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Hvatanica II

By H. W. BAILEY

THE present notes were suggested by the publication¹ of the Glossary to the texts contained in the Khotanese MS. designated E by the late Professor E. Leumann.

The Glossary has been awaited eagerly. Professor Ernst Leumann's work, as one of the pioneers in the study of the unknown languages of Central Asia, has already been warmly recognized. And to his son, Professor Manu Leumann, we owe the edition of the Glossary, and of the two previous parts containing the text and translation. In all three parts we find the same exact work.

There is much in the Glossary which will need testing. This is perhaps partly due to the author's emphasis on Indian connections to the partial neglect of Iranian. Secondly to the undeveloped stage to which Khotanese phonology had been brought, so that, for example, the participle *malsta-* is assigned to a verbal base *malys-*, although under *rraṣṭa-* the regular *ṣṭ* had been recognized; but also in the forms of Indian loanwords. At times it is doubtful if Leumann could himself have been satisfied with his own interpretations. But this should not hide from us his energetic and earnest devotion to a difficult study. His results will in large measure remain secure.

One practice should be at once referred to, a practice which will, it is feared, disturb the reader, that of constantly abandoning the manuscript reading. Happily the manuscript readings can always be discovered, for it is far more important, for example, to have the reading *anūvatta* 14⁷⁵, in view of its connections with the place *Anuta*, than to have the uninteresting Prakrit form **Anavatatta*.

A great service would have been rendered to the reader, had it been possible to indicate which meanings were based upon parallel texts, which were due to contextual conjecture, and which were due to etymologies. Each reader must in the present form of the Glossary search for the evidence himself.

One misconception in regard to the script in Heft 2, p. 356, should be noticed. Leumann referred to the *in der Kursive orthographisch zu h umgestaltetes y in der Ligatur ys*. However, in the cursive the *y* of *ys*

¹ E. Leumann, *Das Nordarische (sakische) Lehrgedicht des Buddhismus, aus dem Nachlass herausgegeben von Manu Leumann*, 3. (letztes) Heft, 1936.

is quite distinct from the cursive *h* and represents a natural cursive development of *y* in this group *ys*. There is no substitution of *h*. The misconception has arisen from judging the sign from the standpoint of the non-cursive.

For the users of the Glossary, who will not all be specialists of Khotanese, it seems desirable to indicate briefly where later discoveries and unpublished texts have brought clearer understanding: firstly, among the unexplained words (the translation at times has interpretations missing in the Glossary), secondly, words wrongly or uncertainly explained, and, thirdly, etymologies.

I. UNEXPLAINED WORDS

ahāna, 2¹²⁰, used of catching the wind, probably Instr. sing. to *aha*-,

Skt. *pāśa*. *hīnāhāna* 25⁴¹³ may contain the same *aha*-.

āce ‘water-bird’; *āci*, Skt. *jalapakṣin*, *haṃsa*.

uysma ‘clay’, Skt. *mṛttikā*.

aukalā, probably *braukalā*. In a text containing references to parts of the body, the right *braukalā* is mentioned before a reference to the left eye: *brau*- < **brāva*-, cf. Mid. Pers. *brūk*, Av. *brvat*-, Skt. *bhrū*. Below *brausāra*.

karāśśā, cf. *haskye kṣa śvya khu sāga ā vā švīdā*, *ā mārāhija karāśśā* ‘six tusks white like conch or milk or *karāśā* of pearl’.

ggālserai, loc. sing. with -ī, to *gesāra*- ‘neck’, Skt. *grīvā*.

tcampha ‘distraction (?)’, *bitcampha* ‘overcome (?)’, cf. *natcīphāka*- ‘subduing’, base *tcamph*-, OIran. *skamb*-, Mid.Pers. *škaft* ‘astonishing, harsh’, Pali *chambhin*, Bud.Skt. *chambin* ‘stupefied’.

tcanā ‘wrinkle’, Skt. *valī*.

