

An Acrostic Poem based on the Arapacana Alphabet
from Gandhāra

Bajaur Collection Kharoṣṭhī Fragment 5

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Introduction

This publication provides an introduction to Fragment 5 of the Bajaur Collection (BC 5), and also includes a transliteration, an edition and a translation of the text. This fragmentary Gāndhārī manuscript, written in Kharoṣṭhī script on a birch-bark scroll, dates to the first or second century. It consists of an acrostic poem or hymn (*stotra*) to the Buddha, composed in stanzas in the Śārdūlavikrīḍita metre. The stanzas are each dedicated to one character (*akṣara*) of the so-called Arapaçana alphabet and follow its order, with the four quarters (*pāda*) of each stanza starting with the same *akṣara*. The alphabetical order, named after its first *akṣaras*, was used everywhere where Kharoṣṭhī was written. The sequence of *akṣaras* in this alphabet is completely different from that of the Sanskrit alphabet and it also has no similarities with any other known alphabet with the exception of the first letter, which is—unsurprisingly—the vowel A. The alphabet’s sequence is as follows:

𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑	𑀒	𑀓	
a	ra	pa	ca	na	la	da	ba	ḍa	ṣa	va	ta	ya	ṭha	ka	sa	ma	ga	tha	ja	śpa
𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨
dha	śa	kha	kṣa	sta	ña	ḥa	bha	cha	spa	vha	tṣa	gha	ḥha	ṇa	pha	ka	za	ca	ṭa	ḍha

The Bajaur collection

The birch-bark sheet BC 5 is part of a collection consisting of a single find which was made in the Bajaur area of Pakistan of about 19 birch-bark scrolls written in Kharoṣṭhī script by different scribes. They were reportedly discovered in 1999 in the ruins of a Buddhist monastery near the village of Mian Kili, on the border of today’s Dir and Bajaur districts in the Khyber Pakhtunkhwa (former Northwest Frontier Province) in Northern Pakistan, at the edge of the Swat valley. It is an area that archaeologists have hardly explored. Over the next six years, the scrolls were carefully unrolled, restored and preserved in 35 glass frames by a team directed by M. Nasim Khan, professor in the Department of Archaeology at the University of Peshawar. According to the latest information that is available, the privately owned manuscripts are kept at the Department of Archaeology. On the basis of high-resolution scans made from 2005 to 2007, they are being studied and gradually published by scholars in Munich, Lausanne and elsewhere.¹

The Bajaur find includes a sūtra with a parallel in the Pali canon, parts of the Vinaya, scholastic texts or commentaries, *stotras*, a *rakṣā*, Mahāyāna texts, a loan contract and other texts in the Gāndhārī language. It also contains a *rājanīti* text in Sanskrit. These

¹ These scans were prepared by Pakistani partners during the first phase of the Bajaur Collection Project, which was based at the Freie Universität Berlin, directed by Harry Falk and financed by the Deutsche Forschungsgemeinschaft (DFG).—For more details about the find, as well as research that has been conducted on it until now and the contents of the collection, see Nasim Khan/Sohail Khan 2006; Nasim Khan 2008: 2; Strauch 2008a and 2008b; Falk/Strauch 2014; Schlosser 2016: 15–17.

texts may originally have been part of a monastic library.² The reason sets of manuscripts such as the Bajaur find have survived until today is because they were securely stored in airtight containers. Most Gāndhārī finds have been discovered in clay pots. Objects were stored in clay pots for various reasons: preservation, safekeeping, hiding, ritual interment of relics or the belongings of scholar-monks, or for disposing sacred items. Although it is not clear whether the Bajaur scrolls were also preserved in a clay pot—allegedly they were discovered in a small square chamber made of stone slabs within a monastery cell—one of these categories is probably applicable. Because several of the Bajaur scrolls are quite fragmentary, it seems as if they were disposed of. However, as will be shown below, it is unclear when this damage occurred. It may well be that parts of the scrolls disappeared between their discovery and their arrival in Peshawar.³

Based on a palaeographic analysis, the collection was dated “from the second half of the 1st into the first half of the 2nd centuries AD with a tendency towards the later part of this period.”⁴ It thus belongs, with the other known Gāndhārī scrolls, to the earliest written examples of Buddhist texts and Indic manuscripts in general.

Earlier studies on BC 5

The text of BC 5 was introduced to a larger audience by Ingo Strauch in 2007/2008 and 2012. He identified it as a collection of Buddhist verses arranged according to the Arapacana alphabet, and as being the only Gāndhārī text known today that preserves a nearly complete example of this alphabet. Strauch published short descriptions, an introduction to the contents including brief quotations (in particular, stanza 7), sample images, sample *akṣaras* (“scribe 6”), a comparison with several keywords from alphabetical lists found in other Buddhist texts, as well as some thoughts on the Arapacana alphabet in general. He grouped the text under the category “miscellaneous texts” or “miscellaneous/not determined texts.”⁵

Strauch also prepared preliminary transliterations in 2006, which he generously made available to other scholars. These were then reproduced by Nasim Khan (who numbered the fragments differently and did not mention Strauch’s name) together with colour reproductions of the original scans.⁶

² Strauch 2008a: 66.

³ Various ideas have been put forward regarding the ritual burying of Buddhist manuscripts in Indic languages, such as storage or their use as relics. See Salomon 1999: 69–86; Salomon 2009; Allon 2014: 23–24; Salomon 2014: 2; Strauch 2014: 801–811. There has been a similar discussion concerning the reason the famous manuscript cave near Dunhuang was sealed. Cf., e.g., van Schaik/Galambos (2012: 18–24), where a multiple function model for the cave is proposed.—Unfortunately, at present we still know nothing about how such scrolls were normally transported or stored when they were still in use. Placing precious objects such as coins, bronze images or Buddhist relics in ordinary clay pots and then burying them was a normal traditional method for hiding and preserving objects. The method was quite successful, as the many discoveries over the past two hundred years have demonstrated.

⁴ Strauch 2008a: 18; Strauch 2008b: 111 (1st/2nd centuries “with a preference to the later half of this period”).

⁵ See especially Strauch 2008a: 9–10, 15, 37–40, 66. See also Strauch 2008b: 121–123; Strauch 2012: 138, 141–142, and Falk/Strauch 2014: 68. For another short introduction (in German), see also Melzer 2015.

⁶ Nasim Khan 2008: 21–28, “fragment 3,” figs. 9–11; 92–93, “fragment 7,” figs. 44–45 (small fragments without transliterations). On these scans, see above, n. 1.

Physical Description

Format, fold lines and state of preservation

The text of BC 5 was written on a single sheet of birch bark. Despite heavy damage—the left half of the sheet is almost entirely lost—the original size can be estimated quite precisely since all of the verses in the text were composed in the same metre (**Figs. 1, 5, Pls. 1–6**). When complete, the sheet would have been at least 40.5 cm long and 21.5 to 22 cm wide.

According to the presently known finds of Gandhāran manuscripts, two scroll formats were used in Gandhāra, one consisting of single sheets of birch bark measuring from ca. 21 to 31 cm in width, and a narrower format measuring up to ca. 16 cm in width composed of several sheets of birch bark glued together. In the latter format, scrolls could reach a length of several metres. There is one famous exception to these usually clearly distinct types, the *Dharmapada* from Khotan, an area outside the Greater Gandhāra region. This very long scroll is up to 21 cm wide, a width closer to the wide-sized Gandhāran scrolls.⁷

The width of BC 5 corresponds to the wide-sized format and is similar to at least three other scroll fragments in the Bajaur collection: a short Buddha praise of two stanzas in the same metre (BC 8), the loan contract (BC 15), and another fragment supposedly measuring 22.5 x 17 cm with five lines of an unknown text and a drawing of a seated Buddha on a lotus flanked by two standing attendants.⁸ Other collections also contain verse text manuscripts with similar widths.⁹ In the Bajaur collection, the scrolls of the wide-sized format bearing scholastic texts seem slightly wider, measuring between 24 and 30 cm.¹⁰

The light-coloured outer side of the birch bark serves as the recto, as is standard for Kharoṣṭhī scrolls and Brāhmī manuscripts in general. When the sheet of BC 5 was still complete, it was rolled upwards, with the recto to the inside, from the bottom to the top about 20 times and then folded vertically near the centre, with the scroll thereby becoming flattened.¹¹ This seems to have been a common procedure for scrolls of the wide-sized format, at least for those that have been discovered. We do not know exactly why the scrolls were folded. Perhaps it was because they were being disposed of, or to make them fit into

⁷ For the formats and layouts of Gandhāran manuscripts in general, see Salomon 1999: 87–106 and Baums 2014. Because the exact measurements of original sizes can only be assessed after the texts on the scrolls have been studied and fully restored, the published information on the size of the not yet edited scrolls is subject to change. For example, the most recent lists containing provisional measurements of the Bajaur collection are in Falk/Strauch 2014 and Schlosser 2016; they dispense with the earlier lists by Nasim Khan/Sohail Khan 2006 and Strauch 2008a.

⁸ Not yet published and only referred to as fragment no. 27 in Nasim Khan/Sohail Khan 2006: 10–11, 14.

⁹ Ca. 20 cm (Anav^s, Salomon 2008: 330), up to 21 cm (Dhp^k, Brough 1962: 18), 23 cm (Dhp^l, Lenz 2003: 4). Such sizes, however, are not limited to metrical texts.

¹⁰ Measurements according to Falk/Strauch: 2014: 73–74.

¹¹ See, e.g., Salomon 2008: 85. Longer scrolls were narrower; because of their length, in their rolled up form they were too strong to be folded, although there may have been exceptions (see Strauch 2008a: 8 on BC 1).

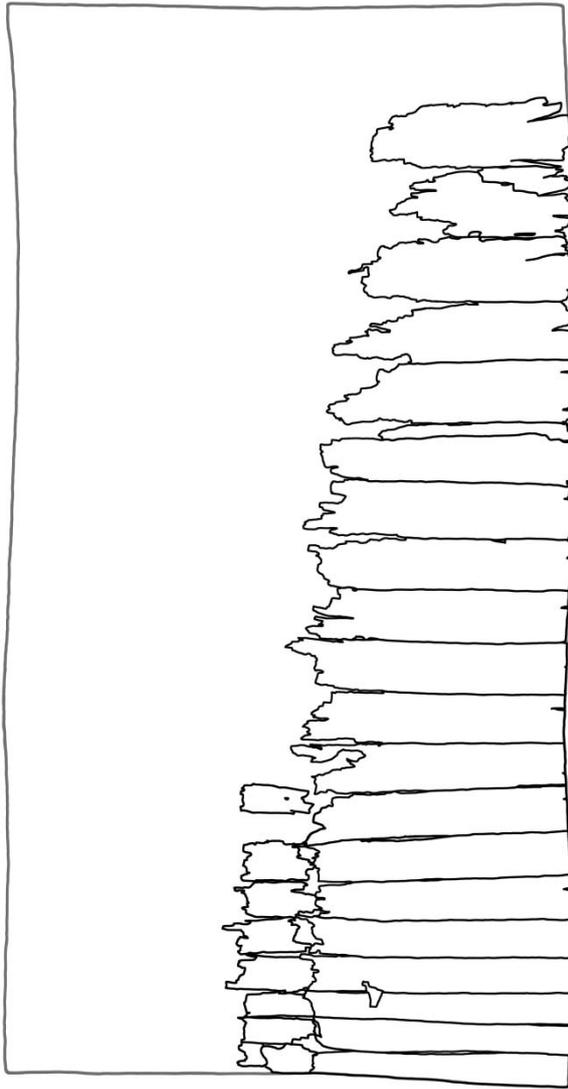


Fig. 1 Outlines of the preserved portions of the recto in relation to the original folio size showing the horizontal breaks along the creases.

a container or pot of a certain size.¹² Since such scrolls become brittle over time, when the attempt was made to open BC 5 after its recent discovery—as carefully as this may have been done—the manuscript broke into many oblong pieces along the creases. The lowermost strips are the shortest with the first ca. 1.2 cm high. They gradually increase in height with the strips at the upper end 2.6 cm high (**Fig. 1**). Since the upper end of the rolled-up scroll had nothing to protect it, with the verso and the end of the scroll exposed to the outside, it has been destroyed. Thus, the first three lines of the text have been lost and the next lines are severely damaged.¹³

The vertical crease was probably not exactly in the middle of the sheet, so that when folded, the left side may have been longer than the right side.¹⁴ This is presumably one of the reasons why the left side is almost entirely lost (see below). Only very few and rather small fragments belonging to the lower left part could be found in frame 35 (fragment nos. 35b–g). They are not more than 3 cm wide. However, since the Bajaur collection is currently not easily accessible, it cannot be entirely excluded that a few, perhaps even smaller fragments still survive

¹² Concerning the scrolls of the Senior Collection, Allon (2014: 24 [cf. also the different opinion of Andrew Glass, quoted *ibid.*, n. 15]) observed: “many of the manuscripts were rolled up and then folded in half before being deposited in the pot. This shows that they were not manuscripts that were in regular use that happened to be kept in a pot, since it would have been unacceptable to fold birch bark manuscripts in this way that were in regular use because of the damage that results from this action”.— Despite this, the real damage occurred most likely much later, because fresh birch bark is robust and flexible, not unlike paper. It is difficult to imagine that manuscripts would be stored knowing that they were damaged, if indeed they “were commissioned for ritual burial, most probably in a stūpa, for meritorious purposes, and as such must have been regarded as being similar to or the same as bodily relics of the Buddha” (*ibid.*: 23).

¹³ The upper parts of the scrolls in the British Library (Salomon 1999: 22) as well as many others have been lost for the same reason. As a comparison for the height of the horizontal strips, in the long-format scroll BL 9, they measure 1.7 cm at the bottom and 4.2 cm at the top (Baums 2014: 209).

¹⁴ That the crease was not always exactly in the middle of such manuscripts has already been observed for other scrolls (Schlosser 2016: 27). A photo of a similarly folded scroll from the Bajaur collection before restoration has been published in Nasim Khan/Sohail Khan 2006: fig. 5 (also reproduced in Glass 2007: fig. 2; Baums 2014: fig. 10). For a folded scroll of the Senior collection, see Lenz 2003: fig. 1.

that were not available for this study.¹⁵ Altogether, only slightly more than 40 per cent of the original text is preserved.

It is usually thought that the vertical fold of the wide-sized scrolls and their storage in clay pots are the two main reasons for their damaged condition today.¹⁶ But not every scroll in the Bajaur collection was affected the same way. There are a few with a middle crease that are otherwise surprisingly intact.¹⁷ Salomon (1999: 105; 2008: 83) surmised for the British Library fragments that if the end of a scroll touched the inner surface of the pot, it absorbed moisture from the ground and deteriorated for that reason. The scrolls at the top of a pile in a clay pot thus would be better preserved.



Fig. 2 A separated, one-layered fragment that was flipped around has been mirrored and shifted from its wrong place on the verso (lines 27–29) where it covers a few *akṣaras* to its correct position on the recto (lines 10–11). Now, the *akṣaras* of the recto are legible as shadows, while the mirror image of the *akṣaras* from the verso shine through as well.

Several minute fragments broke off when BC 5 was unrolled. They now adhere in the wrong places, covering a few small bits of the scroll. Since the birch bark of most of them is only one layer thick, they are slightly transparent. Thus not only can shadows of the *akṣaras* on the back be seen, but also faintly the text they cover (**Fig. 2**). Re-enacting the original folding (**Fig. 1**) was crucial for restoring these fragments to their correct places in the digitally reconstructed image (**Pls. 1–2**). Almost all of them could be allocated.¹⁸ In the transliteration, the text of these misplaced separate fragments has been set in frames, and in the reconstructed image, these fragments are shown with a whitish overlay in the places they do not belong. Since the digital reconstruction does not represent the actual physical state of the scroll, the original scans have also been included for comparison (**Pls. 3–4**).

The layout of the text

A black, not particularly straight line, composed of several uneven strokes, separates the right margin from the main text area (**Fig. 3**). This was probably also the case for the now lost left margin. This line imitates the stitched seam that is often found along the margins of long scrolls; such stitching is rarely found on the wide-sized scrolls made of a single sheet. In BC 5, the stitching line was drawn in ink at a distance of 7–8 mm from the edge,

¹⁵ In support of the assumption that more Kharoṣṭhī fragments and scrolls than the ones already known might be kept in Peshawar, Nasim Khan (2008: 1) wrote in the introduction to his publication of the facsimiles of the Bajaur Collection, based on the original scans together with the transliterations by Ingo Strauch: “Actually several different fragments were discovered but only nineteen are included in the present volume, which may at the best be considered as a preliminary study.”

¹⁶ Since Salomon 1999: 105–106.

¹⁷ E.g., BC 8 and perhaps also BC 15.

¹⁸ The fragments which could not be assigned are shown to the left of those lines where they were found in the digital reconstruction (**Pls. 1–2**).

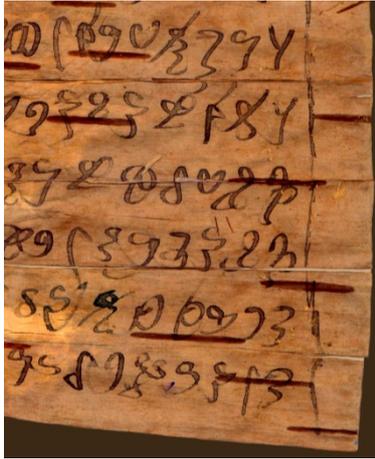


Fig. 3 The right margin line and beginnings of *pādas* with continuously written text without spaces.



Fig. 4 Circular punctuation marks and spaces between aligned *pādas*.

similar to the stitched seams on long scrolls, which are usually 5–10 mm from the edge.¹⁹

The text consists only of verses, written in 84 lines. Originally, there were 42 stanzas, each written in two lines, 22 on the recto and 20 on the verso (Fig. 5). Every half stanza, consisting of two *pādas*, starts a new line. Between each *pāda* there is a prominent circular punctuation mark, which is set apart from the text by little spaces to either side (Fig. 4). Any punctuation marks after the even *pādas* at the end of the lines have not been preserved. It is also not known whether the stanzas were numbered, as is found on many other Kharoṣṭhī scrolls, although there would have been no need for this in this text, since it is arranged in alphabetical order. The scribe of BC 5 avoided spaces, for example between words or word groups, as is sometimes found in other Kharoṣṭhī manuscripts. The beginnings of the *pādas*, the circular punctuation marks and the spaces to their sides are vertically aligned, as in many other Gandhāran verse texts (Fig. 4).²⁰ This is in contrast to the majority of Brāhmī manuscripts, where the *pādas* are usually written as a continuous text.

In some cases, it appears as if the first *akṣara* of new lines was slightly larger than the others. Each line once consisted of exactly 38 *akṣaras* plus probably two circular punctuation marks. The larger *akṣaras* are on average 6–7 mm tall without vowel markers. In general, the preserved *akṣaras* are clearly legible when they are not too close to a knot in

the bark or the damaged left edge. In some cases, however, the ink has faded, leaving extremely faint strokes that are hardly visible.

It is unknown whether there was a colophon or scribal remark at the end of the text on the verso, since that end of the scroll with its first three lines on the recto and that area of the verso has been lost. As described above, this is because of how it was rolled up and stored.

¹⁹ Salomon 2008: 86. For stitched margins in general, see Salomon 1999: 94. Other manuscripts showing similar drawn margins are, e.g., BC 3 (**Manasvi-nāgarāja-sūtra*, a *rakṣā* text) and SC 2 (verses praising the Buddha, Falk 2011: pl. 7, fig. 3).

²⁰ This varies, e.g., punctuation marks are sometimes written after each *pāda*, only at the end, or not at all (e.g. BC 8). The two Śārdūlavikrīḍita stanzas of BC 8 are arranged like BC 5 in two aligned *pādas* per line, but without punctuation marks. *Pādas* and stanzas are sometimes aligned (BC 5, BC 8, BC 17, Dhṛ^k), in other manuscripts only the *pādas* are (more or less) aligned but not the stanzas (BC 9 and partly Anav^s and Dhṛ^{sp}), and in still others the *pādas* are not aligned at all (Anav^t, Dhṛ^t, Niya documents nos. 510 and 511). The verse portions of BC 2 are inconsistent, but it can be ascertained that the intention was at least to start each new stanza with a new line.

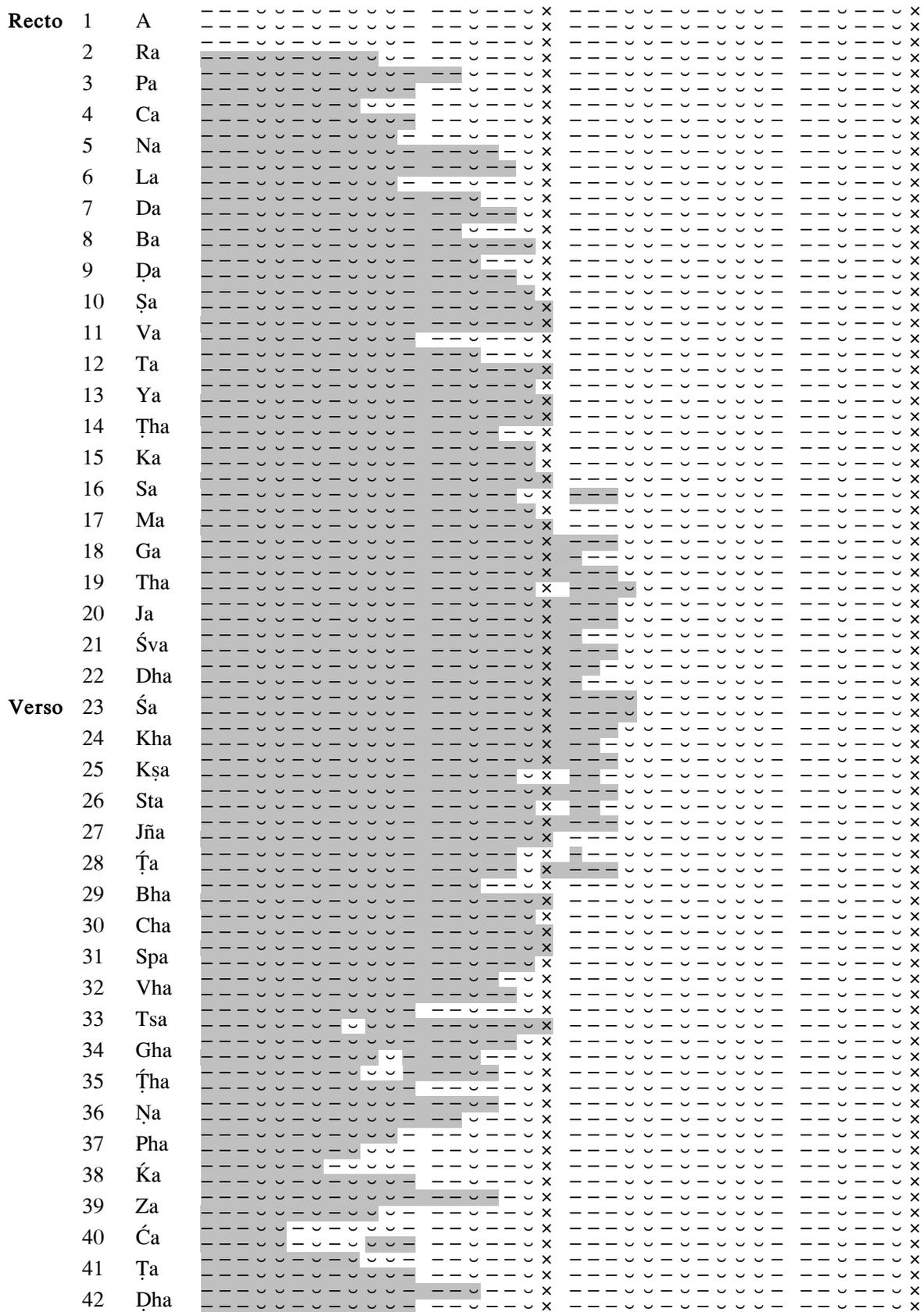


Fig. 5 Preserved portion and distribution of pādas on the two sides of the scroll.

Phonology and Orthography

Different *akṣaras* representing the same phoneme in Sanskrit

The manuscript contains a few unique spellings that are due to the nature of the text, in which each stanza is dedicated to one syllable (*akṣara*) of the alphabet. Each word at the beginning of each quarter stanza (*pāda*; when necessary, indicated in blue) starts with the same *akṣara*. This also includes the possibility of modified versions of the same *akṣara* with a superscript stroke (*jā* and *kṣā*), which presumably affected the pronunciation. These initial words are sometimes different (stanzas 18, 19, 23, 24, 25), or partly the same (stanzas 20, 21, 22, 26, 27), or all the same (stanza 28?). However, not all of the alphabet's *akṣaras* occur at the beginning of a word in the Gāndhārī language. Moreover, while a few *akṣaras* at the end of the alphabet seem to have been devised especially to represent foreign phonemes, it appears that the author of the text did not resort to using foreign words. We do not know whether he was unable to do so because of his cultural background, or if he simply chose not to use any foreign words. In order to succeed in his plan, he seems to have fabricated a few new spellings of otherwise well-known words. This leads to the curious situation that some words appear twice at the beginning of different *pādas* but are spelt differently. There are also a few that occur at the beginning only once, but have an unusual initial letter. Altogether, the alphabet as contained in the manuscript shows at least eight such pairs or groups of *akṣaras* that represent, at least in some words, only one phoneme in Sanskrit. Unfortunately this does not tell us much about the pronunciation of these *akṣaras* in Gāndhārī.

<i>Akṣaras</i> that can represent the same phoneme	Duplicate words and new spellings (bold)
<i>ca</i> (no. 4), <i>ca</i> (no. 40), perhaps <i>tsa</i> (no. 33)	<i>caga</i> (4a) = <i>ca</i> (40a, Skt <i>tyāga</i>), <i>carima</i> (BHS <i>cari-ma</i>), <i>tsala</i> ?
<i>na</i> (no. 5), <i>na</i> (no. 36)	<i>naṇa</i> (for dental <i>na</i> , 5c) = <i>naṇa</i> (36c, Skt <i>nānā</i>)
<i>ḍa</i> (no. 9), perhaps <i>dha</i> (no. 42)	<i>ḍhadhala</i> (Skt unknown), <i>ḍhaśa</i> (P <i>ḍaṃsa</i> , Skt <i>ḍaṃśa</i>)
<i>ṭha</i> (no. 14), <i>tha</i> (no. 19), <i>ṭha</i> (no. 35)?	<i>ṭhaṇa</i> (14c) = <i>thaṇa</i> (19b)
<i>ja</i> (no. 20), <i>za</i> (no. 39)	<i>jara</i> (20a) = <i>zara</i> (39c, Skt <i>jarā</i>), <i>zariṭa</i> (Skt <i>jarita</i>) [if not Skt <i>jvara</i> / <i>jvarita</i>]
<i>kha</i> (no. 24), <i>ka</i> (no. 38)	<i>khalida</i> (24a) = <i>kalita</i> (38a)
<i>ṭa</i> (no. 28), <i>ṭa</i> (no. 41)	<i>ṭaṭa</i> (Skt <i>*tarta</i> ?, cf. <i>trāṭṭr</i>)
<i>bha</i> (no. 29), <i>vha</i> (no. 32)	<i>vharita</i> (32a) = <i>bharita</i> (32c, Skt <i>bharita</i>)

The *akṣaras* *ca* (𑀓) and *ca* (𑀓) as well as *ṭa* (𑀓) and *ṭa* (𑀓) are graphically so close it is possible that, at the time of the composition of the text, they were regarded as variant shapes of the same *akṣara*, and that their original phonetic values, if they ever had one, had been lost. In certain contexts, the same can be said for the *akṣaras* *ṭha* (𑀓) and *ṭha* (𑀓), which probably originated from the same archetype (Aśokan 𑀓; note that the Aśokan *sta* was also written with a vertical bend in the middle horizontal stroke: 𑀓 𑀓, BC 5: 𑀓).

Since there are no words beginning with the *akṣara* *ṭa*, the author used a word in which it forms the second *akṣara* (*aṭa*, Skt *ārta*) for all four *pādas*. It seems, however, that this dissatisfied him. Thus, in other similar cases, he created artificial spellings, such as

vharita, *zara*, and *ḍhaśa*. It is clear that he knew the correct pronunciation of these letters, however, since in two of these verses, correctly spelt words containing the letters *vha* and *ḍha* can then be found, namely *avharaṇa* (32a) and *mīḍha* (42a). At the beginning of verse 32c, he forgot to alter the spelling of *bharita* to *vharita*.

The *akṣaras* *ṭha*, *tha*, *sta*, *ḥa*, *ḥha* and *ṭa* and their phonetic values

Leaving the dental unaspirated *ta* aside, the allocation of a group of signs from the alphabet to different “ta”-sounds along with their derivations varies greatly between different manuscripts. This is often rather confusing. These *akṣaras* seem to have been applied differently in different regions and/or periods, but usually they do not appear all together. Since this is the first manuscript that has been discovered which includes all six *akṣaras*, there was initially some hope that it would shed further light on this matter. But for the reasons shown above, it was in fact of little help.²¹

The signs fall into two groups, each distinguished by similar shapes. The first group (*ṭha*, *tha*, *sta*, *ḥha*) etymologically stands in general for a combination of a sibilant and a retroflex or dental aspirated or unaspirated “ta”-sound. The second group (*ḥa*, *ṭa*) etymologically stands for combinations of *r*- and an unaspirated *-t-*, but the difference between the two signs is not clear. It seems possible that at least by the time this manuscript was written, the two *akṣaras* were merely two writing variants for the same phoneme.

Concerning the first group, the *akṣara* *ṭh-* in the middle of a word is a reflex of Sanskrit *-ṣṭ-* or *-ṣṭh-*. At the beginning of a word starting a new *pāda*, however, dental equivalents are found. This could indicate the attempt of the author to create spellings starting with the relevant *akṣara* in order to suit his purpose. However, such spellings are occasionally also found in other Gāndhārī texts.

