INTRODUCTION

Purpose

The purpose of this work may be said to be twofold. In the first place it is intended to be a dictionary, in the ordinary sense, of Tocharian B (or, more properly, Kucheian, the language of Kucha and the Kingdom of Kucha). The entries have been glossed with enough detail, it is to be hoped, and provided with sufficient grammatical explanation and examples, that the user can employ the dictionary profitably as an aid to the reading and interpreting of actual Tocharian B texts. To the furtherance of this aim this work attempts to be exhaustive in its treatment of the currently known Tocharian B vocabulary, including for instance all proper names and a host of rare technical terms borrowed from Buddhist Hybrid Sanskrit. In the second place it is intended to be an etymological dictionary of Tocharian B and thus an aid to understanding the place of Tocharian within the Indo-European family. As an ordinary dictionary it has as a predecessor only Sieg and Siegling's glossary to the Udānavarga texts (1949) and Krause and Thomas' glossary in their Elementarbuch (1964). As an etymological dictionary it has, of course, a notable predecessor in Van Windekens' Le Tokharien confronté avec les autres langues indo-européennes, Vol. I: La phonétique et le vocabulaire (1976) and another in Hilmarsson's Materials for a Tocharian Historical and Etymological Dictionary (1996), unfortunately left only a torso at the author's untimely death.

Fortunately for our knowledge of Tocharian B, it is a dead language whose corpus is not closed. Tocharianists are indebted particularly to Georges-Jean Pinault for the on-going publication of a series of new texts which continue to enrich the Tocharian B lexicon with new words and new and decisive instances of previously known words. Thus our knowledge of the vocabulary of Tocharian B is demonstrably greater than it was almost a quarter of a century ago when Van Windekens wrote his etymological dictionary. So too, of course, has our knowledge of Proto-Indo-European grown and been refined. While any etymological dictionary of Tocharian B must still rate as "preliminary" (after all,
less than a hundred years have passed since the Tocharian languages were discovered), the etymologies presented here will hopefully be seen as a positive advance on those of a quarter of a century ago.

History
This project began over seventeen years ago as a concordance, first on three-by-five cards and then on computer, for use in doing studies of individual Tocharian B words. Along the way it transmuted itself first into a dictionary cum concordance and then to the etymological dictionary with examples of actual usage that is the present work. While in the concordance stage the work underwent two technological "paradigm shifts" and while a dictionary two more. The last shift, from a non-wysiwyg word processing system (which was the best there was probably when adopted in the eighties) to a Windows-based version of WordPerfect was probably the most traumatic, particularly with regard to the large number of special characters which had to be changed, all too often one at a time.

Work on this project has been steady over the years but not absolutely continuous as time for it had to be "borrowed" from other teaching, administrative, and scholarly activities (most noticeable in the latter regard was the time spent with James Mallory and others in the creation of the Encyclopedia of Indo-European Culture). Given its long gestation period and the interruptions, it is probably inevitable that there are certain inconsistencies and lacunae that would be lacking if the work had proceeded at a faster rate. I have tried to minimize any such inconsistencies but some, no doubt, have escaped my attention.

How to Read an Entry
Entries in this dictionary may consist of the following parts: (1) the lemma itself (in bold), (2) designation of word class (in parentheses), (3) gloss, (and, in a second paragraph) (4) morphological information, (5) textual examples and text references, (6) run-on entries, (7) special notes (preceded by the symbol [2], (8) etymological notes (preceded by the symbol [8]), and (9) cross-references. Not all entries of course contain each of these parts: the shape of the lemma is dependent on the type of word in question, in the case of uninflected words for instance there will of course be no morphological information.

(1) Words in Tocharian B may be divided formally into two groups: those with inflection and those without. For the latter group, composed of prepositions, postpositions, adverbs, particles, most numbers, and a small number of adjectives, the shape of the lemma is a simple matter—it is the sole form of the word. Inflected words, nouns, verbs, and most adjectives, are, of course, a bit more complicated. Nouns and adjectives are normally given in their nominative singular form (nominative singular masculine in the case of adjectives). If the nominative singular (masculine) is not actually attested, its probable form is reconstructed and given with a following asterisk. Occasionally, when only the plural (less often the dual) is attested (and particularly when there is some likelihood that the noun in question is a pluralis or duale tantum), the nominative plural (dual) is taken as the appropriate lemma. Verbs are given in their root form and thus end in a hyphen. (Occasionally other words are known only fragmentarily and they will also end in a hyphen.)

(2) The designation of the class of the word is fairly simple in the case of most parts of speech. For nouns and verbs it is more complex. For nouns an indication of gender is given where it is known (nouns may be masculine, feminine, or neuter—the latter being nouns with masculine (concord in the singular and feminine (concord in the plural). For verbs there is an indication of transitivity, transitive or intransitive (with the understanding that a transitive verb may always be made intransitive by passivization). Verbs that are marked as both are those with an underlying intransitive "Grundverb" and a derived transitive causative (which in turn may be passivized).

(3) As suggested above, the gloss is intended to be relatively specific. The gloss may also include on occasion particular set phrases or idioms of which the lemma forms a part. For the numerous botanical terms (almost always from some medical formula, hence the parenthetical notation, "a medical ingredient") I have tried where I could to use the most current Linnean binomial (as found in the Index Kewensis), giving the older Linnean designations found in such sources as Filliozat and Monier-Williams parenthetically. There are a few cases where I was unable to "translate" a designation found in the older sources and so the source's obsolete Linnean term remains.

(4) For inflected words the attested inflected forms are given between square brackets. In the case of nouns they are given in the order: nominative singular, genitive singular, accusative singular, nominative dual, genitive dual, accusative dual, nominative plural, genitive plural, accusative plural. The numbers, singular, dual, and plural, are separated by slashes. If a form is not attested, its place is taken by a hyphen. Thus for rasos (n. [m.sg.]) 'span' we have "raso, -sasos, -srsos, -s-so---, -sso---" indicating that in the singular both the nominative and accusative are attested but no genitive, while in the dual and plural only the nominatives are as yet found. For pat (nnt.) 'stūpa' we have "pat, patsme, patn/=, -s, patsma" indicating that all three forms of the singular are attested but there are no dual forms and only the accusative plural is attested for that number. The inflected forms of the adjective are shown in exactly the same way, though they will have both masculine and feminine forms and thus the potential array of is doubled and each part preceded by a "m." for masculine or an "f." for feminine as needs be. Verbs are of course more complex but follow the same basic format, though the three divisions are first, second, and third persons rather than nominative, genitive, and accusative. Thus for the present-stem forms of pārār. 'bear (away), carry (off); take up; wear' we have "-r, -parār/=, -parār/=, -priyem; APart. prećiša; MPart premam; Ger. parāl]" indicating that in the
present active (a combination which is unique in not being explicitly marked) the third person singular and the second and third persons plural, in the active imperfect the third person plural is known, while of the non-finite forms belonging to the present-stem we know both the active and medio-passive participles as well as the gerund. (As a adjectival form the gerund is given in the masculine singular nominative; if that form is not actually attested, it is reconstructed and given with a following asterisk.) One should also note that in the case of verbs the inflected forms and examples are divided among the attested tenses and moods.

(5) The textual examples have been chosen, where possible, to illustrate the various meanings of the word in question and to give some idea of the collocations into which it may enter. The translations are designed to maximize the possibilities of one-to-one correspondence with the Tocharian B original, even at the sacrifice of elegance or even, at times, ordinary English word order. Words inserted for the sense in the English but which have no Tocharian B correspondent are placed in square brackets (except for articles and other "little words" which are added without comment). Occasionally the translation will be the German or French of the publication wherein the Tocharian B text from which the example came was first published. Particular care is taken to cite all the attested Buddhist Hybrid Sanskrit (BHS) equivalents of Tocharian B words, since so much of our knowledge of Tocharian B vocabulary comes from the fact that a majority of our Tocharian B texts are translations of BHS originals. In the case of proper names and obvious loanwords there are usually no examples given as the meaning in the case of proper names is self-defining while in the case of the many Buddhist technical terms borrowed from BHS the meaning may be discovered by consulting dictionaries of (Buddhist Hybrid) Sanskrit to a much greater degree of detail than could be inferred from the limited examples know to us in Tocharian B texts. However, even in the latter cases at least one reference to the words occurrence in a Tocharian B text is given.

(6) Given as run-on entries, or sub-lemmata, are regularly derived adjectives and abstract nouns and those compounds which contain the main lemma as the first member. The run-on entries are preceded by a double hyphen (if the run-on entry is a derivative which is only attested as the second member of a compound, it is preceded by a double hyphen, a space, and then a single hyphen). Thus appended to the main entry whose lemma is saul (nnt.) 'life' we find --saulasse 'prting to life,' --saullannasse 'pting to lives,' --saullassu 'life-possessing,' --saul-a-prëica 'life-bearing,' --saulu-wërnai 'life-long,' and --saultsa wërnai 'id.' Derived adjectives other than the productive ones in -sul, -sulë, -este, -sus, are normally given separate entries; thus ypiye (adj.) 'pting to milleit' is separate from yap (n.m.sg.) 'milleit.'

(7) Special notes are rare. They are intended to draw the reader's attention to difficulties of morphological or semantic analysis or may draw his or her attention to places where the analysis presented in this work differs from that of its predecessors (cf. the notes to ²šäl- and ²šäl- or to tā-).

(8) The etymological notes are intended to sketch the history of the etymological discussion concerning the lemma and to present what I think to be its most probable history. The history of the discussion is usually admirably taken up through 1976 by A. J. Van Windekens' Le Tokharien confronté avec les autres langues indo-européennes, Vol. 1: La phonétique et le vocabulaire. I have not found it necessary to repeat everything in this work, especially early speculations that are dead-ends in both Van Windekens' opinion and mine. What I have tried to do is to summarize the major lines of thought through 1976 (though "major" in this context is of-course most subjective) and to give relatively full and exhaustive coverage of the discussion of the almost a quarter of a century that intervenes between Van Windekens' work and mine. It is my hope that I have not missed anything of note in that time period. However, given the episodic nature of this work's gestation and the relative isolation of my work environment probably makes it more or less certain that something that should be included has been missed. The absence of a citation in the etymological discussion should be taken as a lamentable omission, not an implicit rejection or denigration of the work overlooked. If the word is of inherited Indo-European origins, a sample (in square brackets) of Indo-European cognates is given with a reference to general Proto-Indo-European etymological works, Pokorny's Indogermanisches Etymologisches Wörterbuch (1959) and, where applicable, Mallory and Adams' Encyclopedia of Indo-European Culture (1997), but the cognates given here should not be considered the totality of related forms. It is worth noting that the relationship of this work and Hilmansson's (posthumous) Materials for a Tocharian Historical and Etymological Dictionary (1996) is a complicated one. He saw various drafts of this long-in-process work before he began work on his and, in turn, was gracious enough to send me a draft of his work-in-process which I was able to comment on. This exchange certainly worked to my benefit and I trust to his as well.

(9) Cross-references (either italicized and followed by "q.v." in the text or in bold at the end of the entry) are intended to guide the reader to words certainly or probably related to the entry in question.

**Alphabetic Order**

The alphabetic use in this work is that customary in Tocharian studies and that used by Tocharian writers themselves (cf. Couvreur, 1965): a, ä, ã, ã₂, ã₁, ã₃, ai, o, ou, k, kh, g, gh, n, c, ch, j, jh, h, t, th, ₃, dh, g, th, a, th, d, dh, n, p, ph, b, bh, m, y, r, l, ly, v, w, s, ś, š, h, ts.

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Finally I wish to acknowledge the patience and support of my wife, for whom the dictionary has been a constant almost the entirety of our married life, and of my sons who have known no life without the dictionary in the background and who themselves have contributed greatly to the solution of its formatting problems. Po se ůkâi yânsãre ce postakâl, ce kren yânsora mika skwanma kâlloyem!

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karššā ‘locust, grasshopper’.” Tocharian and Indo-European Studies 4:
49-54.
ABBREVIATIONS

A  Tocharian A
A  (in verbal paradigms) active
A  (as part of locus number) Udānalāṃkara (Lévi, 1933, as corrected by Sieg, 1938)
acc.  accusative
adj.  adjective
adv.  adverb
aka  also known as (mostly in references to obsolete Linnean botanical names)
AMB  Ambarajātaka (Thomas, 1965)
apud  cited from the works of
Arm  Armenian
B  Tocharian B
BHS  Buddhist Hybrid Sanskrit (either Monier-Williams [1899] or Edgerton [1953])
DAM  monastic letter from the Pelliot collection (Pinault, 1984a)
Dd  “Documents divers” (Pinault, 1987)
du.  dual
f.  feminine
G  “Grundverb,” non-causative verb
gen.  Genitive
Ger.  gerund
Gl  gloss
G-Qa  graffiti from Qyzyl Qargha (Pinault, 1987)
G-Qm  graffiti from Qysyl Sairam (Pinault, 1987)
G-Qo  graffiti from Quimtura (Pinault, 1987)
G-Su  graffiti from Subeshi (Pinault, 1987)
H  (as bibliographical citation) Hilmarsson (1996)
H  (as part of locus number) Hoernle collection
Ipv.  imperative
Impf.  imperfect
Inf.  infinitive
K  (as part of a verb paradigm) “Kausativ,” the derived, often transitive, sometimes derived transitive, of a Grundverb/Kausativ pair
K  a verb form quotable from Krause (1952) only
Ko.  “Konjunktiv,” i.e. subjunctive
K-T  word or form of word recorded, presumably from unpublished sources, in Krause and Thomas, 1964
KVāc  Karmavācana (Buddhist ordination ritual)
lege  should be read as
LP  “laissez passer” or caravan pass (Pinault [1986])
m.  masculine
M  Magic text (Filliozat [1948], as corrected by Sieg [1954])
MA  Mallory and Adams (1997)
MP  medio-passive
n.  noun (gender unknown)
nom.  nominative
nt.  neuter
nf.  feminine noun
n.[f.pl.]  noun whose gender in the plural is feminine and whose gender in the plural is unknown—it may be either a feminine noun or a neuter
n.[m.sg.]  noun whose gender in the singular is masculine and whose gender in the plural is unknown—it may be either a masculine or a neuter noun
nt.m.  neuter noun (taking masculine concord in the singular and feminine in the plural)
n.pl.  noun only attested in the plural (but for which a singular presumably exists)
n.pl.tant.  noun which occurs only in the plural
OCS  Old Church Slavonic
OE  Old English
OHG  Old High German
Opt.  optative
P  Pokorny (1959)
P  (As part of locus number) Pelliot fragments (Filliozat [1948], as corrected by Sieg [1954])
Part.  participle
p.c.  personal communication
PIE  Proto-Indo-European
PK  (as part of locus number) Pelliot Koutchéen (Paris collection)
PN  proper name
prtng  pertaining
Ps.  present
PTch  Proto-Tocharian
PP  preterite participle
Pt.  preterite
amšūk (n.) ‘(upper) garment’

[amšūk, - amšūk] somonamts no amtsanemem litau amšūk ‘the amšūka-garment [has] slipped from the shoulders of some [of them]’ (H-149-ADD.13b3 [Hilmarsen, 1989:7]). ■From BHS amšūka-

akaññe (indeclinable?) adj. ‘± distant, remote’

akaññe spē leke asān = BHS prāntām ca skyanāpanam (U-24a3). ■A derivative of akē ‘edge,’ q.v., as Tchā skīih is to skē. See also next entry.

akaññe (indeclinable) adj. ‘± distant, remote’

akaññe vekšēnam /// = BHS prāntāni skyanāpanānī (542b3). ■A derivative of the preceding entry.

akappi (n.) ‘impurity’

[akappi, - -/i/, akappinta] // kkeksēne akappi ste ‘the body is an impurity’ (121b5), akappi = BHS ašūcim (529a3). ■From BHS akalpya- (or more likely some Prakrit equivalent).

akaru (n.) ‘Commiphora roxburghii (Arn.) Engl.’ [aka C. agallocha (W. & A.) Engl., Amyris agallocha, A. commiphora Roxb., etc.]* (Filizioat) or ‘aloce’? (Pinault) (a medical ingredient)

[akaru, - -/i/] (W passim). ■From BHS aqaru-. See also okaro.

akarti (te) (adv.) ‘near’

[larei sūska] plamas-n akarte ‘[my] dear sons, set yourselves before me!’ (46b4). ■Etymology uncertain. VW (1972[74]:141-2, 1976:141-2) posits a connection with Lithuanian gretai ~ gretē ‘beside,’ gretē ‘proximity,’ gretas ‘neighbor.’ He assumes a PIE *gret- as the antecedent of the Tocharian form (though a *gret- with late metathesis of *-rē- to *-ēr- would also do), prefixed by the intensive prefix ā. However, contra VW, the usual intensive prefix e(n)- occurs with an initial ā only when an ā- follows in the next syllable. Nevertheless the equation is attractive and perhaps we have the verbal prefix ā- ‘± near,’ q.v., instead (cf. Hilmarsen, 1991:118-119).

akalsille (nm.) ‘pupil’

[akalsille, akalsilieyi, -akalsilieyi, akalsilieypats, akalsilieym] omp akalsilieyents pelaike = āksasi ‘there he instructed his disciples in the law’ (3b3), krenām akalsilieym = BHS sacchisāyin (H-ADD.149.62a2 [Couvreur, 1966:165]). ■The genund of āk-, q.v., used as a nomen agentis.
akalye (n.[msg.]) 'learning, study' [ākli yēm- 'practice, school oneself']
[akalye, ā, ākli] ākli yēm̑os āppaśorīteccī = BHS abhyavaccha brahma-
ca jayā (542b2), mā āryoṣe krenj wasmmompa ākli yēmu 'he has not schooled himself in the good friendship of giving' (K-6a3), [āsaitēca] spā māśkētu r naus cemeljaka ākliyāsa 'he is also generous through the study of prior births' (K-6b1). A nomen actionis from ākli- 'learn,' q.v. See also ākli-, akalsāle, and aklylīne.

akākkate* (adj.) 'uninvited'

akāl (n.[msg.]) 'wish' [akāl ānāśk- 'cherish a wish']
[akāl, akālānte, akāl-ī, ā, akālānta] karaṃ pārman sah śānmanaṃ māntaṃ pāv akālānta 'it cuts off hope and destroys the wishes of his own people' (36b7), pāv akālānta kāntiṣeca 'fulfilling all wishes' (14a3), nākṣāṣe = ākāl sey cemeljase 'he cherished a wish for the birth of a son' (42b4); --akālākkase 'prting to a wish' (AMB-b4); --akālākāstase 'having a wish' (101a1). Tchā ākāl 'id.' and B ākāl reflect independent borrowings from Middle Iranian, presumably Sogdian, where we have āyaka(l)- 'wish' from an earlier Iranian āyā- cf. Parthian āgadaka- 'wish' (Szemerényi, 1966: 220-221, VW:622).

akāsadhātu (n.) 'element of empty space'
[akāsadhātu, akāsadhāntusate, akāsadhātu/] (178a5). From BHS ākās-
ādhātu-. See also the next entry.

akāsē (n.[msg.]) 'sky, air, empty space'
[akāsē, akāsēnte, akāsē/ [ścema]re ponta [tsā]nkār [r]ānta akāsē 'they all stood like a [mountain-peak in the sky] (365a3), akāsē maś maṇτa ksa wipā[śśāma] mā 'he never shakes [his] fist in the air' (537a5); --akāsasē* 'prting to sky or air' (338a2). From BHS ākās-
āsē-

akāsē, see anācic.

akusāl ([indeclinable] adj.) 'inauspicious'
[From BHS akusāla- (200b3).

akṛtāṇiye (adj.) 'ungrateful'
[m: akṛtājye, ā-, ākṛtājyā, ā- akṛtānti [sic] (230b2), akṛtājye śāunu rā mā su lāśrā nyatse 'like the ungrateful man, he does not see his danger' (255a3). Like Tchā akritāniy from BHS akṛtājye-

ake (adv.) 'finally'
ake postām suka 'finally later he died' (25a2). From āke 'end' plus the strengthening particle k(ā).

akeṇē (adj.) 'Agenean' (?)
[m: akeṇē, akeṇēpeti, ā- akeṇē yōpoyōmoko t[e] ni pņe 'the akeṇē "land-
elder;" this is my [mark]: PNE' (Lēv, 1913:320-a4). The yapoyōmoko is some sort of official which, in its other attestations, is modified by an adjective of place. Akeṇē must be an adjective derived form āke 'end.' Its

meaning must (originally) have been something on the order of 'pertaining to the border' or the like. It is most tempting to follow Sieg (1937) and see in this TchB word the equivalent of Agni, the BHS designation of the "Tocharian A state" or Tumshuqese agnī[ye] xēra of the same meaning. The Tocharian A state would then have originally been something like 'The March' (cf. Old English Mierce 'Mercia,' Italian Le Marche, or the Ukraine).

akra (v.)
akakutart* (adj.) 'unspillable'
[m: ā, akakutaccē] spāntāiṣṭeṇaṣe enku wēgāt akakutace 'holding the unspillable thunderbolt of trustworthiness' (TEB-58-18). Privative of kaut-
'split,' q.v. (see e(n)- and Hilmarsson, 1991:22).

akawuce*? ekṣinekamīna misa akawuce / (ST-a6).
aknātsa (a) (adj.) 'foolish, stupid'; (b) (n.) 'fool'
[aknātsa, ā, aknātsail/hknātsain, aknātsams, aknātsam] (a) wolve[le: wolveone] aknātsa 'a foolish being' (2a6), mā śeyeścī aknātsa = BHS ajnāsakā (31a5f=32a1); (b) aknātsam = BHS bīsāh (23b7), aiśmā aknā jāta waṭ āntip ksa sp mā-lā kūmā māśkētu r 'wise man or fool, the two are not different' (18b5); --aknātsaiśe 'ignorance': [śe]mī wolve tetikov tāyaśe [saṃ] āknāsaiśe 'some beings were confused [in their] ways out of ignorance' (29b5), aknātsaiśe nīṣe nāṭhaṃen = BHS mohaksayd (H-149-ADD 124a2 [Thomas, 1974:90]); --aknātsaiśes 'prting to ignorance': [āknāsaiśe]ce orkamī kaushe[antse] = BHS ajnāsaiśe niśa [gnyāsya (H-149.47b2 [Couvreur, 1966:162]); --aknātsaiśe 'possessing ignorance': āknāsaiśe kṣe[liemā] = BHS avidyānrohā [hle: avidyānrohā] (157a2); --aknātsaiśe 'foolish deed' (255a7).

Tchā āknāts 'id.' and B aknātsa reflect Ptc āknāts- where the first,
*ā- is a reflex of the negative prefix *e(n)- whose vowel has undergone ä-umlaut (see e(n)-). In PIE terms we may have *ṇ-gēnhto- 'unknowing, unknowing' (with the common change in Tocharian of a *tyo-stem to a *tyostem) (: Sanskrit ajñāta- 'unknowing,' Greek agnōtos 'id.,' Latin ignōtus 'id.,' and Greek agnōtōs (gen. agnōtos) 'unknowing, unknowing,' all derivatives of PIE *gēnht- 'knowledge' (P:376-378) (VW, 1972a:103, 1976:159). Alternatively Hilmarsson (1991:124-125) suggests the possibility that we have here an inner-Tocharian development whereby the agentic suffix -tsa has been added to the PTch verbal root *knā- 'know' (cf. nān-). Those Indo-
European forms in Hitite (geness- 'know'), Albanian (njoh 'I know'), and Tocharian A (kīːa- 'know') that have been explained as reflecting *gēnht- and thus necessitating a reconstruction *gēnht- for the previous set of forms, are probably to be explained as *gēnht- where the lengthened vowel is not colored by the adjacent vowel ("Eichner's Law"). See also nān-.
Particularly close is the relationship with Latin acētus ‘sharp’ (cf. VW, 1949:301, 1976:142). The Tocharian word is PIE *h₂ekut- (with the common transfer to the yo-stems) while Latin reflects *h₂eku-,to-. Both are adjectives of apparence with *-to-. The Pre-Tocharian adjective is derived from the simple u-stem while the pre-Latin adjective is derived from the corresponding abstract/collective *h₂eku- (e)h₂-. (For a similar formation in Tocharian, see orotṣte.) See also akwam- in the compound akwam-pere.

aksān* (n.[m.,sg.]): 'syllable'
[-, - akṣār/aksārānta, - aksārānta - aksārānama] (548a3). 》From BHS aksāra-. See next entry.

aksārālamāṃ* (n.): 'a taking hold of the aksāra'
[-, - aksārālamāṃ] (183a2). 》If from BHS aksa-rālamāṇa- (compound not in M-W or Edgerton). See previous entry.

aksai (indeclinable adj.) 'undecaying'
(156a1). 》From BHS aksaya-.

aksobhe (adj.): 'unagitated, unmoved' (?)
akṣobhe tretke menti ॥ (367b6). 》If from BHS aksobha-.

aksmai (adv.): 'transversely, wrongly, diagonally' (388b7). 》If from BHS aksmāyāḥ.

aksasukī (n.): 'instructor'
[aksasukī, -/-, - aksasukīṃ] tem yiknea wewēnu mā tākam wa[e] kaum [sic] aksasukī mā śīnam-nē 'if' the instructor has not said in this manner, on the second day he will not guide him' (331b3). 》An agent noun to 'aks-,' instruct,' q.v.

agamadhare* (mm.): 'person of a particular theological position'
[/agamadhari, - -] (H-149.X.5b4 [Couvreur, 1954b:44a]). 》From BHS āgama-dhara-.

agakulike (n.): 'one from a very prominent family'
[agakulike, -/-,agakulike, -] (602.2b5).

agradharma 'a foremost law' only in the compound agradharma-yoṣyō* 'way of the foremost law' (554b6).
》From BHS agra-dharma- (not in M-W or Edgerton).

ankāmī* (n.): '± commonality' (?) [snai ankāmī '± unique' (?)
[-, - ankāmī/]/ yolaśemiṃ maikau mata krent wātrenal spoṣṭaicu spoṭnē[is]e mā pārājake spoṭnai māṣta nāvanē spoṭnāi wīlāyaḥ akalā spoṭnāi sōḥ sāmā spoṭnāiṣṭentiṣats aṣaṃ po ci wai[n]kau spoṭnāicu 'thou hast left off from evil, O truster in the good affair! thou didst go trustingly to nirvana with fourfold trust; ... thine own person [is] unique (?) I honor thee, O trusting one, worthy of all trusts?' (241a4-6).

ankāṁistase* ± shared, common (i.e. having something in common), general': po aṁmante ekalayāṭi sōkāi ankāmīncicee mā/ = BHS sarvaṃ ātmavaśam sukham - sādhārane vihanaye [their] good fortune [is]
completely dependent on [their] own will[s]; they are frustrated/exert themselves in vain as a group' [7] (TX-2a5 [Thomas, 1974:79/85]).

In determining the meaning we must start from the bilingual context of the derived adjective. BHS sakhāra-ya- is 'something in common, a common rule or one generally applicable, a general characteristic of all individuals of a species' while vihany-[-pass.] is 'be frustrated, exert oneself in vain'}. It appears that this passage is contrasting the ability of an individual to achieve redemption with the inability of a group to do so. It may be that the same theme is inherent in 241a4-6, though our ignorance of the meaning of wilyuš: makes any understanding of this line most problematic.

Etymology uncertain. It would appear that the word contains the intensive prefix *e(n)- (the initial *i- is regular by *i-umlaut). If the meaning of the word is as we have supposed the rest of the word might reflect a putative PIE *kōmiyom, a vṛddhadv derivative of the *kōmi-no- seen in Oscar commo comitia,' and Umbrian super cumme 'super comito, kunnahkile 'in convenve.' PIE *kōmi-no- (the metathesis of *m-n- to *n-m- in TchB is regular), of course, is an adjectival derivative of the adposition *kom 'with.' Not with VW (147) a derivative of kām-, a part of the suppletive paradigm of pār- 'bear, carry,' q.v. Though some instances pār-kām- translate BHS dār-, neither the prefix of the Tocharian word nor its suffix is productive in attested Tocharian. Thus ankāmi is unlikely to be any kind of calque on some Buddhist Hybrid Sanskrit original.

**ankāre (n.)** 'profligacy, immorality' [ankāre, -/-][/ may pānna kāpints kalkalakau ankāre wnole[n]a 'in lands and villages [has] profanity [been] brought by' (26b). Meaning and hence etymology are uncertain. If the meaning is something like 'immorality,' then VW's suggestion (1972/74:142-3, 1976:147) of a compound consisting of the intensive prefix e(n)- (the initial *i- is regular by *i-umlaut) + kār- which would be connected with Gothic hērs 'prostitute' and its Germanic congeners and, more distantly, with Latin cārās 'dear' is attractive.

**ankaim (indeclinable adj.)** 'false; reverse' [ankaim yām- 'vomit']

**eeros pilko ankaim seyem** 'they have evoked false insight' (15a5=17a6), ankaim yātara [leig: yātira] 'by a false path' (30a7), wemis wēsigei ankaim yə[ñor] sawam prete[n]ne 'urine, excrement, vomit they eat among the pretas' (522a3); --ankaim-pilko* 'false thought, false doctrine: [ankaim]- pilko-[te][konse. enkāldišem = BHS mihiyāśismedikāna] (H-150. 114a3 [Thomas, 1996:301]); --ankaim-pilkoso 'prting to false thought' (282a3).

**TchA kem 'id.' and B ankaim reflect a P Tch [änkim]. TchB shows a form with the intensive prefix *e(n)- (the initial *i- is regular by *i-umlaut--see *e(n)-) and A shows a form without. Further connections are unknown. VW (213) implausibly suggests a connection with PIE *k*e(e)n- 'punish' with the notion 'false' being a development of 'culpable.' Hilmarrson (1991:121) more cogently from the semantic point of view suggests a relationship with Old Irish gādú - gāo - gō 'lie;' Middle Welsh geu 'false; lie;' (modern Welsh gau) toll. The Celtic words apparently reflect a Proto-Celtic *gōwān-.**

**anklauktatte (adj.)** 'unturning, irreversible, unchangeable'

[anklauktatte, -] anklauktattacel] tsmayāi-ñ nete pākṣaṇe anklauktattattile 'may the spiritual and unchangeable power grow for me' (S-8b2). The privative of kluak- 'change,' q.v. (see also *e(n)- and Hilmarrson, 1991:23).

**ankwass(t) (n.)** 'as a fetid' (Ferula foetida Regel [aka F. asafoetida]) (a medical ingredient)

[ankwass(t), -/-] ankwass (0-1b), ankwaß = BHS kungu- (Y-1a5). Cf. Khotanese angūda- (Filliozat). From Proto-Iranian *angu-fatu- (where *fatu- 'gum') (Bailey, 1976/9:1).

ang. see anāk.

**acakarm (n.[m.sg.])** '?'

[acakarm, -/-] tumpa [tasaema[n]e] is akacarm se// (576b1).

**acalsuttār (n.)** 'acalsutta' (a kind of salve)

[acalsasuttār, -/-] (W-19b4).

**acār (n.[f.pl.l])** 'propriety' [-, -] acār[aacāranta, -] spūrtaicent=ācāranta muska=ācārak 'a good behaviors and conducts [have] completely disappeared' (12b2), acār sparāks yaksnesa sekka-sekka sankaṃant santo i[nt]massāṃ 'in a manner having lost [all] decency, always and always he pains the community' (DAM-507-a67 [Pinault, 1984a:24]); --acāraśs'es 'prting to propriety.' (549b2). From BHS acāra-.

**acirne (n.)** 'absence of digestion'

[acirne, -/-] (Y-1b4). From BHS ajīrna.

**ajamot (n.)** a kind of parsley (Apirium graveolens Linn.) or common caraway (Carum carvi Linn.) (a medical ingredient)

[ajamot, -/-] (497b6, W-33a3). From BHS ajamodā.

**Ajāṭasaṭrā (n.[m.sg.])** 'Ajāṭasaṭrā' (PN of a king of Magadha)

[-, Ajāṭasaṭrā, Ajāṭasaṭrā/ (H-150).

**Ajite (n.)** 'Ajita' (PN of heretical teacher)

[Ajite, -/-] (28b1).

**ajvare (adj.)** 'without a fever.'

[Im: ajvare, -/-] (509b3). From BHS *a-jvara- (compound not in M-W or M-W).

**anītyāṃ, see s.v. anītyāt.

aiyīne (n.[m.sg.]) 'breath'

//lets wesāt aiyi ne alat[pa] tase[m]ane 'the poisonous breath of the ... like a cloud' (H-149.71a6 [Hilmarrson, 1996:30]). A derivative of PIE *h₁e[ṃ]n(h₁) 'breath.' See further s.v. anāsk-.


ānčām (n.) ‘black pigment or collyrium’
[ānčām, -ānčām/- (408b5, P-2a4); -ānčānas ‘prntg to aṅjana’; aṅčānas ‘sale [ramt]’ [= BHS aṭiṣanāṁ-, the name of a mountain] (356a3). [From BHS aṭiṣana-.
āncīl = āncīl, only attested in the compound aṅcīl(-i)-sarne ‘with hands in the aṅjali-position’
aṅcīl-sarne (128b7), aṅcīl = āncīl-sarne kēm tētē rūmnoyēm ‘the gods, [their] hands in the aṅjali, bowed to the ground to mo’ (246a2/3). [From BHS aṅjali-.
āñmañ (vt.) ‘wish, desire, hope for’ [in all clear cases followed by an infinitive]
Ps. XII /āñmañī/ [MP aṅmañīmar, -a, aṁmañī/-a/-, aṅmañīnīrta; MPImpf. -a, aṅmañīhīṭa, aṁmañīhīṭa/; // [ā]ī[ṃ]l[ə]ṃce wapītā nesī aṅmañihrī // ‘they wish to be separate from one another’ (193b6), // pimtwaī nīsī aṅmañīhrī[ṛ] // ‘thou desirest to give alms’ (374c4), aṅmañīhīṭa = BHS kāṅkṣāti (PK-NS-12b4 [Couvreur, 1967:154]).] A
A definitive verb from ‘āṁme ‘wish’, q.v.
āṅmaḷāśālīhe (n. [ṅ. sg.:]) ‘sympathy’
[āṅmaḷāśālīhe, -a, aṅmaḷāśālīhe/-] aṅmaḷāśālīhe ecce e[ṅkormem] = BHS aṅukāmpam upākiyā = TChā kāryā lakṣaṇe su eṃtarsū (PK-NS-13516a4 [Couvreur, 1967:154]); -aṅmaḷāśālīhes ‘prntg to sympathy, sympathetic’ (TEB-59-26). [The regular abstract derived from the following entry.
āṅmaḷāśe (n.) ‘sympathy, pity’
[āṅmaḷāše, -a, aṅmaḷāše/-] wase yoksi yaskastrā cmeḷase aṅmaḷāše etrtsī yesā tike ste (282a2); -aṅmaḷāśese ‘prntg to sympathy’ (281b5). A
da derivative of ‘āṁme ‘self’ but the exact formation is unique. See also the previous entry.
āṅmaṣsu, see s.v. āṅme.
āṅmaḷāske (adj.) ‘piyting, sympathetic’
[āṅmaḷāske, -a, aṅmaḷāskem (voc. aṅmaḷāsk)a/-] pontūs saimo kārtē-itais aṅmaḷāska ‘refuge of all, seeker of good, pitying [one!]’ (229b3/4), ce, sāp yene same pamsītaī aṅmaḷāskak [lege: -em] kāssīten aṅkṣā krentā [p]elaiken ‘take [as] your refuge the good law announced by the pitying teacher’ (295a9/10); -āṅmaḷāskānīhe ‘pity, sympathy: ket no cūmpaṇī meṃ te tokay alyekēpi sokıtēhe aṅmaḷāskānī=onolmeinai [lege: -nē] ‘to whom, however, there might be this ability, to another likewise [there would be] pity for beings’ (224a1/2). [An adjectival derivative of ‘āṅme ‘self’ but, as with aṅmaḷāśe, the formation is unique.
at (adverb) ‘towards’
tom ākāntemem saṅ aṁ sīkajā kr, tā tālpatṣi [+] at no cem yamu k, se nā yēmsare ‘if from these sufferings I try to free myself, though [I have] sent them away, they do me ...’ (220b2). A The apocopated form of ate, q.v., in the same way we have oṃp – ṭome ‘there’ or ket – kete ‘whose’. See also ate.

Atakke (n.) ‘Atakke’ (PN in caravan pass)
[Atakke, -/-] (LP-4a3).
atamen ‘?’
[waway]u]e la mā kallam tā, yatarinēm parna lantsi atamen mā cāmē[pm] (303a3), tenta olyapote sārtas[3]līḷē hēṃsī atamen mā rītētēr (331b5). [Are these misspellings for aṭamem?]
atākkate (adj.) ‘untrue, unfounded’
[m: atākkate, -aṭakacak/-] krentāmsta tattam nākī atākkate nesamye ‘they will lay reproach on the good and untrue runcr’ (15a5=17a6f1, [a]ṭākkate = BHS ahītā (16a4). A Prative of tāk- ‘be,’ s.v. nes- (see also ‘ν(t)ē(s)-’ - and cf. Hilmarsson, 1991:36-39).
atēne, see s.v. aṭo.
atāno (n.) ‘unfruitful ground’
[aṭano, -a, -aṇ/ [unnte] saمنظمة] atāno taur twee yūktrē pākri ‘for this reason unfruitful ground, or dust, or dirt appears’ (K-8b2). A The negative prefix ‘e(n)/- + tāno, a nominal derivative of tām- ‘be born,’ q.v.
atit ([indeclinable] adj.) ‘past, past, done on’
(183a3). [From BHS ata-.
Atidivikare (n.) ‘Atidivikara’ (PN)
[Atidivikare, -/-] (357b5).
atibala (n.) ‘Sīda rhombifolia Linn.’ [aka S. rhomboidae Roxb.]. [a medical ingredient]
[atibala, -/-] (W-24b3). [From BHS atibalā-
atīyo* (n. [pl. (?)]) ‘grass’ [usually in plural but may be used in the singular as a collective]
[+, -aṭiyo/-aṭiyoa, -aṭiyoam, -aṭiyoan] kentsē manarkaṇa nay δορ-fovînīr aṭiyoisaima lyama ‘on the bank of the river he sat on the grass under a nigrodha-tree’ (107b5), aṭiyo pisāl melme orasse pova ‘a fire of grass, chalk, dung or wood’ (194b1), aṭiy // = BHS trūsa- (530b3).
TChā aṭi ‘id.’ and B atiyo reflect PCh tātiya- but further connections, if any, are uncertain. Lane (1938:25) connected this word with Latin ador ‘spelt’ and Gothic aṭiak ‘grainfield.’ Watkins (1973b) connects all three words with Hittite hat- (PIE *h₃ed-) ‘to dry, parch’ (ador originally being ‘dried spelt’) and Greek dōsmai ‘dry out’ (so too Puvel, 1991:248; cf. P:3, MA:237). Pedersen (1941:64), on the other hand, followed by VW (624), takes PCh tātiya- as a borrowing from Turkish or ‘grass’ but neither the initial vowel nor the stem form of the Tocharian word is clarified by such a hypothesis. Cop (apud Isebaert, 1978a:97) more reasonably suggests a connection with the otherwise isolated Old Irish aṭh ‘sharp, energetic’ (< *aṭi- or *aṭi-). The semantic development would be similar to that seen in Sanskrit trūsa- ‘grass’ (= English thorn). Beside the adjectival aṭi- seen in Old Irish I assume there was a nominal *aṭi-u- which, when augmented by *-i(ṇ)-, gave PCh tātiya-.
adhisthít, see adhisthit
ate (adverb) ‘at ease’ ‘at ease on which way’

appa tàmyàti pākñ[a]sta-ñ ‘dear father, dost thou intend to send me away?’ (83a3)
kelàsta lākà prātitsom waskātai ma a-ate śāśiṣe ṣālāpāstsì lāklentamèm ‘thou hast suffered pain [but] from [thy] decision to redeem the world from sufferings thou hast not moved away’ (224b23), cè pekax ate kampālì yamastusù ‘they asked him: didst thou set the cloak aside?’ (337a5-338b-1b [Thomas, 1978:239]), ḍesâne āpìkne pārīvāne wàl no laplasle ate ra tsa yàm mà lítke ksa ‘[it is] to be smeared between the eyes or on the brows; no matter how he might go, he was not seen by anyone’ (M-3b5).

TChA atas ‘id.’ and B ate are related but the details are not clear. By itself ate could reflect P'Tchè āte with the attested initial a- resulting from its being always unstressed. That *ādē would reflect either a PIE *h₁etō (as in Lithuanian ato- ‘back, away’) or *h₁etos (as in Sanskrit atah ‘from there’). One should compare also OCS ots ‘away,’ Greek ātòr ‘however,’ Latin at- ‘id.’ (< pre-Latin *aiti), Gothic ap-þan ‘id.,’ OCS ote- ‘away, out’ (P:70-71; MA:37). A atas may be from P'Tch *ātē plus some further enclitic -s with the initial a- shortened in this consistently atomic word (a similar shortening may account for atsek vs. atse, see s.v. atsak). The connection with Sanskrit atah was first made by VW, 1941:8 (see also VW, 1976:152). See also at.

atkwał ‘?’

ankain placa sa ewirú atkwâl sù (282a4).

attai, see ate.

Atyuccgâmi (n.) ‘Atyuccgâmin’ (PN of a former buddha)

[Atyuccgâmi, -a-/-l] (AMB-a1).

atraikatê (adj.) ‘unfailing, not misleading’


atsaka (adv.) ‘completely, only’ [in general a strengthening particle]

sālatsaik tokha sāñnàntis íkkav ñësáa pâlakâw atyantì akñênta ‘the life of men is now very short [like] a water drop on the tips of grasses’ (3b34), walo akñâsa su mārsàw-sàli ñîm atsak ñém Arànemi ‘the king [is] a fool; he [has] forgotten indeed his own name, Arànemi’ (81a-23), entsasa atsak ñsâne waṣâças ‘through greed [are their] eyes completely covered’ (K-6s2).

TChÀatsak and B atsak reflect P'Tch *atsak-k where the final -k is the strengthening particle and the ëts- is somehow related to A ats and B ata but further connections are unknown (Smith, 1910:8, Ducheñ-Guilemin, 1941:175, VW:153). See also ats.

adhivacanasâmspâs (n.) ‘conjunct of epithets’ [adhivacanasâmspàs, - -l] (171a1). A privative of adhivacanasâmspàs- (compound not in M-W or Edgerton).
Pnak rifex of Sanskrit anāha- ‘without protector, without help’ (VW:623, following Konow).

anāsak-(vi.,G) ‘breathe; inhale’; K ‘make breathe, resuscitate’

G Ps. IXa /anāsakV3/ [A -., anāśaṃ; G. anāśīle]: trivāśka ko ce satāṣṭām tu anāśaṃ enkastār * anāshaṃ wat satāṣṭā khem yamastār astariie śiś [lag: piś anāшаṃ piś tu saṃstrā *] satāṣṭām wat piś lykravora tuk piś saṃstrā ... eva-anāśaṃ melenta ‘a mixture’ [is]: what he exhales, that he takes as inhalation; or he inhales and he counts [it as] exhalation; purity [is]: five [times] he inhales and he counts it [as] five or five times he exhales and he counts it [as] five ... whenever he inhales through the nose’ (41b1-3).

anāśīle-satāṣṭālsēse ime = BHS prāṇāpanasmriti (H-149.289a5 [Thomas, 1972b:443, fn. 5]); Ko. IXa (=Ps.): satāṣṭā anāśi [s] (unpubl. Berlin fragm. [Thomas, 1972b:ibid.]); –anāśīle ‘breathe, inhalation’ (41a1).

K Ps. IXb /anāsakV4/ [A /anāšak, -.; MP /anāšaṃkār, -.; //ne nta pāšek [m]aśiym /anāšek wram // (574a4), // otek tane lašyt /anāšekkār // (574a5).

The Grundverb is attested only in contexts where it is opposed to satāṣṭāk- ‘exhale.’ In those contexts the meaning of anāsak- must be ‘inhale.’ However the causative would seem to be attested in the sense ‘make breathe, resuscitate’ (the context is that of a sea voyage and the resuscitation of sailors after a near-drowning). Thus it seems likely that the basic meaning of the verb is ‘breathe’ toute simple and only by contrast to satāṣṭāk- is the meaning specifically ‘inhale.’

There is no doubt that anāsak- is a reflex of PIE *h₂en(h₂)- ‘breathe’ [forms for which *h₂en, are necessary or probable: Sanskrit anīti ‘breathes,’ anīta- ‘breathe, wind,’ Greek anemos ‘breathe, wind,’ Latin animus ‘spirit, soul,’ anima ‘breath, soul, life,’ Old Irish anā ‘breathe’ (<I*h₂en, hilo-), Gothic uzanam ‘exhale;’ forms for which *h₂en- are necessary: Latin hālāre ‘inhale’ (< determinative *h₂en,1-l-eh₂- with unetymological h-), Hesychian āntai ‘āmnoi,’ and antās ‘proids’ (if these are not to be corrected to āteai and āteās); indeterminate forms: Avestan āntya- ‘inhaling’ and parāntya- ‘exhalation’ (with prefixes ā- and pra-), Old Norse qnd (f) ‘breath, life, soul’ (= Greek ἀνάτας), OCS vonja ‘smell’ (<*anyk-), Albanian ej ‘swell’ (P:38-39; MA:82)] (Couvreur, 1949:33, VW:144). VW and Hilmarsson (1986n:198), under the assumption that a vocalic laryngeal always gave PTEkh *ā, assume we have *h₂en(h₂)-skē-ō-. Alternatively Hilmarsson later suggests (1991:120) that we might have something like *h₂ən- *h₂en(h₂)-skē-ō- where the initial ān reflects the prepositional prefix ‘in.’ The causative ānāsak- must be a new formation within Tcb. See also lámē, lámē, ānīye, onolme, and possibly satāṣṭāk.

ānāśrap (n.) ‘freedom from sinful influences’ [ānāśrap, -,-] (171a5). •From BHS anāśra-...
antariye (adj.) '± under or lower (of garments)'
[antariye, -/-[/-[antariye wasti yis[i][le] ] underclothing [is] to be worn' (320b4).
[n] From BHS antariya-.

antarits (indeclinable) adj.) 'invisible'
keśe śīme tākam antarits nesī 'to whomever is the wish to be invisible' (M-3b4).
[n] From BHS antaridhis 'concealment, disappearance.'

antāpe (n.) '± firebrand'
antāpe-, -/[-[/-pēkktēr-ne po kektēne antāpe rakt entkālāsa 'his whole body blazed with passion like a firebrand' (Ba5).
[ ] Etymology uncertain. Perhaps with VW (1941:5, 1976:145) we have the intensive prefix e(n)- (the initial ā- is regular by ā-umlaut) + āišā, a verbal noun from aik- 'know,' q.v. Cf. Hilmarsson, 1991:120.

anautatte (adj.) '± imperishable'
[-, - anautacce[l] wehiṃ āāt anautacce=aissāmesa mā ārōy wentsi 'I would speak: because of [his] imperishable wisdom may he not cease from speaking!' (291a2).
[ ] Privative of naut- 'disappear,' q.v. (see also n'e-) and Hilmarsson, 1991:32-35.

antapi (pronoun/adjective) 'both'
[ ] TchA āntpi (m.?) 'lid.' (feminine [?] āntuk) and B antapi – āntpi reflect PThai *āntenpi(ā) which must, in some fashion, be related to the widespread Indo-European type 'both': Greek āmēthō, Latin ambŏ̃ -ae -ā, and without the nasal, Sanskrit ubhā, Avestan uā, Lithuanian abu, OCS oha, and, without the first syllable, Gothic bai (m.) - ba (f.), all 'both' (P:34-35)) (Meillet, 1911:147, 150, VW:162). Jasanoff (1976) has shown that of the Greek, Latin, and Tocharian forms, TchB antapi is notably archaical and requires a PIE *hent-boo-, with *hent- as in Hitite hant- 'face,' hant(a) (*hent-), in front,' Greek ant- 'again,' Latin ante 'in front of,' etc. (P:48-49; MA:400). The AB ending -i reflects the old neuter dual -oehi,(i), while in the TchA-uk (whether feminine or, as Winter, 1991:148, has argued, pronominal as opposed to an adjectival āntpi) we probably the old masculine *-āx (plus the strengthening particle k(a)), relegated to the feminine by the original neuter. See Hilmarsson, 1989a:56-58, for further discussion and slightly different conclusions. See also Winter, 1991:147-150.

antarakalp (n.[-fpl.]) 'internal subdivision of an econ, intermediate econ'
antarakalp, -/-antarakalpanna, -/-] (590a1).
[ ] From BHS antarakalpa-.

antipūr (n.) 'harem'
antipūr, -/- [/-] (AMB-a4); -antipūrireśe 'prting to a harem' (109a6).
[ ] From BHS antipūraka-.

apamārha (n.) 'Aclyranthes asperta Linn.' (a medical ingredient)
apamārha, -/- [/-] (W passim).
[ ] From BHS apamāra-.
apamāra (indeclinable) adj.) 'immeasurable'
(154b1).
[ ] From BHS apamāra-.
apákärste (femineclative adj.) 'manifest, apparent' [apákärste yám]- 'reveal, make manifest'; apákärste lānt- 'reveal oneself, leave openly'
ytāre sā ... apákärste yāmusa 'the way made evident' [apákärste yāmusa = BHS prakāśiṣṭaḥ] (30a3/4), [apákärste lāsa yāpo[yame]n] 'having left openly from his own kingdom' (94b6).

■ The intensive prefix 'e(n)-' (the initial ए is regular by ए-umlaut) + pākr- 'evident' + the adjective forming -tstte (cf. Hilmarsson, 1991:121-123). See also pākri and the next entry.

apākṣai (adv.) '± with genitals exposed'

mā apākṣai ene[pka]l // = BHS na vidānīkāyaśargie nisatsyaṇa (H-149-ADD.131a5 (Couveur, 1954b:51)).

■ The BHS equivalent of this TchB hapax legomenon is almost as rare. The Tibetan, Japanese, and, in part, the Chinese equivalents of BHS vidānīka- mean 'showing the private parts' while, in part, the Chinese evidence, perhaps euphemistically, suggests 'bending over' as the meaning. Etymological considerations within Tocharian show the Tocharian translator to have understood the BHS word as 'showing the private parts, exposing oneself' as the meaning. ■ From the intensive prefix 'e(n)-' (the initial ए is regular by ए-umlaut) + pāk- '± obvious, evident' (cf. pākri) + sa-, the frozen accusative singular of some sort of derivative suffix (in PIE terms *KyeH2-). See also pākri and apākṣiṣte.

apāy (n.f.pl.pl.) 'lower being'

yapaṇta, - apāynta (52b4).

■ From BHS apāya.

apāsāṣṭe (n.) 'one who has not behaved morally'
apāsāṣte, - apāsāṣete[/](31b2=32a4).

■ The privative of pāsk- 'guard', q.v.

(see also e(n)- and Hilmarsson, 1991:110).

apīṣ (n.) 'the Avicī-hell'

[ -, - apīṣ//] Devadatte sā Apiṣ nraite tenstnte 'this D. was re-born in the avīcī-hell' (22b3); - apīṣse* 'prting to the avīcī-hell' (TEB-64-04).

■ From BHS avīcī.

appakke (n.) '(dear) father'


■ A diminutive of śpī 'father', q.v.

appamāt, only in the prasal verb appamāt yām- 'treat badly, wrong'
appamāt yanamāsttā = BHS avajāñanti (31a6=32a1), cem ksa yāmāt appamāt wroce lupstāt-nraisa 'if[ someone does this one wrong, he casts himself into hell' (31b1=32a4); -appamāṭānā + 'ill-treatment' (24b61, 371b4).

■ Like its TchA cognate, appāṛmā, B appamāt is a borrowing from BHS pramata- or some Prakrit equivalent. See also next entry.

appamāṭāsī (adj.) 'scornful, disdainful; dispicable' (?)

/// [se or]otse - i no appamāṭāsī (575b2).

■ A derivative of the previous entry. For the formation, see Winter, 1979.

apratītulem (n.) (name of a meter (4 X 25 syllables, rhythm 5/5/6/7)

[-, - apratītulem/](379b1, 380a4).

apratīsamkhyāṇīrōt (n.) 'the unobserved annihilation of an object'

[-, - apratīsamkhyāṇirot/](189b3).

■ From BHS apratīsamkhyāṇirodha-.

apramani (n.) 'infinite, high number' (?)

[-, - apramanīta](575a6).

■ If From BHS apramaṇa-.

apātā (adv.) 'in conversation'

sanyem mīkasamāni apātā 'many monks were sitting in conversation' (3a5).

■ The prepositional/intensive prefix 'e(n)- 'in' + the accusative singular of pātā 'conversation', q.v. (Hilmarsson, 1991:123).

apsāl (n.) 'sword'
apāsāla, - apāsāla 'apsāla yāma ṁe ḍukṣetmana 'a wound having been made in the body with a sword' (15b1=17b3).

■ Etymology uncertain. By its form apsal would appear to be an old verbal abstract (cf. TchA dwāl 'food'). VW (148) relates this Tocharian word to Avestan aša-, aši-man- 'damage.' Apśal might be as from PIE *h2-eg₃-eh₂-, a denominative verb derived from the *h₂-eg₂-o- that lies behind Avestan aša-. If so, we would expect the original meaning to have been '± damage' and the shift to *damer, whence 'sword' is difficult.

abraj (n.) 'particle of water' [as a unit of measurement] (?)

[ - abrajinta, - - ] (326b3).

■ Cf. BHS abrajās-

abhijña (n.f.pl.l.) '(higher) knowledge'

[-, - abhijñaja/-, - abhijñanta] (31a3).

■ From BHS abhijñā-

abhiddārma (n.) 'Buddhist metaphysics'

[-, - abhiddārmā/-] (G-Su2).

■ From BHS abhiddarma-.

abhiddharmake (n.) 'one learned in the abhiddharma'

[abhiddharmake, - - /] (H-149.X.5b4 (Couveur, 1954b:44)).

■ From BHS abhiddharmika- (not in M-W or Edgerton), a derivative of abhiddharma- (see s.v. abhidharma).

abhinai, only in the prasal verb abhinai yām- 'represent dramatically'

// oṣaposte[n]e niśi tiwānāte abhinai yām[i]/ // to be very ... to represent love dramatically' (516b3).

■ From BHS abhinay-a-

abhiprāya (nnt.) 'intention'

[abhiprāya, - abhiprāyā/abhiprāya(n)nta, - - ] (325b3).

■ From BHS abhiprāya-.

See also anabhhiprāya.

abhisek (n.) '(ritual bathing or consecration (by pouring water over the head)

[-, - abhisek/-] (205a5); -abhisekse* 'prting to ritual bathing' (211b2)

■ From BHS abhiṣek-.

abhyaṭarakaḷ (n.) 'intermediate age'

[-, - abhyaṭarakaḷ/-] (525a5).

■ From BHS abhyaṭarakaḷa-

abhāhyaśyā (n.) 'false or groundless accusation, calumny'

[abhāhyaśya, - - /] (330b1).

■ From BHS abhyaśyān-

amars (n.) 'impatience, indignation, anger'

[-, - amars/-] [amarsa Jambudvīpem lantāms po kremprāw worksāl 'they hinder out of anger the energy of all the kings of India' (PK-13E-b8
amálsprént* (n.) '± wagon-master'

amálsprenta karpím lantůňnai yártine 'O wagon-master, we have descended on the royal way' (PK-12K-b3 [Couvreur, 1954c:86]).

amálsprénta is in the first instance equated with Khotanese masš- in masša- 'road' (< *± wagon-place') and further to Greek amáka < Attic hánaksi 'chaos of a four-wheeled wagon' while the second part of the compound is Iranian *pati- 'master.' However, it may well be that TeH B amáms- and Greek cognate are because they are both inherited from PIE *h₂-em-eh₂-ges-y(e)h₂- 'wagon,' whether or not Khotanese masš- (if such a form has an independent existence) belongs here or not. Likewise I do not see -pántse as borrowed from Iranian *pati-. Such an etymology leaves the -n- without any explanation. Instead I see -pántse as a putative PIE *pnte₂-ô- 'one pertaining to the way,' an exocentric thematic derivative to *pôntî, r-s 'way' [Sanskrit pántha (m.), Avestan pánta (m.), Armenian hun, all 'way,' Greek pántos (m.), 'sea,' OCS pôta (m.) 'way,' Old Prussian pinitis 'id.,' etc. (P:308-309)] (cf. Adams, 1984b; MA:625).

amiške (adj.) 'bad-tempered, despondent'

amiške [m: amiške, -/-, -amiškam] [wonomlentso ra ponts [lege: pontans] aisi [sic] amiska [lege: amiškanë] esne no (92b1), ami[išk]ë[s]ntsse 'bad-tempered and glowing' (117a3); -amiškänne 'bad disposition, despondency; amisünkänne = BHS daurnamansya (156a5). Probably with VW (1941:80, 1976:143-44, though details differ) an adjective with the diminutive suffix -ske added to a form *am(i)-, related to Sanskrit amśa- 'sickness, suffering, 'ămsti 'torments, presses,' Greek astē ( Aeolic astē 'grief, sorrow, distress, trouble' (< *amśw- with dissimilation of *m... w to *n... w), Old Norse ama 'torment, wound,' all reflecting a PIE *h₂-em-h₂- (< 

amok* (n.[m.,.sg.]) 'art, artifice'

amok*[n.,-mokl, -amokl] k₂=amoksa trikos ca pós sêste mā sāmẙs[e]trā 'whoever [have] gone astray because of [your] artifice count for nought the whole world' (24a5), ce [lege: k₂c] amokanta Dharmacandere yākā palkaiṣe 'since Dh. has commanded the arts to be written' (605b1); -amoksa- '± prng to art' (249b5); -amokštis* artisun (434a3, TEB-74-3). AB amok reflect borrowing(s) from some Middle Iranian source, cf. Parthian mwv, Middle Persian hmvw 'doctrine' (Siegl, Siegel, and Schulze, 1931:12, fn. 1, VW:621).

amaukätte* (adj.) 'undrivable, unceasing'

amaukätte [n., -amaukätte] (231a3). The privative of mauk- 'drain away,' q.v. (see also 'e(n)- and Hilmarsson, 1991:31-32).

ampar, see âmähr.

amparwa, see s.v. 'ämpär.
ampalakkesar (n.) a kind of tree
[ampalakkesar, -/-/ (1151a)]
*From BHS ambátakakesara- (identification by Sieg, Sigling, and Thomas [1953:115]; not in M-W or Edgerton).

ampoño (n.) 'rottenness, infection'
[ampoño, ampoñantse, ampoñail] ampoñamse sánkте 'the remedy for infection' (P-1a1).

Amprátapāśā (n.) 'leaf of Tinospora cordifolia' (Willd.) Miers' (a medical ingredient)
[ampraptapāśā, -/-/ (W-2a4a)].

Amprāṭodane* (n.) 'Amṛtodana' (PN of an uncle of the Buddha)
[amprāṭodanem] (517a5).

Amprāṭasarma* (n.) 'Amṛtasarma' (PN in graffito)
[amprāṭasramem] (G-Su2).

Amprāṭasene (n.) 'Amṛtasena' (PN in graffito)
[amprāṭasenem] (G-Su12). See also Amṛṭasene.

Amplakkītā 'uninvented, without permission' se šāmanē [stie] kātkos preke amplakkīte kwaśasē yinnamśā 'whatever monk eaters into a village at an inconvenient time or uninvented' (H-149.X.3b2 [Couveur, 1954b:48]), Dhanika hiṃ šāmanē Ajāśatṣrūn līnte amplakkīte or kamar 'a monk, Dhanika [by] name, took king A.'s wood without permission' (H-149-ADD.8a2P [Thomas, 1957:124]). A privative of plāk- 'please', q.v. (see also 2e(n)- and Hilmarsson, 1991:88-94).

Ambare* (n.) 'Ambara' (PN of a king)
[ambarhi, -/-/ (AMB-4b)].

ammakē* (n.f.) 'mother'
[(voc. annamkē)] wessūn-nescē šārya ammakē poñh īppā miṅiš cosmans rak satsēnt sissiēn 'the boy' speaks to her: dear mother, speak to father; don't let him give me to these rakṣas' (85a2).

Ayātho (a) (indecl. adj) 'suitable, pleasant; possible'; (b) (n.[m.sg.]) 'benefit'
(a) sanknte ayātho nesātē ste 'the situation of the monastery is fitting' (DAM-507-a4 [Pinaull, 1984a:241]), mīktē omtem tāi miyaiyane sanknte spikel kusālāpēs ayātho tākaṃ yūnti 'as here, in thy power, the zeal and fitting behavior of the community can come to be' (TEB-74-7) [In Manichean script] y'tv (Gabain/Winter:14); (b) ceq, wātnte poyā ielykormen weia tarya sākkanma śāmāṇēṇḍes=ayāsē 'having seen such a thing, the Buddha spoke three sākas for the benefit of monasticism' (31a4).

Ayātastite* (adj.) 'unattainable'
[-, - ayātīcēc/-, - ayātīcēcm] (213a3, S-7a2).

A negative adjective (but not a privative) derived from yā-'be able', q.v. The formation is the same as in anayātastite, q.v. Hilmarsson (1991:58-61) does take this word to be a privative ayātatte*. See also yāt- and the previous entry.

Ayāmātē* (adj.) 'non faciendus'
[m, - , ayāmīcēc/fayāmīcē, -] (522b7, K-12a4). A privative of yūmn 'do, make', q.v. (see also 2e(n)- and Hilmarsson, 1991:94).

Ayāw a medical ingredient?
[ayāwā (P-1b6)].

Arunīcē (n.[m.sg.]) 'heart' (both the physical heart and the seat of the emotions)
[aruni, aruniṃtse, aruti/aruti, - , aruniṃ] lākēn aruni nītman 'because of suffering [his] heart is breaking' (88b4), aruniṃ sāṃpar ka šāmanē 'the living hearts beat' (119a4), katkomīta aruni nītman-neh his heart soared with joy' (375b4), aruniṃse = BHS hda- (Y-1a6); -aruniṃcē tāṅt to the heart' (207a3); -aruniṃstite* 'at great-hearted' (241a2).

Talhā ariē 'id.' and B aruni reflect P Tāriē. The *-ēnse is the same suffix seen in kāriē (3b.2t.26) 'pertaining to the end' beside ākē (A ākē) 'end' and in a few other contexts (cf. A sūliē beside sūl 'mountain' and probably B salāēce 'salt-encrusted ground' [?] beside salēye 'salt'). The proper paradigm of the underlying *-ēn- is Hittite hahlar-, the designation of some part of the body. Puvel translates it as 'e lung(s), midriff.' In one occurrence we have, after 'breast,' 'heart,' and 'entrails,' hahlar(aris) set-a hahlar-insē dēkkē 'and his h. matches the h.' In other contexts it occurs following 'entrails' or between 'breast' and 'entrails'. It would appear to be a paired, internal body part perhaps 'kidney' or 'lung.' Both Hittite and Tocharian reflect a PIE *hēh(e)r(ei)- (MA:329). Stulmaesch and Witzel (1990:36-39) suggest that aruni is connected with Old Irish drī (f.) (gen. drīn) 'kidney, gland,' Welsh arenn (f.) (pl. erin) 'kidney, testicle.' They reconstruct for Tocharian and Celtic a PIE *adre- 'internal organ.' For Celtic they are following an early suggestion of Stokes who assumed a
morpological division *ad-ren- and connected the Celtic words with Latin *rēx (pl. rēnēr) 'knight' (Stalmaszyk and Witzczak do not include the Latin in their etymology). However, a PIE *rēn-would also be possible for the Celtic data and such a form might also be a derivative of a PIE *h2ehr(e)jrer-. The Latin rēnis might reflect an unreduplicated *h2er-en-.

Not with VW (167) who takes the underlying noun to be a reflex of PIE *h2dr-: 'fit together, fix' (P.55:61 in its secondary meaning of 'be fond of, love' (cf. Greek arēskō 'like,' [Hesychian] ἀφέω 'love,' TchB ἀφίτ- 'love') with the heart then being 'the seat of love.' Nor with Pisani (1942-1943) who connects the Tocharian words to Greek ἀφόρ (nt.) 'heart' and ἀφρόν 'lower belly' [also Old Norse ædr (f.) 'vein,' Old English æðr] (f.) 'vein' (plural 'kneys'), OGH ædr(a)ra 'vein, sinew' (plural 'guts') (P.344), since we would expect PTeh *ährēne.

Aranēmi, see Aranēmi.

aranyāyatam* (n.) 'hermitage'

[-, - aranyāyatam/-, aranyāyatamnms, -] (561a2). From BHS aranyāyatana.

Aranēmi (n.[s.g.) 'Aranēmi' (PN of a king) [Aranēmi, Aranēmi, Aranēmin/1 (81a2).

arabhānte (n.[s.g.) 'arath, the ideal personage of Hinayana Buddhism'

[arabhānte, - arabhāntem/arabhānti, -] (arabhānte nilis nese, arabhānte permeis wat spellēkēu 'I am an arhat or am zealous for the rank of arhat' (333b2/3)); -arabhante - prtn to an arhat' (369a6). From BHS arahant- See also arabhānte and the semantically equivalent asanike.

arāṇī: (n.) 'an ascetic dwelling in the forest'

[arāṇī:, - /l/ sāmp arāṇī ste cvīm nau sptete 'this one is an aranyaka; give it to him first' (H.149.X.5b3 [Couveur, 1954b:44])); From Pali arāṇāka.- arādē* - arāle* (n.) the name of a meter (4 X 12 syllables, rhythm 5/7)

[1/5-1, arādēm arālem] (K-2a4, PK-AS16.3b1 [Pinault, 1989]).

ārīrā (n.) 'Terminalia chebula Retz.' (a medical ingredient)

[ārīrā, - /l/, - /l/, -ārīrākam] (Y-2a1); -ārīrākāse* 'prtn to arīrāk' (W-2a3).

From BHS harīk]-
arucī (n.) 'lack of appetite'
arucī = BHS arucī- (Y-3b3/4). From BHS arucī-
arunārijinu (n.) 'Asteracantha longifolia Nees.' [aka Hygrophila spinosa T. And.] (Y-3a4).

This is the form of a medical ingredient)

[arunārijinu, - /l/ (W-3a6).]

If from BHS arunārijinu.

Arunāvati* (n.) 'Arunāvati' (PN of a city)

[-, - Arunāvatica] (30a4); -arunāvatica- * prtn to A.' (89b4).

Aretsa '?

// ceu kenasse aretsa /// (526b).
aryamark* (adj.) 'prting to the way of the honorable ones'
[f: - _, aryamarkaï] (554a)]. • An adjectival derivative of an unattested *aryamark from BHS āryamārga-.

aryamaitreya* (n.) ± honorable maitreya’ (?)
[/-l-, aryamaitreya] (552b). • If from BHS *arya-maitreya- (compound not in M-W or Edgerton).

Āryarakṣīta (n.) ‘Āryarakṣīta’ (PN in graffiti)
[āryarakṣīta, -/l-] (G-Śu29, Otani 19.1.1 [Pilnau, 1998:364]).

āryāve (n.) ‘ready’ (of horses, ‘saddled’) [m: āryāve, -/l-ī, āryāven] laute ka kalloy sāw weysetai kotašē rime kaštyr āryāve : šovory ‘she only had the opportunity to find a swim, then she spread her self ready and eat’ (42b5), a[rl]āryāven krentām yakwennumpa ‘with good, saddled horses’ (409b1). • See s.v. ārēve.

ārsaikāra (n.) ‘bat’ [ārsaikāra, -/l-] ārsaikāra = BHS mandīlāya [in the calendrical cycle]
(554a6). • Etymology uncertain. Not with VW (150) do we have a compound of ārṣ-ī, related to Thracid ārgīls ‘mouse’ (ultimately a reflex of PIE *h₂ergī ‘be brilliant’ [P:64]), and a nomen agentis from kārk- ‘steal’, q.v., thus ‘mouse-stealer’ or the like. A bat is not a bird of prey and the semantics seem very unlikely. Perhaps *h₂ergī ‘swift’ (as in *h₂ergī-pto- ‘swift-flying’ [Sanskrit rjīga- ‘swift-flying,’ Arm arcwī ‘eagle’ (MA:469)]) plus *(s)kreg-, otherwise seen in OHG hēwi-sereko ‘grasshopper,’ srecken ‘make leap.’ The Tocharian word then would have been ‘swift-leaper’ or the like.

ārsē, see ārēs.

ārsāklo (n.f.) ‘(poisonous) snake’ [ārsāklo, ārsākštēse, ārsākštal/-, ārsākštalnts, ārsākštaln] mātret-īs = ārsāk[kl]{o} ‘a snake with sharp poison’ (43a6), [ārsāklo auk catā iskam ‘[if] a snake, adder, or viper bites’ (503a2); –ārsākštalnts* ± snake-infested: ārsākštēse illēnne ‘in the snake-infested spring’ (152b2).

• Etymology unknown. Tcha ārsal ‘id.’ is obviously related in some fashion to B ārsāklo but the details are obscure. The difference between A -l- and B -k- might possibly be the different readings of a non-Tocharian (Iranian?) cluster -x- but no obvious Iranian source exists (Martin Schwartz, p.c.). VW (623) suggests an Indic or Iranian root related to Sanskrit īrṣyati ‘envies,’ Avestan arṣēvant ‘jealous’ but neither form nor semantics is particularly close. Pedersen (apud VW, 1974:225) suggests an inheritance from PIE *ers-, ‘move’ and compares Armenian eral ‘bullicare di vermi’ and zerēn ‘reptile, serpente.’ A PIE *h₁erṣyeh₂ might then do for the first part of the Tocharian words but the -l- and -klo would still remain without any explanation.

ārhānte (n.) ‘arhat, the ideal personage of Hinayana Buddhism’ [arhānte, -/l-arhatṁ, arhatents, arhānte] tūmen... mainānčem appamāt sūyamastēr enēsē-ārhānte vrococm ‘thus he treats badly the just, even the
great arhats’ (31b2); –ārhanteīne ‘prting to an arhat’ (35a7); –ārhatatsse ‘id.’ (349a3). • From BHS ar(a)hant-. See also ārahante and the semantically equivalent āsānīkē.

ārta (indéfinable) (adj.) ‘each’ [with measures of time]
cai cets saāt tsmēntār ārta[k]aum ‘these enemies of theirs increase each day’ (31b8), snai šanṣl aunsātate śvāsā kwātis su arta kaim ‘each day he began to lay animals without number’ (44a3), ārta ywara-me ‘each half-month’ (H-149.X.5a2 [Couvreur, 1954b:44]). • Tcha ārts and B ārta reflect PIE *ārta. VW (169) may well be right in seeing in it some oblique case of a nominal derivative of PIE *h₁ar- ‘fit together, fix’ (P:55-61), namely *h₁er- [Greek ārī ‘just, exactly; just now’ or Lithuanian ārti ‘near’] or *h₁er-tvos [Greek ārīs ‘complete, perfect, exactly suited’]. However, the divergent meaning in Tocharian should give one pause. Whether the word is further to be related to Tcha ārtō ‘today’ is also problematic.

alāmmen ‘from wherever, from whomever’ kālpāca swāsā yoktsi alāmmen ‘an abettor of food and drink from wherever’ (31a2), k든 se no sūtākam apasīte kallam swāsā alāmmen ‘whoever is not behaving morally, [if] he obtains food from wherever’ (31b2-32a4).

• The ablative of alām ‘different,’ q.v.

alālāte (adj.) ‘indefatigable’ [alālāte, - , alālācē (voc. alālācēu/alālācēi, -) (203b2). • The privative of lēl- ‘be tired,’ q.v. (see also e-(n)- and Hilmarsson, 1991:86-88).

alāsmo (adj.) ‘sick’ [in: alāsmo, alāsmontse, alāsmontse-, - , sīxī= alāsmo laukānīnēsai snaiy sāntkānēnt tūryūka sītən tkentampa traiwōtai tūe ‘the sick world was far gone and without people; thou didst mix the thirty-seven remedies’ (212b2/3), alāsmontse = BHS ārūrya (H-149.236 [Thomas, 1974:83]).

• A verbal adjective from alās- ‘be sick,’ q.v.

alāsānīne (n.) ‘idleness, sloth, want of energy’ [alāsānīne, - , alāsānīnē] // alāsāne swānōrā niostmum īt sek ‘the one who has left the house [i.e. become a monk] continually finds pleasure in indolence’ (12b5), alāsānīni = BHS ālāsya (Y-3b3).

• Like its Tcha equivalent alāsane, B alāsānīne reflects an abstract derived from an unattested adjective *alas, itself a borrowing from BHS ālasa-.

alāse ‘?5
• G-Qa5.

alaks- (vi.) ‘be sick’ Ps. Ixa alāsk*’/l [A - , alāsānīnul; MPart. alāskemane]: // [al]āssām alyaik keknos īyānse ‘...is sick; others [have] come into danger’ (31b8-32b2), sark alāskemane ± being sick [in the back] [= BHS prātha- in a list of ailments] (Y-2a4); Ko. Ixa (= Ps.): (see erud); –alāssālle ± sickness: stasyānītete alāsāllette spū sāke ‘the remedy for torture or sickness’ (P-1b1).
alokälymi (informal) (adj.) ‘directed in a single direction; extraordinary’
omp mäskär=älo[kälymi] /l/ ‘there he found himself directed toward a single goal’ (12a3), münträäkä alokälymi cüicare [tän] = BHS evam ekäntä-käntäntäm [sic] te (251a1).
*Related to allek ‘other,’ q.v. Do we have a virtual *äläm (fem. acc. sg.) + *klämm (with loss of the -n- in the latter regularly in the accusative of nouns not denoting rational beings)? See also allek, alettsce, andädynce.
alme, see älme.
alyiatsste (adj.) ‘having a feeling’
[in: alyiatsste, -/-/] alyiatsste nesilje wainem kääkätä ‘[it is] difficult to achieve’ otherness [and] good fortune’ (127b4).
*An adjectival derivative in -tsste of *älämän–otherness, (as if) from PIE *h₁el̥eyh₂r, related to allek ‘other,’ q.v. See also allek, alettsce, alokälymi, and älyance.
alyiye* (n.) ‘palm of the hand’
[-, älyi, alte, -/,-älin-, -äläm] sáwoy katkemenä níisä wensy=emnta mä söökki[ā]<r> ‘he would be eating rejoicing, on [[his]] palm, excrement [as if honey] and sugar’ (42b5), fántipä piisne ságas yšör äln[e] ‘she placed [her] palms on [her] two breasts’ (84b5); –alyiye* ‘prting to the palm’ (567b1).
Tchā ále ‘id.’ and B alyiye reflect PtcHELL– or the like, a reflex of the widespread family of PIE *h₁el̥– *h₁el̥– ‘elbow’ (so VW, 1941:11, Schneider, 1941:172; Hilmansson, 1986:231). Typically *h₁el̥– (or *h₁el̥) are found extended by *n- or by both -i- and -n- in either order: Sanskrit áini-(m.) ‘part of the leg just above the knee’ (not the same word as ánī ‘linch-pin, axle-pin of a cart’), Greek ódēne ‘elbow,’ dhēm ‘id.’ (Hesychian) óllon (acc.) ‘id.,’ dhěrıkōn ‘point of the elbow’ (≠ dhěrokōn by haphalogy), Latin ulna ‘elbow, arm’ (≠ olīna), Old Irish uîenn ‘corner,’ Welsh elin ‘elbow’ (≠ olln–), Gothic aleina ‘ell,’ OHG elina ‘id,’ Old Norse eln = ēln ‘id.,’ perhaps Albanian lërrë ‘elbow’ (≠ *Vëna, if not an early borrowing from Greek ódēn) (P:307-308, MA:176)). For Tocharian we must start from a PIE *h₁gel- (as in Sanskrit áni-) or *h₁gəm (as in Greek óllon), either of which would have given PtcHELL–, whence regularly A ale and B alyiye (the secondary palatalization of -l- to -ly- before -i- is common, cf. the nom. pl. of the thematic kokele ‘wagon,’ namely koko). As Hilmansson rightly points out, a semantic development from *elbow to *lower arm’ (as in Greek for instance) > *inner surface of lower arm > ‘palm of the hand’ is well within the realm of possibility. (To be rejected as phonologically impossible are VW’s (1976:161) connection with Lithuanian dëlna ‘palm,’ OCS dolon ‘id.’ and Stalmaszczyk and Witzczak’s (1990:39-40) connection with Old Irish asil ‘member.’)
alyuşmañe* (adj.) ‘?’
[-, - alyuşmañefi] ce alyuşmañe ška sterem İjînasemê Arşavatentse skyesa sankaʃm witte Imahe (DAM-507-a34/4 [Pinault, 1984a:24]).

alyewe, see ālyauce.
alyek, see allek.
allawo* ‘?’
/// [war]ı-one yopam allawo (33b8).

allek (adj.) ‘other, another’
[me: alyek, alyek, alyk (- alyenk), alyen, alyenkam, alyenka] [a: alyak, alyek (- alyenka), alalykna - alonk, alyonkna] nelyok alyek [preke] ‘again [in] another time’ (3a5), alyek cmeine = BHS pretya (14a6), saumo ka-allek [komi] tsonkaik tsanqoy ‘may some other person get up daily at dawn’ (19b6), alyek c[m]elene = BHS paratra (23b8), ṭaš tallaž, wonleme pwa-allonkna cürkwa = irtte wánterwa ‘I, a suffering being, left all other things alone’ (45a2), alyek = BHS -anyatra (251a1), kew[en] lönsemene all[yen]kam ‘counting cattle for others’ (305b8), alyekipe = BHS parasaya (245b1), [rapa]nam alyek wat no watállassam rúspaiz ‘[if] he plows or orders another to plow’ (H-149.33b1) ‘[Couvreur, 154b:50]’;

-alyek-yypo* ‘foreign, from another country’; alyek-yypo kavtitwa wem ne su dushtul tānak am onišptti ‘[if] he speaks to him [in] a foreign tongue, it is a dustul; anipptti’ (325b2); -alyek-yyposse* ‘foreign, from another country’ (81b4).

For the masculine we have (historically, probably not any longer underlyingly) a nomi sg. *ålle, acc. sg. *ålje, nom. pl. *åljet, and acc. pl. *åljen plus the intensifier -kā (and the stress shifted to the syllable immediately preceding the -kā, hence allek rather than *ałlek). The accusative forms, singular and plural, form the basis of the corresponding genitives, hence alyek-epi and alyen-èmes. The actually attested accusative plural is not the expected *alyen but rather alyenkam with the regular ending of the accusative plural, -dın, added to the already characterized *alyen. From its place of origin in the accusative plural the cluster -nk- is occasionally extended to the accusative singular (alyen), the nominative plural (alyenk), and the feminine accusative singular (alyenkna). The feminine is similarly formed with -kā to nom. sg. *ālyā, acc. sg. *āllo, nom. pl. *āllo (whence alyak and alyonk with different realizations of the unpermitted cluster *āk-), and acc. pl. *āllo (like the corresponding masculine acc. pl. alyenkām, alonkna has the regular feminine plural ending added to the already characterized *allok). Tocharian A shows a similar system forms built on with the extension -kā (masculine: ālek = (B), ālyakam, ālyek, ālyès - ālyekās; feminine: ālyak = (B), ālyikyām, ālkont, ālko̱nt). I take the once attested alek (289b3) as simply a defective spelling for alyek.

The alternation of -ll- (unpalatalized in the nominative and -ly- (palatalized) in the rest of the paradigm of the masculine of TchB follows the same pattern as do third person pronouns (e.g. nom. sg. se, but acc. sg. ce, nom. pl. cei, and acc. pl. cemi) or adjectives in -sttse (nom. sg. -sttse, but acc. sg. -cemi, nom. pl. -cemi, acc. pl. -cemics). See below. The alternation of -ll- and -ly- in the feminine does not follow the pattern of palatalization in third person pronouns or the adjectives in -sttse where the feminine is strictly unpalatalized. Nor does it match the privatives in -te (masculine: -te, -cemi, -cemics; feminine -caca, -cemics, -tona, -tona). Otherwise, Winter (1991:151-153).

-Teča ālak (with regular simplification of genimate -ll- in A) and B allek reflect PTeč *āle-ša where the *āle- must be from PIE *h₂elno-: Old Latin olla ‘illeg’ (*h₂elno), Old Irish oll (= Latin ollus) ‘full, great, Gaulish alla ‘aiulid, allus ‘second,’ OCS lani (= *h₂olen) ‘in the previous summer or year,’ and Sanskrit arána ‘distant, strange’ (P24-25; MA:64). The -ly- (actually -ly-) of certain forms are either analogically palatalized on the pattern of the third person pronouns or adjectives such as those in -sttse or result from a mixture of of *h₂elno- with *h₂elvo- ‘other’ [Armenian al, Greek állos, Latin alius, Old Irish aile, Gaulish alis, Gothic alis, all ‘other’ (cf. also Old Saxon eli-lenti, OHG eili-lenti ‘strange land’ with B alyek-ypposse or alyek-yypo) (P:25-26; MA:64)] (Sieg and Siegling, 1908:927, WV:160-1, cf. Winter, 1991:150-153). PIE *h₂elvo- is clearly to be found as the first member of the old compound ālyauce ‘on another’ (< *h₂elvo- + dtvita ‘second’) and probably to be seen in the *āllya- underlying ālyatstse ‘having otherwise.’

Tocharian shows the simple thematic *h₂elno- in aletestse ‘strange, unrelated,’ ālām ‘differently,’ and alakālym ‘directed in a single direction,’ qq.v. As suggested by VW, Teča yālēk ‘elsewhere’ must be, on the basis of its form, a borrowing from B, even though it is unattested in the latter language.

See also ālyauce, aletstse, alyiyatsstse and alakālym.

aletstse, see aletstse.
avatrāpi* (n.) ‘modest person’
[~-, avarāpi/l (200b5).

From BHS avarāpin.-
avamārga, see apamārga.
avasi (indelinable adj.) ‘powerless’
(293b3).

If correctly segmented and identified, from BHS avasin- (Sieg, Siegling, 1953:183, fn. 18).
avasth* (n.) ‘state, condition’
[~-, avasth/l] (197b4); – avasthase* ‘ptring to a state or condition’ (197b3)

From BHS avasthā.
avasthālaksan* (n.) ‘a characteristic of a condition’
[~-, avasthālaksan/l] (197b5).

From BHS *avasthā-lakṣana- (compound not in M-W or Ėdgeron).
M.’ (375b)). A derivative of asām ‘worthy’ (by way of an ‘agentive’ suffix -ike) just as TChA ātārīk ‘id.’ is derived from ātām. The semantic equivalent of ara(ha)nte, q.v. See next entry.

asām (indelcative adj.) ‘worthy’
//talīhe īram mā: sām ste kēkatsi ‘... [by] name is not worthy to be invited’ (92b2), [in Manichean script] ‘ĕn (Gabain/Winter:11 ); -mâ āšāmīn ‘unworthy’; samp mādī: ūnats ‘that one [is] unworthy to go’ (H-I49.336a2 [Thomas, 1954:743]). • Like TChA āšām ‘id.’ a borrowing from Khotanese āsāna ‘worthy’ (Konow, 1932:118, Bailey, 1967:19, VW:624).

Asārte (n.) ‘Asārte’ (PN in monastic records)
Asārte, -/-/ (491b-III-3).

āsīye (adj.) ‘prting to a goat’
[āsīye, āsīyle] aśīye malkversa ‘with goat milk’ (P-1a3/4), āsīye ivene tasaile ‘[it is] to be set on a goat hide’ (W-40a5/6). • TChA āś ‘goat’ and B āsīye ‘pertaining to a goat’ reflect a PTChe āś(e) ‘goat’ and āsīye ‘prting to a goat.’ The word for ‘goat’ must be a borrowing from some Middle Iranian language. One might compare Middle Persian azak ‘goat.’ Phonologically it would be better to suppose a Middle Iranian āzīr with the same lengthened grade we see in Lithuanian ožis ‘buck’ [also Sanskrit ājā- (m.) ‘buck, ajā- (f.) ‘goat’ (P-6-7; MA:2293) (VW:622)].

āskār (a) (adv.) ‘back, in the opposite direction; on the reverse’; (b) (n.) ‘reimbursement’;
(parso lyūwā-s plā:āskār mā lywhāta ‘I sent a letter to thee; thou hast not sent me a reply’ (492a3/4), āskār kluata = BHS nirtvata (528b3), wace menne Pušālyās āskār lac ‘in the second month P. came back’ (G-Su26), soro secaki āskār lākāshemane ‘the sign of the lion [is] seen on the reverse’ (Otan 19.1.6 [Pinault, 1998:364]); (b) āskāsā sonye [lege: sotāre] perisa enku se-h ‘because of this significant debt [that must be reimbursed], he has been seized by me’ (DAM-507-29/10 [Pinault, 1984a:24]); • Related to TChA īskār ‘id.’ (where the -īs is the TChA perative ending) by the prefixing of the intensive prefix e(n)- (whence ā by regular ā-umlaut-see e(n)-). Extra-Tocharian connections are unknown. VW (455-456) suggests an unlikely connection with PIE *seuk- ‘turn, twist.’

asamkhyātī (n.) ‘an incalculably long time’
[asamkhyātine, asamkhyātis, asamkhyātina, -], asamkhyāta (296a8); -asamkhyātaise ‘prting to an incalculably long period of time’ (600a1); -asamkhyātaista ‘prting to incalculably long periods of time’ (184a4).
• From BHS asamkhyeya-

asām (n.) (a) ‘seat, throne’; (b) [in dual] ‘buttocks’
[asām, -asām, -asān, asānānta, asānānte] (a) wroc asām asānām limonthinā ‘from the great royal throne’ (5a4), kliye samānentse asām nākam ‘if’ a woman nudes a monk’s seat’ (325a1); (b) kātsa mā [tparya] mā ra

rukansa pv asānieszas wawāwaua ‘the stomach, not fat and not lean, completely controlled on the buttocks’ (73b2). • From BHS āsāna–

asāre (adj.) ‘dry’
(K-T). [m: āsāre, -/-/]. • The equivalent of TChA āsār. An adjectival derivative from the subjunctive stem of āsā- ‘become dry,’ q.v.

āsārte* (n.) ‘demon’
[āsāsūri, āsāsūrents, -] (TEB-58-21). • From BHS āsāra–

askwace (nf.) ‘darbha-grass’ (Desmostachya bipinnata Stapf, aka Poa cynosuroides Retz.)
[askwace, askwacentsce, -/aksiwacaci, -] yassa askace mānt plāka kektseīnē ĭāi ‘thy body glows like golden kūsa-grass’ (224b2), askwacentsce āsēsa = BHS kūsūgrena (308b3). • Given that the TChA equivalent is īskācē, Isbeart (1788) is probably right in seeing the B word as underlingly ĭāsk(w)ācē. The spelling => for the second vowel is the result of its either being unstressed or a dialect spelling where the ‘standard’ language would have had <ā>. Thus we have a PTChe *āskwāce but otherwise its etymology is unknown. Isbeart suggests an *āskwā-ten- and a relationship to ātiyo ‘grass’ but the morphology seems very strained. (More particularly I do not expect a verb derivative in *-skavo- added directly to a nominal stem).

astare (adj.) ‘pure’ [astare yam– ‘purify’]
[m: astare – āstre, - (astarem –) āstreφ, -], āstreīsīstrī, - āstre (f.) astara (f.), astarana – āstrona āstren = BHS śuddha (31a5), sā rānā sāp īperintēnte īnte saini tūrkarwv astare kluatā ‘and also the surface of the sky turned cloudless and pure’ (350a4), mākete ost poiyantsa [wa]āwāpū [pa]poīkau ās[e]tre ‘like a house surrounded by walls and painted clean’ (A-2a4/5), astare nandānā kliye tākāt vāsōyōo se curnā kā sāl sarne yānu īkōy tesa nānī īstak astare ‘a cleanly bathed woman or girl should grind [it]; this [is] the powder; whoever [has] dirty hands should treat [them] with it; should he bathe, instantly [he is] pure’ (P-2b6); -astre-pālsko ‘having a pure spirit’ = BHS śūkhiātāt (12b8); -astre-were ‘having a pure aroma’ (300b2); -astarānīī ‘purity: astarānie = BHS śūbha (8b6), ēmsēkete āritsico yātāsī astarinēs seko ‘[one should trust in the last cessation and the ability to practice purity for ever]’ (astarinēs = BHS śuddhayē) (30a2/3), astarānīhē = BHS pāriśuddhi (41a7), astarānihē = BHS viśśuddhi (Y-3b3).
• TChA āstār and B astare reflect PTChe āstāre but extra-Tocharian cognates are uncertain. Probably the PTChe word is āst-re and āst- a verbal root (cf. kāktar ‘deep’ from kākt- ‘a lower’. If so, we might see in it a derivative of PIE *h₁dh₂h₁-s- ‘burn’ [Tocharian āś- ‘dry’, Latin āra ‘hearth, altar’, Osca aeros ‘in āra, Hitite hassa- ‘fireplace, hearth,’ Sanskrit āśa- (m.) ‘ashes’ (<...burnings)’]. The Latin, Hitite, and Sanskrit nouns require a PIE *h₁dh₂s-o/s- or perhaps *h₁dh₂s-o/s- since we do not really know what happens when vowels are adjacent to laryngeals of competing "color"
(Melchert, p.c.). In any case the Hitite geminate would be regular from either *-h₁s₁- or *-h₂s₂-. The Oscan form may require an earlier *-ās₁-s₁-.

The *-s₁- here is an élargissement to the root *h₂eh₁ (or *h₁eh₂) ‘burn’ otherwise seen in Palaic hēk ‘be hot,’ Iranian ātar- ‘fire’ (← *burner), Latin ātrium, originally *‘chimney-way over a hearth,’ ātēr ‘black’ (← *ātr-o- ‘blackened by fire’), Albanian vatër (f.) (← *ātrār) ‘hearth’ (whence vatra ‘hearth’ in Slavic and vatran ‘fire’ in Rumanian), Old Irish aith (f.) ‘kitchen’ (← *āt₁i-). (Of uncertain connections are Armenian ačiun ‘ash,’ OHG asca, Old Norse aska, Old English æscæ, all ‘ash’ (← *æs₃g₁), and Armenian ažazim ‘dry’ and Gothic astago ‘ash’ (← *astag₁).) Particularly we should compare what would be the closest phonological equivalent, Latin ardeo ‘burn, glow, be on fire’ (← *h₂eh₁s₁-s₁-ëh₁) and Gaulish addas, if this means ‘he sacrificed’ (← *h₂eh₁s₁-s₁-ëh₁-s₁- made burn), cf. Eska, 1990:9-10, fn. 19). The Tocharian adjective would then be *h₂eh₁s₁-s₁-ro- (Adams, 1995, MA:87). Semantically we would have *‘burning’ > *brilliant > ‘pure, clean.’ For the semantic change, see the examples in Buck (1949:1079-1081) and also Khotanese su-ra-clean, pure’ from older Iranian, e.g. Avestan, su-ra- red (from fire) and related to *sus- ‘burn’ (cf. Khot sī-šās ‘burn’).

Not with Schneider (1941:37, fn. 2) should we connect this word with Greek aśter ‘star’ nor with VW (170) do we have āstr-s with ā the intensive prefix (we would expect *-e-except before a syllable with ā) plus *stera-as in Latvian stārs ‘branch, ray,’ OCS strela ‘arrow’ and OHG strēl ‘arrow, ray.

See also possibly āsāsē, see s.v. āy.

aspāwate (adj.) ‘not subsiding’ (?)
[aspāwate, -i-] // [cme]lāste m[nt] rešsim aspawate // ‘like the [cycle] of birth it flows subsiding’ (146a1). \(\diamond\) Privative of ūpār-, q.v. (see also ēm(a) and Hilmarsson, 1991:35-36).

aswāire (adv.) ‘not sweetly, not tenderly’
[āl]is pāssāmaj šat larenam: aswāire ka šawwa-me ‘I flayed my loved ones and let them be killed untenderly’ (H-ADD.194.886b). \(\blacklozenge\) The negative of swāire, q.v. (see also ēm(a) and Hilmarsson, 1991:128-129).

ats (particle) ‘e indeed’
kutumčik moiest=ats lēti yamašālona ‘kutumčik with alcohol, streams indeed [of it are] to be made’ (W-3a6). \(\diamond\) See attskā.

atsiñe (adj.) ‘? [atsiñe, -i-] atskiñe yoniyate Šīncake Sutasomi procer ///(Lévi, 1913:320).
A derivative of atski, q.v.?

\[\text{ā} \text{- (verbal prefix) 'near, away, down'}\]
\(\diamond\) Surely equal to Sanskrit ā- with an essentially identical range of meaning. Sanskrit ā- can of course reflect either PIE *ā- or *ō- as can must be a Germanic cognate *ō- as in OHG ūohalti ‘precipice’ (‘down-slope’), uokalo ‘partly bald,’ uokunfis ‘succession’ (‘after-coming’), uowahst ‘growth, increase, sprout,’ uowurnen ‘to disdain,’ Old English āheald ‘precipice,’ āden ‘threshing floor,’ āwesom ‘growth, sprout,’ āweb ‘wool,’ ādcaccan ‘to flatter, be obsequious.’ Also related, presumably because from PIE *ē- beside *ō-, is Proto-Germanic *ō- as in OHG ūohult ‘anger,’ āfer ‘foolish,’ Old English ābblýgi ‘anger,’ āhelsgan ‘to anger,’ āhencan ‘devise, consider,’ etc. (see Lloyd, 1987). See āk-, ār-, āip-, āiw-, āul- and somewhat more distantly -sa-, akarte, and ās-.

\[\text{āu} \text{u} (n.f.) ‘ew’\]
[āku₃w, ʕ -] oratsana awi ‘large [= pregnant?] ewes’ (PK-LC:14 [Pinault, 1997:177]). \(\diamond\) From PIE *h₂ōwveis ‘sheep’ (Old Irish ō ‘sheep,’ Latin ovis ‘sheep,’ Old Norse ār ‘sheep,’ Old English āw ‘sheep,’ OGH ou= ouw ‘sheep,’ Lithuanian ōvis ‘sheep,’ Greek ōveis ‘sheep,’ Armenian ōviw ‘shepherd,’ Luvian āwō ‘sheep,’ Lycian xwaw ‘sheep,’ Sanskrit dvi- ‘sheep’ (P:784; MA:510)(Pinault, 1997:190-193). Both English and Tocharian show a change from *sheep’ (whether male or female) to ‘ewe.’ The Tocharian shows the generalization of the *h₂ōw- of the weak forms. See also eye and aiyye.

\[\text{ā} \text{k (n.) ‘zaw’}\]
[āk, -i-] sīlāssana sālyemno [sic] prākre ysomo eĩčnār mā āk k₁lortīr-ū ‘may I grasp together firmly the lineaments of moral behavior; may my zeal not fail’ (S-4a3). \(\diamond\) Presumably the exact equivalent of either Sanskrit ājī- (m./f.) ‘race, match; combat’ (← pre-Indic *ājī-) or of Middle Irish āg ‘combat’ (pre-Celtic *āg-, both derivatives of PIE *h₂e₂g₄- ‘drive, lead’ (P:4; MA:201; VW, 1971c:157, 1976:158). Hilmarsson (1986a:13) thinks we have here a root noun *h₂e₂g₄-, while VW assumes wrongly an *h₁e₂g₄-. More s.v. āk- ‘lead, drive.’

\[\text{ā} \text{k (n.) ‘ear of grain’ (?)}\]
[ākaka, -i- (or is it acc.?) //] fiso pāyın=āka [lege: sāyın=āka /// (416b2). KRAUSE and Thomas seem quite certain of the word’s meaning but that certainty must rest on other, unpublished, sources. \(\diamond\) If correctly identified,
this word must be a derivative of PIE *h₂k₂h₂- 'sharp, pointy' (Krause, 1961:88). Semantically the closest relatives would be Gothic ahs (gen. ohsis) 'ear of grain,' Old Norse ax 'id.' OHG ahir - ehir (nt.) (< *ahiz-) 'id.,' Old English āhr (< *ahiz-) 'id.' Formally B ãk looks like a PIE *h₂k₂h₂- (nt.) or perhaps *h₂k₂h₂k₂ (nt.) (= Gothic) with an analogical plural (built on the singular ãk that resulted with the loss of final *-s). There is no reason to see this word in B as the result of borrowing from A (so VW:157-158). See also ãke.

ãk- (vt.) 'lead, guide, drive' [keš ãk- 'pay attention to']

Ps. Il ãk₂h₂-l [A -, ə̃, əšIN-l, ãkem, M P-, əšIT-l, AP Art. ašeca; MPPart. akemane; Ger. asalle]: *[lix] [kē] wāskā saktur-me šnār wempēn ašān-me 'he drives his own cattle with a goad and leads them each to his own enclosures' [ašān-me = BHS pāpayatā] (3:33), etswaaw ašām = BHS upanayant [sic] (11:8), brāhmanī Uteram micusākken akemane Candramukhi lānte yapoyne klānte 'leading prince U., they brought him into the country of king C.' (88:5/6), ašalle = BHS neya- (541a2), se sāmāne plākāsa ašyna[m]pa a[v]yine sāmān kauč-wār oūy ašām hōre-wār wat [if] a monk sits by agreement in a boat with nuns and guides [it] upstream or downstream' (PK-AS-18B-b4/S [Pinault, 1984b:377]), wēsen[ai]sā əšūr = BHS ghesona nīyate (PK-AS-23B-b1 [Pinault, 1991b]); Ko: V āwyāy- [A-, wāyāy-], wāyāyam [AOpt. -, wāyoyl], MOPt. wāyoyam, -, ; l-; Inf. wāyastīl: lo mānu tākoj mā kešōpō yāpyāde 'he must sit down far off and must not pay any attention to the singing' (PK-15D-b2 [Couvreur, 1954c:88]); Ip. I pāwyāy- [MPsg. pāywār]; Pl. lb wāwyāy- [A-, wāyāy-], wāyāre, MP, -, wāyāre/, -, wāyantē; cēn Utemare erkenÊmāsa wayantē 'they led U. to the cemetery' (133:8), prekšallen[e] wayēre ne perseknāt weertē 'they led him to the questioning and the judges spoke' (H-149-ADD.12b1 [Thomas, 1967:26. fn. 35]); PP wāwyāy-.

AB ãk- reflects PTch *ãk- from PIE *h₂k₂h₂- 'sharp, pointy' (Meillet and Lévi, 1911:462, see also VW:157 and P:21-22: MA:237). The s-stem derivative is seen otherwise in Greek ãkritē 'chaff' (< *h₂k₂h₂-n-ek-), ekēs 'sharp' (purēkēs 'with fiery points', tanaukēs 'with long points'), Latin acus (gen. aceris) 'chaff,' the latter an exact equivalent of PTch *ãkē, and Gothic ahs (gen. *ahsis) 'ear [of grain].'

With a further t-extension we have Greek akostē 'barley,' or possibly 'grain of any kind' (as the 'pointy' grain or the like), Lithuanian akūtis ~ akūtis (Räucherspiess), āstinas Stachel, Oelsnitzstechen, Feder-stachel, OCS ostsē (m.) 'Stachel,' and Russian osti 'point, awn,' Welsh eiθin (< *h₂k₂h₂h₂-), 'gorse.' See also ake, ake, akufar, probably akeine, and a bit more distantly ãk.

ãkteke ~ ækteke (a) (indeclinable adj.) 'wonderful'; (b) (n:ms:sg) 'wonder, wonderful thing'

(a) sū oloysisa ãkteke wantare yamaša 'he has done a very astonishing thing' (713a); (b) ãkteke te toka šuil ãšūr mašnts 'a wonder [is] this; short [is] the life of men' (3a5/6), [in Manichean script] '(g)ypsys' (= ūtkeša) (Gabain:Winter:14); ãktekanīne 'wonder, miracle' (1031b); ãktikanīne * id.: ydatliche parysrīa ~ æktikanīnae walt = BHS radhiprāhārye (572b).2

The etymology uncertain. Cop (1935:172) made the interesting
suggestion that this word might be connected to Greek ἀγάμαι 'am
astonished' but the details of the formation remain obscure (cf. VW:160).

ākla- (vilt.) G 'learn'; K 'teach' -
G Ko. IV ākliyä/- [MP -,-, aklyit/-,-, aklyiyetār; Inf. akly(y)it[i]; Pt. I b ākliyä¬ ā [aky(i)yamai, akly(i)yatai, akly(i)yate[i]; latau ostmem poys|m|s āklyamai [sic] po solme tarya pitkātā 'I left the house for the Buddha; I learned the entire tripitaka' (400h3); PP ākluu-: kṣatritēnempa āklu niś sakhe aukṣu 'I [was] learned in kṣatritā-lore and grown up in good fortune' (89a1);--āklora 'by learning'; --āklyīnē 'study, learning': se no akliē [sic] ste = BHS ayam tv āgama (199b3), tune nee twee wāna kallātā mā= klyīnēne 'then thus thou wilt find pleasure, [but] not in study' (286a3).

K Ps. IXb ākālākā/-/e/- [A -,-, ākālaśaṃ/-; MP /-,-, ākāstār; -; APart. (see below); Ger. ākālāsāle]: ākālāst-ner krent [pelaikne] 'you teach the good' (26a1); āstārma ākāsām 'he teaches [him] the laws' (110b8);--ākālaśāle '± teaching' (522b4); --āklaśaśēca: āklaśaśēcānt [lege: āklaśaśēcats] allek warpalīne ste (197a6). [Or is this the participle from the expected present of the Grundverb with the stress on the second syllable, ākāls/-/?].

-AB ākl- reflect a PTC *āk- but external connections are less certain. We have the prefixes *āk- 'toward, near, away' (VVW wrongly assumes a ā- 'in' but ā means 'in' only as the result of āumlaut from *e-), plus a verbal root, either ākāl- 'bring' (so VW:158, citing such semantic parallels as German einführen, English arrive, news of, learn of) or kāl- 'stand' (Jasanoff, p.c., citing English understand; one might add Greek epistamai 'know how to, understand'). The substantial morphological identity of the subjunctive of ākl-, namely ākli-, and the present of kāl-, namely kāla/-/-, both from PIE *h₁e₁-yel-o, would appear to argue for the latter identification over the former. See also akalye, akalsēle, and, more distantly, kālī-

ākliy, see akalye.

ākśar, see ākṣār.

ākṣi (n.) 'one who announces, instructs in, recites'
[ā, ākṣim[-] 'pelain=ākṣim 'reciter of the law' (U-19a2)].

-A nomen agentis of the ākśa-, q.v.

ākśa- (vt.) 'announce, proclaim, instruct, issue [a proclamation], recite'
Ps. XI ākśakṣa²/-/ [A ākṣakṣau, ākṣastau, ākṣasāṃ/-, ākṣaścer, ākṣaskem]; Almpf. -,-, ākṣaśīhr; APart. ākṣasēca; MPPart. ākṣasēmāne; Ger. ākṣaśāle: perennia yiērī klyōmēnā ākṣīsta 'thou dost announce the glorious and noble way' (204h1), samānī as yminams pelainē ākṣakṣem 'monks recite the law to the nuns' (PK-AS-18B-a4 [Pinauld, 1984b:377]); Ko. II ākśa²/- [A ākṣau, -,-, ākṣīhr; MP -,-, ākṣāt; AOpl. ākṣom, ākṣīt, ākṣit; Inf. ākṣot[i]; Ger. ākṣalle: [a]kṣi naga po niga skloka[ccemis] 'he should again and again instruct the doubters' (26a4), ākṣīta = BHS avavad- (Pātayanika-fragm.-a5 [Thomas, 1987a:170]); Ivp. VI i/pokse/- [Sg. pokse, Pl. pokses]: [k₁e iinas nake] sain yimnar pokse-ni sain-wasta 'tell me, O refuge, when I should take refuge!' (45a3); Pt. Ibh ākaśa- [A ākṣāva, ākṣāsta, ākaśal-, -; ākaśāre],'yiērī ākṣāwa-ma nervingātī riś 'I told them the way to the nirvāṇa city' (25a2), or-śecēre ākaśa 'he issued [this] caravan-pass' (LP-2a34); PP ākaśo-,-; āklaśīle 'instruction': snai kaśīm cwi snai āklaśaī āyamārga se twas tāstārī 'this one kindles the Āyamārga without his teacher and without instruction' (591b4).

AB āks- reflect PTC *āks- from PIE *h₁og-, an elargisement of h₁og- (or possibly *h₁ehōg-) 'say' [Latin aē' 'say, affirm, adagium 'proverb', Greek ἔ 'he said' (< *h₁og-, whence ε̣ 'I say' and ή 'he says'), anaga 'I ordered', Armenian arac 'proverb, asem 'I say' (rebuilt from *aś-' 'he said' (< *ač), and more particularly Latin axāre 'nomināre, axāmēna 'carmina' (P:290-291; MA:535) (Meillet in Honekle, 1916:377, VW:159). The starting point for Tocharian must have been a present *h₁og-elo-. See also aksasukā, āksi, and probably the following entry.

āks- (vilt.) 'waken' [both transitive and intransitive]
Ps. XI ākṣakṣa²/-/ [APart. ākṣasēca; Ger. ākṣasēcle]: ākṣaśēcëtacet = BHS jagārā (H-149.329A [Sieg, Siegling, 1930-32;486); Ko. V ākaśa- [A ākṣau, -,-, ākṣam]; AOpl. ākṣom, -,-, pl; Pt. Ibh ākaśa- [A -,-, ākaśal; spānemem ākaśa 'he awake from sleep' (373b3); PP ākaśa: saksā sp ākṣam [lege: kāśtver] kāṃstana[-l] [lege: kāṃstana[-ne] ākaśau spak kākṣān [fortunetly he sleeps by night and awakening he rejoices' [ākaśau = BHS pratiṣuddhi] (14b3);--āklaśaie 'awakening': krent āklaśaie sek ākṣoym tarya śāp[m]lem [n]amyneta aramsām-enku 'may I always awake the good awakening, taking into [my] heart the three excellent jewels' (S-4b4/5).

-Etymology uncertain. VW (159) associates this verb with Greek aklōa 'hear', Gothic haujan 'id.', built to an elargisement of widespread -keu- 'pay attention to'; particularly Slovene čati 'hear, wake up' and Polish czuwa 'be awake' (P:587-588). Also possible would be a connection with PIE *h₁og- 'say' (see previous entry) in the form *h₁og-. For the semantics we might compare Old Irish dūisighim 'wake' (both tr. and intr.) from do- +od- +sech- 'say' (< PIE *sek-). We have 'call (up) > 'wake up.' This would be the better option formally since Tocharian ākṣ- would be a perfect match for Latin axāre 'nomināre' and axāmēna 'carmina.' In either case the present stem is formed from that seen in the subjunctive and periterete by the addition of (PIE) -seko-. See also previous entry.

ākhu (n.) 'mole; mouse, rat'
[ā, ākhu/l] (511a1).-From BHS ākhu-

āgat (n.) 'remedy'
[āgatānta, -] (46b3). From BHS agada-

āgam (n. [ms.]) ± traditional doctrine or precept
[āgam, -āgaml] (197a3). From BHS āga-.
ānk (n.m.sg.l.) 'member, part; division of a science'
[ānk, -ąńkī] (H-149.46ff [Thomas, 1957:157]). ※From BHS anga-.

ānkār (n.m.sgl.) 'tusk'
[ānkār, -ār] onkolomaṭe ānkār 'elephant ivory/tusk' (PK-NS-13-516/a1
[Couvreur, 1967:154]), eicuwača kente onkolomaṭe ānkār te seme yarm 'iron fillings, elephant tusk/ivory, the same measure' (W-31b1/2). ※Related in some fashion to Tcha ānkār 'id.' (note the disparity of vowel in the second syllable) but extra-Tocharian connections, if any, are uncertain. Pokorny (46) suggests a connection with PIE *h₂en- 'bend' (we might note Greek ānkār 'anchor; pruining hook'). If so, there may be a connection with onkolmo 'elephant,' q.v. VW (165-166) is surely wrong in suggesting a connection with PIE *nekn- 'destroy.'

ānktsaśi "? (alternative of a PN?)

ācā, see acār.

ājīvika (n.m.sgl.) 'a Jainist religious mendicant'
[ājīvika, -i-, -ājīvikents, -] (23b3). ※From BHS ājīvika-.

āśu (n.) 'rest, peace; cessation'
[āśu, -āśi] śvām ṅyaknum kāstwer māśiśi kālāpsām 'they [scil. the
worms] eat him day and night and he doesn't achieve rest' (33b1), wace sarasa [sam]kentena laupoy-ṇē śu yam-ṇē 'with the second hand he might smeared the medicaments [on] him and give him rest' (154b1), snay [āśu] yālsus [lege: yālske] kalpīnna aron so [lege: po] 'without peace a thousand ages might all cease' (248b1).

※Tcha āśu and B śu reflect PTch *ās [unless one is borrowed from the other] but extra-Tocharian connections, if any, are uncertain. Certainly not (with VW:165) the intensive prefix ś [which should occur in this form only if the following syllable contained an -ā, see e(n)-] + *m-nn- (from PIE *men- 'remain') + suffix. As an alternative one might imagine a connection with Greek ānēu 'far from, without,' Gothic iuus (< *h₂en- 'without,' and OHG śnu (< *h₂i-)) 'id.' To account for the Greek and Germanic forms, which surely must be related, we would need to reconstruct a PIE *h₂(e)n(h₁)-e with Greek showing the zero-grade of the first syllable, Gothic a full-grade, and OHG a lengthened grade. Conversely Greek shows a full-grade of the second syllable and the Germanic forms zero-grade. Tocharian would show a nominal derivative *h₂i(h₁)-e-o- (mlt): (P:318; MA:646).

āicā, see aicāl.

āicāranaśas (n.) 'a preparation of antimony' (a medical ingredient)
[aicāranaśas, -a-] (W-25a5). ※From BHS aicāranaśas-

āicālasāle, see aicālasāle.

āiśme (n.) 'wish, desire'
[āiśme, āiśmaste, āiśm/z] śvāsī mā āiśme somokāmīte sosoyusa kektetle māsketelī] 'there is no desire to eat; likewise [his] body is satiated' (FS-a3),
animus 'seat of feeling; character; seat of the will, intention,' anima 'breath, wind, air; vital principle,' Old Friesian omma (< *anma) 'breath,' possibly Sanskrit añīla- (n.) 'breath, wind' (if from *ānima- and *h₂en₁h₁-slo: [Old Irish anld 'breath']'. A PIE *h₂en(h₁)m-ten- would have regularly given PTCh *ān̥tmaj- > *ān̥tmän- (nom sg. *ān̥tmerne) which in both TchA and B gave *ān̥t- by loss of the medial consonant in the three consonant cluster. (In TchA the regular loss of the word final -e of the nom. sg. produced ān̥tām with an anaptyctic vowel and no loss of -e-). This etymology goes back in embryo to Sieg, Siegling, and Schulze (1931:138), in the connection of ān̥tām and ān̥m-, and to VW (1941:12), in its Indo-European connections (he reconstructs *antemon-). VW (1976:163-164) wrongly separates ān̥tām, ān̥m-, and ān̥m-. See also the previous entry, anāsk-, aṃmālāke, aṃmālāke, aṇīye, onolone, and onāṃm.

āte, see ate.

āto* (n.) 'wrist' (?)
[āt-, atenel] //reen atēnesene yamašare-ne pelene salāre-ne 'they put ... on his wrists and threw him into prison' (H-149.40a5 [Thomas, 1979:12, fn. 29]).
walkātēsa tēne atēnesa wērātai sēmāntmānā ektesēne sēšoṃmusa 'different [is the case of the] body bound with bonds on the wrists, etc.' (PK-121-b6 [Thomas, 1979:12]). Elsebaert (apud Thomas, 1985:222) takes this word to mean something like 'fetters.' Etiymology unknown.

ātmamtsse (adv.) 'for oneself' (?)
mā spā ātmamtsse yānu palsko = BHS na ca tattara[nae] mana (2021b).
This certainly looks to be a Tocharian derivative of BHS āmān- 'soul, inner being.'

ātāmguptaphal (n.) 'fruit of the Mucuna pruriita Hook.' (a medical ingredient)
[ātāmguptaphal, -a-/ (P-1a3).]
=From BHS ātāmguptaphala-.

ātāmgupti (n.) 'Mucuna pruriens Bak.'
[ātāmgupti, -a-/.] For the proper restoration, see Maue, 1990. From BHS ātāmgupta-.

ātāmārdhṛti* (n.) 'self-insight'
[āt-, atāmārdhṛti] (364a6).
=From BHS *ātāma-dṛṣṭi- (compound not in M-W or Edgerton).

ātāmpāvabhet* (n.) 'soul' (364a6).
=From BHS *ātāma-pāvahet- (compound not in M-W or Edgerton).

ātāmpāvabhet (n.) 'soul' (181a3).
=From BHS *ātāmahā-ḥ̣eṭha- (compound not in M-W or Edgerton).

Ātāmāvargā* (n.) 'Ātāmavarga' [chapter of a Buddhist work]
[āt-, ātāmāvargā/(S-5b5).

ātya-, see atlya-.

āttisi* (n.) '?'
[ātt-, āttisi] //tārkāwat āttisimpā (A-2b7). See also atśiñe?

āttsaik, see atśaik.
of an underlying s-stem. It should be noted that under Hilmarsson's proposal the Greek form would still be problematic (why would we not have *ounō-?).

ēp* (n.f) ‘water; river’

[-, əp/-, əpʰəm] ēp samāl[srʌsai no] sūkā swāsām ‘why does he rain then the water of samāl’ (140b4, [sʃˌwɨʃə] α[lˈpɒm] = BHS catasoro hi mahānādayah (H-149.242b1 [Couveur, 1966:169]).

AB ēp reflect PToh *ēp from PIE *h₂ep- – h₂ep- ‘water, river’; Sanskrit ēp- (fn. nom. pl. ēpaḥ, acc. pl. ēpaḥ, dvāpā- ‘island, sandbank in river’ (< *dvi-h₂-p-), āvestan ēp- ‘water’, Greek ēpota ‘Peloponnesus’, Old Prussian ape ‘water’, apus ‘spring’, Lithuanian ēp- ‘water’ (with difficult a-)) (P-51-52; MA-636) (WV:166). It certainly seems reasonable to add here Hitite āpā- ‘to the river’ and Palaic āpās āpās ‘river’ but the single writing of the obstruent would appear to demand a pre-Anatolian *h₂ep- rather than *h₂ep-. Hamps has related the Anatolian words for ‘river’ to *h₂ep- by deriving them from *h₂ep-h-om- ‘having the water’s.

āpādām* (n.) ‘arrival’ (?)

[,-, āpādām]- (365a1). If from BHS āpādana-.

āppō* (n.) ‘father’

[-, āppantse, āppai (voc. āppai)/l [we] ēssām āppa ate yāntsi pāk[a]sirā ‘[the boy] father, do thou intend to send me away’ (83a5), wessām-nēscā sarya annaṃki poḥā āppa mā niś cempanats rākaṃsants āissām ‘[the boy] speaks to her: dear mother, speak to father; he is giving me to these rakṣus’ (85a2). One should compare the TChA āp in A-256a3/4 (āpās pācārāssā sāsmunt sly cm mar kākāt ‘that rule [which is] come from fathers and forefathers [or should it be ‘fathers (= ‘ancestors’ and ‘fathers’)?] do not neglect!’). In TChB āpō is clearly attested as ‘father’ rather than ‘forefather’ or the like. Thomas (1988) equates Ā āp with B āwē, q.v. but phonologically much more natural is the equation with āppō. TChA āp and B āppō reflect PToh *āpō whose closest ally would be Greek ēpōsa ‘dad’, āppa, apōthia, etc. In both Greek and Tocharian we have affectionate, ‘nursery,’ terms (WV:166, Friskes, 1960:137). See also appake.

ām* (n.) ‘silence’; (b) (adv.) ‘quietly, still’ [frozen acc. sg.]

[,-, ām]- (a) //kumājatna ōmtas wsā-ne [lege: wsā-ne] ‘she gave him the white lotus in silence’ (366b4); (b) tve piktas wes ām lamaṃ ‘command thou that [we] sit silently’ (H-149.X.5b4/5 [Couveur, 1954b:44]), naksetrēr=ām assetētica ‘they reproach one silently sitting’ (= BHS nindantā tanā in ān bānām) (U-18a1).

Etymology unknown. Not (with WV:622) a borrowing from Middle Iranian *hama- *hama- ‘the same, similar.’

āmāpi* (n.?) ‘

[,-, āmāp]- klyye samātānta asām nākam āmapi kontsa(ta) wai mānt tśə/ ‘[if] a woman should nudge a monk on [his] seat with a āmapi or a kontsa, so...’ (325a1). [Not a misspelling for ānpi ‘both’ as is often supposed, but otherwise mysterious.

āmaś, see amāc.

āmāsku, see amāsku.

āmīs* (n.) ‘raw flesh’

[,-, āmīs]- (āmīs) āmāmpa [mā tr]ōnasāle ‘it is’ with raw flesh not to be mixed’ (336a5). From BHS āmisa-.

āmok, see amok.

āmp* (vi.) ‘rot’

PP āmpāl- [k]t[e]kšān stānastaka(wwa) āmpa(c)wa spārkauw=ere ‘bodies, bloated, rotten, and deprived of color’ (9b7:10a3). Probably a borrowing from Middle Iranian *hampu- ‘rot, fester’ [= Khotanese hambātā ‘rotted, festering’, Zoroastrian Pahlavi hambātān, Modern Persian ambātān ‘to rot, fester’]. Not with WV which suggests (162) that we have ām- the intensive prefix (but forms with ə should occur only by ə-umlaut when an -ə- follows in the next syllable, see s.v. e(n)-) + PIE *puh₂- ‘rot’ (cf. P-848-849). See also ampoño.

āmpār (n.[pl.]) ‘limb, member’

[āmpār (Thomas, 1985:122), -,-,-, amparwa t[om]-am[p]ar[w]=āy][or has[k]au ‘I will seek the limbs [as] a gift’ (AMB-b1). [Etymology uncertain. Iseaheat (1977:99) 383-384 suggests a starting point in a putative PIE *h₂er-mer-, a regular nominal derivative of *h₂er- ‘be fitted to, fix.’ This *h₂er-mer was made into an u-stem in pre-Tocharian, as is common with old neuter r-stems, giving *āmrā, whence *āmrā with dissimilative loss > āmrā > āmārā > āmpār. This suggestion seems more plausible than his later one (1980, apud Thomas, 1985:122) that we relate the Tocharian word to Latin aptus through the assimilation of a nasalized variant *eh₂-m-p- or the like.

2āmpār (n.) ‘mango’ (Mangifer indica Linn.), only attested in the compound ampar-stanātstāse* ‘provided with mango trees’ ampar-stanātscē vaidhe sēye gune co ‘in the mountain cave [of] Vaidhe, covered with mango-trees’ (294a9). From BHS āmra-.

āmpāl (n.) ‘acid’ only in the compound āmpāl-šuke ‘acid-tasting’ āmpāl-šuke saljam spā malkwermpa eweta ‘an acid taste or salt fights with milk’ (ST-a6/b1). From BHS amla-

āy- āyō (natt.) ‘bone’

[āy- āy-, āy- āy-][l, astāṃ, āstā] āst=āstāntso s[a]l[l]kāū[am] tūṇīs tūṇīs // ‘the bones and the refuge of bones, even unto the skull’ (10b7), ‘// vyetā sītaw=aśta ‘skin, sinews and bones’ (Dd5.3.4), tisrawuṅṅes kautā ion āmpōlkoṣe mristive pākṣaṃ yosma ‘it destroys the bone of energy and cooks [it] together with the marrow of mediation’ (S-4b1), onkoḷmāṇe āy ‘elephant bone’ = ‘tsuk? ‘(W-20b3); -ayāsā ‘ptng to bone’: se samāne ayāsā kemesse sūcār yakmoṣt ‘whatever monk makes for himself a
*as in the singular (which became Pre-Tch *ah in their opinion which, in turn, gave more or less regularly āy and *ast- in the plural.

Not with Hilmarsson (1991b:146-149) who starts from a PIE *h₁e₁id-i (pl. *h₁e₁id-i(e₁)h₂₁) ‘swelling, bulging’ [: Armenian aytunum ‘I swell’, Greek oidiô ‘I swell, bulge’, Latin aemidus ‘swollen’, OHG ayt ‘boil, hard inflated suppurring tumor’, Old Norse eïll ‘lymph gland; knot in wood,’ or particularly in Armenian ayt ‘cheek’ (: *h₂e₁id) nor with VW (172-173) who sees in AB āy a cognate of Sanskrit āyu- ‘vital strength’ *āyu- must reflect PIE *h₁e₁id-oyu- which would have given Tocharian *oy.

āyatān- (n.) ‘organs and objects of the senses; stage of ecstasy or trance [four in number]’

[ā yatān(ā)nta, ā yatān(ā)ntapats, ā yatān(ā)ntal] (181b3).

From BHS āyatana-.

āyataÅ"nadravye (n.) ‘object of the āyatana’ (?)

[ā yataÅ"nadravyi, -(-)] (193b4).

If from BHS *āyata-dravya- (compound not in M-W or Edgerton).

āyā (n.) ‘?’

[-, -, āyat] tôn āyasa śvasi yokshi enem tasalale (M-3b2). A misspelling of āyā?

āyōr (n.,f.pl.l) ‘gift, giving’

[āyōr, āyōrant, āyōr/-, āyorn] āyōr = BHS dāna (23a23), mā nesān āyōr me ra telki ‘there is neither gift nor sacrifice’ (23b4), paṣko no yaiyru [siev ailtēnē āyōr ‘a spirit practiced in the giving of a gift’ (K-5b6); --āyōrse ‘prtn to a gift’ (27b4); --āyōrntasē ‘prtn to gifts’ (AMB-b5); -- āyōr-āilē ‘gift-giving’: āyōr-āilē = BHS dāna (23b7).

A nominal derivative of the preterite participle stem of ai- ‘give,’ q.v.

ār- (vhit). G ‘cease, come to an end’; K ‘renounce, forsake, leave behind, give up, abandon’

G Ps. IV lora- [MP -, roro-pā]; Ko. V lār- [A -, -āraml- -, -āram; AOpt. -, -āram-l- -, -āram; Inf. ātasi; emšketse ātrisiko yiltatis asatirimeseko [one should trust in] the lasting cessation and the ability to practice purity for ever’ (30a23), tūmen no pest yātār sāulā spā aran-mē ‘then, however, their deed and life will cease’ (K-7a5); Pt. ĭb lār- [A -, -āral-, -ārare]; tānāpatense kākoze āvēr meiti pās ārare ‘the four months of the patron’s invitation have come to an end’ (33b5); --ārālē ‘cease’ (183b4, PK-NS-414a3 [Couvrer, 1966:170]).

K Ps. VIII ārdis-1,-2 [A ārdis, ārē, ārdisl- -, -ārē; Ælmf. -, ārē, -il; MP Part. arsmane]; [klesi:namz:i: spis ćwiv main pālks:one skvāt:irn:ēt-nā arsen-ne ‘the kleśa-animals have good fortune in judgment and thought and do not forsake him’ (11b5); Ko. I for- ār- [A Il- -, -ārīm; AOpt. -, -ārīl; Inf. ārtis; sāim-wastā kā tće ārē kārē ārī:ts pāknētast ‘O Refuge, why do thou intend to forsake me?’ (45a1), saul ka orān-c tā kektēsio pwl alecc ci tīkān-co ‘scarcely will life leave thy body and all will be strange to thee’
Though usually taken to be two synonymous, är- and or-, the or-forms occur only in the Class I subjunctive and Class III preterites where ablaut of roots with är-, ier-, or- is normal. On the basis of such alternations as yap- ~ yap- (<*yap-), TchB speakers have created a new strong grade or- (in the subjunctive and preterite singular) and relegated inherited är- to those forms where a weak grade is expected (elsewhere in the subjunctive/optative). Traces of the same new strong grade in -är- are to be found with kau- ‘kill’ as well. The third singular preterite ora usually cited probably does not belong here. The one occurrence at 42a7 (as read by Sieg): ysomo sankaṭe ra reki māṇīsatam samm ora ry ēnāśyāhe ‘he has not grasped the word of the community altogether; likewise he has forsaken my teaching,’ should be read (K. T. Schmidt, 1994:273): ysomo sankaṭte ra reki māṇīsatam sam(m)a ry ēnāśyāhe ‘he has not grasped the word of the community altogether; likewise [he has] not [grasped] my teaching.’

AB är- reflects PTC *är- but further connections are a bit murky. It is generally assumed that this word must be, in some way, related to the widespread PIE *h₁er- ‘move, stir, rise up’ (the Hitite cognates would seem to assure a reconstruction *h₁er-), since an initial *h₂ persists as Anatolian h-): Sanskrit ɐ́rti ‘sets in motion,’ mṛt- ‘mṛt ‘rises, moves’ (intr.), Avestan ar- ‘sets in motion,’ Armenian առ ‘rise, stand’ (intr.), Greek ὀρναθεῖν ‘urge on, incite; make to arise, call forth,’ Latin oriri ‘rise, stand up, arise,’ Hitite arē ‘rises,’ ărī ‘arrives, reaches,’ ārārr ‘stands up,’ armor ‘sets in motion,’ etc. (P:326f.) [Smith, 1910:8, Pedersen, 1941:83, VW:166-7]. The undoubted descendant of PIE *h₁er- is TchB er- (A-ar ‘erode, produce.’ It is noteworthy that the causative (i.e. transitive) forms of är- match those of er- (which is only transitive) perfectly: a sē/o-present and a root subjunctive (whether thematic or athematic cannot be told). To account for the phonology and semantics we might assume an old compound here, i.e. semantically rather colorless Tocharian ṣa- ‘near, down, away’ + PIE *h₁er-. Jasanoff (1978:39) while not precisely accounting for the phonological equation, does account for the semantics by assuming a progression ‘rise’ > ‘stand’ > ‘stop’ (i.e. ‘come to a standstill’) > ‘cease,’ cogently comparing German auffhören or Hitite karp- which in the middle means both ‘finish’ and ‘rise.’ (We might also mention Hitite arē ‘stop, bring to a halt’ built from this same root. Here the semantic shift has presumably occurred in a hipponologica context: ‘raise’ > ‘pull up’ > ‘halt’ [Puhvel, 1984: 16-17]). See also ärsk-and, a bit more distantly, er-.
*h₂erg- ‘bright, white.’ This root always appears suffixed, *inter alia*, by -i [-]: Hittite harkis ‘white,’ and further suffixed or compound in Greek argikéranos ‘with bright, vivid lightning,’ árgillos – árgilos (< *argiló-*) ‘white clay, potter’s earth,’ arginéois ‘bright-shining, white,’ etc. –ro- [-]: Greek argós (< *argróς*) ‘white; swift,’ Sanskrit jfrd- ‘brilliant!’ or -u [always further suffixed, as in Greek árguros (m.) ‘silver,’ Sanskrit árjuna- ‘light, white.’ We also find *-n-/*n-/*n-* in a derivative early specialized in the meaning ‘silver,’ *h₂(e)r₂ngt- (n.?-l.?) with full-grade in Latin argentum, YeZdi al-ī, Khotanese ālīsata, zero-grade in Avestan etarcatem, Ossetic erxet ‘bronzes,’ indeterminate as to grade Old Persian ardata, Old Irish airgét, and Middle Welsh arian, and perhaps in Armenian arcat (if ‘at’- is by contamination with erkat- ‘iron’) (P64; MA:518) (Mallory and Huld, 1984).

PIew *årkwi must reflect in some fashion PIE *h₂erg-ut(i)-n-. It appears that PIE *u- and *-w- normally fall together after a velar and before another consonant. We have *KwâCC- but *KwiCV- for both. Starting from *h₂erg-ut(i)-n it makes it easier to account for masculine accusative singular (extended also to the nominative) *årkwi, if from *h₂erguyenn (the alternative *h₂ergwenom should have given *årš). Likewise *h₂erg-ut(i)-n makes it easier to account for the plural forms seen in TchA, m. nom. ärkwiak, f. nom. acc. ärkvan. They would be from a *h₂erg-yon-t-. This etymology goes back in embryo to Meillet and Lévi (1911:149) (see also VW:167). See also arkiyâne, arkiyânasse, arsâkârša, and škante.

årce (vt.) ‘be obliged to’


Eymology uncertain. Since it is apparently identical in meaning to *årk-, q.v., it is tempting to see them as etymologically related as well. One could make such an equation if the attested *årce- were from *årś- with ‘hardening’ of the continually to an affricate after -r-. However, the cluster *-.readLine stems have been preserved unchanged, e.g. kârś- (< kârk-) ‘hock up.’ Since *-âln- commonly denotes an old denominative verb perhaps we have an old *h₂er-ếu, -eųo- ‘be fitting,’ derived from the same *h₂er-․ that which fits together.’ That underlies *årnt- ‘love, praise, find fitting’ and *årnt, q.v. Semantically we would have *it is fitting to’ ‘one is obliged to.’ In any case, not (with VW:621-622) a borrowing from Sanskrit arjati. This is not the type of word that one expects to be borrowed and, moreover, such a theory does not account for the stem formation. See also possibly *årk- or *årnt-

Årtár* (n.) ‘Ärdra’ [the fourth or sixth lunar mansion] [-, *årtař/ (M1b6). From BHS ärdrâ-.

årte (n. [msg.]) *år-ra (raised) aqueduct, (raised) feeder canal’ (?) or ‘river branch’ (?) [årte, -r-] omotmurâ-hâeie yatelâhe ckešte årte sim ... âsâlemem armkohâne ckešte årte sim orotsoi nêwiyi tânti siouthward the boundary [is] the feeder-canal of the Yâte River ... from the north the boundary [is] the feeder-canal of the Ärmoki River up to the great canal’ (Otani 19.13/5 [Pinault, 1998:364]).

I take the meaning to be ‘(raised) aqueduct, (raised) feeder canal’ rather than Pinault’s ‘branch of a river’ because of the possibility of relating it to the Khufi (an Iranian language of the Pamirs) word, wurwâdrô irrigation canal carried across the unevenness of the country on top of a stone causeway’ (the *u- is the regular development of a Proto-Iranian *-a- in Khufi when in a stressed but closed syllable and followed by a (lost) *-a-; the Khufi w- is prothetic as in the phonetically similar wâôd ‘seven’ from Proto-Iranian *hâpta. One should also compare Khufi arākân ‘embankment between irrigation canal and field,’ arâkân ‘opening in this embankment for letting water flow into the field’ (the initial a- in the latter two Khufi words is the regular development of PIE *a- when pretonic and in a closed syllable), which reflect suggestive Proto-Iranian *årda-, *årdānā, and *årdāna- respectively. TchB årte is probably just what would expect from an early borrowing from an Iranian *årda-. Given the meaning of the Iranian *årda- it is hard to resist relating it to the PIE *h₂er-ď- ‘high, lofty’ that otherwise appears in Latin arduus ‘steepe, towering, lofty,’ Old Irish ard ‘high, great,’ Hittite hardappi ‘± high’ (Puvhel, 1991:203; MA:269), and considering the TchB word a borrowing from Iranian. Relating TchB årte to *h₂er-ď- directly is less likely since, in that case, we might expect a TchB **år(r)e. In any case, the trip of morphologically connected words in Iranian looks to be more original than the apparently isolated TchB word (Adams, 1998).

årte (vt.) ‘± praise, love, be agreeable to; acknowledge’ [compôstam årte- ‘rejoice in’]

'his first love arises [to him]') (601b3); --ärttar '± praising': [wewe]łor ärter wat no 'what is said or what is praised' (5-2a6).

K Ps. 1Xb ärätýsk/[-l] [MP arttaskemar, -l-, -ll-, arttastär, -; MPPart. arttaskemane]: tän eklelymi islaz člartaksemar sávñowo 'I am in thy power; I acknowledge thee [as] lord' (44a1), inte yes ... käšsim arttastär saí wrat lau tärkanacer 'if you love the teacher, you will put aside all your vows' (108a67); takarsk/njetse no ëyor ompo/stn=drartaskemane 'the believer is rejoicing in the gift' (23b7/8).

TChA är- and B är- reflect PTch *ärtve-(ä)- 'love, praise, find fitting,' a denominate verb to *ärve (see next entry). This *ärtve is in turn a thematicization of PIE *h₂ertu- 'that which is put together' from PIE *h₂erg-'± fit together' [Avestan ärānte 'they attach themselves together firmly,' Armenian anēm 'make,' Greek arārskō 'fit together,' etc. (P:55-56; MA:410)]. PIE *h₂ertu- is otherwise to be seen in Greek (Hesychian) artūs 'syntaxis, phila, symbasis, krisis,' Armenian ard (gen. ardu) 'arrange-ment,' Latin artus (gen. arrūs) 'joint (of the body)' (VW:168, though with differing details).

See next entry, possibly the previous entry, and ärver.

ärte, only in the compound verb ärte tärk- 'overlook, neglect, behave indifferently'

Häls talla, wunolme pwe=ällonnka cärkāv=ärte wánattawa 'I, a suffering being, neglected all other things' (45a2), trišlāhenta po wunolmets ärte tärka [lege: pārka] upeksa sā ste yārē [lege: yārē] 'overlook the misdeeds of all beings! this road is by upeksa' (29a2/3), ärte [tark[ali]] = BHS upeksa (547b1). TChA ärtak (with the reinforcing particle -k) and B ärte reflect PTch ärtve ± that which is fitting.' With tärk- 'have leave off that which is fitting' (see previous entry). Not with VW (169) a derivative of Tocharian är-'cease, come to an end.' See also previous entry.

ärth (n,m.sg.1) 'meaning, sense'

[ārth, arthānte, ärth/ll-, - arthaman] arthānte karšalīte 'knowledge of language and ideas' (183b2), se trānskōge arth koršānale ste 'this sinful sense is to be recognized' (330b1); --arthānmasse *'prting to meanings.' —From BHS arthā-

Āryatewe (n.) 'Āryadeva' (PN of a monastic official)

Āryatewe, Āryatewe, s, /l/ (433a23).

Āryamārg (n.) 'Āryamarga' (PN of a Buddhist work)

Āryamārg, Āryamārgānte, Āryamārg/l (591b4).

Āryawarne (n.) 'Āryavarman' (PN of monastic official)

Āryawarne, Āryawarmente, Āryawarment/l (433a19).

Āryaske (n.) 'Āryaske' (PN in graffito)

Āryaske, s, /l/ (G-Su18).

Āryottame (n.) 'Āryottama' (PN in graffito)

Āryottame, s, /l/ (G-Qa6-2-3).

ārwa, see or.
*h₁₂el- ‘all, entire’ [: Gothic alis, Old Norse allir, Old English eall, OHG all, all ‘all’ (< Proto-Germanic *aIован-, Gothic alamans ‘all people, humanity,’ Old Norse al-fagor ‘all-father’ (epithet of Odin) (< Proto-Germanic combining form *aI-, Old Irish huile ‘whole’ (pre-Celtic *oly-)) (cf. P:24-25, MA:64)]. If, as Pinau supposes, the meaning is ‘adult’ than from PIE *h₂el- ‘grow, increase’ [: Old Irish airid ‘nourishes,’ Latin alere ‘nourish,’ Gothic alan ‘grow,’ Old English alan ‘grow,’ Old Norse a1a ‘nourish’; from PIE *h₂el-: Latin altus ‘high,’ Old English eald ‘old,’ OHG alt ‘old,’ Greek ánatos ‘instability’ (P:26-27; MA:248)]. Nevertheless a PIE *h₂el- (iº), possible ancestral shapes for TchB āl, should be active, i.e., ‘nourishing,’ rather than ‘nourished, grown’ as Pinau’s hypothesis would demand.

āl- (vt.) ‘keep away, check, restrain’

Ps. IXA ālāsk ‘/l- [MP -al-, altast; APar. alasęcica; Ger. alasęcrire]: [y]olou[m]en[a][l-str] ‘he refrains from evil’ (Kväc-17a3), cimpā tāwinn ālasęcica mā kālpstrā ‘[someone] like thee, keeping aloof in love, will not be found’ [cf. Hilmerson, 1991b:167] (2452a); Ko I or II āl(‘l-)[l] (MOPot. // -al-, alyntrā; Inf. ālsi): // w[n]olnem ālsi yolom ‘to keep beings from evil’ (16a6), ce pi sāisse [lege: ca piis [siisse]?] ālyntrā nīsēse kwipe rnammtar ‘may these five [births] will keep the world in check and will deflect danger and shame’ (255b7); PP āl-l.

AB āl- reflect PTch *āl- but extra-Tocharian connections, if any, are unknown. Duchesne-Guillemin (1941:148; also VW:160) suggests a relationship to Greek álēktos ‘ward off, turn aside,’ alæketān (reuplicated aorist) ‘ward, keep off’ and Sanskrit rakṣati ‘guard, watch, protect.’ This relationship is impossible unless the Greek and Indic words are ultimately *h₂el-ek- with an elision. The putatively underlying *h₂el- with the meaning perhaps is to be seen in Greek alēmaí ‘avoid, shun’ (P:27-28; MA:629). The latter is usually grouped with alidā ‘be beside oneself (with fear or anger),’ alōamaí ‘wander, roam; be outcast; be perplexed’ but the meaning seems distant. Alternatively this *h₂el- might be, with Hilmerson (1991b:167-168), ‘enclose’ [: Greek állos, álma ‘sacred grove, sacred precinct,’ Hittite hāl- ‘fold, corral,’ hālah ‘courtyard, the sun’s halo’ (< h₂elo-, Melchert, 1984:111)].

ālambar (m. [m.sg.]) ‘basis, ground, reason; object of the senses’ [ālambar, ālambānāj] (17a2); ālamantstse ‘having a basis’ (173b1).

BHS ālābana-

ālāmo, see alāmo.

ālām (adv.) ‘otherwise’ [: aIāmō akō[f]is waτ aπi ksa sp māIam māskentur ‘wise [man] and fool, the two are not distinguishable’ (28b3), pāllātur- ene śe ālām nākī weyān- ne [sic] ‘he will praise him openly; otherwise he says reproach to him’ (127a6), mākewi yārnortse śeIāmI kiowā ‘by which deed [is] the seed sown differently?’ (K-2b3). If, from PIE *h₂el- ‘other’ for which one should see further s.v. allek. The exact formation underlying ālān is obscure. See also ālanmē.

ālo (adv.) ‘otherwise’ (K-T).

From PIE *h₂el- ‘other’ for which one should see further s.v. allek. The exact formation underlying ālo is obscure (a feminine accusative singular *ālām used adverbially?).

Ālp (n.) ‘Ālp’ (PN) (289b2).

From the Uyghur word for ‘the powerful.’ ālp (vi.) ‘be reflected’ Ps. VI ālpnā- [A //, -, alapan; Ko. V ālp/l [A, -, ālpnul]: [mækte oroce lyamne orkomatsai yasine meñantse śrinīts lāktūsañi kis ālpam warme entwe enti tot /// ‘as in the great pool in the dark night as much as the light of the moon and stars will be reflected in the water, then so much... to take’ (154b2).

TchA ālp- ‘stroke lightly’ (only attested once in the middle at A-153b5: // pruktē nākci war • tnaś Viškukau lapā ālpat at tmā širs tāss oki caši āš/a/// and B ālp- would appear to reflect a PTch ālp- Extra-Tocharian connections, if any, are uncertain. Starting from the TchA meaning, Isaebert (1977) relates this word to the Hittite adjective alpu- ‘smooth, rounded, dull, blunt’ (cf. also alpeus) ‘become blunt, lose one’s edge’) an exact equivalent of Lithuanian alpis ‘soft, weak,’ and related to the Lithuanian verb alpi ‘faint, swoon,’ alpē ‘be in a swoon,’ Sanskrit ālpā ‘small.’ He assumes that Lithuanian preserves the oldest reconstructible sense ‘soft, weak’ and that Hittite ‘blunt, polished’ represents a semantic change in the direction carried further in Tocharian ‘stroke lightly; reflect.’ The formal side of the equation is impeccable but the semantic change seems less so. The Hittite seems to show a development ‘weaken, soften [a point]’ > ‘make dull, blunt’ which does not seem to lead in any natural way in the direction of the Tocharian meanings. If the TchB ‘be reflected’ is the more original meaning (and one must admit the context of TchA ālapat is not as semantically determinative as one might wish) then ālp- might be related to Latin albus ‘white,’ albeō ‘am white,’ Greek alphōs ‘white appearance’ (‘white’ in Hesychius), Welsh elfydd (m.) ‘earth, world’ (< Proto-British *ælby-) and words for ‘swan’ in Germanic and Slavic (P:30; MA:614). The semantic development would then be something on the order of ‘*be white, shining’ > ‘be reflected.’ In any case, not with VW (622) a borrowing from some Palaeosiberian source.

ālme* (n.) ‘spring [of water]’ [\n, -, ālmej] //lyfeš arsjkkace ālmeine eieve l/// ‘... a man in a snake-infested pond ...’ (152b2). A derivative of a putative PIE *h₂el- ‘alone’ been seen otherwise in Lithuanian ālme’s ‘aus dem Körper fließende Materie, Blutserum, Blutwasser,’ almuos ‘pus,’ Latin alūitus ‘source, spring,’ Armenian ašühr ‘moist area, slough, swamp,’ Russian olgaja ‘morass,’ Latin almus ‘nourishing,’ alga ‘seaweed,’ Sanskrit ārma- ‘armad-
'fountain', *řjñā* - 'slippery' (Mayrhofer, 1987:120; cf. P:305, Faenkel, 1962:8; MA:207, 539). The connection with Sanskrit *śrīma* is exact in both form and meaning.

ā(y)ē, see ālyēye.

ālyēye (pronoun) 'one another, each other'

[-, -ālyēye/] mā śvom [ālyēye 'they did not eat one another' (3b1), sāj, plēkō=ālyēye] [tēt [was] the conversation with one another' (14b1), mā āśrāsa ālyēye/ 'not joining the hand [with] another' (322b7), kāvālyēyeše ka sp iyās āsēnēētēr ālyēye 'loving desire [for] one another arises' (590b5).

■ Clearly a derivative of PIE *h₁ei防御* (see ālyēye). So VW:161. Much like with its equivalent in TchA āśām vēlē we have here a Tch compound *ālyēve*- 'other' + *āwĕ* 'second.' Since it is a compound, we would expect the stress to fall on the last syllable of the first member of the compound, i.e. ālyēve-āwēve. The first syllable would be unstressed and thus should appear as ā-, rather than as ā. Perhaps Winter (1991:157) is right in seeing this a three member compound, i.e. *ā- (q.v.) + ālyēve- + āwēve. See also allek and wate.

āwē (n.) 'grandfather'

[āwē, - āwē] sāṣeṃye=alek yu āwē pācē sailē/ (289b3). It should be noticed that Thomas (1988) takes āwē to be a genitive singular and the whole phrase to be a miswriting for *āwē mācē*. He cites another source where āwēāwē is to be found. He also equates B āwē with A āp but the latter seems rather to belong with B āpō. Semantically one should compare orōtāst-pāc, q.v. ■ From PIE *h₁euh-p* - 'grandfather’; Armenian hav ‘grandfather’, Latin avar ‘grandfather, ancestor’, avunculus ‘mother’s brother’, Old Prussian aψis ‘uncle’, Lithuanian aψynas ‘mother’s brother’, OCS *uψi* ‘uncle’, Old Irish āψ ‘grandson, nephew’, Gothic āψōc ‘grand-mother’. Welsh ewynrh (Proto-Celtic < *euvn-tr-*) ‘uncle’, Hittite huhas ‘grandfather’, etc. (P:89; MA:237-238) (Thomas, 1980).

āwī, see āpī.

āśīrvāt (n.) 'grandfather'

[-, āśīrvāt/] yasopara yey āśīrvāt wesi tem epinketene sāo onko[r]ō pās pāyuakā ‘he went near and said a benediction; in the meantime the porridge developed’ (107a3). ■ From BHS āśīrvāda- (so Krause, 1954; not in M-W or Edgerton).

āśē (n) ‘head’

[āśē, - āśē] prép-mahur āśē tāsē ‘he set the diadem on [his] head’ (109a5), āśē pāptākos po lēkantamts ‘head battered by all sufferings’ (220a5), asta = BHS -āśra- (251a5), mā āśē wōwālau osne gmale[ti] ‘one is not to sit in a house head covered’ (321b2), asta = BHS mūrihōni [sic] (545b1), āśā yok ‘hair on the head’ (603b4); -āśēasē ‘prting to the head’ (W-5a3); -āśē-sānāpalle ‘head-save’ (W-1a4).

The perative singular is never the expected *āšē’se but rather āśēs or āśa. ■ Etymology uncertain. This word is usually taken to be a derivitive

of some sort from the widespread family of PIE *h₁eš- ‘sharp, edge’ (P:18f; MA:237; this explanation goes back to both VW [1941:14-5] and Pedersen [1941:262]). VW’s explanation (1976:171) is that we have *h₁ešt-, with zero-grade of the suffix compared to Greek akostē ‘barley’, or possibly ‘grain of any kind’ (as the ‘pointy’ grain or the like). He would also compare Lithuanian aškis ~ aksis ‘a kind of skewer’ (and we might add āstinas ‘Stachel, Ochsenstechen, Federstachel’, OCS ostns (m.) ‘Stachel’), Slovenian ot ‘spike, thorn’, Russian ost ‘point, awn, Welsh eithin (< *h₁ešt-*) ‘gorse’. Without the *-t- we have Greek akhēnē ‘chaff’ (< pre-Greek *ak-s-nē-, ekē ‘sharp, puriēkēs ‘with fiery points’, tanukēs ‘with long points’), Latin acus (gen. acertis) ‘chaff’, Gothic ahec (gen. aheks) ‘ear [of grain]’. VW sees āśē as the reflex of a PIE *h₁ešt-en- ‘point, summit’ > ‘head’. The phonological equation is impeccable but the semantic one less so. All the other derivatives of *h₁ešt-en- point, awn, sharp plant part’ They do not mean ‘summit.’ It would be better to start from ‘awn’ or ‘ear (of grain)’ as in Russian or Gothic. The same semantic development is to be seen in Cred and Ojibwa (cf. Cree mistikwak, both ‘ear of corn’ and ‘someone’s head’ [Pentland, 1977:225]). Admittedly the semantic transfer from ‘ear of corn (i.e. maize)’ to ‘head’ would seem to be a trifle more likely than ‘ear’ (of other grains) to ‘head.’ Alternatively one might see a connection instead with *h₁ešt- ~ h₁ešt- ‘bone.’ Āśēc might be from either *h₁eštēs or *h₁eštēn (see further s.v. āy ‘bone’). The semantic derivation would have been restricted on the order of (particular) bone’ > ‘bone (par excellence)’ > ‘skull’ > ‘head.’

Āśāvi (n.) ‘Āśāvi’ (PN in graffiti)

[-, Āśāvintence, -] (G-Su3).

āśāngupti (n.) some medical ingredient

[āśāngupti, - /] (501a6).

āśrai (n.) ‘body’

[-, āśra/] kllītine cau āśrai ‘this feminine body’ (400b2); āśraysse ‘prting to the body’ (194b2); āśraystse (id.) (194a5). ■ From BHS āśraya- āśrayāsrīte (n.) ‘parts of the sense-organs’ (177b1). ■ From BHS *āśraya-āśrita- (compound not in M-W or Edgerton).

āś (vlt., G ‘dry out, dry up (intr.), parch;’ K ‘dry out, dry up (tr.)’

G Ps. Iv osos-[ MP - , osotār/- , osotār] wrotnas ēknta kaumānta samudārinā kātīρ̥-epinkete kaunte=okontd ‘great rivers and pools between deep oceans are dried out by the sun’ (45b7); Pt. Ib āśa/- [A l-/ , āśare: ‘yoml aśire / ‘the pools dried up’ (387.1b2); PP āśa/-: āśa ymīne yokakās ‘lips parched by thirst’ (H-149.1b1 [Hilmarsson, 1989a:4). K Ps. IXb āśaṣk *[l] [A , āśaṣk; APart. āśaṣkica]; olyaptos mēka šēsāi kor āśaṣkān ‘eating to much dries out the throat’ (ST-ai), se me sīmā klesāssē klesāssē po ‘alone drying out the klesā-tree completely’ (29b2).
AB ās- reflect PTCh *ās- whose nearest relative is Latin āreō 'am dry' and its adjectival derivative āridus 'dry, arid.' It is noteworthy that Class III present in Tocharian (TeBB oso-). A asa- < h₃es₃-h₃-ô- is the equivalent of the eh₃-stative seen in Latin ār-ô (h₄es₃-eh₃-). Tocharian shows an old middle formation, Latin an active. More distantly related are Greek ἀσω 'dry' (tr.), ἀζω (pl.) 'dryness, heat,' Czech and Polish ozd 'malt-kin,' and Czech/Slovak ozditi 'to dry malt' (< *azdyve/o-). Latin and Tocharian may show a lengthened grade (h₃es₃-eh₃-) while Greek and Slavic show the remnants of a devo-present (h₄es₃-devo-) (VW, 1941:8, 1976:169; cf. P:68-69; MA:170). The problem, as Melchert points out (p.c.1), is that we cannot be sure that a PIE *h₃es₃- would have given Latin (and pre-Tocharian) ās-. Certainly it is likely that a long *-ô remains uncolored by a preceding laryngeal in Anatolian (cf. Hittite hitô- 'bone-', also 'martyr's shrine, ossuary' from *h₃es₃-tooyo-, though Puhvel, 1991:321-323, considers the Hittite -i- to be an apthetic origin, the original being *h₃es₃-toyo-). See also asāre.

2ās (vt.) 'bring, fetch'

Ps. IXaet ās-sk₄,î- [A -, āsṣamy/l]; mukte naus weiūm bhavāggaṛṣṣana kautasyā āṣām vajrapane [samādhi] 'as we said earlier: in order to destroy the bhavā-gaṛṣṣa he brings the vajrapane-samādhi (591a4); Ko. II āś₂/e [Inf. āṣi]: [A]ññsasā watsälai premane war āṣi yakne yamāṣām 'he does [it] this way to fetch water, bearing a watsälai [on his] shoulder (91a1); Ipv. I āpāsā- [Sp. pāsā, Pl. pāsāt]: tanipāsā kākone tākān wentsi mā rītueṭe rī sā pāśa tām sā pāśak [if] one is in [scall. enjoying] the invitation of benefactors, it is not appropriate to say this and bring that!! (313b4).

ютсям synonym. It is certain that we have here the locative particle *ās near, on, away,' q.v., verbalized by *s- like kāt- 'lower' is from *kat-skelo-/s-, and most particularly like wās-, the suppletive preterite of ati- 'give,' is from *wi- 'away' + the verbalizer *s- . Also visible is VW's suggestion (624) that we have hear a borrowing from some Iranian source, e.g. Khotanese haye- 'drive, conduct, transit, make' from Proto-Iranian *as- (< PIE *h₃es₃- [see -sk-]),]. However, as VW acknowledges the Tocharian ā- would seem to require an Iranian form with a lengthened grade, *ās-, for which there seems to be no evidence except in certain derived compounds where the *ās- is the second member.

āakhyai, see asāamkhya

āsūre*, see āsūre.

āsk- (vi.) 'sit, be seated'

Ps. II āsk¹,î- [APart. āsāeṇca]: naekṣentr=ān asāeṇcai 'they reproach one silently sitting' (= BHS nidantī tāṣṇān āṣān̄am) (U-18a1). Perhaps related to Greek ās-, Sanskrit ās-, Hittite es- - as- 'sit' from PIE *h₁ēs₃- or possibly *h₁ēh₃-es- (but not *h₁ēh₃-s- which would have given Hittite ēss- (cf. P:342-343). Tocharian āsk- might represent PIE *h₁ēs₃-skelo/ with a PIE o-grade (which would be unusual, though not unprecedented; see tresk- and

āsēr, see āsēr.

āstir* (n.) 'bolt, arrow'

[ - , - āstir/g] āstrā [Māra's weapon, in opposition to tsain, the Buddha's weapon] (PK-NS-30a7 [Couvreur, 1964:246, fn. 55]). From BHS āstara.

āstare, see āstare.

āhār (n.) 'food, sustenance'

[āhārāc̣, - , āhārānt(a), - , - ] (175b5). From BHS āhāra-. See also anahār.

āhārakṛtyāye (n.) 'obtaining sustenance'

[ - , - , āhārakṛtyāye/ ] (176b1). An abstract derived from the BHS āhārakṛtya-

āhārasūtra (n.) 'sustenance-sūtra'

[ - , - , āhārasūtra/ ] (177a1). From BHS āhāra-sūtra- (compound not in M-W or Edgerton).

āhrīkyaṇaṃvātyāya* (n.) 'a Buddha beggar?' (!)

[ - , āhrīkyaṇaṃvātyāya/ ] (200b5). If from BHS āhrīkyaṇa-ana-tāpya- (compound not in M-W or Edgerton).

āstīte (a) (adj.) 'thick, thicketed'; (b) (n.) 'thickness of wits; thicket?' (in: āstīte, ṣ accent; [f] - , āstītai-, āstīta, āstītama [noun] - , āstīsam tetesenta, - , - ] (a) krentoressa ṣecce 'thick with virtues' = BHS kalyāṇakalīlām (251b6), ṣene lupaṣ̣āle āstīte māṣaksē māṣeṣe karte [it is] to be smeared on the head; thick, beautiful hair appears' (W-31b3), yos=āstīsam wa[f]ṣaillein 'he entered into the thicketed plain' (338a1); (b) ñmān yōnos āstīte lataṣēcē 'repeated, driving out thickness of wits' (W-22b2).

ṬchA āstāt (indecidable) and B āstīte reflect PTCh *āst(ā)ṣte or *ā(ā)ṣte but extra-Tocharian connections, if any, are unknown. Not (with VW:172) from ā- the privative prefix (a form which exists only by ā-umlaut when the following vowel is -ā; see e(n)-) plus āstus- 'empty.'
I.

i- (vi.) ‘go, travel’
Ps. I/fv-=| [A yam, yat, yam/lynem, yacer, yanem; Almpf., see below; MPart. yemane; Ger. yalle, see below]: wnołne nraine yan [yan = BHS upaitt] (16a4), tās u yan niķiey sāissë ‘by it [the divine way] he goes to the divine world’ [yan = BHS gachatti] (23a3), po yam samudātriśi āiavol ‘they all [scil. streams of water] go directed to the ocean’ (30a8), tunem c'aił brāhmiṇa tot ite-postām yemane Aranemiṇi lānte yopoyone kamem ‘then these brahmans, going place to place, came into king A.’s kingdom’ (81b2), papākōrem yem = BHS viśeṇayāvīrī caratti (U-25b3); Ko. I (= Ps.) (Opt. Almpf.) (Inf. yatsi): sāṃkramiśi yatsi omtasate ‘he began to travel to the monastery’ (109b1); Imperfect yāi-(iyam, yait, yai = yeyel-, -yeyem; tāu onkorit[i] sārācīyam tāpre kausēy ‘they boiled the porridge and it went up high’ (107a1); Ipv. sg. /pās/, pl. /pācisāi/; pāst pās iy ostamem ‘go away from my house!’ (23b6), [nusākṣa]a nai yes īyayiktosa pēcō Aranemiṇi lānte ‘go you then by my command to king A.’ (81a5); Pt. III/mās-[-], masta, massa (=-massa)/: Nānā cāla onkoritai Nandāvāla tāyā sērāka postām mās- ne ‘N. lifted the porridge and her sister Nālā followed [lit. went after] her’ (107a7), meite menkine massa [sic] ‘the month went in the lack’ [= the month ended in a deficit!] (433a10) [see also mit-]; PP fyku- ‘gone’ (N-ne yku ‘directed towards’): wiṣāpyāṣa yēka = BHS viṣeṭṭa (11a5), yotte yuweiso = BHS pāramag (30b3).

-yalle ‘accessible’: māṇrākka yale = BHS evam gantavṣam (547b5), [y]ī[ṛ]yare senekepi yalva ‘a way accessible to a single [person]’ (554a4); yakī ‘(a) going; journey’: opostām... yalle = BHS anugama- (41b3), pāst yalle = BHS yīmam (543a6), yālehane = BHS gate (547b2); -yaliśeṭte* ‘+ one taking a journey’ (1): (531b2); -yaliśeṣṭe* ‘going to’ (109a6); -yukwetar (m.) ‘arrival; departure’ (i.e. movement into or out of): yākāme yuveremon = BHS devāṃ gatvā (198a5), maskw[atṣati] yāti yukwetar = BHS viṣaṃ mārgam āgamyā (305a3).

TChA i- ‘id.’ and B i- reflect PCh i- from PIE *h₁ie- ‘go’ whose athematic paradigm was presumably *h₁iēmi ‘I go,’ *h₁iēti ‘he goes,’ *h₁iēmē ‘we go,’ *h₁iēmēti ‘they go’ (and a singular imperative *h₁iēt-i’ [Sanskritiē, ēti, imāh, ēmi, sg. imperative iē, Avestan ēeti, yeimi, Greek Eelmī ‘will go,’ ēti, ēmen, ēmi, sg. imperative ẻi, Latin eō (with a thematic ending)], ēi, ēmen, ēmi, (with analogical full-grade), Old Lithuanian eli, eiti, eimē (with analogical full-grade), Hiitite sg. imperative ỉ, Luvian 3rdg. sg. ỉi, etc. (P-293-294; MA:228)] (Sieg and Siegling, 1908:926, VW:183). TChA yām, yās (plural: yāsām, yāsī) B (singular) yam, yam reflect a putative PIE *h₁iēmi, *h₁iēti, *h₁iēmēi with generalization of the zero-grade rather than, as in Latin or Lithuanian, the full-grade. The TChB second person plural, yacer, reflects PIE *h₁iēte + the mysterious -er. In TChB alone we have an extended stem yne- in the first person plural, third person plural, present participle and derived verbal adjective (ynem, yanem, yemane, yānič). This stem reflects a putative PIE *h₁i-nelo- similar, except for the ablaut grade of the root, to Old Latin prod-šant or Lithuanian einiū (Krause and Thomas, 1960:198). The addition of such a stem to the paradigm of i- allows the differentiation of first and third persons plural from the corresponding singular forms.

The imperative forms (sg.) paś (A pās) and (pl.) pēcō (pēcīs) (A pice̩-pice̩) reflect p̩i̩- (the regular prefix of the Tocharian imperative) + PIE *h₁iēd̩i and *h₁iēte respectively. PIE *Vēti in final-position regularly gave Tocharian -ṣi (cf. the 3rd. sg. ending -ṣi in A from PIE *e-ṣi). In the plural *h₁iēte > *p-ṣiṣā and the usual plural imperative *s-ṣi, whence *p-ṣiṣāt > *pēcō (see Jasanoff, 1987:106f). The imperfect stem (B yai-, A ye-) reflects PCh yei- from PIE *h₁i-ye̩r̩-, the singular of the optative plus PCh ye̩r̩, the regular imperfect/optative marker, itself the generalized descendant of PIE *ih-ye̩r̩, the zero-grade of the optative suffix found in the dual and plural. Similarly formed is the imperfect of ‘to be,’ namely B ʿai-, A se- from PIE *s-ye̩r̩- + later -ṣ (Adams, 1988c:98). The preterite participle stem yk reflects the zero-grade of an elaboration of *h₁i-ey-; namely *h₁i-ey- [Armenian ikenem (iorkist) ey ‘climb up,’ Greek eikheîta (⇒ Hesychian eikheîta) ‘goes away,’ Lithuanian eiga (i.) ‘way, course’ (P-296)] (VW, 1941:169, 1976:598).

The preterite mūs- is (as if) from PIE *musei-ẹ, an intransitive use of *meus- ‘move, take’ (VW:291-292). Further s.w. mus-. See also ynamo, ynuca, yātā, yweiso, ymiye, iyā, -i-, and probably atiye.

ikante (ordinal number) ‘twentieth’ [ikante, -erkicem]. Ikante sukante ‘twenty-seventh’ (135b3). Probably we have in ikante a PIE *wih(h)dek̩m-o- into a simple tachemization of the word for ‘twenty’ and precisely what we expect for ordant-formation (cf. skante ‘tent’ to skū ‘ten’ from *dek̩m-o- and *dek̩m respectively). Otherwise is Winter (1991:116) that takes ikante to be from cluster-simplification from *ikakeḍ whose -kakeḍ- is the expected form for ‘twenty’ and -e is the regular ordinal suffix. The -kakeḍ or TChA that forms the ordinals of decades (though wikakeḍ ‘twentieth’ happens not to be attested) is a new formation, reflecting a putative PIE *k̩iːsus̩-.

ikām (number) ‘twentieth’ wainone ikām pākāsā wāntārva ‘know the twenty difficult things!’ (127b3), ikām kṣuntas sukante [men ne sāj-sā]nu ‘in the twentieth year of the
regnal period, in the seventh month, on the fourteenth [day]' (LP:5a5); *ikäm-se 'twenty-one'; *ikäm-wi* 'twenty-two' (ikämate* 'twenty-second'); *ikäm-trai 'twenty-three' (ikäm-trite* 'twenty-third'); *ikäm-stwe* 'twenty-four' (ikäm-starte* 'twenty-fourth'); *ikäm-pîs 'twenty-five' (ikäm-pinkte* 'twenty-fifth'); *ikäm-škas 'twenty-six' (ikämškaste 'twenty-sixth'); *ikäm-sukti 'twenty-seven' (ikäm-suktište 'twenty-seventh'); *ikäm-okti* 'twenty-eighth' (ikäm-oktaste 'twenty-eighth'); *ikâm-nu* 'twenty-nine'; *ikäm-pikvalanêne 'one' (ikäm-pikvalananepi olonolmense wasam pît yamassâm pîyî 'whatever monk ordains a being of less than twenty years of age, pîyî' (H-149.X.3a1 [Couvreur, 1954b:47]).

• Tchâ wiki 'id.' and B ikâm would appear to reflect something on the order of PTeh *w'kân* which in turn is from a PIE *(d)w(h)₂dkmn₁*, a compound of *(d)w*- 'two' (with or without an explicit dual marker *-*h₂) + *(d)w*- of a marker of the dual. (If the original form was *wd_kmnt₁ the *-d- was lost early with accompanying lengthening of the preceding vowel.) Outside of Tocharian one should compare (F:177; MA:404); Sanskrit vispens-, Dgâron Oscetic insissi, Khotanese bistâ, Avestan vâsâiti (in Sanskrit the number has been converted into a regularly inflected i-stem; the variation in Indo-Iranian between *ving-* and *vâš-* may be due to different treatments of the anomalous cluster *-*d- (Mayhoffer, 1976:198); Armenian k'as, East Greek (here Homeric) ekosti (=*ewkostis where the *-a- is analagous after the higher decades and the prothetic e- is mysterious), Dorian (w)k'âiti, Latin vînti (with secondary -ge- [another special development of *-*d-?] and regularized dual ending [as if from *-*ljl]), Old Irish fiche (gen. fiche < *wikmits- *-os, with loss of *-d- but no lengthening of the preceding vowel), Albanian zet (=*wikmints, again with no lengthening of *-i-).

Whether the PIE preform that gave ikâm and wiki ended in *-*nt or *-*mti is a matter of some controversy. (Pedersen, 1941:253, VW:572, and Hilmarsson, 1989a:121-125, opt for the former, Lane 1966:219, opts for the latter). Probably the word for 'twenty' was explicitly marked as a dual, and the less-marked singular ('ten') and plural ('thirty', 'forty', etc.) were not explicitly marked for number (just as in Indo-Iranian) and that final *-*nt and *-*nt in thses forms were lost without a trace in Tocharian. Cf. *dekntn 'ten' > B šak, A šîk. However *-*nt (including *-*nti < *-*mti) was subject, after original *-*nt had been lost, to a facultative apocope of *-i (one might compare Latin -ît from *-eti and -unt from -onti and similar phenomena in Celtic [Cowgill, 1975:56-57]). Where *-i remained we have -ic (as in the fuller forms of the Tchâ third person plural ending), where *-i was lost we have *-*nt > *-*nt > *-*nt (in B), *-*in > *-*in (in A). Thus PTeh *w'kânt gives ikâm in B but *wikâyin > *wikây > wiki in A (see Hilmarsson, 1989a:123). For a somewhat different explanation, see Winter, 1991:116-117. See also ikäm, and a bit more distantly wi, šak, and kante.

ike (nml.) 'place, location; position' [ike, -i, ikelykenta, -yenta] sanice tallânt ikemen 'from a poor, miserable place' (31b5), saî mîksêlye yakeñe [legen: ikenê] 'in his appointed place' (108a3), še-taşsînte ikene 'in the place of the mountain-commander' (LP:3a1); *-ykešse* pr'tng to a place' (41a3); *-ykenessa* pr'tng to places' (213a1); *yke-postâmn 'place by place, one after the other, bit by bit'; *po tumo yok-postâmn [wešnianâle] neske ram no ša itâfîl [sru šu rakuštî] onolmen 'in all such places, one after the other, death seeks beings [as tribute]' (45b4), tu rumem ci[âl] brâmâni tot ike-postâmn yemanê Aranemîlî lûnte yapoyne kanem 'then these bruhmans, going place to place, came into King A's kingdom' (81b2), sa kenî yoke-postâm po wars=îte 'bit by bit this ground [becomes] completely full of wajer' (407a5). Tchêb ike presumably reflects a PTch *w'šiïke from PIE *weikos- (nt) most closely related to Gothic weîhs (gen. weîhs) 'village' (Sanskrit vîš (f.) 'habitation, house,' Avestan vâî-h 'house, village, clan,' Greek oîkos (m.), 'house,' Latin vîciv 'village, part of a town,' and the widespread *weiks-potî - 'head of the clan' (P:1131; MA:622) (VW, 1941, 1924:176-184).

ike, see yake

ikraiti, see yâkraity

iksvâkuñe (adv.) pr'tng to the (family of) Iksvâku' [-i, iksvâkuñepe, -l] (162b1).

inkaum (adv.) 'by day, during the day'

[ir]kauna plâmâm ne inkaum wîna kallam kästwer spanene 'during the day he gets pleasure from words and conversations, at night from sleep' (27a4), škotalye inkaum kästwer kâna 'I spread seed day and night' (205a3), inkaum = BHS divâ (H-149.315b3 [Sieg, Siegling, 1930-32:491]). The prefix yni- 'in' + kaum 'day,' qq.v.

înakteñ, see yînakteñ.

îfêcuvo, see efecuvo.

îte (indeclinable) [adv.] 'full'

waipêcesa îte po 'full of every possession' (46a3), po workâsilâ wîntalyî îte pîntînte karşsa 'with all [his] strength he stretched fully the bow and shot' (109b6), [îte mîksêtrak = BHS âpatîrâte (H-149.242b [Couvreur, 1966: 169]), ñasar tasaamane îte îte mootî-volkain tasalae '[one is] to place those thirsty for alcohol on four very full containers' (M-3a4); ñiataue *-zu' fullness' (183b5). Etymology uncertain. VW (1965a:116-7, 1976:607) plausibly connects this word with Tchâ ypic ~ yvic 'id.' from *y(i)n- 'in + wic, the expected accusative singular of *wit. B îte and A *wit would reflect a PTch *w'îte. VW would connect *w'îte with Sanskrit vî- 'that which pleases, that which one seeks to obtain' but the semantic gap seems very great.
itšėmsntse '?'


ineš, see yneš.

inė (conjunctive) 'if, whenever'
inė yves ... kąsīmis arttastār saži wret lau tārkanaces 'if you love the teacher, you will put aside your own vows' (108a6/7), sfn{lai sažk slak snal lajkke palakko tšenketār inė toyn [lege: toyn no?] warpaljentw mā tākam 'without good fortune, without suffering the spirit arises when these enjoyment do not exist' (197a3), inė = BHS yadā (541b2). See ente and intasu.

intrat(?) -'
In a list of medical ingredients (W-17a4).

Indravė (n.) 'Indraveja' (PN in monastic records)
[Indravė, -/-/ (472a1).

Indravė (n.) 'Indravėja' (PN)
[Indravėja, -/-/ (74b2).

indrani (n.) 'sapphire'
[indrani, -/-/ (74a1=75b4).

indravākarānāsē (adj.) 'prting to Indra's revelation'
[indravākarānāsē] (350b2).

indr (nmt.) 'sense-organ; penis'
[indr, -/-/indr(i), -/-/indranta, -/-/indranta] sek indranta wawliawu 'always keeping the senses under control' (26a7), saži indr = BHS svāksama (175b6), wi indrīcā kkkētsiaska indrī sinuš eif[n]frī 'the two senses, the body-sense and the life-sense' (333a3), mełensē ši indrī 'sense of smell' (K-11a1), indriņa = BHS indriņa- (U-22b), indriņa = BHS medhra-(Y-1a6); --intrīsē 'prting to a sense-organ' (TEB-63-01); --indrīsē 'prting to the sense organs' (241b2).

Indrikšē (n.) 'Indrišē' (PN in graffito)
[-/-, Indrišēl] (G-Qo1).

Indre (n.) 'Indra' (PN of a god)
[Indre, -/-/ Indre kārpa rškākāne wēs myšōkate 'Indra descended and changed into the guise of a seer' (107a7). See also Ylaiākēte.

indraišē (n.) the name of a meter
[-/-, indraišēl] (582b4).

intsu (interrogative/indefinite pronoun) (a) 'which, what kind of?'; (b) 'whatever'
[intsu, -/-/ incewl] (a) posa spōlem rškē intsu ste 'which seer is best?' (107b3), intsu no ymōr mā nēmecē tūnmatšēsē • incew ymōrsē mā spā cmetšē ymēstām 'what kind of deed [is it], not leading surely to birth, and through what kind of deeds does he mature to birth?' (K-2b1/2); (b) pāknārārā

ińcew ra tsa e[ka]lmi yēmōtsi 'if one intends to subject anyone whatsoever' (M-18b).

(TehA ėntsam -- ansams 'id.' and B intsu reflect PTh *ēnā -- *ēnā- plus the demonstrative pronouns sū (B) or sām (A). PTh *ēnā- must be an unstressed variant of *ēnā- and the later must be a frozen form of the demonstrative pronoun (here used as a relative as sometimes in Greek) *hē̥lēno-. [as demonstratives: Sanskrit (instrumental anēna (m.), anāyā (f.) 'this,' anā 'then, certainly,' Avestan aha 'this,' Greek ēnē (scil. hēnēra) 'the day after tomorrow,' ēniō 'some' (if this belongs here (rejected by Frisk, 1960:519)), ekēnoe (< *hē̥-e-hē̥-e-no-) 'that one,' Latin enim 'for; namely, for instance,' Umbrian ene(m) 'tum,' OHG jenēr (< *hē̥-o-no-) 'that one,' Lithuanian ašis -- anūs 'that one,' OCS onš 'that one, he,' Hittite annis 'that (one)' (P:319-320); as both demonstrative and relative: Greek ēnēθa 'there, thither; where, whither,' ethēn 'thence; whence.' Previous suggestions, all unsatisfactory phonologically, are reviewed by WV (173-4). The formation is the same as kēte 'who, what' (both relative and interrogative), q.v., where we find a collocation of a frozen form of the relative *kētei- or *kētei- + se or mākū 'who, what' (both relative and interrogative), q.v., a collocation on PIE *mēν- + *kēi- or *kēi- + sū. One should note particularly that the adverbial relative mākə 'as, how' (< *mēν-kt-e-tā = mākū 'who, what' as the adverbial relative ente = ente 'if, when; where' (< *onv-tā) = intsu. See also ente, inte, and entwe.

intasu (n.) 'block of wood'
[-/-, intasu] ynamene intsau kātsa šēsšunansa ūmā=nepe p̄oysnšnte 'moving, a block of wood bound to [her] stomach she approached the Buddha' (18b8). Etymology uncertain. WV (1964b:612, 1976:184) suggests descent from PIE *hē̥e̥d̄- 'burn,' more particularly a derivation from a nasal-infix present *hē̥-n-d̄-. He notes Sanskrit ēdha- 'fuel' and Greek kāλōn 'wood, timber' (if the latter is related to kātiō 'burn' [Frisk, 1960:765-766].

ipišsēča, see s.v. ylāp.

ipr (n.[msg.] 'sky, air'
ipr, iprēnšite, ipretl] yai kauc iprēmne 'he went high in the air' (82b5), sū rano sū iprēnšite ānte snai tārkarwā astare klautka 'and also the surface of the sky turned cloudless and pure' (350a4), iprē = BHS gaganāsem (535a5); --iprēsē 'prting to the sky or air' (374.d). Etymology unknown. See also eprer.

imaušu, see s.v. ime

imānē (n.) the designation of some sort of household official or servant (so Sieg and Siegling, 1953:322).
imāne, -/-/ tane imāne wēssām 'now the imāne speaks' (520b7). Etymology unknown.
ime (nm.) 'consciusness, awareness; thought'  
[ime, ymecne, ţe/me, l/na]  [s/te]  [t/ša]  [šwara ymecne šnolišma]  'from form he raises up the spirit on the four modes of consciousness' (108b), k/se šamuni naunyfe naunyjes maksiššam pärkőwe imesa s/na naunyfe pást [t/ša] 'whatever monk exchanges jewel for jewel with the thought of profit, [he is] to give [it all] away' (337a3/4), švadše ime yamanyentā 'they did not have a memory of eating' (431a1), passatiješe ime = BHS šārk šāmrī (542a5);  
-imesse 'prting to awareness or thought' (S8a5);  
-imasse 'mindful, aware': imeassu = BHS šmarī (8b7), švadi yokšteine ymasso máškelle [he must] be mindful of food and drink' (559b4).  

TchB ime reflects PTch *w'āime or *yāine (or *yāime). In either case TchA ime 'id.' is clearly a borrowing from B. Extra-Tocharian connections are less certain than sometimes assumed. VW (1966:436-7, 1976:184) implicitly assumes PTch *yāime and relationship with to Sanskrit vidmān 'knowledge', and Greek όδημ 'instructed in, knowledgeable in,' (and Hesychian) όδημ 'care, consideration,' nominal derivatives of the widespread family of PIE *weild- 'to know,' see [Sanskrit vēti 'knows,' Greek eidoimai 'appear,' Latin videō 'see,' German wissen 'know,' etc. (P1125-1127)]. VW takes ime to be from a nominative singular *weildmān.  
However, it might be better to see A pratim 'decision' (whence B pratim 'id.', by borrowing and Suffixwechsel) as an old compound *pretim (see s.v. epreti 'courage') + *ine. If so, ēne cannot be from PTch *w'āime since the latter would have given a TchA *w'im. Attractive in this context is Benveniste's suggestion (1936:236) of a connection with Armenian ıniman 'reflect, imagine' and Latin imāgō 'image,' imitor ̲= imitā 'imitate,' seminus 'emulating, rivaling.' The phonology of such a derivation is difficult, however. A putative PIE *h,imā- would give TchB *w'im while OIE *h,eimā- would give *w'aime. See also possibly ţuwi 'learned.'  
iyā (vi.) 'go, travel'; (vt.) 'lead, cause to go'  
P's. V iyāh [A, -s, iyiŋ; AdjPf. -i, -i, -i, -i; kokalosteš ţiōy s/Prasenacī walo ot 'then king P. was traveling by wagon' (5a2); Ko. V (p1.) [I/-, -i, -i, -i, -i; onṣoɥišša aššon reite ʻiyam ʃpauanu māka wnoiššem kausm [when kings] out of insatiability lead the army into other lands, they kill many beings' (2b8=3a1).  

In part at least a synonym of i-, q.v.  

TchA yā- 'id.' and B iyā- reflect a PTch *yi̯yā-, a reduplicated athematic present like the subjunctive (relegated present) tātāt- 'set, place' (see s.v. tā). The loss of reduplication in TchA in both yā- and tā- is morphologically regular. PTch *yi̯yā- is (as if) from PIE *yēyeha- a derivative of *yēh- 'go, travel': Sanskrit yāti 'goes, travels,' Lithuanian įjū (inf. jūtį) 'ride,' jōĎyti 'ride about,' OCS jadō (jachāti) 'travel,' etc. (P296) (cf. VW:589, though with very different details). See also perhaps yatešš.  

irand (n.) 'caster-oil plant' (Ricinus communis Linn.) (a medical ingredient)  
[irand, -e] (FS-aš6, P-ia5).  

From BHS eranda- See also hirant and erandasse.  

iryapath* (n. [pl.]) 'mode of physical behavior'  
[ir-ā, iryapathānta] (108b5).  

From BHS īryāpat-.  

īlārięk, see s.v. ylāre.  

išašek, see s.v. ylašašek.  

iwałte (n.) 'anxiety'  
[iwate, -η] // stmau krent samvarne mā ŝalua s/osas ] (ros/)kya=iwate 'standing in good discipline, [there is] no fear or anxiety for life' (20b7).  

Probably with VW (185) we have a compound of y(n)- 'in' plus -wāte, a derivative of PIE *dwi-'two' and formally at least identical with *dwi- 'second.' As VW points out we have a similar semantic development (*be of two minds > 'fear') to that seen in Greek déos (nt.) 'fear' (< *dweyos) and detēdō 'am afraid' (< a reduplicated perfect *dewoyom). See also wate.  

iweru* (n.) 'swelling, dropsy'  
[iweru/, iweru] skwinnā ŝasšē koloktrē iwerune wrūnte ramt 'the world follows good fortune waters in a morbid swelling' (255a2).  
From y(n)- 'in' + weru, qv.v.  

išē '?'  

// cem šāšišim išē s/[suwa] (566b4).  

išēme, see s.v. yšēme.  

išcem* (n.) 'clay, brick'  
[išcem/, išcem] mākšost posyjantsa [w]avorpau [p]aiškaū aš[s]tre išm mān prākre atpu no išcensta onšmen mā yānu 'as a house surrounded by walls, painted, pure, [if] the roof [is] not covered firmly and [is] not made from a above with clay/tile' (A-2a5/5); -išcemme nephriptg, clay, earthen': mākš kos tšaikam irvāstra aššona=ṣešmenam bhījanma 'as however many earthen vessels he makes' [śešmenas = BHS mtrikam] (3a2).  

TchB išcem clay is related to a group of Indo-Iranian words for 'brick': [Sanskrit ištik- (f.), ištakā- (f.), Avestan āṣyā- (nt.), Old Persian ǣštē (Modern Persian ǣštē), Avestan zāmoksha- (nt.) 'earthen brick'] (VW, 1949:148, 1976:184-185). The Indo-Iranian words would seem to presuppose a Proto-Indo-Iranian *ištā with various derivatives. In Tocharian we have a putative *ist-ē-m (so VW) or, perhaps more likely, *ist-ē-m. Perhaps Hiittite ištqša=-paste belongs here also (MA:108).  

Iššapakē* (n.) 'Iššapake' (PN)  
[ist-pakentse, -η] (TEB-74-06).  

işi, see s.v. yšiye.  

Iščake (n. [ms.]) '?'  
[iščake, -η] kʃaʃine iščake = BHS tokharika (Vorob'ev-Desjatovskij, 1958). The meaning and form of this phrase has been much debated (as K. T. Schmidt. 1994:209-210, for a convenient summary). Assuming, as
everyone does, that tokharika stands for tokharikä (a mistake with many parallels in the manuscript), the BHS should mean 'Tocharian woman' but icsake is not a known word for 'woman' and, as an apparently masculine noun, an unlikely candidate to be a heretofore unknown word for 'woman' (and a borrowing from a hypothetical Iranian *stṛakta-). Another possibility perhaps lies in Sanskrit tukkhaśa a kind of horse and Georgian (obviously borrowed from Sanskrit by some route) t’oxarig-i, t’oxarik’-i, t’oxarig’-i 'ambling horse' (Bailey, 1985:127). If so, icsake would be some sort of equine term (e.g. 'steed' or the like) but any more definitive semantic equation is still obscure.

iswarka, see yswarka.

isapar, see ysapar(sa).

isape, see yape.

isalye, see ysale.

iskil (n.) '7'
[iskil, -/-/ tarmacvirne iskil parra iyan ta cemmp yaaki trai stare-me (LP-15a2/4).

istik (adv.) 'suddenly'
istik taka cakra/vart 'suddenly he was a cakravartin' (37a8), tesa nasi istak ast[are] 'if [he was] clean and suddenly [he will] be clean' (P-26b).

Probably with VW (184) y(n), 'in' + -stā, a derivative of 'stand' + the strengthening particle k(ā). For the meaning VW aduces Latin statim 'steadily, on the spot; immediately, at once.' See also y(n), -ste and tāk- (s.v. nes-, -tek, and kā).

ispek (adv.) 'nearly; concerning'
//he Brahmadatte ḍemtəs walo māsikōi ispek spā 'and king B. by name found himself nearby' (349b3), nervānāssai rhitse kahem ispek cai 'concerning them, they went to the nirvana-city' (PK-AS-16.3-1/2 [Pinault, 1989:156]). A compound of y(n), 'in' + spe 'near' + the strengthening particle k(ā), qv.v. See also particularly yape.

- U -

Uttare (n.[m.sg.]) 'Uttara' (PN of a prince)
[Uttare, Uttari, Uttarem (voc. Uttara)/l (81a5).

Uttaraphalguni (n.) 'Uttaraphalguni' [a lunar mansion]
(M-1b9). • From BHS uttaraphalguni-

utpat (n.) 'z production, thing produced, sum'
utpat, -/-/ caturdasa[re]n m kāśīm utpatā po se keśe [wa]rpāmte 306,940 'we empfangen die am 14ten füllen kāśīm, Betrag alles in einer Zahl 306,940' [Siegel, 1950:220] (490a-15/6). • From BHS utpatā-

utpatti (n.) 'z origin, production'
utpatti, -/-/ (A-24a); --utpattisse 'prtng to origin, production' (104b3-S-1b1). • From BHS utpatti-

udān (n.[m.sg.]) 'a solemn but joyous utterance'
[udān, -/-/ (Dd7). • From BHS udāna-

Uddānālankārī (n.[m.sg.]) 'Uddānālankārī' (PN of a buddhist work)
[-, -/-/ Uddānālankārī (28a4).

Uddāyi (n.) 'Uddāyi' (PN)
[Uddāyi, -/-/ (60a1).

udāvarīt (n.) 'a kind of bowel disease'
[-, udāvartāntse, -/-/ (49t6b). • From BHS udāvarta-

udumbara (n.) 'Ficus racemosa Linn.' [aka F. glomerata Roxb.] (a medical ingredient)
[udumbara, -/-/ (W-29a4). • From BHS udumbara-

udai (n.) 'rising (as of the sun),' only attested in the compound udai-śale 'the eastern mountain behind which the sun is presumed to rise'
pārāsīte udai-[śle][men] kā, se sa pa[r]k[a] // (288a1). • From BHS udaya-

upakṣepapadaka (n.) 'z word of indication'
[upakṣepapadaka, -/-/ (197b1). • From BHS upakṣepa-padaka- (compound not in M-W or Edgerton.

Upagupte (n.) 'Upagupta' (PN)
[-, Upagupti, -/-/ (H-ADD.149.62a3 [Couvreur, 1966:165]).

Upage (n.) 'Upaga' (PN)
[Upage, Upagentse, -/-/ (107a5).

upacār (n.[m.sg.]) 'practice, manner of speaking'
[upacār, -/-/ (M-1b4). • From BHS upacāra-.
upacai* (n.) ‘help, aid’ [N-gen. upacai yān- ‘help someone’]
[=, =, upacai]/ [[[upacai cm[e][la samārāntse upacai yamassēncan] /// (173b5). *From BHS upacaya-.

upatapi (indec) adj. ‘heating, inflaming, hurting.’
(197b5). *From BHS upatapi-.

Upatīṣya (n.) ‘Upatisya’ (PN)
[Upatisya, =, = (voc. Upatisya)](22b7).

upades* (n.) ‘instruction; a type of buddhist literature’
[=, =, upades]/(112b6); --upadesās ‘ ptng to instruction or to the upadesa’.
(420b3). *From BHS upadesa-.

upadrap (n.) ‘an illness with a sudden onset’
[upadrap, --, /l (P-1b4). *From BHS upadrava-.

Upanande (n.) ‘Upananda’ (PN)
[Upanande, Upananda, Upanandal, Upanandap]/(337a4).

upādām (n) ‘grasping, clingling, addiction’
[upādām, --, /l (151b4). *From BHS upākāna-.

upādāyarup (n.) ‘accidental or derivative form of matter’
[upādāyārup, =, = /l (193b5). *From BHS upādāyarupa-.

upādhyāye (n.) ‘master’
[upādhyāye, =, = (voc. upādhyāya)/upādhyāyi, =, = (81b2); --upādhyāye- ākā ‘in a master’s manner’ (630a3). *From BHS upādhyāya-.

upāliyitsi (adj.) ‘?’
 --upāliyitsi saitsinte [le: saitsinte] /// (116a3).

upāyi* (n.[p.f.l.]) ‘means, stratagem’
[=, =, upāyi/upāyanta, =, = tsalpašešana upāyanta ‘means to salvation’ (Pe-2a3). *From BHS upāyā-.

upāsakāṇīc* (n.) ‘female lay-disciple, lay-member of an order’
[upāsakāṇa, =, = (113b1). *A derivative of upāsaka, q.v., + the feminizing suffix -āc (cf. TchA wāṣkā ‘id.’).

upāsak (nim.) ‘male lay-disciple, lay-member of an order’
[upāsaka, upāsakente, /-upāsaki, =, upāsakem (15a3=17a3); --upāsakān (n. ‘laity’; only in the derived adjectives, --upāsakās ‘ ptng to the laity’ (17a3) and --upāsakān* (adj.) ‘ ptng to the laity’ (51a3). *The equivalent of TchA wāṣak, also a borrowing from BHS upāsaka-. See also upāsakāṇa.

upeks (n.) ‘indifference’
[=upeks, ===upeks]/(197a4). *From BHS upeksā-. See also next two entries.

upeksindri* (n.) ‘indifferent sense’
[=upeks, ===upeksindri]/(41a6). *From BHS *upeksindriya- [compound not in M-W or Edgerton].

upeksopavicār* (n.[p.f.l.]) ‘ ± sphere of indifference’
[=upeksopavicārānta, =, = (172a4). *From BHS *upeksopavicāra- [compound not in M-W or Edgerton].

upetya ‘?’
 --upetya škas indrintas yūna[ne] (195a3). *From BHS upe- ‘approach’?

Uposathe (n.) ‘Uposatha’ (PN of a god)
[Uposathe, --, /l (23a1).

Uppalavarna* (n.) ‘Uppalavarnā’ (PN of a nun)
[=, Uppalavarnay, --/l (H-149.X.5a3 [Couvreur, 1954b:44).

uppal* (nmt.) ‘blue lotus’
[=, =, uppal/uppālanta, =, uppālanta uppalāntasa = BHs padmaḥ (PK-NS 306/305a2 [Couvreur, 1970:177]); --uppalās ‘ ptng to the blue lotus’; vārā uppalās = BHs vārā puṣkara (U-26b4); --uppal-pypaiyass ‘ ptng to lotus-flowers’ (186a3); --uppal-yok ‘ lotus-like’ (560a5). *From BHS uppalā-.

ubhayavatiriti* (n.pl.) ‘neither enjoying nor suffering’
[=ubhayavatiritem (197b2). *From BHS ubhayā-viapāra- (compound not in M-W or Edgerton, but see the TchB gloss at 197b6).

umāci ‘?’
--[umāci] māci kantsi maysāv/ /// (424b5).

urnasse (adj.) ‘ ptng to the circles of (white) hair between the brows of a buddha or other great being’
[=urnasse, =, /l (71a6). *An adjectival derivative from an unattested *ūrṇa, a borrowing from BHS ūrṇa-.

Urbilvakāyape (n.) ‘Urvilvakāṣaya’ (PN)
[Urbilvakāyape, --, /l (397b5).

uluke* (n.) ‘owl’
[=ate, uluke]/(511b1). *From BHS ulikā-.

Ulkāmukhe (n.) ‘Ulkāmukha’ (PN of a prince)
[Ulkāmukhe, --, /l (589a5).

uwant* (n.) ‘ ± border, margin’ (?)
[=, =uwant// ettwem wamt nekari kauš kušā ka mumkas / /// (429b5). *From BHS āpānta-?

uwatak (n.) (a member of some profession)
[=uwatak, =cow [le: caiu komatku watakas [le: kaunts] yap wsiw ‘this very day I gave barley for the uwatakas’ (459a2).

ūwe (adj.) ‘learned’
[=ūwe, =, =ūwe, =ūwei pš wu[en] akalsēy[m]skā ‘ toward the five learned disciples’ (81a1), Šwer uweh muṣkanta Ulkāmukhe • Katakarni • Hastiniyās • Nupūra ‘the four learned princes: U., K., H., and N.’ (589a5), lāniū āwe ‘he emerged learned concerning thee’ (? (A-414). *TchB uwe reflects a PThc wēvven, (as if) from PIE *wīdhō- or *wīdwan- , adjectival derivatives of *wīd ‘know, perceive’ [Sanskrit vēdi = vedate = wīd ‘ knows’ (perfect wēda), wīdāti ‘finds’, Avestan wācā ‘know’, Armenian eit ‘ found’, Greek idōmi ‘appear’, oida ‘ know’, Latin vidēo ‘see’, Gothic wīdan ‘ know’, Lithuanian pavdēti ‘ to see’, OCS vētē ‘id.’, etc. (P:1125-1126; MA:337)). Particularly one might compare the Vedic vēdā ‘wise, intelligent, heedful’ and Gothic wīdu-bni ‘knowledge, recognition,’ of which *wīdā- would be a useful parallel. Not with VW (539) from *dwen- as in Old Latin.
duenos, later Latin bonus 'good.' Such a derivation is phonologically impossible and semantically unlikely. See also possibly íme.

uṣīr (n.) 'fragrant root of *Andropogon muricatus* (a medical ingredient)
[uṣīr, -/-] (500a5). ■From BHS uṣīra-.

uṣīr '✿ top-knot,' only attested in the compound uṣīr-mahūr* (n.) '✿ top-knot crown'
(71a4). ■Presumably from a Prakrit variant of BHS uṣīga-. Cf. TchA uṣīr,
Khotanese uṣīra-, Úyghur uṣīr.

uṣmakatāsīśa* (adj.) 'prting to the first stage of the nirvedha-bhāgīya'
[f: uṣmakatāsā, -/-] (554b4). ■An adjective derived from an unattested
*iṣmakat from BHS iṣmagata-.

ustama* (n.) 'last [thing], utmost [thing]' (?)
[-, - ustama/-] /// ustamamem yṣā-yokā /// (566b7). ■If from Khotanese
ustama- 'id.'

Rṣivadāṃ* (n.) 'Rṣivadana (→ Rṣipatana)' (PN of a deer-park in Benares where
the Buddha preached)
[,- - rṣivadām/-] (112a3).

rddhisē (adj.) 'prting to magic'
[m: rddhisē, -/-] (108b8). ■See also ruddhi.

ṛṣapak (n.) a kind of medicinal plant
[ṛṣapak, -/-] (499a5). ■From BHS ṛṣabhaka-.
enske (a) (preposition) 'up to, until'; (b) (adv.) 'even'; (c) (conj.) 'while, until'
(abhijina) dihyvanama eroš enske ywærco tsipšuo samsamērmen ['those who'] have called up [higher] knowledge and meditations [are] up to halfway redeemed from the samsāra' (31a3), bhavakārśāri yorīyai enske katākāsi aśīnassu 'desirous of crossing unto the way of the last and best existence' (108b3), enske pl[nkte] = BHS yiæet paçîcam (198a3); (b) tume... maxaimencēm appamūt sā yamastār enske-ārēhāntēm wrocem 'thus he treats badly the just, even the great arhats' (31b2), tume... walo enske tot sōkāgārme yopasa krakecece wassu au[su] 'then the king entered, even as far as the bedroom, wearing soiled clothes' (99a1); (c) yente... stamsēm... enske po yente... kēksentse smaumau ikkegām 'he establishes the winds... until all the winds standing in the body he sees' (41b6), enske to se Ylayēkšte asāmē lanoy 'nevertheless Indra sat first on the throne' (PK-AS16.35b6 [Pinault, 1989:157]); --enskētesse (a) (adj./adv.) 'lasting'; (b) (preposition) 'even unto': nāksentā mā māskēmin [e]mēnkṣte 'they perish and do not last forever' (1a3), māṣyēn [m]ēnek[k][e][c][i][m]āsak owa[n]ē[e] 'desires [are] not lasting, good fortune [is] not eternal' (8a1); (b) enskētesse witskai [witskas]t niute weskau 'I speak of its disappearance even unto the root' (K-3b2/3).
-If related, TchA ēsāk 'on top of, above' and B enske must reflect P'Tch *ënsēk (A enske 'while' is an obvious borrowing from B). However, extra-Tcharian connections, if any, are obscure. For a suggestion, see VW (179) who takes it to be (Tocharian) *en- (+ PIE) *seg- 'hold, have the victory'. However, TchA ēsāk is probably rather to be connected with TchB ongs- (as in ongsēm 'from above', q.v.)
ëms- (vt) ?
*: i nāmē asy emsašē kaleternse yetwe kā-gāmē // (361b6).

ek* (nm.) 'eye'
[-, -ek(a)no, -ek(a)naisān, -ek(a)nèl-, -e̲a, -e̲aš] esane klausane sceyer-me kartste yolo lāṣi klausasa 'you had eyes and ears to see and to hear good and evil' (108a6), mikoko, éshē 'having closed the eyes' (134a6), se ekantse yunme n[esamē] = BHS dṛṣṭam (195b6), [esamallā]na [lege: esamalā] win=aisserēca = BHS nayanabhīrām (524b5), ekantse = BHS cakuṣa- (527a2), ekame = BHS akiṣ- (Y-2a3/4); --ekasse 'ptng to the eye' (108b10); --ešnešes* 'ptng to the eyes' (510b4); --ešnestesse 'having eyes'; [e]śnestesse no mā lāksām = BHS cakuṣumān vā no paśyati (H-149.236a4)
[Sieg, Siegling, 1930-32:496]); --e̲a-īmau 'blinded' [lit. 'the eyes set']: tsākswantsesse surmesa eślm[u] fai[s,sef] 'a world blinded by the cataract of perserveness' (207b2).
-If the plural (acc.) ešīma is obviously late and analogical to the (unattested) plural of klausu 'ear', namely (nom.) *klausatīn. • TchA ak (dual asām and B reflect P'Tch *ek from PIE *h₁ēkōk- [: Sanskrit akṣi (nt.), Avestan āksi 'both eyes,' Skr. aiñka- (nt.) 'front side,' Avestan aiñka- (m.) 'face' (= h₁-en-h₁-kō-k-), Armenian aκ 'eye,' Greek οὖξ 'both eyes,' ὀμμα 'eye' (= h₁-ōk-k-], Latin oculus 'eye,' Gothic augō 'eye' (< Proto-Germanic *agwō by metathesis?), Lithuanian aksis 'eye' (dual aki), OCS oko 'eye' (dual ok), Albanian a< (h₁-ōk-k-< -o-[z]+), etc. (P:775-777) (Meillet, 1911:150, VW:141; MA:188). Tocharian would seem to reflect a neuter *h₁-ōk (dual *h₁-ōk-h₁). See also ynes, tārek, and pratsāko.

ekāñī (n) 'possession'
[ek(a)ni, -ek(a)ñīl-, -e̲ka, ekāñīta lašte spaktāṃ yopose pauṣye aśīnate= ekāi kurpelle [the householder is] to be concerned [for] the service to the king, national taxes, and his own possessions' (33a6); --ekāñīnāte 'id.'= orooci ... ekāñītesa tsmrutē śatei 'the great grow rich with possessions' (521b4), ekāñīnta kakraparmem = BHS bhogān vai samadūnāya (H-149.329a4 [Sieg, Siegling, 1930-32:486]); --ekāñīnntatstse 'having possessions' (561a1).
- Contra VW (175) ekāṅi is related to TchA akāṃstesse 'possession' but not to A ek 'nourishment' and thus not ultimately related to PIE *h₁-ēk- 'exist in possession of,' though the semantics would admittedly be attractive. TchA akāṃste and B ekāñī - ekāñī would appear to reflect a P'Tch *ekāṅī. Very tentatively one might suggest a putative PIE *h₁-ōk-nyo- 'what is driven > 'herd' (for the semantics one should compare Greek ἀγέλη 'herd' > 'possessions' (of an originally pastoral people). The semantic history proposed here would be similar to that of English cattle. See the next entry and also possibly āk-.

ekāñī (n, [f, pl.]) 'possession, equipment'
[-, -ekāñīl-, ekāñīntam, ek(a)ñīnta] ekāñīnta lāyō no aṅyekūnāṃ cowai tārkanam 'possessions, however, thieves steal from others' (33a4), dāpāntale ekāñīntē wasa 'she gave the uṣṣpiration for the lamp' (Qumatra 34-g1 [Pinault, 1993-94:175]); --ekāñīnestse 'prtg to possessions' (330a4); --ekāñīneststse 'having possessions' (357a4). See s.v. ekāñī.

ekatēkte (adj.) 'not passing, not crossing'
[m: ekatēkte, -,-/l [samad[il]ntse totenēne ekatēkte se mā srakulē yāmēnelle 'one not crossing the border of the ocean will not achieve death' (PK-C12-2 [Thomas, 1987c:91]). The privative of kākt- 'cross, pass,' q.v. (see Hilmarsson’s discussion, 1991:63-64).

ekamatte (adj.) 'future' (lit. 'the un-come')
[ekamatte, -,-/ekamatte, -ekamācē, -ekamēcēm] [f: -,-/ekamēcēl] ekamēcāi presyāine 'in a future time' (27a3), kātār ekamatte karsatāi 'to know past

ekalätte (adj.) ‘± intolerable, unbearable’


ekalymi (postposition/adverb) ‘in the power of, subjected to [with genitive]’

[NOUN-acc. ekalymi ýam- ‘subject’]

tað ekalymi ítís çiGartaskemar süswoeno ‘I [am] in thy power; I acknowledge thee [as lord’ (44a1), pelaiknetse ekalymi nestis preke ‘it [is] time to be subject to the law’ (28a4/5); –ekalymiñe* ‘± power, strength;’ snai mäkapüü enkoalte sporstrii ekalymine ‘he sleeps in the incomparable strength of passion’ (A-2b2); –ekalymiñeste ‘± power, strength;’ / [krei]n[i] spekk[e]m-mem wai sañ ekalymiñeñatemem se bodhiaatventm [ts]arwa ‘from the good zeal and his own strength and the joy of the bodhisattvas’ (600a1).

A compound of the intensive prefix e(n)- (here retaining much of its original locative force ‘in’) + kalymi ‘direction,’ q.v. (see Hilmarsson, 1991:170).

Ekašrinkne (n.) ‘Ekásringa’ (FN)

[Ekašrinkne, -e, -/i] (350b3).

ekasylænambanam (?)

skæsamsa sañ ekaðyænambanam (173a3).

From BHS *ekaðya- + Ænamba-?

ekáðhravacake* (n.) ‘one who speaks tautologically (?)

[/ekáðhravacake, -e, -] (177a2).

If from BHS *ekaðhravacake- (compound not in MW or Edgerton).

ekásanikñe* (adj.) ‘observing the rule of using the same seat (for eating)’

[mi, -e, ekásanikñele] (558b4).

From BHS ekásanika- + the Tocharian adjectival suffix -ñe.

ekáitka, see ekåttakate.

ekito* (n.) ‘help’

[mi, -e, ekito] / krenta wûntarwan=ekita yómæeñca k[e]j[e] ‘whoever is helping in good things’ (290b2), sęsa síasämmpa po se [lege: k[e]j[e] iñy ekita yomasset ce postakas ‘together with all my people who have helped me with this book’ (K-8a2); –ekítañeste ‘helpful’ (82b4). *Morphologically we have ekito with the same “agentive” suffix -ito we see in laukito ‘stranger’ from lauke ‘far.’ The origin of ek-, however, is unknown. Not with VW (176) from TchÁ ek ‘nourishment.’

ekimné, see s.v. ekáñnä.

ekwalate (adj.) ‘± indefatigable,’ only attested in the compound:

ekwalate-stirañe ‘± indefatigable energy’ (S-3a1). *Privative of knuîl-’fail,’ q.v. (see Hilmarsson’s discussion, 1991:64-69).

ekalañye (n.f.) ‘(fit) season, time for action (of a Buddha), parousia’

[ekañlye, -ekañlye] / ekañlyeñ/ = BHS ñu- (54a2), // pyâpáin stäna ñarman okonta ekañlyänts[e] ‘flowers, trees, seeds, and fruits of the season’ (A-4a3), poyâšâissae ekañlymen mä triisâñar ‘may I not stray from the season of the Buddha!’ (S-8b4); –ekañlyeñ* ‘prting to the parousia’ (275a2).

TchÁ opsälly ‘id.’ and B ekañlye reflect either TchÁ *epsällye or *ekañlyye. Either an original *-ksi- has become -ksi- in A or an original *-ksi- has become -ksi- in B. Since -ksi- is a common cluster in both languages and since -ksi- is practically found only here, it seems reasonable to suppose the unusual -ksi- was changed to the more usual -ksi- in B. Thus we should reconstruct TchÁ *epsällye. This TchÁ *epsällye can be from a PIE *h2op(ë)keisi- or *h2op(ë)keixelen- which I would segment as *h2op(e)si-e-i, a derivative of *h2opos- (n.) ‘work’ [Sanskrit õap-, Avestan -apa-, Latin opus, all ‘work’ (P780)]. PIE *h2op(ë)keisi- might have meant something like ‘worktime.’ We might have (1) *h2opos- (nt.) ‘work’ > (2) *h2op- (exocentric thematicization) ‘worker’ > (3) *h2opeñol-e- ‘pertaining to a worker’ > (4) *h2opeñol-e- ‘working.’ For stages (2) and (3) we might compare Greek skopós ‘watcher’ > skópelos ‘watch-tower.’ (Alternatively we might have had (1) *h2opos- > (2) *h2opeñol-e- (endocentric thematicization) ‘work’ > (3) *h2opeñol-e- ‘prting to work’ > *h2opeñol-e- ‘working’ (MA-L). Left without an etymology by VW (339).

ekšineñeñ* (adj.) ‘prting to a dove’


A an adjective in -ñe from an unattested *ekšine(e) ’dove,’ a borrowing from Middle Iranian *axšišaka- (cf. Ossetic axšišak or Khotanese ašzšašaka). See Schwenter, 1956:238.

en- (vt.) ‘take, grip, seize; conclude’

Ps. IXa /enikškís’í/- [MP ñ- , enkastâ|- enkaskêtâ, - enkakstâ; MPImph., -e, enkakstâ; Ger. enkakstâ]; k[e]j ce satassan tu anâññle enkakstâ ‘whatever he exhalers, he takes it [as] inhalation’ (41b2), tu mañse enkakstâ nusassâñne ‘he takes it in [his] fist and squeezes it’ (334a4), caumpa sesa wasamâñi enkakstâ ‘together with him he concluded a friendship’ (PK-AS16.3b6 [Pinault, 1989:157]); Ko. I /en-/- [MP ñ-, enkastâ|-, - enkastâl, - , enkastâ; MPImph. ecificâ, ecificâl, ecificil; Inf. eciski; Ger. enkakstâ]; saswe wess entrâ ‘the lord will seize us’ (79a5), šiñxana sâlinem no [sic] prârke ysono eñcâñar ‘may I grasp together the lineaments of moral behavior!’ (S-4a3); Ipv. III /enksâ/- [ASG. pénkâ; MPSg. pénkâr; jêpôjâmek niês peisâ šiul wàjîl saim nel/stíso šiñ ‘i take [me] as a lay-brother to be for me a life-long refuge!’ (48b3); Pt. III /enksâ/- [MP enkamâi, - , enksamâl, - - , enksamâle]; niñi ariñjum stâm nemar-nos cau enkâste ‘the gods bent down the arjuna-tree to him and he grabbed it’ (107b4); PP /enkr/- iñi se pilko ste prâr-eknu ‘this is my view firmly held’ (23b4), niñ[te] kwârsâñw= enkwâñka kem ‘nine thousand leagues bunding the earth’ (45b3); –enkornem: asikñlane enkô[rm]em = BHS pänte grïhâv (530a3); –enkaline; (see separate entry below).
enkaucar (adv.) ‘aloud, publicly’

enkausante wentszy enkaucar tom re[kaun]a ‘they began to say publicly these words’ (25b7).

en courageous, see next entry.

enkwé (n., m.sg.) ‘man’ (as opposed to woman)

enkwe, enkwenkwe, enkwenikelwe, - enkwe, - enkwenkwe] kliye rano trena kate re[elinye ‘the woman clung to the shape of a man’ (9b4), enkwe = BHS purusa(ya) (16a5), purusa(ya) ekwe (le[ge: enkwe] klin wat no ekalini yamzi ‘[if] one intends to subject a man or a woman’ (M-16b); - enkwe: ‘male’: klin = enkwe = sotini menini ‘the [two] signs of woman and man’ (8a6), enkwe = sotini menini ‘my male characteristic was destroyed’ (40a2).

One should note that the -k- is often omitted in the spelling of this word. Presumably in this environment (after a nasal, before a dorso-velar approximant) the obstruent was very weakly sounded or may have been absent altogether phonetically.

TchA enk ‘id.’ and B enkwe reflect TChA *enkwe (as if) from PIE *enkwe- ‘mortal’, a regular thematic derivative of *enk-we-dad [one]; body’ [Old Irish éc ‘dead’ (*enk-), Avestan nasu ‘corpse, carriion’]. Greek nēkīs ‘corpse’ ([Campanile, 1969:198, VW:337; MA:150 from nek- ‘die, perish’ (see P:762).] Semantically we have a development "mortal" > "human being" > "adult" male human being." The intermediate meaning is preserved in TChA oti ‘human’ (*enk- = B enkwe). See also nk-.

ecer (adv.) ‘hitherto’ [ecer ] ‘great, rejoice in’; ecce spärtis ‘progress, advance’

Tuhkku ecce wpihisi kamem ‘the Turks came hither to worship’ (G-Qm11), [ksek] no reki ecce rito[wjo = BHS yhada wicahbinandita (H-ADD.149.96a4[ Thomas, 1969:314]), taimisalathin = ecce (ekkormen) = BHS yamakum-pənkukhi (PK-NS-13+516a4 [Couveur, 1967:154]), tussaka ecce kalamur cau ḥuken ‘therefore will I now bring it forward’ (PK-12b-J3 [Thomas, 1979:48]), ecce spärtis = BHS pravtti (Y-3b3).

TChA asi ‘starting with; hither’ and B ecxce reflect TChA *ecce but extra-Tocharian cognates, if any, are obscure. Hilmarsson (1986a:330-331) suggests a pronominal PIE *h₁yo- + -tih-o- (similar to Sanskrit niya- ‘native, one’s own’ to ni- ‘down, away,’ though here we would appear to have *ni-tyo- rather than *ni-tih-o-). Otherwise VW (143) who relates the second syllable to Greek doliat ‘put to flight, pursuc.’ etc.

eiakettse (adv.) ‘with encouragement, by urging’

sankh raktis sa[m]entse = eiakettse mā ceppi[1][e] mā wassālim ‘on
the mat of a monk belonging to the community [one is] not to step or to sleep without encouragement" (H-149.X.4a1/2 [Couvreur, 1954b:43]). The emphasizing prefix *e(n)- + and adjectival derivative of *nēk- 'urge,' q.v. See also *ēnāte.

eīcāre (adj.) 'disagreeable, unfriendly'
*ēcāre, -ēcāren-] [Irish wem no mā ēcāren 'if' one speaks a friendly word, then not an unfriendly one] *ēcāren = BHS aπηγαν (20a8), cēcārenē ēcāren mā ēcārenem [corrected to ēcāren] spārinem temenu = BHS ēstō nī sōkhayaviaritasparśayōni (197b2), totem wāntāra... Arnāyātāte ēcāre māsamtm-ē 'by this extreme circumstance A. causes us unpleasantness' (DAM-507-a10 [Pinault, 1984a:271]).

TchA eīcāre 'id.' is borrowed from B. The B form is by haplogy from *eīcācāre with the negative prefix *e(n)- + cēcāre, q.v. (Lane, 1938:36-7, WV:180). Winter (1980:81:126-127) connects this word with TchA amāsr which is usually translated as 'heavy' or the like. Even if that translation is incorrect, a connection with eīcāre raises formidable phonological difficulties. Why not *ēnār like A es is B sūtte 'shoulder'? (Cf. Hilmarrson, 1991:180-181.)

eīcīl = eīcīl, only in the phrase eīcīl tā 'hold fast' (?)
[-, -ēcīl/1] se tinirā sāssentte san empelle afmāstte orkāmāna nraitane yūnīn eīcīl ṭāūn-ne (255a5/6), // niem eīcīl n[a] tāū yākast[a] 'thou hast ordered... to hold fast to the name?' (?) (495a1). If correctly identified as to meaning (suggested by Thomas, 1957:148), then eīcīl must be a deverbal noun from enk- 'take, grasp,' q.v.

eīcuvo = ēicūvo (n.) 'iron'
[ēicuvo – ēicūvo, -/-] (255b2, 520b6); --ēicuvaunāī ~ ēicuvaunāī 'prng to iron': lauras ēicuvaunā terne rāskre tsopyemen-ne 'with an iron bar they pierced his skull roughly' (22b5), ēicuvaunā kente 'rust' (W-31b1). TchA *eīcuvo (id.) (attested in the derived adjective aicūwa) and B ēicuvo (ēicuvo) is variant on the same order as inte is to ente, q.v.) reflect PtCh *ēicuvo. Further connections are uncertain. Schwarz (1974:409) compares Ossetic ādōn 'steel' or Chorasmian ānāv 'id.' and suggests that the Iranian and Tocharian words might be borrowings from some adstratum language in the shape Δ *āmsawān. Not with WV (146) the intensive prefix e(n)- + some derivative of PIE *b-eu- (formerly)

eiwetste (adv.) 'new'
kreēn na cfai po kr[ei]ntámne šarsūkσm-nγm eīw[et]stst[e] 'for the good [buddhas] are making [it] known anew to all the good' (5b1). The emphasizing prefix *e(n)- + ius 'new,' q.v., + the adjective forming -stst (cf. Hilmarrson’s discussion, 1991:175).

etankätte (adj.) 'uncheked, unhindered'
[etankätte, -,-/] = BHS apraithaddha (7a4), Gabain/Winter:12 (in Minicorean script) 'yr'ngk'nyyy (sic)). The privative of tānk-, 'hinder,

ete (– etten) (n.) (adv.) 'down' [etēss 'downward']; (b) (imdefinable) adj. 'lower.'
(a) kauc ette kluttankentār tom pweneta cīk ente spārtam... tom kluttankentār kaucemē nēsok etešs 'up and down turn the spokes if the wheel turns; they turn from up unto down' (30b6/7), p[i]k-sānt=etāss kve[āsarwa] 'five hundred leagues downward' (45b2), kālpsa pāinemē ette kloyomane 'falling down on [his] face' (88a2), pāro ette paiyka 'he wrote down a letter' (492a2); (b) spārkem ette cmele mānkentār 'they dissolve and are reborn in a lower birth' (k-7b3); --etcess 'under': viyākāha ettēs paiyne ettawiiparkel 'a viyākāha [is] to be painted opposite, under the feet' (M-3a4).

Etymology unknown. Probably not related to PtCh *īcī 'id.' pace VW (163), MA (611).

etrimaitste* (n.) 'to containing a mixture'
[f: /-, etrimaitstānams, -] wein... krenta yolainams ettrimaitstānams rano
[for: which words which lead to being derived from an unattested noun *trīvo, a doublet of the attested traivo, itself derived from the verb trīw- (see Pinault, 1989: 193, 217 fn. 18, and Hilmarsson, 1991:178). Also see trīw- and traivo.

Etriše* 'Etrišie' (PN in monastic records)
[-, Etriši-, /-] (490a2-II-4).

etre (n.) 'hero'
etre, --i, /etri, -etre|... brahmami mā lātāc wroccī mā etri [no] brahmans, no great kings, no heroes' (46b4), sēy wētānico etri 'old men, warriors, heroes' (47a8); --etraunīe* 'heroic' (274b2).

TchA atiir 'id.' and B etre reflect PtCh *etre whose further connections are unclear. It seems possible to take this *etre to be from PIE *h₂ot-ro- and related to TchA ātil 'man' which would then be from *h₂et-ro-. It is likely that this *h₂et-ro- is in turn cognate with Greek atēlos 'lender, delicate' (of children and adolescents), atēlō 'skip about youthful, gambol; bring up a child, rear, foster' (this latter meaning may be a different word related to PIE *aża 'father' and only secondarily associated with 'gambol'). The notions of 'hero' or 'man' are often derived from 'be active' ‘have youthful strength' and the like (Adams, 1987b). Winter (1971, following a suggestion of Bailey’s) suggests that *etere is an early borrowing from an Iranian *ata-ra-. Not with WV (152) a compound of the intensive prefix e(n)- + something like Sanskrit tu-ra- ‘strong, powerful.’ Such a preform should have given A *otār, B *otre.

etrenkātte (adj.) 'not sticking to, unattached'
etrenkātte, -etrenkācē/etrenkācī, - (248a3). The privative of trenk- 'adhere, stick to,' q.v. (see Hilmarsson, 1991:98).

en- (vt.) 'instruct'
P. IXa/eniskh/[-/MP [-, senisktāl/,-, eniskentār, MPmmp. -,-, enāssītāl;
en\- 'in' (and certain forms which contain it still have traces of that meaning remaining, cf. *ese 'together', i.e. 'in one') from PIE *h₂e₂- or *h₁e₁- (or both) and related to B *yn- 'in' from PIE *h₁e₁-. More s.v. *enem.

See also Hillmarsson, 1991.

-e(n)- 'un-', -in- "(negative prefix"

Like the homophonous intensifying prefix (see previous entry), the vowel of the negative prefix is e-,*ā- (when followed in the next syllable by an -ā-) or a- (when followed in the next syllable by an -o- or occasionally, when followed by a labial, e.g. ompakviátit pérd). When and where we find the -n- is less clear. It always occurs before vowels and before labials (as -m-) but sometimes occurs and sometimes does not before dentals and velars. It seems likely the nasless variant arose before sibilants and perhaps by dissimilation in words with a closely following -n- (as in *aksnús) but, in any case, both the variant with and the variant without the nasal have been extended into each other’s territory. Otherwise, Hillmarsson, 1991.

With the vowel e- we have: ekaitkatte, ekamátte, ekaliátte, ekvulatte, enkarstatte, enkalkapatte, etnyákatte, eticar, etankatte, eten nkatte, enersünk, empakpatte, empalkaitte, empelye, eskvakatte, esipatite. With the vowel ā- (when unstressed, written <-ā>) we have: akakatte, akawakte, akānás, akrakpatte, akrakvatte, atikatte, aṯāno, atraikatte, anákatte, anāyákatte, anakakte, anávatstte, anautatte, apássátte, amákkatte, amákkatte, awlakatte, amákkatte, amákkatte, awlakatite, awlakatite, asvópatte. With the vowel ai- (<-y-ai>) we have: aikakte, aikakte, aipatite and aiskatte. With the vowel o- we have: onkipste, onkriote, onwuñaste, onsoyte, onpawkvátit pérd.

**TChA a(n)- and B e(n)- reflect PToCTh *e(n)-. It was originally a locative prefix meaning 'at in' (and certain forms which contain it still have traces of that meaning remaining, cf. *ese 'together', i.e. 'in one') from PIE *h₂e₂- or *h₁e₁- (or both) and related to B *yn- 'in' from PIE *h₁e₁-. More s.v. *enem.**

See also Hillmarsson, 1991.

For a discussion of the form see the following entry. With the vowel e- we have: ekálými, enakatra, enkaucar, etiakadstte, eýwsttse, etiwa ñastte, enetke, enetwe, enmetre?, epíntke?, eprépte, eplyvwe, enalle?, emparkre, -empukrasa, eráite, elake, eweta, esákai, eše, eesérie, etwañkalle and etsuwa. With the vowel ā- (when unstressed, written <-ā>) we have: anásái, anásami, anákāre?, anákam apákkartse, apákkai, apák, amáño, ayáño, aškā. With ai- (<-e-i>) we have: aikakte and aiksekaste. With the vowel o- we have: onkarri?, onkor?, ompalisko(tiñe), ompostám, omotuññaiše, ompotúiartse, órikántai, osñanle, osñule?.
(Lane, 1938:31; VW:144-145; MA:290). The exact connection is unclear since *ene appears to reflect a PIE *h₁on-, an ablaut grade otherwise found only in Slavic on- (cf. on-uša ‘footware’ or q-dols ‘valley’). Perhaps the Tocharian represents a PIE *h₁on-do. See also the next entry, enepre, enesle, enestai, -ne, nes-, and -yn-

eneka (adv.) ‘within, herein, among’ [enękänem ‘from within’] enenkaṇas pəspərətəu cwι mənəi pəlskw atəsəik ‘completely inward [have] turned his thought and spirit’ (41a2), trosnin eneka ‘within the hollow’ (46b5), lwás=−nenkä ‘among the animals’ (588a4), enenkämım indirnə pənənənan wanəi[na] karəsəm awa ‘may I know better the sense-organs from within and the external sense-organs’ (8-5b4); — enekanīne* ‘internal’ (181b3). ■ Enem + the intensifying particle ka, qq.v.

enepre (adv.-postposition) ‘before, in front of’ sámə=−nepre pəysənte ‘she stood before the Buddha’ (18b8), yänənte nisšι erkkate lyauntau-ːn pəst śən ypoymem wərntsənte=enepre [sic] ‘he treated me badly and exiled me from his land before the assembly’ (81a3), tıkam yokatste kr.ː pəkəri məskətər-əe yoktsi enepre ‘if he is thirsty, drink appears before him’ (K-10b2). ■ TchA anapār and B enepre reflect PTC *eņprə, a compound of *eņ (see enem) and *pre (from PIE *pro). Cf. VW, 1971d: 452-3, 1976:144 and, for *pre, P:813-815.


enesle (postposition) ‘like’ [eʃesle] = BHS samau (16a4), pəls[k] oṣa erwts=etrenkəte [sic] cimpə=nesələ takay-ːna ‘may he be broad of spirit and unencumbered like thee’ (248a3), mə nəsəm pəlskantama enesələ səm = BHS nəsti dəvsəsmən ripu (251a2), Kąnkenega [lege: Kank-kencne] wərənćəpam enešəkə tiyam [sic] kälazəi ‘like the sands of the Ganges River buddhas [are] to be remembered’ (552b12); — eneslentse ‘like’ [esləpəməm șumontse sek teməi [lege: temən] -eneslentse wərəntsiw fellənəntes (258a3). ■ ene- (see enem) + sle ‘with’.

enestai (adv.) ‘in secret, secretly’ kəvri cau kələm naumnei tyəksəntəənə enestai ‘if they find this jewel, they hide it secretly’ (231b3/4), enestai = BHS rahasi (U-15a3). ■ Probably from *ene ‘in’ (see enem) plus *stəy(ə) ‘secret’ [Slavist stəyət ‘secretly’, stəyə- ‘chief’ and, a bit different in Distant Slav təyu-, Avestan təyu- ‘chief’, OCS taj ‘secretly’, tajo ‘hide, dissimulate,’ tatt ‘chief,’ Hittite təya- ‘steal,’ etc., all from PIE *(s)teh₂-(s) (P-1010) (Melchert reconstructs *(s)teh₂-yelo- *(s)teh₂-yu- [1984:39]) (VW, 1971d:452, 1976:178-179; MA:543 [starting from *(s)teh₂-]). Hilmarsson (1991:173-174) takes it, on the other hand, to be *(e)n- + a Tocharian cognate of Greek nòstos ‘homecoming’ (≪*nes-, see s.v. nes-), comparing for the semantics German heimlich ‘secret’ (adj.) and Geheimnis ‘secret’ (nouns). See also enem.

enaiwänie, see enaiwänie.

te (conj.) (interrogative adverb) (a) ‘where’; (b) ‘when’; (c) ‘when?’; (d) ‘if,’ whenever

(a) [e]pyrac kλąse entə tem[e]ni stannăm ‘he [is] to remember where [he is] therefore to stand’ (10b6), məka omp stənuəm entə=iken[ataθə yama]ksəntəra ‘many dangers there [are] where fools are at work’ (44a67), entə tetrikə wə səیəse = BHS yətra məksam idəm jagat (148a4); (b) entə səul cəvərəm ‘when his life shall cease’ (29b7), kacə ette klutənkətər tom pəwenta cək entə spərənt ‘the spikes revolve high and low when the wheel turns’ (30b6), sən məskəle yaxene entə mətamare akəyləyəm po eə krapəəssəre ‘when they had come to their proper place, they gathered together all of the disciples’ (108a3); (c) entə s kələm tu kəss ‘and when will I get to see it [again]?’ (46a5 = 47b2); (d) entə se kr[e]ntatamats[e] Sunətə wələlə pəfənə[k]ə [es] səiʃən[e] tsənəkəm ot cwı sp[ətəkənə la]ləcəi tıkam ‘if the virtuous king S. arises [as] a buddha in the world, then we will be his tireless servants’ (77a1/2), entə pəlsko tsənəkmənte ot səvi səyi yoktsi käləsəm ‘whenever the spirit arises in him, then he finds food and drink’ (M-3b2/3);

■ TchB ene- = inte is obviously related to A āntan(n)ene ‘where’ and āntne ‘when.’ They would all appear to reflect a PTC *ente (with the initial vowel weakened in this unstressed word in inte and ānt- and with various added suffixes in A. VW (173-174) leaves this group largely etymologized but surely we have here the adverbial relative of B insu ‘(what kind of), just as the adverbial relative mākte ‘as, how’ is to māksu ‘who, what.’ B ānt- = inte must reflect a PTC *ente = *ante where the *-te must be from PIE ablative *(t)ə(d), just as mākte must be (as it) from *(m)ən-ku-ʃ(t)ə(d) or kə se ‘what (form), what’ (both relative and interrogative), q.v., a collocation of a frozen form of the relative *(k)ə- or *(k)ə- u+ se and māksu ‘who, what’ (both relative and interrogative), q.v., a collocation on PIE *(m)en+ *(k)ə-ku- + su. PTC *(z)ənt- must be an unstressed variant of *(en-) and the later a frozen form of the demonstrative pronoun (used here as a relative as sometimes in Greek). More s.v. insu; see also the next entry.

entwe (conj.) ‘then, thereupon’. sw [a]ʃräddte srunka=ntwe nrain-empele [łege: srunka=ntwe nrain=empele] temstə ‘this unbeliever died and thereupon was reborn in a terrible hell’ (4a6), srukas entwe āntpi piš-känte cemelane kaustrə klyauce ‘then you
both die; in five hundred births you kill one another' (42a3); --entwek 'id.':
entwek šyor mā wasā 'he did not, then, give a gift' (49b2); --entwece '±
local' (? [cf. Greek enthalōs and énthinos]: wastē ntu mā - [űšlaya kalymi
entwece mā aikemār (408b7); --entwefe* '?: tusa entweñana
paramañunta skas /// (193b2).

Though related to TChA antus 'id.' the details of that relationship and
any extra-Tocharian connections are unclear. I take entwe and antus to reflect
PTh *entu, enlarged independently in the two languages by different
particles. The *entu is a putative PIE *h₁jonVt(ā)d + *u where *h₁jonVt(ā)d
is the relative pronoun that eventuated in B ente, q.v. *u is the particle
commonly found following the resumptive demonstrative pronoun in
the clause correlated with the relative one. Thus we would have *h₁jonVt(ā)
... h₁jonVt(ā)d + u, with *h₁jonVt(ā)d as both relative and demonstrative just
as its Greek cognate entha (with én - in an ablaut relationship to the pre-
Tocharian *en- and -tha represents an old locative particle) 'where, when' and
'there, then.' The construction as a whole is just as we have *kʷusā ('who')
... *so + u ('he'). (See kš, se and sū. One might also compare Attic entethēn,
Ionic enteithēn from *ente+u + -ethēn.) VW (1941:20, 1976:145-146) is
also possibly right in connecting these Tocharian words with Germanic *anda
~ *unda 'and' (English and, German und) from *h₁ondā ~ *h₂ndha (but
only for the first part, as the Germanic *d- must reflect some sort of locative
particle as in Greek éntha). See also ente and inatsu.

enmêtre (n.) '± bark'
[enmêtre, -,-/l] In a list of medical ingredients: *palāšai wtsiko enmêtre
(500a8).

Enmëlya* (nf.) a species of plant?

enmër (n.) a medical ingredient
[enmër,-,-/l] (W-40a5).

eńwek* (nf.) 'beech, envy'
enwek, -entše, -entše [tāŋ̃hāŋ̃te rṣovy: ševāntsa ensęñho māntāñ̃eŋ̃er šemī
'some became evil-minded out of envy for benefactors, houses, and
possessions' (313), entseș atraşık esē wavāłš 'through greed [are their]
eyes completely covered' (K-6a2); -entːesē 'greedy, envious' (K-6a4).

TChB entse and A ents 'id.' are clearly related. VW (1968:65-6, 1976:180)
takes the A word ḟo to be a borrowing from Ḟ and for the B word
to reflect a putative PIE *h₁onktoy-, a derivative *h₁onk- 'take, grasp' (B enk,
q.v.). Hilmarsson (1986a:282) prefers to consider the A word an inherited
cognate of B entse, both from PTh *enkse reflecting a putative PIE
*h₂ongō-so- (for the type, see Adams, 1985c), a derivative of *h₂ongōs (ni):
[Sanskrit anhās- 'fear, anxiety; constriction,' Avestan zahā- 'need, trouble,'
Old Norse angér 'grief, sorrow, repentance' or *h₂ongōs (ni): [Latin angōr
'anguish, compression of the throat']. With other extensions of *h₂ongōs
we have OCS źōsts 'narrowing,' Lithuanian aikītās 'narrow,' and OHG angust
'fear.' All of these kinds of words are derivatives of what is normally
reconstructed as *h₂ongō - 'be narrow' [Greek aíkō 'tie up, make tight, constrict, strange,'
Latin angō 'id.' (P:42-43)). Puhvel (1991:67-68) starts from a *h₂em-g*-which, with a nasal-infix present, gave 3rd.sg. *h₂mnē-g*-ti, 3rd.pl. *h₂mnēg*nti. Such forms would have given pre-Hittite *hammekzi, hamanankzi* from which we have by analogical spread of the -n, the actual Hittite paradigm ham(m)enk- ~ ham(m)ank- 'tie; brotho.' See also next entry and possibly enk-

entesse (adj.) 'envious, greedy'
entesse, -,- /l/ Priaydeve hëmītva šreštḥi šey esṭakai šāte eknāņetst ekoypasttse sa [lege: su] no entesse 'there was a merchant, P. by name; [he was] very rich an full of possessions; however [he was] envious' (3754a); --entessēne 'greed,' only in the adjective: entessēnesse 'envious, greedy': entessēnesse sanānĭmā mà [palsko tārkɔs [wrāntār]] (K:5b5). 
AN adjectival derivative of entse-v, qv. See Winter (1979).

epasty (adj.) 'skillful, adept, capable, able'
epasty, -,- /voc. epasty/epasty, -,- /gānkse olyiau nes tve epasty [lege: epast] 'thou art a skillful boatman on the Ganges' (2963b), sū no wemṣti epasty šey 'he was, however, able to speak' (PK-AS-18B-al [Pinalut, 1984b:376]); --epastānīene 'skill, aptitude' (K:2a4). Related to TchA opāsī 'id.' in that we must have PTC *epīst* - 'a postposition, a noun' plus an adjective-forming *-ye*- either with palatalization (as in Tch A) or without (as in BV). (339) rates this etymon as 'instituted' but Hilmansro (1986:203 and 1989d:112) is surely right in seeing here an old compound of *h₂opi- 'upon, near' + *steh*- 'stand.' He takes it to be an old adjectival stem, i.e. *h₂opi-sth₂-u-, similar in construction to Lithuanian aptsūs 'plentiful' (which might, at least, be itself from *h₂ap- [a variant of *h₂opi without the -*i]- + *steh²*-u-, astūs 'distant,' Sanskrit anastūhi - 'properly, correctly, really,' sustūhi - 'aply.' Perhaps instead we have the corresponding abstract noun *h₂opi-sth₂-i- which in various parts of its paradigm would have given PTC *epīst*- -- *epäš*- etc., whereas the B epasty and A opāsī (cf. the similar variation within B of krostašēie and kroščaiēh 'coldness' from krošce 'cold'). For the semantics, compare Greek epistasis (*h₂epi-sth₂-i-), among whose meanings are 'diligence, attention, care,' all close to 'skill, aptitude.' Not with Sapiro (1936:179) related to Latin opus 'work' nor with Pisani (Reale Istituto Lombardo di Scienze e Lettere 76:23 [1942-43) apud BV] to Latin opustus (which would surely have given PTC *ēp*).

epi 'i'
// [vip]ākajā aksepit yamašēm * epi [sic] alykyna rano spā pelaiknentla // (200a1). A miswriting of epe *or*?

epinkte (a) (adv.-postposition) 'within; between, among'; (b) (with nouns denoting periods of time) 'for'; (c) [te epinkte (i=epinkte) ~ epinkte 'meanwhile, in the meantime']; (d) (n.) 'net interval'
(wrentsana kentia kaumainio samudārniu kāttron epinkte kounts= osontō 'the great rivers and deep seas both are up dry by the sun' (45b7),
pakaccūnne kattākem epinkte lāmā 'in the rainy season you sat among the householders' (331a5), ešāne epinkte pārwoju net wop locals [it is] to smeared between the eyes or on the brows' (M:3b5); (b) wāl akālūyni lyama sak-kaum epinkte 'the king sat, directed toward a single goal, for a week' (22a6), kūnte pikwala epinkte 'for a hundred years' (407b1); (c) t=epinkte sak wūna [wūja rā[ai]] 'in the meantime thou didst enjoy good fortune and pleasure' (78b3/4), tem epinkte bodhitāse ... kāpra 'in the interval the bodhisattva descended' (107b4); (d) snai epinekte brāmāntikē kāpra 'without an interval the brahma-god descended' (107a8).

Etyymology unknown. BV (1941:21, 1976:180-181) suggests that we have here the TchB intensive prefix e(n)+ - PIE *b(e)n- 'break' (< *b(e)n-)'break,' more s.v. pkanete + an adjective-forming -e-. Winter (apud Hilmansro, 1986:55 and 1989b:112), adding TchA opānt- 'in the middle,' assumes the same intensive prefix e(n)+ - PTC *pēnk*- 'fifth' (< PIE *penkto-), as the 'fifth region' (after the four cardinal directions). Neither suggestion carries conviction.

epiyac (n.) 'memory,' only attested in the phrasal verbs (a) epiyac kāl-'remember, recall' and (b) epiyac-yām-'cause to remember, recall to someone' (a) yākā hīs kālātbr epiyac pōysy ailmāiūms 'still the merciful Buddha remembers me' (22b8), tu epiyac kłornem = BHS tetsamumraya (251a3), artsa [kaum epiyac kalayśēse yake 'the way of remembering each day' (552a3); (b) krentaua epiyac yamastēr-nel 'he has him recall virtues' (522a1); --epaycāiēne 'souvenir, memento'; // Yasodharāi sukmam wesanām sārya ce hār susowo epaycāiēne lwūt-c 'he gave [it] to Y; he says to her: here, the lord sent this necklace to this (as a) memento' (PK-AS15-Cb4 [Pinalut, 1989:189]).

TchA opiyac 'id.' and B epiyac reflect a PTC *epīyac* presumably from a Middle Iranian source similar to Pahlavi apīyāt, Turfan Pahlavi by'd, Khotanese byīa (Hansens, 1940:151, Bailey, 1967:260, BV:634). Hilmansro (1986:56 and 1989b) reconstructs a Middle Iranian *abīyāt*-thought there is no direct Iranian evidence for an i-stem. We must assume, I think, that a Middle Iranian *abīyāt*- was borrowed as *epīyāt* sufficiently early that it was assigned to the Tocharian reflexes of PIE it-stems which had a productive alternation of stem final -e- - e, whence the accusative singular *epiyāc reflected in B epiyac, A opiyac.

epe (conj.) 'or; otherwise'
nai ni tākaš laitaldie wroces=asāmmem lamṇūrnei : epe wato nō sauantan nūyātē ni ste nesalle [epe wato no = BHS athavāpīt 'will there be a falling by me from the royal throne? is there to be to me a danger to [my] life?' (5a4), se ḍōsān spālāmms rōkē tākaš cwi aišer epe tuwak iī aišer 'if' this seer is better than I, give [it] to him; otherwise, give it to me' (107b1), lwāsane wato no pret[elme] wato tūnmasentra epe yāktem yūm[na] wato 'they are [re-born among animals or preats or among gods or men' (K:7a5).
emana ‘bitter, pungent.’ Nor yet with Iscaert (1978b:346) from *ombˇ ‘lulyo-’, a derivative of *neblˇ ‘lamba’ ‘water, cloud’ since such a prefix should have given B *emalle rather than *emalle and, in any case, the meaning is very distant.

eymala (n.f.;) ‘heat’
[emala, - emalyal/] ce preke aumiyene palkosse [mą] kälapra emalayin ‘in a spiritual fever one does not achieve heat’ (255b5), emalayisaka menyo raskre wnomi tākan ‘[if] beings are roughly deluded by heat’ (286b2); <emalyayase ‘prting to heat, hot’ (197b4). Like TchA omly ‘id.,’ the substantive usage of the (untested) feminine form of the previous entry.

emansis ‘?’

emppakwut (n.d.) ‘untrustworthy, unreliable’

empparko (n.d.) ‘widely, long, expansively’

emppalkaitte ~ emppalkatte (n.d.) ‘unworried, unconcerned’
[emppalkaitte ~ emppalkatte, -d, emppalkaici, -e, -s, -l, -ai tunis sites [sic] emppalkatte [sic] neste preke ‘it is the time to be unconcerned [with] life and body’ (281b2); <emppalkatkaitte ‘± unconcern’ (515a5). TchA apākkat and B emppalkatte would reflect TCh*emppalkatte (though the details of the B forms remain to be worked out). Such a word would look to be a privative of pākk-‘see.’ The meaning, however, would seem to rule out any such connection. Somewhat better semantically might be a connection with pākk- ‘burn’ (‘torture ’ > ‘bother’). Cf. Hilmarrson, 1991:69-72.

empele (n.d.) ‘terrible, horrible’
[empele, - , empeleye/empeleyi, - , ] [f: , , empeya/l/ , , empeleona] lawo stay onm empele ‘there was there a terrible animal’ (576a3), nị protri tekem pele tanka ‘a terrible illness arose to my brother’ (H-149.312b2 [Thomas, 1967:29; fn. 46l), śiretē kētētsita ikātē [empem] ‘raw of body, horrible to behold’ (K-7b4); <empele ‘± horror’ (271b3, 272b2). TchB empele is clearly borrowed from B empele and the latter is probably (with Krause/Thomas, 1960:55, VW:176-177) the negative prefix e(n)- plus pele ‘law,’ q.v. (cf. also Hilmarrson, 1991:179-180). It is to be noted that the compound is inflected with the same mixture of o-stem and e-h1-en-stem (a thematic stem enlarged by *e-h1-en-) that we see in adjectives -ttse and -tte (see Adams, 1988d).

-empruks, only attested in the compound smay-emprukxai ‘± without neglect,
without detour
yprarke - ne yör śañai ce akakk nī̄s sūsenas snay-emprukssai ‘... I honored the wish of the lord without neglect’ (PK-AS-171-b1/2 [Pinault, 1994:115-116]).

