

# SAD-DHARMA-PUNḌARĪKA-SŪTRA

## The Summary in Khotan Saka

BY

H. W. BAILEY



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SAD-DHARMA-PUNḌARĪKA-SŪTRA

The Summary in Khotan Saka

Australian National University

Faculty of Asian Studies

Occasional Paper 10



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**SAD-DHARMA-PUNĀRĪKA-SŪTRA**

**H. W. BAILEY**

**THE AUSTRALIAN NATIONAL UNIVERSITY  
FACULTY OF ASIAN STUDIES**

23 AUG 1971

The emblem on the cover shows the decoration on the tympanum of a bronze drum of the Dongson culture. The example illustrated, which is possibly of the fourth or third century B.C., was found in Tonkin and is now in the Museum of Far Eastern Antiquities, Stockholm.

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## ABBREVIATIONS

- Z        *Book of Zambasta*, earlier cited  
         as E.
- KT        *Khotanese Texts*.
- JS        *Jātaka-stava*.
- SDTV     *Saka Documents*, text volume.

## TRANSLATION

Siddham

The eka-yāna, one vehicle, the Buddha's path, to that may there now be homage of the faithful one. The very great mystery is exceedingly occult in meaning, the three paths and one unity.

5 So I have heard, the great teacher, at one time, was staying on the Gṛdhra-kūṭa Peak of Vultures. Great sages, the bhikṣu-sangha, the great mendicant assembly was grouped around, many thousand exceedingly exalted bodhisattvas. To them he taught the seven-fold fortune. He taught there the profound two very great mysteries, the three there being one and the city of Nirvāṇa. As desires are named in (the parable of) the burning house, from the burning house the hearers, whoever burns in the saṃsāra-world, try to flee, very pitiable, contemptible. The deva buddhas from the cloud of mercy pour down upon the beings the rain of the Law. They shine forth rays like the moon and sun, they guide on the path, the level path to Nirvāṇa.

10 First they deliver all beings from sorrows, they fill the vessel of the mind with the Law. This is the exalted *Sad-dharma-puṇḍarīka-sūtra*. First Chapter. Of the jewel of the *Mahāvaitulya-sūtras* this is the fourth part of the first chapter.

15 For Dyau Tcyei-śinā formerly expounded. In the second (chapter). Here sat 500 hearers. Of all of them here the omniscient Buddha prophesied: By all without remainder this great mystery shall be here understood. Also the sixteen great sages with Rāhula, I will teach them the plan, the Buddha's path. As the city created magically for the caravan-leaders, to calm them here he taught the two vehicles. The hearers were fatigued by sorrows, being in the city centre. Just as they fasten in the middle of his dress the priceless jewel, upon the man sleeping with his comrades, just so this gotra-germ of the Buddha (is bound)

20

upon the hearers. They do not understand the higher career (of the bodhisattvas) and its nature. Just as Kauṇḍinya the elder, following Rāhula, Ananda, Pūrṇa, these are here mentioned as hearers. Beginning with them the buddha prophesied this to them: this is the one and the same of the paths. Meditate upon its meaning. As upon the dried ground, dry places there, when now seeking water they do not find the water there, but are checked, so empty-handed then they depart far away thirsty, just so they, whoever hear the Law there, are desirous of bodhi-enlightenment, yet they do not understand the doctrine. Their awakening there is very difficult for him, just as in the dry places no water at all is found. In this *Sad-dharma-puṇḍarīka-sūtra* the Law is vast, but here it is taught concisely.

25

In the second quarter, this jewel of the sūtra came forth, wherein was spoken the prophecy of the great hearers. In the midst of the pariṣad-assembly a dharmarājikā-stūpa emerged, the seven-jewelled mansion, mounted to the sky. There cries of "Good, good" issued with a pure sound, music in the sky, and they rained down flowers thickly. From the ten regions they came in this way, the nirmāṇakāya buddhas and bodhisattvas, to see that dharmarājikā-stūpa. The teacher deigned to pass through many ages, inconceivable, to the time when I here became king. This sage by name Devadatta saw (me). From him too I heard this exalted sūtra. Afterwards beginning with Bhaiṣajyarāja, as 80 koṭi bodhisattvas arose, so there they made a pure exalted effort: We will maintain that sūtra till the last time. Hither from the earth the bodhisattvas issued.

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They thereafter made the effort, exalted effort, with reverence for conduct of three kinds, exalted, many thousand koṭis, uncounted, endless, beyond numbering. We shall protect each stratum of life to make it pure, freed. This sūtra we will expound shortly. This (sūtra) of the deva buddhas is just like the jewel in the apparel. We will teach this sūtra till the last time. Then the deva buddha, contented, through fifty ages without speaking sat in contemplation. With the powers of that pariṣad-assembly at

40 that time when over him the ages had passed, when for the last time he received (alms), when it was destined, the omniscient buddha spoke: I will make parinirvāṇa (extinction); O my sons, like a physician, now, I will contract my life. Do you look upon us. He who (knows) the meaning, for him his merits are produced abundantly. Please him by this tradition of discipleship. Each one will (achieve) the fifty periods of time, and he will not fall into the evil state. The six senses are truly purified for them, and by the fifty (periods of time) in this way. This is here in this way the exceedingly great mystery. In the sūtra of the Sad-dharma-puṇḍarīka the Law is vast, but there it is taught concisely. The second quarter issued with the sūtra's meaning in the Khotan language, so that they might understand the meaning of the Law.

45 The chapter of Sadāparibhūta- in this way. An unpleasant ripening here the beings brought upon me, but I endured hardship for them and I meditated kindness and taught the truth of the Law. The miracle of the tongue showed such great power. Sadāparibhūta, as a preacher of the Law, taught the dhāraṇī-formulae before the disciples. Though the beings abused me, did injuries to me, yet I meditated kindness, I taught the truth of the Law. Finally being Priyadarśana at that time, fed with perfumes, I burnt this body, so that for them the great light of the Law mounted up. This second earlier feat then was here so greatly expounded. Gadgadasvara the bodhisattva then showed miracles; Lokeśvararāja, Śubhavyūha made a display with mercy; I was awakened wholly to the meaning of this sūtra, all without remainder, to the centre, like Samantabhadra thereafter. To behold those merits of the Law, they who teach this sūtra and who also uphold it, as many as over a thousand buddhas, so many in this way arose. The teacher, seated upon the seat of the Law, gave it in charge to the bodhisattvas: In visible presence may you accept this sūtra. This water of all the rivers of the great ocean, united, flowing, goes to the ocean, and there it is called "of the one taste". So the paths are called the three vehicles. So also at the point (of

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60 unity) only there the liberation is one and the same. This great teacher taught the sūtra concisely. Contented thus bodhisattvas, hearers, devatās, devas, men, nāgas, asuras, kimnaras, yakṣas, all accepted as a trust the concise sūtra. In the *Sād-dharma-puṇḍarīka-sūtra* the meaning is vast. Its taste enters into all. He who learns, reads, he who memorizes it, in the second birth attains to the very pure fields. Homage.

[Patrons:] Śī Yāmaji -- Dyau minister of public works -- Palyesi Śiḍā.

## CONTENTS OF THE SUMMARY

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9. light like moon and sun
10. road to nirvāṇa city
11. chapter I, 4th Section
12. patron Dyau Tcyei-śinā
13. śrāvakas and prophecies
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15. promise to teach
16. magical city and caravan-leaders
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45. devotion to the sūtra
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47. all rivers to the ocean, so all teachings to the dharma
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## CONCORDANCE

## KHOTAN SAKA SUMMARY AND BUDDHIST SANSKRIT TEXT

Lines 6	Burning house	Chapter II
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15	Caravan-leaders and magic city	VII
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38	Parinirvāṇa proposed	XV
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49	Gadgadasvara	XXIII
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## COMMENTARY

This Occasional Paper is a brief introduction, word by word, to a text in the later Khotan Saka language, a summary of the *Sad-dharma-puṇḍarīka-sūtra*. It was proposed after a set of introductory lectures on the text (lines 1-24). This later Khotan Saka stage is dated to before 640 A.D. in Hüan Tsang's statement that the local name of Ü-t'ien, Khotana, was pronounced Huanna. The older Khotan Saka had hvatana-, hvatāna-, Kharoṣṭhī script khotana, whence came in the later language hvanna, hvam, and adjective hvannī, oblique case hvanye. From 640 A.D. the language continued to be written into the tenth century. The Turks occupied Khotan in 1006 A.D. The nearest related Saka dialects are still spoken in the Pamir, particularly in Wakhān.

The difference between older Khotan Saka and the later language may require a period of 300 years. In the period of the Kingdom of Kroraina around 300 A.D. a Kharoṣṭhi document in North-Western Prakrit (Gāndhārī) was dated by the name of the King of Khotan: *khotana maharaya rayatiraya hinajha Vij'ida Simhasya*.

The orthography of older Khotan Saka was replaced by a new system in the later language. Here too in the later language a more regular and a later orthography are found in both religious and non-religious texts.

This summary (*haṃbista-* = *samāsa-*) of the *Sad-dharma-puṇḍarīka-sūtra* is in Pelliot MS. 2782, 1-61. A transliteration is in *Khotanese Texts* (=KT) 3 . 58-61. A copy of the beginning of the text, lines 1-9, is found also in the British Museum MS. Oriental 8212.162.82-92, with variant words and spellings. Of this second text a facsimile is in *Saka Documents*, portfolio I, plate XI, with transliteration and translation on p.27 of the Text Volume.

A short paper entitled 'A Metrical Summary of the *Sad-dharma-puṇḍarīka-sūtra* in Gostana-deśa' was published in the *Bulletin of Tibetology*, Sikkim, 2, 1965, 5-7.

The script is a cursive development in Central Asia of Indian Brāhmī, so different from the older squarer script of older Khotan Saka as to need special learning. The script can now be studied in A.F.R. Hoernle's article in JRAS 1911; facsimiles in A.F.R. Hoernle's *Manuscript Remains of Buddhist Literature Found in Chinese Turkestan*, 1916; H.W. Bailey, *Codices Khotanenses*, 1938; *Saka Documents*, portfolios I-IV, 1960-1967; with study of Brāhmī in Turkestan by F.W. Thomas, *Asiatica, Festschrift Weller*; H. Lüders, *Kleinere Sanskrit - Texte* I, 1911; II, 1926; L. Sander, *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*, 1968. The Grammar is only partly worked out. It can be seen in E. Leumann, *Zur nordarischen Sprache und Literatur*, 1912; Sten Konow, *Saka Studies*, 1932, *Primer of Khotanese Saka*, 1949; H.W. Bailey, *Languages of the Saka*, 1958 (and many incidental notes in articles); R.E. Emmerick, *Saka Grammatical Studies*, 1968.

For the orthography it will suffice to cite a few particularities. The unvoiced ś, ṣ are shown by ś, ṣ, but the voiced ź, ṣ by ṣ́, ṣ̣ with subscript hook. A variety of forms of subscript hooks is widely used. The hook is already used in older Khotan Saka where a recent loss of consonant is noted. Thus older ź is retained in kṣāṣṣ̣ 'six' together with the hook, but later is written kṣāṣṣ̣, and kṣṣ̣i. In yī, uyī, 'intelligence' the older form was \*uźi-, in Old Persian uśi-. In huve, plural hvyandä 'man' the origin is in \*auśavant- 'mortal'.

In later Khotan Saka the hook is more widely used. Here bayṣa- 'buddha' has replaced balṣa- upon loss of l-, and other cases occur.

The ha is often in later Khotan Saka followed by possibly to indicate fricative pronunciation.

The inflexion is simplified in later Khotan Saka. The old distinction of nominative, accusative and genitive singular of a stem in -a after n, m has been lost, leaving only -ṃ as in āysanā āysanu, āysani later āysam, and with loss of -ṃ also āysa. The older genitive plural -ānu -āni has yielded to -ānā, -ām, -ā. The numeral genitive plural -īnu has given -im, -em, -yem, -e, -ye and been replaced by -yām, -ām. Consonant stems have left traces: pāte, pitaru 'father' is later pye, pyarā. The feminine -ā stem gave nominative sing. -a, accusative o, then u, but both have become -a. The plural -a yielded to -ā and

hence we find *gyūna-* 'gait, time', plural *jūna*, *jūm*, and *jū* 'times'.

The inflexion can be seen in Konow's *Primer* and partly in my *Languages of the Saka*, and in detail in R.E. Emmerick's study.

For the transliteration *ä* for the suprascript double dots, note that in later Khotan Saka it alternates with *i*, *ī* and after a labial consonant with *u*, *ū*. It arises as the *i*-umlant from *a*, clear in such a case as *māsta-*, later *mista-* 'great' equivalent of Avestan *masita-*, and before a single consonant as *ī* in *ysīḍaa-* 'yellow', Avestan *zairita-*. It is an error to introduce here the symbol *ø* for a vague *ö* or the like. Similarly *ä* in Agnean and Kuchean alternates with *i* and *ī*, and very rarely is found in a base containing *-u-* reduced.

The corresponding long *ā* resulted by *i* umlant in *ē*.

The verbal system which is set out in detail in the grammars cited above requires here only the remark that the system has been limited to present tense, with much indecision between active and passive, and an adjectival derivative for transitive preterite inflected for masculine and feminine. Thus *hvan-* 'to speak' with present *hvāñīmdä* 'they speak', *hvate*, later *hve* 'he spoke' (formed from older *-tās*, shortened from *-tāvants*) beside 2 plural *kälstāndä sta* 'you planted', base *kar-*. The intransitive 1 singular *ātāmä*, later *ātumä*, latest *āvūm* 'I came' is from the *-ta-* participle *āgata* and the verb 'to be' *ahmi*, 'I am'.

The following pronouns occur in this text.

- (1) *ṣa*, *ṣi* 'this', *ṣi buri* 'this great' from *\*aiṣa-*.
- (2) *ttu-*, *ttū-m* acc. sing. 'this', *tvā* acc. sing., *ttye* gen. sing., *ttiña* loc. sing., *tti* nom. plur., *ttyām* variant *ttyau* gen. plur., *tta* 'so' from *\*tā* inst. sing., later *tti*, doubled *tta* *tta*, later *tti tta* 'so'; *ttī*, older *ttīyā* 'then' all from *ta-* 'this, that' near the person addressed. Derivatives are *dimda-*, *dada-*, *dide* 'so great, tantus'; *ttamḍī* 'only, Latin tantum'; *ttāma* 'then'.

- (3) *mari*, *miri*, older *mara* 'here' from \**imaθrā*; *mīm*, older *mī* 'at this time', from *ima-* 'this' from *i-*, *iy-* with *-am*, N. Pers. *im-* in *im-rōz* 'today'.
- (4) *vara*, *vira*, *viri* 'there' from *ava* - 'yonder'.
- (5) *vaṃñā* 'now', older *vaysña* from \**ava-* *aznyā* 'in this day' with *ava-* 'down near one', and *azan-* 'day', in Avestan and Tumsuq Saka *azan-*.
- (6) *ci* 'who', indefinite *ci ām*, *ci au*; *ci ri* 'who also'; *cu* 'what', *cu mi* 'what for me', *cvai* 'for what', *cvam* 'for whom'; *cirām* 'of what sort, qualis'.
- (7) *ku* 'where', *kuṣṭi*, older *kuṣṭa* 'where', with *ṣṭā* is from \**hiṣṭā* inst. sing., to verb *sta-* 'be, stand'.
- (8) *aysä*, *aysa*, later *a* 'I', *aysū* 'I to you' (-*ū* 'you' from \**uah*), *mihā* 'us' for 'me', *mihe* 'we', *maṃ vī* 'on me', *mi*, *-m* enclitic oblique 'me, to me', older *mā*.
- (9) *imi* older *umä*, *ama* 'you' 2 plural; enclitic *-ū* in *aysū*.
- (10) *nä*, later *-m*, *-um*, 3 plural enclitic 'them'.