On the other hand, the *akṣara* *th-* reflects only Sanskrit (not Pali) equivalents of dental *(-)sth-*. The *akṣara* *ḥh-*, however, stands for the same combination, also including *-tth-*. The *akṣara* *st-* usually represents the same phoneme as in Sanskrit, but there may also be exceptions. Thus, the *akṣaras* *th-* and *ḥh-* overlap, as do *ṭh-* and *st-* in some cases.

The *akṣaras* *tha*, *sta*, *ḥa*, *ḥha* and *ṭa* in Aśokan inscriptions

In order to understand the development better, it might be worthwhile to take a closer look at the oldest sources for the Kharoṣṭhī script, namely the stone inscriptions of Aśoka, although the underlying language is different from that of BC 5. Unfortunately, the published images and rubbings of these inscriptions are generally very poor, possibly due to their original size having been highly reduced and the uneven stone surfaces.²² The words containing the *akṣaras* *th-*, *ḥh-*, *st-*, *ḥ-* and *ṭ-*, as far as they can be deciphered, are listed in **tables 3 and 4**. The findings are as follows:

²¹ On the problem and earlier research, see, e. g., Brough 1962: 75–77 and Baums 2009: 163–168.

²² On the sites as well as for secondary literature, see Falk 2006: 127–129, 132–135.

Table 3: The akṣaras <i>ṭha</i> , <i>tha</i> , <i>ḥha</i> , <i>sta</i> , <i>ḥa</i> and <i>ṭa</i> and their Pali and Sanskrit equivalents				
No.	BC 5	Aśoka	Aśokan examples	Examples in BC 5
14	ṭha	𑀧 cf. ḥha		Skt ṣṭ P ṭṭ: ghruṭha Skt ṣṭ P ṭṭh: yaṭha, daṭha, driṭha Skt ṣṭh P ṭṭh: jeṭha Skt st P ṭh: <u>ṭhadha</u> Skt sth P ṭṭh: <u>ṭhaṇa</u>
19	tha	𑀧 𑀧	Skt tth P ṭṭh: <u>uthana</u> Skt th P ṭh: a(m)ñatha, atha, anatha, tatha, yatha Skt nth P nth: gratha Skt rth P ṭṭh: <u>athra, nirathriya</u> Skt ṣṭh P ṭṭh: adhithana Skt st P ṭh: <u>saṃthava</u> Skt sth P ṭṭh: <u>ṭhitika</u> , gehatha, grahatha	Skt sth P ṭṭh: <u>ṭhaṇa</u> Skt sth P ṭh: <u>thaara, thala, thama</u>
35	ḥha	𑀧 𑀧	Skt tth P ṭṭh: <u>uthana</u> Skt rth P ṭṭh: <u>aṭha, athra, nirathiya</u> Skt ṣṭr P ṭṭh: raṭhika Skt ṣṭh P ṭṭh: tiḥhata, ciḥhitu, sreḥha Skt sth P ṭṭh: <u>ṭhitika</u>	Skt tth P ṭṭh: samuḥhida Skt sth P ṭṭh: aḥhi Skt sth P ṭh: <u>ḥhi(ta), ḥhahia, ḥhasamti</u>
26	sta	𑀧 𑀧	Skt st P ṭṭh: (n)asti, asti(n), anuṣasti, striyaka/istri, vistriṭa Skt st P ṭh: sa(m)stuta, <u>saṃstava</u> Iranian: nipista	Skt st P ṭṭh: śpasti, ṇasti Skt st P ṭh: <u>stava, stavadi, stavia, stabha</u> Skt st P ṭh: utraṣta Skt sth P ṭṭh: praṣtaa
28	ṭa	𑀧 𑀧	Skt ṭ P ṭ: <u>aṭavi</u> Skt ṭ P ṭ: <u>paṭi</u> veṣiya Skt ṭ P ṭ/ṭ: <u>kirṭa</u> ñata (rṭa: 𑀧) Skt (ṭ)t P ṭ: <u>maṭa</u> , <u>vapuṭa</u> Skt (ṭ)tt P ṭṭ: <u>nivuṭa, nivuṭi</u> Skt rt P ṭṭ: kiṭi, kirṭi (rṭi: 𑀧), kriṭri/kriṭri, <u>nivaṭeti, -ya</u>	Skt rt P ṭṭ: <u>aṭa</u>
41	ṭa	𑀧 𑀧	Skt ṭ P ṭ: <u>aṭavi</u> , gaṭita, bhaṭamaya, bhaṭaka Skt ṭ P ṭ: <u>paṭi</u> pati, °vidhana, °vedana, -daka, -detu, paṭibhoga, °pajeyati, praṭivedetava Skt ṭ P ṭ/ṭ: <u>kiṭa/kata/katra/kitra</u> Skt (ṭ)t P ṭ: usaṭa, vistriṭa, bhuṭi, <u>muṭa</u> , <u>v(iy)apata</u> , °puṭa / °prata Skt (ṭ)tt P ṭṭ: <u>nivuṭa, nivuṭi</u> , vuṭa Skt rt P ṭṭ: kaṭava, °viya, anuṭaṭamti, °ṭiṣamti, <u>nivaṭeti, -yati</u>	<u>ṭaṭa</u> (Skt *tarṭr?, cf. Skt trāṭr)
The words are quoted without case endings or square brackets.				

Table 4: Words containing the <i>akṣaras</i> <i>tha</i> , <i>ḥha</i> , <i>ḥa</i> and <i>ṭa</i> in Aśokan Kharoṣṭhī inscriptions					
edict	th	ḥh	ḥ	ṭ	t
M1 Sh1	athra			kaṭaviya kaṭava	
M2 Sh2	atha yatha	aḥha		kaṭa, paṭi...	prati...
M3 Sh3	athra, yatha yatha				
M4 Sh4	athra athra	ciḥhitu, sreḥha tiḥhati, sreḥha, aḥha		paṭipati paṭipati	
M5 Sh5	tatha, adhithana, anatha, athra tatha, adhithana, anatha, thitika	ḥhitika raḥhika?, aḥha		kaṭa/kaṭra, anuvaṭ-, vapuṭa, viya°, vi- yapraṭa, paṭi... kiṭa/kaṭa, anuvaṭ-, vapaṭa, viya°, bha- ṭamaya?, paṭi...	
M6 Sh6	athra, tatha uthana, thitika, tatha	uḥhana, ḥhitika aḥha, uḥhana		kiṭa, kaṭaviya, paṭi... kiṭa, paṭi.../prati...	
M7 Sh7			kirṭañata (rṭa: 𑀓)	kiṭanata	
M8 Sh8				paṭi... prati...	
M9 Sh9	nirathriya, athra, atha atha	niraḥhiya, aḥha, aḥhra	paṭiveṣiya, nivuṭi, °vuṭa, °vaṭ-	bhaṭaka, -paṭipati?, kaṭaviya? kaṭava, bhaṭaka, pa- ṭipati, nivuṭa, nivat-	prati...
M10 Sh10	athra	aḥha	kiṭi kirṭi (rṭi: 𑀓), kriṭri or kriṭi	usaṭa usaṭa	
M11 Sh11	saṃthava, tatha tatha			bhaṭaka, -paṭipati, kaṭaviya? bhaṭaka?, paṭipati, kaṭava	prati...
M12 Sh12	gehatha, tatha, atha, aṃñatha, athra grahatha, tatha, yatha, añatha	aḥha	vapuṭa	vapaṭa	
M13 Sh13	athra grahatha, apagratha	aḥha	maṭa, aṭavi	agrabhuṭi?, bhaṭa- ka, muṭa, aṭavi, anuvaṭ-, vuṭa	pratipati, prati...
M14 Sh14	athra, tatha tatha	aḥha		vistriṭa, gaṭita, paṭi...	

M: Mānsehrā; Sh: Shāhbāzgarhī. Mainly legible words are included. Uncertain readings are indicated with ?. Verb endings are abbreviated with -.

As far as can be detected from the Aśokan rubbings, there is not a single instance of the *akṣara* *ṭh-* that is legible beyond all doubt. Thus, all *akṣaras* printed as *ṭh-* in the translit-

erations by Hultsch should be read as *ḥh-*.²³ However, the graphic shape of the Aśokan *ḥh-* 𑀧, with only a short left vertical, is very close to the later *ṭh-* (BC 5: *ṭha* 𑀧), especially when compared to the upwards-bent horizontal stroke of the Aśokan *sta* (𑀓 𑀧), which also becomes straight in later times (BC 5: 𑀓). In this light, it is easily understandable how the Aśokan *akṣara* soon developed into two shapes (*ṭha* 𑀧 and *ḥha* 𑀧). This probably met the requirements of the Gāndhārī language better. The long vertical extension of the second stroke of *ḥh-* in its later form as attested in BC 5 was thus lengthened further to differentiate it more clearly from the otherwise similar *akṣara* *ṭh-*.

The reflexes of the *akṣaras* *th-* and *ḥh-* overlap, but a closer look at the individual edicts reveals a much more detailed picture (**table 4**). Their usage varies from scribe to scribe and from edict to edict. This is shown in the framed examples (**table 3**), which show the same words with different spellings. Intervocalic *-th-* always stands for Sanskrit *-th-*, which was later written as *-s-*, as for example in BC 5. In Aśokan inscriptions, *-th-* is also found in the word *athra* (Skt *artha*), but only in Mānsehrā, with one isolated exception in Shāhbāzgarhī (Sh4, line 10). In this edict, the spelling *aḥha* is otherwise preferred. The same word is spelt *aḥha* (rarely *aḥhra*) in all the edicts of Shāhbāzgarhī (cf. P *attha* and *aṭṭha*). The *akṣara* *ḥh-* is found in only three edicts from Mānsehrā, while it is quite common in Shāhbāzgarhī. Concerning other words, in Mānsehrā, *ḥh-* is used in the words *ḥhitika* and *uḥhana*, but they are spelt with *th-* in Shāhbāzgarhī. Only the words *ciḥhituṭiḥhati* and *sreḥha* are written with *ḥh-* in both places in edict 4 and 6. However, the word *uḥhana* is also written with *th-* in Sh6. Thus, *th-* and *ḥh-* are by no means interchangeable, but the usage of *ḥh-* depends on the scribes (or their dialect). This shows that very early, while the script was still developing, there were already different scribal traditions with different orthographies for the Kharoṣṭhī script, and this diversity seems to have continued. Within the first group of *akṣaras*, only the usage of *st-* was clear from the beginning.

Similar observations can be made for *ḥ-* and *ṭ-*. Both shapes are found in inscriptions, but they have been regarded as graphic variants of the same *akṣara*. In the past they were thus indiscriminately rendered as *ṭ-*.²⁴ While some of the words are the same, the usage of these two variants seems confined to certain scribes. The *akṣara* *ṭ-* is found in Mānsehrā and Shāhbāzgarhī for Middle Indic *ṭ-*, which can stand for different equivalents in Sanskrit, namely *ṭ-*, *rt-* or *t-* in the vicinity of a preceding *-r-/ṛ-*. The *akṣara* *ḥ-* is much rarer. It is only found in Sh7, M9, M10, Sh10, M12 and M13. Both shapes occur in the same edict only in M9, M10 and Sh10. These cases are particularly interesting.

In edict 12 and 13 we find a pattern similar to the distribution of *th-* and *ḥh-*. The word *vapuḥa* in M12 is spelt *vapaṭa* in Sh12. Likewise, the words *maḥa* and *aḥavi* in M13 appear as *muṭa* and *aṭavi* in Sh13. The words *paḥiveśiya*, *nivuḥi*, *nivuḥa* and forms of *nivaḥ-* occur in M9, while in Sh9 we find *kaṭava*, *bhaṭaka*, *paṭipati*, *nivuṭa* and *nivaṭ-*. However, in M9 also *bhaṭaka* and possibly *-paṭipati* and *kaṭaviya* are found. This is not a contradiction if

²³ Not because of the phonetic value but due to the graphic similarity to the later *ḥh-*. The rubbings can be easily misread where the surface of the stone is not even. This observation is not new. See Brough (1962: 76), who, however, in a very few cases also accepts the existence of *ṭh-*.

²⁴ By Hultsch 1925; Bühler 1896: 26, § 11.6, Tafel 1.

one assumes that \acute{t} - and t - were merely variant graphic forms for the same *akṣara*. But this is not proven by this example either.

Interesting are the rare occurrences of \acute{t} - in Shāhbāzgarhī. In Sh10, we find the word “*kiṭri*” (*kiṭri*) as read by Hultsch, and perhaps also *kriṭri* or *krirṭi* (Skt *kīrti*). The shape of the alleged \acute{t} ri (𑀓𑀲𑀭), however, rather suggests the reading *kirṭi* (cf. Bühler 1896: 27, § 11.C.2). The same edict also attests the *akṣara* t - in *usaṭa*. If one does not regard \acute{t} - as a simpler form of t - due to the attached *r*-, it appears as if the scribe of Sh10 distinguished between the two *akṣaras*, one corresponding to Sanskrit *-rt-* and the other to *-t-*. In M10, the spelling *kiṭi* is found, but one also finds the word *usaṭa* spelt there as in Sh10.

In conclusion it can be observed that from the beginning of the use of the Kharoṣṭhī script, it seems that preferences in the usage of one or the other *akṣara* were dependent on the scribes. The *akṣaras* th - (perhaps shortly after Aśoka) and $\acute{t}h$ -, as well as \acute{t} - and t - are similar in shape and were probably developed from each other for different reflexes of Sanskrit words, but their usage is rather erratic and any distinctions are easily blurred. It is possible to see the *akṣara* \acute{c} - in a similar light, namely, as having originally developed from *c*- for a purpose that is still not known, but its significance was soon forgotten. Its earliest and only occurrence is in BC 5, where it appears as if it were a graphic variant for *c*-.

Vowels

Noteworthy are only the reflexes of Sanskrit *-ṛ*-, which develops into:

- a- (*skr*: *saṃkhata*; *tr*: *taṣa*; *mṛ*: *amaa*),
- i- (*dṛ*: *sadiṣa/satiṣa*),
- u- (*mṛ*: *muṭidria*?; *spṛ*: *phuṣitva*)
- ri (*kṛ*: *kriṣa*, *kriḍa*; *gṛ*: *griṇi*?, *ghriṣa*/(-*u*)*ghriṣa*; *tr*: *triṇa*, *atrita*; *dṛ*: *driṭhval/driṣva*; *vr*: *ṇivriṭa*),
- ru (*ghṛ*: *ghru*(*ṭha*); *bṛ*/*vṛ*: *vruhae*, *savruhi*).

The word *rukṣa* (Skt *vṛkṣa*) may be a loanword of Pali *rukka*, but it is uncertain how to interpret it.

Svarabhakti vowels appear in (*a*)*giṇi*, *eṣeamaṇa*, *caria* and *kileṣa*, possibly *metri causa*.

Single consonants

As explained above, the actual sound inventory of the text was much smaller than the alphabet suggests. The use of different *akṣaras* for the same sound is not a spelling inconsistency, but intentional variations to provide the needed words for *pāda* beginnings. Moreover, preferences between one form and another were also inspired by the metre (e. g., *duhadi* and *dukhadi*, *kileṣa* and *kleṣa*).

Single initial consonants of words or members within a compound are usually retained without changes. There are very few exceptions within compounds (*agiṣama*, *uvasakra-madi*, *ṇanakriṣagata*, *boṣiṣatva*).

When the initial consonant of the first word in a *pāda* does not correspond to its Sanskrit equivalent, it was most likely chosen in order to serve the purpose of the text (*carima*, *tsala*?, *zara*, *zarita*, *ḍhaṣa*, *vharita*). Similar deviations, but linguistically real, are already known

from other Gāndhārī sources, namely *cā*, *kṣātra* (*kṣātra* in Anav^L), *suci* (*suci* in the Sanskrit Kharoṣṭhī document no. 511 from Niya; *suyi* in Dhp^K, Dhp^{Sp} and Nird^{L2}), and *chada* (*chada* in Anav^L, EĀ^L, Dhp^K and BC 11). The significance of the superscript stroke in *cā*, *kṣātra*, and *jīma* is not yet fully understood.

Single, unvoiced consonants between vowels become voiced and are usually written with underbars. For *-d-*, however, the underbar is optional. In fact, it is not entirely sure whether the underbar denotes *-t-* (*-t-*) or *-d-* (*-d-*), because there is no graphical difference, similar to *dr-* and *tr-* which cannot be differentiated by their shape. The original voiced medial consonants *-g-* and *-ḍ-* are always written with an underbar, but not *-b-* or *-d-* (the underbar for *-d-* is optional). The underbar may not necessarily change the pronunciation, but it facilitates the reading of the text immensely, especially since there are no spaces between words. Thus, *-k-* and *-g-* become *-g-* except for the ending in *-ika*, which becomes *-ia* (cf. Schlosser 2016: 73). Medial *-c-* and *-j-* usually become *-y-*, except in *suci*, where it is retained, and in *cae*, where the *-y-* disappeared into the *-e*. Medial *-t-* and *-ḍ-* become *-ḍ-*, medial *-t-* and *-d-* can appear as *-t-* or *-d-* (except Skt *svādu*, which occurs as

Changed initial consonants					
Skt	BC 5	examples	Skt	BC 5	examples
c-	c̄-	c̄a	d-	ḍh-	ḍhaśa
	ć-	ćarima	bh-	vh-	vharīta
c-?	ts-	tsala (uncertain)	ś-	s-	suci
ch-	kṣ̄-	kṣ̄ātra		ch-	chada
j-	j̄-	j̄ima			
	z-	zara, zarīta			
Medial unaspirated consonants					
-k-	∅	arthia, kṣaṇia			
	-g-	adhagara, logiśva(ra), ṇayaga, loga, sapragaṣi, maṇuṣaga, guṣaga, śoga, bhayagara, cigitsaga			
-g-	-g-	raga, caga/cāga, turaga, yaga, kritsagata, sagara, bhagava			
-c-	-c-	suci			
	-c̄-?	ac(ari) or aḥ(ari)			
	-y-	ṇamuyi, vaya, mariya			
-j-	∅	cae			
	-y-	gayaraya, pariya, parvaya, praya, maṇuya, viraya			
-t-	-ḍ-	jaḍila, ghaḍa(t), kakhada			
-ḍ-	-ḍ-	aguḍi, praśpeḍi(a), koḍi, boṣivaḍa			
-t-	-d-	krida, khalida, ghraṣida, jadi, toṣida, duhida, dukhida, durmadi, ṇamida, pridimaṇa, bhaṇadi, bhramadi, mudida, rada, śada, surada, stavadi, sparedi, harṣida, samuḥhida			
	-t-	agraṭo, abhibhuṭa, kalīta, kritsagata, jaṇeti, duhita, durmati, ṇayuta, praśpeḍi(a), bharīta, bhavīta, bhuta, muṭi(ta), śata, samkhaṭa, satata, samṣukṣita, haṭa, hiterṣi, zarīta			
-d-	-d-	pradaṇa, sada, śada, med(i)ṇ(i), mudida, sadiśa			
	-t-	ita, paṭa, ṇaṭaṣi, vaṭi, sata, muṭi(ta), satiśa			
	-h-?	śpahu (Skt svādu)			
-p-	-p-	mayopama			
	-v-	pava, alavi, vavaṇa, kaśava, uvaya, uvaśakrami, uvaśakramitva			
	∅	uaya			
-b-	-b-	drobalya			
Medial semivowels and ha					
-y-	∅	apria?, -idria, prastaa, vruhae, samjaṇiaṇa?			
	-y-	apriya?, maya, uaya/uvaya, ṇayaga, ṇayuta, viṇaya, vyayama(t), samaya, kṣaya, bhayagara, bhuya			
-aya-	-e-	jaṇeti, sparedi			
-r-	-r-	parama, vara etc.			
-v-	-v-	pravara, eva, deva, viviṣa, etc.			
ava-	o-	o(k)r(a)mi			
-l-	-l-	atula, mala, kuṣala, bala, kala etc.			
-h-	-h-	sahasa, dahaṇa, bahu, grahaṇa, ṇihatva, savahaṇa, vihara, moha			

śpahu), medial *-p-* is written as *-v-* (except in *upama*, where for some reason it remains unchanged, and in *uaya* ≍ ∘, which occurs next to the regular *uvaya* ∘ – ∘, probably *m. c*).

The nasals *-ṇ-* and *-m-* usually remain unchanged, as do the semivowels and *ha*. In a few exceptional cases, *-y-* is dropped. *-Aya-* in verbs and the prefix *ava-* can be reduced to *-e-* and *o-*.

Medial aspirates: *-Dha-* is retained; *-th-* and *-dh-* always become *-ṣ-*; *-bh-* remains or becomes *-vh-*, except for plural case endings, where it appears as *-h-*. In one case, *-ṭh-* seems to be represented as *-ṭ̣h-*, but the reading is uncertain (*śaṭ̣ha/śaṭ̣a/śara*).

Medial sibilants are all found with underbars, but in the case of *-ś-*, there are several examples of a superscript stroke being added. In those cases where it is missing, it may have been forgotten, especially when a vowel sign is attached. The *-s-* in Sanskrit *śāsana* becomes *-ṣ́-*.

Consonant clusters

1. The syllable before original consonant clusters—in whatever form they appear—remains in all cases metrically heavy.

2. Three combined consonants are reduced to two, but various rules apply (*-kṣv->-śp-*, *-cchr->-ts-*, *-bdhv->-dhv-*; *-ṣṭv->-ṭhv/sv-*, *-ṃkr->-kr-*, *-ṃjñ->-ṃñ-*, *-*ṃts->-ts-*, *-ṃdr->-dr-*, *-ṃpr->-pr-*, *-ṃvr->-vr-*, *-ṃsk->-ṃkh-*). An exception is the word *dhaka* (Skt *dhvāṅkṣa*), which may be derived from a Middle-Indic form like Pali *dhāṅka*.

3. Consonant clusters of two parts, including *anusvāras*, but excepting semivowels and sibilants, usually retain their second consonant. Thus, the initial consonants *ṃ*, *k*, *c*, *j*, *ṇ*, *t*, *d*, *p*, *b* and *h* are dropped or assimilated, and the second consonants *kh*, *c*, *ch*, *ñ*, *ṭh*, *n*, *t*, *d*, and *dh* are retained. One exception is the word *agi* (*-gn->-g-*, Skt *agni*, P *aggi*), another is *duhida/duhita*, which exists side by side with *dukha* and *dukhida*. The spelling *saṃśukṣita* instead of *saṃdhukṣita* is noteworthy, unless it is a scribal error.

4. Anusvāras are mainly preserved in the prefix *saṃ* in combination with only one consonant. Remarkably, the other examples are from *pāda* beginnings. This suggests that the intention was to write the most important words in the verses as correctly or unambiguously as possible. It also shows that *anusvāras* have generally been perceived, but were simply not written. Examples with *anusvāra* are: *ahusaṃñā*, *kṣaṃti*, *gaṃdha*, *daṃta*, *ḥasaṃti*, *śaṃta*, *saṃkhata*, *saṃkhara*, *saṃgha*, *saṃjāṇaṇa*, *saṃñāṇaṇa*, *saṃbhajana*, *saṃśukṣita*. *Anusvāras* or nasals were not written in *aguḍi*, *achabi*, *ajali*, *adhagara*, *idria*, *uvaśakrami*, *uvaśakramitva*, *garisu*, *ḍhaśa*, *data*, *dhaka*, *paḍara*, *phada(t)*, *badhana*, *masa*, *mucati*, *muci*, *sapragaśi*, *savruhi* and *stabha*.

5. Semivowels: The following forms for *-y-* are found as the second part of a cluster: *-cy->-c-*, *-jy->-j-*, *dhy->ḥ-*, *-ty->-c-*. In combination with other semivowels, it has sometimes been retained (*drobalya*, *vyayama(t)*, *vyāsi*), and in other places, lost (*diva*, *vavaṇa*). In combination with sibilants, the sibilant remains without modification with an underbar (*paśia*, *kaśava*, *tasa*, *ḥasaṃti*). Intervocalic *-hy-* is written as or like *-ṣ̣-* (*ghriṣ̣a/(-u)ghriṣ̣a*, *guṣ̣aga*), but contrary to intervocalic *-ṣ̣-*, the preceding syllable is always metrically heavy.

Preconsonantal -r- is preserved except in the following two words. In *vaṇa* (Skt *varṇa*) it is not clear if it was simply forgotten by the scribe, or if the passage was inspired by another text in a language with slightly different features. In *phaṣita*, *-rś-* became *-ṣ-*. The cluster *-rt-* is written *-ṛ-* or *-ṭ-*. The prefix *dur* or *daur* becomes *dro* (*drobalya*), and *-rvṛ-* becomes *-vri-*.

Postconsonantal -r- is usually preserved except in *paḍi* (Skt *prati*), *parvayi* (Skt *pravraj-*), *sahasā* (Skt *sahasra*), *ṣadha* (Skt *śraddhā*), and perhaps *ṣada*. Sanskrit *grasta* (\sqrt{gras}) appears as *ghraṣida*, but the aspiration may perhaps be connected to Sanskrit \sqrt{ghas} . However, *(-d)gr-* also becomes aspirated in *ghriṣā/(-u)ghriṣā* (Skt *grhya/udgrhya*).

Postconsonantal -v- remains (*-tv-* > *-tv-*, *-bdhv-* > *-dhv-*, *-śv-* > *-śv-*); *-kṣv-* and *sv-* become *-śp-*.

Postconsonantal -l- is either preserved (*kleṣā*) or a *svrabhakti* vowel is inserted (*kileṣā*).

Preconsonantal -l- can be assimilated (*-lk-* > *-k-*), but it becomes *-r-* in the word *karpa* (*-lp-* > *-rp-*). This may be compared to the cluster *-ḍg-*, which turns into *-rg-* in the word *kharga* (Skt *khadga*).