A compound of the intensive prefix e(n) + a verbal noun ‘prukss-derived from the "causative" stem of pruk, q.v. (cf. Hilmarsson, 1991: 172).

emprem (a) (nmt.) ‘truth’; (b) (indeclinable adj.) ‘true’
(a) [-, -emprm/-, - emprema] wīhare emprem lāntāšco ‘they spoke the truth to the king’ (18a), laren wen no má ālceran emprem wem [n]o [n]ā [wilke wem] ‘[if] one speaks a dear [word] and not an unknown [one]; [if] one speaks the truth and does not speak a lie’ [emprem = BHS satyam] (20a), empremsa = BHS aśjassa (H-149.331b [Sieg, Siegling, 1930-32: 495]); (b) emprem ostmen lantsī cānccher ‘truly you can leave the house [= become monks]’ (10a5), [tīsa tārre] tämasrā pelakh[ne man] = emprem ikkāṣām ‘thus he is born blind and never sees the true law’ (29b1); –empramnasía*(prtn to truths) (TEB-59-30); –emprise (adj.) ‘true, propitious’; (n) ‘propitiousness, truth: = [empreptse = BHS śrva] (19b4), [tu]sa miskelle śrālās=empreptse ta[karsek] ‘one should be believing, truthful, and clear’ (65b7); –emprestsañne ‘truth; emprestseñse [su li] ostmen šamāne ‘a monk come out of the house towards truth’ (19b2), emprimesne = BHS satyam (29b2).

Etymology uncertain. Isbert (1988:139-140) plausibly suggests a borrowing from a Middle Iranian *ham-warama- ‘confidence.’ Not with VW (177), following an earlier suggestion of Smith (1910:10), who takes it as the intensive prefix e(n) + some derivative of *ber- ‘bear.’
eye* (n.) ‘sheep’
[-, eyenste, -/f ot ūwem prastān eyetse // ‘then a new sleeping-mat of sheep’s [wool is to be made]’ (326a1). From a putative PIE *h₂ōwēs. (The other possibility often entertained, *h₂ovēs, does not appear to account for the Anatolian data [Kimbull, 1987], but see Lindeman, 1990). This *h₂ovēs is a hysterokinetic nominative singular beside the more usual aoristic one *h₂ōwiəs [Sanskrit dīv- (m.f.) ‘sheep’, avika- (m.) ‘id., avikā (f.) ‘ewe’, Wākhi yobs ewe’ (< Proto-Iranian *dī-, Aramaic hoviv ‘shepherd’ (< *h₂ōwi-pēh₂), Greek ὀῦς (m.f.) ‘sheep’, Latin ovīs (f.) ‘sheep’, Old Irish òi ‘sheep’, Old English āwā – āw ‘sheep,’ OHG ōwī ‘id., Lithuanian ovis (f.) ‘id., avinas ‘wether,’ OCS ovēs ‘id., ovica ‘ewe,’ Luvian ĕwahiti- ‘sheep,’ Lydian xawa ‘sheep,’ etc. (P:784; MA:510)]. See also āu.
eynake, see ainake.
Er (n.) ‘Er’ (PN)
(289b2). From an Uyghur word for ‘man.’
ere* (vt.) ‘evolve, call up, produce, bring forth, yield’
Ps. VIII /iβr̩u/-, - /e, -ersāml/-, -ersen; MP - /iβr̩u/-, - /e, -ersṭəl/-, -ersnten; MPimph. /iβr̩u/-, - /e, -ersnten; Part. ersęnc; Ger. erselte: wnolmi tane snai speleke má maurskaln=ersentra ‘beings here [are] without zeal and do not bring forth weariness for the world’ (3a6), semi yasly=ersęntə ‘some produced discord’ (31b7), [atak]kiš=ersęncə = BHS prăzăik (524b7); Ko. I/er [MP - , -erl, - /e, -ersnten; AOpt. - , -erl, -erl; MPOpt. erimar, eritar, erital; Inf. ertsi; Ger. erälle*; waimen=erseti krentaua ‘[it is] difficult to produce virtues’ (H-149.72a2 [Thomas, 1954:744]); Ip. III /pras/-[1] (Pl. persat); kartse palkas cevne persat takarskēhe ‘behold the good; call up [some] faith in it!’ (19a2); Pt. III ārs/-[MP ersamai, ersat, ārsat, - /e, ersante]: kalpa takarsk[iənə] tarya naumyntane ersante=sk[ikl] ‘he attained faith and evoked a wish for the three jewels’ (42b8); PP ār/-; --eremone: eremone = BHS utpākya (H-ADD.149.62a2 [Couveur, 1966: 165]).

-TeCh ar- and B er- reflect PTC *er- from PIE *h₂or- (the Anatolian cognates rule out otherwise possible *h₁er-): Sanskrit yatri ‘sets in motion,’ mātī - mātvī ‘raises, moves’ (intr.), Avestan ar- ‘sets in motion,’ Armenian y-areni ‘rise, stand’ (intr.), Greek ὀρμέ ‘urge on, incite, make rise, call forth,’ Latin ortor ‘rise, stand up, arise,’ Hittite ar-ī ‘rises,’ arei ‘arrives, reaches,’ artari ‘stands up,’ arenzu ‘stands in motion’ (P:362f7) (Meillet in Hoernle, 1916:378, VW:148; MA:506). Within Tocharian we should note AR- ār- ‘cease’ from *a- + *h₂or- (the *slo-prepresent of er- matched by the *sklo-present of the causative of ār-). The semantic match of PTC *er- with Greek ὀρμέ is particularly strong. See also ār-, ārsk-, or-, or, orostse.
eradasse (adj.) ‘prting to the castor-oil plant’ (Ricinus communis Linn.) [eradass, - /f] (497b3). An adjective from an unattested *erand from BHS eranda-. See also irand and hirant which also reflect BHS eranda-.
ere (n.[msg.]) ‘appearance, color (of complexion)’
[ere, -erl/-, -ere{}] walo oypatse lüklesu ere päst sparka- ‘the king [was] suffering very much and his color was gone’ (99a1), erene kartsta werene kartsta sūkene kartsta ‘good in appearance, good in smell, good in taste’ (10a4), [smare] ere = BHS snigδha(v)ar(] (524b7), ere = BHS bimbam (U-14a). -TeCh B er reflects a PIE *h₂ores- ‘what is raised or called up, what is made to appear’ and is the exact equivalent of Greek ὀρος (nt.) ‘mountain.’ On the basis of the admittedly somewhat doubtful accusative plural eren (566a6), it would appear that this PIE neuter s-stem has been reinterpreted as a thematic noun, presumably masculine. The old plural *h₂oresh₂ is to be seen, with the addition of the productive -na, in ersna ‘form,’ q.v. The -TeCh equivalent, arūn, reflects a putative PIE *h₂or- or perhaps *h₂or(e)s-na- (cf. Krause, 1952:224, VW:149). See also an., an-, and erepeate.
erepate (n.[msg.]) ‘form’
[erepeate, epantent, erapate/-, -erepate{}] yoli ayerepate BHS virgā (5b8), cai šake šamāne erapatesa tskentren ‘they now born in monastic form’ (431a2), jerepate[f] = BHS rūpā (H-149-ADD.67a5). -TeCh arāmpā (pl. arāmpānta) and B erepeate are both dvandva compounds with
. arūmlere (see previous entry) + PTch *pēde. It is at least probable that Pisanī (1942-43:28; followed by VW:149) is correct in relating this *pēde with Sanskrit bhiṣṇu- 'splendor, light,' a ti-abstract from PIE *bʰeh₁a- 'shine' (P:104). VW refines the equation by pointing out that the Tocharian forms demand a *bʰeh₁jto- rather than *bʰeh₁ti-.

eraitwe (preposition) 'by use of' samāṭhīmepa eraitwe cimpim palsko yāḷāisi āstrem yāntsi 'by use of monasticism, may I tame [my] spirit to make [it] pure!' (S-4a3). The intensive prefix e(n)- (which here retains some of its prepositional force) + raitwe 'use, means,' qv.v. (cf. Hilmarsson, 1991:177).

*erk* (-ark) (mn.) 'arka-plant' ('Calotropis gigantea' (Linn.) R. Br. ex Ait.) (a medical ingredient).

[= erkanst, -arkantse, -llarkantse tūnwaile (497b7), erkanstse yasōnā 'sap of the arka-plant' (W-5a6).] From BHS arka-.

*erk*, see -erkatsute.

erkatte (indeclinable adj.) 'scornful, hostile, unable to get along' [NOUN-acc. erkatte yām- 'to treat badly, mistreat']
taikene=erkatte lācē māskēmj ontoṣiyēsa 'thusswise kings find themselves vexed because of [their] insatiability' (23b7), niis=we=erkatte rekauna 'he spoke to me with angry words' (23b6/7), yāṃṣate niis=erkatte lyaustii-pūṣi sāt yopom 'he treated me badly and exiled me from his kingdom' (81a3), mākte samantair sākāmūn āk sān anās erkatto se-ii 'how my monastery S. was for years miserable and destetable' (ĐAM-507a2-23 [Pinault, 1984a:241]); -erktānī 'anger, vexation, displeasure'; erkkatte talārītse snai keś wipanatā tne pīs tom cmelane 'venting anger and misery without number he suffers in these five lifeforms' (42b3); -erktānītstse 'having anger, displeasure' (89b3).

TChB erkate (erkōtāl) is obviously to be related to A erkāt but the exact details are not clear. Most likely the A form has been borrowed or at least influenced by the B word. PTCh *erkatte is an adjectival derivative of *erk 'testicle.' The semantic development must have something of the order of *koal excitement > 'passionate rage.' One sees the same development in Hītiīte argaṭi-yu- 'stoop to rage, come to violence' (Puhvel, 1984:147-148) or German Ärgernis (VW, 1941:22; 1976:182). This particular semantic development is discussed more generally by Watkins (1975). Cf. Adams (1987a:4-5). See also -erkatsute.

erkatšēn (adj. [pl.]) 'ex exaggerated, angry'
[erkatšēn, -] sūmposi erkatšēn /// (575b3). An adjectival derivative of the previous entry. For the formation, see Winter, 1979).

erkastena ?
///weīi erkasenta īnī yamassālona (W-2a6).

-erkatstse (adj.) 'testiculate'
[m: -erkatstse, -|-ll] /// sto tsaunakkanatār-me sē yasar kaltrā ... mantāk no

tso-erkkatse sā⿷/'their penis(es) become swollen and stand with blood; just so, however [one who is] peniate and testiculate... (FS-b5).

An adjectival derivative in -sstse from an unattested *erk 'testicle,' itself reflecting PIE *h₂org₁i- 'id.' [Avestan ērīzi - (mn.) 'scrotum' (dual ērīzi 'testicles,' Armenian orīk 'testicles,' Greek ὀρχίς (m.) 'testicle,' Albanian herdhe (f.) 'testicle' (<h₁org₁i-yēh₁.) note that this Albanian form demonstrates the presence of an initial *h₁. Middle Irish úirige (f.) 'testicle' (<h₁org₁i-yēh₁.) The lack of palatalization in the Tocharian word, even though there is a PIE *i-, would be regular in the nominative singular and accusative plural where that PIE *i- precedes and is centralized by an *-ns (Adams, 1988c:15). For other cognates, see Watkins (1975). For the Tocharian, see Adams (1987a:4; MA:507). See also erkatte.

Erkātše (n.) 'Erkatsute' (PN in monastic records)
[erkatšē, -.ll] (491a-1). A derivative of some sort of the previous word?

erkent- (adj.) 'black'
[m: -erekēcēpi, erkent/ll] [f: /- -, -erken] erkena yakwāmēn sorpo[r] 'a bag [made] of black wool' (M-3b7), erkecēpi kuwātāsaitse sāyis 'an oil of black sesame' (W-22a4). TChA erkant- and B erkent- reflect PTCh *erkent- and are usually taken to be from a putative PIE *h₁org₁-tw- 'dark' [: Sanskrit rājant 'night,' Greek ἀρέος (nt.) 'darkness of the underworld,' Armenian erek 'evening,' Gothic rićis (nt.) 'darkness,' Greek ὀρχύς 'dark' (<h₁org₁s-no-), and TChB orkame 'dark' (<h₁org₁s-mov-) (W:8571) (VW:149-150). Hilmarsson (1996:171 and 1989b:105-108) suggests, however, that we have *h₂rg₁-tw- one, the word that usually gives 'silver' (see further s.v. ārkwi). Semantically he adduces the not unusual change of 'shining' > 'shining black' > 'black' (one might compare the etymological connection of English black and bleach).

erkau* (n.) 'cemetery'
[-erkaul, -erkena] alyekepi kāryortantā sāna sruka tā, erkenmusa galāre keinē sār alpar-na 'the wife of another merchant dies and they laid her in the cemetery and covered her with a linen cloth' (560a2/3).

In TChA we have the adjective, derived from the plural, arkāmnāi. All this suggests a PTCh *erkemān-. (The development of *a (< PTCh *e- to a) in a closed syllable in Tocharian A is regular). The relationship between singular erkau and plural erkenma is similar to, but not exactly, that obtaining between singular sāmnau 'fetter, bond,' plural sāmnāma, q.v. For the phonological development of *m- to -w-, see Hilmarsson (1991b:152-153) and Adams (1992). VW (1971c:157; 1976:150) is probably correct in further relating this etymon to PIE *h₂org- seen in Old Irish org- 'strike, kill,' Hītiīte har- 'perish,' har(annu)- 'destroy.' That the Tocharian word here is usually a pluralu tantum supports a derivation from *h₂org-: the original meaning would have been 'the (collective) dead' < *the (perished) ' (as cogently pointed out by Melchert, p.c.). The Tocharian singular would be in origin a
Unfortunately the word it glosses is as obscure as əlyəncəi. It is clear by the Tocharian glossator’s choice of a present participle that the Sanskrit duroka[m] is either a verbal adjective (duraka) or a “quasi-gerund” (durakam) such as are discussed by Edgerton (1953:120). Thus we have a verbal root dur-., otherwise unknown. The only solution I can see is to assume here the same dur- we see in the AV durasyāti ‘will Böses zufügen’ (Mayrhofer, 1963:54), a quasi-denominative from the prefix dus-lurd- ‘ill-.’ The whole of the preserved portion of the verse in which durakam occurs (with corrections): paraṣya nāma skhalidān paśati: svayaś ca tasy eva padesu vardate: paraśraye durakam tat yat iksate. We can translate thus: ‘he sees the errors of another; he himself dwells in these very places; thus the doing of evil to another’s body [is] what he sees.’

This rather complicated reasoning as to the meaning of durakam and thus of əlyəncəi gains some etymological support in that the verbal root el-underlying əlyəncəi can only reflect a PIE *h₂el-(h₁)- seen in Greek ἔλεγεν ‘destroy, bring to an end; lose’ (future olēs), Latin aboleō‘destroy, do away with’ (P:777; MA:158), and Latin lēum ‘death,’ lēalis ‘deadly, mortal.’ In Tocharian we have an attenuated semantic development *‘destroy’ > ‘do ill to.’

ewe (n.) ‘inner skin, hide’
[ewe-, -ewe/ewenta, -] [kəktʃe)nne ewe passūre-ne əmuna ‘they flayed the hide on his body [while still living]’ (235a3), íkəlicem piŋk(e)m șuk-kaunwe ewe kentsentsa [tünmasta-ne] ‘in the twentieth week the inner skin appears on his [scil. the embryo’s] body’ (603a4), te eçe pēpaxkenm āswe yine tašale ‘having cooked this together, [it is] to be put on a goat hide’ (W.64a5/6).

From PIE *h₁ewes- (nt.) ‘covering,’ a derivative of *h₁eu ‘put on (of clothes, shoes):’ [Avestan aapora- ‘footwear,’ Armenian aganim ‘put something on,’ Latin exuō ‘take off,’ induō ‘put on,’ induivae ‘clothes,’ induivium ‘bark,’ euvxate ‘slough (of a snake),’ oνeν- oνtum ‘fat, omentum,’ Lithuanian avii ‘wear shoes,’ au ni ‘put on shoes,’ OCS obužu ‘put on shoes,’ Hitite uuω(wa)- ‘adorn,’ etc. (cf. P:346) (WV, 1963b:40, 1976:183; MA:522). The o-grade in the neuter s-stem is not common but must surely be attested in Latin onuω ‘burden’ from *h₁ohni-es- (see s.v. enu-) or TchB ere, qv. The initial *h₁- or *h₁e- is assured by the lack of any initial laryngeal in Hitite uuω(wa)- (Melchert, p.c.). See also possibly əiyer.

eveta (adv.) ‘in conflict, in strife [with]’ with the comitative
kete no ömne wəulauren eveta tarkatsi əmnama wəikvək tainaisū əmemta nasiit yamashe ... eveta əl/ ‘to whom [there is] the desire to set at strife two companions, two human skeletons [are taken] and in their two names the spell [is] cast ...’ (M:3a6), ánmul-əkule səlyiŋ spə əılaəkərə epwata ‘vinegar-taste and salt [are] in strife with milk’ (ST-ə6b1) - əweitaistse* ‘fighting’ (see Hilmarsson, 1991:179). The intensive prefix en-(qv. (here retaining much of its original prepositional meaning) + weita ‘conflict,’ qv. (cf. Hilmarsson,
ewepé (or ewese) (n.) ‘?‘
[ewepé, -,-/l] In a list of medical ingredients (P-3a6).

esatkai (adv.) ‘*é very’
Priyadeve ñenitosa ñereñi ñey esatkai ñite ekaññitsite ssa [lege: su] no ñentsse ‘P. by name was a merchant; [he was] very rich and had many possessions but he was greedy’ (375a4). ■The intensive prefix e(n)- + -sitkai, the accusative singular of a deverbal noun *sitká, a derivative of *k’itik- ‘pass over.’ The formation is the same as is seen in eplyuwai or etsuwait, q.v. (cf. Hilmarsson, 1991:177).

esanetste, see s.v. ek.

esuwatté* (adj.) ‘not having eaten, having gone hungry’
[f: -,-, esuwacca] tu ñañenets pást aissi ñwáisi – tóy no trite kaum sai – esuwacca mäskká ‘she gave it back to the monks to eat; for her, however, [it was] the third day that [she] had gone without eating’ (TEB-66-34=H-149.X.5a3/4 [Couvreur, 1954b:44]). ■A privative from ñuwá ‘eat,’ q.v. (cf. Hilmarsson, 1991:72-73).

es-Lmau, see s.v. ek.

espeesse (adj.) ‘prting to hogweed’ (Boerhavia diffusa Linn. [aka boerhavia procumbens])
[mp espeesse, -,-/l]. ■For identification and discussion, see Maue, 1990:163. Another word meaning ‘hogweed’ is wäräñik, q.v. ■Etymology unknown. It is the semantic equivalent of Khotanese aišë (var. aušë, ešë, etc. [Bailey, 1979:48]) and one is tempted to see some sort of phonological relationship as well but what exactly it might be is unclear.

eše (adv.-preposition) ‘together with’
walo kausale: eše wetsyasëmpa ‘the king of Kausala, together with [his] retainers’ (18b7), triwoš ... kattärëmpë=eše ‘mixed together with householders’ (31b6=32a8), aklasyëm po eše kraupässare weñär-meš ‘they gathered all the disciples together and spoke to them’ (108a3), eše watsäre ‘they ground [them] (sicl. various grains)] together’ (462a3); –ešëmëm ‘all together’: wi dhauşsq[na] lyppuwa klæsëmà skas ešëmëm mäskëntjì-ne ‘the klešas belonging to the dhauš are six altogether’ (591a3). ■The intensive prefix e(n)-, which here retains much of its original prepositional meaning ‘in,’ + se ‘one.’ Perhaps se, an apparent nominative, is actually the PIE accusative *sēm (< *sem) (Hilmarsson, 1991:177-178).

eserëni* (adj.) ‘related as sisters’
[f: ñeserëni, -ñ, ñeserëni] ñeskanu ceym rsìki nissa ñplëmëm stare * tunëm toñ øeserni onkorñai kaménte sskodvàssëmë ‘sisters, these sisters are better than I; then the besistered ones took the porridge to the s.’ (10b7b23), takarñkìësna windsarn-ne wi øeserni ‘out of faith the two besistered ones worshiped him’ (107b6). ■An adjectival collocation of the intensive prefix e(n)- + ser ‘sister,’ q.v., + the adjective forming -ñìiñe (cf. Hilmarsson, 1991:178). Compare the similar omprotatste ‘related as brothers,’ q.v.
estipatte* (adj.) ‘unturbed’

Ešñìñe (n.) ‘Ešñìñe’ (PN in monastic records)
[Ešñìñe, -,-/l] (491a-1-6).

esale (n.) ‘post’
(K-T). ■TchA asäl and B esale reflect PTch *esâle but further connections are uncertain. VW (151) suggests PIE *h2osd-lo-, a derivative of *h2osdo–branch’ (P:785-786).

etsarkàlle* (adv.) ‘*é with zeal, with self-castigation’
carka yetvem kektsëñše spelke-sp yùmì etsarkle ‘he let go of the jewels of the body and ... acted with zeal’ (A-1b7); –etsarkàlleste* ‘zealous’: etsarkàllecci ‘BHS dëpino (U-2a3). ■The intensive prefix e(n)- + the gerund of tärk- ‘burn, torture,’ q.v. (cf. Hilmarsson, 1991:178-179).

etsuwait (adv.) ‘towards, near to’ [etsuwait i- ‘approach’]
yoko kautsìxì etsuwait ñbëm wnlëmëm ‘thirst leads beings towards death’ [etsuwait = BHS upa] (11a8), etsuwait-pallâlë = BHS spalâksñìí (41b7), eserëñiì etsuwait masa ‘he went towards the sisters’ (107a5), Bärâñusiì-ri etsuwait ‘near Benares-city’ (112a2), kìì, se ñkëntyja skente etsuwait ñlëaue war ‘which seed are found near far’ (KVâc-30a3 [Hilmarsson, 1991: 170]), etsuwaitì = BHS anucanram (PK-NS-12a1 [Couvreur, 1967: 153]). ■The intensive prefix e(n)- + etsuwait, q.v. (cf. Hilmarsson, 1991: 179).
1925:20. VW (174-5) wrongly rejects this etymology in favor of equating these Tocharian words with Sanskrit dydīt 'cuts, shares,' etc. as *a+dy-.  

The imperative pete is composed of the Tocharian imperative prefix pe(-pē) + either PIE *dh₂-o (Watkins, 1969a:208) or *deh₁ (Winter apud Watkins). Since word-final *-ô gives Petch *-e (Adams, 1988c:19), either form would regularly have resulted in a Petch *-te.  

The pretetive, Tcha wōs-d (pretetive participle wawu), B wōs-ô, is of uncertain origin. The shape of the pretetive participle in A suggests that the -s- is not part of the root but some sort of stem formative. Presumably it is, as is so often the case, the relic of an old seôo-present whose -s- has been extended to much of the rest of the paradigm. Thus we have a morphophonemic division *wōs-s- and it may be that in PIE terms we have *wi'-away verbalized by *seôo- just as it may be for *s₁ōs- 'fetch' and similar to *kāt-k 'lower' where the present formant was *s₁-eo- rather than *seôo-. In any case, not with VW (563-564) related to Sanskrit dāvus- (nt.) 'honor, sacrifice.' See also āyōr and anāyāte.  

aik- (vt.) 'know, recognize'  

Ps. I āik-śv₁/-[sākkam] 'IPA aikemār, āsītar, āśīṭāl/-, āśīntār; āśīmār; āśīmār, -śi; APart. āśīfica; MPPart. aikemāne (see also aikemānete below); Ger. aśīfica; [A] āśītāl.  

The aik- participle pete is formed of the Tocharian aik- 'to give' (from the Proto-Indo-European *peH₁- 'to give'), which is otherwise be seen certainly in Greek aï̯nì̆̄̆̄m 'to take', āsì̄ (f. 'lot, fate' (< *what one is given'), Hittite pē- 'give' (from *peH₁-), instance in P [10-11], Melchert [1984:32, fn. 65], and MA:224), and Lydian īye- 'buy' and Hieroglyphic Luwian iyasa- 'id.' (the Lydian and HLVV. words are generalized from the weak-grade [Melchert, 1989:44]). Semantically one may compare the shape of English of 'take from' and 'to take' (cf. also Benveniste, 1948-49). This etymology goes back in embryo to Pedersen,
possess,' Old English ægan 'id.,' OHG eigan 'id.,' Old English ægan 'own,' OHG eigan 'own,' Gothic aíhs 'property,' Avestan aši- 'goods, riches' P:298-299; MA:270) (Pedersen, 1925:31, WW:139, though the details differ). One should note that the consistent orthographic <kark> (and never <kak> in Tocharian in all forms of this verb, and of its several derivatives, strongly suggests that we have fàuk- rather than feäk- and thus PIE *h2ei-k- rather than *h2oi-k- or *h2ei-k-. In Tocharian we have a semantic shift from physical possession to mental possession. See also aiši, aišamo, aišai, ašišai, and ašišatte.

aišatte (adj.) *x'. not removing
[-, aišačep, -/l] te aišačepa klesa'na that [is the characteristic] of one who [is] unable to destroy klesa's' (Hilmarsso, 1991:56, following Broomhead) (H-149.4584). "If a privative of wikt 'disappear'.

aiša (adj.) 'empty'
[n: aišare, ašarenj/aišair, ašarej] [f: aišara, - /aišara, - -] pelaika[i] po ašari 'the laws [are] all empty' (597b3), aišara = BHS šūnyo (U-1b2). TchA ešir 'id.' and B ašakare reflect P'Tch *aišare and this is surely to be related to Ae ēkro 'poor' (< *having emptiness?) but further connections are uncertain. VW (176) suggests a connection with Greek ἵκαρ 'violent desire,' ἱκάντο 'desire,' Sanskrit ḿhāte 'seek to obtain, desire,' Avestan ći 'desire,' however, the semantic gap seems too wide. Only Greek ἵκην 'needy, poor' seems to appear here and even so matches semantically only Ae ēkro and not the central meaning 'empty' of this etymon. Perhaps instead we have the intensive prefix e(i)-, q.v., *+a P'Tch *yikre (as if) from PIE *h2ergo-, an adjectival derivative of *h1erg- 'be lacking': Latin egeī 'am without, am in need; want, wish for,' egeīs 'poverty, indigence, lack, need,' egēs (r < *h2erges-ko-) 'indigent, needy,' Old Norse egin 'res,' Old Norse eka 'lack' (P:290). See also perhaps yik- and the next entry.

aišaša 'possessed of emptiness.'
aišaša ke pālsko snāi yaitu kektēna nonk ausu ramat pakward mā prutkāsām welsr Bytejajne (254b3=255b2). If correctly identified as to meaning, a derivative of the previous entry.

aiša "
/// pas aiška • casa /// (618b2)

aiši (n.) 'duty'
[aši-, eši/n] // aiši cpi aksāši/// 'he instructs him in [his] duty' (587:1b1), tūsakā aiša xāyola yānorata • nāstyo aišaumyepi 'thus [is] it the duty of the wise man to reproach his own evil deeds' (K-3b3). The intensive prefix e(i)- + yake 'way,' q.v. (see Hilmarsso, 1991:161).

aišnej (adv.) 'all together' [aišnej māšk- 'come together, assemble'] kāte aišnej wāt(noho swāntcunsa cwi ye[fe] yasāş [Thomas, 1983:197 'and a falcon's [width] of rays covered his golden skin altogether'] (30b12), ašnej māškentraj = BHS sambilhavit (156a5). The intensive prefix e(i)-

+ yākān, present stem of yāks- 'grasp, enfold,' q.v., +ār (see Hilmarsso, 1991:161-162).

aišatte (adj.) *x'. not uncommissioned, unordered
[-, ašatake, -/l] (H-149.4584) [-ašatkešiša 'not of being not ordered' (?)] (293a1). A privative from wikt-, q.v. (see Hilmarsso, 1991:56).

aišatka (ad.) 'directed to(wards)
[yām]jutta[i]i[n]s[al] yf[j]lyre mkte [sic] yolmeš ašatka 'as the way of the waterfowl' (?). is directed toward the pool' (293a3), makte wranta kentemam kārpa kwi Gānke [aiša][a]ka ... po yamen samudrārke aiwol 'as the waters from the rivers, if directed to the Ganges, descend and go towards to the ocean' (30a6). In origin, aštīm + the strengthening particle ka, q.v.

aišatka (ad.) 'not forth'
/// samāne say aštīm maštū /// 'he was a monk; they set forth' (582a1).

aišaša 'possessed of emptiness'
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aišaša ke pālsko snāi yaitu kektēna nonk ausu ramat pakward mā prutkāsām weřtsajajne (254b3=255b2). If correctly identified as to meaning, a derivative of the previous entry.
aiw- (vi.) 'be turned toward, be directed toward'

G Ps. IV/aiw- [MP-] - aiwotāf/ [:// aiwotāt wertsityainem prānketrā 'he turns towards ... and holds himself aloof from the assembly' (14a2); Pt. Ib/aiw- [A-] - aiw/]; PP aiw-: ket śāṁhe śāśe aiwau 'to whom the world [is] directed' (93a6).

- TCh aiw- is composed of the verbal prefix á- ū, and *y- seen in TCha yu- 'id.' (TCha shows the same aiw- as B in ānēwās, the equivalent of B anāvaitasē. One should note the particularly striking parallelism of the present tense formations in the two languages. In PCh terms we have *ywe- (-> A ywa-) and *ēywe- (-> B aiw-). Further connections are unclear. Possibly with Dusenw- Guillemin (1941:149, followed by Hilmarsson, 1991:127) from PIE *yehw- (-> connect [I: Sanskrit ydāti -- ydvāt 'bind to, mix,' Avestan yavayeit 'employs oneself with,' Latin jāvāre 'support, aid, help; amuse, delight,' (P:508)]. Probably not with VV (1940) there is any connection with B yu- 'ripen.' See also aialo and anāvaitasē.

- aiventa (n. [pl. taut.]) 'z'x (p. n.)

[aiwenta, -*, -] tāvāvanāna cē-aiwentasa 'with individual pairs of loving eyes' (368a4), svātā yottōs ymnasa máskēle kē,se mi[s]=ai[w]en[nt] - teksa yā[k]e eokaitei lakēsaite wāstěrte wai wksisalte (559b4), samāni no masār ostw=aiwentane kakačas tākōn svātisiko (H-149.X.5b5 [Couvreur, 1954b:44]).

This noun, which only occurs as the second member of a compound and is only surely attested in the plural, has at times been taken as an inflectional ending of a "pluralitative" (so, e.g., Krause and Thomas, 1960). Winter (1962b:115-117) sufficiently dispose of this possibility. * From PIE *hēwōv- 'unit [I: Avestan aēva-, Old Persian aiw- 'one,' Greek ous (Cypriot oivos) 'alone, lonely,' and, more distantly Greek oinos 'ace on a die,' Latin ēnus (Old Latin oinos) 'one,' Old Irish će ēne one,' Gothic ains 'one,' Lithuanian vienas 'one, other,' Sanskrit eka- 'one,' OCS in'-one, other,' cf. Lithuanian vienas 'one.' (P:286; MA:398-399) (Winter, 1962b:117, following Krause).

aiwol (adv.) 'towards [with dative]

mākte wranta cēntenāmā kārpmā kri Gānkne [ail][a]nka ... po yeman samudātāsē aiwol 'as the waters from the rivers, if directed to the Ganges, descend and go towards the ocean' (30a8); -aiwolāstāse 'directed to' [with dative]: n[e]r[ś]vān[ś]po aiwolēcī maskēntār ina[en ansta][en] 'all those directed towards nirvana come out from [their] houses [i.e. become monks] (30b1).

An adverbial derivative (perhaps the accusative of an old *-j abstract used adverbially) of aiw-, q.v. Compare the TCha yulā 'id., the perative of an I-stem abstract derived from the related yu- 'be turned toward, be directed toward.'

aiismo (adj.) 'wise'

[aismo], aismo, -/aismo(mə), aismo(mas), -] aismo akn[ā]s'asa wat ənipi ksa sp mi=šamān maskentār 'wise [man] and fool, the two are not distinguishable'
(28b3), cau aśāmom śamnamem tāsālpo = BHS tām dhīrām bandhānān muktam (U-18b4). *An adjectival derivative from the present/subjunctive stem of aik- 'know, recognize,' q.v. (as if PIE *h₂eikemon-). See also the next entry.

aśāṃnie (nnt.) 'wisdom'
[aśāṃnie, aśāṃniente, aśāṃnī/aśāṃnīnta, -a, aśāṃnīnta] aśāṃnie spakīṃ śekompalkorīṇe cowai-ram no tārkanam-[ni]me pālksossa krentauna 'wisdom, service, likewise meditation; he robs them of all spiritual virtues' (15a8=17b12), tāyā-āśāṃnie = BHS tvairidvaya (31a6), aśā[mī]nte = BHS vidyā (171a3), aśāṃnīnte = BHS jāhā. - (2004), aśāṃnīnte = BHS prajāhayā (308b2), aśāml [ni]nte = BHS visaya (54a16), aśāṃniente kārkarō[ṇṇ]e = BHS buddhiḥgām-bhīyam (H-149.47a5 [Couvreur, 1966:162]); -aśāṃnītese 'prting to wisdom, knowledge': aśāṃnīsesse = BHS prajākā (12a6), aśāṃnīsesse = BHS mati- (PK-N8-306/305b1 [Couvreur, 1970:177]); -aśāṃnītese 'one who has wisdom': wasanā [ya)māntär [ṣ[e] aśāṃnītese] = BHS sakhyaṃkārvita sapaṛīja (308a1). *An abstract in -iene from aśāmō 'wise,' q.v. (as if PIE *h₂eikemon-). See also śe-aśāṃnītese, s.v. āle.

aśi (adj.) 'knowing' [po-āśi 'all-knowing,' an epithet of the Buddha (= poṣyā, q.v.); aśi yāṃ '± make appear, make known']
[aśi, -āśi/-aśi] nemaṃ yamāśiṃ po aśi po sārta 'the all-knowing one made a comparison; he knew everything' (407a4/5). // yapo aśi yāṃtī mākte naus 'to make the land appear as it was before' (A-4a2), po-āśiṃta = BHS sarvābhijñata (H-149.152a1 [Sieg, Siegling, 1930-32:485]); -aśiṇiṃse*, only in the compound po-aśiṇiṃse 'prting to the Buddha' (73b3=75a4).

*An adjectival derivative (= nomen agentis) of aik- 'know,' q.v. Cf. āksī to 'āks-, nakṣi to 'nāks-, yāṃ to 'yāṃ-, and salipi to 'sālpi-. See also poṣyā.

aśa (n.) only in the following:
(a) aśa yāṃ 'take care, take care of, handle, treat (of):' oṃpakhātāre [sau]ñposte yāṃṣate su aśa 'he treated of the unreliability of life' (3b3), yāṃṣate aśiṣī tāyā tallontsai tāyā [warīṇeicai puliṣka Mahākāśyap] 'M. treated the suffering one with a loving spirit' (25a6), aśai yanmaskeman[en] = BHS parābhikārāne [sic] (332b5);
(b) aśa aśiṣāk '± take notice of (!?): /īmen wār sīr kusūn-ne • tāne anāc aśaṣāṣa nāḳētār [lege: nāḳētār] (PK-123-b2 [Thomas, 1979:9]), lāc kāboṣi • tāne lānṭṣa aśaṣa nāḳēṣ / (PK-123-b3 [ibid.]).

TChā es'in the fixed formula es'ē ya- 'take care of, handle, treat' and B aśa reflect a Ptoch aśiṣa, an old nomen actionis from aik- 'knowledge' (one might compare lūksattāse 'illuminating' from an old āksāt to āksā-). See also anācāi and possibly the next entry.

aśaṃnye (n.) 'wise one'; (adj.) 'wise'
[aśaṃnyye, aśaṃnyepi, aśaṃnyeṃ/aśaṃnyi, aśaṃnyemts, aśaṃnyem] aśa[mī]nye = BHS pānditāh (12a6), aśaṃnyye = BHS vidvānṣaḥ (31a4), srukor aśaṃnyepi oloṣ [ri]s[to]y[ā]r pāst mā kwēpē mṛyotār 'rather by a wise person should death be sought, [than] shame be not deflected' (81a3/4), aśaṃnyye = BHS dhīrāh (305a2), [aśaṃnyye]m[e]n = BHS śrāddham (H-149.11b1 [Sieg, Siegling, 1930-32:493]). *This word is clearly a derivative of aik- but its exact formation is obscure. Do we have aśaṃ (see previous entry) + -nye with the further action of dissimulation.

aśa (n. [m.sg.]) (a) 'power'; (b) 'surplus, excess'
[aśa, -aśi/-aśi] (a) sāśrāṣṣe [sic] aśeṣemem matkāre-ne aśe matkāṭesa [lege: matkāṭesa] po mā iṣuva 'from the power of the śarāra they strengthen it [sic; the porridge]; the power has not completely added to the strengthening' (107a3/4); (b) aśiye lāṃśate kā śāṃmanta 310 (490a-III-3), salye kućitāse = malkver mit pani aśene pāksaile yvārsta līpārī 'sesame oil, milk, honey, molasses in surplus [is] to be cooked; half will remain over' (FS-a5), tasaḷāya kante kautsa sa aśe sīyene [or piyene?] tilite '... [is] to be placed [or] a hundred days; the surplus [is] to be put in a sīye' (W-42a6).

*Probably with Couvreur (1950:126, also VW:140) this word is to be connected with Sanskrit is- (f) 'refreshment, strength, comfort,' iyātā 'is fresh, strong, lively; refreshes, enlivens,' īṣrā 'strong, lively, ṣkrī-'healing,' Avestan ī- 'strength,' aśa- 'strong,' Greek hierōs 'vital, holy,' kyōma (‘i respect *h₁i-ṣ. ṣkrē-) - a derivative of *h₁i-ṣ.-yo- 'strong-' heal, cure, īṭīs 'doctor,' and probably Hitite BASEPATH 'salve (to groom or to medicate), anoint (for ritual purposes)' (if *h₁i-ṣ.ske-r-). The TChā aśa would be the exact formal equivalent of Avestan aśa-. The underlying verbal root would appear to have meant something like 'refresh (using a liquid), renew the strength of' (MA:262).

All of these words are usually connected with Sanskrit iṣṇāti ~ iyati 'impels, propels, sets in motion,' īṣṇatā 'drives,' Avestan aṣēma-(n.) 'anger,' Greek iāsōn 'warm, heat; melt, soften by heat; cheer, refresh,' oima (nt.) 'spring, rush, swoop [of lions, snakes, etc.],' oimdā 'swoop or pounce upon' (only in the future and aorist), Latin īra 'anger,' etc. (cf. P:299-301). The semantic equation, however, is by no means self-evident.

aśaṭṭa (adj.) 'unsullied?' [voc. aśaṭṭacu]/ /// [na]nañkorsa aśaṭṭacu ei wīn[askau] 'unsullied?' by blame, thee I worship' (208a4).

Hilmarsson (1991:117-118) takes this to be a privative of a subjunctive stem aśā- of unknown meaning. However, the context of aśaṭṭacu suggests something on the order of 'untouched,' 'unsullied,' or the like. More s.v. āksā-.
omasp ~ ausap (adv.) 'more'; [tumem omasp 'moreover']

-ommenente sve[r] melitsa ausap kākone lamatsi teri mās ste 'and there is no way for a monk to stay more than four months by an invitation' (331a5), suk ce, palk[i] pāst k[l]aunām cāmpañē [mā]skār-ne omasp 'good fortune destroys this spirit; its power becomes greater' (A-2b2), pūrka omasp mā tārkanat 'let [them] through; more do not let through!' (LP-9a1), šaulsā ausap pasārā varā gārā sālāvarā 'throughout life may I practice more the lines of good behavior!' (S-3a3), omasp tatākārmem = BHS abhīhāyā (U-2a4); -tumem omasp 'moreover': tumem omasp no šakā klyovonār snai ersna 'moreover, the gods are called "formless"' (K-2a3).

- Given that omasp ~ ausap are used interchangeably with sap in the formulaic caravan passes ('this [amount] let through; more [omasp ~ ausap - sap] than this do not let through!') it seems reasonable to assume that omasp is a compound of omq- 'above' + sap 'more, and' (see sap and sāp). For omq- and its interchange with auns- see next entry. The necessity for taking into account the synonymous sap excludes VW's suggestion (336) that omasp is omq- + the particle pi found otherwise only in TchA with compound numbers.

omrmem ~ ausmem (adv.) 'from (from) above'

permenēse Sumera tāpraudentats [tā]nme[ne] snasta [om]smem snai wace [p]o [wānsk]au[c] 'thou hast stood on the summit of the heights over glorious Sumeru; I honor thee above [as one] without a second' (203a4/5), s[i]m mā prākrie aiupu no īsentsa omrmem mā yāmu 'but the roof [is] not solidly covered; [it] is not made with clay above' (A-2a5).

- The variant ausmem is secondary to omrmem in precisely the same way that sausk- 'son' is a secondary variant of the more usual somskē. That is, there is a variable rule that takes -ons- (-s= any sibilant) to aus- in Tocharian B. The earlier ons- (the -mem is the usual ablative ending) matches TchA ešk 'on top of' except for the addition of the emphasizing particle -k(i) in the latter. (One should note that despite its shape, A. ešk probably has nothing directly to do with B. ešk 'while' as is usually supposed.) B ons- and A er- reflect Ptoch *on(i)k and this in turn must be from a PIE *h2eugou- the 'above', high, composed of a form of the locative particle *h2en 'up, above' [: Sanskrit anā 'after, along, over, near, etc., Avestan anā 'over, along,' anā 'after, corresponding to, over,' Greek aná ~

and 'over, along' (dialectically an, on, or un [on]), anā 'upwards,' Latin an-hēdō 'puff, pant,' Gothic ana 'on, over, against,' Lithuanian anōte (corresponding to, etc. (P:39-40; MA:612)) and the "locative deictic" *di. (Final *-dni and *-ni give Ptoch *-dā, cf. Nasanof, 1987:108-111.) For the whole we can compare the similar Greek anōde(n) 'from above' (Adams, 1990b:79-81). Not with VW (336) related to om 'there' (which in any case is a shortened form of onpe). See also ausmiye.

-oki only attested in māwā, q.v., and kossauk (s.v. kos).

- Clearly the equivalent of TchA ok in māok 'not again' (= B māok). Though given as ok in B, there is no reason it could not be ok (mā + ok would give māvak just as surely as mā + ok). If so, it would strengthen VW's comparison (1941:78, 1976:329-330) of this etymology with Gothic auk 'because, but, also' and Old Norse auk 'also.' Whether this particle is further related to PIE *h2eug- 'increase' (cf. B auk-) as VW would have it is debatable. However, it would appear that ok does not have an unstrung variant wāk, q.v., which would make B auk unlikely. See also māwā, kossauk (s.v. kos), and wākā

ookar (n.) 'Acorus calamus Linn.' [Filifoliat] or 'aloe [Aquilae calocho]' [Pinault] (a medicinal ingredient)

[ookar, -o-], okoktana (P-1b2, Quntura 34-g5 [Pinault, 1993-94:175]). If Acorus calamus, this word would be synonymous with the borrowed vaca.

- Etyymology uncertain. VW (330), assuming Filifoliat's identification, takes this B word to be related to TchA okar 'plant.' However, such an identification raises both phonological and semantic difficulties not sufficiently appreciated. If Pinault is right as to the meaning, then it is obviously the equivalent of BHS agaru 'aloe' and is presumably cognate with it through some chain of borrowing.

oko (nnt.) (a) 'fruit,' (b) 'result, effect'

[oko, okonise, okol-, okonata] (a) kenmem oka yīlē kālōna '1 obtained fruit and grain from the earth' (476a2), tālkānē statānem okonta 'they plucked fruit from the trees' (576a2); (b) yūmornets=oko mā naksts 'the effect of the deed does not perish' (4b2), su ce, rītīnem oka wrocce kālōņān 'he achieves a great result by this renunciation' (8a2), sām okone tēsnītā [infel w(n)a[l]men] 'he deceives beings here in cause and effect' (11b2).

- Clearly it is related to TchA oka 'id.' Though the identity of form suggests a borrowing from one language to the other rather than true cognacy. Poucha (1930:323, also VW:332) suggest that oka is a derivative of some sort of PIE *h2eug- 'grow, increase' (cf. s.v. B auk-). VW takes TchA oka as the original form and he sees it as a reflex of a putative PIE *h2eug-w-e-nor- or *h2eug-e-nor-. It is, however, difficult to see the B word borrowed from A, rather than the A word borrowed from B as is far more often the case.

- Semantically, however, it is most attractive to attach this word to PIE *h2gēhēr- 'fruit, berry' [Lithuanian nōga 'berry, cherry,' Latvian nōga 'berry,' pastule, pockmark,' OCS (j)ogoda 'berry,' Russian yugoda 'berry' (the
Balto-Slavic with a lengthened initial vowel by Winter’s Law) [(with Lidén, 1916:34), and a bit more distantly with Gothic akran ‘fruit,’ Old Norse akr}n (nt.) ‘fruit of a wild plant,’ Old English ecr}n (nt.) ‘acorn,’ (dialectal) NHG Ecker ‘id.,’ Old Irish eirn (f.) (< *agr}ryi) ‘wild plum,’ Welsh eirin ‘plum,’ aeron ‘fruit, berry.’ The underlying verb survives in Armenian ad}m ‘grow’ (so P:773; MA:63). The immediate pre-form of the Tocharian words would have been *h}oge}n. We have here a remarkable Balto-Slav-Tocharian correspondence.

okt (number) [lokt, oktams, okt] k[le]samma pkarsas känt-okt ‘know the 108 klesas!’ (44b4), warsa}ne memne ik}n okne ‘on the twenty-eighth of the month of warsa}ne’ (LP-2a2/3) -- okt-meftsne ‘on the eighth’; -- okt}nne ‘eightfold!’ (?): sruko}n okt}nne srukallentse ake yali (587a6); -- okt}tmane ‘eight myriads’ (= ‘eighty thousand’) -- okt}tmane ‘eight myriads’ (= ‘eighty thousand’) -- okt}tmane ‘eight myriads’ (?): [okt]tmane[nt][n]ne [lege: oktmanenain] (= BHS /as}na-as}nasra [compound not in M-W or Edgerton] (538b1), see Winter, 1991:129 [either a miswriting for the expected *okt}tmanenain] and the second -n has been lost by dissimilation amongst the other nasals]; ok(t)-y}tse ‘eight thousand’ (401b3); -- ok(t)-pokai ‘eight-limbed’ (74b5).

TchA okt ‘id.,’ and B okt reflect PTch *okt(i) from PIE *h}ok}nā [Sanskrit astā – astu, Avestan a}sta, Armenian ut (‘< *apty by influence of ‘seven’)]. Greek οκταί, Old Irish ocht (with nasalization of the following word by influence of ‘seven’ and ‘nine’), Welsh wyth (‘< ot}t< ocht< ‘ochtō), Gothic ahtua, Lithuanian aštuona, all ‘eight’ (P:775; MA:402-403)] (Smith, 1910:13; VW:532-1; though details differ–particularly there is no reason with VW to see the B word a borrowing from A). PIE *-a regularly gives PTch *u (Adams, 1988c:19) whence the rounding of the initial vowel. This PTch *u is also to be seen in A okt ‘eighty’ and probably in the rare B okt ‘eighty’ (see s.w. oktante). The form of the word ‘eight’ has influenced the shape of seven in B. Thus we have ukt with a rounded vowel and with a -k- unlike A spt which is more regularly from PIE *sept. Otherwise, Winter, 1991:110-112. See also oktatsse, oktante, oktanka, oktankar, and oktar.

oktanka – oktanka (number) ‘eighty’ /lakes}u yenw oktanka (H-150,117a3 [Thomas, 1972b:442, fn. 7]); -- oktankar ‘by eighties’ (K. T. Schmidt, 1985:766, fn. 12). The once attested oktanka obviously shows the analogical influence of the word for ‘ninety,’ īnanka. The more common oktanka is formed analogically to shtanka ‘seventy.’ One should compare the differently formed TchA word oktuk which shows the usual decade forming suffix added to the early PIE shape of the cardinal *okt ‘eight.’ Cf. Winter, 1991:121. See also okt, oktankar, and the previous entry.

oktatsse (adj.) ‘having eight parts, eightfold’ [m: – oktatsse, oktatsai] [f: oktatsa, - oktatsai] palkas oko oktatsai sanyvariste ‘behold the fruit of the eightfold sanyvara’ (23a2). An adjective derivitive in -tsa from okt ‘eight,’ q.v. (One would expect -tsse rather than -tse. Perhaps all of our attested forms show defective spellings.) Cf. TchA oktats ‘id.’ which would appear to form from a PTch *oktsa rather than the *okt}tse which lies behind the B form.

oktante (adj.) ‘eightth’ [oktante (~ oktunte), – okta}ne (~ okt}nem) oktunte [sie] (199a4), okt}n[e] me memne ‘in the eighth month’ (LP-58a2). TchA okt}nd B oktante reflect PTch *okt}nte, a re-building of the PIE ordinal *h}k}ntow (P-775) on the basis of analogy with both ‘seventh’ (PIE *septo-) and ‘ninth’ (PIE *newmto-). The once attested okt}nte may reflect the early PTch cardinal *oktun, but more likely it is an analogous reshaping on the basis of ‘ninth’ (Winter, 1991:138). See also okt and oktanka.

okt är (distributive adverb) ‘by eights’ okt}r-tman [in groups of eight thousand] (574a2/3). Okt ‘eight’ + the distributive -är.

okso (nm.) ‘cow, ox’ [generic]

[okso, - okssai (voc. okso) - okssai (voc. okssai)], - okssai (voc. okssai)] okso = BHS gova [in the calendrical cycle] (549a6), okssai ‘okssines, okssai[n]fl = BHS anaduhe = anadubh}ym = anadubh}ya (550a1), okso se ‘one cow’ (LP-5a4); -- okssainê ‘prting to a cow, beef’ (559b5).

TchA oks (nom. pl. opsi [Pinault, 1997:202]) and TchB okso reflect PTch *okso from PIE *uks}x: - [Sanskrit uksan- (m.) ‘ox, bull,’ Avestan uksan- ‘id.,’ Welsh ych ‘ox’ (< *uk}n), Middle Irish oca ‘red deer’ (the archetypical wild animal corresponding to the archetypical domestic animal), Gothic *auska ‘ox’ (gen. pl. *ausnas), Old Norse oxi ‘id.,’ Old English oca ‘id.,’ OHG oksa ‘id.’ (P:1118: MA:135)] (Sieg and Siegling, 1908:293, VW:333). Zimmer (1981) emphasizes that all reflexes of this word have borne the focus of the meaning the castrated draft ox rather than the bull. Thus there is little likelihood that there is any etymological connection with such words as Sanskrit uksari ‘sprinkles, wets’ with its secondary meaning ‘impregnate.’

onkariño – onkariño (ns.) ‘porridge, rice gruel’

[onkariño – onkariño, - onkariñai] sō onkariño tā śvālaya māhe ... tā onkariñai pinitwa aiskem ‘this porridge is not to be eaten by thee; they ask [for] this porridge [as alms]’ (107a6); -- onkariñatsse* containing porridge (W-8a4).

TchA onkrim ‘id.’ (YQ-1.9a7 [Pinault, 1990]) and B onkariño (onkariño must be a younger variant) reflect PTch *onkariño or *onkariño. Pinault (1990:170-1) takes the PTch form to reflect a putative PIE
*ng*rud-nyo - a derivative of *g*reud- '± crush, grind' [OHG *furgrizan* (part. *furgrizen*) 'crush,' Lithuanian *grūžū* 'stamp grain,' Slovak *grúž* 'stamp, pound,' etc., particularly Old Norse *granr* (n.) 'groats,' Old English *gran* 'id.' (> Modern English *grits,* *grut* (n.t.) 'rough meal' (> Modern English *groats*) (P:461)]. Similar is Hilmarsson, 1991:137. Alternatively one might see here a derivative of onkor 'together,' *p.v.,* that is, 'that which is mixed together' (VW:338, Hilmarsson, 1986a:44) if, indeed, that is the meaning of onkor.

**onkipse (adj.) 'shameless'**

[men onkipse (voc. onkipsep)] ayyāi[c]e onkipse yūkōm palsko 'may I conquer the intangible, shameless spirit!' (S-7a2). **This word is not in the form we would expect a derivative of B *kwipe* 'shame' to have (i.e. *onkwipesse* or *enkwipesse*). Rather it is a rebuilding of an unattested *TchA* *enkipse* from *kip* 'shame,' the A cognate of B *kwipe* (cf. Hilmarsson, 1991:155). See also kwipe.

**onkor (adv.) *± covered* or *± together (?)* [onkor mālk- 'sheathes' (?), onkor yām- 'cover' (?)]

film[men kerītem onkor mālkānte sē yārte lājaša wesken 'standing [there] they sheathed [their] swords' (79a2)] allū [mēge: pāssāvūk] t=onkor mālkā tākām [kfr.4] kōkācā mākā // (118a6), tane amšērka onkor yāmōrmen 'now having covered [it] with the amšērka' (51b5a).

**If we take the meaning to be as given (cf. Thomas, 1957:92, fn. 1, and Hilmarsson, 1991:134), rather than the usually suggested 'together' (Krause and Thomas, 1964), Hilmarsson (1991:135) may be correct in seeing this word an old compound *e*n + *kør, where the latter PIE *kovh₂* (or perhaps *kovh₁ru₁*) 'covering' from the widespread PIE *(e)kon* 'cover' (cf. P:951). Taking the meaning to be 'together' we have Hilmarsson (1986a:44) who would see this as the old absolutive of *en* - 'take, grasp' used adverbially (*taken [together] > 'together'). A PTCh *enk-ør should regularly give onkor by rounding. The regular absolutive onkor has its initial vowel by paradigmatic analogy. Less likely it seems to me is VW's suggestion (338) of a putative PIE *n* 'in + *gōr*- (from *ger- 'gather,' cf. B *kār*) or Finnait's (1990:110) of a relationship with Greek *ánkōs* ('a/kon-ya') 'anchor' from *h₂en*- 'bend.' See also perhaps onkarño and enk-

**onkarño, see onkarño.**

**onkolmo - onkolma (n.m.) 'elephant'**

[onkolmo (m.), onkolma (f.), onkolmanse, onkolmai/, - onkolmansts, -] [kantwo=rs]à[k]ántis rami [k]lautsø rami onkolmanstse wēskalmo 'moving like the tongue of snakes or the ear of an elephant' (36b4), *Airewanantse onkolmaits* [sic] lānte sayi [leg: soyi] rami *sūče 'a trunk like that of A., the king of the elephants' (74a4), *onkolmaisana lāvni lyv* 'he went seated on an elephant' (415b3); -onkolmaīn̂e 'prtn to an elephant': onkolmaīn̂e ūnkar 'elephant tusk/ivory' (PK-NS:13+516a1 [Courvreur, 1967:154]), onkolmaīn̂e ūnkar 'elephant bone' (W-20b3).

*TchA onkalām* 'id.' and B onkolmo reflect PTCh *onkolmo* (with regular dissimilation of *o... o to o... a in TchA--cf. A onkrac 'immortal' but B onkrutte or A orpank 'rostrum' beside B orponk). However, extra-Tocharian connections, if any, are most uncertain. Suggestions abound: Sapir (1936b:264-266) takes it to be onk- 'man' + *a- the regular juncture vowel in compounds + *ām- 'sit' as 'man-sitter'; VW (337-338) considers it to be *h₂en*- 'bend' (cf. Greek *ankēn* 'elbow') + *olmōn;* Normier (1980:255) thinks of *h₂onk- (cf. Greek *ōnos 'barb of an arrow,' Latin unicus 'hook') + *ālma (not further explained); Hilmarsson (1968a: 198) varies Normier's suggestion in taking it to be from *h₂onk- 'hook, curve, bend' (cf. Avestan anku- 'hook,' Greek ankuālos 'curved,' Old Norse *gnyll* 'fish-hook') + *ālme 'living being' (also seen in onolme 'creature'; Rasmussen (1988:170-171) refines the latter by taking *ālme to be from *h₂olmo, comparing Armenian holm 'wind,' < *h₂onmo, a derivative of *h₂en-breath'). Alternatively Rasmussen (1988:172-177) sees a PIE *h₂mbk₂i-k₂h₂-melh₂* - related to Greek *amphi-polos* 'servant' and Latin cancell (m.) 'servant'; finally Hilmarsson later suggests (1991:158-159) that it is in PIE terms *mēh₂h₂ 'great' + *h₂on(h₂)mēn 'the one having breath' (perhaps a calque on something like Sanskrit mahāmṛta- 'elephant' (< *big animal). All of these, while at times ingenious, seem unlikely formally and/or semantically.**

If on insists on an Indo-European source, there are other possibilities. It could be divided onsklm-o (or, more underlyingly, enk-em-o) where -o is the nominative singular of an old ēn-stem and the ultimate source of the preceding rounded vowels, -elm- is the same abstract forming suffix -eline as in syeelm- 'sweat' and enk- is of course 'grasp, seize.' Under this scenario we have the 'grasper' or 'seizer' which would seem to be a sensible designation of the elephant with its prominent, prehensile trunk. Alternatively -mo might be the same possessive suffix we see in klyomo 'noble' (< *having fame) and which precedes it a PIE *h₂ongul-, parallel to the *h₂engur- that lies behind ūnkar 'tusk,' q.v.

Given that elephants are not native to Inner Asia, a borrowing into Tocharian from some non-Indo-European language would seem to be likely but no putative source for such a borrowing has been identified. (Not with Ivanov [1985:412-413] should we see the Tocharian word for 'elephant' borrowed from the same Austro-Asiatic source as the Chinese word for 'ivory' unless we can place pre-Tocharian speakers in some sort of geographical proximity with speakers of an Austro-Asiatic language.)

**onkorrete** (adj.) 'immortal' (or onkrotste*)

[men... - onkroccel] onkorrece chew *ken* [n] 'in this immortal place' (390a3). Largely synconymous with onawānīte, q.v. **TchA onkrac 'id.'**
and B onkrotte (if that is the correct nominative singular) reflect PTCh *onkrotte. (The dissimilation of *o...o to o...a in TChA is perfectly regular—one should compare A orpank ‘rostrum,’ B orpank, A onkâlm ‘elephant,’ B onkâlmo.) Surely, with Hilmarsson (1986a:252-262, 1991:155-156), it is to be taken, in origin at least, as the privative of AB kwâr-‘age, grow old,’ q.v., whatever the latter’s exact origin is (PIE *gərh₂- ‘become old’ or, Hilmarsson’s choice, *deg₂ ‘- perish’). The details, however, are not clear. Perhaps exceptionally we have in origin a privative built on a present stem, i.e. *enkwrette. In the closed, word-internal, syllable *-kwre- the *-w- caused rounding of the *-e- even when it did not in the open final syllable of enkwe ‘man.’ Because the privative had become semantically related to the rest of the paradigm of kwâr, it was not subject to analogical replacement by -e. The result -o- caused rounding of the initial *e-. VW (338) also takes this word to be a derivative of PIE *gēra₂, but the details of his explanation are very different.

off* (n.) ‘??’ [-? off][/] kê se offn[e] kârtkâsâm /// ‘whoever defecates’ [?] in the off (259a1). Rather than a locative singular, it would be possible to take offne as an accusative dual.

ot (adv.) ‘then’ [both temporal and final] /// parkân-me te ot ponto yes candâko ‘[if] they ask you, then tell them this’ (7a2), /// kârstau sem ot so me nesr olypayse = BHS chinnâkâh sôcate bhrîzam (13a4), te yamker yes ot tân pârâi war wpymar ‘may you do this, then [that?]’ I may enjoy these alms’ (20a5), a[l][i][i][o]jak=ostwaxko max= Ânânde ot pintwôgo ‘then to other houses went Â, [for] alms’ (326e), ot wîsra plewe ra ken mail[wâze] ‘then the earth shook like a raft on water’ (338b1); —otak ‘id.’ (ot + strengthening particle -k(ell)) (109b8, 462a5).

• Meillet (in Hoernle, 1916:381, also VW:344) takes ot to reflect a putative PIE *h₂eot + u with the same *h₂eot that underlies Latin at (< *tui) ‘moreover, yet,’ Greek atâr ‘on the contrary, nevertheless,’ and Gothic afjan ‘but,’ and yet, that PIE particle *u that, as an intensifier and marker of old information, is historically a part of so many resumptive pronouns/adverbs in correlative constructions in Tocharian (see stû, mant, and tot). However, there is no good evidence that a PTCh initial *e- (from *h₂eot) would be rounded by a *u and the semantic leap from ‘but, moreover’ to ‘then’ is not a small one. I would prefer to start from *uht₂ + u, where *uht₂ is also the ancestor of Avestan uiti ‘so;’ the phonological development is absolutely regular and the semantic change a small one.

on(u)waññe (a) (adj.) ‘immortal, eternal’; (b) (n.) ‘immortality’

Ad. [m: onwaññe, - , onwaññe] [f: -, onwaññë] N. [-, onwaññêntse, onwaññêlib] (a) [m] stû nesâm kê se onwaññe tâkôy ‘there is no one who is immortal’ (2a2), ket ait yokkst sâmîk= onwaññe pelaiyknesse ‘to whomever thou dost give the immortal remedy of the law to drink’ (212b3/4); (b) onwaññêntse se tvere tîkṣṇendryets ‘this [is] the door to immortality for those with sharp senses’ (41a5).

• Largely synonymous with onkrotte, q.v. —Probably (following Hilmarsson, 1986a:28, also 1991:157, though the details differ) we have here a descendant of a putative PIE *nuh₂-wânoy- (?) [Old Irish naunae (l.f., Welsh newn) ‘starvation’ (< *newn- ‘sick’), Breton naon ‘id.’ (< *newn- ‘sick’)] (P:756), a derivative of *nuh₂-wÊ- ‘perish; lack’ (more s.v. naut). The exact shape of the preform for both Tocharian (Hilmarsson starts from *nuh₂-wâyu- and Old Irish is difficult. It is perhaps the case that the Celtic forms represent a PIE *newn₂(m)âyu- while the Tocharian ones reflect a verbal stem *nuh₂-wây- seen otherwise if TChA nwâm sîch, ‘plus the common adjectival and abstract forming suffix -nîte. In any event not with VW (336-337) related to ñûe ‘capable.’ See also naut.

onolme (nm.) ‘creature, (living) being; sentient creature; person’


• In onolme we have a derivative of the verbal root *ən- ‘breathe’ (cf. anâsk-) by the addition of the same abstract forming suffix *elme seen in syelme ‘sweat’ from *sye-). A PTCh *ən-leme would give generally onolme by Mutual Rounding (Adams, 1988c:21). Semantically we have *breathing > *‘breathe’ > ‘living being.’ The etymology goes back in nuce to a suggestion of Meillet’s (in Hoernle, 1916:381, also VW:335-336). VW cogently compares Sanskrit prâvîm ‘having breath, breathing, living; living being, human.’ Not with Hilmarsson (1986a:199) from *h₁elom- ‘in’ + *ârne ‘living being.’ Somewhat better is Rasmussen’s revision (1988) whereby we have *h₁en ‘on’ + *h₂olmo- (itself from *h₂onmo, a derivative of *h₂en-breathe’) ‘he whose breath is on him; desso Atem anwesed isnt’ but the form and semantics seem more complex than is necessary. More s.v. antâk.

onnim* (n.) ‘remorse, repentance’ [onnim yâm- ‘repent, feel remorse’]

[-, onnimu/] mà wâle nê kîš këmar tu-pûstâm onnim tâkam-me ‘[it is] not long and I will be extinguished; thereafter there will be repentence to you’ (29a8), su onnim yâmâsate kâwânte- ne af[mâ/lî]sàke ‘he repented and the pitying one loved him’ (34a2); —onnisîse ‘prêtng to remorse’ (TEB-64-05); —onnisîsü ‘remorseful’ (32b7-K-5a3).

• Formally identical with TChA onnim ‘id.’ One may suppose that either B has borrowed from A or A from B but the direction of the borrowing and further connections, if any, are uncertain (Hilmarsson, 1986a:57 ‘unclear’).
VW (335) suggests that we have on- the intensive prefix (see e(n)-) + *min, the equivalent of Sanskrit *men-, Avestan ma- *véngence’ [i.e. Old Irish main (n.) ‘wish, desire,’ OHG meina (f.) ‘sense, meaning,’ mienin ‘mean, say,’ Old English méden ‘mean; tell, speak; complain of, bewail,’ *min- ‘complaint’ (in English moan), OCS méjíq ‘mention’ (cf. P:714; MA:410)]. However, it would appear that a PIE *men- or *men- would give B or A am- (see the discussion at emalle ‘heat; hot’). I would suggest starting from a putative PIE *h2men- (n.t). Such a form would have given *emnáí > *emnáí – (by labial dissimilation) *emnáí – (cf. samne ‘trance’ from PIE *supno- > *omnáí – (by rounding before a labial in a closed syllable) > *omnáí – (by regular metathesis) > omní. Such a hypothesis has the advantage of making omní the quasi morphological equivalent of English bemoan.

Other suggestions seem less likely. Ṉop (apud Thomas, 1985b:111) suggests a PIE *h₁enu-menýu ‘Nachenken’ and Isebaert (apud Thomas, 1985b:111) suggests a Middle Iranian source *anu-mi-men. Finally, Hilmarsson (1991:160) suggests that we might connect this word to mi- ‘damage.’

ontsytte (adj.) ‘insatiable, unsatisfied’
[nt: ontsoytte, - , ontsoycevi] [yörp]ontsasy ontsytte tary witskam nuatéissí šek apel]kessu ‘unsatisfied with meritorious works, may I always [be] zealous to destroy the three roots’ (S-6b5), ontsoyte lkalíe = BHS ascenadásarnam (U-25b5); –ontsytte ‘insatiability’ (11b2); –ontsytteisses ‘prting to insatiability’ (33b1). The privative of soy- ‘satiate,’ q.v. (i.e. en- + soy- where the first -o- of ontsytte is due to -o-unlaut and the first -i- is epenthetic). Cf. TchA asiná ‘insatiable’ from sin- ‘satiate’ and Hilmarsson, 1991:84-85.

op (n.) the designation of some sort of foodstuff (‘fat’ or ‘fat’ and also ‘larder?’)
[op, - , op] swer méstante-nte trukile asári Sarvarákte wássà | kantíne swállene šro-kanit[i] jí yíkke swára cakamka skas tomm | pa - - - - - -ntes swára cakamka | opís cák pis tomm ‘on the fourth of the month, [as] provisions, the acarya S. gave, in [the form of] bread and edibles, flour for šro-bread four cáks and six tau ... four cáks and for (the) op one cák and five tau (433a15-17), op [legae: op] no milw waj jma [legae: ma] aráic kájílkájílkístár ‘however neither op nor honey gladdens the heart’ (591b7).

If correctly restored at 591b7, op would seem to indicate that the -i- of opís (433a17) is secondary (*-i-> -i- in the environment of a palatal) as it is in the dative shírkás ‘for the community’ (nominative accusative singular sánk) in the same document. In 591b7 it is clear that op is something to eat that is good and/or rich. At 433a17 op may be parallel to the preceding šro-kanit and if so it would surely be some sort of (rich?) breadstuff but the intervening lacuna invites caution.

If the meaning has been correctly identified, perhaps we have PIE *h₁op-ú ‘fat’ [Hittite appuzzii- (n.t) ‘animal (sheep) fat, tallow’ which Puhvel (1984:103ff.) relates to Latin aedes ‘suet, lard’ and opimus ‘fat’ (< *opi-píno-, where *-píno- ‘fattened’). Possibly we should add here Lithuanian aps tus ‘abundant’ (if the latter is not from *h₁op-shg-ú- with Fraenkel, 1962:14–more s.v. epastye). All of these in Puhvel’s view are derivatives of a PIE *h₁rep- ‘grease’ and separate from *h₁ep- ‘work’ [Latin opus, operāri ‘be active, Sanskrit ēpas ‘work,’ ēpas ‘sacrificial act,’ etc. (P:780)] (more s.v. ekalaye). For the etymology, see Adams, 1990b:82, MA:194.

opi, see op.

oppliði*n (pl.) ‘+ threads, cords’
[pl-, - , opplið] pásáskas opplið tetarkuwa ranó = BHS [mála]guna-parişiptá api ‘like ones invested with the marriage-threads,’ i.e. ‘marriageable women’ (542a4); –opplimotsste* (see discussion below); –opplomússe (see discussion below).

This line is given here as it was written by the original scribe of the MS. This rendition was apparently very literal, a word for word equivalence of the Sanskrit text it glosses. It has been heavily, and confusingly, corrected (or perhaps better, revised) by a second hand, presumably to provide a more intelligible rendition. Preceding pásáskas the corrector has written opplomcésem below the line; the original opplóm has been struck out and below written(se) pałśa wał. Sieg, Siegling, and Thomas’ reconstruction (1953:339, fn. 11 & 12), attempting to take all of these revisions into account reads: pásáskas [pášaks]se pałśa wał opplomcésem tetarkuwa ranó. However, the second pásák has to be supplied by Sieg, Siegling, and Thomas and it seems better to me to assume that we have here two attempts at correction or revision. In the first revision the original was amplified by adding -se pałśa wał, giving: pásáskas opplomse pałśa wał tetarkuwa ranó ‘like [those] entwined [vel sim.] by a garland or a cord [vel sim.] of opplóm’ (= ‘threads’). Perhaps thinking this revision too involved, the corrector went back to the original but struck out opplóm and inserted the more idiomatic derived adjective opplomcésem (an acc. sg. in -en as sometimes occurs) before its head noun. Thus we have: opplomcésem pásáskas tetarkuwa ranó ‘like [those] entwined [vel sim.] by a garland of opplóm (= ‘threaded garland’?)’ In any case it seems certain that BHS mála- was seen as the equivalent of TchB pásák, -guna- of opplóm and -parişiptá of tetarkuwa.

Etymology unclear. It might be that we have an old compound of *h₁op- + pulu- or *pulu- ‘hair’ [Old Irish ul (< *pulu-) ‘beard,’ Latin pilas ‘body hair’ and Sanskrit pulakāḥ ‘the bristling of the hairs of the body due to pleasurable excitement’ (P:850; MA:251)]. (For parallels for the semantic change ‘hair’ > ‘thread,’ see Adams 1988a). The original meaning of the
compound might have been ‘over-thread’ or the like, a possible designation for a particular kind of thread or of cord (Adams, 1990b:82-85). VW (339) is certainly wrong to think we have a case of an intensive prefix *-pīlān-
(with -pp- ‘secondary’), the latter related to Albanian palē ‘fold.’ Hilmarsson (1991:140-143) also connects this word with *pel- ‘fold’ and takes our word to be *en- *pīlān- ‘cover.’ For him the whole collocation would mean ‘over’ and translate Sanskrit pari-. See also next entry and pali.

oppilān (n.pl.) ‘a characteristics’ (?)

[p/-, oppilān] patiitke aleykā kca stām nör niñkam rakaste lyama ~ Kālādāye rano aleykā kca stām nör oppilamntsa niñkam rakaste lyama ‘the Buddha spread out [his] sitting-mat under some tree or other and sat down; likewise did K. spread out a sitting-mat oppilamntsa under another tree and he sat [on it]’ (HI-149.X.4a4/5 [Couvreur, 1954b:43]).

This is obviously a doublet or phonological variant of the previous entry but its exact meaning in this context is difficult to discover. It is often taken to be ‘row’ or ‘series’ or the like but the fact that no meaning is not compelling in the context and not likely to be a translation of BHS guna- which its doublet oppilom glosses. Perhaps it is a calque on guna- in the latter’s meaning of ‘quality, characteristic.’ If so Kālādāya may be laying out a sitting-mat ‘of [better?] quality, with [better?] characteristics’ than the Buddha’s. Alternatively as Melchert suggests (p.c.) it may be that the point of the passage is that K’s sitting-mat is (appropriately) more humble than that of the Buddha or (inappropriately) more opulent. A ‘sitting-mat of threads’ could be, in the first case, one so worn as to be threadbare or, if sitting-mats were commonly made of straw, one made of cloth and thus of unequally opulence. Hilmarsson (1991:142) reaches entirely different conclusions and takes the word to mean ‘cover’ vel sim. See also the previous entry.

om, see omp.

omotrūnaiisse (adj.) ‘southern’

[omotrūnaiisse, -/l] kom-pirkomem ... omotrūnaiisse ... kom-[k]lākomem ... ossalleme ‘from the east ... omotrūnaiisse ... from the west ... from the north’ (Onati-19.1a3/4 [Pinault, 1998]).

The meaning is posited by Hilmarsson on the basis of the semantic parallelism with the other cardinal directions. Etymology uncertain. Hilmarsson (1991: 132-133) hesitantly suggests a connection with motartatse ‘green’ but the semantics are not convincing. Perhaps we have a virtual PIE *h₁,tmādh-r,uh₁, -n-yeh₂ (a similar concatenation of suffixes occurs in soṭrī ‘sign’), derived from *medh- ‘middle’ in the sense of ‘midday’ or, alternatively, an original meaning of ‘in the desert’ or the like in opposition to the ‘in the mountain(s)’ that lies behind ossalle ‘north.’

omte (adv.) ‘there, in that place; here, in this place’

k₁e sw aškā=omte yare krāke wat kārweiti ‘that which [is] rough here: gravel, dirt, stones’ (747), [Brahua]datte niem wato sāt sū no śrītī ci acj onto wartone śārabhe ře[m] ‘B. [by] name was the king; he went out to hunt there in the forest the śārabha [by] name’ (358a2), omte = BHS takiwe [lege: takiwa] (547b6); ~omtek ‘id.’ (PK-AAS16.3a6 [Pinault, 1989]); ~omtem ‘id.: māktte omtem tāh maitayan sankasnte spekte kusūlapāks aitō tākam yāmsto ‘so here in [his] strength will he be able to establish zeal and good behavior in the community’ (TBE-74-7). A compound of omp ‘there’ + the neuter deictic pronoun te, qq.v.

omp (adv.) ‘there, at that place’

[s]lām fār sek su māskārtā omp akalsyents pelaiink=êksaṣī ‘he was always under the water, he stood up before the law [to his] disciples’ (3b3), kɔrri wār tākam yolkme wiññiñentra omp lwaća ‘if there is water in the pool, there animals will enjoy themselves’ (11b4), // saryat=omp poyṣnte asām spe kenne wiškam ‘he planted there near the Buddha’s seat the roots in the ground’ (388a2). ~Ommp is the apocopated variant of omp, q.v., just as ket ‘whose’ is the apocopated variant of ket ‘id.’ See also ompm and omte.

omppaiktānte (n.) ‘untrustworthiness, unreliaibility’

[-, omppaiktānte/] omppaiktānte sāntse yāmsto su alṣai ‘he treated of the unreliability of life’ (3b3). This is clearly the abstract noun derived from empkaiwate ‘unreliable’ but the difference in the rounding of the initial vowel is difficult. Hilmarsson (1986a:58) would see a change of *emp- to omp- as quasi-regular but the abstract and its underlying meaning might be expected to alter alike even in quasi-regularity.

ompalko (n.) ‘± meditation’

//om ompalko sā ṭajāke (360b4) ~ompalkosse ‘prting to meditation’: tsirawōñesse kawañ śya ompalkosse mukesī poksām yomono ‘it kills the beauty of energy and cooks [it] together with the marrow of life’ (S-4b1). The intensive prefix e(n)- (here showing rounding due to the labial environment) + palko ‘thought’ (itself a derivative of pālsk ‘think’), qq.v. (cf. Hilmarsson, 1991:133). The TchA equivalent, plyanskem, is an independent derivative of pālsk. See also the next entry.

ompalkonīe (nnt.) ‘meditation’

[ompalkonīe, -, ompalkonīe/ompalkonīentà, -] sentsce tronkwe
lyam=ompalkonīe ‘in a cave of the mountain he sat in meditation’ (4b7), ompalkonīe pāst prānāsām natnem lauke aśīmē yarke peti ḫatār ‘he inhibits meditation, presses far [away] wisdom, and seeks honor and flattery’ (33b2/3), kalymisalompalkonīe okante [kalymisalompalkonīe = BHS samyaksamādhi] (112b5), ompalkonīe yāmāsām = BHS samādiṃ adhitacchati (U-9a2); ~ompalkonīe ‘prting to meditation’ (73b5, 281b4). The previous entry ompalko ‘id.’ to which the abstract suffix -nīe has been added.

omte (adv.) ‘there’

// masći šovam omp (// 123a5); ~ompek ‘± right there’: cew yāmorsa ompek ra tsa tāmamkentra ‘by that deed they are reborn right there’ (K-2b1).
Etymology uncertain. When compared to omp, clearly ompe is the older, fuller, form and thus must be our etymological starting point, thus ruling out most of the theories recounted by VV (334), including his own. Hilmarsson (1986b:58, 69-70) assumes a PIE *h₁nbʰo with a semi-regular change of *emp- to omp- (cf. ompakváttähje ‘unreliability’ but empakvätte ‘unreliable’). In Hilmarsson’s view *h₁nbh₁o is composed of PIE *h₁nb₁ in (the full-grade form *h₁on would do as well)—more s.v. *e(n)- and a particle of affirmation *b₁o [OCS bo, Lithuanian bą, or Avestan bā]. This hypothesis is semantically weak but might be improved by assuming a PIE *h₁om(on) ‘that’ [from PIE *h₁emuo- Sanskrit amitrā ‘there’, amithā ‘thus’, amā- ‘that’ (not found in the nominative)]. See also omp and onme.

ompástäm (adv.) ‘afterwards’; (postposition) ‘after, concerning’ [ompastám- ‘follow’]

[yselmesqo]ompastám yoksate ce krauwe wëhta ‘concerning sensual desire he spoke this section [about] thirst’ (8a7), rœma=ompastám tā[nmastār] ‘afterwards he was [re-born in hell]’ (20a1), šesver ompastám masa putâktentse ‘after eating he went to the Buddha’ (23b6), takars[k]etaisno ayor ompastám=ärtaksemane ‘the believer rejoicing in the gift’ [ompastām=ärtskemane = BHS anundomamānāh (23b7/8), skwānna sätzse koloktrā iwerune wrânta rant cem lâkentla ompastâm kolokatrā skiyo rā ‘the world follows good fortunes like waters in an iweru; sufferings follow them like a shadow’ (255a23), [ompastám]stø pæpqartarmen = BHS anuvartya (305a5), cęeg yklyssma cimlæne ompastäm ynm-ŋe ‘by this teaching they follow in births’ (A2b-5). ompastâm y.xaxis = BHS anuvāgni (H-149.245a5 [Thomas, 1969:310]); –ompastâm-wylje ‘consequence’: /ompastîm-staam-wylēntasas mā sâlkoamsnts ‘[the roots of desire] with [its] consequences not being pulled up’ [ompastäm = BHS anu (11a7).

The intensive prefix e(n)- (here with a rounded vowel because of the following -o- + postäm ‘after’, qv.v. (cf. Hilmarsson, 1991:133-134). See also tw-ompastâm, s.v. tu.

omprotärtste (adj.) ‘related as brothers’

[omprotärtsq, -] tumem cey wi omprotärtci kâşyapi sexe [a[k]astem] jmpa mātare païïk- kâssitê ‘then the two brothered Kâşyapas [the two Kâşyapa brothers], together with [their] pupils, went up to the Buddha teacher’ (108a).

In idiomatic Tocharian usage the plural of an adjective meaning ‘having a brother’ or ‘having a sister’ is used for ‘brothers’ and ‘sisters’ respectively. One should compare Tch A (144a2) kṣatriṃ pratri tīm ‘these two kṣatriya brothers’ with a different adjectival formation from pracoar ‘brother’ (pratri < *bhreb₁twiḥ₁-o-?). This pratri is neither an anomalous dual noun nor a scribal blunder as is often supposed. In Tch B one should compare the analogous escrtís ‘related as sisters.’ From e(n)- (the intensive prefix, here with vowel rounded in the labial environment) + protär- ‘brother’ + -tste the possessive adjective suffix (see the discussion in Hilmarsson, 1991:124).

or* (nmt.) ‘wood’

[-r, -ose-, -ārw, vrēdhı̂sa orne ‘through the growth in the wood’ (341a), Dhanika hĕm samānie Ajābasūrītā lānte amplākktë or kamācie ‘a monk, Dhanika [by] name, without king A.’s permission, gathered wood’ (H-149-ADD.8a3 [Thomas, 1957:124]), rājāvṛksa-stamānte arwamē koškē yamalāya ‘from [pieces of] wood of the rājāvṛksa-tree a hut [is] to be made’ (M-3ab); –orrasq ‘tryst to wood, made from wood, wooden’ (194b); –or-sâcākare ‘ratification on a piece of wood’: or-sâcākare śkṣa (LP-2a/4) [see also sātyākār].

Tch A or ‘id.’ and B or reflect Ptch *or which must be connected in some fashion to PIE *dorù ‘tree, wood’ (so already Schneider, 1940:203): Sanskrit dâru (nt.) ‘wood’ (gen. dhr̥n – drḥā, drū- (m./nt.) ‘wood, wooden implement’ (m.) ‘tree, branch’, Avestan dârū (nt.) ‘tree-trunk, piece of wood, wooden weapon’ (gen. drāo), Greek dôro (nt.) ‘tree-trunk, wood, spear’, Albanian dru (f.) ‘wood, tree’ (< *druq₁-eh₁-), drušk ‘oak’, drizē ‘tree’ (< *druq₁- *drhu₁, [an old collective] < *druh₁, [plural dero], Gothic triu (nt.) ‘wood, tree’, (< *drewo-), triggis ‘true’ (< *drew₁-), Old English teor (nt.) ‘tar’ (< *derwo-), OCS drēvā ‘tree’ (< *derwo-), drsava (nom.pl.) ‘wood’ (< *druq₁-eh₁-), Lithuanian dervā (f.) ‘tar’ (< *derwe₁-), etc. (P-214-217; Hamp, 1978; MA:598). It is the nature of this connection that is in dispute. It is probably best to assume that the loss of PIE *d- began in the weak cases, such as the gen. where *droux would have given regularly Ptch *reu (so Hilmarsson, 1986a) or that the initial *d- was lost by misdivision of *tod₁dorū to *tud₁oru (as perhaps in akirāna ‘tears’ and other neuter nouns beginning with *d-, see Hamp, 1967) or both. Not with VW (340) do we have a PIE *dru- (nt.) prefixed by the “intensive prefix â.”

or-, see âr.

ore (n.) ‘dust, dirt’

[ore-, -/l-, -ewente] kârpa nāssa byśa wrente po lâkāvē ‘he descended, bathed, washed away the dust and cleaned himself up completely’ (107b4).

Hilmarsson (1986a:19-20) suggests a connection with Old Norse ar ‘dust, motc’ from a PIE *h₁orom. But one would expect a PIE *erē (from such a source. Thus Hilmarsson suggests a conflation of *h₁orom- (nt.) with the descendant of a putative PIE collective *h₁oromh₂ which, in his view, would have given in the first instance *ora. In any case, it would appear to be a derivative of *h₁er₁h₁or- ‘rise’ and thus be ‘that which rises up.’ Perhaps we have *h₁orom- (> *erê > *orē > ore. Formally comparable are Avestan aurav- ‘quick, brave,’ Old English eru ‘prepared, ready, quick,’ etc., and especially Greek oiros (< *oirōs- = *oirōs- = *oirōs-) (nt.) ‘mountain.’ Not with VW (340) from a putative PIE ʻuro- and related to Sanskrit vār ‘water’ or a putative Tch B wârś- ‘spot, stain.’ See also er-.
orkamo (n.) ‘darkness’; (adj.) ‘dark’
N. [orkamo, -a, -i, -a; left]. [adj. if: -a, -i, -a, -am]. ‘orkamo ana’ orkamo yene kr' tikan-ne ‘if it should appear dark to him’ (1394u), orkamo nairante ‘in dark hells’ (255sa), orkainai = BHS tamasa (H-149.236a [Sieg, Siegling, 1930-32:497]); --orkamatste* ‘dark’; [maa]le orroce lyanne orkamatso yaste meintste sich intste lisksauny kos ilpam warme ‘as in the great sea on a dark night, the light of the moon and the stars reflects in the water so much’ (154f); --orkamatstesste* ‘blindness’; orkamatstesste = BHS andhatvam (537a3).

TchA orkam ‘id.’ and B orkamo reflect a PThc *orkmo (as if) from PIE *h₁(rog)*-mon- (with the initial *o-* by rounding from the nominative singular). This *h₁(rog)*-mon- is from PIE *h₁reg*-, ‘dark’ [Sanskrit rājati- ‘night’, Greek ērebas (nt.), ‘darkness of the underworld’, orpho- ‘dark’ (< *h₁reg*-sn-), Armenain  variants ‘eroy ‘evening’, Gothic rigis (gen. rigis) ‘darkness’, Old Norse reikr ‘darkness, twilight’ (P:857:MA:147)] (Petersen, 1933:21, VW:340-1). See also orkamine.

orkamine (n. [m. sg.]) ‘darkness; blindness’
[orkamine, -i, -a; aknāsásñien = orkamine wāksašicca ‘destroying the normal of darkness of ignorance’ (992b), aknāsásñien = orkamine kausense [ante] = BHS aňñatimáiragnasaya. (H-149.47b2 [Couvreur, 1966:162]).

An abstract built on orkamo ‘dark’, q.v.

orkaintai (adv.) ‘back and forth, to and fro’
iryapathinta svarā yasste lysana ṣama max=orkaintai tek yamyasa lysātste ‘he performed the four iryāpathas: he sat, he stood up, he walked back and forth, and he made the gesture of lying down’ (1088s), sā nasti orkaintai ‘he is back and forth’ (H-149.69a3 [Thomas, 1975: 61]).


orkmo, see orkamo.

orp*kn (n.) ‘± platform, rostrum’
[K-T]. TchA orp*kn ‘id.’ and B orp*kn would appear to be descendants of a PThc *orp*kn (the dissimilation of *o*... *o* to *e*... *a* is regular in TchA—cf. onkrae ‘immortal’ beside B onkrotte and onkaila ‘elephant’ beside B onkolmo). If the meaning is correctly identified, it is possible that we have a compound of *o- ‘wood’ + -*p*kn, an element of obscure meaning and origin (see VW:341). Isebeart (apud Thomas, 1983:141) suggests a Middle Iranian source *dr*peng < *dr*pana-ka- ‘balkon, verdieping, verhoog.’

olank (adv.) ‘enough; easy; cheap’
welunk (38a2), kelše šamne karyor pito yamastru olank kärnstru kvās planšum pārkbāse pelkin ‘whatever monk does buying and selling and buys cheap and sells dear for profit’ (337b3), šale tapre mutaše olank nai ne
rankatsi ‘[it is] surely easy to climb the high mountain of exaltation’ (554b5), ente ra tsa olankā-nēsālitse empalkaitse wselaine ompal[k]ōn-fēntse ayāoścō āuṃntentse māsket[rā] [olankā-nēsālitse ‘having sufficient existence’] (561a3/4), po ta’i olāri tu ‘all that [is] easy for thee’ (Pe-2b3).

- Presumably related in some fashion to olya ‘more,’ q.v.

olākwmā (n.) ‘?’
- ḫē, olākwmā [l]kām-trai ḵaṃntse ḵaṃntse mënne Putevette olākwmā [ā]n ne asī akwe kārānē ̀yēkka-me ‘in the twenty third year of the regnal period, in the fourth month. P. commanded them to go in the olākwmā, in order to buy a horse’ (KLOST.37.22 [Couvreur, 1954c:86]).


ololyesa (adv.) ‘a even more’
- sů ololyesa ̀jātke wantar yamāsa ‘he did an even more astounding thing’ (77a2). Related in some fashion (by reduplication?) to olya ‘more,’ q.v.

olpō (adv.) ‘more’
- sōa [lese: se su = kē su] lkānne ǹkissene poysntsy [lese: poysnta] olpō mā nesām (296a4), enkē alyek sikisene ǹkissene olpō mā nesām karsam nwmolyi ‘even in another world there is nothing more than the deep; may [all] beings know [it!]’ (S-3b3/4). A variant of olyapo, q.v.

olsompakā ‘?’
// olsompakā we-III (621a7).

olsorṣa, see aultorsa.

olya (adv.) ‘more’
- ḫer melītas postānfeṣ ŋemāntse pudgalīyik kēkō wāfp[a]nalle tumem olya wārpatar [lese: tāt] pāyī ‘for four months in the latest [is] a personal invitation to be enjoyed by a monk; [if] he enjoys more, pāyī’ (H-149.X.3a2/3 [Couvreur, 1954b:48]), ‘vēl [i] = oly [āstase] (Gabain/ Winter: 13 (In Manichean script)). Etymology unclear. Meillet (in Hoernle, 1916:381) suggested a connection with Gothic aleis ‘all’ and Old Irish olia ‘amplius’ (see s.v. allek) but such a connection does not easily account for the initial vowel in the Tocharian word. Melchert wonders (p.c.) if pre-Tocharian did not have a *al-u- to which was suffixed the well-known comparative suffix *-yes-l-īs-.

A nominative singular *-yōs might have resulted in Tocharian -ye. Neither semantically nor phonologically compelling is VW’s connection (333) with the family of PIE *wel- ‘press.’ For Hilmarsson (1986a:64) it is “unclear.” See also the following entry and olankā.

olyapo (a) (adv.) ‘more’; (b) (conj.) ‘rather than’
- (a) kēse wat ̀tsuolo posa olypo tūh=akalatse nj[il]i tāsī ‘or what the best of all possible lives [is] to bind in [his] disciples’ (24b5), sń̄mangā sń̄ne mēne wēstrā piś klawakmēntsa sń̄mangā ǹi menko olypo trōvēlāstie astrarie piś ‘counting is here called by five forms: [true] counting, less, more, mixed, and pure’ (41a7/8), [o]ktam-olypo kessante ‘more than eight myriads were extinguished’ (421.1b), rātkwā spō cęts njō njō olypo tūh kωri ‘and if it is again and again very sharp to them’ (K-3a5).

(b) [o]yopo ̀ṣa ́sara kautoy ksa pāt ceć mā=tākκacē nākē wećī papāsōsīt krentāntsa ‘rather would someone destroy with his own hand a stūpa [than] speak ungrounded blame on the good [who] have behaved morally’ (15b4=17b6), kωri yarkē ̀ṣey me kupelle os yōlypo ̀sacer makēi lamāly ‘if there was no concern for honor and flattery, rather you yourselves should have stayed sitting at home’ (33a7).

- olyapotste ‘more, very’: kwrejnər lānte kokayli olyapotste pārānci ‘the wagons, very colorful, of the king age’ [olyapotste = BHS su-] (5a8), olyapotste wēlā = BHS adhvivaca (170a6), sń̄mē cemēte yānnalē yōlypotste spō waimene ‘achieving human birth [is] very difficult’ (295b5), [o]lyapotste = BHS bhrām (305a4), akwate pisko olyapotste = BHS atēkakacakasą (545a1), nākē ost karisste aipos swēse mā olypotste kawun ‘as a house well covered the rain does not harm much’ (A-2a1/2), olyapotste waimene (naj=) = BHS sudurharam (H-149.315b1 [Thomas, 1968a: 203]), [o]lyapotste kākēm aikkuonymi = BHS ahhinnandmi pandiṭā (H-149.315b2 [Thomas, 1969:314]), teksa-ne ka no mruakaste olyapotste sō tāki puďātke ‘but no sooner did it touch him [than] he became very weary of the world and he became a buddha’ (K-11b3); snai-olyapo ‘a incomparable’: se tā șawam onkorri snai olyapo aikamēnte su yānnēmām [if] he eats this incomparable porridge, he will obtain wisdom’ (107a2/3).

- olya ‘more’ + po ‘all,’ q.v. See also previous entry.

oly* (nt.) ‘boat’
- [ō, oly] Gāṅkhe olyisa tseñe kātēkāsarr ‘cross the stream of the Ganges by boat’ (296b4), kēktēltēssai ols[a] ‘by the bodily boat’ (564a3), kauči-war olyi əkōm ǹflōr-māwar ‘he guides a boat upstream or downstream’ (PK-AS-18A-b4/5 [Painult, 1984b:377]).

- Etymology uncertain. Traditionally it has been contrasted with TchA olyi ‘id.’ However, Hilmarsson points out (1986a:33-34) what we actually find is olyik in an obscure context (A-29b2). It is possible, but by no means assured, that we should divide olyik as olyi + k, an intensifying particle. Since Hansen (1940:151, also VW:334) this word has been connected with Lithuanian aldįtįs ‘boat,’ OCS ladįjī ‘id.’ However such an equation is impossible (cf. Hilmarsson (1986a:196) since the ace. sg. in Lithuanian is aldįjį, indicating a first short syllable in Proto-Balto-Slavic and thus must reflect *h₃-old˚- rather than the *h₂-old˚- demanded by Tocharian. Perhaps olyik reflects a putative PIE *h₃(obl)uḥen, most closely related to TchB aulōn ‘vessels of the body,’ itself from a putative PIE *h₃eulōhen, related to the *h₂eulō seen in Greek aulōs (m.) ‘hollow tube, pipe, groove; flute,’ Latin aluvs (f.) ‘belly, womb, stomach; hold of a ship; bee hive’ (< *aulos by metathesis), alveus (m.) ‘hollow, cavity, trough; hold of a ship; bee hive; bed.
of a river,' Hitit te halluwa- 'hollow, pit,' etc. (more s.v. auoI) (cf. P:88-89)). The original meaning would have been 's hollowed out log, dug-out canoe.' See also next entry and possibly auoI.

olyitaun (n.) 'boatman'
[olyitaun, -] /Günkne olyitaun nes tewe epastya 'thou art a boatman on the Ganges, O skillful one!' (296b3). A derivative of the previous entry by means of an agitative suffix -taun. One should compare kūrorttaun 'merchant' vis-a-vis karyor 'businessman, purchase.

oši, only in the compound oš-kakāunu 'led astray'
[kakāunu sārīge tālīnta oš kakānu klesānnata] /I 'see the suffering world led astray by klesān' (94a3=PK-NS-36-20b5 [Couveure, 1964:243]).

- Borrowed from some Middle Iranian source. One should note particularly Khotanese ošā- 'evil, bad.' (Hilmarsen, 1986a: 340). Not with VW (344) inherited (as if from an otherwise unattested *ungī-) and related to Old Norse vakka 'to err.'

ošonai (adv.) 'out of enmity, hostility' (?).
// [kālym] [i]ša ošonai palkso //H-149.add.117b1 [Hilmarsen, 1991: 145].

The meaning is assigned (by Hilmarsen, following Broomhead) on the basis of a presumed relationship with kono 'hate,' q.v.

osl() unnamed '?'
//m osl ı namts welē // (170a3).

osl (adv.) '?'

osłe pākra kļainūma kca treisate 'osle and pākre he was hanging on some woman or other' (69a2).

Meaning uncertain. Taken as a microtextually shortened form of ossele. Sieg and Sieglind (1949) assume a meaning 'at night; in the west' for ossele/osłe. However, it is clear that ossele actually means 'north' and thus a meaning of 'in the evening' for osle is most unlikely. Given the widespread association of 'north' and 'midnight' in Indo-European (cf. Buck, 1949:870-873, and particularly the semantic equation of 'midnight' and 'north' in Breton kantoon, Czech píšťo, and Polish półnoć), one might suppose that the TchB adverb oslē might be *(a) midnight.' However, the Indo-European data collected by Buck makes it clear that the association of 'midnight' and 'north' is (1) always because an original 'midnight' has also come to mean 'north' and (2) such an association only occurs in languages which also show a development 'midday' > 'south.' Tocharian B shows neither of those characteristics and if osłe and ossele are related, it must be on the basis of some other semantic development.

Hilmarsen (1991:121-123) is surely correct in taking pākra as 'έ in the open' and thus osłe should be an antonym, thus 'within an enclosure,' 'privately,' 'secretly,' or the like. (Hilmarsen himself [1991:145], assuming a connection with ossele, takes it to be 'in the dark.') None of these possible meanings (including Hilmarsen's) suggests any semantic equation with 'north' or the 'mountain' which underlies 'north.' Perhaps the equation of osle and ossele should be abandoned.

ossele* (n.) 'north'
[*, - , ossele] kom-pīrokem ... omotoriūnai isse ... kom-[k]lāskenem ... osselem 'from the east ... omotoriūnai isse ... from the east ... from the north' (Otani-19.1a3/4 [Pinault, 1998:364]); --osselles* 'north, northern, northerly' [ossele] [kālyμ] [jine 'in the northern direction' (509b4), [osse] [sāntaine 'in the northern street' (612a5). The crucial evidence for the meaning of ossele comes from the Otani MS, where it is clearly one of the cardinal directions and clearly not 'west' which has sometimes been supposed.

- Winter (1988:785-787) relates this word to TchA direction word sulūn which he takes to mean 'west' though to my mind 'northeast' would seem to be more likely in the admittedly fragmentary contexts in which it occurs. In any case sulūn is clearly a derivative, at least historically, of suli 'mountain' (cf. B sule 'id.'). Taking sul/sule to reflect PIE *swelo-; he adds ossele to this group as *òswelo- 'near the mountain.' Better would be *h₁swelo- (cf. the *h₁-s-sul in omotoriūnai isse 'south'). Certainly in the geographical context of the northern rim of the Tarim Basin, a relationship of 'mountain' (i.e. the Tian Shan) and 'north' makes excellent sense.

Not with Isebaert (1987), assuming a meaning 'west,' a borrowing from an (unattested) A source and related to TchA osnem 'night' (cf. yšyže). Nor with Hilmarsen (1991: 153-154), despite his ingenious argument, from *h₁-s-n - PIE *skwählen- 'covering' [* Old Norse skjöl 'cover, hiding place' (< Proto-Germanic *skvela), skölī 'room, small building' (< *skowalan). He compares also *skuel- as in OCS rōs 'north,' Lithuanian šiaurē 'north,' Old Norse skræ 'rain-shower,' English shower (P:597). However, all of the words meaning 'north' have an *r- rather than an *f-.

He takes the Tocharian word to reflect something like *skwelendolo- (> *swelo-’ula, > *swel-ide > *swelo-‘) but one would expect secondary -sw- to remain in Tocharian. See also суле and possibly the previous entry.

oskiye* (nf.) 'έ house, dwelling place'
[-, oski - oskiylei] [wāy-it cel] oski 'he led him [to the house' (25a1). tswanf[a] k yu pāst kremnt šamūnumen saš oski 'having gone directly from good monasticism to his own housing' (44b6).

TchA oski 'id.' and B oski- look to me to reflect a PTch *ostlakā-, a derivative in -kā of *ost 'of the house.' The reduction of the heavy consonant cluster in the middle of the word must be independent in the two languages as it occurred after the change of *-st- to -st- in TchA. Hilmarsen's suggestion (1986a:70, following a suggestion of Emmerick's) of a borrowing from Khotanese auskā- 'dwelling' is semantically fine but doesn't account for the vowell of B oski or the -s- of A oske, unless both are taken to be independent changes in the direction of the
inherited *owstw* 'house.' In any case, not with VW (343) related to Sanskrit *ucyati* 'be accustomed to.' See also next entry.

**ost** (n.) 'house' [*ostmem lānt- 'to become a monk, to lead a (Buddhist) religious life' (lit. 'to leave [one's] house'); *ostmem lu 'a monk' (lit. 'one who has left his house'), contrasted with *osta smeika* 'householder, layman' (lit. 'house-sitter')] [ost, *ost/*, *ostwa|*mōasa* ost aīsāse 'seeing' through the flesh the house of bones' (9a8), *rimne k*₃*rimne* *ostwane* *_whitespace* yeōm *cēm* *_whitespace* ikatsi 'they were always going into cities, villages, and houses to see him' (31b6); --*ostaesse* 'prting to the house' [cf. TchA *wastasi*: yes rintsi mà campcer pel-*ostaasse* 'you cannot renounce the prison of [your] house'; --*ostaññē* 'householder' [cf. TchA *wastim*: *tumem cev* *ostaññi* *ñēksante-ne* *skarāre-ne* 'then the householders reproached him and scolded him' (337a5); --*ostaññī* 'female householder': *ostaññī* Tsyohnālpāma 'the householder Ts.' (346b5); --*osta smeika* 'householder': *osta smeika* *osta* smeika *osta* smeika *osta* smeika *osta* smeika *osta* smeika 'householders and [those who] have left the house [i.e. those who have become monks]' (33b4); --*osta smeicnen* *id*.: *osta smeicnen* *test* *māka* *karpelle* 'a householder has much to be concerned about.' (33a5).

* TchA *wast id.* and B ost reflect PTch *wast*. A *wast* rather than *wast* reflects the action of *ā-sualat in the plural *wastāw* (regularly > *wasta*). The B plural *ostwa* could be either from *wastāw* or *wastāw* with the vowel of the singular generalized. This PTch *wast* is clearly cognate with Sanskrit *vāstū* 'house, dwelling,' *vāstu* 'place, seat, thing,' and Greek *(w)ástu* 'city.' It has been traditional to connect this etymology with the verbal root seen in Sanskrit *vāstati* 'dwells,' Greek *dē(e)sa* (aor. 'remain' (always with *nēkta* 'night'), Old Irish *fēcid* (< *hweseti*) 'spends the night' (cf. also *fes* (m.) (< *hweseti*) 'sojourn, rest'), Arm. *gois* 'is (present),' Gothic *wisan* 'be' (cf. also Old Norse *vist* (f.) (< *hweseti*) 'sojourn'), Hittite *hwes* 'be (alive),' *huski* (< *hus-ske-ö*). Cf. P:1170-1171, Smith, 1910:19, VW:549, MA:281. Both Greek and Hittite presuppose a PIE *hwes-* for this verb, however, which appears to be incompatible with a relationship with Greek *(w)ástu*. Perhaps Proto-Greek *wástu* with its admittedly difficult root vowel, is a borrowing from some non-Greek but Indo-European language of the Balkans that had already lost the initial laryngeal. PTch *wast*, Sanskrit *vāstum*, and pre-Greek *wastum* might reflect PIE *h₂wastu-. See also oksiye and probably wseniia, yšiye, and *wās*.

**au (interjection) 'Oh'**

*tumem wefla au ~ watkassi pi pañēkta niñēlaams niñēlam kālēmi raso isamtsi* 'therefore he said: Oh, may the Buddha command the sitting-mat from the fringe on one span broader to grow' (H-149.X.4a5/6 [Couvreur, 1954b:43]).

**Eymology unknown.**

**auk** (n.) 'snake, serpent'

[aik, *-l/, *-l/, *-kān] [arsj]klo auk caī caīkam [lit] 'a snake, serpent, or cat should bite' (503a2), auk = BHS ahi [in the calendrical cycle] (549a7).

**Eymology uncertain.** Pisani (1941-42:24) connects this word with Armenian awj 'serpent' (if < pre-Armenian *awg*-i-) though the latter is usually related to the family of Latin anguis 'snake' (cf. infra). Krause (1961) hesitantly suggests a connection with Sanskrit ōjas- 'force' (< *h₂ėeg-. 'grow,' cf. next entry). VW (153) compares Greek awgē (f.) 'bright light,' awgādō 'illuminate,' awgāzōma 'see distinctly,' assuming TchB auk- would be to Greek awg- as Greek drākōn is to dērkōmaī 'see distinctly.' However, even if auk is correctly connected with dērkōmaī (as 'the one with the [baleful] glance' or the like), it is not clear that auk would have a similar history since it is not obviously an agent noun or a participle as drākōn might be.

More likely is a connection with PIE words meaning 'snake.' Pokorny (43-45, s.v. ang(h)-) collects a number of Indo-European words meaning 'snake,' 'eel,' vel sim. which he takes to represent a single etymon (possibly two) whose multiplicity of shapes (presence or absence of *₁*-, media vs. aspirata, labio-velar, vs. plain velar, vs. palatal) he attributes to taboo deformation and crossing. It is better to divide this group into four etyma (MA:529-530, 264): (1) *h₁eg* (i-) 'snake'; Latin anguis (m.f.) 'snake,' Lithuanian angis (f.) 'snake,' Old Prussian angis 'nonpoisonous snake,' Armenian awj 'snake,' OCS *qēr- 'snake,' Middle Irish esc-ung 'eel' (< *water-snake,' unq < pre-Celtic *ang*-õ, OHG ung 'snake,' and 'Illyrian' ēbeis 'ēheis' (Hesyrius]); (2) acrostatic *h₁eg*-i- *h₁eg*-i- 'snake': Greek ēkhis (m.f.) 'viper' (< pre-Greek *ēghi-), ēkhidna 'id.' (< *ēkidiyna), Armenian iž 'snake, viper' (< *h₁eg*-i-), OHG egala 'leech,' Welsh euod 'sheepworm,' euor 'sheepworm' (Proto-Celtic *egi-), Greek ἐφίς (m.) 'snake,' Sanskrit āhi- (m.) 'snake,' Avestan aēr- (m.) 'id.' (the lack of a labio-velar in Greek ēkhis and ēkhidna must be attributed to contamination with groups three and four)); (3) *Vng*el- or *Vng*ur- (plus other suffixes)
There is a single attestation of the equivalent okām (A-215b) sāptūcām kom ṣa lōp wrasāl spāy pīk - p wākām ci okām pāṭsthār on the seventh day with pain and suffering I will split for thee the seven parts? [?]; set out more [?]). Whatever the exact meaning, TehA auki and A okām reflect PToch *auk(a)jām(a)n (cf. B wākī, A wākām 'distinction' and B nākī, A nākām 'proposh' and Adams; 1993:23-24), a derivative of auk- (A okām) 'increase, grow.' PToch *auk(a)jām(a)n is matched by Sanskrit ojmān (m.) 'strength,' Latin augmentum (n.) 'increase,' and Lithuanian augmuō (m.) 'plant, vegetable.' Not with VW (330) separated from auk- and connected to Greek augē 'bright light.' See also auk-.

auks- (vi.) 'z sprout, grow up'
Ps. Xla aukāsīsk[,-]j,-[A as-, auksāsān]/; o:ssm=auksāsān sū:mārī // he grows up at home; [his] mother's... (121a1); Ko. IV auksi/-[Inf. auksitisi]; [auksitisi = BHS virākām (H-149.314b5 [K. T. Schmidt, 1984: 152]); PP aukā/- [kṣaṭrūñtāṃpa śkul niś sakke auksa 'learned in kṣatriya-lore I have grown up in good fortune' (89a1).]

-Related to TehA ok- (cf. particularly the present oksis- and B auk-, reflecting PIE *h₁auk(e)leks- 'grow, increase,' an elargissement of IE *h₂eug-. 'id. [Sanskrit vāksyāti 'makes grow,' Old Norse vexa 'make grow,' Gothic wahhsian 'grow,' Old Norse varxa 'grow,' OHG walsan 'id., Old English weaxan 'id., Sanskrit perfect vackṣa 'grow,' uksati 'grows,' Avestan aorist vaavorite 'grow,' vanxēyati 'grows,' causative vāksyāyati 'makes grow,' Greek aēkōs 'make grow,' aēksomai 'prosper, increase (intr.),' aēksō - aēksnō 'make grow;' later grow,' Latin auxilium 'help' (P:85; MA:248]) (Fraenkel, 1932:203, VW:329). It is difficult to know exactly what the PIE paradigm looked like—even Indic and Iranian fail to agree outside the causative. Sanskrit vāksyāti, Avestan vāksyāyati, and Old Norse vexa agree in both form (<<wokse-yeo->>) and meaning (make grow). The superficially identical Gothic wahhsian 'grow' (intr.) must be independent, an iterative-intensive built from the *woks-yeo-[-] that lies behind OHG walsan, Old English weaxanan, and Old Norse varxa. The Greek transitive aēkōs must also be a new formation. Greek aēkōs and TehB auk- directly and Latin auxilium indirectly witness to a PIE *h₁auks- 'make grow, make increase.' That TehB auk- is intransitive may be explained in the same way that Greek aēkōs also becomes intransitive in its later history. See also auk- and auki.

auñento (n.) 'beginning, initiative'
[auñe, auñentése, auñentoi, auñentanns] (sna yoko)ñe [auñento ste po kreantauns 'diligence is the beginning of all virtues' (12a1), auñentssé auñentanse 'inclined to initiative' (561a34)); -tw=auñento 'thereupon'; tw=auñento[spá ]weta tarya šokamna tom 'thereupon he spoke these three šokas' (27b2).

-Related to TehA oñant and B auñento reflect PToch *auñento, a nomen actionis from auñ- 'begin' (cf. next entry.)
aun- (vi/t.) G Active 'strike'; Middl 'begin'; K 'cause to begin'?

G Ps. Xa/aunûsk!?/- (A- - , aunnastãrl-, MP - - , aunnastãrl-, - , aunaskantar; Ger. aunnastûle): nãki-veliñe-prerësã cõ punching aunnastûn eraafiene 'with this arrow of reproach-telling he wounds them in the heart' (15a=17b1), koynamen yolo were onolments aunnastû wrâstis 'from the mouths of [such] creatures begins to be smelled an evil smell' (K-8b3); Ko. I/aun- (A / -, - , aum; MP - - , auntãrl - - , aunãrntã): [kwni na] owi palekso kãkãrrã waipitã aunnastû makatsì 'if, however, his spirit is scattered apart and he begins to run' (9b=10a4); Impv. III /paunûs/- (Pl. paunutsat); Pt. IIIa /aun(õ)l/- (A - , aunnastûl - - , aunnar; MP - - , auntsatsatl - - , auntsate); auntsante-ne ñãire makatsî 'they began to make him run hard' (88a2); PP /aunn-: tãñ [mai] jyane nõs sanam au[n]u takâva 'in thy strength I have wounded [my] enemies' (22a5/6).

K Impv. IV /paunusãss-I: ponãssar (K-T).

TchA on- 'id.' (preterite participle ànu) and B aun- reflect a PTch *ãnu-(n)- where the -n- is presumably the relic of an old present-茎matic *-nu- extended (nearly) towards the end of the stem. Further connections are obscure. There may be a connection with the otherwise obscure Greek adô 'hurt, damage (of the mind).' The latter appears to reflect a pre-Greek *awâso which could be from PIE *h2ew-aw-$. If so, the Tocharian might reflect *h2ew(h)$. The original meaning would have been 'strike,' hence, in the middle, 'begin' (cf. English 'strike out on [a new career, etc.]'). VW (329) associates the Tocharian word with Greek ouâto 'wound' instead. This word might also belong here if it reflects *h2o-teh-aw-yeo-. (Frisk, 1970:450, as if the possibility of associating ouâto and adô). Much more distant, if it belongs here at all, is VW's further connection with Gothic wundan 'wound' (which might reflect PIE *h2w-aw-en-). See also auniênto.

aupacayîk (indeclinable adj.) 'based on accumulation' (41b3).

From BHS aupacayika.

aumiye* (n. [msg.]) 'fever'
[-, - , aumiýelf] tesa yástse wâkkentra âlyawwemerem ce preke aumiyenê pâlkošse [mãl] kâlpstê emâlýi 'thus people are unquiet with one another [at] this time; a spiritual fever does not achieve heat' (255b4). A derivative in -iyé from aume 'misery,' q.v. As if from a PIE *h2umih$-o- or *h2umih$-ô.

auumê (n.) 'misery'
[-, - , auime/ / 'm sportarâ sauške [sic] aumene õdl- [his] son dwelt in misery' (84b6).

TchB auume is the exact cognate of the otherwise isolated Old Norse amur poor, miserable.' The two reflect a PIE *h2umoun- or *h2umoun-. Within Tocharian this etymology is to be seen also in TchA omûskem 'evil' and B aumiyê 'fever,' q.v. (Krause, Göttingische Gelehrte Anzeigen 1958:54 [apud VW], VW:154).

aurtstse ~ wartstse (adj.) 'broad, wide' [aurtseusa 'fully']

[m: aurtstsa, - , aurtherststsi, - , - , ] [f: aurtstsa, - , aurtherstsl] stems aurtse ulkyy ðume 'to some [there was] the wish to see widely' (9b=10a2), tparanye tauki wartstes ãntsse 'high, very broad shoulders' (73a5/6), ts[en] upâppliš pîlãr ra esè austi 'wide eyes like two petals of blue lotus' (57a22/3); -aurtsses (adv.) 'fully': [ãska wertsyntse pelãkeine ñwâr= empren=m-aurtsses 'he announced fully to the assembly the law and the four truths' (1a4); -aursßiñe ' ± breadth': snay au[tstse] (74a5), hê se wînlre onolmit eûrstesa tãñ kentrewna 'whatever beings spoke of thy virtues fully' (248a1/2).

TchA wârís 'id.' and B wartse reflect PTch *wârste. The more common aurtse in TchB is a compound of the intensive prefix e(n)- + this *wârste. The PIE antecedents of this *wârste are not altogether clear. VW (1961b:378-80, 1976:562-563) takes this word to be the exact equivalent of Sanskrit vrddhâ- 'enlarged, augmented, big,' the past participle of vrddh-which verb, however, is only certainly known in Indo-Iranian [Sanskrit vârdhâti 'enlarges, increases, strengthens,' Avestan varâldaiti ‘makes larger,’ and possibly in Albanian rrit 'grow, increase, raise' (tr.), OCS rodît 'parere' (P:1167; MA:249]).

The older connection (Sieg, Siegling, and Schulze, 1931:19) with Sanskrit várâs- (nt.) 'width, breadth, expanse, space,' urâ-‘broad, wide' also deserves attention, despite VW's rejection: [also Gothic voru 'broad, wide,' Young Avestan uru- 'id.' Greek eurâs 'broad,' eûros (nt.) 'breadth' (by metathesis from *wreû- and wêros- respectively) (P:1165; MA:83). Possibly we have an adjective *urêstô-, derived with regular ablaut processes from the neuter abstract *wêros-. This putative *urêstô- would then have subsequently been transferred to the yo-stem adjectives. Hilmarsen (1991:169) starts from a PTch *warâ directly from PIE *urh- (though I would have supposed that such a form would have given PTch *orâ instead) + the ubiquitous adjective forming suffix *stse.

aul- (vi/t.) 'ez throw away, throw forward, thrust forward'

PP laulo-: krent wâmosse wassitse menkîe snay kse wîpsets parwâne auolzôx 'lacking the clothing of good friendship with the utmost bowns of shamelessness' (282a5). Auline 'ez throwing away, forward': [alyekepi] eumêlse auûnê = BHS anyahbêekspe (175b6).

The Tocharian verbal prefix ã + PIE *wel- 'turn, twist'; [Sanskrit vîlât- vîlât 'turn oneself,' vûrâti 'covers,' Armenian gelun 'turn,' Greek eîlô (e *wel-n-e-le-) 'turn, wind,' eîlô 'wind around, cover up,' Albanian vjel (e *welô) 'throw up,' Latin volô (= Albanian) 'roll, turn,' Old Irish fillid bênds,' Gothic waλvjan 'roll,' Lithuanian veltî 'full, mill (cloth),' etc. (P:1140-1143; MA:607)) (VW:153, though details differ). For the semantic development of *twist > 'throw' one should compare the history of English throw (cf. its German cognate drehen). See also wîl-.
aulär (n.) 'company'  
[Aur, - , aulärn] [wair] sainä yönormen ... wääse wesem aulärn 'having made a refuge in a lie, they speak poison to the companions' (255b7), kete no ñimine wiaularem eveta tarkati 'to whomever [is] the desire to fight two companions' (M-3a7).  
TchA olar 'id.' (pl. olariin) and B auläre relect P'Tch *auläre which, since Schneider, 1940:190, has been connected with Greek aulē 'courtyard, steading for cattle;' (see also VW:333-334). The simplest hypothesis is that both Pre-Greek and Pre-Tocharian had a *h₁e₂ulē₃₃, *'s place for spending the night,' to which Tocharian added *-ro-, giving an adjective *-s pertaining to staying the night,' whence 'company.'  
This *h₁e₂ulē₃₃ is a derivative of *h₁eu₃₃ 'spend the night;' [Armenian aganam 'spend the night' and Greek iaēō 'sleep'] (< *h₁g₁e₂u₁₃₃₃₃) which we see more commonly in an enlarged form *h₁w₁es₃₃₃₃ as in B wäs₃₃ 'dwell.'  
Completely different is Hilmarsson's hypothesis (1991:124) that we have a prefixed derivative of lūre 'dear' (< *wla₃₃ > *wld₁₄₃₃) thus *en(₃₃) + *wla₃₃ 'favored one' > 'companion.' See also wäss₃₃ and the following entry.

aulärřečse (adj.) *prng to companionability (?)

[a. - , aulärřečseʃ] aulärřečse yaneč (62a2-). If correctly identified as to meaning, then we have an adjectival derivative in -see from an abstract *aulärřeč from the previous entry.

aurofi (n.pl.) *‡ blood vessels'

[a. - , auorf] [piš-kantė] spä yilise[nm aeulm yissar pää[s][r]-e-c] 'they stripped him of blood and five hundred thousand vessels' (252b5), otaypotse mōka šesa ... aurom prukkišim 'having eaten very much, [it] clogs up the vessels [of the body] (ST-1a).  
TchB auloś would appear to reflect a putative PIE *h₁e₂ulē₃₃, related to the *h₁e₂ulo-s seen in Greek auós (m.) 'hollow tube, pipe, groove; flute,' énaules (m.) 'riverbed,' aulōc (m.f.) 'defile, glen; channel, trench; strait; pipe, conduit,' Latin alius (l.) 'belly, womb, stomach; hold of a ship; beeheeve' (< *aulos by metathesis), alveus (m.) 'hallow, cavity; trough; hold of a ship; beeheeve; bed of a river,' Lithuanian auolis 'beehive,' aulas (m.) 'leg of a boot,' Old Prussian aulins 'id.,' aulis 'shinbone,' and some less certain cognates in Germanic and Armenian (P:88-89; MA:96)] (VW:153). Showing the same sequence of resonants as Latin alius is Hüttite halliuwa- 'hollow, pit' (Pulivel, 1991:49). See also possibly oyi.

aulősora (adv.) *in short'
aulősora ka cæmpim εnitsi alokal[ymi] // 'may I also be able to grasp in short ...' (T6a), tu rīš lana cek-wārūi kea aulősora ka zarpau-m 'I will explain it to you here and elsewhere in short' (33b6).  
Like its TchA equivalent walsurã = walsurã, aulősora is the periphrastic of the verbal noun built on the stem of the past participle of wals- 'put together, press together,' q.v.

ausiye (adv.) *aged, matured* (?)

[m: ausiye, - , ausiyleʃ] se salotye [au]wōye motasše kašāya kālkā pāksalle (497b2), ausiye casi (499b2). The meaning is suggested by its possible relationship with the verb auk- 'grow, increase.' Ausiye mot would then be *aged alcohol/wine.' See also auk.

ausämie (adj.) *upper'

[m: ausämie, - , ã] /// ausämie hōrmie wassi /// 'upper and lower clothing' (332.1a). An adjectival derivative from ausmën (s.v. omsmën).

ausu, see s.v. wäs₃₃.

ausu* (n.,ms.g.) *‡ cry* (?

[., , ausu] nano camel spū[r]tāssi enkališes [a]ušane karosyim nāki 'may I know reproach in the ausu of passion so as to turn again birth!' (8-4a2). If correctly identified as to form and meaning, a derivative of ausw- 'cry out,' q.v.

ausu, see s.v. wäs₃₃.

auspa (adv.) *truly, certainly'

krentaunane cwi larunči mā saši saulne waipčecene se šrādhe auspa 'for him [there] is love for virtues and not for his own life or possessions; truly he [is] a believer!' (236d), aus[p]a te wes[k]au /// 'truly I tell it' (128a6), [p[iʃ [įnstem][iš] sašišiši susārisnts suyalniši koyeišu auspa 'may they see better the nature of the five elements and of evil!' (S-6b2). Obviously this word is related in some fashion to TchA wāpā 'id.' but beyond the fact that the B form, unlike its A equivalent has the prefix *en(₃₃)- the details are obscure and any extra-Tocharian connections, if any, are unknown (see Hilmarsson, 1991:170). Not with VW (565) is there any relationship with omsmën - ausmën 'from above.'

ausw- (vi.) *‡ cry out'

Ps. V auswa[ʃ] [A - , auswanʃ] // kārene klyam kwri auswaṃn at sa 'if she falls in the pit, then she will cry out' (H-149.15b3 [Krause, 1952:71]).

Etymology unknown. See also perhaps auso.
side, hip where babies are carried, etc.) [L: Latin *coxa* 'hip,' Old Irish *cois* (L.) 'foot + leg,' OHG *haitsa* 'back of knee,' New Persian *kaš* 'armpit' (cf. kaš-i rān 'groin' [lit. 'armpit of thigh'], Khotanese *kaša* - 'loins' (cf. P:611; MA:323)]. Both connections are phonologically difficult; from a putative PIE *kuks-;* we would expect TchB *kwaiks* while *koko- *-i inner part; hollow of (major) joint' (< *kokes- *inner part, nōok seen in the Sanskrit hapax kaśa- 'inner part,' Khotanese kaśā- 'id.,' and Ossetic (Digoron) k'isā 'inner room, nōok, corney') should have given TchB *keke.* Perhaps kakse reflects a derived PIE *k-,k-s- (c.f. Adams, 1985b). Otherwise, H:60.

kakvär* (n.) a kind of food
[< - k, kakvär]/ kantiné ṣwálené ṣro-kantin[1]/yikyse /listsawra cakamina ⽩sk̡ [m3.\-
... kawwarme tarya tom (433a16-18).  ■ Etymology unknown.

kankau?

nikesaa warñai tsālāpēñeṣaai kankau pai// (169a2), in a list of medical ingredients (P-1b6).

Kank* (n.) 'Ganges'
[< - k, Kank//] Kankene [m: Kank-c[k]ene] warāñcampa ensēle 'like the sand in the Ganges river' (552b1). See also Gängk.

kace* (n.) 'direction' (?)
[< - kacem] swāra kacemnen lyaka tsālāylyen mākê cey māl// 'he saw the redeemed ones from [all] four directions; as they ... not ...' (365a7).

■ Meaning dubious; etymology unknown.

kaccalya* (n.) 'joy'
[< - k, kaccalya//] (520a3). ■ A nomem actionis derived from kātk-, q.v. See also katkauā.

kaccāp* (n.m.sg.) 'turtle, tortoise'
[kaccāp, -/-kaccāp] wāvāi anaikī kaccāp ram no saī lyāll// 'thou hast behaved carefully like a tortoise in his own shell' (243b4), snau prēnke takoy sa kenī // warā=te ēsēsa menkite tākoy kaccāp om̄ā pārke-sāyeñca 'the earth must have been without island and full of water; the tortoise there must have lacked eyes [but been] long-living' (407a5/6).

■ From BHS kaccapha-

kāniye, see kēniye.

kāñcā-pyāsāi 'golden'
[m: kāñcā-pyāsāi, - kāñcā-pyāsāi/ [f: kāñcā-pyāsāsa, - kāñcā-pyāsāsa/ kāñcā-pyāsāi tapāki ne ran// 'as if in a golden mirror' (73b6).

■ From BHS kāñcā- 'golden' + TchB yāsāi 'golden,' q.v.

kāนาki (n.) 'chamberlain'
kāñcuki, -/-kāñcuki • tānē tānsa aisaisa nāsketrā [m: māsketrā] // (PK-121-b3 [Thomas, 1979:9]). ■ From BHS kāñcuk-.

kātapūtān* (n.) a kind of demon
[< - kā, kātapūtān] (301a3). ■ From BHS kātapūtāna.-
kanake (n.) ‘Kanaka’ (PN of former Buddha)  
[Kanake, -/-] (429a4).

Kanaluke (n.) ‘Kanaka’ (PN)  
[Kanaluke, Kanalski, -/-] (423a3, 490-al-4).

kane, see knets.

kanti* (n.) ‘ez bread’  
[,-, kantil] kri[e]nta swatiana kanti tünkisi örwer yörnarmam ‘having made ready good things to eat, even bread’ (375b5), [kantitsit yikses masa o[k] t[olo]m ‘flour for bread went, eight tom’] (433a2).  
Etymology uncertain. VW (187) suggests a connection with PIE *gnedʰ- ‘press together’: Old English cndan ‘knead’, OCS gnesti ‘press’, Old Prussian gnodo ‘tough for kneading bread’ (P371) but the semantics are hardly compelling.

kante (numeral) ‘hundred’  
[kante, -kante/=, -känntemä] kamem šr[a]ddh[e]ño Šravasti-rissi upašaki känntenmosa ‘the believing lay-brothers, citizens of Śr., came by the hundreds’ (15a3 = 17a3), kamnte kâlttsau sàlyte ‘an oil pressed/sieved one hundred times’ (P-ia2), kante kântsa ‘for a hundred days’ (W-42a6).  
The numbers from ‘101’ to ‘199’ are phrases as in English, e.g. kante=kâm-okt ‘200’.  
2 Multiples of ‘hundred’ are compounds of the type škas-kânnte ‘six hundred.’ Such numbers may be inflected as approvingly and performatively, e.g. türva-känntemem or piś-kânntem (Winter, 1991:123).  
TChA kânt and B kante reflect PThch *kânte from PIE *km-tom ‘100’ (from *aktom and related to *dêkm ‘ten’ – see škâ): Sanskrit sàttan, Avestan sàten, Greek hekatóm, Latin centum, Old Irish cét, Welsh cant, Gothic hunn, Lithuanian šintas, etc., all ‘hundred’ (P:192), Lycian sìta ‘hundred’ (Melchert, 1987: 202-203; MA:405) [Smith, 1910:11, VW:204].  
See also šak, ikâm, and taryáka.

kanwo (n.[m.sg.]) ‘tongue; language’  
[kantwo, -kanwol/-, -kanwamb (K-T)] kenête lamástûre-ame nûmats-hene rûpâske kanwâs[a] skâv[a][tis] ‘he sets him on [his] knee and began to kiss [his] face with [his] tongue’ (83a3), alyek-yop dropped kanwâs-weneme ‘[if] he speaks a foreign tongue’ (325b2); –kántwâs ‘prting to the tongue’ (241b6).

TChA kântu and B kanwo reflect PThch *kântuo which, by metathesis, presupposes an earlier *şinkwo (as it) from PIE *dnâwesw̆n-.  
This form matches exactly that found in Germanic (e.g. in Gothic tuggo) and, minus the n-stem extension, that of Old Latin dîngua (Classical Latin lingua) – so Benveniste (1936:235, fn. 1, also VW:204).  
More distantly we have Old Irish teng, Sanskrit jîlvâ, Avestan hîzâ, Old Persian hîzdâ-, Armenian lezî, Old Persian insuvâ, Lithuanian ię̌zâvis, OCS ięzyka (P:223; MA:394).

Kanlahê (n.) ‘Kanlahâ’ (PN of a horse)  
[Kanlahêe, -/-] (PK-12H-b2 [Thomas, 1979:47]).
kantsakarsam* a meter of 12/12/13/13 syllables (rhythm a and b: 5/7, c and d: 5/8)
[-, - kantsakarsam/]* (298a1).
kapareitay (n.) PN?
///Yu/rappe₃ kapar citayı șamaʃkentse tsukâle//] ([Lévi, 1913:320]).
kâpar, see käpar.
Kapilavarne (n.) ‘Kapilavarna’ (PN of a brahman)
[Kapilavârnes, -/-] (81a1).
Kapilavâstu* (n.) ‘Kapilavâstu’ (PN of a city)
[-, - Kapilavâstu/I (H-149.X.4b1 [Couvreur, 1954b:44]). --kapilavâstusse
‘prntg to K.’ (628b4).
kapille* (n.) ‘fever, illness’
[-, kapillente, kâpille/I] nake no șorc kaunassepi kapillitse [lege: kâpillestse] sâke wënaq ‘now I will speak of the remedy for the four-day fever/sickness’ (P-1b/2), nake trice kaunasse kapillente wënaq ‘now I will speak of the three-day fever/sickness’ (P-1b4/5); --kapillletstse ‘having a fever/illness’ (P-4b5).
In form a nominalized verbal adjective from an unattested, Class IV subjunctive stem, *kâpî-, representing a PIE *kap-velo-
Greek kâpî ‘gulp down,’ Latin capî ‘take,’ Albanian kap ‘take, grasp,’ or Gothic hajan ‘lift,’ etc. (P-527-528); alternatively its synonym *gâb- as in Latin habère ‘have’ (Hamp, p.c.), thus ‘a taking’ or ‘a seizing.’ A similar semantic development is to be seen in German benommen or English numb, originally past participles of Proto-Germanic *(bi-)niman ‘take.’ Less likely to my mind is Iseaert’s suggestion (1981:83):261 that we have here a reflection of a virtual PIE *kwpâ-ë-lyo- or *kwpâ-ë-lyo- ‘to vapor, heat’ from *kwpab- ‘boil, smoke, breathe’ (cf. kâpî). See also perhaps käpar.
kapci (n.[m.sg.]) ‘thumbprint [as mark of authentication]’
[kapci, -/-] yirpsuki Pütteyântense kapci ‘the thumbprint of the supervisor P.’ (460a2).
[V]aitike lykka se kapci ‘V. has seen [it]; this [his] thumbprint’ (460a3).
The equivalent of Khotanese handgusa- ‘finger (seal)’ or Chinese (pinyin) huâzhì ‘id.’). For a discussion of the realia, the article by Kumamoto in Emmerick and Skjervø (1987:151-154).
Certainly a borrowing from the Chinese, but the details are obscure. The -ci is obviously the equivalent of Chinese zhî ‘finger’ (Middle Chinese tî), but the origin of kap- is obscure. It is certainly not the equivalent of huâ.
kappi* (nmt.) ‘purity; something pure’
*From Pali kappiya-. See also akappi.
kâpyare* ~ kalpyare* (n.) ‘worker, laborer’
[-, - kalpyare/kâpyâri, kâpyêrents, -i suk meîntse-ne kâpyâres kles masa tara dotted i ‘on the seventh of the month he brought three tom of klesse for the workers’ (434a5), [kalpyare keš pyâkile shîne (Paris Sanskrit 71.080 [Couvreur, 1970:182]), parra ya ma’ampa kâpyâri wi ‘he goes through; with
him two workers’ (LP-10a4). *From BHS kalпиkâra(ka)- and/or Pali kappiyakârika- or some other Prakrit relative (Couvreur, 1970:182). See following entry.
kâpyärïšhe* (n.) ‘a little worker’
[-, - kâpyärïšheI] (578a1). A diminutive of prior entry.
kamartânîне* (n.) ‘rulership, sovereignty’
[-, - kamartânîne/I] yamast [t]uwe më lantuenne kamartünne emsk[te] ‘you hast not done kingship or even rulership’ (128b6); --kamartânînnesse ‘prntg to rulership’ (K-9b2).
*See discussion next entry.
kamartike (n.) ‘ruler’
[kamartike, - - (voc. kamartika)/kamartiki, - -] ke kamartike süswein /// ‘whoever [are] lords and rulers’ (65a2).
TChA kâkmirîk and B kamartike reflect PTCh kâkmirîk, a nomen agentis in -ike derived from *kâkmîrî- (A kâkmîrî, in B enlarged with -îne as kamartünne, q.v.) ‘rulership, sovereignty.’ Extra-Tocharian connections are uncertain.
VW (1967:181-2, 1967:192-193) suggests a putative PIE *kêkmirô (cf. Sanskrit kâkste ‘appears, shines’ and, more particularly, Greek tekmîr ‘sign’) (MA:25). However the *-i- is not well explained under this hypothesis and the meaning is not particularly apposite.
kâmal (n.) ‘jaundice’
[kâmâl, -/-] kâmâl = BHS kâmâla- (ST-b5). *From BHS kâmâla-
kâmpâl* (n.[m.sg.]) ‘mantle, cloak’
*From BHS kâmpâla-. See next entry.
kâmpås* (n.) ‘cotton’
[-, - kâmpås/I] råtem kâmpâs aissu • U[pan]ande ce[w] kâmpâs yassê= nemem më wâ= ne ‘he was dressed [in] red cotton; U. asked the cotton from him’ (337a4); --kâmpåssse ‘prntg to cotton’: kâmpåsse sîvela sâmâsîntle [sic] ‘it is to be bound with a cotton bandage’ (P-2a6).
*From BHS kâmpåsa-, crossed with kâmpåla- (see previous entry).
kâyast (n.) a species of medical plant
[kâyast, -/-] (P-1b2). *From BHS kâyasth-.
kârançipâja (n.) ‘seed of Pongamia pinnata (Linn.) Merr.:’ = ‘P. glabra Vent.’
(a medical ingredient)
[kârançipâja, -/-] (P-2b5).
*From BHS kârançipâja-.
kâvarîsåse* (adj.) ‘prntg to oleander’ (Verium indica Mill.)
[f. kâvarîsåså, -/-] (491b7). A derived adjective from an unattested *kâvarî ‘oleander’ from BHS kâvarîsa-.
karāk* (n.[m.sg.]) 'branch'

[< - , karāk/karāka, -i-] wroc=āntsents karāka [lege: karākne?] (3a8), laitk atsi karauka [k.g]e [nesām] ina spāntoši 'vines, limbs, branches which are trusted here' (554a4). TchA karke and B karāk reflect PTch *kērlākān- and kērlāk- respectively. (The PTch *e does not undergo ă-umlaut in TchA if stressed but does in B. The loss of the medial vowel in an open syllable is perfectly regular in TchA.) Both the phonological shape and the meaning suggest a possible connection of this word with *kārk- 'sprout.' The semantic relationship is comparable in many ways to German zweig 'branch' < OHG zweī 'twig, sprout, cutting.' If so, PTch *kērlāk might reflect a putative PIE root noun *Korh-,K-s-i, as is certainly possible, kārk- reflects *Khr-,k-k. In addition we might note Lithuanian kārka 'upper arm,' Bulgarian krak, krak, Serbo-Croatian krāk 'leg, femur' (Balto-Slavic < *korh.korh.), Rumanian cra 'leg,' borrowed from Slavic, and its derivative cracā 'branch,' and possibly Albānian krahi(ë) (m.) 'arm, shoulder' (if < *khr.h.k-sk-eh₂, or *kør.k-sk-eh₃, with metathesis? [Hamp (p.c.) takes krah and related krēhē to be from *kronks- and *krenks- respectively and related to Rumanian (via some substratum) creanga- (pl. crengi) 'branch'). It would be reasonable to assume that we have a family of derivatives of *khr₃- 'grow' (P:577; MA:248-249). Somewhat similarly Hilmarsen (H:83) takes the Tocharian word to be a derivative of PIE *g'erh₄- 'sprout, protrude,' adding OHG groz 'sprout' and SC grāna 'branch' as cognates. Not with VW (189) from kārk- 'bind' (cf. Lithuanian kegli with the B karāk borrowed in some fashion from A karke (< kārgo). See also kārk- and the next entry.

karās* (n.[m.sg.]) 'forest, woods'

[< - , karās] karāsnytam [cem wnaimehts] 'for [these] beings going [into] the woods' (23a7), samsārās karāsa ce tetrōkasy 'those lost in this samsāra-forest' (212a4). TchA kārās and B karās would appear to be from a PTch kārās or kārās but further connections are unclear. It is usually taken as a borrowing from Khotanese karāsas- 'creep, vine,' (so VW:625). However, the formation of karāsas- is isolated within Khotanese (there is an Iranian *kar- which appears in Khotanese k̥ār- 'creep, bush' < *karitaka-but Bailey, 1979, can offer no source for the -ās-.). Perhaps we have here an old collective *Korh.kyom or the like, a derivative of the *Korh.kr that gives karāk 'branch,' q.v. As 'sh(s)uffy place,' 'place full of branches, sprouts' it would be a good description of the riparian thickets of the Tarim Basin to which karās might natively have been applied. If so, perhaps Khotanese karāsas- might be a borrowing from TchB rather than vice versa. Similarly H:84.

kariške* (n.) '± fruit, harvest' (?)

[< - , karīške-, -kariškenta] šwem karīškent[š] ili (430a4), šar pattit [i]rukālile kariškenta wātpanašane tākām 'the hand that will give the honor will be enjoying the kariške' (558b1). A diminutive of an unattested *kāri, itself a derivative of kār- 'gather' (H:86)?

karištis* (n.) ± 'wetness' (?)

[< - , karištis] pwrāmen karišta kroštanie war karāštē rŚi[frā] 'even if' (if the fire cold should emerge, or even if) water renounced its karīšte' (100b2). We have here a short set of contrary-to-fact concessive clauses. So we are looking for something that water could lose that would be analogous to fire's becoming cold, thus the supposition that karīšte might mean 'wetness' or the like. In form an abstract in -ānhe from an adjective of possession *kariššte (i.e. *kāri + -tstẹ). If the meaning given is approximately correct, probably not related to the previous entry.

karun (n.[m.sg.]) 'pity, compassion'

[karum, karunantse, karum/] [wināksau] karum ce₉ orroce tāiri 'I honor thy great compassion' (226b1); --karunase 'ptng to pity or compassion' (45a3).

See also karunike and ajinālāskē.

karunapralāp* meter of 4 X 12 syllables (rhythm 7/7)

[< - , karunapralāp/] (28a3, 264b3).

karunāsārī (n.) 'Dallberga sissoo Roxb.' (a medical ingredient)

[karunāsārī, -/-/ (W passim).

See from BHS kālināukāri-.

karunike (adj.) 'sympathetic, compassionate'

[in: karunike, - (-voc. karunika)] [karunike ajinālāskē 'sympathetic and compassionate' (574b3). From BHS karunika- (not in Edgerton or M-W).]

See also karum.

kare (n.) 'worth, rank'

[kare, -/-/] kare sporttōtār jogācitērente paramaniyan[tem] tāram wikāytesi lalhyše (591b2); --kāre-perne ± 'glorious, worthy': kr₄, tve wrococ wo yant ni rekisa kāl[li] y[vak[i][em] sile yšāmna kāre-perne lanuitē 'if thou, great king, dost achieve by my word a glorious kingship among gods and men' (128b4); --karē-pernetse 'id.' (75b3-75b4). TchA kār and B kare reflect PTch *kāre possibly reflecting either a PIE *g'ertos (nt.) (by Lindeman's Law which lengthens a prevoicable resonant in what would otherwise be a monosyllable) or *grh₃-os (nt.) 'weight': [Greek hários 'weight'], a nominal derivative of *g'ertos-u (again with Lindeman's Law) or *g'ertos-u 'heavy': [Greek barīa, Sanskrit grīva-, Latin gravis, Gothic gairū, etc., all 'heavy' (P:476)], (VW, 1972[74]:143-4, 1976:205). Semantically we might compare Hititē nakkī 'heavy' but also 'important, respected.' It has also been supposed that kare means 'good,' and thus kare perne 'good dignity' (Winter 1968:6ff., H:84-85). If so, the usual etymology is impossible and this word belongs with kartē 'good.' On the whole, however, the usual translation 'worth, rank' seems the more likely. See also kāre-perne.
karve (n.[m.sg.]) 'damage, harm'
[karv-, -[l] toitkâ-yârn [s]e [m]e karp wroolmentse 'of little measure [is] this damage to a being' (16a7), [m]ast[istm]en inâskem karp yâma[k]entrâ 'they do not leave the house [i.e. become monks] and do themselves harm' (230a2). • TchB karpe and A kàrâp - kàrip- (e.g. allative sg. kàrâp) are cognate, but the exact mechanism of that relationship, whether it is by inheritance or borrowing (from A to B, from B to A, or from some third language), is uncertain. Perhaps from PIE *kér- decay; harm' (P:578, MA:312). For another suggestion, see VW (196).

karocuki (n.) '? (a medical ingredient)
karocuki, -, -[l] (W-28a4).

karkar* (n.) 'cancer'
[-, karkarnst, karkat[/] (158b2, ST-a5). • From BHS karkoi-.

karnor (n.) 'a striking, killing, hurting'
karnor = BHS hatam (H-149.315b4 [Sieg, Siegling, 1930-32:491]). • Derived from kàrn-.

karmapath* (n.) 'the way of [good] works'
[-, - karmapath[/]-, - karmapathânta, - [- (24a6). --karmapathâsse 'prting to the karmapath.' (346b1). • From BHS karmapatha-.

karmapây-wessefîca* (n.) 'one who speaks the karmavâcânâi (i.e. the one who states the matter moved by an assembly of monks or nuns)
[-, karmapây-wessefîcantse, -[l] tumen karmapây-wessefîcatakse tonak rekâna ... wessele 'then one [is] to say these words of the karmavâcânâi speaker' (KVâc-18a4 [K. T. Schmidt, 1985:764]). • Karmapây must be karma- as in BHS + ëcâ as in Pali karmâ-ëcâ but the phonological details are obscure. See also karmavaçamke.

karmavâcâmke* (n.) 'one who states the matter moved by the assembly of monks; parliamentarian' (?)
[-, karmavâcâmkenstse, -[l] (330b3). • If from a putative BHS *karma-vâcanaka- (not in M-W or Edgerton) from karmavâcanâi 'stating of the matter moved.' See also karmapây-wessefîca.

Karmavârg* (n.) 'Karmavarga' [chapter of the Udânavarga]
[-, - Karmavârg[/] (S-3b2).

karyor* (n.) 'buying, business negotiation'
[-, - karyor[/] saådarginta karyor pito misko allîne yamasentrâ 'the saådargikas were engaged in buying, selling, exchanging, and inheriting' (337a2), kâse saåmâne karyor pito yamasîtrâ olan kàrnistrâ kwîts plaskîm pârkânsie [sic] pelkin 'whatever monk negociates a price, buys cheaply and sells dear for the benefit of profit' (337b3), -kàryorstse 'a merchant': yoñîyai sparkâsûkînî kàryorccemmpa wat + yam pîstî kàštîkanî [if one] goes with a yoñîyai sparkâsûkînî or a merchant, he commits pîstî (330a5).
• A nomen actionis derived from kàrya-, q.v. See also kàryorttau.
common Tocharian substitution of *-yo- for *-o- and krent- with the aorist participle kharēts (< *kharēs) ‘ rejoicing.’ Neither in form (A krent- krent- presupposes a PIE *ont- ~ *nt- rather than an impossible *-ōnt- ~ *nt- in meaning) is the latter equation particularly good. However, a participle of the type *gʰ-ont- ~ *gʰ-nt- with a meaning ‘pleasing’ would seem to be acceptable if not actually attested. Hilmarsson suggests (H:97-98) a relationship with Old Irish cara ‘friend,’ taking both from *khrē-ont-. However, the Old Irish is more probably from *khɾr-tar (MA:357), a pre-form which would not work for Tocharian.

Another possibility, following a suggestion of Specht’s (1944:128, fn. 1), would be to relate karkse to PIE *gʰ*rkʰ-s-o- [Sanskrit gṛt- ‘celebrated,’ Lithuanian gėt-r ‘id.,’ Latin gratus ‘grateful, thankful, appreciative; received with or deserving gratitude, acceptable, welcome; pleasant, attractive, charming] from PIE *gʰ*rkʰ-s- ‘praise, chant in praise’ [Sanskrit gṛṇ- ‘sings, praises,’ Lithuanian giri- ‘praise, bards,’ etc. (P:478; MA:449). Krent- would then reflect a participle *gʰ*rkʰ-o-nt- ~ *gʰ*rkʰ-nt- with a similar meaning (Pinault, 1979). Particularly in this connection we should note Lithuanian gėt-r ‘good, kind, splendid’ from this root. See also krentauna.

kalapak (n.) ‘a kind or ornament; a sectarian mark on the forehead’ (?)

kalāk (vi.) ‘follow’

Ps. I / kolak- [MP - , kolokterr- , - , kolokantar-; MPPart. kolokamene]: swākṣāna sākṣā kolokterr... cemākātaoponstān kolokantarā skiyō rā ‘the world follows good fortune; suffers follow after it like a shadow’ (255a23); Pt. I b / šalaka- [ - , šalakat-] / svākṣāktrapam šalakāike poyānare lakσe [ram no] (408b3); PP / kalakāla- / [p]eprānakšo kalakākas wat (529b2).

This word is obviously to be related to Tchā kālk- which forms the non-present tenses of i- ‘go’ but extra-Tocharian connections are uncertain. A kālak- and B kalāk- presuppose a PTC* kālk-* ~ *kēl- from a PIE *K(*)K(*)K- ~ *K(*)K(*)K which might be from *K(*)elh*-, the set variant of *kel- seen in Sanskrit cārītum, cārīt- from cārīt ‘moves, wanders; drives’ (P:639), extended by the same velar that appears in walāk- and parāk-, q.v. (Smith, 1910:11; Adams, 1988b: H:62-63 with differing details). Not with VW (625-626) a borrowing from Uralic. See also kalāk-.

kalāskana (n.) ‘?’

[ / kalāskana , -/ ] watamāntaka kalāskana tsankana ‘almonds, kalāskana, and shoots’ (W:31a5).

kalāl (n.[m.sg.]) ‘*a bomb’ [ - , kalāl] māri [kasane] yāipomr kka kalālpomr wi indriča kekšēnsēs [sic] i[nd]ri [s]ulōse indi [s]tool om no ce kalāine ykuves kautisčo speške yamašām ‘having entered in the mother’s stomach and achieving the two signs, the body sign and the life sign, he makes zeal to kill
kašär* (n.) 'saffron-colored monk's garb'
[-, -kašär] wassähe kašär-wassi 'he wore the garb of a monk' (107b4/5), kašär-wassanma kašekšešinsa lyakšinte-me 'they saw just the monk's garments over their bodie[s]' (108a10). •Like TchA kāšār(i), a borrowing from BHS kāšāra- or some Prakrit equivalent.

kaška, misreading for kasça, q.v. (H:108).

kastfa (n.[m.sg.]) 'misfortune, evil'
[kašta, -/]-j kkašta k₁calle star-a se mā pkwalle lantumīne ike pāstull 'evil is to be contained by me.' (606a4). •From BHS kašgra-.

kasçu (n.) 'Costus speciosus (Koen.) Sm.' (a medicinal ingredient)
[kašsu, -/-j] (499a4). •From BHS kuṣha-.

kastun (npl.) '± threat?'
// [napi lāntāl]-/[-ā] kastuna pkasamkatā 'thou dost not contemplate a threat (?) against the king' (K. T. Schmidt, 1986:86). Hilmarsson suggests (H:105) that this may be related to TchA kāš- 'reprimand, chastise,' itself related to Sanskrit sāś- 'id.' (< PIE *kē/s-, P-[P333; MA:536]) (VV, 1941:31). See also kasāntasse, if the latter means 'prting to reprimand.'

kaswātstse, see s.v. kāswō.

kā (interrogative pronoun) 'why'
ka [sic] mā wesker krent [reki] 'why do you not say the good word?' (206b), somo-añiya [lege: somo-añiya] somo yārtore kāwastur 'why is the single road called the only-traversable?' (29b1), kā twe rūśike ārtis paknāstur 'why dost thou intend to forsake me?' (45a1), sātā swākam 'why will it rain?' (140b4), tveka preksamkā mā snāi memsī klāmntsōner 'here I ask you: why do you sleep without care?' (G-Su1-d). •TchB kā reflects either a feminine instrumental or ablative *kēχ/(-d) 'in what [way],' 'for what [reason]. One might particularly compare Greek pē 'in what way?' or Latin quā 'by which way,' how.' (Duchesne-Guillerm, 1941:170, VV, 1941:29, 1976:191). See also kättis, katu, k₃, ksa, ksa, and kō.

kāk-, see kwā.

kākō (n.[m.sg.]) 'invitation'
[-, -kākō/kakontu, -] pintwā sūtsīsā mā kakonta 'begging [is how] to live, not invitations' (32b8), sver meisā ka samēnte kāko wōrpalante ste 'four months only is a monk to enjoy an invitation' (331a2); -kakosse* 'prting to an invitation' (331b5). •An nomen actionis derived from kāk, which fills out the paradigm of kwā- 'call (to),' q.v.

kākot (n.) 'Gymnema balsamicum' (a medicinal ingredient)
[kākôt, -/-j] (W passim). •From BHS kākoI.

kān (n.[m.sg.]) '?
epē kākicellosa kān išcmenne tsetseku' or (a) kān of lotus filaments burned/baked in clay)' (H:149. 45b1 [H:80]).

kāfiel (n.) 'sour gruel, rice-vinegar'
[kāfi, -/-j] (Y-2b5). •From BHS kācika-.
kānīn- (vi.) ‘play’

Ps. I /kām-/ [A -s-, kāmam/-], kānīm; MMPart. kānīmamānë; [k]ēryju[en] kānīmam spāntemtrā onwa animate šuł ‘they laugh and play and believe: life [is] eternal’ (2b2); Ko. V /kāmā/- [Inf. kānīmatsi; Ger. kānīmmale]; [kš][il]matsi [sm][č][č][er] ot īl kene ‘you sat on my knee in order to play’ (370b6).

■ Etymology uncertain. VW (194) suggests a connection with Sanskrit kāma- ‘desire, love,’ kām- ‘to love, desire,’ Latvian kāmē ‘to be hungry for,’ derived from a more underlying *kēh-, ‘love’ as seen in Latin carus (Mayrhofer, 1956:159). If so, kām- would be by metathesis from *kāmē- but the semantic connection seems dubious (VW suggests a development via the ‘lusus veriērius’). Cf. MA:357. See also next entry.

kānīme (n.) ‘play’


Kādike* (n.) ‘Kālika’ (PN of a monk)

[-, Kādikī – Kādikente,-/-li [44a3].

kāt-k (viit.) G ‘rejoice, be glad’; K ‘make glad, gladden’

G Ps. II /kāk/-[l] [A kākāu, -kācān/-], kāktēm; MMPart. kāktēmame; mā tusa kākāu mā tu pālīmū ‘thus I do not rejoice, the one [who is] fortunate in [his] birth’ (24a2), kākāu = BHS nandaite (U-16a3), kākān [sic] = BHS modait (U-16a4), [olayop] = jūte kākā = BHS abhinindantati (H-149.315b2 [Sieg, Sieglung, 1930-32:491]), kākam plontontē ‘they are glad and rejoice’ (2b6); Pt. Ib /kākēc/- [A /l, -/, kākērn]; PP /kkākēcu/-; toy kākācuwa bramākēmēs maitēnās-ner ‘they, rejoicing, went to the Lord Brahma and worshipped him’ (107a10), ket no pūls ka kuacu ‘to whom, however, [there is] a joyful spirit’ (255b3).

K Ps. IXb kāktēs/-[l] [MP -s-, kāktēstēr; APart. kāktēseča; MMPart. kāktēsečame]; kē sa ma pūls kāktēr ‘whoever does not make his [spirit] glad’ (255b2), pūlks kāktēseča wesērīna māksete-ner spā ‘and his voice is gladdening the spirits’ (K-95b); Ko. IXb (= Ps.) [Inf. kāktās[st]; lpy. IV /pkāktās/- [Pt. plkāktāses; pūlskās cenš pūlskonta wārpauctanto ałlīnsa ‘through giving make glad the spirits of these sufferers!’ (PK-17.4b2 [Couvreur, 1954-4c:90]); PP /kkāktās/-.[

■ Tchā Kā– and B Kā– reflect PTC *kā-. The latter is probably with VW (197-198) to be connected with Greek gēhē (Doric gēhē) ‘rejoice, be glad.’ The Tocharian form would be (as if) from a PIE *geh₂-d-skeo- (MA:256). Such an etymology would force us to separate gēhē from Latin gaudeo ‘id.’ However, this latter connection would presuppose a pre-Greek *geh₂wed’e-elo- and as Frisk points out (1963:304) there is no trace of any contraction in the first syllable of the Greek verb which such a theory should imply. See also katkaunīa and kacalya.

cūtši (interrogative pronoun) ‘why’

cūti tu = BHS kaithan tarhi (547a7), cūtši no wnołme šāte māsketrā cārīcan-ne spā āyor attis ‘why is there a rich being and it does not please him to give a gift?’ (K-6a5). ■ Kā ‘why’ reinforced by the particle atti, q.q.v. (VW:191).

kānīt- (vt.) ‘rub, polish by rubbing; rub away’

Ps. VI /kāntā/- [MPimp. -s-, kāntantēr]; Ko. V /kāntā/- [MPOpt. -s-, kāntantēr; Inf. kāntatsi: saumo ks-allek [K]om tsonakai tsankoy ka taurša kekšīt kāntantēr ‘may another person rise daily at dawn and rub [his] body with dust’ (196b), cīse sainās kloymar nauyo-ī ĭnīr mās kāntantēr k [s][ān][i] tāko-ī ‘I fall to thy refuge; may my deed come to naught, may it be rubbed away; may I have forgiveness!’ (TEB-64-11); – kāntātene* ‘rubbing, friction,’ sesa kāntal-fenem = BHS sangħarsa (532a2).

■ Etymology uncertain. VW (194) rejects a connection with either PIE *gen- or *ken- ‘rub, scratch’ suggested by Couvreur (1950:127) as too inconcrete. While both these roots have dental elargisements (*g’ned- and *kned-) the vowel of the enlarged root follows the *-n- rather than preceding as demanded by the Tocharian data and in both cases the enlarged forms mean ‘bite.’ If the original meaning of Kānt- was ‘polish by rubbing’ one might connect it with PIE *(s)kand- ‘illuminate, glow;’ [Sanskrit candati ‘illuminates,’ candrā ‘glowing, brilliant,’ Albanian hēnē ‘moon’ < *skandneh₂-, Latin candē ‘shine, glow,’ accusō, incendō ‘ignite’ < *-candō, Greek (Hesychius) kāndaros ‘ember,’ Welsh cannon ‘white’ (P:526: MA:514)]. In pre-Tocharian we would have *kand(n)ē- ‘make glow’ (transitive as in Latin). See also possibly the next entry.

kānts- (vt.) ‘arpen sharpen, file’

Ko. V /kāntsā/- [Inf. kāntatsi; /] kāntsaisi yāka pānī (432b4; Pt. Ib /kāntsā/- [A /l-,-/, kāntsāre]: kārsrama kāntsāre kāmēņetai 250 [for] 250 kāmēņes they sharpened the knives’ (490a-III-5). ■ Etymology uncertain. Possibly a deverbalive verb to kentse ‘rust, oxide of metal,’ that is, in PTC terms, *kents-ā. Alternatively one might see in this verb the reflex of an intensive present, PTC *kānt-s- related to kānt-, q.v. The semantics would be on the order of *’rub’ > *’whet’ > ‘sharpen.’ For another suggestion, see VW (194) who connects it with Sanskrit śrāri ‘whet,’ etc. (also seen as a possibility in MA:510, 641). See also possibly kentse.

cāp- (vt.) ‘desire, crave, want’

Ps. XII /kāpā/-[l] = kāwānā/-[l] [MP /l-,-/, kāwānēntar]: kēs yokaisa memyo wnołmi šāšti yōksits : kāwānēntar ‘tricked by hunger and thirst the beings desire to eat and drink’ (286b3); Ko. V /kāpā- = kāwā-: (see abstract intra); Pt. Ib /kāpā- = kāwā-[MP -s-, kāwātle]: su omnim yōnsate kāwāne- arm[ā]l[ts]el[ke] ‘he repented and desired his mercy’ (34a2); PP /kāpā/-: kākāpā (66a8); – kāwalyne ‘desire, craving; kē sa kāwalyne sarriai šik karmpānthamantem kaklakut ‘[lege: kaklakutai] whoever [has] turned from
käy* (n) '± receipt' (?)
[-, käyl] käyne storit secaki askär lâkâskemane 'the sign of the lion [is] seen on the receipt on the back' (Otani 19.1.6 [Pinault, 1998:364]). Etymology unknown.

käy- (vt) 'open wide'
PP /käkäyːː-/ määräi sukuvalyëessë koyn kakâya teksisem kemëmpsa po tressäm sajaße 'the monster opening wide [his] mouth of death chews the whole world with [his] teeth of Death' (282b4), koyn kakâyas po kaştâssari käri po 'all having open wide [their] mouth[s], all [are] pits for garbage' (?) (G-Sü1-b).

Tcha käy is from PIE *gʰəh₁-i- (i) - 'gape, open wide' [J;ek hlâskó 'yawn, gape (especially of the mouth)' (<*gʰ₁-ḥ₁e-kə-; though one would expect Greek -é rather than -ē), Latin hiāre 'to open, stand open, gape,' hēcō 'id.' (<*gʰ₁h₁e-kə- with laryngeal metathesis from *-h₁-i-), Lithuanian žiūj 'open,' OHG gīn 'gape,' Tcha sēw 'yawn' (<*gʰ₁e-h₁i-w-), etc. (P:419-422; MA:653)) (VV:199). More particularly the preterite participle käkây 3 reflects a Tcha preterite stem *käy 3 - as if from *gʰ₁h₁i- + the ubiquitous Tocharian preterite -ā. See also koyn, käre.

käye (adj) 'corporeal'
(172a2). From BHS käyi-.

käär- (vt) 'gather'
Ko. V /kārā-/ [A kärau, -i/; Inf. käratsi]: pelaik[ne] klauasti iyor ... pelaikessana nauyniyeta kaṟatiško 'to give the gift of hearing the law and gathering the jewels of the law' (23a7); Pt. h /kārā-/ [A l-, -i, -; käre; MP /kariinte, -i, -; kärâ]: taktorka [l;egæ: nenkorka] ka kâśinta kärite tom šokanna 'only by [their] disappearance did the teachers assemble these šokas' (511b), stanâmen okonta wôrstûte pypaipyâi kârûnte 'they smelled the fruits from the trees and gathered flowers' (576a2). At least in part semantically overlapping with kraup-, quaup-.

Tcha kār- may reflect a PIE o-grade present (see Jasano, 1979) *h₁gər- parallel to the *h₁gər-e- seen in Greek aģeîrō 'collect, gather, assemble' from *h₁g₂r- 'gather' restricted to Greek and Tocharian (VV, 1949:301, 1976:195, though details differ). In a variation on this etymology, Hamp (p.c.) suggests that Greek aģeîrōr- is pre-Hellenic (but Indo-European) *h₁e,đ-g₂r- but this *g₂r- would still match Tocharian käär-. See also perhaps kariške, karitsšë, and koro.

kârik* (n;ms.g.) 'concise statement of doctrine' [-, kärik]] (Thomas, 1957:289).

From BHS kärikā.

kâruman, see karum.

kâre (also kârre) (nm) '± pit'
[kârē, -kârē/kârē, -] [e]pitente kârë sau si šarabhe-luwo eske pruka Brahmadatte wa[lol kâyä] 'in between was a pit; while the šarabha-animal leaped [it], king B. fell' (358a3), koyn kakâyas po kaştâssari kâri po 'all having open wide [their] mouth[s], all [are] pits for garbage (G-Sü1-b), kärene...
klāyam kwi auswann ot sa 'if she falls into the pit, then she will cry out' (H-149.15b3 [Krause, 1952:71]). • Probably the equivalent of TchA kār in kāram lino 'having sat in a hole.' Cognate with the otherwise isolated Greek khōros (also khōr) 'free space, area between, land, etc.' (cf. also khōrīs 'without,' khōrīōs 'separate.' Greek khōros and TchB kārē reflect a PIE *g̪eh2oro- (MA:534) from *g̪eh2or(o) 'gape, open wide.' Perhaps also related to Greek kēra 'widow' (VW:196). See further kārya.

kārp- (vit.) G 'descend, come down, step down'; K 'make descend, lower.' G Ps. IV /korp/ [MP korpomar, -korpotūr, MP Impf. /-l/, -korpentār: ette korpentār piwēt[t] swēt[s]i] 'they descended below to eat alms' (430a3); Ko. V /kārp/-/ [A-, -kārp, kārpā/-/; -, -kārp; Inf. kārpāt[i]: māku wanta cekentamem kārpm 'as the waters descend from the rivers' (30a8), kārpm mūiri kāsansen camel enka[n]ēsē 'he will descend into the mother's womb to grasp at birth' (113a3); Pt. Ib /kārp/-/ [A karpuwa, karpa, karpe/karpam, -l; Ytia[i]nutē weṣa karpaśta 'thou didst descend under the guise of Indra' (TEB:58-22); PP /kēkārp/. -kākārpārmenem. K Ps. IXb /kāṛpās/ [-l] [MP -; -kāpāstār;] Ko. IXb (= Ps.) [AOpt. kāṛpāśsim, -l; Inf, kāṛpās(t)si: sāk kāṛpās sa yārī tāμ passimār nīs kāṛpāsāȳt̄ alayānmēnē 'may I practice the way of the ten deeds and may I make [them] descend on others' (S:3a4); Pt. IV /kāṛpās/ [A-, -kāṛpāsata; -l; MP -; -kāṛpāsata;]; sāṁsa Ṽōkā karpaśsa yārīne // 'O Lord, thou hast made the world step down on the way' (212a5); PP /kēkāṛpās/. -K-T; -kēkāṛpārsemem.

• AB kārp- reflect Tch *kār-, whose nearest relatives would seem to be Old Norse hrappa 'fall, hurry,' Modern Low German rapp 'quick,' say reppe 'hurry,' Middle Irish crip - crip 'quick' (P:935; VW, 1962a:180, 1976:196; MA:285). The Germanic forms would be presuppose a PIE *kro̞b- while Tocharian would presuppose *kro̞b-. One or the other must show metathesis (the Middle Irish, from *k̄r̄b-, is different). Tchā with its present kārīnā (< kārānā) and preterite kār̄pā may show an older state of affairs in Tocharian. Or, A *kār̄pā- and B korpo- may both be analogical creations designed to differentiate the present from the subjunctive kār̄pā. In any case, we seem to have the entire Tocharian paradigm built around an old o-grade present (see Jasanoff, 1979) *kro̞b-. (or, of course, *kro̞b-.)

kārīmu (n.,msg.) 'deed, karma.' [kārm, -kārmu] (174a4). --karmanā* 'prting to a deed or to karma': sāk karmanā yārī tāμ passimār 'may I practice the way of the ten deeds!' (S:3a4). --From BHS kārmanā.

kāryakāryatūtsāthānī (adj.) 'what is to be done and not done' (170b2). --From BHS kāryākārya-

kāryasannipūtsāthānī (n.?) 'state of having an appointed gathering' (?)

• An abstract in -nī in built on an adjective of possession in -ttsē to the (unattested) noun *kāryasannipā 'appointed assembly?' The underlying noun is borrowed from *kāryasannipā- (not in M-W or Edgerton).

kārre, see kāre.

kālk(o) (n.,msg.) 'paste deposited by oily substances when ground'

[kālk, -l/] mōtasē kāksamā kālkā pākṣalle 'with a decoction of alcohol the paste [is] to be cooked' (497b2); --kalkase* 'ptting to a paste' (W-26b1)

• From BHS kalka-

kālp (nnt.) 'age, eon'

[kāl-, kālp/-l, kalpanmants, kalpanma] niṃna se solse kalp[ama] 'all together 91 ages [long]' (25a3), kālp kestasse 'an age of hunger' (590a7); --kalpass 'ptting to an age' (296b2); --kalpanmasse* 'ptting to ages' (591b6).

• From BHS kalpa-

Kålodāye (n.,msg.) 'Kålodāyne' (PN)

[Kålodāyne, -l/ (H-149.5.4a3 [Couvreur, 1954b:43]).

kālyāske (n.) 'boy, youth'

[kālyāske, -kāly sânken (voc. kālyśka)/] [twe Sancite] niṃna kālyśke 'thou wert the youth S. by name' (296a8/9), [U/tare] niṃna se kālyśe (401a2), brāmanīte kālyśe 'brahmanical youth' (Quntara 34.1-56 [Pînault, 1993:94-175]; --kōlkāsse 'ptting to a boy or youth': kōl̄kāsse kraupesa wawarpau = BHS māva agan aparnā = 542a2). -- In form a diminutive, possibly with VW (170a:165, 176:193) from PIE *kāl- and related to Old Norse ħar (an i-stem) 'man,' Old English heal(b) 'man,' OHG heldi 'man, warrior, hero' (< *hulīb-). Old Norse holdr 'free peasant, man' (< *hulib-) (cf. P:524). Whether or not these Germanic (and Tocharian) words are further related to kālar 'beautiful' is uncertain.

kavī* (n.) 'sage, poet'

[-, kavīnte, kāvī/][361a6]. --kavīsē 'ptting to a sage or poet' (429b1).

• From BHS kavi-

kāwo (nft.) 'desire, craving'

[kāwo, -kāw]/ aml kēmōskō kāwō tumen tiākā 'there was the desire to be [re-]born' (588b4), laks ra māsānt kāwāś niśkām [śu] 'as a fish, out of desire for meat, destroys life' (K-12b3); --kawātīsē 'desirous' (516b4).

A nomen actions from kāp-, q.v. which, in turn, provides the basis for the denominative kāvānī-, which forms the present of kāp-.

Kās (n.) 'Kāś' (PN)

[Kās, -l/] 'akāsilē Kāś kau[s]a[l] // (4a3) = A-431a3]; --kāsīsē* 'ptting to Kāś': kāsīṣama ypaunane Bārān[si] 'Benes in the lands of Kāś' (359a).

kāsya* (n.) 'Kāsyap' (PN of a buddha)

[-, kāsyap//kāsyapī, -] (2a2).
[A, A-, kättätkänā/-, kättätkänä, kättätkänä, kättätkänä, kättätkänā, kättätkänā 'as life passes' (3a2), mant kättätkänā sādānā mā sp wtntes kłaukòntkā 'so lives pass and do not turn again' [kättätkānmā = BHS gachetā] (3a4); ]Ps. Ixa[/kātiķāskī/-]/[MP A, kättātkā/-], su kättātkā jōmā kā̆ saim sp 'he traverses lands and villages' (Ded6.2.4); ]Ko. V/kātiķā/ [A, kattak į kāttak (Kvāc.10b2), kātkānā; ]MPOP t, kāttakārālā; Inf. kāttakā; Ger. kāttakāle: }Irakjaj lāute mā kāttakārām 'the right insight' must not pass from you' (11a4); nest kerekuma kā̆kātakā ' thou art to traverse the flood' (355b4); Pt. Ia/sāttkā/- [A kāttkāwā - sātkāwā, sātkāstā, sātkālā, sātkārē, sātkārē, sātkārē 'mākā̆ ītāria mākē sātkāwā cmēle saamādūrā 'by what way did I myself pass through the sea of birth?' (29a7), sātkāsā[e][m][r][ems][s]/a 'thou has proceeded by good fortune to truth' (247a1), smēne lykakṣana śekapānantāts [ts̮amo sātkē 'naturally they transgressed greatly the lesser śekapāṇas' (PK-AS-18B3-b1/2 [Thomas, 1987c:90-91]); PP /kātiķo/-: mā laïkē kacā kāttkā sau preke ste 'the time has not passed long' (77a5), kāttkau-ekmatē-yēsēīēnī kā̆ lākênta 'the sufferings which [are] of the past, future, and present' (284b), [in Manichean script k] tūv (Winter/Gabain:12); }-kāttkōmen; -kāttkār 'passage [of time]; past': kaunams mēntams kāttkārne 'in the passage of days and months' (3b5), kāttkār ekmatēte karsatē 'to know past and future' (PK-AS-16.2B:5:156 [Parnault, 1989]); -kāttkālēe 'passage (crossing of a stream)'; (t): se smēne plāķa aṣyana [mpa o]/[yine smāmē kau-k̄-wār olī āṣmā iur-wār wat panna totte kattkālēse pāyī 'if] a monk is seated in a boat, by agreement, with nuns and guides the boat upstream or downstream, except for going across [the stream, it is] pāyī' (PK-AS-18B-b4/5 [Parnault, 1984b:377]); }-kāttkālīsēe 'as prtg to passing' (332.2b5).

All three presents of the Grundverb would seem to be historically replacements, created on the basis of the subjunctive for the expected **kāttkī**.

K Ko. IX (s Ps.) /kātiķāskī/- [Inf. kātkās(t)is]: kāssī ... samām bhavakkārālī yoniyaṃ eṃka kāttkāsī aiyāmsa 'the teacher [who was] desireous of getting the monks to proceed unto the way of the last-and-highest-existence' (108b3); Ko. II /kātiķī/- [Inf. sācčati]: krent yāmōr mā yāmoṣām cēn njo sācčati pkate 'he intended, however, to let those who had not done the good deed proceed' (133a4); Imp. IV: /kātiķāsa/- [MSPg. kātkāsā]: Ġānane olyīa tsēne kātkāsar 'by boat cross this stream of the Ganges'! (29b6); Pt. II /sātkā/- [MP - , sātkātā, -ll]; /pālfārām mālfārām sātkātālī 'thou hast allowed fathers and mothers to proceed' (403a).

K Ko. IXb /kātiķāskī/- [APart. sātkāssēncā]: }Irse saamūdārī sātkāssēncā sēme stām klesāse vāsāsenā po 'alone allowing passage of the sea [of birth], alone drying up completely the klesā-tree' (29b2).

The first and second "causatives" are the causatives of the intransitive and transitive meanings of the Grundverb respectively.

AB kāttī reflect Ptěh *kātĭ- from PIE *k,̣d-škē-o-, a zero-grade zero-grade-present corresponding to the otherwise isolated Latin cálerē /cessĕcessum 'go, proceed' (MA:229). Though formally distinct from the Latin verb, the zero-present underlying the Tocharian verb and the lengthened-grade-present of Latin may both represent iterative-intensive-formations and thus be semantically equivalent. Not with VV (211-212) related to Greek kēsthō 'hide' nor with Meillet in Hoernle, 1916:378) is it related to Latin cadere 'fall.' See also sātkā, esātka, and ekātka āte.

Ps. II /kātiķī/- [Apmp. llt, - , kćičćem; Ger. kcciocale]: }Irakjaj kctkāsī kcciććem-ne yēsē 'they ... lowered his body on the gravel' (22b4), [s]ātčćicē meltesa kccićcilī 'it is not] to be put down on snow-covered [cow]dung' (H-149.37a3 [Krause, 1554:129]); Ko. II (= Ps.)/MPOP t, - , kćičćālī]: tsakēēr yasiyē pāvarasa sū ce compāmpa kccićčār 'he burns with the fire of jealousy[, thinking]: he must lie down with this one or that' (33b5).

The shape (rather than kāttū- that is usually given), meaning, and etymology grow out of a tentative suggestion of VV's (212) that kāttī- might be related to kātkāre and that there was no phonological barrier to kāttū- (i.e. *kātĭ-) to kāttī-.

I don't think kāttī- belongs here, but I do think it likely that kātt- and kātkāre can be put together. I take kāttī- to represent a verb, in PIE terms *kat-s kole-o-, built on the preposition *kat-a 'downward' seen otherwise in Hittite katta and Greek kāta – katta 'id.' (MA:169). It is noteworthy in Hittite that we have kattāttatiya 'kneel, go down' (vel sim.) from katta (cf. also āppātī- 'be completed' from āppa 'back' or parā‘ī- 'appear, come forth' from parā‘ forth'). The same kind of verbal derivative of a preposition (or better 'locative adverb') is probably to be seen in ār- 'bring,' and wār- the suppletive preterite of ai- 'give,' qv. v. Not (with Krause and Thomas, 1960:65; Normier, 1980:256, s.v. kātkāre; H-111) from PIE *keudā- 'hide' seen in Greek keithē, Armenian seowem, English hide. See also the next entry.

kātkāre (adj.) 'deep, far (of height)'; (adv.) 'deep, far'

in: kātkre – kātkare, - , kātkrem/ kātkri, - , - / [l]: f --, - , kātkrona/ wrotana ecenat kauamīko saumādānta kātkroon = epīnēk 'the great rivers and pools amidst the deep sea' (45b7), kloyōtō kātkē[e] 'he falls far' (47a2), [papāsā]/frēsas astore [omp[a]/kṣoññēsā kātkāre 'pure in good behavior and deep in meditation' (345a1); --kātkrārth 'of deep meaning': kkalēsēse [men][a]sā skō ce weīna kātkrārth 'by the comparison of the wagon he spoke this skōa [of] deep meaning' (5a7b); --kātkarē 'depth'; aśānttēntē sātkarārī /ntʃ / = BHS buddhiṣmā-bhīram (H-149.7a5 [Couveur, 1966: 162]).

An adjectival derivative in -ro from *kātk-, q.v. See also enkātkre.
lääkter, see 'lääkter-

kään- (v./t.) G 'come to pass [of a wish]; be realized'; K 'fulfill [a wish]' G Ps. II/ään (K)\-/- [MP \-, -, kääntä]; [ään]kääntäät [ään]näät 'my wish comes true' (59aa1), centstak sanimtas kan[när] se sääse 'by the support of these this world is realized' (PK-AS 16.2a2:154 [Poinault, 1989]; Ko. II /ään-/- [MP \-, -, kääntä ]; MP/ään-/-, -, kääntä; Ger. känne: cwc yännortse o[kosa se]ääk kääntäät-ä 'may my wish be fulfilled by the fruit of this work!' (S-2b3); PP /kään-/- 'be provided with [with]'; fämäländ[en]em yametsa sai keken 'he was provided with monastic habits' (12a4), keken = BHS sampanna-(H-149.315a3 [Sieg, Siegling, 1930-32:491]); kääsm-äässäi mäisyaya keken nää kerätä em 'i may always be provided with the strength of endurance!' (S-5a); – känne 'fulfillment' akäänkäntse känne 'the fulfillment of a wish' (S-6b); –kännesse 'prtg to fulfillment' (591a6).

K Ps. IXb /äänäsk\-/- [MP \-, -, knastar, knastät; A Part. käsnässeca]: ssu ss cwi akääk po kn[a]stät-n[-le] (37a1), pw akäänkänt känneca 'all wishes come true' (14a5); Ko. II V (?) /ään-/- [MP/ään-/-, -, känniyotät]; /ään: wero riamo akääk känniyotät 'may our cherished wish be fulfilled!' (107b7/8); Ko. V /äänä-/- [MP kännmar, -/-, -/]; /äänä: poyste akääk kännmar (401b4); Ko. IX /äänäsk\-/-: [A \-, -, känasim, -; känäraser, -; känasäm-ne (PK-NS 48a1 [Thomas, 1978b: 179, fn. 151]), kär jf[lej]näät akääk käänäraser ot/n kääne[men] /yruccamite ynamace 'if you fulfill this wish for me, then from that you will attain excellence' (81b1); Pt. II /äänä-/- [A kännawa, kännasta, kännälö, -; kännär,]; pontats nää akäänkänt kännawa 'i have fulfilled the wishes of all!' (113b2), nsa kreownta[a]t o[a] akæ / akæ / käajó / käänesta 'thus thou hast made [in] good fortune the end of all virtues' (224b1).

见证 - Reflected PTC *käm- from PIE *gēm- 'come, go'; Sanskrit gâhasti 'gives, Avestan jasaitsi 'id', Greek bâno 'go', Latin veniō 'comes, Sanskrit gâhasti 'gives', Gothic gæman 'come', Old English cunnan 'id.', Lithuanian gém 'be born', etc. (P:464-5; MA 115) (Pischel, 1908:933, VW:229; H:74-76 with differing details). The Tocharian subjunctive reflects a putative *gēm-3-, the present perhaps *gēm,je-0-.

köntäsy '/*köntäsy; ce ce preke takoy köntsa kalpänma köante=ksen snai // 'by könt [for] a hundred ages wrongly and without ...?' [7] (388b7).

köntse, see kante.

köntswâske* (n./m. sg.) 'little tongue'

[ - - känntswâskil] trântüce köntswâskesâ [pâlîwû] mane 'beseaching with choked up little tongue' (85b3). A diminutive of köntsw, q.v.

käm- (v.i.) 'come'

Ps. Xa /äänäsk\-/- [A \-, -, kännäsmätä/-, -, kännäskem; MP \-, -, kännäsmätät]; yenit kännäskem 'the winds come' (581b3), [eece] kännäskem = BHS äynti (H-149.47b4 [Couvreur, 1966:162]), wrecceu cämâmpâccemc s=onolmëmpâa känmâstrå 'esa 'this one comes together with great able beings' (K-9a4); Ko. II /ään(t)n\-/- [A \-, -, kännäm, -; kännämg, -; kännäm; AOP \-, -, kännam; -, -, kännämëm; MP/äänmär = kännämär, -/-, -/]; Inf. käntsi; Ger. käntse: räiner Räigrincnt sânt 'quickly thou will come to R.' (51a4), nôpok sânäm created 'again the armys will descend upon thee' (22a2), nêk presâj sâm 'now the time will come' (27b7), sâmäm swees käîlmëmëmëm stwârâ ts 'the rain comes from [all] four directions' (A-2a6), sâmälle preke 'the coming time' (27b4); Pt. VI -sem- - käm- - köntsi- [A \-, -, sem, emer, kem, -; känm, MP \-, -; käntsi, -/-, -; -/]; köntstse: [winaås]yînesa pâlîyînesa warirai yrêka yânmørrem te akääk nîÏêlêlê këc ce klîkbêse swe asañk swainä[s][na] y[la][us]t[n]ent[a]s [åsena åm [2nd sg.]] (PK-NS 48+258a2/3 [Poinault, 1991b]), se pûdàkkentse ëm erkkatse orosse 'this great anger came to the Buddha' (17a3), sëno (21a6), tonem c[ai]l bruñami ... ARÈMENIIT àtête yapoyne kâmëm 'then these brahmas came into king A.'s country' (81b2), tu presçaryaññ te kalntaat-ñ (H-ADD.149.62-5 [Couvreur, 1966:165]); PP. /käkmûm- [tai]ñkësja kekkos = BHS tåthåtåtågå (27b5), Gânkne kekkme ëkâmte yaiku nêki sëmæ resân wâr 'as the blamless water [which has] come in the Ganges flows into the ocean' (30a4), alyàk kekko ëysënsë 'others [have] come into danger' (31b8=32b2); -- kekamor: këc [ple] ksa wesêk kekkom gorocce lant sërsäs 'who [has] come to us to know the great king?' (81b3); -- kekkormem; -- sâmälle 'coming': akänsäimnpe se sâmällyë më åtâjö, sâmânmër krentampe=esë 'may there not be me to coming with a fool, [rather] may I come with good [people]' (S-4b3); -- sâmânlëse 'prtg to coming' (51a3).

A kum- and B käm- reflect PTC *k(w)âm- from PIE *gēm- 'come, go'; Sanskrit gâchasti 'goes', Avestan jasaitsi 'id', Greek bâno 'go', Latin veniō 'comes, Sanskrit gâhasti 'goes', Gothic gæman 'come', Old English cunnan 'id.', Lithuanian gém 'be born', etc. (P:464-5; MA 115) (Pischel, 1908:933, VW:229; H:74-76 with differing details). The TchB preterite ëm may be the match for the athematic aorist seen in Indian âgan and Armenian ekn (*गे-ëm-), if PIE *-ë shows up as PTC ê- in monosyllables (Winter, p.c.). The rest of the preterite may result from the generalization of the weak grade proper to the plural (i.e. kâmëm < *gēm-ônt). The TchB subjunctive, which in its historically older form is sîm/ô,-, may be the exact equivalent of the thematic subjunctive seen in Indian, i.e., gâmâti. If so, it is the clearest indication of an inherited subjunctive to be found in Tocharian. As to the present, it may be that Tocharian preserves an old *gëskëlo- [= Sanskrit gëskëlat]. We might expect *gëskëlo- to have given PTC *kôsk-; compare kôsk- from *gëskëlo- or mësk- from *mëskëlo-. However, it does not seem impossible that a pre-Tocharian *kwa|mësk- eventuated in *kwa|mësk- as the nasal partially anticipated the place of articulation of the following s- and then a svarbiski vowel was inserted giving *kwa|mësk-. A similar history might be seen in the history of tûm- 'be born,' q.v. See also ekâmûtíte.
käärne, see s.v. kare.

kärk- (vt.) 'rob, steal'

Ps. VI /kärk(a)ːn/(see kärkanamo); Ko. V /kärkːa/-[Inf. karkati]- mäksu wat wüntrre lykamis kärktasi a[mäskai] 'or what thing [is] difficult to steal by thieves?' (14b7), yürponta lykamisəs pos=amäskai karka täi 'good works [are] the most difficult to steal by thieves' (14b8); Pt.Ia /kärkːa/-[MP'-, -', kärkːəl-,-', kärkːante]- /s=enteve kärkante-ne klekənəma// (26b6).

*Etymology unknown. VW (205) suggests a connection with Latin grex 'herd' by broken reduplication (*gre-g*) and a semantic development 'gather' > 'steal.' The hypothesis is neither phonologically nor semantically satisfying. See also kärkanamo and kärkaucha.

kärk- (vt.) 'bind'

Ps. X /kärkːaːl/-[Ger. kärkasülle]: klaine te[f]ki karsatsa te[f]ki // kärkasašle pretsa mäsketra'[if] a gynecological disease is discovered, the disease [is] ... to be bound; she finds herself pregnant' (505b3/4); PP /kekärkːu/- //lätämäsi sureslaasa [t] mäka kekkärkːu// (14b23). The meaning is largely determined by the contexts in which its TchA equivalent is found. Thus we have at 44a: üntämne thanā sam tsmär kärkāš 'where the root binds to earth' [tsmär kärkāš = BHS mālam badhātā], or 71b6: pokem škāra kakākūrūys 'having bound [his] arms behind [his back].' One should note the close formal match of the TchA preterite participle kąkārkā with the TchB one. AB kärk- reflect PTC *kärk- from PIE *kerg- 'tie, bind,' otherwise seen only in Lithuanian kęrgi 'tie, bind' (Frenkel, 1932:229-30, VW:206; MA:65). Lithuanian's having kęrg- here rather than *kerg- leads us, as Hamp (p.c.) suggests, to posit a PIE *kerg- rather than *kerg- since the latter should have had Proto-Baltic lengthening by Winter's Law. See also kerketse and šerkw.

kärk- (vi.) 'sprout'

PP /kärkːo/- malkver patsam uppälässana witsakananpa kärkös sārempa mā swälle 'milk and pollen with lettuce roots or with something from grain [is] not to be eaten' (ST-a4). Perhaps from PIE *kr(e)h₁- 'grow' with a velar élargissement (cf. kalāk- 'walk,' walāk- 'dwell'). More s.v. karāk 'branch.' One should note that the expected *kṛh₁-skoḷo- cannot be the antecedent of the Toccharian form since that should have given *kārkā.

kärk- (vt.) 'pick up'

Ko. /I /kärkːa/-[AOpt. // -', -kärisyem]: spaitu ra walsatəvī [= walsam-nit] dāsa lykaške po vnomi *käręv=ę kēksęi wat 'all beings guard my bones like dust or they hacked apart my body' (220b4); PP /kekārkuː- lākšānā mīsa lykaške kekkasvā tāsāpāwəa 'fish meat finely chopped and crushed' (P-1a21). *Etymology unclear. VW (208) suggests a connection with PIE *(s)ker- 'cut' which is excellent semantically but less convincing otherwise since among the plethora of élargissements of *(s)ker- there are none with a velar. Thus a putative *(s)ker-K- is not paralleled. Hilmarsson (H:94) suggests that we actually have kārst- (with a present kārst-y₁/-, etc.) and thus a relationship with kārst- 'cut off.' Such a suggestion provides an excellent etymology semantically but at the cost of complicating the phonological development unduly.

kärkanamo (adj.) *+ stealing, taking away'

[kärkanamo, -,-/]- kce cei siwore (?) šio kärkanamo 'when the rākāštī snapping the woman away (from the fire?') (BM I [= BM 163], apud H:87)

kärkaucha (a) 'stealer'

[kärkaucha, -,-/]- pilko pālsko kārkāša 'stealer of thought and insight' (H-ADD.149.89a8 [K]). A derivative of *kārk- 'rob, steal,' q.v.

kärkālèle[n.(m.sg.)] *+ swamp, marsh'

[,-, kärkāl-e] sansārāse kārkālē[=e] sesihasūn 'depresed in the swamp of the sansārā' (408a7), yiiku kārkālē = BHS vinākardamo (PK-NS-107b4 [Thomas, 1976b:106]).

In form kārkālē and A kārkāl 'id.' look to be derivatives (specifically gerunds built on the subjunctive stem) of the following verb, kārk-, which would, in Indo-European terms, be *K(e)T-skolo-. It seems etymologically significant that kārkālē translates the otherwise isolated Sanskrit kardama- 'mud, slime, mire; dirt, filth' (cf. Mayrhofer, 1956:173) with the requisite root structure. Tocharian and Indic together argue for a PIE *kerd- which is probably also to be found in Latin mās-creda 'mouse-dung' and sēkarda 'sheep-dung' (MA:186). To Latin -creda one should compare semantically TchB kekkārkorse spēl (see s.v. kārk-) 'kekkārkorse polutice' if it is the same as melotte spēl 'dung-poulutie.' Iraqi shows (Bailey, 1979:417) a root *xarō- in Khotanese khārīga- (< *xarō-ka-) 'mud,' sanḵhal- (< *sama-xarō-), with the prefix showing expressive strengthening beside regular *hana- (< *sama-) 'smear, defile,' Modern Persian xard- 'clay,' Chorsamian xārk 'dust,' Shughni šarāk 'clay,' šrān 'defecate,' Yazgulanmi xawād, xawād 'id.' Pāsho xērdā 'to plaster.' The correspondence of Indic k- and Iranian x- is not regular but there are enough instances where Iranian shows an innovative (expressive?) x- where we would expect k- (e.g. Avestan xumba- 'pot' beside Sanskrit kumba-) that there is no reason to exclude the Iranian words from consideration here. It is possible that another derivative of this root is to be seen in German Harz (nt.) 'resin, resinum, gum,' reflecting a putative PIE *kordo- (though any connection of Harz and kardama- is specifically denied by Mayrhofer). Not with VW (208) who, without making any mention of kārk-, suggests a connection with Sanskrit kartā- 'separation, distinction; hole' and kṛntā- 'cut.'

kārk- (vb.) *defile oneself; defecate' (?)

Ps. IX /kārkākːa/-[A,-, kārkāksānl]- kce iitn[e] [sic] kārkāksānl//- (259a1); PP /kekārkuku/- (see absolute); -kekārkkor attested only in the derived adjective kekkārkorse 'purging to dung' (?) // tutānma kekkārkorse [spel] /// (PK-12K-b6 [Krause, 1952:185]). See previous entry.
kārni- (vt.) 'strike, afflict'  
- Our knowledge of the meaning is fleshed out by the more abundant attestations in TChA, e.g. 379a4 (tsarry kakārān 'he struck him with [his hand]'), 321b3 (rapayānta kārnāmām yēj 'they went [around] striking/ playing [their] musical instruments'), 320a5 (nāre-la pretaš kaṭḥ yakey kakārāmāseč 'the hell-animals and pretas were afflicted with hunger and thirst'), 321a6 (mokoneya kākārān 'afflicted with old-age').  
- Duchesne-Guillemin (1941:144-5, also VW:206) suggests a connection with Greek keraō 'devastate, ravage' and Sanskrit śrṇāt 'harms, destroys.' More specifically VW assumes that we have here a derivative neuter verb built on a past participle *khr̥no-no- (cf. Sanskrit śrṇāt) but PIE *-rn- should have given Tocharian -rr- (cf. the treatment of *-rn- in kārīr). That we have attested -rn- would seem to mean that the contact of -r- and -n- is secondary (cf. the similar situation of kāla).  
Thus AB kārni- must reflect PToCh *kraṇ- or possibly *kārCa- and it seems that the original meaning was something like 'strike.' Thus the probable connection is with Greek krouaō 'strike (together), strike a stringed instrument with a plectrum, knock [at the door] (< *krouǝvē-) and krouaño (of a horse) 'stamp, strike with the hoof' (< krouvēvē-) from PIE *kreu-s- *s-strike': < Old English hrēowan 'grieve, distress, afflict,' OHG (hr)reva 'id.' (< *kreu-), Old Norse hrosti (m.) 'mashed malt,' Lithuanian krausliausiašį 'smash, crush; grind,' OCS s-skṛṣa 'shatter' (P:622-623; MA:549)). I take PTCh *kraṇ- to be, in Indo-European terms, *kru-neh₂- and thus closely formally to Greek krouaño, the *-n- properly restricted to the present has been extended everywhere as in śanm- 'come,' rin- 'renounce,' and aum- 'wound,' qq.v. In a similar fashion the present-stem formative *sk- has been extended throughout the paradigm in many verbs. See also karnor.  

kārpiye* (adj.) 'common, raw, rough'  
[-s, -s, kāripiye/kārpi, kāripiyeṁu, -] kārpi yse[ln]i 'raw sensual desires' (8a3), cmentrā kvri yśāmma kārpi mākṣentā 'if they are born among men, they will be common' (K-8a1); -kārpiye-yake: common: kārpiye-yake mā klyomo 'thou art of common type, not noble' (5b8). - A kāripi and B kārpiye reflect PTCh *kārpiye (as if) from PIE *kru(p)eyo-: Old Icelandic hrējrf 'crude, rough,' Old English hrēf 'crude, rough, leprous' (> English rough), OHG hribo 'leprous,' g(e)robo 'fat, clumsy, undistinguished' (> NHG grob), Lithuanian kraupiis 'dreadful, rough; timid' (VW, 1970a:166, 1976:207; MA:490, 523).  

kārvi- (vt.) 'buy'  
Ps. Xa/kārvi|'/ (MP -s, - kārviatī/-; MPart. kārviskæmenæ): k̑pe šamāne kārvirot pito yamastrā olank kārviatī kwāts planksmā pārākēve pelikī 'whatever monk does buying and selling and buys cheaply and sells dearly for the sake of profit' (337b3); Ko. VI/kārvi|'/ (Inf. kārvi): ikām-trai kṣunmata śarce memne Putewattie olākkwēne aisi yakwe kārvi kāyka-m 'in the 23rd regnal year, in the fourth month, P. commanded [them] to give in the olākkwēn [in order] to buy a horse' (unpubl. Paris fragm. [Couvreur, 1954:5]; Pt. I/kārya- /A/ [kārīm, -s, -; MP -s, kāryātia, --/kāryeinte, -s; ]-Sawarti kauko kāryen kō, sānentas 700 (400a-II-2), sāul kāryēuī 'thou hast bought [thy] life' (239b3); PP/kāryo-: tāśēr pelakine šulannasta kāryaue 'thou law the establishment; it [was] bought by lives' (G-Su1-c).  
- From PIE *k̑reīh₂-: 'buy': I Sanskrit kārṇāti 'buys,' Old Irish cremā (i.e. *k-rīneh₂-), Old Russian kruatui 'buy' (with a transfer from *-neh₂- to *-new-), Greek prēmai 'buy,' Old Lithuanian (gen.) kriena 'pretium pro sponsī' (P:648; MA:185) (Meillet in Hoenne, 1916:378, Lidén, 1916:19-20, VW:209-210). The TChb subjunctive (relegated from the present) kārna- is, pace VW, the exact equivalent of the Indic and Celtic present formations (PIE *k-r̥neh₂-). For other discussions of the development of PIE *k̑reīh₂- to TChb kārya-, see K. T. Schmidt, 1982:365, and Lindeman, 1983:301. See also karyor and kāryore.  

kāryāni (n.pl.) 'hearts'  
[i/kāryāni, -s, -] šemtās kāryāni prakānustrā rāskre māka tsūkali 'the hearts of some: [tell the sick and dying] are bounding and they are very heavily tormented' (H:149.14u [H:100]). - The usual word for 'heart' in TChB is of course arānca. The survival of kāryā in this one passage is a notable archaism. - TChā ēri (m.) 'will' and B kārni reflect PTCh *kārni- from PIE *kṛ(h)yeh₂-: [Greek kardía (f.) 'heart, Old Irish erde (nt.) 'id.' (> kāryā), and more distantly English heart, Lithuanian širdis (f.) 'heart, kernel,' OCS sređe 'heart, Latin cor (nt.) 'heart,' Greek kēr (nt.) 'heart,' Armenian sirt 'heart,' Sanskrit hrday- 'heart' (with unexpected initial) (P:579-580), Hititē kir 'heart,' Hieroglyphic Luwian zar-ga 'heart' (Melchert, 1987:197-198; MA:262-263)) (Suppl, 1936:263, VW:235; H:100).  

Kārviyoarteín* (n.) a meter of 4 X 12 syllables [rhytm 5/7]  
[-s, - kārviyoarteíl] (350b3). - A derivative of kārviyoart, q.v.  
Kārviyoart (nun.) 'trader, merchant'  
[kārviyoart, kārviyoartante, -lperature, kārviyoartánta, kārviyoartántam] kārviyoartántans fākastka kēksia wsājsta 'thou gavest the body to be cut by the merchant' (239b3). - A derivative of kārviyoart, q.v.  
Kārviyoartse* (adj.) 'pert to commerce'  
[-s, - kārviyoartse] [se šamāne ... ya[r]ī yam ... waśk kālpaśkum yonoī yai sparkākṣukum kārviyoartsempa wat 'if a monk travels a road with a waśk
kälpassükön, a yoniyai spärkäsükön, or someone concerned with commerce’ (330a5). A derivative of karyor, q.v.

kärä (vt.) 'scold' Ps. V/kärä/ [Ger. kärällle]: asäñike] mä s kääräll[e] klauktassi [sic] (350b6); Ko. V (= Ps.) [MP -], kärättäl/://mä kärättäö-me */ (116.9); Pt. I/kärä/ [MP -], -räätäl/. A form without s-mobile corresponding to skär-, q.v.

kärwamts, see karwa.

kärvei* (n.) 'stone' (coll.) 'rock' [-, kärvei/kärveii, -] k, se sw ašw=omte yare kräke wat kärvei 'what is' rough here: gravel, dirt, or stones? (7a7), or kärvei tätätte 'setting/stacking wood or rock' (331a1); -kärwenässe 'stone' (56b3).

Etymology unclear. Perhaps with VW (1960:39-40, 1976:209; also H:98-99 with differing details) we should relate this word and the 'Tocharian kärwamst 'on the rocks' (see H:98)) to Sanskrit grāvan- (m.) 'stone for pressing the soma', Old Irish *bra¥ (gen. broпо) 'mullstone, quern' (< *grāv-)-cf. P:476-477; MA:474. If so, the Tocharian would represent a putative PIE *g*erh₁,won-en, a derivative of the *g*erh₁,wen- that lies behind the Indic and Celtic forms. Since the Indic and Celtic words are possibly part of a large set derived from *g*erh₁,ni- 'heavy', the Tocharian meaning might represent a generalization from *grimel-won to any stone (though Winter, 1998:351, presupposed the opposite semantic development). It is also possible to see kärvei the descendent of a derivative of the *k*r*hi,ver-won-'thunderstone' seen in Greek kéranos. The Tocharian would reflect *k*r*hi,ver-wen- and the meaning would be generalized from 'thunderstone' (the stones that are supposed to be the result of a lightning strike).

kärśa, see aršakärśa.

kärś (vt.) G 'know, understand, recognize'; K 'make known'

G Ps. VI/kärśa/ [A kärśana, kärśat, kärśanar, kärśanam, -, MP -, kärśanatell; Almpf. -s, -o, kärśanoyem; Ger. kärśanalle]: kärśanoyem toy tu epe mä 'did these [animals] understand it or not?' (575a3/4), kärśanalle = BHS jieyä (148a3/4), Ko. V/kärśa - kärśa/- [A kärśa, - kärśan, - kärśat, - kärśatell; AOpt. karsoym, - karsoyll, - karsom; MPOpt. karsyym, - karsoytell; Inf. karsati; Ger. kärśe]: krd pajko kärśa-ane sêok kiyantst ayu-ne 'if I am to understand his spirit, I will give him one stone to hear' (99a5), karsatrā 'it will be recognized' (505b3), [k]arśatsi = BHS äññánum (H:149,245a6 [Thomas, 1969:265], kärśe ekakmite kärśatsi 'to know past and future' (PK-AS:16.2b:5:156 [Pinault, 1989]); IP. I/pakärśa/- [ASg. śkαrα, Pl. karsas; MPSg. pksars]: ten nai pkαra pést pëy oystem 'know this with certainty and go from my house!' (236b), pärweesse sëofkse [ce] yël ärth pkαras 'in the first stone you are to recognize this meaning' (18a3), pksaro [lege: pkαras, for pkαraso] (284b7); Pt. I/bärśa/- [A śkαrα, śkαrα, śkαra, - , śkαrα: śkαra empremna 'he recognized the

truths' (48a3); PP /kärśol-: te särśa-me puditkät=änsäiäk mä ranw aiku kärśañ fuy akalše 'this the Buddha clearly made known: my student is neither known nor famous' (31a7/8=32a2); -kärśor 's knowledge, understanding', -nækta níkye-menik ásämäsä kärśor star-š 'O lord, because of [thy] divine-like wisdom, thou hast the knowledge' (DAK-507a2 [Pinault, 1984a:24]); -kärśornen: kkskten kärśornen = BHS kásam vidívá (U-23b1); -kärśališe: mokkäsänümenn = BHS ajñäná (542b6); -kärśališsese 'prting to knowledge' (408b5).

K Ps. IXb /särśak/- [A -, - saśsämän/-, - - saśsämek; Almpf. -, - saśsäl/-, rečic no [ai po] krf [entâmte saśsämän-ne eiv[etsis]e [for these good ones [sc. buddhas] make us recognize all good things, anew] saśsämän-ke eivetsis = BHS nivedanyät (5b1), akäk saśsämän-šë he makes known [his] desire (325a5); Ko. IXb (= Ps.) [AOpt. -, - saśsäl/-]; kse [pi] ksa wesän kekamor oorocce lant saśsși 'who [has] come to us [that] he might know the great king?' (8b3); Pt. II /särśak/- [A -, - särśal/-, - särśal/-, - särśal/-; te-rant särśa-me nesüm ytärë te nesämren 'thus he made this known to them: here is the road from the samśāra' (30a5); PP /seśśalkčor-.

AB kärś- reflect PTch *kärś-, probably (with VW, 1941:26, 1976:207) from PIE *kers- 'cut off' [: Hittite kars- /karsiya- 'cut off, mutilate', Greek kourā 'cutting the hair', korsō 'shear', (inscriptional) kouron 'cut wood', Tch. kärś- 'cut off' (P:945). *Kers- is an elargissement of *sker- 'cut' (P:938-945). As to the semantic development VW suggests *kér- cut-off > *distinguish > 'come to know' and cogently points to Latin scire 'know' from *sek- 'cut' [: Sanskrit cedyät 'cuts off']. To his equation we can add Hittite sakk-šekk- 'know', also from *sek-. Tocharian kärś- is the exact equivalent of Hittite kars-, though Hittite has preserved the older meaning, a meaning which is preserved in Tocharian in the derived kärś-, q.v. See also kärśauca and, more distantly, kärst-.

kärśauca (n.) 'one who knows'


kärsk (vt.) 'propel, i.e. shoot, throw, spread (by throwing')

Ps. I/kärsk/- [MPPar. karskeme; Ger. kärskelle]: sumānänm werkansa Mårlandi kärskeme 'strewing the M. with sumāna-garlands' (M-3a3/4), kantsk-ökt sumānänm werkansa kärskaya 'it (= the Måländi) is] to be strewn 108 times with sumāna-garlands' (M-3a3); PtIa/kärskas/- [A -, - karsal/-; po werkšåta wantingtie tie pöntäke karša 'with all [his] energy he stretched the bow fully and shot' (109b6); PP /kékärša/-: skarłam š temełice prere ramtuk kēkaršu : rärinë tänarmstr 'and consequently he will die; [quickly] as a shot arrow, he will be [re-born in hell] (14b4).
For the semantics we might compare Khotanese ah- which means both 'shoot' and 'throw' (cf. aha- 'noose' [i.e. 'throwing weapon']). If, beside the agent, there is only a patient, it is found in the accusative. If there is both a patient and a locative/ulative, the latter appears in the accusative while the patient is in the perflative (a syntax analogous to that seen in Khotanese for ah- and in English for shoot).

Closely related to TchB kärsk- is A-<krak>- 'distance of an arrow-shot'. These Tocharian words must be related to Sanskrit kirāti 'pour out, scatter, throw' (*<kr-ḥ,ṛ-) as Couvreur (1950:129; also WV:233) has seen. Whether they are further to be related to words for 'spring,' etc. (e.g. Greek skalōρ) is more doubtful (cf. P.933-934; MA:507). However, the exact relationship of kärsk- and kirāti remains obscure. If we are to take the A-kras- at face value, we would appear to have a putative PIE *<kr-ros- from *kr-es-. If so, kärsk- would be, in Indo-European terms, *kr-es-<kros-<kr-. It is also possible to see -kras- (with WV) as a metathesized result of an earlier *karse, a late TchA nominal from *kārs- which would have been the expected A outcome of a PTch *kärsk-. Under this latter scenario PTch *kärsk- might reflect a putative PIE *<kr-<kros-<kr-. Much less likely is Hilmarsson's suggestion (H:933) that this words reflects a PIE *<kr-sko-< 'fly, move (in a non-linear way)' with cognates in Lith. skyrieti 'fly (around)' and Latv. skriet 'fly.'

kärst- (vt.) 'cut off, cut down, terminate; tear; destroy utterly' [lykaske kärst-chop [something] fine']

Ps. VI (kärst)tu'iai [:A-, karsnat, karsnampl]; MP. -i, karsnatāi; Almpf. il, -i, karsnymen; MPPart. karsnāman; karsnāman pu kārstanāms māntānu pu akālānta 'it [sic. the life of men] cuts off the hope of its own followers and brings to naught desires' (3b7, [m]a[nt]ām[ām]jīs skal me kos kām kārstanāms meārāmis kārsnārne atsakā pusiotām 'so is the life of men; as long as one lives by the passing of days and months it is suddenly cut off later' (3b5), sankantse aydō nesāhe mā kārstanārs 'the projected actor of the community will not be terminated' (DAM-507a11i2 (Pinauldt, 1984a:24)); kārstanāman pānāk = BHS parikartanum upānānum (U-3a1); Ko. V /kṛśtā- = kārs- [A-, krāṃst/-, -ar-, karstan; MPPart. karstoymar, - karstoytā/-; Inf. karstai; Ger. kārstalle]: tānem cvi sovetāt šrem yepes ašē kārštāya 'then the head of the [is] to cut off with a sharp knife' (M-2a3); Ip. I /pūkṛśtā/- [ASg. prkāstā]: pūkṛsta sklo 'cut off doubt!' (2b5); Pt. Ia /kā necessità [A kārśtā, - karstal; MP., -i, kārśtāla/-; lykaske kēkšēn tāyā kārsta=rāskla̲nt̪e 'he chopped fined the head of the snake' (42a6); PP /kāršt: kārstau rano stām nanto wēntēs ātuūns (2b2); -kārstar '± utter destruction': // kete no te kārst[oʃ]:r = BHS yasya tv ete samu-cchinnāl (H:149.112 [Sieg, Siegling, 1930-32:493]); -kārstāyle 'cutting off' (284b2).

TchA kār̲st- and B kār̲st- reflect PTch *kārs- from PIE *kers-T, a derivative of *kers- 'cut off' [Hittite kars-karsiya- 'cut off, mutilate', Cuneiform Luvian kars- 'cut', Greek kōria- 'cutting the hair,' kōsōs- 'shear,' (inscriptional) kouros 'cut wood,' TchAB kārs- 'know' (P:945)]. This *kers- is, in turn, an élargissement of *(s)ker- 'cut' (P:938-945). It is possible that in kār̲st- we have a generalization of an old *d-p̲l̲ present. In any case one should note that Tocharian kārs- 'know' preserves the original shape of *kers- but the derived kār̲st- preserves the original meaning (Schrader/Nehrung, 1917:426; WV:207-208, with differing details). See also enkārstāte, -kārstau, and kārsstauca and, more distantly, kārs-

-kārstau (n.) 'interruption' [only in the compound snai-kārstau 'without interruption, uninteruptedly']

weksa sr[a]kānče kwotār-ne tariska snai-kārstau [sic] (85a1), snai-kārstau (587a1). *A nomen actionis from kārst- q.v. See also kār̲stautstse.

kārstauca (n.) 'one that cuts off or down'

[kārstauca, -i/-i, teki kārsitāte rukātalē cmelē spā kārstauca rā 'as one who cuts off sickness, old-age, death and rebirth' (30a6), pūtāntso akālānta kārstoca 'a cutter off of the desires of all' (295b3). *A nomen agents based on the subjunctive stem of kār̲st-, q.v.

kārstusttse (adj.) '± interrupted, staggering'

[y: -i, kārstusttsttul] [tom] [w]e[tu]a Hitubāllēlē rekāju kārstusttstai wēse[n]nāita 'I spoke these words with an interrupted [stammering] choked up!' [voice] (283a2). *An adjective in -tsse from kārstau, q.v.

kāl- (vi.) 'endure, bear'

Ps. VIII /kāl̲s/ [A-, - kālsañ/-, - kālsan; te kālsan arānc=aiśunyepiy 'the heart of the wise man endures it' (227b2), kālsāyās [sic] lāktēle mu sāk kālsām 'having fallen into suffering, he does not good fortune' (255a3); Ko. I /kēl/- kāl/- [A keu, -i/-l, Inf. kēltis]: su ke ūme [te: te-um] walo yānsat nīšes erkaite màske s ten keu 'this so-called king treated me badly and how will I endure it?' (81a4), waimene kalti mē sēzanne 'difficult to bear in the law' (44a6); Ip. III /pūkēl/- [Sg. pēk]: pēl tevē kēltiē 'endure the bad treatment!' (123b1); Pt. III /kēl/- [A-, kēlata, kēltis]: kēls-em epelūnā lūkletna 'he bore terrible sufferings' (220a1). *AB kāl- reflect PTch *kāl- from PIE *kēl- 'move' (see discussion s.v. kāl-).

kālsan, and kālsamāfe and, more distantly, kāl- and kālsā.

kāl- (vt.) 'lead, bring' [NOUEN epyac kāl- (middle) 'remember [something/ someone]'

G Ps. Xa /kāl̲s/ [A-, - kālāssan/-, - kālāssan; MP., - kālāstā/-; APart. kālāssenica; Ger. kālāsselle]: kālāssen-e sāk 'they bring thee good fortune' (588a2), yēk kālāssēr ēpyac pōsōy aśmāṃske 'then the Buddha remembers me sympathetically' (228b), tane kārsuā kālāstrā 'he brings garlands here' (91b4), naus cemēa epyacā kālāstrā 'he remembers earlier births' (523b3), sak cece kālāssenica = BHS sukkāvāma (182a1); Ko. V
källä–källä/- [A-, källä, källän/-, MP kalaman, -/kalat/-; AOpt. kaloym, -/-; MPOpt. -/-, -kaloyt/-; Inf. kalatsi; Ger. kalalle]: tusaasa ecce kalamär [sic] cau Häke ‘therefore I will now bring it forward’ (PK-12J-b3 [Thomas, 1979:48]), alyeketi kaloym wat myiäyäyiäy ‘or may I bring harm to another’ (S-3b1); Ipv. 1/päkälä–päkälä/- [ASG. pkäla, Pl. (p)kalan; MS Pg. pkälar, Pl. pkälast]: cwim nat kalas ‘bring [ii] to him’ (107a10), niis epyc pakalat ‘remember me!’ (28a1); Pt. Ia sälä–sälä/- [A-, sälä/-, -sälä; MP, -kätä, kätä/-, kätäm, -/-; klänt]: makst päcer walo cwi comp lakete sälä ‘the father king himself brought this suffering to him’ (88b3), su ci kläte dynäyse ‘he led thee into danger’ (93b1), mäkte käryo[r]taicini klänte wii kej' ‘as the merchants led some animal’ (24a6); PP/kälö/-, -klormen; -kälätne, only attested in the derived adjective kalänne: eipeiyac kalänne: yakte ‘the manner of remembering’ (552a3).

K Ipv. II (pä)kälä/- [Pl. (p)kälät]; Pt. II (sälä/- [MP sälamal, -/-]; niis yoleînemen tsälpäva brahmalokäš tši yäri sälamai ‘I was freed from evil and I led the way to the brahmalokä’ (1967).

AB käl- reflect PTC käl-, probably from PIE *köl-: [Sanskrit cáraítī ‘come out (into); from a set-root is provided by cáritau, caritau-, cärna-, etc.], káryati ‘draws (to oneself), leads; plows’, kрáity ‘plows, travels over’, Avestan daraiti ‘moves (intr.); drives’, Greek πέλο–pélomai ‘come to exist, be’ (Cretan télomai ‘will be’), Homeric teléthο ‘be’, poteló ‘go about (intr.); range over, haunt; turn over (the earth with a plow), pélōma ‘come/go frequently’, Latin colere ‘cultivate, dwell in’ (< either *köl-e- or *köl-e-), Albanian sël ‘bring’ (< *köl-e-), sël ‘delay, hold up, detain’ (< *köl-o- or *köl-e-), Gk. poléllo, kall ‘insert, put in, in /përk-/ ‘bend, crook’ (< *köl-n- or *köl-b(j)-eo-), and nominal derivatives in Celtic, Germanic, and Balto-Slavic (P:639-640; MA:606-607). The TchB subjunctive, relegated from the present by the iterative-intensive *köl-eseo- (itself = Sanskrit kráitáti), would exactly match Albanian kall ‘put in, insert,’ both would reflect an o-grade present. The subjunctive of AB käl- ‘lead, bring,’ kälä–kölä would reflect the same formation, only with the addition of the subjunctive *-ā- (or do we have here traces of the set-variant of this root?). The present of käl-–köläsk- (< *köln-∗-sk-∂-0-) matches Albanian kul (< *köln-∂-eo- or *köln-(h)-yo- in /përkul- ‘bend, crook.’ The “causative” preterite to käl-, skälä, though it is most probably an independent creation, matches Albanian solla (< *köl-∂-), the past of skälä. This etymology, at least for käl- goes back to Pedersen (1941:183).

Alternatively, and more traditionally, either käl- or käl- or both might be from PIE *kel- ‘put into motion’ [: Sanskrit kāladyāti/kāladyāti ‘drives, carries,’ Greek (ok)ēllo ‘drive a ship on land’, kelēs ‘quick,’ Latin celēr ‘id,’ Gothic haldan ‘drive cattle to pasture,’ etc. (P:548)] (VW, 1941:25, 1976:199-200; H:61:62). See also källässiki and more distantly käl-, and perhaps kaläk-.

källänne (n.) ‘collyrium in paste’
[käläkic, -/-] (354b1, W-5b1). *From BHS kalkänjana-

käln- (vi.) ‘resound’
Ps. 1/13/21/1 [A ll-/, -kalen; Almpf. -/, -käln-]: kälmen ploryam te pijam lwiwa ‘the plorays resound and the animals sing’ (589a6), kalkunäsita kaliti shiite ‘the world resounded with happiness’ (408a4); Pt. III/13/21/-, -kälnsätel- [trepfrem kalünsite run no ‘as if having resounded from the sky’ (617a4)]. AB käl- reflect PTC *kälän- [sic]. The original order of resonant and vowel is assured by the derivative klen and by the failure of -in- to assimilate to -ll- the -l- and -n- came into contact only after the assimilation rule was no longer seen. This *kälän- must reflect PIE *klen-, otherwise seen only in West Germanic Old English lynn ‘sound, noise, roaring stream,’ lynnyn/lynnyan ‘resound,’ Old Saxon gihlan ‘din, uproar’ (Jacobsohn, 1934:212, Duchesne-Guillenmann, 1941:143-4, VW:200, though details differ; cf. also P:550, with differing details; MA:534). See also klena.

kälp- (vt.) G ‘find, get, obtain, achieve’ [INF. + kälp- = ‘get to’]; K ‘as bestow’ [with accusative of thing and genitive of person]

G Ps. IXa/kälpiä/- [A kälpäskau, - kälpääsm/-, - kälpäskem, Almpf. - kälpässit, kälpäss/-; MP, - kälpäsätur, - kälpäsckentar; MPPart. kälpäskemene; Ger. kälpäselle]: se ce rîñnetem omo wrocce kälpässäm ‘from renouncing this he obtains a great result’ (8a2), kälpässäm = BHS vindati (18a6), swîm–ne ykaum kástwer mä-liu kälpässäm ‘[if] they eat at him day and night, he doesn’t achieve peace’ (33b1), yîkî maiyâ kälpäskem keusen wolumen mîka ‘the yîkîs find strength and kill many beings’ (31a), kälpsästeir in BHS vidyate (18a4), wîna kälpässit ‘thou didst find pleasure’ (231a2); Ko. VI/källä/- [A kallau, kallat, kallan/-, - kallam, AOpt. källoym, - källoy/-, - källoyem; Inf. källätsi; Ger. källätle: enet s kallau tu kääsi ‘and when will I get to see it again?’] (46a5=47b2); Pt. Ia/kälpi/- [A kälpawa, - kâlpat/kâlpam, - kälpære: påäntätâne pelakine kyhusisi kälpaw ‘I got to hear the Buddha’s law’ (101a6), sesa wertsyaima kalpa perne su pärwesse together with [his] retina he achieved the first rank’ (231a2); ‘Intensive’ Pt. (VT) kälpi/- [A -, - kälpïï]; Püttevatte kercapai kälwiya ’P. obtained a donkey’ (KLOST.37,50 [Couverture, 1954c:87]); PP/kälpö/-, -kälpsormen; -kälpsorova: sxwši yokst klopsa [sic] ‘by obtaining food and drink’ (31a3); -kälällane ‘obtaining, achieving:’ lantuntîne iek kälällane ‘the achievement of a royal station’ (128a4), sârpällne kälâllane = BHS desäpratilamhûbah (18a4), kälâllane = BHS lâhbm (U-7b4).

K Ps. IXb/kälpinä/- [A kälpâskau, - kälpâssim]: ostem lantsi preke ni yapoy yesam kalpskau [the king speaking to his ministers] ‘[it is] time [for me] to leave the house [= become a monk] and I bestow on you my kingdom’ (372a4), /walipejcejentâ kälpsün (132a5).

AB käl- reflect PTC *käl- but extra-Tocharian connections are less certain. Peterson (1933:18, also VW:200) would relate the Tocharian word
to Sanskrit kālpate 'is well ordered, well managed, fitting; succeeds' but the meaning seems very distant. Surely this Sanskrit set is to be related to Avestan karpa- 'ritus,' karpan- 'non-Zoroastrian priest' from a Proto-Indo-Iranian *kav/lp- 'be/make fit or proper.' It is semantically and morphologically tempting to equate the Tocharian words with Sanskrit grha- (present grbḥhṣaghṛaṇa) 'seize, lay hold of, capture, steal, take; undertake.' However the Sanskrit word is securely tied to a PIE etymon with *r- (e.g. English grab, grasp).

Watkins (1969b:1522) isolates a PIE *kelp- 'hold, grasp' for some nominal words in Germanic (Old English heltryf 'halter' [*helfra-], Old English helma 'rudder, tiller' [*helf-man-], hiefe 'handle' [cf. P-926; MA:595]). Such a root would provide a suitable semantic and phonological basis for kālp-. In addition one might wish to see in kālp- a relative of klep- 'touch with the fingers, investigate,' qv. or even kālpy- 'steal,' qv. It is possible, I think, to see in these later words (including Watkins's Germanic collection) a PIE *klep- 'lay hand to' that appears in Tocharian as (1) kālp-(with a putative PIE present *klpneh₂-, perhaps modeled on the semantically similar *grbneh₂-yo-, as (2) (in malam partem) kālpy- 'steal' (also in Greek, Latin, and Germanic), as (3) klep-, originally an intensive with a present *klpneh₂-ro- (cf. Latin cēdere), and (4) in Germanic, with gona from the zero-grade in Old English hiefe, etc. The first and third meanings are to a certain extent paralleled in Old English by grēpan 'grasp' (غن gēreheo-) and grēopian 'feel for, grope' (غن gēroheo-). For this etymology, see also Adams, 1989b. See also enkalpatte, kālpauca, and kallau and possibly kālpy- and klep-

kālpauca* (n.) 'theealer, robber' [

kālpauca (n. m. sg.) 'one who obtains' [kālpauca, sa/l-/] munt sa v apāšatte kālpauca svāsi yoktsi alannam 'so he [who has] not practiced moral behavior [thinks to be] who gets food and drink from somewhere' (31a2), krui tane wōstisste še yoktsisste klauca [sic] tākam wormone 'if a being would be one who obtains food and drink' (31a7). ■ A nomen agentis from kālp-, qv. kālpy (vt.) 'permit, allow, accord?' Ps. IX /kālpiṣ/-l [A l-, kālmassēl]: [p]e[r]-ṛhanteiṇe kṣaya- jñāṇapna sa lāki ram no kālpasāṃ ne puyākṣem-ne krentau[n] 'this one with extinction-knowledge permits him to see, as it were, Arhat-worth and virtues manifest themselves in him;' or 'this one permits him to manifest extinction-knowledge and virtues manifest themselves in him' (59a5); Ko. II /kālmy/-l [A l-, sālmān]: tom yikna wevešu mā tākam wae[e] kaun aksasṣukati mā sālmān-ne āṛw[ə] ya/massamte mā wā yalle ste [if] he [ścil. the patron's messenger] has not spoken in this way and the messenger not allowed him [ścil. the monk] [i.e. stay a second day] [i.e. saying]; 'we have made ourselves ready, or not,' [he is] not to go (331b3); Pt. Ia /kālma/-l [A l-, kalma]: tom wī nītarwa te kalma ksa kallosy 'he permitted these two things [that] someone might achieve [them]' (82b5). ■ Etymology unknown. For a suggestion, WV:200 (a denominator verb from an unattested) *klumen- from *kluw- 'hear.' kāllau (n.) only attested in ēpau kāllau (one 'who obtains' [kāllau], -l/) ēpau [śic] kāllau [śic] mā nesan-ne (330b5). ■ A nomen agentis from *kāl-, qv. kālsam (adj.) 'enduring' [kālsam, -l/] kālsma tākam [su pāl]kālfwanta yāmāmas 'if [he is] enduring, he will achieve benefits' (258b4). ■ An adjectival derivative from the present-stem of *kāl-, qv. See next entry. kālsamēne* (n.) 'endurance' [kālsamēn, -l/], kālsamēn[l] k[e] kālsamēnā sot ra nence sārkate (235a2), [pap]jaurite [śic] kālsamēnā tironine omploksnōnē [śic] (386d7); -kālsamēnēse 'prong to endurance'; kālsamēnēsa kasāra wāsts preke 'the time [is] to wear the kasur of endurance' (281b3), kālsamēnēsa niske sa prākē tākay-ā 'may I always be strong [like] the jewel of endurance!' (S-5b1). ■ An abstract noun derived from the previous entry, qv. kālskālye, see kālskālye. kāl/os (vt.) 'press, pour' Ps. VI /kālās-/ [Ger. kālsnēle]: mārā sāk skās traunta enem kālsnēle '16 trau of honey [is] to be poured in' (497a4); Ko. V /kālās-/ [A - l-, klātas-, -l/]: [l] warpoṣe mai klāta 'thou wilt perhaps suppress the sensations' (91a2); Pt. Ia /kāltisa/- [MP -l-, kāltisēl-, -l-, kāltisente]: iper klātsē 'the air was oppressive' (H-149.69b3 [H-67]), [k]āltisēn[l] cev preke 'they were oppressed in that time' (15a1); PP /kāllos/-: kāntte kāltisa sālpye 'an oil pressed/sieved 100 [times]' (P-1a2). ■ Compare TchA [puk marmas] kakalāsān trīk tantrā [klāl] 'it made all her veins pour forth, she swooned, and fell to the earth' (A-77-b2). The TchB subjunctive singular klātā may be analogical for *kāltās-. If so, the original cluster may have been *ls- rather than *ls-.. The analysis of this and the following verb owes much to Hilarsson (H-67-68) ■ AB kālt(is)- reflect PTh *kālt(is)- but
extra-Tocharian connections are uncertain. Hjelmarsøn suggests (H:68) the possibility of a deriving verb from PIE *k-el- 'lean,' noting particularly ON hella 'pore.'

kāl(ō)s (vt.) 'goad, drive'

Ps. II kālōs/ /MP [-, kātalār/ -, kāltsentūr/]; [sa]li k[e]wān skātāsā
kāltsentūrī ńār wēpem āsan-āne: tukynesā ktiesāne srik[fie] ēaul
kāltsentūrī wnolementso ńār kalymis ńaken-āne 'with a stick he goads his own cattle and leads them to [their] pastures; similarly old-age and death drive the life of being and lead it in its own direction' (3a3/4).

B kālīt(is) - reflects PTCh *kālt(is) - perhaps from PIE *keldā-: Gothic haldan 'drive cattle to pasture,' English hold, etc. (P:548; MA:170), itself an elargissement of *kel- 'put into motion' (H:68). The Tocharian kālt- may result from the generalization of a yeo-present, e.g. *keld₃-yeo-. Not with VW (1969:487, 1976:201-202) from *kēl- 'turn.'

kālī- / kālī- (vt., vi.) G 'stand (intr.), stay, stand still; last' [NOUN-ne kālī-(metaphorically) 'at obey'; K 'establish, fix [in place]'

G Ps. II kālī- / [MP [-, kātalār/ -, kāltentr/; MPimpf. - , kālīytul/; APart. klyene; MPPart. klyemane; Ger. kylle: samĕnentse yĕlĕmi ėlks eke, wco kālīārār ne [sic] 'if [lit] sensual desires arise in the mid of a monk and his shame-place [sci, penis] stands tall' (33a3/4), anasāk kari pāpūļīsē wakē klyentar [sic] kōlo kalyi 'if they are [are] careful, wagons last a long time' (5b2), [kly]entrā = BHS tistsianti (Ia3), aleyeypoiy brămāna pariya klyentarī ėnktāsā kārāēntā 'the foreign brahmans are standing [around] and they are seeking to see the lord' (8b14), yiakto klyenehē ėntāf 'am standing in the commandment' (20b54), s[l]een rente tārmene kaun ra rūkā klyenehā 'the sun is going to rise as if standing on the crown of the mountain' (H:149,50a7 [Thomas, 1968b:209, fn. 3]), kyllē = BHS sthetām (251a3), Ko: II ēntāma- - ēntām- 'A [-, stāmāy-; AOapt. stamoy-, stamoil-, stamox-; IV inf. stamatis]: [walo ese] retkennp ēntāmān pratiine mān pāk sāmānā ēntāma 'the king with [his] army will stay [here] and the army will not go against thee again' (22a2), ēaul stāmām- ēnt 'if [lit] my life lasts' (636a), stamatis = BHS sthitaye (357b3); Pt. in ēntāmā- 'A [sic]ēmāwā, s[ō]māsta, sāma-, stāma-; IV inf. stamatis]: [samudāt]īrne ūmmāva ēntākāva 'I stood in the sea and did not proceed' (425a2), krent kāśhīntā minkistē yōlāēntəsā māsē tna aškā rāmnā 'lacking a good teacher, I never stood back from evil' (TBD:64-9), intaū kāsās ēsēnāmā sāma=neprp yōntsē 'having bound the block of wood to [her] stomach, she stood before the Buddha' (18b8), stāmās ... nōkite the 'two gods stood' (338b7). PP ēntāmː - sākēs sāmau 'standing on the mountain' (12a7), pēlaknēnē sāmau prākāre 'standing firmly in the law' (S-6a2); -stāmāliē 'continuation, duration, abiding, persisting': [sālmānte kēk]sēntās ēntāmāliē 'the continuation of life and body' (176a3), stāmāliē = BHS sthitāli (182a5); -stāmālīnēstē* 'last, persisting': ono[mt] ēntāmāheči 'lasting being' (175b4); -stāmāliēsē 'prtg to continuation': [pe]lkātnētse krieti ēntāmāliēsē akūlsā 'in the wish for the continuation of good law' (S-2a2).

B Ps./Ko. IX bēstāminis² / [-] / [A -, stāmāšnā; Ger. stāmnāsliē: 'melemta yaiypa yenten korne stāmām ... kau kyiwa yenten stāmām tānnern eneṣne 'it fixes the winds [which] have entered through the nose in the throat.' (41b5/6); lpv. II /pišāmnis/ [Sg. pišāmam; Pl. pišāmar]: Pt. I /stāmā/ 'A stāma, -, -' /stāma; /stāmā, -, -l/ 'tīwāniē ēmaunāpīrem ēmāma ēntāma ha kā stāmāmās ēnā spā tāyā naq [mienia/] (PK-NS-31a3 [Pinault, 1991b]); --śešcāmarn ' (211b3); Pt. IV /stāmnāś/ [A -, stāmnāsatai, -l/ prakshārntensā yarde yōnmēnem rē stāmnāsatai 'having done honor with chowrie and parasol, thou didst establish him in the city' (Quntura 34-d4 [Pinault, 1993-94:176]); --śešcāmarn (pāst śešcāmarn 'with the exception of'): [nīrausa [p]ēk[n]aūtā pāsē śešcāmarnem 'with the exception of all hellish places' (64b2); --stāmnāsliē 'establishment': stāmnāsliē = BHS sthāna- (41a7).

ABA kālī- reflect PTCh *kāly- from PIE *kel(h)- 'raise up': [Lat. ante-, prae-cellō 'surpass' (< *kel-d-), Lithuanian kelitikelī 'raise up,' kelitikūly 'raise oneself up,' and nominal derivatives (with the meaning 'hill,' etc.) in Greek, Celtic, Germanic, Slavic (P:544; MA:352). Greek keléontes (< *kelh-onti) 'upright pieces of a loom' secures the laryngeal as *h. Particularly striking would seem to be the Parallel-Baltic-tocharian correspondence since Tocharian kālī- would appear to reflect a latutive PIE *kēl-yo- which is similar to Lithuanian kelī (< *kelh-yo-) and kūti (< *kēh-). Not with VW (1941:33; 1976:202) from PIE *klei- 'lean.' Nor with Norimir (1980: 257; also H:69-70) is kālī- to be taken as from *kālyātār from *klyāyātār (which would surely have given *klyātār) from PIE *klei-e-.

TCD stām- and B stām- reflect PTCh *stām-, probably from PIE *stem-, a byform of *steh₂- 'stand' in the same way *sēm- is to *sēh₂- 'go' (Winter, 1962a:27; for the many reflexes of *steh₂-, see P:1004ff and s.w. sēm-). Meillet in Hoernle 1916:161 assumed a nominal origin for stām- in Sanskrit sthāman-. VW (463-464) suggests instead a connection with *ste(m)b- 'establish, set up; step; step, check' (P:1011-1012). Whatever its exact source, the verb is phonologically parallel to stām-/ilyām- 'sit.' The initial palatalization of the causative preterite is the same sort of analogical palatalization seen in the causative of stā-.See also idyemo, stām, stemye, śmōnia, and śāmīn.

kālīp- (vt.) 'steal'

Ps. IX a/kālīpāk/ (vt.) (see kālpākšauti); Ko. IV /kālīpāj/ [AOpt. -, kālīp/ -, kālīpērii; Inf. kālīpṣiī]: [kā ma] [lege: kā mā] wes ra [kālīpyēm 'why shouldn't we also steal?' (40b2)]; Pt. Ia /kālīpā/ [A -, kālīpya (K-Ty)]; "Intensive" Pt. (VII) /kālīpāy/ [A kālīpyāwā, -, -l/ kālīpyāwā (PK-14a) (K); PP /kēkālīypo/ [ce kēekān]āṃ syā ēkālepās sāp
käs- (intr./middle) ‘come to extinction, be extinguished, go out’; (tr/active) ‘quench, extinguish’

Ps. II käs1/*Ga [A - , käs1/2; MP - , käs1/2 - , käs2; - , käs3; APArt. käs1/2; MPPart. käs1/2; Germ. käs1; ‘he extinguishes the spirit’ (278a3), yäktem tänmaasträ ramer spä kestä ‘he is reborn among the gods and comes quickly to extinction’ (K-11a3), entity skeyi kestnä ‘when efforts are extinguished’ (206a2); Ko. III /käse/ [MP ksera, - , käs1 - , käs2; Inf. kseti; Germ. kssle: mäl wakle nfe fišškserar tu postām onnmi tākam-me [it will] not [be] long and I will be extinguished and to you will be regret’ (298a), engke skeyali prezjaičit ‘unto the time of extinction’ (228b4); Trans. Inf. /kästl/; tm. pwāra kastši ‘to quench these fires’ (566a1); Pt. III /käs/si/* [A - , käs3; kssalt;i; MP /r; , kssant; [nrrl]ssana kssatas pwāra ‘thou hast extinguished the fires of hell’ (243b3); Pk /keksa-/; yũmmo ike keso [tjom: kekso] ‘may I achieve the extinguished place!’ [= BHS adiligachchet padam sāntami] (H-149-ADD.1246b [Thomas, 1969:298]); --keksor/* ‘extinguishing’: cok keksorn ‘in the extinguishing of the lamp’ (588b8); --ksele ‘extinguish, suppression, disappearance’: lāktentse kse [the]n byaku yarky [rye] ‘the road going toward the extinction of suffering’ (155a2), yāmornratsa [sic] ksele ‘BHS sam skårnintrodal (157a3), ksele [sic] = BHS nirvāna (195a6); y[a]māngun ksele ‘= BHS prāmnoi nirvāna’ (H-149.236b2 [Thomas, 1969:298]); --kselessé ‘prert to extinction’ (5-6a6).

--AB käs- reflect PTC *käs- from PIE *ze/*es- ‘extinguish’ [= Sanskrit jāsatetājāyai ‘be exhausted,’ fisdiayati ‘exhaust, cause to expire,’ Greek sbēnānai ‘extinguish,’ Lithuanian gėst ‘to cease to burn, go out,’ gesini ‘to put out, extinguish,’ OCS igastu ‘extinguish,’ and Gothic gís (I) (es/*es-ti-) ‘destruction’ (P:479-480; MA:188)] (Smith, 1910:10, VW:210). More particularly AB käs- reflects a PIE *ges/*es- and the B present a putative PIE o-grade intensive *ges/*es-o-; Melchert points out (p.c.) that Hitite and Palaeo contain a verb kist- ‘be extinguished.’ The Tocharian, Anatolian, and satem forms could also be subsumed under a PIE lemma *ges-*, though that leaves Greek and Germanic unaccounted for. There seems to be no way to bring together all of these together. If the Tocharian word belongs with the Anatolian group, it would be possible, though not semantically necessary, to group them all with Tocharian kest ‘hunger,’ Hitite kast- ‘id.’ See also possibly kest.

käsk- (vt.) ‘scatter apart, scatter to destruction’ (often with violence), ‘confuse [the mind]

Ps. XII /käskān/n/* [A - , kskarnl; MP - , kskantarl; MPImp. - , kskaniitlar]; pretense yente kskan-‘me in an instant the wind scatters them’ (46a1=47b6), wātūncasā māsce ra kskintür ‘like a handful of sand they are scattered’ (142a3); laura eććuwañe tarne rāskre tsoyppene : kskāññāñ- ne waiptār āsce po lykaśe ‘with an iron peg they roughly
penetrated his skull; his head was scattered wide apart, all in little pieces' (22b5); Ko. V /kāsā/ ~ kāsār/ [A., kāsak, kāsāqə]/ MP - , kāsākārəl; MPOP. - , kāskoytər; cwi patsla kāskārə waipāt 'his spirit will be scattered all about' (98b); Ipv. I /pākāskərə/ [MPSg. pkaskar]: pkaskar-ə waipāt (24b3); Pt. Ia /kāskərə/ [MP - , kāskāntə]: sen kau təfə kolkents waipāt pwenta kāskāntə 'the axle of the wagon broke and the spokes were scattered all about' (52a); PP /kāskərə: kāskəalvə = BHS viškānten (H-149.152b6 [Sieg, Siegling, 1930-32: 485]); ~kāskəllānə ~ 'scattering' (PK6.A-a-3).

*TchB kāsk- reflects PTch *kāsk- (as if) from PIE *gʷhseko- (or), a derivative of *gʷh 'strike, slay' [: Sanskrit hant 'strikes' (pl. ghānti, Avestan jami 'id., Hitite kevinsi 'kills' (pl. kvanznā), Armenian ganem 'id., Greek theōn 'kill, Lithuanian gēn 'strike, Albanian gian 'hunt (= theōn and gēn), Old Irish gōnim 'wound, slay, Lithuanian gē 'drive (cattle), OCS ženq 'id., etc. (P.491-493; MA:548)] (Melchert, 1977:108). The PIE *-u- disappears before *-s- precisely as in māsk-, q.v. Not with WV (210; also H:104-105) related to Tocharian kāt- 'scatter' (*kāt-sk- would give **kāt-, not kāsk-). See next entry.

kāskor* (n.[M.sg.]) 'idile talk, gossip'

[kāskor] [mā māci[ya kāskor weskau mā al yek watāskau kāskor wemti mā kāskor] wesēcī rampa... māskemar 'I do not retain any gossip, nor do I order [anyone] to tell gossip, nor am I with one who tells gossip (596a56); ~kāskor-wesēcīca 'gossip' (596a66). ■ A derivative of the previous entry.

kāst(u)wer (adv) 'by night, at night' [re]kau na plāfīmne inka uma kallām kāstwer spanene 'by day he will find pleasure in words and speeches, by night in sleep' (27a4), mātē yelītse ku tallāw tākām šwām-ye yekam kāstwer yelī piletə ... šwām-ye yekam kāstwer mā-θhū kiplīšām 'as a worm-ridden dog will be suffering [if] the worms eat him at day and night ... [if] they eat at him day and night, he doesn’t achieve peace' (33a8/b1), kāstwer (232b4). ■ Etymology unknown. WV (1968: 66-7, 1976:210) suggests a PIE *kūt- (cf. OHG hult 'covering') + -wer. However *kel- 'hide, cover' is otherwise unknown in Tocharian and a reduction of *kūt-w → swu→ is unexpected and unparalleled. One might see in *kāst- a PIE *gʷhɔ̃-ti (cf. Greek gis[tek], 'destruction'), a verbal abstract from *gʷes- 'extinguish' (Duchesne-Guillemin, 1941:158, see kās-) but the generalization of the zero-grade in the root would be somewhat surprising.

kimšuk (n.) 'Butea frondosa Koen. ex Roxb.' or 'Butea monosperma (Lam.) Kuntze'
[Kimšuk, -/-] (257a1). ■ From BHS kimšaka.-

kićelce (-kićelce) (n.) 'filament of Nelumbo speciosum Willd. [= Nelumbo nucifera Gaertn.]' (a medical ingredient)
[kićelce, -/-] (W-1b3). ■ From BHS kićjala.-

kintarik* (n.) a meter of unknown rhythm
[~-, kintarik/-] (91b). ■ From BHS kićjala.-

kinnare (n.) 'celestial musician'
[kinnare, -/-, -/-, kinnaren] (109b6); ~kinnariñe* 'pright to a celestial musician' (109b5). ■ From BHS kićjara.-

Kimia* (n.) 'Kimia' (PN in monastic records)
[Kimian, -/-] (466a2). ■ From BHS kiriatāttaka.-

kirot (n.) 'the bulb of a small variety of the Nymphaea' (a medical ingredient)
[kirot (~ kirok - kiros), -/-] (W passim). ■ From BHS gillodya.-

kišore (n.) 'youth, lad'
[kišore, -/-] (20a5). ■ From BHS kićjara.-

ku (n.[M.sg.]) 'dog'
[ku, -kwęm/-] mātē yelītse ku tallāw tākām šwām-ye ... yelī piletə 'as a worm-ridden dog might be suffering [as] worms eat his wounds' (33a8/b1), kā = BHS šwām in the calendrical cycle (549a5), kwem-pikulne 'in the dog year' (H-150.44b2 [Pinault, 1987:182]). ■ AB ku reflect PTch *kūm from PIE *kūm (nom. sg. 'dog': Sanskrit śūm, Armenian ūm (with unexpected š), Greek kūn, Latin canis, Old Irish ṣū, Gothic hurdus, Lithuanian šū, Hittite kuwas (acc. kuwanan) (Melchert, 1989:90). Hieroglyphic Luvian zuvanat- (Melchert, 1987:202), all 'dog' (cf. P-632-63: MA:168) (Sieg/Siegling, 1908:238, WV:238-239). The Tocharian nominative singular ku is the regular reflex of *kūm with PIE *dō becoming PTch *ūn a final syllable when in the neighborhood of a *-w- (cf. the masc. nom. sg. of the preterite participles in -u from PIE *wō-). Krause and Thomas give in their grammar, but not in their lexicon, the Tocha acc. sg. form kuŋ (apparently attested, i.e. a very fragmentary context, at 360a9). B ku is very regular for PIE *kwonun (cf. Sanskrit śvāmam). That A kuŋ is too seems likely. See also kušiye.

ku- (G vi.) 'offer a libation'; (vt.) 'pour'; K 'make pour' (?)
G Ps. VIII/kus'j/-[A ~ -], -kušŋ/-[Ger. kusslle]: //mem wär sär kušŋ-ne 'he pours the water from the ... over all him' (PK-121-b2 [Thomas, 1979:9]), salye... sär kušŋ 'the salve [is] to be poured all over' (P-1a2); Ko. I/kew- -ku/- [A kewu-, -/-; MP - , kutir/-] sär kušŋ 'and it is poured all over' (32a2); Pt. III/kew(a)/ [A kewwa, -/-, -/-; [t]ore]cem temwem kem po yatamai // [Vatsā]line k-ce ke kewwa datšinjākemtse // 'I was able to ... the whole earth and great mines ... I have offered a libation to the worthy one' (H-149.171b5); ~kuwernem (767b); ~kuwernem = sär kuwernem (67b5); ~kuwer '± libation': [t]elkt yānōr kewwer 'sacrifice or libation'
kuwāliye ('libation'); mā āyōr mā ra telki ymaiăn [māl] kwāliye [sic] nesām 'there is no gift, no sacrifice and no libation' (28a6).