The numerals in the text are as follows:-

- (1) *śau* 'one', older *śśau*, inflected as *śśa-*, fem. nom. sing. *śā* (repeated *śā śā* 'each one'). The *-au* of *śśau* is like *dasau* 'ten' beside *dasa-* in *dasama-* '10th' and *dasa-vadya-* 'tenfold'. As first component occurs *śā-* in *śā-nūhya-* 'concentrated, *ekāgra*', later *śau-nauha*:. Loc. singular is *śiña*, as in pronouns *ttiña* 'that'. A further derivative is *śśū-* in *śśūdasu* '11' and *śśū-jāte* 'one another' from 'one (and) the second' with *-jāte* beside *śāta-* 'second'. Though exceptional the *śśū-* may be traced to *aiya-*, the usual Iranian word, Old Pers. *aiva-*, Avestan *aēva-*, ZorPahl. *ēu*, *yukānak* 'single', N. Pers. *yak*, *yagānah*. The syllables *-aiya-* are replaced by Khotan Saka *-yū-*, before vowel *-yūv-*, *-yūt-*, as in *byūrru* '10,000', Avestan *baēvar-*, *baēvan-*, Oss. *baiora-* *beurä*, ZorPahl., N. Pers. *bēvar*; *dyūva-* 'demon', Old Pers. *daiva-*, *syūta-* 'orphan', Avestan *saē-*, Oss. *sē(-dzär)*, Parth. Turfan *sywg*, *syywg*. The development is then initial *aiya-* *yū-*, devoiced *śū-* written *śśū-* whence by *-a-* to *śśa-*.

'First' is *padā*, oblique *paḍo*, later only *padā*; adj. *paḍoysa-*; *paḍauysa-* (with *vaz-*) abstract *paḍauysāññā jsa* 'beginning with' to render Bud. Skt *-ādi*.

'Once' is older *hatāro*, *hatārro*, later *herra* from \**hakrt* in Avestan *hakərət*, Old Pers. *hakaram*, Old Ind. *sakrt*.

- (2) *dva*, older *duva*, *duta*, Avestan *dva*, Old Ind. *dvau*, *dve*, Oss. *duuä*, ZorPahl. *dō*; with older *dvā-* in *dvāsu* '12' and *dvā-vare-nautā* '92' (*-vare-* from *-parai-* 'beyond'). The gen. plural is *dvīnu*, later *dvī*.

'Second' is *śāta-* (= \**śīda-*), later *śe*, from \**dyīta-*, Parth. Turfan *bdyg* \**biḍīy*, Pers. Turfan *dūd-* \**dūδ-*, Avestan *bitya-*, Tumsuq Saka *vitana dritana* 'twice, thrice'.

The *ś* is replaced by *dś* in *śśū-jāte* 'one another'. It is like N. Pers. *yak-dīgar*.

- (3) *drai* 'three', *drai-padya* 'threefold'; and *drayi*, *draya* from \**θray-*, Avestan *θrāyō*, ZorPahl., N. Pers. *sih*; first component *dr-*.
- (4) *teahora*, *teohora* 'four', *teūra-tasa-* 'quadrangular'; Bud. Skt. *catur-aśra-*, *teūr-ysanya* 'four-membered', *catur-anga-*, *teahaulsā* '40'.
- (5) *pamjsa* 'five', gen. plur. *pamjīnu*; *pamjsāsa-* '50'; *pam-sse* '500'.
- (6) *kṣg* 'six', older *kṣāṣg*, *kṣātq*, *kṣei*, *kṣe* gen. plur. *kṣeitāṇu*, *kṣeīnu*, *kṣeṇu*; *kṣasu* '16' in *ksasum*; *kṣaštā* '60'.
- (7) *hauda* 'seven' in *hauda-padya-* 'sevenfold', *hauda-ramnī* 'seven-jewelled', older Avestan *hapta*, N. Pers. *haft*, Oss. *āvḍ*.
- (8) *hašta* 'eight', *haštā* '80', older Avestan *ašta*.
- (9) *nau* 'nine' (not in this text), *nautā* '90', older Avestan *nava*.

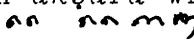
- (10) *dasau* 'ten', *dasa-vadya* 'tenfold', abl. plur. *daśau diśau jsa* 'from ten regions', with *-śau* from *-s-yau*.
- (100) *sse*, later *ssa*, older *sata-*, nom. sing. *satä*, plur. *sate*, Avestan *sata*; ZorPahl *sat*, N. Pers. *sad*, *paṃ-sse* '500'.
- (1000) *ysāra*, *ysārä* from *\*hazahra-*, Avestan *hazara-*, Sogd. *zʾr*, Oss. *ärzä*, ZorPahl *hazār*.

Indeclinable words are as follows:-

- (1) *u*, *ū* 'and', suffixed *-ū* from older *uta* Avestan *uta*, Old Pers. *utā*, Pers. Parth. Turfan 'wd  
*\*uδ*
- (2) *jsa* 'from, with, by' postposition from *hačā*, Old Persian *hačā*, Avestan *hača*, Balōčī *ač*, N. Pers. *az*, to base *hak-* 'to accompany'.
- (3) *bindä* 'upon', older *benda*, from loç. sing. *\*upa-antay-ā* 'beside the place', with *anta-*, also in *īyānda-* from *\*aiya-anta-* 'always'.
- (4) *pātčä*, *pā*, older *pātču*, *vātču* 'after' from *\*pasčā-*, Avestan *paskāt*, Old Ind. *paścāt*. Khotan Saka has also *paskīna* 'behind' inst. sing., *paskäyāštu* 'back, again', *paskīnaa* - adj.
- (5) *ra* 'also, even', later *ri*, older *rro*, *rru*, *ro* possibly from Indo-European (=IE) in Greek *ῥα*.
- (6) *khu*, older *kho* 'how, as, when, if' from *\*kaθā-*.
- (7) *sam* 'just, only, but', older *samu*, discussed in KT6.357.
- (8) *karä* 'at all' with negative *karä.. ni..* 'not at all', base *kar-* as in *käde* 'very', Greek *κάπια*.

- (9) *ni*, older *ne*, beside *nä* 'not'; *ni ri* 'no more'; *ni va* 'not at all'; *ni na* 'surely not', older Old Pers. *naīy* (*na-id*), Avestan *nōit*, N. Pers. *na-*, *niy-*, as first component, *nä-*.

Lexical commentary by lines:-

- 1 (1) *sidhamä*, Bud. Skt. *siddham* 'success' as auspicious beginning. The -ä has replaced the *virāma*, sign above an *akṣara* which coalesced with the result of  =ä. The *virāma* in Agnean and Kucheian Brāhmī script differs. It is a slanting stroke joining a higher to a lower *akṣara*.
- 1 (2) *bārrai śau* 'one vehicle', dyadic with *eka-yāna-*. The variant text has the older spelling *bārai*. This word is used of a vehicle or a riding animal, from *bar-* 'to carry', middle *bar-* 'to ride an animal'. The meaning 'ride' was not developed in Old Indian, but it is in Old Persian, Avestan, Sogdian, ZorPahlavī, and Ossetic. In older Khotan Saka *r* and *rr* are kept distinct, but in later texts frequently interchange. From older final -*rt* we find -*r-* and -*rr-* in *hatārro*, *hatäro*, later *herra* 'once' from *\*hakrt*, and *gyagarrä*, *jatärrä*, later *jarra-*, *jära-* 'liver', from *\*yakrt*. In the two words from N.W. Prakrit *parramai* 'image' and 'official title' we have *\*parḍ'imaga-* and *\*parḍhamaga-*.

For dyadic phrases note *beša sarvasatta üysnora* 'all beings', see BSOAS 10.899.

- 1 (3) *bgysa-*, older *balysa-*, renders Bud. Skt *\*tathāgata*, *sarvajña*, *buddha*, *brahma-*, adjs. *balysāna-*, *balysūna-*, 'of buddha' or 'of bodhi', abstract *balysüstä* 'enlightenment, *bodhi*', Tumšūq Saka older *bārsa-*, later *bārzyenu* (gen. plur.).

The base is *barz-* or *braz-* (as *darz-* and *draz-* occur), in Old Pers. *brazmaniya* (here *braz-*), probably meaning 'to express thoughts solemnly', hence an archaic base for *man-* 'to make

*manōras'*. It accords with Old Indian *brah-* : *br̥h-*, probably IE *bhlaǵh-*, in Latin *flāmen*. For 'Buddha' the full phrase is *gyastānu gyastā balysā* 'the deva of devas, buddha', and more simply *jastā baysā* 'deva buddha', like Agnean *ptā-ñkāt*, Kuchean *puḍ-ñäkte*, where *ñäkte* translates *deva-*. The word *gyasta-*, *jasta-* is older Avestan *yazata-*, Tumsuq Saka *jezda-*, Oss. *izād*, N. Pers. *izād*, *yazd*, Old Indian *yajata-* 'worshipped'.

- 1 (4) *pamde* 'road, path', variant *padai*, older masc. nom. sing. *pande*, plural 56 *pamdāvi*, 2 *drayī* *pamdāvū* (with *u* 'and'), gen. plur. 19 *pamdām*; second component *ttāra-pandāka-* 'of dark path' Oss. *fändāg*, Avestan *pantā*, *pantqm*, *pantānam*, *paθō*, Rošani masc. *pand*, Old Ind. *panthās*, *panthānam*, *pathas*. The *-e* is from older *-āh*. The same *-e* is in the preterite *-te* from *-tās* - *tānts*, *-tāvants* and *nade* 'hero' plural *naḍaunā* from *\*nrtāvānh* or *\*nrtāvāh*, Oss. 'epic dialectal' *nārtā*. Iranian *-āh* gave *-āu* Avestan *-ā*, Old Persian *-ā*, but *-āi* in Khotan Saka *-e*. Below 8 *pamda rrāšimḍā*, variant *pada rāsīda* 'they guide on the way' has the ending *-a* from older acc. sing. *pando*.

- 1 (5) *aurga* inst. sing. 'with reverence' from *\*ā-barg-ā* with archaic (ritualistic?) preservation of the *-g-* (unlike *mura-* 'bird' from *\*mr̥ga-*). The verb is *bulj-* from *\*br̥jay-* Avestan *barg-*, *bər̥xḍa-*, inst. sing. *bər̥jā*, ZorPahl. *burz-*, probably an isolated trace in the Rigvedic adj. *bhr̥gu-* a family name.

A similar archaic intervocalic *-d-* is in *bādāra-* 'weapon' (base *vadh-*), and in *baḿda-* 'binding', beside *bañ-* 'to bind'.

- 1 (6) *ī* optative to *ah-* 'to be', older *īta*, *īyā*, with opt. *-yā-* : *-ī-*.

- 1 (7) *hālai* 'direction, half', from *\*ārdaka-*, beside *hala-* 'half' from *\*arda-*, Avestan *ar̥ḍā-*, Old Ind. *ardha-*, ZorPahl. *ālak*, Pers. Turfan 'lg *\*ālay* from either *\*ardaka-* or *\*ārdaka-*.

The second component is *-āl-* in *ālsto*, *-ālstu*, *-āḣto*, *-āḣta*, *-āḣtā* 'towards'. Hence

the series *hā*, *hālsto*, *hāšto*, *hasta* 'in that remote direction'; *ttā*, *ttāšta* 'in that direction near the person addressed'; *vā*, *vālsto*, *vāšta* 'in this direction'; *cā*, *cālsto*, *cāšta* 'in what direction'; adj. *śālaa-* 'in one direction', *ttālaa-* 'in that direction'; *śālanāsta* 'in one direction'; *natālsto*, *nāšta* 'downwards'.

- 1 (8) *vamñä* 'now', later *vaña*, *viña*, older *vaysña*, adj. *vaysñamjsiya-* 'present'. This contains *ava-* 'down near one' and *azan-* 'day', Tumsuq Saka *azan-*, Avestan *azan-*, *asn-*, Pamir dialects *azn-* as second component.
- 2 (1) *kädi*, 5 *kīda*, 7 *kiḍa*, older *käde* 'very, greatly' from a base *kar-*, which may be *kar-* 'to harden', hence *\*kṛtai*, like Greek *κάπτω*, Middle low German *harde* 'very'. See also 23 *karä* 'at all' with a negative.
- 2 (2) *mista-*, older *māsta-* 'great', Avestan *masita-* from *mas-*, not in Old Indian, but Greek *μακρός* ZorPahl *mas* 'greater', N. Pers. *mih*.
- 2 (3) *tvari*, 4 *tvari*, 23 *tvare* 'exceeding, more' 53 *tvada*, older *utvadare*, from *ati-* and *bar-* 'to carry beyond, exceed'.
- 2 (4) *pyīstai* 'hidden, occult', present *pvīys-*, causative *pvīḡ-*, participle (=ptc.) *pvīsta-*, *pyīsta-*. The *py-* indicates older *pa(ti)-* with lost labial consonant or sibilant *-z-*. The present *-īys-* : *īsta-* may either indicate a base in *-z-*, with ptc. *-st-* from a parallel base in *-t-* or *-d-*; or *-īsta-* may have replaced *-īšta-* as *marz-* 'rub' has *uysmālsta-* where *-lst-* replaces *-r'št-*, as *mulysdi* nom. sing. 'mercy' has *-lzd-* from *-r'žd-*. Hence a base in *-aid-*, *-ait-* or *-aiz-* is possible with *p-*, *b-*, *v-*, or *ž-*. A base *vaiz-* 'to cover' was conjectured in KT6.158, 213, connected with Armenian loan-word *vēž* 'covering', if dialectal from older *\*vēz*.

2 (5) *hamgrathūm, śau* 'one union of them', if *-ūm* is the pronoun. But the suffix *-ūna-* as in *phīsūna-* 'seal, *mudrā*' could give a nom. sing. *-ūm*. Older Z<sup>4</sup> 110 *hamgramtha-* 'union' has the base *granθ-* 'to join' as in Sogd. *γr<sup>2</sup>ns* (*š < θi*), Yidya *γurāš*, N. Pers. *giriš*, Oss. Iron *älxync*, Digoron *älxij* 'knot'. The base is *gar-* 'to turn, twist'. The base is also in Old Ind. *grantha-*.

2 (6) *tta-m pyūstā hamye ... śiña beḍa* 'so it has been heard by me ... at one time' renders the Buddhist cliché *evam mayā śrutam ekaṃ samayaṃ*. Other renderings are Suvarṇa-bhāsa-sūtra 4r2 (KT 1.233) *tta mā pyūštu tte bādā*; Vajracchedikā 3 b 3 (KT 3.20) *tta tta mamā pyūṣṭa śe stye*; Saka Documents, text volume (=SDTV) 115, 14-15 *tta pyūṣṭa śau bādā*; Z<sup>20</sup>.1 *tta pyūṣṭa balysā śrāvastā āstā hatāro*; Sumukha-sūtra 852-3 *tta tta muhu jsa pyūṣṭā śe stye*.

The verb is *pyūv-* : *pyūṣṭa-* 'hear', 3 sing. present *pyūṣṭe*, 3 plur. *pyūvāre*, from *pati-gauš-*, Avestan *gaos-* : *gusta-*, later *nigōš-*. Note also *hamgūṣṭa-* 'heard', 3 sing. *hamgū* from *ham-gauš-*. Below 22 *pvāre* 'they hear', 31 *pyūṣṭem* 'I heard'.

2 (7) *beḍa* loc. sing. 'in time', to 33, 36 *bāḍa-* 1. 'time', 2. 'country', from *\*varta-* 'turning', varying with *skyātā* and the loan-word *kāla-*.

