

[Text version of database, created 22/02/2018].

Annotated Swadesh wordlists for the Tocharian group (Indo-European family).

Languages included: Tocharian B [txr-txb].

DATA SOURCES

General.

Adams 1982 = Adams, Douglas Quentin. 1982. Tocharian A śāku 'headhair' and AB yok '(body) hair'. *Zeitschrift für vergleichende Sprachforschung* 96(1): 167-169.

Adams 1988 = Adams, Douglas Quentin. 1988. *Tocharian historical phonology and morphology*. New Haven, Conn.: American Oriental Society (AOS 71). // *A comprehensive study of diachronic Tocharian phonology and morphology*.

Adams 2013 = Adams, Douglas A. 2013. *A dictionary of Tocharian B. Revised and greatly enlarged*. Amsterdam / New York: Rodopi. // *The most recent edition of the Tocharian B Dictionary*.

CEToM = Malzahn, Melanie et al. *A Comprehensive edition of Tocharian manuscripts*. URL: <http://www.univie.ac.at/tocharian/?home> // *The most comprehensive online edition of Tocharian texts*.

Edgerton 1953 = Franklin Edgerton. 1953. *Buddhist Hybrid Sanskrit. Grammar and dictionary*. Vol. 2: *Dictionary*. New Haven, Yale Univ. Press. // *The most comprehensive dictionary of Buddhist Hybrid Sanskrit*.

Filliozat 1948 = Filliozat, J. 1948. *Fragments de textes koutchéens de médecine et de magie. Texte, parallèles sanskrits et tibétains, traduction et glossaire*. Paris: Librairie d'Amérique et d'Orient Adrien-Maisonneuve. // *An edition of Tocharian B medical and magical texts*.

Malzahn 2010 = Malzahn, Melanie. 2010. *The Tocharian verbal system*. (Brill's Studies in

Indo-European Languages and Linguistics, 3.) Leiden, Brill. // *A comprehensive study of the Tocharian synchronic and diachronic verbal morphology.*

Pinault 2006 = Pinault, Georges-Jean. 2006. Retour sur le numéral 'un' en tokharien. *Indogermanische Forschungen* 111: 71-97.

NOTES

I. Tocharian B.

I.1. *General.*

The corpus for Tocharian B is dated back to the 5th-11th centuries AD. Since Tocharian A is generally believed to have no longer been in active use by the time it was written down, we have decided to represent the Tocharian branch primarily by evidence from Tocharian B. The list of Tocharian B lexemes is primarily based on the dictionary [Adams 2013] and the vocabulary provided by [CEToM] as well as on the grammatical and historical study of the verbal system of Tocharian [Malzahn 2010]. All forms and their meanings have been checked against editions of Tocharian manuscripts [CEToM; Filliozat 1948]. Relevant Tocharian A data and etymological information based on Adams's reconstruction [Adams 1988; Adams 2013] are provided in the notes as well.

I.2. *Transliteration.*

The specific characters used for traditional transliteration of the Tocharian script are rendered as follows:

ś = ʃ; ts = c; c = č; ly = ʎ; ṃ = n; ñ = ɲ

ä = ə; a, ā = a; i, ī = i; u, ū = u (it is possible that the sign *ā* denoted the accented vowel *a*).

Database compiled and annotated by:

Tocharian B: Anna Kuritsyna, December 2017.

1. ALL

Tocharian B *pont-* (1).

References and notes:

Tocharian B: Adams 2013: 432. Polysemy: 'all (omnis) / all (totus)'. Cf.: "all the fires of hell suffusing my body", "his whole body burns like a firebrand with passion" etc. Corresponds to Tocharian A *po / pont-* 'all'. Goes back to Proto-Tocharian **pont-*, further to Ancient Greek {πᾶς, πάντες} 'all'.