AB ku- reflect PTC *ku*- from PIE *gwh* - 'pour' [: Sanskrit juhōti 'pours in the fire; sacrifices,' Greek khexō 'pour,' and somewhat more distantly, Latin fundō 'pour,' Gothic guitan 'pour,' etc. (P:447-448; MA:448) (Couvreur, 1947:78, VW:239). See also possibly kus- and kutk-.

kutku (vi.vt.) 'call out, shout; entertain, seek out'
Ps. II īsukǔk-j/-[A - , sāusam]; MP supukar,-; -j[-]: karunjīk = aînālāśka sjāukō-c kwāli[ə]c akâlāka 'O loving and merciful one! I entreat thee and call thee with a wish!' (TEB-64-07), tu-yākāt[ə] kwāmārāta snai-kârsto * kwālār-ta taikā sāusam-ne 'in that fashion he cries out without interruption; he calls to him and shouts to him' (88b1), aînālāshke polwan ... spā ḋen sāusam 'he wails piteously and calls [his] name' (89b5): Ko. I keuk- * kuku [A Opt., - , kuśif]: rākeṁts lānte krenė tępsa veśa pasisko klāwinśi lātiy wrotai - k ŋiṣa pele rekita // 'the spirit of the good king of seers came to me to announce the great effort; may the law seek me out! With a word...' (S-8b2 [Lěvi, 1933]); -sāusāliye 'begging aloud, vociferously calling for prayer': sōs[ə]liye = BHS ąwâya (170a6). It is the present from PIE *keuk- with lengthened grade; the subjunctive is a PIE o-grade formation. The relationship between present seuk- and subjunctive keuk-fuk- is identical to that between cek- 'touch' and its subjunctive tek-fāek-. It is the root of * keuk-: Lithuanian kūkūti 'to howl, yell, roar' or * keuk-: Lithuanian șukātī 'call softly, name' Khotanese sčh- 'name', Sanskrit śikā 'parrot' (cf. P:536; MA:90) (Fraenkel, 1932:227, VW:471-2, Adams, 1993b:38). See also kauke.

kūk- (vt.) 'bow down' (?)
Ps. kūkāškăk-; (as abstract); PP kēsēsako-: kē ce wūntaresa kēmakos takās yarintse sē[s]ēsako // 'by whatever matter you have come, by the road bowed down' (?) (82a1); -kūkkākšăliye 'depression' (?); mentisi kūkkākšăliye pāksontse ra tīkviyăne 'grief and depression [are] like confusion of the spirit' (284a6), // [l]la[kle] [am]iškē kūkša šl[ži]nē (569b2 [restored after Winter, 1984:213]). If the meaning has been correctly identified (cf. Winter, 1984), PTC *kuk- may possibly be connected with the widespread Germanic eymon *huk- seen in Middle Low German hōken 'sit in a bent position, squat,' hōken 'bend, squat, bear on the back, peddle,' Old Norse hōka 'crouch,' hukla – hukra 'crouch together from the cold,' hūka 'cower, squat, crouch,' New High German (diatopic) hōchen = hōchen 'limp' (cf. De Vries, 1962:247, P:588). The original meaning would have been 'be bent (over)' and the attested Tocharian verb a derived causative.

kuken (n.[dual f.]) 'heel' (?)
[kukan, - , ] [kārsīt]{s} w[as]t{si} [sic] ausu samp wāwêkauwa kuke[n]e 'dressed in torn clothing, [his] heels (?) spread apart' (92b2).

[kukan, - , ] kukan ća sike = BHS tokharika (Vorob'es-Desjatovskij, 1958). The meaning and form of this phrase has been much debated (see K. T. Schmidt, 194:209-210, for a convenient summary). It has been universally assumed that the tokharika of the MS must be a mistake for tokharikā (a mistake very much in keeping with others in the MS) and thus should mean 'Tocharian woman' (or, more specifically, given the phonological shape of kuča, 'Tocharian woman') but ćisake is not a known word for 'woman' and, as an apparently masculine noun, an unlikely candidate to be a heretofore unknown word for 'woman.' Thus, if ćisake does not mean woman, it is at least doubtful that kuča means either 'Tocharian' or 'Kuchean' (the latter being normally kuči in any case). Attested in Sanskrit is tukkbara with the meaning 'a kind of horse' and in Georgian t'oxtarig-i (and variants) with the meaning 'ambling horse' (Bailey, 1985:126-127) and it may be that our tokharica was intended to refer to some sort of horse, but, if so, the meaning of kuča is more obscure than ever.

kuči (n.) 'tower, balcony'
[kukan, - , ] kući kuchani išcake = BHS tokharika (Vorob'es-Desjatovskij, 1958). The meaning and form of this phrase has been much debated (see K. T. Schmidt, 194:209-210, for a convenient summary). It has been universally assumed that the tokharika of the MS must be a mistake for tokharikā (a mistake very much in keeping with others in the MS) and thus should mean 'Tocharian woman' (or, more specifically, given the phonological shape of kuča, 'Tocharian woman') but ćisake is not a known word for 'woman' and, as an apparently masculine noun, an unlikely candidate to be a heretofore unknown word for 'woman.' Thus, if ćisake does not mean woman, it is at least doubtful that kuča means either 'Tocharian' or 'Kuchean' (the latter being normally kuči in any case). Attested in Sanskrit is tukkbara with the meaning 'a kind of horse' and in Georgian t'oxtarig-i (and variants) with the meaning 'ambling horse' (Bailey, 1985:126-127) and it may be that our tokharica was intended to refer to some sort of horse, but, if so, the meaning of kuča is more obscure than ever.

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enjoyment for all beings?" (PK-AS16.3a3 [Pinual, 1989:156]). If like the other derivatives of the PIE interrogative/relative *kʷu-, this word is enclitic in TchB and thus represents as underlying /kutumén/, we may have a putative PIE *kʷutē kuk, an old ablative (cf. the discussion s.v. miktē) -m- rem, the regular TchB ablative ending. In *kʷutē the final -d is lost regularly (and early) and the -m- is added before final -e becomes PCh *-e (Adams, 1988c:19). See further s.v. kēse.

**kutumēk (n.)** ‘Leucas linifolia Spreng.’ or ‘Leucas lavandulaefolia Ress.’ (a medical ingredient)

[kutumēk, -, -/l] (W passim). From BHS kutumbika-

**kutk-** (vt.) ‘gives substance to, cast in a mold’

G Ps. VII /kuttāi/- [MPPart. kuttākānane]: kuttākānane sāvēcēm sāv yāmorsa cmelane “filling out the forms of existence by one’s own deed[s] in one’s births” (229a2); Pt. Ia ītukāi/- [A ītukām, -, -]: po ītukām sarvecm “we filled out all the forms of existence” (45a6); PP ītukō-: ītukā (K-T).

K PP ītukū-: ītukā (K-T).

AB kutk- reflect PCh *kutk- (cf. An arthasālī kutaka īnārē ‘the name [is] to be known, filled out with meaning’). If the meaning is substantially correct, probably with Melchert (1977:125) from *gud-skēdā ‘cast into a mold’ from *gud-skē ‘pour,’ Gothic gudan ‘id.,’ and, more distantly, TchB ku- ‘pour,’ Sanskrit jūhit ‘throw in the fire, sacrifice,’ Greek khēō ‘pour’ (P:447-448). Not, with VW (247) related to Latin ēdēre ‘strike, forge.’

**kuttīpāsā** (n.) (‘body of a plough’ (!!)

[%, -], *kuttīpāsā/*nātive kāčālakē sūrāsē sūtīpāsśat kuttīpāsśat sar paṛra pānum ... po dukār ‘[if] he reaches for a plough-share (!) [which has] slipped into the mud or for the kuttīpāsam (= BHS kūta ‘body of the plough’ ?), all [is] a sin’ (331a1). This sentence is in the midst of a commentary on the sin of farming: ‘a monk should not plow or have someone plow for him, etc.’ It seems likely that nātive means ‘plough-share’ and thus kuttīpāsam may be the equivalent of BHS kūta-, one of whose meanings is ‘body of a plough’ (the plough absent both pole and plough-share). It might also be a virtual *kūta-āpāśa ‘contemplatable body of a plow’ or the like.

**Kunačātrā (n.)** ‘Guracandra’ (PN in carvan pass)

[Kunačātrā, -, -/l] (LP-107a1).

**Kunačātrākau (n.)** ‘Guracandra’ (PN in carvan passes)

[Kunačātrākau, -, -/l] (LP-8a1).

**kuntark** (n.) ‘Saccharum munja Roxb.’ [aka Saccharum sara] (a medical ingredient)

[kuntark, -, -/l] (W passim). From BHS gundraka-.
kunstäße (adj.) 'prnt to jasmine' (Jasminum multiflorum Andr.). kunstäße = BHS kunda- (H-ADD.149.79b4 [Couveur, 1966:178]). An adjective derived from an (unattested) *kurt 'jasmine,' itself a borrowing from BHS kunda-.

kunštške (n.[ms.g.]) 'little pot'
kunštške, -/-/ cewa šerkwamen wente yamanše ceew wentsa ſuwe kunštške tasale 'from this cord a covering [is] to be made; over this covering a new little pot [is] to be put' (M-3b2). The diminutive of an unattested (in TcH) *kunni. The latter is, however, attested in A as kunii 'pot.' A borrowing from BHS kundə- (WV:628).

kunsānñe (n.*) '?' 
['] r, kunsānñe/]] //āsse iperne rner kə pliyews 68 kunsānñe maš çampy [e]rsti (386a4). Perhaps a byform of kwântsänñe (see s.v. kwântsänne).

Kumārapunye (n.) 'Kumārapunya' (PN in graffiti) 
['] r, Kumārapunye/]] (G-Su-39).

Kumānti (n.) 'Kumānte' (PN in monastic records) 
['] r, Kumanti, -/-] (490a-i-3-5).

kumbhâmnde (n.*) 'member of a particular class
[|Kumbhândi, -/-] (333b9). From BHS kumbhândə-.

kurâ-lūwo (n.) 'osprey'
kurâ-lūwo, -/-] kâlyymĭn sportotrá pâcer cwpim [ku]râ-lūwo tu-yikkes kuânmntrâ snâi-kârsto 'his father turns [in all] directions; like a kurâ-animal he cries out without interruption' (88b1). A compound of kurâ (BHS kurâra-) + lūwo 'animal,' q.v.

kurucu (n.) 'Tinospora cordifolia (Willd.) Miers' (a medical ingredient)
kurucu (- gurucu), -/-] (P-3a3, Y-24). From BHS gudâsci-.

kurkamâssé (adj.) 'prnt to saffron' (Crocus sativa Linn.) 
[m|kurkamâss, -/-] (W passim). An adjective derived from an unattested *kurkam from BHS kunkuma-.

kurkal (n.*) 'bellium' (a medical ingredient)
kurkal (- kurkala), -/-] (M-3a5). From BHS gulgul-.

kuru- (vt.) 'be concerned with, be concerned to'
Ps. III /kuru/- [Ger. kurre.:] lânte spâkâm ypo yeâye panye âiminânts=ek-nil kurrele 'he [scil. the house-holder] must be concerned to service to the king, national taxes, and his own possessions' (33a6), kwri yarke pêti sême yam kurrele 'if they had been concerned with honor and flattery' (33a7). TcH kuru- reflects PTcH *kuru-, probably from PIE *kwr(e).getParam- 'turn oneself': Gothic hwârban 'walk about,' Old English hweforfan 'turn, wander about,' Old Norse horgi (< *kuru-) 'turn, think, look,' Greek karpós 'wrist' (with *w- lost be dissimilation from the following bilatral) (P:631; MA:607) (Lane, 1960:78). The Tocharian verb represents a putative PIE *kur(i)-(h)-ô- 'turn oneself toward' (cf. particularly the Proto-Germanic *hurfai- from PIE *kur-p(h)-ô-). WV rejects this connection (245), wrongly I think, in favor of a connection with Belorussian žurba 'concern.' The semantics are favorable but the Belorussian word is isolated, so far as I know, in Slavic and is thus unlikely to represent something of Proto-Indo-European age. The connection, if any, of TcH B kuru- with A sâr- 'be concerned' is unclear.

kul* (n.) 'bell'
[ ] kulante, -/-] skâ pârkâmânta kulânta áyorsa poyântsnte patre 'the ten benefits [that accrue] through the gift of a bell to the Buddha's stupa' (K-9b4). Etymology unknown. WV (240-241) suggests an improbable derivation from *kê.eu- 'pour' as 'the thing poured or founded.' It seems phonologically impossible to attach this word to the semantically attractive kâlî- 'resound' but perhaps it is a cognate of Old Norse hvellr (< *kê-el-wo-). The Tocharian word might reflect *kêlî-wô-m or the like (cf. H:189-190).

kula- [see kwâl-.

kulanke (n.[ms.g.]) 'one who has attained a state of being born in several families before final liberation'
[kulanke, -/-] ikósik][kulanke ste = BHS devakulanke (198b5). From BHS kulanke-.

kâ-lêkrein*?'
[ ] k's ram têkamâccem kâlêkrein k /// (Dd-6.2.2). A variant of kâlêkrein- 'name, q.v. (H:190).

Kulkera (n.) 'Kulkera' (PN in monastic records)
[Kulkera, -/-] (490a-i-1).

kulp- (vt.) 'desire' [NOUS-k kulp- 'desire for']
Ps. III /kulp/- [Ger. kulpelle:] // kulpelle ce cmelne sak katkauna sp 'whose desire in this life [is] good fortune and joy' (14a4), yapro kulpelle ket tâkam 'to whom there is service to be desired' (K-10a6); -- kulpellë 'desire' only attested in the derived adjective kulpellësse: kulpellësse sp om polsko yâmûtrâ tom kremontaas and [if] he makes the thought of desire for virtues' (23a5/6). AB kulp- reflect PTcH *kulp- or *kulp- from PIE *kêlep-, otherwise seen only in Avestan xrap- 'it.' (Cop, 1958:50-1; WV:242, though there is no need to consider B kulp- to be a borrowing from TcH; MA:158; H:191).

kôwo '?'
[ ] sâp no kôwo s 'n no (133b1). A form of kô 'dog'.

kuvâ (n.) '?'
[ ] eëf[ë]are kuâva (584a7). A form of kô 'dog'.

kžâwele* (n.) '?'
[ , kžâwele/]] ///kâlrkâle kžâwelesa /// 'over the dark pond' (?) (319b1). Probably a byform of kwele, q.v.

kušâńar (distributive adverb) 'by kušânes'
[list of ingredients] kušâner [these ingredients measured out] by kušânes' worth' (W-19a6). A derivative of kušâne, q.v...
kušal ('indeclinable adj.) 'well, healthy, prosperous'
[kušal, -kušal/-] (S-G4a). - From BHS kusala-.

kušalapāks* (n.) 'the side of virtue'
[-, -kušalapāks/-] (sankasite aitū pesanāne ste kšalapāksne ritemtūr 'the situation of the community is proper and we are attached to good behavior' (DAM-507a4 [Ptain, 1984a:24]). - From BHS kusalaapaka-.

kušalamūl* (n. [pl. pl.]) 'root of merit'
[-, kušalamūl/-äntse. -/-, kušalamūl/-äntams. kušalamūl/-änta] (41a4); --kušalamūlāse 'pertaining to the kusala world' (624a3). - From BHS kusalamūlu-.

kušalasārārap (n.) 'well-being of that which attaches one to the world' (?)
(173b4). - From BHS *kusala-sārava- (compound not in M-W or Edgerton).

kšēne* (n.) a coin and measure of weight
[-, -kšēne;/kšēné-, -kšēnê/-nê] Suwarit kauko kāryān kšēnešta 700 'we bought S.'s kauko for 700 kšēnes' (490a-2-2), kšēranmah kāntāste kšēnesma 250 'they filed the knives for 250 kšēnes' (490a-3-5), [ingredients] tom wār kusānem prapatunkā kšēne '[ingredients] these each 2 k., prapatunkā 1 k.' (W-28a4l). - Etymology unknown.

kusānē (adj.) 'belonging to Kuca' [m: kusānē-, -kusānēnê/]; kšēne/orocepi lānte // of the great king of Kuca' (G-Su-36l). - An adjective of provenance from Kus, the Tocharian B form of Kuca. See also the discussion s.v. kusānē.

kusēse (adj.) '?'
// kšēse aintasa kusēse yokān • (118a3).

kusāta (n.) 'Cosmus speciosus' (Koen. Sm.) (a medical ingredient)
[kusāta, -/-] (W-23b3). - From BHS kusātha-. See also kassu.

kus(-vi) 'put shoot upward, gush' (?)
Ps. VI /kusā-/ // /pirmer kusontrā // (387.4). - If the meaning is correct, from PIE *kustes- 'spray, gush' [Middle Irish guss 'power, anger' (< *gustes-), Old Norse glósa 'gush, spout, erupt', geysa 'propel, heat up,' English gush, etc. (P-448)]. If so, see also ku- 'pour.' It is also possible (H-195) that this is a form of kwās- 'mourn, lament, q.v.'

kšē '?
// kl kšē sānai kšē 'hke (H-150.10a44a/H-195). - Formally identical to TchA kšē, also a hapax of unknown meaning, occurring in the locative, at A-378a2: sem sāvikus kusam tamamāl tam słāy pālči 'in the kšē of the blue hair, thy left and right are comparable to it.'

kšē (interrogative [a] and relative pronoun [b]) 'who, whoever, no matter who; the one who, those who' (nom.).

(a) straudhauñh kšē ste 'what is faith?' (23a5), kšē [pi] ksa wesānh kskeram oroce lunt sārāsā 'who [has] come to us that he might know the great king?' (81b3), kšē no sā yāmor kskrampau mā no yāmū 'what deed is accumulated but [still] not done?' (K-3b5), kšē cau nākti arcantrā = BHS ksa tanminātim arhāi (U-18b1);
(b) [mā] sā nesām kšē onwānāh tākōy 'there is no one who is immortal' (2a2), // yswārkāllā piš kšēnam kšē rano maiwe[r]io ... those of middle years and also [those] who are young' (2a5), kšēkōmo ikāhēs kšē skēke tumam an 1 stā sū kālpāsām sākānsne etswarkānē 'the noble one, who is provided with insight, he alone achieves in the world here comfort' (14a7), kšē hī yēnā = etswār kšē emitter en pā tē = etswār aw-mē 'what I [was] to have announced to you, or what [was] to be instructed, all of it I taught you' (27b7), kšē se parš-ne wsēsi sū nisōpo [aikēkēs nesa] 'whower [is] no matter who] should ask him, he should reply [to him]: I am the all-knowing' (28b5), kšē se pelaknesse krent ece yerkwamai ... spārāta 'whoever turned the good wheel of righteousness' [kšē = BHS yahā] (30b3), skloket ra nai mā tānkau kšē se tne cēmārā mā tē rīkōlō 'there must have arisen no doubt to him who would be born here and not die' (46b2), [sa]swē kšē skē tākam māyē māsketrā 'whoever would be lord, finds himself a servant' (128b6), kšē = BHS evam (201a5), klīse cē wārāi = BHS yat kimēt (H-149.47b6 [Couvreur, 1966:162]).

Though masculine singular in form, kšē su/hē, ce are used with all genders—and both numbers—the same pattern that is to be found in its TchA interrogative (kus/cu) and relative (kusne/kucne) counterparts, save for the existence of a nominative plural relative kšēnene. The relative pronouns are characteristically used correlatively with the demonstrative sā, just as mākē ... mant 'as ... so' and kos 'to 'as much ... so much.'

TchA interrogative kuś (acc. kuśo) and the relative kuśne/kucne (all relative pronouns in TchA have the particle -ne added to them—cf. B nai) and B interrogative-relative kšē/kšē ce reflect PTch *kusu/kusu (which were either enelic or stressed, counter to the norm, on the final syllable). PTch *kusē is (as if) from PIE *kuxāo (Meillet, 1914:18, VW:246, MA:456, cf. also Normier, 1980:256), a form to be seen also in Albanian kusihu 'who' (both interrogative and relative). The parallelism with Albanian makes *kusu a more likely antecedent of PTch *kuse than the phonologically equally possible *kosi (favored by Hilmarsson, 1987, H-196-197). The accusative *kuse reflects a putative PIE *kutām; the palatalization of the PTch *kuse is analogical, as it is in other masculine pronouns, after the distribution of palatalized and non-palatalized stem-final consonants in adjectives, e.g. tritē/trice 'third' (see Adams, 1988c:12). The *sol-to- is the regular demonstrative reinforcing the original interrogative/relative. (Tocharian is like most Indo-European groups in conflating interrogative and relative pronouns—there is no trace of the relative pronoun *yo- seen in Greek, Indo-Iranian, Balto-Slavic, or Celtic). One should compare, within TchB itself, the "pleonastic" kšē su as well as the typologically similar formations in Greek hōsîtis (< *yos kāsīs), Latin quisquis, and Hittite kūis kūis (both < *kāsīs).
kuts- (vt.) ± accuse, revile (?) or ± turn one's attention to (?) 
Ps. II /kuts̪aː/ [Ger. kalle:] // pyǒntsár calle [if for kalle:] walke lyat (606a1), kása kalle star-ār misfortune/evil is to be reviled by me or misfortune/evil is to be attended to by me (?) (606a4), calle s wesim misenta lauk[e] tarkam enkalthe 'but for us [there is] anrevulsion with the fields [of worldly activity]; we will leave passion far away' or 'but for us [there is] an attending to our fields [of monastic activity]' (?) (PK-AS-16.2-a4 [Pinault, 1989]; Ko. V (?) /kutsā/ or II (?) /kutsaː/ [A kutsan, -a-]: c[e]ne mā ait - kutsas-ār [if] thou dost not give [me] the money ... I will accuse thee or ' ... I will attend to thee' (495a4). This is a very problematic entry in at least two ways: (1) it is not clear that all the forms collected here even belong to the same verb; (2) if they do belong together, it is not clear what the root-shape is (kuts- or kutsa-). With regard to the first, it is not necessary that calle belong with the other two or, even more specifically, that kalle and kutsa belong together. With regard to the second one would like to know if the present should be morphologically divided as kutsaː kutsəː or kuts- kuts- and, as the latter, whether -c- can be the palatalized equivalent of -ts- (as it certainly can of -t-).

If we have kuts- 'revile, accuse,' then it is presumably borrowed from BHS kutsː if it is kuts- 'tend to,' the we presumably (with H:206-207) have PIE *kʰes-ːt- [OCS ćštq 'count, read, take account of,' Sanskrit cēti 'pays attention to'].

kutspanem (?) //kutspanem po trai // (303c). It is not certain that an entire word is present here.

kuhākāññe* (n.) 'deception, trickery' [-, - kuhākāññel] snai kuhākāññe snai tarkauna 'without trickery or deception' (558b1/2). A abstract in -āññe derived from an unattested *kuhāk 'deceptive, tricky' from BHS kuhaka.-

ke (particle) an intensifier?

[nanā]koria Satyake ke nigranathos say pāst [wasa] 'by resort' did Satyaka, the son of the Nirganthas, give [it] back' [i.e. he was shamed into doing so] (206a), su ke ŋem walo yũmsate ŋōs erkatte mākte ŋem kelu (81a4). Etymology unknown. See also perhaps k(ā).

keₜu* (n.) 'cow'

[,..., kewām] [səfi k[e]lvin sākāisaisa kalstār-me sīnār wepemphis aśan-me 'he goes his own cattle with a stick and leads them to their own pastures' (3a3), kewāni 'sāmsense na[ll]enkim 'counting the cattle of others [= BHS gih samariyanā parēśam] (305b8), [afyuu ko kraumpantā śīnta kewan [sic] śātisā 'others, however, herd sheep and cattle for a living' (H-149-ADD.28a5 [Thomass, 1954:756]); -keₜu-pyapry *a kind of flowering plant, perhaps 'dandelion' because of its abundant milky sap [H:11]: keₜu-pyapanyise welki eicuiwāne kente se seme yarm 'the petals of a dandelion [?] and iron-rust, each the same measure' (W-32b:3).]

TchA (acc. sg.) ko (nom. pl. kowli, acc. pl. kos) and B keₜu reflect Pch *kew- from PIE *gʷou- 'cow': Sanskrit gāhu (m/f.l) 'cow,' Avestan gāh (m/f), Armenian kow, Greek boūs (m/f) (Doric bōs, Latin bōs (m/f), Old Irish bó (f.), OHG būo (f.), Old English cū (f.), Latvian govis, all 'cow' (P:482-483), also Hieroglyphic Luvian waw-, Lycian waw-o- waw-, 'cow' (Schrader/Nehring, 1929:255, VW:226, MA:134). The PIE paradigm would appear to have nom. sg. *gʷauš, acc. sg. *gʷom (with regular reduction of *-oum to *-om), gen. *gʷou(os), nom. pl. *gʷovess, acc. pl. *gʷom, etc. Tocharian, insofar as we can tell, has generalized the underlying stem *gʷau-. See also kewiye and kauₜu-reṣe.

kekamor, see s.v. kām-.

kekkuver, see s.v. ku-.

keklyausor, see s.v. klyaus-.

kekteši(e) (n/f.) 'body'

[kektešie, kektešiittue, kekteše, kektešiā] taik[en]es ra kektešiē kāt[sai]tšaikē yūmāskej 'just so do bodies achieve old-age' [ktešelie = BHS šarītam (5a8), sōmo sōmo klokašė iti wlamške yok tait kekteksentsa 'a soft hair [has] emerged in each and every pore on thy body' (74a3), kekteši = BHS kēya- (197b3), alykepi ksteke = BHS parašraye (545b4), su no oro te kilteksentsa 'he [is] large of body' (H-149.4a5 [Couveur, 1954b:43]), kekte[s]e[ŋ] = BHS deha- (PK-NS-306/305a4 [Couveur, 1970:177]); ~ktešesāsse 'prting to the body': po kektešesāse [sic] krāmārsa 'with all bodily weight' (332.1b).

TchA kapsāsāi and B kekteši are obviously related but the exact preform is unclear. The attested shapes would appear to reflect Pch *kepta-esiyej (with the underlying stem extended by *-yej-) and *kteš(e)tiin- (with the underlying stem extended by *-iin-) respectively. Either an original sequence *kek- has been dissimilated in TchA to *kep- or an original sequence *kep- has been assimilated to *kek- in TchB. The situation with regard to extra-Tocharian connections is confused too. VW (1965b:502, 1976:187-188) and Anreiter (1987b:95-100) assume a connection with Sanskrit kakṣaṇa- 'aspect, appearance, fory' [kakṣate appear, shine,' cāṣte 'see, perceive'], ultimately from PIE *kʰeke- 'appear; see; show' (P:638-639). The
Tocharian forms would be (as if) from PIE *kʷojson-, giving PCh *keksen-. The development of *ks- to *kts- is irregular. In any case, caksana itself presupposes a putative PIE *keksen-. The Sanskrit and Tocharian wogds must be independent formations. If we start from a verbal abstract *kōtai-, 'appearance,' such a form thematized, would give *kōtkya- and, then, if extended by an n-stem (see Adams, 1988), we would have *kōtkye-en-, whence PCh *ketks-en-. We may also relate the Tocharian words to Old Irish caucht 'color, outward appearance' and Old Norse hátt 'way, fashion' (cf. Pedersen, 1925-29). Pedersen reconstructs a PIE *kōtts- which, whether we connect Tocharian or not, is probably to be taken as *kōtku- or *kōtku- from *kōtts- by distant dissimilation of *kts- ... n or assimilation of *kts-. ... k or both. Hilmarsen (1986a:186) notes with favor a comparison suggested by Toporov whereby our Tocharian words are to be related with Lithuanian kaktä 'forehead' and kaktienā 'skin of the forehead; part of helmet covering the forehead; hilltop' but the semantics seem unconvincing (particularly when we include the clearly cognate Latvian kaks or kakar 'corner, nook'). If the PCh shape was *ketks-en- instead of *kets-en-, we might start from *kopto- 'that which is cut off' (i.e. 'trunk of the body') from *köt- 'cut' (cf. pekoce 'sep'). With *yo- replacing *o- in an expected fashion we would have *koptye-en- or PCh *kepts-en-. For another suggestion see H:124-126.

ketintä (n.pl.) 's
[le: ketintä] plene käcer [lege: tükcer] ketitante lānam-me kliey trēppam samāntentsaš inše ג'ג'ג (325a). This word is often taken as the plural of keni 'knee,' q.v. (indeed it is glossed as such in Uyghur in this text) but if it is to be translated as [lit] the daughter is sitting on his/her knees and the woman trips over a man' the plural rather than dual would be unique. Winter (1962b:119) suggests the possibility of 'skirts' vel sim. here. See also keni.

kēniye (adj.) 'of a country, land'

ket = kete (pronoun) 'whose, to whom, for whom' [genitive of kēse]
ket ait yotks = amānīqa pelinyskēs ityakem teken mantanta sāp srukentūr ca 'to whom thou givest the righteous, immortal medicine to drink, they will avoid sickness and never die' (212b3/4), [ket]e = BHS yasya (299a1), klešanism stača no bha-wakarne keni [sic] witsko 'the kleša-tree whose root [is] in the highest existence' (554a3/4), kete pācer lare tākam mācer war 'to whom father or mother are dear' (576b7): --ket-ra- ketara 'whoever, to whomever, for whomever': taiksnesa ket ra karīte paspuistāva poys [wis]e 'in this way the Buddha [is] to be honored [who has] worked for the good of everyone' (308b), skok ket ra nai mātsinkau ste kēse tne emīnā mā srikotyj 'to no one indeed has a doubt arisen [as to who]

may be [re-born and not die] (46b2), mā keta[ra] pe frākičiūnēs mā alykska asēlē = BHS aparaprāya nanyana (541a2).

Like om/p 'there' is to ompe 'id.,' ket is the apocopated variant of the more original kete. TehB kete reflects a putative PIE *kēx-ter, with the adverbial *-tos added to the ordinary relative/interrogative stem *kēx- (for which, see also kēse). As examples of *-tos added to nouns, pronouns, or locatives we may cite Sanskrit itā 'from here,' itātā 'from there,' mukhari 'from the mouth,' Aveŝtan čatō 'from oneself,' Greek entōs 'inside,' ektōs 'outside.' Latin funditus 'from the bottom, completely,' iniua 'inside, from/to within,' or Old Irish acht 'outside.' This PIE *kotos is parallel in some respects to the *kōs-in-, seen in Latin cūis 'whose,' TehA ke 'id.,' and perhaps B kāiye, q.v. (For the explanation of Latin cūis and A ke, see Hilmarsen [1989a:28] who improves on a suggestion of VW [1969:490, 1976:490].) An original genitive *kēxos (= Gothic ēwis) would have given Proto-Tocharian *sēse (A *sēsə, B *sēse--cf. the history of hand, A tsar, B sar, from PIE *ghesor), a form that was phonologically distant from the nominative and the accusative. If *kēx- had been replaced by *kēx- as in the nominative and accusative (see kēse), the genitive would have been identical with the nominative (both *kwanē). Thus the speakers of Proto-Tocharian had to cast their net further afield. See also kos, kēse, and possibly kiyēye.

kēta (or kete?) (n.) 'a damage'
[keta, -a/-l] keta mā [karsntär] (DAM-507a11 [Pinault, 1984a:24]).

Presumably to be related to TehA kāt which occurs in the set locution kāt yām- 'destroy' (lit. 'make destruction'). See VW, 1988:96. It may be that we need to assume a late transfer of a Pre-TehB kete to ketā- to account for the lack of ś-ulmāt of the -e-. It is also possible that the one instance is a miswriting for kete, or that kete was actually written but that damage to the manuscript at that point has effaced the e-diacritic. In any case, it seems likely that we should associate PCh *kete with Lithuanian pā-gadas 'loss, ruin' Čop, apud VW) from PIE *g-ed- 'push, destroy' [: Sanskrit gandh- (attested only by the grammarians) 'push, pierce, destroy,' Lithuanian genūdė (gėtis) 'spoil, decay' (cf. P:466-467)]. Alternatively we might connect this Tocharian group, following Hilmarsen (H:138-139) with hieroglyphic Luvian kat- 'harm, damage,' Hiitite kattawatēr 'cause of, grounds for, object of vengeance,' Cuneiform Luvian kattawatnallī 'plaintiff,' Old Irish cath 'fight,' Russian kotora 'quarrel' from a PIE *kēta- (for the Anatolian words, see Melchert, 1987:189, though he reconstructs *katta-). See also keta.

kēta * 'a seed-field' or 'an estate'
[-, ketānte, ketāl] wynimaysi ketsa cāmen kamānte yūlte-pš-kūnte tāy sankfrjām̱ni kētānte kom-pirkomem armokšē cake sim... the [inhabitants] of Ynaimya for the seed-field have received 1,500 cānes. Of this seed-field [pertaining to] the monastery, on the east the boundary [is] the Armocki river' (Otani 19.1.2/3 [Pinault, 1998]).
keni* (n.[dual]) 'knees' [l-, l-, ken[i] 'lyam=änande kenisa 'A. sat on [his] knees' (5b4), antapi kenși kem teksa 'with both knees he touched the ground' (H-149.X.4a5 [Couveur, 1978:43]), --keninesse 'prting to the knees' (K-T). Tcha dual kamen and B kenì reflect P'Tch *kenwäl or the like (the exact form of the dual of u-stem nouns in P'Tch is not as clear as it might be. The loss of *-aw after a resonant in an intervocalic consonant cluster in B appears to be regular (cf. smare 'fat' [< *smara-]). P'Tch *ken- is from PIE *gonou 'knee': Sanskrit jānu (nt.), 'knee' (dual jānu,; Armenian cuur, Greek gono (nt.), Latin genu (nt.), Gothic kinis (nt.), Old English hēn (nt.), Hittite genu (nt), etc. (P-380-381; MA:336) (Meillet, 1911:147; VW:187). See also possibly kenīnta.

kene* (n.[m.sg.]) 'e melody' or 'tune' [-, -keni] wittānt kenene 'in the wittānt melody' (51a4). The meaning is discussed by Winter (1962, fn. 45). Tcha kam and B kene probably reflect P'Tch *ken- from PIE *gwayne-: OCS zvory 'sound,' Albanian zë 'sound, voice,' Armenian jen (< *gwayne- or *gwine-?) (P:490-491; MA:534) (VW, 1962a:180, 1976:186). The PIE root vowel *-o- makes a connection with PIE *kan- 'singing' (VW, 1941:25; H:129) much less likely.

kene (nt.) 'r' [-, -keni] /le kene e sonoplya (W-30b5). This word appears in a very broken context. A line or so before refers to the head being rubbed and it is probable that in kene e we have another body part.

kenek (n.[m.sg.]) 'linen' [kenek, -kenek] /elykepi kārörtingante sana sruka tā, renkane salaše kenek sāi aipar-ne 'the wife of a merchant dies; they put her in the cemetery and wrapped a linen all over her' (560a2/3, sruksasai klāitésa aipos kenek kāniite 'he took for himself the linen covering the dead woman' (560a3); --kenekāni 'prting to linen' (P-2a2). Etymology unknown. For a suggestion, see VW:213-214.

kenottā* (n.) 'r' [-, -kenottā] /kenottāsa sākāncee (531a4).

Kentarske (n.) 'Kentarske' (PN in monastic records) [Kentarske, -/-] (490a-I11-6).

kenner (n.) 'excrement' Only attested in PK-7-Mb6 in the phrase ysrā pitkenner which Schmidt (1980:490) takes to be ysrā pīt=kenner but in reality is more likely to be ysrā pīt=enner, q.v. with H:130.

kents* (n.[m.sg.]) 'e rust' [kents, -/-] /tienkan e nolmoaininge akār te seme ymarn 'iron-rust and elephant tusk, the same measure' (W-31b1/2). Since eicwane kentse appears to be the equivalent of English 'rust,' kents* by itself must have a somewhat more general meaning, though its exact limits cannot be specified (H:130, refers to a pikešse kentse 'copper rust, [i.e.] verdigris'). From P'Tch
keru* (nm.) 'drum'

[=, - keru, keru, - kerunia] pelaiknesse kerusa piš-cmelassem kakái riś
nervamai 'by the drum of righteousness thou hast invited those of the five
births to the nirvana-city' (221a2). • Possibly VW (216) is right in relating
this word with an Indo-European group meaning 'cauldron, kettle': Sanskrit
cari- (m.) 'kettle, pot, pan,' Old Irish coire (m.) 'kettle,' Welsh pair 'id.,'
Cornish pér 'id.' Old Norse hvarr (m.) 'kettle,' OHG hwür 'id.' Old English
hwér (m.) 'pot, bowle, kettle, cauldron' (P:642; MA:443). VW suggests
*koru- as the putative PIE antecedent of keru but the lack of rounding of
the stem-vowel (cf. or *wood' < *doru) and the retention of -u militate against
such a hypothesis. Perhaps we have *korwni- or, if is as surely possible, the
plural is analogical, perhaps we have a thematic *korwom. However, Tcha
kaile 'drum' (Pinault, 1990:174-9) is clearly related and looks to be in form a
deverbal adjective. Pinault takes this etymology to be from *ker- (P:571),
gér- (P:439), or gär- (P:352), all of which express noise of some sort or
another. He further relates these words for 'drum' to kery- 'laugh' (so too
H:135) but that seems semantically very difficult.

kerēkauna (n.[m.s.g.]) 'flood'

[kerekauna, - kerēkauna] ceu kerekauna wnole mā melyan ne 'such a
being the flood does not crush' [kerekauna = BHS ogal (12b7)], kerekauna
kilaikaisi 'to cross the flood' (355b4). Etymology unknown. For a
suggestion, see VW:214 (*s)kor- 'rapid + gōnā: 'pouring' from *gēn-
pour'. For another, see H:132-133 (a derivative of *gērh-3 'swallow').

Kereptaunie (n.) 'Kerepaitie' (PN in caravan pass)

[kereptaunie, - /l/ (LP:3a2).

kerē* (n.) 'fetters' [?]

[v/-, - kerkm] PK:16-5b3 (H:134). See also next entry.

kerketstse* (nm.) 'fetters'

wāntarva ponām krāstām [sic] keretsem 'whoever looses all entan-
ments, renounces all affairs, and cuts off all fetters' (33a3). A derivative of
kārk-. One should compare Tcha kārkikī 'fetter,' also an adjectival
derivative (A -si = B -ge) from kārk- (Normier, 1980:264-265). See also
perhaps previous entry.

kerēapo* (n.) 'ass, donkey'

[kerēapo, - kerēapa/kereapa, -] nejāyktoksāra mātā mtysm kēxē kasake
Putamātre parra yaṃ • caunapa snāna ikām • kērapam trey • yakwe sē 'so
do by this my command that the Kashgarian P. goes through; with him, 20
men, 3 asses, one horse' (LP:1a14/). — kerēpaia one 'ptting to an ass';
yākweu̍nā koli kyāksa wawaltasun kērapaione yasarsa spīrkasle 'horse's
hoof, finely ground, [is] to be dissolved in ass's blood' (M:1b4/5).

• Reflecting a P'Tch *kerēpā - which, except for the stem class, is the
exact equivalent of Sanskrit gardabā- (m.) 'donkey, ass' (< *gödēb̥-a) with

kern* (n.) some sort of musical instrument (?)

[uf-, kerams, -] miša kerunta wraakaim kerams ploriums newe kluastrā
'the noise of many drums, conches, kerams, and flutes is heard' (PK-N5,772+AS-17Ka34 [Pinauld, 1993-94:189]). Not with Pinauld do we have
a word 'laugher' here.
kerttu (n.[pl.]) 'word'
[kertt-, kertt-, kerttiem] onolmi kamerem yewem kertte en[k]of 'beings came having taken up knives and sword' (347a15), wes rano nake kertem yamantäń seírona shäri 'each of us will now make sharp swords for ourselves' (404b8). ■ Etymology uncertain. Perhaps inherited and a derivative of *{s}ker- 'cut' (see the large list of cognates assembled by P:938ff.; MA:336). Particularly we should point out, both for the lack of ِ-mobile and the addition of a dental suffix, Sanskrit kirtana- 'cutting,' krit- 'a sort of knife or dagger,' Avestan kar.Asra- 'knife,' Modern Persian kard 'id.,' Ossetic kard 'id.' One should also mention Gothic hauris 'word,' Old Norse hjorr, 'id.,' Old English heoru 'id.,' and TchA käre 'id.' Alternatively the TchB word may be borrowed from some Iranian source (so VW:215, K. T. Schmidt, 1983:763, H:134-135).

Kerdipolo (n.) 'Kerdipole' (PN in grafitto)
[Kerdipole, -l/- / (G-Su-35).

kerenery) 'g laugh,' K 'make laugh'
G Ps. II [kerény] [A / -/- / kerIyem; MPart. keriyemane]: // [ke]ry[em] / kātāmām spāntemtri naivāne sāul 'they laugh, they play, they trust [that] life [is] eternal' (2b2); PP / kekeri-so: sak po ástrona mà kek[er]uwa [Sieg reads karakuwa] kraketstas (K-2a).

K Ps. IX / kerdraulic / [MP -/- / kerärstā; APart. kerärscē]: kerāstrā = BHS hāsayat (538b5), //ātēne war kerāscē = BHS šāratallāshātī (H-ADD.149.79a5 (Couvreur, 1966:176)).

■ TchA karyt- and B keryt- reflect PTch *keryt- (as if) from PIE *g'or(yo)-: [Sanskrit hrāyati 'find pleasure in, desire,' Greek khlaírō 'rejoice,' Umbrian herti 'volet,' Latin hortio 'exhort, incite,' OHG gerōn 'want, desire, long for,' Old English gieran 'yearn.' etc. (P:440-441; MA:158) (VW:188). See also possibly kartse and keru.

kerénye (adj.) '??'
[mi kerye,-ì,-l] wālsēm pəwarsa pūksalle šōse sonopāly keryiše pāre ra matsi māsketēr 'it is to be cooked over a slow fire and the head [is] to be smeared; the hair becomes like a keryiše pāre' (W-3363/4). The reading is uncertain. Filliizat reads kerye; Sieg has keryiše.

kele (n.[m.sg.]) 'nave; center'
[kele,-, kelel] korre kelen=ārātcs paine tārāts 'in the throat, in the navel, to the heart, unto the feet' (41b34), kātkēr warte kele 'a deep, broad navel' (73b2), rīste kelesa 'by the center of the city' (244b4). ■ From PIE *kolo-, a derivative of *Kel- 'turn, revolve' [: OCS kolo (gen. kolese) 'wagon' (< *köslen), Old Irish cul 'wagon' (< *koll dual), Greek -pilos in a.pilos goatherd, or amphipolis 'servant' (see other formally more distant cognates P:639-640; MA:6-6-607) (Couvreur, 1950:130, also Normier, 1980:253, and K. T. Schmidt, 1980:403). The original meaning was possibly 'nave (of a wheel)' (i.e. 'that which turns') and subsequently metaphorically transferred
to the human navel. See also kokele and probably *k’il- and *k’il-
keleyak (n.) *Berberis asiatica Roxb. ex DC* (a medical ingredient)
[keleyak, -l] (W-8b3). □ From BHS kelyyakš-
keywye (adj.) ‘prting to a cow or to cows’; (n.) ‘butter’
[m: kewy-, kewyel/] yšine cokš sālyve masa šank sēyrtsa kewye ‘a pound
of oil for the night lamp comes and a half [pound] of butter’ (451a2),
to kewyje to kinkelīše aštve Malkwersa ‘as much with cow’s milk as with
goat’s milk’ (W-41b1). □ A derivative of kew, q.v.
kewe(-) ‘?’
⊆ [y]šelme šil ketė prėkė manę kewe// (145b1).
keš (n.) ‘number’
[keš-, kešl/] po emelšana astėmtas winasuk-č spinai yarm keš ‘I honor
thee with the heads of all births, without measure or number’ (241b3),
caturdsasissn kš, šimėm utpati po se kešne (490-5-5), tunes she nausémam
ste ‘de celá la somne est avant’ (DAM-507a8 [Pinault, 1984a:24]); --keš įk-
(vt.) ‘pay attention to’: lo buau tākoy mē keš wāyoy pįsalyne ‘he must sit afar
and not pay attention to the singing’ (PK-15D-b2 [Couvreur, 1954c:88]);
--keš tā (vt.) ‘judge, consider, weigh’; keš tā(tūrmen)= BHS nisāsyama
(12b8), mant sah šimna keš ptes tve ‘thus judge thy own people!’ (46a7),
emprem keš tā(tūrmen)= ‘having pondered truth’ (288b3); --keš yām-
(vt.) ‘count’: škas piš niu wat no šamštār mē po soleme ... kos sātāsēm i menki
samet sātšike keš ymasteš [sic] ‘six, five, or nine, not all complete; as
many times as he exhales he counts less as [exhalation]’ (41b1); --keš we-
recite in order’: Dharmacātēntae vinai sak [= spal?] keš wētyem no ‘and
they recite, then, the vinaya of Dh.’ (G-Sūl2); --snai-keš ‘countless’: snai
kešl yõlšenena mānemēnna vārēmputē latem ostmen wnołni ‘countless
thousands and tens of thousands of beings became monks with A.’ (3b2/3),
snai keš= BHS aneka (30a3).
□ Tcha keš and B keš reflect Tch *keši* but extra-Tocharian connections
are uncertain. Perhaps with Dychesne-Guillenie (1941:158) we have a
putative PIE *k*če- from *k*če- ‘appear, see, show’: [Sankrit kāśa
appears, shines,] caste ‘appears,’ Avestan dašte/dāštāte ‘teach,’ OCS kazati
(with voiced root-final consonant) ‘show’ (P-638b). Semantic parallels are
assembled by Buck (1949:917-918). Less plausible phonologically is VW’s
solemnly’: [Sankrit śimṣati ‘recites, praises,’ Avestan sah- ‘pronounce,’
Latin cancé ‘estimate, form an opinion,’ etc. (P-566; MA:536)]. From such a
form as VW proposes one would expect *kesc (cf. āšg ‘head’). Somewhat
similarly Hilmarsen (H:137) takes it to reflect a PIE *kös-ti- and compares
Greek -kás and Sanskrit -sás ‘in a continuous sequence with, following upon’
but the meaning seems distant and the Gk -a- is unexplained.

kešik* a meter of 4 X 17 syllables (rhythm: 6/6/5)
[-, -kešikl] (400a3).
kešye (adj.) ‘hungry’
[kešye-, -l/keši, kešcyemts, -] kesye [sic] rfu [u] wār ūnštē ‘the hungry
deer seeks water’ (139b4), kešyemts śwāš[ī] ‘food for the hungry’ (239a3).
□ A derivative of keš, q.v.
keš* (n.) ‘fathom’
[-, -keši/-, -kešem] piš-kānte kešem wartstse ‘... 500 fathoms wide’
(111b7), [tām[p]a] keš em enkēnēm stānman ‘[if] he stands within a
fathom of ground from [=? of] her, pūyit’ (328b3); --keš-yeär ‘the measure
of a fathom’: keš-yeärkkē ‘he saw a fathom’s distance’ (517b1).
□ Tcha kaš and B keš reflect Tch *keš* but extra-Tocharian connections
are uncertain. At various times VW has suggested that we have an inherited
word related to Sanskrit ghasta- ‘hand’ or a borrowing from a Uralic source such
as seen in Finnish käsij- ‘kätie- hand’ (see VW:625). Hilmarsen (H:137-
138) suggests a PIE *kos-yo- and a relationship with keš, q.v.

kes-, see kās-.

kesir* (n.) ‘filament (of the lotus), stamen’
[-, -kesar{e} /f̥j̥keyel/ paddūnne ywēraca kesirne ‘on the divine lotus,
between the (two) stamens’ (73b1=75a2). □ From BHS kesara-
kest (n.[m.sg.]) ‘hunger’
[kest, kestantse, kestl/ kessa wno[lni i srujkñt] ‘out of hunger beings die’
(3a12), oŁ cestsa mātstsentār ‘then because of this hunger they starve’
(590a7), kestantse= BHS kšudh- Y-3b3); --kestasse ‘prting to hunger’; kāp
kestasse ‘the period of hunger’ (590a7); --kestastse ‘having hunger’: ot no
k[est]asek prekasai ‘thus it was the time of hunger’ (H-149.X.5a2/3
[Couvreur, 1954b:44]); --kest-yokaise ‘prting to hunger and thirst’ (284a2).
□ Tcha kaš and B keš reflect Tch *kest from PIE *Kest also seen in Hittite
kast ‘hunger,’ kistantiya- ‘starve’ (< *kestant-yo-> and kist(aw)ant- ‘hungry’
(< *kestwēnt-) (H:136-137; MA:284). The voicing and aspiration of the
initial consonant cannot be determined on the basis of the Hittite and
Tocharian evidence. If Hieroglyphic Luwin astar is ‘from/hy hunger,’ then
the we would have evidence for a voiced initial (Melchert, 1987:185-186).
We might also include Sanskrit jāsuri- ‘hungry (of a wolf)’ and possibly
Sankrit kšudh- (f.) ‘hunger,’ Av śud (m.) ‘hunger’ if from *gš-ud-. See
Friedrich (1925:122, also VW:189). It is possible that all these are further
related to Hittite kist- ‘be extinguished’ (more s.v. kās-). See aslo kešye
and possibly kās-.

kaice* (n.) ‘burse, tush; body of a lute’
[-, -kaicel] kaice = BHS dronim (529b1). □ Etymology uncertain. Perhaps
To be connected with OCS cewina ‘lyre, pipe,’ Polish cewa ‘tub, pipe,’
Lithuanian šāvū – šāvū, Latvian saiva ‘spool.’ The Baltic represents a
sate-m development of *k-, the Slavic a centum-development, from *kow-i-
**ko** (n.) 'Indian cuckoo'

[kokki, -]). From BHS kokila-

kot (adverbial relative pronoun) 'as many, much as' (= kos)

[ist of medical ingredients]: kos tom po kot sâkentu wasto tot (W-91b). A byform of the word, found only in the Weber MS, rebuilt on the model of tot, q.v.

Kottle (n.) 'Kotta' (PN in monastic records)

[Kottle, -) (491b-I-I).

kotuaka "

/p[/]š kotuka enwemem mucuske nel/ (111b4).

koto* (n.f.) 'crevice, hole in the ground, pit' [wemesyetsa koto = 'sewer, latrine']

[-, kotal/[ k₄ ṭe yikte-rítâu sososo wemesyetsai rant kotaisa yarkesa wikeleciail whoever [are] seekers of [the right] way and are satiated and keep themselves away from a sewer and from filth/ (31a2/3), //nama spá kotai mäskentia [kotaai = BHS švâbhra-] (K-8b). Probably derivative of kau- 'split off, strike, crush' (so VW, 1941:44, 1976:232). The vowel of the first syllable results from an earlier (PTh) *ā- rounded by the nom. sg. ending -o (one might compare sîtór 'sinew' from earlier *sinew or possibly oka 'fruit' [if *h₄ eugôri]. Hilmarsson (H:170) suggests starting from a zero-grade *kh₂udôni. There is no reason to assume a borrowing from an unattested TchA *kô as does VW. Less likely to my mind, because it would then be isolated in Tocharian, is Hilmarsson's suggestion (1986a:38; also H:170) that koto is from a PIE *gudôri: [Old Saxon gota 'canalis,' Icelandic gjôta 'fissure, hole in the ground,' gota 'opening between two breakers']. See also kaut-

kottår* (n.) 'clan, family'

[-, kottartse, /kottarwa, -] (152a4); -kottartstse* 'having a family': kottarce pelaiKing 'the law of succession' (108b9), tu kottartsana = BHS
tadanvayi (530a5); kotruññe ‘prting to family’; \[sa\]ñi katruññe [lege: kotruññe] teri spvyärta (373a2). -From BHS gotra-.

cotrik (n.) ‘?’
[kotrik, -/-l] A medical ingredient (W-36a5).

cotruññe, see s.v. kotträr.

coty données, see kot.

kontac(e)* (n.) a kind of food stuff, ‘nut’ (?)
[-, - konta{l}l] // jíñañakíñi kontac oko ysañě kälväwa [lege: kälväwa] (477a2). -In kontac oko ysañě we appear to have a list of foodstuffs. If the word means ‘nut’, then we might think of a putative PIE *kund-‘uTen- where the *kund- is related by metathesis to Proto-Germanic *hnut- ‘nut’ [: Old English hnutu, OHG hñuō, Old Norse hnut and a bit more distantly to Old Norse lخ/ع (*knu-k-), and Old Irish cnú, gen. cnó (< *knís, *knúvos). See P:558. But the meaning, and hence the etymology, is more speculative.

Konmaikanakaste (n.) Konmaikanakaste (PN in grafito)
[Konmaikanakaste, -/-] (G-Qa1.2). See Pinault’s discussion, 1986: 163-164.

kontso* (n.) ‘daily’
[-, kontsail] klyiye samañenete aśäm nākam āmapi kontsaisa wał ‘[i]f a woman pushes a monk’s seat with either an āmapi or a kontsai’ (325a1).

kont (adv.) ‘dally’
saumo ks=aktek [k]omt tonkakat tsaqon ‘may another person arise daily at dawn’ (196b). -A derivative of kaam, q.v.

kontak in the phrase cau kauntak ‘today, this very day’
cau kauntak Cina [y]al tiwäta tayta taun ‘today C. ground thirty yards of grain’ (459a4). -A derivative of kaam, q.v.

kompaino (nmn.) ‘?’
[kompañi, -] [winamajñi] pyapayacci wawakas po kompaino ayato esuañiñ ‘the pleasurable, beflowered, blooming kompain, with “movable-o” and final -n for -il, fitting for [thene] eyes’ (588a1). The context suggests that kompo (the probable nominative singular) name of some tree or plant.

koyiñi (n.m.s.g.) ‘± open wound’

koyyn* (nmn.) ‘mouth’
[-, koyyn/-, -koyynu] kojynel = BHS muke (16a5), свер skinmas= āstrem keme[n]saiy ojys kojyns ‘with [thel] mouth decorated with four decades of pure teeth’ (248b2/3), srukalyiñese koyyn kakâyu tekissem kemetsa po iressam saisş ‘gaping open [his] mouth with teeth of death, he eats the whole world’ (282b4), wajiyek reki mantanta laññi-ii [k]ojynem ‘may never a living word emerge from my mouth!’ (S-3a6b1).

- Etymology uncertain. TchA koy- (cf. the loc. sg. koyam ‘in the mouth’) and B koy are obviously cognate in some way but the exact mechanism is not altogether clear. Excepting the final -n of TchB, I take the TchA antecedent of A koy- and B koy to be *koy which has developed normally in A. (The TchA nominative ko which is usually aduced as, is Hilmarsen shows [H:171] probably non-existent. It occurs but once at A 63a4: orparksam wottir ārkamant wārāyni sanam cankār svātānem kojl ‘which should probably be translated as “they placed great white parasols on the tribunes and hindered the rays of the sun,” where kojl stands for koj[n]i and kojl ‘of the sun.”) In B the original *koy was further derived by (in PIE terms) *ewu- (pl. *ewu-). The TchA *koy may represent a putative PIE *glwawt ‘(nt.) gap’, a derivative of *gawit ‘yawn, gaping’ (see kā.). PIE *glwawt is formally comparable with Greek pōi (nt.) ‘hard’ from *pōi(i)- (a derivative of *pohom) ‘feed, nurture’ [: the animate in Sanskrit pōhi- (m.) and Avestan pāyam- (m.) ‘protector’]. Under this analysis the relatively common koyyn kakâyu would be a figura etymologica (the root connection goes back to Duschesne-Guillemin, 1941:154, VW:227). Differing details in H:171-172, where he rejects an earlier explanation (1986a:14-15) which would make koyyn a doublet of kor ‘throat,’ q.v. by starting from a PIE *gāw ‘throat’. VW (227) takes the Tcharian word to be ultimately from *gāwos (or *gāw = Greek khōdos) + -i-, some sort of derivative of i- ‘go.’ For VW the B word would be borrowed from TchA, with the addition of -in- another derivative of i- ‘go.’ VW’s hypothesis might be revised to start from a *gāw ‘throat’, mathematised from *gāw ‘throat’ (MA:96). Not with Ivanov (1985:411) should we take it to be a loanword from Tibetan kha ‘mouth’ since such an origin does not explain the Tcharian form. See also kāya and perhaps the previous entry.

koyelle* (adj.) ‘± diligent, attentive’ (?)
[f: koylya, -/-, -il] koylya māīhy julaiñiñi waimeñi = ānu kālātīi ‘a diligent maid [is] rare [and asl difficult to find [as] peace’ (127b5). -Formally it would appear that we have a gerund to an otherwise unattested verb *koy- which, if the meaning assigned is more or less correct, might reflect PIE *(s)kew(h)- ‘pay attention, take care [: Greek koē ‘mark, perceive, hear,’ Latin caveō ‘be on one’s guard,’ Sanskrit ś-kāvate ‘pay attention to’, Old English hwītan ‘show,’ OCS čjū ‘feel, mark’ (< *keu[h]w-e/o-), and other more distant cognates (P:587-8)). Tcharian koy- might reflect a PIE *kāw-ye/o-.

Koyasam (n.) ‘Koyasam’ (PN in monastic records)
[Koyasam, -/-] (466a1).

kor* (n.) ‘throat [both internal and external]’
[-, korr] yan su yente: korme kelen=ārñčis paiñe tàntsi ‘the wind goes into the throat, into the navel, to the heart, even to the feet’ (41b3), [toun]r åtsta kīññi po korsa ‘they threw dust on [their] head[s] and all over [their]

- Etymology uncertain. I think it is most likely to reflect a PIE *kəhr₁, 'hole, opening' [- Greek kaur (nt.) 'eye of the needle; opening of the ear,' Avestan sūra- 'hole, gap,' Armenian sør 'hole' (< *kohw₂-sor-?), Sanskrit śāmna- 'lack, 'śūnya- 'empty, hollow' (Frisk, 1970:38; MA:96). The development of PIE *-ār- to TchB -o- would appear to be regular (cf. *nu 'however' from *nā).

Also possible would be a development from a PIE *g—for(h₂)ju (nt.), a derivative of *g—for(h₂)-swallow, devour [ - Sanskrit girāti 'swallows, devour,' Avestan karahī 'swallows, gulp,' Greek bibράκδο 'consume, eat up,' Latin vordō 'swallow, devour,' Lithuanian geri 'drink,' etc., particularly (for the meaning) Avestan garešan- 'throat, neck,' Modern Persian gulū 'throat,' Sanskrit gālu- (mn.) 'throat,' Armenian kokord 'id.,' Russian Church Slavonic grado 'id.' (P:474-476)] (Krause, 1951:203, VW:230). However, the exact form needed to produce B korr is not found elsewhere in this etymology. Also not paralleled elsewhere is the *g-for-wr assumed by Winter and Hilmarsson (see Hilmarsson's discussion, 1986a:12-14, and H:167).

koro* (n.) 'herd-animal; moveable chattel' (??)

[koraiam (korai), - koraim] lhe samem tu postum ka korain/// 'they sit on ...', but after that ... the koraim' (577b2), keke hake mulāna, sīnna korai parra yanem, āi ceyants ok[s]aim wi /// [pt]ā[r]k[a] 'my command' that now the mulāna, men, korai, go through, let four of them and two oxen ... (LP:16a35). The formulaic structure of the caravan-passes makes it clear that korai, like sīnna, must be nominatives, presumably jointly in opposition to mulāna. Since a nominative singular korai would be otherwise unparalleled, I take it to be a miswriting of korain, a variant of the expected nominative plural koraih. Together sīnna 'men' and korain must compose the company of mulāna. Like sīnna, the korain must be animate and mobile because they both 'walk through' (parra yanem). On the assumption that this is a deverbal noun from kār- 'gather' (the only possible Tocharian verb it could be from), one might hazard a meaning such as 'herd-animal,' or 'moveable chattels.'

korošāna (n.) 'bright yellow orpin prepared from the bile of cattle' (a medical ingredient)

[korošāna, - -] (W:15a4).

- From HBS gorocanā.

koroš, see cāro-koršai.

korse* ?


Kolite (n.) 'Kolita' (PN)

[Kolite, - -] (110b6).

kolmo* (n.) 'boat'

[* - kolma/-, - kolmam] nauntam kolnam uppālnj[a] (234a3), // karpa nākte kolmaine cānke wāll/' he himself descended into the boat ... '?' (389b8). - TchA kolam and B kolma reflect PTe *kelmā:i- with the vowel of the first syllable rounded by the the -o of the nominative singular (whence it spread throughout the paradigm). One should compare the identical development in koto, q.v. This *kelmā:i- is closely related to OHG scalm (mn.) 'boat' (< *skalam-), both being derivatives of the richly attested *(sj)el- 'cut' (see the words collected by P:923ff, MA:74). The exact semantic agreement of OHG and Tocharian is striking. See VW, 1961b:383, n. 2, 1976:222-229 (though there is no reason to assume with him that A kolam is borrowed from B). Blážek (1991b) suggests a *kolm,män and compares Slavic člůn 'boat' from *klu:mno- < *klmno-, all from *kelh₁, 'protrude, lift.' The PIE root is rather *kelh₁- (see kūly- 'stand') but that would not invalidate the possible comparison.
difficult than the equation of the Tocharian words with the Germanic ones for 'claw.'

kosza (n.) 'knife'

koszat (Indefinable adj.) 'with the private parts concealed'

[yonmasta cem śpiśem laksam gos[e][a]l[ta] (lego: koszagat) (74a2). From BHS koszagata-. Antonym of apāksiai, q.v.

koskiye (n.) 'haft'

[koskiye ~ kosko, - koskall] pwarzisai koskain[e yapsi] 'to enter into a fiery heat' (100a4), rajavrka-stamatai arvwenn koskiye yamastya 'from the wood of an R-tree a hut [is] to be made' (M-3a6). A loanword from Iranian. One should compare Pahlevi kwik 'part of a building,' Modern Persian kūk or kōk and the Georgian k'ōk'i 'tower,' also a loanword from Iranian (VV:627).

Kosthile (n.) 'Kosthila' (PN)

[Kosthile, - -] (26b).8 kos (correlative pronoun) 'as long as, as much as, etc.;' (interrogative pronoun) 'as long as, how long, etc.'

[kūkte] kos tsakam lwakṣāsaik acśemaṣaṃ (lego: lwakṣāsaika= śemaṣaṃ) bhjanta kauatil=ike po tom 'as the earthen vessels, as many as the poer makes, all of them [have their] end in destruction' (3a2), kos skam šikont=er[ik][e]jmaša 'tot srikašaile // as many steps one takes in the graveyard, [in] so much [one approaches] death' (3b6), kos = BHS yāvai (22a3), kos cwi miavy=aśiaśaśa košindtra īt kāśaṃ 'as far as the power of his wisdom [reaches], as far as [his] senses, so far he sees' (41b5), kos no cwi palškone tsmānur krentauna :tot spā po // 'as long as virtues increase in his spirit, so long,' (64a8), kos laukanihe ce warion[e]l // 'as far as [he is] in the forest' (363a6), kos = BHS kiyā (H-149,242a4 [Couvreur, 1966:199]); --kossa 'id.; mā tot ... kossa ... mā 'solange nicht, bis nicht' [kossa = BHS yāvai] (10b7b10), kossa wūrīa mika wessam = BHS yāvati bahu bhāsate (305b4); --kosau(k) 'id.' (only in negative clauses?); kosau srukařiyeš=šne ma taš-n ī tot ma irmaškaš 'as long as the thought of death did not touch him, how long did he not grow weary of the world' (K-11b2), kosau = BHS yiyan [BHS clause is negative] (U-17a2).

Ab kos reflect PTC *kos which must reflect some form of the ubiquitous relative/interrogative pronoun *k'o- but the exact preform is less clear than it might be. It may be *k'o+ (adverbal)+, similar in form to the Italic *k'ats that appears in Oscan puž 'ut or, with the initial gone by misdivision, in Latin us-piam 'anywhere,' us- quam 'anywhere, in any way, in any direction.' (The suggestion of a PIE adverbal *-s in this word goes back, in embryo, to Du Chesne-Guillemin [1941:170]). I assume that the final *-s is simplified to *-s and then the *-s remains in a monosyllable (cf. Tocharian B wes 'we,' yes 'you,' and skas 'six'). If so, kos owes its vowel to tot, q.v., since *k'ats should have given B **kas and A **kas. That this kind of influence is possible from demonstrative to correlative pronoun is seen in the rare Tocharian B variant of kas, namely kot where the final -s is obviously modeled on that of tot. We might also note Tocharian A kospemne, a variant of kosne, which owes its second syllable to its correlative demonstrative tâpennme. Another possibility might be PIE *k'eḥ₂-wot-s similar in formation to the Greek hēós from *yeh₂-wots and Sanskrit yāvat, though the thorough-going m-stem in Sanskrit versus the lack of an n-stem in Greek is not well-explained. (As more distant comparanda we might look at Greek tēmos 'then, thereupon' or OCS tamо 'there' with *-*o- rather than *-*w-). A PIE *k'eḥ₂-wots would have regularly given early PTC *kowots which, in turn, would give B kos (MA:457). (In TchA we might have expected **kavus. Again the vowel would be from tot). Similarly a *yeh₂-wot-s would have resulted in tot in both languages.

This connection is wrongly rejected by Van Windekens (1976:230-231) who takes kos to reflect a PIE *k'o-so (where the latter portion is the same as Tocharian B sō and its correlative demonstrative tot to be from *t-o-tou (where the second portion is the equivalent of Tocharian B ti). He also takes the Tocharian B forms as borrowings from Tocharian A—an impossible solution to my mind, as inter alia, there is no tot attested in Tocharian A. Hilmarsson (1986a:43, 1987a:41, H-168-169) rightly objects to the nominative *so + u appearing in this adverbial formation. His suggestion is *k'o-sw(u)s with the same *sw(u)s seen in the postpositive Homeric hēs (e.g. isan orintheses hēs Τ2). His solution is phonologically possible but does not explain kos's relationship with tot. He takes tot to be from what I think to be an impossible *to-dā. In any case his solution does not take into account the otherwise striking formal parallels that exist between relative pronouns and their correlative demonstratives in Tocharian (see further discussion at kāse). See also kot, kete, and kāse.

kosti* (n. [ms.sg.]) 'cough'

[-, kōsintse, kosīl] [r̥aiwepi memnī[os]pi yāricepī kosintse 'for a slow, damaging, bloody cough' (497a4), in a list of maladies: kosi *yaktimā -- leitenē (497a6). (As if) from PIE *k'eḥ₂-s-t-en (for the n-stem extension, see Adams, 1988a) and derived from PIE *k'eḥ₂-s-' cough' ['Sanskrit kār- (f.) and kādā- (m.) 'cough,' kāsāte 'he coughs,' Albanian költč 'cough (<? k'eḥ₂-sleš-a-), Middle Irish cassacht, Welsh pas, Breton pas, Cornish paz, all 'cough' and all from *k'h₂,ts-, OHG housto, Old English hwistē, Old Norse hōstí, all 'cough' and all from *k'éh₂-s-čon, Old Lithuanian kōsiau 'cough,' Russian Church Slavonic kačels (< kašels), all (noun) 'cough' (P:649; MA:133)). The Balto-Slavic cognates provide the closest formal match to Tocharian, namely *k'éh₂-s-čon.

kotste* (n.) a species of bird ['owl']?
kauk(.-i) - 'call' (Kauk, -i) wasamę[č]as [sic; lege: -as?] kauk 'call to ordination'
(KVše-24b; K. T. Schmoldt, 1986-94). If the meaning is substantially
correct, (as if) from PIE *kauko- and a derivative of 'kuk-, q.v. (cf. H:117).
Kauko[.-i] *kauk-
[-i, -kaukol-, -kaukom (?)] suvorti kauko kūrūmų kūsūnu Từ 700 'we
bought S.'s kauko for 700 kūsūnes' (490-ai-2), Sūlairī kaukon[ul] [lege: 
kaukom or kaukomta (?)] (490a-II-7). If the meaning is something like
'container' we might compare this word to Latin kūsās 'ladle, scoop, skull,'
Lithuanian kūsūs 'scoup, skull,' and Sanskrit kūsā- (m.) 'vessel, tub.'
Kauk (adv.) 'high, up, above'
Kauk kā kauk [sic] [saí] párkawo 'the sun had risen high'
(5b/34), kauk ete kulttankaikar tom prventa ēkār ene spārtām: k ē-ette tikām kauk tom
kulttankaikar kaukmen n.pok etēs 'the spokes revolve up and down
if the wheel turns; whichever are up, they revolve from up and again
revolve downward' (30b/67), kauk bhāvāfr [eʃt=]āpiš 'above [sic] the highest
existence, below [is] hell' (45b/4), mā kauk mākā kūskēmane // 'he is not to enter
with uplifted eyes' (321a2), nuautainē kļūja ... tumen sāq, ēm kauk
ersate-ne 'she fell in the street; then she came and raised her up'
(H:149.2.a45 [Couvreur, 1954b:44]), kauk yk[avermem] = BHS utpluta
(H-ADD.149.96[7] [Thomas, 1969:308]); -kaukū-wār 'upstream': se šamēne
... olyne šamēn kaukū-wār olyi šamē noru-wār want ... pāyti [fr] a monk is
seated in a boat and guides the boat upstream or downstream, [it is]
pāyti (PK-AS-18b-b5 [Pinault, 1984b:377]); -kaucasse* 'on high'; ēfakt[i]
kaucasy enyke šāmāmāp aš šāmīs kē[mi]{a} kof{r}yentrā 'the gods on high
descended unto the earth to work good fortune with men' (PK-AS16.3b4
[Pinault, 1989:157]).
TChā koc and B kau reflect PTC'h *kuc but extra-Tocharian
connections are not altogether certain. Clearly PTC'h *kuc is related in some
fashion to such words as Gothic hauhs 'high' (< kauk-), Sanskrit kākād-
'summit, point,' Latin caecīmen (nt.) 'point, summit,' Sanskrit kākābh-(f.)
'id.' (already Lane, 1938:26, VW:228; cf. P:588f. for a wide variety, in shape
and meaning, of cognates or pseudocognates; MA:62). I think it possible that
late PIE had an adverb *kau + up, high' from which various Indo-European
groups made derivatives. In PTC'h *kow was combined with -e (identical with
what was to be the allative ending in TChā). This -e might be comparable
Greek -then or the like. Hilmarsson suggests (H:116-117) a PIE *kau-ti-m.
See also enkaucer.
Kaukūnīye (n.) 'Kaukūnīya' (PN of a Buddha)
[Kaukūnīye, Kaukūnīyente, Kaukūnīyem/][386a3, 400a3. Quntura 34-g5
[Pinault, 1993-94:175]).
kaut- (vt) 'split off, break; chop up/down; crush'
Ps. VI /kaut̪t̪-/: tsaraneyē-c pūkṣīye-c ēsta lyakaše kautan呵-c 'they tortured thee and cooked thee and chopped thy bones up fine' (231a5); Ko. V /kaut̪t̪-/: kautam; MP - , kautat̪l̪l̪; AOpt. - , kauttyl̪l̪; Inf. kautat̪l̪: sa̱n sarə kautty ka̱ pat ce h 'he would rather crush that stupa with his own hand' (15b4–17b6), cej nek laitkem kautam pyapayām tamsāḥkem 'they will chop down lianas and scatter flowers' (589a3), vaśrasā keksēni kautat̪t̪iša 'to split the diamond body' (H-ADD.149.6263 [Couvreur, 1966:165]); Pt. lb /kaut̪t̪-/: A - , kautāsta, kautal̪; MP - , - kautat̪l̪l̪, kautat̪l̪l̪; Inf. kautal̪: sem kautet̪e kolkentē waipma wipwenta kāśkānte 'the wagon's axle broke and the spokes scattered all over' (552), kauta pr[a]tina[tta] ṭāv[a]na[n]a nose 'he broke the decisions earlier made' (63b6); PP /kākt̪t̪al̪-/-; kautat̪l̪l̪ 'breaking': kautal̪l̪i = BHS bhedana (5a3), antsetisno kautal̪l̪i = BHS skandhāmām nikṣepanam (PK-NS-53-a [Pinault, 1988:100]).

TchA kot- and B kaut- reflect P'Tch *kaut- from PIE *keh₂-u-də-o-/o-, matched exactly by Latin cūdō 'beat, pound, thresh; forge, strike (of metals)' where the -u- rather than -a- is abstracted from compounds (Lane, 1936:26, VW:231-2; H:120-121). PIE *keh₂-u-də-o-/o- is *keh₂-u- 'strike' extended by the present forming suffix *-də-o-/o-. See also akautat̪e, kautāstāse, kaut-, and probably koto.

kautāstāse* (adj) 'breakable, having a crack'
[fr. - , kautāstāsal | sapunemapa menāk ksa [le:ge: menāska] karsoym keksēni kautāstāsal 'may I know my breakable body [to be] like a pot' (S-5a3). ■ An adjectival derivative of the previous entry.

kaum (n.|ms.g.) (a) 'sun'; (b) 'day'
[kaum, kaumantse - kaunse, kaum/kaufii, kaumants, kaumāni - kaum] (a) kauc ka kaum [sic] [sai] pārkavo 'the sun had risen high' (5b34), samudārma kātkem-epeikte kaunts=osontra ... [kaum mehi ścir 'the deep oceans in between are dried up by the sun ... sun, moon, and stars' (45b7), kaumants rami swa[n]ica[i] 'like the rays of the sun' (74a3), kaumantse[e] pārkorne wawāka waupitāsa 'petals [that had] unfolded at sunrise' (PK-NS-12-K-b2 [Winter, 1988:788]); (b) kaumants meitsants kātkorne 'in the passing of days and months' (3b5), walv alokāyāma lāyāma suk-pārkone 'the king sat elsewhere [for] a period [of] a week' (22a6), tam tot svāsīi stāri kau̱m (Blakei) 'this is sufficient food for me to live for a day' (25a7);--kaunasse* 'prting to a day': ikate no sarāre kaunassēpi kapillitse sīk̪e wekaus 'now I will talk of the remedy for the fourth day fever' (P-1b1/2);--kaum-kālsö 'west': kom-kālsöme [sic] 'from the west' (Otani-19.1 [Winter, 1988:789]);--kaum-parki* 'sunrise' (90b5);--kaum-pirkø 'east'
[cf. TchA kom-pirkūn 'east'] kākīmīni lākāyem cej kom-pirkūnym ipperne ka s lyakār-ne 'they were looking [in all] directions; and then they saw him in the sky [coming from the east]' (Winter, 1988:777) (108b5); --kaum-
some woman or other' (69a2), $k_1$ce $k_2$ klayusi tuk kleyici 'whatever he would hear, he would doubt it' (A-46a). Acc. of $k_1$sa, q.v.

kitakīt (n.) ('con temptuous) finger gesture' $k_3$e $s_1$ $m_3$ [s_2]en $s_3$an $k_4$tat $k_5$at $s_6$am $s_7$am 'whatever monk makes a finger gesture to another monk' (H-149.311a [H-186]). Etymology unknown.

kutumfeik, see kutumfeik.

knents 'it' (it appears to be the genitive plural of a noun *kane) $[p_1]stakite $k_2$ents $[s_3]ain $[m_4]a $t_5$akam-ne (326a1).

knerwantu (n.? [f. pl.]) '?'

knerwantu atatsen (K-8b5).

kmutu (n.) 'white water lily' [Nymphaea esculenta]

[kmutuntu, -] [t_1]ppanitasa tsefihana kmutuntisa $s_3$kwina (588a3). From BHS kumudo.

kraketsbe, see s.v. krāke.

kranko (n.) 'chicken'

[kranko, -] [f. pl.] kranko = BHS kukuta [in the calendrical animal cycle] (549a5); -kranka(i)iñu 'ptng to a chicken': krānkanle wemiyi 'chicken excrement' (P-1b3).

[kranko presupposes a PTC *krankn-, - *krank-ə-lan- a derivative of PIE *krenk-: 'make a loud noise' [Old English hrang (ring), sound, clash,' Modern English ring, Old Norse hrang 'noise, clash, Lithuanian krank 'croak, caw,' Russian krjakchat 'groan, moan, crash, roar' (P-568-569; MA:267)] (VV, 1941:45, 1976:232-233). This *krenk- is a nasalized variant of *kre- (cf. Sanskrit kṛkara-, kkrakara- 'a kind of partridge,' Latin crrcre- crrcre- 'croak, caw,' etc. [P-568]). A similar semantic development, *noise-maker 'cock' is of course seen in German Holn 'cock,' related to Latin canere 'sing.' Khotanese krrn- - krrnag- 'cock' must reflect a borrowing from Tocharian B.

krāke (nnt.) 'dirt, filth (e.g. semen)'

[krāke-, krākesi]-, krankenta) $k_1$se $sw$ asāv-omte yare krāke wat kārenēi 'that which is rough here [is] gravel, dirt, or stones' (7a7), krāk=$=a_{\text{m}}^{-}$mantsu = BHS malam āmahan (7b2), wiipe-ike ke $k_1$se walāt-nee tu māsē enkastār muskasān-ne ... krāke lā$\text{-}$ne sanghā-trān[k]ā kātikānām '[it] his shame-place [= penis] stand high and he takes it in [his] fist and squeezes it and filth emerges, [then] he commits a sanghā-sīn' (334a3-5), kālañhē krāke 'menstrual discharge' (522a4); -kraketsbe 'dirty, filthy': sōkakārneh yopse krakacce wassu au$\text{-}$su 'he entered into the bedroom wearing dirty clothing' (99a1).

[AB] krāke reflect PTC *krāke, probably (with VW:627) a borrowing from Khotanese khārga- 'id.' with metathesis. Less likely on phonological grounds is Pisani's suggestion (1942-43a:26) of a connection with Greek kōpros, Sanskrit śūkṛ, etc. Also unlikely is Hilmarsson's suggestion (H:173) of a relationship with Middle Irish grāin 'diss gust' and Welsh graw 'anxiety, disgust' See also kūrkłełē.
krāšā (vt.) 'torment'
G "Intensive" Pt. /krāsā:l/; [MIP|mp. -a, krašātale/; [HMR3 [K]]; Pt. Ib /krāsā-l/ [A -a, krašāsl/; retše şälš Kaušalset räskre krasa tu Praqas]nakem // 'he threw down the army of the Kausals; it vexed P. very much' (21a7), krašā-ä klas无论是其 camel 'the female body [= birth as a female] vexed me' (400b1/2).
K Ps. Ixb /krāsāsk/ [A -a, krašāskal/; MP -a, krašāsätar/; mä cew yoko krāsāssam selā 'thirst does not always torment him' (K-10b2), tusa krašāssār mañialārā 'thus he tormented him and became evil' (H-149.200b3 [Thomas, 1972b:456]).

AB krāš - reflect TCh *krās- probably (with VW, 1941:45, 1976:234) a lengthened grade intensive (or possibly a PIE o-grade intensive with *a > a by aumlaut from the next syllable and the resultant ā generalized throughout the paradigm) from PIE *g're-s- 'a threat, torment' otherwise seen only in Baltic [Lithuanian gres'i 'threaten, menace,' gris'ta 'be disgusted with,' gres'i 'threat, gresin' 'threaten,' Latvian gres'a 'threaten' (P:445, with some other very dubious cognates; MA:577). The Latvian gresa might be the exact equivalent of the putative *krās- that lies behind the attested Tocharian paradigm. Also possible is Hilmarsson's suggestion (H:176-177) that this Tocharian word reflects a PIE *kroh₃-s- otherwise seen in Old Norse hror 'move,' stir; touch,' Old English hrdr 'id.,' OHG hruren 'id.' but the semantic equation is less compelling. See also krašā.

krāšā (n.) 'a vexation, torment'
[krašā.-/ -l,-rašonta] / kalsān kraša anaikit 'he endures an unknown torment' (386d4), Itel mišitis krasonta proskaii // 'sickness, grief, torments, fear' (512b1). A nominal derivative of the previous entry. The identical TChA krašā must be a borrowing from B (WW:234).

krātayuk, only attested in the compound krātayuk-preščyo 'krtayuga-time' (PK-AS16.2b2 [Pinault, 1989:155]). Like TehA krātayuk in the compound krātayuk-prast from BHS *krētayuga- (not in M-W or Edgerton).

krātātušē (adj.) 'active, beneficial' (?)
[ma krataťašē,-/ -l] //ššy prēkre krātātušē šaš arache bohdinasventes kartve wasamo (600b4). The semantic identification is predicated on this being an adjectival derivative of a Tocharian borrowing of BHS kra- (nt.) 'deed, action, benefit.'

krātātušē?'

krātātušēšē (adj.) 'prīng to Kṛtajā' (previous incarnation of the Buddha)
[ma/krašatašē,-/ -l] (H:149.240b1 [Couveur, 1964:243]). An adjectival derivative from an unattested *krāša- 'Kṛtajā.'
kripta* (n.) 'permission, leave'

[kre'taun* (n.) 'virtual'

[4krentauna, krenetaunams, krentauna] pälkösana krentauna 'spiritual virtue' (15a8=17b2), ylomem áltisikrentauna[ne ritáisis] 'in order to turn [them] away from evil and to make them embrace virtue' (21a1), krentaunassat àce = BHS kalyýnákakilam (25b16), krentaunamso = BHS guńnám. (H-149.47a3 [Couvreur, 1966:162]), Winter/Gabain:13 ([in Manichean script] kryntvnm[z]); --krentaunasse 'prting to virtues':


krepaste* (nm.) 'small' tall, lump


kremiý (n.) a plant part

[kremiya, -/-] erkánsite yasotči kremiý tšankanta pyipö 'the sap of the arka-plant, the kremiya, shoots, and flower' (W-5a6).

kremot* (n.) '[-, -kremot] kremotsa āšše yamassāle 'with a kremot [it is] to be put on the head' (W-37a3). A compound kres-mot whose second member is mot 'alcohol' (cf. W-3a3 motstsa āšše yamassāle).

krestw* (n.) '[-, -krestwe] sâmánsite yšel[mi pā]lskone tsankam kwiwe-ike ke yco kaltār-ne [sic] tu krestwesa ystār 'if [his] sexual desires should arise to a monk and his "shame-place" stand tall and he should simulate it with a rag' (334b2/3). Tchá krasu and B krestwe reflect P'The *krestwe but extra-Tocharian cognates are uncertain. VW-233 ugetics a connection with PIE *ker-t- 'cut'; H-180-181 a PIE preform *krodiwe- and compares Sanskrit krdhī-'stumped, shortened' (comparative krdhīy-as), where *(s)kred* is presumably an elargissement of *(s)ker- 'cut.'

kro(n)kš/* (n.) 'bee'

[-, kro(n)kš/-, kro(n)š, -kroksšams, -kroksšams wesēčča māča 'the sound of many bees' (571b4), mútkte kroksšamsc cutilceč pyuppyai warsssi 'as [it is] the pleasure of bees to smell a flower' (S-5a2).

Though obviously related to Tchá kronkš 'id.,' probably because the A word has been borrowed from B, the etymology is otherwise uncertain. There seems to be no phonologically easy way *(khr,smuken-?*) to derive this word from the same source as its traditional congeners, Latin crābrō, English hornet, etc., namely *(khr,smo)-' (cf. Schrader/Nehrun, 1929: 654). Neither is it phonologically likely that we have borrowing from some language similar to Tibetan šrang 'bee,' Khmer sran 'vass' (VW-628). Hilmarns (1986a:35-37, H-181-182; MA:271) suggests a connection with Proto-Germanic *hunna[ga] 'honey' [Old Norse, hunan, OEG honan, Old Danish honning, Middle Dutch honich] = *(hunaga-: OEG honag honig, Old English hunig, Old Danish honig, Middle Dutch honich, and the Germanic loanword in Finnish hunnaja- and Sanskrit kīcāno- 'gold(en), Greek knēkòs (Doric knēkòs) 'yellowish, Latin canicace 'a kind of bran,' and Old Prussian cukan 'brown' (all < *(khr,nkò-), cf. P-564-565). Hilmarns's pre-Tocharian *(khr,nk façns, however, requires the second *n- which otherwise only appears sporadically in Germanic, as well as some very
complicated phonological change in Tocharian. His suggestion is ingenious but uncertain.

Krodhavárga* (n.) 'Krodhavarga' (a section of the Udān'avarga)

Kroṣīṇa* (n.) 'horn'

Kroṣaṇe (n.) 'cold(ness)'

Kroṣaṇe (n.) 'horn'

Krauṇa-P. (v.t.) G 'gather, amass; herd'; K 'gather; mass'; G.\(^{(1)}\)Ps. II /krauṇa-P/ [MP -a, krauptā; MPInf. I -a, kraupīntā; MPPart. kraupanam:] yāyaṃ krauṇa[pr]ā snai-peva[m] wi-peva[m] vēr-pēva[m] 'he gathers up thistles, the two-footed, the four-footed, and the many-footed (H-149-ADV.883 [Hilmarsson, 1989a:93]), saḍa-virta paṭrānā māka kraupīntā 'the saḍa-virdgas were gathering many alms-bowls' (337b4), [kraupāmene (304a4)]; Ps. VI /kraupāntā [A -a, kraupanatā -a, kraupanāntā; Ger. Kraupanal; [a]yaik] no kraupanānta śīnta kēva[m] [sic] śāsīsa 'others, however, herd sheep or cattle in order to live' (H-149-ADV.28a5 [Thomas, 1954:756]), tasa pālaičendā pot peka[m]as kraupunānta[n]a wo[l]mō[n] = aśi[n]opī 'thus the three laws [are] to be gathered by a wise being' (23b82; Ko. II (‘Ps.’) [MP -a, krauptā -a, kraupēntā; kwi sū[k] krauptā] vaipe[m]a[r]e[v]o] pe[m]sātā [n]ākimpa 'if he accumulates possessions, he is smeared with great reproach' (33a67; Ko. V /kraupāntā [MP -a, kraupīntā, kraupēntā; MPPart. -a, kraupīntā; Inf. kraupati; Ger. Kraupale; a]lāl[l]ē[c] pe[ls]ka[s]a] ... p[ō]ntā kraupāntā 'with uniting spirit may he gather all things' (PK-17.1a5 [Couveur, 1954c:86]); Pt. Ib /kraupā/- [MP -a, kraupāntā, kraupāntā -a, kraupāntā; p[er]ner[n]ia kraup[a]tā ‘they have amassed greetings’ (249a1); Pl. /kakraupā/- [MP -a, kraupāntā, kraupāntā -a, kraupāntā; in[krauparnen]m; [kakrauparnen]m = BHS samudānīya’ (H-149.153 [Couveur, 1966:181]); -kakraupar[m]nāni] [kakraupar[m]nāni = BHS samudīnīya] (H-149.329 [Sieg,
Sieglng, 1930-32:486), [kakraupa]rmen krenntauussana pyal[pay]ain =
BHS pračāya gunavāppūnī (PK-NS-414b2 [Couvreur, 1966:170]);
-krapaulīte 'gathering, amassing': empr[em] pālisoniste kraupulīte 'the
amassing of true spirit' (155a2); -krapaulīstēsse 'corpulent, obese':
kraupulīstēsse = BHS sanghāta-(Y-3a5).
K Pt. IV [kraupulīssā]-[A - -, kraupulīssāl - -, kraupulīssāre]: sān[k k]raupulissa
'he assembled the community' (PK-AS-18b2-a2 [Pinaull, 1984b:376]),
māsēleye yakene ente maitare aklāylyen po ese kraupulissā 'if
to go to that place where they go, let them gather all the
disciples together' (108a3). TChA krop- and B krau- reflect PTCh *krap-
from PIE *kr(e)u-b- not
seem to be identical to Greek krapī' hide' (MA:217). With another élargissement,
we have PIE *kṛ(ṛ)e(u)-h- in Baltic kraušu 'pile up', kruva 'pile', OCS kryu
PTCh *krap- might reflect either an o-grade or an o-grade intensive present
in PIE terms. The PTCh *krauš- (found in both A and B) is presumably
analogous to the subjunctive *krap-ā. See also kraupa- and akraupatte.
kraupe* (nm.) 'group; section
[ - , kraupentse, krau[pel]kraupi, - , kraupem] yokaisse ce kraupe wea [yokaissē
ekraupa = BHS trāya-va]-(8a7), kraupene cene kauseme[ne k]k]ē'se 'when
die (Gemeinde-)Schar such in Bezug auf diesen schläft' [kraupene = BHS
sangha-] (36b1), cāmpayre cai simtis kraupese' 'these could not come to
the group' (388a7), [mā nkei]ēnene yanem [k]raupi] = BHS na
kṣayanyantī cākārā (PK-NS-414a1 [Couvreur, 1966:170]); -kraupesse
'prting to a group or the section' (291b3). A nominal derivative of the previous
entry.
krausēnie (adj.) *?// dhātusa krausēnie// (196a3). B variant of krosēnie?
klampary* (n.) a meter (4 X 18 syllables; rhythm 7/7/4)
[ - , - , klamparya(/)l (359b2). CCh. TChA klampri 'id.'
klawissu, see ćem-klawissu.
klasko*, only in the compound kom-klasso 'west
klausēnie.
klānk- (vi.) 'ride, go by wagon'
Pt. I b [kānkā]- [A kānkāwa, - , klānkal]: [pre]ksyaine šerīsī klānka 'at that
time he rode off to hunt' (363a3). ABB klānk- is a denominative verb (as if
PTCh *klenk-ā) from klenke, q.v.
klāp-, see klep.-
klāy- (vi.) 'fall'
Ps. IV [kleyo]- [MP kloyomar, - , kloyotār, - , kloyontār; MPPart.
kloyomane]: tetelewa ka kloyontra // 'scarcely grown [sci. the fruit], they
fall' (166), [ne]m[e]k kloyotār kātk[e] s[u] 'certainly he falls deeply'
(47a2), cīye sainās kloyomar 'I fall to thy refuge' (TEB-64-11), painemem
ette kloyomane 'falling down from [his] feet' (88a2); Ko. V [kātyā]- [A - ,
kātyāt, kātyamā; MP - , - , kātyatāt; MPmplf. - , - , - , kātyocem: [la]lātos
yake-skheyem ka sp sani kātyam 'tired and with little zeal the enemies will fall'
(216), sn[a]l parwā lestaimem tāsān kum sā kātyamā l[n]of k[em]lsta
'without feathers he will rise from the nest but will fall to the ground'
(282b1); Pt. I b kātyā/- [A kātyāwa, - , kātyāl, - , kātyāre]: pit māwāt-e-ne
kem[sta] kātya 'his gall shock' (in i.e. he raised and fell to the ground'
(85b5), tenuem leswi eisatl[e] ne yoka yenom nauntaine kātya 'then waves
of weakness seized her and, still walking along the street, she fell'
(TEB-66-35); PP [kākūtyā]-; kātyalihe 'falling' (543a7); -kātyalihe-ākē 'falling end'; [kātyalihe-ākē = BHS patanāntī] (H-149.329b1) [Thomas,
1967:24].
While clearly related to TChA kā[wy]- 'id.' extra-Tocharian cognates are
very uncertain. While the relationship itself with A kā[wy]- is clear, the
details of that relationship are anything but obvious. In TChA we find a very
irregular paradigm with a present stem klawa-, a subjunctive and preterite
stem klā- and an optative klāvi-. The data from both Tocharian A and B can be
accounted for if we start from a PTCh present *klāye- and a subjunctive/
optative/preterite stem *klāyē-. In TChA the sequence *-yē regularly
underwent contraction to -ē (cf. Winter, 1966b, who takes the contraction to have
been from *-yā), hence the attested subjunctive and preterite. In the
optative the form immediately behind the attested klāvi- must have been
*klāy- which has undergone the same dissimilation we see in the optative
skawī- to ske- 'drive' (B skai) or in kayurs 'bull' from *kawurs (cf. B
kaur, rse). The present *klāye- would regularly have given later PTCh *kloyo-
by Mutual Rounding (Adams, 1988:21) and later *kloy- with regular loss of
*ye- between *-o's (cf. Adams, 1988d). In B the *y- was restored on the basis of
the rest of the paradigm whereas in A *w- was inserted as a hiatus breaker,
perhaps reinforced by the *w- of the optative.
At various times *klāy- has been connected with Sanskrit glā- 'be tired,
languish,' Lithuanian guliū 'am lying down,' Greek bállō 'throw,' Sanskrit
cārati 'moves,' etc. (see WW:217 for previous literature; his own solution,
following Meillet [in Hoeml, 1916:379], is a connection with Sanskrit glā-).
But in under none of these hypotheses is either the semantic or the formal
equation particularly strong. All we can assume that the *ye- represents
yeo-present generalized throughout the verb. If the *ye- is part of the root, we
might consider a relationship with PIE *klei- 'lean' ('lean over [so as to fall]
'), 'decline very much' > 'fall?') with an o-grade intensive present
*klāyō-. Phonologically and semantically less likely is Hilmarton's
connection (H:147-148) of a connection klāšī 'to land accidentally in
a situation; to stick; to be left behind.' See also possibly klāś- and klin-.
klänkarske* (adj.) ‘doubtful’
[fr. klänkarkana esdrâmpi ... wökâltana ... mā rano klänkarkana ‘both eyes resolute and not doubtful/wavering’ (H-149-ADD.166b3 [H:141]).] An adjectival derivative of the previous entry.

klänts-(vi.) ‘sleep’
Ps. XII /kläntsääñ/*[l] / [A - - , kläntsäñ/ - , kläntsäñcer, - , Almpf. - , kläntsäññi/- , kläntsäññi(öynen): /kläntsän-n-e] [lege: /kläntsän-ne] / [kläntsän = BHS svapañ] (148b3), tæka prekau-l-e kâ snañ mentis kläntsäñcer ‘here I ask you; why do you sleep without [a] care?’ (G-Sul-4), präkere kläntsääñ he slept soundly’ (108b5); Ko. V /kläntsäñ- [Aopt. - , kläntsyf): /svæsau vs no klännooi oatne tiskæsæme / ‘fortune [he would be] however [if] he slept in a burning house’ (K-12b1); Pt. 1 /kyläntsääñ- [A - - , klyntsäl]: /klæntsän (K-T).] ‘kläntsälne ‘sleepiness, numbness’; /kläntsälne = BHS suptæå (Y-36b).] TchA klis- and B klänts- reflect PTch *kls- from PIE *klhm-/*- whose root is otherwise seen only certainly in Sanskrit klān(y)atai ‘be/(come) weary, fatigued,’ klænta- ‘fatigued’ (VV: 218-219, though he wrongly separates A klis-; MA:588). Hilmarsson suggests (H:142-143) as an alternative the above etymology one that connects this word with the family of PIE *kel- ‘bend, lean,’ more particularly *kl-n-s. - Semantically acceptable, the addition of *s- to a root already enlarged by *-n- is not otherwise well-established. See also the following entry.

kläntsänne* (n.) ‘sleepiness, numbness’
[-, [= kläntsänne/ kländänne] spakain yamāsloéna ‘in [a case of] sleepiness poutlices [are] to be made’ (W-9a3).] A nominal derivative of the previous entry.

kläskälñe*/(n.) ‘setting (as of the sun)’
[-, kläskälñe/ailskälñe/* [lege: /kalsklñe] yanem tnamæñta = BHS astam gachænt hæsævæ (305b3), klæskälñe (517.1a).] In form an abstract noun built on the substantive stem klæsk-, from an unattested *klæsk-. The latter would be a putative PIE *kls-ske-o-, a derivative of PIE *kls- ‘bend, lean’: Sanskrit śrīyati ‘lean against, lay on,’ Greek kłsô ‘lean (against); wane [of the day],’ Latin klœ ‘lean, incline,’ OHG hlætn ‘lean (infr.),’ etc. (P:601-602; MA:348). PIE *- regularly fails to palatalize when retracted in the environment of an *-s- (Adams, 1988c:15). For the semantic development from ‘lean, incline’ > ‘set [of sun]’ one should compare Greek kô čnerg klintoi ‘the day wanes.’ Not with Hi]marsson (H:143) from PIE *kl-s- *-ske-o-, nor with VW (201) from PIE *kel- ‘hide.’ See also the next entry and kállymiye, -klasko, and possibly kláy-.

kläln-(vi.) ‘be necessary’ [impersonal and followed by an infinitive]
Ps. Xa /klälnsk*/*[l] / [A - - , kl(y)insäyf]: / kilinsañm san šmna rintsi ‘it is necessary to renounce one’s own people’ (8a2), ointe tai kilinañm- s-sak lakle rintati ‘there is necessary for thee to seek good fortune or suffering’ (TEB-74-6); Ko. I /kln/* / [A - - , kl(y)ins(än)yll; AOpt. - - , kl(y)ins(än)yll- - - ,
klýi(ñ)(y)en: wáie wase spá kásak vor wentsi klyin-ne 'if it is necessary for him to speak lies and idle gossip' (31b4), yólo oko wapatsi mās ní klyin-nil and it was not necessary for me to enjoy an evil fruit' (268a3), sansámrne klyin-nil walka [lege: wáie] spártatsi 'it was necessary for me to turn for a long time in the samára' (249b1), nraus[as] na wáie klieni kláski kri, láklekentla 'or if it was necessary to see hellish sufferers' (220b5); Pt. III /kleyenši/ [A -], -klánsi/.

AB klin- reflect PToCh kliini- with analogical zero-grade (see Adams, 1978), a derivative of PIE *klei- ‘bead, lean, incline’ [Sanskrit śráyati ‘lean (tr.), lay on,’ Avestan sray- ~ srinu- ~ srinav- ‘lean,’ Armenian limin ‘be, become,’ Greek klíno ‘lean, turn to make slope or slant,’ Latin elíbere ‘bend, bow, incline,’ OHG hlínn ‘clean (intr.),’ Lithuanian šlieję ‘lean against,’ etc. (P-601-602; MA-348)] (VW:220, with differing details, also H:150-151). The Tocharian reflects klineu(sko-), as in Avestan. Semantically we must have a development ‘it leans against’ > ‘it depends on’ > ‘it must.’ See also previous entry.

kliye (n.f.) ‘woman’
[kliye, kláinántse (?), klaín – kláin [klaína, kláina, kláináts, kláina] ogle píkcre klinámpa kca treistate ‘midnight and noon he was hanging about some woman’ (69a2), [ant]y-purássana klinámpa ‘with the harem women’ (109a6), sansámrne sañ aýmesa [sic kliýinántse][//] (330a1), enkuwátte sôrti nei[ksaite]-l – piš-kante cnelane klyie tay[káwa] ‘my male sign was destroyed; for five hundred births I was a woman’ (400a2), kliá (570a4), kliá má yákbr[..] ‘they didn’t see the woman’ (570b2); –kliáiné ‘female, young to a woman’: kliáiné eriwahtie sórti sôrtiném ‘from the signs of female and male’ (8a6), kliáiné tek [K. T. Schmidt’s reading, 1975] = BHS sérága (505a3), kliáiné krake ‘menstrual discharge’ (522a4), kliáiné tekí = BHS ayígáraya (Y-1a1).

TChA kúli (acc. kúle) and B kliye (acc. kláin) reflect PToCh *klyye (acc. *klya). Following and elaborating on a suggestion of K. T. Schmidt’s (1980) and Kortlandt (1998) (also H:157-159) we may take the PToCh form to reflect PIE *gna. sân. ~ sâi. ~ san. ~ sâi. ~ san. ~ sâi. ‘a defining’ derivative of the ordinary word for ‘woman,’ *gna. sân. ‘that appears in TChB as sâna ‘wife,’ q.v. (MA:648). The nom. sg. *gna. sân. should have given PToCh *klyajen by dissimilation of the two n’s. This *klyajen should have give *klyoyo by dissimilation (Adams, 1988c:21) but this form was analogically replaced by *klyaye on the basis of the acc. sg. *klyayi and the sequence –aye in *klyayi evidently gave –iye regularly (Adams, 1988d). The PIE acc. sg. *gna. sân. should have given PToCh *klyajayi (with the loss of –s) in the accusative singulars of nouns not referring to male rational beings) > *klayi. In both languages the plural of this noun is analogical. The TChA plural kłóway is analogical after *swey ‘sons’ while the B plural kláina is that appropriate to nouns denoting female rational beings (cf. ašyana ‘nuns’).

Beside the acc. sg. klayi in B there are both kláin and kláini. Kláin is a historically later form of kláini resulting from the general tendency to change final -ñ to -n, reinforced in this particular case as final -n is the regular marker of the acc. sg. of nouns denoting male rational beings (e.g. enkwem, the acc. sg. of enkwe ‘man’). In PIE terms kláini must reflect a *gna. sân. ~ sâi. ~ san. ~ sâi. ~ san. ~ sâi. motionsfeminum built to an n-stem. Not with Pedersen (1925:26), also VW:241) is this word to be related to the otherwise isolated Modern Irish cancer ‘country woman, maiden, girl,’ Breton pl-ac’h ‘girl.’

klíst ([indeclinable] adj.) ‘ag afflicted’ (?)
(175b1, 189b1). —From BHS klint...

klu* (n.) ‘rice’ (Oryza sativa Linn.)
[~ - klu/ lane klu pete ~ lane smáánne pete ‘then give rice! then give broth!’ (H:149.X.5b6; Couvreur, 1954b:44); –klusse ‘to give rice’: klusga stwíye ‘rice gruel’ (497a8). The equivalent of TChA klu. An early borrowing from Old Chinese *glov, *rice, *rice-pondy (in New Chinese dào; cf. Schuessler, 1987:116). For other suggestions, see VW:222 (a connection with Sanskrit sáru- ‘lance, arrow’) or Hilloesman (H:152—a connection with the Germanic group represented by English hull).

klut- (v.i., v.t.) G ‘turn’ (Intr.); K ‘make, change, turn [someone/thing] into; augment, intensify’

G Ps. VII klutánk*–t/-l [MP II - -], -kltunténtur: kauc ette klutunténtur tónj pont秒 enk ette spártam; kó ette täkm cauc tónj klutunténtur kaiúmen ní nok ettes up and down the spins turn when the wheel revolves; whatever will be down, up they turn from high to down again’ (306b7); PP /kltuko-/: wpwwérine klut[ak]au ralaist wassasim kleswa ‘as if he had been between the two fires, suffering one dwells’ (9a7).

K Ps. IXb kluták*–t/-l [A - -], klutákšáym – klutákšékm; Almpf. / - - , klutákšéym; APart. klutákšéica; MPPart. klutákšékame: war yokaiste witska waiíwássám-ene ní kownée klutákšáyn-n-nfe ‘the water of thirst washes its roots and makes it become new again’ (11b3); Kó. IXb = [Ps] [Inf. klutákšis]; Pt. I klyatuk – [A – klyatuksta, klyatukata; MP - -], klyatukâtel/ klyatukântê ‘- -, - wary ci lauke tşa iši wette lykaatka-n [lege; klyatukata-n] píke po láklekentla [sic] ‘he has led thee afar and separated me [from thee] and made me share all sufferings’ (496a6f7), wíssma klyatuksta bráímainnai wersyra ‘thou hast made the abstrahened the brahmanales assembly’ (TEB-58-23); PP /klyutuktu-/: píjalltéecu wrococ ríska parur wesmem : šákás lykarwa kekklyatkuai onkorati tázalous and great serf! enjoy me from this sixteen times intensified porridge!’ [šákás lykarwa kekklyatkuai = BHS sodasaigultim] (107b7); –klyutukkormen: pratáhirántasa ceenay takar[,] kláim[klyutukkormen] ‘by these wonders having made them believers’ (108b9).

TChA luk- ‘id.’ and B klt- are obviously to be related but exactly how is a question. It is usually assumed that A luk- results from dissimilatory loss
from *klauk- (retained in B) but the loss of a highly salient initial consonant in such a fashion is unlikely. More probable to my mind is to assume an original *klauk- that became *lauk- in pre-TchA by dissimilation and subsequently lük- be regular loss of *-k before *-l. (much like *glakt- 'milk' > *lak- > lact- in Latin). Semantically PTch *lauk- would appear to belong to the widespread PIE *kel- 'turn, revolve, sojourn, dwell' [: Sanskrit cārati 'revolve, Avataran ārati 'versatur, Greek pelomai 'am in motion, go, come, rise' (with Aeolic p), tēlos 'end' (< *turning point'), teléi(ō) 'finish, pēlos 'pivot, axis' [= B kele, q.v., polēo (intr.) 'go around, range, haunt,' (tr.) 'turn up the soil' (of a plow), Latin colō < *kēlō 'cultivate, tend, dwell, Albanian sjell < *kēlō) 'bring, fetch, gel < *koleyo 'come (late),' and nominal derivatives in Celtic, Germanic, Baltic, and Slavic (P:639-640)]. PTch *lauk- presupposes a PIE *kēl-eu-T-(skel-), probably to be seen again in Albanian geshē 'I was' (in pre-Modern Albanian kleshē) if from *kēl-eu-T-sm (the -o- of the Albanian optative gosha may reflect *kēl-eu-T-). Exactly the same series of élargissements is to be seen in B mluk- 'crush' from PIE *mel- (MA:607). VW (267), following Pedersen, suggests the same root origin but is wrong in seeing a particular relationship with Greek telesō 'finish, achieve.' Hilmarsson, on the other hand, relates them (H:144-145) to ON hjóta 'be allotted, allotted' but the semantic connection seems unilluminating. See also klaute, klautk-, and, more distantly, käl-, käl-, kokaile, and kele.

klup- (vt.) 'squeeze'. Ps VI (klupā-) [MP - , klupnāṭi/-]: samāmesh te yēlimi pālsike tsanikan kwipe-lke ke wco kallāt̥r-ne [sic] mālkiwēdi epinkte kluṣāār̥-ne [lege: klupnāṭ-] tune swārūnye yamāstār krāke lām̥-ne ['if] sexual desires should arise in the mind of a monk and his shame-place [i.e. penis] stands tall and he squeezes [it] between [his] thighs, and makes therein pleasure for himself and filth [i.e. semen] emerges from him' (334b6-8). Though traditionally read kuṣāār̥ such a form cannot be right since there is no source for the palatalization of *-s-. Instead we have here a sloppy writing of *-p-. Extra-Tocharian cognates are uncertain. It may be related to Lithuanian gālō̌ti 'to press to the breast,' Old English ēmbare 'enclose, surround; grip,' Old Norse klīpa 'include, comprise; squeeze, pinch' all from a PIE *gλēb- 'embrace, squeeze' (cf. P:362). In any event the -u-represents PTch *-āu and an analogical zero-grade (Adams, 1978).

klus-, see klup.

Klenkarako (n.) 'Klenkarako' (PN in caravan pass) [Klenkarako, -l], (LP:41a).

klenkarāṇāṇiñe ?

keksētiṣā saṇāpalle kartse māk klenkarāṇāṇile (W-41b2). ■ An adjectival derivative of some sort from the following?

klenkarya ~ klenkaryo (n.) 'Vanda roxburghii R. Br.' (a medical ingredient) [klenkarya ~ klenkaryo, -a, -e] klenkaryo = BHS rānā- (Y-2b34). ■ Etymology unknown.

klenke* (nm.) 'vehicle (of arriving at knowledge) [-, -klenk, -klem] [causa] klenkesa = BHS tena yānena (306b3), kelsāliṇissē sak spīlmem trat klenkentsa kālīlorym po sansārśi 'through the three vehicles may all those in the samsāra achieve the good fortune of extinction!' (S:6a6). ■ (As if) from PIE *klongo- a nominal derivative of the tōmas type from PIE *kλang- 'bend, turn' [: Latin clīngō 'cīngō or 'clīdo,' TchB klānk- 'be doubtful,' Old Norse klēkkr 'loop of chain,' Old English hlinе 'ridge' Old French (< Germanic) flêche 'turn aside, flinch,' etc. (P:603; MA:62)). For the semantics one might note NHG kenken 'guide, conduct' (VW:217, though he does not connect klānk-). See also klānk- and, more distantly, klānk-.

klene* (n.) 'noise, sound' [-, -klenell] // snai klena [lege: klenе?] 'without noise' (389a1), snai klen (PK:17-8b2 [H:149]). ■ A nominal derivative of kōlīn-, q.v. On the basis of the derived adjective klene-ú 'resounding' it would appear that klen was an innovation or simply a mistake for *klene. See also kōlīn- and the next entry.

klene* (adj.) 'resounding' [m: klene, -l, -l] [f: -e, -ik], klenantsail [spā]ntaiytiņeši sa ūrākai pāyāsta klenantsait 'thou didst blow on the resounding conch of truthfulness' (214b4). ■ An adjective derived from klene, q.v.

klep- (vt.) 'touch (with the hands), investigate, test' Ps I (klēp-) [MP - , kliptā/-]: kliptā = BHS sammāsi (VW, 1976: 223), Ps I (klāpā-) [MP - , klāpāte ~ klawātel/: pūdāktenēs klsēko klawāte-ne lyawār̥-ne 'he touched the Buddha's body and rubbed it' (5b5); --kklāparme: // kklāparme = BHS vīmārya (352b2); --kklāpari 'touch': // yksne kklāparī efnkal̥̥/ (156a2).

■ From PIE *klep- 'lay hand to' (Adams, 1989b; MA:595). Further discussion of cognates s.v. klap-. TchB klyep- is a thematic verb with the vocalism of the present has spread throughout the paradigm), rūnk- 'check, hinder' (3rd. pl. cenke), tūk- 'touch' (3rd. sg. cesēm), sūk- 'call' (3rd. sg. sūsūm), and Class III (*deponents), nu- 'shout, threaten' (3rd. sg. ēvetūr̥), or lu- 'send' (3rd. sg. ēvetūr̥). Outside of Tocharian we can compare Latin celedere 'go, proceed' or Greek meidomai 'devise, counsel, advise; plot' beside meidomai 'give heed to, attend.' The preterite and subjunctive of *klauspo- seem to have been built to an old o-grade (intensive?) present *klop- (for o-grade-presentes, see now Jasanoff, 1979) plus the ubiquitous -ā of Tocharian preterites and subjunctives (i.e. *klop-ā). See also kālp-, kālp- and the next entry.
kleps (n.f.pl.) 'pain, affliction, distress, anguish' [used of all passions, all of which were dispelled by the Buddha point of view]

[kleš-, kles/-klešanma, klešamants, klešanma] [po] kaukešica yokše kleš ontsotihe ine tamaisam krentam wolemets 'the all-killing affliction thirst/desire produces insatiable desire in good beings' (11b2), ašišnašes kausalanë klešanma = BHS jhānavaddhyā klesā (2003a), [in Manichean script] kles'mnm' (Winter/Gabain:12); -klešasse 'prting to (an) affliction'; yikayom wa meta klešassai 'may I triumph over the struggle with affliction!' (S-6a1); -klešamansase 'prting to afflictions' (226a2); -klešatstse* 'afflicted: ma no māci klesiicci po sārm aiskem klešamants all these afflicted with afflictions do not give origin to afflictions' (255b6);

klešamansate* 'having afflictions' (601a1); -kles-yāmorse 'prting to affliction and deed' (286a5).

[kleš-, -/-] kles/- klesanma] [sa] paññake kāyase ok tom piš sankām klesā tau 'for bread flour, one tau and five pounds, kles, one tau' (434a3), kappāyes klesa massa tarya tom wākte wi tom 'for the workers kles went, three tau and wākte, two tau' (434a4).

[kleš-, -/-] kles/- klesanma] [sa] paññake kāyase ok tom piš sankām klesā tau 'for bread flour, one tau and five pounds, kles, one tau'

[kleš-, -/-] kles/- klesanma] [sa] paññake kāyase ok tom piš sankām klesā tau 'for bread flour, one tau and five pounds, kles, one tau'

[kleš-, -/-] kles/- klesanma] [sa] paññake kāyase ok tom piš sankām klesā tau 'for bread flour, one tau and five pounds, kles, one tau'

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[kleš-, -/-] kles/- klesanma] [sa] paññake kāyase ok tom piš sankām klesā tau 'for bread flour, one tau and five pounds, kles, one tau'

[kleš-, -/-] kles/- klesanma] [sa] paññake kāyase ok tom piš sankām klesā tau 'for bread flour, one tau and five pounds, kles, one tau'
klyiye, see kliye.
klyemon* (*standing, being in' | [mil/-, klyemon] klyemon warne twasës misampa mit panië wirot 'honey and molasses with the flesh of animals living in water [is] an incom-patibility' (ST-Ts34)). | An adjectival derivative of källy, q.v.
klyoto* (n.) 'Troublus terestris Linn.' [aka T. lanuginosus] (a medical ingredient)
[klyotoń, - -] (501a5); -klyotaisse* 'pring to Troublus lanuginosus': klyotaisana witsaka 'roots of Troublus lanuginosus' (P-1a5). | Etymology unknown. See also possibly next entry.
Klyotiska (n.) 'Klyotiska' (PN in monastic records)
[klyotiska, - -/l] (490a-1-2). | This would look to be etymologically a diminutive of the previous entry.
klyomo (adj.) 'noble'
[klyomo, - - klyomo - klyomo (voc. klyomoi)/klyomoi, klyomots, klyomo (f. klyomia, - - klyomiai/klyomiai, - -) t[w]e t[y]koty
[klyot]aisana kärpye yake më klyomo 'death, thou must be common and not noble!' (5bl8); klyomo] kînhësë kë se kekenu têkam [klyomo = BHS áyali] 'the noble [one] who is provided with insight' (144a7), oktasa klyomia ytëry klyomots empreisëntë 'the noble, eightfold path [is] the truth of the noble [ones]' (154a4); -klyomo-yok 'noble-like': twë nau la]re-yok snai-kes klomo-yok [sic] olyaposte] špëlimën yë [237a2]; -klyomia 'nobility': klyomë sërçsem ëmë ksa ašëmënta [alayi] 'some other wise men explain nobility' (255b1/2).

Tcha klyom (acc. sg. klyomënt) and B klyomo reflect P*Ch* klyomo (acc. sg. *klyomënta) from PIE *kleumëns (weak stem *kleumn)'. This PIE *kleumëns - provides the basis for the thematic *kleumënt- seen in Sanskrit śrēma- (nt.) 'fame, positive reputation,' and OHG hliumunt (m.) (NGH Leumann) 'reputation, character' (Couvreur, 1947:16, WW:223; with differing details) H:159-60). *Kleum- of course is a derivative of *kleu- 'hear' (cf. also Gothic hliuma) (m.) 'hearing,' Old Norse hjörmy 'sound,' and Avestan sraaman- 'hearing' ); In TchaB the final -a proper to the nom. sg. has been extended throughout the paradigm and, except for the residual acc. sg. klyomont, the stem has been rebuilt as an n-stem throughout rather than a nt-stem (so too the Tcha feminine klyomin, etc.). Further s.v. klyaus.
klyaucamom* (adj.) '?
[-,- klyaucamom]///hihãm • klyaucamom • tämân (529b4). | As the beginning of the Sanskrit word that klyaucamom glosses is lost, we cannot know its meaning. However, it would appear to be a verbal adjective to the same verb whose infinitive appears as the next entry.
klyaucaci* (n.) 'ejectory'
[-,- klyaucaci]/kuikutisë saalye balämë klyaucaci yamaše 'sesame oil with balë [is] to be made into a paste' (Y-2a6). | This looks to be an
infinitive (defectively written for klyaucessi) used as a noun. The preceding entry would appear to be the verbal adjective of the same verb. • *Etymology uncertain. Hilmarsson (H:154-155) suggest that the 'Tocharian verb might reflect a PIE *glied-skle-to- and be related to Old English *clāt 'clump,' Middle Low German klāx 'clump,' Old English clōt 'clot, clump,' and, without the *-d-extension, to Sanskrit glau- 'ball, mass of something pressed into a ball,' etc. (cf. P:363-362).

klyaus- (vt) ‘hear, listen to’ [periphrastic causative klyausiī ai- ‘give (someone) to hear’]

Ps. II klyeuςτια/- [A - , klyauṣm/- , klyausm; MP - , klyaurus/- ; . klyauṣnter; AImph. klyausin, - , klyauṣit/- , - , klyausi(oy)en; MPPart. klausamenane; Ger. klausen: elalamedes ksa [sic] samp wek klyausā ‘this soft voice is to be heard’ (89b6), klyeuςτα [- (365a1); Ko. II [= Ps.] A - , klyauṣm/; AOpt. - , klyaus/- , - , klyausi(oy)en; Inf. klyaus(Ai- klyaus(oy)en; pelai(kn)e klyausīt ayai aitse sek ai[masu] ‘always zealous to hear the law and give the gift’ (23a7), lakam klyausāt wak yark=alyekpi ‘[if] he sees or hears of the honor [given] to another’ (33b4), k2 se π ksa ai-n- ne pelaike klyausī ‘who will give him to hear the law?’ (99a4), nākcyain [klau]tsaia klyausi ‘to hear with divine ear’ (PK-AS16.295 [Pinault, 1989:156]); Ip. I pākiuyas/ [Sg. pākiyus Pl. pākiyus(oi); sasālas palkos] pākiyus cas jāla[kasse melke] ‘hear this jāla with humble spirit!’ (73a45), tūnē tātas pākiyus ‘hears this now with love!’ (837); Pl. lb pākiyās/- [A pākiyawa, - , klyausi/- , klyausas, klyausare; MP - , klyauṣatel/- , tretens wylie klyausare ‘they heard the talk of the tālas’ (19a6), orotos kswalsēnēsses weksēnīa klyausate ‘the great sound of mourning was heard’ (589b6); PP keklyeuςτα: tu wnoml keklyausos seym ‘the creatures had heard it’ (30b2), keklyausor ‘that which has been heard, instruction, knowledge, tradition: keklyausor = BHS stratum (H:149.236b4 [Sieg.Siegling, 1930-32:496]), se keklyausor ‘this thing once heard’ (S:2a6), keklyausornen: klyausilī ‘hearing’; ma [sic] klyausilentsa = BHS nāsrai (311b4), krecipē pelaikeptes klyausilien ‘in the hearing of the good law’ [= BHS sadharmsrava] (H:149.315a5 [Sieg. Siegling, 1939-32:491]).

• TChA klyos- and B klyos- reflect PTch *klyeuς-, (as if) from PIE *kłenos- a lengthened grade (grade-creative intensive of *k1l,e,umus-) which appears in several different ablaut grades: [Sanskrit śrōts ‘hears, listen,’ OHG hōsēn ‘listen,’ OCs slāsti – slāst ‘hear,’ Lithuanian klausi ‘hear’ (P:606-607; MA:2623)] (Sieg/Siegling, 1908-926, VW:224, H:155-156). Cf. klep ‘touch, investigate’ (3rd sg. kleprā), tānk ‘check, hinder’ (3rd pl. cēkem), tāk ‘touch’ (3rd sg. cēsām), tāuk ‘call’ (3rd sg. sāsām), and Class III (“deponents”), nu ‘shout, threaten’ (3rd sg. ēvetērā), or lu ‘send’ (3rd sg. lyewetār). Outside of Tocharian we can compare Latin cædere ‘go, proceed’ or Greek mēdomai ‘devise, resolve; counsel; plot’ beside mēdomai ‘give heed to, attend.’ TChB klyaus- is somewhat unusual in that it has extended the lengthened grade to all forms of the paradigm; however, one might note that the preterite participle in A is kαlyaus, reflecting an old full-grade. Given the widely varying ablaut grades of PIE *k(ẹ)umus- and the widespread productivity of ẹ-grade thematic formations in Tocharian, there is no need to see in klyaus-evidence that PIE *-ew- gavé Tocharian -yeu- rather than -yu-. PIE *k(ẹ)umus- is an allargissement of *k(ẹ)umus- ‘id.’: Sanskrit śrīti ‘hears,’ Avestan surunaiti ‘id.’ Greek kōde ‘tell of, make famous, celebrate,’ Latin cluedō ‘am known, am called,’ OCS slovo ‘am called, am famous,’ Albanian quhem ‘am called’ (< *klu-sko-mai), etc. (P:605ff.; MA:2623). See also enklyausāt and, somewhat more distantly, klausu, klyosmo, klaw-, and iem-klywe.

kwanto firm-, only attested in the compound kwántaa-pālsko sīle rame [tvye kwántaa-pālsko prāktre tūnīvā rinācēm ra mā rināstār [sic] (245a4), kwántaa-pālsko mā rinā[t][es]e ill ‘a firm spirit [is] not to be renounced’ (245b5); kwántaa-sān ‘firm’; kwántaa-sān jaf[t] snaiyorkiess po kæksette ‘a firm braid, the whole body diligent’ (TEB: 59-27); kwántāsnses ‘id.: ompaloskoňnēsses [snai kes] wərtiotion pelaikeņki prekeni awuri ... kārtānās cīntāmāi kwántāsnses[se] Sumer rye nervānēs ‘forests without number of meditation, broad islands of righteousness, the jewel of mercy, firm Mt. Sumeru, and the nirvana-city’ (73b56).

• This word is normally taken to be related to TChA kāsu ‘good’ and B kwos ‘clearly, for much money’ (so VW:196 and Toporov, 1987). However, there seems to be no way phonologically these two words, lacking any -n-, can be connected (a PTch *kwosnuvo- or the like should have given A *kusu, cf. es ‘shoulder’ from *ānse [B ānte]), and in any case, the semantic relationships are by no means compelling. It is also usual to take kwanto to be from PIE *kwen- ’holy’ [Avestan spanah- ‘holiness,’ spanta- ‘holy,’ OCS svpt ‘id.,’ Lithuanian svetišas ‘id.,’ etc. (see Toporov, 1987)]. PIE *kwen-is itself a derivative of or at least related to *kewn(h)j- ’gwell, become full of power’ (P:592ff.). TChB kwanto might reflect a PIE *kun-(e)-os- ‘at having swollleness.’ For the s-stem one should compare Avestan spanah- and possibly Gothic hansu ‘sacifice’ Old English hōs ‘id.,’ reflecting a PGmc *hansān- ‘Oeperbruderschaft,’ then an old s-stem is clearly attested). Hilmarsson (H:202-203), following VW (1962:181), suggests an alternative possibility, namely that we have here a Tocharian reflex of PIE *p*en- ’gwell, be filled to the brink’ [Skt ghānd- thick, compact; Lith ganā ‘enough,’ Gr euktenēo ‘flourish’]. See also kantsnuñi and possibly kvāsts.

kwanto (n.), only in the name of a meter šawānuñe kwanto (4 X 14 syllables; rhythm 7/7):

[-, kwantu] (PK-AS16.2a6 [Pinault, 1989]).
kvarās(e) (n.[m.sg.]) 'evacuation, stool'
[-ə-, kvarās/-] kvarās raiwem stīce yamāsām; 'it makes the stool slow and sluggish' (ST-42). □ Etymology uncertain. Possibly a derivative of kvar-, q.v., and a calque on Sanskrit jīm- 'digestion, digested foods, stool' (H:204). Not with VW (247) a compound *gā- *feceς (cf. Sanskrit gātiḥ- 'id.' ) + *wors- 'impurity' (cf. A. wars 'id. ')

kwarem
'?
/// 'is kwarem skrell/// (H:204).

kwarm* [- kurm — gurm] (n.[m.sg.]) 'tumor'
[-ə-, kwarm/]- yentesėpi yurmantse sārakte 'the remedy for wind tumor' (497b3), kwarmme = BHS gulma- (Y-1b3). □ From BHS gulma-.

kwarser (nt.) 'league' [= BHS vejana-] which by various calculations is anywhere from 2.5 to 18 miles; 'course, path' [kwarser, -, kwarseri/kwārsarwa, -, kāwarsarwa] kem ēm sukt nrainia tom tūmā[er] ēs [lēse] kwārsarw=ekwa kem... wīmēne kwā[r]iz[arw=]ēl[es] ēs [lēs] su 'below the earth [are] seven hells surrounding the earth [for] nine thousand leagues ... two thousand leagues below [is] it' (45b3), pāst yuwowremen māka karsaruwa kem[īsa] 'having gone many leagues over the earth' (574a6).

□ TchA karsur and B kwarser reflect Pīth *kwarsai̯ (as if) from PIE *kōr̥-s-ir- * [a distance of running; a verbal noun from kōrs- * run ] Latin currō * run (<? kōros), currus *wagen*(<? kōros), Old Irish, Welsh carr * vehicle* (currus, > English car), MHG hurren 'hurry,' and probably the family represented by English horse (<? kōros) (P:583-584; MA:491) (VW, 1941:49, 1976:245, with differing details). The development of PIE *r- to pre-Tch *ur-, whence wā- * ur- [rather than *d-ur- may have been influenced by the following *ur-]. Hilmarsson (H:204-205), at the cost of taking the Celtic as borrowings from Latin currus, reconstructs a PIE *kərs- for this etymon.

kwānī, see s.v. ku-.

kwaso* (nf.) 'village'
[-ə-, kwāsai/kl. sāi̯, -, sāi̯] rimne kāsāmne ostwane šek yeyem 'always they went in cities, villages, and houses' (31b6), se šamēne plākisā asyanamapa yātīr yam p[lo]stašíne rano kāsāmne kvasai tānītī pōyti '[if] a monk should go [along] a road, with nuns, even from village to village, pōyti' (PK-A5-1B8-B23/ [Pinault, 1984b:377]); -kusaisse 'prting to a village' (540b5).

□ Etymology uncertain. TchA ake- 'id.' would seem to be related in some fashion but just how is obscure. The TchB word must reflect a *kvas- and it might be possible to see in such a form some sort of collective and compare it to the otherwise isolated Proto-Germanic *hūsā- (nt. 'house') [OHS, Old English, Old Norse hūþ 'house']. The difference in length of the first vowel is, admittedly, a difficulty but Germanic has other examples of neo-lengthened grades of *ō- (cf. Old English hūþ 'loud' from PIE *klōs̥). In any case, if the TchA form is related to the B word, it must be because TchA has some sort of prefix. Hilmarsson cogently suggests (H:197-198) the possibility of PIE *swē- 'own' as the prefix. (Not with VW [1941:126, 1976:464-465] are TchB kaws- and A sukst- to be derived from a hypothetical *sek*-ur- from *sek*- 'follow'; nor with Hilmarsson [H:197-198] are both to be derived from *swē-wik-s-en- 'own village,' a proposal that is sound semantically but requires a great deal of phonological reasoning-do.).

kwā (vt.) 'call out to, invite'
Ps. V kwā- [MP kwāmā, -, kwātat/-, -, kwātār; - MPIMP, -, kwōtē∥, - kwōtent; - MPPart. kwāmāne]; kwām[an].a-c [kākāska pk[w]alēm=̣e *'i call you out to thee of desire and with trustfulness' (TEB-64-07), pičē cripm ... kwāstūra-n snāl kārsto * kwātur-ne taisa *his father laments [him] without ceasing and calls out to him in love' (88b1), kwāt, kār-st=aitw[e] tālāw ce [legel: twe] 'they used to invite him [to] the shelter [with the words]: 'thou [art] unfortunate' (494a8), wesešūnās bodhissatve kwāmane 'calling on the bodhisatva with a *... voice' (PK-12C-4a [Thomas, 1986:121]); Ko /v kākā/- [MP, - kākatātur; MPOP kākoymar, - jh; Inf. kākatsi]; tandātate samānēm svātāstis kākatātur *if [thebenefactor invites the monk to eat' (331b2); ipv. 1 /pokkākā/- [Sg. pokkāka; Pl. pokkākāso; Pt. lb /kākā/- [A, - kākāl; MP, - kākatātur, kāakēfate]; pelaknesse kerusai psēčmešas kākatāi rič nervāsī 'with the drum of the law thou didst invite [those of] the five births to the nirvana-city' (221a2), Śrāvasti sp[le] māskārtā omp cēm kākā akat[l]by[en] 'he found himself near Ś.; there he called out to the disciples' (88a), maṣaṣa śresṭhakem käkāte-ne akākāst 'he besought Ś. and invited him to [make a] wish' (22a5); PP /kākākā/-; - kākāfēne * inviting' (543a1).

□ TchB kwā must reflect a PIE *gūh₁/₂=eh₁/₂ * 'call up' seen most clearly in Sanskrit ḫāvār- 'invoker;' Avestan zβār- *id., and the OCS infinitive zβ̣vati *call up out. This *gūh₁/₂=eh₁/₂ is a derivative of *gā u(h₁/₂) * 'call up out' [: Sanskrit ḫāvate 'calls,' Avestan zβavati 'id., OCS present zβ̣vəṭ 'id., etc. (P:413-414; MA:89) (VW:192, with differing details, and also Normier, 1980:269, K. T. Schmidt, 1982:365, Lindemann, 1987:300-301, and H:200-201 who start from unsuffixed *gūh₁/₂). See also perhaps ūakte.

□ AB kā-, on the evidence of the B imperative pokkāka and the A imperative pākā, reflect Pīth *kwōk- which must be related in some fashion to Pīth kāw- . Presumably we have something on the order of *gūh₁/₂=eh₁/₂-kā- with the same elargisation seen in tāk- (cf. the discussion in Normier, 1989:269ff., and, with differing details, H:201). See also käko and akākate.

kwāts (or kwats?) (adv.) 'dearly, for much money
kे sa samāne karyo pito yamāstrā olokan kārnāstrā kwāts [it can also be read: kwāts] plāsām pārkāvase pelkeš tu cwi pāst [t]ārkandel nisargi *whatever monk buys and sells for himself and [if] he buys cheaply and sells dearly for the sake of profit; it must be given up by himself; nisargi' (337b3). □ Etymology unknown. Probably not related to kwants as is usually supposed.
kwántsa, see kwants.

kwár- (kur.) (vi) 'age, grow old'
Ps. II/III /kwəːr/ [MP - , kwerntar]; kwrentar länne kollar (= BHS jyrant jyrarath 'the wagons of the king were old' (5a8); PP /kwærəːt/; mà r[a] kuro of sne yinnassâl mé ra koro os[e] sma[l][e] (321a7b1).

AB kwár- reflect Ptch *kwár- but extra-Tocharian connections are uncertain. Semantically it would be nice to see here a descendant of PIE *gêrh₃-g₃ 'age, ripen': Sanskrit járatī 'make old, decrepit,' jyrati - jyrati 'grows old, becomes decrepit, yarant- decrepit, old man,' jarâ-(f.) - jarâ- 'old age,' Jarâd- 'id.', Armenian cer 'old; old man' (< *gêrh₃(1)₃), Greek gérôn 'old man,' gérôs (nt.) 'perquisite,' gérôlos 'old,' gérôs 'age,' gérôskô 'age, grow older,' gраiob 'old woman,' Albanian grua 'id.,' OCS zrâči 'ripen,' zrâčs 'ripe,' etc. (P.390-391; MA:248) (Reuter, 1934:11, VW:244, though details differ). In particular Tocharian kwâl(are) would reflect a putative PIE *gêrh₃-h₁-pl- 'get old' parallel to the *gêrh₃-eh₁- seen in OCS zrâčs. We would ordinarily expect a PIE *-r₃- to become Ptch *-är-, not *-wär-. There are, however, a number of instances in various IE languages where *-r₃- appears as *-ur₃- rather than the regular outcome of *-r₃- would be (e.g. Sanskrit gur 'song of praise' but gûrï- 'praise,' Greek mûlô 'grain (grain),' etc. It is particularly noteworthy for this etymology to note Sanskrit jyrati beside the expected jyrati 'grows old.' Perhaps instead of *gêrh₃-, or crossed with it, we have PIE *-s₃wet₃- seen otherwise only in Baltic: Lithuanian gûrû (Ps. gûrstu, gûrû, or garû) 'disintegrate, crumble, become loose, weak,' Latvian gût 'become weak,' diminish,' Lithuanian gûlûs, Latvian gûls 'tired, weak, frail,' Latvian gaurs 'loose,' Lithuanian gûrît (Ps. gûrît, gûrîtû, or gûrîtû) 'expand, break up' (Fraenkel, 1962:179)) (cf. Normier, 1980:256). Phonologically less plausible is Hilmarsson's argument (1986a:254-257, H:203-204) that we have a descendant of PIE *d̪erg₃-er₃- 'wet away, perish' (= Greek phtheîrô 'destroy,' Albanian (vdʒjër 'lose,' Sanskrit kṣarati 'flows','melts away, perishes, 'Avestan gârâti 'flows') seen also possibly sřāh. kwâl- (kur.) (vi) 'fail'
Ps. III /kwâləː/ [MP - , kuleîlər/-]; MPlmpf. - , kuleîlər/-; mà tve cennê krâmpîtar mà ra pâlsko kuleîləř-s₃ 'thou wert never vexed about them nor did thy spirit fail' (231a5b1), [ne]meeck nai treml[e]ssana arskləntms k₅lêtr miayîo 'surely the power of the angry snakes fails' (278b2); Ko. V /kwâləː/ [MP - , kuleîlər/-; MPOpt. - , kuleîlər/-; Inf. kuleîlîs]; [att[s]aij miayîo k₅lêtr-me 'suddenly their power will fail' (21b5), mà k₅lêtr-lî-s₃ 'my may zeal never fail' (S-4a3); Pt. la /kwâləː [A - , kuleîl/]; mà no k₅lêtr-lî pâlsko 'but my spirit did not fail' (78a1), mà k₅lêtr-lî-s₃ warkâl 'thy energy didn't fail' (104a1).

AB kwâl- (kur.) reflect Ptch *kwâl- (kur.) but extra-Tocharian connections are uncertain. Lane (1958:173, also VW:240) suggests a connection with Sanskrit glâyati 'feel aversion to, be unwilling [to do something]; be languid, be exhausted '(< *g₅lê(h)₂-). (In any case, there is no need to follow VW in seeing B kul- a borrowing from A.) Hilmarsson (1991a:65, H:201) would connect it with PIE *k₅lê(h)₂- 'turn.' Jasanoff (1978:39-40), on the other hand, more probably suggests a connection with Lithuanian gulû 'lie down,' gulû́ 'to lie, be prostrate,' Latvian gulû́ 'lie, sleep,' Lithuanian gulûčûs (= gulûčûs) 'stretched out' (< *gûlêw-), gulû́s 'resting place, couch, bed,' Latvian gulûša 'nest, bed,' Greek gôkôs 'hole.' Morphologically the Ptch *kwâl- would be from PIE *gul₃-h₁-pl- parallel to Baltic *gul₃-eh₁-. Both VW and Jasanoff suggest further connections of their etyma with Greek ballô (act.) 'throw, put,' (middle) 'put for oneself, lay down.' For both etyma, the case for making a connection with ballô rests on an assumption that Indic or Baltic show the same tentative, resumptive meaning seen in Latin lacère 'lie, be situated, lie where thrown' as opposed to the active, evinent meaning of lacere 'throw, hurl.' While widely assumed, this assumption is by no means self-evident. Frisk (1960:172), s.v. ballô, does not mention glâyati and is at best agnostic concerning gulûti. Mayrhofer (1956:354) is dubious about the equation from the Indic side and Fraenkel (1962:175-6) rejects it for Baltic (if for no other reason than the basic meaning in Baltic would appear to be 'lie down' and not the 'be lying' that this proposal would necessitate). Thus either Lane's or Jasanoff's suggestions will work phonologically, but neither is particularly compelling Semantically. kwâs- (vi) 'mourn, lament'
Ps. VI /kwâsäm/- [MP - , kwâsäm/; MPPart. kwâsämänæ]: pâcer cwimp [ku̯r̥-lûvo tu̯-yâknes[æ] kwâsänæ snai kârsto 'his father in the fashion of the kurâr-animal lamented without ceasing' (88b1), målâwâmæn [lege: pâlûwâmæn] kwâsänûmænæ [sic] 'wailing and mourning' (431a3); Ko. V /kwâsäm/-: kwâsäm [116.10] [if this form belongs here, the long -â- is very much unexpected]; [kwâsilæ-] 'mourning, lamentation,' only attested in the derived adjective: kwâsilæsâ 'prting to mourning': orotsça kwâsilæsâkæ wašëltâ 'the great voice of mourning' (85b5).

kwâs- is possible that kunántor (see s.v. kas-) belongs here as well. From PIE *kves- 'breathe; sigh, groan': Sanskrit śvâsiti - śvâsati 'blow, hiss, pant, snort; breathe; sigh, groan. Latin quærer 'complain, lament,' Old English hwîsæn (originally a lengthened-grade intensive) 'cough' (P.631; MA:518) (VW:248, though he wrongly denies any relationship with Sanskrit, H:205-206, with differing details). To this etymon also belong the Iranian words for 'lungs,' e.g. Avestan suś (dual), Zoroastrian Pahlavi suš, New Persian šuš, Khitanese suś, all from Proto-Iranian *suś- (< *kæ- [Bgliey, 1979:428]). Hilmarsson also suggests (H:206) the possibility of a PIE *kwe- and a relationship with Old Norse hvískra 'whisper' and OCS svistati 'to pipe' but the semantic range seems too great.
kwipe (n. (m.sg.): 'shame; modesty'
[kwipé, - , kwípë]/ [kwípë] ná xase kwípe alyennámts 'to others thou hast given shame and tididity' (74a2), srukor aísunyepi olyo [r]o [gyóo]älä: pást mä kwípe mayëtë 'by a wise man should rather death he sought [that][that] shame should not be deferred!' (81a3/A4), kwípe láre yaamëñeñse = BHS hríiñyi (306a1); -kwípe-ike 'shame-place, i.e. penis': šamëñtentë yësílë mi ëleksone tsarkam kwípe ke ke [we] kallääri-ne [sic] 'if [if] desires arise in the thought of a monk and his shame-place stands tall!' (334a3/A4); -kwípe-onnisse* 'prting to shame and regret': kwípe-onnising pwërasa 'by the fires of shame and regret' (TEB-64-10); -kwípe-sesse *-pr 'prting to shame' (TEB-59-26); -kwípëssë 'modest': ñwëra tom : ñki yamëri sëkkë dëkkay skë [kök passu ; ñyơr aisseñe 'he must practice the four [laws], he must be faithful, and likewise modest and gift-giving' (23a4); -kwípe-passë 'modesty': takarsë pëisí kwípe-passë tëisí =ñyơr 'like belief, like modesty, and also giving' (kwípe-passë = BHS hrí] (23a23).

TChA kip and B kwípe would appear to reflect a PTch *kwípe with a rebuilt zero-grade *-di- (Adams, 1978). (Note there seems to be no way in which we could have had PTch *-di- from PIE *-dī- or *-di- here because such an *-dī would have palatalized the preceding consonant). That it has a rebuilt zero-grade strongly suggests that PTch *kwípe was still paradigmatically derivable from a verb *kwéip- 'feel shame.' Such a verb may underlie kwípe-di- or the latter may be what it looks like, namely a denominate, that has replaced the basic verb. Extra-Tocharian connections are uncertain. It has been suggested that PTch *kwéip- is a derivative of a PIE *-geiβ- seen otherwise in Germanic *wān- (nt.) 'woman'. Germanic *wān- (nt.) presupposes a PIE *-geiβom and a semantic development 'shame' > 'vulva' > 'woman' (for the first change we have a partial parallel in B kwípe-ike).

The lineaments, if not the exact details, of this etymology go back to a suggestion by K. H. Schmidt. However, such a form would almost certainly have given PTch *-krip- and not *-kwéip- (see also H:208-211 who starts from *-geiβom, *-eip-; though to my mind we would still have expected palatalization in such a form). Not with VVW (216) do we have a relationship with Latin inquïnäre 'to befoul, pollute, stain'. See also next entry and onkípe.

kwípe-niñi (vi.) 'be ashamed'
Ps. XII [kwípëniñi] [L]/ [MP - , - , kwípëntiñi , - , kwípëniñentë]: së cew ýamënsrë prëskam mä kwípëntìr 'he, by this deed, fears and is very much ashamed' (K-3b5), cey cew ýamënsrë mä parskam mä yëmnäñentë mä kwípëniñentë mä onnim yamënsran 'they, by this deed, do not fear, do not feel, no revulsion, are not ashamed and do not repent!' (K-2b6); Pt. V [kwípëniñi]/[MP - , - , kwípëniñentë]: lëka Anam dem kwípëniñate tusa cek wäriñi 'he saw A. and was ashamed over something' (44b7). A denominative verb derived from the previous entry.

Kwirapabhadra* (n.) 'Virabadra' (P N of a garlandharva)
[ , , Kwirapabhadra//] (296b8).
kwentse* ?
The only word visible at W-20b2.
kwirse* (n.) ?
[ , kwirsente, - /] spakie kwirsente 'a pill for kwerse' (W-31a6/b1). The name of a disease or the name of a medical ingredient?
kwele (adj.) 'black' or 'dark grey'
[m: kwele, - , , kwelem] - yatästsy aumànt-är ne sañi sënh këktseñ kwele m erke/ ell 'his own people began to decorate [his] body with grey and black ...' (118b2), kwele = BHS këktseñ (unpubl. Berlin fragm. [K. T. Schmidt, 1984:153]). Perhaps also in // kërkale k weleusa // if in the dark pond' (319b1). Probably with Hilmarsson (H:207-208) from *kjëwo-lo-, an extension of the *kjëwo- seen in Germanic *kjëwa- 'color, esp, gray' [Old Norse hjrí 'fine (esp. gray) hair', Old English hëw 'color, Gothic hëwí 'appearance'] and more distantly to Sanskrit śiít- 'white', śiítva- 'dark, blackish brown,' Avestan sëwá- 'black,' Lithuanian ëvas 'grayish white,' OCS sëvs 'gray' (P:540-541; MA:246).
kwarrak (n.) 'upper room, apartment on top of the house'
// (11a)ntëmpa wëyan kwar[kar] sujner së mänt (572a2). Like TChA këkar, from BHS këtätgará.

kwarrak (n.) 'Moringa oleifera Lám.' = 'M. pterygosperma Gaertn.' (a medical ingredient)
[kwarrak, - , /] (ST-A5).

Etymology unknown.
kwæröse (nt.) 'skeleton'
kwaćre, - , kwærots, - , , kwásan ketë no aëme wëlaarem eweta tarkatë šamëniñi w kwàrs taimåñiñi ëmënsa nésài yamënesë 'to whomever [is] the wish to set at odds two companions, two human skeletons, in the name of the two a spell [is] to be cast' (M-3a7), kwàrri aëme tükam-än ånëm kkwarë wëñi 'if [there] is the wish: may a human skeleton speak!' (M-3b5).
Etymology uncertain. VW (248) suggests a compound wherein the kw- is related to Greek gûrûs 'round' and -âse is related to Tocharian âse - dry out. More probably Iseaart (apad Thomas, 1985b:112) suggests a borrowing from Middle Iranian *gûrâs 'screen, defense, enclosure' (< *vrâxáda) which developed semantically > 'framing' > 'skeleton.' One would feel better about the proposal if the Iranian were not all so hypothetical. Hilmarsson suggests (H:211) a PIE *kærh2,es-en- 'form' from *kærh2- seen in Lithuanian kiitri to build, construct,' Greek tèras 'sign, omen' (P:641-642; MA:362). This proposal seems much more satisfactory than the others.

kwri ( = krë) (conj.) 'if, whenever'
kwri war tükam yomlëne winälëntë aomp lwëswa laksâm warriñi 'if there is water in the pool, the animals there will enjoy fish, etc.' (11b4), ñkëna wâkoñ krë, lëkër ñi somëke : ptsûwusasat-ne ñi yken 'if you see my son
Kšematevorsa (n.) 'Kšemadevorsa' (PN in caravan passes) [-, Kšematevorsantse, Kšematevorsai/1] (LP-5a1/2).
Kšemawarme 'Kšemawarma' (PN in monastic records) [Kšemawarme, Kšemawarmenstse, -/l] (46a3).
Kšemāriunu (n.) 'Kšemāriunu' (PN of a king) [-, Kšemāriuni, -/l] (G-Sa34.1).
Kšemikā (n.) 'Kšemika' (PN in monastic records) [Kšemika, -/i] (490a-I-3).
ksāi (n.) 'tuberculosis' [-, ksā/1l]. (H-I49.14b1). — From BHS kṣāya.-

ksā (indefinite pronominal adjective) 'some, any' [acc. = kca, gen. = ket ra, qq.v.] [ma]nt śāmi[an]ts šul ine kos śāmi ksa kaunamts mehants kākorne kārstār attāsk postăm 'so [is] the life of men, as much as someone lives, in the passing of days and months it is later cut off' (3b5), [mā] stemye ksa [ne]śām śulantsse 'there is no permanence to life' (3b7), cem ksa yāmtār appamāt wroces lupstār nraisa 'if someone does badly by him, he will be thrown in a great hell' (31b), mā līpetrā ksa ... ma nta ksa campya sritkālíne tait[s]i 'nothing remains; nothing at all could stop death' (46b3), mantanta ksa sp nāge campi pāllak swese sōvāśāt 'never could any nāga make a drop of rain to rain' (350a3), kāryortau ksa lākā-ne 'a certain merchant saw him' (593a4).

It is clear that ksa (acc. kca) must be closely related to the interrogative/relative kₜₚₛₑ (acc. kₚₑce). It would appear that ksa is the old feminine *kₜₚₛₑhₗ. If so, the expected feminine acc. *kₜₚₛₑhₗ(m) has been analogically replaced on the model of kₚₑce (VW:237 and Adams, 1988c:157). It is, however, a little difficult to understand why the masculine should have been generalized to interrogative and relative functions while the feminine has been generalized to all indefinite functions. An alternative possibility is to see ksa and kca as kₜₚₛₑ and kₚₑce plus some sort of particle *-ā but I know of nothing in Tocharian or more widely in Indo-European that would fit the bill. (See also H:183-184.)

ktsaitstse (adj.) 'old (of age)'

[r: ktsaitstse, -/-ktsaitstsi, -/-] [r: ktsaitstsi/1] ksaise [sic] samāne 'an old monk' (400b1), ktsaitstsi preskayeine 'in the time of old-age' (K-5a6), [r]otstse-pacere nestiyn antipktstsi es-imos 'my grandparents are both old and blind' (unpubl. Berlin fragm. [K. T. Schmidt, 1987:288]); -- ktsaitstsiānīhe 'old-age': tuknese ktsaitstsiānīhe sritkāčihe šāl kālentsār vnomlentso 'thus old-age and death drive the life of beings' [ktsaitstsi = BHS jāra] (3a34) cmelīne sūrmanem ktsaitstsiānīhe sritkāčihe 'from birth [come] old-age and death [= BHS jātipruntam jārāmarant] (156a4); -- ktsaitstsiānīsesse 'pring to old-age' (613a3).

TchA ktsēts 'is finished, perfect, excellent' and B ktsaitstse reflect PTch *ktsaitstse 'is finished' (the B use is probably originally metaphorical) but
khadīr (n.) 'Acacia catechu' Wild.' (a medical ingredient)
  [khadīr, - /l/ (W-18a3); -khadīrāsī 'prtng to Acacia catechu' (M-2a2)
  From BHS khadīrāsī.
khare* (n.) 'ass, donkey'
  [-, - khare//l] (511a1). From BHS khara-.

gānt* (n.) 'calculation, reckoning'
  [ll, -, gantāntā] (36a7). From BHS ganta-
gaja (n.) 'elephant'
  [gaja, -, - /i/ (511a1). From BHS gaja-
gat* (n.) 'motion' (?), 'event' (?)
  [-, gat//l|murt vai ruṣ [lege: ruṣ] mā gat yaik[un] tākam-ne snai kāssin cwi
  snai aksālīe āryamāg se twasastār (591b4). From BHS gata-
gandha (n.) 'perfume'
  [gandha, -, - /i/ (W-36b4). From BHS gandha-
gandhakārī (n.) 'Solanum xanthocarpum' Schrad' (a medical ingredient)
  [gandhakārī, -, /l/ (501a5). From false etymological with gandha-
  kari (Maue, 1990).
gandharasopācārī* (n.) 'neighborhood of odor and taste'
  [ll, -, gandharasopācārāntā] (173a4). From BHS gandharasopācāra-
  (compound not in M-W or Edgerton).
gandharve* (nm.) 'heavenly being'
  [ll gandharvi, -, -] (73b5). From BHS gandharva-
Gayākāśyape (n.) 'Gayākāśyapa' (PN)
  [Gayākāśyape, -, - /i/] (108a3).
Gayāśirṣ (n.) 'Gayāśirṣ' (PN of a mountain)
  [Gayāśirṣ, -, - /i/] (108b2).
Gaye (n.) 'Gaya (PN)
  [Gaye, -, - /i/] (108b2).
gurūnāise* (adj.) ‘?’
Gānk (nn.) 'Ganges' (PN of a river)
  [Gānk, - Gānk/l] Gānkā kekmu mākte yaiku nāki šesa resshām war •
  samudrānupa 'as the water [that has] come into the Ganges faultless flows
together with the ocean' (30a4), Gāri pelaiknestai kemtsa cārkāsta astaryai 'thou didst release the righteous Ganges over the pure earth' (TEB-59-31).
- From BHS Gāngā. See also Kanka and gangavālik.
gunanirdeśe*? // gunanirdeśe ill/ (578b6).
gunanadārth (n.) *? dravirinem gunapā[dārth] (191a4). - From BHS gunapādarthā- (com-pound not in M-W or Edgerton).
Gunasampade (n.) 'Gunasampada' (PN)
- [Gunsampade, → Gunaspadem]/ (103a6).
gu* (n.[m.sg.]) 'cave' [as residence of monk]
Gunacandre (n.) 'Gunacandra' (PN in graffito)
- [Gucanandr, -. - /] (G-Su3).
guruci, see kuruci.
gurm, see kwarum.
Grīdhraṅgā* (n.) 'Gṛḍhṛṅgā' ('Vulture Peak') [PN of a mountain]
- - , Grīdhraṅgā] (44b5).
gairik (n.) 'yellow arsenic' (a medical ingredient)
- [gairik, -. - /] (P-2b4); -gairikāse 'pntg to yellow arsenic' (P-2b3). - From BHS gairika-.
gairipeik* ?\n- [e]mske gairip[cik] [kəlii]/ (419a3).
gottā (n.[m.sg.]) 'family, race, lineage, kin'
- [gottā, -. gottā]/ [göl[t]arsa] = BHS gotrena (309a1), se gottā klyomonts 'this family of the noble [ones]' (597a4). - From BHS gotra-. See also kottā.
govika (n.) 'cowherder's wife, woman cowherder' (?)
- [govika, govikaste, govikai]/ -govikai samnā (619b3), govikai lyel[lok] [kornem] (620a4). - The meaning is assigned on the basis of the word's presumed connection with BHS gopikā.
goṣāgat, see koṣāgat.
gautamī (adj.) 'prting the Gautama Buddha'
- [m: gaam-men, -. - (voc. gautamnu)] / gautamī samēne ste 'he is Buddhist [lit. Gautamani] monk' (115b4). - An adjective derived from *Gautam 'Gautama' from BHS Gautama-.
gautami 'related to Gautama' (?)
- gautami [me]n[el]sā/ (344.2a).
gaurap ([indeclinable]) adj. 'important'
- yāmsawa + dipamāl oroce gaurap takarīkēsa poyi nesiś niśi 'I made the great; important row of lights in order by faith to become a Buddha' (400a4/3). - From BHS gaurava-.
-c enclitic second person singular pronoun.

See tuwe.

Cakule (n.) ‘Cakule’ (PN in monastic records)
[Cakule, Cakulentse, -/-] (462a6).

cake (n.) ‘river’
[cake, cknste, ckle/ckenta, -., cknsta] cake = BHS nadā (3a4), wrotost
ckenta kaumāko samudārma kākron=epinkte kants=oostrā ‘great rivers
and pools between oceans are dried up by the sun’ (45b7), cknste
manarūkṣa nyagrot sīrnum hor atiyāska hama ‘he sat on the grass beneath
the nigrodha-tree on the bank of the river’ (107b5).

TchB cake reflects PTch *cāke from PIE *tekos or *tekont (nt.) ‘that
which flows,’ a derivative of *tek- ‘run, flow’ [Sanskrit ṭākṣi ‘destines,
rushes along,’ Avestan tāxti ‘runs, destines, flows,’ Albanian ndyek ‘follow,’ Old
Irish techt ‘flees,’ Lithuanian tek ‘rush, flow; rise (of the sun),’] and
numerous nominal derivatives (P:1059-1060; MA:491)] (Lidén, 1916:35,
VW:249). As VW points out TchB cake is very strong evidence that the PIE
root was *tek- rather than *tek* as has often been assumed. What appears to
be evidence for the latter must be taken rather as indications of the widespread
use of an enlarged *tek-w-.

cakkarste, see s.v. cākkār.

Cakravāra (n.) ‘Cakravāra’ (PN of a mountain)
[Cakravāra, -./-] Cakravāra sāle (525a4).

cakravārta (n.) ‘world-ruler’
cakravārti, -./- (571a3); -cakravārttīe ‘world-rulership’ (78a2) From
BHS cakravarin-

cakravārtti (indicative) adj.) ‘prtg to the rulership of the world’
cakravārtti, -./- (381b4); -cakravārttīien (adj.) ‘prtg to world-
rulership; (n.) ‘world-rulership; kāṣṭha-prāyāke cakravārttīien rintaste ‘the
Buddha-teacher renounced world-rulership (349a2), [cakravār]tītāie cākkār
‘the wheel of world-rulership’ (419a4); -cakravarṭti-lantiūne (n.) ‘world
rulership;’ (adj.) ‘prtg to world kingship: cakravarṭti-lantiūne ike spā
kālpāsīm nāno nāno ‘he achieves the place of a world-ruler again and again’
(K-9b1). From BHS cakravarin-

cakṣuṣvījanā (n.) ‘knowledge gained by sight’
(194a7). From BHS *cakṣur-vijñāna- (compound not in M-W or Edgerton).
cagal (n.) 'wine'
[cagal, -/-] (W-23b5). From BHS jagala-
canke (n.) 'lap; bosom, breast, chest; [individual] breast'
[canke, -/canke, -/-, -c, -canke] cankene šentse šower līn[e] 'in the lap of the mountain [there were] four kings' (76a3). III [ce]nke sasainu osae small[e] 'he is to sit in a house with arms akimbo' (322a1), III karpā mākē kolmāine cinke wāll (389b8), krānkāiionai mkatikā kauka cinkeša kāsā sonepalya sūr kāsasa wzlēnle šelēmēsille cinkeša nauts[e] (or perhaps nauts[e]/or nauts[i?]) mēkmemtūr 'high over the breast the stomach [is] to be anointed with chicken broth; over the stomach a covering [is] to be bound; the breasts become shining' (W-14b1/3).

While obviously related in some fashion to TchA cinke 'id.' the nature of that relationship is elusive. The difference in vowels and stem-formation, A cinke presupposing a PTch *cw'enka/- and B cinke presupposing a PTch *cw'anke/-, make it impossible to see these words as reflexes of a single PTch protoform. One should note that phonologically PTch *w- gives A w- but B y- (cf. A want, B yente 'wind' from PTch *w'ente). A simplification of *cyto-c- in B presents no difficulty. Perhaps the pre-TchA form is a vṛddhi-derivative of the unvṛddhi form reflected in TchB. The relationship between the two Tocharian words would be parallel but reversed to that seen in A sūsā (unvṛddhi) and B secake (vṛddhi) 'lion.' Extra-Tocharian morphological parallels include Sanskrit pāraśa- 'region of the ribs' beside pāraśa- 'rib' and Hittite hīla- 'courtyard' beside hūla- 'fold, corral.' It is not necessary to see a borrowing from one language to the other (both Winter, 1972:386, and VW:253 assume a borrowing from B to A). In review of VW (1987), Winter later (1980/81) suggests a relationship of this word with tvāk-, q.v., assuming the latter to mean 'to force in, confine.' However, since tvāk- probably means 'wear, put on' or 'take off,' such a connection is not likely similarly.
cankramit (n.) 'one who has walked about, promenaded' [said, e.g. of the Buddha]
(366b4). From BHS cankramita-
Caīca (n.) 'Caīca' (PN of a woman)
[Caīca, -Caīcai/-] (186b).
Candāyne "?
/// [R]ābhadrā spā Candāyne pūy /// (507a3).

candāle* (n.) 'outcast'
[-, candālente, -/candāli, -] candālente w[a]sts[t]i 'an outcast's clothes'
(118a3). From BHS candāla-
cat (n.) a kind of snake
[cat, -/-] [sar}sā[k]lo auk catā tūkam tesa nāsait y[amašle] 'if] a snake, viper, or cat bites, in such [a case] the spell [is] to be made' (503a2).
Etymology unknown.
caturdāsa* (n.) 'the fourteenth day of a lunar fortnight'
[-, caturdā/sa/-] (511b2). -caturdāsasse* [sic] 'prting to the fourteenth day of a lunar fortnight' (490a-l-5). From BHS caturdās-
cantām (n.) 'sandalwood (tree)' [Santalum album Linn.] (a medical ingredient)
cantām, -/-] (W pasim); -cantān-were 'smell of sandalwood' (376a3).
From BHS candana-
Candramukhe (n.) 'Candramukha' (PN of a king)
[Candramukhe, -/Candramukhā/-] (88b6).
Candrāvasu (n.) 'Candrāvasu'. (PN)
[Canḍrāvasu, -/Canḍrāvasu/-] (418a3). 
Candre (n.) 'Candra' (PN of a monk)
[Candre, -/-] (433a20).
caprašo* (n.) a medical ingredient
[caprašo, -/-] (W-26a4).
camel (nnt.) 'birth, rebirth; birthform [i.e. form taken in a rebirth]'
[camel, cmelitse, camelill/-, cmelamū, cmelma] [pt]ś cmelane 'in the five birthforms' (11a2), alyek cmelne spā ēkycē cmetsi šaisēne 'and to be born in the divine world in another birth' [alyek cmelne = BHS pretya] (14a6), snai keś cmela = BHS anekadāhā (30a3), mēkē kāsān camel enka[liš] 'in order to grasp birth in the womb of the mother' (113a3), to to [lege: tom tom] cmelane = BHS tūs ēkupatātis (358a1), cmelane su māskētē šaisēntse ksātre titākū 'he has become in his re-births an umbrella for the world' (K-9a6); --cmelae 'prting to a [re-birth]: cmelēse serēkente 'of the cycle of birth' (158b2), /// /wolnetms piś cmelēs[ts] 'beings of the five births' (347b2); --cmelātstse* 'belonging to the family of, related': = BHS jātīya- (533a2); --cmelāsse 'prting to [re-births]: cmelāsse serke = BHS jātisāmāro (542b7).
TchA cnmol and B camel reflect PTch *cāmel, a nomen actionis from tām-, 'be born,' q.v. The rounding of PTch *e- to -o- is regular after a bilabial in TchA.
campākāse* 'prting to Michelia campaka' Linn.
(M-2a5). An adjective built from an unattested *campāk from BHS campaka-
cayane* (n.) '± distributer' (?)
[/, cayane, -/-] /// kī śanēm nēm cayaneṃs kī śanēm wasam [some illegible number] 'from the ... kī śanēs we gave to the cayan ... kī śanēs' (490b-l-2). If from BHS ccyana- (see Sieg, 1950:220).
Caracāte (n.) 'Caracāte' (PN in monastic records)
[Caracāte, -/-] (464a5).
cari* (n.) 'motion; behavior; proper observance'
[-, -cari] yāṃṣa sālānta cari[t permes]a 'he created disputes concerning the proper observance' (37a7). From BHS carita-.
carke* (n.) ‘garland’
[<-, cärkanta] tusá tane cärkanta källā[skau] ‘thus I bring the garlands here’ (92a6).
A nominal derivative of *tärk-.
calle* (n.) ‘burden, load, or ‘impediment’ (?)
calle, -,-al[//] pyyntästar calle valke byat (606a1), sükentane trenkältasa perne peyjö muskijätä [-] enkäläntce samintsa váljö yöto [k]äntär wertsyannme' calle y wesam mišenta lauk[ek] ‘tarkam enkälie ‘warto-vesšndai samintsa wes škayem omte pinvištö ‘because of avidity for tastes, rank and glory disappeared; because of attachment [to the material world], [those] half-pulled [to the world] are seen among the assemblies; and a ‘burden [or ‘impediment’?] to us [are our] fields; we will set far our avidity; in the refugia of a forest-dwelling we will live there by alms’ (PK-A516.2a3 / [Pinault, 1989:155]).
If its meaning is very natural, it is a derivative of täl-raise, lift, ‘as if’ from a PIE *telno- (cf. Greek téllo ‘rise [of the sun]’ for the form and ilênai ‘bear’ for the meaning). See also täl-.

casi (n.) ‘a snake venom’ (?)
ausiyëe casi (499b2).
The possible meaning is inferred from casi’s collocation with ausiyë which probably is an adjective derived from auk, q.v., and from the word’s position in a medical formula.
ABy etymology unknown.
câk (n.) ‘hundred quarts [dry measure]’
câk, -,-/cakanama, -] wasa kantine yikyse câk wi tom ‘he gave for bread, [one] câk and two tau’ (433a11), yap wältsi wi cakanama wi tau ‘he gave his ground barley, two câks and two tau’ (459a5).
A borrowing from Chinese, cf. Old Chinese *t'ai 'stone' /hard; barren; measure of weight; measure of capacity (= 10 dùš) or its Middle Chinese descendant dzjâk (contemporary Chinese shí; Naert, 1965).
Compare the borrowings for similar words denoting measurements, tau (= one-tenth câk) and sânk (= one-tenth tau).
While the Chinese antecedent for Tocharian câk may be used of either weight or capacity, the antecedents of tau and sânk are exclusively measures of capacity.
Since the three ‘Tocharian words are only used to measure liquids or grain, it is almost certain that all three words were measures of capacity rather than weight.
However, the possibility certainly remains that câk was also a measure of weight for Tocharian speakers as was its antecedent in Chinese.
câkkâr (n.) ‘wheel, cakra, wheel as mystical symbol’
câkkâr, cakkarnite, -,-, cakkarwi] sportottā lakšentasce câkkâr ‘the wheel of sufferings turns’ (11a7), [p]lakšenjçe câkkâr se valke stamoj ‘may this wheel of righteousness long endure!’ (313b5=S-5b3); câkkâr-lakšâm ‘sign of the cakra’ (109a7); câkkâr-sorti ‘id.’ (365b4); cakkartse* ‘possessing a cakra’ (267b3).
From BHS 'cakra'.
câne* a unit of money
[<-, câne/câni, - cânen] paîtikė pakaneta kalwa wi 2 škâsir plünkâte cânemntsa šak-voi 12 ‘Buddha obtained two [2] parts, each by sixths were sold for 12 cânes’ (KLOST.38.3 [Couvreur, 1954c:90]), tarya t,mane wiltse [sic]
piš känte pšïka-wi wässanmäs câni ‘32,552 cânes for the clothes’ (Otani-3, 1/2 [Thomas, 1954:762]).
The relationship of this word with kusâne, another monetary unit, is unknown.
câro, only attested in the compound: câro-korsâ ‘turban’ (?)
’išse wantau âtšsa câro-korsâi ‘having wound a turban over the head!’ (212a1).
ABy etymology unknown.
câl (n.ilm.sg.) ?
câvvi (n.) ‘Piper chaba Hunter’ (a medical ingredient)
câvvi, -,-/l (497b6, P-3b5).
From BHS cavi-
cânk- (vt.) ‘please’
Ps. II /cânk/y,[/ [A -,-, câncâni/]; entsesa aitaaka eshe wawâla mä câncan-me ãyòr atisi ‘through greed [their] eyes [are] covered; it does not please them to give a gift’ (K-6a2).
TChb cânk- reflects PIE *teng- ‘think, feel’ [Latin tōnegō ‘nössé, scire,’ Gothic Øsgoki ‘think, reflect on,’ Old Norse Øgkja ‘perceive, recognize, know; make agreeable,’ OHG denchen ‘think,’ Old English hencan ‘id.’ (< *tongejo- as in Latin tōnegō, Gothic Øsgokjan ‘seem, appear,’ OHG durchen ‘id.,’ Old English hencan ‘id.’ (< *tingejo-), OHG dank (m.) ‘thanks, thought,’ Old English henc (m.) ‘thought, sentiment, purpose,’ Albanian tēngë (f.) ‘resentment, grudge, ill-feeling’ (P:1088; MA:575)] (Pederesen, 1941:244-5, VW:250). It should be noted that the Tocharian present is (as if) from a simple PIE thematic *tengelo- which is not matched in Latin or Germanic. See also see tankw.
câficâre (- cićare) (adj.) ‘lovely, agreeable, charming, delightful’
[mi: câficâre, -,-/l [f: cäficarya, -,-/l, -,-, cäficrona] cïicarem eicarem eicarem spârseŋ varəm temu *cïicarem ... [cïicarem = BHS isto] (197b2), jnâtrâka alokâlymi cïicâre [täïi] = BHS evam ekântkäntäm te (251a1), wiñuš-nës cïicârem brahmavarsa weksa ‘he spoke to him with [his] beautiful brahmavasa voice’ (384b3), cäicä[r]e = BHS priyam (U-8a4); --cäicârie ‘pleasure; ’pypyáints aćece| cićarësas sesštoks ‘surpassed by the thick pleasure of flowers’ (237a1).
Like its TchA equivalent cïicâr, an adjectival derivative based on the present stem of cânk- , q.v.
câmp- (vi.) ‘be able to’ [always followed by an infinitive]
Ps. II/II (= Ko.) /câmp/[-y/ [A campau, -,-, campâni/, - , campcr, campâri; Almpf. -,-, campil; Ger. câmpalle; mä câmpau ci klaukâts ci wrocce r[sâlkijent] ‘I cannot make thee a great seer’ (127b2), sū câmpan-m[e] laklene waste nesti ‘he can be a refuge in suffering’ (77a2), kâylej ânijāt mā câmper pel-ostesçe topkā-yär ‘why can you not renown the prison of the house [even] a little?’ (5a1), štár ekântenâsa sosti lâncio mā câmpan ‘by their own possessions can kings not be sated’ (22a3), mantanta ksa sp nāge câmp pâlâk swese swâsstî ‘never could any nāga make a drop of rain to
fall’ (350a3), mās cēmpaļu erkattīmē kaltsi ‘we [are] not capable of bearing ill-treatment’ (79a3); Ko. JI [Ps.] [A-, campūt, -/l-, cempem; AOpt. cēmpim, - cempīl-, - cēmp(i)jem]; mā ne viot caumpīt ton lamsēa lānēsī pelaiņkēsana ‘Will thou then not be able to prepare the works?’ (15b5-17b7), ālāmēna spūtāi wents cēmpim-cā ‘out of wisdom may I be able to speak to thee trustfully!’ (248b2); Pt. I. čempējā [A cēmpāwa, cēmpāsta, cempa/j/ -, cēmpās, cēmpāpyre] [I] Inrisse samuddir mā soyassī cēmpa/j a [sic] ‘I couldn’t satisfy the ocean of the senses’ (TEB-63-01), ma ntu ka cemipā svālāne tavīs I [they] ‘never could anything stop death’ (46b3).


See also next entry.

cēmpamo (adj.) ‘capable, able’
[m: cēmpamo, -/l-, cēmpamol, -] po-cmelāssi pacera mā cēmpamo ‘parents in all lives [are] not able’ (A-1a2); --cēmpamē ‘ability: kos iī cēmpamē tot vēnē ‘as much as [is] my ability, so much will I speak’ (248a2), oroite cēppī māksetrā cēmpamē ‘great is his ability’ (K-9a3); -- cēmpamietzē ‘having ability, able: cai yakst ororīsste-cēmpamietzecē ‘the yaksts of great ability’ (506a3). An adjectival derivative of cēmp, q.v.

ci, see tuwe.

ciicare, see cāncare.
citt* (n.) ‘thought, spirit’
[-, cit/l/ salpiit citsa wolokmar ‘I dwell with a burning spirit’ (TEB-64-05).
From BHS citta-.

cittakālyt* (n.) ‘* thing anticipated’ (?)
[-, - cittakālyt/l/ (405a8). From BHS cittakalita-?

Cittarāksie (n.) ‘Cittarāksie’ (PN in monastic records)
[Cittarāksie, -/l/ (434a4).

Cittavārg (n.) ‘Cittavārg’ (a portion of the Udānālanka)
[Cittavārg, -/l/ (A-3a3).

cittabhisamskār (n.) ‘conception of thought’ (?)
[cittabhiscmskār, -l/ (200b1). If from BHS *cittabhisamskāra-(compound not in Monier-Williams or Edgerton).

citrāk (n.) ‘Plumbago zeylanica Linn.’ (a medical ingredient)
[citrāk, -/l/ (497b7, W-17a5). From BHS cittaka-.

Cite (n.) ‘Cite’ (PN of householder)
[Cite, Citreentse, -/l/ (404a3).

Cina (n.) ‘Cina’ (PN in monastic records)
[Cina, -/l/ (459a4). A short form of the following name?

Cinatutit (n.) ‘Cinatutit’ (PN in monastic records)
[Cinatutit, Cinatutitse, -/l/ (459a5). See previous entry.

cintāmāni (n.) ‘fabulous jewel yielding its possessor all desires’
[cintāmāni, -/l-, cintāmānta, -] kārtānēse cintāmāni ‘the jewel of compassion’ (73b5), [in Manichean script] ān‘ni’mny (Winter/Gabain:11).
From BHS cintāmāni-.

cipak (n.) ‘Pentaperta tomentosa’ (a medicinal ingredient)
[cipak, -/l/ (W passim). From BHS jīva/ka-.

cīse (adj.) ‘thry, pertaining to thee’
[m: cīse, - cīse/l/ cīse sainīsk kloymar ‘I fall toward the refuge that thou providest’ (TEB-64-11), cīne yāmu sriugipt yolo yīnom nauntā-ne cīsek sīmasta (TEB-64-12). An adjectival derivative of ci ‘thee’ (the accusative of tuwe, q.v.). See also tānē.

cukkrikāssu* (n.) ‘distilled vinegar’
[eukkrikāssu, -/l/ (Y-2b1 = BHS cukra-)]. A compound of cukra- + TCh B kassu?

cūn – cūrni (n.[m.sg.]) ‘(medical) powder’
[cūn, - cūrni/-, - cūranma] apsālta yāmu pilē ketsēmne cuṣānamasā sālīpentasa nano nīsa rāttnēkm [ili] a wound [is] made by a sword in the body, with powders and salves the flesh will heal again’ (15b1=2/17b3), se cūrni kēwīe wentsa kante spārkāsjēlē ‘this powder with cow urine [is] to be dissolved [at a ratio of] 100 [to one]’ (W-2a5). From BHS cūna-.

ce(k), see s.v. se.

cenk-, see s.v. tānk-.

ceccālor, see s.v. tāl-.

cemān (n.) ‘soul, mind’
[cemān, cete[n][i]ntse, -/l/ (200a5). From BHS cetana.

cetisse (adj.) ‘prting to a shrine’ (?)
[nīme nentsa spū ‘cetiss ‘tane ’/ (507b1). In form an adjectival derivative from an unattested *ceti which is presumably BHS ceti ‘objectof veneration, shrine.’

cepy- (vi.) ‘*tread’ (?)
Ps. II /cepys/- [MPart: cepy; Ger. ceppelse; Il: cepyem – cakkartsane paineso lalamske (386a5), sankaik raktke san/lentese – eihatke mit[el] cepil[l] el māsasi, ‘on the community’s mat the monk is not to tread unurged or to lie [on it!’ (TEB-65-17= H-149,X.4a1/2 [Couvreur, 1954b:43]).
Etymology unknown. VW (251) suggests a connection with Greek déphō ‘soften (by working with the hand)’ but the meaning is distant.

cyak, see s.v. se.

celāmānīne* (adj.) ?
[f: /l-, - celāmānīna] pačwariskānta kakontā wrocem stamāsām celāmānīna ain wats-āyorn=asta yettce (290a1). A derivative surely of
the next entry but its exact meaning and the exact method of derivation are unknown.

celēnī (vi.) ‘appear’

Ps. XII/celēnī[4]/ [MP II, -γ, -ς, -η, -τη; MPfmpf. II, -γ, -ς, -ή, -τη; MPfmpf. II, -γ, -ς, -ή, -τη]: māka tēlwāne ikāhe celēntā ‘many appear to look at love’ [?] (74a4), cakkār svatvik nandikōwart šōtrana enenka celēntīni ‘the cakra, swatikā and nandikōwart signs appeared within’ (107a1). ■Etymology uncertain. VW (251) suggests a connection with the family of PIE *telh-, ‘lift, raise.’ Such a connection is possible but the meaning is rather distant and the exact morphology of the form of celēnī is not matched by anything among the certain descendents of *telh-. See also celāmānīe and possibly tēl-.

cēsalle, see s.v. tāk-.

cēw see s.v. sū.

caitasike (adj.) ‘ptng to the mind’

[m: caitasike, -/e/ (172a2). ■From BHS caitasika-.

cauīike (n.) ‘Cauīike’ (PN in carvan passes and graffito)

[Cauīike, -/e/ (LP-14a2, G-Qa-1.2). See following entry.

Cauīyāike (n.) ‘Cauīyāike’ (PN in monastic records)

[Cauīyāike, Cauīyāikekante, -/e/ (461a1). ■A diminutive of the preceding name.

cok (m.[s/sg.]) ‘lamp’

[cok, -cok/κ, -cokanama cok nis twāsānā ‘may I light the lamp!’ (364a4), yīihe cokis šalywe ‘oil for the night lamp’ (451a2), cok kēkesome ‘in the extinguishing of the lamp’ (588b8). ■AB cok reflect PtCh *cok but extra-Tocharian cognates are uncertain. It may be that we have a virtual PIE *dhēg- ‘burn’, a derivative of *dhēg- ‘burn’ (so Krause, 1943:32, and Pedersen, 1944:23). Against such a derivation, otherwise attractive, is the fact that Tocharian from a very early date seems to have generalized word initial s- in this root, giving no basis for the initial c- of cok (c is the productive palatalization of Tocharian s). VW (252) reconstructs *tēgu- and connects this word with Old English peccan ‘burn’, facele ‘torch, lamp,’ OHG dahahzen ‘flare up’ (P:1057). However Old English peccan ‘burn’ appears not to exist (see the discussion in Bosworth and Toller) and facele may be merely a variant of facele ‘id.’ from Latin facula, all of which leaves Tocharian cok and OHG dahahzen isolated.

codake (n.) ‘objector (in disputations), adversary’

[codake, -/e/ tpsā mā weske][e]m codake wessēm ‘thus we do not speak, rather the adversary speaks’ (197a2). ■From BHS codaka-. See also the next entry.

cot, only attested as a part of a phrasal verb: cotot yām- ‘accuse’:

cotot yamasa-me toy aṣyana po ladāmsuwa stare ‘he accused them [thus]: these nuns have finished everything’ (PK-AS-18B-2 [Pinault, 1984b:376]). ■From BHS codita-, past participle of cud-. See also the previous entry.

comp, see s.v. sām.


corak (n.) ‘Trigonella corniculata Linn.’ (a medical ingredient)

[corak, -/a/ (FS-4a). ■From BHS coraka-.

col* (adj.) ‘wild’

[m: -/e/, -cōlām] skās yālnotsānem colām yokweym yāassatai ‘those did tame the six wild horses of the senses’ (213a1). ■Etymology uncertain. VW (252-253) suggests we have here a virtual PIE *telōu-, a derivative of *tel- ‘flat surface’ [Sanskrit talā- (nt.) ‘surface,’ tālū- (nt.) (< *tolu- ‘gums,’ Armenian t'āl’ district, region,’ Greek tēlla ‘board or table with raised rim,’ Latin tellās ‘earth’ (< *telonos rebuilt morphologically after rā), Old Irish talam (gen. talman) ‘earth,’ Old Norse pel (nt.) ‘ground,’ Old Prussian talus ‘floor of a room,’ Lithuanian pātalas ‘bed,’ Old Russian tso ‘ground,’ etc. (P:1061; MA:247)]. VW assumes a semantic development similar to that seen in Greek aporios ‘wild,’ an adjectival derivative of aporos ‘field.’ However, it should be noted that none of the known derivatives of *tel- mean ‘field’ or the like, rather ‘earth,’ and ‘earthly’ would not seem to be nearly so good a starting point for ‘wild’ as pertaining to the field’ would (so also Hamp, p.c.). Perhaps it is possible to see in col a PIE *dʰwēs-los, a cognate of Latin bēlua ‘beast, large animal’ < *dʰwēs-los- (cf. bēlōtis) from the widespread *dwe-– *dwe- ‘breathe, be full of (wild) spirits’ (P:268-267; MA:82). Perhaps Latin bē- is regular for PIE *dʰw- when the *w- has not otherwise been absorbed (cf. forēs ‘doors’).

colomene (n.) ‘

[ls, - colomene] / [tārkarwajastse [pre]r ramb colomentsa mant / (355b2).

Cowaške (n.) ‘Cowaške’ (PN in graffito)

[Cowaške, -/e/ (G-Su7).

cowai (particle), only in the compound or phrasal verb: cowai tār- ‘rob’: ccowai tār[k][a][n][a]m [a]num [i] [r] [t] retetā ‘a man robbs as much as he can gather to himself’ [cowai tārkanam = BHS vilumpant] (2a2a3), tārmen no a[l]y[a]k ccowai tārkanam [⇔ BHS vilumpant] cowalce ‘cowai tārkauca [⇔ BHS vilopant] cowai tārkau māskētā [⇔ BHS vilupate] ‘for’ however, others rob the robber, the robber becomes the robbed’ = BHS tato nye vilumpantai sa vilopant vilupant (22a3), šāka Putisene ce [= kce] sankraṃ kātai nasem tirasa [ce] cowai carka ‘O lord, whatever monastery P. has visited, he has robbed in that same fashion’ (DAM-507-a782 [Pinault, 1984b:24]); --cowaitstse ‘*ze robber’ (see above).

■Etymology uncertain. Since cowai occur only in this compound its exact meaning cannot be tested from other contexts. Penney (1989:66) plausibly suggests that cowai is not at heart an adverb but rather the accusative singular of an otherwise unattested noun meaning ‘thief, robbery’ and that cowai tārk- is etymologically something on the order of ‘commit a robbery.’ Hilmarsson (p.c.) then plausibly connects this word with Gothic biuðs ‘thief,’ Old Norse þjófr ‘id.,’ Old English þēo ‘id.’, OHG thieb ‘id.,’ and Old Norse þjófr ‘thief,’
Old English þiþa ‘id.’, OHG thiuba ‘id.’ (MA:543). The Tocharian word might represent *teup-eh₂-h₁en-. The Germanic-Tocharian correspondence would be remarkable. Less plausibly, VW (253), assuming the meaning to be ‘away,’ takes it to be a frozen accusative singular of a noun whose nominative singular would have been *cowlo, a borrowing from an unattested TchA source, itself descended from a PIE *dew-u- and related to Sanskrit dūrā ‘far off,’ Hittite tōwa (< endingless locative *doweh₁₉) ‘far, in(to) the distance,’ tōvats ‘from afar,’ tuvān ... tuvān (< *dweh₁₉-pn) ‘here ... there,’ Greek δῆ (<? *dweh₁₉-pn) ‘(for) a long time,’ all derivatives of a PIE noun *dweh₁₉ ‘distance (in either time or space)’ for which one should see Melchert, 1984:30. (Cf. also Eichner, 1978:160, fn. 69.)

cau, see s.v. su.

cautām (n.) ‘honey’
[cautām-, -ll] cautām = BHS kaudra- (Y-2b5). Etymology unknown. See also mit.

cākcko (n.) ‘leg, (particularly) shin, calf’
[-, -cākaul-, -cākkan] onkolna tañ lkātir saiwa cākkaime ‘a she-elephant is seen on thy left calf’ [in a top to bottom description after a mention of ‘the thighs’ (74b6), /íhe candāi wākītēn pekenpa taseeman mcūkantamis cākkan e rān skul/ ‘... comparing the legs of the princes with the penke of the untouchable ...’ (589b5); --cākkaše ‘prting to the leg or shin’. cēkkaše mrešťwe warse pāksalle ‘shinbone marrow with water [is] to be cooked’ (W-5a5).

Etymology uncertain. VW (252) suggests a reduplicated formation, like that seen in pūpyo ‘flower.’ He takes it to be (as if) from a PIE *tekeha₁*tekeha₂ and compares *tekeha₁- to OHG dioh, Old Norse þjó, Old English þēoh (nt.) ‘thigh.’ The semantic side of the equation is of course excellent but the phonological side less so. The loss of PIE *-au- in both its occurrences in a putative *cūkka-cūkka- is both surprising and ad hoc. Phonologically easier is Anreiter’s assumption (1984:64ff, with differing details) of a reduplicated derivative of *tek- ‘run,’ namely *tekeh₁₉-tekeh₁₉-. Very difficult is K. T. Schmidt’s suggestion (1980:40) of a relationship with Sanskrit sakāti, Avestan hasti- ‘thigh.’ Under this hypothesis, the Tocharian and Indo-Iranian words would be from a PIE *sakt- with different metathesis and dissimilatory loss.

cke, see cake.

cpi, see s.v. su.

cnimra ‘?’
/// yāmnna cnimra mlake// (584b6). Perhaps with Krause (1952:247) a misspelling for cnimar ‘may I be born.’

cmel, cmešte, cmeše, and cmešasse, see camel.

cmelīne, see s.v. täm-
chandakavinartam* (n.) a meter of 4 X 12 syllables (rhythm: 5/7, or 7/5).
[=, =, chandakavinartam/=] [86b4].

jat (n.[m.sg.]) 'braid'
[jat, -jat, -/j] (TEB-59-27). ■From BHS jatē.- See also the next two entries.

jatiśīne* (adj.) 'provided with a braid'
[m, =, jatiśīne/jatiśīni, jatiśīnēṃa, =] poysē saswe jatiśīne sāṅk pūs wōya
'the lord Buddha led the braided one away [to] the community' (108b2). ■A
Tocharian derivative in -nē from BHS jati-.- See previous entry.

jatiśūrvaka* (adj.) 'formerly having a braid'
[m, =, jatiśūrvaka] (108b3). ■From BHS jatiśūrvaka-.

Jambudvīp (n.[m.sg.]) 'Jambudāpa (India)'
[Jambudvīp, =, Jambudvīp/] (3a2): --jambudvīpas* 'prtng to Jambudvīpā'
(217a4). ■From BHS Jambudvīpā-.

jar (n.) 'old-age'
[jar, -jara, -/j] (180a3). ■From BHS jara-.

jarāmarāṇ (n.) 'old-age and death'
[jarāmarāṇ, -jarāmarāna, -/j] (149b5). ■From BHS *jarāmarāṇa- (compound not in
M-W or Edgerton).

jātak* (n.) 'story of a buddha's previous incarnation'
[jātakānta, =, jātaka] (104b6); --jātakāsse 'prtng to a jātaka' (77a5). ■From BHS
jātaka-.

jāti (n.) 'birth'
[jāti, -jāti, -jāty/] (149b5). ■From BHS jāti-.

Jātiṣrṇa (n.) 'Jātiṣrṇa' (PN of a brahman)
[Jātiṣrṇa, Jātiṣrṇi, -/j] (2b4).

jāmadignīne (adj.) 'prtng to Jamadagnī'
[m: jāmadignīne, =, -/j] (K-12a5).

jīvak, see cīpak.

jīvaka (n.[m.sg.]) 'living being'
(373b). ■From BHS jīvaka-.

jīvanti (n.) 'cocculus cordifolia' (a medical ingredient)
jīvanti, =, /j (497a1). ■From BHS jīvanti-.

Jetavam* (n.) 'Jetavana' (PN of a grove near Śrāvasti)
[-, =, Jetavam/] (A-4a4).

jojā '?
[=, jojā y/] (424a1).
Jñātī (n.) 'Jñātī' (PN of a woman)

[...] (28b5).

Jñātike* (n.) 'relative, kinsman'

[...] (77a2).

Jñānakāme* (n.) 'Jñānakāme' (PN in monastic records)

[...], Jñānakāmi, -//- (477a2).

Jñānakupte (n.) 'Jñānakupta' (PN in graffito)

[Jñānakupte, -//- (G-Su12).

Jñānaghoṣe (n.) 'Jñānaghoṣa' (PN in graffito)

[Jñānaghoṣe, -//- (G-Su33).

Jñānacandra (n.) 'Jñānacandra' (PN in monastic records)

[Jñānacandra, -//- (G-Su34.1.2).

Jñānamokṣa (n.) 'Jñānamokṣa' (PN in graffito)

[Jñānamokṣa, -//- (G-Su25.2).

Jñānawiryey (n.) 'Jñānawiryey' (PN in graffito)

[Jñānawiryey, -//- (G-Qa4.b.1). See also Jñānawiryey.

Jñānasambhār (n.) 'a great amount of knowledge'

[Jñānasambhār, -//- (591b3). ■ From BHS Jñānasambhāra.

Jñānasene (n.) 'Jñānasene' (PN in monastic records)

[Jñānasene, -//- (DAM-507-a3 [Painault, 1984b:24]). See also Jñānasene.

Jñānasome (n.) 'Jñānasoma' (PN in graffito)

[Jñānasome, Jñānasomente, -//- (G-Qm6). See also Jñānasome.

Jñānasthite (n.) 'Jñānasthite' (PN of a Tuṣita-god)

[Jñānasthite, -//- (77a2).

Jñāpake* (n.) 'rule, law'

[...], Jñāpake/-/ (197a2). ■ From BHS Jñāpaka.

Jyotiraso (n.) a kind of jewel

(242b2). ■ From BHS Jyotirasa.

Jyotispāti (n.) 'Cardiospermum halicacabum Linn.' (a medical ingredient)

[Jyotispāti, -//- (W-2b3). ■ From BHS Jyotismarī.

• Ñ •

1 n enclitic pronoun of the first person singular.

See Bāsā.

2 n the ending of the causal

Possibly we have here an archaic instrumental of an n-stem, namely -nīT seen in (Vedic) Sanskrit daksināti 'with the right hand,' or, outside of n-stems, in cikivū 'with attention, care,' or in the Hitite instrumental ending -it (for the Sanskrit and Hitite, cf. Melchert, 1984:98). One should note with Melchert that the -it occurs with both thematic and athematic nouns.

fiakte (adv.) 'now'

saul attaika totka sūmnams īke wriyaye pāltaukwī atyamts a[k]jentasa 'the life of men' [is] now [as] little [as] the droplet of water on the tips of grass' (3b3/4), naussu plyēva alyenkān cem hakte ceu wes pālīwō 'earlier he lamented others, now we lament him' (46b2), kē se nu su Uttare mānuska sāi se hā[ke] Rāhule sit[e] 'whoever prince Uttara was, he is now Rāhula' (95a2), pinke mehe āra hakte suktahace škas melansins-mem moite [legc: mante] īwe inape sāre śvātir 'the fifth month has ended; now from the seventh [day] of the sixth month on is newly ripened grain to be eaten' (461a4/5), laraunī saul kekt[e]m[e] ... īke ra cāmpin musśi [ike ra = BHS adyāpī] 'may I be able to put aside love of life and body even right now!' (S-3a12).

Form, function, and position in its clause are discussed by Thomas, 1979. ■ Presumably with VW (323) (as if) from PIE *ne-g'o where the *ne is the same as that seen in Sanskrit ndā 'likewise,' Old Latin ne 'as,' Lithuanian nē 'as,' Latin ego-ne, tū-ne, etc. or Greek (Thessalian) ho-ne, tō-ne, etc. (P-320). This *-ne would be related in some fashion to the pronominal *h₁(e)no-. The *g' is a particle of reinforcement often occurring after pronouns, e.g. Sanskrit sā gha, OCS -go, etc. (P-417). The entire *ne-g'0 may be matched by Serbo-Croatian nego 'as' (in comparatives). See also nke.

fiakte (nm.) 'god' [voc. fiakta often used as respectful address to a king]

[fiaktesmī fiakte is an epithet of the Buddha or of a maitreyan]

[fiakte, fiaktense, fikte (voc. fiakta/ fiakten, -/ -aksi, fiaktem, fiaktem] fiaktesmī fiakte pikiñiktke lac lename|m tsoInkaiko 'the god of gods, the Buddha, went out of [his] cell at dawn' (5b3), fiaktem sūmnane 'among gods and men' (3b04), te weveill[or]mem itais fiakten 'having said this the two gods left' (8b85), fiaktesā = BHS -devānām (251b1), wārtosī fiaki 'the
forest gods’ (364b7), ņakt[en]se BHS buddha- (U-11b1); —ńaktetstse* ‘having gods’ (PK-NS306/305a3 [Couvreur, 1977:177]); —ńäktëniñe ‘divine’ (H-149-Add.122a4).

- TchA ńikit and B ŋakte reflect P'Tch *ńak[ā]nte but extra-Tocharian connections are not altogether clear. VW (326-327) suggests a derivation from PIE *h₁nēk’- ‘obtain, take’; Sanskrit asuṣṭ ‘attains,’ nāṣati ‘id.,’ Lith. nėši ‘carry,’ TchB enk- ‘take, seize,’ etc. (P:316-318; MA:35), i.e. *h₁nēktoc he who obtains.’ He notes the semantic similarity (which stops well short of a semantic identity) with Sanskrit bhāga- ‘master,’ Avestan baga- ‘master, god,’ derivatives of a verbal seen in Skt, bhājati ‘shares.’ Alternatively Watkins (1974:102) to god’ to be ‘the libated one’ (from PIE *ǵrēu- ‘pour’ [P:447-448; MA:448]) with reference to Sanskrit āhūta- ‘begotten’ as an epithet of Agni.

Normier (1980:267ff.), however, is probably right in taking P'Tch *ńak[ā]nte to reflect a virtual PIE *n̥-ǵr̥ōeh₃-to- ‘-one the one called down’ (more particularly *n̥-ǵr̥ōeh₃-to- with the retracted accent characteristic of nouns derived from adjectives). The vowel of the root syllable has been shortened to *-u- (or the laryngeal was lost) in pre-Tocharian but after that the development is phonologically regular. Normier suggests that the laryngeal is lost as a result of the word’s being a compound and comparing similar formations as Sanskrit susūtī ‘easy birth from sū-. The existence of such “compositional loss” of laryngeals, at least where not before a vowel, is, however, controversial (Mayrhofer, 1986:149-150). In any case, such an explanation for the Tocharian short vowel will not account for the short vowel in what by this hypothesis is the closest extra-Tocharian cognate, namely Germanic *gah- (n.t.) ‘god’ (*gāoniom) (cf. F:413; MA:231). For this Germanic word and for related words with a short vowel in Celtic (cf. Old Irish gath (m.) ‘voice’ < *gatus and Gallic gatauše, the designation of a class of priests, which may be *gatua-ph₂-ter- ‘father (= master of the invocation of [the gods])’, Normier adduces a general rule, “Duby’s Law,” of pretonic shortening of *-ō- and *-ī (usually from *-uh₂- and *-ih₂-) in Germanic, Celtic and Latin (e.g. Proto-Germanic *sunu- compared to Sanskrit śūnu– or Proto-Germanic *vīra-, Latin virō, Old Irish fer ‘man’ but Sanskrit virā- ‘id.’). However, Duby’s Law is not without its problems and the more general rule of on and sit roots awaits a unified solution. See also nākiye, nākteĩña, nāktem, kaumāakte, puduāakte, paṅṅakte, bramāakte, yalaṅṅakte, śrīṅakte, and, more distantly perhaps kwā-.

ńakte* (n.) ‘-a darkness’ (?) [-, -ńakel] // epastyu saisse lũsũśi ŋakremem ‘skilled one, to illuminate the world from darkness’ (244b3). If the meaning is correct, then this word is the exact equivalent of the otherwise isolated Latin niger ‘black, dark,’ both being from a PIE *niGro- where the *G- may be either aspirated or not, palatal or velar (Isbaert, 1977[79]:382).
seem to be unassailable. All the attested meanings can be derived from that given above (which differs from that given by Pokorny [766] 'sich vereinigen, geborgen sein') by relatively straightforward processes of semantic change. In Germanic it has narrowed to 'go back to a good state' while in Greek it has narrowed to 'go back to a good place.' In Indic we have broadening from 'go come toward a good state/place' to 'go toward, approach, resort to' and in Tocharian to 'seek out.' Not (with VW:324) from a PIE *meška- -from *men- 'think' for both semantic and morphological reasons (where would the *-e- of such a form come from?). See also neske, -näse, ñasso and, borrowed from TchA, ñyás.

ñi, see s.v. ñás.

ñifkañce* (adj.) 'silver(n)'

ñikcy, see ñikcy.

ñiñafe (adj.) 'my, pring to me'
[ñiñe, -ñiñafe] po lākentamtns kšltšesek sák kállomyem piś cmelši ñiñafe akalšska 'by my wish may those of the five births achieve the good fortune of extinguishing all sufferings' (S-7b3), //nesom ñiñe = BHS nasi némšatam (U-25a7); ñiñiñafe* 'id.; ršñiñiñiñešem wntatcw wšknshší-
ýrm šenčas (S-5b5). An adjectival derivative of ñi 'my' (the genitive of ñías, q.v.).

ñaROT (n.) 'Nirothka' (PN of a prince)
[Nirot, -ñi/ (29a4a).

ñi (number) 'nine'
[shufi] oki šak wat satáššen : škas piś ñiu wat no šamštar 'seven, eight, or ten he exhales; however, he counts six, five or nine' (41a8/b1), trčemem-ne ñāne 'in the third month, on the ninth [day]' (LP-31a2); -ñiu-ñu 'by nine's: ñiù pu kānta tärsatiš 'it is divided into shares by nines' (591a3) [see also ñuñær]; -ñiu-ñe-nántem-ne 'on the ninth of the month' (433a28).

AB ñu reflect PTC *ñuñaw(a) from PIE *(h)₁névm or possibly *(h)₂névm (on which see below): Sanskrit náva, Avestan nava, Armenian in (< *enwem), Greek ennéa (rebuilt after the ordinal *enwnto-), Albanian nendë (< *(h)₂enwnti-), Latin novem, Old Irish nōi n-, Gothic niun, Lithuanian devyim, OCS devjat (= Albanian nendë, with the initial, as in Baltic, by dissimilation from the following -n- or by influence of the word for 'ten' *dekom, or both) (P:318-319; MA:403j) (Sieg/Siegling, 1908:927, VW:328-329). It is usually assumed that the final sound was *-n- and the *-m presupposed by Latin novem (cf. the ordinal gémnus) and TchB ñumka 'ninety' is by analogy to *sepm 'seven' and *dekem 'ten.' See also ñunte, ñumka, and ñuñær.

ñunte (adj.) 'ninith'
[mi: ñunte, -ñuñecel-, -ñuñecem] skánte-ñunte 'nineteenth' (123b4), ñuñce memne 'in the ninth month' (LP-11a2). From PIE *(h)₁neñnto-: Greek énatois (< *enwnto-), Gothic niuondo, Lithuanian devyitas, OCS devjat, and morphologically more distant, Sanskrit navám, Avestan navama (both < *newm-), Old Irish nómad, Welsh nawfd (both < *newm-), and Latin nómus (< *newmo-). If: Winter, 1991:138-139. See also ñu,

ñumssa- (c.)
//palami spía : ñumssa// (584a8).

ñumka (number) 'ninety'
ñumka klautkentes = ékşalysets ytarim tomat wuipšer aksñre 'they announced, all separately, the paths of the ninety ways to [their] students' (28a5); -ñumka-
še '91'; -ñumka-skas: '96'; -ñumka-ókt '98'; -ñumka-ùu '99'. TchB ñumka is the best evidence we have that the PIE word for 'nine' was *(h)₁névm rather than *(h)₂névm (see the discussion s.v. ñu). A PIE *(h)₂newmokomi would give regularly ñumka (for the development of -ka see the discussion s.v. tärýka). On the other hand, the -m- may reflect the analogical interference of *dekom. TchA ñumk shows mysterious depatalization and rebuilding after oktuk 'eighty' (cf. Smith, 1910:132, VW:319, Winter, 1991:121-122). See also ñu.

ñultse (number) 'nine thousand'
ken för sukt nrainta tomat źm[en]e ñu[ltse] kwärwanweñkwa kem 'beneath the earth [are] these seven hells, nineteen thousand leagues surrounding the earth' (45b3). A compound of ñiu + yaltse, q.v.

ñuñær (adv.) 'by nine's
ñuñær pakejtnat putankařt 'it is shared out by nines' (591a4). From ñu 'nine, q.v., + the distributive suffix -ær. See also ñuñu, s.v. ñiu.

ñuwe (a) (adj.) 'new'; (b) ('n.) 'day of the new moon'
[mi: ñuwe, -ñuwe] (a) ñuwe prstrann ýlvamem 'a new bedroll from wool' (316b4), ñuwe mape ššre šváðar 'newly ripe grain is eaten' (461a5), čewa šerkwamem weyte yamšale čew weyte ñuwe kuniške tasałe 'from this cord a covering [is] to be made; over this covering a new little pot [is] to be put' (M-36b2); (b) ñuweone trkálke Sumaisše wasa kantine yikye 'on the newmoon-[day] S. gave [as his] share flour for bread' (433a6), pškšumans ñuwe mene ne -ñuweone 'in the fifth year of the regnal period, in the ninth month, on the day of the new moon' (LP-11a2).

TchA ñu and B ñuwe reflect PTC *ñuwe from PIE *neño-: Sanskrit náva-, Avestan nava, Greek néos, Latin novus, Old Lithuanian navas, OCS nov, Hittite newwa-, all 'new'; more distantly Gothic niuīis, Lithuanian nąžas 'new' (< *newo-), or Armenian nor 'new' (< *neworo-), etc. (P:769; MA:393j) (VW, 1941:77, 1976:328). See also ñuwlste and possibly naimnane.
fiém* (n.[f.pl.] 'name' [fiém tā'-, fiém ai'-, fiém klām- 'to name']
[-, -i fiém/-, fiémantä, fiéma] rižāri zey Gaye fiém om mäskēica cwi fiémsa varrio klāvā 'there was a seer, Gaye [by] name there [and the Buddhā] called the woods by his name' (108b2), fiém ernsa kēslēiem 'from the extinction of name and form' [= BHS nāmaripāṇā (157b), [sānta] fiém tāsūte 'the sheep were named' (349b5), kete fiémnta pvarne hom yāmnā su mā vlarke na stā 'in whosever one's name one will make an obligation in the fire, he [is] not long destroyed' [= 'it is not long before he is destroyed'] (M-1b5), fiémne = BHS samjā: - (Y-3b1); -- fiémastē* 'having [such-and-such] a name': fiāke pālsko žārpalne-riēmaca pratrīhali [sā]li [sii-kās] ['as-sūres', 'now the wonder having the name of thought and explanation was drawn out for you' (108b7), [U]ttare-riēmac soy [his] son, Uttare by name' (401a2) [for the formation, see Winter, 1979]; --fiēm-kālywe 'raine': keklyausermn kremt fiêm-kālywe vroco velo tāli 'having heard of thy great fame, O great king' (AMB-b4); --fiēm-kālywessē 'primg to fame': fiēm-kālywessē mahursa sāh tārne yaitū 'thine own head dressed with the diadem of fame' (214b1/2).

TchA fiom and B filled reflect PTch *fēn (the rounding of PTch *ē- to TchA *ē- in regularity that is neighborhood of a labial), (as i) from PIE *h1nām, a variant of the more usual *h1nom 'name' [= Sanskrit nāma (nt.), Avestan nāma (nt.) (the Indo-Iranian forms could be from either *h1nomr or *h1nēn-—whatever its origin, the *ē- has been extended throughout the paradigm as well as fixed accent on the root syllable [if that was not original]), Armenian anu (=< h1nomr)?, Greek onoma (nt.) ( assimilated from *ōnoma, Albanian emér (m.) (= *h1pemn), Latin nēmen (nt.) (with the long vowel with conflation with (g)ōmen 'sign—from cognōmen 'surname' [Cowgill, 1965:156]), Old Irish ainnm n- (nt.), Welsh anu (= *h1pemn), Gothic nama (nt.) (a “collective” *h1pēmān), Old Prussian emn̥s—ennēs (m.) (= *h1pēmēn), OCS imp (= a “collective” *h1pēmēn), Hitite lāman- (with dissimilation of the initial nasal), all 'name' (P.321: MA:390)] (Sieg/Siegling, 1908-927, VW:327). If, as Cowgill and Beekes (1969) have both supposed, the initial e-lo- of Greek or the a- of Armenian are prothetic vowels of non-Greek origin, then of course our reconstructions will be *nāmā, etc. rather than *h1pēmān. (Others, e.g. Beekes (1969:229-230) have assumed *(h)ēnohymn, on the basis of the Indo-Iranian nāmān- and Latin nāmen (Greek onoma would be from *(h)nēmāhymn with generalized zero-grade).

It is difficult to reconstruct the original paradigm for this word. Cowgill himself (1965:156) ventures proterokinetic paradigm with a nom.-acc. sg. *h1pēmān, gen. *h1pēmān- (< Old Irish anmē) parallel to the *dārnu 'wood, tree,' *drēus that lies behind Sanskrit dāru, drūs. To the evidence of Celtic for such a weak stem should probably be added that of Anatolian. In the latter group we find Hieroglyphic Luvinia at(a)man- 'name' and probably Lycian adāmna(ν)- from *n(ā)m-na- < *anman- < *(h)n(h)mn- (Melchert, p.c.). Also possible would be an acrostic paradigm with a nom.-acc. sg. *h1pēmān, gen. *h1rēmān. Perhaps arguing for an original acrostic paradigm is the strong evidence for a weak grade with -mn- rather than -mēn-, c.g. Sanskrit instr. sg. nāmā, Gothic nom.-acc. pl. namma, Hittite gen. sg. lammas (but note the other Anatolian data presented above), etc. (see Beekes, 1969:230). In these cases we need assume only that the vowel timbre of the nom./acc. sg. was extended to the weak cases. From either *h1pēmān- or *h1rēmān a new nom.-acc. sg. *h1rēmān could be constructed.

There is no need to assume that the initial *-h- is the result of "progressive palatalization" brought on by the preceding *h1- as does Winter (1965:202) or that it results from some complicated reallocation of allomorphs *nēm-liūm- from *h1, nōn̥hā, nēmān- or *h1nāmā *h1, nēmān- (> nēmlān and > erīmsā where the medial cluster *mn- has been palatalized) as does Hilmarsen (1986:37).

fiēmek (n.) 'harvest'

[fiēmek-, -i/l] škalywe išam kāstwer kainen išu fiēmek takay-ā ašle [sek] 'day and night I scatter seed [in the hope that] it will lead to a harvest for me' (205a3). (As if) from a PIE *nēm-ōk-om (nt.), a derivative of *nēm-'take': [Greek nēmō 'deal out, dispense; pasture, graze,' nēmēs (f.) 'retribution,' nōmos (m.) 'usage; custom; law,' nōmōs (m.) 'place of pasture; habitation,' nomizō 'use customarily; consider as; enact,' nōmān- 'deal out, distribute,' Gothic nāmān 'take,' anandēn (nt.) 'taking,' OHG nāma 'robbery,' Old Norse nām (m.) 'taking, learning,' Lithuanian nūma (f. 'rent, hire' (nammār) 'house, dwellings,' given by P, probably does not belong here but rather reflects *dom- (Hamp, p.c.), etc. (P:763-764; MA:564). It is noteworthy that both Tocharian and Germanic show reflexes of a wordheaded *nēmo- 'a taking.' There is no need (with VW:325) to see here a compound of *nēm- with *h1, ak-od' 'appearance.'

fiērwe (adv.) 'today'

[i/i] wersēse mantē šk-nil pīk-entēspe 'from today on for twelve years' (350a3), [il] kautšīs wersē 'thou hast split it today' (520a2).

Typology uncertain. VW (326) assumes a putative PIE *ne-yeh-r-ro-wo- where ne- is the same demonstrative element seen in īrāk 'now,' yeōh, r- is 'period of time, year' seen in Germanic year and Greek hōra 'period of time, year, hour' [also hōrōs 'time, year,' Avestan yērō (nt.) 'year,' Russian Church Slavonic jara 'spring,' Luvinian arei- 'time' (Melchert, 1989:41, fn. 28), and Latin hornus 'of this year, if an adjectival derivative of *hōrōrō in this year' (P:296; MA:654)] and -wo- is a secondary suffix. (For ne-—Hamp [p.c.] suggests as possible alternatives *ni- or *h1eni.) Semantically we would have *at this time' > 'today.' VW points to OHG hīuru (< hīu jāru) which in Austrian German has given heuer 'in this year' with its derived adjective heurig 'of this year, current.' VW's suggestion works phonologically if we can assume an early contraction of *e小腿- to *-e.
ñor (adj.) ‘below, beneath, under; down’
nigrot [s]änñor śezek su màstkārī ‘he was always to be found beneath the fig-tree’ (3b3), asāmāmëmñor klāyā ‘he fell down from the throne’ (93a5), /ll tverene [sic] līnālē sat koluyñor sukātīke kaum yutaskan-ne ‘...[is] to be stuck in the door, a sliver of hoof below, [on] the seventh day they leave him’ (M-3b1); –ñorīwār ‘downstream’; se sāmānē plākīsa asyan[mpa a]l[aj]īne saṃām kāūcīwār ol yāsīmñorīwār waṃ parna tote kat[kal]ītisā pāyī ‘whatever monk by agreement sits in a boat with nuns and guides the boat upstream or downstream except [it is] to cross to the other shore, pāyī’ (PK-AS-18B-b45 [Pinault, 1984b:377]); –ñorīyē [adj.] ‘lower’; /llñorīya kāsō orotttā tākām tesa pāst saṃām ‘[if] the lower belly is big, by this it subsides’ (W-14a6).

Etyymology uncertain. Semantically and morphologically attractive is Hilmarrson’s connection of this word (1986:297-304) with the otherwise isolated Greek adjective (attested only in the feminine neīara ‘abdomen’ [cf. TChb ṭorīya kāsō], neīato ‘lowest, neīdohe ‘from the bottom’, neīāθi ‘at the the bottom, under, beneath’). He takes neīara to be a derivative of *neīwkar from PIE *neh/wr. This *neh/wr would give B ndor ‘below’ (cf. the same development in ñor ‘sinev’ from *sneh/wr). The semantics and phonology of this suggestion seem very good, no matter what cognates, if any, exist in Indo-European for this word. Alternatively one might follow Meillet in Hoernle (1916:380, also VW:328) and connect nōr with that group represented by Greek énerēθi(n) ‘beneath,’ éneroi ‘inferi,’ nērēθos ‘lower,’ the Germanic family represented by English north, and a group in Baltic represented by nēlū ‘plunge, dive into,’ nēvō ‘water nymph’ (P:765-766; MA: 611; and Hilmarrson, 1986:76). In this case nōr would reflect a PIE *nēru. See also the next entry.

ñornye [adj.] ‘lower’
(in: ñorniye, -ñorniyel/ /ñor[nyme] bhūśimēn vairāk yām *ñornye bhūśīl//185b1, /ll asāmīne ñornyme wassii /ll ‘upper and lower clothing’ /or ‘outer and under clothing’?) (323.1a). An adjectival derivative of nōr, q.v., but except for asāmīye, q.v., the formation in -miye is otherwise unattested. See also nōl.

ñikante (n.) ‘silver’
[ñikante, ñikantel] yasañikante wrākānēm vember mākē priyēm ‘they themselves were wearing jewels of gold, silver, and pearl’ (PK-NS:18A-a2 [Thomas, 1978a:239]). TChb nākē and B nākāte are usually taken (with Rahder, 1963:107, also VW:634) to be borrowings from Archaic Chinese *ngien ‘silver’ provided with Tocharian suffixes. Hilmarrson (1986:202) suggests that the PTCh *ānte that probably lies behind the B-nte and the further derived -ic of A are by analogy to a lost *ārkante ‘silver’ from PIE *h2ergōntom. However, remembering that what is transcribed as ng- in the Archaic Chinese is actually not a cluster but a dolero-velar nasal, the

phonological equation becomes much less appealing. We might expect *ṭfy-
to have given Tocharian *ṭ-fy- tout court. Witczak (1990b) more plausibly suggests that we have PIE *h2ergōntom (as in Sanskrit rajatām ‘silver’) that underwent progressive assimilation to *h2neγōntom whence ñkante regularly (P:64; MA:518). See also ñ(i)kaĉe.

ñīās (n. [ms.sg]) ‘desire, longing for’
[ñīās, -ñīāsīl] ñīāśa[m]ēny = BHS chanda- (7a2), pelaiṅnesse šnol spāmēn cauk tve ñāyāsā ñīāṣītār ‘thou seekest this excellent righteous life with desire’ (231b1), cīvīasamkneta šek samākhaññāsā ñīāsē /ll [sic] ‘likewise the doctor [is] to seek with desire the remedies for him’ (286b4), ñās tāṃsāt[r] = BHS cchandam janayati (537b2); –ñīāsasu ‘desirous’ (294a5) /A borrowing from TChā ñās ‘id.’ (Winter, 1961:279). This ñās (gender and plural unknown) reflects a PTCh *ñāsā, a derivative of the verbal root *ñās- which underlies ñīās-, q.v.

ñīāṣte (nnt.) ‘danger; plague, distress’
[ñīāšete, -ñīāšetel, -ñīāṣte] mai ni tākām laitalohe wroc=ñāsēm lanmañtūnu: eпе wat no sūlanateññye hī ste nesalle ‘will there be me for a falling from [my] great, royal throne? or is there to be a danger to my life?’ (5a4), tom mā tākām śāsīsenē ma nē rakes[yl] pūddakē: tom ñīṣateṣtēnā ṭoṣāntē nē te senēnkart [lege-‘br’] ‘if these were not in the world, the Buddha would not arise; buddhas arise here to vanquish such dangers’ (5a5/7), ñāsē = [BHS ǎt] *sniññye = [BHS āt] (543a5); –ñīṣateṣsē ‘prting to danger, dangerous’: tūskēṭrā śāsīse empeñ ñīṣateṣse ce puvnr[r]ine ‘the world burns in this horrible, dangerous fire’ (295a8); –ñīṣateṣsē ‘dangerous’: cēntus wēlēśek ñīṣateṣsē krentūm ētsa niṣesqok mnahērē (S-5b6); –ñīṣateṣṣē *‘having danger’ only in the compound mākāñṣateṣṣē *‘having many dangers’ (35b1).

The shape ñīāṣte would appear to be the older one. Ñīāsē is the result of a simplification of initial ñī- to ñ-, primarily in the eastern part of the TChā-speaking area (Hilmarrson, 1991b:137). Etyymology uncertain. Related to TChā nāsē, probably because the A form is borrowed from B. Extra-Tocharian cognates are uncertain. Plausible is Hilmarrson’s suggestion (1991b:137-139) that the nearest relatives of ñīāṣte are to be found in Germanic: [Gothic niht (nt) ‘ill-will, envy,’ Old English niht (nt) ‘enmity, hate, combat,’ OHG nið(h) ‘enmity, hate, combative fury, etc.’ (all < Proto-Germanic *nī hèn- (nt) and Celtic: [Old Irish niht (gen. nīhō) ‘combat, combative fury’ (< *hītā-), Welsh nwyd ‘passion’]. Hilmarrson equates the Tocharian and Germanic forms as *niht,ypo- and *nihtjo- respectively. I would be more comfortable, since the semantic match is not exact in any case, reconstructing pre-Tocharian *niht,ypo- (Rightly rejected is VW’s suggestion [324] of a putative PIE *mn-īyēh,ypo-, a derivative of PIE *men-’compress.’)
ńwetsstse* (a) (adj.) 'new' [ńwece klutk-'renew']; (b) (n.) 'novice'
[-], ńweçell-, ńweccents,-] (a) war yokaisse witsam vaiwiassam ne nq pok
ńwece klutkássil-nje 'the water of thirst wets it and again it becomes new'
(11b3); (b) wena pädrakte ... taryá špälmen skalama ńweccents traiké
wikássi[s] 'the Buddha spoke the three excellent sūkṣa to drive away the
confusion of the novices' (5b7); --ńwetsstsiénne '± newness, renewal' (360a1);
--ńwetsáníñesé '± new' (??); mē ńwets[s]ñiñesé 'ai 'ell' (128b5). ■ An
adjective in -stse derived from ńwe, q.v.
ńisasse* (adj.) '± pring to me, my'
[im-], ńisassell] naus ra presyaine ńisasse trenkiltsa sāul rintsate (109b4).
■ An adjectival derivative of ńis, q.v.

• T •

tikkakāre (n.) 'commentator'
[tikkakāre, -.-] (197a2). ■ From BHS tīkāra-
Tepankar, see Dipankar.
taka (n.) (adv.) 'then; certainly'

Parallel text: "Then, certainly not [a mistake] (K-11a5), kaun-yaśi anahār smale taka arkavakassā tānō puwarne hom yamasāle 'day and night [one is] to sit [in] abstinence, then an arkaiva-seed [is] to be put in the fire [as] an obligation' (M-1b5).

- From PIE *tu 'and, but, then' [Sanskrit tī 'however, but'] + Tocharian -kā, a particle of reinforcement (VW:491).

takaru (- tagar) (n.) 'Evratania coronaria Stapf.' (= 'Tabernaemontana coronaaria R. Br.' [Filizio]) or 'Valeriana wallachica DC' [Chopra] (a medical ingredient)

Parallel text: [takaru - tagar, - /] tagar palāsīse pittasa = BHS tagaram palāsāpatrena (308b5).

- From BHS tagara-

takarske (adj.) 'faithful, believing; clear, unsullied; gracious'

Parallel text: [takarske, - takarskem/-, - takarskam [f.:takarskana, -] pelaikne klyauzsti naus pete-ii takarskem palskoja] 'give me early to hear the law with clear spirit' (100a6), takarske niš = BHS abhihrānta hom (541a2), takarske = BHS prassano (PK-NS-107b2 [Thomas, 1976b:106]), takarskam māskentūr = BHS vipρašānti 'become serene, calm' (-b3 [ibid.]); -takarskājīne 'belief; clarity; graciousness': cewne persat takarskē 'evoke it in [the law] belief' (19a2), takarskē = BHS śraddhā (23a2), takarskēsa pe mel=ostasse rintsi yāl tamaj 'if [he] through faith is capable here of renouncing the house of the house' (50b2), mā tu pālikene takarskūntentse [sic] [takarskūntentse = BHS prassākṣaya] (307a2), takarskāmē šaṅkāntēce = BHS prasādaniya(m) (541b8); -takarskājīntes = [gracious, attractive, fair:] [= BHS prasādik] (541b8).

- An adjectival derivative of tāk- 'be' (s.v. nes-) whose original meaning must have been 'true' or the like (cf. atākattē 'unreal, false'). The meanings 'clear' and 'gracious,' etc., are calques on the BHS prassana- 'believing in; clear; gracious' (VW:492). For the formation one should compare pautarske, māntarske, and māllarske, all adjectives derived directly from verbal stems. See also tāk- (s.v. nes-) and atākattē.

takur (n.) a medical ingredient

Parallel text: [takur, - /] in a list of medical ingredients (W-34b2).

- The same as takaru?

takālii, see tāk-.

tagar, see takaru.

tanki (adv.) 'very, fully'; ([indeclinable] adj.) 'full, blocked'

Parallel text: tparyane tanki wartsane āntne 'high, very broad shoulders' (73a5/6), perpette premane ra anaim yamalle sp melyi tanki māskemtrā 'like [one] bearing a burden [he will] vomit; [his] nose is stuffed' (FS-a2).

- TchA tānki and B tank reflect PCh *tank- 'thick' + A PCh suffix *-i: Sanskrit tānkti 'pulls together,' tākri- (nt.) 'buttermilk' (*-tuklā), Afghan tat 'thick' (*-takta- <*takta-). Middle Irish tēcht 'coagulated' (< *tenkto-), Icelandic tēl 'buttermilk' (< *tenklo-), Lithuanian tānkus 'thick, copious,' etc. (P:1068; MA:516)] (VW, 1964b:614, 1976:502).

tankw (n.,m.sg.) 'love'

Parallel text: [tankw, - tankwl] yokasse ce kurpe weīna tī ike taisa pāklyauwa 'he spoke this section about desire; hear it now with love!' (8as8), weksa sr[a]kaicne kwoytir-ne taisa sna kārste 'he cried out with a hoarse voice with love, without interruption' (85a1); —tānkwaññe 'pleasing, lovely'; tānkwaññe omtem poyx nes[a]h[ī]e yamāste 'there the Buddha took [his] favorite spot' (108b3), ṭnv no mākā tānwaññeī Bārnāsī ri 'this in much beloved city of Benares' (359b1), smare yeīse tānwaññe wohnentse scp cprī māsketra 'smooth and lovely is always the skin of such a being' (K-10a3); —tānkwaññaññe 'desirability' (394b5), —tānkwasse 'prating to love' (339b4); —tānkwasuññe * 'dear, beloved: pādr mātārne tānwasu saim 'I was dear to father and mother' (412a3); —tānkwasstse * 'having love' only in the derived abstract noun: tānkwañsīntññe [sic] * 'love' (515a7).

- TchA tank and B tank reflect PCh *tankw (for the vowel in TchA one should compare yuks 'horse' from PCh yākwe [= B yākwe, q.v.]). This *tankw is (as if) from PIE *tnq-wn, a verbal noun from PIE *tnq- 'think, feel' (Krause, 1943:29, Pedersen, 1943:209-210, VW:518). Further discussion at cānk-, q.v. See also tānkwañni.

tān, see s.v. tuwe.

tānne* (adj.) 'thy, pertaining to thee'

Parallel text: [m: - , tāñne/ [tāñne cau yaitko[r] ] // 'this thy command' (90b1).

- An adjectival derivative of tān, the genitive of tuwe 'thou,' q.v. See also cīse.

tatākar, see s.v. nes.

tatī (n.) 'Tati' (PN in graffito)

Parallel text: [Tatī, - /] (G-QM11).

tattari (n.) a very large number

Parallel text: se tattari [B] it could also be read tantari piš-kānte melane ' (400a2).

- Etymology unknown.
Tathāgatavārga* (n.) ‘Tathāgatavarga’ (a portion of the Udañnavarga)
[-,-, Tathāgatavārga] (31b3=S-5b1).

tanalle* (‘?)
/// traivo tanalle /// (W-13a2). In form it would appear that we have gerund formed from a stem *tänā-*. Could this be a derivative of PIE *ten- ‘extend’?

tanākkō (n.f.n.) ‘grain; spot’
[tanākkō, -tanākkai/]-svāyāya [pa/yyeʔn̥e mokocintse āntene tuciyā tanākkai klāyām ‘he sees a yellow spot on the tip of the big toe of the right foot’ (58b2), [list of ingredients] tanākkai tanākkai tamsālalle ‘grain [by] grain [it is] to increase’ (Y-1b3). A derivative of tān ‘grain’, q.v. (464a1). [Contra VW (642).]

tanāpate (n.m.sg.) ‘benefactor, patron’
[tanāpate, tanāpatense, tanāpatam,tanāpatem, tanāpatema] tanāpatenta ostwasā ekktientsa enteičo māntaiyentāi ēnti ‘some became evil-minded out of envy for patrons, houses, and possessions’ (31b7), tanāpate ksa zamānēm āsyya spā svāyāsī kakā ‘a certain patron invited monks and nuns to eat’ (H-I49.X.5b2/3 [Couvreur, 1954b:44]);
–tanāpattānī ‘prting to a patron’ (517a2). From BHS dānapati-.

tanā-mot, see tānō.

tane ~ tne (adv.) ‘here, there’ (an unmarked, often neutral, locative)
[einhente tane tetemopoly peret ko/ye tēmastrā no] [tane = BHS tha] (16a5),
k.5 tne cemād mā sūro/ko/lo ‘whoever is born here, would not die’ (46b2), te kekklyau[so]remen ārānemil lānte pit maiwite-ne k̥es̥is̊esa klāya- tane orottsa kwasālsēssēa weaponā klyausā ‘having heard this; the gall of King A. shook [= he fell unconscious] and he fell to the ground; there was a great voice of woe heard’ (58b4/5), Mokosawane tane sēm tunttse sotri ‘M. came here; thereof the sign’ (G-Qm13), mākāsī no yūmā mākewīsa tne onolmi nnāiāntae cemāntrā solmēm omē ːāuē sāvā ‘however, what is the deed through which beings here, [if] they are born in hells, will there live [there] their whole life?’ (K-2b4);-tnek ‘id.’ (tānē + kā); olpo os lamam mēk wese yāfr aisi cēmpēm ‘[if] we sit/remain [in] a house, we could give a gift there’ (50a7), nafr[se] (wānē-m) pretense tnek nāī-kānāntī kādale ‘for hellish [being], animal or preta, only here [is] forgiveness achievable’ (55b4/5).
For a full discussion of meaning, form, and function, see Thomas, 1979. 

Probably in origin the neuter deictic pronoun te plus the locative -ne preserved as such in tene, q.v. Tānē (tane) is the expected unstrressed form (cf. pāt [unstressed] and pestr [stressed]), while tane is the secondarily restressed form (Melchert, p.e.). See also tene and te.

tanaulkyā (n.) ‘ψ fly’
[/tanaulkyān, - - : tanaulkyām rant sekwete pīle ra ptar[a]sor] ‘leave the suppuring wound [which you are buzzing around] like flies’ (48a5).

Etymology unknown. See VW (492) for a suggestion (tanau- from PIE *sken- ‘make a sound’ and lyka- ‘thief’).

tant* (n.f.pl.) ‘± power, dominion’
[-,-, tanālītūnma, -,-, tānīne yane stukelitse ‘they come into the dominion of death’ (304a4), [pi]-kānte aškāntāna tantana ror[ // ‘Asoka’s 500 powers/dominions’ (415b2)]. Possibly a derivative of PIE *ten- ‘pull, extend’ [: Sanskrit tanōti ‘extends, spreads; stretches [a chord], bends [a bow], ‘Greek tōntai ‘stretches, strains,’ teiōn ‘stretch, pull tight,’ (dialectal) Albanian nē(_: ‘expand, pull,’ Latin teneō ‘have, hold,’ Old English þēnian ‘stretch out, extend,’ Lithuanian tinī ‘swell,’ etc. (P:1065-1066; MA:187)]. More particularly we have a PIE *tān- ‘extension’ as seen in Greek idēs (F.) ‘stretching, tension; extension; intensity, force,’ Sanskrit tath- (F.) ‘mass, crowd, the whole mass; ceremony.’ (Cf. VW:501, though the details are completely different.) See also possibly tanalle.

tanmāsākū (n.) ‘one who engenders’
[tanmāsākā, -,-, -] tarya vedantas putkau tanmāsākū visāi mā nesām ‘separated from the three-fold veda there is no engenderer of the range of the senses’ (197b3/4).
A nomen agentis from tām-, q.v.

tanmēn (adv.) ‘there, thereconcerning’
akalsālyi wesem upāṭha yē k̥e sesā tānem yamasārecipes[t] ‘the disciples say: what [is] to be done by us about it?’ (81a4/5).

Etymology uncertain. This word must be related in some fashion to the demonstrative pronouns seen in te, tu, or tam but the exact history is obscure.

tapātrisī (n.) ‘the thirty-three gods’
[-,-, tapātris/](99a2).
From Khotanese tāvatrīs (< BHS trayastrīmsa- or Pali tavatimsa-).

tapāni* ?
[tapāni yāl (563a2).

tapāsen* ?
/// kace tapasen /// (208a).

A diminutive of the following entry.

tapāskiā* (n.) ‘± little mirror’
[-,-, tapāskiā/].
- tapāskiākī.

A diminutiv of the following entry.

tapākīye (n.f.) ‘mirror’
[tapākīye, -,-, tapākīyā] kām tāpāki rānt ni[a]kcyai ‘the sun like a divine mirror’ (73a1);-tapākīsse ‘prting to a mirror’ (phāke nano tapākissi yerpesa) tarya sriṁ kūnām ‘now again he sees three stars by means of a mirror-orb’ (H-I49.42b [Thomass, 1986:119]).
TeH A tāpāki and B tapāki reflect P’Tch *tāpēki-. Extra-Tocharian cognates are unknown. It is conceivable that the -ēk- portion of this word is that same as in pratēko ‘chest’ and reflects a later PIE *h₁-k-, ‘looking, seeing’ but the first part would remain obscure. Alternatively Hamp (p.c.) that semantically we might expect something like *retro-h₁-k-‘ with -h₁-k- ‘not seeing’ so much as ‘direction (of sight).’ The preceding tāp- might then be *h₁-l- (cf. Celtic *aiti) or *d₁- (as in to) + *apo or the like. In any case not with VW (1966b:499, 1976:498) related to Greek iθē (< *d₁eh₁wheig ‘contemplation, aspect; spectacle.’ Isebuert (apud
tarunadvikär* (n.) a meter of 19/19/19 syllables [a/b/d: 7/7/5, c: 5/5] [-, tarunadvikär/] (85a5, 100b1).

tarkaئة, see s.v. tarkaئة.

tarkaifié, see s.v. tárk.-

tarkaئة 'ze conduct,' in the phrase ärte tarkaئة 'indifferent conduct,' and that only in the derived adjective: ärte tarkaئةfest 'having indifferent conduct': // ärte tarkaئةfest müsketra se su ärte tarkaئة üpekse [tel] (197a4). A nominal derivative of 'tárk.-', q.v.

tarkástás* (n.) 'carpenter'
[-, tarkástás/ tarkástás, -] or namsam tarkástán sam aín y[ätäskem] tarkástán = BHS takäska- (PK-NS-107b1 [Thomas, 1976b:106]). A noun agentis which, like the similar wapätėsa 'weaver,' derived from the subjunctive stem wäpä, must be from the unattested subjunctive of tärk.- 'ze twist,' q.v. (Thomas, 1976b:110).

tärkár (n.[msg.]) 'cloud'
[tärkár, - tärkár/, - tárkarwa] [sá)nkap=ese [läm] nääğišë tärkarmem 'he will emerge with [his] community from the cloud of reproach' (16a2), yäka-me walo lutyus po ypoymen wka tärkár jækæhtæmæo tsama yarkçe polyjsæt 'the king ordered all of them to leave the realm; the cloud over the Säkisas disappeared and the Buddha grew' (18a2), --tärkärwasse 'prong to clouds: // tärkärwasse préwikemem 'from the prison of clouds' (514b5), --tärkarwatse 'having clouds' (355b2). TChá tärkár and B tärkár reflect PCh tärkär (as if) from PIE *d*erg-r-je, a verbal noun from *d*erg-: [Lithuanian dėrgia 'there is bad weather,' dárgana, dárgė 'rainy weather, bad weather of any sort,' Old Russian padoroga 'ze stormy weather,' Middle Irish derg 'red,' Old English deorc 'dark,' etc. (P:251-252; MA:477)] (Fraenkel, 1962:103, WV:503). The Tocharian-Baltic connection is particularly striking semantically.

tärne (n.[msg.]) 'crown of the head; summit'
[tärne, - tärne/] pernerisë Sumersa tärpraünentstis [tà]rne[ne] snasta 'thou hast come to the summit of the heights over glorious Mt. Sumeru' (203a4/5), tärpraünentta = BHS samucحرمrah (H-149.329b1 [Sieg, Siegel, 1930-32:486]).

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tapovam-wartto* (n.) 'a grove in which religious austerities are performed' [-, tapovam-wartto/]. A compound of BHS tapovana- and TchB wartto, q.v.
tapre (adj.) (a) 'high'; (b) 'fat'
[m: tapre, - tapreni/paryane, - , - , - tapreni[n]m [f: taprya, - , - l] (a) tág onkor[a]i or [r]aci[v]am tapre kaus yey 'they boiled the porridge and it went high up' (107a1), (b) tâprênim slênts tâskarwâ maistir se 'he overtops [?] the peaks of the high mountains' (355b3); (b) kâsó má tâpra mâ rukasa 'the stomach, not fat, not lean' (75a3); --tâpraunë* 'height': pernerisë Sumersa tâpraunentstis [tà]rne[ne] snasta 'thou hast come to the summit of the heights over glorious Mt. Sumeru' (203a4/5), tâpraunentta = BHS samucحرمrah (H-149.329b1 [Sieg, Siegel, 1930-32:486]).

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TChá spör and B tapre 'high' reflect PCh *täpré from a putative PIE *dub-ro- 'deep' (what is deep when viewed from above may be taken as high when viewed from below, cf. Latin mare altum or English high seas) a derivative of PIE *dub- 'deep': [Greek dubis and English deep, Illyrian dubris 'the deep, hollow,' dombi 'become hollow, sink inward,' OCS dombra 'abyss,' dano (< *dúbo-) 'ground,' Alb dà 'sea' (< *dubato-) etc. (P:268-269; MA:154)], TChá tâp- 'become high,' and perhaps TChá tâcppas 'great, large' if from < *dúbo-tyo- (Kruse and Thomas, 1960:52, WV:509, 535). Normier (1980:260) would add Greek bathós (nt.) 'depli' which he takes to be from *tubhós by analogy to bathós 'ze id.' of a different origin. An echo of the earlier meaning 'deep' within Tocharian itself is provided by the derivative tparake 'shallow' (< *little deep'). See also taupe, tparake, and perhaps tâp-.
could be united under the formula *trh₂no- (Melchert, p.c., for the Hittite—the Hittite could also be from *trno- or *ter(h)₂no- or *ter(h)₂no-). The Yazgulmani might be (very tentatively) *tbrh₂no-, (and the other Iranian *törö-).

Tarmacandre* (n.) ‘Dharmacandra’ (PN) [-, Tarmacandrentse, -/I] (495a3).

Tarmavirīne (n.) ‘Dharmanir’ (PN in caravan passes) [Tarmavirīne, -/-I] (LP-15a2/3).

tarya, see trai.

taryopavicārī= taryā + upavicār (n.) ‘three ranges of the senses’ (?)[/I/], taryopavicārīnta] (173a1). ■If correctly identified we have TchB tarya ‘three’ (s.v. trai) + BHS upavicāra-

taryulīte (number) ‘three thousand’

maivā [kem tarfyljyalltsje po soissenne ‘the earth shook in all three thousand worlds’ (274b6), tarīlīte [sic] (59b3a), taryulīse (PK-A516.2b4 [Pinaull, 1989:155]. ■A compound of tarya (see trai) and ylīse, q.v.

tarsko* (n.) ‘potsherds’ (?)

[tkarska, -] kāreini yare tarskāna salańe māskentā pākri ‘rocks, gravel, potsherds [?], and ball-earth’ (K-8b4). ■Certainly in a form of diminutive and quite possibly a derivable of PIE *deh₂- ‘split.’ Thus the ‘little split off piece.’ See also tsār-

tars (n.[m.s.g.]) ’9’

)|| [tafrs ra yānnom cewk palsko || (517b3), ||| cau tars sīr aiπšlle ste |||| (598b2).

tarstwa* (n.[f.pl.]) ‘ulterior motives, mental reservations’

[ar-, - tarstwa] omplskoonie pät prakásšam naktam laue aiśište yarke pei huastār sū ‘skas tom tarstwasa sek sū yəskastār ‘he blocks up meditation completely, pushes away wisdom, and seeks honor and flattery; he seeks constantly after the six tarstwa’ (33b2/3). ■Etymology unknown: VW: 493 suggests a connection with PIE *tret₃- - tret₃- ‘tremble.’

talulīca (n.) a medical ingredient

talulīca, -/-I (505a1).

tallānīčskēr* (adj.) ‘miserable’

[ar-, tallānīčskam] tallānīskam pātur mātur rintārtē pest ‘we completely denounced [our miserable father and mother’ (273a5). ■The diminutive of tallāv, q.v.

tallārīne* (n.) ‘misery’

[ar-, tallārīhe] erkānie tallārīne sna keš wətpatnāre tne piś tom emelane ‘ill-fortune and misery without number he enjoys here among the five births’ (42b3). ■ A derivative of tall-, q.v., whose shape has been influenced (in the matter of the geminate -I-) by the following entry.

tallāw (adj.) ‘miserable, unfortunate’

[m: tallāw, tallānte, tallānt/tallāncᵻ-, tallāntām] [f: tallan̥tsa-, - tallan̥tsusil-, - tallanta] skwāssu nessau paplāntau yes tallācē lōkessleric ‘I am fortunate and happy, you [are] miserable-and suffering’ (31a2), snaicē tallānt ikemem samāni tatākas ‘the monks [had] been from a poor, miserable place’ (31b5).

■TchA ṭāo and B tallāv reflect a PIE *tel-ō- or *tel-ē-. If the former case, the -l- for -l- of the TchB word is on the analogy of the present stem of tall- ‘carry, bear, lift.’ If the later, the simplification of the -l- sequence would be regular in TchA and the presence of *-l- is the result of analogy to the present tense of the corresponding verb, but at a Ptc-date rather than in pre-Tocharian B. Given the semantic distance of tallāv from the underlying verb tall- an earlier analogical influence of tall- on the derived adjective might be more likely than a later influence. (As if) from PIE *toliēr-, a derived verbal noun from *tel- (cf. Greek -толά in anatolē ‘east’) + the possessive suffix -(w)e(n)- (for the phonological development of *-w(e)n- in Tocharian, see Adams, 1988c:131). The etymology goes back to Duschesne-Guillemin (1941:163). See also VW: 496-497, though details differ. See also the previous two entries and tāl-.

talle, see s.v. tāl-.

tavatriś, see tapatriś.

tā, see s.v. se.

tā- (vit. place, set) [keš tā- ‘consider, take into account,’ hinem tā- ‘name,’ N-mpa tā- ‘compare with’]

■tā- is the traditional, if inaccurate, shape given to two lexical units in Tocharian B: (1) the suppletive tās-tūtās, and (2) the durkonjugated tās- (cf. Normier, 1980:266). The two verbs are apparently identical in meaning, though we should point out that only tās- is attested, when joined with a noun in -mpa, with the meaning ‘compare with’ (lit. ‘set with’).

(1) tūs-tūtās– Ps. II /ūs/₁-I [A // - - , tasc; MP - - - , tset; tsetart-a ‘thou hast placed me in the hands of yūsas’ (841a); Ko. tūtā-tā - - - , tattan/-y- - - , tatun; MP - - - - , tattāntār/- - - , tattāntār; Inf. tattāntās; mūi ke-i ibey cot [lege: to] nrai ikbko [sic] wroc wo kreentminta tattam nīk aitkaite neyemey ‘I see no other hell so great as if they lay reproach and untrice rumor on the good’ (17a67), k.ee mā pāsta tāntār wase ‘who does not lay aside poison?’ (353b), reiz[a] trūntokna nke nakhm-n=byuuscsa tāntātār mīka ‘[it] out of hate many impute sins and moral failures on one another’ (27a6); Opit. /tātā-s/ [MP taccmar, - - ]; [empalkaita tākam spīi skul indirta ke] [k] [e] jēhū mā taccmar ‘may I be untormented and may I not consider life, senses, or bodies!’ [taccmar = keš taccmar] (S-8a3); Ip. III /pātēs- - pātēs- / ASg. (p)tes. Pl. tassor; MPSg. tassar]: // pr[e]nte yente kāskan-ma mant săt šānma keš ptes tve ‘in an instant the wind scatters them; so consider thine own people!’ (46a7); Pt. III /tes(s)ā- - tiśā- (sic) [A - - , tessa/- - , tesar; MP - - , tassate/- - , tāsānte]:

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wolnõl tallâncâ naßante sañ aëm eröõs pillow an(k)ain ñeyen tešar sañ näkî krenatmañce 'suffering beings make themselves reproached; they have evoked false insight and lay blame on the good' (17a6), pröp mahur âssa tássâne 'he set the jewel-crown on his own head' (109a5), [sânta] ñënn tâssânte 'the sheep were named' (349b5); PP tättâ:– pañë einpteke tarne tättâ, 'placing the crown of the head between [his] feet' (361a7); – tättârom; – tättâlnie, only in keš tättâlnie 'judgment'; sâmnâna/junto sañ sañ skas-tmane pik [a A[ra]mmeñi tâñik [sic] keš tättâlnie mûntarsem [lege: e] sañ sâmnâts ñike 'the life of men was 6,000 years [but] to king A. was this judgment: evil now [is] the life of men' (3b1/2).