durna- ‘bow’, *dūna*, *duñe*, Skt. *dhanus*.

dū ‘pain, distress (?)’, cf. *ysīra dūvā*, Skt. *hṛdroga*.

pamjušta ‘finger-ring’, *pajušti*, Skt. *angulimudrā*.

pahya- ‘stopped’, to *pahej*-, *pihīs*-, Tib. *hgags-par hgyur-ba*, *pihe-jāmma*, Skt. *sandhāraṇa*, ptc. *pahī*. [BSOS viii 131 *pihīsāṃme* is out of place.]

pvāca, fem. to *pvāta*- ‘cool’, cf. *drātai* fem. *drāca*, Skt. *cancala*.

brausāra:- cf. *tcimmajām āchām va brausīra vīna jīmda* ‘in eye-diseases it takes away pains of the *brausāra* (eyelid?)’, Skt. *paricakṣuṣābhya(h)*.

būkaja: cf. *bukajā puṣa tsūai*, unexplained.

rramja- ‘shore’, in the story of the shipwrecked merchants.

hoka: cf. *u veṃja haukāṃ hīyai pūra* ‘sons of the . . . women’.

holañā Konow, Suvarṇabhāsa, *uholañā* ‘ elsewhere ’.

The words *khavā*, *ggūysnā*, *grūške*, *cambule*, *tcamjsa*, *ttājā*, *patārahvā*, *pyada*, *bajvārra*, *byhañā*, *ysambasta*, *rrīmā* (21⁴⁵), *strāha*, *hausśu* (14⁷¹) were explained in BSOS viii 117 ff.

II. INCORRECT OR UNCERTAIN MEANINGS

ārīho 25²⁰⁵, cf. *ārīhe* 1st sing., parallel to *hambrīhe* ‘ I share ’.

**āṣṭāta-*, *eṣṭātu* ‘ firm, strong ’, as *eṣṭavana*.

āska- ‘ deer ’.

āhusāte ‘ he sweated ’, cf. *āhāsāñ-* ‘ make sweat ’, Tib. *dugs byas-pa*.

Quoted in the Glossary as *āhu* and *sāte*. To *āhvāmñā*.

uysgana-: *aysgana-rūvye*, Skt. *gṛdhra-rūpa*.

uysgārnu 6⁵¹: cf. (official document) *u pyada ūtca uysgināte mūri śau dva heḍā*. Konow, Saka Studies, *uysgānāte* [*uys-* is later replaced by *ays-* *ūys-*, *ēys-*], to Inf. *ggārāte*, Tib. *ño* ‘ buy ’, BSOS viii 925 *girye*, ptc. *ggārāte*, Tib. *ños-nas*. So also *ggāndā* 3 Sg., *ggārātātā* 14⁷⁶. It belongs with Mid. Pers. *χrīn-*, *χrīt*, NPers. *χar-*, *χarīd*, Sogd. *γryn-*, *γryt-* ‘ buy ’, hence **χrīnati* > Khotan *ggāndā*.

kāysarkulna: xii app. p. 355. Read possibly: *pharṣata ysambastā parste pīde haṃtsa-pūrakā ysarkulna* ‘ The official Ysambasta, associated with his sons, of¹ the Golden Family, ordered to write ’. Here *pharṣata* beside *pharṣava*, *pharṣavata* is the title *pharṣa*, *pharṣṣa*, in Tib. script *phar(a)śa*. For *ysarkula* (= Skt. *suvarṇa-gotra*), see F. W. Thomas, Tibetan Literary Texts and Documents, vol. i, 151 ff. The *ysar-* could be *ysarra-* ‘ gold ’, as in *ysarragūna-* ‘ of golden hue ’, in an early or late Khotan compound. But more probably *haṃtsa purakā ysarkulna* ‘ with his son Ysarkula ’ (? cf. *-kula* in *Mihirakula*); *-na* used as in *gyastā balysāna*. The *ā* of the conjectured *kāysar-* would make one suspicious of a connection with *καῖσαρ*, Tib. *ke-sar*, *ge-sar*, Chr. Sogd. *qysrk'n*, since in *dīnāra-* we have *-ī-*, Armen. *denar*, Skt. *dīnāra*, and also the final vowel of *haṃtsa-pūra*.

