 a5, 317 a2?!, 327 a4?!, 340 b2, 341 b8, 357 a2, 394 a4, 398 b3, YQ I.9 b1; (*kālṡāt-ām*) 110 a2!, 224 a3!; ♦1Pl. 271 a5, 311 a4, YQ III.2 b1; ♦2Pl. 300 a6!, YQ II.15 b4; ♦3Pl. (*kālṡānt*) 16 a2!, 195 b2, 376 a4, 405 b5, YQ III.2 a4, a4; (*kālṡānt-ām*) YQ III.3 b7; (*kālṡwānt*) 433 b5, b6; ♦PPrt. Nom.Sg.Masc. 23 b1, 67 b6, 126 a5, 266 a4, 307 b2, 373.5, 436 b5, 437 b3, YQ I.8 a7, YQ II.6 a6, YQ II.14 a3, YQ II.15 a8, b2, THT 1143 a3, gl.SHT 1536; ♦Nom.Sg.Fem. 100 a6, 110

b3 *kälpos* *şeş*, 207 b1, YQ III.2 a5; ♦Nom.Pl.Masc. 4 b3, 41 a6, 229 b3, 262 a3, 312 a5, 342 a5, 446 b5, YQ III.2 b5, YQ III.11 a4; ♦Nom.Pl.Fem. 243 a4, YQ III.2 b4; ♦fgm. 160. b4, 201 a1, 375.3; ♦Abs. Abl.Sg. 7 a3; ♦Perl.Sg. 10 b1, 394 b3; ♦2) ♦Prs.Act. 2Sg. YQ II.6 a5; ♦Prt.Act. 3Sg. 130 a2; ♦fgm. THT 1607.1 a2 *kälpā*///.

D Cf. ► *kälpālune**.

*kälpa-pältsäk** (adj.) ‘intent on gain’

L POU ‘in lucrum intentus’, TEB II ‘an Gewinn denkend’.

F Obl.Sg.Fem. *kälpa-pälskām*.

T ♦Obl.Sg.Fem. 6 b6 *kälpapälskām k_uleyac*.

D Compound containing ► *pältsäk*.

kälpām (adj.) ‘obtaining’

L POU ‘adipiscens, obtinens’, TEB II ‘erlangend’.

F Nom.Sg.Masc. *kälpām*.

T ♦Nom.Sg.Masc. 243 a3 *sārki kälpā[m] našt*, YQ III.4 b3 *kälpām mā našt*.

D Derived from ► *kälp-*.

*kälpālune** (n.a.) ‘obtaining’

F Perl.Sg. *kälpāluneyā*, Com.Sg. *kälpāluneyaśśäl*.

T ♦Perl.Sg. 27 b1; ♦Com.Sg. 336 b8!.

D Abstract derived from ► *kälp-*.

kälpāluneşi (adj.) ‘pertaining to an obtaining’

F Nom.Sg.Masc. *kälpāluneşi*, Obl.Sg.Masc. *kälpāluneşiṃ*.

T ♦Nom.Sg.Masc. 3 a1 *kälpāluneşi pārko* ‘the advantage of obtaining’; ♦Obl. Sg.Masc. YQ I.1 b2 *kälpāluneşiṃ ākāl-yo*.

D Derived from ► *kälpālune*.

käly- (vb.) ‘stand’ [B *käly-*]

L POU ‘stare, esse, versari’, TEB II Gv. ‘stehen, sich befinden’, K. ‘stellen’.

P (itr.) Prs. *käly-T-*, IpF. *kälyā-*, Subj. *käly-T-*.

F Prs.II MP 1Sg. *kälymār*, 2Sg. *kälytār*, 3Sg. *kälytār*, 3Pl. *klyantrā*, *klyamtrā*, *klyamtrār*, *klyantr-ām*, PPrs. Act. Nom.Sg. *klyant*, Obl.Pl. *klyantās*, PPrs. MP *kälymām*, Inf. *kälytsi*, IpF. MP 3Sg. *klyāt*, 3Pl. *klyānt*.

T ♦Prs.MP 1Sg. 317 b3; ♦2Sg. THT 2059 b2!; ♦3Sg. (*kälytār*) 68 a6, 91 b4, 124 b3, 150 b4, 151 a1, 333 a9, 337 a3, 358 a2-3, YQ II.2 b1-2!, YQ III.3 a3; (*kälytrā*) 18 a4, 332 b1; ♦3Pl. (*klyantrā*) 109 b6, 162 a2, 283 a3, 284 a1, 319 a1, 324 a6?!, 378.4; (*klyamtrā*) 18 b1, 47 a3, a5, a6; (*klyamtrār*) 16 b5, 18 a5, a6; (*klyantr-ām*) 150 b3, YQ N.5 b5; ♦PPrs.Act. Nom.Sg.Masc. 61 b4! *nāṣ klyan<t> tākim*; ♦Obl.Pl.Masc. 467 a3; ♦PPrs.MP 13 a1, 16 b2, 73 a6, 91 b2,

153 a2, 213 b7, 230 b1€, 254 b3, 296 b4, 315 b5, YQ II.6 a4-5!; ♦Inf. 242 b4; ♦Ipf.MP 3Sg. 22 a4, 316 a1; ♦3Pl. 16 a4, 320 b3.

D Cf. ►**ṣtām-** ‘place (upright)’. The unexpected active participle is matched by B *klyeñca*.

R In 3 a3 one should read *kälpitār* instead of *kälýtār*, cf. Sieg (1944:6 and n. 2).

kälyc* (n.) ‘sheath’ (?)

L POU ‘?’, TEB II ‘drohend (?)’, PIN ‘sleeve’, WW ‘sheath’.

F Loc.Sg. *kälycam*.

T ♦Loc.Sg. 342 b3 *tmāṣ (āmāsā)ñ kälycam kāres-yo tānaśolis yokm-amc ṣtmorāṣ śla-wāktasurñe lāntac trānkiñc* ‘thereupon the ministers, standing next to the door of the Dānaśāla with the swords in the sheath, say with decisiveness to the king:’.

R For the translation of 342 b3 see Schmidt (2001a:305). Parallel text B 79 a3 *kerttem onkor mälkānte*.

kälyme (n.masc./fem.) ‘region, direction’ (Skt. *diś-*) [B *kälymiye*]

L POU ‘regio’, TEB II ‘Himmelsgegend, Richtung’.

T ♦Obl.Sg. *kälyme*, All.Sg. *kälymeyac*, Abl.Sg. *kälymeyāṣ*, Loc.Sg. *kälymeyam*, *kälymyam*, Perl.Sg. *kälymeyā*, Nom.Pl. *kälymem*, Obl.Pl. *kälymeyāntu*, *kälymeyu*, *kälymes*, Loc.Pl. *kälymentwam*, *kälymetwam*, Abl.Pl. *kälymentwāṣ*.

S *kälyme kälyme* ‘region after region’, *śāk kälymeyāntu*, *śāk kälymentwam* ‘in the ten directions’, *puk kälymeyu*, *puk kälymentwam* ‘in all directions’, *śtwar-kälyme*, *śtwar kälymeyu*, *śtwar kälymentwam* ‘in the four directions’, *puk kälymentwāṣ* ‘from all directions’, *kälyme källy-* ‘standing besides’, *kälymeyā* ‘in a proper way’ (Skt. *samyak*).

F ♦Obl.Sg. 2 b2 *kāsu ñom-klyu amoktsāp kälyme kälyme sātkatār* ‘the good reputation of a craftsman is spread in region after region’, 16 b2 *kälyme kälymām*, 41 a4 *kälyme ṣtmos*, 66 b4 *kārnaṣ koṃ-pärkāñcām kälyme riyis* ‘steps down in the eastern part of the city’, 80 b2 [*kä*]lyme *kälyme*, 87 a6 id., 152 b2, 312 a4 *kälyme kälyme*, b8 *sām āymes kälyme kārsāt*, 314 a5 *mā penu kälk śtwar-kälyme*, 379 b3, 422 b3?, 461 a4 || pṛthag di[śa]ḥ sphareta · le[tkā]r *källy(m)e*///, YQ I.3 b4, YQ III.12 b6, YQ I.9 b1-2! *kä(lyme kälyme)*, YQ II.6 a2 *kälyme kälymeyāṣ*, THT 2392 b1; ♦All.Sg. 77 b3 *hima[va]nt ṣulyim kälymeyac*; ♦Abl.Sg. YQ II.6 a2 *kälyme kälymeyāṣ*; ♦Loc.Sg. (*kälymeyam*) 32 b2, 70 a2 *āntām kälymeyam*, 212 b2 *caṣ dakṣiṇāpath kälymeyam*, 230 a6?!, 246 b4, 259 b>a3, 288 b2 *ṣñi ṣñi kälymeyam lo yiñc*, 462 b2 *koṃ-pärkā[nt] kälymey(am)*, YQ I.1 a2, YQ I.8 b4-5!, YQ II.4 a8, YQ II.12 b7, THT 1134 b1, THT 1492 a2; (*kälymyam*) 379 b4 *koṃ-pärkāñcām kälymyam*; ♦Perl.Sg. 11 a5, 19 a2, 20 b4, 21 a4, 25 a5!, 222 a4, 267 a5, a6, 268 a5 [*kä*]lymeyā *yāmlune* · *kä[l]ym(e)yā śol*, 288 a2, 304 a7, 305 a2 ///(*kä*)lym(e)yā *rake kälymeyā yāmlune*, 345 a2, 336 b4, YQ III.1 b5, YQ III.8 b6, b7, YQ III.10 a5, a7, YQ N.4 b2, THT 1322.1 a2, THT 1894 a1 ///*kälymeyā plāk*;

◆Obl.Pl. (*källymeyāntu*) 264 b6?!, 379 b3 *puk śāk källyme(yāntu)*, 423 b2 (Skt. *diśaḥ*); (*källymeyu*) 16 b1 (*p*)*uk källym(e)yu*, 102 b5 *śtwar källymeyu*, YQ II.14 b7; (*källymeṃ*) 255 b8 (*puk*) *källymeṃ tskāmsantrā*; (*källymes*) 153 b4;
 ◆Loc.Pl. (*källymentwaṃ*) 1 a1 (*kā*)*su ṅom klyu tsraṣiśsi śāk källymentwaṃ sātkatār*, 66 a2 (*ci*)*ṅcrone puk källymentwaṃ sātko tñi*, 219 b3, 257 a6 *kesār śiśākk oki pälkāt śtwar källymentwaṃ*, 297 b2?!, 299 b3?!, 312 a3, 379 b4 *mācrim koṃ-[ypānt källymentwaṃ*, YQ I.9 b2; (*källymetwaṃ*) 66 b3; ◆Abl.Pl. 274 b7, 358 a4 [*pu*]k *källymentwāṣ*.

R Cf. also ► *akällyme*.

källymeyā (adv.) ‘in a proper way, correctly’ (Skt. *samyak*) ► *källyme*

-källywāts ► *ṅom-källywāts*

kältsā- (vb.) 1) ‘be threatened’ 2) ‘make press, increase pressure, oppress’ [B *käl(t)sā-*]

L POU ‘dormire’, COU ‘durchdringen, ziehen; oder lähmen’, TEB II ‘bedrohen’, HILM ‘to pour, gush; lean (on), press, oppress, suppress’.

P 1) (itr.) Prs. *kältsnā-*, Prt. *kältsā-*, PPrt. *kältsō-*, 2) (fact.) Prt. *kakältsā-*.

F 1) Prs.VI MP 3Sg. *kältsnātr-āṃ*, Subj.V MP 3Sg. *kältsātār*, Prt.I PPrt. Nom.Sg.Masc. *kältsō*, Obl.Pl.Fem. *kältsont*; ◆2) Prt.II Act. 3Sg. *kakälts*, *kakältsā-m*.

T 1) ◆Prs.MP 3Sg. THT 1151 b1; ◆Subj.MP 3Sg. THT 2441 a2!; ◆PPrt. Nom.Sg.Masc. 65 b2 *puk ākālntu spārḥṣant kältsō wraske oki śol sumnānt* ‘[Death is] destroying all wishes and taking the life like an oppressive sickness ...’; ◆Obl.Pl.Fem. 103 a3; ◆2) Prt.Act. 3Sg. (*kakälts*) 75 a3 *///m[a]rmas kakältsō oki* ‘he [i.e., the hunter] increased as it were the pressure in his veins’; (*kakältsā-m*) 77 b2, 177 a3.

kāṣṣtār (adj.uni.) ‘numerous’ (Skt. *sambahula-*)

L POU ‘multus’, TEB II ‘zahlreich, viel’.

T ◆195 b2 *kāṣṣtār śāmnāñ*, 353 a2 *śaṣārupuṣ kā[ṣ]tār āklye* (Skt. PrMoSu 73-74, Pr. 1 *uddiṣṭāḥ sambahulāḥ śaikṣāḥ*).

kāṣṣi (n.masc.) ‘teacher’ (Skt. *guru-*) [B *kāṣṣi*]

L POU ‘magister, praeceptor’, TEB II ‘Lehrer’.

F Nom.Sg. *kāṣṣi*, *kāṣṣī*, *kāṣy*, Obl.Sg. *kāṣṣim*, Gen.Sg. *kāṣiyāp*, *kāṣṣyāp*, *kāṣṣiyāp*, *kāṣyāp*, *kāṣyāp-ākk*, Instr.Sg. *kāṣṣin-yo*, All.Sg. *kāṣṣinac*, *kāṣṣimnac*, Abl.Sg. *kāṣṣināṣ*, Loc.Sg. *kāṣṣinam*, Perl.Sg. *kāṣṣinā*, Nom.Pl. *kāṣṣiñ*, Obl.Pl. *kāṣṣis*, *ḥṣis*, Gen.Pl. *kāṣṣiśsi*, *kāṣṣiśsi-k*, Abl.Pl. *kāṣṣisāṣ*.

S *ptāñkāt kāṣṣi* ‘Buddha the teacher’, *metrak kāṣṣi* ‘Maitreya the teacher’.

T ◆Nom.Sg. (*kāṣṣi*) 16 b5 *ptāñkāt kāṣṣi*, 18 a1 id., b4 id., 19 a2 id., 20 a2 id., b6, 21 b1 *ptāñkāt kāṣṣi*, 24 b3 id., 25 a3 id., 32 a4 id., a6 id., 36 a4 id., 45 b1 id., 46 a4, 47 b6 id., 54 a4 *ptāñkāt kāṣṣi*, 62 b3, 120 b2 id., 125 a1 *pāttāñkāt*

kāṣṣi, 132 b3 *ptāñkā[t kā]ṣṣi*, 144 a3 id., b6 id., 149 a5, 150 a3 id., 153 b6 *pāttāñkāṭ kāṣṣi*, 162 b2 *ptāñkāṭ kāṣṣi*, 169 a4 id., a5 id., 212 b3 id., 217 b6 id., 222 b7, 231 b5, 239 b4, 240 a2, 249 b4 *kāṣṣiśśi kāṣṣi*, 258 a7, 261 a6, 268 a2 id., 269 b2 id., 271 b4 *///(kāṣ)ṣ(i)śśi kāṣṣi*, 278 a8 id., b1 id., b3 id., 282 a4 id., 292 b4, 300 a3 id., 302 b5 id., 305 b1 id., 307 a1 id., b1 id., 312 a2 id., 313 a1 *pāttāñkāṭ kāṣṣi*, a2, a3 *ptāñkāṭ kāṣṣi*, 335 b5 id., 363.6, 400 a1 id., 437 b5 id., 438 a2 id., 446 a5 id., 447 a2 id., YQ I.3 b5, b6, YQ I.9 b5, YQ I.10 a7, YQ II.2 a3, a5, YQ II.8 b4, YQ II.9 a5, b8!, YQ II.10 a6, a7, b5, YQ II.11 a1, a4, a6, a8, YQ II.13 a5, a6, b3-4!, YQ II.15 b1, b3, YQ III.1 a7, YQ III.2 a3, a6, a8, YQ III.3 b1, b5, b6, YQ III.4 b1, b5!, YQ III.6 b2, b6,, b8, YQ III.7 b2, b7, YQ III.8 b2-3!, YQ III.9 b3, YQ III.10 a4, b2, b5, YQ N.1 b7!, YQ N.4 b1; (*kāṣṣī*) 221 b3 *kāṣṣī metrak*, b7 id., 222 a7, b3, 223 a1, a7, 315 b7 (*pā*)*ttāñkāṭ kāṣṣī*, 332 a3 *ptāñkāṭ kāṣṣī*, a8 id., b2 id., 336 b3, 338 b5 *ptāñkāṭ kāṣṣī*; (*kāṣy*) YQ II.1 a6; ♦Obl.Sg. 20 b1 *ptāñkāṭ kāṣṣim*, 21 b2, 35 a2 *ptāñkāṭ kāṣṣim*, 38 b2 id., 47 b1 id., 50 b3 id., 54 a6 id., 69 b2 id., 80 a2 id., 104 b6, 115 b4 [*pt*]āñkāṭ *kāṣṣim*, 212 a7 id., 227/8 b5, 234 a3, 231 b6, 246 a4, 248 b2, 249 b4, 253 a4 *āṣānikāṃ metrakāṃ kāṣṣim*, 311 a1, 314 a3-a4 *ptāñkāṭ kāṣṣim*, a6 id.; (*kāṣṣim*) 314 a3 *āṣānikāṃ metrakāṃ kāṣṣim*, YQ I.1 a6, YQ II.2 a7, YQ II.4 a6, YQ II.6 a1!, YQ II.14 b1, YQ II.15 a8, YQ N.2 a6!; ♦Gen.Sg. (*kāṣiyāp*) 6 b5, 307 b3 *ptāñkāṭ kāṣṣiyāp*, 353 a6; (*kāṣṣyāp*) 314 b2 *ptāñkāṭ kāṣṣyāp*; (*kāṣṣiyāp*) YQ II.9 a1, YQ III.6 a4; (*kāṣyāp*) 19 b6 *ptāñkāṭ kāṣyāp*, 23 b3! id., 24 b4 id., 24 a1 id., 93 a3, 150 b1 *ptāñkāṭ (kā)ṣyāp*, 153 a3 id., 156 b5 id., 175 a3, 199 a3 *pāttāñkāṭ kāṣyāp*, 215 b3 id., 259 a>b6 *ptāñkāṭ kāṣyā[p]*, 260 a1 id., a7, b7 260 b7 *ptāñkāṭ kāṣyā[p]*, 261 b6 id., 276 b3 id., 279 b6 id., 290 b6 id., 292 b3 id., 332 a2 *pāttāñkāṭ kāṣyāp*, 335 b6 *ptāñkāṭ kāṣyāp*, b8 id., 336 a4 id., YQ I.7 a2!, a6, YQ I.8 a6!, YQ I.10 a8, YQ II.2 a8, b4, YQ III.1 a5, YQ III.14 a5, b1, b8, YQ III.5 a2, a4, YQ III.6 b1-2!, YQ III.10 b6, YQ III.12 b3; (*kāṣyāp-ākk*) YQ III.7 a5, THT 2528 b2; ♦Instr.Sg. 138 b4; ♦All.Sg. (*kāṣṣinac*) 9 b3 *yamtrācāreṃ kāṣṣinac trāñkāṣ*, 44 b1 *ptāñkāṭ kāṣṣinac kak[mu]///*, 46 a2 id., 215 b4 + YQ I.7 a3 *klyomānt metrakāyāp ptāñkāṭ kāṣṣinac waṣṭāṣ lāñclune pālkoraṣ* ‘having seen that the noble Metrak will leave his home in order to go to the Buddha-god the teacher’, 261 a4 [*ptā*]ñkāṭ *kā(ṣṣ)i(nac)*, 300 b5, 398 b4 *ptāñkāṭ kāṣṣinac trāñkāṣ* ‘he says to the Buddha the teacher’, YQ I.7 a7, a8, YQ II.2 a8!, YQ II.3 a7!, b3, YQ II.4 a3-4!, b1, b3, YQ II.8 b1, YQ II.9 b1!, YQ II.12 a5, YQ II.13 a1, a2!, YQ III.3 b1, YQ III.6 a5, YQ III.7 a6, b5, THT 1141 b1; (*kāṣṣimnac*) YQ III.10 a3; ♦Abl.Sg. 404 b4 *///(ptāñ)kāṭ kāṣṣināṣ*, YQ III.1 b5!, THT 1308.2 b2; ♦Loc.Sg. 17 b4 *ptāñkāṭ kāṣṣinaṃ*, YQ II.13 b4, YQ III.4 a8; ♦Perl.Sg. 7 b1 *yamtrācāreṃ kāṣṣinā*, 8 a1 id., 99 b6 *pāttāñkāṭ kāṣṣinā*, 312 b6 *ptāñkāṭ kāṣṣinā*, YQ II.9 a6, YQ III.9 b2; ♦Nom.Pl. 170 b5, 249 b3 *bram-ñāktṣāṣ aci ñāktāñ wraśiśśi kāṣṣiñ*, 312 a7!, YQ I.4 b5-6!; ♦Obl.Pl. (*kāṣṣis*) 232 b6; (*kṣis*) 371 b2 *kṣis ṃpādhyāṣ āś[am]ryāśi*; ♦Gen.Pl.

(*käṣṣiśsi*) 3 a2, 8 b6, 62 b4, 249 b4, 302 b1, 302 b1 *pācri mācri käṣṣiśsi wraskeyuñciśśy ānāsāśsi*; (*käṣṣiśsi-k*) YQ II.8 a6; ♦Abl.Pl. 214 a7.

D Not borrowed from Mir. as previously assumed, see Pinault (2003c:332-333), cf. VW:626, with references to earlier literature.

käs- (vb.) ‘extinguish’ [B *käs-*]

L POU ‘extingui, evanescere’, TEB II ‘erlöschen’.

P 1) (itr.) Prs. *käss-T-*, Subj. *kas-*/käs-*, Prt. *śas(sā)-**, PPrt. *kaksu-*, 2) (tr.) Subj. *ksa-*, Prt. *kaksā-*.

F 1) Prs.II Act. 3Pl. *kseñc*, PPrt. Nom.Sg.Masc. *kaksu*, Obl.Sg.Masc. *kaksunt*, Obl.Pl.Fem. *kaksunt*, 2) Prt.II MP 3Pl. *kaksānt*.

T ♦1) Prs.Act. 3Pl. Berlin ms.; ♦Inf. Berlin ms.; ♦PPrt. Nom.Sg.Masc. 109 a2, 320 a2 *kaksu ksal[u]ne(yac oki yt)[si]*; ♦Obl.Sg.Masc. 246 b4 (*k*)*lā<t>ār wrasas kaksu[nt]* (*lame*)*ṣināṃ kālymeyam* ‘you lead the beings in the direction of the extinguished place’, 398 b1!; ♦Obl.Pl.Fem. 258 b2 *tmāṣ siṃhe wāl śāmaṃ nāṃtsu kaksunt wsokaṃ indris-yo pāpṣune k(n)ās(si)* ‘thereupon the king Siṃha, having become a monk, in order to make his observance real with his extinguished happy senses ...’; 2) Prt.MP 3Pl. 314 b2 *puk ksāc kaksānt* ‘they made everything extinguish nearby’.

D Cf. ►*ksalune* and ►*kaksurñe*.

R The forms Prs.Act. 2Sg. *kāṣt* in 247 a1 and Inf. *kāssi* in 311 b6 (SSS:433) are caused by false interpretations and do not exist.

käs (n.) ‘bran’ (Skt. *kaṇa-*)

L POU ‘?’, HILM ‘watering, irrigation’, PIN ‘bran’.

F Obl. Sg. *käs*, Abl. Sg. *ksāṣ*.

T ♦Obl. Sg. 63 b4 *nakānt nātsentu puk wrasāśsi puk tkamaṣam : sne-wleṣlune-yo sne-psāl sne-käs* ‘dangers were obliterated [and] for all beings in all earths, without working (rice) without bran [and] without husk (was provided); ♦Abl. Sg. 454 b2 *///. . tu āktant kun[t] ksāṣ aci*’.

R For discussion of this noun, see HILM:102. The content of the 63 b4 passage refers to the episode of the Buddhist myth of genesis, at the phase of the golden age where the beings could find their basic food ready to eat, see Rockhill (1907:3-4) and Meisig (1988:134). A further Toch. A text contains the same mythological description:2 a3 *kyalte neṣ wrasāśsi sne-wāwleṣu sne-psāl klu śwātsi ṣeṣ* ‘because before the food of the beings was rice, untilled [and] without husk’. The phrase *sne-psāl sne-käs klu* corresponds exactly to Pa. *akaṇo athuso (...)* *taṇḍulapphalo* ‘rice-grain without bran, without husk’, Skt. *śāliṃ akaṇam atuṣam* ‘rice without powder or husk’ (Mvu I:345.16). Since B *pisāl*, the match of A *psāl*, is known as the equivalent of Skt. *tuṣa-*, *tuṣi-* ‘the chaff of grain or corn or rice’ (MW:452a), Pa. *thusa-* ‘husk of grain, chaff’ (PED:309b), from the bilingual text B 174 b2 (see Schmidt 2002a:5), one can safely assume that *sne-käs* translates Skt. (and Pa.) *a-kaṇa-*, privative

compound with *kaṇa-* as second member: ‘husk-powder’ (PED:178b), ‘minute particle; bran (the powder between the husk and grain of rice)’ (DP I:616b), ‘the red coating between the kernel and the husk of rice’ (BHSD:165b). (PIN)

käskor (n.a.) ‘idle talk, disconnected speech’

F Nom./Obl. Sg. *käskor*.

T ♦Obl.Sg. 227/8 b7 *mā pe tränki wiṣām tsär mā kä[s](k)[o](r)* ‘they do not even tell slander, harsh [speech], nor nonsense’.

D Since the match of the verb B *käska-* ‘scatter apart, confuse’ (ADAMS:177-178) is unknown in Toch. A, one may consider that *käskor* is borrowed from Toch. B *käskor*, attested in the same technical meaning, as translating Skt. *saṃbhinna-pralāpa-* ‘confused, senseless talk’ (BHSD:580a). (PIN)

R The three nouns in 227/8 b7 correspond to three kinds of bad conduct connected with speech: Skt. *paśunya(vāda)-*, *paruṣya(vāda)-*, *saṃbhinna-pralāpa-*, see Pinault (1999a:229-230), about the interpretation of this passage and the restoration of the last noun. (PIN)

ki (n.fem.) ‘?’

L POU ‘vacca’, PIN ‘rug or cover with long fleece’, WW ‘female yak’.

F Nom./Obl. Sg. *ki*.

T ♦Nom. Sg. 459 a4 || *kocava · ki l . ///*; ♦Obl. Sg. 360.8 | *ki āläṣṭrā lyutār śaśātkusām* |.

R The starting point should be the bilingual text 459: *ki* translates Skt. *kocava-* ‘rug or cover with long hair’, ‘goat’s hair coverlet, woolen blanket’ (BHSD:193b), ‘Woldecke’ (SWTF II:126a). The corresponding word Pa. *kojava-* ‘a woolen rug or cover’ (DP I:731a) is used to gloss Pa. *gonaka-* in lexicographical literature (*Abhidhānappadīpikā*). One may surmise that Toch. A *ki* refers to the same material product as Pa. *goṇaka-* (also spelled *gonaka-*) ‘a woolen cover with long fleece’ (PED:255a), Skt. *goṇikā-*, also *goṇī-* ‘coverlet, blanket’ (BHSD:215b), ‘eine Art Woldecke (mit langem Vlies)’ (SWTF II:191a). The sentence of 360.8 corresponds to the following Pali text: *caṇḍam pi goṇam vāreti*, about the ‘stick’ (*daṇḍa-*, Toch. A *ṣtow*) used as metaphor, ‘it serves to keep off the savage ox’ (SN I:176 [VII.2.4]). It is unlikely to take here *ki* as a mistake for *ko* (cf. Schmidt 1974:499 n. 2 and Hackstein 1995:214; the reading is absolutely safe, see TS, pl. 64, § 78.2), nor as another designation of the ‘cow’ (Pedersen 1941:106, 233; Schmidt 2002a:14). One may surmise that the translation of this Pali text into Skt. had a word *goṇam* or *goṇīm*, but this form, as unknown from the classical Skt. vocabulary, was felt as problematic for a Tocharian monk who had learned pure Sanskrit. Because of the quasi homonymy (triggered by the huge productivity of *-ka-* suffixes) of *goṇa-* ‘bull, ox’, *goṇī-* ‘cow’ with *goṇaka-/goṇikā-*, referring to a woolen blanket, the Tocharian translator introduced here mechanically the normal Toch. equivalent of the latter item. On the

material side, this equivalence was made acceptable by the acquaintance of the Tocharians with bovines having long fleece, to wit the yaks, see the usage of the word ► *kayurṣ*. (PIN) If one proceeds from the assumption that both attestations of A *ki* are correct forms with related, though unidentical meaning, the following suggestion may be made: A *kayurṣ* ‘yak’ has to be viewed as the inherited word for ‘bovine’ specified with a reference to ‘male’; a specifically marked form for ‘female yak’ might be either *kawi** < **g^woyA* or *ki* < ***g^wyA*, with the ablaut grade found in Gk. ἐκατόμβη. An adjective ‘pertaining to a yak’ could be either *kawi-** < **g^woweyo-* or *ki* < **g^wo-yo-*, again with the same zero grade of the root. For *kocava ki l(ame)* ‘a blanket made of a yak skin’ might be proposed. (WW)

kīnkare (n.masc.) ‘servant’

L POU ‘servus, famulus’, TEB II ‘Diener’.

F Nom.Pl. *kīnkareñ*.

T ♦Nom.Pl. 16 b5 *kīnkareñ pālkāc tampe pñintwāsśi* ‘Servants: behold the power of the virtues!’.

D From Skt. *kiṃkara-* ‘servant, slave’ (MW:283a).

kinnare* (n.masc.) *Kimnara*, mythical being [B *kinnare*]

L POU ‘homo mallus, deformis, hippocentaurus’, TEB II ‘mythisches Wesen’.

F Nom.Pl. *kiññareñ, kīnnareñ*, Obl.Pl. *kinnares*, Abl.Pl. *kinnaresās*.

T ♦Nom.Pl. (*kiññareñ*) YQ II.9 b3, YQ II.9 a6; (*kīnnareñ*) 370.5 *yak[ṣ]āñ kumpāntāñ kīn(n)areñ kandharuvīñ*; ♦Obl.Pl. 214 b5 + YQ II.1 b8 *ñāktas asurās nāgās yakṣāsśi ki[nna]res gandhārveśśi yoṣ ymām wsālwāṣ* ‘proceeding from the garments of the gods, the Asuras, the Nāgas, and the Yakṣas, of the *Kimnaras* and the *Gandharvas*’, 326 a5 *kārknām prākār ki[nn](ares)///* ‘I will tie the *Kimnaras* firmly’, YQ II.1 b8!; ♦Abl.Pl. 326 a4 *///(kin)[na]re[s]āṣ nākāsāṣ vidyādarsā(ṣ)///*.

D From Skt. *kiṃnara-* ‘a mythical being with a human figure and the head of a horse’ (MW:283a).

kinnarñā* (n.fem.) female *Kimnara*

L POU ‘hippocentaura’.

F Obl.Sg. *kinnarñām*.

T ♦Obl.Sg. 180 a6!.

D Derived from ► *kinnare**.

kip (n.masc.) ‘shame’ [B *kwipe*]

L POU ‘pudor’.

F Nom./Obl.Sg. *kip*, Instr.Sg. *kip-yo*, All.Sg. *kīpac*.

T ♦Nom.Sg. 295 a4, 361.5 | *iṣā ca hrī mano yoktraṃ | ki[p ṣ(ā)ñ(i)///*, YQ N.3 a8; Obl.Sg. 9 a4-5 *sām tāpār k kip ṣu(rma)ṣi ṣñi āñcām sasrukāt* ‘now he has

killed himself because of shame’, 48 a2?, 89 a2 *kipp ok(i)*, 215 b1 *sne-kip* ‘shameless’, 322 b1 *kip śāṅi*, THT 2150 b2; ♦Instr.Sg. 9 a1; ♦All.Sg. 223 b1.

kip-kapśaṅi* (n.fem.) ‘(female) genitals’

L POU ‘pudenda’.

F Abl.Sg. *kip-kapśiṅṅāś*.

T ♦Abl.Sg. 152 b3 *tmāṣ cami mācri kip-kapśiṅṅāś pre läntsamāntāp///*, 166 b1!.

D Compound containing ► **kip** and ► **kapśaṅi**.

R See Schmidt (1997b:256).

kipsu (adj.) ‘shameful’ [B *kwipassu*]

L POU ‘pudens, pudicus, verecundus’, KT ‘schamvoll’.

F Nom.Sg.Masc. *kipsu*, Nom.Pl.Masc. *kipsuṣ*.

T ♦Nom.Sg.Masc. THT 1643.1 b3; ♦Nom.Pl.Masc. 229 b3 *kipsuṣ śāṅinuṣ omāskēnās mā///*.

D Derived from ► **kip**.

Kiriṭavatse* (PN, masc.) Kiriṭavatsa, a male

L POU ‘nom.propr.’?

F Gen.Sg. *kiriṭavatstsēs*.

T ♦Gen.Sg. 59 a3 *kiriṭavatstsēs waṣṭ lmontāp ckācar ... ṣeṣ* ‘the householder Kiriṭavatsa had a daughter [lit. to K. was a daughter]’.

D From Skt. *Kiriṭavatsa-* ‘n. of the father of Unmādayantī’ (BHSD:183b).

kiśik (n.) ‘?’ [B *keśik*]

T 358 a1 *\siddh[a] kiśik [bah]ū(dant)ākam ||*.

R Possibly part of the name of a tune, as in Toch. B, cf. ADAMS:199, probably from Skt. *keśika-*. Cf. ► **kesik***, name of a tune.

kisāsal (adj.) ‘?’

T 54 a2 (int.add.) *sās kisāsal postak porociteṃ āllākā simac mā präl 8* ‘this *kisāsal** book should not be carried off to another parish of Porocit’.

kispar (?) ‘?’

T 318 a6 *ṣomaṃ nu rpeṅc kispar wic ṣomaṃ tsärk///*.

R Possibly a noun referring to a musical instrument, cf. ► **tsärk** later in the same line; the verb *rpeṅc* (Prs.Act. 3Pl.) might be related to ► **rape** ‘music’ (see SSS:461, n.1).

ku- (vb.) ‘pour’ [B *ku-*]

L COU ‘giessen’, HILM ‘to pour, pour out a libation’, Hackstein (1995:50) ‘giessen, spenden’.

P (tr.) Prs. *kus-T**, Ipf. *kuṣā-*, Subj. *kuñ-T-*, Prt. *śo(sā)-*.

F Ipf. Act. 3Sg. *kuṣā-ṃ*, Subj. VII, Prt. III Act. 3Sg. *śosā-ṃ*.

T ♦Ipf. Act. 3Sg. 441 b3 *wār kuṣā-ṃ* ‘he/she poured water over him/her’;

♦Prt. Act. 3Sg. 24 a5 *wār puttīsparṣināṃ kapsimñā śosā-ṃ* ‘he poured water over his Buddha-like body’.

D Cf. ► *kuñlune*.

R See Hackstein (1995:50ff.).

ku (n.masc.) ‘dog’ [B *ku*]

L POU ‘canis’, TEB II ‘Hund’.

F Nom. Sg. *ku*, *kū*, Obl. Sg. *koṃ*.

T ♦Nom. Sg. (*ku*) 284 a5 *ku oki*, THT 1658.3 a2 *ku yok[m]aṃ*; (*kū*) 340 b3

lyokāt wṣe śl=āsāṃ nakāt k_uli tmāk kū pākār tā(k tsopa)ts kapsño empele ‘the night was bright; together with the bed disappeared the woman and instead a dog appeared, with a great body, horrifying’; ♦Obl. Sg. 360.9.

kuk* (n.masc.) ‘heel’ (Skt. *pārṣṇi-*) [B du. *kukene*]

L POU ‘?’, TEB II ‘Fersen’.

F Nom. Du. *kukāṃ*.