(2) tâs:– Ps. II/ías/â/- (MP –, –, tâstâl/; MPPlmp. –, –, tâstâl/ –, –, täsâyentâr; APart. tañcânic; MPPlPart. tañscânic: Ger. tañscâlane) = tástâr pelâkne sâmnânsma kåràysa = [k es te] 'the law which he has bought with lives is established' (G-Sü 1a-1); [fânti] päsâne çâ, taşhâ dâñ(e) 'she placed the palms of [her] hands on [her] breast' (48b5); tu eunpik kloermem tâsmâne rano = BHS tat sañmârta rârtue pi (251a3), kenâmpa tañscânic = BHS plhûbâdrô (PK-NS-107b3 [Thomas, 1976b:106]); Ko. II (= Ps.) [A tañss, –, täsâyîr–, –, täsâyâr, –, täsâm; MP –, –, tâstâl/; AOpt. –, –, täsâl/; MPPl. II –, –, täsâyentân; Inf. tâs(a)l!: m[â š keš] /fânta sañ la[kle] 'and I will not consider my own suffering' (85a6), //ktense tskernakem sañtârât (74a5), sâmnâna âsta taisay kwrômâg sekmàne enpre tâsâ 'thus he places eternally human bones between a skeleton' (559a5/b1), sâvûrginka pânta mâa kraupiyenîr • pást täsâyentân mâ parañhôg yamayenîr 'the sadârgika gathered many alms-bowls; [but] they laid [them] aside and made not use of them' (373b4); Ipvi I pâttasâ/- (MPPl. pâttasât) = [sañ] yîmmorta pâttasat (575a7); Pt. Ib /tâsk/- (MP Plsmât, tâstâl, tasâl/l, –, –, tasântâr) = [sâmnân]jntsa wâvarm[as] grahannan[en] m[e]jirra spâk tâsâl 'thou hast placed thyself surrounded by monks as [is] surrounded by the planets' (221b1); PP tätâsnâ/-.

The complexity of this paradigm in TCb is mirrored in TchA. In the latter language we have tâs– in the subjunctive (the abstract tâlne), the optative (3rd. sg. t'âwâs) and the preterite prescript iotâ. This tâs– is the equivalent of TCb tättâr–, shorn of its anomalous, from the Tocharian point of view, reduplication. (We should note that A tâs is to B tättâr as A yâr– 'travel' is to B iyâr– [c PÆ yîr(ehâ)]-). Further in TchA we find tâs– together with tâs—, unlike in TCb, here they form a suppletive conjugation with tâsâ 2s (– B tâs'âs) as both present and subjunctive, an imperative ptas (– B ptes), and preterite (3rd. sg. casâs (– > B tessa).

B tättâr– and reduplicated TchA tâs– reflect PTCt *tättâr– from PIE *dʰér(e)h₁-s₁–: Greek tithêmeni 'put, place,' Sanskrit (with analogical vowel in reduplicated syllable) dadhari 'puts, places,' probably the derived Hittite títïya- 'eisersetzen, (Stadt) anlegen,' titanana- 'einstellen, hinsetzen, einsetzen,' (the *-t in these two Hittite verbs is something of a problem as one would expect *-t-), and the possibly reduplicated Lycian infinitive tânâ 'to put, place' (cf. the clearly unreproduced variant tüne—the Lycian data is from Mopurg-Davies, 1987:221); also (without reduplication) Old English dān (1st. sg.) 'do,' OCS dâr 'to place, set; say,' Lithuanian dātī 'place, set,' Latin dēre ab dēre 'take away, con-dere 'build, found;' establish,' crōdere 'believe,' Armenian dnen 'set, place;' (as if *< dehr₁-ne-o), Hittite tātizī 'says,' Lycian tâdī 'places, puts;' (< *dëhr₁-pi;) cf. Melchert's (1989:41)); with érrargisements: Latin facere 'do,' (< *dhr₁-k-), Hittite dâr 'places, sets;' (< *dëhr₁-p-ei, cf. 1st. sg. tehîh *< dëhr₁-h₁-eh₁-t and 3rd. pl. tiyanzi *< dëhr₁-p-eñti [Jasanoff, 1979], etc.) (P:235-237; MA:4722). Ever since Petersen (1933:17) AB tâ– has been seen as a descendant of PIE *dëhr₁- 'place, put;' (cf. VW:494-495).

More particularly, PTCt *tättâr– reflects a reduplicated present with a generalized zero-grade (cf. with the same generalization of the zero-grade in an atonic present yam *'I go' [A yam], [as if] from *< h₁-eh₁-mi rather than the more original *h₁-eh₁-mi). Thus, say, a 3rd. sg. middle *dëhr₁-ther– would regularly produce the attested TCb tättâr–. As always the initial consonant of the reduplicating syllable in Tocharian agrees in palatalization or its lack with the initial consonant of the root. Except for the difference in enclitic particle, this tättâr– matches Greek thithèai exactly (cf. also Sanskrit dháttê). The optative in B, tâcçê, is directly from PIE *dëhr₁-th₁-eh₁–. Thus the attested taccimâr is more or less exactly equivalent to Greek tithêmen or Sanskrit dâthâyàma. (In Greek we see generalization of the stem vowel originally proper to the singular, e.g. 3rd. sg. tîthêtê [phonetically tîthêyêe] from *dëhr₁-th₁-eh₁– while in Sanskrit we see the generalization of the full-grade of the optative suffix, i.e. *yeh₁– has replaced *-ih₁–.) This paradigm of subjunctive tättâr– and optative taccçê is as archaic as anything in the Tocharian verbal system and fully as archaic (if not in certain respects much so) as anything found much earlier in Greek and Indic.

Plch *tâs– reflects an earlier *d₃-s₃ < *d₃-s < *d₃h₁-s₃ with the same loss of interconsonantal *h₁– we see in the Hittite iterative zikkizzi 'he puts, places (again) from *d₃-s₃ke-. We might also compare the Sanskrit 3rd. sg. middle dhâtē which also shows loss of *h₁– between consonants in this root. Presumably in tâs– (< *d₃h₁-s₃) we have an old *sèvo– iterative which by PTCt times had given rise to a complete indicative paradigm, relegateing the original present to subjunctive use.

Plchtch *tâs– presumably reflects the same kind of generalized iterative paradigm seen in tâs– though built on the PTCt stem *tâs–. Typologically one might compare the Lycian (3rd. pl.) iterative tasîti which it would be possible to derive from PIE *d₃h₁-s₃-kọ-ni (cf. B tâsēm as if from PIE *d₃h₁-s₃-ni). However, such Lycian iteratives are very productive and are generally derived from the strong stem of a root if there is a difference between strong and weak. Thus Lycian tas– is likely to represent a virtual PIE *d₃h₁-s₃kọ-lo– (Melchert, p.c.). In a variation on this, Normier (1980:260) suggests that tâs–
is the dereduplicated equivalent of the Sanskrit deservative didhiṣa- (<
*ṭdhiṣ-ge/ce>). However, the recency of its formation within Tocharian itself
seems certain by reason of its independence from TchA tāśk- 'id.' (The latter
a šketo-iterative beside the se/o-iterative seen in tāśk-). See also tāśi.

tāś, see s.v., nes.

tāśks (vt.) 'chop up, grind up' (?)

Ko. V tāśks-/ [MPOpt. tāśsomy, -/-;] /[sān śaʃ]ra lykaʃke tāskoʃm
stʃʃʃʃʃʃʃʃnsha nityaʃʃa(dʃrtʃi jpo] 'with my own hand may I chop up fine all false
insight in the world' (85b1). •Etyymology uncertain.

WV (642) suggests a borrowing from BHS taks- 'fashion out of wood, make, create' but the
phonology (why not *-ks-?) and the difference in semantics both argue against it.
However, it may be possible that we have tāsks- from *teks- to a root
 التكس- from PIE *tekʰ- (< earlier *tekʰ)- 'build, make, ewv' [: Avestan tašāiti 'builds, cuts, finishes,' Latin texō 'weave, entwine, put together,'
Lithuanian tašai 'ewe,' etc. (P:1058-1059)] and thus tāśk- might be a
cognate of Sanskrit tāsk-. The absence of clear examples of the Tocharian
development of PIE "thorn" clusters leaves us without parallels.

tāj (n.m.sg.) '?'

// krumaʃše tājā // (624a4).

tāte, see nāne.

tāno (n.pl.) 'seed, grain'

[tāno, -,- tāna/tanā, -,-] ywɔrtsa tāa knæʨɛjai kwɛncɛt yɔrm wɛt 'the
measure of half a sesame-seed or a sesame-seed' (41b4), uppilassana tanisìi
'lotus seeds' (ST:6/3); -tanisè 'prting to grain or seed' (W:40a3);
- tanimot 'seeds-alcohol' or 'beer': su cpi mukættrā tanimot ramt solme
nukowa [lege: nukowò] (407a3/4); -tanā-tanamotásse 'prting to tanimot'
(407a1).

•From PIE *dʰoṃh₂, -[; Sanskrit dātron (f.pl.) 'grain,' Khotanese
dāna(-).] 'grain,' Modern Persian dānā 'id.' Lithuanian dūna 'bread' (Mayr-

Pávulescu (1988:51) takes these words to be in origin derivatives of
*dʰeh₂-. The putative PIE *dʰoṃh₂ would have been 'wealth, treasure' from earlier
'what is kept, deposited.' The semantic distance, however, is very great. See
also tanisèkko.

tāpp- (vt.) 'eat'

Ko. V tāppa- [AOpt. m,-,-, tāppo]: tāʃa tāppom saim-wāstıi mai no nauta-į
empellie arançiete 'thus the refugees might eat but the danger to my heart
disappeared' (271a2/3). •Etyymology uncertain. It is obviously to be
connected with TchA tāpp(-) 'eat' (part of a suppletive paradigm with šawə)
and with it presupposes a PTCh *tāppa- (as if) from PIE *Tō(δ)-p-ce/eca.
Extra-Tocharian connections are not absolutely certain.

Frenkel (1932:7, also WV:497) connects this word with Sanskrit dipaṭayati 'shares,' Latin daps
'sacred banquet,' Greek ἑρμήνευσ ὄσπερ, daptő 'break to pieces, consume,

destroy,' dapsalē 'abundant, splendid,' Old Norse tafn 'sacrificial animal,'
Armenian tavn 'feast,' Latin damnā 'damage entailing liability (for
restoration or reparation).' As Benveniste has shown (1948-49) we have here
the rather disparate remnants of a PIE term for the potlatch—the feast with an
abundance of food, entailing great expense for the giver, ostentatious and
given to maintain rank or prestige. It is possible that the Tocharian word
belongs here if we can assume a semantic shift from *‘share in the feast' to
‘eat' but no very similar semantic specialization or identical morphological
enlargement is known.

Tārmaksikste 'Dharmarākṣa' (PN in graffito)

[Tārmaksikste, -/-] (G-Su:39). See also Dharmarākṣa.

tārkhikānë (n.) 'thornkhan' [Turkish title]
[,-,- tārkhikānem/l] (28b5). •From Uyghur.

tārši (n.) 'deception'

[tārši, -,. tāršauna] snai kuhkānëne snai tāršauna pelaikene semaike
ompostām spartāamta sū pañnte kāsintse palkso yunnašeicika (55b1-3);
-tāršāsitse 'deceptive: tesa rmer kā kentas tārši lyaka lykān cēg tārši[cece]
'why thus did he see on the earth this deceptive thief?' (133b5).

•TchA tāršom and B tāršauna reflect PTCh *tāršyleunā or *tęɾ(s)yyunā. That it
is ultimately related to PIE *terk- 'twist' (see 'tārši') seems obvious
(Duchesne-Guillemin, 1941:164, WV:498), but the exact morphological
connection remains a bit uncertain. (Hilmarsson [1988:38] starts from a PIE
*torkh₂ [nt. pl. or collective sg.] which gave *tersā to which the plural ending
*Di was added.)

tārši '?'

tārši okt 'mpai ṣusauńwe mā r'ell (213a4).

tāl (n.) 'fan-palm' [Borassus flabelliformis Roxb. = B. flabellifer Linn.], only
attested in the compound, tāl-stām*:

[tāl]-stamats[ce] piltam[pa tasemani] = BHS tālapatram čvaram (320a1).

•From BHS rāša-

tālis (n.) 'Flacouria jangomas' (Lour.) Raesusch. = 'F. cataphracta Roxb.' (a
medical ingredient)

[tālis, -/-l] (501a7). •From BHS tālia-

tāwak, see s.v., su.

tās (n.) 'commander'

[tās, -/-] makte tās āksa 'the commander himself has announced [it]' (LP:62a).

•The TchA plural tās 'chiefs, commanders' and B tās may reflect a
PIE *tās∧u-: The nearest relative would seem to be Thessalian Greek tāgós
'commander, ruler, chief' (Duchesne-Guillemin, 1941:167, WV, 1941:137,
1976:499). The Thessalian tāgós must, in turn, be related to tāsöö (gör. stem
taq-) 'put in order, line up, arrange,' tāqnma 'ordinance, command, etc.'

In Indo-European terms the verb could represent *toh₂(ge/ce) and the noun
*toh₂gyu- with the latter substitution in Greek of the mildly productive -a ~ -a-

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ablaut in place of the moribund -a -a. Outside of Greek and Tocharian it would seem that we have the Nisa Parthian title gmdr which Bailey (1855:98) takes to be tagma-dira- 'order-giver' and Lithuanian *patogis 'convenient, comfortable' and suōgē 'get married; ally oneself' (P:1055; MA:472). However, the semantic distance between Tocharian, Greek, and Iranian on the one hand and Baltic on the other is larger than one would like. See also ywårt-tås and ste-tås.

tās-, see tāsk-.

tās- see fāa.

tās* (n.[f.pl.]) 'receptacle'

[tās, tasamana] Swara tasamane ite ite moti-yokam tasale [one is] to set those thirsty for alcohol on four very full containers' (M-34a). *A nominal derivative of tās- (see s.v. tā) as wākì is to wēk- and nākì is to nāk-.

tāsk- (vt.) 'tread on'

Ko. V (?)/tāsša/- [Inf. tāssatsi]: karpa no kemntsata sānih m[a]tsi] reksa pādkhiaktetse tāssatisa 'he descended, however, to earth and spread out his own hair to be tread on by the Buddha' (365a4). "The subjunctive stem is presumably analogical to that of the preterite, itself formed by adding -a to what was originally the third singular imperfect *tāsā from *tēh-ske-t. Is this word at least the typological equivalent of Luvian tasa- 'continue to stand, remain' (Mopuro-Davies, 1987:213-214, for the meaning) from PIE *(s)ēth-skēlo- (Melchert, 1987:198-201, for the development of PIE *skē-lo to Luvian -za-) from *(s)ēth- 'stand'? The Tocharian and Anatolian words most probably are independent creations since in Tocharian it is eventive while in Anatolian it is stative or continuative. In any case, not with VW (499) from PIE *tēk-skēlo-; a derivative of *tek- 'run, flow.' See also ĭākš- (s.v. nes-), ĭāktēre (s.v. nes-), ĭākinds- (s.v. kāły-). See Adams, 1993b:37-38.

tāms-t (vt.) 'scatter, disperse'

Ps. IX tāmusāš vis/b [A - , tāmstassāni]-: māknte tē pane naksīm sarman tamstassām pala/palain kausam okonta 'as the flood here destroys seeds, scatters the flowers, and kills off fruits' (336b7); Ko. IX (as Ps.) [A - , tamstassāni] tāmstassām: saivēnītat m[a]stassām -po dukār 'if he scatters the seed (?); all [is] dukāra' (331a1), cey nke laiktem kauam paipyam tamstassām (589a3).

-TchB tāms- reflects a PTch *tānumi*- but extra-Tocharian cognates, if any, are unclear. VW (1962a:181, 1976:501) suggests a connection with PIE *tens- 'pull, tug' [: Sanskrit tamasayati 'draws back and forth,' Gothic at-þinsan 'pull toward,' OHG dinsan 'pull, carry along.' Lithuanian tētš (tētši) 'continue, go along; stretch, lengthen; drag out, delay, put off,' tēptš (tēptš) 'pull, tug; stretch, extend' (P:1068-69; MA:187)]. However, the semantic connection does not seem very close. It is better to take tāms- to reflect a PIE *d-u-n-s-, a nasal infixed present to the root *d-eus- 'fly about (like dust), powder, strewn with dust.' This *d-u-n-s- (subjunctive *d-wens-) appears in Sanskrit dhvamsati 'decays, perishes, falls to dust,' dhivastrā 'dusty, sprinkled,' OHG tunist 'wind, storm, breath, dust,' Old English dīst 'dust' (see P:268 for these and many other cognates without the infixed *-n-; MA:388). See also perhaps to, tute, tūr, and twayne.

tāk- (vt.) 'touch, feel with the hand; fetch, procure'

Ps. II /teke/ [A - , cēsa] /s, -cēna/ [- , cēna] /P. Art. cēsa; Ger. cēsate]: samānentse yēsəmil pāliskon tānsa navicare ikne kevo kac kaeurvin [sic] tu kretswesas yastur tane swārāla yễamastur kr[a]je la[m-]nī sāngha-trānko kātānkmā kr[i] mā krāke la[m-]nī cors tu māka kretswesas cēsa [sic] tot stu[ml]a-trānko kātānkmā [if] desires arise in the mind of a monk and his shave-place [i.e. penis] stands tall and he stimulates it with a rag, and thus he makes for himself and [if] filth emerges, he commits a sāngha-sāṇ; [but] if no filth emerges no matter how much he touches it with a rag, so he commits stulāna-sins (334b2-6), wīr sūr parsnām tesa cēken-ne sārā 'they sprinkle water all over; then they touch it (him?) with the hand' (121a6); Ko. I /teke~ tāk-/ [A - , tēkanil; A.Opt. tāsm-, -tāśil-, -tāsyj]: // tājya wsen[Ma] tāsm-ne 'may I touch/procure three poisons' (355a3), palaikne kēksentsa na to tās = BHS dharmāna kāyenā vai sprēt (305b3), kosauk srukalīnas=-ene mē taš-ne to mā mruvakate 'as long as the thought of death did not touch him, so long did he not grow weary of the world' (K-11b2); Impv. III /pāteke~ (pā)tekkā/- [MPsg. takar]: // [Vaisājanę̃e waflo wēsams tākār tākān tēn] // (PK-12G-1a [Thomas, 1979-91]); Pt. III /tekkā/- [A - , tekkal]: su no orote kēksentsa ant api kēna kem teksa 'however, the great one by [his] body touched the ground with his [his] knees' (HM-2a5); -takāllie 'touch': takālīne ... takāllentie [= BHS sparsk-] (156b3), kartse ikātān takālliẽe spā vālsīke 冶ete 'in seeing good and touching the soft skin' (K-10a2); -tetekorje 'touch'; -tētekorje 'is priting to touch'; -tārīssē tetekorjē̃e spā pāksālie sārpi (51b1b).

-TchB tāk- reflects PTch *tāk- whose nearest extra-Tocharian cognates are Germanic, notably Gothic tēkan 'touch' and Old Norse taka 'take' (wherein English take). It is particularly noteworthy that the long-grade thematic present formation (like those seen in klyaus, kleyp- or tāk-, qv.) of TchB is exactly matched by Gothic tēkan and the (PIE) o-grade present (Tocharian subjunctive) is exactly matched by Old Norse taka. Projected into PIE we would have *dēg- and *dog- (whose initial and final mediae violate our expectations of PIE root structure constraints) (MA:595).

Further connections are more difficult. Semantically it would be natural to connect these Tocharian and Germanic word with the isolated Greek aorist participle tetagēn 'having taken,' its Latin relative tangō 'touch' (whose perfect, tetigē would appear to be the exact formal equivalent of Greek tetagē-despite the latter's being an aorist), Old Low German thakolōn 'stroke,' and
Old English *bacian* (with expressive gemination?) 'stroke gently, clap on the back.' However, this latter group of words reflects a PIE *tag-*, whose initial consonant does not match that required by Germanic *těkanťa* and whose vowel does not match that of Tocharian *těk-let-icek*- (*tag-* should give ***těk***).

Hamp (p.c.) suggest that the Latin, Tocharian, and Germanic forms might all be put together as *teg-*. The Latin -a- originates like the -a- in *augu* in an old zero-grade *tg-*. The same zero-grade, only with assimilation to *dg-* like the Germanic forms *těkanťa*. This explanation does not account for the Greek -a- and is difficult, in having to posit a zero-grade *tg-*, which one would expect to have been blocked by a general PIE phonological constraint. However, the desire to group all these together is an understandable one. Ringe (1988-90: 1-05-115) argues that the Germanic-Tocharian resemblance is due to borrowing, but that who borrowed from whom is impossible to decide. Earlier discussion of some portion or other of this etymology are Meillet, 1914:19, Lane, 1959:160, VW:504-5. See also teki.

těnk- (vt.) 'check, stop'

G Ps. II /ćeent'/-[A II -v, cemenč; MP -v, cemšťatfl/-]: mā=psāl mā=māskwuo srūkalte [ce] cemštrā 'neither sword nor obstruction hinders this death' (45b4), /no cemenč mantānešen krent samšūne 'they hinder and destroy, however, good monasticism' (H'-194-ADD-113b1 [Thomas, 1972b: 459]; Ko. I /:*tenk- / těnk- [AOpt -v, tafčivl; Inf. tünkstis: mākte cammer ekandalte worksiš tanti 'how could you check the energy of suffering?' (9n2), ma nta ksa cemšpa srūkalte tanti[s] 'nothing could ever stop death' (4665), toy sāk pāytiša ekanšesē sūlalešē fāsē tēnkstis saro 'these ten prohibitions are to check the danger of possessions and life' (330a4).

K Ps. VIII /ćünk'/-[A -v, iščantšfl/-]: prakār varāk taksānē (188b4).

*AB těnk- reflect TCh *tank*, probably from PIE *tęng-* 'pull back': OCS *tenqni* 'pull,' ras-*tenqni* 'distrathere,' Lithuanian *tęgą* 'tazzy,' tėgingę (tętingę) 'be lazy,' Old Norsc *þing* 'heavy,' *þingja* 'load down' (P:1607; MA:2641) (Duchesne-Guillemin, 1941:179, VW, 1941:133, 1976:502). The present cęb'/- is a virdhhed present such as is seen in klyaus- or klep-, qq.v. See also etankatte and tנטsi.

těnkwaniñ / -niñ / (vt.) 'love'

Ps. XII /ćünkwiñ'/-[A lipsfr -, tankwaniñ, -iñ; APart. tankwaniñica]: kenantse sastw soyt [sic] tankwaniñte [lege:-niñ] wolmem 'thou west lord of the earth and thou didst love beings' (297.1b3), se kartses po wolmets tankwaniñica šek 'he [is] always loving to all beings for [their] good' [tęrwaniñica = BHS anu-voncip-] (29a4); Ko. XII (= Ps.) [A -v, - tankwaj, těnkwafl; Inf. tankwantsij]: [po *saišse teve] těnviš k fęsí kxe ci těnvišiʃ 'thou dost love the whole world, let alone [him] who loves thee' (245b2), *saišse těnviantsiš: sêkne šerpsa ce arthā 'for the love of the world he explained this meaning in a sōka' (K-3b1); Ipv. V /ćiünkwaññ/- [Sq. ptěnkwaniñ]: ptiņwaniññe šan šamsēšse//@ (515b6); -těnkwaliñyee *+ mercy, love*; // těnviñtijes saš-wi pakentə // (149a1), mā /tu/ onolmenne těnkwaliñyentse (307a7). A denominative verb from tankw, q.v., (as if) from PIE *tęng-wen-yo- to the verbal nom *tęng-wen.*

tęnkstis (postposition) 'up to; including, even' [NOUN-nem ... NOUN tęnkstis 'from ... to']

*şunšane še wi trai swer piš šak tęntsī 'this is' counting: one, two, three, four, five, up to ten' (41a8), krl elnta swatans ana tęntsi 'good foods, even bread' (375b5), sem pišša-nešekam ok taum yap pišekc ilānm-šę tęntsi šašāte 'this 51 cakes and eight trau millet was eaten from the fifth to the 21st' (461a3), tārmenem paine tęntsī 'from crown of the head to the feet' (H'-149.44b1 [Thomas, 1954:750], samūne ... kau-ntypsi tęntsī oṣayōna endirā pāyit 'if a monk instructs nuns till dawn, pāyit' (PK-AS-18B-43 [Pinault, 1984b:376]). Historically the infinitive of tęntsī, q.v.

tęnkwaniññie, see s.v. tankw.

tẹlik (n.) the name of a salve

[tęlik, -,-/, (P-3a7)]

tętkwacem "?"

//h /tętkwačem (A-3a4)

tętt-, see tę-

tęn-, see tanalle.

tęnyamās, see dhanyamās.

tęp (vt.) 'announce, proclaim'

Ps. IXB /ćępāk'/-[MP -v, -təpstl/-; Ipv. II /ćećepa/- [Sq. pęčcapa]: wekt[s]e pęčcapa piš šom šokamna pudnįkent[ente] 'announce loudly these five šokas of the Buddha!' (16a3); Pt. IV /ćećeças-/ [A -v, - tapščša-]: (405b7). [One might note the TChA equivalent tęp- also occurs in a very limited number of places. The closest is clearly in 6622 wōl *āmāsā kākkropūrās cesmekā ārtāsū anāpā nāyaṃ tāssī wōtak 'the king, having assembled his ministers, ordered them to announce before the suitors' [then follows the text of the announcement]. At 359a26 we have cacu[pi]l// = BHS vighuṣṭa- 'cried or proclaimed abroad.' An imperative occurs at 345b5 prītārās tęntušte endišuṣyām : pęčpas wlaunel//. [AB tęp- reflect TCh *tęp- but extra-Tocharian connections are uncertain. It may be from PIE *dęp-em- 'resound loudly' [Latvian dupētis 'resound deeply,' Serbian dupiti 'strike (of noise)'] (P:221-222; MA:534)] (VW, 1941:502, 1976:502). On the other hand, Normier (1980:260) suggests a derivation from PIE *stęb*- 'praise' [Sanskrit stōbhaati 'utters a joyful sound, shouts in praise,' stōbhañṭi 'praise in successive exclamations, celebrate,' Armenian t'ovel (if < *toubeyeō-/) 'sing songs']. However, the Armenian -o- is not a regular match for PIE *-ou-. It may be that the Tocharian and Armenian words can be grouped together as *teb*-]. If so, there may be an inner-Tocharian cognate in TChB.
tep, q.v. Finally, it may be the causative verb corresponding to TChA täp- 'be(com)ing high'. The meaning would then be 'from make high' or the like. It might even be that PIE *d'ëup- 'resound heavily', found in Balto-Slavic, and *d'heub- 'deep', found elsewhere, are root variants like *peik- and *peig-. See also perhaps tapre or perhaps tep.

tipraunie, see s.v. tapre.

täm- (vit.) G 'be born'; K 'beget, engender, produce'.

Ps. Xa *tänáusk' */- (MP *-t, tämmatar, tämmastál; - , tämasketür; MP Part. tämmakeskemwene; Ger. tämässäle, cemalle): kärstau rano stäm tàkam nono watense tämn[-strá] 'even [if] å tree is cut down, it will be born again' [tämnasträ = BHS jëwate] (1:16), yöurs sää yikaštem yysnma su tämmasträ 'rich by his gift, he is [re-]born among gods and men' (23b/45), /jänipi nnaíne témasketsn 'both are [re-]born in hell' (16b), tämmäile [sic] srukalašsa 'by birth and death' (142), cemál-le // (146), cmały yapofyen 'in the country [where one is] to be born' (424a3); Ko. III /câme/- (MP // cemar, cmar, cemäl /- , cremar; MP Opt. cmarar, -; cemüll; Inf. cmetsi; Ger. cemelle): mant källausi yeliy cemánt törtamtieysqen 'else so the worms of [desire for] profit are born in this world of insatiability' (33b), k,se ince cmárà mä sroköl 'whoever might be [re-born here should never die]' (46b2), cemelle = BHS jëi- (U-2a3); Pt. IIIa /tem(sä)- (MP temsamai, - temsatell / temsamæ, - temsante), temsate: sw [a]s,radde sruko mäm teimsete 'the unbeliever dies and immediately was [re-]born in a terrible hell' (4a6); PP /temtemu-: yöre srukalo-stem temo k [lese- ka] 'they die in mid-life, scarcely born' (1:7=2a1), teimosepi = BHS jëkasa (16a), -cmelie 'birth, act of being born'; serke cemalite sruka lent = emsiketsa naudile yantsi [cemelle = BHS jëi] (30a3), [nesa]lynente sërmamenem camel cemelite sërmama [mëm ketsitsal[if] 'because of being there is birth; because of being born [there is] old-age' (149b1), cemelle = BHS jëkaka (547b6), cemelie = BHS -bhadam (PK-NS-306/305b) [Couverrot, 1970:177]; -cemelieste 'bring to birth'; cemelisstai kakaatowëw 'the joy of birth' (155b5); -cémlfstete 'having birth, in the compound': snai-cemelfstete 'one without birth'; (188b2).

K Ps. Xb *tänáuske */- (A - , tanmässäm /- , tanmässän; MP - , tanmässän; AP Part. tanmässëca): takarškë no sërm okone përtëk tanmässan [sic] 'faith produces belief in cause and effect' (23a5), hës tanmässän /// = BHS chëndam janayati (537b2), tanmässëcela inaèekë 'producing the law' (TEB-59-29); Xb. Ko. (= Ps.). [Inf. tanmässial]: sammlëne larautë tanmässësfc/e 'to produce love of monasticism' (12b6); PP /tetämësslë-: sëvra sërvbstühnta sëvra sahëbbütántnts tantenmanyuwa (292/1b).

*AB täm- reflect PTCh *täm- but extra-Tocharian cognates are unclear. At one time or another PTCh *täm- has been connected with PIE *tem- 'cut' (Pedersen, 1941:189), *dem- 'build' (Smith, 1910:17, Pedersen, 1944:21
[*dem- is clearly the ancestor of AB tsäm- 'grow, increase,' q.v.], or *deh-'.

'place, put' (Lane, 1945:19), more particularly an otherwise unattested form of the latter, *dêm- (Winter, 1962:27 [cf. *tem-, ancestor of AB šäm- 'stand', beside *steh-]). None of these explanations is particularly compelling from either the semantic or morphological point of view. VW (500-500) rightly remains agnostic.

Perhaps the phonological, morphological, and semantic considerations are best answered by connecting Tocharian täm- with PIE *tem- 'arrive' otherwise seen only in Greek témel 'arrives, reaches' (a hapax leg. in Homer) and its reduplicated aristot témèt (MA:35). That tem- is old in the history of Greek seems assured by the presence of a reduplicated aristot, a moribund type in the oldest attested Greek, and not one at all likely to be built analogically to a new verbal root. PIE *tem- 'arrive' would be the telic counterpart of atelic *pëm- 'come.' The latter of course has become the term for 'be born' in Baltic [Lithuanian gemû]. PTCh *câm- would be the exact equivalent of Greek témelo-, while the nasal present of both A and B would be a PTCh innovation, like the nasal present to *Râm- 'come.' See also tammaškë, camel, temæ, and atämö.

tär- (vit.) ± plead, implore (?)

Ps. Xa /târrûsk' */- [MP Part. tärrakeshene]: ylûre kaklautkau tärreskemwene rekisa Ùtarem mificej [k]e[m] (wëssan] 'he turned flaccid [= he swooned] and with pleading word he speaks to prince Ùtara' (85a3). The closest relative of B tär- is, as Melchert points out (p.c.), Hitite tariyän - 'entreat, implore.' This word is ultimately identical with another Hitite tariyanu- 'cause to exert; exhaust oneself.' Both meanings are semantic specializations of an earlier 'pestem, importune, worry [as a dog does a bone].' Both Hitite tariyanu and pre-Tc *tärn- are derivatives of PIE *ter- 'a speek' seen otherwise in Hitite tär- 'speak' and Lithuanian tælti 'say, speak' (P1088-1089; MA:535).

tärk- (vit.) 'let go; let, allow; emit, utter; give up; stop, desist [+ inf.]' (cowai tärk- 'rob'; ärte tärk- 'neglect,' ewetv tärk- 'set to fighting')

Ps. VI /tärkamä- [A tärkanau, tärkanat, tärkanam-; - , tärkaner, tärkanam, Almpf. tärkanoym, - , tärkanoyal; MP Part. tärkanamme; Ger. tärkanalle]: yokie-kleš mä tärkan-an ne klâksatst na ta 'the thirst-klësa never lets [it] wither' (11b3), /mâ spâ tâ[r]kosne = BHS mukte tarkoy = BHS pramücet [nt]o cau tär[ßnə]mëm = BHS muikamëno tumsâra mä no mënâtrak klyomônt tärkanäm = BHS pramiuçanit] tärkarw = BHS mukta[ss] tàkam aknäss[ntsa] 'having uttered [an evil word], one should not utter [it again]; the one having emitted it is bound; [for] the noble ones do not emit [such and think]; it will be emitted by fools' (19b8), [cowai] tärkanam coawice : cowai tärkaucov cowai tärkauc mäskë[tär] 'he robs the robber; the robber becomes the robbed' (22a3), sañv samâlië ñâm ostum ost-tärkäm aklyülië sk-vo kluntamtsa 'he leads monkish propriety from house to house and gives up the study of the twelve ways' (33b2), sañ wrat lau tärkaner 'you release your
own vow[s] far' (108a7), katake Putamitrite parra yan'am caumpa sámna ikanum * kercapam trey * yaywe se * te parra tärka * tenisa açaup mä tärkanat 'the Kashgarhian. P. go through; with him 20 men, three asses, one horse; let us through this [group]; more than this do not let through' (LP-1a2a6), sô umayumy pást [färkanallu 'he [is] to give back the jewel'] (337a3a4); Ko. V tärkaä * tärkä- [A tärkau, - tärkamm / tarkam, - tarkacer, - A Opt. tarkomyum, - tarkoyul, - , tarkom, Inf. tarkatesi; Ger. tarkalle] spekke mal tarkcer, kätäşı 'may you not suffer [your] zeal to fail' (28a1), mä weor sòno wá-ná nta tarkomyum trank 'may hate and enmity not dwell in me! may I let go of/forgive sin!' (4b3b), krem tarkoy reki nantanta tarkofy yo'llán reki 'may he utter a good word and never utter an evil word!' (19b3), weinini pärka-r onolmemni [is ta]trako-ä trank 'be my advocate to beings! may they release my sin!' (TEB-64-03), kete no sümme wäaularen rewetá tarkatzi 'to whom ever [is] the wish, however, to set to fighting two companions' (M-3a7), Ilp. I /pätärkaä - pätärkä/- [Sg. (p)tärk; Pl. pärkasa]: mä r-asämmen laiättäine cem sklo tärka pälkkomen 'nor [is] there a falling from the throne; release this doubt from [thy] spirit!' (5a5a), trisilienta po wnlomets ööre tärka [sic] 'be indifferent to the errors of all beings' (296a2a), tanaayakam ramt sekweste píe ra pärkasa // 'leave the suppurring wound [you're flying around] like flies!' (48a5); Pt: Ia /ciärkä- / tärkä- / [A ciärkaw, ciärkista, carkaf, - - , církaare; MP - , - tärkätell, - , - tärke:te] näät talla*, wnlomne pwe-ällonka církaäve-ööre wántarwa 'I, a miserable being, neglected all the affairs of the world' (45a2), [fyšy-yo]käha samänatne po káilmintasa církaäsi maiyarssana 'thou didst release the golden rays of friendship everywhere' (221a5), [m]ewvay tärkkantee 'they released [their] tiger' (423a4); PP /tärko-: reränæ samvar tärkau samänihe snai lípp[r] 'having renounced the zeal, having let go of monasticism without anything left over' (44b6); --tärkkennem: po laremmä tärkennem tew hii lare almasse 'having left all loved [ones] thou [art] dear to my soul' (241b4); --tärkalihe 'a release'; ööre tärkalylše 'neglect' (102a6), tärkalihe = BHS usedhaa- (Y-3a5).

AB tärk- reflect PTC̕ *tärk- from PIE *Terk- seen elsewhere only in Hittite tarna- 'let, release, permit' (< *tarka- with the same simplification of cluster seen in harrmi (*tharkmi, root hark- 'have, hold'). This etymology goes back to Benveniste (1932:142, also VW:503). Neither the Tocharian nor the Hittite side of the equation allows us to know the nature of the two obstructions of this root (MA:481). Pokorny (1959:258) suggests that this Hittite-Tocharian correspondence is another reflex of his *derek* = 'twist, wind' but the semantic connection is not compelling. See also tärkaucu and tärkäfie.

tärk- (v.t.) = *twist around; work (e.g. wood)'

PP /tärkuru-: pääsaaka pääsakse pača wa potopliomhce tetarquva wat = BHS [målünuparikspíö api] [for the reconstruction of this line, see s.v. oppilom] (542a4).
murec tanki snaitu ra [tärrek = BHS -andhya] (ST-b5); (b) mäkte tärrek enive yestit naskew enestäh saliskemme tak mataryai soyline pätst tsärrä 'as a blind man was eating [his] meal and, letting it fall carelessly, it burned up in the maternal hearth' (154b3), [te]mosepi tänk tärrekkantse trälpa ra yämornta • tätäppesepi käylühle ra säkäälhe 'a tripping by a man fully blind from birth [is] like deeds; the falling of one tripping [is] like the seed' (PK-KS-536b4/5 [Pinault, 1988:101]).

TchA trak and B tärrek reflect PCh *tärrek (the simplification of the geminate would be regular in TchA). As VW has seen (510-511), we must have here an old compound whose second member is *ek- 'eye.' As the first member he suggests a *jra-no- a derivative of *scherj-, 'be fixed': [Greek stereos 'fixed, firm, hard,' and especially the family of German starr 'stiff, motionless'] Star 'cataract,' Old English stavian 'stare' (i.e. 'look fixedly'), star(e)bblind 'blind from a cataract,' sten 'stern,' OHG storn 'be stupefied' (P-1022; MA:547).

tärretste (adj. '??')

[ns: //tärrecci, -]/ //sa tärrecci /// (265a4).

tärvärta (n.) 'pomoea turpethum' (a medical ingredient)

[tärvärta, -/I] (P-3b4). [From BHS trvrtv-]

täll (vt.) G 'uphold, keep raised,' K 'raise, lift, acquire'

G Ps. VI /tälla-/ (active) - /tälänä/ (middle) [A -s-, -sllam/-, -sllam; MP -s-, -stäänat/-, -stäänat; cai ne mä tälla maant pestett' 'the burden is not borne by me' (17a2); Ko. V /täl-/ (see gerund below); Ipv. VI [Sg. pääläl] (see below); Pt. Ia /täl-/ [A täwa, -s-, -/I]; // tälva [?] (584a9) [the preterite of the 'causative' is also used as the preterite of the Grundverb]; -tälle (tällale) 'load, burden'; // kec sa cka tälle /tällässäm/ (389b4), //tälle tällässäm (514a9), täsäkä näke tälle päälle- 'in just such a manner now lift my burden!' (P-12D-a5 [Thomas, 1979:43]).

K Ps.Ko. IXb /täll/ (äskj²/-/- [A tälsskau, -], /täl/ässän/-/-; MP -s-, -stäänat/-, MPIMPf. tälssäm, -stälssil; jonne gara niis kauc talssää [kau] /// 'with one hand I raise... high' (371b5), //sää tälle tällässäm (514a9), // cek sa cke tääll (389b4), // cke niis viirä tälssäm [m]. 'I raised the thunderbolt' (387.1a), [yolo yamasjparingape yolain oka kauc pokain talssä-f 'he raised the evil fruit of evil-doing high on [his] arm' (522b2); K. IXb /täl/ (äskj²/-/- [A -s-, -stäänat/-, AOPT -s-, -stälssil]; kxe samine sah gara naumis jälssäm 'whatever monk picks up acquires a jewel with his own hand' (337a1), kändt pikawa epinkte kaccap so tu tälssä [sic] asko 'after an interval of 100 years the tortoise would lift [his] head' (407b1); Pt. II /cäl-/ [A cälawa, -cäl-/]; // perseverance niis cälawa 'I bore the burden' (401b5), Nända cälä onkornä 'N. lifted the porridge' (107a7), // cälä piš
cakammm 'he carried five cáks' (459a7); Pk liscu-lu/-i: cecu šar kauc perrento ytori kzymäni aksasto 'raising [they] hand high thou didst point out the noble and glorious way' (204a4/b1); // cecallor 'lifting, raising'; tan brähmäri kerjeyne ywopirmen poic sar kos [sic] cecallora ka länne yarte yamakem 'then the brahmans having brought into the palace, with their hands lifted high, they do honor to the king' (81b5/6).

AB täll reflect PCh *täll- from PIE *tellh- 'lift, carry' [: Sanskrit tulayati 'raises up, weighs' (cf. tulh- 'weight'), Greek telnai 'bear,' Venetian tolar 'brings there'; Latin tollō 'raise up' (<?*telnh-), Middle Irish telnam 'steals' (rebuilt from expected *talaidle < *telnh- [Hamp, p.c.]), Gothic fulan 'bear, suffer,' Latin izitl 'bears,' etc. (P:1060-1061; MA:352) (Schultz, 1924, VW:500). The Tocharian present formation (PCh *tälne) matches exactly that of Latin and Celtic. See also tälla and possibly celle and the next entry.

täll (n.) 'beavers' (?)

[ll-, täll]akainsants [ns: //klee mosasary tamin tällakainsants yikse ywaste /// (444a2), (kälmo-une niis tälialaj[e]nts slayten [ske: klaxiya /// (444a2). The meaning is suggested on the basis of a possible relationship with the previous entry.

tälp (vi.) G 'be emptied, purged;' K 'purge, drain;' K 'let flow out'

Ko. V /tälpa-/ (see gerund ff.) - /tälälle (n.) 'purgative'; tälälssle yamaste [it] administered by a purgative' [tälälssle = BHS viikeseanam] (ST-b4), curmpa rititse tälälssla [it] is to be bound/mixed with powder and [is] to be given by means of a purgative' [tälälssle = BHS viikeseanam-] (Y-2a1/2).

K Ko. I/I /tälpell/- [Inf. talpseti: ankaisa yämstii aistle talpsetsi spä 'it is' [it is] to cause vomiting and purging' (P-1b5/6).

K Ps. IX /tälpsj²/- [A. Part. talpæifcæ: ikälssë ärrtalæe talpæifæcææa ika 'through seeing [it] he became one possessing love' (107a4).

TchB täl- reflects PCh *täl- from PIE *tel- 'be room for, make space for;' [Lithuanian telpi (telpi) 'find or have room enough; enter;' telpa 'capacity, holding power,' telpitii 'put in, place in; house, lodge,' telpitii 'make room for,' šzilppi 'make one self free,' OCS šzapa 'heap, troop, group,' Sanskrit telpa- (m.) or tälpa- (f.) 'bed, resting place,' Old Irish -tel, -tel, (analogically) tala (< *telπu) 'find room' (P:1062; MA:534)] (VW:500). See also possibly tälpp-.

tikane (n.) 'zealot, ascetic'

[tikane, -/]- (296b3). [From BHS tikana-.

tikasendi (adj.) 'having sharp senses'

[tikasendi, -/]-, [tikasendryëm, -] (41a5). [From BHS tikasendria-.

tin (vi.) 'be dirty'

Ps. IXa /tínásj²/- [Ampf. -s-, -sásli/-]; // brähmampna [lese: brähma[em]pa (sic) tásis] 'he befouled himself with the brahmans'
This verb is closely related to a group of nouns in Slavic, OCS *tina 'mire, filth,' Bulgarian *tina 'mire, filth;' Czech *tina 'dung.' Together the Tocharian and Slavic words presuppose a PIE *teh₂-p- which may be further related to Old English bīsan 'become moist' and a rather motley assemblage gathered by Pokorny (pg. 1053), under a lemma we might represent as *teh₂-p- and *teh₁-p- which mean 'melt, flow.' (WW:505; MA:169). Since *teh₁-p- (< *teh₂-p-) should have become Tocharian *sin- or *cin- the lack of palatalization must be analogical, and the result of a new PToch zero-grade *sin- (cf. Adams, 1978).

From BHS *sinara-

timawe (439a1).

timır (n.) 'darkness of the eyes, partial blindness'

From BHS timira-

tiri, see teri.

firthe* (n.) 'heretic'

From BHS firthe-

tilak (n.) 'Clerodendrum phlomoides Linn.'

From BHS tilaka-

tiladevi (npl.) 'a class of gods; [nothing similar in M-W or Edgerton]

From BHS tiladevi-

tilke* (n.) '?'

From BHS tilke-

Tisyne (n.) 'Tisyne' (PN)

From BHS Tisyne-

tu - twaws (vt.) 'kindle, ignite, light'

Ps. XI 'twāwssis' [A - , twawsis] (MP , - , twasatīrī); kā ze na kṣa nok tànskā twawsis 'why should someone light the lamp out of love?' (214a5), snail kāsāίmi cvi sni akṣalihe āryamārg ĸey twasatīrī 'with neither teacher nor his instruction he kindles at once the āryamārga' (591b4); Ko. XI ( = Ps.) [AOpt. twāsissim, - , inf. twāssis] (MP, - , twasatīrī): [āśmēne] spī cvi kāśī twāssisim 'and may I kindle the lamp of wisdom!' (364a4), puwar twāsasi [sic] 'to light the fire' (116.6). PP /two-w-

From the PIE neuter singular *od (with early loss of the final *-d) + the PIE emphasizing particle *u. See also tune, tumen, tumap, and tusa.

tuk- (vt.) G 'be hidden, hide oneself'; K 'hide'

G Ps I/III: reuśk₄, - or cuke- [MP cukevar, - , - ]; [mā] nī stamoy sain-wāsta taśī painene cukevar // 'may it not last for me, O Refuge; I am hiding among thy feet!' (268b2); Ko. V 'tukākā' [A tukau., - ]; karunaghe tronk pruak'ar tune tukau-k sain pīcē āsma-'u prosko 'fill up the hollow of pity! Therein will I hide [in thee, O refuge, O father! My fear will subside' (TEB:64-08); PP /tuko-w-

TToch tuwās- and B tu- twaws- reflect PToch *tuwa- (and a derived, commemorative, *twesā-like *swesā, a commemorative of *swesā from *su-'rain') from PIE *deh₂-p-'burn, ignite;' [Sanskrit duniś 'burns (tr.),' Greek đaíō 'ignite' (< *deh₂-w-yē-), Old Irish dūm 'burn (tr.),' OHG zuesc 'burn' (P:179-181; MA:87)] (WW:519). PToch *tu- may well represent a zero-grade *dh₁p- with laryngeal metathesis rather than *dh₂p-. In any case, the immediate pre-Tocharian form could not have been *dwa- (< *dvā₂-) since such a form would have eventuated in Tocharian *wā- with loss of PIE *d- before a resonant.

tu (pronoun) 'this one, it' [the neuter of su, q.v.]

tw-aufentai 'za thereupon': tw-aufenta [spā] wēna turya skolanma toṃ kātur-ārh pudhākete 'thereupon the Buddha spoke these three slokas of deep meaning' (27b2); --tw-ompostam 'za thereupon': Maudgelāyānena twa- ompostam Jatiślōni [ksa=au]risa māktē skūl [kājātākam 'thereupon M. announced publicly to J. how life proceeds' (3a2)]; --tu-menēkāsa 'za likewise': tu-menēkāsa niś rano (TEB:64-13); --tu-postām 'thereafter': [mā yā]/kastrā tu-postām krenaanam 'thereafter he is not negligent about virtues' (12a6), mā māta nek niś ksaṃ tu-postām omnī tākam 'let [it] is not long then [and] I will be extinguished; thereafter they will regret' (29a8); --tu-yknæsa 'thus, in this manner; special': tu-yknæsa = BHS evam (3a3), [keka]mo[lo]stu yknæsa = BHS tathāgatā (27a7), tu-yknæsa = BHS tādāra (30b4), pīcē cimp [kufrā-līvo tu-yknæsa] kswānātra snāi-kārto 'his father in the manner of a kurār-beast crires without interruption' (88b1), se samāne yaka yasā lāte kercynne yam panna tu-yknæsa sāmnam pāyī 'whatever monk goes to the palace of the king at night, absent a special reason, pāyī' (H:149,3b3 [Couveur, 1954b:48]), tā no kē, yknæsa 'but by what manner?'; (PK-AS16.2a6 [Finault, 1989:155]), tu-yknæsa aksimānta pārkm-[a]m 'such wide [kinds of] knowledge will arise to them' (PK-AS16.2b6 [ibid.]); --tu-yknæsk-ekam (a calque on) 'tathāgata: Cf. also 27a7 supra; --tu-yarpwe 'za thereupon': tu-yarpwe we[a] pīcā tiṃ skolanma 'thereupon he spoke these five slokas' (166b=18a2), tu-yarpwe ńkā tāmāa tālpāre pīcā omelanam 'thereupon the gods freed men from the five births' (30b).
tute (adj.) 'yellow'

[tute, tutepi, tucnëri/-, - tuenäm] [t: /tucnyane, -/, -] pilko mändätur-ne tucnän [sane] (1186), tucnän = BHS utpindadindukam (PK-NS-122a [Couveur, 1967:153]), tupeci yentse 'for [cases of] jaundice' (W-71b); -
tute-nesaline 'quality of being yellow': tute-nesaline = BHS pahahso- (Y-3a2).

- Tche tute reflects a conflation PIE *dʰuӨ-t̪,t̪o- and its h̩en,-stem counterpart *dʰuӨ-te-h̩en- (see Adams, 1988d, for the formation). The *dʰuӨ-t̪o- is the exact equivalent of Sanskrit dhitya-, the past participle of dhitya (-shakti, agate, cause to tremble) 'from PIE *dʰuө-t̪,t̪o- ('sake) rise as a cloud of dust' (more s.v. t̪ents-). As a color term one might compare Sanskrit dhūnār- 'gray-black, smoky, purple' or Lithuanian didas 'gray' (Lidén, 1916:25-6, VW:518). In Tocharian the meaning 'yellow' presumably arise from 'covered with dust.' See also t̪ents- to, taur, and tveye.

tunak *(?)

tunak/// (110a5).

Tune (adv.) 'therein, in it'

tune nke twe wîna kîllît mā=klyîlîne 'thou wilt not achieve pleasure in the knowledge therein' (286a3), tu mäshe enkastâr nuskaʃam-mne tune swârâlye yamastîr '[if] he seizes [it] [incl. the penis] [in] [his] fist and finds pleasure therein' (334a45), tune mäsâketra 'he finds himself in it' (599a5); -
tuke 'id.: tîkofejm fîlîs tunke smauwo 'may I be established in it!' (S-3a45); -
tunek 'id.: (188b1). 'The locative of the tu, q.v.

tun [mânne] (number) 'ten thousand, a myriad'

[tun]mane, -/-, -/-, -mânne] ŝamal[]ts saul sa skas tманe piksa 'the life of men was six myriads [of] years' (3b1), tom män[e] tîf[te] ... wi mânne 'these nine thousand myriads two myriads' (45b3). - Like Tche A tunm, B tunmâne is a borrowing from some middle Iranian source (Bayley, 1985:120, *tu-mânã- 'great measure'; cf. also VW:642, Winter, 1991: 127-128), the same source that produced Modern Persian tumân 'ten thousand.' Uyghur tificates may be an independent borrowing from the same source or a borrowing from Tocharian A or B.

Tumen (adv.) 'then, thereupon; therefore' [tumen onmop 'moreover']

nâzâ-škâk séyî cemîlesiye: tumen wnom=allekka evi shoy kâssâne of camel wîpîtê 'he cherished a wish for the birth of a son; thereupon another being underwent birth in [his] wife's womb' (42b4), preke šînâmam tumen nâsâ ok ense têntse râkam 'the time came and then I sought the fruit thereof' (240b3), tumen = BHS atha (528b2), tumen onmop no škak kîlyovîntara snait eresa 'moreover the gods are called "formless"' (K-2a3), ywîrste saul šaśen tumen nraidâm lâonîtrâ 'they will live half a life, then they will move from hell' (K-3a4). - For a discussion of the meaning, see Thomas, 1976a. - The ablative of tu, q.v.
tumpa (adv.) '± therewith'
  tumpa tasebame (115a3), tumpemem [sic] alonka šal// = BHS tadanyi
  rupāntarōn (189b5), // kr_i, tumpa trivassām tunste ekāyam[i] mās[k]ēfrā
  (336a3). ■ The commitative of tu, q.v.

turani (n.) 'Phaseolus mungo Linn.' or 'Phaseolus tribulus Ait.' (a medical
  ingredient)
  [turani, -iJ] (W-4a3). ■ From BHS dhūranī-

turtām (?) '/// n_i mem turtām tsai ///' (578b3).

turya* (n.) a kind of Curcuma (?)
  [-, turya/iJ] [st]gandhik turyaī sumānīta (571b3). ■ If from BHS dūraya-.
  tuvāk, see s.v. tu.

tuwe (pronoun) 'thou'; yes 'you'
  [tu]we, ta/i, ci/yen, -i, yene/yem, yesān ~ yesān ~ yesi, yesi, yes
  ■ TchA tu and B tuwe reflect P'Tch *tuwe from PIE *tiuh, on the
  same preform that gives Sanskrit tāvām ~ tivām, Avestan tām, Old
  Persian tāvām [without *om: Armenian du, Greek (Doric) tī, Ionic-Attic
  sū, Latin tī, Old Irish tī, Gothic zu, Lithuanian tū, OCS ty (P:1097-1098;
  MA:455)] (Pisani, 1941-1942:7, VW:516-7). Within Tocharian one should also note
  TchA ēnē 'līme' (feminine) from PIE *h2e2mēm om (with the initial
  ū added from the oblique cases). The oblique TchA cu and B ci reflect the
  PIE oblique *tuwe or *tu (Adams, 1988c:151, following Pedersen, 1941:131,
  and Petersen, 1933:21). The genitive ta/iī, like the reflexive sēī, is
  analogical to the old first person singular genitive *tiī from *m(ene) (Adams,
  1988c:152-153). The TchA forms tu/i and sii also add the additional
  genitive ending -i to the forms that underlie the Bi words. See also
tāiīnī, cīsse, and-e.
  ■ TchA yes 'you' and B yes reflect a P'Tch *yea, a conflated of the PIE
  nominative second person plural pronoun *yuah, on [: Sanskrit
  yōdām, Gothic Avestan yāā, Gothic zu, Lithuanian jū, P:513-514; MA:455]
  and an oblique stem *wos- [: Sanskrit vu, Avestan va, Latin vo (nom. and
  acc.) (P:514)]. In Tocharian we see the extension of the initial consonant of the
  nominative to the oblique stem (for which we might compare the Sanskrit
  oblique yūsman with a similar extension of the nominative's initial *y-). For this
  etymology see Petersen (1935:205), Pedersen (1941:133), and VW (587-588).
  In a parallel fashion has the paradigm of wee 'we' been built. The
genitive of the second person plural pronoun is this we plus the usual
  genitive markers -i or -i. The dual yene reflects this conflated stem *wos(s) plus
  the Tocharian dual ending -i-e.

tuṣārdstānt (n.) '± allegory of the border of a garment'
  [tuṣārdstānt, -iJ] (593a3). ■ From BHS *tuṣa-destanta- (compound not in
  Monier-Williams or Edgerton).

Tuṣi (n.) 'Tuṣi' (PN in monastic records)
  [Tuṣi, -iJ] (433a14).

tuṣit (n.) 'one of a class of celestial beings'
  [tuṣit, -iJ] (424a4); --tuṣītāge 'prong to a tuṣīta' (231a2a). ■ From BHS
  tuṣīta-. See also tuṣītāge.

tusa (adv.) 'thus, thereby'
  tua kācān sū swassu emelə[n]e 'thus he rejoices, fortunate in births
  (24a2), tua = BHS iii (194a2), tua = BHS tasmā (196b2), tusa [akk]ću
  pily[e]sa su kə, ĉi ... yū prerne 'thus rejoicing he soared high in the
  air' (365a3), māket ra nta kea aśīn kə, ē āyor tāa snaitse māsketīra 'whoever
  does not give a gift to anyone, by this he is poor' (K-6b2), // no wmo
  mākə kr_i aananīd nesī rūskarōna matrona itsa spā māskentīra tua 'if
  [it] however many beings begin to [be] evil-minded, the trees will
  become bitter and sharp thereby' (K-8b6), [in Manichean script] tvō' (Winter/Gabain;
  passim); --tuːsak 'thus, in just this way: tusak [sam]jānī s[a] ʃuults = olypo
  lareno [papāsorien] 'thus, [you] monks, [is] moral behavior dearer
  than [your] own lives' (14b5); --tuːsakə 'id.: tus[ā]ks[a] naik[e] ārwef[e]
  rākam 'just so will we indeed be ready' (77a1), tus[ā]ksa = BHS tasmā
  (299b1). ■ The perative of tu, q.v. Cf. tesa.

Tuhkā (n.pl.) 'Turks'
  [Tu:hka, -iJ] Tuhkā ecce wānīi kamem 'the Turks came hither to
  worship' (G-Qm11).

tuṣin (n.) 'thirst, desire'
  [tuṣin, -iJ] (151b2). ■ From BHS trsu.-

trṣna (n.) 'thirst, desire'
  [trṣn, -iJ] (151b2). ■ From BHS trṣna-

trṣṇābhavānāk* (n.) ± state of existence of desire'
  [-, trṣṇabhavānāk/] (152b3). ■ From BHS *trṣna-bhav-āṅga- (compound
  not in M-W or Edgerton).

trṣṇopādām (n.) '± clanging to existence cause by thirst'
  [trṣṇopādām, -iJ] (151a4). ■ From BHS *trṣṇopādāma- (compound
  not in M-W or Edgerton).

to (pronoun) 'this one, it' [neuter of se, q.v.]

tek (id.) (A-1b3-A-2a3): --tek-yiṅkāsa 'in this way': tek-yiṅkāsa śpaṃm
  niśyaṃ pāki otkatasi kokyānai yāti 'by this excellent way may I
  manifest the noble eightfold way!' (S-4a5); --tenste 'thereof': aśāmāke
  tenste saṅhe kə, saṃhitte te ḫkarsā 'the wisdom thereof, know this as
  the characteristic of the healing-root!' (11a4), preke sūnman tume niś
  oke tentse rāmam 'then the time comes and I sought the fruit thereof'
  (240b3); --te-mant 'in this manner, thus as you know:' te-mant = BHS
  iii (31a6), śāyāmēm tṣoklayite te-māt [sic] kārsinālā = BHS pratiyātita itā
  jēyā (148a34), kə, te-te mant wānā tu nek weinā aśai 'what I have said,
  that I shall now speak clearly' (K-2a56); --te-rant '± thus: te-rant
  wēs[j]e[t]n poysenn[es] āvān[te] parka 'thus they say: the Buddha-sun has arisen'
  (408a4). ■ From the PIE

tek-, see tāk.
tekī (mnt.) ‘disease, illness’

[tekī, -tekī/-, tekannants, tekannma] tēkī ktsaitsīne kes yoko tom niya[senta] ‘sickness, old-age, hunger, these dangers’ (44a2), wrocee if[e]ki wārpīñe ‘he suffered a great disease’ (34a4), [pl]o yente-pittayṣana [tek]kanmantso se salype sāntke ‘this salve [is] the remedy for all wind or bile diseases’ (497a5), yentayṣana tekannma ersed [tekannma = BHS vikāra-] (ST-a2), kālīte tekī (Y-l1), po tekannma nīkairica [tekannma = BHS ānaya-] (Y-2a2); --tekīnīñe (adj.) ‘sick, diseased’; pālsko tekīnīñe ‘diseased spirit’ (254b2), tā tekīnīnīi kēkstenn ii [my diseased body’ (595a3); --tekīsīñe ‘to pring to disease: mutārā srukalyiṁssee koyn kakāyānu tekīsīñe kemtenss pō tresūmn śīnī ‘the Makara, gaping [his] mouth of death; chews the whole world with teeth of disease’ (282b4). III a nomen actionis from the subjunctive stem of tākī (Sieg, Siegling, 1949:129, VW:505) as if ‘that which touches’ (cf. Latin contango).

tekīta ‘?”

tekīta taśi wat = BHS III sprśed vā (530b4).

tekā (n.) ‘?’ only attested in the compound:


tenekš ‘?”

śūttāyem [sic] kliina tenekš pās maytare amokces yikye pis śānkm (434a8), mete starte tenekš śesuṣa y[i]ṣey e/// (484a).

tecapati (n.) ‘Pothis officinalis Linn.’ (a medical ingredient) [tecapati, -[i]] (W-2b3, W-27a5).

From BHS tejavatē.

teteka (adv) ‘suddenly, immediately’

kriti ike tetekā śānanyem yassticān ‘if now suddenly beggars come’ (78a1), tetekā srukalyiṁssee=īne onlmants nesalle mā sai ‘[if] suddenly the consciousness of death did not exist for beings’ (K-11b5); --tettekāk ‘id.’:// waijke [weska] tetekā spā wesṣām [sic] ‘I will speak a lie and suddenly he speaks [it]’ (336b2); --tettekāk ‘id.’: tetekā sp śna-mi rikalīñe /// and ‘[if] suddenly death comes to them’ (1b5), [la][k][e] snais te tetekā sp kānmaṣṣām ‘and suddenly comes suffering and poverty’ (3b7).

Etymology unknown. VW (1976:505, cf. 1941:139) points to the phonologically similar Sanskrit tādāk (but also tādī) ‘suddenly’ but any connection is very difficult.

tetakor, see s.v. tākī-

tet(e)kāk, see s.v. teteka;

tettinor, see s.v. tin-

tem (pronom) ‘this one’

cempa yakwi trai stare-me tem parra pārkā sap mā tārkanaṭ ‘with him there are their three horses; let this through; more do not let through!’ (LP-15a3/5).

Restricted to caravan passes. III The neuter of sem, q.v.

Tenare (n.) ‘Tenare’ (PN in monastic records)

[Tenare, -e/-, -i/-] (491a2).

tene (adv.) ‘here’

Mokasene Dharmatrāte tene kamen ‘M. and Dh. came here’ (G-Su10), trai sāmrīrīkṣam Puṣīcandare Jānācanandre Amrītarsakte tene kamen ‘three novices, P., J. and A. came here’ (G-Su34.1). III A variant of tane, q.v.

tente, see s.v. fe.

tep* (n.) ‘outcry’, ‘(legal) suit’ (?)

[-, - tep][ii [kr][i] hi ci[j]ane mā ait - - kutsa-s tesp yamaskemar ‘if thou dost not give me the càne, I will accuse thee and make an outcry/bring suit’ (495a4/b1). III The proposed meanings will fit the context but are by no means assured. If the first of the suggested meanings should be correct, then there is the possibility that this word is related to tōp, q.v.

temēn – temem (adv.) ‘consequently, because of that’

[el]ypac klēte ente teme[n]ēm stamīlē ‘[he is] to remember where, consequently, [he is] to stand’ (10b6), sūtemem srukaṃ nraīna tāmāṭār ‘he will, consequently, [if] he should die, be [re-born in hell]’ (17a8), pakaccānne kattakem epinkte lāmās temeh nāsāre ce yevr meīl pāskāre ‘you stayed among patrons in the rainy season; subsequently they urged: four months have passed!’ (331a5/b1), kic no te whāwā yāmārīn = okonta temem mante kic no wehau nke pīkāyaṃ po āṃtsa ‘since I have told it [as] fruits of the deed, since from here on I will tell it, then hear it with all [your] souls!’ (K-8a3);

temeč ‘consequently, then’: srukaṃ te temečre prete ramaṃ kēkarṣa [i] nraīna tāmāṭār and [if] he should die, consequently like a shot arrow [i.e. as quickly as a shot arrow] he will be [re-born in hell]’ (14b4), kamπāl mā pāst kalatā tememče pāstī yuteṃ-cu ‘[if] thou dost not bring the cloak back, then we will drive thee out’ (337b1).

Etymology uncertain. Perhaps the causal of an otherwise unattested *tene ‘± nature, kind,’ a nomen actionis from tamen, q.v. Alternatively, the ablative of the neuter pronoun te. The form of the ablative ending is possibly matched by the apparent ablative, tsukālemeṭhā, found in what is probably the oldest datable document in Tocharian B (first or second decade of the seventh century) (Lévi, 1913:320, fn. 1). In either case, the alternate form temem originally results from the tendency for final -i to become -n in TchB.

tempa (adv.) ‘± therewith’


teri* – tiri* (n.[m.sg.]) ‘way, manner’

[-, teri – tiri/-] mā=ćarme spārtā mā yakne tiri krent yūṃṣa[te] ‘he does not remain in [good] behavior and does not act [in] a good way or manner’ (44b8), se yesi sārām ārtalite tākam cau yes teri ne rītārī caune ‘this refuge of yours is love and you will bind it in this way’ (108a7), ike akeši teri plāśkamme ‘now, the acārya will consider the manner [of action]’ (DAM-507a11 [Pinault, 1984a24]), se tane tēfri ‘this is the way’ (PK-AS16.2b2 [Pinault, 1989:155]). III Clearly related to TchA tiri ‘id.’ but
the exact manner of its relationship (cognate, borrowing from A to B or B to A, borrowing by both from a third language?) is not known, nor are any extra-Tocharian connections recognized. Not (with VW:506) related to Old Norse týr 'honor, glory,' etc., which would present both phonological and semantic difficulties.

terestai '?’

[terestai t₂, t₂Î[ra]ne itaite (= ite ite?) // (416b5).

terwe (n.) a kind of snake (?)

[terwe, -, /l] lápe terwe ket [í]sákam samtke wehlau 'I will speak now of the salve, a medicine for whom the terwe bites' (P-2b1=P-2b2). Æ Etymology unknown.

telkí (n.) 'sacrifice'

[telkí, -, telkíll/-], telkanna /// [snai te]lkanna niš yolañinemem telšăwă 'without sacrifices I freed myself from evil' (19b7), má ñôr mä ra telkí yamalíë [mä] kwáëlë nesâm 'there is no gift, neither is there offering of a sacrifice or libation' (28a6), [ásavane] r værñai yăm[í][m] wrotstona telkanna '[if] he offers the ásamedha, etc., the great sacrifices' (290a1), tel[kí] = BHS -yajña (541a4); -- te|tkisse 'prting to a sacrifice': tám te|tkisse måndãlen însau 'the one having emerged from the mandala of sacrifice' (345a2); -- telkí-yămnor* 'sacrifice': [ce]lk-wærñai [telkí] yămnor kekwwer spá sâisse[ne] 'no matter what sacrifice having been poured out in the world' (307b3).

TaiCh talke 'id.' and B telkí reflect PTch *telkíi (< *telke + *ii) from a putative PIE *telk- and closely related to an otherwise isolated Baltic and Slavic group *telkehç [l]: Lithuanian talkà 'banquet, festival organized after common work, collective action,' Russian tolóka 'id.' (P:1062; MA:496)(VW, 1971e, 1976:492).

tesít (– desít) (n.) 'confession' (and perhaps ‘instruction' as well)

[cesit, - tesîll] tot stulâmicanã tránkínta kâttankãm po sâine tesítâ yamaskílona 'he commits so many stulâcina-sins' [they are] to be confessed before the entire community’ (334a2/3), má no desít pest yamanstrá mä ra no târñam ûrte mä râ rintce cîmpen-ne 'neither do they make a confession, nor do they behave indifferently, nor yet are the able to abandon [it] [scil. the deed'] (K-3a3). Æ From BHS dešsta-.

tesa (adv.) 'thereover; thus, therefore'

[ín] Estonian *alek-tesa-næslaye eñne wârñae písãnto (55b6), má=lyîk tesa parna yîrwe nesâm ksa ne sansâmæm lañmtzië 'there is no other way than this by which to emerge from the samsãr' (28a3), tesa rner kà këntsâ t₂ byaka lykûh ce, târðf[ce] 'thus he quickly saw it [scil. the container] on the ground and the deceptive thief' (13b5), te parra tärka tesa sap má târñanat 'this let through; more than this do not let through' (LP-12a12), má kîkakau klañkomar yolañinemem tesa mante po emelane 'I see reproach; may I turn from evil thuswise in all births!' (TESb-64-04); -- tesa-wærñai 'by such

[means], etc.': tesa-wærñai yentessana tekmanna ersáhm 'by such, etc., it produces wind diseases' (ST-a2). Æ The perlative of te, q.v. Cf. tusa.

tesakcàm* (n.) name of a meter of 4 X 18 syllables (rhythm 7/7/4)

[=, tesakcam/l] (107a7).

tailkësa (– te + ylkësa) (a) 'thus,' (b) 'such' (when preceded by se or su)

(a) taïknesa = BHS tháth (5b8), taïknësa wnoled nrainee tâmmastañ ‘thus a being is [re-born in hell]' (18b4), [tau]knela kekamos = BHS tâðgatá (27b5), taïknësa = BHS tathava (30a4), te-ylkënsë pañmësëpi Yläniäktemeñe ëstæk '… yarke yamoseym ‘thus did the gods honor the all-knowing Indra' (408a4/6), raiynë teñemos raïyne taïknësa wnoled solmem sâul síoym mantanta kca taïlpentreñ ‘beings born in hell, thus in hell will they live [their] whole live[s]; they will never be redeemed’ (K-3a1); (b) cê teyknësa ëkene te spârtoytrá 'in such a place it dwells' (27a1), tom teyknësa pærkâñtva wrotstana yámnsàm ‘such great benefits a being achieves’ (K-10a5); -- taïknèsák ‘thus, just so': kwermetn lànte lokalky olyopatsæte pàrsâcê : taïkn[i] esãk ra keksieñi kàtäññie [sic] [yñmâskem] 'the wagons of the king are old, [though] very colorful; just so bodies achieve old-age’ [taïknëskâ = BHS atho] (5a8). Æ From te + ylkësa, q.v.

taiñe, see s.v. se.

tail* (n.) 'sesame-oil'

[tail, - tail/l] te taila spârkkâasâlê 'this by (sesame-oil) [is] to be dissolved (W-14a5). Æ From BHS tailâ-.

taiwe (n.) 'ripe fruit'

[taiwe, - taiwe/taiwi, -] [tau]we menëk = BHS phalâm pokwam iva (2a7), taiwe pîlskoyse e[ñi[s preke] 'it [is] the time to grasp the ripe fruit of the spirit' (281b1). Æ This TaiCh word reflects a putative *deh, j-wo-, a derivative of PIE *dekʰ(ː)- 'cut off, separate, share out' [: Sanskrit dâti ~ dyâti (< *dekʰi- and *dekʰ-y-e-iti or *dekʰ-y-e-ti respectively) 'cuts off, mows, separates,' Greek diasomen 'distribute, feast on' dântîmî 'give a banquet or feast,' and many nominal derivatives in other Indo-European languages (P:175-178; MA:160-161]) (cf. VW:491, though details differ considerably.

taiss (conjunctive adverb) 'thus, so'

kauteâne yetentsne misâns tâkânt-c ëlärne : taies tem ste Anañuda snail-ersnãs [leger: snai-ersna] ste ktsaiaisâne ‘the fissuredness of the skin and the flaccidity of the flesh are seen by thee; thus [it is], Ananda, old-age is ugly’ (5b6), // frîlpassë åste taiss ikåsâlê mûkë wàrmíra lesto * mûkë warmi lestane yámnsâm * taiss ràpussë åste ‘ ‘the shape element [is] thus to be seen as an anti-hill; as the ants enter into the hill, such [is] the shape element’ (15a4s), Sâmâna ësta taissâ kærâmsem sekimëne enepre tàstà ‘thus places human bones in front of the eternal skeleton’ (59a5b1); --taiss ‘just so': taiss[k] = BHS thâth (16b8), takarëkê taiss kwpâssoñre taissâk r=ðôr : pelaikentu ‘just so failth and just so shame like giving [are] the laws’ [taissâk = BHS akha] (23a2/3); --taiss-tuka ‘precisely so’ má no tu

This and the next two entries are obviously to be related but their relationship and ultimate origin are not clear. Superficially it might seem that we have compounds of tāl- + sā (nominaive feminine of se 'thiś/that'), or se (nominaive masculine 'thiś/that') or sēn (nominaive masculine 'thiś'), or sū (nominaive masculine 'thiś, he') but such an explanation seems impossible if only because there is no reason to see any nominatives as part of these clearly adverbal conjunctions.

Rather I think we must see here a PIE *teisā (or its Pre-Tocharian avatar) 'so, therefore' that has been additionally charaterized (1) by -f the original periphrastic ending (retained as such in TcB, in B we have the reanalysis of the plural [accusative plus -a] *-ns-ā as -n-sā, (2) by -e an old ablative (< PIE *-eā) that characterized pronominal stems (see mākte), or by *u the strengthening enclitic particle so often seen as part of anaphora in Tocharian (see sū). Alternatively taisā might be *teise + u (as in mant, q.v.).

Taisem results from the nasal addition of -n often found in adverbial words in Tocharian (cf. enem, postām). The underlying *teisā I take to be from either the PIE genitive plural *toisem (OCS tēx, Sanskrit tēśām) and/or locative plural *toisiu (cf. OCS tēs, Sanskrit tēs) used adverbially as a conjunction much as we find (singular) tusa, tumen, etc. See also te and the next two entries.

taise(m) (conjunctive adverb) 'so, therefore'

ñaie paska śārpāite rietame prathair|i [si]k[ū]me-me [s]e taise yesi [ñaie paskara]nār || (108b1), || taiseem weṣshulānā || yōsu pete com taisem weṃ stul (325b4), taisem weṃweñu tākam ot ka śāmānentse mant yasti rittēr (331b3), taise 'e bodhisāvi epastiyā mākēn[ār] (346b2). See taisa.

taisa conjunctive adverb 'so, therefore' 


to (n.[m.sg.]) 'human body hair, particularly pubic hair' (both singulative and collective)

[lo, - lai] pākāntā klām ekālmā yāntsi tainē yasti śirōyēsse to pwarne hom yamasałe sū [sic] ekālmi māsketra '[it] one intends to make a woman submit or to (sexually) stimulate her pubis, a hair from the groin [is] to be put in the fire [as an obligation; he [sic] becomes submitten' (M-1b6), //weñ ekašaent lānī yamaśsālōna kete rātre krēke to nā ālī/ ... [are] to be made; to whomever menstrual discharge and pubic hair ...' [?] (W-2a6).

īTo must be detachable from the body, more particularly from the groin or some adjacent part of the body (see yōiye). Since body-hair is an important symbol of adulthood in many Indo-European cultures (cf. Latin

pūbēs), it is reasonable to assume that we have "body-hair" here, or, more particularly, "pubic hair." If correctly identified, the word is to be related to Old Norse dūm (m.) 'down.' The underlying Proto-Germanic *dūna could be an etymological extension of the weak grade of a holokineticonomics *douh₂on, - *dugh₂, *ē 'that which moves upon the air (dust, scent, fluff, etc.).' The Tocharian word reflects the nominative singular *douh₂, ēn (*douh₂, ēn > *tēwō > *tōwō > to). Semantically we have *fluff > *down (= Fluangfedōr) > 'down' (=Fluanghaer) > 'body-hair.' Also related, but more distantly, are Gothic dawns (f. s-stem) 'smell (esp. a good one),' Old Norse daun (m. s-stem) 'smell (esp. a bad one)' and dialectal English [dōn] 'dust,' all reflecting a Proto-Germanic *dauh₂-. All are derivatives of PIE *dheu- 'move agitately' (more s.v. tūmts-). (For meaning and etymology, see Adams, 1987a:3-4). See also tūmt-, tewye, tute, and taur.

Tonke (n.) 'Tonke' (PN in monastic records)

[Tonke, - , J/i] (Otani 18.9 [Couvreur, 1954c:90]).

tot (demonstrative) 'so much, so many, so far'

kō sākaṃ sākṣe=erkenneś : tot sūrķalīśe sālīk[e]firm 'as many as the steps to the cemetery, so much is he near to death' (3b6), mā inē sān k[ā]sē tot nexām samānem kē alōśe swōriśrā osēment lūr sek 'there is here no community of monks as long as he who has left the house continually finds pleasure in indolence' (12b5), mā niś kē=āyēc kot [leges: tot] nērai ikakā vrococe kos krentűnta tattam ūkā atkāte neśamye 'I see no other hell so great as [the one where they] lay on the good ones reproach and untrue rumor' (15a5=17a6), tam tot swāsī star-ii kaum [seitiss] 'that is sufficient food [for] me to live [for] a day' (25a7), kōs cwi maitgy=āśāmānėsa kos śrōrīna tot ikāsām, 'as far as his strength of wisdom [reaches], as far as [his] sensc-organs, so far does he see' (41b5), tot wālke 'so long' (22b6), tot yokūntākto pako[yen] 'as many drinkers as there may be' (24a3), kōsak srukālyētrė=īne mā taś-tē to mā mrauske 'just as long as the thought of death might not touch him, so long did he not grow weary of the world' (K-11b3), kōs tot po kō sākṣe kāsavo tot 'as many as all these, as many as [there are] medicaments, [each] doubled so many' (W-9b1); --totā id': (60b1); --totā-ike-postām 'is going' bit by bit: om no īāko tot [sic] īke postām [sic] yēnemā brāmāni Ītārem māsēcum ikēmane Candramukhi lānte yoproyn īkānte-ne 'there, however, bit by bit the brahmaus leaders Prince U. led him to the realm of king C.' (88b5); --totās varriā 'to that extent': samāne māsētrā kō tota īāhāi = BHS bhukṣur bhavata na tāvata (H-149-ADD.124b2 [Thomas, 1974:93]) = U-25b2.

That we have here some derivative of the PIE anaphoric pronoun *to- seems indisputable though the exact form of the PIE ancestor is not as clear as this. It possibly reflects an adverbial *toī [Sanskrit tātī 'so many' and Latin tot 'id.' (P:1087; MA:457)] plus the particle *u which appears in so many of the resumptive pronouns in Tocharian (more s.v. sū or mant). A PIE
tompok (adv.) 'now'

tanānate samānem swātīskākatār tompong wem-ne ašāri hiś šesketse nes[aau] (331b2), tompong tatt[an] /// (361b2), tompong snāi yarpó sraw[kan] 'now, without meritorious service, he will die' (375b2). ḇis it significant that in its three attestations it introduces a clause whose verb is in the subjunctive?

Probably the feminine accusative singular of sāmp 'that' (feminine in concord with presēciyo 'time?') plus the particle ok, qv.p.

toyna, see s.v. səmp
toym, see s.v. sāmp
towi, see tawā
tosītâse (adj.) 'princ to the tuṣītas'

[-], tosītâse/tosītâse, [-, -] (347b4). Cf. tuṣīt.

Tohkem (n.) 'Tohkem' (PN)

Toh, (n.) 'Toh, -/l-/ (289b2).

tau (n.f.pl.) 'ten quarts (dry measure)'

[tau, -] l/hom - tawm, [-, -] kanīne yikse ok tom pīs sānkām klesa tuaw pīs sānkām 'flour for bread eight tau and five sānk klesa [one] tau and five sānk' (433a6/6), s[pākka-se cakakana ok tuaw yap '51 cōks, eight tau' (461a3), Sankatepe yāse perī towa 5 (491b-II-5). A borrowing from Chinese dōu 'peck measure' (Naert, 1965). The plural tom - tawm must be assimilated from *tawm (cf. kom 'day' beside the more usual kaum). The latter is from *tawm from the expected nominative plural *tawān.

tauk, see tuk-

taupe (nm.) 'mine'

taupe, -/l/-, -tawm] naunmyeṣe taupe ra 'like a jewel mine' (153a6= 154b6), taupe kraupe se yosom pernerīte tatauk [thou hast] become the sole mine and heap of glory' (205b3). TchA top 'id.' and B taupe reflect a PTCh *tawpe (as if) from PIE *dʰoubo- (m.) *že which is which is deep, a derivative of *dʰeub- 'deep' [of: Golithic diuus 'deep,' Lithuanian duabis 'id.' dāubā 'ravine,' dāube 'pit, hole, cavity,' dūbi 'be hollow,' Welsh duŷn (< *dʰubni-) 'deep,' Illyrian duðris 'sea,' Albanian dāu (< dʰuðëtos) 'sea,' etc. (P:267-268; MA:154)] (Krause and Thomas, 1960:57, VW:507). See also tapre and tparске, and probably the next entry.

taupenaunîne (n.) '?'

I/taupenaunîne (Otani 9B-a3 [Courveur, 1968:277]). Presumably a compound of taupe and -māni (dwelling place), qv.p., but in the absence of any context, the exact meaning cannot be determined. Similar in formation are yûrkaunîne, wasampaunîne, and wûnâmâne.

taur (n.) 'dust, ashes'

taur, [-, taurl] puddenâmâne peleka nekse taur sāt kanaăm nakaše 'over the Buddha's law he strews the dust of reproach' (17b2), tunûse šarỹsma atûmo taur tveye məskêtre pâkhi 'for this reason infertile ground, dust, and ashes appear' (K-8b2), mā cpi taurā mā tveye kektseuṣ: ma wat tswetēr ntu 'never
does either dust or ashes stick to his body' (K-10a3); -rtausāstse* '± dustly': (387.2). **TChA ior 'id.' and B taur reflect PTC *tiaur(ā) (as if) from a PIE *d'ou(h)(r)- (rā)- (ntā) 'Russian durs 'folly,' Byelorussian dar - dura 'giddiness, vertigo,' a derivative of *dēu(h)(ā)- 'move agitatedly' (more s.v. tāmsā- as proposed by Lane (1938:27) and accepted by VW (508). Not with VW (1964) a borrowing from Altaic, cf. Mongol toro 'dust.' See also tāmsā-, tāwēy, tute, and to.

tēkā, see taka.

Ttākār (n.f.) 'daughter; girl'

[*tākār, -tākār/-tākārə - tkacara, tkātār(n)ts, - tākār petso aim-ā 'he gave me [as] husband to [his] daughter' (275b4), cwi no lānte tkācara mūasuka temtsite 'to the king, however, was born a daughter, a princess' (349b4), [sio]na kālina sāsīwa tkacara 'wives, women, sons, and daughters' (364b).

**TChA tkācara and B tākāer reflect PTC *tākāer (in TChA the initial *t- has been assimilated to the *e- of the following syllable) from PIE *d'ou(h)(ā)- [Sanskrit dhātūt, - Avestan dugātār, Armanian dūŋ, Greek thugātēr, Osca futūr, Gaulish (Le Larzac) duxtur, Gothic dauhtar, Lithuanian duktē, OCS dǎšu, Lycian ḏatār, all 'daughter' (P:277; MA:147-148)] (321b2). In TChB the genitive sg. tkāre reflects PIE *d'ou(h)(ā)- > Greek thugaros while the accusative sg. is as if from *d'ou(h)(ā)- (cf. Latin patrem and mātrem). The nominative pl. tkāār from PIE *d'ou(h)(ā)- as in Latin patrēs and materēs. The nominative plural tkācara is obviously based on the nominative of the nominative singular.

tāne, see tane.

Tparskē* (adj.) 'shallow'

[π: - , - tarparka/-] sānu-pūsa kātkre ra tarskemem, tarskē 'for thee' the bottomless deep [is] like the shallow[est] of the shallow' (P-2b4); - tarskāānē' shallowness': [tarp]kā̄mainēne = BHS utātānātām (H-149.47a4 [cf. Couvreur, 1966:162]). **Etymologically the diminutive of taprē, 'tall,' q.v.

tmānē, see tāmānāc.

Traksrīn* (n.pl.) 'awsns'

[✶- , - traksrin] monepi ypanst traksrīn pissauza kaṣāṣā ... spūraṣaṣālē 'one is to dissolve the aws of ripe barley with a decoction of pissau' (W-10a556). **TChB traksrīn reflects a PTC *traksrī- which, particularly if it also meant 'beard' (the extension of 'beard' to 'awsns' is widely attested) may be a vṛddhi devervative within Tocharian from an earlier *traks- from PIE *d'reχev-s- 'hair': Greek trikhē 'hair, bristle' (with the same change of *e- to -i- we see in hippos 'horse' or khītīa 'yesterday'), Middle Irish gairb-driuch 'bristle' (gairb 'rough' + driuch < *d'reχeg-), Iranian *sraw-va-hair' (cf. Khotanese drau, Shugnī čē, Ossetic ʿurd, Yaghmi daraw, Ashkun drō), if from earlier *dravwa- (cf. Younger Avestan rōvī-) 'light (of weight)' and rēgu- (m.) from *ragwī- and *ragu- respectively) (P:276; MA:252) (Adams, 1988a:70 and 86, fn.6).

Trankō (nnt.) 'sin'

[trankō, - , trankof- , - trankona] [kā]kātnam trankōna snai yarm 'they commit countless sins' (364b), jītāken ywaptā tawāsām mā trankō 'if he orders a relative to weave; it [is] not a sin' (H-149.37b5 [Thomas, 1954: 727]); [sani]nghāwasea trankōsa skararam - pūyōi trankō kattānkām 'if [he] accuses of a sanghāwasea-sin, he commits a pūyōi-sin' (H-149.337a1 [Couvreur, 1954b:50]), saswa ... po trankōna tārkaucā - weino pītahā anolmenj [tsa]tare-ā trankō 'O lord, releaser of all sins, be my advocate with men; may they release my sin!' (TET-64-03); -trākonnos* ± prtg to a sin' (241b4); - trākonnosu 'sinful'; yam trākonnosu māsketār 'if [he] goes, he is sinful' (331b4); -snai-trākno 'sinless'; [weveuń re]kii snai-trākno sī sek papāäll[au] 'a word spoken without sin, it [is] always praised' (20a7), kēce hiś swēr sāswa ypaumem iyauwua snai trākno 'that I have driven [my] four sinless sons from the realm' (PK-13E-42 [Couvreur, 1954c:89]).

**probably with VW (512) we should take this word to be a nomen actionis from trāk- 'lament.' Thus we would have had originally 'that which is lamented' or the like. However, the semantic distance is a real difficulty for this derivation. It is at least possible that we should derive this word from PTC trāk 'clung' (in TChB trenk-, q.v., with generalization of a strong grade). If so, trankō would be 'that which clings' or 'pollution.'

Tranto*, only attested in the compound:

Tranto-naiwe '± swelling at the temple': tranto-naiwe korne karkar yamasam 'it produces swelling-temple and cancer in the throat' (ST-a5).

**Etymology unknown. See also trāntāsātse.

Trannār a distributive unit of measurement

[liat of ingredients] trannār ... 'each an X' (W-4b2); - trannāyar 'id.: [liat of ingredients] tom trannāyar (W-3b1). **Etymology unknown.

Trākām (n.) 'drachma (as unit of weight), dram' [trākām, - , tī] / tanādā wywīfre trau śākkā trākām pissa trākām 'grains a half trau, sugar a drachma, pissa a drachma' (W-11a6). **Ultimately from Greek drikāmē.

Trāpp (vi.) 'trip, stumble'

Ps. IV / tropo/-: [MPPart. tropomane]; Ko. V / trāpp/- [A - , - trāppam]; Ger. treppalle: smau avas[-] 'i [lege: se avasi] pāyn[es] ika ra trāppam' (293b3), kīyē trāppam şamānteṣā sēr kī ṭāyān ' [if] a woman should trip over a monk and fall all over [him]' (325a2); PP / trāppāra/-: [stele]moșepi tānki tārrekāntēs trāppalle ra yāmnāta trāppăsepi kāladyhe ra śūktāyle 'a tripping by a man fully blind from birth [is] like deeds; the falling of one tripping [is] like the seed' (PK-NS-53b4 [Pinaula, 1988:101]); -trāppărame: ayeāka kca wartoșše makālaṣa trāppăramen rāṣpa kīṣa 'having tripped among some forest root or other he fell on [his] face' (88a2/3).
tričiō (n.) 'the three vestments of a Buddhist monk' (22a8).

from BHS tričiōara-.

tričiō (adj.) 'third' [m.: trite, tricēpi, trice (¬ tricēp)f] [nt. -., - trite/]] trēce sōko wehā 'he spoke the third sōko' (206b), pārwešse dhyāna wace dhyāna trice dhyāna stārce dhyāna (333b6), tāyo no trite kām saī - eśavaca mākskārī 'now it was the third day for her [that] she had eaten nothing' (H-149.X.5a4 [Couveur, 1954b:44]), -triteṣa 'for the third time' (25b3); -triteṣe* ± ptng to a third, of the third degree? (?). // triteṣe eska [lege: enseke] suk ānkis (327b4).

Penney (1976/77/83) suggests that TchA triet and B triite reflect older *tri and *trīe respectively (from PTC *trīye, PIE *trīos), both rebuilt with the usual ordinal forming suffix -ē and -ē: There seems no reason, if we start from an original PIE *trīos, not to assume that the rebuilding had not already accomplished in PTC [the various reconstructions of original *trīos in Sanskrit trīya-, Avestan Ṙīya-, Latin tertius (< *trīyo), Gothic 惕rīda, Lithuanian trīkas, Albanian tretè, Greek τρίτος, all 'third' (P:1091; MA:400-401)]. Cf. also Winter, 1991:135. VW (514) equates PTC *trite exactly with Greek ἵτος but in actuality the words do not agree. The PTC *-i must reflect *-ē or *ei- while Greek -ē can only be from *-i-. See also triai.

Tripuškara* (n.) 'Tripuškara' (PN of a place) [l., - Tripuškara] (36a6).

triv- (v.lt.) G 'be mixed, get mixed, mingle'; K 'mix; shake'; G Ps. III /triv-/ [MP -., - trivetāl/] // wertṣyaṃmpa kattēkmppa trive[tār/] // 'with the retinues he mingled with householders' (26a8); Ko. V /triv- [MP -., - trivetāl/; Inf. trivatis]; Ipv. I /pitriv-/ [Gp. pātrīva-]; pātṛva- [with causative force] (H-149-ADD.194b4 [K]); P. I /triv- [A II -., - trivārē] // esē trivāre kattēkāmāi wertṣyaṃmpa (PK-AS16.3b2 [Pinault, 1989]); PP /triv-: tārkos āte allonkna cmelā trivos astaik kattēkmmp=esē 'the other birth-forms apathetically mingled only with households' (31b6); -trivālīe* ± mixture': māka klautēkentsa trivālīents nakna ma[a]j-[e]-ne (358b6).

K Ps. IXb /trivāsik/- [A -., - trivāsām/; MP Part. trivāskemane; Ger. trivāsselle]: // krj tumpa trivāssēm tunse ekālījf [māk] J[tār] // (336a3), mā ṣānse trivāskemane osne yānmašaalle 'one [is] not to enter to a house, shaking the shoulders' (322b3), kučēsīse sālypesa trivālse 'it [is] to be mixed with sesame oil' (W-31b2); Pt. II /trivāwā/- [MP-, trivātaiw-, -j]; iārūka- sūkta sāntkentama trivāttawai tame * sāntk=onwaśe saivān krent pelaińnese 'thou hast mixed with the thirty-seven remedies the immortal and good remedy of righteousness' (212b2F); PP /tirētivēw-/ [klūśa witsko mičtampa tirētivos klūśa warse yokalle 'rice-root mixed with honey [is] to be drunk with rice water' (Y-1a1); -trivēlśe* ± mixing': sāṁśalte sū te westē piś klautēkentsa sāṁśalte : menē oloyo trivēsa astārē spē 'this counting is included under five forms: counting [in sensu stricto], less, more, mixing, and purity' (41a7/8).

TchA triw- and B triw- would appear to reflect a PTC *triv-/*triv-. The doubt about the PTC reconstruction arises from the presence in A of a particular atticripu, occurring once in a very fragmentary context (455a4: // sāṁkāntya du titripu // which could mean 'mixed with remedies'). If this form belongs here, then we should reconstruct a PTC *trīp- with, as sometimes happens in both languages a change of intervocalic *-p- to -r-. In either case, the closest external cognate would be Greek τρίθος (aorist passive tirētetha) 'rub; thresh; pound; knead; wear out' where the long vowel is secondary [also Latin trīt and tīrum the preterite and past participle respectively of terō 'rub, whet, smooth, grind' (cf. P:1071-72 with other, more distant, cognates and possible cognates)]. If we reconstruct *trīp- in Proto-Tocharian, then the Greek and Tocharian are an exact match. If the correct reconstruction is *trīw- then Greek and Tocharian agree in PIE *triw- but have different élargissements (so VW:515). See also triawo and the next entry.

trivālśtaste* (n.) ± containing a mixture' [f: II .-, trivālṣtasteṃ, -] wehā ... krenta yolainānts skek trivālṣtāṃants rano 'I will speak of good [deeds] and evil together with those mixed together' (K-2a5). An adjective which looks to be derived from an unattested noun *trivāo, a doublet of the attested traiwo, itself derived from the verb triv-, See also triw- and triawo.

truk- (v.lt.) ± assign, allot; give; Ps. VI /truknā- [Ger. truknelle]: te pāksalle se [s]a lype praokasa truknalla kkd - - ts sāntke 'it [is] to be cooked; this salve [is] to be given as remedy; [it] is a medicament for ...' (497b5); Ko. V /trukā/- [Ger. truknalle]: // ikām-fu-ne se trukalle kantīkṣikṣye ok tom piś sankām klese klese /// on the twenty-ninth, likewise the allotment (?) is flour for bread, eight tau and five sankā' (433a4). If the meaning is correct, probably with VW (516) to PIE
*truk- 'cut (off)' seen in Welsh trwch 'broken', tryc'hu 'cut' (< *truk-s-), and Lithuanian trūkti (trūkstyt) 'break, rend; burst, explode.' Possibly here also is the families of German drucken 'press' and drohen 'threaten' (cf. P:1074).
See also possibly *trokol.

trus- (vt.) 'lacerate, tear to pieces, mangle'
Ps. II trus<s>[/] [A // - , - , trusen]: trusen-me (H-ADD.149.77b1 [K]). If the meaning is correct, WV (516) is probably right in seeing a connection with Greek thrálo 'break in pieces, shatter,' thrílkhθé 'be broken, shattered' (< *dhrulik-ld'rulik-), Welsh dryll 'fragment' (< *druislo-). The exact PIE preform is difficult; Greek thrálo looks to be from *dreh<s>pas- and thrílkhθé could reflect *dreh<s>pas- (with laryngeal metathesis) but could equally well be from *dhrus- with no laryngeal, and the latter must be left behind Welsh dryll. Cf. P:274-275 for other possible cognates, all semantically fairly divergent.

trekt(e) (adj.) 'big, great'
/// aśāmēn cê po sāra lykaske trekte /// (239a4), Aksobhe trekte [sic] memis /// (367b6). - [E]The formation is the same as its antonym yekte. [E]Etymology uncertain. Perhaps with WV (514) a derivative of PIE *dēre<s>g- (< *dhr<s>eg-): 'hold fast too' if the antecedent of trekte originally meant 'firm, solid.' See also next entry.

trenk(-) (v.) 'adhere, cling, stick'
Ps. IXa / trenk/kš<s>/ [MP - , trenkatš<s>/ , - , trenkšenš<s>/ , Ger. trenkassšē:]: // anārap cetam avyārte trenkastrā (2004b), /// sparśānta trenkšenšē 'the touches adhere' (171b3), [mā] swānmane trenkšale [sh] is not to adhere to good fortunes' (592b4); Ko. I trenk<s>- [MP:opt. trenč<š<s>/ , - , trenaš<s>/]: sapulampa menač ksa [lege: menaš<s>kal] karsamke kextā<s>t<s> kautā<s>t<s>s<s> mā sw trenč<š<s>μ]r'] may I know my breakable body [to be like a pot; may I not cling to it!] (S-5a3); Pt. IIIa / trenk/s/ [MP - , trenšate/]: kliye-rano trenkate rēpwe=erinecem 'the woman clung to the form of the man' (994), ošle pākre klainamba ksa trentate 'oilše and pākre he clung to some woman or other' (69a2); PP / tetrenku-. [TCh] trenk- and B trenk- reflect P'TCh *trünk-. In B the full-grade (in PIE terms either *-ō or *-o-) has been extended throughout the paradigm. P'TCh *trak- is presumably from PIE *dēre<s>g-ld'erg<s>-g, a nasalized variant of *dēre<s>g-ld'reg<s>- 'hold fast,' itself an élargissement of *dēre<s>- 'id.' [Avestan dēr<s>ŋ]aiti 'strengthens, fixes,' dēr<s>ŋ]aiyeti 'makes fast,' Sanskrit dṛgh<s>hāti 'hold, have within,' Sanskrit dṛgh<y>ati 'makes fast,' etc. (P:254). (VW:513). See also etrenkátte, trenkál, and trenke and perhaps tranko and trekte.

trenkši (n.) 'clinging: (woolly) attachment'
/// - , trenkši<s>/ , - , trenkšal<s>/ , - , trenkšawa kláin=erwiš=ė sotrašiš=em po trenkšawa wkušišm 'from female and male characteristics he makes all attachments disappear' (8a6), snat trenkšal snat krūmpelyfišė = BHS asangam anapragraham (251b2); --trenkalvatstse 'having attachments' (137b5). A nomen actionis from trenk-, q.v.

trenke (n.) 'clinging, worldly attachment'
/// , trenk[s]al pášai trenke cmėlašė tnek [k]lauktik [šačtam spā] and here he might be able to turn the clinging to birth pášai' (554a6). A nomen actionis from trenk-, q.v.

tremi (n.[pl. tant.]) 'anger'
/// [tremi, trements, tremen] šarša tw=šražklo ceş u k[a]ičti yamsaš niš tremenstēprosja 'the snake recognized this and she did not forgive him, [thinking:] out of anger he was always avoiding me' (42a5), šè tremen [bražmame wessām 'the brahman speaks angrily' (90b4), tremen [sic] (123a5), tremi kakāuf[=]remen = BHS krodam haša (U-13b3); --tremi[=]šše 'pring to anger, angry': onolni tremessi mantal[ai]ccc [c]ai 'these angry, evil-minded beings' (575b1).

The plural tremi presupposes an stem *trenme- from P'TCh *trenme-; this noun is a deverbal derivative of *tärms- 'be angry, furious' which doesn't appear in TChB but does in TChA. The P'TCh *trem- is a reflex of PIE *trom-, a nominal derivative of *trem- 'tremble' [Greek tréμo 'tremble, quake,' trōms (n.) 'trembling, quaking, tremōč 'tremble,' Latin tremō 'id.,' Albanian trem 'scare, startle, shock, frighten' (*/-cause to tremble, the -b is original), Lithuanian trium 'tremble violently, shudder,' tremėči 'exile, banish,' OCS tręgō 'shake,' TChA trem- 'be furious' (< *tremme 'with anger'), etc. (P:1092-1093; MA:509]) (VW:514). VW rightly emphasizes the exact equation between TChB tremi and Greek trōms.

tresk(-) (v.) 'chew'
Ps. II / tresk<s>/ [A - , tresšiš<s>/]: mārā srūkalysėse koyn kakayāv kyieksem kementisa po tresšiš=sisse 'the Makara, gaping [his] mouth of death, chews the whole world with teeth of death' (282b4); Ko. V / trēsk/a/ [Ger. trēskalle]: saši sāsa trās[k]kalėy = tšātaly eicěčā [trūkšale = BHS khdānajuia] (H-149.X.5a6b1 [Couvreur, 1954b:44]).

Tresk- reflects an early P'TCh *trek-sk- where *-sko-,. originally proper only to the present, has been extended throughout the paradigm. P'TCh *trek-sk- reflects a PIE *treg- 'eat, munch, seen otherwise in Greek trēg<s>ō 'gnaw, nibble, munch; eat [fruit] (aorist trag-), trēk<s> (gen. trēg<s>os) 'weevil' (< 'one who gnaws'), Armenian t'arc (gen. t'arcc) 'jaw' (VW: 511-512; MA:175). The P'TCh *trek- reflects either *trēg- or *treg-. If we are to judge by its probable parallelism with *nāsk- 'eat,' q.v., the PIE shape would have been *treg-.

trái (number) 'three'
[m: trai - trey, , - , trai - trey] [f: tarya, taryamts, tarya] tarya=aʔs-ne pūdūakete teki ksaitsētki srūkalē 'the Buddha announced to him the three: sickness, old-age, death' (5a6), siņšašē se w!trai šwēr piš šāk tūnsī 'counting [is] one, two, three, four, five, up to ten' (41a8), trey šāis-tools kāssi ... trey
traidhátuk (l indefinite) adj. *threefold*
(203b5-204a4). - From BHS traidhátuka-. The equivalent of native tár-dháithé, s.v. tрай.

traividey (adj. *having three-fold wisdom* [m: traividey, -/t/ to m tary-aism bén : eru kā tākam poyints=ikaklētra
traividey nem arhānte msekər only [H] if he has called up these three wisdoms is he the Buddha’s pupil and an arhat with the name of three-fold wisdom* (31b).) - From BHS traivideya-

traivo (n.) *mixture* [traivo, -/t/ traivo = BHS traivra- (Y-9a); - traivoṣṭa ‘prting to a mixture’ (W-9a).] A nomen actionis from triv-, q.v. (as if from PTch *treivor*).

traisāle ‘?'
\llsæ traisāle lā[n]e p[rend]eke (281b6).

trokol (n.) *± provisions* [trokol, -/t/ masa tarya tom trokol wi tom pil[s] sākām (441a3).] Identical in formation to the *yokol* ‘command’ (a derivative of *wāgk*) which underlies the agent noun yokolau ‘director.’ Probably a derivative of *truk*-, q.v., if the latter has been properly identified as ‘apportion, allot; give.’

tronk* (n. [m.s.g.] *hollow; cave* [?]. [-, tunk/trownkamna (K-T), -] slente tronkne lyams-ompalksoha ‘in a hollow of the mountain he sat [in] meditation’ (4b7). // tronine enenka ‘within a hollow/cave’ (?) (46b5), karunasse tronk pruk[a]r ‘fill up the hollow of pity!’ (TEB-64-08); - tronksa (adj.) ‘hollow’: onnissana wprəsə təskəse marmann tənkəst əna ra ‘vessels burning with the fires of remorse like a hollow tree’ (TEB-64-05).

TchB tronk is clearly the cognate of A tronk ‘id.’ but extra-Tocharian connections, if any, are unclear. VW (516) takes these Tocharian words to be the equivalent of Latin *truncus* (adj. ) *maimed, mutilated, cut short* and *truncus* (noun) ‘a lopped tree, trunk of a tree; trunk of human body,’ with both the Tocharian and the Latin from a PIE *tronko-, a derivative of *treuko- *cut* (s.v. TchB *tronk*). However, the Tocharian forms demand a *tronko- (or *tronko-) and the semantic equation is weak. Emphasizing the need for an u-stem Hilmarsson (1984[85]:32) suggests a derivation from PIE *tronku- ‘narrow’ (cf. Old Norse þrongr) but again the semantic equation is poor. In Hilmarsson 1986 (pg. 22), he takes it to be from a PIE *d’rong’u- which he related to Old Norse drangr ‘rock, monolith’ (< *d’rung’o-)...
becomes -ə̆- plus resonant and stop is restricted to Tocharian A while u-umlaut, shared by both A and B, would appear to be of Proto-Tocharian date.

Alternatively it is possible that we have a putative PIE *tr̥uḥ₂-ṃ-īk-o- (nt.), a derivative of the verbal noun such as we see in Greek τράνα or τράνατε 'hole.' The underlying verb is tr̥uḥ₂, mostly attested in the perfect passive, e.g. tētrāmāi 'I am worn out.' One should also compare dr̥uḥ₂os 'indesatiable, unweary, unworn out.' Outside of Greek we have OCS tryt 'rub, thresh' grunt, pound' and Lithuanian trānai 'putrify, rot, decay.' The antecedent PIE verb *tr̥uḥ₂- would have been something on the order of 'wear down' (whence 'hollow out'). See also possibly truk-.

trau (n.) a measure of capacity
[trau-, -tr[au], -] ward yāl[tse] škas traunia 'water, 1006 trau' (497a3), corak traunia 10 malkverne pē[ka]le] 'corak 10 trau in milk [is] to be cooked' (FS-u4).

*Etymology unknown. Not with VW (511) connected with *dru- 'tree, oak.' More likely trau is a borrowing, as are other measure words, though no immediate source is obvious.

tvānrako (n.) 'ginger' (a medical ingredient)
[tvānrako, -tvānkarai/tvānakari, -] (497a7, Y passim); --tvānkaratste* "having ginger: tvānakaracce warsa yokalle 'with ginger water [it is] to be drunk' (Y-ia6). From Khotanese tsmgara.

tvā, see tu-.

twānk- (vt.) 'zor to wear' (or 'don' or 'doft?')
PP [tawānka] - kemisatu [ane nisšiyakau] kotstsms parwa tat[w]ānku mā ket rānthe 'I lie here on the ground twānk-ing the feathers of the kotstsms, belonging to no one' (89a4), // tatwānku tapovam-vartoš [sic] yafi // [lege: yam?] 'twānk-ing ... he goes towards the tapovana-grove' (90a1).

Twānk is also to be found in TChA but there the attestations are very fragmentary. A present is to be found at 182a3: //niwmaw ti twānkat asssak /// (is assāk) the equivalent of B ansāk from BHS ansāka: 'upper garment' // and the preterite participle at 74b3: s_kam šādo šeš kārkyrāši wsāl tāwoll/// 'he was living in good fortune twānk-ing clothes of a penitent' and 138a6: //l tāl/ti-twānku amāni /// (should //l be restored as wsāl?). In the one clear example twānk- takes as its direct object a noun meaning 'clothing.' Moreover, in the two more fragmentary attestations it is possible that it also takes clothing or articles of clothing as its direct object.

This verb in both TChA and B has traditionally been glosses by "einzwängen" ('force in, confine, constrain') but none of the contexts in which it appears, be it in A or in B, forces such a meaning. Indeed, none of the contexts seems even very compatible with either. It is possible that Krause and Thomas' adoption of such a meaning was influenced by the phonologically parallel zwingen and zwängen. In the clearest situation the direct object is 'clothing' and such a direct object suggests that the verb itself might have meant 'wear' or 'don' or 'doft.'

* TChA twānk- and B twānk- reflect a PCh *twān-. If the meaning 'wear' is correctly established, VW (518) is probably right, though he starts from a meaning 'force in' or the like, in seeing this word the cognate of Greek sātō 'pack, load, equip with,' sagō (f.) 'pack, baggage; harness, equipment,' ságma (nt.) 'covering, clothing; large cloak.' Together the Greek and Tocharian suggest a PIE *twa(n)- (cf. F:1098). Morphologically all the forms attested in either Tocharian language are consistent with the reconstruction of a PCh *twān-, itself from an earlier *twen-k-, a denominative of an early PIE *twenke. This *twenke would be a nominalization of *twānk-.

twār (adv.) 'consequently'

[towem Candramukhe w[alo] secakeces asāme smemane twār spā Aramnamem werpiskace cāf[kren]a /// (91b5), mā še ňa kea cmelane ňem ra kylausī kalpāwā twār s postānhe kren kāssinsa menhkse yoltalēsa mā še ňa aškar snāvā 'not a single time in births did I hear the name; and consequently later, lacking a good teacher, by evil, not a single time did I come back' (TEB-64-09).

*Etymology unknown. It would be possible, perhaps, to see in twār TChB tu, the neuter nominative-accusative singular corresponding to *su 'this one,' q.v., plus the same suffix we see in distributive numbers such as wyār 'by twos' or in waiptayār 'separately, individually' but neither morphologically (this suffix is not otherwise found added to a pronoun) nor semantically is this explanation very satisfying. In any case, not with VW (519) should we see in B twār a borrowing from an unattested TChA *twár (from a supposed PIE *dweh₂-ro-), itself related to Greek dērōs 'of long duration' (< *dweh₂-ro-), Sanskrit dūrā- 'distant' (< *dah₂-ro-). There are neither semantic nor phonological reasons for presuming such a relationship.

twē, see tuwe.

twēye (n.) 'duck, ashes'
[twēye, -/l/-, -twēyem] // akāssis rāmī taur [tw]eye 'toward the air like dust and ashes' (158b), twēye = BHS rājāmsi (545b1), tuntse sārmitsa atāmo taur twēye māsketē pākri 'because of this, indifferent ground, dust and ashes, appears' (K-8bb2); --twetwetste* 'dusty': twēyecci = BHS rājśalava (545a3/4). * TChA twē and B twēYe reflect PCh *twey (as if) from PIE *dwoyo-, a derivative of *dēeu(h)₂- 'rise in the air (like dust)' (P:261-263; MA:388). In particular one might compare Lithuanian duja (fl.) 'fine dust, fine rain, vapor, dujė (down of a bird),' and Khotanese duva- if the latter means 'dusty' (VW:519). See also taur and tāmte-.

twere* (nm.) 'door'
[-t, twere/tweri, -] owayneštente se twere tiksndreys 'this [is] the door of immortality for those who have sharp senses' (41a5), sāu tweres[a] wito
D

daksināke (nm.) 'worthy one, one worthy of sacrifice'
[daksināke, -a, -aksenāk,-, -aksenākets, -] maitar yopar wartonne
daksināken ritasi vroccem rśāken 'they went and entered into the forest
to seek out the great, worthy seer' (107a7). From BHS daksiniya - +
the Tocharian suffix -āke.
daksināpata (indeclinable) adj. 'southern'
// daksināpat yponnānem 'from the southern lands' (110a7). From BHS

daksināpatha-. 

Dantapur* (n.) 'Dantapura' (PN of a city)
[-, -], Dantapurul/ (48b8).
danti (n.) 'Baliospermum montanum Mull.-Arg.' [aka: Croton polyandrum
Roxb.]; (a medical ingredient)
danti, -a, -/ (P-3b4). From BHS danti-.
dantīphal (n.) 'seed of the B. montanum Mull.-Arg.' (a medical ingredient)
dantīphal, -a, -/ (Y-2a1). From BHS dantīphala-. 

darsanāmārk (n.) 'way of seeing, way of knowledge'
darsanāmārk, -a, -/ (30b6). From BHS darsanāmārga-. 

Dandakamāla (n.) 'Dandakakama' (PN)
[Dandakamāla, -a, -/ (42b1). 

dānapūrṇa (n.) 'gift-perfection'
dānapūrṇa, -a, -/ (345b1). From BHS dāna-pūrṇa- (compound not in
M-W or Edgerton).

Dipankar (n.) 'Dipankara' (PN of a buddha)
[Dipankar, -a, Dipankarul/ (74b2, 365a2).
dipamāl* (n.) 'garland of lamps'
dipamāl, -a, -/ (Quntura 34-g1 [Pinault, 1993-94:175]). From BHS dipamāla 'garland of
lamps.'

Dirghanakhe* (n.) 'Dirghanaka' (PN)
[Dirghanakhe, - a, -/ (26b7).
duralamba (n.) 'something unfit to be touched or handled'
duralamba, -a, -/ (497a2). From BHS durālamba-. 

Durmukhe (n.) ‘Durmukha’ (PN of a brahman)
[Durmukhe, -, -/I] (88a1).

duscarit* (n.) ‘misbehavior, wickedness’
[-, -, duscarit] (S-3a5).
■ From BHS duscarita-.

dussiIle (adj.) ‘having a bad character, immoral’
[mi: dussiIle, -, -/I [ce] demnl=aykeke lokle sain su dussiIle ‘in this birth and
another the immoral [one] lives [in] suffering’ (14b5); dussiIle* ‘immorality, bad character’ (K-7b3).
■ From BHS duhsIIta-.

duskarakarase (adj.) ‘prng to a course of difficult tasks (engaged in by a
bodhisatva)’
[f: -, -, duskarakarasa] (541b3).
■ An adjective derived from an unattested
*duskarakar, itself a borrowing from BHS *duskara-cara- (compound not in
M-W or Edgerton). See also the next entry.

duskar (n.) ‘difficult task’
[duskar, -, -/I] (331a1).
■ From BHS duskara-. See also the previous entry.

dusthul (n.[m.sg.]) ‘grave offense.’
[dusthul, -, -/I] (325a3).
■ From BHS dusthula-.

duh (n.) ‘offense’
[duh, -, -/I] kxe ma bssnm sikkampa nessi takam duh ‘whoever should not be
worthy to be with the community, [there is] an offense’ (H-149.72b3
[Thomas, 1954:743]).
■ From BHS duh.

devakul* (n.) ‘temple’
[mi, devakul] (118a4).
■ From BHS devakula-.

devadattaapkse (adj.) ‘prng to the school of Devadatta’
[m (?): /devadattaapaksi, -, devadattaapkskem] (PK-AS-18B-b1 [Pinault,
1984b:377]).
■ From *devadatta-paksi- (compound not in
M-W or Edgerton). See also next entry.

Devadatta (n.) ‘Devadatta’ (PN of a relative of the Buddha who is inimical to
him)
[Devadatta, -, -/I] (21a4). See previous and following entries.

devadatta* (n.) the name of a meter of 20/22/10/15 syllables (rhythm a: 5/5/5/5,
b: 8/7/7, c: 5/5, d: 8/7)
[mi, devadattven] (93a6).

devadaru (n.) ‘deodar’ (‘Cedrus deodara (Roxb.) Loundon’ [aka ‘Pinus deodar
Roxb.’]) (a medical ingredient)
[devadaru, -, -/I] (W passim).
■ From BHS devadaru-.

Devarakste (n.) ‘Devarakste’ (PN in graffito)
[Devarakste, -, -/I] (G-Q01).

desit, see tesit.

Dravyasvare (n.) ‘Dravyasvare’ (PN of a merchant)
[Dravyasvare, -, -/I] (89b5).

dravyi (n.[m.sg.]) ‘substance’
[dravyi, -, dravyi-dravya, -, -] (193b1); -dravyatste* ‘± having a (a)
substance’ (170b6).
■ From BHS dravya-.

Drohavarg* (n.) ‘Drohavarga’ [a portion of the Udanavarga]
[mi, Drohavarg] (S-4b2).

dvavari, see dvivariti.

dvadasanke (n.) ‘the twelve members’
[mi, dvadasakem] (401a3).
■ From BHS *dvadasanga- (compound not in
M-W or Edgerton).

dvip* (mnt.) ‘island’
[mi, dvip/dvipama, dvipamants, -]/[sa]mudritants dvipamants ‘of
oceans and islands’ (51b5); -dvipamasse* ‘prng to islands’ (590a6).
■ From BHS dvipa-.

dvivranikalp (n.) ‘technique for ulcers or wounds’
[dvivranikalp, -, -/I] (P-2b4).
■ From BHS dvivraniyakalpa-.

dvivriini* (n.) ‘ulcer or wound’
[mi, dvivriini] (P-1b1).
■ From BHS dvivriina-.
Dhanike (n.) ‘Dhanika’ (PN of a monk)
[Dhanike, -/-] (H-149.ADD.8a2 [Thomas, 1957:124]).

dhanyamās (n.) 'a kind of bean'
[dhanyamās, -/-] (G-Su15). ▲ A Tocharian diminutive of the following name.

Dharmakāmiśke (n.) ‘Dharmakām’ (PN in graffito)
[Dharmakāmise, -/-] (G-Su15). ▲ A Tocharian diminutive of the following name.

Dharmakāme (n.) ‘Dharmakāma’ (PN in graffito)
[Dharmakāme, -/-] (G-Su2). See also the previous entry.

Dharmacandre (n.) ‘Dharmacandra’ (PN)
[Dharmacandra, -/-] (605b1).

Dharmacakkār (n.) ‘wheel of the law’
[dharmacakkār, -/-] (30b6). ▲ From BHS dharmacakra-.

Dharmatrāte (n.) ‘Dharmatrāta’ (PN in graffito)
[Dharmatrāte, Dharmatrātente, -/-] (G-Su10).

Dharmadhātu (n.) ‘sphere of religion’
[dharmadhātu, -/-] (192a3). ▲ From BHS dharmadhātu-.

Dharmadāsā (n.) ‘Dharmadāsa’ (PN of a monk)
[Dharmadāse, Dharmadāsentse, -/-] (427b3).

Dharmarakṣite (n.) ‘Dharmarakṣita’ (PN)
[Dharmarakṣite, -/-] (440a2). See also Tārmarakṣite.

Dharmawarne (n.) ‘Dharmawarna’ (PN in graffito)
[Dharmawarne, -/-] (G-Su4).

Dharmasome (n.) ‘Dharmasome’ (PN of author of the Udānālankāra)
[Dharmasome, -/-] (428b6); ▲ From BHS dharmasome-.

Dharmaskant (n.[m.sg.]) ‘collection of laws’
[dharmaskant, dharmaskantānte, -/-] (192a2). ▲ From BHS dharmaskanda-.

Dharmiyātām (n.) ‘the sphere or object of the mind’
[dharmiyātām, -/-] (192a3). ▲ From BHS dharmiyatan-.

dharmopavicār (n.) ‘neighborhood of the law’
[dharmopavicār, dharmopavicārantse, -/-] (173a5). ▲ From BHS dharmapavicār-.

dhātū (n.m.) ‘element; relic’
[dhātū, -] (9d4); ▲ From BHS dhātū-.

dhātunvaññaye* (n.) ‘one to be converted by relics’
[dhātunvaññaye, -] (H-ADD.149.62b1 [Couvreur, 1966:165]). ▲ From BHS dhātunvaññaye-.

dhutagā (n.[m.sg.]) ‘ascetic rule of life’
[ - , -] (560a1). ▲ From BHS dhutagā-.

Dhātirāstre (n.) ‘Dhātirāstra’ (PN)
[Dhātirāstre, -/-] (74b2, AMB-a1).

dhyām (n.[m.sg.]) ‘meditation’
[ - , dhyāntise, dhyāms, dhyānmansts, dhyānmanas abhijñanta dhyānanna eros emske yvärco tsālpo sansārīm [those who have] evoked the [higher] knowledges and meditations and who [are] have freed from the samārā’ (31a3); ▲ From BHS dhyāna-.

dhyānantar (n.) ‘meditation-heart’
[Dd5/1.3]. ▲ From BHS dhyāna-.

dhvaje (n.) ‘crown’
[dhvaje, -/-] (511a3). ▲ From BHS dhvaja-.

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nakānmatse, see s.v. nāki.
nakunaksi (n.) ‘? (a medical ingredient)
[nakunakhi, -/-] (W-18a5).
nakūle (n.) ‘mongoose’
[nakūle, -nakūle/-] nakūle temtsa[te] mamāntais palskosa šem arsiklaiski ‘he was [re:]born [as] a mongoose and went to the snake with evil intentions’ (24a6).
iFrom BHS nakula-
-naksti (adj.) ‘destroying’; (n.) ‘destroyer’.
[', -] - (voc.)-nakši/- lākle-nākši sākv-aišišciai kāsši ‘O teacher, destroyer, of suffering and giver of good fortune’ (22b94).
iA derivative of nāk-, q.v.

nagaropam* (n.) ‘city-simile’
[,] - nagaropam/- (H-149.ADD.46b2 [Thomas, 1968b:237]).
iFrom BHS nagaropama- (vid. U-23b1 where BHS nagaropaman = TchB rūye menāk).
natāk, see nātāk.
nate (n.) ‘actor’
[nate, -/-] (152a1).
iFrom BHS nata-.
See also nātāk.
nano (adv.) (a) ‘again’; (b) nano + adjective = ‘even [adjective]-er’
(a) allok nano presīyaine Šrāvastine māś[ā]kārī ‘again, at another time, he heard himself in S.’ (5b3), nanw aleko šok weña ... nano wentsė tūma[stra] [nano wentsė = BHS punar eva] (11a6), apsīšta ymē pilē kekstesne curnnanasa sāłypenta nano māsa rūtan kem ‘[if there is] a wound in the body made by a sword, [covered] with powders and salves, the flesh heals again’ (17b3); (b) yentessana tekannane kartse suwisa yāmēm nano kartse ‘[it is] good in [cases of] wind diseases; with broth it does even better’ (Y-2b6); --nāno=nāno ‘again and again’; pāst klā[kot]rāle lākle se nano nano ‘suffering turns away again and again’ [nano nano = BHS punahpunas] (11a5); --nāno ‘again’; var yakaisēs wiskam wawīza[ž]-me nāno[n] lēvece klutkāssūn-[n]-ē ‘the water of thirst moistens its roots and makes it new again’ (11b3); --nano-cmelīssē* ‘prting to rebirth’ (155b5).

For a discussion of its position within its clause, see Thomas, 1986.

The TchB forms are obviously related to TchA num ‘id.’ and nunak (= B nāno), presumably because they reflect PTch *nunō and *nunōkā respectively. TchB nano shows loss of vowel quality in the unstressed syllable (nūno) and then restressing. A nunak shows the same progressive, dissimilatory, unrounding we see in kuryar ‘trade, commerce’ (cf. B kuryor ‘id.’). PTch *nunos looks like it might reflect a PIE *nūns, parallel, in form at least, to Sanskrit nūnum, Lithuanian nūna, OCS nyno, all ‘now, present’ (Duchesne-Guillemin, 1941:170, VW:321, with differing details). See also no.

Nandake (nm.) ‘Nandaka’ (PN of a disciple of the Buddha)
[Nandake, -/-] (506b1).

Nandam-wārtto* (n.) ‘Nandana-forest’ (PN)
[', -] - Nandam-wārttoo/- (275a1).
nandavilāp* (n.) a meter of 4 X 15 syllables
[', -] - nandavilāp/- (28a4).
Nandābala (n.) ‘Nandabala’ (PN)
[Nanda, -] - Nandābala/- (107a9).

nandikāwarta (n.) (designation of a mystic diagram)
[nandikāwarta, -/-] cākār svastik nandikāwarta sotruna ‘the cakra, svastika, and nandikāwarta signs’ (107a1).
iFrom BHS nandikāvarta-

Nandipāle (n.) ‘Nandipāla’ (PN)
[Nandipāle, -] - Nandipālem/- (401a2).
nay* (n.) ‘politics, political affairs, government’
iFrom BHS naya-

Naradeve (n.) ‘Naradeva’ (PN of a king)
[Naradeve, -/-] (111a6).
nalat (n.) ‘a variety of Vetiveria zizanoides (Linn.) Nash’ (aka ‘Andropogon muricatus Retz.’) (a medical ingredient)
[nalat, -/-] (W-30a2).
iFrom BHS nadala-

nawati* (n.) ‘place of the one most junior in rank’
[', -] - nawati/- tume[nt] putantinēm viapiē tāśarintme payne vina[š]uī ... emmē nawati tiśtis ‘then he [is] to honor the feet of the ārūyas separately from the most senior place to the most junior’ (KVēc-20a5 [K. T. Schmidt, 1985:760]).
i Borrowed from BHS navānīta- or Pali navanta-. See also putanti-
nawasa(-) ‘?’
// sā āiṣpent [sa] rsa totem ās navasa/// (324b).

nawēke (n. [m. sg.]) ‘nivice’
[nawēke, -] - nawēkem/- masa sw-ārūnte cau nawēkem samānemico pela[nt] ēkā-ēne ‘the arhat went to the novice monk and proclaimed to him the law’ (42a2).
iFrom BHS navēka-

nasūyāl (n.) ‘?’ (a medical ingredient)
[nasūyāl, -/-] (P-2b1).
naskara ‘?’
//aśās̲ūm naskara katānām sārkwās̲a stālasallesa māskemēr po krentauna
(W-2b1/2).
nästa (indeclinable) adj. 'invisible'
keie menneis poem hom yámam su máwalke nästa 'in whoseover's name he makes the sacrifice in the fire, he [will be] not long invisible' (M-1b5).
- From BHS nästa.

nastukärn (n.[m.sg.]) 'nasal medicament'
nastukärn, - /nastukärmnata, - nastukärmnata kučitšàse šalype nastukärn ešane karte pòvsa spà nastukärnmnta šıpìnemn see eiptinantse (W-17b13).
- From BHS nastakarman. See also nastukärn.

näk ~ näke (n.) 'snake' [in the calendrical cycle of years]
[näk ~ näke, - / /] nä[k] = BHS näga in the calendrical cycle (549a6), näke pìkunle 'in the snake year' (G-Ga3).
- From BHS näga. See also näge.

näk (vt.) 'reprove, condemn, blame, scold, reproach, revile'
Ps. VIII [näks]r / / [MP näksamaret, - , näksätər, - , näksentän; MPIMPf. / /, / , näksäšen; Ger. náksalle 'reprehensible person' kašo na näksätar 'whatever reprehensible person praises [it], it is as if if he blames it' [näksätar = BHS nindat] (16a6), näksätar [śašati arif] 'he blames himself' (35a4), náksel [śati ràõ] = BHS värgekantam (252a2), tusa kattáki mánntšentenrə náksęšenpə kalip[k]te klučyasa náksnte 'the householders were in bad spirits, they reviled one another; the Buddha heard and reproached them' (337a2b); Ko. I [nä/k] [Inf. nákti]: tuskása aikne šiń yolaina yánmorná náksy aškumynpe 'thus [it is] the duty of the wise man to reproach his own evil deeds' (K-3b3), kə sə cau nákti arcantär = BHS kas tam mündüm arhati (U-18b1 cf. H-149-ADD.6b7b (Thomas, 1954:725)).
Pt. III [náks’ / / [MP pə, - , náksatəl, - , náksante]: nolmi tálščo náksante sət aiž 'suffering beings reproached themselves' (15a5a17:16a6: náksante); PP [nánsk’]; - nánkors: // [na] na náksor aiskaccu ci wí [naskau] 'I honor thee, O one unounged by blame' (208a4), - nákanš ‘reproach, blame; empenola ra yánmə tākam yánmorta aišm-kánálhxsu nusshla pesl klučontə 'even if evil deeds have been done, they become completely nugatory through self-reproach' (K-3b2), nákséli = BHS nindá (U-18b2).
- AB nák reflect PTC *nák*, probably from PIE *nák-* 'press, squeeze' seen in Grk ñissós 'press, compress, stamp,' Hittute nakké- 'weighty, important,' nakke- (ss) ‘be (come) heavy' (MA:570). Similar semantically is VW’s suggestion (311) that PTC *nák-* is a derivative formation from a verbal adjective formation ‘heavy, weighty’ derived from PIE *h₁nek- ‘carry, bring,’ but nákle- has none of the earmarks of a derivative. See also näki, anákkate, and perhaps nák.

näki (n.[m.sg.]) 'fault, error; blame'
[näki, - näk/nakanna, nakamants, nakamna] [na]kananna yo[k]ai-kłeśamn tskentə wnlomets mäkka ‘many faults arise to me from the kleśa of thirst' (11b1), náki wellhe preres ceu aquašyñd-ne ararinči ‘with the arrow of blame-speaking he wounds them in the heart' (17b1), yaiku náki = BHS apepadosah (30a4), näky empelely = BHS ñišnava (32b5), nakamats = BHS doša- (Y-3b3); - náksiše 'ptrng to blame, reproach, etc.: pudñākämnde pelaniknse taur sár kaimam náksiše ‘over the Buddha's law he spreads the dust of reproach' (15b1=17b2); - näkinfine ‘± reprehensible’ (?): (S-4[;suppl;3]); - nakamatsse ‘± reprehensible’ (?): (230b4). A derivative of náki- (in PIE terms *nakmen*), q.v.

näko (n.f.) 'a (medical) ingredient'
[nako, - / /] (W-10b6).

nágapaträ (n.) 'Artemisia vulgaris Linn.' (a medical ingredient)
[nágatrat, - / /] (W-19a4).
- From BHS nágapatrā.

Nágasanë (n.) 'Nágasena' (PN)
[-, - Nágaseni, - / / (428a2).

näge (nm.) 'näga, serpent demon'
[näge, nagente, - / /, - ] nág ci lama tšatkam enkwalwa ypama ńrasm enon tsa yama (if) ‘the nägas see perverted passions, and leave the lands, they dry up’ (3a1).
- From BHS näga. See also näk.

nátkak (n.) 'play, show, drama'
[-, - nátk / / nátkne sanss ARGS wrocce sportomante myáskate wesex ‘he deceived us [while we were] turning in the great drama of the sanssára' (K-12b6); - nátkakte ‘actor: nákásikč [sic] ra yánke yánke ašm myáskate ‘as the actor has changed himself [from role to role] role' (290b7).
- From BHS nátaka-nátko. See also náce.

nän (v/vt.) G ‘appear, be presented’; K ‘show’
G Ps. V nän/a / / [MP pə, - , nanńatăr; MPIMPf. - , nöyntar]: šćīrime meńńikte ramńi nanńytr ‘the moon-god appeared, as it were, among the stars’ (39b2b); Ko. V (= Ps.) [MP pə, - , nanńatăr/; Pt. I nän/a / / MP pə, - , nanńate]: Dharmawarme wai Gunacanndre Ášśī Śiśi ni janté ‘Dh. and G. were presented to A.’ (G-Su3).
K Ps. IX nän/k’ / / [A - , nänssäm] / / ašk גם sarāśsäm-ne lārośhe nānarrays-n ‘he makes known his wish and shows his love’ (325a3).

TCh a knän (act.) ‘know, have knowledge of’ and B nän- (middle) reflect different semantic developments (in B *be*(come) known > ‘appear’ of a PTC *knän- from PIE *h₁nym- *nokn ‘know’ (: Sanskrit jñāti ‘knows’ (< *h₁nym-)), Gothic knanan ‘know,’ Lithuanian žniūti ‘know,’ Latin zūnā ‘id.,’ Old Prussian posinu ‘confess, profess,’ and probably Armenian nayan and Old Irish -gnaim though the details in both are obscure; cf. also Greek gnōskō ‘know’ and Latin gnōscere, ‘id.’ (P:376-7; MA:337) (WV:311). The loss of initial k- before -n- in B is paralleled in *nās-. See also akənās and possibly the following entry.

nāne* (n.) ‘pretense’ (?)
[-, - nāne] sanā saṣramoma sāvau kartse / sālu-warai śnai tserkwa śnai nāne ‘I will live with one loved one for the good all [my] life long, without deceptions, without nāne’ (496a3/4).
It might also be read tāe (or nāle or
Nānda (n.) ‘Nāndī’ (PN)
[Nānda, -ā, Nāndai/ā] (107a7).
Nānde (n.) ‘Nānda’ (PN of the Buddha’s brother)

nāmālambanā (n.) ‘name-basis’
(183b1). From BHS *nāmālambana- (compound not in M-W or Edgerton).

nāyaka (n.) ‘guide’
[nāyaka, -ā, -ā] (PK-12H-a2 [Thomas, 1976b:334]). From BHS nāyaka-

nārimts ‘?’
[snēkesku sia sūd nārimtsyānu sūd] [word division uncertain] yāraśē
tāma sūd hāmān (TEB-74.1).

Nālamādgrāmā (n.) ‘Nālanda-village’ (PN)
[-ā, -ā, Nālamādgrāmā/ā] (110a6).

Nāme (n.) ‘Nānea’ (PN of a king)
[-ā, Nāmē, -ā] (PK-Cp.25.1 [Pinault, 1987:160]).

nāsīk’- (v.i.v.t.) G ‘swim, bathe’ (intr.); K ‘bathe’ (tr.)
G Ps. II nāsīk’- [a /-ā, -ā], nāsēk; Almp. -ā, -ā, nāsēk; MPPart. naskēm; Ger. naskē: [sākätē nāsēk = BHS bhikṣāvahānti (H-149,198a3 = U-12a3 [Thomas, 1976b:109]), sū naśi kṛnātāt ‘he swim to and fro’ (H-149,69a3 [Thomas, 1957:61]), [āvāra-nerī] āpeīte samānēntē se nāsēk ‘a monk [is] to bathe at half-monthly intervals’ (318b4); Ko II (-ā) [P.Opt. -ā, -ā, nāsēk; Inf. nāsi: testi nāsēk istak astāre] ‘thus may he wash [himself] suddenly clean’ (P-26b), [A)cārapati cakēnā nātēs mātar ‘they went into the Aciravati River to swim/ bathe’ (H-149,311a3 [Thomas, 1957:125]); Pt. Ib nāsīk’- [A -ā, -ā, nāsēk: kēpā nāsēk bhāsāwē pīna at kākē ‘he descended, bathed, wiped off all the dust and washed himself’ (107b4); PP nāmāsēk’t- āstare nānāśēk kālī ‘a woman purely washed’ (P-26b).
K Ps. IXb nāsīk’sk’- [a /-ā, -ā], nāsēksēm: nāsīk’sēm lyks[y]ē-nēl ‘they bathed him and washed himself’ (42b7); PP nāmāsīk’-sk’t- (208a3).
From PIE *(s)neh₂t ‘swim, bathe, wash’ [Sanskrit snāti/snāya ‘bathes,’ Avestan snaytē ‘washes, purifies,’ Greek nēkhō ‘swim,’ Latin nēre ‘swim,’ Middle Irish snāid ‘swims’ (P-972-3; MA:561)] (VW, 1941:73, 1976:312).

nāsīk- (v.t.) ‘eat, gnaw’
Ko. V nāsāk’- [A Opt. -ā, -ā, nāskoyl: mākē tātēr ekē yēstī nāskoy eversāk sūkṣēkāmāna tuk matarē yēsēlyē pāst tēsārā ‘as the blind men eats [his] meal and, throwing it inadvertently into the maternal earth, it burns up’ (154b3).
From PIE *s’nēk’-sk’- [English gnash and related words and, without the present forming suffix, OE gnan, ON gnaó ‘gnaw’

(1.436)]. The loss of initial k- when before -n- in TchB is paralleled in nār- ‘appear,’ q.v. For both meaning and etymology, see Adams (1989).

nāk’- (v.i.v.t.) (active) ‘destroy’; (midde) ‘be lost, disappear, be destroyed, perish’
Ps. VIII nāk’sk’- [A -ā, nāskā, nāskān; MP -ā, -ā, nāskērāl, -ā, nāskēntār; APart. nāksēca: mākē tē lēē nāksām sarmanā ... mānt te yarē-petē	nāksām sūkṣānā sarmanā ‘as the flood destroys the seeds, so flattery-and fawning destroys the seeds of moral behavior’ (33b7), kēsa wnołim [srunākty nāksrā jambuvās [s]e ‘the creatures die of hunger and Jambubhūparis perishes’ (311a2), ṣukākṣēṣa ṣākṣēṣyē mākē [s]e [s]e [b]e nākstār ‘nāksātār ‘nāsēk’- ‘as the mark of a stick in water disappears [in] a single instant, so is lost the life of men’ (37b), kyakṣē rāno tōka rā yāmāṃnōt sākō mā nākstār ‘even if small or little, the fruit of the deed is not lost’ (S-3b2/3), po tekama nāksēca ‘destroying all diseases’ (Y-2a2); Ko. I (active) nēk’- ‘nāk’- + Ko. III (middle) nāk’- [A nēk, -ā, nāk; Inf. nāk; MP nēkmar, -ā, nāktāl; MPopt. -ā, -ā, nāktāl; Ger. nēkelle: nēk’-nē = BHS utsūdāsīyām [K. T. Schmidt, 1984:152] (542a1), nākūm samāṭhēse māmī pālīksw ‘they will destroy monkish thought and spirit’ (27a5), pākē nākstōw[li]nta oentes ‘he intended to destroy their speeches’ (133a5); yūpoj nēktēr se snā wāstē ‘the country will be destroyed without refuge’ (123a6), kṣē ke kauc wnoξ[tr]ē tsē[ņ]anoksw mā no nūr[tā] āpostum ‘whatever thing [has] been raised high must not later perish’ (45b8); Pt. III nēk’- [A nēkwa, nēksata, nēksale; MP -ā, -ā, nēksatōl: nēkwa sōyez naunyē naasī cī nēkwa skwam[al] psw≈ntānte ‘I have lost thee, O son-jewel, and I have lost all my good fortune’ (246a5), sōnāsē se nēksata ‘thou hast destroyed the poison of hate’ (246b3)), PP nēnēk’- ≈ nēnīk’- [nēkų nēk krentau[n] ‘having destroyed reproach and virtues’ (249a3); -nēnkor’ ‘x destruction’: nēnkoras ka kāsinsa karāre mā skōmāma ‘the teachers gathered these skōmas from destruction’ (11b1); -nēkēle ‘destruction’ (nēkēle: i- ‘go to destruction, perish’: kētē hēṃsēs yāṃnū mā mālītē nīkēlyē yām ‘in whose name one does [it], he walks into destruction not long after’ (M-2a3), [nēk]ēle = BHS kāsyām (PK-NS-414a1 [Couveur, 1966:170])

Ab nāk- reflect TChB *nāk- from PIE *nek- ‘kill, destroy; perish, die’ [Sanskrit nasāti, nāsā ‘be lost, disappear,’ Avestan nas- ‘need, misfortune,’ Latin nec ‘death, murder,’ Greek nēkōs, nēkōs ‘body,’ Latin nōceō ‘harm, injure,’ nōxa ‘harm, injury, damage,’ Old Irish ec ‘death’ (< *ndk-), etc. (P-762; MA:150) (Meillet, 1911:455, VW:313). The connection between the o-grade Latin nōceō and Tocharian nec- is particularly striking. See also nāski, more distantly enkwe, and possibly nāk-.

nāksētār (n.) ‘astherism or constellation through which the moon passes, a lunar mansion’
[-ā, -ā, nāksētār/nāksētārō, -ā] Kerīk nāksētār ‘in the asterism of the Pleiades’ (M-1b4). From BHS nāksētra-.
The present of the Grundverb is usually as given as a Class V (i.e. nītā-) but a Class V present paralleled by a Class V subjunctive but differing in root ablaut is otherwise unparalleled. A Class I present with zero-grade and a Class V subjunctive with full-grade is, however, paralleled in the semantically related mīv-āmāvā- 'shake, tremble.' An athematic nīt- is confirmed by the derived adjective nītimo. ■ Etymology unclear. TchB nīt- reflects PTCh *nītv-. (cf. B nātwe 'shell') which may, with VW (319) be from PIE *knēid-: ON knīta ‘push against something,’ knīta ‘rivet,’ OE hītan ‘push, stick,’ Latvian kniēdēt ‘rivet,’ Greek knίξω ‘scratch, pound, chase,’ Middle Irish cnid ‘wound’ (< *knīdē-) (P:561-2)), though one would have expected the PIE *d- to have disappeared before the *v-. Alternatively, one might related nīt- to PIE *g*neid- [i.e. OE gnīlan ‘rub (off),’ OHG gnītan ‘id.’, Latvian gnīle ‘rough, dirty skin,’ etc. (P:437)]. See also nītimo and nātwe.

nītimo (adj.) 'collapsing'

[m: nītimo, -/-] [onom] w(e)Ja Heutāblikhe rekaunJa kārstautstais vesēniņaista nītimo 'H. spoke these words with breaking voice, collapsing (283a2). ■ A derivative of nīt-, q.v.

nītva (n.) 'constant or indispensable rite or act'

(2023). ■ From BHS nītva-.

nīpy (vt.) 'pL pledge' (?)

Pt. II āāīpāl [A -9, -9āpāl] Purtāsi kā sānem nocot āāpāla taicas 6000 makte nocot kā sānem kamate 1000 'P. pledged a nocot of kā sānes, thus 6,000; he himself brought 1,000 kā sānes as a nocot' (490b-I-5/6). DiaSieg (1950:221) suggests that nocot nīpy might mean 'abheben' ('withdraw [money]') while nocot pār/kām- could be 'ahbolen' ('collect [money]'). The interpretation is possible but by no means certain. ■ It is likely that we have a borrowing from Iranian, cf. Khotanese nīvī (< *nīpy-) 'pledge' (Bailey, 1979:196), Manichean Sogdian np̣q 'pledge,' Zoroastrian Pehlevi np̣k 'pledge,' Khwarazmian nībīk 'pledge,' the latter three reflecting a Proto-Iranian *nīpāka-, a nominal derivative of *ni-pā- 'deposit, pledge' (the verb itself appears to be nowhere attested in Iranian).

nipārāsa (adj.) (adv.) 'armed with footballs'

[f: [-a, -pyārāsa] sīkam sīpyārāsa pain[sa] 'he steps (forward) with feet adorned with footballs' (H:149.150.h2 [Hilmarsrson, 1989a:12]). The translation is Hilmarsrson's. ■ Etymology unknown.

nīmītājīna (adj.) 'acquainted with omens'

[m: -9, -nimītājīnem] (350b1). ■ From BHS nīmītājīna-.

niyam (n.) 'fixed course, unchangeableness'

[nīyam, -/-] (193a6). ■ From BHS niyaman-, or niyāma-.

nīrupadhise (indelible adj.) 'free from the influence of upadhī'

(113b3). ■ From BHS nīrupadhiseqa-.

nīrodha (n.) 'suppression of pain'

(580a4); nīrodhāsse* 'prting to the suppression of pain' (520a4). ■ From BHS nīrodha-.

nīryvare (adj.) 'free from disease, healthy, sound'

[m: nīryvare, -/-] (509b3). ■ From BHS nīryvare-.

nīrnānaratī (n.) a class of gods

(409b3). ■ From BHS nīrnānaratī-.

nīrnīte, see nīrnīte.

nīryuham (n.) 'decadation, extract'

[nīryuham, -/-] nīryuham yamesle yentessana tekanmane kartse 'the decadation [is] to be made; [it is] good for wind diseases' (Y:2b6). ■ From BHS nīryuham.

nīrvānāvarga* (n.m.sg.l) 'Nīrvānāvarga' (a portion of the Udānavarga) [-, -Nīrvānāvarga] (S:6a5).

nīrvānāsame, see s.v. nervām.

nīlotpāl ~ nīlotpāl (n.) 'Nymphaea stellata' (a medical ingredient)

[nīlupāl ~ nīlōtpāl, -/-] (W:5 passim). ■ From BHS nīlotpala-.

nīvārām (n.) 'hindrance to religious life, besetting sin'

[-/-, nīvārā(nānta)] (252a2). ■ From BHS nīvāraṇa-.

nīṣenāi (n.) 'jackal'

[nīṣenāi, -/-] (511a3). ■ From BHS nīṣenāi-.

nīsirai (n.) 'support, basis; residence'

[nīsirai, -/-] (318a3). ■ From BHS nīsiraya-.

nīsidam* (n.) 'sitting-mat'

[-/-, nīsidam] nīsidam kamāste Andha vaartone masa ompalskoṇīe samatī 'Andhava gathered up his sitting-mat and went into the forest to meditate' (H:149.4x3 [Couveur, 1954b:43]). ■ From BHS nīsidama-.

nīskē (n.m.sg.l) 'golden ornament, jewel'

[nīskē, -/-] kīlāmānēsē nīskē su prakā tāko-ānuce 'may my heart be strong [as] the jewel of patience' (S:5b1). ■ BHS nīskē.

nīskromā(mpt) name of a meter of 4 X 17 syllables (rhythm 6/6/5 or 5/7/5)

[-/-, nīskromā(mpt)] (81a2, 347a3).

nīsargī (indelible adj.) 'involving forfeiture [of a monk's right to share in garments of the order]'

kā saṁāne saṁ sarasa naunimīye taḷāsāṁ ... ni [abbrev. for nīsargī] 'whatever monk bears a jewel with his own hand, nīsargika' (337a1/2). ■ From BHS nīsargika-. See also nīsargī.

nu- (vi/vt.) G 'cry out; threaten;' K [only with cognate accusative newe] 'roar a roar, shout a shout'

G Ps. III 'nīwītlu [MP -/-, nīwītlu]': mamāṇṭa cew palkosos reki kca wēsām yolo yũntīsī nīwītlu 'with this evil-minded spirit he speaks some word and threatens to do evil' (K:3b6); Ko. V /nīwā/- [MPOpt. -/-, nūwoyā/-] [Pt. Ia /nīwā/- [MP -/-, nawata, -/-]: pontāms kārtāsē [sic]
näshåringsäm [lege: arähej] 'with the depression of sufferings, I squeeze [my heart] (22882); PP /nauiska-/: -näshåringsäm 'with oppression' (H-150.45p4 [K]).

TchB nusk- reflects PTC *nusk-, perhaps (as if) from PIE *nu-sk-e- 'to bend' [: Sanskrit nāvate, nāvati 'moves' (intr.), Greek neikō 'nud, beckon (as a sign); bend forward; decline,' Latin re-nuō 'nod back the head; deny, reject (by motion of the head),' nōō 'nod, stagger, sway,' Old Irish nōid 'makes known,' etc. (P:767)]. The vowel of nusk- is a rebuilt zero-grade (Adams, 1978) while nusk- may represent PIE *neu-sk-e--. Alternatively we may follow VW (321-2) who suggests, in effect, a PIE *gēnuh-sk-e-, and a connection with Old Norse knýta 'press, strike,' Old English cnēōnā 'press,' cnēōnān 'coire,' Serbian gnjavati 'press' (P:371). As Pinault has amply demonstrated (1990:194-6), the apparently similar TchA wniska- means 'torture' and is thus to be kept separate (Pinault himself suggests a *wi-nik-sk-e- for TchA where *neik- is 'begin, put into movement, attack'). See also nauske.

nutse* (adj.) 'nautical' or 'disappearing' (?)
[f: nuttsana, -o-] nautsana yolaina yamorna nutsana māskennā 'earlier evil deeds become nautary/disappearing' (552a4/5), empelona ra yōnna tākām yōnorna tām-nākāliēs nutsāna pest klawtukonā 'even if evil deeds have been done, they become completely nautary/disappear completely through self-reproach' (K-3b2). Probably a derivative of some sort of naut-'destroy.' The semantic development might be something like *destroyed' > *'annulled' > 'nautical' (cf. VW:322). See also naut.

1-ne enclitic oblique third person singular pronoun.

TchA -n and B -ne reflect, in some fashion, the PIE pronominal *h₂e-no/*h₁-e-no [: Greek keinos < *ke-* + *h₁-e-no, Latin enim 'namely, for instance,' Lithuanian aūs < anūs 'that,' Greek nē 'namely, Sanskrit niṇār so-and-so,' etc. (P:319-21)] (VW, 1941:71, Pisani, 1941-42:9, VW, 1976:308). See also nai.

2-ne locative postposition.

TchA -an and B -ne reflect PTC *ne- (the -a- of TchA is the thematic vowel reassigned to the locative ending). PTC *ne- is from *h₁-e-no, or perhaps *h₁-enā, part of the wide-flung etymon of *h₁-en-'in' and *h₁-on-'on' [: Greek en, 'in,' Latin in 'in,' English in, etc. (P:311ff; MA:290)] (Klingenschmitt, 1975). See also enem, nes-, and words beginning with the prefix y(n)-.

neuske, see nauske.

neksarke

neksarka 1? // [i] 'päädäkaatuie pelaikne ate to empremsare swœre neksarke pällarse ste (101a5), // sundharri[ë] sark[a] yamsyem neksark[e] // (382a1). Perhaps, in both cases we have a mistriving for takarke.
nekeìye (adv.) 'last night, at night'

Uposathe ... ñem nekeìy piì-kùnte cem ñaktemmp=ëse 'U. came at night with 300 [other] gods' (23a1), muku kù,ke twee nekeìye ñwàrnte // (H-149.296b3 [Pinault, 1990:185]).

TchA nakcu 'id.' and B nekeìy represent the adverbial use of an adjective from PTch *nekìtúyew-* (as if) from PIE *nekì*kwewa-, a derivative of *nekì*- 'night' [ ] Sanskrit ndk (stem ndka), Greek nukt (gen. nuktos), Albanian nattë, Latin not (gen. noctis), Old Irish i-nocht 'hac nocet,' Gothic nhîts, Lithuanian naktis, OCS noûts, Hittite nektus 'at night' (P-762;3: MA-394). The PIE u-stem *nokì-tu- is otherwise seen in Sanskrit akhtu- 'night, obscurity,' Germanic *nhuwâ- 'morning twilight' [ ] Gothic úhtwo, OHG uhhtai and TchA nokte 'at night' and nokim 'last night' (Pinault, 1990:181-190). The existence of A nakcu precludes taking B nekeìy to be from a PIE *nokì-tiu- as is usually done (Sieg, Siegling, and Schulze, 1931:267, VW:319).

neta (n.[m.sg.]) 'a power'

[neta, -/1] sañ kliklenta warpatsi wasìr klautkoy-à arânce tsmoyïr-à 'may my heart become diamond to endure my own sufferings; may my power grow' (S-8b1), tosmoïr-à neta pâlksosse anklautkai[le] 'may my spiritual and unconscious power increase' (S-8b2). TchA natì 'id.' and B neta reflect PTch *neta*, in the case of TchB, or *netai* (like B leki beside leke 'bed'), in the case of A. PTch *neta* would be from a PIE *neta-, a thematic derivative of *neta- 'help, support' otherwise seen only in Germanic, e.g. Gothic niþan 'help, support,' OHG ginâka 'divine favor, grace,' Old Saxon (gi)nâtha 'help, grace, favor' (VW:310).

nethe (n.) 'urging, prompting'

[-, nethe] ciìrona viiasta ... siñ krentua snai netka [lege: netke] 'thou didst speak thy own dear virtues without urging' (248b3). A derivative of nètak, q.v.

nethe−sûr (n.) 'conduct-sûra'

[nete−sûr, -/1] (203a1). From BHS nêsîsûr-.

nemce (adv.) 'certainly, surely'

sâul nemce tûrêñalle kreecep ste sàum[an]nte 'life is certainly to be released by the good man' (133a6). TchA nemci 'id.' and B nemce reflect PTch *nemâ(ik)eye-*. TchA shows regular loss of the final vowel and consonant vocalization of the *y*-e. Both languages show a reduction of the complex medial cluster *-m(â)i*-c. It becomes -ic- in A (one should note that PTch -ic is preserved before -ic- in A) and *-m(â)i*-cyo -roic- in B. It is possible that PTch *nemâ(ik)eye- is to be resolved as -ne- (pronominal as in -ic-) + -mânt- (cf. mant) + -ey- ± of thus sort' (cf. the similar analysis of VW:317). See following entry.

nemcek (adv.) 'certainly, surely'; (indelibleable) adj. 'certain, sure'

[cmeti n ka ksa kr,] nemcek postân sruk et 'if someone is born, he will surely die' (28a2/3), kàlloym oke nemcek ce po cmelan 'may I achieve this certain result in all births' (S-3b4) -- nemcekaññe 'infallible': nemcekaññe = BHS nirāyavan (Y-2a2). From nemce, q.v., + the strengthening particle -k(i).

nerke (n.) 'hesitation, delay'

[-, nerke] [wàwo] wèsìm kâsi snai nerke yâmaskau pûrvai ñokàne 'the king says: teacher, without hesitation I [will] enter in the fiery hut' (100a5). A derivative of nàrk-, q.v.

nermit (n.) 'form, fashion'

nermit yâm(â)ntas owo ñokkantakw yâmaskau ñokàne 'fashioner of creatures pure in the eightfold way' (TEB:59-29). From BHS nirkata-. See also next entry.

nermite (adj.) 'artificial, visionary'

[m: ll-, nermiten] swàra kàlymin po þûrukter nermi[tenj [p]oyntstasa 'in all four directions they are confined by visions of buddhas' (108b6), n[i]rm[tenj [mpa] amûnsem 'with illusory and inhuman [beings]' (H-149-ADD.8a1). From BHS nirmata-. See also previous entry.

nervam (n.[m.sg.]) 'nirvana'

[nervam nèrvam( à)nntse, nervam/] ramer no spâ smîtpetra ñamsûrmen nervam yâmâa- 'quickly he is freed from the samsâra and attains nirvana' (K-10a1); --nérvânûse 'prting to nirvana': nervânantai ytâr iksam 'he sees the way to nirvana' (154a1). From BHS nirvana-.

newiya (n.f.) 'canal'

[newiya, -/1] kom-kâskumem oorata newiya sim 'on the west the great canal [is] the boundary' (Tokyo National Museum, Archives, No. 174 [Pinault, 1998]).

From a Proto-Eastern Iranian *newiya*, itself from Proto-Indo-Iranian *naHuwyà- 'boatable' (i.e., deep enough to allow a boat or require one), a derivative of *naHu- 'boat.' Cf. Astavan âsî nàvàyya 'water channel,' Sogdian n'uyk 'deep,' Sarikoli wai(me) n'iyâat 'irrigation ditch (< *wiHñiyà), Sanskrit nàvâ âb 'navigable river' (Adams, 1998).

newe (n.[m.sg.]) 'roar'

[-, newe] te-mant nàwva neve wrocce ñècakàne ce 'thus he roared this great lion roar' (220a2). A derivative of nuve, q.v. See also the next entry.

newe (n. [m.sg.]) 'resounding'

[-, newent] pelâinkese ërùc ñwâm=emprema newe [lece: newent] ce enty pùsàym 'if these four truths strike the resounding drum of the law' (S-5b2). An adjectival derivative in -en- of the previous entry.

nesamye (n.) 'evil-rumor'

[-, nesamye/] tattam nàkì neśmyne snai yamor ... oraine üntasat [if] someone lays out reproach and evil-rumor without reason, ... he will be [rev]born in hell' (15a6=17a8). Etymology obscure. TchA nasmi 'id.' and B neśmyne reflect a PTch *nesâmỳe but further connections are dubious (so VW:310). Isgâert (197779) suggests a PIE *noksëmo-*, a derivative of a putative *noksëlo- 'accusator, challenger, objecter' from *nek-' destroy.'
tes- (vi) 'be, exist' [as auxiliary with the PP = 'have']
Ps.1/nes- [A nesau, nes, nesăn-, -, nesem, nesem, neser ~ neser, nesam; MPPart. nesmance; Ger neselle]: mă năno nisă oțășăi vseñăine nesem [w]ile tăă 'never again will I dwell in a house-dwelling' (PK-12H-b5 [Thomas, 1985b:134]), mă să nesam kă se onăniță tăăko 'he is not [one] who is immortal' (22a), mă tăe šmčsa tot nesam 'there is not here so much of a community' (12b), mă nesam = BHS năstăi (U-18a), /// firo-pacere nesterne antă păsătă eș-lmoșă /// 'both grandfathers are old and blind' (unpubl. Berlin fragm. [K. T. Schmidt, 1987:288]), ce perı nesem tu păă așkem-ne 'what we owe; we [will] give it back to him' (DAM.507-a9 [Pinault, 1984a:24]); Inf. /nestị: tom ykenta woonlemem[s] nes井nessine 'the places of beings [are] in existence' (45b34), (nesam)enene = BHS saw (H-149.152a5 [Sieg, Siegling 1930-32:485]), (in)sonalamntos = BHS agamynăün (H-149.472a [Couvreur, 1966:162]); Copular Present /ste ~ stare [A - star, ste (and eccentric) / ~ - , stare ~ skantar (and eccentric)]: weha saim-wăste=traiatke ptenste așsür star [2nd sg.] (405a2), [srskal]ite ste sampausca 'death is the only one who takes' (4a2), srskalite ekti star-me 'death is our [only certain] possession' (12b4), krosca na m naintka skente 'these are cold hells' (18b5), sâmna cainp skente mă yăki 'these are not men, [they are] yaks'! (85a3/4); Imperfect /seℓ- [A saim ~ seyn, sau ~ seey/seylam, sace, seyn ~ seym]: kekλayuwa[wa] enku[p] elainkenten sair 'I had taken the lawse [once] heard' (15a2=17a2), mlkte pı cka tă ontrimilă nisă svătăl kałlăle seym 'how could I get to eat this porridge?' (107a3), sai slyfe lekre 'there was a mountain cleft' (12a3), kwi yarke peti seyn-kurpelle ost olypo sacek makei lamai'y 'if there was a concern on your part for flutter and honor, you yourselves should have stayed at home' [i.e. not have become monks] (33a7), semț trkko [ənm 'some were confused' (24a2), tu wnołmi kekλayuwa seym 'the creatures had heard it' (30b2); Ko. V tăkăl- [A tăkau, tăkă, tăkați/tăkați tăkăcer, tăkan; AOpt. tăkoym, tăkot, tăkoıf/y tăkoym, tăkoycer, tăkoym ~ tăkon]: tăkăt ... sain-wătel [f]'tou will be the refuge' (22b2), mă tăkam latălială wroce=asēmmon lamunăa 'will there be a falling on my part from [my] great royal throne?' (5a4), nai tăk[e]r [v]e[r] tăkam 'if we are now ready' (77a1), mă sıı̠ nesam kă se onăniță tăăko 'this is not one who would be immortal' (22a2), [in Manichean script] t̆'yuy [= tăkay] (Winter/Grabain:13), nıı̠ kka ca tăkım läci 'only for me alone should there be kings' (33b3); Ip. 1 Ip[a]tăkăl- [Sg. tăka; Pl. ătkas]: ă̂t̆rv pățka pelaikeșne naumite klyausii 'be ready to hear the jewel of the law!' (100b5); Pt. Ib tăkăl- [A tăkawa, tăkasta, tăkal/-, tâk, tăkare]: tăăi m[i]yayane nisă sau aum [n] tăka 'in thy power have wounded [my] enemies' (22a56), mlucșuka tăkawa șer păudă[f]etne'se) 'I was a princess, the sister of the Buddha' (40a5), walo ... ceu preke šuălta tăa sklokatets 'the king was at that time doubtful concerning [his] life' (5a23), cey șiver mẹn̄ı̣ pặ tăăre 'these four months were over' (331a5/b1); PP tătăkăl-: wăli ramă tătăkausă [sămăsăr-yoky] 'the sânsārā-thirst [has] been like a liana' (11a2).

tăăkăr 'existence' (omșap-tăăkăr = 'superiority'): semți ksa wnołmi skwaonos părĕvsse tăăkarăm tă omthropămă kălesonos no măskentă 'some creatures, having been formerly fortunate, later [are] unfortunate' (K-7a3), omșap tăăkarăm samăni = BHS ahbihăyăa bhksavă (U-2a4); -nesăli 'existence, situation': nesăli[en]e prtakănenenem = BHS bhavanirohi[da] (156b5), sankannte ayăo nesăli ste 'the situation of the community is agreeable' (DAM.507-a4 [Pinault, 1984a:24]), nesăli = BHS bhava (PK-NS-53b2 [Pinault, 1988:101]); -nesăliessa 'prting to existence' (600b2); -nesălietitsse 'having [a particular] existence': [aijk]e[l]mane nesăliețtse 'having the state of existence of knowledge' (BHS jiăăăvăhăra (547b3).}

TChă nas- and B nes- reflect PTC *nes- which is usually taken as a reflex of PIE *nes- 'a return safely home; be with' [Sanskrit nășate 'approaches, resort to, copulates,' năsunu 'they touch with the body, kiss' (< *nsnosī), Greek nēomai 'return home,' nēsomai 'id.' (< *nsnosimai), Gothic gísanan 'be saved, get well, recover,' nasjan 'heal,' etc. (P766-7; MA:484)] (so Meillet, 1911:456, VW:309; cf. also Jasanoff, 1978:14). The difficulties with this explanation are (1) PTC *nes- must reflect an otherwise unattested o-grade athematic present (or an equally unattested old perfect that has become reinterpreted as a present-so Jasanoff (2) and (2) it will not explain the "short" form in A, namely nă-, in năm 'is him,' năm 'are us,' etc., or the regular third person plural nêņ 'are.' It is better to see in nes- an old "locative copula" *hta(e)no + se 'be here/there' of the same type seen in medieval Greek ēni (Modern Greek eínai) 'is/are,' Albanian (Geg) ë (with just the preposition alone, as in A năm, nēņ, etc.) or Greek enēstis, Albanian ēstli 'is' from *hta(e)no + *h(e) is-ti (this etymology goes back, in nuce, to Pedersen, 1941:161; for the Greek and Albanian, cf. Hamp, 1980; for *hta(e) in general, see P340-341, MA:53). The *hta(e)no is, of course, to be seen in the locative postposition -te, q.v.

* TChă se- and B se-, the stem of the imperfect reflects an old PIE optative *(ht)a(e)h(,)h(,)e(,)t(,)h(,)s(,) (cf. Old Latin sēāsīs). Early on in the history of Tocharian these ablauting optatives generalized the -t- in all verbs except for 'be' and 'go' (compare later Latin sē, sī, etc.). PTC *se- from *(ht)a(e)h(,)h(,)e(,)t(,)h(,)s(,) was then recharacterized as an optative/imperfect by the addition of the productive ending -e(,) hence *(ht)e(,) (in nuce Pedersen, 1941:206). Not, with VW (453), from a PIE *sēī̃-.


* AB tăkăl- forms the subjective and perfunctive stem for 'be' in both A and B (and the imperative in B as well) and reflects PTC *tăkăl- (as if) from PIE
would be entirely parallel to Latin brīnīa ‘winter solstice’ from *morg-‘ismeh₂, ‘shortest.’

Nairājam* (n.) ‘Nairājam’ (PN of a river in Magadha)
[-], Nairājam[fl] (107b4).

naiwasamjāmn* (n.) ‘state of neither consciousness nor unconsciousness’
[-], naiwasamjāmn[fl] (297b7).} Shortened and borrowed from BHS naiwasamjāmnām.

naisyandik (indiscernible) adj.: pertaining to the outcome or result
(41a3).} From BHS naisyandika-

naisi* (n.) a foodstuff (?)
[-], naisi[fl] traiy mehanste-ne trukkle Tuša wasa kantine ynaikptēne naisi šwāle wasa ‘on the third of the month Tuša gave [as his] share in bread ynaikptēne and naisi; he gave [it] for food’ (433a14).

naisargi (indiscernible) adj.: ‘wrong-doing’ involving forfeiture
kce še samāte aletstai ashynste ykka lāmssai aissim ... naisargi ‘whatever monk gives wool to be worked by an unrelated nun, naisargi’ (PK-AS-18A-al [Thomas, 1978:238]). From BHS naisargika- See also nisargi.

naisalīce, see nesalīce, s.v. nes-

no (enclitic conjunction) ‘however; but’ [adversative, hence epe no, wat no];
al[though] then [connective, hence commonly in if-clauses]
[klo]yontrā no ponta rājyēntā ‘they all fall or are plucked’ (1b3=2a8),
wainmenestē sāl tok= ātaise su sp laklempan ritōwō no m wo wnołim aikentē ‘life is difficult and short and bound up with suffering but creatures do not notice’ (3b6), tāno = BHS hikī yāyī me hikciy wa sekem po pilīmī ‘for this way all buddhas call divine’ (23a3), no = BHS vai hi (24b6), mān ayu-ne mātkē ‘how, then [= what will happen, then], [if] I don’t give it?’ (25a7), yāmntar no yōmun kwi rē tē ‘if, however, thou dost the deed’ (128a6), se no aklēne ste = BHS ahamtī vīgamo (199b3), ikoym-c kr[ī] ... yapit wat no wosertīne ... kom tēi rāmīneyom ‘whenever I would see thee or [whenever] I entered in assembly, they would bow to the ground’ (24a2a), [yamaskemane] no lāre yamastārī = BHS kurvānām upasevate (30b7b), eskatāi sēkē ekāčītēste olyptosstē se [lege: su] no entsesse ‘he [was] very rich and possessed of much, but he [was] greedy’ (375a4), [k]el no rekē ecce rīto[w] = BHS ya hi vēćāhinanditā (H-ADD. 149.96a4 [Thomas, 1969:314]), mā cācīt-nne ayo aisi olyptosste ētēne no ‘it does not please me to give a gift, though they [are] very rich’ (K-6a2).

TChA nu and B no reflect TChT *nū from PIE *nū [Sanskrit nī, Greek nūn, Latin num, Gothic nu, Lithuanian nū, all ‘now’; OCS nū ‘but, however,’ Hittite nu connective sentence initial particle, etc. (P-770; MA:397)] (Smith, 1910:13, VW:320). See also nano and nonk.

nonk (conj.) ‘a however’
/// [wɔj]kālyce nonk /// (223.1b), aikāraùa ket pālsko snai sāk[w] yaitu kẹktẹ̀n nonk ausu ramb pako kr̃we mā prukkāsśăm we[rtsya]i ne
naut- (vi/vt.) G 'disappear, be destroyed'; K

G Ko. V nautā/-l [A. -, nautānī/-l, -, nautā; AOpt. -, -, nautoī; Ger. nautailen]: nautam-me perne tumen yksen: ce aly[a]līk 'worthiness disappears from them and others conquer it' (22a4), cīse smādī kloymar nauytō-[s]ī [sic] yīmor 'I fall to the shelter of thee; may my karma disappear' (TEB-64-11), nauytāsī = BHS ksyāntā (30a4); Pt. Iub nautā/-l [A. -, nautālī/-l, -, nautare]: cine yīma šīgupī yolo yīmor nauṭā-ne cīse kaimīn 'who has taken refuge in to, in him is the evil karma destroyed by [being in] thy refuge' (TEB-64-12), asta nauṭārem [lege: nauṭāre]-i 'my bones destroyed' (38a4a); PP nautānī/-l kē: no cey vrnlomi ket šāl nauantas 'who then are these creatures whose life [is] lost' (K-7a4), yīmor šāl spā antpi taka mananauṭas [dual] 'deed and life, both will be lost' (K-7a6); –nautārmēn: nautār/[r]men sārmāmanas 'after the destruction of origins' (29b4a); –nautālmē 'disappearance, destruction: serke cmēlē śrakālinēṃ/emskei nauṭāle yṃtāi 'to make permanent the destruction of the circle of birth and death' (30a3), [śounānt[s]e] nfu[a]l[a]liem[e]n = BHS dvēsakṣayā (H-149-ADD.124a1 [Thomas, 1974:97] = U-25), akṛnaśāntentil nauṭāle/men = BHS mohakṣayā (H-149-ADD.124a2 [ibid:90]).

K Ps. IXb/nātāskā/-l [A. -, nautāsālī]; APart. nautāsāgena: nātēkeye pilke ātrem erstrā spā nautāstām po tsmāntāna 'he evokes the divine, pure, insight and it destroys all [external] influences' (31a8b1); Ko. IXb (= Ps.) [Inf. nautā[i][s][i]: ]ātk[ī][enta nauṭastī suīyarte sthe 'this is the way to destroy sufferings' (281a5), nauṭastī = BHS glapsāyā (H-149.242b2 [Couvreur, 1966:169]; Pt. IVb/nātāssē/-l [A. A. -, nautāssāre]: caī tot wrocī rūgā mā klientā nautas=emskei 'even such great wisemen have not destroyed sufferings completely' (30a1).

TChA nut- and B nau- reflect PCh *nut- (TChB has generalized the full-grade result from Śumlaut). This *nut- is (as if) from PIE *neh₁-μ- *R-, an extended variant of *nēh₂-μ- 'die, destroy' (cf. Baltic: Lithuanian nūvē 'death', nūvēr 'kill'; Lithuanian nūvē 'torment of (death), death', nūvērī 'oppress, torment, destroy'; Slavic: Old Russian nave 'cadaver;' and Germanic Gothic nausō 'cadaver' (P-756; MA:A:150)] (Lanc, 1938:27, VW:322, with differing details). The dental extension in Tocharian perhaps represents the generalization of a *-d- present. The root without a dental extension is probably to be seen in TChA nūvēm 'sick' (an old verbal adjective [as is the TChB equivalent alānjō] in *mo from a PCh verbal stem *nūvē-). See also anautatte and probably nutstse.

naunto* (nun.) 'street'


naumikke* (adj.) 'shining, jewel-like'

[\ldots, naumikkan]e naumikkae ḫān esesē 'he looks with brilliant eyes' (330b12). A derivative of naumiyi, q.v.

naumiyi (nunt.) 'jewel, pearl'

[naumiyi, naumiyentse, naumiyē, naumiyenti, naumiyentamts, naumiyentamta] pelaknēssana naumiyenta kārtāskīko 'to gather the jewels of the law' (23a7), yasa nkantās warria naumiyenta 'jewels of gold, silver, etc.' (PK-AS-18a-a [Thomas, 1978:229]; –naumiyēsse 'prting to jewels; bejeweled: [naumiyēssë tawpe 'a jewel mine' (153a6), naumiyēssë kūre 'a bejeweled parasol' (567a2); –naumiyē-yok 'jewel-like': (565b).]

Etyymology unclear. TChB naumiyi is underlyingly *naumiy(e)l (cf. 587b1). It and its obvious derivative naumikke, along with nautstse 'shining, brilliant' may be as if from PIE *nou-st- and *nou-st- respectively: [Lithuanian naikšiai 'to desire,' naudā 'use, profit, enjoyment,' Latvian nuāda 'money,' OHG niōt 'desire,' Old English niōd[n]eōd 'necessity, and duty' (cf. P:768, who groups the Baltic and Germanic forms here quite differently)]. The semantic development in Tocharian would have been something on the order of *'thing desired' > 'jewel, precious stone' (cf. Latvian nuāda 'money'). It is likely that TChA *nēmi 'jewel' is related somehow but in just what way remains mysterious. Not with VW (1941:77, 1976:325) who takes the B form to be from *nōmi- with dissimilation and A *nēmi from *nēmi- since this assumption does not explain the difference in
ablaut grade between A and B nor does it offer a phonological explanation for B nau
tse (a form translated as `destructive' by VW). See also naunike.

naus (indicdecal) adj.adv.) `prior, former, elder'
yūre naus `the former way' (27b4), nau = BHS pura (30b3), pelaknesse
yerkwantai taikesa espiritace naus ... spartasām `he turns thus the
formerly unturned wheel' (30b7/8), mā in=nauvānīe sīya naus mā ra sām
kā t=ompostām `he did not live formerly here [as an immortal, likewise he
will not live [as an immortal] afterwards' (45a5), [veral]fere naus poyša
t `earlier buddhas spoke' (124b7), nau pūke postām pūke `the former portion
and the latter portion' (A-11b6), yapoy aśī yāṁtsi mākte naus `to make the
realm appear as before' (A-4a2), samp arāñcā ste čvīmn naus pete `this one is
āranyaka, give [it] to him first' (H-149.X.5b3 [Couvreur, 1954b:44]);
nausākk `id.; srakalīñeṣa=īme wasamo nau[sāk] tākām `if [the] thought of
death has been earlier a friend' (K-11b6).

Etymology uncertain. Obviously related to TchaA neš `id.' but neither the
inner Tocharian relationship nor extra-Tocharian cognates are clear. VW
(1972:291-2, 1976:318-9) starts from a PIE *noiḥiši, a derivative of *neth-
`lead'. See also the following entries.

nausamem (adv.) `foremost, first'
inte naušaṃem niśāke tākām wate divvāje lārenāmpa śnánalīñeṣe psaleshe
sarpī (511a3), tunste keś nausamem ste `de calesa la somme est avant'
(DAM-507-a8 [Pinault, 1984a:241]). In form the ablative of naus, q.v.

nausāñhe (adj.) `prior, previous'
[mo: nausāñhe, - nausāñhe/nausāñhi, - nausāñhe]
[mo: nausāñhe, - nausāñhi/nausāñfa, - nausāñfa]
[mo: nausāñfa/nausāñfai, - nausāñfai]
[mo: plak `his] prior speech`
(3a7), nausāñhe nausāñhe `to recall previous births' (31a8),
nausāñhe yūre = BHS purānāmūrga (528b4). An adjectival derivative of naus,
q.v.

nausu (adj.) `prior, previous'
[m: nauu, - nausuw=] noswey kamn-ńakte `an earlier sun-god' (290a4),
ksaśe śamne ni nauuu [tataku] su vyākari kalpa' (400b1). An adjectival
derivative of naus, q.v.

nauske* (m.) `oppression`
[mo: nauske, - nauske/][stratihām nākses kallām araṇiçe `he brings the oppression
of the faithful to [their] heart[s]' (15b1=17b2/3), lākentasste nauske
nauskwu [sic] nāśi araṇiçe [sic] `I depressed [my] heart in the oppression
of sufferings' (228b2/3). A derivative of nusk, q.v.

naust (adj.) `very brilliant`
[mo: naust, - naust/][vajropo-samādhiśe cīnke naust
t `the breast of the thunderbolt-smile-trance [is] brilliant'
(214a5b1), kaucī
cankesa kāso sonowalāyā sāk kāsaswa walañalle śamnābīle kākāne
naust [leze: naustti or nausttene (dual)] māskenitūr `high over the breast the stomach
[is] to be anointed; over the stomach a covering [is] to be bound; the breasts
become shining' (W-14b1/3). Etymology unclear. Since, however, the
meaning is not `destructive' vel sim., as is usually assumed on the basis of a
presumed relationship with nau-, it must be related in some fashion to
nauniiye and naunike, q.v.

nta intensifying particle, usually in negative clauses
śksentse kārteśe [sic] mā pālsko nta sūtsate-c `thy spirit has never been
dependant about the food of the world' (224a1), aknāsnānīe [wikās]
[nta] nke
krād mā skāyau ente nta kec sp hāskemar tañr [efrnsa] ikās[i] `if I do not
strive to destroy ignorance and if I should [not] seek to see thy form'
(356b5), mākcev yāmr nta yamaskentr onolmi `what deed do beings do?'
(K-2a6), mā
karet nta kec aśṣām kəse āyor `whoever does not give any gift' (K-6b2).

Etymology obscure. Related in some fashion to A oumā `id.' (the o- is
not the double intensive prefix) but extra-Tocharian connections are not
known (VW-336). See also manta.

mnit* (n.[pl.]) `sign, characteristic'
[f/nnitānta, -] srak[ai]ī[eṣa][a] npi nmitānta `the signs of his death'
(118b5). From BHS mnim-. [nyagrode (n.) `Nyagrode' (PN of a Buddha)
[nyagrode, - /il] (401a1). Nyagrodnhārām* (n.) `Nyagrodhārama' (PN of a park and monastery)
(109b1). See also nigrōdhnārām.

nrai* (mnt.) `hell'
[-, nraiinte, nraiil, - , nraintai] nrai=empelye temtsate `he was born in a
terrible hell' (4a6), var[p]o/nraiints[e oko]s[a = BHS punyapīphahala]
(4b1), nraiintane = BHS naresku (11a4), māskē[nrai] ... kem[n]or sukt nraintai `there
are beneath the earth these seven hells' (45b3); -nraiissé (adj.) `hellish, ptng
to hell'; (n.) `denizen of hell, one condemned to hell': [lāki/ent[ ...
raissana `hellish sufferings' (14b1), snūtkwa po phvāri nih ketemisra
raissana `all the hellish fires permeating my body' (22b7), nraissents lakle
the suffering of those in hell' (150a6). From BHS niraya-
nvaliṣeśe, see s.v. nu-

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Pakacandre (n.) ‘Bhagacandra’ (PN in graffito)
[Pakacandmade, - / - (Q-Ga3.3)].
pakahā (n.) ‘period of rest from travel during the monsoon’
[-, - pakahār/-, - pakacār/-in, - pakaccār/-in] Kṣemākairam pañākte kassintē skaka pakacānta yamassam@amai ‘I made sixty monsoon rest-stops for the buddha-teacher K.’ (4008b). ■From BHS ‘upagacchan’ ‘entrée, début’ (Isaebert, 1978[80]).
pakarte (adj.) ‘+ obvious’
[-, - / pakarte/-, - pakarte/-, - pakarte/-] = BHS prthubhiṁ (528a3). ■A derivative in -isrs of pākripākere, qQ.v. See also apākārtse, pākri, and pākre.
pakāna (postposition with genitive) ‘for the sake of’
piś-cmelasem[en]ts paṅkāna apiśhe ka kvari cmanar ‘if, for the sake of those of the five births, I would be reborn in Avici’ (S-8a2), ka sp śāśvat oko warpoyman cemts paṅkāna ‘and may I enjoy finally the result for their sake’ (TEB-64-04). ■Etymology unclear. VW suggests (1965:502, 1976:444) that we have here the frozen instrumental of a PIE *wōkā- from *wek- ‘wish, want’ but assuming a change *w- to *p seems impossible (PTch word internal *p- sometimes show up as -wp- and a word final -wp- of a Sanskrit loanword may show up as -p but there is no other confirmed case of an initial *w- so changing). Perhaps we have a derivative of *pāke ‘share, portion’ originally meaning ‘for the part of’ or the like. If so, the *piśā would have to be an otherwise unattested postposition. See also pākhe.
pakō (n.) ‘tail; chorew’
[-, - / pakā/-, - pakā/-, - pakā/-] saivaisa no Mahisāre mārkwacsta tāt kavu, pisa-paik ‘on thy left thigh the chorew made’ (748b), pakāi = BHS patayai (537b1) [l] In form the BHS represents a feminine derivative of patat ‘flying, falling, etc.’ ‘perhaps an otherwise unattested ‘bird’s tail’?’, pkaik-kṣyṛēmanta yarke yamasanta- ‘thou didst make homage with chorew and umbrella’ (Qumarna, 34d2 [Pinault, 1993-94:176]). ■From a pre-Tocharian *pukhe(n)₁, a derivative of *puk- ‘tail’ [Sanskrit pūchha- ‘tail’ (< *puk-sko), Torwall pūs ‘fox’ (< Proto-Indic *pucchin- ‘having a tail’), OHG fūhs ‘fox’, Old English fox ‘fox’ (< *pukso), Gothic fahõ ‘fox’, OHG fohe ‘vixen’ (< *pukhe₂) (P: 849; MA:563)] (Pinault, 1993-94:212-213).

pakwāre (a.) (adj.) ‘evil, bad’; (b.) (n.) ‘evil one’
[m: pakwāre, - / pakwāri, - pakwāreṇ /; /- , - pakwārona] (a) mākte ostā pakwārem aipssē swese olyptose kausām ‘as the rain hurts really the badly covered house’ (A-1b2), pakwārem ikene = BHS adēswācēa (H-149.289b); (b) māno pakwāri tūkēye sīssēnē yaneṃ nta ‘the evil ones, however, do not go to the divine world’ (23b7), pakwārenta myāsa-ke ‘he deceived him with evils’ (PK-AS-18a-b2 [Thomas, 1978:239]). ■Probably pakwāre reflects (with VW, 1941:85, 1976:345) a PIE *bhoḥ/gʷ-wore, a derivative of bheh, gʷ ‘struggle’; Old Irish bhaid ‘fights, threatens,’ bhag (f.) ‘struggle,’ OHG baγan ‘struggle, quarrel,’ Old Norse baɣr ‘difficult,’ Latvian baǔtīes ‘become angry,’ etc. (P:115).
paksi (indeclinable adj.) ‘lame, stiff’
pakki krāηi ‘stiff neck’ [= BHS manyē, in TchB the name of an ailment affecting the body part rather than the designation of a part of the body itself as in BHS] (Y-2a3). ■From BHS pangu- (Sieg, 1954).
pañākete (n.) ‘buddha’
[pañākete, pañākentse - pañākithi, pañākite (voc. pañākita)/pañākiths, pañākentus] -ñākute [sic] pañākite wajike-welynē naksate ‘the Buddha, god of gods, reproved the lying speech’ (333a8), zamīni makci namunyeta parem pañākite klyasa naksate ‘the monks themselves are wearing jewels; the Buddha heard [of this] and reproved them’ (337a1), pañākite = BHS buddha- (U-17a2); –pañākuntē ‘prting to the Buddha: pañākunthē neperesē ‘for buddha-worth’ (77a6), pañākunthē [penreṣe akalka ‘by wish for buddha-worth’ (81a6), pañākunthē = BHS buddhi- (541a6); –pañākuntēniṇēs ‘id.’ (95a6); –pañākuntêtse ‘having a buddha’ (600a5); –pañākntēk sī ‘the buddha-teacher’ (108a8). ■An old compound of *pāt (< BHS buddha-, see pat) + *nikate ‘god, q.v. This is the form used in prose; the corresponding word in poetry is pıklıkate where pıklı is a later, more transparent borrowing from BHS buddha-. TChā pıklıkite, while not identical in formation to B pañākite, is similar. See also pūndīkate, pat, and ūakte.
pafiai (n.) ‘?’
[-, - / pafiai/-, - pafiai/-] pāiai treikē cmelassē tenk [k]lautkāstī [yatam spā] (554a6).
pācacakavi (n.) ‘pačacakavya’ [a medical ointment]
[pāčacakavi, - / - / (P:36b). ■From BHS pāčacakavya-.
pācakhe ‘?’
//pācakhe tsalu// (285b3).
pācagati (n.) a meter of 21/21/18/13 syllables (rhythm a/b: 8/7/6, c: 9/9, d:7/6). ‘- , - / pācagati/- (88a5). Cf. TChā pācagatinam.
pācamā ‘a fifth’ (’fifth day of a lunar fortnight’)?
(405a4). ■From BHS pācamana-
pācam (n.) a meter of 4 X 14 syllables (rhythm 7/7)
[-, - / pācam/- (523a2).}
Pańcāsikhi* (n.) 'Pańcāsikhi' (PN of a gandharva) (294a11, 296b8).

Paśca-bihī 't' {n.: paścāniyata}(294a11, 296b8).

pañcāravika (n.) 'nonastic head gardener'

[pañcāravika, -/-, /] pañcāravikāra dhanacāmāndre līkā 'the pañcāravikāra J. has seen [this]' (433a3). From BHS *pañcāravikāra- (Krause and Thomas, 1964:206; the word is not in M-W or Edgerton).

pañcārvarsikī (n.) 'quinquennial festival-gathering of the Buddhist order'

[/-], -/-, pañcārsikānta/ asvamefi wārhi yāmaṃ wrotisana telkanma * pañcārsikānta kakonta wroccem sānumānā 'he will perform the great sacrifices, the asvamedha, etc., he establishes the great invitations and the five-year festivals' (290a). From BHS pañcārvarsikāra-.

patak* (n.) 'kettle-drum'

[/] tāsām kera unta pata/ 'the golden kettle-drums' [dyadic] (383a2).

Sieg and Siegling (1953:253) give a Pali pataha- 'kettle-drum.'

pañdaraunā* (n.) 'jaundice'

[/-, -/-, ] pañdaraunā/ tāraunā/ 'jaundice or redness' (P-3aS). This abstract noun presupposes an underlying adjective *pañdare/ from BHS pañdara- (MA).305.

pañdārākāne* (n.) a meter of 4 X 9 syllables (rhythm 4/5)

[/-, -/-, ] pañdārākāne/ (99b5, 397b4).

pat (n.) 'stūpa'

[pat, patnaye, pat/-] patma wrotisana se sarisana yamārā 'may this one make for himself great stūpas full of relics' (290a3), kāśīnma pañdākenten paśattta yamāsānā kṣātre śak pārākānta kulantā niyersa poyaṃtsa pate 'who over the stūpa of the teacher, the Buddha, raises an umbrella, the ten benefits [arise] through the gift of a bell to the Buddha's stūpa' (K-9b4); -patse* 'prting to a stūpa' (418b1). From BHS buddha- 'Buddha.' For the phonology of the borrowed -u- compare sak 'luck' from BHS sukkha- or pāsakw 'garland' from Middle Iranian *passuk. See also pañāṅkē and pāñāṅkē.

patarye (adj.) 'paternal'

[ma, patarye, -/-] [f. ] pattaryana, -/-] pataryana waipecenta 'paternal possessions' (128a2), sañ patarye sankrāṃ star-ś 'it is to thee thy own maternal monastery' (TEB-74-2). An adjectival derivative of pācār, q.v. One should note that this derivative is itself almost certainly an inheritance from PIE as one should compare Sanskrit pātṛya, Greek pātrias, Latin patria, all 'paternal,' and Old Irish aithir (f.) (< pre-Celtic *patrī) 'father's family' (MA:195).

patāk* (n.) 'division of a verse'

[/-, -/-, -/-] patāka (286a4, 508a2); -patākāsē* (183b3). From BHS padaka-.

patāl* (n.) 'hell'

// [patāla, -/-] // [mā]ntak patāla snai sansūl snai yarmo 'even so [are] hells without number and without measurement' (45a7). From BHS pāṭāla-.

See also perhaps pattāl.

patko (n.) 'separation'

[patako, -/-] uppaṃsaka witsakampma kārko śārtempa mā śvīl kē se śvām patko mākēśatā 'with lotus roots or with sprouted grain [it is] not to be eaten; whoever [does] eat [it]; [it is] separation [for him]' (ST-4a/5). A nomen actionis from pāṭ-, q.v.

pattānī - pattānga (n.) 'Caesaelpina sappan Linn.' (a medical ingredient)

[pattānī pattāngi, -/-] (498a5, 2-24a). From BHS pattānī-.

pattāl* (n.) 'hell' (?)

[/-, -/-] // ste niśāmice pattaītsa po tsetsuvu (430b1). Is this a variant of patai from BHS pāṭāla-? See also patāl.

patti* (n.) 'honor' (?)

[/-, -/-] (G-4a1, 2). Is this a variant of the following entry?

pattitī* (n.) 'honor' (?)

[/-, -/-] kē śe pañdākenten pāt sarīrācēce pattiī yamāsāmā 'whoever does honor to the relic-possessing stūpa of the Buddha' (257b2), //ten wāṃsāte pattiītās piwā // (430a1). // sar pattitī (1)rukāle karišānta wārpamānān tākām (558b1). Etymology unknown.

pattrā-yok (adv.) 'like an alms-bowl' (?)

// mātā pattrā-yok yānum śi (114b3). If correctly identified, a compound of pattrā 'alms-bowl' (from BHS pāṭrāka-, cf. pāṭra) + yok 'like.'

padakākāvalī (n.) a rhetorical device?

(346b1). From BHS padakā- 'word, sentence' + ekāvālī 'row of sentences in which the subject of one is related somehow to the predicate of the previous one' (compound not in M-W or Edgerton).

padākāsē, see s.v. patāk.

padārthā* (n.) 'subject, category, principle'

[/-, -/-] padārthā (191b1). From BHS padārthā-.

padum (n.[m.sg.]) 'lotus' [Nelumbium speciosum Willd. = Nelumbo nucifera Gaertn.]

[padum, -/-] [padum] nālakārya wārīcī kesārānē ca[kā]rvarsa mita[r]va wetskihās tānā tin[ē] 'his [two] palms marked with the cakra-signs and mitra-signs as the [two] filaments in the middle of the divine lotus' (73b1). From BHS padumā-. See also next entry.

padmak (n.) 'lotus' [Nelumbium speciosum Willd. = Nelumbo nucifera Gaertn.] (a medical ingredient)

[padmak, -/-] (W-8a5, W-13a4). From BHS padmakā-. See also previous entry and uppał.
Padmukhadars (n.) ‘Padmukhadara’ (PN)  
[Padmukhadars, - /-I] (21b3).

Padmottare* (n.) ‘Padmottara’ (PN of a buddha)  
[ - , Padmottarem/-l] (345b4).

panāk* (n.) a liquid of some sort?  
[ - , panāk/-l] se śāyāye tātik niṃā panākṣa yokāle (P-3a7).

panit (n.) ‘molasses’  
[panit, paneitānā, paneit/-l] misampa mit panit wirot ‘honey or molasses with meat [is] forbidden’ (ST-3a4); -panitāse ‘prīng to molasses’ (FS-b1).  
From BHS phāṅita-

pantai, see pānto.

pantuk ‘?’  
//teti larei cwi pantuk wrākär ik(e) (H-149.69b4 [Thomas, 1979:57]).

pannāk* (n. [f.pl.]) ‘sandal, shoe’  
[ - , pannāk/- , pannākāne/pannākānte , -j ] iśśana pannākānte wi [pannākānte = BHS -paduka-, lege: -pāsaka- ] (541b6), pannāk = BHS upānāhā (U-3a1).  
From BHS upānāhā(ka)-

papāsorīse (n.[msg.]) ‘(moral) behavior’  
[papāsorīse, - , papāsorīse/- , - , papāsorīsente] papāsorīsentane = BHS sāleṣu (31a4), āṭreṭum yarpāsa su papākār papāsorīse ‘by pure religious merit, may he practice moral behavior’ (290a5), pī pīsvṛm = papāsorīse (Gabhāl Winter:13); -papāsorīse ‘prīng to moral behavior’ (15b2 = 17b2); -papāsorīsetse* ‘possessing moral behavior’; -kily yāṃṣu papāsorīseteci = BHS abhyavaccha brahmacarya (542b2).  
A derivative of papāṣu, the preterite participle of pāṣk, q.v.

payasya (n.) ‘coagulated milk curds’ [M-W] or ‘levantine chicken’ [Filliozat?] (?) (a medical ingredient).  
[payasaya, - /-l] (W-25a4).  
From BHS payasyā-

payā (n.) ‘milk’ or ‘a species of Andropogon’ (?) (a medical ingredient)  
[payā, - /-l] (W-3b3).  
If correctly identified in meaning, from BHS payas-.  
It is to be noted, however, that Filliozat does not offer any semantic identification.

payoro ‘?’  
payoro--- māṣktāt (W-3a6b1).

paracittānām* (n.) ‘knowledge of another’s thoughts’  
[ - , paracittānā/-l] (575a1).  
From BHS paracittāṃ.

paranirmitavaśavātī (n.) a class of buddhist deities’  
(599b4).  
From BHS paranirmita-śavātī.  
See also paranirmita-śavātī.

paranaiyayate* (?) ‘?  
[ /-, paranaiyayate, -] kare sportottār yagācārentse paranaiyaye[tem]s tārāṃ wīkaśaiesai lałynte (591b2).  
Related in some fashion to BHS paramaṇi ‘excellent jewel’?

paramaṇu (nrt.) ‘atom’  
[paramaṇu, - , paramaṇu/paramaṇunata, -j se paramaṇu lykaśke rup se ‘one atom is [of] small form’ (192b4).  
From BHS paramaṇu-

paramārtha (n.) ‘highest truth, spiritual knowledge’  
[paramārtha, - , paramārtha/paramārthā pelaikane...tarnene avāṃ aitsi ‘the law [is] the highest goal to be given seat on the crown of the head’ (S-4a3/4); -paramārthasate (199b4).  
From BHS paramārtha-

paramārthadarsā (n.) ‘one who sees the highest truth’  
[paramārthadarsā, - , /-l (AMB-a1).  
From BHS paramārtha-darsā- (compound noi in M-W or Edgerton).

parimit, see pāramit.

parāk- (vi/vt.) ‘be glad, be refreshed, rejoice’; K ‘gladden, exhilarate, refresh’ G Ps 1 /porok/- [Aimpf. /- , porosīcero, porosī/oym] //ṛ niś tsuwa porosīcero ṇ /// (370b5), katkaunāsa ka kekteṭi porosīṃ cems ‘out of joy all bodies rejoiced in them’ (404a4); Ko. V /pārāk/- [Inf. pārāktati]; pārāktati = BHS yṛddhāṃ (H-149.31a5 [K. T. Schmidt, 1984:152]); -pārākalice ‘refreshment’; cems pārākalice sparsāṅkara ‘the refreshment of them by touch-food [i.e. food taken by ingestion]’ (177b2).

K Ps 9 /pārākāsāk/- [APart. parākāsēitica; MPPart. parākāskemace]; parākāsēitica = BHS hāḍā (197b5), māṭuḥānāṃ sanyoṣṭānāsārā vaṛhaṃ samāṇīṃ pārākaliceiticaṃ sutasṛṣṇam sputāryāntetane sportolī (549b3), indriṇ/na pārākāskemān/e ‘causing the senses to rejoice’ (176a7).

Etymology unknown. Extremely unlikely is VW’s suggestion (635) that we have the reflexes of a borrowing from some Middle Iranian source of Iranian hvar- (cf. hvar- ‘sun’).

paricchet (n.) ‘exact distinction’  
[paricchet, - /-l] (404a2).  
From BHS pariccheda-

parinirmita (adj.) ‘set off, delimitated’ (?)  
• tumen šta parinirmita s /// (525b5).  
From BHS parinirmita-

parinirmitavaśavātī* (n.) a class of buddhist gods  
[- , parinirmitavāśavātī/ (K-2a1).  
From BHS parinirmitavaśavātī-.  
See also paranirmitavaśavātī.

paripindālambane ‘?’  
// pa/ripindālambane cems dharmopavi[car] /// (173b3).  
Obviously a borrowing from BHS but not in M-W or Edgerton.

paribhog* (n.) ‘enjoyment, use’  
[- , paribhog/ parāvartante patraim niṃō kraupiyentrā • pāst taṣṭenmēr mā paribhog yamayentrā ‘the sadvagkas gathered for themselves many alms-bowls; they put away [everything] and made no use [of them]’ (337b4).  
From BHS paribhoga-

parivelak (n.) ‘Cyperus rotundus Linn.’ (a medical ingredient)  
[parivelak, - /-l (W passim).  
From BHS parivelaka-.
pariskār* (n.) 'equipment, utensils, personal belongings'
   [(pariskārā)ntta, -] (374f). • From BHS pariskāra-.

parihān (n.) 'decrease, loss, deficiency'
   (177b7). • From BHS parihāna-.

parihār (n.) 'guardianship, watchful care'
   [parihār, -/-] kāṣi wessām manantanta aknāsāntentse parihār nesūm 'the
teacher speaks: never is [there] guardianship of ignorance' (375b56). • From
BHS parihāra-.

paruwa (n.[pl.]) 'feathers'
   [l/paruwa, -] paruwa stailinem tsārikan 'without feathers he will
rise from the nest' (282b1), skrenantse paruwa mālādžiłowna 'a dove's
feathers [are] to be plucked' (W-32b3). • TChB paruwa reflects a PTC
*pārāvā, (as if) from PIE *p(e)r(e)vēh₂ (nt. plural). The semiologically closest
cognate is OCS pero 'feather' which comes as (if) from PIE *perom (nt.).
Both are derivatives of the widespread PIE *per- 'move (tr./intr.); fly (intr.)'
[OCS pero 'fly,' Sanskrit pipārī 'brings,' Greek perādō 'pierce,' Latin portō
'bring,' Gothic faran 'travel,' etc. (P.816-7; MA:646)] (Bailey, 1967:198,
VW:347). See also prera and prāri.

parkāsān (n.) 'explanation, illumination'
   [-, parkāsān/] lunuwa parkāsān walo šwāra kālāyinta 'and the king sent
the explanation in four directions' (21b2). • From BHS prakāsāna-.

parki (n.) 'something that (a)riseth, hence 'advantage' (?)
   [parki, -] parki (see kaum-parki/) isālyant se sərtevntscā cowāi kāntuwa
tārkāiša ma cpi nesūm pārkī [or mārkī?], su wāsse wessām [es]olnomem 'at
the urging of envy he steals the tongue; he has no advantage (?) he lies
to creatures' (255b3/4). • Otherwise attested only in the compound kaum-parki,
qu. v. • A derivative of *pārk-, q.v. •

parkai (n.) '?'

[-, parkai/] // parkai [leg: parkain?] yūntra atištihit yamāsālle (336a).

pariktānihe* (adj.) 'prting to a camel'
   [n-, pariktānihe/] kete ōme tikam tewri ruwentar pariktānihe pitkese
sarne likanonne 'whoever has the wish [that] doors may open, [he is] to
wash [his] hands with camel spittle' (M-3b1). • This adjective presupposes
an underlying noun *pariktāko 'camel' (a semantic identification apparently
first made by K. T. Schmidt), the etymology of which is unclear. Isebaert
(apud VW, 1989:99) suggests a borrowing from a Middle Persian *partax-
from an earlier *partaxta- 'qui fait un tour, qui circule' but the semantic
development does not seem compelling. VW himself prefers to see in TChB
partarko a borrowing from an unattested TChA *partāktā, in PIE terms, a
compound of *h₂ar- (cf. Greek phōrōs 'ship's freight, cargo') + *h₂gē-
the past participle of *h₂gē- 'lead.' The whole would have been *transporter
cargo.' Against such a derivation in the fact that *h₂gē- is not of
Proto-Indo-European date. The only Indo-European form that might

presuppose *h₂gē- is Latin actus and that is universally taken to be a Latin
innovation and there is no evidence of a similar innovation in Tocharian (the
past participle of Tocharian ak- is wawajau).

parna (a) (adv./postposition) 'outside'; (b) [N-mem parna = 'beyond, out from';
(c) N-sa parna = 'aside from'; (d) (pre-/postposition) 'except, absent'
(a) rimen ti, parna māskārā 'he found himself outside of this city' (48b6),
alyek-yposi brāmani parna klentra 'foreign-borns are standing outside'
(81b4);
(b) mā=lyk tesu parna yārē nesūm ksa te amānsērm lantisi 'aside from
this, there is no other way to emerge from the sāmsūra' (28a3);
(c) kercyemmem parna [lātem] 'they went out from the palace' (85b2), tā,
yarimem parna lantis 'to go out beyond this road' (330a3);
(d) se sāmānē yaka yaštis lānte kecrēyenne yas parna tu-yknesa sārnamem
pāyīti 'whatever monk goes at night to the king's palace absent sufficient
cause, pāyīti' (H-149.X.363 [Couvreur, 1954b:48]), se sāmānē plākisā
disyla [mpa] ol'yne samām ... parna totte kai[ka]tisasa pāyīti [if] any
monk sits in a boat by agreement with nuns, except for crossing over [to the
other side], pāyīti' (PK-AS-188-b5/5 [Painault, 1984b:377]); -pārnānē (a) (adj.)
'external'; (b) (n.) 'one outside, heretic': pārnāhāna wāntarvamāni 'by
external things' (K-8a6), mā tirthes pārnānē 'not by the tirthas [nor]
by the heretics' (29b4).

TChA pārne and B parna reflect PTC *pārōnē-i from an earlier
*pārātrā, exactly matching in time with the formation of Proto-Germanic *ferera-os
seen in Gothic faiāra, Old Norse fjāri, OHG ferro, Old English fēor(r). Both
Germanic and Tocharian reflect a (late) PIE *pēr-ero- 'beyond, far.'
Tocharian shows dissimilation of the the *r- sequence (cf. P.810ff. for the
widespread *pēr-). This etymology goes back in nuce to Meillet (in Hoenri,
1916:381). VW (364) would prefer to derive the Tocharian -rn- directly from
PIE and compares Gothic faiāris 'old' and Lithuanian pērnai 'last year' but
both the semantics and phonology are against such an assumption. The Baltic
and Germanic words appear to be the reflexes of old compounds *per-h₁-en,
where *h₁-en- is 'year' (just as in Sanskrit pūrata which represents *per +
we[nt]-), and are thus semiologically quite divergent. In any case an original PIE
*rm- appears to give Tocharian -rr- (as *l- in gives -ll-), witness the present
tense formation of skārīā- 'scold, threaten' from earlier *skār-nā-. TChB
parra 'id.' reflects either the undissimilated version of parna or, much more
likely, the assimilation of secondary -rm- to -rr- by the persistence of the some
phonetic tendency that assimilated original *rm- to -rr-. See also parra.

panyān* (n.) 'circuit'
[-, panyān/] onte lem panyān yasmatra tuñe māške[trā] 'there he makes
a cell and circuit; therein is he found' (559a2). • From BHS paryāna-.
parvuan (n.) ‘chameleon’ (?)

parva (n.) "to cover" and to be related to PIE *pel- 'fold'. More s.v. oppilom.

pale* the designation of some household official or servant (see Sieg and Siegling, 1953:322)

parwe (a) (adv.) 'first'; (b) (n.) 'first'

parxki* (n.) '?'

parxo* (n.) 'letter'

pala, see pale.

palasiase* (adj.) 'prtg to the Butea frondosa Koen. ex Roxb.' [= Butea monosperma (Lam.) Kuntze]

palase* (adj.) 'prtg to Pavia odorata Willd.' (or Aegle marmelos Corr.)

pali* (n.) ‘± cord’

parwa, see parwa.

parski* (n.) 'parch
eep maneiat parski ikasem parrnumen ka (282b7)

parxo* (n.) 'letter'

pala, see pale.
'patsa' (nm.) (plant) stigma, pollen

[[piisäli, -atsa] kurrakunja patsa 'saffron stigmas' (P-2a3), malkver patsa ummalasaan witakammpa kårkos sårrempe mä swále [one is] not to eat milk, pollen, with root; with sprouted grain' (ST-a4).

**Etymology uncertain.** Perhaps a derivative of "petayeh" or "pet-" extend; fly.'

Cf. pitssan.

patsa{ka} (n.) 'window'

[-kak, patsa{kka}] sale amokkici samem Simprayente patsa{ka}ks skakanna lanssmentra 'likewise artisans are here [lit. sit]; they are working [on] the balconies to S.'s window' (TEB-74-3); -patsa{kkas} 'ptyingt to a window; patsa{kkas}swiwinic na kalle [it is] to be seen in the ray from the window' (32b5).

**TchA patsa{kka} and B patsa{kka} reflect PTch *patsa{kka} that is probably with Iseaert (1979) from a Middle Persian *patthang (< *patthánsa-< *patthánaka-< *patthánaka-; cf. the Armenian borrowing from the same Middle Iranian source, patthán 'window'). Much less likely is VW's suggestion (1966a:440, 1976:354-5) that we have here the inherited reflexes of a PIE *b'hē'₂h₁-s, *b'he- 'ce que prend, saisit la lumière.'

päämee the designation of some country?

/// ynesi yene pääme ypoine wi kääysinta /// (428b7).

päämsukka (n.) 'clothing of rags'

[-kak, päämsukka{ka} päämsukka-watti 'clothes of rags' (19a8). From BHS päämsukka{ka}.

päämsukkila (adj.) 'wearing rags'

[mv.: kakk, päämsukkila] (560a4). From BHS päämsukkila-

pääkäsasannësse (adj.) 'prting to Indra'

[mv.: kakk, pääkäsasannësse] [päka]sääsannëse wëmëm sääskessicmn 'surpassing Indra's palace' (361a5).

**An adjective presupposing an underlying noun *pääkäsam 'Indra' from BHS pääkäsana-*, an epithet of Indra (lit: 'instructor of the ignorant').

pääke (nnt.) 'part, portion, share [pääke yäm- (+ acc.) participate in, take part in']

[pääke, pääke, pääke, -kent, -pakenta, -paka] Såravaste pääke-antsants te yánnts 'in Š. they began to participate in it' (16b3), keksëne keac pääke 'the upper part [of the body] (73a6), štòra paka= BHS caturbhâga (14b28a), preckisánto tåriyûnto pääke yamalîyë neçam = BHS kälattraybihîgo sti (251b5), ūiu ūiu paka te råstãrâr 'it is to be separated [into] portions, nine by nine' (591a3), kućiçiisse sâlype šëme pääke malkver pääksalle 'sesame oil [is] to be cooked with an equal portion of milk' (W-34a4); -pääkësse 'prting to part or portion' (151b1); -pãkeîne '± id.: (325b4).

**TchA pãk and B pãk reflect PTch *päkie, probably a borrowing from Middle Iranian, cf. Avestan hâga- 'part, lot' (VW, 1941:87, 1976:636). In theory it could be an inherited cognate of the Iranian (cf. also Sanskrit bhâga- 'portion, part, lot') but the Indo-Iranian words presuppose a thematic noun
and if a PIE *bʰeh₂-go- had been inherited directly by Tocharian, we would expect a nominative plural *paki rather than pakenta with the -nta so characteristic of loanwords (P:107; MA:161, 211).

pákri (indeclinable adj.) 'clear, obvious' (pákri nes- 'másk- 'be apparent, clear, obvious; appear') [a₁k[i]s)i-s] 'to pákri tākam] 'if' then the pupils should appear' (27b1), //pákri tākare-n nākycana ramt 'they appeared to me as if divine' (91b), aisamkassen lāktsaunja pákri takofy-ś] 'may the light of wisdom be clear to me!' (241b6), [in Manichean script] p'gry g'vy []=[pákri tākoy] (Winter/Gabain:13); -- párki-nesalšē 'obviousness': [ti]jken-tamt párki-nesalšēy 'the obviousness of sufferings' (159b5); -- párki-yam- 'make obvious, make public, proclaim': se pāitstentse raddhi *pakte nai yes párki] pyāmtst 'this [is] the Buddha's wonder; now proclaim it!' (H-149-ADD.134b3 [Thomas, 1979:40]), tek yākresa sāpānem śiśi yāmik párki oktaasai klyomīyai ytēri 'by this excellent way may I publicize the noble, eightfold way!' (S-4a/5); -- párki-yāmōr 'publication, proclamation': párki-yāmorsa wlāswalīesas tumeṃ spā enšketse witska witsṭlie tunsas weska ‘through publication and control thereof [sic. of the sin], I speak of its remission, even to the root' (K-3b2); -- pakrīste* '≥ obvious, manifest' (?): pakrīstei lāntsa (Otani 3.1).

TchA pākār 'id.' and B pākri reflect PTCh *pākare and pākār respectively (cf. B lei and leke). Possibly in both cases we have old accusative singular nouns used adverbially. For pākār one might also think of a dative or locative singular in *-oi or *-ē. For further discussion, see pākār. See also pakartse and apākārtse.

pākare (adv.) '≥ in the open' (?)

ōsle pākare klatāmpa kca trensate 'ōsle and pākare he loads himself down with some woman or other' (69a2). Not as usual given does this word mean 'in the morning' or the like. Hilmarsson (1991:121-123) is surely correct in assuming something like 'in the open.' One should noted the related words apākārtse 'manifest, apparent,' apākāsti 'with genitals exposed,' and pākār 'clear, manifest.' Etymology unclear in certain respects. If, with VW (1947 [Revue des Études Inde-Européennes 4:294-5, 1976:350) and others we take Vedic pajrā- to mean '≥ absolute,' then we would have a phonologically, morphologically, and semantically very nearly perfect equation with TchB pākare (< PIE *pajrō--; cf. also A pākār 'obviously' < PTCh *pākre). If, however, with M-W and most others, we take pajrā- to be 'firm, solid, strong' (and related to Greek pē̂gnumi 'stick, fix in; make solid, firm;' cf. also Sanskrit pājrāha- '≥ destroying the membrum virile') and, if we can assume a semantic development 'firm' > 'clear, open,' then we can posit a different Sanskrit-Tocharian equation (Mayrhofer, 1963:186, Hilmarsson, 1991:121-123). See also pākār, pakartse, and apākārtse.

pāks* (n.) 'half a lunar month'

[-, pakṣante, pāks/-] erkenente pāksne meñe ra 'as the moon in the second [lit: 'dark'] half of the lunar month' (H-149.321b5 [Thomas, 1968b:209]). From BHS pakṣa.-

pācēr (n.) 'father'

[pācēr, pātri, pātār (voc. pācēr)/pacere, -/pātārī - pācēra, pātārōns - pacerans, pātāru] mā sōlō ket rē ma pācēr ['there is] not a son to whom [there is] no father' (139a2), ci sain yāmōs ... pāitār mār rāntānte pešt 'having taken refuge in thee, we have renounced father and mother' (275a3), //(topic)-pacere nēstey antpi kṣatit etā-mosā // 'the grandparents [or great-grandparents] are both old and blind' (unpubl. Berlin fragm. [K. T. Schmidt, 1987:288]); -- pātār-mātirāsse 'praying to father and mother' (266a2).

TchA pācār and B pācēr reflect PTCh *pācēr from PIE *ph₄dēr [Sanskrit pāitr-, Avestan pītar-, Greek patēr, Armenian hayr, Latin pater, Gothic fadeur, all 'father' (P:829; MA:195) (Sieg/Siegling, 1908:927, VW:351). The Tocharian nominative singular reflects *ph₄dēr exactly, while the accusative singular pādir is exactly equatable with Latin patrem, as is the accusative plural pādēr with Latin patres, (as if) from late PIE *ph₄drem and *ph₄drys respectively. The nominative plural pādirr is built by analogy on the accusative plural while the nom/acc. plural pācēra is analogically built on the nom. sg. The PIE genitive singular *ph₄drem (cf. Greek patrois) would have given TchB *pāēr (cf. occurring tkārē 'daughter's') but the -e is replaced, as in all kin terms except tkārē, by -i possibly originally from the i-stems. See also pātārre.

pāt (n.) 'Cissampelos pareira Linn.' (a medical ingredient)

[pāt, -/-, -pātān] (330b1, P-3a2). From BHS pāṭha-.

pāṭk-, see pāṭk-.

pāṭro (nf.) 'alms-bowl, begging-bowl'

[pātra-, pātrai/-, -patrāin] sāka sāmānentē sāmānentē sāmānentē yopotsā [sic] pātra enkay/ya 'for seven days at most [is] a begging-bowl to be grasped by a monk' (337b5), tsonkaik pātra wastiš kṣamite Sāvāstite pimwat yopas 'at dawn he gathered up [his] begging-bowl and clothes and entered Ś. to beg' (H-149.X.4a2 [Couvreur, 1954b:43]). From BHS pātra-.

pāṭdārā (n.) 'i' (a medical ingredient)

[pāṭdārā, -/-, -/W] (41b4).
and other, mainly nominal cognates, in Greek, Celtic, and Baltic (P:127; MA:64]) (VV, 1965:502, 1976:352, with differing details). The closest morphological analog to the Tocharian word is Lithuanian bandā ‘band of cattle’ (< *bandētērēs), while the semantic development is to a certain degree paralleled by Sanskrit bhāndhū- (m.‘relation, connection; relative, associate, companion’ or Lithuanian beidras ‘companion’. As an alternative, Hilmarsson (1986:223) suggests that we might have an individualizing derivative in PIE *-ōrō- from a present participle of *peh₂- ‘protect, preserve,’ thus *peh₂-nt-ō-rō- (cf. pās-).

Papavargē (n.) ‘Papavarga’ (a chapter of the Udānavarga)

[=, Papavarga] (S-6b3).

pāyti (n. ‘the pāyayanika-sin’

[pāyti, - pāyti/pāytianta, -] pāyti pyukṭāsām ‘he commits the pāyayanika-sin’ (329a4), se sāntā saḥ sāravāṃ rāpatān rāpasītāt sat vākṭāsām pāyti ‘whatever monk digs the ground with his own hands or orders [another] to dig, pāyti’ (H-149.X.3a2 [Couveur, 1954b:47]). Presumably a borrowing from some Prakrit form of pāyayanika.

pāramiti (n. [m.s.g.]) ‘supremacy, mastery’

[-, - pāramiti/-, - pāramiti; pāramiti] pāramite ṣayorṣe mā no kālā nāl pālko ‘my spirit did not decline, however, in the mastery of giving’ (78a1); -pāramitās ‘prting to supremacy, mastery’ (288a1]). From BHS pāramitā.

pāre (n. [m.s.g.]) ‘a dome’ (??)

[pāre, -] āśe sonotpāla keryise pāre ra māti mākṣetār ‘the head [is] to be smeared; the hair becomes like the palace’s pāre’ (W-33b3). Is there some relationship with Tcha pārem ‘rock, stone’?

pārvele, see parvēle

pārna, see parna

pāl-, see pāl-

pālinā (adj.?) ‘?’

(W-26a2). pāli (n. [m.s.g.]) ‘the pām’

[-, pāli] eplyual yasarnē šakarom pālāne taśalama ‘swimming in blood the leeches [are] to be placed in a line’ (M-3a4). From BHS pāl-

pāve (n. [m.s.g.]) ‘powder’

[pāve, - pāve] pācane kāto po kektēsi archi pāve yamāsām ‘the breasts, the stomach, the whole body the powder makes white’ (W-30a5).

Presumably with VW (1977) and, more fully, Isbært (1983) we should see in this TchB word a derivative of PIE *peh₂- ‘purify’ (< *crush, mill, sieve’) ī Sānskrit pūtāt ‘purifies,’ pūtā- ‘pure,’ Avestan pūtāka- ‘serving to purify,’ Latin pūrus ‘pure,’ OHG fōwen ‘sieve, purify grain,’ the earlier meaning is preserved in Old English ofran ‘emasculate,’ Lithuanian pūdu (ຄ*peh₂,ye-) ‘cut, harvest,’ Latin pātīō ‘strike, stamp,’ Greek pātō ‘strike,’ if the latter two belong here (P:827). A semantic development of ‘crush, sieve’ > ‘purify’ is also probably to be seen in Gothic hrains ‘pure’ (Isbært, ibid.). TchB pāve then would represent a verbalized *pōwah₂- (so VW).

pāsē (n.) ‘behavior’

[=, pāsē] Onl in the compound: šil-pāsē ‘one who behaves morally: šil-pāsēṣa yuṅkaṇṭe sak ‘the good fortune of [one] going with moral behavior’ (A-1a1). A derivative of pāsk-, q.v. -pāṣe also exists in TchA where it is presumably a borrowing from B.

pās- (vi.) ‘to whisper’ (?)

Ko. V pāsā- (A=-, - pāsān/,) kattāke klauiauine pāsam ‘if the house-holder whispers in the ear’ (328b4). Etymology unclear. VW (353) opts for a connection PIE *pes-ə: OCS pachati ‘ventilating, agitate,’ Russian pachnutus ‘blow,’ Old Norse fjonn ‘snowbank,’ etc. (P:823-4) though whether, with VW, Tcha pās- ‘pour (out)’ belongs here is doubtful. It would also seem possible that in TchB pās- (since the only attested form is a 3rd. sg. Class V [ablaution?] subj., the root is quite possibly *pās-) we have a reflex of PIE *bēs- ‘blow’: Sānskrit bābhaṣṭi ‘blows,’ Greek psikhō ‘cool off’ (tr.) (originally ‘cool off by blowing’) (MA:72). See also possibly pīsāl.

pāsk- (vt.) ‘guard, protect; practice [moral behavior]’ [papāsporrme pāsk- ‘practice moral behavior’]

Ps. II/pāsk₂,-/- [MP // paskētār-, -] paskētār; MPflmpf. // - , - pāśiṃetār; APart. pāśe; pāsāle: [sālī saul rāśikātra pes paskēta nyēṣeatman ‘they renounce their own life[s] and guard another from danger’ (133b3); Ko. II (= Ps.) [A // paskē, -; MP // pāśi-, -pāśi/-, AOpt. -pāśi, -pāśi/-; MPOpt. pāsāmar, -pāši, -pāši/- Inf. pāśi - pāsāl ‘pāskem [m]āyāyām ‘we will guard [our] servants’ (574a4), sāltuṣa aṣaṣ pāsāmar śhāssanā śāllayān ‘throughout life may I practice the lines of moral behavior’ (S-3a3), pāṣārā = BHS rakṣed (U-23b4); Ivp. I /pāsās- / [MPP, pāsāṣat; [nakājana palka]tāntaṃ yokalāna tāmman pāṣāt ‘guard from the earth the evil reproaches of thoughts!’ (8b5), yaitkhor oṃśiṃ pāṣāt ‘keep the commandment with all [your] soul[s]’ (95a4), pāsāko pāṣā = BHS cintam rakṣata (U-24b5); Pt. lb /pāsās- / [MP -, pāsātai, -] ‘saul r-anāskā pāṣatāi sālāṣa[n] sālāṇ[a] ‘for [thy whole] life thou hast practiced moral behaviors’ (241a6); PP /pāsās-, -anāskā kori pa[pās-]̄sā[va] ṣatya kṣanta klo kalayi ‘if carefully protected, the wagons stand for a long time’ (5b2); -pāśasormen; -pāsāl ‘protection’ (127a1); -pāsāl ‘protection’): BHS šāksā�āt man (542a6).

Tcha pās- and B pāsk-, reflect Ptch *pāsk- from PIE *peh₂-skō-lo-: Latin pāscō ‘feed, lead to pasture; nourish,’ OCS pāsk ‘protect, guard’ (< *peh₂-skol-, Hittite pah-s- ‘protect’ (cf. P:787; MA:190]) (Petersen, 1933:27, VW:353). Much less likely is Normier’s reconstruction (1980:254) *peh₂-s- and a relationship only with Hittite paha-. See also -pāṣe, papāsporrme and apāsātte.
පාස්ස- (v.t.) ‘rip off, tear out [flesh, etc.]’
Pt. Ib /pəsə/- [A l ] - , - passare; MP passâma, - , - ; [kæktse]‘nne ewe passâre-ne śîmâne ‘they tore off his inner skin in the body, [while] living’ (235a3), [fi]s passâmâni sath larem: àsâvare ka śauwa-ne ‘I flayed my loved ones and let them be killed untenderly’ (H-ADD.149.88b7 [Hilmarrsson, 1991:128]). • Etymology uncertain. Possibly we have here the reflex of a PChc nominative with prefix, *wâ-pâks- ‘deflesh’, a derivative of *pâks- ‘muscle’ (see passâo). Also possible is VW’s suggestion (1962b:343, 1976:353) of a relationship with Greek spadó ‘flat’ where both the Tocharian would reflect PIE *(s)phē,ś- + wht common elargissement *-w- and the Greek would reflect *(s)phē,ś- . See also passâo. 

1) pîk- (vi/vt.) [Middle] ‘become ready for eating: i.e., cook, boil, ripen’ (intr.). • [Act.] ‘make ready for eating: i.e., cook, boil, ripen’ (tr.).
Ps. VIII /pîks/, /A - , - , paksâr/- , - , paksem; Aompf. / - , - , paksiyem; MP - , - , paksât/- , MPPar. paksâmen; Ger. pâksâle (paksâllese ‘prong to cooking’): īstrauiwâneśe kaun īya ompâlskôšse mrenśive paksâm ysono ‘it kills the bone of energy and cooks together the marrow of meditation’ (S-4b1), puwar ramt pâksân = BHS agnim iva dahtâ (U-13b7), samktînâg[m[tage; -ân] kaśâliyntia paksem ‘the doctors cook the decoctions’ (324a5), ēko paksâr ‘the fruit ripens’ (200b3), paksât-ne = BHS vipacyate (K-2b3), [pâks]semene = BHS pacamyânâh (U-22b6), sâlpe malkersa kâllâ paâksalle ‘the salve [is] to be cooked with milk [to a paste]’ (497b3), pâksâlne = BHS siddha- (Y-2a6), paksâllesse nraimsem lâkłe ‘the cooking [i.e. roasting] suffering of hells’ (150a5); PP/pêpâksâm- = BHS kvahtsa (Y-2a1), pêpâksâwara ‘bubbles given off by a boiling liquid’ [= BHS kvâhâa (Y-2b4)]; [pêpâke]- [k]â;âlâmâmâna pêpekâ (409b3); -pêpâksâm: nom:ti’sse war tânâšse war sâskâs trauentia te ēse pêpâksâm: ‘alcohol water and grain water, 16 trau; having boiled it together (W-40a5); -pêkne ‘ripening, cooking; digestion; curing; requital; recompense’: anteks pêkelie = BHS skandhaparipikâ (182a4), pêkelie = BHS vipikam (544a3), antentso pêkelie = BHS indriyârûn paripikâ (PK-NS-534a [Pinault, 1988:100]), plêntse pêkelie ‘the curing of the wound’ (PK-NS-536b).

• AB pâk- -reflect PChc *pâk- from PIE *pek- ‘cook, ripen’ [i]: Sanskrit pâcât, Avestan pâcâtâi, Latin coquô, Albanian pkek, OCS pek, Lithuanian pêkû (with metaphesis), etc., all ‘cook’ (P-798; MA:125) (Meillet, 1911:145, VW:355).

1) pâk- (v.t.) ‘intend; want’ [always with an infinitive ending]
Ps. Xa /pâkânsk// [MP - , pâkânsâr, - , - , pâkânskentêr]: sain-wasta kâ twee râfsike ârtsi pâkânsâr ‘O refuge, why dost thou intent to forsake me?’ (45a1); Ko. V /pâkâns/ [MP - , - , pâkânsâl/- , pâkânsânt]: kwri no sanam pâkânsâr āstmea lûysi ‘if one wants to drive an enemy from the house’ (M-3a8), yolo ainitanse kekstêñ-reki-pâksos aampti pâkânsânt ‘[if] they intend to evil to me in body, word, or spirit’ (K-11a6); Pt. Ia /pâkâ/- [MP - ,

- pâktal/-]: krent yamor mâyâm yûmśam ce[î n]lo sćuccâti[p]kate ‘he did not intend to let pass those [who had] not done a good deed’ (133a4); -pâkâlnâ : ‘on intention’; // [w]jîntarwane pâkâlnâ [sic] (195a2).

• AB pâk- -reflect PChc *pâk- from PIE *(s)pek- ‘see, look at’; Sanskrit spâśālîpâsâti ‘sees’, Avestan spâsyêtî ‘spies on’, Greek skoptâmaî (with metathesis) ‘look about carefully, spy’, skopêô ‘examine, inspect, consider’, Latin spectô ‘see,’ OHG spehô ‘spy’ (P-984; MA:505b) (VW, 1941:89, 1976:355). The semantic shift must have been something on the order ‘*look at’ > *‘inspect’ > *‘consider’ > ‘consider [doing].’ See also pâkâmno, pâkâv, spâktâm.

pâkâmno (adj.) ‘*intending’
[in: pâkâmno, - - [H-147.37a4 [K]]. • A derivative, based in the subjunctive stem of *pâk-, q.v. Tchâ pâkâmno ‘id.’ is borrowing from B. pâkâv (v.t.) ‘expect, trust’
Ps. I/pâkâv/ [MP - , - , pâkâv] / [A - , - , pâkâv]/ , - , pkvantâr; Ger. pkwalle: triketâr ramt akrû:n :s onwa:ntâ ko pâktâr ‘the fool is confused and expects life [to be] immortal’ (31b3), ne:åke aiksem âyiksem kwa:nts pâktâr [sic] silt- siltam ‘they give oppression to others [while] they expect [to be] fortunate themselves’ (255a1), yolo pkwalle yolam:men sem ‘evil [is] always to be expected from evil’ (23b8); Ko. I (= Ps.); -pâkâlnâ ‘confidence, trust, expectation’; skâne pkâlnâe rist [preke] ‘[it is] the time to renounce trust in life’ (281a3), ik:ê: cîtis [sic] pâkâlnâes weskem ‘we speak to thee in trust’ (TEB-f-4-5). • Tchâ pâk- and B pâkâv -reflect PChc *pâk- [i.d] (from PIE *(s)pek-/w- so commonly seen in Tocharian), a derivative of *(s)pek-, the ancestor of *pâk-, q.v. For the semantic development we should compare Linar expectaëre (VW:395). See also empâkwatte, ompâkwätte, and *pâk-.

pâcâu, see tu.-
pât- (v.t.) ‘*dåm, check’ (?)
Ko. I (?) /pât/- [Inf. pâtâsi:]; sansarû: ekne[s]e [In:][k]âly[a]j yatum pâtâsi ‘he will be able to dam the power of the samśâ-river’ (554a3).
• The orthographic practices of this MS would allow *pâtâsī: to represent /pâtâsī/ as well. • Etymology unclear. If the meaning is substantially correct, one might suppose an etymological connection with either PIE *-bed- ‘bend, press’ [I Skt bûñhate ‘presses, forces, drives away, removes,’ Albanian bindem ‘bend myself’ (P-114) ] or *ped- ‘grasp, contain’ [I OHG fazzən ‘grasp, put into a container,’ Old English fat ‘container,’ Lithuanian pêlas ‘gran-basket’ (P-790)]. See also perhaps the next entry.

pâtik- (vi.) ‘be dissociated, separated [from external influences]’
Ko. V /pâtikâ/ [AOpt. - , - , pâtikoy/]; -pâtâkârâm: // pâtâkârâm yman = BHS viśrenayâtâ carati (TX-4-b3 [Thomas, 1974:91]). • Etymology dubious. VW suggests (354) a connection with PIE *-pet- ‘fly, fall, throw’ but the semantics are not certain. No better is Duchesne-Guillemin’s
suggestion (1941:150) of a connection with PIE *pet- ‘extend (the arm).’ Semantically better it would seem would be a connection with PIE *b'ed- ‘bend, press away’ [cf: Sanskrit bādhate ‘presses, forces, drives away, removes,’ and previous entry]. In any case, as often, the Tocharian verb shows a generalization throughout the paradigm of the originally inchoative suffix *sko-*. See also patko, pätkärne, and perhaps pät-

pätkärne (n.) ‘± disassociation’

[*, -n, pätkärne/] mäka camlane su tā ṛīre pätkärnesca yāmar yamastra ‘in many lives the deed will be done out of tā ṛīre and disassociation’ (42b3).

A derivative of pätk-, q.v.

piitt- (vi.) ‘± climb, clamber’

Ps. II/III: [MPPart. pättamene]: ikātar som pättamene Sume[m] ‘she is to be ‘seen climbing on Sumeru’ (PK-13.9b3 [Krause, 1952:159]); puttuwerpem: oline ette puttuwerpem ‘having climbed down into the boat’ (PK-13.9b1 [Krause, 1952:159]). Etymology unknown. The pre-Tocharian form must have been *pānī- (cf. the derivative petwe ‘bank [of a river]’) but further cognates are unknown. See also petwe.

pānī- (vi/vt.) ‘stretch (intr. and tr.), reach for’

Ps. II/pani-/ /pānī- / - /penī- / [A - , - , - ; penī-; MP - , - , - ; peñhādī-]; peñhān-m-acce pālkontā ‘he stretches forth the thoughts to them’ (253b2), te-mant mā xaii aitā ma peñhādī ‘thus he does not stretch himself high’ (558b3/4); Ko. V pānī- / pānī- / [A - , - , - ; pānīn]; AOpt. II - , - , pannom; Inf. pannat; Ger. pannèle: naitwe kākkellene stāppes ḫuttpašam wa patra pānā ‘[H] he reaches for the plough-share [?] sunk in the mud or for the body of the plough [?]’ (331a1), tāka sp šānāmā nektetōnā rājāsii sēlēmni pannom niš enskī aitāne ‘and by this human body the flames of hell may stretch toward Avi!’ (TEB-64:06); [jānymain cm]myāstā yovalyti onolōm uspāyati tennam pannat [sic] ‘they were able to pull creatures up from the evil way and evil rebirths’ (238a1); Pt. 1a/pānā- / pānā- / [A - , - ; pīañal; MP - , - , - ; pīñhādī-]; [pīñhāyai / pīñhāsam] saukum walānem (429a5), po wārsāulta wāntaī te pānām karaśa ‘with all [his] strength he stretched to the full and bow and shot’ (109b6); PÅ / pānno- /: mūkte ḫia[re] the pānnōvo kos sarkāmpa wop[lo]tār ‘as the stretched thread is often woven with the wool’ (3b5).

Tch A pān- and B pān- reflect PTch *pān- from PIE *s-pan- ‘pull, spin’ & Greek pēnōma ‘toil, work’ (intr.), ‘get ready, work at’ (tr.), Armenian hanumithenem ‘weave, bring near,’ Lithuanian pīn’ ‘plait, braid,’ Old English spinan ‘spin,’ spanian ‘span’ (P:988; MA:571-572) (WW, 1941:90, 1976:360, with differing details). Morphologically the Tocharian forms most closely match the Germanic ones: Germanic spinan < *spennewo- and spanan < *sponweo- while PTch *pān-w-yē- < *paw-yelo- and peñh-< *paw-yelo-. ‘The TchB subjunctive reflects an a-grade present while the preterite shows a mixture of *p(e)n-w-ā- and *p(e)n-w-yā-. See also next entry.

pānnuca (n.) ‘± stretcher’

[pānnuca, -i/-] pānnoca (unpubl. Paris fragm. [Couvreur, 1954c:82]). A nomen agentis derived from the subjunctive stem of pānn-, q.v.

pāp* ~ pup* (adj.) ‘foul, evil-smelling’

[m: - , pap (see compound)/ pupaṁ, - , pupaṁ - papaṁ] [f: - , - , pāpiyā/ pupaṁ lakṣaṁ askwacunet iṣeka = BHS pāmapmatiṣyaṃ kuṣāgaṇa (3083), askwa[i] rano papaṁ warṣem = BHS kuṣiṣa pāpikā wānti [sic] (3084), tai [lege: tāy] pāpīyā kekteśānti (515a0); -pāpā were ‘evil-smelling’ (282a5). Etymology unclear. VW (1941:90, 1976:360) suggests that we have a reduplication of the PIE *peu(h)k- ‘foul, stink’ (cf. P:848-9; cf. MA:471). Semantically such a connection is excellent but there are no extra-Tocharian parallels for the form.

pār- (vt.) ‘bear (away), carry (off); take up; wear’

Ps. II/pār/ /pār/ / [A - , - , pāṁ- , - , par, parer, parer; Almpf. II - , - , priyem; ApArt. preīca; MPPart. preīca; Ger. pralle]: te pūvar ṭaksām war parīm ‘fire burns it and water carries [it off]’ (33a4), āskenē paraṁ ‘he bears [his] head on [his] knees’ (370a4), ūjanē maṛīṣyeta paraṃ ‘the monks themselves are wearing jewels’ (371a1); Ko. and Ipv. supplied by ‘ās, q.v.; Pt. I b Kāmā- / MP kamāmī (?), - , kamām, - , kamānte; Kča niš kāmānite [sic] tesa naus larṇuwaśa arači ne pērsēka ‘all deceptions which I carried earlier in my heart out of love therefore’ (271b1), maṛē saksa kamānte ‘he himself wore rags’ (12b3), [pār[i]a] kamānte masa tāvās ‘he took up [his] alms bowl and went to her’ (25a6), pekweκemm cī kamānte pratteinne cī Utari [sic] ‘he carried these rings in Utara’s alms-bowl’ (133b4); PP /kākāmā- / -kaκāmānte.

AB-pār- reflect PTch *pār- from PIE *b̥er-. ‘bear, carry’ [cf: Sanskrit bhṛati, Avestan baraiti, Armenian berem, Greek phèrō, Albanian bie (< *b̥erō), Latin ferō, Old Irish firu, Gothic bairan, etc. (P:128-132; MA:56)] (Farenkel, 1932:227, VW:361-2). See also prents.

AB Kāmā- reflect PTch *kāmā- (with ū-umlaut) from PIE *gem- ‘grasp (with the hands), press together’ [cf: Greek gēnto ‘grasped’ (< *genton, apōgēme = ἄμπηλε [Hesychius], gēmō ‘I am full,’ gemēdō ‘fill,’ Latin gemō ‘sigh’ (< *have a full heart), Lithuanian gūmušta ‘grip,’ OCS žemup ‘compress,’ etc. (P:368-9; MA:450)] (Meillet in Hoernle, 1916:378, VW:194). See also kakāmā.

pārk- (vt.) ‘ask, question’

Ps. VIII /prek/- / [A prekaus, prekēt, prekšān/, - , prekēsm; Almpf. -, -, prekšīl/, - , prekšīlyem; MPImpf. -, -, prekšištāl/, MPPart. prekšamene; Ger. prekšalle (adj.) ‘to be questioned,’ (n.) ‘questioning’): ceṇa cīmen lau c[i]rkaš-i po prekaus-i m[i]po šiška[i] ‘I released the cānes to thee; [now] I ask thee [for] everything; do not hold anything back!’ (495b1),
Pärkkä (n.) 'benefit; advantage; profit' [pärkkä, pärkänwirts, -pärkänwärta, -pärkänwärta] pärkkä = BHS ortha- (20a3), kse samäne karyor pito yamastä olann kärnästrate kvast planeksam pärkkä[n]se pelikum tu cwi pärst [tärkanalle 'whatever monk does buying and selling and buys cheaply and sells dearly for the sake of profit, it must [be] given back by him' (337b3/4), cko nojek pärkänta pudikäte spätem wenienta 'however, the Buddha, the best of speakers, spoke of the ten benefits' (K-9a2); -pärkäwse *'pting to profit': kse samäne naumëe naumsta mässäkam pärkkwse imesä sa naumëe pärst [tärkanalle 'whatever monk exchanges one jewel for another with consciousness of [possible] profit, he [is] to give up the jewel' (337a3)]. TchA pärko ja B pärkkä, 'advantage, benefit' reflect PTC *pärkkä(w)-, a derivative of *pärk-, q.v. (Sieg, Siegel, and Schulze, 1931:449, WW:363).

pärki, see pärkki; pärkör, see s.v. *pärk-.

pärksalle (verbal adj.) 'to be roasted' (?)

// malkversa pärksalle pärksarets särkke (W-31b5). If not a miswriting for the common pärksalle 'to be cooked,' pärksalle would represent a present pärk-š-w/-, where pärk- would reflect PIE *p*’erg-. ± roast' [Sanskrit
with an aged alcoholic drink' (W-33a4/5). An adjectival derivative in -tstse from parwe, q.v. See also the previous entry.

pärräm* (n.) ('head-house') (?)

[päräm, *-pärmak(-)], pärämakان] karsnam pärmak šan sannams mantam pw akáltakna 'it cuts off the hope of one's companions and erases all wishes' (367), sā, polyssentet pudñketetIntse pärmak sai-ne 'the hope was in the all-knowing Buddha' (25a5/6); ~pärmakāntse 'hopeful' (99b4).

Etymology unknown. TChA pärmera is identical with its B counterpart but whether it is a borrowing from B or vice versa is not obvious. VW (363-4) suggests an old A compound pärm-mak where the second part is A manik 'lack, deprivation' (cf. B merik 'id.' but the first member of the compound is otherwise unknown and, in any case, the semantics are hardly compelling.

pärwāne* (n. [dual]) 'brows'

[l/-, - pärwān/epīntik=ānte[ne] 'on the forehead, between the brows' (99b3), krent wāmōssē wassīā meikkke snaiy yeskpet parwāne aolossē 'lacking the clothing of good fortune and with the outthrust brows of shame and dishonor' (282a5). TChA pärwān* and B pärwān reflect PTCh (dual) *pārwhē from PIE *bruh₂,s. PTCh *pārwhē is exactly matched by Old Norse bren. More distantly we have Sanskrit bhrś (f.), Avestan brvat (f.), Greek ophrē (f.), all 'brow, Irish for-brá 'eyelashes', Old-English brā (f.), Lithuanian brūvis (m.), Old Bulgarian bruz, all 'brow' (P-172; 3: MA:188). This etymology goes back in nuce to Schrader-Nehring 1917:635 (VW:366-7). As variants on this theory we might mention that K. T. Schmidt (1982:364) takes PTCh pārwhē to be the exact match of Sanskrit bhrś (both from PIE *bruh₂) while Lindeman (1987:301) would start from the dual, *bruh₂, (phonetically *bruh₂) to which the regular Thorough dual -ne was added giving *pārwhē.

pārwe, see parwe.

pärwesē (adj.) 'first'; (adv.) 'first, earlier'

[m: pärwēsē, - pärwēsē/ ṣesa wertsyaima kalpa perne su pärwēsē 'along with [his] retinue he achieved the first grade [of distinction]' (23a1/2), Prāḥāse wo pārweśe Siddhārthe spā postānte 'P. [was] the first king and S., the later' (228a2), pārweśe yasi 'in the first part of the night' [= BHS prathāmāṃ, rām] (H-149.152a7 [Sieg, Siegling, 1930-32:485]), pārweśe kṣutaṣa * pinke mempe * ikāṃ oke 'in the first [year of the regnal period, in the fifth month, on the twenty-eighth [day]' (LP:14a1/2). An adjectival derivative in -ṣe from parwe, q.v. See also the following entry.

pärwetstse* (adj.) 'aged'

[f: *- pärwetstse/k] kućeśāse syllayes spärkāselle tumen pärwettse māla sa yokalle 'it [is] to be dissolved in sesame oil; then it [is] to be drunk

pärsāntse (adj.) 'resplendent, speckled'

[pärśāntse, *-pärśāntsc, -] [f: /pärśāntsana, -] [ko kaloky olyapotstse pärśāntsc [oollyapotsts pärśāntsc = BHS suctir] (5a8), pärśāntsana tomt krentauna 'these resplendent virtues' (23a5). Along with Tcha pārs 'id.' a derivative of AB pārs, q.v. For the formation one should particularly compare Sanskrit pṛṣant- 'speckled' (Sieg, Siegling, and Schulze, 1931:6 and 449, VW, 1941:91, 1976:365).

pärsk- (v.) G 'feel fear, be afraid' [N + -sa = 'be afraid of']; K 'frighten' [only attested in the middle: 'be frightened']

G Ps. V/prāskā- prāskā- [A prāskau, prāskat, prāskam/ -, - parasak; Ger. praskal] cey cew yānorsa mā pārsak mā yānorsa pārskāntre 'these, by such
spel 'saying, riddle' (P:185; MA:536). See also palauana, pällarske, ploiryo and, more distantly, päiw- and possibly päišk-.

pällyseša (adj.) ‘?’