3 (1) *gari vī* 'on the hill', older *ggari-*, gen. plur. *ggariṇu*, *ggarānu*, Avestan *gairi-*, Sogd. *γr-*, S<sup>u</sup>ynī *zir*, N. Pers. *γar*, *γarčah*, *γalcah*, *γarčistān*. The base *gara-* is in Jātaka-stava (=JS) 2 v 2 *garaja gyaṣṭa* 'goddess of mountains'. Old Indian has *giri-*.

3 (2) *vī* 'upon'. Later Khotan Saka *vī* corresponds in meaning to older, 1. *vīra* (from *\*uparā* from older *uparī*, with *-ā* from *-i* stem), and 2. *vātā*, whence *vye*, *ve*, *vī*, from older *pati*, Avestan *paiti*.

- 3 (3) *āstai ye*, variant *āstai yai*. 'he was dwelling, staying' rendering Bud. Skt *viharati sma*, *Suvarṇā-bhāsa-sūtra* 4 r 2 *āstā*; Z 20.1 *āstā*; *Sumukha-sūtra* 853 *āsta vye*; *Vajracchedikā* 3 b 4 *āstā vyā*. In SDTV 115 the variant *mūmde* 'he dwelt' is used. The base is *ās/h-* 'to sit, dwell' with 3 sing. *āste*. Here this present middle is followed by the ptc *vāte* 'he became' to indicate the durative, Bud. Skt *sma*. This *vāte* gave later *vye*, *vyā*, *vyate*, *ye*, *ya* from *\*būta-*, N. Pers. *būd*. Below 30 *vyem* 'I became' and *vye =vyem*.
- 3 (4) *gḡ*, variant *gai*, and *gē* represent two words, 1. older *gāšā-* 'group' from *\*gaušā-*, and 2. loan-word Bud. Skt *gati-* 'stratum of life', below 35 *śā śā gē* 'every *gati*'. Here *gḡ* renders dyadically the *sangha-* 'group' of *bilsanga-* from *bhikṣu-sangha-*.
- 3 (5) *karvīnaa-* adj. 'surrounding' to *karā-* 'circle', beside adj. *kara-* 'surrounding', in partitive sense, like Latin *urbs media*, in *kara kīthi* 'around the town' (KT2.126.20) adj. *karaji* (ibid 8). The *-v-* may indicate an older *karṣu-* from *kar-* 'to draw lines', Avestan *kar-*, *karš-*, N. Pers. *kaš-*, Old Indian *karṣ-*. The partitive use is also below 16, 26 *myām* 'middle, mid'.
- 4 (1) *phara* 'many' and 35, later also *pha*, older *pharu* indeclinable; 30 adj. *pharāka-*. Tumsuq Saka has *phuru*, Oss. *fur*, N. Pers. *pur*, Old Pers. *paru-*, Avestan *pouru*, Old Ind. *puru-*, *pulu-*, Greek *πολύς*.
- 4 (2) *h auda-padya-* 'of seven kinds'. The second component *padya-*, *-vadya-* is in older *tcahaur-pandiya* 'of four kinds' (KT3.125.bl). Hence *pandiya-* is from *pandā-* 'way' by suffix *-iya-*. For *-vadya-*, see *dasa-vadya-* 'tenfold'. Nom. sing. masculine is *padī*, inst. sing. *padīna*, the fem. *-padya*, here and below 35 *drai-padya*.
- 4 (3) *hve* 'he spoke, taught, preached' from older *hvate* (*\*hvatā(va)nts*), base *hvan-*, Wakhī *ṣān-* : *ṣat* 'to speak', Avestan *hvan-* 'to sound' ZorPahl, N. Pers *ṣvān-* 'to call, name read', Old Indian *svan-*, Latin *sonāre*, Old

Engl. *swin* 'song', *swan* 'singing bird'. The present is *hvāñ-* below 52 *hvāñīṃde*; passive 3 sing. below 24, 43, 55 *hvīṃde* from \**hvanyatai*, 3 plur. *hviñare* from \**hvanyārai*, future passive ptc. *hvaña-*; pret ptc 19 *hvata-*, 6, 26 later *hvava* plural; it is masc. sing. *hva*. Pret. 1 sing. below 46b, 47 is *hvem*, older *hvataimä*.

- 5 (1) *šām-tt-ū*, variant *šā-v-ū* 'one and...' from *śau* and *u* with hiatus *-t-*, here written *-tt-*, and *-v-*. See BSOAS 10.572-3.
- 5 (2) *kaṃthā-* 'town', loan-word in Pāṇini's *kanthā-*, Sogd. *knḏh* \**kanθā-*, modern *-kaθ*, *-kand*, *-kent* in Turkestan.
- 5 (3) *pasve biša*, variant *bīša*, loc. sing. 'in the burning house', the parable of the *Sad-dharma-puṇḍarīka-sūtra*. The verb *sauk-* 'to burn' is widely attested in Iranian (many forms in KT6.366), present. 3 plur. *sūjsīndi*, ptc. *sūta-*, with negative *asuva-*; with preverbs *va-* in *vasuta-* 'purified'; with *pa-* in *pasuta-* 'burnt'; with *abi-* in *busū* 'fuel' from \**abisauka-*. Here 6 *sūsti* 'burns', 27 *vasva-* 'pure', 41 *visūsīmda* 'they are purified', older *vasus-*.
- 5 (4) *biša* loc. sing., variant *bīša*, older *biśša* to *bisā-* 'house', *ā-* suffix to Avestan *vis-*, Old Pers. *viθ-*, Old Ind. *viś*; modern Parācī *gus*, and *guš-* in the *Ṣiṇā* loan-word *guš-pūr* 'son of the house, prince'. An adjectival derivative is *bisaa-* 'dwelling in, being situated in', in later Khotan Saka used after a locative as in *argīñvā bisā kaṃtha* 'the city among the Argīna- people' (of *Qara-šahr*). An old compound resulted in *bisīvraa-*, *bisīviraa-* 'son of the house' and adj. 'of high family', rendering Bud. Skt *kula-* *-putra* and *uccaiḥ-kulīna-*. The word is widely attested in Avestan *vīsō.puθra-* (*ō* from *-as*), translated in Achaemenian *mar bīti* 'son of the house', Parth. Turfan *vispuhr*, Sogd. *wšpwš*, *Ṣiṇā* Dardic loan-word *guš-pūr*, Oss. *guppur*. Nearer to Khotan Saka is Armenian loan-word *sepouh*, Georg. *sa-zepur-o* where *-e-* is from *-as*, as is Saka *-ī-*.

- 5 (5) *māñamda-* 8, 20, 22 'resembling', with *-ūna-* 5 *māñamdūna-* from *mān-* 'to resemble', ZorPahl *mānēt*, N. Pers. *mānistān*, *mānind*.
- 6 (1) *auvima*, variant *auvama*, plural to older *ātama-*, later *āvam*, *āva*, base *kam-* 'to desire', present *ātīmāre* 'they desire', pret. *ātaudāndā* 'they desired, approved' (KT6.12).
- 6 (2) *sūsti* 'burns', base *sauk-* : *suk-*, see above 5(3) *pasve*.
- 6 (3) *pahaisīmdā* 'they (try to) flee', from *pa(ti)-* or *apa-* with *hais-*, older *hīs-* inchoative to *haiz-*, Saka *hīys-*, ptc *hišta-* 'to mount upon', present has *pahīysāre*, ptc *pahāšta-*, rendering Bud. Skt *vivarjita-* 'without', causative *pahīśāte*. Without preverb *hīysde* (Sid. 129 r1), *haiysde* 'reaches, attains'. With *bi-* *bihīysde* 'expands', *bīhīšta* 'they mounted', *bahāšta-* 'without' (for *pahāšta-*?): *bihīs-* 'to increase', causative *bihīś-* (Avalokiteśvara-dhāraṇī 20 v 2). The ptc *bihīta-* 'exceeding, excessive' indicates a parallel base with *-g-*, not *-z-*, hence *haig-*; *hixta-*. Nominal *pahaiya-* is 'fugitive', beside ptc *pahaiga* 'they fled'. The base is in Avestan *haēzaruha*, Sogd. (if *h < x*) *xyz-*, *xyz-* 'move' ZorPahl, *vihēz* or *vixēz* 'removal', Oss. *xezun*, *xist* 'to mount'. An isolated trace of this IE base *seigh-*, nasalized, is probable in *siṃh-* of Old Indian *siṃhā-* epithet of a lion as the 'pouncing, springing' carnivore, to be connected with the Iranian *\*hīnza-* in the Armenian loan-word *indz* 'leopard', modern *əndz -ariouc* 'indz-lion'.
- 7 (1) *myśdum* 'pitiabile', from older *mulysdyūna-* with *-ūna-* suffix to *mulysdi* 'favour, mercy' rendering Bud. Skt *karuṇā*. The plural *-ūm* replaces older *-ūnā* from *-ūna*, as we find also *jūna*, *jūm*, *jū* 'times' as plural to *jūna-*. With suffix *-īnaa-* below 7 fem. *myśdīmje* 'giving favour'. The base is *marz-* 'rub' with increment *-d-*, as Avestan *mərəzd-* in *mərəzdika* 'favour' Old Ind. *mṛḍ-*, Rigvedic *mṛḷ-* with long syllable in *mṛḷati*, ZorPahl. *murz-* in *āmurz-* 'to favour'.

To be kept distinct is the base *mižd-* in *māṣḍāna-*, *māḍāna-*, *miṣḍāna-*, *miḍāna-* 'gracious, bountiful' to Avestan *mižda-*, Oss. *mizd*, ZorPahl *mzd* N. Pers. *mizd*, *muzd*, Old Ind. *mīḍha-*, Greek *μῖσθος*, Gothic *mizdo*, Old Engl. *meord* 'meed'.

- 7 (2) *baka* 'small, contemptible', like Bud. Skt *hīna-* 'low, contemptible', older *bata-*, *battara-*, *battama-*, *bataka-*, later *ba*, *bakalaka-* from *\*vata-*. ZorPahl. *wt \*vata-* means 'bad', as Turfan *wd \*vaḍa-*, N. Pers. *bad*, Balōči *gwat*, Khurī *god*. Old Indian *bata* is in Pali *vata*, an exclamation of reproach, or lament. The adjective *bata-* is in the *Rigveda* 10.10.13 *batō batāsi yama* '(Yamī speaks to her brother Yama) O contemptible Yama, you are contemptible'. The Ossetic name for a family of dwarfs is an epic dialectal word *bec-* from *\*vat-č-* 'small'; ZorPahl. *vaččak* 'child', N. Pers. *baččah* will have the same *vata-* 'small' (I. Gershevitch mentioned to me earlier the connexion of N. Pers. *baččah* with Khotan Saka *bata-*).
- 7 (3) *pyaura jsi* 'from the cloud', older *pryaura* from *\*pari-abrā-*; beside *ora-*, loc. sing. *orña* 'sky' replaced by *āgāša-*, *āšg-* from Bud. Skt *ākāša-*. Ossetic has *āvurāy* 'cloud' 'sky' from *\*abra-* (KT6.190).
- 7 (4) *hā* 'to that remote' from *\*frāk*, Old Ind. *prāk* 'forth, before'. Similarly formed are *ttā* 'to that nearby', *vā* 'towards oneself', *cā* 'whither', see above 1(7) *hālai*. Below 22 *hāysa* 'far, afar' is from *\*frāzā*.
- 7 (5) *nīšimḍā* 'they throw down, pour (liquid) down' from *śśā-* 'throw', Avestan *spā-*, hence older *śūā-*; present *-śśā-*, etc. *-śśāta-* with pre-verb *ni-*, and *pa-* in *paśśā-* : *paśśa-*, later *paša-* 'send, let go'. The noun is in Avestan *fraspāt-* 'carpet' and ZorPahl. and Turfan *parisp* 'wall'. The base has not been traced in Old Indian. It could be IE (s) *ṛeu-* variant to *ṛseu-*.
- 7 (6) *dāvīnaa-*, fem. 48 *dāvīji*, older *dātīnaa-* adj. in *-īnaa-* to *dāta-* 'established' and noun *dāta-* 'law'. This *dāta-*, later *dā*, is used

for Buddhist *dharmā-* as 'doctrine, law', as distinct from *hāra-* 'thing' for *dharmā-* as philosophical 'element', though both Tibetan *chos* and Chinese *fa* are used in both senses of *dharmā-*. Similarly Bud. Skt *pariyāya-* is rendered *tvārā-* as a 'treatise', and *paṇḍita-* as 'manner'. The word *dāta-* law is in Old Pers. *dātabara-* (in Aramaic script) ZorPahl. *dātabar*, N. Pers. *dāvar* 'judge'.

- 8 (1) *bāra-* 'rain', verbal *bār-* : *bāḍa-*, *vabāḍa-*, causative denominative *berāñ-* 'make rain', below 27 *bāḍāmdā* 'they poured down'. The base is *var-* 'to pour liquid (rain, snow)', Avestan *var-*, with once *vars-* in *aiwivaršta-* 'rained upon', Balōčī *gvarag*, ZorPahl. *vārēt*, *vārān*, N. Pers. *bārīdan*, *bārān*, Oss. *ūārūn*. With *-š-* in Old Ind. *vars-*, Hitt. *warsa-*.
- 8 (2) *pūra* 'moon', older *purra-*, epithet used as replacement of noun, meaning 'full', without *māstā* 'moon, month', from \**prna-*, Avestan *pərəna-*, ZorPahl. *purra*, Sogd. *purn-*, Old Ind. *pūrṇa-*, from IE *plənó-*, Khotan Saka has *uspurra-* 'full', ZorPahl. *uspurrik*, Verbal is *hamber-*, *hambaḍa-* 'to fill' from *ham-pār-*.
- 8 (3) *aurmaysdām* gen. sing. to older *urmaysde* 'sun' a derivative with suffix *-an-* from *ahuramazdāh* in Avestan *ahurō mazdā* and Old Pers. *a(h)uramazdā*. The meaning 'sun' is also in Chorasmian *rēmāzd* and modern Pamir Sanglēcī *ōrmōzd*, Iškāšmī *rēmuz*. The suffix *-an-* may indicate the personalized agent as in Avestan *maθran-* 'maker of *manθras*'. Oss. *uāzdān* 'fattener', generalized to 'master', and Khotan Saka *rrāysan-* 'master'.
- 8 (4) *ḥāyi* 'ray of light', from *bā-* 'to shine', Avestan *bā-*, Old Ind. *bhā-*, Greek *φα-*. Here the form *ḥāyi* with hook may indicate an increment *bāy-*. Avestan *bānu-* 'shining' is in Oss. *bon* 'day'. With preverb *vi-* occurs present *viva-* in ptc. *ttīšq jsa vīvace* 'shining with splendour (Bud. Skt *tejas*)'; opt. *vīvīya* rendering Bud. Skt *virocate*; present ptc. masc. *vīvaṃda* rendering Bud. Skt *svirājita-*.

