

THE NINE NEW FRAGMENTS FROM THE BOOK OF ZAMBASTA

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ABBREVIATIONS

- ApS* *Aparimitāyuhśūtra*. Kh. version ed. H. W. Bailey, *KT* 5.243-8; Kh., Skt and Tib. texts ed. S. Konow in *Manuscript remains of Buddhist literature found in eastern Turkestan*, Vol. 1, ed. A. F. Rudolf Hoernle, Oxford 1916, pp. 289-329.
- Avdh* *Avalokiteśvaradhāraṇī*. Kh. text ed. H. W. Bailey, *KT* 3.1-13.
- E* Ernst and Manu Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*, Abhandlungen für die Kunde des Morgenlandes, XX, Leipzig 1933-6.
- Edgerton F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: Dictionary, New Haven 1953.
- JP* *Jvākapustaka*. Kh. and Skt texts ed. H. W. Bailey, *KT* 1.136-95.
- JS* *Jātakastava*. Kh. text ed. H. W. Bailey, *KT* 1.198-219; ed. M. J. Dresden, *The Jātakastava or "Praise of the Buddha's former births"*, Trans. Am. Phil. Soc., NS, XLV, 5, Philadelphia 1955.
- KBT* H. W. Bailey, *Khotanese Buddhist texts*, London 1951.
- KT* 1-5 H. W. Bailey, *Khotanese texts*, i-v, Cambridge 1945-63.
- Mvy* *Mahāvryutpattī*, ed. R. Sakaki, Kyoto 1916, repr. Tokyo 1962.
- Si.* *Siddhasāra*. Kh. and Tib. texts ed. H. W. Bailey, *KT* 1.2-105; Skt text, *ibid.* pp. 106-34.
- Suv.* *Suvarṇabhāsottamasūtra*. Kh. version ed. H. W. Bailey, *KT* 5.106-19; Skt text ed. J. Nobel, Leipzig 1937.
- Vajr.* *Vajracchedikā*. Kh. version ed. H. W. Bailey, *KT* 3.20-9; Skt text ed. E. Conze, Serie orientale Roma XIII, Rome 1957.

An important and exciting event for Iranian studies was the publication in Moscow 1965 of *Skazanie o Bhadre (Novye listy sakskoj rukopisi "E")* by V. S. Vorob'ev-Desyatovskij and M. I. Vorob'eva-Desyatovskaya. This volume provides facsimiles of all the Leningrad folios that constitute the major part of the extant portion of a Buddhist poem written in the oldest type of Khotanese. One folio, called "y" by Leumann and translated and edited by him (E pp. 352-4), has been omitted, perhaps by accident, from the volume.

Most exciting is the inclusion of ten complete folios and nine incomplete folios that have never been published previously. For the ten complete folios, facsimile, transliterated text, Russian translation and glossary are given. I have remarked in detail on these in a review article to be published elsewhere. My own translation will be included in a volume containing text and translation of all the extant folios. This volume, almost completed, is to be called "The Book of Zambasta", a suggestion of H. W. Bailey, who has written a linguistic commentary called *Prolexis to the Book of Zambasta*. Ysambasta ordered the book to be written, see E p. 355.

Leumann's division of the text into chapters was shown to be incorrect by one after the second chapter in an article by V. S. Vorob'ev-Desyatovskij, called "Novye listy sakskoj rukopisi < E > ", pp. 68-71 in *Kratkie soobščeniya instituta vostokovedeniya*, XVI, Moscow 1955. The new folios 179 and 180 show the end of chapter two and the beginning of chapter three, which leads on without a break to Leumann's chapter four. To avoid confusion, I use E with Leumann's numbers but Z (for Ysambasta) with the newly established numbers.

The nine incomplete new folios are published in facsimile and transcription, but without translation or glossary. In the following pages I give my own reading of the folios from the facsimiles provided, translation, some commentary, and a glossary.

The nine folios are numbered 272, 273, 274, 278(?), 280, 291, 292, 293, 301. The following table shows how they fit into the scheme of *The Book of Zambasta*. Previously published folios are placed within square brackets.

	[271	Z 15.1-12 = E 16.1-12]
272	Z 15.13-24	
273	Z 15.25-36	
274	Z 15.37-48	
	275, 276, 277 are still missing.	
278	Z 15.85-96	
	279 is still missing.	
280	Z 15.109-120	
	[281	Z 15.121-132 = E 16.121-132]
	[282	Z 15.133; 16.1-11 = E 16.133; 17.1-11]
	[283	16.12-23 = E 17.12-23]
	[284	Z 16.24-35 = E 17.24-35]
	[285	Z 16.36-47 = E 17.36-47]
	[286	Z 16.48-59 = E 17.48-59]
	[287	Z 16.60-67; 17.1-4 = E 17.60-67; 18.1-4]
	[288	Z 17.5-16 = E 18.5-16]
	[289	Z 17.17-28 = E 18.17-28]
	[290	Z 17.29-33 = E 18.29-33]

[290v Skt verses and Kh. calendar = E p. 357]

291 Z 18.1-12

292 Z 18.13-24

293 Z 18.25-36

[294 Z 18.37-48 Facsimile in *Monumenta Serindica*, iv, 1961, plate 10. Transcriptions: T. Inokuchi, *ibid*, p. 360; H. W. Bailey, *KT* 5.355; M. Leumann, *ZDMG* 113, 1, 1963, 80-6 (with facsimile and translation).]

295 is still missing.

It is possible that chapter 18 does not begin on folio 291, because all other chapters whose first line is extant begin with the word *Siddham* "Success": Z 2.1 (159v1), 3.1 (180r1), 4.1 (192v2), 5.1 (202v2), 6.1 (212r2), 7.1 (217r2), 9.1 (226r4), 10.1 (228v2), 11.1 (231v1), 12.1 (238r1), 13.1 (249r3), 14.1 (262v1), 15.1 (271r1), 16.1 (282r1), 17.1 (287v3), 20.1 (304r1), 23.1 (354v2), 24.1 (385v2). But 290v contains in cursive script Sanskrit *slokas* apparently unconnected with the poem and information in Khotanese on the local calendar similar to that provided in the *Siddhasāra* of Ravigupta (3r5 - 3v4 *KT* 1.6). It looks as though the scribe retired after reaching Z 17.33 and left the folio with the verso face up ready to continue, but being interrupted, he or someone else, made some notes on it instead. The verses on folio 291 show the same metre as that on the preceding folios of chapter 17. But the contents are not unmistakably a continuation, and I prefer in view of the break afforded by 290v to begin a new chapter here.

15.13-24

Fol. 272r

13

14

15 tta - [...] - - [...] [.....] [.....]

16 kāḍe nu [...] -ā māḍāna ttāte ustamu ṣṣama[na.] [.....] [.....]

17 kai jsīna bā[ḍ-] - ta itā ayī batu dāta [...] [.....] [.....]

18 abāḍā cūḍe māriya . ne ju pattarro dul- [...] [.....] [.....]

Fol. 272v

19 ṣṣai rro vāta mulysdā u ṣṣai satva marata ad[...] [.....] [.....]

20 ko yā - - - jse - āru kho nisara spāta ya[.]

[.....] [.....]

21 vā -ā [...] - -ā u pūṣṭāndā ṣṣahāne [.]

[.....] [.....]

22 cī [...] -ā ḍu - [.....]

[.....] [.....]

23

24

The following conventions have been adopted:

. punctuation as in MS.

[] MS broken out.

[.] conjectured number of syllables in place broken out.

pa letters not clear.

- - traces of letters not read.

hve' apostrophe indicates a hook below the preceding syllable.

Translation:

... thus ... Very their ... gracious One. These monks at last ... If his life ... should be. Alas! Little has it been seen ... Why should he die before his time? Not food ... There was even compassion too and even the beings here ... Would that one ... just as torrents, generals ... and they have read of the virtues ... When ...

Commentary:

17 *ayī* correctly read. *suyī*, graphically similar, is not to be read and is no more intelligible. *ayī* has not been found elsewhere and my translation "alas!" is conjectural.

18 *abāḍā*. For "dying before one's time", cf. Z 16.39: *jsīna vara uspurra ne ye miḍe abāḍā* "Life there is complete. One does not die before one's time." The *Sumukhasūtra* has *akāla-marṇānā wysdyānciṇā* (893 *KBT* 137) corresponding to Sanskrit *akāla-mṛtyū-prratasēdhanī* (895).

18 *pattarro* "food". Already we had *pattarra* in Z 13.83: *tvī padī pattarra ttumalste ne ju handaru khāysu pajāṣṭā* "In this way he consumed the food; he did not enjoy any other nourishment." Bilingual evidence is available from *Suv.* 65r7 *KT* 5.116: *pharāku rro khāysu pattarro pagyāysāre* "And they enjoy much nourishment, food", translating Sanskrit *bahūpabhōjanam bhuktvā* (see S. Konow, *SPAW* 1935, 460).

18 *dul-* with a trace of another letter below *l* is difficult to complete. No word beginning with *dul-* is so far attested in Khotanese. The letter below looks like another *l*, in which case we may have Buddhist Sanskrit *dullabha* "hard to get", found in the *Lalitavistara* and *Mahāvastu* for Sanskrit *durlabha-*, "id." (v. Edgerton s.v.).

20 *nisara spāta ya* [. . .]. Uncertain. *ni* appears more like *ti*, but the photograph is not clear enough to be quite sure. We may have here *spāta* "generals", < **spāda-pati*- "army chief". *spāta*- translates Sanskrit *senāpati* and is well-known from the documents, see H. W. Bailey, *KT* 4.55. *sara* is not familiar. Perhaps we have therefore *nisara*, cf. BSkt *nihsara*- "mountain torrent", translated by Tibetan *phu-chu* (*Mvy* 4186). Pāli has *nissarāna*- "going out" from Skt *nihsarāna*-. Perhaps: *kho nisara spāta ya[nīndā]*, "as generals make expeditions".

21 *pūṣṭāndā* "they read" occurred earlier in E 23.224, where Leumann emended to *pyūṣṭāndā* "they heard". H. W. Bailey recognized in *pūṣṭa*- the ppp. to *pūṣ*- "to read" (v. *A locust's leg*, p. 36). P 5538b 29 *KT* 3.122 has *parya vā pūṣṭai* "condescend to read" translating Sanskrit *śaikṣapaya*.

15.25-36

Fol. 273r

25 [.] - [. .] - [.]

[.] [.]

26 _ kye ṣṣu b- [. .] - ä uska ṣṭānā vaphūste hūṃ[.]

[.] [.]

27 pārḥāna-dharma ṣṣu hv[ī]nde . kau śśuvātā phāta pharā[ka]

[.] [.]

28 balysu varā ttārā tta hvā—ñīndā ne pīrīndā upāyā[.]

[.] [.]

29 ka tā tta vātā iyā kho hvā—ñīndā cu pharu duṣkara kīre

[.] [.]

30 murdhāgatā aṃjalā kachā ttā ṣṣu surju śśāndo ysāta .

[.] [.]

Fol. 273v

31 ko tta vya sarvaṇa balysa . khau śśakkrā dastāna skvaiya .