 Purvvarsēne pällyseša sīrsus sūktā naissät yamasāle (M:2a34).

pällik (vt.) ‘see, look at’

 Ko. V /pällik- ~ pällik- [A pällak, -pallakvl; Inf. palkatsi]; [antizp-];
 purāsāna klānpama Rāhulem palkasi ‘to see R. with the harem women’ (109a6); Ipw. /päll- ~ pällk- [ASg. pälla; APL. palkas; MPSg. palkar]; pälka kėkstsē ili ‘look at my body!’ (47a7), [pələikin kənikɔsə pa əmints pälkaussto pelain=aksims karits palkas ‘hear the law with your whole hearts; look with favor on the announcers of the law!’ (19a2); Pt. I /pällyk- ~ pällk- [A -pallak, -palky- ~ pälka-; MP- ~, -pälktēl; [pəlaka tərims on ke, cətakemene pəu[d] ni, l̥m[ə]temən əm̥uine ot rāke ‘he saw with love and rejoicing; greatly he sought for the abode from the Buddha’ (365a5); PP /pälk- ~, -pälkmem ‘having seen; with regard to’; ce sarm pälkmem [sic] pälka āmāma ‘he thought about himself in regard to this origin’ (288b5); [naumijkâne kredā šanas kramanam pälkmem ‘seeing the brahmins with good, shining eyes’ (PK-NS-35a3 [Couvreur, 1964:238]): ~pälkkâne ‘a observation’; ests[wl] pälkkâne = BHS apalaksanā (41a7).

This verb provides the only imperative and alternate subjunctive, preterite, and preterite participles to bāk ‘see, look at,’ a.v. *AB *pällik- reflect PTC *pällk- and is basically identical to both *pällk- and *pällk-. The semantic development has been from ‘burn’ (*pällk-) to ‘shine, illuminate’ (*pällk-) ‘to see.’ For extra-Tocharian cognates, see *pällk-. See also pälukaučka, pälkskostau, and pälko.

*pällık- (vi-vt.) ‘shine, illuminate’

G Ps. I /pällik- [A -pallakvl; Almpf. -pallaksl, -pallysl, -pällyciem]; daswe - cwi krentaunač pälkkâm ‘the lord illuminates [all?] with his virtues’ (91b45), keze-yārhm kāsās palkys ke/l ‘he saw the measure of a fathom; he illuminated [the earth]’ (517b1), [kasic sirmām pällysj ylwj fric ‘the face highlighted half’ (39a2); Pt. Ia /pälkk- [A -pallak, -pallakvl; yasasā askcake mānt pälka kēksitē tūk ‘like golden kūsa-grass the body shone’ (224b2), ʃl̥ʃe tūmnem cunara pālkkāklemnē ‘as if standing on the summit of the mountain the sun shone’ (H-149.50a7 [Thomas, 1968b:209, fn. 3]).

Pt. II /pälkk- [A -pallak, -pallakvl; ʃl̥ʃe pälkkā imer śasamscē kana[kj]e ʃl̥ʃe (429a4).

*AB *päll- reflect PTC *pällk-. For a discussion of its prehistory and extra-Tocharian cognates, see *pällk- and *pällk-. One should note that the athetic present of *pällk- reflects the most archaic morphological state for this verb complex, but not the most archaic meaning. See also pälkamo.
pālēk- (vi/vt) G 'burn (intr.); K 'burn (tr.), torture'
G Ps. III pālēk- [MP - , pālēktā/-š]; pālēkšā [l-kšā]; pālēkšā-/-š; [s]otrā sāties
se ainšain-pilkses kaun pilksaš-n ‘fire glows in [his] spirit; his whole body burns like a
firebrand’ (83a5).
K Ps. VIII pālēks-/-š [l - , pālēksā/-š]; pālēkšā/-š; [s]otrā sāties
se ainšain-pilkses kaun pilksaš-n ‘fire glows in [his] spirit; his whole body burns like a
firebrand’ (83a5).
K Ko. II pālēks-/-š [MP opt. - , pālēkšā/-š]; pālēkšā/-š = BHS na tāpāy (208b2; Pt. III bēlyksā/-š [l-kšā]; [s]otrā sāties
se ainšain-pilkses kaun pilksaš-n ‘fire glows in [his] spirit; his whole body burns like a
firebrand’ (83a5).

pālēk- reflect PTC *pālēk- from PIE *bʰleg- [l]: Greek phlegó (tr.)
'burn, singe, ignite,' Latin flagō (intr.); 'blaze, burn, glow,' full of fire (intr.)
'flash, lighten, shine,' OHG blechen 'become visible, let see,' and with nasal
infl. OHG blinken 'glitter, gleam,' Old Lithuanian blinkinti
'shine,' etc. (P.125-5; MA:513) (Meillet, 1911:148, VW:357).
K Ps. IX pālēks/-š [l]: Ger. pilze, pilzke, pilzwerk; pālēksā/-š = BHS
na tāpāy (208b2); Pt. III bēlyksā/-š [l-kšā]; [s]otrā sāties
se ainšain-pilkses kaun pilksaš-n ‘fire glows in [his] spirit; his whole body burns like a
firebrand’ (83a5).

AB pālēk- reflect PTC *pālēk- from PIE *bʰleg- [l]: Greek phlegó (tr.)
'burn, singe, ignite,' Latin flagō (intr.); 'blaze, burn, glow,' full of fire (intr.)
'flash, lighten, shine,' OHG blechen 'become visible, let see,' and with nasal
infl. OHG blinken 'glitter, gleam,' Old Lithuanian blinkinti
'shine,' etc. (P.125-5; MA:513) (Meillet, 1911:148, VW:357).
The relationship with Latin fulgeō is particularly close. The Latin
represents *bʰlg-eh- [l], while Tocharian represents *bʰlg-eh- [-u].
Other semantic developments from this root are to be seen in
pālēk-, pālēk-, pālēk-. See also
pālē-, pālē-, and probably pilēk, pilēkwer, pālēki, and pālēk-

pālākamo (adj.) *luminous*
[pālākam, -pālākamun] [f]: pilākāma, - -pālākāmāna, - -akāša eneika
wińtarwa pālākāmāna skente 'there are luminous things in the sky' (178a4),
pālākāmā tākān ker 'the earth will be luminous' (571a7), [in Manichean
script] plēk/ = pālākomo (Winter/Gabain:11). An adjectival derivative of the
present stem of pālēk-, q.v.

pālēki (n.): desert, waste
[pālēki, - -]: pālēki = BHS irinan (53a4a). Presumably a derivative of
*pālēk- (as if) from PIE *bʰlegug-wo- or *bʰlegug-h₁-en- 'the burning place.'

pālēksta (-n.) *spy*
[plēkstā, - -]: A derivative of pālēk-, q.v.

pālēksta (-n.) *fortune-teller*
[pālēksta, - -]: pālēksta = BHS skāntīka (529a1).
A derived from nomen
gentis, probably feminine, from the stem of pālék-.

-
... pälvämäne polyšimší rekauna ‘confused by suffering, bewailing [these words to the Buddha’ (15a1=17a1); Pt. lb /pľywľ/ [A- /-y, pľywľ /-y, pľywľe]: tu-yypawre miša pľywavre řakti šimša ‘therefore many gods and men complained’ (45a3); PP /pepělywru-/ (see next); --pepělywru ‘complaint’; //pepělyworsa (?) /řaasam // ‘he seeks by complaining’ (14.7a1; --pělařwille ‘complaint’ (7): (H-14.69a4 [K]);

**Etymology uncertain.** TchB pělu– reflects a PTch *pělu–* which might be from PIE *b’hlew–*, a derivative with the common verbal elagrissement *-w- of *blēl– ‘speak; yell; bark’ (cf. pľl– ‘praise’). The relationship between pěl–(present stem *pělu–n-*) and pělu– would be similar to that between pěl– ‘intend’ (present *pělu–n-*) and pělu– ‘expect.’ The semantic development seen in pěl– would represent the positive specialization of ‘crying out’ while that of pělu– would represent the negative side. Phonologically attractive is VW’s connection (359) with Greek πήλεodef pělțo and pělțo, both of which can mean ‘babbler.’ However, the equation is semantically unsatisfying as both Greek verbs have as their more basic meaning something on the order of ‘overflow with, team.’ Normier, on the other hand, suggests (1980:269) reconstrucing PTch *pělu–* and equating it with Proto-Slavic *b’hlovati ‘comit,’ itself from *b’hlavati by contamination with the present *b’hlujej. Like Van Wedekens,’ this suggestion is semantically unsatisfying.

K. T. Schmidt (1982:365) much more plausibly suggests an equation with Vedic brīu– and Avistan mrā– whose Proto-Indo-European present was an athematic *mrāuh–. For Schmidt the Tocharian *pělu–* would represent the generalization of the PIE zero-grade *mluːh–*. Cf. Lindeman (1987:300-301). However, we find both ml– (e.g. mluk–) and mr– (e.g. mransk–) preserved in Tocharian so there is no compelling reason to see a PIE *ml–* as PTch *pl–* in this case. However, the densalization in Sanskrit is also unexpected (MA:535). See also pěl– and possibly pľsk–.

pľsk–(vt.) ‘think about, consider’

Ps. VI /pľsk(ą)ná– / [A–, pľskatan, pľskanąn]; Akmf. pľskanomy, pľskanöyli, MP–, pľskanätarę; MPPart. pľskaname; Ger. pľskänfale; ce cowai carka tu mā pľskanam ‘what he has robbed, he doesn’t think about (DAM.507-9) [Piauault, 1984a:24]; tjaisu pľskanomy sanai saryompa škayu kartise[s] šuulu-wàrqlai ‘thus I thought; I will live with one lover for good all [my] life long’ (496a3/4), krži āme mā nám kete nāke tsălpāne pľskanartā ‘if there is no self, whose redemption is being thought about?’ (PK-12:1-5 [Thomas, 1979:43]); Ko. V /ťľskā– – pľskā– / [A pľskau, – pľskam]; AOpt. pľskoy, – pľskoyled; MPopt. –, – pľskoytilf; Inf. pľskati[i]: t culpa spāmēn pľskam seme seme kārsēnta ‘thus he will consider each one [as the best’ (6d+8, sām pľskoytā = BHS xanıketa (300a3); Ip. v. I /ľskā– – pľskā– / [Sg. pľskā: kőrē nei pľskā pāhā[ten]e ‘consider indeed the Buddha’s mercy!’ (283a1); Pt. lb

/pľskā–/ [A–, pľskal–, pľskao, pľskāre; MP–, pľskatēlf]; pľsko saši kły[e]l yamaste fe pē reke ‘the woman thought: [what is] to be done by me in this time?’ (256a); PP /pślksk–o– (see next); –pślkskornem; –pślksline ‘thinking, thought, idea’; [pślkskal–]-[e]nta pślkskornen nálikhōlona ‘the ideas [are] to be pushed from the mind’ (88b1), [pślksa]ma pślkskantamtis yolain tomme pāsar ‘guard from them the evil reproaches of thoughts’ (88b5), pślksal[y]ne = BHS sampaṛdārāna (PK-NS-141.42 [Couvreur, 1966:170]); Pślksal[y]nem = BHS sāmkalpāt (U-2b3); – pślksalineesse ‘prting to thought, idea, etc.’ (88b1).

**Etymology uncertain.** It is probable the AB pślks– reflect PTch *pślks(k)s–*, (as if) from PIE *b’hle-skoelo–*, with zero-grade and an inchoative suffix from PIE *b’hle-g– ‘burn’ > ‘shine’ > ‘look (at)’ (see 1-, 2- and *pślaks–*). The semantic development would have been something like *come to look (at)* > ‘consider’ > ‘think’ (cf. Greek skēptomai ‘look; examine, consider’ > Modern Greek ‘think,’ Sanskrit dhī ‘think’ but Avestan dē ‘look at, observe’). This is the position of VW-358 and of Jasanoff (1978:40, fn. 30) who points to the presence of *skelo–* presents in this verb in other Indo-European languages, Indic (Sanskrit bṛjāti ‘roasts’) and Lithuanian (būgėtė ‘to glitter’). Mayrhofer, however, takes the Sanskrit bṛjāti to reflect an earlier bṛjāyati and relates the latter to Latin ferctum ‘roasted sacrificial cake,’ etc. (1963:520-1). If so, of course, it would not belong here.

**However, AB pślks– could reflect PTch *pślks–* (as if) from PIE *b’hle-skoelo–*, an inchoative (*ez come to say*) of *bhel– ‘speak; yell; bark’ which may also be seen in pěl– ‘praise’ and pělu– ‘bewail,’ q.v. The semantic development would have been something on the order of *come to say* > *delibereate* > ‘think’ (cf. Old Irish inrkilm ‘think’ from im– ‘about’ + rídd ‘speak.’ Much less probably, Toporov (apud Thomas, 1983b:164) suggests a relationship with PIE *pel– ‘shove, push’ (cf. Old Persian). In any case, the inchoative suffix has become extended to the entire paradigm, as is so often the case (cf. for instance pärsk– ‘fear’), and the full-grade in pślksi (historically *pleskā*) is analogical. See also pisko and pślkskaeu and, more distantly, probably pśl– but possibly pęl– and pělu–.

pślkssose, pślksso, see pskso.

pślkskaeu (n.) ‘thinker; philosopher’
[pślkskaeu, – [pślksukaen, – pślksukaen] wāksiṃ pślkskaeu Manranse śānma klesāsse ‘the thinkers will destroy the klesā-bond of Māra’ [pślkskaeu = BHS dhunnyah (27b6), [pślkskaeu]nta = BHS tārkikar (U-17a4). **A nomen agentis derived from the subjunctive of pślks–,** q.v.

pļycā–pļycē (indiceminable adj./adv.) ‘fleeting(fly)’

pļycā–pļycē ra waskamo ‘moving fleetingly’ (245b4), še pļsko pļycē–pļycē ra weru ramt ‘with a thought as fleeing as a bubble’ (295a6).

**Etymology uncertain.** VW (1944:136-7, 1976:359-60) suggests a connection with pluk– ‘rise up’ and an original meaning *flying* > ‘fleeting.’
Semantically this is satisfying enough but even better would be a connection with *plica- ‘fly’. If so, we might have the accusative of a verbal noun *pitiplihudhun- used adverbially (and reduplicated).

piścane (n., dual) ‘breasts’

[piścane-, piścane-] [spent *päsēne *qā티ra *āthēna] ‘she touched both [her] breasts with the palms of [her] hands’ (84b5), lāktāmanē piścane ‘pendulous breasts’ (PK-NS-102b3 [Hilmarsson, 1989b:98]). *TChA piścēm and B piścane reflect PTC *piścēne, the exact equivalent of Sanskrit śānā (nom. dual) ‘breasts’ (śānā-. [n.]). The Tocharian and Sanskrit words reflect a PIE thematic dual *psetnē (stem *psete-). Tocharian shows an epenthetic vowel to break up the complex initial cluster while Sanskrit shows loss of the initial *p-. Forms with a lengthened grade are Avestan śāhā-, Modern Persian pštān (with the same kind of epenthesis we see in Tocharian), Armenian šin, and Greek stēion (Duchesne-Guillemin, 1941:169, Pedersen, 1941:74-5, VW:368; cf. P:990; MA:81). One should perhaps compare also Hititē istsana (lēntans) ‘soul’, if, as some suppose, this reflects PIE *pštēn + later nominative singular -s (Eichner, 1973, apud Puhvel, 1984:471; the equation is rejected by Puhvel).

piś (particle) ‘away, back’ also used with verbs with a perfectivizing force piś vaikormen = BHS apānya ‘... piś klausktar = BHS nivartate (lās), piś pas ‘go away!’ (23b6), sōl nil lär piś rinasle ‘I must give up [my] dear life’ (25a8), ompalškōfē piś prāskāṃ ‘he checks meditation’ (94a4), ten epipentēna sa onko[ri]aj piś poyakta ‘in the meantime, the porridge had become ready’ (107a3), cai ściyē piś ḥelcē ‘these elements [are] to be examined carefully’ (152a5), cey ēver men piś takārē ‘these four months were past’ (331a5/1b), piś aiy-... tu piś aikēmen-ne ‘he must give it back to me... we... will give it all back to him’ (DAM:507b9/9 [Pinault, 1984a:24]), piś yotāstermen = BHS vinēya (H-ADD:149.62a5 [Thomas, 1969:302, fn. 71]). * The unexpressed byform of pēest, q.v.

piśkēwr* (n., m., sg.) ‘garland’

[-, -], piśkas(w)l[-], -piśkas(w)ānta ce pēssak wāpa kavwishe ‘he wove this kari-garland’ (429b1), papayaiym piśkasāntasa yafo[ts] ‘decorated with flowers and garlands’ (589a3), [in Manichean script] b rmūkkyl/ ps'kr'm = bramāik[ten]e] pēssak rāman (Winter/Gabinian:11). *TChA pēsak and B pēssak reflect PTC *piśkasék, a borrowing from Iranian *pustaka- (cf. Sogdian, *pskh'p'z'k' or Parthian pwsag and the corresponding Iranian loanword in Armenian, namely pēsak (Hansen, 1940:153, VW:636). One might note that in this loanword an original *-uk has transferred rounding from the vowel to the following consonant, giving -aw, just as in sāwku, q.v.

pi (particle) ‘a, really, indeed’ [used to emphasize questions and commands] saswa ptišnāsa pi mekušat[a]l ‘O lord, let these princes be quiet!’ (53a2), //we[ls]ek[em] kti se pi se etiwe ste ‘they ask: who is this man really?’ (91b4), Vibhīṣanaprābha wesām ṣaktamsasaswa kti se pi ksa yāyī pelakēn klyatūṣ ‘V. speaks: Lord of gods, who will give him to hear the law?’ (99a4), tannem wefia au – wakrastu pi pānakē nīṣkām āhremēm kālīyān rasa matsām ‘then he spoke out: may the Buddha order the sitting-mat to increase a span from the direction of the fringe!’ (H-149.X.4a/5 [Courveur, 1954b:43]). * Probably related to the -pi of TChA which occurs as part of decade numbers, e.g. tārykē-wepi ‘32’. PTC *pi is presumably a descendent of PIE *ph{-epi; Sanskrit api ‘also, in addition,’ api-api ‘near, by,’ Avestan api ‘near, etc.,’ Armenian evn ‘and,’ Greek epi ‘to, on,’ opithēn ‘behind,’ Latin ob ‘in front of, because of,’ Lithuanian api(-) ‘around,’ etc. (P:323-4; MA:391) (Smith, 1910:13, VW:373-4). See also maip.

pi- (vivlt.) G ‘sing,’ K ‘cause to sing; blow [a musical instrument]’

G Ko. V /piyâ/- ‘piyâ/- [A /-yâ/-, -piyâ; AOpt. /-yâ/-, -piyoyem; kalenm plorям the piyâm lwāsa ‘the flutes (?) resound and the animals sing’ (589a6), mek poyoyem ‘they had to sing a melody’ (PK-15-D-a7 [Courveur, 1954c:88]); –pāyâlī ‘singing’ : lo bīnāi ṭākō mē kēśā wāyoy pāyâlyē ‘he must sit afar and not pay attention to the singing’ (PK-15-D-b2 [Courveur, 1954c:88]).

K Pt. lb /pâyâ/-: [spāt]ntahtāstēssas wārāk pâyâlē kāstānuatss ‘thou didst cause to sing [i.e. blow] the resounding shell of confidence’ (214b).

*TChB pi- ‘sing; make’ is probably cognate with the hapax A pis- at A-301b3 rāpeyânta pîškâm koślêtam ‘musical instruments [are] to be blown and struck.’ The TChA word is clearly transitive and so the functional equivalent of the B causative. TChA pis-ās- may be an extension of a PTC *piy-ōsk-, the probable shape of the causative present and subjunctive in TChB (corresponding to the attested preterite stem pāyāk). PTC *pi- is probably to be related to the otherwise isolated OCS pēt ‘singing’ (1st pers. sg. pojī) (Adams, 1982:133; MA:519-520). Not (with VW:374) related to Latin spiērire under the assumption that the Tocharian words meant ‘blow.’

pīk- (vt.vt.) ‘write, paint’

Ps. VII /pînk/- [A -yâ/, -piŋkâ/-, MPart. pînkâmena; Ger. piinkelle; le-tea pînkâm Yusaâko ‘the mountain commander writes to Y.’ (LP-1-a1), tarya pînkânta pînkâmena tōkōn ‘may I be writing the three pitākas’ (603b34); Ko. V /pîkâ/- [M -yâ/-, -pîkatâ/-; Inf. pîkâti;] yîkâ pîkâti tom pellaîkenten ‘he ordered [him] to write these laws’ (357a6); Pt. lb /pîkâ/- [A -yâ/-, -piakâm, -piâkâ/-; MP piâkâm, -piakâ/-; parso ette piakâ ‘he wrote the letter down’ (492a2), te Pîukâkēmē pîkâ ‘Painted this’ [adjacent to a wall-painting] (G-Qm3), Šîlāyās Wîyâdēwe tunise soti pîkâkēm ‘S. and W., we wrote the sign thereof’ (G-Su32), kti se meki pîkâkâma ‘since I myself have written this’ (S-2b1); PP /pîkâkâ/-, mûktē est posiyantstsawalwâpâpi[pai]kâu īl[s]tre ‘as a house surrounded by walls and painted clean’ (A-2a4/5). -pâkâlīne ‘writing’, pâkâlînēsas Avâvârā
piṅkte (adj.) ‘fifth’

[p: piṅkte, piṅ(k)cepi = piṅcepi, piṅ(k)ce ~ piṅce (~ piṅkcem)/l] [f: piṅka, -/-l] šiṅce-piṅkte kauṃ ‘the 15th day’ (37a1), piṅ(k)te = BHS pañca-m (198a3), piṅkte mehe āra ‘the fifth month has finished’ (461a4).

TChā pānt and B piṅkte reflect PToch *piṅk*- from PIE *penk*-to- [ ~ Sanskrit pakhā-, Astavan pučā-, Greek péptos, Latin quīntus, Old English fīth, Lithuanian petiatis, OCS pičti, etc. (P:308; MA:402)] (VV:360-1, Winter, 1991: 136-137). See also piš and perhaps epiktē.

picusahaan* (adj.) ‘?’


piṅkār (n.[m.sg.]) ‘gesture’

[-, -piṅkār/-, -piṅkārin] lekana piṅkāria (109b8), //lyelykos ce kykara wnlom =aley ‘having seen another being with this gesture’ (606a3). AB piṅkār looks to be a derivative of pik- ‘write, paint’ (so VW:374) though the semantic development is not obvious.

piṅkul (n.[f.pl.]) ‘year’

[piṅkul, -piṅkul/-, -piṅkul/-, -piṅkul/-, -piṅkul/-] wyrškăni pik-’jamem [those of] middle years’ (2a5), šimnats šul sax skas tmeane pik- ‘the life of men was six thousand years’ (3b1), wipikla niš nis tsaucau c’ [for] two years I sucked their [blood] (41a5), nāke pikelune ‘in the serpent year’ (G-Qa3.2); -- (-)piṅkulali ‘having [so-many] years’: ikā-piṅkulali nesav ‘I am twenty years [old]’ (330b5), aśāmēsa kārsor sār-mē kāntatīr sānkrān piṅkalaśa sak anās erkatārasā ‘thou hast the knowledge how my monastery S. was for miserable and destetable’ (DAM:507-a23 [Pinaut, 1984a:24]).

TChā pō,kalp,kāl (plural puklā) and B piṅkul reflect a PToch *puklāv (plural *puklāv) but further connections are not as certain as they might be. VW (395-6), following the lead of Sieg (apud Schrader-Nehru, 1917-23:526), assumes that PToch *puklāv is a verbal noun derived from *pāk- ‘cook, ripen’, q.v. In PIE terms *puklāv would be *pēk-l. Semantically one might have a development *maturity (of plants) > *harvest > *year. Given the tendency, in Indo-European at least, of words derived from ‘go’ vel sim. to develop into ‘year’ (Buck, 1949: 1011-1012), one perhaps should not be too quick to reject an earlier suggestion of VW’s (1962:192) wherein he connects the Tocharian word for ‘year’ with the PIE verbal root *bēg ‘go fast, flee.’ See also possibly *piṅk-.

piś*k*a (n.[pl.]) ‘spots’ (?)

[-, -pīks*ana] sārōvāna sonopālle ... pīksana sārōkīn yorome na pāksān ‘the face [is] to be anointed ... spots [?], wrinkles [?], and pimples, it destroys [them] all’ (W-40b2/3). If the meaning is correct, we surely have a derivative of some sort of pik- ‘write, paint.’ Might this word be the nominal (of a causative) present *pik-s*-?.
pilamätti – pilamäddyhi (n.) ‘center of the fruit of the Aegle marmelos Corr.’ (a medical ingredient)

[pilamätti – pilamäddyhi, -,-hil (W-7a5, P-3a6). ■From BHS bilva-madhyasampue* (n. [ms. sg.]) ‘wound’
•, pilentse, pilē-,-, pilentsta śān-ne nikaum-kāstwer yelwy pilentsta ‘day and night the worms eat at his wounds’ (33a8b1), pilentsta śān[ke] ... pilentsta pkēle ‘a remedy for the wound ... curing of the wound’ (PK-NS-53b6 [Pfainult, 1988:101]); -pilentstasste* ‘having wounds, wounded’ (H-149.14a3) ■Etymology unclear. TchA pāl and B pīle reflect P'Tch *pīle but extra-Tocharian cognates, if any, are uncertain. VW (356) relates this word to Greek āpelos (nt.) ‘wound’ under the assumption that the a- in Greek is an intensive prefix (so also MA:650). Frisk (1960:120); on the other hand would like to connect āpelos with pēlas ‘skin, hide’ which would be reasonable enough if the a- reflects PIE *h₂p ‘in.’ If so, of course, the possibility of a connection with pīle disappears. Normier (1980:253) gives *āpelos for both Greek and Tocharian but does not discuss it further. Couvreur (1947:351) suggests a connection with Sanskrit bhīta- (nt.) ‘whole, cavity, pit.’ The Armenian verb pelem ‘hollows out, digs’ might also be brought in here. Mayrhofer (1960:432) does not look with favor on Couvreur’s suggestion, though formally impeccable and semantically good, because he sees, with some probability, the Sanskrit word as a borrowing from some Dravidian source. Pilamätti pilamadhyhi connection remains possible.

pilkve* (n.) ‘boil, carbuncle’ (?)
•, -pilkve/+-pilkve // mallows versa trāsbālāya spokēe pilkweeta rīkkasti ‘with milk [is] to be mixed; a poulcise over the boil [is] to be placed’ (W-39b1). ■If the meaning has been correctly identified, a derivative of pīle, -q.v.
pišāka (number 'fifty'; (n.) 'a group of fifty'

[pišāka, - pisāka/-, - pišākents] pišākents pišāka tīrīthem ypārve tšylpatai 'thou hast freed earlier fifty fifties [or] tīrīhas' (252b4), pšākā se cakana 'fifty-one cāks' (461a3). ■ A gerivative of piš 'five'; q.v. In particular we have a reflex of PIE *pęnk-'ékōnt (for the final -ka, see the discussion at taryāka) much as in Greek pentékōnta and Sanskrit paicātāt. The corresponding TchA pišāk has been rebuilt on the basis of A pān 'five' (Winter, 1991:119-120). See also pās and pišākar.

pišākar (distributive numeral) 'by 50's' känte-pišākar 'by 150's' (108a5). ■ A derivative of the previous entry.

pišpik* (n.) ('woman's' breast' or 'nipple' (?) [-, - pišpik/-, - pišikē/-] klaiite teki pišpikē/-sta tšištukā tārams '[if] a female disease has arisen on the breasts/nipples' (Y-1al2), indrine arāmsē pišpikē lakhe wiškām 'it destroys pain in the penis, heart, and breast/ nipple' [= BHS stana-] (Y-1a6). ■ Etymology unclear. It is possible that we have here a reduplicated formation, i.e. a putative PIE *peiksipeik-, related to such words as Latin spēcālpēkus 'ear of grain,' Old English spēr: 'pointed piece of land' (cited from P.; not in Clark Hall or Bosworth, Toller, Campbell), spēca 'spoke, ray,' Old Norse spkr 'nail' (> New English spike) (P:981) (VW:375, though he starts from *peiksipeik-). If so, this word would be related to spīkē, q.v.

pišāl (n.[m.sg.]) 'chaff, husk'

[pišil, - pisil/-] pisil = BHS tusa- (174b2), atiyai-pisāl-melte-orasse puwar 'a fire of grass, chaff, dung, or wood' (194b1). ■ Etymology unclear. TchA pisil (attested in the phrase sne pisil 'husked') and B pisil reflect P'Tch *pśil and perhaps (as if) from PIE *pśi-; a nomen actionis from *pś- 'blow' seen otherwise in Germanic and Balto-Slavic [i.e. OHG fesa 'chaff,' faso 'thread, fringe,' OCS pasući 'ventilare, agitare,' etc. (P:823-4)] and possibly in TchB pśē 'whisper' (VW:367, but probably not with VW related to a TchA *pśē- which from its scanty attestations would appear to mean 'pour' or 'sprinkle' [with its object 'water'] and may be a phonetic variant of *pśās- 'id.'). Alternatively one might prefer to connect this word with PIE *būus- 'chaff' seen in (popular) Sanskrit busa- (nt.) (< *bū-usa-; see Burrow’s discussion, 1976:38) and Latin furfur 'id.' (< *bū-usa-).

piissau (n.) 'anise' [Anethum sowa Kurz. = Parnelium grievolens Linn.]

[piissau, -i/-] piissau okkarīo pāksiāya 'barley flour, anise, porridge, [it is] to be cooked' (P-1a6), piissau = BHS puspbōv- (Y-2b5); — piissausē 'prting to anise' (P-1a2); — piissautste 'having anise' (497a7) ■ Etymology unknown.

piē (n.) ?'

[-, piēsnte, -i/-] piēsnte šārrita nārissē lakhe wāt Warpōynar (220b5). It is possible that this word might be a variant of either piissau or patsa, q.v.
Puňakāme (n.) 'Punyakāma' (PN in graffito)
[Puňakāme, -,-/I] (G-Qm3, G-Qm7).
Puňaraksīte (n.) 'Puňaraksīta' (PN of a monastic official)
[Puňaraksīte, -,-/I] (G-Sū29).
Puňicamdre (n.) 'Puňicandra' (PN in graffito)
[Puňicamdre, -,-/I] (G-Sū34.1).
Puňaiyāse (n.) 'Puňayaśa' (PN in graffito)
[Puňaiyāse, -,-/I] (G-Sū26).
Puňamitri (n.[m.sg.] 'Puňamitra' (PN in graffito)
[Puňamitri, -,-/I] (G-Sū9, G-Sū23).
Puňaraksīte, see Puňaraksīte.
Puňyasena (n.) 'Puňyasena' (PN in graffito)
[Puňyasena, -,-/I] (G-Qm2).
Putakupte (n.) 'Buddhagupta' (PN)
[Putakupte, -,-/I] (491b2).
Putatatte (n.) 'Buddhadatta' (PN)
[Putatatte, -,-/I] (LP-22a2).
Putanakeśi (n.) 'nard' [Nardostachys jatamansi DC] (a medical ingredient)
[Putanakeśi, -,-/I] (W passim). ❋From BHS puţanakeši.
pūtane (n.) 'a kind of demon
[puţane] (301a3). ❋From BHS puţana.
punti (n.) 'place of the one most senior in rank'
[punti] (V-putantem) (LP-22a2).
Putere (n.) 'Putera' (PN?)
[puţere] (35b2). ❋'without anger should one speak to Putera.'
put- (vt.) 'k/ share, divide, separate'
G Ps. VI /putākā/ 'get: A /-,-/ puţaikem; MP -,-, puţaiktērī; Ger.
puttaikāle: // lwāsane tūnmaçkentār se no kartre yolo mā puuttaikem // (575b34), nār pāke[n]tu puttaikār"it is divided [into] parts by nines? [?] (591a4); Ko. V /puţākā - putikā/ [A pautkau, -,-/I]; // wāipt āhaviśākāta pautkau 'I will divide apart the members of existence' [?] (149b2); PP /putkōl/ tāyā aśaṁme tākoy kvo samāme te pukowā wākṣerīcā yarkse "if a monk would have three-fold wisdom, [but is] separated [therefrom], keēping himself away out of pride" (31a6); -puţalīte "separation": tāsaśa aṅkēśiṁ yolaṁ yōmornī tākṣey aśaumyepti puţalīte tūnem yōṃtī "thus it [is] the duty of the wise man to reprove his own evil deeds and to make a separation therefrom" (K-3b3).
Punarvasu* (n.) ‘fifth (or seventh) lunar mansion’
[-., Punarvasu]/Punarvasuṃ pāṇkātī ekvem [sic] klaim wat no ekalmi yāntsi ‘if in P. one intends to make subject a man or woman’ (M-1b7).
■From BHS Punarvasu-
pup, see pāp.
Pūrike (n.) ‘Pūrika’ (PN)
[Pūrike, -/-] (59b2).
Purohitē (n.) ‘Purohitā’ (PN)
[Purohitē, -/-] Purohitēm/[-] (86b6).
pūrṇakōṣānīne (adj.) ‘?’
[ic pūrṇakōṣānīne, -/-] (W-22a5).
■Derived from an unattested *pūrṇakōs, a borrowing from BHS pūrṇakōṣā ‘cake made from barley flour’ (Filliozat) or the name of a plant (M-W).
Purnāy (n.) ‘Purnāya’ (PN)
[Purna:, -/-] (Léri, 1913:320).
Purtaś* (n.) ‘Purtaś’ (PN in monastic records)
[-., Purtaś/[-] (490b1-5; see discussion of this passage s.v. nocot).
Purnakke (n.) ‘Purnakke’ (PN)
[-., Purnakki, -/-] (Léri, 1913:320).
Purnakseme (n.) ‘Purnakseme’ (PN)
[Purnakseme, -/-] (Léri, 1913:320).
pūrṇikatráṃ (adj.) ‘?’
[pūrṇikatráṃ, -/-] pūrṇikatráṃ skāṣṭae (342a2).
pūrvayak* (n.) ‘former existence’
[ic pūrvayak/[-] (349b2).
■From BHS pūrvayag-
pūrvakālāntārābhāswa (n.) ‘former existence’
[pūrvakālāntārābhāswa, -/-] (175b2).
■From BHS *pūrvakā-antarābhāsa (compound not in M-W or Edgerton).
pūrvāntik (indelible) adj. ‘past [of time]’
pūrvāntik nauswet [nt preke] ‘the earlier time of the past’ (151a2).
■From BHS pūrvāntik-
Purvadvadradvat* (n.) the designation of a constellation
[-., Purvadvadradvat/[-] (M-2a5).
■From BHS Purva-bhādrapadā-
Purvavast* (n.) the designation of a constellation
[-., Purvavast/[-] (M-2a3).
■From BHS Purvārādha-
pūwar (nnt.) (a) ‘fire’; (b) ‘digestion’
[pūwar, pūrwatse, pūwar/-, -pwar/-, -pwarā]
(a) pūwar salpōn palśkone pālkētur-po po kēktēse antēpēc rāṃ ‘the fire blazes in [his] spirit; his whole body burns like a firebrand’ (5a5), yraśāna kesastā pūvar ‘thou hast extinguished the fires of hell’ (243b3), pūvar tr[e]m[em]yse sūp[n]enem ‘may this angry fire blaze within him!’ (350a2), pūwarsa = BHS tejasā (PK-NS-107b1 [Thomas, 1976b: 106]),
puwar = BHS agnim (U-13b7), vālken pūwarsa pāksalle ‘[it is to be] cooked over a gentle fire’ (W-33b3);
(b) kekesoepeī pūrwatse ‘for the extinguished digestion’ (497a5);
-cwārse (a) ‘prting to fire, fiery’; (b) ‘prting to digestion’; (a) pūrwatsel kāle nraiyn=empel[e] ‘the pain of fire in the terrible hell’ (220b1); (b) pūrwatsel kālentse sāntik ‘the remedy for suffering of digestion’ (497a6);
-pwār-yok* ‘*fire-like’: (566b8).
■TChā por and B pūwar probably both reflect a PToch *puwār with a change of pre-A *pwa- to po-. However, such a change lacks any direct parallels and it may be necessary to assume that A por comes from a PToch and PIE preform somewhat different than does B pūwar (e.g., it may be from a PIE *peh₂wär). Hititite pahhu r‘fire’ and pahhuwdr ‘id.’ (gen. pahhuwdenas for both) reflect a PIE *peh₂wdr (nt.) and its *collective counterpart *peh₂wdr (nt.) (cf. *h₁es₁r₂ > [Greek eart ‘blood’] and *h₁es₂r₂ > [TChB yasar] ‘blood’). The collective *peh₂wdr should have had as its weak stem *p₁h₁-unor, with generalization of *r₁, *p₁h₁-un- or again, with the addition of laryngeal metathesis, *p₁h₁-r₁-. The latter form seems to have been the basis for a pre-Tocharian nominative/accusative *p₁h₁-r₁ or *p₁h₁-r₁ or *p₁h₁-r₁, either of which would have given regularly PToch *puwār. (If the former is the preform one might compare especially Gothic fēn (< *pwoʊr) (cf. the gen. sg. funins reflecting a weak stem *p₁h₁-un- and Old Prussian panno (< *pwoʊ-n-).

Already in late Indo-European there would appear to have been generalized a new non-collective *p₁h₁-r₁ from the weak stem *p₁h₁-r₁ with rule-governed lengthening in monosyllabic nominative/accusatives. The resultant paradigm *p₁r₁-pur- is seen most clearly in Greek pār̥pōs and in Umbrian nom. pīr (< *p₁r₁), acc. purom-e ‘in the fire.’ Both Germanic Old Norse fīr [m.] and Slavic (Proto-Slavic *p₁r₁va- [m.] ‘glowing ashes’) also reflect *p₁r₁-r₁. Old English fîr and early OHG fîr (bisyllabic) appears to result, by a more complex restructuring, from a putative late PIE *puwar (with the *e of the final syllable introduced only after the laryngeal had been lost) while later continental West Germanic fîr would appear to be (as if) *p₁eir (R-828; MA-202).

Cf. Sieg and Siegling (1908:297) and VW(382-3), though the details here are almost completely different. For explanations closer to this one, see Schneider (1967[1968]:242), Normier (1980:257), Hilmarsson (1986:215, fn. 6) and also Lindeman (1978:301-302).
puo**e (n.[f.π.]) ‘spoke’
[[pweita, -] sem kaitīte kolkentse waipta puweta làkskante ‘the axle of the wagon broke and the spokes were scattered asunder’ (5a2), kauc eite kloutanentom tom puweta cker ente spārntum ‘up to! down change the spokes if a wheel turns’ (306b). ■TChB puwe reflects a putative PIE *piewes- (nt.) whose only known relative is the otherwise isolated Sanskrit pav- (nt.) ‘wheel-band, metallic point of spear or arrow’ (Couvre, 1950:130, VW:397).
peti (n.) ‘slightly’ [found only in conjunction with yarke]

peti - peti ce qemše yarke petisaa triketär ramt aknīsa onwaññe šuul paktar ‘just as the fool is tricked by honor and flattery in this birth, he trusts in immortal life’ (31b3), yarke peti kūlaassuna šīnāmāna[sa] šānnāstār ‘you have let yourselves be bound by the bonds of longings for honor and flattery’ (33a8). • Etymology unclear. It has long been assumed that peti is an Iranian loanword reflecting, as does Armenian pariv, an Iranian form like that seen in (Buddhist) Sogdian pātisv (so VW:637, based on an early [1943] suggestion of Pedersen’s). However, Isæbeta (1979:81:366-367) points out that the older (Manichean) Sogdian form is pātisy which makes the Sogdian (and Armenian) forms less likely cognate. Isæbeta himself suggests we have a borrowing from some Middle Indic source peti, the descendant of Sanskrit upeti ‘approach’ where the semantic development might be ‘approach’ > ‘*approach to render honor.’

petwe (n.) ‘bank [of a body of water]; high ground, mainland’

pekwawarg (n.) ‘Pekwawarg’a (a chapter of the Udānāvarga)

prānaparz (n.) ‘Uuraria logopoides DC’ [aka ‘Henionitis cordifolia’] (a medical ingredient)

pekwe (n. [m./pl.]) ‘ring’

pekne (n. nm.) ‘broom-stick’

peñiy (n.f.) ‘spendor’

peraks (indeclinable adj.) ‘faithful, trusting’

peraś (W-33a2).

per (a) (n. [m.sg.]) ‘debt’; (b) (adj.) ‘to be paid, owing’ [peri nes - ‘to owe’ (with accusative of thing owed and probably genitive of person owed)]

per (a) - per (a) [s]e [ri]t[ane]n[ar] [peri = Uighur birini] (375a5), “Ika with [me] [w]e[i]jasta kaš [lege: kas] tani peri mā āyu ‘thou
wert in debt; thou didst say: as long as I cannot give thee [thry] debt' (495a2), peri bypār = BHS måsāsam (H-ADD.149.62a5 [Couvreur, 1966: 165]); (b) ce [= k,ce] peri nesem tu pās aiskem-ne 'what we are owing, that we [will] give back to him' (DAM.507-a9 [Pinault, 1984a:24]), Sankatepe yṣāre peri tovā 5 'S [is] owing grain, 5 tau' (491b-II-5).

Tōch B peri ‘debt’ and A pare ‘id.' reflect a putative PToch *perāi. It has been suggested both that this word is inherited in Tocharian (Schneider [1939]) and that it is a borrowing from some Iranian language (Meillet, 1916:159, Lane, 1938, VW, 1976:636-7). Possible Iranian sources include Avestan pāra ‘debt’, Khotanese pāra- ‘debt’, peri(-< *pārya>- ‘what is to be paid, debt’, pāra- (< *paryo- ‘what is to be paid, debt’, Tumshuqe pharasa ‘debt’, Sogdian p’r ‘debt’ (cf. also Sogdian pwro ‘debt), Afghan pdr ‘debt’). Of these the one which matches the putative Proto-Tocharian form best is the pre-Khotanese *paryo-. With regular loss of Iranian final *-a, the change of other *a- to *e-, and the epenthesis of *-a- in the difficult resultant final cluster *-ry, *perāi would be the expected Proto-Tocharian outcome of *paryo-.

-perē (n.) ‘a stalk,’ see s.v. awkam-perē.

peret (n.[m.sg.]) ‘ax’

[peret, -peret/-] eiweneste tane tetenešepi peret ko[yne tammāstār no] [peret = BHS kuthōr] (16a5). TōchA parot and B peret reflect a Toch *peret, a borrowing from some Middle Iranian source (Lidén, 1916, VW:637; MA:37). One should compare Ossetic ērīr or Khotanese pāda- (< *pata-)a-).

perk- (vi.) ‘peer, peep’


Etyymology uncertain. Pinault himself suggest a connection with Armenian p'rf (with expressive p'??) ‘attempt,’ Greek σπήρχομαι ‘move rapidly, hasten; be eager, vehement,’ Vedic sphhrāyati ‘desires, covets,’ all from a PIE *sperk-. However, the semantic distance is great. One might think in this case of expressive or onomatopoeic origin (cf. English peek and peer).

Perīk (n.) a proper name?

[Perīk, - ñ] moko Perīk (LP-33a2).

perne (n.[m.sg.]) (a) ‘rank, worth, stage, (high) position; glory’; (b) NOUN-genitive + pernēsa = ‘for the sake of’

[a]perne, pernente, pernel] nautam-ne perne tunem yuksen ce_y aly[aij]k ‘their glory disappeared therefrom and others conquered it’ (22a4), ce krent yōnsa kālyvam perne poyşjité ‘by this good deed may I achieve buddha rank!’ (22b1), trice perne kālpāsman ‘he achieves the third rank’ (591a1);

(b) po wessām sāwśintsə pernesa ‘he says anything for the sake of food’ (31b-d=32a6), nī pernesa sāul rintsante ‘they renounced life for my sake’ (220a4);

--- perne in the compound yekte-perne ‘of little worth’; [swāstås] cesa śāyaũ niũ yekte-perne ‘by the eating of this I live at low rank’ (254a7);

-pernēsa ‘prting to worth or rank; splendid’; pāñikāmāne pernēsa akālása ‘by wish for buddha-rank’ (88b4), [pe]rniešic [sic] tau[pe] ‘a splendid mine’ (572a4).

TōchA parām and B perne reflect PToch *perne, a borrowing from some Middle Iranian source; cf. Sogdian prn (farm), Khotanese phārna- (< *farna-) from oldier Iranian *hvarnah- (Avestan xarənah- ‘fame, glory, dignity’). This explanation goes back to Sieg, Siegling, and Schulze (1931:18) and in one form or another has been universally accepted (VW:635, with previous literature). See also the next two entries.

perne(n.) (adj.) ‘worthly, glorious’

[perne-, - perneit/, - perneific, -] [f:] pernauntsa, - /-pernentua, - /- pernentia, -] cau [perneko k se tālpsos kārkāllem ystērėse ‘these worthies who [have been] freed from the swamp of desire’ (84a), sā ānte prāya [pernauntsa ‘she, the brilliant one [sci. the Buddha’s mother], ‘is’ to be borne on the forehead’ (246a4).

An adjectival derivative of perne, q.v.

perrnerrie (n.[m.sg.]) ‘awe-inspiring’ splendor, glory’

[perrnerrie, - perrnerīl/, - perrnerientuants, perrnerienta] perrnerīsa plāktwešē tuštāske wiμhē ‘in the tuštā-palace, overflowing with splendor’ (231a2), snai pel[nerrie] = BHS nisprābāka (311a3); --perrneriesė ‘glorious’; perrneriesė Sumera sūpraentats [u] [ine][ne] sīnasta ‘thou hast stood on the summit of the heights over glorious Sumeru’ (203a4). As TōchA pannore ‘id.’ is a derivative of parām, so B perrnerie is an abstract noun derivative from perne, q.v.

perpete(n.) (n.[m.sg.]) ‘burden, load’

[-, - perpete - perpetec/l] caī ine mē tallam perpetet[el] ‘they don’t bear here the burden’ (44b2), perpetece niũ călawa ‘I raised up the burden’ (401b5).

Etyymology unclear. It would seem reasonable to connect per- with PIE *b'ær- ‘bear’ (cf. pār-) as does Couvreur (1950:130) but the rest of the word is more difficult. VW’s suggestion (372) of a connection with Old English fēor, OHG fuordar ‘(cart)load’ is semantically satisfying but phonologically less so (calling the -t- a “redoublement secondaire” hardly explains anything). Melchert (p.c.) suggests an expressive reduplication, i.e. *per-per-te with subsequent assimilation of *-rt- to *tt-.

perma (adv.) ‘at voluntarily, willingly’

perna = BHS kānant (544a4), pēlaunkene tname prāke perma śāyim ‘may I live, firmly and willingly standing in the law!’ (46a2).

TōchA parrma and B perma reflect PToch *per(a)ma but further connections are dubious. VW (347) suggests a connection with PIE *b'ær- ‘bear’ (cf. pār-) on the basis of
several derivatives of *b'ër- having the meaning ‘good’ but the semantic connection seems tenuous and it should be noted that there is no other Indo-European evidence for a *b'ormo- or the like with the meaning ‘good.’ The closest we might come is Greek φέρων ‘fruitful.’

pelē (n.[m.sg.]) (a) ‘law; (b) [usually] ‘prison’ [< *law, righteousness’]

[pele, - pelē] (a) tūmēn karmapāyā-wesēhituši tonāk rēkunā yēntuēkā pele wesēle ‘then the karmavācāna-speaker [is] to say these words [as] the Indian law’ (KVāc-18a[4] [K. T. Schmidt, 1985:764]); (b) kā yēle ränti mā cāmpēr pele=ōstās[e] tokā-yārm ‘why can’t you renounce the prison of the house [even] a little?’ (Sa1), prauktā pelēne ‘he locked [him] up in prison’ (21a4); – pelē in snai-pelē (adj.) ‘unjust, unlawful’; (n.) ‘something unjust or unlawful’; okonta īwāsā [swom cē] v pēre mā snai-pelē jēm yēms ‘the animals ate fruit at that time [and] they did nothing unlawful’ (3b1), snai-pelē = BHS adhartam (U-16b1), sawsa ce wēssā [P]ụtụtewētē snai-pailē [Iege- -pelē] yēm yēste ‘lord, what P. has done to us [is] an injustice’ (unpub. Paris fragm. [Pinault, 1984a:25]).

Etymology unclear. TchA pal and B pelē reflect PTch *pele but extra-Tocharian connections are uncertain. VW (345) assumes a PIE *pod-lo-, a derivative of *ped- ‘seize, contain’ which is phonologically possible but is made less likely by the complete absence of any other reflex of *ped- in Tocharian. VW attempts to bolster the semantic side of the equation by pointing out that Sanskrit dharran- ‘law’ is a derivative of dharr- ‘maintain, sustain’ but the notion of ‘law’ as ‘that which sustains or maintains’ is rather distant from ‘that which contains, seizes.’ Given the possibility of a word for ‘law’ developing from ‘declaration’ (cf. Greek ῥήτορ), one might wish to connect pele with pāl ‘praise, commend’ or pāl- ‘complain, bewail,’ q.v.v., both from *speak out strongly.’ See also empele and pelaiknine and possibly pāl- and pālw-.

peleiknine (n.mnt.) ‘law; righteousness’

[pelaiknine, pelaiknente, pelaiknēl/pelaiknī, pelaiknents, -; or pelaiknenta, pelaiknentants, pelaiknenta] [śka] ... pelaiknine śwār-emprend[a] ‘he announced the law and the four truths’ (14a), pelaikn[a] = BHS saddharma (23a7), papūsā pelaikn[el] ‘practicing righteousness’ (123a1), tāni pelaiknentem = BHS svātmaṭi (251a6), krent pelaiknē = BHS saddharma (H-ADD. 149.85a5 [Thomas, 1968a:201] = U-22); – pelaiknesse ‘prting to the law, righteous: pelaiknnesse [s]au[l] ‘righteous life’ (15b7), lāṃsānā lāṁtsi pelaiknnesse ‘to work works of righteousness’ (15b5=17b7), pelaiknnesse wūntare ‘a concern of the law’ (H-149.X.3b1 [Couveur, 1954b:48]), [pelaiknnesse reki kārtse a[kso] = BHS dharmapadam sūdēstam (H-149.198b6 [Thomas, 1968a:197]). A compound of pele and yakne, q.v.

pelkī (postposition) ‘for the sake of’ [with noun in genitive]; ‘in order to’ [with infinitive in genitive]

śī pelkī ‘for my sake’ (109b4), śūrēntsintse pelkī = BHS nirvṛty-artham (177a6), ca, smām yēntiṃste pelkī yālste tināranta yāṁsē saḷārē ‘they threw on the road 1,000 dinars in order to make a repetition’ (H-149-ADD.12a5 [Thomas, 1954:757]). Synonymous, or largely so, with persnēsa (cf. perna) and pākHza, q.v.v. In pelkī we have a noun, *pelki, with the causal case-marker (cf. lākke- ‘because of suffering’). The -iy- of the variant pelkī is probably nothing more than anticipatory palatalization of the -i- to the -ī. The underlying noun pelki is a morphological variant of pele, q.v. as lekt is of leke. See also next entry.

pelke (n.) ‘solemn but joyous utterance

[pelke, -, -l] yetve śāsantse pelke sāmnānte gorī krentiṃspī sōyī svelē ‘wewē ‘the jewel of teaching, the udāna, the monkish exemplar [is] called the satisfaction of the good’ (33a2/3), pelke = BHS udāna (547a6). Possibly (as if) from PIE *b’el-go- ‘utterance, a nomen actionis from *b’elg- ‘utter, make a noise’ [OE belg ‘bag, purs, pod, husk, belly’, Middle Irish bolg ‘bag, belly’] since the underlying meaning of this set would seem to be ‘puff up’ or the like rather than ‘blew’ as his explanation would demand. See also pelkī and, more distantly, pāl-, pālw-, and pele.

pelykī, see pelkī.

-pew (adj.) ‘-footed

[-pew, -l, -l, -pewam] yakām krauptra snai-pewam wi-pewam śver-pewam mākā-pewam ‘he gathers thieves, [those] without feet, the two-footed, four-footed, and many-footed’ (H-149-ADD.8a3 [Hilmarsson, 1989a:93]).


peṣe[le] (n.) ‘e or worm, insect


Etymology uncertain. It is possible that we have a nomen agentis (as if) from PIE *b’osē-ō-b’ōsā- ‘devourer’ from PIE *b’es- ‘rub; chew, devour’ [Sanskrit bābhāstī ‘chews, devours’ (3rd. pl. bāpsati) or pśāt ‘id.’ (< *b’s-eh₄) and Greek pśādō ‘rub’ (P:145-146)]. The semantic agreement
between Indic and Tocharian would be noteworthy. It is possible that this root appears in the TChA present pāsānī (if from *bʰesānā) that appears as a hapax legomenon at (A) 96a3: camyo talkle ypayamān kosnām pāsanām which might be translated ‘therewith making a sacrifice, killing and devouring [it].’ That Sanskrit too shows an -ehe- extension (in pāsā) might be accounted an additional small bit of evidence for introducing pāsanā. Here. In any event, we do not have some derivative of PIE *peś- seen otherwise in words for ‘penis’ (so VW, 1951:151, 1976:372). See also possibly pešē.

peške (n.) ‘clarified butter, ghee’ (a medical ingredient)


peštī (n.) a kind of dwelling

[peštī, - /l/, peštantse peštantse wat tverene aipu [/fikam] (329a3). Etymology uncertain. [Isebaert (1979]:367] suggests we have here a borrowing from a putative BHS *u/peshti, a derivative of (Skt.) upa-viš- ‘approach, enter, sit down.’

peštē (nm.) ‘worm’ (?)

[peštē, peštem] tnek nai peštem klessem pontam k/// (554b3).] If the meaning is correct, we might have another derivative of PIE *bhes- ‘devour (cf. pešel), namely a putative *bhesoeto- bheseto- ‘devouring.’ See also next entry and pešel.

peštēu (adj.) ‘having a peste’ that is ‘worm-ridden’ (?)

[peštēu, - /l/, [e]kikle peštēu eivre ra ‘passion [is] like a peštēu man’ (152b4).] Presumably an adjectival derivative of the previous entry.

pesetnam (’p’)

// pandarauie rūtrauchene pesetnam [sic] tsārkalle (P-3a5).

Pesane (n.) ‘Pesane’ (PN in monastic records)

[Pesane, - /l/ (433a20).

pest (particle) used with verbs with perfectivizing force

[krui krent yamor po pest ce [lege: cai] kälpāšom ‘if they achieve every good deed’ (135a2), akruna pest lyeyawormem ‘having brushed away the tears’ (614a8), yēmor rano pest nanautau ‘the deed [is] completely lost’ (K-7a4).] We take TChB pest (and its untested byform, pāst) to be the exact equivalent of Latin post ‘afterwards; behind, after’ and Armenian arē (i posti) and the close relative of B pāstām ‘afterwards, later,’ (i postu + nu) q.v. (so already Meillet, 1914:7). Phonologically we have both in the Latin and Tocharian forms the regular descendants of a PIE *pōsti with, in Tocharian, the lack of palatalization before an original *-i- that is regular when *-i- is in the neighborhood of (phonetically retracted) PIE *-s- (cf. B laks [nom/acc. sg.] ‘fish’ from *laksis and *lksis, the TChA first person plural -mās from *mesi or, as here, through an intervening, allophonically retracted, apocdental āstām ‘heads’ (acc. pl.) with the reflex of the normal

i-stem acc. pl. *-ins). PIE *post and its relatives [Lithuanian pāstara ‘last,’ Sanskrit pāsā ‘after,’ OCS psedo ‘later,’ Albanian pas ‘after,’ etc. (P:841-842; MA:43)] are probably to be derived from *hēapo ‘away’ (so Watkins, 1969). In TChB pest we have a semantic development of ‘away from’ (hence ‘behind, after,’) to ‘away’ (so ‘away’ in English can be). Not with VW (367) from PIE *pel- ‘push’ + s- + -tu-. See also pāst and postān.

petes (n.) ‘husband’

[pete, petes] kāre pešto aipu cai sāmnā ‘these people will provide a husband for my daughter’ (275b4).] TChA pats and B petes (pete shows ‘bewegliches o’) reflect PTChe *petās from PIE *pēsu- ‘master’ [Sanskrit pātu- ‘master, possessor, husband,’ Avestan pāst- ‘id.,’ Latin pōsus ‘capable,’ Greek pòsis ‘husband,’ Gothic brīf-fands- ’bridegroom,’ Lithuanian pās ‘husband’ (< pās) (P:842; MA:371)] (Feist, 1913:103, VW:349, though VW, necessarily, starts from *potyeh-i-).

pāiyiškam, see šaliyiškam.

pāiyye (n. [m.sg.]) ‘foot’

[pāiyye, -pāiyye/pāine, -pāine-, -pāin- (K-T)] korne kekeln=ārrāšās pāine tātī in the throat, in the navel, towards the heart even [to] the feet’ (41b34), painem em eet kloymame ‘falling down from [his] feet’ (88a2), pāiyye pāyyesa ‘foot over foot’ (602.1a2); -pāiyyesa ‘prting to the foot’ (M-1b8); -pāiyyenne ‘id.: śvāyā pāiyyenne mokaloic ‘the big toe of the right foot’ (371a2); -pāines ‘*prting to the feet’ (108a9); -pāine ‘id.: pāine mokócis ‘toward the big toe of the feet’ (41b4).

TChA pem (this form is the nom/acc. dual—compare the acc. sg. pe and the nom/acc. pl. pēy and the alternate acc. pl. pes) and B pāine reflect PTChe *peine. Such a form must represent an older dual *peι to which the productive dual ending -ne has been added (see Winter’s discussion, 1962b). This *peι is the phonologically reflex of the PIE dual *pōde (cf. Greek pōde) of the widespread PIE word for ‘foot,’ *ped-/pēdo-: [Sanskrit pādē (stem ped-), Avestan pad-, Armenian otn, Greek poūs (stem ped-), Latin pās (stem ped-), Gothic ātsis, Hittite ped-, all ‘foot,’ perhaps Old Irish is ‘underneath’ (if locative pl. *pādsu = Albanian pōsh in pēpōsh ‘under,’ etc. (P:790-791; MA:208-209)] (Sieg, Siegling, Schulze, 1931:2, VW:370, with differing details). PIE *pōde would first have become *pōdej > *poj > *pōy > *pej > *peye > *pēi. It is on this dual form that a new singular has been built, i.e. *pe-i-(lye). Alternatively, VW and Hilmarsso (1989b:13-14) suggest a PIE *podyo-: [Sanskrit pādya- ‘of the foot,’ Avestan pādyā- ‘foot,’ Greek pēza ‘id.’ (certainly the Greek, and probably the Indo-Iranian presuppose PIE *pēdoy-) as the origin for the entire paradigm. However, we would expect such a form to have produced PTChe *pēye, a form that would never have eventuated in B pāiyye. Hilmarsso later (1989a:95) suggests starting from either a PIE *pods or *pāds, either of which would have given pre-TCh *pe.
To this latter form was then added *-iñe and *-pe-iñe would have eventuated under his scenario in *pe-iñe. One might also think of a PIE *poden- (cf. Armenian oin ‘foot’) but the nominative singular *podin should still have a given a PTC *peye. In any event the rare plural must be analogical on the dual: nom/acc. dual -ni implies nom. pl. -ni, acc. pl. -m (see poko). See also *patsa.

po (a) [[indeclinable/declinable] adj.] ‘all, every, each, complete’; (b) (n.) ‘everything, all’

[mi: po, - pontām ~ ponti/peic, pontāmts, pontiim] [i: //ponta, - ponta] po = BHS sarva, (3a2), pálkétér-ne po kektešė antipāte rami ‘his whole body burns like a fire-brand’ (8a5), w[ē]jia ... po tanās ... snātkwa po pwārā ni[1] kektešēmen naistāna ‘he spoke with complete love ... all the fires of hell suffusing my body’ (22b6f7), po ekařēša kekeni ‘provided with every possession’ (M-3a5), serkene po cemlassė ‘in each cycle of births’ (S-4b2), lykašėm rano yolkaij po prakčikšim kārtšait ‘šek ritoymar’ ‘may I reject every least evil and seek always the good’ (S-5a1), po presyamne ‘in all ages’ (S-6b4); (b) srkā[1]ni[=rē] ponantās ‘death [is] the end of all’ (3a3), šāulo posa olyp ‘the best life’ (24b5), pontats kārtsei ‘for the good of all’ (20b2), wināskau cents po cēre yku[le] jarei ‘I honor the love of all of them [who have gone] to thee’ (24a4a5), latem poic ‘all went out’ (589a4), pone karte ‘good for everything’ (W-29b1); — po-cemlasė ‘prting to all births’ (A-1a2); — po-presyamse ‘*-prting to every age’; (TEB-58-20); —poknēsa ‘in every way’; poknēsa = BHS sarvaša (11a5), memnas makči onon[1]men poknēsa mā tunte [k]el[s]ei ‘you yourselves deceive beings in every way; there [is] no nirvana therefrom’ (28a7).

TChA polpont- and B polpont- reflect PTC *pont- in polpont. Already in 1933, Meillet (in Lévi, 1933:38) had suggested that these Thorian words should be equated with Greek pās ‘all’ (cf. also Jasanoff, 1978:32). Under this hypothesis we might expect a mas.-fem. nom. sg. *pōnt which would have resulted in PTC *po. From this form the vowel was generalized to all parts of the paradigm. Similarly in Greek the -a- was generalized from forms with the zero-grade (the circumflex in pās, rather than the acute, is a problem for any analysis of the Greek form). In a refinement of this etymology Penney (p.c.) suggest that both Thorian and Greek reflect a PIE *pēh₂nt- (similar is Normier’s *pānt- [1980:254]).

Alternatively, Hilmarsson (1986:72 and 340-341) sees in this etymology an old aorist participle *h₂pōnti- to *h₂-dep- ‘take, grasp’ seen in Sanskrit apnoiti ‘reaches, achieves’ or Latin apēc ‘attain’; ‘by the semantic equation is not compelling and there seem to be no reason why a laryngeal would not have vocalized in initial position in Greek in a form such as *h₂pōnti-. In any case; not with VW (381-382) a derivative *b’h₂nti- (or rather *b’h₂nt- from *b’h₂euh₂- (cf. Sanskrit bhūri- ‘numerous’), though such a form would be phonologically acceptable. See also poṣiī.

pokō* (n.[p.l]) ‘arm; [any] limb’; [-, pokants, pokal/pokaine, - pokaine/pokaiñ, -] prāri raso pokai wat lauke ykawa ‘having come [out the measure] of a finger, a span, or an arm’ (41b4/5). yāsāse rami karse myuwe xe pokaine šekem[t]e ‘thighs like a golden deer, the arms of a lion’ (75a1), pokaine = BHS bžū ‘(Y-2a3), po pokainnte [lege: pokamntse (according to Sieg)] ’the whole arm/extremity’ (Y-3a4/5); -- pokai in the bahuvrīhi okk-pokai ‘eight-armed/limbed’: okk-pokai [sic] Viñg[u] ‘eight-limbed Viṣṇu’ (74b5); -- pokaišse ‘prting to an arm’ (H-149.ADD.60b4).

TChA poke and B pokai reflect PTC *pokai- (as if) from PIE *b’h₂euh₂- ‘(fore)arm, forearm of animals, ’Avestan bžū- ‘arm, Greek pēkū̃- ‘forearm,’ Old English bōg ‘shoulder, arm, bough,’ OGH bug ‘shoulder, hip, shoulder-joint (of animal)’ (P-108; MA-26) (Meillet, 1911:150, VW:380-381, with differing details). In Proto-Tocharian the *-o- of the root syllables results from the rounding of PIE *-eh₂- after a labial and before a *-u-. It is possible that we see a reflex of PTC *pokai-, the unextended reflex of PIE *b’h₂u- in the gen. sg. pokantse (the expected shape for a genitive singular from a nominative or accusative *pok). Sieg suggests a scribal error for pokantse (presumably he is thinking of a *pokanteši) but we would expect *pokantse in a paradigm with accusative singular, dual, and plural respectively of the shapes pokai, pokaine, and pokai. This word is presumably the source of the borrowed Khhotanese pokai- ‘cubit’ (Bailey, 1979:242). (Not with Bailey we should see the Tocharian word as the cognate of Greek pugur ‘cubit.’)

potke, see pautke.

pont-, see po.

poṣiī (nm.) ‘the all-knowing, i.e. the Buddha’ [poṣiī, poṣiṁse, poṣiṁ (voc. poṣī)/poṣiṁta, poṣiṁnant, poṣiṁta] tōt tojantata wikaśīsi pōṣiṁta tuti teiškemą ‘buddhas ariac to remove these dangers’ (5a6b7), [o]jka ra cemela ma pōṣiī palē ‘the Buddha did not praise births in the last’ (64b1), [in Manichean script] bųṣ̩ marginBottom [p=poṣiṁtaes] (Winter/Gahaim:12); -- poṣuĩ̄ne ‘prting to the buddha: ‘kalīśem perne poṣiũ̄ne ‘may I achieve the buddha rank!’ (22b1); -- poṣiũ̄ne ‘id.’; poṣiũ̄nešaik ekāḷayem ‘from the parousia of the buddha’ (S-8b4). -- From po ‘all’, q.v., aiš, a nomen agentis from aik, q.v., ‘know.’ See also po, aiška- and the next entry.

poṣiēska- (n.) ‘the all-knowing, i.e. the Buddha’ [-, - (voc. poṣiēska)/&i|hi poṣiēska sām emep[e] ‘will be taken away from me, O Omniscient one, the terrible enemy?’ (21b8); -- poṣiēska ‘* prting to the Buddha’ (?) /škem poṣiēska ‘sic’ hemi-kalīwe (345b3).
asīyanampa yāti rām y[ə]sāhita rānā ko gānemō kwnāsi tānisā pāyitī [if] whatever monk travels along by agreement, even from one village to the [next] village, with nuns, pāyitī (H-149.337a2–PK-AS-18B-b2 [ibid.:50/ Pinault, 1984b: 377]). A derivative of postām, q.v.

postānu (adj.) 'later, latter'

[m: postānu, - postanot[lu] se iī posi postānu ... pīnōtātāri tākām 'he will enjoy my latest alms above all' (107b10), postānu pākās = BHS aparapakṣa- (510a1), enēske postanont camelne vajrāsānta la[50my]m 'may I sit on a diamond-throne even in this latter birth!' (580a3). An adjectival derivative of postām.

postānnem (adp.) 'finally'

[wēnē]rwanits tīśētē ike postānnem 'separation from things [is] finally the end' (4a1), [Brahma]jjāttā lāntī veswe postānnem mā sp āsāta 'and finally he did not recognize the trace of King B.' (358a4). The ablative of postām, q.v.

postām (adv.) 'finally, afterwards'; (indeclinable adj.) 'latter'

[nai]nt sāmmāntaś saśaśa ... kauṃnts mēnāṃts kātārā kārṇāmār attaik postām 'so the life of men is cut off finally by the passing of days and months' (3b5), mā vōkka nē niś kṃērā tu postām omunāmākām 'before long I will be extinguished and afterwards you will have regret' (29b4), yāntr alyētām appanām yām postām narrānta 'he will treat others badly and go afterwards into hells' (31b5=32a7), naun pāke postām pāke 'the former portion and the latter portion (A-1b6), koṇt ramā ṣāvāṣā mā postām aśaś aṃmāś 'like a sowen seed [is] not made visible [until] later' (K-3b5), postām yēmāmē = BHS anusūrān (U-3b1), postām = BHS paścāt (U-1a3).

It would seem reasonably clear that in TchB postām 'afterwards, later' we have a cognate of Latin post 'afterwards; behind, after' (so already Meillet, 1914:7, though he does not offer any exact account of the phonological side of the relationship; cf. also Jasnow, 1978:32). Hilmarsson, 1986:49 suggests a PIE *pōṣ-dō under the assumption that final PIE *-d yielded TchB ~-d which, after rounding the preceding vowel, disappeared. He adds the Old Russian pozād and OCS pozdė, presupposing *pōs-do (with a short vowel) as similar formations. I do not think that PIE *-ō became ~-u especially when in the neighborhood of ~-w- (as in *okītv > ḍikj eight' or the preterite participle ending ~-u from ~-wū). I think it is preferable to take postām as a reflection of PIE *postu (similar to the *posti seen in Latin post and TchB pēst, q.v.) + *nu (MA:43). Not with VW (383-384) from *pōs-'side' + pronominal *-tām. See also the derivatives postāni, postānu, postānnem, and ommī, and, more distantly pēst.

paussām (n.{acc.pl.-}) 'reconciliation' [only in N-nem paussām yām- 'make a reconciliation of, renounce']

[śv-, pāccām] ॥ yokājmen paussām pāyāmāt 'make a renunciation from evil!' (11a3), kartse yoh aśiēsa škhe pāccām pāyāmāt ton aśīkālāmē


\[\text{paunke}^* (n.) \text{ 'rib' (73)}\]

\[\text{[l]-, paunke] kufcissë sâlype ... malkwersa pûksâlle //hêc püssânesa sanâpatsi paunkerma /// \text{ 'sesame oil with milk [is] to be cooked ... over the breasts [it is] to be smeared and on the ribs ... ('W-4b2/3).} \]

\[\text{The semantic identification would be expected another dual (as in püssâne). \text{ I take this word to reflect a putative PIE *pësko-, a vowel, possibly diminutive, derivation from *pës- 'side' also seen in posîya 'side,' q.v. This derivational and semantic relationship would be similar to but opposite that obtaining between Sanskrit pârsâ- (f.) 'rib' and pârsâ- (nt.) 'side, region of the ribs.' See also posîya.}\]

\[\text{pkkate}^* (n.) \text{ 'obstruct, hindrance; something put crosswise' \[\text{[-i-, pkkate/-, -pkântenna] kete pkkante áymen kalîf[aun]e cai cets sañî \text{'These are your Feinde, deren Behinderung sie müssten bei Erlangung (31b78), mãntr[ä]lka pelaiknemem pk[antel] /// = BHS evam dharmat apakramy (305a), pkkantë sëe ywîrc 'in width/widthwise one and a half' (H-149.X.4b1 [Couvreur, 1954b:44]); -- pkkante-pîlko \text{'a leading askance'; pkkante-pîlk attisa dakšin[î]kem yelyakorjem [men] having looked on the worthy ones only [with] envious looks' (24a4).\] \text{Tchak pkât and B pkkate reflect PtCh *p(ê)kîntë which is probably (as if) from PIE *begno-, a derivative of *bêgh 'break'; Armenian bekanem 'break,' Sanskrit bhânkti 'break, interrupt, impede,' Old Irish bongid 'breaks' (P-114-115) (VW:376). Morphologically it is similar to yente 'wind,' q.v. from *h₃weh₁, nt., a derivative of *h₃weh₁ 'blow.' See also epinkte.}\]

\[\text{pkleîne, see s.v. 'pâk.'}\]

\[\text{pkopî}^* \text{ '?'} \text{ /// asklyây pokîpi seell (5805b).}\]

\[\text{pkwalîe, pkwalle, see s.v. pâkw.}\]

\[\text{Ptompîle}^* (n.) \text{ 'Ptompîle' (PN in monastic records) /// [Ptompîle, -/-f (491b-III-4).}\]

\[\text{pyâk- (vt.) 'strike (downwards), batter; beat [of a drum]; penetrate [as a result of a downward blow]'}\]

\[\text{Ko. I pyâk}^* [\{Opt. pyâm, tyâm; Inf. pyâkti; Ger, pyâkâle: walo cew enkormem pyâm-ne [s]mnâssë-ne wot yopemem wat yucre-ne 'the king, seizing him, would beat him, or bind him, or drive him from the country' (H-149-ADD.84f [Thomas, 1974:102]; kauts pyâkti skîrasts pôr'mâkânte karâ staîsî] 'to kill, to strike, to revile, to cut off hopes' (266b3), pelaiknemek kerû cai \text{ 'ente pyâmsem if these beat the drum of the law' (313b4=Ś-5b2); PP pôpyâkû-: lyâka spâ cê sâs îs pâyâko po}
lääktläntams ‘he sees [in] this world the head battered by all sufferings’ (220a5); *pyäällyne ‘striking’: apsalkakkattisayesaesitylälyte:aisäätärästtylye: ‘the striking with sword and club, together with bone to cut off the head’ (284b2).

**Related to TchA pyäälä (n.) ‘post’ but extra-Tocharian connections are uncertain. It may be that the PToC *pyäälä is to be derived from PIE *b’eiha, ‘strike’ [Avestan byente ‘they struggle, strike,’ Old Irish benaíd ‘strikes’; OCS biji ‘strike,’ and other, nominal cognates in Armenian, Greek, Latin, and German (P:117-118)], i.e. *bhei-\underbar{a},-K [cf. kalák-, parák-, and wálak-, though none of these would be identical in ablaut]. This etymology is VW’s (1944:32; 1976:397-398, with differing details). Cf. Adams, 1988b. More likely is adding Tch pyäk- to Mann’s equation (1977:156) of Albanian pjek ‘meet, encounter,’ pérpjek ‘hit, knock, strike’ and Germanic *fehtan ‘fight,’ cf. English fight, under a lemma *pyek- ‘strike’ (MA:549).

**pyäpo (n.f.) ‘flower’

[pyäppo, pyapyaante, pyäpyain/plapyaain, pyapyaants, pyapyaain] [wälwucauwa pyäpyaino ‘flowers in bloom’ (247b4), [nükte krošne] pyapyainem ere were mä lipjössäm] ‘as the bee does not harm the appearance or smell from the flower’ (300a2), [kakroapammem krencantasana pyäppjaïn = BHS pracjya guapupjain (PK-NS-414b2 [Couverre, 1966:170]), stüm saa pyapyaïntsa = BLS tarum swakusmair (PK-NS-414b4 [id.]); –pyäppäis ‘pring to flower(s)’ (629b4); –pyäppäistse ‘having flowers’: pyapyaicem wersäpän ‘flower gardens’ (179a4).

**TchA pyäpi and B pyäpo reflect PToC *pyäpyä (-ään) (where *ään reflects the PIE ‘definitizing’ suffix *-ian- which probably reflects a (reduplicated) PIE *p(e)ih-2 [Sanskrit pyäyate ‘is swollen’ and others from the extensive group of *peih-2: Sanskrit payas- (nt.) ‘liquid, water, milk,’ pähant- (adj.) ‘fat,’ Greek πῖν ‘id.,’ etc. (P:793-794; MA:194, 382)] (VW, 1941:104, 1976:398). Hilmarsson’s suggestion (1986:342) of a connection with päppup ‘stinking’ is less likely for both semantic and phonological reasons.

Thus, within Tocharian the closest relative would seem to be TchA pyäpä- (sic) ‘strengthen, give force to; to be legible [of food]’ (the present pyästus- is analogical) which represents a derivational *peyihjosteh2 from an adjective *peyihjosteh2 ‘liquid, vital energy,’ in turn, an adjectival derivative of *peyihjosteh2 (nt.) ‘liquid, vital energy’ [Sanskrit pōyas- ‘liquid, water, milk, semen, vital force,’ Avestan payah- ‘milk’]. For the adjectival derivation we might compare Latin arbor ‘tree’ and arbusc ‘planted with trees,’ onus (nt.) ‘burden’ and onusatus ‘laden,’ venus ‘charm, loveliness’ and venusatus ‘charming, lovely.’ In Late Latin (Jerome) we even have a denominative verb onusture ‘to burden, load’ with exactly the same formation as in PToC *p(ī)yäštä (VW:397). The agreement with Indic, both as to pyäpä- and the noun underlying pyäštä – is rightly underlined by VW. **pyutk- (vt.) ‘establish, bring into being, create’ [pūtik- (vt.) ‘become ready’] Ps. IX *pyutiskäs-2/[A -s, -pyutiskšan/-, -t, pyutiskšen]: //kātār pātā pyutiskšam [this sin] establishes pātāi (329a4), pyutiskšam-ne krencaulwina ‘virtues establish it’ (591a5); Ko. IX (= Ps.) [Inf. pyutikš(a)ši]. Pt. II *pyutākā- [A -s, -t, pyutākali -s, pyutākar]: tem epinkten sā, onok[ri] pūs pyutā ‘in the meantime the porridge had become ready’ (107a3); PP/pepyutko-: [aitin[a]lādīlī ašāmēnte ente tāko-ṇa pepyutko] ‘if mercy and wisdom have been created for me’ (268b3); –pyutkassālh ‘establishment’ (586a5).

**AB pyutk- reflect PToC *p(ā)d_yutk- but extra-Tocharian connections are uncertain. Traditionally this word is connected with PIE *bheu-, ‘be, become’ (Schneider, 1941:48, Pedersen, 1941:228). Semantically such an equation is very good but, as VW (399) cogently points out, it is phonologically very suspect as the palatalized py- cannot be regular. VW himself connects this word with PIE *peih(2)- ‘is swollen’ [Sanskrit pāvān-‘full, robust, strong,’ pākās- (nt.) ‘fat,’ Greek πίαρ (nt.) ‘fat,’ pialēos ‘fat,’ etc., (P:793-794)], assuming an extended *pey- (he does not explicite the -t-). Such an explanation explains things too little, particularly as Sanskrit pāvān-: pāvās are almost surely to be divided *p(e)ihj2-wen-, *p(e)ihj2-wes-, etc., depriving his putative *pey- of any foundation.

I think it possible that the p- is the remains of an old prefix (as probably in plänk-, prukt-; qv.2) added to -yuk- ‘ripen, swell,’ representing a putative PIE *h1u-ed-sklo-: [Russian udit ‘ripen, mature, swell with liquid’]. Another possibility is that the prefixed verb, if such it is, is related to BYL maturity, complete one’s natural development,’ q.v. In any case, this PToC *yuk- would be unrelated to the *yuk- which appears in TchA yuk- ‘be worried, concerned’ and which is probably from PIE *yeudh- ‘move quickly, agitatedly.’

**pyorye (n.f.) ‘yoke’

[pyorye, -il] ešesm manxite tāko kacāmp rākkā stācker stāječa pyorye sā tāko cewaron somo luyatā lānkta mā klyfelica ‘there would be there a tortoise lacking eyes, living long, and there would be a yoke in that water with a single opening, light [in weight] and not staying [still]’ (407a67); –pyoryse ‘pring to a yoke’: nāno aiaye pyoryse lāmsēnta kēaksēnta 150 ‘furthermore they levied an extra [payment] for the yoke of 150 kēaksēnta’? 7; we would now know more perhaps about the extra payment pertaining to the yoke, if we knew we the major item in this entry (two lines above), akwnem, meant] (490a-III4).

**Etymology unknown. VW (399) suggests a connection with PIE *b’eiha- ‘strike’ and Hilmarsson (1991b:173-174) suggests a derivation from *pehi- ‘injure, abuse.’ Both are semantically possible (cf. the relationship
of Sanskrit dūrvati ‘injures, causes to fall,’ Hittite tūriya- ‘harness,’ and Sanskrit dhūtya ‘harness’) and both are phonologically possible (assuming in both cases that we have a derivative in -ye built on a preterite participle or abstract). However, neither is compelling. Extremely unlikely is Hillman’s earlier suggestion (1986:27-28) of an equation with Sanskrit pīyāra- ‘mocking, degrading.’ As a speculative possibility, one might suggest a putative PIE *bhī-yēr-ru- (+ later -ye) ‘that which goes around.’

prakār (n.) ‘sort, nature, class’
[prakār, -a, prakārī, -ī, prakārānta] [pi]s prakārānta yaiiku rano iškaṃ = BHS yāvat paticāra-pārāgaṛha (1982a). ▪From BHS prakāra.-

prakrūṭe, see s.v. prākre.

prankarac (n.) ‘Wedelia calendulaecea Less.’ (a medical ingredient)
[prankarac – prankarac, –/-] (W passim). ▪From BHS bhrngarīja.-

Prajñākaracandrame (n.) ‘Prajñākaracanda’ (PN in monastic records)
[Prajñākaracandra, –/-] (433a19).

Prajñāraksita* (n.) ‘Prajñāraksita’ (PN in graffiti)
[–, Prajñāraksitente, –/-] (G-Sū8).

Prajñāwarme (n.) ‘Prajñāvarman.(PN in graffiti)
[Prajñāwarman, –/-] (G-Qm10).

Praṇāda* ‘Praṇāda’ (PN of a buddha)
[–, Praṇāded/-] (Pinault, 1993-94:175).

pratim (mnt.) ‘decision, resolve, resolution, conversion’ [pratimmen klaut- change one’s mind’
[pratim –, pratimī, –, prag(nī)nta] mallaśiśṭū sī eiwa pratimta ‘he disavowed received opinions’ (19a4), kelāsta lāke pratimin men waskūta ma atate ‘thou didst bear suffering, thou didst not budge from [thy] resolve’ (224b2/3). ▪A borrowing, with Suffixxwechsel, from TChA pratim ‘id.,’ itself an old compound, (as if from) PTCh *prete (cf. eprete) + ime ‘decision-awareness’ (Winter, 1962c:71-72). See also eprete.

pratikapakāktē (nm.) ‘a Buddha who reserves his enlightenment to himself’ [pratikapakāktē, –, pratikapakāktē, –/-] (352b2). ▪A calque on BHS pratikekauddha.- See also the variant pratikapadāktē.

pratītyasamutpāt (n.[m.sg.]) ‘origin by dependence (in the great chain of being)’ [pratītyasamutpāt, –/-] (149b2). ▪From BHS pratītyasa-mutpāta.-

pratipat, see prativat.

pratipa (n.) ‘Sida rhombifolia Linn.’ (a medical ingredient)
[pratipa, –/-] (W-34a6). ▪From BHS pratibala.-

pratimoks, see prātimoks.

pratilom (adv.) ‘with the grain’
(179b5). ▪From BHS *pratiloma- (not in M-W or Edgerton).

pratijñaptīlaṃkāra (n.) ‘sign of recognition’
[pratijñaptīlaṃkāra, –/-] (194a4). ▪From BHS *pratijñaptī-laṃkāra- (compound not in M-W or Edgerton).

pratisvī (n.) ‘Aconitum heterophyllum Wall.’ (a medical ingredient)
[pratisvī, –/-] (W passim). ▪From BHS pratisvī.-

pratikan, see pratikat.

pratipat - pratipat* (n.[m.sg.]) ‘new moon’
[-, -, pratipat – pratipat/-] pratiplāṃkāre [sic] (437a2), // pratiplāṃkāre pālentā [sic] // ‘from the new moon [60] the full moon’ (439a3), skas ksantsa Kṣemājñone lānīi yakwe pikulone skançe memne pratipatane ‘in the sixth year of the regnal period of king K., in the sixth month, on the new moon’ (G-Sū34.1). ▪From BHS pratipad- (for discussion, see Sieg, 1950:211). The native Tocharian equivalent is fiuwe, q.v.

pratisanñkhyānīrutra* (n.) ‘suppression of careful consideration’ (?)
[-, -, pratisanñkhyānīrutra/-] (189a1). ▪From BHS *pratisanñkhyā-nirodha- (compound not in M-W or Edgerton).

pratisamvīt* (n.) ‘special knowledge’
[pratisamvītanta, –, -] (427a5). ▪From BHS pratisamvedi(a-).-

prathārī* (n.) ‘wonder, miracle’
[-, -, prathārī/-, prathārīnta] tara orotstasa prathārīnta sālkāte-mē sārdhi-lakṣāνīeṣa prathārī pa ko sjāpālišeṣa prathārī eṇa sākṣeṣa prathārī ‘he expressed to them the three great wonders: the magic-sight wonder, the thought-informing [= mind-reading] wonder, and the instruction-wonder’ (108b3/4). ▪From BHS prāthārya.-

pratutpam (indeclinable) adj. ‘present’
(170b2). ▪From BHS pratutpanna.-

pratyayakapāñkātē (adj.) ‘ptng to a buddha who reserves his enlightenment to himself’ [pratyayakapāñkātē, –/-] (591b5). ▪This adjective presupposes an unattested noun *pratyayakapāñkē, a variant of pratikapāñkē and pratyayakapūṇkē, q.v.

pratyayakapūñkē* (n.) ‘a Buddha who reserves his enlightenment to himself’ [-, -, pratyayakapūñkē/-, pratyayakapūñkēnta, pratyayakapūñkēma] (45b6). ▪A calque on BHS pratikekuddha.- See also the variant pratikapāñkē as well as the previous entry.

pradhāma* (n.) ‘essential part’ (?) or ‘effort’ (?)[pradhāma, pradhānantes, –/-] pradhānantes = BHS prādānaṣya [sic] (201b3). ▪From BHS pradhāna.-

Praṇāda* (n.) ‘Praṇāda’ (PN)
[–, Praṇāded/-] (Quintura 34-g2 [Pinault, 1993-94:175]).

prapuntarikā (n.) ‘root of white lotus’ (a medical ingredient)
[prapuntarikā - prapuntarikā, –/-] (W passim). ▪From BHS prapuntarika.-
Prabhanj(e) (n.) 'Prabhangara' (PN of a former buddha) [Prabhanjie, -/-l] (74b2, H-149.ADD.4a4 [Thomas, 1965:196])

pramāṁ (n.) ‘measure’
[prabhanjie/-l [saij]śālmēnta yāram pramāṁ kā[tpau] [dyadic with yam]'having achieved a measure of wisdom' (110a4). ■From BHS pramāṇa-

pravrmati (n.) the designation of a meter?
[-/rammati/-l prav rmatien (G-Su36.1).

prayok (n.[f.pl.]) ‘use, employment; remedy; presentation’
[prayok, -prayok/prayokānta, -] paniāsē spe spel prayok ‘a poultice of honey [is] one remedy’ (FS-b1). ■From BHS prayoga-

pravrmak (nm.) ‘sacred text’
(401a3). ■From BHS pravrmaka-

Pravare (n.[m.sg.]) ‘Pravara’ (PN of messenger of the gods and friend of Indra) [Pravare, -/-l (507b3).

pravsēk (n.) ‘introduction’ [to a work]’
[pravsēk, -/-] (519a4) ■From BHS praveśaka-

Prāṣāntatwene (n.) ‘Prāṣāntatwew’ [PN in monastic records] [Prāṣāntatwene, -/Prāṣāntatwew/-l (439a2, PK-5K.507[19] [Pinault, 1987:86])

prasāriye (nfl.) ‘rainshower, cloudburst’

The meaning is that of Krause and Thomas (1964) and seems appropirate to the contexts, however fragmentary. ■As if from PIE *prāsāriyo- a vṛddhired derivative of the verbal noun *pr(e)sati- seen elsewhere in OCS prās ‘dust.’ The underlying verb root is *pers- ‘pour; sprinkled’ seen in pārs, q.v. Another nomen actionis is PIE *pras- (m.) seen in Slovene pīh (m.) ‘dust, ashes’ and Old Norse forsfløs (m.) ‘waterfall.’ The vṛddhi is probably an inner-Tocharian development (cf. pāṣāke, sākece or trākṣām). So VW, 1967: 184, 1976:368-389, with differing details. See also pārs-

prasānkan (n.) ‘eruption of pustules’

prasāt (n.) ‘faith; tranquility’
(382b6).
■If correctly identified, from BHS prasa-

Prasāmnake (n.) ‘Prasenajit’ (PN of a king of the Kausalas) [Prasāmnake, Prasāmnaki, -/-l (21a6). See next entry.

Prasena (n.) ‘Prasenajit’ (PN of a king)
[Prasena, -/-l (5a2). See previous entry.

prasār (n.) designation of some monastic official
[prasār, -/-l prasārā Moksacandre (DAM.507-a15 [Pinault, 1984a: 24]).

Probably with VW (1983[87]:258-249) a derivative of the (originally subjunctive) stem pārsk- ‘fear.’ The semantic development would be something on the order of ‘inspiring fear, awesome’ > ‘reverend.’ See also pārsk-

prasārāman (n.) (m.sg.) ‘bed-boot’
[-, - prasārāman/-l ot āvēm prasārm[r]ām eye[m]īte /// ‘then a new bed out of sheep’s [wool]’ (326a). ■From BHS prastara-

prasāvā (n.) ‘breast’
[prasāvā, - prasāvān/-l khadīrā [sic] sārātā yeśat sat sāt yomānte prasāvākā sangapole ‘a sliver of acacia or human bone [is] to be stuck in the breast of the efligy’ (M-3b4).
■(As if) from PIE *proty-(h)ōk-e*ēh- which, except for the ending, is the exact equivalent of Greek prōsēpon ‘face’ [Sanskrit prātika ‘face’ (<*proty-(h)ōk-e*o-]). For the semantic relationship one might compare Lithuanian aūtis ‘breasts’ but Gothic endi ‘forehead’ or Greek stérmon ‘breast’ besides OHG stirne ‘forehead.’ So Schultze, 1927, VW:389, MA:191. See also ek.

prasāt (n.) ‘Solānum indicum Linn.’ (a medical ingredient)
[prasāt, -/-l (W-17b4). ■From BHS bhāti-

prasātā (n.) ‘a three-hour time-period; a watch’
[-, - prasātā/-l (553b3). ■From BHS prakara-

prasārā (adj.) ‘excellent’
(175b2).
■From a BHS *prakarṣika- or *prakarṣika- (neither in W-M or Edgerton.

prasāre (adj.) ‘fixed, firm, hard, solid’
[n: prakri-, -prakren/-l [f: prakrya, -/prakaryane, -/ prakre = BHS dhṛham (11a4), se pīko ste prakri=enuk ‘this insight has been firmly grasped’ (23b4), prakren naślieta ‘with a strong roar’ (51b8), kinnarā prakre klāntāsiha ‘the kinnara slept soundly’ (109b5), pākāre tāt prakre ‘long, steadfast love’ (25a4), śī[m mā] prakre aipu no idcēmata ... mā yānu ‘but the roof [is] not strongly covered; [it is] not made of clay’ (A-2a5), iwasāsra prakre ‘stronger than a thunderbolt’ (AMB-a2); -prakreũne ‘firmness, strength’:: //prakru mā prakrawjaemem = BHS asārāncya kā asāratah (U-17b2); -prakrawijetse* ‘± firm, strong, steadfast’ (523a5).

■Etyymology uncertain. TChA prakār and B prāk reflect P'Tch *prāk but extra-Tocharian connections are uncertain. VW (390) suggests that we have in *prākre a reflex of PIE *perk-lprēk- ‘fill’ [Sanskrit prṇakti (prṇakti pipārtak) ‘fills, gives abundantly; mixes,’ Middle Irish ercim ‘fill’ (P-320). Semantically such an equation is satisfying enough (**full** [therefore] ‘firm’) but the genesis of a lengthened-grade *prēk-ro- remains mysterious. The same problem arises if we start from *b*ērgā- ‘high’ (MA:210). More likely is a derivation from a PIE *b*ērak- ‘squeeze together, make firm’ [Middle Irish barc ‘storm, fury,’ Latin fērcio ‘feed, fatten,’ Greek phrāsō (< *b*ērake[s]-) ‘fill quite full, close, push together, make a fence around’ (P-110-111; MA:450-451)].
prātimokṣa (n.) 'Buddhist monastic code of conduct'
[-, prātimokṣa] kṣa se samāne prātiṣṭhitoṣ po aṁśtmas mā kīryaṣṭam ‘whatever monk doesn’t listen with all his soul to the prātimokṣa’ (H-149.3.3b [Couvreur, 1954b:49]); -prātimokṣaśa* pring to the prātimokṣa (H-149.5.5a2 [Couvreur, 1954b:44]); -prātimokṣaśa-sūtra ‘the prātimokṣa-sūtra’ (H-149.5.3a3 [ibid.:48]) ■ From BHS prātimokṣa.
prāntakoti (indelcindable adj.) ‘extreme’ (591b1). ■ From BHS prāntakota-
prān (n.) ‘jewel’ (K-T)
prāpti*(n.) ‘occurrence’
[-, prapātī/-] (181b1). ■ From BHS prāpti-
Prābhāsa (n.) ‘Prabhāsa’ (PN of a king)
[Prābhāsa, -,-/l] (228a2).
prām- (vt.) ‘restrain, hold back’
Ko. IX /prāmikṣa/-[1] [Inf. prāmīst(-is)i]: [tu-yarpwe we/n/a] pīś tōṃ slokāna ents/ensents rerserents [en/nepure] pālsko kāntwa prāṃsiṣiśi ‘therefore he spoke those slokas before the envious and hateful ones [in order] to restrain [their] spirit[s] and tongue[s]’ (182a3). ■ TChB prām-is closely related to Latin premere (preterior press, participle pressus) ‘press down, press upon, squeeze’ (VV:390). Given the semi-suppletive preterite and participle, the morphological division underlying the Latin forms must be pr-em-lpr-es- or pr-et- with *em- being an elisiong with durative meaning added to *per- strike’ [Grek petρė ‘pierce’, OCS na-perij’ id.’] (Ermont and Meillet, 1967:533-534). The same analysis of *prem- must of course be historically true of Tocharian prām-as well (MA:450). The PIE *em- presumably is the same as it is to be seen in sām-, kām-, qv.v.
prārāja (n.fl.) ‘finger’
[-, prarāja/-, praraṃj prāṛi rasa pokai wat laute yuka ‘having come out a finger’(s) worth, an ell, or an arm’s worth’ (41b4/5), sāmānentse yelmi pulksne tsanakm kwipe-ikē ke,wco kaltairr-ne [tu prar]onta yaṣṭaḥ ... [krike] lāmne- [life] desires arise in the mind of a monk and his shame-place [śaṃ] stands tall and he excites it with [his] fingers and filth emerges’ (334a7-10), śvārā praraṃj pālākkemem menki sa ‘was lacking in height four fingers’ (H-149.4.3b [Couvreur, 1954b:44]); -prārājina* pring to a (fingersons): [pe]khem prāriṭhān[a] ‘finger rings’ (116a4); -prārāja* id.: [pe]khem prārāji (242b1).
Since a nominative singular is not attested, it is possible that it is *prāriye rather than the *prāri given above and by Krause and Thomas.
TChB prāri has as its closest relative A prār (plural prāra) which are reflexes of putative PIE *p(e)reh₂ru- (for TChA) and *p(e)reh₂ru- h₁(e)n- (for TchB), the latter extended by the "definitizing" *h₁en- (see Adams, 1988d). The (acc.) singular prāri reflects full-grade *p(e)reh₂ru₂,emn(y) (with regular loss of final *n in non-animate nouns, while the (acc.) plural reflects zero-grade *p(e)reh₂ru₂,emns (the resultant –o- has been extended to the nominative). I take the underlying (and TChA) *p(e)reh₂ru₂- as, a neuter nomen agentis in *-r, extended, as is usually the case in Tocharian by -u-. Similarly VW (1970a:166-7, 1976:390), though he starts from a nominal *per-ōr. Further s.v. preere.
prān (n.) ‘arbiter, director’
[prānike, -,-/l] (G-Su33). ■ From BHS prānike- (see Pinaul, 1987:151).
prāṣām* (n. [m.sg.) ‘question’
[-, prāṣāmi] ce prāṣām pepākro ‘having asked the question’ (588a7).
■ From BHS prāṣa-
prān- (vi/vt.) G ‘stay away; restrain oneself’; K ‘keep away, reject’ G Ps. III /prānike/- [MP -, prāketa-/-]; wertstāyemin prāketa ‘he is to stay away from the assembly’ (14a2); Ko. V /prānand/- [Inf. prānandis]; // [po ρe]sλa[n]he prānandis mā spē preke (279a2-281b2).
K Ps. IXb /prānākṣa/-[A - prākṣānt, prānākṣis]m/ ‘ompalskōnte pūst prānākṣānt naktam laute iāsamē yeke pei hōstr ‘he rejects meditation and presses afar; he seeks honor and flattery’ (338b3), purwe ce pinnēt mā nātako prākṣānt/-i/-me ‘enjoy the alms; do not, O lord, keep us from thee!’ (107b1); Ko. IXb (= Ps.) [AOpt. prānākṣānt, -/-] lykakām rano yolaiīe po prānākṣānt ārāsauie [sek ritumā] ‘may I reject every last evil and seek always the good’ (S-5a1); Pt. II /prānand/- [A - prākastā, -]; PP /peprānimo-: sankamen peprānku ‘kept away from the community’ (329b1).
AB prān- reflect PTh *prān- but extra-Tocharian connections are uncertain. It is possible that *prān- is from a late PIE breng- ‘press, squeeze,’ otherwise seen only in Germanic [Goth anapragan ‘trouble, oppress,’ Middle Low German pragen ‘press,’ Middle High German phragen ‘oppress,’ Old Swedish prang ‘narrow street,” English press (so Krause, 1955:13, VW:390) or *breng- ‘id.’ seen in Old Norse brenga ‘clamp’ or Lithuanian branķa ‘swelling of (seeds).’ Equally good phonologically and equivalent semantically would be a conclusion of the Tocharian word with Lithuanian sprūgę ‘to choke, become choked, obstructed,’ sprūgę (tr.) ‘to press into a small place, squeeze, close or tighten [a door or gap],’ Latvian sprūgā ‘to face up, confront,’ OCS -prēg ‘strain, stretch, tighten’ (MA:644). If the Tocharian is to be connected here either with, we would have a semantic development something on the order of ‘press’ >> ‘press away.’
Also possible but less likely is Jasanoff’s connection (1978:40) with Sanskrit bhrama- ‘fall,’ earlier ‘fall away from, be removed from’ (RV 10.173.1 mā ña rāstrām adhi bhraṣṭ ‘die Herrschaft soll dir nicht entfernen’). In this case we have a semantically sound but it seems
pain/feeling): lüklenste pruktäiïene nùnca okhtsa klyomya Ýtyrë ‘the noble, eightfold way leading to the suppression of suffering’ (154a4), pruktäiïenem = BHS niroðhär (156b2). The (single) contexts of the two preterites of the Grundverb suggest that the two are semantically differentiated: pruktää- being ‘were filled’ and pruktä- being ‘were confined.’ K Ps. IXb/prşıtikä/ [A pruktakas, ~ pruktäisätä / ~, pruktäkem / Ger. pruktäkälele]; sviöljsåku kentis tsunamiäkki lljä/sä kéléim pruktakas [sic] ‘I rain over the earth with a flood of weapons and I fill it up [in all directions’ (93b4), olyatiose mika þæs kor Ñeðiða aräic Ñúskaða ... aulom pruktäisätä ‘having eaten too much it dries the throat, depresses the heart and plucks up the vehicles of the body’ (ST-A); Ko. IXb = (Isf. pruktästlä); fpv. I/prşıtikä/ [MPSg. prutakar: karnuñass tronk prutakar] ñ shut up/encircle the hollow of pity! (TEB-64-08); Pt. II/prşıtikä-/ [A, ~, pruktäll]; prutak peleme ‘he locked [him] up in prison’ (21a4), yke/postäm prutakant ost cau po yolaem wers ‘afterwards he filled up the whole house with an evil smell’ (426b6), plrjëkere satiññë anäñe askä prutak ‘he kept firmly in [his] exhalation and inhalation’ (115s2); PP ípeprutik.-

-AB prukt- reflect PToch *p(ä)rut- (presumably with rebuilt zero-grade [cf. Adams, 1978]). I think it likely that we have here an example of the same (intensifying?) prefix *p(ä)- (that we can see in plünk- and pyut-) and -rutk. This -rutk- is etymologically identical with rutk- ‘move away, remove’ (q.v.) though the prefixed derivative *pä-rutk- better preserves the apparently original meaning ‘keep away, hold back’ seen in Sanskrit rudh- and its derivatives (note that prukt- often enough serves as the translation of Sanskrit ni-rudh-). Less likely, it seems to me, is VW’s derivation from a putative PIE *(s)préut-ske-so-., otherwise appearing only in Baltic [: Lithuanian sprūst ‘thrust, push; press [as into a crowd],’ Latvian sprāst ‘stick in,’ sprīst ‘squeeze’] (WW:392-393). See also prautke, probably pruca:në and, more distantly, rükt- and possibly prünk.-

- prutë, probably prautë.

preke (nm.) (a) ‘time, (appropriate) occasion’; (b) ceur preke = tän prescyaina = ‘at that time, then’; (c) snai preke = ‘unseasonable’

-preke, -prekëll, -preken\m

(a) [si]ñmausa ñiñmatai präkkre tew pärrkem prekentša ‘thou went bound fast with bonds for a long time’ (83a2), carit ñis pyjämtso preke päs ste ... kakañt [legæ: kakosst] ñeñ meti ñis årâre ‘do [this] calculation! the time is past; the four months of invitation have ended!’ (331b5), walo ñey tane Jambudvips naus preke ‘there was a king here in J. [at] an earlier time’ (372b1), preke = BHS käla (547a4), pärrkem prekentša ‘for long periods of time’ (562a3), istak wä preketsa ñeñomem ‘or made immediately for the occasion’ (FS-b4), [in Manichean script] k’tv bryggy = kältó preke (Winter/Gabain:12); (b) okonta wäisä ñiwoyem celjw preke ‘the animals [at] that time were eating fruit’ (3b1); (c) snai preke yenti tsenkantrá

snai preke suwam spä swesi ‘unseasonable winds arise and unseasonable rains rain’ (8-8b2); -prekeše ‘timely’ (1): ñiñkästä krenk prekese tänkösseti ím ‘there were thunders and lightning’ (273a4).

-As i] from PIE *pyroko- ‘instant, blink of an eye’ similar to the *prékuw- that lies behind Gothic *brawh (in the phrase on brawha augins = Greek en ripé ophthalmoi) [: Old Norse augnabarag] ‘moment,’ þrjá ‘illuminate’ (< *brekn-, etc. (P:141-142)) (WW:391). See also possibly prentse.

prekšalle* (n.) ‘trial’ (?) ‘court’ (?) [-, - prekšalle| preksallen[e] wayr-ne preksentarw wenne ‘they led him into the trial/court and the judges spoke’ (H-149-ADD.12b1 [Thomas, 1967:66, fn. 35]). A derivative of *prék-, q.v. See also following entries.

preksätisste* (n.) ‘questioner’

[preskätisste, -]samänissent preskätistse mä mákšëste [lége: mákšël] stë ‘he [is] not to become the questioner of the monk’ (331b1). a nomen agentis from *prék-, q.v. See also following entry.

preksența* (n.) ‘judge’

[preksënta, -] preksallen[e] wayr-ne preksentarw wenne ‘they led him into the trial/court and the judges spoke’ (H-149-ADD.12b1 [Thomas, 1967:66, fn. 35]). a nomen agentis from *prék-, q.v. See also previous entry.

prenke* (n.) ‘island’

[-, - prenkel|prenki, - premkem] lym samudrät yaitu prenken nìaulmey[le][nasia] ‘the sea [is] an ocean decorated with islands and jewels’ (422a5), snai prenke takoy sa këna ... po wars=te ‘the earth was without island and full of water’ (407a5/6).

- Tcha prank and B prenke reflect PToch *prenke but further connections are uncertain. Formally it would be easy to see prenke as a thematic, e-grade derivative, of which there are so many in Tocharian, of pränk- ‘stay away; keep away.’ A semantic development *something that keeps away’ > *obstruction’ > *island’ would seem to be possible, especially in an area such as the Tarim Basin, where islands are low, shifting bars of sand and gravel in rivers (so Krause and Thomas, 1960:68). A similar semantic development is to be seen in English (sand-, gravel-)bar. For the form, compare also Lithuanian branš ‘swelling (of seeds),’ VW (387) objects to this etymology on semantic grounds and would prefer to connect prenke with Old Norse brekka ‘escarpment’ and English brink (all reflecting derivatives of a putative PIE *brenk-), seeing ‘island’ as a semantic development of *hilt, escarpment.’ As a parallel he notes the descendants of Proto-Germanic *hulma- (< PIE *kel: ‘raise high’ [: Old Saxon holm ‘hill,’ but Old English holm ‘island; wave, sea,’ Old Norse holmar ‘small island,’ etc.). But ‘something elevated’ would seem to be a better designation of a maritime island than one formed by the shifting stream of an inner Asian river.
prete* (n.) 'ghost, malevolent spirit'

[prieti, pretents, preten] [lvašsa pretemne yšāma [yiaetem cmel] kālytym ‘may they achieve birth in [the form of] animals or ghosts, under men or gods’ (25a3), [aie]yove-mišsāri lvāsā pretene ‘they are’ cannibals [lit. eating the flesh of one another] among animals and pretas’ (573a2); --pretessa* ‘prting to a preta’ (154b5); --pretense ‘prting to pretas’ (554b6).

prentsa (adj.) (a) ‘pregnant [of a woman]’; (b) ‘potent [of a man]’

[in: prentsa, -]/ (a) prentsa māskentrā ‘she becomes pregnant’ (W-33a6);

[stiu slavāntarēmē ūe yasat karīlē klainats prentsa ymēm yamāstrā ‘their penis[es] swell and stand with blood; it becomes [ie. they become] worthwhile and potent to women’ (FS-5b).

(As if) an old present participle to PIE *b̥'eri- ‘bear, carry’, e.g. *b̥'erontez, generalized to both men and women. For meaning and etymology, see K. T. Schmidt, 1975:294-5. See also pār-.

prentse (n.[m.sg.]) (a) ‘instant’; (b) se prentse = ‘instantly, in an instant’

[prentse, -]/ (a) voiptēy saroro lvāsānto tonak (aikântants prentse yente kūsānt-me [if.] however, the animals [are] dwelling separately, then in then an instant the wind scatters them’ (46a7=7b6), (b) škātāsā sāg, sālēy mke [sic] warne nakštū se prentse ‘as in the case of a stick disapperas instantly in water’ [se prentse = BHS kaipram] (3b4), se prentse * nakāle temištel ‘he died and instantly he was [re-]born [as] a mongoose’ (42a6).

The obvious relationship of prentse with TchA prank ‘id.’ makes it extremely earlier to prentse, a derivative of the PIE *prentse that must lie behind A prank. Extra-Tocharian connections, if any, are uncertain. VW (1941:101, 1976:387-388) would see in “prentse a PIE *b̥'roko-, the nasalized equivalent of the *b̥'roko- that underlies preke ‘time’, q.v. The semantics of such an equation are attribtive but otherwise unparalleled in the etymology of *b̥'roko-. See also possibly preke.

prere (nm.) ‘arrow’

[prere, pretente, prerel/prei, - prerem] sraukam ɔ temeņe prere ratāt kekarsu ‘and he will die [as quickly] as an arrow [is] shot’ (14b4), pr[e]re = BHS akšena- (16a7), [mā lāks]is ɔtiša prānta kārsta ausca ‘one who cuts of the arrow directed at not-seeing’ [prere = BHS sula]- (27b3).

TchA pār (stem pārr-, cf. pārrra-krse ‘distance of an arrow-shot’) and B prer reflect PIE *pārere- (< PIE *per-oro- or *per-oro-), with TchA having assimilated the second syllable to the first, or (less probably) *pārīre- (< PIE *per-oro-), with TchB having assimilated the second syllable to the third. Such an assumption (i.e. a single PIE formation and assimilation in one language or the other) seems preferable to VW’s suggestion (361 [cf. also VW, 1941:101]) that we have reflexes of two TchA and two PIE forms. In any case the PIE word is a derivative of PIE *per- ‘pierce’ [Grek peîrē ‘pierce, perēné ‘pin, linchpin, rivet,’ Armenian heriwn ‘awl’; OCS naperjō ‘pierce’

(pro) (P:816-817; but probably to be distinguished from *per- ‘bring, bear’; MA:228-229). If the Tocharian forms are descendents of *pārere- < *peroro-, they would be a nice match for Greek perēnē, whether they are both built to different forms of an *-r- derivative or whether they have the same PIE ancestor (*peronoehu- with assimilation of *-n- to -r- in Tocharian or *peronoehu- with dissimilation of the second *-r- to -n- in Greek). If pera, q.v., is from PIE *pāre(o)-, the second solution may be preferable. See also prārī and -pere (s.v. akwam-pere).

presciya = presciya (n.f.) ‘time, occasion; season’ [רינ presciyene = cew preke ‘at that time’]

[presciya = presciya, - presciyail-, presciiyam, presciyam] alak nano presciyene Šrāvastine mūs[skār] ‘at another time he found himself in Š.’ (53b), tane walke presciyanta empeljona akwastana kāśīṁ mūnainē tukāntē ‘he sees through long ages the terrible and sharp sufferings in hell’ (19a1), [yne]ašāhī presciyaiśtā ‘to the present time’ (149b4), kākāsarai presciiyene ‘in a past time’ (359a5), yarpae presciiyene = BHS -pāvarkāla- (541a), kriasāsā presciiyene ‘in the time of old-age’ (K-5a6); --presciiyase only in the compound po-presciiyase ‘prting to all times’ (TEB-58-20).

TchB presciiyelpresciya is related to A prast (f.) ‘id.,’ reflecting TCh *preciy- and *prestā- respectively. In PIE terms we have *prastē(ye) and *prestēzh- (I assume vṛddhīderivatives here but PIE *-o- as the root vowel is also possible). As has long been seen (Holhausen, 1921:66, VW:388), these Tocharian words are the only close relatives of OHG frist (m./nt.) ‘period of time, interval,’ Old English first (m.) ‘id.’ (< *presti-) and Old Norse frest (nt.) ‘id.’ (< *presto-) whether or not there is any further relationship with *per- ‘hervor’ (P:811; MA:583). See also possibly the next entry.

pretso* or presno* (n.) ‘time’ (?)

[-, presnai (or presna/)] /// ti šār wi prarom presnai sa /// (598b1), pres[n]ai /// (H-149- ADD.134a).

If the correct reading is prestai (rather than presnai as usually supposed), then it is possible that we have a word meaning ‘time’ and the exact morphological equivalent of TchA prast (f.) ‘time,’ discussed in the previous entry.

prents, see prentsa.

procer (n.[m.sg.]) ‘brother’

[procer, protiri, protir/[procera, protarits, - (voc. procera)] protarits šona yentār sera kātāri ‘the wives of brothers are ravished, sisters and daughters [too]’ (2b7), mokom protir ‘older brother’ (108a3), [Asō[k]el wašo san protir Vitaš[okenmpa] ‘king Asoka with his own brother V.’ (363a2).

That TchA praca and B procer are the descendents of PIE *b̥'ceh₂t₁- [Sanskrit bhṛtā-, Old Persian brāt-, Latin frater, Old Irish brēthir, Gothic brēfar, Old Prussian brēi, etc., all ‘brother’ (P:164-165; MA:84)] is universally accepted (Sieg and Siegling, 1908:927, VW:387) but the exact
details are a matter of dispute. I take A praca and B procer to reflect PTch *proceor with q ... q the regular outcome, via mutual rounding (cf. Adams, 1988c:21), of an earlier (PTch) *sā ... e. The vowel of the nominative singular was subsequently extended throughout the paradigm. In TchB we have e in the final syllable, rather than the o that is regular from *q, by analogy with other terms of relation such as pěcer ‘father’ and zer ‘sister.’ (Since *q and *e fall together as a in TchA, it is not possible to know whether this same analagous shift happened in the history of the latter language.) VW and Hilmarsson (1986:9) offer different accounts of the origin of the vowel of the first singular. Finally, one should note that (nom.) procer and (acc.) pročar match Latin fraterfrārem perfectly from the morphological point of view. See also Ornokortiste.

proskiyə ~ prosko (n.f.) ‘fear; danger’
[proskiyə ~ prosko, -s, proska], proską, proskaim] // proskaim lêkšâm wrotna ‘he sees great dangers’ (14b4), mā šutlā[ša] prọ[ro]sky=lwâve ‘neither fear nor anxiety about life’ (2067), pros[kal] = BHS bhayam (32b5), snai proskai ceu [p]owarn yɔ[pasta] ‘thou didst enter into the fire without fear’ (368b2), lêmā-ŋ prosko ‘may my fear subside!’ (TEB-64:08) – proskaisttiez ~ *e ‘fearsome, dangerous’: (555a4); – proskaisttiez ~ *e ‘fear’ (541b7).

Along with TchA praksi, B proskalproskiyə is a nomen actionis derived from proskr, q.v. (VW:388). In early PTch we would probably have found *presaša~ (probably preserved in TchA praksi ‘fearful’ with regular shortening of *-a to -a in a syllable following -or or -a-) and its ‘definite byform extended by (PIE) *-h₂ren~ (cf. Adams, 1988d). The early nominative singular of this extended form, *presašye would regularly have given *presaša~ which, with *om-laut, would have produced *prosko~ (so Hilmarsson, 1986:29). A restored nominative singular *presaš, would have given *proskiyə, whence A praksi and B proskii (differently Hilmarsson).

Prautk (n.[ms.]) ~ *e ‘prison’
[prouk, prautkentse, prautkelfr, pro, tke wrotn se me [ne] // (145a8), tukáraša prewtenkem ‘from the prison of clouds’ (51b5). A derivative of pruk-, q.v.

Plakis, see s.v. plaki.

Platku (n.) ‘female door-keeper’
[plakitu, -a, -/a] tane plakitu[kal]nā brāhmanen lyelekəm mane kerčyem [e] yospa ... wesišim štak alyek yospyi brāhmani perna klyent ‘the doorkeeper, seeing the brahman, entered into the palace and says: Lord, foreign brahmans stand outside’ (81b3). Etymology uncertain. VW (376-377) suggests we start with a *plakattie ‘authorization, permission’ (cf. amplakat ‘without asking authorization’ or permission) + -uki (nomen agentis) + -nā (feminine); thus ‘one asking for another’s authorization or permission.’ Problematical, however, is the use of -uki here as it is otherwise attested as a nomen agentis only with derived verb stems (those ending in -s or -sk).-plaksi (n.) ‘seller’
[ya]kwe-plaksi // ‘horse-seller’ (147.12). A nomen agentis from plänk-, q.v. See also -plānkišəna.

Platanka (n.) ~ *e ‘one who lies in ambush’ (?)
[li, -l, platanka] enestainē platanka kampama • steyasan yam pąyti (330a5b1). Enestainē platanka kampa is glossed by Ughur saveljyäçtirə which, in a contemporary transcription, would be something like sāveldäçtir birlä(t) [h] with [birlän = -mpa] those who spread out.’ The Ughur sāväl-dä(t) ~ dä(t) is an agent suffix, ~ dä(t) the nominal plural morpheme is an intensive (in -dä-) of a derived intransitive verb (in -il-) which appears only once again (cf. Clausen, 1972:788-789), in the undervived transitive form, meaning, ‘spray (perfume).’ In PIE terms the Tocharian verb represents *plāt(h)₂-sko/-e, a vṛdhīdhi sketo-present of *plet(h)₂-s ‘spread, extend’ [Sanskrit prāhā ‘spreads, extends,’ Old Irish lèd ‘spreads, extends,’ Welsh lleu ‘spread, extend,’ Lithuanian splėčt ‘widen, spread out,’ plesčti ‘to expand,’ possibly TchAB plāt~ ‘arise, develop, swell, overflow,’ and its widespread derived adjective *plāθu-s: Sanskrit prθh- ‘wide, broad,’ Avestan præhθ- ‘broad,’ Greek plátus ‘id.,’ Sanskrit prāhās- (n.) ‘broad,’ Avestan fræhθ- ‘id.,’ Greek plátos (n.) ‘id.,’ Welsh lleu ‘id.’ (~ *pletos), etc. (P:833-34; MA:539). See next entry and probably plāknt and platkye.

Platkare (n.) ‘e ‘rush’ (?)
[-l, -plakare] platkare māssikene usiyə sārselle se laiko ʃkwi yamam ‘in [cases of] rush or jaundice goat’s sārselle [is to be used]; this bath whitens’ (W-11a45). A derivative of plāk- (see previous entry).

Platky ‘?‘
// platky amokem yonmēn (432a2). ||Formally this word would appear to be a derivative of plāk-, q.v. but in the absence of any notion of its meaning, any such connection remains very uncertain.

Plak- (vi.) ‘be in agreement/accord with’; ‘agree’
G Ptl. Pl plakt [-a, - plak]: Pvasāke ece mlače plaka P... agreed’ (491a-III).
K Ps. VIII /plaks’il/ [Almpf. // ~, - plaksi] i[s][mpa] mako onoml plaksiyem ‘many beings agreed with her’ (592a3); Ko. I /plak-/ [Inf. plaksi]: // po šm sāvėsen plaksit nākšām (516a2); Pl. III /plak-(s)/ [MP-, plaksiat-, -il/]: plaksiat-ne kre e ‘didst thou ask them [scil. thy parents] permission [to become a monk?’ (KVeç.-1984 (K. T. Schmidt, apud Hilmarsson, 1996:179)).

AB plak- reflect PTch *plak- from PIE *plek- ‘please,’ seen otherwise only in Latin placēre ‘to please, to be agreeable to’ and plākē ‘to soothe, calm, reconcile, appease’ (Meillet, 1914:14, VW:377; MA:205, 434). As VW
points out, we have here a remarkable Latin-Tocharian semantic correspondence, whether or not the Latin and Tocharian words are further related to a group meaning ‘even, flat’ [G: Greek plάσκα ‘flat surface, plate,’ etc.] (so P.831). See also amplākāte, plάkā, plάkār, and possibly plakutkānīna.

plάkā* (n.[m.sg.]) ‘permission, agreement’
[-, plάkā] /se samānē ykmā wārsēmpa plάkāsa yātī yam pāyti ‘whatever monk goes [along] the road with thieves and robbers by agreement, pāyti (H-149.X.3a1 [Couvreur, 1954b:47]), [sja]nkemem skūrka [sic] yīśie plάkī yaskaskevar para simstā yāstī ‘from the community I seek permission to go for forty nights outside the border [of the country]’ (H-149-ADD.19b5 [Thomas, 1954:737];) -plάkās* ‘agreement’, plάkā ‘amenable, agreeable’; [pl][aksi]ssośаikos kārσolσ nejεkr ‘you are wise, knowledgeable and agreeable’ (108a2). A derivative of plάkā, q.v. (i.e. *plάkmen-, note the morphophonological similarity with wάkί from wάk-), see also the next entry.

plάksār* (n.) ‘understanding, agreement’
[-, plάksār/ plάkktē kāςfii weņā-nes cисso kāyapi aklasλεm[m] plάksar ‘the Buddha teacher spoke to them: go, kāyapas, [to] an understanding with [your] pupils’ (108a2). A derivative of the causative of plάkā, q.v. See also previous entry.

plάκē (n.f.) ‘word, talk, speech; reply’
[plάkē, - plάcplάc-, - plάtān] prekṣa samānēṃ pudātkte māktān plάkās smūcē yes ‘the Buddha asked the monks: for which speech are you sitting [and waiting]?’ (36a), [t]plάkē xyausāre ‘they heard this word’ (25b7), [re]kāma plάkānne inkām wēska kālām kāśtver spane ‘by day they found pleasure in [one’s] words and talks, by night in sleep’ (27a4), pαrso lyausw-s plάkē aśkār mā līyāstā ‘I sent a letter to thee but thou didst not send back a reply’ (492a4).

TchA plάc and B plάcē reflect PTC *plάčē. This *plάčē is probably in Indo-European terms *pʰl(ə)-eh₂-nti-, a ti-abstract built on an old subjunctive stem to pάh ‘praise,’ q.v. A *plάcē is the subjunctive we would expect beside the indicative *pumlah, though even in PTC (to judge by the agreement of A and B) this subjunctive had been replaced by *plάcē. Such a derivation seems semantically and phonologically better than that offered by Holhausen (1921:66, also VW:378-9) whereby he relates *plāčē to Greek phlethōn (lit.) ‘idle chatter’ and phlethōn (inf.) ‘idle talker.’ VW sees *plāče as representing PIE *pʌl(ə)dēn-. However, on the basis of pats-ne ‘feet’ (in Pāli PIE *pade + later -ne), we would expect *πλάκα- to have given *plάy- and not plάcē. In any case Greek phlethēdōn/phlethēdon are usually, and no doubt rightly, taken as intra-Greek derivatives of phleiō ‘teem with, abound in; bubble’ (in *bliːuː; so Frisk, 1970:1025). See also aplāc and, more distantly, pάl and pάl.  

plάk- (vi.) ‘spread (out)’  
See platāmkamo, platkāre, and possibly platkye.

plάnt- (vi.vt.) G ‘rejoice, be glad’; K ‘gladden, make glad, give pleasure to’  
G Ps. IV /plάnto/[MP - , - plontār] / - , - plontār; MPIMPf. plontimār, - , - /]: ye yulānēsē ekṣayāl plānta ‘one rejoices over a period of victory’ (591b3), kākem plontārā spākkā mátaya tāmsēn-ne ‘they rejoice and are glad and they grow [in strength]’ (K-2b6); Ko. V /plάntā/[Inf. plontāsī]; Pt. I /plάnta/[A - , - planta]/; PP /plāpλάnta-: skusawa nesa u paplānta yes tāllācē likkēlesō ‘I am fortunate and rejoicing, you [are] suffering and in pain’ (31a2), weṇāu paplānta ‘I will speak rejoicing’ (119b2).

K Ips. IV /plάntāsī-[MSG. plantāsar]: plāntaṣ-rele paļksonta ‘give pleasure to our spirits!’ (296a)

AB plάnt- reflect PTC *plάnt- but extra-Tocharian connections are uncertain. VW (378) would connect plάnt- with Latin splendērē ‘shine, glitter, be bright’ (< *spleh₃-rnd-eh₃-, a denominative verb built on an old nominal formation [a gerund?] *spleh₃-rndo-). Old Irish lēs ‘light’ (< *pl₃h₃-rd₃-tu-, and Middle Irish lainenec ‘shining’ (< *pl₃h₃-rd₃-dō-; P.987 adds Old Lithuanian splėndžu ‘illuminates’ but such a verb seems not to exist; MA:514). The Tocharian present might be from *pl₃h₃-rd₃-h₃-r-, the thematic derivative of the *-eh₃- denominatives (see the discussion, s.v. tape). If so, of course, the connection with Latin splendērē is strengthened. The semantic development would be something on the order of ‘shining’ > ‘shining with joy’ > ‘joyful’ (cf. the history of English glad). See also next entry.

plάntō (n.) ‘joy, delight’
[plάntō, - plάnto/[ Sl plάntok [a samāne] BHS prámodyabahulo bhikṣur (TX-4:87 [Thomas, 1974:91]). A derivative of plάnt-, q.v. TchA plάnto is a borrowing from B.

plάkk- (vi.vt.) ‘enjoy’  
Śver meṁsa ka samānente kāko wārpanalle te *tasa olyopotse ente plάkk // (331a2). EThe corresponding section of the HMR manuscript has wārpanatar [sic] where 331 has plάkk . ETymology unknown.

plάnk- (vi.vt.) G ‘come up for sale, be sold’; K ‘sell’
G Ps. III /plάnke/[MP - , - plákėtāl]: Phalgoni kyor phlάnkāsāsā kurkala pwarne kom yamasāle kyor plānkētrā ‘[in the lunar mansion of] Phalguni in order to bring to sale the [goods for sale a kurkala [is] to be put in the fire [as an offering; the sale is made’: (M-19b9); Ko. V /plάnksē/[Inf. plάnkāsī] (see above); Pt. I /plάnkē/[A - , - planka/ , - plānkērē]: phātikē pakanē kalwa wi 2 se planka pissā 5 ‘the Buddha received two portions; one came up for sale at five’ (Rechn.-38.3 [Couvreur, 1954c:89]), phātikē pakanē kalwa wi 2 skāsār plānkērē cānemntsa ‘the Buddha received two portions, each six sold for twelve coins’ (Rechn.-35.35 [Ibid.]).

K Ps. VIII /plάnksē/[ - ] [A - , - planksinā]/ MP plάnkeśamār, - , - /: Ger. plάnkselle: kē se samānē kyor pito yamastrā ołāk knāstrā kwās
plänksėm ‘whatever monk engages in buying and selling and buys cheaply and sells dearly’ (337b3), [kr. j mą] ka=allek įe ūi mūžinkalę [lege: plänksėla] nėsim įsū aūm plūkeman ‘if my one else to sell, I will sell myself’ (64a6); Ko. II plūkėnu,-,- [A ~, ~, plūčių/-,- Inf. plūčiu(-is)]; yšė rine plyši [lege: plyšių]- wąja Tenke, sarnie sk akakamà ‘the novice T. brought 10 câkis of wheat to sell in the city (Otni-018.9 [Couvreur, 1954c:90]); fpv. /peplankanė/; Pt. III/pl(-)(y)nken(ą)/ [A plenkva, ~, plyenka ~ plenkall/, ~, plenkare (cf. Couvreur, 1954c:90)]; tau yšė plen[k]wa (Krause, 1954:186); PP /peplanka/-plūčiūne ‘selling’ (K-T).

- Etymology unclear. VW (378-379) derives B plēnk- from a PIE *pel- seen in Lithuanian peinas ‘profit, gain, earnings,’ pelbyt ‘to profit, gain, earn,’ OCS plôtz ‘booty, plunder,’ Sanskrit panarte ‘barters, purchases.’ The -k- is the reflex of some sort of nominal suffix and plēnk- itself is a denominative derivative thereof (so, with somewhat different details, MA: 185). However, there seems to be insurmountable difficulties with such a view. First, as Greek πελίο ‘sell,’ OHG fàll ‘for sale,’ and Old Norse fél ‘id.’ surely belong here with peinas, etc., it is clear that the -n- is suffixal (i.e. the present-stem forming -nH2). Second, no IE group shows a nominal derivative in a verbal and, in any case, there are no good examples of a denominative verb in Tocharian, except those (*'actives’) in -eh- and denominatives in -yelo-.

We might save VW’s equation by taking the *-K- as an elongation of the underlying *pel- (roots ending in *-l- seem to have absorbed the elongation *-g-, cf. English stealstalk, tellstalk, or TchB pâl-pâlivo-pelke) but, if so, the -n- must represent a generalization of the present-forming n-infix and infixed presents in such cases (of *-l-g-) are otherwise unknown.

Therefore, it may be desirable to cast out our net more widely. Semantically at least as attractive as VW’s connection would be a comparison with Latin liciē ‘be on sale, be valued at.’ The Latin word might presuppose a PIE *leik- ‘id.’ which I think may be seen Sanskrit rik- ‘put up for sale’ (present rinakit)-this is an equation which goes back to Grassmann-and Latvian likstiliku ‘come to an agreement,’ salikstu ‘come to an agreement, conclude a bargain’ (lik- reflecting Proto-Baltic *link-). In Sanskrit *leik- has become phonologically and morphologically indistinguishable from the semantically similar *leik- ‘let go.’; Similarly in Baltic *leik- ‘come up for sale’ has become intertwined with the descendants of *leig- ‘like, even’ (Lithuanian lygus and Gothic go-leiks). So, beside Latvian likstu we have ligstu ‘come to an agreement,’ Lithuanian lilegt ‘be similar,’ and lygti ‘bargain’ (further cognates P:669).

These words form a perfect match for B plânk- if the -n- of the latter is generalized from the attested n-infix present and the initial p- is the reflex of a former prefix. A PTC *p(ê)d- could be from PIE *h₄(ê)p- ‘upon,’ *bhi-

‘by,’ or *h₄(ê)p- ‘from, away.’ The latter is to be seen in the imperative prefix pe- or its unstressed variant p-, (cf. pestpāsê). Cf. also pytuk- and pytuk-. With only a little phonological legerdemain, we might even see in TchB plänk- the reflex of PIE *prlānk-, the nasalized equivalent of Latin pollicere ‘offer, promise’ (MA:348-349).

See also plänkši and plänksšiānā.

plänksšiānā [nfr. ‘seller’ (H-149.ADD.75b [K]). A derivative of plänkši, q.v. plût- (vi.) ‘arise, develop, swell, overflow’ Ps. III/pyletkē/- [MPPar. pyletkemene]: incev rekine arth pyletkemene ramant /a/arth plûkà ‘in which word the sense, arising as it were ... the sense having arisen is seen’ (183b4:5); Ko. I /pèltuk- /plêtk- /- ~, - plektām/; AOpt. /- ~, - placeym]: [k]ete no šletkâm [lege: plektām] karum asamkaita kalipnamosi lály=askār mûaukām ‘in whomever sympathy and wisdom develop, by exertion through the unnumbered eons they will not subside again’ (591b6); Pt. III /pletk(s)ā/- /A ~, - , - plektar’: kukostammem ok-tmune plektar-c yšara ‘thy blood overflowed from eighty thousand pores’ (S:84a); PP /plêtukwē/-permeriēsa plêtukwēne tsutisēte vimāmē ‘in the tušia-palace, overflowing with splendor’ (231a2).

For a discussion of the exact meaning, see Melchert, 1977:118.

- Etymology unclear. AB plût- reflect PTCh *plût- but extra-Tocharian cognates are uncertain. Translating plût- as ‘(s)avanger, saillir,’ Schneider (1941:48, also VW:379) connects this word with Sanskrit prāhate ‘spreads, extends.’ Since the Sanskrit word also means ‘increase, arise,’ etc., this etymology remains possible even with the better specified meaning given here (after Melchert, 1977:119). In IE terms the Sanskrit verb represents *plet(h)-/e/o- while the PTCh would represent the corresponding -sko- derivative *pl[h]-sko- [- Sanskrit prāhate ‘spreads, extends,’ Old Irish ledaid ‘spreads, extends,’ Welsh lied ‘spread, extend,’ Lithuanian splečču ‘widen, spread out,’ plekti ‘to expand,’ possibly TchB plēk- ‘spread (out),’ and its widespread derived adjective *pl[h]-âsk-; Sanskrit prâha- ‘wide, broad,’ Avestan pôrēθa- ‘id.’ Greek plátos ‘id.’ Sanskrit prâhas- (nt.) ‘breath,’ Avestan freθaθ ‘id.,’ Greek plátos (nt.) ‘id.’ Welsh lleid ‘id’ (< *pletos), etc. (P:833-34; MA:539).

Melchert, on account of plût-’s meaning, would associate it with PIE *b(e)(h)- ‘swell; gush forth; blossom’ [ i.e. Greek phalâk ‘leather sack,’ Old Irish boll ‘member, part of the body,’ Latin flāre ‘blow,’ Greek paphlázō ‘bubble; splutter,’ and a very heterogeneous collection of other cognates (P:120-122)]. Militating against Melchert’s suggestion is the very weak attestation of dental enlargements, amid a plethora of other extensions, to this root.

It should be noted that AB plût- is semantically equivalent with A plût- which suggests a PIE *plêt- with (in the case of A plût-) and without (in the
case of AB plük-) a rebuilding of an old zero-grade (cf. Adams, 1978). If so, we might-reconstruct *b'læud- and relate this word to Grk phludō 'have an excess of moisture, overflow' (MA:561), but the apparent relationship with plük- makes the first alternative the better one, though we cannot possibility that Tocharian plük- is a conflation of PIE *plei- and *b'læud-.

See also platkāre and possibly platkīye..

plu- (vi,v.t.) G 'soar, fly up'; K 'let fly'

G Ps. I /pλυεμ-/ [A - , - plyem-]/ plukatuiaisa raarne po nke plyem-an 'out of joy my whole heart leap' (PK-17.3a5 [Courveur, 1954c:85]); Pt. III /pλυεμ(šš)-/ [A - , - plyemšš]/ tska k[a]kæcplyem[a],sa su ke,çi rëniu kækær yiprner 'thus rejoicing he soared high, bending [his] body in the air' (365a3), ywær wertzayne plyemv=iprner ne umš-ë omisstam 'from' in the midst of the assembly he flew up and followed him' (Pe-2a2); --plyuñyññe 'soaring'; H-149.81b2 (Hilmarsso, 1991a:81).

K Ko. IX /pλυ(šš)wiskš/- [AOpt. - , - plyšš/]: Inf. plyus(t)ši: ikaym-c kr, i ynaméne ypana kvainne ci plušš-ë [sic] šaška paliäm=šraliçe 'if I would see thee going through lands and villages by good fortune my heart would let my spirit fly to thee' (246a1), aarex akšane plwyisti 'to let [it] fly in the broad sky' (71a2).

*AB.plu- reflects PThc *plu- from PIE *pleu- 'flow, float, swim, fly' (see discussion on plus-). TchB plyew- reflects a lengthened-grade present, a putative *plu-. Such a lengthened-grade present is probably a Tocharian innovation since an /ə/-grade is only very weakly attested elsewhere in IE (i.e. in Middle High German vildin 'wash, rinse, flush'). In TchA we have only a third person plural preterite plawar. See also next entry and eplyuvwai.

plu- (vi.) 'fly, soar, float'

Ps. VIII /plusš/- [A - , - plusiiiš/-]: mentsšisse samudärne pluššìm 'it floated on the sea of suffering' (328b3); Pt. In /plušš-/ [A - , - plusši/-, - plusšar: katkomkisaara raarne plušš-ne 'out of joy his heart soared' (375b4), k[e]nt šunoj[śe] naunyema eše šamti kilipšwa palkas sak æt:plušš-ë 'I got to come with the good jewel of men; behold my joy! they fly to me' (PK-17.3b2 [Courveur, 1954c:84]). TchB plus- reflects PThc *plu- from PIE *pleu- 'flow, float, swim, fly' [: Sanskrit plavate 'swims, flies', Greek plēd ships, swims, Latin pluv 'it's raining', Lithuanian pliauti 'to wash', OCS plui 'to flow,' etc. (P:835-837; MA:561)] (VV, 1941:96, 1976:377). The verb in TchB has been thoroughly rebuilt (with analogical zero-grade; see Adams, 1978) on the basis of a putative PIE present *plu-še-o- not otherwise attested in IE. See also plus-, plewe, eplyuvwai, and possibly plük-.

plewe (n.,[m.sg.],-) 'raft'

[plewe, , plewe/] ot wïrsa plewe ra ken mai[wïte] 'then the earth shook like a raft on the water' (338b1), plewe = BHS kola (U-12a1).

* A derivative of plus- q.v. From PIE plowó- [: Sanskrit plavá- (m.) 'float, raft, boat,' Russian plow 'ship' (P:836-837; MA:74)] (Boisacq, 1916:1112, VW:739).

ploriyo* (nf.) 'a kind of musical wind-instrument, ± flute'

[-, - ploriyai/ ploriyai, ploriyants, plorigyants, ploriyants] Ill ploryay sar[e] (383a1), kalnem ploryam tne pïym bwâsa 'the flutes (?) resound and the animals sing' (589a6), mïka keruni wrikain kerunis ploriumants neve klyastru 'the noise of many drums, conches, kerais, and flutes is heard' (PK-NS.772+AS-17Ka3/4 [Pinault, 1993-94:189]), šarka plorityaisa yarke yamassita 'thou didst render honor with lute and flute' (Qumutra-34d5 [Pinault, 1993-94:176]). With the meaning established fairly firmly as a kind of wind instrument, Pinault (1993-94) is surely right in seeing this word as a reflect of PIE *b'læh- 'blow.' Perhaps we have a virtual *b'løh,-ru-yeh,-. Not with VW (379) a derivative of the same PIE *b'læh- 'speak forcefully' seen in päl-, and pälw-, q.v.

plyakwa (n.pl.) '1' saram ijyakwa [leqa: plyakwa?] sroni[i] (522a6), Illa plakwa akstrá sâ (587b5).

plynkwätste (adj.) containing some foodstuff (perhaps a legume) [in: plynkwätste, -ll] plynkwätsei yus swale 'a soup of plynkwa [is] to be eaten' (P-1b4).

pwneta, see puwe.

psätse(-) '1' karßanalye cau psätstel (190a4).

ptsaw, ptsää, see 'patsa.'

ptsak* (n.) 'bink, blinking'

[-, - ptsak/ lükessxetik lasyem poysim snai ptsak [ak] 'the suffering ones looked at the Buddha without blinking' (45a3), akâkkâçe pilksa snai ptsak yâkâm [sic] ikâskemâ[ne] 'looking at the yaksas with a hopeful look without blinking' (101a3). E r ymology unclear. TchA ptsak and B reflect PThc *ptsak but extra-Tocharian cognates are unknown. For a suggestion, see VW (394) who connects it with a PIE *d'egu- 'hide.'
• PH •

phalalaksam* (n.) ‘± sign of result’
[-, -, phalalaksam/] (197b3). ■From BHS *phalalaksana- (compound not in M-W or Edgerton).

phalasampat (n.) ‘success, prosperity’ (?)
(182b1). ■If from BHS phalasampad-.

Phalgoni* (n.) designation of a lunar mansion
[-, -, Phalgoni/] Phalgoni karyor plänkäṣīsa kurkaḷa pwarne hom yamāśīle karyor plänketē ‘[in] Phalgoni: to bring to sale the [goods for] sale, a kurkaḷa [is] to be put in the fire [as] an offering; the sale is made’ (M-1b9). ■From BHS phalgunī.

• B •

Badi (n.) ‘Badi’ (PN of an asura)
[Badi, -/-] (76b2).

nanto, see pānto.

balā(ā) (n.) ‘Sida cordifolia Linn.’ (a medical ingredient)
[balā ~ balā, - /] bal = BHS balā (Y-2b4). ■From BHS balā.

bahuḍantāk* (n.) a meter of 4 X 25 syllables (rhythm 5/5/8/7)
[-, -, bahuḍantāk/] (521a5, AMB-b1).

bahuḍpayik* (n.) the name of a meter
[-, -, bahuḍpayik/] (G-Qm1.1).

bahuḍprahār* (n.) a meter of 4 X 25 syllables (rhythm 5/5/8/7)
[-, -, bahuḍprahār/] (108a3).

bahuṣrut ([indeclinable?] adj.) ‘learned’
//ār pilykār cwi kavīṃtse bahuṣrut// (429b2). ■From BHS bahuṣruta-.

Bārāṇasi* (n.) ‘Benares’ (PN of a city)
[-, -, Bārāṇasi/] (258b7, 112a3); --bārāṇiṣṭe* ‘prtag to Benares’ (349b5).

bāl* (n.) ‘(magical) power’
//balaṃma, - / [] māl āgatiṃnta mā śatimma balanma ‘neither medicines, nor spells, nor powers’ (46b3). ■From BHS bala-.

bāhye* (n.) ‘heretic’
//bāhyi, - /] (108a2). ■From BHS bāhya-.

bidiśī (n.) ‘Batatas paniculata Choisy’ (a medical ingredient)
[bidiśī, - /] (W-7a5). ■From BHS vidīśī (var. vidīḷī).

Bimbāśāra* (n.[m.sg.]) ‘Bimbāśāra’ (PN of a king)
[-, - Bimbāśārēṇa/] (22a1).

bilamati, see pilamatti.

buddhavacam (indeclinable adj.) ‘containing the Buddha’s voice’
(S-2a5, S-6a2). ■From BHS bhuddhavacana-.

buddhotpāṭēśe* (adj.) ‘prtag to the Buddha’s origin’
[mc, - buddhotpāṭēsepi, - /] (586a3). ■From BHS *buddhotpatti- (compound not in M-W or Edgerton).

brhati (n.) ‘Solanum indicum Linn.’ (a medical ingredient)
[brhāti, - /] (P-1a4). ■From BHS brhāti-. See also prahāti.

bodhapaksik* (indeclinable adj.) ‘prtag to enlightenment’
(51b7). ■From BHS bhuddhipākṣika-
Bodhe (n.) 'Buddha' (PN)
[Bodhe, -e, Bodhen/ī] (123b4).
bodhisātve (n.[m.sg.]) 'bodhisattva [i.e., Buddha to be]
[bodhisātve, bodhisātvantente, bodhisātver/bodhisāti, bodhisātvents, bodhisātven] bodhisātvantente kakrapauwa snai keśi yamornam krenta 'numberless good deeds gathered by the bodhisatta' (K-11b2); 
--bodhisātvānne 'prting to a bodhisatta' (346b3). [From BHS bodhisattva-.
bodhyāṅk* (n.) 'element of enlightenment'
[/bodhyāṅkānta, - o] (588b7); --bodhyāṅkāsē 'prting to an element of enlightenment' (104b2=S-1b1) [From BHS bodhyāṅga-.
bauddeh* (n.) ± something/someone pertaining to the Buddha' (7)
[/bauddehi, bhauddehents, -i] (187a1, 425b1). [From BHS bauddha-.
bram-, see bra(h)m-.
Brahhasvati (n.) 'Bṛhaspati' (PN of a god)
[Brahhasvati, -e, -ī] (76a4).
brα(h)m* (n.) 'spiritual knowledge'
[-, bra(h)m/ī] (212a1). [From BHS brahman-. See also the following entries.
Bra(h)m-āṅkete (n.) 'the god) Brahma'
[bra(h)m-āṅkete, bra(h)m-āṅkente, bra(h)m-āṅkete, - bra(h)m-āṅkete] poysīṇeśu brahmāṅkete twer brahmā iṣiśerēca 'O all-knowing Lord Brahma, thou [art] knowing brahma' (212a1), [in Manichaean script] br'mnyk// (Winter/Gabain:11); --bra(h)m-āṅkātānne 'prting to the Lord Brahma' (138b5). [From BHS brahmā-. See also the following and preceding entries.
bra(h)m-vek* (n.) 'Brahma's word; the sacred text'
[-, bra(h)m-vek// brahm-vekṣa weṇa su 'he spoke with the brahmā-voice'
[K-12b4]. A partial calque on BHS brahmavāc. See also the two preceding entries.
Brahmadatte (n.[m.sg.]) 'Brahmadatta' (PN of various kings of Benares)
[Brahmadatte, Brahmadatti, -ī] (349b3).
brahmalok* (n.) 'the Brahmap heaven'
[-, brahmalok/ī] (19b7). [From BHS brahmaloka-.
brahmaswar (n.) 'Brahmā-voice'
[brahmaswar, - brahmaswar/ī] brahmaswar weśeṇo = BHS brahmaswaravṛūṇa (199b5). [From BHS *brahma-svara- (compound not in M-W or Edgerton).
Brāhmanagrām* (n.) 'Brahman-village' (PN of a place)
[--, Brāhmanagrāmy/ī] (88b6).
Brāhmanāvarg* (n.[m.sg.]) a division of the Udānavarga
[--, Brāhmanāvarg/ī] (S-7b2).
brāhmane (nm.) 'brahman'
[brahmaṇe, brahmaṇi, - (voc. brahmaṇa)/brahmaṇi, brahmaṇeṃt, brahmaṇem] brahmaṇi śāulne swaññi wıkā-ne 'he rejected him in the favored life of a brahman' (3a4/5); --brahmaṇāne 'prting to a brahman'
(357a3, TEB-58-23). [From BHS brahmaṇa-. See also next entry.
brāhmaṇiṣke* (n.) 'little brahman'
[(voc. brahmaṇiṣka)/] (78b4). A diminutive formed from brahmaṇa, q.v.
Brāhmadattakaḷp* (n.) name of a Buddhist work
[--, Brāhmadattakaḷp/ī] (M-2a7).
brhāti, see bhṛati.
bhākṭi* (n.[f.pl.]) 'row, streak'
[//bhākṭintā, -,- (751b1). ]From BHS bhākτi-

bhagandālā (n.) 'fistula of anus or vulva'
[//bhagandālānta, -,- prassāṅkam ersetām epe bhagandālanta māskentra 'it evokes an eruption of pustules or fistulas appear' (St-b5). ]From BHS bhagandara-

bhadrakalpika* (adj.) 'belonging to the [present] age'
[// -,-, bhadrakalpikam (365.2). ]From BHS bhadrakalpika-

Bhadre* (n.) 'Bhadra' (PN)
[ -,- Bhadren/ (302a2).

bhant (n.) 'Rubia cordifolia Linn.' [aka Rubia munjista] (a medical ingredient)

bhāp ~ bhav (nt.) 'state of existence'
[bhāp, -,- bhav/-,-, bhapīnta] istak cai nāgī śār bhavantara yopar 'suddenly the nāgas entered into their own states of existence' (350a4). ]From BHS bhava-

Bharacanmtra (n.) 'Bharacandra' (?) (PN in monastic graffiti)
[Bharacanmtra, -,-/ (G-Qm8).

bhargi, see bhārk.

bharyacintāk* (n.) a meter of 4 X 12 syllables (rhythm 4/4/4)
[ -,- bharyacintāk/ (89a6).

bhallātak (n.) 'Semecarpus anacardium Linn.' (a medical ingredient)
[bhallātak, -,-/ (W-42b3). ]From BHS bhallātaka-

bhav, see bhap

bhāvākār (n.) 'the last, highest existence'
[bhāvākār, -,-, bhāvākār/- (29b6); bhavākārse* 'prting to the last, highest existence' (108b3). ]From BHS bhavāgra-

bhāvānka* (n.) 'element of existence'
[ -,-, bhāvānkā/,-, bhāvānka/ (180b4). ]From BHS bhavānga- (not in M-W or Edgerton).

bhākkottār* (n.) 'addition of one portion'
[ -,-, bhākkottār/- [list of ingredients] bhākkottārsa 'each] by the addition of one portion [greater than the last]' (Y-1b3). ]From BHS bhākkottāra-

bhājām* (nm.) 'vessel, pot'
[ -,-, bhājambhajā/nta, -,- ]lvāka bhāja/nta] 'pots and vessels' (K-10b2). ]From BHS bhājana-

Bhādara* (n.) 'Bhādrā' (PN of a princess)
(K-T).

bhārk (n.) 'Clerodendrum indicum (Linn.) Ktze.' (= C. siphonantus (R. Br.) C.B.Clarke) (a medical ingredient)
[bhārk (- bhargi), -,-/ (W-24b2, Y-1a2). ]From BHS bhārgī-

Bhūtantār* (n.) 'book of (demonic) beings'
[ -,-, Bhūtantār/- (P-2b4). ]From BHS bhūtantra-

bhūmi* (ntnt.) 'state, element, earth'
[ -,-, bhūmi/-,-, bhūmānta] okt bhūantanem yaikos klešana sṭoma bhavāpgaṁre 'having driven away the afflictions from the eight states, standing in the state of highest existence' (29b6); bhūmiśe* 'prting to a bhūmi' (175a5). ]From BHS bhūmi-

bhūnyupaghātam (n.) 'earth-injuring'
(331a2). ]From BHS bhūnyupaghāta- (compound not in M-W or Edgerton).

bhok '2'
kwasyai vādai bhok kalpau (110a6).

bho-bho (interjection) 'good!'
[t]rīne yaipormen āyausce weskeb bho bho 'having reached the city, they said to one another: good! good!' (81b3). ]From BHS bho(s).

bhrāṅkār* (n.) 'vessel'
[ -,-, bhrāṅkār/- karuṇāse bhrāṅkār enku sūrṣa 'seizing the vessel of pity with the hand' (212a2). ]From BHS bhrāṅgāra-

bhrāṅkarac, see prankarac.
remedies are contra-indicated in cases of dropsy (lit. water-belly) (W-42a/5). The meaning is suggested under the supposition that we have a misspelling of *muskassaonna, gerund to mäskwäsk-, a derivative of mäskw, q.v.

Magham* 'the tenth or fifteenth nakstraka' [-, - Magham/ (M-1b8). From BHS maghā.

mankāl (n.) 'good fortune, bliss, health, good omen' [mankāl, -/-l, -mankālta] sāmen=-enkōs mankālānta 'taking in the hands of the good omens' (213b/12); -mankālīga* 'prting to good, bliss, health' (107a/1). From BHS mangala-as, as is its TChA equivalent mankal.

maiňiīne* (n.) 'slavery, servitude' [-, - maiňiīne/ maijnīne ramt kattākets yâmām 'he does as it is, to be servitude for the householders' (31b4). A derivative of maiñye, q.v. See also following two entries.

maiñye (n. [m.sg.]) 'male slave, male servant' [maiñye, -maiñyīl, maiñyennts, maiñyana] osâ-smemanentse mīkā kurpelle maiñye mânyanats šōny sāswa tkāarts 'by the householder [there] must be much concern toward slaves and maid-servants, for wife, children and sisters' (33a5/6). With a feminizing suffix -sī, from maiñye, q.v. See also preceding two entries and maiñye.

maiñye (n. [m.sg.]) 'male slave, male servant' [maiñye, -maiñyīl, maiñyennts, maiñyien] sīrā sīrā maiñye mânyanam immek cerk âlāyīl [you are] to achieve honor from [your] slaves and maid-servants (33a7), yokâte maiñye netsī [leste; netsī] mâ kike preke 'now [is] not the time to be the slave of thirst/desire' (281a4). With TChA maiñye from Old or Middle Iranian *d)mān(ī)y; compare particularly Old Persian māniya- 'domestic' from māna- 'house': [Avestan mānīna-l domāna-] (Sieg, Siegling, Schulze, 1931:11, fn. 2, Hansen, 1940:194, VW:631). See also previous two entries and maiñye.

maiňu* (n.) 'desire' [-, - mānu/ Uppagentse muñ kārtō-ke ne šān̄ yārīi māsa 'the desire of Upaga was cut off and he went his own way' (107a6/7). TChB maiñu and A mnu ± spirit, appreciation, desire are surely to be related but the exact TCh preform and extra-Tocharian connections, if any, are uncertain. Perhaps with VW (1941:68, 1976:301) we have TCh *mānu- (the n- of TChA results from depalatalization once it has come into contact with m-), itself a derivative of PIE *men- 'think', i.e. *men-eu- (perhaps one should compare mływu for form).

maińcasta (n.) 'Indian madder' (Oldenlandia umbellata Linn.) (a medical ingredient) [maińcasta, -/-l (W passim). From BHS maińčīṣha-.
maičak* (n.) 'couch, bed'
[-..., mačak/ľ] se samie pír mačak yamastrá 'whatever monk makes for himself a stool or bed' (H-149.X.3b4 [Couvreur, 1954b:49]). From BHS mačaka-.

-maňie (n.) '± (dwelling place)'
Only in the compounds yárkaňie 'place of veneration,' winaňie 'garden' (< 'pleasure-place'), taupaňie 'place of mines' (?), q.v. From Old or Middle Iranian *(d)yntaxya- 'ptging to a dwelling.' More s.v. maňiyoe.

Manisvare (n.) 'Maṇisvara' (PN of a merchant)
[Maṇisvare, -/-/ (896b).

mandal* (n.) 'circle; special ground marked out for religious or magical ceremony'
[-..., mandál/l] tăm telkisse mandālem lutsai lantsossai [wertzai] 'the queen's company, emerged from the circle of sacrifice' (345a2), sāman kvarē ... mandāle nasalya 'a human skeleton [is] to be put in the circle' (M-36b).

matarye (adj.) 'maternal'
[mi: matarye, -/-/ [f: ..., matarye/l] salāskemanu tuk mataryai sōlyne pāst tssārā 'throwing it in the maternal heart, it would burn up' (153a1=154b3).

A derivative of mācer, q.v., (as if) from PIE *mēh-trīyo-.

matarše, see s.v. mācer.

matuk (n.) 'Glcyrrhiza glabra Linn.' (a medical ingredient)
[matuk,/-/-/ (W-4a3). From BHS mataduka-.

matuasty (n.) 'Glcyrrhiza glabra Linn.' (a medical ingredient)
[matuasty, -/-/ (W passim). By metathesis from BHS yastimadhu-
matre; see mātre.

madar, see mātre.

madanaphal (n.) 'fruit of the thorn-apple' [Randia dumetorum Lam.] (a medical ingredient)
[madanaphal, -/-/ (Y-2b4); -madanaphale pr'ng to fruit of the thorn-apple' (M-2a2). BHS madanaphala-.

madanabhārat* (n.) a meter of 4 X 12 syllables [rhythm 4/4/4/]
[-..., madanabhārat/l] (AMB-4b).

maddhime* (adj.) '?'
[f: ..., madhimmāsanu maddhimmsana rekona [sic] onāstr [sic] (547a).
This word certainly has all the earmarks of a BHS loanword but I find nothing similar in M-W or Edgerton.

madhuvasa* '?'
madhuvasa: Vaisāli// (584b7).

manarko (n.) '± bank (of a river)
[-..., manark/ţ] kente manarkaisa nyagrot stīm ſon aiťaiazya lyana 'he sat beneath the fig-tree on the grass on the bank of the river' (107b5).

Etyymology unknown. Not with VW (279) from *mana-mark- from PIE *men- 'be prominent' and merk- 'border' respectively (cf. VW, 1941:61, and Pisani, 1942:237).

manāyatam (n.) '± mental sphere' (?)
[manāyatam, -/-/ (192a3). From BHS manah- + īyatana- (not in M-W or Edgerton).

manotaci (n.) a medical ingredient
[manotaci, -/-/ (W-28a3).

manopavīcār* (n.) '?'
[manopavičarinya, manopavīcārānta, -] (172a7, -b2, -b7).

manovijjā* (n.) 'perception of the mind'
[-..., manovijjā/ (/) (177b6). From BHS manovijjāna-.

mant (conj.) 'so' [often in combination with māke 'as']; 'thus'
mākāte cake ... [mā kl]autko[r]a: manta kātamākā šulamā mā sp wtentse klatuakentra 'as the stream does not return, so lives pass over and do not return again' [mākāte ... mant = BHS yathā ... evam] (3a4), kri war tākam yolmene ... manta ket tākam yokaiše 'if water is in the pond, so [also] will be the water of thirst to him' (11b4), ten-manta karumem [sic] = BHS īt jīvā (31a6), Ylaiūkite brantkite manta serpes-me weīna-me šrēkana sam rāke niิsā spōlmem ste 'Indra about Brahma explained to them thus: he said to them: this seer is better than I' (107a9/10), ce, mānti wállo weīna-me 'the king spoke to him thusly' (133a7), yasaṣa askace mānt pākā kēktē ēni 'like golden kūrā-grass has thy body gloried' (224b2), ākūkite emelēti masēkntara manta wevehiot st poytinte 'they will have birth among the gods; such is the declaration of the Buddha' (K-2a3), twee niyātoksra manta pyām 'do so thou according to my order' (LP-1a12), [in Manichean script] m'nd (Winter/Gabain, 1958:11); -mānta 'just so, once done': cmen[ene ce no] su cwi wer šon=arškoline māntak 'however, just so this in birth is his hate and enmity toward the snake' (42a5), māntak sruka ā wāskaele 'once dead, he did not move' (606a1); -mant-rə 'just so: mākāte ākūkare āpios suwe otopyote: kāsu'im manta ra māyairos pala ko kausē enk otopyote 'as the rain destroys completely a house badly covered, just so does passion destroy an unpracticed spirit completely' (A-1b2); -māntērka 'just so' [mant + ra + ka, q.v.]: māntērka no su [k]ē[s]āra [sic] skwassu aley c[m]elne 'for just so is he [= the believer] fortunate in another birth' [māntērka = BHS evam] (23b).

In Indo-European terms, mant reflects something on the order of *mē̄n(n) + tō + i, just as its correlative mākte reflects *mē̄n(n) + kō-tō. (For the loss of *-ōv, compare okt 'eight' from *oktōv.) In both cases we have a particle *mē̄n(n), like Greek mēn which typically occurs to point out that the word or clause with which it stands is correlative to a word or clause following, the latter marked by dē (Meillet in Hoernle, 1916:380, VW:288). The Tocharian situation is different than that seen in Greek in that the Tocharian reflex of *mē̄n(n) occupies the first, stressed, position of its clause rather than being
encletic and in second position. The “Tocharian” *mēn(n) is to “Greek” *mé(n) as Sanskrit nā to nū (see Watkins, 1962, for other examples).

Following this *mē(n) is a frozen ablative (cf. Latin quo or English how), in the case of mākte the ablative of the relative pronoun kē xe, q.v., in the case of mant the ablative of the ordinary anaphoric pronoun followed by the enclitic *tu. Thus in adverbial relative clause, mākte, *mant, we have, save for the *mē(n), the same sequence as in the ordinary relative clause, e.g. (where the relative and resumptive pronouns are both nominative) kē xe... sū, where the latter is PIE *so + u. This pattern, if not the formal expression, is of Indo-European date, cf. Latin quantus... tantus or, with a different relative pronoun, Sanskrit yāvata... tāvata (Watkins, 1976:312-14).

The contrast with the typologically older situation in TchA is instructive. In the latter language the equivalent of B māktē is mā(n)n, the equivalent of B *mantē is tan(y)me or ōtan(y)me. In A mā(n)n we have *mē(n)n as before, though restricted, as in Greek, to the subordinate clause, plus *tō, the ablative of *so-to- used as a relative pronoun, as in German and Greek. A tan(y)me and ōtan(y)me are of course the regular resumptive pronouns that correspond functionally to B sū (the -ne is a secondary enclitic).

manta/mā—nata (particle) ‘not at all, never’

klimasūm sāni ḫrāna rintsi mā no nta so cē, ḫrīnemem oka wrocce kǎlūpśīm ‘he must give up his own followers but by such a renunciation he will obtain no great fruit’ (81a2), yokke kās mā tārknān-ke klaikisasi nta ‘the thirst-kāsā never allows [the tree] to wither’ (11b3), manta ksa cāmpa śrākālihe tant[i] ‘nothing can check death’ (46b3), [ma]nta laute = BHS cīrācīryaṣa (54a3), manta = BHS na (54a5). ■From mā + nta, q.v.

mantanta (particle) ‘never’

kremt tārko reki mantanta tārko[y]laian reki ‘one should utter a good word, never should one utter an evil word’ (19b3), mantanta ksa sp nāg campi pūtak sswē svāśtasī ‘and no nūga could ever cause a drop of rain to rain’ (350a3). ■From mantan + nta, q.v.

mantālo (n.) ‘evil-mindedness, malice’

[-, mantaïl/f] (26b5); --mantālāistste* ‘evil-minded, malicious’: onolomi tremsēt mantā-īlaïjēt [c]ai ‘these angry malicious beings’ (575b1). ■A derivative of mānt-, q.v.

mante (adv.) (a) ‘upwards’; (b) NOUN-mem mante = ‘from... on’

(a) mante yāyi = BHS ēṛdhvan gam- ‘die’ (46b1); (b) tāke svāktste śkas mehanste-mem motte [lege: mante] śwe mepē sātra śvāttar ‘from the seventh of the sixth month on newly ripe grain is to be eaten’ (46a5), temē[m] mante āyor... wenisē annas[e][n]t[i] ‘from here on they begin to tell of giving, moral behavior’ (H-149.40b2 [Thomas, 1954:718]). ■Etymology unclear. With VW (279) related in some fashion to PIE *men- ‘project’ (c.g Latin mons)? One might suppose a PIE locative *men-tō(i). See also the next entry.

mamtsstaș + locative (adv.) ‘underneath’

snai epipke brāmīkke kārpa toka mamtsstaș aṣtrēmne peiīyacce yakhesa lyama ‘immediately Brahma-god descended a little and sat in a splendid fashion under the ashram’ (107a8). ■ Etymology uncertain. Presumably related in some fashion to TchA mīras ‘from below’ but there are no obvious extra-Tocharian connections. Melchert (p.c) would connect this entry and the previous one with PIE *men- ‘rise from below, go upward’ [cf. Latin ēmīncē and P *mēn]. For the semantic collocation he notes the parallel of PIE *(s)hēn- ‘rise from below’ [Hittie ḫēn- ‘rises (of the sun)’ and Greek ἕπο ‘under’]. The exact meaning depends on whether the focus is on the starting location or the movement.

mapi (particle/intensifier) ‘indeed’

ot cwi sp[ātānkhī alā]- liable tākam mapi kka sū cāmpa m[e] lākene waste nasti ‘then we will be his uniring servants; he can, indeed, be our refuge in suffering’ (77a1/2), saswa apa[kk]a mapi psānpar niṣ [c]em rakṣata[ns]ēm ‘Lord and father, take me indeed from these rakṣasas’ (85b3/4). ■It is not altogether clear whether the underlying shape is /māpi/ with stress on the first syllable or /māpī/ with stress on the last. Either analysis could be supported by the variant spellings found. ■In opting for the former, I assume that we have the same PIE *mē(n)n we seen in mant, māktē, and mākσē + the particle pi, q.v.

map(p) (adj.) ‘ripe’

[m: mape, -]/[f: -, mapa/mnapana, -] sūktāste śkas mehanste-mem motte [lege: mante] śwe mape sātra śvāttar ‘from the seventh of the sixth month on new, ripe grain is to be eaten’ (46a5). ■Etymology unclear. Perhaps from a PIE *nehb-wo- ‘bursting’ (cf. Sanskrit nābhate ‘bursts,’ Old Norse nafri (c. Proto-Gmc. nāf(r)zē) ‘outer birch-bark’) with the same assimilation seen in māstēs- from *nāstw-? Certainly not with VW (1967:183, 1976:280) from a PIE *nēw- which should have given *nuwe (cf. nūwe from *nēw-).

mamehât ‘?’

kē xe cets mā cāncre - - - cpi mamehât parzik lēkσēm pārnmēm kē (282b6/7).

mamaiwar, see s.v. miw-.

maric[i](-) ‘?’

ill te ʻem sev maric[i]ll (371a4).

markafē, see s.v. märēk-.

markār (n.) ‘turbid,’ only attested in the compound

snai-mārkār ‘not turbid, clear’: snai markār = BHS anvēlaking (PK-NS- 107b2 [Thomas, 1976b: 106]), snai-mārkār[ ] no = BHS nikalssā hi (H-149.198b4 [Thomas, 1976b:111]); --snai-mārkartsste* id.: snai-mārkarlce = BHS anvēlaking (H-149.112b2 [ibid.:111]). ■ TchB markār is an abstract noun
derived from a verbal root *märk- by the addition of (PIE) *r (cf. tarkr). On the equation of the etymology snai-márkr = BHS niskulasa, märk- must be more or less equivalent to BHS kal'-impel, incite; stir up; carry forward. This verb is found in TchA as well, i.e. sne-márkr ka = BHS ahrāya-'immovable' and in the third singular of the perfect (in a broken context) markus. With VW (1941:62, 1976:290) probably related to Greek (Hisocythius) brakēn 'suninañ', brāxi 'sullabēn' from a PIE *merk-merk-. Frisk (1960:263) suggests a connection of the Greek words with Sanskrit mṛṣāti 'ouches, handles, strokes' (a possibility not mentioned by Mayrhofer [1963:677-8]).

marmanna (n.pl.) 'vessels (of the body)' ![marmanna, - - marmanna] spalkastšntar - marmanna katkaunaške wrought as 'through the power of joy, my vessels are zealous' (unpubl. Paris. fragm. [Couvreur, 1954c:84]), ommisāna pwaraśa tsaksemene marmanna tronkste stām ra ... nusaksem marmanna inkaum kāšter [my] vessels burning with the fires of repentance like a hollow tree; I repress [my] vessels day and night (TEB-64-05). TchA marmañ (pl.) 'vessels (of the body)' and B marmanna represent borrowings from BHS marman- 'vulnerable point of the body' (Sieg, Siegleing, and Schulze, 1931:53, n. 3, VW:630).

malkwer (n.m.sg.) 'milk' [malkwer, - - malkwerl] asīye malkwerspa spārkassälle 'with goat's milk it is [if] to be dissolved' (W:7a6), kewiśi mōsōsa malkwsa wat 'with cow urine or milk' (Y-2b5). TchB malkwer (malkwerl) is related to A malke 'id.' and its denotative malk- 'to milk' (in PTC terms *malk-). These derivative presuppose a pre- or Proto-Tocharian *malk- 'to milk' from PIE *melγ- 'wet, milk'; Sanskrit mṛṣajมārtṛjānṛjānṛjān 'wet', 'whip'; Avestan maragāit maragāit 'stroke,' Greek amēlgo 'milk'; Latin mulgeo 'id.', Old Irish bhlegi 'id.', Albanian mejel 'id.', Old English melcan 'id.', Lithuanian melēz 'id.', etc. (P:722-3; MA:381]] (Meillet, 1911:146, VW:284). It is worthy of note that the variation between thematic nouns (as in TchA) and a derivative in -wer (as in B) is paralleled by PIE *h2o-sd-o- 'branch' (> German Ast) and *h2o-sd-wēr 'id.' (> Hittite hadswe).

mālläyśie, see s.v. māl.-

malyak(k)e (adj.) 'youthful, puerile' [m: malyak(k)e, - - ] tunem kānasa laupe ymuisa tesa kāso malyakka māskētar mē yārēya 'then being overtaken over the belly, thus the belly becomes youthful [but] not flaccid' (W:37b2/3), malyakke nestī = BHS bīlo 'si' (H:149-ADD:8a5).

ETymology unclear. VW (1977b:390-1) suggests a borrowing (through a Prakrit inter-mediation, where Sanskrit -r- appears as -l-) from Sanskrit māryaka 'young man.' However, māryaka- survives only sparsely in Modern Indic (in Dardic) and only in -r- languages so a possible Middle Indic source is by no means assured. Note too that the Tch word is an adjective and not a noun. Isebaert (1978[80]) suggests a hypocharistic derivative of *māyel māle 'devant dompté, gouraus, folâtre' < *dneh₂-l-yr-, a derivative of *dneh₂- 'dompter, soumettre.' More probably we have a derivative of māl-'crush' just as we do in Latin mollis 'soft, tender, gentle' with a further semantic development to 'young' (cf. Latin mollibus annis 'in tender youth'). See also māl- or possibly mālle.

māscātē (n.) 'mouse, rat' ![māscāti, - - māscāti] lysi no māka krī tākām lī šalapā māscāti spā pešeli sašānē māskētanā pākī 'if, however, there are many thieves, grasshopper[s], mice and worms appear in the world' (K-8b1). ETymology unknown. It would be nice if, somehow, this word could be related to PIE *mus- 'mouse, rat.' It might be possible to do so if -ēzē was some suffix or conglomeration of suffixes and the mās- (which appears as mas- of course because it is unstressed) were a Tocharian Dehnstufe formation based on *mās- from *mus- 'mouse' (P:752-753; MA:387). Certainly Dehnstufen were productive within the history of Tocharian (cf. prašēye 'rainstorm') but the hypothesis as a whole is too complex to be very convincing. Even less convincing is VW's attempt (282) to derive this word from a *mṛṣīti- + suffix where -er- is 'steal.'

māsē (n.f.) 'fist' ![māsē, - - māsē] wārānčāsa māse [sic] 'a fistful of sand' (142a3), akāše mās mānti ñka wipāszām 'he never shakes [his] fist in the air' (?) (597a5). Regularly from PIE *mūsī- 'fist' seen otherwise only in Indo-Iranian: Sanskrit mūṣī- (m.lf.) 'fist,' Avestan mūṣī- 'id.,' Sanskrit mūṣū- 'id.' (Mayrhofer, 1963:658, 661; Normier, 1980:260; MA:255). It may be that there is a further connection of this Tocharo-Indo-Iranian etymology with Lithuanian mūsi 'to strike' but surely not with *mēs- 'steal' or *mu-s- 'mouse.' Tocharian differs from Indo-Iranian in reflecting a hysterokinetic PIE nominative singular *mutē(t) rather than *mutīs (the accusative singular māc matches Sanskrit mūṣīn māṣīn exactly). Given the pronunciation of Sanskrit mūṣē-the nominative singular seen in Tocharian may well be more original than that seen in Indo-Iranian. Certainly not with VW (281) from *mū-hand- + stī-.

māssāt (n.) 'scorn' [māssāt ymē- 'to scorn'] ![se samāne pākāntense māsāt yamāssām pāyāt 'whatever monk scorns the Buddha, pāyāt' (H:149.X.3b1 [Couvreur, 1954h:48]). ETymology unknown. For a suggestion (for mās 'not' + an Iranian borrowing *sēr 'joyous, rich'), see VW (630).

māsār (adv.) *á while traveling, underway?' (?) [Krause and Thomas], or 'at times many' (?) [K. T. Schmidt, 1980:407]

sāmān-no māsār ostoiaiventa kūkšas tākōs svāstīko *if monks should be invited to eat while traveling' (H:149.X.5b5 [Couvreur, 1954b:44]). MEANING AND ETymology uncertain. If the traditionally ascribed meaning
and Greek demonstrates an old holokineti paradigm for this root, e.g. nom. sg. *mēgh₂h₂ (Skt. combining form mahā), acc. sg. mēgh₃h₃ (Skt. acc. sg. mahām), gen. sg. *mēgh₄h₄ (Skt. gen. sg. mahās with full-grade extended; cf. Greek zero-grade ago- ‘very’ [intensive prefix]), nt. nom/acc. sg. *mēgh₅ (Skt. nt. māhī, Greek nt. mēgā).

In complementary distribution geographically with mēgh₄ in late Proto-Indo-European is *māg- [Latin Māīus (<*māgy-), Mayos (<*māgi-), 'great', Proto-Celtic *māg- (Middle Irish maighe ‘great’), *magino- (Middle Irish magine ‘great’ [<*maginti-], *maglo- (Middle Irish māl ‘noble, prince’), Albanian mādh ‘great’ (<P-708-9)]. To the material assembled here by Pokorny we might add Lithuanian mēgūdas ‘numerous’ (cf. for the suffix Greek mēgalos), though its isolation with Baltic invites caution. Whether this *māg- reflects a metaphysics, presumably in the zero-grade, of *mēgh₄ to *mh₄g₄ or a contamination with *meh₃ which forms the suppletive comparative (cf. Osan māis, Gothic maits, etc.), is uncertain. The Tocharian *mākā probably represents *mēgh₃ with the vowel of *mēgh₃. See also possibly moko.

mākara (n.) a species of jasmine; a species of mango (?)

Māgā (n.) ‘Magatha’ (PN of a country of India)

Mācār (n.) ‘mother’

Mācār and B mācār reflect PThc *mēcār from PIE *mēh₄ter [Sanskrit mātār-, Estonian māt-, Greek mētr (Doric mētēr), Latin mādr, Old Irish mēthir, Old English mēdor, OCS mati, Latvian māte (all) ‘mother’, Lithuanian mātē ‘woman, wife’, Albanian mētër ‘sister’ (< motēr <*mēh₄t-er-t-, ‘maternal [sister]’, etc. (P-700-1; MA:385)) (Sieg. Siegling. 1908:227, XV:283-4). One should note the exact equivalent of the accusative mātār with Latin mārem (and, if the identification is correct, the acc. pl. mātārum with Latin mātrēs). Both the genitive singular and the nominative plural are analogical. The vowel -ā of mācār is likely to be analogical after that of pācer ‘father’ or after the accusative mātār (or both) as I would expect PThc *ā.ē- to have given o-ō (see procer). See also matyare.

Māthāre (n. [m.sg.]) ‘superintendent of a monastic school’

Māthāre, -ā (116a.8).
mänavi (n.) 'young girl'
[mänavi, - -/l] Cañica mänavi šem 'the young girl Cañicá came' (18b7/8).
■ From BHS mänavikā.-

mät (n.[ms.pl.]) 'monster'
[mät, matrête, - /l] srukallesse mätär se postōm nukanām 'this death monster swallows every-one' (29b3). ■ TchA mätär and B mätä are both ultimately from BHS makara-, perhaps through the intermediary of Khotanese mäkarā-.

mätulunk (n.) 'citron' ('Citrus medicina Linn.') (a medical ingredient)
[mätulunk, - /] (Y-1a5). ■ From BHS mätulununga-.

mätrāḍārntī (n.) 'maternal example' (?)
[-, - /mätārntīll] mākte maitrātī kārīyorttante naaš täka : mātrā-ḍārntīne kārānnalle airtseša (K-2b4). ■ For the meaning see the discussion by Sieg (1938:8).

mātrīślārcepe ?'
// mātrīślārcepe [word separation uncertain] spārto mālkēle (32a4a).

mātre* (n.) 'sharp'
[mrc-, - /mātre/] [l: [matrona] triska stuna 'trees, bitter and sharp-[tasting]' (K-8b6); -mātre-wse 'having a sharp position'; matre-wse farrant ars ejkik ![like a snake with sharp poison'] (S-4b1). ■ A derivative of PIE *h₁meh₁ 'cut, mow' i: Greek anēdō 'cut, mow,' amērē 'reaper,' amētrē 'sickle,' amēkos 'harvest; harvested field,' Old English mōwan 'mow,' mōd (f.) 'mead, meadow,' etc. (P:703; MA:258b), i.e. *h₁-moh₁-tro-'cutting' (VW:285, with differing details).

mādār, see māṭar.
Mādali* (n.) 'Mādali' (PN)
[-, - /Mādalin{l/ (362a6).

māntālāne, see s.v. mānt-.

māndrē* (n.) '?'

mānē* (adj.) 'unripe, raw'
[mrc, - /mārni, - /l] mānepi ypanse traskins 'awns of unripe barley' (W-10a5); -mānami* 'rawness, unripeness': mānaumēpam [sic] rītto teki = BHS antimiyām (Y-3b4). ■ TchA mānak and B māne reflect PTc *mānēke(-) but further connections are uncertain. Perhaps *(h₁)meh₁- 'reap, mow' + *mō- 'cuttable, reapeable' (cf. māṭre), though such a meaning of *mō- would seem to be unusual and 'reapeable' should be 'ripe' not 'raw.' Perhaps instead from *(meh₁)(l) 'grow' (more s.v. māiwe). The derivative might have meant 'growing' (and thus not 'yet ripe'). Not with VW (631) a cross of mā 'not' and BHS āma(-ka) - 'raw.' See also perhaps māiwe.

Māya (n.) 'Māya' (PN of a queen)
[Māya, - /l] (PK-15C-4 [Thomas, 1986:121]).

māyi(-) '?'
se mastukārm šēsāwer postēm tot māyi// (W-13a5).
Mār* (nm.) 'the evil one, the adversary and temperer'
[-, Marantse - Māranti, Mār/l, -, Mārā/m] Marantse šunma = BHS Mārābhandanam (27b6), yakoš šēwer M[a]rām 'conquering the four Māras' (30b2); -Maransi* 'prting to the Māras' (S-6a1); -Mār-ńākte 'Māra-god' (281b6). ■ From BHS Mārā-.

mārg* (n.) 'way or path (pointed out by the Buddha)'
[-, - /mārg/l (185b3). ■ From BHS mārga-.

Mārgavārga* (n.) 'Mārgavarga' [one of the twelve chapters of the Udānaśrava]
[-, - /Mārgavārganti, - /l] (28a4); -mārgavārgasse 'prting to the Mārgavarga' (S-4a4). ■ From BHS mārga-varga-.

mārgāṅk* (n.) 'part, subsection of the way'
[lmārgāṅkanā, - (-) (30b7); -mārgāṅkāntasse 'prting to the parts of the way' (73b5). ■ From BHS mārgā + āṅgā- (compound not in M-W or Edgerton).

mārjāre* (n.) 'cat'
[-, - /mārjare/l (511a2). ■ From BHS mārjāra-.

māla* (n.) a kind of intoxicating drink
[-, - /māla/l se sa[māne] mot māla trikelyesa šakse yokām pāyti 'whatever monks drinks alcohol or intoxicating beverage through befuddlement or brandy, pāyti [māla = BHS matraya] (H-149.X.3b1/2 [Couveur, 1954b: 48]), tumem pārveirstās mālasa yokale 'then it is to be drunk with an aged drink' (W-33a5); -mālātstse* 'drunken': arātaacu epreta Mār[nis]= ādaic mālasai ... spyrkatai-me 'O courageous and brave one, thou hast destroyed Māra's drunken bite' (24a2/3). ■ Certainly a borrowing from Iranian but whether it is related in some fashion Avestan mada- 'intoxicating drink' (so Bailey, 1959:131) or to mada- 'mead' (so Szemerényi, 1966:222, and Winter, 1971:219) is not clear (see also VW:630). In any case it must come from some variety of Iranian where *-d- gave -l-.

mālāndadik* (n.) '?'
[-, - /māländadik/l mālāndadik [sic] (M-3a3), warkensa mālāndadik [k]ārskemane 'strewing the mālāndadikā with garlands' (M-3a4). ■ From BHS mālāndadikā-

Mālikā (n.) 'Mālikā' (PN of a queen)
[Mālikā, - /l] (H-149.31a5).

māllālāne, see s.v. māll-

mālle (adj.) 'ground-down, dull'
[mr: māl, - /māl[l/ cmelne samšārne sportomane mālle māz tākoym * tiksneendi tākoym 'in birth while turning in the sameśa may i not be dull, and may I have sharp senses' (605b2/3). ■ Perhaps from *māllāle, the gerund of 'māl-, disquised by haploglogy (cf. stāle from *stālalle or auolē if from *auolē [Adams, 1982:135]). Iseaert (1978b:345) suggests a meaning 'idiot, ignorant' since it seems to be used in opposition to tiksneendi and relates
the word to Greek ἀδίκημα ‘young cow, heifer’ and ἀδίκαος ‘calf.’

VW (1988:98-99) looks to Hesychian ἀδύνατον ‘apóρια, ὀλιγορία, ἀγνότα,

ἐνεδρία’ which he takes to be from *-sn- ‘together’ + *-dn- which leaves unexplained.

It is this latter part which he would equate with the Tocharian mäłe. See also possibly malaikye.

mäşäk (n.) ‘bean’ (“Phaseolus radiatus Linn.”) (a medical ingredient)

[mašäk, -/-mašäkæné, -/-] (W passim). ▪From BHS mäšäkæ.-

mäșavnrn (n.) ‘Teraninus labialis Spreng.’ (a medical ingredient)

[mäșavnrn, -/-] (W-13b2). ▫From BHS mäșapnrn.-

mäšikäni (n.) a kind of bean (a medical ingredient)

[mäšikäni, -/-] (W-20a3). ▬From BHS mäšikæ.-

määskne, see mäšeč.

mäšk (n.) ‘obstacle, hindrance, difficulty’

[mäšk, mäškö/-, -mäškwænt], mä-ępßäl mä määskw roökälæ [ce]

cemštæ rek warñæ ‘neither sword nor difficulty checks this death in any

way’ (45b4/5), sanu maskakämænmæn [lege: maskw orkamënmæn] tal[a]nt

šäveys sälktæv ‘out of danger, difficulty, and darkness hast thou pulled

the suffering world’ (247b2), --maskwaste* ‘difficult to traverse:

maskw[v]is[s]tal] yäri ykövernom = BHS visamam märgam ägama (305a3);

--maskwanteine ‘prting to difficulties, hindrances’ (591b6).

Related to TchB amäškæi (with ‘an’ intensive prefix) and A máški ‘difficult’ but further connections are uncertain. B-mäšk and mäškö look like to deverbal nouns (in -ör- and -wp respectively of a verb *mäšk ‘- struggle against obstacles’), be hindered).’ It is semantically

attractive to relate this Tocharian etymology to Lithuanian smaugas ‘heavy, hard (of a blow) and Greek mögos ‘toil,’ mögis ‘with toll and pain,’ mögeröis ‘tolling, distress, wearied’ (VW:284-5). The putative Tocharian verb

would be (as if) from PIE *(s)mä-ek-sko, though the Dehnstufe is somewhat unexpected. See also amäško and possibly maskwassala.

mäk- (Vit.) G ‘run’; K ‘chase, hunt’

G Ko. V/mäker/- [MPOpt. makoyman, - makoytætl, Inf. makatsji]; makoyman kälynimtæs c fùsänam[r] ‘may I run in [all directions and seek thereafter’ (78a4/5), [kwæ nö] cwi paltso käs[k]ältræ wæpitür] austrä makati ‘if, however, his thought is scattered and begins to race’ (10a4); Pt. I/mäker/- [ lnr-, -(mäk)ænte; --makalæ ‘river’ (scil. ‘that which runs’): = BHS suritæ (PK-ns-10fa2 [Thomas, 1976b:105]); --makalætæse* ‘running’: [yol[k(o]

sarm makalætæsa ‘thirst’ [is the origin, the running one] ‘makalætæsa = BHS suritæ’ (11a4).

K Ko. IX/mäškæ]-[-: [Inf. makatsi]; kürwæsai witsakaisa riskar

isopæy- ne ... auntsante- ne sçær makatsi ‘they poked him roughly with a reed

root and began to chase him hard’ (88a1/2).

*From PIE *menk- ‘slip away (from)’ [Sanskrit mäññatilmuçati ‘let

loose, free,’ Lithuanian mákki ‘slip away from, escape, run away,’ Russian

OCS máknu ‘sja ‘pass over,’ OCS máčat ‘chase’ (P:744; MA:527)]

(VW:285). From this root also comes TchA muk-/B muk-, q.v. See also

makomo and mäk-

mäkte (conj.) (a) (comparative) ‘as’ [often conjoined with mant]; (b) (final) ‘so, in order that’; (c) (causal) ‘because’; (d) (temporal) ‘as, while’; (e) (manner

how’; (f) (interrogative pronoun) ‘how’

(a) mäkte cake ... [mä k]auctof[r] ‘mant kätinkæm šaulæma mä sp

wentse klawkontr ‘as the stream does not return, so lives pass over and do

not return again’ [mäkte ... mant = BHS yathæ ... evam (3a4), [k]s[se]

pars-ne ksa tak səw vesyt etvíte mäkte r망t wraut ‘whoever would ask him

something, he would say just the same, like a crow’ (28b4), mäkte = BHS

yadvat (30a4), mäkte krokstæs čæštære ypæyiay warstis // ‘as it [is]

the pleasure of bees to smell the flower’ (313a2), // yapoy aiš yamist mäkte nauer

‘to make the land appear as before’ (A-4a2);

(b) k[e]ktæt ine ipl[y]tor[l]sk[em] mäkte käskek amawum仪 = [s]e ‘they turn

[their] body[s] so that the wise see [their] head[s]’ [mäkte = BHS yathæ]

(9b1), // []) yor postamání šak cakamam sâre mäkte omtæn tàm maiyæn

sankænte ayatæ kümam yamist // ‘give us as a last gift ten
cäks of grain,’ so that, by thy power, the zeal and well-being of the

community may be secured’ (TEB-7-4);

(c) mäkte ... sankrám ... wætset lənæ sankænte ayatæ nesætæ ste ‘because

the monastery has been re-established, the situation of the monastery is

comfortable’ (DAM.507a2);

(d) mäkte leýka Varðhæne tetkæk æ ceynra orcoem æsañakæi : katkomiaæai

aræncæ plusæ-ram wvägæ-æ ‘and when V. suddenly saw these great

worthies, his heart leaped with joy, as it were, and he honored them’ (373b4);

(e) Mæudgâlayne æ wovpostam Jätëroni [kæs=au]ræte mäkte saul

[kät]inkæm ‘M. announced publicly to J. how life passes (3a2);

(f) tunem no stamæssâlæ mäkte yentæs ‘then how [is] the establishment of

the winds?’ (41b5), akâk tsänkæ-æ mäkte no pa ko tæ onkoræi niši

svâsæ sälælæ seym ‘a wish arose to him: how might I obtain this porridge to eat?’

(107a3), mäkte = BHS kaham (554a4).

mäkte-yäknesa ‘of whatever form’: mäkte-yäkenæsa = BHS yathæripæ

(H-149-ADD.84 [Thomas, 1968b:218, fn. 1]).

*As if from PIE *(m)et(+o) + k+a-tö (the ablative singular of the relative

pronoun). For a full discussion, see mant.

mäksu (a) (interrogative pronoun) ‘which, who’; (b) (interrogative adjective)

‘which, what’; (c) (relative pronoun) ‘which, who’

[ø: mäksu, mäkcepi – mäkcwi – mäkcepi, mäkceu/mäkcwi – mäksi, mäkeænas,

-[F: -,-, mäktá/jl-, mäktøyæns-, ]-[nt: mäkut, -,-]]

(a) mäksu wat wætstre lyamæis kærkæti a[mäksu] ‘or what thing [is] difficult

to steal by thieves?’ (14b7), mäkcepi nke kækætæne ‘whose body?’ (78b4),

ylâlonts käl[â]-læ mäksu = BHS ÿtæina-prattilõnbhæ kætætæ (181a5);
(b) prekā samāne puñahāke mākā, pūca śmeka yev aksāre poysānte ‘the Buddha asked the monks: because of which saying are you smiling?’ (3a67), mākēga, preke = BHS yadā (12a6), mākēga, gksa kekkente ‘to which place belong’; (4a13), [mā]kci onomdsēnt saul nanautsa [mākci] = BHS katamasya (52a4), mākχev yīnos nta yamanmskntr onoml ‘what deed, indeed, do beings do?’ (K-2a6);
(c) cauvaq yake enmskenttr mākcau procer en[sat]e ‘we take that very way that [our] brother has taken’ (108a4), mākṣu yāliyam = BHS yo dewsē [sic] (19b5), mākcyoynas = BHS yāyam (19b1), mākcanas = BHS yēsām (19b2), mākāpi = BHS yasya (31b5), māktu = BHS yat (54b5), // p[er]kārmem yaman krent nākāpi [lege: mākā] okonta wārpīnyetr ‘having asked after the good deed whose fruits he enjoyed’ (588a8), īntu so yīnos mākcyews vnolmi ette cmelne tāmsknstetr ‘what, however, [is] the deed through which creatures are [re-]born in a lower birth?’ (K-7b4).

As a relative pronoun mākṣu usually signals a definite relative clause which is non- correlative (cf. kā, ce which is usually used with indefinite correlative clauses). ■In Indo-European terms we have mā[h] (see also mānt and mākte) + *kū-so (cf. kṣe) + *u (as in sū < *su + i] as opposed to se < *so alone) (VVW:285, with differing details).

mākontāye ‘m.’// in mākontāye [word separation uncertain] (51b2).

mānk-G ‘be deprived of, suffer the loss of; lack [impersonal]’ K ‘overcome’

G Ps. III /mānke/- [MP - , mānketāt/-]; mānketāt = BHS parājyayet (16a7), sāre lauke mānketār-me ‘we lack grain’ [lit. ‘grain is lacking to us’] (TEB-74-4); Ko. V /mānka/ [A // mākām, - , MP - , mānkentāt/-]; antyāntse sanynamā ce cinpa mānkām (23b5), ekūnta mā[mā]n[kṣa]ntār-me ‘[if] their possessions are not lost’ (24b3); Pt. I /mānka/ [A mānkāva, - , -]; PP /mānika/-: se ranō samēne mānkāk mānkāt ‘this monk is also [to be deprived [of his right to live in the community]]’ [mānkāu māsketā = BHS pārājyo bhavati] (HI-149-ADD. 8a66 (Thomas, 1969:303, fn. 77)); -mānkore ‘deprivation, lack’ // klesāmameśayi vetane mānkoreśa [a] ‘by deprivation in the struggle with klesās’ (277a3).

K Ko. IX /mānkaś/- [AOpt. mānkaśiṃ, - , - ]; ayāṭal[cce]e onkiśpe yōkoy palkso mānkaśipōm [k]esāma ‘may I conquer the untamable shameless spirit, may I overcome all klesās’ (S-7a2).

■TChA mānk- and B mānk–reflect PTC *mānk- from PIE *mēnk-, otherwise surely attested only in Germanic: OHC morgen (*mangian) ‘be without, lack, miss,’ mangeln ‘id.,’ MHG marc ‘lack’ (P:729; MA:343) (Jacobsohn, 1934:212, VW:289). Despite VW, it would seem natural to include Lithuanian meikas ‘feeble, weak; scanty; insignificant’ with this etymon (cf. Meillet, 1912:112) and also Latin marcus ‘maimed, in firm’ (both from ‘*laicking’), Sanskrit mārkā ‘not wobbly.’ See also menki, māčuseka, and māčusek.
mäntarske (ad.) 'evil'

mäntarskem [sic] 'soul σάννατα Œκά mü-rersen trú murskaśckie 'evil now [is] the life of men [for] they do not evoke aversion to the world' (3b2). Derived from mänt-, q.v.

mänträcka, see s.v. manta.

mánta, see manta.

mänmt-s (vi.) 'be sorrowful, afflicted; lament'

Ps. II /mëntsV; [MP - -, mentstá, - - , mentsentar]; men[stra] = BHS śocate (114a); laute katōs menṣentrá nrantá cai wawāyōs yōm[or]tan[is|os|o] menṣentrá = BHS śocante (114a); Ps. VI /mëntsánía/ [MP - -, mantsanatír]; Ko. V /mántsái/ [MP - - , mantsanatír]; Pt. I b /mëntsá/ [MP - -, mantsatatír]; Ilm /mëntsá/ 'sorrow, heaviness of heart': tu blyekākem n... nkste še mantsatálge śanoa wessān 'having seen this the god says with sorrow to [his] wife' (88a4).

Etymology unclear. Perhaps we have an extension in -s- (a generalization from a zero-present?) of the PIE *menth2- seen in AB mänt (-q.v.) 'remove, disturb, meddle with.' VW (289) accepts a connection with mänt- but implausibly derives both from mänk-. See also mentsi and, more distinctly, mänt-.

märkär, see markär.

märkwacé (n.) 'upper leg, thigh'

[ -, - , märkwac/märkár, - - , - ēwer märkwácic soyhëssí palakān'] 'four-legged [i.e. swift] hare the conceptions of satiation' (111b), ſwaẉlai märkwácita [sic] ok-pokai Vign[̣]u saiwaśa na Mahēśivare märkwácita tan kau, rsa-pkai 'on the right thigh [is] the eight-armed Viṣṇu on the left, however, on thy thigh [is] the cowherd Mahīśvara' [this would appear to be

a "top-down" description; in the previous verse there is reference to the śakte, in the following, to cākkaśi (74b5). This word is at least partially overlapping in meaning with mlywe, q.v. See also cākko. This word reflects a PIE *mṛg-āt- 'a short thing,' a derivative of *mṛ(e)ghu- 'short': Prakrit māhu- 'short,' Avestan mārəwāhī 'short-lived,' Greek brakhí 'short,' Latin brevis 'id.,' Gothic gamārjan 'shorten' (P:750-1; MA:515). A particularly important comparison is with Greek brakhīn 'upper arm' (V:W, 1963b:43, 1976:290).

märkt- (vt.) 'shave'

Ko. V /märkt-k-: (see abstract); Pt. Ia /märkt- [MP - - , märktár]; pōd/[i|ti]kemen sānātvia ot rāüte āsc [märktí]le 'he sought menos-ticism from the Buddha and thus he shaved [his] head' (363a5); -märktalārie 'shaving,' only in the derivative adjective -markalitēctse: mā-markalite[tste] 'unshaven' = BHS na munntēina (309a4). Though equally rare, the examples of märkt- in TchA show an identical meaning. Thus we have (130b2) lap märktāri 'they shave [their] own heads' or (100a2, 304a4) lap märkto 'having shaved the head.' TchA märkt-k- and B märk- reflect PTCh *märkt- but extra-Tocharian connections are uncertain. Perhaps with VW (1941:65) we might think of a connection with Latin mordē 'bite,' Sanskrit mṛṇādārādyati (= Latin mordē 'crushes, presses, rubs off'), Greek amērō 'rob' (V:736-7; MA:490). A semantic development *rub/offaway > *scrape/offaway > 'shave' seems reasonable. Certainly not with VW (1976:291) from *märkt- and related to *mṛg(e)h- 'short.'

mäs- (vt.) 'forget'

G Ps. III /mäs-s- [MP - - , mässetal]; Ger. mässelje: // [mäs]ssetrā nau sānāna wántarwa pā pā 'he forgets completely all earlier things' (121a7); Ko. V /mās-s- [A - , māsats, - - ]; AOpt. marsoym, - - , If. narstit, //mās tomo] valom arāhē ni cmelëni cāmel māsmyoom 'may these not cover my heart; may I not forget birth [comes] from' (229b23), tara spōmēm naumynta mā niś māsryom/m] 'may I not forget the three excellent jewels' (S-2b2); Pt. Ia /mäs-sál/ [A māśāwa, māśasta, māsəl, - - , māsĕre]; mantomta pasi [sic] māsastsa pātai-ni skumtām sēme sōktā 'never hast thou forgotten to guard; thou hast praised him for seven days with the same sōka' (296b1-297a14), sāy-mārsrāyi yātīrasa waiptūv māytar-ti cai śsāsśi niś mārsāre 'my own went separately on the way of their own deeds; they forgot me' (TEB-63-01); PP/māsrō-s-: walo akātsa su mārsu sālūnī 'this foolish king [has] forgotten himself' (81a2).

K Ps. IX /mārsisık/ [APart. marsasṛṣṭa] (K); Pt. II /myārsā]- [A - - , myāsatu, MP - - , myāsātim, - - ] (K).

Tch A mārs- (present: mārsnā) and B mārs- reflect PTCh *märms- from PIE *mers- 'forget': Sanskrit mṛṣya 'forgets,' Armenian mōrinam 'forget,' Lithuanian mūtrū 'id.,' Old English mierran (< *morseyl) 'disturb, confuse,' Khotanese hūmrū 'forget' (< Proto-Iranian *fra- mār)},

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only apparently is a third mäll- (‘mäll-’) ‘argue’ discussed in the following entry.

**TchA **määs- and B müläss- reflect *Pch *mältśik- from PIE *máltśik-; *máltśik-: Sanskrit *mältśiṇi, *máltśiṇa- ‘grind,’ Latin malere ‘id.,’ Old Irish *meltim- ‘I grind,’ Gothic *meltan ‘grind,’ Lithuanian *malti ‘grind,’ OCS měloj ‘id.,’ etc. (P:716-7; MA:247). The equation with Sanskrit *mältśiṇa- is, of course, particularly close (VW:286, with differing details). See also amällatte, målle, malyakke, mållarkske, and, more distantly, mål-, målly-, målmy-, and måluk.

‘mäll-’ (vt.) ‘argue, dispute’ (?)

Ps. Xa/mällåkk`2[Í- [MP γ - , mållärsta/]; k,ce [k]ea yánám ruk mållårsta wastro ta[n]e pepparka // ‘what ever he would do he argues (refuses?),’ [when] asked again ...” (63b). The differentiation of these two verbs (‘mäll- and ‘måll-’) is likely on both semantic and formal grounds (cf. this discussion under the previous entry). It is supported by the possibility of connecting *moli* ‘disputes’ with ‘mäll-.’ **For an etymological discussion, see moli(ye).**

måll (- (vt.) ‘argue, dispute’ (jewels, armor?).

Ps. Xa/mällåk`2[Í- [Å- , mållåskinnar [måll]kissäm pokaine ‘thus he stretches out, raises, and folds [his] arms’ (119a2); Ko. V/mållåk- [Inf. mållåks]; Pt. Ia/mållåk- [MP - , mållåköl - , mållåkente]: tsáiit mållåk `[s]he bound on the jewel’ (H-149- ADD.12b3 [Stumpf, 1970:32]), // [stmos]men kertem onkor mållåkente ‘standing [in the door], they put [their] swords together’ (?) or ‘on their swords’ (?) (79a2); PP/mållåköl- // måssåkva [lege: pääskviel] = onkor mållåk tåkam ‘the garlands, they will be woven together’ (?) (118a6), // mållåk krénci samåkane ‘binding on the good cuirass (?)’ (24b), [k,se]a/mållånts måll-kawwa (39b4)- /mållåkute (K). The TchA equivalent does not help to determine the meaning very closely. The attestations at 11b6 and 12b1 give us kålal mållk- ‘to gather together.’ Better are the attestations at YQ-1.2a5 and -1.3a1 (Pinault, 1990:190-4). Here we have kálmåm målünkån yetwesyo ‘with tinkling, [well]-arranged jewels.’

**TchA mållk- and B müllk- reflect Pch *mältśik-* but extra-Tocharian connections are uncertain. Perhaps *mältśik- is from PIE *mältśik- ‘put, weave together’ seen in Hittite *malla-* (‘verwicken, zusammenflechten’), as cautiously suggested by VW (286) and more certainly by Pinault (1990:190-4), and OHG *malt- ‘sack, bag’ (< *malt-‘cf. f.p.747). Without assuming a PIE *maltk-, VW posits a connection of AB *mållk- with Greek *méllos ‘member,’ etc. (Duchesne-Guillemin, 1941:150, VW, 1941:64, 1976:286), but any such connection, if it exists, is very distant. See also milkyautste.

**mållarkske** (adj.) ‘pressing’ (?) or ‘pliant’ (?)

[m: mållärskake, - , /mållärskaka/ [f: /mållärskana, - ] smare mållärskes måskettir-ne palsko spä vlaiske pautsrke ‘smooth and flexible/pliant is his spirit, soft and flattering’ (K-10b1), papåssorgen mållärskan våmårn.
Mäsk (adj.) 'having a braid'

mässkänne (- /-), mässkaven [-] maušānēn mäskwacencma = BHS purānājatiil (527b1)

B. A possessive adjective -ins, derived from an unattested *mēskw 'braid.' Isebaet. (1978:80) suggests a putative PIE *ms-eg-u-, related to *mes-g. 'entwine, enlace' (cf. meske 'knot' from *mosgo-).

mäss, see s.v. J.

mässäkäse (adj.) pertaining to a certain species of flower

[mässakäsa, - /-] mässakäsa pyöpyo walsatana (M-2a3/6).

Mäsk (v.i.) 'be; become; find oneself'

G P. III /mäsk/- [MP -], mäsketar, mäskettir, - /-, mäsketär; MPImpf. - /-, mäskitäir; APart. mäskerna 'being (at, present);' MPPart. mäskemane; Ger. mäskelle (as adj) = desu supposed to become; that is what he supposed to do) 'mäss te ni käss mäsketar 'thou art not my teacher' (78/2), [säl]swe k-se täsäm mässmäs mäsketra 'whoever would be lord finds himself a slave' (1286), [je] mäskätar = BHS ipāryati (H-149.242b3 (Couveur, 1966:169)), mäskmukat mäskettar = BHS purājikao bhavati (H-149-ADD.8a7 [Thomas, 1969:303, fn. 77]), lutafkalen erostem käässinta mäsketel (sic) 'they leave their houses [= become monks] and become teachers.' (15b8=17b), ašsin ašnālōsa wa ñetā mās k-car mālām mäskettar 'wise man or fool, the both are not far apart' (283b), mäskettar pākā = BHS prādrbhavanti (K-8b4), stām nić se su mäsketra 'he was always to be found under the tree' (3b3), mäskēcinān sōver sa[mān] 'four monks being present,' (4bc), c-ejōwa peyākānem māskānānē 'being at that time in the Y. monastery' (Lévi 1913:320), mäskemane tu-ynesma kles[arna] polska melen-yen 'being thus, the kleśas crush the spirit' (A-1a7), [nu]saa mäskelle [sic] sārddh=emprontem tak[arke] 'thus one [is] being, truthful, and clear' (65b7), sā stē yāre [sic] poyśāna tesa poyā mäskelle [sic] 'this is the Buddha's way; thus the Buddha' (where he's supposed to be' (296a/2), mäskelle = BHS bhava (PK-NS-53a2 [Pinault, 1988:100]; Ko. V /mäskā/- (see abstract); Pt. Ia /mäskā/- [A- -, maskal/]; /u[p][ə]lātas[e] kauniye maska Yai[āka]// (357b1).

TchA mäsk- and B mäsk- reflect PThc *māsk- regularly from PIE *māsk-o- (for the loss of a nasal immediately before -s-, cf. māsa) from PIE *mēn- 'remain' [Avestan man- 'remain, wait for,' Greek mēnym-themed 'remain,' Latin manō 'remain,' Hiittic mimma- 'refuse, decline' (< *mimmV- 'stand pat') (P:729; MA:482)] (Meillet, 1919:456; also Melchert, 1977:105-6). Not with VW (292) from -*mē-d-e-skēo- 'find oneself in a house.' One should also compare TchA omāskem 'bad' which Hillmarsson (1986:192) would derive from PThc *en-(the negative prefix) + *māsk- + -aim-. For the semantics he compares Sanskrit aṣtagya- 'wrong,' abhva- 'terrible,' Old Norse óvær 'unpeaceful.'

Mäsk (v.t.) 'exchange' [wes māsk- 'take the guise of, disguise oneself as']

Ko. IXb /māskēskē/- [A-, maskēsmēl; Inf. maskēsmēs] k-se samēne naunīye naunīyes māskāsāpān kākāsāmesa inesa 'whatever monk trades a jewel for a jewel with the thought of [financial] advantage' (337a3); IpV. IV /māskēskē/- [MPG. maskēskē]; Pt. II /māskēkā/- [A ūyāskāwa, - ūyāskāl; MP ūyāskāmā; - ūyāskatēl; tumēn pakwāremntas ūyāskā-tē cē, prekar atē kumpāl yamamasata sī wepa Upanīyā ūyāskāwa (337a5), Indre kārpa rāṣākāne wes ūyāskate 'Indra descended and disguised himself as a seer' (107a7), nākkēste ra yēkne yēkne āṁm ūyāskate 'an actor has exchanged himself [for] role [after] role' (290a7); PP /memāskū/- Yai[i]ktēko rāṣākāne wes memīsku 'Indra disguised as a seer' (107a8).

With Melchert (1977:107) TchB māsk- is probably not related to A māsk- 'juggle.' He takes māsk- to be from PIE *mi-skō, a derivative of *mei- (ex-change): Sanskrit māyate 'exchanges,' Latin mēsā 'exchange,' and nominal derivatives in Latin, Celtic, Germanic, Iranian and Baltic (e.g. Latin commūnis, Gothic gamains) (P:710; MA:184). Normier (1980:258) offers what might be taken as a variant hypothesis in taking the Tocharian word to reflect PThc *h₂még-skō/- [Greek amēloō (ex-change)]. Not with VW (284) as a causative of māsk-. See also misko and probably mīmi-

Māstts (v.i.) 'starve'

Ps. III /māstts/- [MP - /-], māsttsentur; ot ce, kēsta māsttsentur 'then by this hunger they starve' (590a7); Ko. V /māsttsē/- [Inf. māsttěsē; 'essente to [au]nsiante kāmētēmna yėlēsumna [i]manemans[a] ononõ mi māsttēsē 'then creatures began by the hundreds, thousands, and thousands to starve' (350a6); -māsttsō: // [sru]kōntentur māsttsōr=s=mpostām 'afterwards they died of hunger' (25a4). TchA māsttsw- and B māsttsw- reflect PThc *māstsw- (with an assimilation in B of *n- to m- under the influence of the following *sw-; the subsequent assimilation of *sw- to -ts- also regular) from PIE *n-h₂m-d-tw-yēlo-, a derivative of *h₂m-ed- 'eat' (P:287f; MA:175). Compare particularly Greek nāstēsō (< *n-h₂m-d-tw-yēlo-) fast and nēstis 'fasting' and nēstēs 'one who fasts' (VW, 1961b:380, 1976:316-7, with differing details).

Mi (particle) 'just as much as, likewise' (?)

Sk-söverne kāpyrēs kāle masa tāra tom wōkte tau mi amoke[s] yikye 'on the 14th went for the workers three tua of kāle and one tua of wōkte, just as much for the florists' (435a3), also (449a3, 462a3). Meaning dubious, etymology unknown.
'mi-vl. 'hurt, harm (grievously)'

Ps. Ix/b/miýasýk̕[̕]-l [A - , miýiššim-; Almpf. - , miýiššîl,-; MP - , miýištadîl]; yokke-kleš miýiš/aššim [tane wi]olmen sansásirne nusakšasûm-\ni the thirst-klesi harms creatures in the sansásirë and crushes them' (11b5); // miým pal-palšiím nr-rr=[̕]en[n]kîl/miýiš/aššim 'the good word' did not torture, does not harm others' [miýiššî = BHS višñesûñ (20b2)]; Kx. Dxb (= Ps.) [Inf. miýašs(i)l]; Pt. II miýaš- [A miýawa, miýašasta, -l; MP - , miýašadîjte]; sañ-eš äm miýašsa [legel (miýaš) (23b4), tusa miýaškë = thus he was harmed a great deal'] (H-I49-ADD.74a [Thomas, 1957:126]); PP /mêmiyû-; enalyses sesertsakos memyos yokala 'tortured by heat, hurt by thirst' (29a6); --miýiššilaš 'harm, hurt, damage'; miýiššilašenta = BHS up-pašsa (156a5), snai-miýaššiššê = BHS ahišsa (H-I-49.315a2 [Thomas, 1974:84]), snai miýaššiš sëk tãkoy kelt-këk reki pakrska po vonnenne 'may I always be without harm to beings in world body and spirit' (S-3a5); --miýiššilašentse* only in the compound adjective snai-miýaššilašentse 'harmless' (54la1).

TchA mi- (with a present stem miýas-l and participle frmíyam-1) and Pch mi- reflect PThc *mi-: from PIE *mei- 'damage, diminish' [: Sanskrit mināti "lessen, diminish, destroy,' Greek mināthō 'reduce,' Latin minūō 'diminish,' and nominal derivatives in Balto-Slavic, Germanic, and Celtic (P-711; MA:351)] (VW, 1941:67, 1976:297). The PThc causative present *mi-ask- pre-supposes as Grundverb *miye- (Ps.), *miyâš (Ko.). The latter would be the equivalent of Greek (Cyranean) aorist subjunctive miâti 'be defiled.'

'mi-(v.) 'beefool'

Reduplicated preterite înmenyâ-l: memyos makci ono[11]men poykensə na tunste [kl]sl[e]i[e] 'you yourselves befool creatures in every way; [there is] no extinguishment thereby’ (28a7). Instead of the very strange root shape mem as is usually supposed (cf. VW:296), it is far better to see memyos as a reduplicated preterite such as are common in TchA as the regular way of creating "causative" preterites (e.g. caca [he lifted]). The root 'mi-' 'deceive' (to be distinguished from 'mi-' "harm") is the descendant of PIE *miel- 'exchange' [: Sanskrit māyate 'exchanges', Latvian mīļu 'exchange', Lithuanian mañnas (m.), Latvian mainis, 'exchange', Latin commōnis 'common,' Gothic gamains "id.,' and particularly OHG mein "falsch, trügerisch,' Old English mën "id.' (cf. P-710; MA:160) and thus related to BHS māsk- 'exchange,' q.v. TchB māsk- 'exchange' and mi- 'befool' would have a semantic relationship similar to German tauschen 'exchange for, swap' and täuschen 'deceive, delude.' See Adams, 1993b:35-36.

mik-(v.) 'close the eyes'

PP /miko-l: // si s̄əst̄ə mioko̯ eșe cók r̄̃nt̄i (134a6), mikos s̄ap = BHS ništaltâšca (545a2). From PIE *mëg- *mëikl- 'close the eyes': Lithuanian (už-)miigt 'fall asleep.', Latvian (aiz-)miigt 'id.,' mīģ 'close the eyes,' Russian Church Slavonic megnutî 'blink,' OCS s̄a-mežitî 'close the eyes.'


mit- (n.) 'honey'

/mit- /mit/ /s̄yovoy katemane állisa wemyswemmtne mā sakk(ar ram no) 'she may eat joyfully excrement from [her] palm as if it were honey or sugar' (42b5); --mitissše 'prting to honey' (W-22b3). From PIE *mëdhu- (nt.) 'honey, meal' [: Sanskrit madhû- 'honey, meal,' Avestan maître- 'alcoholic drink,' Greek métu- 'wine,' Old Irish mid 'meal,' Old English meodu 'id.,' H-I49.23 (text): "Lithuanian ñėhûn, OCS mëâyds 'meal' (P-707; MA:277) (Schrader Nehrun, 1917:23-139, VW:298). See also possibly mot.}

mit- (v.) 'go; set out' [as 'go' it provides the preterite plural to i-, q.v.]

G Ps. III/mite-l (MP // -1 - , mitentîr[: ne]r̄̃vsê ylonne pak cai mitentûr yarîs=okatssal 'all set forth for the Nirvana-pool by the eightfold way' (29a7); Ps. I/I/ /miete-l/: [A // , miten]: piš mehante-ne maitem kalâ/ (484a5); Ko. V /mitei̯-l / (Inf. mitat); Pt. Ib /mitei̯-l / (A // maitam, - maitar - maitare): sañ màskelye yake ne ente maitare ... kausu maitam lýkam mokom protir wes 'as they came to the place where they belonged ... we went upscale and saw our older brother' (10b3), po cai maitar nkelie[i]ne 'all these went to destruction' (48b), sañ-yômrssai yarîsâ waiptur màïtar-r cai šiçixi 'these people may go individually along the way of self-deeds' (TBE-03-01); --mitei̯še 'going, trip': akšim alyänkãi̯ns màntifyne 'I wish to teach others in/while going about' (S-5a4).

K Ps./Ko. Ixh /mitâš̄k̄-l [A - , mitat, -l]; --mitâššâle: [mã mâmmântas pasljoko mi[t]sl[e] aly[e]kâš[a] e[ek] w[ar]n[ai]l r[a]n[a]l] 'one should not let the evil-minded spirit go to any other person whatsoever' (42b1). TchA met- (only the preterite is attested in A) and Bch reflect PThc *mit- but extra-Tch cognates are uncertain. VW (297) would connect the Tch etymon with Avestan mæcê 'throw,' Latin mittō 'let go, send' (cf. co-smittere) (P-968). Also possible is Lane's equation (1938:24) with Latin mītāre 'change,' Greek mītōn 'change, falsify,' Sanskrit mētālīmīthātā 'unite, couple, meet; dash together,' and other nominal cognates in Balto-Slavic (P-715). Lane's suggestion is slightly better formally, in that one does not have to explain the non-appearance of an initial s- (PIE initial *sm- is preserved in Tocharian, cf. smi- 'smile,' and is probably as good semantically (*'change [position]' > 'go').

mitâššâle (adj.?) '?

mitâššâle = BHS /lit̄/lïjî (540a1).

mitûr*- (n.) 'sun [as mythical sign]

[l- , mitarîw] cakkarvisa mitarvisa tsetksâño tas sûne 'thy palms marked with two wheels and two suns' (73b1=75a2). From BHS mitûr-.

Mitrâkšeman (n.) 'Mitrâkšeman' (PN in graffito)

[Mitrâkšeman, - l] (G-Su7).
Mitravarga* (n.) 'Mitravarga (a chapter of the Udānāvarga)
[-, -], Mitravargati (S-6a3): [From BHS mitravarga-]
Mitrāške (n.) 'Mitrāške' (PN in monastic records)
[Mitrāške, -]-[l] (491a-1-4).
Mitre (n.) 'Mitra' (PN)
[Mitre, -]-[l] (297.2b1).
mithyadrst† (n.) 'false doctrine, heresy'
[-, -], mithyadrst[ll] (851b).
[From BHS mithyadrst].
māndhavai† (adj.) 'fish-enbazoned'
[m- -], māndhavai[ll] kāmādhatūttsattai yośyām [lege: yośyāi] kaut[a]{n}[an] Morikitenstte [lege: Mār-] māndhavai waipe rāskre naittātīm 'he cuts off the way of sensual pleasure and he roughly tears Māra's fish-enbazoned banner' (591al).
[From BHS māndhavai].
miyāške* (n.) an oil-producing fruit
[-, -], miyāške[ll] miyāške warpatai (294a7).
[See also miyē, of which this word is presumably the diminutive.
miyē* (n.) an oil-producing fruit
[-, -], miyē[ll] wosre nek[ll]c[ene cwi miyē paṣkārro 'they gave him at night miyē and paṣkārro' (42b7). [/miyē // lyyināyle (W-326b). See also miyāške.]
miyē* (n.) an oil-producing fruit
[-, -], miyē[ll] [osre nek[ll]c[ene cwi miyē paṣkārro 'they gave him at night miyē and paṣkārro' (42b7), //miyē // lyyināyle (W-326b). See also miyāške.
miyē* (n.) an oil-producing fruit
[-, -], miyē[ll] wosre nek[ll]c[ene cwi miyē paṣkārro 'they gave him at night miyē and paṣkārro' (42b7), //miyē // lyyināyle (W-326b). See also miyāške.
miyē* (n.) an oil-producing fruit
[-, -], miyē[ll] wosre nek[ll]c[ene cwi miyē paṣkārro 'they gave him at night miyē and paṣkārro' (42b7), //miyē // lyyināyle (W-326b). See also miyāške.
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[-, -], miyē[ll] wosre nek[ll]c[ene cwi miyē paṣkārro 'they gave him at night miyē and paṣkārro' (42b7), //miyē // lyyināyle (W-326b). See also miyāške.
miyē* (n.) an oil-producing fruit
[-, -], miyē[ll] wosre nek[ll]c[ene cwi miyē paṣkārro 'they gave him at night miyē and paṣkārro' (42b7), //miyē // lyyināyle (W-326b). See also miyāške.

mil- (v.t.) 'wound, damage'
Ps. VIII/a mitsyā S.-l; [A - , - mitsyā]; Ger. milsäle; // mākē mitsyā arācō 'as it wounds [my heart]' (415a2), māsälle (341a1); PP amenito-; [r]aivepi memi[ll]s[es] jisārcẹpi kositstse 'as slow, damaging, bloody, cough' (497a4), -miśar [in phrase mīlar kölp- 'be persecuted, oppressed, tyrannized']: mā mīlar kölpwauṣa = BHS anupadrutaih (11a6). [One should compare TCh mīlar 'wounded'.] -miśar [K-T].

The historically older variant of the root is mīl- which is to be seen in the gerund (cf. the quasi-regular change of -āi- to -ā in a labial environment in māṣā and mīt). Thus the *mīlar which lies behind TCh mīlarst must be a borrowing from B to A. The present mīl-2 is relected PIE *mel-selo-. PIE mel-selo is seen in the Old Irish deverbative noun meln 'harm, destruction' and a further derivative verb mēllid 'harms' (Watkins, 1969:75; MA:258). Not with VV (297-9) from a nominal *mel-lo- and related to mi- . Certainly, a selv- present would be most unusual in a derivavative verb. On the basis of the meaning it is probable that this *mél- is the same *mel- 'crush' also seen in 'mēl- 'crush' and mely- 'id.' Thus TChB preserves three different present tense formations to one root, (in PIE terms) *mēl[ē]h₂, *mēl[ē]jēlo- and *mel-selo-, all of which appear to have impeccable Indo-European antecedents (I:716-719). See also mēl-, and mely-.

mīlkausttse + allative (adj.) 'relating to, based on'
[in: milkausttse, -], milkauscel] [f: - , milkausttai/milkausttsana, -] dūstul plāi [for plāi] ykasālētes milkyotsattai klaśiś wessān 'he speaks the word of god offenece relative to concupiscence to the woman' (325a3), [mā]

no nta mūskitār-ne ekānē • k vacations ḳiyoṛs miśyacaus yrtyo • kraupalle sony 'however he had no possessions by which he might accrue meritorious service based on a gift' (375a3).

An adjective in -tsse derived from an unattested noun *milkau, in turn a derivative of mīlāk, q.v. (for the nominal formation one should compare kāmnau 'bond' from kās)ām 'to bind') (WV:298, with differing details). See also mīlāk.

miw- (v.t.) G 'shame, quake' (intr.); K 'shake' (tr.) [pit miw- 'faint, swoon']
G Ps I/miw/- [A - , - miwānyl; Almpf. - , miwil; MPart. miwamane]: kəm miwānāk 'the earth shakes roughly' (1134a); Ps. XII/miwi laboratory²/- [MP - , miwāntar]; Ko. /miwā/ [Inf. miwatis]; Pt. I/ māiwa/ [A - , - māiwa; MP - , - māiwał]: māiwa [kem tṛjय jiyāl[es] po saśaśēnne 'the shaking ground in all three thousand worlds' (274b6), pit mājwa-ne kəm[la] kāya 'his gall shok [he was swooned] and he fell on the ground' (85b5); -māiwa 'shaking': kem māiwaarsa 'by the shaking of the earth' (338b2); -māiwa: pit-māiwa [lit.] 'gall-trembling' = 'fainting, swooning' [= BHS mārwchā] (Y-3a2).
K Ps. IXb/miwaškah²/- [MPart. miwāskemane]: [mā kēlktēn miwašk[el][ane] 'not shaking the body' (= BHS na kāyproc[aka] (H-149-ADD.131a3 [Couvreur, 1954b:51].

TCha mew- and B miw- reflect PTCh *miw- . (TCha 3rd sg. ps. mes, 3rd pl. meyeć, in the face of the abstract mevlune, argues for a pre-TCha formation with -w-. Perhaps meyeć is rebuilt after mes which in turn, results from a cluster simplification of *mews- .) Clearly (with WV, 1941: 67, 1976:297) the closest relatives of PTCh *miw- are to be found in Sanskrit māsati 'move, push' (only with prefixes), (Vedic) amavīn, 'unmovable' and kāma-māsā 'moved by love,' Avestan ava.mās- 'put aside, remove,' Ossetic (Diger) mīsā 'Iron il 'affair, work' (= *mvāsa- ) (cf. Mayrhofer, 1963:645).

The Indo-Iranian and Tocharian evidence suggests a PIE *mei₂h₂-w-, dissimilatated from *mēuh₂-w- (cf. amavīn, -māsā and also Vedic mārā- if it means 'a hastening, urging,' all without dissimilation) and thus related, contra WV, to Latin movērē 'move,' Lithuanian mūtē 'put on or off' (note the accentuation which, at face value at least, suggests a set-root in Baltic) (P:743; MA:388) (for the connection with *meu-, one should see first Lane, 1938:24). The Indo-Iranian-Tocharian innovation would involve not only the morphological extension by -w- but also the phonological change of *-ih₂-w-. See also mus-, mās-, and probably musk-

mīṣo (n.[m.s.p.,]) 'urine'
[mīṣo, -mīṣo] kesiwye mīṣosā malkoversa wat 'with cow urine or with milk' [mīso = BHS māsā]- (Y-2b5).
[As if] from PIE *hi₃mējih₂yel, a derivative of *h₂mējih₂- 'urinate': Sanskrit mēhātā, Avestan maēzštāit, Armenian mizem, Greek omēlō, Latin mīna, Old English mīgian, Lithuanian mēža, Serbo-Croatian mīžati, all 'urinate' (P:713; MA:613) (Meillet, 1911:147, WV:298). The Tocharian word looks possibly like a derivative
from a *ye/o-present. The reduction of *-śy- (from *-śy-) is regular (cf. yselme).

mūse (n.[m.sg.], 'field'
[mūs, misentse, mūš/] kātao, wlaškā lyawka’niša ʃlaʃ[s]a] prakarya kātikre wartse kele wyrwāša miše kare-permette 'a belly soft, shining, and firm, a deep, broad navel in the midst of [this] worthy field' (73b2/7=35a34), mūše raʃifša/la ‘ploughing the field’ (PK-NS-S3a5 [Pinault, 1988:100]). From Khotanese mūs-sa-mūs-sa ‘field’ (K. T. Schmidt, 1980:411).

missī* (n.) 'community'
[-,-, missīl] (K-T). Tcha mīs ‘id.’ and B mīs may reflect borrowing from some Iranian place, e.g. Sogdian ‘myrdy’ place’ (FW:633). Perhaps belonging here as well is Tcha mspāntān ‘army chief.’

mīsa (n.[f.pl.tant.], ‘meat, flesh’
[/mǐsa, miasmɔnt, mɪsa/ mǐsas ast astase ‘through the flesh the skeleton [is seen]’ (9a8), ikaʃaʃaʃe ʃarɔcem ʃuʃaunne miša kektəʃe ʃaši ʃəməʃakəsəntər- ‘in the 24th week flesh appears over his [scil. the embryo’s] body’ (60a3/3), lāksaʃan mīsa lykksə kekəs ‘fish meat finely chopped’ (P-1al/2). From PIE *menseh₂, the plural to *menso (nt.), with regular loss of a nasal before -s- (cf. ‘me ‘us/our’ from *nmsō, the latter with subsequent regular loss of non-initial -s- before a nasal) and quasi-regular change of -to- to -i- in a labial environment (cf. mit and milit -s-). From mīsas, mīs (nt.), ‘flesh, meat,’ mīs (nt.) ‘id., Armenian mīs ‘id.,’ Old Prussian mensa ‘id.,’ Albanian mīs ‘id.,’ Gothic mīs ‘id.’ (the last two from *menso- as in Tocharian), etc. (P:725; MA:374/375) (Meillet, 1911:145). Not with VW (632) a borrowing from Pali mīsa ‘food, flesh, bait.’ See also the next two entries.

misāsā (adj.[pl.], ‘meat-eating’
[misāsā, -]- [kay]we misāsān lwaša pretenne ‘[they are] cannibals [lit. eating the flesh of others] among animals and pretas’ (573a2). From mīsā + -g(ə)/k. For the formation, see Winter, 1979.

mis-aiwenta (n.[pl.]): ‘pieces of meat’

misko* (n.) ‘trading, exchanging’
[-, miskoʃi] sadyarginta karyor pito misko aïnše yamasyentr ‘the sadyarginta were given over to selling, buying, trading, and inheriting’ (337a2). A derivative of mnsk-, qv.v.

muka (adj.) ‘mute’
[muka, -,-/l] muka = BHS āy-a (Y-2a3). The Tocharian here is a free translation of the corresponding BHS, given in this case the disease afflicting a particular part of the body rather than the body part itself as in the BHS original. From BHS mika-
murryva (n.) ‘the hemp, *Sanseveria zeylanica* Willd.’ [Filiiozat] or ‘Sanseveria roxburghiana’ Schult. [M-W] (a medical ingredient) [muryva, ~, -/] (P-3a3). □ From BHS mūrīvā.

musnāsī* (n.) ?'"[
%musnāsīnta, ~, -] tve(e ni lī(yl)ikār[sa man])tī pyām • kī ce ḫake • musnāsīnta • sīnma koral parra yamen: ‘fulfil thus my command that now the musnāsīta, men and korai pass through’ [LF-162d/4].

mus- (vt.) ‘lift, move (aside)’
Ps. VI /musnā/- [MP ~, -], musnāttār, - ~, musnāttār: tasa rāsam musnātī [māl]kāsān pokain ‘thus he stretches out, raises, and folds [his] arms’ (119a2), kāuc ka s āṃsān musnātī ‘and [their] shoulders move upwards’ [= ‘and they shrug their shoulders’] (H1-149,14a5 [Hilmarsson, 1989a:7]); Ko. II /mus/- [Inf. mus(īs) ~ mus]: priyāvrājā laura-nē ādul kektasan se nīke ra ācūmpā musi ‘though the priyāvṛāja may I be able to put aside love of life and body even now’ (S3a2); PP /musā/-: mā kāuc wasi [mu]sāu osne yāmāsala 19 mā kaucwatsi [sic] musāu osne smale ‘one [is] not to enter a house raising up high [his] garment...’ (322a1-3).

□ TChA mus- and B mus- reflect PTe *musk* from PIE *m-nsō- > *-nsām (with regular loss of nasals before *-s, cf. mīsā from *mēnsīdam) > *-āmē (with regular loss of non-initial *-s- before nasals, cf. krānī). In the second person we have a similar development from PIE *-nsām (cf. Hittite *nsma ‘to you, to them’ and Luvian -masas, with a phonological development similar to that of Tocharian). In the third person we have, probably analogical to the first and second persons, *-smō (cf. again Hittite -smas ‘to you, to them’ and Luvian -mmas ‘id.’). Cf. MA:454-455. Not with VW (276) from (third person) *emō- or *emū- seen in Sanskrit amā-lāmā-

mek* (n.) ‘melody?’
[~, -mek/] mek poyem ‘they had to sing a melody’ (PK-15D-a7 [Couvreur, 1954c:88]). □ A borrowing from BHS megha-?

meksi* (n.) ?'
[~, -meksi/] meksi [e]nku sāissestēs yap// (277a2/3).

mekwa* (n. [f.pl.]) ‘(finger/toe) nails’
[~, -mekwa] prarañ mīka lālamāskāne [lege: lālamāskāne] lēlyōkwa sān mekwasa ‘the fingers, very soft and illuminated by his own nails’ (74a6).

□ TChA maku and B mekwa reflect PTe *mekwā*, by assimilation (cf. B nātīsīs) from earlier *mekwā.* We appear to have, by the addition of the neuter plural -ā, a late transfer to the neuter (hence the lack of -āumlaut [Hamp, p.c.]) of an old animate noun *mekw from PIE *h1.ņak- [Gr: ōnouks (gen. ōnikos) ‘nail,’ claw,’ Latin unguis ‘nail,’ Old English nigel ‘id.,’ Sanskrit āṅghiri- (f.) ‘foot,’ Lithuanian naga ‘hoof,’ OCS nōg ‘foot,’ etc. (P:780; MA:389)] (Krause, 1951:203, VW:277; details, however, differ).

menki (n.) ‘lack’
[menki, -menki/] mei nekenessa massa [sic] ‘the month went out in a lack’ (433a10), se sānne menki-īkām pikwalaṅnei epolmutesse wamapā yamassām ‘whatever monk ordains a being lacking twenty years’ (H-149,X.3a1 [Couvreur, 1954b:47]), menki tākam rītusēniča mātākam-ne kārtienc ‘there is the lack [of good friendship] and it does not equip him for the good’ (K-5b1); --menkisste ‘lacking: krent wāmonssī menkisste ‘lacking
good friendship’ (282a); –menktsē ‘lack’: warasālentse menkānsēsa ‘because of a lack of practice’ (K-6a4). • TChA mank and B menki reflect PTCh *meneke and *menkū respectively. Both are derivative of PTCh *mānk-, q.v. For the variation in suffix, one should compare B leke and leki. For the formation as a whole, see Adams, 1990a.

mehe (nm.) (a) ‘moon’; (b) ‘moonth’ [mehe, mehantses, me(n voc. meh)/meñi, meñants, meñāmn] (a) [ka]um mehe šcri po sp ‘sun, moon, and all the stars’ (45b7), [majëk]te orocce ymmne orkamotai yasine mehantses šcritia ‘as the light of the moon and stars in the dark sea on a dark night’ (154b2), [in Manichean script] mën ‘O moon!’ (Gabain/Winter:10); –meñ-yok ‘moon-like’; arkvina meñ-yokātēna ‘white and moon-like’ (73a4); –meñ-pāñlent ‘full moon’ (292b1); –meñ-fākt ‘moon-god’ (389b2); meñānše ‘ptrng to the moon’ (389a6)

(b) kauants meñants kātkorne ‘in the passing of days and months’ (3b5), meñ[i]e = BHS indu (311a2), wi meñants-ne ‘on the second of the month’ (433a11); –meñye ‘monthly’ (?); meñye kāmbsora [lege: kālporsa] (467a2), //atse yap meñye wsāwā tarya to[m] (468a2); –meñānše ‘ptrng to the month’ (389a6).

Of the twelve months, nine are designated numerically. Thus we have vaoe mehe ‘second month’ through škante mehe ‘tenth month.’ The other months (first, eleventh, and twelfth) are designated by non-numerical adjectives. Rapāńnte mehe designates the twelfth month since the underlying *rāp is borrowed from Old Chinese *rap (Middle Chinese *lap, modern Mandarin lā). Naimānte mehe and wārtākte mehe are the first and eleventh months respectively.

• TChA manl and B mehe reflect PTCh *mehe from PIE *mēh₃, me(n). The n-stem was rebuilt on the nominative singular *mēh₃, itself analogical for *mēh₄, oblique *mēh₃es (see Beekes, 1982, for further discussion). The same chain of events led to the n-stem Gothic mēna ‘moon.’ (Normier, 1980:254, suggests a pre-PTCh *mēh₃, analogous to the loc. sg. *mēh₄es.) Elsewhere there are different analogical restructurings, except in Lithuanian where mēnū/mēnūs/a retains the archaic pattern (4. Sanskrit mā-, Greek món, Latin mēnsis, Gothic mēnsa, etc. (P:731-2; MA:385)) (Sieg and Sieglng, 1908:927, VW:280).

metār, see maItār.

met – meda (n.) ‘Gymnema aurantiacum’ [Flilizrat] (a medical ingredient) [met – meda, –/l (P:3a8, 500a7). • From BHS medās.

- mem ending of the ablative.

-Etymology unknown.

menāk* (a) (n.) ‘example, comparison;’ (b) (particle) ‘like’ [>, menāk-, menākāl] (a) menak yamāśšām po-aiś ‘the Omiscient one makes a comparison’ (407a4), tsārwo mā su yānāt wentsi īkā mā

menāktsa [a]f[rűssil] ‘he cannot speak of or announce the joy nor [can he] make [><] known by example’ (591a6); (b) jai[we menāk ce [lege: caī] maïwe [taïve menāk = BHS yāhṭha plāhān ‘like a ripe fruit these youths’ (2a7), ilikye menāk aštānšēsa ‘because of [they] divine-like knowledge’ (DAM.507a2), māñtrākāk simā-menāk = BHS evam īgūropamam (U-23b2); –menāktsē ‘similar’ (?>) (324a3). • TChA menāk and B menāk are both borrowings from some Iranian source, probably from Sogdian myn’ ‘like, resembling’ (Hansen, 1940:150, VW:631).

mentsi (n.[m.s.s.g.]) ‘sorrow’ [mentsi, mentsi], plāntve alyenāksē ii no tsanastm mem[t]i ... ‘the joy of others to me, however, thou increasest sorrow’ (415a4), // tejki memtsi krasonta proskay // sickness, sorrow, discontents, fear’ (512b1), snai memtsi kāmōtsačer ‘you sleep without sorrow’ (G-Sul-d); –mentsiće ‘ptrng to sorrow’ (282b3). • A derivative of mants-, q.v. For the formation, see Adams, 1990a.

mem-, see ‘mi-.

memis* ‘?’

oksobhe trekte memis’ (367b6).

meli (n.[pl.tant.1]) ‘nose’

[le[nl], *le[n] (ents-)māsām melentsa ‘when he inhales through the nose’ (41b3); –melmē ‘ptrng to the nose’: melmēs ‘ndri ‘the sense of smell’ (K-11a).

• TChA malači ‘nose’ (also a plural tantum; cf. the A singular in the compound akenal ‘face’ [lit: ‘eye-nose’]) and B meli reflect a PTCh ‘mle– (pl. tant.) but extra-Tocharian connections are uncertain. The major formal datum for any etymology is the fact that we have a plural tantum, not a singular or dual tantum as we might expect. Thus the usual connection (VV, 1941:66, 1976:277) with PIE *mēl- ‘project’ is unlikely (P:721f.). A development ‘projections’ > ‘nose,’ at least so baldly put, does not seem possible. Also arguing against this connection is the lack of any exact formal parallels to the *melo- or *meo- which must lie behind PTCh *mel- (the closest is Latvian mala ‘margin, bank, area’ < *moleho₂). Better would be to see in PTCh *melo- a reflex of PIE *mēlo- (or perhaps *meh,lo-) ‘mark, sign’ which is also to be seen in Germanic, e.g. Old English mečl (nt.) ‘mark, sign, ornament’ or Old Norse māål ‘id.’ We would assume a semantic development ‘marks, signs’ > ‘features’ > ‘nose.’

Alternatively, if one could find an explanation for the plural, semantically attractive would be a connection with Middle English smel ‘smell’ (Duchesne-Guillemin, 1941:167) where both the English and the Tocharian would reflect a PIE *(s)mel- ‘smell’ and the Tch word for nose would be originally *(s)me3.* ‘smeller.’ (Or, and so Duchesne-Guillemin, both the English and Tocharian would represent separate semantic developments from *(s)mel-
smoulder.) However, the isolation of the English word within Germanic, let alone Indo-European more widely, invites caution.

melte (n.) 'dung'

[...]

Eymology unknown. Krause and Thomas translate this word as 'Erhebung,' presumably because they connect it with TchA maído in first place but the contexts in which melte is found would seem clearly to mandate a meaning of 'dung.' For this latter meaning extra-Tocharian connections are unknown.

mely- (vt.) 'crush, squeeze, lay waste'

Ps. II /mely/ [-, melyán/-, melyem]: ce, kerekauna woldme mā melyan-me = BHS marðait (12b7), po pēst melyan-me srūkalie 'death crushes them all' (45b5), ktsiaušani srūkalie spā melyem = BHS jarā mṛtyaš ca marḍa[(U-2a1).] TchA malyv- and B mely- reflect TCh *melyow- which matches Germanic *malw- exactly: [Gothic gamalojan 'grind'] (similar in formation are Old Norse melva 'shatter' and OHG mol(a)wen 'waste away'). (Meillet, 1911: 461, WW:278-9). PIE *molw-(e)wo- is a present formation from the widespread root *mel- 'crush' (see *māl- for further discussion). See also *māl- and miit-.

mewiyo/mewiya ([m, in]) 'tiger'

[mewyo ([m, ny)], mewiyai ([m, ny)]) mewyo = BHS vyāgra in the calendrical cycle (549a6), skaske os melamantie mwewe-pikuline [leqe: mewiyai]- the sixteenth [day of the eighth month in the tiger year] (G-Qa1.1).

Probably a borrowing from Iranian, particularly one should compare (earlier) Khotanese ma큐a (later mwy) but also Sogdian mwj (Poucha, 1931:177, fn. 12, Lüders, 1933:1018-9, WW:631-2).

meske* (nm) 'joint, portion'

[meske (m), meski (m), - manto astiši meski te šišor-passontsa šekššanšos 'so [are] the bones joints bound by sinews and muscles' (5b1/2), pāklyaus cau jāl taks MV, 'listen to this portion of the jālaka' (77a5); meskesse* 'proportionate' (?): meskescxen ċenem aišiy [leqe: aišie yăkan (49a1/2).

TchA masik and B meske reflect TCh *meske from PIE *māsko- 'knot,' a derivative of *mēsk- 'fasten together, knot together' [: Lithuanian mesća 'knot together, tie together,' māgaš 'knot,' Latvian māzze 'id.,' and probably those Germanic words represented by English mesh (P:746; MA:571)] (WW, 1949:301-2, Courveur, 1950:127, WW:282). See also māskwaste.

mai (partic) 'perchance'

mai ni tīkam laıtaitie wrocce=asāmēn lamantaišie 'perchance will there be to me a falling from the great royal throne?' (5a4), mai no kentš-me ritau aklāk 'perchance your cherished wish will be realized' (107b1). Eymology unclear. On the model of wai and rai, from wā + i and rā + i respectively, perhaps we have mā 'no, not' + i. If so, the orginal meaning might have been a parenthetical nicht wahr? or mais oui? It is also conceivable that, with VW (1976), we have PIE particle *mē(n) (cf. Greek mēn, mēn, and mā) that we see in manke, munt, mōkte, and mōksu (re-)modeled on rai, wai, and rai.

maikī* (n.f.) 'broth'

[-, maikī//] tarya trawossai maikina tasalle 'it [is] to be put in the thrice mixed broth' (W-9b3), krānšāvai maikina 'chicken broth' (W-14b1). From TCh *mekāi which presupposes *meki- (cf. lege and leki). This word would be an o-grade thematic derivative of PIE *mek- 'mix' [: Sanskrit mekāvati 'stir,' Avestan minaši 'mixes,' Greek meýgēni 'mix,' Latin miscēo 'id.,' Lithuanian miešiš 'mix,' etc. (P:714; MA:384)] (WW, 1977a:144).

mait-, see mit-

maítir ([n.) 'friendship; benevolence, good will'

(maitir, -., maitiru) (224a3): -maítir()arsse 'prting to friendship or benevolence': maítārassse no wārsa 'with, however, the benevolence' (212a2). From BHS maitir-

maítir* (n.) a meter of 4 X 12 syllables (rhythm 5/7)

[-, maitiru] (158a6).

