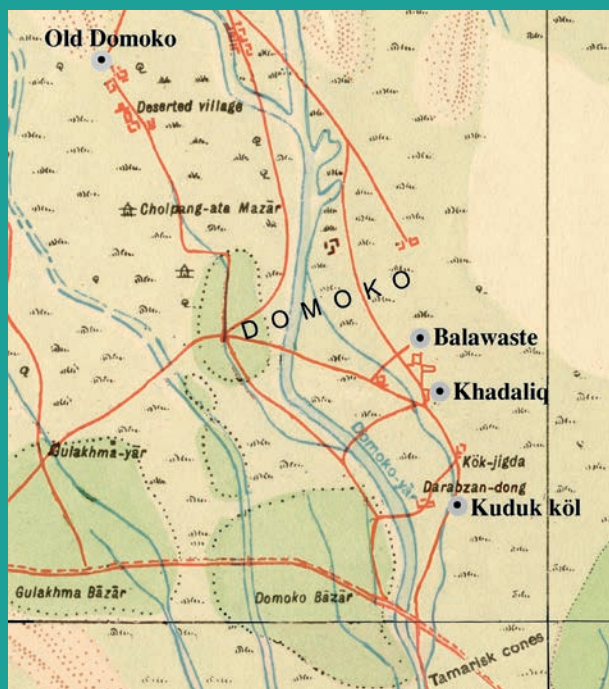


An Old Khotanese Reader: The Tale of Bhadra

Nicholas Sims-Williams

with contributions by
Jonathan A. Silk



An Old Khotanese Reader



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WIESBADEN 2025
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Cover image:

Map of part of the Domoko oasis, ca. 60 km east of Khotan, including the sites where most manuscripts of the *Book of Zambasta* were found (Khadaliq, Balawaste and perhaps Kuduk Köl).

Based on a map by Ursula Sims-Williams published in P. O. Skjærvø, *Khotanese manuscripts from Chinese Turkestan in the British Library* (London: British Library, 2002), itself adapted from Map 31 in M. A. Stein, *Serindia* (Oxford University Press, 1921).

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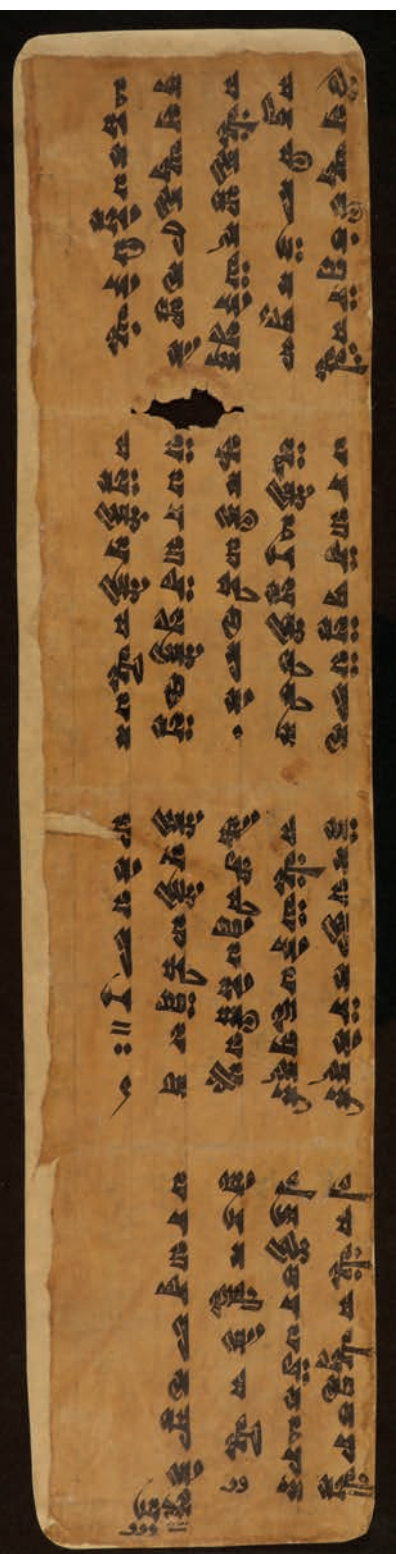
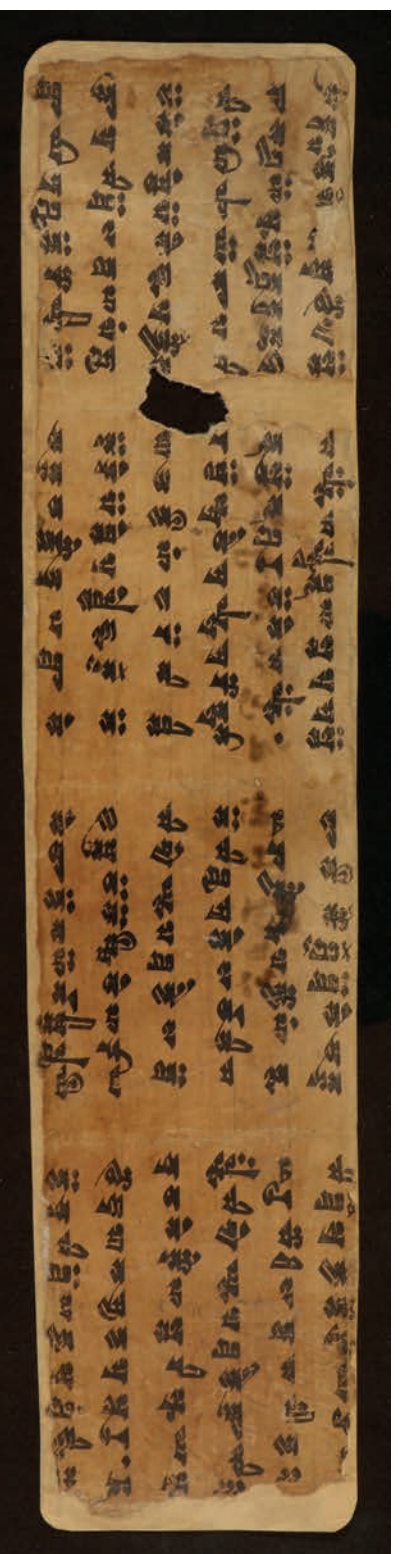
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Foreword

My primary intention in compiling this small volume is to provide a first reader for those who have already obtained a basic knowledge of Old Khotanese, for instance from the ‘Introduction to Khotanese’ which forms the first part of R. E. Emmerick’s *Handbook of Khotanese* (2024). However, since the present book includes a morphological summary and a glossary in which all inflected forms are fully parsed, it should also be usable by complete beginners (so long as they possess a general familiarity with the standard grammatical terminology used in the fields of Indo-Iranian and Indo-European languages). Some details, especially in the commentary and the etymological notes in the glossary, may also be of interest even to specialists.

Users of Emmerick’s ‘Introduction’ will be aware that, for didactic purposes, it presents an idealized and rather artificial form of the language, far more regular in its orthography and morphology than that of any surviving manuscript. Only in the penultimate Chapter 29, written by Mauro Maggi, does it offer a taste of ‘real’ Old Khotanese, exemplified by a passage from the principal manuscript of the *Book of Zambasta* (followed in Chapter 30 by a sample of Late Khotanese as found in the *Mañjuśrī-nairātmyāvatāra-sūtra*). As a comparatively long and well-preserved narrative, the ‘Tale of Bhadra’, Chapter 2 of the *Book of Zambasta*, seems particularly suitable to provide a more substantial sample of Old Khotanese as it is actually attested in the surviving manuscripts.

On the assumption that most users of this *Reader* are likely to come to it after learning Khotanese from Emmerick’s ‘Introduction to Khotanese’, many references to that work are included, in particular regarding points of grammar and Buddhist technical terms. Where the grammatical interpretation given here differs from that in Emmerick’s ‘Introduction’, this is generally pointed out explicitly. Some differences, however, are merely terminological. For example, the cases which Emmerick calls ‘genitive-dative’ and ‘instrumental-ablative’ are here described by the simpler terms ‘genitive’ and ‘ablative’.

Some learners of Khotanese will come to it with a knowledge of other Iranian or more generally Indo-European languages, others with a background in Indian and Buddhist studies. Since no prior knowledge of Iranian languages, or of Sanskrit and Buddhist terminology, is required, it is to be hoped that both groups will find that this *Reader* fulfils their needs.

Finally, I would like to thank Ruixuan Chen, Alessandro Del Tomba, Marco Fattori and Agnes Korn, whose many excellent suggestions have greatly improved both the content and the presentation of this book, and above all Jonathan Silk, who has kindly acted as my adviser in matters of Buddhist doctrine and terminology and has contributed most of the notes on such topics in addition to §2 of the Introduction.

Nicholas Sims-Williams
Cambridge, May 2025

Abbreviations

abl. = (instrumental-)ablative	nom. = nominative
acc. = accusative	NP = (classical) New Persian
act. = active	OInd. = Old Indian
adj. = adjective / adjectival	OP = Old Persian
adv. = adverb	opt. = optative
Av. = Avestan	p. = page
A, B, C (the three Old Khot. metres)	_p = pronominal form (see p. 25)
A, B, C, D (inflectional classes of present stems)	part. = participle
Bhmv = <i>Bhadramāyākāravāyākaraṇa</i>	part. nec. = participle of necessity (gerundive)
BSOAS = <i>Bulletin of the School of Oriental and African Studies</i>	Parth. = Parthian
C = (any) consonant	pass. = passive
caus. = causative	pf. = perfect
Cheung = Cheung 2007	Pkt. = Prakrit
dem. = demonstrative	pl. = plural
DKS = Bailey 1979	PN = personal name
ed. = edited by	postp. = postposition
encl. = enclitic	pot. = potential
f. = feminine	pp. = pages / past participle
gen. = genitive(-dative)	prep. = preposition
H = heavy (syllable)	pres. = present (indicative)
IJJ = <i>Indo-Iranian Journal</i>	pron. = pronoun
impv. = imperative	rel. = relative
inf. = infinitive	sg. = singular
inj. = injunctive	Sgh = Canevascini 1993
interrog. = interrogative	SGS = Emmerick 1968a
intr. = intransitive	Śgs = Emmerick 1970
Intro. = Emmerick 2024: 1–272	Skt. = Sanskrit
JRAS = <i>Journal of the Royal Asiatic Society</i>	Sogd. = Sogdian
Khot. = Khotanese	subj. = subjunctive
KS = Degener 1989	Suv. = Skjærvø 2004a, b
KT6 = Bailey 1967	SVK1, SVK2, SVK3 = Emmerick & Skjærvø 1982, 1987, 1997
L = light (syllable)	T. = Taishō Tripiṭaka
LeF = <i>Linguistica e Filologia</i>	tr. = transitive / translated (by)
lit. = literally	V = (any) vowel
m. = masculine	v. = verse
mid. = middle	voc. = vocative
MP = Middle Persian	vocab. = vocabulary
n. = note / neuter	vv. = verses
neg. = negative	Z = (Book of) Zambasta
nn. = notes	ZDMG = <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

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Introduction

1. The *Book of Zambasta* and the ‘Tale of Bhadra’

The *Book of Zambasta* (= Z) is the longest surviving work of literature in Old Khotanese, the ancient language of the kingdom of Khotan to the south-west of the Taklamakan desert in what is now the Xinjiang Uygur Autonomous Region of China. The work, which is an original composition in Khotanese though based on Indian sources, is a poem setting out the doctrines and traditions of Mahāyāna Buddhism in at least 24 chapters. Neither the original title of the work nor the name of its author is known. The title ‘Book of Zambasta’ was suggested by Sir Harold Bailey on the basis of the fact that the principal manuscript was commissioned by an official named Zambasta (*Ysambasta* in Khotanese orthography). Of this manuscript some 209 folios are preserved in whole or in part, most of them (including those illustrated on the plate on p. 6) in the Institute of Oriental Manuscripts, St. Petersburg.

Chapter 2 of the *Book of Zambasta* (‘Z2’) is dedicated to the story of Bhadra, a non-Buddhist sectarian (*ttārtha-*, here for the sake of simplicity translated ‘heretic’). Bhadra attempts to demonstrate that the Buddha is not all he claims to be, and in particular that he is not an Omniscient One (Khot. *sarvañā-*, Skt. *sarvajña-*). He does so by inviting the Buddha and his monks to visit him for a meal, where he sets a trap, explaining that if the Buddha remains unaware of the trap, this ignorance will demonstrate his claim to omniscience to be a lie.

The Khotanese text of this chapter is completely preserved with the exception of some damage to the folio containing vv. 7–18. Most of the first part of this chapter, vv. 1–30 and 43–138, was included in Ernst Leumann’s edition of the manuscript, published posthumously by his son Manu Leumann (Leumann 1933–36: 6–27). The folios containing vv. 139–244 were first published by V. S. Vorob’ëv-Desjatovskij and M. I. Vorob’ëva-Desjatovskaja (1965) and soon afterwards re-edited by R. E. Emmerick (1967), with an English translation, notes and glossary. Virtually the same text and translation were included the following year in Emmerick’s complete edition of the *Book of Zambasta*, but the earlier article remains extremely useful since the 1968 edition includes only a few notes and no glossary. The whole text, in so far as it was then known, was translated into Italian by Mauro Maggi (2004). Finally, the one missing folio, containing vv. 31–42, was brought to light and edited by Nicholas and Ursula Sims-Williams in 2023.

Apart from the ‘colophons’ at the end of some chapters, the *Book of Zambasta* is written entirely in verse. It makes use of three metres, conventionally referred to as A, B and C, of which two are attested in Chapter 2: metre A for the main narrative and metre C for the verses emitted by the gong (vv. 105–22). In both metres, a verse consists of two parallel hemistichs. In the manuscript each verse is written in a single long line divided into four columns separated by spaces (see the plate on p. 6). In principle, these spaces should mark the end of the first hemistich and the caesura within each hemistich, but the scribe sometimes disregards the metrical structure of the verses in order to achieve a more regular appearance on the page. Here (as in Leumann’s edition, but not Emmerick’s) the layout has been modified in order to conform more closely to the assumed structure of the verses. For practical reasons, the two hemistichs which together form each numbered verse are not presented in a single line, but (as in almost all editions) in two lines.

For those interested in the metrical structure of the verses, a brief metrical analysis and a metrically scanned text are provided on pp. 79–102 below.

As noted in *Intro.* §29.30: ‘Since the *Book of Zambasta* is a poem, the word order very often diverges from that of standard prose for the purpose of accommodating words into the metrical scheme’. Many sentences from the *Book of Zambasta* are in fact cited throughout Emmerick’s ‘Introduction’, but there the words ‘have been placed ... in the standard prose word order’ (*ibid.*, 4). Old Khotanese, as attested by the manuscripts of Z, also differs from that taught in the ‘Introduction’ in several other ways. In the first place, for pedagogical purposes, Emmerick presents an idealized form of the language, distinguishing more systematically than most Old Khotanese manuscripts between forms such as nom. sg. -ā and gen. sg. -i in *a*-stem nouns or 3 sg. pres. act. -ātā and mid. -āte in type A verbs. Moreover, since the principal manuscript of Z is a 7th- or 8th-century copy of a work probably composed in the 5th century, we have to consider the possibility that the scribe and his predecessors may have introduced forms or spellings characteristic of the language of their own times. Where apparently later forms appear in the manuscript, it may be that the text originally contained an older form, as is sometimes suggested by the metre, e.g. *ttata* ‘money’ (v. 30), probably to be read *ttatatu*. On the other hand, it is clear that both formal (usually longer) and vernacular (usually shorter) forms of certain words were available to the poet, who could use whichever was metrically convenient in any particular context. For example, in v. 204 we find *cī* (scanning as a monosyllable) for older *cīā*, *cīyā* ‘when, if’. Elsewhere, though by chance not in Z2, it sometimes happens that *cī* is written but the metre indicates that the older form *cīā* or *cīyā* should be read; conversely, the scribe sometimes writes *cīyā*, but the metre requires the reading *cī*. Similarly, though *hvāñāte* or *hvāñite* ‘he says’ is always so written in Z, the metre often requires it to be read as *hvāñe*. A form such as *hvāñe* has sometimes been regarded as ‘Late Khotanese’ (or ‘Middle Khotanese’, according to the periodization of Skjærvø 2002: lxx), but in fact such forms clearly existed in the colloquial language at the time of the composition of the *Book of Zambasta* and other Old Khotanese texts, cf. *hvemā* for *hvataimā* ‘I said’ in IOL Khot Wood 7 = F II.i.006 (Skjærvø 2002: 561), the script of which indicates a date not later than the 6th century (Maggi 2004a: 186).

2. Sources and parallels to the Khotanese version of the ‘Tale of Bhadra’

(Jonathan A. Silk)

The *Book of Zambasta*’s presentation of the story of Bhadra is clearly based on a version of the Mahāyāna *sūtra* known to us as *Bhadramāyākāravākyakaraṇa* ‘The prediction to Buddhahood of the illusionist Bhadra’ (Bhmv). In this text, the frame story consists of the planning for the deception, and, of course, the Buddha’s immediate perception of what is really going on. This work is available to us now in a Tibetan translation, preserved in the Kanjur compilations (Derge Kanjur 65), and in two Chinese translations, the older (plausibly) attributed to Dharmarakṣa (竺法護), the *Huanshi renxian jing* (幻士仁賢經, T. 324), the newer to Bodhiruci, *Shou huanshi batuoluo ji hui* (授幻師跋陀羅記會, T. 310 [21]). Of these sources, only Dharmarakṣa’s translation is older than the *Book of Zambasta*. The availability of Régamey’s 1938 edition and English translation of the Tibetan text, which also makes reference to the two Chinese versions, has meant that most comparisons

have so far consulted primarily the Tibetan text (often via Régamey's translation).¹ While its connection with the *sūtra* is obvious, the treatment in Z frequently deviates from the *sūtra* as we have it, though there are also places of close correspondence, as will be noted in the Commentary below when appropriate. The flexibility of the adaptation seems to be generally consistent with what we see elsewhere in Z when Indian materials are adapted.

While the relationship between Z2 and Bhm̐v has long been well known, what is less discussed is the connection of this story with another complex of stories built on the same narrative frame, a complex extremely widely known throughout the Buddhist world, including Central Asia, and likely to have been known also to the author of Z. This more widely known story is that of Śrīgupta, told and retold in Pali, Sanskrit, Chinese and Tibetan, referred to by Chinese pilgrims, included in Japanese tale collections and depicted in sculpture and painting. Régamey (1938: 3–5), following Leumann, already pointed to a Pali version of the Śrīgupta story in the commentary to the *Dhammapada*, in which the central character is Sirigutta (the Pali form of the Sanskrit Śrīgupta). In contrast to the framing of Bhm̐v, Sirigutta is a follower of the Buddha, and in competition with the Jaina (Nigaṇṭha) Garahadinnā. Sirigutta proves that the Jains are not omniscient by trapping them into falling into a pit; when the Jains attempt to trap the Buddha in a similar way, he recognizes the deception and transforms the prepared pit with burning embers into lotuses.

In other versions, Śrīgupta is mostly cast in the role of the Buddha's antagonist (see Lamotte 1944: 184 n. 4) rather than his follower as in the Pali text just mentioned. In terms of primary sources, this story is found in the *Ekottarikāgama* 45.7 (T. 125 [II] 773c20–775b28; Anālayo 2016: 101 n. 26), and is transmitted as a Mahāyāna *sūtra*, **Śrīgupta-sūtra*, in Tibetan (Derge 271; tr. Liljenberg & Pagel 2021) and in three Chinese translations: *Yueguang tongzi jing*/*Yueming tongzi jing* 月光童子經/月明童子經 (T. 534) ascribed to Dharmarakṣa; *Shenri jing* 申日經 (T. 535), an anonymous scripture of the Western Jin period or earlier; and *Shenri er benjing* 申日兒本經² (T. 536) of the same date.³ All these sources record the same basic frame story of an attempt to deceive the Buddha. This *sūtra* is also of some note as providing the motivation for the influential stories of 'Prince Moonlight' in mediaeval China (see Zürcher 2013: 207–8).

Alongside the scriptures, we also find the Śrīgupta story in Vinaya sources, which served as great repositories of narrative. These include the Sarvāstivāda Vinaya (T. 1435 [XXIII] 464b8–465a2; extracted in T. 2122 [LIII] 615c18–616a12), and the Mūlasarvāstivāda **Nidānamuktaka* (T. 1452 [XXIV] 443b24–445b5, summarized in Lévi 1908: 152–8). Story collections also recount the tale. Very importantly in the context of possible Khotanese familiarity with this story, it is preserved in detail in the *Kalpanāmaṇḍitikā*, otherwise known as the **Sūtrālamkāra* (T. 201 [IV] 327c11–333a3, tr. Huber 1908: 361–86). In Sanskrit materials from Central Asia, which are preserved fragmentarily (ed. in Lüders

¹ In addition we now have another English translation of the Tibetan version (Kūrtimukha Translation Group 2024), an abbreviated translation from Chinese (Chang 1983: 3–22) and an anonymous rendering from Chinese at <https://lapislazulitexts.com/tripitaka/T0310-LL-21-bhadra/>. Largely overlooked, although duly mentioned by Régamey (1938: 2), is the fact that already Leumann (1933–36: 361–6) gave a paraphrase of the *sūtra*, as well as of the Śrīgupta story (1933–36: 366–7) to be mentioned below. For fuller references to the text see <https://bibliography.openphilology.eu/bibliography/sutra/21/>

² Various known as *Shenri'er jing* 申日兒經; *Shenridou ben jing* 申日兜本經; *Shenridou jing* 申日兜經; 申日兒本經; *Shenyuedou ben jing* 申日兜本經.

³ There is an unusual amount of controversy over the ascription of these translations; see <https://dazangthings.nz/cbc/text/665/>.

1926: 184–8), the story is called the *Śrīguptacarita*. This version was discussed by Lévi (1908: 152–9). The story is also retold in the 11th century as the 8th chapter of the *Bodhisattvāvadānakalpalatā* of Kṣemendra, a text very widely known in Tibet (ed. in Tibetan and Sanskrit in Straube 2009: 94–109, tr. 249–54, cf. also the translation of a prose retelling in Black 1997: 39–42).

Further references indicate how widespread the story was. In the travel account of Faxian (法顯), the Buddha's opponent is called Nirgranthaputra (尼犍子), almost certainly meant to be a Jain, who is said to have made a fire pit, and to have poisoned the food which he then invited the Buddha to eat (T. 2085 [LI] 862c15–16, tr. Drège 2013: 52; Deeg 2005: 551). The later account of Xuanzang (玄奘) refers to the place where the pit dug by Śrīgupta was to be found (T. 2087 [LI] 921a2–15, tr. Li 1996: 238–9). The story appears to have been alluded to in the account of Yijing (義淨) as well (T. 2125 [LIV] 209c17, tr. Takakusu 1896: 39). The story reached Japan in the Heian period, when a large body of narrative literature arrived from China. The *Sanbōe* (三寶繪), compiled in 984 by Minamoto no Tamenori (源為憲, 941–1011), in its Introduction to *kan* 1 alludes to the Śrīgupta story, which must therefore have been already well known, by saying 'he turned fire into a pond and so was able to pass Śrīgupta's house without accident'⁴ (Kamens & Bushelle 2023: 145). Somewhat later, in the early 12th century, the *Konjaku Monogatari* (今昔物語集) recounts the tale in full in its twelfth story (佛勝蜜外道家行給語, tr. Dykstra 2014: 36–7).

Finally, we find visual evidence for this tale both in Gandhara and in Kyzil (Kucha). For the first we have several scenes depicted in stone carvings (Ingholt & Lyons 1957: 77, no. 100; Kurita 1988, figs. 374–380), for the second we have very fragmentary wall-paintings (Lesbre 2001: 319–20). The literary evidence and the images from Gandhara, though not the Central Asian paintings, are discussed in Zin 2006: 124–35.

It will repay future research to investigate the context of the frame story so closely shared by the Bhm̐v with the Śrīgupta stories. One theme that ties together Z2, Bhm̐v and the Śrīgupta stories is the emphasis on omniscience. The Buddha's omniscience becomes a central concern in later Buddhist philosophy, but was evidently already a theme of great importance from the earliest periods of Buddhist competition with its Indian rivals.

3. The plan of this *Reader*

This *Reader* is intended to provide everything necessary for a learner to read and understand the Khotanese version of the 'Tale of Bhadra'. The beginner would be well-advised to start by reading, or at least skimming through, this introduction, especially the sections on the script and morphology, before embarking on reading the text.

The main part of the *Reader* consists of the following:

Text. The text printed below is essentially the same as in Emmerick's 1968 edition, with the addition of vv. 31–42, but omitting the manuscript's sporadic (sometimes clearly incorrect) verse-numbers and punctuation points. Square brackets [] indicate lacunae in the manuscript. Emmerick's occasional italics (indicating uncertain readings or supplements due to Leumann) are ignored. In addition, I have suppressed the hyphens sometimes used by Emmerick to mark compounds (to avoid confusion with the hyphen which I use for a differ-

⁴ 火を変じて池と成ししかば、勝蜜(しょうみつ)が門(かど)空(むな)しく過ぎ。

ent purpose in the metrical analysis) and have consistently transcribed the *anusvāra* as *ṁ*.⁵ As noted in §1 above, the manuscript's layout has been modified in order to conform more closely to the assumed structure of the verses. As in Emmerick's edition (though not Leumann's), irregularities of spelling and morphology are left uncorrected, so as to show clearly the manuscript's mixture of forms—older or later, formal or colloquial (see the end of §1 above). For consistency, even the most obvious scribal errors are allowed to stand in the text, but the necessary corrections are discussed in the Commentary which follows.

Translation. The translation facing the text differs from Emmerick's to a greater extent. In addition to corrections resulting from the progress of research since 1968, some changes have been introduced to assist the reader who may not be an expert either in Khotanese or in Buddhism. The translation is therefore rather more literal than Emmerick's, words added for clarity but not directly expressed in the Khotanese text being placed in parentheses. The Sanskrit technical terms used in Emmerick's translation have been replaced with English equivalents wherever possible.

Commentary. The commentary following the text and translation includes references to publications since 1968 in which new interpretations of particular words or passages have been proposed, as well as explanations of difficult or less common linguistic features and points of Buddhist doctrine and tradition. Some of these notes summarize or refer to observations made by Emmerick in his 1968 edition and his earlier articles (1967, 1967a).

Metre. The brief metrical analysis on pp. 79–81 and the metrically scanned text on pp. 82–102 may help the reader to appreciate the text as poetry. These sections, as well as occasional remarks on such matters in the explanatory notes, conform with the theory of Khotanese metre and stress developed in Sims-Williams 2022. It is only fair to note that these matters are highly controversial (cf. Hitch 2024; Sims-Williams 2025a; Fattori 2025a) and that my views on the position of the stress in Old Khotanese differ from those of Emmerick and others in important respects. For example, Emmerick took the view that no word bears a stress on its final syllable (*Intro.* §1.15), whereas in my view all or most words ending with a syllable containing a long vowel or diphthong are stressed on that syllable. Consequently, a word such as *thatau* 'quickly' is given in the metrical analysis here with a different stress (*tha'tau*) from that suggested by Emmerick ([^hʰa'o:], *Intro.* §1.16).

Glossary. In compiling the glossary I naturally made use both of the glossary to vv. 139–244 in Emmerick 1967 and of the glossary which Manu Leumann added to his father's edition of the previously known folios (Leumann 1933–36: 385–530). In general, the stems cited as lemmata are given in the same form as in Emmerick's 'Introduction'. All inflected forms are fully parsed, so that they can easily be looked up in the morphological analysis (§4 below). Since this book is primarily intended for beginners, it did not seem appropriate to give a full discussion of the etymology of each word, but some brief hints are provided for those interested in such matters.

⁵ The *anusvāra*, a superscript point indicating an unspecified nasal, is traditionally transcribed either as *ṁ* or, if it is regarded as unetymological, with a hook below the vowel, e.g. *q* (*Intro.* §1.10).

4. The Brahmi script as employed in the *Book of Zambasta*

Vowels

a i u are short vowels;

ā ī ū are the equivalent long vowels;

ä is another short vowel, perhaps [ə], which often results from the weakening of unstressed *a* but can also occur in stressed syllables and tends to fall together with *i*;

e o can be either long or short.

The sign transcribed ' (in the original a hook under the syllable) may indicate a breathy vowel. Etymologically, it is generally associated with the loss of earlier **z* or **h*.

Diphthongs and triphthongs include *ai ei au uī uai* and in certain positions *vī* (= *uī*), *vai* (= *uai*) and *yau/yo*.

Note that *r* is not a simple vowel but equivalent to the consonant+vowel sequence *rā* or *ri*.

The point *anusvāra*, transcribed as *ṁ* (see above, p. 19 n. 5), indicates an unspecified nasal (nasalization of a vowel, or a nasal consonant homorganic with a following consonant).

Consonants

Table 1: Old Khotanese consonants

	plosives			affricates			fricatives		nasals	glides etc.
	voiceless	voiced	aspirate	voiceless	voiced	aspirate	voiceless	voiced		
velar	k	gg	kh					g	ṅ	h
palatal				c/ky	j/gy	ch	śś	ś	ñ	y
retroflex	ṭ	ḍ	ṭh	ks?	js?		ṣṣ	ṣ	ṇ	r
dental	tt	d	th	tc	js	ts	s	ys	n	rr l
labial	p	b	ph					v	m	v

Note that *v* probably represents not only the semivowel [w] (thus *Intro.*) but also the fricative [v] (see Sims-Williams 2022: 39–40).

According to *Intro.* §1.13, *kṣ* may have been pronounced [tṣʰ], i.e. IPA [tṣʰ̪]. However, it does not contrast with a non-aspirate equivalent.

All Khotanese aspirate consonants are voiceless. The letters for voiced aspirates *gh jh ḍh dh bh*, which are not included in the table above, are chiefly used in Indian words. On the rare occasions when they occur in native words, they have the same value as the equivalent non-aspirates, e.g. *dhāta-* beside *dāta-* ‘Law’.

Single *t* is also not included in the table. In intervocalic position *t* is usually a historical or pseudo-historical spelling for a lost consonant, which may have been replaced by a glottal stop [ʔ] (thus *Intro.*) or a flap [r]. In some such cases it alternates with *g* or *ś*, which are also historical or pseudo-historical, or a glide such as *y* or *v* (depending on phonetic context), which acts as a hiatus-filler between two vowels. In consonant clusters (e.g. *st tr tv*), *t* stands for [t] and may alternate with *tt*, e.g. *trāmā* ~ *ttāmā*.

Similarly in the other cases of consonant doubling (*gg śś ṣṣ*), the single letter can be used instead of the double letter in consonant clusters. This is clear from alternations such as *bilsaṅgu* ~ *bilsaṅggu* and *biśye* ~ *biśśäye*. A similar rule applies to *r* and *rr* (on which see Del Tomba 2025 and forthcoming): *braṣṭe* ~ *brraṣṭe*.

Other digraphs not listed above which probably represent single consonants are *hy* [hʲ] and *hv* [hʷ].

5. Morphological summary

The paradigms given below, together with the analysis of each inflected form in the glossary, should enable the user to identify all forms which occur in the text. The notation and terminology generally follow those of Emmerick's 'Introduction to Khotanese', including the classification of present stems into the four classes A, B, C, D and the use of the superscript 'i' in the paradigms to indicate an ending which has the potential to cause palatalization of a preceding vowel or consonant. However, for brevity I refer to the syncretic cases as 'genitive' rather than 'genitive-dative' and 'ablative' rather than 'instrumental-ablative'. Another innovation is the use of subscript index letters or numbers, e.g. 'loc. sg. m.' (or, if necessary, 'loc. sg. m.₁'), 'loc. sg. m.₂', 'loc. sg. m.₃', 'loc. sg. m.₄', to indicate forms which share the same function but have different origins (as opposed to the numerous instances in which alternative forms are merely orthographic or phonological variants).

5.1. Orthographic and phonological variants

The great majority of orthographic and phonological variants result from a series of predictable alternations (cf. *Intro.*, Chapter 29), of which the most important are the following:

In all positions:

1. *ä* > *i* and *vice versa*⁶
2. *rä/ri* > *r̥*
3. *ei* > *ai* and *vice versa*
4. *au* > *o* (less often *vice versa*)
5. *ä/i* > *e* (by dissimilation) after a syllable containing *ä/i*.

In final position:

6. *-äna* > *-na*
7. *-e* > *-ä/-i* (less often *vice versa*, except in the case of the dissimilatory change mentioned above under 5)
8. *-o* > *-u* (less often *vice versa*, except after *r*).

In internal position:

9. *-n-* > *-ŋ-* in the presence of the hook ' or after a syllable containing *r* or *ʃ*
10. *-yy-* > *-y-*
11. *-y-* and *-iy/-äy-* alternate after a consonant
12. *-v-* and *-uv-* alternate after a consonant
13. *-t-* replacing *-y-* between two palatal vowels, replacing *-v-* between two rounded vowels (e.g. *-äye* > *-äte*, *-uvo* > *-uto*)
14. omission of nasal before consonant
15. omission of potential palatalization. See the next section.

⁶ Note the strong preference for *-i* rather than *-ä* after *ñ*, e.g. nom. sg. m. *sarvañi* 'all-knowing' *passim* (Leumann 1933–36: 512).

5.2. Palatalization

Nominal and verbal endings with the potential to cause palatalization are indicated in the paradigms below with a superscript ‘i’. The following types of palatalization are attested in Z2:⁷

Palatalization affecting the preceding vowel(s):

- a > ī* (across *ḍ t tt d nth nd r v*) e.g. 3 sg. pres. act. *hvīḍä*, past inf. *hvīte*, 3 sg. pres. act. *pīttä*, *varrüttä*, abl. sg. f. *brīnthe jsa*, 3 sg. pres. act. *yīndi*, loc. sg. m. *vīra*, gen. sg. f. *ṣṣīve*
- ā > e* (across *t nd r*) e.g. abl. sg. f. *hajvattete*, 3 sg. pres. act. *paysendä*, gen. sg. f. *tterä*
- āmat > emVt* e.g. gen. sg. f. *syemate*, abl. sg. f. *bvemäte jsa* (once *bvemete jsa*)
- ū > ī* (across *t ṣṣ*) e.g. 3 sg. pres. act. *tsūtä*, nom.-acc. pl. **mīṣṣä(?)*
- ū > vī* (across *r*) e.g. gen. sg. f. *kvīre*
- o > vai* (across *tt*) e.g. past inf. *kṣamvaittā*
- au/o > e* (across *ḍ r*) e.g. 3 sg. pres. act. *heḍä*, 2 sg. pres. act. *herä*

Palatalization affecting the preceding consonant(s):

- mḡg > mḡy/mḡj* e.g. loc. sg. m. *palimḡya*, loc. sg. m.⁴ *palimḡju*⁸
- tc > c* e.g. loc. sg. f. *ūca*
- n > ñ* e.g. 2 sg. pres. act. *nārmāñi*
- mṭs > mḥ* e.g. loc. sg. m. *ggamḥa*
- ys > ś* e.g. loc. sg. m. *khāśa*
- rn > rñ* e.g. abl. sg. f. *urñe jsa*
- rst > rśt* e.g. 3 sg. pres. act. *parśtā*
- lysd > lśd* e.g. acc. sg. f. *mulśdu*
- s > śś* e.g. loc. sg. f. *biśśa*
- st > śt* e.g. 3 sg. pres. act. *paśtā* (*śt < stⁱ < js+tⁱ*), *grūśti*

Palatalization affecting both vowel and consonant(s):

- ast > īśt* only loc. sg. m. *dīśta*
- ūs > īśś* only loc. sg. m. *kīśśa*

Some words cannot show palatalization because their stem already contains a palatal vowel or consonant (or both). Examples of the omission of palatalization in contexts which would not appear to exclude it are most common in unassimilated foreign words (as noted in Hitch 1990, the most detailed systematic study of Khotanese palatalization; see also Del Tomba 2024a).

5.3. Nouns

In the table on the facing page the principal noun declensions are listed with the most basic (i.e. oldest) spelling of each individual form. Some forms not attested in the ‘Tale of Bhadra’ are included in []. For declensions not listed here, references to SGS and/or *Intro*. are given at the appropriate places in the glossary. Adjectives are inflected to a large extent

⁷ Not included here are the 3 sg. pres. act. forms of the irregular type A verb *kāṣ-* ‘to think’ and of type C verbs (see below on the Present indicative active, notes iv–v).

⁸ On these loc. sg. forms of *palamḡga-* ‘(act of) sitting cross-legged’, see the commentary to v. 156 below.

in the same way as nouns, but forms exclusively found in adjectives (see §5.4) are not included in the table.

Table 2: The principal Old Khotanese declensions

(Intro. §	<i>m.</i> <i>a-stems</i> 7.4	<i>f.</i> <i>ā-stems</i> 5.18	<i>m.</i> <i>aa-stems</i> 11.10	<i>f.</i> <i>aā-stems</i> 25.5	<i>m.</i> <i>ia-stems</i> 26.4	<i>f.</i> <i>iā-stems</i> 26.8)
nom. sg.	-ä	-a	-ei	-ā	-ī	-ya
nom. sg. ₂		-ä				
acc. sg.	-u	-o	-au	-au	-ī	-yo
acc. sg. ₂	-ä	-a	-ei			-ya
acc. sg. ₃		-ä				
gen. sg.	-i	-ie	-ai	-ye	-ī	[-ye]
abl. sg.	-āna	-ie ±jsa	[-eina]	[-ye ±jsa]	-īna	-ye ±jsa
loc. sg.	-ia	-ia	[-ya]	-ya	[-ya]	[-ya]
loc. sg. ₂	-u	-o		[-o]	-yo	-yo
loc. sg. ₃	-i	-ie				
loc. sg. ₄	-iu	[-io]				
voc. sg.	-a	[-ä]	[-ā]	—	-ya	—
voc. sg. ₂	-ä	[-a]		[-ā]		
nom.-acc. pl.	-a	-e	-ā	-e	-ya	-ye
nom.-acc. pl. ₂	-e		-e		[-ye]	
gen. pl.	-ānu	-ānu	[-ānu]	[-ānu]	[-yānu]	[-yānu]
abl. pl.	-yau ±jsa	-yau ±jsa	[-yau ±jsa]	-yau ±jsa	-yau ±jsa	[-yau ±jsa]
loc. pl.	[-uvo’]	-uo’	[-uvo’]	—	[-iyvo’]	—
voc. pl.	[-yau]	—	[-yau]	—	—	—

(Intro. §	<i>m.</i> <i>āa-stems</i> 21.12	<i>m.</i> <i>ua-stems</i> 27.4	<i>f.</i> <i>uā-stems</i> 27.8	<i>m.</i> <i>au-stems</i> 28.2	<i>f.</i> <i>i-stems</i> 16.3–4 ⁹)
nom. sg.	[-ā]	-ū	[-uva]	-au	-ä
acc. sg.	[-ā]	-ū	[-uvo]	-au	-iu
acc. sg. ₂					-ä
gen. sg.	-āyi	-uī, -vī	—	-uai, -vai	-ie
abl. sg.	[-āna]	-ūna	—	-auna	-ie ±jsa
loc. sg.	-āya	-ya ¹⁰	—	[-auya]	-ia
loc. sg. ₂		[-uvo]			
voc. sg.	—	—	—	—	—
nom.-acc. pl.	-ā	[-uva]	-uve	-au	-ä
nom.-acc. pl. ₂		-uve			
gen. pl.	—	[-vānu]	—	[-*aunu]	[-iānu]
abl. pl.	—	-vyau ±jsa	—	[-vyau ±jsa]	-iyau ±jsa
loc. pl.	[-āvo’]	[-*uvo’]	—	—	[-iuvo’]
voc. pl.	—	—	—	—	—

⁹ Del Tomba 2024a shows that, contrary to what is stated in *Intro.* §16.3–4, all the pl. endings in the *i*-declension cause palatalization.

¹⁰ Only *aysmya*, *aysmiya* ‘mind’ probably simplified from unattested **aysmv(i)ya* (SGS 324).

Users of the table on the preceding page need to bear in mind that the endings listed are often attested in several alternative spellings, cf. §5.1 above. On absence of palatalization before endings with the potential to cause palatalization see §5.2.

Forms with subscript index numbers in the table belong to the following categories:

Nom. sg.₂: occasionally, *ā*-stems have the ending *-ä* in the nom. sg., possibly borrowed from the *i*-declension, see *Intro*. §16.8. The only example in Z2 is nom. sg. f.₂ *dīvatā* ‘deity’.

Acc. sg.₂: in a few declensions, nom. and acc. sg. are identical (and nom. and acc. pl. are identical in all declensions). In those declensions which have a distinct acc. sg. form, the nom. sg. may be used as an alternative acc. sg. form (indicated as acc. sg. m.₂, acc. sg. f.₂). Examples: acc. sg. m.₂ *balysä/balysi* (*a*-stem), *balysūñavūsai* (*aa*-stem), *nei’* (*āta*’-stem, see SGS 330–32), acc. sg. f.₂ *bvāmata* (*ā*-stem), *ggamḍya* (*iā*-stem),¹¹ *bā’yä* (*i*-stem).

Acc. sg.₃: similarly, in the *ā*-declension, it is possible that the nom. sg.₂ form in *-ä* (see above) is exceptionally used for acc. sg. The only example in Z2 is acc. sg. f.₃ *siyatä* ‘sand’.

Loc. sg._{2/3/4}: many declensions attest a considerable variety of loc. sg. forms. It is noteworthy that the loc. sg. forms which do not involve palatalization are particularly common in the case of foreign words. Without prejudice to the question of the origin of the various forms (on which see Sims-Williams forthcoming: 229–40), those which contain a rounded vowel (*-o* or *-u*) without palatalization will be indicated as loc. sg.₂, those which resemble the gen. sg. as loc. sg.₃ and those ending in *-i*u or *-i*o as loc. sg.₄. Examples: loc. sg. m.₂ *ātāsū* (*a*-stem),¹² *naryo* (*ia*-stem); loc. sg. f.₂ *paršo* (*ā*-stem); loc. sg. m.₃ *ātāsi* (*a*-stem); loc. sg. f.₃ *ulatāñe* (*ā*-stem); loc. sg. m.₄ *palimju* (*a*-stem);¹³ [loc. sg. f.₄ is not attested in Z2]. Yet another type of loc. sg. m. with an ending *-ña* borrowed from the *n*-stems is attested in Z2 only by *dāña*, loc. sg. m. of *dāa* ‘fire’.

Voc. sg.₂: in several declensions, the nom. sg. can be used as an alternative voc. sg. form. Z2 attests voc. sg. m.₂ *badrā/badr* (*a*-stem) and *brāte* (*r*-stem). Elsewhere in Z, voc. sg. f.₂ *anāha ysera* (*ā*-stems) and *ysamaśśamndā* (*aa*-stem) are attested in Z24.208 (cf. SGS 285).

Nom.-acc. pl.₂: a special group of *a*-stems has a nom.-acc. pl. form in *-e* (variant *-ä/-i*) rather than *-a*, e.g. nom.-acc. pl.₂ *date* ‘wild beasts’.¹⁴ An *a*-stem adjective agreeing with such a form may show either nom.-acc. pl. m.₁ *-a* or (more rarely) nom.-acc. pl. m.₂ *-e*. The *aa*-stem *spātaa* ‘flower’ also has the nom.-acc. pl. m.₂ ending *-e* (here standing for a long vowel). Similarly, *puve* may attest *-uve* as nom.-acc. pl. m.₂ ending of a stem *pua* ‘foot-print’.

Instead of (or in addition to) a nom.-acc. pl. in *-a* or a nom.-acc. pl.₂ in *-e*, some *a*-stem nouns attest a nom.-acc. pl. in *-añi*. This form, originating in the *n*-stems, is not found in Z2, but two forms built on it do occur: abl. pl. m.₂ *pāta’ñyau* and loc. pl. m.₂ *bāysañuvo*, based

¹¹ Note *ggamḍyai* (= *ggamḍya* acc. sg. f.₂ + *-i*), where the contraction suggests that acc. sg. f.₂ *ggamḍya* is not merely the result of the scribe omitting the vowel diacritic for *-o*. A parallel case is *stunai*, Z22.159. (Differently Hitch 2017: 507 n. 24, where *ggamḍyai* is regarded as a simplification of **ggamḍyvai*.)

¹² In Z2, this form is spelt *-o* only once (*ggüttāro*), as opposed to six occurrences of *-u*, but the contraction in *uṣṇīrvai* (= *uṣṇīro* loc. sg. m.₂ + *-i*) suggests a genuine phonological change of *-u* to *-o* after *r*. Cf. *inter alia* the usual spelling *rro* ‘also’ for what was probably once **rru* (see Emmerick & Maggi 1991: 70–71) and the 3 pl. forms in *-āro*, *-īro* beside *-āru*, *-īru*.

¹³ Note *palimjvī* (= *palimju* loc. sg. m.₄ + *-i*), where the contraction seems to indicate that the underlying ending is *-i*u rather than *-i*o.

¹⁴ See *Intro*. §§11.11, 26.6, 27.7. On the multiple origins of this ending see Del Tomba 2022. Since *-e* is also the nom.-acc. pl. ending of most f. stems, the gender of some rarer words which attest this ending is uncertain.

on nom.-acc. pl. *pāta'ñi* 'powers' and *bāysaṇi* 'woods'. Such *n*-stem forms are not included in the *a*-stem paradigm above.

One other form which is omitted from the paradigm of the *a*-stems is the nom. sg. neuter in *-u*. This is best attested in impersonal constructions, in particular with the 'participle of necessity' (e.g. *tta kā'ñu* 'thus it is to be reflected'), the past participle (i.e. the 3 sg. n. intr. pf., e.g. *tta pyūṣṭu* 'so it has been heard') and predicative adjectives (e.g. *atī kāḍe duṣkaru saittā* 'very greatly it seems marvellous to him'). Outside such constructions, examples of *a*-stem adjectives with nom. sg. in *-u* are few and uncertain (see below, commentary to vv. 148 and 228). A few *a*-stem nouns, e.g. *ārra*- 'fault' and *pattīma*- 'result', also attest a nom. sg. in *-u*, usually with a regular nom. sg. m. form in *-ä* (or one of its variants) as an alternative. These forms in *-u* are labelled 'n.' in the glossary, as are the *n*-stem nom.-acc. sg. forms *tcārma* 'skin' and *nāma* 'name'.

5.4. Adjectives and pronouns

Adjectives with a m. stem in *-a* generally have a f. stem in *-ā*. Exceptionally, the f. form of *māsta*- 'great' is *māsti*-, rarely *māstā*- (*Intro*. §16.9). Many *aa*-stem adjectives have a f. form in *-gyā*- or *-cā*- (*Intro*. §25.15).

Pronouns typically have irregular inflection. Paradigms will not be given here, but all forms attested in Z2 are identified under the appropriate lemmata in the glossary.

Some endings which were originally limited to pronouns have spread to other nominal stems. Apart from the *a*-stem abl. sg. m. *-āna*, which (together with its equivalents in other m. declensions) has spread from the pronouns to become the regular abl. sg. ending of all m. stems, including nouns, these 'pronominal endings' do not generally spread beyond adjectives, especially certain short and common adjectives such as *pana*-, *bata*-, *biśśa*-, *śśūjāta*-, *haṃdāra*-, *hamata*-, *harbiśśa*-. Where the endings in question are attested with adjectives, they are marked in the glossary with a subscript 'p':

a-stems: gen. sg. m._p *-ye* (e.g. *panye*, *śśūjīye* < *śśūjātāye*); nom.-acc. pl. m._p *-ül-i* (e.g. *biśśä*, *haṃdāri*);

ā-stems: abl. sg. f._p *-āñe* (not in Z2), *-āñi* (in Z2 only *batāñi*), and, by dissimilation after a syllable containing *i*, *-eñe* (in Z2 only *biśśeñe*).

5.5. Verbs

The paradigms below list only the endings attested in Z2, with one or more examples of each. Regarding the present stem classes A B C D see *Intro*. §3.10 and *passim*.

5.5.1. Forms derived from the present stem

Present (indicative) active

1 sg. pres. act. A/B *-imä*, *-ämä*, (once) *-imä*: *barimä*, *māñämä*, *yanimä*

2 sg. pres. act. *-iä*, *-i*: *herä*, *närmäñi*

3 sg. pres. act. A *-ätä*, *-äte*, (once) *-ite*: *parrījätä*, *paśśäte*, *maṃthäte*, *sarbite*

B *-ti*, *-itä* (after *n*: *-di*, *-dä*): *grūšti*, *püttä*, *kaṃggīndi*, *yīndä*

1 pl. pres. act. *-āmä*: *yanāmä*

2 pl. pres. act. —

3 pl. pres. act. A/B *-īndi*, *-īndä*, (once) *-āndä*: *ggaļjīndi*, *yanīndä*, *parsāndä*

3 pl. subj. mid.₂ -āro, -āru: *hamyāro*, *āhurrāru* (perhaps act.), *bvāru*

1, 2, 3 pl. —

v. The following forms are attested of the irregular verb *ah-* ‘to be’: 2 sg. *vye* (see *Intro.* §27.10), 3 sg. *īyā/īyi*.

2 pl. opt. mid. -*īru*: *yanīru*

1 sg. inj. act. -u: *būṣṣu*

3 sg. inj. mid. B -*ta* (variants -*da* after *n*; -*da* after *s*) *kašta*, *yanda*, *hamjsasda*

3 pl. impv. act. -āmdu, -ādu: *hīsāmdu*, *hamgrīsādu*

Contracted forms of the 2 sg. impv. act. are attested by *tso*, *tsau* (< *tsū*- B ‘to go’) and *puva’* (< *puva’d*- C ‘to fear’). See *Intro.* §8.2.

2 sg. impv. mid. -u: *uysgärnu, trāmu, dīņu, vanu*

Notes:

- i. The form *dīñi* in v. 100 may be a later spelling of *dīñu*. See commentary to v. 36.
- ii. A contracted form of the 2 sg. impv. mid. is attested by *pyū* (< *pyūṣ*- B ‘to hear’). See *Intro.* §18.15.

Present participle active

pres. part. act. -*anda*-: only *hūsanda*-

pres. part. act.₂ -*andaa*-, f. -*aṃcā*-: only *brremandaa*-

Present participle middle

pres. part. mid. -*āna*-: only *ṣṭāna*-

Participle of necessity (gerundive)

part. nec. -*āñā*-: *upevāñā*-

Notes:

- i. A contracted form of the part. nec. is attested by *kāñā*- (< *käṣ*’- A ‘to think’).
- ii. An alternative part. nec.₂ in -*i*a- is not formed from the pres. stem but directly from a form of the verbal root, often with a long vowel. The only examples in Z2 are *bera*- (< **bār*+*i*a-, pres. stem *bar*-) and *tcera*- (< **tcār*+*i*a-, pres. stem *yan*-).

Present infinitive

pres. inf. -*ā*, (-*i* after *ñ*): *būṣṣā*, *hvāñi*

Note:

On the isolated form *pulsu* see commentary to v. 159.

5.5.2. Forms derived from the past stem

The endings below are always preceded by the *t* of the past stem or its phonological replacement (*t* *ḍ* *y* *v*).

Transitive perfect

1 sg. m. tr. pf. -*aimä*: *hvataimä*

1 sg. f. tr. pf. —

2 sg. m. tr. pf. -*ai*: *braṣṭai*

2 sg. f. tr. pf. —

3 sg. m. tr. pf. -*e*, (once) -*ä*: *ahävāysäte*, *ākṣutte*, *vistātä*

3 sg. f. tr. pf. -*ātä*: *hvatātä*

1 pl. tr. pf. —

2 pl. tr. pf. -*ānda*: *tsutānda*

3 pl. tr. pf. -*āndä*, -*āndi*, (once) -*āṃdä*: *hvaḍāndä*, *tsutāndi*, *pyūṣṭāṃdä*

Notes:

- i. 3 sg. m. tr. pf. *hve* is a late or vernacular form for *hvate*.
- ii. 3 pl. tr. pf. *paśśāndi* is a contracted form of **paśśātāndi*.

Intransitive perfect

- 1 sg. m. intr. pf. -*ä mä* (-*e mä* after a syllable containing *ä*): *bustä mä, uskujäte mä*
 1 sg. f. intr. pf. —
 2 sg. m. intr. pf. -*ī*: *bustī*
 2 sg. f. intr. pf. —
 3 sg. m. intr. pf. -*ä* (often -*e* after a syllable containing *ä*): *ästä, väte*
 3 sg. m. (for n.) intr. pf. -*ä*: *sastä*
 3 sg. n. intr. pf. -*u*: *sastu*
 3 sg. f. intr. pf. -*a*: *ysäta*
 1 pl. m. intr. pf. —
 1 pl. f. intr. pf. —
 2 pl. m. intr. pf. —
 2 pl. f. intr. pf. —
 3 pl. m. intr. pf. -*a*: *tranda, väta*
 3 pl. f. intr. pf. -*e*, (once) -*ä*: *ttrande, distä*

Non-indicative perfect

The only modal form of the perfect in this text is 3 sg. m. pf. opt. *hanaśšäte* *īyä* ‘should have failed’ (v. 198). It is formed from the 3 sg. m. pf. (whether tr. or intr. is unclear in this case) + 3 sg. opt. act. of *ah-* ‘to be’. On such forms see Emmerick 2024: 311.

Past infinitive

-*‘e*, (once) -*‘ä*: *pamete, kṣamvaittā*

Note:

Some forms do not show palatalization, in general because the stem is already palatal: *jsīde, pīde, pyūṣṭe*.

Past participle

m. -*a*, f. -*ā*:- *passim*

The pp. is the past stem used as an adjective. It is also used with the auxiliary verbs *yan-* ‘to do’ and *hām-* ‘to become’ in the so-called ‘potential construction’. In addition to expressing potentiality (‘can’) this construction is used, especially in temporal clauses, to express anteriority, i.e. that the action of the clause containing the potential precedes that of another clause (*Intro.* §18.9, 12).

- The tr. pot. consists of a pp. with the acc. sg. n. ending -*u* + a finite form of *yan-* ‘to do’ (always act., not mid.), e.g. *purrdū yanīī* 1 sg. subj. tr. pot. (*Intro.* §12.8). Sometimes the pp. is accompanied by a redundant pp. *yūdu*, e.g. *ṣkondu yūdu yīndā* 3 sg. pres. tr. pot. (*Intro.* §12.9).
- The intr. pot. consists of a pp. agreeing with the subject + a finite form of *hām-* ‘to become’, e.g. *ātā hāmāte* 3 sg. m. subj. intr. pot. (*Intro.* §15.11). When used with a tr. verb, this construction has passive sense, e.g. (*ūtca ...*) *khaṣṭa hāmāte* 3 sg. f. pres. intr. pot. (*Intro.* §15.10).

Text[†]

siddham

- 1 tta mā pyūṣṭu kho gyastā balysā balysūstu hastamu bustā
dātīnau ggei'śśāte cakkru biśśā anyattīrthiya rr[īye]
- 2 rājagṛhā āstā dgrddhrakūtu ttu scātu ggaru vāte balysā
pharākyau ṣṣamanyo haṃtsa pharu bodhisatva balonda
- 3 biśśā hālā yā nāma biraṣṭā ṣṣuvai bulysu buro tsutātā
biśśu butte sarvañi balysā biṣye ysamaśśandai ttrāṇi
- 4 dātena bvemāte jsa puñyau j[sa] māñandī haṃdarā niṣṭi
biṣye ysamaśśandai satvā cu va ne kau hastari āya
- 5 ttrāmu biśśā satva hamaṃṅu kādē māste mulśde jsa kei'tā
oṣku vātā ṣṣīve haḍāya kho ju māta bryandamu pūru
- 6 śśāyānu ggūttāro ysātā cakkravarttauṇu paśśāte
ne vā ttāna hārna ṣkālsu yīndā cu biśśā padya aggamaṃsi
- 7 kāḍā rraṣṭu hvāñāte dātu saṃtsāru harbiśśu nyaste
cai ju vāte ttaṃdā[na] śśāru yī[ndā] [.]
- 8 ysamaśśandai harbiśśu hālsto balysu vara byūttā ttu kālu
ttārthānu kṣīnu paśśāndi [.]
- 9 ttārthānu māstā arātā kādē nu dukhā aysmya saittā
cūḍe ttū nāma tta byaude [.]
- 10 ttrāmu haṃgrīya hamālā kho ju myo bāggare pārre
biśśūnye caṃbule kaṣṭe [.]
- 11 biśśūnya vaiśāṇa ttrāma kho yā ttiryaśūnya daiyā
cu ni dātā harbiśśā kūre [.]
- 12 kye kamalā patāvutta tsīndi k[y]e vā jala bulysa kye mulysga
kye ggūgno kaṅgo prahoṣṭā [.]

A (partly hypothetical) transcription of verses 1–6 into the International Phonetic Alphabet

- 1 'ta mə 'pju:ṣtu kʰo 'dʒastə 'balzə bal'zu:ʃtu 'hastamu 'bustə
da:ʔi'nau 'gaəɲʃəʔe 'tʃakru 'biʃə anja'ti:ɾtʰiya 'ri:ye
- 2 ɾa:dʒa'gɾəhə 'a:stə gɾədra'ku:ʃtu tu 'stʃəʔu 'gaɾu wəʔe 'balzə
pʰaɾa:'kiaʊ ʃama'niau 'hantʰa 'pʰaɾu bo:di'satva ba'lo:nda
- 3 'biʃə ha'la:j 'na:ma bi'ɾaṣṭə ʃu'wai 'bulzu buɾo tʂu'ʔāʔə
'biʃu 'butte 'saɾvaɲi 'balzə 'biʃiye zamaʃan'dai 'tɾa:ɲi
- 4 'dəʔena 'bwe:məte dʒa pu'ɲiau dʒa maɲan'di: han'daɾə 'niʃti
'biʃiye zamaʃan'dai 'satvə ʃu wa ne 'kau 'hastaɾi 'a:ja
- 5 'tra:mu 'biʃə 'satva ha'maŋgu 'kəde 'məʃte 'mulʒde dʒa 'kaəʰʔə
'o:ʃku wəʔe 'ʃi:we ha'da:ja kʰo dʒu 'ma:ʔa 'brjandamu 'pu:ɾu
- 6 ʃa:'ja:nu 'gu:təɾo 'za:ʔə 'tʃakraɾ'tauṇu pa'ʃa:ʔe
ne wa: 'təna 'həɾna 'ʃka:lʃu 'yi:ndə ʃu 'biʃə pa'dija a'gandʒi

[†] The following sigla are used in the text: [] indicating a lacuna in the manuscript; < > marking a scribal insertion.

Translation

Success.

¹So I have heard. When the Lord Buddha realized best enlightenment, he turned the Wheel of the Law; he surpassed all heretics. ²The Buddha remained at Rājagṛha at that time on Mount Gṛdhrakūṭa with many monks. (There were) many powerful Bodhisattvas. ³His reputation spread to all sides; his fame went afar. The all-knowing Buddha, the stronghold of the whole world, knows all. ⁴There is no other being in the whole world resembling him in appearance, in knowledge, in merits. How then should there be a better (one)! ⁵Thus, with very great compassion, he cares equally for all beings continually by night (and) by day just as a mother (cares for) her most beloved son. ⁶He was born in the family of the Śākya. He gave up universal emperorsip. Yet he is not proud because of this matter, since (he is) in all ways faultless. ⁷Very rightly he proclaims the Law. He despises *saṃsāra* utterly. Whatever he had, with so much he does good ...

⁸The people turned completely towards the Buddha at that time. They abandoned the heretics ... ⁹(There is) great envy on the part of the heretics. It seems in their mind very much a misfortune how he has so obtained that reputation ... ¹⁰They assembled in a group, just like storm-clouds, leaves, (soft) feathers of all kinds, confused (yet) joined together ... ¹¹In dress (they are) of all kinds, so (different from one another) as one sees animals. What (is) the Law for them (is) all false ... ¹²Some go about with shaven heads. One (has) long matted locks, one short. One ... clad in an ox-hide skin ...

- 13 kye ggīsā bāste kye grūške [k]y[e] vā ttā būnai jsāte
ci ne pātāyīndā ci rrai[ndi] [.]
- 14 kye pulse khāysā kye hvāššā kye vā hīyāra ce bāte
myāño dai śsau vā štare [.]
- 15 ttāte nā ttandrāma vicitra vrrata ttavaścaraṇa parāha
ku samu pharu karya u stāma [ne ju ye vā parštā dukhyau jsa]
- 16 kho ye siyato hvaittā bajsīha o ūtco maṃthāte kīśśa
kari ju vara rrūṇā ni byo[dā] [.]
- 17 ttrāmā šātā kūri parāhā cu ye ttarandari dukha tīndā
biśśā karya stāma ttuśśīma [.]
- 18 saña ni pharu harbi[ś]ś[ā] kūra tteri atāca kho ni rro parāhā
gyaḍīna [.] [.]
- 19 parāśśani maskhalā ttaṃdu ysurre jsa ggaljīndi kho pyaure
mara rro vāta hastara hatāru pharu padya ttātena śṣamanna
- 20 ne haḍe ttuto drūjo hvatāndi se muhu sarvaña mā śśūka
śā māstā drūgya kho nāma śśo štāni harbiśśā butte
- 21 tta hvate maskhali ttiña paršo cvī lovi sarvañi grūšti
śṣai aysāte bārggavi vyāysi panye hāri nāma ni bustā
- 22 bāggīrathi rāṣayi tta pyūštā kyau ggū'ṇa ggamṅgo paśśāte
śṣai śā sarvañi ni vāte śti cva ni śśādūvani pūri
- 23 aggastā ggauttamā śśakkru nahuṣṣu śśāvitāndi tta pyūštu
rrayso biḍāndi tcahora riṣaya śśāvyau jsa balonda
- 24 bāysaṇuvo' ttrāmu tsutāndi samu kho date bāte hvaḍāndi
jala bulysa ūri nā pātā hvatā hvatā ni pālsve distā
- 25 śṣai ttā biśśu ne busta īndi ysurrā brīyo ni jātu yiḍāndi
cu va ne ko šāte biśśu butta tte klaiśa biśśu jita āro
- 26 sacai nigranthā tta hvate se cu nai bei' khāśa yanāmā
kye śā ce sarvañi ttu butte bei'tiṇo khāysu ne hvīḍā
- 27 parāśśani ttārthā tta hvate se vaittāḍvī vaska paśśāmā
o ye vā ttrāme cā'yā tīndi ku puṣṣo ysittaru mīḍā
- 28 kye tta hvate praśñai pulsāmā ggarkha ggarkha pharāka
ce tta hvate ggaṃtsu ye kaṃggīndi u ysāysānai pajuttā
- 29 cīyi hā jsāte ggaṃcha pītā cu sarvaño paysānde
varštāni rrūyāte ttū nāma ṣṭakulajseri nāta'štā
- 30 kye tta hvate skodi ye hā jsāte u līnei padajsāmā
o ye caṇḍālā ttata heḍā se thvī ttuṣṣe yana ṣṣīve
- 31 ttīyā vara ttārthā badṛ nāma indrajālī sīyā
cā'yā kāḍe buru śśāru butte śā ni tta hve āysda yanīru
- 32 aysvī yane śśūkā ggumāce cā'yau jsa trāmī jsīre
cvī lovā sarvañu grūšti aysvī ttū nāma ysānīmā
- 33 cu aysu maṃdryau jsa nārminīmā u cvī cā'yau jsīre
tta mā saittā ṣei ttu ne butte cu va ne ko sarvañi āya
- 34 samu ne kāḍe ttārtha naṣkhanāro ce vā māstā ukṣaiye
śśāru śśāru badra tta yana avaśśā thu maha vaysña uysgārnu

¹³One wears grasses, one (wears) bark, one goes about naked. Some do not speak, some howl ... ¹⁴One (has) excrements (as) food, one herbs, one fruits, one roots. Some stand in the midst of a fire ... ¹⁵These (are) for them various such vows, austerities, restraints, wherein (there is) merely much effort and exertion, [and yet one does not escape from sufferings]. ¹⁶Just as (when) one pounds sand in a mortar or churns water in a drum, no oil at all is found there ..., ¹⁷so this restraint is false when one makes sufferings for the body. All effort, exertion (is) in vain ... ¹⁸Their many expedients are all false, as ineffective as (is) also their restraint. Through ignorance ...