kūys-, *kūs-* ‘ seek ’ (not ‘ protect ’), *kūsemāte*, Skt. *parimārgaṇa*. So the context requires 6¹⁰: *ttrāmu kūśāñi hajvī hvamñdi śā balysāñi salāvi kho ju aruwo kūśātā āchānai ce biśśā āchā jindā* ‘ this word of the Buddha must be sought out by the wise man, as a sick man seeks a medicine which cures all ills ’.

kūysa-, used of a bow: *kūysye duñe māññāmdūm* ‘ like a bent bow ’.

¹ *-na* in this sense would be conjectural.

kūra- ‘crooked, bent’: *kūrā gesārā* Tib. *mjin-pa yo-ba*, ‘crooked neck’, hence *kav-* (BSOS VII 703), Mid. Pers. *kōr* ‘blind’, < **kaura-*. So also Tedesco, ZII 4. 101.

kšārma ‘shame’ 25⁴⁹⁵, cf. F. W. Thomas, loc. cit., p. 67.

kšustā ‘serum’.

ggaysa- ‘reed’.

ggarkha- ‘heavy’ to OIran. **garu*, Mid. Pers. *garān*, Sogd. *γr'n*.

ggār-, see *uysgārnu*.

ggu- < **vi* frequently.

ggumalsta, pres. *gūmaly-* < **vi-mard-*.

ggulna 8⁴⁷ ‘molasses’: *gūla* Skt. *guda*. *osā vāttarkā kho yā suttāna hvīdā bātu kuśśalā vāttarkā kho yā ggulna hvīdā bātu*, ‘evil doubt is as when one eats poison with vinegar, favourable doubt is as when one eats poison with molasses’. *suttā*, Skt. *śukta-* ‘vinegar’, attested in Iranian by Parācī *sītō* ‘sour’, Western dialects as Kašāi *sutā* ‘vinegar’. OIran. **suχta-* may have influenced the loan-word here. *gūlye* ‘ball’, Tib. *ril-lu*, is elsewhere attested.

jeh-, *gyasta-* ‘cleanse, heal’.

drātaa- Skt. *cancala* [BSOS viii 122 ‘languid’ rendering *rgod-pa* is wrong].

drūnaa- ‘healthy’, not ‘rich’, Tib. *naḍ med-pa* Skt. *svastha*, *ārogya*. To Av. *drva-*, Sogd. *δrwt-*.

nāhune ‘nails’, Mid. Pers., NPers. *nāχun*. Not *snā-* > *nāh-*: Khotan *ysn-* < *sn-* as *ysnāna-*, *haysnāta*, so also Av. *snāta-*, *hazasnəm* gen. pl. of *hazanhan-* ‘robber’, Mid. Pers. *šn-* in *šnāvišn* ‘swimming’, NPers. *šinā*, Sogd. *sn'y-* ‘wash’. Sogd. *n'yn*.

nīmāna- ‘regret’, Sogd. *nm'n-*.

pamj's, ptc. *pamāta-*, ‘put on,’ the usual Iranian word **pati-mauk-*, Mid. Pers. *patmōχt*, Sogd. *ptmwχt-*, with *-u-* lost in secondary syncope, as in *ārsta-*. So *pamūha-* < **pati-muχθa-* [not as BSOS viii 132 **mauχša*] with *-ūh-* as in *pūha-* ‘fifth’, Av. *puχda-*, probably also *vimūha-* < **vi-muχθa-*, *strāha-*, *striha-* ‘stiff’ < **straxθa-*, *agvaha-* ‘indigestion’ < **a-vi-paχθa-*.