T ♦Nom. Du. 212 b7 ///(*a*)*ṣuk kukāṃ*, YQ II.10 b3 *aṣuk krañś kukāṃ* ‘his heels are slender and beautiful’ (Skt. *āyatapādapārṣṇiḥ*), THT 1894 b1.

kukäl (n.masc.) ‘chariot, wagon’ [B *kokale*]

L POU ‘vehiculum’, TEB II ‘Wagen’.

F Obl. Sg. *kukäl*, Obl. Pl. *kuklas*, Loc. Pl. *kuklasaṃ*.

T ♦Obl. Sg. 253 b2 *wsāṣināṃ kukäl*, 297 a6 *tmāṣ bodhisatvā(ñ) lwont kukä[l]///*;

♦Obl. Pl. 253 b2 *prutk oki säs wsāṣi ṣont : yetuñcäs kuklas y_ukass onkäl māsyo* ‘the golden street is blocked as it were by ornamented chariots, horses and elephants’; ♦Loc. Pl. 345 b1 *ñemiṣinäs kuklasaṃ lmoṣ*.

Kukkuṭapāt (LN, masc.) Kukkuṭapāda, name of a mountain

L POU ‘nom. proprium montis’.

T 259 a>b7 *k[u]kkuṭapāt ṣulis*.

D From Skt. *Kukkuṭapāda-* ‘cock-foot, N. of a mountain’ (MW:287a).

k_ucā-eṣäk-ne (conj.) ‘whereupon’

L POU ‘deinde, tum, quo facte’, COU ‘worauf’.

T 28 b2.

D Cf. ► *kus-ne* and ► *eṣäk*.

k_uciṃ (n.) ‘?’ [B *k_ucaññe*]

L Schmidt (1999b) ‘aus Kučā stammed, kučisch’, JWP ‘miserable one’,

Thomas (2003:320) ‘wem/wohin gehörig?’, WW ‘whose (subject)’, PIN

‘coward, unmanly’.

F Nom.Sg. *k^uciṃ*.

T ♦Nom.Sg. YQ I.5 a7 *hai tālo k^uciṃ*.

D Discussion see Schmidt (1994a:209-211, 1999b), Pinault (2002a) with references to previous literature.

kuccatāk (n.masc.) ‘high house, tower’ [B *k_ucatāk*]

L POU ‘?’, TEB II ‘(hoher) Turm, Söller’.

F Nom.Pl. *kuccatāki*, Loc.Pl. *kuccatāksaṃ*.

T ♦Nom.Pl. 301 a3 *kuccatāki k_urekāri śtānki ṣ[k]i(tāñ) [t]r(e)śālyi*; ♦Loc.Pl. 136 a2 *śtānkās treśālā(s kuc)catāksaṃ*, 254 b3 *ñemiśīnas risaṃ ñemiśīnās skāksaṃ śtānksaṃ kuccatāksaṃ kālyamāṃ* ‘[i.e., the inhabitants] being in the jewel-cities, the jewel-balconies, palaces, and towers’.

D Substantivization of an adjective *kucca-tāk**, lit. ‘resembling a *kuṭaja*-[tree]’, compound containing an agent noun of ►*tāk-* and as first member the borrowing via MI of Skt. *kuṭaja-* ‘name of a kind of tree (*Wrightia antidysenterica*)’ (MW:288a, DP I:703b). The comparison of a luxurious house with this tree is known from Skt. narrative texts, cf. Lüders (1926:60). (PIN)

kuc-ne (conj.) ‘that, since’ (Skt. *yad*)

L POU ‘coniunctio Angl. that, Germ. dass’, TEB II ‘dass, weil, insofern’.

T 6 a5, 7 b3, 14 a1, 14 b3 *kuc śkaṃ ne* ‘and since’, 153 a4 *mā tām aṅṅumāski kuc-ne moklāñ tāloṣ ekroṣ wrasañ pat : ptāñktac waṣṭāṣ lāntseñc* ‘it is not surprising that old, miserable or poor beings leave the house and go to the Buddha’, 270 a4, 214 a6, 288 b7 = YQ I.1 b1, 289 a4, 307 a1, 332 b3, 385 a1, 397 b1, 432 b6, YQ I.5 b4, YQ II.14 a3, YQ III.3 b8, YQ III.4 a2, YQ III.12 a4.

D See ►*kus-ne*.

R In mutilated or otherwise obscure contexts, it remains difficult to distinguish between the conj. *kuc-ne* and the rel.pron. *kuc-ne*.

kuc-ṣurmaṣ-ne (adv.) ‘for which reason, why’ (Skt. *yenārthena*)

L POU ‘qua de causa’.

T 359.41 | *yenārthena tvam āyāta* | *kuc-ṣurmaṣ-ne tu ṣu ka///*, 360.1.

D Cf. ►*kus-ne* and ►*ṣurmaṣ*.

kuñās (n.) ‘fight, conflict’

L POU ‘rixa’, TEB II ‘Streit, Kampf’.

F Obl.Sg. *k_uñās*, *kuñās*.

S *k_uñās yām-* ‘to fight’.

T ♦Obl.Sg. 238 a3 (*k_uñās*) *k_uñās yāmiṃtār*, 353 a5 *mā k_uñās ypamā[ñ](cs)ā* ‘without fighting’, 375 b5 *k_uñās yāmā(s)*; (*k_uñās*) PK.NS.1 b1.

R The gloss is based mainly on the collocation with *wac* ‘struggle’ in 238 a3.

kuñcit (n.masc.) ‘sesame’ [B *kwāñcit*, *kuñcit*]

F Nom./Obl.Sg. *kuñcit*, Com.Sg. *kuñcitaśśäl*.

T ♦Nom./Obl.Sg. PK.NS.2 a2, THT 1140 b3?; ♦Com.Sg. PK.NS.3 b1 *kuñcitaśśäl* (sic!) *śwātsyaṃ [y](al)///*.

D From Khot. *kuñjsata*- ‘sesame’ (Isebaert 1980:74).

kuñcitsi (adj.) in *kuñcitsi-şälyp* ‘sesame oil’ (Skt. *tila-*) [B *kuñcitäşşe*]

L POU ‘sesamum’.

F Nom.Sg. *kuñcitsi*, Obl.Sg. *kuñcitsiṃ*.

T ♦Nom.Sg. 20 a3 *kuñci<t>şi şälyp siptsi*, 21 a6, b5; ♦Obl.Sg. 19 b6, 103 a5 *sā(ṃ)täk kuñcitsiṃ şälypaśśäl triwo*.

D Derived from ► **kuñcit**.

kuñlune (n.a.) ‘sacrificial libation’ (Skt. *havyaṃ*)

F Nom.Sg. *kuñlune*.

T Nom.Sg. 359.29 | *dānaṃ vā yadi vā [hav]yaṃ | el pat kuṃpre pat nu (k)[uñlu](ne)///*.

D Abstract derived from ► **ku-**.

R Restored by Couvreur (1959:252).

kutkā- (vb.) ‘embody, personify, incarnate’ [B *kutka-*]

L POU ‘?’, COU, TEB II ‘verkörpern’, HILM ‘to embody, incarnate’.

P (tr.) Prs. *kutānkā-**, Subj. *kotka-*/kutkā-*, Prt. *śutkā-*/kotka-*/kutkā-**, PPrt. *kutko*.

F Prt.I MP 3Sg. *kutkāt*, PPrt. Nom.Sg.Masc. *kutko*.

T ♦Prt.MP 3Sg. 315 b1 *plyasken[am] şok-yo şyak kutk[ā]t*; ♦PPrt. Nom.Sg.Masc. 333 a8 *arthaśśäl kutko ñom kāršnāl*.

D Cf. *kotäk** in ► **kotkum***.

Kutluk (PN, fem.) Kutluk, name of an Uighur lady

F Obl.Sg.Fem. *kutlukām*.

T ♦Obl.Sg.Fem. MG1 a3.

D From Uigh. *qutluy* ‘enjoying the favour of heaven’ (CLAUSON:601a), cf. Pinault (2007a:359).

kunti (n.fem.) ‘bowl, pot’ (Skt. *ghaṭi-*) [B *kunti*, *kuntiske*]

L POU ‘olla’.

F Nom./Obl.Sg. *kunti*, Gen.Sg. *kuntis* ► **kuntis-tsek**.

T ♦Nom.Sg. gl.SHT 1033 (= Skt. *ghaṭi-* ‘a water-jar’), gl.SHT 1761 (id.); ♦Obl.Sg. 296 b2 *kunti tsitoraş* ‘having touched the pot’, 321 a4 *ku<n>ti śkaṃ esā pärmām* ‘carrying the pot on her (?) shoulder’.

D From Skt. *kuṇḍī-* ‘bowl, pitcher, pot’ (MW:289b).

kuntis-tsek (n.masc.) ‘potter’ [cf. B *lwaksā-tsaika*]

L POU ‘figulus’, TEB II ‘Töpfer’.

F Nom.Sg. *kuntis-tsek*, Gen.Sg. *kuntis-tsekāp*, All.Sg. *kuntis-tsekānac*.

T ♦Nom.Sg. 21 b3, b5; ♦Gen.Sg. 220 a1; ♦All.Sg. 19 b6, 20 a1 *tmāṣ ānand kuntistsekānac kakmurāṣ trāṅkāṣ*.

D Compound containing gen.sg/obl.pl. of ► **kunti** and an agent noun derived from ► **tseka-**.

k_upār 1) (adj.) ‘deep’ 2) (adv.) ‘deeply’ 3) (n.masc.) ‘depth’

L POU ‘altus, profundus; alte; altitudo’, TEB II ‘tief’.

F 1) (adj.) Obl.Sg.Masc. *k_upārām*, Obl.Pl.Fem. *k_upārām*; 3) (n.) Abl.Sg. *k_upārās*.

T ♦1) (adj.) Obl.Sg.Masc. 326 a5 // *tskāmār k_upārām wrāṣ kārknām prākār ki[nn](ares)* ‘... I will pull out ... away from the deep water [and] I will tie the Kimnaras firmly’; ♦Obl.Pl.Fem. 34 b2, YQ II.5 b3, YQ II.11 b6; ♦2) (adv.) 229 b1; ♦3) (n.) Abl.Sg. 12 a5 *kupārāṣ penu lcār sālmāmṅn oki* ‘even from the deep they came out, as if flying ...’.

kupre (adv.inter.) ‘if, when?’ [B *kwri*, *kr_ui*]

L POU ‘si’, TEB II ‘ob’.

F *kupre*, *k_upre*.

S Interrogative temporal particle in main clauses.

T (*kupre*) 27 b5, 33 b5, 79 b2, 105 b4, 229 a1, b5, 236 b4 // *[ā]yātwā neṣ sārki kupre māskantār-ñi* //, 275 a4 *kupre ālu penu sās mokone kumnā(ṣ)* ‘if this age also comes to others’, 389 a1, 390 a3, 395 b1, 401 b3, 426 b2, YQ III.1 a5, a7, YQ III.4 b7, YQ III.5 a6; (*k_upre*) 200 b5, 311 b4, 343 a4, THT 1151 b1!, THT 2153 a2.

kupre ontam (sub./inter.) ‘whenever’

F *kupre ontam*, *kuppre ontam*, *k_upre ontam*.

T (*kupre*) 6 b1-2 *kupre o(ontam tākiṣ)-ñ(i nā)ṣ yārkāssi pākār lmos* : ‘is she by any chance present in order to honour me?’, 100 a6, 115 b5, 186 b3, 239 a6!, 267 b5, YQ II.2 a6, YQ II.15 b3, YQ N.3 b5; (*kuppre*) 298 a5, 222 a7 *wāt-ām antuṣ ṅareyam kuppre ontam mroskat sām* ‘whenever he lead him into the hell, was he ever disgusted’; (*k_upre*) 311 b6!.

R Revised reading of 6 b1 by TEB II:21, cf. Pinault (1997e:490-491). About *kupre ontam* as translating Skt. *kadā-cit*, see Pinault (1997e:486-490).

kupre pat (nu) (inter.) ‘or when?’

L TEB II ‘oder ob?’.

S Constructed with 1) Subj., 2) Prs., 3) Gdv. (with ipf. of the copula)

F ♦1) (subj.) 7 a4 *kupre pat nu tsarā neṣ emtsmār-ām*; ♦2. (prs.) 11 a6-7 *kupre pat nu knānmuneyāṣ pkānt kuss atsne nati wā(rṣaltsune tsraṣṣu)ne naṣ puk*

tām ālāsunekk ats ‘even more the opposite of knowledge, as well as of power, strength [and] energy, is inertia’, 49 b6; ♦3) (gdv.) 67 b2 *k_upre pat šakk ats kālṗāl tām puttīsparāṃ*, 69 b5 *kupre pat nu mā yātal*, 359.29 | *dānaṃ vā yadi vā [hav]yaṃ* | *el pat k_upre pat nu (ku)[ñlu](ne)///*, 229 a3; ♦4) (no verb/fragmentary context) 193 a2, 332 b6, 336 a4, a9, b5, YQ III.5 b7.

kupre-ne (conj.) ‘if, if ever, when’

L TEB II ‘wenn’.

F *kupre-ne*, *k_upre-ne*, *kuppre-ne*.

S Constructed with 1) Prs. (real), 2) Subj. (eventual), 3) Opt. (irreal), 4) Gdv.II + Ipf. of the copula (irreal) 5) Gdv.II + Subj. (irreal).

T ♦1) (prs.) (*kupre-ne*) 361.2 | *kārsakaṃ pratijānāsi* | *pane k_upre-ne knānat* |; (*k_upre-ne*) YQ II.3 b2!; (*kuppre-ne*) PK.NS.2 b3?; ♦2) (subj.) (*kupre-ne*) 3 b6 *wlaluyis akālyme kalkaṣ wrasom kupre-ne* ‘if a being enters the domain of Death’, 11 b4, 18 b1 *tricāṃ gaṇitasthānāṣ lotkaṣ wrasom kupre-ne*, 74 a5 *kupre-ne sām wārtam wañi kālṗātār kāsū*, 78 b4, 85 a6 *kupre-ne nātāk tām nṣā(ṣ)///*, 114 b3, 117 a6, 215 a7, 229 a4, 371 b4, YQ I.6 b6, YQ I.9 a3, a4!, YQ II.5 a5, a7, YQ III.6 b3, YQ III.10 b1; (*k_upre-ne*) 71 b2, 151 b4, 433 b3, YQ I.6 b4, YQ II.5 b4, YQ III.7 a4, MG1 b6; (*kuppre-ne*) 65 b4, 232 a2; ♦3) (opt.) (*kupre-ne*) 73 b4 *kuprene ṣyak kropitār*; (*k_upre-ne*) 23 a4, 66 a3, 253 a2, 313 a8; ♦4) (gdv. + ipf.) (*kupre-ne*) 21 a2 *kupre-ne waṣtāṣ mā lāñcāl ṣeṣ*, 37 b1, 120 a5, 332 b2 *kupre-ne k_ulewāñ waṣ[tā](ṣ mā lä)ñcl(aṃ) señc*, 387 a2, 432 a5, YQ III.7 a8; (*k_upre-ne*) 56 b1?, 116 a3, 313 b4 *k_upre-ne nāṣ neṣā kārsāl ṣem*; ♦5) (gdv. + subj.) 74 a4 *māṣkit waṣtāṣ lāntāssi mā kālṗāl tāṣ*; ♦6) (no verb/ fragmentary context) (*kupre-ne*) 35 b5, 42 a5, 57 a6, 74 b5, 99 b6, 106 a4, 121 a6, 124 b5!, 129 a2, 137 b3, 146 a3, 150 a1, 193 b5, 206 a4, 282 a3, 432 b8, 446 a4, 447 a1, YQ I.2 b1, YQ II.7 b2!, YQ III.1 b1, YQ III.7 b1, YQ III.10 a8, YQ III.11 a6, PK.NS.2 a4, THT 1140 b2, THT 1151 b2, THT 1483.2 a3; (*k_upre-ne*) 36 b6, 146 a6, 152 b6, 180 b1, 182 b5, 197 b2, 212 b1, 305 b3, 458 a4.

Kuber* (PN, masc.) Kubera, name of a god

L POU ‘nom. proprium dei’.

T Obl.Sg. (*kuber*) 63 a6-7 *kube(r ñāktes riyann o)ki* ‘like (in the city of the god) Kubera’.

D From Skt. *Kubera-* ‘one of the four guardians of the cardinal directions: the guardian of the north’ (BHSD:425ab).

kum (n.masc.) ‘tuft of hair’ (Skt. *ūrṇā-*)

L POU ‘coma inter supercilia’, TEB II ‘Haarwirbel’.

F Nom.Sg. *kum*.

T ♦Nom.Sg. 142 b2, 213 a7 = YQ II.5 a5 *ārki kum pārwanāṃ* ‘a white bunch of hair [is] between his eyebrows’ (Skt. *ūrṇākeṣaḥ*), 292 b2 *lyutār memaṣ ārki*

ciñcār kum ā(pat sāspärtwu)/// ‘a bunch of hair, extremely white and beautiful, turned towards the right’.

kum- ► **kām-**

kuma-ṣotre* (n.masc.) name of tune (stanza of 4 × 14 syllables)

F Loc.Sg. *kuma-ṣotreyam*.

T ♦Loc.Sg. 2 b1-2 *kuma-(ṣo\treyaṃ)*.

D Compound containing ► **kum**, referring to one of the signs (*lakṣaṇa-*) of the body of the Bodhisattva, and ► **ṣotre**, the equivalent of Skt. *lakṣaṇa-*. The corresponding noun **kwām* is probably found in Toch. B in the name of a tune, which shows also 4x14 syllables: *śawaññe kwamane* (PK.AS.16.2 a6, and B 582 b1), cf. Pinault (1989b:191). (PIN)

kumāralāṭeṃ (adj.) ‘pertaining to Kumāralāta’

L POU ‘nom. propr.’.

F Nom./Obl.Sg. *kumāralāṭeṃ*.

T ♦Obl.Sg. 32 b3 (*ca*)ṣ *kumāralāṭeṃ///* ‘this (work) [composed] by Kumāralāta’.

D Adjective derived from the borrowing through hypersanskritization of Skt. *Kumāralāta-*, name of a Buddhist scholar who composed a collection of stories and parables, cf. Lüders (1926:19-25).

kump* (n.) ‘pot’

L POU ‘urceus, amphora’, TEB II ‘Topf’.

F Loc.Sg. *kumpaṃ*.

T ♦Loc.Sg. 341 a7 *lyalypurṣi want wortam-ṃ kumpaṃ ṣūti-śpāl* ‘the wind of deeds threw him head first into the pot’, PK.NS.2 a3; ♦fgm. 442 b4 *///pälteṃ kumpa///*.

D From Skt. *kumbha-* ‘jar, pitcher, water-pot’ (MW:293a).

kumpa-kump (adv.) ‘in crowds’

L POU ‘?’, COU ‘wie Gefässe’, TEB II ‘Topf bei Topf’.

T 319 a1 *cep ṣome kumpa-kump klyantrā*, YQ II.6 a2 *kälyme kälymeyäṣ kumpa-kump ākra aśnu(māṣ)* ‘... from all directions, in large groups, with eyes filled with tears’, YQ III.2 b4.

D Iterative compound based on ► **kump**.

kumpānt* (n.masc.) Kumbhāṇḍa, a class of demons [B *kumbhāṇḍe**]

L POU ‘Scr. kumbhāṇḍa’

F Nom.Pl. *kumpāntāñ*.

T ♦Nom.Pl. 370.5 *yak[ṣ]āñ kumpāntāñ kīn<n>areñ kandharuvīñ*.

D From Skt. *kumbhāṇḍa-* ‘having testicles shaped like a Kumbha, a class of demons’ (MW:293b).

kumpāc (n.masc.) ‘drum’

L POU ‘tympānum’, TEB II ‘Trommel’.

F Obl.Sg. *kumpāc*, Nom.Pl. *kumci*, Obl.Pl. *kumcās*.

T ♦Obl.Sg. 122 a3 *ṣrum kumpāc koṣṭluneyi*(s), 218 a3 (*bārānas*)y(a)c *yām koṣṭam oṅkraci kumpac* ‘I will go to Benares and beat the drum of immortality’; ♦Nom.Pl. 312 b5 *ñāñwārr oki śāwe kumci* ‘great drums were thundering as it were’; ♦Obl.Pl. 270 a1 *ñ(ā)kcinās kumcās*, 377 a5.

k_wyal (adv.inter.) ‘why?’

L POU ‘qua de causa, cur’, TEB II ‘warum?’.

F *k_wyal*, *k_wyal*, *k_wyal*.

S With 1) Prs. 2) Ip. 3) Prt. 4) Subj. 5) Opt. 6) Non-finite verb.

T ♦1) (prs.) (*k_wyal*) 79 b1 *se k_wyal śe(rttā)r* ‘why do you weep, son?’, 92 a2, a3 *k_wyal nu tām śurām-yo sāl[m]ām tsāknāsmār*, a5 *k_wyal lykāly lykāly tuṣṭ-ñi* ‘why do you burn me finer and finer?’, b4 *///(kā)pñeyāṣ tsro nande k_wyal śot* ‘why do you live, oh Nanda, away from your beloved?’, 101 b5 *k_wyal pālkse-ñi* ‘why do they torture me?’, 106 b6, 126 b4, 130 b4 *k_wyal tu nande praski mā arāṣṭār*, 260 a4 *k_wyal mā eṣe yatār-ām*, 297 a4, 356 b3, YQ I.6 b5; (*k_wyall*) 114 a1, 145 b3; (*k_wyal*) 9 b5; ♦2) (ipf.) 300 a7 *k_wyal mā oṅkrac śol śāwās napemsaṃ*; ♦3) (prt.) 92 a6 (*k_wyal*) *k_wyal tu nāṣ śāśrāṣṭ kāpñeyāṣ* ‘why have you separated me from my beloved?’, 100 b5 *nātāk k_wyal tām ñuk risāte sne* ‘oh master, why have you thus left me without ...?’, 323 a4, YQ III.2 a6; (*k_wyall*) 215 b3, 311 b4; ♦4) (subj.) 295 a5, 266 a2?; ♦5) (opt.) (*k_wyal*) 83 a2, a3, 215 b2 *k_wyal mā prakte kālpitār*, 255 b6-7 *k_wyal mā nāṣ ... mārkaṃpāl ākṣiññim* ‘why should I not teach the Law?’, YQ II.2 a7, YQ N.3 b1; (*k_wyal*) 7 a3, 8 a2; ♦6) (non-finite) (*k_wyal*) 278 b2; ♦7) (no verb/fragmentary context) (*k_wyal*) 30 a2, a2!, a4, 92 a1, b1, 99 a1, 107 a2, 121 b3, 126 b1, 168 a5, 180 a5, 201 b3, 256 a2, 266 b, 309 a2, 332 a7, YQ II.10 b8; (*k_wyall*) 290 a2; (*k_wyal*) 36 a3, 42 b4, THT 1143 a5, THT 1854 a2.

D Based on a phrase containing the Gdv. *yal* of the verb ►*ya-/yām-*.

k_wyalte (conj.) ‘because’ (Skt. *yatas*)

L POU ‘nam’, TEB II ‘denn’.

F *k_wyalte*, *k_wyalte*, *k_wvolte*, *k_wyalyte*, *k_wyälte*.

T (*k_wyalte*) 56 a1, 57 a6, 58 b5, 64 a3, b6 65 b5, 66 a6, 67 a4, 70 b1, 74 b2, 75 b1, 97 a2, 101 a2, 102 a5, 103 b2, 108 b4, 109 a5, b3, 111 b5, 112 b6, 117 a3, 120 b3, 149 a3, b5, 151 b5, 155 a2, 161 b1, 168 b4, 202 b5?!, 213 b4, 214 a7, 262 b4, 265 b5, 288 b1, 293 b3, 307 a2, 319 a3, b3, b8, 328 b3, b5, 331 b7, 332 a8, 339 a6, 354 b5, 397 a5, a7, b1, 399 a6?!, 433 a3, YQ I.2 b8, YQ I.3

b5, YQ I.5 a8, YQ II.1 b2, YQ II.5 a8, YQ III.12 b8!; (*kyalte*) 2 a3, b1, 4 a2, 13 b1, 18 a2; (*k_uvolte*) 384 b2; (*k_uyalyte*) YQ I.2 b4; (*k_uyälte*) YQ I.2 b1.

D Derived from ► *k_uyal* by the addition of a particle.

kurā- (vb.) 1) ‘age, grow older, decrepit’ 2) ‘make aging, weaken’ [B *kwärā-*]

L POU ‘exilem fieri, senescere’, TEB II ‘altern, schwach werden’.

P 1) (itr.) Prs. *kura-**, Prt. *kurā-**, PPrt. *kuro-*, 2) (fact.) Prs. *kurs-T-*, PPrt. *kakuru*.

F 1) Prt.I PPrt. Nom.Sg.Masc. *kuro*, Obl.Sg.Masc. *kuront*, Obl.Sg.Fem. *kurosām*; ♦2) Prs.VIII MP 3Pl. *kursamñträ*, PPrt. Nom.Sg.Masc. *kakuru*.

T ♦1) PPrt. Nom.Sg.Masc. 212 a7 *mokone-yo kuro nāṣ krant kāsṣim cam lkātsi ytsi mā cāmpamo* ‘I [am] decrepit by old age and no more able to walk in order to see the good teacher’, YQ I.6 b6, YQ II.4 a6; ♦Obl.Sg.Masc. 275 a3; ♦Obl.Sg.Fem. 288 b7 *kurosām kapśiñño*, YQ I.4 a7; ♦2) Prs.MP 3Pl. 51 a3; ♦PPrt. Nom.Sg.Masc. 51 a3 *sām riṣak plāṣlune-yo kakuru*.

k_urak* (n.) ‘enclosure’ (?)

L POU ‘?’.

T ♦All.Pl. (*k_uraksac*) 72 b>a5 ///(*sa*)s yäl brahmadattes lānt *k_uraksac kumṣā* ‘a deer kept coming to the enclosure (?) of king Brahmadata’.

k_uraś (adj.) ‘cold’ [B *krośce*]

L POU ‘frigidus’, TEB II ‘kalt’.

F Nom.Sg.Masc. *k_uraś*, Obl.Sg.Masc. *krośśām*, Nom.Sg.Fem. *krośśi*, Obl.Sg.Fem. *krośśām*, Nom.Pl.Masc. *krośśe*, Obl.Pl.Masc. *krośśes*, Nom.Pl.Fem. *krośśāñ*, Obl.Pl.Fem. *krośśās*.

T ♦Nom.Sg.Masc. 257 b2 [*w*]u ñākciñi wraṣiñi mol[k]a(ñ epre)rāṣ klār sas sāt wāt nu *k_uraś tām-yo* ‘two divine streams of water fell down from (the sky), the one warm, the other cold’; ♦Obl.Sg.Masc. 103 b3 ///*tām-yo tosām praṣtāntwaṃ krośśām wraṃ lyomaṃ mā yäl*, 432 a1 *cam krośś(ām) wār*, b8 *krośśām wār*, 433 a3 id., a4 id.; ♦Nom.Sg.Fem. 166 a2, 355 a1; ♦Obl.Sg.Fem. 51 b2; ♦Nom.Pl.Masc. 23 b5 *āsre pāsre tsre (kroś)śe tukri wlesmām ñi tsarām* ‘my clay-working hands [are] dry, hard, raw [and] cold’; ♦Obl.Pl.Masc. 23 b2; ♦Nom.Pl.Fem. 124 a4; ♦Obl.Pl.Fem. 320 a4 *krośśās ñarey(ām)twam*.

k_urekār (n.masc.) ‘house (or pavilion) with a vaulted roof’ [B *kwrakār*]

L POU ‘locus in summa parte domus’, TEB II ‘Obergeschoss, Dachzimmer (eines Hauses)’.

F Nom.Sg. *k_urekār*, Nom.Pl. *k_urekāri*.

T ♦Nom.Sg. 256 a8 *mātne puk sālpmām ñemintw[ā]ṣi k_urekār tāṣ*; ♦Nom.Pl. 58 b6, 193 b2, 283 a1?!, 301 a3 *kuccatāki k_urekāri ṣtāñki*, 340 a7 *āyāntwāṣiñi k_urekāri oki*.

D From Skt. *kūṭāgāra-* ‘upper room, apartment on the top of the house’ (MW:299c), ‘Spitzdach-Haus’ (SWTF II:101a).

kurkal (n.) ‘bdellium, a medical ingredient’ [B *kurkal*]

T PK.NS.3 a3.

D Via MI from Skt. *gulgulu-* ‘bdellium’ (MW:360b).

kuryar (n.a.) ‘trade’ [B *karyor*]

L POU ‘commercium’, TEB II ‘Handel’.

F Nom./Obl.Sg. *kuryar*, Nom./Obl.Pl. *kuryaru*.

T ♦Nom.Sg. 3 a5 *sas wār tkanac wles wāt nu śemāl pāṣāl trit kuryar* ‘one activity is (providing) water to the earth, a second is tending the livestock, a third one is trade ...’; ♦Obl.Sg. 229 a2; ♦Obl.Pl. 435 b2 *sām wašt lmo kuryaru kā(ma)t* ‘this householder fetched goods of trade’.

k_uryart* (n.masc.) 1) ‘merchant’, 2) name of a tune (stanza of 4 × 12 syllables (?)) [B *kāryorttau*]

L POU ‘mercator, caupo’, TEB II ‘Kaufmann’.

F Nom.Pl. *kuryartāñ*, Gen.Pl. *kuryartāśśi*, Loc.Sg. *kuryartānaṃ*, Com.Pl. *kuryartāsaśśāl*.

T ♦1) Nom.Pl. 310 a1; ♦Gen.Pl. THT 1643.7 b1; ♦Com.Pl. 444 b3; ♦2) Loc.Sg. 118 b5.

D Cf. ► **kuryar**.

kursär (n.a.) ‘mile; vehicle’ (Skt. *yojana-*) [B *kwarsär*]

L POU ‘mille passum’, TEB II ‘Meile, Vehikel’.

F Obl.Sg. *kursär*, Abl.Sg. *kursärṣ*, Obl.Pl. *kursärwā*, *kurstsru*, Instr.Pl. *kursärwā-yo*.

T ♦Obl.Sg. 37 a2, 311 b3 *wyāräs wleṣitrā : kursär śāwes puk ñemiṣnās* ‘may he erect monasteries, one mile large and all covered with jewels’; ♦Abl.Sg. 444 b5!; ♦Obl.Pl. (*kursärwā*) 12 a5!, 29 a2 *ṣpāt kānt kursärwā*, 49 b2 *kānt kursärwā*, 145 a1 *pñāk kursärwā ciñcār wräṣ* ‘fifty miles it [i.e., the Pārijāta-tree] smells lovely’; (*kurstsru*) 4 b1 *okāk kānt kurstsru tkanam lok sātkaṭrā* ‘it [i.e., the roots of the Krośavatī] spreads 100 miles away in the earth’; ♦Instr.Pl. 28 b2, 315/316 b7-8 *orto wälts ṣäk kānt ṣäptuk ṣpāt pi tmānāntu ṣpāt wälts we (kānt ṣäptu)k ṣäk pi kursärwā-yo penu akani[ṣ](ṭhadhātuṣi)ñi ñāktañ tpär mā(skanṭrā)* ‘the gods of the Akaniṣṭhadhātu world are 16,777,276 miles up high’.

kulapak* (n.masc.) ‘family associate’

L POU ‘nom. propr. aut appellatio?’.

F Obl.Sg. *kulapakām*, *k_ulapakām*.

T ♦Obl.Sg. (*kulapakām*) 302 b7 *stārt nipāt (ār) kulapakām praśāntasenām neṣontā śākwepi<ñci>nāñ*; (*k_ulapakām*) 400 b7!

D Probably borrowed from Skt. *kulopaka-* ‘family associate’ (BHSD:188b), see Pa. *kulūpaka-* ‘(being) a family associate; (one) dependent on, intimate with a household’ (DP I:716b).

kulā- (vb.) ‘weaken, cease’ [B *kulā-*]

L POU ‘laxare, liberare’, TEB II ‘nachlassen’.

P (itr.) Prs. *kula-*, Subj. *kulā-*.

F Prs.III MP 3Sg. *kulatār*, Subj.V Opt. Act. 3Sg. *kuliṣ*.

T ♦Prs.MP 3Sg. 17 b1 *pñiṣiṃ tampe-yo mā tsraṣṣune kulatār* ‘through the power of virtue, energy does not weaken’; ♦Opt.MP 3Sg. 230 b7 *kuli(ṣ) tampe [o]mäskem kleśās(ś)i* ‘may the power of the evil passions cease’.

R In 230 b7, in a pāda of 15 syllables (rhythm 5/7/3), a restoration *kuliṣ* (Sieg 1937:133), instead of *kulitār* (TEB II:95) agrees better with the metre.

kulālune* (n.a.) ‘weakening’

F Obl.Sg. *k_ulālune*.

T ♦Obl.Sg. THT 2097 a1 *sne-k_ulāl[*l*](une)///*.

D Abstract derived from ► **kulā-**.

k_uli (n.fem.) ‘woman’ [B *klyiye*]

L POU ‘femina’, TEB II ‘Weib, Frau’.

F Nom.Sg. *k_uli*, *k_uly*, *k_ulyi*, Obl.Sg. *k_ule*, Gen.Sg. *k_uleyis*, All.Sg. *k_uleyac*, Abl.Sg. *k_uleyäṣ*, Loc.Sg. *k_uleyaṃ*, Perl.Sg. *k_uleyā*, Nom.Pl. *k_ulewāñ*, Obl.Pl. *k_ulewās*, Gen.Pl. *k_ulewāśsi*, Instr.Pl. *k_ulewās-yo*, All.Pl. *k_ulewāsac*, Abl.Pl. *k_ulewāsäṣ*, Loc.Pl. *k_ulewāsam*, Perl.Pl. *k_ulewāsā*, Com.Pl. *k_ulewāsaśśäl*.

T ♦Nom.Sg. (*k_uli*) 30 b3, 57 a4, 146 a5, 340 b2, b3, 341 a5, 409 a1, YQ III.2 a5, YQ III.3 a2; (*k_uly*) 232 b6; (*k_ulyi*) 93 b4, 265 b6, 341 a3; ♦Obl.Sg. 149 a2, 198 b6, 321 b1, 399 a2, PK.NS.1 b1 : *kākmārtikās wrassaśśäl tñi wac-k_uñās lkātār k_ule ṣurmaṣ* : ‘fight and conflict with people in authority is seen by you because of the woman’, THT 1559.2; ♦Gen.Sg. 126 a3, 393 b3, PK.NS.1 a4-5 *mar k_uleyis mosam kāpñe śol nakät* ‘do not destroy your dear life because of a woman’; ♦All.Sg. 6 b5, b6, b6, b6, 7 a1, 201 b4, 341 a6, 399 b5; ♦Abl.Sg. 430 a1; ♦Loc.Sg. 115 b1, 239 a5, 399 a5; ♦Perl.Sg. PK.NS.1 a3 : *k_uleyā särki ymām tñi lkātār wlalune* ‘following a woman death appears as coming to you’; ♦Nom.Pl. 157 b1?!, 169 b1, 253 b3, 254 a7, 311 b1, 319 a5, 332 a9, b2, 375 a4, YQ III.2 a7, b3, b4!, b6, YQ III.3 a4, a4, a4!, b1, b4; ♦Obl.Pl. 15 b2, 277 a6; ♦Gen.Pl. 106 b1, 332 b4, YQ III.3 b1, b2!, YQ III.5 b1; ♦Instr.Pl. 50 b4, 312 a6; ♦All.Pl. 6 b4; ♦Abl.Pl. 59 a5, YQ III.3 b3; ♦Loc.Pl. 59 a4, 144 b2, YQ III.1 a8!; ♦Perl.Pl. 371 b1; ♦Com.Pl. 207 a2, YQ III.4 a2.

k_ulin* (adj.) ‘of good family, well-born’

L POU ‘?’.

F Obl.Pl.Masc. *k_ulinās*.

T ♦Obl.Pl.Masc. 406 b1 ///yokās *k_ulinās*///.