¹⁹Parāśara (and) Maskarin, in anger, thunder as loudly as clouds: 'Here too there were once (men) better in many ways than this monk,²⁰ but they have not proclaimed this lie: "We alone are all-knowing". This is a great lie, that one person knows the name of everything'.

²¹Maskarin spoke thus in the assembly: 'Although the world calls him "all-knowing", even Ajita(?), Bhārgava, Vyāsa did not know the name of everything. ²²The sage Bhagīratha, so it has been heard, who let the Ganges fall from (his) ear, even he was not all-knowing. How much less the son of Śuddhodana! ²³Agasti (and) Gautama cursed Śakra (and) Nahuṣa. So it has been heard. (But) the four mighty sages have sown in vain with their curses. ²⁴In the woods, they went about just like wild animals: they ate roots. (Their) matted hair (was) long, their belly sunk in. Their ribs severally became visible. ²⁵Even they did not know everything. They could not remove anger, passion. How much less should he know all, (how much less) should his impurities be utterly removed!'

²⁶Satyaka the *nirgrantha* spoke thus: 'Why do we not put poison in his food? Whoever (is) all-knowing will perceive this (and) will not eat the poisoned food'.

²⁷The heretic Parāśara spoke thus: 'Shall we set loose a ghoulish (*vetāla*) against him? Or (suppose) one performs such magic that he will die extremely soon'.

²⁸Someone spoke thus: 'Shall we ask him many very difficult questions?'

Someone spoke thus: '(Suppose) one digs a hole and covers it with grass, ²⁹when he goes thither, he will fall into the hole. If he considers (himself) all-knowing, he will at once lose this reputation. He will end up worthy of abuse'.

³⁰Someone spoke thus: '(Suppose) one goes off secretly, and we set fire to his cells, or (suppose) one gives money to an outcaste: "Destroy him in the night"'

³¹Then (there was) a heretic there, Bhadra by name, a learned sorcerer. He knows magic very well. He said thus to them: 'Pay attention! ³²I alone shall make tests for him, I shall so deceive him by magical powers. Since the world calls him "all-knowing", I shall take away this reputation of his. ³³Since I shall create (them) by spells and since I shall deceive him by magical powers, it seems to me thus: he will not know it. How then should he be all-knowing!'

³⁴No sooner (has he spoken than) the heretics laugh very much. (He) who (is) great (amongst them) stands up(?) (saying): 'Good, good, Bhadra! Do so surely! Redeem us now!'

- 35 parāśśānu maskhalu badru kāḍe āhurrāru pharāku
dārajsīnī vye pūra pharu salī haṃtsa mahyau jsa
- 36 samu panamu cu tā mata īyi ma ne dīñu ākṣuva pūra
muhu te gḡhāmane brāte cu rro handara ttārtha pharāka
- 37 badṛ āśvāśśāte ttārtha rājagṛhā kantho naranda
pharākyau ttārthiau haṃtsa rravyo patā vara ulatāna
- 38 kāḍe biysārgyūna gganāmja muḍā pharu huška ysarūṇa
kye vā āsei'ṇa vaśūna puva kye biśśe ggūne hatande
- 39 paškova ce ūri tcottā sutā' gyatārrā rrūva naranda
bile biršte prāṇā baysgu pāysa buro śśandā tcārba
- 40 kye handara mīṣṣo śvāni birgga rrūvāsa hvaḍāndā
trāmu hā tranda jsahera kho ye sunthara stema ttihiysde
- 41 kye vā haṃdāri biṣaunda aśśuci vūmūta bisālštā
śśīvalye handare śśāre spavina haṃdriye huśśīye
- 42 haṃndāri vātcu tcabrīte hvātā kamale pālsuve rrīmā
dasta pātā kṣānaka ṣūñi hurā haṃgguşte ggaḍāre
- 43 ku vā dumā sarbātā mästā ggraśdīndi gguvaṭhuta dāña
haṃdāri ṣtāna kṣiyāre huška āhūde padamna
- 44 ggūne pharu śśāre tcabrīye diśe vīri brīnthe jsa kṣautte
cile varata baysgu muḍiñi haṃtsa hīṣyo jsa ggaḍāre
- 45 huška vara banhya ku rrūva auṅgyo jsa ā're pacaṣta
banāsuto śśaysde pharāka kyau kamale nitcana dijsāre
- 46 birgga rrūvāsa nuvaindā śvānā śśūjātena juvāre
suṭṭha rrāysīndi u ṣṣundā byū'va kāḍe māstu najsīndi
- 47 hā ttu diśo ttirthyo haṃtsa badṛ tsute tte ulatāne
ttrāmo biso nirmāte cā'yyo jsa kho gyastānu vimāni
- 48 stārñe bice rrūva muḍaiña pale nārmindi pharāke
darra muḍā āysana nirminde kamale hamau vicittra
- 49 baṣṭargyo nirmite hulgo ttatatu pharu spēte vācātra
ttyo jsa biso āysāte śśārku horā pharu nirmāte ṣkonde
- 50 parysa nirmāndā ce pīpāre hurau bātā phāṣṣe
svī haṃtsa biṣtyau balysu vā nimandraimā ttattika
- 51 ka vyattu sarvañi īyā ttū butte ṣā ulatāna
ka vā vā tsīyū nai bvāte ku mara ātā hāmāte
- 52 aysvī vā ttīyā hamīhīmā thatau maṃdru pātcu
kho rru paḍā vāta ulatāna khāysvī ju vaska ne pīpe
- 53 ttai pulsīmā ka sarvañi śśāstāro paysāna
cu ne bustī ṣā ulatāna cū tsutai myāño muḍāni
- 54 biśśī ysamaśśadai butte ṣāte ne sarvañi štā ttītā
sarvaṃṇu ye jsīḍu ne tīdā drūjyau jsa ṣeitā maha jsīḍe
- 55 ttīyā hā sarbite ggaru vīri gḡddhrakūṭu ku balysā
jsaunitī patāna vistātā nai rraṣtu uysdātu yīndi
- 56 urñe jsau bā'yā paśśāte kāḍe māste mulśde jsa balysā
badru tteru vāte skutātā darraunai uysdāte ttīyā

³⁵Many will very much bless Parāśara, Maskarin (and) Bhadra. May you be long-lived, O son, many years with us. ³⁶Just rise up! Whatever your idea may be, do not hesitate! Begin, O son! We will help you, brother, (as will) many other heretics too.'

³⁷Bhadra encouraged the heretics. They left the city of Rājagṛha together with many (other) heretics. There in the southern direction (there was) a cemetery, ³⁸very horrific, stinking. (There are) many dry, green corpses. Some (are) blue, unnatural(?), rotting, all of whose hairs (are) trembling. ³⁹Some (are) swollen, the belly burst, lungs, liver, entrails spilling out, the guts split open; worms (are) thickly (packed) up to (their) chests, the earth (is) fatty. ⁴⁰Some others flies or dogs, wolves (or) jackals have eaten. Thus they have entered into the belly, as one's ... penetrates into the ... ⁴¹Some others (are) scattered, dispersed, the excrement smeared. Other bones are lying held together by the spine, very white. ⁴²Other (bones are) scattered, well tossed about: heads, ribs, faeces, hands, feet, shoulder-blades, thighs, hips, fingers lie about. ⁴³Where much smoke rises, there are stewing (things) half-burnt in the fire. Other dry bones are being blown about by the wind. ⁴⁴Many hairs lie scattered, blown in (all) directions by a gale. Garments of the dead lie there thickly, together with bodily fluids. ⁴⁵(There are) dry trees there, where intestines remain attached to the branches. In the tree-holes (are) many snakes, which hold (their) heads out. ⁴⁶Wolves (and) jackals howl. Dogs fight with one another. Birds of prey call, and ravens, owls screech very loudly.

⁴⁷With the heretics, Bhadra went in the direction of the cemetery. By (his) magic powers, he conjured up such a house as a palace of the gods. ⁴⁸Female body parts, intestines of the dead, he turns into many banners. Mangled corpses he turns into seats, heads (into) various bowls. ⁴⁹He conjured up a soft carpet, much wealth, variegated flowers. With them he adorned the dwelling beautifully. He conjured up, created many gifts. ⁵⁰He conjures up servants, who prepare liquor, new wine, delicacies.

'Tomorrow I will invite the Buddha here with (his) pupils. ⁵¹Clearly, if he should be all-knowing, he will know this, (namely, that) this (is) a cemetery. If, however, he should come and should not know it, (namely,) where he has come to, ⁵²then I will quickly change it afterwards by a spell as it was before, a cemetery. I will not prepare food for him. ⁵³Thus will I ask him: "If you are all-knowing, (if) you consider (yourself) a teacher, how did you not know (that) this (is) a cemetery? Why did you go into the midst of corpses?"' ⁵⁴Then all the world will know him: "He is not all-knowing! One cannot deceive with lies (one who is) all-knowing. He has deceived us!"'

⁵⁵Then he goes up onto Mount Gṛdhrakūṭa where the Buddha (is). Bowing, he stood before him. He cannot look straight up at him. ⁵⁶Out of very great compassion, the Buddha released a beam (of light) from his *ūrṇā*. It touched Bhadra on the forehead. Then (Bhadra) looked up at him with courage.

- 57 āhusāte rrīysai nāte duṣḍarrau hvāñāte hāḍe
mamā ṣṣadda aysmya ysāta uhu varata kāḍe buro māsṭā
- 58 kau paṇḍivātu pajāysa svī haṁtsa biṣṭyau balysa
vā usahya kuṁ bisa balysa ka tā mulysdā ttatvatu ṭyi
- 59 balysā ttū harbiśśu butte ttāte badṛ ṭrye drūje
kho ju ye nei' khāśā gyaḍīna bi'tasaṁña trāmvī jsāte
- 60 balysi ahāvāysāte badrā kāḍe māste mulśde jsa ttīyi
ttuto numadrūṇo pharāka varatā parsīndi dukhyau jsa
- 61 badṛ vā hā puṣṣo īste ulatāñe ttārthyau haṁtsa
ttārtha kāḍe sīra ku pyūṣṭāmdā se vā usahye balysā
- 62 tte ṣṣīve ttū aniruddhā sthvirā biśśu rraṣṭu vajsīṣṭe
badṛ asādetu ku byūṣṭā thatau hā jsāte ku balysā
- 63 prrahaunā śśārku prahaṣṭe balysā pā varnāte sthīrā
haṁju hā dastaka nāte kāḍai hā uysdāte śśārku
- 64 māḍāna sarvaña balysa pyū' cu tto haṁjsāte hvāñi
trāmu tvī vaska haṁgrīta ulatāñe harbiśśā ttārtha
- 65 kho ju sarvai vaska pharāka rrūvāsa cā'yyo badṛ
tvī hīvyo bvāmata balysa ggumāce yande gyaḍīna
- 66 ttu aysu bve kho ju himavaṁdu ggaru ni ārottu yanīndā
śśalarba kvī bendo drahvā śśāre tta uho harbiśśā ttārtha
- 67 aśka vā hāḍe jaḍānu kye ne balysā gvāru bvāre
tta ni saittā balysā ne bustā tte kāḍāna tsute ulatāñe
- 68 ttai hvāñāte balysā utāri aniruddha badṛ puñyo jsa
biśśī śśāra dīṣṭa kuśśalamūla īmu parstā dukhyau jsa
- 69 ttāna badṛ hanaśśāte vaysña cvī dīraṁggāre hayūna
pharu rro vara haṁdara parsīndā dukhyau īmu uysnora
- 70 tso thu ṣṣamanānu tta hvāña bāḍā hā badṛ biśśālsto
ysittāḍaru hā usahyāmā vā haṁgrīsādu biśśīnda
- 71 tta hve aniruddhā sthvirā balysā ttārtha māniya ṣkālśa
ka tā bāḍā sarvaña saitā irdyo jsa hā usahyāmā
- 72 biśśu nā ṣkālśetū mātā irdyau jsa buhu hatcañāmā
ni pajsamā kāḍāna ni hāvu irdā nijsātā'mane balysa
- 73 ttai hvāñāte balysā ma hvāña ne samu prārhālī ttandā
cu ye lovi irdi nijsaṣḍe drraya pārkhāliya balysi
- 74 kye mā ttā vainaiyā aniruddha kye stura bvāmata mulysga
idryau jsa nvāta u murkha irdiprāhālī ttānu
- 75 kye myānāindryiya hva'ndā ttā mamā grati īñi prayseindi
tṛṣṇa indryau jsa utāra parvacha ni bvāmata rrāsca
- 76 dātu ggambhīru pyuvā're huhvatu kāḍe rraṣṭu aggaṁjsu
ttānu vara hāmāte praysātu balysānu śśāśānu vīri
- 77 badṛ kāḍe indriya tṛṣṇa trāmu biśśā ṣṣāvā rraysgu
biśpadya rṭjite īmu kho ju bārgyi pātī hva'ndu
- 78 biśśā ṣṣamana hālsto haṁgrīte aniruddhā balysā pruhaṣṭe
saṁkhālu pātāru nāte paḍā pastātā bilsaṁggā

⁵⁷He sweated. Trembling seized the coward. Yet he says:

‘Very great faith toward you has arisen in my heart. ⁵⁸When you are receiving alms tomorrow with your pupils, Buddha, deign to approach where my house (is), Buddha, if you really have compassion’.

⁵⁹The Buddha perceives all this: ‘These (are) Bhadra’s wives, lies. (He thinks that it is) just as if someone were to drink (supposed) nectar through ignorance, (and) so the awareness (that it is) poison comes to him (only subsequently)’. ⁶⁰Then the Buddha accepted this invitation of Bhadra’s out of very great compassion: ‘Many there will escape from sufferings’.

⁶¹Bhadra goes right back to the cemetery with the heretics. The heretics (were) very glad when they heard: ‘The Buddha deigns to come’.

⁶²During the night, the Elder Aniruddha rightly perceived all this as Bhadra’s wickedness. When it has dawned, he goes off quickly (to) where the Buddha (is). ⁶³He put on fine clothing. The Elder worshipped the Buddha’s feet. He put (his) hands together (in a gesture of reverence). He looked up at him very nicely:

⁶⁴‘Gracious, all-knowing Buddha, hear what I am about to say to you. All the heretics have assembled against you in the cemetery, ⁶⁵like many jackals against a lion. By (his) magical powers, Bhadra, in ignorance, Buddha, is testing your own knowledge. ⁶⁶This I know: just as the locusts cannot move the Himālaya mountain, where they lie on it flapping (their wings), so all the heretics (cannot move) you. ⁶⁷But perhaps to the ignorant who do not understand the Buddha’s teaching—to them it will seem thus: “The Buddha did not realize. For this reason, he went to the cemetery”’.

⁶⁸Thus does the Buddha speak to him: ‘Noble, Aniruddha, (is) Bhadra on account of merits. All his excellent good (karmic) roots have ripened. Today he will escape from sufferings. ⁶⁹For this (reason) Bhadra has gone astray now: because his friends (are) evil-doers. Today many other beings will also escape from sufferings there. ⁷⁰Go, speak thus to the monks: “(It is) time (to go) to Bhadra’s house. Very shortly we will deign to go hence. Let them assemble here from all sides”’.

⁷¹Thus spoke the Elder Aniruddha to the Buddha: ‘The heretics (are) proud, arrogant. If it should seem (the proper) time to you, All-knowing One, we shall deign to go hence with supernatural powers. ⁷²We shall utterly destroy their arrogance and pride with supernatural powers. Not for the sake of honour, not for profit shall we display supernatural powers, Buddha’.

⁷³Thus speaks the Buddha to him: ‘Do not speak (thus). Not just so much (is) a miracle as what one displays (as) supernatural powers to the world. Three (are) the Buddha’s miracles. ⁷⁴(As for) those who (are) my potential converts, Aniruddha, whose understanding (is) thick, small, (who are) restricted and simple in senses—for them (there is) the supernatural performance. ⁷⁵(Those) who (are) men possessing middling senses—they believe on account of my instruction. (Those who are) acute in senses—their understanding (is) noble, mature (and) sharp. ⁷⁶They hear the profound Law, well-spoken, very true, faultless. In them arises thereupon belief in the teaching of the Buddhas. ⁷⁷Bhadra’s senses (are) very acute. In all ways he will quickly surpass all the disciples today, just as a rider (leaves behind) a man on foot’.

⁷⁸Aniruddha assembled thither all the monks. The Buddha put on his waist-cloth, took a bowl (and) set out in front of the community (of monks).

- 79 bodhisatvai karā vīrā maṃjuśrī samantabhadṛ
kṣittiggarbhā mātrai āstanna bhadrratalpiya ysāru
- 80 pharu hastaru ysānde kho purra haṃbaḍa nakṣatryau haṃtsa
uskāna ni dīvate bendā spēte kāñīndi gyastūñā
- 81 balysi ysamaśśandau spāṣṭe ānaṃdu gurṣṭe ttu kālu
dukhyau biśśā satva ṇṇhiya vino mamā niṣṭi nā trāṇā
- 82 rājagṛhā dīvataḥ badṛ ātāsi ṣṭāna hvatātā
samu badṛ nāmai badra nā haḍā badrī karaṇāni
- 83 ce va ju ātāsi haṃjsaṣḍe byālysyō jsa badra pamete
tvī jaḍī māstari dyāñi kye thu haṃjsāta' balysi pamete
- 84 hāni uysdāya vira badra cārū śśāru brūñāte balysi
samu kho sarbandā urmaysde udayi ggarā tṛṃkhvo ṣṭāni
- 85 o kho brahmāni gyastā ysāndi ttāvattrīsyō haṃtsa
kailāysu ggaru vāte jsāni kuī brahmakāya nimalśa
- 86 balysā hā ggarna vahāṣṭā kvī badṛ hāysāna daiyā
paṭi tsute ttārthyo haṃtsa pale daśa dīṣṭa barīndā
- 87 pandāya jsāni tta kei'tā ka ṣāte sarvañi ni īyā
kye ttāre biśśā padya aggaṃjsā tterā pajsamajserā biśśānu
- 88 ttāte ysamaśśandai nāṣṭi kye va handari sarvañi āya
ka haḍe sarvañi tta cū jsāte ku ṣā samu ulatāna
- 89 bulysu buru hā paṭā jsāte śśāna peina hanamāte ttaṃdu
śśāru tsutai ma stātā āye vā usahya ysittaru baḍu
- 90 balysi hā ttrāmāte tsāṣṭu kho ju sarau ttārā avu'tastā
biśśā bodhisatva bilsaṃgi badṛ vara vīra vistātā
- 91 āśirī kālodātā būsyaḥ jsa badru tta brraṣṭe
kyeri bārrai śśāraṃggāri nāte kye ttuto biso badra padande
- 92 vanamḍi tta hvate śśākyaputrā ka no hīsā hāmāte
ttū hori harbiśśā herā kāḍe haḍe ṣṣadī badra
- 93 śśakkrā puṣṣo muḍā pahāṣṭā cu vara ṣṭuta āysanu bāgyo
gyastūñu āysanu ṣkodde tteye bendā balysā niga'Istā
- 94 avaśśārṣṭā āysanu vīri ṣṣamana biśśā u bodhisatva
mārā rājagṛhā uysnora hālsto ulatāñe naṣpūste
- 95 rre bimḍāysārā rro hā baḍe haṃtsa hārvyau ttīyā
ttārtha kāḍe badru haspījīndā vaṃñā bādā hamīha
- 96 badṛ baña kṣīri vistātā tta hvate vā āysda yanīru
kho uhu tterā jsīḍa tsutānda cū balysā sarvañi sastā
- 97 samu ne haṃjsaṣḍe hamīhā kho rro paḍā vāta ulatāna
maṃdrai ni kīru nā tsīndi nai ne yuḍu yīndi hamāstu
- 98 biśśe ne mate cā'yo yande ku ne hāmāte cu ma vete hīsā
ṣā ṣṭakula muho vāte na'sta samu ne haṃjsaṣḍe paṭisā
- 99 vaśārnai vaska vaśārapānā patāna ātā se īsā
ni hāmāte badra ka balysu vā numadrṭai ttattīka
- 100 ggamḍyai dīṣṭa vāstāte skyāte bādā āvula <ggamḍya> bhadra
cvā tā tta ratā hālysdā pamātā ma ne dīñi ākṣva būsṣa

⁷⁹In his circle (were) Bodhisattvas, Mañjuśrī, Samantabhadra, Kṣitigarbha, Maitreya, etc., a thousand (Bodhisattvas) belonging to (the present) Bhadrakalpa. ⁸⁰He shines much better than the full moon together with the constellations. From above, the gods scatter heavenly flowers on them.

⁸¹The Buddha looked at the people. At that time, he addressed Ānanda: ‘All beings (are) oppressed by sufferings. Apart from me, there is no protection for them’.

⁸²The deity of Rājagṛha, standing in the sky, spoke to Bhadra: ‘Only in name are you *bhadra* (= good), Bhadra, but not in works are you *bhadra*. ⁸³(In comparison with) one who intends, Bhadra, to measure the sky with strides, your foolishness must be viewed as greater (than his)—you who intend to measure the Buddha! ⁸⁴Look up, good Bhadra: clearly and well the Buddha shines, just like the rising sun on the peaks of the Udaya mountain, ⁸⁵or as the god Brahmā shines with the *trāyastriṃśa*-gods, going to Mount Kailāsa, when the *brahmakāyika*-gods (are) behind him’. ⁸⁶The Buddha descended from the mountain. When Bhadra sees him from afar, he went towards him with the heretics. In the hand, they carry banners, flags. ⁸⁷(While) going on the way, he thinks thus: ‘If he be not all-knowing who (is) so faultless in all ways, so worthy of honour from all, ⁸⁸there is no other in the world who would be all-knowing. But if (he is) thus all-knowing, why does he go where (there is) only this cemetery?’

⁸⁹He goes out a very long way towards (him). With one foot, he bows down so much: ‘Welcome. Be not wearied. Deign to come hither for a short time’.

⁹⁰The Buddha enters calmly, as unafraid as a lion, (as do) all the Bodhisattvas (and) the community (of monks). Bhadra stood there at the gate.

⁹¹The teacher Kālodāyin thus questioned Bhadra with jokes: ‘How much did the skilful carpenter get who built this house, Bhadra?’

⁹²Upananda, the Śākyaputra, so addressed him: ‘If you have no greed, you will give all this (as) a gift. But you are very faithful, Bhadra’.

⁹³Śakra completely removed the corpses that were there in place of a seat. He created a divine seat. The Buddha sat on it. ⁹⁴All the remaining monks and Bodhisattvas (sat) on a seat.

In Rājagṛha, Māra drove beings out to the cemetery. ⁹⁵King Bimbisāra too rides off then with the merchants. The heretics greatly urge Bhadra: ‘Now (it is) time! Change (it)!’

⁹⁶Bhadra went before the (people of the) land. Thus he spoke: ‘Pay attention! How greatly have you been deceived, since the Buddha has appeared all-knowing to you!’

⁹⁷As soon as he intends to change (it) just as the cemetery was before, his spells do not work. He cannot change it. ⁹⁸He uses for them all (his) mental powers with magic skills. When it does not happen: ‘What envy (has been) in me! This reproach has come upon me’.

As soon as he intends to withdraw, ⁹⁹Vajrapāṇi came towards him with (his) club (*vajra*), saying: ‘It is not (possible) to withdraw, Bhadra, when you have invited the Buddha hither’.

¹⁰⁰He put a gong in his hand: ‘(It is) the moment, the time. Strike (the gong), Bhadra! Because your joy is thus imminent, determined, do not hesitate! Begin, distribute (the food)!’

- 101 badṛ kādē drātai pvai'ttā balysā ānandā tta parste
ttai hvāña badṛ ma pva'ttu āvulātu ggaṃḍyo bāḍā
- 102 ānandā balysā parauṇa badṛ hvate ma ju puva' badra
ākūṭa ggaṃḍyo tsāṣṭo hāvā tvī patāmara mästā
- 103 nā ṣā vina pracai mästā biśśā bhūmaḍivata badra
ārūhāte haṃtsa ggaryau jsa trāmu māñamṇdāna balysā
- 104 dasau diśe namasāte badṛ āvulāte ggaṃḍyo mästū
ttātū ttaṃdrāma pharāka ggaṃḍye jsa ggāha naramṇda
- 105 ka va biśśā satva cā'yā tterā bvāru śśāre
kho rāhu butte o bīmacātri aysuri
- 106 ttadu yanāro ko hatārro balysu buhu
jsīḍu yanāma satā salī vaṣṭa biśśā
- 107 ṣṣai ttā ne balysu o balysu biṣṭu tcaramu
jsīḍu yanīndā tterā balysā hova pharu
- 108 kanyau samudru pāṣkālstu yīndā biśśu
ttuto vā ūtco nāta bāḍāndā samu
- 109 ttāderi kanyau ūtca cu dīvyau jsa nitā
kye vā vahāṣṭa pāṣkālstu yīndā biśśu
- 110 kye va ju sumīru ggaru burūvāñi biśśu
ṣkondī pātcu balysu yuḍu yīndā thatau
- 111 ni vara ggurvīci ṣau tcaramu kaṣṭe añā
kar ne bithāñi kho rro paḍā ṣṭātā biśśā
- 112 kye va ju padajsu ysāysu harbiśśu baṃhya huve'
Mahāsamudru maṃthā biśśu āhārā ttū
- 113 biśśā ttā ggurvīkya sarvañi balysā thatau
rraṣṭā vajsīṣḍe ttāte ttātāye baṃhyā vāta
- 114 ttāte cvī bāte ttāte skandha ṣṣāgya vāta
bāggare ṣṣei rro ṣkondū yuḍu yīndā biśśu
- 115 pamātu druai nūhāna ātāṣu thatau
batāñi karye jsa balysā yuḍu yīndā biśśu
- 116 cu buro uysnora aysmūna kei'ndā hāra
harbiśśu balysā hamye kṣaṇu butte biśśu
- 117 niśtā avyūṣṭā adāte avaysāndā kari
abustā balysānu cu va ne butta biśśu
- 118 kho ggarā sumīrā śśaśvānā kaṣṭe pata
mahāsamudrā śśo kanā ūtca baña
- 119 sañyau hajvattete puñyau mulśde pātyo'
irdhyau biśśā satva ttrāma balysā baña
- 120 mahāsamudru ūtca biśśā khaṣṭa hāmāte
bātā ahāna kaṣṭa hāmāte vātā biśśā
- 121 ne balysi hoto hve' harbiśśu butte karā
balysa buvāre śśūjīye hota samu
- 122 kho tterā ṣṣīve hastu parnaindā hana
ttrāmu ne bvāre balysānu hota gyaḍa

¹⁰¹Bhadra, greatly alarmed, is afraid. The Buddha thus ordered Ānanda: ‘Speak thus to him: “Let Bhadra fear not. Let him strike the gong. (It is) time”’.

¹⁰²In accordance with the Buddha’s command, Ānanda spoke to Bhadra: ‘Fear not, Bhadra! Strike the gong calmly. (There is) a report of great blessing for you. ¹⁰³This whole great Earth-deity, Bhadra, with (its) mountains, does not move without cause. Likewise the Buddha (does not)’.

¹⁰⁴Bhadra worshipped (in) the ten directions. He struck the gong loudly. These and many such verses came out of the gong:

¹⁰⁵‘If all beings should know such good magical powers as Rāhu knows or the demon Vemacitra, ¹⁰⁶(if) they should do so much: “Would that we could all of us deceive the Buddha once in a hundred years!”— ¹⁰⁷even they will not be able to deceive the Buddha, nor even a disciple of the Buddha. So much (is) the Buddha’s power. ¹⁰⁸He can analyse the whole ocean into drops: “The *nāgas* rained just this (drop of) water”, (or) ¹⁰⁹“By so many drops (it is) water which (is) rivers from the lands or which has fallen down”. He can analyse (it) all. ¹¹⁰Should anyone destroy all Mount Sumeru, the Buddha can quickly assemble it again; ¹¹¹not even one particle there will appear out of place, not in disorder at all (but) just as it all was before. ¹¹²Or should any man burn up all the grass, the trees, (and) churn up all this ash in the great ocean, ¹¹³the all-knowing Buddha will quickly perceive all these particles correctly: “These belonged to this tree; ¹¹⁴(it is) these which were its roots, these the trunks, the branches”. Even the leaves too he can assemble entirely. ¹¹⁵With little effort, the Buddha can quickly measure the whole sky to the point of a hair. ¹¹⁶Whatever things beings think in (their) mind, the Buddha completely knows all in the same instant. ¹¹⁷There is not (anything) at all unheard, unseen, unrecognized, unknown for Buddhas. How should he not know all! ¹¹⁸As a grain of mustard appears in the face of Mount Sumeru, one drop (of) water in the presence of the great ocean, ¹¹⁹such with regard to expedients, wisdom, merits, compassion, abilities, supernatural powers (are) all beings in the presence of the Buddha. ¹²⁰Can all the water in the great ocean be drunk up? Were the wind to be caught with a noose, can it all be held? ¹²¹A man does not at all know all the power of a Buddha. Buddhas alone know one another’s power. ¹²²Just as on a dark night blind men feel an elephant, so fools do not know the power of Buddhas’.

- 123 cītā ttāte ggāha badṛ pyūṣṭe cu ggaṃḍye jsa naranda
kāḍai hā hāmāte ppraysātu balysä vāte dātu bilsaṅgu
- 124 kāḍai aysmūna nimānā ttai hāmāte ne śśāru yiḍaimā
kho aysu tteri jaḍā mā ce balysu cā'yyo jsa haṃjsä'te jsīḍe
- 125 ttai hāmāte balysi kṣamevīmā kho hve' kye śśando pītā
śśaṃḍā yā vāto pārajsāña ṣṣei rro panamāte pātco
- 126 samu kho haṃjsaṣḍe se hā ttrāme gyastu balysu kṣamvaittā
varī vā kṣārmañi īste duṣḍarrau vīra vistātā
- 127 khvai kṣamevīmā u skyātā bāḍi u nīstā mā cu va būṣṣā
kāḍai dukhi aysmya sastā ysurre jsa hā uysdāte ttārtha
- 128 kho ju ye muho karā nā pathīye śśo tcaramu hve' ttāña kṣīra
sumīra ggarna ma jaṃpha nai hota pāta'ñyau badra
- 129 cīyi anahārā hāmāte balysä ku ne mā khāysä cu būṣṣu
trāmu aysu patāmā avāyā samu kho hanī ggaru vei jsāni
- 130 ātāśi ṣṭānī gurṣṭe vaiśramani badra kho nātā
ūca puve ne byaure ttrāmu ysurrā aysmya balysä
- 131 trāmu hā balysu kṣameva ma ju bitamu khāysä mā nīsti
aśka vā balysä puñyau jsa biśśā hālysdā hāmāte cu śtāka
- 132 badṛ hā ttrāmāte balysä po' pāysu vīri haraysde
mulṣdu yanu sarvaña balysa muho jsa kṣama biśśāna aysmūna
- 133 aysu hanaṣṭaimā gyaḍīna gyaḍa hajvī hva'mndi anārā
hajū huve' harbiśśu butte gyaḍī ṣātā ārrā ni auysde
- 134 hanāna vajsāta'ndai ṣṭāna paṃndaḍaru karaṇu yāḍaimā
ce aysu ggaru bendā sumīrā uskujāte mā haḍāya ṣṭāni
- 135 vaysña vā ārru paysāni uysānye bāju biśśānu
cu rro anyattīrthya īndā kye biśśā hana tsīndi gyaḍīna
- 136 balysä hā dastu haraṣṭe badṛ tteru vāte vistātā
ṣṣei mā tto dromase pūra uhu varata vīyai nīstā
- 137 kho pūrā pātaru varrītā ni haḍe pāte pūrāna oysde
trāmu maṃ vīyai nīstā harbiśyau ttārthyau badra
- 138 aysu hastā māñāmā jauysä kyeri halci pūrnyau bitte
biśśu sahyātā tta aysu sahyīmā ysīra ho panye uysnaurā
- 139 kye mamā śśau bāysū malstā śśau mā jūṣḍānyau ttāṣḍā
hamaggā mā haṃvāte badrra śśāri aysmū hūdva vīri
- 140 kye mamā kāḍe buljse hvāñi kye vā pharu ggaṃjse vicitre
ṣa ju nāstā buljsā ggaṃjsa kama jsa mamā uī' hamyāro
- 141 trāmā mamā aysmū badra tteri asaṃkhālstu bihīyu
bipajsama buljso vīrā samu kho viysavārgyuo' ūta
- 142 ku ttārtha badru dātāndā balysä bañu haraṣṭā
kho ye baṃhyu bīrāte śśando diṣe vīrā ggāma pahaiga
- 143 kye vā vara ṣṣado praysāte byaudāndā ttu skyātu uvāro
draiṇu ratānānu tsutāndi śśaraṇu śśāra hāmata aysmūna
- 144 bilsaṃggu rro badṛ kṣamotte biśśā bodhisatva kṣamotte
nārmito spāṣṭe papāju tsau ju ṣātā ttatvata vātāga

¹²³When Bhadra heard these verses, which came out of the gong, faith in the Buddha, the Law, the Community arises strongly in him. ¹²⁴He has very much repentance in (his) heart. It occurs to him thus: ‘I have not done good. How foolish am I who intend to deceive the Buddha with magic powers!’ ¹²⁵Thus it occurs to him: ‘I will ask the Buddha for forgiveness, as a man who falls to the ground—the ground is afterwards to be used by him as a support—yet rises again’. ¹²⁶As soon as he intends: ‘I will enter to ask the Lord Buddha for forgiveness’, at once he withdraws in shame. He stood fearful at the gate: ¹²⁷‘How shall I ask him for forgiveness? And (it is) the moment, the time, and I have not (anything) which I may distribute’.

In (his) mind it seemed to him very much a misfortune. In anger, he looked up at the heretics: ¹²⁸‘How (is it that) no-one at all has restrained me, (not) even one man in this land? “Do not fool with Mount Sumeru: you with (your) powers are not capable of it, Bhadra”. ¹²⁹When the Buddha is without food, if I (have) no food which I may give, I will fall into an evil state just like a blind man walking on a mountain’.

¹³⁰Standing in the sky, Vaiśravaṇa addressed him: ‘Bhadra, as a *nāga*’s footprints are not found in water, so anger (is not found) in the mind of a Buddha. ¹³¹Enter, ask the Buddha for forgiveness. Be not troubled: “I have no food”. Perhaps through the Buddha’s merits all that (is) necessary will be present’.

¹³²Bhadra enters, stretches prostrate at the Buddha’s feet. ‘Have compassion, all-knowing Buddha. With (your) whole heart forgive me. ¹³³I have failed through ignorance. To a wise man the ignorant (are) guiltless. A wise man knows all: “This (is) the fault of ignorance”. He is not angry. ¹³⁴Though (a man) with sight, I did a deed more foolish than (that of) a blind man, I who attacked Mount Sumeru, (and that) by day! ¹³⁵But now I acknowledge (my) own guilt for the sake of all, even (those) who are heretics, who all go about blind through ignorance’.

¹³⁶The Buddha stretched out his hand. He put (it) on Bhadra’s forehead: ‘I have no ill-feeling even the size of a hair towards you, son. ¹³⁷As a son scratches his father, but the father is not angry with (his) son, so I have no ill-feeling, Bhadra, towards all the heretics. ¹³⁸I am like a fighting elephant: however much it is pierced with arrows, it endures all. So I endure the harsh words of every being. ¹³⁹Whoever injures one arm of mine (or) sprinkles one (arm) of mine with grain musk, towards both (is) my mind always equally well-disposed, Bhadra. ¹⁴⁰(If) anyone should greatly proclaim my virtues or (if) anyone should (proclaim) many various faults, there is not a virtue, a fault by which my wits may be changed. ¹⁴¹My mind, Bhadra, (is) such, so very unsullied with regard to dishonours, to praise, just like the water in lotus leaves’.

¹⁴²When the heretics saw Bhadra stretched out before the Buddha, just as one sees a tree to the ground, they fled swift(ly) in (all) directions. ¹⁴³But some there at that time found faith, noble belief, went to the refuge of the Three Jewels, became well-disposed in mind. ¹⁴⁴Bhadra asked the community too for forgiveness, asked all the Bodhisattvas for forgiveness. He looked upon the feast conjured up. (They said:) ‘Go (on). This (is) really fruition’.

- 145 mahākālśavī tta hve badra crrāmā tvānai horā
ttrāmu biśśā dharma anātma trāma nāsāka hamaṅga
- 146 ku šā tvī dakṣaṇa badra biśśā padya vasuta aggaṃjsa
trāmvi rro vasutu ne dāru thatau vīvātu pajāysa
- 147 śśāriputrī hvate crrāma vaṭhāyā badrra aysmūna
crrāma dākṣiṇya aysmūna tvānai rro trāmī āya
- 148 ttīyā šā dakṣaṇa badra biśśā padya vasuta dyāña
tvī padī vasutu pattīmu samu kho uhu āṣaṇi ttīyā
- 149 mudgalyāyanī sthīrā tta hvate badṭ crrāma āysana ṣṭāre
vina ātme jīvāte satvā samu ṣkaunda pracai īñi
- 150 crrāmu rro bendā nāta'sta crrāma biśśā dharma anātma
trāmā ṣātā tvānai hori vīvātu trāmu pajāysa
- 151 subhūtī tta hvate atāṣṭā sei tvānai hori anamttā
kye ne ne hīvyāmata byaude ttātī nāsāka ttandrāma
- 152 ānandī tta hvate adravyā sei tvānai horā asatvā
kyai varāṣāre abasta hāra vīrā harbiśśā badra
- 153 maṃjuśrī tta hvate bodhisatvā cā'yanārmāta bhadra
biśśā sarvadharma diyāña samu kho ṣāte tvānei haurā
- 154 ākāśaggarbhī hvate bhadrra cu ttāte kā'mate kūre
cu samu hāra saindā ne īndi ttiau jsa biśśā nārmāta satva
- 155 kṣāttāggarbhī tta hvate bodhisatvā cu ttārā nārmāñi rraysgu
biśśūnya rrayśā haphāra kye vā uho nārmāte badrra
- 156 vaiśramaṇā gyastyau haṃtsa gyastūñi khāysā papāte
hvādaṣṭu bhadṭ palimṅya yakṣa haiśāro se būṣṣa
- 157 cu buro mara ā'mate thāna harbiśśu ysamaśandau vīrā
o brrahmalovi ttu kālu balysyau jsa haṃbaḍa dāsta
- 158 sīruṣṭanā ṣṭānā palimṅju haṃjsaṣḍa balysi hatīśā
biśśā hālā balysa vajāṣṭe ne ne butte ttatvatu kāmā
- 159 atī kāḍe duṣkaru saittā kho haḍā tterā hotanā balysā
vaiśramanu ākṣutte pulsu kāmā mā nā ttatvatu balysā
- 160 ttīyi biśśā balysa pātāstāndi kho šā tvī bisa badra
crrāma tā rro āysana ṣṭāre vaṭhāyā hauri vācitri
- 161 hārā ju vara ttatvatu nāṣṭi biśśā hāḍe ṣṭānye dātte
ttrāma hāra cu buro diyāre hārju vara ttatvatu nīṣṭi
- 162 crrāma ttāte harbiśśi balysa ttrāma biśśā satva dyāña
trāmā thvī ttatvatu badrra kho ye cā'yanirmātu daiyā
- 163 hūnā māñanda asāra ttāmārā khavā betevi marīci
paṃjsa ggāte śūna tcahora ysamaśśandā harbiśśā drraya
- 164 jaḍānu ttatvatu saindā ttāna ni parsindā dukhyau jsa
ttrāmu ggei'lsāre saṃtsera kho ju makalā karā stuno bastā
- 165 cu buro ttāte ṣkogye dyāre cā'ye māñande dyāre
kho ju cā'yanārmāte nāṣṭā paramārthā ttatvatu trāmā
- 166 cīyā ttātā ggāha naljondāndi gyasta balysa ttu kālu
badṭ vara ṣṭānye ttīyā kṣāṃdu anulomyo bustā

¹⁴⁵Mahākāśyapa spoke thus to him: 'Bhadra, as (is) your gift, so (are) all phenomena without self, such (are all) the receivers alike. ¹⁴⁶Since this your offering, Bhadra, (is) in all ways pure, faultless, so before long you will quickly receive also its pure fruition'.

¹⁴⁷Śāriputra spoke to him: 'As the pupils (are) in mind, Bhadra, as the venerable (are) in mind, such would also be your (gift). ¹⁴⁸Then this offering, Bhadra, (is) to be viewed (as) in all ways pure. In this way the result (will be) pure just as you (are) worthy of this'.

¹⁴⁹The elder Maudgalyāyana spoke thus to him: 'Bhadra, as the seats are without self, life, being, created merely on account of a cause; ¹⁵⁰as also (those) seated thereon; as all phenomena (are) without self, such (too is) this your gift. So you will receive fruition'.

¹⁵¹Subhūti spoke thus to him: 'Inconceivable (is) this your gift, boundless. Such (are) these receivers (of it), (in) whom appropriation is not found'.

¹⁵²Ānanda spoke thus to him: 'Without substance (is) this your gift, without being. (Those) who enjoy it are unbound to all things, Bhadra'.

¹⁵³The Bodhisattva Mañjuśrī spoke thus: 'All phenomena, Bhadra, (are) to be viewed (as) created by magic just like this your gift'.

¹⁵⁴Ākāśagarbha spoke to him: 'Bhadra, since these thoughts (are) false, in as much as things merely appear (but) do not exist—by them all beings (are) magically created'.

¹⁵⁵The Bodhisattva Kṣitigarbha spoke thus to him: 'Since you so quickly create by magic empty distractions of all kinds, who created you, Bhadra?'

¹⁵⁶Vaiśravaṇa, with the gods, prepared divine food. To Bhadra, (who was) squatting cross-legged, the *yakṣas* with both hands offer (it), saying: 'Distribute!' ¹⁵⁷Whatever dwellings, places (there are) here on the whole earth or in the world of Brahmā, at that time they appeared full of Buddhas. ¹⁵⁸Being content in mind, squatting cross-legged, he was about to offer (it) to the Buddha. He beheld the Buddhas on all sides. He does not understand: 'Which (is) really (the Buddha)?' ¹⁵⁹Very greatly it seems marvellous to him that, however, the Buddha (is) so powerful. He began to ask Vaiśravaṇa: 'Which of them (is) really the Buddha?'

¹⁶⁰Then all the Buddhas said: 'Like this your house, Bhadra, as also are your seats, attendants, various gifts; ¹⁶¹nothing really exists there, but (it) all appears (to exist). Whatever such things appear, nothing really exists there. ¹⁶²As (are) all these Buddhas, so (are) all beings to be viewed. Such are you really, Bhadra, as one sees (what is) magic-created.

¹⁶³Insubstantial, like a dream, a visual distortion, foam, a lightning-flash, a mirage, (are) the five states of existence, the four modes of birth, all three worlds. ¹⁶⁴To the ignorant they appear really (to exist); therefore they do not escape from sufferings. They turn in *samsāra* just exactly like a monkey tethered to a pillar. ¹⁶⁵Whatever these conditioned states appear, they appear resembling magic. Just as the magic-produced does not exist, such in reality (is) the Ultimate Truth'.

¹⁶⁶When the Lord Buddhas at that time had completed these verses, then Bhadra at once realized the intellectual receptivity conformable (to further religious development).

- 167 samu kho hūsandi bāysendā o mās̄tā mauna hamatte
ttrāmu puṣṣu parrāte jaḍīna hamatu dāte ttatvatu balysi
- 168 ulatāñe āñye balysi andarahyāte irdhyau rraysgu
ggaru vīri nāta'stā grjakūtu biśseñe parṣe jsa haṁtsa
- 169 balysā kāḍe brītya spāṣṭe palim̄jvī pāttro vistāte
pacaḍānau ākṣutte būsṣā śśārvī spatu biśye bilsaṁṅgi
- 170 ku tta dāstu hāmātu se khāysu puṣṣo gyastā balysi pajāṣṭe
pātro haysnāte u dasta badṛ patā balysu vistātā
- 171 lakṣaṇai jsonāte ṣṭānā jsei'ṇu vātā harbiśśā spāṣṭe
kāḍe saggoravāna aysmūna ākṣuttai buljse hvāñi
- 172 trāmā tvī ttarandarā balysa lakṣaṇyau āysāte ysānde
samu kho ggarā ysarnai vūḍā ratanyo jsa pāsāru vīri
- 173 ṣṣai ne urmaysde haḍāya o ne purra haṁbaḍa ṣṣīve
trāmu ttāḍetu jinīndā kho thu jātai balysa gyaḍṭju
- 174 ṣa ju aruva' nās̄ti ne vīji kye va trāmu āchā gyeḥā
kho ṣā tvānai dātā uysnorā klaiśīnā āchā jāndā
- 175 ṣṣai ne dai trāmu paṭhaiyā huṣke ttarre crrāmu uysnori
biśśā klaiśa karma paṭhaiyā kye ṣā dātā tvānai pyūṣṭā
- 176 trāmu tvī aysmū balysa oṣku vāte vasvātā aggaṁjsā
samu kho ātāsi vasuṣṭi vāno pyaurāṇu patīsu
- 177 tterā kṣamovī brya balysa samu kho śśandā ne ju oysa
tterā te avamāte ṣṣahāne samu kho ātāśā anantā
- 178 ṣṣai sarvai ṣa hota niśtā kau va date trāmu nihaljā
ko thu nr̄hiyai biśśā ttirtha ggei'śśātai dātī cakru
- 179 vaśārā ṣṣai aśka guvaṣṭe o chāya paśśāte uysnori
cānduku ye tvī vāte balysa śśāru yīndā kari ne panaṣṭe
- 180 ṣa ju māta nās̄tā kye pūru śśauysātu tterā brī yanda
crrāmu tvī balysa hamaṅgu biśśā sarvasatva uysnora
- 181 biśye ysamaśśandai niśtā kye tā va ttau drraumasā māñi
puñyau bvemāte jsa ṣahāñe ttānau namasīmā māḍāna
- 182 samu ne hā pātcu haraysde balysi pvo' kamalu vistāte
āysda yanu sarvañā balysa cu aysu saṁtsera yuḍaimā
- 183 puña kuśalamūla cu vaysñā balysā vātā dātā bilsaṁṅgi
ttyau puñyo avaśi ma dāru balysūstu hastamu byevo
- 184 ysamaśśandai trāṇā hāmāne biśśā parrījīñi uysnora
balysi āstannai parṣe biśā sātā sātā yiḍāndā
- 185 ttai hvāñāte mātraī badrā haṁgguvai hāvāna vaysñā
ṣāte pārśā māstamā balysā sīravātā te kāḍe tcera
- 186 cu ye māṣṭe mulśde jsa yande balysūstu vara prañihānu
ka ttā puña dyānā āro ātāsi ṣṣai nā bijsīndā
- 187 ttīyā vā badṛ panatā jsaunāte patā balysu nita'stā
ttu mā dātu hvāñā kho tcera ku ye thatau butte balysūstu
- 188 kāḍe ma śśāru braṣṭai badra tsāṣṭu nya ma hāmu bitandā
aysu tā hvāñīmā padamja balysūste harbiśśu vaysñā

¹⁶⁷Just as a sleeping man wakes up or a drunkard recovers from intoxicating drink, so he escaped completely from ignorance. He really saw the Buddha himself.

¹⁶⁸From the cemetery the Buddha quickly disappeared by (his) supernatural powers. He sat down upon Mount Gṛdhrakūṭa with the whole assembly. ¹⁶⁹The Buddha looked (at Bhadra) with very great love. Squatting cross-legged, (Bhadra) placed a bowl for him; in due order he began to distribute. The whole community was very well satisfied. ¹⁷⁰When it had appeared thus: 'The Lord Buddha has wholly accepted the food; he has washed the bowl and his hands', Bhadra approached the Buddha. ¹⁷¹Bowing, he saw in detail all his marks (of a Buddha). With very reverent mind he began to proclaim his virtues:

¹⁷²'Your body, Buddha, adorned with the marks (of a Buddha), shines just as a golden mountain covered with jewels (shines) in the sunshine. ¹⁷³Not even the sun by day, nor the full moon by night, destroy the darkness so (much) as you, Buddha, have destroyed the (darkness) of ignorance. ¹⁷⁴There is no medicine, no doctor who would so cure diseases as this your Law destroys the impurity-diseases of a being. ¹⁷⁵Not even a fire so burns up dry grasses as (the Law) burns up all the impurities and (evil) actions of the being by whom your Law has been heard. ¹⁷⁶Such (is) your mind, Buddha, always pure, faultless, just as the sky becomes pure without clouds in autumn. ¹⁷⁷So forgiving are you, beloved Buddha: just like the earth, you do not become angry. Your virtues (are) as innumerable as the sky (is) endless. ¹⁷⁸Even the lion has not the power when he thus subdues the wild beasts (that you had) when you subdued all the heretics (and) you turned the Wheel of the Law. ¹⁷⁹Perhaps even the diamond (*vajra*) will split or a shadow will leave a being, (but) whatever good one does for you, Buddha, will not be lost at all. ¹⁸⁰There is no mother who would love (her) only-born son as much as all beings (are) equally (beloved) to you, Buddha. ¹⁸¹In the whole world there is not (anyone) who would resemble you to a hair's extent in merits, wisdom, virtue. Therefore I worship you, gracious one'.

¹⁸²Then as soon as he stretches (himself) out, he placed (his) head at the Buddha's feet: 'Protect (me), all-knowing Buddha. Whatever I have done in *saṃsāra*, ¹⁸³the merits, the good (karmic) roots which (I have done) now towards the Buddha, the Law, the Community—through these merits may I surely before long realize best enlightenment. ¹⁸⁴May I be a protection to the world. May I deliver all beings'.

The Buddha etc., (namely) all the assemblies, made for him (the exclamation): 'Bravo! Bravo!'

¹⁸⁵Thus Maitreya speaks to him: 'Bhadra, you have now met with profit. This (is) the greatest service: you must cause pleasure very greatly for the Buddha. ¹⁸⁶When through great compassion one makes a vow to enlightenment, if the merits should be visible, they will not be contained even in the sky'.

¹⁸⁷Then Bhadra rose up. Bowing, he sat down before the Buddha: 'Proclaim the Law to me, how (it is) to be practised so that one quickly realizes enlightenment'.

¹⁸⁸'A very good (thing) you have asked me, Bhadra. Sit down calmly. Be not perplexed. I will now proclaim to you fully the exposition of enlightenment.

- 189 biśpaḍā duva hāra śtāka balysūñavūysai hva'mḍu
satva vātā mulysdā hamamṅga ggaṃbhīra bvāmata mästā
- 190 mulśde jsa ye harbiśśā patāste cu uysnora pajīndā
ttatutu biso bryandama pūra ṣṣai hīvī jīvātu yāva
- 191 ku tteru pharu padya dukhautta samtsera harbiśśā satva
cu buru aysu tcāraṇā īñi biśśu yanimā ku nā dukha jyāri
- 192 bvemāte jsa vātcu tta kā'ñu cvī ne patāchu hāmāte
cīyā māre harbiśśā ttītā mara ṣṭāni harśti asārā
- 193 cu mā māsta ātama ṣṭāre ka mā va gratu harbiśśā satva
kāde thatau nātu yanāro biśyo parsāru dukhyo jsa
- 194 ka aysu ttū vaysā ne hamberāmā tte āgamu ttaṃdu
ne mamā ṣāte ātamā tte vīri ustamu kālu hambīḍā
- 195 biśśā rro ttāte ṣkauṅgye aniccā kadali māñande asārā
ttrāmu parsāndā kho hūnā cūḍe jsa sārā ne nāse
- 196 cu tte dasau baśde māste kvī mästā aysmya mulysdā
ttyau jsa hārṣṭāyā pathīsti bvemāte jsa dṣṭī rraṣṭa
- 197 kvī hajvattātā u mulysdā kye ne parehamndā īndā
samvī hā mulysdā ne oysā klaiśānu ārru vajsīṣḍe
- 198 klaiśyau jsa hanaśśāte īyā klaiśānu ārru ne ttīyā
ṣṣai rru ṣṣāte ttrāmu vasuṣṭi kho ye siyatā paśtā ysarrīgyo
- 199 hajvī uysnorā tta kā'ñu ku ne kuśśalamūla gguhaimā
aysu hāvyo tśūmato spāse avamāta harbiśśā satva
- 200 ysurrī hārṣṭāyā ne tcera panye biśśā oysa sahyāña
ysīra ho ka ma yā manīyā aṅga patāñīyā jsanīyi
- 201 samvī hā mulysdi upevāña ku ttārā hamatā dukhotta
ne nā spaiye ṣṣai rro hamrraṣṭu dukhānu pracaī tsīndā
- 202 ttū sahyāmā cu rro ttāye kāḍna ttānu dukha bera samtsera
ttā rro avaśśā muho vāte hīsāṃdu aysu ni bājo barīmā
- 203 kye mamā vāte asādu yanīyā tte baśdye ośu pattīmu
aysu varāśāne ma ṣārā tte ttā puña cu mamā hāmānde
- 204 hajvī uysnaurā tta kā'ñu cu ṣāte muho vaṃña dukhauttā
cī rro hā aysmū āphīre ṣa' mā rro baśdā mästā
- 205 cu ye sānu vātā ysurre yande samu ṣā tte sānā varāysā
cvī rro dukha sānā ne yuḍu tīndā ttā ysurre tīndā samtsera
- 206 pātcu uysnorā tta kā'ñu aysu tta praṇāhānu yāḍaimā
avaśśā balysūstu buvāni biśśā klaiśa purrdū yanīñi
- 207 ttāna hārna ni mamā hamamṅgu ttyau jsa ysurrā aysmya tcera
ttāte nā balysūstu carīndi klaiśānu rrāśa tsutāndi
- 208 pātcu <vā> hva'mḍā tta kā'ñu ttāte paṃjsa skandha asāra
hārju vara ttatvatu nīstā kho ye cā'yanārmātu daiyā
- 209 nenjsa vara ātma satvā ne ju varāśākā hārāṇu
kye ma oṣṭe ko ye vā oṣṭe dharma biśśā ttuśśā anātma
- 210 samu kvīre syemate īñi cu ṣei ysamaśśandai saittā
kalahāra oysa hamdrūṣṣa hūnā māñanda dāyāña

¹⁸⁹“First of all, two things (are) necessary for an enlightenment-seeking man: equal compassion towards beings (and) deep, great knowledge. ¹⁹⁰Out of compassion one gives up all (things) that beings ask for, wealth, house, most beloved sons, even up to one’s own life. ¹⁹¹“Since all beings (are) in so many ways distressed in *saṃsāra*, however much I may be able to do, I will do all so that their sufferings shall cease”. ¹⁹²Then through knowledge it is to be reflected thus, although it may not (yet) be at hand for him: “When I die then all here will remain insubstantial. ¹⁹³(As for) what are my great desires—would that all beings may be able very quickly to accept my instruction (and) may they escape from all sufferings. ¹⁹⁴If I do not fulfil now this so great desire of his, this desire of mine will not be fulfilled under him at the last time”.

¹⁹⁵“Moreover, all these conditioned states (are) impermanent, insubstantial like the banana-tree. They escape just like a dream: wherefore I do not accept (them as) substance. ¹⁹⁶As for the ten great sins, when (the enlightenment-seeking man has) great compassion in (his) mind, he really refrains from them: through knowledge he (has) correct belief. ¹⁹⁷When he (has) wisdom and compassion, (towards those) who are not morally restraining themselves he (has) only compassion, not anger. He perceives (it as) the fault of impurities: ¹⁹⁸“(If he) should have failed through impurities, the fault (is that) of the impurities, not of him. Even he will also become pure, just as (when) one refines gold dust”.

¹⁹⁹“The wise being should reflect thus: “I shall not harm the good (karmic) roots. I behold my own career, all the innumerable beings. ²⁰⁰One should not feel anger at all. All the rages, the harsh words of every(one are) to be endured. If someone should harm me, cut off (my) limbs, strike (me), ²⁰¹only compassion for him (is) to be produced. Since they themselves (are) so distressed, it does not satisfy them. They always transmigrate by reason of sufferings. ²⁰²I will endure this: whatever sufferings (are) therefore to be borne by them in *saṃsāra*, may they too surely come upon me. I will bear (the sufferings) instead of them. ²⁰³Whoever should do evil to me, may I, not he, experience the evil result of the sin. May the merits that (are) mine accrue to him”.

²⁰⁴“The wise being should reflect thus: “Although he has now distressed me, if I too disturb (my) mind it (is) also a great sin for me. ²⁰⁵If one feels anger towards an enemy, it is merely an enjoyment for the enemy. If (someone) cannot also cause sufferings to his enemy, he feels anger (towards) them in *saṃsāra*”.

²⁰⁶“Next a being should reflect thus: “I have made a vow thus: ‘May I surely realize enlightenment. May I be able to overcome all impurities’. ²⁰⁷For this reason I cannot feel anger in (my) mind equally with them: (unlike me,) they are not practising (the way towards) enlightenment. They have gone into the control of impurities”.

²⁰⁸“Next a man should reflect thus: “These five agglomerations (are) insubstantial. In reality nothing is there, just as one sees (what is) magic-created. ²⁰⁹Therefore (there is) not there a self, a being, nor an experiencer of things: (neither if there be someone) who angered me, (nor) if someone angered you. All phenomena (are) empty, without self. ²¹⁰What appears (as) this world (is) merely on account of a false appearance. Quarrels, rages, hostilities (are) to be viewed (as) resembling a dream”.

- 211 kṣamauvā buljse badrra balysā biśše tcāraṇā hvīte
oṣku vāte drūṇai tsātā dīvatai āysda yanāre
- 212 avāyā ne ysam̐thu ne nāste indryau jsa uspurri ysaitē
lakṣaṇyau āysāta am̐ga balysūstu hastama butte
- 213 mul̐sde jsa ye stāmo ne yande ṣṣai ka mamā śsau śsau satvā
ku buro mara tsīṇi sam̐tsera mamā hivyo gūsto hvarīyā
- 214 mamānai tcārma pruhōṇā mamā bendā hamuvāte tsītā
biśśu sahyāmā panye uysnorā ku buru mara tsīṇi sam̐tsera
- 215 ṣṣai ka mamā naryo avīsi tterā kalpa ṣṭāṇu hāmāte
kho ju sāyata ggam̐gā nātāyā sarvasatvānu hātāyā
- 216 biśśu sahyāmā karyo ni kei'mā ka haḍe balysūstu buvāne
biśśā parrījīni uysnora ko ne ju ye avarrāte harsā
- 217 ne ma štā štā ttandā parrīyā ku samu aysu parsāmā śśūkā
ku tterā pharu satva dukhotta kye mara harsīndi anāha
- 218 dukhā hajvī hva'm̐ndā ṣā kā'ṇi cvī ttā suha māsta vācātra
tcamāna pharu satva dukhotta hvasta brremandā basta
- 219 suhā hajvī hvandī ṣā' māstā cu ye naryo hīstā avīsi
ka haḍe vā ham̐daru satvu śsau parrātu yīndā dukhyau jsa
- 220 ne tterā dukha tcāraṇā sānā balysūṇavūysai hvandā
cerā hamata butte dukhevā uysāno satvahātāyā
- 221 bvemete jsa jāna upevāṇa samāhāṇa niyāṇu
mul̐sde jsei vā panamāṇu ku nā ye vara hāmāte bitandā
- 222 ka vā vara dāḍaru ā'te' lakṣaṇyo āysāte balysi
aysmūna byāta yanāni dāše vīrā sāmuha balysa
- 223 saṇabr̐ica bvāmata štāka kāḍe māste mul̐sde jsa ārsta
ku ye rraṣto dharma paysendā mul̐sde jsa ye hāḍe ne jīye
- 224 biśśā sarvadharmā paysānāṇa hajvattete jsa rraṣtu
cā'ye māṇande marīce ttāmārā pratābim̐bai hūni
- 225 ttā vāte kāḍā mulysdā upevāṇa kye sam̐tsera paroṣṭa
kāmaguṇa vīrā nāṣāṣṭa kho ju mā'te mākṣi vīrā
- 226 ātmo hīvyāre kho strīya pūru dai hūṇa aysam̐ga
o ttarrā rrau vāte āska ggāma kṣim̐gyīndā marīco
- 227 trāmu uysnora gyaḍīna avaysānda hāra vāte basta
biśśā nā hāra ttatvatu saindi kho ju ttāmāra daiyā kye kāśā
- 228 nairātmu śśunyu anātmu paramārthu vīrā aniccu
ttrāmu gyaḍa kho ju hanā ṣṣīve samvī parnaindi ne daindā
- 229 ttāna haspāsāṇu hamatye balysūṇavūysei hva'ndā
sarvasatvānu jināṇa ttāḍātā māstā gyaḍīja
- 230 kye ttāte kṣāta' bhadra carīyā pārāmate mul̐sde jsa ham̐tsa
balysūstu hastamo butte parrījātā harbiśśā satva
- 231 cīyā ttū dhātu badṭ pyūṣṭe varī āṇye ttīyā
kṣāndu anutpattiyo bustā dātīno ttarandaru byonde
- 232 tvī balysi aysmya butte khano vā dyāṇīte ttīyā
vicittrei bā'yā narande ysamaśśandā vīri biraṣṭe

²¹¹‘A forbearing (one), Bhadra, (is) able to proclaim all the virtues of the Buddha. (He is) always healthy, rich. The gods protect him. ²¹²He does not take birth in an evil state. He is born complete in senses, (his) limbs adorned with the marks (of a Buddha). He realizes best enlightenment.

²¹³‘Through compassion one does not weary. Even if every single being, wherever I go here in *saṃsāra*, should eat my own flesh, ²¹⁴my skin (is only) a garment. (A skin will) always come upon me (in every life). I endure all (the cruelty) of every being wherever I may go here in *saṃsāra*. ²¹⁵Even if it should be necessary for me to remain in the Avīci-hell for as many aeons as the (grains of) sand of the river Ganges, for the welfare of all beings ²¹⁶I will endure all. I will not consider the effort. But if I should realize enlightenment, may I deliver all beings. May none remain undelivered!

²¹⁷‘Deliverance is not so necessary for me that I alone shall be delivered while (there are) so many distressed beings who remain here helpless. ²¹⁸This is to be considered a misfortune by a wise man: if for him (there are) great, various pleasures whereby many beings (are) distressed, beaten, weeping, bound. ²¹⁹This is a great pleasure to a wise man: that one enters the Avīci-hell, if one can deliver one (single) other being from sufferings. ²²⁰Not so many sufferings (is) the enlightenment-seeking man’s enemy capable of as he can himself inflict on (him)self for the welfare of beings.

²²¹‘Through knowledge meditations (are) to be produced. One should sit down in meditative concentration. Either with compassion one should rise up that no-one there is perplexed, ²²²or, if (one) should remain there longer, the Buddha adorned with the marks (of a Buddha) should be called to mind. (Then) Buddhas (will become) visible in (all) directions.

²²³‘Familiarity with expedients (and) knowledge (are) necessary, joined with very great compassion. If one recognizes phenomena rightly, out of compassion one nevertheless does not pass away. ²²⁴All phenomena (are) to be recognized rightly through wisdom (as) resembling magic, a mirage, a visual distortion, an image, a dream. ²²⁵Compassion (is) greatly to be produced towards those that (are) drowned in *saṃsāra*, attached to the qualities of desire just as bees to honey. ²²⁶They appropriate a self just as a barren woman may see a son in a dream, or, thirsty, the swift deer on the plain long for the mirage. ²²⁷So through ignorance beings (are) bound to things (that are) not recognized (as being non-existent). All things appear really (existing) to them, just as (one) who (has) a cataract sees visual distortions. ²²⁸(It is) without self, empty, selfless, impermanent according to the Ultimate Truth. The ignorant (are) just like a blind (man) at night: they merely feel, they do not see. ²²⁹Therefore the enlightenment-seeking man himself must strive. The great darkness of ignorance of all beings (is) to be destroyed. ²³⁰Whoever, Bhadra, should practise the six perfections with compassion will realize best enlightenment. He will rescue all beings’.

²³¹‘When Bhadra heard this Law, then at once he realized intellectual receptivity to the non-origination (of all things). He obtained the Body of the Law (*dharmakāya*). ²³²The Buddha perceives this in (his) mind. Then he showed a smile. His variegated rays went out; they spread over the worlds.