- 8 (5) *harūñīmdā* 'they shine' from \**fra-rauxšnaya-*, beside *birūñ-* from \**abi-rauxšnaya-*. The noun is *rrūdātā* from \**rauxšnatāti-*, here below 48 *rrūmdā*. The base is *rauk-* : *ruk-*, as Avestan *raocāya-*, *raoxšna-*, ZorPahl. *rōšn* 'light', *rōcan* 'window', N. Pers. *rōšan*, *rōzan*, Old Ind. *roka-*, *āloka-*, *rocaya-*, *rukma-*, Greek *λευκός*.
- 8 (6) *rrāšīmdā*, variant *rāšīda* 'they direct, guide', base *raz-* 'to straighten, arrange', as in *paṃdā-rāysa-* 'guide to the road', *kathi-rāysa-* 'director of a town'. The base with preverb is in 12, 49 *biraṣṭa-* 'expounded', to present 35 *birāšāmī* 'we will expound it'. The ptc. *raṣṭa-* is used for 'right'. Nominal *rrāšg* 'rule' is frequent; *rraysma* 'order, rank', Avestan *rasman-*. Often elsewhere Old Pers. *rāsta-* 'straight, right', N. Pers. *rāst*, Sogd. *ršt-* (KT6.302-4).
- 9 (1) *hamamga-* 'even, level, equal' from *hama-* 'same' with suffix *-anga-* from *-ānaka-*. Below 20, 57 *hami* 'same' (KT6.389).
- 9 (2) *paḍā*, acc. sing. *paḍo*, later only *paḍā* 'first'; adj. 10, 11 *paḍauysā-*, *paḍoysa-*, whence the abstract 19 *paḍauysāñä jsa* 'beginning with' meaning 'and the rest' renders Bud. Skt-*ādi*. This *paḍā* is older \**partāk* with *par-* from *fra* as in *παραθαμα-*, Old Pers. *fratama-*, Khotan Saka *hatāma-* (KT6.381).
- 9 (3) *biša* 'all', older *bišša-* from *višya-*, Old Ind. *višva-*, Avestan *vispa-*, Old Pers. *visa-*, *vispa-*. With *harva-*, Avestan *haurva-*, Old Ind. *sarva-*, Khotan Saka has *harbišša-* 'all', ZorPahl. *harvisp*. Below 12 *harbišūm* 'all of them', 58 *bišai*, older *biššu nu* 'every one of them', gave later *bišūm*.
- 9 (4) *parījīmdā* 'they will save', older *parrīj-*, causative *pari-raičaya-* to *pari-raik-*, ptc. *parrāta-* 'saved', below 35 *paryai*; noun *parrīta-* 'salvation' is from \**pari-raika-*, later *parī*, and with negative *avarī*. In the sense 'pass by' it occurs below 38 *parya* 'were passed' of the *kalpa* ages;

infinitive 29 *parya*. The inchoative is *-rs-*, from *\*rixš-*, in *pars-* rendering Bud. Skt *mucya-* 'be freed', and *hars-* 'remain over', see below *aharīnaa-* 'without remainder' from *\*fra-raik-* (KT6.168).

- 9 (5) *aismvīnaa-* 'of the mind', adj. *-īnaa-* to *aismū*, gen. sing. *aismuvā*, *aismuī*, *aismvī*, 'mind' rendering Bud. Skt *manas-*, *viññāna-*. Since 'mind' is expressed by Avestan *manah-*, Old Ind. *manas-*, Latin *ment-* (nom. sing *mens*), *man-* 'to think' may be expected here. Hence the following somewhat complex interpretation, from *\*uismuv-* with *uys-* > *ays-*, anticipating this frequent later change, and assuming *\*aysdai-* in *bāysdai-* 'to observe' with adverb *bā* < *upāk*. The second component could be *-u-* to a form *-ma-* from *man-*, as Old Ind. *-ja-* from *jan-* 'to bear', and as in Khotan Saka *-ja-* (from *-za-*). But perhaps more acceptable is the admission of three base forms *man-*, *mā-*, *mau-* as for *gam-*, *gā-*, *gau-* 'to go'. Then *aismuv-* is direct from *\*uz-muv-*, base *mau-* *mu-* 'to think'. Neither *az-* 'to drive' nor *aysu* 'I' seems a likely connexion.
- 11 *nasa-* 'part', from base *nas-* beside *ans-* : *as-* in Avestan *gsa-* 'part', Old Ind. *aṃśa-*, IE *əneḱ-*, Greek *ἔνεκ-*. Latin *nanc-* : *nactus*. Below 41 *pamjsāsā nasi* '50 parts' seems to be equivalent to 36 *pamjsāsa kalpa* '50 ages', with *kalpa-* taken as a 'part' of time.
- 12 (1) *āsña-* 'former, earlier' from *\*āst(a)nya-* to *āstana-* 'beginning'. A similar reduction occurred in Avestan *-fšnya-* from *fštana-* 'breast'.
- 12 (2) *nešta*, 37 *nešta* 'seated', older *nāšgsta-*, from *nišasta-*, base *s/had-* - with preverb *ni-*, Avestan *-had-*, *nišad-*, ZorPahl. *nišastan* 'sit', *nišāstan* 'to place' (KT6.137-8).
- 13 (1) *aharīnaa-* 'without remainder, all', Bud. Skt *aśeṣa-*, from *a-* 'not' and *harī* 'remainder' with *-īnaa-* adjective suffix. The base is *raik* : *rik-* 'to leave (empty, behind), pass', see above 9 *parīj-*. The ptc. *harāta-* is from *\*fra-rixta-*.

- 13 (2) *bvāña* 'to be understood' with 18 *bvāre* 'they understand', to the base *baud-* : *bud-* 'be aware, awaken', ptc. *busta-*, in pret. 1 sing. 50 *bustum*, Avestan *baod-*, Old Ind. *bodh-*, Greek *ἕυθ-*. The verbal noun *-āna-* receives the suffix *-ya-* to form the participle of necessity or future passive ptc. in *-āña-*. Without *-ān-* we find *-ya-* to the verbal base in *hvaña-* 'to be spoken', see above 4 *hve*.
- 14 (1) *bāja* 'under, near, with', older *bājo*, *bāgyo*, *bāju*, (*o*, *u*, a normal development), loc. sing. to *bāgā-*, plur. *bāte* 'root'. From *upa* 'near, under' comes *\*upākā-* giving *bāgā-*. Similar is ZorPahl. *apāk*, N. Pers. *aβā*, *abā*, *bā* 'with' from *\*upāk*, Khotan Saka *bā*, used before verbs. See above 7 *hā* for the form.
- 14 (2) *uysdīś-* 'instruct', from *uz-* and *daisaya-* 'show' base *dais-* : *dis-*, Avestan *daēs-*, Old Ind. *deś-*, Greek *δεῖκ-*. Here in 14 *uysdīśumūm* 'I will instruct them' occurs *-ūm* 1 sing. present from older *-umā*, *-ūmä*, beside *-āmā*, *-īmā*, with added 3 plur. pronoun *nā*, in later form *-ūm*. Below 46<sup>b</sup> *uysdīśa* 'he instructs'.
- 14 (3) *saña* 'plan', with *sa* under deleted *vi* of *viña* 'now'. Three words exist, 1. *saña-* 'plan', N.W. Prakrit from *saṃjña-*, rendering Bud. Skt *upāya-*, or possibly rather from *sand-* become *san-* (as *band-* 'binā' became *ban-*, present *bañ-*) which with *-ya-* gave *saña-*. This is *sand-* 'to appear, cause to appear' in Khotan Saka *sasta-* and *pasasta-* (KT6.173 'approved'), 2. Central Prakrit *saṃñā-* 'designation', 3. Bud. Skt *saṃjñā-* 'name, mark'. The adj. is *sañūvā* following *hajū ggumātā* 'wise, accurate'. The word *saña-* 'plan' corresponds to Agnean *ṣāñ*, Kucheian *sāñ*, plural *sañamna* 'plan'.
- 15 (1) *bitsāṃgyi* 'making quiet, relief' (KT6.239) as in *dukhyau bitsāṃgya* 'relief from sorrows'. With *ā-* occur *ā-tsā-* in *jsaṃjā jsa ātsāna* 'refraining from killing', corresponding to Bud. Skt *viramaṇa-*. The base is thus *tsā-* 'be quiet' from older *cyā-* (as *tsuta-* from *\*cyuta-*), Avestan *śyā-*, *śā-*, Old Pers.

*šiyā-*, with *s-* increment *tsā-s-* gave *tsāṣṭa-* 'quiet', as below.

The secondary meaning 'be happy, rich' is in Khotan Saka *tsāta-* 'rich', ZorPahl. *šāt*, N. Pers. *šād* 'happy', Sogd. *š't* 'rich', *š'twγ* 'content'.

- 16 (1) *stāvi* plur. 'tired', older *stāta-*, later sing. *stā*; verbal *stās-*, 21.3 plur. *stāsīmdā* 'be tired, stop, be checked', Oss. *stājun*, *stād* 'to make tired'.
- 16 (2) *šya vī* 'in the middle', older *šuvo*, *šuvγ* 'middle, half', as in *mau u šya ūtea* 'intoxicant and half water'; *šuvo haḍā* 'midday', *šuvo ṣṣavo* 'midnight'. It may be from *\*dvišyā* from *đvi-* 'two', suffix *-šu* enlarged by *-ā* inst. sing. Note *šāta-* 'second' from *\*dyita-*, and the *-su-* of Old Ind. *viṣu* 'separately', Avestan *višvant-* (KT6.333).
- 16 (3) *ṣṭāna-* 'standing, being', middle ptc. in *-āna-* to *ṣṭa-* present to *stā-* 'stand' from *hišta-* as Avestan *hišta-*, *stāta-*, Old Ind. *sthā-*, *tiṣṭhati*, Greek *ιστᾶ-*.
- 16 (4) *myām*, 51 *myāña* from *myāna-* 'middle, mid' and noun 'middle of the body, waist'. It is from *\*madyāna-* as ZorPahl. N. Pers. *miyān*, contrasting with Oss. *medäg*, Sogd. *mys'k* from *\*madyaka-*. Avestan shows *maīḍya-*, like Old Ind. *madhya-*, Greek *μέσος*, Latin *medius*. In 26 *myām parsī* 'in the midst of the assembly' shows the partitive use like English *mid-*, and Latin type *urbs media*.
- 16 (5) *causkä* 'covering', here rendering Bud. Skt *vastra-* 'wearing apparel'. In the JS 22 r 2 the young birds are hatched in the *cauška-*, where the parallel Chinese text renders by 'headdress'. Without *-ka-* there is *cauši*. These are from older *\*čauša-* from *kauš-* 'to enclose', as in ZorPahl., Sogd. *kōš* 'side', Old Ind. *kosa-* 'enclosure'. Pamir Sarikolī *caul* 'rag' derives from *\*čauša-*. Oss. *-dzōs* in *fāldzōs* 'surroundings', may come from *\*pāričauša-*. Elsewhere Khotan Saka *au, o*

stand beside *āu*, as in *āyoysa-* 'agitation', *khoysa-* 'movement' from bases *yauz-* and *xauz-* ((s)k(h)).

- 16 (6) *bañīmdā* 'they bind', from *bandaya-* ptc. *basta-*, base *band-*. Khotan Saka replaced *-nd-* by *-n-*, yielding *ban-* 'to bind', as in Turfan Pers. *bn-*, and then formed *bañ-* by suffix *-ya-* or *aya-*. Archaic *-nd-* is sometimes retained as in *bamda-* 'binding', and *caṃdana-* 'shining'. From *band-* occur also *bana-* 'bond, bundle', nom. sing. *baṃ*, plur. *bana*; and *banā* 'prisoners', adj. *banya-* 'of prisoners'. This is Avestan *band-*, *basta-*, ZorPahl. N. Pers. *band-*, *bastan*, Old Ind. *bandh-*, *baddha-*.

- 16 (7) *aviha* 'priceless', as in *nva piha*, rendering Bud. Skt *mūlyena* 'by price'; JS 14 r 3 *avihyau raṃnyo* 'with priceless jewels'. A connected word is Kuchean *pīto* 'price', and Oss. *fedun*, *fist*, 'to pay'. ZorPahl. *āpām* 'to be paid, debt' contains a base *-pā-* beside which a *pāy-* would stand as *hā-*, *hāy-* 'to fasten'. Hence *pā-*, *pāy-*, *pay-* may contain the base *ai-* as in Kuchean *ai-* Aigneian *e-*, Hittite *pa-ai-* 'to give'.

The word *pīha-* 'price' has the same form as *hīha-* 'binding'. The *-h-* is highly ambiguous in origin, but if Kuchean *pīto* is the same word the *-h-* may derive from *-θ-*. In BSOAS 21.532 it was proposed to see *ai-* in the *i-* of Avestan *išud-* 'to be paid, debt'.

- 16 (8) *hūsandai* 'sleeping', from present *hūs-*, older *hufš-* or *hvafš-* to *hvap-* 'to sleep'. The present ptc. has three forms, 1. *-ant-* plur. *hūsandä*, 2. *-anta-* *hūsanda-*, 3. *-antaka-* *hūsandaa-*. The present 3 plural *hūsīndi*, 3 sing. *hūstā* stand with ptc. *hūta-* from *\*hufta-* or *\*hvafta-*, Avestan *hvap-*, *hvabda-*, ZorPahl. *xvāp-*, *xvafš-*, N. Pers. *xvāb*, *xuftan*, *xufš-*, Old Ind. *svap-* : *sup-*, Greek *ὑπνός*, Old Engl. *swefn*.

- 17 (1) *hvandye* 'man' oblique sing., older nom. sing. *huyē*, *hve*, plur. *hyandä*, from stem *huyand-*, from older \**aušavant-* 'mortal', to *auš-* 'die', corresponding to Old Pers. *martiya-* 'mortal, man', Sogd. *mrtyy*; ZorPahl. *mart*, N. Pers. *mard*. Avestan has the double phrase in *Aogsmadaēca*, 58 *aošavaruhatqm mašyānqm* 'mortal men'. For older *hyand-*, later Khotan Saka has the retroflex *hvand-*, *hvaḍ-* possibly reflecting the former *-ž-* indicated by the hook. The *-ye* has replaced *-e* from older *-ä* to a consonant stem.
- 17 (2) *hayūnakyau jsa* 'with, from, by friends', from *hayūna-* 'friend, companion' and suffix retained *-ka-*. The word can be analysed as a compound *ha-* (archaic for *ham-*) 'together' and *yauna-* 'movement', or as noun with suffix *-ūna-* from *hay-* 'to fasten, join', like Avestan *hiθwa-* 'bond'. For *yauna-*, note Avestan *yaona-* 'going', Khotan Saka *gyūna-*, *jūna-* 'gait, times'.
- 18 (1) *pīrūyū* in the phrase *ciryā pīrūyū prrarai ni ri bvāre* 'they do not understand the higher practice (of bodhi-sattvas) and its nature!', *pīrūyā* may be postpositd adjective feminine (*-ä* replacing older *-a*). But one could also assume *pīrūyūna-* with suffix *-ūna-*, here surviving as *-ū*. The word *pīrūya-* 'former, higher' is from \**parvyauya-* from *parvya-* 'first', Old Pers. *paruviya-*, Avestan *paouruya-*, *paoirya-*, N. Pers. *pīr* formed by *i-* umlant of *-a-*. Khotan Saka has also *pīrma-* 'first' from \**parmya-*, like Lithuanian *pīrmas*. Similar in form is *dīrūya-* 'lower' from \**adarauya-* to *ad-* 'below' in Avestan *adē* Old Ind. *adhas*, ZorPahl. *aḍar*, N. Pers. *ēr*, Old Ind. *adhara-*.
- 18 (2) *nvaiya* 'after', 'accompanying' from \**ni-paday-ā* loc. sing. to *ni-pada-* 'moving behind'. There is also *nuva* from \**ni-padā*, *nvai* from \**ni-padai*, *nvī* from \**nipadi*; like Old Pers. *nipadiy*, from the base *pad-* 'to move'.

- 20 (1) *hami* 'same', and 57 *paṃdām šj šau hami* 'of paths this is the one and the same', to the word *hama-* 'same', of the same IE origin as *hama-* 'all', in *hamu bādu* 'always' (KT6.386, 389).

Avestan has *hama-*, *hāma-*, Khotan Saka *āma-* 'total', ZorPahl. *hamāk*, Armenian loan-word *hamak*, N. Pers. *hamah*, Old Ind. *sama-* is 'same, level', but *sam* in *sam-rājñī* 'general directrix' of the house.