2. ASHES

References and notes:

Tocharian B: Not attested reliably. Cf. two words normally used in juxtaposition whose meanings are close to 'ashes', but there is no evidence that any of them indeed functioned as a basic term for 'ashes':

1) *tweye* 'dust, ashes' [Adams 2013: 344], used for Sanskrit {*rajāṃsi*} 'particles of dust', cf. "toward the air like dust (*taur*) and ashes (*tweye*)", "because of this, infertile ground, dust (*taur*) and ashes (*tweye*), appears", "never does either dust or ashes stick to his body". Could be from PIE {**d^hwōyo-*}, derived from {**d^hew-*} 'to blow'.

2) *taur* 'dust, ashes; rubbish-heap' [Adams 2013: 330], see above for examples, without evident etymology. Cf. also 'they spread dust (*taur*) over [their] head[s], [and] (they lamented?) out of the whole throat' (PK-NS-36A a5).

3. BARK

References and notes:

Tocharian B: Not attested reliably. Cf. the words *enm-e-tre* and *last-o*, which could mean 'bark' or 'root-bark', see the discussion in [Adams 2013: 92, 593].

4. BELLY

Tocharian B *kac-o* {*kātso*} (1).

References and notes:

Tocharian B: Adams 2013: 165. Polysemy: 'belly / stomach / womb'. Cf. "... letting grow the belly [and] the navel" (PK AS 7M b5), belly vs. breast (B 73 b2), "in [cases of] water belly [= 'dropsy']". Perhaps from IE {**g^wōt-yōn-*} with Germanic cognates.

Distinct from *co* {*tso*} 'abdomen' (?) [Adams 2013: 812].

5. BIG

Tocharian B *oro-cc-e* {*orotstse*} (1).

References and notes:

Tocharian B: Adams 2013: 127. Polysemy: 'big, large / great'. Cf. "[if] the lower belly is big" (the context is unreliable; text W-14 a6 in [Filliozat 1948: 70]), "the text becomes [too] large" (B 197 a2). Without transparent etymology.

Distinct from *trekte* 'coarse' (as opposed to 'fine') [Adams 2013: 338].

6. BIRD

Tocharian B *sal-am-o luw-o* (1).

References and notes:

Tocharian B: Adams 2013: 752. The collocation *šalamo luw-o* literally means 'flying animal' with *sal-* / *sal-* 'to fly' q.v. and *luw-o* 'animal'.

Another candidate is *kenc* {*kents*} which is likely to be translated as 'goose' since it originates from Indo-European *'goose', but the general meaning 'bird' also cannot be excluded for this Tocharian word [Adams 2013: 207].

Distinct from specific bird names: *seri* [Adams 2013: 765], {*sparā-yäkre*} [Adams 2013: 730], {*yāmuttsi*} 'a kind of waterfowl' [Adams 2013: 532], *skren* 'dove' or 'crow' [Adams 2013: 774].

7. BITE

References and notes:

Tocharian B: Not attested. Cf. *cak-* {*tsāk-*} 'to pierce; bite (of a snake)' [Adams 2013: 800; Malzahn 2010: 975], e.g., '[if] a snake, viper, or cat-snake(?) bites' (B 503 a2), "with pierced eyes" (B 40 b2). Etymology uncertain, possibly from PIE {**dēn k̑eh_a-*}.

8. BLACK

Tocharian B *erk-ent-* (1).

References and notes:

Tocharian B: Adams 2013: 101 'black'. Cf. "an oil of black sesame" (W-22 a4 in [Filliozat 1948: 72]), "of black wool" (PK AS 8C b7). Corresponds to Tocharian A *arkant-* 'black'. Etymology unclear, possibly from PIE {**h₁rgw-ont-*} 'dark'.

Distinct from *kvel-e* whose meaning is rather 'dark, dark grey'. Cf. 'his own people began to decorate [his] body with grey {*kwelem*} and black {*erke-*}' (B 118 b2).

9. BLOOD

Tocharian B *yasar* (1).