6. Nasals in combination with palatals: The cluster *jñ-* becomes *ñ-* and *-ṃjñ-* becomes *-ṃñ-*, but the cluster *-ñj-/ṃj-* can also become *-ñ-* (*bhaña(t)*, Skt *bhañjant*)

Medial aspirates		
-ṭh-	-ṭh-/-ḍ-?	śāṭha or śaḍa or read śara
-ḍh-	-ḍh-	miḍha
-th-	-s-	aṣa, raṣa, ṇaṣa, taṣa, yaṣa, yuṣa, śamaṣa
-dh-	-s-	bahuviṣa, viviṣa, kroṣa, vyaṣi, cf. also ḍaṣu
-bh-	-bh-	abhibhuṭa
	-vh-	avharaṇa
	-h-	dukhah(i), yehi, śadehi
Medial sibilants		
-ś-	-ś-	akuṣala, vaṣa, sapragaṣi
	-ṣ-	kuṣala, sadiṣa, vaṣa, kileṣa, kleṣa
-ṣ-	-ṣ-	eṣeamaṇa, pariṣa, niṣaṇa, viṣ(aya), toṣida, ma- ṇuṣaga, jadiṣ(u), bhaṣa(t), bheṣ(a)ja, *phaṣu, phuṣitva
-s-	-s-	agiṣama, uvaṣakrami, uvaṣakramitva, raṣa, purimaṣu, praṣaṇamaṇaṣa, ṇaṣi, boṣi, vyaṣi, ghraṣida, kuṣuma
	-ṣ-	śaṣaṇ(a)
Preconsonantal -r-		
-rg-	-rg-	marga
-rṇ-	-ṇ-	vaṇa
-rṇ-	-rṇ-	cirṇa, jirṇa
-rt-	-ṛ-	aṛa
-rt-?	-ṭ-	ṭaṭa?
-rth-	-rth-	artha
-rdh-	-rdh-	ardha
-rm-	-rm-	ṇi(r)masa, karma, durmadi/durmaṭi, dharma
-ry-	-ry-	virya, bharya
	-ri-	caria
-rv-	-rv-	sarva
-rvṛ-	-vri-	ṇivriṭa
-rṣ-	-rṣ-	hiṛeṣi, dharṣitva, harṣida
-rś-	-ṣ-	phaṣita
daur-	dro	drobalya
Postconsonantal -r-		
(-)kr-/ -ṃkr-	-kr-	o(k)r(a)mi, uvaṣakrami, uvaṣakramitva, kritsa, krida, k(r)itva, kroṣa
-gr-	-gr-	agra, grahaṇa
-gr-	-ghr-	ghraṣiṭi, vyaṣighraṣ(ida), taṣaghraṣida
(-)tr-	-tr-	atraṇa, atrita, putra, tatra, traṇa, tri, yatra, metra
-try-	-tr-	metra
-ttr-	-tr-	utrasta
(-ṃ)dr-	-dr-	muṭidria, gutedri(y).
(-)pr-	pr-	praya, praṣpeḍit(a), prastaa, vipramuta, sa- pragaṣi
prati	paḍi	paḍirakṣaṇa or paḍijagaṇa
br-	br-	brama
-vr-	-rv-	parvayi
-sr-	-s-	sahasa
śr-	ṣ-	ṣadha
?	ṣ-	ṣada

Consonant clusters excluding -r-			Consonant clusters excluding -r-		
Skt	BC 5	example in BC 5	Skt	BC 5	example in BC 5
-kkh-	-kh-	kakhaḍa	-ṃt-/nt-	-t-	mucati, dhavata, bhaṣata, data
-kt-	-t-	cata, vipramuta, muta	-ṃt-	-ṃt-	kṣamti, daṃta, ḥhasamti, ṣamta
kl-	kil- kl-	kileṣa kliṣaṇa (<i>read</i> kleṣaṇa)	-ṃd-/nd-	-d-	phada(t)
(-)kṣ-	(-)kṣ- -ch-	rukṣutam(a), saṃsukṣita, mogarthia (<i>read</i> mokṣar- thia), kṣaya kṣema, kṣaṇia kṣamti kuchi	-ṃdh-/ndh-	-dh- -ṃdh-	badhaṇa, adhagara saṃsukṣita (<i>read</i> saṃdhukṣi- ta?), gaṃdha, badhaṇa
-kṣv-	-śp-	praśpeḍit(a)	-nn-	-ṇ-	praṣaṇamaṇaṣa, vavaṇa, khiṇa, chaṇa
-ṅkṣ-	-k-	dhaka (P dhaṅka)	-pt-	-t-	atrita, guta, prata, sataṇu
-ḥkh-	-kh- -h-	dukha, dukhida duhiṭa, duhida	-bd-	-d-	chada
-gn-	-g-	agi	-bdh-	-dh-	ladha, ṭhadha
-ṅg-/ṃg-	-g-	aguḍi	-bdhv-	-dhv-	ladhva
-ṅgh-/ṃgh-	-ṃgh-	saṃgha	-ṃb-	-b-	achabi
-cch-?	-ch-	achabi	-ṃbh-	-bh- -ṃbh-	stabha saṃbhajaṇa
-cch-/kṣ-	-ts-?	khatse?	-lk-	-k-	uka
-cch-/nts-	-ts-	gatsata (<i>or read</i> gatsat<i>?)	-lp-	-rp-	karpa
-cchr-	-ts-	kritsa (P kiccha)	-ly-	-ly-	drobalya
-cy-	-c-	mucati	(-)vy-	(-)v- vy-	diva, vavaṇa vyayama(t), vyasi
-ṃc-/ṅc-	-c-	muci	-śy-	-ś-	paśia, kaśava
(-)jñ-	(-)ñ-	ñana, sataṇu, soviṇa, maṇuṇa, ñatva	-śv-	-śv-	logiśva(ra)
-jy-	-j-	logajetha	-ṣk-/sk-	-k-	dukara
-mj-/ñj-	-ṃñ- -ñ- -mj- -j-	saṃñanaṇa bhañia(t) saṃjaniana saṃbhajaṇa, ajali	-ṣṭ-	-ṭh-	ghruṭha, daṭha, driṭha, yaṭha
-mjñ-	-ṃñ-	ahusaṃña	-ṣṭh-	-ṭh-	logajetha, kaṭha
-ḍg-	-rg-	kharga	-ṣṭv-	-ṭhv- -sv-	driṭhva/driṭhvaṇa driṣva/driṣvaṇa
-ṃṭh-/ṅṭh-	-ṭh-?	kaṭha?	-ṣṇ-	-ṣ-	taṣaghrasida
-ṃḍ-/ṅḍ-	-ḍ-	paḍara	-*nts-/cch-	-ts-?	gatsata (<i>or read</i> gatsat<i>)
-ṇṇ-	-ṇ-	ṇiṣaṇa	-sk-/ṣk-	-k-	dukara
-tt-	-t-	aṇutara, utam(a), cita, pati	-ṃs-	-ś- -s-	ḍhaśa masa, garisu
-tt-/tv-	-t-	ita(ra)	-ṃsk-	-ṃkh-	saṃkhara, saṃkhata
-tṭh-	-ṭh-	samuṭhida	skh-	k- kh-	Kalamaṇa, Kalita khalida
-tm-	-tv-	atva	(-)st-	(-)st- ṭh-	ṇasti, utraṣta, śpaṣti, stava, stavadi, stavia, stabha ṭhadha
-ty-	-c-	ṇica, cae, saca	(-)sth-	-ṭh- -st- ṭh- th-	aṭhi, ṭhi(ta), ṭhahia, ṭhasamti prastaa ṭhaṇa thaṇa, thaara, thala, thama
-tv-	-tv-	uvaśakramitva, satva, ṇi- hatva, tva, tvaya, k(r)itva, gatva, jaṇitva, dharsitva, ñatva, bhutva, phuṣitva	sp-	ph-	phada(t), *phaṣu, phaṣita, phuṣitva
-ts-	-ts-	cigitsagaṇa	sph-	ph-	phuda
-(d)gṛ-	-ghri-	ghriṣa or (-u)ghriṣa	(-)sm-	-sp-	taspi, sparedi
-ddh-	-dh-	budha, ṣadha	-sy-	-s-	tasa, taseva, ṭhasamti
dv-	du-	duhi	sv-	śp-	śpaṣti, śpahu
dhy-	j-	jāṇe	-hm-	-m-	brama, jima
-dhv-	-dh-	dhaka (P dhaṅka)	-hy-	ṣ̄	ghriṣa or (-u)ghriṣa, guṣaga

as well as *-mñ-* (*saṃñāṇaṇa*, Skt *saṃjanana*), *-j-* (*saṃbhajāṇa*, Skt *saṃbhañjana*; *ajali*, Skt *añjali*) and *-mj-* (*saṃjaṇiaṇa*, cf. Skt *saṃjanya*). This can occasionally be confusing.²⁵

7. **Preconsonantal *-m-*** becomes *-m-* in the combination *-hm-* (*brama*, *jīma*); the cluster *-tm-*, however, becomes *-tv-* in *atva* (Skt *ātman*).

8. **Consonant clusters involving sibilants:** *(-)Kṣ-* is mostly preserved (*rukṣutam(a)*, *saṃsukṣita*, *mogarthia* [read *mokṣarthia*], *kṣaya*, *kṣema*, *kṣaṇia*, *kṣaṃti*), but *kukṣi*, as known from other texts (Anav^l, SaṅCm), becomes *kuchi* (P *kucchi*, see Baums 2009: 134). As already mentioned in the case of *ṇa* standing for Sanskrit *rṇa*, which appears in the same verse, it may be that this reflects rather the language of another text that inspired the verse (no. 18). *-Ṣṇ-* is represented as *-ṣ-* (*taṣa*, Skt *trṣṇā*); *-ṣk-* or *-sk-* and *skh-* become *-k-*, but *-sk-* and *skh-* is also found written as *-kh-*; *-ṣṭ-* and *-ṣṭh-* become *-ṭh-*; *-ṣṭv-* becomes *-ṭhv-*; *(-)st-* is mostly preserved, but in one case it becomes *ṭh-* (*ṭhadha*); *(-)sth-* normally becomes *(-)ṭh-* or *th-*, but is also found as *-st-* (*prastaa*) and *ṭh-* (*ṭhaṇa*); *sp-* and *sph-* become *ph-*; *-sm-* becomes *-sp-* (*taspi*, *sparedi*); **-mṣ-* may become *-ts-* (*gatsata*); *-mṣ-* becomes *-ś-* in *dhaśa* (Skt *daṃsa*) and *-s-* in *masa* (Skt *māṃsa*) and *(a)garisu*.

Thus, the Kharoṣṭhī *akṣara śp-* (no. 21) represents Sanskrit *-kṣv-* (*praśpeḍita*) or *sv-* (*śpasti*, *śpahu*); *sp-* (no. 31) corresponds to Sanskrit *sm-* (*sparedi*, *taspi*); *ka* (no. 38) is Sanskrit *-sk-* or *-ṣk-* (*dukara*) as well as *skh-* (*kalamāṇa*, *kalita*); *kṣ-* (no. 25) stands for Sanskrit *kṣa*. *Tsa* (33) is found in the place of various Sanskrit phonemes: 1. *-cch-* or *-kṣ-* (*khatsa?*, P *kacchā*), 2. *-cch-* or *-mṣ-/-*nts-* (*gatsata*),²⁶ 3. *-cchr-* (*kritsa*, P *kičcha*), 4. *-ts-* (*cigitsaga*, P *tikičchaka*), 5. *c-?* (*tsala*, uncertain).

Vowel Sandhi

A few unusual cases of sandhi in the manuscript are noteworthy. In several instances the metre is responsible for these special forms.

The initial vowel *a* can be elided after other vowels such as *-a* (dir. pl.), *-i* (dir. pl. or cpd) and *-o*, as can be observed in the following examples:

ṇega instead of *aṇeka* (*dukara ṇega*, 4c; *jadi ṇegasahasa*, 20c; *ṇaṇakakhaḍadhaka ṇega*, 36c).²⁷

ṇaṭi, if it stands for *aṇaṭi*, which is uncertain (*ṇaṇabalo ṇaṭi*, 6a).

giṇi instead of *agiṇi* (*pravaro giṇ'ukadahāṇa*, 11a).

garisu instead of *agarisu* (*deva garisu*, 30c).²⁸

Such cases are already known from Pali (Oberlies 2001: § 27). Less common is the elision of the initial *u* in *khargo 'ghriśa* (24c, Skt *khadgam udgrhya*).²⁹

²⁵ A similar example, namely *kuṇaru* (Skt *kuñjara*), occurs in the Dhp^K (Brough 1962: § 46).

²⁶ On this possible future form, see von Hinüber 2001: § 474; Salomon 2008: 352, 360, 362, as well as Lee 2009: 69 and *passim*.

²⁷ Some cases are not clear, since *ṇeka* can also stand for Skt *naika*. Cf., e.g., *māya nekavidhā* in the *Lalitavistara* (Lal[H], verse 14.18c), but also *yajñā naikavidhāḥ* (Lal[H], verse 19.39).

²⁸ The augment is not required, but the spelling with *g-* hints at its presence.

²⁹ The word *ghriśa* can also be understood without a prefix. On the other hand, the elision of an initial *u* in verses is not unusual, since it occurs a number of times in the *Lalitavistara* (Lal[H]).

Also final vowels are occasionally lost within compounds. There are examples for *-a* and *-i*:

-a: *triṇ'ukasadiṣā* (15a), *rukṣ'utam(a/e)* (17c), *mut'idrio?* (23c, uncertain), perhaps also *tas'eva* (12c, 13c?), which can also be explained as a regular sandhi: *tasêva*.
-i: *giṇ'ukadahāṇa* (11a).

Regular vowel sandhi agreeing to the rules in Sanskrit is also found within compounds. In all examples, the corresponding syllable must be read as long to correspond to the metre:

nâsti (13c), *jarâbhibhuṭa* (19c), *mohâdhagare* (19c), *mokṣârthio* (ms. *mogarthio*, 20c), *raṣâgrapra-
vara* (21a), *nāṇâgi* (27c), *citavaṣâṇu-* (38a), *gutêdri(y)*. (34c), *mayôpama* (15c), and probably *hiṭêrṣi* (19a).

In one case it seems that it was easier to construct an expression within the framework of the metre by means of a hiatus within a compound:

ṇi(r)masaaḥis(ame) (15a).

The ending *-m* between vowels as a regular accusative or nominative neuter in the singular is attested in probably two cases:

a(r)th(a)m ac(ari) (5a) and *sarvasaṃkhatam ita* (25c).

In one case, a final *visarga* seems to have become *-s* before *t-*, namely, in *śoga tasêvâ-
priya* (ms. *śogastase apriya*, 13c), but this possibility is based on a very uncertain reading of the relevant *akṣara* and therefore may perhaps not be valid.

Scribal errors

Every scribe makes errors, but only very few real mistakes can be identified with certainty here, such as *mogarthio* instead of *mokṣarthio* (20c) due to the similar shape of the *akṣaras ga* and *kṣa*; *kil<e>ṣā* (33c), where the *e*-vowel mark was omitted; and *kliṣāṇa* instead of *kleṣāṇa*. In a few places, an *akṣara* is not written clearly, resulting in several possible readings (e. g., *śaḥho* or *śaḥo* or *śaro*, 9a).

In most cases it is not entirely clear whether a correction is needed or not: *śoga ghraṣiṭi* or emending to *śogaghraṣita* (20a); *phaṣit<v>a* (21c), *mutidrio* (not clear, 23c); *saṃkhata-
prata* or emending to *saṃkaḍaprata*, which would be much easier to understand (27a); *gatsata* or reading *gatsat<i>* (28a); *driṭha* or reading *driṭh<v>a* or (even better) *hriṭha* (30c); *sarvapraya* or emending to *sarvapraya<e>* or *sarvapraya<ṇa>* (36a)?

There are no visible corrections by the scribe.

Morphology and Syntax

The language of the text shows occasional Sanskrit influence, especially when it serves the metre. This can be seen in examples such as *metra* (instr. sg., Skt *maitryā*). In some respects, there appears to be greater uniformity than in other Gāndhārī texts. In addition to a seemingly more standardized orthography, this is also seen in there being fewer endings for the nominative and accusative (“direct case”)³⁰ in the singular. On the other hand, there are cases of the same word being found in a number of variants and grammatical forms. This may be for metrical reasons or due to the personal taste of the author. A few examples, of many, are the absolutive “having seen” (Skt *dr̥ṣṭvā*), which occurs at least in three different forms (*driṭhva*, *drisva* and *drisvaṇa*), the choice between *duhida* (◡ ◡ ◡) and *dukhida* (– ◡ ◡, “pained”), and the choice of different instrumental plural endings in *-e* or *-ai* (◡) and *-ehi* (– ◡) as well as *-ahi* (◡ ◡).³¹ Several characteristics of the language in this text can also be seen in other Buddhist Hybrid Sanskrit texts that originated from Gāndhārī sources, as for example in the *Lalitavistara*.

Despite all this, one should bear in mind that a large part of the manuscript is probably lost and thus not available for study. For this reason the context of various word groups and phrases is often not clear. Thus, the segmenting of some words or the identification of certain grammatical forms may be questionable. For example, the preterite forms in the singular can belong to the first, second or third person; and on the basis of the surrounding words it cannot always be decided which one is meant. Identifying vocatives (instead of nominative forms) in this context is also difficult.

Gender

The indication of gender in the following and in the index is based on Sanskrit equivalents only. One isolated neuter plural ending occurs in *bahuṇi karpaṇayuta* (acc. pl., 23a), which may be due to the metre. Such examples of inconsistencies between modifiers and nouns or numerals are also known from other Gāndhārī and Buddhist Hybrid Sanskrit texts (BHS § 6.11 ff., especially 6.13).

Nominal forms

The picture we gain from the preserved part of the text is too incomplete to make any generalized statements. With regard to masculine singular endings of the so-called direct case, the overwhelming majority ends in *-o*; *-a* and *-am* are much rarer. It appears as if *-o* and *-a* in this text were not equally interchangeable, although there seem to be no clear rules. In most cases of *-a*, there are many different options: it may also be a vocative; it may also be plural; it may also be part of a compound; the reading may be uncertain; the position is before the caesura or at the end of a *pāda*; a sandhi rule may have been applied, e.g., *-a* before other vowels, before *ā*, *vi* (Skt *api*) or before *t*; or, the present

³⁰ This term is used in Baums 2009.

³¹ For similar observations for other metrical texts in Gāndhārī, see, e.g., Salomon 2008: 140, 160.

gender	m./n.	m./n.	m./n.	m./n.	m./n./f.	m./n.	m./n.	f.	f.
Skt	-a	-a (pron.)	-ant	-vant	-u	-i	-in	-i/-ī	-ā
G	-a	-a	-a(nta)	-va(nta)	-u	-i	-i	-i	-a
singular									
dir.	-o, (-a, -am)	(-a)	-a -ado? √	-va, -vo, -vado? √	-u	-i	-i	-i	-a
instr.	-eṇa √	-	-	-	-	-	-	-a	-
dat.	-	-	-	-	-	-	-	-	-ae √
abl.	(-a?), -ato √	-	-	-	-	-	-	-	-
gen.	-asa √	-asa √	-	-	-	-	-	-ie?	-
loc.	-e	-aspi √	-	-	-	-	-	-ie?	-
voc.	-a?	-	-	-	-	-i?	-	-	-
plural									
dir.	-a	-e, (-a)	-ata √	-	-u, (-uṇi √, -ava √)	-i?	-	-i?	-a
instr.	-e, -ai?, -ehi √, -ahi √	-e, -ai?, -ehi √	-	-	-uhi √	-	-	-	-
gen.	-aṇa √	-	-	-	-	-	-iṇa √	-	-
loc.	-	-	-	-	-	-	-	-iṣu √	-aṣu √

Skt -a **m./n., sg. dir. (nom. and acc.):** -o: many examples; -a/-am: **nom.:** *agra* (before *p-*, or in cpd) 21c, *atula* (or acc. or voc., before the caesura) 19a, *apria/apriya* (n.?, *pāda* end) 13c, *eṣamaṇa* 17a, 24a, *gaya-* (or in cpd or read *g(u)ṣa(go)*) 7c, *gīṇukadahaṇa* (or voc.?, before the caesura) 11a, *daṃta* (before *ṣa*) 7c, *driṭha* (before *t-*) 22c, *bala* (sg. or pl. or acc.) 8c, *śoga* or *śogas-* (uncertain) 13c, *śoga* (or in cpd) 20a; *sambhajana* (reading uncertain) 11a, *soviṇa* (sg. or pl. or voc., before *vi*) 29c, **acc.:** *a(r)th(a)m-* (before *a-*) 5a, *artha* (before *c-l'-c-*) 23a, *saṃñāṇanartha* (before *s-*) 37c, *khalida* (before *-e*) 24a, *kṣaṇia paṣia sarva-saṃkhaṭam iṭa* (all n.) 25c, *ghaṇa* (or *ghanata*, uncertain) 34a, *cago* 4a and *ḥaga* 40a, *chada* (or pl.) 30c, *ṇivṛitapaṭa* (or nom. or abl.) 34a, *pava* (before *vi* or in cpd) 26c, *mara* (before *t-*) 17c, *marga* (before *e-*) 17a, *vīrya* (or in cpd) 19a, *śiva* 21c (*pāda* end); **sg. instr.:** *dhaṣeṇa* 42c, *ragavaṣeṇa* 28a, *mohavaṣeṇa* 28c, *jaravyaṣimaraṇeṇa* 20a, *kroṣeṇa* 14a, *ñāṇeṇa* 27b; **sg. abl.:** *ṇivṛitapaṭa* (or nom./acc.) 34a, *agrato* 35a; **sg. gen.:** *ṇaṣavarasa* 12a; **sg. loc.:** *mohadhagare* 19c, *logajethe* 35a?, (*prava*)*re* 35a?, *ḥarime* 40c, *ṇamagrahaṇe* 12a, *sarvaloge* 29c, *dame* 23c, *dharmaviṇaye* 35c, *tribhave* 29c, *thane* (uncertain) 19b, *kale* 40c, *kaṭhe* (uncertain) 8c, *kaṣave* 31a, *samaye* 8c, *thale* 19d, *ḥane* (uncertain) 20d, *śame* 23c, *kṣeme* 19d; **sg. voc.?:** *ṇayaga* 22c, *ṇasa* 35c; **pl. dir.:** -a: many examples; **pl. instr.:** *badhaṇe* 16a, *kame* (or *kamai*) 22a, *dukhah(i)* 20a, *avharaṇehi* 32a, *dukhāśadehi* 39a; **pl. gen.:** *kṛitsagaṭaṇa* 3c, *cigitsagaṇa* 3a, *ṇanakṛitsagaṭaṇa* 5c, *kliṣaṇa* (read *kleṣaṇa*) 11a, *satvaṇa* 20c, 23a, *sarvaraṣaṇa* 21c.

Skt -a demonstrative and relative pronouns and pronominal declension: *aṇeka/ṇeka*, *sarva*, *para(?)* and *sama(?)*: **m./n., sg. dir.:** *sa* 7c, *ta* 17c, 26a (28c?, 34a?); **sg. gen.:** *tasa* 12a, *tasēva* 12c; **sg. loc.:** *taspi* 8c; **pl. dir.:** *aṇega* 7a, 10a, 13a, 14a, 33a; *ṇega* 4c (or f.?), 36c; *te* 7a?, 9c? 41c?, *sarve* 9c, *sagaraṣame* (uncertain, or sg.?) 12c, *agiṣame* 15a, *phenasama* 15c, *para* (or something else) 41c; **pl. instr.:** *ye* (or *yai*) 22c, *yehi* 18c, 21a, *sarvai* (or *sarve*) 16a.

Skt -ant **m./n., sg. dir.:** *bhaṇa* 26c; *ghaḍado* 34c, *vyayamado* 34c; **pl. dir.:** *gatsata* (or read *gatsat-i?*), *bhaṣata* (or *bhaṣa ta*, sg. dir.) 29c.

Skt -vat **m./n., sg. dir.:** *bhagava* 11c, 16a, *balava* 27c, *balavo* 7c, *balavado* (perhaps *m.c.*) 24c.

Skt -u **m./n., sg. dir.:** *śpahu* 21c; **pl. dir.:** *śpahu* 21a, *sataṇu* 22c, *bahuṇi* 23a, *bahava* 4c, 32a, 39a; **dual/pl. instr.:** *duhi* 20a.

Skt -i **m./n., sg. dir.:** *ñāṇagi* 27c, *durmaṭi/durmadi* 9a, 24a, *suci* 18a, *muṇi* 18a, 26c, *pradaṇajali* (uncertain) 12c, *ṇamuyi* 17c, *kuchi* 18a; **sg. voc.?:** *muṇi* 24c (or dir.); **pl. dir.:** *durmadi* 8c (or sg.?).

Skt -in **m., sg. dir.:** *achabi* 8a, 29a, *hīterṣi* 19a; **pl. gen.:** *vaṭiṇa* 11a.

Skt -i/-ī **f., sg. dir.:** *boṣi* 10c, 13a, 27c, *med(i)ṇ(i)* 18c, *gavi* 42c, *kṣaṃti* 25a; **sg. instr.:** *metra* 9c, 24c; **sg. gen. or loc.:** *raṭie* 2c (uncertain); **pl. dir.:** *jadi* (or in cpd) 20c; **pl. loc.:** *jadiṣ(u)* 17a.

Skt -ā **f., sg./pl. dir.:** -a: many examples; **sg. dat.:** *sarvaprāyae* 5a; **pl. loc.:** *purimaṣu* 17a.

participle ending in *-maṇa* (*eṣeamaṇa*) may not be inflected. Nevertheless, with all due caution, it seems that in this text endings in *-a*, and rarely in *-am*, stand more frequently for an accusative than for the nominative, with some exceptions for the nominative neuter. Some (inconsistent) sandhi rules may have also had a small influence.

Stems corresponding to Skt *-an* are found in the nominative (*bramo*, 35a; perhaps *gayarayo*, 18a) or accusative singular (*thamo*, 19a), as well as in the nominative or accusative plural (*pavakarma* or *bahupavakarma*, 38c), with no different ending than stems ending in *-a*. This can be compared to stems corresponding to the ending *-as* in Sanskrit (*pridimaṇo*, m. nom. sg., 30a). However, possibly due to the metre, the longer form *praṣaṇamaṇaṣo* is also attested (m. nom. sg., 23c).

From Skt *ātman*, the form *atvana* (— ◡ ◡, acc. sg., 20c, Skt *ātmānaṃ*; not included in the table) is attested. The short penultimate syllable may be *metri causa*, but similar forms are also known from Buddhist Hybrid Sanskrit texts (BHSG § 17.26).

The ending *-ado* is found in three instances in equivalents for words ending in *-vant* or *-ant* in Sanskrit, in *balavado* (24c) and in the two present participles *ghaḍado* and *vyayamado* (34c). This has been regarded as one possibility for denoting a nominative singular.³² Unfortunately, the ending *-ado* cannot be differentiated from genitive or ablative singular endings, and this adds considerably to the uncertainty in interpreting the fragmentary verses.

The penultimate syllable of all preserved genitive and locative plural forms appears to be long, but this may be a coincidence, since there are not many examples of this.

A few word forms are not clear, such as *ṭaṭa* (cf. Skt **tarṭṭ* in nom. sg.?, 41ac) and *pariṣa* (Skt *pariṣad*, 8a), for which a locative singular (Skt *parṣadi*) would be expected. An *-e* could easily be restored at the end of *pariṣa*, but it is not certain whether such a form existed in Gāndhārī.³³

In verse 35a, two alleged locatives occur in a possibly uncommon usage:

<i>ṭhahia agratō logajethē (prava)re</i>	“Standing in front, [at the place of] the first one of the world
<i>bramo jīno ... (35a)</i>	[and] most excellent one, [you are] Brahma, the victor ...” ³⁴

Other options would be the instrumental plural, which would not make sense without a causative (“having placed”) or vocatives ending in *-e*, which do not seem to be attested in Gāndhārī. Endings in *-e* for the nominative or accusative singular as they are known from other Gāndhārī texts have not been identified with certainty in this manuscript so far.

³² In BHS, endings in *-anta* as well as *-ata* (corresponding to G *-ada/-ado*) are attested as nominative or accusative for stems ending in *-ant* (BHSG § 18.1, 18.33–35). A few examples of this have been recorded for Gāndhārī: In Av^{L1}, *[ra]hdo* occurs as m. nom. sg. (Lenz 2010: 42), and in EĀ^L *bhayavadu* as m. nom./acc. sg. (Allon 2001: 113). In addition to the normal occurrences of *bhayava*, an isolated *bhayavado* as nom. sg. is found in SĀ^{SS} (line 3). It is uncertain whether this should be explained as a scribal error or as an interesting variant. See Lee 2009: 92–93.

³³ However, cf. the several occurrences of *jage* (loc. sg. of Skt *jagat*) in the verses of the *Lalitavistara* and other texts (BHSG § 15.2).

³⁴ Or: “... Brahmā to the victor ...”

Other interesting but not unknown examples for the locative are *kaśave* (uncertain reading, 31a), “under [the Buddha] Kāśyapa” and *rukṣutam(e)* (“under the best of trees” or “near the best of trees,” uncertain reading, 17c). For both expressions, parallels can be found in other Buddhist Sanskrit texts.

Pronouns

First-person pronoun: The nominative *ahū* appears only as a noun in the compound *ahusaṃñā* (27c), “[wrong] idea of ‘I.’” The enclitic form *me* for the instrumental singular (Skt *mayā*, BHS § 20.19) seems to be attested in 6c. Whether the word *ma* in 8c also belongs to this category is uncertain, because it could also stand for a different word.

Second-person pronoun: In a *stotra* text, the pronoun of the second person would be expected to occur several times, but only a few examples are preserved here or have been recognized:

<i>tva</i>	nom. sg. (22c)
<i>tvaya</i>	instr. sg. (35c)
<i>te</i>	uncertain (enclitic for instr. sg. or 3rd person m. nom. pl. or part of another word, 7a, 9c).

Third-person or demonstrative pronoun: The following examples are found, although some cases are not certain.

<i>sa</i>	m. nom. sg. (7c)
<i>ta</i>	m. acc. sg. (17c, 26a, uncertain cases: 28c and 34a)
<i>tasa</i>	m. gen. sg. (12a), <i>tasêva</i> (12c)
<i>taspi</i>	m. loc. sg. (8c)
<i>te</i>	m. nom. pl. (or enclitic for the pronoun of the 2nd pers. instr. sg., or something else) 7a, 9c, (41c?).

The base *ida-*: The accusative singular (neuter) appears in the (famous) phrase *kṣaṇīa ... sarvasaṃkhaṭam ita* (25c), “momentary ... is everything conditioned.”

Relative pronoun: The relative pronoun appears three times in the instrumental plural (*ye/yai* in 22c; *yehi* in 18c and 21a). The different forms were probably chosen to correspond with the metre. The construction of the relative sentences seems slightly unusual. There is never a correlative demonstrative pronoun, at least not in the same *pāda*. The first part to which the relative pronoun relates seems to be a nominal sentence, while the second part starting after the caesura with the relative pronoun functions as a finite sentence, but the finite verb form is replaced by a past participle:

<i>gaṃdha diva maṇuṇā mutakuṣuma</i>	“The scents [were] heavenly, [and] lovely [were] the
<i>yehi phuda med(i)ṇ(i)</i> (18c)	scattered flowers by which the earth was filled.”
<i>śpahu maṇuṣaga raṣagravara</i>	“Sweet are the best [and] most excellent of tastes of humans
<i>yehi praya toṣida</i> (21a)	by which the people are gratified.”
<i>dhaṇa sataṇu aṇutara bahuviṣa</i>	“The riches are [of] seven [kinds](?), unsurpassed [and] mani-
<i>ye driṭha tva ṇayaga</i> (22c)	fold, by which, oh leader, you are perceived.”

Alternatively, one could probably also translate this as: “[There are] ... (heavenly scents / sweet [and] most excellent tastes ... / unsurpassed [and] manifold riches [of] seven [kinds]), by which ...”

It is possible that the sentence continues in the following *pāda*. Similar examples can also be found in the *Lalitavistara*.

The pronominal declension is attested for the words *sarva* and perhaps *para* (reading uncertain). The word *aṇega* or *ṇega* always ends in *-a* in the nominative and accusative plural, which is possibly for metrical reasons. It usually occurs in the same position in the metre (7a, 10a, 13a, 14a, 33a, 36c, all followed by *viviṣa*) except for one example (4c), and everywhere a short syllable is required at the end.³⁵ It is also not impossible that the two words *aṇega viviṣa*, “many various,” form a compound.

The word *sama* represents a curious case. Its nominative or accusative plural ending in *-e* (12c, 15a and at least in one other text of the Bajaur collection) seems to suggest that this word was also inflected in the pronominal declension.³⁶ But there is some inconsistency, since in one case the word ends in the long syllable *-a* (15c). However, the *-e*-ending would otherwise be difficult to explain, unless one considers the possibility that the word has somehow been confused with Sanskrit *samyak*, which appears quite frequently as *same* in Gāndhārī. But the meanings of these two words are clearly different.

Interrogative pronoun: Because of the uncertain reading and interpretation, the possible equivalent for “how?” (Skt *katham*, G *kase?*, 13c) should be considered only with extreme caution.

Cardinal numerals

The word for “one” (Skt *eka*) occurs only in the form *ṇega* or *aṇega* (Skt *aneka* or *naika*, “many”) in the plural, usually in combination with *viviṣa* (Skt *vividha*, 7a, 10a, 13a, 14a, 33a, 36c). In one case, it is part of a compound (*ṇegasahasa* or *jadiṇegasahasa*, 20c), in another it stands without *viviṣa* (4c).