Maitrajine (n.) 'Maitrajineja' [sic] (PN)

[Maitrajine, -., -I] (K-2b4).

maîtreka* (n.) 'maitreya'

[-, -., -] (74b1). A borrowing from Iranian, itself a borrowing from BHS maitrey- (Lane, 1966). Cf. TChA metrak. See also the next entry.

maîtreya* (n. [m, sg]) 'maitreya'

[-, -., maîtreya*, -., maîtreyaš, hūktēn maîtreyaš iṅk 'he will see gods and maitreyaš' (274a3). From BHS maitreya-. See also previous entry.

maim (n. [m, sg]) 'thought, thinking'

[maim, -., maimu] enenkaš įspūdaiti cū maim paškas attaisak 'completely turned inward [is] his thought and spirit' (41a2), sū=ānāšaši maintas triksen duššaši yamakam 'with ignorance they stumble in judgment and show bad character' (K-8a1). TChA nem and B main reflect TCh *meim, a nominal derivative of *mēi- 'measure' seen in the TChA infinitive *mesti (< *mestis). The nominal formation (as if from PIE *mei-) the same as in sain, q.v. Extra-Tocharian cognates are uncertain. It is possible, with VW (295-6, though details differ), to see in the Tocharian words a reflection of PIE *mod-ydo- (for the o-grade in a yeo-present one might compare mely-) or *mās-yeo- derivatives of *mod- 'measure' [: Greek médomai 'provide for, be mindful of,' médomai 'intend, keep watch,' Latin meditor 'consider, meditate,' Old Irish midiu 'think, judge,' Gothic midan 'measure,' and nominal derivatives in Indic and Armenian (P:705-6, MA:262, 374)] Alternately it would be possible that we have PIE *mekāi-yeo-, a derivative of *mek- 'measure' in the background [: Sanskrit māttimāt 'measures,' Avestan mā- 'id.,' Albanian mas (< *mıy, fryę). 'id.,' Latin mētōr 'id.,' and
other derivatives in Greek, Germanic, and Balto-Slavic (P:703-4; MA:249).
See also next entry and possibly mais-.

maimantstíse (adj.) ‘learnéd, skillful, clever, excellent’
[maimantstíse, - - (voc. maimantstíc)/maimantstíe, - maimantstícem] maimantstícem
appamát sú yamantár ’he treats scruffily the wise ones’ (31b2), fíaktoš
weššám maimantstíc pálka ‘he says to the god: excellent one, look!’ (99a3),
te-mámmant maimantstíse súwerstíse = BHS idam bhadracatstúayam (251a6).
maimáncenmpaj = BHS pesálkhrís (307b8).
A derivative clearly of
máim, q.v. but the exact mechanics are unclear. One would expect
máimantstíse with no -n-.

máimátsañnë (n.) ‘tranquility, equanimity, absence of passion’
máimátsañnë [lege: máimátsañnë] = BHS súma- (251a6).
Clearly a derivative of some sort of máim, q.v. but its relationship, in the absence of a
medial -n-, with the previous entry is obscure.

máiyiyo (nf.) ‘power, might, strength’
[máiyiyo (= máiyya), - máiyyl/-, - máiyyan (= máiyyanan)] máiyyam... tsánkë [lege: tsánkë] ‘by force [i.e. against his will] he [has] arisen’
[máiyyam = BHS balasă] (11a8), etre-pí奈ai meyYâ ‘by heroic might’
(274b2), kekkéliása máiyiyo ‘bodily strength’ (371b2); -- máiyýáýtstëse (adj.)
‘powerful;’ (n.) ‘powerful person’ (cf. next entry); máiyýićece wh ‘a powerful
hatred’ (90b2), te keš tattämëm onnnim máiyayystëse ettär ‘taking this into
account a powerful one might evoke repentance’ (290a6); -- máiyýáyse ‘pring
to power or strength’ (371b6).
This TchB word is in origin a regular abstract
(ass if) PIE *mohî,indwâ-) meaning ‘youthful strength’ to the
*mohî,indw- which gave máiyiyo ‘young; youth,’ q.v. Semantically we see a
parallel of sorts in the history of Lithuanian jegâ ‘power, strength’ (see
Adams, 1987b) or in the relationship of Gothic magus ‘boy’ and mahts
‘power, might.’ Not with VW (629) a borrowing from Sanskrit mâyá ‘magic’
on both semantic and, particularly, formal grounds (mâyá could only have become
*mây(a) or possibly *mâi). See also next entry and máiyre.

máiyýa (adj.) ‘powerful’
[m: máiyýa, máiyyanë, máiyyânël/] pôysëme takarskie máiyyanë ensamë
‘I evoked a powerful faith in the Buddha’ (400b2), tâ, máiyyasa máiyýâwë
ïlu ‘due to the power of the Buddha’ (H-149.39a1[Krause, 1952:122]).
An adjectival derivative of the previous entry.

máiyi ‘? ‘
// [ene]nka máljyite krell// (563b3).
máiv-.

máive (adj.) ‘young’
[m: máive-, - /máiveñ-, - máivem/ // ywârôkùiñi pik, lamëm këse rano
máive[n]o] ‘those in middle years and those who are young
[máive[n]o = BHS
daharâ] (2a5); -- máivásñë ‘‘youth: mákęs no yânor mákcewsa wâlmi

máiwaññësëk warmi entwek lâkle-lyákâm múskentër ‘what is the deed
through which creatures from youth on see only suffering?’ (K-5a6).
The exact equivalent of Old Norse mjôr ‘small, thin’ (< Proto-Gmc.
*máiwo-). Both reflect PIE *mohî,j-wo- ‘growing,’ whence ‘young, in the full
vigor of youth’ (semantically the Germanic form represents a case of
pejoration (Melchert, p.c.). The same *mohî,j- is seen in Hiitite (3rd sg.) mäi
(3rd pl. miyan), from *mohî,yei - mhê, potency, nemay(n) ‘grown man’
(*mohî,yo-), miyan- ‘grown’ (*mê,ëınt). In Cuneiform Luvian we have
mayaspsi ‘assembly, crowd, mass; Hieroglyphic Luvian maya(n) ‘many,’
and in Lycian miß ‘group which oversees the tombs.’ (See Melchert,
1984:46, for the Hiitite forms and Melchert, 1987:184, fn. 5, for the
Luvian and Lycian ones; MA:249).
The unextendëd *mohî- is perhaps to be seen in
TchB mâmë ‘unripe,’ q.v. Less likely as the PIE antecedent would be
*mohî,wo- (Lane, 1938:24, VW:277; cf. P:711), a derivative of *mëhî,w-
‘tremble’ (see nîw- for further discussion). The semantic development
would be *trembling > ‘young’ (i.e. ‘trembling’ > ‘tender (of plants)’ ‘young’
–cf. Rumanian fimar ‘boy’ < Latin tener ‘tender’). Not with Hilmarsson
(1989c:85-87, fn. 8) from a PIE *mëdi,i-kâ, a collective of *mëdi-i- ‘thought’
[Armenian mi ‘thought’]. See máiyyo and possibly mámë.

máis- (vt.) ‘?’
Ko. I (?) /mais-: wrocçem yëlëmëm rinäskentër mântëk állyak . . . maïstës
räm no pöknäskentër ‘they renounce great desires just as others intend, as it
were to do...’ (273a1/2). Krause (1952) suggests a translation ‘surpass, outdo’
but such a meaning is certainly not imposed by the context. Could we have here
the TchB equivalent of A messi ‘to measure?’
mokô (adj.) ‘old (of people);’ (n.) ‘elder’
[m: moko-, mokon/mokonta, - - kaus mâtan lâkâm moko protë wës
še aklâysem po wâtesa ostämen ltuwe spoyyâm] ‘we out and saw our
older brother with [his] disciples [who had] for a second time left the house
 [= become monks] of the Buddha’ (108a3); moko Perëk ‘the elder P.’
(LP:33a2), ypo-yokonta ± senators (?) (Pinault, 1984a:27).
The equivalent of TchA mok ‘id.’ but beyond that equation things are very
uncertain. TchA shows a plural adjective maklën ‘old,’ apparently in
complementary distribution with mok (singular only attested), which looks
like a deverbal construction *mokal or *mokâl, presupposing a verbal root
mok-. If all this is so, mokokô might result from a present participle (nom.
sg. masc.), in *-ônts (incidentally there is no need to see B moko as a borrowing
from A [so VW:301]), parallel to the verbal adjective in -l-. Sieg, Siegling,
and Schulze (1931:456) opt for A nûk-, B nauk- ‘desist’ (< *let go, slip
away, run away’) as the underlying verb which would be phonologically
impossible for both languages but the semantics are not very convincing.
(See also VW:301 and Hilmarsson, 1986:39-40). Certainly in TchB there is no
inherent notion of feebleness in moko, cf. ‘older brother’ at 108a3. Perhaps
we have a verb *mağ[h]₂-eh₂- or even *mǣgh₃-re/ from *mǣgh₃e-imag- 'great, large, many' that lies behind mięxa, q.v. The verb would have meant 'make great(er), magnify' if transitive and it would be the quasi-equivalent of the Italic *magerē that lies behind the [historically] frequentive-intensive mactēre 'honor the gods, make a sacrifice') and 'become great, grow up' if intransitive. See also possibly mięxa.

mokoe(ε) (n.[m.sg.]) 'thumb' (?) [paite mokoe(ε) = 'big toe']
[-, mokocintse, mokoc /[arfisčă]/emske paite mokoc tantis 'up to the heart, even unto the big toe' (418b), dšvūšči [pa]jyelne mokocintse štšene tšcjuj tšakīkū tšaššam 'on the tip of the right big toe he sees a yellow spot' (580b).] Etymology uncertain. Perhaps this word is related to the previous entry as 'the big one' (cf. mārkwace *'the short one'). It may, however, be related to the Tcha adjective mokats 'strong' (Hilmarszson, 1986:16) if, indeed, the latter is not also related to moko (VV [305-6] relates mokats; and B mokoe, to Tcha muki of unclear meaning—it occurs in conjunction with naiti and tampe, both 'power, might' and might also mean the same, and relates them all to Old English mǣgol 'strong'). There is no a priori reason to connect, as VV does, A muki 'middle finger' (?) to mokoe.

mokomska (nlf.), mokomske (nm.) 'monkey'
[f: mokomska, - mokonskai/mokomskaš, -] [m: mokomske, - /mokonskaš] [le: mokonskaš] kercapaš [v]at [n]o (118b3), mokomske [e] = BHS makkara (549a5), mokonska pikuline 'in the year of the monkey' (PK-Cp.25.1 [Pinnault, 1987:160]).] Etymology uncertain. VV suggests (299) that we have here a diminutive of moko, i.e. 'little old man,' but which leaves unaccounted for the shape of the Tcha equivalent (pl.) mokowän. Lüders (1933:1018) takes it to be a borrowing somehow from Chinese mihuou or mihou.

mokošwa, see mokomska.

moks (n) 'delivery' [moks - mosk] (M-2a5); moksāse *'ptug to delivery' : plāc moksāsai 'a word of delivery' (587a3). From BHS moksā.

Moksagupte (n.) 'Moksagupta' (PN in graffito) [Moksagupte, - /-] (G-Su2).

Moksacandre (n.) 'Moksacandra' (PN in graffito) [Moksacandre, - /-] (DAM.507a15, G-Qn7).

Moksaminite (n.) 'Moksaminita' (PN in graffito) [Moksaminite, - /-] (G-Su17).

Moksaraškte (n.) 'Moksaraška' (PN in graffito) [Moksarašite, - /-] (G-Su15).

Moksawarne (n.) 'Moksawarna' (PN in graffito) [Moksawarne, - /-] (G-Qm13).

Moksasene (n.) 'Moksasena' (PN of graffito) [Moksasene, - /-] (G-Su10).

Mokšasome (n.) 'Mokšasoma' (PN in graffito) [Mokšasome, - /-] (G-Qn9).

mot (n.) 'alcohol; alcoholic beverage'
[mòt, - mòt] se sa[män]ne mot miila trikelšesa šakse yokam 'whatever monk drinks alcohol or intoxicating beverage, through befuddlement, or brandy' [mot = BHS suraʃ] (H-149.3b12 [Couvreur, 1954b:48]); manadapalš xe tšaramele mot špaktrė 'a sliver of thorn-apple [is] to be stuck in the door; the alcohol evaporates' (M-2a2); -mošse 'ptug to alcohol' (497b2); -moti-yokam 'thirsty for alcohol': švaru tšasmanne ite ite moti-yokam tšalše 'one [is] to set those thirsty for alcohol on four very full containers' (M-3a4).] VV (633) takes this as a borrowing from an Iranian source, e.g. possibly Sogdian miša. This is possible but by no means certain as Tocharian seems to have borrowed this word from an -l- dialect of Iranian in the form miša, q.v. It is possible to see in mot a vrodhik equivalent of mīt 'honey,' q.v., that is, in Indo-European terms *mēd-u- 'that made from honey, mead' and *mēdu- 'honey' (a genetic relationship of some sort of mot with PIE *mēdu- was suggested by Meillet in Hoernle, 1916:380). Formally similar would be yoł, q.v. See also mit and kuš-mot.

motarne (n.) a medical ingredient
[motarne, - /-] (W-36a5).

motartise* (adj.) 'green'
[mo-[- motarce]/ (?) [f: motarccana, -] [mā mo]tšrcce nestē [motšrcce = BHS harica] (H-149. 314b5 [K. T. Schmidt, 1984:152].] Tcha motartē (f. sg.) must be related since it also reflects a color-term, though on the Tcha evidence one can only say it reflects the same TPa antecedent since A -a- and B -a- are incompatible and -o- and -a- are difficult at least. I take the Tcha word to be a borrowing from B, from a dialect where the underlying stressed -a- had already become -o-. VV (303) relates the A word to Greek anuodos 'dim, faint, obscure; weak,' taking it to reflect *moudo- (the -stse is secondary—compare pōkre and pakartis). In his discussion of Greek anuodos, Frisk (1960-96:97) adds OCS iz-mudāt 'become weak.' However, if the Tcha word is borrowed from B, VV's reconstruction cannot be correct. Nevertheless, the basic equation is attractive. Perhaps we have a putative PIE *h₃mudəro-, a conflation of *h₃mudro- (as in Greek) and its morphological alter ego *h₃mudro-. What relationship, if any, this set of words have with Greek anuodos 'dim, faint, obscure; weak,' Old Norse meyr 'mellow, tender, weak' (see de Vries, 1977:386), Russian (s)muryj 'darkgray,' chmārā 'darkclouds,' Czech chmoučati – smoučati 'become overcast' (P-701) is most unclear.

modit (n.) 'pleasure, delight'
[modit, - /-] (333b7).] From BHS modita-; see also modit.
morosk* (n.) a kind of flowering plant
[-, - moroskI [see, moroskam] // share morauskam [sic] 'they scattered the morosk's' (359a7); -moroskess* 'prong to a morosk': moroskass paipyo [M-1b7].

moli(e)y* (n.[f.pl.]) 'ears dispute'
[\text{-}, - moli], realizerno [t]om moliints-\text{\~a}yaumel[\text{-}i] // [\text{-}] then these word disputes [should arise] (27a4). A derivative of 'moli-' 'argue, contest,' q.v., reflecting, in Indo-European terms, *molikh-, and- or *molih-, etc. Semantically this word is most closely related to Greek mōilos  (Cretan mōloī) 'content, bring an action at law,' mōlos 'toil of war, struggle,' antimilos 'adversary in a suit' (VW:310), with differing details; MA:125). Whether with VW this Greco-Enochian etymology is further related to Latin mōlis 'shapeless mass, bulky, pile,' molestus 'troublesome, irksome, grievous,' etc. (see Frisk's cautious discussion, 1970:282) is unclear. Perhaps also to be connected is Old English mēl 'speech, quarrel' and Old Norse mēl 'speech, legal dispute' on the other. (Cf. Hilmarsson, 1986:13, though not with him from *m(e)l-dle-o- with reduction of *-dle- to *-dl- in pre-German [and a connection with Gothic mapla- 'meeting place, market'] but *-dl- in pre-Tocharian.) See also *mēl-.

Molyke (n.) 'Molyke' (PN)
[Molyke, - /] (LP-13a2).

mosake PN?
// *-sak-sene *mosake // (LP-28a3).

mauk- (vi.) 'desist'
G Ko. V mūkā- [A -, maukan!]: [k]ete no sēktam [leges: sēktam] karum asāmēne asanākyantā kalpanmasātā lāyē=asāk mā maukam 'to whom, however, pity and wisdom arise, he will not turn back from the effort of countless ages' (591b6); Pt. lb. /mūkā- [A -, maukāsta, maukāl- /], -maukā; MP -, maukatala; /l/. laktā=āyenāṃtā kalasā mūk mauka araice seme kasan ra (266b2); // skul kāryātai tānasā mā s maukāasts[a] (239b2), vālaññem maukatala 'from evil hast thou desisted' (241a4).

K Ps. IX /mūkāsk/- [MP -, maukastal-/] (K).

TChA: muk- and B mauk- reflect PCh *mek- (B having generalized full-grade forms) from PIE *mēuk- 'slip away (from):' Sanskrit mūciḍa\text{-}muciti 'let loose, free,' Lithuanian mūčti 'slip away, escape, run away,' Russian OCS mīkni sja 'pass over,' OCS mīkna 'chase' (P.744; MA:527-528) (VW, 1941:63, 1976:306). From this root also comes B mūk- 'run,' q.v. See also amukatte and mauki and, more distantly, also māk- and perhaps moko.

mauki* (n.) 'stop, pause'
[\text{-}, - mauki], poyši\text{-}nēsē akāksā yam nīs ytāri snai mauki // because of nīs wish for Buddha-hood I go the way without stop' (S-8a5). A derivative of mauk-, q.v. For the formation, see Adams, 1990a.

Maudgalāyāya (n.) 'Maudgalyāya' (PN of a pupil of the Buddha)
[Maudgalāyāne, - Maudgalāyanen[\text{-}] (3a2).

maune (n.) 'avrice, avidity'
[maune, - maun[i] [wewelu [yo]lo [r]ek maun kāllāsām] 'the evil word spoken brings avarice' (206a3). (As if) from PIE *moud-no- a derivative of *moud- seen in Lithuanian moudžūmažti 'desire passionately' and Czech měště po cedm 'desire, strain after' (VW:282; MA:158). It may be that the difference between nominative and accusative is the expected outcome of *moudnosmoudnom since unstressed -o- before a final resonant seems to have given -ū [cf. -nūr from *-njar or sū from *so + u]. In most accusative singulars the -e was restored. Or it is possible, with VW, to see the accusative singular as analogical after nouns like mēhilmei 'moon, month,'

maur, see maūr.

maul?
[po]nem po kūsašāsrap mau ārupī[\text{-}] (173b4).

mičuska, see mičuska.

mičuske, see mičuske.

mpa the ending of the ablative.

Etymology unknown.

mrukwe* (n.) 'portion'
[\text{-}, - mrukwe\text{-}] alyekā kca wарто\text{-}ssē makālēa tatrāpparnem rūpa klāya mārsān [leges: pārākā] ke\text{-}mne mrukwe yōpa\text{-}ne 'tripping over some forest root, he fell on his face spraying a portion [?] on the ground [where] it entered in' (88a2/3). If correctly identified semantically, probably (as if) from PIE *mṛghwō- a derivative of *mṛghu- 'short' (more at mārkwace) --VW, 1965:501-2, 1976:303.

mrańco (n.) 'Piper nigrum Linn.' (?) (a medical ingredient)
[mrańco, - /] (500a4, P.2b5).

In some fashion from BHS marica? A

mraće* (n.) 'summit'
[\text{-}, - mraći\text{-}] smašu śa\text{-}nawáltęšęsi Sumerente mraće 'standing on the self-announcing summit of Sumeru' (TBE-58-19), [in Manichean script] mṛś (Gabain and Winter [1958:12]). TChA mraće and B mrač reflect PCh *mrače but extra-Tocharian connections are unknown. Probably not with Winter (1965:205, also Schrader/Nehru, 1923:634) related to Sanskrit mūrdhāra 'head' as the latter is surely to be connected with Old English moled 'top of the head' nor with VW (303-4) from *mṛg-ti, a derivative of *mṛgeg- 'boundary.'

Mrgašir[\text{-}] (n.) 'the third (or fifth) nakṣatras' (roughly equivalent to Orion)
[\text{-}, - Mrgašir[\text{-}] (M-1b5).

From BHS mrgaširas-

mrik part of a magical formula?

srik mrik [the entire graffito] (Dd1)
mlankâm ?"
/// s k mlankâm : (351.2).

mlamo (adj.) 'overflowing'
[mlamo, -/l/ sāl lākṣeṇa warṣasī kīaltokī-ī arāṇīcī tsmovītā-ī nete mlamo tākōy-ī arāṇīcī 'may my heart turn to diamond to endure my own sufferings; may my power grow; may my heart be overflowing' (S-8b1).

Related to Tchā māl(a) - 'overflow' (see the discussion under 'māl'). I take our hapax mlamo as possibly a 'defective' spelling for *mlānō, an adjective in -no derived, as is usual, from a subjunctive stem *mlās-, corresponding to the thematic present seen in Tchā (for the formation, compare makamo). If mlamo is correct, we might have formation from the thematic present with no palatalization as in yamo 'running' or sūmo 'person', qv, qv.

mlase ?
Pavāśe ecce mlase placa (491a11).

mlut- (vlt.) 'puck'
Ps. IX mlutāskā-1 [Ger. mlutāsselē]: skrenantse parwa mlutāsāllona 'the feathers of a dove [are] to be pucked' (W-32b3); Ko. V mlutāl- (see noun;

 mlutālle (n.), 'puckling': āse lutasām mlutālle sākāsām pāsaraem nakāsām 'it drives away thickness [of wits], it surpasses Plucking [of the hair], it destroys life' (W-42b2). Probably (as i) from PIE *mel-ew-T-, an extension of *mel-'crush, etc.' (cf. *māl-), though otherwise an extension in -ew- seems to exist only in Iranian, i.e. Avestan mluta - 'aughterein, schwach' and mrūra- 'aufreiben, verderberlich' (P-716-718; MA-247). Not, on both phonological and semantic grounds, with VW (300) related to Greek blōkō 'come, go.' See also "mlut-.

mlut- (vlt.) 'disengage oneself, escape' [with the ablative]
Ps. III mlutēl- [MP ~-mlutētālī; mu su mlutētār - mem ketara (G-Qa5-b); Ko. V mlutākā-1 [MP mlutēkār, -/-l/; šwer orocem maḥāsīlīmanmešē] kalmysa spīrtu ca tāllākēmēn mlutēkār 'turning in the direction of the four great refuges, may I escape this suffering' (375a5).

Etymology unclear. The TchB word would appear to be related in some fashion to A mluk- of the same meaning but the exact nature of their relationship is unclear. Lane (1965) and VW (299-300) would connect these words with Greek blōkō which would make sense semantically but is possible phonologically only at the cost of reconstructing a PIE *melē- which seems very unlikely.

mlut- (vlt.) 'crush'
PP mlutēkā-1: mluku [sic] kučit 'crushed sesame' (W-7a6), mlutku kučētā (W-38b4).

If correctly identified as to meaning, probably originally an intensive in -skēlo- to mlut-, qv. Note that the same string of elargissements and stem formative (*ml-eu-T-skēlo-) is probably to be seen in klutk- (*k'l-eu-T-skēlo-), qv. See also myltykau.

cmrkstnā ‘?’
[wimansmēns pyapaicēc wawakās po kompāno ayato ešnesaisān cmrksndā ka /// (588a1).

cmrsteive (n.[mng.]) 'marron'
cmcsteive, -cmrstive[/] 'amatā šaranne astan=sike cmrstive: 'I go to thee, O God, for refuge in [thy] bones, even unto the marron' (241b2), [l]āhīcem-wacem šukānne cmrstive kkeskenn tlmansāt-ī 'in the twenty-second week marron appears in his [= fetus] body' (603a1).

Etymology uncertain. Probably from a pre-Tocharian *mūsor- [Sanskrit maśtis-a- 'brain,' Pashai maṣtra- 'brain,' Av maṣṭorīg-an- 'brain' reflecting a PIE *mūsor- ['brain, marron'] with the *-r- moved to the beginning cluster.

TchA māssānt 'marron' might reflect a PIE *mest-ya- (Watkins 1995:535) suggests that *mōṣtri(g) is methasized from *mosirīt seen in Sanskrit maśjān- 'marron,' English marrow, etc. (MA:79-80). Not with VW (293) who suggests a connection with Old Irish smiur 'marron' and some other phonologically unlikely connections.

mrāusk- (vlt.) G 'feel an aversion to the world;' K 'make someone feel an aversion for the world'
G Ps. VI mrāuskā- [MP -/-, mrauskātār]; Ko. V mrāuskā- [MP -/-, mrauskātār; Ger. mrauskalle]: parakṣem onāmī yanmanta kwipenentā śp yāūmāśmāntāmrāuskātrā 'they fear and repent, feel shame and disgust and feel a revulsion for the world' (K-3a5), tumem vēta škāmīyāyā lānte palksa mrauskāts 'then the ten-powred one spoke in order to turn the spirit of the king from the world' (5a7); Pt. lb mrauskāl- [MP mrauskāma, mrauskātēl -/-, mrauskānte]: [alās[mno]mrāuskāl śrūṣ spā [lye] [lykornem ūśis mrauskāmaive 'having seen the sick and the dead I felt an aversion to the world' (5a1); PP māmrāuskā-1- kmskāyornem mrāuskāsm kmrāuskāku wlwātē palksā 'hearing [this] he became disgusted with the world; having this, [his] spirit became controlled'. (A-1b5);

mrāuskalle 'aversion or indifference to the world': wnlomi [tan]e snai spekle māmrāuskālīsentrā 'the beings here [are] without zeal and do not feel aversion for the world' (3a6).

K Ps. 1kb mrāuskāskāl-1 [MPimp. -/-, mrauskāstārīl; APart. mrauskāsēkēlē]: tārēgāst-me sōuśt-me mrauskāstārī ayenkām 'thou hast filled them with joy, and called them, and made others feel disgust with the world' (231b2).

TchA mrsk- and B mrsk- reflect PTch *mrskākā but extra-Tocharian connections are dubious. VW suggests (304) that we have a metathesis from *mursk- and a relationship to Greek (at)mours 'someter, dark' but neither the semantics nor the phonological development are particularly convincing. This etymology goes back to Schneider (1941:50) and VW (1941:69).

mlake(-) ‘?’
/// yāmāna [lege: yāmāna] cmimra mlakel/// (584b6).
malywe* (n.) 'thigh'
[-, -malywe/malyweνc, -malyweνc]/ samāmnte se yēlmi pālkske tsankam kwipe-ke ke wco kallēr-ν [sic] malywviiνc epinkte kluːnte=rν-ne [lege: klupνnte=rν-ne] [if] sexual desires arise in the mind of a monk and his 'shame-place' stands and he rubs it between [his] thighs' (334b7), mlyw[v]es sa tētā, 'placed over the thigh [= BHS sakthārpya] (H-149-ADD.131b1) [Couvreur, 1954b:51]; —malywes* 'prting to the thigh'; mlyufwes|sem māa 'meat of the thigh' (H-ADD-149.88a6 [Hilmarrson, 1989a:116]).

■(As if) from PIE *menlele/os- (for the formant *-eu- one should perhaps compare māncu=e 'prince' or vicu=ko 'check') from PIE *mel- 'member, joint' [: Greek mēleos (nt.) 'member,' Breton mell 'kneuckle' (< melso-), Lithuanian mēlmęs 'fat around the kidneys,' Sanskrit mārman- 'member, vulnerable part of the body' (P:720)] (VW:300). Perhaps with Hilmarrson (1989a:117) the TchA hapax mulyunt belongs here (317b5) som nu ṣāc dho [leges: to] pe snāl: : mulyunt to sāl[yim] III 'having placed one foot on the snāl, and having placed the right ... on the thighs (?)'.

mlyokutau (n.) 'paste derived by grinding'
[mlyoktuk, -/,l] kudcit mlyoktuk 'sesame-paste' (FS:6). ■A derivative of *mlute-, q.v. For the formation one should compare sāmā 'bond' from s(c)dūm- 'bind.'

- Y -

ya-, see i-.

yak (particle) 'still'
- [ya]k no cwi somspecs lašamkem ainākai cainp brāhmanī yā[ṛ]ten[ṛ]ne śe ttremin 'still; however, these common brahmans drag away his dear son with anger' (88a5/6), ekā sainmace yak vijām lkāeνcā (194b6), ciś yak rakṣau all[yi]ne : weimā pṭākā-ṛ onolmēṃ[ts ta]rkṛ-ṛ tranking (TEB-64-03).

■Perhaps with VW (586, though the details differ) we have a PIE *yu [: Gothic ju 'already, but, then,' Lithuanian jait 'already,' OCS ju 'ibid.'] plus the strengthening particle k(ā), q.v. See also yaka and yākā.

yaka (particle) 'still, nevertheless; furthermore, moreover'
se sāmāνe yakā yaśāsa lānte kercyene yaṃ parrna tu-yknesa sūramemaṃ pāyti 'whatever monk still goes to the king's palace absent sufficient cause, pāyti' (H-149.X.3b3 [Couvreur, 1954b:48]), tumem leswi erainsante-ne ∴ yaka ynamena nauataine klāyā 'then waves of weakness seized her; still walking on the street, she fell' (H-149.X.5a4 [Couvreur, 1954b:44]). □Unlike yak, yaka is rarely first in its clause. ■From yak, q.v. + = (cf. taka). See also yaka and yākā.

yakte, see yikte.

yakne (nm.) 'way, manner, custom, habit' [as the second member of a compound with a number as 'fold']
[yakne, yaknēl/, -yaknem] kārpye yakne mā klrumma 'of common type, not noble' [kārpye yakne = BHS grāmya-] (5b8), kāṣṣāνe yēkna asāνe kānuṣnt-ne 'he seated himself on their throne in the manner of a teacher' (81b6), fāntesa watsālai premane war āṭsiś yakne yamāśum 'carrying the water-jug on his shoulder he makes [in this] way to fetch [some] water' (91a1), weimā na pūk yakneṃ yāmnormats 'I take again of the ways of deeds' (K-2a4); — yakne 'fold'; sū-k-oIk yakne klesānmamem empelona 'the eighteen-fold dangerous klesās' (212a3); — yāknaikne '?'; pāpāṣorīye rventma yaita saḥ aitī yāknaikne (372a2); — yāknez te 'having [such] a manner' (?); □ yākne yīknta (2014a); — kē-ce-yakne 'by whatever way, by whatever means': tū no kē-ce-yaknea 'but that, by what means?'; (PK-AS-16.2a6 [Pinault, 1989:155]).

■TchA wēkām (pl. wēkntu) and B yakne reflect PTh *wēknē < PIE *wegno- from *weg- 'move, pull (as of a wagon), travel': Sanskrit vāhati 'leads, pulls,' Avestan vazaiti 'ibid.' Greek (Pamphylian) wekhetō 'he should
bring,' Albanian vjedh 'steal,' Latin veho 'travel, lead, bring,' OHG wegian 'move' (intr.),' Lithuanian veži 'travel,' etc. (P:1116-120; MA:91)]. *weg-no-* is formally equivalent to Old Irish fèm, Welsh gwain 'a kind of wagon' but shows the same semantic development we see in German *weg-,* (PIE *weg-o-,* e.g. English way (Jacobsohn, 1934:212, VW:755-756).

**yakwe** (n.) 'horse'

[yakwe, -a, yakwel/yakwi, -a, yakwem] yakwe = BHS aśva- (306a5), völte yakwe[m]s rertiitos cwi [kokaite] 'his wagon hitched to a thousand horses' (362b6), arvārēn krentām yakwe[m] impa 'with the good horses saddled' (409b1), yakwe pikiune 'in the horse year' (G-Su34.1); -yilweñne 'prting to a horse' (M-1b4).  

**Tch yak and B yakwe reflect PTch *yakwe* from PIE *h₁ekwo-*: Sanskrit āśva-, Avestan aspa-, Latin equus, Greek hippos, Old English eoh, Old Irish ech (P:301-302), Hieroglyphic Luvian aza(w)-, Lycian esbe (Melchert, 1987:202; MA:273-274)] (Siegl and Siegling, 1908:927, VW:611).

**yakṣaṇa, yakṣa-**, see s.v. yakṣa.

**yakṣa** (n.) the name of a foodstuff

[-a, yakṣaial yakṣaial śāwfil re] 'they ate yakṣaial' (434a2).  

- A variant perhaps of yakṣiya 'meat, meal, food', qv.

**yakṣikasse** (n.) a meter (4 X 25 syllables, rhythm 5/5/8/7)

[-a, -yakṣikasse/1] (108b4).

**yatteṇa** (adj.) 'prting to Yāte River

[m: yatteṇa, -a, -/l] yatteṇa ekkese ārīe 'the feeder-channel of the Yāte River' (Otni 19.1.4 [Pinault, 1998:364]).

**yatwe** (n.[m.sg.]) 'whip, thong'

[-a, yatwel/f imeesə no yatweṣa śek wālwālicesa j 'with, however, the control of the whip of consciousness' (231a2),//yāl/kwe yātwe ramt [yātwe = BHS kāsə] (310a2).  

**Yatwe reflects a PIE *wed-wo-* from *wed-* 'push, strike' [a, Sanskrit vad- 'strike, kill,' Avestan vād-ya- 'push back,' Greek ἐκθέο 'push,' (Hesychius) ἐθεῖ 'destroys,' Old Irish fāisc- (< *wēd-skei-*o-) 'press' (P:1115; MA:471).  

- Particularly it one should compare Old Irish fodb 'battle-ax' from *wed-wo-* (VV, 1961b:381, 1976:588).

**yap** (n.[m.sg.]) 'millet' (?)

[yap, yapantse, yap!] Yāstare yap cakanma 9 Yāstare yāsre cakanma 5 Y [gave] 9 cās of millet; Y. [gave] 5 cās of wheat' (491b4), mamẹpi yapantse traksin 'awns of ripe millet' (W-10a5).  

**Couveur (apud Thomas, 1957:ix) suggests the meaning is 'millet' on the basis of parallel Chinese records, rather than more usual translation 'barley.'  

- Since the meaning is probably 'millet,' AB yap are probably not borrowed from BHS yava- 'barley' as is usually supposed (A yap is, however, surely borrowed from B.).  

- It may be that TchB yap is from PIE *yepom,* itself by manner dissimilation from *yewom* 'grain, particularly barley;' Sanskrit yaya-, bread; grain, particularly barley,' Avestan yava- 'barley,' Lithuanian javai (pl.) 'grain,' Greek zeai (pl.) 'an inferior sort of wheat (einkorn or emmer wheat),' Hititite ewan 'barley' (P:512, MA:236).  

- From *yeu- 'ripe, mature.' See also yu-. If correctly identified as to meaning, semantically equivalent to lykeψye. See also ypliey.

**yape** (n.) 'spider'

[-, ype, -/l] mākte ypenteşe wpelm=auaienuto spak wpātīsis ... skainam 'as one tries indeed [in] the beginning to weave a spider's web' (286a5).  

- From PIE *web-,* 'weave, plait, spin;' Sanskrit ubhīnāti, Greek euphāνεi, Old Persian yewen (< *web*ynd), OHG wefan, Old English wefan (P:1114; MA:572), more particularly in the PIE *web-o-,* (m.) 'spinner' (Couveur, 1950:128, VW:606).  

- Likewise, Sanskrit ōra-wabhi- (m.) 'spider' (lit. 'wool-weaver'). See also wap- and wpelme.

**yapoy** (n.[f.pl.l]) 'land, country'


- TchA ype and B yapoy reflect a PTch *yypoy that may reflect a patrative PIE *h₁epe-o-wen (pl. *h₁epe-o-uneh) 'dominion,' a derivative of *h₁epe- 'take;' Hititite epe 'takes,' Albanian jap 'give' (with well-parallel reversal of direction), Armenian uni ( < *h₁opn- ) 'possess,' Avestan apayeti (< *h₁apeti-yeto-) 'obtains,' Sanskrit āpnei 'obtains' (P:50-51; MA:563).  

- Not from a PIE *h₁en-pod- (nt.) as with Duchesne-Guillenin (1941:162), who compares Middle Irish inād (< *h₁en-podo-), since the loss of the nasal is not expected.  

- Similarly difficult is Hilmarsson's (1988) *h₁en-bhui- (nt.) 'dwelling place.'  

- Nor with VW (660) who connects this word with yāp-*enter but he can do so only because he wrongly thinks yāp-* and meant 'go.'  

- Nor yet a compound *h₁ep-ouden of *h₁epi 'on, near, adjacent' and a prterokineti *h₁udēn- *h₁udēn- 'earth, land' (Adams, 1990a:72-77). See also ypooye and -ypooye.

**yamasskü** (n.) 'participant'

[yamasskü, -/l] (132b6).  

- A nomen agentis from yam-, qv.

**yari, see yriye.

**yare** (n.) 'gravel'

[yare, -/are] //keiɔ kekstə kākçyem-ne yāreša 'someone' laid his body on the gravel' (22b4); kārweii yare taršaš elkai̯ece māskenti pākri 'rocks, gravel, potsherds, salt-ground appear' (K-8b4).  

- If, as seems possible, yāre at 22b4 is a misspelling for yare, it may be that this word is related to the otherwise isolated Greek héra 'underwater reef, cairn, ballast' (see Frisk's inconclusive discussion, 1960:561-563). One might also compare the Lydian river name, Ermos whose epithet was polupsphida 'pebbly' (Puvel, 1984:161). Though whether the Tocharian and Greek words would then
reflect a PIE *wer- or *yer- is ambiguous. If the former there would be the strong possibility of a relationship with warança ‘sand,’ q.v. Surely to be rejected is VW’s suggestion (1941:166, 1976:589) that the Tocharian word comes from *y- (an intensive prefix) and *öro-.

Yarkam* (n.) a place name, perhaps ‘Yarkand’

[-r-, Yarkam/*] Foroccipi lânä Swarnatepi or-sâciêre ëksä Yarkammem ‘he announces the appointment of the great king Swav nadaeva from Yarkand [?]’ (LP:5a15).

yarke (n.) ‘honor, reverence’ [N-genitive yarke yüm ‘to honor, venerate someone’].

[yarke, - yarkel/-, yerkenta] yarke yänämiësa ‘with honor and reverence’ (5a3), tsama yarke pôysintse ‘the honor of the Buddha grew’ (166b=18a2), yarke-yänämiëntâne = BHS satkâresu (32b5), yarke peti fısıııır ‘he seeks honor and flattery’ (33b3), lantünhâna yärkenta ‘kindly honors’ (94b5), pelakîmiënte yarke yëmisti ‘to honor the law’ (100b6), yärkenta asäm takâre ‘they were worthy of honor’ [PK-AS:16.2a2 (Pinauld, 1989:154)], [in Manichean script] y’gyy (Gabain/Winter [1958:15]); -yarkeesse ‘prting to honor’ (405b2); -yärkkessu ‘honorable’ (600a3). • A derivative of yärk-, q.v., more particularly TchB yarke and A yärk (pl. yärkant) reflect a PIE *hërko- (m): Sanskrit árcati ‘beams; praises, honors,’ ärkā’ ‘ray, flash of lightning,’ Armenian erg; (gen. sg. ergy) ‘song,’ Old Irish erc ‘heaven’ (P:340; MA:4499) (VV, 1941:168, 1976:593). See also yärk- and yärkémaîne.

yartasse (adj.) ‘?y’

[-r-, yartassel/*] krwi no sanam pänätrâ ostem lyuti kuúsaimen wat no yartasse sër [kw] sëmaa ‘if one intends, however, to drive an enemy from [his] home or village, [one] is to bind a bond of yarda’ (M:3a8).

Yarpâlläke* (n.) ‘Yarpâllâke’ (PN in monastic records)

[-, Yarpâlläksi, -il] (490a-II-3).

yarpo (nt.) ‘religious service; good deed’

[yarpo, yärpoonse, yarpo/yörpona, yörpontas, yörpona] yarp[o] rnaïtes[e] = BHS punyapûpa- (4b1), yärpona = BHS punya-] lýkantĕs poz=amâskai karkats[i] ‘good works [are] above all difficult to be stolen by thieves’ (148b); -yärponatse* ‘prting to good deeds/meritorious services’: yärponatseem klausem ‘operations of meritorious services’ (K:10a6); -yârpossu ‘meritorious’; yârpossu wnele ‘a meritorious creature’ (K:9b4).

•Etymology uncertain. Is it a derivative of yärp- ‘observe, oversee, take care of,’ q.v., as the meaning would seem to indicate, or of würp- ‘enjoy, undergo’ (so Winter, 1988:777, following Krause, 1952:21)? The latter might be a better fit morphologically as these (PIE) e-grade abstracts ending in (Tch) *-o (e.g. rasa, stko, pilko, pitro) are otherwise matched by an *subjunctive as we find with würp- rather than a thematic subjunctive as we find with würp-. See also yârper and yârparwa.

yarm* (ntn.) ‘measure’

[-, yarm[u], -yärmmanma] [aïsä]mëntse yärm [sic] pramän ‘the mete and measure [dyadic of wisdom’ (110a4), snau yärm kes ‘without measure or number’ (220a4), yarm = BHS mätro- (547a4), paâkëntse wëstinsine yärmsa... paâkëntse wëstinsine yarm ‘by the measure of the Buddha’s robe’ (H:149.X.4b5 [Couvreur, 1954b:44]), ësäna-yärmmne ‘in only an instant’ (S:8b4), wärmiye tsaråre sakâpçe sarja yarm ‘ant-extract, sakâpçe, Shorea robusta, (each) a measure’ (W:3a5); -totkä-yärmm (= yärkte-yärmm), see s.v. totkä; -yätkte-yärmm, see yäkte; -sème-yärmm ‘in the same measure’ (W passim); -yärmmessu ‘well-measured, moderate’ or ‘according to measure’ (?); yärmmessu yamasâlle ‘it is [is] to be made well-measured/ moderate’ (H:149.X.4a6 [Couvreur, 1954b:43]).

•TchA yärmm and B yarm reflect PTch *yarm. The best connection outside of Tocharian is probably WV’s (1979:912-3) with Hittite arma ‘moon’ (< *measureer). WV himself connects both words with PIE *ar- ‘arrange, etc.,’ but the phonetics are against it and he must assume an ‘intensive prefix’ y- We can refine the comparison by postposing a PIE *hër- ‘measure’ (probably distinct from *hër- ‘stand, arise’). The Tocharian reflex would represent *hërmen and the Hittite *hërme-. Cf. Puhvel’s discussion of arma- (1984:151-155). Also conceivable is Hilmarsson’s suggestion (1987:66-71) that we have in *yärmm a verbal noun from *hër- ‘stand, arise’ (see er-). This Tocharian word would be related to Proto-Germanic *erma– ‘great, entire’ as in OHG ırmiðeot ‘great/entire nation,’ ırmiot ‘great god,’ Old English yrmen ‘great, spacious,’ etc. See also yırmaaka.

yal (n. [f.pl.]) ‘gazelle’

[yal, -ylyi, ylants, ylant] [krentau]naste ylants walo ‘the virtuous king of the gazelles’ (232b5), tom yiyi (363b2), yal ylâmске [a meter of 4 X 17 syllables; rhythm 6/65] (PK-AS:16.3b3 [Pinault, 1989:157]). • The Tocharian A yäl is masculine in the singular (no plural forms are attested). Krause and Thomas (1964) give the TchB form as “altamars” (i.e. neuter) but there is no positive evidence for the gender of any singular form; the one plural attestation is definitely feminine. It seems unlikely that the designation of so salient an animal would be neuter (i.e. masculine in the singular, à la TchA, and feminine in the plural, à la TchB) so it seems reasonable to suppose that we have an epicene noun, masculine when referring to a male and feminine when referring to a female. •TchA yäl and B yal reflect a PTch *yäl. Hilmarsson (1986a:162), supposing this *yäl to be neuter, derives the PTch form from a PIE *hër-nil and related, as Schulze had already seen (1927), to OCS elëns Armenian eh, Greek ellës ‘fawn,’ elaphos ‘red deer,’ etc. (P:303-314; MA:154-155; see also Adams, 1985a). Different in ablaut and stem formation is Hittite aliya(n)– ‘roe/duck’ (Puhvel, 1991:139). WV (591) also suggests a *hër-nil as the antecedent of PTch *yäl, only to reject it in favor of *hër-nil which would give A yäl regularly, a form that was then
 borrowed into B. I prefer to take both A and B forms from *h₁elni- (cf. Lithuanian ėliños), a form which would have produced a PTCh nom. sg. *yähl > yäl, whence the single -l- was extended to the entire paradigm. See also ylanske.

yalalte (numeral) 'thousand'

[yalalte, -s, yalatse/yalatsema, -s, yalatsemaj y[a]latsenma tnanenma ... wnolmi 'thousands, tens of thousands of creatures' (3b2/3), sanai sanai yalte tinárnta 'one by one a thousand denominations' (366a4). TCh a wält and B yalte reflect a PTCh *waltet possibly from PIE *wel-te-, cf. OCS velja or veliki 'great' also 'thousand' (Meillet, 1911-12:292, VW:555). Winter (1991:124) suggests instead a PIE *welso-, a thematic derivative of putative *welos 'greatness.' Whether, with Van Windekens and Pokorny (1959:1138), the Slavic and Tocharian forms are derivatives of a verbal root *wel- 'press' remains unclear.

yawaksär (n.) 'an alcali prepared from the ashes of green barley' (a medical ingredient)

[yawaksär, -s, -/l (FS-b2). From BHS yawakṣara-

yasi, see yāsīye.

Yāsa (n.) 'Yāsa' (PN)

[Yāsa, -s, -/l Yāsa (Dd3) [this comprises the entire text].

yasansēne (n.) 'a buddhist elder' (?)

[+/l, -s, yasansēma] nāviyako De[w]akṣite yasāsēn [lege: yasāsēnem] Indrīśkeṛpa 'the novice D. with the yasāsēne L.' (G-Q). This would appear to be a title of some sort rather than a proper name as Paulan (1986) suggests. BHS yāsā- + sesa-? (Compound not it M-W or Edgerton.)

yasāswine (n.) PN?

[+, yasāswina, -/l] (109b5).

yasārakṣite (n.) 'Yāsārakṣite' (PN)

[Yasārakṣite, -s, -/l] (G-Qa2).

yasē (n.) 'a honor'

[+/l, -s, yasē] (252b6). From BHS yasā-/yasās-.

yasodhara (n.) 'Yāsodhara' (PN of the wife of Sākyanuni)

[Yasodhara, Yoṣodhara, Yasodhara/l] (95a2).

yasodharapralāp (n.) the name of a meter

[+, yoṣodharapralap/l] (394b7).

yasonaka (n.) 'Yasonaka' (PN)

[+, yoṣasonakanṣe, -/l] (Laví, 1913:320).

yassueca (n.) 'beggar'

[Yoṣuṣuṣuṣu, Yoṣuṣuṣu, Yoṣuṣuṣu] kr, i ike tetkā sinmyeṇ ēyōṣuṣu lalem sūnyī lī yasyenta 'If suddenly the beggars were to come and ask for my dear life' (78a1), śvākṣi yokṣa[s] yasucan trek yotontrām [sic] soyati 'the beggars are capable of satisfying themselves with [their] food and drink' (554b2). A derivative of yōṣu 'begged food' which is, in turn, from yōṣ- 'to ask, beg' qv. v.

yasina (n.) 'gold'

[yasina, yānnte, yasa/l] rano yasīntes = BHS api swarnasya (H-149-ADD:10585 [Sieg, Siegling, 1930-32], yasa ikante vriśānmen wnema 'gold-, silver-, pearl-jewels' (PK-NS-18A-a2 [Thomas, 1978a:239]). Yāsō-yok 'gold-like, golden': aurtasā yāsō-yokam wanam[∫] 'the broad, golden sand' (566b6); -yāsāse 'ptng to gold, golden' (74b3); -yāsāne 'golden' (237a1). TCh a wās (g.m.) and B yasa reflect a PTCh *wōsā (f.) from PIE *thēme II* h₁wesā, which is to be compared to the "thémé II" seen in Latin aurum, Old Lithuanian aūsas, and Old Prussian aūsas (P:86-87; MA:234). Cf. Feist (1913:430, VW:663). See also Yāsāsya-pāyopa, yasāsye, and possibly yāsare.

yasar (mnt.) 'blood'

[-, - yasar/yāsā, -s, yāsara] reskt∴rā-sī yāsā 'blood flows to me [= I am bleeding'] (90a6), iso staua kartrār-ne ſe yasar kartrā 'his penis swells; it stands with blood' (FS-b5), klokaṣmāmminm ... pletkar-c yāsā 'from thy pores, blood poured forth' (S-8a4); -yāsrīšte 'bloody': [rājewepi memil∴[epi yāsrīšee kosintse 'a medicine for a long-standing, harmful, bloody cough' (497a4); -yasār-tsamno 'raktagulma' (?) [raktagulma = chronic enlargement of the spleen or other abdominal gland]. TCh a yās (pl. yāsrām) and B yasar reflect PTCh *yāsār from PIE "collective" *h₁esāh₁ōr [gen. esak, Armenian aram, Old Latin asēr, Latvian asiks, all 'blood' (P:343; MA:711) (Schulze, 1927, VW:607).

yase (n.) 'shame'

[-, yase/l] smentes wsästa yase kweiwe alenekšins 'thou gavest shame to some others' (74a2), yase kweiwe sek mäskentcr su kokenu wsölme 'with shame and modesty such a being becomes equipped' (K-10a4). A near synonym with kweiwe, with which it is always attested in a quasi-comparative (The consistent marking of stress on the first vowel of kweiwe suggests it is not a full compound. If it were a full compound we might expect yase-kwepe.) Perhaps from PIE *yese- (n.) or *yese- (nt) from *yese- 'boil, seethe' and related then to yēs-lyās-, q.v. (so VW:588, though he would not relate yase to yēs-, only to yās). Phonologically possible is Normier's (1980:259) connection with OHG āra 'honor, respect' (cf. also Greek aidonai 'honor, be ashamed'; further, P:16). The Tocharian form would be from *h₁esō- while the Germanic would be from *h₁esō/esōh₁ōr. It is better not to separate yase from yōṣ-, yēs-, yasa, and yasońha, qv.v.

yasońha (n.) sap (?)

[yasońha, -s, yasońha kremiýa tsünkanta pyāypo 'the sap, kremiýa, shoots and flower of the arka-plant' (W:5a6). Eīt seems clear that in this passage we have a list of parts and/or products of a plant. The meaning 'sap' suggested here is based on a presumed etymological connection
with yās- - yās- 'boil, be excited' and presupposes a semantic development *that which bubbles up' to 'sip'. For the semantic development we can compare here Sanskrit nīryāśa- 'exudation of trees or plants; juice, resin, milk.'

yast* (n.[m.sg.]) 'precipice'

[-, - yast]/wàrkšâältsa ränka ike postûm sâle yást 'with energy he scaled to last the mountain precipice' (338a4), pâlsko ersâë wrocâ yást 'the spirit evoked the great precipice' (338a5), cünkê[n]e[s]õ[ns]ê sëmâns yást [i]aï y')).

Though only attested with the spelling yást the texts in which it is all of a type that spell underlying îl as câs- whether or not it is stressed. The normative spelling would be <yast>. *Etymology uncertain. Perhaps from PIE *hg₃es-tu- (or *hg₃es-ti- or *hg₃es-to- [int.]), a verbal noun from *hg₃es- 'throw' [: Sanskrit âsâyati; Avastan arûyetai, Hitite sïbîa, all 'shoot, spurt, gush, flow' (< *hg₃es-yo-; cf. Kimball, 1987)] (VV:596, though without the Hitite and differing in details). Perhaps here also belongs Hitite ezzan 'chaff' (< *hg₃es- [int.] 'that which is thrown [in the air]') and Greek aë 'id.' (< *h₃es-yo-; (Puhvel, 1964:322-3). See also yast.

yâko(-?)

//mem po wase yâkoll// (564a5).

yâkse (nm.) 'spirit, ghost' [<yâkse- - yâkse- yâksænt, yâksæm] yâksî maiyya kîlpâkem kaeusm wno1mêm mîka' 'the youkas obtain power and kill many creatures' (31a), nîkî yâksî preti ñâgas, ñakas, pretas' (333b9); --yâksaâfîe 'prting to a yaksa' (99a5).

*From BHS yaka-.

yâgâusmrîti (n.) 'culling to mind an allation or offering' (?)

(567a1). *If from BHS yâga- + anusmrîti- (compound not in MW or Edgerton).

yânk (vi.?/t.) G 'be deluded'; K 'cast a spell on, bewitch'


The meaning of this verb is elusive. The two clearest contexts, one in TchB (109a10) and one in A, involve the causative. The passage in A is A-120a2: // plyskæmêm yâlûneyâs plânt yânskâ 'without [the protection of [his] meditational capacity, [someone] bewitched [him]' (= 'without the protection of meditational capacity he was bewitched by him or her'). The contexts in which the non-causative occur are even less helpful. It is not even clear if the non-causative is transitive (as usually supposed, and thereby identical with the causative) or intransitive (as supposed by Hilmarsson 1991b). The only example in TchA of the non-causative is provided by the abstract yânkâle at A-69b6: târksrâ sne simûlîne sne yânkâle, wâsîr oki 'having let go without depression [or 'satisfaction'] and without delusion' like a diamond.'

*Etymology uncertain. Hilmarsson (1991b:139-142) argues that it should be connected with PIE *ygâc-: Sanskrit ýäjâti 'worships, offers, hallows,' Avestan yazâite 'worships,' Greek hâzomai 'venerate,' hagïkô 'consecrate, hallow' (P:501; MA:650). The Tocharian verb would reflect a variant with an infixed nasal, such as we find in the semantically similar root *sâk- in its Latin guise sanciô 'consecrate, make inviolable (of a law); condemn with a penalty.' For the Tocharian semantic development he points to Old Norse heilla 'bewitch, enchant, infatuate, spellbind,' in origin a denominative to heill (nt.) 'omen, auspice and/or heil (f.) 'good omen, happiness,' all further related to heilâr 'holy.' In any case, VW's suggestion (1971d:447, 1976:589), that this word is a combination of an intensive prefix y- + *önk- from *enek- 'cary' cannot be correct. See also possibly the next entry.

yânkune* (n.) 'priest' (?) 'augur' (?)

[-, - yânkune/ - skânekeæse sâk nèrits yânkune/ yársalîne yamastre 'the - skânekeæse congregation pays homage to the yânkâne of the Nárîrt' (TEB-74). *Hilmarsson (1991b:142) suggests the tentative meanings given here and further suggests that we have here a borrowing by TchB speakers of a TchA word, an abstract built to yânk-, q.v.

yat- (vi/t.) G 'be capable of' [often with intensive prefix y-] 'can have power over; tame'

G Ps. IV /yota-/ [MP ll-, yotontâr; MPImf. -, - yotitâr/]; yasçam têk yotontrâm [sic] sosyasi 'the beggars are capable, then, of satisfying [themselves]' (554b2), îke sûdrîte wentsî mî yotontât 'now they cannot say an encouragement' (H-149.ÁD.65b4 [Thomas, 1954:723]); Ko. V /yâtà/ [A -, - yàtanâl; AOpt. ll-, - yàtöyem; Inf. yàtatâsi; Ger. yàttale 'capable': piś bhûmita sain yâmû yûkam erts 'having made a refuge of the five bhûmis, it [scil. yàttale] can be evoked' (41a6), mî poy yâtèle sâmhe kantwasa wentsî 'all [are] not capable of speaking in a human tongue' (408a6); Pt. lb /yâtà/- [MP yatâmal-, - yâtatte/]; // weñà se ka yatâte niñ yûkàsi [the Buddha] spoke: just once was she [sceil. Yasodhârâ] capable of bewitching me' (109a10); PP /yàyàta-/ yayàtau /sâmhe sâmâna[s] = BHS dàntah sañštha manosûryân (306a4), weñâ-nâs ëka se onkolmo yayàtau /sâmhe 'he said to him: lord, this elephant [is] best tamed' (DA-1b1 [Stumpf, 1970:112]); --yàtalle 'ability; power, majesty': samvaràsa yàtalîe mà karstâytâr-ì (lege: karstâytâr-ì) 'may my ability/power in the sansârâ not be cut off' (270a3), wàrpmâna lantumâshîe yàtalîe 'I enjoyed my kindling majesty' (372b3); --yàtalâéste 'capable, powerful' (506a2); --yàtalîesâe 'prting to power/ability' (527b2).
yāmutsi (n.) a kind of waterfowl [= BHS hansa-]

[yāmutsi, -,-/l-, yāmūtsits, -] [yāmutsits|suts|s | yāmutsi] = BHS hansapatha- (293a), cao kokā sparā-yākā seri yam|yam|yam (575b2). See Schwinner (1958), who identifies this word as ‘flamingo’ on the basis of its equivalence with Skt hansa- but the Sanskrit word cannot, it would appear, be so strictly circumscribed. Its central meaning would seem to have been ‘goose’ but it might also include either ‘duck’ or ‘swan’ or both (as does the Hindi descendant). Only in Sinhalese is ‘flamingo’ attested as part of this etymon’s meaning.

Etymology unknown. TCha yāmutsi and B yāmutsi have been universally (including VW:645) been taken as borrowings, either directly from Chinese ying-ou-tsou (Bailey, 1936:915) or from Sogdian ym utsi (emtisi) which, in turn, is from the Chinese (Poucha, Archiv Orientalñí 5:88-89 [1933] apud VW). Against this derivation are considerations phonologically the first syllable of the Tocharian forms certainly does not match either the Chinese of the Sogdian and semantic (both the Chinese and the Sogdian mean ‘parrot’).

yāmor (int.) ‘deed, action, accomplishment’ [often in a figura etymologica with yām-]

[yāmor, yāmorntse, yāmornt-, yāmorntants, yāmornta] snai yamor ‘without basis’ (15a6=17a8), yāka sāk [k]renta pāsā vnolmem yāmofrnta ‘he ordered creatures to practice the ten good deeds’ (22a7), [yāmornta mā māskentnr = BHS sanskārā na bhavanti (575a), cey yamorsa laikitnr-ā kāntvasana yamornita ‘by this action may they cleanse me of the sins of the tongue’ (21b5/6), cew o]nflem[nt]s yamor = BHS pudgalasya karm (52a4), yamorns=okonta ‘the fruits of the deed’ (K-8a3); --yamorsse ‘pring to a deed or deeds’; yamorsse sērken ‘in the deed-cycle’. (15b5); -- yamornstasse ‘pring to deeds’ (K-8a4); -- yamortstse ‘having a deed’: kārtse-yamorcpee emlantse ‘of the good-deed birth’ (121a2); --yamornsēkte ‘Karma-god’ (496a5). A derivative of yām-., q.v., i.e. yām- + or.

yāmutsi (n.) ‘make public,’ mentsi yām- ‘sadden, trouble,’ yneś yām- ‘realize,’ reme yām- ‘make manifest, witness,’ lāre yām- ‘love’ (= BHS sev-), samanit yām- ‘convoke, assemble,’ sarit yām- ‘memorize,’ or saim yām- ‘take refuge in.’ Less frequently the direct object is in case other than the accusative, usually the genitive, e.g. āke yām- ‘end’ (+ gen.), ākli yām- ‘teach’ (+ locative), pāke yām- ‘share’ (+ gen.); paucinn yām- ‘renounce’ (+ ablative), phante yām- ‘hinder’ (+ gen.), yarke yām- ‘honor’ (+ gen.), wasampam yām- ‘ordain’ (+ gen.), spaktam yām- ‘serve’ (+ gen.). In a few cases it is not clear what case the direct object takes, e.g. erkattē yām- ‘mistrat’ (= TCha yām- ‘practise’? (7), tep yām-? (8), perūk yām- ‘have faith in,’ wasamnē yām- ‘make friends’ (= BHS sakhyam kr- [308a1]), spekē yām- ‘be zealous for.’

Etymology uncertain. Certainly to be rejected is VW’s suggestion (644-645) that yām- is a borrowing from Sanskrit yam ‘hold, sustain, tame’ and TCh yām- ‘achieve, attain,’ q.v. However, it is possible to see in PTrch *yām- an 8-grade intensive-intensive to this root. Certainly a semantic connection between ‘attain, achieve’ and ‘do, make’ makes eminent sense (P.505; MA:170-271). The relationship between ‘basic’ yām- and intensive-intensive yām- may be paralleled by nāk- ‘destroy,’ nāk- ‘blame,’ and tsāk- ‘burn,’ tsāk- ‘illuminate.’ All six of these verbs have athematic (Class I) subjunctives and Class III preterites; for yam-one should note TCha yamāsā; the TCh a preterite yamāsā is clearly secondary to the present yamāsk ‘-.’ (With different morphological relations between the paired roots with short and long vowels are plākt-plākt ‘arise, develop/’sprad (out), wāśk-lwāśk- ‘move,’ TChā rāp-TChā rāp- ‘dig, plow,’ klut-kklut-kklut ‘turn/turn into,’ and lit-lit ‘pass on, move/’depart.’)

Another possibility is that AB yam- reflects a PIE *yoh₂m- from *yeh₁ ‘throw; put [by throwing]’ (P:502) with an *-mlargissement as perhaps in sām-. For the 0-grade of *yoh₂m- one might compare English do, etc., from *d‘eh₂-. Such an analysis connects this word with the other forms of *d ‘make’ in TCh, namely yā- and ypa- which are from yeh₁ and possibly *piyeh₁ (with metathesis) respectively. This connection for yām- goes back originally to Benveniste (1936:235). For a discussion of PIE *yeh₁ ‘do,’ see Adams (1987b). See also yāmātstse, yāmi, yāmor, and possibly yām-.

yāmātstse* (n.) ‘doer’

[lyāmāci, -,-n, tōw akasa-ma-pelaik[es] soṭrī yamci ma [yes] ‘again and again I exposed to you the law; you [however are] not doers of [any] sign’ (45a4). A derivative of yām-.

yāmi* (n.) ‘doer’

[-, yamintse, yāmīn/yāmīn, -] wala wessām ramer ecce pwīyar-ke kārtse-yamintse cā il ‘the king says: quickly lead them forth; they [are] doers of good for me’ (81b5), kārtse-yamintse // = BHS hitakratns ev āsaṇam (251a4), //yāmnintse = BHS -karma- (304b3). A agent noun from yām-, q.v.
The n-stem parallels in Greek and Armenian are attractive but the semantic difficulties are great. *h*eig* - appears to mean 'go' tout simple (as it does in the one certain instance where it occurs in Tocharian, in the suppletive preterite participle, yku-, to i- 'go'). VW assumes a causative 'let go' > 'be negligent' which is a possibility semantically but not paralleled elsewhere. See also ykorhe and possibly yekte-

yikte- 'little, small' [only as the first member of compounds]

yakt-anum '± feebleness/thinness' (?) ['cowardice' Courvieux, 1954d:105; 'littleness' Thomas, 1983:251]; menkite tesa pkarsa-it yaikt-anum hi 'by this lack, recognize my feebleness' (9b3); kosi *yakt-anum ... sántke [it is] the remedy for cough and feebleness/thinness' (479a); --yakte-a-isamsetse 'dull-witted': yakte-al-isamsetset = BHS urmedelas- (H-149-ADD.105a5 [Sieg, Siegling, 1930-32:488]); --yakte-perne 'of little worth or fortune': yakte-pertense = BHS alpatalkse (531a1); --yakte-yarm 'a little merely; short [of time]': [jy]akte-yarm = BHS alpamara- (51a7); --yakte-wesenni 'with little noise, without talking' (321a4); --yakte-skeyem 'with little effort' (21b6); --yakte-swarralle 'not very tasty': yakte-swarralle = BHS alpavada- (H-149-ADD.105b2 [Sieg, Siegling, 1930-32:488]). [E] take this to be the unexpressed variant (which might be restressed under certain circumstances) of yekte-, identical in meaning. See also yekte-

-yikre see s.v. sparan-yikre.

yikraitli, see ikrai-

yikwase* (n.) 'little horse'

[ill-, yikwaskam] kokaliyakam yikwaskam /// 'little wagons and little horses' (352a2). A diminutive of yakwe, q.v.

yikweinne, see s.v. yakwe.

yikaiser ~ yikaise (n.f.) 'flour, meal'

[yikaise, -i] amokec yikaise pis tankam 'for the artisans 5 tank flour' (434a2), supra yikaise 'barley flour' (P-l6a), yikaise yikaise 'wheat flour' (W-37b1). A derivative of yikas-, q.v. See also yakso-

yikas- (v.t.) 'embrace, entangle'

Ps. VI yikasna- [MP -i, - yiksanaritl]; PP yikaso-: te kkekyasormen Candramukho walo sececke asamman for kloya Aranenini lante paine ykauk paliwane westem nakte-yok saisa 'hearing this king C. fell down from his lion throne, embraced the feet of king A. and says, bewailing: O divine lord!' (93a5+PK-NS-36+20a3 [Thomas, 1983:246]), [tän]tniis ykauk prakre (283a4), pilkosa ykauk ramati taka tane se klaunast 'hit with a ... Bick gleichsam umfaßt wurde hier dieser von den [seltens der] Frauen' (PK-12K-b2 [Thomas, 1979:149]).

The more abundant TchA attestations supplement those of B and make it clear that we have 'embrace [of lovers] or, less frequently, 'entangle' (as lianas may entangle the feet). The obvious derivatives yikase and yakso 'meal, flour' suggest that it may have meant 'squeeze, press (as by a
millstone') as well. It may be, since deverbal nouns in -yie are typically formed to Class IV substantives (e.g. latyie, akalye, and yyiye, qv.v.), that yäkṣye is derived from a second, otherwise unattested yäke 'grind, mill' that was synchronically distinct but etymologically related to attested yäks-'brance, entangle.'

- Etymology uncertain. AB yäs[(n)]ā- reflect Ptch *yäks[(n)]ā- 'crush, squeeze.' Extra-Tocharian connections are unknown. Sanskrit -yakṣati looks phonologically appealing but is disqualified on semantic grounds as it means 'appear' (cf. Yagnobi yaxā- 'appear,' Mayrhofer, 1976:1, with literature). No other Indo-European root of the requisite shape (*yek- or possibly *yak-) can be reconstructed with any meaning similar to that of yäks- either (superseded is Adams, 1989b:8-10). It is at least likely that -yäkre (s.v. spärä-yätäk) belongs here. In any case, not with VW (590-1) to be compared with Greek ἰκτός, contra VW, it would appear that forms like pśētsā are original and pśētsā analogical (cf. the forms of paśō 'play' from paśā). Only the former are to be found in Homer. See also yāksye, yeksnar and aiksnar; and possibly -yäkre.

yät-(v.t.) 'decorate, adorn'
Ps. IX /yātāsk/ 4/1- [MP /yātāsk/]; Ps. VIII /yātāsk/ 4/1-; Ps. IX /yātāsk/ 4/1-; Ps. IX /yātāsk/ 4/1-; Ps. IX /yātāsk/ 4/1-; Ps. IX /yātāsk/ 4/1-

- AB yäkṣ- is from PIE *yet- seen in Sanskrit yākṣate 'puts oneself in the right or natural place,' Av. yat- 'id.,' Serbo-Croatian jatit (= Sanskrit yākṣa-) 'gather' (cf. Toporov, 1968:110-111, also P:506-507; MA:472). The Tocharian meaning comes from *yek- put into the right place' (cf. Lith. ėrmė 'to adorn' from *ordine-). Sogdian shows the same semantic development when prefixed in pu'- 'adorn.' It is not necessary, or even likely, that the Tocharian is somehow borrowed from Sogdian (so VW:645). See also yetwe and, more distantly, yät-

yäp (v.t.) 'enter' [N+n 'enter (in)to'], 'set [of the sun]; K 'cause to enter'
G Ps. X /yäpmśk/ 4/1- [A yämmsk, -yämmsāmī-, -yämmsk]; Ger. --yämmsk; Tummen yämmsām Priyäśašīni pla[k]ukamānā 'then enters the door-keeper P.' (516a1), emałysa tsertšsok yamgu a krosk [sic] wärst cey yamgu yamgu 'parched by heat, confused by thirst, they enter into the pond with cool water' (29a6); mē kaue wasi [mu]sau ome

yämmsālē 'one [is] not to enter a house with clothes held high' (322a1/2); Ps. VI /yānmś/- (see abstract); Ko. I /yāp- - yōp- (A yōp, - yōpān); AOpt. yamip, yappit, -lī. Inf. yappit: yent- enenka yampp- 'the wind enters within' (41b3); yappit wāt no wertysaïne 'thou mayest enter in the retinue' (246a2), kaum-yapṭit turtīs 'until sunset' (PK-AS-18B-a1 [Pinault, 1984b]); Ipr III /pā)yōp/- [ASg. pyop; ApL. pyopās]: pyop tērēssai wertysaïne 'enter in the company of the tērēs' (162b); Pt. IIa /yōp/- [A yōp, - yōpās, - yōppa]; sālalw Ānande yōpna rūne tāśa pintvāō 'the worthy Ānanda entered in the city begging' (23b3), māitar yōpār wartonē 'they went and entered in the woods' (101a7); PP /yēyēp/-; pikoltassana yaiop sos[pimne] 'having entered into the nets of insights' (29b5); -yaiopmēnem: yaiopmēnem = BHS praviṣu (H-149.236a3 [Sieg, Siegling, 1930-32:496], kaunantē yaiopmēnem 'from the going down of the sun' (unpubl. Berlin fragm. [Winter, 1988:788]); -- yämmsāle, only in the compound kaum-yâmmsāle 'sunset': kom-yâmmsāle [sic] (PK-NS-49b2 [Winter, 1988:788]), kaum-yâmmsāle (-b3). Perhaps because of its homophony with the subjunctive of yāmr-, q.v., the present yämms-, presupposed by the abstract, was replaced by the attested yämmsk/-.

K Ps. IX /yāpāsk/ 4/1- [A yāpāsām, - yāpāsāmī-, MP - yāpāsā, - yāpāsātī; Ger. yāpāsā; jās ja māntlē • a tane yapāsām [in] jas ja [is] to be struck; a then [is] to be entered [in its stead] [concerning the correction of spelling in a word] (551b1); /yāpār pāyty (328a4); -yāppāsecta: ipāsecta pelaknenta = BHS pitayantaka dharmā (H-149.x.5a1 [Couvreur, 1954a:89]), omte se yam: pākarīsēs isako naikentis rasas skantas ēyā tvārē ēyār rasa suna upam yāmrā ipāsecta 'here is the measure: in length two spans (of Buddha spans); crosswise, one and a half and the fringe [another] span; [if] then one makes more: one [has] entered [into sin] (TEB-66-24).

TēhA yāw- and B yāp- reflect Ptch yāp-(though at least the preterite participle yāw in A shows the influence of B [VV:605]). Ptch yāp- is from PIE *yep- 'go, enter (into) 'seen in Luvian iba- 'west' (for a discussion of the ablaut forms, see further conclusions, but see Puhvel, 1984:375-377) < *ip- and Greek zephōs 'dusk, gloom, (north)west,' and zēphōros (-north)west [wind] (< *yep- and *yep- respectively). For the semantic development of Luvian iba- one should compare Greek dāsīs 'west from dādō 'get, get into' and the Tocharian B kaum yāp- '[set of sun]'). The Tocharian and Hitite words are to be connected with *yep- 'future': Greek ὤφη (< *o- + ip-), Sanskrit yābhāti, OSC jebh (P:298; 508), the meaning 'future' coming from 'penetrate' (Winter, 1998:349). The connection with yābhāti is VW's (1941) but later (1976:605) he suggests a phonetically impossible development from a PIE *eji-yeu. See also yenne and possibly aip-yām- (v.t.) 'achieve, obtain; reach'

G Ps. X /yāmāsk/ 4/1- [A yämmsk, -yämmsāmī-, APart. yämmsēča 'achieve'; MPart. yämmsēmene; Ger. yämmsēlyce]: mē kṣaṭānūnē
yärtt- (vt.) ‘pull, drag along (with violence)’
Ps. III /yärtt8jm/ → [A - /, - yarttem; MPPart. yärta/emanj]: [ya]jko n cwi soמסקק להלקשק aincă caimp brăilămanj yärtf[en-ne še trecem ‘still though these common brahmins dropped his dear son with anger’ (88a5/6); temm brahmani Utatara mifucmek Şantapokinesa yärtjel/erna ‘then the brahmins dragging prince Uttara with both arms’ (58b2-PK-NS-35562 [Thomas, 1983:240]); Pt. Ib yärtjä- [A - /, - yarttale]: tane ... Utařem mifucmek enkornem takatadi keňa orkäntä yärtta-nej ‘then [Rudrasarma], seizing prince Uttara, dragged him back and forth over the thorny ground’ (88a3/4); PP /yärtto-: enkaläntese šarmtsa ywırč yörös [k]l[ntir wersytemje ‘because of attachment [to the world] they appear to have been half pulled into the crowds’ (PK-AS-16.2.4a [Painault, 1989]).

■ Tchā yärt- and B yārt- reflect PTC *yārt- which is probably, with VW (594-5), though details differ, to be equated with Greek erēkthô ‘break, rend, toss to and fro.’ In both Greek and Tocharian we have *hερh, K- -dēlo-.

yärp- (vt.) ‘oversee, observe, take care of’
Ps. VIII /yärps8jm/ - (see yärpsuki); Ko. II /yärps8jm/ [Ger. yarpelle]: yärpill = ents=ore [word separation unsure] ra se ĕken-ne (119b4); Ipv. III [APl. pirsps]; Pt. IIIa /yerp- [A - /, - yersps]; [c]e yap Cak[u]le yerpsa [open space] Cakulentse kapeci ‘This mellet Çakule has taken care of. The thumbprint of C.’ (462a2). - From PIE *wer-b-/*, an elongation of *wer-‘observe, pay attention to’: Latin vereor ‘honor, fear,’ Greek (Hesychius) hōrēi = pualsēn, horāl ‘see,’ Latvian vērū ‘look at’ and nominal derivatives in Germanic such as English (a-ber-ware) (P:1164). Particularly one should compare Old Prussian werbo ‘in the phrase warbo thi Dewes ‘Behut dich Gott’ (‘may God protect thee’). This warbo is the third person singular of a stem varbā- ‘protect’ (for the Old Prussian, see Schmalstieg, 1976:410) (MA:417). VW’s explanation (593-594) is similar, though he starts from a phonologically impossible *wer-w-, with a w-extension not otherwise found with this root). See also yarfo (if not from warp-), yarpwarwa, yärpsuki, and airpätte and, more distantly, wär-sk- and possibly wär- and wär-


yärper (n.) ‘Withania somnifera Dunal’ or ‘Ocimum sanctum Linn.’ (?) (a medical ingredient)
[yärper, l/-] (W-s05, W-30b3). ■ Equated with BHS puryā- ‘holy basil’ by Filliozat on the basis of his suspension (quite possibly correct) that yārper is a derivative of yarpo ‘service’ just as puryā- is a derivative of purya-. If the
basic etymological connection is correct, perhaps we have rather a derivation from yār-, i.e., yār- + -war (the latter as in malkwer 'milk,' q.v.).

yāransu, see s.v. yarum.


Ps. II/278v/3-4 [MP yārsema, -., yaršturī/yarštrim, -.-, -; MP Par. yārsemene]: [aččul] yāmu yarštār [405b5]; Pt. Ia yāršturī [MP II.-., yarštanè: tameč cey wi omprōtārcī Kāšyapi ... kāšīśi kekoś kēsārīnte 'these two bebrothered Kaśyapas, having come to the teacher, honored [him]' (108a8); -yārsāline 'honor, reverence.' ašāri-kāšīśi ... yosomā sānk yārsāline maskēntir [lege: yamaskēntir 'the community, altogether, addresses with deference the ācārya master']. (DAM.507a1 [Pinault, 1984a]), yārsāline yamastrai 'he addresses deferentially' (TEB-74-1).

■ AB yārs- reflects PTrch *yārs- from PIE *h₁erəh₂-: [Greek éramai, erō 'love' (Frisk, 1960:547)]. Though they may be independent developments, Greek erō and Tocharian yārs- are exact formal equivalents (denominatives of an s-stem *h₁erəh₂-s, cf. Greek éro). Semantically, they may now in common the meaning of being well-disposed towards another person, a meaning Greek has developed to the more specific one of 'love,' particularly 'love sexually' (MW:197). This correct connection appears in WV (1941) but is later implicitly rejected in favor of a connection with *wēr- 'pay attention to' (1976:594) that would, inter alia, require TChA yārs- 'to be a borrowing from B yārs-.

yātō [n.pl.] 'sense-functions' ['yātō, yātōn, yātōm]; yāṁśūlītek warpāṣtra s[e]j inamau wawōwau po skas yātō 'always he practices abstinence/continence [yāṁśūlītek = BHS aśīhā-], always mindful, governing all six senses' (887); skas yātō = BHS aśīhāyana- (156b2); -yātō [n.pl.]; se 'prng to the sense-functions': colam yakwem yōllosse yātōsānrā 'may I tame the wild horses of the senses' (S-544). ■ Probably, as tentatively proposed by VW (591), we should connect this word with PIE *wēl- 'see,' (P-1136-7) and, therefore, with TChB yēλ, -q.v. Semantically less likely is Isaev's suggestion (1978a:100) that we have here a derivative of i- 'go,' more particularly a derivative of its gerund yalve 'accessible,' i.e. 'the domain [of the senses].' See also yēλ.

yās- (v.t.) G 'excite sexually; ravish'; fK (over-excite [someone]; N=ve 'strive (sexually) for, have intercourse with'; fK (over-excite [someone]) (in malam parrem)

G Ps. II/282v/3-4 [MP II.-., yasērīlī, -ysentir]: samānentse yelhni pāłskone tsankam kwe-wc koallār- [u prār]ontsā yastār ... [kārke] lām-nne ... krī mā kārke lām-nne koss ātu māka prārōntsā cēšum [sic] 'if' desires arise in the mind of a monk and his shame-place stands tall; he excites it with [his] fingers and ... filth emerges ... if no filth emerges no matter how much he touches with [his] fingers' [EH here excelling one's membra virile to orgasm (with yās-) is explicitly opposed to touching that does not result in orgasm (with tuk-) (334a7-b1), i.e. protūrīs šōna yasēntar sarā tsētrārī / the wives of brothers were ravished, sisters and daughters...' (27b). fK Ko. Xa 'yāsāsik' [Inf. yas(ā)s]i: pāłnērā klām ekamī yāmītī tine yāssī yōṇēssē to pwarne hom yamanāsī 'if' one intends to make submit a woman, to touch sexually her groin, a pubic hair [is] to be put in the fire [as a sacrifice'] (M-16b6); Pt. Ia ‘yāssā-[fMP II.-., yasatāl]: [tāwĕn]e] yāssē 'he had his way with her' [?] (366b3). fK Ko. Xa 'yāsāsik' - [-A -., yāssāsi]-n: sām akones tsentrah [su t]n[en]w([n][en]men) yāssāsim kāktāśār-nē 'in cause and effect it [scil. the klesā-thirst] tricks men here; it excites them and gladdens them' (11b2); PP 'yāsāsik: yāyāsas pālksoska 'excited by the spirit' or 'with excited spirit' (325b3).

The 'first causative' here is the exact formal equivalent of TChA yāς-; attested once in the phrase wār yāς 'he boils water.' Perhaps this form also means 'boil' (tr.) in TChB as well. The meaning of this form, when combined with a locative noun should be compared to the cognate Sanskrit yas- + dative 'strive after.' The form of the 'second causative' (with a long root vowel) is like that of naitāςik- 'break, cause the collapse of' to the Grundverb nīt-, q.v.

■ AB yās- reflects PTrch *yās- from PIE *yēs- 'boil, seethe, etc.' [Sanskrit yāṣyati 'froths up, foams; strives after,' Avestan yaēyēiti 'boils (intr.)'; dyāyāyati 'strain, tire, torment,' Greek zéō 'boil, seethe (tr.intr.),' OHG jesan 'ferment, effervesce, foam,' plus nominal cognates in Celtic (P:506; MA:77) and possibly Hititte (Puhvel, 1984:384) — thus Schneider (1940:198) and VW (1941:168, 1976:595) for A yāς- and B yāς-. VW unwisely separates B yāς- (also pg. 595) and derives it from PIE *h₂yēwes- 'spend the night.' See also yāso and possibly yāsonīa and yase.

yāsk- (v.t.) 'is sully!' [Ps. II/282v/3-4 [MP II.-., yastārlīlī: [saula]s[a] wārōnāi yāstār ma nrrāśāsā wāntarvasa] [the suggestion for filling the latter lucuna is entirely my own] 'all [his] life long he does not sully himself with hellish things' (143a3) [if this does not belong with yāς-]. ■ Perhaps this yāsk- reflects the same PIE *h₁eisg- seen in Hititte iskūna(hh)- 'stain; stigmatize, denounce; degrade, disgrace' and iskunant- 'stained,' the zero-grade of *h₁eisg- seen in Greek aiskhōnō 'make ugly, disfigure, dishonor,' aiskhōnē (f.) 'shame, dishonor,' and aiskhrōs 'ugly, deformed, dishonoring, shameful' (unless the Greek too represents a zero-grade with "breaking" of *-s after *h₁- as presumed by some). For the Greek and Hititte, see Puhvel, 1984:426-428. See also aiskatstte.
yäst- (vt.) ‘hurl down’  

yäst, see yast.

yästăr, see s.v. was to.

yirpāška* (n.), see s.v. Yurpāška.

yirpo()-e ‘? ’  
/// l( [tempa tasemane cce sanghālambam yirpo ‘ell] (361a 4).

yirpūski* (n.) ‘± inspector’  
[ , - , yirpūski/l yirpūski Putteyūntse kapci ‘thummark of inspector P. [lit: ‘the inspector; the thummark of P.’] (460a2). □ A nomen agentis from yirp-, q.v.

yirmakkā* (n.) ‘± treasurer’ (lit: ‘measurer’)  

Yīswe (n.) ‘Jesus’ (PN)  

yu- (vi/vt.) ‘tend (naturally to); ripen (intras.), mature’; K ‘ripen (tr.)’  
G Ps. I yūu- [MPPart. yumāne]: se ekatne yumāne nesaśiņe ‘the natural ability of the eye’ = BHS drstaṃ (1956b), [allek] yumāne nesaśiņe ste ‘otherwise is the situation of him who is maturing’ (1976a), yūunma taktaśa = BHS anvāhunkhā, deriv. of anu-bhuś- ‘suffer the consequences of one’s actions, enjoy successively, enjoy, participate’ (251a2); Ko. V yāwāl- [A OPart. /l, - , yāwom]: /p cf/el yāvom (593a2); PP yuwo-: /swāv-e ‘no nwau yin piśhakte yuwa’ (342b7). K Ps. IX yuwāskā/- /l [A , yuwāst - yust, yuwāsšt - - , yuwāsšt - , yuwāškem; MP - , yuwāštər/l]; īt wes wā inai [leg: nna] [ite yolāi mēkā yēyite pern yust-me wā inai [leg: nna] tālāśkāsān mā west-mēśkā (273b2b), cīnāša yuwāskem ‘they ripen! mature to births’ = BHS parināma-yā (K-2a6); škūnamā cāsī śiśa mēkā yuwaštrā (255a1).  
□ In TchB yu- we seem to have a semantic equivalent to Greek trephō ‘chicken or congeal (of milk); bring up, rear (of children)’ < *us- bring to its natural end’ (see Benveniste (1954)). Taking the meaning ‘ripen’ as being more original, we see in it a PIE *(e)yu- the verb underlying the widespread word for ‘grain or barley,’ *(e)yuš- (see further s.v. yap) (MA:236). Otherwise Duchesne-Guillemin (1941:149) who takes this word to reflect PIE *(e)yu- ‘unite’ or VW (610) who takes the word to be from *(e)w(e)- + -w-. Not related to TchA yu- (Ps. yuwa- ‘turn toward which is rather related to B aiv-, q.v.

yuks- (vt.) ‘overcome, conquer; surpass’  
Ps. VII /yuks* /v /l [A , - , yuksān/- , - , yuksem; AImp. - , - , yukspla; APart. yuksēca] su ce-u yuksān yarpas urce mehe śrīn ra ‘he overcomes/ surpasses it with wide service as the moon [does] the stars’ (290a3), nautam-me pere tumen yuksem ce-u ab’aiti[k ‘their honor disappears; thereupon others overcome such’ (224a); Wiksnu nest [Iwwe poyisñissepo po yuksēca] ‘thou art the all-knowing Visnu, conquerer of everything’ (214b34); Ko. V yuksu/- /l, - , yuksam; MP Opt. yuksom, - /l; Mār lānt yākoym nai lyāpār ‘may I conquer king Māra completely [lit: without anything remaining]’ (AMB-a2); Pt. Ia /yuksu/- /l, - , yuksam; //ontioyie yuks-ne alenyk camel pālkōrmem ‘having seen another birth he conquered his insatiability’ (346a4); PP yuksu/- po klesūma yakos yuksə wəver Mətrən ‘having driven off all klesis, having overcome the four Māras’ (30b2); - yuksamem; --yākaliie ‘overcoming, conquest’ (127b4); --yukaliie* ‘prting to or overcoming or conquest’ (591b3). □ AB yuks- reflect PTe *yuks- from PIE *(e)yu- ‘stir up, incite; be unquiet’ [Avestan yazōaiti ‘stirs oneself up,’ Armenian yuzaem ‘incites’ (< Iranian), Gothic jīukan ‘fight, struggle,’ OHG jouchan ‘drive, hunt’ (P:512; MA:547)] (Holthausen, 1934, VW:611). See also next entry.

yukāntasse* (adj.) ‘? ’  
[m: /l, - , yukāntasse] yukāntasse pwārā rānt ‘like the yukānta-fires’ (an unpub. Berlin frāgim. [Thomas, 1968b:205]). □ Perhaps a derivative of *(e)yu- ‘conquerer’ (?) (if from yuks-).

yukti (n./m.sg.) ‘adaptation, adjustment’  
[yukti, - /l] (1973a). □ From BHS yuksi-.

yugarājīne* (adj.) ‘prting to Yugarāja’  
(600b2). □ A derivative of Yugarājē, q.v. (A variant of the expected *(e)ygareja). See next entry.

Yugarājē (n.) ‘Yugarāja’ (PN)  
[Yugarājē, - , Yugarājem] (345b4). See also previous entry.

Yugavār (n.) ‘Yugavāra’ (a chapter of the Udānavarga)  
[ - , Yogavār/l] (S-6b5).

Yudhisthīre (n.) ‘Yudhisthīra’ (PN of a king)  
[Yudhisthīre, - /l] (133b2).

yurettsānine* (adj.)  
[yurettsānine, - /l] kye nake *yurettsānine yotkolau samāne *parra yam caumpa kapīyōri ‘i that now the supervisor monk from Y., go through; with him two workers’ (LP:10a3), yurettśaṃśeśā [the address on the reverse side of a caravan-pass] ‘to those of Y.’ (7) (LP-110), [yurettsānine moko (LP-95a2). □ Probably an adjective of origin, but just possibly a title.

Yurpāška* (n.) ‘Yurpāskā’ (PN of a place)  
[ - , Yurpāska/l] wi Sēmna Yurpāskāine leyetār ə we Waśaspile ūme ‘he sends two people to Y, one was W. [by] name’ (LP-3a3), cowā preke Yurpāskāi sankrāme māśkeca ‘at that time, finding himself in the Y. monastery’ (Pinault, 1986:79), Yirpāskine [if this belongs here] (LP-44a2).
yursaisiñe (adj.) ‘prting to Yursa’ (name of a monastery?)
[m-], -yursaiñeI/ ce postak yursaiñe (103b3), yursaiñe sankar[mænne] // (104b6).

yulniaiñe* (adj.) ‘ʌz rare’
[f: yulniaiña, -/-I koyiya māiyia yulniaiña waimen=ašu kallista ‘a diligent maid is rare [to find] and peace is difficult to find’ [Thomas, 1954:744] (127b5).

Etyymology unknown.

yulya* (adj.) ‘ʌz clever, crafty, cunning’
[f: yulja, -/-I (Isebaert 1980).] Isebaert suggests a PIE preform of the shape *we-wl-eko-a reduplicative derivative of *wel- ‘turn, twist’ (P:1140f).

More s.w. vail.

yus (n.[m.sg.]) ‘soup’
[yus, -/-I ploynkwaste yus swalle ‘a ploynkwaste soup [is] to be eaten’ (P:1b4).]
-From BHS yisga.

yusẹ* (n.) ‘squinting, dull [of senses]’
[f: ilysisona, -]-ma wākisana yusona yndrinta: māskentur-me ‘undistinguished and dull/squinting senses’ (K:7b6); --yusẹ-yndrinta ‘with dull senses’ (K:8a1); --yusaiña “+ dullness of senses” (?)(213a4).

Etyymology unknown. For a suggestion, see VW (612) who relates it to *h1:yẹs “dwell, spend the night.”

Yūsọna* (n.) ‘Yūsọna’ (PN in carvan passes)
[-, Yūsainste, Yūsaiil] (LP:1a1). Perhaps ‘Squint’ from yusẹ, q.v.

Compare Greek Străbnēn from strabos.

yekte* (indeclinable) (adj.) ‘little’

ramer spā samarsmēn tsalpetrē yekte skeyentsa ‘he will quickly get free from the saṃsāra with little trouble’ (K:9b3), yekte kkekyama= // BHS alpastruma-
(U:b5).

Perhaps with VW (1941:169, 1976:586-7) this form is to be partially equated with Old Norse vārkr ‘weak, miserable; child, weak man.’

Both the Tocharian and and Old Norse would reflect a PIE *wog-. TchB yekte- reflects an unstressed variant of yekte (cf. wēh- and wēh- alternative preterite forms of wēk- ‘speak’). Also possible is a connection with PIE h2:yog “lack” (also perhaps is to be seen in Tocharian yāk-). It is possible to see in yekte- a -vdhieed derivative *h1:yogto- ‘lacking.’ See also yākete and possibly yēik.

yeksnar (adv.) ‘all around’

pealainnespi šūlēmen cakkarnste ŝe yeksnar ‘Von dem herrlichen Gesetzrad sind gleichsam der eine Radkranz ringsherum’ (30b7).

A derivative of yēk-, q.v.

yetwe (nm.) ‘jewel, decoration’
[yetwe, -yetwet, -yetwen] pudniktentke kektseme nkayem cai yetwen laksanta ‘on the Buddha’s body they saw these jewels[signs] and laksanas’ (30b1), yetwe sāsantse peke samāne šorti ‘the jewel of the law, the Üdōna [is] the sign of the monk’ (33a2), carka yetwen keksense[ri] ‘he rejected the adornments of the body’ (A-1b6).

A derivative of yàr-, q.v. (TchA yetwe is borrowed from B.)

yene, see s.v. tuwe.

yente (n.f.) ‘wind’ (also ‘wind’ as a bodily humor)
[yente, -yente/enty, yentemis, yenteñin] melensta yaipla yentem korne stamšam ‘it establishes the winds [that have] entered in the nose in the throat’ (41b5b6), prontse yente kāškān-me ‘[in am] instant the wind scatters them [sic]. the lightning bugs’ (46a7=47b6), snai preke yenti tsekentra ‘snai preke suvam spā swesi ‘unseasonably winds arise and unseasonably rains rain’ (K-8b2), yente kaiseču = BHS ṭarannahum (Y-2b1), yente tarkalonnenas = BHS snikosn- (Y-3b5); --yentesse ‘prting to wind’ (324b3); --yentesse-pitsase “prting to [the humors] wind and phlegm” (Y-1a6); --
yentesse-pitasse ‘prting to [the humors] wind and bile’ (497a5).

TchA want (~ wint) and B yente reflect Ptch *wente from PIE *h1:weh, pto- [- Sanskrit vāta- (= vaata-), Avestan vāta-, Latin ventus, Gothic windı̈s, Hittite hwant- etc. (P:82-83; MA:643)] (Sieg and Siegling, 1908:927, VW:544). For a discussion of TchA wint ‘wind,’ see Hilmansson, 1986a:273-274.

yentuke* (n.) ‘Indian’

[yentukeŋ] yentukennə mna ‘he went among the Indians’ (424b6); --
yentukaiñe ‘prting to Indians’; tumem karmapfōd weșiçatse tokana rekauna yentukaiñe pesle weslē [there follows a speech in Sanskrit] ‘then he who speaks the Karmavācana [is] to speak the Indian law [in just these words]’ (KVāc-18a4f, [K. T. Schmidt, 1985:764]). From an Old Iranian *hinda- [- Middle Persian of Turfand hyn≤og, Modern Persian hindā, Zoroastrian Pahlavi hindik (K. T. Schmidt, 1985:764-5)] though the phonetic details of the first syllable are still a bit obscure.

yenme* (n.) ‘city-‘gate, entry(way), portal’

[-, yenme’yemni, -yenmenn, aknatsa[iñe]syenme tsyārasta ‘thou hast separated [= opened the portal of] the city’ (520a2), nemūnissshes rintes rīs sarmes ruiam yenme ‘with [my] hands may I open the portal of the Nirvana-city’ (S-6a5). A derivative of yūp- ‘enter,’ more particularly of its present formation yūmikṣ- where we see assimilation of the root final -p- to the following nasal -n- and then regular TchB metathesis of -mn- to -nm-. Hilmansson’s attempt (1986a:52-54) to combine yenme with Tch A yokam ‘gate, portal’ as a reflection of Ptch *yekwme from PIE *eog-m-o- is best left aside. See also next entry.

yenنع (n.) ‘gate-keeper’

[yenنع, -/-I syey tsey asyana para rōa pruktir e tane kauam yenنع[ri] cotit yamassas-nee ‘The nuns were locked outside the city. Then [it was] day and the gate-keeper reproached them [sc. those nuns who had stayed out after sunset]’ (PK-AS-18b-aI2 [Piault, 1948b]). Thomas (1987c:87) identifies the meaning of the word. A derivative of yenme.
yepe (nm.) ‘cutting’ weapon, knife.
[yepe, -yepe/-, -yepe] wetane yam snai yepe ‘he goes into combat without a weapon’ (127b5), onolmi kamen yewen kerite en[k]olz ‘creatures came seizing knife and sword’ (347a5), cvi soye[m]ste sreem yepeya áise kársáiya ‘with a sharp knife the head of this doll [is] to be cut off’ (M-2a3).  ■ AB yepe (A is borrowed from B) is from a PIE *wēb-en- and corresponds to PIE *wēb-no- seen in Gothic wēp-, Old Icelandic vēp-, Old English wēp-, etc., all ‘weapon’ (VV, 1971a:125-7, 1976:596-7; MA:336). On the basis of the nom. sg. yepe the expected acc. sg. *yep (< *wēbemn)b was rebuilt as yepe, as if it were a thematic noun.

yerensáste* (adj.) ‘?’
[m: yerensaste, -] yerensaste nàko sùkkàrà // (W-10a6).

yerkwanto* (nm.) ‘wheel’
[-, -yerkwánta/-, -yerkwánta] pel[m]ki[m]su[e]s[e] eyerkwánta sàparísliésa (tsyólípte wnohlem ‘by the turning of the law wheel he freed creatures’ (30b4/5), eyerkwántaís pventa ‘the spokes for the wheel’ (576b2).
■ Hilmarsson (1986a:275) derives yerkwanto from a PIE *hʷwerg-wnt-ër- a vṛddhi and ‘individualizing’ derivative of *hʷwerg-wnt- ‘having a circular form’ (cf. Hittite hurku- ‘wheel’ < *h₃wergi- ‘having a circular form [Mclerch, 1984:120]). Hilmarsson assumes that Tchá wàrkánt ‘wheel’ is to be derived from the same PIE source as B yerkwanto, only with ‘weakening’ of the expected -ar- to -ër- but it seems simpler to assume that Tchá reflects *hʷwerg-wnt- directly (MA:640). Compare the non-vṛddhi A Úsú ‘lion’ with its vṛddhi B counterpart sëiske. This etymology goes back in náce to Sieg and Siegling (1921). Cf. VW (1963a:466, 1976:599, and 1989:103), though the details differ. See also the next entry.

yerter (n.[m.sg.]) ‘wheelrim, felloe’
[yerter, -] pelikнесepi šápmim cakkarrtsne se yerter yeeksar ‘Von dem herrlichen Gesetzest [sind] gleichsam der eine Radkrantz ringsherum’ (30b7).
■ Probably with VW (1963a:466, 1976:597) we have, in Indo-European terms,

*h₃werg-tor-, an agent noun from the same *h₃werg- that underlies *yerkwanto, q.v. The expected -ër- is reduced to -ër- (and spelled in the one attested instance as -ër-) as it is in yërr-, q.v. (MA:604). See the previous entry.

yerpe* (n.[m.sg.]) ‘orb’
[-, -yerpe/-, *[sàwínhàsg]e] yerpeza moù pëlltin[e] [sëssirk] ‘the full moon [is] surpassed by the orb of [thy] face’ (92b1), mëntisxé samudatérne plusam ram no lëksēye yerpeza sek spo[r]tirir ‘he swims in the sea of sorrow; he revolves always on the orb of suffering’ (282b3).
■ AB yerpe (with the A form borrowed from B) is from PIE h₁₃c₃bh₃, the vṛddhi counterpart of *h₁₃(^or)bh₁- seen in Latin orbis of the same meaning. The Tocharian and Latin words are otherwise isolated (VV, 1971d:449-50, 1976:597, though the details differ; MA:108).

yel (nm.) ‘worm’
[yel, -lëyl, -] mäkte yelitse ku tālàw tûkàn sùmm-ne ymkau[n]₃-kástwer yelitli pëlinta : mant kàllásigü yelit cëntur ‘as [if] he were a suffering, worm-ridden dog; the worms eat at his wounds day and night; so will be born the worms’ (33a8b1), [w]apipí mámràsste yel ra ‘enjoyment [is] like an amùrño-worm’ (152b5); -yelitstisse ‘wormy, worm-infested’ (33a8).
■ Tchá *wâl (pl. wâly) and B yel reflect PCh *w‘âl from PIE *wēl(í), a derivative of ‘vel- ‘turn, twist’ [G: kúdečvílo ‘enfold, wrap up’ (< *wëlo-wëlau-ëlo-), latin volvere ‘roll, revolve,’ Armenian gelum ‘turn,’ Sanskrit virdati ‘turns (inr.),’ vrñotí ‘wraps, covers’ (P:1140ff.; MA:607)] (VV, 1941:151, 1976:543, with differing details). See also wël.

yel- (vl.) ‘be investigated’
Ps. VIII /yele/n/-[i] (Ger. yels[s]+) : fiske sák-wi ñiyantà yelipallon [ßege: yelipallon] pò ñimnémme yapässíllàna ‘the twelve sense-sensations [are] to be investigated; the five constituent elements [are] to be entered into’ (1924a).
■ From PIE *wel- ‘see’ [Welsh gweled, ‘to see’ or Latin velle ‘face’ and Gothic wálþas ‘ SAX, etc. (P:1136-7; MA:505)] (VV:596). The Tocharian form demands a lengthened grade indicative-intensive, i.e. *wël-so- for which one might compare tresk- with a possible lengthened grade +-ske-lo-. See also yëllòn.

ywè, see yepe.

yes, see s.v. tuwe.
yest* (n.) ‘meal’
[-, -yešt] mäkte tîrre eivi yesti nàkoy enersànk salàskemene tuk mätaryai sóyiny pëst tsìhà ‘as [if] a blind man gnaws [his] meal and inadvertently [7] letting it fall into the maternal heath, it would burn up’ (154b3).
■ From PIE *h₁₃dëd-, cf. Old Prussian ëzî ‘meal’ or Old Bulgarian jarsto ‘portion, food’ from the widespread *h₁₃éd- ‘eat’ (P:288; MA:175). Morphologically we have PCh *yešte + -i (cf. leke ‘bed’ and leki ‘lid’ from *leke + *-i). See the discussion of Adams (1989b). See also yolo and the following entry.

yêtse (n.[m.sg.]) ‘(outer) skin’
yetse, yestense, yetseI] yetse tsëksyei-e ckektör porn yëlsnë-ci misa po ‘they might flay thy skin and cut off the flesh from their body’ (231a5), [smare] yetse = BHS snìghchàcchì (524b3), yetse sìaur= ñstü ‘skin, sinews and bones’ (Od 5/3.7), smare yetse tìhmacfhùntse wnohlemnta ñek cpÌmäsktrà ‘smooth and lovely is the skin of such a being’ (K:10a3), ramì yetse nauðhìntì = BHS ìva tìvacchì prìvàmp (unpub. Berlin fragment [Thomas, 1968b:199]).
■ Tchá yëts and B yetse reflect PCh *yetse, possibly from PIE *h₁₃dëd-so- (< *h₁₃dëd- ‘eat’ [P:287ff.]) as in German ës ‘carrión’ (< *that which one eats) which would give PCh *yetse regularly. ‘Flesh’ and ‘skin’ may be related in cognate languages (see Buck, 1949). Buck gives several examples of ‘skin’ > ‘flesh’ and the history of flesh itself, which has also come to mean ‘skin,’
illustrates the opposite semantic change. Čop (Slavistična Revija 1970:97-8 apud VW) suggests a reconstruction *ăl̩̊h̩-y̩- and VW (588) suggests a reconstruction *ăl̩h̩- and a relationship to Lithuanian *oda ‘skin’ and Latvian *oda ‘id.’ from Baltic *ăl̩̊h̩ and PIE *ăl̩h̩. However, a PIE *ăl̩h̩ should give Lithuanian *oda, Latvian *oda. See also yolo and the previous entry.

yait-, see s.v. yat-

yaitkorn* (n.) ‘commandment’
[-, - yaitkorn(-)] /kāt̪̊s/-[n̩̊xt̪̊ms] yaitkorne ‘in the commandment of the teachers’ (8b2), tve ni yaitkorns mami pẙ̩m ‘carry out my order’ (LP-1a2).

A derivative of wāl̩-, q.v.

yaiyor, see s.v. yāp-

yailor (n.) ‘?’
/// yaiyor wat /// wall (550.1b1).

Perhaps from wāl- ‘bend,’ q.v. If so, see also yel.

1 yok* (n.[m,s.g.l.]) ‘color’
[-, - yok]/ /p̪̊ẙ̩k̪̊s/ /p̪̊ẙ̩k̪̊s/ ‘flowers of every color...’ (120a1).

AB yok is merely a semantic specialization of yok ‘hair’ (cf. Avestan gaoma-hair, color; color or Spanish pelo ‘body hair, hair of an animal’s coat’). The Tocharian phenomenon is probably a calque on the Iranian (Winter, 1968:63). See also yok, yā-yok, lare-yok and pātrāk-yok, pwār-yok, etc.

2 yok (m.n.) (a) ‘hair (both a single hair and collective);’ (b) [either singular or plural] ‘wool’

[yok, -,-/*yākwa, -/*yākwa] (a) /somo somo klokaśne liwalamę yok tanekstensa ‘in each and every follicle emerged a soft hair over thy body’ (74a3), ikāt̪̊m kikāt̪̊m yuakaune /ẙ̩ka kiksetfit̪̊s tūmanskuę/tür̪̊me āssa yok pârnēnsa /// ‘in the 28th week hairs appear over the body [of the embryo], hair on the head and on the eyebrows’ (603b34); (b) sânt̪̊a wark̪̊re ysał̪̊r̪̊e yok tâka ‘they sheared the sheep; golden was the wool’ (452a1), k̪̊-se zam̪̊ine ales̪̊t̪̊ski ašj̪̊nt̪̊e ẙ̩ka lâmsi aśs̪̊am to[ẙ̩] ẙ̩ka pâst ēr̪̊kanâllona ‘whatever monk should give wool to a unrelated nun to work, that wool [is] to be given up’ (PK-NS-18A-1 Thomas, 1978a:238); -- yokase ‘prting to hair: po kēksetfit̪̊s yokașansan klokaśki kav̪̊e /// over the whole body hair follicles high...’ (405b8).

Etymology not altogether certain. Stalmaszczyk and Witzcak connect this word (1990:37, fn. 2) with Armenian asr ‘fleece.’ Like Tch yok, asr is ‘a descendant of a neuter u-stem.’ It must be admitted that the fate of initial -y- in Armenian is not well-known. With or without the Armenian we might add (Vedic) Sanskrit yāsita- (nt.) and its derivitives ayāśir-, suyāśitara-; and budbudyāśir-. All of these are hapax legomena and all are in difficult passages, but all clearly having sexual reference of some sort, hence the usual translation of yāśi- as ‘Samengenus’ or the like. My suggestion would be that yāśi- meant something like ‘± public hair.’ It occurs in the obscure passage of RV 1.126,6: dādāti mahāyam yāśuri yāśūṁ bhojya śatā ‘the yāsuri gives to me the 100 delights of [her] yāsā.’ The following verse continues: ‘do not deem me immature, everywhere I am hairy like a gandhārīveve.’ Geldner’s translation su-yāśi-tara- in RV 10,86,6 is, ‘keine Frau hat eine schöner Scham, keine gewöhnlich schöneren Liebesgenuss.’ – I think we may have a dyadic expression where suyāśitara- amplifies or paraphrases in some way the first (schönerer Scham). At AV 8,6,15 ayāś-occurs as the last of list of physical defects of those who should be avoided as marriage partners. Some of the words used are completely obscure but ayāś- appears coupled with kumbhamuska- ‘having pot-shaped testicles.’ Ayāśi- is normally translated as ‘impotent’ but might also be ‘lacking pubic hair.’ If all three sets of words (Tocharian, Sanskrit, and Armenian) belong together, they might reflect *yēkwa- (*yēh₄₃₃k₄ₑ) or *yēkwa-lyyeku- (MA:252).

Both semantically and phonologically unlike is Weber’s (1980) Hilmarssson (1985b) that sees this word related to Lithuanian jėgō ‘strength’ and Greek ἱστά ‘youthful strength; pǔbēs, since they have to assume (1) an unattested and unlikely underlying root noun *yēk̪̊g̪̊ ‘that was reanalyzed as a u-stem on the basis of the pre-Tocharian plural *yēk̪̊ẘ̪a and (2) a semantic progression ‘youthful strength’ > ‘outward sign of youthful strength (i.e. pubic hair) > ‘hair (in general).’ The latter is a type of semantic change not otherwise attested in Indo-European (see now Adams, 1988a, and also Adams, 1987b). Not with VW (1976b and, more elaborately, 1983:87; 256-8) a compound of y- + -iw- ‘looking like a sheep,’ nor with Adams (1982/83) it is related to Tcha săkā ‘headhair.’ See also previous entry.

yok- (st.) ‘G’ drink’; K’ give to drink; suckle’

G Ps. 1 /yok- / [a - , - yokānā; MPPart. yokamane; Ger. yokoalle]: kaum-yi [e]m [is] no râka[s]t[e] yokam̪̊ s̪̊uas̪̊suwa wranta wno[le]nto ‘day and night the râkas̪̊ drinks the life-water of these beings’ (45a5); swâl̪̊e yokale ‘it [is] to be eaten and drunk’ (497a10); Ko. I (= Ps.) [a yoku, -; -l; Inf. yoktis]: indrinat̪̊sem semensa yoku-e eerna snai[s]fo[ẙ̩i]sie ‘I will drink the form with the water-dippers of [my] senses without satiation’ (241b23), [s]wâl̪̊e [a]s̪̊i yok(t)s[i] esmoc̪̊ pâs̪̊o ‘you adults; live to eat and drink!’ (508a1=509b2); Pt ly-ak [a - , - yâl̪̊]: [tarme suk̪̊] ip[a]k̪̊enta karst̪̊e csauk̪̊-c [yusa]r [s]u /// su s̪̊wā tanh akk̪̊i̩̊p̪̊m̪̊e /ẙ̩s̪̊e y[a]s̪̊ar/ /// ‘he cut thy skull into seven parts and sucked thy blood out; ... he ater from thy brainpan, he drank thy blood’ (250a2), [sa] yâs̪̊ var̪̊ mās̪̊ kēkt̪̊s̪̊m̪̊ ‘he drank the blood and flesh from the body’ (H-ADD.149.88 [K. T. Schmidt, 1997:259]); PP yoku-: mā spā [s]i[s] nano s̪̊wām mā spā yok[u] nano yōkäm ‘and [one who has] eaten should not eat again and [one who has] drunk should not drink again’ (MSL-18.23 [Thomas, 1986:129]), /// weςsam mā spā sū nano s̪̊wām 80 mā spā yok[u] nano yōkäm (PK-NS-58b2 [Pinault, 1994:136-144]) /// These two passages are obviously intended to be identical. Thomas takes yoku to be a preterite participle while Pinault takes them to be present subjunctives; --
yoktsi (n.) 'drink': svásti yoktsi lekš samtke 'food, drink, bed, medicine' (50b3).

AB yok- reflects a PIE *(h)₁e₂g₁-s- from *(h)₁e₂g₁-s- 'drink': [Hittite eku-laku- 'drink,' Latin ebris 'having drunk one's fill, drunk,' and perhaps Greek nephō 'be sober' (< if from *(h)₂e₂g₁-s-)] (MA:175). Cf. Puhvel's discussion (1984:267-8) of Hittite eku-laku- and (1985) of Latin ebris. The equation of the Tocharian and Hittite words goes back to Pedersen (1925:40) but should not include the family of Latin aqua, an equation wrongly repeated by VW (601-2). The lengthened grade of the Tocharian verb may reflect an "acrostatic" present (Oettinger, 1979:87) or a lengthened grade intensive-see also tsunami.

yokasto (n.) 'drink, nectar'
[-,-, yokastal/-] yse lareñ na püpat t'a pelaiknasz okastal 'O dear ones, enjoy indeed the nectar of the law!' (231b2/3). ■ A derivative of yok-.

yokánta (n.) 'drinker'
[yokanta, -,-, yokánta, -,-] (248a3, 565b4). ■ A nomen agentis from yok-, q.v.

yokiye ~ yok (n.) 'thirst, desire'
[yokiyo, yokiyi, yokainte, yokai/-, -yokai] [yokiyo|ntsle (= BHS tránys) (156b5), kest yok'o 'hunger and thirst' (220b1), amāno maune yokiyi 'self-conceit, avarice, and desire' (A-1b-3A-2ac), awsa lymine yokaisa 'lips parched by thirst' (H-149.14b1 [Hilmarsson, 1989a:4]); --yokaisse 'prting to thirst'; yokaisse = BHS tránys (27b4); --yokaisse 'thirsty'; yokaisse kəlehi [BHS trysn̩iródhah] (157b4), mæwce yokro krasaism sékia, tákam yokaisse krj, pi̯ki mástkenš-ne yoksz enepre 'thirst does not always torment him; if he is thirsty [things] to drink appear before him' (K-10b2). ■ Etymology difficult. TCh a yoke and B yok reflect a PTC yokai- but further connections are unclear. Probably still the most likely explanation is Pedersen's (1941:42) with Sanskrit jhā- 'aspiration, desire' which (contra VW) would be phonetically possible if both are from a root *(h)₁e₂g₁-s- (see the discussion at kāsē). PTC yokai- would then reflect either *(h)₁e₂g₁eh₂- or *(h)₁e₂g₁eh₂-s- (the -o- of the first syllable would be generalized from the nominative singular yok, where it was regular). Also possible is VW's suggestion (1973b:186-7, 1976:602-3) of a relationship with Greek dipsa 'thirst' and a derivation of both Greek and Tocharian words from a PIE *dyekš-. Hilmarsson, on the other hand (1986a:11), posits a connection with Sanskrit yāc- 'ask, demand' (taking the Tocharian word to reflect a PIE *yeh₂,h₂-). However, Sanskrit yāc- is to be connected with PIE *yek- 'offer; (solemnly) express, explain' (Mayrhofer, 1976:14-15). See also motto-yokaim.

tyogácara (n.) 'one practicing yoga, a yogi'
[-,-, yogácarense, -yogáciri, -,-] (9b5). ■ From BHS yogácara.

yōniyai (n.f.) 'path, way, course'
[yōniyai, yōniyai] tume... kōsi... samānem bhavākkūrsai yōniyai emsē katkkisai sānmasu 'then the teacher was desirous of making the monks traverse the bh. way.' (108b3), yōriye = BHS māgah = yōhījya = BHS vartnā [cf. Courveil, 1968:280] (528b4), sētākkīntse ikene *yōriyai sētākkīntse ikene (Sk. yom) 'in the mountain commander's place; the commander of the center writes to S. on the Salt Way' (LP-3a); --yōniyai-sparkkāsukī 'caravan-destroyer' (?): wasik-kālsasukik yōniyai-sparkkāsukik 'scourges of the way' yōniyai-sparkkāsukik = Ugyhur arquy aratqyj 'those who destroy the arquy' (330a5).

TCh a yōbi and B yōni reflect a PTC yōniya. Yōniya is no doubt to be related to TCh a yom 'trace, footprint.' Isebaert (1980:143) suggests as one possibility that A yom 'footprint, trace' is a borrowing from an Iranian *yauna- but he also allows the possibility, following VW (1976:604, cf. 1976:171), of a relationship with Latin ĵūnus 'arched passage.' In fact yom is (as VW has seen) the exact equivalent of Latin ĵūnus from PIE *yeh₁,j- 'go' (P:296; MA:228). *Yeh₁,j- originally must have meant 'go' whence Latin 'passage' and A 'trace [of going].' PTC yōnīya is a further derivative (and not, as VW [604] a borrowing from BHS yoni-) in PIE terms *yeh₁,j-uh₁,- and perhaps the direct equivalent of Latin ĵūnus 'passage (way), entrance.' (In Tocharian we have *ilih₁,—î-/*î- with the regular change of *i- to *î- in open syllables > *î- with assimilation of *î- to the following *y-.) For the formation, we should compare Greek nekō (f.) 'funeral ceremony,' a derivative of nēkō- (m.) 'corpse,' or nēdāia (nt.l.) 'bowels,' a derivative of nēdō- (f.) 'stomach' (see Párvalescu, 1986). The -n- rather than -n- here is analogous after the palatalization of palatalizable consonants in all other forms having *-îyā. See also ūyā.

yōniye (n.) 'groin, pubis'
[-,-, yōniye] sāmī-ayāye sat yasamāše sanate yōniyene tsanapamai maibo kulat̪-ne 'one [is] to jah a sliver of human bone into the groin [of the effigy of the enemy; his strength declines' (M-2a4); --yōniyese 'prting to the groin or pubis': pūn̩r̩ā klim kalmi yamsū taine yōniyese yswarn̩ ham yasamāšle 'if [one] intends to make a woman submit, to touch sexually her groin [is] to be put in the fire [as] a sacrifice' (M-1b6). ■ (As if) from a PIE *(h)₁yuh₂,nïyō- 'youthful strength': *(h)₁yuh₂,el̄on- 'young' (Skt. yuvā, Latin juvenis, etc. (P:510-511; MA:655). For the semantic development, one should compare Greek ḡēbē 'youthful strength' and 'pubic hair; pubic region.' Otherwise Van Windekens (1987:233-234) who considers this word to be a māsspel of yōniyai.

yot* (n.īm.sg.) 'vital fluid, broth'
[-,-, yot,-, -yot]- yon̩wā ni̯sē ce sāmīne cūmel taite ni̯sēt̄a iltī l̄ik ekett̄a ỵw̄a inūntas 'I achieved this human birth because of thee [ thou didst endow me?] body with vital fluids and senses' [usually taken as a preterite
of yōl- but on the formal impossibilities of that, see Thomas, 1978a:177-8] (365b5/6), yasīna yāekīye mitstsa [mit = mit-sa] spōrkassālle kruknāīnē yotsa laupe kāstsa yāmsesai ‘wheat flour [is] to be dissolved with honey, with chicken broth [as] a salve [on] the treated stomach’ (W-39b3). EYot would appear to be the semantic equivalent of Sanskrit rasa-, among whose meanings are: ‘essence, marrow; a constituent fluid or essential juice of the body, serum, chyle; soup, broth’ (M-W) or, from an i-diactate, lasēkā ‘watery humor.’

From PIE *wētk-, a derivative of *wēd-, whence *wēdor ‘water,’ etc. (P-78:80). The best morpho-phonological analogs to the pre-Tocharian *wētk- are Germanic *wēt-‘wet’ and *wētan (in Greek letters) bedu ‘water.’ (An n-stem with vṛddhi is probably also to be seen in TchB mot ‘alcohol, alcoholic beverage’ < *mēḍh, cf. mit ‘honey’ < *mēḍh).

yotkola (n.) ‘foreman/director’

[yotkola-, -yotkolant/> neue हियाकारसा ममत प्याम kce iikke * Yuretsasānē * yotkola samēne * parra yaam campa kapyāri wi ‘carry out thus my order that the foreman monk from Y, goes beyond; with him two workers’ (LP-10a3). ECompare also Pinault’s discussion (1986:77) where he cites yotkolut (lege: yotkolan) from a “procès-verbal” and yotkola twice preceding a proper name in a document published in China (non vidi). We seem to have a title of a (monastic) official, one which on the evidence of LP-10a3 is naturally the chief of a group and which is contrasted with “workers.” Thus a gloss of “foreman/director” or the like seems natural. If the meaning is correct, then we have a derivative of wāl-‘command,’ q.v., i.e. ‘one who gives commands’ or the like. We have *yotkol (cf. trekol ‘provisions’) + (agressive)-ē (cf. samākainā or olītun). *Yokol would reflect an early PCh *wēkūi.

yoro (*n.) ‘a pustule, boil’

[[l-, yoraim] pūwe ēke //yoraim nakām ‘powder, the head ... it destroys boils’ [Sieg, 1953:73] (W-8a4)]. EHilmarsson (1986a:31-2) suggests a preform *wēreh- and a relationship with Latin varus ‘boil, pimple (of the face)” and Lithuanian virus ‘boil in swine-flesh, parasite,’ both otherwise isolated and found in Indo-European (MA:523). See also perhaps yweru.

yolāññē (nt.) ‘evil’

[[-, yolainêntse, yolaiñe/yolaiñeñta, - yolaiñeñta] niis yolaiñeñenem selfpāwa ‘I was freed from evil’ (19b7), yolaiñeñenem māuakai ‘thou hast desisted from evil’ (241a4), po yolaiñeñta = BHS sarvapāpaṇ (306a2), yolaiñeñen fēnte = BHS pīpasya (306b8). A derivative of yolo, q.v.

yolo (n./adj.) ‘bad, evil; ugly’

[(n.) yolo, -yolo - yolaim/-, yolaimams, yolaima] [(adj.) m: yolo, yolopi, yolaim (-yolom)/yolaiñ, - yolain] [-, - yolaiyiāy/ yolaina, - yolaina] [yolai]mā bwaonmontse Devadattē sērvinensa ‘with the provocations of the evil friend D.’ (21a4), yolo = BHS pīpa- (31a7), koynamem yolo were onliments aunastrā vrātī ‘from the mouths of [such] creatures begins to be smelled an

evil smell’ (K-8b3), yolo yāiłmos = BHS duskrtam (U-13b6); -- yolaiñeñatse ‘ill-favored, ugly’ [= BHS virāpa-] (58b); --yolo-pilkotste* ‘ill-seen, ill-occurred or decided [as in a lawsuit]’ [= BHS durskrt-] (H-ADD.149.85 [Thomas, 1968a:205]); --yolo-sārównā ‘ugly-faced’ [= BHS durmukha-] (550b1); --yolo-were ‘evil-smelling/having an evil smell’; yuse-yndrinntt yolo-were ‘with dull senses and evil-smelling’ (K-8a1); -- yolo-wertesānē ‘the state of having an evil smell’ [= BHS daurgandhya-] (Y-3a2); --yolo-yāmī ‘evil-doer’: // myāgyā yolo-yāmī ‘I harmed the evil-doer’ (265.2); --yolo-yamontste (n.) ‘evil-doer, criminal, sinner’ [= BHS pāpakarmāñct] (H-149.329b3 [Sieg, Siegling, 1930-32:486; Thomas, 1968a:1922]); --yolo-wāntre ‘having an evil dhama’ [= BHS pāpadhama] (31a7).

From PIE *h2едwol-ōr, a derivative of *h2edwol- (lit. ‘that which eats,’ cf. P-287f.f.) seen in Cuneiform Luvin adduual- ‘evil’ (n.) and in further derivative in Cuneiform Luvin adduual- ‘evil’ (adj.) and Hitittte idāl- u- ‘evil’ (adj.) (Rasmussen, 1984:144-145, fn. 7, based on Čop, 1975:150f, 204; MA:413). The phonological derivation must have been something like: *h2edwolōr- -> *wērol- > *ywoloko > yolo. Further relations are probably to be seen in Greek oδουντι ‘pain, suffering’ and Armenian erkn ‘pangs of birth, great pain’ which reflect a PIE *h2edvorn-. It may well be that we have, with Rasmussen, a PIE bn-stem here. The Tocharian word has been borrowed into Khotanese as yola- ‘falschood’ (cf. Bailey, 1979:343); not, as VW would have it (971d:450-1, 1976:603), a native word consisting y- , an intensifying prefix, + -olo related to Welsh gwâl ‘bad, evil.’ See also yestl and yetsē.

yolme (nm.) ‘(large, deep) pond, pool’

[yolme, -yolme/yolmi, -] kwiri war tākām yolmene wināññentra om bōsā laksām warñat ‘if there is water in the pool, animals, fish, etc., find pleasure there’ (11b4), // yolmi asāre [lege: asārī?] // ‘dry pools’ (387.1b), yolme = BHS hrdasa- (PK-NS-107b4 [Thomas, 1976b:106]).

Probably from *h1ēmōh1ēmōn, related to a number of Lithuanian hydronyms: Almē, Almuonē, Almenas, Elmē, or latin Almō (Hilmarsson, 1986a:31; MA:207). The -o-w- would have been regular in the nominative singular and was extended throughout the paradigm. On the basis of the accusative singular in -e (after the loss of -nā in nouns not denoting rational beings), the noun was transferred to the thematic class. Less likely is it to be related to Sanskrit ērmi- (m/f.) ‘wave,’ Avestan varēmi- ‘id.,’ OHG walm (m.) ‘Aufweli, Sieeden, Hitze,’ Old English wielm ‘boiling, swelling, bilow, current’ (cf. P:1140-43). Under the latter hypothesis, the Germanic and Indo-Iranian may represent the outcomes of an old ablauting noun *wōlh- which the Tocharian reflects a vṛddhi derivative *wēlh-aha- (cf. yerpe from *h1ērēho- while Latin orbis is from *h1ē(o)rbi-) (Naert, 1964, and Isebaert, 1987a, though the details differ). Not with VW (603): y- an intensifying
prefix * ámbo- related to Greek aulós 'water-conduit.' See also possibly álme and iâne.

Yosil-ë (n.) (PN)
[Yosilë'ë, -ë, -ë/l] (133a8).

yaukk-t (vt.) 'use'.

Ps. IXa /yaukkás/ [MP - ã, - yaukkâstër]: te ma[m]t wiśaïntane yaukkâstër/// (195s2); Ko. V /yaukkâ/- [MP - ã, - yaukkânt]: //yaukantrâ caï šánlab yëns'i 'if these are used to cause strife;' (36b3); Pt. Iib /yaukkâ/- [MP - ã, - yaukkât]: [aps]ëll yaukkâ-ne 'he used his sword' (373s5), [kaũ]tis'ëll yaukkâ[e] (590b7); PP /yâyaukkâ/-, -yaukkâlë: y[lau]kkâlëne [le:ge: yaukkâlëne] (196a6).

■ Etymology uncertain. Perhaps from PIE *yong-w. or *yēg-w. from yeng- 'join' (P:509; MA:655), for the meaning one should compare particularly Sanskrit yuj- 'yoke, join; prepare, arrange, use, employ' (VW, 1966b:615, 1976:588). If the putative PIE vowel was *-ø, one might consider the causative naittāsk- 'crush' (s.v. niit) or staikkāsk- (s.v. staakk). Alternatively one might think of comparing this Tocharian word with Lithuanian juokinti 'to tame,' Latvian jaucaē 'to accustom,' Lithuanian jūkti 'become accustomed to,' jauktas 'comfortable, tame,' OCS učiti 'to teach,' Sanskrit ucyati 'is accustomed to.' In this case the Tocharian might reflect *h₃jâk-w.

yauyek- (n.) '?
[ø/ë, - yauyekânta] šiakė Šikunemem pârsonia yauyekânta klâstûr (DAM:507- a6 [Pinault, 1984a]). ■ Meaning uncertain, etymology unknown. Pinault suggests 'verbal orders' as appropriate to the context (associated with 'letters') but 'documents' or the like would also seem to be possible.

yausmaus (adv.) 'onwards, forwards'
[pʊ]n [n]kem šânsë šânsë yausmâns [le:ge: yausmaus] po [yle]ë[vyn] 'the whole earth, however, the world, gods and men, they all went onward' (382a3), yausmaus yeyem kàkxâlisâs kàlisâ sîsîs 'they went forward; the world called out of joy' (408a4). ■ The equivalent of Tcâh yosmos but further connections are unknown. For a suggestion, VW (604-5) who relates the first part to Tcâh yu- 'direct toward' and the second to mus-'raise.'

yâk (adv.) 'still, even'
[yâk iš] kâlâstâr eyvac posëy aâmûlänšë 'still the Omniscient remembers [to be] merciful to me' (228b), märîte wassë swarenâm wêrema tâtann ksa walke wëipte karte wermenën sî wassë yâk swâre warësîn 'as a garment one puts with a sweet smell; longtime away from the good smells still smells sweet' (A-2b4), ce klautësë šâul no yâk më naunaut 'even by such behavior, however, life is not lost' (K-7a4). ■ From /yâkë/ (i.e. yaka) + the strengthening particle -kâ. See also yak and yaka.

ykâmsâñî- (vi.) 'feel/show disgust/toathing'
Ps. XII /ykâmsâñî/- [A -/-, yâmsántâr/-, - yâmsântâr]-: sëw cew ëmorsa prëskäm mûkâ kwëntnâr : omnin yamâsak ykâmsântâr prest târkânum (K-3b5), cew cew ëmorsa më pàrskam më yâmsântâr 'these, by this deed, will not fear or show disgust' (K-2b6); --ykâmsâlië- 'averson;' ykâmsâlië sek wrârâst â '[if] he always practices averison [to the body] [ykâmsâlië = BHS asûba[-] (80b7). ■ A derivative verb from ykânsë.

ykâmsë* (n.) 'loathsome; averison; repulsion'.
[ø/ë, yâmsë/yâmsënta, - ç.[ke]kstëhe ykânsë Ikâllya asûbë sek wrârâst[yllë] 'the body [is] to be seen [as] loathsome; the asûba-[meditation] [is] always to be practiced' (9a3), kâstâs yamâsënta 'the loathsomeess of animals' (571b2). ■ Etymology unclear. Perhaps a substantivized -e adjective built on the accusative plural of a noun *yákë- or *ikâ- 'desire' (see ykâssânië), thus 'that which pertains to (bad) desires.' Otherwise VW (598) who sees in this word a compound of *y{k}â-, related to yk- 'be negligent and *(d)mëse 'hostility.' See also ykâssânië.

ykâssânië* (n.) 'sexual pleasure, concupiscence'
ykâssânië (572b3), -ykâssâniëse 'prting to concupiscence': ykâssâniëse pryak 'sexual intercourse' (H:149. ADD:8a2 [Hilmarsen, 1991b:85], ykâssâniëse yoka = BHS kâmrâsmë (PK-NS-53a1 [Pinault, 1988]). ■ An abstract noun ykâssânië (BHS kâma) 'sexual desire, concupiscence' which must be based on an underlying adjective *ykâüsë (for the formation, see Winter, 1979), possibly itself 'concupiscence' (Pinault 1988) suggests 'shameful'). The adjective itself would be built to a noun *yîkâ-(or *îkâ- (cf. ymâssë to ëme or ykënta to ëke). If the latter, the obvious connection is with the morphologically identical Sanskrit ıhâ- 'desire, wish, striving' Avestan īēz- 'striving, zeal' (P:14-15; MA:158). The Indo-Iranian and Tocharian forms represent a deverbal noun, *h₂i₃h₂i₃iz₁-⊄-e [cf. Sanskrit ãṭaṭa]. See next entry and ñbûlë and possibly yoka and ykâmsë.

ykâssânië* (n.) 'concupiscence'.
[ø/ë, ykâssânië] dâstûl plâs ykâssâniëš mei yûlûtstñai klaïnsë wëf[ssëm] 'he says a speech of reproach/condemnation to the woman on account of her concupiscence' (325a3). ■ A variant of the preceding word (conflated with verbal abstracts in -lëe).

yku, see s.v. i.

yke, see ike.

ykörë (n.) 'negligence' [usually in the compound snai-ykörë 'diligence'.]
[ø/ë, ykörë/, - ykörënta] ykörë = BHS pramâsm (U-7a3), Mahâ-kâšyape kowsa snai-ykörësë ykörënta 'M. killed/destroyed negligences by non-negligence' (12a7), snai-ykörëll = BHS aprâmâtta (U-6a1), snai-ykörë = BHS aprâmâdu (U-7a1); --ykörëšë 'prting to negligence'; snai-ykörësë[n]au[m]yesa tîr 'with the jewel of thy non-negligence' (214b1);
incomparable ways [snaí-yprwē = BHS apōrvom] in an earlier sanśāra dwelt (228a5/b1), yparwe preṣēgaine = BHS -pūrvakātā- (541a1), yparwē = BHS ādir (TX-5a4 [Thomas, 1974:95]; -yparwetstse 'having a beginning [lit: 'having a first'], previous': snaí-yparwece sanśāra' (221b3), temañi mante āyor papāsorē ompsilonike yparwetana pelaśkanentwa ameiso amakentsh 'from here ōn they begin, gift, [moral] behavior, and meditation, to tell of the previous laws' (H-149.40a2 [Thomas, 1954:71])), -yparwānhā in the compound snaí-yparwānhā 'endlessness' (149a2). In PIE terms *h₁-en- *-in- + *prh₃,wo- 'first'. See also pārveis, pāruwē.

ypiyē* (adj.) 'prtng to millet'
[in: -r- , ypiyē/ll] [f: ypiya, -Ill ypiya yokiye 'millet flour' (P-1a6), ypiya wārwa 'millet water' (Y-1b1). A derivative of yap, q.v.

ypaɪ[-] 'r'
(362a8).

ypoyē* (adj.n.) (a) 'ptrng to [one's own] country'; (b) 'ordinary citizen'
[-r- , ypoyē/ypoyi , -r- ] (a) lánte spaktān ypoye pasuya āitamants=ekā karpelē 'he must concern himself with the service of the king, the tax of the country, and his own possession' (33a6), po ypoij 'all the people of the country' (33b4), alyeχ-ypoye kätwm waem-ne 'llf he should speak in a foreign tongue' (325b2); (b) [Ir]cemem ypoij 'from the third [branch stem] the citizens of the country' [contrasted with kings, nobles, monks, and animals; thus the "third estate"] (3a8). A derivative of yapoy, q.v. See next entry.

ypoyēse* (adj.) 'pertaining to a certain country'
[in: /ypoyi , -r- alyeχ-ypoyi bhrāmnāi 'foreign brāhmans' (81b4). A derivative of yapoy, q.v.

ypāmnār
/// ypāmnār wārtòssī ʃaktī /// (364b7), [ymā]nār wekk /// (393b3). ːBroomhead, presumably because he connects this word with ymiye 'way', suggests 'en route, under way' for this word. See the discussion in Hilmarsson 1991b:164-166.

ymassu, see s.v. ime.

ymiyē (nf.) 'way, path; station in life'
[ymiye , -yamail/-s , ymain] riye ymai 'the road into the city' (32b4), mā ymiye = BHS agarca (251b4), pakkawō ymainne [tetemus] = BHS apaṣēʃspapan (524b4), pālsosēm [lege: -af] yamai kārsa 'he will know the way of the spirit' (622b3), wnolmi cemtein rano ette ymainne 'creatures will be born again in low estates' (K-7b2), yamai = BHS gaṭim (U-7b4). TChA yme and B ymiye reflect a PIE *h₁(e)mn + -e₀h₁,emn- (cf. Hilmarsson, 1986a:240, though details differ [and also P:293f; MA:487]). The similar kind of morphological extension is to be seen in kālimiyē (< PIE *klimn + *-i,h₁,emn-). See also -
ylmetsse, see s.v. ime.

yriye (nom.) 'male sheep'

yīlmiskē* (n.) 'y± young gazelle'

yīlāpər.
/// e kles yīlāpər /// (475b2), (MQ-155a1 [K. T. Schmidt, 1986:640]).

yīlārē* (adj.) 'e limp, flaccid, weak [unable to stand]
[m- , yīlārē] [f: yīlāra, -ll] po kettekinem lākkēn syelme [pleka su no] yīlāre kakālakau tārraksemene rekisa Uṭtareṃ m[u]cā[lsj]k[em]ē[s]j [from all the [king's] body sweat poured, turning weak, and crying out with a word to prince Uṭtaṛa' (852a2), tesa kāsto malyakka māketār mā yīlāra 'thus the stomach becomes youthful [but] not flaccid', (W-37b3). TChA yīlār and B yīlāre reflect PCh *yīlārē and, with VW (1970a:171, 1976:599, though details differ) is probably y- < *h₁,emn + -lērē < *lo(h₁),or- a derivative of *leh₃, seen in Greek lēdein 'be fatigued,' Gothic līdan 'let,' Albanian lodhēm 'become tired' (P:666). See also lāl.-

yīlāwār, see yīlāpər.

Ylaïnēktē (nm.) 'Indra'
[Ylaïnēktē, Ylaïnēktōnē, Ylaïnēktēs, Ylaïnēktēm, Ylaïnēktēm. Ylaïnēktēke yaxamnēng wey menfējka] 'Indra, disguised as a yakṣa' (99a5), poyismēsēpī Ylaïnēktōnē 'the all-knowing Indra' (408a45); --ylaiinēktānīnē 'prtng to Indra' (TEB-55-22). ːAs with all Tocharian divine names we have a compound whose second member is ōkite, q.v. ːTo be compared with TChA wolīntēt 'id.' B yīlār and B wālīr- would reflect PCh *wāllīrē (in-turn), in turn from PIE *welh₁,e₀h₁,emn-. Possibly with VW (554, though differing in details) from *welh₁, an agent noun meaning "Ruler" and further compared with B wolālō wāl 'king' [: OCS velāti 'order, commnd']. Semantically more likely, given the connection with storms (see next entry), however, is a derivation from *welh₁,e₀h₁ 'Smiter' from *welh₁ 'strike' [: Hittite wallhti 'strike' and perhaps, with *s-extension, TChB wältēs... 'trample']. The designation of the storm-god as the 'smiter' is paralleled in Balto-Slavic, e.g. Lithuanian Perkūnas and OCS Peruns. See next entry and also possibly wol or wālās.

yłaïnesē (adj.) 'pertaining to rain'
[m: ylaïnesē , -ylaïnesēfl] warpalē mākte ylefl [lege: ylaïnesē] [war] 'enjoyment [is] like rain water'- (153a5), mit ylaïnesēs waṟumāṃa=se mā yokalle 'boney together with rain water [is] not to be drunk' (ST-b2).
ːPerhaps to be connected with the previous entry as a doubly derived adjective -tān·ē + -tē [cf. wriyēsē 'watery'] from the designation of the god
in the pre-Buddhist Tocharian pantheon that was associated with the Indian Indra. The primary Indo-European god's association with sky, thunder, rain, etc., is well-known. Not with VW (1941:170, 1976:598) a derivative from the hypothetical *lahte 'rain.' See previous entry.

ywāre 'half; in the midst; divided [in mind]' ywāre srukentra 'they die in the midst [of life]' (2a1), abhiḥjānta dhiyanamnena eroṣ enskē ywāra sa tblapō samārmanem [those who] evoked the higher knowledges and meditations [are] at least half-saved from the samāra (31a3), sārvānā pālsē[em y]ā[v]ā[r]c 'his' face blazed [in the middle] (394a2), pārkarītasa vi rōbic – pānākentissa rōsasa phantasa śe ywāre 'in length two spans, by the span of the Buddha, crosswise one and a half' (H-149.X.4b1 [Couvreur, 1954b:44]), krj sārīn vapi sklokačī samānī ywāre māskītīntrā 'whenever he [scil. Nanda] entered the community, the monks would be doubtful and divided [in mind]' (H-149.X.4b2 [ibid.]); --ywāre-śi 'midnight' (65b8); --ywāre-trau 'half-trau' (499a2); --ywāre-mēni 'bimonthly' [= BHS ardhamāskam] (318b4), arta ywāre-mēni 'each half month' (H-149.X.5a2 [Couvreur, 1954b:44]).

: Etymology difficult. With Winter (1987:241) one should probably see a PIE *h₁en- 'in' + dv- 'two' + Tch -ār 'distributive' + -c the allative/dative marker (?). Thus 'half' would be 'in between two groups' (cf. Pedersen, 1941:246, VW:612-3). VW (1989:100-101), however, on the basis of ywārt-tas thinks the -c of ywāre can have nothing to do with the allative/dative marker. See next four entries.

ywārāc (distributive numeral) 'two (parts) each'
[ingredients] ywārāc traunta samākrta /// (P-3b3). • Ywāre, q.v., + (distributive) -ār.

ywārt-tas (n.) 'commander-of-the-center' [as opposed to the commander of the mountain region]
[ywārt-tas, -/l] śe-tasāsntse ikene • ywārt-tas pīkāṃ 'in the place of the mountain-commander, the commander-of-the-center writes' (LP-3a1).

Ywāre + tās, q.v. See also yērt-tas.

ywārska (postp.) 'in the middle of, between' ywārskane 'in the middle' (30b7), [nā][kcy[e] padānno ywārcka kesārne cēkakkarva mittarvamta twetkañhos tarā āśe (73b1=75a2); --ywāršāki (adj.) 'middle'; ywārśāki pik,lamen 'those of middle years' (2a5). • Ywār, q.v. + -kā (cf. ēnem and ēnena).

ywārta (indicdecaline adj./n.) 'half'
ywārta tāna kvātikcīśai kvātikcī yarm 'a half a sesame-seed or a [whole] sesame seed in measure' (41b4), rāyatvate merntrā ywārta omtte śuul śīyem 'if they are [re-]born in hells, they live there half a life' (K-3a1), ywārta = BHS ardhā (Y-2a1). • Ywār(ē) + -sā the ablative ending (?). Cf. Winter, 1987:241.

ywemske* (adj.) '?'
[f:-, ywemskai] ywemske klausai (H-149.add.7a3 [H:144]). • Or is this a known confluence of klausai, also of unknown meaning?

ywera (n.) 'swelling'
ywera, -/l] pēkliye ywera = BHS vipākāsota (Y-3a2). • Perhaps related to yoro 'pimple,' q.v., or reflecting a PIE *h₁en-wodr-went- 'having fluid inside.' See also yewru and perhaps yoro.

yśāma (-iśāma) (adv.) 'among men, people' [often used in contrast to yāktem]
sōra sē śa yāktem yśāma su tūmastra 'by [this] gift he is [re-]born among gods and men' (23b4/5), [lwāsa prētemne yśāma /// 'among animals or pretas, among men' (25a3). • From y- (< *h₁en 'in, among') + śāma 'people,' q.v. Compare yāktem, ynaṃ, yneś, and ysomo.

yśe (interjection) 'O'
yśe lære ni pūrpat tā pelaiknēsa yokastai 'O dear ones, enjoy then the nectar of the law!' (231b2/3). • Etymology unknown.

yśelme (n.) 'sexual pleasure'
[yśelme, -] yśelme, yśelmemus, yśelmem] mā yśelme [enṣek[e]cc[i] 'the pleasures of the flesh [are] not lasting' (8a1), samāhitam yśelmi pālske tsākam kwpive-ke k[e]we kallāttrne- [if] sexual pleasure arises for a monk and his shame-place becomes erect' (334a3/4), ] mā yśelme[= BHS agocara (H-149.289a [Thomas, 1968a:xvii]), nēkylene yśelme[= BHS diveyse kāmase (H-149.105b3 [Sieg, Siegling, 1930-32:488]), -- yśelmesse 'sensual, prtg to [sexual] pleasure', k[es]e sa tblapō kārkīllemem yśelmesse 'whoever [is] freed from the slough/morass of sensuality' (8a4), -- yśelmesse [= BHS kāma-] (8b3); -- yśelmesse 'sensual, pleasurable'; yśelmesse yśe 'the world of [sexual] pleasure' (41a5).

TChA *yśešāṃ (nom. pl. yśešāṃ, acc. pl. yśešāṃ) and B yśešām reflect PTch *yśelme from a putative PIE *h₁iyo-lo- built on the same verbal stem *h₁iyo- seen in Avestan iya- 'crave, yearn for.' The combination --sy- seems to have simplified early in Proto-Tocharian cf. mīso 'urine' from *m[e]e[sc]yēn. -- More distantly it is related to Sanskrit ihāte 'strives for, wants, ihā - desire' (and Tocharian yakṣe, q.v., Avestan iēh - desire,' and Greek ikhar 'violent desire,' all from a reduplicated present-stem, *h₁iēh-i[-e/o-] (P:1:14; MA:158). Duchesne-Guillem (1941:148) and VW (609-10) also connect this word with Sanskrit ihā- but otherwise their argument is almost completely different. See also ykāsese and perhaps yoko.

yśie (n.f.) 'night'
yśie, yśinte, yśisil] mā[k]te oreccc lyanne orkamotai yasiname mēhanste scīritims lāktṣāroom aśa 'in a great sea in the dark night the light of moon and stars [is]' (154b2), sem samānē yaka yasīsa lānte kercyone yam ... pātyi 'whatever monk still goes to the palace of the king by night, pāty' (H-149.X.3b3 [Couvreur, 1954b:48]), pāvьesse ysi = BHS prathamān
ysamo (adv.) 'altogether, totally, as one' [= ysomo]
ysamo yarponta[u]s // (254a1), //le skål [sic] törn ysamo /// (343b6).
TchA ysamo borrowed from B. AB ysamo is y- 'in' + sám, a cross between the acc. sg. *sämna and the acc. sg. *sémo (Hilmarsson, 1986:93). See ysomo; also yänktem, yneš, etc.

ysalye (n.) 'discord'
[ysalye, -ysalyll] semi ysaly=ersyetn= *tanápatentsa ostuwasa ekönanta entseño mänátiyentar 'some [monks] evoked discord; out of envy, they reproached one another concerning patrons, houses and possessions' (31b7), tusa yasl=y=ersate 'thus discord arose' (496a5/6).
TchA yäslyi and B yssaly reflect TCh yáslyi- (as if) from PIE *hesi-uš=ES-EN-; [-] particularly Avestan aštara- 'hostile, inimical,' also geša- hate, hostility)' (VW, 1941:168-9, 1976:695, though details differ). TchA yáslya 'enemy' is from the same stem, perhaps from *hesi-ES-LO- (= Avestan ašترا-), influenced in its ending by the antonym nasašu 'friend'.

ysäre (nm./nt.) 'grain;' perhaps 'wheat'
[ysäre, -ysäreũ] //ll-lentä kemmem oko ysäre kältiw[u]s /// 'I got from the earth fruit and grain' (467a2), Kotile yap caakanu 3 Wrauske ysäre caakanu 2 'K. [gave] 3 cääks millet; W. [gave] 2 cääks wheat' (491b1), ysäre rine pylasi [leges: pylaiasi] wöña Tonke yämërmë sk caakanu 'the novice Tonka took ten cääks of grain to the city to sell' (Otani-01,89; Courvreur, 1954:90);
ysäre* 
[ysäre] 'wheat to, wheaten': ysäre yämëmyre 'wheaten flour' (W-37b1).

In some cases (476-480) it would appear that ysäre is a general term, i.e. 'grain,' opposed to oko 'fruit.' In other cases it is clear that ysäre is a specific grain, perhaps 'wheat,' as opposed to yap 'millet.' TchA ywär 'heap of grain' and B yssäre 'grain; wheat' reflect TCh ywäsère. Implicitly taking the Tocharian A meaning as the more original, VW (1961a:97-8, 1976:584) connects the Tocharian words to such possible relatives as Russian vorokh 'heap of grain' or Latvian vārnis 'heap of beaten grain.' His explanation involves the assumption of a dissimilation from a pre-Tocharian *wors-ór-o- to *wors-ór-o- (P:1169; MA:581). It may be, however, that TchB preserves the older meaning, one where ysäre referred in the first instance to a particular kind of grain. If so, perhaps we have PIE *hesi-uš=ES-OR- 'golden' used as the designation of a particular grain (cf. the relationship between English wheat and white). For the latter etymology, see Adams (1984c:396) though the connection there with Latin avera 'oats' is, as Huld suggests (1990:404), to be rejected on semantic grounds: "oats were not human food and largely occurred as a weed in barley, hence the shift to 'wheat' is semantically unlikely." Huld suggests the possibility of seeing *worsaro- as a derivative of *worsaro- 'spring,' a reference to a seasonal variety of wheat (Huld, 1990:420, fn. 15). See also possibly yasa.
ysása-pyýpo (n.) 'Suvarnapuspa' (PN of a king)
[Ýsásșa-pyýpo, -/-] (416a2). ÔThe fully Tocharian equivalent of the
bilingual Svarnabushpe, the name of the Kuchean king whose name and title
are given in BHS documents as kucešara Suvarnapuspa 'S., lord of Kucha.'
He must have died in AD 624 as that is when Chinese records speak of the
accession of his son, Suvarnadeva. ñysása 'golden' + pyýpo 'flower,' qv.v.
yysása, see s.v. yasa.
yxomo (adv/prep.) 'altogether, as one, completely' [yxomo we- 'sing in
chorus']
po yxono sankantse rekisal 'according to the word of the whole community
collectively' (42a4), yxomo w[entsi] = BHS sangātum (531b2), šalassan
šalyemno prâkare yxomo eihēnar 'may I grasp together firmly the bounds of
moral behavior!' (S-4a3), aya ompalškyse mrëstëves paksim yxomo 'he cooks
the bone of meditation together with the marrow' (S-4b1). ôTchA yxomo
is borrowed from B (Winter, 1963:274). We have here y- + soma, in
Indo-European terms, *hyn- + *sonh,ehym (Hilmarsson, 1986a:93; differing
in details, VW:608 and Jasanoff, 1978:32). See also yxamo; also yönktem,
yxām, yneš, and yšāmna.

- R -

ra (conj.) 'also; like' [mē ra = 'neither...nor']
ra = BHS ca (2a4), ra = BHS api (8a1), mē nesn òyor mē ra telkù 'there is no
gift, neither [is there] sacrifice' (23b4), ike\1 ra šašuassu 'whoever [is]
vulnerable' (26a5), mē ra ononušiši sāya naus mē ra šikim ksa =omposṭaṃ
'he did not live here immortally earlier, neither will anyone live [immortally]
hereafter' (45a5), grahanman[e] m[e]ne ra spik tāsštāi 'thou has set thyself
more as the moon [is set] among the planets' (221b1), wāsra plewe ra ken
maš[či]e 'like a boat on the water the earth shakes' (338b1), te nāš yāmu
tam ra yāmu 'this I [am to] make, also that I [will] make' (AMB-b1), empelona ra
yāmu tākam yūmornta 'even if [terrible deeds have been done]' (K-3b2),
kausentai ra sannamne [sic] snai māšusšiš etkāsɔ 'may I also be
without harm among murderers[s] and enemies' (S-6a6b1), [in Manichean
script] r' (Gabain/Winter [1958:11];) -- rānīe only in ket-rānīe
'belonging to whomever': kentsa [iæne nīš lyakas] kotsstents parwa
t[w]ānkau mā ket rānīe 'here I lie on the ground dressed in kotsstex feathers
not belonging to anyone' (89a4); --ra-tsa 'also' [ra + strengthening particle
tsa]: mā ra tsa yołani ỵā[m]oʃr yamārā 'neither may he do an evil deed'
(128a1), tōsya yołani cey ra tsa māskentra 'thus these are truly evil deeds'
(K-7b5), pökļnārū încew ra tsa elmi [lege: ekalini] yāntsni 'if[one] intends to
subjugate anyone whatever' (M-1b7); --ra tsaq 'id.' [79a5); --kçe-ra-tsa-
ska 'who(m)ever, whatever': nākets šāmantsā kçe ra tsa ksa šiššyene
'of gods or men or whoever [is] in the world' (284b3/4).
ôFor a full discussion of the semantics, see Thomas, 1968b. ô(As if)
from a PIE *t̰r (cf. Greek ar, āra, rd, Lithuanian *r̰ 'also') + *s̱ or ō (Meillet,
1911:460, VW:400, though differing in details, MA:583). See also rano and
mantrāka.

Raktadewe (n.) 'Raktadeva' (PN in inscription)
[Raktadewe, -/-] (G-Su18).
raktapit* (n.) 'bile-blood' [a particular disease]
[=, raktapittintse, -] (497a7). ôFrom BHS raktapitta-.
raksatse, see rāksatse.
raksi* (n.[m.sg.]) 'covering; roof'
[=, - rakst] sánčik raksiša 'a covering belonging to the community'
(H-149.X.4a1 [Couvreur, 1954b:43]), tomy ykenamem rāktisem lenamem ///
from these places, from the roof, from the cell’ (H-149-ADD.8a8 [Thomas, 1954:761]). The infinitive of rák-, q.v., used as a noun.

ratām* (n.) ‘precious substance’
[\(\text{ratá}(n)\text{nta}, -\) (242a6, 553b5). This is BH ratana-.

ratsiṣyāk* (n.) name of meter of 4 X 14 syllables (rhythm 7/7)
[\(\), -atsiṣyāk/]/ (575a4).

Ratna- (n.) ‘Ratna’ (PN)
ce ypoine Dharmaśaṁa Raina// (428b6).

Ratnacudā (n.) ‘Ratnacūḍā’ (PN)
[Ratnacudā, -/, (400a4).

Ratnasikhi (n.) ‘Ratnasikhi’ (PN of a buddha)
[Ratnasikhī, -/, Ratnasikhiṃ// (398a2, 400a5, Qumtura 34-g1).

ratre (adj.) ‘red’
[\(\text{ratre}, -\), -ratrem/\]}, [f.: straya, -/, -/, -ratraṇa] wastasi tseraṃ rārtem ‘blue and red clothes’ (118a1), rārtraṇa koyuṇa kāṣāya pūrāṃ srenmema ‘gaping wide [his] mouth red with fiery flames’ (576a5), ratre krāke ‘red [i.e. bloodly] stool’ (W-2a6); –raitraṇi ‘redness; inflammation’; pāndarāṇi rāttraṇiṃ ‘in [cases of] jaundice or redness of [skin]’ (P-3a5), rāttraṇi = BHS ‘rāgā’ (Y-3a2).

This ratre and B ratre reflect PTc *ratre from PIE *h₂rdʰr̥- [Sanskrit rdhīr- ‘red, bloody’, Greek erethr- ‘red’, Latin ruber ‘red’; Old Norse rodr (f.) ‘blood’, Russian Church Slavonic rodr (red) ‘red’ (872-973; MA:480-481)] (Meillet, 1911:148, VW:408).

raddhi (n.,sm.g.) ‘(super)natural power, magic’
[raddhi, -raddhi-, -raddhinm], raddhi yakṣīṇīs praiṭha (108b4), kwri no ātiṃ tānaṃ-ne raddhissya yasti war ānaṃ yamaśe iṃpace pārṇaṃ raddhissya yamā ‘if someone has the desire to walk with magic powers he [is] to speak with water and [is] to sprinkle [it] in the air and he will walk with magic powers’ (M-3b6/7); –raddhissya* ‘sprinkle to sprink [it] in the air and sprinkle with magic powers’ (M-3b6/7); –raddhissya ‘(to sprinkle supernatural); [paṇḍukā]niṣe raddhiṣṭat mey[y]a[nti] ‘of the Buddha’s supernatural power’ (394b7); –raddhinmasse ‘(to sprinkle supernatural powers’ (73b4).

This is B raddhi-

rano (conj.) (a) ‘also, in addition; even though’ [joints both clauses and independent sentences; (b) mā rano ‘neither ... nor’; (c) with adjectives: ‘however’
yuṛśkāṇi pin,ḷamem kṣe rano maiwe[na] ‘the middle in years and also [those who are] young’ (2a5), klīye rano trenkṣate rāṃ=aievaṃnte ‘the woman also took on the form of a man’ (94b), rāṇo=BH api (11a6), =BHS nu (11a8), yeṣāḥ rano po kluvaṃṭekṣaṭe sek vaikṣem na kluvaṃko ‘in addition you [are] to stay away from the lie in all activities’ (195b), [p̱i]ṣ prakāraṇa yako rano tākaṃ = BHS yvāt paṭcapārṇaḥ (198a2); (b) te sāraṃ-me.pudhikāṃ=ṃaṣāi mā rāṇo aiku kārsu yā akāṣe ‘the Buddha announced this clearly: neither learned [person] nor well-known [is] my pupil’ (31a7/8), tāṛ ṝonkor[ai] srāṇcīṃtām tappe kauśey mā no ita toka ṛana parna prāṇśtār

‘they boiled the gruel and it went high; however, not a bit of it spattered outside’ (107a1), mā mikaḥ kaṃvarṇa mā ṛano sek-ṣek ‘not for many times, neither forever’ (K-6a3); (c) ṭyāśke ṛano toka ṛa yānṁoṃ=ṃs=ṃko mā nakṣṭār ‘however little or small, the result of the deed is not destroyed’ (S-3b2), ṭyāśke rāṇo yoloṭhe po prakāsām ‘may I hold back all evil, however small’ (S-5a1); –ranoṣṣe ‘?= niś ranoṣṣe cmel /// (101a5), tenṣe ranoṣṣe wes mā aṣāṇulō (515b7).

‘Typically, but not exclusively, in the second place in a clause—sometimes as the second word, less commonly as the second syntactic element. From ra + no, q.v.

rapaṇīṇe* (adj.) ‘printg to the last month of the year’
[\(\) ‘rapaṇīṇe ‘menne ṭkām-weene ‘on the second of the month of rapaṇīṇe’ (LP- 12a2). The adjective rapaṇīṇe presupposes an underlying noun *rūnp. The latter is a borrowing from Middle Chinese lāp ‘winter sacrifice,’ a designation for the twelfth Chinese month. The phonological equation is particularly close when we remember that Middle Chinese *l- is reconstructed as *r- in somewhat earlier stages of Chinese.

 Hamas, see s.v. ramt.

ramer.(adv.) ‘quickly, suddenly’
mā rmer sāṁtke nesall ‘there was to be no quick remedy [for him]’ (18b4), ramer = BHS kṣipram (306b8), ippreme rmer ka pleyesa ‘he soared very suddenly in the air’ (386a4), ramer = BHS pratiyata eva (541a2), rāmermer = BHS lāḥg huāgheva (PK-NS-12b5 [Couvreur, 1967/1969:153]).

Probably with Winter (1962a30) and VW (401) we have here a derivative of PIE *drem- ‘run’ [: Sanskrit ṭrīmaṇ ‘run,’ Greek (aorist) édrmon ‘ran,’ (B) (P-204-5; MA:491)]. Also possible is a derivative *dru-mor- (e.g. *dru-run-, P-205) (Normier, 1980:261).

ram(t)raṃ(tu) (conj.) ‘like, as; as if, as it were; likewise’
kaḷauṣo ranto rakṣolmanta ‘like an elephant’s ear’ (3b4), saḷaṣe saṃtma rāṇam tākam kentsa [stoma]jām = BHS parvasthāvaiḥ bhūṁśthām (12a7), prera rānti kēkārṣu ‘as [fast] as a shot arrow’ (14b4), te ranto sāṣa ‘this likewise he informed them’ (23a3/4), kakāṁkaṇaṣa araṇča pluṣṇa-ne ranto ‘with joy his heart soared as it were’ (375b4), [in Manichean script] r(m) (Gabin/Wainwright [1958:11]); –ram-no ‘like, as if; talāv ranto no śem ni ypoine ‘as one suffering he came to my kingdom’ (93b5), mentsša āṣumāṭina pluṣṇa ranto no ‘he floats as if on an ocean of suffering’ (258b3), plākṇaṃste pernoṣa ataya ranto no riśīnaṇa dū ‘may I, like the grass, for the sake of the law abandon [my] head’ (S-8a4).

For a full discussion of the semantics, see Thomas, 1968b.

Presumably a combination of enclitics: ṛa+-(m)ā (as in the TcA pronoun sam, etc.) + -tā. For the putative *-mā- one might compare Hititite -na, imma, Latin immō= Hititite imma), Lycian me (Melchert, p.c.). Otherwise VW (404) who takes it as a derivative of *ar- ‘join, attach.’ See also rān-
raše 'plant'

rašančam - rašecanam (n.) 'a viot of copper or a sort of collyrium prepared from it by the addition of Curcum'; (a medical ingredient)

raso (n. [msg.]) 'span'

rasa-s (n. [msg.]) 'theater'

rājasā (n. [msg.]) 'Rājāsā (PN of capital of Magadhā)' [-rājā{n}/(238); -rājagrīssë 'pront to R.': sāmne rājagrissi 'the people of R.' (408a2).

Rājābhadre 'Rājābhadhā (PN?) (507a3).

rājavārka (n. 'Cassia fistula Linn.' (a medical ingredient)

rājavat-yok (adj.) 'indigo/subjective-like'

rājasa (n.) 'posa nos rājasa// (547a1).

rājārsi (n.) 'royal rā, royal seer'

rāmmē (inf. [n.] a medical ingredient

rāp- (vi.) 'dig, turn up the soil, plow'

Ps. VI rāpni/- [A, -; rapananill]; se sāmne sāsarsa kēp rapanam rāpatsi wat wāttāsām pāyi 'whatever monk digs with his own hands or orders [another] to dig: pāyi' (TEB-65-3); Ko. V rāpni- (stress pattern uncertain) [AOpt. - , rāpoyill; Inf. rāpatsi: kr, i rāpo[I = BHS sacet khanet (H-149.112a3 [Sieg. Siegling, 1930-32:493]); -rapāllu (n.) 'plowing'; mērē rapāllu ... mēsene lāns 'plowing in the field ... working in the field' (PK-NS-53-a5 [Pinault, 1988]).

TehA rūp- and B rūp- reflect PTC *rūp-īrūp-īn(n)a-, from PIE *drep- 'scratch, tear': [Hittite teripp- 'turn the earth, plow,' Hieroglyphic Luvian tarrappunas 'of plowing' (< Proto-Anatolian *tērip- < *tērep-), Russian dṛjipat' 'scratch, tear, Serbo-Croatian drāpati 'tear up, wear down,' Greek drēpō 'pluck' (MA:567). The semantic equation of Tocharian and Anatolian is remarkable. Not with VW (403) from *rouv- 'pull out' since a (PIE) intervocalic *w- should not appear as Tocharian -p-.

raṁ- (v.) 'compare'

Pt. Ib rāmna// [MP - , - , rāmatelI]; toyna ṣotrūna sāstāṃpase rāmante istak sārsa 'he compared these signs with the sāstra and suddenly he knew' (107a2). A denominative of some sort to rāmI, q.v. Otherwise VW (402) who takes both rām- and rāmI as derivatives of *hṛer- 'attach.'

Rāme (n. [msg.]) 'Rāma' (PN)

Rāhu (n.) 'Rāhu' (PN of a demon)

Rāhula (n.) 'Rāhula' (PN of the Buddha's son)

rāk- (vt.) 'extend; cover'

G Ko. V rākā// [MP II - , - , rākoyntär]; [ke]ktsehi rākoyntār-ā painene po pāhīñkentā 'their' bodies were extended toward me feet of the buddhas' (271a1); PP /rākā-; //cece saessine rākā // (565a5).

K Ps. VIII rūksā// [A rakaus, - , -; MPart. rakośmane]; sasa ... po trānkonta tāruksai ... cīy sak raksa ayline 'O Lord, releaser of all sins, to thee still I extend [my] palms' (TEB-64-3); [alīne rākaman wēsām 'extending [his] palms, he speaks' (370b3); Ko. II /rākā// [A - , rāsumI; Inf. rāsthel]; koska rāsam [lege: rāśam] tarīṣhe tsātse tāktwam enkāṣā (250a4), inte niśs tu kṣare po poṣaṁsāra rāsām 'if thy umbrella covers me in every sāsāra' (507a3); Pt. III /rek(sā) - rākā// [A rakaus, - , rakesal; MP raksamai, - , rakesalI]; // rākāk ike postām lekine (339a6), pakwāre tā reksa-me 'it covered their evil' (128b3); rāksamāin kēcī niśsā [p] /// (339b6); PP /rērūko-; [kālīsam-ı kaumementa rērākośam'] 'he sees them covered with shoots' (563b8).

AB rūk- reflect PTC *rūk- from PIE *hṛg̩- 'extend (linearly or over a surface)'; Sanskrit rījati 'extends oneself,' Avestan ra- 'put in order,' Greek orōgō 'reach, stretch (out),' Latin regō 'put in order,' Old Irish reg- 'stretch out (the hand),' OE reccan 'stretch out, reach,' Hittite harg(a)nā-
rūtipati* (n.) 'rddhipāda (one of the four elements of supernatural power)' [rūtipanta, -(-) (535b4). From BHS rādhipāda-]

rātkī (vi.) 's/heal'
Ps. VII rāttānkī- [A lī-, -rāt, rāttaŋkēn]: apsālīta yāmu pīle kekksee ne cānmaṃsa sālāpenta nano mā sa rāttaŋkēm 'wounded in the body by a sword, with powders and salves [his] flesh heals again' (17b3); PP rātkī-: rātkau pīle ra ṣek wārpālī (PK-NS-53-b5 [Pinault, 1988]). TChB rātīk- 'heal' is to be equated with A rātīk-'heal,' attested only in the preterite participle rāttākī (A-299a2: kuśalamāyō rātūk 'healed with a healing root' and A-75b4: 1l rāttākā ... sām wosm par il). AB rātkī- is not to be directly equated with A rātīk-'cause to arise, raise,' whose preterite participle rāttukī is attested as the equivalent of BHS sābhīka-. However, AB rātkī- 'cause to arise, raise,' produce' are no doubt etymologically related and are perhaps from a PIE *re(e)id-skōeo- from *remid- 'travel, be in movement' [English ride, Middle Irish rōd(a)im 'travel,' Latvian raidi 'send quickly, hasten,' and especially (for the meaning) Gothic garaidjan 'put in order, establish, make ready' (P:861)]. Cf. WV:406 who sees this word as a derivative of PIE *re(e)- 'put in motion' but makes no mention of the elargissement *-dd-.

rātkware (adj.) 'strong, severe, excessive'
[m rātkware, -(-)/rātkwe-ennkāl = BHS fārvarāgāya (886), kwipēinātra ... rātkware spār centms nāno nāno omnīm tāmā kwrī 'they are ashamed ... and if remorse is ever and again very severe to them' (K-3a5). Etymology unknown. For a discussion, see WV:197:a:152-3, 1976:404] which connects it with Greek arδis 'point of a spear, needle,' Old Irish ard 'point.'

rātrāuie, see s.v. ratre.

rām (v.t.) 'bend (away), deflect; bow [as a sign of honor]' Ps. VI rāmānā- [Almp. lī-, -rāmnoyam]: rāktas-ātāl-sarme kem ūnī rāmnoyam 'the gods, folding their hands; bow to the earth for rice' (246a2/3); Ko. V rāmānā- [AAlmp. lī-, -rāmaṇ; MP lī-, -rāmāṇī; MPOpt. -(-), -rāmyātīr; ostā-smielica ostmei lēuves ūnī ka yarke yūnēm skā rēyekepi kem ūmaṇ 'householders and [those who have] left the house should only to me do honor for ever and not to another bow to the earth' (33b4); ce pū sēsā yēntīrī yēsē kwīpe rāptārī (255b7), sērokr aśkumayepi olop [tīmyou]ē pūt mā kwīpe rōmyātīr 'by a wise man may death be sought rather [than] he not deflect shame' (81a34); Pt. lā rāmānā-[MP -(-), -rāmyātīl]. Ko. I rāmān-ī rāmypāl [or does this belong under rām? (365b4).

Etymology uncertain. The meaning of AB rām- makes the usual equation of this word (P:864, WV:402) with PIE *rem- 'make quiet; support' very difficult, though it is morphologically attractive (cf. Sanskrit rāmā-). Melchert suggests (p.c.) reasonably that an original *nneegetī, a n-present to *nem- 'bend,' might have given TCh rāmān- by dissimilation (he compares
See also *rnamńne* and possibly *nänte*

**rässabahak (n.)** *Carpopogen pruriens* Roxb. (a medical ingredient) *rässabahak - rässapak, -/-/- (W passim). *From* BHS *rąghahaka* - (Filiform).**

**rääs (v.-vt.)** 'stretch out (the arms)';

Ps. V *rǟss/-A [a, - , rassany/-f] or Ps. XII *rǟssän/-fi [A - , rassa/-yf]; tusa rassan musnträtā [mälļikkassäm, 'thus he stretches out, raises up, and folds (?) [hit]] arms (119a-2). In TChA also the only object attested is 'arms.' The TChB present is usually taken to be a Class V present with rassam instead of *rasan* for metrical reasons. However, the attested TChA imperfect *rääsi* presupposes a Class VI present *rääsińk*. Since Class VI presents and Class XII presents can co-occur in Tch (cf. B *määtnän-nd* and *määtnän*- is also possible, perhaps preferable, to take *rasam* as a phonologically regular Class XII present.

**AB räs - reflects PTch *räs* but extra-Tocharian connections are uncertain.** VW (403) takes it to be from PIE *dres-* and related to Old Norse *tärna* 'spread [the arms] in a challenging fashion' (*dors-ēh-g*), *terra 'id,* tyrann 'irritated,' dialectal Norwegian *tärna* 'bristle,' Middle Dutch *terren* 'torment, vex,' *Midd* Low German *terren* 'irritate.' However, the central meaning of the Germanic word seems to be 'irritate' rather than 'spread.' Perhaps we have *rä-s-, an elargissement with -s- of the same *ruu-*open reflected in *ru-, g-v. The meaning would then be something on the order of 'open wide.' See also *raso* and possibly *ruu-

**räs (v. -vt.)** 'criticize, accuse, object to' Ps. IX *räsisk/-yl* [Ger. *raschille*]; [wil] täryä räsikka[lle] = Pali *dvitiikkhata* coda tattaa (316a4). Perhaps to be connected with Sanskrit *ras- 'hurt, be displeased with, be angry at, irritate' with cognates also in Germanic (Mayrhofer, 1976:81; cf. MA:125). The meaning given here, rather than 'hasten, incite' that is usually imputed, is virtually assured by the Pali equivalent and largely rules out the usual derivation from *hær- 'put in motion' (VW, 1973a:152-3, 1976:403-4).

**räser, see rser.**

**räsk (v. -vt.)** 'increase'

Ps. IX /räskäsk/-yl [Ger. *raschilles*]; tova samtkena räskassen [reading after Courvreur, 1954c:84] = BHS *bhągottaram 'these remedies [are] to be [successively] increased' (Y-1b4). For the meaning, see the discussion of the analogous Khotanese byättā in Emmirick (1980). Perhaps a Tocharian causative based on the PIE *re-skēlo- seen in Old Persian *rasatti* 'comes, obtains' (cf. P:327). Semantically the Tocharian would be *cause to come up, obtain more.*

**räskare (adj. adv.)** 'rough(ly), violent(ly), bitterly' [m - , rääskare]; [f /hääskarona, - ] laursa enčuwaāne tarne rääskre *tspoyenn- 'with an iron rod they violently pierced his skull' (22b5), känņdāsai witsakasa rääskre *tspoyane- 'they poke him roughly with a cane root (88a1), kem miwām rääskre 'the ground shakes violently' (113a4), [ostemen] lańšeš aakāl rääskre tšakn-ke ni 'the wish to leave the house [i.e. become a monk] arose strongly to him' (372b2), rääskarona matrona stāna spā mäskentrā 'the trees become bitter and sharp[-tasting]' (K-86b).

**Etymology uncertain.** TChA *rück* and B *rück* reflect PTch *rück* which may be from PIE *h₂ręcz-, in apophonic relationship with *h grék- seen in Lithuanian erškėtas 'thorn, thornbush,' Slovenian *rešek* 'Gansedistel' (VW, 1973a:152-3, 1976:404). Semantically less plausible is Normier's suggestion (1980:256) of a connection (as if from PIE *h₂ruug-sko-*) with PIE *h₂reug- 'belch, vomit'; *Greek erēgōmaī 'vomit,' Latin *ērūdīō 'eructate,' Lithuanian *įdugūi 'belch,' etc. (P:871-2).

**rückärne (adj.)?**

tärppält rückärne enčuwaāne kentse onkolušāne ānkār te šeme yarm (W-31b1).

In this form this word looks to be a derivative of the previous entry.

**rück (v.)** 'tear out/off (without reaching beneath the surface), pick [of flowers or fruit]' Ps. II /rück-s/-yl [A - , rassany/-f—Almpf. *rős-, -, rassīm; MImpf. *rős-, -, rassīnten]; rüssin [- -] jetse šilase atšāmysmiss mās po karsnam lykaske 'it tears off the skin of good behavior; it cuts fine the flesh of wisdom' (S-4b1), [kloyontā no ponta rüssentā 'also they [seil fruit] fall or are plucked off' (1b3=2a8); Pt. Ia /rück-s/-yl [A -,-, rassāre]; uppliasta rüssare 'they picked the lotuses' (589b2). To be compared semantically are *ruu-* pull out (from beneath the surface),' and *muu-* 'pluck (as of hair or feathers).'

TChA *rück*- and B *rück-* reflect PTch *rück-* from PIE *h₂ruug-sko-*. One should compare ultimately the dialectal Norwegian *rua 'scratch, remove skin' (Duchesne-Guillénin, 1941:181, and cf. P:870-1). Otherwise VW:404 (< *dres-).**

**rück- (v. -vt.)** 'apply (?)

**Ko. V /rünkä/- [Inf. rinkats]: malkwersa trūsāslylla spakkie pilkwersa rinkats te spakkie 'the puolite [is] to be mixed with milk; this puolite to be applied with a pilkwer' (W-39b1).**

**Etymology unknown.

**rückfakte (m-n.) a meter of 10/11/10/11 syllables (rhythm aec: 4/6/bd: 4/7) [-, -luckel/l] (77a5, 602.3c1.)**

**rückne (nm.) 'city-dweller'

[rückne, - -] aluke[a] rückne šaumom preksam 'another city-dweller asks people' (592b1). A derivative of *fye*, q.v.

**rīt (v.)** 'active' 'direct [someone]' (with the acc.); *demand [of someone]' (with acc. of thing and ablative); [midle] 'seek, long for something/someone' (with acc.); *seek/long [to do something]' (with infinitive); aakāl rīt- 'cherish a wish, seek to fulfill a wish'

Ps. VI /ritā/- [A - , ritanany/-f]; (unpubl. Berlin text [Thomas, 1978b:165]); Ko. V /ritā/ [MP ritmar, - , ritatār/-, rittän, MPōt. - , rityotāt/-; Inf. rittati; Ger. rittel] alyenķmts no se yakne k̂e tu řāsa ritantrā (231b3),
attached to the world of sensual desire and form' (41a), yältse yökwenése rerittos cwi [kokale] 'his wagon hatched to a thousand horses' (362b), snai-pelemu rittuwa kₜₑ weženina 'the sayings which are linked to lacklessness' (S-6a1); reritinne: (332.2b4).

K Ps. IX rittuiskoa, [A rittuiskoa, -], rittuiskoa; APart. rittuiskoa 'one who is persistent'; Ger. rittuiskoa: // ym[e][a]a rittuiskoa (128a1); ket krent wāmōmtse menki tākam rittuiskoa má tākam-ne kāršte 'whoever may be lacking a good friend, he is not one who is persistent for good for them' (K-5b1), má ayeone rittuiskoa tākam-ne 'if he is not persistent in giving to him' (K-6b2); te waruई makte po rittušłe 'this, etc., [is] itself all to be taken on' (197b5), curmusa rittušłe tāipilëse ašle 'with powder to be bound; to be given as a purgative' (Y-2a1); Ko. [= Ps.] [Inf. rittuśi; Ger. rittuiskoa]: ce wace sōk [lege: sōk] weñia speklene rittušis sah cem afjalšymen 'this second sōk he spoke in order to get his own disciples to persist in zeal' (27b5); Pt. II raittłe-[MP -], raittłe/-, raittłe/-, raittłe/-: [sau]t r[i]nts[i]ra tättane 'they set about to renounce life' (45a3/4); PP rerittłe.-

Tsch A rinv- and B rít- reflect PCh *riti- from PIE *r̥e̞-i- seen outside of Tocharian only in Iranian, e.g. Avestan račiwa- 'a pervade' or Khotanese a-r̥i- 'share, participate' (participle a-r tô-ja- 'joined, associated'). We have a striking Tocharian-Iranian isogloss (Bailey, 1967 [cf. Bailey, 1979:24], VW:406-7). See also raitwe and eraitwe.

in- (vt.) 'renounce, give up'
P. S. /ritniskə/- [MP -], rinastar, rinastar/nrnsntkmt,-, rinastar; APart. rnitnisko 'renouncing'; Ger. rinastar: krentaunants sarmsta šaul waipcece po rnitnisko 'because of virtues he renounces all life and possessions' (23a6), mënō [sic] meši má rinastä swäcimä kroskana 'as the moon does not renounce [its] cold beams' (52b7); po ysemên pást rnitnisko = BHS sarva kāmāparyāyā (U-3a4); šaul nī lēr pást rinasto 'my dear life [is] to be completely renounced' (25a8); Ko. I rin-[MP -], rinastar, rinastar; MPopt. rinimär,-, rītūrīr,- rītūrīr; Inf. rin(n)ts; Ger. rilee: kłe se po tākām enkalinta [lege: enkalinta] po pāst rūtār wāntarwa pontīm 'whoever may let go of all sufferings and give up all things' (33a3), pelākunents pernese atyay rmo po rōtār ās 'for the sake of the law I may, like the grass, give up [my] head' (S-8a4); takarštūnesa pne pel-oostāse rintsi ylātma' [if] he is capable of giving up out of fear the prison of bone' (50b2), šauline pkiweiln ritst [preke] (281a1); Utkāmuskë wešam rilī rītoša šaul ma 'U. says: we [will] not renounce our own lives' (589b4); Ip. III /rrintr/- [MPsg. pri(n)tsar]; Pt. III rin-[stress pattern not assured] [MP -], rintsatai, rintstae - rintstae/rinsteante, - rintsteante; parāktārmente pernese akākka rintsteane 'he renounced [for the sake of] him all desire for Buddha-worth' (88b), pātār mūr aeritttše 'we renounced father and mother' (273a5); PP/erinnu-/-; pr enkalinta rēnēš [those] having renounced all grasping [at worldly things] (PK-AS-16.2a6 [Pinault, 1989:155]); -reritinnom; -rilänne
'renunciation': [po no] klināsimā saim šāmna rintsi mā na to su ca₄, rilliemēn oko wrocce kālpāsām 'one must, however, renounce all his own followers, but one never achieves a great result from that renunciation' (8a2); —rīlyēssē 'prting to renunciation': rīlyēssē yātātlē 'the renunciation, giving up': rīlyētstse = BHS tyājāvān (H-149.315a3) [Thomas, 1969:309].

■ AB rīn- reflect *PTch īn- from PIE *h₁r(e)- in-ei-ge. — The Tocharian forms with -ēn- come from a -neu- present, i.e. *h₁r-eu-skē-, to which one should compare Sanskrit (ifp) ariyāvān 'released, detached' or Greek ἀριθνό (i.e. pre-Greek *arionvē) 'stir, move, excite; incite' (Duchesne-Guillaume, 1941:144, VW, 1941:107, 1976:405, MA:388; cf. P:330). See also next entry.

rīnātstse (n.) 'renouncer' [rīnātstse, -,- (voc. rīnāccu)/rīnāccē, -,- rīnāccēm] kvāntsa-pālsko prakrē tānāvā ničācēm ra mā rīnātstf 'thou dost not renounce the renouncers of spiritual and love' (245a4). ■ A nomen agens from rīn-, q.v.

rinivartam* a meter [syllables and rhythm unknown]

[rīnivartam]/ (602.3a2).

rinmākkä (n.) a medical ingredient [rinmākkä, -,-/l (W-10a3, W-10b3); —rinmākkässē; rinmākkäsā pyāpyō sā spākiyē kwersente rīmākkā-flower, the poullicē for kwersē' (W-31a6).

riye (n.) 'city' [riye, rintse, rīr, rintse, -,- Šrāvasti ri[ne] ... māskārē 'he found himself in the city of Śrāvasti' (22b2/3), rimne kāsamē ostwane 'in cities, villages, and houses' (31b6), rīye-menāk = BHS nāgarapam (U-23b3); —rīsē* 'prting to, inhabiting a city': kāmen śrā[ad]dh(e)ī niś Šrāvasti rīsiyē upāsā iāntēsama [believers and laybrothers, [habitants] of Śrāvasti, came by the hundreds] (15a3=17a3), wasa ... rīsēm wnfōlents waipecce] 'she gave the possessions to the people of the city' (519a2).

■ TChA ri and B řye reflect *PTch *rieye from PIE *wriy̯-ey̯-. Its only sure extra-Tocharian relative is the Thracian bria 'city, wall' (< *wriy̯-ey̯-h₁) (MA:210). It is possible that Greek khrōn 'mountain peak, promontory' also belongs here (cf. Smith, 1910:43, and particularly Liddē, 1916:143-4, VW:405), though the latter has also been connected to Anatolian *seri- 'up, high'. See also rīnēŋ.

'rů- (vt.) 'open' Ps. VIII /rus/½-l [MP ll-,-, ruscēntar]: kete āime tākam tveri ruwentrā ... nassait yōnā ... tveri ruscēntar 'if someone has the desire [that] doors may open; the spell [is] cast and doors open' (M-3b1); Ko. I /reu- – ru- / [A] (ruwān, -,-, AOpt. ruwān, -,-, MPOpt. ll-,-, ruwentēr; Inf. rúsi); nernišāsai rintse ... ruwim yenne 'may I open the portal of the Nirvana-city' (S-6a5); (M-3b1 [cf. supra]); yōnīya Māl[r]-nāktese [ru]fiṣi preke 'it [is] time to open the way of the god Māra' (281b6); PP /rurwē/-; -ruwrēmēn: (393a3).

■ AB ru- reflect *PTch *ru- from PIE *reu(h₁)- 'be open,' the verbal root underlying Av. raviav- 'open space,' Latin rūs 'countryside,' Old Irish rē₁ (f.) 'field, open land' (< *rōsēdh₁ or *rowsēydh₁), Gothic rūm 'room, space,' rūm 'roomy,' rūman 'enlarge, widen, open wide,' Old English rīman 'leave, make room, go away,' English room, etc. (VW, 1941:108, 1976:409, P:874; MA:534). The Celtic and Tocharian forms are apparently anit (otherwise the Tocharian subjunctive would be *rāw̯-or *rūw̯-); the Iranian and Latin forms are ambigious. Only Proto-Germanic *rōma- apparently must reflect a set form but even that is unclear as of secondary, morphological, lengthening of *rū- are not unknown in Germanic (cf. also kwošo). See also perhaps *rīs-.

2ru- (vt.) 'pull out (from under a surface [with violence])' Ps. V /ruwā/- [Ger. ruwälle*]; pat-tasmona ruwāllona 'gall-stones [are] to be removed' (W-42a3). ■ The single instance of the cognate verb in TChA is similar: the object is 'eyes' and it occurs in a list of bodily tortures. One should compare semantically rāsē- tear out/off (without going beneath the surface) and nlut- 'pluck (as of hair or feathers).'</AB ruwā- reflect *PTch *ruwā- from PIE *ru(h₁)-eh₁-, a derivative of *reu(h₁)- 'pull out' [: Sanskrit ru- 'dash to pieces,' Latin ruō 'fall violently,' Lithuanian rūdū 'tare out,' OCS rjō (inf. rsvatit) 'dig,' Old Norse rjō 'pull wool from sheep' (P:868, with many nominal derivatives; MA:567, 570)] (VW, 1970b:527, 1976:408).

3ru- (vt.) 'Stand up!' Pt. la /rāw̯l- [-] [A, -,-, rāwâl]: [rā]krek rēmu erkatte r[ā]l-atstākā pāst snai maiyša 'strongly annoyed, be, with strength, despaired' (46a1). ■ The meaning of this is not certain. If it is approximately correct, one might think of a connection with PIE *h₁reu- [: Sanskrit ruvāti 'roars' (also, somewhat later in their attestation, are the presented rāuti and rsvati 'id.'). OCS rōv- 'roar' (inf. rōv), Old English rān 'lament,' Greek ῥόμαιοι 'roar' (with expressive lengthening of the initial prothetic vowel), Latin rōnōr 'ruffle, murmur, vague sound']'. The meaning in Old English is not so distant from the presumed Tocharian meaning.

1ruk- (vt.) 'glimpse, shine'

Pt. 1ruk- [MP ll-,-, rukānte]: rukānte- e lēkt[i] eši[s]ē tānwiēnē 'thry brillant eyes gleamed with love' (224b1). ■ For the meaning, see Thomas, 1957:175. ■ Etymology uncertain. Melchert (p.c.) cogently suggests the possibility of this being an Iranian loanword where *r(a)uk- would be from PIE *leuk-.

2ruk- (vt.) 'grow lean (with hunger)'

PP /rukōko-: kāso mā [paryā] mā ra rukāsua 'the belly is not high [= fat] but also not grown lean' (73b2). ■ The TChA equivalent is also attested but once in the preterite participle (340a2) in a very fragmentary context. ■ AB ruk- reflect *PTch *ruk- from PIE *reuK- 'shrink, wrinkle up' [: Lithuanian rūkų,
rupške* (n.) ‘little face’
[-, - rupške/] kenēne lamāstār-ne aumtsate-ne rupaške kantvas[a] skāvai[tai] ‘he sets him on [his] knee and began to kiss his little face with [his] tongue’ (83a3). ■ Diminutive of rūp, q.v.
rupaskant (n.) ‘physical element’
[rupaskant, rupaskantāntse, -/]] (192b).
rupi (indelicinable) adj. ‘having shape, corporeal’ (178b2).
[rupi rūpur-]
runu (n.[msg.]) ‘runu-deer’
[runu, - , /]] kescey [sic] rur[u]wār nāstrā ‘the hungry deer seek water’ (139b4).
[rupu rūpur-]
ruwe* (n.) ‘ζ spot, stain’ (?)
[-, - ruwe/] snai ruwe āstere āyor se tasa āstre okō yānīmāstiskō tusa wnlōn kākem spā ‘without ruwe and pure [is] the gift; pure [enough] to achieve a result therefrom and creatures enjoy themselves therefrom’ (K-5a3).
■ Etymology unknown.
reki (nnt.) ‘word, command’
[reki, - reki/-, - rekaun] wieke-reki lāre [yāntrā] ‘[if] he loves the lying-word’ (19b2), kren tarkoy reki mantana tarkoy yo]’lain reki ‘one should emit a good word; one should never emit an evil word’ (19b3), reki = BHS vācā (20b4). [reku] pātāmene ‘in words and speeches’ (27a4), reki [rie] [BHS vāni]-nemā (199b3), [k] pēlai ke fireki kātīse [a] [ko] BHS ko dharmapada sukṣetram (H-149.1986b [Thomas, 1968a:197]), kāvālīāsanā plātām rekauna ‘joyous speeches and words’ (K-96b), [pēlai] kāfexi reki = BHS dharmapada (U-12b5). – rekisse ‘srnt to a word’: [yāmarnūrta pālako jeketse-rekissanā krenta ‘good deeds of spirit, body, and word’ (7a8), rekissanā ... molint[a] ‘by verbal disagreements’ (27a4), – rekissaunē ‘srnt to words’ (23b5).
■ TcA reke and B reki reflect Ptc *reke/- + +i (for the formation, see Adams, 1990a). Clearly the Tocharian is a nominal derivative of the PIE verb root *reke- seen most clearly in OCS rekoj ‘say’ [: also Sanskrit racayati ‘produces, fashions, forms; composes [of a book],’ Gothic rahjan ‘re coax’ (P-863; MA:535)] (Pischel, 1908:934, Krause/Thomas, 1965:54, VW:400). Whether the Tocharian word is from *reko- (cf. OCS rekoj [L.] ‘word’) or *reko- (cf. OCS roks [m.] ‘certain time, goal’) is uncertain, though reks is semantically closer.
rekwan? ”
[rekwan] akoppa /// (426a3).
recce? (n.) ‘?’
[-, recce] //ik ‘recceenmpa (307b7).
retke (nm.) ‘army’
[retke, rettense, retkel/recci (?) , -] onsoytīnēsa allonīna rete iyam ypauna nīkā wnolmem kausem ‘[if kings] out of insatiableness lead an
army in other lands and kill many creatures' (2b=3a1), retke sąlla kausalssets 'the army threw [down those from] Kausala' (21a7), ƎI stak recci wi || III retke yämäv|| (423b5/6), yewe retke wärksamly 'weapon and army [were] powerful' (PC•NS•36A•b2 [Couvreur, 1964•247]), Sе retke = BHS sasainya- (U•2b4). • TchA rátak và B retke reflect a PTrch • retāk(e), usually taken as a borrowing from an Iranian *ratak-*, cf. Persian rade 'series, order' (Schulze, 1932, Hansen, 1940•155, Winter, 1971•217, VW:638). However, from a reasonably early borrowing from an Iranian *ratak*-one would expect a PTrch • retēk(e) (cf. TchB eksineke • dove' from Iranian *akšinaka*). Nor does Iranian attest a meaning 'army' for this word. Perhaps instead we have a virtuel PIE *rōthjitos*, a nominalization with accent retraction from *rōthjitos 'prong to wheel or wagon', i.e. 'chariotry', from *rōthjos 'wheel, wagon' [: Old Irish rōth 'wheel; circle,' Latin rota 'wheel; wagon,' OHRG rad 'wheel,' Lithuanian rūtas 'wheel' (pl) rūtai 'wagon,' Albanian rēth 'wing, hoop, tire for carriage' (< *rōthjikom) (P:866; MA:640•641)).

reme (n.) 'witness' [reme yäm- 'make evident' (= BHS sākšit kr-)] [reme, -reme/-l] reme reme abhiṭiyā yāmśiścō 'zur alleigenen Verwirklichung von [höheren] Kenntnis' [Thomas, 1983•1955 (29b3), reme Šījate 'S. [is the witness' (485a3), [tāryājika-suk pelaikaentu re(me) mastar [lege: yamastar] 'he witnesses to the 37 laws [= 37 bodhipakṣa-dharmas]' (591b5). • TchA ram and B reme probably reflect PTrch • reme from PIE *romō- 'supporter' from *rom- 'make still, make fast, support' [ Sanskrit rāg- 'pleasing, charming, lovely.' or *rovājo- from *romā- 'id.' [Sanskrit rovābhad- 'staff, support' (P:864)]. Also possible is VW's derivation (400) from a PIE *wrēn- 'he of the word,' a hysteronomic derivative of the neuter *wrēn- 'word' seen in Greek ἰράνη, though one would expect wr- in Tocharian in the latter case (cf. wreme).

Revaft (n.) 'Revaft' (PN of a yakṣīti) [Revaft, -sa/-l] (508b2).

resk (v.) 'flow (together), (e)merge'
Ps. II reske[-l] [A • res, ressim/-l, • reskem] Gānmke kekmu māktaye yaiku nīkī sesa ressim war samudrīmpa 'as the water [that has] come into the Ganges flows together faultlessly with the ocean' (30a4), reskem-n yānra 'my blood flows [= I am bleeding]' (90a6). • From a putative PIE *reg∅-sk∅- or *reg∅-sk∅-, a derivative of *reg- [Late rīgāre 'water,' Albanian rjetēd 'flow, well up' (or is the Albanian from *wreg∅-?), Icelandic rakā 'wetness'] or *rek- [Germanic, e.g. Gothic, rīgn (< *reknd-) 'rain,' Lithuanian rōktū 'drizzle' (P:857)] (VW:404-5; MA:639).

rai strengthening particle līf jyenaen spā rāi miyāske warpatai (294a7), līfēc weskeṃ askär rai : pyāmsto sāwntente yaikor 'they answered right back: fulfill the lord's command!' (589b3). • Ra + -i, cf. wai and wa.

raitev (n.) 'appfection, means'
[-, -raitev, -raiteva] alepsāssem aïcämssem raitewnta ritevau 'aflaeng von Salben und Schminken aufgewandert haben' (A-1a6). • A derivative of ritt- (< *ritw-), q.v. TchA retwe 'id.' and B raitwe reflect PTrch • retwe, (as if) from PIE *h₂rōtwe- [Avestan raētōwa- mix,' Khoratnese ā-rēha- 'assembly'] (Bailey, 1967•18). See also eraitwe.

raiwge (adj.) 'slow' (?)
[r- raivepi, raiwenf] [r]aiwepi memā[s]e[p]i ysrēnceko kosintse 'of a sluggish, harmful, bloody cough' (497a4), kwaris raiwem sticce yamassum 'it makes the stool sluggish and slow' (ST•a2). • Etymology unknown. For a suggestion, see VW (400) who would like to connect this word with OHG ruωwa 'respose, peace, and Greek κράτος 'cessation of (war), rest' by reconstructing a PIE *h₁rōi-ii- = *h₁rōi-ii-.

Roc. (n.) 'Roca' (PN)
[Roce, -b/-l] (AMB:66b2).

Rohini (n.) 'the asterism constellation 'Taurus' (M-1b5).
• From BHS rohīns-

rohinik (n.) 'inflammation of the throat'
[-, -rohinik/-] (W:15a5). • From BHS rohinikā.-

rmanī (n.[msg.]) 'tendency'
[rmanī, --/l] ket yarke petiś rmanē tiśkau tne 'to whomever [has] arisen a tendency to honor and flattery' (336b), po krentauanacī ... rmanī 'a tendency toward all virtues' (S-5a2). • A derivative of rāmi-, q.v.

rmer, see ramer.

rṣākālca (n.) 'female sage, seercs'
[rṣākālca, -/l] (354c2). • A derivative of rṣāke, q.v., with the feminizing suffix -iṣā.

rṣābhaik, see rṣābhabh.

rṣap-devadotti (n.[pl.]) a meter [20/22/10 syllables, rhythm a: 5/5/5, b: 8/7/1, c: 5/5, d: 8/7]
[-, -rṣap-devadattem] (375a2).

rṣap-paṇcagati (n.) a meter [4 X 15 syllables, rhythm 7/8]
[-, -rṣap-paṇcagat/-] (577a4).

rṣap-sālywe-malkwe (n.) a meter [4 X 18 syllables, rhythm 7/7/4]
[-, -rṣap-sālywe-malkwe/-] (108b1).

rṣāke (nm.) 'sage, (inspired) seer'
rṣāke, -rṣākem (voc. rṣākā) [rṣāke, rṣākems, rṣākem] rṣāke sakkenā = BHS sākyamuni (29a3). • -rṣākānīne 'prong to an rṣāi': Indre kārpa rṣākānīnē weś myāklate 'Indra descended and changed into the guise of an rṣāi' (107a7); -rṣākānānēssu[-id-]: rṣākānānēssu kauru = BHS rṣāunjāvā (251b6).

• From BHS *rṣāke,-a, a derivative of rṣāi.- See also rṣākācā.

rṣil (n.) a medical ingredient
[rṣil, -/l] (W:29b2).
lakle (n.t.) ‘pain, suffering’
[lakle, läklentse, lakle/läklenta, läklentamts, läklentala] lakle = BHS dakhka (11a5), lakle= empelye wārpnamar ‘I suffer terrible pain’ (22b7), puwārsēpif läklentse sāntke ‘a remedy for the pain of fire’ (497a6), puśipkāe lakle = BHS stanaḵaša. (Y-1a6); –läklese ‘prting to pain/suffering, painful’; läkleśana rekanasa snai keś ‘with painful words without number’ (100b4); –läklentašā ‘prting to sufferings’; spotātra läklentaša cākkār wrotse ‘the great wheel of sufferings revolves’ (11a7); –läkklessa ‘unfortunate, unhappy, suffering’; skwassu nesau papāvātia vel tālāpācā läkleśaśīl ‘I am happy and joyful [while] you are unhappy and suffering’ (31a2), läkleśā/śū māsktēra = BHS dukhito bhavatī (524a2); –läkle-lyākā* ‘able to see suffering or pain’: ennek läkle-lyākā māsktēra ‘they then are looking at suffering’ (K-5a6); –läkle-nāksi ‘destroying suffering’: läkle-nāksi sākā-grāsēnci ‘destroying suffering, giving good-fortune’ (229b4).

From PIE *luglo- [Creek leugalios ‘unhappy’] or *lugro- (with assimilation of the resonants) [Creek lugrōs ‘sad, miserable,’ and more distantly Sanskrit ruj- ‘break, make suffer,’ Latin lugō ‘mourn, lament,’ etc. (P.686; MA: 81, 247)] (Liddān, 1916:36-37, VW: 254). See also the next entry.

laklese (adj.) ‘painful’
[nc. -, laklesēl] triviāsēle melemne laklese muka panku krānī wicukaine ‘[it is] to be mixed and [put] in the nose in [cases of] painful dumbness, lameness, sore neck, or jaws’ (Y-2a3). A derivative of lakle, q.v. For the formation, see Winter, (1979).

laksām* (n.m.sg.) ‘characteristic, sign of excellence’
[-, -], laksām/lakshānā, -, -laksha-nilnta, -, laksha-nilnta] lākntār-c kektsemne tāryāka-wīlaksāmānta ‘on thy body are seen 32 signs of excellence’ (76b5),
lantuñëesse 'prtg to royalty, royal': lantuñëësse ršök[ntse] 'of a royal seer' (91a4), lantuñëësom yewmewntsa yikamal-ne kekteiwi 'with royal jewels have I his body decorated' (PK-17.6a6 [Couvreur, 1954c:89]). • A nominalization of the previous entry.

lantnuna (n.[pl.]) ‘?’ ‘See lant.

laraske (adj.) ‘dear’ [laraske, -/ll] Yasonakante soyă larask[e] ‘the dear son of Y.’ (Lévi, 1913:320). • A diminutive derivative of lärê, q.v.

Lariška (n.) ‘Lariška’ (PN in monastic records) [-, Lariškanste, -/ll] (465a2).

lare, see lärê.

larekke (n.) ‘dear one’ [term of endearment] [-, - (voc. larekka)] Utšaraem [fiscusk]emš wessäm larekka šnnna cainp skente mäyuki ‘he says to prince Utšara: dear one, these are men, not yakas’ (85a3). • A derivative of lärê, q.v.

lareñi (vt.) ‘love, hold dear’ Ps. XII [lareñi]{1-2} [A. ll-., - lareñientär]: [wā]nsarwa [no kāllāt]tši kā lareñientär ‘why do they do not acquire things?’ (245b3). • A denominate verb from lärê, q.v.

lareswañi (n.[pl.]) ‘?’ [l/-., -lareswam] lareswañtsa Kentarsëyamay ll (490a-III-6).

larauñi (n.[m.sg.]) ‘love, affection’ [+ locative = ‘love for’] [larauñi, -larauñi] samúnëene larauñi tæmnätsti(c) ‘to engender love for monasticism’ (12b6), larauñi šulé kektsenna ... cámpim muusi ‘may I put aside love and life’ (S-3a1), –larauñietstse ‘having love’: (361b8).

• A nominal derivative of lärê, q.v.

lalamske (adj.) ‘tender, soft’ [lalamske, -lalamšken/lalamški ~ lalamškane, - lalamski ~ lalamškene-, - lalamškam] [f: lalamska, - -lalamškana, -] [sa]rr[ne weweiš [sraj]lalamsxeši tial lalamški ‘these tender hands [are] called the faithful ones’ (23a1), cwi samske lalamske mainiiki cainp breq[h]manni yä]r[ten-ne ‘these common brahmans drag his tender son’ (88a5/6), spùnìm lalamškam ntsìstsem letsem ‘excellent, soft, hair locks’ (PK-13F-a3 [Couvreur, 1970:178]).

• Etymology dubious. Tcha *lālanšak and B lalamske do not allow reconstruction to a single PThc prototype, a fact which supports VW’s contention (628-9) that we have a borrowing here from Sanskrit lālana- with a Tocharian suffix added. However, the meaning of the Sanskrit word, ‘caressing, fondling, coaxing’ (as an adjective) or ‘the act of caressing, fondling, coaxing’ (as a noun), is not very close to the Tocharian one.

lalaukar, see s.v. lük-.

lalîne, see s.v. ļant-.
Lalivry (n.f.) 'exertion, strivng'

Lalivry, lalivryste, lalivyl, - , lalim (K-T) tary asamkhyaintassh laiyi øyé yammyemtär 'may we be fully of the zeal of three eons' (184a4), ey匹 kaloyar lalim wortastana [yarpont] 'may thou remember exertion and great services' (290b6), wikásteesai lalivryste = BHS pariháradharma (391b2). A nominal derivative of láll. q.v.

Lasánk (n.) 'executioner's block' (?)

Lasánk, - Lasánk, [múkkte kertø lastánkkem /// (249b2), (354b1). Neither these attestations in TchB or the equally obscure attestation of the obvious TchA cognate, lásánk, provides any notion as to the meaning of this word. Krause and Thomas 'Rich block' must be on the basis of some unpublished material. The preservation of - in TchA before - makes it almost certain that we have a borrowing from B to A (so WV:257). Otherwise, the history of this term is obscure (for a suggestion, see WV *litt- 'cut' as found in lakk- 'id.' + stánk 'palace').

Lásto (n.[m.sg.]) 'root-bark' (a medical ingredient)

[Lasto, - /kafravirassha witsko / kcaravirasshe lasto 'oleander root, the lasto of an oleander' (497b7). BHS Olearium (Nerium indicum Mill.), BHS karavira, is poisonous but its roots are mixed into a paste with water, are applied to chancres and ulcers on the penis, a decoction of its leaves may be used to reduce swellings, and its root bark is used for scaly skin diseases and leprosy (Chopra, 1956:175). Clearly lasto is not the root but it might be root-bark or 'decocation.' Since this medical formula ends up being cooked (páksalle), it would seem unlikely that we have a decoction added to a mixture that is itself subsequently decocted, which would mean that lasto might be 'root-bark.' (Note that Khotanese also seem to have a mono-morphemic word for root-bark, namely baurukha; [Emmerick and Skjaervs, 1982:94-5]). See also the discussion of ennemtre. Etymology unknown.

Láns* (nfn.): 'work, service'

[ - , lánsél- , , lánsúna má [tv=ø]t [ca]mp[u][t] tom lámsúna lántsí pelaknênsa canst thou not accomplish the wars of the law? (15b=17b), mënse láns ramí yâmorm Protestants 'deeds like work in the field' (PK-NS-53-a6 [Pinault, 1988]). TchA wles and B láns reflect Pch *wlohsèñi but further connections are unknown. Surely to be rejected is WV's suggestion (577) of an old compound of *w(e)l- 'turn' + *çñoso- 'shoulder'.

Láns- (vt.) 'work, build, accomplish, fulfill, perform'

Ps. II /läms/ [MP - , , lánsâtól ; ] lâns lánsâstë (551a4); Ko. II (Ps.) [Inf. lãms(osi)]; k,se şámëne aëltstái asyântse yôkwa lámsí asissám 'whatever monk gives wool to an unrelated nun to work' (PK-NS-18A-al [Thomas, 1978a:238]); Pt. Ib lámsâs- [MP - , lánsatai, lánsátél- , , lánsântel]; lánt [lege: lãns] lámsátê poyšën 'he has accomplished the work of the Buddhas' (288a2), Şemânskarsa kvarsar oroce pat lánsatai 'thou didst build a stupa a league in length' (Qumatra 34.43 [Pinault, 1993:94-175]); PP Gálamën - - cotit yamassha-me toy asyâna po lânsa gwa stare 'he accused them: these nuns have worked everything' (PK-AS-18B-a2 [Pinault, 1984b]). A derivative of láns, q.v.

Láks (n.) 'lac' (a medical ingredient)

[Lák, - / / (W. passim). From BHS lâksâ.]

Lânë (n.f.) 'flood'

Lâne, - , lâññi, - , lânc ñe nae sàmarna samttsaamピー pyâlpyâm kaamsâm ekamta 'as the flood destroys the seeds, scatters the flowers, and kills the fruits' (33b7), swäskau kemtssy tsarâvwaasíi Iâllíàsa 'I rain on the earth with a flood of weapons' (93b4); -lânñâni * ptign to a flood: /// lânëne war kàrräseisë = BHS (sàrat)sâlùlaâsini (H-ADD.149.79a5 [Couvreur, 1966:178]).

On the basis of the Sanskrit equivalence at H-ADD.149.79a5, Couvreur suggests (followed by WV:257) that lâne means 'autumn' (i.e., that it is the translation of BHS sàrat). However, it seems just as likely that the Tocharian translation of sàrat - is lost in the lacuna and that lânëne war is the translation of -sàllita- 'water, flood, etc.' Thus we return to the translation offered by Sieg and Siegling (1949), 'High water,' that allows us to include under this lemma the two attestations in the Weber-McCartney MS.

If correctly identified as to meaning, we perhaps have a trace of a PIE *lehô, - 'to fill with water, flood' seen in Hititie lahôm- 'pour' (*lehô-w-) and maybe Latin lána 'to slough, bog, fen' (< 'flooded ground') (MA:448). Also possible, though much less likely, is Isebaert's connection (1987a) with Lithuanian vilinis 'wave' from PIE *whî-ni (and thus related to yomne, q.v.), despite his insistence on a translation 'autumn.' Isebaert would derive the Tocharian from the same form as the Lithuanian, but since PIE *RH- seems to have given Tocharian -rår- (cf. pårweges 'first' from *probâwo- or päl lent- 'full of the moon') from *phîn-wô), we would probably have to reconstruct *wleohô-ni which makes the Lithuanian-Tocharian equation less compelling.

Lâkt- (vt.) 'cut off'

Ps. VI Lâktâ- [Almpf. - , - , latkanoyen]: yetse tsûkseyen-ek keskéram latkanonec misa po 'they flayed thy skin, they cut off thy flesh from [thy body] (231a5); Ko. V Lâktâ- [Inf. lâktatis]: kàyörantatimts lâktatis keskëi wsâstąj 'thou didst give [thy body] to be cut up by the merchants' (239b3); Pt. I Lâktâ- [MP - , lâktati, - / (K-T). Etymology unknown. AB lâkt- reflect Pch *lâkt- but extra-Tocharian connections, if any, are unknown. Not likely is WV's suggestion (1941:55, 1976:257-8) that sees in it a PIE *wleð- from PIE *wleð- seen in Middle High German letzen 'wound.' Certainly not with Couvreur (1947:61, fn. 40) is there any relationship with Latin laedere 'wound.'
lünk- (vt.) G 'hang'; K 'let hang, dangle'

G Ps. I /lünk-/ [MPPart. lünkame] (H-149-ADD.13b2 [K]); Ps. VIII lünkís/-lünkám ([-r, -lünkentár]; H-149-ADD.118a1 [K]); Ko. I /lünk-/: kampél má pást kalatar matissa kae lünkám-c 'if you thou dost not bring the garment, we will hang thee high by [thy head]hair' (PK-AS-18a-b3 [Thomas, 1978:239]); Ipv. 1p(lünk-): plaitso-ne 'hang [pl.] him' (K-T)

K Ps. IX /lünkis/-lünkam (MPPart. lünkiskame) : mät wästitse [lege]: wästitse kepeke eit lünkiskame yammaszžle 21 má kepeke eit lünkiskame osme smalære 'one [is] not to enter dangling the border of the garment 21; one [is] not to sit in a house dangling the border' [= HLS vikiptitika- or vinyastika-, neither of whose meanings is clearly known] 322a/45.

AB lünk- (cf. also A ylanka' in suspende) reflect PThc *lünk- from PIE *leng-: Sanskrit rangati 'moves (infr.) back and forth,' Lithuanian lingutö 'swing, move back and forth,' and other nominal derivatives in Baltic, Slavic, and Albanian (P:676; MA:623) (VW, 1941:55, VW:260). The semantic development is from 'swing' to 'hang.' Less likely is a connection with *lën- 'bend' (Couvreur, 1950:129). See also lenke and the following entry.

lünkano* (adj.) 'hanging, pendulous'

[f: lünkâmâne, -] lünkâmâne pâskane 'pendulous breasts' (PK-NS-102b3 [Hilmarsson, 1989a:98]). An adjectival derivative of lünk-, q.v.

lát- (vi.) 'go out, emerge' (often in the phrase ostemem liät- 'leave home' > 'become a monk'; wrrattsi liät- 'go towards')

G Ps. X /länntäsk/-länntäsk [A Inanskau, -länntsäi/Inanskem, -länntsäk; Almpf. Inassäi, MPPart. Inanskame]: n[e]r[va'l]niäpö ni owiolyçi mäskentär Inas[xem]n ostemen 'they are all dedicated to nirvana and go out from [their] house' (30b1); [ka]n[t]kioy nöyfömen parna niässäi-ne 'his tongue emerged from [his] mouth' (88a1); Inanskame mokomenn yenton kiässäm 'he sees the winds emerging from the big toe' (41b4); Ko. I /länntä-[A] [A lunan-, länyl/; OAp. liänüm (?), liyäfl, liänfl/leänäm (?), -], länfylem; Ifl: tänem níi lunan 'then I will emerge' (PK-AS-17D-a4 [Pinault, 1991]), liän samsärsse plemen 'he will emerge from the prison of the sanshärä' (274b5); liänäm [lege]: liänüm < *liänüm (1pl. opt.) or liänüm (1sg. opt.) (H-149.153a2 [K]); liyäfl [Ive liänkemem 'may thou emerge from pain' (295b6); wayyke-reki mantanta liänüm-koyinem 'may never a lying word emerge from my mouth' (S-3a6), [onon]ni ostemen liämmem [sic < *liänüm] (391b6); ostemen lantsi camcer 'you can leave home' (108a5); Ipv. VI /pl[iät]- [APl. platsso]: (DA-2b3 [K]); Pt. VI /lüät- [latu, lac (-lat), lacs/-, lais/-], lats, latem, latsu; ostemem 'I left home' (400b3), kr, tve pärwesga [lege: pärwesga] lec märi kkefžen [if thou hast earlier emerged from [thy] mother's body'] (224a/23), lat tve ostamen 'thou didst leave home' (384a4), Sudarksmem pańakte wrratsi lac 'thou didst go towards the buddha S.' (Quntmura 34.g7 [Pinault, 1993:94-175]), pańakte lac lenamem [teso]tkaiko 'the Buddha

lyk-stsætsæ (adj.) 'shining, bright, brilliant'

[lylätssetse, läkssetse, lakssetse/lakssetse, [-] [f. lälakssetse, lakssetse, [síurryš/käntsii kerci rám lákstæsci 'like bright swords of sun-cystal' (73b4), [kaum] pärkasta lakssetse 'thou didst rise [like the brilliant sun' (207a1)].

A derivative of loksæ, q.v., with the same meaning.

lyk-tsauna (nf.) 'light, radiance, brilliance.'

[lylätsauna, laksätauna/lyk-laksätæse/laksätæsæ ste] it 'is his light of the Buddha-sun' (135a6), meistse scirmits läkstsauna 'the light of moon and stars' (154b2), laksätæsa = BHS prabhayâ (311a3).

An abstract noun derived from laksæ, q.v.

lääksse, lääksse, see s.v. lakl.

lääksänæe, see s.v. laks.
We were dealing with an originally infixed verb (Jasanoff, p.c.). The assimilation of -tn- to -nn- is probably the regular outcome of this cluster in TchB. One should compare sänmestis 'entranced' reflecting *sänme-* < *sunyo-*. Where found, the attested cluster -tn- (e.g. kätnä-) would appear to be the result of analogical restoration. See also lut-.

lant-, see lät-

lām-, see s.v. sām-

lāštanta (npl.) part of a plant
[[lāštanta, -a]] // pippāllāssa lāštanta vat sār tāsallōna (W-12a6).

li- (vt.) ‘wipe away, cleanse oneself’

Ps. IX liyāskā [-l-] [MP. -s, -l; līyāstāl-] / byystār (H-150.110a3 [K]); Pt. III /liyāstāl- [A -s, -l; līyasāl-] / kārpā nāsā lyysā wrenta po laikāte ‘he descended, bathed, wiped away all the dust, and washed himself’ (107b4); PP /líliyū; kārse po tārkam enkalintā [lī, -enta] po pār rintāt wāntāra pōntām kāstām [sic] kerkeštām : palsko leleyu [lī, -leyu?] po wāntārwm ‘whenever releases all passions, gives up all things, cuts off fetters, [one who has] cleansed [his] spirit from all things’ (33a3).

On the basis of the TchA present stem ĭyār-, I read TchB byystār as a defective or dialectal spelling for *lyystār*. (The TchA initial ĭy- has been restructured from expected *lyy- as yā is for (B) ĭy-) The meaning in TchA seems to be quite clearly ‘wipe away, sweep.’ In the active it takes as a direct object tkam ‘earth, dirt’ (e.g. on a road) while in the middle we have as direct objects ‘blood’ and, especially ‘tear(s).’ The context of B-107b4 allows the same sort of meaning. Morphologically parallel to ĭi-ā and leli-u- are lik-ā- ‘see’ and lyelīk-ū-łeśak-ū- (though the latter usually has palatalization and the former does not). AB li-ā reflect TchB *li-ā- from PIE *leih-, (eh₂)-, otherwise seen only in Sanskrit leṣate ‘disappear, vanish’ (VV-271).

lik- (vt.) Generally middle ‘wash’ [object: one’s own body or part thereof]; wash away, rid oneself by washing’ [object: ‘dirt, etc.]; K (active and passive) ‘wash’ [object: another person]

G Ps. VI /laičanāt- [MP. -s, -t, laiçanatāl-; Ger. laikanalle]: laikanatra (H-150.110b4 [K]); kete ĭime tkam tveri ruveyentā pārīkātānā ĭiksetā sarne /lai/kanalle ‘whoever has the wish that doors be opened [is] to wash [his] hands with camel spittle’ (M-3b1); Ko. V /laičāl- [MP /l-], likāнтār; Inf. likaĩši]: ce yāmorse laińkār-ā kāntīwäyanā yāmornīa ‘by this deed may my deeds of the tongue wash away be washed away’ (241b5); Lb /ličāl- [MP. -s, -t, ličkāntār-]; laiškānte]: kārpā nāsā lyysā wrenta po laikāte ‘he descended, bathed, wiped off all the dust, and washed himself’ (107b4), kārse po tārkam enkalintā [sic] yāmorsana kraentā ‘whoever wash away the filths of deeds’ (244a4); PP /laičāl-; -lalaičkarm]: [pin]twā ykuwermē lalaičkarm sarne ‘having gone begging and having washed [his] hands’ (1a5); -laikāntā ‘washing away’: po ĭiriskwa /nunt /ničke lākāntā po
makes such a combination very unlikely. • From PIE *li-n(e)h₁₁₂ [Hesychian
linmai 'trépomai' ('turn one's steps, turn in a certain direction; be turned in
a certain direction'), Gothic ælinnan 'go away,' OE linan 'stop,' etc. (P:661;
MA:528)]. The Tocharian form shows a rebuilt zero-grade (see Adams,
1978), i.e. *lának.

lip- (vi.) 'remain, be left over'

Ps. III *lip- [MPM -l-, -l(y)petērī/-, -l(y)petērī]; [traidhāluk samār
aksāk yke-postumum pwīrs=ānyiṣṣe mā līpētī r ksa 'the threefold samāra
burns step by step through the fire of inconstancy; nothing remains left over'
(46b3); Ko. V *lipā- [MPM -l-, -l(y)petērī/-, Inf. l(y)pās]āīs; malkwēr... pākṣe
ywīras āli-pārī 'milk [is] to be cooked, half will remain' (FS-a5); Pt. Ia *lipā-
[ -l-, -l(y)lāpās]āīs mā sū ksa [lī]pā [after 'nothing remained' (46b5); PP *lipā-.
• AB lip- reflects PTC *lip- from PIE *leip- 'remain': [Gothic biliēban 'remain',
Old English beltī̄n 'id.', Old Norse leif 'remain over,' etc. (P:670;
MA:528)]. (Meillet, 1911:633, VW:263). Whether or not this *leip-
ultimately the same as *leip- 'smear with oil or fat' attested widely in
Indo-European (cf. Greek lipos (nt.) 'fat, hard,' Lithuanian lipātī̄̄ (pl.) 'glue'),
in Tocharian lip-., Gothic biliēban we have a remarkable Tocharo-Germanic
 correspondence. See also next entry.

lipār* (n.) 'remainder' [usually found as part of quasi-compound snai-lipār
without remainder, remainderless, completely]
[-, -lipār] [aknāsānītrans]ēsr=orkamēne wāksānei ēna snai līpār 'destroying
the darkness of ignorance [to the point that there is] no remainder' (99b2),
kekssonē indeu cip k, se līpār tākam 'bodily sense which will be a remainder
[= will be left]' (119b3), peri līpār = BHS rāıkēsām (H-ADD.149.62a
(Couveur, 1966:165), snai līpār = BHS aṣēsā (U-23a5).
• A derivative of lip-, q.v. (As if) from PIE *leipr.

litsve* (adj.) ?
[-litsvī,-] kete tereve kītām ceu osne sāma lītsvī māskentūr 'if [it] one strews [it]
in the door of whomever; the people are lītsvī (M-2a4).

lu- (vt.) 'send'

Ps. III *levēw-/ [MPM -l-, -l(y)wētērī/-, -l(y)wētērī; MPMp. -l-, -l(y)wētērī;
MPPart. iyewemane]: sānma wlf yurpāskaina ye wyewēr se Wāsmpile
rēm 'he sends two people to Y, one [is] W. [by] name' (LP-3a3), wyewēr
sēm = BHS [il]trasprāhēh-ojnte eke (543a4), Mahāsāmmati [lēmtē]
[eplācānīye wyewēr caumāpēsa wasāmei enkāsāitā 'he sent a memento
to king M. [in order that] he could make a friendship with him'
wat lāwā [sic] su pījō (316a2); Ip. I pāwāwā- [ÅSG. plāwā]: parso ettē
paityk skā plāwā 'he wrote a letter; send a reply' (492a2); Pt. Ia *lāwā-
[lāwā, lāwā, lāwā, lāwā]; parso lāwā-wā-splāsākār mā līwāstā 'i sent thee
a letter [but] thou hast sent me no [answer] back' (492a3/4), lāwā s parkāsām
walo āwārā kūlēntsā 'and the king sent a proclamation in four directions'

li(n)n- (vt.) 'a place' [?] Ps. V *lin- [Ger. linelle]: sanasē tereve linālē sām nāstrak
'it [is] to be placed in the door of the enemy; the enemy is destroyed' (M-3a8).
• The reading with *n- rather than *- is that of Filliozat (1948) and is insisted
upon by Couveur (1954c). Steg (1954) reads *n- and, with Krause (1952),
would combine this entry with *lit-, q.v. The fact that this word is clearly transitive
lut- (vt.) [active] 'drive out, expel, banish,' [middle] 'go beyond'

Ps. IX I'luty skäätig' [32] / [A lytuskas, - - , lutasäätig' - - , lytusetkem; MP - - , lutasätstig' - - , lutasätstén; APart. lutasäätsekni; šeske yolo lutasakai 'only evil do I drive out' (TBE3-63,02); ästse luutšuun 'it drives out thickness of [wits]' (W-36a,06); sukanteke kùm lutasaken-ne 'on the seventh day they drive them out' (M-3b1); lutasakenten ostem 'they are driven from [their] homes' (15b5=17b7); smäy yamos ästse lutasäätsekni 'the [treatment] repeated, banishing thickness of [wits]' (W-22b2); Ko. I/II lyut' - or lyut's [2] / [A lyutem, - - , MP - - , lyutätstitl; AOpt. lyüci, - - , Inf. lyusiti; kampm püi pääst kalatar temeite pääst lyutem-cät 'if thou dost not bring the garment, then we will drive thee out' (33b1); lyutätstir = BHS prakriamysait (32a8); valo cew enkromen pyäs-ne šannuus-ne = they poymen yat lyuc-ne 'the king having seized him, bound him, and drove him from the country' (lyuc-ne = BHS pravasayed) (H-149-ADD8a5 Thomas, 1974:102), yäka-ne valrol yopo poymen 'the king ordered them to be driven out from the whole country' (18a2); Pt. III /lyüe(a)-sä/ / [A lyautwa, - - , lyauttst, - - , lyautor, - - , MP lutasäimai, lutasäitai, - - , lutasänte; k, eï hís sëver sëf sëtya poymen yawnuu saa tréiko 'that I have driven [my] four sinless sons from the land' (PF-13E-82 [Couvreur, 1954c=89]) yontsée hísse enta luunsta-nt pääst sey poymen 'he treated me evilly; he drove me out of the land' (8a1a); pepürašos lutasatseti tallači ca [săj-s]-te 'thou hast gone beyond this suffering world' (52a9); A/ranenim lünt poypostse sälay luusatsente 'they went beyond the border of King A.'s land' (86a5).

TchA lu- and B lut- reflect P'Tch 'lu-' (< *laut- with rebuilt zero-grade: cf. Adams, 1978) from PIE *h₁eud₁-: [Greek ekleisomai 'I will come, go,' eilenem 'he came, went,' Old Irish lüd 'went' < *h₁aud₁em (P306-307; MA:228)] (VW, 1941:59, 1976:269-270). See also ják-, generalized from *h₁aud₁- with no rebuilt zero-grade.

lup- (vt.) 'rub lightly with a liquid, smear' [neutral]; besmirch, defile, sully' [in nalam partem]

Ps. VIII lup' [32] / [MP - - , lupstsl; Ger. luppe:] cem ksa yänster appanam wrocce lupsčar nrais [if] this one acts badly to another, he is besmirched by a great hell' (31b1=32a4), kwar tई kuapraupai wapíeppan uroype lupsčar nkaampa 'if he accumulates possessions, he is sullied with a great fault' (33a6f), šeënne pite / eësne epinkte pärveene vat no lupała =human spittle [is] to be smeared between the eyes or the eyebrows' (M-3b5); Ko. V länppa-l / [A laupau, - - , Inf. AOpt., - - , laupaf;] pelaixšes wase= ästrém klausámase kräke cents po påst laupafau 'I will rub away the klas-fernality with the pure water of the law' (40b6), wace sarsa [sam]kaenta laupen-ne ëwi yam-ne 'may he smear him with remedies with the second handickness' (15b1); Pt. 16 laünppa-l / [A lāpau, - - , laupæ; MP - - , laupat;] / samak lauparé / (260a3, 109a5); PP ëlänppa-l; padum rämät lalaupau kräke[sa] / 'as if a lot suffled by filth' (38s6a); -laupalne...
lem* (n.[m.sg.]) 'monastic cell, resting place'
[-, lenantse, leny] pīkūkāke lac lename[m iso]nkaiko 'the Buddha left [his] cell at dawn' (563), omte len paryšān yamastrā 'there he makes [his] resting-place and [his] circuit' (559a2).
- From BHS layana- or, more probably, from a Prakrit descendant, e.g. Pali lena-.

lek* (n.[m.sg.]) 'movement, gesture'
[-, lekli-], - lekanal lekkythānta śvārā yāṃjate lyama śama mas or
orkintai lek yamassāy lākāhesse 'he practiced the four bodily postures: movements; he sat, he stood, he went to and fro, and he made the gesture of lying down' (10865).
- The TchB word may be a borrowing from A lek 'id.,'
and the latter may represent a PIE *leigo- : Gothic galaiks ' (dead) body,' Lithuanian įgyus 'resembling' or *loiko- : OCS lice 'face,' Russian likš 'id.' (VW:260). It is possible that the otherwise mysterious TchB lake, q.v., may be the native B form corresponding to A lek.

leki* (n.[m.sg.]) 'bed, resting place'
" [-, lekli/] śvāsī yoktsi leki sāntīke 'food, drink, a bed, and medicine' (50b3),
swačiaintas lyeljošene lekine 'in [his] bed illuminated by rays' (514a6).
- TchA lake 'id.' and B leki reflect PTch *lekkā, a derivative of *lek. For the formation, see Adams, 1990a. See next entry.

leke* (n.) 'bed, resting place'
[/-, - leken] lekene r=eiwañl/'l 'as if in the beds of men' [?] (119a1), leke
asšel = BHS šyarnāsanum (U-24a3). - TchA lak 'bottom (of a river)'
(attested once in the peraltive lakā at A-15a6) and B leke reflect PTch *leke
from PIE *ldeg/or- (m.) : Greek lēthos 'ambush; place for lying in wait,' Old

lekhāke (n.) 'copyst, scribe'
[lekhāke, -/-] Munkare lekhāke pawaišma = [JJ], M. the copyist, have written [this] (PK-NS-14a2 [Couvreur, 1970:179]). - From BHS lekha-.

lenke (n.[m.sg.]) 'zel; valley; cliff'
[lehnke, -/-] saśtē lenke 'it was a mountain valley' (12a3). - For a discussion of the meaning, see Bailey, 1967:304.
- A derivative of lānk-, q.v. One should note also TchA ylankam 'pending, hanging loose' (+yn+ *lenke
-ne, see Hilmarsson’s discussion, 1991:185).

ley-, see li-.

leyik (n.) a medical ingredient
[leyik, -/-] (W-5b1).

lesp* (n.) 'phlegm' [one of three humors]; 'froth, foam'
[-, lespanti, lesp/] pāsčane lespja màšıketār 'on the breast it becomes covered with froth' (FS-b6), lespantse = BHS kapharya (Y-3a5);
--lespase* 'prting to phlegm': soirı pkanaro kwärmatse lespjaştepi 'recognize the symptom of a phlegm-growth' (FS-a4).
- Borrowed from some
Prakrit descendant of Sanskrit ślesman- (VW:629). The treatment of the internal consonant cluster is similar to that seen in the Aṣokan inscriptions of Shabzraghari and in Khowar (ispā 'we' < aśmn, grisp 'summer' < grismā).

lesto (n.) 'nest, den, lair'

[lesto, -/, lestəl/] waiptār wlośam lestemen po kālyminta lwośa nīi lestai yāmwa 'the animals having made a nest everywhere in my disheveled locks' (89a2). [frīpāṣte āṣte taisa klāṣālē màktē wīrmṇyā lesto 'the element of form thus [is] to be seen as an ašt's nest' (154a5), snai/ parvā lāstiāmen tāšākam 'he will rise from the nest without feathers' (282b1).] The primary comparrandum here is Old Prussian lāsto 'bed' (Schmalstieg, 1976:266). The Balto-Tocharian correspondence presupposes a PIE *lot(Ć)steh₂. Whether (with VW:261) we assume *lot₄-steh₂ - with *leg₄ - 'lie (down)' is dubious. On the basis of VW's own examples, it would appear that old compounds with *stęh₁-ōch₂ - consist of a locative adverb (e.g. Avestan pāitī-štā- 'stay, sojourn') or a nominal stem (e.g. OHG ewi-st 'Schafstall'). A deverbal root noun *leg₄ - appears not to occur (cf. *leg₄ - which does occur in B lyak 'thief', q.v.).

leswi (n.[pl.]) 'attacks of weakness'

[leswi, -,-] tījō no trite kaum ści - esawacca mūskārā - tumem leswi ēisata-ne [leze: ēisate-ne] - yaka yenemen nauntnai klāya 'now it was the third day that she had gone without eating; attacks of weakness seized her and still walking in the street she fell' [H-149.X.5a (Couvreur, 1954b:44)].

[The exact equivalent of Gothic lāsiwa 'weak.' One should compare also Middle High German erleswen 'grow weak' and Old Norse lasinn 'weak.' The Gothic and Tocharian forms presuppose a late Indo-European *lōsiw-. In Tocharian the *i- has become first *-d- in the environment of both *-s- and *-w- and then disappeared in an open syllable (VV, 1972:74):145, 1976:261, though the details differ; MA:637). The relationship, if any, to the words grouped by Pokorny (680) under the lemma *līt(-) is distant.

letse (n.[ms.sg.]) 'lock (of hair)'

[letse, -/-, -/.], lesetem] waiptār wlośam letsemne po kālyminta lwōśa nīi lestai yāmwa 'the animals having made a nest everywhere in my disheveled locks' (89a2). Spātām lālamāsam nisttēsen lesetem 'excellent, soft, hair locks' (PK:13F-a3 [Couvreur, 1970:178]).

[From PIE *wlo-toyo- by an early metathesis (cf. sieme < *solmo-) from *wolto-: Old Irish fol 'hair' (< *wolto-), Greek lástos 'thick with wool or hair' (< *wlo-tyo-) (P:1139ff, with many more, many different, cognates)] (Isbearta, 1977:139-40).

laike (n.)'?

[// yente sekwe yasar laike /// (H-149.81a1 [Thomas, 1972b:446]). It is just possible that we have here a native TchB form corresponding to the borrowed lek 'gesture,' q.v.

laiko (n.[ms.sg.]) 'bath, washing'

[laiko, -/-] se laiko yetse astare yamāsōm 'this bath makes the skin pure' (W:11b1), // laiko tućem ere nakāsım 'the bath destroys a yellow appearance' (W:11b4). A derivative of līk, q.v.

lait- (n.) 'depart, pass away, deviate'

Ps. IV laito/ [MP I-/-, laitontār; MPPart. laitomane]: nraimōn laitontrā lwōśane wat no prenten wat tāmmkantārī 'they move from hell and are [re-]born among animals and ghosts' (K-7a5); Ko. V liātā[-/A L/,-, laitān]; manda [lege: mant ra] lwōsamen prettenmen laitam sāmānām wat laitam wientse tāmmkantārī nınok yōānā nākenmēnēm wat no laitam nınok yāikektē tāmmkantārī 'so too [if] they pass from the animals or pretas or [if] they pass from men, they are born again among men; or [if] they pass from men, they are born again among men; or [if] they pass from the gods, they are born again among the gods' (K-7a2); Pt. lb liātā[-/A L/-, laitāl]; PP liātātāt: su mā spā sāmānē māskētār mā lātālā mā spā sākēt so lātāsū sāmānēmē māskētār 'he is not a monk; he has made no effort, and having deviated from the monks, he is no son of the Śākyas' (333a5/6); -lātāīne 'falling/moving away': mai nīi tākām laitūīne vroč=asānēm lāmmuṭuṭē 'will I perhaps fall from the great royal throne?' (5a4).

[Possibly an old denominative *lātā- to a PTch *leite, in turn a deverbal noun from līt- 'avert,' q.v., (cf. kluik- [vb] > kleute [n] > kluiktā- [vb]).]

laitke (n.) (nm) 'creeper, vine, liana'

[-, laikte/liakitt, -/, laiktn] laitke = BHS lātam (353a1), laikti atsi karakna 'thick lianas and branches' (554a4), laiktem katum pyapymam tān tāskēm 'they cut down lianas and scatter flowers' (589a3).

[TE Ch laite and B laikte reflect PTch *leikelelietikā. They look like a regular tomos-derivative of a verb *lik- (cf. kluJake from kluik-). There is, of course, līk- 'pass on' which would form a phonologically appropriate base form. VW (262) rejects any connection with līk- because of the difference in meaning but one might compare English 'creep' here as a possible semantic parallel.

laiwvō (n.) 'ε λασσιτουδ'

[-, /aiwvov] snai laiwvo spane = BHS atandritā (31a5). Etymology unknown. For a suggestion, see VW (253-4) who connects it with Latin laetus 'light,' etc. (also MA:349).

lokadhātā (n.) 'region or part of the world'

[-/L, - lokadhānta] (567b2). From BHS lokadhātā.

loke, see lauke.

lotri (n.) (variety of) Symlocos racemosa Roxb.' (a medical ingredient)

[lotr, -/-] (P:2a3). From BHS lodhra.

lope, see laupe.

loharaje (n.) 'ironrust'

[loharaje, -/-] (326b3). From BHS lobarajas.
lau (adv.) (a) 'afar' [with verbs of rest]; (b) 'far' [with verbs of motion]; 'very'; (c) lau tärk- 'relinquish, release'
(a) lo lmaos ci rsqets [legge: rsqets] lant nišš winaskau 'I honor thee [as] the king of the seers, seated afar' (241a2), lo lmau tāko yē sē kās wāpyā našul 'he is to sit afar and not pay attention [to] the singing' (PK-15D-b2 [Couvreur, 1954c:88]); (b) lau mā s masa 'and he did not go afar' (107a2), nano nano prekseman tanūpatentse palsoo lau wākksetr ēnnosuā māstētā 'again [while there is] questioning again and again by the donor, the thought wanders afar; he becomes guilty' (331b1/2); (c) saːr wrat lau tārkanecer 'you release your own vow' (107a8), ceyna cānhm lau cāfr kāwɔs-sɔpo 'I have relinquished to thee all these cānhm' (495b1).

- Etymology dubious. TChA lao and B lau are presumably related in some fashion to lauke (A lok), q.v. but whether it is, with Lane (1938:25), an enclitically shortened form of lau or whether lauke is somehow a derivative of lau remains to be seen. VW (1941:54, 1976:265) sees this word as related in some fashion to PIE *leu(h)-, 'cut, cut off' (further s.v. lu-). The meaning would be from 'detached' or the like. See also lau and possibly luw.

laukānike (adv.) 'for a long time'

\\ /\\ \pwānrī : samsārtse stān laukānike 'the sansāra-tree burns (?) long in the fire' (11b3), kos laukānike ce warrton[e] /\\ /\\ as long as [thou art] in the forest' (363a6), aknaːsajān[e] /\\ surmesa kē sē cey tām laukānike es lāmọgọ 'whoever will be blind for a long time by the cataract of ignorance' (408b5).

- A derivative of lauke, q.v.

laukar (adv.) 'for a long time' [Krause and Thomas] or 'after a long time, finally'

yolọpoṣe mākka sè òwọ ... laukar kwariṣi raiwem sticce yammasūm sērem prakrêm 'eating too much makes the stool for a longtime sluggish and slow, hard and stiff' (ST-a1).

- Sieg (1954:70) suggests that laukar is a mistake for lauke. That is a possibility, but it would seem an unlikely mistake and it is better to assume that we have here a rarer derivative of lau, q.v., parallel to the more common laukānike.

laukito (n.[msg.]) 'stranger'
laukito, -a /laukito laukito rsiikem tām 'having striven zealously, the stranger will be a seer' (107a6).

- TChA lokit 'id.' and B laukito reflect a PIE *laukti-, a derivative of lauke, q.v. (VW:265).

lauke (adv.) 'far (off); away' [lauke tūs 'put aside']
natnoam lauke asəmnike yrke pëti ñasūt 'he pushes wisdom away and seeks honor and flattery' (33b23), prārī rase pokai wat lauke ykwa 'they [have] come out a finger's [worth], or a span, or an arm's [worth]' (41b45), lauke tattōrem lamntērem yetwem 'having put aside the royal jewels' (100b6), mā lauke stāsa hōr lymūre 'they sat, not far away, under the trees' (107b2), wōya ci lauke 'he led thee far' (496a6).

- TChA lok and B lauke reflect a PIE *leu', perhaps this *leu' was originally an adjectival derivative (PIE *-ko-)

from lau, q.v. (cf. VW:265-6). Otherwise Fraenkel (1932:16-7), Lane (1938:25), etc., who take it to reflect PIE *leu-: [Sanskrit lok- 'empty space, world'; Latin lieus 'forest'). See also lau, laukānike, laukar, laukito, and lauke.

lauć* (n.[msg.]) 'moment, instantaneous point in time; opportunity'

[-, -lauć/ lauće = BHS kṣaṇa- (11a4), lauće aissām wellhentse 'he gives a moment for speech' (17b3), sanams lauće [aišker] 'you give an opportunity to the enemies' (32b6), wākkā lauće laahēsse sākkwāço 'thou gavest the opportunity for the good fortune of emergence' (261b3), manta lauc, ila= BHS circārīsā /ila / (541a3).

- Phonologically possible is VW's derivation (256) from PIE *lauktos - 'that which is cut off, Abschnitt' from *leu(h)-. More likely, because of the wider array of extra-Tocharian support, is Hilmarsson's (1986a:242) connection of this word and the phonologically identical but semantically distant TChA laot 'hole' with Icelandic laut 'Vertiefung im Gerinne' (< *lōudōh₃₄> and leyti (nt.) 'moment, period' (< *lōudōy-). This is presumably the same equation ultimately as Naer's (1965b:544) with Faeroese lēta 'short span of time, instant.' The double-barreled semantic equation between Tocharian and Germanic here is most impressive. Also belonging here perhaps is A lyutam 'gorge' (< *leudono-). Probably unrelated is B lyato 'hole, opening, q.v.'

laupe (n.[msg.]) 'salve, unguent'
laupe, - /lāwmatse laupe 'a salve for a tumor' (FS-b1), krānkānike yotte laupe kāsā yāmsāi 'a salve with chicken broth; the belly [is] treated' (W-39b3).

- A derivative of lup-, q.v. As if from PIE *s(soft)lōbʰ.°

laur* (n.[msg.]) 'a spike'

[-, -laur/] laursa encoλuñike ñarne rskrī tsopame 'they pierced violently his skull with an iron spike' (22b5).

- From PIE *lōuh(h).ro- (nt.) as the thing cut off' from *leu(h)- (Couvreur, 1950:130, VW:256, though details differ). See also lu-

lauwāñike, see s.v. lup-

limor, see s.v. sām-

Iwakṣāsāika (n.[msg.]) 'potter'
iwakṣāsāika, iwakṣāsāikānt, -lā /kos tsakām iwakṣāsāika = śe ṯammasūm bhājanta 'as many earthen vessels the potter makes' (3a2), yamōrṣe iwakṣāsāikānt śōul 'the life of a karma-potter' (3a2/3). A compound of the plural of īwāke + tsai̯ka, q.v.

Iwāke (n.) 'pot, vessel'
iwāke, - /iwāke/iwāka, - /iwāke /iwāka, - /iwāke /iwāke /iwāke 'iwāke tatībā laukātār zu cmelane kmrten pelānuksense 'he has become a vessel of good law in [this] birth' (K-10b1), iwāke bhājanta nai menku nāsketār cpi 'pots and vessels are his without lack' (K-10b2).

- Etymology unknown. For a suggestion, VW (270), who connects it with lūwo 'animal.' See also previous entry.

Iwāñike, Iwāșe, Iwāsā, and Iwātštse, see s.v. lūwo.
lyak (nm.) 'thief'

[lyak, - , lykan/i, lykanted, lykam - lykah] yarponta lykants a pos = amāi karkats[i] 'meritorious services [are] the most difficult to steal by thieves' [lykants = BHS corai] (14b8), yānor sementsa sompastr ekēenta lyši no alyenkama cowai tārkana v 'karma takes the possessions of some; thieves take them away from others' (33a4), se șamane lykan wāsenmpa plāksa yāri yam 'whatever monk walks the way, by agreement, with thieves or robbers' [lyak = BHS cora-, while wārsse = BHS stey-] (H-149.X.3a1 [Couvreur, 1954b: 47]).

- TchA lyāk and B lyak reflect PCh *lyāk which is probably from a PIE *leg-, a root noun from leg- 'lie (down)' (& B lyāk-, q.v.), thus 'one who lies (in wait)' (for the morphology, cf. Latin dux 'leader' from *deuk- 'lead,' for the semantic development, cf. Greek lókhos 'ambush, place to lie in wait' also from *leg-). Possible phonologically and semantically is VW's derivation (271) from a PIE *lek- 'fly' seen in Lithuanian lēkiu 'fly, run' (*'cause to fly' > *fly off with' > 'steal,' cf. French voler) but the lack of any other reflex of PIE *lek- in Tocharian argues against such a derivation. See also lekī/leke, lyāk-, lykuuni, and possibly tanaulyāk.

lyakur* (n.[f.pl.]) 'time, occasion'

[ , - , lyakur/-, - , lykvarwa] tarya lkwarm sém Pra[samake] 'three times P. came' (21a6), satāśaṃ wat piś lykwarmra tuk siś [lege: piś] šamtrā 'he exahles five [times]; [so] he counts five times' (41b2). Etymology obscure. TchA lkwēr and B lyakur suggest a PCh *lykwēr. In PIE terms this looks like a verb root *lek- + the abstract noun forming suffix *-wr. VW (264-5) would connect this word with Lithuanian lēkiu 'run, fly' but the semantics are not compelling.

lyak∗ (n.) 'a hurdle, fence' (?)

[ / - , lyakem] [se]salu lyakem yops=ātānwa wa[r]s[aimne] 'leaping the hurdles, he entered the thicketed plains' (338a1), // lo - - nsj lyakem w·k k āi 'if lyakem is not a 3rd pl. of lyāk, q.v.) (516b2). Meaning doubtful, etymology unknown.

lyakwañīne* (adj.) 'a brilliant, shining' (?)

[ / - , lyakwañena] kāsi ... wasēka lyakwañna slyas[a] prakarya 'a stomach, smooth, shining, firm, and long' (73b2). See also lyāk.

lyat '?

// pyūntsar calle walke lyat (606a1).
lyam (n.m.sg.) 'sea'

[lyam, ˘lyam/llymanta (K-T), -y/-y] [mäʃke orocce lymanne orkamsatsi yasine meʃnantse skríims lëktraʃia 'like the light of the moon and stars in a great sea' (154b), lymam samudrä yaitu preken[n]laum[m]%eʃnasas] 'sea and ocean decorated with islands and jewels' (242a5).

- TchA lyäm and B lyam reflect PTch *lyäm from PIE *timm, the neuter equivalent to the animate *timèn seen in Greek limē (n.) 'harbor' or the derived limné (f.) 'sea; pool of standing water, mere' and more distantly lēimē 'watery meadow' (Duchesne-Guilmont, 1941:144). We have here a striking Greco-Tocharian isogloss. This etymology is wrongly rejected by VW (271-272) in favor of a connection with Lithuanian lēma 'place in a field, marsh, ditch, etc.'

lyāk (adj.) 'extremely brilliant, shining (? ' [f: lyāk, -y-, -y] wartsa ˘laʃk[a] lyāk prats[a][k]lo (73a6), *lyāk sauke tanki /// (74a4). *No doubt related to lyakwainie as -yok is to -yokainie, qv.qv. If the meaning is correct, it must represent a TchB borrowing from A lyāk (253b2) from PTch *lyāk and formally the equivalent of the next entry.