References and notes:

Tocharian B: Adams 2013: 525. 'blood'. Cf. "blood and flesh from the body" (IOL Toch 214 a3).

Corresponds to Tocharian A {*ysār*} 'blood', perhaps from PIE "collective" {**h₁ésh₂ōr*}.

10. BONE

Tocharian B *ay-o* {*āyo*} (1).

References and notes:

Tocharian B: Adams 2013: 48-49. Synchronously suppletive paradigm: *ay-o* [sg.] / *ast-* [pl.] {*āyo* / *āst-*}. Cf. "skin, sinews and bones" (Dd 5.3 4).

Corresponds to Tocharian A {*āy*} 'bone' and is cognate with the PIE term for 'bone' (see discussion in [Adams 2013: 49]).

11. BREAST

Tocharian B *pracak-o* {*pratsāko*} (1).

References and notes:

Tocharian B: Adams 2013: 445. Cf.: "a sliver of acacia or human bone [is] to be stuck in the breast of the effigy" (PK AS 8C b4), 'high, very broad shoulders, a broad, soft, flat chest' (73a6); 'belly' vs. 'breast', cf. 'the belly is not high, not grown lean, completely controlled with (the buttocks(?)) and distinguished (or 'decorated'(?)) with the breast' (B 73 b2-b3).

Tocharian A {*pratsak*} 'chest', cf. 'flat, broad and wide [is] your chest' (A 378 5). From PIE {**proty-(h₃)ōk^w-eh_{a-}*} with equivalents Gr. πρόσωπον 'face' and Skt. {*prātīka-*} 'face'.

Distinct from *paļč-e* {*pašce**}, attested only in dual. {*pāšcane*} [Adams 2013: 386]. Polysemy: 'female breasts / the seat of wisdom'. The metaphoric meaning 'the seat of wisdom' suggests that *paļče* may have been the original term for 'breast, chest (in general)', later narrowing to 'female breasts' (or simply unattested as 'male breast' due to scantiness of the corpus). Cf. 'she placed the palms of [her] hands on [her] breasts' (B 84 b5), 'the breasts, the stomach, the whole body the powder makes white', but it is unclear whether a woman is described. (W-30 a5 in [Filliozat 1948: 75]), but also "make it known to him in ear and heart (lit.: 'in his breasts'). Possible IE cognates: Hit. *istanza*, Skt. *stānā* (nom.dual. 'breasts'), Av. *fštāna-*, Modern Persian *pistān*, Arm. *stīn*, Gr. *sténion* (see in [Adams 2013: 386]).

Cf. the term *čaŋk-e* {*cañke*}, which is glossed as 'lap, bosom, breast, chest, [individual] breast' in [Adams 2013: 267-268]. However, the only context where the translation 'breast' is proposed is doubtful: "high over the breast the stomach [is] to be anointed with chicken broth; over the stomach a covering [is] to be bound; the breasts become *nautse*" (W-14 b1 in [Filliozat 1948: 70]); it seems that {*cañke*} should refer rather to the genital area here. Some other contexts: "[he is] to sit in a house with arms akimbo" (unreliable, B 322 a1); "in the lap / bosom of the mountain" (B 76 a3). The exact anatomic meaning of {*cañke*} is thus unclear.

Corresponds to Tocharian A {*cwañke*} 'lap (A 314 a7), loin (A 43+52 b4) / wall (of a mountain, cf. A 287+259 a6)'. Extra-Tocharian connections are unclear.

Cf. *pišpik* {*pišpik*} 'woman's breast' or 'nipple' [Adams 2013: 416]. If the reading is correct, it must translate the BHS word *stana-*. Etymologically unclear.

12. BURN TR.

Tocharian B *cək-* {*tsäk-*} (1).

References and notes:

Tocharian B: Adams 2013: 802; Malzahn 2010: 980-981. (vt.) 'burn up, consume by fire; apply heat to (in cooking), i.e., roast, boil; burn off, evaporate', cf. 'fire burns it up, water carries it [away]'(B 33 a4), 'I burn up my life's position in the fires of shame (and) remorse' (IOL Toch 5 b3).