[.] [.]

32 cu rro sāja balysā ṣṣahāne biśśā bustā hatāru nā siye

[.] [.]

33 paṃjsa sate ysamtha paḍā ṣṭānā mahākālsavi sthīrā

[.] [.]

34 drravā mallaputrā s[tha]vārā rāhulā ṣṣei hūña ne vā -ā[.]

[.] [.]

35 ṣṣai hvī'yā y[s]am[th.] -au _ kye ne paḍā ṣṭānā pathi[.]

[.] [.]

36

Translation:

. . . who indeed . . . Being above he drove out . . . He is indeed called *parihāna-dharman* if he diminishes many pleasures . . . To the Buddha they speak thus: "They do not believe through an expedient . . . If it should have been thus for you as they say, since (you have performed) many marvellous acts . . . *Mūrdhāgata*, *añjali*, *kaccha*: these have indeed been born on pure ground . . . If it had been thus, all-knowing Buddha, how would Śakra touch you with his hand? . . . And what virtues would the Buddha learn? (If) he realized them formerly, he did not learn them . . . Five hundred births previously the Elder Mahākāsyapa . . . Mallaputra, the Elder, Rāhula, even in a dream not . . . even in human birth, who did not previously refrain . . .

Commentary:

26 *vaphūste* "drove out", cf. Z 24.267: *jāte kleiṣa-Māru gyastu Māru vaphūste* "He removed Kleiṣa-Māra. He drove out Deva(putra)-Māra." The verb has been found nowhere else. The similar *naṣphūsta*- translates (*Suv.* 24v4 *KT* 1.235) Skt *kṣiptaḥ* (ed. J. Nobel, p. 60, verse 15).

26 *hūṃ*[is likely to be part of *hūṃjīnaa*- "pertaining to blood", as Z 24.397, adjective < *hūni*- "blood".

27 *pārḥāna-dharmā*, and *pārḥāna-dharmā* 15.46, are Skt *parihāna-dharman*-. The explanation of this word and of this line is due to H. W. Bailey helped by A. Kunst. I will not anticipate it in detail. *śśuvātā* is conjecturally interpreted as "diminishes", = Skt *parihīyate*, and *phāta* as "pleasures", = Skt *sukha*.

28 *ttārā* is nom. pl. of *śāra*-, dem. pron., in Z 11.7 + .

28 *pīr*- "believe" occurs also in Z 13.67; 24.245. *pīr*- was first recognized in Khotanese by H. W. Bailey from the *Saṅghātasūtra*, which gives the abstract noun *pīrātāti*- "belief" in the phrase *pīrātetu yande* (35v4 *KT* 5.337) translating Skt *śraddadhanti* (Tibetan *dad-cin*). Sogdian *pyr*- "believe" is well known.

30 *murdhāgatā* is apparently BSkt *mūrdhāgata*-, used in *Divyāvadāna* 79.28 for *mūrdhan*- "head (condition)", "the second of the 'stages of participation in penetration'" (v. Edgerton s.v. *mūrdhan*).

30 *kachā* can scarcely be other than BSkt *kaccha*- but perhaps in some technical sense not recorded in the dictionaries. Edgerton gives the meanings: 1. "arm-pit"; 2. "hem of (lower) garment"; 3. "edge (of a needle)?".

30 *surju* "pure". *Suv.* 68r7-68v1 *KT* 1.241 has *surgyo diṣo hastamo* "pure, best direction", translating Skt *śucau pradese viśiṣṭe* (ed. J. Nobel, p. 149 l.15).

31b *khau śśakkrā dastāna skvaiya*, cf. Z 13.56: *khvai śśakkrā dastāna skvaiya*. The passage reads:

ko yā hvī'yā ttarandarā vātāya ysātā vya ne samu tta dāstu khvai śśakkrā dastāna skvaiya gyasta ttārā hvam'du vaśāre

"As if the Buddha would have had a human body (and) been born! Did it not merely appear thus? How would Śakra touch him with his hand? So much do the gods shrink from a man."

32 cf. Z 13.57:

*biśā māsā bustā śṣahāne cu rro sāja ttīyā śṣahāne
śṣāvānu hāde tta sastu pīsaina sīye śṣahāne*

"He realized all the great virtues. How then would he learn the virtues? But it has seemed thus to the Śrāvakas: 'He learned the virtues from a teacher.'"

33 *Mahākāliava-* is the regular Kh. form of the BSkT name *Mahākā-śyapa-*. In Kh. *kāśyapa-* is found only in *kāśyapa-ggottra-* Z 6.10.

34 *dravā* is perhaps the end of a proper name. The division of the syllables as *vāmallaputrā* is unlikely, as *vāmala-*, not *vāmalla-*, would be expected, Skt *vimala-* "pure" as in the well-known *Vimalakīrti*. *malla-* is found in Skt as "athlete, wrestler". In Buddhist texts, the country of the Mallas (modern Gorakhpur) is mentioned, for example *Mahāvastu*, i, 34; iii.262. For the formation, cf. *Śśākyaputra-* Z 2.92.

35 *hvi'yā ys[s]am[thā]* "human birth", cf. in the loc.: *hvi'ya ysītha* (Z 20.67), *hvi'ya ysīmtha* (Z 24.125) and below *hviya ysītha* (18.2). In *Suv.* 63r4 *KT* 5.114 *hvi'ya ysīmtha* translates Skt *mānuṣe loka* (v. S. Konow, *SPAW* 1935, 454).

15.37-48

Fol. 274r

- 37 [.....] [.] _ _ _ _ [.....]
[.....] [.....]
- 38 *śṣai cakkra[r]tt[ā] rrundi nāsā* sānā kho ño vā balysā [..]
[.....] [.....]
- 39 *anāruddhā bāraṇā śṣei ā—stā kye kāde batu vāte* [..]
[.....] [.....]
- 40 *bakulā śṣu sthīrā bālsamgya samu halirau śśau hūde* [..]
[.....] [.....]
- 41 *balysā tterā aruvo' pharā—ko samtsera hūde bilsamgya*
[.....] [.....]
- 42 *kho rro ysādā rūvā nājsaṣṭe upāyāna puṣkalasārā nai*
[.....] [.....]

Fol. 274v

- 43 *maharamggu jsīnau hvam'du śṣai hīśśanā khaustu ne yindā*
[.....] [.....]

- 44 *ka tta dāstu iyā se ko va uysnora baśḍye pvā'ro tta*
[.....] [.....]
- 45 *yaśśā śṣamanā haskāna . khāysā ysojsā gyastūfi .*
[.....] [.....]
- 46 *pārḥāna-dharmā ju nāsā . arahaṃdi cu rro vā ba[lysa]*
[.....] [.....]
- 47 *ośkāmjysya harbi[śś]e balysa . sañāna paranārvāta dy[āre]*
[.....] [.....]
- 48 [.....] _ _ la rra _ _ _ [..]
[.....] [.....]

Translation:

... Even a *cakkavartin*-king has no enemy, so that surely the Buddha does not (have Māra as enemy.) . . . Would even Aniruddha, Vāraṇa, have stayed with one who had so little (alms) . . . The Elder Bakula indeed in the *Bhikṣusaṅgha* gave just one myrobalan . . . The Buddha gave so much medicine in *samsāra* in the *Bhikṣusaṅgha* . . . When he too showed an aged form, by an expedient, *Puṣkarasārin* not to him . . . The condemned athletic man even iron cannot wound . . . If it had appeared thus: "Would that beings may so fear sin" . . . Delicious, heavenly food (came out) of the tusk of the monk *Yaśa(s)* . . . The Arhat is not a *parihāna-dharman*, how much less a Buddha . . . Eternal are all the Buddhas. By an expedient they appear *parinirvarta* . . .

Commentary:

The whole of this folio shows close affinity with chapter 13 (= E14).

38 cf. Z 13.66:

*śṣai cakkravarttā rrundi nāsā sānā kye haṃtsa-klaīśā
sarvaṃṇā balysā māra sāni kyā jāta klaīśa ma nāsu*

"Even a *cakkavartin*-king who possesses *kleśas* has no enemy. Does the all-knowing Buddha, whose *kleśas* have been removed, have Māra as his enemy? Do not accept (this)."

38 *kho ño*, cf. Z 13.81: *khvei ño*.

39 cf. Z 13.93:

aniruddhā bāraṇi śṣei āsta kye tteri batu vāte horā

"Would even Aniruddha, Vāraṇa, have stayed with one who had so little alms?"

40 cf. Z 13.102:

bakulu śṣu sthīri bālsamgya samu halirau śśau hūde

"The Elder Bakula himself in the *Bhikṣusaṅgha* gave just one myrobalan." For *halirau* "myrobalan", see H. W. Bailey, *BSOS*, viii, 1, 1935, 124. The

story of Bakula giving "ekā haritakī" is found in the *Karmavibhaṅga*, ed. S. Lévi, p. 76 (H. W. Bailey).

41 cf. Z 13.103:

kye ttārā pharu hode anamkhiṣṭā aruvo' hatāḍaru balysā
sarvāmñi hastamā balysā ṣā vā āchinei hāmīya

"The Buddha, who once gave away so many countless medicaments, the all-knowing, best Buddha, would he then become ill?"

42 *puṣkalasārā* cf. the n.pr. Puṣkarasārin (Edgerton s.v.).

43 The interpretation of this line I owe to H. W. Bailey. *maharamggā* "athlete", found already in Z 24.397, is a Prakrit form of BSk *mahānagna-* *jsiṇāa-* < **jan-ya-ka-* "to be slain", adj. from part. nec. *hiṣṣanā* "iron" is the OKh. form of later *hiṣam* (Si. 13v2 KT 1.20) translating Tibetan *lcags* and corresponding to Skt *ayas-*. For connexions, see H. W. Bailey, *AO* 1936, 259; *AION* 1959, 135.

44 cf. Z 13.81:

cu tta distu khastā kuhe' jsa ko hvā'ndi baṣḍiye pvā'ro

"If he has thus appeared wounded, it was by deception so that men may fear evil."

45 cf. Z 13.83:

yaśśā ṣṣamani haškāna khāysi ysaujsi gyastūñi narandī

"Delicious, heavenly food came out of the tusk for the monk Yaśa(s)."

47 For *oṣkāmsya harbiṣṭe balysa*, cf. *auṣkāmsya harbiṣṭā balysa* (Z 13.121) "eternal are all the Buddhas". *dyāre* can be supplied by comparing *sañāna paranārvāta dy[with sañāna . . . paranārvāte dāstā* (Z 13.136).

15.85-96

Fol. 278r

85 [. . .] - [. . .] [. . .] - - ggūst[.]
[.] [.]

86 [. . .] -u bru [. .] paṃjsāre ttīyā hatsāre
[.] [.]

87 [.] - ya kṣīrañā māsta . paṃjsa ggate ysamtha vicitra
[.] [.]

88 balysūñā ggūtra tchora kṣāta' byātargyo samñe
drrai [.] [.]

89 dāna-pārāmata trāma samu kho mārgga pharāka
ho[.] [.]