- 233 mästu suhu ttitä yāḍāndi sarvasatvānu ttā bā'yā
balysä karā vīrā tsutāndā uṣṇīrvai vā puṣṣu ttrande
- 234 hastarvī ysānātu balysä kvī tturrna bā'yā narande
samu kho sarbandi ātāsu indradhani myāño urmaysde
- 235 ānandā jsaunāte vistātā gyastu balysu tta braṣṭe
nā ṣā vina pracai māsta ārūhāte śśandā balysa
- 236 ttrāmu māñamndā ne balysä apracai khanau nijsaṣḍe
jina mā ttuto bitamo balysa kye ne ju karā bitamā nāstā
- 237 dātai ttū bhadru ānanda kye mā pāṇḍāvātu hatāṣṭe
balysūšta yāḍe prañāhānu paramārthu dātu paysānde
- 238 balysūštu hastamu butte ṣā dvāvarānautamā kalpā
vikurvaṇarājā hāmāte nāma gyastā balysä ttu kālu
- 239 mahāvyūbhī nāma buddhakṣetri vasutu buljsājserā.
sunārmāte kalpā ysāru salī balysä jsīno nijsaṣḍe
- 240 ānandā duṣkaru sastu kāḍe thatau panamāte balysi
ttai hvāñāte balysä se ttīyā paramārthā dātā ṣṣāṇaumā
- 241 kho aysu dīvaṃggarā balysä paramārthā bustā mā dātu
ttāna ma vyātarāte ttu kālu balysä balysūštu varālsto
- 242 badṭ bīnāñāna bū'ṇa spātyau pharu stavyo vicitra
balysä yāḍe pajsamu ttu kālu dukhyo vara parrāta pharāka
- 243 balysä ttū hvatu yāḍe sūttru ānandī harbiśu nāte
ṣṣai rro biśse parṣe kṣīma pyūṣṭe u naljsonдай balysi
- 244 cu aysu ttū dhātu hvataimā paramārthā sūttryau śūstā
ttyau puñyau harbiśśā satva paramārthu dātu bvānde

Colophon

pharṣata parste pīḍe ysambastā ttyau puñyau balysi panamāte ma dāru || :

²³³Then the rays made great pleasure for all beings. They encircled the Buddha. They entered right into his top-knot. ²³⁴Better still was the Buddha illuminated when the rays came out from his mouth, just like the rising sun in the sky amidst a rainbow.

²³⁵Ānanda approached, bowing. Thus he asked the Lord Buddha: ‘This great earth, Buddha, does not move without a cause. ²³⁶Similarly the Buddha does not show a smile without a cause. Remove this my doubt, Buddha, (you) who have no doubt at all’.

²³⁷‘You saw this Bhadra, Ānanda, who offered me alms. He has made a vow to enlightenment. He has recognized the Ultimate Truth (of) the Law. ²³⁸He will realize best enlightenment. In the ninety-second aeon he will be Vikurvaṇarāja by name, the Lord Buddha at that time, ²³⁹in the pure, praiseworthy Buddha-field, Mahāvīyūha by name. (As) Buddha in the Sunirmita aeon he will reveal life for a thousand years’.

²⁴⁰It seemed marvellous to Ānanda. Very quickly the Buddha rises up. Thus the Buddha speaks to him: ‘(It is) the favour of the Ultimate Truth (of) the Law. ²⁴¹Since I realized the Ultimate Truth (of) the Law, (while) Dīpaṃkara (was) Buddha, therefore the Buddha at that time predicted me to enlightenment’.

²⁴²Bhadra with lute-music, incense, flowers, many praises did various honours at that time to the Buddha. Many there escaped from sufferings. ²⁴³(When) the Buddha had spoken this *sūtra*, Ānanda accepted it all. It even pleased all the assembly too to hear (it). And the Buddha finished it.

²⁴⁴Since I have proclaimed this Law, the Ultimate Truth furnished with *sūtras*, by these merits may all beings realize the Ultimate Truth (of) the Law.

Colophon

The magistrate Zambasta ordered (me) to write (this). Through these merits may he arise before long as a Buddha.

Commentary

siddham ‘success’. The Skt. word marks the beginning of a new chapter. It does not form part of the verse.

1 The narrative, vv. 1–104 and 123–244, is in metre A, while the verses (*ggāha*) emitted by the gong, vv. 105–122, are in metre C. For a metrical analysis and a metrically scanned text see pp. 79–102 below.

tta mā pyūṣṭu ‘Thus it has been heard by me’ corresponds to the Skt. phrase *evaṃ mayā śrutam* used to begin a narration. For the use of the genitive (as opposed to the Skt. instrumental) to indicate the agent of the pp. see Emmerick 1965: 28, III.1(c). As in Skt., the pp. ‘heard’ is in the nom. sg. neuter. Though the usage here is no doubt a calque, the construction with the nom. sg. n. of the pp. in *-u* used as a finite verb (i.e. as 3 sg. n. intr. pf.) is well attested in Khotanese, in particular with impersonal verbs such as ‘it seemed’.

dātīnau ggei’śśāte cakkru ‘he turned the Wheel of the Law’: see *Intro.* §19 vocab.

The terms *anyattīrthia-* and *ttārtha-* are translated ‘heretic’ as a matter of convention and convenience, but this is not strictly accurate, since the writer uses the term to refer to non-Buddhists rather than to co-religionists with what he regards as heterodox views.

2 The manuscript reading *dgrddhrakūtu* is obviously a mistake for **grddhrakūtu*.

3 *biraṣṭā* 3 sg. m. intr. pf. Neuter *n*-stems such as *nāman-* take m. agreement in the singular (and usually f. agreement in the plural). See *Intro.* §19.17 and Del Tomba 2021.

4 *biṣye ysamaśśandai:* partitive genitive, see Emmerick 1965: 28, III.5(a).

cu va ne kau hastari āya ‘How then should there be a better (one)!’. I have modified Emmerick’s translation ‘How much less if there should be one better!’. The phrase *cu va ne ko* (and variants) introduces an argument *a fortiori*, as noted in Skjærvø 2004b: 264. Cf. *cu va ne ko sarvañi āya* ‘How then should he be all-knowing!’ in v. 33.

5 *ṣṣīve haḍāya* ‘by night and by day’ is a common phrase. While *haḍāya* is certainly loc. sg., the case of *ṣṣīve* is less clear. In SGS 277 Emmerick cites the phrase *ṣṣīve haḍāya* from Z1.54 as exemplifying *ṣṣīve* as loc. sg. f. (i.e. loc. sg. f.₃). In Emmerick 1965: 28, III.5(b)(i), however, he cites *ttye ṣṣīve* ‘in the night’, another common expression (e.g. v. 62 below) as an example of the ‘partitive genitive ... expressing point of time’. Since the form *ṣṣīve* is the one always used in such expressions of time, this distinction seems rather unnatural. Until *ttye* can be established as a possible loc. sg. f. form (beside *ttiña*)—cf. *hamye* as loc. sg. m., see below on v. 116?—it seems best to assume (with Skjærvø 2004b: 348 and *Intro.* §9.4) that *ṣṣīve* is gen. sg. f. in all such expressions.

The comparison of Buddha to a mother, which is also found in Z2.180, 5.94, 5.112 and 20.22, is rare in Indian sources. In the *Pravrajyavastu* of the Mūlasarvāstivāda Vinaya (ed. Eimer 1983: 83.6–9; tr. Miller 2018, §1.282; corresponding Sanskrit in *Divyāvadāna* (Cowell & Neil 1886: 96.7–10), we read: ‘As a mother holds dear / And protects her only child, / Tathāgatas too hold dear / And protect their disciples’. Another comparison of the Tathāgatas (or a Tathāgata) with a mother and father is in the Mahāyāna *Mahāparinirvāṇa-mahāsūtra*, T. 374 [XII] 485a16; an even more explicit comparison to a mother alone, *ibid.*, 590b9.

7 Here *kye/ce* (in *cai* < *kye/ce* + *-i*) seems to mean ‘what’ rather than ‘who’. The phrase *cai ju vāte* means ‘whatever he had’ (lit. ‘whatever was to him’), *vāte* here being 3 sg. m. intr. pf. of *ah-* ‘to be’, as noted in SGS 226. Emmerick’s translation ‘whatever he has’

suggests an interpretation of *vāte* as a postp. governing *-i* (lit. ‘whatever (is) to him’), but this would contradict the rule stated in *Intro.* §7.15: ‘When [the postpositions *vātā* and *vīrā*] govern a pronoun, the pronoun takes its non-enclitic form’.

8 *kṣīnu paśś-*, lit. ‘to abandon an abandonment’ (cognate accusative, cf. Emmerick 1965: 25). The 3 pl. tr. pf. *paśśāndi* derives from **paśśātāndi*, with a contraction which is common in the case of past stems in *-āta-* (*SGS* 225; *Intro.* §18.3).

10 *haṃgrīya*: variant of *haṃgrīta* 3 pl. m. intr. pf. in v. 64, with *-y-* as hiatus-filler for lost *-t-* in palatal context.

On *pārra-* ‘petal; (soft) feather’ and the cognate *pārri-* ‘leaf; (hard) feather’ see Maggi 2024: 132–7, where this verse is discussed in detail. The nom.-acc. pl. *pārre* ‘feathers’ also occurs in *Sgh* 211.3, 214.4, where the adj. *ysarnnā* shows that it is m. See Canevascini 1993: 271; Del Tomba 2022: 119–20. Here the following adjectives in *-e* suggest a f. noun, but it seems that an *a*-stem adj. agreeing with a nom.-acc. pl. m. form in *-e* can take either the normal nom.-acc. pl. m. ending *-a* or the variant ending *-el/-äl/-i*, cf. *huške ttarre*, v. 175, *hauri vācītri*, v. 160. Similarly, either *yojsa* or *yojse* ‘tasty’ can be used with the nom.-acc. pl. *khāysañā* ‘foods’ (*Intro.* §19.17). The *a*-stem nom.-acc. pl. forms in *-e* and *-añā*, which are (at least partly) neuter in origin, can be qualified by either m. or f. adjectives.

caṃbula- ‘disturbed, in disorder’: the interpretation of this word is based on the fact that it translates Skt. *ākula-* in the *Siddhasāra* (Bailey 1935: 121).

kaṣṭa- is ambiguous, since there were probably several Khot. words of this form. Here, according to Maggi 2024: 135, the most likely meaning is ‘attached, joined’ (see also on v. 120 below). Like the heretics, the clouds, leaves and feathers come together in a disorderly way.

11 It is not obvious what is meant by describing the heretics as *kho yā ttīryasūnya daiyā* ‘as one sees animals’. It probably does not mean merely that they are naked, which is listed separately in v. 13. It is not impossible that it may refer to a practice such as the *govrata* or *kukkuravrata* (Khot. *ggava-vrata-*, *śvāna-vrata-*, Z24.170), according to which an ascetic adopts the behaviour of a particular animal. In the *Abhidharmakośabhāṣya* (Pradhan 1975: 140.12, ad III.28, quoted by Acharya 2013: 105) we read: *vratam kukkuragovratādīni. yathā ca nirgranthādīnām nagno bhavaty acelaka iti* ‘... “observance” means the observance of (behaving like) a dog, or a bull, or the like. And (also), as the Nirgrantha and other like-minded ascetics (say): “(An ascetic) becomes naked, does not have any clothing”’. But perhaps the simplest solution is to see this phrase as glossing *biśśūnya* ‘of all kinds, various’: the heretics are so various in their appearance and habits that they do not seem to belong to a single species.

kūre nom. sg. m. for expected *kūrā* attests a rather rare spelling variant (cf. also *praysāte*, v. 143). This seems to be the converse of the more common change of *-e* to *-ä*.

12 *kamalā* is probably acc. sg. m., less likely nom.-acc. pl. m., in either case used as accusative of respect (‘shaven in respect of (their) head(s)’, cf. Emmerick 1965: 25).

k[y]e ... jala bulysa, lit. ‘of one the matted hair (is) long’. The same construction occurs several times in the following lines.

The word for ‘skin’ is a m. stem *kaṅga-* (see Emmerick in SVK3: 38–9) rather than a f. **kaṅgā-* as used to be assumed. The adjective describing the skin is written *ggūgno* in the manuscript. Since *-gn-* is almost impossible in Khotanese, Bailey, KT6: 73, suggested emending this to **ggūśno* on the assumption that the scribe omitted the stroke which

distinguishes *ś* from *g*. This is not implausible, but Bailey's interpretation of the word as an adjectival derivative of *ggūysna-* 'deer, antelope' is hard to accept, since a *ya*-suffix should have caused palatalization of *n* to *ñ*, not of the preceding consonant from *ys* to *ś*. Assuming that Bailey's emendation is correct, I would rather take the stem to be **ggūśnaa-*, a contracted form of an adjective in *-īnaa-*, like *ysarnaa-*, f. *ysarrīṅgyā-* 'golden' (on which see Sims-Williams *apud* Degener, KS 133), perhaps derived from a compound **gaw-izya-* 'ox-leather'. This word for 'leather' is attested in Khotanese in two other forms, in Old Khot. as *hāysa-* 'skin' < **iza-* and in Late Khot. in the adjective *ījīnaa-*, f. *ījīmjā-* 'leathern'. The latter has been taken to imply a noun **īja-* 'leather' < **izya-* (DKS 32), but a development of **zy* to *j* would be irregular. Bailey cites *spuljaa-* 'spleen', but this seems to attest a special development of **z* to *j* in the vicinity of *ś* (see Sims-Williams 1991: 293). The regular outcome of **zy* is surely *ś* [3] as in (e.g.) *patīśu* 'in autumn' (cf. below on v. 176) and here in **ggūśnaa-*. The Late Khot. form may show a secondary development (perhaps by assimilation to the second *j* of the f. form of the adjective, subsequently generalized to the m. form).

13 The first hemistich occurs again in a slightly variant form in Z24.278 (in metre B).

As pointed out by Degener, KS 255, the contexts make it likely that *bāste* is 3 sg. pres. mid. of a verb *bās-* 'to wear' (rather than 3 sg. m. tr. pf. of a verb meaning 'to eat' with Bailey and Emmerick). Then *grūske* is probably '(strips of) bark' rather than 'husks'. As Alessandro Del Tomba kindly points out, this word frequently translates Skt. *tvak-* 'bark' in the *Siddhasāra*.

rrai[ndi] was restored by Konow 1939: 73–4 (who in fact writes *rrai[ndā]*). There are plausible cognates, but the word seems to be a hapax in Khotanese, so the restoration remains uncertain.

15 Leumann noted the parallel in Z24.173 (in metre B) *ku samu pharu stāma ne ju ye parstā dukhyau jsa* 'where (there is) merely much exertion, (and yet) one does not escape from woes' and proposed to restore the missing part of the present verse accordingly (with a slight adjustment to take account of the different metre). Maggi 2009: 158 supports this suggestion.

16 *bajsīha*: cf. *māstā bajsīhā* 'great mortars' in Z4.65, which must be nom.-acc. pl. f., thus showing that this noun is f.

The text here invokes what are termed in Sanskrit the *jalamanthana-* and *sikatātaila-nyāya*, popular maxims which run: one cannot churn water and get butter, and one cannot pound sand and get (sesame) oil. Both refer, needless to say, to impossibilities. Damage to the manuscript has perhaps effaced the final reference to butter, though it is also possible that the author makes deliberate use of the ambiguity of *rrūṇa-*, which means 'oil' but also 'butter' (in the latter case commonly qualified by the adj. *gvīha-* 'bovine').

17 *ttuśśīma* 'vain, in vain': indeclinable, see Emmerick in SVK3: 70.

21 Of the three sages mentioned here by Maskarin, Vyāsa is clearly the compiler of the *Mahābhārata* (also named in Z5.3), who is often credited with omniscience (while the true 'author' of the *Mahābhārata*, Gaṇeṣa, is explicitly said to be *sarvajña*: Ādiparvan, Pune edition 1.2, pp. 884–5, insertion after line 30, v. 10). Similarly, though less certainly, Bhārgava 'descendant of Bhṛgu', may point to Vālmīki (named as *valmīki* in Z5.5), the reputed author of the other great epic, the *Rāmāyaṇa* (see Goldman 1976). As for the third name, *aysāta* [azəṭa], this form is attested in Z24.230 for Asita, King Śuddhodana's chaplain, a figure

well known for his role in the Buddha's life story. In Z24.176, however, as shown by Maggi (2020: 205–7), the same form is used to refer to the materialist Ajita Keśakambalin known from the *Śrāmaṇyaphalasūtra*: 'The third (heretic), *aysāta* by name, has taught the world about unproved things (*asāda*, Skt. *asiddha*): therefore they have made his name *aysāta*'. Maggi takes *aysāta* in Z24.176 to be an error prompted by the mention of a sage Asita in Z2.21, but as no Indian sage Asita is readily identifiable, it seems more natural to accept *aysāta* here too as referring to Ajita.

It remains unclear precisely how 'name' should be understood here. Perhaps it is implied that to know something is to be able to name it. Already in the *Ṛgveda* (X.71.1, tr. Jamison & Brereton 2014: 1497) we find: 'O Brhaspati, (this was) the first beginning of Speech: when they [= the seers] came forth, giving names'.

bustā is apparently 3 sg. m. intr. pf., taking only the nearest of the three names as its subject. Cf. below on *ārsta* in v. 223. Similarly in Z24.13 (Sims-Williams & Sims-Williams 2023): *tharggā ysurrā ... škālśatātā ne vāta štā* 'oppression, anger ..., pride did not exist', where the verb *ne vāta štā* 'did not exist' (3 sg. f. intr. pf.) agrees with the f. noun *škālśatātā* 'pride'.

22 *bāggīrathi*: as noted by Leumann 1912: 4, the text combines two Indian stories, that of Bhagīratha, who asked the Ganges to descend from heaven to earth, and that of Jahnu, who drank up the Ganges and then released her from his ear. (On these legends see further Kumamoto 2024: 262–3.) The further confusion of the name Bhagīratha with Bhāgīrathī, i.e. the Ganges, is probably due to a copyist, since the correction of *bā-* to *ba-* improves the metre.

ta pyūṣṭā 'thus it has been heard': 3 sg. m. intr. pf. replacing the older n. form attested in vv. 1 and 23.

Śuddhodana is the name of the Buddha's father.

23 According to legend, it was the sage Agasti who cursed Nahuṣa and the sage Gautama who cursed Śakra, though one would hardly guess this from the word order—a deliberate chiasmus? It is unclear to whom the expression 'four sages' is meant to refer, as the author surely did not regard Nahuṣa and Śakra as sages.

24 *bāysaṇvo* loc. pl., built on the nom.-acc. pl. *bāysaṇi*. Cf. below on *pāta'ṇyau*, v. 128. See *Intro.* §19.9–10.

pālsuā 'rib'. Thus Leumann, cf. Skt. *parśu-* f. 'id.'. While f. adjectives in *-uā-* (beside m. *-ua-*) are recognized in SGS 325–6, no nouns in *-uā-* are listed there. In *Intro.* §27.8, however, *pālsuā* is given as an *-uā*-stem. Here the nom.-acc. pl. *pālsve* is the subject of the 3 pl. f. intr. pf. *distā* 'appeared' (*-ä < -e*).

25 *ṣāte*, lit. 'this (one)', used as a 3rd person pronoun 'he', 'he (rather than some other)', more emphatic than the simple *ṣa-*. Further examples in vv. 54, 87.

26 The term *nirgrantha* is often understood to point to the Jains, but this is equivalence is not always correct. On the figure of Satyaka, who does not appear in Bhmv, see now Jones 2024. In KT6: 354, Bailey rightly identified *sacai nigranthā* here as Satyaka *nirgrantha-putra*, who is referred to in Pali and Tocharian B sources. In Tocharian he is referred to as *nigranthets soy* 'son of the *nirgrantha*', an over-literal translation which shows a misunderstanding of the force of *-putra* (on which see the note to v. 92 below).

For *cu ne* 'why ... not ...?' see *Intro.* §6.10; for *kye ṣä ce* 'whoever' see *Intro.* §9.7.

27 On the meaning of *puṣṣo* ‘completely, utterly’ (rather than ‘at once, swiftly’ as in DKS 246–7) see Emmerick in SVK2: 91–4.

28 *ggaṃtsu ye kaṃggāṇdi* ‘(Suppose) one digs a hole’ or ‘(If) one digs a hole’. An example of parataxis, i.e. subordination without the use of a subordinating conjunction, see *Intro*. §29.21.

29 *sarvaṇo*: hardly a contraction of nom. sg. m. *-ā* + ‘emphatic’ particle *-u* (cf. ‘indeed’ in Emmerick’s translation), since *-o* here scans as short and in any case *-ū* would be expected from *-ā* + *-u*. Closely parallel is *śśāstāro* in v. 53. Leumann took *paysān-* mid. in both passages as reflexive: ‘if he recognizes (himself as) all-knowing’, ‘(if) you consider (yourself) a teacher’. (A slightly different construction is attested in v. 135, where *paysān-* mid. is actually accompanied by *uysānye* ‘self’.) Thus *-o* in both instances would be a variant spelling of acc. sg. m. *-u*. It must be admitted that the reflexive meaning is slightly awkward. One would rather expect a reference to how others regard the Buddha. A possible alternative is to interpret *paysān-* mid. as passive (as Emmerick’s translation seems to imply) and the construction as the passivization of a double accusative construction in which one of the two accusatives is retained. Thus: ‘I recognize X (acc.) as Y (acc.)’ → ‘X (nom.) is recognized as Y (acc.)’. However, unlike the example cited by Emmerick 1965: 26, which involves the passivization of a typical ditransitive verb ‘to ask X (acc.) for Y (acc.)’, the underlying two accusatives would here refer to the same person.

30 *ttata* is a late form (or a mere mistake). Leumann emended it to **ttatatu*, acc. sg. m. of *ttatata*/*ttagata-*, as seems to be required for both grammar and metre.

31 *hve* (also in vv. 71, 145): late form for *hvate* ‘said’ (SGS 223). The metre is improved by restoring the older form in all three passages.

32 On *ggumāce yan-* (mid.) ‘to test, suspect’, also in v. 65, see Degener, KS 203.

ttrāmī stands for **ttrāmvī* (< *ttrāmu* + 3 sg. encl. *-ī*). Other instances are listed in Leumann 1933–36: 400. The simplification of *-vī/-uī* to *-ī* seems to occur chiefly after *m* (cf. *samī* for *samvī*, Z23.108, and several further examples of *ttrāmī*, perhaps also **mīṣṣā* for **mvīṣṣā*, see below on v. 40), presumably as a result of labial dissimilation; cf. also the common loc. sg. form *aysmya* ‘in mind’ for expected **aysmvyā* (SGS 324). However, examples are occasionally attested after other consonants, e.g. *ṣkondī* for **ṣkondvī* in v. 110.

34 *samu ne* ‘no sooner’ = ‘immediately’. The following 3 pl. subj. act./mid. *naṣkhanāro* is unexpected and may perhaps be a mistake for 3 pl. pres. indicative mid. *-āre*. Cf. below on v. 156.

The verb *ukṣai-* is otherwise unknown and its meaning is uncertain. One might expect a verb with a meaning such as ‘speak’, ‘approve’, ‘encourage’ or the like, but the poet often quotes direct speech without any such introductory verb. In Sims-Williams & Sims-Williams 2023: 352 it is suggested that *ukṣai-* derives from a form of Indian *ut-(s)thā-* ‘to stand up’, cf. for instance Prakrit *uṭṭhai*.

35 *pharāku* is probably a mistake for nom.-acc. pl. m. *pharāka*, perhaps induced by the preceding words ending in *-u*.

36 *dīṇu* is probably 2 sg. impv. mid. of a verb *dīñ-* ‘to hesitate’ (see Hitch & Derafshi 2025), rather than an irregular part. nec. of *did-* ‘to appear’ as suggested in Sims-Williams & Sims-Williams 2023. According to Hitch & Derafshi, *dīñi* in v. 100, which Leumann and Emmerick took to be 1 sg. subj. act. of *dai-* ‘to see’, is a later spelling of the same *dīñu*.

37 *rravyo patä* ‘in the southern direction’. The two words seem to be nouns in apposition, both loc. sg.

38 *vašūna-* is probably a mistake for **vāšūna-* ‘evil, unnatural’ (also ‘base animal, spider’), derived via Prakrit from Skt. *viyoni-* (see Emmerick, SVK2: 132). The word is attested in Late Khotanese, in various spellings, but this seems to be its only Old Khot. occurrence.

The meaning of the rare word *hatanda-* is deduced from Suv. 6.6.28 (Skjærvø 2004a: 172), where *hatamdyau amgyau* ‘with trembling limbs’, here implying ‘trembling with excitement’, corresponds to Skt. *praphullibhir aṅgapratyaṅgair*, Tib. *yan lag* ‘dar zhing’, Chinese *zhan dong* 戰動. Edgerton 1953: 381 translates *praphullin-* in the passage in question as ‘blooming’.

39 It is not clear why *baysgu* ‘thick’, both here and in v. 44, seems to have the form of an adverb rather than that of an adjective agreeing with the appropriate noun.

40 *mīṣṣo* stands for **mīṣṣä* ‘flies’ with elision of the final short vowel before *o* ‘or’. The word for ‘fly’ is not otherwise attested. The stem may be **mūṣṣi-*, in which case the expected nom.-acc. pl. (with regular palatalization) would be **mvīṣṣä*. The form **mīṣṣä* may attest a simplification of *mvī* to *mī*, cf. above on *ttrāmī* for *ttrāmvi* in v. 32.

The words *sunthara* and *stema* (perhaps loc. sg. of an unknown noun **stāma-*, hardly of *stāmā-* ‘effort’) are completely obscure.

42 *pātä* seems to be a pseudo-historical spelling for nom.-acc. pl. *pā* ‘feet’. It may have been induced by *hvātä* ‘well-tossed’ in the preceding hemistich, which seems to be a historical spelling for **hvā* (this latter being the form implied by the metre).

43 For the meaning and etymology of *kṣiyāre* ‘are being blown about’ and the cognate *kṣautta-* ‘blown about’ in v. 44 see Maggi 2024a: 304–6.

44 *hīṣyo jsa* is a hapax. Stem, gender and meaning are all uncertain. Emmerick translates ‘dust’; Bailey, KT6: 420–21, offers ‘defilements’, with the suggestion that the reference is to the bodily fluids exuded from the corpses.

45 *banāsuto* for loc. pl. m. **banāsuvo* exemplifies two minor irregularities: omission of the subscript hook (cf. also v. 84) and *-uto* for *-uvo* with *-t-* as hiatus-filler.

dījsāre: for *drījsāre/drijsāre*, probably by dissimilatory loss of the first [r].

46 Emmerick translated *suṭṭha-* here as ‘vulture’, but withdrew this suggestion in SVK3: 155, noting that the Khotanese word for ‘vulture’ is attested as *uysgana-*. Sogdian *swrty*, which is probably cognate with *suṭṭha-*, is named together with *crks* ‘vulture’ (Gershevitch 1975: 209) and must therefore refer to some other bird (or at least, as Agnes Korn points out to me, to a different species of vulture).

48 *bice* is another hapax. Emmerick’s translation ‘corpses’ (following Leumann) seems too general. The meaning ‘(body) parts’, suggested by Degener, KS 206, is more likely. The word could equally well designate a specific body part, e.g. female genitalia (cf. DKS 280). Both Bailey and Degener suggest that the word belongs etymologically to the root **bid* ‘to split’.

pale ‘banners’: the word derives from Pkt. *paḍāgā-*. The stem may be either *palāā-* (with SGS 300) or *palāā-* (thus *Intro.* §28.3). The objection (SGS 300) that from *palāā-* one would expect abl. pl. **palāyau* rather than the attested *palyau* is based on the assumption that the abl. ending begins with a semivowel [j]. However, it is likely that *-yau* is a triphthong [iau] (Sims-Williams 2022: 36–7), which may have absorbed a preceding **ā*. No abl. pl. forms ending in **-āyau* are attested in any declension. The main reasons for preferring *palāā-* are that Khotanese cannot be shown to attest any contracted stems ending with two long vowels

and that several inherited stems in *-aā-*, e.g. *brītaā-* ‘love’, *śśādaā-* ‘goodness’, appear to attest a similar shortening (Sims-Williams 1991: 281).

50 Leumann took *hurau* as acc. sg. f. of a stem *huraā-*. In DKS 492 Bailey prefers **hure* (nom.-acc. pl. f. of a stem *hurā-*) + *-u* ‘and’.

As noted by Bailey, KT6: 219, *phāṣṣa-* may be compared with Buddhist Skt. *phāṣa-*, Gandhari *phaṣa-*, older *sparśa-* or **sparśu-*, referring primarily to something pleasant to the touch. Emmerick translates *bātā phāṣṣe* as ‘pleasant new wine’, but since *bātā* must be nom.-acc. pl. m., *phāṣṣe* can hardly be an adj. agreeing with it. It may rather be used as a noun ‘pleasant (things), delicacies’. According to the Tibetan version Bhadra ‘magically created dishes possessing a hundred flavours’ (cf. Régamey 1938, §11). The same or a related word is attested in Z23.5 in the phrase or compound *khaṣṣa-phaṣṣā* (probably to be emended to **phāṣṣā* for metrical reasons). This refers to something agreeable, but its exact meaning is unclear.

51 For *vā tsū-* ‘to come’ (contrasting with *tsū-* ‘to go’) see *Intro.* §27.17.

52 *maṃdru* ‘by a spell’: presumably adverbial accusative (cf. Emmerick 1965: 26). As suggested by M. Leumann, the metre seems to require the reading **maṃdāru*, a typically Prakritic form with a *svarabhakti* vowel inserted in the *Cr* cluster (cf. Khot. *ggūtāra-* beside *ggūtra-*, *sūttāra-* beside *sūtra-*, etc.).

53 *śśāstāro paysāna:* see above on v. 29.

muḍāni for expected gen. pl. m. **muḍānu* results from the tendency of *-u* to coalesce with *-ā/-i*, in the language of the scribe if not in that of the poet. Another such gen. pl. form is *karaṇāni* in v. 82. Cf. also adverbial forms where the expected *-u* is replaced by *-ā*, e.g. *rraṣṭā* ‘rightly’, v. 113. Conversely, *-u* is sometimes found for *-ā/-i*, see the notes to vv. 107, 110, 112, 141 and 159.

54 *ṣeitā* is a cross of the contracted nom. sg. m. *ṣei* with the uncontracted *ṣātā* (for similar instances cf. *Intro.* §13.13). The metre requires either *ṣei* (H) or *ṣātā* (LL) rather than *ṣeitā* (HL).

61 *usahye* is ‘probably 3 sg. opt.’ according to SGS 17. According to SGS 209, however, ‘*-e* is not yet established as an opt. termination’. It seems likely that *usahye* is a late spelling of *usahyāte*, either 3 sg. pres. act. or 3 sg. m. pf., especially as such a form (LLLL) is required by the metre (as Leumann already noted).

62 *ttye ṣṣīve* ‘in the night’: see above on v. 5.

ku byūṣṭā ‘when it has dawned’: impersonal, hence perhaps m. for n. (cf. on v. 22 above). Elsewhere the subject of *byūṣṭā-* is often the f. noun *ṣṣavā-*, thus ‘night became dawn’ (rather than ‘day dawned’ as one would say in English).

64–7 In all extant versions including the Tibetan (Régamey 1938, §8) it is Mahāmaudgalyāyana rather than Aniruddha who gives this warning to the Buddha. As Régamey notes (*ibid.*, 73 n. 211), the simile of the jackals and the lion is not found here in the Tibetan text but in a later speech by the Bodhisattva Siṃha (§§26–8), who compares Bhadra to jackals who scatter when they hear the lion’s roar.

66 Chen 2024 discusses this verse and shows that *śśalarba* must mean ‘locusts’ rather than ‘deer’. Bailey (KT6: 124; DKS 167), followed by Emmerick, took *drahvā* as a loc. pl. form meaning ‘in gorges’ (or similar) with the typical Late Khot. loc. pl. ending *-vā* for Old Khot. *-uvo-*. In reality it is almost certainly nom.-acc. pl. m. of an adj. *drahvaa-* (with Leumann and Chen), but its meaning is uncertain.

69 On *hanaśśāte* see the note to v. 198 below.

71 *saitā* is 3 sg. opt. act., written *saiyā* or *saiyi* elsewhere in Z. The *-t-* for *-y-* is pseudo-historical, based on genuine historical spellings such as 3 sg. pres. *daītā* beside *daiyā* ‘he sees’.

72 *nī pajsamā kāḍāna nī hāvu* ‘not for the sake of honour, not for profit’. Thus Emmerick *apud* Maggi 2017: 281, following Leumann in taking both occurrences of *nī* in this phrase as the negative particle (rather than as an enclitic pronoun). The only problem is the form *hāvu*. It appears to be acc. sg. m., but seems to be used for gen. sg. m. (parallel to *pajsamā*, both nouns being governed by *kāḍāna*). On the interchange between *-u* and *-ā/-i* see the note to v. 52 above.

nījsātā’mane: indicative (like the preceding verb forms) ‘we shall display’ or subj. ‘let us display’.

73 On the three ‘miracles’ (*prātihārya*) of a Buddha see Edgerton 1953: 392. The three are the *ṛddhi-*, *ādeśanā-* and *anuśāsani-prātihāryas*, the miracles of magical power, mind-reading and teaching. It is not entirely clear how these three correlate with the three types of people introduced in the immediately following verses.

74 *kye ... ttā*, lit. ‘(those) who they (are) ...’. The nom.-acc. pl. m. *ttā* effectively indicates the case and number to be attributed to the ambiguous *kye*.

Khot. *i(n)dria-*, Skt. *indriya-* ‘senses’, refers to the ‘sense organs’ and their activities.

75 The awkward-looking ending of nom.-acc. pl. m. *myānāindryiya* is due to adding the adjectival suffix *-ia-* to a stem in *-(i)ya* (KS 122, 125).

76 *tānu ... hāmāte praysātu* ‘in them arises belief’. Cf. *kāḍai hā hāmāte hā prraysātu*, v. 123, and *ne nā hā praysātu hāmāte*, Sgh 91.2, manuscript 10 (Canevascini 1993: 204 top, variant *praysātā* in a later manuscript, *ibid.*, 41). It is not likely that the loanword *praysāta-* ‘belief’ (Skt. *prasāda-*) was treated as an old neuter with nom. sg. *-u* (cf. below on *pattīmu*, v. 148), but the ending *-u*, three times in the same construction, can hardly be a mistake. A possible solution is to take *pr(r)aysāta-* here as pp. of the verb *praysai-* ‘to believe’, the n. form being used in an impersonal construction with the person affected in the genitive, lit. ‘it becomes believed by ...’.

The word *śśāsana-*, here rendered ‘teachings’, is Skt. *śāsana*, a broad term which in cases such as this may well be interpreted as ‘dispensation’, in a technical religious sense. It refers to the teachings but at the same time to the community as a whole.

78 *saṃkhālu* ‘waist-cloth’ must be acc. sg., but the stem and gender are unclear. Buddhist Skt. has a f. stem *saṃghāṭi-* or *saṃghāṭī-*. Leumann (1912: 22) seems to have assumed a m. stem **saṃkhāla-* in Khotanese; cf. *rata-* m. ‘pleasure’, if this is from Skt. *rati-* f.

Emmerick translated *paḍā pastātā bilsaṃggā* as ‘he set out in front for the Bhikṣu-saṅgha’, presumably taking *bilsaṃggā* as locative of goal of motion (cf. Emmerick 1965: 32–3). However, both here and in v. 90 it is clear that the Buddha is already accompanied by the whole community, which suggests that a better translation would be ‘he set out in front of (i.e. at the head of) the community’, the adv. *paḍā* ‘in front’ being used as a preposition ‘in front of’. This agrees precisely with the Tibetan text (as understood by Régamey 1938, §16, with n. 170): ‘the Lord put on his undervest and upper robes, took the alms-bowl and surrounded by the Order betook himself in front of the monks to the great town of Rājagṛha, to the courtyard of the juggler Bhadra’. It is very likely that the Sanskrit prototype was an expression such as *buddhapramukha-* ‘(with) the Buddha at the head’.

79 *bhadrratalpia-* = Skt. *bhadrakalpika-* ‘belonging to the (present) excellent aeon (in which many Buddhas will arise)’, Edgerton 1953: 106.

82 The deity (*devatā*) of Rājagṛha is probably the local guardian god. His speech is a play on words, based on the fact that the word *bhadra-* means ‘good’ in Sanskrit.

nāmai = *nāma* + *-ī* ‘you are’. The acc. sg. *nāma* is clearly used here as ‘accusative of respect’, see Emmerick 1965: 25–6, II.3. In this function, as noted there, the instrumental (i.e. ablative, in the terminology used in this book) and locative are used interchangeably with the accusative. Here *karaṇāni* (gen. pl., see note to line 53) must be ‘genitive of respect’, a usage not listed by Emmerick.

83 Certainly one cannot ‘measure the sky’ any more than one can count the drops in the ocean or the grains of sand in the Ganges. The idea of measuring the sky with strides may go back to the episode of Viṣṇu, in the guise of the dwarf Vāmana, who takes three strides (Skt. *trivikrama*) covering the entirety of the universe, an image found already in the *Rgveda*.

84 *ṛṇkhvo* loc. pl. m./f.: for the omission of the subscript hook see above on v. 45.

85 *brahmakāya* nom.-acc. pl. m.: if the stem is *brahmakāyia-* (< Skt. *brahmakāyika-* ‘belonging to the company of Brahmā’), the ending shows the writing of *-y-* for *-yy-*. Cf. abl. pl. *cā’yo* for *cā’yyo* in v. 98.

87 Since the second element of *pajsama-jsera-* is the compound form of *tcera-*, part. nec. of *yan-*, its agent is expressed by the gen. pl. *biśśānu:* ‘worthy to be honoured by all’. Emmerick 1965: 29–30 describes this usage as a sub-variety of ‘dative of standpoint’, though it does not really differ from the use of gen. to indicate the agent of the pp. (*ibid.*, 28, III.1(c), and above, note to v. 1). Cf. below on v. 117.

88 *tāte ysamaśśandai:* partitive genitive as in v. 4. The form *tāte* may be a variant spelling of *ttye*, *ttye* (gen. sg. m. of *ṣa-*) or of *tātāye* (gen. sg. m. of *ṣāta-*), as suggested in the glossary to Leumann 1933–36: 433.

89 *śśāna peina* ‘with one foot’ probably implies half-kneeling, i.e. placing one foot on the ground while kneeling with the other leg. The same attitude seems to be implied in the Tibetan text cited in the note to vv. 232–6 below, where Ānanda places one knee on the ground and (as here) bows towards the Buddha. Cf. also Sgh §17.1 (Canevascini 1993: 8, 187) [*hva*]randau *ysānū śamdyā vāstāndā* ‘they placed (their) right knee on the ground’ (~ Skt. *dakṣiṇāni jānumaṇḍalāni pṛthivyāṃ pratiṣṭhāpya*).

ysittaru bādu ‘for a short time’. Thus Emmerick 1968, following Leumann. Later, Emmerick (*apud* Maggi 2017: 281) preferred ‘quickly’, no doubt on the basis of the adverbial use of *ysittaru* ‘shortly, soon’ (v. 27), but his earlier translation seems more natural and the use of the accusative to indicate length of time is quite normal (cf. Emmerick 1965: 26).

90 Emmerick 1968 translated: ‘All the Bodhisattvas of the Bhikṣusaṅgha entered the court of Bhadra’. I follow Skjærvø 1985: 62, who recognized that *vīra* (here and in 126) is loc. sg. of *vara-* ‘gate’ and also improved the understanding of the syntax.

91 Since *śśāraṃggāri* scans as four light syllables (LLLL, with metrical lightening of the second syllable), *śśāraṃggāra-* ‘skilful’ can hardly be the same word as the more common *śśāraṃggāra-* ‘well-doer, friend’. For *-ggāra-* (< **-ggara-*, with *ä* from unstressed *a*, Sims-Williams 2022: 83) cf. Khot. *ysarra-tara-* ‘goldsmith’ (Maggi, SVK3: 129) as well as Sogd. compounds in *-kar*, *-karē* beside *-kārē* ‘-doing’ (Gershevitch 1954, §§1121–2, 1125). Maggi *apud* Del Tomba 2022: 163 suggests that *-ggāri* here replaces *-ggāri* ‘*metri causa*’, but it is

hard to accept a reduction of unstressed *ā* to *ä* or a metrical lightening of two successive syllables.

92 The Skt. term *śākyaputra-* refers to a Buddhist monk, a follower of the Buddha, who belonged to the Śākya clan. In such contexts the element *°putra-* ‘son’, also found regularly in terms such as *devaputra*, indicates membership in a class.

herā is 2 sg. pres. act. ‘you (will) give’. As pointed out by Emmerick *apud* Degener, KS vi, my suggestion (*ibid.*, 301) that it may be a part. nec. was based on the false assumption that *ttū* can be understood as nom. sg. n.

93 *muḍā ... cu vara ṣṭuta āysanu bāgyo* ‘the corpses that were there in place of a seat’. Emmerick translates *āysanu bāgyo* ‘on the seat’, which does not fit the context, since the seats were actually made of corpses (see v. 48). It is now recognized (see Emmerick, SVK1: 86 s.v. *bāje*; Skjærvø, SVK3: 112–14 s.v. *bāja*) that the meaning of *bāgyo* (*bājo*, *bāju*) is ‘instead of, for the sake of’ which fits perfectly here as well as in vv. 135 and 202. Elsewhere, *bāgyo* governs the gen., so *āysanu* is probably a mistake for *āysani*, due to the acc. *āysanu* in the next *pāda*.

niga’lstā for *nāta’stā* (as in v. 168), 3 sg. m. intr. pf. of *nād-*, shows two minor spelling quirks: *-g-* rather than the more common *-t-* as hiatus filler (for older **z < *š*) and insertion of unetymological *-l-* before sibilant.

96 The expression *āysda yan-* is ambiguous. Emmerick (*apud* Maggi 2017: 281) corrected his 1968 translation ‘May you protect me’ to ‘Watch out!’. Better still, in my opinion, would be simply ‘Look!’ (thus Leumann) or ‘Pay attention!’ (as in v. 31). Bhadra is not warning his audience of danger but calling them to witness the miracle he is about to perform.

jsāḍa tsutānda ‘you have been (lit. gone) deceived’ (see Emmerick 2024: 324). A synonymous idiom is attested in Sogdian as *fnyšty ... šw-* (treated in Gershevitch 1954, §837, as a unique example of *šw-* ‘to go’ functioning as auxiliary of the passive). A 2 pl. form such as *tsutānda* (rather than expected **tsutāndā sta*) is described as ‘abridged’ in SGS 224. The ending may have been influenced by the *-ta/-da* widely attested in 2 pl. forms from the pres. stem (indicative, subj., inj., impv.).

97 *kīru ... tsū-* ‘to work’, lit. ‘to go (to) work’.

98 *na’sta*: shortened from *nāta’sta*. The metre supports the reading *na’sta* HL rather than the restoration of **nāta’sta* LHL.

99 Vajrapāṇi simply means ‘one who holds a *vajra* in the hand(s)’, the *vajra* being his ‘club’ (or ‘cudgel’ or ‘mace’). However, the term *vajra* is also commonly used to indicate a substance of extraordinary hardness and strength (as here in v. 179), in particular ‘diamond’, see Chen & Loukota 2020: 207 n. 15.

In the Tibetan text it is Śakra who tells Bhadra that it is impossible to withdraw a thought directed towards the Tathāgata (Régamey 1938, §15).

100 *ggaṃḍiā-*, Buddhist Skt. *gaṇḍikā-*, for which the translation ‘gong’ is only an approximation, is a wooden board struck with a beater, like the *semantron* in Eastern Christian tradition, both instruments being used in monasteries to signal the time for specific activities (see Maue 2022). On the form *ggaṃḍyai* see above, p. 24 n. 11.

ggaṃḍya is added below the line in small cursive writing. The metre indicates that this addition should be ignored.

cvä tā for *cu tā*. Cf. *vasvätä* for *vasutä*, v. 176. The scribe may have written *cvä*, intending it to be read as *c"vä* for *cu tā*. In restoring the regular orthography of the 2 sg. encl. *tä* he neglected to alter *cvä* to *cu*.

ma ne dīñi ‘do not hesitate’, cf. above on *ma ne dīñu* in v. 36.

102 *mästä* may be gen. sg. m. (agreeing with *hävä*, thus Emmerick) or nom. sg. f. (agreeing with *patāmara*).

103 *nä šā vina pracai mästä biśśa bhūmadīvata ... ārühäte*, cf. *nä šā vina pracai mästä ārühäte śśandā*, v. 235. It is a commonplace in Buddhist lore that the earth moves when a momentous event takes place. The Buddha does not move without a cause, just as, for instance, he does not smile without a cause.

105 Here the poet switches to metre C for the verses (*ggāha*) emitted by the gong. The situation is similar to that in Chapter 3 of the *Suvarṇabhāṣottama*, where the main preaching emerges as verses from a drum.

rāhu, used here for nom. sg., is apparently an unassimilated Skt. *u*-stem. Similarly *dhātu* is used as nom. sg. or pl. of Skt. *dhātu* in Z4.92, 7.3 and 17.8. There is no *u*-declension in Khotanese, where old m. *u*-stems such as **pasu-* and **xratu-*, tend to become *a*-stems (*pasa-*, *grata-*).

Vemacitra is the leader of the *asuras* or ‘anti-gods’, who engaged in a legendary battle with the gods (*devas*) and was defeated by Śakra, leader of the gods. In some Buddhist sources (see Lamotte 1944: 610–12 n. 6), Vemacitra disputes with Rāhu, together with whom he is mentioned here. See Lévi 1925: 17–26.

107 The second *balysu*, which must stand for gen. sg. m. **balysi*, is probably a mistake due to the preceding acc. sg. m. *balysu* and the following words in *-u*.

108 Nāgas are snake-like beings who, among other things, are deemed to have the power to send rain. Cf. for example Or. 6400.2.3, line 2 (Skjærvø 2002: 18): *nāta bāri berqññāri* ‘the Nāgas cause the rain to rain’.

110 *škondī* is apparently simplified from **škondvī*, i.e. *škondu* + *-i*, cf. *škondu yuḍu yīndä* in v. 114. Cf. note to v. 32 above.

balysu for nom. sg. m. *balysä*. Here *-u* for *-ä* may again be due to surrounding words in *-u* (cf. note to v. 107).

111 *kašte* probably belongs to *kaśś-* ‘to appear’ as it does in v. 118. Emmerick assumed here a different *kašte* ‘would fall’, which is possible but not necessary.

112 As noted in SGS 209, *padajsu* must be 3 sg. opt. act. with *-u* for *-ä*. Yet again (cf. above on vv. 107, 110) this may be just a mistake due to the surrounding words in *-u*.

112–14 As Ruixuan Chen kindly points out, these verses are adapted from a passage in the *Bodhisattvapiṭakasūtra*, Chapter 4 (ed. by J. Braarvig forthcoming), of which the following is an abbreviated translation: ‘Suppose ... a man gathers grass, wood, branches, leaves and petals ... Having collected them in one place, he sets them aflame. Having reduced them to ashes ... he scatters and churns (them) up for one thousand years ... the Tathāgata ... grasps the ashes from the individual great oceans and divides (them) into the individual world-regions: “These ashes (are) from that world-region, from a tree of such a sort; these ashes (are) from that world-region, from that root, from that trunk, from that branch, from that petal, from that fruit; these ashes (are) from that spot of earth, from such a leaf.”’

115 *druai nūhāna* ‘to the point of a hair’, i.e. ‘to the accuracy of a point of a hair’. This use of the abl. is not listed in Emmerick 1965. Emmerick translates ‘the Buddha can quickly

measure the whole sky with the point of a hair’, an image whose meaning is difficult to discern. Similarly in the case of the Late Khot. abl. *drrau-nauhnä* in Suv. 3.69, Skjærvø (2004a: 54) translates: ‘All the earth with (its) mountains can be calculated, perhaps; even the great ocean with the tip of a hair, (but) not all the virtues of the buddhas’. In this case the correct interpretation is clear from the underlying Skt. text: ‘The earth with its rocks, mountains, and oceans, it is perhaps in aeons possible to count and know, and the water (in the ocean) may perhaps be measured to a hair-point (*vālāgram*): it is not possible to know the end of the Buddha’s virtues’ (Emmerick 1990: 15).

116 *hamye kṣaṇu* ‘in the same instant’. Since the phrase occurs again in Z23.367 it is unlikely to be a mistake. According to Sims-Williams 1991: 285 with n. 37, both words are loc. sg., this expression exemplifying the use of the pronominal ending *-ye* as loc. sg. m. (i.e. loc. sg. m.₃) as well as gen. sg. m.

117 *balysānu*: the gen. can here be taken either as ‘dative of standpoint’ or as indicating the agent of the series of negated past participles (see above on v. 87).

118 On the comparison between Mount Sumeru and a grain of mustard (first recognized here by Konow) see Emmerick 1967b.

pata for usual *patā*. Probably the scribe simply forgot the vowel diacritic. Further examples of omission of the points in vv. 134, 143 and 144.

śśo kanā ūtca ‘one drop (of) water’ is cited in Emmerick 1965: 25 to exemplify a use of the nominative to indicate measure. Presumably *ūtca* is nominative in apposition to *kanā*.

120 I follow Maggi 2020: 198–9 in taking the two hemistichs of this verse as questions rather than statements. However, I am not sure that his emendation of *kašta* to **kaśna*, abl. sg. m. of an otherwise unattested **kaśśa* < Skt. *kaśa*- ‘whip, thong’ is necessary. Following Skjærvø (*apud* Samadi 1986: 105), it may be 3 sg. inj. mid. of a verb **kaśś-* ‘to be caught, be attached’, the pres. stem corresponding to the pp. *kašta*- ‘joined together’ in v. 10. For a Skt. parallel to the image cf. *Lalitavistara* (Hokazono 2019: 432.10; chapter 21, v. 172b): *śakyo vāyuh pāśair baddhum* ‘it is possible to catch the wind with a noose’.

121 *śśūjīye* HHL is a contracted form of *śśūjātāye* HLLL (pronominal gen. sg. m.), see *Intro.* §9.11. Either form would fit the metre.

122 *terä ššīve* ‘on a dark night’: presumably gen. sg. f., see the note to v. 5 above.

The image of the blind men trying to identify an elephant from the small part which each can touch is a commonplace known from the Pali *Udāna*, as observed by Leumann (1933–36: 24). It is alluded to again, without mention of the elephant, in v. 228. The meaning and etymology of the verb *parnai-* ‘to feel’ are discussed by Hitch 2017: 517.

123 Here the narrative recommences, once again in metre A.

123 *hāmāte* (also in vv. 124, 125) can be either 3 sg. pres. mid. ‘arises, occurs’ or 3 sg. m. (for n.) intr. pf. ‘arose, occurred’.

124 ‘(There is) to him (= ‘he has’) very much repentance’.

125 The stem of the word for ‘earth, ground’ is usually set up as *śśandaā-*, in which case one would expect an acc. sg./loc. sg. with final *-ō* as the result of a contraction. In many places such a form is indeed guaranteed by the metre, e.g. *śśando vīri* Z16.19, *śśando ttīyā* Z22.102, both scanning HHHL. In other places, however, including here and v. 142, the metre shows that what appears to be the same form must be read *śśandō* HL. As in the case of *pandō* < **pantām*, acc. sg. of *pandāa-* ‘path’ (Emmerick & Maggi 1991: 69), it seems

necessary to assume the survival of a form belonging to a stem *śśandā-*, without the added **-k-* suffix. See further Sims-Williams 2022: 32.

Leumann (1933–36: 24) noted that the image of a man falling to the ground and then using the ground as a support to stand up again is known from the *Divyāvadāna*.

126 *kṣārmañi* ‘in shame’. On *-añi* as an adverbial suffix see Skjærvø 1985: 62 n. 4; KS 216–17; Emmerick in SVK3: 16; Del Tomba 2024: 128–9.

128 The rare verb *jamph-* is understood as ‘(play the) fool’ (following Chen 2024: 60 n. 43) rather than ‘argue’ (with Emmerick).

pāta’ñyau abl. pl., built on the nom.-acc. pl. *pāta’ñi*. Cf. above on *bāysañuvo*, v. 24.

129 *būṣṣu*: Maggi 2015: 126 n. 53 notes that this form is 1 sg. inj. act. rather than 1 sg. opt. act. (for which one would expect palatalization of *-ū-* to *-vī-*).

vei is a rare contracted variant of *vāte*. As recognized by M. Leumann (Leumann 1933–36: 502), it is used here because of the severe lack of space at the end of the line. Either form would fit the metre (*vei* H or *vāte* LL).

130 The first half of the first hemistich, *ūca puve ne byaure*, seems to be 3 morae too short. The scribe must have omitted a word (Leumann).

132 *po’* is a simplified variant of loc. pl. m. *pvo’* as in v. 182. On these forms see Sims-Williams 2022: 31.

134 *ṣṭāna* evidently functions as nom. sg. m. According to Leumann 1933–36: 27 it is a mistake for *ṣṭānā*. See on v. 118 above.

ggaru ... sumirā: here *sumirā* is probably acc. sg. m.₂ in apposition to acc. sg. m. *ggaru* (cf. *gṛddhrakūtu ... ggaru vāte*, v. 2). It could alternatively be taken as ‘defining genitive’, cf. Emmerick 1965, 28, III.2(a).

135 On *bāju* see note to v. 93 above. Here it seems best to take it as a prep. governing the following *biśṣānu* ‘for the sake of all’ rather than a postp. governing the preceding *uysānye* ‘for the sake of (my)self’.

136 *tto dromase* ‘to a hair’s extent’ = *ttau drraumasā*, v. 181. It is not clear whether *tto/ttau* in this idiom is *tta* ‘so’ + particle ²-*u* or a different word, perhaps < **tāwad* ‘so much’.

137 The comparison of the Buddha’s forgiving nature with that of a loving father towards his son is another topos attested in the *Divyāvadāna*. See Leumann 1933–36: 26.

pūrāna oysde ‘is angry with (his) son’: a usage of the ‘comitative’ instrumental according to Emmerick 1965: 32, IV.10(a). The following *vīyai ... harbiśyau ttārthyau*, lit. ‘ill-feeling with all the heretics’ is probably another instance of the same usage, but with a noun rather than a verb.

138 Cf. *Dhammapada* 320: *ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ / ativākyam titikkhissam dussilo hi bahujjano* ‘I shall endure abuse as a nāga elephant in battle endures arrows shot from the bow. Ill-natured indeed are the majority of people’ (Norman 1997: 47).

ysīra ho ‘harsh words’ (also in v. 200). Thus Bailey, DKS 352; Degener, KS 322; Maggi 2009: 162–3, all essentially following Leumann. The monosyllable *ho* is a metrically heavy syllable. Emmerick’s interpretation as an abstract noun **ysīrahā-* ‘harshness’ is impossible, since the acc. sg. of such a word would end with a short *-o*.

139 For the interpretation of *malstā* as 3 sg. pres. mid. of a verb *maljs-* ‘to injure’ see Sims-Williams in SVK3: 122–3. For *jūṣḍānyau ttāṣḍā* ‘sprinkles with grain musk’ see Maggi (2019; 2019a: 49), who cites parallels to this passage from a variety of Indian texts, e.g. from the *Mahābhārata*: ‘If a man hacks off my arm with a hatchet, and another anoints

the other arm with sandal, I shall think neither good nor ill of either'. See Edgerton 1953 s.v. *vāsī-candana-kalpa*.

140 For the use of the demonstrative *ṣa* (nom. sg. f., agreeing with the following noun) in *ṣa ju nāstā buljsā ggaṃjsa* 'there is not a virtue, a fault' cf. *ṣa ju aruva nāsti ne vīji* 'there is no medicine, no doctor' (v. 174), *ṣa ju māta nāstā* 'there is no mother' (v. 180).

141 *asaṃkhālstu* for nom. sg. m. There is no obvious reason for the ending *-u* rather than *-ā* or *-i*. The same applies to *baṇu* for usual *baṇa* in the next verse.

For the reading *viṣavārgyuo* and its interpretation as loc. pl. of *viṣavārgyā* 'lotus leaf' see Maggi 2024: 135–6, who notes that 'the verse compares the purity of the Buddha's mind with the clean rainwater that collects in lotus leaves and, implicitly, contrasts it ... with the dirty water of a pond'.

142 Emmerick translates *balysā baṇu haraṣṭā* as 'the Buddha stretched out (his hands) to him'. Since the metre indicates that 3 morae are lacking from the cadence, Leumann 1971: 467 even proposes to insert *dastu* 'hand' before *haraṣṭā*. However, the simile of felling a tree and the fact that Bhadra is already prone at the Buddha's feet (v. 132) make it more natural to translate '(the heretics saw Bhadra) stretched out before the Buddha'. Cf. also v. 182 below: 'as soon as he stretches (himself) out, he placed (his) head at the Buddha's feet'. If a word is to be inserted to correct the metre here, *śśando* 'on the ground' may be a better choice.

The meaning of *bīrāte* here is debated. Emmerick assigned it to a verb *bīr-* 'to saw' (see SGS 100; so still in SVK3: 118). Maggi in SVK3, 116–18 (followed by Kumamoto 2019: 215), doubts the existence of this verb, and translates *bīrāte* 'throws', assigning it to a different *bīr-* 'to throw; to sow'. Emmerick 1967: 15 refers to the parallel passage Z5.106, where the image is clearer: 'Gopikā prostrated herself (before him) as one saws a tree to the ground'. Similar phrases are attested in Skt. texts, e.g. the common expression *mūlanikṛtta iva drumo bhagavataḥ pādayor nipatya* 'falling at the Blessed One's feet like a tree cut off at the roots'. Emmerick (*ibid.*, 43) takes *śśando* here as loc. sg. In Z5.106, Kumamoto 2019: 215 takes *śśando* as acc. sg., but the double accusative construction does not seem likely with either 'to saw' or 'to throw'. The metre here indicates the reading *śśandō* with short final vowel, i.e. acc./loc. sg. of the stem *śśandā-* rather than *śśandaā-* (cf. above on v. 125).

pahaiga is a Late Khot. spelling for *pahīya* (Emmerick 1979a: 246).

143 *uvāro* 'noble' may qualify *ṣṣado* 'faith' (acc. sg. f.), as its ending suggests (thus Emmerick), or *praysāte* 'belief' (acc. sg. m.), as the word-order suggests.

draiṇu ratānānu 'Three Jewels': see *Intro*. §22 vocab.

The manuscript's *hāmata* was emended to **hāmāta* by Emmerick. The scribe again forgot the superscript points (cf. note to v. 118).

144 *vātāga* for *vātāgā*. Yet again the scribe forgot the vowel diacritic (cf. on v. 118). One might suspect that *tatvata* is similarly a mistake for *tatvatu*, the form found elsewhere in this chapter, but the variant *tatvata* is in fact well-attested in Z.

145–55 As noted by Emmerick (1967: 15–17; 1968: 10–11), several of these speeches are very similar to those uttered by the same persons in the Tibetan version (Régamey 1938, §§19–23, 31).

145 For *hve* see above on v. 71. Here too the metre requires the older form *hvate*.

145–6 The corresponding verse in the Tibetan runs: ‘On that occasion the elder Mahā-kāśyapa spoke the following verse: Understanding the reality (**dharmatā*) that just as is this gift so is the receiver, may the offering be perfectly purified!’.

146, 150 *pajāysa* is probably 2 sg. pres. mid., not impv. mid. with Emmerick 1967: 35 (for which *pajāysu* would be expected).

147–8 The corresponding verse in the Tibetan runs: ‘Śāriputra said: By being a giver (whose mind is) like the mind of one who respectfully serves and the mind of one who receives, may the offering be swiftly purified!’.

147 Emmerick 1967: 32 takes *trāmī* as an adverb. Alternatively, it may be analysed as nom. sg. m. *trāmā* (referring to the unexpressed noun *hora-* ‘gift’) + the deictic particle ²-i. Cf. *trāmā śātā tvānai hori*, v. 150.

148 *tvī padī* ‘in this way’ is a common expression. Emmerick 1967: 44 and 1967a: 89, 90, still took *tvī* as an acc. sg. form of *śātā-* (with Leumann 1933–36: 438), but later he recognized that it consists of *tvu* + deictic ²-i (see Emmerick 1989: 220).

patīmu is possibly one of the small number of old n. *a*-stem nouns which still occasionally display nom. sg. n. *-u*, like *ārru* in v. 198 (cf. SGS 253). Since such nouns generally take m. agreement (Del Tomba 2021: 171–4), the adj. *vasutu* is probably just a mistake (due to *vasutu* in v. 146?) rather than nom. sg. n.

149–50 The corresponding verse in the Tibetan runs: ‘Mahāmaudgalyāyana said: As the provision of seats and those who sit on them are identical without distinction, so the offering is of unsurpassed purity’.

151 The corresponding verse in the Tibetan runs: ‘Subhūti said: This gift is given without a giver; it is received without a receiver. Whichever persons come here are those who purify the offering’.

Emmerick 1967: 44, analyses *ttātī* as nom.-acc. pl. m. *ttātā* + encl. pron. ¹-i. An alternative is to take the enclitic as the deictic particle ²-i, as Leumann (1933–36: 400, 433) does in the case of *ttātī* ‘these’ in Z24.281. In either case, the use of the demonstrative in the phrase ‘these receivers’ suggests that this is the antecedent of the relative clause, as I have translated. Emmerick’s translation is: ‘Inconceivable is this your gift, boundless for one in whom appropriation is not found. The acceptors of it are such’.

152 The corresponding verse in the Tibetan runs: ‘Ānanda said: This is the gift of the empty sky; it is enjoyed by inconceivably (many beings). (But) their mental and physical liberation is the supreme offering in the world’.

153 The corresponding verse in the Tibetan runs: ‘Mañjuśrī said: Just as this, which existed here earlier, is all entirely unconstructed, so all phenomena from the very limits of the beginning (of time) have always been equal’.

154–5 No parallels to these verses have been identified.

154 *ttyau jsa* ‘by them’ presumably refers back to *kā’mate* ‘thoughts’.

156 *gyastūñi khāysā* ‘divine food’: both words probably acc. sg. m.2. Emmerick 1967: 29, 31 suggests nom.-acc. pl. m. (i.e. nom.-acc. pl. m.2) as a possible alternative.

paliṅgya ‘squatting cross-legged’, lit. ‘in the *paryāṅka*-position’. Khot. *palamgga-* is no doubt borrowed from an Indian form with *-l-* (cf. Pali *pallanka-* and other cognates listed in KT6: 170, to which Buddhist Skt. *palyāṅka-* may be added). It is only in the loc. sg. that the second vowel is attested as *-i/ä-*: *paliṅgya* here, *palimju* in v. 158, *palimjv-* in v. 169, and *palägya* in Z13.93, where the *anusvāra* is omitted. (Here Bailey, *ibid.*, wrongly follows

Leumann in assuming that the two dots of *ä* are a mistake for the single dot of *am*.) The change of *-a-* to *-i-* is not directly due to the palatalizing effect of the loc. sg. ending *-i* (which would have resulted in *-ī-*) but must be a secondary development, probably due to the palatal nature of the consonants on either side, *l* (from *-ly-*) and *gyj*.

Since subj. is not appropriate to the context, *haišāro* 3 pl. subj. act./mid. is probably a mistake for 3 pl. pres. mid. *haišāre*. Cf. above on v. 34. In SGS 145, *haiš-* is defined as ‘act. tr./mid. intr. (= pass.)’, but the mid. form *haišāre* seems most likely to be tr. in Suv. 12.41 (Skjærvø 2004a: 244–5).

157–8 The image of the universe completely filled with Buddhas is fairly common, not restricted to the *Buddhāvataṃsaka* in which it is perhaps best known.

158 *hamjsaṣḍa* is 3 sg. inj. mid., used as a simple past like the ‘injunctive’ forms of Avestan. See Kumamoto 2019 (who is inclined to use the term ‘imperfect’ in such cases).

vajäṣte 3 sg. m. tr. pf. = *vajsiṣte* in v. 62. Variant forms of this verb with *-j-* [dʒ] instead of *-js-* [dʒ] before *-ṣt-* or *-ṣd-* in the following syllable are not uncommon (see SGS 117; *Intro.* §26.26). Cf. note to v. 12 above on the development of **-z-* to *-j-* [dʒ] in the vicinity of *-ṣ-*.

ttatvatu kāmā ‘Which (is) really (the Buddha)?’ Differently Emmerick: ‘(He does not understand) who they really are’. Cf. the next verse.