D The form *k_ulinās* with retroflex nasal consonant is due to hypersanskritization of the borrowing from Skt. *kulīna-* ‘of high or eminent descent, well-born’ (MW:295c), cf. Pa. *kulīna-* ‘(one) of good family or rank; well-born’ (DP I:718b).

k_uleñci (adj.) ‘female, feminine’ [B *klaiññe*]

L POU ‘muliebris, femineus’, TEB II ‘weiblich, Frauen-’.

F Nom.Sg.Masc. *k_uleñci*, Obl.Sg.Masc. *kuleñciṃ*, Obl.Sg.Fem. *kuleñcinām*, Obl.Pl. *kuleñcinās*.

T ♦Nom.Sg.Masc. 55 b4, 66 b3, 276 a2, a4, 282 a5; ♦Obl.Sg.Masc. 66 b5; ♦Obl.Sg.Fem. 321 b2; ♦Obl.Pl. 59 b4; ♦fgm. 39 a2 *k_ule*///.

D Derived from ► *k_uli*.

kulmämts* (n.) ‘blowpipe’ (?)

L POU ‘arundo, tubus, fistula’, HILM ‘?’.

F Instr.Sg. *kulmämts-yo*.

T ♦Instr.Sg. 12 b6 (*tmä*)ṣ *štärt kulmämts-yo wär camā eṣäk paṃpārs* ‘thereupon the fourth sprinkled water over him [i.e., the lion] with a blowpipe (?)’.

Kulmäs (PN, masc.) (part of a) proper name or title of an Uighur donor

L POU ‘?’, HILM ‘?’.

F Obl.Sg. *kulmäs*.

T ♦Obl.Sg. 251 b6 *kul(mäss o)r(š)e(s)*, 252 b6 id.

R For the interpretation cf. Schmidt (2002:258-263).

kulypā- (vb.) ‘desire’ [B *kulypā-*]

L POU ‘desiderare, appetere’, TEB II ‘verlangen’.

P (itr.) Prs. *kulypa-*.

F Prs.III MP 3Sg. *kulypatär*, *kulypaträ*, Gdv. Nom.Sg.Masc. *kulypal*, Nom.Pl. Fem. *kulypalaṃ*.

S *mämtne kulypal* ‘according to wish’ (Skt. *yatheccham*).

T ♦Prs.MP 3Sg. (*kulypatär*) 254 b5, 404 a6, 442 b5; (*kulypaträ*) 355 b2; ♦Gdv. Nom.Sg.Masc. 12 a6 *mämt-ne kulypal*, 16 a2, 20 a3, 21 a6!, 71 b5, 84 a2, 106 b1, 226 b6 *ke-ne āñcām kulypal tāṣ*; ♦Nom.Pl.Fem. 148 a3, a4, 151 b5-6 *kus-ne lyā āpsā pārkrāṃ kulypalaṃ tom ///la(m) tom pārkrāṃ mäskantrām* ‘*kus-ne [pr]ā(kraṃ) kulypalaṃ tom ṣātram mäskantrām* ‘whose limbs are desired to be long, they ..., they are

long, whose [limbs] are desired to be firm, they are soft, whose [limbs] are to be soft, they are firm', THT 1138 a2!.

kulypam (adj.) 'desiring'

L POU 'desiderans', TEB II 'verlangend'.

F Nom.Sg.Masc. *kulypam*, Gen.Sg.Masc. *kulypamāntāp*.

T ♦Nom.Sg.Masc. 20 a3, 61 a1 *kulypam tāṣ*, 76 a1, a2?, 133 a2, 147 a3, 148 b3, 391 b5, YQ II.2 a7; ♦Gen.Sg.Masc.7 a1 *śol kulypamāntāp*, YQ II.12 a7.

D Derived from ► ***kulyp-***.

kuś (PN) Kuśa, a king

L POU *karkuś* 'nom.propr.?'.

T ♦383 a3 ///m . - *tṣāṣ warac tāk kar kuś lānt ype [ā]///* 'from this it only became (used) for perfume. The country of king Kuśa ...'.

D From Skt. *kuśa-* (MW:296c), used as name of several kings and heroes.

R Wrong segmentation *karkuś* in TS:212, which was followed by POU, cf. also Thomas (2003:320).

kuśal (adj.uni.) 'salutary, good' [B *k_vśal*]

L POU 'rectus, proprius, bonus', TEB II 'heilsam, gut'.

F *kuśal*, *k_vśal*.

T (*kuśal*) 246 a2, 385 b2 : *kuśaladharmabhāvanā* : *kuśal märkampalāntu santā wrāṣlune* ; (*k_vśal*) 385 a4 · *kuśalānām dharmāṇām* · *k_vśal märkampalāntu* ; 385 b1-2 *k_vśal wramnāc yulā mā māskantrā* .

D From Skt. *kuśala-* 'right, proper, suitable, good' (MW:297b).

kuśalapākṣ* (n.masc.) 'moral behaviour' [B *k_vśalapākṣ**]

L POU 'fortunatae duae hebdomades', TEB II 'sittliches Benehmen'.

F All.Sg. *k_vśalapākṣac*.

T ♦All.Sg. *k_vśalapākṣac āyatosum māskatrā*.

D From Skt. *kuśalapākṣa-* 'the side of virtue, good morals' (BHSD:188b).

kuśalamūl* (n.a.) 'root of merit' [B *kuśalamūl**]

L POU 'radix prosperitatis', TEB II 'Heilswurzel'.

F Instr.Sg. *kuśalamūl-yo*, *k_vśalamūl-yo*, Nom.Pl. *k_vśalamūlāntu*, Instr.Pl. *k_vśalamulntu-yo*, *k_vśalamulāntu-yo*.

T ♦Instr.Sg. (*kuśalamūl-yo*) 299 a2; (*k_vśalamūl-yo*) YQ I.9 b2-3!; ♦Nom.Pl. ///(*tsä*)[*lpā*]luneyac *k_vśalam(ūlāntu sā)ryānt* 'the roots of happiness sow themselves to deliverance'; ♦Instr.Pl. (*k_vśalamulntu-yo*) 398 a6; (*k_vśalamulāntu-yo*) 336 b4.

D From Skt. *kuśalamūla-* (usually pl.) 'root(s) of merit' (BHSD:188b).

Kuśinagari* (LN, fem.) name of the city where the Buddha attained Nirvāṇa

L POU ‘?’.

F Nom./Obl.Sg. *kuśinagari*.

L ♦Obl.Sg. 339 b2 *tām praṣṭaṃ kuśi(nagari riyam)*.

D From Skt. *Kuśinagarī-* ‘N. der Hauptstadt des Malla-Reiches, des Ortes, an dem der Buddha in das Nirvāna eingegangen ist’ (SWTF II:99a).

kuśeśaiy* (n.a.) ‘water-lily’

L JWP ‘water-lily’.

T YQ V.1 b6! *mandarāk kuśeśaiyā(ntu)///*.

D From Skt. *kuśeśaya-* ‘a water-lily’ (MW:297a).

kuśānti ► **kṣānti**

kuṣṭ-lu (n.a.) ‘a wild animal, predator’

L HILM ‘some carnivorous animal’.

F Nom.Sg. *kuṣṭ-lu*, Perl.Pl. *kuṣṭ-lwākā*.

T ♦Nom.Sg. 55 a3 *nām kuṣṭ-lu*; ♦Perl.Pl. 55 b2 *kuṣṭ-lwākā tāśsi yārtār*.

kus (pron.inter.) ‘who? what?’ [B *ku*se]

L POU ‘quis; quid’, TEB II ‘wer? was?’.

F Nom. *kus*, *kuss*, *ku*sakk, Obl. *kuc*, *kucc*, Gen. *ke*, *kekk*, *ky*, Instr. *kuc-yo*, All.Sg. *ku*cac, Abl. *ku*cäṣ, *ku*ciṣṣ, Com. *ku*caśśal, Nom.Pl. *ku*ce.

S Pron. inter. used in main clauses; *kus nu* ‘who/what then?’, *kuss aśsi* ‘who/what (even)?’ (cf. ► *aśsi*), *kus tām* ‘who/what is that?’, *kus pat* ‘or what’, *kus pat nu* ‘or what now’, *ku*sakk *atsam*, *kuc ṣurmaṣ* ‘for what reason?’, *kuc pat* ‘or what’ (Skt. *yad vā*), *kucc oki* ‘like what’ (Skt. *kim iva*).

T ♦Nom. (*kus*) 7 a2 *kus nu*, 8 b5, 20 b2, b3 *kus tām*, 60 a6 *kus nu*, 69 b1, 75 b5 *///[ku]s pat nu*, 94 a3, 100 b4, 101 a5, a6 *kus pat nu*, 106 b3, 117 a2, 119 b6, 124 a5 *kus pat nu*, 127 b2 id., 130 b6 id., 138 b3, 164 b5 *kus tām*, 180 a4-5, 182 b4, 194 a4, 213 b2, 217 b1, b3, 240 a6 *kus pat nu*, 242 b3, 253 a2, 261 b5 *k[u]s pat nu*, 265 b3, 284 b6 *kus pat nu*, 287 b5 *kus pat nu*, 288 a3 id., 299 a3 *kus pat nu*, b7, 302 a6 *kus pat nu*, 304 a4, 313 b1, 321 a8, 332 a7, 349 a1 *kus pat nu*, 370.5 *kus pat [nu]*, 375 a3, 379 b5 *kus pat*, 387 b1, 404 a6, 436 b4, 467 a3, YQ I.1 b6 *kus pat nu*, YQ I.5 a6, YQ I.8 a5 *kus nu*, a5 *kus pat nu*, YQ II.1 a1, YQ II.5 a7, YQ II.11 a8, YQ II.12 a2, a2, a8 *kus pat nu*, b4, YQ II.14 a5, YQ III.9 a5 *kus aśsi*, YQ III.10 a2!, a2-3!, a3 *kus nu*, THT 2446 b3; (*kuss*) 6 a2, 136 a6; (*ku*sakk) 229 b1 *ku*sakk *atsam*; ♦Obl. (*kuc*) 4 b2 *tsru kuc yārmam lipos nunak <t>prenäk oksis*, 10 a5, 20 b2 *kuc tām*, b2 id., 24 a1, 48 a2, 73 a3, 81 a6 *///(kuc ṣu)rmaṣ tu tām plāc weñāṣt* ‘for what reason have you spoken this word?’, 90 b2, 101 b5, 107 b2, 164 a6 *///k[uc] (tä)m*, 213 b2, 215 a6, 220 a3, 229 a5 *kuc nu*, 253 a2 *kuc pat*, 277 a7, 342 a>b4, 343 a1, 346 b4, 387 a4 ‘tat kim niṣṭam bhavatīti ‘sām kuc semum tākiṣ tan-ne wkāñ(-yo ‘), 371 a5 *k[u]c pat nu///*, 395 b1 *tmāṣ āsuk ysi kuc yārmam mā campār*, 429 a6, 433 a3,

YQ I.2 b2, YQ I.5 a6, YQ I.6 b5-6! *ku<c śkaṃ>*, YQ II.2 a5, YQ II.3 b6, YQ II.5 a6-7!, YQ III.4 a1, YQ III.7 b2, YQ III.9 a1, YQ III.12 b1, YQ V.1 b5, THT 1148 a2; (*kucc*) 20 b2 (*pā*)*kṣ(i)ññā-ñy ānand kus sām pāttāñkāt kucc oki tām kuc tām trānkāṣ kuc tām watku wātkāṣ ñi* ‘Tell me, oh Ānanda: Who is the Buddha? Like what is that? What does he tell about that? Does he give me a command about that?’, 317 b6, 346 b1, YQ III.10 b5 *kucc aśśi*; ♦Gen. (*ke*) 4 b3, 15 a2, 54 b6 *ke pat nu*, 62 a5, 76 a3 *ke nu*, 98 a4, b2, 137 a2, 142 b3, 157 b2, 214 b4, 217 a5, 226 b6 *ke pat nu*, b7 id., 227/8 a5 id., 229 b2, 255 b6, 276 b7, 320 a2, 332 a6, 339 b5, 342 a5, 346 b2 *keśśi*, 347 a2 *ke pat*, 397 a3, YQ II.6 a5 *ke aśśi senik*, a6 *ke aśśi*, YQ II.9 b8; (*kekk*) 70 a4 *mā kekk atsaṃ*; (*ky*) 217 b5 *ky artār mā(rkampal)* ‘whose law do you approve?’; ♦Instr. YQ III.11 a5; ♦All. 217 b5 *k_ucac waṣtāṣ laṃtu* ‘to whom have gone, leaving the house?’, 338 b4 *k_ucac nu tām*; ♦Abl. (*k_ucāṣ*) 10 b2 *k_ucāṣ tatmu sās knāmmune nkaluneyac ṣñi āñmes* ‘from where does this knowledge come, which [leads] to the destruction of oneself?’, 104 a5, 126 b2, 215 a3, 222 b5, 239 b6, 280 a5, YQ I.6 b2, YQ I.8 b3; (*k_uciṣṣ*) 340 a5 *k_uciṣṣ aśśi*; ♦Com. 144 b1 *k_ucaśś(ā)ll aśśi///*; ♦Nom.Pl. 227/8 b4 [*k_uc(e)*] *pat nu wra[s](añ)*, 279 b1 *k_uce pa(t) [nu] wrasañ ptāñ///*.

kus-ne (pron.rel.) ‘who, which’

L POU ‘qui, quae, quod’, TEB II ‘welcher’.

F Nom. *kus-ne*, Obl. *kuc-ne*, *kuc-ny*, Gen. *ke-ne*, Instr. *kuc-yo-ne*, *k_ucac-ne*, Abl. *k_ucāṣ-ne*, Com. *k_uśaśśāl-ne*, Loc. *k_ucaṃ-ne*, Perl. *k_ucā-ne*, Nom.Pl. *k_uce-ne*.

S *kus-śkaṃ-ne*, with coordinating conjunction; with postposition, see ► **ke-mosaṃ-ne**.

T ♦Nom. (*kus-ne*) 3 a6, 10 b5, 16 b5!, b6, 17 a1, a1, a2, 96 a6, 30 a5, 44 a2, 26 a1, 39 b2, 55 a3, 64 a1, a4, b2, 66 b4, 78 b1, b5, b6, 79 a6, b1, 85 b2, 93 a6, 101 b3, 104 b1, b2, 108 b4, 112 a4, 113 a4, 117 a2, 120 b4, 130 b5, b6, 140 b3, 148 a3, a4, a5, b1, 150 a1, b6, 175 a5, 201 b5, 214 b1 *kus-ne taṃne*, 218 b3, 232 b7, 253 b6, 259 b>a6, 266 a5, 270 a2, 279 a5, b8, 286 b4, 289 a3, b6, 293 b3, 295 a5, 301 a2, 303 b6, 306 a5, 310 a5, 311 a2, b2, b4, 313 a8, b1, b4, 332 a3, a5, b9, b9, 333 b3, 341 a9, b3, 347 a2, a4, 354 b6, 355 b2, 359.21, 16, 365.2, 3 | *yaḥ praticchannakarmānto | kus-ne wā(w)lu///*, 370.4, 372a.3, 384 a3, 385 a2 *kus-śkaṃ-ne*, 385 b1, 386 a2, 408 b1, 421 a1, 430 a4, YQ II.14 a5 *kus-śkaṃ-ne*, YQ I.1 b3, YQ I.2 b4, YQ I.4 b4, YQ I.5 b2, b5, YQ I.7 b5!, YQ I.8 a7, YQ II.4 b4!, YQ II.5 b2, YQ II.12 b6, YQ III.2 b5, b5-6!, YQ III.3 b4-5!, YQ III.4 b1, YQ III.9 a4, YQ V.1 b5, THT 1493 a4, THT 1308.2 b1, THT 1322.1 a1; ♦Obl. 13 a6 *kuc-ne taṃ*, 16 a2, 31 b6, 62 a5, 65 b4, b5, 72 b3, 81 a6, 95 b2, 98 b2, 102 a3 *///(ku)cne tām*, 121 b4, 129 b1 *kuc-ne tā(m)///*, 202 b6, 206 a5 *///(ku)c-n[e] tām*, 216 b4, 230 b4, b5, b6, 255 b3, 290 b2, 321 a1, 336 a6, a8, b1, b3, b4, 341 b2, 359.23 *kuc-ne tām*, 372 b5, 375 b4, 398 b5, 400 b5, 421 a2, 427 b5, YQ I.1 a5, YQ II.1 b1, YQ II.7 b8, YQ III.4 a6, THT 1143 a1, THT 1643.1 b3!; ♦Gen. 10 b4 *ke-ne taṃ*, 13 a5, 16 a2, 17 b2, 39 a5,

61 a2, 66 b4, 150 a4, 173 a4, 212 a1, 226 b6, 227/8 a3, 278 b4, 317 a1 *ke-ne tām*, b2 id., 346 b4 *ke tampeyaṃ ne*, 379 a4!, 386 b2 *yadvaśāt parāṃ tām vihethayati* : *ke-ne cāmpluneyā ālykes mā miyāṣ*, 388 b3, YQ I.4 a2, YQ I.8 b2, YQ II.3 b2, b8, YQ II.11 b1, PK.NS.2 a1, PK.NS.2 a3!, PK.NS.2 b2 *ke ñomā ne*; ♦Instr. 41 b6, 93 b3, 218 b2 227/8 b6, 254 b7, 279 a3, 336 b5, b6, YQ I.7 b1; ♦All. YQ II.6 a6; ♦Abl. 78 a4, YQ III.4 b1; ♦Loc. 220 b4 *k_ucaṃ-ne tām*, 264 a3, YQ III.10 a7; ♦Perl. 312 b8; ♦Com. 386 a1 *k_uśaśśālne ritwāluneyā* (Skt. *yadyogāt*); ♦Nom.Pl. 221 b5, 227/8 b6, 229 a1, 235 a5, 354 b4.

kuss-ats-ne (pron.) ‘whoever, whatever’

L POU ‘quisquis, quidquid, quicunque, quodcunque’

F Nom.Sg. *kuss-ats-ne*, *kuss-atsaṃ-ne*.

T ♦Nom.Sg. (*kuss-ats-ne*) 9 a6, 11 a6, 333 a3; (*kuss-atsaṃ-ne*) 236 a7.

D Based on the pron.rel. ► ***kus-ne***.

kusār* (n.) ‘braid’ (?)

L POU ‘?’, Winter (1985a:585) ‘braid’ (?)

F Nom.Du. *kusraṃ*.

T ♦Nom.Du. 378.2 ///śālyās pācyās la[lā]ñkuntim s(a)m t[ā]keñc : *tseṃ śākwis kusraṃ* ‘hanging down to the left and to the right there will be a pair of braids (?) of blue hair’.

R Discussion see Winter (1985a:585), translation of 378.2 ‘to the right and to the left’.

kusu (n.masc.) name of a tune (stanza of 4 × 12 syllables)

F Loc.Sg. *kuswaṃ*.

T ♦Loc.Sg. 9 b3.

D Possibly borrowed from Skt. *kusuma-* ‘flower’, used also in names of various persons (BHSD:189a).

kutsmāt (n.masc.) 1) ‘?’, 2) name of a tune (stanza 4 × 12 syllables)

L POU ‘?’.

F 1) Nom.Sg. *kutsmāt*, Nom.Pl. *kutsmātāñ*, 2) Loc.Sg. *kutsmātaṃ*.

T ♦1) Nom.Sg. 98 a3 *yakāṣ kutsmāt sā*; ♦Nom.Pl. *kutsmātāñ* 37 b6 \ntrā *kutsmātāñ nāmse[ñc]///*; 2) ♦Loc.Sg. 54 a5, 254 a5, 256 b2.

D Possibly borrowed from Skt. *kuṣimat-* ‘pregnant’ (BHSD:184b) via MI, cf. Pa. *kucchimant*.

kuhāke* (n.masc.) ‘hypocrite, hypocritical’

L POU ‘homo fraudulentus, fraudator’.

F Nom.Pl. *kuhākeñ*.

T ♦Nom.Pl. 309 a4 ///(tā)rśonwātse *kuhāke(ñ)*.

D From Skt. *kuhaka-* ‘a hypocritical, said about a monk who stimulates laymen to give gifts’ (BHSD:189b), ‘Betrüger, Heuchler’ (SWTF II:100b).

R Cf. ► *guhākune*.

Kṛki (PN, masc.) Kṛkin, name of a legendary king

L POU ‘nomen proprium regis’.

F *kṛki, krāki*.

T (*kṛki*) 37 a2 *kṛki wāl kursār tsopatsām*///; (*krāki*) Berlin ms.

D From Skt. *Kṛkin-* ‘name of a legendary king of Benares in the time of the Buddha Kāśyapa’ (BHSD:190a).

ke (n.) ‘chance, opportunity’ [B *kaiyye*]

L POU ‘?’, TEB II ‘Möglichkeit, Erlaubnis, Urlaub (?)’, HILM ‘permission’.

F Nom./Obl.Sg. *ke*, Loc.Sg. *keyam*.

S *ke kälpā-* ‘find a chance’.

T ♦Nom.Sg. 257 b1; ♦Obl.Sg. 4 b3 *tsru ke kälpoṣ n_unak sātkaṃtār omāskenam* ‘if they find only a small chance, they spread again in badness’, 157 b2 *ke kälpāt*, 342 a>b5 *ke kälpoṣ*, YQ III.1 a3 *ke kälpe*, YQ III.2 b4 *ke kälpont*, YQ III.3 a7 *sne-ke tkamsam*; ♦Loc.Sg. 107 b2.

R See Pinault (1991a) and HILM:59-60. About the interpretation of 257 b1, see Pinault (1991a:155-157) and Schmidt (1994b:262 and n.98).

ke-mosaṃ-ne (conj.) ‘for which reason’

L POU ‘qua de causa, quare’, TEB II ‘weswegen’.

F *ke-mosaṃ-ne, ke-mosan-ne*.

T (*ke-mosaṃ-ne*) 115 a2?!, 199 b6, YQ II.9 b8; (*ke-mosan-ne*) 58 a3, a4;

D Based on the genitive of the pron.rel. ► *kus-ne*.

kek (n.) ‘?’

L POU ‘?’.

F Nom.Sg. *kek*, All.Sg. *kekac*.

T ♦Nom.Sg. THT 3032 b2? /// *tkāl kek kant* ∴; ♦All.Sg. 126 a4 *vrñe ṣom pākis kekac mā*///.

kekār* (n.masc.) ‘spoke of a wheel’

F Obl.Pl. *kekrās*, Instr.Pl. *kekrās-yo*.

T ♦Obl.Pl. 305 a1!; ♦Instr.Pl. YQ III.5 b4-5! *wälts kekrā(s-yo)*///.

D See Schmidt (1994b:281), Pinault (1998b:19-21).

ketu (n.a.) ‘sign, celestial flame’

L POU ‘signum, cometes’.

F All.Pl. *ketuntwac*.

T ♦All.Pl. 395 b5 *letkār ketuntwac yāmrä w_ināṣlune*.

D From Skt. *ketu-* ‘sign, mark’ (MW:309a). In 395 b5, it refers to celestial bright signs or phenomena.

Ketumati (LN, fem.) Ketumatī, name of a city

L POU ‘nom. propr. oppidi’.

S *ketumati ri* ‘the city Ketumatī’.

T 253 a7 *ketumati ri*, 254 a2 id., 266 a3 *ketumati riyāṣ lāntāṣ*, 297 b1, 299 a8 *ketumati rīyaṃ*, 311 a3 *ketuma(ti ri)*, YQ V.1 b3!, b4, b5!, b6, b7.

D From Skt. *Ketumatī* ‘the capital of the future Buddha Maitreya’ (BHSD:192a).

keṃ (adj.uni.) ‘false, wrong, in vain’ [cf. B *an̄kaiṃ*]

L POU ‘falsus’, TEB II ‘falsch, verkehrt’.

F *keṃ, kenn, keṃn, kenāk*.

T (*keṃ*) 289 b3; (*kenn*) 56 b4 *kenn ats śāwaṃ ākālntwā kakmu ṣet wasāṃ āriñc kāt̄kāssi* ‘completely in vain did you come in response to the great wishes to please our heart(s)’; (*keṃn*) YQ III.11 a4; (*kenāk*) 33 b1.

keṃ-par (adv.) ‘erroneously, wrongly’

L POU ‘perverse, prave’.

F *keṃpar, kenpar*.

T (*keṃ-par*) 11 a5 *kālymeyā eñlune keṃ-par eṃtsāt pracri nakt-āṃ kār-parāṃ* ‘the correct advice he understood wrongly and the brothers’ dignity was lost for him’, 353 b5!; (*kenpar*) 220 b7, 222 a2, b7.

D Cf. ► *keṃ*.

keṃ-pālk* (n.a.) ‘false view’

F Abl.Pl. *keṃ-pālkāntwāṣ*.

T ♦Abl.Pl. 227/8 b7 *wikseñc māntlune keṃ-pālkāntwāṣ ṣñi pāltsāk pāsantār* ‘they expel the malice and protect their own mind from false doctrines’.

D Compound containing a noun derived from ► *pālk-* as second member.

keṃ-pālk* (n.masc.) ‘adherent of a false doctrine, heretic’

L POU ‘doctrinam falsam sequens, haereticus’.

F Nom.Pl. *keṃ-pālkāñ*, Loc.Pl. *keṃ-pālkāsaṃ*.

T ♦Nom.Pl. YQ I.7 b8!; ♦Loc.Pl. 62 b2 *keṃ-pālkāsaṃ (ma)r cmim[trā]* ‘we would not be born among the adherents of false doctrines’;

D Compound with an agent noun derived from ► *pālk-* as second member.

keṃ-pālkune* (n.a.) ‘the view of heretics’ (Skt. *mithyādr̄ṣṭi-*)

L POU ‘doctrina falsa’.

F Abl.Sg. *keṃ-pālkuneyāṣ*, Instr.Sg. *keṃ-pālkune-yo*.

T ♦ Abl.Sg. 307 a6 *rapurñeyāṣ māntluneyāṣ keṃ-pālkuneyāṣ nārkaṣṭlune penu pāñ ṣurmantyo kaknu ṣeṣ*; ♦ Instr.Sg. YQ III.11 a5

D Abstract derived from ► *keṃ-pālk**.

*keṃ-plākṣi** (adj.) ‘belonging to a heretic view’

F Obl.Pl.Masc. *keṃ-plākṣinās*.

T ♦ Obl.Pl.Masc. 246 b2 *tsāknāt pārrās keṃ-plākṣinās* ‘you pull out the arrows of heretic views’.

D Derived from *keṃ-pālk**.

ken- ► *kāka-*

*kenlune** (n.a.) ‘calling’

F Obl.Sg. *kenlune*.

T ♦ Obl.Sg. THT 2102 b2!.

D Derived from ► *ken-*.

*keśik** (n.) 1) ‘?’, 2) name of a tune (stanza of 4 × 17 syllables) [B *keśik**]

L POU ‘capillatus, pilosus’.

F 1) Nom./Obl.Sg. *keśik*, 2) Loc.Sg. *keśikaṃ*.

T ♦ 1) Nom./Obl.Sg. THT 1322.4 a2; ♦ 2) Loc.Sg. 144 a1, 257 a6.

D From Skt. *keśika-* ‘having fine or luxuriant hair’ (MW:310c).

R Cf. also ► *kiśik*.

-keṣe ► *āy-keṣe*

keṣṭi (n.) ‘heating, steam’

L POU ‘?’, PIN ‘heating, steam’.

F Nom.Sg.Masc. *keṣṭi*.

T ♦ Nom.Sg.Masc. 459 a3 (ku)ṭī · *kāwaṣi keṣṭi-waṣṭ* ‘a steam-house for [bath-] water’.

R Starting from the safe correspondence of Skt. *kuṭī-* ‘hut, cottage, house’ (MW: 288b) and Toch. A *waṣṭ* ‘house’, one can assume that this phrase refers to a specific building of Buddhist monasteries, known as Pa. *jantāghara-* ‘hot room for the purpose of steambath’ (PED:278b), or Skt. *jentāka-* ‘hot (steam) bathroom’ (BHSD:244a), where provisions were made for both fire and water, cf. Grāfe (1974:60). Since the noun ► *kāw** designates possibly a stand for water, a well or basin, one may assume that the lexical basis of *keṣṭi* refers to heating. One may interpret *keṣṭi-waṣṭ* as a compound, meaning ‘steam-house’, determined by the adjective *kāwaṣi*, hence the translation given above; alternatively, *keṣṭi* (from **keṣṭsi* through dissimilation ?) would be an adjective, meaning ‘pertaining to heating’, parallel to the adjective *kāwaṣi*. (PIN) A *keṣṭi* might be distantly related to ► *kāw**, if *keṣṭi* is derived as an

adjective from a noun *koṣṭ**. showing the effects of the development of A *o > A e in palatal environment (Winter 1976). (WW)

kesār (n.masc.) ‘hair, filament’

L POU ‘iuba (leonis)’.

F Loc.Sg. *kesāraṃ*, Loc.Pl. *kesārsaṃ*.

T ♦Loc.Sg. 315 a5 *oplis kesāraṃ* ‘on the filament of the lotus’; ♦Loc.Pl. 314 b4 *oplāsi kesārsaṃ* ‘on the filaments of the lotuses’.

D From Skt. *kesara-* ‘hair; filament of a lotus’ (MW:310c).

kesār-śisāk (n.masc.) ‘Kesarin lion’

L POU ‘iubatus leo’.

F Nom.Sg. *kesār-śisāk*, *kesār-śisākk*, Gen.Sg. *kesār-śisāḥ*, Gen.Pl. *kesār-śisākāḥ*.

T ♦Nom.Sg. (*kesār-śisāk*) 12 b3 *māṃtne ṣpān-yo kliso sne-wāsklune kesār-śisāk tāṣ*; (*kesār-śisākk*) 257 a6 *kesār-śisākk oki pālkāt śtwar kālymentwaṃ* ‘like a Kesarin lion he looks in the four directions’; ♦Gen.Sg. 292 a6; ♦Gen.Pl. 314 b4, 377.5 ///[p]i - s kumc[ā]s *kesār-śisākāḥ kalaviṅk lwe<s> ṣa-ṣārkusāṃ bram-ñāktenāṃ waśen-yo [vi]ḥ* ‘with [his] brahmanic voice having surpassed that of the drums and the Kesarin lions and of the cuckoo bird’.

D Calque of Skt. *kesari-siṃha-*, cf. *kesarin-* ‘lion’, i.e., ‘having a mane’ (MW:311a).

Kailāk (LN, masc.) Kailāsa, name of a mountain

L POU ‘nomen montis’.

T 355 a4 *humāy kailāk ṣul rohinis mañ-ñkāt*.

D Via MI from Skt. *Kailāsa-* ‘N. of a mountain (fabulous residence of King Kubera and paradise of Śiva)’ (MW:311c).

ko- ► **kāw-**

ko (n.fem.) ‘cow’ [*ke_u*]

L POU ‘vacca’, TEB II ‘Kuh’.

F Obl.Sg. *ko*, Nom.Pl. *kowi*, Obl.Pl. *kos*.

T ♦Obl.Sg. 54 a4 *oko eseñc ko e[s]eñc*; ♦Nom.Pl. 63 b5 *sne māklune-yo m[ā]l[k](a)nt ko(w)i*, YQ I.4 a4 *kowi opsi kayurṣāñ*; ♦Obl.Pl. 395 b3 *pāñ-kānt oñkālmās pāñ-kānt ykas pāñ kāt kos n_unak maṅdlac kātse wāworāṣ*.

ko ‘mouth’ ► **koy**

kok* (n.masc.) ‘ruddy goose’

L POU ‘nomen alicuius avis’.

F Nom.Pl. *kokāñ*, Gen.Pl. *kokāḥ*.

T ♦Nom.Pl. 92 b2, 301 a4; ♦Gen.Pl. 70 b6, 144 a1 *māṃtne kokāśśi lāṃś tsopatsāṃ wrā eṣāk kṣāly-kṣālyac ymāṃ*.

D From Skt. *koka-* ‘a cuckoo; the ruddy goose’ (MW:312a).

Kokālik (PN, masc.) 1) Kokalika, a male, 2) name of a tune

L POU ‘nom.propr.’.

F 1) Nom.Sg. *gokālik*, *gogālik*, 2) Loc.Sg. *kokāliknaṃ*.

T ♦1) Nom.Sg. (*gokālik*) 222 b2; (*gogālik*) 239 b3 *gogālik ṅom ṣeṣ camik waṣtāṣ lalntu ākāṣāl///*; ♦2 Loc.Sg. 58 b6, 80 a3.

D From Skt. *Kokālika* ‘n. of a monk, a partisan of Devadatta’ (BHSD:193b).

Kokunt* (PN?) Kokunt (a female?)

L POU ‘nomen proprium’.

F Obl.Sg. (?) *kokuntāṃ*.

T ♦Obl.Sg. 382.3 *//pracre poṅś : bhek uri helkis āpruts lpik kokuntāṃ hkhonāñc kārā cor lpi.o///*.

R Segmentation of 382.3 uncertain: alternative reading *lpikk okuntāṃ*. The line contains a series of names and titles, several of which are of Turkic origin.

koc (adv.) ‘high, upwards’ [B *kauc*]

L POU ‘alte, loco edito’, TEB II ‘hoch, (nach) oben’.

T 12 b5 *klośāṃ tsru lalku śāśmu śiśri koc*, 20 a4 *brhadyutis poṃtsāṃ kapśiññā yok koc śmā-ṃ*, 31 b4, 379 b3, Berlin ms, THT 1152 b2 *koc kanweṃ yāmu*.

-koñi cf. ► *śūpta-koni*

D Derivative of ► *koṃ*.

Koṭikarṇe (PN, masc.) Koṭikarṇa, name of a merchant

L POU ‘nomen proprium’, TEB II ‘N.pr. eines Karawanenführers’.

F Nom.Sg. *koṭikarṇe*, All.Sg. *koṭikarṇenac*.

T ♦Nom.Sg. 340 a3, 340 b4 *koṭikarṇe tām : pālkāt mroska[t]* ‘Koṭikarṇa saw it and was disgusted’, 341 b7; ♦All.Sg. 341 a4 *\(ko)ṭikarṇenac*.

D From Skt. *Śroṇa Koṭikarṇa-* ‘n. of an important disciple of Śākyamuni’ (BHSD:536b).

koṭiśvar (n.masc.) ‘millionaire’

L POU ‘homo pecuniosus’, TEB II ‘reicher Mann’.

F Nom.Sg. *koṭiśvar*, Nom.Pl. *koṭiśwarāñ*.

T ♦Nom.Sg. 13 b2; ♦Nom.Pl. 312 a6.

D From Skt. *koṭiśvara-* ‘«the lord of ten millions», a millionaire’ (MW:312c).

kota- (vb.) ‘split’ [B *kautā-*]

L POU ‘dissecare, diffindere’, TEB II ‘spalten’.

P (tr.) Prs. *kotna-*, Subj. *kota-*, Prt. *kota-*, PPrt. *kākotu*.

F Prs.VI Act. 3Sg. *kotnaş*, 3Pl. *kotneñc*, PPrs. Nom.Sg.Masc. *kotnamt*, Inf. *kotnatsi*, Prt.I Act. 3Sg. *kot*, 2Pl. *kotas*, PPrt. Abs. Abl.Sg. *kākoturäş*.

T ♦Prs.Act. 3Sg. 64 a1, a2, a5, THT 2003 a1; ♦3Pl. 355 b1€; ♦PPrs. Nom.Sg.Masc. 232 b7€; ♦Inf. 93 b1; ♦Prt.Act. 3Sg. 11 a4, a4, THT 3384 a1; ♦2Pl. 300 a7; ♦Abs. Abl.Sg. 4 a6!, 398 b2.

D Cf. ► *kotlune*.

kotär (n.a.) ‘family’ [B *kottär**]

L POU ‘familia’, TEB II ‘Geschlecht, Familie’.

F Nom./Obl.Sg. *kotär*, Gen.Sg. *kotris*, Instr.Sg. *kotär-yo*, Abl.Sg. *kotraş*, Com.Sg. *kotraşşäl*, Perl.Pl. *koträmtwā*, *koträntwā*.