Distinct from *sālp-* (vi) 'to be set alight, blaze up; glow; blush; burn' [Adams 2013: 754; Malzahn 2010: 943] and *tsāk-* (vi) '±glow' [Adams 2013: 799].

Tocharian {*tsāk-*} should regularly reflect PIE *{*d^heg^{wh}-}*.

13. CLAW (NAIL)

Tocharian B *mekw-a* (1).

References and notes:

Tocharian B: Adams 2013: 502. (f.pl.) '(finger / toe) nails', cf. 'the fingers, very soft and illuminated by his own nails' (B 74 a6).

Tocharian A *maku* N.-Acc.Pl. 'nails / claws' (cf. A 321 a2: 'with hard nails and teeth' or 'with sharp claws and tusks'(?)).

If PTch *{*mekwā}* is the result of distant assimilation and goes back to *{*nekwā}*, it could reflect PIE *{*h₃nog^{wh}-}* with the same meaning.

14. CLOUD

Tocharian B *tarkər* {*tarkär*} (1).

References and notes:

Tocharian B: Adams 2013: 297. Cf.: 'like the moon coming out from (behind) the clouds' (PK NS 27 b2), 'they make rain for sure the greed at first from the cloud' (PK NS 39 b2), 'the surface of the sky became without clouds (and) clear' (B 350 a4).

Tocharian A *{tärkär*}* 'cloud, rain cloud'. PTch *{*tärkär}*, possibly connected to PIE *{*d^herg-}*.

15. COLD

Tocharian B *krořč-e ~ krošč-e* {*krošce ~ krošce*} (1).

References and notes:

Tocharian B: Adams 2013: 236. Cf.: 'there are eight cold hells' (B 18 b5), 'they enter the cold water in the pond' (B 29 a6), 'cold rays (of the moon)' (B 52 b7).

Corresponds to Tocharian A *{kroš}* 'cold', cf. 'very hot (and) very cold water' (A 432 b8). PTch *{*krošcē}*.

16. COME

Tocharian B *kəm-* {*käm-*} (1).

References and notes:

Tocharian B: Adams 2013: 170-171; Malzahn 2010: 571-572. Cf.: 'then these brahmans came into king Aranemi's country' (B 81 b2),

'quickly thou wilt come to *Rājagriha*' (B 514 a5), 'now the time will come' (B 27 b7), 'the rain will come from [all] four directions' (PK AS 6Ca6).

Corresponds to Tocharian A *kum-* 'to come'. PTch {**k(w)ām-*} from PIE {**g^wem-*}.

17. DIE

Tocharian B *sruk-* (1).

References and notes:

Tocharian B: Adams 2013: 790-792; Malzahn 2010: 972. Cf.: '(if) he dies, he is consequently reborn in hell' (B 17 a8), 'whoever may be born will not die' (B 46 b2), 'just as one dead did not move' (B 606 a1).

Corresponds to Tocharian A *sruk-* 'to kill' (and old causative). From PIE {**streug-*}. The basic Tocharian A term for 'die' is {*wäl-*} [Malzahn 2010: 892-893].

18. DOG

Tocharian B *ku* (1).

References and notes:

Tocharian B: Adams 2013: 190. Paradigm: *ku* [nom] / *kwe-n* [acc.] {*ku* / *kweŋ*}. Translates B(H)S *śvāṇa* in the calendar cycle (B 549 a5), 'in the dog year' (IOL Toch 249 b2).

Corresponds to Tocharian A *ku*, acc. {*koŋ*} 'dog'. PTch {**kūwū*} from PIE {**kúwō(n)*}.

19. DRINK

Tocharian B *yok-* (1).