-lyāka (adj.) 'sitting, looking at' only in the compound: lākkle-lyāka* 'able to see or looking for pain' that is: entwek lākkle-lyākāin [máskentra] for the meaning 'sitting or looking at' (K-5a6).

- From PTch *lyāk, a derivative of lāk-, q.v. See also previous entry.

lyāk (v.) 'to lie, lie down'

Ps. II lyāk,/*lyāk [A, -y, lyāksantv, -, lyakém(?), MPPart. lykemanel: itūmen šak kaum lyāsaim /// 'from nine to ten days he lies [still]' (9a5), /// lū o - - nts lyakem w' k k in : [if lyakem is not an acc. pl. of lyake, q.v.] (516b2); itūmen pāälaii taurne wut lykemanel. srukosãmp eñse (11a8); Ko. II (= Ps.) [A lyakau, -y-, AOpt. -y-, lāysi: /// lānîmpa sem lyakau cintānma šarkãstãr [for the identification, see Winter, 1983:324]) (345a4), lāysi lamoay atayaisa swovy pîtuwî 'he should lie down [i.e. assume a standing posture], sit on the grass and eat alms' (15b6, 195c6); *lyāshné* only in the derived adjective: lyāshnîyess 'prong to lying'; lek yamanalā lyāshnîyess 'he assumed the lying posture' (108b5). *From PIE *leg̣-\* 'lie (down) ' [Greek (Hesychian) lēkhetai 'he sleeps,' Gothic ligan 'lie,' OCS lež 'lie,' etc. (P:658-659; MA:352)] (VW:271). See also lyak and teke/teki.

lyākša, see lyakske.

lyiktw (~) 'to tube'

[lyitkwamna, -] autoñ cpištuk[e]ntar-ne lyiktwamnā srukeñmē 'dying, his vessels and tubes spread out (or swell?)' [?] (139a3). *Possibly a verbal noun from lāx-, q.v., as 'that which something passes through' (VW:273). Hilmarsson (1991:b172) adds the semantic parallel of German Leitung 'conduit, tube' as a derivative of leiten 'lead, conduct.'

lyēpār, see lēpār.

lyioyo* (n.) 'member'


- TchA (plural) lyāy, possibly from PIE *wilye₁h₂, [-] Gothic wīts 'aspect, form body,' Old Norse lité 'color, aspect, form, body, beauty' (< *wīliz) (VW:273). If so, we have an substantivized adjective, 'that which pertains to the body.'

lyu- (v.) 'rub'

Pl. I lywaół [A -y, lywawol]: [ž]lyinesa antapi pudioktentse kekstęno klawię-ne lywaw-nexe 'with both palms [of his hands] he stroked the Buddha's body and rubbed him' (5b5); -lyeyutovoronm, akruna pest lyeyutovoroni 'having wiped away [his] tears' (514a8). *Etymology unknown. For a suggestion, VW (275) connects this word with l却不, q.v.

lyūke* (n.m.sg.) 'light, splendor'

[-, lyuke], //ṣa setko lyūke-wmer [r]a '... like a light-jewel' (242b3), //la]amyska lyuke-wmernse mahṛ̌il 'tender ... and a light-jewel crown' (617a6). *From PIE *leuko- [-] Sanskrit roka- 'light,' Armenian lois 'id.,' Welsh llug 'id.' or *leukos- [-] Sanskrit rōcas, -Avastan raocaḥ- 'light' (P:687 for both lemmata; MA:352, 505)). VW (274) picks the alternative former because in his view lyuke is a masculine. However as only the singular is attested, it is impossible to tell whether the Tocharian noun is masculine or neuter and so both possibilities remain. See also lük- and lyoço.

lyukeno (adj.) 'shining, brilliant'

[m: lyukeno, -/lyukeno] //lyu[ke]mo yaiyu rannte mënne urnasŠe tai k[š]ãm 'brilliant as if thy ūna-mark [is] entered in the moon' (71a6), [s]w[a]nc[øy]me [k]ayãte tai lyukeno 'thy rays in thy mouth like a shining star' (74a1). A regular adjectival derivative from the subjunctive stem of lük-, q.v. (cf. weare, waskōmo, ašëmo, ynamo, pūkám, etc.).

lyeksye (n.) 'millet'


lyoko* (n.) 'light (?

[-, lyoko] tumeñ snai lyokā māsikantana šak /// 'then, without light (?), beans for ten ...' (W-12b2). *If correctly identified semantically, we would have a PIE *lekeñ₂h₁, h₁, en. Compare lyûke, q.v., from *leuko- or *leukos.

lyauto (n.f.) 'hole, opening'

[lyauto, -lyautail] salenme mā no māskrār omə lyauto tsrorye walt[t] 'there was there in the mountains neither hole nor crev (404a5), esēna menkište tåko yakep omnā pājrke šējykica pyorye šëp tåko cew warne samo-luyatil lāntka mā kly[e]jica 'there was a long-lived tortoise there, lacking eyes, and there was a yoke in the water, light and [having but] a single opening'}
vanśavāṭṭīr* (n.) a meter of 4 X 17 syllables (rhythm 5/17/5)
[-,-, vanśavāṭṭīr] (517a6).  
vakal- *?  
vakal/// (405a3).  
vaca (n.) 'Acorus calamus Linn.' (A medical ingredient)  
[vaca,-,-//] (W-33a3).  ■Synonymous with the native okara.  ■From BHS vacā.  
Vajrapāṇī* (n.) 'Vajrapāṇī' (PN of a bodhisattva)
[-,-, vajrapāṇī//] (406a5).  
vajrapame (n.) 'a particular kind of trance'  
(591a4); -vajrapame-samādhiṣe 'prting to the vajrapama-trance': (214a5).  
■From BHS vajrapama.  
vajrāsāṃ, see vajrasam.  
vanapraves* (n.) the name of a meter  
[-,-, vanapraves//] (602-36b1, 615a1).  
vapa(-) *?  
■In a list of medical ingredients (W-18b3).  
vayastā (n.) the name of some medicinal plant  
[vayastā,-,-//] (P-2b4).  ■From BHS vayasthī.  
varangatvacī (n.) 'bark of the Cassia plant' [Filliozat] (a medical ingredient)  
[varangatvacī,-,-//] (W passim).  ■From BHS varangatvaca.  
Varddhane (n.) 'Varddhana' (PN)  
[Varddhane,-, Vardddhane//] (375a2).  
vasiṣṭhe, see s.v. wasī.  
wasampam, see wasampam.  
vatsak (n.) ('seed of) Holarrhena antidysenterica Wall' (aka Wrightia 
 antidysenterica J. Grah.) (a medical ingredient)  
[vatsak,-,-//] (P-1b5).  ■From BHS vatsaka-.  See next entry.  
vatsakabīja (n.) 'Holarrhena antidysenterica Wall' (aka Wrightia 
 antidysenterica J. Grah.) (a medical ingredient)  
[vatsakabīja,-,-//] (497a7, P-1b2).  ■From BHS vatsakabīja-.  See previous entry.  
Vācavārg* (n.) 'Vācavarga' (a chapter of the Udānavarga)  
[-,-, Vācavārg//] (S-3a6).
vājī, see wājīra.
vidāsthāntasē* (adj.) 'prtng to a object of discussion' (?)
(425b3). An adjective derived from a noun from BHS *vidāsthāna- (not in M-W or Edgerton).
viḍāi (adj.)
[Navolución kwaśai viḍai bhok kölpau /// (110a6).
-vār (n.) 'chapter, section (of a work)'
(59b4). From BHS varga-. See also mārgavār, śramaṇavār, etc.
Vāsīṭha* (n.) 'Vāsīṭha' (PN)
[-, Vāsīṭhentse - Vāsīṭhi, -/-] (350b3).
vāstu (n.) 'place, object'
[vāstu, -/-] (149b5); --vastasē 'prtng to place or object' (174a5). From BHS vāstu- and/or vastus-.
viṭcāra (indeclinable adj.) 'variegated'
viṭcāra-pyāpyai mandalāne taṣāle 'it (is) to be placed in a mandala of variegated flowers' (M-3a5). From BHS viṭcāra-. See also next entry.
viṭcārapyāpyaśa* (n.) 'garden of variegated flowers'
[-, viṭcārapyāpyaśa/-] (589a2). From BHS *viṭcārapyaśa- (not in M-W or Edgerton) + ōpyaśa, q.v. See previous entry.
viṭcārapyaśa
tesawat wăsăśar- ne alyêmæn kwi mă cimem viṭcārapyaśa šaubemar
(331a4).
vijānā (n.) 'practical or applied knowledge'
[vijānā, vijānāntse, vijānām/-, - vijānā(m)nta] vijānān wriyāse pāla[ka]ra
'practical knowledge is like a water droplet' (152b1). From BHS vijānā-

vijānānabhāvānāk (n.) 'element of practical knowledge'
[-, vijānānabhāvakntse, vijānānabhāvānāk/-] (153b2, 153b5). From BHS *vijānānabhāvānāg- (not in M-W or Edgerton). See also previous entry.
vidangā (n.) 'fruit of Embelia ribes Burm.' (A medical ingredient)
[vidangā, -/-] (497b8). From BHS vidangā-

vitārag (indeclinable adj.) 'free of suffering'
(197a4). From BHS vitāraga-

Vitašaka* (n.) 'Vitašaka' (PN)
[Vitašaka, -/-] (363a2).

Vidūsaka* (n.) 'Vidūsaka' (PN)
[Vidūsaka, -/-] (78a3).

vidyādharṇa (n.) 'a kind of supernatural being'
[vidyādharṇa, -/-] vidyādharṇa entesa pawinya etswai pinkalle 'a vidyādharṇa [is]
to be painted right up against [their] feet' (M-3a4). From BHS vidyādharṇa-

vidyāsamsparś (n.) 'perception of (magical) knowledge'
[vidyāsamsparś, -/-] (171a2). From BHS *vidyāsamsparśa- (not in M-W or Edgerton).

vidyāsthāntasē* (adj.) 'prtng to subjects of knowledge'
[m:-, -:-, vidyāsthāntasē, -/-] (429a2). An adjective derived from the plural of *vidyāsthān 'subject of knowledge' from BHS vidyāsthamā-

vināṁśā (-) ?'
//mt vināṁstå/// (571b5).
vināi, see vinai.

Vinaśe (n.) 'Vinaśe' (PN in monastic records)
[Vinaśe, Vinaśiṣṭa, -/-] (433a11).

viparyāśiṣa (adj.) 'prtng to error/delusion'
[m:-, -:-, viparyāśiṣa/-] (S-6b2). An adjective derived from *viparyāśa from BHS viparyāśa-

vipāk (n.) 'maturation, coming to fruition (of action)'
[vipāk, -/-] (174b7); --vipākāstse 'having maturation, etc.' (174b7).
From BHS vipāka-

vipākak (n.) 'that established by the coming to fruition of deeds'
[vipākak, -/-] (41a4). From BHS vipāka-

vipaśkajā* (n.) 'id.'
[-, -] (200a1). From BHS vipaśkaj-

vibhakti* (n.) 'division'
///vibhaktinta, --/- (551a3). From BHS vibhakti-

vibhāṅkaśe* (adj.) 'prtng to a commentary'
[f:- //vibhāṅkaśana, --/-] (325b3). An adjective derived from a noun *vibhāṅka from BHS vibhāṅga-

vibhāṣa* (n.) 'detailed explanation/commentary'
[-, -:-, vibhāṣa/-] (374a1); --vibhāṣe 'prtng to a detailed explanation' (361a8). From BHS vibhāṣā-

Vibhusanaprabha (n.) 'Vibhushanaprabha' (PN)
[Vibhusanaprabha, - Vibhushanaprabhem/-] (99a3).

Vimalapuṣpa (n.) 'Vimalapuṣpa' (PN)
[383a3].

vimān, see vimāṃ.

vimuktī, see vimukti.

vimuktimārg* (n.) 'the way toward release (from existence)'
[-, -:-, vimuktimārg/-] (185a4). From BHS vimuktimārga- (not in M-W or Edgerton).

vimokṣa, see vimokṣa.

Virabhadrā* (n.) 'Virabhadrā' (PN of a gandharva)
[-, -:-, Virabhadrē/-] (294a11).

virāṅk (n.) 'medicinal earth' (A medical ingredient)
[virāṅk, --/-] (W passim). From BHS *virāṅka- (Fillizot); not in M-W or Edgerton.

vilom (indeclinable adj.) 'against the grain, contrary'
(179b5). From BHS viloma-.

viloma-
[vedanākāyīnta, -a] (170b5). From BHS *vedanākāyā- (not in M-W or Edgerton).

1Venañcītre, see Wenañcītre.

2Venañcītre* (n.) a meter of 4 X 18 syllables (rhythm 7/7/4).

Vaiṣāḷa* (n.) 'Viṣāla' (PN of a man?)
[-, -a, viṣāḷa, -l] (133b3).

viśīr (n.) 'sea-salt' [Filliozat] or 'Achyrantes aspera Linn.' or 'Scindapsus officinalis' Schott.' [Filliozat and M-W] (A medical ingredient)
[viśīr, -a] (W-6a6). From BHS vaisāra- (Filliozat).

viśuddhi* (n.) 'complete purification, purity, holiness'
[-, -a, viśuddhi, -l] (583a1). From BHS viśuddhi-

Viśvakārma* (n.) 'Viśvakarmā' (PN of a god)
[-, Viśvakarmā, -l] (48a7).

vīse (n. [ms.g]) 'servant, attendant' (?)
[vīse, -ae, -el] [mā su e] kante vīse ste mā ekas wārōjī ījindamtis aspharanāŋgam (178b2), // pāls[k]ontes [vi]s[e] te (178b5). From BHS vīsa-

vīsai, see vīsai.

Vīśou (n.) 'Vīśou' (PN of a class of gods')
[Vīsou, -a, Vīsouml, -s, vīśumāntams, -] (74b5, 88a5, 267a1, 388b8). See also Vīśou.

vīṣakābīja, see vāsakābīja.

Vṛksavāśike (n.) 'Vṛksavāśika' (PN of a god)
[Vṛksavāśike, -a] (88a4).

vṛtti* (n.) ' mode of moral behavior'
[<b>, vṛttinā] (549b2). From BHS vṛtti-

vṛddhi* (n.) 'growth'
[<b>, vṛddhi, -l] (34a1). From BHS vṛddhi-

vṛjīsā* (adj.) 'prting to Vṛjī or Vājī [the name of a country]
[vṛjīsā, -a, -el] vṛjīsā tāsakam = BHS vṛjimahallakā 'the elders of Vājī' (542a5). An adjectival derivation of a noun *Vṛjī, itself a borrowing from BHS Vṛjī-

vṛṣe* (n.) 'steer'
[<b>, vṛse, -l] (511b4) [fnt]. From BHS vṛṣan-

vetena, see wetene.

veda* (n.) 'veda'
[<b>, -a, vedamuna] mant caa ksa vedamuna śānnyare or[or]tste-cāmpāmpēcē śaṅkī anumodilī yamāṣaṣre-me 'thus certain they knew thoroughly and the great-powered gods gave them approbation' (PK-AS-16.3a5 [Pinault, 1989:156]). From BHS veda-

vedam* (n.) 'feeling, sensation'
[-, vedam(a)nta, -elvedam(a)nt, veda(m)a)ntams, -] (149b4). From BHS vedanē. Partially overlapping semantically with the inherited warpalē, q.v.

vedanākāyī(l)* (n.) 'sensations-body'
vaisyarp (n.) ‘eripelas’
   [vaisarp. -i- / (ST-b4).] From BHS visarp-.
vyakṣep, see vyakṣep.
vyañjanam* (n.) ‘expression’
   [-, -., vyanjanay] putiñkte ce weita skóko Anandesko kremnt ñarth vyāñjantsa
   ‘the Buddha spoke this skóko to Ananda with good sense and expression’
   (23b7). From BHS vyāñjanā-.
vyākaram* (n.) ‘grammar’
   [-, -., vyākaramyl] hor vyākaram samvaśtāraññhāntsa wa[ri]ai š[a]iš[a]na shāmyare
   ‘they knew thoroughly the treatises concerning the science of the
   year, grammar, the horoscope, etc.’ (PK-AS-16.3a4 [Pinault, 1989:156]).
   [From BHS vyākarana-. See also the next entry.
vyākarit* (n.) ‘prophecy’ [vyākarit kālp- ‘prophecy’]
   [-, -., vyākarityl] [yōmsa]-ne poṣī vyākarito ce u ‘the Buddha made him this
   prophecy’ (22b2); --vyākaritiśsa ‘prophetic to prophecy, prophetic’ (112a1).
   [Related to BHS vyākarana-. See also previous entry.
vyākhyām* (n.) ‘explanation’ [vyākhyām yām- ‘explain’]
   [-, -., vyākhyāmyl] (175a2). From BHS vyākhyāna-. See also next entry.
vyākhyānapadak (n.) ‘word of explanation’
   (197b1). From BHS vyākhyānapada-. [See also previous entry.
vyēśuñe ‘?’
   6 kunتصa trice kocce [?] tem ška veyurene wai tśyakune /// [the whole passage
   is most obscure] (G-Qm12.1).
vyuktrāntik (n.) ‘a kind of samāpattī’
   (591b1). From BHS vyuktrantaka-.
vrāka (n.) a kind of plant (M-W and Filliozat) or ‘the resin of Pinus longifolia
   Roxb’ (= P. roxburghii Sargent) (Filliozat) (A medical ingredient)
   [vrāka, -i- / (W-33a7). From BHS vrkā-

W

\*wa (conj.) ‘therefore, nevertheless’ [unstressed]
\*cai wa ūkati toṣiṣṭī kṣa te tañ śeyem sañ śānna ‘these therefore [are]
\*Tuṣita-gods who were thy own people’ (23a1), īñāṣyākā wa sāyam ‘still I live
\*nevertheless’ (24b4), lanisi wa amunṣanta ‘nevertheless they began to
\*emerge’ (G-Qa1.2). From PIE *weh [Sanskrit va ‘or,’ Avestan va ‘id.,’
\*Latin -ve ‘id.,’ etc. (P:75)] (Couvreur, 1950:130) with regular change of PIE
\*absolutely final *-ē to Tocharian -ā (which appears unstressed as -a).
\*Compare the development of mā ‘not’ from *me. VW (540) gives the same
\*ultimate etymology but unnecessarily takes wa to be a borrowing from an
\*unattested Tocharian A form. Since the underlying form is clearly īwa/ with a
\*long vowel, Normier’s suggestion (1980:261) of an equation with Greek aī
\*again, anew; on the other hand’ is phonologically impossible. See also wa and
\*wat.
\*wa (in the locative wane), see gu.
wakīlte, see s.v. wāki.
wakhir, see s.v. wāk-.
\*wajrasam* (n.) ‘diamond seat’
   [-, -., wajrasamyl] wajrasasā lo lmos ci rṣarkets [lege: rṣarkets] lant rīṣ
   winaska ‘I honor thee, king of the seers, seated afar on [thy] diamond seat’
   (241a2). From BHS wajrāsa-.
\*wañenta ‘?’
   /// [prejkiśyem tesa po wañenta aśaunymi /// (110b3), /// kauś śāmyate • see
   wañenta ṛīṣ /// (110b4).
\*wat (conjunction) ‘or; rather than’
\*mai ili tākam laitaunie wrocq-asāunemen laṃtuñēte ēpe waṭ no šauḷantse
   iñäṣe ili ste nesalne ‘will I fall from [my] great royal throne or is there to be
   a danger to my life?’ (5a4), yare krēke wat kārweñī ‘gravel, dirt, or stones
   (7a7), takaṃ klahausīm wat ‘he will see or hear’ (33b4/5), samānenne
   wat aśyāinene wat ‘among monks or nuns’ (522a2), walo cew enkornem
   pyaś-ī śāṃnāṣī-ne wat ypoyem wat yucf-īn [waṭ = BHS vīj (H-149-ADD.8a4,
   [Thomas, 1974:102]), mā cpiaurā mā twye kekṣeṣāva = ma wat tsweṭīr na
   ‘never does dust nor dirt pile up on his body’ (K-10a3). [Etymology unclear.
   That there must be a relationship with TchA pat ‘id.’ seems clear but it is
   unlikely that we have a borrowing from A to B (so VW:540). It seems
   probable that we should take B back to PIE *weh + tu (vel sim.)’ (cf. P:75;
watem* (n.*) ‘almond’ (a medical ingredient)

[watamänta, -] (W-9a6, W-31a5). From BHS väldma- or vädma-.

wate (n. adj.) ‘second; other’ [when one of two]; [watesa and wente =
‘again, for a second time’]

[m.: wate, wectomy, wect (- wacem)/] [nt.: wate, wente, wate/-] wate lyna kem/[s] ‘a second sat on the ground’ (45b6), mika karrapu watea ‘having masses gathered for a second time’ (44a8), [sene] sarsa cem prefre sälkkoy ne wace sarsa [sam] kenta laupoy-ne ‘with one hand he pulls the arrow out of him; with the other hand he smears medicines [on] him’ (154b1), wace = BHS dviïtha (198a2), // pikun wace memné [sic] ikim-pïrne ‘on the fifth of the second month, in the ... year’ (Du4); (b) oitem wentsente enke ta[k]a ‘then was I again a man’ (400b2), pittana w[j]ente erarnta ‘the shrimes will appear again’ (522b8), wetste = [wente] lntne ‘it has i new-yestos setiself’ (DAM.507-a4 [Pinault, 1984b:24]); – wetsse ± second, step-* (?): cwi soy wetsse ‘his second son/ his stepson’ (327a5), // soy wetsse [seyen] ykesa suk tantsi // (327b1). TchA wät and B wate reflect PTch *wätö, as if from PIE *dweito-: [Sanskrit dviita- ‘second’ and dvit ‘doubly’ (P:229; MA:399), and Khotanese sita-, Pathian hdyd, Zorastrian Pahevi did, and probably Pashto bdy (Emmerick, 1931:320) (Normier, 1980:258, Winter, 1991:133). Not with VW (566) from an unparalleled *dwo-to-. Also see wato, wasto, and ëylaucce.

wato (adv.) ‘again’ (?)

pelaiknessa taik kektseii wato wïnåkau-c ‘I honor again thy law-body’ (244a2), tâ, tweresa wato käly[t]a ‘she stood by the door again’ (570b1).

The frozen feminine accusative singular of wate, q.v., used adverbially. (As if) from PIE *dweito-: [Sanskrit dviita ‘doubly, two-fold’].

waptästa (n.) ‘weaver’


wamer* (n.) ‘jewel’


Clearly connected with TchA wämë ‘id.’ but further connections are obscure. It may be a derivative of wämi- ‘disappear into, be covered,’ q.v. and/or, related in some way to A wamp- ‘decorate.’ Anreiter (1987:100) suggests that underlying A wämë and B wamer is a PTch *wémpner ~ *wämnpër. He further connects Gaulish vimpi ‘jewel’ and Welsh gwysg ‘pretty; jewel’ though the Celtic forms must reflect a putative PIE *wỳnks-. For other suggestions, see VW (579-80); from PIE *dwe- from PIE *hjew- ‘(au)jewel’.

Wâmësk (n.) ‘Wâmësk’ (PN in grafitto)

[Wâmësk, - /j] (G-Qm5).

wayauce (n [m.sg.] ‘leader’ [wayauca, - /j] kla[i]htia siplakie wayauca mid nesam-ne sà, wayauca yam] (330a3). A derivative of wâyi-, the non-present stem of âyi-, q.v.

war (mnt.) ‘water’

[war, warte, wart/wranta, -, wranta] nagi laka temtak emkalw ... wranta oonrâ ‘if the nágas see perveer passions ... the waters dry up’ (31a), krosça [sic] wars ce yolmene yünaksen ‘they enter the cool water of the pond’ (29a6), [á]ntesena watâlai premome war âstsid yâke yamasâm ‘they make in his [this] fashion to fetch water, carrying a pot on his shoulders’ (91a1), keçcye luju war nástta ‘the hungry antelope seeks the water’ (139b4), krosce. war snai mårkçç = BHS shåtoym anîlâm (H-149 112b2 [Thomas, 1987:169]), snai luva war = BHS aprânamaka- (H-149-ADD.7a1 [Thomas, 1987:169]), snai war = BHS nîjakom (U-93), war uppâlîçse = BHS vâri pûskara pattra- (U-26b4), hwæzse war = BHS soprâjanakadenaka (unpubl. Berlin fragm-1a [Thomas, 1987:169]), swesesse war ‘rain water’ (W-35b3); – wär ‘stream’: kaucâ-wâr oly išim hîrmor-wâr ‘it guides the boat upstream or downstream’ (PK-AS-18B-b [Pinault, 1984b:377]); – wrase* ‘bring to water’: [wrasse kraupe = BHS udakavargah (Thomas, 1976b:106), – war-kata ‘drops’: war-kata = BHS âdmnåma- (ST-B4 [in a list of diseases]).

TchA wär and B war reflect PTch *wär, probably the regular reflex of a PIE *udrom, itself a regular (endocentric) thematicization of *wodr-ludn- (P:78-80; MA:636). One might compare Albanian ujë ‘water’ from *udriyëla or the *udrom itself which may be tied up in the history of Celtic *dubro- ‘water’ [: Old Irish dobar, Welsh dwfr] (see Hamp, 1972). Somewhat similarly Winter (1962n:30) starts from an *udr- “possibly extracted from derived forms such as the adjective B wriye,” and Normier (1980:262) posits a PIE *udrny, which might be taken as a conflation of the r- and n-stem forms, as the starting point for the Tocharian development. Considerably less likely is the possibility that PTch wår is from PIE *hjew- [: Sanskrit vârâvârī (nt.) ‘water’, Avestan wâr (nt.) ‘water’, Græs wâr (~) ‘water’, Avestan vairi- (m.) ‘sea’, Old Icelandic vâri ‘liquid, water’ (P:80; MA:636)] (Smith, 1910:19, VW:557-558). Puhvel (1991:404) subscribes to the same theory, though he
assumes an initial laryngeal, and adds Hittite hurnai-, hurniya- 'spray, sprinkle' and Greek hraúndō 'sprinkle' (< *h₂wṛmn-yelo- [though one might have supposed such a shape to have given *hraúndō] to this etymology. However, if the Tocharian forms belong here, they must come from an otherwise unexamined zero-grade *wṛ-. One might imagine a *wṛti or a thematized *wṛrom but neither possibility carries much conviction. See also wrīyeṣe.

warānica* (?) (n.f.) 'sand'

[...]

The form of this noun is not as clear as it might be. The balance of the evidence suggests that the accusative singular should be /warānic/ underlyingly with stress on the second syllable (so 552b1 and 566b6). However, /warān/ is also a possibility (so 142a3). Its cognacy with TchA wāryātic suggests the former rather than the latter. Perhaps the first /d/ of wāraṇāca is a second case of a "super-short" /d/ just as with wāte for expected wāt.[/p.

Etymology unclear. Clearly related to TchA wāryātic 'id.,' it nonetheless is not directly etymological. To connect the two Tocharian forms we might reconstruct in the first instance a PTC *wārvārihi. The cluster *w-r- regularly gives TchB -r- (cf. smare). In TchA it might be possible to assume that *wārvārihi has become *waryāhice is dissimilation. I rather think TchA is more conservative vis-à-vis the vowel of the second syllable. In Tch B *w-anica might have been replaced by the more common *-anice (cf. salaice, arāice). Reconstructing *wārvā-ānic allows us to connect this word with the heretofore isolated Sanskrit vāluka- 'sand' (usually in the plural vālukāh). Also semantically attractive would be a connection within TchB of warānic with yare 'gravel.' The latter word might reflect a PIE *wero- while the Tocharian and Indic words for 'sand' would be based on a lengthened grade *w-r-. If the PIE words were *h₂wero- and *h₂woro-, it would be possible to connect the semantically similar set in Germanic, i.e. Old Norse úr (n.f.) 'slag, dross,' aurr (m.) 'sand mixed with stone,' and eyr (f.) 'gravelly bank (along a rivershore or extending into the sea). The latter two would be Germanic innovations involving a new "misplaced" full-grade and the first with a neologistic full-grade as sometimes happens. (De Vries, 1962:20, s.v. aurr lists an Old English ēor 'gravel' which would certainly belong here but I do not find it in either Bosworth and Toller or Clark Hall. Less likely would be a further connection with Old Irish úr 'earth, clay,' New Low German úr (> Dutch oor) 'iron-bearing earth' (< bog-iron?), Old Norse yr (m.) 'brittle iron' (if this does not belong with the first set), aurr (m.) 'wet clay, loam; mud, wet soil,' Old English úr (m.) 'earth, humus.' This latter set all seems to revolve around a notion of *'wet earth' and thus might be further connected with Old Norse úr (n.f.) 'driizzle, yr (f.) 'id.,' Sanskrit vāri 'water,' etc. There is of course the possibility that these two groups were secondarily connected in Germanic in the meanings of 'slag, dross,' 'iron-bearing earth,' and 'brittle iron.'

In any case, not with VW (552) connected with Old Icelandic ver 'landing place' (in modern Norwegian and Icelandic > 'high bank of rock or gravel'), OHG wuorð 'dam,' warð 'bank, beach,' Old English weor (Proto-Germanic *wierjan 'weir' whose further connections are dubious (see De Vries' discussion, 1962:674-5). This Germanic group would appear to be derivatives of an underlying 'raised bank' or the like and have nothing to do with 'sand.' See also possibly yare.

wareši* [Arjyanãrg hém wareši] (426a1).

warkami* ?

... /warkami/ (303.3). Perhaps the usual assumption that this stands for *warkāni, the abstract derived from wārk- 'shear,' q.v., is correct.

warke* (n.m.) 'garland'

[... - warke, warke, warke] sumānsam workensa mālaendo kārskenam ... sumānsam workensa kārsalja 'strewing the M. with garlands of sumāns ... it is to be strewed with sumāns garlands' (M-3a4). Semantically enticing is VW's connection (1891:52, 1976:545) with Albanian warg 'chain, string (of beads), necklace, chaplet, etc.' Possibly too we should include Greek ἀρχόσ 'row of vines or fruit-trees.' These would represent PIE *warg-o- (for the Albanian and Greek) and *warg-o- (for the Tocharian), or possibly alternative thematicizations of a root noun *wargwarg. (MA: 354).

warksal (n.m.sgl.) 'power, strength, energy'

[warksal, warksal māk=l-e warksal 'thy energy did not slacken' (104a1), po warkalsal wântayal ite pinnëte kârsa 'he stretched full the bow with all [his] might and shot' (109b6), amarsa Jambudvïpam lantimp po kempré warksal 'out of vexation they checked the energy of all the Janapudvïpã kings' (PK-13E-b [Couvreure, 1953c:88]); —warksaltste 'powerful': yewe rete warksalsy 'weapon and army [were] powerful' (PK-NS-36A-b2 [Couvreure, 1964:247]).

TchA warksal and B warksal reflect PTC *warksal (there is no need, with VW, to see in B warksal a borrowing from A). This *warksal is a verbal noun (cf. tørknal or enkall) to an otherwise untested verb *warks-. With VW (1941:152, 1976:560) this *warks- must be connected with the common PIE
wärg- ‘do, work’ [Avestan varəzəy ‘works, does.’ Gothic wairkeib ‘id.’ etc. (P:1168; MA:649)]. See also possibly wärk-.

warñaik (postposition) ‘beginning with; et cetera’

kwi war tākan yolmene winañčentria omp lwāsa lakṣām warñaik ‘[if] there is water in the pond, the animals there enjoy fish, etc.’ (11b4), saul-warñaik saim ‘life-long refuge’ (48b3), saulsia wärñaik ‘life-long’ (143a3), śākasa warñaik ‘from now on’ [?] (169a2), ce śāmnlasa wärñaik ‘beginning with this birth’ (228b4), kossa wärñaik māka = BHS yōvatā bahu (305b4), saṃdāne māskētra mā tōsa warñaik = BHS bhikshu bhavatā na tāvatā (H-149-ADD.124b2 [Thomas, 1974:93]). | Clearly, as VW has seen (546), we have an old accusative singular to a noun *wärno or the like which should mean ‘± beginning.’ However, beyond that any connections are most unsure. (VW himself suggests a connection with Greek aērō ‘raise.’)

wartto* (nm.) ‘forest’

[*, wartto/warttona, -] wayā-ne šere wartone maitar šerāsi ‘the hunter led him into the forest; they went to hunt’ (44a2), niśālam kamāte Andhabe warttone masa ompalśkōnīte lamatī ‘A. picked up [his] sitting-mat and went into the forest to meditate’ (H-149.X.4a3 [Couvreur, 1954b:43]); --wärtoṣe ‘prting to the forest’ (88a2/3); --wartto-wesānśain ‘forest-dwelling-refuge’: wartto-wesānśai-saim ‘forest-dwelling-refuge: wartto-wesānśai-saimtāsa wes śaśyom pintāwāsa ‘we live there by alms in the forest-dwelling-refuge’ (PK-AS.16.2a5 [Pinault, 1989:155]). | TChA wērt (pl. wārtant) and B wartto (warttona) reflect PTCh *warttolvwarttona. The apparent double consonant causes some difficulty but probably we should connect this word with Old English worthe ‘piece of land, farm and Sanskrit vṛśi ‘enclosure’. (Liđen, 1916:139-140, and VW:562; P:1161-1162; MA:199). The semantic development might be something of the sort ‘enclosure’ > ‘sacred enclosure’ > ‘sacred grove’ > ‘forest’ (cf. Melchert, 1984).

warpano (adj.) ‘enjoying, perceiving’


warna* (nm.) ‘ant’

[/warni, - /nāktē warmi lestaine yūmāskem ‘as ants enter into [their] hill’ (15a4a); --warniye ‘prting to ants’: wārmīya lesto ‘an ant hill’ (15a4a), wārmīye tārāre ‘ant extract’ [= ‘formic acid’]? (W:3a3). | As if from PIE *wermō-, a deformation of the *wormo- (P:749; MA:24) that lies behind Sanskrit valmīka-, vanīrd-, Greek bōrmaks, bārmaks, hōrmikas, mūrmēks, Latin formica (VW:546).

Waryacandure (n.) ‘Vairyacandra’ (PN in monastic records) [Waryacandure, - [/l] (435a2a).

Warwattsake (n.) ‘Warwattsake’ (PN in graffito) [Warwattsake, - [/l] (G-su24).

warso* (n. [pl. pl.]) ‘± plain’ (?) [\][-, warsim] wārtsoṣa[n]a] wārsāmne (542b3). | Meaning doubtful, etymology unknown. VW (546) takes it as a derivative of wārīc ‘sand,’ i.e. *wārīnso > *wärīso > *wärso, but neither the phonological nor the semantic development is very clear.

warsaṇīne (adj.) ?’ [waraṇēne, - /n [twe nīyaitkorsa ma]nt pyām warsaṇīne - mu r ‘parra yaṃ (LP:25a1). | Eln this form word would look to ‘be robe’ but the context cannot be said to favor such an interpretation.

wartse, see auṛtse.

walāk- (vi.) ‘stay, tarry, abide, dwell’

Ps. I/wołoκ- [MP woliomar, - wołokiṭ,-, - wołokentār [sic]; MPImϕp, - , wołositiṭ/-]: onmissana wōrāsa tsēkama marmānna tronkste stān ra rāsrā cīta woliomar nūskamēmer marmāna inkaum-kānter [‘while the vessels [of the body] burn in fires of repentance like a hollow tree, I abide with a glowing spirit, I depress [my] vessels’ (TEB-64-05), cewyka vaṣok yentane wolo[k]trī] [yn]a[rm]w [second restoration uncertain] ente ‘wenn er [scil. der könig] an den von ihm [scil. Uutta] betretenen orten (traurig?) verweilt’ (Thomas, 1983:242) (88b2), tunem tsenkentra woklentāra ‘thereupon they rise up and abide’ (PK-7-Ka2 (Couvreur, 1954a:83)). | Underlyingly wala-li- (as if) from PIE *wolh-, g- /wolh-/ gives wokol- regularly by mutual rounding (cf. kalāk-, para-, and sanāp-). Ultimately connected with PIE *wel- ‘turn, roll’ (cf. wāl- and wāl-). Compare, without the laryngeal, English walk and Sanskrit vaṅgati ‘moves (the limbs).’ Similar in formation are kalāk-, para- and sanāp-. For the etymology, see Adams (1988b); similar is VW (1970a:170, 1976:580). See also wakle.

walānem (n.?) (adj.?) ‘?’ pūnā saukem walānem (429a5).

walāntsə* (n.) ‘hindrance (to religious life), besetting sin’ [\][-, walāntsən] samārsāṇaṃ tṣerekwā saṇā hyprā [nāś aśīs]mar : pāś plōskontse walāntsaṃ tṣākwañčentia śwāra spā ‘may I know the delusions of the samārā completely, the five hindrances of the spirit and the four perversions’ (229a5/6). | The equivalent evidently of BHS nīvarana-. | An agent noun, based on the subjunctive stem, from wāl-, q.v. For the formation, compare premśita ‘pregnant; potent; stem’ from pār- ‘bear.’ Similarly, VW (542).

walo (nm.) ‘king’

[walo, lānte (- lānti), lānt (voc. walo)/lāiće, lāntāṃs, lāntām | A]renem mim lānte yepesy saHLay luysttante ‘they were driven [beyond] the border of king A.’s land’ (86a5), yamats walo ‘the king of the gazelles’ (232b5), lāntaṃso lante[ei-s]a slā[1] wsiy[5]st[1] ‘thou gavest life by the royalty of kings’ (241a1), walo = BHS rājā- (310a3), skas kṣuṃntna Šāṇśi lānte ‘in the sixth [year] of the regnal period of king N.’ (PK-Čp.25.1 [Pinault, 1987:160]). | TChA wāl (obl. lānte) and B walo (obl. lānte) reflect PTCh *wālo (obl. lānte),
wasamān[E]. (n.) 'friendship'
A derivative of wasamā.[q.v.]

wasik (n.) 'I', only in the compound wasik-kālpassuki (n.)(wasik-stealer):
[se sāmāne ... yātāry yam wasik-kālpassukim yonīya-sparkkāsukim kāryorcempa wat [wasik = Uyghur yolo of unknown meaning] (330d3).
In form (-ik) it looks to be possibly an Iranian borrowing. Just possibly we have a pre-
Khotanese *waṣaṣṭa- + -ik, where *waṣaṣṭa- is Avestan waza-, Khotanese bāṣka, Shughni wā, all 'load.' Schaefer (1997:171) suggests a borrowing from a Middle (Eastern) Iranian *bāṣka- or *bākēka-, a derivative of Old Iranian *bāṣa- 'tribute, toll' (cf. Avestan bājī- 'tribute, toll'). Such a suggestion seems less likely to me on the formal side, in the absence of any other indication that Iranian *bājī- would be borrowed as Tocharian w- rather than as p-.

wase* (n.[m.sg.]) 'lie, untruth.'
[<w, wase!] waike wase spā kās̄kor wat wentsi 'to tell a lie, [to speak] calumny or gossip' (31b4=32a6), [waike] sainā yāmnom nati weskem krenttintā wāsē weskem 'having taken refuge in lying, they speak blame, they tell lies about the good' (255b7); —wase-reki 'id., calumny': wase reki no lāre yamantrā 'if[i] however they love calumny' (K-8b3).
Etymology unclear. VW suggests (548-9) a connection with the Indo-European word for 'two,' more particularly from a *dves- which, however, seems not to exist. Better would be a connection to the multiplicative *dvis 'twice' (e.g. English twice, Latin bis). Wase would be (as if) from PIE *dvis-en- 'the thing [said] in two ways' or 'duplicity.'

wasetāk '?
// wasetāk śvīrā ṣvātantra aśikai yamal// (183a5).
wasa, see s.v. i.

wasamānpa, see next entry.

wasamānpā (n.) 'ordination' [N+gen. wasamānpā yām- 'ordain s.o.']['se sāmāne menki-kām-pikvalanānēpi onolenite wasamānpā yamanstā pāyai su mā wasamānpa tāmān 'whatever monk ordains a person less that twenty years old, pāyai; this one will not be ordained' (H-149.X.3a1 [Couvreur, 1954b:47]), wasamānpās (as: wasamānpās) kauke 'request for ordination' (KVāc-24b4 [K. T. Schmidt, 1986]). —From BHS upasamāpād- and upasamapa-. See also next entry.

wasamānpamānē (n.) 'place of ordination' (?)
(Couvreur, 1968:277).
Like yārmekānē, tāpumānē, and wānānē, a compound whose second member is -mānē 'a place, q.v. In the absence of any context for this word, its exact meaning cannot be determined.
Wasave* (n.) ‘Väsva’ (PN) [-, Wasavi, /-l] (Qumruna 34-61 [Pinault, 1993-94:175]).

wase* (n.[m.sg.]) ‘poison’
[-, -/wase/ ni’a såt mājyesaši nase yokaike raekaunasse ‘I must not drink the poison of your words’ (23b5), matre-was-ars[a][a]/[a] ‘a snake with sharp poison’ (43a6); -wesetse ‘poisonous’: wesetse stūm ‘a poisonous tree’ (139b7), wessee sapule = BHS višakumbha (534b3), wesetse[a][a]nwa hvāšane ‘among poisonous animals’ (57b1); -wesew ‘poisonous’: /ets wesew ahiše tarāmn[p] nesam[a]he ‘the poisonous breath of the... like a cloud!’ (H-149.71ar [H.30]).

TchA wās and B was reflect PTC *wāswe from PIE *weswa-: Sanskrit viśā- (nt.) ‘poison’, Avestan viṣa- (nt.) ‘id.’, Greek ἦς ‘id.’, Latin vīr ‘id.’, Middle Irish fith ‘id.’ (P-1134; MA:439) [Pisan, 1942-43a:32]. To be rejected is Duchesne-Guillemin’s (1941:167), VW’s (563), and Winter’s (1998:351-352) connection with wās ‘give’ (cf. German Gif.)

waskāmō (adj.) ‘moving, mobile’
[m: waskāmō, - waskāmōr] pālcyivy-pālcy ra waskamō ike sāmnānts pālsko ‘the thought/spirit of man [is] exceedingly mobile’ (245b4/5); -waskāmī ‘mobility’ (7?): /nāi wask[ā][a]mīn yoko (514a1).

An adjectival derivative from the subjunctive stem of wāsk ‘to dress, be clothed,’ q.v.

waste (n.) ‘refuge’
[waste, - waste (voc. wasatal)] es-linsepe cwi waste tākaym ḫaś[en]tes] ‘may I be a refugee for this blinded world’ (22b1), cāmpa-m[e] ḫakle waste nestsi ‘he can be a refugee in their suffering’ (77a2).

■ Etymology unclear. TchA shows waste also, but the cluster -st- shows that this word is a borrowing from B. Probably B waste reflects a PIE *h2-wast- built from the h2-wes- ‘dwell, spend the night’ (cf. *wās-). With VW (547-8) one should compare particularly Middle Irish fos ‘rest’ (= h2-wast-). Less probable is Normâr’s suggestion (1980:259) of a *wastó-, related to Sanskrit vest- ‘wind, twist around.’ Phonologically and semantically unlikely is VW’s later suggestion (1980[82]: of a *w-l sth-o- ‘cover-place.’

wasto (adv.) ‘again, doubly, doubled, in two ways’
carka kkeksešinem swaličaih [war wia]s[lo] wranta ca[r]l[a] tare[n]mem paryarrinta paýnmem ‘he released rays and water from [his] body [in] two-fold [fashion]: he released water from the top of his head and magical flames from [his] feet’ (108b6), tak wasto tot [ingredients] ‘each [of these ingredients] doubled so much’ (W-9a3); -wasto-γiške ‘id.; /ebb wastokγne • kkeksešisse [ref][k]isse se šil west rot ‘in two ways pure; this moral behavior of body and water is spoken of’ (386b3).

TchA wast and B wasto reflect PTC *wasto from PIE dvishth-: [Sanskrit dvistha- ‘in two places, ambiguous’] (Winter, 1987:242). As with wato, q.v., wasto represents a frozen feminine accusative singular (i.e. *dvistham). Not with VW
wärk- (vt.) 'shear'
P.t. Ib wärk-l [A I- - , warkäre]: sánta warkäre ysañýye yok taka 'they sheared the sheep; golden was the wool' (452a1). TchA wärk- (cf. present participle wärksantä) and B wärk- reflect PTch *wärk- from PIE *wérg-.
The Thoarinian words are matched most closely in Armenian gercum 'shave, cut [hair]' (WW:559). It seems possible to me that the meaning seen in Thoarinian and Armenian might be a specialized sense of the widespread *wérg- 'work, do' (P:1168-9; MA:252). If so, we might compare in Tch wärksäl whose formation shows the same present-stem in -s- that is seen in A wärksantä. See also warkamine.

wärp- (vt.) 'surround'
PP Avawárpä: sámänentsa wawárpmu grahamman[e] m[e]'he ra spák tágsäi 'thou hast set thyself, surrounded by monks, as the moon [is set] among the planets' (215b2=221b1), märte ost pošyannts [wa]wárpmu 'as a house [is] surrounded by sides/walls' (A-2a4), [śwīra-wert]yasamem įstrem nāktensats wawárpmu 'surrounded by the pure gods of the four orders' (TEB-58-20).

TchA wärp- and B wärp- reflect PTch *wärp- from PIE *wérpH2: 'twist, bend': Gothic wairpan 'throw', Latin verbera 'swatches, slashes, thongs,' Lithuanian vīrbas 'switch, rod,' English wrap, etc. (P:1153) (WW:561-2, based on Lane, 1938:29). Particularly one should compare Hittite (anda)warpē- 'encircle' which like B wärpē is a denominative. Wārpē is from a PTch *werpe (seen in A warp 'enclosure') while the Hittite verb is from warp- 'id'. Both *werpe and warpa- reflect a PIE *worbo- (see Melchert, 1984:157; MA:199). See also werwiye, werpiške, wärp-, and the next entry.

wærw- (vt.) 'prod, urge, spur (on)'
Ps. IX /wærwiskí/, [A - - , wárwássýml; APart. wárwássëica 'urging, spurring': srutikyješš-ša wašamo naus wárf-švássëica šek [if] the thought of death has been earlier a friend, [then it is] always something spurring [one] on' (K-11b6); Ko. (Ps.) [A - - , wárwássýml; MPOpt. wárwássím, -/-]; Pt. Ib /wærw/ [MP - /warw/; word: /uńkoleśvärw/ 'the god prodded himself'] toward meditation' (525b1).

TchA wärp- and B wärp- reflect a PTch *wärp- which looks to be a denominative (*wärpē)- 'prod, switch' built to a *werpe 'sh, lash, stick': Latin verbera 'lashes, scourges, thongs,' Greek rúbodos 'stick, lash,' Lithuanian vīrbas 'rod, switch, stick' (P:1153) from *wérp- 'twist, bend' (Duchesne-Guillemin, 1941:149, WW:551, though with differing details). The second -w- in wärw- (as compared to the -p- in A) results from "lenition" after a long vowel followed by a resonant (cf. wain-). See also wärp-

wärsw(s)e* (n.) 'robber'
[...] wärsw [...] sa samâne lykaṃ wärswëmpa plâkisa yți yam 'whatever monk goes on the road by agreement with thieves and robbers'
wäl- (vt.) ‘cover, conceal, obscure; surround, enclose, hem in’

Ps. VI /wālln/- [Ger. wala: ‘walanalle sammassalë cankene nauntse maskenāt (W-14b2); Ko. V /wāll- [A Opat. -w, -wālīy/-, -wālōy/-, -wālōy/tārīf; Inf. wālātis]; [sāmans/sansu tsekwana] niis bārypā [niis aśīs lambā tē pālsḵonste walsantams] īsātuxša wālā (niis) mā tōm] wālōm arālicī īi cemnelm ķamēl mā īnarsom ‘may I know the delusions of the samsāra completely, the five hindrances of the spirit and the four perversions; may they not cover my heart; may I not forget birth [comes from birth]’ (229b1-3), viparēyisē sārmese mā ī wālōyītā pīs čemelentents īs pālsksōse ‘may the chatter of delusion not obscure the spiritual eye of the five births’ (5-6b2); Pt. Ib /wālla/- [MP wālānī, -w, -līf; mā īi cāuamān kēa mā rē wālānī kēa ‘I didn’t hide anything, neither did I obscure anything’ (27b8)] PP /wāllāːl/- krāska wālāsā po pālsksīnā lākā ķākēm ‘all spirits covered by dirt see [= know] pain’ (22b14), wālāsā/wšāl = BHS šūrēna (534b5); — wālaːle ‘covering’ : wālaːle = BHS chadnam (534a4).

Tchā /wālōːd-/ B wāl- reflect PTC /wāl- from PIE *wel- ‘wind, twist, bend’ [= Sanskrit vālēti ‘turns’, vṃrōti ‘covers, hems in,’ Avestan vōrōvālēti ‘covers, turns,’ Armenian gelmēn ‘twist,’ Greek eiliō ‘wind up,’ Ukrainian jell ‘vomit’ (< *welōdo), etc. (P:1142-42)] (Reuter, 1934:12, VW:551, with differing details). The root vowel -ō shows that perhaps we have a derivative from PIE *wel- or an grade e~ iterative-intensive. Another analysis is offered by Hilmarrson (1991:45-47). See also walsanta and, more distantly, wāl-, wālāsē, and yel.

wālī (n.) ‘creep, liana’

[wālī, -w, -w] wālī rāmt tatākauša s ’īll (11a2). — From BHS wālī (Sieg, Siegel, 1949:169). At least partially overlapping in meaning with laikte, q.v.

wālt- (vt.) ‘crush, grind; agitate, trouble’

Ps. VI /wāltṣān/- [A -w, -waltṣām (?)]; Almpf. -w, -waltṣanoy/-, Ger. walsanalle): aknatsa aīsxaumn śēn onkolmai sāssesē sōn yōnīye [le: -ai] walsa:nma ‘the fool and the wisdom both set the elephant in motion; it does not crush [i.e. make] its own way in the world’ (255a7); onkolṃ=e=xu walsanoy=n=āsta lyakṣe ‘an iron she-elephant crushed his bones fine’ (22b4); tom satkenta lyakṣe walsanalle ‘one [is] to grind these remedies finely’ (W-33b1); Ko. V /wāltṣā/- [A -w, -waltṣām; A Opat. -w, -waltṣoy/-; Ger. walsalle): spātu ra walsa:ly [lege: walsamū nī] āsta lyakṣe po wnomli ‘all creatures crush my bones fine like dust’ (220b4), tom samntkentone [lege: samntkentone astore nanāssusa kliye ikkēr waltṣoy ‘to crush a naked bather woman or daughter should grind these medicines’ (P-26b); rohinike kenten samntkentone (W-15a5); Pt. Ib /wāllṣā/- [A -w, -wāls’a/walsām, -wale:rtē [yəl̂ ] wāltṣa tarya taun ‘he ground three toes of milklet’ (459a4)] wālīsā yōpāk = BHS mathēta citam (H-ADD.149.85b5) Thomas, 1974:87); PP /wāllṣāːl/- [ingredients] wāllṣuːa varsa yokalle ‘having ground [the ingredients] it [is] to be drunk with water’ (P-1b1). — Perhaps from PTC *woll(t)- (see wals-), either as a derivative from a nominal derivative *wel(t)se from *woll(t)– or directly from *woll(t)- by analogical extension of the root vowel -ā regular as the result of ā-umlaut in the subjunctive and/or preterite (for a similar extension, see wāk-). The basic etymological connection was seen by VW, 1941:150, 1976:543. Alternatively one might see here the Tocharian descendant of a putative PIE o-grade e~ iterative-intensive *welh-, o-eh- from *welh- ‘strike’ (cf. Hittite wālith- ‘strike’). If the latter, see also possibly Ylistäkkē.

wāsēm (n.) ‘(false) conception, idea’

[wāsēm - wāsāy/- mā to tōsā pintwāl wālpalle nesu kossa wāsēm klesānā mā wūkāskau ‘as much as I do not enjoy alms, by so much do I not avoid false conception and klesā’ (107b10). — From BHS wāsān-.

wāsk-/wāsk- (vi.,vt.) ‘move, budge, have motion (intr.); move (from a place) (intr.); tremble’; K ‘move (tr.), shake (?)’

G Ps. XII /wāskā́n/- - wāskā́n/- [MP -w, -wāskāntar - wāskāntar/-; [ma:jna ykmem wāskāntar ‘he never moves from [his] place’ (143b1), mā wāskāntar = BHS na prakampate (H-ADD.149.124a3) Thomas, 1969:297)]; va wāskāntar = BHS na prakampate (U-18b2); Pt. Ib /wāskā/- [MP, -wāskāta, wāskātel/-; kēlésta lākā pratimēn wāskāta ma at-ate sāssē tāilpsūs’lāk’lentamen ‘thou hast borne pain; however, (from your intention to free the world from sufferings, thou hast never moved/budged)’ (224b2/3), pāntuk suktu mā wāskāte ‘ever dead, he didn’t move’ (606a1); PP /wāskā/- wāskāsk ste arācikē yāinu traike ‘the heart is moved having achieved error’ (unpubl. Paris fragm. [Couvreur, 1954c:88]).

K Ps. IX /wāskā̄/- [A -w, -wāskāsān/-] (331a1).

The -ā- of the root is more original. It has been replaced, partially in B, entirely in A, by -ā- generalized from the subjunctive and preterite where it is the regular development by ā-umlaut. Tchā wāk- and B wāsk-/wāsk- reflect PTC *wɔsk-­hwɔsk- from PIE *weg Hercules, a derivative of *weg- - shake, set

wäks- (vi.) ‘be restless, wander’

Ps. III /wāks-/* [MP -ı-, wākṣetāl/-, - wākṣentār]: šīt kai - nano nano prekeman te tākm tanapentem pansko lau wakṣetār trānksosu āṃsketār ‘if [there is] questioning again and again by the benefactor, the mind wanders afar, it is sinful’ (331b1/2), tesa šāṣṭe wakṣentār ityauvemcem ce prek e aumiyene āṃskosā [mā] kālpastrā āṃsāyā ‘thus [is] the world; they wander away from one another at this time and in the spiritual fever it doesn’t achieve warmth’ [or ‘they wander away from one another at this time of spiritual fever and it (scil. the world) doesn’t achieve warmth’] (255b4/5); PP /wākṣo-/*: (497a4). **Etymology uncertain. Perhaps it is to be connected with PIE *weg- ‘shake, tremble’ (cf. wāsk-); one might particularly compare formally Latin vexāre ‘shake, vex’ (Hilmarsson, 1991:42). Otherwise WV (553) which derives it from PIE *weg- ‘convey.’ See also possibly wāsk-.

wānk- (vt.) ‘prepare’

Pt. IV /wānkt(ā)sāl/ [MP -ı-, wānkātel/-]: kāryortau ksa lāyā-не istak [k]autka snoy ikṣa tumen sām, sem kau ersate ne oskai wayātē-nee wāktē ‘a certain merchant saw her [lying on the ground]; immediately he turned to [his] wife and exclaimed; she went, raised her up, led her to [their] house, and prepared food for her’ (TEB-66-36). **Etymology unknown.

wāt- (vt.) ‘fight’

Pt. I /wāt/ [A -ı-, wit]: [Sēm Prasnamke Māgamātēsē länt wṛttaii wātā-āνu! ‘P. went up against the king of Magadha and they fought one another’ (21b7). **TChā wāt- and weta- along with A wac ‘combat, struggle’ reflect a PTCh *wēt- and its derivatives. PTCh *wēt- is, in turn, from PIE *wed- ‘strike (down): Sanskrit vedh ‘strikes, (down),’ Greek (Hesychius) ἔθει ‘destroys,’ Old Irish fēsc- (< *wēk- skele-) ‘press,’ OCS sn%-vada ‘fight’ (P:1115; MA:471). This etymology of Krause’s (1943:32) is wrongly rejected by WV (543-4) in favor of deriving from the word of PIE *dwekt-, a putative derivative of the word for ‘two.’ See also weta, wedē, and eweta, and, more distantly, yatwe.

wākt- (vi/vt.) G ‘separate, distinguish, decide,’ K ‘command, order’

G Ps Ifa /wāktkāxkīs-/* [A -ı-, wāktāsānīl/-]: km ma tālām yoloyāt [leges: yoloyān] šek wāntrā no wotkām kri/1 ‘the earth will not always bear evil; if it decides, it will cover it’ (255s6a); Ko. V /wātkāl/ [Ger. wāktkīle]: kusāl wāntrē wāktkīle aśkumyemapā tāktē ni (S-6a4); Pt. III /wōt̥kās/ [A -ı-, otkāsal/-]: /i otkasa-me (36b5); PP /wātko-/*: āñamem wātkos ... āñ somske ‘my son, separated from me’ (88b2), [wēt̥k] [o]si ān/mantse] = BHS prāhūnamaya (TX-4a1 [Thomas, 1974:91]); —wāktkāsīlīye ‘command’: wāktkāsīlīyēsa = BHS āñamana (251b2). **Etymology that though built to the Grundverb, the meaning is that of the causative (therefore wāktkāsīlīye = wāktkāsīlī).]

K Ps. IXb (= Ko.) /wātāskak/* [A wātkāskau, wātkāst, wātkāsānīl/-, wātkācčer-; Almp./Opt. -ı-, wātkāsi/-]: kse poro wātkāsīlām paikatsi ‘whoever orders a letter written’ (65a3), wātkāsser-ī ... yppoymēλ [m yl u ste] ‘you order me to leave the country’ (79a4), ārkvi parš-ke laš-arkvi wātkāsī ‘should he ask [after the white, he would order [it to be] white’ (28b4); Ipv. II /pāyātka-/* [Asp. pitka; Ap. pitkāso]: twe pitka wes ān lamam ‘command us [that] we sit in peace’ (TEB-67-41); Pt. II yātka-/* [A yātkāwa, yātka, yātka, -ı-, yātka]: yātka-me walo ylutsi ‘the king commanded them to leave’ (18a2), [ān]māsī yātka-me ‘he ordered them to [be bound]’ (58b9), nāsī tan yātkāwa pimvēl ‘ātti ‘I ordered thee to give that [as] alms’ (H-149-ADD.7b2 [Thomas, 1954:726]); Pt. Ia /wātka-/* [A -ı-, wātka/: jāñikem wāpatsi wātka snai trānko ‘he ordered J. to weave [it] faultlessly’ (H-149.3b6 [Thomas, 1954:727]); PP /pēyāt̥kā-/*: sīltsa oktace yātisko ‘commanded by the eightfold [norm of moral behavior]’ (520a4); —wātkāsīlīye ‘command’: kse yōṣyāte wātkāsīlīye kektē rei palkosā tuke stāmuy ‘I may stand in this, whatever command of the Buddha, for body, word, or spirit’ (S-6b4).

**TChā wāt- and B wāt- reflect PTCh *wētk- from PIE *wi-ō(dh)-h/skele-/*: Sanskrit vidh ‘satisfy with an offering’ (< *distribute, lay out an offering’), Latin dīvō ‘divide’ (< prec-Latin *dis-wō-dō), from *wi- + *d(eh)-s, (MA:642). See Melchert, 1977:113. Surely not with WV (567) from *dwekt-, a putative derivative of ‘two’ or with Schneider (1941a:47) from *wed- ‘strike.’ See also wātkāl, wetke, yalktor, yotkolan, and aitkatte.

wātkāl (adv.) ‘decisively’

po pelačamani sāfrm oko kār/sams wātkāl arīnumatē [leges: arīlauska] ‘may I decide by myself and by heart and cause and effect of all laws’ (229a5); —wātkālste ‘different; forceful; wātkālcyi sūma = BHS grādāh narā (308a4), tanāpate inte śulu-wārīnī wātkālste kakākā tākam ‘if a donor should invite [a monk] energetically for [his] whole life’ (331a3), mā wātkālsana yunson yndrina māsketēr ‘their senses are not distinguished and lazy’ (K-7b6), wātkālsa tēne atānesa wārīni sūmānirātē kēktē seśīnma ‘different here [is the case of] the body bound with bonds on its wrists’ (PK-121-b6 [Thomas, 1979:12]), ca’mīntī ... wātkālsana ... mā nān klānkarshana ‘both eyes resolve and not wavering’ (H-149-ADD.16b3 [Hilmarsson, p.e.]). **A derivative of wāt-, q.v. More particularly we have the fossilized accusative singular of a verbal noun in -r (cf. trenkāl and enkāl). wāttānt-kene/* a meter (perhaps of 2 X 14 syllables with a rhythm of 7/7 [-ı-, wāttānt-kene/] (514a4).
wántaly* (n.) 'bow-(string)'

[wántaly/*wántaly*] po warkséltsa wántaly ite pànnítë karšsa 'he stretched full
the bow with all [his] might and shot' (109b6).

Whatever the exact meaning, it is presumably a derivative of wánt-, q.v. The semantic
development would be something on the order of 'that which is wrapped around' > 'that which is bent' (cf. the semantic history of English bow). Semantically possible is VW's suggestion (556) of a relationship with Lithuanian vingis 'bow, bending' but the reduction of *-nk- to -nt-is not well supported (cf. pinke 'fifth' with such a cluster preserved). See also wánt-.

wántressë (adj.) 'longing for, wanting (things)'

[wántressë/-] aknásañsësë rûkkti lûkko wántressë së më cai [kán-në] (274a4).

The meaning is suggested based on a presumed etymological relationship with wántare, q.v. Perhaps for *wántressë?

wám- 'disappear into, be covered up'

[wám/ wám+yu/-] sáisse se klesanmassëz wámyu ràskre káswàzâ: az aknàm plassa sewâriz akval spû 'this world is roughly covered by the leprosy [?] of klesàs and because of false speech it itches akval' (282a4).

Compare A 359a2: yús kom-pârkàntac yús skàrë kom-wánt 'he goes to the east, he goes back to the west', 237a1: sàktrùntú wàntkam entsánt wom[afr]/. Looking at the meager attestations in both Tcha and B, it would appear that we have a verb with a meaning similar to that of Greek dûô 'disappear into, sink into, cover oneself with, etc.' (cf. also dàsis 'west').

Perhaps (with VW: 578-579) related to Greek dûô (otherwise only weakly attested in Sanskrit upâdhyà- 'that which is to be put on' [the Greek-Sanskrit connection is accepted by Frisk, 1960:428, but categorically rejected by Mayrhofer, 1963:25]). If so, we might have a PIE *dva-em- with the same elargissement we see in kàm-* (g*-em-, cf. g*e1) 'come,' and perhaps yám- 'do, make' (if *yoh1-m-, cf. Tcha ya- from *yeh1-), sûm- (if *s2-em- or *s1-s-em-) 'sit.'

wâmpatsake (n.) 'a (medical ingredient)

[wâmpatsake, -/l] (W-3b3).

wär- (v.t.) 'practice'

[wär/*wár] Po wárirâk1/1 [MP -,-, wärâstâr/*MMPart, warâskëkeme; Ger.
warâskële]: wärâstrâ = BHS bhâvâyate (857); asâzhí sekarâssállle 'the asâbha-mediation [is] always to be practiced' (9a3), pâlsko warâssálle àýoró 'the spirit [is] to practice in giving' (K-6a5); IpV 11 pâýârâ/*MPP. pirata: // fâylforkorn arvâkna pírât sa[m̥]ôlt // // [pírât = BHS bhâvâyate] (279a4); PP lýéyurâ/-: tôyâirà tãkam sii cen fàkkemëte tânnmtrâ 'if [he] has practiced it, then [he] will be [re]-born among the gods' (K-2a4);

warâssâlne 'practice: nûkcey-sâissezë warâstýîl] 'the practice of the divine world' (A-1a1), warâssâlentârse mënkêsístha 'because of the lack of practice' (K-6a4).
Etymology unclear. TchA wär- and B wär- reflect PTch *wär-* which may be from a PIE *wer-* related to OHG (gi)weren 'grant, concede; furnish, give' and Old Saxon waran 'accomplish' (VW:558-9). Alternatively we might have a derivative of PIE *wer-* 'pay attention to' (P:1164; MA:417).

If the latter, see also yärp-, wär-sk-, and perhaps wärp-.

wärp- (vt.) 'partake,' that is: 'undergo, suffer, enjoy' [always middle] Ps. VI /wärpänänä- [MP wärpänär], wärpänär- wärpänät-, wärpänät-, wärpänart-; wärpänart-; MPlmpf., wärpänartt-; MPart. wärpänarme- wärpänarme; Ger. wärpänelle- wärpänelle; erkatthe tallärre snai keš wärpänarte tne pišä tm melane 'vexation and suffering without number he suffers in these five births' (42b3), yjimórta wnlni mukat yamantár mukat tuntse okv empele wärpänartár [leg: wärpänartár] [if] beings themselves do the deeds, they will enjoy the horrible fruit thereof' (17a5), pälkskssäntä laktenta : cm[e][n]tse görtmsa po wärpänárta onolmsf [sic] 'became of birth all beings undergo spiritual pangs' (284b1); sver meitsä ka samantentse kkä wärpänalle ste 'four months [only] is the invitation to be enjoyed by the monk' (331a2); Ko. V /wärpa/- [MP -a, wärpätät; MPOpt. warpoymar, -a, -/a, - wärpätät; Inf. wärpät; Ger. wärpalt: ot tän prair waripo 'thus may I enjoy this begging bowl!' (20a5); yjoljo oko warpoyt 'to enjoy an evil fruit' (268a3); [sa]k wärpalte = BHS sukhvedanàyà (532a1); Ip. I /påwärpa/- [MPsg. pårwar; MPPl. pårvat - pärpat]: purswar wesamnen pínvöit 'enjoy these alms from us!' (107a8); pärpat t paliknëkkssai yoksiit 'enjoy the nectar of the law!' (231b3); Pt. Ia /wärpät/ [MP wärpamåi], wärpätalt, wärpätte/ wärpámte, - wärpántse: [skwa]mmu mäka wärpámai 'I have enjoyed much good fortune' (372b3), wrocce [fe]i kwi wärpätte 'he suffered a great disease' (34a6), camel wärpätte 'he underwent birth' (42b4); PP /wärpo/-, -wärpalte 'perception, feeling, sensation; enjoyment': te kse ste akśai wärpalte = gloss of BHS jätälä (156a4), warpal te ònee = BHS vedanàroddhà (157b3), pyächyo ra warpalte [warpalte = BHS vedanà] (PK-NS-53-b1 [Pinnault, 1988]), --wärpalteśõtse 'trust to sensation, perception': wärpalteši [leg: wärpalteśi] ònte = BHS vedanaskándhà (154a6); --wärpomem: wärpomem = BHS anamodàyà (543b6); --warpoře 'trusting to enjoyment, sensation' (7a1).

TchA wärp- and B wär- reflect PTch *wär*- which may be as VW supposes from PIE *wer-* 'pay attention to' + a labial elargissement (560-1, though details differ). Against such a hypothesis is the lack of parallelism with PIE verb roots in -r- that appear with Tocharian labial elargishments, i.e. yärp- (surely from *wer-*) 'pay attention to' and särp- 'explain' where we very clearly have an e-grade of the root.

Perhaps instead we have *wi-(e)- or *wi-rup-, both 'take (away), take to oneself': [for the first] Greek eréptomatia 'feed on,' Latin rapío 'seize, snatch, tear away,' Albanian rjep 'snatch, rob,' etc. (P:656), or (for the second) Sanskrit rúpyati 'suffer violent pain,' Latin rumpó 'break,' Old English rúfan 'break, tear,' Lithuanian rūpūtis 'be anxious, uneasy' (P:870).

For the semantic development one might compare English partake or PIE *terp- 'enjoy, be satisfied' [G: têrmomai 'enjoy,' Sanskrit tṛpyati 'id.'] but also 'take' [Avestan têpya- 'steal,' Sanskrit pásī-tra- 'stealing, stealing,' asa-tr-'life robbing']. See also warpamo, wärpauca, and perhaps yärp-
wärpamo, see warpamo.

wärpauca (n.) 'one who partakes'
[wärpauca, -a, -/, wärpaucaut, -] pkabkassat cents pālskonta wärpaucautso ailisesa 'rejoice through the gift [in] the thoughts of those who have' (PK-17.4b2 [Couvreur, 1954:c90]). A derivative of wärp-, q.v.

Wärýaruczi (n.) 'Výaruczi' (PN)
[-, Wärýaruczične, -/l] (Dd.7).

Wärýasene (n.) 'Výyasenà' (PN in monastic records)
[Wyrasenà, -a, -/l] (DAM.507-a1 [Pianult, 1984a:24]).

wärśic (n.) 'hagweed' (Boerhaavia diffusa Linn., aka B. procumbens) (a medical ingredient)
[wärśic, -,-] (P:1a5). Else also espèesse. 

Etymology unknown.

wär- (vt.) 'pity, take pity on'
Pt. Ia /wäržl-/ [A -a, - warsa/-]: eypiac klормémm ceñ Bimbášárem lánt wrocce iwawa somske 'remembering this great king B., he took pity on his son' (22a1).

TchA wàras- and B wàrs- reflect PTch *wàrs- or, if the TchA forms are not the result of metathesis, *wàras-. Particularly if the former, the Tocharian forms may be from PIE *wer- 'pay attention to' (see yärp-, wär-sk-, and possibly wär- and wär-) with an elargissement -s-. Certainly to be rejected is VW's connection (581) with Greek odáromai 'bewail.'

wàrsánne (adj.) 'ptng to the eleventh month'
[m:-, -s wàrsánne]- ikín-še ksùntsa wàrsánne memne ikín-ono 'on the twentieth-eighth of the month of wàrsánne in the twenty-first [year] of the regnal period' (LP-2a2), ikil[m]-še ksùntsa wàrsánne memne 'in the twenty-first [year] of the regnal period, in the eleventh month' (Lévi, 1913:316).

Perhaps related in some fashion as an adjective from a noun *wàrse?* to TchA wàrs- 'stain, impurity' as the 'dark' month (since the eleventh month corresponds more or less to January with its short days and long nights). With TchA wàrs we have evidence of a PTch *wàrs- 'darken, soil,' and regularly derived noun *wàrse 'stain.' This PTch wàrs- may reflect a PIE *s(w)er-s- 'color with a dark color' [I: (Iranian) Digrkón xuárrn 'to color,' xuárrn 'a color,' Sogdian xvm 'a color' and probably as the first element of Chorasmia (Bailey, 1976); with extensions in Latin sordeó 'am dirty,' Gothic swarts 'black,' Old English sveorgan 'be dark, sad' (P:1052; MA:147)]. Tocharian is unique in not showing the s-mobile and in having the elargissement -s-. Phonetically acceptable but semantically unlikely is Schneider's suggestion (1940:195-7; cf. also Duchesne-Guillemin, 1941: 162-3, VW:546) that we have here reflexes of PIE *wers- 'rain, dew.'
wär-sk (vi/vt.) 'smell' (both transitive and intransitive)

Ps. I/II wärsk-(r-) (tr.) wawakawu pyapyainho warto rüm no wawarpo [lege: wawarpos] warrtä 'he smells the blooming flowers surrounding, as it were, the forest' (247b4); Ps. IXa wärsk(r)- (only intrans. attested) [A, -.., wärssän-, -.., wärskäm]; määke wassi swärenän wermepa tattam ksa walke waiop kartse weneumen s wu wassän yäk swäre warsäm 'as clothing is placed with an agreeable odor, longtime separated from that agreeable odor, this clothing still smells good' (A-2b3/4); kekkelsenem epi [karittse wersäm-ne] kekkelsenem epi yolo mä warsäm-ne 'from his body it smells good; from his body it does not smell bad' (K-11a2), askwas)i rano pumani warsäm = BHS kuši piiktä wärti [sic] (308b4); Ko. V wärä (tr. with cognate accusative) [Inf. wärtä]: koynamen yolo were noleminen aunaastär wästät 'from the mouths of such creatures he begins to smell an evil smell' (K-8b3); Ko. IXa (= Ps.) (only trans. attested) [Inf. wärst'i]: määke kroksänäs cän carne pyäpypai warssti 'as the pleasure of bees [is] to smell a flower' (313a2); Pt. Ia wärä (only trans. attested) [MP /-, -.., wärskän:te]: stanäm aonkia wärskän te pyäpypaim karänte 'they smelled from the trees, they gathered the flowers' (576a2).

F From the limited evidence it would appear that TchB has wär-sk as both an intransitive, active in form (= 'emit a smell') and transitive, middle in form (= 'receive a smell'). TchA may be similar with its active Ps. VIII, wäräs = B Ps. IX. In TchB, however, beside wær-sk there is the, presumably older, intransitive middle wär-s-(r-) (Ps.) and wärä (Ko.). TchA wär- and B wär-s- reflect PtCh *wär- from PIE *wër- 'perceive, pay attention to': Greek (Hesychius) hörèi 'guards', hórðs 'see', Latin vereor 'honor, fear', English beware, Latvian vëru 'show, remark about' (P.1164; MA:417). The semantic development seen in Tocharian is paralleled by French sentir 'smell' from Latin sentri 'feel' (Lane, 1938:29, Duchesne-Guillenin, 1941:151-152, VW:558). See also were and, more distantly, yärp, and possibly wär, wärs,- wärä, and wärä-

wäl- (vi/vt.) 'curl (intr.); K curl (tr.)

G PP /wlwolo-/ wältar wlosam letemne... lwaśa iñi lestai yānwa 'animals having made a nest for me in the disheveled [lit: scattered and curled] locks' (89a2).

K PP /weyylu-/ yalwyna tanki pärkon[al pr[a]r[o]nī 'curled, thick, long fingers' (73b1).

F From PIE *wel- 'wind, twist, bend' [Sanskrit válati 'turns, vrñát covers, hems in', Avestan vörnævätai 'covers, turns', Armenian gelûm 'twist,' Greek elîsos 'wind up', Albian vjell 'vomit' (< *wełboc), etc. (P.1141-42; MA:607)] (VW:555, with differing details). See also wël-, wlamšek, and yel.

wält- (vt.) 'put together, press together'

PP lautısı- < *wewaltısı-: sükä pälkönä autsoua sū se Manäyatam iem the seven [ways of] thought [are] brought together under the single name Manäyatana' (192a3).

TchA walsuräd 'in brief' (= B autsorsa) and wält- reflect PtCh *waltis- from PIE *welst- 'press, squeeze' [Homeric Greek eîlō 'I squeeze, press' (< *wele-), Attic eiîlo 'id.' (< *wele-le-?), and nominal derivatives in Greek and Balto-Slavic (P.1138)] (VW, 1941:150-1, 1976:542-3, though differing in details). For the form of the reduplicated preterite participle, see now Ringe (1989). See also autsorsa and perhaps wält-.

wäs- (vi.) ‘be dressed in, wear, get dressed in (on)’

Ps. IXa /yässä(r)- (? [MP.impf. '-', yassätät; Ger. yassitelle: sonopitär lksän wästänana krenta yassätä 'he anointed himself, bathed, and put on good clothing' [with a figura etymologica] (A-1a6); [anta]ryi wässt yäsälle 'an under (or lower) garment [is] to be worn' (320b4); Ko. I. [Inf. wästos)i; see wässt ‘clothes’]; Pt. /wässä- /-wässä- [A /-, -.., wassär; MP /-, -.., wässätelle;] wässe keasar-wässit ‘he was dressed in a monk’s garment’ (107b4/5); PP /ausu-< *wewaltis-: käsär naus ausu ‘he who earlier wore the monk’s garment’ (44a5), [kärsto]s wässt [lege: wässtis] ausu ‘dressed in torn clothing’ (92b2).

It is difficult to know exactly what the morphological analysis is for this verb. The present might be yäs-s-yäss- (as given above), yäs-s-k-yäs-s- or, even yäs-s-yäs-s-2 and the preterite is similarly ambiguous. TchA is no help since the only stem attested there is wäsä (preterite and subjunctive, the latter in the form of the derived noun wääl ‘clothing’ and the optative stem wäxe) and the thematic subjunctive (or present?) was- (in the gerund waslam). For the form of the reduplicated preterite participle, see now Ringe (1989).

TchA wäs- and B wäs- reflect PtCh *wäs- from PIE *wës- ‘be dressed, wear, get dressed’: Sanskrit váste ‘be dressed, get dressed,’ Avestan vaste, varñauid ‘id,’ Greek énumnai (aorist es[s]a(e) ‘wear,’ Albian věsh ‘wear’ (< *woseyeo-), Gothic wesanjan ‘wear’ (< *woseyeo-), Hittite wess- ‘wear, wassela- ‘clothe’ (< *woseyeo-), etc. (cf. P.1172-3; MA:109)] (Meillet, 1912:112, VW:564). It is possible that the present or subjunctive TchA was reflects PIE *woseyeo- just as Gothic wisanjan, Albian vesh, and Hittical wassa-. See also wässt.

wäs- (vi.) ‘dwell, abide, remain, lie (on)’

Ps. IXa /wäsisk-(r)- [A, -.., wassämän, -.., wassäm, APart. wassäneqa ‘dwelling, abiding’; wassäneqa ‘id.’; Ger. wassälle: wämärwär klesuu ‘as if surrounded by two fires he remains unfortunate’ (9a7), pelaikôn yamusènä sak wassäm ‘fulfilling the law, [in] good fortune he abides’ (= BHS dhärmarcän sukum qetet [101a3], sówärka wënränme wassäm ‘they dwell in forty places’ [with a figura etymologica] (45b4); samantätirone wäsneqa ûmô sünk ‘the community dwelling together at S.’
(DAM.507-a1 [Pinault, 1984a:24]); wišškâmêne empelye [lege: empelyyã] sanss’skâska kwaasâni‘ dwelling in the terrible sanssèra village’ (295a2); sanik rékâtsi sanâmênte eëtakê mi cëppêle mâ wassâlîle ‘on a mat [belonging] to the community a monk unpronounced [is] not to tread or lie on’ (TEB-65-17–H-149.X.4a2 [Couvreur, 1954b:43]), mâ wassamêla = BHS asamvyâs [H-149.4.2Ad.3F] [Couvreur, 1954b:43]; Ko. IV /wib-î/ [A wiszayà, - wiszâiya, - wiszaméy; Inf. wiszamí: mâ wër soñ wañ-î bë nà ‘may hate and enmity never dwell in me’ (S-4b3), yaricairs wiyëyà (136a3); /îlaaiim wossoo aterna1 [lege: wîskaart aramant] ‘I loved to dwell in the refuge’ (595b7); ‘Intensive’ Pt. (Pt. VII) /wislabà/ [A wizsayà, - wizsayà]; papsorito’le ne ou wizsayà [lege: ase wizsayà] ‘I dwell dressed in moral behavior’ (591a7), k çempa sîl wíyà rîl/ ‘with whom ever he dwelt’ (44b3); PP aùwà - *wesâwà/ - iwusânto usausânto esa ‘the animals having come together to dwell’ (46a7), klesamna: i aseuwà nà ariiméne waikpar wissamayawà [lege: klesas dwelling in my heart, spreading roots widely] (228b1); -wîsli1e* in oompstám-wîsli1e ‘consequence’: [wisskantsi yokânite oompstam-wissamhentas mâ diskosâmats [if] the roots of desire and [their] consequences [are] not pulled out’ (11a7).

*From PIE *h₂wes- ‘dwell, pass the night, stay’ [Sanskrit vásati ‘dwells, passes the night’, Avestan vaśhät ‘dwell’, Armenian goys ‘is, exists’, Greek nítika désa ‘I passed the night,’ Middle Irish foàid ‘pass the night’, (< *h₂weset), Gothic wisan ‘be’, Hitite hwês- ‘live’, hušt– ‘wait for, linger, procrastinate’ (< *h₂us-ske-o-), cf. Puehl’s discussion, 1991: 410-411], and many other derivatives (P:1170-1171; MA:171) (Feist, 1932:262, VW:564-5).
The Tocharian B subjunctive wîs- would appear to be directly comparable to Sanskrit uṣyati/usayati though both may be independent developments. For the form of the reduplicated pretetive participle, see now Ringe (1989). See also yisie, wîsifina, waste, ost, wasam, and wesse.
wiśk-, see wîsîk-

wîstarye (n.[m.sg.]) ‘liver’
wîstarye, -/-l yîl[kw]ejîne oksaîne tôksaîne wîstarye tu wiskaze ‘horse, bee, and fish liver; it [is] to be avoided’ (559b4/5). *TchB wîstarye is most closely related to Greek ðústâros ‘stomach’ or ðustâra ‘womb.’ The Tocharian word reflects a PIE *ud*tryo- (VW:565, though details differ). More distinctly the Greek and Tocharian forms (reflecting *ud*-ter-0) are related to PIE *ud*-er0-; [Sanskrit udhâra (nt.) ‘belly,’ Latin uterus ‘womb’ (with analogical -i-) and, with secondary guna, Old Prussian weders ‘belly,’ Lithuanian vëkaras ‘entrails (of fish),’ Latvian vëdars ‘belly’ (P:1104; MA:2)].

wi (numeral) ‘two’
sûmâlîte se wîtrai ñwër piś sók tûtsî ‘counting: one, two, three, four, five, up to ten’ (41a8), cey wi ompratrécker kâsyapi ‘these two bebrothered kâsyapas’ [i.e. ‘the two K brothers’] (108a8), wi sôtrôna = BHS dvillinga (193a1), wi-meûtantse-ne ‘on the second of the month’ (433a11), wi rsonc ‘two spans’ (H-149.4b1 [Couvreur, 1954b:44]); wi-pewâm ‘two-footed’: lâykam krauptrâ snai-pewâm wi-pewâm snôr-pewâm nanka-pewâm ‘he gathered thives [were] without feet, two-footed, four-footed, and many-footed’ (H-149.4D.6h3 [Hilmarsson, 1989a:23]), wi-pwepiîne kúptâryi kôlîm ‘the ksharjyas [are] the best among the two-footed [ones]’ (PK-16.2a1 [Pinault, 1989:154]); -wi-pain-wisîn* ‘footstool’ (Qumtura 34-g5 [Pinault, 1993-94:175]).

*ChA wî (m.) and wî (-l) reflect *dwâ(y) (m.) and *dvî (m.): Sanskrit dîvâ (m.), dî (m.); ‘two’ (< *dwehî, and dwoihî), Greek dwû, Latin duóliâe, English two, etc. (P:229; MA:399). TchB wî (m./f.) must be the equivalent of A we with the same treatment of PIE final *-ôr we see in the nominative plural of thematic adjectives (B also thematic nouns) A-e, B -i. The specifics of this etymology go back to Winter, 1962a:29; see also VW:585-6 (following Meillet, 1911-1912:285, and Pedersen, 1941:76, 89), though the details differ. See also wîyr, wate, wato, wosto, and probably the next entry.

& wi- (-v) = frightened
Ps. IX /wiysik / ‘[A l- - wîysîkne/]. *ChA wi- and B wi- reflect PTCh *wi- from PIE *dweh- ‘fear’ [A Vastan vâsàba- ‘manace,’ Armenian erkâm ‘I fear,’ Greek dedô ‘I fear’ (< *de-ôv-ô), Sanskrit dvesha ‘hates, is intemical to,’ Avestan dweâf- ‘be intemical to’ (P:227-8; MA:1983) (VW:572, based on Schindler, 1966, and VW, 1966a). This etymology is probably ultimately related to the word for ‘two’ as ‘be of two minds.’

wîk- (vilt.) G ‘(decrease and) disappear,’ K ‘shun, avoid,’ K ‘drive (away/off), cast out’

G Ps. III /wike/- [MP - - , wiketâl/-, - wiktâl], Ko. V /wikà/ [MP - - , wikâtâl/-, MPopt. - - , wîkoytât/-, - wîkoytâ], Inf. wîkâs; Ger. wikâle: traike wrottsie amarse wikâr-me snai bëpîr ‘the great error of vexation will disappear [and leave] no remainder’ (PK-17.4a5 [Couvreur, 1954c:87], sîlîpânte nîyëste pásto wîkoytrå ‘may the danger of cursing disappear completely’ (350b5); [lyak]r[e] pretensît pâkôwre waimene sîklo wîkâsi ‘honoring pretos is evil and it is difficult [for] doubt to disappear’ (127b6); Pt. 1a /wikâ/ [A - - , wikâ/]; brahnamâ[i] såulne [sjkw]aî[î]e wìkà ‘his good fortune in life disappeared from the brahman’ (3a4f), yàkâ-me walo lyûtû pë yoyomè wîka tâkàr sàkàniehêm tosma yarke pôfjûsîtê ‘the king ordered them to leave the country; the cloud [over] the Śakyas disappeared and the honor of the Buddha grew’ (18a2); PP /wîko/-, -wikòmèm; wikàlîe ‘relinquishment’; avî wîkànimèm = BHS târpahûnè (198b2).

*K Ps. VIII /wiksî/- [A - - , wiksæn; APart. wiksèica ‘avoiding’; wîksæle: lakle sakwiwiksèica ‘avoiding [both] suffering and good fortune’ (576a); yîl[kwi]ejîne oksaîne tôksaîne wîstarye tu wiskaze ‘horse, bee, and fish liver, it [is] to be avoided’ (559b4/5); Ko. II /wiksî/- [A - - , wišæn/, AOpt. wišin,
wīçukō (n.) 'cheek, jaw'
[w(i)cuko-, -w(i)cukal/-] wc[u]ko kements witsako 'the jaw [is] the root of the teeth' (H-149.3206b), witsako = BHS hanu (Y-2a3). The variation of wicuko and wcuko suggests an underlying *wicukul.* Possibly a P'Tch *wānsako reflecting a PIE *wnewkʷi̯-* or the like. The latter would be a derivative of the u-stem seen in Sanskrit vanku- 'crooked' (?) or Armenian gungur 'curled, bent.' Semantically similar is the history of German Wanne 'cheek' from wrench- 'be bent' (see P:1148-9, s.v. ye-n-g- and ye-n-g-a-; for the Tocharian etymology, see Adams, 1984a). Surely impossible is VW's suggestion (573) of wi 'two' + *cuko 'morceau de graisse' [Lithuanian tūkas 'petit morceau de graisse'] which commends itself neither semantically nor phonologically.

wicusik (n.) 'cholera'
[wicusik-, -i/-] In a list of diseases: ST-b5. From BHS (by metathesis) vishrikā. A variant of višukī, q.v.

wie (vij) (mn.) 'knowledge, magical skill'
[wic, wicantse - vidyantse, wicel-, - wicanna] toy vicannasa sivenšė re pile nistics[ymashitê] 'by these magical skills [for] a wound to the raphē a spell [is] to cast' (504a4). From BHS vidyā.

wificānē (adj.?) 'powerless' (??)
[m-: - wificānē /sn[a]i/ parwā lestaimem tānkam su kl[aj]ala[m] n[a] kl[en]iŝ̱a wificānē sā[r]va[r]a[e]sā(tr) [m] 'if' without feathers he rises from [his] nest, he will fall to earth; he is tricked by powerless [i.e.] pride' (282b1). One could also see here an abstract noun similar in meaning to sarvastie and used dyadically with it. Etymology unknown.

wina (n.) 'pleasure'
[wina-, winaʃl] [re]kauna plāšanne inkaum wina kallam kāstwer spanere 'they will find pleasure in words and speeches [during] the day, at night in sleep' (27a4), [ešnā]sūna [lege: ešnāsūna] win-aisēnca = BHS nayānābhrānā (524b5), [meš]i[w]ñ̃je inake nāši yamsālam wina ALSEMME 'in common, animal birth I made pleasure for myself in sexual pleasures' (588b5), wina yāmō = BHS ratāh (H-149.105a7 [Sieg, Siegling, 1930-32:488]), ešnāsūna wina 'a pleasure to the eyes' (K-7b2), [palskonte] wina ere = BHS manoramam bimba (U-1a4), [ompalakošne] wina yāmō = BHS sadā dhūnāratāh (U-2a2), wina = BHS rati̯n (U-21b4); --winasse 'prting to pleasure' (61a2).

TChA whi is related to TChA waii 'id.' The two are clearly derivatives of PIE *wenh₂- 'wish for; like' [: Sanskrit vānati 'wishes for, likes; is triumphant,' vanas- 'love,' vani- 'desire, wish,' Avestan vanalti 'is
triumphant,' Latin venus 'love,' Old English wine 'friend,' etc. (P:1147; MA:158)). The TchA may reflect a PIE *wen(h)₂,hi₂yo- (cf. Old Norse venn 'promising; beautiful' or Gothic veran 'expect, await, hope') while TchB wīna would be from *wenh₁,eh₂₂, whose closest phonological congers would be Gothic unwandis 'desolated, unquiet,' Old Norse una 'be content,' (< *wenh₁,eh₂₂) or Sanskrit vāmā- (< *wenh₁,mo₂) 'pleasant, agreeable; eager for' (Sieg. Siegel and Schulze, 1931:4, VW:544, with differing details). See also wina-nā, winamānī, and possibly winiš.-

winayadharë (n.) 'expert in (monastic) discipline'
- [ , winayadhari, -/-) (G-Su12). From BHS vinayadhara- (Painault, 1986: 143). See also next entry.

winaśāre (nm.) 'expert in (monastic) discipline'
- [winaśāre, -/-) (H-149.X.5b4 (Couvreur, 1954b:44)). From a Middle Indic descendent of BHS vinayadharma- (Painault, 1986: 143). See previous entry.

wina-nā (vt.) 'enjoy'
Ps. XII /wina-nā Ḳ/ [MP - , wināntar, -/-, - , wināṇṇentir; Ger. winielle]: kvi war tākam yolkene winiānṇentā om ḍvāśa lākṣām wairi 'if there is water in the pond, animals will enjoy fish,' etc. (11b4); --wina‰ë 'enjoyment':
winañṇēre rentaṅto 'in the enjoyment of good things' (231a1);
--winañṇēstse 'having pleasure, enjoyment'; pelkene winañṇēcē tākam 'there will be those having enjoyment in good' (542b5).
A. A denominative verb from wīna-, q.v.

winamānī (nm.) 'at garden' (< 'pleasure-place'?)
- [ , winamānī, - , winamānīṃ, - , winamānīṃṛ] tākam kreiw winamānīṃ 'there will be good gardens' (237a5), ḍvēyence winamānīṃ wēpiṃkamne 'in one another's pleasure grounds and gardens' (571b5).
A compound of wīna 'pleasure' and -maṇi (dwelling) place,' q.v. For the formation one should compare taupemānī, yērāmānī, or wasamānāmānī.

wina-sk. (vt.) 'honor, worship'
Ps. IXa (= Ko.) /wina-sk/ [A wināskau, wināst, winašām, /winaškəm, - , wināskem; MP winuskemar, -/-, - , Almpf/Opt. -/-, - , winašl/-, - , winašem; Inf. winaš; Ger. winasselle]: tan perrirre wināskau 'I honor thy glory' (204a1), šok pāṛkvaṇta toṁ mākṣentā kšesat pariṃ 'to wināskau 'the ten benefits are [for him] who honors a stupid' (K-9a5), šek wināskh cēlēce cē samudār totte kyaumoe 'one should always honor [him who has] gone completely [beyond] this sea of birth' (30b4); tan winaśl kamēn 'then they came to honor' (G-Su39); saṇ śe-āyenaṃ karte[ne] spēlkekēsa šek to wināskhe 'he who [is] zealous for his own and for others [is] to be worshiped/honored' (305b); Pt. IV /winaś-/ [A -/-, - , winiśa/-, - , winiśara/-]; kātkomānaśa araśce pūṣa-ke ram winaśa- me 'his heart leapt, as it were, for joy and he worshiped them' (375b4), takarykaśa winiśar- ne wi eseriṁna 'out of faith the two beseitred ones [i.e. the two sisters] honored him' (107b6); PP /wewinaś-/-: bramākante warṇāt pa śaiṣṣents[el] wewinaśas 'the brahma-god, etc., honored by the whole world' (74b1);
--winašālī 'honne, honor': /winašālīma- = BHS nāmas- (31a1), tumeṃ putantinem waiptā arṣiṃtants pātey winašālīs ... eneṣe navantī tiṣṭi 'then [the candidate is] to honor the feet of the ācaryas separately from the most senior [position] to the newest [position]' (KVāc-20a4 [K. T. Schmidt, 1985:760]); --winašālīsase 'prtingo to honor or homage' (589a2).

TchA winās- and B winaś- reflect PTo *winaśk- with a rebuilt zero-grade (Adams, 1978). The latter is probably (as if) from PIE *weih₂,hi₂- 'bend, twist' (P:1120-3) with a -neh₃- present. One should compare particularly Pali pāvāṇi 'looks up to, respects, honors' (Couvreur, 1947:64) or, without the laryngeal, Old Irish fen- (< *wi-h₂,hi₂) in ar-fen- 'seclude,' im-fen- 'surround.' The Tocharian words would have meant something like 'bend down' or 'bend toward' (semantically one might compare proskuneō in Greek, or, closer to home, TchB nām-). Also possible is to see in winaśk- as a denominative from wīna-, much as in Latin venerāre is a derivative of venus (Duchesne-Guillemin, 1941:148). Much less likely, it seems to me, is VW's suggestion (573) of a relationship with PIE *dwei- 'bear.' See also possibly wina and wina‰ë.

wina (n.) 'rules of discipline for (Buddhist) monks'
- [ , wina/-) (288a3, G-Su12). From BHS vinayā-.

wip- (vt.) 'shake'
Ps. IXb /wipāsk/- [A -/-, - , wipāsār/-; MPPart. wipāskemane]: akāśa maṇḍa ksa wipāskatīṃ 'in the sky no one ever shakes [his] fist' (597a5); mā pokāi wipāskemane osne yannasāle 'one [is] not to enter a house shaking the arm' (322a6), mā āści wipāskemane osne yunmālaśe 'one [is] not to enter a house shaking the head' (322b1).
In PToC terms we have a rebuilt zero-grade (see Adams, 1978) *wip-, from PIE *weip- 'tremble, agitate' [Sanskrit vēpativēgāt 'trembles,' Avestan vīp- 'throw, ejaculate,' Gothic weipan 'encircle,' Latin veīb 'twist,' etc. (P:1131-2; MA:607)]. (Hohlhausen, 1955:208, VW:574). See also waipe, waipealau, and possibly wippe.

wipākk (n.) a medical ingredient
[ /wipākk/-, -/-) (501a4).

wipë* (adj.) 'close' (?) 'even' (?) 'loose' (?)
[ /wipë/-, - , - , wipëpyolypo] // (121b2). The Tocharian kemi wipë is possibly equivalent to either the lakṣana denominated samadanta 'having even teeth' or that aviratadanta 'having closely set teeth.' Alternatively we might imagine 'loose' or the like. If the latter meaning is correct, we might relate this word to wipë- 'shake,' q.v. Semantically the development might be from 'trembling' to 'loose' (in their sockets). Otherwise the etymology is unknown.

wina‰ë (nim.) 'divine, movable palace'
- [ , wina‰ë/-, wina‰ënta/-) (231a2). From BHS vimāna-.
remission, even to the root' (K-3b2), 

uppilledasa witsakammpa karkas sërenma 'with lotus roots and germinated grain' (ST-a4); --witsakassë* 'prtng to the root' (3a03); --witsakamshë 'prtng to roots' (Y-1a5). 

Possibly with VW (644) a borrowing from an Iranian *vityaka- or *vaityaka- 'root', similar to but not identical to *vaiti- seen in Avestan vaiti-, Modern Persian bâl or *vaitika- seen in Ossetic uđđašt, though the lack of any exact Iranian parallels is disturbing. If one could countenance the irregular loss of an *r from a preform *vurtsikë, it would be possible to derive the Tocharian word from the widespread IE *wrf(h)₂d- 'root' (e.g. from a PIE *wrf(h)₂dikeh₂-; (P-1167; MA-80).

we ʔ piš-cmelasgens persena mā we wha külăsna (231a2).

we (vt) 'speak, say, tell; [M-P] 'be called' [wrattasai we- 'answer']

Ps. IXa /weśk₂weř-å[A wskač, west, węszan-, węszan-, węszan- węszan, węszan; Almpf. węszan, - weščř-, węszan; MP węszan, - weščř-, węszan, AP˚art. wskačica (see below); MP˚art. węszmane 'saying, telling'; Ger wsásčile: nějake węszan mā tēk ką něs węszan 'the [drastic] hero speaks: not alone have I spoken here' (PK-12a4 [Thomas, 1972:19]), węszan = BHS vudai (H-149.331b4 [Sieg, Slegling, 1930:493]), węszan = BHS bzącale (U-21a2), ka mā węszan krent [rekti] 'why do you not say a good word?' (20b6), ta mā węszan [em] codeke węszan 'thus we don't speak, the accuser speaks' (197a2); // wrattasai weś 'he addressed' (28b5), yasparsa yey dźrwa węsč 'he went close and said a blessing' (107a4); some-ajťaiyai some ytärwe węszan 'why is it alone called the one-way road?' (29b1), westrā = BHS ćyaye (H-ADD.149.80b3 [Couvreur, 1966:179]); se mënne pramikškā-sūrā węszmane mānt węszan 'the monk, saying the pramikškā-sutra, says thus' (TEB-65-5); se wįj węszan 'one spell [is] to be said' (M-3a5); Ko. VII/weśk₂weř-å[A weščai, went, węszan, weśčř, weśčř, weśčř; OAP. weśčai, - weśčř, Inf. węszan; Ger. węszan: laren wem [njo [m]ęć čeçremp empren wem no mā [waike wem] 'if one speaks a friendly [word], not an unfriendly one. [if one] speaks the truth and doesn't tell a lie' (20a8), weśčai = BHS węščma (198b4); sū no węszmane ğeśy weś 'he was, however, able to speak' (PK-AS-18b-a1 [Pinault, 1984b:377]); sań ąšt sāmp rįnär mā yolo węsč węsčmane his own life he will give up, an evil word will not be [be] spoken [by] this creature' (20b8); Ipv. VI/poś-å [AŚg. poś; APL. ponsos]: węszan-ńursa sary anmakkad poś-ąpā 'he says to her: dear mother, tell father' (85a2), poñes (108a5); parkń-me te ot ponto see cęnōko 'if [they] ask you, then say this to them' (7a2); Pt. V/weśč-å [A weščai - weščai, weščai, weščai, węszan- węszan- węszan; weščai, węszan, węszan, węszan] - węszan: węszmane orsāi wati weśa skos tams šokanma 'or in the great company he said these six strophes' (A-1b12), prekssšanare wayñ-are prekšsšanare węszan 'they led him to the interrogation and the judges spoke' (H-149-ADD.12b1 [Thomas, 1967:26]); PP/węwěšč-å: kreić te węwešč-å


assumed. (Notice that we cannot have *wek- + the common denominative suffix -aun-. The latter suffix is of Indo-European date [cf. Greek -aith-, was syllabic in Indo-European times [*-yel-o-], in attested TchB [-aun-] and A [-i-] and at all times in between. *wekawaun- would never have become wek-]+. The strength of this hypothesis is the presence of wek 'sound, voice' and wesetna 'id.' which attest the presence of PIE *wei*. In Tocharian. Particularly strong is the evidence of wesetna since other nouns in -eun- are deverbative, cf. wesetna 'place' and somonouna 'id.,' the latter with secondary rounding of the -e-.) See also w Newman, weyenta, and wessuk and possibly wintentare or wek and wesiwnta.

wesiwnta (n.m.sgg.) 'excrement'[wesiwnta, -  wesiwnta] wents o wesiwnta ankaim y [anmor] slowam pretet[mne] among the pretas they eat excrement, filter, and vomit (522a3), swawe wesiwnta krinana weesiwnta kuwnti weesiwnta 'pork excrement, chicken excrement, dog excrement' (P-1b3); -wesiyentse 'having excrement': wesiwnta... kotaisa 'by a sewer' (31a3). A derivitive of wents, q.v.

wents (n.m.sgg.) 'excrement, dung'[wents, -  wents] salses kwiwnta wentsa pepaksa 'earth with cow dung [is] to be cooked' (497b34), wents wesiwnta ankaim y [anmor] slowam pretet[mne] among the pretas they eat excrement, filter, and vomit (522a3). For the meaning one should compare TchA (150b6) som asu- wesis wacam [wei-wenis 'the one [open] for dry excrement, the second for wet excrement' (Winter, 1977:152). TchA wens and B wents reflect P'Tch *weni[i]s but extra-Tocharian connections are doubtful. VW (Cop, Slavstona Revija 1970:103-104 apud VW:570) suggests a connection with Latin v[n]stka 'urinary bladder' or Sanskrit v[n]stci 'urinary bladder' which is attractive but has phonological difficulties (I would expect *ns- to reduce to *s-, cf. mba or the pronoun *me) as well as semantic ones (i.e. the Tocharian words mean 'excrement' in general and not just 'urine'). See also previous entry.

wek (n.m.sgg.) 'voice, noise' [wek tirk = 'cry out']

[wek, - wek] cemin trelalitasea wek tarkanom 'because of separation from thee I cried out' (78a4), wiau-we ceanare brahmavara weka 'he spoke to him with a friendly brahmavara-voice' (384b3), cpi klenke wek twiaunise 'his lovely, resounding voice' (Kucha 0187-b4 [Couveur, 1954c:82]); -wekts 'loud': wek[te]e pucapca pi[s] tom solanana pudi[l][entze] 'loudly recite these five solanas of the Buddha' (16a3). TchA wak and B wak reflect P'Tch *wak from PIE *wak 'wok-': [ Sanskrit vak, Avestan va[k] (gen. va[k], Latin va[k], Greek (acc. sg.) opa (P:1135-6; MA:623)] (Meillet, 1911-1912: 283, Pedersen, 1941:254, VW:541). Tocharian has generalized the non-lengthened grade. See also wesetna and possibly wek.

wele (n.) a medical ingredient[wele, - -i] W-5a3.
Wemacitre (n.) 'Vemacitra' (PN of a prince of the asuras) [Wemacitre, -] (TEB-58-21). See also ‘Vemacitre.

weyam (p.) 'to.'

wu yāmnomem weyam sūkī konta te tūtūnomen watsatsa sūrūwāna sonpōlīe 'having done this and having placed it weyam [for] seven days, one [is] to rub the face with the wet' (W-40b1).

weyr (*) 'hate, hatred'

[-, -] wer sânë-arслāke 'hat and enmity toward the snake' (42a5), wer šōnai tarkatsi 'to release hatred and enmity' (42a7). [Arane]Im[im] lānte maiyākace wer epiyac ill 'remembering a powerful hatred toward king A.' (90b2). From a Prakrit descendant of Sanskrit vairā-'hostility.' Very likely the Prakrit in question is that of Kroraina where we find vera- 'hated' (VV:643). See also the next entry.

werasses (adj.) 'unsatisfied'

[mac]werasses, -[-l] (258b3). A derivative of wer, q.v. For the formation, see Winter, 1979.

weru (n.) 'blister'

[weru, -] [l]ill 'tako śe pālsko pālyca-pālyc ra weru rant (295a6), wer[u] yetse 'blister on the skin' (497b1). Etymology unclear. Possibly this word reflects PIE *wōr-wen-'water having' (so VW:570, with differing details), or *wōr-wen- 'id.' (better if, as I think, weol[h]r)- 'water' is not attested in Tocharian while *wōd-r is; see war), or, as *wōrdwm perhaps, to be connected with yoro, q.v. Hilmarsson (1991:191) takes it to be from *wōr-umvent-. See also yweru.

were (n.[mas.∂]) 'smell'

[were, -] werelē erene kartstata serene kartstata šikene kartstata 'beautiful in form, beautiful in smell, beautiful in taste' (107a4), were šōwāća = BHS gandharva- (176b5), [māke krośi] pypayānem ere were mā miyāsāem [were = BHS gandha-] (300a2), astre-were = BHS sīcadgandhi- (300b2), kārtse-were = BHS sugandhi- (308b6); →weretaśāṇī 'property of having a smell'; yolo-wetetāśāṇī = BHS dauryāgandhi- (Y-3a2). A derivative of wār-(sk), q.v. Compare Tcha war 'id.' (As if) from PIE *woro-.

werke (n.) 'chase, hunt, hunting'

(K-T). Tcha wark (A-61a3: mā šām kark yppan mā kosan 'also I do not hunt [lit. make a hunt] nor do I kill') and B werke reflect Ptc [wak] 'hunting' (as if) from PIE *wakor-. This *wakor- is probably a new full-grade form based on the zero-grade *wrg- (perhaps to be seen in Latin wrēre 'push, urge') to a root *werp- otherwise seen only in Germanic (* Gothic wirkan 'follow, pursue,' Old Norse reka 'push, chase; punish,' Old English wrecan 'push, impel; drive out; punish') (MA:2841) (VV: 545, with details modified). Alternatively it may be that Bailey (1985:100) is right in assuming a PIE *werk- or *werp- 'desire' seen otherwise in Khotanese orsa- 'desire' (<
a lie' (13b1); -waike-reki 'lingering word, lie'; waike-reki mantanta lānīni-ū koymmen 'may never a lying word emerge from my mouth' (S-3a6). TchA wek- 'to lie' must be a denominative (i.e. *wei̱k-*) of the PTch *weike* that is the direct ancestor of B waike. The best extra-Tocharian connection is that provided by Schneider (1939:253) with Old Norse svíksvíðja 'deceitful, betray', svík (pl. tant.) 'betrayal, fraud', Old English swēf(i)lan 'betray; wander off; offend' and swic (nt.) 'deceit, treachery, illusion.' The Germanic and Tocharian words would represent a PIE *(s)weig-* (MA:154). Less likely is VW's connection (568) with the etymon for 'two.' The best formal parallel for the latter comparison would be Russian dvójka 'pair.' See also next entry and possibly waikiščě e waickrinesšā.

waikesse (adj.) 'lying' [n; waikesse, -[I] pálśko waikesse 'a lying spirit' (117a6). A derivative of waike, q.v. For the formation, see Winter, 1979.

waipalau (n.) 'giddiness, vertigo' [waipalau, -[I] waipalau yama = BHS bhrānīka (529a2), waiwalau = BHS bhrama- (Y-3a2). A derivative of wip- 'shake,' q.v.


waipēcense* (nfl.) 'possession(s)' [singular used both as a collective and as a count noun [waipēcense, waipēccesce//waipēccenta, waipēccentants; waipēccenta pālālë=lanmen waipēccentants kāllālē [waipēccentants kāllālē = BHS vittalābhīn-] 'being praised by others and the achievement of possessions' (14a6), waipēccenta skāštēsanā 'worldly possessions' (24b7), makās kisa rintār waipēc=ekēn asa [I] one by himself should renounce possessions and belongings' (33a5); –waipēccesce 'prick to possessions' (337a2); –waipēcedesste* 'having possessions' (64a3). Etymology uncertain. Winter (1971:218) suggests an Iranian origin, pointing to Avestan hāapīya-Old Persian ʿuwaipīya- 'belonging to self, own.' As VW points out (643), it is surprising that a Proto-Iranian 'Arthur should show up as -er in a Tocharian borrowing from some form of Middle Iranian (Winter's own proposed source is Bactrian) but K. T. Schmidt (1985) suggests, on the contrary, that the preservation of the diphthong indicates an earlier borrowing, one from Old Iranian (see also waipēte). In any case this etymology seems much better on semantic grounds than VW's own suggestion of a borrowing from Pali vey(y)āvaccā 'duty, work, service, commission.'

waipētāyār (adv.) 'separately, scattered'

w[aip]ī[t]ya[r]ā = BHS vi- (11a4), [waipēt]yar ykasā = BHS visrāt (11a5), kāṣyem rune šek waipētāyār samānem 'they saw only the Buddha in [his form, likewise scattered monks]' (17a4). A derivative, the morphology of which is a little obscure (see K. T. Schmidt, 1985:760, and Winter, 1987), of waipēte, q.v. See also next two entries.

waipētār (adv.) 'separately, apart, scattered;' (indeclinable) adj. 'separate' [šem kautāte kalentse waipētār pweneta kāskātē 'the axe broke; the spokes of the wagon were scattered all over' (5a2), [kwri no] cwi palko kāskātē waipētār 'if however his spirit is stewn about' (9b8=10a4), sām waipētār ypaunane 'they were in separate countries' (28b7), waipētār wlośam letsemme in [my] disheveled [lit: scattered and curled] locks' (9a2), waipētār yānem 'they go separately' (14a2), [āf]lyace waipētār nixi ašanaṅtrē 'they longed to be apart from one another' (12b8), waipētār pākazra = BHS pratyekāsaddham (Y-2b1); –waipētār-waipētār id.: waipētār-waipētār kēktēsānasa pakenta yaskēntār-nemen let's ask from him [his body parts piece by piece] (AMB-a6). A derivative of waipēte, q.v. See also waipētāyār.

waipēte (adv.) 'separately, apart, scattered'

waipēt r[a]n = BHS vināā (308a6), tanjāpate inte śācu-wārrīrāt wēktātē kakākāu tākam o nano nano tanjāpate kākāt-ner ... waipētesa vot śācu-nē if the benefactor should invite [a monk] decisively for a life-long [stay] and [it] the benefactor should invite him again and again or [if] he calls him separately [i.e. by himself];] (331a34), mākte wassi swarenām werempa tatam ksa waipēte kartse weremem sā wassī yāk swīre wārsām 'as clothing is placed with an agreeable odor, longtime separated from that agreeable odor, this clothing still smells good' (A-2b34). Etymology unclear. VW (540-1) suggests a connection with Old English geteōfan 'cut, separate,' ultimately related to the words for 'two.' K. T. Schmidt (1985:760-2) suggests a borrowing from an early Iranian *hwai-putar or *hwai-putiai, the dative with syncope of *hwai-pa- 'for oneself' (see also waipēccesce).

waimeñe (indeclinable! adj.) 'difficult'

wē yāṅṣī waimeñe kalīsī ine śācumane samāne 'difficult to bear here is the monastic law' (44a6), wē yāṅṣī cpi waimeñe ... waimeñe sāk kāllāsī 'conquest [is] difficult for him ... [it is] difficult to achieve good fortune' (127b4), waimeñe = BHS dur- (H-149.315b1 [Stiegl, Siegelng, 1930-32: 491]), olyapotste waimeñe = BHS sudhurām (H-149.315b1 [Thomas, 1968a:203]); –waimeñestste 'painful, difficult' [ = BHS kasīra-] (3b6), sāpte sāmite ne waimeñetse śūd śāṭī 'for a poor [person] it [is] difficult to live life' (127b7). Essentially identical in meaning with amāśkai, q.v. Etymology unclear. VW (643) suggests a borrowing from a Sanskrit *vaimanasa- 'tired, discouraged' beside (attested) vaimanasa- 'tiredness, sadness, discouragement, difficulty, itself a derivative of vimanasa- perplexed, discouraged.' The equation is semantically attractive but the putative Sanskrit
wyaksep* (n.) ‘distraction; hindrance’
[-, wyaksep]/ (77a5, 162a5). ■From BHS vyāksepā-
wyamem* (n.) ‘visible appearance’
[-, wyāmkā/ trākāṣa/wyākne ‘in the appearance of the akṣara tṛī’ (325a4).
■From BHS vyāki-
wyār (distributive numeral) ‘each two’
wyāi (n.) ‘outlay, expense, cost’
[wyāi, -ī/-ī] sāṅgāṣe keṁne kīpiśāni wyāi takāre 801,900 ‘for the monastery land the outlay was 801,900 kīpiśāni’ (349b2-2). ■From BHS vyāya-
wrat* (n.) ‘vow’
[-, wrat/ sañi wrat lau tarkanacer ‘you release your own vow’ (108a7).
■From BHS vrata-
wrattai (adv.) ‘against’ [wrattai we- ‘answer,’ wrattai āks- ‘report, relate,’ wrattai tānk- ‘rise up against’]
[wrattai wessāi ... kī saṁsāra-ke kekanu Vidūṣaka katkaunāisa ... lāṁa-sūyāśi ‘now then having come up to the king, V., with joy, says to the king’ (78a3/4), wrattai tānkā- ‘he rose up against him’ (AMB-b3), wrattai akṣāsālōna pelaikenta = BHA pratisendha dharmāh (H-149.X.5a1 [Couvreur, 1945b:44]). ■Litén (1916:28-29) and VW (583) would equate this word directly with Latin versus vorvorus from PIE *wṛt-tā- [also Sanskrit vrīta-, the past participle of wṛt- ‘turn’ (P:1156-1157; MA:607)]. However, PIE *t- appears to have become -st- in Tocharian (cf. wāsṭarye from *wūtṛyo-); thus this equation presents phonological difficulties as it stands. Probably we should see in B wrattai a reflex of a PIE *wṛt-tā- with the replacement of a simple o-stem as so often by a yo-stem.
wrāskāisse* (adj.) ‘?’
[f: wrāskāissa, -/-í] wrāskāissya pyāpyo (W-3b2). ■An adjective derived from an underlying plant name *wrāskā (species unknown).
wratstsoiña (n.) ‘exertion, joy, firmness’ (7)
[wratstsoiña, -/-í] wratstsoiña = BHS utsāhi (537a2). ■For the possibilities of meaning, Edgerton s.v. utsāhi and utsodhi. ■Etymology unknown.
wrāk (vt.) ‘?’
Pt. I wrākā/- [A l/-, -wrākār]; [pa]tri laresi cwi paniuk wrākā nke (H-149.69b4 [Thomas, 1979:57]).
wrāko* (nf.) ‘shell, (particularly) oyster-shell’
The details are most obscure (for a suggestion, starting from an earlier *wirnausta, see VW:583).

**Wrauske** (n.) ‘Wrauske’ (PN in monastic records)

[Wrauske, - (-f) (491b-II-1).

**włamäche** (adj.) ‘soft, pliable’

[in: włamske, - włamske – włamsken/l] [f: - -, włamsku/l] *somo somo klokašne lit włamske yok taš teksentsa ‘a soft hair having emerged from each pore over the whole body’ (744a3), takihine ... własiše yetse ‘in touching the soft skin’ (K-10a2), malkwer tarykiwa-w trauntu wlaske pówarsa pásašile ‘32 trau of milk [is] to be cooked in a gentle fire’ (633b).] *An adjective derived from włak- ‘bend, curve,’ q.v., (VW:578). The original meaning must have been something on the order of ‘flexible.’

**włank** (adj.) ‘?’

[włansli, - -] paine wlasni snay aw[sřt]eš [74a]. [Or is this an error for włamski?]

**wloska** see [wloska]

**wław-** (vt.) ‘control’ [normally used in the medio-passive as ‘control oneself’]

[Ko. V wław- [MP - -, wlawáti/l; MPOpt. wlawomyr- - -; -k] kekstek reki palkska ņek wlawomar anaísai dukacirimen ‘by body, word, and spirit may I hold myself back from misbehavior’ (S-3a-5); Pt. lb wław- [MP - -, wlawáti, wlawáti/l; wlawáaki anaísai carefully hast thou controlled thyself] (234b4), kelyxawormen mrauskaė mmarauskat wlawáki palko (A-1b); PP wlawáwi-l: ykasalše sek wrástrá sejlk imassu wlawáwi pko ṣkas yllom ‘always he practices loathing [of the body] and [is] always mindful, controlling all six senses’ (807), anaísai wlawáwi = BHS susamáliat (H-149.236b5 [Thomas, 1968a:204]); -wlawáwramem; -wlawáwi: [spe]kesa snai-ykoríšes wlawáwtesa ‘with zeal, diligence, and self-control’ (1287), wlawáyvesa pálksosse menkše kskau wašiša ‘one lacking spiritual control [has] scattered the objects of the senses’ (A-2b6); -wlawáyšesi ‘putting to control’ (241b4/5); -wlawáwari ‘± control’ (134b5).

**Tcha wlaw-** and B wlaw- reflect PTC *wlaw-*, (as if) from PIE *wl-eh₂-w- (for the verb extended by -w-, see walo). Further connections are less certain. Pedersen (1941:202, fn. 1) and VW (554, 576) suggest relating this term to PIE *wel-* ‘press, squeeze’ (P:1138; see also wals-), but the semantic connection is hardly compelling. Hiltmarsson (1991:44-45) takes it to be related to B wll- ‘cover’ and from PIE *wel*- ‘id.’ (for the semantics he compares Old Norse hamr ‘covering, skin’ and hemja ‘restrict, contain.’

See also walo and wlawatze.

**własiše, see włamske.**
wširä (n.) ‘fragrant root of Vetiveria zizanoides Linn’ (aka Andropogon muricatus Retz.) (a medical ingredient)
[wširä, -, -il] (W-8a5). ■ From BHS ušira-

wšiyə (n., [m.sg.]) ‘? ‘
[wšiyə, -, -il] nraššɛntx wemšiyetstse wšiyə ram no koynamen /// (576a6).

wšenän* (nlf.) ‘place; dwelling place; condition’
[, wšenänstse, wšenänšl/, -, wšenänm] tom ykentx wnləm[ts] nesstse šůwrkə wšenännə wəskəm ‘theses [are] the places in being of creatures; they dwell in forty places’ (45b3/4), akašəkə wšenänm = BHS prəštən̚i šəyanənənən (542b3), wšenän nəmplə[k]nəntm ‘in a place of contemplation’ (561a3), se ńeq səul ňi kekseňsaq atřən wšenän ‘this my life now loses [its] corporeal place’. (PK-NS-51b5 (Thomas, 1979:54)), mə nəño ňis oštəsqaq wšenän nəmew [w]şłəlte ndə ‘never will I dwell again in a house-dwelling’ (PK-12H-b5 (Thomas, 1986:134)). ■ A derivative of ‘wšir-, q.v. See also ost.
wšə, wšetstse, see wšə.

-š, see -šc.

šamtnə* (n.) ‘announcement’
[-š, -šamtnəl] šamtnəsa spərkäññe wəstrɔ ‘the dissolution is learned/ spoken of by announcement’ (K-8a6). ■ From BHS ŝamtnana-

šak (numeral) ‘ten’ (pl. ‘decades’)

■ TchA šik and B šak reflect PCh *šik and that, in turn, must be from PIE *děkn [Sanskrit dās, Avestan dasa, Armenian tan} (with a difficult vowel). Greek dēka, Latin decem, Old Irish deich, Gothic taihun (P:191; MA:403)] (Sieg/Siegling, 1908:927). However, the initial ṣ is difficult, since we might ordinarily expect either ts- or c-, Pedersen (1941:252, also Lane, 1945:22) assume an early assimilation *dēkm > pre-Tocharian *tek-* *kek-. Meillet (1911-12:289, also VW:475-6) assumes that *dēkm would regularly give PCh *cāk and the ṣ rather than *c- by “assimilation” to the following velar. Finally Evangelist (1950:136, also Pedersen, 1951:4-5, Winter, 1962a: 22:3) holds that the regular outcome of a PIE *d- before a front vowel was ṣ. See also škante, škär, and škamaiyya.

šakətə* (n.) ‘stick, club’
[,- , šakətəl] [s̃ʃi k[ə]lmən šakətəsa [= BHS dəndəna] kalstəɾ-ɾə ‘he goes his cows with a stick’ (3a3), apsz šakattə šiɾə ay şesə pykələtə ‘striking with sword, club, together with bone’ (284b2); –šakətəsa ‘pert to a stick: šakətəsa šiɾə, səllye mktə wən]nə nakstəɾə pəntəsə ‘like a stick-mark in the water, it disappears in an instant’ (3b67). ■ Etymology unknown. VW’s suggestion (468-469) of a connection with PIE *sek- ‘cut’ is fine semantically (as ‘that cut off’) but founders on the necessity of
assuming an “assimilation” of an expected initial **; to s under the influence of a following -k.

śakēṇē, see s.v. śakē.

śaktalye, see śāktalye.

śakti* (n.) ‘power; capability’
[-, śaktintse, śakti-l] (201b3). ■ From BHS śakti-.

śak(j)e* (n.) ‘brandy’
[-, śak, sel] se samāne mot māla trikelyesa śakse yokām pāyti ‘[if] a monk with alcohol, maireya, or ‘Rauschtrank’ drinks brandy, pāyti’ (H-149. X.3b2 [Couvreur, 1954b:48]). ■ A borrowing from Middle Chinese sjūok-tsi ē gu (in Karlgen’s notation) ‘grain-alcohol’ (Naet, 1965:535). VW’s subsequent attempt (469) to equate this word with PIE *seg- ‘hold, possess’ is not convincing either semantically or phonologically.

śakkār (n.) ‘sugar’
[śakkār, -r, -r] śāvoy katkemane állisa wensy=emntwe mit śakkar[ar] ‘she might eat joyfully the excrement on [her] palms [as if it were] honey and sugar’ (42b5). ■ From BHS śākara- or, more probably, from a Prakrit equivalent.

śānkiṇiitte (adj.) ‘?’
[m, śānkiṇiitte, -r, -l] /// yār varke ska luyūwsta śānkiṇiitte tt nul (493a1).

śanke (n.) ‘?’

śācākare, only in the compound or śācākare ‘ratification on wood’ (see s.v. or).
■ From Prakrit (Pali) saccakāra- ‘ratification, agreement, promise’ from Sanskrit satyakāra- (Pinault, 1987:82). See also satyakār.

Śacē (m.) ‘Śacē’ (PN, Indra’s wife)
[Śaci, - Śaci-l] (296b8).

śasara* (n.) ‘hare-speck’ (a very small unit of measure)
 /[śasara]jinta, -arr (326b4). ■ From BHS śasaras-, vel. sim.

śadē (n.) ‘Trigonella foemina-graecum Linn.’ (a medical ingredient)
[śadi, -r, -l] (P-1b4).

śatapari, see śātavari.

śatauspasa (n.) ‘Anethum sowa Kurz.’ (a medical ingredient)
[śatauspasa, -r, -l] (P-2b1).
■ From BHS śatauspasa-.

Śatabhish* (n.) ‘(the constellation or nakṣatra) Śatabhisha’
[śat, śatabhish, -l] (M-2a5).
■ From BHS śatabhīsa-.

śātavari (n.) ‘Asparagus racemosus Wild.’ (a medical ingredient)
[śātavari, -r, śātavari-l] (Y-2b1, W passim).
■ From BHS śātāvarī.

śātka/śītkāl (adv.) ‘very’
Śītkā - nano nāko prakəmese tākām tanipatentse polsko lau wāksetīr (331b1/2).
■ In origin the accusative of a noun *śītako used adverbially (cf. spanīf). *Śūko would be from kākt- ‘pass over, pass beyond’ (VW:471, Hilmarsson, 1991:177). For the semantic development one might compare the transformation of Latin trāns to French trèx. See also esātkai.

śātēlye, see śāktalye.

śātēše, see s.v. śātre.

śana (n.f.) ‘woman; wife’
[śana, śōy, śānolśōnna, -] kurpelle māyē-māniyants śōy sūswa-tkārts ‘concern for slaves and slave-women, wives, sons and daughters’ (33a5/s), wasa śatronsco [lege: śōnsoša] Kāldīki ‘he gave [her as a] wife to K.’ (443a), śē śāmo sāyəw ‘with wife and sons’ (123b2).
■ TchA śēm and B śāna reflect PTC  *sinə from (late) PIE *gənenə, most clearly seen in OCS žena ‘woman’ [: also Sanskrit gna ‘divine wife,’ Avestan gənə ‘wife,’ woman, Armenian kın ‘woman,’ Greek γυνή ‘woman,’ Old Prussian gēna ‘woman,’ Gothic gīno (< *g̥ənenə-n-), Old Irish ben (< *g̥enə-h-), Cuneiform Luvin wanatti-lunatti-lwan- ‘woman,’ TchB kliye, A kəli ‘woman’ (< *g̥e)nenə-h, en- ) (P:473-474; MA:648)) (Feist, 1913:103, Melillet and Lévi, 1912:25, in. 1, VW:476). See also Tchlye.

śāmnamu* (nlt.) ‘fetter, bond’
[-, śāmnamu-, - śāmnmama] Marantace śāmnamu kleś̄ṣēye ‘the kleśi-fetter of Māra’ [= BHS mārakhandhanam] (27b6), kālwaũsana śāmnmama[sa] śāmnmastūr ‘you are bound with the fetters of greed’ (33a8). A q.v. of śak(d)nun, q.v.

Śapatunase* (n.) ‘Śapatunase’ (PN in monastic records)
[-, Sapatunasi, -l] (490-II-6).

śapt* (n.) ‘right word, correct expression’
[-, śap] (281a4).
■ From BHS śābdha-. See also apāśabh.

śabaralodār (n.) ‘(a kind of) Symplocos racemosa Roxb.’ (a medical ingredient)
[śabaralodār, -r, -l] (W passim).
■ From BHS śabaralodra-.

śabdha, see śapt.

śamase (n.k.) ‘boy; (esp. in plural) child’
[śamasē, śamasēnte, śamasēkšaś, śamasēkša, śamasēkša, śamasēkša] kliyaṃśa śē śamasēkša śēvēr ten parra pārka ‘women ten, boys four; this men let pass’ (LP:30a2), empremyaṃsa haraṃna śāwra akyāśa klanāṃts śamasēkša ‘thou didst announce the four pearls of truth to the women and children’ (TEB-59-30).
■ Related to śāmo ‘human being.’ The stem of śāmiśkē/ may be a generalization of that found in śūna ‘human beings’ (with śēvə- reduced to -śē before two consonants) or reflect an early PTC śēvə- which gave later PTC śē- (Winter, p.c.). Śāmo would then reflect *śēmov- and śamasē, *śēmov-āše. In any case -āše is a diminutive suffix. See also śāmo, śāmi, and śāmnamsa.
śamasse* (adj.) 'pr telegram to tranquility (?)'

[mi- · śamasse] not in any attested form of BHS 'having entered a hunger for tranquility' (277b2). Possibly derived from an (unattested) *śam or *sam from BHS śama-

śamānskā* (n.) 'girī'


śar (n.) a medical ingredient, possibly (1) Typha augustifolia or (2) the upper part of the cream or partially curdled milk

[śar, -ur/h] (W-34b2). If from BHS śara-

śārābhē (n.) 'śārābha' (a mythical animal)

[śārābhe, - śārābhēn/h] stū no kērtis lac omte wartone śārābhe ne[m] 'he went to hunt there in the forest the śārābha by name' (358a2). From BHS śārābha-

śārāk (n.) 'overgarment'

(K-T). A derivative of śīr, q.v.

śārām (n.) 'refuge'

[śārām, śārām/ī] yam-c hākta śārānne astān=eskē mresstwēsē 'I go to thee, O Lord, into the refuge, into [thy] bones, even unto [thy] marrow' (241b2), yam śārānne po śakālāmāsā 'I go to [thy] refuge for all lives' (TEB-58-25).

From BHS śārāna-. See also the variant śrāṃ.

śari (n.) a kind of animal (a calf, heifer?)

[śa-ri, -ur/h] /oksaím wi śa te ten h/ 'two oxen, one śari' (LP-79a2). The collocation of this word with that for 'ox' suggests the possibility at least of an- other word for a bovine of some sort. If so, it is natural-to think of Sanskrit stariṇ 'cow that neither gives milk nor is pregnant, heifer; barren,' Greek stērō 'barren (of animals or women),' Armenian strej 'barren,' Latin sterīlis 'barren,' Gothic stairō 'barren woman,' Bulgarian stertica 'barren cow' (P-1031). Tocharian śa- would be regular from *st- (see śc-)ām-.

śariye* (adj.) 'over-', upper-, upper-

[-, śariyel/h] śaryye watti rutkē ko humaś śark kauč yāṃsate 'he took off his outer garment and put his back full to the sun' (5b4). A derivative of śīr, q.v.

śarī (n.) 'bodily remains; (bodily) relics'

[-, śarī/-l, śarīntes, śarīntā] kīnīwēsē śarī cau patne tessa 'he set the remains of the tongue in that stūpa' (421a-); śarīrāsē 'pranging to bodily remains' (107a4); śarīrāntēs* 'possessing bodily remains' (290a3); śarīrāntēstes* 'possessing bodily remains' (257b2).

From BHS śarīra-

śarko* (n.) 'lute'

[-, śarko/-l, śarko[-n?] // gandharv[!] śarko[y] yāṃṣayē 'the gandharvas played music' (382a1), // śarko mūkānma na yal[ts] // with a thousand strophes and lutes [?] (617b3), māka keruntu wrakām keramīs ploviyamīs

newe klyaustrā 'the noise of many drums, conchs, keraunths, and flutes is heard' (PK-NS.772+AS-17K3a4 [Pinault, 1993-94:189]), śarka ploriyamīs yarke yamānta 'thou didst render honor with flute and flute' (Qumtura-34d5 [Pinault, 1993-94:176]). Etymology unknown. See WV (529-530) for an implausible suggestion, predicated on an assumption of a relationship with TChA sārk 'lute,' found only in tsārk-rape 'lute-music' (a connection accepted also by Pinault, 1990). The implausibility of the suggestion is due to the difficulty of relating in any natural way TChB s- with A śār-.

śarmāre (G-Su39), see śarmāre.

śārye, see śariye.

śarware (adj.) 'rogiant, haughty'

[mi: śarware, -śārware, śarwarems, -] śārware = BHS uddhatā (537a4);

śārwarīte 'pride, arrogance'; snāi śārwarīte = BHS anudhatā (20a3).

TChA śārwar (attested only in the masculine pl. acc. śāwrēs and B āwarē reflect PCh *śāwrē. Etymology uncertain. Perhaps with Pinault (1991:189) we have a derivative of śār 'all over.' In any case, not with Couvreur (1950:128, also WV-471) who derives the TChB word ultimately from PIE *g-eur- 'heavy' (as if from PCh *śāwrē). See perhaps śār.

śālāp (n.) 'grasshopper,locust'

[śālāp, -śālāp tū/sa] // śālāpā masc/ši spā pēsēli sāssēnē māskentā pāκī 'thus ... [a swarm of] grasshopper[s], mice, and worms appear in the world' (K-8b1). In its one attestation apparently used as a collective—unless śālāpā is a miswriting for śālāpēm for the expected nominative plural śālāpμē.

From BHS śālabha-

śāle (adv.) 'likewise (sometimes the equivalent of 'and'); (prep.) 'with'

saṅ śā-āleynēkāts kartēs[ne] spekkēsē 'zealous for the good of others and likewise oneself' (3b5), śaṅo sōguwa 'with wife and children' (123b2), yi[al]kē[em] sāle yēsāmā 'under gods with men' (128b4), stāna śē sārma 'trees with [their] seeds' (K-8b5), sē = BHS sa- (U-18b6); śek 'together with'; pūdēkē ... śek waipīyē sāmēnēm 'the Buddha ... together with scattered monks' (17a4), aśāmē heartēkān sēk omāpachoēnē 'knowledge, service, and meditation' (17b1/2), śrēdēkē tāko skē [k]wipassē 'may he be faithful and likewise modest' (23a4); śē-āsimēntētēsē 'wise': aśē[ +āsimēntētēs[ +āsimēntētēs[ +āsimēntētēs[ +āsimēntētēs[ +āsimēntētēs[ +āsimēntēsē = BHS sāpajēa (308a1).

Etymology dubious. TChA śāla (and the TChA comitative ending -śāl) and B sāle reflect PCh *śīle but any PIE connection remains unclear. WV suggests (483) a connection with Sanskrit kālayati 'impells,' Greek o[k]ēlō 'bring a boat to shore,' etc., but the semantic connection is hardly compelling. Pedersen (1925:27-8) suggests a semantically more satisfying connection with Old Irish cēlē 'companion, spouse,' Welsh kīydā 'companion.' The Celtic forms presumably reflect a PIE *kēlih-, a derivative of *kei- 'life' (P-539-540). The vowel of the first syllable of the Welsh word presupposes a pre-Welsh *kili- with assimilation to the second syllable. PCh *śīle might reflect then a PIE
Śatūma(-) PN?
Śātūmalle (Lēvi, 1913:320).
śāte (adj.) 'rich'
[m: śāte-,-śater/-śateri-, -śatenam] ṣyorsa sāte... su tānmastra 'he [who is] rich in giving will be [re]born' (23b5/45), ektaiv śāte ekadāhītāse olyopottos ti 'he [was] very rich, having many possessions' (375a4). Probably a borrowing from Khotanese (perhaps pre-Khotanese) *śāya- 'joyous, rich' [Avestan ʾsāta-, Sogdian ṣati-, Khotanese ṣāta- (Bailey, 1967:111)]. This possibility is more likely than seeing śāte as inherited from PIE and a cognate of the Iranian forms (Pedersen, 1944:44-5, also VW:474-5). VW approves the inheritance hypothesis largely because it sees Iranian ʾṣ- reflected in Tocharian as ʾṣ-. Certainly that is usually the case, but in this instance we must remember that the putative Iranian form had ʾṣ- rather than ʾṣ-.

śātre (n.m.) 'grain'
[śātre-,-śātre/-śātrei-] ṣake suktaicē ṣkas meṇantsem motte [leuce: mante] hwe mape sāre svātā 'now the seventh of the sixth month on, new ripe grain is eaten' (461a5), wisvākampā kārkos svātremā 'with grain proucted with roots' (ST-a4); śātremā 'prin to grain' (511a1). By reduction of *-āve- to -ā (Winter, p.c.). (As if) from PIE *gʸeh²wo-tro- 'Lebensmittel' (VW, 1971b:115, 1976:475, though he starts from *gʸeh₁-wro-). See also śāw-.

śānasrākā (n.) a meter of 4 X 12 syllables (rhythm 7/7/4)
[-śānasrākār/-śānasrākār (78b5).
śānta (n.) 'Śanta' (PN of a princess)
[Śanta, - /śānta/, -( technologies)]
śānta, see s.v. śānti.
śānti* (n.) 'rite for averting (an evil)
[śānta, -] [leuce: mā śānta bhalamā: ma na ka campra srākalai tante]ś[ lei 'not medicines, not rites for averting evil [nor] (magical) powers, not anything could hinder death' (463b).

śāntisen (n.) 'Śāntisena' (PN)
[Śāntisen, - /śāntisen/ (Otani 19.1.2 [Pinault, 1998:364]).
śāp (n.[m.sg.]) 'curse, imprecation'
[śāp, śāpēntse, śāpēl] cvēnē se śāp ste kā cesa sp swesi mā śāwam 'the curse is his by which the rains do not rain' (350b). From BHS śāpa-.
śāmāne (indeclinable adj. part.) 'living'
cvē śāmēne pācē 'his living father' (88s). A derivative of śāvē- 'live.' From PTch *śāvōmtos by reduction of *-āve- to -ā (Winter, p.c.).
śāmāna, see s.v. śāmāna.
śāmē (a) (adj.) human (particularly as opposed to divine); (b) (n.) 'humanity'
[m: śāmē-, śāmēl/-śāmēl/-śāmēla-, śāmēna] (a) ṣākye rūp[s]a śāmē rūpā 'in divine form or in human form' (46b6), sn[ai]/ mākē[e]wī[e] śāmē šākṣi 'without (final) fulfillment [is] the human world' (245a1), ce

Śānakā (n.) 'Śānakā' (PN of a princess)
[Śānakā, - /śānakā/, -( technologies)]
śañne camel ‘this human birth’ (365b5), śañne [leqe: śaññai] kantwasa wentsi ‘to speak with a human voice’ (408a6); (b) śañnes-amákai indrinta ‘[more] difficult than humanity [are the sense organs]’ (407b4).

A derivative of śaunno, q.v., but the exact mechanics are obscure. Do we have *śaunm- + -uñhe > *śaunmne > śaunne by reduction of *-uñ- to *-ñ- before a consonant cluster?

śañmp (vi.) ‘be haughty, conceited’

Tcha śañmpın ‘pride’ and B śañmp- assure a’PTch *śañmp- (but) any further connections are obscure. VW suggests (473-474) a derivation from *śtenibh- (more s.v. śaunm-), comparing such words as Sanskrit stambha- ‘consolidation, pretension, vanity.’ The semantic connection is favorable but the phonological one weaker than one would like ‘as one would expect both *-mabh- and *-mbh- to have become Tocharian -m-. See also śaunm.

śañmpa (n.) ‘haughtiness, conceit’
śañmpa/-, śañmpa[ ] [po ai]śañmtesa kekenos snai śañmpa ‘possessed of all wisdom without conceit’ (138a3); śañmposse/* ṣt prng to conceit: (575b3); śañmpasše ‘haughty: Jămadigniuie ſu Rame śañmpasse po neka ‘haughty Rame [son] of Jamadagni destroyed everything!’ (K-12a5) [For the formation, see Winter, 1979].

A nominal derivative of śañmp-, q.v. (cf. Tcha śañmp-).

śār (adv.) ‘(all) over’
pudtākkām ſāne pelaiqnessa taur ſār katamna nakisse ‘over the law of the Buddha he strews the dust of blame’ (17b2), wār ſār pāṛsān ‘they poured water all over’ (121a6), tā, erkenmasa saľre keneš ſār aiparne ‘they put her in the cemetery; they covered her all over with a linen’ (560a3). Etymology unknown. VW suggests (641) an unlikely semantic development *vētement de dessus’ > ‘au dessus (de), sur’ so as to make this word a borrowing from BHS śāra- ‘coverlet.’ See also possibly śware.

śārapī, see śārip.

Śāri (n.) ‘Śāri’ (PN of the mother of Śāriputra).

Śārip (n.) ‘Hemidesmus indicus R. Br.’ (a medical ingredient)
śārip, -l (W passim).

Śāriputra (n.) ‘Śāriputra’ (PN of a disciple of the Buddha)
Śāriputra, Śāriputra, Śāriputre/f] (22b6).

Śāl (n.) ‘(the tree) Shorea robusta Gaertn. f.’
śāl, -l, -l (275a2).

śāw ~ śāy (vi.) ‘live’ (normally intransitive but it may take an accusative of “direction” [14b5] or a cognitive accusative [śaul śāwy]-)
Ps./Ko. II śāy*- ~ śāw-/ [śāyau, - śāyuś, - śāyem ~ śāwen; Opt. śāyim, -; Inf. śāitsi; APart. śāyefca]+; sanat śaryompā śāyu karttise śaul-wuśrñai ‘I will live with [my] one love all [my] life long for good’ (496a34), [ma]nt śām(m)an[t]s śaul the kos śāin ksa kaunamų miemants kāikorne känsnirt attsaiq postām ‘so [is] here the life of men; as much as one lives, by the passing of days and months, it is afterward completely cut off’ (3b5), olyaposte śaṅk śāyem = BHS susukham bata jāvina (TX-I-b1 (Thomas, 1974:79)), nrāntane cemtirā sołnem omtē śaul śāyem ‘[if] they are [re]born in hells, they will live there [their] whole life’ (K-2b4); ce kakāvāmrnem swaṅsau śāy ‘having desired this, may he live fortunately’ (H-149.296a2 (Courvreur, 1954c:84)); tam tot swāiti tā-kuam śāisit ... cesa śāyu nihs ‘this is sufficient for me to live for a day ... by this [food] I will live’ (25a7), pinnwā śāitiros mā kakonita ‘by almsgiving [is one] to live, not [by] invitations’ (32b8), aibay no kraunprātā Śānta kewūm śāitiros ‘others however herd sheep and cattle for a living’ (H-149-ADD.28a5 (Thomas, 1954:756), [pe]l[a]j(k)a[n]esa śāyefcante = BHS dharmaññō (12b8), pārķre śāyecią ‘living long’ (407a6); Imp. pāsš-y; pāsš/a or pāsš/y (404b1), [św]lās yiokš/t] tmocci pāsšo ye[s] ‘live you [over]-grown ones (?!) to eat and drink’ (508a1). The imperative is usually given as śāyāt but the attested plural cannot be from such a stem and the singular is given in the published text as (in Krause’s notation) pāsš/y/a with partly restored -y- and conjunctual -a. See Hilmarsson, 1991:50; Pt. lb śāy/la/-, /śāy/l: mà tn= onuvalių śāya nauṣ mà ra śaĩn ksa tn= onmpstām ‘an immortal one did not live here earlier and likewise one live here afterwards’ (45a5); PP šāsāy-y: [śaul]y ſi śāsāyu ‘having lived my life’ (93b3); śasāyovem: emparkre śasāyovem ‘having lived long’ (PK-AS-16.3a4 (Pinault, 1989: 156)); –saśiile: (H-150.422a [K]).

K Ps. IIX śāswăsǐk/-[-,-, ē, svastāsmi]; MP, - ē, svastānt; G. svastāssalė: kete ēṃtsa yāṃmin sū mā walkā svāsānm ‘in whosoever’s name one does this, [he] [sic. that person] does not live long’ (M-11b); ḫkāmām sāl māčer svāstīt (142a4); yāṃsus=ātsaik sāl svāsālle st amāḥṃents ‘through begging is life to be lived by monks’ (50a6); Pt. IV śāswęs-a[k]: k₇e takašsa sāṣaye // k₇e se sāṣyante [sic] sāwesr=ākalka ‘who lived with suffering ... [or] who lived for the desire for a son’ (466b7).

TTocharian B shows an analogical extension of the root final -y (normal before PIE *-e, -PTch *-i), e.g. 3rd pl. śāyem, but the expected śāyen also appears.

Tcha śō- and B śōv- reflect PTch śōv- from PIE *g̥yeh₁-y₁-oe- [Greek zōθ from *g̥yeh₁(y₁)-oe₁-] or, with *-w- but with zero-grade, Latin vivere, Sanskrit jvai, Avestan jwiti, OCS živ (further, morphologically more distant, cognates at P-467-469; MA:356)) (Smith, 1910:16, Meillet,
1914:16, VW:484-485, though differing in details). (Cf. also the exact
expression between TchB šująye and Greek κς(ι)ον.) See also Šaul, Šaumo,
Šāmane, šārye, šaše, šamaške.
Śawam* (n.) ‘[the constellation] Šravaṇa’
[Šawam]/ (M-2a4). ■ From BHS Šravân-.
śśāwat (adv.) ‘permanently, fixedly
Awiśśātai kentsa ka sp śśāwat oko warpoymar ‘may I enjoy even the fruit off
the Heil-ground permanently’ (TEB-64:04). ■ From BHS śśāwat.
śśāsanā (n.) ‘(authoritative) teaching; commandment.’
[śśāsanā] see, śśāsam/l [putdātki]nts[e] śśāsanne ‘in the teaching of the
Buddha’ (384a5); →śśāsanne ‘prting to the teaching’ (428b4). ■ From BHS śśāsana-.
śśāstār (nnt.) ‘(sacred) book’
[śśāstār, -śśāstār/, -śśāstār(n)ma] [gr janm th]mān na śśāstāma sarit yama
ṣya[em]/ ‘they memorized the canonical books’ (PK-AS.16a6/b1 (Pinault,
1989:157)); →śśāstāre ‘prting to the śśāstra’ (81b1). ■ From BHS śśāstra-.
śśāstrajñē* (n.) ‘specialist, one learned in the śśāstra’
[-śśāstrajñē] (427b1). ■ From BHS śśāstrajñē-.
śśi (vt.) ‘set [something/someone] in motion; direct’
Ps. II 17:12 [I-I, - Sem]: yamorsṣānē aknatsā yamorsṣānē aiśasmēn on
onkornain aiśassēn sān yiṇiye [lege: yiṇiyejai?] wallsāna ma ‘the fool of
the deed and the wiseman of the deed [both] set the elephant in motion; it does
not crush [i.e. make] its own path in the world’ (255a7/b1). ■ From PIE
*kei(h)-, ‘set in motion; be in motion.’ The Tocharian is present from
*kh(h)-y-, exactly as in Greek κότ ‘set oneself in motion, go away’ but
used transitively rather than intransitively (cf. P:538-539; MA:506). Further, see also śnāsk-.
śśātālye (nnt.) ‘seed’
[śśātālye, -śśātālye/-, śśātālye] // sk[e]l[e]ye pittsauye śśātālye/r ra
‘effort is like a pittsau seed’ (153b1), śśātālye hiaum κātsw kātnau ‘I sow
the seed day and night!’ (205a3), // śśātālye stūhla/ ‘seeds, trees’ (599b5).
■ TchA śśātālye and B śśātālye reflect a PToh *śśātāly- probably, to be related to
kāt- ‘strew’ (Lévi, 1933:125). The exact details of the formation are not as
clear as they might be but we probably have a reduced reduplication present
—as if PIE *kāt-āt- ‘strew or the like. Both semantically and phonologically
far less probable is VW’s connection (476) with Latin segetālis ‘pertaining to
standing crops.’ See also kāt-.
śānk- (vi.) ‘delay, hesitate’ (?)
Ps. I 17:15 [-śānk/-, śnāko], -I]: ceyna cnem lau c[a]rkwa-ś po preksa-ś mā
śnaka[l] śnakaull/ ‘I have returned all these ēněs; do not delay (!); I give ...
(495b1). ■ If the meaning is correctly assigned, probably to be connected with
PIE *kān-, ‘hang, be suspended’ [Gothic hāhan ‘hang’ [tr.], English hang,
Sanskrit śānkat ‘hesitates, be doubtful,’ Latin cunctor (cunctārī) ‘temporize,
hesitate,’ Hittite kank- (P:566; MA:255)) (Krause, 1952:60, VW:480), though
all other Indo-European cognates would seem to presuppose *kōnk- rather
than the *kēnk- needed by Tocharian. Perhaps we have evidence for a Narten
present, strong grade *kōnk-, weak grade *kēnk-.
śātkaroṇ (n.I[p.l.]) ‘leech’ (?)
[śātkaroṇ, -I] śwara tassanamante ite-itane motā-yakim tasgod epywuyai
yasanne śātkaron pālīne tassalālla ‘on four containers, each full [of alcohol?];
one [is] to set those thirsty for alcohol; leeches, swimming [?] in blood [are]
to be placed in a row [?]’ (M-3a4), śātkaron pāst slānkāllona ‘the leeches
[are] to be pulled out’ (W-42a4). ■ Etymology unknown. Probably not
related to kāt- ‘pass by’ (so VW:477).
śānma, see ś(e)ānma-
śārīl (verb gerund?)’
[‘list of medical ingredients] māsākene aśīye sārīlle se laiko ārki yamamāsā
‘māsākene and goat’s [milk] is to be sārīlled; this bath makes white’
(W-11a5).
śārtākura (n.) a medical ingredient
[śārtākura, -I/ (497b8).
śīke(-)’
//matsi ra śke - wistall// (386a7).
śīkṣapat* (nnt.) ‘moral precept, moral commandment’
[-śīkṣapatai, śīkṣapati, -śīkṣapatai] patākte ... ce śīkṣapāt śānnya
‘the Buddha established this moral commandment’ (H-149.X.4b4 (Couveur,
1954b:44), lyakṣaṇa śīkṣapati tsamā śīkṣē ‘they transgress very much
the minor precepts’ (PK-AS.18b-b1 (Pinault, 1984b:376-7)). ■ From BHS
śīkṣaṇopa.
Śikhim (n.) ‘Śikhim’ (PN)
[Śikhim, Śikhimnte, Śikhim/]) (Qumruta 34-d passim (Pinault, 1993-94:176))
Śighravāhane (n.) ‘Śighravāhane’ (PN)
[Śighravāhane, -I/ (382b7).
Śinku* (n.) ‘Śinku’ (PN)
[Śinku/ (DAM.507a6 (Pinault, 1984b)).
Śinke (n.) (PN?)
[Śinke], -I] otamk Tukikāṃnte pari sarṃsvātai Śinkente yap wsāwa
cāk taryā taum ‘thus I gave 1 cāk and 3 tāu millet owing ti T. to sarṃsvātai
Ś.’ (462a5). ■Probably not a common noun, a borrowing from Chinese
shēng or Khotanese sēnga- (itself a borrowing from Chinese). Chinese shēng
is to be seen in TchB šank.
Śiṅcake (n.) ‘Śiṅcake’ (PN)
[Śiṅcake, -I/ (atsihe yōiyate Śiṅcake [Lévi, 1913:320]).
śiṅcatstse* (adj.) ‘snowy’
[m-, śiṅcacepi, śiṅcaceell/, śiṅcacepi sylnte tsāṅk[arwasye] ‘prting to the
peaks of the snowy mountain’ [śiṅcacepi sylnte = BHS himavat]
Silamitre (n.) 'Silamitira' (PN in graffito)
[Silamitīre, -/-] (G-Su17).

Silayašė (n.) 'Silayaša' (PN in graffito)
[Silayasē, -/-] (G-Su32).

Silarakite (sic) (n.) 'Silarakiṣta' (PN of a merchant)
[Silarakite, -/-] (492a1).

Silarakiṣ (n.) 'Silarakiṣ' (PN in graffito)
[Silarakiṣ, -/-] (G-Qm8).

Silavände* (adj.) 'extolling moral behavior'
[m: -/-, -s, Silavāndem cai Silavāndem samāṇem] 'these monks who extol moral behavior' (431b3). If from BHS šīla- + vanda- (compound not in M-W or Edgerton).

Silavände (n.) 'Silavanda' (PN).
[Silawande, -/-] (431a4).

Silavārgse (adj.) 'prting to the sixth chapter of the Udānaarga'
[m: Silavārgse, -/-] (S-3a2). A derivative of the unattested *Silavārg from BHS *Silavarga.

Silawande, see 'Silavande'.

Silawarne (n.) 'Silawarna' (PN in graffito)
[Silawarne, -/-] (G-Su17).

Silasoma (n.) 'Silasoma' (PN in graffito)
[Silasoma, -/-] (G-Su25A).

Silopake (n.) 'Silopbaga' (PN in graffito)
[Silopake, -/-] (G-Qa4B.2).

Silnint- see s.v. šalna-u.

Silyme (adj.) '??
[tikendri ūkoyim]'ce krent yamorsa maitreyempra šilyme ese tākoyim (605b2/3).

šu- (šuva- ~ šuva-) (vt.) 'eat (at); consume, devour'
G Psa./Ko. V šuva- ~ šuva- [A ~, šuwa, šuwan/-, ~, šuwa, MP ~, ~, šwātēl/-; Almpf. ~, ~, šawoon ~; šo[æw]n/-; Opt. ~, ~, šuwoy/-, ~, šwoyém ~; Inf. šwāt; Ger. šwālēl; šo[æw]n/- okont [ipf.] šāwre ssāl šākē] 'they ate its fruit—sweet was the taste' (3aa8), mā šo[æw]n [šilayeuce] 'they ate nothing foreign' (3bl), šo[æw]n nu kū[æn]p] 'then he will eat carriion' (19aa8), /aüile šo[æw]n cmenelane 'they will consume their heritage in births' (21a2), mākte yelitse ku tallāw tākām šāw-re ne ykaun-kištvei yeliy pilent 'as a worm-ridden dog will be suffering; the worms eat at his wounds day and night' (33aa8b1), šake šułakece škas mehnaste-nem motte [lege: mante śuva] śuva mapex šāre šuva- 'from the seventh from the sixth month on now, ripe grain is to be eaten' (46a15), šu̜war śu̜wāl 'food to be eaten' (335b4); Pt. Ia šuva/- [-, ~, šuwa/-; šuva (gloss to TchA 394b1); Pt. Ib šu̜war/- [-, ~, šu̜war/-, ~, šau̜war/-, ~, šau̜war]; sēy miyā śu̜wāre trikos kessαl] 'bedeviled by hunger they ate the flesh of the son' (239a2), /[p[a]kent kārsta-čašu̜k-[-c]
šukkār* (n.) 'semen'

[-*, šukkār/] olyapote māka šēsa ... šukkār šāssām 'eating too much ... dries up the semen' [šukkār = BHS punjvira-] (ST-a1). ■From BHS šukra-.

Śuklodana* (n.) 'Śuklodana' (PN of brother of Śuklodhana)

[=, -*, Śuklodanem/] (517a5).

šuklāyā ?

tarnene krojyaśu šuklyāäl (580b4), //šuklyā phopi sell// (580b5).

śund ~ śuc (n.[ms.g]) 'trunk of an elephant'

[śuṣuc [śund - ,-/l] // Aīravatamsie onkolmaits lāste sai [lega: seyi] ramā śuc 'a trunk like [that], king of the elephants' (74a4), śund pērkarē 'a long trunk' (218b3). ■From BHS śunda-.

Śuddhavāsī (n.) 'Śuddhavāsa' (PN of a class of gods)

[Śuddhavāsa, - ,-/l, -Śuddhavāśanta] (591a2); --śuddhavāsīse* 'prting to the Śuddhāvāsa-gods' (107b2).

Śuddhodana* (n.) 'Śuddhodana' (PN of brother of Śuklodana)

[=, -Śuddhodanem/] (608b3).

śuddhodanēse* (n.) the name of a meter of 10/11/10/11 syllables

[=, -śuddhodanēl/] (608b3).

śunyam* (n.) 'empty place; non-existence' (?)

[=, -śunyam/] // śunyam aikaram kav// (581b4). ■If from BHS śūnya-

śēkō ?

//śasa śēkō byke wner [r]a// (242b3).

śēme (n.) a kind of edible

[śēme, - ,-/l] patsām śēme sten kvarārak avarkaśā śēswarēm (ST-a5).

śeśa (n.) 'hunting'

Ko. IV śeśa [Inf. śeśita]: wayā-ne śeśwa wartone maitar śeśti 'he led them [as] a hunter; into the forest they went to hunt' (44a2), zō no śeśita lac omte wartone śeśaṁhe 'he went out to hunt there in the forest the śeśaṁhe' (358a2).

śeśire (n.) 'ze wax, honeycomb' (?)

[śeśiye, - ,-/l] In a list of medical ingredients (W-40a4). The meaning suggested comes from the possibility of an etymological connection of this word with pan-Greek kērōs 'wax,' and particularly kērion 'honeycomb' and Lithuanian korys 'id.' if the latter's apparent PIE *-ā is a Baltic development of *-ā (as the Greek suggests).

śerkw [n.[ms.g.]] 'cord, string'

[śerkw, - ,śerkw(,- ,-/l), -śarkwa (?)] wamer ramt śerkne st[mau]sai kēkšēn ikāssām 'he sees the body as a jewel standing on a cord' [wamer śerkne stmausai = BHS manisātrava] (41b67), krvi no samāi pānntārā astemū nyatū ... yertse śēk śimaiše 'if, however, one intends to drive an enemy from [his] home ... a cord of yerta [is to be bound] (M-3a8), sārkwīsā statālalsēs māskemēr po krentauna 'with cords by astringing all virtues appear' (W-2b1). ■(As if) from PIE *kārg-wo- (NL), a derivative of *kerg- (see *kārk-)
wewhasos 'honored by the whole world' (74b1), se saisse = BHS jagat (148a4), nakaye saissene = BHS devanikaye (198b6), saisse tsalpasts tuklentamen 'to free the world from sufferings' (224b3), sivera saissents sisse 'the lord of the four worlds' (571a3), saisse se = BHS janayam (H-149.242a2 [Couvreu, 1966:169]), saisissent kseitret tatkau 'he [has] become an umbrella for the world' (K-9a6), saisissent sskern muktecepi = BHS jagatam sunderanarasya (PK-NS-306/305 [Couvreu, 1970:177]); saisisses << pertaining to the world, worldly: saisisses seskwanma 'the fortunes of the world' (148a8), waipeccenta saisesszana 'worldly possessions' (24b7).

Like Tcha Sosi 'id.' in origin a nominalized adjective, presupposing a PTCh noun *saw'aa (PIE *sawwerh₃). Cf. Schneider, 1941a:38, Pedersen, 1941:262, VW:487. See saw-

sonaiise, see s.v. soneiye.

so(ne)-jene (n.) name of an illness

(sas)-je, -i(m) mamaunpempa ritos tekri wesem so-je = BHS anuvitam tad vidasya vadanit (Y-3b4). [Perhaps to be read saw[ha]jene or soba[jene]. If from either BHS sotha- or sopha- both meaning ± morbid swelling.

sokagair (n.) 'grief-room; boudoir'

[r-, sokaagar] tureen walo ... sakagärne yopsa 'then the king entered into [his] boudoir' (99a1). [From BHS sokaagarra-

sodham (n.) 'purgative'

[/sodham(ta), -] in jesam mā sakkenta māsālenta sodhanta there are no medicines, neithersalves nor purgatives' (17b4). [From BHS sodhana-

sôpi (r-)?' //asta nautarem 4 sôpîll (584a6).

soliye (nf.) 'heartth'

[r-, sóli/] [mant] ... [mā]-ske]khaâiya saîne teiksentr 'so they burn in the heart of inconstancy' (153a2 =154b4). [As if] from PIE *geni-هما-thon:

Old Irish gual 'coal', OHG kolo (m./kol) (n.), Old English col (m.) 'glowing coal' (P:399; MA:104), or (with Isbaert, 1978b:345, or VW, 1984:483) a derivative of *kau- 'shine' [Avestan savaht region of the east, Sanskrit dvah 'tomorrow, 'sôna- 'red' (P:594)]. Perhaps here too are to be put Tcha solyane an instrument of torture (VW, 1984) and Tcha solyak 'companion' if the latter is to be analyzed as sôly + åk with an original meaning of something like 'hearth-mate' (otherwise for sólyak VW, 1976:485).

sow (vb.) 'r'

Ps. IV /sowo- [-, sówotar]| /sal' /nakstir /sirm ste sówotar[r] se // (143a5).

sôlaane, see s.v. 'kuk-

sos (n.) 'pulmonary consumption, tuberculosis'

[sos, sosaantse, -i] kâwō sôtir sós tsâkalle 'leprosy, leucodermy, tuberculosis, leprosy; hernorrhage' (ST-b5). [From BHS sósa-
anyone has the desire to be revered’ (M.3b7); ---saula-preñca *life-bearing*; /saula-preñcai sauśa [lẹge: somka] ‘O life-bearing son!’ (38a4); --saula-wārñai *life-long, for [one’s] whole life’: papāsāra[ri] aśtr[ri] cwi [pasaʃjle sauś-wal-wal[r]ai] ‘moral behavior [is] to be practiced his whole life long’ (41a4), [u]pāsamak nisā-pēraśa sauśa-wārñai sain neśtisiko nił ‘take me [as] a laybrother to be my life-long refuge’ (48b3), sanāi saryomèṣa śāyā karītes[äl] sauśa-wārñai ‘I will live for good with one lover for my whole life’ (49b3a4); ---saultas warñai *id.‘ (12a2).

---Tča sal and B sauļ reflect PTe *sāowl*, a nominal derivative of sāw-, q.v. (As if) from PIE *ṣeyel, -el- (*-a-). (nt.)

---sāksi (emphasis particle) ‘indeed, immediately; also’ (directional adverb) ‘hither’ (?)

nīs seskētses [ne]sau yatis arka-nil mās campau makte ka ā preke karsar sau kamp ‘I am alone; make sure I should go and I cannot; thou thyself [should know the time and come immediately [or hither]’ (331b2/3), te sa pasā sam sau pasā ‘take this hither, take that hither’ (331b4), bauḍhēṃ siddhāmmpa so kantantoy[r]i[r] / (429a3), so śem (434a2), so plāva ‘send them immediately’ [or ‘... hither’] (49a2), so luvwātā ‘thou didst send them immediately’ [or ‘... hither’] (49a31), se so kīte (579a2), mūkte samantat sarkānēn pikvalānē sa anēs erkate so-nil ‘as my monastery S. was for many years miserable and destitute’ (DAM.507a2 [Pinsault, 1984:24]), sāk sūkne se āṃrīsa σε [sic] σεm ‘on the seventeenth one novice also came’ (G-Su25C), Prajñāverme sāk σε [sic] σεm (G-Qm10).

The meaning is uncertain. With verbs of motion it would seem natural to translate by ‘hither’ or ‘close to’ or the like (see Winter, 1984b) but there are cases (such as DAM.507a2) where such a meaning seems most unlikely and the traditionally ascribed meaning (some kind of intensifier) seems more reasonable.

---Etyymology obscure. If it is an intensifier only it would seem natural to relate skā to Tča skā of the same meaning. VW supposes (1941:132, 1976:482) that they are inherited and from PIE *k'e+ *kēh₇. Otherwise Winter (1984b) who offers no etymology for B skā and takes A skā to be the periphrasis of the same noun from which skām ‘and’ is the locative. The periphrastic noun would be something like ‘(proper) sequence’ and be related to Latin de-us. On the other hand one could also suppose that either skā or skēr both were borrowed from Khotanese skā of similar meaning.

---skānte (adj.) ‘tenth’

[In: skānte, -skānte] [f: skānca, -skāne] skānte tom skāwnane ‘the tenth in these good fortunes’ (128a4), yakwe pikuline skānca menne ‘in the tenth month of the horse year’ (G-Su23.1); ---skānte-piknte *‘fifteenth’: skānte-piknte kamu ‘on the fifteenth day’ (37a1); ---skānte-ūnte ‘nineteenth.’ A derivative of sāk, q.v. From PIE *dekmto- (MA.403).
śkanno* (n.) '°
[-, -śkanno/] etsuwaś śkanomu [531b3].
śka-maiyya (n.) 'one possessing ten-powers' (epithet of the Buddha)
śka-maiyya, śka-maiyyante, śka-maiyyal/ [ci winśkau śkai-maiyyai 'I honor thee, the ten-powered one' or: 'O ten-powered one!'] (252a3), śka-
maiyyante yarke 'the praise of the ten-powered one' (405a1), Kaudinye śka-maiyya kāśśaśśirosente 'K., the ten-powered teacher of the world' (AMB-1).
A compound of śak + maiyya, q.v. A calque on BHS dasābāla-
śkā (distributional numeral) 'by ten'
śkar śkār samśtār 'it is counted ten by ten' (41a8).
From śak 'ten,' q.v., +
the distributive suffix -ār.
śke (G-Qm10), see śka.
śkāwarya (n.f.) 'creeping' tendril; creeper, liana,
śkāwarya, -ś, śkāwaryai/ śkāwaryā = BHS latām (11a5), ennenem sā, tān kausaś śkāwarya tākam 'if he is like a tendril that has arisen from within'
[= BHS latā] (11a8).
Étyymology unknown. For a suggestion, see VW (482) who attaches it to Sanskrit sājati 'adhere,' etc.
śkāwaska (n.) 'barberry' [Berberis aristata DC, also B. asiatica Roxb. ex DC] [śkāwaska, -ś, [ī] in lists of medical ingredients, etc. 500a6 (= BHS drāvi, Khotanese ysvaha). For the semantic identification, see Maue (1990).
KÉtyymology unknown.
ścē ḍative ending/postposition.
Just as the PTCh permissive plural *ns-ō was re-analyzed as *n-śa while the simplification of final *ns- left the non-permissive plural ending -n (Klingenschmitt, 1975:156), so the dative plural *ns-cā was re-analyzed as
*ns-śa (or already *n-śa). Again, just as with the reshaped *śa, the reshaped *śa was then added to singular and dual forms as well. The *cā of Proto-Tocharian *ns-cā reflects the same -de postposed to an accusative as seen in Greek oikonde 'to the house' or Athēnaiaze [= Athēnai-des] 'towards Athens' or the Avestan vaśmān-da 'towards the dwelling.'
ścakate (nc.) '?
ścakate, -ś, [ī] in a list of medical ingredients (P-2a6).
ś(e)śāṃ- (v.c.) 'bind [something] (up/together), tie [something] into a bundle; bind [something] on; establish; proclaim; produce [of fruit]
Ps. Xb ścēmānśā [ścāṭa; MP -, śāṃśā, śāṃśāstita/-, śāṃśāstār, -] APart. śāṃśāśa; Ger. śāṃśāśā; cue tār[5]nāme śāṃśātri [one] releasing it [= evil word] is bound' (198), yarke-petē-kāllāṣana śāṃśāna śāṃśāstār 'he binds on the fetters of praise, honor, and success' (33a8), [śrjwaś śāṃśāstār = BHS upanāhyati (30b6), [śrj waś ]kain śāṃśāsya 
[is] to be bound on the hand and arm' (28b4), pālkośa cue Wamactrem śāṃśāścēcaī [mām-pālkośas śāṃśāstrī] śāṃsānsa 'binding this thoughtful W, with the firm bond of meditation and thought' (TEB-58-21); K. Xb ścēmānśā [ścāṭa/ [Opt. -ś, śāṃśāsī; Inf. śāṃsās(osi): walo cew enkornem
pyū-s-ne [śc]nāmās-ne [= BHS badhānyāk] wat 'the king having seized it, may he strike it or bind it' (H-149-ADD.8a4 [Thomas, 1974:1022]); Pt. II ścēmānśā [-ś, śāṃśā, -ś, śāṃśāyā; MP -, śāṃśāyāti, -śā]: śāṃsāsā śāṃśāstār prākhe 'thou hast been bound strongly by the fetters' (83a2), hor vyākaraṃ samvatśarajāṃsā va [śrjwaś śāṃśā] śāṃśāyāre they created the treatises concerning the science of the year, grammar, and the horoscope, etc.' (PK-AS-16.3a4 [Pinault, 1989:157]), sāṃku kruaśāsa ce śāṃśāyā [sūna] they gathered the community and established this precept' (PK-AS-18B-a3 [Pinault, 1984b:376-7]); PP ścēśānśōmā- māte meski śāṃśānsa kōkālensē ... munt astāśā meske tē śhō-passōnta śāṃśānom 'as the joints of the wagon [are] bound ... so [are] here the bone-joints bound by muscles and sinews' (5b12), sāṃmānśā śāṃśānom 'bound by [their] origins' (295a4), oko śāṃśānom ra camel 'birth [is] like being produced' [= BHS phalabandhalt] (PK-NS-53b2 [Pinault, 1988]), [māntrākā ścēśān]mōṣā [= BHS prati-bhadhā]- erepute (TX-1a3 [Thomas, 1974:79]); ścēmānśā-śāśā 'heels' (164b1) -ścēśānommē (ścēśānommē) = BHS kolam-baddhvā (H-149,198a1 [Thomas, 1976b:107]).
The PP form ścēśānommo- demonstrates that the underlying form of this verb is ścēmān-, with an initial cluster, rather than śāṃ- as heretofore presupposed, unless the initial ś- can be proven to be some sort of hypercorrection (see VW [477] and Hilmarsson [1991b:161-164] for etymologies based on śāṃm-). K. T. Schmidt (1994:228-229) connects this word with Sanskrit stambh- 'make fast' < PIE *stemh₁-: Sanskrit stambhāṇi ~ stambhāti ~ stambhate 'prop; support; hinder, restrain,' Greek asthmēs 'imperturbable,' Lithuanian stembtī 'Stengel ansetzen' (P:1021-1031; MA:543).
Though basing himself on śāṃm-, Hilmarsson cogently discusses the morphology of this verb. The historical form is, of course, *śāṃ- (śāṃmarises by regular metathesis in TChB) and the -n- reflects a reassignment of the stem-formative of the non-causative present to the root. Originally we must have had a paradigmatic array like that of kärs- 'know;' namely, non-causative present *stūmā- (replaced by *śāṃmā- as witnessed by śāṃmā 'bond,' q.v.), preterite *śāṃmā-, causative present *śāṃmēk-, preterite *śāṃmē. The extension of the -n- may have been promoted by the desire better to distinguish the paradigms of this verb and that of stām- 'stand' (see s.v. kēly). See also śāṃmā.
ścēre (adj.) 'hard; harsh (of words)
[mp: ścēre, -ścēreniścēren, -ścērenam; lāścērona, -ścērona] ścērona rekaunāsa śāṃśārāne 'scoiling with harsh words' (85b1/6), auntsante-ne ścēre makāśti 'they began to chase him hard' (88a2), ścēre [sic] papōśorī "harsh behavior" (34a5), kertom yamantā ścērona śhāra "we will make our own sharp swords" (40a4), ścēre kkektētāsa 'harsh of body' (K-7b4), šērem yepesa 'with a sharp knife' (M-2a3), kwarda raiwein stice yamaścērm śērem
prakrem tesa wūrīnai ‘it causes a stool sluggish and slow, hard and strong’ (ST-a2).

■ From PTch *skrērin- (as if) from PIE *ster-eh₂-en- [: Greek stērēs ‘solid, firm, strong,’ Tcha štare ‘effort’ (< *stera-), Old Norse starr ‘stiff, rigid, hard,’ Old Norse stara, Old English starian, OHG starrēn ‘stare (at),’ Old Prussian stūrnīskan ‘earnestness,’ Russian starat’sa ‘to exert oneself, strive,’ etc. (P:1022-1023; MA:547)]) (Pedersen, 1925:38, also VW:482, though differing in details).

ščirny (n.f.pl.p) ‘star’
[šīrny-, ṣ-ščirny, ščirnits, ščirnī] // [k]aum men ščir po ‘sun, moon, all the stars’ (45b7), ščir[n]its[r]am byelyekwua ‘illuminated by the stars’ (73b1.2), ščirny ram no lyukemo ‘gleaming like a star’ (74a1), yasine mekantse ščirnits lēkwa ‘the light of the moon and stars in the night’ (154b2), nano takapiss yepepa tary širn ilkwa ‘again may he see three stars by means of the mirror-orb’ (H-149.42a [Thomas, 1986:119]).

■ Tcha šre* (nom. pl. šreli) and B ščirny reflect a PTch *ščirny-. The obvious relationship of this Tocharian pair with Greek astēr ‘star’ (also teřea ‘the stars’), Hittite hāstēr-, Sanskrit (instr. pl.) stṛbhī, (nom. pl. m.) tārā, Latin stella (< Illyric stērola- ‘star’), Middle Irish sér, Breton sterenn, Welsh seren (pl. ser), Gothic stārnō, etc. (P:1027-1028; MA:543) would seem evident (Feist, 1913:268, VW:489). All are from a PIE *h₂*eh₂-stēr ‘star’ with different reductions of the complex word initial cluster. The word is a originally a derivative of *h₂*eh₂-stēr ‘burn’ (cf. Latin āra ‘sacrificial fireplace, fire-altar,’ Hittite hassa- ‘fire-place, hearth, fire-altar’ from *h₂*eh₂-stēr-; an unaltered *h₂*eh₂- persists in Palae hā ‘be hot’) presumably meaning ‘*stem’ (the same semantic development is repeated in the history of Albanian where *stel’ ‘star’ reflects PIE *h₂*stel- ‘stem’ preserved in Old English yfel(e) ‘ember’ (Adams, 1995:207-211; cf. MA:543). See also astare.

ščesamnor, see s.v. kūly.

šconiy (n.) ‘emnity’
[šconiy-, ṣ-šconiy-, ṣ-sconam] somo sɔnɔnim : sɔnɔnim surl[at kleskan]t ‘he alone pulls the being out of the emnity of the kleskan’ (29b1), wən sɔnɔrɔjkat ‘hate and emnity against the snake’ (42a5), sɔno mə kau na kɔnɔnɔsm[e] ‘emnity does not kill ignorance’ (A-2a3), mə wən sɔno wisi-hā ‘may hatred and emnity not dwell with me’ (S-4b3); ↔-šconaisitse ‘having emnity’ (51b8); ↔-šconaisese* ‘prtng to emnity’: Šonaisese [sic] wəse nekastia ‘thou didst destroy the poison of emnity’ (204b3/4).

■ (As if) from PIE *steudnīh₂-en- ‘coldness’ [: OCS studa ‘cold,’ and other more distant cognates without the *-d- (P:1035)] (VW:483). The semantic development *coldness > ‘emnity’ seems unexceptional. See also əsōnai, əsmōni (n.f.), ‘place; basis, foundation’
[əsmōni, ə-smōni]/ ymuntse əsmōni[n] = BHS upasthāna- (10b8), əsmōni a əsəməntse ‘the place/basis of wisdom’ (73b3), kəse mə kalloy ce-yknesa ymnetse əsmōni[n] ‘whoever may not achieve in this way the basis of consciousness’ (278b1), kwpe omnisem phwaara tsakau əsmōni[n] sapsa ‘with the fires of shame and remorse I burn the reverend place’ (TEB-64-10); ↔-əsmōni[sa] ‘prtng to a basis’: ymuntse əsmōni[sa] səwer pektvensta wawr̃pa ‘having put on the four rings of the basis of consciousness’ (244a3), ymnetse əsmōni[sa] əpekwe ‘the ring of the basis of consciousness’ (TEB-58-13).

■ Cognate with A əsmōni with the same meaning (Winter, at least, considers the Tcha to be a borrowing from B [1961:277]). A derivative of stām-, q.v. (Sieg, Siegling, and Schulze, 1931:11, VW:483-484). (As if) from PIE *stemb₂-‘stēr- ‘Hilmarson (1986a:45) would take this word from a PTch *stērno- (pret. part. m. nom. sg.) ↔-ni̯a, which would work phonologically but is morphologically difficult in that the attested preterite participle is smau (or causative əsəs(a)nu-).

štana* (‘?)
In a medical formula (497a3).

štarte (adj.) ‘fourth’
[m: štare, štareci, štarce (< štareci)] // [f: štarca, -,-] meie štarte ‘the fourth month’ (484a4), šik šmuntsta ə štarce memmne ‘in the tenth regnal period, in the fourth month’ (LP-1a6), štarce-kaunasepi kapiltse sā ‘a remedy for the fourth day fever’ (P-1b1). • Derived from štwr, q.v. (as if) from PIE *ketro-: Sanskrit caturtha- or Latvian cetaurhās, more distantly Greek tēartos (Bocotian pēartas), Latin quartus (< *kwatuurhos), Lithuanian ketvirš, OHG fjordo, Old English fjōra, etc. (P:643; MA:401)] (Meillet, 1911-12:287, VW:489, Winter, 1991:136, with differing details).

štore (adj.) ‘?’
[m: štorve, -,-] [f: štorwana, -,-] kəc štore šno [or kəc štorveš no?] (BrMus-b4), štorwana rakšāsana şen (BrMus-b4).

štwarāse* (adj.) ‘fourfold’
[m: štwarāse, -,-] [f: -,-] štwarāsaš//štwarāsana, -,-] štwarāsi tər[ri] ‘the fourfold way’// (153a6). • Derived from štwr, q.v.

štwarā, see s.v. štwr.

štwarāka (number) ‘forty’
štwarāka wənənəna wəskem ‘they dwell in forty places’ (45b4); ↔-štwarāka yəsiš ‘of forty nights’: zankam sənqwaraka yəsiš pläki yasqəskenəpar namə simstə yaši ‘from the community I ask permission to go outside the border for forty nights’ (H-149-ADD.19b5 [Thomas, 1954: 737]); ↔-štwarāka-łamə ‘40,000’ (252b2).

■ A derivative of štwr, q.v., early PTch *štwerkā. Cf. Tcha štwarāk. See the discussion at taryaka.

štwar (number) ‘four’
[m: štwar] [f: štwar̃] = BHS catvāro (173a7), štw-merantse-ne ‘on the fourth of the month’ (433a15), ikäm-šwer ‘on the twenty-fourth [day]’ (G-Su7), šwer meıtsa = BHS cəturmāstikā ‘occurring every fourth month’
suggests *g*ēbl̥ā (a nominative singular) as the preform of PThc *spūl̥.
Alternatively one might reconstruct with Lubotsky (1988:142) *g*ēbl̥h₂-₁om (Tch) = *g*ēbl̥h₂-₁ehₚ (Greek). See also spūlmen and spūlmaňne.

spūlmaňne (n.) 'excellence'

[spūlmaňne, -.spūlmaňneI] //kt [possibly a genitive] spūlmaňšes yaŋ (185b2), t[e]-mant vipǐŋ spūrťśšine cetamursive spūlmaňne ste (20oa5).

- From spūlmen, q.v.

spūlmen (indicative abl.) 'superior, excellent'

spūlmen šōkanma 'excellent strophes' (5b7), = BHS utama- (20b1), = BHS aghra- (308a), pālskaši spūlmen čentra 'excellent rivers of thought' (73b4=75b1), spūlmen šūnumma = BHS utama[pārusam] (308a4), = BHS šēstha- (308b1), posa spūlmen yarke 'most excellent honor' (358b2), spūlmen tsārene 'in an excellent monastery' (421b1), spūlmen ašēneka = Pali paropararāja (547a5), weńentinme posa spūlmen 'better than any other among the intercessors' (K-3b1), yasara salisi spūlmen 'to stand well the blood' (P-2a4), wi-pewwənne ksatary spūlmen 'the kshatriyas [are the best] of two-footed [beings]' (PK-AS-16.2a1 [Pinault, 1899:154]); – spūlmenteš* 'excellent': perrerienpa spūlmenemeš 'with excellent glory' (205a4). – In origin an ablative of spūl* head.' The latter is preserved as such only in Tocharian A. See also spūl and spūlmaňne.

šmaňšike (n.[m.sg.]) 'one who frequents cemeteries, cremation grounds'

[šmaňšike, šmaňšikešte, -/l] (559 passim). – From BHS šmaňšika.

šmaňšike, see s.v. kām-

šmá(‘)n(t)- (n.) ‘


šmű, see smur.

šmoňňa, see šmoňňa.

šrdhadhatăk* [n.m.sg.] 'a donor at the ceremony honoring deceased relatives' [-, -šrdhadhatăkI] (292a3, 412b2). – BHS šrdhadāka-. 

šrdhadhanunë* (n.) 'belief, faith' [-, šrdhadhanunentse, šrdhadhanuniel] (200a3, S-7b5). – šrdhadhanunë* 'trng to believe or faith' (600a2). – A derivative of šrdđhie, q.v.

šrdhadhavgë* (adj.) 'pertaining to the šrdhadhavgë'

[m-, -šrdhadhavgëI] (S-3b4). – From an assumed TChB *šrdhadhavgë from BHS šrdhadhavgë-.

Šramanavgë* (n.) 'Šramanavgë' (the eleventh chapter of the Udānavaṇṇa) [-, Šramanavgëntse, ŠramanavgëI] (S-3b6). – From BHS šraman-avgæ-.

šrām* (n.) 'refuge'

[[-, -šrām-], -šrām(a) t] soy māñye yamunësica rekisa : šana al[e]ce šrām (128a3), pček saim-wūsta šrām yaj[ta]sisi epaşty (244b2). – A variant of šrām, q.v. – From BHS šrasa-.
šráddhe (adj.) ‘believing’ (n.) ‘believer’
[m: šráddhe, - , šráddhem/šráddhē, šráddhenânts, -] šráddhe[nânts n]auske kalâš ma ranacne ‘he brings to the believers a depression in [their] hearts’ (15b=17b/23), kamem sra[ad]hē/nio šrâvastâ-siîpi ùpsâksi ‘there came believers and laybrothers from S.’ (17a3), śráddhe iâkoy ślēk [k]wāpissu : âyor aisseca ‘he must be believing a believer, likewise modest and a giver of gifts’ (23a4), śráddhem ašráddhemâ ‘to the believer and the unbeliever’ (337b2). ▪From BHS šráddha-. See also ašráddhe.

śrâän (adj.[pl.]) ‘old [of people]’
[šrâän, śrâmnânts, śrâmâu] kausa-â śrâmân wêtântâm ‘old ‘he killed for me the old soldiers’ (22a1), śrâd [lege: śrânt] wêtânto erti ‘old warriors and heroes’ (47a8), mā su méksetār śrâântâs ‘this [medicine] will not [work] for old people’ (PS-b3 [Couvreur, 1954a:223]).

▪If the meaning has been identified correctly, it is already correctly identified from PTh.

śrâvastî (n.) ‘Śrâvasti’ (PN of capital of Kosala)
[śrâvastî, śrâvastîll] (337a4).

śrâwam, see śâwam.

śriguptî (n.) ‘refuge’
[śrîguptîll] cîne jámnâ śriguptî ‘one who has taken refuge in thee’ (TEB-64-12). ▪From BHS śriguptī-.

śrînâkte (n.) ‘Śrî, (the goddess) Fortuna’
[śrînāktense, śrînâktense, śrîmâkâtse(ε)ll] (148a). ▪See next entry.

śrînākta (n.) a meter of unknown syllabification and rhythm
[śrînâkta(ε)ll] (516a3). ▪A compound of śrī (< BHS śrī) and īnāke, q.v.

śrîsamâhâvâ (n.) ‘Śrîsamâhâvā’ (PN of an associate of Śrînâti)
[śrîsamâhâvâll, śrîsamâhâvâ] (74b6, 74b7). ▪From BHS śrîsamabhâve(ε)ll.

śrutâvârâ (n.) ‘Śrutâvârâ’ (a chapter of the Udānavarga)
[śrûtâvârâll] (S-5b3). ▪From BHS śrutâvârâ-.

śrutî (n.) ‘(sacred) story’
[śrûti, - /ll] śrûti = BHS śrîvrtâka (547a6). ▪From BHS śrûti-.

śresthâ (n.) ‘Śresthâ’ (PN of a rich merchant)
[śresthâll] (22a6).

śresthî (n.) ‘chief merchant, distinguished man’
[śresthī, śresthînte, śresthinī] (375a4). ▪From BHS śresthin-.

śrō-kanâî (n.) a kind of bread

śrōni (n.) ‘the hips and loins; buttocks’
[śrōnîll] śrōnîne = BHS śrōni- (Y-1a6). ▪From BHS śrōni-.

Ślacakndre (n.) ‘Ślacakendra’ (PN of a monastic official)
[Ślacakndre, - /ll] sankastrâ Ślacakndre sâ[rsa] ‘the monastery-leader Ś. knows [it]’ (433a2).

śle, ślek, see s.v. śale.

ślok* (nlt.) ‘Ślok, strophe’
[ślokânte, ślok-ll, ślokântil, ślokântamânts, ślokântma] ślok ce weñna ‘he spoke this strophe’ (5a7), ślok = BHS gâtha- (547a5). ▪From BHS ślokā-.

śwâ, see s.v. śû-.

śwâîl* (n.[ms.]) ‘corpse’
▪Śrî- ‘eat,’ q.v. Compare Tchâ śwîl ‘food.’ See also the next entry.

śvâyayi (indeclinable adj.[adv.]) ‘right’ (as opposed to ‘left’) śvâyayi tuâ Śvâyai ‘on thy right shoulder’ (74b4), Śvâyayi âyine ‘on the right palm’ (567a1).
▪The fossilized feminine accusative singular of the gerund śwâlê ‘suitable for eating’ from śrî-, q.v., since in Indian tradition the right hand was reserved for eating while the left was relegated to aiding less noble bodily functions. For the meaning and etymology, see Winter, 1985. A similar formation is to be seen in Khotanese where hwarandaa- ‘right hand’ is a derivative of hwar- ‘eat.’

śwâtâsî (nnt.) ‘food’
[śwâtî, śwâtsînte, śwâtsîll-], śwâtsamena tam tot śwâtsi star-â kaum [śaitiś] ‘this is sufficient food for me to live [for] a day’ (25a7), śwâtsînte [= BHS anna-] (31a7), śwâtsi yoktsi leki sàntke ‘food, drink, bed, and medicine’ (50b3), kest yoksaia memosyo wnomli śwâtsi yoktsiś kāwâmânti ‘tortured by hunger and thirst, beings desire food and drink’ (286b3), śwâlîśi yoka yoki śrâveny yûntsi omtutsi ‘he began to prepare food and drink’ (375b1); śwâtsiśe ‘prting to food; śwâtsiśe ime the consciousness of food’ (431a1), kapyâre[mtl] śwâtsiśe śwâra[ε] [c]â[k]fâ[m][a] ‘for the workers foodstuffs, a ċâ’s’ (462a2); śwâtsîstse ‘provided with food; śwâtsîstse o[smel]’ = BHS sâbhojane kule (H-149- ADD.7a5 [Thomas, 1954c:761]).
▪In origin the infinitive of śrî-, ‘eat,’ q.v. Some of these examples may still have been felt as the infinitive ‘to eat’ and should have been so translated.

śwîtâr (n.) ‘white leprosy, vitiligo’
[śwîtrî, - /ll] kâsō śwîtrâ sō sârkalle (ST-b5). ▪From BHS śvîtra-.

śvēre (n.) ‘(bandage) dressing’
[śvērell] kennâmhe śwēlesa [śinâmâsîle] ‘it [is] to be bound with a linen bandage’ (P-2a2), kamppâsise śwēlesa śōmâsîle ‘it [is] to be bound with a cotton bandage’ (P-2a6). ▪Etymology unknown.
š, see spī.

šānsīl* (n.) 'number, enumeration, calculation'

[.., šānsīl] snài šaṃṣi aṃtsaṭe lvāsā kauṣi sū 'he began to kill animals without number' (443a), paṭāḷāva snāi šaṃṣīl snai yarmo 'hells without number or measure' (454a), šaṃṣīl = BHS saṃkhyeta (H-149-ADD.8a3f).

* A derivative of sāṃs, q.v.; (as if) from PIE *sams-e-ru or the like.

sānk (n.) a wet or dry measure of volume (1.1 ~ 1.2 liters or 1.2 ~ 1.3 quarts)

[šānk, -,-īšaṅkā [-*sāṅkā], -,-] kantiš yikye ok tom pīśa šānkām 'flour for bread, eight tom, five sānk' (433a4), yśīe cokiš sālyve masa sānk ywēta rī 'for the night lamp went [out] a half sānk of oil' (451a2). * Despite the attractive phonological equation, this word is not a borrowing from Khotanese sāṃga, since the latter is something on the order of 4 liters and the equivalent of four šāṃga, each of which approximate one liter. (The Khotanese sāṃga is the equivalent of BHS ədaka(—4 prastha).) Rather, both Khotanese šāṃga and Tocharian B šānk are from Chinese shēng (Early Middle Chinese sēng) whose modern value was 1.035 liters, while the prasthas was 1.114 litres (Bailey, 1961:77; VW:640, Bailey, 1979:406).

Further discussion of measures of capacity in Tocharian s.v. cāk.

sāṅkw(n.) 'throat, fauces'

[I]-,-sūnkannu [kōyānā] sāṃkwanannem sārwānḏese yerpemem 'from the fauces of the mouth, from the orb of the face' (73a3). *sāṅkwasse* 'prting to the throat'; sāṅkwāsai sāṅ hmsa malaṅsāi-č reki śa ma raskrel (247a3).

*TChA* sunk and B sāṅk reflect PCh *sūnk. (As if) from PIE *seng*-n (VW:465-466), a derivative of the verbal root *seng*-; /Gothic sīgand, Old English sīcanc 'sink', Armenian ankanān 'fall' (P:906) (Krause, 1943:29).

sāṅ (1) (indeclinable) adj. 'own' (reflexive on the topic of the phrase or sentence); (2) (n.) 'nature, characteristic' (1) tukyena kisatsite strā[ha]le šaul kāltsentar wānlentensto sāṅ kalimśi akene 'in the same fashion old-age and death drive the life of beings to an end in [their] own direction' (3a4), (or)ypo sāṅ saras kauṭy kaa pat 'rather by [his] own hand should he destroy such a stīpa' (15b4-17b6), sāṅpīs karte sāṅ sīlāीyēnki 'for the good of both [one]'s self and of others' (206b), cāi pīycalite sāṅ rintsate 'he let go this [his] own zeal' (108a4), sāṅ oktamt slambān = BHS svostālambana (173a2), sāṅ = BHS sva (173a3), sāṅ indri = BHS svākṣām (175b6), sāṅ yopaṃte sālyai 'the border of [his] own country' (AMB-a6), ke se samāne yasa klaktesa warriai naumyienta sāṅsīs enkastrā 'whatever monk for [him]self takes jewels with gold and silver etc.' (PK-AS-18A-a3 [Thomas, 1978a:239]), stām sāṅ pypaṃṭa = BHS tarunṣvaksunmār (PK-NS-414b4 [Couvreur, 1966:170]).

(2) mākte sāṅ ewi pālksontse paldalīnēse sāk,‘esaa /l/ as [is] the nature of this spirit, [so is] thought the brand of mental conception' (8b4).

sāṅānānī (adj.) 'own'; (n.) (true) character, nature: k[a]rīsa [a rano] kektsenēe ramer slanttār sāṅānīēe 'however a good body shows quickly [its] true character' (5b2/3), sāṅīne kələmləle te pkares 'know this [as] the [true] character of the kusmīla' (414a), sāṅīnem sāṃmānemts eriňñe 'the seizing of [his] own people' (295a5), sāṃsārānīte sāṅānīēe pītes tve 'give the characteristic of the samsāra' (295a6), [p]elaiņemts rano sāṅīne ritorrnem 'having let go then the [true] character of the laws' (597b5); --sāṅānēsēse (adj.) 'own': tsekerwacce lāhwcēne sāṅānēsēse akalks (295a6), sāṅānēsēse maintsā (295b7); --sāṅānēstse 'having a certain character/characteristic': takarskämē sāṅānēsēce = BHS prās-dānya (541b8); -- sāṅasse *+ relative: cai šīsās iši mārśārē 'these [my] relatives/own people have forgotten me' (TEB-63-01); --sāṅ-aṁm [one][self] (object form corresponding to the genitive sāṅ); sāṅ-aṁmās = BHS āmnana (11a7), wmolmi tallānčo nākstā sāṅ-aṁm 'luckyless beings blame [themselves] selves' (15a5= 17a6), sāṅ-aṁm plāmām iš 'I praised [my][self]' (46a5), mā su nī=ylinderō sāṅ-aṁm plālār 'no one ever praises [him]self to another' (63a5), [krī mā] ks-alēk ike ēi mlēnksēlē lege: plēnksēlē nestām sāṅ-aṁm plāśem 'if I don't have anything else to sell, I sell [my][self]' (64a6); --sāṅ-sūmu (n.) 'relative; retainer; follower' (as to which translation is appropriate in many instances there is great ambiguity): karsnam pārmān sāṅ-sānmats 'he will cut off the hope of relatives' (3b6), [po no] klnāsām sāṅ-sāmna rīnši 'then must your retainers leave' (8a2), yōr sāṅ-sūmu piṃ-cmēlansem[ts] iyatsentane 'a gift is a relative in the trials of those belonging to the five births' (23b2), sāṅ-sāmna keš pītes tve 'number [they] followers' (46a7), suva tālētār śe kai sāṅ-sāmna 'sons and daughters, likewise relatives (220a3); --sāṅ-sāmēsē 'prting to a relative, follower or retainer' (46b4); --sāṅ-yāmorsē: sāṅ-yāmorssai yātāsa wātērī miyārī-ŋ cai šīsās iši mārśārē (TEB-63-01); --sāṅ-nwalēsēse *self-proclaiming*: stīmau sāṅ-nwalēsēy sūmērē mūrēnē 'standing on the peak of self-proclaiming Sumer' (TEB-58-19).

* From PIE *sewe, rebuilt (as was the second person singular tāt) on the basis of the first person *mēne, itself the result of dissimilation (as in Iranian and Slavic) from *me (for PIE personal pronouns, see Cowgill, 1965:169-170). The TChA form, nīt, is the same only with the addition of the
common genitive ending -i. Differing only in details, Smith, 1910: 15, VW:457; (P:882; MA:455). See also śīr, śīrke, and śiṇassu.

śadap* (n.) the name of a meter of 4 X 12 syllables (rhythm 5/7)
[śadap[ə], śadap/-] (372b1).
śadap-sayle-malkwer* (n.) the name of a meter of 4 X 18 syllables (rhythm 7/14)
[śadap-sayle-malkwer/-] (107a2).
śadāyata (n.) ‘the seats of the six organs or senses’
[śadāyata], [-/]- (151a3). •From BHS śadāyata.-
śadavargi* (n.) ‘member of a particular group of (possibly heretical) Buddhist monks’
[śadavarginta, -] śadavarginta karyor pito misko aīñe yanayenāra ‘the śadavārgikas undertook buying, selling, trading, and inheriting’ (337a2).
•From BHS śadavārgika.

sat (n.[m.sg.]) ‘piece, sliver’
[sa, -/]- madanaphalo samacan samapalalle ... khaḍirōsa samacan samapalalle (a sliver of madanaphala [is] to be stuck in the door ... a sliver of 

śamānī (1) (n.) ‘state of being a monk’; (2) (adj.) ‘pertaining to a monk, monkish, monastic’
[n: śamānī, - śamānī/ [adj. m: -, -śamānī/; f: śamānī/na, -śamānī/na] (1) yku pāṭt krent samānīnemem sat oskai ‘having gone away from [his] good state of being a monk to [his] own house’ (44b6), ostmen lu kxe snai wīha śamānī epi wainere ‘whoever has left [his] house [i.e., has become a monk] without pleasure [in being a monk], for him being a monk is difficult’ (127b6), śamānī nempla eratwe cimpim polsko yāttā ēstreym yāntsi ‘maybe I may be able, joined with monkishness, to tame [my] spirit and make it pure’ (S-4a3); (2) śamānīna krentausants yelwe ‘the jewel of monastic virtues’ (558b4); --śamānīnesse ‘prting to the state of being a monk’: śamānīnesse śamānīnesse ‘in search of monkishness, the novitiate, or laybrotherhood’ (15a5/17a7). •A derivative, both as adjective and then noun, of śamānī, q.v., + -iñe (i.e. śamānī-iñe).

śamānī (nm.) ‘monk’
[śamānī, śamānitese, śamānēm/śamānī, - śamānēm (voc. śamānī)] śamēm [māka śamānī aplāc ‘many monks sat conversing’ (3a5), śamēm = BHS bhikṣu- (31a6), śamānī mākā nraus[k]ān[ī]e ‘many monks grew weary of the world’ (42a8), śver meītis ka śamānītese kāko wārapanalle ste ‘for four months an invitation is to be enjoyed by a monk’ (331a2), śākkelī śamāni makci naunīśenta peram ‘Buddhist monks themselves are carrying/wearing jewels’ (337a1), śamānī[e] = BHS mārisa (541b7), kekuṇa śamānī = BHS gato bhikṣu (547a2), allekā ksa śamānī eow ostāsā pimtwā ẽm ‘another monk came to the house [for] alms’ (H-149-ADD.7b1 [Thomas, 1957:126]), yotkola śamāni parrā ya caunpa karyāri wi ‘the director monk passes through; with him two workers’ (LP-10a3/4).
•From BHS śramana-, or, more likely, some Prakrit equivalent. The word was borrowed from Tocharian widely throughout northern Asia, eventually being found in Tungus šaman, whence Russian šaman, German Schamanen, and eventually English shaman. See also śamānīnesse.

sar* (n.[m.sg.]) ‘hand’
[sa, -sar-, -sarəl, lalātkarəm samān ‘having washed the hands’ (1a5), aincəl samān ‘with hands folded’ (16b6), saṅ saṅa kaunoy ‘he may strike with [his] own hand’ (15b6=17b6), tane bhramani kercyemne yātpormem poic śar koś ceccalora ko lañe yarke yamaksem ‘now the brahman, having entered the palace, by all raising [their] hand, do honor to the king’ (81b5), yaksat saṃmene t事先 ‘thou puttest me in the hands of yakṣas’ (84a1), kxe śamānī saṅ saṅa naunsye naḷḷasısam ‘whatever monk holds jewels with [his] own hand’ (337a1), kxe sa sarne ymə tōkoy tesa nūyi istak astare ‘whoever may have made [his] hands dirty should bathe with this; immediately [he is] clean’ (P-2b6), se pāhikte Sanketavantse saṅsa papayka ‘this buddha [image] by the hand of S. [was] painted’ (unpubl. Berlin fragm. [Thomas, 1970:95]).
TchA tsar and B sar do not reconstruct to a single PThc preform. However, (pace VW:521) it is still most economical to see the two forms as reflexes of a single etymon. Both are usually taken as being descendents of PIE *g'ersr- [Albanian doré, Greek kérn, Armenian jérn, Hittite karsar (F:447; MA:254)], e.g. Smith, 1910:17, Pedersen, 1941:236, Schindler, 1967[68]: 244-9. (VW:521 is an exception, taking tsar to be from *d'er- 'hold' and sar to be from *ser- 'protect'). The Albanian doré (pl. dur) looks to be the reflex of the strong cases of an acrostatic paradigm with the singular from *g'ersrm (Huld's [1983] *g'ershl seems unnecessary) and the plural from *g'ersrs (cf. naë 'night', net 'nights' from *nok'm and *nok'les respectively.) The agreement of the weak cases of Greek and Hittite (e.g. khēr and iṣsīt (Melchert, 1984:106) from PIE *g'ersr, on the other hand, suggests an amphiklines paradigm (*g'ersl/*g'ersl) or a hysterokinetic one (*g'ersl/*g'ersl). The Greek strong cases (khek, khetra) are obviously analogical—but old, since khek = Armenian jērn. However, they support the hypothesis of a hysterokinetic paradigm (cf. the similarly rebult acc. sg. anđra beside [Homeric] anēra). The nom. sg. in Hittite, kessars-sis (Melchert, loc. cit.) is attested only in Middle Hittite and thus may be also an innovation—but it might also reflect *g'ēsr. Thus TchA tsar might be *g'ēsr while B sar might be *g'ēsr (B *ser from *g'ēsr would have been anachronous with ser 'sister'). ts- and s- would be two different resolutions of the early PThc cluster *sl-. Alternatively sar might be from *g'ēsr (cf. piār, mātār). See also Schindler's discussion (1967[1968]:244-249). See also sarya.

sartaniko* (n.) a meter of 10/10/10/11 syllables (rhythm: a-c: 6/4, d:5/6)
[-, sartanikai] (78a).

sartassinie* (n.) 'encouragement' (7)
[-, sartassinie]/] tenitas olopatse sartassinie yāntsí atamem mà rītāt (331b).
[An abstract noun from *sartāsā (i.e. sartās-ānā), derivative of sārtā?

sarpšuiki, see s.v. sarp.

sarn (nnt.) 'motive, cause; origin, basis, ground' (sarmansa + gen., [less often sərmaməm + acc.] = 'because of, for the sake of')

[ʒ], sərm, sərməntse, sərmə/sərməna, sərməna/mi, sərməna ~ sərməna ~ sərmənnə sərm = BHS heta (114a), sərm okeone tserentra [su tine wən]nən[em] 'in cause and effect it deceives here beings' (112b), kāll[al]ntse sərmənas 'for the sake of gain' (163b), pokse-n naı səsmə sərmə cvi wəntrentise 'tell me, then, O lord, of this thing!' (95b), sərməməm tıšinkalyne = BHS pratitya itī ca jēya (148a3), eʃ'ajmənta sərməms 'on the ground of appearance' (149a3), sərməməm = BHS pratayayam (156a4), [pə]lajennta sərmə skente 'laws are cause and effect' (180b3), sərmənsa wəsnəm 'for our sake' (585b4), kəsə sərmə kəne 'what is the origin in this? (K-6b3), tuntse sərməntse 'for this reason' (K-8b2), sərməmənna = BHS pratayayam (TX-7-66 [Thomas, 1974: 101]); --sərmənsus* 'original' (?) sərmənson pətsələne ʃa[rpl]i 'may he explain this original thought' (511a2).

TchA sərm and B sərm reflect PThc *səwjərm. From PIE *səwjermon, the neuter equivalent of of Latin sermō (< PIE *səwermon-) (Pedersen, 1941:62, fn. 1, VW:466-7, Hilmarsson, 1986[a]:114). Whether this remarkable Latin-Tocharian word correspondence is to be equated with PIE *ser- 'tie, attach' [Greek eiro 'join, fasten together, string,' Latin serō 'join, line up'] P:911; MA:535) (so VW) or with *swer- 'speak (solemnly)' [Oscan swerruane 'to the speaker, Greek swran 'speak, Old English swerian (> Modern English swear) P:1049] (so P for Latin sermō with doublets) is unclear.

Sārmacandre* (n.) 'Sarmacandra' (PN of a monastic official)
[Sārmacandre, -/-i] (453a2).

sərmire, see sərmire.

sərmir(ı)şike* (n.) 'young novice'
[-, -sərmirkeni/sərmirkaşim (< sərmirkași), - , sərmirkenmen [the name of a meter of 4 X 12 syllables (rhythm 5/7)] (107a10), trai sərmir-ıski [s]i Pucciaconдрre Jhānakacandre Amtratarkaste t[a]ne kəmem 'three novices, P., J., and A, came here' (G-Su34.1). A regularly built Tocharian B diminutive from sərmirensire, q.v.

sərya (n./adj.) 'beloved'
[səra, -sərayo (voc. səraya)l] səsəne sərya compostar te 'the lord, the beloved, takes this' (334a), wəsən-neʕə səraya amənka pənši ãppai mə iñi emampats rakatsents aissām 'he says to her, beloved mother, tell father not to give me to these rakas' (85a2), sanai sərmypmen səraya kərtis[e]lkwəl-wə-through 'I will live with one beloved my whole life long for the good' (496a3). Perhaps reflecting a putative PIE *₁g'ēserih₁əxh₁ (one) at hand' [Greek kēsirios 'in the hands, under control'] and thus a derivative of sar 'hand' (Schindler, 1967[1968]). For the semantics one should compare (with Hilmarssson, 1986[a]:330) Icelandic handgenginn 'favorite' (< *submited, in the hands of'). VW's derivation (449) is similar semantically though he starts with *ser- 'protect' for both sar and sərya. See also sar.

Sarsire (n.) 'Sarsire' (PN of a monastic official)
[Šarsire, -/-i] Šarsire ləkə 'S, has seen [it]' [as the attestation of authentication of a financial transaction] (463a4). H Sieg, Siegling and Thomas (1953:297) suggest that this is a miswriting for sərmire ~ sərmire 'novice' but it seems very unlikely that a novice would have been put in so responsible a position of oversight as the attestation suggests.

səle (n.[m.sg.]) 'mountain, hill'
[səle, sələntse, sələ/səll, sələnts, sələm] sələntse tronkne ləməntom palıskənifə 'in the hollow of the mountain he sat [in meditation]' (466), səlesa stranə = BHS parvastas- (12a7), Sumer-šte wərəti șali 'Mt. Sumeru, etc., and other
mountains' (45b7), [Sume]r'sšlente tsankár 'the peak of Mt. Sumeru' (74b5), cankene šlente 'in the bosom of the mountain' (76a3), salem rankalle 'to climb mountains' (35a6), šlents tšanka‐wa maistär se 'he measures (?) the peaks of the mountains' (35b3), šičišč ‘HBS himavat [H-ADD.149.79a4 [Covreur, 1966: 178]]: —šlesse 'prting to a mountain or hill': šlesse wārtossi akesass šeeniši wārssy 'of' a mountain, forest, sky, ground, and water' (338a2); —šiše-yast 'mountain-preface': (338a4).

*Etymology uncertain. TchA zul and Bራele reflect either PTh *zw ′ile from a putative PIE *swelo- related to the otherwise isolated Germanic *swel- 'swell' (VW, 1941:181) or *swilw from a putative PIE *selwo- and connected with Latin silva 'forest' (with dialectal -i- for -e-) as suggested by VW, 1961c:420-1, 1976:465. In Tocharian sale is further related to ossale, q.v., 'north.' Such a relationship is easier to understand if we start from *h*p-n-swelo- since such a form would account in fairly simple way for the initial o- (the result of rounding by the immediately following -w-). However, this consideration is not absolutely decisive in favor of *swelo- since it is not impossible to assume that (1) the initial o- results from a more distant assimilation from *swel- to *h*p-n-swelo- (2), it results from an early metathesis of *h*p-n-swelo- to *h*p-n-swelo-, or (3) the o- (rather than the otherwise expected -e-) is the result of the analogical pressure of theantonym omotrušlā-'south.' Still the relationship of sale with ossale does favor *swelo- as the origin of the former.

Not with Lubotsky (1988b:91-95) is it from a putative PIE *skelo- [OCS skala 'rock, stone'] since the Slavic words (and related words meaning 'stone' in Germanic) seem clearly to belong to PIE *skele- 'split' (P-923-925) without the labiovelar necessary to explain the TchA vowel. Nor with Hilmarsson (1991:153) is it from a PIE *skewe(h)jelo- 'a place of cover' or 'a place of darkness' from *skewe(h)jelo- (cf. P-597). See discussion s.v. ossale. Nor again with Pedersen (1941:221) from PIE *selo(s)- [Greek hēlos 'marsh, low ground by a river' or Sanskrit sārās- 'lake' (though the latter connection is denied by Pedersen). See also slyže, šle-tas, and ossale.

šalëye (n. [m. sg.]) 'sesame oil; salad, ointment'

[šalyeye, -ey, šalyephy, šaluyenta, - šalyenta] apsātās yānu pīe kektešman cunamnassa šilypen-tasa mano māša rāštānken 'the wound in the body made by a sword, with powders and salves the flesh heals again' (15b1=17b3), [n]jesım mā [šikentza] mā šilyenpā šokhtāna 'there are no remedies, neither salves nor purgatives' (17b4), yiši cokis šilypa masa šank wāṛtas kewye 'as oil for the night lamp went [in] a tank and a hal of butter' (451a2), kamnti kālttaw šalyl... sār kāsalle 'oil pressed/ strained 100 times [is] to be poured all over' (F-1a2), hirandasse šalylwe [šalyeye = BHs taall]- (Y-1a5).

*Tch šalyp and B šalye reflect PTh *søyły. From PIE *sálpo (nt.) (> *šlapy > *šlpye > *šlpye > *šalypye) [Greek (Hesychius) elpoς, Albanian gjalpë 'butter,' Sanskrit sarpiš 'clarified butter,' OHG sulba, Old English self

'salve' (P-901; MA:194)] (Meillet and Lévi, 1911:146, VW:450-451, though details in derivations from that presented here). Perhaps to be added to this etymology is TchA šalyep (if < *søylyep) 'unction, veneration, admiration' (?).

šane (n.) 'hāre'

[šane, -/-šane = BHs šāsa in the calendrical cycle (549a6). ■From BHs šāsa- or some Prakrit equivalent.

šāni, see saňi.

šāro* (n.) '?'

[Ur- =, šāram] šāram lypakwa sronkim [lacuna of some 10 aksaras or so] mā cānxerem reki weskem (533a6). ❄Preceding this passage is a long list of negative eating habits. It appears that here we may have switched to bad verbal habits (NB weskem). If so, the three hapax legomena here may be some sort of "speech acts." ❄If the identification is correct šāro would reflect a putative PIE *swērēh₂- from *swer- 'speak solemnly' [: English swear], etc. (P-1049). See also šarm.

šāratto* (n.) 'encouragement' (?)

[Ur- = šārtail] /// šēr šārtat weṣi mā yontronā 'now to offer encouragement' [?] [but they aren't capable'] (H-149-ADD.65b4 [Thomas, 1954:723]). ■A derivative of šārtr-, q.v. (As if) from PIE *sērTeh₂-.

See also šartassistāluë.

šāwō* (n.) 'bath' (?), only in the compound šārwāna-sawvo:

[šārwāna-sawvo, -/-šārwāna-sawvo masketar [sic] 'becomes a face-bath' (W-13a6). ■A derivative of *seũt-, 'express juice; rain' (P-912-913); more s.v. su- 'rain.' (As if) from PIE *sēh₂tuh₂-.

šāms- (vt.) 'count'

G Ps. II /šāms/ [MP - , šāṃstār/- , šāṃstānt; MPimpf. -l- , šāṃsteynt; MPPart šāṃsaneke]: kēšā /ānoka ikriš cat po sāšyē mā sāšyē/Intra 'they who had been tricked by art were not counting the whole world' (24a5), nī pok alyen'mā [lege: alyen'kā] satālēte skār šāṃstār 'again and again he counts others [his] exhalation, always by tens' (41a8), sūk oti šāk wat satāšām : sēkas pištu wat no šāṃstār 'seven, eight, or ten [times] he exhaled, but he counts six, five or nine' (41a9b1), kēwā[na] šāṃsaneke alyen'kānt = BHs gā thāganayan pāresām (305b8). —šāmsaliē: šāmsaliē/e = BHs ganána- (41a6), šāmsaliē sītke westrā pišā kaluentmā šāmsaliē: menki olyo trāwštāte astārie spā 'counting will here be spoken of under five forms: [true] counting, less, more, mixed, and pure' (41a7b8), šāmsaliē se wērā stēre piš šāk tantsi 'counting [is] one, two, three, four, five, up to ten' (41a8).

K Ps. IX bā́nsiēk/[/-, -šānskenem]: kēšā /āšōm māšānēk (522a3).

■ (As if) from PIE *sem-selo- a verbal derivative of *sem- 'one, a unity.' For the semantics, one should compare Sanskrit samātayati 'puts in order' and Old Icelandic semja 'put together, put in order, unite' < PIE *som(h)jehyelo- (P-902-905; MA:472). No other Indo-European shows an s-derivative to sem- so it is likely that the creation of this verb is an inner-Tocharian
innovation (VW:451). Its lateness would account for the preservation of the nasal before -s- (cf. mba 'fetch' < PIE *membh₂). See also se and samsil, slap, see spā.

sām - lām [G] (v.) 'sit; remain, be present; subside' (ompalkošniš sām-meditate'); [K] (v.) 'set; cause to subside'

G Ps. II sām-rai-[s]amau, -samiai-, -sam, Impf. -i, -sam/i-, -ničer, -nymčer, APart. sēenica 'one who sits'; MPPart sēmane; Ger. smallle: sānyem mēka sāniš aplāc 'many sat talking conversing' (3a5), asām nor sāmi 'he sits below the throne' (92a4), sāmi=mplaskošniš šskamunme 'the Buddha was meditating' (296b6), šēle amokci samem Šmpyramyte pasūnis skakanna lasusmetr 'like-wise artisans sit/are here; they are working on the balconies to Š.'s window' (TEB-74-3), [ompalkošniš-sēenica 'one who meditates' (959b), [pal]skošne sēmane 'sitting in meditation/meditating' (749b), tume Candramukhe wača) secakaše assāne sēmane 'then king C., sitting on his lion's seat' (91b2), [m]i kase sasaunu osne smallle 'one is not in a house with arms a kimbo' (32a1); Ko. V lāmā - lāmā- [lām, lamā/laam, - lam, Inf. lamats; Ger. lamalale: kveri yarke pey-ne kurpelle ost olypo sačer makki lamalali 'if praise and flattery was going to concern you, you your-selves should remain at home' [i.e. not become a monk] (33a7), olypo ost lamam 'if we remain very much at home' (50a7), šve[r] metisa aŭtān kāmmu lamats 'to remain more than four months by invitation' (331a5), ompalkošniš kr.i no mā lamam 'if, however, they do not meditate' (407a3), kāne lāmā svšløyāt ţlyme 'now thou wilt sit on his right palm' (567a1), lamā- proko 'fear will sit down [= subside for me] (TEB-64-8); Lpvo. I (pā)lāmā - (pā)lāmā- [Sg. plāma; Pl. plamats]: plamats-ii akarte 'sit close to me!' (46b4), pakaccāmme kātrākām epinkte lāmā 'in the rainy season remain among the householders' (331a3); Pl. la āyāmā- [-i, -yama/-, - yamāre; MP -i-, -māalic]: wate lyama kem[s]a 'a second sat on the ground' (46b6), slentse tronkne lyam=ompalkošniš 'in the hollow of the mountain he sat in' (meditation) (4b7), po kētisā lyma[re] 'they all sat on their knees' (18a55), lyama sāma mas=orkāntai 'he sat, he stood, he went either and yon' (108b5), aṣyamāna sadarvinta plākāna sana alyne āmāre 'the sadarvinkas sat in the same boat with [some] nuns' (PK-AS-188-b3 [Pinault, 1948b]): --lanalāne: mēka lākleten o(s)l lanalite krakete (123b6); --inor*: /š/ k lo imortante mā twee prāktat 'by sitting afar thou dost not fear' [?] (588b6).

K Ps. 1xb flāmāsk[i]-[i] [MP-, lamāstār/-; AP: lamāssēnc]: [i] /k/normen kenine lamā-star-ne 'taking him' he sets him on his knees' (83a3); Pl. II /lāmā- [A -i, - yama/-; MP -i, - yamāte]: lāyma=n asānne wemtse ws[ai]-ne) latinūne 'he set him on [his] throne and gave him a second time [his] royalty' (22a5), āmpit[i] te [lege: tai] lāyma arhanste [keninenes: 'the arhat set them both on [his] knees' (25a1), klešam-mašem teknām po lāmāssēnicai 'causing kleš diseases to subside' (212b4/5); Pl lb flāmā- [MP-, -]

Isāt[el]: sankrán wite wlnāte 'he established the monastery for a second time' (DAM.507a4 [Pinault, 1984a]).

As Chā and B agree in both sām- and lām- so it is easy to recover the PTCh situation. Any earlier state of affairs is less clear. PTCh *lām- is probably from PIE *leṃb- seen most clearly in Sanskrit lāmbate 'he hangs (from)' or English limp. The semantic development would be some thing on the order 'hang (from)' > 'be found' and so on (VW:258-259).

AB sām- reflect PTCh *sām- which we usually taken to be somehow from PIE *sed- [Sanskrit sađ-, Avestone hac-, Armenian nitsim (< *ni-syo-), Greek hēzoma (< *ses-o-eo-), Latin sedē, Gothic sitan, Old English sitan (< *sed-eo-), Lithuanian sēdā, OCS sēdā, all 'sit' (P:884-885; MA:522)]. (Meillet, Mémoires de la Société Linguistique de Paris 19: 161-2 [1916] apud VW). In Tocharian we would have the addition, at a relatively late date, of -me- under the influence of both lām- and sām- 'stand' (so, in essentials, VW:451) but the exact mechanism is obscure. Alternatively we might imagine a late PIE *h₁s-em-, an elargissement of *h₁s-: [Greek hēsthai 'to sit', Hitite etsa 'sits', Åszu 'sits, remains, is left,' Avestan etsē 'sits', Sanskrit etsē 'sits' (P:342; MA:522)]. See also osa-sēmane and osa-sēmeica.

sārk- (v.) 'pass, surpass, go beyond'

Ps. 1xb/sārk[ak]-[j] [MP-, -sārkās/; MPPl: sārkāskemanes]: sun cpi lāklet ste po lākleten sārkās 'this is his suffering; he passes beyond all suffering' (284a1); Pt. II /sārkā- [MP-, - sarkatai, -sarkatai]: k₁[s]a ksa permeic [sæjese [tw[v]e [no] po cem sarkatai 'whoever in the world is gloriously; thou hast surpassed all of them' (203b23), se ksa permeic [lege: permeic] onolmi cem tve posa sarkaiai 'whatever beings [are] glorious, thou hast surpassed all of them' (204a12), PP /sæs[h]-. From PIE *sεrk- [Hititē sarku- 'harrowing, erhaben, mittig'] (Kronasser, 1957: 127, VW:451-2).

sārt- (v.) 'incite, instigate, encourage'

PP /sæs[h]-: walo Māgatse yolain wāmots sesatru kaua pučir krent 'the king of M., incited by evil friends, killed [his] good father' (TEB:64-12).

As Chā and B reflect PTCh *sārt-, a verb found only in the causative, whence the constant initial s- in the verb and its derivatives. From PIE *sret-Isred- 'boil, be agitated, move noisily': [Greek hērohos 'rushing noise, roar of waves, clash of oars,' OHG strede 'effervescence, whirl, boil' (P:1001-1002), with the addition of the common pre-Tocharian extension -w-. Most improbable is VW's derivation (452), *sεr-εo- from *sεrg- 'protect.' See also sərtwe and sārtto (also sārtassīnē).

sārp- (v.) 'explain to, inform; teach; indicate, guide'

Ps. VIII /sārp[i]- [i] [MP-, sarpšen/-, - sarpšen; MP -i, -)(-i, - sarpšentar; MPPart: sārpseman]: māka pūdākhtī tskamnā skārāne sārpšentar- ne āyauce ka naisse wnoles tallānta 'the many Buddhars, [if] they arise in the world, indicate to one another concerning the unfortunate being' (15a7=17a8/b1),
şôrpaš, rûk, šû, sêrû, šîm, šîmî, šîr, šir}{$i}$ 657

The text is in Turkish and appears to be a continuation of the previous page. It discusses various linguistic terms and concepts. The document includes definitions, comparisons, and usage notes, typical of a linguistic or etymological text. The text is dense with examples and references to other works, indicating a scholarly or academic context. The flow of ideas isfrom one term to another, with some terms defined and others used in examples to illustrate their usage.

The document is quite technical and specialized, likely intended for readers with a background in linguistics or language studies. The inclusion of daspar 'to explain' (3b6) and its usage in the text indicates a focus on language explanation and analysis.

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**suktante** (adj.) 'seventh'

[m: suktanta, - suktalice (~ suktalicem)/] suktante palško tsenke[tär] 'the seventh thought arises' (183a4), suktante škas mehentse-men-m 'from the seventh of the sixth month' (461a5), sat kolji nor suktate expensive [yantastenär 'a silver [of] hoof below; they are driven out the seventh day.' (M-3b1). **A** derivative of sukt, q.v. TchA, šaptinti and B suktante reflect ultimately PIE *sepimta- d Sanskrit saptadha, OHG sikunto, Lithuanian septuadas, and morphologically more distant cognates: Greek ἑβδόμας, Latin septimus, Old Lithuanian šešmësas, P:909; MA:402. The form of the TchB word has been reshaped as in sukt, q.v. (VW:461).

**suulekne** '

/// suulekne /// [or is it to be read pululekne?] (LP-19a2).

suwi, see swyiye.

**susye** (adj.) 'resounding'

[m: - susyell] pulamar ci po türwäs pete-a oko suyey rant /// 'I will praise thee with all [my] love; give me a resounding effect as...'

(240b6). **B** from BHS šywyaya.

še (numeral) 'one;' [in singular] 'same;' [in plural] 'some;' as preposition/ adverb 'together'.

[m: še, šemepi, šemel/šemi, šements, šemen]. [I: sana, - samo - sana/somona, somonarit, somonal šemel/nisemna] from a single element (3a8), še y-belmasse weate no mütahellesse 'one lust, the second evil-thinking' (8b3), samo-ai[f]yayu some yatyre kà westär 'the [way] traversable only by one at a time, why is it called the one way?' (29b1), šamsalše še wi tratär waser piš šak täntät 'counting: one, two, three, four, five, up to ten' (41a8), sanai saryompa šayau 'I live with a single love' (496a3/4), askem šemni = BHS dadyte eke (H-149.315b2 [Sieg/Siegling, 1930-32:491]), ektan šemepi šemepni = BHS ekasya (H-149-ADD.105b6 [Sieg/Siegling, 1930-32:488]), kercapam trey * yakwe še 'three donkeys; one horse' (LP-1a4), pilkaša sanai olyine lynäre 'they sat, by agreement, in a single boat' (PK-A5-18Bb3 [Pinault, 1984b:377]), kuchësse salype šeme pike malkversa pälksalle 'sesame oil, the same part, with milk [is] to be cooked' (W-33a4). *še-se 'one by one, each single one; same same kär-tsaunie 'each single good work' (64b8), hypouwa... mäskenär-ne sanai-sanai bhémini 'they have been sent away from him one by one in the bhùni' (591a3), šeme-sème šłoka 'one by one with this šłoka' (S-8a3). *še-suke 'having the same taste': tusšša še-suke mäka mà svoölle 'there-for much with the same taste [is] not to be eaten' (ST-a2).! **šeme-pälksko 'of one mind' (K-3a2); **šeme-yärmm 'in the same measure, to the same extent': šeme-yärmm to pe eše pälksalle 'in the same measure, it all together [is] to be cooked' (P-2b1); **šeme-yakne ~ šemalne 'in the same fashion': šemalne nes räkte 'in the same fashion thou art god' (273a4), šemeyke pöyri 'in the same fashion [it is] forbidden' (330a1); **somw-aitye 'traversable only one at a time': somo-a[il]hyay somo yärre kà westär 'the [way] traversable only by one at a time, why is it called the one way?' [where somw-aityat = BHS eköyan] (29b1); **šomọ-kälymi 'directed towards a single object (to the exclusion of everything else)': šomọ-kälymi = BHS ekäntum (U-18a3); **šomọ-some 'one by one': somo-somo klokase-tü wlangške yok tari yekstentsa 'some by one from [each] follicle over thy body emerged a soft hair' (74a3).

**TchB še and A sa-** (only in compounds) is the only direct reflection of the PIE athematic inflection of this word. They are directly equatable with Greek ħels (< PIE *sēm-s or possibly *sem-s). More distant we have Armenian mi (< *sm-iḥ-os) 'one,' Gothic sin-teins 'daily,' Old English sin-niht 'eternal night,' Latin sem-per 'always,' etc. (P:902-904; MA:399). This connection goes back to Sieg/Siegling, 1908:927, and Meillet, 1911-12:284-5.

The rest of the B masculine paradigm (acc. sg. šeme, nom. pl. šemi, acc. pl. *šemem and most of the feminine one (acc. sg. somo, nom./acc. pl. somona) is regular (by o-umlaut) from Ptch *so-mo < PIE *som(i)h₁jehnₐ. (The palatalization of the TchA feminine is analogous after the masculine.) The final s of TchA sas (masc. nom. sg.) may be PIE *s preserved in a monosyllable (cf. B west/A was 'we,' yes/yas 'you,' škas 'six' [but A sākk]. The initial s- in sas is by regular depalatalization of -s - s... s (cf. A šaksāk 'sixty').

A third basic shape is seen in A nom. sg. fem. sām and B sg. fem. sana/sanat. These are most easily derived from a PIE neuter sg. *sə ([cf. Greek hēn with full-grade]. In early Ptch *sm would have given *sān, to which the ordinary feminine -ā was added. The same PIE *sm lies behind Hittite sanni- 'one and the same, single' (cf. Eichner, 1991:45-46). For the Tocharian one should compare the ultimately similar but much more complex derivations for this paradigm of VW (415), Hilmarnsson (1984), and Winter (1991:99-101). See also šeske, šeskeske, somār, sēsa, eše, šek, ysono, somotkiiñe, and sāms-

şek (adv.) 'always, continually, perpetually'

nigrot [ṣ] [if] ām hor şek su màsktrā 'he was always found under the nyagoda tree' (5b3), yokam-sānhe şek waṙastrā še[íc] immasu 'always he practices shunning [of the body], always [is he] thoughtful' [ṣek = BHS sadā (8b7), şek = BHS nitam (30b4), şek yamassénc[an] = BHS sātayakārīna (305b2); **şek-şek 'forever [emphatic]: kaunm-kaun şek-şek 'day by day forever' (140a2), şek-şek = BHS abhikšnāś (H-149.331 [Sieg/Siegling, 1930-32:
sema?  
Kzemawarmentse sema (394a1). \[This comprises the entire document.\]

Semankar, see Ksemankar.

Semeske (adj.) 'only, sole'
[semeske, semeskepi, /sl/ [y]l/lye semeskepi yaiya 'the way traversable only to one' (558a4).] A derivative of *se*, q.v. See also *skes* (cf. Winter, 1991:150).

ser (n.) 'sister'
[ser, -slera, -s-] /prodrūts šona ysentur sera tkāri '... the wives of brothers are ravished; sisters and daughters ...' (2b7), pēcera mācerā [šera procerā // (105a2), takaša šer pudni[k]lr(e)ntes 'I was the sister of the Buddha' (400a5).

TchA sar and B ser reflect PIE *gāsIr. As if from PIE *sweser with *-Ir for expected *-Ir on the analogy of the other kin-terms, e.g. pēcēr, mācrē [: Sanskrit svāsdar- 'sister', Armenian Koīr 'id.,' Latin soror 'id.', Old Irish siur 'id.,' Lithuanian sesuā 'id.,' etc. (P:1051; MA:521)] (Feist, 1913:105, Sieg, Siegling, and Schulze, 1931:65, VW:449). See Párvalec (1989) for further possible connections of this word with the PIE word for 'blood.' He takes *sweser to be *swe-sor 'of one's own blood.' See also šerska.

Sertwe* (n. [perhaps pl. tant.]) 'incitement, instigation'
[/-s-., -srtwem] // [yl]ain wāsmontse sertwensta 'at the instigation of [his] evil friend D,' (21a4), išuljuntse sertwensta cowai kintwa tārkānām 'with the incitement of jealousy, they take away [his] tongue' (255b3). A derivative of *sārtr-, q.v.

Šerska (n.) 'little sister'
[šerska, -s- (voc. šerska)/[voc. šerskana]] Nānda cāla onkorai Nandabala tāš šerska pariṣtā mā-
ne 'Nānda lifted the onkorai; [her] sister Nandabala went after her' (107a7), šerskana hi aiskar ce pinwā 'sisters, you give me this offering' (107a9/9). Formally a diminutive to šer, q.v. As if from *swesorkēr-, rebuilt on the basis of šer. Compare *somške.

Sewi* (n.Int.) 'pretext, excuse'
[/-s-, -sewi/šawuna (K-T), -s-] [antis]purāssana klāmnampa Rāhulēnu palkam yalnešai šeswa Kapilāvāstnem (109a6), šešu jek šešu we-wem-ne 'he will offer another excuse' (325a5). As if from PIE *sēh- [Sanskrit savā- 'inspector, instigation,' sāvāna- 'inspiration'] from *sēh- 'set in motion' [Sanskrit sū, Avestan ha- 'set in motion,' hunu 'provides,' Old Irish sōid 'turns,' Hitite sāwā- 'press' (P:914; MA:507)] (VW:454). For the formation, see Adams, 1990a:69-72.

Ses a (adv/preverb) 'together'
cem fakennmp=esp 'together with these gods' (23a1), sesa ressām = BHS samsyandate (30a4), sesa kintalnijemen = BHS samghārā (532a2),
soti (nt.) 'sign, mark, (manifestation of) action'

[...]

sai, see s. v. nes

saivyëîške*(n.) '2 young of an animal' (?)

[...]

saivyëiskan (< *saiyëiskan), -] [areň eštisškan saivyëiskam || (352a3).

TChA plural semantic identification are K. T.


- Etymology unclear. VW (1985:482), accepting

Schmidt's semantic identification, would derive this word from PIE *seḫi(ti)-

'sow' (for the semantics one might compare Welsh hìll (< *sehilo)- 'sead, descendants, posterity' or Gothic mana-sëþu 'humanity, world') but assuming,

as he does, a preform *seỹV- will not do since aiyya- is not a graphic variant

-ey-. One might think of a PIE *seḫi-w-y-o- (cf. šiyye 'sheep, goat' from

*g3yeh-y-o-yo-) or a PThC *seš- + -i(-y)-e (cf. piayye from PThC *pai [=< dual

*pedel] + -iye). (See also next entry.) One must also raise the very real possibility, perhaps even probability, that saivyëisk is dissimilated from

*saiyëisk, or simply a mistake for *saivyëisk, and therefore the regular diminutive of šiyye 'sheep, goat' (cf. wasampatriis for expected wasampatiis).

saiveñha*(n.) 'seed' (?)

[-], -saiveñha/] native kärkkällene sléppos kutüpašam wat parrá pínman

saiweñhaial tåntsäsäym ['if a monk digs in the ground with his own hand

orders another to dig (or if) he [has] slipped into the mud ... or] if he

scatters seed' (331a4).

[As if] from PIE *suqewiy-yehh-*, a derivative of

*seh-i-worrn-, a verbal noun (not seen elsewhere), 'sowing,' to the

well-attested PIE verbal root *seh(i)-: Latin serō 'I sow' (< *s-sëþ), Gothic

salan 'sow,' Lithuanian seją 'Id,' OCS sęjo 'id,' and other, nominal cognates, in Indic, Celtic (P:889ff.).] See also perhaps previous entry:

sotarye*[adj.] 'signal, distinguished, remarkable'.

[=], -sotaryel|] /sotarye terisa 'in a distinguished manner' (DAM.507a5

[Pinault, 1984a:24]), sorje [lege: sotarye] perisa 'by this remarkable debt'

(DAM.507a8).

An descriptive from an underlying *sotar, an

unextended by-form of sotri. q.v. Compare the possible relationship of

šyäşše and šiylüye. See also next entry.
spakkä maiyya tsämsen-ne 'they enjoy themselves and rejoice, more-over they increase his strength' (K-2b6). ■From spä (q.v.) + the strengthening particle k(a).

spakie (n.f.) 'pill, pastille; poultice; [possibly] suppository' (anything wrapped up or around as a medical treatment—see BHS varii-)

[spakie, -,-/spakain (< spakaaii), -spakain] šsrətsanane spakie warsa [yamasa] 'ly on the bloody [parts] a poultice with water [is to be put] (51b1), sänkarritatsa spakie karte mäka 'this onkarro-having pill; [it is] good [for] much' (W-8a4). □At least partially overlapping semantically with spel and tsatsäpar, q.v. ■ A borrowing from Khotanese sväka-, sväke- with the same meaning (VW:641, Bailey, 1979:415; Emmerick and Skjarvø, 1987:147-8, translate 'suppository').

spane (n.m.sgl.) 'sleep'

[spane, -,-/spenal] [ref]kauna plätämme inkaum whi̲na kallaam kässtwer spanene 'they will find pleasure by day in words and conversations and by night in sleep' (27a4), snai laiwo spane 'without tiredness or sleep' [= BHS atandría-] (31a5), späne kemätka 'he awoke [someone] from sleep' (37b3), spane takne 'he was asleep' [spane = BHS mddha-] (541b), alääsämëne spane aramsë = BHS älsyatiandhrdayo (Y-3b3). ■TchA špäm and B spane reflect PTeCh swäp(ä).une. From PIE *svepowo- (VW's insistence [460-461] on *sepowo- is unnecessary) [Sanskrit sväpä-, Avestan xäfə̇na-, Latin somnus, Old English swefn, etc. (P:1048-9; MA:527)] (Holthausen, 1921:65). See also snowmestse.

spärä-yäkte (n.f.) a kind of bird ('sparrow-hawk' [?])

[spärä-yäkte, -,-/spärä-yäkte seri yam[utssi] (575b2). ■ A compound of /spärä/- and /yäkte/. B spärä- presumably is an independent bird name and cognate with TchA spär (pl. späräin), on etymological grounds '× sparrow': [Old Icelandic spell (Proto-Germanic *spärva-), Old English spella (Proto-Germanic *sparwa-) (further cognates, P:991; MA:534)]. The Tocharian forms reflect a PIE *spëreh₂ (not *spëreh₁ with VV:460). The relationship between *spörü- (Proto-Germanic *spärva-) and *spëreh₂ is the same as that obtaining between Old Icelandic alr, Old English alr 'awl' on the one hand and OHG ila 'id.' on the other (cf. Darms, 1978:91-102). Within Tocharian B itself we have spretelšpört and sertwelsörtto. This formation seems to have been productive in both Germanic and Tocharian (and (pace Darms) was probably inherited from Proto-Indo-European. ■ -yäke (not discussed by VW) may be related to AB yiks- 'embrace, entangle', q.v. The compound as a whole might then have meant 'sparrow-clutcher' or the like and designated a some other raptor (cf. Schleswig-Holstein daben-klemmer 'sparrow'-hawk' [lit. 'dove clapper, dove-clencher'].) or Old Prussian plele-maygis 'kestrel' [lit. 'mouse-clencher']. Schmalstieg, 1976:273). Alternatively it might reflect a PIE *yeği₄-ro-, a derivative of *yeği₄- 'hunt' [OHG jagōn: 'to hunt' (< *yog₄-eh₂₁)]. The compound as a whole would mean 'sparrow-hunter.' See also yãks-.

spärkässuki* (n.) '± one who puts to flight'

[ll₁-, -; spärkässükim] // ytalfilj esam *wažik kälpassukim yoiyai sparkäsküm käyröccemmpa wat *yam pōyit kätzamk 'if he goes ... or with the wažik-stealers, putters to flight of a caravan, or merchants, if he goes [with them], he commits a pōyit-sin' [yoiyai sparkässükim = Uyghur arqar artaqaju, where the latter word carried sense 'those who destroy'] (330a5). ■ A nomen agentis built on the causative stem of spärk-, q.v.

spä (conj.) 'and' (conjoins both clauses and words)

tetkik spän-me srükälle 'and if death suddenly comes to them' (1b5), plattæ-me mákaykene kässi nauštäh'ar sp pläc aksäm-m-aursæs 'the master praised them much and announced publicly to them an earlier conversation (3a7), säs'wom-n=kontà swärisse [šike] 'they ate his fruit—and sweet was the taste' (3a8), [la]kl[e] snaisse [lege: snaisfie] tetkik sp känmasšäm 'and suddenly comes suffering and poverty' (3b7), aläsäm spä srūkoš lelykormem 'having seen the sick and dead' [spä = BHS ca] (5a1), ypnoma kšàpin spä 'lands and villages' (Dd6:2.4).

■Underlyingly jsá̱pä (and always enclitic) but of unknown etymology. (Improbable, VW: 460 [drawn analogically from ausap or oonap].) See also sap, späk, and ausap/oomap.

spikie* (n.f.) 'crutch'

[ -,-; spikia/spikaine (K-T,-) -l] [s]l[i]r[a][n][s]lai spikaisa sainsprel[ke] 'the time to support [oneself] with the crutch of energy' (281b3/4), späi [lege: spikai] wrratastr lyewetarr-ne postüte tu kwars渥r märi [kätssane] yaïpoormem (333a2/3). ■(As if) from PIE *spiketu₁-h₂-en- or, more probably, *speekeh₁₄-h₂-en- [Latin spēca 'awn,' Old Icelandic spēr 'nail' (further cognates, P:981)]. Differing only in details, VW:461-462. For the formation, see Adams, 1988d. See also possibly pispik.

spinnu*? ■ //le to se [lege: ste] wä spinnu yam nail// (339b3).

spet *?' ■//na sai spek kenä̇exe ik sù// (339b3).

spel (n.m.sgl.) 'pill, pastille; pellet'

[spel, -,-/spel] panitésse spel şe prayaok ... läksänaï-kaḷtuṣsaïše spel 'a molasses pill [is] one means ... a pill of fish gills [a third]' (FS-6b1), [list of ingredients] läksäna klautso kewiyel meltese spel te sär kätntille ... fish-gills and cow-dung pellet; this [is] to strew all over' (P-2a6). □At least partially overlapping in meaning with tsatsäpar and spakie, q.v. ■TchA spel, B spel reflect PTeCh spel. (As if) from PIE *speto- (nl.), a vṛddhi formation, with s-movable, beside Latin pila 'ball' (with dialectal -i- for -e-, cf. siva, fiber). VW:465 (P:830, comparing pila with pilus 'hair cannot be called').

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smāre (1) (adj.) 'smooth'; (2) (n.) 'oil'
(1) [m: smāre, - , smārel] smāre yeṣte smāre ere smāre î/ [smāre = BHS snigda]-i (K-7b2), smāre yeṣte vnolmentse sek cpi māsketār 'soft and lovely is always the skin of such a being' (K-10a3), smāre māllarke māsketār-ne palko 'smooth and flexible is his spirit' (K-10b1); (2) [-, smāres] snāre ramt [mā]kte ček kekesorne 'without oil as in an extinguished lamp' (588b8); --smārei 'oiliness, fattiness, greasiness': smārei = BHS sneha- (Y-3a4).


From PIE *smer(w)kos [i: Old Icelandic smýr 'grease, butter', Old English smeorg 'grease, Old Irish smiur 'marrow' (further cognates in Latin and Greek), P:970-971; MA:194) (Duchesne- Guillemin, 1941:167, VW:456).

smīyē (adj.) 'prting to summer'

This adjective presupposes an underlying *smyhe or *samho 'summer' whose nearest relative is TchA smē 'summer'. The Tocharian words are descendants of the widespread PIE *sem- 'summer' [Old Irish sam 'summer', Old English sumor 'summer', OHG sumar 'summer', Armenian am 'year', Av. ham- 'summer', Sanskrit samā 'season, year' (P:905; MA:504)] (K. T. Schmidt, 1994: 280).

sle-tas (n.) 'commander of the mountain region'...
[sle-tas, sle-tašinte, -el] sle-tas pīnkām Yusašīko 'the commander of the mountain region writes to Y.' (LP-1a1), sle-tašantas īke- *ywīrt-tas pīnkām 'in the place of the mountain-commander, the commander of the center writes' (LP-3a1), sle-tas pīnkām salytso yoñyainē 'the commander of the mountains writes in the Salt Way' (LP-7a1).

A compound of ṣale and tās, qv.v.

slyamo* (adj.) 'flying'
[f: *slyamīnā, -a, slyamīnā] kowān īwāa slyamīna yawān 'if[if he kills flying or running animals' ['flying animals' = birds] (29b8), sē yūmānānā sāye [sic] slyamīnā[n]ā 'likewise running and flying [animals]' (34a3), Gloss to A-394a2 (saltās = B slyamīna) ... lwākiss elant [= B ayaṇtā)]. A derivative of sāl-, qv.v See also salamo.

slyašse (adj.) 'full, firm' (? or possibly 'distinct' (?)
[m: slyašs-, -s, -i] slyašši, -el [f: slyašša, -el] kāsso ... wlaša lyakwaśna slyaś[a] prakarya 'a belly ... smooth, lyakwaśna, full, and firm' (73b2), slyašsne rāki sprāne 'firm flanks without wrinkles' (74a5), slyašse palko tākoy 'may [my] spirit be firm' (S-8b3).