T ♦Nom.Sg. 19 a3; ♦Obl.Sg. 90 a5, 395 a5; ♦Gen.Sg. 177 a6!; ♦Instr.Sg. 78 b4, 206 a5!, 332 b7; ♦Abl.Sg. 213 b2, YQ I.8 b5-6!, YQ I.9 b3; ♦Com.Sg. 303 b3, Perl.Pl. (*koträmtwā*) 17 a4; (*koträntwā*) YQ I.9 a8.

D From Skt. *gotra-* ‘family, race, kin’ (MW:364c).

kotlune (n.a.) ‘splitting’

F Obl.Sg. *kotlune*, Loc.Sg. *kotluneyam*, Abl.Sg. *kotluneyäş*.

T ♦Obl.Sg. 307 b4, 326 a3 *sne-kotlu(ne)///*, THT 2151 b1 *sne-k(o)tlune*; ♦Loc.Sg. 4 a5, YQ II.11 b4; ♦Abl.Sg. 60 b2.

D Abstract derived from ► *kota-*.

kotkum* (adj.) ‘with shape’ (?)

F Nom.Sg.Fem. *kotkumiñ*.

T ♦Nom.Sg.Fem. 316 a3 *ştwar-kotkumiñ kolä(m)///* ‘a ship with four shapes’.

D Derived form a noun **kotäk*, itself probably related to ► *kutkā-*.

kotrum* (adj.) ‘having a family’

L POU ‘familiaris?’.

T ♦Fgm. 59 a1 *kotrumä///*, 200 a2 *ko[tr.]///*.

D Derived from ► *kotär*.

kom (n.masc.) ‘day; sun’ [B *kaum*]

L POU ‘dies, sol (Sol)’ TEB II ‘Tag, Sonne’.

F Nom./Obl.Sg. *kom*, Instr.Sg. *kon-yo*, All.Sg. *konac*, Loc.Sg. *konam*, Nom.Pl. *koñi*, Gen.Pl. *konäşşi*, Loc.Pl. *koñsam*, Perl.Pl. *koñsā*.

S *ārts-kom* ‘every day’, *kom-kom* ‘day by day’, *kom-wşe* ‘day and night’, *şpät-koñi** ‘one week’, *şpät şäptantu koñsā* ‘for 7 weeks’.

T ♦Nom.Sg. 234 b5 *///(napem)şinās puklā-yo sas kom wşe///* ‘throughout a human years, one day and night’, 249 a1 *neñc penu kom mañ ñäkcyāñ swāñcenāñ wāwlu nu sās ārkişoşi ākntsune-yo* ‘there are even sun, moon and heavenly rays, [but still is] this world enveloped by ignorance’, 265 a3 *opärkā kom pärkamām* ‘the sun, rising in the morning’, 301 a7 *kom ma(ñ)*, 308 a2

pärkamām koṃ mañ; ♦Obl.Sg. 33 a2, 66 b5 *cam koṃ*, 72 a3 *ārts-koṃ konam sas yäl mättakk ats lās(taṅk) śmās* ‘every day, during the day, one gazelle will come, all by itself, to the executioner’s block’, 122 a5, 149 a2 *parno koṃ*, 155 b5 *koṃ wše*, 158 b4, 167 b3?, 187 b4, 188 a5?, 204 b6?, 215 b1 *ṣāptāñcām koṃ*, 224 b6 ///*praṣtaṃ koṃn ats pāštār pāpṣūne*, 253 a4 *tmāṣṣ aci koṃ-koṃ āṣānikām metrakām lkātsi kumnās* ‘from then on he comes to see the worthy Maitreya every day’, 271 b4, 284 a2 *koṃ-wše*, 290 b2?, 296 b7, 394 b1 *ṣom koṃ wāc koṃ pe śwāsi mā tāp tricām koṃ · štārcām k(oṃ) m(ā tāp) pāñc(ām) k(oṃ) · śwātsi mā tāp* ‘on the first and on the second day he did not eat any food; [also] on the third [and] on the fourth day (he did) not (eat), [and] on the fifth day he did not eat any food’, 436 b3, 329 b2?, YQ I.4 b5 *kona-koṃ puklā-yo*, YQ I.7 b6, YQ III.11 a7, b3!; ♦Instr.Sg. 280 a4 *sāmudr asatrā pāñcām kon-yo puk tkam ṣāptāñc(ā)ṃ ko[n-yo]///* ‘the ocean dries out during the fifth day, the whole earth during the seventh day’, 298 b8; ♦All.Sg. 54 a2 · *mā konac porac pālkāṣluneyāṣ[ṣ a](ci)///*; ♦Loc.Sg. 72 a3, 110 b6, 338 b4, YQ I.6 b8, YQ III.11 b1, b7, YQ III.12 a4, b1, b8; ♦Nom.Pl. 203 b5, THT 2166 b1; ♦Gen.Pl. 395 a3; ♦Perl.Pl. 1 a6 *ṣpāt koṃsā kñukac wraṃ kālk* ‘during seven days he went up to the neck in water’, a6, b1 *ṣpāt koṃsā lyomaṃ kālk* ‘during seven days he went over mud’, b1, 84 b2 (*ṣpā)t koṃsā*, 146 a2 (*ṣ)pāt ṣāptantu koṃsā*, 150 b4 *ṣpāt koṃsā*, 394 b2 *ṣāk koṃsā*, 457 a5 id., YQ III.2 b3, THT 2420 a1; ♦Loc.Pl. 150 b2 *śākñupiñcinās ṣpā<t> koṃsam*, 151 a1, a2, a3, a4, a5, a6!, 215 a7 *ṣpāt koṃsam ywā[rckā]///*, THT 1139 a3, THT 2466 a2; ♦fgm. THT 1583.2 b5 *koṃ///*.

koṃ-ñkät (n.) ‘sun’ [B *kaṃ-ñakte*]

L TEB II ‘Sonne’.

F Nom./Obl.Sg. *koṃ-ñkät*, *koṃ-ñkätt*, Gen.Sg. *koṃ-ñaktes*, All.Sg. *koñ-ñaktac*, Abl.Sg. *koṃ-ñaktāṣ*, Nom.Pl. *koṃ-ñaktañ*, Com.Sg. *koṃ-ñaktaśśāl*.

T ♦Nom.Sg. (*koṃ-ñkät*) 17 b1, 274 b4 ///*koṃ-ñkät pärkatār* ‘the sun is rising’, 412 a1?; (*koṃ-ñkätt*) 22 a5 *koṃ-ñkätt oki*, 175 a6?!, 280 b3 *koṃ-ñkätt oki*, 280 b3 id., 378.4 id., 380 b2 id., YQ I.4 b2; ♦Obl.Sg. 123 a6; ♦Gen.Sg. THT 2346 a2!; ♦All.Sg. 256 a7; ♦Abl.Sg. 208 b1?!, b2; ♦Nom.Pl. 278 b8?!, 346 a3; ♦Com.Sg. THT 2106 b4.

D Compound containing ► **ñkät** as second member, literal meaning ‘Sun-god’, see Winter (1987:307-308).

koṃ-ypānt (adj.) ‘sunset, west’

L POU ‘?’, Winter (1988) ‘south’.

T 379 b3-4 *tām-nek - koc yā puk śāk kālyme(ntwaṃ) ... ///koṃ-pärkāñcām kālymyaṃ cami mācraṃ koṃ-[ypānt kā]lymentwaṃ ṣul(iñc-kālymyaṃ)* ‘Thus up he went in all ten directions ... in the direction east for him, in the directions south [and] west, in the direction north ...’.

R TS *koṃ-[nṣānt]*, Winter (1988:780f.) *koṃ-[tp]ānt* ‘south’, Pinault (1998a:364) *koṃ-[yp]ānt* ‘west’, cf. B *kaṃṣ-yaptsi tāntsi* ‘until sundown’, attested in PK.AS.18B a3 (see ADAMS:211). The reading *koṃ-[yp]ānt* (Pinault op.cit.) is supported by a new inspection of the manuscript THT 1013.

koṃ-pärkānt* (adj.) ‘eastern’

L POU ‘orientalis’, TEB II ‘östlich’.

F Obl.Sg.Fem. *koṃ-pärkāñcām*.

T ♦Obl.Sg.Fem. 66 b4 *kārnaṣ koṃ-pärkāñcām kālyme riyis* ‘steps down in the eastern direction of the city’, 253 a7, 253 a7, 379 b4.

D Derived from ► ***koṃ-pärkānt***.

koṃ-pärkānt (n.) ‘east; sunrise’ [B *kaṃṣ-pirko**]

L POU ‘solus ortus, oriens’, TEB II ‘Sonnenaufgang, Osten’.

F Obl.Sg. *koṃ-pärkānt*, All.Sg. *koṃ-pärkāntac*.

T ♦Obl.Sg. 462 b2 || *purvasyādi · koṃ-pärkā[nt] kālymey(aṃ)///*; ♦All.Sg. 287 + 259 a>b2 *yāṣ koṃ-pärkāntac yāṣ ṣkārā koṃ-wmānt yāṣ ṣu[l](iñcām kālymeyam)* ‘it [scil. the earth] goes towards the sunrise, it goes back towards the sunset, [and] it goes in the direction north’.

koṃ-wmānt (n.) ‘west; sunset’

L POU ‘solis occasus, occidens’, Winter (1988:782) ‘north’, WW ‘south’.

F Obl.Sg. *koṃ-wmānt*.

T ♦Obl.Sg. 259 a>b2 *yāṣ koṃ-pärkāntac yāṣ ṣkārā koṃ-wmānt yāṣ ṣul(iñcām)* ‘it [scil. the earth] goes towards the sunrise, it goes back towards the sunset, [and] it goes in the direction north’.

R Discussion see Winter (1988:779, 782), Pinault (1998a:363). See Geng – Laut – Pinault (2004b:49, n.95) for parallels on the description of the directions of the earthquake (in 259 a>b2). The meaning ‘sunset’ is supported by the occurrence of the related abstract *wmāluneyam* ‘sunset’ in YQ I.4 b2 (JWP:37).

koṃsu* (n.masc.) name of a tune (stanza of 4 × 12 syllables)

F Loc.Sg. *koṃswam*.

T ♦Loc.Sg. 118 b2.

D Possibly related to ► ***koṃ***.

kona-koṃ (adv.) ‘day by day’

T YQ I.4 b5, THT 2046 b3!.

D Iterative compound based on ► ***koṃ***.

kontāl (n.) ‘ring’

L POU ‘inauris’, TEB II ‘Ring’.

F Obl.Sg. *kontāl*.

T ♦Obl.Sg. 226 a4 : *ka[n.] - pärsānt lekā kontāl lekā šomesaṃ* (:).

D From Skt. *kuṇḍala-* ‘a ring, ear-ring’ (MW:290a).

kopränk-pärsānt (n.masc.) ‘antelope-spotted’, poetic name of the moon-stone

L POU (about *kopränk*) ‘name of a metal or precious stone’, PIN ‘antelope-spotted, as name of the moon-stone’.

F Nom.Sg. *kopränk-pärsānt*.

T ♦Nom.Sg. 303 b6 : *kus-ne niṣpal kopränk-[pä]rsānt wäs nkiñc hār wrok ñe(mintu)* (beginning of a pāda of 22 syllables, rhythm 4-4-4-3-4-3).

D The passage 303 b6 contains a list of precious possessions or objects: gems, pearl, silver, gold. It does not seem likely to take *pärsānt* alone, cognate of B *pärsāntse* ‘speckled, resplendent’, as epitheton of any of the following term(s). The compound *kopränk-pärsānt* would be the match of Skt. *kuraṅga-lāñchana-* ‘deer-spotted’, used as a designation of the moon (MW:293c); *kuraṅga-* itself refers to ‘a species of antelope, antelope or deer (in general)’. Toch. A *kopränk* might be interpreted as the borrowing from Skt. or Pkt. *kuruṅga-*, variant of *kuraṅga-*, cf. Pa. *kuruṅga-* (CDIAL:171b; DP I:715b), either through an intermediary stage **kwärwänk(a) >* (metathesis) **kwäwränk(a) > *kußränk(a)* (PIN) or via some Iranian language (WW). The spots on the disk of the moon are supposed to resemble those of an antelope (as well as a hare): accordingly, compounds containing as first member another name of the deer, Skt. *mṛga-*, and meaning ‘deer-marked’, designate the moon in Skt. literature: *mṛga-ṭaṅka-*, *mṛga-lakṣman-*, *mṛga-lāñchana-*, *mṛgāñka-* (MW:828b-829a). Besides, the noun *candra-* ‘moon’ takes part in the designation of various shining objects, and especially of the *candra-kānta-* ‘moon-stone’ (MW:386c), a particular gem well-known in Buddhist literature, a species of crystal (*sphaṭika-*), see Finot (1896:xlvii), and also SWTF II:232a. (PIN)

kom (n.masc.) ‘sprout’ [B *kaume*]

L POU ‘?’, TEB II ‘frischer Trieb’.

F Nom./Obl.Sg. *kom*, Instr.Pl. *komas-yo*.

T ♦Obl.Sg. 4 a6 (*kāko*)[*tu*]rāṣ *nunak kom yatār* ‘after having split up, it [i.e., the plant] makes again a sprout’; ♦Instr.Pl. 322 b2!.

koy* (n.a.) ‘mouth’ [cf. B *koyñ*]

L POU ‘ōs’, TEB II ‘Mund’.

F Abl.Sg. *koyäṣ*, Loc.Sg. *koyaṃ*.

T ♦Abl.Sg. 218 b2, 300 a7, b2 *ṣñi tsar ṣñi kāntu koyäṣ pārne pañwamtrā* ‘we pull our tongue out of the mouth with our own hands’; ♦Loc.Sg. 125 b6 *śwāts=īmeyo koyaṃ tāṣ///*.

kor (n.masc.) ‘10,000,000’ (Skt. *koṭi-*)

L POU ‘centies, centena milia’, TEB II ‘zehn Millionen’.

F Nom.Sg. *kor*, Obl.Pl. *koris*, Instr.Pl. *koris-yo*.

T ♦Nom.Sg. 330 a4, YQ III.9 b7; ♦Obl.Pl. 17 a4 *taryāk-ṣāk-pi koris*, 229 a5 *we kānt taryāk śkaṃ koris*, 234 b6, 288 a5, 315 b3, 316 b2, 313 b6?!, YQ I.9 a8; ♦Instr.Pl. 26 a1 *kus-ne koris-yo///*, 254 b7 *kāntantuyo wāṭsantu-yo tmānantu-yo koris-yo waṣṭāṣ lanturä(ṣ)*, 312 a2, b3, 409 b2, YQ I.10 b1!, THT 2151 b3!; ♦fgm. THT 1606.2 a2 *kori///*.

D Via MI from Skt. *koṭi-* ‘the highest number in the older system of numbers’ (MW:312c), cf. CDIAL:181b.

corp (n.) ‘presence’

L POU ‘ad’, TEB II ‘entgegen’, JWP ‘direction toward’.

F All.Sg. *corpac*, Perl.Sg. *corpā*.

S Perl.Sg. *corpā* ‘with respect to’ (Skt. *prati*).

T ♦All.Sg. YQ II.8 b6, YQ III.5 a2, a4, YQ III.11 b4; ♦Perl.Sg. 10 a5 *camī corpā tāpār kuc caṃ skenal* ‘what should now be done with respect to him?’, 337 a2 *opādhyāy corpā*, 353 a2 *///(ṣaṣārpuy ṣtwar ko)rpā āksiṣṭaṃ mārkaṃpalāntu* (Skt. *uddiṣṭāś catvāraḥ prat(i)deśanīyā dha(r)m(ā)*) ‘the four Pratideśanīya-Dharmas have been recited’, YQ II.8 b8, YQ III.4 a3.

D See Carling (2000:358-359).

kolām (n.fem.) ‘ship, boat’ [B *kolmo**]

L POU ‘?’ , TEB II ‘Schiff’.

T Nom.Sg. *kolām*, Loc.Sg. *kolmaṃ*.

F ♦Nom.Sg. 315/6 a3 *kolā(m pākār tā)k* ‘a ship became visible’; ♦Loc.Sg. 315/6 a4 *tām kolmaṃ ywārśka sumer lekac vaiḍuriṣi āsāṃ pā[kā](r tāk)///* ‘in the middle of the ship in the direction toward the Sumeru a throne of beryl became visible’. 316 a3.

kolune (n.a.) ‘killing’

F Nom.Sg. *kolune*, Instr.Sg. *kolune-yo*, Abl.Sg. *koluneyāṣ*.

T ♦Nom.Sg. 95 a3; ♦Instr.Sg. YQ II.7 a7; ♦Abl.Sg. 227/8 b6, 262 b6 *koluneyāṣ praskantrā* ‘they are afraid of being killed’, 307 a2 *koluneyāṣ nārkaṣṭlune* ‘keeping away from killing’, a5 id.; ♦fgm. 199 a3 *kolu///*, 281 a7 *kolu[ne]///*.

D Abstract derived from ► *kāw-*.

koluneşi (adj.) ‘belonging to a killing’

F Nom.Sg.Masc. *koluneşi*, Obl.Sg.Masc. *koluneşiṃ*.

T ♦Nom.Sg.Masc. 65 a6 *koluneşi ime ṣeṣ*; ♦Obl.Sg.Masc. 222 b5 *koluneşiṃ pra-yo*.

D Derived from ► *kolune*.

kolye* (n.fem.) ‘paw’ [B *kolyi*]

L POU ‘coxa’, TEB II ‘Schwanzhaar’.

F All.Sg. *kolyeyac*.

T ♦All.Sg. 12 b4 *kliso pāccās poṣṣāsā to lap śālyim kolyeyac* ‘lying on the right side, his head placed toward the left paw’.

R For discussion of the meaning see HILM:165 and ADAMS:205.

kowi (adj.) ‘of a cow’ [cf. B *kewiye*]

F Obl.Sg. *kowi*.

T ♦Obl.Sg. 456 a1 ///*kowi śālypaṣi*/// ‘of cow’s fat’, PK.NS.3 a1 *kowi wāñc-_uo* ‘with cow’s urine (?)’, THT 2037 b1 *kowi pres-yo*.

D Derived from ► ***ko***.

koṣe* (n.masc.) ‘silk’

L POU ‘seric, bombycinus’, JWP ‘silk’

F Nom.Pl. *koṣeññ*.

T ♦Nom.Pl. 212 b7 + YQ II.4 b6 *koṣeññ oki wl(y)e(pam ālem śalam pem)*/// ‘the palms of his hands and the underside of his feet soft like silk’.

D From Skt. *kaśeya-* ‘silk’ (MW:317c).

koṣeṣi (adj.) ‘of silk’

F Nom.Sg. *koṣeṣi*.

T ♦Nom.Sg. 24 a2-3 *koṣeṣi sa(rk) o(k)i wlyepe lālaṃṣke (tsarām pā)kār tākar-ām* ‘like a thread (?) of silk (a pair of hands), soft, tender, were visible to him’.

D Derived from ► ***koṣe***.

koṣant (n.masc.) ‘killer, executioner’ [B *kaṣenta*]

L POU ‘carnifex’.

F Gen.Pl. *koṣāntāśśi*, All.Pl. *koṣāntāsac*.

T ♦Gen.Pl. 81 b3 ///*koṣāntāśśi tsaram torāṣ kossi wotkaṣ* ‘when you gave me in the hands of the executioners and ordered them to kill ...’; ♦All.Pl. 81 b6 ///[*tā*]m-yo *spārtwā kakārku koṣāntāsa[c]* ‘thereby I have found myself tied and (delivered) to the executioners’.

D Derived from ► ***kāw-***.

koṣṭ (n.) ‘cut, edge’

L POU ‘acies’.

F Nom./Obl.Sg. *koṣṭ*.

T ♦Nom.Sg. 439 a3? ///*trā kārsnāl kṣurṣi koṣṭ swā*///.

D Probably related to the root of the verb ► ***koṣṭa-***.

koṣṭa- (vb.) ‘strike’

L POU ‘affligere, cadere’, TEB II ‘schlagen’.

P (tr.) Prs. *koṣṇa-**, Subj. *koṣṭa-*, Prt. *koṣṭa-*, PPrt. *kākoṣṭu*.

F Subj.V Act. 1Sg. *koṣṭam*, Gdv. *koṣṭlam*, Prt.I Act. 3Sg. *koṣṭ*, *koṣṭa-m*, 3Pl. *koṣṭar*, *koṣṭar-āṃ*, PPrt. Nom.Sg.Masc. *kākoṣṭu*, Nom.Pl.Masc. *kākoṣṭuṣ*.

T ♦Subj.Act. 1Sg. 218 a3 (*bārānas*)*y(a)c yām koṣṭam oṅkraci kumpāc* ‘I will go to (Benares) and beat the drum of immortality’; ♦Gdv. 301 b3; ♦Prt.Act. 3Sg. (*koṣṭ*) 11 a5!; (*koṣṭa-m*) 376 b1!; ♦3Pl. (*koṣṭar*) 149 a4; (*koṣṭar-āṃ*) 444 a4 // *tkanac koṣṭar-āṃ*; ♦PPrt. Nom.Sg.Masc. 56 b3 *kāre-yo kākoṣṭu nkatār*, 79 b1 *nātāk kākoṣṭu nasam*; ♦Nom.Pl.Masc. 4 b3.

D Cf. **koṣṭlune***.

R The form *kākāṣ(tu)* (354 b1), as restored by Couvreur (1959:252), translates Skt. *hataḥ* ‘killed’; unless belonging to an unknown root *kāṣṭ-*, it can be interpreted as a mistake for *kākoṣṭu*, triggered by the similarity of the synonyms *koṣṭa-* and *kārṣṭā-*.

koṣṭlune* (n.a.) ‘killing’

F Gen.Sg. *koṣṭluneyis*, Instr.Sg. *koṣṭlune-yo*, Perl.Sg. *koṣṭluneyā*

T ♦Gen.Sg. 122 a3 *kumpāc koṣṭluneyi(s)*; ♦Instr.Sg. 359.18; ♦Perl.Sg. 356 b2!

D Abstract derived from ► **koṣṭa-**.

koṣṭluneṣi* (adj.) ‘belonging to a killing’

F Obl.Sg. *koṣṭluneṣiṃ*.

T ♦Obl.Sg. 76 b6.

D Derived from ► **koṣṭlune***.

kos-ne (conj.) ‘how, how much, as much’ (Skt. *yāvat*) [cf. B *kos*]

L POU ‘ut, sicut, more; quot quoad’, TEB II ‘wieviel, wie’.

S Used in subordinate clauses; *kos-ne ... tāpreṃ*, *kos-ne ... tāprenāk* ‘like ... so, as ... as’, *mā tāpreṃ ... kos-ne* ‘not as much ... as’.

T 2 a2-3 *mā tāpreṃ saṃ poñcām saṃsāris kāripac sāspārtwu ālak wram naṣ kos-ne ālā(su)ne* ‘there is no other thing that brings more harm to the whole circle of existences than laziness’, 4 a2, 6 b2, 37 b3, 54 a4, 62 b2 *kos-ne postkaṃ akṣari tprenāk wyārās sas yāmtrā* ‘as many akṣaras that [there are] in the book, so [many] monasteries this one will build’, 71 a4 *mā tṣaṃ tāpreṃ kāpñe ālak wram naṣ kos-ne ṣñi śol* ‘here there is no other thing as dear as one’s own life’, a5, 108 b1, 159 b5, 168 b4, 213 a2 + YQ II.4 b8 *nya(grot) ṣṭāmm oki sam parimaṇḍal kos-ne kaṣ-yo [tā](preṃ kapsiñño* ‘(like a) banyan tree, of equal proportions, with his height equal to its width’, 218 a5, 230 b3, 284 a6, 305 b2 // *ñi tāpreṃ āptā mā katkar kos-ne tñi * ñi märkampa(l)///*, 338 a6, YQ I.2 a4.

kospreṃ (adv.inter.) ‘how much? how far?’ (Skt. *kiyat*)

L POU ‘quantum, quoties’, TEB II ‘wieviel? wie weit?’.

S Used in main clauses.

T 38 b6, 46 b, b2, 186 a5, 213 b2 *kospreṃ puklyi ko(s)[pr](eṃ) manarkāśśi śāstrāntu āklāṣ* ‘How old is he? How many Brahmin youths does he teach the śāstras?’, 257 a6 (*ko*)*spreṃ ciñcār keśikaṃ*, 324 a4, 436 a2 *tāne āptā yāmāl ṣem tmāṣ kospreṃn aśśi kālṣāl ṣem* ‘[if] in that case I had done [it] earlier (?), how much would I have gained from that?’ 446 b3, YQ II.2 b6!, b6, YQ II.11 a4!, a6!, THT 1145 b2.

kospreṃ-ne (conj.) ‘how much, how often’

L TEB II ‘wieviel, wie oft’.

F *kospreṃ-ne, kospreṃ-ne*.

S Used in subordinate clauses; *kospreṃ-ne ... tāpreṃ* ‘as often as ... as often’, *kospreṃ kospreṃ śkaṃ-ne ... tāpreṃ tāpreṃ* ‘and as often as ... so often’.

T (*kospreṃ-ne*) 2 b4 *kospreṃ kospreṃ śkaṃ-ne amokāts amo(kṣim) wram pyutkāštār : tāpreṃ tāpreṃ pāñ pārkwāntu māskamtrām* ‘as often as an artisan completes a work of art, so often he gets the five advantages’, 51 b5, 233 b6; (*kospreṃ-ne*) 59 a6 //lkālyām tkanā *kospreṃ-ne : kakmus tākiṣ tāpreṃ sām ...* ‘as often as she would come to a visible place, so often [did] he ...’, 312 a2 *kospreṃ-ne ṣik tāwiṣ tāpreṃ sās tkam-ñkāt nuṣā kāl(ñā oki) kāckeyo * tāpreṃ tāpreṃ mrācāṣ ṣuñkāṣ swāñcenāñ ... kāksont* ‘as often as he took a step, so often trembled and resounded as it were this earth with happiness, [and] so often rays came down from his head and throat’.

Kauṇḍiṇye (PN, masc.) Kauṇḍiṇya, a family name of a Brahmin

L POU ‘nom. propr.’

T ♦Nom.Sg. 256 b4, 294 b3!.

D From Skt. (*Ājñāta*)-*Kauṇḍiṇya*- ‘the first who *knew* or *understood* the Buddha’s Law’ (BHSD:196a).

kaumar* (n.masc.) ‘young person, prince’

L POU ‘iuvenilis, iuvenis’

F Nom.Pl. *kaumari*.

T ♦Nom.Pl. 358 a1 *asureñi lañś kaumary oki prantār-cy oplam pūttiṣparṣim oppal cu* ‘the Asura kings [and] princes as it were carry you, the lotus of Buddha rank, in your lotus’.

D From Skt. *kaumāra*- ‘juvenile; youth’ (MW:292a).

kaumārabhrāt (n.masc.) ‘rearing and education of noble children’

F Nom.Sg. *kaumārabhrāt*.

T ♦Nom.Sg. YQ I.2 b5.

D From Skt. *kaumārabhr̥tya-* ‘rearing and education of children (a department of medical science)’ (MW:316b).

R Discussion see JWP:286, Pinault (2003a:66).

Kauśike (PN, masc.) Kauśika, name of a god

T YQ II.15 a3

D From Skt. *Kauśika-* ‘name of various men or gods, and especially of the god Indra’ (MW:318a).

kausalsi* (adj.) ‘belonging to Kosala’ [B *kausalse*]

L POU ‘ad Kosalam pertinens, kosalicus’.

F Obl.Sg. *kausalsiṃ*.

T ♦Obl.Sg. 395 b1 *kausalsiṃ wārtam ane tsalpar*, b2 *cam kausalsiṃ wārt āssuk mā katkar*, 431 a3?!

D Derived from *kausali** [B *kausali**], borrowed from Skt. *Kosala-* ‘N. of the country of Kosala’ (MW:314c).

kñāññ- (vb.) ‘acknowledge, recognize’

L POU ‘?’, HILM ‘to acknowledge, recognize?’

P (tr.) Prs. *kñāññ-T-*, Subj. *kñāññ-T-*, Prt. *kñāññā-*, PPrt. *kākñāññu*.

F Subj.XII MP 3Sg. *kñāññār*, Prt.V MP 3Sg. *kñāññāt*, 3Pl. *kñāññānt*, PPrt. Nom.Sg.Masc. *kākkñāññu*.

T ♦Subj.MP 3Sg. 352 a1, YQ II.11 a3!; ♦Prt.MP 3Sg. 217 a2; ♦3Pl. 111 a5; ♦PPrt. Nom.Sg.Masc. 218 b4.

R One may consider an alternative interpretation of the Prt. forms *kñāññāt*, *kñāññānt*, as Ipf., see Hackstein (1993:154-156).

kñuk (n.) ‘neck’

L POU ‘collum’, TEB II ‘Hals, Nacken’.

F All.Sg. *kñukac*, Abl.Sg. *kñukāṣ*, Loc.Sg. *kñukam*.

T ♦All.Sg. 1 a6 *ṣpāt koṃsā kñukac wraṃ kāk* ‘during seven days he went up to the neck in water’; ♦Abl.Sg. 104 a2, 126 b3, ♦Loc.Sg. 8 a3 *ṣñi āñcām sa-srukunt kñu[k](aṃ spa)rp-yo ṣpinac lāñkmām pekat* ‘he painted himself as dead man, hanging on a nail with a rope around his neck’, 71 b6, THT 1606.2 a2.

-kñukum (adj.) ‘having a neck with ...’

F Nom.Pl.Masc. *-kñukumāṣ*.

T ♦Nom.Pl.Masc. YQ III.8 b8 *kāṣāri-kñukumāṣ*.

D Derived from ► **kñuk**.

kñom (n.) ‘expanded hood or neck of a serpent’ (Skt. *phaṇā-*)

L POU ‘(serpentis) crista’, TEB II ‘Haube der Schlange’.

F Nom.Sg. *kñom*.

T ♦Nom.Sg. 315 a6 *wāsugi nāge kñomm oki* ‘like the hood of the Nāga Vāsuki’, 389 a1 ///rñe kropis kñom.

knalune (n.a.) ‘accomplishment’

F Nom.Sg. *knalune*, Instr.Sg. *knalune-yo*.

T ♦Nom.Sg. 410 a1 ///k[n]alune tākeñc-ām///; ♦Instr.Sg. 384 a1 sam-anvāgama : *prāpti-yo knalune-yo*.

D Abstract derived from ► **kān-**.

knā- (vb.) ‘know’ [B *knā-*]

L POU ‘scire, nosse’, TEB II ‘wissen’.

P (tr.) Prs. *knāna-*, Subj. *knā-**.

F Prs.VIAct. 1 Sg. *knānam*, 2Sg. *knānat*, 3Sg. *knānaṣ*, 3Pl. *knāneñc*, PPrs. MP *knānmām*.

T ♦Prs.Act. 1Sg. 413 b2 ///yśalmas mlāsmār *knāna(m)*/// ‘I suppressed my cravings [and] I know ...’; ♦2Sg. 78 a5 *knāna(t) ṣ(pām n)āñi* ‘you know my dream’, 83 b2, b4 (*yā*)*mlune yneś knānat*, 361.2 | *kārśakaṃ pratijānāsi | pane k_uprene knānat* |, YQ II.14 a1; ♦3Sg. YQ I.8 a3, a3, a5, a5-6!, a8;; ♦3Pl. 73 a6, 236 b3;

D Cf. ► **knānmām**, ► **knānmune**, ► **āknats**, ► **ākntsune**.

knānal (n.masc.) ‘knowing’

F Nom./Obl.Sg. *knānal*.

T ♦Nom./Obl.Sg. THT 2472 a2 ///artal *knān(al)*///.

D If correctly restored, derived from ► **knā-**.

knānmām 1) (n.masc.) ‘a wise person’, 2) (adj.) ‘knowing’

L POU ‘homo gnarus, doctus’.

F Nom.Sg. *knānmām*, *knāṃnmām*, *knāṃmām*, Obl.Sg. *knānmānāmt*, *knānmānānt*, Gen.Sg. *knānmāntāp*, Nom.Pl. *knānmānāṣ*, Obl.Pl. *knānmānāñcās*, *knānmāñcās*, *knānmāṃnāṃces*, Gen.Pl. *knānmāñcāśsi*, Loc.Pl. *knānmāñcsaṃ*.

S *puk knānmām* ‘the all-knowing’ [scil. Buddha] (calque of Skt. *sarva-jñā-*).

T ♦1) (n.) Nom.Sg. (*knānmām*) 16 a1, b3, 52 a1, 112 b3 *knānmām ñom-kālywāts*, 217 a3 *pūk knānmām*, a4 id., a5 id., 218 b3 id., 236 b7, 272b.4 *pättāññākā[t] puk knānmā[m] āṣānik*, 379 a2, *puk knānmām*, 405 b3 id.; (*knāṃnmām*) 255 a7 *puk knāṃnmām*; (*knāṃmām*) 353 b2-3 [*kn*]āṃmām ... *omāskuneyāntu lek [r]iñitrā* ‘the wise should keep away from evil’, YQ I.8 a7, YQ I.9 b4; ♦Gen.Sg. 17 b3; ♦Nom.Pl. 15 b5, 55 b4, 230 b5, 334 b9, 338 a5, a6, a7; ♦Obl.Pl. 359.8 *knānmāṃnāṃces* (Skt. *paṇḍitām*); ♦Gen.Pl. 6 b4, 332 a6; ♦Loc.Pl. 151 b3; ♦2) (adj.) Nom.Sg. (*knānmām*) 65 b6 *ote tāpreṃ knānmām māṣkit āṣām*; ♦Obl.Sg. (*knānmānāmt*) 332 a3 *knānmānāmt*

ṣāmaṃ yārkā ya(tsi)/// ‘to revere the wise monk’; (*knānmānānt*) YQ II.5 a8;
 ♦Obl.Pl. 214 a7 (*knānmānāñcās*) *knānmānāñcās kāṣṣisās*; (*knānmāñcās*) YQ
 I.3 a7!, a7.

D Derived from ► *knā-*.

knānmune (n.a.) ‘knowledge’

L POU ‘scientia, notitia, sapentia’, TEB II ‘Wissen’.

F Nom./Obl.Sg. *knānmune*, *knāṃmune*, Gen.Sg. *knānmuneyis*, Instr.Sg.
knānmune-yo, *knānmun-yo*, All.Sg. *knānmuneyac*, Abl.Sg. *knānmuneyāṣ*,
 Loc.Sg. *knānmuneyam*, Perl.Sg. *-knānmuneyā*, *-knānmunyā* ► **sne-**
knānmune*, Nom./Obl.Pl. *knāṃmuneyntu*.

T ♦Nom.Sg. (*knānmune*) 4 a3, 5 a2, a3, 13 a5, a5, 17 b1!, b5, 169 a1!?, 249 a3
 (*wrasom nu ke*)ne *knānmune mā naṣ* ‘a being who has no knowledge’, 253 a2,
 275 a5?!, 278 b2, 336 a1?, a2?, 397 b6; (*knāṃmune*) 10 b2 *k_ucāṣ tatmu sās*
knāṃmune nkaluneyac ṣṇi āñmes ‘From where does this knowledge originate
 that leads to a destructions of oneself?’; ♦Obl.Sg. (*knānmune*) 55 a1, 83 b3,
 86 a5?!, 117 b4!? 236 b5?, 260 b6 *knānmune ākālseñc*, 279 a8 *plyaskem*
knānmune opyāc k(l)orāṣ, 286 b5 *pāpṣune pāsa[nt]rā knānmune ā(kālsāntrā)*
 ‘they preserve the morality and learn the knowledge’, 295 a6 (*sām nape*)nāṣ
lyutār penu knānmune yātlune-yo kaknu māskatār ‘he is more than (a normal
 human being) endowed with knowledge and power’, 305 b1, 421 a1!?, YQ I.8
 a7, YQ II.5 b1, YQ N.6 b1!?, THT 1322.5 b2!; (*knāṃmune*) 218 b5, 246 b3,
 247 a3 *āṣṭrām knāṃmune*, a3 *krant knāṃmune*; ♦Gen.Sg. 247 b3, 253 a1;
 ♦Instr.Sg. (*knānmune-yo*) 15 b3!, 20 b1, b5, b6-21 a1!, 63 b1, 77 b5, 249 a2,
 b1, YQ I.8 a6, b1!, YQ III.6 b3; (*knānmun-yo*) 374.4; ♦All.Sg. 338 a4;
 ♦Abl.Sg. 10 a1!, a2, b3!, 11a6, b1, 93 b2; ♦Loc.Sg. 347 b1 *knānmuneyam*
spaltāk yāmu ‘[who] has made an effort concerning insight’; ♦Obl.Pl. 237.2
arsānt ṣāwam (kn)ā[nm]un(eyntu) ‘they brought forward the great
 knowledges’, 243 b3 *tri knāṃmuneyntu ... yomunt* ‘who has reached the
 three-fold insights’.