159 *pulsu* is a very unusual spelling for expected *pulsä* (pres. inf.), see SGS 218. According to *Intro.* §20.11, this is a case of progressive vowel assimilation. On *-u* for *-ä/-i* in general see above, note to v. 53.

kāmā mā nā ttatvatu balysä ‘Which of them (*nā*) (is) really the Buddha?’. This translation implies that the second *mā* should be deleted as a case of dittography. Admittedly, deleting *mā* results in a segment of 4 rather than 5 morae, but this irregularity is not uncommon (Sims-Williams 2022: 66–7). Emmerick’s translation ‘Who are we (*²mā*)? They are not (*nā*) really Buddhas’ accounts for all the words but does not seem to make much sense of the context. Another solution worth considering is an emendation of *mā nā* to **ṣätä*, which is graphically very similar. For the resulting sentence *kāmā *ṣätä ttatvatu balysä* ‘Which (is) really the Buddha?’ one can compare *kāmā ṣätä hastamā gratä* ‘What (is) that excellent commandment?’, Z12.7, and *kāmā ttäte yāna drraya* ‘Which are these three Vehicles?’, Z13.5.

160 Here *vaṭhāyaa-* seems more likely to mean ‘attendant, servant’ (the basic meaning of the underlying Skt. *upasthāyaka-*) rather than ‘pupil, disciple’. Cf. v. 50, where Bhadra conjures up *parysa* ‘servants’.

163 As noted by Emmerick (1967: 17), ‘these are commonplace comparisons for the non-existent’. There is a similar series in v. 224. The form *betevi* derives from *bätave/i* via weakening of unstressed medial *-a-* to *-ä-* (> *bätävV*) followed by dissimilation (> *bätevV*) and assimilation (> *betevV*), see Emmerick & Maggi 1991: 68; Sims-Williams 2022: 30 n. 40.

The ‘five states of existence (*gati*)’ are the five conditions in which persons can be re-born: in hell, as animals, ghosts, gods, men (Edgerton 1953: 208). The ‘four places or modes of birth (*yonī*)’ are listed in the *Mahāvīyutpatti* (cited by Emmerick 1967: 18) as *jarāyuja* ‘born from a placenta’, *aṇḍaja* ‘born from an egg’, *saṃsvedaja* ‘born from moisture’ and *upapāduka* ‘spontaneous’. The ‘three worlds’ are the *kāmaloka* ‘world of desire’, *rūpaloka* ‘world of form’ and *ārūpyaloka* ‘world of formlessness’.

164 The image seems to be that of a monkey tied to a pillar, who is free to revolve around the pillar but can never escape his bondage to it.

166 *kṣāṇḍu anulomyo* = Skt. *anulomika-kṣānti* ‘(state of) intellectual receptivity conformable (to the continuation of religious development)’ (Edgerton 1953: 33, 199).

167 *māstā mauna hamatte*: Emmerick (1967: 18) emended *mauna* to *mau nā* and translated ‘drink is no longer intoxicating to a drunkard’. The emendation is unnecessary if the otherwise unattested *hamad-* is understood as ‘to become de-intoxicated’ (with Bailey, KT6: 389; DKS 458) rather than ‘to be intoxicating’. This also provides a simile more neatly parallel to the preceding image of a sleeper awaking.

168 The form *gṛjakūtu* LLHL in place of *gṛddhrakūtu* HLHL ‘Vulture Peak’ as in v. 2 was no doubt chosen for metrical reasons. Cf. Gandhari *grijaūḍa-* for the name of the mountain, Pali *gijjha-* ‘vulture’ (< *gṛdhya-* rather than *gṛdhra-* according to Turner 1966: 227).

169 *kāḍe brīṭya* ‘with very great love’. Emmerick’s translation ‘greatly in love’ is more literal, but has inappropriate connotations in English.

śśārvī spatu biṣye bilsaṃṅgi ‘the whole community of monks was very well satisfied’, lit. ‘it was very well satisfied to the whole community of monks’, with impersonal n. intr. pf. and deictic particle ²-i emphasizing the adverb *śśāru*. For the latter cf. *rraṣṭvī* in Suv. 6.2.62: *hora u graha nakṣatra u purra urmaysde rraṣṭvī tśīndā* ‘day-and-nights and planets, asterisms, and the moon (and) the sun will go just right’ (Skjærvø 2004a: 110–11). Here it would be equally appropriate to take ¹-i as the agent ‘by him (= Bhadra)’, but this does not seem possible in the case of the parallel construction (adv. + ²-i + 3 sg. n. intr. pf. + gen.) in v. 234, q.v.

170 *dāstu hāmātu* may be defined as 3 sg. n. pf. intr. pot., *hāmātu* being 3 sg. n. intr. pf. (impersonal neuter, cf. on v. 1 above) and *dāstu* being the n. pp. agreeing with it. The potential here expresses ‘anteriority’ or ‘consummation of an action’ in the terminology of Emmerick 1987a and *Intro*. §18.9, giving the translation ‘when it *had* appeared thus’.

The Khot. wording is potentially ambiguous, but Buddhist practice makes it clear that it is the Buddha, not Bhadra, who washes the bowl and his hands. In *Majjhima-Nikāya* ii.138, 15–16, every action of Gotama is praised as perfectly carried out, including that of begging and receiving water with which to wash his bowl: *hatthesu dhotesu patto dhoto hoti. patte dhote hatthā dhotā honti* ‘while washing his hands the bowl is washed; while washing the bowl his hands are washed’.

171 *jsei’nu vātā* ‘in detail’: see Emmerick in SVK2: 45; Skjærvø 2004b: 123.

172 Already in the *Buddhacarita* V.42 the Bodhisattva’s body is compared to a golden mountain (*kāñcanaparvatāvadāto*); in the Khotanese *Pradaḥṣiṇa-sūtra* (Bailey 1981: 73, Ch 0048.47; tr. Bailey 1974: 17; Martini 2011: 139 n. 40), the comparison of the Buddha’s body with a golden mountain is explicitly connected with the 32 major and 80 minor marks: *dvāradīrsa lakṣaṇa brūna anuvyanjana haṣṭā bida rūpakāya tcarṣau ttrāma sa khū gara ysarni phyāṣṭa*. This image is found widely in Buddhist literature, see Anālayo 2011: 408 n. 94. The broader image connecting the physical marks of a Buddha’s body, his radiance and its superiority to the light of sun and moon is found in the *Sūtra of Maitreya Bodhisattva’s attainment of Buddhahood* 彌勒大成佛經 (T. 456 [XIV] 430a28–4): ‘His body will be a purple-gold colour, complete with the thirty-two marks of a great man ... The inconceivable radiant light from the pores [of his skin] will blaze everywhere unhindered. The radiant rays of the sun, moon, stars and constellations, water, fire and pearls, will all become invisible, like motes of dust’. The passage was paraphrased without the relevant details by Kaikyoku

Watanabe in Leumann 1919: 230. Cf. also a verse in the *Da zhidu lun* (T. 1509 [XXV] 124c18–19, tr. Lamotte 1944: 534).

176 *patīśu* ‘in autumn’: see Skjærvø in SVK3: 85–6, with references to his earlier discussion and to that in Hitch 1990: 197 n. 14.

179 On *vaśāra-* (Skt. *vajra-*) in the sense ‘diamond’ see the note to v. 99 above.

paśśāte, 3 sg. pres. act. of *paśś-*, has previously been misread as *paśśāve* (cited in SGS 199 as 3 sg. pres. mid. but correctly as ‘act.’ in SGS 76).

cānduku as acc. sg. m. of *cāndūka-* shows the same kind of *u*-umlaut or regressive vowel assimilation as *ttatutu* (v. 190) beside *ttatatu* (v. 49) or the very common form *yūḍu* from *yāḍa-*, pp. of *yan-* (on which see Sims-Williams 2008: 381 n. 8).

180 In the expression *brī yan-* ‘to love’, *yan-* (mid.) effectively means ‘to consider’, as it does in several other idiomatic expressions, see Emmerick in SVK3: 21 with n. 1. On the use of the injunctive *yanda* in a hypothetical relative clause see Emmerick 1967a: 85; SVK1: 100–101. Kumamoto (2019: 218–19; 2024: 266) objects to Emmerick’s translation of this verse, for reasons which are not clear to me, but his own interpretation does not seem to account for the form of *nāstā* or its position in the sentence (see parallels cited above on v. 140).

181 *biśye ysamaśśandai*: see above on v. 4.

ttau drraumasā: see above on v. 136.

ttānau = *ttāna* + *-o*. On the 2nd person acc. sg. encl. pron. *-o* ‘you’ (to be distinguished from *-ū*, which is used for acc. pl., gen. pl. and gen. sg.) see Sims-Williams 2021.

182 On *yūḍaimā* as a variant of 1 sg. m. tr. pf. *yāḍaimā/yiḍaimā* see Maggi in *Intro*. §30.37.

186 For the identification of this verse as a quotation from the *Vīradattaparipṛcchā* and of *bijśindā* as 3 pl. pres. act. of a verb *bijś-* ‘to be contained’ see Maggi 2018. In support of Maggi’s etymology to the root attested in Old Indian as *vyac-*, one may add that a present stem identical to *bijś-* ‘to be contained’ is attested by Shughni *wiz-* ‘id.’ < **wiḥa-*.

balysūstu vara prañihānu ‘a vow to enlightenment’: see *Intro*. §22 vocab.

189 Here, and again in v. 223, we have the well-known pair of compassion (Skt. *karuṇā-*) and wisdom (*prajñā-*).

190 *ttatutu*: see above on *cānduku*, v. 179.

192 *patāchu* is a hapax, usually taken to be a noun, for which many different interpretations have been suggested: ‘refuge’, Emmerick; ‘reverent treatment’, KT6: 154–5; ‘approach’, DKS 205. The ending *-u*, however, rather suggests an adverb, for which I propose the meaning ‘ready, imminent, at hand’. The subject of the phrase *ne patāchu hāmāte* ‘it may not be at hand’ would be ‘death’, implied by the following *cīyā māre* ‘when I die’. A variant spelling of the same word may be attested in a similar context in the hemistich *marañā pachā cā mulysdī ju niśtā kari*, Z18.7, possibly to be translated ‘death (is) at hand, in which there is no mercy at all’.

194 The 3 sg. pronouns here presumably refer to the Buddha: ‘this so great desire of his (*ttye*) ... under him (*ttye vīri*) ...’.

195 *kadali* is listed by Emmerick as a f. *i*-stem, but Skt. has *kadala-* m. as well as *kadalī-* f. ‘banana or plantain tree’. In Z the only forms are *kadalā* (nom. sg. 6.53, gen. sg. 1.87) and here *-i* (gen. sg.), suggesting a m. *a*-stem. The tree is commonly referred to as an example of the ‘insubstantial’ (cf. above on v. 163). The terminology for insubstantiality here is

canonical: *sāra-* means pith, and like the banana tree (or, in a more familiar image, an onion), there are nothing but layers, no pith, hence *asāra-*.

196 Emmerick 1967: 20 has a note on this passage in which he points to the *daśākuśalāni* (*Mahāvvyutpatti* §§1686–98): the three physical evils of killing, stealing and sexual misconduct; the four verbal evils of lying, flattery or indiscriminate and irresponsible speech, defamation and duplicity; and the three mental evils of greed, anger and foolishness or the holding of mistaken views.

198 *klaiśyau jsa hanaśśāte īyā* ‘(if he) should have failed through impurities’. In his edition and in SGS 146, Emmerick took *hanaśśāte* as 3 sg. pres. act., awkwardly treating *īyā*, 3 sg. opt. act. of *ah-* ‘to be’ as belonging to the following clause: ‘(if) one is ruined by *kleśas*, it would be the fault of the *kleśas*’. Bailey, DKS 451, more naturally takes the words *hanaśśāte īyā* together, that is as 3 sg. m. pf. opt. This implies that *hanaśśāta-* is a secondary past stem (cf. KS 219, §42.4) formed by adding *-āta-* to the pres. stem *hanaśś-* ‘to go astray, fail’, which also attests a past stem *hanaṣṭa-* as in v. 133. (Cf. below on *ysānātu* in v. 234.) If *hanaśśāte* in v. 69 above is also 3 sg. m. pf. (rather than 3 sg. pres. with Emmerick) it may be that this verb has a type B present like the cognate *panaśś-* ‘to perish’, 3 sg. pres. mid. *panašte* (v. 179), though in this case it would be inflected in the active, as shown by the Late Khot. 3 pl. pres. act. *hanaśīdā*.

ṣṣāte is a mistake for *ṣāte*, perhaps induced by the preceding *ṣṣai*.

siyatā paštā ysarrīgyo ‘refines gold dust’, lit. ‘cooks golden sand’.

199 Not harming the roots of good means not performing actions which will endanger one’s stock of karmic merits.

200 The verb *patāṇ-* seems to be otherwise unattested. Emmerick 1967a: 90 compares it with *beṇ’-*, a verb which he later discussed in detail, showing that it means ‘to cut open’ and suggesting an etymology via **wi-ṣind-* from **wi-sind-*, to the root **said* ‘to split’ (Emmerick 1986). It seems likely that *patāṇ-* is derived from the same root with preverb **pati-*, which suggests that it means ‘cut off’ like Skt. *prati-cchid-*, a sense which perfectly fits the present context. However, Fattori forthcoming returns to the etymology proposed in Sims-Williams 1985: 51 n. 5 (to the root **fšan*).

202 *aysu ni bājo barīmā* ‘I will bear (the sufferings) instead of them’. See above on v. 93.

204 *ṣa’*: nom. sg. f. of *ṣa-* according to Emmerick 1967: 43, in which case the hook is redundant. Cf. below on nom. sg. m. *ṣā*’ in v. 219.

205 *tā ysurru tīndā* ‘he feels (lit. makes) anger (towards) them’ is awkward in three ways: firstly because *yan-* in the phrase *ysurru yan-* is elsewhere inflected in the middle (as in the preceding hemistich); secondly because the expression seems to be treated here as a simple tr. verb with acc. direct object; and thirdly because of the change from sg. ‘enemy’ in the preceding phrase to pl. ‘them’.

On the meaning of *varāysa-* ‘experience, enjoyment’ see Duan 2008: 43.

207 *car-* ‘to practise’ takes a direct object, e.g. ‘the *pāramitās*’ or ‘a difficult course’, but most often *balysūstu*, i.e. *bodhi*: Z1.49, 3.24, 6.23, 11.69, 13.8–9, 14.16. In several of these passages it is clear that Bodhisattvas ‘practise *balysūsti*’. In 13.8–9 Emmerick translates ‘realize *bodhi*’, probably wrongly; that would be *balysūstu bud-*. The phrase *balysūstu car-* must mean something like ‘practise actions tending towards *bodhi*’. A possible Skt. parallel is the attested but perhaps rare construction *bodhaye car-*, with the dative.

208 <*vā*> written small below the line.

The ‘five agglomerations (*skandha*)’, which ‘constitute the root of clinging to existence’ (Edgerton 1953: 145, 607) are listed in the *Mahāvīyutpatti* (cited by Emmerick 1967: 21) as *rūpa, vedanā, saṃjñā, saṃskāra, vijñāna*.

209 Emmerick 1967: 21 notes that the first hemistich is almost identical to Z5.59: *ne ju varata ātma ne satvā ni ju varāsākā hārāṇu* ‘(there is) no self there, no being, no experiencer of things’. As suggested by Leumann 1971: 467, we should probably emend *ātma satvā* here to *ātma ne satvā* as in Z5.59, thus obtaining a regular cadence. Emmerick’s translation of the words which begin the second hemistich, *kye ma oṣṭe ko ye vā oṣṭe*, as ‘whoever angered me if he angered anyone’ is difficult to interpret. Possibly *ko* here does not contain the particle *-u* (as it usually does) but rather a second person encl. pronoun, either acc. sg. *-o* (cf. above on v. 181) or acc. pl. *-ū*. The two phrases *kye ma oṣṭe* ‘(someone) who angers me’ and *ko ye ... oṣṭe* ‘if someone angers you’ can then be understood as two examples of the (non-existent) ‘experiencer of things’. Ultimately, no-one is really there, not even if it would seem that someone angered me or that someone angered you—the point perhaps being that just because you became angry doesn’t mean that the agent or cause of that anger actually exists.

210 Although *kalahāra-* looks as if it should derive from Skt. *kalaha-kāra-* ‘quarrelsome’ it apparently means merely ‘quarrel’ (Skt. *kalaha-*).

211 Emmerick (1967: 29; 1967a: 89) translated ‘He is, Bhadra, capable of proclaiming the forbearance, all the virtues of the Buddha’, taking *kṣamauvā* as a noun ‘forbearance’ and citing Z12.84 (where, however, he translates *kṣamovu* as ‘plea for forgiveness’). It seems better to take *kṣamauvā* as the adj. ‘forgiving, forbearing’, spelled *kṣamova-* in v. 177, which also has the advantage of providing a subject for the sentence: ‘A forbearing (one), Bhadra, is able to proclaim all the virtues of the Buddha’. Thus now Emmerick 2024: 330. The related nominal form *kṣānti*, one of the six perfections (*pāramitā*) which a Bodhisattva must cultivate, has an important place in Buddhist thought, and extends beyond forbearance to an intellectual receptivity to the profound realities revealed by the Buddha’s teaching.

215 *naryo avīśi*: either both words are loc. sg. in apposition or *avīśi* is gen. sg. m. (‘defining genitive’, cf. Emmerick 1965: 28, III.2(a)). So also in v. 219.

The ‘sand of the river Ganges’ is a common comparison for anything uncountable. Emmerick 1967: 21 cites a Skt. example in which the image is used with reference to aeons as here.

219 *ṣā*’ is nom. sg. m. of *ṣa-* according to Emmerick 1967: 43, the hook being redundant (cf. above on v. 204). The metre and the parallelism with *ṣā* in the preceding verse tends to confirm this interpretation. Since *ṣā*’ here scans as one mora, it is less likely that it is a variant spelling of *ṣei*’ H, the contracted form of *ṣātā* LL, nom. sg. m. of *ṣāta-*. In Z5.20, where *ṣā*’ may count as two morae, Leumann emended it to *ṣātā*, while Hitch (2014: 24) regards it as a variant spelling for *ṣei*’.

221 *bvemetē jsa* for *bvemāte jsa* seems to be a case of vowel harmony.

223 *sañabrrīcā-* ‘familiarity with expedients’, a compound of *sañā-* ‘expedient’ and (otherwise unattested) **brrīcā-* ‘love, familiarity’, functions as the translation equivalent of Skt. *upāya-kauśalya-* ‘skill in means’, see Del Tomba & Maggi 2021: 201–2. The sense of the expression is that while one may recognize the vanity of existence, that all phenomena are empty, still out of compassion one remains active in the world for the sake of others who do not yet have this correct understanding of reality.

ārsta is apparently nom. sg. f., agreeing with only the closer noun *bvāmata*, not with both *sañabrrīca* and *bvāmata*. Cf. above on *bustä* in v. 21.

224 *māñande* is probably a mistake for nom.-acc. pl. m. *māñanda*, influenced by the surrounding words ending in *-e*.

226–7 Emmerick 1967: 22 notes that almost identical verses occur in Z9.8–9 and cites Skt. parallels for the images of the barren woman dreaming of a son and the thirsty deer longing for the mirage. *Ibid.*, 34, *dai* is listed as 3 sg. pres. act., i.e. as a variant of the usual *daiyā*, but the contraction would be unexpected. Here and elsewhere in Z, *dai* is probably 3 sg. opt. act.

227 *avaysānda* ‘unrecognized (as being non-existent)’, see Emmerick 1967: 17.

228 *nairātmu śśunyu anātmu ... aniccu*: Emmerick took all these forms in *-u* as nom.-acc. pl. m., assuming (Emmerick 1967: 22) that they refer to the *hāra* ‘things’ in v. 227, but such a consistent series of irregular spellings would be very surprising. Although the usage is certainly unusual, it seems easier to believe that all four are instances of the nom. sg. n. in an impersonal construction. The sequence *nairātmu śśumñu anā[tmu]* also occurs in the fragment IOL Khot 168/2, b3 (Skjærvø 2002: 377).

Regarding the image of the blind men at night, see on v. 122 above. Here Emmerick translates the enclitic attached to *samu* as ‘it’, i.e. ¹*-i*. This is possible, but since the context does not make it clear what ‘it’ is, the deictic particle ²*-i* seems more likely.

230 *pārāmatā-* is an adaptation of Skt. *pāramitā-* ‘perfection’, which seems to have been secondarily assimilated to the class of verbal abstracts in *-āmatā-* (Leumann 1933–36: 462).

231 *kṣāndu anutpattiyo* = Skt. *anutpattika-(dharma-)kṣānti-* ‘intellectual receptivity to the truth that states of existence have no origination’ (Edgerton 1953: 27).

dātīno ttarandaru = Skt. *dharma-kāya-* ‘body corresponding to the Law’. Edgerton (1953: 277) paraphrases ‘spiritual body’. Emmerick 1967: 23 points to *dātīnai ttarandari byaude* in Z13.127.

byonde is an inverse spelling for *byode*, 3 sg. m. tr. pf. from the past stem *byauda-/byoda-*. Since *nd* is often assimilated to *d(d)*, as in *ṣkodde* (v. 93) for *ṣkonde* (v. 49), *nd* can be written for *d* even where there is no etymological justification for the nasal.

232–6 Emmerick 1967: 23 cites the closely parallel Tibetan version (Régamey 1938, §122), which has: ‘Then at that moment the Blessed One smiled. As a result of that smile, innumerable and limitless rays of light emerged from his mouth, and those rays of light, pervading all the buddha-fields, again descended back into the *uṣṇīṣa* of the Blessed One. The Venerable Ānanda got up from his seat, and folding his monastic robe over one shoulder, placed one knee on the ground, with hands reverently placed together bowed in the direction of the Blessed One, and addressed the Blessed One saying: The reverend Blessed One, Tathāgata, does not smile without having causes and conditions; what were the causes and conditions for your smile?’.

The profound significance of the smile of a Buddha is a topos. When a Buddha smiles, multi-coloured light rays are omitted, which return to different places on the body of the Buddha according to their signification. In v. 233 they enter his *uṣṇīṣa*, said in some sources to indicate that he is about to prophesy the unsurpassed perfect awakening of a future Buddha (the rays going into the Buddha’s mouth, in contrast, indicate the attainment of pratyeka-buddhahood, and so on).

233 *balysä karä vīrā tsutāndä* ‘encircled the Buddha’, lit. ‘went into the circle of the Buddha’. Correcting his previous translation, Emmerick (*apud* Maggi 2017: 281) adopted this interpretation suggested by Almuth Degener.

234 *hastarvī ysānātu balysä* ‘better still was the Buddha illuminated’, lit. ‘better still it was illuminated to the Buddha’. For the impersonal n. intr. pf. and the use of the particle ²-i to emphasize the adverb see above on v. 169. Here the form *ysānātu* creates an additional difficulty. Emmerick translates ‘shone’ but notes (1967: 41) ‘form uncertain’. Certainly *ysānātu* must be connected with *ysān-* ‘to shine’, cf. the partially parallel passage in v. 80: *pharu hastaru ysānde* ‘he (= the Buddha) shines much better’. The intr. pf. of *ysān-* ‘to shine’ is attested in Late Khotanese in a spelling implying a past stem **ysānda-* (SGS 112). Possibly a secondary past stem *ysānāta-* was created to supply a distinctive tr. pf. to the same present stem in the sense ‘to illuminate’. The intr. pf. from such a stem would then have pass. meaning ‘was illuminated’. Another verb with two attested past stems is *hanaśś-* : *hanaṣṭa-*, secondary past stem *hanaśśāta-*, see on v. 198 above.

235 Cf. above on v. 103.

237–9 These verses too are closely paralleled in the Tibetan version (Régamey 1938, §131), which is cited in Emmerick 1967: 23–4.

237 *paramārthu dātu* ‘the *paramārtha* Law’. In this expression, which occurs several times in the following verses, the two nouns are always in apposition. The translation ‘Ultimate Truth (of) the Law’ is only approximate. A Skt. compound *paramārtha-dharma* does exist, though it is not common. While its relevance is unclear, the present expression indicates the Dharma (here Teaching) characterized as *paramārtha*, namely, as absolutely or ultimate. See below on v. 241.

238 The name *Vikurvaṇarāja* is otherwise attested in Sanskrit only as the name of a Bodhisattva (in the *Vimalakīrtinirdeśa*) and in the title of a text (*Mahāvīyutpatti* 1409).

239 *mahāvīyūbhī*: the attested Skt. form is *mahāvīyūha-*, the spelling with *bh* for *h* being hyper-Skt. (Edgerton 1953: 426, 497). The ending *-ī*, which Emmerick took as loc. sg. of an otherwise unattested stem in *-ia-* (< **-ika-*?), is problematic. Theoretically, it could be an *a*-stem loc. sg.₃ in *-ā/i-* + the particle ²-i. However, since the initial segment of this verse seems to be two morae overlong, it may be better to emend the final *-ī* to *-i*. The resulting form could then be reduced by one more mora by lightening an unstressed syllable, giving a metrically regular **mahāvīyūbhi* LLHL.

A *Sunirmita kalpa* is otherwise unknown.

240 *kāḍe thatau panamāte balysi* ‘very quickly the Buddha rises up’. As noted by Maggi 2009: 163, *balysi* ‘Buddha’ may be a scribal error for **badri* ‘Bhadra’, both because this would fit the context more naturally and because the Tibetan version mentions Bhadra rising up to the sky (though this occurs at a slightly earlier point in the narrative, Régamey 1938, §122). Maggi (*ibid.*, n. 53) also suggests that *ttīyā* in the second hemistich, which Emmerick took as gen. sg. m. of *ṣāta-* ‘this’, may rather be the adverb ‘then’.

241 Emmerick translated: ‘Since I, as the Buddha *Dīpaṃkara*, realized the *paramārtha* in the Law’, which does not seem possible given that the speaker is the Buddha *Śākyamuni*. It seems best to take *dīvaṃḡgarā balysä* as ‘genitive absolute’ (cf. Emmerick 1965: 28, III.4; *Intro.* §15.16): ‘while *Dīpaṃkara* was Buddha’. Doctrinally, this verse is problematic. *Śākyamuni*’s experience under *Dīpaṃkara* consisted in his receiving a prediction to Buddhahood; it marked the beginning, not the end, of his path. Like the parallel expression used of

Bhadra in v. 237 (*paramārthu dātu paysānde* ‘He has recognized the Ultimate Truth (of) the Law’, see above), *paramārthā bustä mä dātu* cannot imply ‘obtained enlightenment’.

ma vyātarāte ... balysūstu varālsto ‘predicted me to enlightenment’: see *Intro.* §24 vocab.

242 In view of the adj. *vicitra* ‘various’, it seems that *pajsamu* must stand for nom.-acc. pl. m. *pajsama*. Since *pajsamu yan-* is a common phrase, the immediately preceding *yāḍe* ‘did’ may be responsible for the mistake.

243 On the paratactic construction with ‘when’ implied by the use of the potential construction see *Intro.* §18.12.

harbiśu: as is quite often the case, it is hard to be sure whether *harbiś(s)u* is to be understood as the acc. sg. m. of the adjective (‘Ānanda accepted it all’) or as an adverb (‘Ānanda accepted it completely’).

The 3 sg. opt. act.₂ *kṣīma* seems to be used here as a simple past tense. The same form is attested, also with clear past reference, in Z21.19 (in a conditional construction: ‘it would not have pleased you if someone else had seen ...’, see Skjærvø 1981: 462) and in Z21.26 (Emmerick: ‘used to please’).

Colophon

The colophon is partly written in a later form of the language. The oldest attested form of the title *pharṣata* ‘magistrate’ is *pharṣavata*, but the word is not attested in any Old Khotanese text, where one might expect nom. sg. m. **pharṣavatā*. On the form, meaning and unclear etymology of this word see Bailey, DKS 260–61; Emmerick, SVK3: 102–3; Filippone 2008.

The patron Zambasta is also named at the end of chapters 11, 14 and 19.

Metrical analysis

Many aspects of the metrical system used in the *Book of Zambasta* are highly controversial. What follows is a summary of my personal views, which are set out in more detail in Sims-Williams 2022.

A basic principle of Old Khotanese poetry is the counting of morae (or moras, sg. mora). Essentially, a syllable ending with a short vowel is light (L) and counts as one mora, while a syllable containing (i) a long vowel, diphthong or triphthong or (ii) a short vowel followed by a consonant is heavy (= H) and counts as two morae.¹

In Chapter 2 of the *Book of Zambasta*, two metres are attested, metre A for the main narrative, metre C for the verses emitted by the gong (vv. 105–22). A verse consists of two hemistichs of the same metre. In the manuscript each verse is written as a single line with three spaces, which in principle mark the end of the first hemistich and the caesura within each hemistich.² It is convenient to refer to the two parts of the first hemistich, i.e. those before and after the caesura, as *pādas* a and b and to the two parts of the second hemistich as *pādas* c and d. Each *pāda* ends with a cadence marked by a particular quantitative pattern and by an ictus (metrical stress) at a fixed point. The ictus generally coincides with the primary word-stress, but in the case of the longer (9- and 10-mora) cadences it may fall on a syllable bearing a secondary word-stress.

The ideal types of hemistich in metres A and C are illustrated by the formulae below, the figures indicating a number of morae. The caesurae and verse-ends, which require a word-boundary (or at least a compound-boundary), are marked with ||, while the positions marked + require at least a syllable-boundary.

Metre A (24 morae)

5 + 7 || 5 + 7 ||

5 + 9 || 3 + 7 ||

5 + 10 || 2 + 7 ||

Metre C (17/18 morae)

7 || 5 + 5/6 ||

9 || 3 + 5/6 ||

10 || 2 + 5/6 ||

In metre A, each hemistich generally contains 24 morae, usually divisible into 5 + 7 || 5 + 7 || morae, more rarely into 5 + 9 || 3 + 7 || morae or 5 + 10 || 2 + 7 || morae. The 7-mora cadence ends -'HL or -'LLL, with ictus on the 5th mora (the 3rd mora from the end), the pattern HLL'HL being by far the most common. The 9- and 10-mora cadences take various forms, the most common of which end (9-mora cadence) -'HHL or -'LLHL and (10-mora cadence) -'HHLL, -'HHH or -'LLHLL respectively. Here too, the ictus is usually on the 5th mora of the cadence (i.e. the 5th from the end in the case of the 9-mora cadence, the 6th from the end in the case of the 10-mora cadence). A less common variant has the ictus on the 4th mora, e.g. HL'HLHL (9 mora cadence), HL'HLHLL (10 mora cadence). Unlike the cadences, the 5-, 3- and 2-mora segments can contain any sequence of syllables which adds up to the

¹ This definition depends on the following syllabification rule: where a single consonant occurs between vowels it belongs to the following syllable, e.g. *bi.lě*; where a cluster of two or more consonants occur between vowels at least one belongs to the preceding syllable, e.g. *bil.sañ.gä*. Thus the first syllable of *bi.lě* is light while the first syllable of *bil.sañ.gä* is heavy.

² In practice the position of this space is often shifted by the scribe in order to achieve a neater appearance. In v. 3, for example, the words *bi-raṣṭä*, *tsutä-tä* and *ba-l̥ysä* are all interrupted by the intercolumnar space (see plate on p. 6). In the present edition, as in Leumann's, this feature has been regularized.

required number of morae; in place of the 5-mora segment, moreover, a 4-mora segment is not infrequently found.

In metre C, each hemistich generally contains 17 or 18 morae. This is usually divisible into segments of 7 $\parallel$ 5 + 5/6 $\parallel$, more rarely into 9 $\parallel$ 3 + 5/6 $\parallel$ or 10 $\parallel$ 2 + 5/6 $\parallel$. The initial 7-, 9- or 10-mora cadence and the 5-, 3- or 2-mora segment after it generally follow the same principles as the segments of equivalent length in metre A, though it is notable that in metre C the 7-mora cadence LHL'HL is almost as common as HLL'HL. The final segment of the hemistich, however, attests two different kinds of cadence, one consisting of 5 morae ending -'LL (always with a word- or compound-boundary in the position marked |), the other consisting of 6 morae ending -L'LL or -L'H. In both types of cadence the ictus is aligned with the penultimate mora, i.e. the 4th mora of the 5-mora cadence, the 5th mora of the 6-mora cadence.

One example (where possible from Z2) of each of the above patterns, showing the assumed position of the ictus (marked '):

Metre A (24 morae)

1ab	tta mā pyūṣṭu khō gyastā 'balysä	balysūṣṭu hastamu 'bustä (5 + 7 $\parallel$ 5 + 7 $\parallel$)
	LLHL LHL'HL $\parallel$	HHL HLL'HL $\parallel$
48cd	darra muḍā āysana 'nirmindē	kamalē hamau vi'citra (5 + 9 $\parallel$ 3 + 7 $\parallel$)
	LLLH HLL'HHL $\parallel$	LLL LHL'HL $\parallel$
187ab	ttīyā vā badṭ pa'natā jsaunātē	patā balysu ni'ta'stā (5 + 10 $\parallel$ 2 + 7 $\parallel$)
	HLH HLL'LLHL $\parallel$	LL HLL'HL $\parallel$

Metre C (17 morae)

118cd	mahāsa'mudrā śśō kanā ūtca 'baña (7 $\parallel$ 5 + 5 $\parallel$)
	LHL'HL $\parallel$ HLH HL' LL $\parallel$
119cd	irdhyau 'biśśā satva ttrāma balysä 'baña (9 $\parallel$ 3 + 5 $\parallel$)
	HH' LLHL $\parallel$ HL HL' LL $\parallel$
Z3.47ab	harbiśśā 'paramāṇava ttērā vasuta 'varā (10 $\parallel$ 2 + 5 $\parallel$)
	HLL'LLHLL $\parallel$ LL LLL' LL $\parallel$

Metre C (18 morae)

107ab	ṣṣai ttā nē 'balysu ō balysu biṣṭu tca'ramu (7 $\parallel$ 5 + 6 $\parallel$)
	HLL'HL $\parallel$ HHL HLL'LL $\parallel$
109ab	ttādēri ka'n _y au ūtca cu dīvyau jsa ni'tā (9 $\parallel$ 3 + 6 $\parallel$) ³
	LLLL'HHL $\parallel$ LH HLL'H $\parallel$
115ab	pamātu 'druai nūhāna ātāśu tha'tau (10 $\parallel$ 2 + 6 $\parallel$)
	LHL'HHLL $\parallel$ H HLL'H $\parallel$

The scanned text which follows⁴ employs a number of special devices in order to clarify its assumed metrical structure. These include: macron and breve, grave accent, subscript and

³ The abl. pl. ending -yau is a triphthong [iau]. Where this fact is metrically relevant, I write the y subscript to indicate that it does not count as a consonant, thus ka.n_yau LH, not †kan.yau HH. However, there is no need to write dīvyau HH with subscript y, since the phonology of the ending -yau here does not affect the weight of the preceding syllable.

superscript letters, bold type, underlining, hyphen and stress marks indicating the position of the ictus.

Symbols used in the text⁵

ē ō = long vowels (not distinguished from ě ō in Khot. orthography)

ě ō = short vowels (not distinguished from ē ō in Khot. orthography)

à ì ù ài/ei àù = written ā ī ū ai/ei au, to be read ǎ ĭ ŭ ě ō, usually for metrical reasons

subscript letters = written but (i) not pronounced (e.g. *hvāñ_{ai}ě* HL, not HLL; *b_uvārě* HL, not LHL) or (ii) disregarded in the scansion (e.g. *u_{ys}nōra* LHL, not HHL; *kan_yau* LH, not HH)

superscript letters = pronounced but not written (e.g. *hv^{ai}ě* LL, not L; *b^uvārě* LHL, not HL)⁶

bold type, e.g. **c ñ đ tt d**, indicates consonants which count metrically as double (e.g. *bađě*, *buttě*, both HL, not LL)

underlining draws attention to an assumed metrical lightening which is not obvious from other markings such as à ì ù or subscript letters (e.g. *sarvañi* HLL as opposed to *sarvañi* or *sarvañi* HHL)

- = boundary between two parts of a compound (only marked where it is metrically relevant, e.g. *buddha-kṣētri* HLHL, not HHHL, the second syllable of *buddha-* being treated as word-final rather than word-internal)

' = ictus in the cadences

* = correction to the manuscript reading

Symbols used in the interlinear metrical analysis

H = heavy syllable

L = light syllable

L = heavy syllable which is treated as light for metrical reasons (e.g. *ttara_ndarā* LLLL)

- (before a series of L and/or H symbols, e.g. -LHL) indicates a segment of 4 morae where 5 morae are expected

| = compulsory word- (or compound-)boundary in certain cadences

|| = caesura or end of hemistich

' = ictus in the cadences

⁴ In addition to a couple of revised readings (*viysavārgyuo*⁴, v. 141; *paśśāte*, v. 179), the text below differs from that in Sims-Williams 2022: 112–31 in the following respects: (i) the presumed ictus in the cadences is marked throughout, both in the text and in the interlinear metrical analysis; (ii) so far as possible, a hypothetical correction is suggested wherever the text as preserved seems to be unmetrical. The purpose of these changes is to provide a readable, metrically regular text.

⁵ Long and short ē ō and ě ō are distinguished throughout. Most of the other markings are only used where they are metrically relevant (cf. p. 80 n. 3 above on *kan_yau* and *dīvyau*).

⁶ As noted above, p. 16, some words have alternative forms, e.g. *cīyā* HL or *cī* H 'when', *buvārě* LHL or *bvārě* HL 'they know'. In such cases the form written is not always the one required by the metre, hence the need for the use of special devices to indicate how the text is to be read, e.g. *b^uvārě* (= manuscript *bvārě*, to be read *buvārě*), *b_uvārě* (= manuscript *buvārě*, to be read *bvārě*).

Metrically scanned text

1ab	tta mā pyūṣṭu khō gyastā 'balysä balysūstu hastamu 'bustā LLHL LHL'HL HHL HLL'HL
1cd	dātinau ggei'śśātē 'cakkru biśśā anyattīrthiya 'r[īyē] HLH HLL'HL LLHL HLL'HL
2ab	rājagr̥hā āstā *gr̥ddhrakūṭu ¹ ttu scātu ggaru vātē 'balysä HLLL HL'HLHL LLL LLLL'HL
2cd	pharākyau ṣṣamanō 'haṃtsa pharu bōdhisatva ba'lōnda LHH LLH'HL LLHL HLL'HL
3ab	biśśā hālā yā nāma bi'raṣṭā ṣṣuvai bulysu burō tsu'tātā LLLH HLL'HL LHH LLLL'HL
3cd	biśśu buttē saryaṇi 'balysä biś'yē ysamaśśandai 'ttrāṇi LLHL HLL'HL LLLL HH'HL
4ab	dātēna bvēmātē jsa pu'ñ,yau j[sa] māñandī haṃdarā 'ništi LLLH LLLL'HL LHH HLL'HL
4cd	biś'yē ysamaśśandai 'satvā cu va nē kau hastari 'āya LLLLL HH'HL LLLH HLL'HL
5ab	ttrāmu biśśā satva ha'maṃṅgu kāḍē māstē mulsdē jsa 'kei'tā HLLL HLL'HL LLHL HLL'HL
5cd	ōṣku vātā ṣṣivē ha'dāya khō ju māta bryandamu 'pūru HLLL HLL'HL LLHL HLL'HL
6ab	śśāyānu ggūttārō 'ysātā cakkravarttauṇu pa'śśātē HHL HLL'HL HLH HLL'HL
6cd	nē vā ttāna hārna 'škālśu yīndā cu biśśā padīya a'ggam̐jsi LHLL HL'HLHL LLL LLLL'HL
7ab	kāḍā rraṣṭu hvāñātē 'dātu saṃtsāru harbiśśu 'nyastē LLHL HLL'HL HHL HLL'HL
7cd	cai ju vātē ttaṃdā[na] 'śśāru yī[ndā] [.] HLLL HLL'LLHL [.]
8ab	ysamaśśa _n dai harbiśśu 'hālsthō balysu vara byūttā ttu 'kālu LLLH HLL'HL HLLL HLL'HL
8cd	ttārthānu kṣīnu pa'śśāndi [.] HHL HLL'HL [.]
9ab	ttārthānu māstā a'rātā kāḍē nu dukhā aysmīya 'saiittā HHL HLL'HL LLLLL HLL'HL
9cd	cūḍē ttū nāma tta 'byaudē [.] HLH HLL'HL [.]
10ab	ttrāmu haṃgrīya ha'mālā khō ju mīyō bāggarē 'pārrē HLH HLL'HL LLLH HLL'HL
10cd	biśśūnīyē caṃbulē 'kaṣṭē [.] LHLL HLL'HL [.]
11ab	biśśūnīya vaiṣāṇa 'ttrāma khō yā ttiryaśśūnīya 'daiyā LHLL HLL'HL LLHL HLL'HL
11cd	cu ni dātā harbiśśā 'kūrē [.] LLHL HLL'HL [.]

¹ Manuscript *dgṛddhrakūṭu*.

12ab	kyě kamalā patāvutta 'tsīndi	k[y]ě vā jala bulysa kyě 'mulysga
	-LLLL LLLL'HL	LHLL HLL'HL
12cd	kyě *ggūśnō ² kaṅgō pra'hōṣṭā	[.]
	LHH HLL'HL	[.]
13ab	kyě ggīsā bāstē kyě 'grūṣkē	[k]y[ě] vā ttā būnai 'jsātē
	LHH HLL'HL	LHH HH'HL
13cd	ci nē pātāyīndā ci 'rrai[ndi]	[.]
	LLLH HLL'HL	[.]
14ab	kyě pulskē khāysā kyě 'hvāṣṣā	kyě vā hīyāra cē 'bātē
	-LHL HLL'HL	LHH HLL'HL
14cd	myāñō dai śsau vā 'ṣṭārē	[.]
	HLH HH'HL	[.]
15ab	ttātē nā ttandrāma vi'citra	vrata ttavaścaraṇa pa'rāha
	LLLH HLL'HL	LLLH LLLL'HL
15cd	ku samu pharu kar'ya u 'stāma	[nē ju yē vā parṣṭā du'kh ₁ au jsa]
	LLLLL LLLL'HL	[LLLH HLL'HL]
16ab	khō yē siyatō hvaittā ba'jsīha	ō ūtco mamṭhātē 'kīśsa
	LLLLL HLL'HL	HHL HLL'HL
16cd	kari ju vara rrūñā ni 'byō[dā]	[.]
	LLLLL HLL'HL	[.]
17ab	ttāmā ṣātā kūrī pa'rāhā	cu yē ttarandari dukha 'tīndā
	HLLH HLL'HL	LLLH LLLL'HL
17cd	biśśā kar'ya stāma ttu'śśīma	[.]
	LLLLL HLL'HL	[.]
18ab	saṇa ni pharu harbi[ś]ś[ā] 'kūra	ttēri atāca khō ni rrō pa'rāhā
	LLLLL HLL'HL	LLLLL LLLL'HL
18cd	gyaḍina [.]	[.]
	LHL[.]	[.]
19ab	parāśśani maskhalā 'ttaṃdu	ysurrē jsa ggaljīndi khō 'pyaurē
	LHLL HLL'HL	LLLH HLL'HL
19cd	mara rrō vāta hastara 'hatāru	pharu pad'ya ttātēna ṣṣa'manna
	LLLLL HLL'LL	LLLLL LLLL'HL
20ab	nē haḍē ttutō drūjō hva'tāndi	sē muhu sarvañā mā 'śśūka
	LLLLL HLL'HL	LLLH HLL'HL
20cd	ṣā māstā drūgya khō 'nāma	śśō ṣṭāni harbiśśā 'buttē
	HHL HLL'HL	HHL HLL'HL
21ab	tta hvatē maskhali ttiña 'parṣō	cvī lōvi sarvañi 'grūṣṭi
	LLLH LLLL'HL	HHL HLL'HL
21cd	ṣṣai aysātē bārggavi 'vyāysi	pan'yē hāri nāma ni 'bustā
	HLLL HLL'HL	LLLLL HLL'HL
22ab	*baggīrathi ³ rāṣayi tta 'pyūṣṭā	kyau ggū'ṇa ggaṃggō pa'śśātē
	LHLL LLLL'HL	HHL HLL'HL
22cd	ṣṣai ṣā sarvañi ni 'vātē śti	c ^u va ni śśādūvani 'pūri
	HLH HLL'LL	LLLH HLL'HL
23ab	aggastā ggauttamā 'śśakkru	nahuṣṣu śśāvitāndi tta 'pyūṣṭu
	-LHL HLL'HL	LLLLL HLL'HL

² Manuscript *ggūgno*.³ Manuscript *bāggīrathi*.

- 23cd rraysō bīḍāndi tca'hōra riṣaya śśāvayau jsa ba'lōnda
LHH HLL'HL || LLLH HLL'HL ||
- 24ab bāysaṇuvō' ttrāmu tsu'tāndi samu khō datē bātē hva'dāndi
HLLL HLL'HL || LLLLL HLL'HL ||
- 24cd jala bulysa ūri nā 'pātā hvatā hvatā ni pāls^vē 'distā
LLHL HLL'HL || LLLLL HLL'HL ||
- 25ab ṣṣai tta biśsu nē busta 'īndi ysurrā brīyō ni jātu yī'dāndi
HLLL LHL'HL || LLLH LLLL'HL ||
- 25cd cu va nē kō ṣātē biśsu 'butta tīyē klaiśa biśsu jita 'ārō
LLLH LLLL'HL || LLHL LLLL'HL ||
- 26ab sacai nigranthā tta 'hvatē sē cu nai bei' khāśa 'yanāmā
LHH HLL'LL || LHH HLL'HL ||
- 26cd kyē ṣā cē sarvaṇi ttu 'buttē bei' tīṇō khāysu nē 'hvīḍā
LLLH HLL'HL || LHH HLL'HL ||
- 27ab parāśśani ttārthā tta 'hvatē sē vaiṭṭādvī vaska pa'śśāmā
LHLL HLL'LL || LHH HLL'HL ||
- 27cd ō yē vā ttrāmē 'cā'yā tīndi ku puṣṣō ysittaru 'mīḍā
HLH HL'HLHL || LLL HLL'HL ||
- 28ab kyē tta hvatē praśṇai 'pulsāmā ggarkha ggarkha pha'rāka
-LLLL HH'HL || HL HLL'HL ||
- 28cd cē tta hvatē ggaṃtsu yē 'kaṃggīndi u ysāysānai pa'juttā
-LLLL HLL'HL || LH LHL'HL ||
- 29ab cīyi hā jsātē 'ggaṃcha pītā cu sarvaṇō pa'ysāndē
HLH HL'HLHL || LH HLL'HL ||
- 29cd varṣṭāni rrūyātē 'ttū nāma ṣṭakulajśēri nā'ta 'śtā
HHL HLL'HL || LLL HLL'HL ||
- 30ab kyē tta hvatē skōdi yē 'hā jsātē u līnei pada'jsāmā
-LLLL HLL'HL || LH HLL'HL ||
- 30cd ō yē caṇḍālā 'ttata^m hēḍā sē thvī ttuṣṣē yana 'ṣṣivē
HLH HL'LLHL || LH LLLL'HL ||
- 31ab ttiyā vara ttārthā 'badṛ nāma indrajālī 'sīyā
LLL HL'HLHL || HL HH'HL ||
- 31cd cā'yā kāḍē buru śśāru 'buttē ṣā ni tta hv^mē āysda ya'nīru
HLLL LLLL'HL || LLLLL HLL'HL ||
- 32ab ays_vī yanē śśūkā ggu'mācē cā'yau jsa trāmī 'jsīrē
LHL HLL'HL || HHL HH'HL ||
- 32cd cvī lōvā sarvaṇu 'grūṣṭi ays_vī ttū nāma ysā'nīmā
HHL HLL'HL || LHH HLL'HL ||
- 33ab cu aysu maṃdryau jsa 'nārminīmā u cvī cā'yau 'jsīrē
LLLH HL'HLHL || LH HH'HL ||
- 33cd tta mā saittā ṣei ttu nē 'buttē cu va nē kō sarvaṇi 'āya
LLHL HLL'HL || LLLH HLL'HL ||
- 34ab samu nē kāḍē ttārtha 'naṣkhanārō cē vā māstā u_s'saiyē
LLLLL HL'HLHL || LH HLL'HL ||
- 34cd śśāru śśāru badra tta 'yana avaśśā thu maha vaysṇa u_{ys}'gārnu
-LLLL HLL'LLLL || LLL HLL'HL ||
- 35ab parāśśanu maskhalu 'badru kāḍē āhurrāru pha'rāku
LHL HLL'HL || LLHL HLL'HL ||

- 35cd dārajsīnī vīyē 'pūra pharu salī haṁtsa ma'h_yau jsa
HLH HLL'HL || LLLH HLL'HL ||
- 36ab samu panamu cu tā mata 'Yi ma ně dīñu ākṣuva 'pūra
LLLLL LLLL'HL || LLHL HLL'HL ||
- 36cd muhu tē ggīhāmanē 'brātē cu rrō ha_ndara ttārtha pha'rāka
LLLH HLL'HL || LLLL HLL'HL ||
- 37ab badṛ āśvāśśātē 'ttārtha rāja-grhā kanthō na'randa
HLH HLL'HL || HLLL HLL'HL ||
- 37cd pharākyau ttārth_yau 'haṁtsa rrav'yō patā vara ula'tāna
LHH HH'HL || LLLL LLLL'HL ||
- 38ab kāḍē biysārgyūna gga'nāmja muḍā pharu huṣka ysa'rūṇa
LLLH HLL'HL || LHLL HLL'HL ||
- 38cd kyē vā āṣei'na va'sūna puva kyē biśśē ggūnē ha'tandē
LHH HLL'HL || LLLL HLL'HL ||
- 39ab paṣkōva cē ūri 'tcōttā sutā' gyatārrā rrūva na'randa
HHL LHL'HL || LLLL HLL'HL ||
- 39cd bilē birṣṭē prānā 'baysgu pāysa burō śśandā 'tcārba
LLHL HH'HL || HLLL HH'HL ||
- 40ab kyē handara mīṣṣ ō 'śvāni birgga rrūvāsa hva'dāndā
LHLL HH'HL || HLH HLL'HL ||
- 40cd trāmu hā tranda jsa'hēra khō yē su_nthara stēma tti'hīysdē
HLH HLL'HL || LLLL HLL'HL ||
- 41ab kyē vā haṁdāri bi'saunda aśśuci vūmūta bi'sālstā
LHH HLL'HL || LLLH HLL'HL ||
- 41cd śśīval'yē handarē 'śśārē spavina haṁdrīyē hu'śśīyē
HLLL HLL'HL || LLLH HLL'HL ||
- 42ab haṁndāri vāt_{cu} tca_b'rītē hvā_{ta} kamalē pālsuvē 'rrīmā
HHL HLL'HL || HLLL HLL'HL ||
- 42cd dasta pā_{ta} kṣānaka 'ṣūñi hurā haṁggusṭē gga'dārē
HLH HLL'HL || LHH HLL'HL ||
- 43ab ku vā dumā sarbātā 'māstā ggraśdīndi guvaṭhuta 'dāña
LHLL HLL'HL || HHL LLLL'HL ||
- 43cd haṁdāri ṣṭāna kṣi'yārē huṣka āhūḍē pa'damna
HHL HLL'HL || HLH HLL'HL ||
- 44ab ggūnē pharu śśārē tca_b'rīyē diśē vīri brīnthē jsa 'kṣauttē
HLLL HLL'HL || LLHL HLL'HL ||
- 44cd cilē varata baysgu mu'dīñi haṁtsa hīṣyō jsa gga'dārē
LLLLL HLL'HL || HLH HLL'HL ||
- 45ab huṣka vara banhya ku 'rrūva auṅgyō jsa ā'rē pa'caṣṭa
HLLL HLL'HL || HHL HLL'HL ||
- 45cd banāsutō śśaysdē pha'rāka kyau kamalē nitcana di'jsārē
LHLL HLL'HL || HLLL LLLL'HL ||
- 46ab birgga rrūvāsa nu'vaidā śvānā śśūjātēna ju'vārē
HLH HLL'HL || HLH LLLL'HL ||
- 46cd suṭṭha rrāysīndi u 'ṣṣundā byū'va kāḍē māstu na'jsīndi
HLH HLL'HL || HLLL HLL'HL ||
- 47ab hā ttu diśō ttirthyō 'haṁtsa badṛ tsutē tt'yē ula'tānē
HLLL HH'HL || HLLL LLLL'HL ||

- 47cd ttrāmō bisō nirmātē 'cā'yyō jsa khō gyastānu vi'māni
HLLL HLL'HHL || LH HLL'HL ||
- 48ab stārñē bicē rrūva mu'daiña palē nārmindi pha'rākē
HLLL HLL'HL || LHH HLL'HL ||
- 48cd darra muḍā āysana 'nirmindē kamalē hamau vi'cittra
LLLH HLL'HHL || LLL LHL'HL ||
- 49ab baštargyō nirmitē 'hulgō ttatatu pharu spātē vā'cātra
HHL HLL'HL || LLLL LHL'HL ||
- 49cd ttyō jsa bisō āysātē 'śśārku hōrā pharu nirmātē 'škōndē
HLLL HLL'HL || HLLL HLL'HL ||
- 50ab parysa nirmāndā cē 'pīpārē hurau bātā 'phāṣṣē
HLH HLL'HHL || LH HH'HL ||
- 50cd svī haṁtsa biṣṭyau 'balysu vā nimandraimā tta'ttika
HHL HH'HL || HLH HLL'HL ||
- 51ab ka v'yattu sarvañi 'Tyā ttū buttē ṣā ula'tāna
LLHL HLL'HL || HHL HLL'HL ||
- 51cd ka vā vā tsīyū 'nai bvātē ku mara ātā hā'mātē
LHH HH'HHL || LLL HLL'HL ||
- 52ab aysī vā ttīyā ha'mihimā thatau maṁd'ru 'pātcu
LHH HLL'HHL || LH HLL'HL ||
- 52cd khō rru paḍā vāta ula'tāna khāysvī ju vaska nē 'pīpē
LLLH LLLL'HL || HHL HLL'HL ||
- 53ab ttai pulsīmā ka 'sarvañi śśāstārō pa'ysāna
-HH HLL'HHH || H HLL'HL ||
- 53cd cu nē bu,ti ṣā ula'tāna cū tsutai myāñō mu'dāni
LLLH HLL'HL || HLH HLL'HL ||
- 54ab biśśī ysamaśśaṁdai 'buttē ṣātē nē sarvañi śtā 'ttitā
LHLL HH'HL || LLLH HLL'HL ||
- 54cd sarvaṁñu yē jśīḍu nē 'tidā drūjyau jsa ṣeiṭā maha 'jśīḍē
HLLL HLL'HL || HHL HLL'HL ||
- 55ab ttīyā hā sarbitē 'ggaru vīri gḍddhrakūtu ku 'balysā
HLH HLL'LLHL || HL HLL'HL ||
- 55cd jsauniti patāna vi, 'tātā nai rraṣṭu uysdātu 'yīndi
HLH LLLL'HL || HHL HLL'HL ||
- 56ab urñē jsau bā'yā pa'śśātē kādē māstē mulśdē jsa 'balysā
HLH HLL'HL || LLHL HLL'HL ||
- 56cd badru ttēru vātē sku'tātā darraunai uysdātē 'ttīyā
HLH LLLL'HL || LHH HLL'HL ||
- 57ab āhusātē rrīysai 'nātē duṣḍarrau hvāñātē hādē
HLLL HH'HL || HLH HLL'HL ||
- 57cd mamā ṣṣadda aysm'ya 'ysāta uhu varata kādē burō 'māstā
LLHL HLL'HL || LLLL LLLL'HL ||
- 58ab kau pāṇḍivātu pa'jāysa svī haṁtsa biṣṭyau 'balysa
HHL HLL'HL || HHL HH'HL ||
- 58cd vā usah, a kuṁ bisa 'balysa ka tā mulysdā ttatvatu 'tyi
HLLL HLL'HL || LLHL HLL'HL ||
- 59ab balysā ttū harbiśśu 'buttē ttātē badṛ īr'yē 'drūjē
HLH HLL'HL || LLHL HLL'HL ||

59cd	khô ju yě nei' khāsā gya'ḍīna bi'tasamñña trāmvī 'jsātē LLLH HLL'HL LLHL HH'HL
60ab	balysi ahāvāysātē 'badrā kādē māsťē mulśdē jsa 'ttīyi HLLL HLL'HL LLHL HLL'HL
60cd	ttutô numadrūṇô pha'rāka varatā parsīndi du'kh _y au jsa LLLH HLL'HL LLLH HLL'HL
61ab	badṛ vā hā puṣṣô 'tstē ulatāñē ttārth _y au 'hamtsa HLH HLL'HL LLHL HH'HL
61cd	ttārtha kādē sīra ku 'pyūṣṭāmdā sē vā usah _y ātē 'balysā HLLL HLL'HHL LH LLLL'HL
62ab	tt'yē ṣṣīvē ttū ani'ruddhā sthavirā biśśu rraṣṭu va'jśiṣṭē LLHL HLL'HL LLLLL HLL'HL
62cd	badṛ asādētu ku 'byūṣṭā thatau hā jsātē ku 'balysā HLLL HLL'HL LHH HLL'HL
63ab	prrahaunā śśārku pra'hausṭē balysā pā varnātē 'sthīrā -LHL HLL'HL HLH HLL'HL
63cd	hamju hā dastaka 'nātē kādai hā uysdātē 'śśārku HLH HLL'HL LHH HLL'HL
64ab	māḍāna sarvañña 'balysa pyū' cu ttō hamjsātē 'hvāñi HHL HLL'HL HLH HLL'HL
64cd	trāmu tvī vaska ha _m g'rīta ulatāñē harbiśśā 'ttārtha HLH HLL'HL LLHL HLL'HL
65ab	khô ju sar _{ai} vaska pha'rāka rrūvāsa cā'yyô 'badṛ LLLH HLL'HL HHL HH'HL
65cd	tvī hīv'yô bvāmata 'balysa ggumācē yandē gya'ḍīna HLLL HLL'HL -LHL HLL'HL
66ab	ttu aysu b ^u vē khô ju hima'vaṃdu ggaru ni ārôttu ya'nīndā LLLLL LLLL'HL LLLH HLL'HL
66cd	śśala _{ba} kvī bēndô dra'h _ā śśārē tta uhô harbiśśā 'ttārtha LLLH HLL'HHL LLL HLL'HL
67ab	aśka vā hādē ja'ḍānu kyē nē balysā gvāru b ^u vārē HLH HLL'HL LLHL HLL'HL
67cd	tta ni saittā balysā nē 'bustā tt'yē kādāna tsutē ula'tāñē LLHL HLL'HL LLLLL LLLL'HL
68ab	ttai hvāñātē balysā u'tāri aniruddha badṛ pu'ñ _ō jsa HHL HLL'HL LLHL HLL'HL
68cd	biśśī śśāra dīṣṭa 'kuśśalamūla īmu parśtā du'kh _y au jsa LHLL HL'LLHL HL HLL'HL
69ab	ttāna badṛ hanaśśātē 'vaysñā cvī dīraṃggārē ha'yūna LLHL LLLL'HL HLH HLL'HL
69cd	pharu rrô vara hamdara 'parsīndā dukh _y au īmu uys'nōra LLLLL HLL'HHL LH HLL'HL
70ab	tsô thu ṣṣamanānu tta 'hvāñā bādā hā badṛ bi'śśālstô HLLL HLL'HL HLH HLL'HL
70cd	ysittāḍaru hā usa'h _y āmā vā ha _m g'rīsādu bi'śśīnda HLLL HLL'HL HLH HLL'HL
71ab	tta hvātē aniruddhā 'sthavirā balysā ttārtha māniya 'ṣkālśa LLLLL HL'LLHL HL HLL'HL

71cd	ka tā bāḍā sarvaṇa 'saitā irdyō jsa hā usa'h _y āmā LLHL HLL'HL HHL HLL'HL
72ab	biśśu nā škālśētū 'mānā irdyau jsa buhu hatca'ñāmā LLLH HH'HL HHL LLLL'HL
72cd	ni pajsamā kāḍāna ni 'hāvu irdā nijsātā'manē 'balysa -LLLL LLLL'HL HLLL HLL'HL
73ab	ttai hvāñ _{at} ē balysā ma 'hvāñā nē samu prārḥālī 'ttandā HHL HLL'HL LLLH HH'HL
73cd	cu yē lōvi irdi ni'jsaṣḍē drra'ya pārḥāliya 'balysi LLHL HLL'HL HLH HLL'HL
74ab	kyē mā ttā vainaiyā 'aniruddha kyē stura bvāmata 'mulysga LLLH HH'LLHL LLL HLL'HL
74cd	idryau jsa nvāta u 'murkha irdi-prārḥālī 'ttānu HHL HLL'HL HLH HH'HL
75ab	kyē myānāindryiya 'hva'ndā ttā mamā grati īñi pra'yseindi LHH HLL'HL LLLL HLL'HL
75cd	trṣṇa indryau jsa u'tāra parvacha ni bvāmata 'rrāśca HLH HLL'HL HLLL HLL'HL
76ab	dātu ggaṃbhīru pyu'vā'rē huh _y atu kāḍē rraṣṭu a'ggaṃjsu HLH HLL'HL LLLL HLL'HL
76cd	ttānu vara hāmātē pra'ysātu balysānu śśāsanu 'vīri HLLL LLLL'HL HHL HLL'HL
77ab	badṛ kāḍē indriya 'trṣṇa trāmu biśśā śśāvā 'rraysgu HLLL HLL'HL HLLL HH'HL
77cd	biśpad'ya rījītē 'imu khō ju bārgyi pāti 'hva'ndu HLLL HLL'HL LLHL HH'HL
78ab	biśśā śsamana hālsto ha _{mg} 'rītē aniruddhā balysā pru'hauṣṭē LLLLL HLL'HL LLHL HLL'HL
78cd	saṃkhālu pāttāru 'nātē paḍā pastātā bi'saṃggā HHL HLL'HL LHH HLL'HL
79ab	bōdhisatvai karā 'vīrā maṃju-śrī samanta'bhadr HLH HLL'HL HLH LHL'HL
79cd	kṣittiggarbhā mātrai 'āstanna bhadrratalpiya 'ysāru LLHL HH'HL HL HLL'HL
80ab	pharu ha _s taru ysāndē khō 'purra haṃbaḍa nakṣatryau 'haṃtsa LLLLL HLL'LLHL H HH'HL
80cd	uskāna ni dīvatē 'bēndā spātē kāñīndi gya _s 'tūña HLLL HLL'HL LHH HLL'HL
81ab	balysi ysamaśśandau 'spāṣṭē ānaṃdu gurṣṭē ttu 'kālu HLLL HH'HL HHL HLL'HL
81cd	duk _y au biśśā satva nr _i 'hīya vinō mamā niṣṭi nā 'trāṇā LHLL HLL'HL LHLL HLL'HL
82ab	rāja-grhā dīvatā 'badṛ ātāśi ṣṭāna hva'tātā HLLL HLL'HL HHL HLL'HL
82cd	samu badṛ nāmai 'badra nā haḍā badrī kara'nāni LLHL HH'HL LLLH HLL'HL
83ab	cē va ju ātāśi ha _m 'jsaṣḍē byālysyō jsa badra pa'mētē LLLH HLL'HL HHL HLL'HL

- 83cd tvī jaḍī māstari 'dyāñi kyě thu haṃjs_{ai}a' balysi pa'mētē
HLH HLL'HL || LLHL HLL'HL ||
- 84ab hāni uysdāya vira 'badra cārū śśāru brūñātē 'balysi
HLH LLLL'HL || LHL HLL'HL ||
- 84cd samu khō sarbandā u_rmaysdē udayi ggarā tṭṃkh^uvō 'ṣṭāni
LLLH HLL'HL || LLLL HLL'HL ||
- 85ab ō khō brahmāni 'gyastā ysāndi ttāva-ttīśyō 'haṃtsa
HLH HL'HLHL || HL HH'HL ||
- 85cd kailāysu ggaru vātē 'jsāni kuī brahmakāya ni'malśa
HHL LLLL'HL || HHL HLL'HL ||
- 86ab balysā hā ggarna va'hāṣṭā kvī badṛ hāysāna 'daiyā
HLH HLL'HL || HHL HLL'HL ||
- 86cd paṭi tsutē ttārthyō 'haṃtsa palē daśa dīsta ba'rīndā
LHLL HH'HL || LHLL HLL'HL ||
- 87ab pandāya jsāni tta 'kei'tā ka ṣātē sarvañi ni 'tyā
HHL HLL'HL || LLLH HLL'HL ||
- 87cd kyě ttārē biśśā pad'ya a'ggamjsā ttērā pajsamajsērā bi'śśānu
LLLLL LLLL'HL || LLLL HLL'HL ||
- 88ab ttātē ysamaśśandai 'nāsti kyě va ha_ndari sarvañi 'āya
-LLLL HH'HL || LLLL HLL'HL ||
- 88cd ka haḍē sarvañi tta 'cū jsātē ku ṣā samu ula'tāna
LLLH HLL'HHL || LH LLLL'HL ||
- 89ab bulysu buru hā patā 'jsātē śśāna peina hanamātē 'ttaṃdu
LLLH HLL'HL || LLHL LLLL'HL ||
- 89cd śśāru tsutai ma stātā 'āyē vā usah_a ysittaru 'baḍu
LLLH LHL'HL || LLLL HLL'HL ||
- 90ab balysi hā ttrāmātē 'tsāṣṭu khō ju sarau ttārā avu'tastā
HLH HLL'HL || LLLH LLLL'HL ||
- 90cd biśśā bōdhisatva bi'saṃgi badṛ vara vīra vi'stātā
LLHL HLL'HL || LLLL HLL'HL ||
- 91ab āśirī kālō'dātā būsya_u jsa badru tta 'brraṣṭē
HLH HH'HL || HHL HLL'HL ||
- 91cd kyēri bārrai śśāra_mggāri 'nātē kyě ttutō bisō badra pa'dandē
LLLH LLLL'HL || LLLL HLL'HL ||
- 92ab vanamḍī tta hvatē 'śśākyaputrā ka nō hīsā hā'mātē
LHH LLL'HLHL || LH HLL'HL ||
- 92cd ttū hōri harbiśśā 'hērā kāḍē hāḍē ṣṣaḍi 'badra
HHL HLL'HL || LLHL HH'HL ||
- 93ab śśakkrā puṣṣō muḍā pa'hāṣṭā cu vara ṣṭuta āysanu 'bāgyō
LLLL LHL'HL || LLLL HLL'HL ||
- 93cd gyastūñu āysanu 'ṣkōddē tt'yē bēndā balysā ni'ga'lstā
HHL HLL'HL || LLHL HLL'HL ||
- 94ab avaśśā_nṣṭā āysanu 'vīri ṣṣamana biśśā u bōdhi'satva
LLLH HLL'HL || LLLL LHL'HL ||
- 94cd mārā rāja-grhā u_{ys}'nōra hālsto ulatāñē na_ṣ'pustē
HLH LLLL'HL || LLLL HLL'HL ||
- 95ab rrē biṃbāysārā rrō 'hā baḍē haṃtsa hārvyau 'ttīyā
HHL HLL'HHL || HL HH'HL ||

95cd	ttārtha kādē badru ha _s 'pījindā	vaṃña bādā ha'mīha
	HLLL HLL'HHL	HL HLL'HL
96ab	badṛ baña kṣīri vi _s 'tātā	tta hvatē vā āysda ya'nīru
	HLLL HLL'HL	LLLH HLL'HL
96cd	khō uhu ttērā jśīda tsu'tānda	cū balysā sarvañi 'sastā
	LLLLL HLL'HL	HHL HLL'HL
97ab	samu nē haṃjsaṣḍē ha'mīhā	khō rrō paḍā vāta ula'tāna
	LLLH HLL'HL	LLLH LLLL'HL
97cd	maṃdrai ni kīru nā 'tsīndi	nai nē yuḍu yīndi ha'māstu
	HHL HLL'HL	HLLL HLL'HL
98ab	biśśē nē matē cā'yō 'yandē	ku nē hāmātē cu ma vētē 'hīsā
	LLLLL HH'HL	LLLLL LLLL'HL
98cd	ṣā ṣṭakula muhō vātē 'na'sta	samu nē haṃjsaṣḍē pa'tīsā
	HLLL LLLL'HL	LLLH HLL'HL
99ab	vaśārnai vaska 'vaśārapānā	patāna ātā sē 'tsā
	LHH HL'LLHL	LLL HLL'HL
99cd	ni hāmātē badra ka 'balysu	vā numadṛtai tta'ttika
	-LLLL HLL'HL	HLH LHL'HL
100ab	ggaṃḍ'iyai dīsta vā _s 'tātē	skyātē bādā āvula ⁴ 'bhadra
	HLH HLL'HL	LLHL HLL'HL
100cd	cvā tā tta ratā hālysdā pa'mātā	ma nē dīñi ākṣ ^u va 'būṣṣa
	LLLLL HLL'HL	LLHL HLL'HL
101ab	badṛ kādē drātai 'pvai'ttā	balysā ānandā tta 'parstē
	HLLL HH'HL	HLH HLL'HL
101cd	ttai hvāña badṛ ma 'pva'ttu	āvulātu ggaṃḍ'iyō 'bādā
	HHL HLL'HL	HLLL HLL'HL
102ab	āna ^m dā balysā pa'rauṇa	badṛ hvatē ma ju puva' 'badra
	HHL HLL'HL	HLLL LLLL'HL
102cd	ākūṭa ggaṃḍ'iyō 'tsāṣṭō	hāvā tvī patāmara 'māstā
	HHL HLL'HL	HLH LLLL'HL
103ab	nā ṣā vina pracai 'māstā	biśśa bhūmadīvata 'badra
	HLLL HH'HL	LLHL HLL'HL
103cd	ārūh _{at} ē haṃtsa gga'r _y au jsa	trāmu māñamndāna 'balysā
	HHL HLL'HL	HLH HLL'HL
104ab	dasau diśē namasātē 'badṛ	āvulātē ggaṃḍ'iyō 'māstu
	LHLL LLLL'HL	HLLL HLL'HL
104cd	ttātū ttaṃdrāma pha'rāka	ggaṃḍ'iyē jsa ggāha na'raṃnda
	LHH HLL'HL	HLLL HLL'HL
105ab	ka va biśśā 'satva cā'yā ttērā bvāru 'śśārē	
	LLLL'HL	HLLL HL'LL
105cd	khō rāhu 'buttē	ō bīmacātri a'ysuri
	LHL'HL	HHL HLL'LL
106ab	tta ^m du ya'nārō	kō hatārrō balysu 'buhu
	HLL'HL	HLLL HL'LL
106cd	jsīḍu ya'nāma	satā salī vaṣṭa 'biśśā
	HLL'HL	LLLH HL'LL

⁴ After *āvula* the word *ggaṃḍya* is added below the line in cursive writing, but the correction is erroneous.