The word for “two” may be represented in the instrumental plural or dual (P *dvīhi*, Skt *dvābhyāṃ*) in the expression *duhi dukhah(i)* (20a), “with two [kinds of] pain,” but it is to be noted that the first syllable is short (cf. BHS *dvīhi* [also *duhi*], BHS § 19.4).

The word “three” is found only once as the first member of the compound *tribhava* (29c), “the three[fold] existence, the triple world.”

The word “seven” (G *sata*, Skt *sapta*) is attested at least once in *sataṅgu* (n. nom. pl., 22c), “seven” or “[of] seven [kinds].” The final part is not quite clear.

The words for “hundred” (Skt *śata*), “thousand” (Skt *sahasra*), and “a very high number” or “myriad” (Skt *koṭi*, *nayuta/niyuta*)³⁷ always form the last members of compounds with a supposed plural ending (nom./acc./instr.). Their gender is generally masculine in Gāndhārī, but it seems that their original neuter gender was known, which came in handy when composing verses, e. g. in *bahuṇi karpaṇayuta* (23a, see above), “for many myriads of aeons.”

³⁵ According to BHS § 21.27 this ending is quite common in verses.

³⁶ On the other text of the Bajaur collection, see Schlosser 2016: 92. In Pali and other Prakrits, the acc. pl. of *-a* stems ends in *-e* (von Hinüber 2001: § 314; Oberlies 2001: § 30.7).

³⁷ It is assumed that an exact value for these numbers was not intended in the text. They merely convey the idea of “countless.”

Examples: Skt *śata*: *karpaśata* (10a), *yagaśata* (13a), *satvaśada* (14a, 33a), *dukhaśadehi* (39a); Skt *sahasra*: *ṇegasahasa* (or in cpd as *jadinegasahasa*, 20c); Skt *koṭi* and *nayuta/niyuta*: *karpaṇayuta* (23a), *karpakoḍinayuta* (25a), *bahusatvakoḍinayuta* (31c).

Verbal forms

Finite forms: Only a few forms are attested, and some of them have by no means been identified with certainty. Amongst the finite forms, the preterite clearly predominates.

Present indicative: Only a few forms have been identified, mainly the third person singular, all without prefixes.

- 2nd sg.? Skt \sqrt{nad} : *ṇataṣi* (or emend to *ṇa traṣi*, “[he] was not afraid,” or read *ṇataṭi*, 3rd sg.?, 8a).
 3rd sg. \sqrt{as} : *ṇasti* (Skt *nāsti*, 13c); \sqrt{gras} : *ghraṣiṭi* (or read *ghraṣiṭa* as a past participle, 20a); \sqrt{jan} caus.: *jaṇeṭi* (25c); $\sqrt{bhaṇ}$: *bhaṇadi* (29a); \sqrt{bhram} : *bhramadi* (42c); \sqrt{stu} : *stavadi* (26a); $\sqrt{smṛ}$ caus.: *sparedi* (31a, 31c).
 3rd pl.? \sqrt{gam} : *gatsata* or read *gatsat<i>*? (or fut. [see below], or pres.part., m. nom. pl.?, 28a).

Present passive: Evidence for the passive is scanty:

- 3rd pl. \sqrt{dah} : *daṣute* (or read rather *daṣu te*, very uncertain, 9c); \sqrt{muc} : *mucati* (12a).³⁸

Future: Likewise, there is not much evidence for the future:

- 3rd pl. \sqrt{gam} : *gatsata* (read *gatsat<i>*?, or present indicative 3rd pl., or pres.part., m. nom. pl.?, 28a),³⁹ $\sqrt{sthā}$: *ṭhasaṃti* (35c).

Preterite: Preterite forms for the first, second and third person in the singular as well as for the third person in the plural cannot be differentiated (cf. also BHS § 32.17). Thus, the identification of possible second person forms largely depends on the context and the identification of possible vocatives. But herein lies the problem, as for example:

<i>varadharmo sada</i>	A: “The excellent dharma always became manifest, oh Blessed One ...”
<i>sapragaṣi bhagava</i>	B: “The Blessed One always taught the excellent dharma ...”
... (11c)	C: “[You] always taught the excellent dharma, oh Blessed One, ...”

It does not seem possible to decide for one version over another. This case is further complicated by the fact that the verb shows no sign of a causative, which is normally required for the meaning “to teach” (variants B and C). Thus, the translations B and C are only assumptions based on the given context of very few words.

In one case, the augment has been preserved (*-ac(ari)/-aḥ(ari)*) and in another, the orthography may hint at the presence of one (*garisu*). The ending is usually *-i*, but also *-e* is found. Occasionally, these forms cannot be differentiated from the nominative singular of present participles, especially when they derive from causatives. In theory, they also cannot be differentiated from optative forms of the third person singular.

- sg. Skt $\sqrt{kāś}$: *sapragaṣi* (in the meaning of a caus.?, 11c); $\sqrt{kṛ}$: *kare?* (highly uncertain, 6a, 41c); \sqrt{kram} : *o(k)r(a)mi* (18a), *uvaśakrami* (24a); \sqrt{grah} : *grini* (uncertain, may be part of another word, 8c); \sqrt{car} : *-ac(ari)/-aḥ(ari)* (5a), *care* (23a); \sqrt{tyaj} : *cae* (20c); \sqrt{nad} : *ṇaṭi* (uncertain, 6a); \sqrt{brh} : see $\sqrt{vṛdh}$; \sqrt{muc} : *muci* (19a); \sqrt{vr} : *vare* (or *vivare*, uncertain, 26c); $\sqrt{vṛdh/brh}$: *vruhae* (caus., 4a, 40a), *savruhi* (10a); \sqrt{vraj} : *parvayi* (31a); \sqrt{lap} : *alavi* (30a).
 3rd pl. $\sqrt{kṛ}$: *garisu* (30c).

³⁸ For the passive of \sqrt{muc} , cf. also BHS § 37.16.

Absolutives (gerunds): The last syllable can either be read as long or short as required by the metre. The most common forms end in *-tva* (also *-ṭhva*, *-sva*, *-dhva*), *-itva* or *-tvaṇa* (*-ṭhvaṇa*, *-svaṇa*), regardless whether there is a prefix or not (*uvaṣakramitva*, *ṇihatva*).⁴⁰ Occasionally, there are also forms in *-(y)a* (only *-ghriṣā*, *prastaa*) or *-ia* (*paśia*? [cf. Salomon 2008: 159], *stavia*, *ḥahia*) and perhaps *-aṇa/-iaṇa* (*saṃjaṇiaṇa*).⁴¹

Concerning the otherwise frequent ending in *-(t)ta* or *-i(t)ta*,⁴² there are only very few examples, if any. In most cases, such forms cannot be unambiguously identified in this text because they resemble the past participle. The uncertain examples are: $\sqrt{āp}$: *prata* (10c); \sqrt{tyaj} : *cata* (32c); $\sqrt{drś}$: *driṭha*? (if not to be corrected to *driṭh<v>a* or *hriṭha*, 30c); and \sqrt{yaj} : *yaṭha* (13a).

Attested forms: Skt \sqrt{kr} : *k(r)itva* (12c); \sqrt{kram} : *uvaṣakramitva* (26a); \sqrt{gam} : *gatva* (18b); \sqrt{grah} : *ghriṣā* or *(-u)ghriṣā* (24c); \sqrt{jan} caus.: *janitva* (19a), *saṃjaṇiaṇa* (if not a present participle) (34a); $\sqrt{jñā}$: *ñatva* (27a); $\sqrt{drś}$: *driṭhva* (25a, 37a), *driṭha*? (possibly to be corrected to *driṭh<v>a* or *hriṭha*, 30c), *d(r)ṭhva* or *d(r)ṭhvaṇa* (or read alternatively *s(r)ṭhva* or *s(r)ṭhvaṇa*, 9a), *drisva* (22a), *drisva-ṇa* (16c); $\sqrt{dhṛṣ}$ caus.: *dharṣitva* (7a, 17c); $\sqrt{nī}$: *ṇita* (very uncertain, 27c); $\sqrt{paś}$?: *paśia* (25c); $\sqrt{bhū}$: *bhutva* (18a); \sqrt{labh} : *ladhva* (6a); \sqrt{srj} ?: *s(r)ṭhva* or *s(r)ṭhvaṇa* (or read *d(r)ṭhva* or *d(r)ṭhvaṇa*, 9a); \sqrt{stu} : *stavia* (26c); $\sqrt{sthā}$: *ḥahia* (35a), *prastaa* (13a); $\sqrt{sprś}$: *phuṣitva* (27c), *phaṣita* (read *phaṣit<v>a*?, 21c); \sqrt{han} : *ṇihatva* (9c, 24c).

Present participles: A possible example corresponding to the Sanskrit present participle ending in *-āna* would be *saṃjaṇiaṇa* from \sqrt{jan} (34a), unless it is an absolute (see above and n. 41).

There are only two equivalents for the present participle in *-māna*: \sqrt{skhal} : *Kalamaṇa* (nom. pl.?, 38c), and $\sqrt{iṣ}$: *eṣeamaṇa* (m. nom. sg., 17a, 24a). It is not entirely certain whether the ending has been declined or not.⁴³

The following equivalents for the present participle in *-ant* are attested:

\sqrt{gam} : <i>gatsata</i>	m. nom. pl. or or read <i>gatsat<i>?</i> : 3rd pl. or 3rd pl. fut., 28a, Skt <i>gacchantaḥ</i>
$\sqrt{ghaṭ}$: <i>ghaḍado</i>	m. nom.? sg., 34c, Skt <i>ghaṭan</i>
$\sqrt{dhāv}$: <i>dhavata</i>	f. acc. pl., 22a, Skt <i>dhāvatiḥ</i>
$\sqrt{bhañj}$: <i>bhaṇa</i>	m. nom. sg.?, 26c, Skt <i>bhañjan</i>
$\sqrt{bhāṣ}$: <i>bhaṣata</i>	m. nom. pl. or (less likely: <i>bhaṣa ta</i> , nom. sg., 29c, Skt <i>bhāṣantaḥ</i> or <i>bhāṣan</i>
\sqrt{yam} : <i>vyayamado</i>	m. nom.? sg. 34c, Skt <i>vyāyaman</i>
\sqrt{spand} : <i>phadata</i>	f. acc. pl., if the reading is not <i>phada sa</i> , 37a, Skt <i>spandatīḥ</i>

The forms of *dhavata* and *phadata* are rare feminine forms of the present participle (BHS **dhāvanta* and **spandanta*, BHS § 18.1, 18.9, 18.11). That there are different nominative singular endings for the masculine may be due to the metre.

³⁹ For the future form *gatsati*, see Lee 2009: 69 and *passim*. The form *gatsa[ma]* is found in Anav^s 3 and has been plausibly explained as future. See Salomon 2008: 352, 360, 362.

⁴⁰ On *drisva* and *drisvaṇa*, see von Hinüber 2001: § 499.

⁴¹ See von Hinüber 2001: § 499 (p. 317); Oberlies 2001: § 56 (6), if the latter example is not a present participle (cf., e.g., Oberlies 2001: §54 [p. 257] for Pali forms ending in *-iyāna*; for possible Gāndhārī forms, see Schlosser 2016: 98).

⁴² They are frequent in, e.g., BC 4 and BC 11 (Schlosser 2016: 98) and in the Senior Collection (Silverlock 2015: 362 and n. 953).

⁴³ Declined forms are found in verses (Salomon 2008: 160). Otherwise it seems as if the forms ending in G *-maṇa/-mana* were not declined (Schlosser 2016: 98, also referring to Salomon 2000: 94).

In theory, some nominative singular forms may be difficult to differentiate from singular preterites, as for example *vruhae* (4a, 40a), which has been identified above as a preterite. It could also stand for Skt *br̥ṃhayan* or *vardhayan*. Both forms make sense, but since the verse is incomplete, there is no basis for choosing.⁴⁴

There is one form ending in *-u*, namely *ḍaṣu* (Skt *dahant*, m. nom./acc. sg., 9a and possibly 9c). The form *ḍahu* appearing in Dhpk^K 74d has been identified as a present participle by Brough, but he does not offer an explanation.⁴⁵

The verbal adjective or past participle: The Gāndhārī forms correspond to the Sanskrit endings in *-ta* and *-ita*, as well as in *-na*. As already mentioned above, in a very few cases it is not entirely clear whether the forms were meant as a past participle or as an absolutive ending in *-ta*, which would otherwise be hardly attested in this manuscript. The past participle can stand in place of a finite verb.

Attested forms without case endings: \sqrt{ard} /*art: *aīa* (28abc); $\sqrt{āp}$: *prata* (8a, 10c, 27a); \sqrt{khal} : see \sqrt{skhal} ; $\sqrt{kṛ}$: *krida* (10c); $\sqrt{kṣvid}$: *praśpediṭ(a)* (30c); \sqrt{gam} : *-gata* (3c, 5c, 37a?); \sqrt{gup} : *guta* (34c); \sqrt{gras} : *-ghraṣita?* (20a?), *-ghraṣida* (28c, 39c); $\sqrt{ghṛṣ}$: *-ghru(ṭha)* (33c); \sqrt{car} : *cirṇa* (4c); \sqrt{ji} : *-pariyāta* (39c); $\sqrt{jī/jhṛ}$: *jirṇa* (19c), *zariṭa* (39a, or Skt *jvarita?*); \sqrt{jvar} ?: *zariṭa* (39a, or Skt *jarita?*); \sqrt{chad} ?: *chaṇa* (30a, Npr.); $\sqrt{tuṣ}$ caus: *toṣida* (21a); \sqrt{trp} : *atrita* (22a); \sqrt{tyaj} : *cata* (32c); \sqrt{tras} : *utrasta-* (34a); \sqrt{dam} : *damta* (7a, 7c: twice), *data* (23a); $\sqrt{daś}$: *daṭha* (42c); $\sqrt{duḥkh}$: *duḥita* (19c, 27a, 33c), *duhida* (28a), *dukhida* (22a); $\sqrt{dṛś}$: *driṭha?* (possibly to be corrected to *driṭh<v>a* or *hriṭha*) (30c); $\sqrt{dhukṣ}$: *saṃsuḥṣita* (14a); \sqrt{nam} : *namida* (36a); \sqrt{pad} : *vavaṇa* (25a); $\sqrt{prc/pṛ/sphur/sphuṭ}$: *phuda* (18c); \sqrt{budh} : *-budha-* (6c); $\sqrt{bhū}$: *-bhūta* (5c, 27a, 33c, 39a), *-abhibhūta* (19c), caus.: *bhaviṭa* (25a); $\sqrt{bhṛ}$ caus.: *vhariṭa* (32a); \sqrt{muc} : *muta-* (18c), *vipramuta* (16a); \sqrt{mud} : *mudida* (30a), *muṭi(ṭa)* (30c); \sqrt{yaj} : *yāṭha* (13a); \sqrt{ram} : *rada* (23c); \sqrt{labh} : *ladha* (6c); \sqrt{vr} ?: *nivriṭa-* (34a); $\sqrt{śam}$: *śamta* (23a); \sqrt{sad} : *praśaṇa-* (23c), *niśaṇa* (26c); $\sqrt{skhal/khal}$: *kalita* (38a), *khalida* (24a, probably as a noun); \sqrt{stambh} : *ṭhadha* (14a); $\sqrt{sthā}$: *ṭhi(ṭa)* (19c), *samuḥhida* (24c); \sqrt{han} : *-hata* (16c); $\sqrt{hrṣ}$: *hriṭha* (em. from *driṭha?*, or correct to *driṭh<v>a?*, 30c), *harṣida* (26a, 30a).

If the word *ṣada* (– √, 10c)⁴⁶ is also a past participle, it is not entirely clear from which verb it originated.

Indeclinables and adverbs

Equivalents for Skt *api* and *ca* do not occur in many variants, as in other Gāndhārī verse texts.⁴⁷

Indeclinables: Skt *api*: *vi* (26c, 29c, both not entirely certain); Skt *atha*: *aṣa* (13c?, 32a); Skt *ca*: *cā* (7c, 34c); Skt *eva*: *tasēva* (12c); Skt *na*: *ṇa* (13c), *ṇasti* (13c); Skt *nānā*: *ṇaṇa* (5c, 36c); Skt *mā?* (or *mām?*): *ma* (8c, uncertain); Skt *yad*: *ya* (10c, 31a).

⁴⁴ There are also absolutives ending in *-ae* (Skt *-āya*, cf. *prastaa* in verse 13a of this manuscript) in other Gāndhārī texts (for examples see, e.g., Baums 2009: 233; Lee 2009: 70; Silverlock 2015: 361 and n. 947), but the metre excludes this possibility.

⁴⁵ Cf. above for a possible but uncertain interpretation as a passive. For enumerations of “participles” in *-u/-o*, see Brough 1962: § 77. In Pali and Gāndhārī, forms in *-u* can be absolutives: von Hinüber 2001: 315, § 498; Oberlies 2001: 266, 269, § 58 (3); Salomon 2008: 159, 160. With regard to one example in Gāndhārī, Salomon writes: “... probably results from the original absolutive form having come to be perceived as an adverb, to which the common accusative singular neuter ending *-u* was attached” (*ibid.*, p. 160).

⁴⁶ On this word, see Schlosser 2016: 183–184.

⁴⁷ E.g., in the Anav (Salomon 2008: 150) or in the Dhpk^K (Brough 1962: § 70).

Adverbs: Skt *agrataḥ*: *agraṭo* (35a); Skt *tatra*: *tatra* (26c); Skt *tathā*: **taṣa* (13c, very uncertain); Skt *nīyaṃ*: *ṇico* (23c); Skt *bahu*: *bahu* (22a, 32c, 38c?); Skt *bhūyaḥ*: *bhuya* (25c, uncertain); Skt *yatra*: *yatra* (13c); Skt *yathā*: *yaṣa* (42a, 42c); Skt *sadā*: *sada* (11c), *saṭa* (22a, 27a, 33c, 39a?, 41c); Skt *satataṃ*: *satata* (3c, 5c, 24a, perhaps read always as *satataṃ*).⁴⁸

⁴⁸ Note that in no instance is the lower part of the final consonant sign completely preserved or clearly legible.

- 36 gamḍha diva maṇuṇa mutakuṣuma yeh[i ph]u[da]¹¹¹ me[d]. [ṇ]. ○ ga[ti] ..¹¹² + + + + +
+ + + + + + + + + + + + + + +
- 37 thamo viryabalo jaṇitva atula mucī hiṭeṣi¹¹³ gira ○ thaṇe [a] + + + + + + + + + + +
+ + + + +
- 38 thaara¹¹⁴ jirṇa jarabhibhuṭa duhiṭa moha[dha]ga[re ḥi] ..¹¹⁵ ○ thale kṣ[eme] + + + + +
+ + + + + + + + + + + + + + +
- 39 jaravyaṣimaraṇeṇa śogaghraṣi[t]i [satva du]hi¹¹⁶ dukha[h]. ○ jadi sa ..¹¹⁷ + + + + + + + + +
+ + + + + + + + + + +
- 40 jadi ṇegasahasa atvaṇa cae .. ◇ ..¹¹⁸ ṇa mogar[th]io ○ jāṇe pra + + + + + + + + + + +
+ + + + +
- 41 śpahu maṇuṣaga raṣagraprava[ra]¹¹⁹ ◇ yeh[i] praya [toṣida]¹²⁰ ○ śpa[h]. + + + + + + + + +
+ + + + + + + + + + +
- 42 śpahu sarvaraṣaṇa agra pravaro phaṣita ṇaṇo śiva ○ śpasti [ṇ].¹²¹ + + + + + + + + + + +
+ + + + + + + + + + +
- 43 dhavata praya drisva dukhida bahu atrita kame¹²² saṭa ○ dhaṇadha + + + + + + + + + + +
+ + + + + + + + + + +
- 44 dhaṇa sataṇu aṇutara bahuvi[sa]¹²³ ye¹²⁴ driṭha tva ṇayaga ○ dhara + + + + + + + + + + +
+ + + + + + + + + + +

verso

- 1 śamto dato bahuṇi ka[r]paṇayu[ta]¹²⁵ satvaṇa artha care ○ śamaṣa ca dri/tri ..¹²⁶ + + + + +
+ + + + + + + + + + + + + + +
- 2 śame dame ṇico rado praṣaṇamaṇaṣo¹²⁷ muṭidrio¹²⁸ surado ○ śaraṇo traṇ[o] + + + + + + + + +
+ + + + + + + + + + +

¹¹¹ The upper part of the vertical of [ph]u is so faint that it is hardly visible. Since the lower part of [da] is not preserved, the reading [ta] would also be possible.

¹¹² Perhaps [i] or [e] or [hi] or something else.

¹¹³ The upper part of -i is so faint that it is hardly visible.

¹¹⁴ There is a break in the manuscript at exactly the same position were a possible -i could have been attached if the word reads tha[i]ra. However, it would have been very thin, and nothing is clearly visible.

¹¹⁵ The script of -[re ḥi]- is very faint, and the reading of the -[e] is not certain.

¹¹⁶ Parts of the akṣaras -[t]i [satva du]- can be traced as mirrored shadows on a loose one-layered fragment that now lies on top of the following line.

¹¹⁷ Perhaps [s]. or [t]. or something else.

¹¹⁸ Two akṣaras are hidden behind the back of the one-layered fragment belonging to the preceding line. The space is due to a knot in the bark.

¹¹⁹ The upper part of [ra] is not clear because of the many small creases around the following knot.

¹²⁰ Only traces of the akṣaras remain.

¹²¹ The only other possible vowels except for the inherent -a would be -u and -o.

¹²² Underneath the akṣara me is a small dot (◌̣). It is uncertain whether it refers to the long vowel -ai or not.

¹²³ The akṣara [sa] 𑀓 with two strokes has not been written carefully.

¹²⁴ The small dot underneath the akṣara ye 𑀧 may perhaps indicate the long vowel -ai.

¹²⁵ The lower end of [ta] is not clearly visible. It could thus also be read as da. The [r]pa almost reminds of a lpa.

¹²⁶ The remains might resemble the akṣaras [ḥi], [p], [th], but it is uncertain.

¹²⁷ A loose one-layered fragment containing most parts of -ṣaṇamaṇaṣo slipped slightly to the left. It was put in its proper place in the digital reconstruction.

- 3 khalida eṣeamaṇa maro satata¹²⁹ u◇vaṣakrami¹³⁰ du[rma]di¹³¹ ○ kha[ts]e¹³² [ua/uva] +
+++++
- 4 khargo ghriṣa samuḥhido¹³³ balavado ◇ metra ṇihatva muṇi ○ khiṇe .. +++++
+++++
- 5 kṣa[m]ti¹³⁴ bhaviṭa karpakoḍiṇayuta vava[ṇa]¹³⁵ dri[ṭh]va pra[ya ○]¹³⁶ ○ kṣātra¹³⁷ ma ..¹³⁸
+++++
- 6 kṣaṇia paś/yia sarvasamkhaṭam ita bhuya¹³⁹ jaṇe[ṭ]i¹⁴⁰ ○ kṣaya [v]. .. +++++
+++++
- 7 stavadi ta uvaṣakramitva virayo boṣivaḍo harṣido ○ stabha ṇ[e] +++++
+++++
- 8 stavia tatra ṇiṣaṇo pava vi vare samkhara bhaṇa mu .[i] ○ stava i .. +++++
+++++
- 9 ṇatva samkhaṭaprata satva duhiṭa atraṇabhuta saṭa + ṇaṇeṇa ..¹⁴¹ .. +++++
+++++
- 10 ṇaṇagi ahusamṇa ṇita balava b[o]s[i]¹⁴² phuṣitva śi[v]. +++++
+++++
- 11 aṭa ragavaṣeṇa satva duhida gatsata a vi [a/ya]¹⁴³ +++++ [ṭ]. +++++
+++++
- 12 aṭa mohavaṣeṇa taṣaghraṣida pu¹⁴⁴ri ta a [va/a] .[i] .. e ○ aṭa/ṭu¹⁴⁵ ṇa +++++
+++++
- 13 bhaṇadi vaya achabi¹⁴⁶ satvapravaro ◇¹⁴⁷ sa ta [p].¹⁴⁸ .. +++++
+++++

¹²⁸ The preceding fragment covers a tiny bit of the lower end of the alleged *mu* on the original scan. It is uncertain whether there was an *anusvāra* (*mutimḍrio*) or not.

¹²⁹ The lower part of *ta* is very faint because of the many creases around the following knot.

¹³⁰ *Uva-* or *ua-*.

¹³¹ The *rma* also resembles a *kha*. Cf., however, the other examples of *kha* in the same line.

¹³² Or *[sp]e*. The gap in the birch bark makes it difficult to decide.

¹³³ To the right of the upper part of *do* is a possibly meaningless dot.

¹³⁴ The *anusvāra* is not certain but there is a small dot beneath the *kṣa* and the rest may well be obscured by the horizontal crease between the oblong segments of the scroll.

¹³⁵ The reading of *[ṇa]* is not certain. A *da* would be expected, but it cannot be read.

¹³⁶ The remains of the circle, similar to the following punctuation mark, are very faint and its purpose is not clear. Perhaps the scribe remembered his original intention to align the even *pādas* and added a second punctuation mark at the correct position.

¹³⁷ The superscript stroke of *kṣa* is thin and added high above.

¹³⁸ The remains of a long vertical stroke may perhaps suggest a *la*. But this is not certain.

¹³⁹ It appears as if an *akṣara* was added to the upper left of *bhu*, but it is not clear what it is or where it belongs.

¹⁴⁰ The *akṣara* looks like a *tri* or *dri*. Since the edge of the next oblong segment of the scroll covers the lower part, *[ṭ]i* would also be possible.

¹⁴¹ Perhaps the upper part of a *ba*, but this is not sure.

¹⁴² The upper part of *-[i]* is not visible.

¹⁴³ Or *[ha]*, *[ho]*, *[o]*?

¹⁴⁴ Or *[ph]u* or *[śp]u*?

¹⁴⁵ The lower part of *ṭ* is not clear and an inkblot obscures the reading.

¹⁴⁶ Above the *a* are two dots that probably are inkblots.

¹⁴⁷ The space is due to a knot of the birch bark.

Edition and Translation

- 1 **A** ...
...
...
...
- 2 **Ra** ...
...
In the **night** ... the half part ...
...
- 3 **Pa** The **highest**, best of the physicians, skilled, [an expert in *or* offers?] medicine ...
...
The **highest**, protector of those fallen into misery, constantly ...
...
- 4 **Ca** The Bodhisattva increased [his] **generosity** ...
...
Numerous, difficult **practices** were practised [by him], many ...
...
- 5 **Na** The **protector** acted for the advantage of all people ...
(=Na) ...
Constantly the **protector** of those fallen into **manifold** miseries, of those being without shelter ...
...
- 6 **La** **Having gained** the power of knowledge, the unsurpassed(?), the very competent one ...
...
“I **attained** the excellent range of the knowledge of a buddha ...”
...