parvacha 2⁷⁵ belongs with *parvašte* ‘is ripened’ < **pari-pak-*, cf. *pachāre* to *pak-*.

pale ‘banners’, Prakr. *paḍāā* (Skt. *patākā*).

palvala 25³⁹³: Chinese version ‘*Pahlava*’ (Przyluski, La légende de l’empereur Açoaka, p. 400).

pāramga- 24¹⁰⁹ ‘decrease’, *pāraṃga-*, Tib. *hbri*, with verbal forms *pāramj's-*, *pārīs-*.

pārajs- ‘hold firm’, so also *pārajsye jsa*, Skt. *āśrayād*.

phara 6⁷⁶ may be *phara*, Skt. *ghaṭa*, ‘pot.’

pharṣavata a title, see *kāysarkulna* above.

phārra-, Sogd. *farn*, BSOS viii 914.

baṭha- ‘armour’, confirmed by the Chinese version (Przyluski, loc. cit., p. 401).

beittā 6¹⁸: *samu kho hambūvu beittā harbiṣṣī āchai jīye*; with 6¹⁶ *trāmu māñamdu kho hvamndā hambūtā hambadā ysūna cū ye ālīva nitcana īndā samvī ttaṃdu hamārgya*. Confusion of *ysū* ‘pus’ with *ysuyañi* ‘taste’ obscured both these passages. Beside *ysū*, *hambūta-*, *hambūva-* must be connected with Oss. *āmbuyun* ‘to rot’, Mid. Pers. *hambūsitan*, *pūtak*, NPers. *ambūsīdan*, *pūsīdan* ‘to rot’, Av. Skt. *pav-*. In medical texts passim *jeh-* is used for ‘heal’, hence *beittā* rather from *band-* ‘bind’. So render: 6¹⁸ ‘just as when he binds up the fester, all his disease is removed’; 6¹⁶ ‘as when for a man, the fester full of pus, if he has ointments outside it, is no more than a *hamārgya* (—?—)’.

būysman- ‘urine’.

byūrru 6⁸⁷ ‘10,000’, Av. *baēvar-*, here treated as a verbal form under *byūs-*. Besides the phrases in BSOS viii 121, note also: *tcause kūla pīrma haṣṭūsa lakṣa byūri hauda ysāri haṣṭase*. The corresponding episode of the Mahāvastu iii 114 mentions the *Śākiyamaṇḍala*.

brem- ‘weep’. The story of Asita 25²³⁴ ff. is well known: at sight of the child Asita wept. It is the *asitaṃ tv aśru-pariplutākṣam* of Buddhacarita i 62 (ed. Johnston). Mid. Pers. *bram-* ‘weep’. In the Saṃghāṭa-sūtra *brem-* corresponds to Tibetan *nu* ‘weep’.

brorcu, *brokye*, *braukyā*, *brocā*. No parallel version has yet been noted, but it is probably to be connected with *brorā*, Skt. *bhaktā*-, Tib. *yi-ran-ba* (‘glad’), and with *puror-* ‘to remove’. The *-r-* of *brorcu* is then original.

murāsa- ‘peacock’.

mrāha- ‘pearl’: *mirāhe*, Skt. *muktā*, Tib. *mu-tig*, has nothing to do with *marakata-* (Gr. *σμάραγδος*, NPers. *zumurrud*, Tib. *mar-gad*, etc.) ‘emerald’, but may represent a form of *μαργαρίτης*, Mid. Parth. *mrgryd*, Mid. Pers. *mrwr-ryt*, NPers. *murvārīd*.

ysarūne 21⁵. *ūce pastāte ysarūne tcalce jahe*. With *yseruna*, *yserūna* < **zari-gauna-*, *yseruna ttumgara* ‘fresh (= green) ginger’. Mid. Pers. *zargōn*, NPers. *zaryūn*.

ysua-: *ysū*, Tib. *rnag* ‘pus’. 9³² *ysū bīysma kṣuṣtu* ‘pus, urine, serum’.

ysuyañi ‘taste’, Suvarṇabhāsa 24 r 2 loc. pl. *ysvyañiwo*.