107ab	şşai ttā nē 'balysu ō balysu biştu tca'ramu HLL'HL HHL HLL'LL
107cd	jsīḍu ya'nīndā ttērā balysā hōva 'pharu HLL'HL LLHL HL'LL
108ab	kaṇ,au sa'mudru pāškālstu yīndā 'biśšu LHL'HL HHL HL'LL
108cd	ttutō vā 'ūtco nāta bāḍāndā 'samu LLH'HL HLH HL'LL
109ab	ttādēri ka'n,au ūtca cu ḍivyaṇu jsa ni'tā LLLL'HHL LH HLL'H
109cd	kyē vā va'hāṣṭa pāškālstu yīndā 'biśšu LHL'HL HHL HL'LL
110ab	kyē va ju su'mīru ggaru burūvāṇi 'biśšu LLLL'HL LLLH HL'LL
110cd	ṣkōndī 'pātcu balysu yuḍu yīndā tha'tau HH'HL HLLL HLL'H
111ab	nī vara ggu'r,īci śau tcaramu kaṣṭē 'aṇa LLLL'HL HLLL HL'LL
111cd	kar nē bi'thāṇi khō rrō paḍa ṣṭātā 'biśśā HLL'HL LLLH HL'LL
112ab	kyē va ju pa'dajsu ysāysu ha,biśšu baṃhya 'huvē' LLLL'LLHL LLL HL'LL
112cd	mahāsa'mudru maṃthā biśšu āhārā 'ttū LHL'HL HLLL HLL'H
113ab	biśśā ttā ggu'r,īkya sarvaṇi balysā tha'tau LLLL'HL HHL HLL'H
113cd	rraṣṭā va'jsiṣḍē ttātē ttātāyē banhyā 'vāta HLL'HL LLLLL HL'LL
114ab	ttātē cvī 'bātē ttātē skandha ṣṣāṃgya 'vāta LLH'HL LLHL HL'LL
114cd	bāggarē 'ṣṣei rrō ṣkōndu yuḍu yīndā 'biśšu HLL'HL HLLL HL'LL
115ab	pamātu 'druai nūhāna ātāsu tha'tau LHL'HHLL H HLL'H
115cd	batāṇi ka'r'yē jsa balysā yuḍu yīndā 'biśu LLLL'LLL HLLL HL'LL
116ab	cu burō u,ṣ,nōra aysmūna kei'ndā 'hāra LLLL'HL HHL HL'LL
116cd	harbiśšu 'balysā ham'yē kṣaṇu buttē 'biśšu HLL'HL LLLLL HL'LL
117ab	niśtā a,yūṣṭā adātē avaysāndā 'kari HLL'HL LLLLL HL'LL
117cd	abustā 'balysānu cu va nē butta 'biśšu LHL'HHL LLL HL'LL
118ab	khō ggarā su'mīrā śśaśvānā kaṣṭē 'pata LLLL'HL HHL HL'LL
118cd	mahāsa'mudrā śśō kanā ūtca 'baṇa LHL'HL HLH HL'LL

- 119ab sañ₁au ha'j^uvattētē puñ₁au mulśdē pä't₁ō'
LHL'LLHL || LH HLL'H ||
- 119cd irdhyau 'biśśā satva ttrāma balysā 'baña
HH'|LLHL || HL HL'|LL ||
- 120ab mahāsa'mudru ūtca biśśa khaṣṭa hāmātē
LHL'HL || HLLL HLL'LL ||
- 120cd bātā 'ahāna kaṣṭa hāmātē vātā 'biśśā
HL'LLHL || LLL HL'|LL ||
- 121ab nē balysi 'hōtō h^uvē' ha,biśśu buttē 'karā
LHL'HL || LLLL HL'|LL ||
- 121cd balysa bu'vārē śśūjīyē hōta 'samu
HLL'HL || HHL HL'|LL ||
- 122ab khō ttērā 'ṣṣivē hastu parnaindā 'hana
LHL'HL || HLH HL'|LL ||
- 122cd ttrāmu nē 'bvārē balysānu hōta 'gyaḍa
HLL'HL || HHL HL'|LL ||
- 123ab cītā ttātē ggāha 'badṛ pyūṣṭē cu ggaṃḍⁱyē jsa na'randa
HLLL HL'HLHL || LH LLLL'HL ||
- 123cd kādai hā hāmātē prra'ysātu balysā vātē dātu bi'saṅgu
LHH LLLL'HL || HLLL HLL'HL ||
- 124ab kādai aysmūna ni'mānā ttai hāmātē nē śśāru yi'daimā
LHH HLL'HL || HLLL LLLL'HL ||
- 124cd khō aysu ttēri jaḍā mā cē 'balysu cā'yō jsa haṃjsā'tē 'jsīḍē
LLLL LLLL'HL || HHL HLL'HL ||
- 125ab ttai hāmātē balysi kṣa'mēvīmā khō h^uvē' kyē śśandō 'pītā
HLLL HLL'HHL || LLL LHL'HL ||
- 125cd śśaṃdā yā vātō 'pārajsāña ṣṣei rrō panamātē 'pātō
HHL HL'HLHL || HL LLLL'HL ||
- 126ab samu khō haṃjsaṣḍē sē 'hā ttrāmē gyastu balysu kṣa'm₁aittā
LLH HLL'HHL || HL HLL'HL ||
- 126cd varī vā kṣārmañi 'tstē duṣḍarrau vīra vi₁tātā
LHH HLL'HL || HLH HLL'HL ||
- 127ab khvai kṣamēvīmā u 'skyātā bāḍi u niśtā mā cu va 'būṣṣā
HLH HLL'LLHL || LH LLLL'HL ||
- 127cd kādai dukhi aysmⁱya 'sastā ysurrē jsa hā uysdātē 'ttārtha
LHLL HLL'HL || LLLH HLL'HL ||
- 128ab khō ju yē muhō karā nā pa'thīyē śśō tcaramu h^uvē' ttāña 'kṣīra
LLLL LLLL'HL || HLLL LLLL'HL ||
- 128cd sumīⁿna ggarna ma 'jaṃpha nai hōta pāta'ñ₁au 'badra
LHLL HLL'HL || HHL LLH'|HL ||
- 129ab cīyi anahārā hāmātē balysā ku nē mā khāysā cu 'būṣṣu
HLLL HLL'LLHL || LLL HLL'HL ||
- 129cd trāmu aysu patāmā a'vāyā samu khō hani ggaru vei 'jsāni
HLLL LLLL'HL || LLLL LLH'|HL ||
- 130ab ātāśi ṣṭānī 'gurṣṭē vaiśramani badra khō 'nātā
HHL HH'|HL || HLLL HLL'HL ||

130cd	ūca puvē *gāvu ⁵ nē 'byaurē	ttrāmu ysurrā aysmīya 'balysā
	HLLL HLL'HL	HLLL HLL'HL
131ab	trāmu hā balysu kṣa'mēva	ma ju bitamu khāysā mā 'ništi
	HLH HLL'HL	LLLLL HLL'HL
131cd	aška vā balysā pu'ñyau jsa	biššā hālysdā hāmātē cu 'štāka
	HLH HLL'HL	LLHL LLLL'HL
132ab	badṛ hā ttrāmātē 'balysā	pō' pāysu vīri ha'raysdē
	HLH HLL'HL	HHL HLL'HL
132cd	mulśdu yānu saryāña 'balysa	muhō jsa kṣama biššāna a _{ys} 'mūna
	HLLL HL'HL	LLLLL LLL'HL
133ab	aysu hanaṣṭaimā gya'dīna	gyaḍa hajī hva'mndi a'nārra
	LLLH HLL'HL	LLLH HLL'HL
133cd	hajū huvē' harbiššu 'buttē	gyaḍī ṣātā ārrā ni 'auysdē
	HLHL HLL'HL	LHLL HLL'HL
134ab	hanāna vajsāta'ndai 'ṣtāna	paṁndaḍaru karaṇu yā'daimā
	LLLLL HH'HL	HLLL LLLL'HL
134cd	cē aysu ggaru bēndā su'mīrā	u,kujātē mā haḍāya 'ṣtāni
	LLLLL HLL'HL	LLLLL LHL'HL
135ab	vaysña vā ārru pa'ysāni	uysān'yē bāju bi'ššānu
	HLH HLL'HL	LHLL HLL'HL
135cd	cu rṛō anyattīrthīya 'īndā	kyē biššā hana tsīndi gya'dīna
	LLHL HLL'HL	LLLLL HLL'HL
136ab	balysā hā dastu ha'raṣṭē	badṛ ttēru vātē vi _s 'tātā
	HLH HLL'HL	HLH LLLL'HL
136cd	ṣṣei mā ttō drōmasē 'pūra	uhu varata vīyai 'ništā
	HLH HLL'HL	LLLLL HH'HL
137ab	khō pūrā pātaru va'rīttā	ni haḍē pātē pūrāna 'ōysdē
	-LHL LLLL'HL	LLLLL HLL'HL
137cd	trāmu maṁ vīyai 'ništā	harbišyau ttārthyau 'badra
	HLH HH'HL	HLH HH'HL
138ab	aysu hastā māñāmā 'jauysā	kyēri halci pūrnyau 'bittē
	LLHL HLL'HL	LLHL HH'HL
138cd	biššu sahyātā tta aysu sa'hīmā	ysīra hō pan'yē u _{ys} 'naurā
	LLLLL LLLL'HL	HLH LLLL'HL
139ab	kyē mamā śsau bāysū 'malstā	śsau mā jūṣḍānyau 'ttāṣḍā
	LLLH HH'HL	HLH HH'HL
139cd	hama ^m ggā mā haṁvātē 'badrra	śsāri a _{ys} mū hūd ⁿ va 'vīri
	LHLL HLL'HL	LLLH HLL'HL
140ab	kyē mamā kāḍē buljsē 'hvāñi	kyē vā pharu ggaṁjsē vi'citṛē
	LLLLL HH'HL	LHLL HLL'HL
140cd	ṣa ju nāštā buljsā 'ggaṁjsa	kama jsa mamā uī' ham'yārō
	LLHL HH'HL	LLLLL HLL'HL
141ab	trāmā mamā aysmū 'badra	ttēri asaṁkhālstu bi'hīyu
	HLLL HH'HL	LLLH HLLHL
141cd	bipajsama buljsō 'vīrā	samu khō viysavārgyu'ō' 'ūtca
	-LLLL HH'HL	LLLLL HLL'HL

⁵ Three morae are apparently missing here. The insertion of *gāvu, giving the expression gāvu nē 'never', is quite hypothetical.

142ab	ku ttārtha badru dā'tāndā balysā bañu *śśandō ⁶ ha'raṣṭā -LHL HLL'HL HLLL HLL'HL
142cd	khō yē bamhyu bīrātē 'śśandō diśē vīrā ggāma pa'haiga LLHL HLL'HL LLHL HLL'HL
143ab	kyē vā vara ṣṣadō pra'ysātē byaudāndā ttu skyātu u'vārō LHLL HLL'HL HHL LLLL'HL
143cd	draiṇu ratānānu tsu'tāndi śśaraṇu śśāra *hāmāta ⁷ a _{ys} 'mūna HLLL HLL'HL LLLL LLLL'HL
144ab	bi,saṃggu rrō badṛ kṣa'mōttē biśśā bōdhisatva kṣa'mōttē LHLL HLL'HL LLHL HLL'HL
144cd	nārmitō spāṣṭē pa'pāju tsau ju ṣātā ttatva _{ta} vā'tāga -HLL HLL'HL HLLL HLL'HL
145ab	mahākālśavī tta 'hv ^{atē} badra crrāmā tvānai 'hōrā LHH LHL'LLHL HL HH'HL
145cd	ttrāmu biśśā dharma a'nātma trāma nāsāka ha'maṅga HLLL HLL'HL HLH HLL'HL
146ab	ku ṣā tvī dakṣāṇa 'badra biśśā pad'ya vasuta a'ggamṇja LHH HLL'HL LLLL LLLL'HL
146cd	trāmvī rrō vasutu nē 'dāru thatau vīvātu pa'jāysa HHL LLLL'HL LHH HLL'HL
147ab	śśāriputrī hvatē 'crrāma vaṭhāyā badrra a _{ys} 'mūna HLH HLL'HL LHH HLL'HL
147cd	crrāma dākṣiṇ'ya a _{ys} 'mūna tvānai rrō trāmī 'āya HLH LLLL'HL HHL HH'HL
148ab	ttiyā ṣā dakṣāṇa 'badra biśśā pad'ya vasuta d'yāṇa HLH HLL'HL LLLL LLLL'HL
148cd	tvī padī vasutu pa'ttīmu samu khō uhu āṣaṇi 'ttiyā HLH LLLL'HL LLLL HLL'HL
149ab	mu _a galyāyanī ⁸ tta 'hvatē badṛ crrāma āysana 'ṣṭārē LHH LHL'LLHL HL HLL'HL
149cd	vīna ātmē jīvātē 'satvā samu ṣkaunda pracai tīni LLHL HLL'HL LLHL HH'HL
150ab	crrāmu rrō bēndā nā'ta'sta crrāma biśśā dharma a'nātma -HLL HLL'HL HLLL HLL'HL
150cd	trāmā ṣātā tvānai 'hōri vīvātu trāmu pa'jāysa HLLL HH'HL HHL HLL'HL
151ab	subhūti tta hvatē a'tāṣṭā ṣei tvānai hōri a'namṭtā LHH LLLL'HL HLH HLL'HL
151cd	kyē nē nē hīvyāmata 'byaudē ttātī nāsāka tta _{nd} 'rāma LLLH HLL'HL LHH HLL'HL
152ab	ānandī tta hvatē a _d 'ravyā ṣei tvānai hōrā a'satvā LHH LLLL'HL HLH HLL'HL
152cd	kyai varāṣārē a'basta hāra vīrā harbiśśā 'badra HLH HLL'HL LLHL HLL'HL

⁶ Three morae are apparently missing here. The insertion of *śśandō is hypothetical.

⁷ Manuscript *hāmata*.

⁸ The manuscript here adds *sthīrā*, the deletion of which was proposed by M. Leumann (1967: 366).

153ab	maṃju-srī tta hvatē 'bōdhisatvā cā'yanārmāta 'bhadra HLH LLL'HLHL HL HLL'HL
153cd	biśśā sarvadharmā di'yāñā samu khō šātē tvānei 'haurā LLHL HLL'HL LLLL HH'HL
154ab	ākāśaggarbhī 'hvatē bhadrra cu ttātē kā'matē 'kūrē HHL HH'LLHL LLL HLL'HL
154cd	cu samu hāra saindā nē 'īndi tṭyau jsa biśśā nārmāta 'satva LLLLL HLL'HL HLLL HLL'HL
155ab	kṣāttāgga,bhī tta hvatē 'bōdhisatvā cu ttārā nārmāñi 'rraysgu LLLH LLL'HLHL LLL HLL'HL
155cd	biśśūñi'ya rrayśā ha'phāra kyē vā uhō nārmātē 'badrra LHLL LHL'HL LHLL HLL'HL
156ab	vaiśramaṇā gyastṭyau 'haṃṭsa gyastūñi khāysā pa'pātē HLLL HH'HL HHL HLL'HL
156cd	hvādaṣṭu bhadṭ pa'liṃgya yakṣa haiśārō sē 'būṣṣa HHL HLL'HL HLH HLL'HL
157ab	cu burō mara ā'matē 'thāna ha,biśśu ysamaśandau 'vīrā LLLLL HLL'HL LLLL HH'HL
157cd	ō brrahmalōvi ttu 'kālu balysyau jsa haṃbaḍa 'dāsta HHL HLL'HL HHL HLL'HL
158ab	siṛuṣṭanā ṣṭanā pa'liṃju haṃjaṣṭa balysi ha'tiśā LHLL HLL'HL HHL HLL'HL
158cd	biśśā hālā balysa va'jāṣṭē nē nē buttē ttatvatu 'kāmā LLLH HLL'HL LLHL HLL'HL
159ab	aṭi kādē duṣkaru 'saiṭṭā khō haḍa ttērā hōtanā 'balysā LHLL HLL'HL LLLLL HLL'HL
159cd	vaiśramanu ākṣuttē 'pulsu kāmā mā nā ttatvatu 'balysā HLLL HLL'HL HLLL HLL'HL
160ab	ttīyi biśśā balysa pā'tāstāndi khō ṣā tvī bisa 'badra HLLL HLL'HL LH HLL'HL
160cd	crāma tā rrō āysana 'ṣṭārē vaṭhāyā hauri vā'citri HLLL HLL'HL LHH HLL'HL
161ab	hārā ju vara ttatvatu 'nāṣṭi biśśā hāḍē ṣṭān'yē 'dāttē LLLLL HLL'HL LLHL HLL'HL
161cd	trāma hāra cu burō di'yārē hārju vara ttatvatu 'niṣṭi HLLL LLLL'HL HLLL HLL'HL
162ab	crāma ttātē harbiśśi 'balysa ttrāma biśśā satva di'yāñā HLLL HLL'HL HLLL HLL'HL
162cd	trāmā thvī ttatvatu 'badrra khō yē cā'yanirmātu 'daiyā HLH HLL'HL LLHL HLL'HL
163ab	hūnā māñanda a'sāra ttāmārā khavā bēṭēvi ma'rici HLH HLL'HL LLLLL LLLL'HL
163cd	paṃjsa ggaṭē śūna tca'hōra ysamaśśa,dā harbiśśā 'drā'ya HLLL HLL'HL LLLH HLL'HL
164ab	jaḍānu ttatvatu 'saindā ttāna ni parsindā du'kh,yau jsa -LHL HLL'HL LLLH HLL'HL
164cd	ttrāmu ggei'lsārē sa,ṇ'tsēra khō ju makalā karā stunō 'bastā HLH HLL'HL LLLLL LLLL'HL

- 165ab cu burō ttātē škōgyē d'iyārē cā'yē māñandē d'iyārē
LLLLL HLL'HL || HLH HLL'HL ||
- 165cd khō ju cā'yanārmātē 'nāštā paramārthā ttatvatu 'trāmā
LLHL HLL'HL || LLHL HLL'HL ||
- 166ab cīyā ttātā ggāha na'jsōndāndi gyasta balysa ttu 'kālu
HLLL HLL'HL || HL HLL'HL ||
- 166cd badṛ vara ṣṭān'iyē 'ttīyā kṣāṃdu anulōm'iyō 'bustā
HLLL HLL'HL || HLLL HLL'HL ||
- 167ab samu khō hūsandi bā'ysēndā ō māstā mauna ha'mattē
LLLH HLL'HL || HHL HLL'HL ||
- 167cd ttrāmu puṣṣu parrātē ja'dīna hamatu dātē ttatvatu 'balysi
HLLL LLLL'HL || LLLL HLL'HL ||
- 168ab ulatāñē āṇ'iyē 'balysi andaraha_{āt} irdhyau 'rraysgu
LLHL HLL'HL || HLLL HH'HL ||
- 168cd ggaru vīri nāta'stā 'grjakūtu biśśēñē parṣē jsa 'haṃtsa
LLHL LHL'LLHL || LLL HLL'HL ||
- 169ab balysā kāḍē brī'tya 'spāṣṭē palimjvī pātrō vi'stātē
HLLL HLL'HL || LHH HLL'HL ||
- 169cd pacaḍānau ākṣuttē 'būṣṣā śśār'ī spatu biś'yē bi'samṅgi
LLLH HLL'HL || LHL LLLL'HL ||
- 170ab ku tta dāstu hāmātu sē 'khāysu puṣṣō gyastā balysi pa'jāṣṭē
LLHL LLLL'HL || LLHL HLL'HL ||
- 170cd pātrō haysnātē u 'dasta badṛ patā balysu vi'stātā
HLH HLL'HL || HLLL HLL'HL ||
- 171ab lakṣanai jsōnātē 'ṣṭānā jsei'ṇu vātā harbiśśā 'spāṣṭē
HLH HLL'HL || HLLL HLL'HL ||
- 171cd kāḍē saggōravāna a_{ys}'mūna ākṣuttai buljsē 'hvāñi
LLLH LLLL'HL || HLH HH'HL ||
- 172ab trāmā tvī ttara_ndarā 'balysa lakṣan_{au} āysātē 'ysāndē
HLH LLLL'HL || HLH HLL'HL ||
- 172cd samu khō ggarā ysarnai 'vūḍā ratan_o jsa pāsāru 'vīri
LLLLL HH'HL || LLHL HLL'HL ||
- 173ab ṣṣai nē urmaysdē ha'dāya ō nē purra haṃbaḍa 'ṣṣivē
HLH HLL'HL || HLLL HLL'HL ||
- 173cd trāmu ttāḍētu ji'nīndā khō thu jātai balysa gya'dīju
HLH HLL'HL || LLLH HLL'HL ||
- 174ab ṣa ju aruva' nāsti nē 'vīji kyē va trāmu āchā 'gyēhā
LLLLL HLL'HL || LLHL HH'HL ||
- 174cd khō ṣa tvānai dātā u_{ys}'nōrā klaiśinā āchā 'jāndā
LLLH HLL'HL || HLH HH'HL ||
- 175ab ṣṣai nē dai trāmu pa'thaiyā huṣkē ttarrē crrāmu u_{ys}'nōri
HLH HLL'HL || HLLL HLL'HL ||
- 175cd biśśā klaiśa karma pa'thaiyā kyē ṣa dātā tvānai 'pyūṣṭā
LLHL HLL'HL || LLHL HH'HL ||
- 176ab trāmu tvī aysmū 'balysa ōṣku vātē vas_{va}'tā a'ggamjsā
HLH HH'HL || HLLL LLLL'HL ||
- 176cd samu khō ātāsi va'suṣṭi vānō pyaurāṇu pa'tīsu
LLLH HLL'HL || LHH HLL'HL ||

177ab	ttērā kṣamōvī br̥ya 'balysa	samu khō śśandā nē ju 'ōysa
	LLLH HLL'HL	LLLH HLL'HL
177cd	ttērā tē avamātē ṣṣa'hānē	samu khō ātāsā a'nantā
	LLLLL HLL'HL	LLLH HLL'HL
178ab	ṣṣai sar̥ai ṣa hōta 'ništā	kau va datē trāmu ni'haljā
	HLH LHL'HL	HLLL HLL'HL
178cd	kō thu nṛh̥iyai biśśā 'tirtha	ggei'śśātai dātī 'cakru
	HLLL HLL'HL	HLH HH'HL
179ab	vaśārā ṣṣai aśka gu'vaštē	ō chāya paśśātē u _{ys} 'nōri
	LLLH HLL'HL	HHL LLLL'HL
179cd	cānduku yē tvī vātē 'balysa	śśāru yīndā kari nē pa'naštē
	HLLL HLL'HL	LLHL LLLL'HL
180ab	ṣa ju māta nāstā kyē 'pūru	śśauysātu ttērā br̥i'yanda
	LLHL HLL'HL	HHL LLH'HL
180cd	errāmu tvī balysa ha'maṅgu	biśśā sarvasatva u _{ys} 'nōra
	HLH HLL'HL	LLHL HLL'HL
181ab	biś'yē ysamaśśandai 'ništā	kyē tā va ttau draumasā 'māñi
	LLLLL HH'HL	LLLH HLL'HL
181cd	puñ,au bvēmātē jsa ṣa'hānē	ttānau namasīmā māḍ'dāna
	LHH LLLL'HL	LHLL HLL'HL
182ab	samu nē hā pātcu ha'raysdē	balysi pvō' kamalu vi,tātē
	LLLH HLL'HL	HLH LLLL'HL
182cd	āysda yānu sarvaña 'balysa	cu aysu saṃtsēra yuḍ'daimā
	LLLH HLL'HL	LLLH HLL'HL
183ab	puña kuśalamūla cu 'vaysña	balysā vātā dātā bi'saṃṅgi
	LLLLL HLL'HL	HLLL HLL'HL
183cd	ttyau puñ,ō avaśi ma 'dāru	balysūstu hastamu 'byēvō
	HLH LLLL'HL	HHL HLL'HL
184ab	ysamaśśa _n dai trāṇā hā'mānē	biśśā parriṭṭiñi u _{ys} 'nōra
	LLLH HLL'HL	LLLH HLL'HL
184cd	balysi āstannai 'parṣē	biśā sātā sātā yīḍāndā
	HLH HH'HL	LLHL HLL'HL
185ab	ttai hvāñ _{ai} ē mātrai 'badrā	haṃgguvai hāvāna 'vaysña
	HHL HH'HL	HLH HLL'HL
185cd	ṣātē pārśā māstamā 'balysā	sīravātā tē kāḍē 'tcēra
	LLHL HLL'HL	HLH LLLL'HL
186ab	cu yē māštē mulśdē jsa 'yandē	balysūstu vara prañi'hānu
	LLHL HLL'HL	HHL LLLL'HL
186cd	ka ttā puña d'yānā 'ārō	ātāśi ṣṣai nā bi'sjīndā
	LLLLL HH'HL	HHL HLL'HL
187ab	ttiyā vā badṛ pa'natā jsaunātē	patā balysu ni'ta'stā
	HLH HLL'LLHL	LL HLL'HL
187cd	ttu mā dātu hvāña khō 'tcērā	ku yē thatau buttē ba'ysūstu
	LLHL HLL'HL	LLLH HLL'HL
188ab	kāḍē ma śśāru braṣṭai 'badra	tsāṣṭu n'ya ma hāmu bi'tandā
	LLLLL HH'HL	HLLL LLLL'HL
188cd	aysu tā hvāñīmā pa'daṃja	balysūstē harbiśśu 'vaysña
	LLLH HLL'HL	HHL HLL'HL

189ab	bišpaḍā duva hāra 'štāka balysūñavūysai 'hva'mḍu HLH LLLL'HL HHL HH'HL
189cd	satva vātā mulysdā ha'mamṅa ggambhīra bvāmata 'māstā HLLL HLL'HL HHL HLL'HL
190ab	mulśdē jsa yē har'biśśā patāstē cu uysnōra pa'jindā -HLL LH'LLHL LH HLL'HL
190cd	ttatutu biśō bryandama 'pūra ṣṣai hīvī jīvātu 'yāva LLLLL HLL'HL HLH HLL'HL
191ab	ku ttēru pharu paḍ'ya du'khautta samtsēra harbiśśā 'satva LLLLL LLLL'HL HHL HLL'HL
191cd	cu buru aysu tcāraṇā 'īnī biśśu yanimā ku nā dukha 'jyāri LLLLL HLL'HL LLLLL LLLL'HL
192ab	bvēmātē jsa vātcu tta 'kā'ñu cvī nē { . . } ⁹ patāchu hāmātē HLLL HLL'HL HLLL LLLL'HL
192cd	cīyā mārē harbiśśā 'ttītā mara ṣṭāni harśti a'sārā HLLL HLL'HL LLHL HLL'HL
193ab	cu mā māsta ātama 'ṣṭārē ka mā va gratu harbiśśā 'satva LLHL HLL'HL LLLLL HLL'HL
193cd	kāḍē thatau nātu ya'nārō biśyō parsāru du'khō jsa LLLH HLL'HL LHH HLL'HL
194ab	ka aysu ttū vaysña nē 'hambērāmā tt'yē āgamu 'ttaṇḍu LLLH HLL'HHLL LL HLL'HL
194cd	nē mamā ṣātē ātamā 'tt'yē vīri uṣṭamu kālu ha _m 'bīḍā LLLLL HLL'LLHL LLL HLL'HL
195ab	biśśā rrō ttātē ṣkauṅgyē a'niccā kadali māñandē a'sārā LLLLL HLL'HL LLLH HLL'HL
195cd	ttṛāmu parsāndā khō 'hūnā cūḍē jsa sārā nē 'nāsē HLH HLL'HL -HLL HLL'HL
196ab	cu ttē dasau baśdē 'māstē kvī māstā aysm'ya 'mulysdā LLLH HH'HL HHL HLL'HL
196cd	tt'au jsa hārṣṭāyā pa'thīsti bvēmātē jsa dṛṣṭi 'rraṣṭa HLH HLL'HL HLLL HH'HL
197ab	kvī haj ^u vattātā u 'mulysdā kyē nē parēhamṇdā 'indā HLLL HLL'HL LLLH HH'HL
197cd	sam _v ī hā mulysdā nē 'ōysā klaiśānu ārru va'jśiḍē LHH HLL'HL HHL HLL'HL
198ab	klaiśyau jsa hanaśśātē 'īyā klaiśānu ārru nē 'ttīyā HHL LLLL'HL HHL HLL'HL
198cd	ṣṣai rru *ṣātē ¹⁰ ttṛāmu va'suṣṭi khō yē siyatā paṣṭā ysa'rrīgyō HLLL HLL'HL LLLLL HLL'HL
199ab	haj _v ī uysnōrā tta 'kā'ñu ku nē kuśśalamūla ggu'haimā LHH HLL'HL LLLLL HLL'HL
199cd	aysu hāv'yō tsūmatō 'spāśē avamāta harbiśśā 'satva LLLLL HLL'HL LLHL HLL'HL
200ab	ysurri hārṣṭāyā nē 'tcēra pan'yē biśśā ōysa sa'h _v āña LHH HLL'HL LLLLL HLL'HL

⁹ Two morae are apparently missing here. There is no obvious way to correct the metre.

¹⁰ Manuscript ṣṣāte.

200cd	ysīra hō ka ma yā ma'nīyā aṅga patāṇīyā jsa'nīyi HLH LLLL'HL HLLL HLL'HL
201ab	sam,ī hā mulyṣdi u'pēvāña ku ttārā hamatā du'khōtta LHH HLL'HHL LLL LLLL'HL
201cd	nē nā spaiyē ṣṣai rrō ha _m 'rraṣtu dukhānu pracai 'tsindā LLHL HLL'HL -LHL HH'HL
202ab	ttū saḥ,āmā cu rrō ttāyē 'kādna ttānu dukha bēra sa _m 'tsēra HLLL LLLL'HL HLLL HLL'HL
202cd	ttā rrō avasśā muhō vātē 'hīsāṃdu aysu ni bājō bar'īmā LLLLL LLLL'HHL LLL HLL'HL
203ab	kyē mamā vātē asādu ya'nīyā ttīyē ba _s d'yē oṣu pa'ttīmu LLLLL LLLL'HL LLLL HLL'HL
203cd	aysu varāśānē ma 'śārā ttīyē ttā puña cu mamā hā'māndē LLLH HLL'HL LLLLL LLLL'HL
204ab	haj,ī uysnaurā tta 'kā'ñu cu ṣātē muhō vaṃña du'khauttā LHH HLL'HL LLLLL HLL'HL
204cd	cī rrō hā aysmū 'āphīrē ṣa' mā rrō baśdā 'māstā HLH HH'HL LLL HH'HL
205ab	cu yē sānu vātā ysurre 'yandē samu ṣā ttīyē sānā va'rāysā LLHL LLLL'HL LLLLL HLL'HL
205cd	cvī rrō dukha sānā nē 'yuḍu tīndā ttā ysurre tīndā sa _m 'tsēra HLLL HLL'LLHL LLL HLL'HL
206ab	pātcu uysnōrā tta 'kā'ñu aysu tta praṇāhānu yā'daimā HLH HLL'HL LLLLL HLL'HL
206cd	avasśā balysūstu bu'vāni biśśā klaiśa purrdū yan'tīni LLH HLL'HL LLHL HLL'HL
207ab	ttāna hārna ni mamā ha'maṃgu ttyau jsa ysurrā aysm'ya 'tcēra LLHL LLLL'HL HLLL HLL'HL
207cd	ttātē nā balysūstu ca'rīndi klaiśānu rrāśa tsu'tāndi LLLH HLL'HL HHL HLL'HL
208ab	pātcu <vā> hva'mdā tta 'kā'ñu ttātē paṃjsa skandha a'sāra HLH HLL'HL LLHL HLL'HL
208cd	hārju vara ttatvatu 'niśtā khō yē cā'yanārmātu 'daiyā HLLL HLL'HL LLHL HLL'HL
209ab	nēnjsa vara ātma *nē ¹¹ 'satvā nē ju varāśākā hā'rānu HLLL HLL'HL LLLH HLL'HL
209cd	kyē ma ḍṣṭē kō yē *va ¹² 'ḍṣṭē dharma biśśā ttuśśā an'ātma LLHL HLL'HL HLLL LHL'HL
210ab	samu kvīrē syēmatē 'tīni cu ṣei ysamaśśandai 'saittā LLHL HLL'HL LHLL HH'HL
210cd	kalahāra ḍyasa ha _{md} 'rūṣṣa hūnā māñanda dā'yāña LLHL HLL'HL HLH HLL'HL
211ab	kṣamauvā buljsē 'badrra balysā biśśē tcāraṇā 'hvītē -LHL HH'HL HLLL HLL'HL

¹¹ The insertion of the word *nē was proposed by M. Leumann (1971: 467) in order to obtain a regular cadence (as attested in Z5.59c: *ātma nē 'satvā* HLL'HL).

¹² Manuscript *vā*.

- 211cd ōṣku vātē drūṇai 'tsātā dīvatai āysda ya'nārē
HLLL HH'|HL || HLH HLL'HL ||
- 212ab avāyā nē ysam̐thu nē 'nāstē indryau jsa uspurri 'ysaitē
LHLL HLL'HL || HHL HLL'HL ||
- 212cd lakṣaṇyau āysāta 'am̐ga balysūstu hastama 'buttē
HLH HLL'HL || HHL HLL'HL ||
- 213ab mulśdē jsa yē stāmō nē 'yandē ṣṣai ka mamā śsau śsau 'satvā
HLLL HLL'HL || HLLL HH'|HL ||
- 213cd ku burō mara tsīni sa_m'tsēra mamā hiv'yō gūstō hva'rīyā
LLLLL HLL'HL || LLLLL HLL'HL ||
- 214ab mamānai tcārma pru'hōṇā mamā bēndā hamu vātē 'tsītā
LHH HLL'HL || LLHL LLLL'HL ||
- 214cd biśsu saḥ,āmā pan'yē u_{ys}'nōrā ku buru mara tsīni sa_m'tsēra
LLLLL LLLL'HL || LLLLL HLL'HL ||
- 215ab ṣṣai ka mamā nar'yō a'vīśi ttērā kalpa ṣṭāṇu hā'mātē
HLLL LLLL'HL || LLHL HLL'HL ||
- 215cd khō ju sāyata ggaṃggā nā'tāyā sarvasatvānu hā'tāyā
LLLLL HLL'HL || HLH HLL'HL ||
- 216ab biśsu saḥ,āmā kar'yō ni 'kei'mā ka haḍē balysūstu bu'vānē
LLLLL LLLL'HL || LLH HLL'HL ||
- 216cd biśśā parrījīni u_{ys}'nōra kō nē ju yē avarrātē 'harsā
LLH HLL'HL || HLLL LLLL'HL ||
- 217ab nē ma štā štā ttandā pa'rīyā ku samu aysu parsāmā 'śśūkā
LLH HLL'HL || LLLLL HLL'HL ||
- 217cd ku ttērā pharu satva du'khōtta kyē mara harsīndi a'nāha
LLLLL HLL'HL || LLH HLL'HL ||
- 218ab dukhā haj_i hva'mndā ṣā 'kā'ni cvī ttā suha māsta vā'cātra
LLH HLL'HL || HLLL HLL'HL ||
- 218cd tcamāna pharu satva du'khōtta hvasta brrēmandā 'basta
LLLLL HLL'HL || HLH HH'|HL ||
- 219ab suhā haj_i hvandi ṣā' 'māstā cu yē nar'yō hīstā a'vīśi
LLH HLL'HL || LLLLL HLL'HL ||
- 219cd ka haḍē vā haṃdaru 'satvu śsau parrātu yīndā du'kh_yau jsa
LLL HLL'HL || HLLL HLL'HL ||
- 220ab nē ttērā dukha tcāraṇā 'sānā balysūñavūysai 'hvandā
LLLLL HLL'HL || HHL HH'|HL ||
- 220cd cērā hamata buttē du'khēvā uysānō satvahā'tāyā
LLLLL HLL'HL || LHH HLL'HL ||
- 221ab bvēmētē jsa jāna u'pēvāña samāhāña ni'yānu
HLLL HLL'HL || LH HLL'HL ||
- 221cd mulśdē jsei vā pana'mānu ku nā yē vara hāmātē bi'tandā
HLH HLL'HL || LLLLL LLLL'HL ||
- 222ab ka vā vara dāḍaru 'ā'tē' lakṣaṇyō āysātē 'balysi
LHLL HLL'HL || HLH HLL'HL ||
- 222cd aysmūna byāta ya'nāni dāṣē vīrā sāmuha 'balysa
HHL HLL'HL || LLHL HLL'HL ||
- 223ab saṇabrīca bvāmata 'štāka kāḍē māstē mulśdē jsa 'ārsta
LLHL HLL'HL || LLHL HLL'HL ||

223cd	ku yě rraṣṭō dharma pa'ysēndä mulsdē jsa yě hādē nē 'jīyē LLHL HLL'HL HLLL HLL'HL
224ab	biśśā sarvadharmā pa'ysānāña haj'vattētē jsa 'rraṣṭu LLHL HLL'HHL LLL HLL'HL
224cd	cā'yē māñandē ma'ricē ttāmārā pratābimbai 'hūni HLH HLL'HL LLLL HH'HL
225ab	ttā vātē kāḍā mulysdā u'pēvāña kyē samtsēra pa'rōṣṭa LLLLL HLL'HHL LH HLL'HL
225cd	kāmaguṇa vīrā nā'sāṣṭa khō ju mā'tē māksī 'vīrā HLLL HLL'HL LLHL HH'HL
226ab	ātmō hīvyārē khō 'strīya pūru dai hūña a'ysamgga HLH HLL'HL HLH HLL'HL
226cd	ō ttarrā rrau vātē 'aska ggāma kṣimgyīndā ma'ricō HLH HLL'HL HLH HLL'HL
227ab	trāmu uysnōra gya'dīna avaysānda hāra vātē 'basta HLH HLL'HL LLHL LLLL'HL
227cd	biśśā nā hāra ttatvatu 'saindi khō ju ttāmāra daiyā kyē 'kāśā LLLLL HLL'HL LLLL HLL'HL
228ab	nairātmu śsunyu a'nātmu paramārthu vīrā a'niccu HHL HLL'HL LLHL HLL'HL
228cd	trāmu gyaḍa khō ju hanā 'ṣṣivē sam,ī parnaindi nē 'daindā HLLL LLLL'HL LHH HLL'HL
229ab	ttāna haspāsānu ha'mat'yē balysūnavūysei 'hva'ndā LLHL HLL'LLL HHL HH'HL
229cd	sarvasatvānu jī'nāña ttāḍātā māstā gya'dīja HLH HLL'HL HHL HLL'HL
230ab	kyē ttātē kṣāta' bhadrra ca'riyā pārāmatē mulsdē jsa 'hamtsa LLLLL HLL'HL LHL HLL'HL
230cd	balysūstu hastamō 'buttē parrījātā harbiśśā 'satva HHL HLL'HL LHL HLL'HL
231ab	cīyā ttū dhātu 'badṛ pyūṣṭē varī ān'yē 'ttiyā HLH HL'HLHL LH HLL'HL
231cd	kṣāndu anu,pattiyō 'bustā dāṭinō ttara,ḍaru 'byōndē HLLL HLL'HL HLH LLLL'HL
232ab	tvī balysi aysm'ya 'buttē khanō vā dyāñitē 'ttiyā HHL HLL'HL LHH HLL'HL
232cd	vicittrei bā'yā na'randē ysamaśśa,dā vīri bi'raṣṭē LHH HLL'HL LLLH HLL'HL
233ab	māstu suhu ttītā yā'dāndi sarvasatvānu ttā 'bā'yā HLLL HLL'HL HLH HLL'HL
233cd	balysā karā vīrā tsu'tāndā u,nīrvai vā puṣṣu 'trandē HLLL HLL'HL LHH HLL'HL
234ab	hastar,ī ysānātu 'balysā kvī tturra bā'yā na'randē HLH HLL'HL HHL HLL'HL
234cd	samu khō sarbandi à'tāsu indradhani myāñō u,'maysdē LLLH HLL'HL HLLL HLL'HL
235ab	ānandā jsaunātē 'vistātā gyastu balysu tta 'braṣṭē HHL HLL'HHL HL HLL'HL

235cd	nā śā vina pracai 'mästa	ārūh _{ac} ē śśandā 'balysa
	LHLL HH HL	HHL HH HL
236ab	ttrāmu māñamndā nē 'balysä	a _p racai khanau ni'jsaṣḍē
	HLH HLL'HL	LHH LHL'HL
236cd	jina mā ttutō bitamō 'balysa	kyē nē ju karā bitamā 'nāštā
	LLLLL LLH HL	LLLLL LLH HL
237ab	dātai ttū bhadru à'nanda	kyē mā pāṇḍāvātu ha'tāṣṭē
	LHH HLL'HL	LLHL HLL'HL
237cd	balysūsta yāḍē prañā'hānu	paramārthu dātu pa'ysāndē
	HHL LLLL'HL	LLHL HLL'HL
238ab	balysūstu hastamu 'buttē	śā dvāvarānautamā 'kalpā
	HHL HLL'HL	LHLL HLL'HL
238cd	vikurvaṇarājā hā'mātē nāma	gyastā balysā ttu 'kālu
	LHLL HLL'LLHL	HL HLL'HL
239ab	*mahāvvyūbhi ¹³ nāma 'buddha-kṣētri	vasutu buljsā-'jsērā
	LLHL HL'HLHL	LLL HH HL
239cd	sunārmātē kalpā 'ysāru salī	balysā jsīnō ni'jsaṣḍē
	LHLL HL'HLLH	HL HLL'HL
240ab	ānandā duṣkaru 'sastu	kāḍē thatau panamātē 'balysi ¹⁴
	HHL HLL'HL	LLLH LLLL'HL
240cd	ttai hvāñ _{ac} ē balysā sē 'ttīyā	paramārthā dātā śśā'naumā
	HHL HLL'HL	LLHL HLL'HL
241ab	khō aysu dīvaṃgarā 'balysā	paramārthā bustā mā 'dātu
	LLLH HLL'HL	LLHL HLL'HL
241cd	ttāna ma vyātarātē ttu 'kālu	balysā balysūstu va'rālsthō
	LLH LLLL'HL	HLH HLL'HL
242ab	badṛ bīnāñāna 'bū'ṇa	spāt _y au pharu stav _y ō vi'citra
	HLH HLL'HL	LHLL LHL'HL
242cd	balysā yāḍē pajsamu ttu 'kālu	dukhyō vara parrāta pha'rāka
	HLLL LLLL'HL	HLLL LLLL'HL
243ab	balysā ttū hvatu yāḍē 'sūttru	ānandī harbiśu 'nātē
	HLH LLLL'HL	LHH HLL'HL
243cd	śśai rrō biśśē parṣē 'kṣīma pyūṣṭē	u naljsōndai 'balysi
	HLLL HL'HLHL	LH HH HL
244ab	cu aysu ttū dhātu hva'taimā	paramārthā sūttryau 'śüstā
	LLLH HLL'HL	LLHL HH HL
244cd	ttyau puñ _y au harbiśśā 'satva	paramārthu dātu b ^u vāndē
	HLH HLL'HL	LLHL HLL'HL

¹³ Manuscript *mahāvvyūbhī*, which appears to be overlong by two morae. Possibly this is an irregularity which was permitted in order to fit the long Skt. name into the verse. However, since the ending -ī is problematic in any case, it may be better to emend as indicated here.

¹⁴ According to Maggi 2009: 163, *balysi* 'Buddha' is a scribal error for **badri* 'Bhadra'.

Glossary

Alphabetical order: a ā ä/ī ī u ū e/ei/ai o/au k kh g ṇ c/ky ch j/gy ñ ṭ ṭh ḍ ṇ t th d/dh n p ph b/bh m y r/r̥ l v ś ṣ s h.

For alphabetization *m̐* is treated as a homorganic nasal, i.e. as *n̐ ñ n m* depending on the following consonant; *r̥* is treated as *ri/rä*; doubling of consonants is ignored, as is the subscript hook transcribed as '.

* before a lemma marks a hypothetical form. Present and past stems are separated by a colon (:); if the pres. stem is not attested it is represented by a dash (—).

In the case of nouns which are irregular or which belong to less well-attested declensions, wherever possible the nom. sg. form is used as the lemma and a reference is given to a place in SGS and/or *Intro.* where the declension is treated. Adjectives are generally given in the m. form. Those with stems ending in *-a-* usually form the feminine by changing the final vowel to *-ā-*. Known exceptions are noted where possible.

Wherever possible, I have tried to give a very brief indication of the likely etymology of each word. I have not attempted to justify these hints with detailed arguments, let alone to list all alternative etymologies which have been proposed. To save repetition, some common suffixes are given separate entries at the beginning of the glossary. In the case of words of Iranian origin, a single cognate (generally Avestan) and/or a verbal root (including a reference to the form given in Cheung 2007, except where his reconstruction is identical to mine) is usually cited. In reconstructed OIran. forms, I take the outcome of Indo-European **kr/kl* and **kū* to be **śr* and **św* (rather than **sr* and **sw*); see *śśāra-*, *paśś-*, *biśśa-*, etc. Words of Indian origin are simply marked as 'Skt.' if their form and spelling is exactly the same as in Sanskrit (including Buddhist Sanskrit). Where they differ from Sanskrit in any way, e.g. as a result of borrowing via Prakrit or merely spelling according to Khot. conventions, an equivalent Skt. form is cited. Where Indian forms are cited as cognates for Khot. words of Iranian origin, they are cited as 'OInd.' (with the Vedic accents, if known).

Verse-numbers in **bold** type indicate that the relevant word or form is discussed in a note to the passage.

-āka- suffix forming agent nouns from pres. stems (KS §5, *Intro.* §29.18)

-āñ- suffix forming transitive (usually causative) pres. stems

-āmatā- suffix forming action nouns from pres. stems (KS §11, *Intro.* §16.14)

-ia- denominal suffix forming abstract nouns (KS §14.A) and adjectives (KS §14.B, especially compounds, KS §14.C)

-īña- denominal suffix forming adjectives (KS §19)

-īnaa- denominal suffix forming adjectives (KS §21, *Intro.* §19.15–16)

-ūña- denominal suffix forming abstract nouns (KS §26.A) and adjectives (KS §26.C)

-ūna- denominal suffix forming adjectives (KS §28.B)

-auña- denominal suffix forming abstract nouns (KS §26.B)

-kyā- suffix forming denominal and deverbal nouns (KS §38)

-tama- superlative suffix (KS §43, *Intro.* §26.22–4)

-tara- comparative and contrastive suffix (KS §44, *Intro.* §26.22–4)

-tāti- denominal suffix forming abstract nouns (KS §45, *Intro.* §16.14–15)

-ya- denominal suffix forming nouns and adjectives (KS §48.C)

a-, before vowels an- (neg. prefix) < *a-, *an-, Av. id.

aggamjsa- 'faultless' < a- + ggamjsā-

aggamjsā nom. sg. m. 87, 176

aggamjsi nom. sg. m. 6

- aggaṃjsu acc. sg. m. 76
 aggaṃjsa nom. sg. f. 146
 aggasta- m. PN (Skt. Agasti)
 aggaṣṭā nom. sg. 23
 aṅga- m. 'limb' (Skt.)
 aṅga nom.-acc. pl. 212
 aṅga nom.-acc. pl. 200
 aṅa 'otherwise, differently, out of place' <
 *anyad or *anyā, Av. ainiiaṭ, ainiia
 aṅa 111
 atāṣṭa- 'inconceivable' < a- + kāṣṭa- (see s.v.
 kās'-)
 atāṣṭā nom. sg. m. 151
 atā 'greatly' (Skt. ati)
 atī = atā + ¹i 159
 atāca- 'inactive' (Skt. akṛtya-)
 atāca nom.-acc. pl. m. 18
 adāta- 'unseen' < a- + dāta- (see s.v. dai-)
 adāte nom. sg. m. 117
 adravya- 'insubstantial' (Skt.)
 adravyā nom. sg. m. 152
 an-: see a-
 ananta- 'endless, boundless' (Skt.)
 anamṭtā nom. sg. m. 151
 anantā nom. sg. m. 177
 anahāra- 'without food' (Skt. anāhāra-)
 anahārā nom. sg. m. 129
 anātma- 'without self' (Skt.)
 anātmu nom. sg. n.(?) 228
 anātma nom.-acc. pl. m. 145, 150, 209
 anārra- 'guiltless' < an- + ārra-
 anārra nom.-acc. pl. m. 133
 anāha- 'helpless' (Skt. anātha-)
 anāha nom.-acc. pl. m. 217
 anicca- 'impermanent' (Skt. anitya-)
 aniccu nom. sg. n.(?) 228
 aniccā nom.-acc. pl. f. 195
 aniruddha- m. PN (Skt.)
 aniruddhā nom. sg. 62, 71, 78
 aniruddha voc. sg. 68, 74
 anutpattia- 'relating to the non-origination of
 all phenomena' (Skt. anutpattika-)
 anutpattiyo acc. sg. f. 231
 anulomia- 'conformable, suitable' (Skt.
 anulomika-)
 anulomyo acc. sg. f. 166
 — : andarahyāta- 'to disappear' (Skt.
 antarahita-)
 andarahyāte 3 sg. m. intr. pf. 168
 anyattīrthia- m. 'follower of another religion,
 non-Buddhist' (Skt. anyatīrthika-)
 anyattīrthiya nom.-acc. pl. 1
 anyattīrthya nom.-acc. pl. 135
 apracaa- 'without a cause' (Skt. apratyaya-)
 apracai nom. sg. m. 236
 abasta- 'unbound' < a- + basta- (see s.v. bañ-)
 abasta nom.-acc. pl. m. 152
 abusta- 'unknown' < a- + busta- (see s.v.
 bud-)
 abustā nom. sg. m. 117
 aysaṃggā- 'barren' (no m.) < a- + *zanakā-,
 root *zan (Cheung *zanH¹) 'to give
 birth', cf. ysai-
 aysaṃgga nom. sg. f. 226
 aysāta- m. PN (Skt. Asita or Ajita)
 aysāte nom. sg. 21
 aysu 1 sg. pron. 'I' < *azam, Av. azəm;
 acc./abl. muho (etymologically unclear),
¹ma < *mā, Av. encl. mā; gen. mamā <
 *mana, Av. id., crossed with encl. mā
 (see ³mā)
 aysu nom. sg. 33, 66, 124, 129, 133, 134,
 138 (x2), 182, 188, 191, 194, 199, 202,
 203, 206, 217, 241, 244
 aysvī = aysu nom. sg. + ¹i 32 (x2), 52
 muho acc. sg. 98, 128, 202 (x2)
¹ma acc. sg. 98, 188 (1st ma), 200, 209,
 217, 241
 mamā gen. sg. 57, 75, 81, 139, 140 (x2),
 141, 194, 203 (x2), 207, 213 (x2), 214,
 215
 maṃ gen. sg. 137
 muho jsa abl. sg. 132
 aysura- m. 'demon' (Skt. asura-)
 aysuri nom. sg. 105
 aysmua- m. 'mind, heart', perhaps < *azam 'I'
 (see s.v. aysu) + *buwa- < *buH-a-
 'being', to root *bū (see s.v. ah-)
 (differently Maggi 2016)
 aysmū nom. sg. 139, 141, 176
 aysmū acc. sg. 204
 aysmūna abl. sg. 116, 124, 132, 143, 147
 (x2), 171, 222
 aysmya loc. sg. 9, 57, 127, 130, 196, 207,
 232
 arāti- f. 'envy' (< OInd. (Vedic!) arāti- 'id.'?
 or *arša- 'envious' + suffix -tāti-?)
 arātā nom. sg. 9
 aruvā'-, aruṣā'- f. 'herb, medicine', cf. Av.
 uruuarā- 'plants'
 aruva' nom. sg. 174
 avamāta- 'immeasurable, innumerable' < a- +
 pamāta- (see s.v. pīm-)
 avamāta nom.-acc. pl. m. 199

- avamāte nom.-acc. pl. f. 177
 avaysānda- ‘unrecognized’ < a- + paysānda-
 (see s.v. paysān-)
 avaysāndā nom. sg. m. 117
 avaysānda nom.-acc. pl. m. 227
 avarrāta- ‘undelivered’ < a- + parrāta- (see s.v.
 parrīj-)
 avarrāte nom. sg. m. 216
 avaśśā ‘surely’ (Skt. avaśyaṃ)
 avaśi 183
 avaśśā 34, 202, 206
 avaśśārṣṭaa- ‘remaining’ (Skt. avaśiṣṭaka-)
 avaśśārṣṭā nom.-acc. pl. m. 94
 avāya- ‘evil state’ (Skt. apāya-)
 avāyā loc. sg. m. 129, 212
 avīśa- m., name of a hell (Skt. avīci-)
 avīśi loc. sg. m. 215, 219
 avu’tasta- ‘unafraid’ < a- + puva’sa- (see s.v.
 puva’d-)
 avu’tastā nom. sg. m. 90
 avyūṣṭa- ‘unheard’ < a- + pyūṣṭa- (see s.v.
 pyūṣ-)
 avyūṣṭā nom. sg. m. 117
 aśśuca- m. ‘filth, excrement’ (Skt. aśuci-)
 aśśuci nom. sg. 41
 aśka ‘perhaps’ < *asti kadā, Sogd. ’st kō
 (Sims-Williams 2023: 29)
 aśka 67, 131, 179
 asaṃkhālsta- ‘unsullied’ < a- + saṃkhālsta-
 (see s.v. saṃkhal-)
 asaṃkhālsta nom. sg. m. 141
 asatva- ‘without being; inexistent’ (Skt.
 asatva-)
 asatvā nom. sg. m. 152
 asāra- ‘insubstantial’ (Skt.)
 asārā nom. sg. m. 192
 asāra nom.-acc. pl. m. 163, 208
 asārā nom.-acc. pl. f. 195
 asāda- m. ‘evil’ (Skt. asiddha-)
 asādu acc. sg. 203
 asādāti- f. ‘wickedness’ < asāda- + suffix
 *-tāti-
 asādetu acc. sg. 62
 ah- : vāta- act. B ‘to be, exist’, also auxiliary
 of tr./intr. pf. < *ah-, Av. id. (root *ah,
 Cheung *Hah¹), suppletive past *būta-,
 Av. id. (root *bū, Cheung *bauH).
¹mā 1 sg. pres. act. encl. 124, 134, 241
 kṣamovī = kṣamovā + -ī 2 sg. pres. act.
 encl. 177
 thvī = thu + -ī 2 sg. pres. act. encl. 162
 nāmai = nāma + -ī 2 sg. pres. act. encl. 82
 badrī = badrā + -ī 2 sg. pres. act. encl. 82
 ṣṣadī = ṣṣadā + -ī 2 sg. pres. act. encl. 92
 sarvañi = sarvañi + -ī 2 sg. pres. act. encl.
 53
 śtā 3 sg. pres. act. encl. 54, 217
 śti 3 sg. pres. act. encl. 22
 niśtā neg. 3 sg. pres. act. 117, 127, 136,
 137, 178, 181, 208
 niśti neg. 3 sg. pres. act. 4, 81, 131, 161
 nāśtā neg. 3 sg. pres. act. 140, 165, 180,
 236
 nāsti neg. 3 sg. pres. act. 88, 161, 174
²mā 1 pl. pres. act. 20
 īndā 3 pl. pres. act. 135, 197
 īndi 3 pl. pres. act. 25, 154
 tñi 1 sg. subj. act. 191
 āye 2 sg. subj. act. 89
 āya 3 sg. subj. act. 4, 33, 88, 147
 āro 3 pl. subj. act. 25, 186
 vye 2 sg. opt. act. 35
 īyā 3 sg. opt. act. 51, 87, 198
 īyi 3 sg. opt. act. 36, 58
¹vāte 3 sg. m. intr. pf. 7, 22
 vāta 3 sg. f. intr. pf. 52, 97
 vāta 3 pl. m. intr. pf. 19, 113, 114
 aha- m. ‘noose’, older ahva- < ?
 ahāna abl. sg. 120
 ahāvāys- : ahāvāysāta- act. B ‘to endure;
 condescend; accept (an invitation)’ (Skt.
 adhivāsaya-)
 ahāvāysāte 3 sg. m. tr. pf. 60
 ākāśaggarbha- m. PN (Skt. Ākāśagarbha)
 ākāśaggarbhī = ākāśaggarbhā nom. sg. + ¹i
 154
 ākūt- act. ‘to strike’ (Skt. ākoṭaya-, cf. āvul-)
 ākūta 2 sg. impv. act. 102
 ākṣuv- : ākṣutta- act. B ‘to begin’, etymology
 unclear, perhaps related to kṣāv-
 ākṣuva 2 sg. impv. act. 36
 ākṣva 2 sg. impv. act. 100
 ākṣutte 3 sg. m. tr. pf. 159, 169
 ākṣuttai = ākṣutte 3 sg. m. tr. pf. + ¹i 171
 āgama- m. ‘desire, wish’ < *ā-kāma-, cf. OP
 kāma- ‘id.’
 ātamā nom. sg. 194
 āgamu acc. sg. 194
 ātama nom.-acc. pl. 193
 āchaa- m. ‘disease’ < *axtyaka-, cf. Av. axti-
 ‘pain’?
 āchā nom.-acc. pl. 174, 174
 ānye particle and postp. + loc. ‘from’, pres.
 part. (gen. sg.) of āh-