90 parāhā nā vasutā śśilā yānā pāta'jsā bārai māstā
śśi[l-] [.]

Fol. 278v

91 pirā māñamdu hamamggu . uysnora byāta yanāre
ttār[ā] [.]

92 kāde nāhalamāna hāmāre kṣāndā-rata mātravihāra
ne [.] [.]

93 mulśde jsa nā hūnā hamāttā ṣvīdā āksūtā hāmānā
rre [.] [.]

94 [.] māhānyau jsa nuvaṣṭāre kho samtsārā padamgya dharmānu.
[.] [.]

95 [.] - -ā dātā mahā—yānā vasutā ttārī hāde
[.] [.]

96 [. . . .] - [. .] - -i -āta atā -e
[.] [.]

Translation:

. . . flesh . . . they put on, then they take off . . . great lands. Various births in the five *gatis* . . . The four *buddhagotras*, the six *anusmṛtis* and the *saṃjñās*, the three . . . Such is the *dāna-pāramitā* as many paths . . . Their moral restraint, *śīla*, is pure. The *yāna* is powerful, a great vehicle of *śīla* . . . They remember beings impartially like a father, so . . . They become very reverent, delighting in *kṣānti*, in the *maitrā*-state, not . . . Out of compassion their blood changes. It begins to become milk. Their veins . . . by the Mahāyānists. They investigate how *samsāra* is a manifestation of *dharmas* . . . the Law of the Mahāyāna is pure. But those . . . very . . .

Commentary:

86 *paṃjsāre* "they put on" was already known from Z 3.55:

cu varā prahome banhya vāte ā're śśāra
ttā ṣṭāna nāsāre u paṃjsāre biṣṭā

"Whatever beautiful garments hang there on trees, these they take and all put on."

86 *hatsāre*, which by the contexts (15.86, 111) must be the antonym of *paṃjsāre* and thus mean "they take off" is a new verb. It is evidently to be analysed as *ha-* preverb (< **fra-*) + *ts-* as in *patāts-* "to abandon", cf. *patātsāñā* (Suv. 66v4 KT 5.117) translating Skt *parityajya* and *patātsātaimā* (Suv. 67v3 KT 5.118) translating Skt *tyaktam*. The base is no doubt **čyā-*, Avestan *šyā-*, as S. Konow, *Saka Studies*, p. 168.

87 *paṃjsa ggate* "the five *gatis*", already Z 11.9, and *ggatā paṃjsa* Z 3.53. Cf. *Divyāvadāna* p. 300: *pañca gatayaḥ kartavyā: narakās tiryāñcaḥ pretā devā manusyāśca*.

88 *balysūna ggūtra tcohora* "the four buddhagotras", the *pañcagotrāḥ*, listed in *Mvy* 1261-5: *śrāvaka-*, *pratyekabuddha-*, *tathāgata-*, *aniyata-*, *a-gotra-*.

88 *kṣāta' byātargyo samñe* "the six *anusmṛtis* and the (five) *saṃjñās*". The six *anusmṛtis*, "mindfulnesses", are listed in *Mvy* 1148-54: *buddha-*, *dharma-*, *saṃgha-*, *śīla-*, *tyāga-*, *devatā-*. There are five *saṃjñās* according to the *Mahāvastu*, ii. 268: *bodhisattvo pañca saṃjñā pratilabhati. katamā pañca? kṣemasamjñā suhasamjñā subhasamjñā hitasamjñā adya cāham anuttarām samyaksambodhim abhisambuddhiyaṃ ti*; and similarly, ii.404: *niṣaṃno bodhisattvo pañca saṃjñā pratilabhe: tadyathā atītasamjñā kṣemasamjñā suhasamjñā aśakyasamjñā; imāṃ ca punaḥ parasaṃjñāṃ pratilabhate: adya maham anuttarām samyaksambodhim abhisambuddheyaṃ*. These five *saṃjñās* are evidently meant in this context rather than the literal perceptions of *rūpa*, *śabda* etc., of which there are six.

88 *drrai* "three". The most likely candidates are the *trīṇi śikṣāni* "three instructions" (*Mvy* 929; list 930-932) or the *trīṇi vimokṣamukhāni* "three entrances to salvation" (*Mvy* 1541; list 1542-4).

89 *dāna-pārāmata* is BSkt *dāna-pāramitā* "liberality-perfection" (*Mvy* 914), the first of a technical list of *pāramitās* of varying number from six to ten. *hoj* in this context is likely to be part of *hora*- "gift".

90 *parāha-* is the Kh. term for BSkt *śīla-*. *parāhije hauvi jsa* (*ApS* 1764 *KT* 5.247) translates *śīla-balasya*.

90 *bārai mästā* "great vehicle". The *Mahāyāna* is described as *bārai mästā* in *Z* 13.7,13.

91 *byāta yan-* "to be mindful of" corresponds to BSkt *anusmṛ-*. *Suv.* P 3513 70v3 *KT* 1.247 has *byāva yināṃde* translating Skt *anusmareyaṃ* (ed. J. Nobel, p. 37 l.19).

92 *nāhalamāna-* "reverent". *nīhalamāna-* translates Skt *sabhumāna-* in *Suv.* 35v2 *KT* 5.113 (v. S. Konow, *SPAW* 1935, 453).

92 *mātravīhāra* "in the *maitrā*-state". We had already in *Z* 16.28: *mātravīhāri bodhisatvānu hasai* "*Maitrā-vīhāra* is a state of *Bodhisattvas*". The new folios have the adjective also in *Z* 3.3: *mātravīhāra brahmāna gyasta* "Brahman-gods in the *maitrā*-state". In *Udānavarga* 32.20-22 we have *mātravīhāri yo bhikṣuḥ prasanno buddhaśāsane* "the monk who abides in love and puts his faith in the teaching of the Buddha".

93 *ākṣūtā hāmānā* "it begins to become". *ākṣuv-* has three constructions that are optional: 1. infinitive; 2. co-ordinated verb; 3. present participle. Examples are: 1. *ākṣuttāndā . . . ysānājā* (*Z* 24.220) "they began to bathe"; *ākṣutte lāstanā yanā* (*Saṅghāṭa* 80r6 *KT* 5.340) "he began to make quarrels"; *ākṣū bvanā* (*Suv.* 66r2 *KT* 5.117) "begins to harm"; 2. *ākṣūtā vajsīṣḍe* (*Z* 4.15) "he begins to see"; *ākṣūtā . . . pvaī'ttā* (*Z* 24.428) "he begins to fear"; 3. *ākṣūtā dāyāna* (*Z* 9.27) "he begins to appear"; *ākṣutte . . . jvānā* (*Saṅghāṭa* 80r6 *KT* 5.340) "he began to fight".

93 *svīdā* "milk" is common in the *Siddhasāra*, where it translates Tibetan *ho-ma* (e.g. 9r5 *KT* 1.14). It was made known by H. W. Bailey, *BSOS*, viii, 1, 1935, 137.

93 *rre* is probably not "king" but "veins" in this context. This is *rrea-* < **rahaka-*, cf. Middle Parthian *rhg*, Sogdian *r'k* (< **rahaka-* W. B. Henning, *Sogdica* p. 56; *BSOAS*, xiv, 3, 1952, 449, n. 1). *rrea-* < **rahaka-* is like *hvar-* "sister" < **hvahar-* (cf. Avestan *x'aphar-*, Ossetic Digoron *xūārā*, Sogdian *xw'r* etc.). In L.Kh. the nom.-acc. pl. is found, as expected, in three spellings: 1. *rā* (Hed. 17.14 *KT* 4.31; *rā ve* should be read, with *ve* < OKh. *vāte*, postposition); *rā-v-i* (so read) "his veins" (*Si.* 150v4 *KT* 1.96); 2. *rri* (*P* 2025.222 *KBT* 19; = *re* Ch and P, v. next); 3. *re* (Ch 00266.146 *KBT* 27; *P* 2957.90 *KBT* 35; *JS* 18r3 (77); *Si.* 128v5 *KT* 1.60).

94 *māhānyau* has been taken as a contraction of *mahāyānyau*. *mahāyānia-* "Mahāyānist" is known from *Z* 13.88.

94 cf. *Z* 4.83:

tū nijsadu hajvī nuvaštānu cu mara jśida uysnora
hāvīne parikalpe jsa samtsera cu ni ša seittā cu ništi

"In this way should a wise man investigate because beings have been deceived here in *saṃsāra* through their own *parikalpa*, since that appears to them which does not exist."

15.109-120

Fol. 280r

- 109 [.....] - [.....]
[.....] [.....]
- 110 *tī anābhogga-carye vaska adhiṣṭhāre cu* [..]
[.....] [.....]
- 111 *nuva velā ttiyā hatsāre ttrāmu ākṣvīndā pa* [..]
[.....] [.....]
- 112 *cite svarṇa-sūttāra vā saṃka-hāra ysarrnā* [..]
[.....] [.....]
- 113 *ggavākṣā pale ggā'ka cī hataljsāre padamā[na]*
[.....] [.....]
- 114 *sarvaṇa balysa . kho haḍe ttārā rraṣto hvatai*
[.....] [.....]

Fol. 280v

- 115 *hūsta gyadīna . hūṇa šā' saṃña umā*
[.....] [.....]

- 116 *jsīḍa jaḍīna satva saṃtsera bi[śśā]*
[.....] [.....]
- 117 *dr̥ṣṭā vācātre ośe parikalpā ttu [.]*
[.....] [.....]
- 118 *ttuśśā abhāva biśśā sarvadharma [...]*
[.....] [.....]
- 119 *aysmū śśūkā . tcamāña ā[.....]*
[.....] [.....]
- 120 *[. . gyad]ina cā[']ye mā[nhand- . .]*
[.....] [.....]

Translation:

... Then for the sake of effortless activity they bless what ... according to the season, then they take (them) off. So they begin (to put on) ... necklaces, or gold threads, coral-garlands, golden ... windows, banners, bells, when they flutter in the wind ... all-knowing Buddha, but how very rightly you have spoken ... You are sleeping through ignorance. In a dream that *saṃjñā* of yours ... Deceived through ignorance are all beings in *samsāra* ... Various views, evil *parikalpas*, this ... All the *dharma*s are empty, unreal, (selfless.) ... The mind alone in which ... through ignorance, resembling magic ...

Commentary:

110 *anābhogga-carye* "effortless activity". Elsewhere in the text *anābhoggāna* "effortlessly" is common.

111 *pa[]* is probably to be completed *pamāte*, inf. < ppp. *pamāta-* (Z 24.277), < *paṃjs-* "to put on", cf. *paṃjsāre ttīyā hatsāre* (15.86 above). There are three constructions with *aksuv-* "begin", see on 15.93 above; but two require forms based on the present stem *paṃjs-*. *Anusvāra* is clearly absent from *pa[]* here.

112 *cite* "necklaces". In Z 3.44 the word is spelled *cāte* and in 13.137 *kyite*. *kyite* was recognized as a substantive in 13.137 by S. Konow, *NTS*, xi, 1939, 49, who explained as "the heaped-up (fingerrings and anklets?)". H. W. Bailey recognized that *cāte* was dyadic with *hāra* in 3.44 and compared Armenian *čitak* "necklace", see *TPS* 1956, 107. The list of ornaments in 13.137 also includes *svarna-sūttāra* "gold threads" as here.