-raṅga: *jātarāṅga*- 8³³, *aśśaramṅga* 14³². *maharamṅga*- 25³⁷ = ‘athlète’, Chinese version (Przyluski loc. cit., p. 401). *raga-* ‘side, river-bank’ is different.

rāñ- 6¹¹ probably read *ggumerāñāte*. Caus. to **vi-mar-*. Cf. *patāmār-* ‘oppose’.

rraa-: *rrau vīrā* ‘upon the *rraa-*’ not ‘in’, hence probably to Sogd., Mid. Pers. *rāy* ‘plain’.

rrīysai sb. ‘trembling’. *ysīra rīysai*, Skt. *hṛdroga*, *hṛllāsa*.

rrusā- ‘barley’.

rrūva- ‘intestines’, instr. pl. *rrutām jsa*, cf. also *krrimṅga-rūvai*, Skt. *guda*. OIran. **rauta-*.

rrūvāsa, Sogd. *rwps-*, NPers. *rūbāh* (not to be interpreted from a hypothetical translation of Khotan *rrūva-*), Gr. ἀλώπηξ, etc.

śakauna- 25³³ ‘Śaka’, as in the Chinese version (Przyluski, loc. cit., p. 400).

śśumbāka-, cf. in a medical text *dva śūmba* used in measuring water.

saṅga- ‘stone’, Tib. *rdehu*, distinct from *śśaṅga-* ‘sankha’.

siyā-, Skt. *haṃsa*, at every occurrence.

suraa-, Skt. *śuci* ‘clean’.

syūta ‘orphaned’, as Konow, Saka Studies. Cf. Mid. Parth. *sywg*, *sywvg*.

haṅgedā belongs to *haṅgār-*, as *bedā* to *bār-*.

hambirsta-, *habirsta-* ‘united’, ptc. to *hambrīh-* (not to *vard-* ‘grow’).

hambūta-, see above *beittā*.

haysīndi 23²³¹: *ṣṣaddo tvīṣṣe haysīndi* ‘they ruin faith’. *haysāmñā*, Tib. *byas* ‘make’. To Av. *haz-* ‘to force’, Skt. *sah-*.

haysga-: 16¹⁰ *haysgu*. *haysg-uštana* Skt. *upasarga*, *āyāsa* ‘trouble’.

haysga-mata-, Tib. *bsam-pa* ‘thought’. Possibly *haysga-* < **hazaka-*, cf. Av. *hazah-*, Skt. *sahas-* ‘violence’.

halīrau, Skt. *harītakī*.

hātānaa- ‘red’, Tib. *dmar-po*, Skt. *aruṇa*.

hāryāṇa 23²⁵⁰, cf. later *hīrāmñā* ‘condition’, *āry*, *īr* as *haryāsa-*, *hīrāsa-* ‘black’.

huraā- 21⁴⁵ 23¹⁶³ Tib. *brla* ‘thigh’.

hulga- ‘soft’, later *hauga-*, < **ṛduka-*.

hvädašta- 25⁴⁹⁶ Tib. version ‘with both hands’ (Thomas, loc. cit., p. 68), Chinese ‘tenant à la main’ (Przyluski, loc. cit., p. 407).

III. THE MORE DISPUTABLE MATTER OF ETYMOLOGIES

agvaha- **a-vi-paχθa-* to *gvach-* ‘digest’.

alysānaa- Skt. *kumāra*, Tib. *gʒon-nu*. Attempts to explain this word have started from the secondary meaning of ‘prince’. As an epithet of Manjuśrī it represents *kumārabhūta-* ‘youth’. Hence probably not connected with OIran. *arg-* ‘be worth’, where the guttural was difficult, but rather with Khotan *aysdau* ‘young’, Skt. *bāla*, Tib. *byis-pa*: *aysdau* < **arzdāvan-*.

avachauda ‘unhindered’ **a-pati-sčafta-*, Av. *paiti-sčapti-*.