- ānye 168, 231
 āta- s. hīs-
 ātama- s. āgama-
 ātāša- m. 'sky' (Skt. ākāśa-)
 ātāśā nom. sg. 177
 ātāśi nom. sg. 176
 ātāśu acc. sg. 115
 ātāśi acc. sg. m.₂ 83
 ātāśu loc. sg. m.₂ 234
 ātāśi loc. sg. m.₃ 82, 130, 186
 ātmā- f. 'self' (Skt. ātman-)
 ātma nom. sg. 209
 ātmo acc. sg. 226
 ātme gen. sg. 149
 ānanda- m. PN (Skt.)
 ānadā nom. sg. 102
 ānandā nom. sg. 235
 ānandī = ānandā nom. sg. + ¹-i 152, 243
 ānaṃdu acc. sg. 81
 ānandā gen. sg. 101, 240
 ānanda voc. sg. 237
 āphīr- mid. A 'to disturb' < *ā-far-aya-? Root
 *far (not in Cheung), cf. haphāra-
 āphīre 1 sg. pres. mid. 204
 ā'matā- f. 'dwelling-place' < āh- + suffix
 -āmatā-
 ā'mate nom.-acc. pl. 157
 āya, āye s. ah-
 āysana- m. 'seat' (Skt. āsana-)
 āysanu acc. sg. 93, 93, 94
 āysana nom.-acc. pl. 48, 149, 160
 āysān- : āysāta- mid.(?) B 'to equip, adorn' <
 *a-zinā-, *-zīta-, root *zai (Cheung
 *zai²)
 āysāte 3 sg. m. tr. pf. 49
 āysāte pp. nom. sg. m. 172, 222
 āysāta pp. nom.-acc. pl. m. 212
 āysda adv. in phrase āysda yan- (mid.) 'to
 watch, pay attention, look, watch over,
 protect' < *azdā, OP id. 'known'
 āysda 31, 96, 182, 211
 ārra-, pl. -a/-e m./n. 'fault, guilt' < *arna-, Av.
 arəna-
 ārrā nom. sg. m. 133
 ārru nom. sg. n. 198
 ārru acc. sg. m. 135, 197
 ārūh- : āroṭta- A 'to move, shake' < *ā-rauf-
 ya-, *-rauf-ta-, root *raup (Cheung
 *raup² 'to sweep')?
 ārūhāte 3 sg. pres. act./mid. 103, 235
 āroṭtu yanīndā 3 pl. pres. tr. pot. 66
 ā're s. āh-
 āro s. ah-
 ārsta- 'accompanied (by), joined (with)' (+
 abl.) < *ā-ris-ta-, pp. of ārih- 'to share'
 < *ā-raiθ-, root *raiθ (Cheung *raiθ²)
 'to mix'
 ārsta nom. sg. f. 223
 -ālsto postp. + loc. 'towards' < *arda- 'side',
 Av. arəḍa- + *-stā- 'standing'. Cf.
 hālsto, varālsto.
 biśśālsto = biśśa + -ālsto 70
 āvul- : āvulāta- act. A (not B as in *Intro.*, 216)
 'to strike, beat' (Skt. ākoṭaya-, cf. ākūṭ-)
 āvula 2 sg. impv. act. 100
 āvulātu 3 sg. impv. act. 101
 āvulāte 3 sg. m. tr. pf. 104
 āśiria- m. 'teacher' (Skt. ācārya-)
 āśirī nom. sg. 91
 āśvāśś- : āśvāśśāta- A 'to comfort, encourage'
 (Skt. āśvāsaya-)
 āśvāśśāte 3 sg. pres. act./mid. or 3 sg. m. tr.
 pf. 37
 āṣaṇa- 'worthy' (< Bactr. αζανο)
 āṣaṇi nom. sg. m. 148
 āṣei'ṇa- 'blue' < *axšaina-, Av. axšaēna-
 āṣei'ṇa nom.-acc. pl. m. 38
 āska- m. 'deer' < *āsu-ka-, Balochi āsk
 'gazelle', cf. Av. āsu- 'swift'
 āska nom.-acc. pl. 226
 āstanna postp. + gen. 'beginning with',
 equivalent to 'etc.', abl. sg. of āstana-
 'beginning', to root *stā (Cheung *staH)
 'to stand' or *stan (Cheung *staHn) 'to
 take'
 āstanna 79
 āstannai = āstanna + ¹-i 184
 āh- : āsta- mid. B 'to sit, remain' < *āh-,
 *āsta-, Av. id., root *āh (Cheung
 *HaHh)
 ā're 3 pl. pres. mid. 45
 ā'te' 3 sg. subj. mid. 222
 āstā 3 sg. m. intr. pf. 2
 āhāra- m. 'ashes' < *āθr-īya-, cf. Av. ātr-īia-
 āhārā acc. sg. m.₂ 112
 āhurr- 'to bless' < *ā-frīnā-, Av. ā-frīnā-, root
 *frī (Cheung *fraiH 'to rejoice')
 āhurrāru 3 pl. subj. act./mid. 35
 *āhus- : āhusāta- 'to sweat' < *ā-hwisa-, root
 *hwaid (Cheung *hūaid)
 āhusāte 3 sg. m. intr. pf. 57
 āhūḍa-, pl. -e m. 'skeleton, bone', cf. *ah-
 'bone' in Av. aḥaēna- 'made of bone'?
 āhūḍe nom.-acc. pl. m.₂ 43

¹-i, ¹yā pron. 3 sg. pron. encl. ‘him, her, it’ < *¹-hai, Av. hōi, hē. In *Intro.* the pronoun is given as -ī, but forms ending in -ī only occur as a result of contraction, while the variant yā, yi (used after long vowels and diphthongs, with hiatus-filling -y-) suggests that the underlying form has a short vowel.
 atī = atā + ¹-i 159
 aysvī = aysu + ¹-i 32 (x2), 52
 ākāśaggarbhī = ākāśaggarbhā + ¹-i 154
 ākṣuttai = ākṣutte + ¹-i 171
 ānandī = ānandā + ¹-i 152, 243
 āstannai = āstanna + ¹-i 184
 uṣṇīrvai = uṣṇīro + ¹-i 233
 kāḍai = kāḍe + ¹-i 63, 123, 124, 127
 kuī = ku + ¹-i 85
 kvī = ku + ¹-i 66, 86, 196, 197, 234
 kṣāttāggarbhī = kṣāttāggarbhā + ¹-i 155
 khāysvī = khāysu + ¹-i 52
 khvai = kho + ¹-i 127
 ggaṃḍyai = ggaṃḍya + ¹-i 100
 kyai = kye + ¹-i 152
 cai = kye + ¹-i 7
 cvī = cu + ¹-i 21, 32, 33, 69, 114, 192, 205, 218
 jsaunitī = jsaunitā + ¹-i 55
 ttai = tta + ¹-i 53, 68, 73, 101, 124, 125, 185, 240
 trāmī = ²trāmu + ¹-i 32
 trāmvī = ²trāmu + ¹-i 59, 146
 thvī = thu + ¹-i 30
 darraunai = darrauna + ¹-i 56
 dīvatai = dīvate + ¹-i 211
 dr̥ṣṭī = dr̥ṣṭā + ¹-i 196
 naljsondai = naljsonde + ¹-i 243
 nai = ne + ¹-i 26, 51, 55, 97, 128
 patī = ²patā + ¹-i 86
 palimjvī = palimju + ¹-i 169
 praśṇai = praśṇa + ¹-i 28
 biśṣī = biśṣā + ¹-i 54, 68
 bodhisatvai = bodhisatva + ¹-i 79
 maṃdrai = maṃdra + ¹-i 97
 mahākālśavī = mahākālśavā + ¹-i 145
 māñandī = māñandā + ¹-i 4
 mudgalyāyanī = mudgalyāyanā + ¹-i 149
 mulśde jsei = mulśde jsa + ¹-i 221
¹yā 3, 125
 ysāysānai = ysāysāna + ¹-i 28
 ysurrī = ysurrā + ¹-i 200
 lakṣaṇai = lakṣaṇa + ¹-i 171
 līnei = līne + ¹-i 30

vanaṃdī = vanaṃdā + ¹-i 92
 vaśārnai = vaśārna + ¹-i 99
 vicittrei = vicitre + ¹-i 232
 vaittādvī = vaittāḍu + ¹-i 27
 śśāriputrī = śśāriputrā + ¹-i 147
 ṣṣuvai = ṣṣuva + ¹-i 3
 ṣkondī = ṣkondu + ¹-i 110
 ṣṭānī = ṣṭānā + ¹-i 130
 samvī = samu + ¹-i 197, 201
 subhūtī = subhūtā + ¹-i 151
²-i deictic and emphatic particle < *id, Av. īt, īt (Emmerick, SVK3: 26–7). Cf. above on ¹-i. Here there is no way to know whether the particle is -ī (thus *Intro.*) or -i, since all forms show contraction.
 ttātī = ttātā + ²-i(?) 151
 trāmī = trāmā + ²-i 147
²tvī = ttu + ²-i 148, 232
 mahāvvyūbhī = mahāvvyūbhā + ²-i(?) 239
 śśārvī = śśāru + ²-i 169
 samvī = samu + ²-i 228
 hastarvī = hastaru + ²-i 234
 idryau jsa s. indria-
 indrajālia- m. ‘sorcerer’ (Skt. indrajālīka-)
 indrajālī nom. sg. 31
 indradhana- m. ‘Indra’s bow, rainbow’ (Skt. indradhanuṣ-)
 indradhani gen. sg. 234
 indria- m. (pl. only) ‘senses’ (Skt. indriya-)
 indriya nom.-acc. pl. 77
 idryau jsa abl. pl. 74
 indryau jsa abl. pl. 75, 212
 iridi- f. ‘supernatural power’ (Skt. ṛddhi-)
 irdā nom.-acc. pl. 72
 iridi nom.-acc. pl. 73
 irdhyau abl. pl. 119, 168
 irdyo jsa abl. pl. 71
 irdyau jsa abl. pl. 72
 irdiprahālia- m. ‘supernatural performance’
 (Skt. ṛddhi-prātihārya)
 irdiprahālī nom. sg. 74
 -ī s. ah-
 īñi postp./prep. + gen. ‘on account of, with regard to, in the face of, on’, cf. perhaps Av. ainika-, OInd. ānika- ‘face, front’
 īñi 75, 149, 210
 īndā, īndi s. ah-
 īmu ‘today’, probably < *ayam ‘this’, Av. aiiōm, aēm + -?. Cf. perhaps Bactrian εμο ‘this’.
 īmu 68, 69, 77
 īyā, īyi s. ah-

īriā- f. (pl. only) ‘wiles, tricks, deceptions’
(Skt. īryā- ‘deportment, behaviour’)

īrye nom.-acc. pl. 59

īs- : īṣṭa- act./mid. B ‘to return; to turn away’
< *ā-isa-, *-iṣṭa-, root *aiṣ (Cheung
*HaišH) ‘to set in motion’

īste 3 sg. pres. mid. 61, 126

īsā pres. inf. 99

u, ¹-u ‘and’ < *uta, Av. utā, uta

u 15, 28, 30, 33, 46, 74, 94, 127 (x2), 170,
197, 243

ttātū = ttātā + ¹-u 104

cārū = cāru + ¹-u 84

tsīyū = tsīyā + ¹-u 51

škālśetū = škālśetu + ¹-u 72

²-u (encl. particle) < *uti, Av. ūitī, uiti (Sims-
Williams 2021: 481–2)

urñe jsau = urñe jsa + ²-u 56

¹ko = ka + ²-u 25, 33, 106, 178, 216

kau = ka + ²-u 4, 58, 178

cū = cu + ²-u 53, 88

kyau = kye + ²-u 22, 45

tto = tta + ²-u(?) 136

ttau = tta + ²-u(?) 181

pacaḍānau = pacaḍāna + ²-u 169

uī’ ‘senses’ (pl. only, declension: SGS 348–9;
Intro. §24.7) < *uši, Av. uši (dual) ‘ears;
understanding’

uī’ nom.-acc. pl. 140

ukṣai- mid. D ‘to stand up’(?) (perhaps Skt.
ut-(s)thā-?)

ukṣaiye 3 sg. pres. mid. 34

utāra- ‘noble’ (Skt. udāra-)

utāri nom. sg. m. 68

uvāro acc. sg. m. 143

utāra nom. sg. f. 75

udaya- m., name of the eastern mountain,
where the sun rises (Skt.)

udayi gen. sg. 84

upev- : upautta- mid. A ‘to produce’ (Skt.
utpādaya-)

upevāña part. nec. nom. sg. f. 201, 225

upevāña part. nec. nom.-acc. pl. m. 221

uysānā- f. ‘self’ < *uz-ānākā-, root *an
(Cheung *HanH) ‘to breathe’. Cf.

uysnora-

uysāno acc. sg. 220

uysānye gen. sg. 135

uysgārñ- mid. B ‘to redeem’ < *us-xrinā-, root
*xrī (Cheung *xraiH) ‘to buy’

uysgārnu 2 sg. impv. mid. 34

uysdai- : uysdāta- act. D ‘to look up (at)’ <
preverb *uz- + dai- : dāta-

uysdāte 3 sg. m. tr. pf. 56, 63, 127

uysdātu yīndi 3 sg. pres. tr. pot. 55

uysdāya 2 sg. impv. act. 84

uysnora- m. ‘living being’ < uysanā- ‘breath’
(< *uz-anā-, cf. uysānā-) + *bara-
‘bearing’

uysnori acc. sg. m. 2 179

uysnorā gen. sg. 174, 199, 206, 214

uysnori gen. sg. 175

uysnaurā gen. sg. 138, 204

uysnora nom.-acc. pl. 69, 94, 116, 180,
184, 190, 216, 227

urnā- f. ‘circle of hair between the eyebrows’
(Skt. ūrṇā-)

urñe jsau = urñe jsa abl. sg. + ²-u 56

urmaysde, urmaysdān- m. ‘sun’ (declension:
SGS 347–8; *Intro.* §24.5) < *ahura-
mazdā-, OP Auramazdā- (name of the
supreme deity)

urmaysde nom. sg. 84, 173, 234

ulatānā- f. ‘cemetery’ < ?

ulatāna nom. sg. 37, 51, 52, 53, 88, 97

ulatāñe gen. sg. 47

ulatāñe loc. sg. f. 3 61, 64, 67, 94, 168

uvāro s. utāra-

uṣṇīra- m. ‘excrescence on Buddha’s head,
top-knot’ (Skt. uṣṇīṣa-)

uṣṇīrvai = uṣṇīro loc. sg. m. 2 + ¹-i 233

usahy- : usahyāta- act. A ‘to deign to go or
come’ (Skt. utsah-)

usahye 3 sg. pres. act. 61

usahyāmā 1 pl. pres. act. 70, 71

usahya 2 sg. impv. act. 58, 89

uskāna ‘above, on high’, abl. sg. m. of *uska-,
cf. Av. uskāt

uskāna 80

uskuj- : uskujāta- mid. B ‘to rise up (against)’,
apparently < *us-kuj-ya-, root *kaug
(not *kauč with Cheung)

uskujāte mā 1 sg. m. intr. pf. 134

ustama- ‘last’ < *us-tama-, Av. us-tāma-
ustamu acc. sg. m. 194

uspurra- ‘complete’ < *us-prṇa-, Sogd.
‘spwrn-

uspurri nom. sg. m. 212

uhu 2 pl. pron. ‘you’, cf. Av. yūžəm (Sims-
Williams 1983: 48; SVK3: 126)?
Frequently used as a sg. form
(especially acc. sg.). For 2 pl. encl.
pron. see -ū.

- uhu nom. sg. 148
 uhu acc. sg. 57, 136
 uho acc. sg. 66, 155
 uhu nom. pl. 96
 -ū 2 sg./pl. pron. encl. 'you' (gen. sg., acc. pl., gen. pl.) < *wāh, Av. vō. Cf. ²-o.
 tto = tta + -ū gen. sg. 64
 no = ne + -ū gen. sg. 92
 cū = cu + -ū gen. pl. 96
 ūtcā- f. 'water', probably < *usa-čā-, cf. Av. usa- 'spring (of water)' (Emmerick 1980: 170)
 ūtca nom. sg. 109, **118**, 120, 141
 ūtco acc. sg. 16, 108
 ūca loc. sg. 130
 ūra- m. 'belly' < *udara-, Av. id.
 ūri nom. sg. 24, 39
 o, ¹-o 'or', probably a compound containing *wā, Av. vā (Sims-Williams 2021: 483–4)
 o 16, 27, 30, 85, 105, 107, 157, 167, 173, 179, 226
 mīṣṣo = mīṣṣā + ¹-o
²-o 2 sg. pron. encl. 'you' (only acc. sg.), perhaps < *-θwā, Av. θβā (Sims-Williams 2021: 480–81). Cf. -ū.
²ko = ka + ²-o(?) **209**
 ttānu = ttāna + ²-o **181**
 auṅā(?) (stem and gender uncertain)
 'branch' < ?
 auṅyo jsa abl. pl. m./f. 45
 oys- mid. B 'to be/become angry' < *ā-waza-, cf. Sogd. 'wyž 'id.', root *waz (Cheung *waz) 'to move'
¹oysa 2 sg. pres. mid. 177
 oysde 3 sg. pres. mid. 137
 auysde 3 sg. pres. mid. 133
 oysa- m. 'anger, rage' < *ā-waza-, cf. oys-
 oysā nom. sg. 197
²oysa nom.-acc. pl. 200, 210
 auś- : oṣṭa- act. A 'to anger' < *ā-wazaya-, caus. to oys-
 oṣṭe 3 sg. m. tr. pf. 209 (x2)
 ośa- 'evil' < *ā-waz-ya-, cf. oys-, oysa-
 ośu acc. sg. m. 203
 oṣku 'forever', oṣku vātā 'always' < *āyuš-kam, cf. Av. āiiu-, OInd. āyuš- 'life, duration, period'
 oṣku 5, 176, 211
 oṣṭa- s. auś-
 ka 'if, when' < *kadā, Av. kadā, kaḍa. Also expresses a wish or an exclamation 'if, if only', especially in the combination ko, kau.
 ka 51 (x2), 53, 58, 71, 87, 88, 92, 99, 105, 186, 193, 194, 200, 213, 215, 216, 219, 222
¹ko = ka + ²-u 25, 33, 106, 178, 216
²ko = ka + ²-o(?) **209**
 kau = ka + ²-u 4, 58, 178
 kaṅga- m. 'skin' < ?
 kaṅgo acc. sg. **12**
 kaṁgga- : kaṁggata- act. B 'to dig' < *kan-kan-a-, root *kan (Cheung *kan^{H1})
 kaṁggāndi 3 sg. pres. act. 28
 kadala- m. or kadali- f. 'banana-tree' (Skt.)
 kadali gen. sg. m./f. **195**
 kanaā- f. 'drop' (cf. Skt. kaṇa- 'grain; drop'; cognate or borrowed?)
 kanā nom. sg. 118
 kanyau abl. pl. 108, 109
 kanthā- f. 'city' < *kanθā-, Sogd. knḏh, qnḏ
 kantho acc. sg. 37
 kama jsa 'by which' < *kahmād, Av. kahmāt, + jsa, used as abl. of kye and cu (cf. tcamāna)
 kama jsa 140
 kamala-, pl. -e m. 'head' < *kamṛda-, Av. kamārōda-
 kamalu acc. sg. 182
 kamalā acc. sg. m.₂ **12**
 kamale nom.-acc. pl. m.₂ 42, 45, 48
 kar s. ²karā
 kara- m. 'circle, entourage', perhaps to the Indo-European root *k^welh₁ 'to turn'
¹karā gen. sg. 79, **233**
 karaṇa- m. 'deed' (Skt.)
 karaṇu acc. sg. 134
 karaṇāni gen. pl. **82**
²karā 'really, at all, indeed', often used with neg., cf. perhaps OInd. kīla 'indeed'
 kar 111
²karā 121, 128, 164, 236
 kari 16, 117, 179
 kariā- f. 'effort' < *karikā-, root *kar 'to do', cf. yan-
 karya nom. sg. 15, 17
 karyo acc. sg. 216
 karye jsa abl. sg. 115
 karma- m. 'karma, action, deed' (see *Intro.* §15 vocab.) (Skt. karman-)
 karma nom.-acc. pl. 175
 kalahāra- m. 'quarrel' (Skt. kalaha- + -?)
 kalahāra nom.-acc. pl. **210**

kalpa- m. 'aeon' (see *Intro*. §14 vocab.) (Skt.)
kalpa nom.-acc. pl. 215
kalpā loc. sg. m.₃ 238, 239
¹kaśś- mid. B 'to appear' < *kasya-, root *kas
(Cheung *kas¹) 'to look, appear'
kašte 3 sg. pres. mid. 111, 118
²kaśś- : kašta- mid. B 'to be caught, be
attached' < *kasya-, *kašta-, root *kas
(Cheung *kas²) 'to attach'
kašta 3 sg. inj. mid. 120
kašte nom.-acc. pl. m.₂ 10
kāñ- act. A/B 'to throw' < *kānaya-, root *kan
(Cheung *kan¹)
kāññi 3 pl. pres. act. 80
kā'ñā- s. kās'-
kāma- 'which? whichever' < *katāma-, Av. id.
kā mā nom. sg. m. 158, 159
kāmaguṇa- m. 'quality of desire' (Skt.)
kāmaguṇa nom.-acc. pl. 225
kā'matā- f. 'thought' < kās'- + suffix -āmatā-
kā'mate nom.-acc. pl. 154
kāla- m. 'time' (Skt.)
kālu acc. sg. 8, 81, 157, 166, 194, 238, 241,
242
kālodāta- m. PN (Skt. Kālodāyin)
kālodātā nom. sg. 91
kāśa- m. 'cataract' (Skt. kāca-)
kāśā nom. sg. 227
kāḍāna postp. + gen. 'on account of, for the
sake of' (older kāḍāna, Śgs, probably <
*kṛtanā, calqued on Gandhari kridena
rather than borrowed)
kāḍāna 67, 72
kāḍna 202
kāḍe 'very, very much, greatly' < *kṛtai,
perhaps cognate with Greek κάρτα 'id.'
according to Bailey, DKS 60
kāḍā 7, 225
kāḍe 5, 9, 31, 34, 35, 38, 46, 56, 57, 60, 61,
76, 77, 92, 95, 101, 140, 159, 169, 171,
185, 188, 193, 223, 240
kāḍai = kāḍe + ¹-i 63, 123, 124, 127
kāṣ'-/kāt'- : kāšta- act. A (see Maggi 2019a)
'to think, consider, care for, protect' <
*kaśaya-, *kāšta-, cf. nijsaṣ-?
kei'mā 1 sg. pres. act. 216
kei'tā 3 sg. pres. act. 5, 87
kei'ndā 3 pl. pres. act. 116
kā'ñi part. nec. nom. sg. m. *for* nom. sg. n.
218
kā'ñu part. nec. nom. sg. n. 192, 199, 204,
206, 208

kīra-, pl. -e m. 'work' < *kar-ya-, root *kar 'to
do'
kīru acc. sg. 97
kīśśa s. kūsa-
ku 'when, if, so that, that, since, where' < *kū
or *kuwa, Av. kū, kuua
ku 15, 27, 43, 45, 51, 55, 61, 62 (x2), 88,
98, 129, 142, 146, 170, 187, 191 (x2),
199, 201, 213, 214, 217 (x2), 221, 223
kuī = ku + ¹-i 85
kvī = ku + ¹-i 66, 86, 196, 197, 234
kuṃ = ku + ³mā 58
kuśśalamūla- m. 'good (karmic) root' (Skt.
kuśalamūla-)
kuśśalamūla nom.-acc. pl. 68, 199
kuśalamūla nom.-acc. pl. 183
kūra- 'false', cf. perhaps Sogd. kwr 'blind' or
krw 'gap' (Skjærvø 2004b: 256)
kūri nom. sg. m. 17
kūre nom. sg. m. 11
kūra nom.-acc. pl. m. 18
kvīre gen. sg. f. 210
kūre nom.-acc. pl. f. 154
kūsa- m. 'vessel, drum' < *kausa-, Sogd. kws
'drum'
kīśśa loc. sg. 16
ko, kau s. ka
kei'tā, kei'ndā, kei'mā s. kās'-
kailāysa- m., name of a mountain (Skt.
Kailāsa)
kailāysu acc. sg. 85
ky-: for all words beginning ky° see under c°
klaiśa- m. 'impurity, affliction' (see *Intro*. §12
vocab.) (Skt. kleśa-)
klaiśa nom.-acc. pl. 25, 175, 206
klaiśānu gen. pl. 197, 198, 207
klaiśyau jsa abl. pl. 198
klaiśīnaa-, f. *klaiśīngyā- 'pertaining to
kleśas' < klaiśa- + suffix -īnaa-
klaiśīnā nom.-acc. pl. m. 174
kvī s. ku
kvīre s. kūra-
kṣaṇa- m. 'instant' (Skt.)
kṣaṇu loc. sg. m.₂ 116
kṣam- : *kṣaunda- act. A 'to endure (+ acc.);
to please (+ gen.); to forgive (+ abl.)'
(Skt. kṣama-)
kṣīma 3 sg. opt. act.₂ 243
kṣama 2 sg. impv. act. 132
kṣamev- : kṣamotta- act. A/B 'to ask
forgiveness of; take leave of' (+ acc.)
(Skt. kṣamāpaya-)

- kṣamevīmā 1 sg. pres. act. 125, 127
 kṣameva 2 sg. impv. act. 131
 kṣamotte 3 sg. m. tr. pf. 144 (x2)
 kṣamvaittä past inf. 126
 kṣamova- ‘forgiving, forbearing’ (Skt.
 kṣamāvant-)
 kṣamauvā nom. sg. m. 211
 kṣamovī = kṣamovā nom. sg. m. + -ī 177
 kṣānaka- m. ‘shoulder-blade’ < *fṣānaka-, NP
 ṣāna
 kṣānaka nom.-acc. pl. 42
 kṣāndi- f. ‘intellectual receptivity’ (Skt.
 kṣānti-)
 kṣāṃdu acc. sg. 166
 kṣāndu acc. sg. 231
 kṣārmañi ‘in shame’ < kṣārma- ‘shame’
 (*fṣārma-, Av. fṣarəma-) + adverbial
 suffix -añi (see note to v. 126)
 kṣārmañi 126
 kṣimj- act. A ‘to long for, desire’ < *xši-n-j-
 aya-, root *xšaig (Cheung *xšiḡ)
 kṣimḡyindā 3 pl. pres. act. 226
 kṣāta ‘six’ < *xš(w)aša-, cf. Av. xšuuāš
 kṣāta’ 230
 kṣittiggarbha- m. PN (Skt. Kṣitigarbha)
 kṣāttāggarbhī = kṣāttāggarbhā nom. sg. +
 ¹-i 155
 kṣittiggarbhā gen. sg. 79
 kṣiy- mid. A/B ‘to be blown about’, passive to
 kṣāv-
 kṣiyāre 3 pl. pres. mid. 43
 kṣāv- : kṣāutta- A ‘to blow about, blow out’,
 perhaps < conflated roots *xšaub ‘to
 rustle, tremble’ and *xšwaib (Cheung
 *xšūaip/b) ‘to vibrate’ (Maggi 2024a:
 304–6)
 kṣautte pp. nom.-acc. pl. f. 44
 kṣīnā- f. ‘abandonment’ (cf. Skt. kṣīṇa- ‘lost,
 exhausted, etc.’)
 kṣīnu acc. sg. 8
 kṣīma s. kṣam-
 kṣīra-, pl. kṣīre/kṣīrañi m. ‘land’ < *xšaiθra-
 (SVK3: 45–6)
 kṣīri gen. sg. 96
 kṣīra loc. sg. 128
 kṣautta- s. kṣāv-
 khanaa- m. ‘laugh, smile’ < *xandaka-, NP
 xanda, cf. naṣkhan-
 khanau acc. sg. 236
 khano acc. sg. 232
 khava- m. ‘foam’, probably < *kafwa-, Sogd.
 kwβ, rather than *kafa-, Av. kafa-
 khavā gen. sg. 163
 khaṣṭa- s. khāś-
 khāysa-, pl. khāysa/khāysañā m. ‘food’ <
 *xāza-, cf. khāś-
 khāysā nom. sg. 14, 129, 131
 khāysu acc. sg. 26, 170
 khāysā acc. sg. m. 156
 khāysvī = khāysu acc. sg. + ¹-i 52
 khāśa loc. sg. m. 26
 khāś- : khaṣṭa- act. A ‘to eat, drink’ <
 *xāzaya-, *xāšta-. Connection with root
 *xād (Cheung 2007: 445) is difficult.
 khāśā 3 sg. opt. act. 59
 khaṣṭa hāmāte 3 sg. f. pres. intr. pot. 120
 kho ‘as, how, when, so that, how?, than’ <
 *kaθā, Av. kaθā, kaθa + ²-u (Sims-
 Williams 2021: 482–3)
 kho 1, 5, 10, 11, 16, 18, 19, 20, 24, 40, 47,
 52, 59, 65, 66, 77, 80, 84, 85, 90, 96, 97,
 105, 111, 118, 122, 124, 125, 126, 128,
 129, 130, 137, 141, 142, 148, 153, 159,
 160, 162, 164, 165, 167, 172, 173, 174,
 176, 177 (x2), 187, 195, 198, 208, 215,
 225, 226, 227, 228, 234, 241
 khvai = kho + ¹-i 127
 ggaṃggā- f., name of a river ‘Ganges’ (Skt.
 Gaṅgā)
 ggaṃggo acc. sg. 22
 ggaṃggā gen. sg. 215
 ggaṃcha s. ggaṃtsa-
 ggaṃjsā- f. ‘fault’ < *ganda-čā-, cf. gganānaa-
 ggaṃjsa nom. sg. 140
 ggaṃjse nom.-acc. pl. 140
 ggaḡ- mid. B ‘to lie about’ < *garta-, root
 *gart ‘to turn’, cf. ggei’ls-, ggei’śś-
 ggaḡāre 3 pl. pres. mid. 42, 44
 ggaṃḡdiā- f. ‘gong’, more literally ‘semantron’
 (Skt. gaṇḡdikā-)
 ggaṃḡdyo acc. sg. 101, 102, 104
 ggaṃḡdya acc. sg. f. 2 100
 ggaṃḡdyai = ggaṃḡdya acc. sg. f. 2 + ¹-i 100
 ggaṃḡdye jsa abl. sg. 104, 123
 ggatā- f. ‘state of existence’ (see *Intro.* §29
 vocab.) (Skt. gati-)
 ggate nom.-acc. pl. 163
 ggaṃtsa- m. ‘hole’ < ?
 ggaṃtsu acc. sg. 28
 ggaṃcha loc. sg. 29
 gganānaa-, f. gganāṃjā- ‘stinking’ < *gand-
 ānaka-, pres. pt. mid., root *gant
 (Cheung *gant)
 gganāṃja nom. sg. f. 38

ggambhīra- ‘deep, profound’ (Skt. gambhīra-)
 ggambhīru acc. sg. m. 76
 ggambhīra nom. sg. f. 189
 ggara-, pl. -e m. ‘mountain’ < *gari-, Av.
 gairi-
 ggarā nom. sg. 172
 ggaru acc. sg. 2, 55, 66, 85, 110, 129, 134,
 168
 ggarā gen. sg. 84, 118
 ggarna abl. sg. 86, 128
 ggaryau jsa abl. pl. 103
 ggarkha- ‘heavy; reverend; difficult’ < *garu-
 ka-, cf. Av. gouru° (Sims-Williams
 2024: 350–51)
 ggarkha nom.-acc. pl. m. 28, 28
 ggālĵ- act. A ‘to thunder’ < *garĵ-aya-, root
 *garg (Cheung *garĵ)
 ggālĵīndi 3 pl. pres. act. 19
 ggāma- ‘swift’ < ?
 ggāma nom.-acc. pl. m. 142, 226
 ggāha- m. ‘song, verse’ (Skt. gāthā- f. or <
 *gāṭha-, cf. Av. gāṭhā-)
 ggāha nom.-acc. pl. 104, 123, 166
 ggīśaa- m. ‘grass’ < *gaisaka-, cf. Av. gaēsa-
 ‘hair’
 ggīsā nom.-acc. pl. 13
 ggīh- : ggīsta- mid. B ‘to help’ (+ gen.). For
 recent etymological suggestions see
 Dragoni 2023: 87–92 and Fattori &
 Michetti 2024: 223–4.
 ggīhāmane 1 pl. subj. mid. 36
 ggumācā- f. ‘test’ < ggumāta- ‘measured,
 tested’ < *wi-māta-, root *mā ‘to
 measure’ (Cheung *maH¹) + suffix
 -kyā-
 ggumāce nom.-acc. pl. 32, 65
 ggurvīca- m. ‘grain, particle’ < ?
 ggurvīci nom. sg. 111
 ggurvīkya nom.-acc. pl. 113
 gurṣta- s. grūs-
 gguvāṭhuta- ‘half burnt’ < *wi- + paṭhuta-, see
 paṭhai-
 gguvāṭhuta nom.-acc. pl. m. 43
 guvaśś- mid. B ‘to split’, perhaps < *wi-
 kasya- ‘disjoin’, cf. kaṣṭa-
 guvašte 3 sg. pres. mid. 179
 gguhad- : gguhasta- act. C ‘to harm, injure’ <
 *wi-xad(a)ya-, *-xasta-, root *xad ‘to
 beat, hurt’
 gguhaimā 1 sg. pres. act. 199
 *ggū, ggua- m. ‘ear’ (declension: SGS 332–
 3; *Intro.* §27.1–6) < *gauša-, Av. gaoša-

ggūṇa abl. sg. 22
 ggūgno s. *ggūśnaa-
 ggūtāra- m. ‘family, lineage’ (Skt. gotra-)
 ggūtāro loc. sg. m. 6
 ggūnā- f. ‘hair’ < *gauna-, Av. gaona- (on the
 change of gender see Del Tomba 2022:
 119)
 ggūne nom.-acc. pl. 38, 44
 gūštā- f. ‘flesh’, cf. MP gōšt ‘meat’, no doubt
 containing *gau- ‘bovine’, Av. gauu-,
 further details unclear
 gūsto acc. sg. 213
 *ggūśnaa-, f. *ggūśīngyā- ‘made of ox-
 hide’(?) (see commentary to v. 12)
 *ggūśno acc. sg. m. 12 (manuscript
 ggūgno)
 ggei’ls- : *ggei’sāta- mid. B ‘to turn (intr.),
 revolve’ < *gar(t)-sa-, cf. ggaḍ-
 ggei’lsāre 3 pl. pres. mid. 164
 ggei’śś- : ggei’śśāta- act. A ‘to turn (tr.), make
 revolve’ < *gar(t)-sa-ya-, caus. to
 ggei’ls-
 ggei’śśātai 2 sg. m. tr. pf. 178
 ggei’śśāte 3 sg. m. tr. pf. 1
 ggauttama- m. PN (Skt. Gautama)
 ggauttamā nom. sg. 23
 gy-: for all words beginning gy° see under j°
 grata- m. ‘instruction’ < *xratu-, Av. id.
 ‘mental power, understanding’
 gratu acc. sg. 193
 grati gen. sg. 75
 grraśd- act. A/B ‘to stew’ < ?
 grraśdīndi 3 pl. pres. act. 43
 grḍdhakūta- m., name of a mountain (Skt.
 Gṛdhakūta)
 grḍjakūtu acc. sg. 168
 grḍdhakūtu acc. sg. 2 (manuscript
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 grūsti s. grūs-
 grūškā-, pl. -e (stem and gender uncertain)
 ‘husk, bark’ < ?
 grūške nom.-acc. pl. m./nom.-acc. pl. f. 13
 grūs- : gurṣta- act. B ‘to call, address’ <
 *xrausa-, *xrušta-, Parth. xrws-, xrwšt,
 root *xraus
 grūsti 3 sg. pres. act. 21, 32
 gurṣte 3 sg. m. tr. pf. 81, 130
 gvāra- m. ‘teaching’(?) < *wi-wāra-
 ‘uncovering’, root *war (Cheung
 *Huar¹) ‘to cover’
 gvāru acc. sg. 67
 cakkra- m. ‘wheel’ (Skt. cakra-)

- cakkru acc. sg. 1
 cakru acc. sg. 178
 cakkravarttauña- m. 'the position of a
cakravartin, universal emperorship'
 (Skt. cakravartin- + suffix -auña-)
 cakkravarttauña acc. sg. 6
 caṇḍāla- m. 'outcaste' (Skt.)
 caṇḍālā gen. sg. 30
 cambula- 'confused, disorderly' < ?
 cambule nom.-acc. pl. m. 2 10
 car- : carāta- act. A 'to practise' (Skt. cara-)
 carīndi 3 pl. pres. act. 207
 carīyā 3 sg. opt. act. 3 230
 cā'yanārmāta- 'produced by magic' < cā'yi- +
 nārmāta-, see nirmān-
 cā'yanārmāte nom. sg. m. 165
 cā'yanārmātu acc. sg. m. 208
 cā'yanārmātu acc. sg. m. 162
 cā'yanārmāta nom.-acc. pl. m. 153
 cā'yi- f. (often pl.) 'magic, magical power' < ?
 cā'yā acc. sg. f. 2 31
 cā'ye gen. sg. 165, 224
 cā'yā nom.-acc. pl. 27, 105
 cā'yo abl. pl. 98
 cā'yyo abl. pl. 65
 cā'yyau abl. pl. 33
 cā'yyo jsa abl. pl. 47, 124
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 ci s. kye
 cāndāka- 'however much' < *čiy-ant-aka-, cf.
 Sogd. cntn etc. (Sims-Williams 1997:
 318)
 cānduku acc. sg. m. 179
 cāru 'manifestly, clearly', adverbial acc. of
 cāra- 'manifest' < *čiθra-, Av. ciθra-
 cārū = cāru + ¹-u 84
 cilā- f. 'clothing' (Skt. cela-)
 cile nom.-acc. pl. 44
 cīyā 'when, if', unclear derivative of rel.-
 interrog. stem *či-, cf. ¹ttīyā
 cī 204
 cītā 123
 cīyā 166, 192, 231
 cīyi 29, 129
 cu 'which, what? why? how? since, if, when,
 that, although' < *čim, Sogd. cw
 cu 4, 6, 11, 17, 25, 26, 29, 33 (x2), 36 (x2),
 53, 64, 73, 93, 98, 109, 116, 117, 123,
 127, 129, 131, 135, 154 (x2), 155, 157,
 161, 165, 182, 183, 186, 190, 191, 193,
 196, 202, 203, 204, 205, 210, 219, 244
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 cva = cu + va 22
 cvī = cu + ¹-i 21, 32, 33, 69, 114, 192, 205,
 218
 cū = cu + ²-u 53, 88
 cū = cu + -ū 96
 cūde 'why, how, why?', cūde jsa 'wherefore',
 probably < cu + Skt. kṛte 'on account
 of' (or its Iranian equivalent)
 cūde 9
 cūde jsa 195
 kye 'who, which; who? which? one, someone,
 some', kye šā kye 'whoever' < rel.-
 interrog. *ka-, Av. id. Cf. ye.
 kye 12, 12 (k[y]e), 12 (x2), 13 (x2), 13
 ([k]y[e]), 14 (x3), 26, 28, 30, 38 (x2),
 40, 41, 67, 74, 74, 75, 83, 87, 88, 91,
 109, 110, 112, 125, 135, 139, 140 (x2),
 143, 151, 155, 174, 175, 180, 181, 197,
 203, 209, 217, 225, 227, 230, 236, 237
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 ci 13, 13
 kyai = kye + ¹-i 152
 cai = kye + ¹-i 7
 kyau = kye + ²-u 22, 45
 cerā 'how much? how much, how greatly, as
 greatly', perhaps < *cāderā < *či-tara-,
 from rel.-interrog. *či-, cf. ²tterā, ttāderi
 kyeri 91, 138
 cerā 220
 crāma- 'of which kind, what kind of, as' <
 *či-tara-tama-, cf. cerā?
 crāmā nom. sg. m. 145
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 160, 162
 crāmu acc. sg. n. as adv. 'as' 150, 175,
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 chāyā- f. 'shadow' (Skt.)
 chāya nom. sg. 179
 gyaḍa- 'foolish, ignorant' (Skt. jaḍa-)
 jaḍa nom. sg. m. 124
 gyaḍa nom.-acc. pl. m. 122, 133, 228
 jaḍānu gen. pl. m. 67, 164
 gyaḍia- m. 'folly, ignorance' < gyaḍa- + suffix
 -ia-
 jaḍi nom. sg. 83
 gyaḍi gen. sg. 133
 gyaḍina abl. sg. 18, 59, 65, 133, 135, 227
 jaḍina abl. sg. 167
 gyaḍinaa-, f. *gyaḍimjā- 'pertaining to folly or
 ignorance' < gyaḍa- + suffix -inaa-
 gyaḍija nom. sg. f. 229
 gyaḍiju acc. sg. f. 173

gyatārra- m. 'liver' < *yakṛna- (Emmerick 1980: 168)
 gyatārā nom. sg. 39
 jamph- act. A 'to fool with' < ? (Chen 2024: 60 n. 43)
 jampha 2 sg. impv. act. 128
 jalā- f. 'hair twisted into locks, matted hair' (Skt. *jaṭā-*)
 jala nom. sg. 12, 24
 gyasta- m. 'god, lord' < *yazata-, Av. id., perhaps combined with *gyasta-* 'purified', see *gyeh-*
gyastā nom. sg. 1, 85, 170, 238
gyastu acc. sg. 126, 235
gyasta nom.-acc. pl. 166
gyastānu gen. pl. 47
gyastyau abl. pl. 156
gyastūña- 'divine' *gyasta-* + suffix *-ūña-*
gyastūñu acc. sg. m. 93
gyastūñi acc. sg. m. 156
gyastūña nom.-acc. pl. m. 80
jāna- m. 'thought, meditation' (Skt. *dhyāna-*)
jāna nom.-acc. pl. 221
jin- : *jita-* act. B 'to destroy, take away' < **jīnā-*, **jīta-*, cf. Av. *jinā-*, root **jī* (Cheung **jaiH*²)
jändä 3 sg. pres. act. 174
jinīndä 3 pl. pres. act. 173
jina 2 sg. impv. act. 236
jināña part. nec. nom. sg. f. 229
jātai 2 sg. m. tr. pf. 173
jātu yidāndi 3 pl. pf. tr. pot. 25
jita pp. nom.-acc. pl. m. 25
jiy- : *jita-* mid. B 'to disappear, pass away, cease, be removed' < **jīya-*, pass. to *jin-*
jīye 3 sg. pres. mid. 223
jyāri 3 pl. pres. mid. 191
jīvāta- m. 'life' (Skt. *jīvita-*)
jīvātu acc. sg. 190
jīvāte gen. sg. 149
ju (encl. emphatic particle), encl. form of *cu*
ju 5, 7, 10, 16, 52, 59, 65, 66, 77, 83, 90, 102, 110, 112, 128, 131, 140, 144, 161 (x2), 164, 165, 174, 177, 180, 208, 209, 215, 216, 225, 227, 228, 236
j(u)v- : *justa-* mid. A/B 'to fight' < **yudya-*, **yusta-*, Av. *yūdiia-*, root **yaud* (Cheung **Hjāud*)
juvāre 3 pl. pres. mid. 46
jūṣḍānā- 'musk grain' < *jūṣḍa-* 'musk deer' + *dānā-* 'grain', OInd. *dhānā-* (thus Maggi 2019: 301–5, but the gender of *jūṣḍānā-*

is uncertain and **dāna-* m. 'grain' is implied by *śśaśvāna-*)
jūṣḍānyau abl. pl. m./f. 139
gyeh- : *gyasta-* act. A 'to cleanse, cure', perhaps < **yāhaya-*, **yasta-* (cf. Kellens 1976: 91–2 on Av. *pairiša-* 'to *clean')
gyehä 3 sg. opt. act. 174
jauysa- 'fighting' < **yauza-*, perhaps s-extension of **yaud* (cf. *juv-*)
jauysä gen. sg. m. 138
jsa postp. marking the abl. sg. f. and abl. pl. < **hačā*, Av. *hacā*, *haca*. Examples listed under the form preceding *jsa* in the text.
 Note: *urñe jsau* = *urñe jsa* + ²-u 56;
mulśde jsei = *mulśde jsa* + ¹-i 221.
jsan- : *jsata-* act. B 'to strike, slay' < **jana-*, **jata-*, root **gan* (Cheung **jan*)
jsaniyi 3 sg. opt. act. 200
jsahāra- m. 'belly', synonymous with OInd. *jāthāra-* and Sogd. *qθ'ry*, but not easily to be connected with either
jsahera loc. sg. 40
jsā- mid. B 'to go' < **jā-*, root **gā* (Cheung **gaH*¹)
jsāte 3 sg. pres. mid. 13, 29, 30, 59, 62, 88, 89
jsāni pres. pt. mid. nom. sg. m. 85, 87, 129
jsīnā- f. 'life' < **jayanā-*, root **jī* (Cheung **jaiH*¹) 'to live'
jsīno acc. sg. 239
jsīr- : *jsīda-* mid. A 'to deceive' < **jaraya-*, connections unclear
jsīre 1 sg. pres. mid. 32, 33
jsīde 3 sg. m. tr. pf. 54
jsīdu ... tīdä 3 sg. pres. tr. pot. 54
jsīdu yanīndä 3 pl. pres. tr. pot. 107
jsīdu yanāma 1 pl. subj. tr. pot. 106
jsīde past inf. 124
jsīda pp. nom.-acc. pl. m. 96
jsei s. *jsa*
jsei'nu vātä 'in detail' < **jašna-*, cf. Sogd. *šn'kk* 'little' (Sims-Williams 1983: 47–8)
jsei'nu vātä 171
jsau s. *jsa*
jsaunāta- 'bowed, bowing' < **jābi-*, Av. *jaiβi-* 'deep' + *nata-*, pp. of root **nam* 'to bend' (Leumann)
jsonāte nom. sg. m. 171
jsaunāte nom. sg. m. 187, 235
jsauniti = *jsaunitä* nom. sg. m. + ¹-i 55
jyāri s. *jīy-*

- tta ‘thus, so’ < *tā, Av. id.
 tta 1, 9, 21, 22, 23, 26, 27, 28 (x2), 30, 31,
 33, 34, 66, 67, 70, 71, 87, 88, 91, 92, 96,
 100, 101, 138, 145, 149, 151, 152, 153,
 155, 170, 192, 199, 204, 206 (x2), 208,
 235
 ttai = tta + ¹-i 53, 68, 73, 101, 124, 125,
 185, 240
¹tto = tta + ²-u(?) 136
²tto = tta + ²-ū 64
 ttau = tta + ²-u(?) 181
 tta- s. ṣa-
 ttatata- m. ‘wealth, money’, perhaps < *takata-
 ‘mobile property, cattle’, root *tak
 (Cheung *tač¹) ‘to run’ (KT6: 99–100)
 ttata *for* acc. sg. 30
 ttatatu acc. sg. 49
 ttatutu acc. sg. 190
 ttattika ‘here’, unclear derivative of dem. stem
 *ta-
 ttattika 50, 99
 ttatvatu, ttatvata ‘in reality, really’ (Skt.
 tattvato)
 ttatvata 144
 ttatvatu 58, 158, 159, 161 (x2), 162, 164,
 165, 167, 208, 227
 ttadu s. ttanda-
 ttanda- ‘so great, so much’ < *taH-ant- (Sims-
 Williams 1997: 319)
 ttandā nom. sg. m. 73, 217
 ttadu acc. sg. m. 106
 ttaṃdu acc. sg. m. 194
 ttaṃdu acc. sg. n. as adv. ‘so much, (only)
 so much’ 19, 89
 ttaṃdā[na] abl. sg. m. 7
 ttandrāma- ‘such’ < ttanda- + ttrāma-
 ttaṃdrāma nom.-acc. pl. m. 104
 ttandrāma nom.-acc. pl. m. 15, 151
 ttarandara- m. ‘body’ < *tanam-dara-, with
 *tana-, acc. *tanam, replacing *tanū-,
 Av. id. ‘body, self’ (cf. Emmerick apud
 Degener 1987: 39)
 ttarandarā nom. sg. 172
 ttarandaru acc. sg. 231
 ttarandari gen. sg. 17
 ttarra-, pl. -e m. ‘blade of grass’ < *tṛna-,
 OInd. tṛna-
 ttarre nom.-acc. pl. m. 175
 ttarraa- ‘thirsty’ < *tṛṣṇa-ka-, cf. Av. tarṣṇa-
 ‘thirst’
 ttarrā nom.-acc. pl. m. 226
 ttavaścaraṇa- m. ‘austerity’ (Skt. tapaścaraṇa-)
 ttavaścaraṇa nom.-acc. pl. 15
 ttā (adverb indicating direction, generally
 towards the person addressed), probably
 a derivative of dem. stem *ta-
 ttā 13
 ttānu s. ṣa-
 ttāḍāti- f. ‘darkness’ < ttāra- + suffix -tāti-
 ttāḍātā nom. sg. 229
 ttāḍetu acc. sg. 173
 ttāra- ‘dark’ < *tanōra- < *tamHsra-, Av.
 taōra-, Skt. tamisra-
¹tterā gen. sg. f. 122
 ttāri- f. ‘forehead’ < *tārī-, Sogd. t’r
¹tteru acc. sg. 56, 136
 ttāvattrīṣa- m., name of a class of gods (Skt.
 Trāya(s)trīṣa)
 ttāvattrīṣyo abl. pl. 85
 tā 2 sg. pron. encl. ‘you’ (only gen. sg.) <
 *-tai, Av. tōi, tē
 tā 36, 58, 71, 100, 160, 181, 188
 te 36, 177, 185
 ttā, ttāña, ttiña s. ṣa-
 ttātā, ttātāye, ttātī, ttātū, ttāte, ttātena s. ṣāta-
 ttāderi s. ²tterā
 ttāna, ttānu s. ṣa-
 ttāmāra- m. ‘visual distortion’ (Skt. timira-)
 ttāmārā gen. sg. 163, 224
 ttāmāra nom.-acc. pl. 227
 ttāye s. ṣa-
 ttārā, ttāre s. ²tterā
 ttārtha- m. ‘follower of another religion, non-
 Buddhist’ (Skt. tīrtha-). On the
 translation ‘heretic’ see note to v. 1.
 ttārthā nom. sg. 27, 31
 ttārtha nom.-acc. pl. 34, 36, 37, 61, 64, 66,
 71, 95, 127, 142
 ttīrtha nom.-acc. pl. 178
 ttārthānu gen. pl. 8, 9
 ttārthyo abl. pl. 86
 ttīrthyo abl. pl. 47
 ttārthyau abl. pl. 37, 61, 137
 ttīryaśūnia- m. ‘animal’ (Skt. tīryagyonika-)
 ttīryaśūnya nom.-acc. pl. 11
 ttāṣ- act.(?) B ‘to sprinkle’, perhaps < *čaša-,
 cf. vatiṣ- ‘id.’, root *kaš (Cheung
 *čaš¹) ‘to drip’, with *t- for *č- by dissi-
 milation (Maggi 2019: 298–300, cf. also
 Sims-Williams 2021a: 227–8; differ-
 ently Maggi 2019: 300–301; 2019a: 49)
 ttāṣḍā 3 sg. pres. act.(?) 139
 ttihīys- mid. B ‘to penetrate’ < *ati-haiza- or
 *-xaiza-, cf. vahīys-

- ttihiysde 3 sg. pres. mid. 40
 tīdā, tīndā, tīndi s. yan-
¹ttiṽā ‘then’, unclear derivative of dem. stem
 *ta-, cf. cīyā
 ttītā 54, 192, 233
 ttīyā 31, 52, 55, 56, 95, 148 (1st ttīyā), 166,
 187, 231, 232
 ttīyi 60, 160
²ttiṽā s. šāta-
 ttu s. ša-
 ttuto s. šāta-
 tturra- m. ‘mouth’ < ?
 tturna abl. sg. 234
 ttuśśaa- ‘empty’ < *tus(s)yaka-, cf. Parth.
 twsyg, OInd. tucchyā-
 ttuśśā nom.-acc. pl. m. 209
 ttuśśīma ‘vain, in vain’ < ttuśśaa- + unclear
 suffix (Emmerick, SVK3: 70)
 ttuśśīma 17
 ttuṣṣe adv. in expression ttuṣṣe yan- ‘to
 destroy’ < ?
 ttuṣṣe 30
 ttū s. šāta-
 te s. tā
 tte s. ša-
 ttai s. tta
¹tterā s. ttāra-
²tterā, ttāderi ‘so great, so much, so many, so
 greatly, very’, from dem. *ta-, perhaps
 formed as a rhyme to cerā, *cāderā
 ttāderi 109
 ttārā 90, 155, 201
 ttāre 87
²tterā 87, 96, 105, 107, 159, 177 (x2), 180,
 215, 217, 220
 tteri 18, 124, 141
²teru 191
¹teru s. ttāri-
 tto, ttau s. tta
 tcabalj- : tcabrīta- A ‘to scatter’ < *hača(?) -
 barjaya-, *-braxta-, root *brag (Cheung
 *braj) ‘to break’
 tcabrīte pp. nom.-acc. pl. f. 42
 tcabrīye pp. nom.-acc. pl. f. 44
 tcamāna ‘whereby’ < *čahmanā (cf. Av.
 dative cahmāi), used as abl. of kye and
 cu (cf. kama jsa)
 tcamāna 218
 tcaramu ‘even’, acc. sg. n. of *čarama- ‘last’,
 OInd. caramā-
 tcaramu 107, 111, 128
 tcahora ‘four’ < *čaθwār-, Av. caθbār-
 tcahora 23, 163
 tcāraṇa- ‘capable, able (to do)’ < *čāraṇa-,
 root *kar ‘to do’
 tcāraṇā nom. sg. m. 191, 211, 220
 tcārba- ‘fat, fatty’ < *čarpa-, Sogd. crp ‘fat’
 tcārba nom. sg. f. 39
 tcārma, tcārman- n. ‘skin’ (declension: SGS
 340–43; *Intro.* §19.3–6) < *čarman-,
 Av. carəman-
 tcārma nom. sg. 214
 tcera- s. yan-
 tcotta- ‘broken, burst’ < ?
 tcottā nom. sg. m. 39
 ttye, ttyo, ttya s. ša-
 ttrāṇa- m. ‘protection, stronghold’ (Skt. trāṇa-)
 trāṇā nom. sg. 81, 184
 ttrāṇi nom. sg. 3
 ttrām- : tranda- mid. A ‘to cross over (+ acc.
 or prep.); to enter (+ loc.)’ < *ati-rāma-,
 *ati-ranta-, root *ram ‘to go’
¹ttrāme 1 sg. pres. mid. 126
 ttrāmāte 3 sg. pres. mid. 90, 132
¹ttrāmu 2 sg. impv. mid. 131
 tranda 3 pl. m. intr. pf. 40
 ttrande 3 pl. f. intr. pf. 233
 ttrāma- ‘such’, formed from ²tterā on the
 analogy of crrāma- beside cerā?
 ttrāmā nom. sg. m. 17
 trāmā nom. sg. m. 141, 150, 162, 165, 172
¹ttrāmī = trāmā nom. sg. m. + ²-i 147
 ttrāma nom.-acc. pl. m. 11, 119, 161, 162
 trāma nom.-acc. pl. m. 145
 ttrāmo acc. sg. f. 47
²ttrāme nom.-acc. pl. f. 27
 ttrāmu ‘so, thus’, adv. acc. sg. n. of ttrāma-
 ttrāmu 5, 10, 24, 40, 122, 130, 145, 164,
 167, 195, 198, 228, 236
²ttrāmu 64, 77, 103, 129, 137, 150, 173,
 174, 175, 176, 178, 227
²ttrāmī = ²ttrāmu + ¹-i 32
 ttrāmvi = ²ttrāmu + ¹-i 59, 146
 tṛṃkhā-, pl. -e (stem and gender uncertain)
 ‘peak’ (Skt. trīkṣṇa-)
 tṛṃkhvo loc. pl. m./f. 84
 tṛṣṇa- ‘sharp, acute’ (Skt. tīkṣṇa-, trīkṣṇa-,
 Maggi 2009: 158–61)
 tṛṣṇa nom.-acc. pl. m. 75, 77
 tvānaa- ‘your’ (2 sg.) < gen. sg. *tawā ‘of
 you’, Av. tauuā, tauua (cf. ¹tvī) + suffix
 -ānaa- (KS 83, §10.B.15.1)
 tvānai nom. sg. m. 145, 147, 150, 151, 152,
 174, 175

- tvānei nom. sg. m. 153
¹tvī s. thu
²tvī s. ṣa-
tsāta- ‘rich, wealthy’ < *čyāta-, OP śiyāta-
‘fortunate’, root *čyā (Cheung *čjaH¹)
‘to be calm’
tsātā nom. sg. m. 211
tsāṣṭu, tsāṣṭo ‘calmly’, unclear derivative of
root *čyā, cf. tsāta-
tsāṣṭu 90, 188
tsāṣṭo 102
tsū- : tsuta- act. B ‘to go; (occasionally) to
transmigrate’ < *čyawa-, OP śiyava-,
*čyuta-, Parth. šwd, root *čyau (Cheung
*čjau)
tsītā 3 sg. pres. act. 214
tsīndā 3 pl. pres. act. 201
tsīndi 3 pl. pres. act. 12, 97, 135
tsīni 1 sg. subj. act. 213, 214
tsīyū = tsīyā 3 sg. opt. act.₃ + ¹-u 51
tso 2 sg. impv. act. 70
tsau 2 sg. impv. act. 144
tsutai 2 sg. m. tr. pf. 53, 89
tsute 3 sg. m. tr. pf. 47, 67, 86
tsutātā 3 sg. f. tr. pf. 3
tsutānda 2 pl. tr. pf. 96
tsutāndā 3 pl. tr. pf. 233
tsutāndi 3 pl. tr. pf. 24, 143, 207
tsūmatā- f. ‘career’ < tsū- + suffix -āmatā-,
with unexplained contraction
tsūmato nom. sg. 199
thatau ‘quickly’ < *taxwakam, cf. Sogd. twx
‘swift’ < *taxwa-, root *tak (Cheung
*tač¹) ‘to run’ (Sims-Williams 1983: 48)
thatau 52, 62, 110, 113, 115, 146, 187, 193,
240
thāna- m. ‘place’ (Skt. sthāna-)
thāna nom.-acc. pl. 157
thu 2 sg. pron. ‘you’ < *tuwam, OP tuvam,
Sogd. tyw (Sims-Williams 1983: 48).
See also the 2 pl. uhu, also used for 2
sg. (especially acc. sg.). For 2 sg. encl.
pronouns see -ū, ²-o, tā.
thu nom. sg. 34, 70, 83, 173, 178
thvī = thu nom. sg. + -ī 162
thvī = thu nom. sg. + ¹-i 30
¹tvī gen. sg. 64, 65, 83, 102, 146, 160, 172,
176, 179, 180
dakṣāṇā- f. ‘gift, offering’ (Skt. dakṣiṇā-)
dakṣāṇa nom. sg. 146, 148
daj- : dīṣṭa- mid. B ‘to ripen’ < *daḷ-ya-, Av.
daža- ‘to burn’, *daxšta-, cf. Sogd.
δxšt’k ‘ripe’, root *dag (Cheung *daḷ)
‘to burn’
dīṣṭa 3 pl. m. intr. pf. 68
data-, pl. -e m. ‘wild beast’ < *data-, Sogd. δt-
n., cf. Av. daitika-
date nom.-acc. pl. m.₂ 24, 178
darra- ‘broken’ < *dṛna-, cf. OInd. dīrṇā-, root
*dar (Cheung *dar²) ‘to split’
darra nom.-acc. pl. m. 48
darrau- m. ‘courage’ < *dṛṣṇāwa-, root *darš
(Cheung *darš¹) ‘to dare’
darraunai = darrauna abl. sg. + ¹-i 56
dharma- m. ‘phenomenon’ (Skt.)
dharma nom.-acc. pl. 145, 150, 209, 223
daša- m. ‘flag’ (Skt. dhvaja-)
daša nom.-acc. pl. 86
dasau ‘ten’ < *dasa, Av. id., final °au due to
nau ‘nine’ (Emmerick 1992: 301)
dasau 104, 196
dasta- m. ‘hand’ < *dasta-, dissimilated from
older *d̥asta-, Indo-Iranian *j̥h̥asta-, Av.
zasta-, OInd. hásta- (Klingenschmitt
2005: 151 n. 2)
dastu acc. sg. 136
dīṣṭa loc. sg. 86, 100
dasta nom.-acc. pl. 42, 170
dastaka- m. ‘hand’, diminutive to dasta-
dastaka nom.-acc. pl. 63
dāa- m. ‘fire’ (declension: SGS 305–6; *Intro.*
§21.3–8) < *dāga-, cf. daj-
¹dai nom. sg. 175
¹dai gen. sg. 14
dāña loc. sg. 43
dākṣiṇia- m. ‘venerable person’ (Skt.
dākṣiṇeya-)
dākṣiṇya nom.-acc. pl. 147
dāña s. daa-
dāḍaru ‘longer’ < dāra- + suffix -tara-
dāḍaru 222
dāta- m. ‘Law’ < *dāta-, Av. id.
dātā nom. sg. 11, 174, 175
dātu acc. sg. 7, 76, 123, 187, 237, 241, 244
dhātu acc. sg. 231, 244
dātā gen. sg. 183, 240
dātia- ‘pertaining to the Law’ < dāta- + suffix
-ia-
dātī acc. sg. m. 178
dātīnaa-, f. dātīmgyā- ‘pertaining to the Law’
< dāta- + suffix -īnaa-
dātīno acc. sg. m. 231
dātīnau acc. sg. m. 1
dāra- ‘long’ < *darga-, Av. darəga-, darəya-

- dāru acc. sg. n. as adv. ‘long, for a long time’, with neg. ‘before long’ 146, 183, *col.*
- dārajsīnia- ‘long-lived’ < dāra- + jsīnā- + suffix -ia-
- dārajsīnī nom. sg. m. 35
- dījs- s. drjs-
- ¹dāta- m. ‘appearance’ < *dīta-, cf. ²dāta-dātena abl. sg. 4
- ²dāta- s. dai-
- did- : dista- mid. B ‘to appear, be apparent’ < *di-dy-a-, used as pass. to dai-, past stem on analogy of bud- : busta- etc.
- dätte 3 sg. pres. mid. 161
- diyāre 3 pl. pres. mid. 161
- dyāre 3 pl. pres. mid. 165 (x2)
- dāsta 3 pl. m. intr. pf. 157
- distā 3 pl. f. intr. pf. 24
- dāstu hāmātu 3 sg. n. pf. intr. pot. 170
- dāyāña-, diyāña- s. dai-
- diśā- f. ‘direction’ (Skt.)
- diśo acc. sg. 47
- dāše nom.-acc. pl. 222
- diše nom.-acc. pl. 44, 104, 142
- distā-, dāsta- s. did-
- dīñ- mid. ‘to hesitate’, etymology unclear (but see Hitch & Derafshi 2025)
- dīñi 2 sg. impv. mid.(?) 100
- dīñu 2 sg. impv. mid. 36
- dīraṃggāra-, pl. -e m. ‘evil-doer’ < *drigam-kāra-, cf. Sogd. ḍrywnk’rk, with *driga- (Khot. dīra-) replacing *drigu-, Av. id. ‘poor, weak’ (Emmerick, SVK1: 55–6)
- dīraṃggāre nom.-acc. pl. m. 2 69
- dīva- m. ‘continent’ (Skt. dvīpa-)
- dīvyau jsa abl. pl. 109
- dīvaṃggara- m. PN (Skt. Dīpaṃkara)
- dīvaṃggarā gen. sg. 241
- dīvātā- ‘deity’ (Skt. devatā-)
- dīvātā nom. sg. f. 2 82
- dīvate nom.-acc. pl. 80
- dīvatai = dīvate nom.-acc. pl. + ¹-i 211
- dīšta s. dasta-
- dīṣṭa- s. daj-
- dukha- m. ‘suffering, woe, misfortune’ (Skt. duḥkha-)
- dukhā nom. sg. 9, 218
- dukhi nom. sg. 127
- dukha nom.-acc. pl. 17, 191, 202, 205, 220
- dukhānu gen. pl. 201
- dukhyo abl. pl. 242
- dukhyau abl. pl. 69, 81
- dukhyo jsa abl. pl. 193
- dukhyau jsa abl. pl. 60, 68, 164, 219
- dukhev- : dukhautta- A ‘to cause to suffer, distress, afflict’ (Skt. duḥkhāpaya-)
- dukhevā pres. inf. 220
- dukhauttā 3 sg. m. tr. pf. 204
- dukhotta pp. nom.-acc. pl. m. 201, 217, 218
- dukhautta pp. nom.-acc. pl. m. 191
- dumi- f. ‘smoke’ < *dūmi-, cf. OInd. dhūmā-
- dumā nom. sg. 43
- duva ‘two’ < *duwā, Av. duua
- duva nom.-acc. pl. m. 189
- duṣkara- ‘marvellous’ (Skt.)
- duṣkaru nom. sg. n. 159, 240
- duṣḍarrau- ‘fearful, coward’ < pejorative prefix *duṣ-, Av. id. + darrau
- duṣḍarrau nom. sg. m. 126
- duṣḍarrau acc. sg. m. 57
- ¹dai s. dāa-
- dai- : ²dāta- act. D ‘to see’ < *daya-, *dīta-, root *dī (Cheung *daiH¹)
- daiyā 3 sg. pres. act. 11, 86, 162, 208, 227
- daiṇdā 3 pl. pres. act. 228
- ²dai 3 sg. opt. act. 226
- dyāñi part. nec. nom. sg. m. 83
- dāyāña part. nec. nom.-acc. pl. m. 210
- diyāña part. nec. nom.-acc. pl. m. 153
- dyāña part. nec. nom.-acc. pl. m. 162
- dyāña part. nec. nom. sg. f. 148
- dātai 2 sg. m. tr. pf. 237
- dāte 3 sg. m. tr. pf. 167
- dātāṇdā 3 pl. tr. pf. 142
- dyāñ- : dyāñita- act. A ‘to make appear, show, reveal’ < did- + suffix -ñ-
- dyāñite 3 sg. m. tr. pf. 232
- dyāṇaa-, f. *dyāṃgyā- ‘visible’, pres. part. of did-
- dyāṇā nom.-acc. pl. m. 186
- dyāre s. did-
- drraya ‘three’ < dr(r)ai ‘id.’ (< *θrāyah, Av. θrāiiō) + regular nom.-acc. pl. ending -a (Sims-Williams 2022: 42)
- drraya nom.-acc. pl. 73, 163
- draiṇu gen. pl. 143
- drahvaa- ‘flapping the wings’(?) < ? (Chen 2024: 61–3)
- drahvā nom.-acc. pl. m. 66
- drātaa-, f. drācā- ‘trembling, flighty’, perhaps to root *drā (not in Cheung), OInd. drā ‘to run’
- drātai nom. sg. m. 101