112 *saṃka-* "coral". *saka-* "coral" was known from *Suv.* 53r4 *KT* 1.237, where it translates Skt *pravāḍa-* (ed. J. Nobel, p. 115 l.1). It occurs also in the *JS* 20v2 (88).

113 *ggavākṣā* "windows". Already *ggavākṣā* in Z 3.40. Loanword from Skt *gavākṣaka-* m.

113 *ggā'ka* "bells". The fuller form *ggātā'ka* occurs in Z 14.83 and the adj. *ggātā'kinai* in Z 22.138. These words have been explained by H. W. Bailey, who points to the *kiṅkiṇī-jāla-* "network of bells" in the *Saddharma-puṇḍarikasūtra* (p. 211 ll.1,27) and elsewhere, parallel with *jālānu ggātā'ka* (14.83) and *ggātā'kinai . . . jālā* (22.138). Skt *ghanṭā* "bell" is explained by LKh. *gai* in P 5538b 72 *KT* 3.124. See also S. Konow, *NTS*, xiii, 1945, 205.

113 *hataljāre* "they flutter" must be the same as *hataljā're* in Z 3.98:

padamakā naunā buśśānai ātū śśārā
ḥṣatra pale hāra hataljā're biśśā

"A gentle, fragrant, good breeze came. Umbrellas, banners, necklaces all flutter about." H. W. Bailey suggests the base **tark-*, cf. OInd. *tarkū-* "spindle" (v. IE **terk-* Pokorny p. 1077).

113 *padamā[na]*. Cf. *ḥṣiyāre . . . padamna* (2.43) "they are tossed about by the wind"; *padamāna ḥṣiyāre* (Z 21.23) "id."; *rīrīthindā pale padamna* (Z 5.34) "the banners flutter in the wind"; *ku phastāri padamāna* (Z 5.38) "when they flutter in the wind"; *karāśśā . . . haphastāre kāḍe padamāna* (Z 20.3) "the creepers flutter greatly in the wind"; *padamna ḥṣautte* (Z 20.40) "tossed by the wind".

116 cf. *jsīḍa uysnora hāviñe parikalpe jsa saṃtsera* (Z 4.83) "the beings are deceived in *samsāra* through their own *parikalpa*".

118 This is a commonplace phrase. The line is no doubt to be completed with "selfless", either *anātma*, cf. *anātma biśśā sarvadharma* (Z 3.136), or *nairātma*, cf. *nairātma harbiśśā dharma* (Z 9.14). The photograph shows a trace of part of the first of the three syllables conjectured missing. It is compatible with *n* but not *a*. It appears, however, to have no vowel mark above it.

18.1-12

Fol. 291r

- 1 *gyastuvo' gvāysā atā-bitandetā [.]*
[.....] [.....]
- 2 *dukhyau parriyā mara hvīya ysintha _*
[.....] [.....]
- 3 *ce hve' bātandā ttū ne āvaiyā dukhu*
[.....] [.....]
- 4 *śśīyāñi ggūne tcana pharu kūysa huva—*
[tcasta . . .] [.....]
- 5 *dandā biška kaṃ—jiti kamalā kāḍe .*
[.....] [.....]
- 6 *āchai hīstā va—phaštāte jindā pāta' .*
[.....] [.....]

Fol. 291v

- 7 maraṇā pachā cā mulysdī ju niṣṭā kari .
 [.....] [.....]
 8 ne būku nāste ne vā dastoru karā .
 [.....] [.....]
 9 ne dātāna śśārku ne vā ggūttārna śśāru .
 [.....] [.....]
 10 ciyi bāyāštā hā hva'ndā vaska maraṇā
 [.....] [.....]
 11 u nai nimānā atā hāmāta māstā kādā
 [.....] [.....]
 12 ttīyā vajsāṣḍe dīra kādāyānā [.]
 [.....] [.....]

Translation:

Among the gods separation, extreme perplexity . . . Deliverance from woes here in human birth . . . On the man who is perplexed may one not bring woe . . . White hairs, many wrinkles, crooked, completely crippled . . . Decayed teeth, his head very . . . Illness comes, makes tremble, removes strength . . . Death is ready, which has no compassion for him at all . . . He does not accept food nor a stick at all . . . Not beautiful in appearance, nor good in *gotra* . . . When death opens up for a man . . . and he has no regret. Very great have become (his woes) . . . Then he sees his evil acts . . .

Commentary:

1 *gvāysa-* "separation" was already found in Z 11.11: *brāyo muṣṭhurā gvāysā* "cruel separation from loved ones"; 11.14 *gvāysā brīna* "separation from a loved one". The verb is *gvays-*, *gvašta-* (< **vi-vax-*, v. H. W. Bailey, *BSOS*, viii, 1, 1935, 123). *gvaysdā* in Z 4.116 is 3sg.pres.mid., = *gvaysde* *Suv.* 64r7 *KT* 1.115; Kha 1.119 71v3 *KT* 5.146. The ppp. *gvašta-* occurs in *ṽS* 35v3 (156); P 2897.37 *KT* 2.116; Or 8212.162.59 *KT* 2.4.

2 *hviya ysīntha* "in human birth", see on 15.35 above.

3 *āvaiyā*, 3sg.opt. < **ā-vad-* "to bring", cf. *saiyā* (Z 7.26; 10.35; 13.107) 3sg.opt. < *sad-* "to appear" beside *saittā* (1.35 +) 3sg.pres.ind.act. H. W. Bailey had previously suggested **ā-vad-* "to bring" for the part.nec. *āvyañā-* (Z 12.23) and the ppp. *āvasta-* (Kha 1.13 147v3 *KBT* 7; Or 8212.162.24 *KT* 2.2).

4 cf. Z 24.250: *śśīyāñi ggūne tcanā śśāmāna kūysā tcāramphā dīsta* "His hairs were white. There were wrinkles on his face. He was stooped. He had a stick in his hand." The verse in Z 24 is preceded by the phrase *bīśī āṅa*

vatcasta (Z 24.249) "All his limbs were crippled." This makes it likely that the mysterious *huva* here is part of *huvatcasta* "completely crippled".

5 *dandā* "teeth": again *dandaa-* as Z 22.150: *uspurrai dandā eha* "complete are the teeth in his mouth".

5 *biška* "decayed" occurs only here, but the meaning is clear from the context. The word must be connected with Avestan *vaēśah-* "rotteness", *viš(a)-* "poison". So also H. W. Bailey.

5 *kamjiti* is unexplained.

6 *vaphastāte* "makes tremble". From the simplex *phast-* "flutter" (Z 3.81; 5.38) we have the causative *phast-* "to make flutter" in Z 13.113. With the preverb *ha-* we have *haphastāre* (Z 20.3) and *haphastandā* (Z 23.141) with the same meaning "flutter".

7 *pachā* is new to this text. *pach-* "to be cooked" (< **pač-ya-*) does not appear to help. My translation is conjectural, with an eye on *parvacha* (2.75) "mature". H. W. Bailey suggests *pacha-* is Prakrit for Skt *pakṣa-* "side, party".

7 *mulysdī ju*. It is tempting to read these as one word, cf. Z 5.50: *mulysdīgyo pyauru* "cloud of mercy", but there appears to be no substantive which it could qualify. For *cā . . . ju niṣṭā kari*, cf. *ce ju . . . niṣṭā kari* (Z. 7.8). *iu . . . niṣṭā karā* (Z 7.17,44 (*nāstā*); 8.23,45).

8 *būka-* "food": see H. W. Bailey, *KT* 4.97-8.

8 *dastora-* "stick": see H. W. Bailey, *KT* 4.97-8, quoting Christian Sogdian *dstb'ry* "stick" (E. Benveniste, *JĀ* 1955, 315).

10 *bāyāštā* "opens". *biyāš-* "to open" was known in *āvuste biyāšša* (Z 13.113) "he would open the lips" (3 sg.opt.). Bilingual evidence is found in the *Siddhasāra* (146r5 *KT* 1.88), where *byāšāṇa* (part.nec.) translates Tibetan *gdans-te* (v. H. W. Bailey, *BSOS*, viii, 1, 1935, 121).

18.13-24

Fol. 292r

- 13 ysurrī akalyāṇa- -māttra virā hām[.]
 [.....] [.....]
 14 kye muhu ysātāndā hvi'ya gyastūña suh[a]
 [.....] [.....]
 15 ne mā ju ye bājo śśo tcaramu biḍā dukhu
 [.....] [.....]
 16 dukhi nai ttīyā bāśśā ātajsandā tcei'maṇi
 [.....] [.....]
 17 cu ttī nāmānā ko paḍā ṣṭāni vāya .
 [.....] [.....]
 18 śśāṇomu butte kalyāṇa-mātṛ kaḍe
 kye [.....] [.....]

Fol. 292v

- 19 kho pūri merä . kyai pathiyātā hamu
 dī[.....] [.....]
- 20 pañjatasānā kvī hatīśindā baña
 [-]i[.....] [.....]
- 21 ttiyā vajsāṣde dirā hārā ggamjse pharu
 [.....] [.....]
- 22 buljsā ttanda samu kho vijayindrā hvate
 [.....] [.....]
- 23 hva'ndāna śśārna . muśa buru haṃtsa -e
 [.....] [.....]
- 24 haṃdrā spātānu kho ju padamā hi[št]ā [.]
 [.....] [.....]

Translation:

Anger has arisen in him towards those who are not spiritual advisers . . . who have deprived us of human (and) divine pleasures . . . One does not bring even a single woe upon me . . . woe. Not then are his eyes wholly welling up . . . What regret he has then: if only it had been before . . . He realizes greatly the favour of a spiritual adviser . . . as a son to his mother, who has restrained him . . . of the fifteenth days when they make gifts before him . . . Then he sees evil things, many faults . . . So great is virtue as Vijayendra has said . . . by a good man for a short time with . . . among flowers as when the wind comes . . .

Commentary:

15 *śso tcaramu* "even one", cf. *śso tcaramu* Z 2.128; 13.46; 22.103.

16 *ātajsandā* "welling up, flowing". The word is found only here, but the meaning and etymology (pres. part. < **ā-tak-*) are clear. *itajs-* is used of the nose in the *Jivakapustaka* (59r3 *KT* 1.149): *haysgye ttajsida* "the nose runs".

20 *pañjatasānā* "of the fifteenth days". Already we have Z 24.479: *pañjatasā hīstā haṃgrīsindā hamīda* "The fifteenth day comes: they assemble together". The word is from NWPkt *pañjadasī*, see H. W. Bailey, *KT* 4.110-111. The 15th day was of special importance as one of the days when the *uposadha* (Pāli *uposatha*) was observed (see e.g. É. Lamotte, *Histoire du bouddhisme indien*, Louvain 1958, pp. 65-6).