- 20 (2) *hušta-* 'dried', ptc. to the base *haus-* : *huš-* 'to dry', with 3 sing. *hūšdi* 'it dries', *hyāre* 'they become dry', infinitive *hū* rendering Bud. Skt *saṃśoṣayitum*. With preverb *pahvāñ-* means 'to make dry'. The adjective is *huška-* 'dry'. Without *-š-* Avestan has *hāvaya-* 'to parch', with ZorPahl. *havās-* 'to make dry', with *-s-* Avestan *haoš-* 'to become dry', *hušata-* 'dried', ZorPahl. *xušk* 'dry', Old Ind. *śuška-* 'dry', *śoṣ-* : *śuṣ-* has changed the initial, Greek αἶος 'dry'.

- 20 (3) *šamde vīra* 'on the ground', 33 *šamde jsa* 'from the earth', with *šamde* for older *šsandye*, oblique sing. to *ššanda-* fem. 'earth, ground, place'. For *ysama-* *ššandaa-* rendering Bud. Skt *loka-* 'world', plural *ysama-ššandā*, and for *ššandrāmatā-* rendering Bud. Skt *śrī-* (*mahādevatā* 'great goddess') the details are in the Eilers Festschrift in the article "Saka ššandrāmata." This is a compound of *zam-* 'earth' and sequent epithet *\*šyantakā-* and *\*šyantā ārmatī-*, Avestan *zam-*, and *spənta ārmaitiš*. The connected Rigvedic word is *śvānta-* with *-ān-* from IE *-enə-*. The West Iranian is in Greek οὐδα-, Armenian *sanda-*.

- 20 (4) *šakala* 'dry' and *šakāla*, with *brriṃji* 'dry places', rendering Bud. Skt *ujjangala-*. Older is *škala-* 'dry place' (KT6.346). As *štā-* present to *stā-* 'stand' is from *hišta-*, so Avestan *hišku-* 'dry' (Celtic Breton *hesp*) has given Khotan Saka *\*škua-*, *ška-*, with added *-la-*. Sogdian Manichean *šwk-č* *\*šukučā*, corresponds to Christian *šqwy* *\*škuvai* from *\*hiškuvaka-*.

- 20 (5) *brriṃji* plural, 23 *brriṃjvā* loc. plur. 'dry places' Bud. Skt *ujjangaḷa-*. The base is *braiḡ-* : *brig-*, nasalised *bring-*, whence *\*brimḡa-* 'dried, parched place' can be associated with Saka *brījs-*, *uysbrījs-* 'to roast, parch' from *braiḡ-*, as Balōci *brēḡag*, *britka*. There are four forms in IE *bhreig-*, *bhreg-*, *bhreig-*, *bhreḡ-*. Hence we find ZorPahl. *blstn \*bristan*, N. Pers. *ḡiristan*, *barēz-*, Avestan *brag-* in *parō.bərəjya-* epithet of an oven 'for roasting food', Old Ind. *bhrajj-*, *bhrṣṭa-*. See further in BSOAS 26.90, and KT6.181.
- 21 (1) *ūtci*, 55 *ūtca* 'water' from *\*udačī-*, base *aud-*, *vad-* : *ud-* 'to flow', with *ū-* from *uda-*, as in *ūra-* 'belly', Avestan *udara-*. The secondary contact *-d-č-* results in *-tc-*. The adjectives are *ucīnaa-*, later *utcīnaa-*, and *utcāla-*, with negative *aṇūtca mau* (KT2.85.27) 'waterless wine'.
- 21 (2) *byehīmdā* 'they obtain, find, reach', etc. *byauda-*, *byoda-*. Here occurs *\*abi-āfya-* beside *byev-* from *\*abi-āpaya-*, and *prev-*, *proda-* from *\*parā-āpaya-* to the base *ap-*, *āp-* 'arrive, get' without preverb in *ehāre* 'they get' from *\*āfya-*. With this belong Oss. *ājḡafun*, ZorPahl. *ayāftan*, *ayāpēt*, N. Pers. *yāftan*, *yāb-*, Old Ind. *āp-*, *īpsati*, *āpta-*, Latin *apiscor*, *aptus*.
- 22 (1) *ttušā-dasta* plural 'empty-handed' from *ttušāa-* 'empty', with *-ā-* from *-aka-* of first component. The verb is *taus-* in Avestan *taos-* 'to empty', Old Ind. *tucchya-* 'empty', ZorPahl. *tuhīk*, N. Pers. *tuhī*.
- 22 (2) *dasta-* 'hand', as Old Pers. *dasta-*, ZorPahl. N. Pers. *dast*, Sogd. *dst-*, but Avestan *zasta-*, and once Oss. *xube-dzästāj* 'with both hands' (like Khotan Saka *hvā-daštā* from *uba-* 'both'), Old Ind. *hasta-*, hence IE *ḡh-*.

- 22 (3) *tsĩmdä* 'they go', to base *tsau-* : *tsu-* in 2 sing. imperative *tso*, *tsu*, later *tsa* 'go', like Oss. *co*, present 1 sing. *tsĩmä* 'I go' (*ĩ* < *ũĩ*), ptc. *tsuta-*. Tumsuq Saka has *ch-* in *chĩdu* 'let him go', Oss. *cäuun*, *cud*, from base *čyav-* : *čyu-*, Avestan *šyav-*, *šav-* : *šu-*, Old Pers. *šiyav-*, ZorPahl., N. Pers. *šav-* : *šu-*, Sogd. *sw-*. Note the coincident Khotan Saka *nāma-tsuta-* 'gone to a name, famous', Oss. *nom-* *dzud* 'famous'. With *-ma-* there is present ptc. *tsūmandaa-* in 55 fem. *tsūmaci* 'flowing'. The adjective is *tsūka-*, later *tsvāka-* 'travelling'.
- 22 (4) *ttarĩna* 'with thirst', older *ttarra-* from *\*tarša-* or *\*taršna-*, from base *tar-* 'to be moist, drink' in Ormurĩ *trĩm* 'I drink', Parāčĩ *ter-* 'to drink', Khotan Saka *ttraha* 'draught of liquid', *ttre* 'drops of water', with Oss. *ärtäx* 'dew', Digoron *ärtäx*, Iron *ärtäx* 'drop of water' (KT6.124). With *-š-* desiderative *tarš-* 'to be thirsty', Avestan *tarš-*, Old Ind. *tarṣ-* : *trṣ-*. For 'moist' note ZorPahl., N. Pers. *tarr*.
- 22 (5) *kšamä* 'desirous of', adj. to *kšam-* 'be pleased, please', ptc. *kšaunda-*, Avestan *xšānmānē*, cognate to Old Ind. *kšam-* 'allow'.
- 23 (1) *biysānāmvūm* 'their awakening' from *biysān-*, nominal *biysānāmatā-*, here with pronoun *nä*, *-uṃ* 'of them'. Other preverbs occur in *paysān-*, *haysān-* 'know', without preverb *ysān-* 'to appear' (KT6.290-1).
- 23 (2) *duškara-* 'difficult', ZorPahl. *duškar* 'difficult' beside *hukar* 'easy', cognate with Bud. Skt *duškara*.
- 23 (3) *byide*, variant form of passive *byaide*, *byaidi* 3 plur. *byaire* in sense like *byaude*, *byaure* 'is, are found'. Here *karä ütci ni byide* 'water is not found at all'. Possibly *-ai-* has replaced *-au-* before following *-e*, *-i*.

- 24 *hambistā*, older *hambirsta-* to present *hambrīh-* 'to join' from *raiθ-* 'to mix', as Avestan *raēθ-*, *raēθwa-*. The word renders Bud. Skt *samāsa-* 'combination, contracting'. The *-rīh-* is also in *ārīh-* 'join', ptc. *ārsta-* (KT6.18) parallel to *hambrīh-*.
- 25 (1) *niramda-* 'went, come out, issued', ptc. to *nirām-* 'issue', base *ram-* (to IE *er-* : *r-*, *r-em-*); with *ati-* in *ttiranda-*, *ttramda-*, present *trām-* 'cross, enter', and *parrām-* from *\*pari-rām-* 'penetrate' glossed by *pracāv-*, and rendering Bud. Skt *paryavāp-* (KT6.300), ZorPahl. *rāmēnēt* 'cause to go', *ahrām-* 'to raise'.
- 26 (1) *auski* 'dwelling, mansion' used of a *stūpa-*, from *ā-* with *vas/h-*; also in *gvahaña* loc. sing. 'in a dwelling' from *\*vi-vaha-*, Avestan *vah-*, Old Ind. *vasati*, *uṣita-*. The older *\*āvaska-* gave *au-* from *āva-*.
- 26 (2) *sa* 'it rose up', later from ptc. *sata-*, to base *san-*, present *sanīnda* 'they rise', trans. *sān-* 'mount, rise upon', ptc. *sāmda-*, pret. 1 sing. *satāmā* 'I soared' Avestan *sanat*, *sanaka-* 'elevation', Sogd. *sn-*, *sn'nt* 'they rose', Yagnābī *san-* ZorPahl. *ōsān-* 'remove', Parth. Turfan *sān*, *s'n'dn*, present causative *syn-*, Wakhī *san-* : *sat-* (KT6.355). Old Indian has an isolated Vedic *śinī-* variant to *girī-* 'hill'.
- 27 (1) *bijāṣa-* 'sound', inst. sing. *bijāṣāna*, older *bajāṣṣa-* 'sound', verbal *bajeṣṣāre* 'they sound', later pret. *bajeṣāṃdi*, with *-ṣ-* for older *-ṣy-*, from *-ṣāt-*, later *bijeṣ-*. The base may be *zaxš-* as in Avestan *zaxšaθra-* 'sound' by *abi-z-* passing to *baš-* and *badš-*, cf. *-j-* in *spuljei* 'spleen' from *\*sprzyaka-*. This introduces Oss. *zäyun*, *dzäyun* 'to speak', pret. *zāxtā* 'he said', from *zag-* or *dzag-*.
- 27 (2) *spye* 'flowers', older *spātaa-*, plur. *spāte*, from *spixta-* 'budded, issued' (KT6.373-4), adjs. *spātainai*, *spyauysa-*, *spyakūda-*, with

-ka- later *spyakä*. The base *spaik-* 'to send out' (light or buds) gave ZorPahl. *spēk* 'plant shoot', *spēxtan*, *spēč-* 'to burst out', Ormuī *ispēk* 'barley'.

- 28 (1) *baysgä* 'thick, abundant, many' from \**baz-ka-*, as *bālysga-*, 'high', *mulysga-* 'short', *huška-* 'dry'. The base is *baz-* and *d-baz* from nasalized *dbanz-* 'to thicken', Avestan *bəzvant-*, *dəbaz-*, *bqzah-* 'thickness', Oss. *bāznä*, Sogd. *δβ'nzq'wyy* 'thickness', Sarikoli *diwez*, Yazgulāmi *dāvūz* 'thick', N. Pers. *dabz*, Wakhī *bāj*, and Yidya *livz-* 'thick' in *livz-in* 'felt', Old Ind. *bamh-* : *bah-*, Greek *παχύς* (see BSOS 9.864-5).
- 28 (2) *āta* plur. 'they came', from *ā-gata-*, sing. *ātā*, later *ā*, pret. 1 sing. *ātāmā*, *ātumā*. The present is suppletive with *hīs-*, below 61 *hīstā*.
- 28 (3) *pacada-* 'manner', also *pakyada-* (KT6.149), *pacadna* for Bud. Skt *tena paryāyena* 'in this way, so', with loc. sing. *pacīda*. The origin is \**pati-čarta-* with *-c-* from secondary contact of *-t-č-*. Here belong also *tcada-* 'vicinity', *nijsada-* 'example', *bijsada-* 'method', to Avestan *carətu-*, base *kar-*.
29. (1) *dyāme* later oblique to *diyāmatā-* 'seeing' from *dai-* : *di-* 'see', present 1 sing. *daimā*, 3 sing. *daittā*, *dittā*, below 39 *ditta* 2 plural with reduplicated *di-d-* and *-ta*. The preterite is *dāte* 'he saw', below 30 *dye*; intrans. 'seem, appear' 3 sing. *dätte*, ptc. *dāsta-*, *dista-*. With *ā-* below *āyāme* 'seeing' from *ā-day-*, *āya* 'official title' may be \**ā-daya-*, comparing Avestan *paiti.dayā-* 'watcher'. With *ava-* occurs *vūy-*, *ūy-*, *uyy-* 'to survey' rendering Bud. Skt *avalokaya-*, and *pa(ti)-* in *pūyāte* 'he observes'. Avestan has *day-* : *di-*, N. Pers. *dīdan*. Is this Old Ind. *dhay-* 'think' or *day-* 'shine'? Below 49 *dhyāne* 'shows', has causative *-āñ-*.
- 29 (2) *kiṃṇa*, 52 *kiṇa*, older *kādāna* 'for, on behalf of', like Kroraina *kridena* from *kṛta-*, Sanskrit *kṛte*.

- 29 (3) *pasti* 'he ordered, deigned' with infinitive, as honorific verb. The base is *parv-* from *pa(ti)-raud* : *rud-*, ptc. fut. *paryāṅa-* 'to be ordered', present 1 sing. *parimā*, pret. 3 sing. *parste*, noun *parau*, loc. sing *parauya* 'command'. That is base *rau-* : *ru-* with increment *-d-*, as in Old Ind. *rauti*, *ruta-*, beside *rod-* : *rud-* 'to make noise', Avestan *raod-* 'lament'. But in Khotan Saka the base is used of solemn authoritative utterance.
- 30 *rre* 'king' nom. sing. to gen. sing *rrundä*, Tumsuq Saka *ride*. The adjective is *rrviya-* and abstract *rrustä* 'kingdom'. The initial is ambiguous, either *r-* or *vr-* being possible. The *rau-* : *ru-* of *parau* 'command' would give *\*rau-*ant- 'commander', and the base *var-* : *vr-* 'to assert one's will' would give *\*vrau-*ant- 'ruler' (*r-* in place of *vr-* occurs in *rrīysū* 'rice'). The Saka ethnic name *murunḍa-* and noun *muruḍa-* 'lord', rendering Sanskrit *pati-*, indicate *mrav-*ant- to *mrav-* : *mru-* 'speak'. For *-und-* note also *jūndaa-* 'alive' from *\*jiu-*ant- (KT6.311).
- 32 (1) *panava*, 53 *pana vā* 'rose up', ptc. to present *panam-* from *\*pa(ti)-nam-*, ptc. *nata-* in *panata-*, *uysnata-* *uysnāta-* 'raised', Oss: *āznāmun* 'to spring up'; other preverbs are *fra-* in *hanam-*, *hanem-*, and *vi-* in *binam-* 'open', Avestan *nam-* 'bend, go', Old Ind. *nam-* 'bend'. Below 61 *nauda* 'obeisance'.
- 32 (2) *puḍāmdä*, and 46<sup>b</sup> 'they produced'; uncertain base, either *par-* : *puḍa-*, as *bar-* : *buḍa-* 'carry', or *pa(ti)-bar-* : *-buḍa*. See KT.4.59.
- 33 (1) *dijsāma* 'holding', 52 *dijsāmdē* 3 plur. conjunctive, from older *drjs-* 'to hold', ptc. *dārāta-*, *dreita-*, later *darya-*. The base is Avestan *drag-*, Slavonic *derzati*, but it is not in Old Indian.