References and notes:

Tocharian B: Adams 2013: 551-552; Malzahn 2010: 810. Cf.: 'day and night the *rākṣasa* drinks the life-water of these beings' (B 45 a5), '(this is) to be drunk with warm water' (PK AS 3A b6), 'it is to be eaten and drunk' (B 497 a10), 'eating, drinking, lodging' (B 50 b3).

Tocharian A term 'to drink' has a suppletive paradigm: *yok-* [pres.] / {*tsuk-*} [pret., subj., imv.]. The latter stem, {*tsuk-*} [Malzahn 2010: 994-995], means 'to suck (out)' in Toch. B. The main stem *yok-* is cognate with Hitt. *eku-/aku-*.

20. DRY

Tocharian B *as-ar-e* {*asāre*} (1).

References and notes:

Tocharian B: Adams 2013: 35. If correctly identified as adjective and not a 3.pl.pret., cf.: 'the ponds (are) dry (or 'dried out?')'.

Corresponds to Tocharian A {*āsar** ~ *āsam**} 'dry'. Both the A and B forms are adjectival derivatives of the Common Tocharian verb {*ās-*} 'to dry out (trans./intrans.)' [Adams 2013: 63].

21. EAR

Tocharian B *klauc-o* {*klautso*} (1).

References and notes:

Tocharian B: Adams 2013: 249. Cf.: 'to hear with divine ear' (PK AS 16.2 b5), 'ear, nose, tongue, body (and) mind' (B 527 a5), 'moving like the tongue of snakes, like an elephant's ear' (B 3 b4).

Corresponds to Tocharian A {*klots*} 'ear'. Proto-Tocharian derivative in *-t-* from PIE {**kleu-*} 'to hear'.

22. EARTH

Tocharian B *ken* {*keṃ*} (1).

References and notes:

Tocharian B: Adams 2013: 205. Polysemy: 'earth / ground / base'. Cf.: 'neither water nor fire nor earth' (B 143 b2), 'he planted the roots in the ground' (B 388 a2), 'of mountain, forest, air, earth (or) water' (all adjectives) (B 338 a2), 'the ... of water will purge this earth' (PK AS 19.21 a3).

Tocharian A {*tkam*} 'earth, ground'. A {*tkam*} and B {*keṃ*} regularly reflect the PIE term {**dʰ(e)ǵʰom-*}.

23. EAT

Tocharian B *fuw-* {*śuw-*} (1).

References and notes:

Tocharian B: Adams 2013: 691-692; Malzahn 2010: 922. Cf.: 'they ate its fruit, and sweet was the taste' (B 3 a8), 'they did not eat each other' (B 3 b1), 'ripe grain is to be eaten' (B 461 a5), 'food to be eaten' (B 335 b4).

The Tocharian A verb 'to eat' has a suppletive paradigm: {*śuw-*} [pres.] ~ {*tāp-*} [pret., subj.] [Malzahn 2010: 640, 923]. PTch {**śāuwā-*} reflects PIE {**ǵyewh₁eh₂-*}.

24. EGG

References and notes:

Tocharian B: Not attested.

25. EYE

Tocharian B *ek* (1).

References and notes:

Tocharian B: Adams 2013: 78. Cf.: 'you had eyes and ears to see and hear good and evil' (B 108 a6), 'seeing the behavior of the gem with gracious eyes' (PK AS 16.7 a2), 'with (tend)er, pleasant eyes having looked at the Brahmins he s(ays)' (PK NS 35 a3 [CEToM]).

Corresponds to Tocharian A *ak* 'eye'. From PIE $\{^*h_3(e)ok^{w}\}$.

26. FAT N.

References and notes:

Tocharian B: There are two Tocharian B lexemes, *šalpe* and *šmare*, which are sometimes translated as 'fat', although their reliably established meaning is rather 'oil'. Additionally there is also Toch. B *op*, which would be a good cognate for the PIE term for '(animal) fat', but its exact synchronous meaning in Toch. B is uncertain.