āṣṣuḍa possibly to *šarr-* or *kšār-* or perhaps rather *āṣṣuḍa-* ‘tearful’ to OIran. **asru-* as *hinjuḍa-* ‘bleeding’ [-*uḍa* cf. BSOS viii 927].

āriyāmata requires a verbal base *āriy-*.

āspāta- ‘refuge’, not Prakr. *āspada-*, as shown by *-ā-* in the second syllable.

āhāra ‘ashes’, Rōšānī *aθēr* ‘ashes’ < **aθirya-* Morgenstierne NT. 5, 47. Sogd. ʾškw.

ihivia- ‘not one’s own’ Konow NT. 7, 14, as *iharštā*, *aharštā* ‘regularly’.

ulagānā-, *ulatānā-* possibly *kan-* ‘dig’, as second component.

uštana with *št* as Av. *uštāna*, Mid. Pers. (learned word) *uštān* (cf. Mid. Ind. (Aśoka) *uštanaṃ*). Hence *uštāna-* ‘tension of the *uš*’ = ‘vitality’.

ūtēā not < **udakyā*, since *uda-* > *ū-* (as in *ūra* Av. *udara*), and the suffix must then be voiced. But **āpak-*, Munjī *yōwga* ‘water’, etc., Oss. *awgā* ‘glass, flask’.


kādāra, *ḍ* < *ri*, not Indian.

kšāḍa not **kšarita-* since *ysḍāa-* ‘yellow’ < **zaritaka* shows umlaut, but OIran. **χšarta-*, to Mid. Pers. *aβšārt*, NPers. *afšurd* ‘press’. So *pāḍa-* < **parta-*.

kšiyāre with ptc. *kšīta-* to OIran. **χšī-*, Skt. *kšaya-*, etc.

kšundaa- (*u* replaced by *ā* in later *kšāmdai*), Munjī *špūy-* (Morgenstierne, Indo-Iranian Frontier Languages, i, p. 37), *šfiy*, *šfey* (Zarubin, Iran i 168) < **fšuyant-*, cf. *kš* in *kšārma-* ‘shame’, Av. *fšarēma-*.

khan- rather *kan-* as in *naškanda*, OPers. Av. *kan-*.

khāha < **χāχa-*, as Sogd. *γγ-* (**χāχ*), Mid. Pers. *χāχ*  Yasna 65, 4.

ggaḍaa- ‘throat’ (?), then to *gart-* ‘turn’, cf. NPers. *gardan* ‘neck’. But cf. *u hainai gaḍā hvasti baysgi thauracarihi šau* ‘and one red . . . -beaten thick cloth (?)’.

ggumāce < **vi-mātak-*.

ggūgno kamgo 2¹², possibly to be read **ggūśno* (*ś* and *g* differ only by one short stroke), if one ought not to have *śñ*, as adj. to *ggūysna-* ‘deer’ (Mid. Pers. *gavazn*, etc.), since the *ajina* ‘deer-skin’ is known in Buddhist texts, Mahāvvyutpatti (Sakaki no. 6994) Tib. *g-yan-gzi ham lpags-pa*.

jin- Av. *ḡyā-*, Skt. *jināti*, but *ysān-* Av. *zyā-*, Skt. *jināti*.

tīman- with *-ī-*, but *tceiman* < **čaśman-*, and *rrīman-*, Mid. Pers. *rēman*, hence **tuxman-* > **taγman* > *tīman-*.

tīśā frequently, Skt. *tejas*.

thatau not **sthitakam* nor **taχtakam* (Konow) since *aχt* > *ūt* *īy*, but possibly **θan-* : **θa-* = *tan-* : *ta-*, as **θap-* (in *-thuta-*) = *tap-* ‘burn’. Šuynī *θāwam*, Chorasm. *-وٚ*.