Alternative translations

- 2c Of the **lust** ... the half part ...
4a The Bodhisattva, increasing [his] **renunciation** ...

| | | | |
|----|---|--|---|
| 7 | 𑀓 | (r13) daṃta te jaḍila aṇega viviṣa
(- - - ∪ - ∪ - ∪ ∪ -
(r14) daṃto aguḍimalō corō balavo
(- - - ∪ - ∪ - ∪ ∪ - | dharṣitva (- - ∪ × ○)
- - ∪ - - ∪ × ○)
daṃta cā sa gaya(giri ○)
- - ∪ - - ∪ × ○) |
| 8 | 𑀔 | (r15) balaprato ṇaṭaṣi achabi pariṣa
(- - - ∪ ∪ - ∪ - ∪ ∪ -
(r16) bala durmadi jīma taspī samaye
(- - - ∪ ∪ - ∪ - ∪ ∪ - | sarva (∪ - - ∪ × ○)
- - ∪ - - ∪ × ○)
kaṭhe ma griṇi .i (× ○)
- - ∪ - - ∪ × ○) |
| 9 | 𑀕 | (r17) ḍaṣu maro śaḥḥō durmaṭi akuṣalo
(- - - ∪ ∪ - ∪ - ∪ ∪ -
(r18) ḍaṣute sarvē savahaṇa bhayagara
(- - - ∪ ∪ - ∪ - ∪ ∪ - | d(r)iṭhva ṇa (- - ∪ × ○)
- - ∪ - - ∪ × ○)
metra ṇihatva (∪ × ○)
- - ∪ - - ∪ × ○) |
| 10 | 𑀖 | (r19) ṣadha karpasāta aṇega viviṣa
(- - - ∪ ∪ - ∪ - ∪ ∪ -
(r20) ṣado logō krido sadevamaṇuyo
(- - - ∪ ∪ - ∪ - ∪ ∪ - | savruhi logiśva(ra ○)
- - ∪ - - ∪ × ○)
ya prata boṣi śiv(a ○)
- - ∪ - - ∪ × ○) |
| 11 | 𑀗 | (r21) vaṭiṇa pravaro giṇ'ukadahana
(- - - ∪ ∪ - ∪ - ∪ ∪ -
(r22) varadharmo sada sapragaṣi bhagava
(- - - ∪ ∪ - ∪ - ∪ ∪ - | kleṣāṇa (<i>ms.</i> kliṣāṇa) saṃbhajāṇa ○
- - ∪ - - ∪ × ○)
(- - ∪ - - ∪ × ○)
- - ∪ - - ∪ × ○) |
| 12 | 𑀘 | (r23) tasa ṇaṣavarasa ṇamagrahaṇe
(- - - ∪ ∪ - ∪ - ∪ ∪ -
(r24) tasēva gaṇasaṃgha sagaraṣame
(- - - ∪ ∪ - ∪ - ∪ ∪ - | mucati (- - ∪ × ○)
- - ∪ - - ∪ × ○)
k(r)itva pradanajali (○)
- - ∪ - - ∪ × ○) |

Alternative readings

| | | | |
|----|--|-----|------------------|
| 7c | ... daṃta cā sa g(u)ṣā(ḡo) | 8a | ... pariṣ(e) ... |
| 9a | ḍaṣu maro śaḥḥō durmaṭi akuṣalo d(r)iṭhvaṇa ... <i>or:</i> ḍaṣu maro śarō durmaṭi akuṣalo s(r)iṭhva ṇa ... | | |
| 9c | ḍaṣu te sarvē ... | 10a | ... logiśva(ro) |

7a dāntās te (*or:* tvayā) jaṭilā aṇekā vividhā dharṣitvā ... 7c dānto 'ṅgulimālaś coro balavān dāntāś ca sa gaja- (*or:* sa gaja(giriḥ?) *or:* sa guhyakaḥ) ... 8a balaprāpto nadasy achambhī pariṣadaṃ (*or:* pariṣadi?) sarva- ... 8c bālā durmatayo jihmās tasmin samaye ... (*perhaps:* kāṣṭha- *or* kaṇṭha- *and* √grah) ... 9a dahan māraḥ śaḥḥo durmatir akuṣalo drṣṭvā ... (*or:* dahan/dahantaṃ māraḥ śaram durmatir akuṣalaḥ sṛṣṭvā ...) 9c dahyante (*or:* dahantas te) sarve savāhanā bhayakarā maitryā nihatyā ... 10a śraddhā kalpaśatāny anekāni vividhāni samavardhata lokeśva(ra) (*or:* ... samavardhayat ... lokeśva(raḥ)) 10c *śāto loko kṛto sadevamaṇujo yat prāptā bodhiḥ śivā 11a vādīnāṃ pravaro 'gnyulkādahanaḥ kleśānāṃ saṃbhañjanaḥ 11c varadharmāṃ sadā saṃprākāśayad bhagavān (*or:* varadharmāḥ sadā saṃprākāśata bhagavan) ... 12a tasya nāthavarasya nāmagrahaṇe mucyante ... 12c tasyaiva gaṇasaṃghāḥ sāgarasamāḥ kṛtvā pradānāñjalim

- 7 **Da** **Tamed** are the many various matted-haired ascetics, having overcome ...
 ...
Tamed is the mighty thief Aṅgulimāla, and **tamed** is this (mountain? of an) elephant.
 ...
- 8 **Ba** With **strength** attained [and] without fear, you roar [like a lion] to the assembly, all ...
 ...
 At that time, [when] the **fool(s)**, weak-minded [and] dull, ...
 ...
- 9 **Ḍa** Māra was **burning** [with rage], the wicked, ill-disposed [and] evil one, after he saw ...
 ...
 They were all **burning** [with grief], along with their retinues, the frightening ones, after [the Buddha] had struck [them] down with loving kindness.
 ...
- 10 **Ṣa** For many different hundreds of aeons, [your] **faith** grew, oh Lord of the World.
 ...
 The world, with [its] gods and men, was made **content**, because blissful awakening was attained.
 ...
- 11 **Va** The Foremost of **Proclaimers** [is] a blazing fire, the destroyer of defilements,
 ...
 The Blessed One always taught the **excellent** dharma ...
 ...
- 12 **Ta** By calling the name of **this** best protector [all people] ... are liberated.
 ...
His assemblies of followers [are vast] like the ocean, having prepared gifts [and] folded [their] hands.
 ...

Alternative translations

- 7a Many various matted-haired ascetics [were] **tamed** by you, having overcome ...
 7c **Tamed** is the mighty thief Aṅgulimāla, and **tamed** is this *guhya*.
 8a ... you roar [like a lion] in the assembly ...
 8c At that time, [when] the **child/children**, weak-minded [and] sad, ...
 9a Māra, the ill-disposed [and] evil one, after he shot a **burning** arrow ...
 9c They were all **burnt** [with grief], along with their mounts, the frightening ones, ...
 10a For many different hundreds of aeons, the Lord of the World strengthened [his] **faith**.
 11a The Foremost of **Proclaimers**, a blazing fire for the defilements, ...
 11c The **excellent** dharma always became manifest, oh Blessed One ...

- 13 *Ŧ* (r25) *yathā yagaśata añega vivīṣa* *prastāa boṣi śi(va ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
 (r26) *yatra nāsti jara na vyāsi (ms. vyīsi) maraṇo śoga kaṣe apria (○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
- 14 *Ŧ* (r27) *ṭhadha satvaśada añega vivīṣa* *kroṣeṇa saṃsukṣita ○*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
 (r28) *ṭhaṇo metraviharo uayakuśalo* *margo śivo (– ∪ × ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
- 15 *Ŧ* (r29) *kama agiṣame triṇ'ukasadiśa* *ṇi(r)masaathis(ame ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
 (r30) *kama phenasama mariyasatiśa* *mayôpama ita(ra ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
- 16 *Ŧ* (r31) *sarvai badhaṇe vipramuto bhagava* *logo amaada(r)śig(o? ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
 (r32) *satva ragahata kileśabahula* *drisvaṇa saca (∪ × ○)*
satvidro/to ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○
- 17 *Ŧ* (r33) *marga eṣṣamaṇa satvappravaro* *purimaṣu jadis(u × ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)
 (r34) *mara ta sabalo saseṇo ṇamuyi* *dharṣitva ruṣ'utam(e ○)*
 (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ × ○)

Alternative readings

13c ... śogas taṣēvāpriya *or*: ... śoga aṣa apriya (*ms.* śogastase / śoga aṣe apria/apriya)

16d (– – – ∪ ∪ – ∪ – ∪ ∪ – – – ∪ – – ∪ ×) 17b *masa* tvidro/tō ...

17c ... dharṣitva ruṣ'utam(a/o) *or*: ... dharṣitva ruṣaṃtava

13a iṣṭāni yāgaśatāny añekāni vividhāni prasthāya bodhiṃ śi(vāṃ) 13c yatra nāsti jarā na vyādhir maraṇaḥ (*or*: vyādhimaraṇau) śokaḥ katham apriyaṃ (*or*: śokas tathaiṅpriyaṃ) 14a stabdhāni sattvaśatāny añekāni vividhāni krodhena saṃdhukṣitāni 14c sthānaṃ maitravihāra upāyakuśalo margāḥ śivo ... (*or*: sthānaṃ maitravihāram upāyakuśalam/upāyakuśalo margāṃ śivaṃ ...) 15a kāmā agnisamās trṇolkāsadrśā nirmāṃsāsthisamāḥ 15c kāmāḥ phenasamā marīcisadrśā māyopamā itva(rāḥ) 16a sarvair bandhanair vipramukto bhagavāṃl lokam amṛtadarśakaḥ(?) 16c sattvā rāghatāḥ kleśabahulā drṣṭvā satyaṃ (*or*: satyāni) ... 16d sattvendrah(?) 17a mār-gam eṣamāṇaḥ satvappravaraḥ pūrvāsu (*BHS*: purimāsu) jātiṣu ... 17b ... (*or*: māṃsa-?) ... 17c mārāṃ tam sabalaṃ sasainyaṃ namuciṃ dharṣitvā vṛkṣottame (*or*: rūkṣottamaṃ; *or*: rūkṣaṃtapāḥ)

- 13 **Ya** Hundreds of **sacrifices** were **sacrificed**, many, various, after [he] set out for the blissful awakening.
 ...
 [The state of nirvāṇa is reached], **where** there is no aging, no illness [or] death [or] sorrow; how [could there be] something unpleasant?
 ...
- 14 **Ṭha** Hundreds of **arrogant** beings, many, various, are inflamed with rage.
 ...
 The **state** [is] abiding in loving kindness [and being] skilful in means; the path [is] blissful ...
 ...
- 15 **Ka** The **sense pleasures** [are] like fire, resembling a [short-lived] straw fire, like bones without flesh.
 ...
 The **sense pleasures** are like foam, resembling a mirage, [they] equal illusions [and they are] transient.
 ...
- 16 **Sa** The Blessed One is delivered from all **bonds**; [he] shows the people [the path to] immortality (i.e., nirvāṇa).
 ...
 The **beings**, struck by desire [and] full of defilements (Skt *kleśa*), after seeing the truth(s) ...
 ...
- 17 **Ma** While pursuing the **path** [of righteousness], the Most Excellent of beings in former lifetimes ...,
 ...
 Having overcome this **Māra**, the Namuci, along with his force, along with his army, under the best of trees' (i.e., the tree of awakening, Skt *vṛkṣottame*)
 ...

Alternative translations

- 13c ... [or] sorrow as well as [anything] unpleasant.
 14c The **state** [is] abiding in loving kindness; good for means [to success] is the path; blissful [is] ...
 16c Having seen [that] the **beings** [are] struck by desire [and] full of defilements, [he taught] the truth(s).
 17b **Flesh**(?) ...
 17c ... along with his army, the most evil one (i.e., Māra, Skt **rūkṣottama*); *or*: the rigorous ascetic (i.e., the Buddha [Skt **rūkṣaṃtapa*])

- 18 **Ÿ** (r35) **gayarayo** suci bhutva paḍaravaṇo kuchi muṇi o(k)r(a)mi ○
gatva m. (√ √ – √ – √ √ √ – – – √ – – √ × ○)
 (r36) **gaṃdha** diva maṇuṇṇa mutakuṣuma yehi phuda med(i)ṇ(i) ○
gati (– – √ √ – √ – √ √ √ – – – √ – – √ × ○)
- 19 **ƒ** (r37) **thamo** viryabalo jaṇitva atula mucī hiṭeṣi gira ○
thane a (√ √ – √ – √ √ √ – – – √ – – √ × ○)
 (r38) **thaara** jirṇa jarābhibhuta duhiṭa mohādhagare ṭhi(ta) ○
thalē kṣeme (√ √ – √ – √ √ √ – – – √ – – √ × ○)
- 20 **Ÿ** (r39) **jaravyaṣimaraṇeṇa** śoga ghraṣiti satva duhi dukhah(i) ○
jadi sa(√ √ – √ – √ √ √ – – – √ – – √ × ○)
 (r40) **jadi** ṇegasahasa atvaṇa cae (satva)ṇa mokṣārthio (*ms.* mogarthio) ○
jaṇe pra(√ √ – √ – √ √ √ – – – √ – – √ × ○)
- 21 **Ḷ** (r41) **śpahu** maṇuṣaga raśāgrapravara yehi praya toṣida ○
śpah(u – √ √ – √ – √ √ √ – – – √ – – √ × ○)
 (r42) **śpahu** sarvaraṣaṇa agra pravaro phaṣit<v>a ṇaṇo śiva ○
śpasti ṇ. (√ √ – √ – √ √ √ – – – √ – – √ × ○)
- 22 **Ḷ** (r43) **dhavata** praya drisva dukhida bahu atrita kame saṭa ○
dhaṇadha(ṇa √ √ – √ – √ √ √ – – – √ – – √ × ○)
 (r44) **dhaṇa** sataṇu aṇutara bahuviṣa ye driṭha tva ṇayaga ○
dhara(– – √ √ – √ – √ √ √ – – – √ – – √ × ○)
- 23 **Ḷ** (v1) **śamto** datō bahuṇi karpaṇayuta satvaṇa artha care ○
śamaṣa ca dri/tri (√ – √ – √ √ √ – – – √ – – √ × ○)
 (v2) **śamē** damē ṇicō rado praṣaṇamaṇaṣo mut'idrio surado ○
śaraṇo traṇō (√ – √ – √ √ √ – – – √ – – √ × ○)

Alternative readings

19a **thamo** virya balo ...

19c **thaira** jirṇa ...

20a ... śogaghraṣita (*ms.* -ṣiti) ...

18a gajarājā śucir bhūtvā pāṇḍaravarṇaḥ kuṣiṃ munir avākramat 18b gatvā ... 18c gandhā divyā mano-
 jñāni muktakusumāni yaiḥ sphuṭā/pūrṇā medinī 18d gati-(?) ... 19a sthāmaṃ vīryabalaṃ (*or:* vīryaṃ ba-
 laṃ) janayitvā atulo 'muñcad (*or:* atulam amuñcad) dhitaṣi girāṃ 19b sthāṇe ... 19c sthāvarā (*or:* sthavi-
 rā?) jirṇā jarābhibhūtā duḥkhitā mohāndhakāre sthi(tāḥ) 19d sthale kṣeme ... 20a jaravyādhimaraṇeṇa śoko
 grasati sattvān (*or:* śokagrastāḥ/śokagrasiṭāḥ sattvāḥ) dvābhyāṃ duḥkhabhyāṃ 20b jāti- ... 20c jātyane-
 kasahasrāny ātmānam atyajat (*or:* tyajayan) (sattvā)nāṃ mokṣārthikāḥ 20d dhyāne/dhyānaih pra- ... 21a
 svādavo mānuṣakā rasāgrapravarā yaiḥ prajāṣ toṣitāḥ 21b svādu- ... 21c svāduḥ sarvarasāṇām agraḥ pra-
 varāḥ sprṣṭvā jñānaṃ śivam 21d svasti- ... 22a dhāvatīḥ prajā drṣṭvā duḥkhitā bahu atṛptāḥ kāmāiḥ sadā
 22b dhanadhā(nya-) ... 22c dhanāni sapta(?) anuttarāni bahuvīdhāni yair drṣṭas tvaṃ nāyaka 22d dhara-/
 dhāra- ... 23a śānto dānto bahūni kalpanayutāni sattvānām artham acarat 23b śamatha- ... 23c śame
 dame nityaṃ rataḥ prasannamānaso mṛdvindriyah(?) sūrataḥ 23d śaraṇaṃ trāṇaṃ ...

- 18 **Ga** After becoming a shining, white-coloured **elephant** king, the sage entered the womb [of his mother].
Having gone ...
 The **scents** [were] heavenly, [and] lovely [were] the scattered flowers by which the earth was filled.
 The **gait(?)** ...
- 19 **Tha** Having generated **strength** [and] the power of energy, the Unequaled One, wishing the benefit [of all beings], raised [his] voice.
 In a **stage** ...
 [Those who are] **old**, elderly, overpowered by age [and] pained, [they] stay in the darkness of delusion;
 in a tranquil **place** ... [they will be released].
- 20 **Ja** With **old age**, illness and death, sorrow consumes the beings with two kinds of pain.
Lifetimes ...
 During many thousand **lifetimes** [he] gave himself away [as a gift] (i.e., he died voluntarily), intending the liberation for [all] beings.
 In(?) **meditation** ...
- 21 **Śpa** **Sweet** are the best [and] most excellent of tastes of humans by which the people are gratified.
Sweet ...
Sweet is the best, most excellent of all tastes, having attained blissful knowledge.
 Well-being ...
- 22 **Dha** Having seen the people **running**, greatly pained, always insatiable with sense pleasures (*or*: desires);
money [and] **grain** ...
 The **riches** are [of] seven [kinds](?), unsurpassed [and] manifold, with which, oh leader, you are perceived.
 ...
- 23 **Śa** **Calm** [and] restrained for many myriads of aeons, [he] acted for the sake of beings.
Tranquillity ...
 [He] always took pleasure in **calmness** [and] self-restraint, having a serene mind, soft(?) senses, [and being] gentle.
 A **refuge**, a shelter ...

Alternative translations

- 19a Having generated unequalled **strength**, energy [and] power, [he], wishing the benefit ...
 20a With **old age**, illness and death, the beings are consumed by sorrow with two kinds of pain.

- 24 𑀓 (v3) **khalida** eṣṣamaṇa marō satata uvaṣakrami durmadi ○
khatse ua/uva (√ – √ – √ √ √ – – – √ – – √ × ○)
(v4) **khargo** 'ghriṣa samuḥhido balavado metra ṇihatva muṇi ○
khine (– √ √ – √ – √ √ √ – – – √ – – √ × ○)
- 25 𑀔 (v5) **kṣamti** bhaviṭa karpakoḍiṇayuta vavaṇa driṭhva praya {○} ○
kṣatra ma (√ √ – √ – √ √ √ – – – √ – – √ × ○)
(v6) **kṣaṇia** paṣia sarvasamkhaṭam iṭa bhuya jaṇeti (√ ×) ○
kṣaya v. (– √ √ – √ – √ √ √ – – – √ – – √ × ○)
- 26 𑀕 (v7) **stavadi** ta uvaṣakramitva virayo boṣivaḍo harṣido ○
stabha ṇe (√ √ – √ – √ √ √ – – – √ – – √ × ○)
(v8) **stavia** tatra ṇiṣaṇḍo pava vi vare samkhara bhaṇa mu(ṇ)i ○
stava i (– √ √ – √ – √ √ √ – – – √ – – √ × ○)
- 27 𑀖 (v9) **ñatva** samkaḍaprata (*ms.* samkhaṭaprata) satva duhita atranabhuta sata ○
ñañeṇa (√ √ – √ – √ √ √ – – – √ – – √ × ○)
(v10) **ñañāgi** ahusamṇa ṇita balava boṣi phuṣitva śiv(a) ○
(– – – √ √ – √ – √ √ √ – – – √ – – √ × ○)
- 28 𑀗 (v11) **aḥa** ragavaṣeṇa satva duhida gatsata a vi a/ya (√ × ○)
(a)ḥ. – √ √ – √ – √ √ √ – – – √ – – √ × ○)
(v12) **aḥa** mohavaṣeṇa taṣaghrasida puri ta a va/a .i (√) e ○
aḥaṇa (√ √ – √ – √ √ √ – – – √ – – √ × ○)
- 29 𑀘 (v13) **bhaṇadi** vaya achabi satvapravaro sa ta p. (– – √ × ○)
(– – – √ √ – √ √ – √ √ √ – – – √ – – √ × ○)
(v14) **bhaṣata** gira sarvalogē tribhave soviṇa vi ṇayag(o) ○
(– – – √ √ – √ √ – √ √ √ – – – √ – – √ × ○)

Alternative readings

24b **khaspe** ua/uva ...

28a ... gatsat<i> ...

29c **bhaṣa** ta ... ṇayag(a)

26c ... pava [-]vivare ...

28d **aḥuṇa** (*or:* aḥa ṇa) ...

24a skhalitam eṣamāṇo māraḥ satatam upasamakramad durmatih 24b kakṣe/kacche(?) ... 24c khaḍgam udgrhya samutthito balavān; maitryā nihatyā munih 24d khinna- ... 25a kṣāntir bhāvitā kalpakoṭinayutā-ni vyāpanā dṛṣṭvā prajāḥ 25b chatra-(?) ... 25c kṣaṇikaṃ dṛṣṭvā sarvasamkṛtam idaṃ bhūyo janayati ... 25d kṣaya- ... 26a stauti tam upasamkramya virajaṃ bodhivaṭaṃ harṣitaḥ 26b stambhā ... 26c stutvā tatra niṣaṇṇaḥ pāpam apy avarat(?) (*or:* pāpam vyavarat *or:* pāpavivare?) samskārān bhaṇjan(?) munih 26d stava- ... 27a jñātvā samkhaṭapṛāptān (*or:* samskṛtapṛāptān) sattvān duḥkhitān atrāṇabhūtān sadā 27b jñā-nena ... 27c jñānāgnim ahaṃsamjñāṃ nītvā(?) balavān bodhiṃ sprṣṭvā śivāṃ 28a ārtā rāgavaṣeṇa sattvā duḥkhitā gacchanto/gamiṣyanto 'pi(?) (*or:* gamiṣyanty api?) ... 28c ārtā mohavaṣeṇa trṣṇāgrastāḥ ... 29a bha-nati vācam acchambhī sattvapravaraḥ ... 29c bhāṣanto giraṃ sarvaloke tribhave suvijñā api nāyakāḥ (*or:* bhāṣan tāṃ giraṃ sarvaloke tribhave suvijñō 'pi nāyakāḥ)

- 24 **Kha** Constantly seeking a **failure**, Māra, the evil-minded one, approached.
 ...
 Having raised [his] **sword**, accompanied by [his] army, [he] (i.e., Māra) was ready [for an attack], [but] the Sage struck [him] down with loving kindness.
Depressed ...
- 25 **Kṣa** [He] practiced **forbearance** for myriads of aeons, seeing [that] the people are evil.
 A **parasol**(?) ...
 Noticing [that] everything conditioned is **momentary**, he generates [even] more ...
Perishing ...
- 26 **Sta** Having approached it, [he] joyfully **praises** the spotless bodhi tree.
Pillars(?) ...
Having praised [it?], the ascetic sat down on this spot [and he] stopped the evil, destroying the conditions [for future rebirth].
 (This?) **hymn** ...
- 27 **Ña** **Knowing** [that] the sentient beings have run into trouble, are in pain [and are] always without shelter,
 due to [this] **knowledge** ...
 The Powerful One directed(?) the wrong idea of ‘I’ into the fire of **knowledge**, having attained blissful awakening.
 ...
- 28 **Ṭa** The sentient beings, **tormented** under the influence of passion [and] in pain, [who are] going to ...
 ...
Tormented under the influence of delusion, devoured by craving, ...
 ...
- 29 **Bha** The most excellent of beings **speaks** the words without fear ...
 ...
Speaking the speech to all people in the triple world; [so] wise [are] the leader(s);
 ...

Alternative translations

- 26a Having approached, the spotless bodhi-tree [deity] joyfully **praises** him.
 26c ... the ascetic sat down on this spot [and he] revealed the evil, ...; *or*: ... the ascetic sat down there, on the sore point of the evil one(?) [i.e., the diamond seat]), ...
 27a **Knowing** [that] the sentient beings have fallen into *samsāra*, are in pain ...
 28a ... [and] in pain, will go to ...

- 30 **Cha** **Channa** spoke to the Bodhisattva, glad, delighted [and] joyfully.
 ...
 The gods made a [joyful] **noise**, having gladly seen, [and] exclamations were shouted.
 ...
- 31 **Spa** The victor **reminds** the terrible *guhya* that [previously] he became a monk under [the Buddha] Kāśyapa.
 ...
 The leader **reminds** the many myriads of sentient beings of the result of [their] actions.
 ...
- 32 **Vha** Many sons, wife(s) and (daughters?), **decked** with ornaments,
 ...,
servants, foot-soldiers [and] chariots, elephants [and] horses were often given up [in former lifetimes by the Bodhisattva] ...
 ...
- 33 **Tsa** **Agitated**(?) [are] hundreds of beings, many different ...
 ...
 [They are] **agitated** (?), crushed by all defilements, pained [and] always without shelter.
 ...
- 34 **Gha** Having created this **dense mass**(?) as place of happiness/nirvāṇa ..., with a frightened mind ...
 ...
Exerting [oneself] and endeavouring [in] the best of teachings [...], with guarded senses ...
 ...
- 35 **Ṭha** **Standing** in front, [at the place of] the First One of the world [and] Most Excellent One, [you are] Brahmā, the victor ...
 ...
 [They] will stand [firmly] because of you, oh protector, in [your] doctrine and discipline ...
 ...

Alternative translations

- 30a The Bodhisattva spoke to **Channa**, glad, delighted [and] joyfully.
 30c The gods made a [joyful] **noise**, exited [and] glad, [and] exclamations were shouted.
 32c the **maintained** foot-soldiers [and] chariots, ...
 35a **Standing** in front, near the First One of the world [and] Most Excellent One, Brahmā [spoke] to the victor.

- 36 𑀓 (v27) **namido** sarvapraya uvayakuśalo margo śivo (– √ × ○)
 (– – – √ – √ – √ √ – – – √ – – √ × ○)
 (v28) **naṇakakhaḍadhaka** ṇega viviṣa sarva (√ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
- 37 𑀔 (v29) **phadata** p(ra)ya d(r)ithva palarag/g(ata?) – – √ – – √ × ○
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
 (v30) **phaṣosamñāṇanartha** satva (√ √ – – – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
- 38 𑀕 (v31) **kalīṭa** citavaśāṇu (– √ √ √ – – – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
 (v32) **kalamāṇa** bahupavakarma viviṣa (– – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
- 39 𑀖 (v33) **zarīṭa** dukhaśadehi satva bahava atrāṇabh(uta saṭa ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
 (v34) **zardrobalyapariyīṭa** vyaṣighras(ida – – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
- 40 𑀗 (v35) **čaga** vruhaē (– √ – √ √ – – – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
 (v36) **čarime** kalē bha (– √ – √) pravaro (– – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
- 41 𑀘 (v37) **ṭaṭa** bhoha karo (√ – √ √ √ – – – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
 (v38) **ṭaṭate** paḍirakṣaṇa saṭa kar(e) (– – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
- 42 𑀙 (v39) **dhadhala** yaṣa **miḍhayuṣasatiṣa** .. vaṣa (√ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)
 (v40) **dhaśeṇa** yaṣa daṭha gavi bhramadi (– – √ – – √ × ○)
 (– – – √ √ – √ – √ √ – – – √ – – √ × ○)

Alternative readings

- 36a ... sarvapraya<e>/sarvapraya<ṇa> ... 37a ... palvarag/g - ...
 41a **ṭaṭa** bhoga karo ...
 41c **ṭaṭa** te paḍirakṣaṇe saṭa para ... *or:* **ṭaṭā**tme paḍijagaṇa (*or:* -ṇe) ...

36a namitaḥ (*or:* nāmītaḥ) sarvaprajā (*or:* sarvaprājābhya?) upāyakuśalo mārgaḥ śivaḥ (*or:* mārgaṃ śivaṃ) ...
 36b nānākakhaḍadhvāṅkṣā anekā vividhāḥ sarva- ... 37a spandatīḥ prajāḥ drṣṭvā palvalag(atāḥ) ... 37c
 sparśasamjananārthaṃ sattva- ... 38a skhalitāś cittavaśāṇu(vartakāḥ?) ... 38c skhalamānā bahupāpakar-
 māni vividhāni ... 39a jaritāḥ/jvaritāḥ duḥkhaśataiḥ sattvā bahavo 'trāṇabh(ūtāḥ sadā) 39c jarādaurbalya-
 pariṣitā vyādhiḡras(tā) ... 40a tyāgam abṛṃhayat (*or:* tyāgaṃ brṃhayan) ... 40c paścime kāle ... pravaraḥ
 ... 41a trātā(?) ... 41c trātā(?) ... pratirakṣaṇa- (*or:* *pratijāgrana-) sadā parān(?) (*or:* sadākarot?) ... 42a ...
 yathā miḍhagūthasadrṣaḥ (*or:* -āḥ) ... 42c daṣṣeṇa yathā daṣṭhā gāvī bhramati ...

- 36 **Ña** The blissful path, good for means [to success], ... was **bent** to all beings.
 (=Ña) ...
Different deceitful scoundrels, many, various, all ...
 ...
- 37 **Pha** Having seen the people **twitching** [like ...] in a pond ...
 ...
 In order to bring about **comfort**, being(s) ...
 ...
- 38 **Ķa** The followers of the wishes of their [own] mind [are] **stumbling** ...
 ...
Stumbling, many evil deeds, manifold, [are executed] ...
 ...
- 39 **Za** Many beings **afflicted** by hundred[fold] pain [are always] without shelter ...
 ...
 Overpowered by the weakness of **old age** (*or: fever*), consumed by illness ...
 ...
- 40 **Ća** (He) increased [his] **generosity** ...
 ...
 At the **last** hour ..., the Excellent One ...
 ...
- 41 **Ṭa** The **saviour**(?) ...
 ...
 The **saviour** always granted protection(?) ...
 ...
- 42 **Ḍha** Like a *dhadhala*, resembling **urine** and faeces ...
 ...
 Like a cow whirls around [when] stung by a **gadfly** ...
 ...

Alternative translations

- 36a The blissful path, [namely] being skilful in expedients, ... was **presented** to all beings; *or*: **Inclined** towards all beings, the expert in [expedient] means (i.e., the Buddha) [showed] the blissful path.
- 36c **Different** cruel crows, many, various, all ...
- 37c In order to bring about **comfort**, [the Most Excellent One] of beings ...
- 38a The followers of the wishes of their [own] mind **make mistakes** ...
- 38c **Making mistakes**, the doers of many evil deeds, manifold, ...
- 40a Increasing [his] **renunciation** ...
- 41c The **protector** himself(?), always looking after others(?) ...