1) *šalpe* ~ *šalwe* {*šalpe* ~ *šalywe*}, glossed as 'salve, ointment; oil' [Adams 2013: 714-715]. Cf.: '(if) I make a wound in the body by a sword, with powders and salves the flesh heals again' (B 15 b1 +17 b3), 'ricinus oil' (PK AS 2A a5), 'sesame oil' (B 497 b5), 'rosewood oil is to be put into the fire (as) oblation' (PK AS 8A b8). Corresponds to Tocharian A {*šälyp*}. PTch $\{^*šälype\}$ from PIE $\{^*sēlpos\}$.

2) *šmare* {*šmare*}, glossed as 'smooth (adj.); oil, fat (n.)' [Adams 2013: 731-732]. Cf.: 'as if without oil like in an extinguished lamp' (B 588 b8). Otherwise attested as adjective. Not attested in Tocharian A. From PIE $\{^*smer(w)os\}$.

3) *op* [Adams 2013: 122]. Scarcely attested, but the meaning 'fat' or 'butter' is rather probable, cf.: 'neither *op* nor honey gladdens the heart' (B 591 b7), also in an enumeration of foodstuff in B 433 a17. See further in [Adams 2013: 122].

27. FEATHER

Tocharian B *par-w-a* (1).

References and notes:

Tocharian B: Adams 2013: 383. Only pl. forms are attested. Cf.: 'without feathers he will rise from the nest' (B 282 b1), 'a crow's feathers (are) to be plucked' (W-32 b3 [Filliozat 1948: 76]). The Proto-Tocharian suffix $\{-w\}$ can be singled out.

Distinct from collective *par* {*pār**} 'plumage' [Adams 2013: 391], which contains the same root.

Cognate to Slavic $\{^*pero\}$ 'feather'.

No expressions for 'feather' in Tocharian A.

28. FIRE

Tocharian B *puwar* (1).

References and notes:

Tocharian B: Adams 2013: 421-422. Cf.: 'fire burns it up, water carries it (away)' (B 33 a4), 'a fire of grass, chaff, dung, or wood' (B 194 b1), 'the fire blazes in (his) spirit' (B 8 a5), 'the fires of hell' (B 243 b3).

Corresponds to Tocharian A *por* 'fire'. PTch probably $\{^*pūwār\}$.

29. FISH

Tocharian B *laks* (1).

References and notes:

Tocharian B: Adams 2013: 590. Cf.: 'if there is water in the pool, animals, fish, etc. will find pleasure there' (B 11 b4), 'horse, cow, and fish liver, it (is) to be avoided' (adj.) (B 559 b4-b5). Translates Skt. *matsya* 'fish' in B 308 b3.

Originates from the zero-grade of PIE *{*lok̥si-}* 'salmon'.

In Tocharian A only *{wri lu}* 'water animal' is known as a designation for 'fish'.

30. FLY V.

Tocharian B *səl-* *{säl-}* (1).

References and notes:

Tocharian B: Adams 2013: 752-753; Malzahn 2010: 941. Polysemy: 'to fly / to arise'. Attested as past participle in 'with arisen mind' (B 77 a4) and most frequently as participle *sal-am-o* in the expression 'flying animal', i.e., 'bird' q.v.

Tocharian A *{säl-}* 'to fly, fly up, jump up (into the air)', cf.: 'in the sky eagles (are) flying over vultures' (PK NS 1 b3), 'adorned women fall down, as it were, and jump up from the ground' (A 253 b3 [CEToM]), also as adjective *salat* in the expression 'flying and running animals' (i.e. 'birds and animals'; A 394 a1-a2).

PTch *{*säl-}* should reflect PIE *{*sel-}*.

Distinct from B *plu-* 'to soar', see notes on 'to swim'.

31. FOOT

Tocharian B *paiyy-e* (1).