- 33 (2) *ustama-* 'last', from *us-* 'out', Avestan *ustama-*, Old Ind. *uttama-*, with adj. suffix 36 *ustimāṃjsiya-*. The inflexion replaces *ustamā*, *ustamu*, *ustami* by *ustam* and 47 *usta*.
- 34 *yuḍāmdā* 'they made', base present *yan-*, *gan-*, *tan-* from older *kṛn-*, Old Pers. *kunautiy*, N. Pers. *kun-*, Avestan *kərənaoiti*, Gazī 3 sing. present *kerūe*, Old Ind. *kṛṇoti*, later *karoti*. The ptc. is *giḍa-*, *yiḍa-*, *yuḍa-*, and the *k-* is kept in the noun *kāḍāgāna-* 'deed'. Below 46<sup>a</sup> pret. 1 sing. *yuḍem*.
- 35 (1) *ahakhīysa* 'without number', and *hakhīysa-* 'number', older *hamkhīysa-*, *anamkhāsta-* 'uncounted', from *khīys-* : *khiṣta-* indicating a base *(s)k(h)aiz-*, recalling ZorPahl. *nikēxtan*, *nikēž-* 'to give an account, explain' with variant *(s)k(h)aig-* (KT6.313).
- 35 (2) *aṇṣcya* 'endless', cited KT6.137-8. The verb is *nāṣqs-* 'to end', from *ni-śad-ś-*, 3 sing. *nātqštā* 'it ends'. The noun is *nāṣqskya* 'end', later *ṇascya*, whence *neṣti māṣti* 'the month at its end' (partitive adjective). With the negative there is *aṇṣcyānā*, *aṇṣcya*, for Bud. Skt *ananta-*.
- 35 (3) *vaṣṭa* 'through', here *hakhīysa vaṣṭa* 'beyond number', from *ava-stā-*, with *ṣṭa* as in 25 *kuṣṭa* above.
- 35 (4) *rakṣāmā* 'we will protect' from *raxš-* attested rarely in Iranian as in Pazand *raxšāni*, Old Iran. *rakṣ-*, Greek ῥάξω, cognate with Bud Skt *rakṣ-*.
- 35 (5) *jsimṇa* 'small', older *jṣeiṇa-* from *\*jaśna-*, with *-ei-* from *-aś-* as in *tceiman-* 'eye' from *caśman-*. Bilingual evidence is in Siddhasāra 132v4 *jseṇā kūṭāñā*, Tibetan *śib-tu brduṅs-pa-ste* 'to be ground small'; N74.46 <jse>ṇ<u> *jseṇvī nitcaste* renders *chittvā chittvā* 'cutting into pieces'. The word contrasts with *stura-* 'large' in the description of the *strī-ratnam* 'woman jewel' of

the *cakravartin*- ruler : *ni jseṇa ni stura bihīyu* 'not small, not large excessively'. Further KT3.124.80 has *jsaiṇa satta na bauttai* for Bud. Skt *bāla ajñāna* 'ignorant child'. The word is used with the verbs see, guard, understand, think, seek, tread down, break. It is epithet to *phāna*- 'dust', *ggurvīca*- 'grains (of sand)'. It is used in reference to 'covered with ashes' and 'covered with jewels'. A *haṣḍa*- report is sent in a *jseṇa*- way. The ministers in the Rāma story promise to question the sage *jsaiṇa vīra*. No passage has been found to refer certainly to time.

- 36 (1) *paṃjsāsā kalpa* '50 periods of time', a common concept of the sage passing through ages. Below 40 *paṃjsāsā nasi* '50 parts' will offer *nasa*- 'part' as 'portion of time' for *kalpa*-. The same is in 41 *paṃjsāsāna* 'by the fifty' periods of time.
- 36 (2) *avyāyāme jsa* 'with silence', 38 *pyāsti* 'spoken' from \**pati-ād*-, base *ad*- 'to speak', in Avestan *ad*-, Old Ind. *āha*, *āttha*, *āhur* (KT6.189). The present is Z 2.13 *pātāyindā*.
- 37 *pañām jsa* 'with powers', inst. plur. to *pātā*- 'force' from \**pausā*-, rendering Bud. Skt *bala*-. Here the phrase id dyadic with *riḍyau*, from Prakrit *riddhi*-, Bud. Skt *ṛddhi*-.
- 38 (1) *ustam stye* 'last time', older *skyātā* 'time' from *sak*- 'pass' (KT6.368), synonymous with 33, 36 *bāḍa*- and 37, 47 *kāla*-.
- 38 (2) *pajāṣṭe* 'begged, received, enjoyed', present *pajāys*- from \**pati-jāz*-, base *gāz*- 'to grasp' (KT6.151), Sogd. *γ'z*-, Oss. *āyāz* 'favour, help', N. Pers. *āyāz* 'beginning'.

- 38 (3) *pūryau* voc. plur. to *pūra-* 'son' from *puθra-*, Avestan *puθra-*, Old Pers. *puça-*, ZorPahl., N. Pers. *pus*, Parth. Turfan *puhr*. As second component *pūra-* is *-vir-*, *-vr-*, *-bīr-* *bisīviraa-*, *bisīvraa-* 'son of the house' (see above 5(4) *biša*), and *baravirñä*, *barbīrye* 'pregnant' (KT6.225). Sogdian has *pwš* in *wšpwš* 'son of the house' and Christian Br-*pwšny* 'womb'. Parth. Turfan has *brbwhr*.
- 39 (1) *hamgārūm* 'I contract, draw in' from *ham-* and *kār-* 'to draw', ptc. *kāḍa-* (KT6.377), Avestan *kar-*.
- 39 (2) *jsīna* nom. acc. sing. 'life' from \**ǰainā-*, Tumsuq Saka *tsena*, base *gay-* : *ǰi-* 'to live', Avestan *gaya-*, *ǰyātu-*, *ǰva-*, Old Ind. *ǰīvati*, *ǰīva-*, *ǰīvita-*, ZorPahl. *ǰīvēt*, *ǰīvandak*, N. Pers. *ziy-*, *zindah*. Khotan Saka has present *ju-* from *ǰiy-* in 3 sing. *ǰūtä*, later *ǰū* 'he lives' and *ǰūndaa-* 'alive', ptc. oblique *juttye* 'being alive'.
- 40 (1) *ysyāre* 'they are born', 3 sing. *ysaiye*, ptc. *ysāta-*, base *zan-*, present *zay-*. The transitive 'to bear young' is in the infinitive *ysandä*, and pret. 3 sing. fem. *ysā* 'she bore', plur. *ysāndä* (from \**zātāvantah*) 'they bore'. With *ā* the ptc. *āysāta-* meant 'high, well born', ZorPahl. *āzāt*, similarly Avestan *āsna-*, Turfan *āznān* (plural), Khotan Saka *āysña-* (rendering Bud. Skt *ārya-*) mean 'of good birth'. The verbal nouns are *ysantha-* 'birth', Avestan *zaθa-*, and *ysyāmatā-* 'being born', below 60 *ysāmtha-*, in a compound *muysamthiya-* 'of this birth'.
- 40 (2) *bī<ttä?>* 'achieve', to the pret. 3 sing. *bīde*, equivalent of *byode*.
- 41 *pīttä* 'he falls', 3 plur *patīndä*, *payīndä*, base *pat-*, Old Pers., Avestan, Old Ind. *pat-*, Greek  $\pi\epsilon\tau$ -; the ptc. is *pasta-*.

- 44 (1) *hvamni hauna* 'in Khotan speech', from *hvamna-*, later form of *hvatana-*, *hvatāna-*, beside the adjectival *hvatānau*, *hvamno* 'in Khotanese'. Similar is *hvanye phari jsa* 'in Khotan language'. The local name is widely attested, in Kroraina Kharoṣṭhī script *khotana-*, adj. *khotaniya-*, Chinese *ü-t<sup>c</sup>ien*, Bud. Skt. *gaustana-*. The ethnic name *hvatana-* may be traced to *hva-* 'owner', so that *hvatana-* would mean 'masters, lords', like N. Pers. *xvājah* (from *\*hvāčaka-*) 'master' Old Ind. *svāmin-* 'master' with various suffixes. Less acceptable is the proposal to see the base *vat-* 'be strong' here, for which R.E. Emmerick can be consulted in *Central Asiatic Journal* 12.88-9.
- 44 (2) *hauna* 'in speech', inst. sing. to *hau*, *ho* 'word' rendering Bud. Skt *vacana-*, beside *hoka-* 'conversation'. It occurs also as second component in *hama-hauva-* 'unanimous in speech'. Connexions are uncertain. The form is like *mau* 'intoxicant', *mauta-varāthāna-* 'selling intoxicants', and *parau* 'command', *ysau* 'taste'. KT6.429 *\*hāgu-* was proposed with Latin *sāgio*, but it could equally be from *\*haud-* or *\*hadu-*.
- 45 (1) *aysūska-* 'unpleasant', base *zauš-* : *zuš-* 'to like' attested in present 3 sing. *ysūšde*, pret. 3 sing. *ysūšte*, noun *ysau* rendering Bud. Skt *rasa-* 'taste', *ysuyañi* 'tastes', adj. *ysūška-* 'pleasant', *ysojša-* 'savoury'. The base *zauš-* is in Avestan *zaoša-*, *zusta-*, Old Pers. *dauštar-* 'friend', ZorPahl., N. Pers. *dōst*, ZorPahl. *dōšēt* 'he likes', *dōšārmīh* 'affection', Old Ind. *joṣ-*, *juṣta-*, Greek *γέουματ*, Latin *gustus*.
- 45 (2) *nāmdä* 'they took', older *nāndä* from *\*nātāvantah*, infinitive *netē*, present *nās-* below 54 *nāsīrau* optative. Tumsuq Saka *ñes-*, *ñāta-*, Sogd. *ny's-*. There may be two bases *nā-s-* and *nī-yās-*.
- 46 (1) *styūda-* 'strict, hard', from *\*staibda-* with *-yū-* replacing *-aiu-*. The base is then *staib-* or *staip-* as in Oss. *steudzä*, *stevdzä*

'yoke-peg' from \**staip-či-*, hence IE *steib-*, Greek *στειβω* 'press together', Lithuanian *stiebas* 'pole, staff', *stimpù*, *stipti* 'become stiff'.

- 46 (2) *biṣā* 'tongue', older *biśā*, inst. sing. *biśāna*, with negative *abiśātā* 'dumb'. Here *biṣā* renders Bud. Skt *jihvendriya-*, elsewhere Tibetan *lce* 'tongue', Suvarṇa-bhāsa-sūtra 67 r 3 *vacas-* 'speech'. The forms of the word for 'tongue' show variety in Iranian : Avestan *hizu-*, *hizva-*, Sogd. *zβ'k*, Parth. Turfan *zβ'n*, ZorPahl. *ʾwzβ'n*, N. Pers. *zabān*, Pašto *žaba*, Wakhi *zəvāk* (KT6.243). The present passage refers to Śākyamuni and Prabhūtaratna stretching out their tongues to the Brahmaloḥka casting rays of light.
- 46 (3) *dikhā* 'showed' (?), possibly from an older \**dikhita-*. One could see here a noun with suffix *-kh-* to *dai-* : *di-* 'see', hence a denominative *dikhaya-* 'to show'. The Ossetic *k'āxun* 'to dig' has a similar *-x-* from *kan-* : *kā-* 'to dig'. A Prakrit origin has not been found.
- 46 (4) *hauva* 'force, power', older *hotā-*, *hautā-*, oblique *hote*, *hvete*, with verbal *haut-* 'be able', probably from *fra-vat-*, discussed in KT6.430. The adjective is *hotana-* 'strong', *ahotana-* 'weak'. This is Avestan *aot-*, *vat-* 'to understand', Sogd. *ʾwt* 'faith', Armenian loan-word *hauat* 'faith', Old Ind. *vat-*.
- 46 (5) *ṣṭikūla* 'abuse', older *ṣṭakula* (KT6.348), with negative *aṣṭakulce*, rendering *abhaṇḍana-* 'not abusing'. The base may be *stak-* 'to be violent' as in Avestan *staxra-*, *staxta-* 'firm', ZorPahl. *staxm* 'violent', N. Pers. *sitam* 'violence'.
- 47 (1) *buśāñāṃ jsa* 'with perfumes' rendering Bud. Skt *gandha-*, inst. plural to older *buśśāñi*, with adj. suffix to *buśś-* in *buśśā* 'scent', oblique *buśśe jsa*, and verbal *buśśāre*. This is from base *baud-* : *bud-* with increment

-s- or -ś- : *buss-* from *bud-ś-* or *bud-s-*.  
 For *baud-* 'be aware' see above 13. *bvāña*;  
 Avestan *baōdah-*, *baoidi-*, Sogd. *βwd*, *βwdstn*  
 'garden', Armenian loan-word *bourastan*,  
 ZorPahl. *bōδ*, *bōδastān*, N. Pers. *bōy*, *bōstān*,  
 Oss. *bodä* 'incense' (KT6.254-5; 441).

- 47 (2) *alīyā* 'nourished, fed, made to grow', here rendering Bud. Skt *bhakṣaya-* 'to feed'. The story is that Sarvasattvapriyadarśana the bodhisattva feeds on perfumed herbs *agāru* (agallochum), *turuṣka-* (olibanum), *kunduruka-* (boswellia thurifera) and drinks *campaka* oil for twelve years and thereafter burns his own body in worship (*pūjā*) to the *tathāgata*; from the blazing body light flashes out (Bud. Skt text 406-7, Kern's translation 378-9). In *al-* of *alīya-* we can then see older *ard-*, as Avestan *ard-* 'grow' in the feminine name *ərədat. fəδrī-* 'nourishing the father', glossed by *gavāk-pit* (with *gav-* 'to grow', Old Pers. *abiyajāvayam* 'I made to grow'), Old Ind. *ardh-* 'to increase', and without increment in Latin *alo*, *alumnus*. The suffix *-īya-*, *-īta-* (possibly older *-īka-*), here added to a noun *\*ala-* is attested below in 53, 59 in *ysīnīya-*, *ysīnīta-*, *ysīnī*, Sogd. *zynyh* 'entrusted', from the noun *zaina-*, Avestan *zaēna-*, ZorPahl. *zēn* 'care, watch', Kroraina *jhenīya-*, *jhenīga*, Agnean, Kuchean *senik* (KT6.295). The suffix thus gives the equivalent of a passive participle 'made into', hence *alīya-* 'put into a nourished state'. It has not been possible to see optative *-īyā* here.

- 48 (1) *rrūmdā* 'light', older *rrūdātā*, see above 8 *harūñīmdā*.

- 48 (2) *sarbe* 'rises', only present base *sarb-*, equivalent to *san-* : *sa-* 'rise', see above 26. The base is IE *serp-* 'to creep', Latin *serpo*, but was generalized in Old Ind. *sarp-* : *srp-* 'to go', although *sarpa-* 'snake' retained the original sense. Iranian *s-* < *ts-*.