Editorial Conventions and Abbreviations

Conventions

| | |
|-------|--|
| () | restorations in a gap |
| [] | uncertain or damaged but still legible <i>akṣara</i> |
| <> | omission of (part of) an <i>akṣara</i> without gap in the manuscript |
| { } | superfluous (part of an) <i>akṣara</i> |
| + | one lost <i>akṣara</i> |
| . | lost or illegible part of an <i>akṣara</i> |
| .. | one illegible <i>akṣara</i> |
| [...] | text on a separate fragment |
| ◇ | a space, mostly due to knots in the bark |
| / | or |
| * | unattested |
| ? | uncertain reading or identification |
| ○ | circular punctuation mark |

Abbreviations

| | |
|-------------------|--|
| 1st | first person |
| 2nd | second person |
| 3rd | third person |
| abl. | ablative |
| abs. | absolute |
| acc. | accusative |
| adj. | adjective |
| AdsP II | “ <i>Aṣṭādaśasāhasrikā Prajñāpāramitā</i> ,” ed. Conze 1974 |
| adv. | adverb |
| Anav ^L | <i>Anavataptagāthāḥ</i> , ed. Salomon 2008 |
| Anav ^S | <i>Anavataptagāthāḥ</i> , ed. Salomon 2008 |
| BC | Bajaur Collection |
| BHS | Buddhist Hybrid Sanskrit |
| BHSD | <i>Buddhist Hybrid Sanskrit Dictionary</i> . Franklin Edgerton, New Haven 1953 |
| BHSG | <i>Buddhist Hybrid Sanskrit Grammar</i> . Franklin Edgerton, New Haven 1953 |
| BL | British Library Fragment |
| caus. | causative |
| cpd | compound |
| dat. | dative |
| Dhp ^K | <i>Dharmapada</i> from Khotan, ed. Brough 1962 |
| Dhp ^L | <i>Dharmapada</i> in the British Library, London, ed. Lenz 2003 |
| Dhp ^{Sp} | <i>Dharmapada</i> of the Split Collection, ed. Falk 2015 |
| dir. | direct case |
| DP | <i>A Dictionary of Pāli</i> . Margaret Cone, Oxford 2001– |
| EĀ ^L | Sūtras with parallels in the <i>Ekottarikā-gama</i> , ed. Allon 2001 |
| f. | feminine |
| fut. | future |

| | |
|--------------------|---|
| G | Gāndhārī |
| gen. | genitive |
| imp. | imperative |
| ind. | indeclinable |
| instr. | instrumental |
| KEWA | <i>Kurzgefaßtes etymologisches Wörterbuch des Altindischen</i> . Manfred Mayrhofer, Heidelberg 1956–80 |
| Khvs | <i>Khaḍgaviṣṇāsūtra</i> , ed. Salomon 2000 |
| Lal(H) | <i>Lalitavistara</i> , ed. Hokazono 1994– |
| loc. | locative |
| M | Aśokan edicts in Mānsehrā |
| m. | masculine |
| m.c. | <i>metri causa</i> |
| n. | neuter |
| Nird ^{L2} | <i>Nirdeśa</i> , ed. Baums 2009 |
| nom. | nominative |
| Npr. | proper name |
| P | Pali |
| pass. | passive |
| pl. | plural |
| pp. | past participle |
| pres. | present |
| pres.part. | present participle |
| pret. | preterite |
| pron. | pronoun |
| PSM | <i>Pāia-Sadda-Mahaṇṇavo. A Comprehensive Prakrit-Hindi Dictionary with Sanskrit equivalents, quotations and complete references</i> . Haragovind Das T. Sheth, Varanasi ² 1963 |
| PTSD | <i>The Pali Text Society's Pali-English Dictionary</i> . T. W. Rhys Davids and William Stede, London 1921–25 |
| PvsP VI–VIII | <i>Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> , ed. Kimura 2006 |
| r | recto |
| Rgs | <i>Ratnaguṇasañcayagāthāḥ</i> , ed. Yuyama 1976 |
| S | Sanskrit (only in the glossary) |
| SĀ ^{S5} | a Sūtra with a parallel in the <i>Samyuktā-gama</i> , ed. Lee 2009 |
| SC | “Split Collection” |
| sg. | singular |
| Sh | Aśokan edicts in Shāhbāzgarhī |
| Skt | Sanskrit |
| SWTF | <i>Sanskritwörterbuch der buddhistischen Texte aus des Turfanfunden</i> . Started by Ernst Waldschmidt, Göttingen 1973– |
| v | verso |
| v. | verb |
| voc. | vocative |

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Glossary

The glossary follows the Arapacana alphabetical order for the consonants with the following adjustments. Since the two consonants Na and Ṇa are written alike in BC 5 (*na = ṇa*), all occurrences are listed under the fifth letter of the Alphabet, regardless of their Sanskrit equivalents. The letter Ha, which is not included in the regular alphabet, has been placed at the end as in the Sanskrit alphabet, for the sake of convenience. The vowels follow the order A E I O U (see Salomon 2006), and modified signs have been listed under the respective standard sign, e.g., -g- under -g-.

The metrical notation of syllables has also been included in this glossary, because it provides the rare opportunity to identify long syllables with certainty, even though long vowels are usually not written in Kharoṣṭhī script. Words at the beginning of *pādas* are indicated in blue. In the entries, masculine and neuter gender as well as nominative and accusative case are distinguished on the basis of Pali or Sanskrit equivalents.

- artha** m./n., P *attha/aṭṭha*, S *artha*, “advantage, for the sake of, in order to.”
[a](r)th(a)m- - - acc. sg. 5a.
artha - - acc. sg. 23a.
saṃñāṇañartha or *phaṣosaṃñāṇañartha* (- -)
- - - - - acc. sg. 37c.
- arthia** adj., P *atthika*, S *arthika*, “intending, aiming.”
moga[r]thio (read *mokṣarthio*) - - - × m.
nom. sg. 20c.
- ardhabhaga** (or **ardhabhoga**?) m., P *addhabhāga/aḍḍha*°, S *ardhabhāga*, “half part” (or S *ardhabhoga*, “half enjoyment”?).
ardha[bha]ga - - - (or *ardha[bh](o)ga*?,
ending uncertain, perhaps in cpd) 2c.
- apria** or **apriya** adj., P *appiya*, S *apriya*, “unpleasant.”
apri[a] or *apri[ya]* (or emend to *-vapria*) - -
× m./n. nom. sg. 13c.
- acari/aḥari** See ***caradi**.
- aṇega/ṇega** adj., P *aneka/neka*, S *aneka/naika*,
“many, numerous.”
aṇega - - - m. nom. pl. 7a; n. nom. pl. 13a,
14a; n. nom./acc. pl. 33a; n. acc. pl. 10a.
ṇega - - f./n. nom. pl. 4c; m. nom./acc. pl.
36c.
- *aṇegasahasa** m./n., P *anekasahassa*, S *anekasa-*
hasra, “many thousands.”
ṇegasahasa or in cpd as *jadīṇegasahasa* (- -)
- - - - - n. acc. pl. 20c.
- aṇu-** adj., cf. P *anuga/anuvatti(n)*, S *cittavaśānu-*
√ga/vrt, “following.”
citavaśān[u]- (incomplete) - - - - - 38a.
- aṇutara** adj, PS *anuttara*, “unsurpassed.”
aṇutara - - - - n. nom. pl. 22c.
- *alavadi** v., PS *ālapati*, “speaks to.”
alavi - - - 3rd sg. pret. 30a.
- atula** adj., PS *atula*, “unequaled.”
atula - - - m./n. nom./acc. sg. 19a.
- atranabhūta** adj., P cf. *attāṇa*, S *atrāṇabhūta* (cf.
also *trāṇabhūta*), “being without shelter,
defenceless, without protection.”
[atranabhūta] - - - - - nom. pl. 33c.
atra[ṇabh](u)ta - - - - - m./n. nom. pl. 39a.
atranabhūta - - - - - m./n. nom./acc. pl. 27a.
a[trāṇabhu](tāṇa) (or in cpd) - - - - - m.
gen. pl.? 5c.
- atrita** adj., P *atitta*, S *atrīpta*, “insatiable.”
atrita - - - f. acc. pl. 22a.
- atva** m., P *atta(n)*, S *ātman*, “self, oneself.”
atvana - - - acc. sg. 20c.
- atma?** m., P *atta(n)*, S *ātman*, “self, oneself.”
ṭaṭa[te] (or *ṭaṭa[te]* or *ṭaṭa te* or *ṭaṭa[tme]*;
reading, ending and segmentation uncer-
tain) - - - 41c.
- akuśala** adj., P *akusala*, S *akuśala*, “evil.” See also
kuśala.
aku[śa][o] - - - - m. nom. sg. 9a.
- aṣa** ind., PS *atha*, “and.”
a[ṣa] - - 32a.
aṣ[e] (one of the possible readings; emend to
aṣa?; cf. *taṣa* and *kaṣa*) - - 13c.

- amaadarśiga?** m., S **amṛtadarśika?*, “one who shows [the path to] immortality.”
am[aa]da(r)[śig](o) (reading uncertain) ∪ ∪ ∪
– ∪ × m. nom. sg. 16a.
- agi/gini** m., P *aggi/gini/aggini*, S *agni*, “fire.”
nānagi – – – m. nom./acc.? sg. 27c.
- *aginukadahana/ginukadahana** m., S **agniyolkādahana*, “a blazing fire.”
ginukadahana ∪ – ∪ ∪ ∪ – m. nom. sg. 11a.
- agiśama** adj., P *aggisama*, S *agnisama*, “like fire.”
agiśame – ∪ ∪ – m. nom. pl. 15a.
- aguḍimala** Npr. m., PS *aṅgulimāla*, “Aṅgulimāla.”
aguḍimalo – ∪ ∪ – ∪ nom. sg. 7c.
- agra** adj., P *agga*, S *agra*, “best.”
agro – ∪ m. nom. sg. 3a.
agra or in cpd as *agrapravaro* – ∪ (∪ ∪ –) m. nom. sg. 21c.
raṣagraprava[ra] ∪ – ∪ ∪ ∪ – m. nom. pl. 21a.
- agrato** adv., P *aggato*, S *agrataḥ*, “in front.”
agrato – ∪ ∪ 35a.
- ajali** m., PS *añjali*, “folded hands, salutation.”
p[r]adaṇa[jali] (reading uncertain) ∪ – – ∪ ×
acc. sg. 12c.
- adhagara** m./n., PS *andhakāra*, “darkness.”
moha[dha]ga[re] – – ∪ – – loc. sg. 19c.
- asti** v. 3rd sg., P *atthi*, S *asti*, “(there) is.”
nasti – ∪ (S *nāsti*, “[there] is not”) 13c.
- aḥa** adj., P *aḥa*, S *ārta*, “tormented.”
aḥa – – m. nom. pl. 28a, 28c.
aḥaṇa (or *aḥuṇa* or *aḥa ṇa*, ending uncertain) –
– – 28b.
- abhibhuṭa** adj., PS *abhibhūta*, “overpowered.”
jarabhibhuṭa ∪ – ∪ ∪ ∪ m. nom. pl. 19c.
- achabi** adj., P *acchambhi(n)*, BHS *acchambhin*, S
cf. *√skambh/stambh*, “fearless.”
a[cha]bi ∪ – ∪ m. nom. sg. 8a.
achabi ∪ – ∪ m. nom. sg. 29a.
- avharaṇa** n., PS *ābharaṇa*, “ornament, jewellery.”
avharaṇehi – ∪ ∪ ∪ ∪ instr. pl. 32a.
- aḥhi** n., P *aḥhi*, S *asthi*, “bone.”
ni(r)masaaḥhi[s](ame) – – ∪ – – ∪ × m. nom.
pl. 15a.
- ahu** pron. 1st pers., PS *ahaṃ*, BHS also *ahu* (BHSG
§ 20.7) amongst other forms, “I.”
- ahusaṃṇā** f., BHS cf. *ahasamjñā* (Rgs), S cf. *ātma-*
samjñā, “[wrong] idea of ‘I.’”
ahusaṃṇā ∪ ∪ – ∪ nom./acc. sg. 27c.
- erṣi/irṣi?** adj., cf. P *esi(n)*, S *eṣin*, “seeking.”
hiṭerṣi ∪ – – m. nom. sg. 19a.
- eṣamaṇa** adj., cf. P *issamāna*, S *iṣyamāna* (*eṣya-*
māna?), cf. BHS *iṣyate/iṣyati*, “pursuing,
seeking.” Cf. also *erṣi*.
eṣamaṇa – ∪ ∪ – ∪ m. nom. sg. 17a, 24a.

- eva** ind., P *eva/yeva/va*, S *eva*, “indeed” (or pleo-
nastic).
taseva – – – (S *tasyaiva*) 12c.
śoga[s ta]ṣ[e]apri[a/ya] (reading uncertain;
emend to *śogas tasevapriya/ya*, S *śokas ta-*
thaivāpriyaḥ, or see *aṣa* and *kaṣa*) – – ∪ –
– ∪ × 13c.
- irṣi?** See *erṣi*.
- idra?** See *satvidra*.
- idria** n., PS *indriya*, “senses, sense organs.”
gu[t]e[d]r[i](y). (reading and ending uncer-
tain) – – ∪ – 34c.
muṭidrio – – ∪ – m. nom. sg. (meaning uncer-
tain) 23c.
- ita** pron., PS *idaṃ*, “this.”
sarvasaṃkhatam ita – ∪ – ∪ ∪ ∪ – n. acc. sg.
25c.
- itara** adj., P *ittara*, BHS/S *itvara*, “transient, mo-
mentary, fleeting.”
i[ta](ra) – ∪ × m. nom. pl. 15c.
- iśvara** m., G also *iśpara*, P *issara*, S *iśvara*, “lord.”
logiśva(ra/o) – – ∪ × m. nom./voc. sg. 10a.
- *okramadi** v., P *okkamati*, S *avakramati/avakrāma-*
ti, “comes down, enters.”
[o](k)r(a)[mi] – ∪ × 3rd sg. pret. 18a.
- uaya/uvaya** m., PS *upāya*, “way, means, method,
expedient.”
- uayakuṣālo/uvayakuṣāla** adj., P *upāyakusala*, S *upā-*
yakuṣāla, “skilful in expedients, good in
means [to success].”
uayakuṣālo ∪ ∪ ∪ ∪ – m./n. nom./acc. sg. 14c.
uvayaku[ṣā]lo ∪ – ∪ ∪ ∪ – m. nom./acc. sg.
36a.
- upama** f., G also *uama/uvama*, PS *upamā*, “simile,
resemblance.”
mayopama – – ∪ – m. nom. pl. 15c.
- uvaya** See *uaya*.
- uvaṣa-** uncertain.
[u]vaṣa- (incomplete; reading and meaning un-
certain) ∪ ∪ – or – – ∪ 42a.
- *uvaṣakramadi** v., P *upasaṅkamati*, BHS *upasaṅ-*
kramati, S *upasaṅkrāmati*/^o*kramate*, “ap-
proaches.”
uvaṣakrami ∪ ∪ – ∪ – 3rd sg. pret. 24a.
- uvaṣakramitva** abs., P *upasaṅkramitvā/upasaṅkamma*,
BHS *upasaṅkramitvā*, S *upasaṅkramya*,
“having approached.”
uvaṣakramitva ∪ ∪ – ∪ – ∪ 26a.
- utara** See *aṇutara*.

- utama** adj., PS *uttama*, “best, most.”
rukṣuta[m](a/e/o) – – ∪ × m. acc./loc. sg. (alternative reading: *rukṣaṃta[va]*) 17c.
- utrasta** adj., P *utrasta*, S *utrasta*, “terrified, frightened.”
- utrastacita** adj., P *utrastacitta*, S *utrastacitta*, “someone whose mind is frightened.”
utrastacita (ending uncertain) – – ∪ – – pl.? 34a.
- uka** f., P *ukkā*, S *ulkā*, “fire(brand).”
giṇukadahāṇa ∪ – ∪ ∪ ∪ – m. nom. sg. 11a.
triṇukasadiṣā ∪ – ∪ ∪ ∪ – m. nom. pl. 15a.
- ughriṣā/ghriṣā** abs., P *uggayha/uggaṇhetvā*, S *ud-grhya* (or BHS *grhya*), “having raised” or “having taken.”
ghriṣā or (-*u*)*ghriṣā* – ∪ 24c.
- rada** adj., PS *rata*, “taking pleasure.”
rado ∪ – m. nom. sg. 23c.
- raṭi** f., G *radi*, P *ratti*, S *rātrī*, “night;” or PS *rati*, “lust.”
raṭie – – – gen./loc. sg. or ∪ – – gen. sg. 2c.
- raya** m., P *rāja(n)*, S *rājan*, “king.”
gayarayo ∪ – – m. nom. sg. 18a.
- raṣa 1** m., PS *rasa*, “taste, juice.”
sarvarasaṇa – ∪ ∪ ∪ ∪ m. gen. pl. 21c.
- raṣa 2** m., PS *ratha*, “chariot.”
raṣa ∪ – or *patiraṣa* – ∪ ∪ ∪ – nom. pl. 32c.
- raṣagrpravara** m., S **rasāgrpravara*, “best [and] most excellent of tastes.”
raṣagrprava[ra] ∪ – ∪ ∪ ∪ – m. nom. pl. 21a.
- raga** m., PS *rāga*, “passion, desire.”
- ragavaṣa** m., P *rāgavaṣa*, S *rāgavaṣa*, “under the influence of passion.”
ragavaṣeṇa – ∪ ∪ ∪ ∪ m. instr. sg. 28a.
- ragahata** adj., P *rāgahata*, S **rāgahata*, “struck by desire.”
ragahata – ∪ ∪ ∪ – m./n. nom. pl. 16c.
- rukṣa** m./adj., P *rukṣha*, S *vrkṣa*, “tree;” or P *lūkha*, S *rūkṣa*, “cruel, evil, harsh, severe.”
- rukṣaṃtava?** adj., S **rūkṣantapa*, “one whose austerities are severe, rigorous ascetic.”
rukṣaṃta[va] – – ∪ × m. nom./voc. sg. (less certain alternative for *rukṣuta[m](a/e/o)*) 17c.
- rukṣutama** adj., S **vrkṣottama*, “best of trees,” or S **rūkṣottama*, “most evil one.”
rukṣuta[m](a/e/o) – – ∪ × m. acc./loc. sg. (or read *rukṣaṃta[va]?*) 17c.
- para** or **kare** adj., PS *para*, “other.” See also ***karodi**.
para or *kara* or *kar(e)* (uncertain) ∪ – perhaps acc. pl. 41c.
- parama** adj., PS *parama*, “highest.”
paramo ∪ – – m. nom. sg. 3a, 3c.
- pariṣa** f., P *parisā*, S *pariṣad/parṣad*, “assembly.”
pari[ṣa] or *pari[ṣ](e)* ∪ ∪ – acc./loc. sg. 8a.
- pariyiṭa** adj., PS *parijita*, “overpowered.”
zaradrobalyapariyiṭa ∪ – – ∪ ∪ ∪ ∪ nom. pl. 39c.
- *parvayadi** v., P *pabbajati*, S *pravrajati*, “goes forth (as monk).”
parvayi – ∪ – 3rd pret. 31a.
- palara-/palvara-/ḷgata?** n., P *pallara*, BHS *palvara*, S *palvala*, “pond.”
pala[rag/g](ata?) or *pal[v]a[rag/g](ata?)* – ∪ ∪ – f. acc. pl. 37a.
- paḍara** adj., P *paṇḍara*, S *pāṇḍara*, “white.”
- paḍaravaṇa** adj., P *paṇḍaravaṇa*, S *pāṇḍaravaṇa*, “white-coloured.”
paḍaravaṇo – ∪ ∪ ∪ – m. nom. sg. 18a.
- paḍirakṣaṇa?** n., cf. S **pratirakṣaṇa*, “protecting.”
Cf. **paḍijagaṇa**.
paḍira[kṣa]ṇa (or *-ṇ[e]* or *paḍija[ga]ṇa* or *-ṇ[e]*; uncertain) ∪ ∪ ∪ ∪ – 41c.
- paḍijagaṇa?** n., cf. P *paṭijaggana*, “caring, fostering, attention.” Cf. also BHS s.v. *prati-jāgati* for various other meanings. Cf. **paḍirakṣaṇa**.
paḍija[ga]ṇa (or *-ṇ[e]* or *paḍira[kṣa]ṇa* or *-ṇ[e]*; uncertain) ∪ ∪ ∪ ∪ – 41c.
- pava** adj./n., PS *pāpa*, “evil.”
pava – ∪ acc. sg. (or in cpd as *pavavivare?* – ∪ ∪ ∪ – m./n. loc. sg.) 26c.
- pavakarma** or **bahupavakarma** n. or adj., P *pāpakkamma* or *bahupāpa°*, S *pāpakarman* or **bahupāpakarma*, “evil deed” or “many evil deeds,” or “doers of (many) evil deeds.”
pava[karma] or *bahupava[karma]* (∪ ∪) – ∪ ∪ – nom./acc. pl. 38c.
- paṭa** n., PS *pada*, “place.”
ṇivritapaṭa – ∪ ∪ ∪ ∪ – nom./acc./abl.? sg. 34a.
- pati** or **patiraṣa** f./m./n., PS *patti* or S *pattiratha*, “foot-soldier” or “foot-soldiers [and] chariots.”
pati or *patiraṣa* – ∪ (∪ –) nom. pl. 32c.
- paṣia** (or **payia?**) abs. from $\sqrt{paś}$ or adj., **paṣia**: cf. G *paṣia* (Anav¹), P *passiya*, BHS *paṣiyya* (BHS § 35.42), S *drṣṭvā*; or **payia?**: cf. P *apāyi(n)*, S *apāyin* “perishing, perishable.”
paṣia – ∪ ∪ (or *payia/payia* n. nom./acc. sg.) 25c.
- puri-?** uncertain.
puri ta ... (uncertain) – – ∪ ... 28c.
- purima** adj., P/BHS *purima*, S cf. *puras/purā*, “former.”
purimaṣu ∪ – ∪ f. loc. pl. 17a.

- putra** m., P *putta*, S *putra*, “son.”
putra – ~ nom. pl. 32a.
- pradaṇa** n., P *padāna*, S *pradāna*, “gift, donation.”
- pradaṇajali** m., S **pradānāñjali*, “gifts [and respectfully] folded hands.”
p[r]adaṇa[jali] (reading uncertain) ~ ~ ~ ~ ×
 acc. sg. 12c.
- pravara** adj., PS *pravara*, “most excellent, foremost.”
pravaro ~ ~ ~ m. nom. sg. 11a.
pravaro or in cpd as *agrpravaro* (– ~) ~ ~ ~
 m. nom. sg. 21c.
[pravaro] ~ ~ ~ m. nom. sg. (possibly second
 member of a cpd) 40c.
(prava)[re] ~ ~ ~ m. loc.? sg. 35a.
satvpravaro ~ ~ ~ ~ m. nom. sg. 17a, 29a.
raṣagrprava[ra] ~ ~ ~ ~ ~ m. nom. pl. 21a.
- prata** adj., P *patta*, S *prāpta*, “attained, reached.”
balaprato ~ ~ ~ m. nom. sg. 8a.
prata ~ ~ f. nom. sg. 10c.
saṃkhataprata (emend to *saṃkaḍaprata*?) – ~
 ~ ~ ~ m./n. nom./acc. pl. 27a.
- praya** f., P *pajā*, S *prajā*, “people.”
praya ~ ~ nom. pl. 21a.
pra[ya] ~ × nom./acc. pl. 25a.
praya ~ ~ acc. pl. 22a.
[p](ra)[ya] ~ ~ acc. pl. 37a.
sarvapraya ~ ~ ~ ~ dat. sg. 5a.
sarvapraya ~ ~ ~ ~ acc.? pl. 36a.
- praṣaṇa** adj., P *pasanna*, S *prasanna*, “serene, clear.”
- praṣaṇamaṇasa** adj., P *pasannamana(sa)*, S *pra-*
sannamanas(a) or °*mānasa*, “one who has
 a serene mind.”
praṣaṇamaṇaṣo ~ ~ ~ ~ ~ m. nom. sg. 23c.
- praśpeḍita** adj., S *prakṣveḍita*, “shouted.”
praśpeḍi[t](a) ~ ~ ~ × nom. pl. 30c.
- prastaa** abs., P *paṭṭhāya*, S *prasthāya*, “having set
 out, proceeding.”
p[r]astaa ~ ~ ~ 13a.
- pria** See *apria*.
- pridi** f., P *pīti*, S *prīti*, “pleasure, delight.”
- pridimaṇa** P *pītimana(s)*, S *prītimanas*, “delighted.”
pridimaṇo ~ ~ ~ ~ m. nom. sg. 30a.
- ca/ca?** ind., PS *ca*, “and.”
[cā] ~ 7c.
cā ~ 34c.
ca? – (uncertain whether for S *ca* or as part of
 another word starting with *cadri(tri)* 23b.
- *caradi** v., PS *carati*, “acts, performs.”
-a[c](ari)/-a[ĉ](ari) ~ ~ ~ 3rd sg. pret. 5a.
care ~ × 3rd sg. pret. 23a.

- caria** f./n., G also *carya*, P *cariya/cariyā*, S *caryā*,
 BHS *cari/carī*, “practice, observance.”
caria ~ ~ ~ ~ nom. pl. 4c.
- *carima/ĉarima** adj., P/BHS *carima*, S *carama* (cf.
paścima), “last.”
ĉarime ~ ~ ~ ~ m. loc. sg. 40c.
- cata** adj., P *catta*, S *tyakta*, “given up, given away.”
cata ~ ~ ~ m. nom. pl. 32c.
- *cayadi** v., P *cajadi*, S *tyajati*, “gives up, renounces.”
cae ~ ~ ~ 3rd sg. pret. 20c.
- caga/ĉaga** m., P *cāga*, S *tyāga*, “generosity, renun-
 ciation.”
cago ~ ~ ~ acc. sg. 4a.
ĉaga ~ ~ ~ acc. sg. 40a.
- cirṇa** adj., P *ciṇṇa*, S *cīrṇa*, “practised.”
ci[r]ṇa ~ ~ ~ f./n. nom. pl. 4c.
- cita** n., PS *citta*, “mind.”
ustrastacita (ending uncertain) ~ ~ ~ ~ ~ pl.? 34a.
- citavaśaṇu-** adj., cf. P *cittavasānuga*/°*vatti(n)*, S *cit-*
tavaśānu(√ga/vṛt), “follower of the wishes
 of one’s mind.”
citavaśaṇ[u]- (incomplete) ~ ~ ~ ~ ~ 38a.
- cigitsaga** m., P *tikicchaka*, S *cikitsaka*, “physician.”
cigitsagaṇa ~ ~ ~ ~ ~ gen. pl. 3a.
- cora** m., P *cora*, S *cora/caura*, “thief.”
coro ~ ~ ~ nom. sg. 7c.
- ṇa** ind., PS *na*, “not.”
ṇa ~ 13c.
ṇasti ~ ~ 13c. See *asti*.
- ṇaṇa** ind., PS *nānā*, “manifold, various.”
- ṇaṇakakhaḍadhaka** m., S **nānākakkhaḍadhvāṅkṣa*,
 “different cruel/deceitful crows/scoundrels.”
 The word *dhaka* may be used in the figu-
 rative sense. It usually denotes impertinent
 and bad people (cf. SWTF s.v. *dhvāṅkṣa*
 and *dhvāṅkṣin*). Cf. also P *kakkaṭa(ka)*, S
karkaṭa(ka), “crab.” In this case, the cpd
 would mean “different crabs and crows,”
 but the context remains obscure.
ṇaṇakakhaḍadhaka ~ ~ ~ ~ ~ m.
 nom./acc. pl. 36c.
- ṇaṇakritsagaṭa** adj., S **nānākṛcchragata*, “fallen
 into manifold miseries.”
ṇaṇakritsagaṭaṇa ~ ~ ~ ~ ~ m. gen. pl. 5c.
- *ṇadadi** v., PS *nadati*, “sounds, roars.”
ṇaṭaṣ[i] ~ ~ ~ 2nd sg. 8a.
- ṇaṭi** not entirely clear, perhaps Skt **anati* (see BHSD
 s.v. *anativara*), “best.” Cf. also G *ṇadi*, PS
nadī, “river” and G **ṇadadi*, PS *nadati*,
 “sounds, roars.”
ṇaṭi ~ ~ ~ m. sg. nom.? (theoretically, also 3rd
 sg. pret. of G **ṇadadi*; or, in case of the

- reading *natīsu* √ – √, f. loc. pl., “in the rivers”) 6a.
- ṇayaga** m., PS *nāyaka*, “leader.”
na[y](ago) – √ × nom. sg. 31c.
ṇayaga – √ × voc. sg. 22c.
ṇaya[g](a) – √ × or *viṇaya[g](a)* – – √ ×
(read *vi-* m.c. as a long syllable) m. nom.
sg. or pl. 29c.
- ṇayuta** m./n., P *nahuta*, BHS *nayuta*, S *niyuta*, “a myriad.”
ka[r]paṇayuta – √ √ √ – acc. pl. 23a.
karpakoḍiṇayuta – √ √ √ √ – acc. pl. 25a.
bahusatvakoḍiṇayuta √ √ √ √ √ √ – acc.
pl. 31c.
- ṇaṣa** m., PS *nātha*, “protector.”
ṇa[so] – √ nom. sg. 3c.
ṇaṣo – – nom. sg. 5a, 5c.
ṇaṣa – √ voc.? sg. 35c.
- ṇaṣavara** m., PS **nāthavara*, “best of protectors.”
ṇaṣavarasa – √ √ √ gen. sg. 12a.
- ṇama** n., P *nāma*, S *nāman*, “name.”
- ṇamagrahaṇa** n., P *nāma(g)gahaṇa*, S *nāmagrahaṇa*, “calling the name, remembering the name, naming.”
ṇamagrahaṇe – √ √ √ – loc. sg. 12a.
- ṇamida** adj., PS *namita* (or *nāmita*), “made bent, inclined” or “presented” (meaning not entirely certain).
ṇamido √ – m. nom./acc. sg. 36a.
- ṇamuyi** Npr. m., PS *namuci*, “Namuci, name of Māra.”
ṇamuyi √ √ – acc. sg. 17c.
- ṇasti** See *asti*.
- ṇega** See *anega*.
- ṇirmasa** adj., P *nimmaṇsa*, S *nirmāṇsa*, “fleshless.”
- ṇirmasaaḥiṣama** adj., S **nirmāṇsāsthisama*, “like bones without flesh.”
ṇi(r)masaaḥi[s](ame) – – √ – – √ × m. nom.
pl. 15a.
- ṇica** adj., P *niccā*, S *nityam*, “always.”
ṇico – √ acc. sg./adv. 23c.
- ṇiṣaṇa** adj., P *nisinna*, S *niṣaṇṇa*, “seated.”
ṇiṣaṇo √ – √ nom. sg. 26c.
- ṇivriṭa** adj., P *nibbuta*, BHS *nirvṛta*, “happy, released.” Cf. also P *nibbidā*, BHS *nirvidā*, S *nirvid*, “disgust.”
- ṇivriṭapata** n., P *nibbudapada*, S *nirvṛtapada/nirvṛtipada*, “the place of happiness/nirvāṇa.”
ṇivriṭapata (read *ṇivriṭi>pata?*) – √ √ √ –
nom./acc./abl.? sg. 34a.
- ṇita?** abs. or unclear, P *netvā/netvāna*, S *nītvā*, “having directed.”
ṇita (segmentation and interpretation uncertain) – √ 27c.
- ṇihatva** abs., P *nihacca/nihantvā/nihanitvā*, BHS *nihatvā*, S *nihatya*, “having struck down, having slain.”
[ṇi]ha[tva] √ – – 9c.
ṇihatva √ – – 24c.
- ladha** adj., P *laddha*, S *labdha*, “attained, obtained.”
ladho – – m. nom. sg. 6c.
- ladhva** abs., G also *ladha*, P *laddhā/laddhāna/la-bhitvā*, S *labdhvā*, “having gained, having obtained.”
ladhva – – 6a.
- loga** m., PS *loka*, “world, people.”
logo – √ nom. sg. 10c.
logo – – acc. sg. 16a.
[sa]rvaloge – √ √ √ loc. sg. 29c.
- logajeṭha** m., P *lokajeṭṭha*, S *lokajyeṭṭha*, “first one of the world.”
logajeṭṭhe – √ √ √ voc./loc. sg. 35a.
- logiśvara** m., P *lokissara*, S *lokeśvara*, “lord of the world.”
logiśva(ra)lo – – √ × m. nom./voc. sg. 10a.
- darśiga?** adj./m., S *darśika?*, “one who shows, showing.”
am[aa]da(r)[śig](o) (reading uncertain) √ √ – √ × m. nom. sg. 16a.
- data/damṭa** adj., P *danta*, S *dānta*, “tamed, controlled.”
damṭa – – m. nom. sg. 7c
da[m]to – – m. nom. sg. 7c.
dato – √ m. nom. sg. 23a.
damṭa – – m. nom. pl. 7a.
- daṭṭha** adj., P *daṭṭha*, S *daṣṭa*, “bitten.”
daṭṭha – √ f. nom. sg. 42c.
- dama** m., PS *dama*, “self-restraint.”
dame √ loc. sg. 23c.
- dahaṇa** m., P *ḍahana/dahana*, S *dahana*, “fire.”
giṇukadahana √ √ √ √ – m. nom. sg. 11a.
- deva** m., PS *deva*, “god, deity.”
deva – √ nom. pl. 30c.
sadevamaṇ[u]yo √ √ √ √ – m. nom. sg. 10c.
- diva** adj., P *dibba/dibya/divya*, S *divya*, “heavenly.”
diva – √ m. nom. pl. 18c.
- diva or divakara** m. or adj., P *dīpa* or *divya/dibba*, S *dīpa* or *dvīpa* or *divya*, “light, lamp” or “island” or “heavenly.” The intended meaning is not sure. Cf. also S *dīpaṅkara*, “light-maker” (the sun or an epithet or name of a buddha).
diva kare or *diva(m) kare* or *diva(m)kare* – –
√ – (ending uncertain; cf. also **karodī*) 6a.
- durmaḍi/durmaṭi** adj., P *dummaṭi*, S *durmaṭi*, “weak-minded, evil-minded, ill-disposed.”
durmaṭi – √ – m. nom. sg. 9a.