D Abstract derived from *knānām** (replaced by ► *knānmām*).

knānmuneṣi (adj.) ‘related to knowledge’

L POU ‘scientiae’.

F Nom.Sg. *knānmuneṣi*, Obl.Sg. *knānmuneṣi*, *knāṃmuneṣi*, *knānmuneṣiṃ*.

T ♦Nom.Sg. (*knānmuneṣi*) 361.5!, 433 a6 ///ṣi *aneñcāsi knānmuneṣi ṣotre n_unak*
ṣpāl(m)em/// ‘the sign of knowledge from inside [is] again perfect’; ♦Obl.Sg.
 (*knānmuneṣi*) 212 a3 = YQ II.4 a2 *knānmuneṣi ṣol eṣant* ‘giver of the life of
 knowledge’, 278 b3; (*knāṃmuneṣi*) 244 b2 *kn(āṃ)mune[ṣi] kapsiññis*;
 (*knānmuneṣiṃ*) 4 b6 *knānmuneṣiṃ vajramukhen-yo*, 336 a4 (*kn*)ānmuneṣiṃ
abhidharm.

D Derived from ► *knānmune*.

knāṣām (?) ‘?’

T THT 2399 a5.

knāsw- (vb.) ‘bow’ (?)

L POU ‘?’, Sieg (1944:27) ‘herantreten’.

P Prs. *knāsw-*.

F PPrt. MP *knāswmām*.

T ♦PPrt.MP 23 b1 *ptāñāktac kātse knāswmām pālkā[t]* ‘bowing before the Buddha he saw ...’, 153 a6 *nandenac knāswmām kātse ye(ṣ)* ‘bowing he approached Nanda’.

knuṃts (adj.) ‘supple’

JWP ‘supple’, Schmidt (1999c:284) ‘dünn’.

F Nom.Sg. *knuṃts*, Obl.Sg. *knuṃtsām*.

T ♦Nom.Sg. YQ II.10 a8; ♦Obl.Sg. YQ II.9 b4, THT 2542 a3.

Krakasundi (PN, masc.) Krakuchanda, name of a former Buddha

L POU ‘nomen proprium’.

F *krakasundi*, *krakasunti*.

T (*krakasundi*) 187 b6, 255 a5 *krakasundi ñomā ptāñkāt ṣeṣ* ‘there was a Buddha named Krakuchanda’, 256 b8, 265 b7 *krakasundi [p]tāññākte*; (*krakasunti*) 353 b6 *krakas[un]t(i) ptāñāktā*.

D Via MI from Skt. *Krakuchanda-* ‘n. of a former Buddha, almost invariably the third before Śākyamuni in the standard series’ (BHSD:196b).

krant ► **kāsu**

krant-mārkampal-kotrum* (adj.) ‘member of the clan of the good Law’

L POU ‘qui bonam legem (religiosam) sequitur’.

F Obl.Sg. *krant-mārkampal-kotrumānt*.

T ♦Obl.Sg. 59 a1 (Skt. *dharmānvaya-*).

D Compound containing ► **mārkampāl** and ► **kotār**.

krant-ytār* (n.fem.) ‘the path to the good things’

L POU ‘bonum iter’.

F Abl.Sg. *krant-ytārāṣ*.

T ♦Abl.Sg. 405 a3 *krant-ytārā(ṣ pkānt ta)tr[i]kuṣ cem kālkoṣ ṣeñc* ‘confused by separation from the good path they went away’.

D Compound containing ► **ytār** as second member. Cf. ► **umpar-ytār**. Possibly calque of Skt. *sat-patha-* ‘good or right way, correct of virtuous conduct’ (MW:1134c)

krant-rakeṣi* (adj.) ‘belonging to the good word’

F Obl.Sg. *krant-rakeṣinām*.

T ♦Obl.Sg. 244 b2 k(r)ant-rakešinām tsopatsām yon-yo ‘through the great track of the good word’.

D Derived from a Compound containing ► *rake* as second member.

-krase ► pürra-krase

kratsu* (n.masc.) ‘rag’ [B *kretswe*]

L POU ‘assula, scobis, ramenta’, TEB II ‘Lappen’.

F Nom.Pl. *kratswañ*, Obl.Pl. *kratswas*, Loc.Pl. *kratswsam*.

T ♦Nom.Pl. 7 a5-6 *pkänt pkänt kratswañ šorkmi šutkmi klār-äm (šomiṃ) [m]ā škam tāk* ‘and her rags, ropes [and] pins fell apart, and there was no longer (a girl)’; ♦Obl.Pl. 7 b4 *kratswas šutkmäs šorkmäs-yo* ‘of rags, pins [and] ropes’; ♦Loc.Pl. 7 b1-2 [o](te täpreṃ) *ākntsuneyis empelune kratswsam kar wrasom täpreṃ prākär tuñk yāmträ* ‘oh what an awesome power of ignorance, when a man falls in such strong love with mere rags!’, b6.

krāke (n.a.) ‘dirt, filth’ [B *krāke*]

L POU ‘sordes, squalor’, TEB II ‘Schmutz’.

F Nom.Sg. *krāke*, Nom.Pl. *krākeyäntu*, Obl.Pl. *krākes*.

T ♦Nom.Sg.? 211 a1, a3 *mācri krāke*, THT 2494 a2 ///[o]ñkis *krāke*; ♦Nom.Pl. THT 2401 a3; ♦Obl.Pl. 152 a4 *lāles krākes warsas-y[o] sikont*.

D Probably borrowed from Tocharian B.

krāñkäts (adj.) ‘?’

F Nom.Sg.Masc. *krāñkäts*.

T ♦Nom.Sg.Masc. THT 3879 b1.

krām (n.) ‘(outer) skin’ (?)

L POU ‘?’, COU ‘Fell’, TEB II ‘Geruch, Geruchsinn’.

F Obl.Sg. *krām*.

T ♦Obl.Sg.12 a1 *ysār yats krām yok-yo* ‘with blood, skin, outer skin, and hair’, b2 *āyāntu šwāl ysār krām yok-yo* ‘with bones, flesh, blood, outer skin, and hair’, 51 b6 *tmäš krām penu säk[n]āmām*, THT 1149 b1 ///(pä)lkoñcäs *krā(ṃ) päšš(äm)///*.

R A *yats krām* are matched in Tocharian B by *ewe yetse*, with a difference in specification for A *yats* : B *yetse* (WW).

krāmārts (adj.) ‘heavy, weighty’ [B *kramartstse*]

F Nom.Sg.Masc. *krāmārts*.

T ♦Nom.Sg.Masc. PK.NS.1 b3-4 [tä]m nu \šok-yo *krāmārts wram* ‘but that is a very serious thing’.

krāṣiññ- (vb.) ‘feel irritated, annoy’ [cf. B *krās-*]

L POU ‘irritare, indignari’, TEB II ‘verdriessen’.

P Prs. *krāsis-T-**, Subj. *krāṣiññ-T-*.

F Subj. XII Gdv. *krāṣiññāl*.

T ♦Gdv. 70 b1 ///(*mā penu tu sewā*)*saśśāl wärtac kälkāluneyā krāṣiññāl* ‘(even you) would not be annoyed by going to the forest (together with the sons)’, 179 a1.

krāso (n.) ‘annoyance’ [B *krāso*]

L POU ‘indignatio’, TEB II ‘Verdruss’.

F Nom./Obl.Sg. *krāso*.

T ♦Nom.Sg. 66 a1 *tanäk ṣurmaṣ täṣ ñi krāso kakmu* ‘for this reason, annoyance has come to me’; ♦Obl.Sg. 66 a4 *caṣ nāṣ krāso cu-ṣurmaṣ pältsänkātsi* ‘to think about my annoyance for your sake’.

D Borrowed from Tocharian B. Related to ► ***krāṣiññ-***.

Kräki (PN) ► ***Krki***.

krämtso (adj.fem.) ‘beautiful, pretty’

Nom.Sg.Fem. *krämtso*, *kräntso*, Obl.Sg.Fem. *krämtsonām*, Nom.Pl.Fem. *kräntsonāñ*, Obl.Pl.Fem. *kräntsonās*.

Nom.Sg.Fem. 7 a2 *krämtso nasluneyā*, 30 b3 *k_uli Krämts(o)*, 109 a5; (*kräntso*) 200 b6; ♦Obl.Sg.Fem. 6 b6-7 a1!, 56 a3; ♦Nom.Pl.Fem. 226 a2!?, 311 b1 [*k*]rānts(o)n(āñ) *k_ul(ewā)ñ*; ♦Obl.Pl.Fem. 202 a3, 312 b3 *aptsarāntu kräntsonās pikārās-yo* ‘Apsaras with beautiful gestures’, 318 a3; ♦fgm. 165 b6 *kräntson(ā)///*, THT 2167 b3 *krätso///*.

R Cf. ► ***kāsu***.

krānolāñc (n.fem.) ‘adopted girl’

L Edited as *krätolāñc* (TS:235, SSS:30, § 53) and registered as such by POU:91 without gloss, PIN ‘adopted girl’.

F Nom.Sg. *krānolāñc*, Obl. Sg. *krānolāñcām*.

T ♦Nom.Sg. 429 a7!; ♦Obl.Sg. 429 a5 (*mahā*)*nāme (krā)nolāñcām yāmtsāt-(ñ)i* ‘Mahānāman has taken (lit. made) me as an adopted girl’.

D Derived with the feminine suffix *-āñc* from **krānol/kārnol* ‘adopted child’, possibly borrowed itself from Toch. B; B **kārnol* (for the formation, see *yotkol*, *trokol*) would be a calque of Skt. *krīta-* ‘bought, purchased’, especially ‘bought from his/her natural parents’ (MW:321b), as based on the stem *kārnā-* of the verb *kāryā-* ‘buy’. See also ► ***kārno(l)ñe****. (PIN)

R The meaning of the word can be ascertained by reference to the story of the pious girl Mallikā (Mālikā), who entered the house of the prince Mahānāman after the death of her father, cf. Rockhill (1907:75). (PIN)

krämpā- (vb.) ‘be held back, be hindered’ [B *krämpā-*]

P (itr.) Prs. *krämpa-**, Subj. *krämpā-**, PPrt. *krämpo*.

F PPrt. (*krämpo-*) Obl.Sg.Masc. *krämpont*.

T ♦PPtr. Obl.Sg.Masc. YQ III.12 a3, b4!.

krämpālune (n.a.) ‘hindrance’

F Obl.Sg. *krämpālune*

T ♦Obl.Sg. YQ III.12 a6.

D Abstract derived from ► **krämpā-**

kri (n.masc.) ‘choice, will’

L POU ‘voluntas’, TEB II ‘Wille, Gedanke’.

F Nom./Obl.Sg. *kri*, *krī*, Abl.Sg. *käryāṣ*, Perl.Sg. *käryā*, Nom.Pl. *käryāñ*, Obl.Pl. *käryās*.

S *käryā* ‘according to will’, *käryā lotklune* ‘acting according to will’, *puk āñmaṣ käryāṣ* ‘wholeheartedly’.

T ♦Nom.Sg. (*kri*) 79 a5 (*pkāmar ku*)[*s*]n(e) *kri tās-si* ‘take what you want to have’, 144 b6 *kri ñi āṣānik ṣok-yo kri ñi* ‘this [is] my will, oh venerable one, indeed this [is] my will’, 212 a1 *ke-ne kri t(ā)ṣ*, 324 b2?!, 338 a2; (*krī*) 100 a2 *kri mā kri*, 146 b2 id., 169 a5 id., 226 b6, b7, 227/8 a3 *ke-ne krī t[ā](ṣ)*, YQ I.2 a4, YQ II.3 b2, b2, b8, YQ II.12 b2, YQ III.7 a4; ♦Obl.Sg. (*kri*) 45 b4 *sne kri*, 338 b2, 447 a1, 463 a5; (*krī*) 54 b6 *krī emtsässi*; ♦Abl.Sg. 69 b6 (*pu*)[*k*] *āñmaṣ käryāṣ*, 226 b5 *puk āñmaṣ käryāṣ*, 253 a4 *puk āñmaṣ käryāṣ*, 302 b4; ♦Perl.Sg. 84 b1 *trānkāṣ sās käryā wrassiyā* ‘he speaks according to will and sensitivity’, 399 a5 *käryā lotklune*, b1, 426 b2 *käryā lot(klu)ne*, 465 a2 id.; ♦Nom.Pl. 115 a4; ♦Obl.Pl. THT 2424 b2.

kritām (n.) ‘gratitude, recognition’

L POU ‘?’, COU ‘Wille’, Pinault (2002b) ‘gratitude, acknowledgement’.

F Obl.Sg. *kritām*.

T ♦Obl.Sg. 62 b2 (*kus-ne*) *piktrā märkampal kritām yaṣ sām ptāñäktes* ‘He who writes the Law shows his gratitude to the Lord Buddha’, 68 a5 *kāruṃ kritānyo* ‘with compassion and gratitude’, YQ II.1 b3 *kāruṃ kritām*.

R See Pinault (2002b:271-279).

kritānik (adj.) ‘grateful’

L POU ‘qui *kritām* facit’, COU ‘willig, gefällig’, Pinault (2002b) ‘grateful’.

F Nom.Sg. *kritānik*, Obl.Sg. *kritānikām*.

T ♦Nom.Sg. THT 2432 a1; ♦Obl.Sg. 296 b3 *r[i]yāṣ lanturāṣ kritānikām pä(ltsäk-yo)* ‘having left the town, with a grateful thought ...’.

R See Pinault (2002b:271-279).

kriyis (?) ‘?’T THT 3976 a2 *puk oşat kriyis wi///*.**kru-** (vb.) ‘?’

L POU ‘?’.

F Inf. *krutsi*.

T ♦Inf. THT 1135 a3, b1.

kru* (n.) ‘reed, bamboo’ [cf. B *karwa*]F Loc.Sg. *kärwam*.

T ♦Loc.Sg. THT 2457 a4.

D See the adjective ► *kärwāši*.**kronše** (n.) ‘bee’ [B *kronkše**]

L POU ‘apis’, TEB II ‘Biene’.

F Nom.Sg. *kronše*, Obl.Pl. *kronšes*.

T ♦Nom.Sg. 286 a4; ♦Obl.Pl. 91 a2!.

D Borrowed from Tocharian B.

krop (n.masc.) ‘crowd, heap, herd, flock’ [B *krewpe, kraupe*]

L POU ‘acervus, congeries, grex, multitudo’, TEB II ‘Haufe, Schar’.

F Nom./Obl.Sg. *krop*, Gen.Sg. *kropis*, Instr.Sg. *krop-yo*, All.Sg. *kropac*, Loc.Sg. *kropam*, Com.Sg. *kropaśśäl*.

T ♦Nom.Sg. 72 a>b5 *ylem krop camä(k) [wram] šärsäsmām*, b>a2 *ylem krop tälont warpam tatmu(nt) šemäll o(ki)* ‘the flock of gazelles, like small livestock raised in a miserable enclosure’, 221 b7 *krop tsopats*, 256 a8 *mätne naytuntu-yo polkāmsem krop şitsrāk tkanā ştmo tāş* ‘as if a crowd of a hundred thousand lightnings would be placed in one row on the earth’, YQ II.9 b6; ♦Obl.Sg. 216 a4 *tsopatsām krop*, 251 b4 *pis sanķsim kro(p)*, YQ II.4 b3; ♦Gen.Sg. 389 a1; ♦Instr.Sg. 312 b1-2 (*şñi şñi ñä*)*kcim krop-yo worpuş* ‘each surrounded by [his] own divine crowd’, 348 b1 *krop-y[o] worpunt*; ♦All.Sg. 61 b6 *ylem kropac kätse [kälkorä](ş)* ‘having approached the gazelle flock’; Loc.Sg. YQ II.10 a3; ♦Com.Sg. 259 a>b5 (*pa*)*rinirmita-vaşavar(t)i(ş)[i]m ñäkciṃ kropaśśäl*, a6, 264 b5 *ñäk[c]i[m] k[r]opaśś(äl)*.

D Related to ► *kropa-*.**krop-/kropa-** (vb.Mtant.) ‘gather’ [B *kraupā-*]

L POU ‘colligere’, TEB II ‘anhäufen, sammeln’.

P 1) (itr.) Prs. *krop-Ø-*, PPrt. *kākrupu*, 2) (tr.) Prs. *kropna-*, Ipf. *kropñā-*, Subj. *kropa-*, PPrt. *kākropu*, Ipv. *pākropār*.

F 1) Prs.I MP 3Sg. *kroptär*, 3Pl. *kropänträ*, PPrs. MP *kropmām*, VN Gdv. Obl.Sg.Fem. *kroplyām*, Inf. *kroptsi*, PPrt. Nom.Sg.Masc. *kākrupu*; 2) Prs.VI PPrs. MP *kropnmām*, *kropnämām*, Gdv. Nom.Sg.Masc. *kropnal*, Obl.Pl.Fem.

kropnlaṃ, kropn_ulaṃ, Inf. *kropnasi*, All.Sg. *kropnāsiyac*, Ipf. MP 3Sg. *kropñāt*, 3Pl. *kropñā(nt)*, Subj.V Opt. MP 3Sg. *kropitār*, Gdv. *kropal*, Prt.I MP 1Sg. *krope*, 2Sg. *kropte*, 3Sg. *kropat*, 3Pl. *kropaṃt*, *kropant*, PPrt. Nom.Sg.Masc. *kākropu*, Nom.Pl.Masc. *kākropuṣ*, Obl.Sg.Masc. *kākropunt*, Nom./Obl.Pl.Fem. *kākropunt*, *kākropuṃt*, Abs. Abl.Sg. *kākkropurāṣ*, *kākkropurāṣ*, Ipv. MP *pākropār*.

- T ♦1) Prs.MP 3Sg. 259 a>b4!; ♦3Pl. YQ II.13 a7, a8, b1, YQ N.2 b7; ♦PPrs.MP 3 b1, 311 b5!; ♦Gdv. Obl.Sg.Fem. 11 a3 *wartsi kroplyām*; ♦Inf. 366 a1; PPrt. Nom.Sg.Masc. 353 b3; ♦2) Prs. PPrs. MP (*kropnmām*) 18 b6 *pñiṣinās sambhārntu kropnmām*, 19 a1 *pñintu kropnmām*, 303 a2 *mārkampal kropnmā(m)*; (*kropnām*) 405 a1 *snāñu kropnāmām*; ♦Gdv. Nom.Sg.Masc. 280 a6; ♦Obl.Pl.Fem. (*kropnlaṃ*) 146 a1; (*kropn_ulaṃ*) 16 a2; ♦Inf. 386 a4 *kāswoneyāntu kropnasi*; ♦All.Sg. 386 a3 *cittakarmanyatā · pālskes kāswoneyantu kropnāsiyac*; ♦Ipf.MP 3Sg. 15 b1 *akāṃtsune kropñāt*, b2 id., b3 *niṣpal kropñāt*; ♦3Pl. 226 a5!; ♦Opt.MP 3Sg. 3 a3 *niṣpaltu kropitār*, 73 b4 *ṣyak kropitār*; ♦Gdv. Nom.Sg.Masc. 2 b2-3, 263 a7, 347 a3 *kropal ṣeṣ*; ♦Prt.MP 1Sg. 218 a6; ♦2Sg. 250 a1 *[p]ñi krop[t]e*, 311 b6 *āy (py)[ā]kāssi a(ś)ām rwātsi klo[p-yo] kro[p](t)e (mā)rkampa[l]* ‘through suffering the crushing of bones and tearing out of eyes you have collected the Law’; ♦3Sg. (*kropat*) 62 a4, b3 *kropat mārkampal*, 143 b6, 360.1 *///bhṛtaṃ dhanam | kuc ṣurmaṣ-ne kropat akātsune |*; ♦3Pl. (*kropaṃt*) 13 a4 *āyāntu kropaṃt śiśkis*; (*kropant*) 42 a2, 253 b5 *puk kāswoneyantu cwam kropant* ‘all merits are ... collected in you’, 278 a6, 312 a5, 395 a5; ♦PPrt. Nom.Sg.Masc. (*kākropu*) 12 b3, 148 a1 *kākr[op]u tāṣ*, 354 a4, a5, 420 b5, YQ II.1 b5, YQ III.10 b3; ♦Obl.Sg.Masc. 50 a5, 54 a6; ♦Nom.Pl.Masc. 8 b4!, 226 b2, 235 a5, 378 a5, YQ II.15 b4; Nom.Pl.Fem. YQ I.6 a7; ♦Obl.Pl.Fem. (*kākropunt*) 15 a1, 42 b1, 53 a2!, 339 a8, 397 a9, YQ III.3 b2; (*kakropuṃt*) 3 a3; ♦Abs. Abl.Sg. (*kākkropurāṣ*) 10 a4!, 78 b1!, 118 b5?!, 266 b5; (*kākkropurāṣ*) 66 b2 *wāl āmāsās kākkropurāṣ*; ♦Ipv.MP Sg. 301 b8!.

D Cf. ► *kroplune*.

R The attested Prs. forms of the first paradigm are attributed to class II (TEB II:98), but they can be interpreted as athematic.

kropa-krop (adv.) ‘crowd by crowd’ [B *kraupe*]

L POU ‘per acervos’, TEB II ‘Haufe für Haufe’.

T 318 a2 *penu ṣome kropa-krop ñāktaññ oki tsārḱ ts.///*, YQ III.2 b4.

D Iterative compound based on ► *krop*.

kropnal (n.masc.) ‘gathering’

F Nom.Sg. *kropnal*.

T ♦Nom.Sg. 280 a6 *///eṣāl el wrassaṃ ortune yal kropnal pñi[ntu]///*

D Derived from ► *kropa-*.

kroplune (n.a.) ‘gathering’

F Nom.Sg. *kroplune*, Gen.Sg. *kropluneyis*, All.Sg. *kropluneyac*, Perl.Sg. *kropluneyā*.

T ♦Nom.Sg. 354 a4, a4, a4; ♦Gen.Sg. 359.30 | bhṛtasyānurakṣaṇam | kro[p-lu]neyis [nā]///; ♦All.Sg. 368 b4 ///(a)kāṃtsune *kropluneyac*; ♦Perl.Sg. 2 a4 *klu kropluneyā*.

D Abstract derived from ► **kropa-**.

kropwatsune (n.a.) ‘accumulation’

F Nom.Sg. *kropwatsune*.

T ♦Nom.Sg. YQ III.6 a2-3!

D Abstract derived from *kropwats**, adjective based on ► **krop**.

kror (n.) ‘crescent of the moon’ [cf. B *kroriya**]

L POU ‘lunae falx’, TEB II ‘Mondsichel’.

F Nom./Obl.Sg. *kror*.

T ♦Nom.Sg. 67 b3 *tmak cami tre-yo mañis krorr oki šäk ānkari šitsrāk pākār tākar-ām* ‘immediately the six tusks, like a triple crescent of the moon, were visible to him in one row’.

kroś (n.masc.) ‘krośa, a measure of distance’

F Nom./Obl.Sg. *kroś*.

T ♦Nom.Sg. YQ N.4 b5; ♦Obl.Sg. 4 a4-b1, THT 1981 a1?.

D From Skt. *krośa-* ‘a measure of distance (an Indian league, commonly called a Kos)’ (MW:322b).

krośavati (N) *Krośavatī*, a plant

L POU ‘nomen plantae’.

T 4 a4 *mām̄tne krośavati ñomā okar naṣ*, b2 (*kārṣto*)s *penu kākos penu krośavati : tsru kuc yārmam̄ lipos nunak <tā>prenāk oksiš* ‘even cut, even destroyed, the *Krośavatī*, with only a small piece left over, grows as much [as before]’.

D From Skt. *krośavatī-**, name based on *krośa-**, cf. ► **kroś**.

krośś ► **k_uraś**

krośsune (n.a.) ‘coldness’ [B *krostaññe*, *krośsaññe*]

L POU ‘frigus, gelu’, TEB II ‘Kälte’.

F Nom.Sg. *krośsune*.

T ♦Nom.Sg. 24 a2 *tsarnam̄ āsrone krośsune naktām̄* ‘on his hands, dryness and coldness [were] lost’.

D Abstract derived from ► **krośś-**.

klañk (n.masc.) ‘riding animal’ (Skt. *yāna-*) [B *klenke*]

L POU ‘animal ad equitandum idoneum’, TEB II ‘Vehikel’.

F Obl.Sg. *klañk*, Instr.Sg. *klañk-yo*, Abl.Sg. *klañkäs*, Perl.Sg. *klañkā*, Nom.Pl. *klañkañ*, Instr.Pl. *klañkas-yo*, Perl.Pl. *klañksā*.

T ♦Obl.Sg. 35 b6 (*ka*)*ruṭeṃ klañk yeturä(š)*, 36 a1 *kayurşeṃ klañk yetu(räš)///*, 147 b1 *kl[a]ñk ritwässi*; ♦Instr.Sg. 73 a3; ♦Abl.Sg. 147 b3 *klañkäs kākärpu*; ♦Perl.Sg. 111 b4 *špälmem klañkā lmoräs*, 147 b1 *klañkā lmo*; ♦Nom.Pl. 22 b6 *yukañ klañkañ onkälmañ*, 262 a2; ♦Instr.Pl. 253 a7, 345 b1 *tri wäknā klañkas-y(o)*; ♦Perl.Pl. 266 a8 *säkres klañksā lmo(š)* ‘sitting on docile riding animals’.

klano* (adj.) ‘resounding’

L POU ‘sonans’, TEB II ‘tönend’.

F Abl.Sg.Fem. *klañoṃtsām*, *klañoṃtsām*.

T ♦Abl.Sg.Fem. (*klañoṃtsām*) 45 b1, 270 a1, YQ II.11 a6; (*klañoṃtsām*) 313 a5 *klañoṃtsām ciñcäryām brahmaswar wašen-yo* ‘with a sounding, lovely brahmasvara-voice’.

D Related to ► **kälñ-**.

klawe (n.masc.) ‘die, throw of the die’

L PIN ‘die’, WW ‘throw of the die’.

F Nom.Sg. *klawe*.

T ♦Nom.Sg. PK.NS.1 a2 *wu neš tmäs štwar štwar vräs klawe klā-ci* ‘first the two; then four, four. The “Bull’s throw” has fallen for you’.

D One may consider an adaptation via MI of a borrowing from Skt. *glaha-* (see below). Alternatively, *klawe* can be cognate to the verb ► **klāwa-** ‘fall down’.

R The context of PK.NS.1 a2 seems to refer to a game used for divinatory and magical purposes. The form *vräs* is probably a borrowing of Skt. *vr̥ṣa-* ‘bull’, used to designate the principal die in a game at dice (MW:1012a); the next noun *klawe* conceals a further technical term of the game, Skt. *glaha-*, originally ‘throw of the dice’, and individually ‘die’ (MW:374b). (PIN)

1. klāwa- (vb.) ‘fall down’ [B *klāyā-*]

L POU ‘cadere’, TEB II ‘fallen’.

P (itr.) Prs. *klawa-*, Subj. *klā-*, Prt. *klā-*, PPrt. *kāklo*.

F Prs.IV MP 3Sg. *klawatr-äm*, 3Pl. *klawamträ*, *klawanträ*, Ipf. Act. 3Pl. *klawrä*, Subj.V Opt. Act. 3Sg. *klāwiš*, Prt.I Act. 3Sg. *klā*, *klā-ci*, 3Pl. *klār*, *klār-äm*, PPrt. Nom.Sg.Masc. *kāklo*, Obl.Sg.Masc. *kāklont*, Obl.Sg.Fem. *kāklosām*, Nom.Pl.Masc. *kākloš*, Obl.Pl.Masc. *kākloñcäs*, Abs. Abl.Sg. *kākloräš*.

S *tkanā klā-* ‘fall to the ground’, *kātsā klā-* ‘fall down on one’s belly, prostrate oneself’, *pesam klā-* ‘fall to sb.’s feet’ (as a greeting).

T ♦Prs.MP 3Sg. 124 b6; ♦3Pl. (*klawamträ*) 30 b4 *šuläš täpärk klawamträ///*; (*klawanträ*) 181 a3 *///äpāyämtwaṃ klawant(rä)*, 253 b3 *štāñksam trešalsam*

tpār pātsānkāsaṃ yetunt k_ulewāñ klawantr oky āñc tkanāṣ nu sliñc orto ‘the bejeweled women, in the palaces, the triśālas [and] high up in the windows fall down as it were and jump then up from the ground again’; ♦Ipf.Act. 3Pl. YQ II.7 a6 *kātsā klawrā*; ♦Opt.Act. 3Sg. 221 a6; ♦Prt.Act. 3Sg. (*klā*) 77 b2 *tkanā (klā)*, 100 a5, 182 b2, 222 b4 *klā mahāpadūmaṃ* ‘fell in the Mahāpadma-hell’, 239 b5 *klā mahāpadūm*, 356 b4 [*t*]kanā *klā*; (*klā-ci*) PK.NS.1 a2; ♦3Pl. (*klār*) 257 b2 (*epre*)rāṣ *klār*, 340 a5 (*tmāk ce*)m [*p*]retāñ *litkoṣṣ oki ... klār tkan(ā)* ‘immediately the Pretas fell, like beaten down (?) ... to the earth’; (*klār-ām*) 7 a5; ♦PPrt. Nom.Sg.Masc. 24 b4 *kātsā kāklo*, 87 a4; ♦Obl.Sg.Masc. 162 a5; ♦Obl.Sg.Fem. 8 b2 *pālkāt tām yantārṣinām śominām p_kānt p_kānt kāklosām* ‘he saw the mechanical girl fallen apart’; ♦Nom.Pl.Masc. 12 a5 *lokalok ṣulaṃ kākloṣ kārwaṃsaṃ* ‘on the mountain fallen down far away among the rocks’; ♦Obl.Pl.Masc. 11 b5, 12 a3 *tmaṃ cem śiśkinās āyāntu kākloñcās pālkānt*, 237 a4; ♦Abs. Abl.Sg. 80 a3 *pesaṃ kāklorāṣ trānkāṣ*.

D Cf. ► *klālune**.

R For the interpretation of 124 b6, see Schmidt (1974:38 and n.2). The Subj. form *klāṣ-ām* belongs to ► *kālā-*.

2. *klāwa-* (vb.) ‘declare, announce’ (Skt. *ā-khyā-*) [B *klāwā-*]

L POU ‘divulgare, nominare’, TEB II ‘verkünden’.

P (itr.) Prs. *klawa-*, Subj. *klāwa-*, Prt. *klāwa-*.

F Prs.IV MP 3Sg. *klawatrā*, *klawatār*, Subj.V MP 3Pl. *klāwantrā*, Prt.I MP 2Pl. *klāpac*.

T ♦Prs.MP 3Sg. (*klawatrā*) 461 b3 || ākhyāti · [*k*]lawat(rā)///; (*klawatār*) 168 a1; ♦Subj.MP 3Pl. gl.SHT 1098d *klāwatrā* (sic!) (= Skt. *pathaṃti* ‘they recite’); ♦Prt. MP 2Pl. 300 a5 *śākyamunis śāsnaṃ nākṣantāñ śāk śāk pi risaṃ klāpac* ‘you have been named in the sixteen cities as destroying in relation to the discipline of Śākyamuni’.

R For the restoration of *klawatrā* in 461 b3 see Couvreur (1967:159-160). Concerning the gloss in SHT 1098d, see Malzahn (2007:305): one may admit some mix-up between Prs. and Subj. stems.

klānka- (vb.) ‘ride’ [B *klānkā-*]

P (tr.) Prs. *klānka-** (?), Subj. *klānka-*, Prt. *klānka-*.

F Gdv. Nom.Pl.Masc. *klānklye*, Prt. Act. 3Sg. *klānka-m*.

T ♦Gdv. Nom.Pl.Masc. 264 a2 *y_ukañ oñkālmāñ w(u) klānklye pākrāk śkaṃ p_ukis māska(ntrā)* ‘horses, elephants [and] two kinds of riding [animals] are visible for everybody’; ♦Prt.Act. 3Sg. THT 1144 a1?; ♦fgm. 161 b5 *klānk . ///.*

D Related to ► *klānk*.

klālune (n.a.) ‘bringing, leading’

F Nom./Obl.Sg. *klālune*, Instr.Sg. *klālune-yo*.

T ♦Nom.Sg. 262 b7 *ālu klop klālune* ‘bringing pain to others’, 456 a5;

♦Obl.Sg. 39 b3 *opyāc klālu(ne)///*; ♦Instr.Sg. YQ I.10 b4 *opyāc klālune-yo*.

D Abstract derived from ► **kālā-**.

klālune (n.a.) ‘falling’

F Nom./Obl.Sg. *klālune*, Perl.Sg. *klāluneyā*.

T ♦Nom.Sg. YQ II.5 a7 *mrācāṣ klālune*; YQ II.11 b3 id.; ♦Obl.Sg. YQ I.8 a3 *mrācis klālune*, a5 *mrācāṣ klālune*; Perl.Sg. 154 b2.

D Abstract derived from **I.klāwa-**, on the subjunctive stem.

R Toch. A *mrācāṣ (mrācis) klālune* is the translation of a Skt. phrase corresponding to Pa. *muddhādhipāta-* ‘loss of head’ (PED:538b)

klānk- (vb.) ‘contest, fight, doubt’ [B *klānk-*]

L POU ‘?’, TEB II ‘(be)streiten’.

P 1) (tr.) Prs. *klānkās-T-*, Subj. *klānkñ-T-*, 2) (detr.) PPrt. *klānko-*.

F 1) Prs.VIII Inf. *klānkāssi*, Subj.VII Opt. Act. 1Pl. *klānkñimās*; 2) PPrt. Nom.Pl.Masc. *klānkoṣ*.

T ♦1) Inf. 454 a2; ♦Opt.Act. 1Pl. 349 b2 *///(kra)nt märkampal klānkñimā[s]///* ‘we will doubt the good Law’; ♦2) PPrt. Nom.Pl.Masc. 395 b1 *klānkoṣ kausalṣim wārtam ane tsalpar* ‘fighting they entered the forest of Kosala’.

klāṣmune (n.a.) ‘patience’ [B *kālṣamñe*]

L POU ‘perpessio, toleratio’, TEB II ‘Ertragen, Geduld’.

F Nom./Obl.Sg. *klāṣmune*, Instr.Sg. *klāṣmune-yo*.

T ♦Nom.Sg. 353 a6-b1 *klāṣm[u]ne śpāl[m]eṃ plāślu(n)e(yām)twam*; ♦Obl.Sg. 61 a3; ♦Instr.Sg. YQ III.9 a2.

D Derived from *kālṣam**, itself derived from ► **kāl-**.

klin- (vb.) ‘be obliged to’ [B *klin-*]

L POU ‘mereri’, TEB II ‘müssen’.

P (itr.) Prs. *klinās-T-*, Subj. *kliñ-T-*.

F Prs.X Act. 2Sg. *klināṣt*, Subj.I MP 3Sg. *klintar-ñi*, *klyinträ*.

S *klintār* + gen./cl. + inf. ‘it is necessary for sb. to do sth.’ = ‘sb. must do sth.’.

T ♦Prs.Act. 2Sg. 107 a4; ♦Subj.MP 3Sg. (*klintar-ñi*) 343 a4 *nātswatsi klintar-ñi* ‘it is necessary for me to starve’; (*klyinträ*) 400 b3 *trānktsi klyinträ*.

klisā- (vb.) ‘lie down to sleep’ [B *klānts-*]

L POU ‘cubare, dormire’, TEB II ‘schlafen’.

P 1) (trs.) Prs. *klisnā-*, IpF. *klisñā-*, Subj. *klesa-/klisā-*, Prt. *klisā-/klesa-**, PPrt. *kliso*, 2) (caus.) *klisās-T-**, *klisās-T-*.