- 49 *dhyāñe* 'shows', causative *dyāñ-* to *dai-* : *di-* 'see', above 29, *dyāme*. Causative has *-āñ-* to verbal base, present 3 sing. *-āñāte*, ptc. *-āñāta-*. Variation of *dhy-* and *dy-* occurs also in the adjective *dhyāna-*, *dyāna-* (rendering Bud. Skt *rucira-*, *āsvādānīya-*) 'to be looked at, fair' (KT6.123).
- 50 *ñūysdyi* 'displays' from *\*nibazatai*, with *-yū-* from *-iua-*, as in older *nyūḍāre*, *nyūltte* from *nivart-* 'roll down', and *nyūrri-* 'harness', from *\*nivarna-*. Here *ñūysdyi* may offer a part translation of the name *Subhavyūha-*, where *vyūha-* is 'display'. The medial consonant could be *-y-*, *-b-* or *-p-*, and *baz-* is proposed to connect with Oss. *ivāzun*, *ivāzun* 'to extend', the *baz-* of Avestan *bāzu-*, ZorPahl. *bāzūk*, N. Pers. *bāzū*, Khotan Saka *bāysū* 'arm', and Avestan *vibāzu-* 'fathom', Old Ind. *bāhu-* Greek *βῆχus*. But it might be sufficient to accept *vaz-* 'to move (in various ways)'.  
 52 *āyāme* 'seeing', with *āyāte* 'he sees', *āyāre* 'they see', and 3 plur. *āyīmde*, from *ā-dai-* 'look at', see above 29 *dyāme*. The title *āya* may be older *\*ādāya-* 'observer'; *āyāna-* is 'mirror' (KT6.14).
- 53 (1) *āna* 'seated', ptc. to *ās/h-* 'to sit, dwell', above 26 *auska-*. It became generalized to 'being' and following a locative could mean 'from'.
- 53 (2) *ysīnī* 'entrusted', older *ysīnīta-*, *ysīnīya-*, by *-īya-* suffix from *zaina-* 'care, watch', Avestan *zaēna-*; Sogd. *zynyh* 'entrusted', Parth. Turfan *zyn<sup>c</sup>yy*, *hwzynyy*, Kroraina *jhenīga-*, *jhenīya-*, Agnean, Kuchean *senik* (KT6.295). The act is Bud. Skt *parīdana-*.
- 53 (3) *bāste* 'he led, conducted', to present *bāy-* : *bāsta-*, base *vad-*, in Avestan *vad-*, Slavonic *ved-*, nominal *vaḍū-* 'bride', isolated Old Ind. *vadhū-* (KT6.235).

- 54 (1) *pichaṣṭū* 'visibly', from *pa(ti)-* with *-chaṣṭa-* from a base *(s)k(h)as-*, in Avestan *kas-*, Oss. *kāsun* 'look at, watch', Old Ind. *kāś-*. A triadic phrase occurs in *pītcīra pīchaṣṭū pyaṣṭa* 'visibly' in the panegyric of Viṣa Saṃgrāma (Asia Major, n.s. XI.109). The *-ch-* is from palatalized *kh*.
- 54 (2) *śau-nauhi*: 'concentrated', equivalent to Bud. Skt *ekāgra-*; an older form is *śā-nūhya-*. Below 56 *nauhā: vī* 'on the point'. The base may be *naba-* (KT6.142-3).
- 54 (3) *biśūñā* 'of all kinds', gen. plural, compound of *biśśa-* 'all' and *ggūna-* 'colour', older *biśśūniya-*, *biśśūnya-*, to Avestan *gaona-*, Sogd. *γwn-*, ZorPahl. N. Pers. *gōn*.
- 55 (1) *ñāvāṃ* 'rivers', gen. plural, older nom. sing *nātā* 'river', from *\*ni-tāka-* (KT6.101-2). The loc. sing. is *nātāya*, *nyāya*, loc. plur. *nātātuṣṭ*, *nitāvvyo*. The JS 7 v 2 has the dyadic phrase *ñāṃ ttāji*. Here gen. plural *-āṃ* is added to *ñāv-* from *nātāt-*.
- 55 (2) *jsāti* 'he goes', older *jsāte*, *jsātā*, ptc. *jsāna-*, from *gā-* 'to go', as in Old Ind. *jigāti*, Old Pers. *gāθu-* 'seat', Avestan *gātu-*.
- 57 (1) *gūstya* 'deliverance', later *gūsca*, rendering Bud. Skt *vimokṣa-* and dyadic with Bud. Skt *nirvāṇa-*, from trans. *gūch-* 'to set free' as in older *ggūchūṃ u parrījūmā* 'I set free and save', and *gūs-* 'be freed', 3 plur. *gūsīde*, Bud. Skt *mokṣita bhontu*; ptc. *ggūta-* (KT6.73). If *vi-auk-* or *vi-yauk-* gave *\*guūk-*, *\*gūk-*, this would be the source of the base of *gūch-*, *gūs-*, *gūta-*. Then it is older *auk-* 'to be accustomed, be at home'. It could equally be *vi-yaug-* 'to disjoin'. Had it been *vi-vāk-*, *vi-vak-* *-yū-* would presumably have survived from *-iva-*.

- 57 (2) *buri* 'much', *budara* 'more', from *bav-* : *bū-* 'suffice, abound', Avestan *būri-*, ZorPahl. *bavandak* 'complete', Armenian loan-word *bovandak* 'sufficient', *bau* 'sufficiency', *bauem* 'to suffice, furnish', *bauakan* 'sufficient, capable', Sogd. β>w 'satiety', β>wčyč 'sufficient', β>wčy 'abundance', Old Ind. *bhūri-*, *bhūyas-*, *bhūyiṣṭha-*. See *buro*, *bro*, *buru* in KT6.270-1.
- 60 (1) *ttramḍä* 'crossed, entered', see above 25 *niramḍa-*.
- 60 (2) *sāji* 'learns', ptc. *sīta-*, *sīya-*, pret. 3 plur. *sīyāndi* base *sak-*, *saxta-*, 'to be capable', Avestan *sak-* Old Ind. *śak-*, ZorPahl. *šāč-*, *saxtan* 'to make', *saxtak* 'equipped'.
- 60 (3) *āsā* 'memorized' from \**ā-sāxta-* or \**ā-sāta-*. A similar cliché occurs JS 38 r 4 *ca šj ci ttu sāje varṣe āsā yaṃde*.
- 61 (1) *hīstā* 'he attains' a second birth (*ṣe ysamthā*), 3 sing. to *hīs-* 'come', present 3 plur. *hīsīṃdā*, 3 sing. optat. *hīsīye* for Bud. Skt *nipatiṣyati*; noun *hīsci beḍa* rendering Bud. Skt *āgama-kāle* 'time of arrival'. This *hīs-* is suppletive to *āta-* 'come' (above 28). It may come from \**fra-isa-* (KT6.421) or from \*(*h*)*aisa-*, connected with Sogd. ʾys- : ʾyt 'come', from \**ā-isa-*; *tys-* 'enter' from \**ati-isa-*, Yagnābī *tis-* : *taxta-*; Wakhī *wis-* : *wišt* 'to set' of sunset, Yagnābī *wes-uxta* 'go out' from \**awa-isa-*.
- 61 (2) *nauda* 'homage, bowing' from *nam-* 'to bend', see above 32 *panava* 'arisen', but formed as if from *nap-* or *nab-*, as *ttauda-* 'heated' from *tafta-* and *hauda* 'seven' from \**hafta*.

At lines 11-12 the patron's name *Dyau Tcyei-ṣinā* is cited. Here follow 61 three names *Ši Yāmaji*, *Dyau* minister of public works, *Palyesi Šidā*. The title is Chinese K 810, 476 *sī-k'ung* from *si-k'ung*, see Saka Documents, text volume 67.

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## BUDDHIST LOAN-WORDS

aciṃḍya	30	acintiya 'inconceivable'
animauda-	40	anumodaya- 'please'
aysūra	58	asura- 'demon'
artha-	2,20,39 44,51,59	artha- 'meaning, aim'
avāyā	41	apāya- 'evil state'
ahamaña-	46 <sup>b</sup>	adhimanya- 'abuse'
ācāra-	34	ācāra- 'conduct'
ānaṃda-	18	Ananda
āśā-	26,27	ākāśa- 'sky'
iṃdra-	41	indriya- 'senses'
utsāha-	32,34	utsāha- 'exertion'
ūdiśāyi	12,15	Prakrit udiśae 'regarding, for'
udiśā	21	Prakrit to uddiśya 'for'
uvāra-	4,10,31	udāra- 'exalted'
vāvāra	26	udāra- 'exalted'
eka-yāṃ	1	ekayāna- 'one vehicle'
kalpa	30,36,37	kalpa- 'age'
kāya-	28,48	kāya- 'body'
kāla-	37,47	kāla- 'time'
kiṃnara-	58	kiṃnara- 'genius'
kūla	32,35	Prakrit to koṭi- 'millions'
kauṭīṃña	18	Kauṇḍinya-
krama-	42	krama- 'order, series'
kṣīttra-	60	kṣetra- 'field'
gadigeṣvara	49	Gadgadasvara-

gaṃbīra-	4	gaṃbhīra-	'deep'
gauttra-	17	gotra-	'growing germ'
gaurava-	34	gaurava-	'reverence'
gridhikūṭa-	3	gṛdhrakūṭa-	'peak of vultures'
citturi-bhāga-	43	cutturi-bhāga-	25, catur-bhāga-
			'quarter'
ciryā	17	caryā	'way of acting'
dāraṇā	46 <sup>b</sup>	dhāraṇī	'magical formula'
dimarāṣa-	26,29	dharmarājikā	(Prakrit dama-)
diśau jsa	28	diśā	'region, direction'
dukhyau	9,16	duḥkha-	'sorrow'
devidatta-	31	Devadatta	
dharma-pāṇai	52	dharma-bhāṇaka-	'preacher of the Law'
dharma-puṇya	52	dharma-puṇya-	'merit of the Law'
dharmāysñyi	53	dharmāsane	'on the seat of the Law'
naya-	22	naya-	'analysis, teaching'
nāta-	58	nāga-	'serpent'
nirimāṇa-kaya-	28	nirmāṇa-kāya-	'having transformational body'
nirivāṇva	5	nairvāṇika-	'of nirvāṇa'
nirivāṇāṣṭa	9	nirvāṇa	
nirmya	15	nirmita	'magically created'
paraṃbarai jsa	40	paramparā	'succession of teacher and pupils'

parinirvūṃ	39	verbal pariṇirvā-	'to enter nirvāna'
parivartta	10,11,44	parivarta-	'chapter, roll'
pariśaudhvā	60	pariśuddha-	'purified'
parṣi	26,37	pariṣad	'assembly'
parṣyaṅ jsi	37	pariṣad	'assembly'
puñai	40	puṇya-	'merit'
pūrṇi	19	Pūrṇa-	.
purvayaugā	48	pūrvayoga-	'earlier exploit'
prrarai	18	Prakrit to prakṛti-	'nature'
prrahālī	46 <sup>b</sup>	oblique prrahālyai	49,
		prātihārya-	'miracle'
prriyidarśa	47	Priyadarśana-	.
bisaṅgīṃjūai	3	bhikṣusangha through Prakrit	
		biṣ- (from bixṣu-) to bil-	
		sanga-	'community of mendicants'.
baudhasatva-	2,29,32,	bodhisattva-	
	49,53,57		
bhava	46 <sup>b</sup>	bhava-	'true being, reality'
bhājina	9	bhājana-	'vessel'
bhāvyarai	2	plural with pronoun yi imperative	
		'you must meditate on it'	19,
		bhāvaya-	'concentrate, form mental images'
bhāvyem 1 sing.			
preterite,	46a,	bhāvaya-	
bhaiṣajarrāji	31	Bhaiṣajyarāja-	.

mahāvittulya-			
suttrīnai	11	mahāvaitulya-sūtra-	
mahāśāstāri	3	mahāśāstar-	'great teacher'
mittra	46 <sup>b</sup>	mittri 46 <sup>a</sup> , maitrī-	'kindness'
yakṣa-	58	yakṣa-	'genius'
yāna-	1,15,56	yāna-	'vehicle'
raṃṇā	11,16,25	ratna, from Prakrit ratana-,	written also rahna- in proper names
-raṃṇiya-	26	adjective to ratana-	
raysā	55	rriysa- 60, rasa-	'taste'
rṛaṣayi,	3	rriṣiyi- 14, riṣyā 31, older	rṣei, from rṣay-, base of rṣi-
			'sage'
rāhulā	14,18	Rāhula-	
ridyau	37	ṛddhi-	'power'
rrihāsa-,	1,5,	rahasya- with Prakrit -āsa-	
variant	12,42	from -assa-	
rahāsa-,			
lankeyeśvarirrāji	50,	Lokeśvararāja, a name of	Avalokiteśvara-
vāṣi 'reads'	10	vācaya-	'recite, read' with Prakrit -ṣ- from -c-
vīji	39	Prakrit to vaidya -	'physician'
vittūlya-	11	vaitulya-, variant to vaipulya-	Chinese vi-u-la, related to Pali vedalla-, Bud. Skt vedala-.

vidihye:	38	Bud Skt vidhih- to vi-dhā-, as sthih- to sthā-.
'is destined'		
vinīyām	46 <sup>b</sup>	vaineya- 'to be disciplined'
vistārī	24,43,59	vaistārika-
vyārāma	25	vyārye 13, 19, vyākar-, vyākṛta- 'prophecy, prophesy', older Khotan Saka vyāgar-
śāstāra-	3,29,53,57	Śāstar- 'teacher', transferred to -a- stem from śāstāram acc. singular.
śūbivyūhā:	50	Śubhavyūha-
ṣadyāya-	1	older ṣṣadātaa- 'believing, faithful' from Bud. Skt śraddhā- 'belief', with N.W. Prakrit ṣ - from śr-
ṣāvā	6,12,15, 19,57	ṣāvām 17, 25 'hearers', Prakrit to śrāvaka-
satva-	7,9,46 <sup>b</sup> ,	sattva- 'being'
sadāparabhūttā	46 <sup>b</sup>	sidhāparibhuttā 44, Sadāparibhūta-
sadharma-	10,24	sad-dharma-puṇḍarīka- 'lotus of the good Law'
puṇḍarī	43,59	
saṃtsārā	6	Prakrit to saṃsāra- 'world of migrations'
saṃdauṣṭa	57	Prakrit to santuṣṭa- 'content'

samaṃttabhadrā	51	Samantabhadrā-
sampattā	4	sampatti- 'good fortune', but the seven kinds have not been identified
sarvaṃṇa-	13,38	Prakrit to sarvajña- 'all-knowing' with -ṃṇ- from -jñ-.
sāṭhikāṃ	15	sārtha-, sārthavāha- 'caravan-leader' (KT6.358-9).
sādhākāri	27	sādhukāra- 'calling out the word sādhu- good'
sidhamā	1	siddham 'success'
simāṃdrāṣṭā	55	samudra- 'ocean', and mihāsimumḍrā 54 mahāsamudra-.
simāsye	58	samāsita- 'combined'
simāhāṃ vī 'in contemplations'	36	samādhāna- with Prakrit -h- from -dh-
sūttra-	10,24,31	adj. -suttrīna- 25, sūtra- 'doctrinal text'
sthīri	18	sthavira- 'elder' as a title, Kroraina Prakrit sthera - with mark of length below, hence indicating sthera- or possibly sthaira-; Agnean, Kucheana stera-.
sthūpa-	29	stūpa- monument in honour of the buddha, with Gostana-Sanskrit sth-.