- dṛjs- : dṛta- mid. B 'to hold' < *dṛja-, *dṛxta-,
 root *drag (Cheung *dra(n)ḥ)
 dijsāre 3 pl. pres. mid. 45
 dṛṣṭi- f. 'view, belief' (Skt.)
 dṛṣṭī = dṛṣṭā nom. sg. + ¹-i 196
 druai s. drau-
 drūjā- f. 'lie' < *drauḥjā-, root *draug
 (Cheung *drauḥ) 'to lie'
 drūgya nom. sg. 20
 drūjo acc. sg. 20
 drūje nom.-acc. pl. 59
 drūjyau jsa abl. pl. 54
 drūṇaa- 'healthy', cf. Av. druua-, with unclear
 extension *-na-ka- (KS xxxiii)
 drūṇai nom. sg. m. 211
 drau- m. 'hair' < *drawa-, Sogd. žw-,
 Yaghnobi dirau
 druai gen. sg. 115
 dromase 'to the extent of a hair' < drau- +
 °mase 'size, extent' < *masāh, cf. Av.
 masah- (SGS 347)
 dromase 136
 draumasā 181
 dvāvarānautama- '92nd' < duva + -varā <
 *parah 'beyond' + nautā 'ninety' <
 *nawati-, Av. nauuaiti- + ordinal suffix
 -ma- (KS §47.A)
 dvāvarānautamā loc. sg. m. 238
 nakṣatra- m. 'nakṣatra, constellation, star'
 (Skt.)
 nakṣatryau abl. pl. 80
 najs- act. A/B 'to make a noise, screech' < ?
 najsīndi 3 pl. pres. act. 46
 namas- : namasāta- act. B 'to worship' (Skt.
 namasya-)
 namasīmā 1 sg. pres. act. 181
 namasāte 3 sg. m. tr. pf. 104
 narām- : naranda- act. A 'to go out (of: acc. or
 abl.)' < *niž-rāma-, *-ranta-, cf. ttrām-
 naramnda 3 pl. m. intr. pf. 104
 naranda 3 pl. m. intr. pf. 37, 123
 narande 3 pl. f. intr. pf. 232, 234
 naranda pp. nom.-acc. pl. m. 39
 naria- m. 'hell' (Skt. naraka-)
 naryo loc. sg. m. 215, 219
 *naljsem- : naljsonda- 'to finish' < *niž-
 ḥāmaya-, *-ḥamta-, root *gam (see s.v.
 hīs-)
 naljsondai = naljsonde 3 sg. m. tr. pf. + ¹-i
 243
 naljsondāndi 3 pl. tr. pf. 166
 naṣkhan- mid. B 'to laugh' < *niš-xanda-, root
 *xand
 naṣkhanāro 3 pl. subj. mid. 34
 — : naṣpūsta- 'to drive out' < *niš-pausta-,
 root *pauḥ 'to run'
 naṣpūste 3 sg. m. tr. pret. 94
 na'sta s. nād-
 nahuṣṣa- m. PN (Skt. Nahuṣa)
 nahuṣṣu acc. sg. 23
¹nāta- m. 'nāga, aquatic supernatural being'
 (Skt. nāga-)
 nātā gen. sg. 130
 nāta nom.-acc. pl. 108
²nāta- s. nās-
 nāma, nāman- n. 'name, reputation' (declen-
 sion: SGS 340–43; *Intro.* §19.3–4) <
 *nāman-, Av. id.
 nāma nom. sg. 3
 nāma acc. sg. 9, 20, 21, 29, 31, 32, 238,
 239
 nāmai = nāma acc. sg. + -ī 82
 nās- : ²nāta- mid. B 'to take, accept' < *nāsa-,
 root *nas (Cheung *Hnas) 'to attain',
 past stem adapted from *ni-yāta-, Sogd.
 ny't 'taken', root *yam (Cheung *jam)
 'to hold' (rather than on analogy of stās-
 : stāta- 'to be tired' etc. with SGS 53)
 nāse 1 sg. pres. mid. 195
 nāste 3 sg. pres. mid. 212
 nāte 3 sg. m. tr. pf. 57, 63, 78, 91, 243
 nātu yanāro 3 pl. subj. tr. pot. 193
 nāsāka- m. 'taker, receiver' < nās- + suffix
 -āka-
 nāsāka nom.-acc. pl. 145, 151
¹nā 3 pl. encl. pron. 'them', used for acc. pl.
 and gen. pl., -n- jsa abl. pl. 'therefore' <
 *-hanam (SVK2: 74–5)
¹nā acc. pl. 201
¹nā gen. pl. 15, 24, 72, 81, 159, 191, 227
¹ni acc. pl. 202
¹ni gen. pl. 11, 18 (x2), 24, 31, 67, 75, 80
 nu gen. pl. 9
¹ne gen. pl. 98 (1st ne)
 nenjsa = ²ne 'not' + -n- jsa abl. pl. 209
²nā, ²ni s. ²ne
 niga'lstā s. nād-
 nigrantha- m. (adherent of a particular non-
 Buddhist sect) (Skt. nirgrantha-)
 nigranthā nom. sg. 26
 nājsaṣ-/nijsāt- : nājsaṣta- mid. B 'to show' <
 *ni-čaša-, *-čašta-, root *kaṣ (Cheung
 *čaṣ¹)

nijsaṣḍe 3 sg. pres. mid. 73, 236, 239
 nijsātā'mane 1 pl. pres. (or subj.) mid. 72
 nāta'- s. *nei'
 nāta's- : nāṣa'ta- act. B 'to end (intr.)',
 perhaps < *ni-sa-sa-, *ni-sa-ta-, root
 *sam (Cheung *samH) 'to become
 quiet'. For *ni-š- < *ni-s- see Emmerick
 1986: 75–7.
 nāta'štā 3 sg. pres. act. 29
 nāta'sta-, nita'sta- s. nād-
 nitāa- m. 'river' < *ni-tāk-a-, root *tak, cf.
 thatau
 nitā nom.-acc. pl. 109
 nātāyā gen. sg. 215
 nitcana 'outside' < *niš-čanā
 nitcana 45
 nād- : nāta'sta- act. B 'to sit down; to befall,
 come upon (vāte)' < *ni-hīda-(?),
 *-ṣasta-, root *had 'to sit'
 nya 2 sg. impv. act. 188
 niyāñu part. nec. nom. sg. n. 221
 niga'lstā 3 sg. m. intr. pf. 93
 nāta'stā 3 sg. m. intr. pf. 168
 nita'stā 3 sg. m. intr. pf. 187
 na'sta 3 sg. f. intr. pf. 98
 nāta'sta pp. nom.-acc. pl. m. 150
 nimandrai- : numandrāta- act. D 'to invite'
 (Skt. *nimandraya-)
 nimandraimā 1 sg. pres. act. 50
 numadṛtai 2 sg. m. tr. pf. 99
 nimalśa postp. + gen. 'behind' < *ni-marzayā,
 loc. sg. of a noun derived from nimalys-
 'to rub', root *marz (Cheung *Hmarz)?
 nimalśa 85
 nimāna- m. 'regret' < *ni-māna-, cf. Sogd.
 nm'ny 'repentance', probably to root
 *man 'to think'. Cf. MP gumān 'doubt'
 < *wi-māna-.
 nimānā nom. sg. 124
 niyāñā- s. nād-
 nārmān- : nirmāta- act. B 'to create, transform
 magically, transform into'
 nārminīmā 1 sg. pres. act. 33
 nārmāñi 2 sg. pres. act. 155
 nārmindi 3 sg. pres. act. 48
 nirmāndā 3 sg. pres. act. 50
 nirminde 3 sg. pres. act. 48
 nārmāte 3 sg. m. tr. pf. 155
 nirmāte 3 sg. m. tr. pf. 47, 49
 nirmite 3 sg. m. tr. pf. 49
 nārmāta pp. nom.-acc. pl. m. 154
 nārmito pp. acc. sg. f. 144

ništā, ništi, nāšti, nāštā s. ah-
 nāṣāṣta- 'attached' < *ni-śrišta-, root *śraiš
 (Cheung *sraiš) (Emmerick 1967: 22)
 nāṣāṣta nom.-acc. pl. m. 225
 nihalj- : nṛhīya- act. A 'to oppress' < *ni-
 ṭarčaya-, *-ṭaraxta-, root *ṭara(n)k
 (Cheung *ṭara(n)č)
 nihaljā 3 sg. opt. act. 178
 nṛhīyai 2 sg. m. tr. pf. 178
 nṛhīya pp. nom.-acc. pl. m. 81
 nu s. 'ni
 numadṛtai s. nimandrai-
 numadrūñā- f. 'invitation' < nimandrai- +
 suffix -ūñā- forming deverbal nouns
 (KS §28.A)
 numadrūño acc. sg. 60
 *nuvad- or *nuvai- act. C/D 'to make a noise',
 etymologically ambiguous
 nuvaindā 3 pl. pres. act. 46
 nūha- m. 'tip, top' < *naxwa-, Parth. nwax
 'beginning' (Emmerick 1971: 61–3);
 differently Fattori forthcoming
 nūhāna abl. sg. 115
¹ne see 'ni
²ne 'not' < *naid, Av. nōit. For ništā, ništi,
 nāšti s. ah-.
²nā 82, 97, 103, 128, 186, 207, 221, 235
²ni 16, 21, 22 (x2), 25, 66, 72 (x2), 87, 97,
 99, 111, 133, 137, 164, 207, 216
²ne 4, 6, 13, 20, 25 (x2), 26, 33 (x2), 34,
 36, 52, 53, 54 (x2), 67 (x2), 73, 97 (x2),
 98 (x2) (2nd and 3rd ne), 100, 107, 111,
 117, 121, 122, 124, 129, 130, 146, 151
 (x2), 154, 158 (x2), 173 (x2), 174, 175,
 177, 179, 182, 192, 194 (x2), 195, 197
 (x2), 198, 199, 200, 201, 205, 209, 212
 (x2), 213, 216, 217, 220, 223, 228, 236
 (x2)
 nai = ²ne + ¹i 26, 51, 55, 97, 128
 nenjsa = ²ne + -n-jsa 209
 no = ²ne + -ū 92
 nei', nāta'- m. 'nectar' (declension: SGS 330–
 32, q.v. also on phonological develop-
 ment influenced by bei', bāta'-) < *an-
 auša-, Av. anaoša- 'immortal'
 nei' acc. sg. m. 59
 nairātma- 'selfless' (Skt.)
 nairātmu nom. sg. n.(?) 228
 nya s. nād-
 nyas- mid. B 'to despise', perhaps < *ni-yasa-,
 cf. nyaśša- 'contemptible', Bactrian
 νιοταμγο 'most contemptible' (Sims-

- Williams 2025: 119a), neg. formation to OInd. *yāśas-* ‘glory, fame, etc.’, Av. *yašō.šiiia-* ‘to honour’
nyaste 3 sg. pres. mid. 7
nṛhīya- s. *nihalj-*
nvāta- ‘weak, feeble, diminished’ (of mind or senses) < **ni-pāta-*, cf. *pāta-*
nvāta nom.-acc. pl. m. 74
pacaḍāna ‘in (due) order’, abl. sg. of *pacaḍa-* ‘order’ < **pati-čarta-* or **karta-*, cf. Sogd. *p’ckrt* ‘in place of’?
pacaḍānau = *pacaḍāna* + ²-u 169
pacašta- ‘suspended from, attached to’ < **pati-čašta-* or (Emmerick 1986: 77) **pati-kašta-*, cf. *kašta-*
pacašta nom.-acc. pl. 45
pajāys- : *pajāšta-* mid. B ‘to enjoy; accept’ < **pati-jāza-* or (Emmerick 1986: 77) **pati-gāza-*, **j/gāšta-*, Sogd. *pcγz* ‘to receive’, root **gaz* (Cheung **gāz*)
pajāysa 2 sg. pres. mid. 58, 146, 150
pajāšte 3 sg. m. tr. pf. 170
pajād- : *pajista-* act. B ‘to ask for’ < **pati-jadya-*, **-jasta-*, Av. *paiti.jaiḍiia-*, root **gad* (Cheung **jad*)
pajindā 3 pl. pres. act. 190
pajud- : *pajusta-* B ‘to conceal’ < **pati-jud(y)a-*, **-justa-* or **pati-gud(y)a-*, **-gusta-* (Emmerick 1986: 77), Sogd. *ptywst-*, root **gaud* ‘to cover’
pajuttā 3 sg. pres. act./mid. 28
pajs- act. B ‘to cook, refine’ < **pača-*, Av. *paca-*, root **pak* (Cheung **pač*)
paštā 3 sg. pres. act. 198
pajsama- m. ‘honour’ < **pati-ḡama-* or perhaps **pari-ḡama-*, cf. Av. *pairi.jasa-* ‘to serve (a god)’ (DKS 201; **par-* > **paṃ-* > *pa-* by dissimilatory loss of first nasal?), root **gam* (cf. s.v. *hīs-*)
pajsamā gen. sg. 72
pajsamu for nom.-acc. pl. 242
pajsamajsera- ‘worthy of honour’ < *pajsama-* + *tčera-*, see s.v. *yan-*
pajsamajserā nom. sg. m. 87
paṃjsa ‘five’ < **paṃča*, Av. *paṃça*
paṃjsa nom.-acc. pl. 163, 208
paṭhai- : *paṭhuta-* D ‘to burn up’ < **pari-ṭhāwa-*, **-ṭhūta-*, cf. Sogd. *prṭhwy* ‘burnt’, root **ṭhū* (= Cheung **dauH* ‘to burn’, see Kümmel forthcoming)
paṭhaiyā 3 sg. pres. act./mid. 175 (x2)
paḍā adv. ‘formerly, first, in front’, prep. + gen. ‘in front of’, acc. sg. n. of *paḍāa-* ‘first, previous’ < **partāka-* (Emmerick 1992: 319)
paḍā 52, 78, 97, 111
pat- : *pasta-* act. B ‘to fall’ < **pata-*, **pasta-*, MP *pad-* ‘to fall’, past ‘low’, root **pat*
patāmā 1 sg. pres. act. 129
pittā 3 sg. pres. act. 29, 125
pata- m. ‘direction’ (Skt. *patha-*, Emmerick, SVK2: 76–7)
¹*patā* loc. sg. m. 3 37
²*patā* adv. and prep./postp. + acc. or gen. ‘towards, before’ < **pati*, Av. *paiti*
pata 118
²*patā* 89, 170, 187
patī = ²*patā* + ¹-i 86
patāchu ‘ready, about to happen, at hand’(?), perhaps < **patičyā* + adv. ending -u, cf. Sogd. *ptycy* ‘before, in the presence of, to meet’
patāchu 192
patān- act. ‘to cut off’ (see commentary to v. 200 for various suggested etymologies)
patānīyā 3 sg. opt. act. 3 200
patāts- : *patātsāta-* mid. B ‘to give up, abandon’ < **pati-čya-*, root **čyā* (cf. *tsāta-*)? See Emmerick 1969: 66.
patāste 3 sg. pres. mid. 190
patāna adv. and prep. + gen. ‘in the presence (of)’ < **patinā*, cf. *pana-*
patāna 55, 99
patāmarā- f. ‘report’ < **pati-šmar-ā-*, cf. Sogd. *ptšmr-* ‘to reckon, consider’, root **hmar* ‘to remember, count’
patāmara nom. sg. 102
patāvutta- ‘shaven’ (Pkt. **pati-vutta-*, cf. Skt. *upta-* ‘id.’?)
patāvutta nom.-acc. pl. m. 12
patāste s. *patāts-*
patī s. *patā*
pattīma- m./n. ‘result’ < **pati-tax-ma-* or **-tag-ma-*, cf. *pattamj-* : *pattīya-* ‘to produce’, root unclear
pattīmu nom. sg. n. 148
pattīmu acc. sg. m. 203
patīšu ‘in autumn’ < **patiṭya(k)-zyam* ‘towards winter’ (Skjærvø, SVK3: 85–6; 2004b: 216)?
patīšu 176
patīs- ‘to withdraw’ < **pati-isa-* (cf. *īs-*, root **aiš*, or *hīs-*, root **ai*?)

- patīsā pres. inf. 98
 pathamj- : pathīya- act. A ‘to restrain’ < *pati-
 θanǰaya-, *-θaxta-, Sogd. pōdync,
 pōdōyt- ‘to pull, pull out’, root *θang
 (Cheung *θanǰ) ‘to pull’
 pathīye 3 sg. m. tr. pf. 128
 pathīs- : pathīya- act. B ‘to refrain’ < *pati-
 θaxsa-, intr. to pathamj-
 pathīsti 3 sg. pres. act. 196
 padajs- : padīya- act. B ‘to burn (tr.)’ < *pati-
 daja-, cf. daj-, dāa-
 padajsāmā 1 pl. pres. act. 30
 padajsu 3 sg. opt. act. 112
 padamjā- f. ‘exposition’ (Skjærvø, SVK3: 86–
 8) < padanda- + suffix -kyā-
 padamja acc. sg. f. 2 188
 padanda- s. padīm-
 padama- m. ‘wind’ < *pati-dama-, root dam
 (Cheung *damH³) ‘to blow’
 padamna abl. sg. 43
 padia- m. ‘way, manner’ < *pantika-, cf.
 pande, pandāa-. On the formation and
 phonology see KS 123.
 padī acc. sg. 148
 padya nom.-acc. pl. 6, 19, 87, 146, 148,
 191
 padīm- : padanda- mid. A ‘to make’ < *pati-
 damaya-, *-danta-, root dam (Cheung
 *damH¹) ‘to build’
 padande 3 sg. m. tr. pf. 91
 pana- ‘each, every’ (partly pronominal
 inflection) < *patina-, Av. paitina-
 ‘separate’
 panye gen. sg. m. 21, 138, 200, 214
 panam- : panata- mid. A ‘to rise’ < *pati-
 nama-, *-nata-, root *nam ‘to bend’
 panamāte 3 sg. pres. mid. 125, 240
 panamāte 3 sg. subj. mid. *col.*
 panamu 2 sg. impv. mid. 36
 panamāñu part. nec. nom. sg. n. 221
 panatā 3 sg. m. intr. pf. 187
 panaśś- : panašta- mid. B ‘to perish’ < *apa-
 nasya-, *-našta-, Av. apa-nasiia-, apa-
 našta-, root *nas
 panašte 3 sg. pres. mid. 179
 paṃndaḍara- ‘more foolish’, comparative of
 pandara- ‘foolish’, cf. Armenian
 pandoyr ‘id.’?
 paṃndaḍaru acc. sg. m. 134
 pande, pandāa- m. ‘path’ < *pantāh, *pantā-
 ka-, cf. Av. pañtā- ‘path’ (declension:
 SGS 308–10; *Intro.* §24.6)
- pandāya loc. sg. 87
 papājā- f. ‘feast’ < papāta- (or *papāna-, see
 KS 205?) + suffix -kyā-. Cf. pīp-.
 papāju acc. sg. 144
 papāta- s. pīp-
 pamāta-, pamete s. pīm-
 paysān- : paysānda- act. and mid. B ‘to
 recognize, acknowledge’; mid. also with
 reflexive sense ‘to consider (oneself)’ <
 *pati-zān(ā)-, cf. Av. paiti.zān-, root
 *zan (Cheung *zanH²) ‘to know’
 paysāni 1 sg. pres. mid. 135
 paysāna 2 sg. pres. mid. 53
 paysānde 3 sg. pres. mid. 29
 paysendā 3 sg. pres. act. 223
 paysānāña part. nec. nom.-acc. pl. m. 224
 paysānde 3 sg. m. tr. pf. 237
 paramārtha- m. ‘Ultimate Truth’, mostly in
 apposition to dāta- ‘Law’ (Skt.)
 paramārthā nom. sg. 165
 paramārthu acc. sg. 228, 237, 244
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 parāśśana- m. PN (Skt. Parāśara)
 parāśśani nom. sg. 19, 27
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 parāha- m. ‘moral restraint’, etymology
 unknown, but cf. parehaṃndaa-
 parāhā nom. sg. 17, 18
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 parrāta- s. parrīj-, pars-
 parī- : parsta- act. ‘to order; to deign’,
 etymology unknown, but cf. parau-
 parste 3 sg. m. tr. pf. 101, *col.*
 parrīj- : parrāta- act. A ‘to rescue, deliver’ <
 *pari-raič-aya-, *-rixta-, caus. to pars-
 parrījātā 3 sg. pres. act. 230
 parrījīni 1 sg. subj. act. 184, 216
 parrātu yīndā 3 sg. pres. tr. pot. 219
 parrīya- m. ‘deliverance’ < *pari-raika-, cf.
 parrīj- and pars-
 parrīyā nom. sg. 217
 parehaṃndaa-, f. *parehaṃgyā- ‘showing
 moral restraint’, pres. part. of pareh- :
 parausta- ‘to restrain oneself’,
 etymology unknown, but cf. parāha-
 parehaṃndā nom.-acc. pl. m. 197
 parau- m. ‘order’, etymology unknown, but cf.
 parī-
 parauṇa abl. sg. 102
 parauys- : parausta- mid. B ‘to drown’ <
 *parā-waza-, *-wašta-, cf. Sogd. pr’wyz,

- pr'wšt 'to inundate', root *waz (Cheung *uaz) 'to move'
- parošṭa pp. nom.-acc. pl. m. 225
- parnai- act. C/D 'to feel, grope' (Skt. pari-naya-, Maggi apud Hitch 2017: 517)
- parnaindā 3 pl. pres. act. 122
- parnaindi 3 pl. pres. act. 228
- parysa-, pārysa- m. 'servant' < *pari-warza-, cf. Parth. prwrzg 'carer' (DKS 219–20)? Or *pāri-x/haiza-, cf. Parth. prxyz-, MP pahrēz- 'to serve', root as in vahīys-?
- parysa nom.-acc. pl. 50
- parvacha- 'mature' < *pari-pač-ya-, cf. pajs-parvacha nom. sg. f. 75
- paršā- m. 'assembly' (Skt.)
- parše gen. sg. 243
- parše jsa abl. sg. 168
- paršo loc. sg. f. 21
- parše nom.-acc. pl. 184
- pars- : parrāta- act. B 'to escape' < *pari-rixsa-, *-rixta-, root *raik (Cheung *raič) 'to leave'
- parsāmā 1 sg. pres. act. 217
- parštā 3 sg. pres. act. 68
- parsāndā 3 pl. pres. act. 195
- parsīndā 3 pl. pres. act. 69, 164
- parsīndi 3 pl. pres. act. 60
- parsāru 3 pl. subj. act. 193
- parrāte 3 sg. m. intr. pf. 167
- parrāta 3 pl. m. intr. pf. 242
- parsta- s. parī-
- palamgga- m. 'the paryāṅka-position, (act of) squatting cross-legged' (Skt. paryāṅka-)
- palimgya loc. sg. 156
- palimju loc. sg. m. 158
- palimjvī = palimju loc. sg. m. + ¹-i gen. sg. 169
- palāā- or palāā- f. 'banner' (declension: *Intro*. §28.3) (Skt. paṭākā-)
- pale nom.-acc. pl. 48, 86
- paśś- : paśśāta- act. A 'to let go, release' < *apa-śwāya-, *-śwāta-, Av. apa.spaiia- 'to throw off (clothes)', root *śwā (Cheung *suaH) 'to throw'
- paśśāte 3 sg. pres. act. 179
- paśśāmā 1 pl. pres. act. 27
- paśśāte 3 sg. m. tr. pf. 6, 22, 56
- paśśāndi 3 pl. tr. pf. 8
- paštā s. pajs-
- *paškaus- : paškova- 'to swell' < ?
- paškova pp. nom.-acc. pl. m. 39
- pašt- : pastāta- act. A 'to arise, set out' < *apa-hišta-, *-stāta-, cf. vašt-
- pastātā 3 sg. m. intr. pf. 78
- pahīs- : pahāṣṭa- A 'to remove' < *apa-h/xaiz-aya-, *-h/xišta-, cf. vahīys-
- pahāṣṭā 3 sg. m. tr. pf. 93
- pahīs- : pahīya- act. B 'to flee' < *apa-θaxsa-, *-θaxta-, Choresmian pθxs- 'to take refuge', root *θang, cf. pathamj- and pathīs-
- pahaiga 3 pl. m. intr. pf. 142
- pāa- or paa- m. 'foot' < *pāda- or pada-, cf. Av. pād- (declension: SGS 305–6; *Intro*. §21.3–7), see Sims-Williams 2022: 31)
- peina abl. sg. 89
- pā nom.-acc. pl. 63
- ¹pātā (for pā) nom.-acc. pl. 42
- po' loc. pl. 132
- pvo' loc. pl. 182
- pāta- 'falling in, sunken' < *pāta-, root *pat, see s.v. pat-
- ²pātā nom. sg. m. 24
- pātia- m. 'pedestrian' (Skt. padātika- or *pādika-, Pali pādika-)
- pāfi acc. sg. 77
- pāttāra-, pātra- m. 'bowl' (Skt. pātra-)
- pāttāru acc. sg. 78
- pātro acc. sg. 169
- pātro acc. sg. 170
- pātcu 'then, next, afterwards' < *pasča, Av. pasca, + adv. ending -u
- pātcu 52, 110, 182, 206, 208
- pātco 125
- pāysa- m. 'front, face, breast, chest', pāysu vīri 'prostrate' < *pāza-, Sogd. p'z
- pāysu acc. sg. 132
- pāysa nom.-acc. pl. 39
- pārajs- mid. B 'to rest upon' < *pati-raja-, cf. Sogd. 'r'xs 'to rely on, take refuge with' < *ā-raxsa- (differently Fattori 2025: 5 n. 7). Ultimately perhaps to Indo-European *legʰ 'to lie down', SGS 81.
- pārajsāna part. nec. nom. sg. f. 125
- pārra-, pl. -e m. '(soft) feather, petal' < *parna-, Av. parəna- 'feather, wing' (see Maggi 2024: 132–7)
- pārre nom.-acc. pl. m. 10
- pārāmatā- f. 'perfection' (Skt. pāramitā-)
- pārāmate nom.-acc. pl. 230
- pārśa- m. 'service' < pārysa- + suffix -ya-
- pārśā nom. sg. 185
- pārḥāliya s. prārḥāliya-

pālsuā- f. 'rib' < *parsu-kā-, cf. Av. parəsu-
 pālsuve nom.-acc. pl. 42
 pālsve nom.-acc. pl. 24
 pāśārā- f. 'sunshine' < ?
 pāśāru acc. sg. 172
 paṇḍivāta- m. 'alms, almsgiving' (Skt.
 piṇḍapāta-)
 paṇḍāvātu acc. sg. 237
 paṇḍivātu acc. sg. 58
 pāta'-, pl. pāta'/pāta'ñi m. 'strength, power' < ?
 pāta'ñyau abl. pl. m.₂ 128
 pātyo' abl. pl. 119
 pātāy- : pātāsta- act. A 'to speak' < *pati-
 ādaya-, *-āsta-, root *ad (Cheung
 *HaH(a)d)
 pātāyīndā 3 pl. pres. act. 13
 pātāstāndi 3 pl. tr. pf. 160
 pāte, pātar- m. 'father' (declension: SGS 343–
 7; *Intro.* §24.3) < *pitar-, Av. id.
 pāte nom. sg. 137
 pātaru acc. sg. 137
 pāṣkal- : pāṣkalsta- act. A/B 'to analyse' <
 *pati-škarda-, *-škarsta-, cf. Sogd.
 pṭškrδ (hapax, meaning unknown), root
 *skard 'to pierce'
 pāṣkālstu yīndā 3 sg. pres. tr. pot. 108, 109
 pīḍa- s. pīr-
 pīttā s. pat-
 pīp- : papāta- mid. A/B 'to prepare (food,
 drink)' < *pati-pāya-, *-pāta-, root *pā,
 either (Cheung *paH¹) 'to look after'
 (cf. Sogd. pcp'y 'to expect, be ready') or
 (Cheung *paH²) 'to drink'? Cf. papājā-.
 pīpe 1 sg. pres. mid. 52
 pīpāre 3 pl. pres. mid. 50
 papāte 3 sg. m. tr. pf. 156
 pīm- : pamāta- 'to measure, limit, determine'
 < *pati-māya-, *-māta-, cf. Sogd. ptm'k
 'measure', root *mā (Cheung *maH¹).
 See Emmerick, SVK1: 72–3 (who
 assumes preverb *apa-).
 pamātu ... yuḍu yīndā 3 sg. pres. tr. pot.
 115
 pamete past inf. 83 (x2)
 pamātā pp. acc. sg. m.₂ 100
 pīr- : pīḍa- mid. A 'to write, paint' (Chinese
 筆 bi, Middle Chinese pit, SVK3: 93–4)
 pīḍe past inf. *col.*
 pua-, pl. -e m. 'footstep, footprint' < *paduka-
 cf. Av. pada- 'id.' (KT6: 200)?
 puve nom.-acc. pl. m.₂ 130

puña- m. 'merit' (Skt. punya-)
 puña nom.-acc. pl. 183, 186, 203
 puñyo abl. pl. 183
 puñyau abl. pl. 119, 181, 244, *col.*
 puñyo jsa abl. pl. 68
 puñyau jsa abl. pl. 4 (puñyau j[sa]), 131
 purr- : purrda- act. B 'to overcome, defeat' <
 *prn(ā)-, Av. pərən(ā)- 'to fight', root
 *par (Cheung *par³)
 purrdy yānīni 1 sg. subj. tr. pot. 206
 purrā- f. 'moon' < *prnā- (f., originally quali-
 fying māsti- 'moon'), Av. pərəna- 'full'
 purra nom. sg. 80, 173
 puls- : braṣta- act. B 'to ask' < *prsa-, *frašta-,
 root *fras
 pulsīmā 1 sg. pres. act. 53
 pulsāmā 1 pl. pres. act. 28
 pulsu pres. inf. 159
 braṣtai 2 sg. m. tr. pf. 188
 braṣte 3 sg. m. tr. pf. 235
 brraṣte 3 sg. m. tr. pf. 91
 pulskā- f. 'excrement' < *prskā-, Yagnobi
 pursk
 pulske nom.-acc. pl. 14
 puva- 'rotten, rotting' < *pūta-, root *pū
 (Cheung *pauH)
 puva nom.-acc. pl. m. 38
 puva'd- : puva'sta- act. C 'to fear' < *apa-
 šadaya-, *-šasta-, root *had 'to sit'
 pvai'ttā 3 sg. pres. act. 101
 puva' 2 sg. impv. act. 102
 pva'ttu 3 sg. impv. act. 101
 puve s. pua-
 puṣṣo 'completely, utterly' < ?
 puṣṣo 27, 61, 93, 170
 puṣṣu 167, 233
 pūra- m. 'son' < *puθra-, Av. id.
 pūrā nom. sg. 137
 pūri nom. sg. 22
 pūru acc. sg. 5, 180, 226
 pūrāna abl. sg. 137
 pūra voc. sg. 35, 36, 136
 pūra nom.-acc. pl. 190
 pūrna- m. 'arrow' < *paruna- (KT6: 203)?
 pūrnyau abl. pl. 138
 peina, po' s. pāa-
 pyūṣ- : pyūṣta- mid. B 'to hear' < *pati-
 gauša-, Sogd. ptywš, root *gauš
 pyuvā're 3 pl. pres. mid. 76
 pyū' 2 sg. impv. mid. 64
 pyūṣte 3 sg. m. tr. pf. 123, 231
 pyūṣtāmdā 3 pl. tr. pf. 61

- pyūṣṭā 3 sg. m. intr. pf. 175
 pyūṣṭā 3 sg. m. (*for n.*) intr. pf. 22
 pyūṣṭu 3 sg. n. intr. pf. 1, 23
 pyūṣṭe past inf. 243
 pyaurā- f. 'cloud' < *pari-abrā-, cf. Av. aβra-,
 Sogd. pryβk
 pyaure nom.-acc. pl. 19
 pyaurāṇu gen. pl. 176
 praca- m. 'cause, condition', gen. sg. also
 used as postp. + gen. 'on account of'
 (Skt. pratyaya-)
 pracaī gen. sg. 103, 149, 201, 235
 praṇāhāna- m. 'fixed resolve, vow' (Skt.
 praṇidhāna-)
 praṇāhānu acc. sg. 206, 237
 praṇihānu acc. sg. 186
 pratābimbāa- m. 'image' (Skt. *pratibimbaka-)
 pratābimbai gen. sg. m. 224
¹praysāta- m. 'faith, belief' (Skt. prasāda-)
 praysāte acc. sg. m. 143
 praysai- : ²praysāta- act. D 'to have faith,
 believe' (Skt. prasādaya-)
 prayseindi 3 pl. pres. act. 75
 praysātu pp. nom. sg. n. 76
 praysātu pp. nom. sg. n. 123
 praśña- m. 'question' (Skt.)
 praśñai = praśña nom.-acc. pl. + ¹-i 28
 prrahaṇa-, pl. -e m. 'clothing' < ?
 pruhonā nom. sg. 214
 prrahaṇā acc. sg. m. 63
 prahaṇy- : prahaṣṭa- 'to put on (clothes)' < ?
 prahaṣṭe 3 sg. m. tr. pf. 63
 pruhauṣṭe 3 sg. m. tr. pf. 78
 prahoṣṭā pp. nom. sg. m. 12
 prāṇaa- m. 'insect, worm' (Skt. prāṇaka-)
 prāṇā nom.-acc. pl. 39
 prārḥālia- m. 'miracle' (Skt. prātihārya-). Cf.
 irdi-prāhālia-
 prārḥālī nom. sg. 73
 pārḥāliya nom.-acc. pl. 73
 pruhonā- s. prrahaṇa-
 pvai'ttā, pva'ttu s. puva'd-
 pvo' s. pāa-
 pharāka- 'many', cf. pharu
 pharāka nom.-acc. pl. m. 28, 36, 45, 60, 65,
 104, 242
 pharāku *for* nom.-acc. pl. m. 35
 pharākyau abl. pl. m. 2, 37
 pharāke nom.-acc. pl. f. 48
 pharu 'many, much' < *faru- < *paru-, Av.
 pouru-, with *f from the comparative
 and superlative forms (Sims-Williams
 1983: 48–9)
 pharu 2, 15, 18, 19, 35, 38, 44, 49 (x2), 69,
 80, 107, 140, 191, 217, 218, 242
 pharṣavata- m. 'magistrate', compound with
 °vata- < *pati-, Av. paiti- 'lord' (on
 pharṣa- see Emmerick, SVK3: 102–3)
 pharṣata *for* nom. sg. *col.*
 phāṣṣā- (stem and gender uncertain)
 'delicacy' (?) (Skt. phāṣa-, older sparṣa-)
 phāṣṣe nom.-acc. pl. m./f. 50
 bajsīhā- f. 'mortar', unclear derivative of root
 *bag (Cheung *baġ) 'to break'
 bajsīha loc. sg. f. 16
 bañ- : basta- act. A 'to bind' < *bandaya-,
 *basta-, Av. baṇḍaiia-, basta-, root
 *band
 bastā pp. nom. sg. m. 164
 basta pp. nom.-acc. pl. m. 218, 227
 baña prep./postp. + gen. 'before, in the
 presence of' < *upa + -?-
 baña 96, 118, 119
 bañu 142
 baḍe s. bar-
 bata- 'small' (partly pronominal inflection),
 cf. perhaps MP wad 'bad' (DKS 267)
 batāñi abl. sg. f. 115
 badra- m. PN (Skt. Bhadra)
 badṛ nom. sg. 31, 37, 47, 61, 65, 68, 69, 82
 (2nd badṛ), 86, 90, 96, 101 (x2), 104,
 123, 132, 144, 166, 170, 187, 231, 242
 badrī = badrā nom. sg. + -i 82
 badru acc. sg. 35, 56, 91, 95, 142
 bhadru acc. sg. 237
 badṛ gen. sg. 59, 62, 70, 77, 82 (1st badṛ),
 102, 136
 badrā gen. sg. 60
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 102, 103, 128, 130, 137, 141, 145, 146,
 148, 152, 160, 188
 badrra voc. sg. 139, 147, 155, 162, 211
 bhadra voc. sg. 100, 153
 bhadrra voc. sg. 154, 230
 badṛ voc. sg. m. 149
 badrā voc. sg. m. 185
 bhadrratalpia- 'belonging to the (present)
 aeon, the Bhadrakalpa' (Skt. bhadra-
 kalpika-)
 bhadrratalpiya nom.-acc. pl. m. 79
 banāsa- m. 'tree-hole' < *wan(ā)-, cf. banhya-,
 + kasa- 'hole'

- banāsuto loc. pl. **45**
 banhya- m. 'tree' < *wan(ā)-, cf. Av. vanā-,
 OInd. van- + -?-
 baṃhyu acc. sg. 142
 baṃhyā gen. sg. 113
 baṃhya nom.-acc. pl. 112
 banhya nom.-acc. pl. **45**
 baysga- 'thick' < *bazu-ka-, cf. OInd. bahú-
 'much, thick' (Skjærvø 1985: 70 n. 15)?
 baysgu acc. sg. n. as adv. **39, 44**
 bar- : buḍa- act. and mid. B 'to carry (act.); to
 ride (mid.)' < *bara-, *br̥ta-, Av. bara-,
 bərəta-, root *bar
 barīmā 1 sg. pres. act. 202
 baḍe 3 sg. pres. mid. 95
 barīndā 3 pl. pres. act. 86
 bera part. nec.2 nom.-acc. pl. m. 202
 balonda- 'strong, powerful' (Skt. balavant-)
 balonda nom.-acc. pl. m. 2, 23
 balysa- m. 'Buddha' < *barza-, perhaps
 originally 'exalted', cf. Av. bərəzañt-
 'high' etc.
 balysä nom. sg. 1, 2, 3, 55, 56, 59, 61, 62,
 67 (2nd balysä), 68, 73, 78, 86, 93, 96,
 101, 103, 113, 115, 116, 129, 136, 159
 (x2), 169, 236, 238, 239, 240, 241 (2nd
 balysä), 243
 balysi nom. sg. 60, 81, 84, 90, 125, 168,
 170, 222, 232, **240, 243, col.**
 balysu for nom. sg. **110**
 balysä acc. sg. m.2 123
 balysi acc. sg. m.2 83, 125, 167
 balysu acc. sg. 8, 50, 99, 106, 107 (1st
 balysu), 124, 126, 131, 170, 187, 235
 balysä gen. sg. 63, 67 (1st balysä), 71, 102,
 107, 119, 130, 131, 132, 142, 183, 185,
 211, 233, 234, 241 (1st balysä), 242
 balysi gen. sg. 73, 121, 158, 182, 184
 balysu for gen. sg. **107** (2nd balysu)
 balysa voc. sg. 58 (x2), 64, 65, 72, 132,
 172, 173, 176, 177, 179, 180, 182, 235,
 236
 balysa nom.-acc. pl. 121, 158, 160, 162,
 166, 222
 balysānu gen. pl. 76, **117, 122**
 balysyau jsa abl. pl. 157
 balysūñavüysaa- m. 'bodhisattva, enlighten-
 ment-seeker' (see *Intro.* §11 vocab.) <
 balysa- + suffix -ūñā- + *kauzaka-
 'seeker', root *kauz- (Cheung *kauz¹)
 'to seek'
 balysūñavüysai acc. sg. m.2 189
 balysūñavüysai gen. sg. 220
 balysūñavüyse gen. sg. 229
 balysüsti- f. 'awakening, enlightenment',
 literally 'buddha-knowledge', used as
 equivalent to Skt. bodhi- 'awakening'
 (see *Intro.* §16 vocab.) < balysa- +
 *busti-, OInd. buddhi-, cf. bud-
 (Emmerick, SVK2: 102)
 balysüstu acc. sg. 1, 183, 186, 187, 206,
 207, 212, 216, 230, 238, 241
 balysüšte gen. sg. 188
 balysüšta loc. sg. 237
 baśdaā- f. 'evil deed, sin' < *bazdyakā-, Sogd.
 βjyk 'evil' (Emmerick, SVK2: 102–3)
 baśdā nom. sg. 204
 baśdye gen. sg. 203
 baśde nom.-acc. pl. **196**
 baštargyā- f. 'carpet' (?) < *baštarr- 'to spread'
 < *upa-stṛñā-, root *star (Cheung
 *starH¹) + suffix -kyā-
 baštargyo acc. sg. 49
 basta- s. bañ-
 bāggara-, pl. -e m. 'leaf' < *warkara-, Sogd.
 wrkr
 bāggare nom.-acc. pl. m.2 10, 114
 bāggīratha- m. PN (Skt. Bhagīratha)
 bāggīrathi nom. sg. **22**
 bāgyo postp./prep. + gen. 'instead of, for the
 sake of', loc. of bāji- 'ransom', cf.
 perhaps OP id. 'tribute' (Maggi 1995:
 102–3; Skjærvø 2004b: 312)
 bāju **135**
 bāgyo **93**
 bājo **202**
¹bāḍa- m. 'time' < *upa-ṛtu-, Sogd. prtw 'time,
 occasion' (Sims-Williams 1983: 49)
 bāḍā nom. sg. 70, 71, 95, 100, 101
 bāḍi nom. sg. 127
 bāḍu acc. sg. 89
²bāḍa- s. ber-
 bāta- m. 'wind' < *wāta- < *waHata-, Av.
 vāta-
 bātā nom. sg. 120
 bātā-, pl. -e (stem and gender uncertain) 'root'
 < ?
 bāte nom.-acc. pl. m.2/nom.-acc. pl. f. 14,
 24, 114
 bātaa- m. 'new wine, must' < *bātaka, MP
 bādag
 bātā nom.-acc. pl. **50**
 bā'yi- f. 'ray, beam (of light)' < root *bā
 (Cheung *baH) 'to shine' + -?-

- bā'yā acc. sg. f. 56
 bā'yā nom.-acc. pl. 232, 233, 234
 bāysa-, pl. bāysa/bāysaṇi m. 'wood, grove' < ?
 bāysaṇuvo' loc. pl. m. 24
 bāysua-, pl. -e m. 'arm' < *bāzu-ka-, Parth.
 b'zwwg
 bāysū acc. sg. 139
 bārāa- m. 'carpenter, sculptor' < *barnaka-
 (DKS 278)?
 bārāi nom. sg. 91
 bārggava- m. PN (Skt. Bhārgava)
 bārggavi nom. sg. 21
 bārgya- m. 'rider' < bārāa- 'vehicle, mount' (<
 *bāraka-, cf. bar-) + suffix -ya-
 bārgyi nom. sg. 77
 bās- mid. B 'to wear' < ?
 bāste 3 sg. pres. mid. 13
 bi- reversive prefix < *wi-, Av. vī- 'anti-'
 bicā- f. 'body part' (?) < ?
 bice nom.-acc. pl. 48
 bijs- : bājsāta- act. B 'to be contained' <
 *wiča-, Shughni wiz-, root *wyak
 (Cheung *uīač) 'to contain'
 bijsīndā 3 sg. pres. act. 186
 bāta'- s. bei'
 bitam- : bitanda- mid. 'to doubt, be perplexed'
 < *wi-tama-, *-tanta-, root *tam
 (Cheung *tamH) 'to become dark, faint,
 tire'
 bitamu 2 sg. impv. mid. 131
 bitandā pp. nom. sg. m. 188, 221
 bitamaā- f. 'doubt, confusion' < *wi-tamā-kā-,
 cf. bitam-
 bitamā nom. sg. 236
 bitamo acc. sg. 236
 bātavā- f. 'lightning-flash' < *wi-tapā-, cf.
 Sogd. wyt'p 'to shine forth', root *tap
 'to be hot'
 betevi gen. sg. 163
 bi'tasaṃñā- f. 'awareness of poison' < bāta'-
 + saṃñā- 'perception' (Skt. saṃjñā-)
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 bitte s. bid-
 bithāñi 'out of place', loc. sg. of *bithāna- <
 bi- + thāna-
 bithāñi 111
 bid- : bista- act. and mid. B 'to pierce (act.); to
 be pierced (mid.)' < *widya-, *wista-,
 OInd. vīdhya- 'to pierce', root *wyad
 (Cheung *uaid³ 'to throw, shoot')
 bitte 3 sg. pres. mid. 138
 bipajsama- m. 'dishonour' < bi- + pajsama-
 bipajsama nom.-acc. pl. 141
 biṃbāysāra- m. PN (Skt. Bimbisāra)
 biṃbāysārā nom. sg. 95
 biysān- : biysānda- act. B 'to wake up' < *wi-
 zān(ā)-, cf. paysān-
 bāysendā 3 sg. pres. act. 167
 biysārgyūna- 'horrific' < *biysār- 'to be
 horrified' (*wi-zrya-, root *zar as in
 ysurri-) + suffix -kyā- + suffix -ūna-
 biysārgyūna nom. sg. f. 38
 birays- : biraṣṭa- mid. B 'to extend, spread' <
 *wi-raza-, *-raṣṭa-, root *raz 'to direct'
 (Cheung *Hraz)
 biraṣṭā 3 sg. m. intr. pf. 3
 biraṣṭe 3 pl. f. intr. pf. 232
 birāt'- : birṣṭa- act. B (see Maggi 2019a) 'to
 split' < *wi-riṣa-, *-riṣṭa-, cf. Sogd.
 ptryš 'to tear' etc., root *raiš (differently
 Cheung)
 birṣṭe pp. nom.-acc. pl. f. 39
 bārūñ- : bārūñāta- mid. A 'to shine' < *wi-
 rauxśnaya-, cf. Av. raoxśna- 'light'
 brūñāte 3 sg. pres. mid. 84
 birgga- m. 'wolf' < *wṛka-, Av. vāhrka-
 birgga nom.-acc. pl. 40, 46
 bilā- f. 'entrails' (?) < *wṛdā-, cf. Av.
 varəduua- 'soft'?
 bile nom.-acc. pl. 39
 bilsaṃgga- m. 'community (of monks)', lit.
 'Buddha-community' < balya- +
 saṃgga- 'community' (Skt. saṅgha-)
 (Dragoni 2023: 145–7)
 bilsaṃggā nom. sg. 78
 bilsaṃgi nom. sg. 90
 bilsaṃggu acc. sg. 144
 bilsaṃgu acc. sg. 123
 bilsaṃṅgi gen. sg. 169, 183
 biśša- 'all, whole' (partly pronominal
 inflection) < *wiśwa-, Av. vīspa-
 biśśā nom. sg. m. 111, 120, 131, 161
 biśśī = biśśā nom. sg. m. + ¹-i 54
 biśū acc. sg. m. 115
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- 160, 162, 175, 178, 180, 184, 200, 206, 209, 216, 224, 227
- biššī = biššā nom.-acc. pl. m._p + ¹-i 68
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- bišyo abl. pl. m. 193
- ¹bišša nom. sg. f. 103, 120
- bišše gen. sg. f. 243
- biššeñe abl. sg. f._p 168
- bišā nom.-acc. pl. f. (or nom.-acc. pl. f._p) 184
- biššā nom.-acc. pl. f. (or nom.-acc. pl. f._p) 17, 195
- bišše nom.-acc. pl. f. 38, 98, 211
- biššālsto s. bišā- and -ālsto
- biššānda ‘from all sides’ < nom.-acc. pl. biššā + *anta-, OInd. ānta- ‘edge, side’
- biššānda 70
- biššūnia- ‘of all kinds’ < bišša- + ggūna- ‘colour; *kind’ (Av. gaona- ‘hair, colour, manner’) + suffix -ia-
- biššūnya nom.-acc. pl. m. 11, 155
- biššūnye nom.-acc. pl. m.₂ 10
- bišpaḍā ‘first of all’ < bišša- + paḍā
- bišpaḍā 189
- bišpadya ‘in all ways’ < bišša- + padya, nom.-acc. pl. of padia-
- bišpadya 77
- bišaunda- ‘dispersed’ < ?
- bišaunda nom.-acc. pl. m. 41
- bišta- m. ‘pupil’ < *wišta-? See Emmerick, SVK2: 109–10.
- bištu acc. sg. 107
- bištyau abl. pl. 50, 58
- bišā- f. ‘house’ < *wisā-, cf. Av. vīs-
- bisa nom. sg. 58, 160
- biso acc. sg. 47, 49, 91, 190
- biššālsto = ²bišša loc. sg. + -ālsto 70
- : bisālsta- ‘to smear’ < *wi-sṣs-ta-, cf. Ossetic isærdun, isarst, root *sard
- bisālstā pp. nom. sg. m. 41
- bihīyu ‘extremely’, acc. sg. n. of bihīya- < *wi-θaxta-, pp. of Late Khot. byihamj- ‘to increase’, root *θang (Cheung *θanj)
- ‘to pull’ (Emmerick, SVK1: 90–91, 99)
- bihīyu 141
- bīḍa- s. ²bīr-
- bīnāña- m. ‘lute-music’ < bīnā- ‘lute’ (= OInd. vīñā-, either cognate or loan) + unclear suffixes (KS xxxiii)
- bīnāñāna abl. sg. 242
- bīmacātra- m. PN (Skt. Vemacitra)
- bīmacātri nom. sg. 105
- ¹bīr- A ‘to saw’(?) < *wi-haraya-, cf. Sogd. wyr’kh ‘saw’, root *har (Cheung *harn)?
- bīrāte 3 sg. pres. act./mid. 142
- ²bīr- : bīḍa- mid. A ‘to throw; to sow’ < ? (see Cheung s.v. *garH² ‘to throw’)
- bīḍāndi 3 pl. tr. pf. 23
- bu’a- s. bū’
- bud- : busta- mid. B ‘to perceive, know; know (how to), be able (to) (+ inf.)’ < *budya-, *busta-, Av. būidiia-, busta-, root *baud (Cheung *baud¹)
- bve 1 sg. pres. mid. 66
- butte 3 sg. pres. mid. 3, 20, 26, 31, 33, 51, 54, 59, 105, 116, 121, 133, 158, 187, 212, 220, 230, 232, 238
- buvāre 3 pl. pres. mid. 121
- bvāre 3 pl. pres. mid. 67, 122
- buvāni 1 sg. subj. mid. 206
- buvāne 1 sg. subj. mid. 216
- bvāte 3 sg. subj. mid. 51
- bvānde 3 pl. subj. mid. 244
- bvāru 3 pl. subj. mid.₂ 105
- butta 3 sg. inj. mid. 25, 117
- bustā mā 1 sg. m. intr. pf. 241
- bustī 2 sg. m. intr. pf. 53
- bustā 3 sg. m. intr. pf. 1, 21, 67, 166, 231
- busta 3 pl. m. intr. pf. 25
- buddhakṣetra- m. ‘Buddha-field’ (see *Intro.* §14 vocab.) (Skt.)
- buddhakṣetri loc. sg. m.₃ 239
- burūvāñ- act. ‘to destroy’ < *wi-raup-, MP wirōb- ‘to sweep away’, root *raup ‘to sweep’ (Cheung *raup^{1,2}) + suffix -āñ-
- burūvāñi 3 sg. opt. act. 110
- buro indefinite particle; ‘very’; postp. + acc. ‘up to’ < *paramam, Sogd. prmw (Sims-Williams 1986: 417–21)
- buro 3, 39, 57, 116, 157, 161, 165, 213
- buru 31, 89, 191, 214
- buljsāā- f. ‘virtue, praise’ < *brjākā-, root *barg (Cheung *barj) ‘to praise, honour’
- buljsā nom. sg. 140
- buljso acc. sg. 141
- buljse nom.-acc. pl. 140, 171, 211
- buljsājsera- ‘praiseworthy’ < buljsāā- + tcera- (see s.v. yan-)
- buljsājserā loc. sg. m.₃ 239
- bulysa- ‘long’ < *brza-, cf. Av. bərəz-
- bulysu acc. sg. n. as adv. in phrase bulysu buro ‘afar, a long way’ 3, 89
- bulysa nom. sg. f. 12, 24
- busta-, buv- s. bud-

- buhu, muhu ‘we’, etymology unclear (see Emmerick 1989: 220; Skjærvø 2004b: 319). For muho and muho jsa used as sg. forms see aysu.
 buhu nom. pl. 72, 106
 muhu nom. pl. 20, 36
 maha acc. pl. 34, 54
 mahyau jsa abl. pl. 35
 bū’, bu’a-, pl. buvi’/bva’ñi m. ‘perfume’ (declension: SGS 332–3) < *bauša-, cf. Sogd. pcβwš ‘to smell’ (SGS 332)
 bū’ña abl. sg. 242
 būnaa- ‘naked’ < *bagnaka-, Sogd. βγn’k
 būnai nom. sg. m. 13
 bhūma-dīvatā- f. ‘Earth-deity’ (Skt. bhūmi-devatā-)
 bhūma-dīvata nom. sg. 103
 būšyau jsa s. būsi-
 būšš- : būta- act. ‘to give, distribute’ < *baxša-, *baxta-, Parth. bxš-, bxt, roots *bag (Cheung *baʃ[¹], p. 1) and *baxš
 būššā 1 sg. opt. act. 127
 būššu 1 sg. inj. act. 129
 būšša 2 sg. impv. act. 100, 156
 būššā pres. inf. 169
 būsi- f. ‘jest, joke’ < *bausi-, cf. perhaps Iranian loanword in Armenian
 zbōsnoum ‘to make merry’ etc. (DKS 301)
 būšyau jsa abl. pl. 91
 bei’, bāta- m. ‘poison’ (declension: SGS 330–32) < *wiša-, Av. viša-
 bei’ acc. sg. m.₂ 26
 bei’tīnaa-, f. *bei’tīngyā- ‘poisoned’ < bei’ + suffix -īnaa-
 bei’tīno acc. sg. m. 26
 betevi s. bātavā-
 bendā adv. and postp. + gen. ‘upon, there-upon’ < *upa-antayā (Bailey 1971: 13), cf. OInd. ānta- ‘edge, end, vicinity’?
 bendā 80, 93, 134, 150, 214
 bendo 66
 ber- : ²bāda- mid. A ‘to rain’ < *wāraya-, Av. vāraiaa-, denominative to vāra- ‘rain’
 bādāndā 3 pl. tr. pf. 108
 bera- s. bar-
 bodhisatva- m. ‘being destined for enlightenment’ (Skt. bodhisattva-)
 bodhisatvā nom. sg. 153, 155
 bodhisatva nom.-acc. pl. 2, 90, 94, 144
 bodhisatvai = bodhisatva nom.-acc. pl. + ¹-i
 byāta adv. in phrase byāta yan- ‘to recollect’ < *abi-yāta-, Parth. ’by’d ‘memory’
 byāta 222
 byālysā- (stem and gender uncertain) ‘pace, stride’, perhaps < *wi-darzā- (SGS 105)
 byālysyō jsa abl. pl. m./f 83
 byūta- s. byūh-
 byū’va- m. ‘owl’, perhaps < *wi-gauša- ‘with protruding ears’
 byū’va nom.-acc. pl. 46
 byūs- : byūšta- act. B ‘to dawn’ < *wi-usa-, *-ušta-, Av. vīusa-, root *wah (Cheung *Hṡah¹) ‘to shine’
 byūštā 3 sg. m. (for n.) intr. pf. 62
 byūh- : byūta- act. and mid. A ‘to change, translate (act. tr./mid. intr.)’ < *wi-yauf-ya-, *-yauf-ta-, cf. Sogd. pcywp ‘to change’, root *yaup (Cheung *ṡaup)
 byūtā 3 sg. m. intr. pf. 8
 byev- : byauda- act. A ‘to obtain’ < *abi-āpaya-, *abi-āf-ta-, root *ap (Cheung *Hap/f) ‘to reach, attain’
 byevo 1 sg. opt. act.₂ 183
 byaude 3 sg. m. tr. pf. 9
 byonde 3 sg. m. tr. pf. 231
 byaudāndā 3 pl. tr. pf. 143
 byau- : byauda- mid. B ‘to be found; to be’ < *abi-āp-, *abi-āf-ta-, cf. byev-
 byo[dā] 3 sg. pres. mid. 16
 byaude 3 sg. pres. mid. 151
 byaure 3 pl. pres. mid. 130
 branthi- f. ‘gale’ < *branθi-, to OInd. root bhram ‘to move to and fro’ (Leumann)?
 brīnthe jsa abl. sg. 44
 br(r)ašta- s. puls-
 brahmakāyia- m. ‘(god) belonging to the company attending Brahmā’ (Skt. brahmakāyika-)
 brahmakāya nom.-acc. pl. 85
 bbrahmalova- m. ‘the world of Brahmā’ (Skt. brahmaloka-)
 bbrahmalovi loc. sg. m.₃ 157
 brahmāna- m. PN of a god (Skt. Brahmā)
 brahmāni nom. sg. 85
 brāte, brātar- m. ‘brother’ (declension: SGS 343–7; Intro. §24.3) < *brātar-, Av. id.
 brāte voc. sg. m.₂ 36
 bria- ‘dear, beloved’ < *friya-, Av. friia-
 brī acc. sg. m. 180
 brya voc. sg. m. 177

brītaā- f. ‘love, passion’ < *friya-tā-kā-,
abstract noun to bria- (Sims-Williams
1991: 281)
brīyo acc. sg. 25
brītya loc. sg. 169
brīnthe jsa s. branthi-
brūñ- s. bārūñ-
brem- : braunda- act. A ‘to weep’ < *brām-
aya-, *bramta-, MP brām-, root *bram
brremandā pres. part. act.₂ nom.-acc. pl. m.
218
brya s. bria-
bryāndama- ‘most beloved’, shortened from
*friyānām friyatama- ‘dearest of the
dear’ (Sims-Williams 2018)
bryandamu acc. sg. m. 5
bryandama nom.-acc. pl. m. 190
bv- s. bud-
bvāmātā- f. ‘perception, knowledge’ < bud- +
suffix -āmātā-
bvāmata nom. sg. 74, 75, 189, 223
bvāmata acc. sg. f.₂ 65
bvemāte jsa abl. sg. 4, 181, 192, 196
bvemete jsa abl. sg. 221
¹ma s. aysu
²ma ‘not’ (prohibitive), sometimes ma ne (cf.
²ne) < *mā, Av. id.
²ma 36, 73, 89, 100, 101, 102, 128, 131,
183, 188 (2nd ma), 203, *col.*
makala- m. ‘monkey’ (Skt. markāṭa-)
makalā nom. sg. 164
maṃjuśria- m. PN (Skt. Mañjuśrī)
maṃjuśrī nom. sg. 153
maṃjuśrī gen. sg. 79
matā- f. ‘idea, mental power’ (Skt. mati-)
mata nom. sg. 36
mate nom.-acc. pl. 98
man- act. B ‘to harm, injure’, perhaps from
root *man (Cheung *manH ‘to press
on’) (KT6: 273–4)
manīyā 3 sg. opt. act.₃ 200
maṃṭh- act. A ‘to agitate, churn’ < *manθ-
aya-, cf. Sogd. mnθ, root *manθ
(Cheung *manθH)
maṃṭhāte 3 sg. pres. act. 16
maṃṭhā 3 sg. opt. act. 112
maṃdra- m. ‘spell’ (Skt. mantra-)
maṃdru acc. sg. 52
maṃdrai = maṃdra nom.-acc. pl. + ¹-i 97
maṃdryau jsa abl. pl. 33

mamānaa- ‘my’ < gen. sg. *mama ‘of you’
(cf. mamā s.v. aysu) + suffix -ānaa- (KS
83, §10.B.15.1)
mamānai nom. sg. m. 214
mamā, maṃ s. aysu
mara ‘here’ < *imaθra, Sogd. mrθ
mara 19, 51, 157, 192, 213, 214, 217
marīcā- f. ‘mirage’ (Skt. marīci-)
marīco acc. sg. 226
marīce gen. sg. 224
marīci gen. sg. 163
*maljs- mid. B ‘to injure’ < *marča-, root
*mark (Cheung *marč) (SVK3: 122–3)
malstā 3 sg. pres. mid. 139
maskhala- m. PN (Skt. Maskarin)
maskhalā nom. sg. 19
maskhali nom. sg. 21
maskhalu acc. sg. 35
maha, mahyau jsa s. buhu
mahākālśava- m. PN (Skt. Mahākāśyapa)
mahākālśavī = mahākālśavā nom. sg. + ¹-i
145
mahāvvyūbha- m., name of a *buddhakṣetra*
‘Buddha-field’ (Skt. Mahāvvyūha)
mahāvvyūbhī = mahāvvyūbhā loc. sg. m.₃ +
²-i(?) 239
mahāsamudra- m. ‘the great ocean’ (Skt.)
mahāsamudrā gen. sg. 118
mahāsamudru loc. sg. m.₂ 112, 120
mākṣia- m. ‘honey’ (Skt. mākṣika-)
mākṣī acc. or gen. sg. 225
māñ- : *mānda- act. A ‘to resemble’ (+ gen.) <
*mānaya-, Av. mānaiia-
māñāmā 1 sg. pres. act. 138
māñi 3 sg. opt. act. 181
māñamndā pres. pt. nom. sg. m. 236
māñandī = māñandā pres. pt. nom. sg. m. +
¹-i 4
māñanda pres. pt. nom.-acc. pl. m. 163,
210
māñande pres. pt. *for* nom.-acc. pl. m. 224
māñande pres. pt. nom.-acc. pl. f. 165, 195
māñamndāna postp. ‘like’, abl. of pres. part.
māñanda-, cf. māñ-
māñamndāna 103
māta, mātā- f. ‘mother’ (declension: SGS
343–7; *Intro.* §24.3) < *mātar-, Av. id.
māta nom. sg. 5, 180
mā’tā- f. ‘bee’ (Skt. makṣā-?)
mā’tē nom.-acc. pl. 225
māna- m. ‘pride’ (Skt.)
mānā acc. sg. m.₂ 72