F 1) Prs.VI Act. 3Sg. *klisnāṣ*, *klisnāś-śi*, PPrs. Nom.Pl. *klisnāntāñ*, Inf. *klisnātsi*, IpF. Act. 3Sg. *klisñā*, Subj.V Act. 3Sg. *klesaṣ*, Opt. Act. 3Sg. *klisiṣ*, Prt.I Act.

- 1Sg. *klisā*, 2Sg. *klisāṣṭ*, PPrt. Nom.Sg.Masc. *kliso*, Obl.Sg.Masc. *klisont*, Abl.Sg.Masc. *klisontāṣ*, Obl.Pl.Masc. *klisoñcās*, *klyisoñcās*.
- T ♦1) Prs.Act. 3Sg. (*klisnāṣ*) 51 b4; (*klisnāṣ-śi*) 377.3 ///m[ā] nu oklo[p] kamsaṃ ywārśkā klisnāṣ-śi ‘without trouble he sleeps between your teeth’; ♦PPrs. Nom.Pl. 204 a4 ///[kl(i)]snāntā(ñ)///; ♦Inf. 107 b3 *ñākcyāss oki rāklāntwā w<t>o klisnātsi* ‘put to sleep on the divine covers’, 186 a1?!; ♦Ipf. Act. 3Sg. 68 a3 *suk śmā suk klisñā*/// ‘she [i.e., the queen] was seated well [and] slept well’; ♦Subj.Act. 3Sg. 182 a4; ♦Opt.Act. 3Sg. 233 b3; ♦Prt.Act. 1Sg. YQ II.1 a5; ♦2Sg. YQ II.1 a3!; ♦PPrt. Nom.Sg.Masc. 12 b3 *māmtne śpān-yo kliso sne-wāsklune kesār śiśāk tāṣ* ‘as if he was a Kesarin-lion, lying in sleep without moving’, b4 *kliso pāccās poṣṣāsā to lap śālyiṃ kolyeyac* ‘lying on his right side, with the head on his left paw’, 14 a3; ♦Obl.Sg.Masc. 20 b1; ♦Abl.Sg.Masc. 12 b5 *śāmāṃ śiśkāṣ klisontāṣ śoll ats cami wākām ṣeṣ* ‘only life made him different from a living, sleeping lion’; ♦Obl.Pl.Masc. (*klisoñcās*) YQ I.8 b2-3!; (*klyisoñcās*) 237.6; ♦fgm. THT 1151 a2? *kliso*///.
- D Cf. ► *klisāṣṭlune*.

klisāṣṭlune (n.a.) ‘somnificient, action of putting to sleep’

F Nom.Sg. *klisāṣṭlune*.

T ♦Nom.Sg. 247 b3 (*kārṣṭo brā*)*mnāśśi klisāṣṭlune sām wāsaṃ ñomā* ‘the somnificient for the brahmins, named [wrong] imagination, has been cut off’.

D Abstract derived from the causative of ► *klisā-*.

klu(ṣ)- (vb.) ‘publish, make clear’

L POU ‘?’.

F Prs. MP 3Sg. *kluṣṭār*.

T ♦Prs.MP 3Sg. 461 b4 || (u)[ttānī] karoti • *kluṣṭār*///.

R Sanskrit text identified by Couvreur (1967:162), correcting (*san*)*tānī karoti* as per SSS:437. Cf. Skt. *uttānī-karoti* ‘publishes, makes known’ (BHSD:124b), ‘klarmarchen, erklären’ (SWTF I:352b), Pa. *uttānīkaroti* ‘makes clear, explains’ (DP I:414a). (PIN) The stem A *klu-* recurs in ► *klāwa-*. (WW)

klu (n.masc.) ‘rice’ (Skt. *śāli-*, *taṇḍula-*) [B *klu*]

L POU ‘oryza’, TEB II ‘Reis’.

F Nom./Obl.Sg. *klu*.

T ♦Nom.Sg. 2 a5 *sne-psāl klu nakt-ām*, 107 b6; ♦Obl.Sg. 2 a4 *klu kropluneyā*, 107 b4.

D Probably borrowed from Chin., Mod.Ch. *dào*, Mid.Ch. **dawX*, OChin. *C-luu-? ‘rice, rice-paddy’ (GSR:1078). See ADAMS:225, Lubotsky – Starostin (2003:262).

*klu-trāyu** (n.masc.) ‘sour rice-gruel’ [Skt. *tuṣodaka-*]

F Instr.Sg. *klu-trāyu-yo*.

T ♦Instr.Sg. PK.NS.3 a2 ///[ya]l pyāpyāṣim akkritrām ma[ṇḍlam] talke yal klu-trāyu-yo :.

D Compound containing ► *klu* and *trāyu* [B *traiwo*]; this term refers collectively to three products that are used for medical purposes: *dadhi*- ‘thick sour milk’ (MW:468a), *tuṣodaka*- ‘sour rice-gruel’ (MW:452a), *mastu*- ‘watery part of curds, whey’ (MW:793c), cf. Filliozat (1948:146). B *traiwo* and A *trāyu* are different adaptations of a Pkt. form **traiwua*, based on Skt. *traiṽṛta*- ‘coming from a threefold substance, consisting of three parts’ (cf. MW:460b). (PIN) Alternatively, one can view A *trāyu* B *traiwo* as genuine Tocharian noun forms derived from ► *triwā*, B *triwa*- as suggested by Krause (WTG:251). (WW)

kluṃts* (n.masc.) ‘string, thread’ (?)

L POU ‘?’, TEB II ‘Faden (?)’.

F Nom.Pl. *kluṃtsi*, Instr.Pl. *kluṃtsäs-yo*.

T ♦Nom.Pl. THT 2603 a2; ♦Instr.Pl. 1 b3-4 *štwar-wäknā spe(šinä)s kluṃtsäs-yo sopis* ‘the four-fold nets, made by strings (?) of crystal’.

klumpari* (n.) name of a tune (stanza of 4 × 18 syllables) [B *klampärya**]

L POU ‘?’.

F Loc.Sg. *klumpäryam*.

T ♦Loc.Sg. 278 b1, YQ II.7 b7-8!

D Possibly based on a Sanskritization of Pkt. **kuḍumālī*- or **kuḍumaliya*- ‘opening bud’ (CDIAL:167a), cf. Skt. *kuḍmala*- ‘bud’ (MW:289b).

klu-ṣpe (n.f.) ‘rice-porridge’

L POU ‘?’.

F Obl.Sg. *klu-ṣpe*.

T ♦Obl.Sg. 321 b6 ///škaṃ kāršte-ṃ kārūṅ-yo : yāmwe-ṃ *klu-ṣpe* ‘and I cut it with compassion and I made for him (?) a rice-mush’.

R The compound A *klu-ṣpe* corresponds to the phrase B *kluṣṣa ṣwīye* (B 497 a4) ‘rice porridge’ (ADAMS:669). The specific meaning of B *ṣwīye*, Obl.Sg. *ṣuwi* is ‘broth’, as indicated by PK.AS.2B (Y2 Filliozat) b6, see Carling (2003:41, 62, 65).

klepsa- (vb.) ‘wither, shrink’ [B *klaiksa-*]

L POU ‘?’, TEB II ‘verkümmern’.

P Prs. *klepsa-**, Subj. *klepsa-**, Prt. *klepsa-**, PPrt. *kāklepsu*.

F PPrt. Obl.Sg.Masc. *kāklepsunt*.

T ♦PPrt. Obl.Sg.Masc. 327 a6 ///(kā)k[l]epsunt pässākā///.

klepslune (n.a.) ‘shrinking’

F Obl.Sg. *klepslune*.

T ♦Obl.Sg. 243 a1 *sne-klepslune*.

D Abstract derived from ► *klepsa-*.

kleś (n.a.) ‘affliction, depravity’ [B *kleś*]

L POU ‘dolor’, TEB II ‘Trübung’.

F Nom./Obl.Sg. *kleś*, Abl.Sg. *kleśaṣ*, Nom.Pl. *kleśāñ*, Obl.Pl. *kleśās*, Gen.Pl. *kleśāsśi*, Instr.Pl. *kleśās-yo*.

S *kleśās wik-* ‘drive away depravities’.

T ♦Nom.Sg. 262 b5; ♦Obl.Sg. 256 a1, YQ III.5 b2; ♦Abl.Sg. 182 a4, 464 b2?!; ♦Nom.Pl. 392 a2; ♦Obl.Pl. 80 a1, 86 b1, 116 a4, 224 b5, 297 b6 *kleśās wikāṣ*, 298 b2, YQ III.9 b7!; ♦Gen.Pl. 75 b3, b5, 230 b7, 236 a6, 311 a5; ♦Instr.Pl. 224 b4, MG1 b5.

D From Skt. *kleśa-* ‘impurity, depravity’ (BHSD:198a). Cf. ► *sne-kleśum*.

kleśāṣi (adj.) ‘belonging to the afflictions’

L POU ‘dolorosus’.

F Nom.Sg.Masc. *kleśāṣi*, Obl.Sg.Masc. *kleśāṣim*, *kleśāṣinām*, Obl.Pl.Masc. *kleśāṣinās*, Obl.Pl.Fem. *kleśāṣinās*.

T ♦Nom.Sg.Masc. 222 a1; ♦Obl.Sg.Masc. (*kleśāṣim*) YQ I.8 b2, YQ III.8 a6; (*kleśāṣinām*) 246 b2 *puk kleśāṣinām wraske wawiku*; ♦Obl.Pl.Masc. 87 b3; ♦Obl.Pl.Fem. 377.4, 405 a2 *k(l)eśaṣinās wraske-yo*.

D Derived from ► *kleś*.

kleś-ṣāññum* (adj.) ‘having affliction as nature’

L POU ‘dolorem habens’, COU ‘Sünde als Natur habend’.

F Nom.Pl. *kleś-ṣāññumāṣ*.

T ♦Nom.Pl. 367 b2 *kleśās triṇi* * *kleś-ṣāññumāṣ tre pākañ nām*.

D Compound containing an adjective derived from ► *ṣñi* as second member.

klop (n.a.) ‘suffering, pain, sorrow, misfortune’ (Skt. *duḥkha-*)

L POU ‘dolor, aerumna, miseria’, TEB II ‘Leid’.

F Nom./Obl.Sg. *klop*, Gen.Sg. *klopis*, Instr.Sg. *klop-yo*, Abl.Sg. *klopāṣ*, Loc.Sg. *klopam*, Nom/Obl.Pl. *klopant*, Gen.Pl. *klopāntwis*, Instr.Pl. *klopant-yo*, *klopamtt-yo*, Abl.Pl. *klopāntwāṣ*, *klopāntwāṣ*, Loc.Pl. *klopāntwam*.

S *śla-klop* ‘with pain’, *sne-klop* ‘without pain’, *klop(ant) wārpā-* ‘suffer pain(s)’, *klopāntwāṣ tsālpā-* ‘be freed from sufferings’.

T ♦Nom. 56 b5 *sne klopp oki*, 169 b1 *k_ulewāñ trānkiñc oy klop tā(prem)///*, 197 a3?, 254 b6, 387 b1 (*kiṃ pu*)nar *duḥkham* * *kus n_unak klop nāmṭsu* * *samāsato janma duḥkham* * *waltsu - - klop nāmṭsu*, YQ I.7 b1; ♦Obl.Sg. 8 b1, b5 *pālkāc nācki ñi klop caṣ* ‘behold, you gentlemen, this my misfortune’, 62 a4, 100 b3, 115 a4, 152 b4 *empelem klop wārpñātār*, b5 *trekem klo[p] wārpñātār*, 199 b2, b4 *ñareṣim klop*, 215 b1 = YQ I.6 b8 *ṣāptāñcām koṃ śla klop wraṣāl ṣpāt-pā(k ats la)p wākñam-ci* ‘on the seventh day, with sorrow and pain, I will split your head into seven parts’, 220 b2, 221 a2 *sne-klop*, 256 b2 *klop śurām*,

260 b2, 262 b7 *klop klālune*, 277 a8 *klo(p) pāṣli[s] (m)o(sam)*, 298 a8?, 314 a6 *mr(a)sarr oki ṣñi ṣñi klop wsoke nāntsus* ‘being happy they forgot as it were, each and everyone, their sorrow’, 340 a3, a4, 363.3?, 395 a2 *klop sañce*; ♦Gen.Sg. 258 a5 *klopis ākā*, 267 a3, 387 a4 (du)[h]khaprahāṇam · *klopis wikāl(une)///*; ♦Instr.Sg. 56 b5 *mācri klop-yo*, 67 a5, b1, 74 b4, 99 a6, 102 b5, 116 a1 *siṃsantār-ñi oki cam klop-yo puk marmañ* ‘by this pain all my veins are blocked as it were’, 152 a2, b2, 182 a5!, 194 a5, 295 a4 *wīyu trikū cam klop-yo*, b1, 296 a5, 311 b6, 325 b5, 338 b3 *śraluneṣiṃ klop-yo*, 356 b4, 395 a4; ♦Abl.Sg. 31 b1, 47 b5, 67 b1 *ñareṣiṃśsi klopāṣ*, 303 b3 *try āpāyṣiṃ klopāṣ*, 336 a3!, YQ II.1 b7, YQ II.6 b6; ♦Loc.Sg. 39 a6 *klopaṃ yāṣ*, 69 b5, 146 b2, b3 *klopaṃ lmo*, 166 a6, 217 a7 *dūṣkacārṣ(i) klopaṃ*, 221 a2, 235 a7?!; ♦Nom.Pl. 398 a3 *klopant māskantr-ām*; ♦Obl.Pl. 42 a1, 51 a1?, 67 a4 *k_wyalte ñareṣiṃśsi klopant opyāc kāllā(mār)* ‘because I remember the pains of the hell inhabitants’, 69 a1?, 146 b1 *klopant wārpnātār*, b5, b6, 152 b3 *[e]mpelyās klopant wārpnātār*, 166 a2 *tsraṃ utkraṃ klopant lkātār* ‘he sees harsh and severe pains’, a3 *klopant utkraṃ wārpnātār*, b2 *klopant wārporāṣ*, b3 *klopant wārpnā(tār)*, 167 a4 id., 168 a3, b4 (klo) *pant wārpnāntrā*, 226 a5 *utkraṃ klopant [w]ārpnāntār*, a7 *tosāṃ klopant lkeñc*, 231 a2?, 284 a3 (kl) *opant lk(ā)tsi*, 303 a3 *ṣñi klopant kaklāṣṭ*, 320 b5 *pretāñ puk klopant mrasa[r]* ‘the Pretas all forgot their sufferings’, 340 b5 *ykonā klopant ñ(areṣṣās) [l]kāt* ‘by day you see hellish sufferings’, 356 b5, THT 1135 b3!, THT1151 b3!, THT 2401 b2!; ♦Gen.Pl. 98 a5; ♦Instr.Pl. (*klopant-yo*) 116 b5, 275 b7, 303 a2 *klopant-yo mārkaṃpal kropnmā(m)*, YQ II.1 b4; (*klopaṃtt-yo*) 25 b5; ♦Abl.Pl. (*klopāṃtwāṣ*) 35 a6; (*klopāntwāṣ*) 69 a2 *puk klopāntw(ā)ṣ*, 226 b2, 238 a4, 256 a2 *klopāntwāṣ tsālṣant*, 288 a6!, 303 b5 *sāṃsārṣiṃnās puk klopāntwāṣ tsālṣant nervānac* ‘releasing from all Saṃsāra sufferings’, 314 a1 *p(u)k klopā(nt)w(āṣ ā)ñu kā(lpānt)* ‘obtained an end of all sufferings’, YQ I.10 a7, YQ II.7 b1, YQ II.15 a2, MG1 b3 *puk klopāntwāṣ*, THT 1152 a3; ♦Loc.Pl. 14 b5 *puk klopāṃtwāṃ śkaṃ āñu ypeñc* ‘also causing an end of all sufferings’, 69 b3 *wrasaṣsi sāṃsārṣiṃnās klopāntwāṃ*; ♦fgm. 49 a2 *sne-yārm kalpsaṃ klopä///*, 122 b6 *///yāmmār puk klopä*, 325 b8 *klo[p.]////*.

klopiññ- (vb.) ‘express sorrow’

P (itr.) Prs. *klopiññ-T-**, Ip. *klopiññā-*.

F Ip. MP 3Pl. *klopiññānt*.

T ♦Ip. MP 3Pl. YQ III.2 a6.

D Derived from ► ***klop***.

klop-ṣāṇum* (adj.) ‘having pain as a nature’

L POU ‘dolorosus’, COU ‘Schmerz als Natur habend’.

F Nom.Pl. *klop-ṣāṇumāṣ*.

T ♦Nom.Pl. 367 b3 *sapta duḥkha ṣpāt klop-ṣāṇumā(ṣ)///*.

D Compound containing an adjective derived from ► ***ṣñi*** as second member.

klopaṣi (adj.) ‘of suffering’

L POU ‘doloris, dolorosus’.

F Obl.Sg.Masc. *klopaṣi*, Obl.Sg.Masc. *klopaṣim*.

T ♦Obl.Sg.Masc. 234 a1 /// . *kuṣ klopaṣi yantram*///; ♦Obl.Sg.Masc. THT 1154 b3, b4!

D Derived from ► **klop**.

klopasu (adj.) ‘miserable, unhappy’

L POU ‘doloris plenus, infelix’, TEB II ‘unglücklich’.

F Nom.Sg.Masc. *klopasu*, *klopaṣū*, Obl.Sg.Masc. *klopasunt*, Gen.Sg.Masc. *klopasuntāp* Nom.Sg.Fem. *klopaṁtsuts*, Obl.Sg.Fem. *klopasuṁtsām*, Nom.Pl.Masc. *klopaṣuṣ*, Obl.Pl.Masc. *klopaṣuñcäs*.

T ♦Nom.Sg.Masc. (*klopasu*) 8 b3 *klopasu nāṁtsu trānkāṣ*, b5 *klopasu nāṁtsu yaṁtrācāre trānkāṣ*, 63 b6 *klopasu wrasom*, 79 b4, 107 b2 *yāṣ klopasu lw oki wārtam* ‘he walks around like a miserable animal in the forest’, 165 a2, 221 a2, 282 a1, 286 a3 *klopasu nāṁtsu*, YQ I.10 a8; (*klopaṣū*) 342 a>b1 *klopaṣū nāṁtsu wāl trānkāṣ*; ♦Obl.Sg.Masc. YQ I.6 a6, YQ II.7 a7, YQ III.7 b8!; ♦Gen.Sg.Masc. 152 b6 *śweñcām ysār swāl kapśiññāṣ klopasuntāp*, 162 b1! ♦Nom.Sg.Fem. 395 a1 *klopaṁtsuts māskatār*; Obl.Sg.Fem. YQ I.10 a5; ♦Nom.Pl.Masc. 226 a3 *wrasañ tāloṣ klopaṣuṣ*; ♦Obl.Pl.Masc. 220 b6;.

D Derived from ► **klop**.

klośnāṣi* (adj.) ‘belonging to the ears’

L POU ‘auris’.

F Obl.Sg.Masc. *klośnāṣim*.

T ♦Obl.Sg.Masc. 388 b4 · *klośnāṣim indriyi(s)*///.

D Derived from the dual of ► **klots***.

klots* (n.fem.) ‘ear’ [B *klautso*]

L POU ‘auris’, TEB II ‘Ohr’.

F Nom.Sg. *klots*, Nom./Obl.Du. *klośām*, Gen.Du. *klośnis*, Abl.Du. *klośnāṣ*, Loc.Du. *klośnam*, Perl.Du. *klośnā*.

T ♦Nom.Sg. THT 1133 b2; ♦Nom.Du. 58 b3; ♦Obl.Du. 12 b5 *klośām tsru lalku*, 58 b3; ♦Gen.Du. 171 b6; ♦Abl.Du. 156 b4 *ṣñi klośnāṣ tarkas*; ♦Loc. Du. 171 b5 *yśomine kloś[n]am plānkāmām*, 317 b6, 318 a4; ♦Perl.Du. 264 a3 *klośnā wtorāṣ*.

-klyu ► **ñom-klyu**

klyokās* (n.fem.) ‘pore’ [B *klokaśce*]

L POU ‘(cutis) fistula, foramen’, TEB II ‘Pore’.

F Abl.Pl. *klyokāśśāsāṣ*.

T ♦Abl.Pl. 24 a5, 314 b2-3 *tmāṣ ptāñkāt kaṣṣyāp okāt-tmām kly(o)kāśśāsāṣ lyutār memaṣ ciñcraṁ wākmtsaṁ l(ukśanunt okāt-tmām swāñce)nāñ lcār* ‘thereupon there went out, from the 80,000 pores of the Buddha, the master,

(80,000) rays, lovely beyond measure [and] excellent, (shining)'; ♦fgm. THT 3367 a2 ///klyokä///.

klyom (adj.) 'noble' (Skt. *ārya-*) [B *klyomo*]

L POU 'nobilis', TEB II 'edel'.

F Nom.Sg.Masc. *klyom*, Obl.Sg.Masc. *klyomānt*, Gen.Sg.Masc. *klyomāntāp*, Nom.Sg.Fem. *klyomiṃ*, Obl.Sg.Fem. *klyominām*, Gen.Sg.Fem. *klyomine*, Nom.Pl.Masc. *klyomāṣ*, Nom.Pl.Fem. *klyomināñ*, Obl.Pl.Fem. *klyominās*, Instr.Pl.Fem. *klyominās-yo*.

S *klyomiṃ ytār* 'the noble path' (Skt. *ārya-mārga-*).

T ♦Nom.Sg.Masc. 6 a1? *mā nu yutkos klyom śo ñi*, 114 b1, 157 a5 *gautamṣi klyom nātāk*, 161 a5 *klyom nātāk*, 243 b4 *klyom āṣtār*, 244 a1, 261 a>b6 + YQ II.13 a4, a>b6 + a4 *klyom metrak trāṅkāṣ*, 288 b2 *klyom metrak*, b4 id., 299 b7, 333 b1, 399 b2 *klyom metra(k)*, YQ I.1 a6, b1, YQ I.2 b2!, YQ I.3 b7, YQ I.5 a3, a4, b4, YQ I.7 a7!, a8, YQ II.1 a7, YQ II.2 a5!, b6, b7, YQ II.6 a7-8!, YQ II.7 b1!, 1-2!, YQ II.8 a6, YQ II.13 a4, a4, a6!, b3, YQ II.14 a7, b6, YQ II.15 a3, YQ III.4 b3, YQ III.9 a3; ♦Obl.Sg.Masc. 13 b2 *klyomānt cmolaṃ*, 215 b4 + YQ I.7 a3 *klyomānt metrākyāp ptāñkāt kāṣṣinac waṣtāṣ lā(ñclune pālkorāṣ)* 'having seen the departure of the noble Maitreya from his home in order to go to the Buddha-god the teacher', 247 a4, 288 a2 [*k*]ly(o)mānt *metrakām*, 289 b6 id., b7 *klyomānt metrākyāp waṣtā(ṣ lāñclune)*, 299 b4 *klyomānt metrakām*, YQ I.1 a5, a8, YQ I.5 b2, YQ I.6 a7, YQ II.7 a5, b6-7!, YQ II.9 a3, a5, YQ II.12 a1, YQ II.15 a5, a7, b1, YQ III.4 b7-8!, YQ III.5 a3, YQ III.8 a5, THT 1308.2 b3; ♦Gen.Sg.Masc. 293 b3, YQ I.2 b8, YQ III.6 b4-5!; ♦Nom.Sg.Fem. 77 b1, 78 a6, 89 b4, 106 b3, b6, 107 a4, 109 b6, 268 a3 *oktatsi klyomiṃ ytār[r]*, a4 *klyomiṃ yt(ār)*, 299 b7, b8, 318 b8, 324 b4, 341 a6!, a3, 363.4 | *āryaṃ cāṣṭāṅgikaṃ mārgaṃ | klyomi[m]* (*oktatsi ytār*)///, 391 a2 *sām klyommiṃ ytār*, 395 a1, 398 a4, 446 b3, YQ III.1 a8, b8, YQ III.11 a6, THT 2164 b2!; ♦Obl.Sg.Fem. 247 a3 *klyominām ytārṣiṃ sne wars āṣtrām wraṃ*, 355 b2 *klyominām yt(ār)*; ♦Gen.Sg.Fem. 399 a4; ♦Nom.Pl.Masc. 58 a1, 274 a4 *pālmā[s] klyo(māṣ)* 'sit down, you noble [men]!', b6, YQ II.6 b1; ♦Nom.Pl.Fem. 276 a>b5; ♦Obl.Pl.Fem. 243 b4 *klyominās wraṃnāṣ* 'the most noble of noble things'; ♦Instr.Pl.Fem. 248 b3; ♦fgm. 446 b6 *klyom* . -, 288 a4 *weñeñc klyo* - -.

klyomune (n.a.) 'nobility' [B *klyomñe*]

L POU 'nobilitas'.

F Nom.Sg. *klyomune*.

T ♦Nom.Sg. 23 b4 *puk parnore klyomune lālaṃṣkune (ciñcrone) ptāñkte kapśnaṃ* 'all splendor, nobility, tenderness [and] (pleasantness) are on the body of the Buddha', 153 a3 ///(ote) *tāpreṃ ciñcrone klyomune*, 286 b3 *ksalune klyom(u)n(e)*///.

D Abstract derived from ► **klyom**.

klyomśo (n.?) ‘?’

L TEB II ‘Würdigkeit (?)’

T 6 a1 *mā nu yutkos klyomśo ñi* :R Segmentation uncertain; alternative reading *klyom śoñi*.**klyos-** (vb.) ‘hear’ [B *klyaus-*]

L POU ‘audire’, TEB II ‘hören’.

P 1) (tr.) Prs. *klyos-T-*, IpF. *klyoṣā-*, Subj. *klyos-T-*, Prt. *klyoṣā-*, PPrt. *kaklyuṣu*, IpV. *pāklyoṣ/pāklyoṣās*, 2) (tr.) Prs. *klyosāms-T-*, IpF. *klyosāmsā-*.F 1) Prs.II MP 3Sg. *klyoṣtār*, Inf. *klyossi*, IpF. Act. 1Sg. *klyoṣā*, 3Sg. *klyoṣā*, Subj.II Act. 3Sg. *klyoṣāṣ*, 3Pp. *klyoseñc*, Opt. Act. 3Pl. *klyoṣiñc*, Gdv. Nom.Sg.Masc. *klyoṣāl*, Nom.Sg.Fem. *klyoṣlyi*, Obl.Pl.Fem. *klyoṣlam*, Prt.I Act. 3Sg. *klyoṣ*, 1Pl. *klyoṣāmās*, 2Pl. *klyoṣās*, 3Pl. *klyoṣār*, PPrt. Nom.Sg.Masc. *kaklyuṣu*, Obl.Sg.Masc. *kaklyuṣunt*, Nom.Pl.Masc. *kaklyuṣuṣ*, Obl.Pl.Fem. *kaklyuṣunt*, Abs. Abl.Sg. *kaklyuṣurāṣ*, *kaklyuṣūrāṣ*, IpV.I Sg. *pāklyoṣ*, Pl. *pāklyoṣās*, *pāklyossū*; ♦2) Prs.X Act. 1Pl. *klyoṣāmsamās*, 3Pl. *klyosāmseñc*, *klyosnseñc*, MP 3Sg. *klyosnāštār*, *klyosnāstrā*, Inf. *klyosnāssi*, PPrs. Nom.Pl.Masc. *klyosāmsantāñ*, IpF. Act. 1Sg. *klyosāmsāwā*.T ♦1) Prs.MP 3Sg. 171 a1 *brahmasva[r wa]śem klyoṣ[tā]r*, 253 a4-5!, 255 b8 *kāl(ta)ñk klyoṣtār*, 274 a3 *rake klyoṣtār*, 297 b4 *wak klyoṣtār*, 332 b6; ♦Inf. 59 b2, 156 b5, 349 b1, b1!, 405 b5, YQ II.9 a6, YQ II.12 a8, YQ III.2 b4, b6, YQ III.3 a8!, THT 2096 a2!; ♦IpF.Act. 1Sg. 20 a6 *ptāñkte ñom klyoṣā* ‘I heard the name of the Buddha’, b3 *mā kaklyuṣunt ñom klyoṣā* ‘I heard an unheard name’, 160 b5?, 177 a5; ♦3Sg. THT 1137 a2, THT 1525 a2 *tām sām klyoṣā*; ♦Subj.Act. 3Sg. 38 b1!, 260 a5; ♦3Pl. 281 b4, 288 a6, YQ II.14 a5-6!, YQ III.2 b3; ♦Opt.Act. 3Pl. 337 a5; ♦Gdv. Nom.Sg.Masc. YQ I.9 b3; ♦Nom.Sg.Fem. 25 b2 *ra[p]e k[l]y(o)ṣlyi tāk*, b3; ♦Obl.Pl.Fem. 171 a2 *lkālam klyoṣlam wra[mā]m (cī)ñcraṃ kālpnāntrā* ‘objects worth looking at, listening to [and] pleasant are received’; ♦Prt.Act. 3Sg. 436 b4; ♦1Pl. 340 a6; ♦2Pl. YQ II.3 a6; ♦3Pl. 81 a6 (*kuc ṣu*)*rmaṣ tu tām plāc weñāšt* : *kuc-ne klyoṣār [wra]sañ puk tṣam* ‘for what reason have you spoken this talk, which all beings here have heard?’, 436 b3; ♦PPrt. Nom.Sg.Masc. 87 a5, 214 a7 + YQ II.1 b3 *k_vyalte kaklyuṣu ñi neṣinās knānmānāñcās kāṣṣisāṣ* ‘as I have heard it from the clever wise men of the past’, 304 b3, b6, 327 a5, YQ I.5 b1, YQ II.1 b2; ♦Obl.Sg.Masc. 20 b3; ♦Nom.Pl.Masc. 78 b3; ♦Obl.Pl.Fem. 78 a4, 371 b3; ♦Abs. Abl.Sg. (*kaklyuṣurāṣ*) 10 b2-3 *tām kaklyu(ṣurāṣ)* ‘having heard that’, 40 b4 id., 64 a5! id., 58 b5 id., 61 a5 id., 65 a6!, b6 *tām kaklyuṣurāṣ*, 71 a5 id., b2 id., 77 b1 id., 78 b2 id., 79 a5 id., 83 a6 id., 99 a6 id., 100 a4, 113 b2 *tām kaklyuṣurāṣ*, 156 a3 id., 185 a2, 214 a5 *tām ka(k)l(yu)ṣurāṣ*, 253 a3 id., 257 a4 id., 260 a2 id., a4 id., 264 b5, 269 b6 *tām kaklyuṣurāṣ*, 271 a6! id., 273 b6 id., 275 a3 id., a6! id., b8 id., 276 a3 id., 279 a2 id., 286 a6 id., 289 b2 id., 345 a1 id., 395 a4 id., YQ I.2 a8-b1!, YQ I.8 a4, YQ I.10 a4, YQ II.1 a8, YQ II.11 a2!, YQ II.12 a1, YQ III.3 b4, YQ III.6 b7, YQ III.7 a5, THT 1144 b1!; (*kaklyuṣūrāṣ*) 81 b1 *tām kaklyuṣūrāṣ*, 169 b1;

◆Ipv. Sg. 83 b4, 101 a5, 116 a2, 119 b6, 273 b4, 304 b4, 333 b1, 327 a2, 401 a3, 429 a4 (*pä*)*k[l]yoṣ u[p]ādhy(ā) riyāṣ kakmus tākā* ‘listen, oh teacher: I have come from the city’, 431 b5, 432 a6, b3, YQ I.8 b4, YQ I.9 b7, YQ III.11 a1-2!; ◆Pl. (*päklyoṣās*) 66 b3, 217 a4, 226 b5, 227/8 b5, 344 a5, YQ III.2 b3; (*päklyossū*) 370.4; ◆2) Prs.Act. 1Pl. YQ II.12 a6, YQ III.3 b6; ◆3Pl. (*klyosāmseñc*) 302 a3, b2; (*klyosnseñc*) 58 b3, 116 b2, 334 b8; ◆MP 3Sg. (*klyosnāštār*) 50 b1, 258 a5 *sām waṣeṃ poñcām tri wältse ārkīsoṣṣam klošnāštār*; (*klyosnāštrā*) 27 a3, 227/8 a6!; ◆Inf. YQ III.2 b1; ◆PPrs. Nom.Pl.Masc. 230 a2; ◆Ipf.Act. 1Sg. 214 b6 *namo buddha namo buddha weñlune klyosāmṣāwā*, YQ II.2 a1!; ◆fgm. 108 b6 *ka[k]l.*, 297 a7 id.

D Cf. ► **klyoṣlune**.

R See Winter (1977:138f.), Hackstein (1995:320ff.); about the Ipv.Act. 2Pl. *päklyossū*, see Schmidt (1974:237-238) and Pinault (2005:515-517).

klyoṣāl (n.masc.) ‘hearing’

F Perl.Sg.Masc. *klyoṣlā*

T ◆Perl.Sg.Masc. 10 a6 ///[p](k)*is klyoṣlā daśagrivnac trāñkāṣ* ‘says to Daśagriva so that all hear [it]’.

D Derived from ► **klyos-**.

klyoṣlune (n.a.) ‘hearing’

F Nom.Sg. *klyoṣlune*, Instr.Sg. *klyoṣlune-yo*; Abl.Sg. *klyoṣluneyāṣ*, Perl.Sg. *klyoṣluneyā*.

T ◆Nom.Sg. 35 a5; ◆Instr.Sg. YQ I.8 b2; ◆Abl.Sg. YQ III.3 a6; ◆Perl.Sg. 20 a4-5 *p[t]ā(ñā)kte ñom klyoṣluneyā* ‘by hearing the name of the Buddha’.

D Abstract derived from ► **klyos-**.

klyoṣluneṣi (adj.) ‘belonging to hearing’

F Nom.Sg.Masc. *klyoṣluneṣi*.

T ◆Nom.Sg.Masc. 35 a3 *rake nu klyoṣluneṣi ñe(mi)///*.

D Derived from ► **klyoṣlune**.

kwreyu* (adj./n.?) ‘?’

L POU ‘?’, Schmidt (1974:129) ‘fruit’, HILM (pl.) ‘growths, fruits’, WW ‘harvest’, PIN ‘cane’.

F Obl.Sg. (WW)/Nom.Pl. (PIN) *kwreyunt*.

T ◆Obl.Sg. 239 a1 *mā cesmi śkaṃ ṣtām kwreyunt praṣtā [p]kāṃṣānt mā kāṃ(ṣānt)///* ‘and for them at harvest time tree did not ripen or yield’/‘and for them the canes did not ripen at [right] time’.

D Possibly related to **kurā-** (WW).

R For discussion and alternative interpretations, see COU, Schmidt (1974:129), HILM:211. The translation is problematic for two reasons: 1) *ṣtām*, Sg. as the subject of the verb 3Pl. *pkāṃṣānt*; 2) *kwreyunt*, Obl.Sg.Masc. with the Fem. *praṣtā*. An alternative would be to interpret *ṣtām-kwreyunt* as Nom.Pl. of a *ṣtām-kwreyu**, calque of Skt. *vṛkṣa-mṛd-bhū-* ‘tree-earth-born’, designating ‘a

sort of cane or reed' (MW:1008b). Toch. A *kwre** (Skt. *mṛd-*) < **kwāriye* 'earth' is the expected match of B **kwāriye* 'clay', Obl.Sg. **kwārai*, base of the adj. *kwraiññe* 'made of clay' (Skt. *mṛttikā-*), attested in PK.NS.95 b4 (cf. Pinault 2000:94, 105-108). The passage 239 a1 should then alternatively be interpreted as 'and for them the canes did not ripen at [right] time'. (PIN)

kšāñ (n.masc.pl.) 'copper coins' (Uigh. *baqir*) [B *k_všāne**]

T YQ I.6 b2, THT 2039 b3 //wälts kšāñ.

R Discussion see JWP:48, n.10.

kṣatrapai (n.masc.) 'overseer of the fields'

JWP 'governor'.

F Obl.Sg. *kṣatrapai*.

T ♦Obl.Sg. YQ III.4 a4.