- 1 ll sidhamā  
 ekayāṃ bārrai śau ḥaysūñā paṃde ~  
 aurga ī tte hālai śadyāyā vaṃñā ~
- 2 rri l hāsā kāḍi mistā tvari pyistai arthi ~  
 drayi paṃdāvū haṃgrathūṃ śau ~
- 3 tta-ṃ pyūṣṭā hamye<sup>1</sup> mahā-śāstā l ri  
 śīñā beḍa gridhikūṭā gari vī āstai ye  
 mista<sup>2</sup> rraṣayi ga bisamgimjūai karvīnā mi[×]sta ~
- 4 l phara ysāra baudhasatvi tvari uvāra  
 ttyāṃ hālai hauda-padya saṃpattā hve ~
- 5 gaṃbīra l hve vara dva kiḍa<sup>3</sup> mista rrihāsa ~  
 drayi vari śāṃ-tt-ū nirivāṇva kaṃtha ~
- 6 pasve biśa mā l nāṃdū auvima hvava ~  
 tte pasve biśa jsi ci āṃ saṃtsārā sūsti
- 7 pahaisiṃdā śāvā l kiḍa ṃuśḍūṃ baka ~  
 ṃuśḍiṃje pyaura jsi hā tti jasta ḥaysa ~
- 8 niśiṃdā satvāṃ biṃdā l dāvīne bārā ~  
 pūra aurmaysdāṃ māñāṃdā ḥāyi harūñiṃdā ~
- 9 paṃda rrāṣiṃdā l hamāṃgā nirivāṇāṣṭa ~  
 paḍā biśā satva pariḥiṃdā dukhyau jsa ~
- 10 aysmvīnā bhā l jina haṃberīṃdā dāna ~  
 ṣaḍharma-puṇḍari ṣi sūtrri uvāri ~
- 4paḍauysā parivartti<sup>4</sup>
- 11 l mahā-vittūlya-sūtrīnai raṃnā ~  
 paḍauysā parivarttā ṣi mari tcūraṃ nasā ~
- 12 ḍyau tceyi-lśīñā ūdiśāyi ttā āsni biraṣṭā ~  
 ṣe vīra paṃ-sse mari śāvā ṇesta ~
- 13 ha l rbiśūṃ vyārye mari sarvaṃñi ḥaysā ~  
 aharīnāṃ bvāñi ṣi mari mistā rrihāsā
- 14 l kṣasūṃ ra mista rriṣiyi rāhulā bāja ~  
 uysdiśūṃmūṃ ttā sa<sup>5</sup>[vi]ñā ḥaysūñā paṃde
- 15 l tti khu sāṭhikāṃ va nirmya kaṃtha ~  
 bitsāṃgyi ūdiśāyi mari dva hve yāna ~
- 16 tti śā l vā stāvi dukhyau śya vī ṣṭāna ~  
 tti tta khu myāṃ cauṣkā bañiṃdā raṃnā avihā: ~

<sup>1</sup> hamye mahā below, and jsa below hā.<sup>2</sup> ye mista below.<sup>3</sup> kiḍa below.<sup>4-4</sup> Set inside rectangle.<sup>5</sup> sa written under blurred vi.

- 17 hūsaṃdai | hvaṇḍye biṃdā hayūnakyau jsa ~  
tti tta ṣi ḥaysūñi gauttrā ṣāvāṃ biṃda ~
- 18 cirya | pīrūyū prrarai ni ri bvāre ~  
tti tta khu kauṭṭiñā sthīri rāhulā nvaiya ~
- 19 ānaṃ | dā pūrṇi tti mari ṣāvā hvata ~  
ttyāṃ paḍauysāñā jsi vyārye ttū ḥaysā ~
- 20 paṃ | dāṃ ṣi ṣau hami bhāvayarai arthā ~  
cirāṃ māñāṃdā huṣṭyi ṣaṃde vira
- 21 vira ṣaka | la brrimji khu mī ūtci udiśā ~  
ni va byehiṃdā ūtci stāsīṃdā saṃ ~
- 22 tti tta | ttusā-dastā tsīṃdā ttarina tti hāysa ~  
tti tta ttu māñāṃdā ci au<sup>1</sup> vara ttu<sup>2</sup> dā pvāre ~  
<sup>3</sup>ḥaysūstā kṣamā u ttu nayi ni bvāre<sup>3</sup>
- 23 | biysāñāma vū<sup>4</sup> vira tte<sup>5</sup> duṣkari tvare  
tti khu ṣakala brrimjvā karā ūtci ni byide ~
- 24 | sadharma-puṇḍari tte sūtrā vira ~  
vistāri dā ṣṭi u mira hambistā hvīṃde
- 25 | ṣe cutturi-bhāgā niraṃdā<sup>6</sup> ṣa<sup>7</sup> sūtrīnai raṃnā ~  
kuṣṭi mistāṃ ṣāvāṃ vyārāma | hvava ~
- 26 myāṃ paṣṣi vāvāra<sup>8</sup> dimarāśā niraṃdā  
hauda-raṃnī auski āśāṣṭā sa
- 27 | viri sādḥākāri niraṃdā visve bijāśāna ~  
28 āśi bīñāñā u spyē bā | dāṃdā baysgā ~  
daṣau diśau jsai hā āta<sup>9</sup> pacadna ~
- 29 nirimāṇa-kāya ḥaysa | u baudhasatva ~  
tthe ri jsāṃ sthūpā<sup>10</sup> dimirraśā sthūpa<sup>11</sup> dyāme kiṃṇa ~
- 30 śāstārā pa | sti parya kalpa pharāka ~  
aciṃḍya ttāma khu aysā mari vye<sup>12</sup> rre vyem<sup>13</sup> ~
- 31 devidattā dye ṣi<sup>14</sup> nāma<sup>15</sup> | riṣayā ~  
tthe jsai<sup>16</sup> ra aysa<sup>17</sup> pyūṣṭem a ttu sūtrā ūvāri ~
- 32 bhaisajirraji paḍau | ysāñā jsa pātcā  
tti khu haṣṭā kūla baudhasatva panava<sup>18</sup> ~

<sup>1</sup> au below.<sup>2</sup> ttu deleted.<sup>3-3</sup> ḥaysūstā to bvāre interlinear, marked to follow pvāre.<sup>4</sup> vū deleted.<sup>5</sup> tte below.<sup>6</sup> niraṃdā deleted.<sup>7</sup> ṣa below.<sup>8</sup> ra below.<sup>9</sup> ta below.<sup>10</sup> sthūpā deleted.<sup>11</sup> sthūpa below.<sup>12</sup> vye below.<sup>13</sup> vyem deleted.<sup>14</sup> dye ṣi deleted.<sup>15</sup> nāma below.<sup>16</sup> jsa with -ai and -ā.<sup>17</sup> ra aysa below.<sup>18</sup> pa under a blurred akṣara.

- 33 tti vira ūtsāhi: puḍāṃ | dā vasve<sup>1</sup> ūvārā  
dijsāṃṃ mihe ttu sūtrā ustāṃ bādā<sup>2</sup> ~
- 34 śāṃḍe jsa vāṣṭā baudhasatva | niraṃḍa ~  
tti pā utsā(hi) yuḍāṃḍā utsā ūvārā
- 35 ācāri gaurava jsa | drai padya ūvāri  
phara<sup>3</sup> ūsāra kūla ahakhīysa aṇāscya  
hakhīysa vaṣṭa vasvai paryai śā śā ge  
rrakṣāṃṃ ttu<sup>4</sup> sūtrī birāṣāṃṃ jsiṃṇā
- 36 ṣi jastāṃ ḥaysāṃ tti khu | cauṣkaṇā raṃṇā ~  
ttu sūtrā hvāṇāṃṃ ustimāṃṃjsi bādā<sup>5</sup>  
tti jastā ḥaysā tsāṣṭā paṃjsāsā kalpa
- 37 avyāyāṃṃe jsa si | māhāṃṃ vī ṇestā ~  
tṭye paṃṣi ri dyau paṃṣyau jsi<sup>6</sup> paṇāṃṃ jsa<sup>7</sup> ttu kalā
- 38 khuai parya kalpa khu<sup>8</sup> ū | staṃṃ stye pajāṣṭe  
khū vā vi dihye: pyāsti sarvaṃṇā ḥaysā
- 39 parinārvūṃṃ pūryau | viji māṇāṃḍā vaṃṇā ~  
haṃḡārūṃṃ jsīna mihā vā imi ditṭa ~
- 40 ci ttu arthā | [ . . . ]<sup>9</sup> puṇai ysyāre pharāki ~  
tṭye paraṃbarai jsai animaudyarā vā pā<sup>10</sup> biśā bī ×<sup>11</sup>
- 41 paṃ | jsāsā ṇasi<sup>12</sup> u ni na pītṭā avāyā ~  
kṣa iṃḍrāṃṃ jsāṃṃ visūsīṃḍā ū vā paṃjsāsāna | pacāḍana
- 42 ṣi miri tṭye kṃṃna tvāri mistā rrihāsā ~  
43 sadharma- | puṇḍarī tṭye sūtrī vira  
vistārī dā ṣṭi u miri haṃbistā hvīmḍe ~
- 44 ṣe citturi- | bhāḡā niraṃḍā sūtrī arthāna ~  
hvaṃṇi hauna khu tṭye dā arthi bvāre ~
- 45 sidhā- | paribhuttā vā parivartṭā pacīḍa  
46 aysūṣkā mari vivā nāṃḍā maṃṃ vī sa | tva ~  
46a aysū<sup>13</sup> saṃ styūdā u mittri bhāvyeṃṃ dāvū bhava hvem<sup>14</sup> yuḍem  
46b tṭye biśā pṃrahāli dikhā hauva dide | mista ~  
sadā- | parabhūttā dharmapāṇai ṣṭāna ~  
uysdīśā dāraṇā viniyāṃṃ paṇa

<sup>1</sup> Under blurred *ūtsā*.<sup>2</sup> *ustāṃ bādā* below.<sup>3</sup> *phara to ge* below.<sup>4</sup> *ttu* below.<sup>5</sup> *ttu to bādā* below, marked to follow *raṃṇā*.<sup>6</sup> *paṃṣyau jsi* circled.<sup>7</sup> *paṇāṃṃ jsa* below.<sup>8</sup> Blurred out.<sup>9</sup> Blurred out.<sup>10</sup> *vā pā* deleted.<sup>11</sup> *biśā bī ×* below.<sup>12</sup> With *na pī* below.<sup>13</sup> *aysū* to *paṇa* interlinear marked to follow *satva*.<sup>14</sup> *u to hvem* deleted = 47, and *bare* below -*dā u*.

cu mi aḥamañāmdā satva ṣṭikūla puḍāmdā  
 47 saṃ mittra bhāvyeṃ dā bhava | hveṃ ~  
 usta vā prīyi-darśa ṣṭāna ttu kālā  
 48 buśañāṃ jsa aliyā<sup>1</sup> padīlyeṃ tvā kāyi  
 si khvaṃ dāviji mista rrūmdā sarbe  
 49 ṣe pūrva-yaugā ṣi | pātca miri ttimḍā biraṣṭi ~  
 gadigeṣvari baudhasatvā vā paciḍa<sup>2</sup> pātcā<sup>3</sup>  
 50 prrahālyai dhyāñe | laukyeṣvari-rrāji  
 śūbi vyūhā: nūysdyi<sup>4</sup> muṣḍi<sup>5</sup> ūdiśi<sup>6</sup> bustuṃ biśā ~  
 51 tte sūtrā | hivi arthā biśā aharīna ~  
 ttiña myāña samamttabhadrā māñāmdā pātca  
 52 | ttyāṃ dharmā-puṇyāṃ āyāme kiṇa ~  
 ci ttu sūtrī hvāñimḍe u<sup>7</sup> ci ri dijsāṃde ~  
 53 tti | khu ysārā tvaḍa ḥaysa diṃdā<sup>8</sup> pacaḍna ~  
 pana vā śāstārā dharmāysñyi āna  
 baudhasatvāni hā ysīni bāste<sup>9</sup>  
 54 | pichaṣṭū ttu sūtrā nāsīrau ttāṣṭā ~  
 55 śau nauhi: miḥā-simḍrā biśū[nā]<sup>10</sup> | nā<sup>11</sup> vā tsūmaci  
 ṣi ūtca simḍrāṣṭā jsāti u viri śau rrayśā hvimḍe ~  
 56 | tti tta drayi yāna tti paṃdāvi hvīñāre ~  
 57 nauhā: vī tta<sup>12</sup> ri ttaṃdī viri<sup>13</sup> śā hami | gūstya ~  
 ṣi buri hve śāstārā haṃbistāna sūtrā ~  
 58 saṃdauṣṭa tta<sup>14</sup> baudhasatva śā | vā dīve<sup>15</sup> jasta  
 hvamḍā nāta aysūra kiṃnara yaḥṣa ~  
 59 simāsyē sūtrā bilśai ysīni nāmdā ~  
 ṣaḍharma-puṇḍari tte sūtrā vira  
 60 vistārī arthā rriysi | biśā vā ttraṃdā ~  
 cvai sāji vāṣi cvaṃ jsa āsā yaṃde ~  
 61 ṣe ysamthā pariśaudhvā kṣittvā hīstā  
 nauda || ||

<sup>1</sup> *aliyā* deleted.<sup>2</sup> *paciḍa* below, with *badhasa* under *baudhasatvā*.<sup>3</sup> *pātcā* deleted.<sup>4</sup> *nūysdyi* below.<sup>5</sup> *muṣḍi* deleted.<sup>6</sup> With *udeśi* below *udiśi* and *bustu* below *bustuṃ*.<sup>7</sup> *u* below.<sup>8</sup> *diṃdā* deleted and *dada* under *ḥaysa*.<sup>9</sup> *baudhasatvāni* to *bāste* interlinear, marked to follow *āna*, and with *dada* above *hā*.<sup>10</sup> *nā* deleted.<sup>11</sup> With *ṣa ekayāṃ* below marked to follow *simḍrā*.<sup>12</sup> *tta* deleted.<sup>13</sup> *viri* below.<sup>14</sup> *tta* below.<sup>15</sup> *dīve* deleted with *biśā* below.

82. : saidhama  
aikayāṃ bārai śau bhāysūṇa [da] padai :
83. aurga ī tyai hālai śadyāl:ya vaṇa :  
rahāsa kiḍa mesta tvāra pūṣṭi garkha :
84. draya padāvū hagralthūi śau :  
tta pyūṣṭā śāstāra śiṇa baiḍa  
grradhakūṭā gara vi āstai yai  
maista raṣayi gai bilsagājai karvinā mista :  
phara ysāra baudhasatvā ūvāra
86. ttyāau hālai hauda-pa l dya sapatta hvai :  
gabīra hvai vara dva maista rahāsa :
87. drayi vara śāvū nirāl:vāṇva katha  
pva pasvai biśa mauṇādū :
88. auvama hvava ttyai pasvai biśa jsa l :  
cū au satsāra sūstā pahaisīda śāvā :
89. kiḍa mvaiśḍū baka mvaiśḍijai pyaura jsa l :  
hā tta jasta bhāysa nīśīda satvau baidai dāvīnai bārā
90. pūra aurmaysdau māṇal:dū bvaiya harūṇīda
91. dharmā-pada rāśīda hamaga naravauṇa l bvaiya  
haspvaisū ttā hāysye diśa vīra byūra jū ā

Facsimile Reproduction of *Saka Documents*, p. 23  
(By courtesy of Lund Humphries and Corpus Inscriptionum  
Iranicarum)

82-91 Summary of the Saddharmapuṇḍarīka-sūtra, parivarta I.  
With variants also P 2782,1-9, KT III 58. *Siddham* (welfare).

The one vehicle (*ekayāna*), that is, the one vehicle is the path. May there be reverence towards it, believing now. The mystery is very great, exceedingly important, concealed. It is three paths in one convergence. So has been heard, the *śāstar* (teacher) was at one time staying on the *Ḡḍhrakūṭa* hill, surrounded by a great *ṛṣisaṃgha*, by the great *bhikṣusaṃgha*, many thousand exalted *bodhisattvas*. To them he preached the seven-pathed *sampatti* (good), he preached there the two profound great mysteries, there the three and one, and *nirvāṇa* city. Hear the parable preached, about the burning house, which the *samsāra* burns, the *śrāvakas* (listeners) flee. Great favour (*karuṇā*) like the cloud of mercy the *deva buddhas* bring upon the beings, the *dharmā* rain, like the moon and sun they shine out their rays, they direct to the *dharmā* path, equal to the *nirvāṇa* city. I strive for the rays. To you in distant land ten thousand times (I come with reverence?); as an *ācārya* ...

Quotation from *Saka Documents*, p. 27  
(By courtesy of Lund Humphries and Corpus Inscriptionum  
Iranicarum)

Errata

Page 50, line 20

for lankyeśvarirrāji

read laukyeśvarirrāji

Page 52, line 22

for sthera-

read sthēra-

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