- mānia- ‘proud’ (Skt. mānin-)
 māniya nom.-acc. pl. m. 71
 māra- PN of the Evil One and tempter (Skt.)
 mārā nom. sg. m. 94
 māsta- ‘drunk, intoxicated’ < *masta-, NP
 mast, pp. to root *mad, see s.v. hamad-
 mästā nom. sg. m. 167
¹mā, ²mā s. ah-
³mā 1 sg. pron. encl. ‘me, my’ (gen. sg. only)
 < *mai, Av. mōi, mē
³mā gen. sg. 1, 33, 74, 127, 129, 131, 136,
 139 (x2), 187, 193 (x2), 204, 236, 237
 kuṃ = ku + ³mā gen. sg. 58
⁴mā 159 (to be deleted?)
 māḍe, mādān-, f. mādāṃgyā- ‘gracious’
 (declension: SGS 338–40; *Intro.*
 §19.11–14) < *miḍdwah-, OInd.
 mīḍhvāñs- (SVK3: 124–5)
 mādāna voc. sg. m. 64, 181
 mātraa- m. PN (Skt. Maitreya)
 mātrai nom. sg. 185
 mātrai gen. sg. 79
 mār- : muḍa- mid. B ‘to die’ < *mṛya-, *mṛta-,
 Av. miriia-, mərəta-, root *mar (Cheung
 *mar’). Cf. muḍaa-.
 märe 1 sg. pres. mid. 192
 mīḍā 3 sg. pres. mid. 27
 māsta-, f. mästā-/māsti- ‘great’ < *masita-,
 Av. id.
 mästā nom. sg. m. 34, 219
 māstu acc. sg. m. 233
 māstu acc. sg. n. as adv. ‘loudly’ 46, 104
 mästā gen. sg. m. (or nom. sg. f.?) 102
 māsta nom.-acc. pl. m. 193, 218
 māsta nom. sg. f. 235
 mästā nom. sg. f. 9, 20, 43, 57, 103, 189,
 196, 204, 229
 māšte abl. sg. f. 5, 56, 60, 186, 223
 māšte nom.-acc. pl. f. 196
 mästama- ‘greatest’ < māsta- + suffix -tama-
 mästamā nom. sg. m. 185
 mästara- ‘greater’ < māsta- + suffix -tara-
 mästari nom. sg. m. 83
 mīḍā s. mār-
 mīṣṣo s. *mūṣṣi-
 muḍaa- ‘dead, corpse’ < *mṛta-ka-, cf. mār-
 muḍā nom.-acc. pl. m. 38, 48, 93
 muḍāni gen. pl. m. 53
 muḍiña- ‘pertaining to the dead’ < muḍa- (see
 s.v. mār-) + suffix -iña-
 muḍiñi nom.-acc. pl. f. 44
 muḍaiña- ‘pertaining to the dead’ < muḍaa- +
 suffix -iña-
 muḍaiña nom.-acc. pl. m. 48
 mudgalyāyana- m. PN (Skt. Maudgalyāyana)
 mudgalyāyanī = mudgalyāyanā nom. sg. +
¹-i 149
 murkha- ‘stupid’ (Skt. mūrka-)
 murkha nom.-acc. pl. m. 74
 mulysga- ‘short’ < *mṛzu-ka-, cf. Av. mərəzu-
 mulysga nom. sg. f. 12, 74
 mulysdi- f. ‘compassion’ < *mṛḷdi-, cf. Av.
 mərəḷdika-
 mulysdā nom. sg. 58, 189, 196, 197 (x2),
 225
 mulysdi nom. sg. 201
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 mulśde jsei = mulśde jsa abl. sg. + ¹-i 221
 muhu s. buhu
 muho s. aysu
 *mūṣṣi- f. ‘fly’ < *maxṣi-, Av. id.
 mīṣṣo = mīṣṣā nom.-acc. pl. + ¹-o 40
 mau- m. ‘intoxicating drink’ < *madu-, Av.
 maḍu- ‘wine’, meaning perhaps
 influenced by the root *mad ‘to be
 intoxicated’ (see s.vv. māsta-, hamad-)
 mauna abl. sg. 167
 myāño prep. + gen. ‘in the middle of’, loc. sg.
 of myāna- ‘middle’ < *madyāna-, Av.
 maiḍiia-
 myāño 14, 53, 234
 myānāindryia- ‘possessing middling senses’ <
 myānaa- ‘middling’ (cf. myāño) +
 indria- + suffix -ia-
 myānāindryiya nom.-acc. pl. m. 75
 myau- m. ‘storm-cloud’, cf. Av. maēya-
 ‘cloud’ (DKS 341)
 myo nom.-acc. pl. 10
 yakṣa- m. ‘yakṣa (a class of semi-divine
 beings)’ (Skt.)
 yakṣa nom.-acc. pl. 156
 yan- : yāḍa- act. and mid. B ‘to make, do, use,
 put’, act. also auxiliary of tr. pot. <
 *kṛnu-, *kṛta-, Sogd. kwn-, ‘krt-, root
 *kar. Part. nec. tcera < *čār-ya-, Parth.
 c’r ‘it is necessary’.
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 *zan (see s.v. ysai-)
 ysamṭhu acc. sg. 212
 ysamaśśandaa- m. 'loka, world, people of the
 world', m. equivalent to ysamaśśandaā-
 'earth' < *zam-ā- 'id.', cf. Av. zam- f.,
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 zarənaēna- (KS 133)
 ysarnai nom. sg. m. 172
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 ysāta- s. ysai-
 ysān- : ysānāta- mid. B 'to shine, be
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 MP zāz
 ysāysu acc. sg. 112
 ysāysānai = ysāysāna abl. sg. + ¹-i 28
 ysāru, pl. -e 'thousand' < *hazahram, Av.
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 *zin(ā)-, *zīta-, OP din(ā)-, dīta-, root
 *zī (Cheung *zaiH)
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 *zarH¹ 'to hurt, wound, anger')
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 ysaitē 3 sg. pres. mid. 212
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- ratā nom. sg. 100
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 ratanyo jsa abl. pl. 172
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 rraysga- 'swift' < *raju-ka-, cf. Av. rayu-
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 Sogd. ršt- 'truth', root *raz (Cheung
 *Hraz) 'to direct, rule'
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 rrāa- m. 'plain' (declension: SGS 305–6;
Intro. §21.3–8) < *rāga-, cf. Sogd. r'y
 rrau acc. sg. 226
 rājagṛha- m., name of a city in India (Skt.)
 rājagṛhā gen. sg. 37, 82
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 rrāys- act. A/B 'to call, cry out' < *rāza-,
 Bactrian ραζ- 'to name', root *rāz
 (Cheung *raHz) 'to call'
 rrāysīndi 3 pl. pres. act. 46
 rrāsa- m. 'realm, control' < *rāz-ya-, root *raz
 as in rrašta-
 rrāsa loc. sg. 207
 rāhu m. PN 'Rāhu' (unassimilated Skt. form)
 rāhu *for* nom. sg. 105
 rrājsaa-, f. rrāscā- 'sharp' < *riča-ka-, *riča-čī-
 + -ā-, cf. perhaps OInd. root rekh 'to
 scratch' (DKS 363)
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 rāšaya- m. 'seer, sage' (Skt. ṛṣi-)
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 rrīj- : rrīya- mid. A 'to leave behind, excel' <
 *raičaya-, *rixta-, Av. raēcaia-, °irixta-,
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 rr[īye] 3 sg. m. tr. pf. 1
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 < *rai-man-, Sogd. rym 'dirt'
 rrīmā nom. sg. 42
 rrīysaa- m. 'trembling' < *raizaka-, root *raiz
 (Cheung *Hraiz) 'to shake'
 rrīysai nom. sg. 57
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 rrūṇa- m. 'oil, butter' < *raugna-, MP rōyn
 rrūṇā nom. sg. 16
 rrūy- : rusta- act. A 'to lose' < *raudaya-,
 *rusta-, root *raud 'to hinder'?
 rrūyāte 3 sg. pres. act. 29
 rrūva- m. 'intestine, gut' < *rauta-, Balochi rōt
 rrūva nom.-acc. pl. 39, 45, 48
 rrūvāsa- m. 'jackal' < *raupāsa-, Parth. rwb's
 rrūvāsa nom.-acc. pl. 40, 46, 65
 rre, rrund- m. 'king' (declension: SGS 334–6;
Intro. §24.1–2), perhaps < *wr-ant-, cf.
 Tocharian A wāl, lānt, B walo, lānte
 (see Sims-Williams 1997: 322)
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 rrai- act. D 'to howl' (?) < *rāya-, Sogd. r'y 'to
 weep', root *rā (Cheung *raH) 'to howl,
 cry'
 rrai[nɗi] 3 pl. pres. act. 13
 rro (enclitic) 'also, even' < *r-uti, Sogd. `rty,
 rty 'and, then' (Sims-Williams 2021:
 484–5)
 rro 18, 19, 36, 69, 95, 97, 111, 114, 125,
 135, 144, 146, 147, 150, 160, 195, 201,
 202 (x2), 204 (x2), 205, 243
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 lakṣaṇa- m. 'lakṣaṇa, sign, mark (of a great
 man or Buddha)' (Skt.)
 lakṣaṇai = lakṣaṇa nom.-acc. pl. + ¹i 171
 lakṣaṇyo abl. pl. 222
 lakṣaṇyau abl. pl. 172, 212
 līna-, pl. -e m. 'cell, cave' (Skt. layana-)
 līnei = līne nom.-acc. pl. m. 2 + ¹i 30
 lova- m. 'world' (Skt. loka-)
 lovi nom. sg. 21
 lovā nom. sg. 32
 lovi gen. sg. 73
 va s. ¹vā
 vajsāṣ- : vaj(s)īṣta- mid. B 'to perceive, see' <
 *awa-čaša-, *-čašta-, cf. nājsaṣ-
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 vajsāta'ndai pres. pt. nom. sg. m. 134
 vajsīṣte 3 sg. m. tr. pf. 62
 vajāṣte 3 sg. m. tr. pf. 158
 vaṃṇa s. vaysṇa

vaṭhāyaa- m. 'pupil, disciple, attendant' (Skt. upasthāyaka-)
 vaṭhāyā nom.-acc. pl. 147, 160
 vanaṃda- m. PN (Skt. Upananda)
 vanaṃdī = vanaṃdā nom. sg. + ¹-i 92
 vaysña 'now', perhaps < *hāwad, Av. hauuaṭ°
 'same' + *aznyā, loc. sg. of azan- 'day',
 Av. id.
 vaysña 34, 69, 135, 183, 185, 188, 194
 vaṃña 95, 204
 vara, varata 'there, thereupon', postp. + acc.
 'to, towards' < *awaθra, Av. auuaθra
 vara 8, 16, 31, 37, 45, 69, 76, 90, 93, 111,
 143, 161 (x2), 186, 208, 209, 221, 222,
 242
 varata 44, 57, 136
 varatā 60
 vara ṣṭānye, varṣṭāni 'thereupon, at once' <
 vara + gen. sg. m. of ṣṭāna-, pres. part.
 of ṣṭ-
 vara ṣṭānye 166
 varṣṭāni 29
 vara- m. 'door, gate' < *dwara-, OP duuara-
 (Skjærvø 1985: 60–63)
 vīra loc. sg. 90, 126
 varata, varatā s. vara
 varrad- : varраста- act. B 'to scratch' < *awa-
 rada-, *-rasta-, root *rand (Cheung 'to
 scrape') or *rad (Cheung *Hrad 'to dig')
 varrittā 3 sg. pres. act. 137
 varāysa- m. 'experience, enjoyment' < *awa-
 rāza-, cf. varāś-
 varāysā nom. sg. 205
 varālsto postp. + acc. 'towards' < vara + -ālsto
 varālsto 241
 varāś- : varaṣṭa- mid. A 'to experience, enjoy'
 < *awa-rāzaya-, *-rašta-, root *raz as in
 rraṣṭa-
 varāśāre 3 pl. pres. mid. 152
 varāśāne 1 sg. subj. mid. 203
 varāśāka- m. 'experiencer' < varāś- + suffix
 -āka-
 varāśākā nom. sg. 209
 varī 'at once, thereupon' < vara + ²-i
 varī 126, 231
 — : varnāta- 'to honour, worship' (Skt.
 varṇaya-)
 varnāte 3 sg. m. tr. pf. 63
 varṣṭāni s. vara ṣṭānye
 vaśāra- m. 'club, mace; diamond' (Skt. vajra-)
 vaśārā nom. sg. 179
 vaśārnai = vaśārna abl. sg. + ¹-i 99

vaśārapāna- m. PN (Skt. Vajrapāni)
 vaśārapānā nom. sg. 99
 vaśūna s. *vāśūna-
 vaṣṭ- : vistāta- act. A 'to remain, be' (pf. also
 'to approach') < *awa-hišta-, *-stāta-,
 Av. auua.hišta-, auua.stāta- 'to
 approach', root *stā (Cheung *staH) 'to
 stand'. Cf. višt-.
¹vištātā 3 sg. m. intr. pf. 55, 90, 96, 126,
 170, 235
 vaṣṭa postp. + acc. 'throughout, during', cf.
 vaṣṭ-?
 vaṣṭa 106
 vasuta- 'pure', cf. vasus-
 vasvātā nom. sg. m. 176
 vasutu for nom. sg. m. 148
 vasutu acc. sg. m. 146
 vasutu loc. sg. m. 239
 vasuta nom. sg. f. 146, 148
 vasus- : vasuta- act. B 'to become pure' <
 *awa-suxsa-, *awa-suxta-, Sogd.
 'wswws, 'wswwt, root *sauk (Cheung
 *sauč¹) 'to burn'
 vasuṣṭi 3 sg. pres. act. 176, 198
 vaska postp. + gen. 'for the sake of, for; to,
 towards, against' < *paskād, Av. paskāt
 'after' (Skjærvø 1985: 71)
 vaska 27, 52, 64, 65, 99
 vahīys- : vahāṣṭa- mid. B 'to descend' < *awa-
 h/xaiza-, *-h/xišta-, root *xaiz (thus
 Cheung) or *haiz?
 vahāṣṭā 3 sg. m. intr. pf. 86
 vahāṣṭa 3 pl. m. intr. pf. 109
¹vā, va 'but, yet, on the other hand' (encl.) <
 *-wā, Av. vā
 cva = cu + va 22
 va 4, 25, 33, 83, 88, 105, 110, 112, 117,
 127, 174, 178, 181, 193
¹vā 6, 12, 13, 14 (x2), 27, 34, 38, 41, 43(?),
 51 (1st vā), 52(?), 61(?) (1st vā), 67,
 108, 109, 126, 131, 135, 140, 143, 155,
 187(?), 208, 209, 219, 221(?), 222, 232,
 233(?)
²vā 'hither' (towards speaker), probably <
 *upākV, MP abāg 'with'
²vā 50, 51 (2nd vā), 58, 61 (2nd vā), 70, 89,
 96, 99
 vāj- : vāta- mid. B 'to hold', perhaps <
 *θwājya-, *θwāxta-, root *θwag
 (Cheung *θua(n)j 'to get')? (Skjærvø
 1985: 63–6)
 hāmāte vātā 3 sg. m. pres. intr. pot. 120

- vātcu ‘then, next’, encl. form of pātcu
vātcu 42, 192
vātco 125
- vikurvaṇarāja- m. PN (Skt.)
vikurvaṇarājā nom. sg. **238**
- vicitra- ‘various, variegated’ (Skt.)
vācātra nom.-acc. pl. m. 49, 218
vicitra nom.-acc. pl. m. 15, 242
vicitra nom.-acc. pl. m. 48
vācitra nom.-acc. pl. m. 160
vicitre nom.-acc. pl. f. 140
vicittrei = vicitre nom.-acc. pl. f. + ¹-i 232
- vāta, ¹vāte s. ah-
vātāga- m. ‘ripening, fruition’ (see *Intro.* §29 vocab.) (Skt. vipāka-)
vātāga for nom. sg. **144**
vivātu acc. sg. 146, 150
- ²vāte postp. + acc. or gen. ‘in, on, towards’,
encl. form of patā
vātā 5, 171, 183, 189, 205
²vāte 2, 56, 85, 98, 123, 136, 176, 179, 202,
203, 211, 214, 225, 226, 227
vei **129**
vete 98
- vina prep. + gen. or abl. ‘without’ (Skt. vinā)
vina 103, 149, 235
vāno 176
vino 81
- vimāna- m. ‘palace’ (Skt.)
vimāni nom. sg. 47
- viysavārgyā- f. ‘lotus leaf’ < viysa- (Skt. bisa-
‘lotus’) + pārra- ‘petal’/pārrī- ‘leaf’ +
suffix -kyā- (Maggi 2024: 135–7)
viysavārgyuo’ loc. pl. **141**
- vira- ‘good’(?) (Skt. vīra- in vīra-kraya- ‘a
good sale’ etc., Edgerton 1953: 506?)
vira voc. sg. m. 84
- *vāśūna- ‘evil, unnatural’ (Skt. viyoni-)
*vāśūna nom.-acc. pl. m. **38** (manuscript
vaś°)
- višt- : vištāta- act. A ‘to place’ < *awa-staya-
*stāta-, Sogd. ’wsty, ’wst’t. Cf. vašt-
²vištātā 3 sg. m. tr. pf. 136
vāštāte 3 sg. m. tr. pf. 100
vištāte 3 sg. m. tr. pf. 169, 182
- vištāta- s. vašt-, višt-
vīja- m. ‘physician’ (Skt. vaidya-)
vīji nom. sg. 174
- vīyaa- m. ‘ill-feeling, resentment’, derivative
of vīy- ‘to feel, resent’ (< Skt. vedaya-)
vīyai nom. sg. 136, 137
vīra s. vara-
- vīrā postp. + acc. or gen. ‘towards, with regard
to, in, at, under’ < *upari, Av. upairi
‘over, upon’
vīrā 79, 141, 142, 152, 157, 222, 225 (x2),
228, 233
vīri 44, 55, 76, 94, 132, 139, 168, 172, 194,
232
- vīvāta- s. vātāga-
vūḍa- ‘covered’ < *awa-wṛta-, root *war
(Cheung *Hṛar¹) ‘to cover’?
vūḍā nom. sg. m. 172
- vūmūta- ‘tossed, scattered’(?) < ?
vūmūta nom.-acc. pl. m. 41
- vei s. ²vāte
vaittāḍa- m. ‘vetāla (a kind of ghoulish or
vampire)’ (Skt. vetāla-)
vaittāḍvī = vaittāḍu acc. sg. + ¹-i 27
- vete s. ²vāte
vainaiyaa- m. ‘one who is to be (religiously)
trained or converted, potential convert’
(see *Intro.* §23 vocab.) (Skt. vaineyaka-)
vainaiyā nom.-acc. pl. 74
- vaiśramana- m. PN (Skt. Vaiśravaṇa)
vaiśramaṇā nom. sg. 156
vaiśramani nom. sg. 130
vaiśramanu acc. sg. 159
- vaiṣa- m. ‘garment’ (Skt. veṣa-)
vaiṣāṇa abl. sg. 11
- vyattu ‘clearly, certainly’ (Skt. vyaktam)
vyattu 51
- vyāgar- : vyāgarāta- act. A/B ‘to prophesy’
(Skt. vyākara-)
vyātarāte 3 sg. m. tr. pf. **241**
- vyāysa- m. PN (Skt. Vyāsa)
vyāysi nom. sg. 21
- vye s. ah-
vrrata- m. ‘vow’ (Skt. vrata-)
vrrata nom.-acc. pl. 15
- śś- : śśāta- mid. A ‘to lie down’ < *saya-, cf.
Av. saēte ‘lies’, root *sai (Cheung
*saiH), see Skjærvø 2004b: 138
śśāre 3 pl. pres. mid. 41, 44, 66
- śśakkra- m. PN of a god (Skt. Śakra)
śśakkra nom. sg. 93
śśakkru acc. sg. **23**
- śśandā-, śśandaā- f. ‘the earth’ < *śwantā-,
*ō-ā-kā-, Av. spəntā- ‘beneficent,
sacred’, f. adj. originally qualifying
zam- ‘earth’. Cf. ysamaśśanda-
śśaṃdā nom. sg. 125
śśandā nom. sg. 39, 177, 235
śśando loc. sg. f. **125, 142**

- śśaysda-, pl. -e m. ‘snake’ < *syazda-, root
 *syazd (Cheung *šjazd ‘to distance
 from, repel’) (Bailey, DKS 395)
 śśaysde nom.-acc. pl. m. 2 45
 śśaraṇa- m. ‘refuge’ (Skt. śaraṇa-)
 śśaraṇu loc. sg. m. 2 143
 śśalarba- m. ‘locust’ (Skt. śalabha-)
 śśalarba nom.-acc. pl. 66
 śśaśvāna- m. ‘(grain of) mustard’ < *śaśāpa-
 (or a similar form, see Henning 1965)
 ‘mustard’ + *-dāna- ‘grain’ (see s.v.
 jūṣḍānā-). See further Chen & Bernard
 2024: 437–8.
 śśaśvānā gen. sg. 118
 śśākyaputra- title for a Buddhist monk, lit.
 ‘Śākya-son’ (Skt. Śākyaputra-)
 śśākyaputrā nom. sg. 92
 śśāya- m., name of Buddha’s family (Skt.
 Śākya)
 śśāyānu gen. pl. 6
 śśāriputra- m. PN (Skt. Śāriputra)
 śśāriputrī = śśāriputrā nom. sg. + ¹-i 147
 śśāre s. śś-
 śśāva- m. ‘curse’ (Skt. śāpa-)
 śśāvyau jsa abl. pl. 23
 śśāśana- m. ‘teaching, doctrine, dispensation’
 (Skt. śāsana-)
 śśāśanu acc. sg. 76
 śśāstāra- m. ‘teacher’ (Skt. śāstr-)
 śśāstāro acc. sg. 53
 śśādūvana- m. PN (Skt. Śuddhodana)
 śśādūvani gen. sg. 22
 śśāna s. śśau
 śśāra- ‘good, well-disposed’ < *śīra- < *śrīra-,
 Av. srīra- ‘beautiful’ (SVK1: 117–18)
 śśāri nom. sg. m. 139
 śśāru acc. sg. m. 7, 124, 179
 śśāru acc. sg. n. as adv. ‘well, good!’ 31,
 34 (x2), 84, 89, 188
 śśārvī = śśāru acc. sg. n. as adv. ‘well’ + ²-i
 169
 śśāra nom.-acc. pl. m. 68, 143
 śśāre nom.-acc. pl. f. 105
 śśāramggāra- ‘skilful’ < acc. sg. n. *śrīram (cf.
 śśāra-) + *-kara- ‘-doing’
 śśāramggāri nom. sg. m. 91
 śśārka- ‘beautiful’ < śśāra- + suffix -ka- (KS
 184, §37.7.1)
 śśārku acc. sg. m. 63 (1st śśārku)
 śśārku acc. sg. n. as adv. ‘beautifully,
 nicely’ 49, 63 (2nd śśārku)
 *śśāv- : śśāvāta- ‘to curse’ (Skt. śāpa-)
- śśāvitāndi 3 pl. tr. pf. 23
 śśīvaliā- f. sg. ‘charnel-house’, pl. ‘bones’
 (Skt. śivāpathikā-)
 śśīvalye nom.-acc. pl. 41
 śśūnya- ‘empty’ (Skt. śūnya-)
 śśūnyu nom. sg. n.(?) 228
 śśūka- ‘alone’ < śśau + suffix -ka- (KS 184,
 §37.7.1)
 śśūkā nom. sg. m. 32, 217
 śśūka nom.-acc. pl. m. 20
 śśūjāta- ‘one another’ (partly pronominal
 inflection) < śśau + śāta- ‘second’ <
 *dwita- (Emmerick 1989: 215; Sims-
 Williams 1991: 293 n. 55)
 śśūjīye gen. sg. m. 121
 śśūjātena abl. sg. m. 46
 śśūna- m. ‘mode of birth’ (Skt. yoni-)
 śśūna nom.-acc. pl. 163
 śśūh- : śśūsta- act. A/B ‘to prepare, equip,
 furnish’ (probably Skt. *yogaya-,
 Skjærvø 2004b: 126; differently Chen &
 Loukota 2018: 164 n. 86)
 śśūstā pp. acc. sg. m. 2 244
 śśau ‘one’ (numeral), pl. ‘some’, etymology
 problematic, see SVK3: 146–50
 śśo nom. sg. m. 20, 128
 śśau śśau nom. sg. m. 213
 śsau nom. sg. m. 111
 śśau acc. sg. m. 139 (x2), 219
 śśāna abl. sg. m. 89
 śśau nom.-acc. pl. m. 14
 śśo nom. sg. f. 118
 śśauysāta- ‘only-born’ < śśau + ysāta- (see s.v.
 ysa-)
 śśauysātu acc. sg. m. 180
 śtā, śtāka ‘necessarily; necessary (for)’ (+
 acc.) < ?
 śtā 217
 śtāka 131, 189, 223
 śtā, śti s. ah-
 śve, śvān- m. ‘dog’ (declension: SGS 336–8;
 Intro. §19.11–14) < *śwan-, Av. span-
 śvāni nom.-acc. pl. 40
 śvānā nom.-acc. pl. 46
 śa-, tta- ‘this, that, the; he, she, it’ (declension:
 Intro. §7.13) < *aiša-, oblique forms <
 *ta-, cf. Av. aēša-/aēta- and ha-/ta-
 (Sims-Williams 1994: 49–50)
 śā nom. sg. m. 22, 26, 31, 174, 175, 205,
 218, 238
 śā’ nom. sg. m. 219

- ttu acc. sg. m. 2, 8, 26, 33, 66, 81, 143,
157, 166, 187, 238, 241, 242
²tvī = ttu acc. sg. m. + ²-i 148, 232
ttäte gen. sg. m. 88
ttäye gen. sg. m. 202
ttye gen. sg. m. 25, 67, 93, 194 (x2), 203
(2nd ttye), 205
ttāna abl. sg. m. 6, 69, 164, 207, 229, 241
ttānau = ttāna abl. sg. m. + ²-o 181
ttiña loc. sg. m. 128
ttā nom.-acc. pl. m. 25, 74, 75, 107, 113,
186, 202, 203, 205, 218, 225
ttānu gen. pl. m. 74, 76, 202
ttyau abl. pl. m. 183, 244, *col.*
ttyo jsa abl. pl. m. 49
ttyau jsa abl. pl. m. 207
ša nom. sg. f. 140, 174, 178, 180
ša' nom. sg. f. 204
ttu acc. sg. f. 47
ttye gen. sg. f. 47, 62, 203 (1st ttye)
ttiña loc. sg. f. 21
ttā nom.-acc. pl. f. 233
tte nom.-acc. pl. f. 196
ttyau jsa abl. pl. f. 154, 196
ṣṣada- 'believing' (Skt. śraddha-)
ṣṣadī = ṣṣadā nom. sg. m. + -ī 92
ṣṣaddā- f. 'faith' (Skt. śraddhā-)
ṣṣadda nom. sg. 57
ṣṣado acc. sg. 143
ṣṣamana- m. 'monk' (Skt. śramaṇa-)
ṣṣamanna abl. sg. 19
ṣṣamana nom.-acc. pl. 78, 94
ṣṣamanānu gen. pl. 70
ṣṣamanyo abl. pl. 2
ṣṣavā- f. 'night' < *xšapā-, Av. id.
ṣṣīve gen. sg. or loc. sg. f. 3 5, 30, 62, 122,
173, 228
ṣṣahānā- f. 'virtue' < ?
ṣahāñe abl. sg. 181
ṣṣahāne nom.-acc. pl. 177
ṣā s. ṣāta-
ṣāra- 'that' < ṣa- + suffix -tara-
ṣārā nom. sg. m. 203
ṣṣāvaa- m. 'disciple' (Skt. śrāvaka-)
ṣṣāvā nom.-acc. pl. 77
ṣā s. ṣa-
ṣā' s. ṣāta-
ṣṣāmgya- m. 'branch', cf. Sogd. ṣnx? See
Emmerick SVK2: 146–7.
ṣṣāgya nom.-acc. pl. 114
ṣṣānauma- m. 'favour' < *xšnāu-ma(n)-, Sogd.
'xšn'm (Gershevitch 1971: 274, 286 n.
17)
ṣṣānaumā nom. sg. 240
ṣāta-, ttāta- 'this'; also used as a 3rd person
pron. 'he' (more emphatic than ṣa-)
(declension: *Intro.* §13.13)
ṣātā nom. sg. m. 17, 133, 144, 150
ṣāte nom. sg. m. 25, 54, 87, 153, 185, 194,
198 (manuscript ṣṣāte), 204
ṣei nom. sg. m. 33, 151, 152, 210
ṣeitā nom. sg. m. 54
ttū acc. sg. m. 9, 29, 32, 51, 59, 62, 92,
112, 194, 202, 231, 237, 243, 244
ttātāye gen. sg. m. 113
²ttīyā gen. sg. m. 148 (2nd ttīyā), 198,
240(?)
ttātena abl. sg. m. 19
ttātā nom.-acc. pl. m. 166
ttāte nom.-acc. pl. m. 15, 113, 114 (x2),
123, 162, 207, 208
ttātī = ttātā nom.-acc. pl. m. + ²-i(?) 151
ttātū = ttātā nom.-acc. pl. m. + ¹-u 104
ṣā nom. sg. f. 20, 51, 53, 88, 98, 103, 146,
148, 160, 235
ttuto acc. sg. f. 20, 60, 91, 108, 236
ttāte nom.-acc. pl. f. 59, 154, 165, 195, 230
ṣṣīve s. ṣṣavā-
ṣṣunda-, pl. -e 'raven', Wakhi ṣənd
ṣṣundā nom.-acc. pl. m./nom.-acc. pl. f. 46
ṣṣuvā- f. 'fame' < *śrawā-, cf. Av. srauuah-,
or *śruti-, OInd. śrūti- 'hearing' (cf.
Skjærvø 2004b: 351), root *śrau
(Cheung *srau) 'to hear'
ṣṣuvai = ṣṣuva nom. sg. + ¹-i 3
*ṣṣūni- f. 'thigh' < *śrauni-, Av. sraoni-
ṣūñi nom.-acc. pl. 42
ṣṣai 'even' < ?
ṣṣai 21, 22, 25, 107, 173, 175, 178, 179,
186, 190, 198, 201, 213, 215, 243
ṣṣei 114, 125, 136
ṣei, ṣeitā s. ṣāta-
¹škālśa- 'proud'. Etymology unclear. Bailey,
KT6: 348, compares Lithuanian skalsà
'prosperity' etc.
škālśa nom.-acc. pl. m. 71
²škālśa- m. 'pride', cf. ¹škālśa-
škālśu acc. sg. 6
ṣkālśāti- f. 'pride' < ¹škālśa- + suffix -tāti-
ṣkālśetū = škālśetu acc. sg. + ¹-u 72

škīm- : škaunda- act. A ‘to assemble, create’ <
 *skambaya-, *skambda-, root *skamb
 ‘to support’
 škodde 3 sg. m. tr. pf. 93
 škonde 3 sg. m. tr. pf. 49
 škondī (= škondū + ¹-i) ... yuḍu yīndā 3 sg.
 pres. tr. pot. 110
 škondū yuḍu yīndā 3 sg. pres. tr. pot. 114
 škaunda pp. nom.-acc. pl. m. 149
 škaunḡyā- f. ‘*saṃskāra*, conditioned state’
 (see *Intro.* §29 vocab.) < škaunda- (see
 s.v. škīm-) + suffix -kyā-
 škogyē nom.-acc. pl. 165
 škaunḡyē nom.-acc. pl. 195
 ṣṭ- : ṣṭāta-, ṣṭuta- mid. A ‘to stand, be’; the
 pres. part. ṣṭāna- often accompanies an
 adj. or adv. From *hiṣṭa-, *stāta-, Av.
 id., root *stā (Cheung *staH); pp. ṣṭuta-
 influenced by tsuta- ‘gone’ (KS 249).
 ṣṭāre 3 pl. pres. mid. 14, 149, 160, 193
 ṣṭāna pres. part. mid. *for* nom. sg. m. 134
 ṣṭānā pres. part. mid. nom. sg. m. 158, 171
 ṣṭāni pres. part. mid. nom. sg. m. 20, 84,
 134, 192
 ṣṭānī = ṣṭānā pres. part. mid. nom. sg. m. +
 ¹-i 130
 ṣṭāna pres. part. mid. nom. sg. f. 82
 ṣṭāna pres. part. mid. nom.-acc. pl. m. 43
 ṣṭāṇu part. nec. nom. sg. n. 215
 ṣṭātā 3 sg. m. intr. pf. 111
 ṣṭuta 3 pl. m. intr. pf. 93
 ṣṭakulā- f. ‘abuse, reproach’ < ?
 ṣṭakula nom. sg. 98
 ṣṭakulajsera- ‘worthy of reproach’ < ṣṭakulā- +
 tcera- (see s.v. yan-)
 ṣṭakulajseri nom. sg. m. 29
 ṣṭānye (particle), pres. part. (gen. sg.) of ṣṭ-.
 See also vara ṣṭānye.
 ṣṭānye 161
 saggorava- ‘reverent’ (Skt. sagaurava-)
 saggoravāna abl. sg. m. 171
 saṃkhal- : saṃkhālsta- act./mid. B ‘to taint, be
 tainted’ < root *xard, prefix influenced
 by Buddhist Skt. saṃkirati ‘soils’ (SGS
 130): see asaṃkhālsta-
 saṃkhāla- m. or saṃkhālī- f. ‘waist-cloth’
 (stem and gender unclear) (Skt.
 saṃghāti-)
 saṃkhālu acc. sg. m./f. 78
 sacaa- m. PN (Skt. Satyaka)
 sacai nom. sg. 26

saña- m. ‘expedient’ < *sandya-, root *sand,
 cf. sad- (Del Tomba & Maggi 2021)?
 saña nom.-acc. pl. 18
 sañyau abl. pl. 119
 sañabbricā- f. ‘familiarity with expedients’ <
 saña- + brricā- ‘love, familiarity’, cf.
 bria-, brītaā-
 sañabbricā nom. sg. 223
 satā, pl. -e ‘100’ < *sata-, Av. id.
 satā acc. sg. 106
 satva- m. ‘being, (living) being’ (Skt. sattva-)
 satvā nom. sg. 4, 209, 213
 satvu acc. sg. 219
 satvā gen. sg. 149
 satva nom.-acc. pl. 5, 81, 105, 119, 154,
 162, 189, 191, 193, 199, 217, 218, 230,
 244
 satvahātāyā ‘for the sake of beings’ (Skt.
 sattva-hitāyā)
 satvahātāyā 220
 sad- : sasta- act. C ‘to appear, seem’ <
 *sadaya-, Av. sadaiia-, root *sand ‘to
 appear, seem good’
 saiṭṭā 3 sg. pres. act. 9, 33, 67, 159, 210
 saindā 3 pl. pres. act. 154, 164
 saindi 3 pl. pres. act. 227
 saiṭā 3 sg. opt. act. 71
 sastā 3 sg. m. intr. pf. 96
 sastā 3 sg. m. (for n.) intr. pf. 127
 sastu 3 sg. n. intr. pf. 240
 saṃtsāra- m. ‘*saṃsāra*, cycle of transmigra-
 tion’ (see *Intro.* §12 vocab.) (Skt.
 saṃsāra-)
 saṃtsāru acc. sg. 7
 saṃtsera loc. sg. 164, 182, 191, 202, 205,
 213, 214, 225
 samantabhadra- m. PN (Skt.)
 samantabhadṛ gen. sg. 79
 samāhāna- m. ‘*samādhi*, meditative
 concentration’ (Skt. samādhāna-)
 samāhāña loc. sg. 221
 samu ‘only, just’, samu kho ‘just as’, samu ne
 ‘no sooner, as soon as’ (Skt. samam)
 samu 15, 24, 34, 36, 73, 82, 84, 88, 97, 98,
 108, 121, 126, 129, 141, 148, 149, 153,
 154, 167, 172, 176, 177 (x2), 182, 205,
 210, 217, 234
 samvī = samu + ¹-i 197, 201
 samvī = samu + ²-i 228
 samudra- m. ‘ocean’ (Skt.)
 samudru acc. sg. 108

- sarau- m. 'lion' < *sargawa- (or a similar form, see Henning 1965: 45–6), cf. Sogd. šryw
 sarau nom. sg. 90
 sarvai gen. sg. 65, 178
- sarb- : sata- act. A 'to rise, go up' < *sarpaya- (connections unknown, but see Skjærvø 2004b: 353), suppletive *sata-, cf. Sogd. sn-, st-, root *san
 sarbātā 3 sg. pres. act. 43
 sarbite 3 sg. pres. act. 55
 sarbandā pres. pt. nom. sg. m. 84
 sarbandi pres. pt. nom. sg. m. 234
- sarvaña- 'all-knowing' (Skt. sarvajña-)
 sarvañi nom. sg. m. 3, 22, 26, 33, 51, 54, 87, 88 (x2), 96, 113
 sarvañi = sarvañi nom. sg. m. + -ī 53
 sarvañu acc. sg. m. 32
 sarvaññu acc. sg. m. 54
 sarvaño acc. sg. m. 29
 sarvañi acc. sg. m. 21
 sarvaña voc. sg. m. 64, 71, 132, 182
 sarvaña nom.-acc. pl. m. 20
- sarvadharmā- m. 'all the *dharma*s' (Skt. sarvadharmā-)
 sarvadharmā nom.-acc. pl. 153, 224
- sarvasatva- m. 'all beings' (Skt. sarvasattva-)
 sarvasatva nom.-acc. pl. 180
 sarvasatvānu gen. pl. 215, 229, 233
- sarvai s. sarau-
- salii- f. 'year' (declension: SGS 319–22; Sims-Williams 1991: 291–2; *Intro.* §28.11–12) < *sardikī-, cf. Av. sarəδ-
 salī nom.-acc. pl. 35, 106, 239
- sasta- s. sad-
- sahy- : *sahyāta- act. A 'to endure' (Skt. sah-)
 sahyāmā 1 sg. pres. act. 202, 214, 216
 sahyīmā 1 sg. pres. act. 138
 sahyātā 3 sg. pres. act. 138
 sahyāña part. nec. nom.-acc. pl. m. 200
- sāj- : sīya- act. A 'to learn' < *sāčaya-, *saxta-, cf. Sogd. fs'c, fsyt-, root *sak (Cheung *sač¹ 'to fit')
 sīyā pp. nom. sg. m. 'learned' 31
 sātā sātā 'bravo!' (Skt. sādhu sādhu)
 sātā sātā 184
- sāna-, pl. -e m. 'enemy' < *sāna-, Sogd. s'n
 sānā nom. sg. 220
 sānu acc. sg. 205
 sānā gen. sg. 205 (x2)
- sāmuha- 'visible' (Skt. sammukha-)
 sāmuha nom.-acc. pl. m. 222
- sāra- m. 'substance' (Skt.)
 sārā acc. sg. m. 2 195
- siddham 'success' (Skt.)
 siddham (at beginning of chapter)
- siyatā- f. 'sand' < *sikātā-, Parth. sygd
 sāyata nom. sg. 215
 siyatā acc. sg. f. 3 198
 siyato acc. sg. 16
- sīya- s. sāj-
- sīra- 'satisfied, content, happy' < *sagra-, MP
 sagr
 sīra nom.-acc. pl. m. 61
- sīravāti- f. 'contentment' < sīra- + suffix -tāti-.
 The reason for the common spelling with -v- rather than -t- is unknown.
- sīravātā nom. sg. 185
- sīruṣṭana- 'contented in mind' < sīra- + uṣṭana- 'spirit' < *uṣṭāna-, Av. uṣṭāna- 'vital spirit' (see Maggi 2016: 72–3)
 sīruṣṭanā nom. sg. m. 158
- suṭḥṭha- m. '(a particular) bird of prey', cf. Sogd. swrty
 suṭḥṭha nom.-acc. pl. 46
- sutā 'lungs' (pl. only, declension: SGS 348–9; *Intro.* §24.7) < *suṣī, Av. suṣī (dual)
 sutā nom.-acc. pl. 39
- sunārmāta- m., name of an aeon (Skt. Sunirmita)
 sunārmāte loc. sg. m. 3 239
- suntharā- f. (meaning unknown)
 sunthara nom. sg. 40
- subhūta- m. PN (Skt. Subhūti)
 subhūtī = subhūtā nom. sg. + ¹-i 151
- sumīra- m., name of a mountain (Skt. Sumeru)
 sumīru acc. sg. 110
 sumīrā acc. sg. m. 2 134
 sumīrā gen. sg. 118
 sumīrna abl. pl. 128
- suha- m. 'blessing, pleasure' (Skt. sukha-)
 suhā nom. sg. 219
 suhu acc. sg. 233
 suha nom.-acc. pl. 218
- sūtra- m. '(sacred) text' (Skt. sūtra-)
 sūtru acc. sg. 243
 sūtryau abl. pl. 244
- se (particle introducing direct speech), probably a reduced form of *sahyati, to root *sanh 'to declare', cf. Aramaeo-Iranian shyty 'is called; namely' (Humbach 1974: 239–41; Skjærvø 2004b: 356)
 se 20, 26, 27, 30, 61, 99, 126, 156, 170, 240

saittā, saitā, saindā, saindi s. sad-
skandha- m. 'trunk, stem; agglomeration'
(Skt.)
skandha nom.-acc. pl. 114, 208
skau- : skuta- B 'to touch' < *skāwa-, *skuta-,
connections unknown
skutātā 3 sg. f. tr. pf. 56
skodi 'secretly' < *skafta-, Av. skapta- 'wonderful'
skodi 30
skyāta- m. 'time' < *sačita- (Emmerick, p.c.),
cf. Sogd. syt- 'day (of the month)', root
*sak (Cheung *sač²) 'to pass'
skyātā nom. sg. 127
skyāte nom. sg. 100
scātu acc. sg. 2
skyātu acc. sg. 143
stava- m. 'praise' (Skt.)
stavyo abl. pl. 242
stāta- s. stās-
*stāmā- (unclear word, stem, gender and
meaning uncertain)
stema loc. sg. m./f. 40
stāmā- f. 'exertion, weariness' < *stāma(n)-,
cf. stās- (KS 296)
stāma nom. sg. 15, 17
stāmo acc. sg. 213
stās- : stāta- act. B 'to become tired' < *stāsa-,
*stāta-, root *stā as in vašt- etc.
stātā nom. sg. m. 89
stārñā- 'female' < *strī- 'woman' (cf. strīyā-)
+ f. suffix *-nī- + suffix -ya- (KS 130)
stārñe nom.-acc. pl. f. 48
stunā- f. 'pillar' < *stūnā-, Av. stunā-
stuno loc. sg. f. 2 164
stura- 'heavy, thick' < *stūra-, Av. °stūra-
stura nom.-acc. pl. m. 74
strīyā- f. 'woman' < *strī-, Av. id. + -ā-
strīya nom. sg. 226
sthavira-, sthīra- m. 'an elder' (Skt. sthavira-)
sthavirā nom. sg. 62, 71
sthīrā nom. sg. 63, 149
spava- m. 'spine' < ?
spavina abl. sg. 41
spāśś- : spāšta- mid. A 'to see, look at; to
appear' < *spāsaya-, *spāšta-, root *spas
spāše 1 sg. pres. mid. 199
spāšte 3 sg. m. tr. pf. 81, 144, 169, 171
spātaa-, pl. -e m. 'flower' < *spixta-ka-, cf.
MP ispixt, past stem of ispēz- 'to shine,
bloom', root *spaik/g (Cheung *spaič/f)
spāte nom.-acc. pl. m. 2 49, 80

spātyau abl. pl. 242
spai- : spata- mid. D 'to satisfy; be satisfied' <
*spāya-, cf. OInd. sphā- 'to be fat,
increase', suppletive(?) pp. < *spata-,
perhaps to root *span- in Sogd. ptspyn-
'to be useful'
spaiye 3 sg. pres. mid. 201
spatu 3 sg. n. intr. pf. 169
syāmātā- f. 'appearance' < sad- + suffix
-āmātā-
syemate gen. sg. 210
svī 'tomorrow' < *suwah, OInd. śvās
svī 50, 58
haṃggalj- : haṃgrīta- act. A 'to gather,
assemble (tr.)' < *haṃ-garjaya-,
*-graxta-, cf. Latin congregō, root *garg
(Cheung *garj²)
haṃgrīte 3 sg. m. tr. pf. 78
haṃgguštā- f. 'finger' < *anguštā-, cf. Av.
angušta- 'finger, toe'
haṃggušte nom.-acc. pl. 42
haṃggūj- : haṃgguva- act. A 'to meet with'
(+ abl.) < *haṃ-kaučaya-, *-kuxta-, root
*kauk (Cheung *kauč) 'to contract'
haṃgguvai 2 sg. m. tr. pf. 185
haṃgrīs- : haṃgrīta- act. B 'to assemble
(intr.)' < *haṃ-graxsa-, cf. haṃggalj-
haṃgrīsādu 3 pl. impv. act. 70
haṃgrīta 3 pl. m. intr. pf. 64
haṃgrīya 3 pl. m. intr. pf. 10
hajua- 'wise' < *fra-jiwa-, cf. Av. jīra- 'intel-
ligent', root *jī as in jsinā-?
hajū nom. sg. m. 133
hajvī gen. sg. m. 133, 199, 204, 218, 219
hajvattāti- f. 'wisdom' < hajua- + suffix -tāti-
hajvattātā nom. sg. 197
hajvattete abl. sg. 119
hajvattete jsa abl. sg. 224
haṃju 'together', used of placing the hands
together in a gesture of reverence (the
añjali position) < *haṃčim, cf. Av.
haṃ.či dastō, Sogd. 'nēn-δst
haṃju 63
haṃjsaš-/haṃjsā't- : haṃjsašta- mid. B 'to be
about to, intend to' (+ inf.) < *haṃ-
čaša-, *-čašta-, cf. nājsaš-
haṃjsāte 1 sg. pres. mid. 64
haṃjsā'te 1 sg. pres. mid. 124
haṃjsāta 2 sg. pres. mid. 83
haṃjsašde 3 sg. pres. mid. 83, 97, 98, 126
haṃjsašda 3 sg. inj. mid. 158

- haḍāa- m. 'day', perhaps < *fra-hṛtāka-
'elapsed', root *har (not in Cheung),
OInd. sar 'to flow' (Sims-Williams
forthcoming, 240)
haḍāya loc. sg. 5, 134, 173
haḍā, haḍe s. hāde
hatanda- 'trembling' < ?
hatande nom.-acc. pl. f. 38
hatāru 'formerly' < acc. sg. n. *frataram, cf.
Av. fratarā- 'former' (Emmerick 1980:
171)
hatāru 19
hatārro 'a single time, once' < *hakṛ(t)-nam,
cf. Av. hakəraṭ (Emmerick 1980: 171)
hatārro 106
hatīś-, haiś- : hatāṣṭa- act. and mid. B 'to give,
offer' < ?
haiśāro 3 pl. subj. act./mid. (*for* °āre 3 pl.
pres. mid.?) 156
hatīśā pres. inf. 158
hatāṣṭe 3 sg. m. tr. pf. 237
hatcañ- : hatcasta- act. A 'to break' < *fra-
sčandaya-, *-sčasta-, Av. frasciṇḍaiia-,
root *skand (Cheung *sčand)
hatcañāmā 1 pl. pres. act. 72
hana- 'blind' < *anda-, Av. aṇḍa-
hanā nom. sg. m. 228
hani nom. sg. m. 129
hanāna abl. sg. m. 134
hana nom.-acc. pl. m. 122, 135
hanam- A 'to bend down (intr.)' < *fra-nama-,
cf. panam-
hanamāte 3 sg. pres. act./mid. 89
hanaśś- : hanaṣṭa-/hanaśśāta- act. A/B 'to go
astray, fail' < *fra-nasya-, *-naṣṭa-, cf.
panaśś-
hanaṣṭaimā 1 sg. m. tr. pf. 133
hanaśśāte 3 sg. m. tr./intr. pf. 69
hanaśśāte īyā 3 sg. m. tr./intr. pf. opt. 198
hamṭsa adv. and prep./postp. + abl. 'together
(with)' < *hamčyā, cf. hamju
hamṭsa 2, 35, 37, 44, 47, 50, 58, 61, 80, 85,
86, 95, 103, 156, 168, 230
hamḍara- 'other' < *antara-, Av. aṇṭara-
hamḍarā nom. sg. m. 4
handari nom. sg. m. 88
hamḍaru acc. sg. m. 219
hamḍara nom.-acc. pl. m. 36, 40, 69
handare nom.-acc. pl. f. 41
hamḍāra- 'other, one among several, some'
(partly pronominal inflection) < *antāra-
hamḍāri nom.-acc. pl. m. 41, 43
hamḍāri nom.-acc. pl. f. 42
hamḍrīs- : hamḍrīya- act. B 'to hold together'
< *ham-draxsa-, *-draxta-, root *drag
(Cheung *dra(n)j)
hamḍrīye pp. nom.-acc. pl. f. 41
hamḍrūṣṣa- m. 'hostility' < *ham-drauxša-, to
root *draug as in drūjā-?
hamḍrūṣṣa nom. pl. 210
haphāra- m. 'distraction' < *fra-fāra-, cf.
āphīr-
haphāra nom.-acc. pl. 155
hama- 'same' (partly pronominal inflection) <
*hama- 'id.', Av. ¹hama-
hamye loc. sg. m. 116
hamaṅga- 'equal, impartial, alike' < *hamāna-
ka-, cf. OInd. samānā- 'same, alike,
similar' (Degener, KS xxxiii)
hamaggā nom. sg. m. 139
hamamḡgu acc. sg. n. as adv. 'equally' 207
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hamamḡga nom. sg. f. 189
hamata- '(one)self' (partly pronominal
inflection) < hama- + -?-
hamatu acc. sg. m. 167
hamatye gen. sg. m. 229
hamatā nom.-acc. pl. m. 201
hamata as adv. 220
hamad- mid. B 'to become deintoxicated' <
*fra-mada-, cf. Av. maḍa- 'become in-
toxicated', root *mad (Cheung *mad¹).
On the function of *fra- see DKS 458.
hamatte 3 sg. pres. mid. 167
hamālā 'together, in a group' < hama- + loc.
sg. of *arda- 'side' (cf. -ālsto, hālaa-)
hamālā 10
hamāh- : hamāsta- mid. B 'to be changed' <
*fra-miθ(y)a-, intr./pass. to hamīh-
hamyāro 3 pl. subj. mid.₂ 140
hamīh- : hamāsta- act. A 'to change (tr.)' <
*fra-maiθaya-, *-mista-, root *maiθ
(Cheung *maiθH²)
hamīhīmā 1 sg. pres. act. 52
hamīha 2 sg. impv. act. 95
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hamuvāte, hamvāte 'always' < hamu, acc. sg.
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hamau- m. 'bowl' < ?

- hamau nom.-acc. pl. 48
 haṃbaḍa- 'full', pp. of haṃbīr-
 haṃbaḍa nom.-acc. pl. m. 157
 haṃbaḍa nom. sg. f. 80, 173
 haṃbīr- : haṃbaḍa- act. B 'to be filled, fulfilled' < *haṃ-parya-, *-parta-, root *par (Cheung *parH) 'to fill'
 haṃbiḍā 3 sg. pres. act. 194
 haṃber- : haṃbaḍa- act. A 'to fill, fulfil' < *haṃ-pāraya-, caus. to haṃbīr-
 haṃberāmā 1 sg. pres. act. 194
 hamyāro s. hamāh-
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 hamraṣṭu 'always' < *hama- 'all' (see s.v. hamuvāte) + rraṣṭu
 hamraṣṭu 201
 hayūna- m. 'friend' < *ha-yauna- (Konow 1939: 82; Emmerick 1969: 72)
 hayūna nom.-acc. pl. 69
 haysñ- : haysnāta- B 'to wash, bathe' < *fra-snāya-, *-snāta-, Av. frasnaia-, -snāta-, root *snā (Cheung *snaH)
 haysnāte 3 sg. m. tr. pf. 170
 harays- : haraṣṭa- mid. B 'to extend, stretch (oneself) out' < *fra-raza-, *-raṣṭa-, cf. birays-
 haraysde 3 sg. pres. mid. 132, 182
 haraṣṭā pp. acc. sg. m. 142
 harās- : haraṣṭa- mid. 'to extend' (tr.) < *fra-rāzaya-, Sogd. fryž 'to make straight', caus. to harays-
 haraṣṭe 3 sg. m. tr. pf. 136
 harbiśša- 'all, whole, complete' (partly pronominal inflection) < *harwa-, Av. hauruua- 'whole' + biśša-, MP harwisp
 harbiśšā nom. sg. m. 11, 192
 harbiśšu acc. sg. m. 243
 harbiśšu acc. sg. m. 59, 133, 157
 harbiśšu acc. sg. n. as adv. 'wholly, completely, utterly' 7, 8, 112, 116, 121, 188
 harbiśšā acc. sg. m. 92
 harbiśšā gen. sg. m. 20
 harbiśšā nom.-acc. pl. m. 18 (harbi[ś]ś[ä]), 64, 66, 152, 163, 171, 190, 191, 193, 199, 230, 244
 harbiśši nom.-acc. pl. m. 162
 harbiśyau abl. pl. m. 137
 hars- : harita- act. B 'to be left, remain' < *fra-rixsa-, *-rixta-, cf. pars-
 harsti 3 sg. pres. act. 192
 harsindi 3 pl. pres. act. 217
 harsā 3 sg. opt. act. 216
 halci (indefinite particle) < *harwa-(?) (see s.v. harbiśša-) + *čid, Av. ciṭ
 halci 138
 hasta-, pl. -e m. 'elephant' (Skt. hastin-)
 hastu acc. sg. 122
 hastā gen. sg. 138
 hastama- 'best' < *hant-, Av. hañt-, OInd. sánt- 'good' + suffix -tama-, Av.
 hastāma-. Used as superlative to śśāra-, Intro. §26.24.
 hastamu acc. sg. f. 1, 183, 238
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 hastama acc. sg. f. 2 212
 hastara- 'better' < *hant- (see s.v. hastama-) + suffix -tara-. Used as comparative to śśāra-, Intro. §26.24.
 hastari nom. sg. m. 4
 hastaru acc. sg. n. as adv. 'better' 80
 hastarvī = hastaru acc. sg. n. as adv. 'better' + ²-i 234
 hastara nom.-acc. pl. m. 19
 haspās- : haspāta- act. B 'to strive' < *fra-spixsa-, *-spixta-, root *spaik/g (perhaps the same as in spātaa-)
 haspāsāñu part. nec. nom. sg. n. 229
 haspīj- : haspāta- act. A/B 'to urge' < *fra-spaič/jaya-, caus. to haspās-
 haspījindā 3 pl. pres. act. 95
 hā (particle expressing motion away from the speaker) 'in that direction, thither, hence' < *frākV, cf. Av. pərəθu.frāka- 'extending forth widely'
 hā 29, 30, 40, 47, 55, 61, 62, 63 (x2), 70 (x2), 71, 86, 89, 90, 95, 123, 126, 127, 131, 132, 136, 182, 197, 201, 204
 hāḍe, (encl.) haḍe 'however' < ?
 haḍā 82, 159
 haḍe 20, 88, 137, 216, 219
 hāḍe 57, 67, 92, 161, 223
 hāni (particle used with impv. or equivalent forms of verbs meaning 'to look' etc.) < hā + -?-
 hāni 84
 hāysāna 'from afar', abl. sg. m. of hāysa- 'far' < ?
 hāysāna 86
 hārūa- m. 'merchant' < ?
 hārvyau abl. pl. 95
 hālaa- m. 'side, direction' < *arda-ka-, cf. Av. arəḍa-
 hālā nom.-acc. pl. 3, 158

- hālsto ‘in that direction, thither’ < hā + -ālsto
hālsto 8, 78, 94
- hāva- m. ‘profit, benefit, advantage, blessing’,
etymologically ambiguous, see Skjærvø
2004b: 367
- hāvā gen. sg. 102
- hāvu for gen. sg. 72
- hāvāna abl. sg. 185
- hātāyā postp. + gen. ‘for the sake of’ (Skt.
hitāya)
- hātāyā 215
- hām- : hāmāta- mid. A ‘to be, become, occur,
arise’, also auxiliary of intr. pot., proba-
bly < *ham-ai-, *-ita-, Wakhi hūmü- ‘to
be’, root ai (Cheung *Hai) ‘to go’ (DKS
482–3; Sims-Williams 2022: 76–7)
- hāmāte 3 sg. pres. mid. 76, 98, 99, 120
(x2), 123, 124, 125, 129, 131, 221, 238
- hāmāne 3 sg. subj. mid. 184
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- hāmānde 3 pl. subj. mid. 203
- hāmu 2 sg. impv. mid. 188
- hāmātu 3 sg. n. intr. pf. 170
- hāmāta 3 pl. m. intr. pf. 143 (manuscript
hāmata)
- himavaṃda- m., name of a mountain
‘Himālaya’ (Skt. Himavant)
- himavaṃdu acc. sg. 66
- hāra- m. ‘thing’ < *rya-, Parth. ‘yr
- hārā nom. sg. 161
- hāri gen. sg. 21
- hārna abl. sg. 6, 207
- hāra nom.-acc. pl. 116, 152, 154, 161, 189,
227 (x2)
- hārāṇu gen. pl. 209
- hārju + neg. ‘nothing’ < hāra- + ju
- hārju 161, 208
- hārṣṭāyā ‘really’ < hāra- + -?-
hārṣṭāyā 196, 200
- hālyśda- ‘present, at hand’ < ?
hālyśdā nom. sg. m. 100, 131
- hīyāra- m. ‘fruit’ < ?
hīyāra nom.-acc. pl. 14
- hīvia- ‘one’s own’ < *hwai-paθya-, Av. x^vaē-
paθiia-
- hīvi acc. sg. m. 190
- hāvyo acc. sg. f. 199
- hivyo acc. sg. f. 213
- hīvyo acc. sg. f. 65
- hīvy- mid. A ‘to appropriate’, denominative to
hīvia-
- hīvyāre 3 pl. pres. mid. 226
- hīvyāmātā- f. ‘appropriation’ (see *Intro.* §29
vocab.) < hīvy- + suffix -āmātā-
- hīvyāmāta nom. sg. 151
- hīṣā- or hīṣā- (stem and gender uncertain)
‘exudation, bodily fluid’(?), perhaps <
*hixšā-, root *haik (Cheung *haič) ‘to
pour (out), moisten’
- hīṣyo jsa abl. pl. m./f. 44
- hīs- : āta- act. B ‘to come’ < *ā-isa-, root ai
(Cheung *Hai) ‘to go’, suppletive past
*ā-gata-, root *gam (Cheung *gam¹),
Sogd. ʾys, ʾyt
- hīstā 3 sg. pres. act. 219
- hīsāṃdu 3 pl. impv. act. 202
- ātā 3 sg. m. intr. pf. 99
- ātā hāmāte 3 sg. m. subj. intr. pot. 51
- hīsa- m. ‘greed, grudging, envy’ < ?
hīsā nom. sg. 92, 98
- hu- prefix ‘well, very’ < *hu-, Av. id.
- huraā- f. ‘intoxicating drink, liquor’ < *hurā-
kā-, cf. Av. hurā-
- hurau acc. sg. 50
- hurāa- m. ‘thigh’, cf. OInd. ūrú- (DKS 492)?
hurā nom.-acc. pl. 42
- hulga- ‘soft’ < *wardu-ka-, cf. Av. varəduua-,
varədu^o
- hulgo acc. sg. f. 49
- huve’ s. hve’
- huśšīya- ‘very white’ < hu- + śšīya- ‘white’ <
*šwaita-, Av. spaēta-
- huśšīye nom.-acc. pl. f. 41
- huška- ‘dry’ < *huška-, Av. id.
- huška nom.-acc. pl. m. 38, 43, 45
- huške nom.-acc. pl. m.₂ 175
- huhvata- ‘well-spoken’ < hu- + hvata-, pp. of
hvāñ-
- huhvatu acc. sg. m. 76
- hūdva- ‘both’ < *uba- ‘both’, OP id. + duva
hūdva nom.-acc. pl. m. 139
- hūna- m. ‘sleep, dream’ < *hwafna-, Av.
x^vafna-
- hūnā nom. sg. 195
- hūnā gen. sg. 163, 210
- hūni gen. sg. 224
- hūña loc. sg. 226
- hūs- : hūta- act. B ‘to sleep’ < *hwafsa-,
*hwafta-, Av. x^vafsa-, x^vapta-, root
*hwap (Cheung *hwap/f)
- hūsandi pres. part. act. nom. sg. m. 167
- heḍā, herā s. haur-
- haiś- s. hatīś-

hau- m. 'word, speech' < *fra-wāka-, Av. fra-
uuāka- 'speech, address' (Emmerick,
SVK2: 173–4)?
ho nom.-acc. pl. 138, 200
hot- : hosta- mid. B 'to be able, capable' <
*fra-wata-, *-wasta-, Parth. frwd- 'to
understand, know', root *wat (Cheung
*uat) 'to inspire, be informed, etc.'
¹hota 2 sg. pres. mid. 128
hotana- 'powerful' < hot- + suffix -ana- (KS
§3.B)
hotanā nom. sg. m. 159
hotā- f. 'power' < *fra-watā-, cf. hot-
²hota nom. sg. 178
hova nom. sg. 107
hoto acc. sg. 121
²hota acc. sg. f. 121, 122
hor- : hūda-/hauḍa- act. B 'to give' < *fra-
bara-, *-bṛta-/barta-, Sogd. ḍβr-, ḍβrt,
root *bar 'to bring'
herä 2 sg. pres. act. 92
heḍä 3 sg. pres. act. 30
hora-, pl. -e m. 'gift' < *fra-bara-, cf. hor-
horä nom. sg. 145, 152
hori nom. sg. 150, 151
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hori acc. sg. m. 2 92
horä nom.-acc. pl. m. 2 49
hauri nom.-acc. pl. m. 2 160
hvaḍa- s. hvar-
hvata- s. hvāñ-
hvatä '(one)self', hvatä hvatä 'severally' <
*hwatah, Av. x^vatō
hvatä hvatä 24
hva'nd- s. hve'
hvar- : hvaḍa- act. B 'to consume' < *hwara-,
*hwarta-, Av. x^vara-, root *hwar
(Cheung *h_uar¹)
hvīḍä 3 sg. pres. act. 26
hvarīyā 3 sg. opt. act. 213
hvaḍāndi 3 pl. tr. pf. 24
hvaḍāndä 3 pl. tr. pf. 40
hvah- : hvasta- act. C 'to strike, pound' <
*hwahaya-, *hwasta-, Av. x^vaṇhaiia- 'to
strike', x^vasta- 'threshed', root *hwah
(Cheung *h_uah)
hvaittä 3 sg. pres. act. 16
hvasta pp. nom.-acc. pl. m. 218
hvāñ- : hvata- act. A 'to speak' < *hwānaya-,
*hwata-, MP xwān- 'to call', root *hwan
(Cheung *h_uanH)
hvāñimä 1 sg. pres. act. 188

hvāñäte 3 sg. pres. act. 7, 57, 68, 73, 185,
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hvāñi 3 sg. opt. act. 140
hvāñä 2 sg. impv. act. 70, 73, 101, 187
hvāñi pres. inf. 64, 171
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hvate 3 sg. m. tr. pf. 21, 26, 27, 28 (x2), 30,
92, 96, 102, 147, 149, 151, 152, 153,
154, 155
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hvatātä 3 sg. f. tr. pf. 82
hvatāndi 3 pl. tr. pf. 20
hvatu yāde 3 sg. m. pf. tr. pot. 243
hvīte past inf. 211
hvāta- 'well-tossed' (?) < hu- + ²vāta- <
*dwāta-, pp. of vāñ- 'to toss, winnow' <
*dwānaya- (Skjærvø 1985: 66–9), root
*dwan (Cheung *d_uanH)
hvātä nom.-acc. pl. f. 42
hvādaštu 'in both hands', perhaps < *ubaya-,
Av. uuaiia- 'both' + dasta- + compound
suffix -ya- (KS §48.D)
hvādaštu 156
hvāṣṣa- m. 'herb, vegetation', probably <
*wāstra-, Av. vāstra-, Parth. wš 'fodder'
hvāṣṣä nom. sg. or nom.-acc. pl. m. 2 14
hvīḍä s. hvar-
hvīte, hve s. hvāñ-
hve', hva'nd- m. 'man' (declension: SGS
334–6; *Intro.* §24.1–2) < *auśah-want-
'mortal', Av. aośahuuant- (Sims-
Williams 1997: 322)
huve' nom. sg. 112, 133
hve' nom. sg. 121, 125, 128
hva'mdu acc. sg. 189
hva'ndu acc. sg. 77
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hva'mndä gen. sg. 218
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hva'mndi gen. sg. 133
hva'ndä nom.-acc. pl. 75
hvaittä s. hvah-