This looks to be an adjective built on the accusative singular noun *saly or *saly (in which case the -s- of the adjective would be the result of assimilation to the -ly-). Isebaert (1978b:347) assumes the former and reconstructs a PIE *(s)eil-ih-o- 'cord, entwre', an enlargement of *seilo- in OHG sein 'Seil, Strick, Fessel.' The meaning 'compact, firm' would be from *pulled together tightly' or the like. Van Windekens (1985:482-483)

prefers an equation with Serbo-Croatian sila 'strength' (and possibly Lithuanian stėlė 'soul, spirit'). Both are possible but neither is semantically compelling. If we start from *saly and assume a meaning 'distinct, well-defined,' it might be that it is an unextended variant of sīlyye 'limit, streak' (i.e. **salye, salyo). (Refore implying an unextended **sotār beside sotrī.) If so a derived adjective might mean 'having clear limits' > 'distinct.' See also possibly sīlyye.

slyye (adj.) 'prting to a mountain or hill'
[m: slyye-, slyye|I] slye = BHS parvatīya- (3a4), sīye lēne 'mountain valley' (12a3), sleye [sic] gune cau šamy ompolskošne 'in that mountain cave he meditated' (297.3.7). A derivative of ṣale, qv.v.

swarāsk* (n.) '?' (a body part or product)
[-, - swarāsk|I] [list of ingredients] kućitāsē sālye asīye swarāskā [lege: swarāskā?] pāksalle (W-13b3). Does asīye swarāsk = Khot. būṣha māstāi 'goat's brain' or būṣha pīm 'goat's fat'?

swye (nf.) 'broth, porridge'
[swye-, -swiil] traiwo *klusa sūya 'a mixture; rice porridge' (497a8), yentēšāna tekamanne kartse yāmēn 'for wind diseases, it will do well with the broth' (Y-2b6). (As if) from PIE *seuh|r-hyen- or *seuh|r-u-hyen-, a derivative of *seuh|r- (more s.v. sū- 'rain').
-sa perative postposition

In B the PTch perative plural *-ns-t was reanalyzed as *-ns-t when the simplification of final *-ns left the non-perative plural ending -nt (Klingenschmitt, 1975:156). The reshaped *-s-t was added to singular and dual forms as well. The shift in morpheme boundaries was presumably favored since it meant that all secondary case-markers in B now began with a consonant. Etymologically PTch *-t must be identified with Indo-Iranian *ā to, up to; among, in; in addition to; and/or Proto-Germanic *āaz - *ā occurring only as a nominal or verbal prefix *(with)out, away from, after.* See further ā.

samyvatsara(ja)m (n.) ‘horoscope’

[...-

samyvatsara(ja)m] hor vyikaram samyvatsarajnaotsa wa[ri]ai sas[t[a]rna sornaye ‘they established the treatises on the science of the year, grammar, and the horoscope’ PK-AS-16, 3a4 [Pinauli, 1989:156].

From BHS samyvatsara- + jāna- (compound not in M-W or Edgerton).

samyvar (n.) ‘restraint, forbearance’

[samyvar, samyvarne, samyvaru] sammīrīsū svamīrīsī sū samvarne... otake samvarne stmos ‘the forbearance of monks, novices, and laybrothers standing in the eightfold forbearance’ (17a7); --savyravāse ‘prta to restrain’: (270a3).

From BHS samyvara-.

samyṛtti (n.) ‘the right effect’ (? or ‘being’ ?)

[samyṛtti, -samyṛtti] (196b4).

From BHS samyṛtti-.

samsār (n.) ‘cycle of rebirths’

[samśār, sanśār, sanśārū] mā nesūn kem... sanśāre el[nte w]e[s] mā srkūm ‘there is no place... in the sanśāra where we did not die’ (45a6), san[sīr]mēm iśatpastā ‘to be freed from the sanśāra’ (382a8). --samsārāse ‘prta to the sanśāra’: samsārāse karāśā ce tetrīkōsā ‘lost in this forest of the sanśāra’ (414a4).

From BHS samsāra-.

samskāra (n.) ‘education’ (?), ‘purification ceremony’ (?)

(149b3, 158a4).

From BHS samskāra-.

samskārastan (n.) ‘?’

[...-

samskārastan] (199b3).

From BHS samskāra- + skanda-?

samskṛt (indeclinable adj.) ‘perfect(ed)’

tom śvārā samskṛtalaksanta samskṛt pelaiknentam[ts] ‘these four perfect-signs and perfect laws’ (182b3).

From BHS samskṛta-.

samskṛtalaksan (n.[pl.]) ‘perfect-sign, sign of perfection’ (?)

[...]samskṛtalaksanta, saskṛtalaksanta, - (182b3, 182b5).

From BHS samskṛtalaksana.

samsabhākāra (n.) ‘shape, form, appearance’

(186b2).

From BHS samsabhāna- + rūpa-.

sakāpca (n.) a medical ingredient

[sakāpca, -l] (505b1, W-3a5).

sakṛtākāma (n.) ‘returning only once again [designation of the second order of Buddhists]’

[sakṛtākāma, -l] (333b4, 552b6).--sakṛtāgāmitse ‘id.:’ sakṛtāgāmitse = BHS sakṛtāgāminah (524a7); --sakṛtākāma ‘position of being a sakṛtāgamin’ (333b4).

From BHS sakṛtāgamin-.

See also next entry.

sakṛtāgamin (adj.) ‘returning only once again’

(K-7b1).

From BHS sakṛtāgamin-.

See also previous entry.

sakna (n.pl.) ‘rags’ (?)

[...-

sakna] makta sakna kamāte ‘he himself carried rags?’ (12b3), stallasālisa māstakentā po krentauna sakna- (W-2b2).

But etymology unknown. VW (411) connects this word with PIE *sekk- ‘cut.’

sakw (n.t) (‘good fortune, happiness’)


--Like TcA suk ‘id.’ from Sanskrit (or a Prakrit descendant) sukha- of the same meaning. Sakw shows the same treatment of Indic -u- as does, say, pat ‘stupa’ from buddha- (Pisani 1941-1942:2; Krause and Thomas, 1964:252).

To be rejected as both morphologically impossible and semantically unconvincing is VW’s derivation (1941:113, 1976:444) from a PIE *sk‘ from *sek- ‘follow.’ See also skwājān.
sankakem* (n.) 'monastic land' (?)
[-, -sankakemyl] sankakemtsa k,šenem wasam 6000 'we gave 6,000 kucănes for the monastic ground' (?) (490b-1.4). *Els this the same as săngása km at 490-II-27. *If correctly interpreted, we have a compound of săn + kenj, qv.v.

Sankatepe – Sankatedeve 'Samghadeva' (PN in monastic records)
[Sankatepe, Sankatepentse, -/l] (491b-III-1).

sankâsterе (n.) 'monastic overseer'

sankik* (*indeclinable?) adj. 'belonging to a monastery'
[mi: -sankik/ j] sankik raktis saṃmānte etāktete mā cepppile mā wassatīlile 'a monk is not to step on or lie on a mat belonging to the monastery without urging' (TEB-63-17). *From BHS sânghika-

Sankene (PN in monastic records)
[Sankene, -/l] (491a7).

sankentas*l* (adj.) '?'
[f: -sankentas[il]] sankentas[ai] klawīsa // (490b-1.7).

sankrām (n,[msg.]) 'cloister, monastery'
[sankrām, -sankrâml, - sankrâm(a)nta] sankrāmiš yati omsata hē began to go to the cloister' (109b1), // sankrāmanta piṭama spī yamaṭaṣe 'he made for himself cloisters and shrines' (416b3), mākte Samantritār Sanghaśāmāna pīkvalaite sā āniś erkatetase-ī 'as indeed my monastery of S. was for years miserable and detestable' (DAM.507a2 [Pinault, 1984a]); *From BHS sânghārāma-

sangrah (n.) 'reception, obtaining' (?)
(289a5). *From BHS sangrāha-

Samghatrāte 'Samghatrātu' (PN of the teacher of Prasannaka)
[Samghatrāte, -/l] (47a5).

Sanghaśārune (n.) 'Sanghaśharma' (PN in graffito)
[Sanghaśārune, -/l] (G-Su28).

sanghāti* (n.) 'a monk's robe'
[-, -sanghāti/], uṣadōm sanghāti 'wearing the sanghāti' (31b7). *From BHS sanghāti-

sanghā-trānko* (n.) a particular kind of sin (a graver sin than the stulāicana sins to which it is opposed)
[mi: -, -sanghā-trānkānta] tune śwāralyī yamastā śrīke lām-ne sanghā-trānko kātiānika 'then [if] pleasure is made and filth [i.e. semen] comes out for him, he commits a sanghā-sin' (334a1).

sanghārām, see sankrām.

sanghāvases (n.) 'a sin which is punished with temporary excommunication'
[sanghāvases, -sanghāvase[l]] (325a3). *From BHS sanghāvāsesa-

saccasse* (adj.) pertaining to a plant species
[f: saccassā, -/l] (97a9, W-14a4).

sānāt (*indeclinable) adj. 'controlled'
empelona klesānna mai no palsko soiy pāst sānātā tākoy 'may, however, my spirit be satiated with dangerous klesās; may it be controlled!' (TEB-64-06).

--sānātā yām- 'put [smthg] under control': spāttāl,āṣeṣe yaknese sānātā āmme sānātā yamāṣe 'by the way of turning his own self [is] to be controlled' (549b1/2). *From BHS sānāyata-.

sānāuka? *'

--its 'n sānāukāem i tīmālālištesa kw /// (364a2), pācer walo sānāuka eaišmānse kekenu (PK- 17.4b4 [Couveuri, 1954c:83]).

Samcitē* (n.) 'Samcita' (PN)
[-, - Samcitel/] (296a8, 297.1a2).

ṣatāsk- (vi.) 'exhale'
Ps. IXa/sātāsk[34l/ -,- satāsām/; MPPI, satāskemane; Ger. satāselle]: mā satāsām 9 stārce dhīyan k,še ynes yāntār (41a2), suk[t] oki šak wat satāsām i škas piṣīnu wat no sanstār 'seven, eight, or ten [times] he breathes out but he counts only six, five, or nine' (41a8b1), [mā no] satāsām mā wāskantār mā lākṣām 'however he doesn't exhale, he doesn't move, he doesn't see' (606a2). --ṣatāsāle 'exhaling, exhalation': kekseti pālsko sašainu anāsāšlie satāsāite [l] 'having supported inhaling and exhaling on body and spirit' (41a1).

*Etymology uncertain. Perhaps a derivative of the indeclinable adjective, attested only in TchA, sāt 'hot.' The semantic development would be something like *heat > *heat by blowing > *b'low out' > 'exhale' (VW:419-420). Further connections are unknown (VW's connection with *b'pex- 'b'low' is unlikely given the connection with sāt-). Also possible, and certainly semantically more satisfying, is Hilmarsson's suggestion (1991:120) of a compound *swād-hj(e)n(hj)-skela- where *swād is an ablative relative of the *swād seen in Latin sā(d) 'away, apart' and *hj(e)n(hj)- is the regular verb for 'breathe.' More s.v. anāsk-

satera (n.) 'ounce'
(W-25b2). *From BHS satera-, itself ultimately from Greek satarē.

Satkāravarg* (n.) 'Satkāravarga' (thirteenth chapter of the Udānāvarga)
[-, Satkāravargi, -/l] (S-4a5). *From BHS satkāravarga-
sattā* (n.) 'existence'
[-, - sattā[l] (597b3, 597b4). *A borrowing from BHS sattā-

sattāvikheye* (n.) '?'

satyākar (n.) 'e attestation, verification'
(91a1) *From BHS *satyākāra- (not in MW or Edgerton). See also or-sācākar.
Satyake (n.) *Satyaka* (PN)
[Satyake, Satyaki, -/l] (20a4).

Satyagupta (n.) *Satyagupta* (PN in graffito)
[Satyagupta, -/l] (G-Qm4).

Satyarakṣi (n.) *Satyarakṣin* (PN in graffito)
[Satyarakṣi, -/l] (G-Qm8).

Satyarakṣīte (n.) *Satyarakṣīta* (PN)
[Satyarakṣīte, -/l] (Otani 19.1.11 [Pinault, 1998:364]).

satyai- *?’
\[satyail/\] (L-P-112a2).

sanassu, see s.v. sâm.

sanāp-(vt.) 'rub in, rub on, anoint, embrocate' [dir. obj. may be a patient but is usually a locative].

Ps. I *sonop-*/ [MP *-, -sonopitārī/; MPlmpf. *-, -sonopitālr/; Ger. sonopāl]; sonopālār ikṣaṁ goṣṭsamma krentha yūśjaṁ 'he anointed himself, washed himself and put on good clothing' (A-1a6), se [lege: k₁, se] ce salye sonopālār 'whoever rubs in this oil' (W-40b3), smur krāṇkimāi kauśika kauś kaccesa kācā so sonpālāy 'smur with chicken broth high over the breast, the stomach [is] to be rubbed' (W-14b1); Ko. V *śāṇāpār/- Inf. šāṇāpatisi; Ger. sanapille 'to be rubbed'; (as a noun) 'embrocation': se salye psācane šāṇāpatisi 'this oil [is] to be rubbed on the body' (W-34a5), salye malkwersa psācane aścā šāṇāpalla 'oil with milk [is] to be cooked; the head [is] to be embrocated' (W-30a4), aroīste psācane kektāsita šāṇāpalla 'a great plaster [is] to be rubbed over the body' (W-41b2).

*From pre-Khotanese *sonpār/ (Khotanese *ṣaṇāpār/)' wash < Indo-Iranian *snāp- [Sanskrit snāpayaṁ, Zoroastrian Pañheli śnāpy/] swimming' (Adams, 1888). Not, with VW (413), an inherited compound *śn- (cf. Latin sānaus) + *āp-- (cf. AB ap ‘river’).

sanai, see s.v. șe.

sanu* (n.) ‘danger’
[\[-, -\] sanu/sinmna, -\-] mika omp snāma ent=ākna [atsaṁ yama]kentkāra ‘many dangers are there where fools act’ (44a6b7), sanune kekram nesa ‘I have come into danger’ (79a6), sanu maskākamniṃem [lege: maskv orkamiṃem] taglānt sāya śukta ‘thou has pulled the suffering out of danger, difficulty, and darkness’ (247b2).

*Etyymology unknown. For a suggestion, VW:413 (comparing Sanskrit sanutar ‘au loin,’ sanutya ‘stranger,’ etc.).

sanunīte* (n.[m.sg.]) ‘enmity’
[\[-, -\] sanunīte/-] s[n]ai k[e]ś sanunīte ‘numberless enmity’ (24a7), \// sanunīte/alvyuce ‘enmity with one another’ (27a5), mākā-ñatasece sanuni[a]n[a] yamaskē[n]trā ‘they act out of the enmity of great need’ (35b1).

A derivative of șān ‘enemy,’ q.v. (for the form, compare lanunīte ‘royalty’ from șānt [acc. sg. ‘king’].

santām* (n.) ‘birth-cycle’

*From BHS santāma-. (The native equivalent is cemelāse serke, see also samsār.)

samtākīnaus (n.m.) ‘doctor, physician’
\[samtākīnaus (also voc.), -\] sāṃtākīnatsi/samtākīnatsa, -\- sat̄s̄ati/salīsmo luṣkānīnasa snaia santīkamnīrti ‘the world was sick, long without a doctor’ (212b2), sāṃtākīnām kasaḷjanta pakṣe ‘the physicians cook [their] medicinal potions’ (324a5).

*From sāṃtāke, q.v. Compare TcH sāṃtēknu.

sāmsāpit (n.) ‘gathering, assembly of people’
(170b3).

*From BHS sāmsāpīta-.

sāmsāpitāk (n.) ‘complicated disease (especially a difficult one brought about by the derangement of all three humors)’

*From sāmsāpitākśā ‘prting to a sāmsāpitāk disease’ (497a8).

*From BHS sāmsāpītaka.-

sapule (n.[m.sg.]) ‘pot’
\[sapule, - sapule/-\] wsecce sapule = BHS visakumbha (534b3).

*Etyymology unknown. For a suggestion, see VW (414) who connects it with Greek hépē ‘am occupied with,’ Avestan hap- ‘hold,’ sāpi ‘applies oneself to.’

sape, see spe.

samnit (adj.) ‘assembled, convoked’ (only attested as part of the prasbal verb samnit yāṁ- (tr.) ‘assemble, convoke’): samnī/k[a] rmem samāni samnītī yāṁs seyem pelaikne īkṣi ‘monks from the community were assembled to [have] the law announced [to them]’ (PK-AS-18B-a34 [Pinault, 1984b:376]).

*From BHS samqāma- past participle of sam-āni-.

Samanitar (n.) ‘Samanitar’ (PN of a monastery)
\[Samanitar, - Samanitar/-\] (DAM.507a1 [Pinault, 1984a:24]).

samagrā (indelincitable adj.) ‘harmous’
(36a3).

*From BHS samagra-

samakāne (n.[dua][j]) ‘cuirass’ (?)
\[\-\- samakāne/\] kī - - mākā kuśe camaśkāne • empreś ṁrāwari krenta [lege: krenta] okt pokaiy[n]a • aīs[y]a/misriyem yeypem enku waiyptu máski : Vīṣṇu nes [l]i weyoszheso poyuṣkeśa ‘gathering up the good samakāne, true insight, etc., [are] the eight arms; seizing separately in the fists the weapons of wisdom, O Viṣṇu, thou art all knowing and all conquering’ (214b2), \// samak laupūre \// (260a3).

Hillman (1989b) suggests ‘eyelids’ for the meaning of this word but the martial nature of 214b2 suggests the possibility of a weapon or defense. Perhaps ‘cuirass’ or ‘corset,’ dual as in Mycenean qe-ro, or Homeric diplōs ... thōrēkōs. Perhaps we have a borrowing from some Middle Iranian source similar to that which gave Khotanese samwōv- ‘scales (of a lizard), covering parts’ (Bailey, 1979:420, with some possible but quite distant connections).
samādhī (n.) 'concentration, trance'

[ṛ, - , samādhi/-h, - , samāthinta] (199a2); ←samādhīse 'prting to a trance': (214a5). ◦From BHS samādhī.

samām (n.) 'ʔ'

[sa:mām , - , /] In a list of medical ingredients (W-18a4).

samai (n.[m.sg.]) 'agreement, arrangement'

[sa:mai , - , samai/] (319b3, 319b4). ◦From BHS samaiya-

samassantu (n.) the name of a medical remedy

[sa:massantu , - , /] (497a5).

samudār (n.[m.sg.]) 'sea, ocean'

[sa:mu:dar , - , samudārīnta, samudārtanta, samudārīnta, samudārīnta] cemelse samudārī 'the sea of birth' (29a7), /səme samudārī • saktīse'cica 'crossing one ocean' (29b2), po yam samudārīā'əw 'all [rivers] go directed towards the sea' (30a8), k'xe kā'kānam samuttā = BHS ye tanantā ārnāvan (PK-NS-107a1 [Thomas, 1976b:105]), intrisse samudār mā so'yassā cīμyāva 'I couldn't situate the sea of sense-impressions' (TEB-63-01).

◦From BHS samudra-

samp (demonstrative/pronoun) 'that (one)'

[m: sam(p), cwm(p), com(p)/caim(p), cempants, -] [f: som(p), - , - /] [n: tam(p), - , - /]. ◦Here we have PTh *sām-*, the stem of the demonstrative pronoun (desanlized and -glide of an - ending a stressed monosyllable. However, this -p has been phonemized and become incorporated in the stem to produce cempants.

sampaucā (n.) 'one who takes (away)

[sampaucā , - , sampaucā/l] [sruta]he stesampaucā 'death is the one who takes away' (4a3), /abalanta sampaucāsamsā[rne]nī /'one taking away the samsāra' (227a3). ◦A derivative of sāmp-, q.v.

Sarasīka (n.) 'Sarasīka' (PN)

[ś, Sarasika, - /] (514b3, 514b7). ◦From BHS sarsāka- 'Indian cane'?

sarit, only in the compound verb sarit yānam 'memory'


sark (n.) 'back of the body'

[ś, sark/l] sär ye wassī rutkāe kannāx sark kauc yamgāte 'he took of his outer garment and put his back full to the sun' (5b4). sark = BHS prṣṭha-(Y2a4). ◦Obviously to be connected with TchA sārīs if, as is usually assumed, that word means 'backbone.' Whether these two words are further to be connected with sere (A sark) 'series, chain' (so VW:423) is doubtful. Such a connection would be semantically appealing for 'backbone' but not so for 'back' yet A sārīs is obviously derived from the ancestor of B sark rather than vice versa. All attestations of sark would seem to mean 'back.' Note that the presumed TchB *sark* 'sickness' (cognate with undoubted TchA sārī 'id.') seems not to exist. Melchert (p.c.) very plausibly suggests a connection of B sarkA sārī with Anatolian sark- 'high' (cf. also sārk-). Sark would have been originally 'ridge, high point' or the like.

sarṣī (n.) 'woof' or 'warp'?

[ś, sark/l] māktē hā[r]ē [te pānnowos sarkimpa wofp[a]tērā 'as here the stretched thread as often we heaves it with woof' (3b5), kles yāmorse hāre sā[r]kē [i]lē 'the thread of kleśa and dead in the woof ... ' (286a6). ◦As if] from PIE *sr̥kعة, -n, a derivative of *sark- 'plait, twist, intertwine': [Greek hérkos 'fence, enclosure; net', Latin sarrire 'to mend, patch, repair,' Hitite sarinn- 'compensate, repair' (P[9]:12) (Couveur, 1950:128); wrongly rejected by VW (414). See also serke.

sarīgga (n.) 'chapter, division (of a book)'

[sarīgga , - , /] (144a3). ◦From BHS sarsā-

sarja (n.) 'Shorea robusta Gaertn. f.' (a medical ingredient)

[ś, sarja, - /] wārmiye tsarārē sakāpē sarja yarm 'ant-extact, sakāpē, Shorea robusta, [each] a measure' (W-3a5). ◦From BHS sarja-

sarjaras (n.) 'sap of Shorea robusta' (a medical ingredient)

[sarjaras, - /] (W passim). ◦From BHS sarjaras-

sarp (n.) 'snake'

[sarpa , - , sarp/l] nīsākare sparppa 'the jackal with the serpent' (511b5), nakale wai sarppe 'the mongoose and snake' (512b3). ◦From BHS sarp-

sarmāvāṭsi (adj.) 'ʔ'


sarrvīvanta (n.) 'purpose, design' (?) or 'endeavor, attempt' (?) [Thomas, 1983:192]


◦Etymology obscure. Usually taken as the "pluralitative" of sārī 'community,' q.v. (so Krause and Thomas, 1964, VW:418) but there is nothing in the contexts in which it occurs to force such a semantic conclusion and even for those who believe in the existence of a "pluralitative" in Tocharian this form must be considered morphologically irregular (one would expect *sarrvīvanta or *sarrvīvanta or the like).

Sarvārthasiddha (n.) 'Sarvārthasiddha' (by-name of the Buddha) (PN)

[Sarvārthasiddha, - /] (612a6). ◦From BHS sarvārthasiddh-

Sarvavājānā (n.) 'Sarvavājānā' (PN in graffito)

[Sarvavājānā , - /] (G-Su22).
Sarwañate we (n.) 'Sarwañateva' (PN of a monastic official) [Sarwañate we, -/-] (433a13, 433a32.)
Sarwar akṣite (n.) 'Sarwarakṣita' (PN) [Sarwarakṣite, -/-] (433a15.)
Sarwat te (PN?) /// sāṃkṣa sarwatte ṣāḷ (479a1.)
sal (fīndcîchînal adj.) 'dirty'
kṣa se sal sarne yānu yātō tesa nāṣi istak aṣtare 'whoever may have made [his] hands dirty, by this he may bathe, suddenly he is clean' (P-2b6). From PIE *sōlt-, - [German, e.g. English saltlow (< *sōlt,wo-), Schwentner, 1955:117 (P:879; MA:160) The Tocharian represents a PIE zero-grade *sōlt-. Similar is VW (411-412) who reconstructs *sū-lue. Perhaps (Melchert, p.c.) Hittite salpa- 'dog-dung' (*sōlt-Po) belongs here as well.
salāmo (n.) 'flying'
[m: salamo, -/-] [f: /salamîn/; - -] salamo luvo [ramt] /// 'like a flying animal' ('flying animal' = 'bird') (404a3). Cf. sīyamo. From *sāl, q.v.
salācîce (n.) 'salt encrusted ground, saline soil' (?)
[salācîce, -/-, -] salācîcîn [ka]raśhē salācîcînta kem krańñaimpa tansem // 'in the forest, comparing ground [that has] salt encrusted soils with krańñaim' (FK-590b1 [Thomas, 1972a: 229]), kārveiye yar tsakā salācîce mākṣñêrâ pîkē 'stones, gravel, potsherds [?], and salt encrusted ground appear' (K-8b4). The meaning is a plausible etymological guess of Sieg's (1938:39). A derivative of salîyce, q.v.
salpî (adj.) 'blazing'
[m: -/-, salpin] onniśṣāna pūrāsā tsākṣeamane mārmanma ... salpîn cītīs wolo karn 'burning [my] blood vessels with the fires of remand, I stand with blazing spirit' (TIB-64-05). From salıp, q.v.
salîyce (n.f.) 'salt'
[salîyce, -/-, salîyl/-, salîyn] ām♣āl śaše saliyem spā malkeirmipa ewema = BHS cāṃma dravam ca payasā sohī viruddha (ST-a6), sintāp-salîyce yamaṣṭa curm yaksē 'rock-salt; a fine powder [is] to be made' (Y-1b4), Y2b4 (sāly). --salîyctse 'salty': yvērt-tāś pīnām salītcs yoiyaine 'the commander-of-the-center writes on the Salt Way' (LP-3a1), salītcsa swaron swatcsanma yokiaśma 'with salty and sweet foods and medicines' (Y-3b6).
[Reflected a PCh *sali-h,en,-, a derivative of PIE *sali- [Sanskrit sabhaxa-la- 'salty; ocean," Armenian sal (an i-stem), Old Latin sal (n.) 'salt,' OCS sal (f.), 'salt,' more distantly Greek ἱλίς (m.) 'salt,' (f.) 'sea,' Latin sēl (m.) 'salt,' Gothic salt, Old English salt, Lithuanian sal 'sweet' OCS sladkēz 'id.,' etc. (P:878-879; MA:498)] (Meillet and Lévi, 1911:147, VW:417). See also salācîce.
The meaning of the Grundverb and the first causative are clarified, to a certain extent at least, by their TchA parallels. The preterite of the Grundverb (sākā) appears at A-340b: Kotikarne tām pālkāt mroskāt [saŋası sākık] sāk tām yē tāmākkā nānak 'K. saw this and was disgusted [by it]; nevertheless he remained. At night saw exactly the same thing again.' Corresponding to the TchB present VIII we have a TchA present VIII at A-7a3: nunnak pātālsākās kus nu cāmpūtsame krānta̱nā tamna-tarkanā tamne-prastā kālpāraśācim sākkāsi 'again he thinks: who however could, if having found so a woman at such a place and at such a time, hold himself back.'

TchA sāk-and B sāk- reflect PTch sāk-, probably (as if) from PIE *so̱g̱-eh- (an iterative-intensive) from *seg- [Greek ekho 'I hold, have, possess,' kēθhō(by psilosis from *hēkāho < *sēgō) 'hold check, restrain' (tr.), 'stop' (intr.), eu̱kēθhō (act.) 'entertain sumptuously,' (midly) 'enjoy, relish,' Sanskrit śāhate 'prevails, is victorious,' also śāhata, Middle Irish seg (m.) 'strength,' Gothic sigis (nt.) 'victory,' etc. (P:888-889; MA:123-124)] (Holthausen, 1921:66, WV:416, with differing details). TchA present saka, and its possible TchB counterpart *soko-(PTch *sāka-), might reflect a PIE thematic third person singular middle *sēg̱ð(ə)ra (cf. the active counterpart in Sanskrit śāhatai and also the Greek deverbalative noun *hēkō- that lies behind Greek eu̱kēθhō).

sākāske (adj.) 'blissful, happy; blessed, auspicious; [nēc/sakrē, -] sakrē (H-149.199a4 [K-T]). The meaning is based on the almost certain correspondence with TchA sākār (= BHS bhādra-). ]Pace WV (417) the equation of these words with Latin sacer 'sacred' [also sāsir is 'id., sacerdōs (m.f.) 'priest,' Umbrian sakro- 'sacred,' Oscan sakri- 'id., further Latin sancti 'hallow; establish a law,' sanctus 'sanctified,' Sancus an Umbrian/Sabine divinity, Latin saṃgaṃ 'sacred bundle of grass cut from the mountain,' Hittite saklai- 'rite, custom' (P:878; MA:493) seems certain (Pisani, 1941-1942b:2, and earlier WV, 1942:938).

sāksa (n.) 'witness' (?)
[Īsākṣaṭ, -] īkākṣaṭ ikē (623a3).
[If from BHS sākṣa-.
Sāgarā (n.) 'Sagara' (PN of a king)
[-, Sāgari, -] (TEB:59-30).
Sānu (n.) 'Sānu (PN)
[Sānu, -] (289b2).
sānk (n.[ms.g.]) 'community; following; monastery; [sānk, sanktāeti] pudhāktē jádskātra Sārāvastī spe sānkāmpa 'the Buddha found himself near S. with his following' (5a12), makte kakāte gūk-kaun poysām sānkāmpa 'he himself entertained for a week the Buddha and his following' (22a7), yoso sanktāeti ra reki 'also the word of the gathered community' (42a7), sinkamem pepanku 'excluded from the community' (329b1), po sāne teṣāṯā yamāsallona 'all in the community [are] to make a con-fession' (334a3), skas melantsne sānkīṣ . . . yikse tarya tom 'on the sixth of the month to the community 3 tom of flour' (433a21), sak sanktāṇe = BHS sākuśamghasya (U-19a2); --sānkāske 'practicing to the monastery': sāŋgīsa ke ne 'on the monastery grounds' [?] (490b-22). See also sankaken.

[From BHS sāngha-.
sāmkhyē (n.) 'adherent of the sāmkhyā doctrine'
[sāmkhyē, -,-, sāmkhyēṃs-, -] (201b5, 202a2).
[If from BHS sāmkhya-.
sāṇi (n.) 'plan, skill'
[sāṇi, -sāṇi/sānanma, -] śāṇi upāy Jensen e ēlpastye poyā saswe jaitilie sāṇ pās wōya (108b2), ||sānanma=āksāta 'thou didst announce the skills' (520a1), krj j ksa tāne sāṇ tākoy-cu poň nāke 'if you would have a skill, speak now!' (PK-12L-a4 [Thomas, 1979:13]).
A borrowing from Khotanese saṅka 'expedient, means of success' or possibly the Northwestern Prakrit saṅha- 'plan, skill' from which the Khotanese itself is borrowed (Knon, 1932:179, Bailey, 1967: 354-5, WV:640). Compare TchA sāṇi 'id.'

sātām (n.[ms.g.]) 'accomplishment, success'
[sātām, -,-, (M-3a5).
[From BHS sādāna-.
sādharak-anandās (n. name of a meter (meter and rhythm unknown)
[ - , sādharak-anandās/-] (583a5).

sādhukā (n.) 'holly man (?)
[= , sādhukām] (109b6). If from BHS *sādhuka- (not in MW or Edgerton), a derivative of the attested sādu-.

sādṛṣāntenā (n.) 'resemblance'
[-, sādṛṣānten-ṃ, -] (181a2).
[From BHS sādṛṣyā-.
sādṛṣivasēnte (n.) 'resemblance-distinction' (?)
sādṛṣivasēnte sī tāne nikāval (181a2).
[If from BHS sādṛṣyā- + visēsa-.
sāṃ (n.) 'enemy'
[sāṃ samanṣṭe, samanṣāṣi, sānānts - samanṣṭe, samanṣāṃ - samanṣāṃ] sāṃ empe[le] 'the dangerous enemy' (21b8), tsalāpāṃmar śāṣe ce klesanmasseṃ samanṃmen 'may we free this world from the klesa-enemies!' (228a1f), mā nesāṃ pikontamām enēse sāṃ [lege: sāṃ] 'it is not an enemy with evil ideas' [= BHS ripu] (251a2), sāṃve ayāte sat ... samanste yonīyene trapanale 'a sliver of human bone [is to] be pushed into groin of [the figureine] of the enemy' (M-2a4); --sanaus* 'imical': sana[sonntānne] = BHS vairikeṣu (TX-15b [Thomas, 1983:204]), saṁ-sānasāne = BHS avairikā (TX-2b5 [ibid.]).
A borrowing from Khotanese sāma- 'enemy' or from a related Iranian language (Sieg, 1938:4, f. 2, Hansen, 1940:156, WV:639).
See also sānuīne.

sānti (n.) 'twilight'
[-, sānti/-] ||[sānti]-mn ramt kauṃ tapāki ramit it[āl]key[c]ai lak, tsaĩ nākcye rātremen sōksa (73a12), sa[nd]hi-ne kau na 'like the sun in the twilight' (244b1).
[From BHS sāṃdhya-.
sāṃktke (n.mt.) 'medicine, remedy'
[śāṃktke, -a, sāṃktke/sahāktke, sāṃkkeptas, sāṃkkena] sace sarsa [sahāktkea lauploy-ne ait u yam-ni 'with the other hand he might spread medicines [on] him and give him peace' (154b1), saīṣbag-luukīthē saī sānītīkanēnt tārya-ka-ātī sāṃkkeptamapā triyāvati tēvē sāṃk= onuāvē 'the world was sick, long without a doctor and you mixed the seven medicines, the medicine of immortality' (212b23), cēvī saïmkkeptē saïmkkeptīhu nōsa füralle 'the doctor with his medicines [is] urgently to be sought' (286b4), sālpallentē sāṃktke 'remedy for fever' (491a8), tom saïmkkeptē bykaše walsanalle 'one is to grind fine these medicines' (W-336b1). From some Prakrit equivalent of BHS Sānktaka-. See also saïmiknīmau.

sāpās (n.) sp. of medicinal plant
[sāpās, -a, -ll] (W-35b1, W-38a4).

sām (indeclinable adj.) 'similar [amount], like [amount]'
kete niemtsa yōmēm cēvī saïlumpa saïm yolo māskretā 'with whosever's name one does [this], to him is life-long evil' (M-1b9), // mluukī kuukīétē sām āṣye mālkamsa prākāṣaṇēlē '... ground sesame, [each] one the same [measure] [is to be] dissolved in goat's milk' (W-7a6), 'kuramāṣa pīṣāṇētē sām mālkamsa onkarii pākalle '... and saffron stigmas, [each] one the same [measure], with milk, a porridge [is to be] cooked' (W-7b4).

Etyymology uncertain. With TchA sam, J sām is possibly inherited from PIE *som(h)ēm and *sām(h)ēm respectively (cf. Greek homōs 'like, comparable,' Old Norse sam 'same,' more s.v. s.e. (MA.499)). So Meillet, 1911-12:258, Duchesne-Guillemin, 1941:176, Winter, 1961:279, VW: 412-413. Possibly (with Krause and Thomas, 1964:152, 253) a borrowing from Sanskrit (or some Prakrit) sāma- (so also Hilmarsson, 1986a:93). In either case the difference in vowel between A and B is difficult. See also se. sāmpā (v.t.) 'take (away), deprive'
Ps. Ixa/sompi-[MP -, - component]; spēlka sompiār krentats sūviknomets 'Den Eifer nimmt ein solcher den guten Wesen' (Sieg, Siegling, 1949:25) (17b1), pāpōurosēssē scūl cēvī sompiār 'he takes from him the life of [moral] behavior' (17b4), sompiār pēyvai sākants[ē] 'he takes away the glory of the teaching' (19b1), [ś]ālom sompiār 'thou take away my life' (60a3); Ko. V sāmpā- [Inf. sampati]; ce wāstē sū sapariast[s]i // (138a2); IpV I pāsāmpā- [MPSg. psāmpā-] [ma]pī psāmpā rīś [cem rākṣa]isennem lōke 'then take me away from these rākṣasas' (85b4). Pt. Ib /sāmpā- [MP -, - component], - sampātei, -s, sampānte: cīse tāruv saṃpānte-ī 'Die Freude an dir nahm er (mir) fort' (Sieg, Siegling, 1953:308) (496a7); PP /sāsāmpā-; sāssāmpās (Couvreur, 1954c:89).

Etyymology dubious. The alternation sompā - sāmpā - suggests a PTCh *semp- - sempā - with quasi-regular rounding of *e- to -o- in the labial environment (cf. ompā, ompākāti) and regular ū-umlaut. Probably related in some way to TchA sum- (present sumnnā-) with the same meaning and reflecting perhaps PTCh *sāmpāś-* sempā- with different analogical generalizations in the two languages. VW's connection (445-446) with PIE *sem- 'one; unite' (more s.v. se) is possible semantically but no other IE group shows a labial extension to this root. (VW's *sem-w- does not convince phonologically.) See also sampāca.

sārathi* (n.m.) 'guide'
[-, -sārathin/-] (313a5, S-5a5).
From BHS Sārathī-.

sārthavāha* (n.m.) 'caravan-leader, merchant, trader'
[lsārthavāhi, -] -tīkī sārthī lēve amācēnta oṣta-ṃēcan sārthavāhi '... goods, men, kings, ministers, householders, and merchants' (408a5). From BHS Sārthvāha-.

sārm* (n.) 'seed'
[-, -sārm/,-, sarmana - sārmna // sārmmaś * toka sarman sūwan '... for the seeds; [if] he eats little of the seed' (266b), mākte lēve rākā tam sarmanas tamsāsūm py[py]āim kauṇs- okanta 'as the flood scatters the seeds, disperses the flowers, and kills the fruits' (33b7), pyapāi śāma sarman [leg: sarman] okanta (A-4a3).
From sāry- (v.q.) + -m.

sāry- (v.t.) 'plant'.
Pt. Ib /sāryā- [MP -, - saryētīll]; saryētīmpā puteśēnte asāmense keine witskam 'he planted the roots there in the ground near the Buddha's seat' (388a2). The meaning, at least from this context, must be 'to plant' rather, than as usually given 'to seed, to sow.' - TchA sāry- and B sīry- reflect a PTCh sāry-. Since in both languages we actually have sāryā- we may have here a derivative from *serye. That in turn would be derived from PTCh *sāry-'yā/- (cf. A sāryēm 'seed'). The PTCh verb would be similar in formation to Greek heīrō 'I attach, interface' [: also Latin serere 'attach, enchain,' etc. (P-911)] (Schrader/Nehrung, 1919:583, VW:418-419, though differing in details). The semantic development might be something like *put in a row (cf. Latin series) > 'plant (in a row).' Alternatively we might see the whole Tocharian family to reflect a PIE *sēh-/*sēh- 'seed' from *sēh-/*sēh- 'sow' (P-890; MA:534). Particularly we might compare Lithuanian sōra 'millet,' Latvian sāra 'common millet.' See also sārm and possibly saiweśīnīa.

sārri* (n.) 'assembly'
[-, -sārri/-] [kākkākatamen saari warposāmets eposes] (91b2), sū sārīne māsa 'he went into the assembly' (337b2), [numen poine klenkenmen korpontrī painēsa ka sārīs di yati auntsēnte 'then all descend from the wagons and immediately they began to go on foot to the assembly' (PK-AS-17K-b2) (Pinault, 1987-82). Etyymology unknown. VW (418) assumes a derivation from PIE *sed- 'sit.'

sālapanī (n.) 'Desmodium gangeticum DC' (a medical ingredient)
[sālapanī, -, -] (500a4).
From BHS Sālapanī-
sāle (n.) 'ground; basis'

[sāle, sāl] / gōr sāle sāl rānākī 'a gift [s] grounds for moral behavior and rānākī (23a5), [miāl] alemel sāle priyam 'they do not bear the basis [?] for another birth' (24a4, // sālāyantya [lego: sālāyanta] sāle wa[s]a // in he gave ground to the seeds [?] (475a3), sālesa keviye wentsa pepašu kuncūšale salye utdārtānt sāmya sāntike 'sesame oil [is to be] cooked with cow dung on the ground; [it is] a medicine for swelling [caused by?] a disease of the bowl' (497b3a4).

From PIE *sōlo-, exactly matched by Lithuanian sūolas 'benech, chair' or Latvian sūls 'benech' (VW, 1966:504, 1976:417) and more distantly equated with Albanian gjo[š]l 'clearing/pasture where salt is strewed for domestic animals' (PIE *sēl), if the latter is not a derivative of *sul- 'salt.' Cf. P:898-9 with other, more dubious connections.

sānkīn (n.pl.) 'a (facial) wrinkles (?) pockmarks (?)'.

[Il, sānkīnts, sānkīs] sālype lyp[at]is [i sālnkīnts sāntke (497b8, sānkīnts sāntke) 'it is the remedy for s.' (497b9), sārvāna sonopālle ... piksaana sānkīms yora[m] po naksām 'the face is to be anointed ... it destroys all [?] wrinkles [?], pimples (?) (W-40b3).']

Etymology unknown.

sātik (si.vt.) 'spread (out) [intr/ir]'

G Ps. III sātik/ [MP sātik/, sāktentār/MMPart. sāktameane]; aulo[i] cpi sātkentār-ne lykt worried sākkumeane (139a3); Pt. 1a /sātkā/- [Il, -sātikā]; /Il aur[ts]esa sātkāre 'they spread out widely' (37b8); PP /sātikā-; --sātkāle only in the derived adjective --sātkāletstse' (531a4); --sātkor* 'spread' (n.); tom klesānmats sātikora 'by the spread of klesān' (228b2).

K Pt. Illb /sātkā/s/- [sātkasamai, -a/s]; [I]aika nūs yūnorsse šerke sāktēsana sānkāna sātkasamai 'thus did I spread the divine and human forms in the snare of the deed' (154b5).

Etymology uncertain. Possibly from PIE *sur-sko-0, derived from *suel- 'be strongly moved' [: Lithuanian siausis (siu[si]) 'rage; separate (grain from chaff); spread (of diseases),' Proto-Germanic *suel- 'boil' (cf. English seethe), more distant, Lithuanian suōbī 'rave, rage,' Avestan hāvayeti 'stews' (P=914-5)]. Also possible, though semantically a bit more distant perhaps, is Hillmarson’s suggestion (1991:129) of a putative PIE *swid-sko- and a relationship with Lithuanian sviestis 'to throw,' svaidyti 'to throw around,' Latvian sviēs 'to throw,' presupposing a PIE *sweld-. Otherwise VW (*sukk- {423-44} and Pedersen (*sh-Tk- with the reduced grade of *seh- 'spread' [1941:237]). The latter is semantically plausible and phonologically possible, but whence the -T- extension?

sāntstētd (adj.) 'being in a trance, trance-like'

[f: sāntsted, -afts] emenkas pāspārtau cwi main palskw attsaik • sāntsted s cwi kfe[ks]tst[senē]'within his whole thought and feeling [were] turned around; his body [was] in a trance' (41a2).

From (unattested) sanme* 'trance' with regular metathesis from PTeh *sānme < PIE *supno- 'sleep' [: Greek ἱπνος, OCs st sno, Albanian giunme, all from *supno-; see also spane (P=1048-49; MA:527) (K. T. Schmidt, 1980:409; Normier, 1980:262). (Otherwise VW (422) from PIE *seng*). Though the etymology seems certain, the difference in treatment of the original PIE cluster *pn- in *supno- (> sanme, cf. yemen 'gate' or present-stem yūnūs- from yūp-) and *sweptno- (spæne 'sleep') is not clear. See also spane

sārpe, see s.v. srēnk.

sārpe (vi.) 'beat [of a heart]' Pt. III /sārp/-, -sārp: arānci sārp 'the hearts beat' (119a4). From PIE *sreb- 'sip, slurrp' [: Armenian arbi 'I drank,' Greek rōphē 'I gulp down,' Latin sorōb 'id.,' Lithuanian srebū 'id.,' surbū 'suck, sip,' Slovenian srebati 'id.,' Albanian gjerp 'sip,' Hi̠ttic u(s)rap- 'gulp,' etc. (P=1001; MA:1755) (VW:422). Unlike VW, however, who takes the meaning to have originally been *suk' and the extension to the beating of the heart made on the basis of the heart's being a pump (which would seem to presuppose a very sophisticated understanding of circulation), I assume we have *surbup 'beat [of the heart]' on the basis of the sound involved (similarly English beat).

sārvān (n.,pl. tant.) 'face'

[Ilīsārm, -a, sārvān] /Il [spā]ros ek ce kaklaikausa sārvān /// 'color gone and the face withered' (405b3), lantsey sārvāna 'the queen's face' (514b8), sārvāna sonopālle meūmā enese sārvāna māskentār-ne [one is to] anoint the face; his face becomes like the moon' (W-40b2); --sārvānasse 'prting to the face': [īsārvān] fājse tah pāllentāssse mehe 'the whole moon of thy face' (71a5), sārvānasse mandānā poysīntse 'in the mandana [= orb, circle] of the Buddhas face' (H-149-ADD.4a4 [Thomas, 1965:196]); --sārvān/lako 'face-wash': sārvān/lako ašye mallvera 'a face-wash with goat's milk' (W-10b1); --sārvān/wafo 'face-wash' (W-13a6).

A neuter plural, (as if) perhaps from PIE *struha-jo-neh, from *streuf- 'spread, build up' [: Latin struō 'I build, construct, arrange,' struēs 'pile, heap,' Gothic straujan 'strew,' Old English strōwian (> Modern English strew), etc. (P=1030-1031)]. The semantic development parallels that seen in Latin faciēs from facere (cf. VW:423, who starts from *streh-eh-neh). Hillmarson (1989c), in a variation on this etymology, proposes to start from *str(u)h, d-mn, or rather from the plural *str(u)h, d-mne-h, where the *m-disappears in the *Cmn- cluster by a rule of PIE date and then the *d-disappears regularly before a resonant regularly in the history of Tocharian. Better perhaps would be *str(u)h, smn-eh, since *s- also would appear to have disappeared regularly before a resonant in Tocharian (cf. strūm). (Not with K. T. Schmidt [1980:409] the equivalent of Sanskrit śrvan (dual) 'corners of the mouth' since the loss of *k- in Tocharian would be
inexplicable.) Emmerick (1990) discusses a possible parallel semantic development in Khotanese sārvarc- ‘mouth, face’ from PIE *kwehr₂- ‘swell.’ See next entry.

sārvecce (n.) ‘form of existence’
[sārvecce (K-T) ~ sārvecce (K-T)l/ur, -r, sārveccei] po sūkām sārveccein ‘we filled out all forms of existence’ (45a6), kūtankana sārveccein sāl yāmorsa cmelane ‘filling out the forms of existence by one’s own deed in [one’s] births’ (229a223). (As if) from PIE *strul(h)jo- + -Ten- and thus similar in form and meaning to sāreīna, q.v. (VW:423). See preceding entry.

1sāl- (vi.) ‘arise, fly’
Ps. II */sāl/*-l/-: (see discussion); Ko. V */sāl-/* sālā/-: (see discussion); Pt. lb sālā/-: /sāl-anār̥sānā nā aśmeni sālīne ‘grief(?)’ arose in her heart; from the balcony she hurled herself’ (109b2; PP ḫsāsālā-/-:... lāktense sānānā nī arācine ‘... having arisen in my painful heart’ (H-ADD.149.83a2 [Hilmarsson, 1990:93]).

This paradigm is matched in TchA by an athetic present (i.e. third person plural sūlīc and present participle sūlīmān). The deverbal TchB adjective sālymo ‘flying,’ q.v., strongly suggests that the present stem that in that language was thematic, either *sāly- or *sāly-. (since the initial s- of sālymo could be the result of assimilation to the -ly- rather than original). In both languages the subjunctive must have been an ablauting one of Class V: sālā- ~ sālāk in TchB, salā- ~ sālāk in TchA. TchB preserves the weak-grade of this subjunctive in the derived verbal adjective salamo (sālāmā) ‘flying,’ q.v., while TchA preserves the strong-grade in its derived verbal adjective salat (sālāt) ‘id.’ (summarizing Hilmarsson, 1990:102). The presence in TchB of a thematic (Class II) present beside an ablauting Class V subjunctive is rare but attested (cf. kals- and tresp-). See s.v. *sāl-. See also salamo.

2sāl- (vt.) ‘throw, throw off, throw down; humble; lay to rest [of the dead].’
Ps. X (? */sālāsk/*l/-: (see discussion); Ko. II */sālāsk/*i/- [Inf. sālātsi]; /sālāsk-māgran ke suddhāt sālāstī ‘to throw off the religious cloak’ (cf. the father and mother’) (412b2 [Hilmarsson, 1990:99]); Pt. II */sālāsk(i)/*l/- [sālāsta, sālāl/*r, sāl(i)āre; MP.- sālāta, sālālet]: Dipankara śuk upparāna sālāsta ‘they did not throw seven lotuses over D.’ (Qumtra 34-66 [Pinault, 1993:94-175],) allek no kā arāhante sālā antesē [perpetre] ‘but a certain other arhat throw off the burden of the skandhas’ (447 [Hilmarsson, 1990:99]), retke sālā kaukalsit ‘he threw down the army of K.’ (211a7), // sālātsit ‘around sālāt ne- kā cātākam sān (n)em sālāte ‘grief(?)’ arose in her heart; from the balcony she threw herself’ (109b6); /sālātsi sān dhīm sālāti keścyents swāsak ‘they did hurt thyself from the mountain to feed the hungry’ (239a3), tā, erkhennasa sālāte ‘they laid her to rest in the cemetery’ (560a2/3), plese sālāte-ne ‘they threw him into prison’ (H-149.40a5 [Thomas, 1979:121]), yalsie tinārānta yārīne yārīne sālāte ‘they threw 1,000 denari on the road’ (H-149-add.12a5 [Thomas, 1954:757]); PP /sāsālā/-: sāsālās

palsko[sa snai] wyaksep pāklys ‘listen with a humbled spirit and without distraction’ (77e5/5); PP /sēsālyu-/-: sēsālyu lyakem yops-ittsāna wu/ [lege: warsāsinne] ‘having thrown down the fences/gates (?), he entered the thick brush’ (338a1).

This verb and *sāl- below are distinguished from 1'sāl- semantically. The latter has clearly ‘upward’ connotations (‘fly, arise’) while 2'sāl- and 2'sāl are ‘downward’ in orientation. They describe the fate of an object in air when gravity has taken over. It should be noted that 2'sāl- and 2'sāl- are largely, perhaps entirely, synonymous.

This paradigm has a number of special features that need some explanation. The subjunctive (represented by the infinitive sālātsi) is descriptively a Class II (thematic) subjunctive because of its initial palatalization, though its lack of root final palatalization is unexpected. If it were from *s(e)lye- (à la Þilmarsson, 1990) we would expect *slyeis, just as in kāltāsi ‘to steal’ (< *klyeis-), or much more particularly aklyēsi ‘to learn’ (< *a-kliey-). One should note, in any case, that the double -l- precludes the identification of this stem with that of the deverbal adjective sālymo ‘flying’ which, moreover, would be extremely dubious on semantic grounds. The combination of initial palatalization plus root final -ll- has the look of an old thematic subjunctive (*sāly-) where -n- (> -lyn- > -In- > -ll-) has been extended from the present. It is as if we have an infinitive *sānmati ‘to come’ (rather than the attested sānti) on the basis of the usual subjunctive stem sām- (cf. sāmnām ‘he will come’) where the -n- has been imported from the present kānmati. This explanation would strongly suggest that the present for 2'sāl- was *sālslant- (< *sānslant- *sλνσκο-). The -ll- proper to the present is also to be found extended to the preterite and preterite participle.

I put in this paradigm also the preterite participle sālāstā-sālāstā-sālāstā after doing so allows us to group together in one paradigm all those forms with -ll-. It would, with its lack of palatalization, have the same relationship to the palatalized preterite sālā- as kāltāk- ‘followed’ does to sālāka. This placement seems likely on semantic grounds as well. Though usually translated as ‘aroused’ in this context (so Þilmarsson, 1990:91, with previous literature), an injunction to listen to a religious text with a ‘broken and contrite’ spirit seems as likely, if not more so, than with one that is ‘flying’ or ‘aroused.’ In any case, it is matched in TchA by sālsunti in an almost identical context which, if properly restored, would be the exact morphological match of the TchB participle.

The second preterite participle sālāyu- bears the same relationship to its preterite as pepalvyu- (in the abstract pepalvyurlosa) does to pływa ‘bewailed’ or the once attested lelku- (in the abstract lelkormem, beside the usual lelāk- ‘beside’ yāk ‘saw.’ If these participles are correctly translated in their single attestations, they may have been semantically specialized. See s.v. *sāl-.
Su-1a); Pt. Ia /sälpä/- [-, - salpal/]; PP /sälplp/- sälplpsais = BHS sälčpt- (251a5); -sälpp<he>fever': samis'pukkäššep sälppalltense sänkte [it is the remedy for a complicated [by a derangement of the three humors] fever' (497a8).

*AB sälpl- reflect PTeh *sälplp- from PIE *swelp-, an extension of the widely attested *swel- 'burn, smoulder' (P:1045; MA:88). The extension is otherwise attested only in Germanic (e.g. Gothic swibls and Latin sulphur, from PIE *swelplp-/ (P:1046). This etymology is VW’s (1966b:100) and is much to be preferred to his later one (1976:421) in which he connects this word with sälpyte 'fat, oil.' See also sälpmo and salpl and, more distantly, sleme.

sälpmo (adj.) ‘blazing, glowing’

[m: sälpmo, -/, tl: [f: - , - sälpmänial/ sälpmämña, - , - ] sale sälplma[/mo [kälpl]tär-ne kektensina 'a blazing mountain was found on his body' (22b5), // [säl]plamähna tu-yänkësa wfoñuwa kâkâyusasi 'he [scil. the monster] had opened his way in this way two blazing mouths' (576b3). An adjectival derivative of sälpl-, q.v.

sällyie (nf.) ‘line, streak; border; rule’

[sällyiye, - sällyial/-, - sällyiain] sâkâšsa sâj sällyje mkte [sic] [w]a[n]e nakstâr-se prensite 'as a the mark [made by] a stick in the water disappears in an instant' [sälje = BHS râjF] (3b6f), [A]ranemim bënte yoprmtse sälaj lyutsteante ‘they drove King A: out of the border of the country' (86a5), sälaj ræ=anâiaia passatai slâna [leq: slâssan] sälajin[no] ‘as [thy] life, thou hast guarded the right line of moral behavior carefully' (241a6), sälajatana rîno nortvânnisä rînte kemëri ‘likewise by the [right] rule they came to the city of cessation and nirvana' (PK-16.3a11, Pinalit: 189,50-156), ot toj Mahâssammatem lëntisâ sällyia[n] pärki takäre 'then the rules were published by king M.' (PKA-16.3b2.13, ibid:157).

*TChA sliy and B sällyie reflect PTeh *s(a)llyiye, which in turn may be (as if) from PIE *s(h)aiw(e)-i and related to Latin stem 'smear' and Greek (Hischchan) almein 'id.' The semantic development would be *'smear' (noun) > 'streak, line' (VV:431).

säuwa, see s.v. soy.

säuwerske (n.) ‘little boy’ [dim. of soy]

[säuwerske, - sääuwerskel/ // [ts]uem sääuwerske wîpîla nîn na tsauku ci// ‘they give the little boy to drink; however, I succed thee for two years’ (415a3), pârûræ ram no sääuwerske cau lâle po trûcă-næs ‘as a little boy to [his] father, he bewailed all [his] suffering’ (unpub. Berlin fragm. [Thomas, 1968b:212]). A diminutive based on säuwa, the plural of soy ‘son,’ q.v.

sääuwrerske* (adj.) ‘pertaining to a son’

[m: -, - sääuwersšs] kë se wat sâwšante [leqe: sâwšate] sääuwrersš=âlkâka ‘whomever lived by the desire for a son’ (46b7), [pârûr-mâr-sääuwersse laressana řenma cems po kûrstâwa : larawũesee sääuwersee aračiânu
su (demonstrative/pronoun) 'the; he/she/it' [the usual anaphoric pronoun of TchB]

su (adjective) 'of the; at the' [referring to a specific person or thing]

su (pronoun) 'it' [used to refer to an inanimate object]

su (preposition) 'in' [used to indicate location or direction]

su (conjunction) 'and' [used to connect two clauses]

su (interjection) 'uh!' [used to express surprise or wonder]
High German swanac ‘supple, slender, slim,’ Old English swancor ‘supple, slender,’ swincan ‘work, 'punct oneself’ (< *s[-]̆ bend [to one's labor]’), swenχan ‘plague, trouble, torment,’ OHG swenkian ‘swing (ir.),’ fling (away),’ etc.; OHG svingan ‘swing (intr.),’ vault, fly, ’Old English svingan ‘strike, whip; vault,’ MVG svingel ‘(bell) clapper, (pump) handle,’ etc.; Old Norse svagja → svagra ‘trotter, stagger, dangle, swing,’ sveggja ‘turn a ship,’ etc.’ (P:1047-48; MA:63). Probably ‘svenK-’ (‘sunk-’) is to be taken as a nasalized variant of ‘s(e)NK-.’ To be rejected are VW’s suggestions for the Class VII present, pp. 444-445) of a borrowing of B from A sunk- itself from PIE *sek- ‘follow,’ or (for the Class VII present, p. 445) a borrowing from an unattested A sunk- itself representing a PIE *seg- ‘-w’.

sukkōmel (n.) ‘cardamon’ (a medical ingredient)

*šuksmel, -/-l (W passimo). From BHS sūksmelī (Filliozat).

sukhasaumansyendri* (n.) ‘indication of fortune and joy’ (?)

[-, -sukhasaumansyendri]/l (171a7). From BHS sukhasaumansyendri.

sukhavedanīyaśpari (n.) ‘touch of the consciousness of pleasure’ (?)

(71a7). If from BHS sukhaśvedaṇīya- + sparīt-.

sugandhi* (n.) ‘olibanum’ (?)

[-, -sugandhī]/l [sugandhi] turyai sumāṇṇṣa vairai (571b3). From BHS sugandhika.

sugant* (n.) ‘Anthropogon schaenonanus’ (a medical ingredient)

)[-,-sugantī]/l kuṃciṭāṣe sāyve balimpa kalyaṃcasi yamāṣe sugantīṃpaṃ=ṣe pākṣalle ‘with sesame oil and Sīḍa cordofolia an elucatory [is] to be made; together with Anthropogon schaenonanus [it is] to be cooked’ (Y-2a6). From BHS sugandha- (Filliozat).

Sacaratavārg* (n.) ‘Sacaratavarga’ (a chapter of the Udānavaṇga)

[-, -Sacaratavārg]/l (S-3a4).

sucikar* (n.m.sg.) ‘needlecage’

[-,-sucikar]/l se samāne ayāṣe kemesase sučka ramṣat pōyī ‘whatever monk makes a needlecage out of bone or ivory, pōyī (H-149.3x34) [Couvreur, 1954b:49]). From BHS sučikara-.

Sujāte (n.) ‘Sūjāta’ (PN)

[Suqāte, -Sujāte]/l (748b3, 485a3).

Sutate (n.) ‘Sudatta’ (PN of a monk)

[Sutate, -/-l (463a2).

Sutasome* (n.) ‘Sutasoma’ (PN)

[-, -Sutasomi, /-l Sutasomi procer ‘the brother of Sutasoma’ (Levi, 1913:320).

sūtāmāri (n.) ‘nectar’

[sūtāmāri, -/-l W-5a5]. From BHS sūtāmāra- (Filliozat).

sūtā* (n.) ‘sutra’

[-, suṭatme, suṭā/-, suṭatmiṃs, suṭaranama- suṭarānta ‘weha puṇiṣkte ṅaṃ sutarāma ‘the Buddha spoke many sutras’ (33b5), preku se sūtār winai abhidhārī aikyakime tākaṃ ‘I will ask [that] one knows the sutra, vinaya and
Sumati (n.) ‘Sumati’ (PN)
[Sumati, -/l] (365a2, 366a5).
sumariās (n.) ‘Centrutherum anthelminticum (Willd.) Kuntze’ [aka ‘Vernonia anthelmintica Willd.’] (a medical ingredient)
[sumariās, -/l] (W-31b4).
sumaswiī (?)
sumaswiī (489a1).
sumām (n.) ‘great flowering jasmine’ [Chrysanthemum indicum Linn.]
[sumām, - sumām] sumāṃpā qaṭašē yaśi motāmpā yokaḷe [lit it] is to be set [for the] night with sumānā [lit it] is to be drunk with alcohol’ (P-1b3), sumām qaṭut koḥ yapanṭe trakṣaṇ mātāṣe warṣa śrāvṇaśaḥ “sumānā, and as much pollen, the awns of barley with honey water, [lit it] is to be dissolved’ (W022b2);
--sumāṃnē* ‘prting to sumānā; sumānēṃ warṣena māḷaadāndike käṛskemane … sumānēṃ warṣena kāṛṣāya ‘strewing the māḷaadāndika with sumānā garlands … [lit it] is to be strewed with sumānā garlands’ (M-3a4).
[From BHS sumānā- (Filiozot).
Sumer (n.) ‘[Mt.] Sumeru’
[Sumer, Sumerānta, ‘Sumer/Sumeranta, -] pernērēñē Sumeras tāpārontaṃ [tār]neśe śnātā ‘thou didst stand at the peak of the heights on glorious Sumeru’ (203a5, 359a), sumudattāra kātkare epe wat no Sumerasa tāpe tākőśa ‘may it be to me deeper than the ocean or higher than Sumeru’ (268a1);
--sumerēs* ‘prting to Mt. Sumeru: Sumerasāṃa swārācānta rānta ‘like Sumeru-rays’ (73a5);
--Sumer-saḷe ‘Mt. Sumeru: kēṃ sā aurtṣa … Smer-saḷe vāṛrīa sāi ‘the wide earth … the mountains even to Mt. Sumeru’ (45b7), [Sumer]-slent-saṃkār rānta ‘like the peak of Mt. Sumeru’ (74b5).
[From BHS Sumeru-.
Sumaisē (n.) ‘Sumaisē’ (PN)
[Sumaisē, -/-l] (433a6).
suno (n.) ‘libation’ (?)
[suno-, sumai] (W-31a4)
sumai [in a list of medical ingredients (Filiozot reads: su[pai]) (W-15a4), Pusnakṣātāne pātronā ṛiva ṛeva ṛa ekāṇa yāṃtī suño [Filiozot reads: su mo] pvarne hom yamaśaḷe ‘in [the constellation] Pusnakṣātā, if one intends to make anyone whoseover subject, a libation [is to be] sacrificed in the fire’ (M-1b7). The readings here are those of Sieg (1954). The meaning suggested here is based on a presumed etymological connection of suno and sum-, q.v.
suras (n.) ‘myrrh’ [Vitex negundo Linn.] (a medical ingredient)
[suras, -/-l] (W-15a4, W-41b2).
[From BHS surasa- (Filiozot).
suraspatrā (n.) ‘myrrh-leaf’ (a medical ingredient)
[suraspatrā, -/-l] (W-23b2).
[From BHS surasapantra- (Filiozot).
surme (n.) ‘[Mt.] Sumeru’
[sumer, su[mer][l] ‘catarrach [of the eye]’
whoever these will be, blinded for a long time by the cataract of ignorance' (408b8), viparyäše sūmisa 'by the cataract of error' (4-Sb2). ■ Etymology uncertain. Perhaps (as if) from *suh pauses -sour, sharp, saur (m.) 'dirt; animal semen,' English sour, Lithuanian sūras 'salty,' OCS syr 'damp' (P:1039) (Holhusen, 1948:289, WW:446).

sūryakāntas* (adj.) 'pertaining to sun-crystal' [m.://sūryākāntas, -as (-73b4, 75b1)]. ■ An adjective from *sūryakānt from BHS sūryakānta- 'sun-crystal, sun-stone.'

Suvarta* (n.) 'Suvarta' (PN). [-, Suvarti, -/1] (490-II-2).

suwu (n.) 'pig, hog.' [suwu, -suwula/ suwu = BHS sukbara [in the calendrical cycle] (549a6), suwu-pikulan wace mehatmase///'in the year of the pig, the ... of the second month' (G-Qo-1). -swāṃūne 'prting to a pig'; swāṃūne wemšiye krāṅkāle wemšiye kūniye wemšiye 'pig excrement, chicken excrement, and dog excrement' (P:1b3), swāṃūne misā mačma wirot 'pork flesh with honey [is] forbidden' (ST-a3). -swāṃūne-sukūnato* (meter of 4 x 15 syllables [rhythm 8/7 or 7/8]) (108b9).

■ From PIE *sūkəs: Avestan (gen. sg.) hū, Old Iranian suvēs 'young pig, piglet,' Greek πῦκα (m.) 'boar,' (f.) 'sow,' Albanian thi 'pig,' Latin sīr 'id.,' Old English sūs 'sow' (P:1038; MA:425) (Feist, 1913:152, WW:446). The Tocharian word represents a virtual PIE *sūsən-. Sušak* (n.) 'the constellation/zodiacal sign' Višakāh [ [-, Sušakhl/ (M-2a2). ■ From BHS višakāh. (Filliozat).

se (nompl/noun) 'this' [m: se, se, ce/ if: sā, tā, tāl/oy, - / [nt: te, tente, te/]. ■ TchAsa and B se which occurs by itself and extended by -n (see sem) reflect PTch *se from PIE *solsi, [Greek polhetai̇, Sanskrit sāstātāitā, etc. (P:978-979; MA:457)] (Meillet in Hoernle, 1916:383, WW:410). See also sem, su, and samp.

sek (pronoun) 'this'
sek parātīyasāl [nupāl] (151a1). ■ se, q.v., +k(-i).

sekrēte = sekrēte 'this very army!' (599b3).

sekwe (n.) 'pus'
[sekwe, -/1/ // yente sekwe yasar laikell// (H-149.81a1 [Thomas, 1972:446]); -sekweše 'prting to pus:' yasar sekweše ver/ (H-149-ADD.19b5 [Thomas, 1954:737]). -sekweštse 'purulent'; tanałykam ramk sekwetse pēra ra 'like the flies ... the purulent wound' (48b9). ■ TchA sakau and B sekwe reflect PTch *sekwe from PIE *sekau 'sap, resin' [Greek opōs (m.) 'sap,' Albanian giuk (m.) 'blood,' Lithuanian sakal (m.pl.) 'resin,' OCS sokau (m.) 'sap, juice of fruits' (cf. P:1044; MA:499-500)] (Pisani, 1942-43a:28, WW:411).

sem (pronoun) 'this'
The text appears to be a page from a book containing entries from a dictionary or a translation/interpretation of a text. The content is written in a mix of English and another language, possibly Latvian or Lithuanian, given the names and terms used. The text is dense with vocabulary and appears to be discussing terms related to emotions, support, refuge, and other related concepts.

Some key phrases and terms include:
- "support oneself, lean on (on); stalk" (sai-n-)
- "calm, peace; sain (voc. saim)" (asce, 732a1)
- "etymology obscure. Tcha se- and B sai-n- reflect PTC *sai- for the underlying -s-, witness the A preterite participle *saiyu and likewise B *saiau. Given the underlying -s-, VW's etymology (425) *sod-y- (from PIE *sed- 'sit') cannot be exactly correct. Perhaps *sod-y- is so long a grade would be somewhat surprising (the apparent long grades in Balto-Slavic are all presumably the result of Winter's Law. Perhaps, instead we have PIE *seh-y- 'bind' (P 891-892) - compare the meaning "stanch." The present and subjunctive reflect a PIE *nu-present (relegated to the subjunctive in Tocharian) and a derived iterative-intensive present *nu-she-o. See also sain.
- "support, refuge" (sain (n.f.))
- "seeking refuge" (402a1, sain yōmormen / BHS nīthāra (P-K-N 1345) *16b5 [Covure, 1967(1969); 154] ; sain-vāste 'having sought refuge' (408a), yes 'pādhāyā wesi sainm waste seymer-ke you teachers were our support and refuge' (108a6), sain-vāste BHS nītha protector, refuge' (H194.24ub; 169); sain-vaištstse 'having support and refuge' (583b1). From sain, q.v., +m (cf. the formation sārnām)."
som-. see sāmp-

soy- (vi/vt) [G] 'satisfy oneself, be satisfied', [K] 'satisfy'

G Ps. I /soy-/ [lt-, soy-]: māṅk soyec piś-emelıana likubectl // 'are you still not satisfied with the sufferings of the five births?' (12b4); Ko. I /soy-/ [Opt.-, -soy-]; Inf. /soyis-: swārāsat mā soyisī cāmpyābā 'you found pleasure [but you could not be satisfied'] (32b7), empelona klesamana mai no palkos ki soyi pūst satat tākery (TEB-64:06); Pt. Ib /soy-/ [lt-, soyare]: soyēre laikār tekī 'they were satisfied/sated and removed disease' (H-149-add.122a [Couvreur, 1954c:a7]); PP /soyos-]: cemelie srikalīsena tākān sosoyu 'from birth and death will he be sated' (64b4), warsie metitārtārse [leje: malitārse] arūche[r]-[es] samudrā tār sosoyu 'thy heart-ocean, filled with the water of friendship, is satisfied' (221a1), sosoyos = BHS trptih (U-3b3) -- soylihe 'satisfaction, satiety'; persat soylihe ekena 'call up satiety out of possession' (21b3) -- jetive sānsante pekel sānunhe sotri krentīnto soylihe wreweı 'the jewel of the law, the Udana, the monkish textbook [is] called the satiation of good things' (33a2/3), soylihe = BHS trptih (U-3b2). K Ps. IXB /soyisk]/-[-, - soyāken; APart. soyāseīka: arūche soyseṣeča kisėntense wo 'satisfying the heart, the king of the world' (51a5), -- soyśekam-ne wēki allonka lokadhidamten [amem] (567b2); Ko. IXB /soyisk]/-[Inf. soyas(i)si]: intrisse samudrar mā soyasi cāmpyāwa 'I could not satiate the ocean of sense' (TEB-63:02); Pt. IV /soyass-/-, -[soyassata, soyassal, - soyassare]; sosoyu po wolome sōwiṣi[ti] yōksiy aorsia 'he satisfies all beings through the gift of food and drink' (22a7).

Etymology obscure. Perhaps from PIE *seh₂i- (‘satisfy’): Hitite sāh₂ ‘stuff full, clog up,’ Sanskrit asāvda- ‘insatiable’ (*<sah(2)-e-), Greek dētā ‘satisfies himself’ (*<shy-e-o-), Latin satis ‘full, sated,’ Old Irish sāth ‘satiety’ (< pre-Celtic *sāthi-), Gothic sāps ‘sated,’ gāzōjan ‘satiate,’ Lithuanian sotās ‘satiated,’ sōtis (f.) ‘satisfaction,’ OCS sōz ‘satiated’ (with difficult -y-), etc. (P'y: 876; MA:500). This etymology goes back in nuce to Pedersen, 1941:264 (cf. also Bailey, 1958b:531, Winter, 1962a:32). The TchB soy- may be a generalization throughout the paradigm of a shape proper to the preterite singular or subjunctive (cf. yop- [< yap- ‘enter’], work- [< wāit- ‘decide’], or- [< ār- ‘leave’], etc. [Adams, 1979]). Compare, with a different generalization of ablaut, TchA si-n- ‘satisfy.’ Also possible for TchB, though less likely for TchA, is VW’s derivation (42e) of both from a PIE *suh₂d-ly- (I would assume *suh₂d-y-o-): Sanskrit sādāya- ‘make tasty, sweeten, heal’; related to PIE *sveh₂du- ‘sweet’ (more s.v. swāre).
sorrømp (adv.) 'down' [only with kløv 'fall']
[ri]næi akkål sorrømp [k]løya poisnøste 'he cherished a wish and fell down [in front] of the Buddha' (22a8), einviklaút kentra [k]løya sorromp lakkles 'on the iron earth the suffering one fell down' (22b6), mæker sem-né es-innusa 7 kløya [lege: kløya] soeya sorromp 'the mother came to him, blinded 7. she fell down before him' (49a7).

Etymology unknown. For a suggestion (sorr < PIE *s²ₕ₁²-r-, a derivative of *sēd- 'sit') + -omp 'there'), see VW (435).

solme (adv./adj.) 'complete, altogether'
ananúršúnta solme tarya yámsate 'he committed the three ñántaryas [sinful actions bringing immediate retribution] altogether' (22b3), núnká-se solme kalpa[nma] 'altogether 91 kalpas [long]' (25a3), solmona indriñu [tal 'all sense-organs' (119b5), poysiš aklyamai po solme tarya ptkúnta 'I learned from the Buddha the whole entire tripitaka' (440b3), ma te tsatsaltarmem naukámnne so[ln]e su šíke mā=ysår-ne 'not having crushed it he swallows it; the whole of its taste he does not savor' (407a1/2), sú cwi ýámon solme nskeťar 'the action of whom is complete' (AMB-b6), nraintam cmenrta solmem omte šaul sáyem 'they will be [re]born in hells; there they will live [their] whole life' (K-2b4).

Related to TchA salu 'id.' which obviously reflects PIE *solo- [Grek hólos 'whole, entire,' Sanskrit sárva- 'id.,' Latin salvus 'id.,' Albanian gialé 'powerful, fat, lively,' etc. (P-979-980; MA-262)] (Meillet and Lévi, 1913:386). With a different derivational suffix (and the rounding of the vowel in a labial environment) is B solme (< *solo- [VW:412]). The same formation is to be seen in Khotanese harma- 'all, any' (Hilmansson, 1986a:19). Also with different derivational suffix are Old Latin solus 'totus et solidus' (< *solo-) or Armenian solj 'whole, healthy' (< *solo-).

sauške, see somške

sauke (n.) '?’

[sauke, -saukel-, -sauken] lýk sauke tanki // (74a4), erkatiene kemku ra sauke ymifye msketár (92a3), píánu sauke wálnem (429a5).

saumanasye* (adj.) 'causing gladness or cheerfulness of mind'
[mu/saumanasyi, -] (176a3). From BHS saumanasya-

sauvirájan* (n.) 'collyrium'
[sv-, sauvirájan]/ (M-3b4). From BHS sauvirájan-

skák* (n.) 'balcony'
[hl-... skakanma] skakamamem kaunünte pärkorne wawōkauwa pilāta 'from the balconies petals [that had] unfolded at dawn [were strewn]' (PK-NS-12K-b2 [Winter, 1988:788]), Simprayentse patsinķās skakanna lamsemnúr 'they are constructing the balconies to S.’s window' (TEB-74-03). The equivalent and cognate of A skák. Perhaps a borrowing from A skák if the latter is (with VW, 1966b:498, 1976:428-429) from PIE *skēko-(m.) 'that which projects' [Old Norse skagl 'point of land sticking out,'
skār (vt.) 'kiss'

Ko. V iskāvar-/ [Inf. skāvari]-[skāvar]s [kāvaras] [akāwaras] [akāvaras] 'thou seestest him on [thry] knees and began to kiss his little face with [thy] tongue' (83a3). • Perhaps borrowed from Khotanese skau- 'touch' (< *Proto-Iranian *skarva>-) VW:640, or perhaps related in some fashion to Greek ξυκαρέο 'I kiss' (< *xu:ka-r-eso-) and Hittite (3rd. pl.) kuwawasanza 'they kiss' (Melchert, p.c.; P:676; MA:335).

Skatattatet* (n.) PN of a government official (Lévi, 1913:316).

Skampaumašamško* (n.) name of a meter of 4X12 syllables (rhythm 4/4/4/4).

skár- (vt.) 'speak hostily; threaten; reproach'

Ps. VI/skārā/- [-], skārami/MPPart. skārāmāne]: brahma[majni Utāram... sciroma rekuanasa skārāmane veskem-ne 'the brahmins, threatening Utara with sharp words, speak to him' (85b5/6); Ko. V iskārā/- [-], skārami; Inf. skāratisil: kauti pyatks skāratis pūr[man]kānata kauratisi 'to kill, to strike, to threaten, to cut off hope' (226b3), // skaram sa [abbrv. for sāngghāvāves 'it' here] they speak hostily [then it is a] sāngghāvāvesa (314b1); Ps. Īb iskārā/- [-], skārāre: tumem cew sānunī nākante-[nē] skārārne 'then the householders blamed him and reproached him' (337a5/6); --skārālīne 'reproach' (122a7).

The present represents PTeh *skārā- and the root is connected, as VW (1970b:527, 1976:429) perceptively notes, with OHC šer 'be petulant,' Middle Low German scheren 'to ridicule.' See also the variant with s-mobile, kār-.

skiyō (n.) 'shade, shadow'

[skiyō, skiyōč|-|[sta]mantsi skiyō 'the shade of a tree' (35b5), tanı pnenesai skiyäne 'in the shadow of thy worthiness' (205b2), skwāma sišše kolokrār... cem lākenta commodum skiyō kolokrā 'the world follows good fortunes; suffrings follow them like a shadow' (254a1=255a3).

From PIE *skōh₂ (gen. *skēhya₂) 'shade, shadow.' It: Greek skía 'shadow,' Albanian hiče 'shadow,' Avestan asaya 'who throws no shadow,' Sanskrit chāya 'shade, shadow,' etc. (P:917-918; MA:505)). The Tocharian comes (as if) from PIE *skēhyah₂. The lack of the expected initial palatalization may reflect a leveling from the PIE nominative singular. This etymology goes back in embryo to Couvreur, 1950:128 (so also VW:430).

Skente, see s.v. nes..

skeye (nm.) 'zeal, effort; predisposition; temptation;' (pl.) 'conditioned states of being' [skeye, skyeentse (?), -/-skeyi, skyeenths, skeye] [snai] skye kalpjassum su y류pojntas 'without effort he achieves services' (73a3), skyeem rono aikārem tsekrewa kāsum 'likewise he sees temptations and empty tricks' (154b4), skyeentse prukājı̂̂enm [มหา = BHS sanskārānirūha] (156b1), akolk[j̃esem] skyeeninm // 'from the temptations of wishes' (278a2), skyeesa sankrām wtises lmbē 'by zeal the monastery was re-established' (DAM:507a3 [Pinaull, 1964a:24]), sansāmām sī[kap]ājyente skyeysnta he will be freed from the sansāma with little trouble' (K:963), skye[en]men cemans śîske tšōva aikāmān 'from the efforts of these [people] wisdom cohered in certainty' (PK-AS:16.3b2 [Pinaull, 1989:157]); --skyeessse* 'prging to effort or conditions of being'; // palksaka - skyeesssem yamo[r]ntas sarmits (195b4); --skyeesssu* 'zealous: airpācē skul sājitsk[ey]essestomants [ts] of [those] zealous to live a life of ataraxie' (PK-AS:16.2b3/4 [Pinaull, 1989:155]).

TchA ske and B skye reflect a PTeh *skeye from PIE *sk'oy-o- with s-mobile and related to Greek poioō 'do': cf. also Sanskrit cinti 'arranges, constructs,' OCS ōnti 'order, arrange' (P:636-638) (VW:1970a:168, 1976:429). The TchA verb ske-lský-ı̂skév- (the last with regular dissimilation of glide before optative -i, -i in skaviči) and B skai- are in origin regular denominatives in -ā (i.e. *skēyā). See also next entry.

skai- (vt.) 'strive, attempt' [often with infinitive complement]

Ps. VI/skainā/- [-], skainanu/-, skainam; MPPart. skaināmāne]: skainam sek sānkne he is always striving in the community (36a2), // [paraktāk[a/s] nē] pernsēk [pernsēk] skaināne 'striving for Buddha-worth' (95a3), [ma]nt samsārā pś antessi skainam me 'thus those of the five elements strive here' (286a5), kartasi skainālē ḳ̆exe 'whoever will strive to know' (192a2); Ko. V iskāyāl- [skāyau, - , skāyam]; Opt. skāyōm, -/-; toṃ lākkentamə seih aih skāyau kṛ̆ī tsalppāsti 'if I strive to free myself from these sufferings' (220b2); Ip. I (p)skāyāl [Sg. (p)skāya; Pl. (p)skāyās); tel[men] lāntsi pāskāya 'strive to emerge from it' (295a9), // [s]ī̆rmans skāyā sāmanās 'strive to enter the origins' (377a5). A denominative verb from skeye, q.v.

Skatanatet* (n.) 'Sanghadattu (and related to PPN) [s, Skatanat, Skatattetn/]- (LP:2b1, LP:3a2).

Sklok (n.) 'doubt'

[sklok, skloktōse, sklokl/-, sklokanma] snai sklok māsken trā āišmān [legc: āišmān] ājāna 'the wise men were without doubt' (73a2), pālskōnt sklok 'spiritual doubt' (409a1), snai sklok = BHS asamehān (U:1b1); --sklokattē 'doubting, doubting': walo [rano] cej peke sāulisa tāka sklokattē 'the king likewise was at that time doubtful about life' (53a2), sklokatē = BHS sānkīto (308b8), sklokacci şamāni 'doubting monks'
Since Meillet (1916:383), Tcha stäm and B stäm (PTch *stäm) have been connected with Proto-Germanic *stamma- 'treetrunk' (< *stamma-), Latin stämen 'warp,' Greek stämak 'warp,' Sanskrit sthämān- (nt.) 'station, place' all reflecting a PIE *st(e)h₂-mn- ('something standing') (WV:462). The semantic similarity between Germanic and Tocharian is particularly noteworthy. WV considers the TchB plural stäna as suppletive, coming from PIE *steh₂-meh₃, [Sanskrit sthāna- 'station, place,' Avestan stāna- 'id., etc.]

Hilmansson (1986a:308-311, 1986b) attempts to combine the singular and plural in a single etymon by starting from PIE *st(e)h₂-dmeh₃. The nominative stäm would be regular from st(e)h₂-dmeh₃ while the plural would be regular from *st(e)h₂-dmeh₉ with PIE loss of -m- in a cluster *-Cmn-. Militating against such a proposal is the extreme rarity of -d- extensions to this root (e.g. Greek parasitides 'anything that stands besides'). As a variant of this latter theory one might start from a putative PIE *steh₂-smn-, plural *steh₂-smn-eh₃, where the *-m- would disappear regularly as above and the where the *-s- also disappears before a resonant in the history of Tocharian (cf. also sārvāna.)

stāl- (vi/vt.) [G] 'shrink'; [K] 'astringe'

K Ps. Xb /stāllāsk/ [Ger. ställaselle]: sārāna ställaselle stucei yetsente 'the face [is] to be astringed for jaundice' (W:7b1).

Clearly we have an astringent liquid and ställsk- means 'to astrenge' (Adams, 1982:135). TchB /stāll-/ is from an earlier *stālnā- a denominative in -nā from a noun *stelne [Ger. stelle] 'to clean, draw in,' Greek stelīō 'make compact, draw in' or (in modern texts) 'make costive, astrenge.'

stām- (vb.) see s.v. kāly-

stīnāsēš (< stān, stān-; [stān] stāms, stāna) Supraščišt̆ jam ni šgrīt [sai] stānams wio 'S. was a nyagodha, a king of the trees' (3a7), sem= [stānsem] stīnams [leoge: stānams or: stānams wio [Thomas, 1983:144]] 'from the first branch of the tree' (3a8), snai ke 'rūm nyākcyurā rants stāns 'like divine trees without a shoot' (275a1), stānēm okonta wārskantye 'they smelled the fruits from the trees' (57a2), stāns śe šrānma 'trees with [their] seeds' (K-8a5), stām sai plərapaimtsal = BHS tarum swaksumair (PK-NS:414-b4 [Couvreur, 1966:170]), tronktse stām 'hollow tree' (TEB-64-05), stām = BHS drumum (U-204b); -- stānāsttse 'having trees': mpat-tatsanāccē [leoge: Āmpar-stānāccē] Vaidh śīye [leoge:Śīye] wane [leoge: gne] cau 'in the mountain hollow provided with Āmra trees' (296b5).
either *stji-neh₂₉* or *stih₂₉-n* [with a rebuilt Ptch zero-gradē, *stānā* (cf. Adams, 1978)]. See also *stītiste*.

*stītīste* (adj.) ‘quiet’ (?)

[m: -r, -re]. *Sticon*-tās *māka šēsk* ... *laukar kārštaivem stīce yumācīm ‘eating too much makes the stool sluggish and quiet’ (ST-a2). If the meaning is correct, related to *stīnāk*-q.v.

*stīye* (adj.) ‘?’

[f: -r, -rīf] *stīyi* soksne karūnta mākta ma[sta] ‘as thou didst go out of pity into the stīyi sok’ (239b6). *Or an accusative singular noun, ‘in stīya and sok’?

stulām-trānko* (n.) ‘a thullaccaya-offence’

[stulām-trānkan] (334b1). See stulānca.

ste, see s.v. nes-.

sten* (n.) (a kind of foodstuff

[*-r, -stn] patsam sēme sten ... šēšermeren [sten = BHS mūkalakalasana]?

[ST-a5].

stemye (n.) ‘stability’ (?)

[stemye, -r]-[mā] stemye ksa [ne]sām šulantas [lak][k]e snaitse [lege: snaitse] tētāk sp kāmnūssām ‘life has no stability and suddenly suffering and poverty come’ (3b7). From stēm (s.v. kāly), q.v.

steyasahagamān (n.) ‘accompaniment of a thief’

[steyasahagamān, -r/-l] (330b1). From BHS steyasahagama-.

steyasaham (adv.) ‘accompanied by a thief’

(330a5). From BHS *steyasaha- ‘enduring a thief’ (in neither M-W nor Edgerton).

stere (n.) ‘elder’ [a monastic official]

[stere, -r/-l, -sterem] stēremer Hēnāsnezen Āryatentwente skyeysa sanarkām wtetse lmāte ‘by the zeal of the elders J. and A., the monastery was re-established’ (DAM.507a3/4 [Pinault, 1984a:24]). *From BHS sthvira-~ stēra- (Pali theru-). Cf. TchA (gen. pl.) terāssì and feminine (acc. sg.) sunkā-steryāi, see also sthavire

staukk (vi/tv) ‘swell, bloat’

GPs VI/staukkā/-[MP, -r], staukkān-tāl/-[kills, tāo staukkānāt-mē she yasar kaltrā klainats ... yāmni yamastrā ‘their penis[es] swell, it stands with blood, it is appreciated by women’ (FS-b5); PP līststāuikkā/-[k]e[k]s[ej]t[ei]sīs tstaaukkauwā āmpauwā spārkauw-ere ‘bodies [spread] around bloated, putrid, and discolored’ (9b7=10a3). PPS Ix/staukkāisk/-[r, -r], staukkāsįmįl/-[MPPart. staukkāskemane]; olyapotse māka šēsk kor īssāsām aračī̄ īsūssām [kāsa] staukkāsī̄m ‘eaten in excessive quantity it dries the throat, depresses the heart, and bloats the belly’ [as BHS ‘āhmāpayatī] (ST-1a1), aračī̄ [staukkā]skemane ‘[with] swollen heart’ [as a metaphor of emotional distress] (85a5); PP īséesuiko-/-[y]: īstāinte sējēsikos [probably to kūk-], q.v. (82a1).

Probably from PIE *steug- ‘stiff’ [Lituanian stūkis ‘stand tall,’ Russian stugnut ‘to freeze’ (< "become stiff"?) (P:1033; MA:547)]. For both meaning and etymology, see the discussion of Winter, 1984a:212-215.

stīmānna* (n.[f.pl.]) ‘pipes, tubes’

[stīmānna] wramtā stīmānna [tro]nkamma pālkkovwa mā=naisai tākam (A-2a5). *Etymology obscure. Perhaps a derivative of stīmā-, q.v. Otherwise VW (442) which relates this word to Greek stīma ‘mouth,’ etc.

strīsahagamān (n.) ‘companionship of a woman while traveling’

[stīsahagamān, -r/-l] (330a3). From BHS strīsahagama-.

strīvīghāt* (n.) the name of a meter [11/14/11/11 syllables (rhythm a/čl/n: 8/3 or 7/4; b: 7/7 or 8/8)

[-r, -strīvīghāv] (282a6).

strīndri* (n.) ‘female organ, pudendum muliebre’

[-r, strīndri/-] enkve tākam strīndri lau ‘may a man be far from the female organ’ (193a3). *From BHS strīndriya-.

stoneyak (n.) ‘?’

[stoneyak, -r/-l] In a list of medical ingredients (W-3b1).

sthavire (adj./n.) ‘venerable [man]

[m: sthavire, -r/-l] [paryā]rintams sthavire Dharmaśīs ‘D., the venerable man of the wondrous deeds’ (427b3). *From BHS sthavira- See also sthām*

stām (n.[f.pl.]) ‘place’

[stām/-sthānana, -r/-l] (108b1, 351a6). *From BHS sthāna-

Sthulānānāda (n.) ‘Sthulanāndi’ (PN of a nun)

[Sthulanānda, -r/-l] (TEB-67-40, H-149.X.5b3 [Couvreur, 1954b:44]).

stulānca (n.) ‘grave offence’

[stulānca, -r, stulānca/-stulānčana, -r/-] (325a4). *The equivalent of Pali thullaccaya. See also stulām.

stānca (adv.) ‘effectively’ (?)

se kēkkayosu eččmār stānca aksi alenkāmts mālyene ‘may we grasp the thing once heard; may I teach it to others effectively (?) [quickly (?)] while strolling around!’ (S-5b4). *Etymology unknown.

stānasāl (n.) ‘bathing-house, bath-room’

[stānasāl/-] (324b1). *From BHS stānasālā.

stātk (v.t.) ‘suffuse, permeate, imbue’

PP /stātk/-: stātukā po wīrā iši kekstemen nraissana ‘all the fires of hell have permeated my body’ (22b7), stātukwes taïl perna isindrē śek keksteẽ ‘thy senses and body are infused with dignity’ (204b1), po krentuana ỹe tataku stātukā perne peýdaif[a]sa ‘being all of full virtues, imbued with splendid dignity’ (237a3), stātukā wrocce karūnta yait waro[s] ‘suffused with great pity thou didst go into the forest’ (402a3).

Related to TchA stōk ‘id.’ and both from PIE *snue- ‘seep, drift’ (P:972) with a dental extension (cf. Middle Irish
snail 'river' or Old Norse snýta 'blow one's nose' (both with *-d-) or OHG snálen 'pant, snore'). For a discussion of both meaning and etymology, see Melchert, 1977:117.


\[\text{snai (prep.) 'without'}\]
\n\[\text{wnolmi [tan]e snai speike mī mrauskali=ersenträ 'beings here [are] without zeal and they do not call forth disgust for the world' (36a), snai šawarrie 'without arrogance' (20a3), òlyaucempa snai ynámie tākam 'they will be without respect for one another' (27a5), lakkelesonic káxem yuyrawn snai pta[k] 'those suffering ones saw the budhha without batting an eyelash' (45a3), wāntarwa po snai šarrm 'thing [are] completely without origin' (126b2), snai yepie 'without a weapon' (127b5), otnem lum kxe snai wũsamānìe epi waiteme 'whoever has left the house [i.e. become a monk] without pleasure, to him monasticism [is] difficult' (127b6), sāis=ståm:o snai sanikinám 'the world was sick, without a doctor' (212b2), snai menánk [lege: menék] 'without parallel' (556a2).}\]

\[\text{Compounds (where snai = BHS α- or -n-) include the following; though the distinction between compounds and snai + noun is hard to draw: snai-æke 'endless' (291a5); snai-áűm: (140a5, 154a2); snai-epínte 'without interval' (174b4, 200b2, 384a5); snai-ersná 'mismatch; formless': BHS virýpa -(5b7), BHS arpypa-(PN-NS-53a [Pinaull, 1988]); snai-ersnáse 'formless': BHS arpypa-(PN-NS-53a [Pinaull, 1988]); snai-ersnáte 'id.' (144a4); snai-ołyapu 'unaccompanied, unparalleled': (107a2); snai-ost 'affording no place to rest': BHS anveséna-(U-23b4); snai-káustau 'without interruption' (85a1); snai-kéi 'numberless' [= BHS aneka-] (3b2); snai-kawaust'a 'formless': kawaustenta [BHS ahi̍msakāl] (TX-1b4 [Thomas, 1974:79]); snai-kriepmāafstse 'without entanglement' (cf. BHS grahana) or 'without impediment' (as the TehB seems to suggest): snai-trenk snai kriepmāafstse = BHS asangam ana pagraham (251b2); snai-eck-wār̄̄nāstse 'utterly destitute; disinterested': snai-eck-wār̄̄nāc [BHS akitēcana] (TX-1a4 [Thomas, 1974:79]); snai-ńāste 'free from evils': = BHS añpi -(543a5); snai-tekińne 'free from suffering': = BHS añri-ara-(TX-2-b3 [Thomas, 1974:85]); snai-tottetni̍tstse 'boundless': fnai-tottetni̍tse [BHS ap̄]-(TX-6a7 [Winter, 1974:79]); snai-trānko 'sinless': (20a7, 132a3); snai-trenk 'the free from ties, having no attachment, independent': snai tretkn snai kripimyōtstse = BHS asangam ana pagraham (251b2); snai-pernerie 'made without splendor': = BHS nisprobikhēta (311a3); snai-pēle 'unlawful, lawless': (3b1); snai-pelesā̆n 'id.' (K-T); snai-pewam 'footless': lykam̃ krautpāi snai-pewam wi̍t̄-pewam šwew-pewam makāi-pewam 'he gathers thives, the footless, the two-footed, the four-footed, and the many-footed' (H-149-ADD.8b3 [Hilmarsson, 1989a:93]s); snai-pkante 'without hindrance': (219a4); snai-māktāuie 'incomparable' (127b7); snai-mārkār 'not turbid, clear': H-149.198b4 [Thomas, 1976b]; snai-mārkartstse 'id.' snai-mārkarce
snaitste (adj.) 'poor'

[m: snaitste, snaiccepi, snaicce/snaicci, - */) snace tallānt ikemen 'from a poor, miserable place' (31b5=3217), snaitd takūre onomli cwojyapoyne 'there were poor beings in his country' (40a7), tīsī snaisē māsketrā sū mā-yāmorsa wārponsams 'thus he is poor by the not doing of meritorious services' (K-6b2). --snaisē 'poverty': [mː] stemye ksa [n]ešm sāultantse [la]k[e] snaisē [lege: snaisēse] tēkkāsp kūnassām 'life has no stability and suddenly suffering and poverty come' (3b7), snaisēsā[ñ]esa kākēcē 'rejoicing in poverty' (127a7); --snaisēsse 'pring to poverty': āyor saimā stē snaisēssesā tāp proksaine 'a gift [is] the refuge from the fear of poverty' (23b2). — An adjectival derivative from snai 'without', q.v.

snaitu (n.) '?'

[snaitu, -,-/) In a list of diseases: tārre murcī tanki snaitu ra kāsō (ST-b5).

snauki (n.[pl.tant.]) 'care, concern'

[lsnauki, - snauki] pākalīkkāne perne emskē mā tān snauki 'thou hast no concern even for Buddha-worth' (280a5), kē se te unomi snaukenke kesnē daksīnākents āyorn=aisiṣm 'a being who in concern and hunger gives gifts to the worthy ones' (K-6a2); --snaukitse 'having concern' (?): ce, kālpormen snauke ā[e] akalk lyakā-ne te mant pālska (433). — Etymology obscure. VW (433), in a discussion that is otherwise unlikely (since TchA snok- does not belong here—see snait-), points to the possibility of a connection with Sanskrit śāntāka-. 'eager for prey.' The Tocharian might reflect PIE *snou-ko- while Sanskrit reflected *son-uo-ko.

spaktānikē* (nm.) 'minister'

[←, spaktānikēm/spaktānki, spaktānkents, spaktānken] [spakta]nēmens dhatunna skas-yōknesa kālāna] 'by the ministers [are] the elements [of the] six-fold to be seen' (94a), [spaktānkenkēkāa ot prekis-ne 'he called to the minister that he might question him' (385a3), spaktānksentsa snai meneki māsketrā 'he finds himself without a lack of servants' (K-10b3). — A derivative of spaktām, q.v., i.e. spaktān + -ike.

spaktām (nnt. 'service' [spaktām yān- (+ gen.) = 'to serve s.o.]

[spaktām, spaktām/spektāmānta (K-T), -] aiskānte spaktām skē oppuksalōhne 'knowledge, service, together with meditation' (17b12), poyyntsats yōm Torrent e spaktām [sama]ni 'the monks did not have service to the Buddhas' (27a1), lānta spaktām 'king's service' (33a6), //// poyyntsats spaktām /// 'service of the country' (52a3); --spaktānke 'pring to service': spaktānke yār 'service of a minister' (261a3)/

TchB spaktām from A spaktām 'id.' (so VW:436) or vice versa. Possibly they are independent reflections of an early P'Tch *spakōnā, (as if) from PIE *spokōnom. In any case, VW has seen a derivative of *spok- 'see, look at': Sanskrit spāsati/pāsati 'sees', Avestan spayēiti 'spies on', Greek skēptōma (with metathesis) 'look about carefully, spy,' skopēō 'examine, inspect; consider;' Latin specū 'see,' OHG spehōn 'spy' (P-984) (Holthausen, 1921:65, VW:436, though details differ). See also *pāk- and pāk-.

spantai (adv.) 'trustingly' [spantai yām- would appear to mean 'trust' or the like]

kroskām varśe cgom yōmala yēnmaska spantai kākārpa 'having descended trustingly they enter the pool of cold water' (29a6), Capilavarte brāhumā wessām spantai kāsā wem 'the brahman K. speaks, "may the teacher speak trustfully"' (81a2), spantai[s]i mpa swarākne spantai māsta nervām 'with trust in the fourfold [way] you went trustfully to Nirvana?' [?] (241a4/5); --spantaitse 'trustful, having faith': yōlaitemem māukatai krent wāntarne spantaiču 'thou abandoned evil, O [thou who art] trustful of the good thing' (241a4), spantaisēntats aṣām po ci wi[n]kāu spantaiču 'worthy of all trusts, I honor thee, O trustful one' (241a5/6), skawwās māsketrā wēlenta spantaitse spu pratihāntērsekālī 'happy is he, a trustworthy speaker evoking resolutions' (K-10b4); --spantaitse 'trustfulness'; --spantaisētse 'tring to trustfulness': [spajntaiṣtessāi wūkāi pāyāsta kēlnauntsā] 'thou didst blow the resounding shell of trustfulness' (241a4); --spantaisēntasē 'id.:' spantaisēntuṣu enku wāfīr akatattac 'having seized the unsplitable vājra of trustfulness' (TEB-58-18).

— Spantai would appear to be the adverbially used accusative singular of a noun *spanto 'trust' to spānt-, q. Compare TchA spānte 'id.' with a different vocalism.

spars (nnt.) 'touch'

[spar-, - spars/sparānta, sparsāntams, -] cīcāre mā cīcāre mā cīcāre sparsāntem temem = BHS ñacīstobhayanīpasarapākṣyoni (197b2). — From BHS sparsānti-

sparsākāyā* (nnt.) 'one of the group of [six] contacts (of the sense organs with their objects')

[lsparasākāyā, -] (170b5). — From BHS sparsākāyā-

sparsāhār* (n.) 'touch-food' (i.e. that ingested by contact)

[, - sparsāhārl] (177b2). — From BHS sparsāhāra-

slavei (adj.) ']

//kār slavei yasar po * kemi wipy olapos/ (121b2).

spārtī (n.) 'turn (intr.), stop (intr.), find oneself, behave', K 'to turn' (tr.)

G Ps IV /sportīt/-, -sportottāt/-, -sportottār; Impf. - -, sportottātīr; MPart. Sportottome; Gen. sportottle: [palskoni] cwi sportottāt ral palkalīhī 'in whose work three ideas' (8b3), sportottār kīlantēkāsam cākārī wrotes wōlnomensu nano nano 'the great suffering- wheel of beings turns again and again' [sportottār = BHS nirvartat] (11a7), sek sportottār īy aiskānte pōysītē 'my knowledge always concerns itself [with the knowledge] of the Buddha' (28b6), nānakhe sansārāse wroces sportottome 'being in the
yolaim wāsmots sesarata kausa pātir krent taï paiynene spalkkāte 'egged on by evil friends, he killed this' good father and was eager [to take refuge] in thy feet' (TEB-64-12)

Winter (1984b:120) argues for a verb of motion here: 'flapped around' or 'crawled' or the like. Couvreur (1954c:84-5) similarly suggests 'sich wälzen.' Thomas (1983:252-3) is firm in seeing this verb as a denominative to spekke and thus with the meaning given here. • A denominative verb from spekke, q.v.

spāw- (vb.) ± subside, run dry'

Ps. IV /spowo-/[ - , spowotāl]/: tenetātur spowotār 'arises and subsides' H-149.81a [Hilmarsson, 1991:361]. • If the meaning is basically 'draw away, withdraw' this verb might be connected to Greek spāν 'draw, pull' from a PIE *spest-. More s.v. pānn-. Alternatively we might think of a connection with PIE *speh- 'be filled': Old English spēwan 'thrive, succeed, profit, avail,' Lithuanian spėj 'have free time,' OCS spēē 'be successful, prosper,' Sanskrit sphayate 'grows fat,' (P-983-984; MA:500). See also aspāwatto and possibly pānn-

spānt- (vib.) G 'trust'; K 'trust in'

G Ps. III /spānte-/[ MP - , spāntētal-/ , spāntēntar; Ger. spāntēn]: [ke]r/[em] kāmēn spāntenurāt onvānē ūau 'they laugh, they play, they believe, 'life [is] eternal' (224), ūau [ɪmpa mā spāntenār 'do not trust in life' (3b4/5), [matē] spānte[n]telle emela-samsārma 'one must not trust in lives and the samsāra' (15a2), mā pāntēlle 'one must not be trustful' (46b8); Ko. V /spāntā- / spāntāl-[ MPOpt.- , spāntōytār]: [spān]ōtārya wnoλ [ wnoλne aknāsas malve 'the foolish being might believe,' "(I am) young" [ BHS visação] (2a6), [spāntōtya] (139b5); PP /spāntōl-: laiti atri karakāa [k[s]e] 'nesám tē spāstoša : ašikmienė peretsa 'thick vines and branches which have trusted in the ax of knowledge' (554a/5); --spāntēla '± confidence' (?) (H-149-ADD.27a3 [K]); --spāntānētsete 'confident'; spāntānētsete korpotā katakame ponta wēršyranne 'confident and rejoicing he ventures in all assemblies' (K-10b5).

K Ps. IXb /spāntākā '/ [Ger. spāntāsē]: PP /spāntētu-: [wai]l[s] spāntērumn krokā lákās 'the king, having been trusting, looks at the bee' (63b3a), maḥākārūma wain peiyanace spāntētu 'trusting in the splendid banner of great-pity' (Pe-1a).
spärrk-: (ui/vt) G 'disappear, perish'; K 'cause to disappear, destroy, dissolve, put to flight'  
G Ps. III /spärrk-/ [MP-, - spärrkettä/-, - spärrkentür; MP Impf. - , spärrkätät/]; madanaphase sat tverere tsanapale mot spärketrär 'a piece of madanapha [is] to be stuck in the door; the alcohol evaporates' (M-2a2); Ko. V /spärkä-/ [MP Opt. - , - spärkoytät/-]; Ger. sparkalle*: [tpo] eneläessän serkkena palisko ästre mantanta spärkkörtä rii 'in the circles of all births may the pure thought never desert me' (S-7a1), mää-keälënä wäntarwats sparkylä èke 'the inconstancy of things [has as its] end disappearance' (88a5); Pt. Ia /spärkä/-[-, - spärkä/]; Subhättagäveši walo olyopote lakklessu ère päst spärrkä-ne 'King S. [was] suffering greatly; his color had completely disappeared' (99a1); PP lspärkä/-: keksetänä stastaukkauna ämpäroa spärkaukawe=ere 'bodies distended, rotted, colored gone' (9b7=10a3), spärkauk piklo 'the thought lost' (18b3), acäär spärkä 'having lost [all] decency' (DAM.507a7 [Pinault, 1984a:24]); --sparälläne 'disappearance'; [K]dälinkemt cwi sparälläne 'the disappearance of this K' (44a4), sik wäntärwants spärkälläne kälppäträ 'one succeeds in bringing to naught these 10 [external] things' (K-9a1).

1K Ko. II /spärkä/-[-, - spärkemän; [kçe] cey onolmi ...spärken ette tmaskentä 'these beings ...dissolve below [in hell] and are reborn' [so Sieg. 1938:32 (K-7h3)]. Although in form a causative, semantically this word would seem to be the subjunctive to the Subjunctive.

2K Ps./Ko. 1Xb /spärkäskä/-[-, - spärkäskämän; Inf. spärkästäsi; lyyämä kr([au]pträ): späi-pewäm: wi pewäm: įwvere pewäm: makä-pewäm: klepe màllasträ: wespera spärkäsmä: lyyämä spomstration 'thieves gather; the footless, the two-footed, the four-footed, the many-footed; theft is suppressed, he destroys/plays to flight the wespera, and he takes the thieves unto himself' (H-149-Add.8b3 [H:149]), se cürääh wieywe wanta kante spärkäsälle 'the power with cow's urine [is] to be dissolved [at a ratio of 100 to one]'; (W-2a2); Pt. II /spärkä/-[-, - spärkäntä; spärkäntä; -ät] aräcsääh etrenta spärkäntä-nto yönty[ai] po 'with the heroes of [these] heart he has put to flight the whole caravan' [so Thomas, 1957:172 (24a3)]; --sparälläiine -dissolution': sik krenta yämöröttä spärkäsälitesa 'through the dissolution of the ten good deeds' (K-8a5).

AB spärk- reflects PTC/ *spärk- from PIE *spergh- 'move quickly': [Greek spérkhonai 'be in haste', be in haste', Sanskrit sraghdayati 'be eager for, desire', Old English springan 'spring' (P-998; MA:285)] (VW:439). For the semantic development we have something on the order of 'move away (tr.)push away' > 'make disappear, destroy.' VW cogently adds the parallel of German vergehen. See also spärrküntki.

spe (adv.) 'near by'  
pudükähe möskäräd Sälvästäspe sängkampa 'the Buddha found himself near S. with the community' (5a2), /saryat=ompá poyšintse ašän spe kenne

witskan 'he planted there by the Buddha's seat in the ground roots' (388a2).

- From PIE *(s)hr̥apo 'under, below' (Pisani, 1942-43:29; see also K. T. Schmidt, 1980:409, and Normier, 1980:262). One might compare most closely Latin sub 'under,' suppus (head) downwards,' Armenian hup 'near' (MA:612). See the discussion in Watkins, 1973a. VW (440) is wrong to reject this connection. See also yaspe, yaspar.

spek (adv.) 'moreover, even (?)  
/// spek rano ëlùkjenne yšelmenne /// [spek rano = BHS api 'moreover, even'] (H-149-ADD.105b3 [Sieg, Siegling, 1930-32]). Morphologically at least from spe + -k, q.v.

sperre (nm.) 'a function, behavior (?)  
[sperre, -,-, -sperre, -sperrtm] /// sperre tākoy (75b4), /// spere sperrtentsa prätìyasamutpāt ste [= BHS bhaviṅga- 'member of existence'] (H-149-ADD.46a3 [Thomas, 1983:233]). Comparing this word with TChA spärw-, B spärw- 'turn, oneself' and, more particularly, with A spartu 'lock, curled hair,' shows that we should expect *spertwe. The combination -tw- normally preserved before -e- has become -te- on the analogy of the related verb (where the development -tw- > -te- was phonologically regular). The noun reflects a possible PIE *spèr-tôwo- from *spèr- 'twist, wind;' especially Greek spèrta 'spiral,' Old Lithuanian spartus 'band' (P-991-992) (Peder sen, 1941:163, fn. 1, VW, 1941:115, 1976:438, though differing in details). From the PTC noun *spetwe was built the denominative *spertw-ā, reflected in A spärw- and B spärw-. See also späršt-.

spelkekke - spelke (nm.) 'zeal' [spelke yâm- 'show zeal']  
[spel(t)ke; - spel(t)kel] woonmi [tan]e snai spelke må mrauskälë=iersëlë 'the beings here [are] without zeal, they do not evoke renunciation [of the world'] (3a6), [spelke] yâm = BHS paräkramet (13a3), spelke samänën[e] 'zeal for the monastic life' (3b1=32a5), aśāumye spelke yâm = BHS maṇḍam dhiśar paräkramet (305a2), kauśiśko spelke yamäsmās no cvi spelkesa srukālyë yammam 'he shows zeal to kill but by his zeal he enters death' (333a45), /// skëy spelke yamalle sai 'he was showing effort and zeal' (575b6), spelke yamassare 'they showed zeal' (581a3), spelkesa = BHS uṭṭhāna (U-6b4); --spelke sukkusu ~ spelke sukkusu 'zealous': sai śē=āyāktis kartis[n] pelkesessuek tūtināłe 'he who is zealous for his own good and [that] of others, always [is he to be honored]' (30b5), ompaktokosëi spelkesessoiic [those] zealous for meditation' (PK-AS-16.2b1 [Pinault, 1989:155]), tarya witskan nautaissëek spelkesu 'zealous to root out the three roots' (S-6b5).

Probably with Winter (1971:219) we should take PTC spelke (cf. A spalāth) as reflecting an Iranian (though not necessarily "Bactrian") *spärrkαta- (cf. Avestan spōræ-li 'zeal'), though one might rather have expected *speltek(e). Not with VW (437) from *speltek(e) and related to OHG
felga 'fellow,' etc. TchA spåkki- and B spåkk- are denominatives built from this root. See also spåkk.-

spåitu (n.) 'dust, pollen' [spåitu, -spåitu] // [4][sta spåitu ramt 'bones like dust' (22b8), spåitu ra walsam iy åsta lyske po wnolni 'all beings grind my bones fine like dust' (220b4), sumå spåitu kot ypanste traksinimattse wassarpärkassalle 'sumanas-pollen [with an] equal [amount of] barley awns [is] to be dissolved in honey water' (W-22b2). Etyology unknown. For a suggestion, see VW (435) who takes this word to be related to Sanskrit spāhyate 'gets fat, puffs up.'

sprāne (n.[dual]) 'flanks' (7) [sprāne, - -] stylsi snai rāki sprāne 'flanks firm and without leanness' (74a5). It take this phrase to be a Tocharian equivalent of the eighteenth laksana, namely citānārīna 'with well-filled in space between the shoulders' or (in the Chinese version) 'below the armpits well-filled.'

Possibly from PIE *sprh₁-oo- 'heal' [: Old English spurre (f.) 'heal,' spora (m.) 'spur,' OHG spor 'spur' (likewise < *sprh₁-oo-), Old Norse spar, Old English spor, OHG spur 'footprint,' Greek splurōn 'ankle' (all < *sprh₁-oo- though the Greek reflex shows some phonological disturbance), cf. Old Irish seir, Welsh ffr 'ankle' (< *speretis) 'heel,' all derivatives of a widespread *spēr(h₁)- 'heel' (P:992-993; MA:265). The semantic development in Tocharian would be on the order of *heal > *hip (cf. the semantic development of Latin perna 'ham, haunch' when compared to German Fersen, etc.) > 'hollow above the hip > 'ankle' (cf. the development of Sanskrit and later Indic kaśa)-. For a discussion of both meaning and etymology, see Adams (1983a). Hilmarsson (1989a:75-77) accepts the etymological connection but suggests a translation 'ankles.'

sprik (n.) 'Trigonella corniculata Linn.' (a medical ingredient) [sprik, - -] // From BHS sprrkā- (Filiozat).

sparhār (n.) 'crystal' (571a1); sparhār-yok* 'crystalline' // -yokānta sparhār-yokā// (565b4). // From BHS spari-. See also svarir.

smānē (n.) 'broth' [-,- smānē/हँ 'to eat broth' (335a5), tane klu pete ~ tane smānē pete 'give here rice; give here broth' (H-149.X.5b6 [Couvreur, 1954b: 44]). Possibly with VW (446) from PIE *sun-at- (and related to the *sunom- seen in Sanskrit sota-) + Tocharian -nē. See also su-.

smān (n.[m.sg.]) 'repetition' [smān yām - repeat] [-, smān]- ce u smān yāmčintse pelkikh yaltse tinārānta yātrene yallāre 'in order to make a repetition, they threw a thousand denarii on the road' (H-149-ADD.12a5 [Thomas, 1954:75]), po yollānta smānta niś kwīpe tākoy 'by the repetition of every evil may I have shame' (TEB-63-02), // smān yānōss ilstse lutasētεca 'a repetition of ... having been made, it [is] destroying thickness [of wits]' (W-22b2).

Etyology uncertain. VW (432) suggests a cognate in Sanskrit samāna- 'same, similar, uniform.' It would be more likely to see the Tocharian word a borrowing from BHS, though the lack of the first vowel of the putative model in Tocharian is surprising.

smā (n.) a medical ingredient [smās, - -] (W-33a2).

smi- (vi.) 'smile' Ps I/smi/- [MPPart. smimane; Ger. smi]hm walo wesgām 'smiling, the king speaks' (100b1); -smiñe 'smile'; tunem walo wawīkās ēresa dē smiñe 'then the king, [his] form expressive, with a smile' (AMB-b6).

AB smi- reflects PTh *smi- from PIE *smei-'smile'; [Sanskrit smāhyate 'smiles,' Latvian smeju 'laugh,' OCS smēju 'id.,' English smile (P:967; MA:345)] (Schulze, 1927, VW:432).

smrtivārg-(n.) 'awareness-chapter' ce patykalītās smrtivārg-akālī kiñārī 'by this writing the awareness-chapter may my wish be fulfilled' (S-4b4). // From BHS smrtivarga-.

smrtvātpasthānā* (nnt.) 'application of awareness or memory' [/-,- smrtvātpasthānta] (192a1). // From BHS smrtvātpasthāna-.

smur (n.) a medical ingredient [smur, - -] (W-33a2).

syā (vi.) 'sweat' syālne 'sweating'; syālne = BHS vedā- (Y-3a1). --syālne-were 'sweat-smell'; [a list of ingredients] syālne-were nakṣām 'it destroys sweat-smell' (W-5b2).

Syā is actually a subjective stem; given the derived noun syelne, it is possible that the present is (Class II) *syē/, or (Class III) *syē- (so Hilmarsson, 1991:129). In any case, it represents PIE *svidye- [Sanskrit svīdayati 'sweats,' OHG svizzcit 'id.,' also Sanskrit svīdate 'sweats,' svēdate- (m.), Avestan svatā- (m.), Armenian kirt, Greek eklos (nt.) (< *sWeloxos), hidrōs (< *Swidrōs), Albanian dūr (< *SwidrVychro), Latin stōr (< *Swōdēs), Welsh swēis (< *Swidso), Old English swīt (< *Swōdso), Latvian svādri (pl.), all 'sweat,' etc. (P:1043; MA:560)] (VW:448). The phonological development in Tocharian would have been something like the following: *svidye- > *svidy- (with backing of *-i- in the environment of *-w-) > *svidy- (with loss of *-d- before resonants) > *svy- > *sy- (with cluster simplification). See also next entry.

syelme (n.) 'sweat' [-,- syelme/हँ] po kekteśmean lākleri syelme [pletksa su no] 'out of suffering from his whole body, [he poured out] sweat' (85a2/3). // From syā-, q.v. (e.g. sy- + elme).
swāñico (n.l.) 'ray [of light], (sun) beam'

swāñico (-swāñicye [K-Tj], -swāñcař/-, swāñcařiñs, swāñcařiñ mtkë [sic] mehë mä rïnstrā swāñcaři kroșcan UNDER 'as the moon does not release cold rays' (5287), dihyannamajšana swāñcařiñ-s namënem 'illuminated from within by dihyāna-rays' (73b3), yaitu yaltse swāñcařiñsa 'decorated with a thousand rays' (74b4), carka kektseimma swāñcařiçā [vakne wàfij tøwanta cajr]a tarne Mmennu paryarinu pelañemëm 'he released rays from his body; he released waters from the top of his head, miracles from his feet' (108b5/6).}


For Hilmarsson, the Tocharian forms represent a generalization of *sunh-pto-, further derived by the addition of -ai-. However, since we cannot directly equate the Germanic and Tocharian words either morphologically (consider the additional -ai- in Tocharian) or semantically ('sun' vs. '[sun]beam'), perhaps the Tocharian is actually a grafted derivative of *sunh-pto-, namely *sehäl-nt-yeh-o (with late PCh *en- added; see Adams, 1998b) which would make the development of PCh *-i in the root easier to understand. Alternatively we might suppose a verbal derivative of the PIE word for 'sun' itself, namely *sehäl-ntik-yeh-o (something) pertaining to the sun > 'sunbeam.' For the latter formation one might compare B pawske 'rib' (< *pëws-ik-o- side pëwoya 'side' (< *pëwoyeh-o)). In any case, not with VV (446-7) to a PIE *swënc-ken, -comparing Sanskrit varšši- 'bamboo cane.'

swär- (vb.) G 'please'; K 'find pleasure in'

G Ko. V /swär-/: (see abstract); -swärālyæ (n.) 'pleasure'; samāñentse yëślëni pëlkkëne tsëinkmiş vëp-këwew kall-ëtë- te mušëne enkastër nuskasëmëm-me tu swïrālyæ namast 'if[ref] desire to a monk arises in [his] mind and his shame-place [i.e. penis] stands high; [if] he seizes it in [his] fist and squeezes it and makes pleasure in it' (334a3-5), yëksë swïrālyæ = BHS alpšvëkëm = U(4b2).

K Ps. IXb /swäršk'rl-v [MP γ- -swärštštël/ [kos] alåñše swïrālyæ [strël] ostnëmn tu sek 'the out-of-house person [sc. the monk] finds pleasure in laziness' (126b); Pt IV /swäršša- [MP ŧ- swāršša-, -swāršša-]: swāršša mä soxsi cùmpyås 'you found pleasure [but] you could not be satisfied' (32b7).

A denominative verb from swâře, q.v.

swâře (adj.) 'sweet'

[m: swâře, -swâreny] [s: lswârona, -] ād[omp]-n=okontä swârëszsîl [šîke mit ramt šîkene] 'they ate his fruits—and sweet was the taste like honey'
haiyae (n.) ‘horse’
[-], -hayei/[511b4]. ■From BHS haya-.

harinaplut (n.) a meter of 4 x 12 syllables
[-], -harinapluti/[520b5].

haridadi (n.) a meter of 4 x 14 syllables (rhythm 7/7)
[-], -haridadi/[589b7].

haridari (n.) ‘Curcuma longa Linn.’ [= C. domestica Valeton] (a medical ingredient)

[haridari, -adi/[W-19a5]. ■From BHS haridra-.

Hariścandre (n.) ‘Hariścandra’ (PN of a king)
[Hariścandre, -adi/[H-149.298b2 [Thomas, 1986:130]].

haren (n.) ‘Piper aurantiacum Wall.’ (a medical ingredient)
[haren, -adi/[W-18b4]. ■From BHS harenu.

halimak (n.) ‘jaundice’
[halimak, -adi/[H-149.298b2].

Hastake (n.) ‘Hastaka’ (PN of a Śākya prince)
[Hastake, -adi/[19a3].

Hastinayaka (n.) ‘Hastinayaka’ (NP of a prince)
[Hastinayaka, -adi/[589a5].

Haste (n.) the constellation (= eleventh lunar asterism, perhaps to be equated with the constellation ‘Corvus’) ‘Hasta’ [‘The Hand’]
[-], -Haste/[M-2a1]. ■From BHS hasta-.

hai (interjection) ‘Oh woe’
ha laronu waipæccenta soñam̩as/ [legc. soñam̩asents] [Thomas, 1983: 218] ‘Oh, the lovely possessions of one’s own people’ (46b4).

hα (n.) ‘pearl’
[-], -hαma/ [project. hαmp{n}ama hαmp{n}ama bavαr aškαta ‘thou didst announce the four pearls of truth’ (TEB-59-30). ■From BHS hαra-.

Hitaśi (n.) ‘Hitaśin’ (PN of a former Buddha)
[Hitaśi, -adi/[74b2].

hirant (n.) ‘castor-oil plant’
[hirant, -adi/ hirant = BHS eranda- (Y-1a4); -hirandās ‘prntg to the castor-oil plant’ (Y-1a5). ■From BHS eranda-. The same as iranda, q.v.

swār-. — swāsa, see s.v. su-
swese (n.[msg.]) ‘rain’
(swese, -swesī/sweisi, -) [swesā]wa swese tainwassem ‘I rained a rain of weapons’ (46a2=47a6), mantanta ksa sp nāge campi pātak swese svāṣāsti ‘and never was any naga able to rain [even] a drop of rain’ (350a3), snail preke yenti tsekantā [sic] snail preke swun̪ā mā sweis ‘untimely winds arise and untimely rains rain’ (K-8b2), mākṣte ostā pakwaćm aipusā swese olypote kausām ‘as a house badly covered, the rain harms [it] much’ (A-1b2), sāmnāt swese kālīmānām swāra tom ‘the rain will come from all four directions’ (A-2b6), dyanattā swei kentsa svāṣāstā ‘thou didst rain a rain of gifts over the earth’ (AMB-5b5).

swese (n.) is the basis for the denominative *swāsa- (early PTch *swesā) that provides the non-present tenses of su- ‘rain,’ q.v. See also su-.

H
hišt (interjection) '± pfui'

Hetiši ‘Hetishii’ (PN)
[Hetishii, -/-] (282a6).

hai (interjection)

še tremeš brČíhane wessám hai mall// (90b4).

hom (n./f.m.s.g.1) 'oblation'

[hom, -/-] pákňńąrţ enkwem klaim wat no okalni [leqe: ekalymi] yńntsi mornoškasss pyňpya pwarne hom yamásałe ‘[If] someone intends to make subject a man or woman, a mornošk-flower [is] to be put in the fire [as] an oblation’ (M-1b7). ■From BHS homa-.

hor* (n.) 'science of the year'

[hor, -/-] (PK-AS16.3a4 [Pinault, 1989:156]). ■From BHS horh-.

hříbera (n.) ‘Pavonia odorata Wild.’ (a medical ingredient)

[hříbera, -/-] (W passim). ■From BHS hříbera-.

• TS •

tsa emphasizing particle

mā tsa ‘never’ (27b8), rekaunasse šireunm kr, ğ ra yepeń swąye-n tsa ‘if they also really rain [on] me the hard word-swords’ (313b2+5b1). ■ Probably related in some fashion to A ats, B ați, B attsâk but beyond that there are no sure connections (VV:153).

tsak, see s.v. ra.

tsakástse (adj.) ‘thorny’

[.m. tsakástse, -/-] [f. -]. [tsakástsai] tsakástse komnts aotkını wırt-a-ne ‘back and forth over the thorny ground he dragged him’ (88a3), skiron-aayi tsakástse kaumi šiį máškentę păčri ‘sharp [are] grasses and thorny shoots appear’ (K-8b5). ■ Presumably the derivative of an unattested noun *tsak- ‘thorn’ which is from *tsa- (thus VW, 1979b:139, and Hilmarson, 1991a:127). Less probable is Couvreur’s hypothesis (1954c:82) of a direct building on the verbal root (as rinatsse).

tsankár (n.) ‘summit, top’


tsaku* (adj.) ‘erroneous, perverse’

[f: -]. --, tsakwam nagį lakąm tsakum enkalwa ypauna ģirsem] wranta osontră ‘if the nagas see the perverse passions and leave the lands, the waters dry up’ (3a1), tsakum ėkços pelatkne ilı ‘the erroneously announced law’ (249.1); --tsikfo: kosko răsımı [sic] taršhse tsikfo tsikwam enkástă (255a4); --tsikwam (adj./adv.) ‘mistakenly, erroneously’: po tu tsikwam ‘all that [is] mistaken’ (8b2); --tsikwantsse ‘± erroneous’ (?) (A-3a4); --tsikwantsši ‘error, delusion’: piš păškonstse walamsam tsikyatsšensa [sic] šněra spă (= BHS viparyaša-) (229b1/2); --tsikwantsšessse ‘putting to delusion’: tsikwantsšessse surmesa es-šmău ‘blinded by the cataract of delusion’ (207b2). ■ Etymology unknown. VW (522) suggests a relation-ship with
Sanskrit *tyakā- ‘abandoned, repudiated’ which is possible, though not compelling, semantically, but very difficult phonologically.

tsapāṇce (n.pl.) in the compound tsapāṇce-tsinkanaka ‘tsapāṇce-shoots’ (?):

tsapāṇce-tsinkanaka [in a list of medical ingredients] (W-3b2).

1tsamo* (n.[f.pl.]) ‘growth’

[[-, -] * tsamol/tsamonta, [-, -] * pit-tsamonta rawālona ‘gall-stones [are] to be pulled out’ (W-42a3), *nāke sēṅk tsamo ste ‘now there is enlargement [of] the community’ (TEB-74-02); -tsmōstse* (n.) ‘growing, increasing’: [s]wάtis yokis[s]i tsmōci pātsis ye[s] ‘live you [who are] growing [by] eating and drinking!’ (508a1); -tsmōnihe ‘growth, increase: mà cey wālke epinkhe tsmōnihe aiskem tālentā [but] not for long do they give increase to sufferers’ (255a2).

A nominal derivative from *tsāṃmāo (Isebaert, 1977[79], Thomas, 1985a). See also pit-tsamo*.

2tsamo (adv.) ‘very’

/// (2011), tsamo yuvarsha prekāsīm ‘he asks in a very friendly manner’ (492a1), ynaīhe lyakṣāna ṣikṣāpāntats [tsa]mo ṣikāre (PK-AS-188-b1/2 [Thomas, 1987a:90-1]). In an unpublished Sanskrit-Tocharian B bilingual it is once the equivalent of BHS prabhūta (K. T. Schmidt, p.c.). From tsāṃm, q.v. Presumably the accusative singular of ‘tsamo used adverbially.

tsairkākā* (n.pl.) ‘* weapons’ (?)

[[-, -] * tsārikkam] eremtsa tsair[kam]xsa (566a8), [tsa]rikkam swānāne (566a8), [w]wār[va]nsa tsair[akam]xam (566b1). For the meaning compare 566a8 with the contexts in which tsāin is to be found. Etymology unknown.

tsařātre (n.[m.sg.]) ‘* extract’ (< ‘* which is separated out’?)

[tsařātre, -/-], tsair[tre] wār[m]i[ye] tsair[rle] ‘* extract [and] ant-extract [= formic acid (?)]’ (497b8), wārīhe tsairātre (W-3a5). From tsār-, q.v.

Based on the strong form of the subjunctive stem (tsair[čēst(ā)r]-) + an instrumental suffix -tre (cf. also sātre).

tsaske* (n.) ‘elder, senior monk’

[/-, -] * tsakam] - BHS -mahallakā (542a5).

Etymology unknown. Probably not with VW (522) the equivalent of Sanskrit tuccha- ‘empty, insignificant, small’ from PIE *us-ško-. Neither the phonological nor the semantic development is particularly compelling.

1tsāp* (n.) ‘mash, crush; pierce’

[tsāp, -/-] * tṣāp] (GER. tsāpanalle) ‘madanaphase sat twere tapanale ... kadhirāse sat twerene tsapanele [one is] to stick a piece of madanā-fruit in the door ... [one is] to stick a piece of khadir[wood] in the door’ (M-2a2); PP tstsāp-; lākṣāna na lyaka kekārā tsāp[a]wau ampoṇīntse sēke ‘fish meat finely chopped and crushed [is] a medicine for feasting’ (P-1a2).

Similar in form and partially overlapping in meaning with the related tṣap-, q.v. See also tstsāpar.

tsāro (n.) ‘monastery, convent’


tsār- (v.) G ‘take heart, take courage,’ K ‘encourage, comfort; calm, console, cheer up’

G Ko. V /tšār fiyatları/ (MPOpt, -/-, tṣāryowtār])/: tšāryowtra = BHS dāsva['t (U-15a1).}
tsäk- (vt.) 'burn up, consume by fire; apply heat to (in cooking), i.e. roast, boil; burn off, evaporate'.
the nest' (282b1), šamāนentse ĭyēlēn pālāske tsankam 'if' desires should arise in the spirit of a monk’ (334a3); saunmo ks=ālēk [K]o=tmt tsanokal tsankoy 'may another person rise daily at dawn' (196b); tśamākāli pānākki ‘buddhas [which have] arisen’ (552b4); Pt. Ia /tśamāk/-/ [A - , šamāksta, tsanka]/: /tsa tsanka šrāvastine pā=atkantate tu yānti tsamāk-me veleye '... arose and in Śrāvastī they began to participate in it: the report arose among them' (163b), šle tswro tawatsai tśamāk-ne sarā seikeate-ne aśānne lāyata-ne 'with comfort he rose up to him, took him by the hand and sat him on the throne' (AMB-b3); PP /tśamāka/-: tśamāka [sic] caukne yaipa = BHS adhishtha-, tśamākās = BHS samuthītā- (11a8), kse kauc wan[t]e t’sā[n]kowo nā no nārāl] postām 'something that is raised up high must also not later perish' (45b8); --tśamākornem-; --tśamākali ‘rising’: sārmāmēm tśamākalye = BHS pratiya (148a3), se sārmēma nāu tśamākalyesa postām sārmānyna sām nikājīsa pātyi 'whichever monk shames the community by early rising and late coming, pātyi (H-149.X.3b2 [Couvreur, 1954:48]).

The causative gerund, *[tśa]nkalsalle, usually put here (e.g. by Krause, 1952, or Krause and Thomas, 1964) to be read /rānksalle (Thomas, 1987:176-177).

Etymology uncertain. VW suggests (527-528), as does Jasano (1978:44, fn. 32), a derivation from PIE *dʰengʷ- 'reach, grip strongly': Sanskrit dagnāt 'reaches toward, reaches,' Old Irish daingen 'strong,' Russian dagnoots 'to grow, push strongly, become strong' (P.250). A semantic development from ‘grow’ to ‘rise’ does not seem too difficult, though by no means assured. Alternatively, one might suggest a connection with *tśaŋk-, q.v., and see in B /tśamāk/ a derivation from PIE *tēŋkʷ- 'pull' and a semantic derivation ‘pull’ > ‘pull oneself up’ > ‘rise.’ See śamsākā, tsankaikā, tśamākwe, and possibly tśamākēu.

śamāk- ‘flay’
Ko. I /tśamāk/- [Inf. tsankst]: yeše tsetiis kektseīmen yārā sissi mristēve mā kūlā kā wārākštā 'to fly the skin from the body and drain the blood and marrow did not diminish thy energy' (S-8a3+104a1). — Tcha tśamāk- and B tśamāk-reflect PTch *wāt-tśamāk- 'tear pull away' from PIE *wē-tēŋkʷ- I: OCS *tēŋgnti 'pull,' Avestan ġang- 'pull' (P.1067, with other nominal cognates). Extremely improbable is VW’s suggestion (535-536) of *dō-šen-k-, with *dō- a nasalized variant of *dōk- 'cut.'

tśamākana (n.[f.pl.]) ‘shoots [of plants]’ (7)?
/[tśamākana, -] tśamākana (W-3b2), tśamākānā puąpō (W-Sa6). — Sieg (1954:72) suggests ‘Tribe’ as a translation. Certainly we have a plant part and Sieg’s etymological connection with ‘tśamāk- ‘rise’ seems reasonable.

tśamākā (n.) only attested in the apparent compound snai-tśamākā ‘non rising’ (7?): seme-yākhe kā-[K]es snai-tśamākā kwarṣār [emprenta] 'likewise ... whatever vehicle [is] non rising by truth' (597a1); /snai-tśamākā mā ynamōm [legen: ynamo] /likē snai goēr 'a place non-rising and non-going, without sign' (597a4).

*The imputed meaning is predicated on a derivational relationship with *tśamāk-.

tśamākwe (n.) a part of a plant
[tśamākwe, -/-] arkanste [ar=ka-plant] tśamākwe [in a list of medical ingredients] (497b7), kos tōm poi to taramāsē tśamākwe sēksē 'as many they all [are] so many dharama [Fagonia arabica] tśamākwe alone' (W-2a5).

From *tśamāk-?

śamā- (vi/vt) G ‘grow [in size or number];’ K ‘cause to grow, promote’
G Ps III /śāmē=/ [MP /-/, -śemār; MPart. /śemem]. resē mā upadrap tsmētir sētē lākē šāmām ‘by this the supervenient disease does not grow, likewise the pain subsides’ (P-1a4), saith tsmētir artsa [K]laum ‘these enemies grow each day in number’ (31b8); Ko. V /śāmā- ~ śamā-/ [A -, śamtam-, -/-, MP /-/-, -śemāntir; AOpt. -, -śamoyt; MPopt. -/-, -śemoytir-]; aukat [t]śamāt ‘thou wilt increase and grow’ (516b4); kos nō ciw pālšome tsmētir krentaun ‘as long, however, as the virtues in his mind grow’ (64a8); saith lākrenta watsiis wsiatūt-y yaricē tsmētir-y nete ‘may my heart turn into diamond to endure my own sufferings; may my strength increase’ (S-8b1), kos koś tsmāntir [sic] yēmornāt bhusisate wākēm tāry-āyāye ‘so often as a bodhisattva furthers the three-fold distinguished deeds’ (Paris fragm. 1086a1 [Couvreur, 1954:86]); Pt. Ia /śamā/-/ A -, -śamal/; yākhe me walo lyeisīt po ypyōmen vīkaēkārā sēmsānēm sō tsama yarke pōyōsīnte ‘the king ordered them [exc. tirthas] out of the country; the cloud over the sākkya-sons disappeared and honor for the Buddha grew’ (166b6-18a2); PP /śamāśo-: ente pānākki sēssīne mā tsmāsē tākām ‘when the buddhas are not [yet] grown in the world’ (PK AS-16.2b2 [Pinault, 1989:155]).

Śamā- (n.) ‘growth’ (537b4).

K Ps. VII /śāmsā/-/-/ A - , śamāt, śamsā/-/-, -śamās; AP. /śamsēeca/-; Ger. /śamsēele/-; /nākā wēlye spāk tsmāsēm ‘and he promotes the speaking of blame’ (19b1), kākīm plontronī spākā māiyā tsmāsēm- ‘they rejoice and make glad and increase in strength’ (K-2b6); šāna ersem yoleke tsmāsēca kell (522a7); toy sāmākana tānākāsā tsmāsalōna ‘these medicines on the spot/place [are] to increase’ (Y-1a2); Ko. I /śamā/- [Inf. tsmatsi]: wace śōk weīa pūniākē krentiia īkāī erkaeto cēts yeke tsmātisē ñōkō the second śōkā the Buddha spoke—he saw the good people unfriendly [to one another]—to promote honor among them’ (31a6); Pt. IIb /tsem(sā)/ [-/A - , -tsemā/-; In(e) tsemta tsmēsēle [legen: -sā] pēiyōjāl (428b4); PP /tsemasamü/- (K-T).

*Tcha tsmā- and B tsmā- reflect PTch *tśamām- from PIE *dēm(h)₂, ‘build’ (i.e. ‘build oneself up’ > ‘grow, increase’): Greek démō ‘I build,’ Gothic gatiman ‘be suitable’ (P:198-199, with other nominal cognates, particularly those derived from a PIE *dēm, gen. déma, ‘house’; MA:A:671) (Pedersen, 1944:21, fn. 1, Winter, 1962a:26-7, Jasano, 1978:44). To this etymon also belongs Tcha tsmār ‘root.’ Surely impossible is VW’s suggestion (526-527)
of *tūr* (stem *tvr-*, 'strong, strength') + *sem-* 'unite' or Anreiter's related suggestion (1984:158-159) of *tn-* (weak form of *ten(*h)_2*) + an *elargissement *-em*. See also *tsamo* and *tsamo*.

tiser- (vi/vt) G 'be separated, be apart;' K 'separate (entirely)'

G Ps. III /tisēr/- [MP tsarem, tserat, tseratīl; Ger. tseralle]: ike tsermar larem sa-māk-sam'men 'now I am apart from my dear children' (46a4), //āemapāvāhka bætsās tisēr-tormen māk' klawentkæa [tis]retar 'having been separated by the āemapāvāhka, I am apart for many cycles' (181a3); lar[e]n[en]m[en] tser[e]l wællr[pl]æ[l]a[k]le 'being separated from one's dear ones is the suffering misfortune (155b2); Ko. V /*tisār/ - tisār- [Ger. tisalle]: ši[h]pakenta tarme tsallele 'sky' the shell had not been separated in seven parts' (?) (405a5); Pt. I /tisār- [A tsāwā (K-T), -/-]; PP /tisāro/- [K-T; -tisr* - separation' (equiv. of A tisræ); nǐšenm tisro sa-lere som sk[et]ne 'because of separation from me of my dear son' (86b4); -tisrlei 'separation'; tisrlei-ike = BHS vīpravogantā 'limit of disjunction' (4a1), laren[m]m[en]m[en] tisr[le][e][r][a] 'by the separation from one's dear ones' (83a1); -tisrlefses 'prting to separation' (295a2); -tisrlefses 'id.' (295a10); -tisrlefsa 'separation': tisrlefsensante sārants 'because of the expression of a separation' (200b2).

K Ps. IXb /tisärkkæ/- [MP - , tisärkærsät;]: nīl učuke tisärkærsät 'it is separated [into] parts of each one' (?) (591a3); Pt. II /tysäræ/- [A, -tysærsta, tysiær]: wāfa ci lauke tysiær nīs 'he has led them off and me put apart' (496a6); PP /tysäro/-.

*TChA tiser- and B tisär- reflect PTch *tserre* from PIE *der-* 'split, fly, tear' [: Sanskrit dar- 'burst (tr.), split,' Armenian terem 'fly,' Greek dērō 'skin, fly, separate,' Old English teren 'tear,' Lithuanian derē 'I separate,' etc. (P:206-208; MA:567) (Pouchoa, 1930:325, Schneider, 1941b:174, Krause, 1943-31, Pedersen, 1944:19). Impossible is VW's reconstruction (528-529) of *tux* (cf. Avestan aoxayiti 'los machen, loslassen, fallen lassen in') + *er- 'move' and unlikely is Anreiter's (1984:167) of *dis- + ser- since one would not expect both *wi- (cf. 'twar- and tuk') and *dis- as 'prefixes of separation' in the same le: *guna. See also tisarāt, tisernme, tisorno, tisārka, and tisāro.

tsärk (vt) G and K 'heat, burn; torture' G Ps. VI /tisähkæ/- [A - , tisähkænæ; Almpf. - , - ]; tisänken): tsekanoyeh-c [sle] pākizhyn-c 'they heated/tortured thee and cooked thee' (231a5); Ko. I /tisær/- [Ger. tisarkæ]: mā wælke kæ epiite tis[a]k(a)yma ka aracinc cemis istis sawoω (266b1), semens karyain pruknæræ rāskre māk tisărkały 'the hearts of some [sci. the sick and dying are burning and are very heavily tormented' (H-149.14a4 [Hilmarsen, p.c.]), kāswa switār śos tisărkałe 'leprosy, leucoderma, dehydation [is] destroyed' (ST-b5); -tisärkæle 'ε burning': (213b5), (248a1).

K Ps. IXb /tisärkkæ/- [A - , tisärkænæ/-, - tisärkæken]: (150b3), (168b); Ko. II /tisärkæ/-: (see abstract); PP /tisärkæ/-: [yanatsi] rām eluemya tsētsarkæ memoyk yokaiα 'like waterfowl tortured by heat, disturbed by thirst' (29a6), kreits [sfann] tsētsarlinne sesa wwarasa [sān ararr] sa tisärkæs 'good people singing their own hearts with the fire of separation' (295a34); -tisärkle 'trouble, pain' (the equiv. of A tisärkæn); tisärklentsa līkleses 'the pains of suffering (204b23), tisärkle = BHS parisama- 'fatigue, trouble, pain' (Y-3a1).

*Etymology unknown. The basic meaning seems to have been 'heat, burn' or the like (cf. etserkæ 'with ardor') and the meaning 'torture' may then be a semantic calque of BHS tapp - or the result of a similar, but independent, semantic development. Thus Pedersen's (1944:19) comparison of Latin torquere, Couver's (1947:15) derivation from a PIE *derg- [Dutch torgen 'to irritate], or Evangelistis (1950:136) from *dreg- [Sanskrit dhrágate 'he torments'] would be weak semantically. VW's suggestion (530) of an old nominal compound *tder- (weak grade of *tder(he), 'burn, cause distress') + *srg- 'sickness' is morphologically most unlikely. See etserkæ, etserkkætse (= BHS šēpina.-)

tsärtskæwa* (n.pl) 'deceptions?' [H-, -tsärtskæwa] tumen kälpsken-ne nsccsi sänna nakanan tisärtskæwa wasæ wense 'thus the malevolent people got him to speak reproaches, deceptions (?), and to lie' (282b6). **Semantically plausible in this one context would be a meaning 'deceptions' and a relationship to tserkæwa, q.v.

tsälp- (vi/vt) G 'be free [of], pass away, be taken [from this world]'; K 'free [from, redeem]'

G Ps. III /tsälpe/- [MP - , tsälpetætlæ; Ger, tsälplelæ]: metæræ nara ryaiæ ramæ no pesæ tsälpetæra 'he is [re]born in hell but quickly is emancipated' (K-3b3); Ko. V /tsälplæ/- [MP - , tsälplætælæ; MPOpt. tsälplæmun, - , tsälplætælæ; - , tsälplætælæ; Infr. tsälplæ: kral [trainmen] entwe tsälplæ - 'if then he will be redeemed from hell' (291a4); [træ klenkejntsa tsälplæs 'to be redeemed from the three vehicles' (104b5); Ip. I /psälplæ/- [MPs. psälplæ]; psälplæ tætæluum 'free me from sufferings' (283a3); Pt. Ia /tsälplæ/- [A tsälplæwa, tsälplæsta, -llæ, -tsälplæ; tsälplæ: [snæ tel]kanna nis yolahenmem tsälplæwa 'I was freed from evil without sacrifices' (196b7), tu sparwe xakti sänna tsälplæpi pišom cmelæum 'gods and men were redeemed from the five birth forms' (30b8); PP /tsälplæp/-: sänmænuun tsälplæso = BHS banhænm ìmkum 'freed from bonds' (U-18b), tsälplæ = BHS vipramukta (H-149.215b1 [Thomas, 1969:294]); -tsälplæ 'redemption' attested only in the derived adjective tsälplelnæsæ - tsälplelnæsæ 'prting to redemption': kwarær ceu tsälpleline lesse 'the vehicle of redemption' (597a2), [tsäl]plënnæsæ pelæikæ 'law of redemption' (390b6); -tsälplæ 'redemption, freedom [from]: mā nesæm lüklenmem tsälplæne 'there is no redemption from sufferings' (30a1), [krentæm]mp=eše
šinnalne paksårmen men tsälpl[i]ne • lantmuitne ke källalée ‘the coming together with the good, the freedom from the bad, the achievement of a royal position’ (128a4).

K Ps. IXb /tsälplasik/ [APart. tualpjasenca; Ger. tualpjasjelle]; Ko. IXb (= Ps.) [MPOpt. tualpjasimar, -/-; Inf. tualpjas(t)si]: tsälpljasimar saisse ce klesiunnassem sainanne ‘may we free this world from klesés and enemies’ (228a12); toni lükintamen saa aitn säänu kr, tis taspätti ‘if I strive to free myself from these sufferings’ (228b2); Ip. IV /pïältsälplasik/ [MPG. tualpjasjall]: jostme mën pyletsasjar-me tsälpljasjar-me ‘they have come out from the house, redeem them from suffering’ (108a9); Pt. II /tysälpl/A [MP-, tsälplatai, tsälplalfej]: pel(ai)k[në]šse yerkwuntai spärtsitšesia tisälplajane wohnenm ‘he redeemed beings through the turning of the law wheel’ (30b4/5).

Etiymology doubtful. Perhaps with Pedersen (1944:18) and Jasanoff (1978:44) there is an equation with Lithuanian telpi ‘I have room/find room’ (if, so see further tülj- but the semantic side of the equation is difficult. One might also think of a connection with PIE *d’elb- ‘dig, excavate’: [Old English delfan ‘dive, BORG bietian ‘dive’, Sorbo-Croatian dâbân (< *dâb-) ‘excavate’; Lithuanian dâba – dâbâ (f.) ‘crowbar,’ (p.246)]. The semantic development might be something on the order ‘dig (out)’ > ‘excavate’ > ‘extricate’ > ‘free.’ Certainly not with VW (526) from *dâl-selp- ‘sauter hors de’ or Anreiter (1984:166) from *t( < *ad)+ *selp-.

tisk- (vt.) ‘fashion, shape, build’

Ps. V /tsika/ [Ger. tiskelle]: anuratne sâinhe ayxej curm yamašce entwe soye tsikale ‘in Anurata [is one] to make a powder of human bone, then [one is] to fashion a doll’ (M-2a3); Ko. V /tsikä/- [A -/-, tsikam, -/Aopt. -/-, -/tsaikom]; mäkhe kos tsikam lwaksâtsaika = skæmassem bhuqænt kaulatit = íke po tomas as many times as a pot makes earthen pots, their end is all[ways] destruction = [BHS kr-] (3a2); Pt. II /tsikä/- [MP-, tsikatii-/-, -/-, tsikantie]: fiumka panna tsikatai ‘they did bid build ninety stüpas’ (Quntura 34-g2 [Pinault, 1993-94:175]), cai watesa kwaasaii pást kemem ostha yârparpa tsikantie ‘for the second time they came back to the village and built houses and yârparpa’ (PK-AS-16.3a5/6 [Pinault, 1989:156-157]); PP /tsatsikä: rant yâmrresse lwaksâtsaiskantaitse saú kektseitê e tis[al]tsaikwa wolments ‘so [also] the life and body of men formed by the karma-potter’ (3a2/3).

TchA tsek- (with full-grade generalized) and B tsek- reflect PThC *tsæk- from PIE *d’elb- ‘knead, shape clay’: Sanskrit dhümi ‘I anoint, smear, plaster,’ Avestan pauri-daæcæyati ‘it surrounds with walls,’ Armenian dizæm ‘I pile up,’ Greek thingânó ‘I touch with the hand,’ Latin fingi ‘I shape, form,’ etc. (P:244-245; MA:649) [Schulze, 1921, VW:530-531]. Particularly one might note that the present (attested only in B) tiskä- is the exact equivalent of OCS zdati, save that the latter has undergone metathesis (as if from PIE *g’elb-eh₃ rather than *g’elb-eh₄). See also -tṣaika, tṣatsairkar.

tsip- (vt.) ‘dance’

Ps. I /tsip/- [A -/-, tsipåln]; MPPart. tsipamane: //ves rüttänkâm karjämâmë - ḱuane tsip[i]pam (118a7). The meaning is almost surely correct but based largely on this verb’s obvious equivalence with its TchA cognate (tsip-). *Etiymology dubious. VW’s suggestion (333) of an old compound *tsu,ie- ‘with tu- as is seen in Sanskrit tuzvâit he is satisfied, content, rejoices’ and *tie- as in Sanskrit ēva- ‘march’ is neither morphologically nor phonologically satisfying (one would, if anything, expect *tie-). More likely is Anreiter’s suggestion (1984:160-161) of *tzw-P with the same *tzw- seen in Greek sefð ‘I shake, swing’ or Sanskrit svæjat ‘he is violently, moved, agitated’ (P:1099, with additional cognates) though no other Indo-European group shows a marked clariﬁgation to this root. See also tsaip.

tisraiñe – tisromie (n.[m.sg.]) ‘energy’

[tisraiñe, -], tisraññel:tisraññeis po prešyâne yântsi preke [ti] is time to make the energy of knowledge in all measures’ (281b4), kâlsâmne tisromie ‘patience and energy’ (586a7); --tisraññeesse ‘prting to energy’: tisraññeesse kausn ēya ompolskesse mresjëstes půsmâm ysonom ‘he kills the bone of energy and cooks it together with the marrow of meditation’ (S-4b1).

Both tisraññe and its A equivalent, tisraunjne (itself immediately a derivative of trosi ‘energetic’), must ultimately be derivatives of a PThC adjective *tšære ‘strong’ (cf. Tšær). This *tšære reflects a PIE *d’er-o- from *der- ‘hold, maintain’ [Sanskrit dhar- ‘hold, bear, support’ (P:252-254 with many more cognates; MA:270)] (Pedersen, 1941:242-3, VW:553-4 and 536).

tsu- (vi/vt.) ‘G cohere, adhere’ (active); ‘adhere, stick, cling, attach oneself’ (middle); K ‘make cohere, add to’

G Ps. III /tsu(u)we/-: //ne[n]e[n]ki krentim sâinma m tâ waletwánta nta ‘evil rumor and blame, [however] such does not stick for long to good men’ (16a1), Pt. Ia /tsu(u)w-/ [A -/-, tsu(u)w/-, - tsuëre: ceså[=]sic] Šilawâne tsuue ‘to them Šilawanda adhered’ (431a4), skelje[en]men cenatis sîke tsuwa aíkâmme ‘from the efforts of those [people] wisdom cohered with certainty’ (PK-AS-16.3b2 [Pinault, 1989:157]), tume[en] wèstëk [lege: werwâ] alyak tsuwe ‘thus to this one others adhered’ (431b1); PP /ts(u)wo/-: [datum]na sesa tsuauwa prukauwa po kloaass ‘the elements [are] stuck together and all pores blocked’ (906).

Ps. IXb /tsu(u)wisk/ [Ger. tsuwašjelle]: se sala=pesane sanapatsi te no sør tsuwašjelle ‘this oil [is] to be rubbed on the breast; however, the following is to be added’ (W-34a5); PP /tsetsu(u)w/-: te nikanhe pesattâltsa po tsetsu(u)w (430b1).
tswai- (adv.) '± unto, towards, up to'
tswai śni-án-ne mà káčca mástantwa = BNS upanayátí 'tie/bind up/together, tie into a bundle' (308b4), itsi tswai porosćer (370b5).

A derivative of tswai, q.v., presumably in origin the adverbially used accusative singular of a deverbal noun (Hilmarsson, 1991:179, argues for a nominative *tsuwiye). See also etswai and tswaži.

tsesef (n.) 'river, stream, courant'

[Pet. tsesef]-[A [-, tsesef]-] [A, -tsesef]- (adj. 'white, moon-like') (73a4), [tses-e]-[uplaše] 'white lotuses' (588a3); -[tses-en]-pláši 'eyes like blue lotus leaves' (575a2).

TchB tsese exactly matched by A tsen. They reflect Ptsch *tæsen-[as if] from PIE *d`us-ôn-[: Old English dænə- 'dark brown' (< *dusono), dos 'dark' (< *d`usko)- or Latin fur-sum 'dark black' (< *duswo)-] (VV:531-532, with differing details).

tsen (n.,pl.) 'deceptions'

[tsekenka]-[tsel=e]-[anesa]-[yai] [- -] (242a2).

tserkwa (n.,pl.) 'deceitful'

[*tsekerka]-[tsel=e]-[anesa]-[yai] 'my I know the deceptions of the sansára completely' (229b1), [sêyau kartsef]-[sêyu-rwarai]-snai tserkwa snai náne 'live for the good all life-long without deceptions or náne' (496a4); -[tses-ke], -[tsetswate] prong to deceptions'; (295a6).

From tser-en, q.v. (See also tsařiška.)

tserën (vt.) 'trick, deceive, lead astray'

Ps. XII *tsëren-cy/-[MP - tsernart-, tserentur,-, tserentar, -]; -[UU-puwarne] note mapi tserentar-i 'thou deceivest me into going into the fire' (100b1), sarm okone tserentra [si tøf-n-e wìn-o-lìn-em] 'in origin and result it [sc. thirst] tricks people' (112b), yes no šiçekken snai kesonolmek tserentar [one of the Buddha's opponents speaking] 'you šikeya-followers, however, lead astray countless people' (23b4); Ko. XII (Ps.) [Inf. tserentst]; PP tsetser(þ)innu-[-i][s]u pasko šaš tsetserlù triškun mántre (282b3).

Borrowed from Khotanese jsr- 'deceive' (Bailey, 1979:115-116). Surely not inherited (as by VW:532) from PIE *d`er- 'hold, maintain' or related to

Etymology unknown. Since the basic sense would seem to be 'stick to, cling to,' VW's connection (537), otherwise attractive, with Latin fānis 'string, cord, cable' is semantically implausible. See tsuwi (and further tswaži) and etswai.
 Sanskrit dhvāra 'bends, harms, brings to a fall' (Anreiter, 1984:161). See tserke, possibly tšartsäkwa.

tserke or tserneke (n.)? tsérthik[e] menākii[cepe] s[amūnē] /// (324a3).

-tsaika (nm.) 'shaper' [tsaika, -saikante, -ll] [mākte] kos tsaiñay bwaaksātsaika=šcemassem bājaanta kutaalī=ške po toṃ 'as many times as a potter makes earthen pots, their end is all[ways] destruction' [tsaiña = BHS-kāra-(3a2), mant yāmorse bwaaksātsaikante šņal kektešie tsaiña kwa wnooments 'so[also] the life and body of men formed by the karma-potter' (3a23)]. [From tšīk-, q.v.

tsāišika* (n.) 'form, shape'

tsaiñēn* (nm.) 'ornament'
[ll, -], -tsaiñihem yattuṣaī sū [krentaunam]sṃm tsaiñiñentsa 'he was decorated with the ornaments of virtues' (71a6), 'māñya pelaiñe keklyouanseman takarškīsəs tom tsaiñenta omte no pāst marsa 'the servant-girl, hearing the law, there and then forgot completely about those jewels' (H-149-ADD.12b4 [Stumpf, 1970:30]).

Etymology unclear. Semantically attractive is K. T. Schmidt's suggestion (1985:763-4) of an early Iranian *dzay- 'equip, adorn' + Tocharian -śih. The Iranian *dzay- is attested in Avestan zaya- 'Gerät, Ausrüstungs-gegenstand' or Khotanese āyśćin- 'equip, adorn' (< *āzial-n-h), Persian zavār. Very unlikely is VW's suggestion (520) of PIE *dz- 'dark color' + later -śih. 

tsain (n.) 'arrow'
tsain [tsain, -ll]sainwa, -l [PK-NS-30a7, -b2, -b5, -b8 (Couvreur, 1964:246); -tsainwaṣse* 'pin to arrows': swāsawa swese swesaṁwaṣsam 'I rained a rain of arrows' (46a2=47a6); tsain-yamīsiñewa 'arrow-maker' = BHS isukāra-(TX-3-a2 [Thomas, 1974:87]). [Couvreur (1964:246) suggests a distinction between Buddha's weapon (tsain) and Māra's weapon (śtrā from BHS astra-).] Possibly from an early Iranian *dzainu- 'weapon' [: Avestan zarin and Armenian zən (an u-stem)] (K. T. Schmidt, 1985:763).

tsaipe (n.) 'dance' (?)[ll, -], tsaipe(n) [tsaipe(n)] s[al,se] /// (372b3), šak,še kāimai tsaipe(n)ne (H-149.40a3). [From tšip-, q.v.

tsaipe(nu) (n.[m.sg]) 'plaster' (?) [tsaipe(n), -ll] orotissi tsaipe(n) kekteištsa sanāpalle 'a great plaster [is] to be rubbed over the body' (W-41b2). [This is Couvreur's reading (1954:82) he also suggests saipau as a possibility. Filliozat reads kaipsai and Sieg (1954:78) ipau. The meaning is that suggested by Krause (1952:226).

Etymology unknown.

tso (n.[m.sg]) 'penis'
tskāññ- (vt.) ‘mark, characterize’
PP /tsets(â)kâñño-: cakkarwisa mittarwisa tsetskâñṉ̃o tañ aline ‘thy [two] palms marked by cockars and mittars’ (75a2). ▪ A -âñṉ̃- derivative of *tsék-*burn’, q.v., with an original or basic meaning ‘brand’ (cf. VW:534).
Otherwise Winter (1984b:118), who takes this as a demonstrative to an unattested *tsak which in turn is related to A *sēk ‘(proper) sequence’ seen in the frozen locative škām ‘and’ and the frozen perlicative škē ‘indeed.’ *Tsakšēk would be the (quasi-)equivalents of Latin decus. (See also škā.)

tserketkanë (n., dual) ‘calves of the leg’
[tserketkanë, -tserketkanë] // Airoawanantse onkomolnts tie sâle sawi tie lege: sawi tie raamt šètic tserketkanë aineyentsc lwântsce raamt ‘the trunk of the son of king Aikávata of the elephants is like the calves of the black antelope [aïnej]’ (74a4). // [yâl-âñṉ̃] këntse tserketkanemnë takatâ ‘the ... are compared with the calves of the gazelle-king’ [Thomas, 1983:231] (74a5).
▪ Etymology unknown. (VW:534 and Anreiter, 1984:168, are both based on a misinterpretation of the meaning.)

tsnamo* (adj.) ‘flowing’

tsnamë* (nnt.) ‘influence (of the outer world)’
[ñ, -tsnamë/tnamënt, -tsnamënt] [snai] tsnâlmë = BHS nirâravâ (4b2), nautâssas po tsnâmënta ‘makes disappear all [evil] influences’ (31b1), tsnâmënta = BHS hâsravâ (30b5), klesñamâsso tsnâmënta ‘the influence of klesës’ (523b4); –tsnamëntsë* ‘prng to outside influence’: snai-tsnâmëccâ = BHS nirâravâth (H-149.329 (Sieg, Siegling, 1930-32)). ▪ A derived abstract from tsnamo*, q.v.

tsmoññe, see s.v. tsmo.

Tsyakune PN?
Vëyewa wai Tsyakune [cautiously labeled proper names by Pinaul, 1987:178] (G-Qm12a1).

tsyäkkune (?) (?)
See yākkune.

tserreme (nm.) ‘ditch’
[tserreme-, -tserreme/-, -tserrmen] [po ke]vâi tšak tserrmenne ‘all the jewels will be in the ditch’ (571a2), tserreme = BHS partika- (U-18b6). ▪ From tsår-, q.v. For the formation one should compare yëlmé, wpelme, or onolme, though here we have an assimilation of *r ... l to r ... r.
Acacia lebbek, flower of

... sirisapuapa
accessible yalle
accidental form of matter
... upadayaruq
accompained by a thief
... steysaham
accompaniment of a thief
... steysahagamam
accomplish lams-
accomplishment satam
accomplishment yamor
accumulate kraup-
accumulation, based on
... aupacayik
accuse cotit yam-
accuse + 
achieve kulp-
achieve + yam-
achievement yapalmir
achieving kaillir
Achyranthes aspera ... apamargha
Achyranthes aspera ... visir
acid ampal
acknowledge airt-
Aconitum heterophyllum
... prativis
Acorus calamus (?) okaro
Acorus calamus vaca
acquire lal-
acquisition, pring to honoring of
... labhhasatkarshe
action yamor
action (manifestation of) ... sorti
active + ... kratani
actor naktse
actor nate
actual yanesai
adaptation yukt
add to ... tsu-
addiction upadam
addition of one portion
... bhakottar
adept epastye
adhere trenk-
adhere tsu-
adjust + malk-
adjustment yukt
adorn yait-
advance ecce spat-
advantage parkau
advantage (?) parki
adversary codak
adversary and tempter mar
advocate weimo
Aegle marmelos kakotak
Aegle marmelos pilamatti
afar lau
affair waintare
afflict karn-
afflicted klesatste
afflicted mints-
afflicted (?) klist
affliction kleis
affliction + tsitsekor
afraid, be parksa-
after omostam
afterwards omostam
afterwards postam
again nang
again nanok
again wasto
again (?) wato
again and again nang
against wrattsai
against the grain vilom
Agathotes chirata kiraikita
age kalp
aged kwark
aged after ausiye
aged + parwetsse
agitate walsi
Aglia roxburstiana priyanka
agree plaik
agreeable cacare
agreeable + plaikswa
agree to, be airt-
...
bread, a kind of .......................... śro-kanti
breath + .............................. aurtṣāṅāike
bread .................................. kaut-
breathe .................................. nīt-
breathable + .......................... kautāṭsīte
breaking ................................. kautāṅāike
breast .................................. canke
breast .................................. pratsāko
breast (woman's) ....................... piśpīk
breasts .................................. pāścane
breathe .................................. anāṅāike
breathing ................................ anāṅāike
brick + .................................. ḷiścem
bright .................................. lākəśeśistise
bright .................................. lāk(w)scise
brilliance ................................. lākətaunie
brilliant ................................ lākəśeśistise
brilliant ................................ lāk(w)scise
brilliant ................................. lyukemō
brilliant + ............................... lūkṣāśistise
brilliant + ................................ lyāk
brilliant + ................................ lyakwaṅaṅāike
brilliant + ................................ nautse
bring .................................. ās²
bring .................................. kāl²
bring forth ................................. er- broad
broom(-stick) (?) ......................... penke
broth .................................. smāṅāike
broth .................................. yot
broth + .................................. maiki
broth + .................................. świye
brother .................................. procer
brothers, related as ..................... omptōrtāṣtise
brows .................................. pārwāne*
buddha ................................. pāuṅāike
buddha .................................. pūdāṅāike
buddha who reserves .......................... enlightenment
buddha who reserves .................. pratiyaṅkapāṅāike
buddha who reserves .......................... enlightenment
buddha who reserves .................. pratiyaṅkapāṅāṅāike
buddha's origin, prting to ........... buddhotpātāsse
buddha's voice, containing the ... buddhavacan
Buddhist beggar (?) ...................... ṛṇāryankānavatrāpyā
Buddhist deities, a class of........... parāṁmintavaśavartī
Buddhist deities, class of .......... parāṁmintavaśavartī
Buddhist literature, a type of ........ upadesś
Buddhist monks; member ............... of a group of .... şaḍvargi
Buddhist vestments, wearing (?) ....... traiśiṅkāṅāṅāike
Buddhist works, collection of ......... āśek
budge .................................. wāśk-wāśk-
built .................................. tsik
bulb of a small variety of the ....... Nymphaea .......................... kriot
bull ...................................... ka,wse
burden .................................. calle
burden .................................. perpette
burden + ................................ talle
burn ...................................... pālk³
burn ...................................... sīlp
burn ...................................... tāṅāike
burn up .................................. tsik
burning .................................. pāṅāike
burning .................................. tskfeṅe
burst ...................................... wāṅk
business negotiation .................... karyor
but ........................................... no
Butera frondosa .......................... kīṃṣuk
Butera frondosa, prting to ............. Butera frondosa
butter .................................. kēwiyē
butter, clarified .......................... pēskē
buttocks .................................. śroñī
buy ........................................... kāy-
buying .................................. karyor

Caesalpina sappan. ........................ pattank
cakra, possessing a .... cakkartṣe
cakra, sign of the ....................... cākkā-laksām
cakra, sign of the ....................... cākkār-ṣūtri
cakra, wheel as mystical symbol ........ cākkār
Calamus rotang, fruit of ............... niculaphal
calculation ................................ ganiṭ
calculation ................................ samsāl
calf (of leg) .............................. čākācko
call out .................................. šauṅ-
call out to ................................ kwā-
call up .................................... er-
called, be .................................. klāw-
called, be .................................. we-
calling to mind an oblation (?) ........... yāṅgānumṛti
calm (adj) ................................ snai-
calm (vb.) ................................. tṣāرغ-
calumnny ................................. abhyākhyāṃ
calumnny ................................. waṣe-reki
calves (of the leg) ........................ tskerktāne
camel, prting to ......................... partāṅkāṅāike
can ........................................... caṃp
canal ....................................... newiyā
canal (?) ................................... āṛtte
cancer ...................................... kākar
canine ...................................... kūṇīye
capability ................................. śakti
capable .................................. yāṭāṅfistse
capable .................................. cāmpalle
capable .................................. cāmpamo
capable .................................. ēpastyē
capable of, be ............................. yā-
caravan .................................. yōhiya
caravan-leader ........................... sāṁthuvāhe
caraway, common ......................... ajamōt
carunel + (?) .............................. pīlkwer
cardamon .................................. suṅkmel
Cardiospernum halicabum .......... jyotispāte
care ........................................... senik
care ........................................... snauki
careful ..................................... snai-ykōrśistse
carefully .................................. anāśāi
carefulness ................................ snai-ykōrśe
careless about, be ......................... yāk-
carelessly + .............................. enersank
carpenner ................................. tāṅkāṅa
Carpospomen pruriens ............... rāsabhākā
carry (off) ................................. pār-
cart ........................................... kōkale
cart ........................................... kōkaliṣe
Cassia esculenta, flower of ........... kanakapūśa
Cassia fistula .............................. rājāvārksā
cassia plant, bark of ..................... varangatvācā
converted by relics, one to be
... dhaTVavanye
convoled ... samanit
cook ... p'k-l
cooking ... p'kle
cooper ... pilke
copist ... lehkale
cord ... s'erkw
cord (?) ... oppilo
core ... k'ylke
coreal ... l'ipi
corpse ... swal
corpalent ... kraupaliestse
corral + ... wepe
correct expression ... shpe
cost ... pilo
cost ... wyai
Costus specious ... kassu
Costus specious ... ku'sta
cotton ... kandp's
couch ... mafl'ck
cough ... kosi
council ... wertiya
count ... ke's yam-
count ... sam-
countless ... snai-ke's
country ... yapoy
country, of a ... kehiye
country, prtg to a (certain)
... -poyse
country, prtg to (one's own)
... ypoyle
courageous ... arificastse
courant ... tse'fe
course ... yoliya
course of difficult tasks, prtg to
... du'karacara'sse
cover ... aip
cover ... r'k
cover ... wal
cover + ... want
covered up, be + ... w'm
covering ... raksi
covering ... wala
covering + ... aiponfl
covering + ... wente
cow ... ke
cow ... okx
cowherder's wife ... govia
crafty + ... yulke
creature ... onomol
creep + ... skwarya
creep + ... laite
creep + ... wali
creem + ... s'ma'sanke
crested ... t'sankara'me
crevice + ... koio
criminal ... yolo-yamortstse
criticize + ... r'scrossing (of a stream)
... kaltf'me
crosswise, something put ...
... pkante
crow ... dhvaje
crow + ... wrafla

crown of the head ... tare

... kaut
... m'fl
... mel-
... nll-
... t'sp-
... w'lds-
... m'ltu-
... mun
... aus
... nu-
... aus
... shpar
... sv'irisse
... c'koo
... k'fil
... samakane
cunning + ... yulke
Curcuma longa ... haridh
Curcuma, a kind of (?) ... turya
curing + ... pilke
curl ... pkle
... s'pl
... w'il
... s'p
... yakne
cut down .......... kästät-
cut off .......... kästät-
cut off .......... lät-
cut off .......... prutt-
cutting off .......... kärstättyfä
cutting weapon .......... yepe
cycle .......... serke
Cyperus rotundus .......... must
Cyperus rotundus .......... parivelak
decisively .......... wältkal
declaration .......... wevefor
decotion .......... kašäy
decotion .......... niryhand
decorate .......... yält-
decoration .......... yetwe
deed .......... kärmm
deed .......... yämör
deed .......... yamallaññe
deep .......... kätkär
deep meaning, of .......... kätkär-ärth
deeply + .......... enkätkre
deer + .......... karse
defecate (?) .......... kärtk-
deferential, be .......... yärsh-
deficiency .......... parihäni
defile .......... ludp-
defile oneself + (?) .......... kärtk-
deflect .......... räm-
delay .......... nerke
delay (?) .......... sänk-
delight .......... modit
delight .......... plänto
delight .......... yäso
delightful .......... cäçicare
delimited (?) .......... parinermita
deliver (?) .......... suk-
deliverance .......... moks
deliverance, way of .......... anantaryavimuhtmärg
delude .......... yäng-
delusion .......... träike
delusion .......... tsätkwantsñe
demand .......... fišk-
demand (something of someone) .......... rit-
demon .......... asüre
demon (malevolent) .......... räksate
demon, a kind of .......... kašätänne
demon, a kind of .......... püttane
demoniacal possession .......... grahem
demons, member of a particular class of .......... kumbhännde
denarius (gold monetary unit) .......... tinär
deny .......... mål.
deodor .......... devadärı
deort .......... laft-
departure .......... lalññe
departure .......... ykwer
deposit (?) .......... y nocot
depress .......... nusk-
depress .......... si-i-
depressed, be .......... si-i-
depression .......... sëlu
depression + (?) .......... kukaśätyñe
deviation .......... mänköññe
deprive .......... sämp-
deprieved of, be .......... mänk-
depth .......... kätkärnie
descend .......... kärph-
desert .......... pälkiye
design (?) .......... sarrfënta
desirableness .......... tänkwäññe

desire .......... äime1
desire .......... ämäññe

desire .......... käp-
desire .......... kävawêñe

desire .......... kawo
desire .......... kulpñe

desire .......... külpeññe
desire .......... mânë

desire .......... ëysë

desire .......... tšən

desire .......... yokiye
desire, state of existence of .......... tšənñabñawñe

desirous .......... ämäññë

desirous .......... kawäññë

desirous .......... fiyassë

desist .......... muññë

desist .......... tärk-
\Desmodium gangeticum .......... asarnatı
\Desmodium gangeticum .......... sälparını
despair .......... si-i-
E

each artsa
each other ālyauce
each to his own śānār
eager/anxious to, be spākk-
ear
earlier nāuś
earlier pārweše
earlier parwe
earring klausaiñe
ears atten, with + klaus(ō)sa-pilsi
earth kem
earth + bhūmi
earth injuring + bhūmyupaghātam
carthen āśemaśa
earthly kēnāitse
east kaum-pirko
easy olank
eat ūp-pē-catl (āt)
ws-ū-āt+nāk-
eat, those eager to sāwošaṅī
eaten, not having esuwatte
eating sāwāśica
eccstasy/trance, stage of āyatām
edge + asakula
education (?) samśkār
effect (vb.) yāṁ-
effectively (?) snāñcān
effort (ʔ) skēye
effort (?) pradhām
eight eight parts, having oktastise
eight thousand eight okt-yalitse
eighteen sāk-okt
eightfold + oktāśañe
eighth oktante
eighties, by oktunkar
eights, by oktār
eighty oktamuña
elder tsaske
elder mōkō
elder [a monastic official] .

element element

element + bhūmi

element of practical knowledge vijāśānabhaṅk

elementary substance avyākṛt
elephant gaje
elephant onkolmo
eleven sāk-ṣe
eleventh month, prting to wārsañī
eloquent kārtse-wesēña
eloquent kārtse-wesēña
emanation of the soul, final wimoks

embarrass antarāy yāṁ-
embarrassment antarāy Embelia ribes, fruit of... viḍāṅgā
Emblica officinalis amalāk
embrace yāks-
embrocate sanāp-
embrcation sanāpalā
emerge lānt-
emergence latte
emit tārk-
employment prayok
emptied, be tālp-
empty aikare
empty place sūnyām
empty space akāse
empty space, element of akāšadāhu
enclose wāl-
encourage sārt-
fathom .......................... kese
fattiness .......................... smarne
fauces .......................... sanke
fault .......................... naki
fear .......................... proskije
fear + .......................... parskalfe
fear + .......................... proskaitste
fear, feel .......................... parse
fearliness/fineness .......................... proskaitste
feel .......................... ykamsaitf
feel an aversion to the world .......................... mrausk-
feeling .......................... tank
feeling .......................... enkail
feeling .......................... vedan
feeling .......................... warpalfe
felloe .......................... yerter
female .......................... klaife
female lay-disciple .......................... upasakacina
female organ .......................... strindri
female sage .......................... rasakina
fence + (?) .......................... lyake
fenugreek .......................... wetene
Ferula foetida .......................... ankwas
Festival-gathering, Buddhist
fetch .......................... paicwarisk
fetch .......................... as
fetch .......................... tak-
fetter .......................... samman
fetter + .......................... yantur
fetter .......................... kerketste
fetter .......................... kapille
fetter .......................... sapalfe
fetter .......................... tsikalfe
fetter + .......................... auimye
fetter + .......................... auimye
fetter + .......................... auimye
fetter + .......................... auimye
fetter + .......................... auimye
field .......................... mise
field .......................... keta
fifteen .......................... sak-pis
fifth .......................... pinanke
fifth + .......................... picanuma
fifty .......................... pisaka
fifties, by .......................... pisakar
fight .......................... wail-
file .......................... kants-
filament (of the lotus) .......................... kesar
filament + (?) .......................... pitsau
fill up .......................... prukt-
tilled, be (to overflowing) .......................... prukt-
tilled, be (e.g. semen) .......................... krake
filth + .......................... tetinor
filthy .......................... kraketsste
final end .......................... maktauine
finally .......................... ake
finally .......................... laukar
finally .......................... postam
finally .......................... postamnem
find .......................... kilp-
find oneself .......................... mask-
find oneself .......................... sparity-
find pleasure in .......................... swar-
fine .......................... lykaakte
finger .......................... prari
fire .......................... pivar
firebrand + .......................... antape
firm .......................... kwantsaanne
firm .......................... kwants
firm .......................... prakre
firm (? ) .......................... shyasse
firm + .......................... prakrauifestsse
firmament .......................... eprer
firmness .......................... prakruine
firmness + (?) .......................... wratsstoanne
first .......................... parwee
first .......................... yparwee
first + .......................... nausammen
fish .......................... laks
fish-emblazoned .......................... minadhavje
fist .......................... mace
fistula of anus or vulva .......................... bhangadala
five .......................... pis
fivefold .......................... pis-yilke(na)
fix (in place) .......................... kaly-
fixed .......................... prakre
fixed course .......................... niyan
fixedly .......................... ssawat
fixity of purpose .......................... epretaanne
flaccid + .......................... ylare
Flacourtia jangomas .......................... talis
flame .......................... nleeme
flaming .......................... nlesesse
flanks (?) .......................... sprane
flatter .......................... pou-
flattering .......................... pautarke
flattery .......................... pauto
flattery + .......................... peti
flat .......................... tsink-
flattening(al) .......................... palyca-palycc
flesh .......................... misa
flesh, (raw) .......................... amis
float .......................... plus-
flood .......................... kerakuna
flood .......................... lanne
flour .......................... yakische
flow (together) .......................... reksk-
flow out, let .......................... talp-
flower .......................... pyypo
flower, a kind of (?) .......................... tuine
flower, prong to a species of .......................... miaskaase
flowering plant, a kind of .
flowing .......................... morosk
fluctuating .......................... snai-smalfe
fly .......................... plus-

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fly ................. sāl.¹
fly + ................ tanautyko
fly up ................ plu-
fly, let ................ plu-
fly/t, flying .......... slyamo
flying ............... sālamo
foam ................... lešp
-fold ................. -yakne
follicle .............. klokašce
follow ................... kalāk-
follower .............. šaṅ-śaumo
follower .............. sahaeye
follower of the Viṁhāsa (?) .... mahāvaṁhāsike
following ............. sāṅk
food ................... āhār
food obtained by begging ... yāssu
food, provided with . . . swatistīse
foodstuff (?) ......... naiśī
to foodstuff + ......... elyā-
to foodstuff, a kind of ... kākwār
foodstuff, a kind of ... kontac(e)
foodstuff, a kind of ... klesē
foodstuff, a kind of ... yakṣo
foodstuff, a kind of ynaiktentāṇe
foodstuff, a kind of ... stēṃ
to foodstuff, a kind of ... śēme
to foodstuff, a kind of (?) . . . wākte
foodstuff, a kind of (vat?) . . . op
to foodstuff, containing some ... plyenkwāstīse
fool .................. aknāṣa
foolish ............... aknāṣa
foot .................. paiyāye
footbells, adorned with ... nipūrtse
-footed ............... -pew
footprint ............ sīko
footstool ............ wi-pain-e-śeṇīṇa
for ................... Katu
forbearance ......... samvaṛ-śeṇīṇa
forceful .............. wākālīstse
forehead .............. ānte
foreign .............. alete-

fourfold .............. śtvarā-yakne
fourfold .............. śtvarātse
tours, by ................... śtweṛār
fourteen .............. śak-śtwe
fourth ................... šarte
free from influence of upadhi .......... niruṇpadhiṣeṣa
free of suffering ...... vītarāṇa
free [from] .............. tsālp-
free [of], be .......... tsālp-
freedom from sinful influences ...... anāsrap
freedom [from] ...... tsālpānte
friction .......... kāntaṇe
friend .............. wasamo
friendliness ........ yuṣwar
friendly .............. yuṣwar
friendly fashion, in a ... yuṣwarka
friendship .......... maitār
friendship .......... waṣamīṇa
frighten + ............... wi-
fringe ................... fiare
from wherever .......... alaṃṃe
from whomever .......... alaṃṃe

to froth ................ leśp
fruit ................... oko
fruit, an oil-bearing (?) . . . paśkaṇṇa
fruit, ripe .............. taiwe
fruit (?) .................. kariśce
fruition (of action), coming to ... vipāk
fulfill ................. lāṁ-
fulfill [a wish] .......... kāṁ-
fulfillment .......... kneļe
full ...................... īte
full ...................... slyasate
full ...................... tanki
to full-moon .......... mēṇe-pālṣe
full-moon .......... pālleu
fullness + .......... itauñe
fully ................. aurtsīṣe
fully ................. tanki
to function .......... yamallāنةe
function + .......... spernte
furthermore .......... yaka
future ................. ekāntē
gain ............... kallau
gall ............... pit
gall-stone ............... pit-tsamo
Ganges ............... kank
Ganges-sand, like ............... gangavåluk
gape ............... káy-
Garcinia xanthochymus ............... tamäl
Garcinia xanthochymus, leaf of ............... tamälapatra
garden ............... werpiške
garden + ............... weriwy
Garden of variegated flowers ............... weriwy-
gardener ............... weriwykatstse
gardener, monastic head ............... pañcwarike
garland ............... carke
garland ............... pásák
garland ............... warke
garland of lamps ............... dipamál
garment ............... wastsi
garment (upper) ............... ansák
garment, edge of ............... kepec(e)
gate (city) ............... yenné
gate-keeper ............... yennéu
gather ............... kár-
gather ............... graup-
gathering ............... graup-
gathering ............... samnápát
Gautama Buddha, prting to ............... gautami
Gautama, related to (?) ............... gautami
gazelle ............... yal
gazelle, young + ............... ylanške
genitals exposed + ............... apákšai
genitals hidden ............... košagat
gesture ............... lek
gesture ............... pikár
get ............... käl-
get away from ............... pruk-
get dressed (in) ............... wäs-
ghee ............... peške
ghost ............... prete
ghost ............... yäkše
giddiness ............... waipalau
gift ............... āyor
gift ............... aile

gift-giving ............... aile

gift-perfection ............... dänapärmit

ginger ............... kvänkar

girl ............... samänška
girl, young ............... mänavi
give ............... ai
give + ............... truk-
give approbation to ............... källts-
goal or direction, having a single ............... somo-kälýni
goat ............... sāiyge
goat, prting to a ............... āsiye
god ............... ānke
god of love ............... käränke
goddess ............... käränke

gods, a class of ............... nirämärati
gods, a class of ............... tâdevi
gods, one of (?) ............... sähadeve
going ............... maluńe
going ............... länle

going, prting to ............... ykwešge
gold ............... yasa
golden ............... kanćám-yäsše
golden ............... yši-yok
golden ............... yšiññe
golden ............... yšiññe
good ............... karštse

good ........................................................................
good (interjection) ............... bho-bho
good deed ............... yarpo
good fortune ............... mánkál
good omen ............... mánkál
good will ............... maitir
good work ............... kärtsaunë
good works, the way of ............... karmapath
goodness ............... kärtsaunë
gossip ............... kásæk

governance ............... nay
gracious ............... takasñäänne
graciousness ............... takasñäänne
grain ............... sâtre
grain ............... tâno
grain ............... tanökko
grain, ear of (?) ............... ëk
grain, with the ............... prn̄łon
grain-alcohol + ............... tanâ-mot
grammar ............... vyâkâram
grandfather ............... âwe
grandfather .......... orotstse-päçe
grazing ............... upâdân
grazing at existence ............... enkâle
grass ............... atyô
grasshopper ............... sâlap

grey matter ............... maharte
grave offence ............... sthulâña
grave offense ............... dûştul
gravel ............... yare
graveyard ............... erkau
greasiness ............... ñmärïe
great ............... orotsse
great ............... trekte
great element ............... mahâbüt
great or noble essence ............... mahâsânte
great-hearted ............... eprete
great-hearted + ............... arñâtsë
great-seer ............... mahârsì
greed ............... entse
greed ............... entseñë

greedy ............... entseñë

greedy + ............... entseñëssë

iron .................................. eficuwo
iron-rust ............................. loharaje
irreproachable ...................... anikätte
irritated, be ......................... mánt-
irritation (mental) ................. mäntalyñe
island ................................. dvip
invitation ............................. kákő
invitation + ......................... kääkälñe
invite + ............................... kwä-
Ipomea paniculata .............. pitari
Ipomoea turpethum .......... tärvärtä
ipse ................................. makte
irksome + ........................... anakwaistse

J
jab ...................................... tstop-
jackal ................................. nišcare
Jainist religious mendicant ........ ašk-
 ........................................ te
jewel ................................... it
ridge ..................................... it
jewel ................................... tu
itch ...................................... saiwe
itching ................................. saiwe
ivory .................................... kemesše

journey-taker + (?) .............. yälñestse
joy ....................................... katkañña
joy ....................................... mudit
joy ....................................... pläntö
joy + ................................. kaccalaya
joy + ................................. wratstsoñña
joy, extreme ......................... tsärwo
joyous ................................... katkaññasše
judge ................................. keš-tä-
judge ................................... prekšenta
judged ................................. yñañm
judgment ................... keš tättälñe
juice ..................................... šuken
juniper ................................. yástaci
just ...................................... ka
just (now) ......................... tsawaiñe
just as much as + ............. mi
just so ................................. mántak
just so ................................. mänträcka
just so ................................... mant-ra
just so ................................. tainesak
just so ................................... taisäk

K
Kali-age, the ................. kaliyuk
karma ..................................... kärm
karmaväcanā, one who speaks the ................................ karmapäy-weseña
Kashgarian ......................... käsake
keep away ............................. ál-
keep away ......................... närk-
keep away ......................... pränk-
kill ...................................... kau-
killing ................................. käwälñe
killing + ............................... karnor
kin ....................................... Gottäär
kind of dwelling, a .......... peštī
kind treatment .......... ynaṁmāṇī
kindle .......... tu-
king .......... walo
kinsman .......... jīśātike
kiss .......... skāw-
knees .......... keni
knife .......... kṣur
knife .......... yepe
know .......... aik-
know .......... kās-
knowing .......... aisi
knowledge + aikemanetse
knowledge .......... karsaliṇe
knowledge .......... wic
knowledge + .......... kārsor
knowledge gained by sight

caksurjavījāṁ
knowledge in great amount
jaśnasambhār
knowledge of another’s thoughts
paracaitajāḷa
knowledge (higher) ..... abhijñā
knowledge, practical or applied
vijīḷa
knowledge, special .. pratisanvit
knowledge, way of ... dāsanamārka
Kṛtaṁjña, prta to ... krātujñesṣe
kraya-time ..... krātuyuk
Kuchēcan ..... kūśīnf
kuśa-grass ..... wasso
tuṣalāmula, prta to
...... kuśalamūlaṁsse
kuṇanes, by ...... kuṇanār

later .......... postaṇīṇa
later .......... postana
latter .......... postaṇīṇa
latter .......... postana
laugh .......... keraṁ
law .......... jñāpaka
law .......... pelaikne
law .......... pele
lawless .......... snai-pele
lawless .......... snaï-peleṣaṁ
laws, collection ... dharmāṅkaṁ
lay to rest [of the dead] .......... sāl
lay to rest [of the dead] .......... sāl
lay waste .......... mely-
lay-disciple .......... upāsakāṇa
day-disciple (female) ... upāsake
lead .......... āk-
lead .......... iyā-
lead .......... kāl

lead astray .......... tsēraṇī-
leader + .......... wayauca
leaf .......... pīnta
league .......... kwaṁsra
lean (on) .......... sai-
leanness .......... rūkī
leap, make a .......... pruk-
learn .......... ākī-
learned .......... bahuṁṣta
learned .......... maṁantaṁṣe
learned .......... iwe
learning .......... āktīfiṁe
learning .......... akalye
leave behind .......... or-
leave openly .......... apākāṁte yām-
led astray .......... oś-kakāma
leech (?) .......... sātikari
left .......... saini
left over, be .......... lip-
leg .......... cākāco
leg (upper) .......... mārkvace
length .......... pārkarṭe
leprosy, white .......... śvīṁtā
let .......... tārk-
let alone .......... kūce sāṇ (no)
let fall .......... sāl
let go .......... tārk-
let hang .......... lāṁ-letter
Leucas lavandulaefolia
...... kutumīcik
Leucas linifolia
...... kutumīcik
liana .......... škawaya
liana .......... laite
liana .......... wāli
libation (?) .......... sumo
libation + .......... kekumier
libation + .......... kwaṁṇe
lie .......... lyāk-
lie .......... waikē
lie .......... waikē-reki
lie .......... waṣe
lie (on) .......... waṣe
lie down .......... lyāk-

leaguer .......... netukāk-
leg .......... cākāko
leg (upper) .......... mārvace
length .......... pārkarțe
leprosy, white .......... śvīṁtā
let .......... tārk-
let alone .......... kūce sāṇ (no)
let fall .......... sāl
let go .......... tārk-
let hang .......... lāṁ-

L
laborer .......... kapyāre
lac .......... lākṣ
lacerate + .......... trus-
lack .......... mānk-
lack .......... māṅkōrīṇe
lack .......... menki
lack .......... menkītuṣe
lack on intention + .......... anabhīprāy
lacking .......... menkītuṣe
lad .......... kīšore
lair, den .......... lesto
laity, den .......... upāsakāṁ
lame .......... panku
lament .......... kwās-
lament .......... māṇt-
lament .......... trāṅk-

lamp .......... cok
land .......... keṇīye
land .......... yapoy
language .......... kantō
languish + .......... kālaṁ-
lap .......... canke
large .......... orotstse
lassitude + .......... laiso
last .......... aketstse
last .......... kāly-
last (thing) .......... ustama
last in time/place .......... akesu
last month of the year, prta to
...... rapāṇīe
last, highest existence .......... bhavāṅkār
last .. emsketstse
last + .......... stamalīṇetstse

Leucas lavandulaefolia
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lie .......... lyāk-
lie .......... waikē
lie .......... waikē-reki
lie .......... waṣe
lie (on) .......... waṣe
lie down .......... lyāk-
life .......................... saul
life-long .......................... saulu-wárrfai
lift .......................... mus-
lift .......................... till-
lifting .......................... ceccalor
light .......................... láktusauñe
light .......................... lalaukar
light .......................... lýke
light .......................... tu-
light (?) .......................... Iyoko
light (up) .......................... luk-
light up .......................... luk-
light (i.e. not heavy) .......................... lankuše
like .......................... enesle
like .......................... menák
like .......................... ra
like .......................... ram(t) / rámn(ta)
like (amount) .......................... sám
likewise .......................... šale
likewise .......................... ram(t) / rámn(ta)
likewise .......................... somotkánñe
likewise (?) .......................... ni
likewise + .......................... tu-menáksa
illy, white water .......................... kmut
limb .......................... ámpár¹
limb .......................... pokó
limit, utmost .......................... tote
limp + .......................... yläre
line .......................... päli²
line .......................... sällyye
lineage .......................... gottár
linen .......................... kenek
linger .......................... suk-
linked to .......................... ritt-
lion .......................... šeçake
lion .......................... sinhe
lips .......................... lymine
liquid .......................... súke
liquid of some sort .......................... panák
listen to .......................... klyaus-
little .......................... totká
little .......................... yákte-
little .......................... yákte-
little effort, with .......................... yákte-skeyem
little face .......................... rupaške
little horse .......................... yápkwaske
little merely, a .......................... yákte-yarm
little pot .......................... kantiške
little worker + .......................... kapiyariške
little worth, of .......................... sñdrä
little worth, of .......................... yákte-perne
little, a .......................... totká-yärm
live .......................... sáw-
liver .......................... wástarye
living .......................... sámane
living being .......................... jivake
load (?) .......................... calle
load .......................... perpete
load + .......................... talle
loathing .......................... ykimšaññe
loathsomeness .......................... ykimše
local + .......................... entwece
location .......................... tke
lock (of hair) .......................... letse
locust .......................... saláp²
long .......................... emparke
long (of time) .......................... pärkare
long [to do something] .......................... rit-
long [for something/someone] .......................... rit-
long time .......................... walke
long time, after a .......................... laukar
long time, for a .......................... laukánñe
long time, for a .......................... laukanñe
long-lived .......................... pärkre-saul
longing (for) .......................... ritalie
longing for .......................... iljás
longing for + (?) .......................... wántrešše
look .......................... pilko
look at .......................... lák-
look-at .......................... pilk²
looking askance + .......................... pánnte-pilko
looking at .......................... lýaka
loose (?) .......................... wipe
lord .......................... saswe
loss .......................... parháni
lost, be .......................... näk-
lotus .......................... padmak
lotus .......................... padum
lotus (blue) .......................... uppäl
lotus (red) .......................... sumangandh
lotus, root of white .......................... prapuntarik
loud .......................... wektse
louse (?) .......................... päršeri
love (n.) .......................... larauñe
love (n.) .......................... tánkvalyñe
love (n.) .......................... tankw
love (n.) + .......................... ártalñe
love (n.) + .......................... tánkvašìñe
love (vb.) .......................... ártt-
love (vb.) .......................... làrkññe
love (vb.) .......................... tánkwa-anñe
loving + .......................... cáñcare
lovingly .......................... tánkwaññe
lower .......................... pük-
lower + .......................... fórñye
lower + .......................... fórñye
lower being .......................... apài
lucky .......................... skwassu
lucky, be .......................... skwañññe
luminous + .......................... pälkamo
lump .......................... krepaste
lunar fortnight, fourteenth day .......................... caturdáš
lunar mansion .......................... näkšáär
lunar mansion, a .......................... phalgoni
lunar mansion, a .......................... punarwasu
lunar mansion, a .......................... puñ-näksáär
lunar month, half a .......................... pákš
lute, body of a + (?) .......................... kaise
lying .......................... wáltesse

• M •
magic (supernatural) .......................... rad dikhi
magic, prong to .......................... rddhisse
gical formula, part of a (?) .......................... mirik
magical skill .......................... wic
maid-servant .......................... mañña
mainland .......................... petwe
maîtreya .......................... maitrak
maîtreya .......................... maîtreye
majesty .......................... yättále
make .......................... klut-
make + .......................... yámk-
make breathe .......................... anásk-
make cohere .......................... tsu-
make evident .......................... reme
make glad, gladden .......................... kátk-
make grow .......................... auk-
make increase .......................... auk-
make pour (?) .......................... ku-
make see .......................... làk-
male .......................... enkwaññe
male lay-disciple .......................... upásake
malice .......................... mántalyle
malice .......................... mántalo
malice, feel .......................... mánt-
man (= person) saumo
man (= male human) enkwe
manifest apākārte yām-
mangle trus-
mango âmpår2
mango, species of (?) mākaranda
manifest apākārte
manifest(by) yenes(ne)
manifestation lakāšie
manifold makā-ykne
manner klatute
manner teri
manner yakne
manner, in this tu-yknesa
mante kampāl
many màka
many, so tot
margin ašakāl
margin + (?) uwanit
mark šoti
mark tskān-
marrow mrešťie
marsh kārkālē
mash tsāp-
master kāši
master upādhyāye
mastery pāranit
maternal matarye
maternal example (?)... mātrādrštānt
maturation vīpāk
mature yu-
matured (?) ausiye
meal yūkšiye
meal + yēsti
meal, coarse, + (?) klese
meaning ārth
means raitwe
means upāy
measure yarm
measure + pramāṃ
measure of a fathom, the...
keš-yārm
measurement; a distributive
unit trannār
measure of capacity, a (4.0 - 4.5)
liters šank
meat māsa
meat-eating māšāṃšān
meddle with mān-
medical ingredient âšagupti
medical ingredient capraʃto
medical ingredient leyik
medical ingredient manotai
medical ingredient māššakene
medical ingredient motarne
medical ingredient rānne
medical ingredient rimākkak
medical ingredient rsl
medical ingredient rutelle
medical ingredient sākāpce
medical ingredient āšrākku
medical ingredient sāmās
medical ingredient smur
medical ingredient takur
medical ingredient talnūca
medical ingredient wefle
medical ingredient wipitāk
medical remedy, a samasattu
medicinal earth virānk
medicinal plant, a kayast
medicinal plant, a vayastā
medicinal plant, a rṣapak
medicinal plant, a sāpās
medicine sāntike
medicine applied via the nose
meditation dhyāṃ
meditation ompalskoTİfe
meditation + ompalsko
meditation-heart + dhyānāntar
meeting wetsiye
Melia azadirachta picumanda
melody (?) mek
melody + kene
member âmpār1
member, the twelve dvādasāṃke
memento ēpiyacānhe
memorize sārīt
memory + ēpiyac
mental reservations + tarstwa
mental sphere + (?) manāyataṃ
tituaru man merchant kāyoru	
merchant sāthavāhe
merchant, (chief) šeteštī
mercy + tinkwalyfe
merge resk-
meritorious yārposu
metaphysics, buddhist abhidām
Michella campaka, prtg to
middle ywārśāhe
middle of, in the ywārśa
might maiyyo
mile kwārśar
miles, two kroč
milk mālkwer
milk curds, coagulated (?)... payā
millet payasya
millionaire kötśvare
mind cetanā
mind pasko
mind, ptrng to the caitasike
mind-reading pasko-sārpaliye
mindful imasu
mindfulness of breathing... ānāpānasmph
mine taupē
mingle triw-
minister amāc
minister spaktānike
miracle ākTekānhe
miracle paryari
miracle prathhari
mirror tapākhe
mirror, little + tapākhe
misbehavior dušcarit
miserable anās
miserable anāsānhe
miserable tallānike
miserable tallāw
misery tallārhī
misery + aume
misfortune kastā
mistake triśaliye
mistake triko
mistakenly tsātikwaṃ
mix triw-
mixed, be triw-
mixing + triwāsālhe
mixture traivo
mixture + triwāliye
mixture, containing a triwaitstse
mobile waskāmō
mobility (?) waskānte
moderate yārılmā
modest kwipāsā
modest person avatrāppī
modesty kwipē
moist, be waiw-
moistness waiw-
moeist (excessive) waiwalē
mole apanit
mole ākhū
moment laute
momentary kšanik
monastery sāṅk
monastery sankrāṃ
monastery tsāro
monastery, belonging to a...
sākāk
monastic samānīhe
monastic code of conduct...
pratimoķ
monastic land (?) sankakam
monastic official praskārē
nëga ........................................ nëge
nails of fingers/toes ................................ mekwa
name ................................................ fiem
name and form ..................................... nâmârup
name of a work .................................. rahasyâlânâ
name, having [such-and-such] .................. -ñêmatstse
name-basis + ..................................... nâmâlama[ñ]
named .............................................. kât
named .............................................. kât
named .............................................. kât
named .............................................. kât
named .............................................. kât
Nardostachys jatamansi, ................................... putanakeši
prtn to ............................................. peparsë
nasal medicament ............................... nastukârn
nature .............................................. prâkûr
nature .............................................. ñâñ
nature .............................................. ñâñ
nature .............................................. svabhâp
naveł .............................................. kele
near by ............................................ akart(t)e
near by ............................................ akart(t)e
near by ............................................ akart(t)e
near by ............................................ akart(t)e
near by ............................................ akart(t)e
new .................................................. ñûwe
new .................................................. ñûwe
new .................................................. ñûwe
new .................................................. ñûwe
new + (?) ......................................... ñûwets nënesse
new moon, day of the ................................ ñûwe
newness + ......................................... ñûwets nënesse
night .................................................. yëïye
night, at ............................................ kâstwer
night, at ............................................ kâstwer
night, last ......................................... nekêyê
night, by ............................................ kâstwer
nine .................................................. ñû
nine thousand ................................... ñûltsë
nines, by .......................................... ñû-ñû
nives, by ........................................... ñûwâr
ninety .............................................. ñûmka
ninth ............................................... ñûntë
nipple (?) .......................................... ñëspik
nirvana ............................................. nirvâñ
nirvana, entering river to ...................... nirvâñ
crowns, to the entrance into ....................... srotâppanne
crowns, to the entrance into ....................... srotâppanë
nirvedha-bhâgîya, first stage of ..................... usmakatâsë
O (interjection) .......................... yëc
O woe (interjection) .......................... hā
O(h) .................................. arāi
obese .................................. kraupalīñṭat
object .................................. vāstu
object .................................. wreme
object of discussion, prting to (?) .......................... vādasthānāsā
object of the āyata + (?) .......................... āyatanadrayye
offense .................................. duḥ
object of the senses .................................. ālambān
object to .................................. rāś
objector (in disputations) .................................. codake
obligation .................................. ṛāyāṣrite
obliged to, be .................................. ārī
observation .................................. ṛāyāṣrite
observation + .................................. vāstu
observation-posts + (?) .................................. vāstu
obtaining .................................. kālpāṇe
obtaining (? ) .................................. vāstu
obtaining sustenance ..................................

obvious .................................. pākri
obvious, make .................................. pākri-yām
obviousness .................................. pākri-ñāyāne
occasion .................................. lyakur
occasion .................................. pākri-ñāyāne
occasion (appropriate) .................................. pākri-ñāyāne
occasion .................................. pākri-ñāyāne
opportune .................................. prāpī
opportunity .................................. samudār
Ocimum sanctum (?) .......................... yārper
offensive thing .................................. duḥ
offense .................................. duḥ
offer a libation .................................. kū
object (interjection) .................................. au
object .................................. vāstu
objects of the sense-organs + .......................... codake
old .................................. sāmarē
old (of age) .................................. sāmarē
old (of age) .................................. vāsto
old (of age) .................................. vāsto
old (of age) .................................. vāsto
old (of age) .................................. vāsto
old (of age) .................................. vāsto
old (of age) .................................. vāsto
old (of age) .................................. vāsto
oil .................................. sāmarē
oil .................................. sāmarē
oil producing fruit (?) .................................. sāmarē
oil producing plant .................................. sāmarē
oil-bearing plant .................................. sāmarē
omsens, acquainted with ..................................

original .................................. sāmarē
one after the other .................................. yōkūnā
one another .................................. yōkūnā
one by one .................................. śe-śe
one by one .................................. sūr
one each .................................. sūr
one each .................................. sūr

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sāṃkhya doctrine, adherent
of the sāṃkhya
Sacccharum munja kurtark
Sacccharum sara, the grass
muñcatak
sack (?) sōrpor
sacred text pravacana
sacrifice telki-yāmor
sacrifice telki
saffron rūtir
saffron, pring to kurkamāsā
sage kāvvi
sage rsāke
sage, for the pakāna
sake of, for the pelkiñi
sale, come up for plānk-
salt sāliye
salt encrusted ground (?)

salaflake
salt used medicinally, fed.
wiralam
salty sālyitste
salve laupe
salve sālype
salve, a acalasuttār
salve, a mahāvaidyehik
salve, a tātik
salve, pring to a alepāmeśā
samāpatti, a kind of vyukrāntik
same (in singular) se
sanctuary yārkemańīne
sand warrāńce
sandal pannāk
sandalwood (tree) cantām
Sansevieria zeylanica
murvva
sap sūke
sap (?) yasofnā

sapphire indrānil
satiation sōylīne
satiety sōylīne
satisfied, be soy-
satisfy soy-
satisfy oneself soy-
say we-
scarcely kā
scatter tämts-
scatter apart kāsk-
scatter to destruction kāsk-
scattered waipāt
scattered waipātār
scattered waipātēr
science of the year hor
scold kārr-
scold nāk-
scorn massāt
scornful appamatiśā
scornful erkattē
scribe lekhāke
sea lyam
sea samudār
sea-salt viśār
season prēc(t)iya
season (fit) ekṣalye
seat āśān
seat of desire kāmadhūtā
seated, be āśa-
second wate
second wiesē
secret, in enestāi
secretly enestāi
sectarian mark on the forehead, a (?) kalapak
section kraupe
section (of a work) vārg
see lāk-
see pēl-
seed sāktyāye
seed sārm
seed tāno
seed (?) sāwēnā
seeing lāk-
seek rit-
seeker rītā
-seeking rīt-
seeing, way of darśanamārк
seek lāk-
seeker rītā
seeing inspired dsē
seeker rītā
seeker rītā
seer (inspired) rītā
seer (inspired) rītā
self sacks rūkānca
self enk-
self or soul, precede from ādhiyāṃtike
self sāt-aśāf
self makte
self-insight + ātmadṛṣṭi
sell plānk-
seller plānk-
seller plānk-
selling + pāyinčāle
Semencarpus anacardium bhalātak
semen sūkkār
senator (+) ypoy-moko
send lụsa-
\textit{sa}ansion vedān
\textit{sa}ansion warpalīne
\textit{sa}ansion-body vedānākāy(i)
sense ārth
sense-organ indri
sense-functions yālōfti
senses, having sharp tkṣṇendri
senses, object of the wiśai
senses, possessing sendri
senses, range of the wiśai
senses, seats of the six organs or šadāyatām
senses, three ranges of the...
taryopavičār
sensual yśelmesē
sensual yśelmesē
separate (vb) putk-
separate (vb) wāt-
separate (vb) wāk-
separate (adj) waipātār
separate (entirely) tsār-
separated (fr. external influence) pēl-
separated, be tsār-
separately waipātār
separately waipātār
separately wāt-
separation pukalīne
separation tśalīne
separation tshelīne
separation tsor
separation + paiko
separation, pring to tshelīe
serene, become takaśē masking-
serpent auki
serpent demon night
serving više
serving + imāne
service kārtṣaunīe
service spakām
service (religious) yarp
servitude maṇiīte
sesame kulfic
set sām+lām
set āsān
set (down) kātk-
set (of the sun) yāp-
set foot sīk
set off (?) parinermita
set out mitt-
setting (as of the sun) kāskāle
seven skt
sevenfold sūk-yākne
seventeen sāk-sūk
seventh skt-
seventies, by skt-
seventy skt-
severe rātkware
sow (seeds) .......... käť-span
split .................. wák
split apart .......... wák
split off .......... kaut
spatter .......... puwe
sport (?) .......... kritām
spot .......... tanākko
spot + .......... ruwe
spots + (?) .......... pikšama
spread .......... sātkor
spread (by throwing) .......... kārsk
spread (out) .......... sātk
spring (of water) .......... āme
sprinkle .......... pārs
sprout .......... kārk
sprout + .......... auks
sprout and stalk .......... akwam-pere
spur (on) .......... wārw-spurring
stalactite .......... wārw-wāsśifca
spy .......... pālkostau
squatting position .......... parlān(a)
squeeze .......... mely-squeeze
squeezc + .......... klup
squinting .......... yuse
stability (?) .......... sternye
stag .......... karse
stagnant + .......... klyemo
stain (?) .......... ruwe
stalk + .......... pere
stamen .......... kesār
stammering .......... kārsautsits
stanch .......... sai-n-stand (infr.)
standing still .......... kāly
standing + .......... klyemo
star .......... scīrye
starve .......... māstts
state .......... avasth
state + .......... bhūmi
state of neither consciousness or unconsciousness .......... aivasamāntām
station in life .......... ymiye
stay .......... kāly
stay away .......... wālk
stay away .......... prānk
steal fast + .......... prakraukleistse
steal .......... kältyp
steal .......... kārk
stealer + .......... kälpasūki
stealer + .......... kārkauca
steer .......... vṛse
step down .......... kāp-step (footstep) .......... šiko
step + (?) .......... wīesse
stick .......... akātā
stick .......... kren
stick .......... tū
stick .......... panku
stigma (plant) .......... patso
still .......... ñun
still .......... yāk
still .......... yāk
still .......... yāk
stir (up) + (?) .......... kus-stomach .......... kāts
stone .......... kāre
stool .......... kvarās(e)
stop .......... mauki
stop .......... tānk
stop .......... tārk
stop (infr.) .......... spārt
stop to, put a krāmp
stopped up, be .......... prukt
story of a buddha’s previous incarnation .......... jātaka
story (sacred) .......... śṛuti
strain (the ears) .......... pils-stranger .......... laukito
stratagem .......... upāy
streak .......... sāliye
streak + .......... bhakti
stream .......... tseśe
stream (in up-stream, down-stream) .......... wār
tree .......... naunto
strength .......... maiyoy
strength .......... prakraunī
strength \( \Rightarrow \) wërksül
strength (?) \( \Rightarrow \) mukt-
strengthening particle \( \Rightarrow \) \( k \) (ā)
strengthening particle \( \Rightarrow \) \( ṭā \)
stretch \( \Rightarrow \) pāṇm-
stretch \( \Rightarrow \) pils-
stretch \( + \) \( \Rightarrow \) pāńnuca
strew (to some purpose) \( \Rightarrow \) kāt-
strife \( \Rightarrow \) ṣalna
strife (with), in \( \Rightarrow \) eweta
strike \( \Rightarrow \) aun-
strike \( \Rightarrow \) tsop-
strike (downwards) \( \Rightarrow \) pyāk-
strike + \( \Rightarrow \) kārn-
strike down \( \Rightarrow \) kau-
striking \( \Rightarrow \) pyākāłyñe
striking + \( \Rightarrow \) karnor
string \( \Rightarrow \) śerkw
strive \( \Rightarrow \) skai-
strive (sexually) for \( \Rightarrow \) yās-
strive for \( \Rightarrow \) lāl-
striving \( \Rightarrow \) lalīye
struggle \( \Rightarrow \) weta
study \( \Rightarrow \) āklylīñe
study \( \Rightarrow \) akalīye
study \( \Rightarrow \) aklylīñe
stumble \( \Rightarrow \) tràpp-
strēō \( \Rightarrow \) \( p \) \( t \) \( a \)
strēō \( \Rightarrow \) yārkemaññīfe
stupid \( \Rightarrow \) aknañta
subject + \( \Rightarrow \) pādārth
subjected to \( \Rightarrow \) ekalymi
subjects of knowledge, prtn. to \( \Rightarrow \) vidyāsthāntasse
subjugate \( \Rightarrow \) lāl-
subsection of the way \( \Rightarrow \) mārgānık
subside \( \Rightarrow \) śāṃ + lām-
subside (?) \( \Rightarrow \) ṣpāw-
subside, make \( \Rightarrow \) musk-
subsidiary characteristic + (?) \( \Rightarrow \) anulaksām
substance \( \Rightarrow \) dravya
success \( \Rightarrow \) phalasampat
success \( \Rightarrow \) sūtāṃ
suckle \( \Rightarrow \) ṭsuk-
suddenly \( \Rightarrow \) īstak
suddenly \( \Rightarrow \) rame
suddenly \( \Rightarrow \) tete
suffer \( \Rightarrow \) wār-
suffer the loss of \( \Rightarrow \) māṅk-
suffering \( \Rightarrow \) lāklessu
suffering \( \Rightarrow \) laṅk
suffuse \( \Rightarrow \) sāṅk-
sugar \( \Rightarrow \) ṣakār
suit (?) \( \Rightarrow \) tep
suitable \( \Rightarrow \) ayaño
suitable, be \( \Rightarrow \) ritt-
sully \( \Rightarrow \) lapp-
sully \( \Rightarrow \) yilśk-
sum \( \Rightarrow \) upat
summit \( \Rightarrow \) marce
summit \( \Rightarrow \) tane
summit \( \Rightarrow \) tsankār
sun \( \Rightarrow \) kauṃ
sun + \( \Rightarrow \) kauṃ-ñaktē
sun \( \Rightarrow \) mittār
sun-crystal, prtn. to \( \Rightarrow \) sūryakānte
sunrise \( \Rightarrow \) kauṃ-parki
(sun-)rise \( \Rightarrow \) pirko
sunset \( \Rightarrow \) kauṃ-yapti
superintendent (monastic school) \( \Rightarrow \) māthare
superior \( \Rightarrow \) šāpāme
superior \( \Rightarrow \) šālū
superiority \( \Rightarrow \) pruceññe
supernatural being, kind of \( \Rightarrow \) vidyādhare
support \( \Rightarrow \) niśrai
support \( \Rightarrow \) pänto
support \( \Rightarrow \) ṭam
support and refuge \( \Rightarrow \) sām-wāste
support oneself \( \Rightarrow \) saiñ+n-
suppository (?) \( \Rightarrow \) šākplye
support \( \Rightarrow \) kṣelānē
support \( \Rightarrow \) nirodha
suppression (of pain) \( \Rightarrow \) pruktāññe
suppression (of pain/feeling) \( \Rightarrow \) pruktāññe
suppression of consideration \( \Rightarrow \) pratisamkhyaññī
supremacy \( \Rightarrow \) pāranūt
surely \( \Rightarrow \) nā\ī
surely \( \Rightarrow \) neme
surely \( \Rightarrow \) neme
surface \( \Rightarrow \) ānte
surpass \( \Rightarrow \) sārık-
surpass \( \Rightarrow \) yuk-
surplus \( \Rightarrow \) aise
surround \( \Rightarrow \) wāl-
surround \( \Rightarrow \) wār-
suspicion \( \Rightarrow \) ersanakāñe
sustenance \( \Rightarrow \) āhār
sustenance-sūtra + \( \Rightarrow \) āhārasūtar
sutra \( \Rightarrow \) sūтар
swallow \( \Rightarrow \) nuk-
swamp + \( \Rightarrow \) kārkāññe
swastika (denoting good luck) \( \Rightarrow \) svastik
sweet \( \Rightarrow \) syā-
sweet \( \Rightarrow \) syelme
sweet(ing) \( \Rightarrow \) syāñe
sweetness \( \Rightarrow \) swaraññe
swell \( \Rightarrow \) plāt-
swell \( \Rightarrow \) staukk-
swelling \( \Rightarrow \) yweru
swelling + \( \Rightarrow \) iweru
swelling at the temple \( \Rightarrow \) tranto-naitwe
swift-moving \( \Rightarrow \) slakkāre
swim \( \Rightarrow \) nāśk-
swimming \( \Rightarrow \) epyluwai
swollen \( + \) \( \Rightarrow \) trāmātštse
swooning \( \Rightarrow \) mure
sword \( \Rightarrow \) apsāl
sword \( \Rightarrow \) kertē
syllable \( \Rightarrow \) aksār
sympathetic \( \Rightarrow \) aṁmālañçe
sympathetic \( \Rightarrow \) aṁmālāšesē
sympathetic \( \Rightarrow \) karuñke
sympathy \( \Rightarrow \) aṁmālaññe
sympathy + \( \Rightarrow \) aṁmālašē
sympathy + \( \Rightarrow \) aṁmālāšaññe
Symplocos racemosa, \( \Rightarrow \) a kind of \( \Rightarrow \) Šabaralodār
Symplocos racemosa \( \Rightarrow \) lotrā

• Ś •

Śāstra, one learned in the
Śāstra-śa, prtn. to the
Śāstrājaññe
Śarabha (a mythical animal)
Śarabhe
Śākha \( \Rightarrow \) krānt
thirst ............... yokiyse
thirsty ............. yokaitse
thirsty for alcohol  ... moti-yokaiim
thirty .............. tāryākā
three-three gods, the ... tapati'ā
this ................. se
this ................... sek
this ................... sem
this one ............. tem
this one (pronoun)  ... tu
thong ................... yatwe
thorn-apple fruit ... madanaphal
thorny .............. tsakāstē
those to be (religiously) trained ...
vaineye
thou ................. tuwe
though .............. no
thought ............. citt
thought ............. ime
thought ............. main
thought ............. palskalīne
thought ............. palko
thoughtful + ........... palkossu
thoughtful ........... thousand
thread ............... yaltse
thread + .......... oppilio
threat (?) ............ kastu
threaten ............. nū
threaten ............. stāir
three ................... trai
three thousand ...... tāryāstē
three-fold ............ tāryā-yikne
three-hour time-period .... prahar
threefold ............ traidhātuk
thrill of delight ....... tsārwo
throat (both internal and external) ....... šāngw
throne ............... asām
throne ............... simāsān
throw ............... kārskā
throw away + ........... aut-
throw down ........... sāl
ugly ................. yolai-erekate
ulcer .................. dvi-vrañe
cancers or wounds, technique for ............... dvivranikelp
ulterior motives + ....... tarstwa
umbrella .................. kṣatre
un- ..................... e(n)-2
unachieving ......... ekalpatte
unagitated ............. aksobhe
unassembled + ......... akraupatte
unbearable ............. ekalite
unbeliever .......... aśradhe
unchangeable .. ankdautkatte
unchangeableness .... niyam
unchanging .......... sekaññe
unchecked .......... etankatte
uncombined + ......... akraupatte
unconcern + ......... empalkattanne
unconcern .......... snail-mentšife
unconcerned ........ empalkitte
unconcernedly (?) ...... streppe
uncontrolled ........... awlāwotte
uncuttable + .......... enkarštate
undecaying .......... āksai
undecaying .. muskalifsiete
under .................. ettesa
under .................. fior
under or lower (of garments) + ............ antariye
underneath ............ mamsttaś
undergo .............. wārp-
understand ........... kārs-
understanding ....... kārsor
understanding + ....... plāksar
underway (?) ........... masār
undrivable .......... amaukatte
undying ................ amārrase
unenlightened state ..
Vaihāsika-sect, member of the
Vaiṣya (a caste division) ... Vaiṣye
Vajropama-trance.

Vajropamo-samādhiṣe
Valeriana vallichi ... takarū
valley + ... lenke
Vanda roxburghii ... klenkarya
Vanda Roxburghii ... rāsnā
variegated ... vicitāra
veda ... ved
vehemeence ... aṁseltānē
vehement + ... aṁseltātse
vehicle (of arriving at knowledge) ... klenke

Venerable (man) ... sthāvīre
verdigris ... plīkēsē kentse
verification ... satyakār
Vernonia anthelmintica

sumarāś
vertigo ... waipalau
very ... šātakai/šākai
very ... lau
very ... olyapotstè
very ... tanki
very ... samāmā
very (with adverbs of motion) ... ka
very + ... esātāi
very much ... māka
vessel ... bhājam
vessel ... bhrāmkār
vessel ... iwāke
vessels (of the body) ... marmamā
vestments of a Buddhist monk ... tīcīwār

Vetiveria zizanioides ... natal
Vetiveria zizanioides, root of

wśrā
vexation ... erkatānē
vexation ... kāsō
view ... pilko
village ... kwsō
vine ... laiktē
vinegar distilled ... cukkrikāsū
violent(lv) ... rāskāre
virtue ... kārtsuānē
virtue, the side of ... kusalāpāḥ
virtues ... krentauna
virtuous ... krentaunatstē
virtuous + ... krent-peliaunē
visible ... ĺkālē
visionary ... nermiṇē
visit ... lēk-
vital fluid ... yot
vitiłigo ... śvītār
vitriol of copper ... rasamcanām
voice ... āṭešēnā
voice ... wešēnā
voice ... wek
voiceless ... snai-веšēnai
voluntarily + ... perma
vow ... writ
vulgar person (?) ... pāscimiṅke

wagon ... klenke
wagon ... kokałe
wagon, go by ... klāṅ-
wagon, small ... kokalīśē
wagon-master + ... amākpaṅte
wagon-master + ... kokalpānta
wagon-traveler ... kokalpētstē
waken ... āksā
walking ... ynamo
wall ... posīya
wander + ... wāks-
want ... pāṅkā
want of energy ... alāsānē
wanting (things) + ... wintrešē
warm ... ēmalle
warp (?) ... sarki
warrior ... kṣaṭriye
warrior ... wetāū
warrior, quality of being a (?) ... kṣaṭriye

wash ... lik-
washing ... anuwaśām
washing ... laiko
washing away ... laïkatalē
waste ... pārkiye
watch, period of ... prahār
watchful care ... pārhiṅā
water ... āp
water ... āṭe
water particle ... abrjai
water-dipper + (?) ... seme
waterfowl, a kind of ... yāmūtτi
waterskin (?) ... watsālō
wax + ... śeṛiye
way ... klausī
terri
way ... yakne
way ... ymiye
way ... yōṭīya
way ... yārē

way or path (pointed out by
Buddha) ... nārā
dland, in this ... tek-yākṣa
wayfarer ... yairtīstse
we ... wes
weak (unable to stand) + ... yārē
weakness, attacks of ... leswi
weapon, cutting ... yepe
weapons + (?) ... tsairkām.
wear ... pār-
wear ... wāsā
wear + ... twāṅk-
wearing rags ... pāṃsukulike
weave ... wāp-
weaver ... wāpāsēta
web (spider's) ... wpele
Wedelia calendulacea

prankarac
week ... suk(t)-kaun
weight ... keś tā-
weight ... ḍrāmūr
weighty ... kramartstē
welfare ... kartstē
welfare ... yswarkaṅī
well ... kuśal
well-being ... kuśalasārapp
well-formed ... ārsnāsū
well-measured ... yārmanstū
west ... kaum-kλāśko
wet ... waiw-
whetness (?) ... kārīsē
twhat ... kūṛē
twhat is to be done and not done ... kāryakārentstāṅī
twhat kind of ... intū
whatever ... intū
whatever ... kūṛē-ta-sa-kā
whatever ... makā-ykne
whatever form, of ... makē-yknes
whatever means, by

kuc-ye-knesa
whatever way, by
kuc-ye-knesa
wheat
yere
wheaten
yårre
wheel
cakrak
wheel
yerkwa
wheel of the law
dharmacakrak
wheelrim
yerter
whenever
ente
whenever
inte
whenever
kwi
where
ente
where
kutame
which
intsu
which
kuc
which
makru
while
emike
while
makte
while traveling +
masär
whip
yatwe
whisper + (?)
pas-white
white
arkwe-white
whiteness +
arkwaiňase
whiteness
arkwainiňe
who
kuc
who
makru
who(m)ever
kuc-ria-ta-sa
who, no matter
kuc
who, the one
kuc
who, those
kuc
whoever
kuc
whom
kuc
whom, for
ket
whom, to
ket
whomever, for
ket-ra
whomever, to
ket-ra
whose
ket
whose (?)
kaiye
whoseover
ket-ra
why
kä
why
kättsë
wickedness
ducaćarit
wide
aurtstse
widely
emparkre
wife
šana
wild
karyâni
will +
perina
willingly +
perina
wind (n.)
ente
wind (vb.)
want
window
patstansk
wine
cagala
wine
talüñot
wipe away
liewdi
wisdom
aišamîñe
wisdom, having threefold
travidyè
wise
aišamô
wise
aišamuye
wise one
aišamuye
wish (n.)
änimê
wish (n.)
akâlk
wish (vb.)
amâññi
with
sale
with great care +
erânk
with regard to
pîltkormêm
Withania somnifera
asvakan
Withania somnifera
yàrper
wither
klâks
within
enêm
within
enanka
within
epîkñte
without
snai
without neglect +
sna-empruksài
without senses
anindri
without talking
yäkte-wešeññi
witness
reme
witness (?)
säksi
wolf
walkwe
woman
šana
woman
kliye
woman cowherder (?)
govika
womb
kätsô
womb +
kâlal
wonder
aišekânne
wonder
parîrê
wonder ...

pratiñhari
wonderful
äkteke
wood
orasse
wooden
orasse
woods
karâñ
woof
sarki
wool
yok²
word
placè
word
reki
word of indication +
upaksepapadak
words, artificial arrangement of
krânt
work
krânt
work (n.)
lâms
work (vb.)
lâms-work (e.g. wood) +
târk.²
worker
kâpyâre
working, mark of
kryâlakâm
world
sâisë
world ruler
cakravârt
world rulership, prtg to
cakravârtiñne
world rulership; world kingship
cakravârtiñne
cakravârtiñne
world-guardian, prtg to (?)
vañrudisse
worm
yel
worm +
pešêle
worm-ridden (?)
pešêle
worn
yelütsê
worship
winâ-sk-
worth
kare
worth
perne
worthy
asâñ
worthy
käre-perne
worthy
perne
worthy (one)
âzânike
worthy of sacrifice, one

dakñine
worthy one
dakñine
wound
dîvîrêñi
wound
place
wound +
mîl
wound caused by biting
(weapon)
äduñç
wound, open +
kfoyûì
wounded
pîlentatse
Wrightia antidysenterica,
seed of
vañskabîña
wrinkles (facial) + (?)
sâñkñî
wrist + (?)
to
write
pik-
writing
paîkalñî
wrong
appamât yâm-
wrongly +
akanai

Xanthium indica
mahâmet
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<td>zeal +</td>
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<td>zealot +</td>
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<th>PROPER NAMES</th>
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<td>Ādura (lunar mansion)</td>
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<td>Āryamarga (Buddhist work)</td>
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<td>Andhava (a forest)</td>
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| Baḍi | Badi |
| Benares (a city) | Bārānāṣi |
| Nūpara | Nupūra |
| Nyagrodha | Nyagrodhe |
| Nyagrodhārāma (a park) | Nyagrodhārām |
| Nirgrodhārām | Nirgrodhārām |
| Padmakeṣara | Padmakesar |
| Padmottara | Padmottare |
| Pańcaśikhi | Pańcaśikhi |
| Pavaśke | Pavaśke |
| Periṅk | Periṅk |
| Pesane | Pesane |
| Pleiades | Kerīk |
| Prabhāṣa | Prabhāṣe |
| Prabhangara | Prabhāṅkar(e) |
| Prāśāntadeva | Prāśāntatewe |
| Prājñākakacandra | Prājñākakacandra |
| Prājñārakṣita | Prājñārakṣite |
| Prājñāvarṇa | Prājñāvarṇe |
| Prasenajit | Prasenacī |
| Prasenajit | Prasamake |
| Pravara | Pravare |
| Priṅka | Priṅka |
| Priyaśārīni | Priyaśārīni |
| Priyadeva | Priyadeve |
| Pumpile | Pumpile |
| Pumyacandra | Pumicamde |
| Pumyakāma | Pumākāme |
| Pumyanimtra | Pumyanimtre |
| Pumyarakṣita | Pumyarakṣite |
| Pumyasena | Pumyases |
| Pumyayāsa | Pumayāse |
| Purnīya | Purnīy |
| Purnakke | Purnakke |
| Purnakṣema | Purnakseme |
| Purohitā | Purohite |
| Purtaś | Purtaś |
| Pūrvabhadrapāda (a constellation) | Pūrvabhadravat |
| Pūrvāśāṇḍha (a constellation) | purvaśāṇḍha |
| Putera | Putere |
| Puttewatte | Puttewatte |
| Putteyāne | Putteyāne |
| Pūrīka | Pūrīke |
| Rśivadana (deer-park) | Rśivadam |
| Rākāśa | Rākāśa |
| Rāhu | Rāhu |
| Rāhula | Rāhule |
| Rājabhadrā (PN7) | Rājabhadrade |
| Rājagha (a place) | Rājagri |
| Rāma | Rāme |
| Rakadeva | Rakadewe |
| Ratna | Ratna |
| Ratnaśikhi | Ratnaśikhi |
| Ratnaćudā | Ratnaćuda |
| Revaṭi (a yakṣini) | Revaṭi |
| Rocā | Rocce |
| Rudraśarman | Rudrāsarme |
| Rudramukha | Rudramukhe |
| Sānum | Sānum |
| Sagara | Sāgare |
| Samcita | Samcite |
| Sanghadatta | Sāṅkatate |
| Sanghadheva | Sāṅkatete |
| Samghatrā | Samghatrāte |
| Samantatīr (a monastery) | Samantatīr |
| Sanghāsamra | Sanghāsamre |
| Sankene | Sankene |
| Sarasika | Sarasike |
| Sarvārtaśidha (by-name of Buddha) | Sarvārtaśiddhi |
| Sarvajñāna | Sarvajñāna |
| Sarvajñadeva | Sarvajñatewe |
| Sarvarakṣita | Sarvarakṣite |
| Satyagupta | Satyagupte |
| Satyaga | Satyage |
| Satyagriṣṭi | Satyagriṣṭi |
| Scorpio (constellation) | Anuran |
| Senāmītra | Senāmītre |
| Senāvarga | Senāvårke |
| Siddhārtha | Siddhārthe |
| Siddhasamgha | Siddhasamgha |
| Skanatatte | Skanatatte |
| Soma | Some |
| Somarakṣita | Somarakṣite |
| Sthulanāṇḍa | Sthulanānda |
| Subhāṣitāgāvesi | Subhāṣitāgāvesi |
| Sudatta | Sutate |
| Sujāta | Sujate |
| Sumāti | Sumātite |
| Sūmaśā | Sūmaśe |
| Sūmati | Sūmati |
| Sumeru (Mt.) | Sumer |
| Sumeru (Mt.) | Sumer-sale |
| Sunakkata | Sunakkate |
| Sundari | Sundare |
| Sunetra | Sunetre |
| Supriya | Supriye |
| Sutasoma | Sutasome |
| Suvarṇadeva (a king of Kuca) | Suvarṇatepe |
| Suvarṇapuṣpa (a king of Kuca) | Suvarṇapuṣpa |
| Suvarṇapuṣpa (a king of Kuca) | Suvarṇapuṣpa |
| Svavanta | Švavante |
| Šarmacandra | Šarmacandre |
| Šārisre | Šārisre |
| Šāskarle | Šāskarle |
| Šolārke | Šolārke |
| Šun-god | Šun-gode |
| Svāti (a constellation) | Svāti |
| Šākya | Šākke |
| Šākyamuni, epithet of the Buddha | Šākyamuni |
| Šānaśā | Šānaśa |
| Šānta | Šānte |
| Šāri | Šāre |
| Šāriputra | Šāriputra |
| Šāci (goddess) | Šāci |
| Šāputanase | Šāputanase |
| Šatābhīṣa (a constellation) | Šatābhīṣ |
| Šeṣadatta | Šeṣatatte |
| Šīghravāhana | Šīghravāhane |
| Šīlacakra | Šīlacakme |
| Šīldek | Šīladeve |
| Šīlamitra | Šīlamite |
| Šīlarakṣita | Šīlarakite |
| Šīlasoma | Šīlasome |
| Šīlavandha | Šīlavandhe |
| Šīlavarṇa | Šīlavarne |
| Šīlayāsa | Šīlayāše |
| Šīlobhage | Šīlobake |
| Šīmipraya | Šīmipraye |
| Šīnāke | Šīnāke |
| Šinku | Šinku |
| Šrāvāṇa (a constellation) | Šrāvaṇ |
| Šravastī (capital of Kosala) | Šravast |
| Šrīṣhaka | Šrīṣake |
| Šri, (the goddess) Fortuna | Šri, (the goddess) Fortuna |
| Šrīāk | Šrīākte |
| Šrīsambhava | Šrīsambhave |
| Šterum(-) | Šterum(-) |
| Šuddhāvāsa (a class of gods) | Šuddhāvāsa |
| Šuddhodana | Šuddhodane |
| Šukāse | Šukāse |
| Šuklodana | Šuklodane |
| Ťartvisara | Ťartvisara |
| Ťati | Ťati |
| Taurus (the constellation) | Taurus (the constellation) |
| Tenare | Tenare |
| Tisya | Tisye |
| Tōhkem | Tōhkem |
| Tonke | Tonke |
| Tripuṣkara (a place) | Tripuṣkara |
| Tuhkā | Tuhkā |
| Tukik | Tukik |
| Tunka | Tunka |
| Tusi | Tusi |
Udanālankāra (Buddhist work)

\textbf{Udana-varga chapters}

\begin{itemize}
\item Aśvavārga
\item Ātmavārga
\item Brāhmaṇavārga
\item Citavārga
\item Drohavārga
\item Kāṇavārga
\item Karṇavārga
\item Krodhavārga
\item Mārgavārga
\item Mitra-vārga
\item Nirvāṅgavārga
\item Pāpa-vārga
\item Paśyavārga
\item Peyālavārga
\item Puspavārga
\item Priyavārga
\item Satkāra-vārga
\item Sucaritavārga
\item Śilavārga
\item śraddhavārga
\item Śrīmanvārga
\item Śrutavārga
\item Tathāgatavārga
\item Vācavārga
\item Yuga-vārga
\item Udayin
\item Ulkāmunhaka
\item Upagā
\item Upagupta
\item Upananda
\item Upatīṣya
\item Uposath
\item Uruvilvakāśyapa
\item Utpalavāraṇa
\item Uțtara
\item Uttarapralṅguni (lunar mansion)
\end{itemize}

\begin{itemize}
\item Yāśistha
\item Vāśil (a city)
\item Vaśravāṇa
\item Vajayantya (a place)
\item Vaimānuka (a god)
\item Vaiśīkha
\item Vajrapāṇi
\item Varddhana
\item Vemacitra
\item Vīhūsaṇaprabha
\item Viśala
\item Viśākha (a constellation)
\item Viśvakarman (a god)
\item Videha (a mountain)
\item Vidūsaka
\item Virabhadrā
\item Virabhadrā
\item Viryacandra
\item Viryadeva
\item Viryamitra
\item Viryaruṣi
\item Viryasena
\item Vimalapuspā
\item Vinaiśe
\item Viśnu (a god)
\item Viśnu
\item Viśnu
\item Vīśāka
\item Vīśīke
\item Vṛksavāsikā
\item Wamśok
\item Warwattaṅka
\item Wiśiṅke
\item Wiśiṅke
\item Wiśiṅke
\item Wiśiṅke
\end{itemize}

\begin{itemize}
\item Yarkand (a place)
\item Yarpāśka
\item Yośil(‘)e
\item Yudhiṣṭhira
\item Yugāraja
\item Yūśo/a
\end{itemize}

\textbf{POSSIBLE PROPER NAMES}

kapārcitay, kemārcune, mosake, sarwatte, śīne, sudasa- (PN of a brahman?), yānayaše, yaśaswine, ynaike (PN or title), yurettaśānne (PN, title, or ethnicon?)
**METERS**

- meter of 2 x 14 syllables (??) wättän-kene
- meter of 4 x 9 syllables, ... pandurānkiñe
- meter of 10/10/10/11 syllables şartaniko
- meter of 10/11/10/11 syllables suñhodaññe
- meter of 10/11/10/11 syllables rîtihakte
- meter of 11/14/11/11 syllables strvighät
- meters of 4 x 12 syllables arāde
- bharyacintāk
- chandakanivartam.
- harinaplut
- karunapralāp
- kāyortaññe
- madanabhārat
- māłāt
- ṣadāp
- ṣkampaumāsānṣko
- ṣṭakkunam
- meter of 12/12/13/13 syllables kantsakarṣam
- meters of 4 x 14 syllables ... haridāśīne
- katārośi
- pānīcam
- ratīśyāk
- sāwāniñe-kwama
- meter of 14/11/11/11 (?) pūñsīvatīṁ
- meters of 4 x 15 syllables nandāvīlāp
- ṛṣap-pañcagati
- ṛṣap-ṣalywe-malkwer
- meters of 4 x 17 syllables ... kesīk
- niṣkramāṁ(ī)
- vāṃśavātīṁ
- meters of 4 x 18 syllables ... klaṃpārya
- śānārāṅkār
- ṣādāp-ṣalywe-malkwer
- teṣākaccām
- vemaçītre
- vilumpagatiṁ (?)
- meter of 19/19/10/19, .... tarunadīvākara
- meter of 20/22/10/15 syllables subhādrem
- meter of 20/22/10/15 syllables devadattē2
- meter of 20/22/10/15 syllables ṛṣap-devadattī
daññīne
- meter of 21/21/18 syllables pañcagati
- meters of 4 x 25 syllables ... bahudantāk
- bahuprahār
- yātikāsē
- apratitiyleṃ
daññīne
- meters of unknown syllable count bahupayīk
- indraśīne
- kintārik
- prayaśveshi (?)
- rinivartam
daññīne
- sādharik-ānandārī śrīmāṃkāte3
- tutuṃtarjaññe
- vanapraśves
- yaśodharapralā

**WORDS OF UNKNOWN MEANING**

- āmapi, āṅktaś, ātmamṭite, āṭtsi, āyar, āśāl, acakarm, aicärke, aikeca, akawuṣe, akwane, alāse, allāwo, aluṣmaññe, anāntape, aretsa, atameṁ, atkwal, atṣive, ayāw

- bhok

- cāl, cakravār, calam, candāyne, celaṃaññe, cetissē, cmimra, colorme, cro(-)

- ekasyālambanam, emss-, emaṇñña, ementsi, en(-)c-, eneslentse, enmer (a medical ingredient), entwennie, epi (= epe?), erkasenta, ewepe

- gairipcik, garuniaissē, grakṣe, gunanirdeshe, gunapaddārth

- īse, ināśāśaśaññe, intra(-), iskil, itresemnte

- jojjā

- kāntsa, kasperne, kalāsa, kankau, karocuki, karvem, kaska, katpaśabaralodīr, katamaṇ, kaiko, kene-c, keśinta, kenottār, kenta, keryise, kewe(-), klāky-, klenkariñaññe, klyuacamm, knents * (genitive plural of a noun kane?), ko, kok, kompaino, kontso, kortik, kotukā, krātāfine, krausśēññe, kremot, krośśēñe, kulenkarine, kunatsaññe, kuṣ(‘)eše, kuttipaśam, kuwo, kuva, kuwele, kwamo, kwverse

- laike, lanṭ, lareswai, litsāve, lypakwa,

- makomtayne, māladaṇḍik, māndre, mātriślarecepi, māyi(-), madhmìse, madhuvasiṣa, maiyli, mais-, manemaft, manoapvičar, marici(-), maskwana, maul, meksi, memis-, miṭātise, mlake(-), mlankām, mlāse, mrunśaṇ, musnaśi, nudgaly, mudgulyayani

- nāko, nārinṭs, nakunakhi, naśkara, naṣṭayēl, nawas(-), nekarṣke, fiumss(-)

- oṣonai(-), olākwaṃ, olsompaka, oṃt, oṣ(‘)nanṭs
paliyceše, pārsare, pādētā, ālīnā, pālce, paliye-yok, pāmce (designation of some country?), pañai, pañcābhe, pañcako, pāntuk, pramaṇīyate, parpiyitālambane, parrait, parśki, payro(-), pसत्ते(-), perās, pēśnettanm, pīyā(-)rā, pīkamše, pīš, pka, pko, pītkye, pītykwa, priyāsu(-), putemānīhe, pūrṇakosānīhe, pūrṇikaṃdrāṇt
rāskarhe, rajas(-), raše, ranoše, recce, rekwenē
sāltaṇīhe, saic(-), samskāraskant, samām, saṅnauke, sankentasse, sarwmātstse, sasse, satvākhhe, satyai-, sauke, sawāsa, sepīyā(-), sew-, siddhām, simhadādvāpāse, simākurinkāte, sičāi, slaukatstse, snaitu, snātpe, spalce, srik, sronkiye, stīye, styoneyak, sumaswini
sāro, šema, širsau, škār, škito, šīr, špet, špinnau, šullekne, šwarāsk (a body part or product)
šāklāśkānī, šātuma(-), šanke, šankīnīitse, šārselle (verb gerund?), šcakate, šetko, šīo, šike(-), šilyme, škanno, šmā(-)n-, šopī(-), šow-, špālānīhe, štana(-) (in a medical formula), šuklyā
tākār, tālākantsa, tārtretstse, tātkwāncem, tāj, tāršai, tanalle, tapani, tapaseṃ, tars, tayiyak, teka, tekā, tenkeš, terestai, tille, timawe, tonokām, trā(-)ārīne, traiśāle, tunak, turām
tsānkau, tsau, tsene(-)laše, tsert/neke, tswaṇīhe, tsynkune
umānca, upālyitse, upetya
vādai, vaśra(-), vakal-, vapa(-), viciprawāt, vināṃtsā(-), vyeñune
wāmpatsake, wāty-, waikārnesā, waikīnīhe, wālānem, wañenta, warefīnē, warkaṃnīhe, wasetsāk, waśik, wati', we, welwa, weyam, wīyūskhe, wīlyu, wisumantī, wīlmsše, wārk-, wraśkaiše, wrenet(-), wsiye, wyamēṃ
yāknaikne, yāko(-), yaśasene, yailor, yartaše, yauyek, yerentatāše, yirpo(-)e, ylāwar, ymanār, yna, ypa(-), yparā, yukāntatāše, yurseiānīhe