naštos- cf. *naštausai*, Skt. *śoṣa*.

nādau < **nidāga-*, since *-d-* does not replace *-t-*, cf. *dau* ‘fire’.

nuva, more probably **ni-pad-* OPers. *nipadiy*.

nu-vat- not so, but *nu-vad-* Av. Mid. Pers. *ni-pad-* ‘lie down’, Sogd. *np’yδ-* caus.

nyūrr- < **ni-varn-*. OIran. *-iva-*, *-aiva-* > Khotan *-yū-*, cf. *byūrrā*, Av. *baēvar-*.

nyūllte < **ni-vart-*.

pa-, not from *fra-*, which became *ha-*.

pa-jāt- not so, but *pa-jād-*, ptc. *pajista-* to OIran. **gad-*, *jad-* ‘beg’, with *ā* as in *tcāš-* OIran. **čaš-*.

pa-jut-, not so, but *pa-jud-* ‘cover’ to *gund-* ‘cover’. Sogd. *”γ’wd*.

paramśā, not Prakrit. It occurs in other contexts.

parāha, not Prakrit (*parārīha-* is attested in Khotanese), but to the verb *pareh-*.

parysa, probably *pārysa* ‘servant’.

paśśā- to Av. *spā*, Sogd. *sp’y-*, OPers. *frāsah-*, as *niśśā-*. Or Sogd. *pš’y*.

patt-, cf. Mid. Pers. *pattūtan* ‘to endure’.

pīr, probably **pati-kar-*, hence of both ‘painting’ and ‘writing’, BSOS viii 935.

pīsa-, probably ‘teaching’ < **pati-daisa-*.

pīśāa- ‘teacher’ < **pati-daisaka-* BSOS viii 935.

puvāta- ‘cool’ < **pati-vāta-* ‘blown upon’, cf. *aysdim-* (older **uysdam-*) ‘to cool’. Fem. *pvāca*.

pedete, not to **pīday*. Skt. *pīḍā* is Khotan *pīla*.

pyūmj < **pati-vang-*. *byūmḡga-*, *byūmjāmatā-* (Tib. *phra-mahi chig* ‘slander’) < **abi-* or *vi-* *vang-*, cf. *vamḡmḡmayyau* instr. pl.,

Tib. *réod-pa* ‘dispute’. Hence to **vang-* in Balōči *gwānʃag* ‘to call’, *gwānk* ‘call’, Mid. Pers. *vāng*, NPers. *bāng* ‘voice, sound’. *pyūta*, possibly **pati-vag-*, to Balōči *gwaʃag* ‘pull out’, OPers. *avaʃam* ‘I pulled out’.

pyaura-, *pryaura-* ‘cloud’ < **pari-abra-*. So Sogd. *prʻyβʻk* ‘cloud’ < **pari-abraka* (-ia- > ē, then written -y-) with dissimilatory loss of the second *r*, as of the first in Khotanese.

phaṣṣa, *phāṣṣa*, both uncertain.

baravirñā ‘pregnant’ < **bara-puθra-* with *-vir-* as in *bāsīwāraṣṣai*, *bāsīwir-*, *bāsīwrr-*.

barnaa- < **bṛnaka*, as NPers. *burr-* ‘cut’ < **bṛn-*.

balyśūñāvūysai, an Iranian word is to be sought in *-vūysai*.

bāy-, not **vāsai*, but *vad-* the usual Iranian word for ‘lead’.

bāhūj-, an Iranian word must be sought.

bihūya- ptc., rather than Av. *vahyah-* with Konow, cf. *pahūya-* ‘stopped’ to pres. *pahej-*.

biṣṣonda, possibly **abi* or **vi-χšam-*, cf. Paštō *zyaməl* ‘endure’. Then also *χšam-* in *nišem-*.

byūh-, evidently not **vi-yūth-*, possibly **vi-vad-*.