20 *hatīśindā* "they give". Our text had only *hais-* (Z 5.43) as the present stem until the new folios provided the inf. *hatīśā* (2.158) and *hatīśindā* here. In H 144 NSB 19 r4 *KT* 5.92 *hatīśānā* occurs with *ai* written over *ha* to indicate the later pronunciation. The pp. is *hataiṣta-* (Z 5.31.43), in LKh.

haiṣta (Ch 00266.95 *KBT* 24), which is the equivalent of *hūde* "gave" in P 2957.46 *KBT* 33 and *hudai* in P 2025.152 *KBT* 16. The older form of the ppp. *hatāṣta-* is now provided by the new folios (2.237). Note that it is common to find the spelling *ahai* for *ahī*: *vahaiysde* (JS 24r3 (105)), *vahaiṣti* (JS 15v2 (65)) beside *vahiysde* (Z 23.125), *vahāṣtā* (Z 2.86); *pahaiysde* (P 4099.317 *KBT* 129; Ch 00268.222 *KBT* 69) beside *pahiysāre* (Z 24.457); *pahaiya* (P 2783.246 (85) *KT* 3.76; = *pahaiga* Z 2.142 "they fled") beside *pahiya* (Z 20.33; 24.421). An analysis must therefore begin with *hatīś-*, *hatāṣta-*. Only the meaning "give" is strongly supported. The present always shows *-ś*, never *-śś*, so that it does not seem possible to accept the derivation of *hais-* < **fra-aiś-* as Asmussen, *Bhadracaryādeśanā*, p. 60 s.v., following S. Konow, *Saka Studies*, p. 138 s.v. *hais-*. Moreover, **fra-aiś-* is already attested in Kh.: *hei'mā* (Z 17.27) "I send", *hei'tā* (Z 24.431) "he sends"; ppp. *hiṣta-* "sent" (Z 5.33; 24.260), cf. Man.Sogd. *fryšt-* "sent" etc. The only word that resembles *hatīś-* is the new word *patiṣu* (2.176), for which I conjecture the meaning "covering". The two words may belong to the same base (? **vaiś-*; cf. **vai-* in BSogd. *ptwy-* "to wind", *prw'y-* "to wrap up, surround", v. I. Gershevitch, *A Grammar of Manichean Sogdian*, § 570, p. 89) if we compare for the semantics Skt *ācchādayati* "covers; gives".

22 *vijayindrā* is evidently Pkt for Vijayendra "lord of victory"; but the name is unknown.

23 *muśa buru* "for a short time" is found already in Z 19.6; 22.216; *muśa buru* in Z 5.17.

24 *haṃdrā* "among" + gen.-dat. Cf. *haṃdr ggarā* (Z 17.11) "inside the mountain". Usually *haṃdr vātā, vāte* (Z 7.10; 8.39; 16.40) adv. "inside".

18.25-36

Fol. 293r

- 25 kh[0] banhya rrvindā iñi hāmavandā [g]g[arā]
 [.....] [.....]
- 26 trāmī iñi kalyāṇa-mātrā [.]
 [....] [.....]
- 27 kye ṣṣadda aštā kalyāṇa-mātrṣ ṣṣārā
 [.....] [.....]
- 28 amggulimālā dvi byūrru hvamḍā jsate
 [.....] [.....]
- 29 padumā narī ggaukāli ṣṣamani tsute
 [.....] [.....]
- 30 cu ttārā pharāka vārūlai śśāya jsate
 [.....] [.....]

Fol. 293v

- 31 sīse pracaina pharu rakṣaysa rāmā jsate
tta[....] [.....]
- 32 anārra rrunde bārggavī rāmā jsate .
[.....] [.....]
- 33 asādā hayū—nā ggāriva yindā pha—
[r-] [.....]
- 34 ttāna ṣṣu paśśāñi asādi hve' nai jsa hvañu
[.....] [.....]
- 35 nā ttārā puvā'ñi haryāsā śśaysdā ne -ai
[.....] [.....]
- 36 [.] pai ttāna hvandi paḍā ṣṣṭānā ha[.]
[.....] [.....]

Translation:

As trees grow on the Himālaya mountain . . . So on account of a spiritual adviser . . . One who has faith, a good spiritual adviser . . . Aṅgulimāla slew twenty thousand men . . . Gokāla the ascetic went to the Paduma hell . . . Since Virūdhaka slew so many Śākya . . . On account of Sītā, Rāma slew many *rākṣasas* . . . Rāma, the descendant of Bhṛḡu, slew blameless kings . . . An evil friend causes many troubles . . . Therefore is an evil man to be abandoned. One should not speak to him . . . A black snake is not so greatly to be feared . . . the foot. Therefore of a man previously . . .

Commentary:

28 *aṅgulimālā*. Cf. *Aṅgulāmāla* Z 6.9. The story of Aṅgulimāla is well-known in Pāli, see *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera, fasc. iv, 1965, s.v.

29 *padumā*. The Pāli hell is called Paduma. BSkt has Padma.

29 *ggaukālī*, presumably Skt personal name Gokāla-, is unknown.

30 *vārūlai*. The world-protector called in BSkt Virūdhaka- is in Kh. Vārūla- (*Suv.* 35r2 *KT* 5.113). The Virūdhaka- mentioned here is the son and successor of King Prasenajit. He took vengeance on the Śākya for their treatment of his father. For a summary of the story, see É. Lamotte, *Histoire du bouddhisme indien*, pp. 12-13.

31 *sīse* seems certainly to be the correct reading, although this spelling of the name Sītā is so far unique. In Z 5.4 we have *siysau* and in LKh. *sijsā-*. Agnean has *sisā*. See H. W. Bailey, *BSOAS*, x, 3, 1941, 560; J. Brough, *The Gāndhārī Dharmapada*, London 1962, p. 96. The gen.-dat.sg. of *siysā-* would, however, by normal Kh. grammar be *sīse*. The gen.-dat.sg. fem. has -e preceded by palatalisation. I have not found a stem in -ysā, but

stems in -ysa are common. In the loc.sg.m., which may have -a preceded by palatalisation, we have: *kuvā'sa* (Z 24.189) < *kuvā'ysa-* "side"; *khāsa* (Z 2.26) < *khāysa-* "food"; *bāsa* (Z 20.9) < *bāysa-* "wood"; *hamkhīsa* (*Avdh* 18r4 *KT* 3.9) < *hamkhīysa-* "reckoning".

32 *bārggavī* here is evidently not quite the same as Bārggavi in Z 2.21 in a list with Asita and Vyāsa: Aysāte Bārggavi Vyāysi. Here we have *bārggavia-*, patronymic adjective, "descendant of Bhṛḡu".

33 *ggāriva* "troubles". Cf. *gārivā* (*Suv.* 4v2 *KT* 1.233) translating Skt *anartha-* (ed. J. Nobel, p. 3, l. 1).

33-4 *pha*[is no doubt either *pharu* or *pharāka* "many".

19.61-72

Fol. 301r

- 61 [.] _ jsa śśa[.] [.....]
[.....] [.....]
- 62 balysāna mandra [.] ysurre ggam[...]
[.....] [.....]
- 63 tta tta hvā'ndā vaska ysurre jsa āst[...]
[.....] [.....]
- 64 ko va dai ttrāmu vaiggā āya kho striye [.]
[.....] [.....]
- 65 vāsšeṣu ju striye hvā'ndi trāmu ne [.]
[.....] [.....]
- 66 o kho śśāru diru gganihāte samu ū—
[tca] [.....]

Fol. 301v

- 67 vyāysā āṣṭanna rāṣayā vāśvāmā[ttrā]
[.....] [.....]
- 68 ttāna ku kāḍe kāṣcāne ṣi buḍamu ka tra[.]
[.....] [.....]
- 69 ku vā kāḍe nātcana khanau dyāñāte [.]
[.....] [.....]
- 70 añai hāra ysraṃñā aña nā vā [...]
[.....] [.....]
- 71 kyā nā ysāṣṭā iyā [.] hāḍe va [...]
[.....] [.....]
- 72 -i a -ā -i -ai [.] [.....]
[.....] [.....]

Translation:

... *buddha-mantras*, anger . . . Thus for a man by anger . . . Would that he should see: there would be such great agitation as women . . . difference: women do not so (distress) men . . . or as water merely moistens good (and) bad . . . Beginning with Vyāsa, the Ṛṣi Viśvāmītra . . . Therefore where they are very anxious, this mostly . . . or where he outwardly shows laughter greatly . . . Different are things in his heart, different not . . . who would not be hated, but . . .

Commentary:

66 *ggañhāte* "moistens". This is the first occurrence of the verb in OKh. The part. nec. is found in *JP* 56v1 *KT* 1.147: *gañhāna*; ppp. *ganaista* in *Si*. 6v3 *KT* 1.10 (translating Tibetan *gter-ba* "wet"); noun *gañistā* in *Vajr*. 9b1 *KT* 3.21 (translating Skt *saṃsveda*- "moisture"). For suggested connexions, see H. W. Bailey, *BSOAS*, xxiii, 1, 1960, 21-4.

67 *vyāysā*. The seer *Vyāysa*- is found already in *Z* 2.21; 5.3.

67 *vāsvāmā[ttrā]* is attested here for the first time in Kh. This is the well-known *Viśvāmītra* of the *Rigveda*.

68 *buḍamu* "mostly", cf. *buḍamu* *Z* 4.74.

69 *khanau dyāñāte* "shows laughter". This expression, the Buddhist cliché *smītaṃ prāvīṣkaroti*, is here (and at 2.232) for the first time in this text but is known from the *Saṅghāṭasūtra* (84v2 *KT* 5.342): *khanau dyāñāte*.

70 *ysrañā*, loc. sg. < *ysāra*- "heart", is already attested in *Z* 24.255, 494.

71 *ysāṣṭa*- "hated", not recognized by Leumann, occurs in *Z* 4.19, 116; 11.14; see H. W. Bailey, *BSOAS*, x, 3, 1941, 578, who refers to *P* 5538b 70 *KT* 3.123, where *ysaiṣṭa* = Skt *dveṣī* "hateful". **zaiṣ-* is found in Avestan *zaiṣa-*, *zōišnu-*, *zōiṣdiṣta-*.