- du[rma]di* – ◡ × m. nom. sg. 24a.
durmadi – ◡ ◡ m. nom. pl. (or sg.?) 8c.
- dukha** n., P *dukkha*, S *duḥkha*, “pain, suffering.”
dukha[h](i) – ◡ × instr. pl./dual 20a.
- dukhaśada** n., P *dukkhasata*, S *duḥkhaśata*, “hundred[fold] pain.”
dukhaśadehi – ◡ ◡ ◡ ◡ instr. pl. 39a.
- dukhida** See *duhida*.
- dukara** adj./n., P *dukkara*, BHS also spelt *duskara*, S *duṣkara*, “difficult to perform.”
dukara – ◡ ◡ f./n. nom. pl. 4c.
- duhi** num., P *dvīhi*, BHS *dvihi*, S *dvābhyām*, “two.”
[du]hi ◡ – instr. 20a.
- duhida/duhita/dukhida** adj., P *dukkhita*, S *duḥkhita*, “pained, suffering, distressed.”
duhita ◡ ◡ – m. nom. pl. 19c.
duhita ◡ ◡ – m./n. nom./acc. pl. 27a.
duhida ◡ ◡ – m./n. nom. pl. 28a.
dukhida – ◡ ◡ f. acc. pl. 22a.
[duh](i)[ta] ◡ ◡ – nom. pl. 33c.
- driṭha** adj., P *ditṭha*, S *drṣṭa*, “seen, appearing.”
driṭha – ◡ m. nom. sg. 22c.
dri[ṭha]? (probably to be emended to *driṭh*◡◡ or *hriṭha*, m. nom. pl.) – ◡ 30c.
- driṭhva/driṭhvaṇa/drisva/drisvaṇa** abs., P *disvā*/*disvāna*/*diṭṭhā*/*daṭṭhā*/*daṭṭhu*, S *drṣṭvā*, “having seen.”
[d](r)[iṭhva] or *[d](r)[iṭhvaṇa]* or *[s](r)[iṭhva]* or *[s](r)[iṭhvaṇa]* – – (◡) 9a.
dri[ṭh]va – – 25a.
[d](r)[iṭhva] – ◡ 37a.
dri[ṭha]? (probably to be emended to *driṭh*◡◡ or *hriṭha*, m. nom. pl.) – ◡ 30c.
driṣva – ◡ 22a.
dri[svaṇa] – – ◡ 16c.
- drobalya** n., P *dubbalya*/*dubballa*, S *daurbalya*, “weakness.”
zardrobalyapariyāta ◡◡ – – ◡ ◡ ◡◡ ◡ nom. pl. 39c.
- bala** 1 n., PS *bala*, “strength, power, force, army.”
balo or *viryabalo* (– ◡) ◡ – acc. sg. 19a.
ñāṇabalo – ◡ ◡ – acc. sg. 6a.
sabalo ◡ ◡ – m. acc. sg. 17c.
- bala** 2 adj., PS *bāla*, “young, fool, child.”
bala – – m. nom. sg. or pl. 8c.
- balaprata** adj., P *balappatta*, S *balaprāpta*, “one who has attained strength.”
balaprato ◡◡ – – m. nom. sg. 8a.
- balava** adj., P *balava(nt)*, S *balavant*, “strong, powerful; having an army.”
balavo ◡ ◡ – m. nom. sg. 7c.
balava ◡ ◡ – m. nom.? sg. 27c.
balavado ◡ ◡ ◡ – m. nom./acc. sg. 24c.

- badhaṇa** n., PS *bandhana*, “bond.”
badhaṇe – ◡ ◡ instr. pl. 16a.
- bahu** 1 adj., PS *bahu*, “many.”
[bahava] ◡ ◡ – f./n. nom. pl. 4c.
bahava ◡ ◡ – m. nom. pl. 32a.
bahava ◡ ◡ – m./n. nom. pl. 39a.
bahuṇi ◡ ◡ ◡ n. acc. pl. 23a.
- bahu** 2 adv., PS *bahu*, “highly, often.”
bahu ◡ – 22a, 32c.
- bahu** or **bahupavakarma** adv./adj./n., P *bahu* or *bahupāpakamma*, S *bahu* or **bahupāpakarma*, “many” or “many evil deeds” or “doers of many evil deeds.”
bahu or *bahupava[karma]* ◡ ◡ (– ◡ – ◡) nom./acc. pl. 38c.
- bahula** adj., PS *bahula*, “full of.”
kileśabahula ◡ – ◡ ◡ ◡ – m./n. nom. pl. 16c.
- bahuviśa** adj., PS *bahavidha*, “manifold.”
bahuvi[śa] ◡ ◡ ◡ – n. nom. pl. 22c.
- bahusatvakoḍiṇayuta** n., S *bahusa(t)tvakoḍiṇayuta*, “many myriads of beings.”
bahusatvakoḍiṇayuta ◡ ◡ – ◡ ◡ ◡ ◡ – acc. pl. 31c.
- boṣi** f., G also *bodhi*, PS *bodhi*, “awakening.”
boṣi – – nom. sg. 10c.
bo[ṣi] – – acc. sg. 13a.
bo[ṣi] – – acc. sg. 27c.
- boṣivaḍa** m. BHS *bodhivaṭa* (cf. S *bodhidruma*), “tree of awakening.” (In this context, *vaṭa* does not denote the banyan tree.)
boṣivaḍo – – ◡ – m. nom./acc. sg. 26a (–*ṣi*– is long *m. c.*)
- boṣiśatva** m., G also *bodhisatva*, P *bodhisatta*, BHS *bodhisatva*, S *bodhisattva*, “the Bodhisattva, a bodhisattva.”
boṣiśatv(o) – ◡ ◡ ◡ nom. sg. 4a.
boṣiśatvo – ◡ ◡ ◡ nom./acc. sg. 30a.
- budha** adj./m., PS *buddha*, “the Buddha, a buddha.”
varab[u]dhaṇa[ṇav]i[ṣ](ayo) ◡ ◡ – ◡ ◡ ◡ ◡ – m. nom. sg. 6c.
- brama** Npr. m., P *brahma(n)*, S *brahman*, “Brahmā.”
b[r]amo – – nom. sg. 35a.
- ḍaṣu** adj., G cf. *ḍahu* (Dhp^k), P cf. *ḍaha(t)/daha(t)*, *ḍahanta/dahanta/ḍayhanta*, pass. *ḍayhanta/ḍayhanta*, S cf. *dahant*, “burning.”
ḍaṣu ◡◡ m. nom. (or acc.?) sg. 9a.
ḍaṣu ◡◡ m. nom. pl. (or read *ḍaṣute*, 3rd pl. pass.?, see **ḍahadi/*dahadi*) 9c.
- *ḍahadi/*dahadi** v., P *ḍahati/dahati*, S *dahati*, “burns.”
ḍaṣute ◡◡ – 3rd pl. pass.? (S *dahyante*, or read *ḍaṣu te*, see *ḍaṣu*) 9c.

śada adj./n., P *sāta*, S not entirely clear (cf. BHS *sāta/śāta* and S *śānta* or *śrānta*), “content, pleased.” For G *śada* cf. Burrow 1937: 126; Schlosser 2016: 183–184.
śado – – m. nom. sg. 10c.

śadha f., P *saddhā*, S *śraddhā*, “faith, trust.”
śadha – – acc. sg. 10a.

vara adj., PS *vara*, “excellent, best.”
ṇaṣavarasa – – – – gen. sg. 12a.
śaśa[n](ava)[ro] (reconstruction uncertain) – – – – acc. sg. 34c.

***varadi?** (or ***vivaradi?**) v., S *vṛṇoti/varate/varati*, “stops, keeps away” or “reveals.”
vi vare (or *vivare*) – – – 3rd pret. (theoretically also m./n. loc. sg. from *vivara* or *pa-vavivara*) 26c.

varabudhañāṇaviśaya m., S **varabuddhajñānaviśaya*, “excellent range of the knowledge of a buddha.”
varab[u]dhañā[ṇav]i[ś](ayo) – – – – – – – – m. nom. sg. 6c.

varadharmā m., P *varadhamma*, S *varadharmā*, “the excellent Buddhist doctrine, the excellent dharma.”
varadharmo ≡ – – acc. sg. 11c.

vaṇa m., G also *varṇa*, P *vaṇṇa*, S *varṇa*, “colour.”
paḍaravaṇo – – – – m. nom. sg. 18a.

vaḍa m., PS *vaṭa*, normally “banyan tree (*Ficus benghalensis*),” here probably only “tree.”
boṣivaḍo – – – – m. nom./acc. sg. 26a.

vavaṇa adj., P *vyāpanna/byāpanna*, S *vyāpanna* (usually in the cpd *vyāpannacitta*), “evil, malicious.”
vava[ṇa] – – – f. nom./acc. pl. 25a.

vaṭi adj., PS *vādin*, “proclaimer.”
vaṭiṇa – – – m. gen. pl. 11a.

vaya f., P *vācā*, S *vāc/vācā*, “speech, words.”
vaya – – acc. sg. 29a.

vaśa/vaśā m., P *vasa*, S *vaśa*, “control, power, influence.”
ragavaśeṇa – – – – instr. sg. 28a.
mohavaśeṇa – – – – instr. sg. 28c.
citavaśaṇ[u]- (incomplete) – – – – 38a.

vahaṇa n., PS *vāhana*, “chariot, riding animal, retinue, army.”
savahaṇa – – – – m. nom. pl. 9c.

vi ind., G also *avi*, P *api/pi*, S *api*, “even, also” (or pleonastic).
vi – (not entirely certain) 26c.
vi – (or part of *viṇaya[g](a)* – – – × if *vi* is read as a long syllable *m.c.*) 29c.

viraya adj., PS *viraja(s)*, “spotless.”
virayo – – – m. nom./acc. sg. 26a.

virya or viryabala n., P *virīya* or *virīyabala*, S *vīrya* or *vīryabala*, “energy, heroism” or “power of energy.”
virya or *viryabalo* – – (– –) n. acc. sg. 19a.

vipramuta adj., P *vippamutta*, S *vipramukta*, “delivered.” Cf. also *muta*.
vipramuto – – – – m. nom. sg. 16a.

viṇaya m., PS *vinaya*, “(monastic) discipline.”
dharmaviṇa[ye] – – – – loc. sg. 35c.

viṇayaga? m., PS *vināyaka*, “leader.”
viṇaya[g](a) – – – × (alternative reading for *viṇaya[g](a)* if *vi-* is read *m.c.* as a long syllable) m. nom. pl. 29c.

viśaya m., P *visaya*, S *viśaya*, “range, field, area.”
varab[u]dhañā[ṇav]i[ś](ayo) – – – – – – – – nom. sg. 6c.

***vivaradi/vivara** See ***varadi**.

viviśa adj., PS *vividha*, “various, different.”
viviśa – – – m. nom. pl. 7a; n. acc. pl. 10a; n. nom. pl. 13a, 14a.
vivi[śa] – – – n. nom./acc. pl. 33a; m. nom./acc. pl. 36c.
[vivi]śa – – – n. nom./acc. pl. 38c.

-viśa See **viviśa**, **bahuviśa**.

viṇa See **soviṇa**.

vihara m., PS *vihāra*, “place, state.”
metraviharo – – – – nom./acc. sg. 14c.

***vruhedī** v., G cf. *brohāi* (S *br̥ṃhaya*; Dh^k), P *brūheti* (cf. also *vaḍḍhati*), S *br̥ṃhayati* (cf. also *vardhayati*), “increases.” See also ***savruhadī**.
vruhae – – – 3rd sg. pret. (or pres.part., nom. sg.) 4a, 40a.

vyayama(t) adj., P cf. *vāyama(nt)*, S *vyāyamant*, “endeavouring.”
vyayamado – – – – m. nom.? sg. (cf. also 2rd pl. imp., S *vyāyamata*) 34c.

vyasi m., P *vyādhi/byādhi*, S *vyādhi*, “illness.”
v[y]i[ś]i (read *vyasi* or in cpd as *vyasiṃaraṇo*) – – (– –) nom. sg. 13c.

vyasiṃaraṇa n., P *vyādhimaraṇa/byādhi°*, S *vyādhimaraṇa*, “illness and death.”
v[y]i[ś]i[marāṇo] (read *vyasi°*) – – – – – – nom. sg./dual (or to be read as two words as *vyasi maraṇo*) 13c.
jaravyasiṃaraṇeṇa ≡ – – – – – n. instr. sg. 20a.

vyasiḡhṛasīda adj., S *vyādhigrasta*, “consumed by illness.”
vyasiḡhṛa[s](ida) – – – – nom. pl. 39c.

ta pron., P *ta(d)*, S *tad*, “this, he.”
sa – m. nom. sg. 7c.
ta – m. acc. sg. 17c, 26a.

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gha
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ṇa
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- ta* – m./n. acc. sg. (or part of *ghanata* ≈ – , uncertain) 34a.
ta? √ (uncertain; maybe part of another word) 28c.
tasa – – m. gen. sg. 12a.
taseva – – – m. gen. sg. (S *tasyaiva*) 12c.
taspi – √ m. loc. sg. 8c.
te – m. nom. pl. (or enclitic for 2nd instr. sg.?) 7a.
te – m. nom. pl. (or enclitic for 2nd instr. sg. or part of *ḍasute*, see **ḍahadi*/**dahadi*) 9c.
[te] (or *[te]* or *[-tme]*; uncertain) – 41c.
- taṣa** f., P *taṣhā*/*tasiṇā*/*tasiṇā*, S *trṣṇā*, “thirst, desire, craving.”
- taṣaghraṣida** adj., S *trṣṇāgrasta*, “devoured by craving.”
taṣaghraṣida – √ √ √ – m./n. nom. pl. 28c.
- tava?** adj., P *tapa(s)*, S *tapas*, “austerities.”
rukṣaṃta[va] – – √ × m. nom./voc. sg. (uncertain; or read *rukṣuta[m](a/e/o)*) 17c.
- tatra** adv., PS *tatra*, “there.”
tatra – √ 26c.
- taṣa/taseva** adv., PS *tathā* / S *tasyaiva*, “as well as.”
śoga[s ta]ṣ[e]apri[a/ya] (reading uncertain; emend to *śogas tasevapria/ya*, S *śokas tathaiṅvāpriyaḥ* or see *aṣa* or *kaṣa*) – – √ – – √ × 13c.
- toṣida** adj., P *tosita*, S *toṣita*, “content, satisfied.”
[toṣida] – √ × f. nom. pl. 21a.
- turaga** m., PS *turaga*, “horse.”
turaga or in cpd as *kaṇeruturaga* (√ – √) √ √ – nom. pl. 32c.
- traṇa** n., P *tāṇa*, S *trāṇa*, “shelter, protection.” See also *atraṇabhūta*.
traṇ[o] – √ n. nom./acc. sg. 23d.
- tri** num., P *ti*, S *tri*, “three.”
- triṇa** m./n., P *tiṇa*, S *trṇa*, “straw, grass.”
- triṇukasadiṣā** adj., P *tiṇukkāsadisa*, S *trṇolkāsadrśā*, “resembling a straw fire.”
triṇukasadiṣā √ – √ √ √ – m. nom. pl. 15a.
- trita** See *atrita*.
- tribhava** m., P *tibhava*, S *tribhava*, “the three spheres of existence, triple world.”
tribhave √ √ – m. loc. sg. 29c.
- tva** pron., P *tvaṃ*/*tvaṃ*, S *tvam*, “you.”
tva – nom. sg. 22c.
tvaya √ √ instr. sg. 35c.
te – 3rd. m. nom. pl. (or enclitic for 2nd instr. sg.?) 7a.
te – 3rd. m. nom. pl. (or enclitic for 2nd instr. sg.?) or part of *ḍasute*, see **ḍahadi*/**dahadi*) 9c.
[te] (or *[te]* or *[-tme]*; uncertain) – 41c.
- ya 1** pron., P *ya*, S *yad*, “who, which, what.”
ye (or *yai*) – n. instr. pl. 22c.
yeh[i] – – m./n. instr. pl. 18c.
yeh[i] – – m. instr. pl. 21a.
- ya 2** ind., P *ya*, S *yad*, “that, since.”
ya – 10c, 31a.
- yatra** adv., PS *yatra*, “where.”
yatra – – 13c.
- yaṭha** adj., P *yīṭha*, BHS *yaṣṭa* (BHS § 34.13), S *iṣṭa*, “sacrificed.”
yaṭha – – n. nom. pl. 13a.
- yaṣa** adv., PS *yathā*, “as, like.”
yaṣa √ √ 42a, 42c.
- yaga** m., PS *yāga*, “offering, sacrifice, donation.”
- yagaśata** n., S **yāgaśata*, “a hundred sacrifices.”
yagaśata – √ √ – nom. pl. 13a.
- yusa** m./n., A) scribal error for G *guṣa*/*guṣa*, PS *gūtha*, “feces, excrement” (in the same meaning as *miḍha*); B) cf. P *yūsa* (PTSD: “juice, soup”) and S *yūṣa*, KEWA s.v. *yūḥ*: “Brühe” with reference to Middle Low German “Jauche”), “urine?” (otherwise unattested); C) PS *yūtha*, “herd of animals” or “large quantity.”
miḍhayuṣaṣaṭi[ṣa] – √ – √ √ √ – nom. pl. 42a.
- ṭhaṇa/ṭhaṇa** n., G also *ḥhaṇa*, P *ṭhāna*, S *sthāna*, “state, place, stage” (and other meanings).
ṭhaṇo – – nom./acc. sg. 14c.
ṭhaṇe – – loc. sg. (or instr. pl.) 19b.
- ṭhadha** adj., P *thaddha*, S *stabdha*, “arrogant, dull.”
ṭhadha – – n. nom. pl. 14a.
- kara/-gara 1** See *bhayagara* and *diva* or *divakara*.
- *-kara/-gara 2** See *mohadhagara*.
- *karodi** v., PS *karoti*, “makes.”
ka[ro] (uncertain, perhaps a part of a word) √ – 41a.
kare in *diva kare* or *diva(m) kare* or *diva(m)-kare* (uncertain) (– –) √ – (perhaps 3rd sg. pret. or part of a cpd) 6a.
kara or *kar(e)* or *para* √ – perhaps 3rd sg. pret. 41c. See *para*.
garisu √ √ 3rd pl. pret. 30c.
- karpa** m./n., P *kappa*, S *kalpa*, “aeon, kalpa.”
- karpaṇayuta** m./n., P *kappanahuta*, BHS *kalpanayuta*, S *kalpaniyuta*, “myriads of aeons.”
ka[r]paṇayuta – √ √ √ – acc. pl. 23a.
- karpakoḍinayuta** m./n., BHS *kalpakoḍinayuta*, S *kalpakoḍiniyuta*, “myriads of aeons.”
karpakoḍinayuta – √ √ √ √ – acc. pl. 25a.
- karpaśata** n., S *kalpaśata*, “a hundred aeons.”
karpaśata – √ √ – acc. pl. 10a.

- karma** n., P *kamma*, S *karman*, “deed.”
pava[karma] or *bahupava[karma]* (~ ~) - ~ ~
 ~ nom./acc. pl. 38c.
- karmaphala** n., P *kammapala*, S *karmaphala*, “result of actions.”
[karm]aphalo - - ~ - acc. sg. 31c (the last syllable of *[karm]a-* is long *m. c.*)
- kaṇeru** or **kaṇeruturaga** m., P *kaṇeru*, S *kaṇeru/kaṇeru*, “elephant.”
kaṇeru or *kaṇeruturaga* ~ ~ ~ (~ ~ -) nom. pl. 32c.
- kala** m., PS *kāla*, “time.”
kale - ~ loc. sg. 40c.
- kaṭha** m./n., P *kaṭṭha* or *kaṇṭha*, S *kāṣṭha* or *kaṇṭha*, “(a piece of) wood” or “neck.”
kaṭhe - - loc. sg.? 8c.
- kaśa** adv., PS *katham*, “how.”
[ka]ś[e] (uncertain; or read *[sta]ś[e]* or *aś[e]*)
 ~ - 13c.
- kama** m., PS *kāma*, “sense pleasure, desire.”
kama - - nom. pl. 15a, 15c.
kame (or *kamai*) - - instr. pl. 22a.
- kaśava** Npr. m., P *kassapa*, S *kāśyapa*, “Kāśyapa.”
kaśa[v]e - ~ × loc. sg. 31a.
- kakhaḍa** adj., P *kakkhaḍa/kakkara* (see DP s.v. *kak-kara*² and *kakkhaḍa*), BHS/S *kakkhaḍa/khakhaḍa*, “violent, deceitful, harsh, rough.”
 Cf. also BHS *khakkhara* etc. as well as P *kakkaḍa(ka)*, S *karkaḍa(ka)*, “crab.”
naṇakakhaḍadhaka - - - ~ ~ ~ ~ m. nom./acc. pl. 36c.
- kileśa/kleśa** m., P *kilesa/klesa*, S *kleśa*, “defilement.”
kliśaṇa (read *kleśaṇa*) - - ~ gen. pl. 11a.
sarvakil<e>śaghru(ṭha) - ~ ~ ~ ~ ~ nom. pl. 33c.
- kileśabahula** adj., P *kilesabahula*, S *kleśabahula*, “full of defilements.”
kileśabahula ~ ~ ~ ~ ~ m./n. nom. pl. 16c.
- koḍi** f., P *koṭi*, S *koṭi/koṭi*, “a very high number.”
karpakoḍiṇayuta - ~ ~ ~ ~ ~ n. acc. pl. 25a.
bahusatvakoḍiṇayuta ~ ~ ~ ~ ~ n. acc. pl. 31c.
- kuśuma** n., PS *kusuma*, “flower, blossom.”
mutakuśuma - ~ ~ ~ ~ n. nom. pl. 18c.
- kuśala** adj., P *kusala*, S *kuśala*, “skilled.”
kuśalo ~ ~ - m. nom. sg. 3a.
uayakuśalo ~ ~ ~ ~ ~ m. nom./acc. sg. 14c.
uwayaku[śal]o ~ ~ ~ ~ ~ m. nom./acc. sg. 36a.
sukuśalo ~ ~ ~ - m. nom. sg. (or read *-su kuśalo?*) 6a.
aku[śa]ll[o] ~ ~ ~ - m. nom. sg. 9a.
- kuchi** m., P *kucchi*, S *kukṣi*, “belly, womb.”
ku[ch]i - - acc. sg. 18a.
- krida** adj., P *kata*, S *kṛta*, “made, caused.”
krido ~ - m. nom. sg. 10c.
- kritva** abs., G also *kitva*, P *katvā/katvāna*, S *kṛtvā*, “having made.”
k(r)it[v]a - - 12c.
- kritsagaṭa** adj., cf. G *kichakada* (Dhp^K), P *kiccha-gata*, S *ḷcchragata*, “fallen into misery.”
kritsagaṭana - ~ ~ ~ ~ m. gen. pl. 3c.
ṇanakritsagaṭana - - - ~ ~ ~ ~ m. gen. pl. 5c.
- krośa** m., G also *kodha/krodha*, P *kodha*, S *krodha*, “rage, anger.”
krośeṇa - - ~ instr. sg. 14a.
- kliśa/kleśa** See *kileśa/kleśa*.
- sa** See *ta*.
- sa** See *sabala*, *sadevamaṇuya*, *savahaṇa*, *saseṇa*.
- sarva** adj., P *sabba*, S *sarva*, “all.”
sar[va] (ending uncertain, perhaps first member of a cpd) - - 8a.
[sarva] (ending uncertain, perhaps first member of a cpd) - - 36c.
sarve - ~ m. nom. pl. 9c.
sarv[ai] or *sarve* - - n. instr. pl. 16a.
- sarvaraśa** m., P *sabbarasa*, S *sarvarasa*, “all tastes.”
sarvaraśana - ~ ~ ~ ~ gen. pl. 21c.
- sarvapraya** f., P *sabbapaṭṭā*, S *sarvapaṭṭā*, “all people, the whole world.”
sarvapraya - ~ ~ ~ ~ dat. sg. 5a.
sarvapraya - ~ ~ ~ ~ acc.? pl. 36a.
- sarvaloga** m., P *sabbaloka*, S *sarvaloka*, “all people, the whole world.”
[sa]rvaloge - ~ ~ ~ ~ m. loc. sg. 29c.
- sarvakileśaghruṭha** adj., S **sarvakleśaghṛṣṭa*, “crushed by all defilements.”
sarvakil<e>śaghru(ṭha) - ~ ~ ~ ~ ~ nom. pl. 33c.
- sarvasaṃkhata** adj., P *sabbasaṃkhata*, S *sarvasaṃskṛta*, “everything conditioned.”
sarvasaṃkhatam ita - ~ ~ ~ ~ ~ n. acc. sg. 25c.
- *sapraḷaśadi/*sapraḷaśedi** v., P *sampakāseti/saṃpakāseti*, S *saṃprakāśati/saṃprakāśayati*, caus.: “teaches, explains.”
sapra[ḷa]śi - ~ ~ ~ 3rd sg. pret. (in the meaning of a caus.?) 11c.
- saca** n., P *sacca*, S *satya*, “truth.”
sa[ca] - - acc. pl.? 16c.
- sada/sata** adv., PS *sadā*, “always.”
sada ~ ~ 11c.
sata ~ × 22a, 27a.
[sa]ta ~ × 33c.
(sata) ~ × 39a.
sata ~ ~ 41c.

sambhajana m./n. S *sambhājana*, “breaker, destroyer, breaking, destruction.”
sa[m]bha[ja]na (reading uncertain) – – ◡ ×
 m. nom. sg.? 11a.

saṃgha m., PS *saṅgha*, “assembly.”
gaṇasaṃgha ◡ ◡ – ◡ nom. pl.? 12c.

sahasa m./n., P *sahassa*, S *sahasra*, “one thousand.”
ṇegasahasa or in cpd as *jadiṇegasahasa* (– –)
 – ◡ ◡ – ◡ n. acc. pl. 20c.

seṇa f./m., PS *senā*, S also *sainya*, “army.”
saseṇo ◡ – ◡ m. acc. sg. 17c.

soviṇṇa adj., P cf. *viññū*, BHS *suviṇṇa*, “very wise.”
soviṇṇa – – ◡ m. nom. sg. or pl. 29c.

su-/so- See *sukuśāla* and *soviṇṇa*.

surada adj., P/BHS/S *sūrata*, “gentle.”
surado – ◡ × m. nom. sg. 23c.

suci adj., G also *suyi/śuyi*, P *suci*, S *śuci*, “pure.”
suci ◡ ◡ m. nom. sg. 18a.

sukuśāla adj., P *sukasala*, S *sukuśāla*, “very competent, very skilled.”
sukuśālo ◡ ◡ – ◡ m. nom. sg. (or read *-su kuśālo?*) 6a.

sriṭhva/sriṭhvaṇa abs., S *srīṭvā*, “having released, hurled.”
[s](r)[iṭhva] or *[s](r)[iṭhvaṇa]* or read *[d](r)[iṭhva]* or *[d](r)[iṭhvaṇa]* – – (◡) 9a.

ma unclear. Perhaps 1st person pron. acc., S *mām/ mā*, “to me” or ind., PS *mā*, “not.”
ma ◡ in: *kaṭhe ma griṇ[i] .[i]* (uncertain) 8c.

mara Npr. m., PS *māra*, “Māra.”
maro – ◡ nom. sg. 24a.
maro – – nom. (or acc.?) sg. 9a.
mara – – acc. sg. 17c.

maraṇa n., PS *marāṇa*, “death.”
marāṇo or in cpd as *vyāsimaraṇo* (– ◡) ◡ ◡ –
 nom. sg. 13c.
jaravyāsimaraṇeṇa ◡ ◡ – – ◡ ◡ – ◡ n. instr.
 sg. 20a.

mariya f., PS *marīci*, “mirage.”

mariyasatiṣṭā adj., P *marīcisadisa*, S *marīcisadrśa*, “resembling a mirage.”
mariyasatiṣṭā ◡ – ◡ ◡ ◡ – m. nom. pl. 15c.

marga m., G also *maga*, P *magga*, S *mārga*, “path.”
margo – – nom./acc. sg. 14c.
ma[r]go – – nom./acc. sg. 36a.
marga – – acc. sg. 17a.

maṇa n., P *mana(s)*, S *manas*, “mind.” See *maṇuṇṇa*.
pridimaṇo – – ◡ – m. nom. sg. 30a.

maṇasa adj., P *manasa*, S *manasa*, “... mind(ed).”
praṣaṇamaṇaso ◡ ◡ ◡ ◡ – m. nom. sg. 23c.

maṇuṣaga adj., P *mānūsaka*, S *mānuṣa(ka)*, “human, worldly.”
maṇuṣaga – ◡ ◡ – m. nom. pl. 21c.

maṇuya m., PS *manuja*, “man, human being.”
sadevamaṇ[u]yo ◡ – ◡ ◡ ◡ – m. nom. sg. 10c.

maṇuṇṇa adj., P *manuṇṇa*, S *manojña*, “lovely.”
maṇuṇṇa ◡ – ◡ n. nom. pl. 18c.

mala See *aguḍimala*.

maya f., PS *māyā*, “illusion.”
mayopama – – ◡ – m. nom. pl. 15c.

masa n., P *maṃsa*, S *māṃsa*, “flesh.”
ṇi(r)masaaḥi[s](ame) – – ◡ – – ◡ × m. nom.
 pl. 15a.
[ma]sa (reading, segmentation and placement
 of the fragment uncertain) – – 17b.

me enclitic form of the 1st person pronoun *aha*,
 PS *me*.
me – probably instr. sg. (S *mayā*) 6c.

medinī f., PS *medinī*, “earth.”
me[d](i)[ṇ](i) – ◡ × nom. sg. 18c.

metra/metri f., P *mettā*, BHS/S *maitrī/maitrā*, “loving kindness, benevolence.”
me[t]ra – – instr. sg. 9c.
metra – – instr. sg. 24c.

metravihara m., P *mettāvihāra*, BHS/S *maitrāvihāra*,
maitrīvihāra, “abiding in loving kindness.”
metraviharo – ◡ ◡ – ◡ nom./acc. sg. 14c.

miḍha m., P *mīḥa*, S *mīḍha*, “faeces, excrement.”

miḍhayuṣasatiṣṭā adj., S **mīḍhagūthasadrśa*, “resembling urine and faeces.” For further
 discussion see *yusa*.
miḍhayuṣasatiṣṭā – ◡ – ◡ ◡ ◡ – nom. pl.? 42a.

mokṣa m., P *mokkha*, S *mokṣa*, “liberation.”

mokṣarthia adj., S *mokṣārthika*, “intending the liberation.”
mogar[th]io (read *mokṣārthio*) – – ◡ × m.
 nom. sg. 20c.

moha m., PS *moha*, “delusion.”

mohavaśa m., P *mohavasa*, S *mohavaśa*, “under the influence of delusion.”
mohavaśeṇa – ◡ ◡ – ◡ instr. sg. 28c.

mohadhagara m./n., P *mohandhakāra*, S *mohāndhakāra*, “darkness of delusion.”
moha[dha]ga[re] – – ◡ – – loc. sg. 19c.