mamth-: *manθ-*, *mant-* is attested elsewhere in Iranian: Paštō *kšē-mandəl* ‘knead’, Parāči *menth-* ‘rub’, Oss. *zmānt’iñ* ‘stir’, Av. *mant-*. Hence probably Iranian here.

malys- in *ni-malys-*, but *malsta-* < **mard*. The pres. to *ggumālsta* < **vi-mard-* is *gūmalys-* with secondary palatalization in later Khotanese, cf. *pāṣkalīndā*, *piškelyāme*.

maula, not Prakr. *maūla* (Skt. *maḷa*), but Skt. *mauli-*, Pali *moli*.

ysān-, *ysāta-*, Av. *zyā-*, OPers. *dyā-*, Skt. *jināti*, not *hinoti*.

rrīmā, see *ttīman-*.

rrus- not so, but to OIran. *rauk-*.

rrūna- ‘oil’, is the well-known OIran. **raugna-*, Av. *raoyna-*, Sogd.

Mid. Pers. *rōyn*, NPers. *rōyan*, Gazī *rūn*, Yaṛn. *ruyʻn*.

vamūda- < *-mṛž-ta-*, *pūmūda-*. **pati-mṛž-ta-*, as *vūda-* < *vṛž-ta* ‘wrought’.

vahūys- < OIran. **ava-χaiiz-*, Mid. Pers. *vihēz-* ‘remove’.

vāmūha < **vi-muχθa* as *pāmūha-* < **pati-muχθa* (see *panjys-*) (assimilated to Prakr. *vimukkha* ?).

śśāra- to Sogd. *šyr*. Parth. *šyr*.

sata- in meaning only to *sarb-* ‘rise’, in form to Parth. Sogd. *san-* ‘mount’, Waχī *san-*: *sat-*, Yaṛn. *san-* ‘rise’.

sarāva- ‘lion’, to Sogd. *šryw-*, Mid. Pers. *šyr*, NPers. *šēr*.

sīra-, not to Av. *sīra*, since *śr* > Khotan *ṣṣ*. Cf. rather Mid. Pers. *sayr* (*sēr*), NPers. *sīr* ‘satiated’.

hamgrīta- to *hamgalj*, as *haṣpalj-*, *haṣprīya-*, and *hamdrīya-*, *darjs-*.
hamgrīs- as *hamhrīs-*. [Iran. *grab-* had ptc. **gr̥b-tā-*, Balōči *gīpta*,
 NPers. *girift*, and **gr̥b-* before suffix in Av. *gr̥afš-*.]

hamgrautta- < **ham-grābita-* (?).

haṭṭha- < **haṭya*, certainly not **hər(a)-sthā-*, which is found as *hārṣṭāya-*.

hamhuta- to *pathuta-*. Chorasmian *𐰽𐰺𐰍*.

hana- ‘blind’ < OIran. **anda-*: the meaning of OIran. **hana-* ‘old’ is quite different. Sogd. *nt*.

hambrauṣta-, not **sampraviṣta-* which cannot explain *-au-*, but probably to *-rauys-* in *parauysārā*.

hāmura- ‘forgetting’ < **frāmarš-* ‘forget’, cf. NPers. *farāmūš*.

hāvīa- ‘one’s own’, OIran. **hvaiṣaṭya*, Mid. Pers. *χ^vēβaš*, Paštō *χpul*,
hūmjīnaa- ‘bleeding’, adj. to a secondary form with *-ka* [*ny* > *ñy*, *ñ*.
 not > *nj*].

hotā- < **frāvātā*, Armen. *havat*, with *vat*, Av. *frā-*, *aipi-vat-*, Skt. *api-vat*.

haur- < **frā-bar-*, OPers. *fra-bar-* ‘offer, give’.

Many other points need further elucidation. We are, however, fortunate in having this valuable instrument for the further study of Khotanese. It is particularly useful to have a complete Index verborum of this text, in which the language is ‘Classical’ in comparison with the later texts.