GLOSSARY

N = nominative; A = accusative; GD = genitive-dative; IA = instrumental-ablative; L = locative. mfn = masculine, feminine, neuter. S = singular; P = plural. LW = loanword. n.pr. = nomen proprium.

akalyāṇa-māttra 18.13 NAPm < *akalyāṇa-māttra*- "non-spiritual-adviser".
v. *kalyāṇa-māttra*-.

aṃgulimālā 18.28 NSm < *aṃgulimāla*-, Skt n.pr. *Aṅgulimāla*-.

aña- adj. "other". *aña* NAPm or NSf 19.70; *añai* NAPm *aña* + -i pron. 19.70.

añjalā 15.30 NSm, LW < Skt *añjali*- m. "gesture of reverence".

atā adv. "very" 18.11. Frgm. 15.96. v.seq.

atā-bitandētū 18.1 GDSf or IASf < *atā-bitandāti*- "extreme perplexity".

ad[?] frgm. 15.19.

adhīṣṭhāre 15.110 3pl pres.mid. < *adhīṣṭh-* (LW < BSkt) "to bless".

anābhogga-carye 15.110 GDSf < *anābhogga-caryā*- (LW < BSkt *anābhogga-caryā*-) "effortless activity".

anārta 18.32 adj. NAPm < *anārta*- "guiltless".

anāruddhā 15.39 NSm, BSkt n.pr. *Aniruddha*-.

abāḍā 15.18 adj. NSm < *abāḍa*- "premature, before the proper time".

abhāva 15.118 adj. NAPm < *abhāva*- (LW < BSkt) "unreal".

ayi 15.17 interj. "alas!"

aysmū 15.119 NSm < *aysmua*- "mind".

arahamdi 15.46 NSm < *arahamda*- (LW < NWPkt *arahad*-) "Arhat".

aruvo' 15.41 ASf < *aruvā*- "medicament".

astā 18.27 3sg.pres.act. < *ah-* "to be".

asādā 18.33, *asādi* 18.34 adj. NSm < *asāda*- (LW < Pkt of Skt *asiddha*-) "bad".

ah- "to be" v. *astā*, *āya*, *itā*, *iyā*, *vāta*, *vātā*, *vāte*, *vāya*, *vya*.

ākṣūtā 15.93 3sg.pres.act. < *ākṣuv-* "to begin".

ākṣvīndā 15.111 3pl pres.act. < *ākṣuv-* "to begin".

āchai 18.6 NSm < *āchaa*- "disease, illness".

ātajsandā 18.16 NAPn < *ātajsanda*- pr.pt. < *ātajs-* "to flow".

āya 19.64 3sg.opt. < *ah-* "to be".

āvaiyā 18.3 3sg.opt.act. < *āvai-* "to bring".

āst[] 19.63 frgm.

āstanna 19.67 IASm < *āstana*- "beginning", used as postp. + GD.

āstā 15.39 3sg.pf.intr.m. < *āh-* "to remain".

-i encl.pron. 3sg. v. *añai*, *kaṃjiti*, *kvi*, *kyai*, *tāri*, *nai*, *mulysdi*, *ysurri*.

īni 18.25, 26 prep. + GD 1. "on" 18.25; 2. "on account of" 18.26.

itā 15.17 3sg.opt.act. < *ah-* "to be". = seq.

iyā 15.29, 44; 19.71 3sg.opt.act. < *ah-* "to be". = *itā* q.v.

u 15.19; 18.11 conj. "and". v. *byātargyo*.

upāya- LW < BSkt *upāya*- m. "expedient". *upāyāna* 15.42, *upāyā[na]* 15.28 IASm.

umā 15.115 GDP pers.pron. 2pl.

uysnora 15.44, 91 NAPm < *uysnora*- "being".

uska 15.26 adv. "above, on high".

ustamu 15.16 adv. "finally".

ū[ta] 19.66 NSf < *ūtā*- "water".

o 19.66 conj. "or".

oṣe 15.117 adj. NAPf < *oṣa*- "evil".

oṣkāmjsya 15.47 adj. NAPm < *oṣkāmjsia*- "eternal".

ka 15.29, 44; 19.68 conj. "if" + opt. v. *kai*.

kachā 15.30 NSm < *kacha*-, LW < BSkt *kaccha*- "girdle" (?).

kaṃjiti 18.5. Unexplained. Probably *kaṃjiti* NSm of ppp. or adj. + -i.

kamalā 18.5 NSm < *kamala*- "head".

karā 18.8, *kari* 18.7 adv. "at all" (with neg.)
kalyāna-māttra- "spiritual adviser", LW < BSkt' *kalyāna-mitra-* n.
kalyāna-mātṛ 18.18 NSm or GDSm; *kalyāna-mātṛ* 18.27 NSm;
kalyāna-mātṛā 18.26 GDSm. v. *akalyāna-māttra*.
kāścāne 19.68 adj. NAPm < *kāścāna-* "anxious, troubled".
kādā 18.11 adv. "very". = *kāde* q.v.
kādāyānā 18.12 NAPm < *kādāyāna-* "evil deed".
kāde 15.16, 39, 92; 18.5, 18; 19.68, 69 adv. "very (much)". = *kādā* q.v.
kīre 15.29 NAPm < *kīra-* "act".
ku 19.68, 69 conj. "where". v. *kvī*.
kūysa 18.4 adj. NAPm < *kūysa-* "crooked".
kai 15.17 < *ka* "if" q.v. + *-ī* pron.
ko 15.20, 31, 44; 18.17; 19.64 conj. "if (only)". = *kau* q.v.
kau 15.27 conj. "if". = *ko* q.v.
kvī 18.20 < *ku* "when" + *-ī* pron.
kṣāndā-rata 15.92 adj. NAPm < *kṣāndā-rata-* (LW via NWPkt < Skt
kṣānti-rata-) "taking pleasure in knowledge-receptivity".
kṣāta 15.88 NAPf num. "six".
kṣīraṇā 15.87 NAPm < *kṣīra-* "land".
khanau 19.69 ASm < *khanāa-* "smile".
khastu 15.43 ASm < *ppp. khasta-* < *khai-* "to wound" (**xad-*).
khāysā 15.45 NSm < *khāysa-* "food".
kho conj. "as" (comp.) 15.89; 18.19, 22, 24; 19.64, 66; *kh[o]* 18.25; "how" 15.
 29, 94, 114; "so that" 15.38; "when" 15.42; dub. 15.20. = *khau* q.v.
khau 15.31 conj. "how". = *kho* q.v.
ggate 15.87 NAPf < *ggatā-* (LW < BSkt *gati-*) "state of existence".
gganīhāte 19.66 3sg.pres.act. or mid. < *gganīh-* "to moisten".
ggamjse 18.21 NAPf < *ggamjśā-* "fault".
[g]g[arā] 18.25 GDSm < *ggara-* "mountain".
ggavāksā 15.113 NAPm < *ggavāksāa-* (LW < BSkt *gavāksaka-*) "window".
ggā'ka 15.113 NAPm < *ggā'ka-* "bell".
ggārīva 18.33 NAPm < *ggārīva-* "trouble".
ggūttārna 18.9 IASm < *ggūttāra-* (LW via Pkt of Skt *gotra-*) "clan".
ggūtra 15.88 NAPm < *ggūtra-* "clan", = prec.
ggūne 18.4 NAPm < *ggūna-* "hair".
ggūst[] 15.85 frgm. Part of *ggūstā-* "flesh".
ggaukāli 18.29 NSm < Skt n.pr. *Gokāla-*.
gvāysā 18.1 NSm < *gvāysa-* "separation".
cakkrava[r]tt[ā] 15.38 GDSm < *cakkravartta-* (LW < BSkt *cakravartin-*)
 "wheel-turning", epithet of king.
cā[]ye 15.120 GDSf < *cā'yā-* "magic".
cā 18.7 rel.pron. "who, which". = *ce*, *kyā*, *kye* q.v.v.
kyā 19.71 = *cā* q.v.

cīle 15.112 NAPm or f "necklace".
cī 15.113 conj. "when". *cī[]* 15.22 frgm. = *ciyi* q.v.
ciyi 18.10 conj. "when". = *cī* q.v.
cu conj. "since" 15.29; 18.30; "how" 15.32, 46; uncertain 15.110 (frgm.),
 18.17.
cūde 15.18 conj. "why".
ce 18.3, *kye* 15.35, 39; 18.14, 18, 27 rel.pron. "who, which". = *cā*, *kyā*. v.
kyai.
kyai 18.19 < *kye* "who" + *-ī* pron.
gyadīna 15.115, [*gyadīna* 15.120, *jaḍīna* 15.116 IASm < *gyaḍīa-* "folly",
 derivative of *gyaḍa-* adj. "foolish", LW < Skt *jaḍa-*.
gyastuvo' 18.1 LPM < *gyasta-* "deva, god".
gyastūna- adj. "pertaining to gods": *gyastūna* 18.14 NAPm; *gyastūni* 15.45
 NSm.
jindā 18.6 3sg.pres.act. < *jin-* "to remove".
ju 15.18, 46; 18.7(?) with neg.; 18.24; 19.65 particle "indeed".
jsa originally a postp., used as sign of IA in IASf and IAPm and with prons:
nai jsa 18.34; *māhānyau jsa* 15.94; *muḥsde jsa* 15.93; *ysurre jsa* 19.63.
jsa 19.61 frgm.
jsate 18.28, 30, 31, 32 3sg.pf.tr.m. < *jsan-* "to kill".
jsīnau 15.43 adj. ASm < *jsīnaa-* "condemned".
jsīda 15.116 NAPm < *ppp. jsīda-* < *jsir-* "to deceive".
jsīna 15.17 NSf < *jsīnā-* "life".
tta 15.15, 28, 29, 31, 44(bis) adv. "thus". *tta tta* 19.63. *tta[]* 18.31.
ttanda 18.22 NSf < *ttanda-* "so much".
ttārā 15.28 NAPm < *ṣāra-* dem.pron. "that". v. seq.
ttārī 15.95 < *ttārā* q.v. + *-ī* pron.
tā 15.29 GD encl.pron. 2sg.
ttā 15.30 NAPm < *ṣa-* dem.pron. "this".
ttāte 15.16 NAPm < *ṣātā* dem.pron. "this".
ttāna 18.34, 36; 19.68 adv. "therefore".
ttārā 15.114; 18.35; *ttārā* 18.30; *ttār[ā]* 15.91 adv. "very (much)". = *tterā*.
ttī 18.17; *ttī* 15.110 adv. "then". = seq.
ttīyā 15.86, 111; 18.12, 16, 21 adv. "then". = prec.
ttu 15.117 ASm < *ṣa-* dem.pron. "this". Or part of word: *ttuśāe* ?
ttuśā 15.118 adj. NAPm < *ttuśāa-* "empty".
ttū 18.3 ASm < *ṣātā* dem.pron. "this" (contr. < *ttutu*).
tterā 15.41 adv. "very". = *ttārā* q.v.
tcanā 18.4 NAPm < *tcanāa-* "wrinkle".
tcamāna 15.119 LSm rel.pron. "in which".
tcaramu 18.15 adv. "finally".
tcei'maṇi 18.16 NAPm < *tcei'man-* "eye".
tcohora 15.88 NAPm num. "four".