***mucadi** v., P *muñcati* (pass. *muccati*), S *muñcati*
 (pass. *mucyate*), “releases, raises (one’s voice),” pass.: “becomes free, is released.”
mu[cati] – – ◡ 3rd pl. pass. 12a.
muci – – 3rd sg. pret. 19a.

muṇi m., PS *muni*, “sage, ascetic.”
muṇi ◡ – nom. sg. 18a.

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- muni* ~ × nom. sg. (or voc.?) 24c.
mu(n)[i] ~ × nom. sg. 26c.
- mudida/*muṭita** adj., PS *mudita*, “glad.”
mudido ~ ~ ~ m. nom. sg. 30a.
[muṭi](ta) ~ ~ ~ m. nom. pl. 30c.
- muta** adj., P *mutta*, S *mukta*, “picked, scattered.”
 See *vipramuta*.
- mutakuṣuma** S *muktakusuma*, “picked flowers, scattered flowers.”
mutakuṣuma ~ ~ ~ ~ n. nom. pl. 18c.
- *mutu?** adj., P *muḍu*, S *mṛḍu*, “soft, gentle, weak.”
- muṭidrio?** adj., cf. P *mudvindriya*, S *mṛdvindriya*, “one who has soft (or weak) senses” (uncertain).
muṭidrio ~ ~ ~ ~ m. nom. sg. 23c.
- gara/-kara 1** See *bhayagara* and *diva* or *divakara*.
- gara/*-kara 2** See *mohadhagara*.
- gaṇa** m., PS *gaṇa*, “followers.”
gaṇasaṃgha ~ ~ ~ ~ nom. pl.? 12c.
- gavi** f., PS *gāvī*, “cow.”
gavi ~ ~ nom. sg. 42c.
- gaṭa** adj., PS *gata*.
kritsagaṭaṇa ~ ~ ~ ~ m. gen. pl. 3c.
ṇaṇakritsagaṭaṇa ~ ~ ~ ~ ~ m. gen. pl. 5c.
pala[rag/g](ata?) or *pal[v]a[rag/g](ata?)* ~ ~ ~ ~ f. acc. pl. 37a.
- gaṭi** f., PS *gati*, “gait, march, state of existence.”
ga[ti] (ending uncertain) ≈ 18d.
- gatva** abs., P *gantvā*, S *gatvā*, “being gone.”
gatva ~ ~ 18b.
- gaya** m., PS *gaja*, “elephant.”
gaya- ≈ nom. sg. or in cpd (or read *g(u)[ṣa]-*
(go)?) 7c.
- gayaraya** m., PS *gajarāja*, “king of elephants.”
gayarayo ≈ ~ ~ ~ nom. sg. 18a.
- gaṃdha** m., PS *gandha*, “scent.”
gaṃdha ~ ~ ~ nom. pl. 18c.
- gatsa(t) or *gatsadi** adj. or v., P *gaccha(t)/gacchantā* or *gacchati*, S *gacchant* or *gacchati* or *gamiṣyati*, “going”, “goes” or “will go.”
gatsata (or read *gatsat<i>*) ~ ~ ~ m. nom. pl. or 3rd pl. or 3rd pl. fut. 28a.
- gira** f., P/BHS *girā*, S *gir*, “speech, words.”
gira ~ × acc. sg. 19a.
gi[ra] ~ ~ acc. sg. 29c.
- giṇi** See *agi*.
- giṇukadahāṇa** See **agiṇukadahāṇa*.
- guta** adj., P *gutta*, S *gupta*, “guarded.”

- gutedriya** m., P *guttindriya*, S *guptendriya*, “someone whose senses are guarded.”
gu[t]e[d]r[i](y). (reading and ending uncertain) ~ ~ ~ ~ 34c.
- guṣa** See *yuṣa*.
- guṣaga** m., G cf. *guza* (S *guhya*), P *guyhaka*, S *guh-yaka*, “*guhya*” (a generic name for demonic beings, partly synonymous with *yakṣa* or in particular the attendants of Kuberā/Kuverā).
g(u)[ṣa](go) (uncertain alternative reading for *gaya-*) ~ ~ × nom. sg. 7c.
guṣago ~ ~ ~ ~ acc. sg. 31a.
- grahaṇa** n., P *gahaṇa*, S *grahaṇa*, “holding (in mind), giving or calling (a name).”
ṇamagrahaṇe ~ ~ ~ ~ ~ loc. sg. 12a.
- *gri(m)ṇadi** v., P *gaṇhāti/gaṇhati*, S *grṇhāti*, “takes, seizes.”
grīṇ[i] ~ ~ ~ perhaps 3rd sg. pret. or (part of) another word 8c.
- thāara or thāira** P *thāvara* or *thera*, S *sthāvara* or *sthavira*, “stationary” or “old.”
thāara ~ ≈ or *thāira* ≈ ~ ~ ~ m. nom. pl. 19c.
- thaṇa** See *ṭhaṇa*.
- thala** m./n., P *thala*, S *sthala*, “place, spot.”
thale ≈ ~ ~ loc. sg. 19d.
- thama** n., P *thāma*, S *sthāman*, “strength.”
thamo ~ ~ ~ acc. sg. 19a.
- jara** f., PS *jarā*, “old age, aging.” See also *zara*.
jara ~ ~ ~ nom. sg. 13c.
- jaravyaṣimaraṇa** n., P *jarābyādhimaraṇa*, S *jarā-vyādhimaraṇa*, “old age, illness and death.”
jaravyaṣimaraṇeṇa ≈ ~ ~ ~ ~ ~ instr. sg. 20a.
- jarabhibhūta** adj., PS *jarābhibhūta*, “overpowered by age.”
jarabhibhūta ~ ~ ~ ~ ~ m. nom. pl. 19c.
- jarīta** See *zarīta*.
- jaṇa** n., G also *jaṇa*, P *jhāna*, S *dhyāna*, “meditation.”
jaṇe ~ ~ ~ ~ ~ loc. sg. or instr. pl. 20d.
- jaṇeti** v., PS *janedi*, S *janayati*, “produces, generates.”
jaṇe[t]i ~ ~ ~ ~ ~ 3rd sg. 25c.
- janitva** abs., P *janetvā/janayitvā*, S *janitvā*, *janayitvā*, “having generated.”
janitva ~ ~ ~ ~ ~ 19a.
- jadi** f., PS *jāti*, “birth, life, lifetime.”
jadi[ṣ](u) ~ ~ ~ ~ ~ loc. pl. 17a.
jadi (form uncertain) ~ ~ ~ ~ ~ 20b.
jadi or in cpd as *jadiṇegasaḥasa* ~ ~ ~ ~ ~ (~ ~ ~ ~ ~) acc. pl. 20c.

- jaḍila** m., PS *jaḍila*, “matted-haired ascetic.”
jaḍila ~ ~ - nom. pl. 7a.
- jeṭha** adj., P *jeṭṭha*, S *jyeṣṭha*, “first, eldest, best.”
logajēthe - ~ ~ ~ m. voc./loc. sg. 35a.
- jirṇa** adj. pp., G also *jīṇa*, P *jīṇa*, S *jīrṇa*, “elderly, aged.”
jirṇa - ~ ~ m. nom. pl. 19c.
- jīṇa** m., PS *jīṇa*, “victor.”
jīṇo ~ ~ nom. sg. 31a.
jīṇo ~ ~ nom. sg. 35a.
- jīma** adj., G cf. also *ajihima*, P *jimha/jima*, S *jihma*, “dull, sad.”
jīma - ~ ~ m. nom. pl. (or sg.?) 8c.
- śpasti** f., P *sotthi/suvatthi*, S *svasti*, “well-being.”
śpasti (form uncertain) - - 21d.
- śpahu** adj., P *sādu*, S *svādu*, “sweet.”
śpahu - - m. nom. pl. 21a.
śpa[h](u) (form uncertain) - - 21b.
śpahu - - m. nom. sg. 21c.
- dhara-** unclear.
dhara- (incomplete) ≈? 22d.
- dharaṣitva** abs., BHS *dharaṣitvā* (Lal), S *dharaṣayitvā*, “having overcome.”
dharaṣitva - - ~ 7a.
dharaṣitva - - ~ 17c.
- dharma** m., G also *dhama*, P *dhamma*, S *dharma*, “the Buddhist doctrine, the dharma”
varadharmo ≈ - - acc. sg. 11c.
- dharmaviṇaya** m., P *dhammavinaya*, S *dharmavinaya*, “doctrine and discipline.”
dharmaviṇa[ye] - ~ ~ ~ - loc. sg. 35c.
- dhana** n., PS *dhana*, “riches, wealth, money.”
dhana ≈ nom. pl. 22c.
- dhaṇadhaṇa** n., P *dhanadhaṇṇa*, S *dhanadhāṇya*, “money and grain”
dhaṇadha(ṇa) (ending uncertain) ≈ - - 22b.
- *dhava(t)** adj., P *dhāva(t)*, S *dhāvanta*, “running, hurrying.”
dhavata - - - f. acc. pl. 22a.
- dhaka** m., P *dhaṅka*, S *dhvāṅka*, “crow.” (The word may be used in the figurative sense, e.g., “scoundrel.” It usually denotes impertinent and bad people [cf. SWTF s.v. *dhvāṅka* and *dhvāṅkaṣin*]. Cf. also P *kakkaṭa(ka)*, S *karkaṭa(ka)*, “crab.”)
ṇaṇakakhaḍadhaka - - - ~ ~ ~ m. nom./acc. pl. 36c.
- dhaṇa** See *dhaṇadhaṇa*.
- śara** m., P *sara*, S *śara*, “arrow”
śa[ro] ~ ~ acc. sg. (or read alternatively *śa-[ḥo]* or *śa[ḍo]*, see *śaḥha*) 9a.
- śaraṇa** n., P *saraṇa*, S *śaraṇa*, “refuge, protection.”
śaraṇo ≈ - nom./acc. sg. 23d.
- śada/śaṭa** n., P *sata*, S *śata*, “a hundred.”
karpaśata - ~ ~ ~ acc. pl. 10a.
yagaśata - ~ ~ ~ nom. pl. 13a.
satvaśada - ~ ~ ~ nom. pl. 14a.
satvaśada - ~ ~ ~ nom./acc. pl. 33a.
dukhaśadehi - ~ ~ ~ ~ instr. pl. 39a.
- śaḍa** See *śaḥha*.
- śamta** adj., P *santa*, S *śānta*, “calm.”
śamto - - m. nom. sg. 23a.
- śama** m., P *sama*, S *śama*, “calmness.”
śame ≈ loc. sg. 23c.
- śamaṣa** m., G also *śamatha*, P *samatha*, S *śamatha*, “tranquillity.”
śamaṣa ≈ - sg. or in cpd 23b.
- śaṣaṇa** n., P *sāsana*, S *śāsana*, “teaching, the Buddhist doctrine.”
- śaṣaṇavara** n., P *sāsanavara*, S *śāsanavara*, “the best of teachings.”
śaṣa[n](ava)[ro] (reconstruction uncertain) - ~ ~ ~ acc. sg. 34c.
- śaḥha** adj./m., G also *śaḍha* (Khvs, Dh^k), P *saḥha*, S *śaḥha*, “wicked, deceitful.”
śa[ḥho] or *śa[ḍo]* ~ ~ m. nom. (or acc.?) sg. (or read *śa[ro]*, see *śara*) 9a.
- śiva** adj., P *siva*, S *śiva*, “blissful.”
[śiv](a) ~ × f. nom. sg. 10c.
[śi](va) ~ × f. acc. sg. 13a.
śi[v](a) ~ × f. acc. sg. 27c.
śivo ~ - m.? nom./acc. sg. 14c.
śi[vo] ~ - m. nom./acc. sg. 36a.
śiva ~ × n. acc. sg. 21c.
- śoga** m., P *soka*, S *śoka*, “sorrow.”
śoga or *śogas* - - nom. sg. 13c.
śoga - ~ m. nom. sg. or in cpd 20a.
- śogaghraṣita?** adj., S *śokagrasta*, “consumed by sorrow.”
śogaghraṣi[t]i (emend to *śogaghraṣita* or read *śoga ghraṣiti*) - ~ ~ ~ - m./n. nom. pl. 20a.
- kharga** m., P *khagga*, S *khadga*, “sword.”
khargo - - acc. sg. 24c.
- khalida** See *kalita*.
- khatsa** (or *haspa*) possibly related to P *kacchā*, BHS *kaccha*, S *kakṣā*, “arm-pit” or “hem of (lower) garment” and other meanings, but the context is not clear.
kha[ts]e (or *kha[sp]e*) - - loc. sg.? 24b.
- khina** adj., P *khīṇa*, S *khinna*, “depressed.”
khīṇe (ending uncertain) - - 24d.
- kṣaṇia** adj., P *khaṇika*, S *kṣaṇika*, “momentary.”
kṣaṇia ≈ - n. acc. sg. 25c.

- kṣam̐ti** f., P *khanti/khantī*, S *kṣānti*, “forbearance.”
kṣa[m̐]ti – – nom. sg. 25a.
- kṣātra** n., P *chatta*, S *chattra*, “parasol.”
kṣātra (ending uncertain) – – 25b.
- kṣaya** m., P *khaya*, S *kṣaya*, “perishing.”
kṣaya (ending uncertain) ≈ 25d.
- kṣema** adj., P *khema*, S *kṣema*, “tranquil, secure.”
kṣ[eme] – – m./n. loc. sg. 19d.
- stava** m., P *thava*, S *stava*, “eulogy.”
stava (ending uncertain) ≈ 26d.
- stavadi** v., P *thavati*, BHS *stavati*, S *stauti*, “praises.”
stavadi ≈ – 3rd sg. 26a.
- stavia** abs.?, P cf. *thavita* (pp.), S *stutvā*, “having praised.”
stavia ≈ – 26c.
- staṣeva** See *ta*.
- stabha** m., P *thambha*, S *stambha*, “pillar, arrogance, suppression” (context unknown).
stabha (ending uncertain) – – 26b.
- ñā/-ñu** See *mañña, satañu?*.
- ñāṇa** n., P *ñāna*, S *jñāna*, “knowledge.”
ñāno – – acc. sg. 21c.
ñāṇeṇa – – – instr. sg. 27b.
varab[u]dhañā[ṇav]i[ṣ](ayo) ~ ~ ~ ~ ~ ~ ~ ~ ~ ~
– m. nom. sg. 6c.
- ñāṇabala** n., P *ñāṇabala*, S *jñāṇabala*, “power of knowledge.”
ñāṇabalo – ~ ~ – acc. sg. 6a.
- ñāṇagi** m., S *jñānāgni*, “fire of knowledge.”
ñāṇagi – – – nom./acc.? sg. 27c.
- ñatva** abs., P *ñatvā*, S *jñātvā*, “knowing.”
ñatva – – 27a.
- ñu** See *-ñā*.
- *bharīta/vharīta** 1 adj., PS *bharita*, “decked (with ornaments).”
vharīta ≈ – m. nom. pl. 32a.
- bharīta/*vharīta** 2 adj./m., PS *bharita*, but cf. S
√*bhr̥*, *bhr̥ta* and *bhr̥tya(ka)*, “servant” (perhaps *m. c.*)
bharīta ≈ – m. nom. pl. 32c.
- bharya** f., P *bharyā*, S *bhāryā*, “wife.”
bharya – – f. nom. sg./pl. 32a.
- bhaṇadi** v., PS *bhaṇati*, “speaks.”
bhaṇadi ≈ – 3rd sg. 29a.
- bhaṣa(t)** adj., P *bhāsanta*, S *bhāṣant*, “speaking.”
bha[ṣa]ta – – – m. nom. pl. (if not *bha[ṣa] ta*,
nom. sg.) 29c.
- bhava** m., PS *bhava*, “existence.”
tribhave ~ ~ – m. loc. sg. 29c.

- bhaviṭa** adj., PS *bhāvita*, “practiced, cultivated.”
bhaviṭa – ~ ~ f. nom. sg. 25a.
- bhaya** n., PS *bhaya*. See *bhayagara*.
- bhayagara** adj., P *bhayakara*, S *bhaya(m)kara*,
“frightening.”
bhayagara ~ ~ ~ – m. nom. pl. 9c.
bhayagarō ~ ~ ~ – m. acc. sg. 31a.
- bhaga** See *ardhabhaga*.
- bhagava** m., P *bhagava(nt)*, S *bhagavant*, “the Blessed One” (term for a buddha).
bha[ga]va ~ ~ – nom. sg. 11c.
bhaga[va] ~ ~ – nom. sg. 16a.
- bhañā(t)** adj., S **bhañjant*, “destroying, breaking.”
bhañā – – m. nom. sg. 26c.
- bheṣaja** n., P *bhesajja*, S *bhaisajya*, “medicine.”
bheṣ(aj). (ending uncertain) – ~ sg.? 3a.
- bhoa or bhoga** m.?, G cf. the uncertain word *bhoa*
(Dhp^k 261b), according to Brough (p. 256)
“an otherwise unrecorded local expression
for ‘father’ (**bhavaka?*)” or “*bhoja*, with
the meaning ‘dependent’” or “simply *bho-*
ga ‘enjoyment (of worldly possessions)’.”
bho[a] or *bho[ga]* (uncertain ending, mean-
ing, and context) – ~ 41a.
- bhoga** See *bhoa* and *ardhabhaga*.
- bhuṭa** adj., PS *bhūta*, “being, true, real.”
atra[ṇabh](uṭa) – ~ ~ ~ – m./n. nom. pl. 39a.
atranabhūta – ~ ~ ~ – m./n. nom./acc. pl. 27a.
[atranabhūta] – ~ ~ ~ – nom. pl. 33c.
a[trāṇabhu](ṭaṇa) (or part of a cpd) – ~ ~ ~ ~ ~
~ m. gen. pl.? 5c.
- bhutva** abs., P *hutvā*, S *bhūtvā*, “having become.”
bhutva – ~ 18a.
- bhuya** adv., P *bhiyyo/bhuiyya*, S *bhūyas*, “more.”
bhuya – – 25c.
- bhramadi** v., P *bhamati*, S *bhramati*, “whirls around,
moves around.”
[bhramad]i ~ ~ – 3rd sg. 42c.
- chaṇa** Npr. m. (or adj.), P *channa*, S *channa/chan-*
da/chandaka, “Channa” (or as adv.: “suit-
able, fitting” or “secretly”).
chaṇo – – nom./acc. sg. 30a.
- chada** m./n., P *sadda*, S *śabda*, “sound, word, noise.”
chada – – acc. sg./pl. 30c.
- chabi** See *achabi*.
- *sparedi** v., P *sāreti*, S *smārayati*, “reminds.”
sparedi – – – 3rd sg. 31a, 31c.
- vharīta** See *bharīta*.

tsala uncertain. Possibly from S \sqrt{cal} (*cāla/cālya?*), “agitated, trembling, shaking.” (Cf. also S \sqrt{chal} and *chala*, “fraud, deceit,” but the first syllable has to be long.)

tsala – – n. nom. pl. 33a, 33c.

ghana adj., PS *ghana*, “dense, dark, solid, compact mass” (context uncertain, cf. also S *gaṇa*).

ghaṇa \asymp (or *ghanata* \asymp –?) acc. sg. 34a.

ghaḍa(t) adj., P *ghaṭa(t)/ghaṭanta*, S cf. *ghaṭant*, “exerting [oneself].”

ghaḍado \asymp – m. nom.? sg. (cf. also 2rd pl. imp., S *ghaṭata*) 34c.

ghraṣida/ghraṣita adj., P *ghasta*, BHS or *m.c. gra-sita*, S *grasta* (cf. also \sqrt{ghas}), “consumed, devoured.”

śogaghraṣi[t]i (emend to *śogaghraṣita* or read *śoga ghraṣiti*) – – – – m./n. nom. pl. 20a.

taṣaghraṣida – – – – m./n. nom. pl. 28c.

vyaṣighra[s]j(ida) – – – – nom. pl. 39c.

ghraṣiti? v., P *ghasati*, S *grasati*/**grasti?*, “consumes, devours.”

ghraṣi[t]i (or emend to *-ghraṣita*) – – – 3rd sg. 20a.

ghriṣā See *ughriṣā*.

ghruṭha adj., P *ghaṭta*, S *ghṛṣṭa*, “crushed.”

sarvakil<e>ṣāghru(ṭha) – – – – – nom. pl. 33c.

***ḥahadi/tiḥhadi** v., P *tiḥḥati*, *-ṭahati*, S *tiṣṭhati*, “stands, stays.”

ḥhasanti – – – 3rd pl. fut. 35c.

ḥahia abs., cf. P *ṭhatvā/ṭhatvāna*, cf. *utṭhahitvā/ut-ṭhahitvāna*, *upaṭṭhahiyamāna*, cf. BHS *ut-thahitvā*, S *sthitvā*, “standing.”

ḥahia \asymp – 35a.

ḥiṭa adj., G also *ṭhida/thida*, P *ṭhita*, S *sthita*, “staying.”

[ḥi](ṭa) – × m. nom. pl. 19c.

phala n., PS *phala*, “fruit, result.”

[karm]aphalo – – – – acc. sg. (*-[rm]a-* is long *m.c.*) 31c.

phada(t) adj., P cf. *phanda(t)*, S *spandant*, “twitching, trembling.”

pha[data] (theoretically the reading could also be *pha[da sa]*) – – – f. acc. pl. 37a.

phaṣa/phaṣu/phaṣo or **phaṣosamñānanārtha** m./adj./adv., P *phassa/phāsu*, BHS (cf. also SWTF) *phāsa/phāsa/phāsu*, S cf. *sparśa*, “contact, touch, comfort, comfortable,” or S **sparśa-samñananārtha*, “in order to bring about comfort.” G *phaṣo* may be *m.c.* for *phaṣu*.

phaṣo – – nom./acc. sg. or rather *phaṣosam-ñānanārtha* – – – – – acc. sg. (*phaṣo* may be *m.c.* for *phaṣu*) 37c.

phaṣita or **phaṣitva** abs., P *phassita*, S **sparśitvā/sparśayitvā* (*m.c.* for *sprṣṭvā?*), “having attained, having (caused to) touched.”

phaṣita (or read *phaṣit<v>a?*) – – – 21c.

phena m., P *phena*, S *phena*, “foam.”

phenasama adj., S *phenasama*, “like foam.”

phenasama – – – – m. nom. pl. 15c.

phuda adj., P cf. *phunati*, S \sqrt{prc} (*prnakti* etc.), $\sqrt{pṛ}$ (pp. *prkta*), $\sqrt{sphur/sphuṭ}$ (pp. *sphuṭa*, P *phuṭa*), “filled, diffused.”

[ph]u[da] – – f. nom. sg. 18c.

phuṣitva abs., P *phusitvā*, BHS *sprṣṭitvā*, S *sprṣṭvā*, “having touched, having attained.”

phuṣitva – – – 27c.

ka- cf. *kha-*.

kalamāṇa adj., BHS *khalamāna*, S **skhalamāna*, “stumbling” or “doing mistakes.”

kalamāṇa \asymp – – nom. pl.? 38c.

kalita/khalida adj./n., PBHS *khalita*, S *skhalita*, “failure, mistake, stumbling.”

kalita (ending uncertain) \asymp – 38a.

khalida \asymp – acc. sg. 24a.

za- cf. *ja-*.

zara f./m., P *jarā/dara/jara*, S *jarā/jvara*, “old age” or “fever.”

zaradrobalyapariyāta adj., S **jvaradurbalyapariyāta*, “overpowered by the weakness of the old age (or: fever).”

zaradrobalyapariyāta \asymp – – – – \asymp – nom. pl. 39c.

zarita adj., P *jarita*, S *jvarita/jarita*/**jharita*, “afflicted” (or “aged”).

zarita \asymp – m./n. nom. pl. 39a.

ca- cf. *ca-*.

carima See *carima*.

čaga See *caga*.

ṭa- cf. *ṭa-*.

ṭata uncertain. S cf. $\sqrt{tṛ}$, **tarṭr*, “saviour, protector,” possibly a similar meaning as S *trāṭr/trāta*. Cf. also PS *tāta*, “father.”

ṭata – – nom. sg.? 41a.

ṭata[te] (or *ṭata[te]/ṭata te* or *ṭata[tme]*; ending and segmentation uncertain) – – – 41c.

ḍha- cf. **ḍa-**.

ḍhaśa m., P *ḍaśa*, S *daśa*, “stinging insect, gad-fly.”

ḍhaśeṇa — — instr. sg. 42c.

ḍhaḍhala not entirely clear, possibly denoting something disgusting. Cf. P *daḍḍha*, “burnt,” and *daddaḍḍhati*, “flames brightly” (S *jājvalati*) or P *daḍḍha*, S *ḍḍḍha*, “firm, solid.” Cf. also Pkt *ḍhamḍha* (PSM), “mud” and P *alla*, “wet, fresh,” or Pkt *ḍhamḍhalla/ḍhumḍhulla* (PSM), “move/go around” (S *√bhram* or *√gaveṣ*), *ḍhamḍhallia* (S *bhrānta*).

ḍhaḍhala — — nom. pl.? 42a.

harṣida adj., P *hasita?*, S *hrṣita/harṣita*, “joyfully.”

ha(rṣ)i(do) — ~ × m. nom. sg. 30a.

harṣido — ~ × m. nom./acc. sg. 26a.

haṭa adj., PS *hata*, “struck.”

ragahaṭa — ~ ~ — m./n. nom. pl. 16c.

hakara m., S *hā(hā)kāra*, “exclamation (of wailing or joy).”

hakara — ~ ~ nom. pl. 30c.

hiṭa n., PS *hita*, “benefit, welfare.”

hiterṣi adj., P *hitesi(n)*, S *hitaiṣin*, cf. also *√irṣy*. “wishing the benefit.”

hiterṣi ~ — — m. nom. sg. 19a.

hriṭha? adj., S *hrṣta*, “exited, glad.”

dri[ṭha]? (probably to be emended to *driṭh<v>a* or *hriṭha*, m. nom. pl.) — ~ 30c.