D Vi MI from Skt. *kṣetrapati-* 'the owner of a field, landowner, landlord, farmer' (MW:332b).

R See Pinault (2002b:266-268).

kṣatri* (n.masc.) 'warrior, nobleman' [B *kṣatriye*]

L POU 'miles', TEB II 'kṣatriya'.

F Gen.Sg. *kṣatriyāp*, Nom.Du. *kṣatriṃ*, Nom.Pl. *kṣatriñ*.

T ♦Gen.Sg. 118 b3 *ṣom kṣatriyāp*; ♦Nom.Du. 144 a2 *kṣatriṃ pratri tim*; ♦Nom.Pl. 97 a2.

D From Skt. *kṣatriya-* 'a member of the military or reigning order' (MW:325b).

kṣaṃ (n.masc.) 'moment' [B *kṣaṃ*]

L POU 'momentum (punctum) temporis', TEB II 'Augenblick'.

F Nom./Obl.Sg. *kṣaṃ*, Loc.Sg. *kṣanaṃ*, Perl.Sg. *kṣanā*, Nom.Pl. *kṣanañ*, Loc.Pl. *kṣamsaṃ*.

T ♦Obl.Sg. 216 a5? 218 b3, 313 a8 *ṣom k[ṣ]aṃ*, 368 a3 *cam ṣom kṣaṃ*; ♦Loc.Sg. 60 b4 *kṣanaṃ kṣanaṃ*, 69 a3 *añcaṃ kṣanaṃn-ne*, a5, 154 b5 *kṣanaṃ kṣa[n]aṃ*, 313 a8 *[ṣo]m kṣanaṃ*, YQ I.10 b2; ♦Perl.Sg. 313 b5 *ṣom kṣanā*; ♦Nom.Pl. 313 b4!; ♦Loc.Pl. 305 a4, a5, a6, a7, 372b.2.

D From Skt- *kṣaṇa-* 'any instantaneous point of time' (MW:324c).

kṣānti (n.) 'patience, forbearance' [B *kṣānti*]

L POU 'patientia, remissio poenae'.

F Nom./Obl.Sg. *kṣānti*, *k_vṣānti*.

S *kṣānti yām-* 'give forgiveness'.

T ♦Nom.Sg. (*k_vṣānti*) 230 b4 *k_vṣānti tākiṣ-ñi māntne mā[c]ār mkältont se k_vṣānti yaṣ* 'patience may be for me, like a mother has patience with her little son'; Obl.Sg. (*kṣānti*) 11 a1 *mācri kṣānti yāmurāṣ*, 77 b1 *pyām kṣānti*, 212 a5, YQ II.4 a4.

D From Skt. *kṣānti-* ‘patience, forbearance, endurance, indulgence’ (MW:326b), in Buddhist context ‘forgiveness’, concerning the confession of lay people.

kṣāly (n.) ‘leaf’ (of lotus or similar water plant)

L POU ‘?’, Kølver (1965:66) ‘Knospe’.

F Obl.Sg. *kṣāly*, All.Sg. *kṣālyac*.

T ♦Obl.Sg. 144 a1 *māmtne kokāśsi lāṃś tsopatsām wrā eṣāk kṣāly-kṣālyac ymām* ‘just like the great king of the ruddy ducks, moving over the great water from leaf to leaf’.

kṣū (?) ‘?’

T 359.13 *///rtsām kṣā nāknāṣṭr-ām |*.

R The Skt. equivalent of this passage, in a bilingual text, is lost. The segmentation remains uncertain.

kṣur (n.) ‘cutting knife’

L POU ‘culter tonsorius, novacula’, TEB II ‘Schermesser’.

F Nom.Sg. *kṣur*.

T ♦Nom.Sg. 146 a3 *kṣurr oki*.

D From Skt. *kṣura-* ‘a razor-like barb or sharp blade attached to an arrow’ (MW:331c).

kṣuraṣi (adj.) ‘?’

F Obl.Sg. *kṣuraṣi*.

T ♦Obl.Sg. 226 a4 *\(a)mokṣi kṣuraṣi lek=ālyeksam : .*

kṣurṣi (adj.) ‘of a knife’

L POU ‘cultris tonsorii, novaculae’.

F Nom./Obl.Sg. *kṣurṣi*.

T ♦Nom.Sg. 439 a3 *kṣurṣi koṣt*.

D Derived from ► ***kṣur***.

Kṣemā (PN, fem.) Kṣemā, a queen

L POU ‘nom.propr.’.

F Obl.Sg. *kṣemām*.

T ♦Obl.Sg. 312 a6 *kṣemām mālikānāṣṣ aci ṅākcyāss oki k_ulewās-y[o] worpunt lāntsañ* ‘the queens, surrounded by goddesslike women, Kṣemā, Mālikā, etc.’.

D From Skt. *Kṣemā-* (MW:332c).

ksalune (n.a.) ‘extinction’ (Skt. *nirvāṇa-*) [B *kselñe*]

L POU ‘Nirvāṇa’.

F Obl.Sg. *ksalune*, All.Sg. *ksaluneyac*, Loc.Sg. *ksaluneyam*, Perl.Sg. *ksaluneyā*.

S *ksaluneyam yā-* ‘enter Nirvāṇa’.

T ♦Obl.Sg. 286 b3, YQ I.2 a5; ♦All.Sg. 33 b3, 320 a2 *ksal[u]ne(yac oki yt)[si]*, 363.5 (ni)rvāṇagāminam | *sne-ñāseyumināṃ ksaluneyac///*; ♦Loc.Sg. 32 a5 *ksaluneyaṃ (kāl)k*, 255 a2! id., a3 id., a5 id., a6 id., a8! id., b1 id., b2 id., b6 *ksaluneyaṃ kalkam*, 295 a5 *ksaluneyaṃ kalkam*, a6 *ksaluneyaṃ ytsi*, b1 *ksaluneyaṃ kalkaṣ*, 339 a9 *ksaluneyaṃ kälko///*, YQ N.3 b1, b2; ♦Perl.Sg. 281 b6.

D Abstract derived from ► *käs-*.

ksaluneṣi* (adj.) ‘belonging to extinction’

F Nom.Sg.Fem. *ksaluneṣiṃ*.

T ♦Nom.Sg.Fem. 335 b8 *ptāñkāt käsyāp ksaluneṣiṃ praṣṭ* ‘the time for the extinction of the Buddha-god the teacher’.

ksā- (vb.) ‘blind’

L POU ‘?’, TEB II ‘blenden’, HILM ‘shine on, illuminate’.

P (tr.) Prs. *ksā-*, Subj. *ksā-**, Prt. *ksā-**, PPrt. *kāksō*.

F Prs. MP 3Sg. *ksātār*, PPrt. Nom.Pl.Masc. *kāksont*.

T ♦Prs.MP 3Sg. THT 1149 a4; ♦PPrt. Nom.Pl.Masc. 312 a2-3 *mrācāṣ ṣuñkā(ṣ) swāñcenāñ ñä(ktas na)penäs kāksont oki* ‘from head and throat rays blinded as it were gods and humans’.

R Discussion see VW:237 and HILM:184.

ksāc (adv./prev.) ‘close by, against’ (?)

L POU ‘?’, COU ‘herüber’.

T 91 b2 : *māny aśok ṣtām lkāṣ ṅy oki ksāc kālymām rātram pyā(pyāñ)* ‘like an Aśoka tree she looks at me as it were, leaning towards (the palace) (with) the red flowers (as her hair)’, 314 b2 *///tskānt puk ksāc kaksānt* : ‘they [i.e., the rays (or flames?)] pulled out (?) [and] made everything extinguish nearby (because of their brightness).

R For the phrase *ksāc kālymām* of B 91 b2 cf. Sau 7.7 *apāsritāyāḥ*.

ksānk ksānk (interj.) ‘ha ha’

L JWP ‘chuckling’.

T YQ I.4 a7 *bādhari brāmaṃ kurosām kapsiñño ksānk ksānk karemām* ‘Bādhari the Brahmin, with his aged body laughing «ha ha»’.

ksār (adv.) ‘in the morning’

L POU ‘cras, mane’, TEB II ‘morgens’.

F *ksār*, *ksārḥ*.

T (*ksār*) 8 b1, 149 a2, 436 b2?!, YQ III.11 b3; (*ksārḥ*) 149 a3 *ārśo ksār[k]*.

ksārki (adj.) ‘of the morning’

L POU ‘matutinus’.

F Obl.Sg. *kṣārki*.

T ♦Obl.Sg. 271 b4 *ksārki koṃ udai ṣuli(s)* ‘in the dawn of the day of the Udaya mountain’.

D Related to ► *ksār*.

ktsets (adj.uni.) ‘perfect, accomplished’ (Uigh. *yig*) [cf. B *ktsaitse*]

T 17 a5, 39 b4, YQ I.9 a4, b1, YQ II.13 b1.

R Formal match of B *ksaitstse* ‘old’, cf. Pinault (1990:179-181, 2006a:128-130), ADAMS:242-3.



KH

Khadgaviṣāṇakalp (PN, masc.) *Khadgaviṣāṇakalpa*, said of a Pratyekabuddha

L POU ‘subst., nomen aevi’.

F Nom.Sg. *khadgaviṣāṇakalp*, Gen.Sg. *khadgaviṣāṇakalpes*, Nom.Pl. *khadgaviṣāṇakalpeṇ*.

T ♦Nom.Sg. 18 b2 *khadgaviṣāṇakalp ñom mskatār prattika-ptāṅkāt yāṣ nervānaṃ* ‘his name is *Khadgaviṣāṇakalpa*, he goes as a Pratyekabuddha to the Nirvāṇa’; ♦Gen.Sg. 58 a3, 150 a6!; ♦Nom.Pl. YQ II.13 a8!; fgm. THT 3375 a1 ///pā khadgavi///.

D From Skt. *khadgaviṣāṇakalpa-* ‘like a rhinoceros’, ‘epithet of a Pratyekabuddha’ (BHSD:202b). This term designates a category of Pratyekabuddhas ‘solitary enlightened ones’, as devoted to solitude, see the bibliography in Geng – Laut – Pinault (2004a:365 n.78).

kharāvaṃ error for ► *airāvaṃ*

T 315 a2.



G

Gaṅk (LN, fem.) the river Ganges [B *Gāṅk*]

L POU ‘nom. propr. fluminis’, TEB II ‘Gaṅgā’.

F Nom./Obl.Sg. *gaṅk*, *gāṅk*.

T ♦Nom.Sg. (*gaṅk*) 41 a2; (*gāṅk*) 41 a3; ♦Obl.Sg. (*gaṅk*) 45 b2.

D From Skt. *Gaṅgā-* ‘the river Ganges’ (MW:341b). ► *kāṅk*

gaṇitasthām* (n.) ‘Gaṇitasthāna, place of numbers’

L POU ‘locus mathematicus’.

F Loc.Sg. *gaṇitasthānaṃ*, Abl.Sg. *gaṇitasthānāḥ*.

T ♦Loc.Sg. 18 a2 *sākṣiñciṃ gaṇitasthānaṃ mahākālpañ śmeñc* ‘when the Mahākālpas come into the 60th Gaṇitasthāna’, a4, a5, b6, 47 a3!; ♦Abl.Sg. 18 b1.

D From Skt. *Gaṇitasthāna-*, compound containing *gaṇita-* ‘counted, numbered, reckoned’ (MW:343c) and *sthāna-* ‘place spot, locality’ (MW:1263a) .

gaṇitasthānṣi* (adj.) ‘belonging to Gaṇitasthāna’

F Obl.Sg. *gaṇitasthānṣiṃ*.

T ♦Obl.Sg. 18 a2-3 (*gaṇita*)*sthānṣiṃ kaśaṣi lame kārśnāl* ‘by Gaṇitasthāna «place of numbers» is to be understood’.

D Derived from ► **gaṇitasthām***.

gaṅgavāluk (adj.uni.) ‘like the Ganges-sand’ [B *gaṅgavāluk*]

T 273 a7 *gaṅgavāl(uk)///*.

R Although still partly visible on the manuscript (THT 906), the word has not been transcribed by the first editors (cf. TS:142). It can be now restored with the help of the parallel Uigh. passage in the MSN, MaitrHami XI, 15a25-26 *gang ögüzdäki qum saninča burxanlar* ‘die Buddhas, die so zahllos wie die Sandkörner im Gangesstrom sind’, ed. and transl. Geng – Klimkeit – Laut (1988: 338 and 359).

D From Skt. *gaṅgāvāluka-* ‘dem Sand, den Sandkörner der Gaṅgā (gleichend)’ (SWTF II:158b). This adjective applies usually to the innumerable former Buddhas.

gandharv* (n.masc.) Gandharva, a celestial musician [B *gandharve**]

L POU ‘nomen caelestium fidicinum (semideorum)’.

F Perl.Sg. *gandharvā*, Gen.Pl. *gandhārveśsi*.

T ♦Perl.Sg. 219 b4; ♦Gen.Pl. YQ II.1 b8.

D From Skt. *gandharva-* ‘Gandharva’ (MW:346a).

R The Gen.Pl. *gandhārveśsi* presupposes Nom.Pl. *gandhārveñ*, Obl.Pl. *gandhārves*, parallel to *kinnareñ*, *kinnares* of ► **kinnare**.

gandharvi* (n.masc.) Gandharva, a celestial musician

F Nom.Pl. *gandharviñ*, *kandharviñ*.

T ♦Nom.Pl. 259 a>b6, 370.5, YQ II.9 a6.

D Borrowed from MI **gandharviya-* < *gandharvika-* = Skt. *gāndharvika-* ‘belonging to the Gandharvas, musician’ (MW:353c, BHSD:209b). This longer form is a variant of the direct borrowing from Skt. *gandharva-*, see ► **gandharv***.

gandharveṃ* (adj.) ‘of a Gandharva’

L POU ‘gandharvarum’.

F Nom.Pl.Masc. *gandharveṃi*.

T ♦Nom.Pl.Masc. 358 a3-4!, YQ II.8 a5!, YQ II.9 b3.

D Derived from ► **gandharv***.

Gardabhake (PN, masc.) Gardabhaka, name of a Yakṣa

L POU ‘nom. propr.’.

T 401 a4 ///car *gardabhake yakā(ṣ)///*.

D From Skt. *Gardabhaka-* ‘n. of a Yakṣa’ (BHSD:210b).

Garbhāvakraṅtisūtār* (n.masc.) Garbhāvakraṅtisūtra

L POU ‘nom. proprium libri’.

F Instr.Sg. *garbhāvakraṅtisūtār-yo*.

T ♦Instr.Sg. 195 b1 \((ga)rbhāvakraṅtisūtār-yo nande///

D From Skt. *garbhāvakraṅtisūtra-* ‘the Sūtra of the descent of the foetus into the womb’ (cf. MW:359a).

-gaveyñ (n.masc.pl.) some kind of non-Buddhist sages

L JWP ‘?’.

F Nom.Pl. *-gaveyñ*.

T ♦Nom.Pl. YQ I.1 b4.

R YQ I.1 b4 may be restored as *(yo)gaveyñ*, Nom.Sg. *yogavey**, which would be borrowed via MI from Skt. *yogavedī-*, Nom.Sg. of *yogavedin-** ‘possessor of the science of Yoga’, equivalent of Skt. *yogavid-* ‘conversant with the Yoga; a follower of the Yoga doctrines’.

Gāndhār (LN, masc.) Gāndhāra, name of a country

L POU ‘nom. propr. regionis’.

T 54 b5 *gāndhār yp(e)yaṃ* ‘in the country of Gāndhāra’.

D From Skt. *Gāndhāra-* ‘N. of a people and of their country (north-east of Peshawar)’ (MW:353c).

gāndhārṣi* (adj.) ‘belonging to Gāndhāra’

F Gen.Pl.Masc.. *gāndhārṣināśśi*.

T ♦Gen.Pl.Masc. 53 b5 ///gāndhār[ṣ]ināśś(i)///.

D Derived from ► **Gāndhār**.

gāp (?) ‘?’

T THT 1492 b2 *trānkām-ci gāp ptsāñi*.

Gārge (PN, masc.) Garga, name of a ṛṣi

L POU ‘nom. propr. hominis sancti’.

T 99 b5 *penu gārge riṣakyāp śāstram wewñu*.

D From Skt. *Garga-* ‘N. of an old sage’ (MW:349a); possibly also from Skt. *Gāvgya-* ‘N. of several teachers’ (MW:354).

guhākune* (n.a.) ‘deception, trickery’ [B *kuhākāññe*]

L POU ‘fraus’.

F Instr.Sg. *guhākune-yo*.

T ♦Instr.Sg. 371 a5.

D Abstract derived from *guhāk**, borrowed from Skt. *kuhaka-* ‘juggling, deception, trickery’ (MW:298c). Cf. ► *kuhāke*, from the same source.

gr̥hastappravrajitanirayanidarśaṃ (n.masc.) title of a part of a Buddhist drama

F Nom.Sg. *gr̥hastappravrajitanirayanidarśaṃ*.

T ♦Nom.Sg. 298 b4!

D From Skt. *gr̥hastappravrajita-niraya-nidarśana-** ‘the showing of hells for householders and religious mendicants’, title of the 21th act of the MSN, see Pinault (1999a:204).

ge* (n.masc.) ‘singing, song’

L Pou ‘cantor, cantus’.

F Abl.Sg. *geyāṣ*.

T ♦Abl.Sg. 302 a2 *geyāṣṣ aci śāk-we-pi wāknā rakeyaṃ* ‘in a twelvefold discourse, starting with song’.

D From Skt. *geya-* ‘a song, singing’ (MW:363b).

Gopikā (PN, fem.) Gopikā, a female

F *gopikā, gaupikā*.

T (*gopikā*) YQ III.5 a8; (*gaupikā*) YQ III.5 b5.

D From Skt. *Gopikā-* ‘wife of the Bodhisattva’ (BHSD:217a).

Gorapāde (PN, masc.) Gorapāda, a male

L POU ‘nom. propr.’.

T 118 a2 [*h*]orapādes se gorapāde\.

D Probably borrowed from Sanskrit.

gorocaṃ (n.) ‘a bright yellow orpiment prepared from the bile of cattle’

L POU ‘gorocaṇa’.

F Abl.Sg. *gorocanāṣ*.

T ♦Abl.Sg. 54 a3 *gorocanāṣṣ aci*.

D From Skt. *gorocanā-* ‘a bright yellow orpiment prepared from the bile of cattle’ (MW:366b-c).

govrad-uluke* (n.masc.) some kind of non-Buddhist ascetic

L JWP ‘several sorts of non-Buddhist ascetics’.

F Nom.Pl. *govraduluki*.

T ♦Nom.Pl. YQ I.1 b4-5! *govrad-uluki kāpālikāñ*.

D Compound containing *govrad*, borrowed from Skt. *govrata-* ‘one who imitates a cow in frugality’ (MW:367a) and ► **uluke** as second member.

R Revised reading YQ I.1 b4-5!, see Schmidt (1999c:281).

gośagat (n.masc.) ‘male genitals’ (Skt. *kośagata-*) [B *gośagat*]

L JWP ‘testicle, pudendum’.

F Nom.Sg. *gośagat*.

T ♦Nom.Sg. YQ II.4 b7 (*ājā*)*nai onkālyme oki elā kälko gośagat* ‘his pudendum gone under cover like that of the *ājāneya* elephant’, YQ II.10 b2€ *gośogat*.

D From Skt. *kośagata-* ‘in einer Hülle befindlich, verborgen’ (SWTF II:128a); cf. Skt. *kośaka-* ‘egg, testicle’ (MW:314b).

Gautam (PN, masc.) Gautama, 1) name of a sage, 2) name of a clan

L POU ‘nom. propr.’.

T ♦1) 101 a2 *k_wyalte gautam ñomā riṣa(k)*; ♦2) YQ I.8 b5 *cakkravartṣi ikṣvākuy sarkāṣ gautam kotrā(ṣ)* ‘from the lineage of the Cakravartin king Ikṣvāku and from the Gautama family’, YQ I.9 b3.

D From Skt. *Gautama-* 1) ‘n. of a ṛṣi and ascetic’, 2) ‘gotra-name of Śākya-muni’ (BHSD:218a).

gautamakapil* (n.masc.) name of a tune (stanza of 4 × 14 syllables)

F Loc.Sg. *gautamakapilaṃ*.

T ♦Loc.Sg. 268 b3, 293 a3, YQ I.2 a1.

D From Skt. *gautamakapila-**.

Gautami (PN, fem.) Gautamī, clan name of Mahāprajāpatī, the aunt of Buddha

F Nom.Sg. *gautami*, Obl.Sg. *gautamiṃ*, All.Sg. *gautaminac*, Gen.Sg. *gautamis*.

T ♦Nom.Sg. YQ III.1 a1, a8, YQ III.4 a6, b8, YQ III.5 a5, YQ III.6 b6, YQ III.7 a3, a4, a5, b3!, b5-6!, b7, YQ III.9 a5, YQ III.10 a3, a8, b1; ♦Obl.Sg. YQ III.6 b6; ♦All.Sg. YQ III.2 a7; ♦Gen.Sg. YQ III.1 a6, YQ III.8 a8, YQ III.11 a2!.

D From Skt. *Gautamī-* ‘f. of Gautama’ (MW:369b).

gautamṣi (adj.) ‘belonging to the Gautama clan’

F Nom.Sg. *gautamṣi*, Obl.Sg. *gautamṣiṃ*.

T ♦Nom.Sg. 157 a5, YQ III.4 a1, YQ III.6 a1, a8, YQ III.7 a8; ♦Obl.Sg. YQ III.8 a1.

D Derived from ► **Gautam**.

Gaupikā ► **Gopikā**

gaurap (n.masc.) ‘high esteem’ [B *gaurap*]

L POU ‘observantia’.

F Obl.Sg. *gaurap*.

T ♦Obl.Sg. 23 a2 *gaurap ynā(ñmune-yo)* ‘with estimation and distinction’, THT 1642.1 b4 *śla-gaurap*; ♦fgm. THT 1993 a2 /// - *gau[ra]///*.

D From Skt. *gaurava-* ‘gravity, respectability, venerableness; respect shown to a person’ (MW:370b); ‘Ehrwürdigkeit, Würde; Ehrfurcht, Respekt’ (SWTF II:196b).

grak (n.a.) ‘planet; demon of sickness’ [cf. B *grahanma*]

L POU ‘planetes, locus planetae in zodiaco’, TEB II ‘Planet; Krankheitsdämon’

F Nom.Sg. *grak*, Instr.Sg. *grak-yo*, Obl.Pl. *grahäntu*, All.Pl. *grahäntwac*.

T ♦Nom.Sg. 87 b5?; ♦Instr.Sg. 86 a6; ♦Obl.Pl. 17 b2 (*pñin*)*tu-yo mañkät śre[s] grahäntu śarkāstrā* ‘by merits the moon surpasses the stars and the planets’, 280 b3?!; ♦All.Pl. 395 b5.

D From Skt. *graha-* ‘planet’, ‘N. of particular evil demons’ (MW:372a).

granth (n.a.) ‘entanglement’ [B *granth*, *krānt*]

L POU ‘liber, opus, compositio’.

F Nom.Pl. *granthäntu*.

T ♦Nom.Pl. 391 b2 ///[c]-*yo try āsrapäntu wikantär [:- - m .ñy . s-yo stwar granthäntu kärsnāntär* ‘by the .?. the three pollutions disappear, by the .?. the four entanglements are cut off’.

D From Skt. *grantha-* ‘bond, fetter’ (BHSD:218a-b).

grāmajaṇ* (n.masc.) ‘village man’

L POU ‘rusticus’.

F Abl.Sg. *grāmajanäṣ*.

T ♦Abl.Sg. 90 a1 *grāmajanäṣṣ aci*.

D Borrowed from Skt. *grāmajana-**, cf. MW:373b.



C

cakravarti (n.masc.) Cakravartin, king of the world [B *cakravārtti*]

L POU ‘imperator mundi’, TEB II ‘Weltherrscher’.

F Nom./Obl.Sg. *cakravartti*, *cakkravartti*, Gen.Sg. *cakravarttis*, Nom.Pl. *cakravartiñ*.

S *cakravartti wäl* ‘Cakravartin king’.

T ♦Nom.Sg. (*cakravartti*) 13 b5, 21 a3 *cakravartti wäl*, 264 b6 *cakravartti wäl*, 266 b3 *cakravartti wäl*, 279 a4!, b1, 295 b7 *cakravartti wäl*, 296 a2

cakravartti wäl, 380 b1 *cakravartti wäl*; (*cakkravartti*) 183 a4, 280 b8!, 253 a3 *cakkravartti wäl*, 280 a8 *cakkravartti wäl*, YQ N.2 b5!, YQ N.4 a5 *cakkravartti wäl*; ♦Obl.Sg. YQ II.2 b2 *cakravartti lāntās*; ♦Gen.Sg. (*cakravarttis*) 150 b3 *cakravarttis lānt yo ptāñkāt kā*, 337 b3 *cakravarttis lānt*, YQ II.3 a3! *cakravarttis lānt*, YQ III.5 a7 *cakravarttis lānt*; (*cakkravarttis*) 256 a2 *cakkravarttis lānt*, 278 a2, 297 a7 *cakkravarttis lānt*, 355 a2 *cakkravarttis lānt*, 382.1 *cakkravarttis lānt*; ♦Nom.Pl. 22 b3, 128 b2 *cakravarttiñ lās*, 295 b7, 350 b5 *cakravarttiñ lāñś*; ♦fgm. 301 a3 *cakrava*, 281 b5 *cakra///*, 380 b1 *cakra///*.

D From Skt. *cakravartin-* ‘emperor, sovereign of the world’ (MW:381b).

cakravarti-lāñci (adj.) ‘belonging to a Cakravartin-king’

L POU ‘regis-imperatoris mundi’.

F Nom.Pl.Fem. *cakravartti-lāñcināñ*.

T ♦Nom.Pl.Fem. 64 b1 *cakravartti-lāñcināñ ta(r)y(āk we pi šot)r(e)yntu*.

D Compound containing ► ***lāñci*** as second member.

cakravarti-lāntune (n.a.) ‘Cakravartin-kingship’ [B *cakravartti-lantuññe*]

L POU ‘imperium mundi’.

F Obl.Sg. *cakravarti-lāntune*.

T ♦Obl.Sg. 17 a5 .

D Compound containing ► ***lāntune*** as second member

cakravartune* (n.a.) ‘Cakravartin-status, dominion of the world’

L POU ‘imperium mundi’.

F All.Sg. *cakravartuneyac*.

T ♦All.Sg. 13 b3-4 *cakravartuneyac ñākcī ārkiśoṣyac pñintu ytār nām(tsu)nt* ‘virtues being the way to world dominion and the heavenly world’.

D Abstract derived from ► ***cakravarti***.

cakravartṣi (adj.) ‘of a Cakravartin’

F Obl.Sg.Masc. *cakkravartṣi*.

T ♦Obl.Sg.Masc. YQ I.8 b5.

D Derived from ► ***cakravarti***.

Cakravār (LN, masc.) Cakravāḍa, name of a mountain

T 43 b5 *cakravār ṣulis mrācam kārṣ///* ‘he stepped down on the peak of the Cakravāḍa mountain’.

D Via MI from Skt. *Cakravādā-* ‘n. of a mountain or rather mountainrange, supposed to surround the earth’ (BHSD:221a).

cacpu-ñom-klyum (adj) ‘whose reputation is proclaimed loudly’ (Skt. *vighuṣṭaśabda-*)

L POU ‘cuius gloria relata est’.

F Nom.Sg. *cacpu-ñom-klyum*.

T ♦Nom.Sg. 248 b1 *cacpu-ñom-klyum naṣṭ* ‘you are someone, whose reputation is proclaimed loudly’, 359.26! | vighuṣṭaśabdā loke ’smim | *ca[c](pu-ñom-klyum)*.

D Compound containing *cacpu-*, pppt. of the causative stem of ► *tūpā-*, and a second member derived from ► *ñom-klyu*.

cacpuku ► *tpuk-*

Caṇḍapradhyote (PN, masc.) Caṇḍapradhyota, name of a prince

F Nom.Sg. *caṇḍapradhyote*, Gen.Sg. *caṇḍapradhyotes*.

T ♦Nom.Sg. 450 a3, THT 1988 b1; ♦Gen.Sg. 450 b3 *caṇḍapradhyotes lānt*.

D From Skt. *Caṇḍapradhyota-* ‘N. of a prince’ (MW:383b).

caṇḍāl* (n.masc.) Caṇḍāla, a man of the lowest and most despised caste [B *caṇḍāle*]

F Nom.Pl. *caṇḍālāñ*, *candālāñ*, Obl.Pl. *candālās*, Perl.Pl. *candālāsā*.

T ♦Nom.Pl. (*caṇḍālāñ*) 56 b1; (*candālāñ*) 71 b5; ♦Obl.Pl. 71 a6; ♦Perl.Pl. 81 a5 ///(*ca*)*ndālāsā kossi ākmām* ‘led to be killed by Caṇḍālas’; ♦fgm. 149 b5 *canda* ..

D From Skt. *caṇḍāla-* ‘outcast, man of the lowest and most despised of the mixed tribes’ (MW:383c).

caturdaś* (n.) the 14th day in a lunar fortnight [B *caturdās*]

F Loc.Sg. *caturdaśam*.

T ♦Loc.Sg. 114 a3 *ñākciñi lāmś aṣṭamyam caturdaśam pañcādaśam ñä* \.

D From Skt. *caturdaśa-* ‘the 14th day in a lunar fortnight’ (MW:384b); cf. Skt. *caturdaśī-* ‘der vierzehnte Tag eines halben Mondmonats’ (SWTF II:227a).

candaṃṣi (adj.) ‘of sandal’

L POU ‘santali’.

F Nom.Sg.Masc. *candaṃṣi*, Obl.Sg.Masc. *candaṃṣim*.

T ♦Nom.Sg.Masc. YQ II.14 b8; ♦Obl.Sg.Masc. 15 a6 *ālakāñcam tsopatsām wraṃ candaṃṣim or lakā ymām pālkorāṣ* ‘having seen, in another great water, a sandal tree floating along the stream’.

D Adjective derived from *candaṃ** [B *cantām*], borrowed from Skt. *candana-* ‘sandal’ (MW:386b).

candaṃ-yok (adj.) ‘sandal-coloured’

L POU ‘coloris santali’.

F Obl.Sg. *candaṃ-yokām*.

T ♦Obl.Sg. 265 a4 (*ca*)*ndaṃ-yokām kāṣāri* ‘a sandal-coloured monk’s robe’.

D Compound containing ► *yok* as second member.

Candraprabhe (PN, masc.) Candraprabha, a former incarnation of Śākyamuni
T 179 b4 ///(*cmo*)*lu candra(pra)bhe*.

D From Skt. *Candraprabha-* ‘n. of a former incarnation of Śākyamuni’
(BHSD:224b).

Candramukhe (n.masc.) name of a kind of worm [B *Candramukhe*]

T 179 b4 · *candramukhe ñomā [we-wä]lts walyīṣim wa(rt)sy(am)* ‘in the
company of 2000 worms called Candramukha ...’.

D From Skt. *candramukha-* lit. ‘moon-faced’ (MW:387b), otherwise known as
name of various persons. See ► *jyotsnamukhe*, ► *mukhe*.

Candre (PN, masc.) Candra, a male [B *Candre*]

T 256 b5 · *candre* ·

D From Skt. *Candra-* ‘name of a young brahman who died and was reborn as a
god’ (BHSD:224a).

capicce* (n.masc.) name of a tune (stanza of 4 × 12 syllables)

F Loc.Sg. *capiccenam*.

T ♦Loc.Sg. YQ III.4 a7.

campāk (n.masc.) Campaka, a particular tree [cf. B *campākāṣṣe*]

T 109 b4 *campāk ṣtām*.

D From Skt. *campaka-* ‘Michelia Campaka’ (MW:388c).

campāk-pyāpyāṣi (adj.) ‘belonging to the flowers of the Campaka-tree’

L POU ‘flos campakae’.

F Nom.Sg. *campāk-pyāpyāṣi*.

T ♦Nom.Sg. 33 b2 *campāk-pyāpyāṣi ṣom///*.

D Compound containing and adjective derived from ► *pyāpi* as second member.

carak* (n.masc.) ‘wanderer, wandering religious student’

L POU ‘explorator, speculator, vagans’.

F Nom.Pl. *caraki*.

T ♦Nom.Pl. 288 b1 *caraki parivrājak(i)*, b8 [+ YQ I.1 b3] *nmuk ṣākpi wāknā kusne (wa)[ṣtā]ṣ lantus neñc brāmnāñ caraki nagni parivr(ājaki)///* ‘those
who have left their home in inent-six ways, Brahmins, Carakas, Nagnas [and]
Parivrājakas’, YQ I.1 a1.

D From Skt. *caraka-* ‘wanderer, wandering religious student’ (MW:389b).

carit (?) ‘?’

T THT 1998 a1.

D Possibly corresponding to B *carit* ‘behaviour, proper observance’ (ADAMS:
251).

cawatte* (n.) name of a tune (stanza of 4 × 18 syllables)

F Loc.Sg. *cawattenam*.

T Loc.Sg. 64 b1.

D Possibly borrowed via MI from Skt. *capeta-* ‘a slap with the open hand’ (MW:388b).

cākkär (n.masc.) ‘wheel’ [B *cākkär*]

L POU ‘rota’, TEB II ‘Rad’.

F Nom./Obl.Sg. *cākkär*, *cākrä*, Nom.Pl. *cākkri*.

T ♦Nom.Sg. (*cākkär*) 217 b3 [*ā*]/len(am) *cākkär sopiñ [pūk] [p]rārwaṃ* ‘a wheel in [each of] his palms and webs between all his fingers’, YQ II.4 b5!; (*cākrä*) 355 a2, 429 b4?; ♦Obl.Sg. (*cākkär*) 382.1 *cākkär lakṣaṇ-yo yeyntuñcäs*; (*cākrä*) YQ II.10 b3; ♦Nom.Pl. 264 a1.

D From Skt. *caraka-* ‘wheel, circle’ (MW:380c).

cākkräši* (adj.) ‘belonging to a wheel’

F Obl.Sg. *cākkräšim*.

T ♦Obl.Sg. 271 a1 *cākkräšim ñem-yo*.

D Derived from ► **cākkär**.

cācikkim* (n.) name of a tune (stanza of 4 × 12 syllables)

F Loc.Sg. *cācikkinaṃ*, *cācäkkinaṃ*.

T ♦Loc.Sg. (*cācikkinaṃ*) 106 b4!; (*cācäkkinaṃ*) 313 a7.

D Possibly borrowed from Uigh. *čäčäk* ‘flower’ (ATG:334, see *čēček* CLAUSON:400b). Alternatively related somehow to Skt. *carcarī-* ‘a kind of song’ being also the name of metre (MW:390a).

cātakši (adj.) ‘belonging to a jātika (story of a former life of Buddha)’ [B *jātakäṣṣe*]

F Obl.Sg. *cātakši*.

T Obl.Sg. 344 a5 (*sā*)*slu<ṃ>t päłtsäk-yo päklyoṣäs cam cāt(a)[k]ṣ(i masäk)* ‘with a cheerful mind listen to this jātika-(chapter)!’.

D From Skt. *jātaka-* ‘the story of a former birth of Gautama Buddha’ (MW:418a).

cāturdiś (adv.) ‘towards the four regions’

L POU ‘quattor regiones’.

T 458 a5?, 459 b3?, 459 b4, b5.

D From Skt. (adv.) *caturdiśam* ‘towards the four quarters, on all sides, all around’ (MW:384c).

cāponā (?) ‘?’

T 303 b2 6 *wamśir ursäk n_inak cāponā śäkko śpārate co\ (r)*.

R One may also segment *cāp*, which would be part of a name, borrowed from Turkic *ça:v* ‘fame, good reputation’ (CLAUSON:393a).

cārit (n.) ‘action’

F Obl.Sg. *cārit*.

S *cārit yām-* ‘set in motion, process’.

T ♦Obl.Sg. YQ III.10 b3, THT 1998 a1.

D From Skt. *cārita-* ‘set in motion’ (MW:393b).

cāmp- (vb.) ‘be able’ [B *cāmp-*]

L POU ‘posse’, TEB II ‘können, vermögen’.