- trāma* 15.89 NSf pron.adj. "such".
trāmī 18.26 adv. "so".
trāmu 19.65, *ttrāmu* 15.111; 19.64 adv. "so".
tsute 18.29 3sg.pf.tr.m. < tsu- "to go".
dandā 18.5 NAPm < dandaa- "tooth".
dastāna 15.31 IASm < dasta- "hand".
dastoru 18.8 ASm < dastora- "stick".
dātā 15.95 NSm < dāta- "Law, *dharma*".
dāna-pārāmata 15.89 NSf < *dāna-pārāmata*- (LW < BSkt *dāna-pāramitā*-) "liberality-perfection".
dāta 15.17 NSf (?) < ppp. *dāta*- < dai- "to see".
dātāna 18.9 IASm < *dāta*- "appearance".
dāstu 15.44 NSn < pp. *dāsta*- < did- "to appear".
dīra- adj. "bad": *dīra* 18.12 NAPm; *dīrā* 18.21 NAS or Pm; *dīru* 19.66 ASm.
dukha- "woe" (LW < NWPkt *dukha*-, < Skt *duḥkha*-): *dukhi* 18.16 NSm;
dukhu 18.3, 15 ASm; *dukhau* 18.2 IAPm.
dul- 15.18 ? *dullabha*- BSkt for Skt *durlabha*- "hard to get".
duškara 15.29 adj. NAPm < *duškara*- (LW < BSkt) "difficult".
dr̥ṣṭā 15.117 NAPf < *dr̥ṣṭi*- "view" (LW < BSkt).
dai 19.64 3sg.opt.act. < dai- "to see".
dyāñāte 19.69 3sg.pres.act. or pf.tr.m. < *dyāñ*- "to show".
dy[āre] 15.47 3pl pres.mid. < did- "to appear".
drravā 15.34 Probably the end of a word, n.pr. (?).
drrai 15.88 num. "three".
dvī 18.28 num. "two".
dharmānu 15.94 GDPm < *dharma*- (LW < BSkt) "element".
narī 18.29 LSm < *naria*- "hell", LW < BSkt *naraka*- + *niraya*-.
nāste 18.8 3sg.pres.mid. < *nās*- "to take".
nā (1) "not" 15.32; 18.35; 19.70, 71; (2) encl.pron. 3pl 15.90, 93.
nājsaṣṭe 15.42 3sg.pf.tr.m. < *nājsaṣ*- "to show".
nātcana 19.69 adv. "outside".
nāmānā 18.17, *nimānā* 18.11 NSm < *nāmāna*- "regret".
nāstā 15.46, *nīstā* 18.7 "is not".
nisara 15.20 NAPm < *nisara*- "torrent" or "expedition" (?).
nāhalamāna 15.92 adj. NAPm < *nāhalamāna*- "reverent". *nāhala*- is probably a Pkt form of Skt *nikhila*- "whole", see S. Konow, *SPAW* 1935, 436.
nuva 15.111 prep. + GD "according to".
nuvāstāre 15.94 3pl. pres.mid. < *nuvāst*- "to examine".
ne 15.18, 28, 34, 35, 43, 92; 18.3, 8(bis, 9(bis)), 15, 35; 19.65 adv. "not". v.nai.
nai 18.11, 16, 34 < *ne* "not" + *-i* pron. *nai* 15.42 frgm.
ñō 15.38 adv. "surely not".
pachā 18.7 NSm either (1) adj. *pacha*- "mature, ready"; or (2) subst. *pacha*-, Pkt form of Skt *paśa*- "side".

- pañjatasānā* 18.20 GDPf < *pañjatasā*- (LW < NWPkt *pajadaśi*) "the 15th day".
padā 15.33, 35; 18.17, 36 adv. "formerly".
pattarro 15.18 ASf < *pattarrā*- "food".
pathi 15.35 a past tense form of *pathamj*- "to restrain", cf. seq.
pathiyātā 18.19 3sg.pf.tr.f. < *pathamj*-, *pathiya*- "to restrain".
padamgya 15.94 NSf < *padamgyā*- "manifestation".
padama- "wind": *padamā* 18.24 NSm; *padamā[na]* 15.113 IASm.
padumā 18.29 LSm < *paduma*-, Pkt n. of a hell.
pañjsa 15.33, 87 NAPmf num. "five".
pañjsāre 15.86 3pl pres.mid. < *pañjs*- "to put on (clothing)".
paranārvāta 15.47 NAPm < pp. *paranārvāta*- (LW < BSkt *parinirvṛta*-) "completely emancipated".
parāhā 15.90 NSm < *parāha*- "moral restraint".
parikalpā 15.117 NAPf < *parikalpā*- (LW < BSkt *parikalpa*-) "false assumption".
parriyā 18.2 NSm < *parriya*- "deliverance".
pale 15.113 NAPf < *palaā*- (LW < Pkt *paḍāgā*) "banner".
paśāñi 18.34 NSm < part.nec. *paśāñā*- < *paś*- "to abandon".
pārhāna-dharma 15.27, *pārhāna-dharmā* 15.46 NSm < *pārhāna-dharma*-, LW < BSkt *parihāṇa-dharman*-.
pāta' 18.6 NAPm < *pāta*'- "strength".
pāta'jsā 15.90 adj. NSm < *pāta'jsa*- "powerful".
pīrā 15.91 GDSm < *pātar*- "father".
pīrindā 15.28 3pl pres.act. < *pīr*- "to believe".
puvā'ñi 18.35 NSm < part. nec. *puvā'ñā*- < *puvai*'- "to fear".
puṣkalasārā 15.42 NSm < *puṣkalasāra*-, BSkt n.pr. *Puṣkarasārin*-.
pūri 18.19 NSm < *pūra*- "son".
pūṣṭāndā 15.21 3pl pf.tr. < *pūś*- "to read".
pai 18.36 frgm., but perhaps NSm or GDSm < *pāa*- "foot".
pracaina 18.31 postp. + GD "on account of".
puvā'ro 15.44 3pl subj. < *puva*'d- "to fear".
pha[r]- 18.33: v. *pharu*, *pharāka*-.
pharāka- adj. "many, much": *pharāka* 15.89; 18.30; *pharā[ka]* 15.27 NAPm; *pharāko* 15.41 ASf.
pharu 15.29; 18.4, 21, 31 indecl.adj. "many".
phāta 15.27 NAPm < *phāta*- "pleasure".
bakulā 15.40 NSm < *bakula*-, BSkt n.pr. *Bakula*-.
bañā 18.20 prep., postp. + GD "before, in presence of".
batu 15.17, 39 adv. "little".
banhya 18.25 NAPm < *banhya*- "tree".
balysa 15.31, 114 VSm, *balysa* 15.47 NAPm < *balysa*- "Buddha". v. *balysāna*-, *balysā*, *balysu*, *balysūñā*.

- balysāna* 19.62 adj. NAPm < *balysāna-* "pertaining to the Buddha".
balysā 15.32,41 NSm, 15.38 GDSm. < *balysa-* "Buddha". v. *balysa*, *balysāna*, *balysu*, *balysūña*.
balysu 15.28 ASm < *balysa-* "Buddha". v. prec.
balysūña 15.88 adj. NAPm < *balysūña-* "pertaining to the Buddha".
baśdye 15.44 GDSf < *baśdaā-* "evil".
bājo 18.15 postp. + GD "on".
bā[d-] 15.17 frgm. Probably a case of *bāḍa-* "time".
bāraṇā 15.39 NSm < *bāraṇa-*, BSkt n.pr. *Vāraṇa-*.
bārai 15.90 NSm < *bāraa-* "vehicle".
bārggavi 18.32 NSm < *bārggavia-* "descendant of Bhr̥gu", cf. Skt *Bhārga-* *viya-*.
bātandā 18.3 NSm < ppp. *bātanda-* < *bātem-* "to perplex".
bitandetā 18.1 v. *atā-bitandetā*.
bāyāstā 18.10 3sg.pres.act. < *biyāśś-* "to open".
bālsamgya 15.40,41 LSm < *bālsamgga-*, ultimately < BSkt *bhikṣusaṅgha-* "assembly of monks".
bāśśā 18.16 NAPn, *biśśā* 15.32 NAPf, 15.118 NAPm < *biśśa-* pron.adj. "all".
biška 18.5 adj. NAPm < *biška-* "decayed".
bidā 18.15 3sg.pres.act. < *bar-* "to carry".
budamu 19.68 adv. "mostly".
butte 18.18 3sg.pres.mid. < *buv-* "to realise".
buro 18.23 indef.particle.
buljsā 18.22 NSf < *buljsaā-* "virtue".
bustā 15.32 3sg.pf.intr.m. < *buv-*, *busta-* "to realise".
būku 18.8 ASm < *būka-* "food".
byāta 15.91 indecl.ppp. "remembered".
byātargyo 15.88 NAPf < *byātargyā-* "*anusmṛti*, mindfulness" + *u* "and".
byūrru 18.28 num. "ten thousand".
mandra 19.62 NAPm < *mandra-* (LW, via NWPkt, < Skt *mantra-*) "spell".
mara 18.2 adv. "here".
marañā 18.7,10 NSm < *marañā-* (LW < Skt) "death".
marata 15.19 adv. "here".
mallaputrā 15.34 NSm < Skt n.pr. *Mallaputra-*.
maharamggu 15.43 ASm < *maharamgga-* "athlete", LW < BSkt *mahānag-* *na-*.
mahākāśavi 15.33 NSm < *mahākāśava-*, BSkt n.pr. *Mahākāśyapa-*.
mahāyānā 15.95 GDSm < *mahāyāna-*, LW < BSkt.
mānaṃdu 15.91 adv. "like". *mā[ñand-]* 15.120.
mārgga 15.89 NAPm < *mārgga-* (LW < BSkt *mārga-*) "path".
māhānyau jsa 15.94 IAPm < *māhānia-* (contr. < *mahāyānia-*) "Mahāyānist".

- mā* 18.15 GD encl.pron. 1sg.
mādāna 15.16 adj. VSm < *mādān(a)-* "gracious".
mātravihāra 15.92 adj. NAPm < *mātravihāra-* (LW < BSkt *maitrāvihārin-*) "dwelling in the state of *maitrā-*, love".
māriya 15.18 3sg.opt.mid. < *mār-* "to die".
māsta- adj. "great": *māsta* 15.87 NAPm; *māstä* 15.90 NSm, 18.11 NAPm.
murdhāgatā 15.30 NSm < *murdhāgata-* (LW < BSkt *mūrdhāgata-*) "head stage".
mulyśdā- "compassion": *mulyśdā* 15.19 NSf; *mulyśdi* 18.7 < *mulyśdā* NSf + *-ī* pron. (or read *mulyśdīju* ?).
mulśa 18.23 adv. "in a short time".
mulśde jsa 15.93 IASf < *mulyśdā-* "compassion".
muhu 18.14 AP pers.pron. 1pl.
merā 18.19 GDSf < *mātar-* "mother".
yanāre 15.91 3pl. pres.mid. < *yan-* "to make, do".
yaśśā 15.45 GDSm < *yaśśa-*, BSkt n.pr. *Yaśa(s)-*.
yānā 15.90 NSm < *yāna-* "vehicle" (LW < BSkt).
yā 15.20 indef.pron. "one". = *ye* q.v.
yindā 15.43; 18.33 3sg.pres.act. < *yan-* "to make, do".
ye 18.15 indef.pron. "one". = *yā* q.v.
yaṣamtha- "birth": *yaṣamtha* 15.33,87 NAPm; *y[s]am[th-]* 15.35 ?NSm.
ysarrnā 15.112 adj. NAPm < *ysarrnaa-* "golden".
ysādā 15.42 ASm or GDSm < *ysāḍa-* "old".
ysāta 15.30 NAPm < pp. *ysāta-* < *ysan-* "to bear" or *ysai-* "to be born".
ysātāndā 18.14 3pl pf.tr. < *ysān-* "to deprive".
ysāštā 19.71 NSm < *ysāṣṭa-* "hated".
ysintha 18.2 LSm < *yaṣamtha-* "birth".
ysurrā- "anger": *ysurri* 18.13 < *ysurrā* NSf + *-ī* pron.; *ysurre* 19.62 GDSf; *ysurre jsa* 19.63 IASf.
ysojśa 15.45 adj. NSm < *ysojśa-* "tasty, delicious".
ysraṃṃā 19.70 LSm < *ysāra-* "heart".
rakṣaysa 18.31 NAPm < *rakṣaysa-* (LW, via NWPkt, cf. Pāli *rākkhasa-*, of Skt *rākṣasa-*) "kind of demon".
rraṣṭo 15.114 adv. "rightly".
rāmā 18.31,32 NSm < Skt n.pr. *Rāma-*.
rāhulā 15.34 NSm < Skt n.pr. *Rāhula-*.
rāṣayā 19.67 NSm < *rāṣaya-* (LW, via NWPkt, of Skt *ṛṣi-*) "seer".
rrunde 18.32 NAPm < *rre*, *rrund(a)-* "king".
rūvā 15.42 ASm < *rūva-* (LW < NWPkt *ruva*) "form".
rre 15.93 NAPm < *rraa-* "vein".
rro 15.19,32,42,46 encl.adv. "also".
rrvīndā 18.25 3pl pres.act. < *rrūv-* "to grow".
va 15.44; 19.64,71 particle, shortened < *vā* q.v.