P (itr.) Prs. *cāmp-Ø-*, Ipf. *cāmṣā-*, Subj. *cāmp-T-*, Prt. *camp-*.

F Prs.I/II Act. 1Sg. *cāmpam*, *cāmpam-ci*, 2Sg. *cāmpāt*, 3Sg. *cāmpāṣ*, 2Pl. *cāmpāc*, 3Pl. *cāmpiñc*, Ipf. Act. 1Sg. *cimṣā*, 3Sg. *cāmṣṣā*, *cāmṣā*, PPrs. MP *cāmpamām*, Subj.I Act. 3Pl. *cāmpe*, *cāmpeñc*, Opt.Act. 3Sg. *cāmpiṣ*, Gdv. Nom.Sg.Masc. *cāmpāl*, Nom.Sg.Fem. *cāmplyi*, Nom.Pl.Masc. *cāmplye*, Prt.III Act. 1Sg. *campu*, *camwā*, 3Sg. *campās*, *campās-ṃ*, *camsā-ṃ*, 3Pl. *campār*.

T ♦Prs.Act. 1Sg. (*cāmpam*) 117 b3!?, 191 b3; (*cāmpam-ci*) THT 1592.1 a2; ♦2Sg. 343 b4; ♦3Sg. 5 a4, 10 a2, 154 b5, 295 a7, 313 a2, 338 a6, 385 a5, 399 a6, YQ II.13 b7; ♦2Pl. 164 a3; ♦3Pl. 433 b2!; ♦Ipf.Act. 1Sg. 230 b2; ♦3Sg. (*cāmṣṣā*) 317 a6; (*cāmṣā*) 80 b6; ♦PPrs.MP 227/8 b1; ♦Subj.Act. 3Pl. (*cāmpe*) 229 b5; (*cāmpeñc*) 433 b2!; ♦Opt.Act. 3Sg. 7 a2, 79 b6, 150 a1, 262 a1, 238.2; ♦Gdv. Nom.Sg.Masc. 69 b4, 120 a5, 313 a5, 387 a1; ♦Nom.Sg.Fem. 75 b6; ♦Nom.Pl.Masc. 342 a3, b5; ♦Prt.Act. 1Sg. (*campu*) 230 a4; (*camwā*) 443 b5; ♦3Sg. (*campās*) 153 b2, 177 a6, 376 a2, 164 b3!; (*campās-ṃ*) 120 b6; (*camsā-ṃ*) 233 b4; ♦3Pl. 21 b1!, 89 b5, 154 b4, 395 b1, THT 2144 b1!

D Cf. ► **cāmplune**.

R About the Prt. forms, see Schmidt – Winter (1992:53)

cāmpamo (adj.) ‘able’ [B *cāmpamo*]

L POU ‘idoneus, aptus’, TEB II ‘vermögend, fähig’.

F Nom.Sg.Masc. *cāmpamo*, Nom.Pl.Fem. *cāmpamināñ*.

T ♦Nom.Sg.Masc. 56 a1, 71 b1, 166 a5, 212 a7, 275 b7, 368 b2, b3, YQ I.10 a7; ♦Nom.Pl.Fem. 388 b2 ///*tāntu lkasi cāmpaminā[ñ]*/// ‘then ... they are able to see ...’.

D Borrowed from B *cāmpamo*, cf. Winter (1961:272).

cāmplune (n.a.) ‘ability’

F Nom./Obl.Sg. *cāmplune*, *cimplune*, Loc.Sg. *cāmpluneyam*, Perl.Sg. *cāmpluneyā*.

T Nom.Sg. (*cāmplune*) 11 b4, 29 b2, 298 b3!, 397 b1, 467 b3!, YQ I.8 b3, THT 1670 a5?, THT 2152 b1!; ♦Obl.Sg. 52 b6?, 153 b3 *puttiśparṣiṃ cāmplune*, 438 a3, b6; (*cimplune*) 221 b2; ♦Loc.Sg. 385 a2; ♦Perl.Sg. 4 b5, 384 a4, b1, 385 a4, b1, 386 a4, b2, *yadvaśāt parām tām vihethayati : ke-ne cāmpluneyā ālykes mā miyāṣ*, YQ III.8 b7!, THT 2048 b2!.

D Abstract derived from *cāmpāl*, from ► **cāmp-**.

cāmplum (adj.) ‘highly potent’ [B *cāmpamñetstse*]

L POU ‘potens’, TEB II ‘hochmögend’.

F Nom.Sg.Masc. *cāmplum*, Nom.Pl.Masc. *cāmplumāṣ*, Nom.Sg.Fem. *cāmplumīṃ*.

T ♦Nom.Sg.Masc. 61 b2 *pālkār cāmplum* ‘See, oh you highly potent one!’, 422 a2 (mahāsāmarth)y(am av)y(a)yam * *tsopats cāmpl<u>m///*; ♦Nom.Pl.Masc. 74 b5, 78 b1; ♦Nom.Sg.Fem. 75 b2.

D Derived from *cāmpāl*, from ► **cāmp-**.

cālpal* (n.a.) ‘?’

F Abl.Pl. *cālpalāntwāṣ*.

T ♦Abl.Pl. 282 a2!.

D Probably related to the root of the verb B *tālp-* ‘be emptied, purged’ (ADAMS: 297).

cārḱ (n.masc.) ‘pause’

L POU ‘intermissio’.

S *sne-cārḱ* ‘without intermission’.

T 405 a1 *puttiśparṣās sambhārāntu sne cārḱ sñ=āñu kropnāmāṃ* ‘without pause and without end collecting preparations for the rank of a Buddha’.

D Derived from ► **tārḱā-**.

-ci (pron.) ‘you’

S Clitic attached to finite verbs. Replaces an oblique or a genitive.

T 20 b3 *prakāsmār-ci*, 21 b3 *tāśśi*, 25 b5 *[tā]r-ci*, 77 a1 *lywā-ci*, 79 a5 *tāśśi*, 81 a3 id., 99 a3 *pās(m)ār-ci*, a4 *ṣem-ci*, 113 a4 *tāśśi*, 180 a5 id., 197 a1 *pārkmār-ci*, a4 id., 197 b2 *[ā]kṣṇam-ci*, 207 a1 *tākiśśi*, 214 a3 *tāśśi*, 215 a7 *knāsam-ci*, b1 *wākṇam-ci*, 247 a1 *wināsam-ci*, b2, id., b4 id., 248 b1 *sasātkār-ci*, 248 b4 *wināsam-ci*, 249 a4 id., b2 id., b4 id., 250 a4 id., 253 b6 *wsā-ci*, b6 *wināsamāśśi*, b6 *wināsamśi*, 341 a3 *em-ci///*, 355 a1 *pālke-[c]i*, 358 a2 (*kā*)*lytār-ci*, 372 b2 *okṣiññā-ci*, b2 *pyockṣā-ci*, b3 *[p]ār[k]ā-ci*, b4 *parkar-ci*, 372 b5 *///(wi)inā(sa)[m]-ci*, 377.3 *klisnāśśi*, 378.4 *tr(i)weñ-ci*, .4 *wināsam-ci*, 393 a2 *///wl(e)štār-ci*, 393 b1 *esam-ci///*, 393 b2 *lkām-ci*, 400 a2 (*ā*)*kṣ(i)ñam-ci*, 412.2 *parkar-ci*, 431 b6 *prakwā-ci*, 432 a2 *pārkmār-ci*, b2 *tāśśi*, 432 a7 *kl(e)-c(i)*, a8 *kle-ci*, 433 a2 *kālkā-ci*, a4 id., YQ I.4 a3 *lipā-ci*, YQ I.5 b1 *naśśi*, b4 id., YQ I.6 a5 *pāllāntar-ci*, b7 *kalam-ci*, YQ II.8 a1 *wināsamśi*, YQ II.15

a1 *wināsamāsī*, a2 *ypamtär-ci*, YQ III.4 a7 *tränkäm-ci*, YQ III.6 b7 *tāsī*, YQ III.11 b2 *wärpācci*, YQ III.6 a6 *wināsam-ci*, THT 1531 b1 *kle-ci*; [♦2) (verbal nouns) 56 a1 *yäl-ci*, a2 id., b1 *raryu-ci*, 115 a3 *māskal-ci*, 125 b2 *laltuṣ-ci*, 248 a1 *worpūs [s]kam ci kapsāñi*, 255 b5 *yäl-ci*, YQ II.14 a4 *yal-ci*; ♦3) (nouns) 36 b5 *swāri-ci*, 106 a6 *tiri-ci*, 168 b5 *///(ko)lyāñt-ci*, 217 b2 *śamweṃ-ci*, 255 b3 *puklā-ci*, 378.5 *pratsak-ci*; ♦4) (fragmentary context) 308 b1 *\m-ci ñäkci///*, 324 b5 *///ci lāntsañ mā///*, 343 b5 *mā - ci kary[ap]*, 354 b1 *///ci*, 407 b4 *. - - wā-ci///*, 410 a3 *///ci*, 429 b2 *///sam-ci*, YQ II.4 a3 *///[m]trä-ci*.

ciñcär (adj.) ‘pleasant, lovely, delightful’ [B *cāñcare*, *ciñcare*]

L POU ‘suavis, dulcis, pulcher’, TEB II ‘lieblich’.

F Nom.Sg.Masc. *ciñcr*, *ciñcär*, *ciñcrä-kk*, *cāñcär*, Obl.Sg.Masc. *ciñcrām*, Nom.Sg.Fem. *ciñcri*, Obl.Sg.Fem. *ciñcäryām*, *cāñcäryām*, Nom.Pl.Masc. *ciñcre*, Obl.Pl.Masc. *ciñcres*, Nom./Obl.Pl.Fem. *ciñcraṃ*, *cāñcraṃ*.

T ♦Nom.Sg.Masc. (*ciñcr*) 158 a3; (*ciñcär*) 17 a6, 45 b1!, 54 a5, 68 b2, 114 b1, 145 a1, 153 b4, 230 a2, 265 a7, 292 b2, 314 a8, 316 b5, 314 a7, 322 a8, 377.4, YQ II.2 b6; (*ciñcrä-kk*) 94 a2; (*cāñcär*) 318 b1; ♦Obl.Sg.Masc. 375 b4; ♦Nom.Sg.Fem. 88 b4, 193 a3, 312 b7; ♦Obl.Sg.Fem. (*ciñcäryām*) 57 a2, 189 a6, 313 a5; (*cāñcäryām*) YQ II.11 a4; ♦Nom.Pl.Masc. YQ II.14 b8; ♦Obl.Pl.Masc. 413 a1; ♦Nom.Pl.Fem. 136 a2, 145 b2, 171 a2, 191 a5, 217 b2, 274 a2, 318 a5, 320 b6; ♦Obl.Pl.Fem. (*ciñcraṃ*) 47 b3, 70 a5, 280 b7, 314 b2, b4, 380 b3, 403 a2?, YQ III.5 b1; (*cāñcraṃ*) 312 a2.

ciñcrone (n.a.) ‘pleasantness’ [B *cāñcarñe*]

L POU ‘suavitatis, suavis’, TEB II ‘Lieblichkeit’.

F Nom./Obl.Sg. *ciñcrone*, Instr.Sg. *ciñcrone-yo*, Nom./Obl.Pl. *ciñcroneyntu*.

T ♦Nom.Sg. 66 a2 (*ci*)ñcrone *puk källymentwaṃ sätko tñi* ‘your pleasantness has spread into all directions’, 153 a3 (*ote*) *täpreṃ ciñcrone klyomune*, THT 1143 b3!; ♦Obl.Sg. 59 a4 *lyutār memaṣ arämpātṣiṃ ciñcrone*, 256 b2 *swāsāṣ ciñcrone* ‘he let it rain loveliness’, 318 a7; ♦Instr.Sg. 158 b2, 193 a6; ♦Obl.Pl. 14 b6 *taṃne wkän-yo (ce)[m] päñ māskitāñ ṣñi ṣñi ciñcroneyntu wewñurāṣ* ‘in this way these five princes having told their own advantages’, 218 b5.

D Abstract derived from ► **ciñcär**.

ciñcronesi (adj.) ‘belonging to pleasantness’

F Nom.Sg. *ciñcronesi*.

T ♦Nom.Sg. 178 a5 *///(kā)wältune ciñcronesi wākä(m)///*.

D Derived from ► **ciñcrone**.

citrak (adj.?) ‘?’

L POU ‘clarus, versicolor, variegatus’.

T 301 a8 *citrak pāruṣak miśra*(k).

D From Skt. *citrika-* (cf. MW:397b).

Citrarathe (PN, msac.) Citraratha, name of a householder

F Nom.Sg. *citrarathe*, Gen.Sg. *citrarathes*.

T ♦Nom.Sg. YQ III.11 a1, YQ III.12 b3; ♦Gen.Sg. YQ III.12 a1.

D From Skt. *Citraratha-* ‘having a bright chariot’ (MW:397a).

citraśok* (n.) name of a tune (stanza of 4 × 17 syllables)

F Loc.Sg. *citraśokaṃ*.

T ♦Loc.Sg. 256 a1, 318 b6.

D From Skt. *citraśoka-* (cf. MW:397a).

citrāṅgate* (n.msac.) Citrāṅgada, name of a Gandharva

F Obl.Sg. *citrāṅgateṃ*.

T ♦Obl.Sg. 312 b2 *citrem citrāṅgateṃ timburenāṣṣ aci kāntantu-yo g*(*andharveñ*) ‘Gandharvas by the hundreds, Citra, Citrāṅgata, Timburu etc.’.

D From Skt. *citrāṅgada-* ‘decorated with variegated bracelets’ (MW:397b), referring to various divine beings.

R The reading *citrāṅgateṃ* is arguable, as much as *citrāṅganem* in the edition (TS:169), see plate 51.

citre (n.masc.) Citra, some mythical being

F Obl.Sg. *citrem*.

T ♦Obl.Sg. 312 b2.

D From Skt. *citra-* ‘bright, clear; variegated, spotted’ (MW:396).

cintāmaṇi (n.masc.) ‘cintāmaṇi, wishing jewel’ [B *cintāmaṇi*]

L POU ‘gemma, lapis philosophorum’, TEB II ‘Wunschedelstein’.

F Nom./Obl.Sg. *cintāmaṇi*, *ciṃntāmaṇi*, *cindāmaṇi*, Nom.Pl. *cindāmaṇiñ*, *cindāmaṇintu*, Instr.Pl. *cindāmaṇis-yo*.

T ♦Nom.Sg. (*cintāmaṇi*) 68 b6; (*ciṃntāmaṇi*) 373.1; (*cindāmaṇi*) 1 b5, 22 a2, 43 a5; ♦Obl.Sg. (*cintāmaṇi*) YQ II.2 a7; ♦Nom.Pl. (*cindāmaṇiñ*) 301 a6; (*cindāmaṇintu*) 22 b4; ♦Instr.Pl. 256 b1, YQ II.10 a3.

D From Skt. *cintāmaṇi-* ‘thought-gem, a fabulous gem supposed to yield its possessor all desires’ (MW:398b).

cindāmaṇi* (adj.) ‘of a *cintāmaṇi* [jewel]’

F Obl.Sg. *cindāmaṇiṣiṃ*.

T ♦Obl.Sg. 253 b1 *cindāmaṇiṣiṃ wtsi lapā sparcwṣ-ām* ‘he is turning a *cintāmaṇi*-parasol over his head’.

D Derived from ► *cintāmaṇi*.

cu ► tu

cut (N, masc.) Cūta, the mango tree

T 91 a6 *māṃtne cut śtām ñy anapār* ‘as a mango tree in front of me ...’.

D From Skt. *cūta-* ‘the mango tree’ (MW:401a).

cu-pāṣe* (adj.) ‘protecting you’

L POU ‘te protegens’.

F Nom.Pl.Masc. *cu-paṣeñ*.

T ♦Nom.Pl.Masc. 129 a1.

D Compound containing an agent noun from ► **pāṣ-** as second member.

curm (n.masc.) ‘powder’

L JWP ‘powder’.

F Nom.Sg. *curm*.

T ♦Nom.Sg. YQ II.14 b8 *candaṃṣi curm waraṅ ciñcre* ‘sandalwood powder and delicate perfumes’.

D From Skt. *cūrṇa-* ‘powder, flour, aromatic powder’ (MW:401a).

cū-lkālṣi* (adj.) ‘of seeing you’

L POU ‘tui aspectus’.

F Obl.Sg.Masc. *cū-lkālṣinām*.

T ♦Obl.Sg.Masc. 260 a3 *cū-lkālṣinām yoke-yo* ‘with a longing to see you’.

D Compound containing an adjective related to ► **lāk-** as second member.

Ceṭikā (PN, fem.) Ceṭikā, a female

T YQ III.4 b5, b6, b6.

D From Skt. *Ceṭikā-* (cf. MW:401c).

caitasike* (adj.) ‘relating to the mind’ [B *caitasike*]

L POU ‘ad mentem pertinens’, TEB II ‘geistig’.

F Nom.Pl. *caitasikeñ*.

T 385 a2 *caitasikeñ märkampaläntu* ‘the dharmas of the mind’.

D From Skt. *caitasika-* ‘relating to the mind’ (MW:402b).

cok (n.a.) ‘lamp’ [B *cok*]

L POU ‘lucerna’, TEB II ‘Lampe’.

F Obl.Sg. *cok*, Gen.Sg. *cokis*, Instr.Pl. *cokäntu-yo*.

T ♦Obl.Sg. 151 b4 *cok pläṣ*, 311 a4 (*mā*) [*c*]ok *menāk-yo nkāṃsamām tñi krant śāsnaṃ kälpāmāt was oñi-cmol* ‘through your good teaching, which does (not) fade away like a lamp, we have attained human birth’; ♦Gen.Sg. YQ II.4 b5; ♦Instr.Pl. 22 a4 *cokäntu-yo wāmpunt wsāṣi śtāmm oki* ‘like a golden tree adorned with lamps’.

D Possibly borrowed from Chin. (Lubotsky – Starostin 2003:263).

Codake (PN, masc.) Codaka, name of an accusing monk

T 333 a8, 397 a1, a6, b4.

D From Skt. *codaka-* ‘accusing’ (BHSD:234a).

cor (n.masc.) title or (part of) name of an Uighur donor [B *cor*]

F Nom.Sg.Masc. *cor*.

T ♦Nom.Sg.Masc. 382 a3, MG1 a4, YQ I.10 b8, THT 2116 b1.

D From Uigh. *čor* ‘title of a high Uighur dignitary’, CLAUSON:497b, ATG:335a.

ckācar (n.fem.) ‘daughter’ [B *tkācer*]

L POU ‘filia’, TEB II ‘Tochter’.

F Nom./Obl.Sg. *ckācar*, Nom.Pl. *ckācri*, Com.Pl. *ckācräsaśśäl*.

T ♦Nom.Sg. 6 a3, 59 a3 *kiriṭavatstsēs wašt-lmontāp ckācar* ‘the householder Kirīṭavatsa’s daughter’, 66 a1, a4 *ppälskār ckācar mänt ya(l ñi)* ‘Think, my daughter, how should I do it?’, b3, 90 b3, 107 a2!, 155 a4, 161 b3?, 403 b4 *///(walu)rāš mahendra[se]nes lānt ñu(k ckācar cmimār)///* ‘(when I die), may I be re-born as king Mahendrasena’s daughter’, 451 a2; ♦Obl.Sg. 101 a1 *šñi ckācarr oki tūnk-yo sārkiñcā šū yākšintr-ām* ‘she should at last embrace her with love like a daughter of her own’; ♦Nom.Pl. 74 a1, a2, 90 b1, 118 a4, 285 a8; ♦Com.Pl. 350 a3.

cmalune (n.a.) ‘birth’ [B *cmelñe*]

L POU ‘ortus’.

F Nom./Obl.Sg. *cmalune*, *cmolune*.

T ♦Nom.Sg. (*cmalune*) YQ I.9 a1-2!, THT 1968 a2!?!; ♦Obl.Sg. (*cmalune*) 196 a4 *ñ(a)reyaṃ cmalune///*, 379 b2; (*cmolune*) 82 a4 *cmolaṃ cmolune*.

D Abstract derived from ► **tīm-**. The expected form is *cmalune*; *cmolune* is due to the influence of the quasi synonym ► **cmol**.

cmaluneši* (adj.) ‘belonging to the birth’

F Obl.Sg. *cmalunešim*

T ♦Obl.Sg. 137 a1!, 305 b2!

D Derived from ► **cmalune**.

cmol (n.a.) ‘birth’ [B *camel*]

L POU ‘ortus, genus’, TEB II ‘Geburt’.

F Nom./Obl.Sg. *cmol*, Gen.Sg. *cmolis*, All.Sg. *cmolac*, Loc.Sg. *cmolaṃ*, Obl.Pl. *cmolu*, Gen.Pl. *cmolwis*, *cmoläntwis*, All.Pl. *cmoläntwac*, Loc.Pl. *cmolwaṃ*, *cmoläntwaṃ*, *cmolämtwaṃ*, Perl.Pl. *cmolwā*.

T ♦Nom.Sg. 30 a3, 61 b5, 169 a2?, 254 b5 *poñcām saṃsāraṃ mā cmol kulypa[tā]r* ‘in the whole Saṃsāra, birth is no more desired’, 398 a4; ♦Obl.Sg. 60 b4 *avis̄ ṅareyaṃ cmol e(tsantrā)* ‘they take birth in the Avicī-hell’, 217 a6 *cmoll entsunt*, 218 b5, 236 a1, 299 a5 *napemsac cmol eṃtsāssi yiñc*, b2 *cmol eṃtsāštār*, 359.9 na punar jātijarām upeṣyati | *mā nunak cmol mokoneyac kātse*, 451 b3 *cmoll eṃtsāt*, YQ II.8 b6, THT 1142 a1?; ♦Gen.Sg. THT 1140 a3?; ♦All.Sg. 31 a3, 80 b1, 359.34; ♦Loc.Sg. 13 b2, 57 b1, 82 a4, 106 a5, 165 a2, 265 b4, 359.37, YQ III.9 b3, THT 1148 b1; ♦Obl.Pl. 77 b3, 254 b6, 299 b2, 391 a4, YQ II.1 b6, YQ II.14 b7, THT 1137 b3; ♦Gen.Pl. (*cmolwis*) 398 b1; (*cmolāntwis*) 387 b2; ♦All.Pl. 355 a2; ♦Loc.Pl. (*cmolwam*) 14 b2, 20 b3, 31 a5, 77 a6, 92 b3, 311 a1, 346 b1, b4, YQ I.2 a2, YQ III.9 b6; (*cmolāntwam*) 50 a5, 62 b3, 194 b4, 259 b>a4, 307 a1, YQ III.9 b4!, b5, b7, b8; (*cmolāmtwam*) 349 b4; ♦Perl.Pl. 50 b5, 68 a6; ♦fgm. 76 b5 *cmolw .* , 296 b5 *cmo///*.

D Related to ► *tām-*.

-cmol ► *oñi-cmol*

*cmol-ritām** (adj.) ‘desiring birth’

L POU ‘desiderans oriendi’.

F Gen.Sg.Fem. *cmol-ritāmine*.

T ♦Gen.Sg.Fem. 236 a1.

D Compound containing an adjective related to ► *ritā-* as second member.

cmolwāši (adj.) ‘belonging to the births’,

L POU ‘originum, generum’.

F Nom.Sg.Masc. *cmolwāši*, Obl.Sg.Masc. *cmolwāšinām*, Obl.Sg.Fem. *cmolwāšinām*, Obl.Pl.Masc. *cmolwāšinās*, *cmolwāṣnis*, Loc.Pl.Masc. *cmolwāšiṃṣaṃ*, Nom.Pl.Fem. *cmolwāšināñ*, Obl.Pl.Fem. *cmolwāšinās*, *cmolwāṣṣās*.

T ♦Nom.Sg.Masc. 368 a1; ♦Obl.Sg.Masc. 235 a7; ♦Obl.Sg.Fem. 405 a2; ♦Obl.Pl.Masc. (*cmolwāšinās*) 69 b3, 259 a>b1, 313 b1, 407 b2; (*cmolwāṣnis*) 62 a6 *[pä]ñ-cmolwāṣnis sewāss āk opyac källāt pättāñkāt* ‘you remind, oh Buddha, the sons of the five birth classes to the end’; ♦Loc.Pl.Masc. YQ II.2 b4; Nom.Pl.Fem. YQ II.6 b6!; ♦Obl.Pl.Fem. (*cmolwāšinās*) 80 b2-3!, 232 b7, 395 a2; (*cmolwāṣṣās*) 152 a6.

D Derived from the plural of ► *cmol*.

cmolši (adj.) ‘belonging to the birth’

L POU ‘originis, generis’.

F Nom./Obl.Sg.Masc. *cmolši*, *cmolšy*, *cmaulši*, Obl.Sg.Fem. *cmolšām*.

-chandakanivartan*

T ♦Nom.Sg.Masc. ; ♦Obl.Sg.Masc. (*cmolṣī*) 359.39 // *cmolṣī sukac śkaṃ*; (*cmolṣy*) 49 a1, a2 *ṣom-cmolṣy ats ākāl kāmseñc* ‘they fulfil longing for one single birth’; (*cmaulṣi*) 50 b6; ♦Obl.Sg.F. 379 a3.

D Derived from ► *cmol*, cf. ► *oñi-cmol*.

cwaṣi* ► *tu

cwañke (n.masc.) ‘lap, bosom’ [B *cañke*]

L POU ‘sinus(?)’

F Nom.Sg. *cwañke*, Perl.Sg. *cwañkeyā*, Loc.Sg. *cwañkeyaṃ*.

T ♦Nom.Sg. 118 b6, 158 a4; ♦Perl.Sg. 43 b4; ♦Loc.Sg. 6 a1 *sumnātr oki cwañkeyaṃ* ‘as if she pulled me to her lap’, 314 a7, YQ N.1 b3.

D Borrowed from Tocharian B, cf. Winter (1962a:72).

cwal (n.masc.) ‘beginning’ (?)

F Obl.Sg. *cwal*.

T ♦Obl.Sg. 3 b5 *cwal arlā* ‘in the beginning [and] at the end’.

**CH**

čaṃ (n.a.) ‘hidden object’

L POU ‘?’, Couvreur (1959:252) ‘[objet] caché’.

F Nom./Obl.Sg. *čaṃ*, All.Pl. *cčaṃnätwac*.

T ♦Nom./Obl.Sg. 102 a5 // *tränkäṣ mā sāṃ pṛthak čaṃ wläštär* ; ♦All.Pl. 371 a4 *cčaṃnätwac kärmäntwac viprawāsäntwac mälkont*.

D From Skt. *channa-* ‘covered, hidden’ (MW:404c).

chandakanivartan* (n.masc.) name of a tune (stanza of 4 × 12 syllables) [B *chandakanivartaṃ**]

F Loc.Sg. *chandakanivartnaṃ*, *channakanivartnaṃ*.

T ♦Loc.Sg. (*chandakanivartnaṃ*) 20 a1-2; (*channakanivartnaṃ*) 258 a7.

D From Skt. *chandakanivartana-* ‘Chandaka’s return’ (MW:405a).



J

-jatilṣi* ► pūrva-jatilṣi*

jadhile (n.masc.) some kind of ascetic [cf. B *jatilāñṇe**]

L POU ‘nom.propr.’.

F Nom.Sg. *jadhile*.

T ♦Nom.Sg. 409 a2 ///*mātne neṣ jadhile t. - - - [d]dh . s . ///*

D Wrong Sanskritization from Skt. *jaṭila-* ‘having twisted hair’ (MW:409b).

Janake* (PN, masc.) Janaka, name of a king

L POU ‘nom.pr.’.

F Gen.Sg. *janakes*.

T ♦Gen.Sg. 393 a5 ///*ñom āmāc janakes lā(nt)///*

D From Skt. *Janaka-* ‘N. of a king of Videha or Mithilā’ (MW:410c).

Jambudvip (LN, masc.) Jambudvīpa, i.e., India [B *Jambudvīp*]

L POU ‘nomen proprium, una septem terrarum continentium circa montem Meru’, TEB II ‘Jambudvīpa, einer der sieben den Meru-Berg umgebenden Kontinente = Indien’.

F Nom./Obl.Sg. *jambudvip*, Gen.Sg. *jambudvipis*, All.Sg. *jambudvipac*, Loc.Sg. *jambudvipaṃ*, *jambudvīpaṃ*, Perl.Sg. *jambudvipā*.

F ♦Nom.Sg. 29 b6, 68 a1, 295 b7; ♦Obl.Sg. 118 b6, YQ V.1 b7!; ♦Gen.Sg. 1 b5 *poñcāṃ jambudvipis e(kro)rñe wawik* ‘he made disappear the poverty of the whole Jambudvīpa’; ♦All.Sg. 1 a6; ♦Loc.Sg. (*jambudvipaṃ*) 74 a2, 269 a4, 299 a8 || *sās nu tāpārk plāc jambudvipaṃ ywārckā parnore-yo yetusāṃ ketumati rīyaṃ kārsnāl(y)[i]///* ‘now then this dialogue has to be understood as [taking place] in the city of Ketumatī, adorned with splendour, in the middle of Jambudvīpa’ 446 b4!; (*jambudvīpaṃ*) 93 b5, 227/8 a1; ♦Perl.Sg. 71 a1 *jambudvipā kākmārtik wāl nāṣ* ‘there is a ruler over the Jambudvīpa’; fgm. 147 b4 *ja. u - - -*.

D From Skt. *Jambudvīpa-* ‘the central one of the seven continents surrounding the mountain Meru’ (MW:412b).

jambudvipṣi* (adj.) ‘belonging to the Jambudvīpa’ [B *jambudvipṣe**]

F Nom.Pl.Masc. *jambudvipṣiñi*, Obl.Pl.Masc. *jambudvipṣinās*.

T ♦Nom.Pl.Masc. 29 a3, 403 a4; Obl.Pl.Masc. 253 a3.

jambunāt (n.masc.) some kind of gold

L POU ‘nomen auri’, TEB II ‘Gold’.

F Nom.Sg. *jambunāt*.

T ♦Nom.Sg. 291 b8 *jambunāt wäss oki āṣṭār lukṣānu* ‘pure [and] shining like Jambūnada gold’.

D From Skt. *jambūnada-* ‘gold’ (BHSD:238b), *jāmbūnada-* ‘coming from the river Jambū’ (MW:319b), Pa. *jambonada-*, *jambunada-* ‘a special sort of gold’ ; possibly of Dravidian origin (see further literature in EWAia III:210).

jambunāt-wsāṣi (adj.) ‘made of Jambūnada-gold’

L POU ‘jambunāt-aureus’.

F Nom.Sg.Masc. *jambunāt-wsāṣi*, Obl.Pl.Fem. *jambunāt-wsāṣinās*.

T ♦Nom.Sg.Masc. 256 b1 *jambunā<t>-wsāṣi ṣul tāṣ* ‘if there was a mountain made of Jambūnada-gold’, 295 a7 *ja(mb)unāt-wsāṣi ṣul oki*; Obl.Pl.Fem. 115 a2.

D Derived from a compound containing ► ***jambunāt*** and ► ***wäs***.

jar (n.masc.) ‘topknot’ [cf. B *jaṭ*]

L JWP ‘topknot’.

F Obl.Sg. *jar*.

T ♦Obl.Sg. YQ II.8 b2

D Via MI from Skt. *jaṭā-* ‘the hair twisted together (as worn by ascetics)’ (MW:408a).

jarāmaram (n.masc.) ‘old age [and] death’ [B *jarāmaram*]

L POU ‘senectus et mors’.

F Nom.Sg. *jarāmaram*.

T ♦Nom.Sg. 366 a4, 367 b4.

D From Skt. *jarā-maraṇa-* ‘old age and death’ (cf. MW:414a).

Jalaprabhe* (PN, masc.) Jalaprabha, name of a dragon king

F Abl.Sg. *jalaprabhenāṣṣ*.

T ♦Abl.Sg. YQ II.8 a3.

D From Skt. *Jalaprabha-** (cf. MW:415a).

jātak* (n.masc.) ‘jātaka, story of a former birth of Buddha’ [B *jātak**]

L POU ‘jātaka, narratio de praeteritis ortibus Buddhae’.

F Obl.Pl. *jātakās*.

T ♦Obl.Pl. 62 a2, 219 b4.

D From Skt. *jātaka-* ‘the story of a former birth of Gautama Buddha’ (MW:418a).

jātakṣi (adj.) ‘belonging to a jātaka’ [B *jātakāṣṣe*]

F Nom.Sg.Masc. *jātakṣi*.

T ♦Nom.Sg.Masc. 404 a1.

D Derived from ► ***jātak***, cf. ► ***cātakṣi***.

jāti (n.masc.) ‘birth’ [B *jāti*]

L POU ‘ortus’.

F Nom.Sg. *jāti*.

T ♦Nom.Sg. 367 b1.

D From Skt. *jāti-* ‘birth’ (MW:418a).

jātismar* (n.masc.) ‘recollection of former existence’

F Nom.Pl. *jātismarāñ*.

T ♦Nom.Pl. THT 1651.4 a2!.

D From Skt. *jātismara-* ‘recollection of former existence’ (MW:418a).

jātismarum (adj.) ‘recollecting a former existence’

L POU ‘priorum ortuum reminiscens’.

F Nom.Sg.Masc. *jātismarum*.

T ♦Nom.Sg.Masc. 83 b5!.

D Derived from ► **jātismar**.

jinakkeṃ* (n.masc.) name of a tune (stanza of 4 × 14 syllables)

F Loc.Sg. *jinakkenaṃ*.

T ♦Loc.Sg. YQ I.3 b2.

D Possibly meaning ‘the tune of the Buddha’, compound with the borrowing of Skt. *jina-* ‘victorious’, referring to the Buddha (MW:421a) and a borrowing of Toch. B *kene* ‘melody, tune’ (ADAMS:193), the match of which is ► **kaṃ**.

Jimutaketu (PN, masc.) Jimūtāketu, a male

L POU ‘nomen proprium’

F Nom.Sg. *jimutaketu*, Gen.Sg. *jimutaketuy*.

T ♦Nom.Sg. 317 a6!, 326 a6; Gen.Sg. 319 b4.

D From Skt. *Jimūtāketu-* ‘N. of a Vidyādhara prince’ (MW:422a).

Jetavaṃ (LN, masc.) Jetavana, name of a grove [B *Jetavaṃ*]

L POU ‘nomen proprium horti’

F Obl.Sg. *jetavaṃ*.

T ♦Obl.Sg. 171 b3 *jetavaṃ saṃkrāmaṃ* ‘in the Jetavana monastery’, 172 a6 id., THT 1643.4 a2 *jetavaṃ saṃkrāmaṃ pākār tā(k)///*, THT 2468 a3.

D From Skt. *Jetavana-* ‘N. of a grove near Śrāvastī’ (MW:424c).

jevad* (n.masc.) name of a tune

F Loc.Sg. *jevadaṃ*.

T ♦Loc.Sg. PK.NS.1 a2.

Jñānaprabhe (PN, masc.) Jñānaprabha, name of a Bodhisattva

L POU ‘nom.propr.’

F Nom.Sg. *jñānaprabhe*.

T ♦Nom.Sg. 344 b1!.

D From Skt. *Jñānarabha-* ‘N. of a Bodhisattva’ (MW:426a).

jyotsnamukhe (n.masc.) Jyotsnāmukha, name of a kind of worm

L POU ‘nomen proprium vermis’

F Nom.Sg.Masc. *jyotsnamukhe*

T ♦Nom.Sg.Masc. 179 b5 *[j]y[o]tsnamukhe ñomā we wälts walyiṣim wartsya(śśäl)* ‘with company of two thousand worms called Jyotsnāmukha’.

D From Skt. *jyotsnā-mukha-** lit. ‘with a moonlight face’ (cf. MW:427c). Cf.

► *candramukhe*.

Jvalaprabhe (PN, masc.) Jvalaprabha, name of a Bodhisattva

L POU ‘nom. propr. Bodhisattvae’

F Nom.Sg. *jvalaprabhe*.

T ♦Nom.Sg. 399 a4.

D From Skt. *Jvalaprabha-**.