- vajsāsde* 18.12,21 3sg.pres.mid. < vajsās- "to see".
vaphastāte 18.6 3sg.pres.act. or mid. < vaphast- "to make tremble".
vaphūste 15.26 3sg.pf.tr.m. < *vaphūv- "to drive out" (-v- < *-d-).
varā 15.28 postp. + acc. "to".
vasutā 15.90,95 adj. NSm < vasuta- "pure".
vaska 15.110; 18.10; 19.63 postp. + GD "for the sake of".
vā 15.38,46; 18.8,9; 19.69,70 encl.particle, originally "or". v. va.
vicitra- adj. "various" (LW < Skt): *vicitra* 15.87 NAPm; *vācātre* 15.117 NAPf.
vijayindrā 18.22 NSm < Vijayindra-, Pkt form of Skt n.pr. Vijayendra-.
vāta 15.19 3sg.pf.intr.f. < ah-, vāta- "to be".
vātā 15.29 NSm < pp. vāta- "been".
vāte 15.39 3sg.pf.intr.m. < ah-, vāta- "to be".
vāya 18.17 3sg. opt.pf. < ah-, vāta- "to be". = vya q.v.
vārūlai 18.30 NSm < vārūlaa-, Pkt form of BSkt n.pr. Virūdhaka-.
vāsšeṣu 19.65 case? LW < Skt viśeṣa- "difference, discrimination".
vāśvāmā[trā] 19.67 NSm < Skt n.pr. Viśvāmitra-.
vīrā 18.13 postp. + acc. "towards".
vaiggā 19.64 NSm < vaigga- "agitation" (LW < Skt vega-).
velā 15.111 GDSf < velā- (LW < BSkt velā-) "time, season".
vya 15.31 3sg.opt.pf. < ah-, vāta- "to be". = vāya q.v.
vyāysā 19.67 GDSm < Vyāysa-, Skt n.pr. Vyāsa-.
śśakrā 15.31 NSm < Śśakra-, Skt n.pr. Śakra-.
śśando 15.30 LSf < śśandaā- "earth, ground".
śśaysdā 18.35 NSm < śśaysda- "snake".
śśāya 18.30 NAPm < Śśāya-, BSkt n.pr. Śākya-.
śśāra- adj. "good": *śśārā* 18.27 NSm; *śśāru* 18.9(?); 19.66 ASm.
śśārku 18.9 ASm (?) < śśārka- adj. "good".
śśārna 18.23 IASm < śśāra- adj. "good".
śśīyāni 18.4 NAPm < śśīya- adj. "white".
śśīlā 15.90 NSm < śśīla- (LW < BSkt śīla-) "moral restraint". *śśī[li-]* 15.90.
śśuvātā 15.27 3sg.pres.act. or mid. < *śśuv- "to diminish".
śśūkā 15.119 NSm < śśūka- adj. "alone".
śśo 18.15 ASm num. "one".
śśau 15.40 ASm num. "one".
śśa- dem.pron. "this", v. ttā, ttu.
śśadda 18.27 NSf < śśaddā- "faith".
śśamana- "monk" (LW < NWPkt śamaṇa- < Skt śramaṇa-): *śśama[na]* 15.16 NAPm; *śśamanā* 15.45 NSm, *śśamani* 18.29 NSm.
śśahāne 15.21,32 NAPf < śśahānā- "virtue".
śā' 15.115 NSf dem.pron. < śātā (contracted < śāṣa).
śāra- dem.pron. "that", v. ttārā.
śśāṇomu 18.18 ASm < śśāṇoma- "favour".

- śātā* dem.pron. "this", v. ttāte, ttū, śī, śā'.
śā 19.68 NSm dem.pron. "this" (contracted < śātā).
śai 15.26,27,40; 18.34 encl. particle "indeed".
śai 15.34,39 adv. "even". = śśai q.v.
śai 15.19(bis),35,38,43 adv. "even". = śśai q.v.
śānū 15.26,33,35; 18.36; śāni 18.17. Originally NSm < pr.pt.mid. < ś- "to stand" but used as particle with adverbs, here with *paḍā* except 15.26 with *uska*.
śvidā 15.93 NSm < śvida- "milk".
śamka-hāra 15.112 NAPm < śamka-hāra- "coral necklace".
śaṇāna 15.47 IASm < śaṇa- "expedient, means".
śamṇā- "idea" (LW < NWPkt śamṇa- < BSkt śamjñā-): *śamṇa* 15.115 NSf; *śamṇe* 15.88 NAPf.
sate 15.33 NAPm < sata- num. "hundred".
satva 15.19,116 NAPm < satva- (LW < BSkt sattva-) "being".
śamtsāra- "cycle of existence" (LW < NWPkt śatsara- < BSkt śamsāra-): *śamtsārā* 15.94 NSm; *śamtsera* 15.41,116 LSm.
samu 15.40,89; 18.22; 19.66 adv. "only".
sarvaṇā 15.31,114 adj. VSm < sarvaṇa- "all-knowing" (LW, via Pkt, < BSkt sarvajña-).
sarvadharma 15.118 NAPm < sarvadharma- (LW < BSkt) "all the dharmas, elements".
sāja 15.32 3sg.subj. or opt. < sāj-, siya- "to learn".
sānū 15.38 NSm < sāna- "enemy".
siye 15.32 3sg.pf.tr.m. < sāj-, siya- "to learn".
siśe 18.31 GDSf < sijsā-, n.pr. BSkt Sitā-.
surju 15.30 LSf adj. < suraa- "pure".
suh[a] 18.14 NAPm < suha- (LW < NWPkt suha- < Skt sukha-) "blessing".
se 15.44 particle introducing *or. recta*, "it".
skvaiya 15.31 3sg.opt. < skau- "to touch".
striye 19.64,65 NAPf < striyā- "woman".
ś[tha]vārū 15.34 NSm < sthavāra- (LW < BSkt sthavira-) "elder".
sthīrā 15.33,40 NSm < sthīra- (LW < Pkt, Niya sthāira-, BSkt sthāra-) "elder".
spāta 15.20 NAPm < spāta- "general; official".
spātānu 18.24 GDPm < spātāa- "flower".
svaṛṇa-sūttāra 15.112 NAPm < svaṛṇa-sūttāra- (LW < Skt svaṛṇa-sūtra-) gold thread".
hade 15.114 adv. "but, however". = hāde q.v.
hataljsāre 15.113 3pl pres.mid. < hataljs- "to flutter".
hatāru 15.32 adv. "once, previously".
hatīśindū 18.20 3pl pres.act. < hatīś- "to give".

- hatsāre* 15.86, 111 3pl pres.mid. < hats- "to take off (clothes)".
hamtsa 18.23 prep., postp., adv. "together".
haṇdrā 18.24 prep. + GD "among".
hamamggu 15.91 adv. "impartially".
hamättä 15.93 3sg.pres.mid. < hamäh- "to change".
hamu 18.19 ? < hama- "same".
hayünä 18.33 NSm < hayüna- 'friend'.
harbi[šf]e 15.47 NAPm pron.adj. < harbišša- "all".
haryäsä 18.35 adj. NSm < haryäsa- "black".
halīrau 15.40 ASm < halīraa- (LW < BSkt harītakī-) "myrobalan".
haskäna 15.45 IASm < haska- "tusk".
hā 18.10 adv. particle.
hāde 15.95; 19.71 adv. "but, however". = hāde q.v.
hāra 15.112; v. samka-hāra.
hām 18.13 Probably part of hām- "to become".
hāmavandä 18.25 GDSm < hāmavanda-, Pkt form of Skt mountain name
 Himavat-.
hämänä 15.93 NSm pr.pt.mid. < hām- "to become".
hämäre 15.92 3pl pres.mid. < hām- "to become".
hämäta 18.11 3pl pf.intr.m. < hām-, hämäta- "to become".
hāra- "thing"; hāra 19.70 NAPm; hārä 18.21 NAS or Pm.
hīššanä 15.43 NSm < hīššana- "iron".
hīštä 18.6 3sg.pres.act. < hīs- "to come".
huva[icasta] 18.4 adj. NAPm < huvatcasta- "completely crippled".
hūm 15.26 probably a form of hūmjīnaa- "bloody".
hūña 15.34, 115 LSm < hūna- "sleep, dream".
hūde 15.40, 41 3sg.pf.tr.m. < haur-, hūḍa- "to give".
hünä 15.93 NSf < hünä- "blood".
hūsta 15.115 2pl pres.act. < hūs-, hūta- "to sleep".
ho 15.89 frgm. perhaps a case of hora- "gift".
hvañu 18.34 ASm < hvaña- part.nec. < hvāñ-, hvata- "to speak".
hvate 18.22 3sg.pf.tr.m. < hvāñ-, hvata- "to speak".
hvatai 15.114 2sg.pf.tr.m. < hvāñ-, hvata- "to speak".
hvaṁdä 18.28 NAPm, hvandi 18.36 ?GDSm, hva'ndä 18.10 GDSm,
 hva'ndi 19.65 ?NAPm, hva'ndä 19.63 GDSm < hve', hva'nd(a)-
 "man".
hva'ndäna 18.23 IASm < hve', hva'nd(a)- "man".
hvaṁ'du 15.43 ASm < hve', hva'nd(a)- "man".
hvāñindä 15.28, 29 3pl pres.act. < hvāñ-, hvata- "to speak".
hv[ī]nde 15.27 3sg.pres.mid. < hvañ- "to be said".
hvi'ya- adj. "human": hviya 18.2 LSm, hvi'ya 18.14 NAPm, hvi'yä 15.35
 NSm.
hve' 18.3, 34 NSm < hve', hva'nd(a)- "man".