References and notes:

Tocharian B: Adams 2013: 432. Cf.: 'falling down from (his) feet' (B 88 a2), 'hands and feet' (B 231 a4), 'the big toe of the right foot' (B 371 a2), '(he) honored the tender feet of the omniscient.' (PK AS 6A a6), 'a (nail) of his (enemy's) foot (is) to be put into the fire as an oblation' (PK AS 8A b8).

Corresponds to Tocharian A *pe* 'foot'. The dual forms B *pai-ne*, A *pe-n* go back to PTch *{*pei-ne}*, where *{*pei-}* reflects the PIE dual *{*póde}* modified with the dual ending *{*-ne}*. Synchronic singular forms represent backformations from *{*pei-ne}*.

32. FULL

Tocharian B *it-e* (1).

References and notes:

Tocharian B: Adams 2013: 68. Indeclinable. Polysemy: 'full / abundant / profuse'. Cf.: '... made completely full with water' (B 212 a2-a3), 'with eyes full with water' (B 407 a6), '(one is) to place those thirsty for alcohol on four very full containers' (PK AS 8C a4), 'full of joy' (PK NS 32 a3), 'full of every possession' (B 46 a3), 'he stretched fully the bow and shot' (B 109 b6).

Potentially cognate with Tocharian A *{ypic ~ ywic}* 'full' (if built on unattested A **wit*). Extra-Tocharian connections are unknown.

Cf. Tocharian B *pöllu* *{pälle_n}* (obl. stem *pöllent-*) 'full moon' [Adams 2013: 406]. It should be noted, however, that the

context PK AS 13D b4 reads {*īte pällem̄tne*} 'in the full *pällem̄t*'. The word can be connected with PIE {**pleh₁-*} 'fill' as per [Adams 2013: 406].

33. GIVE

Tocharian B *ai-* (1) / *wəs-* {*wäs-*} (2).

References and notes:

Tocharian B: Adams 2013: 106-107; Malzahn 2010: 542-543. Suppletive paradigm: *ai-* [pres., subj.] / *wəs-* {*wäs-*} [pret.] / *pe=te* [inv.]. Cf.: 'giving a gift' (B 23 b7), 'the being that gives cloth [also] obtains ten advantages' (PK AS 7J a2), 'he should give food' (PK AS 7J b6), '(the king) will give you the prince Uttara' (B 81 a6).

Corresponds to Tocharian A *e* [pres., subj.] / {*wäs-*} [pret.] / 2 sg. *paš*, 2 pl. *pac* [inv.] 'to give'.

A *e-*, B *ai-* reflect PTch {**āi-*} from the PIE {**h₃ei-*} 'take, give'.

The imperative forms in A and B are synchronically opaque (built with inv. prefix *pə-*), but could be traced (at least B *pete*) to PIE {**dh₃o*} or {**deh₃*}, further see [Adams 2013: 107].

Etymology of the preterite stem {*wäs-*} is unclear. Preterite stem.

34. GOOD

Tocharian B *kar-c-e* {*kartse*} (1).

References and notes:

Tocharian B: Adams 2013: 153-154. Synchronically, a suppletive paradigm: *kar-c-e* [nom. sg. m., nom.-obl. sg. f.] / *krent-* [obl. sg. m., obl. pl. m.-f.]. Glossed as 'good, beautiful (adj.) / good, welfare (n.)'. Cf.: 'good in form, good in smell, good in taste, provided with good signs' (B 107 a4-a5), 'you will be better than all' (B 107 b3), '(it is) good for diseases' (B 500 a4).

Corresponds to the Tocharian A term for 'good' which is also synchronically suppletive: {*kāsu*} [nom. sg. m.] / {*krant-* ~ *krānt-*} [obl. sg.-pl. m., nom.-obl. sg.-pl. fem.]

All forms should be diachronically cognate with each other, although further etymology is unclear.

35. GREEN

Tocharian B *motar-cc-e* {*motartstse*} (1).

References and notes:

Tocharian B: Adams 2013: 511-512. Scarcely attested, cf.: '(incapable) of being green; incapable of growing or thriving' (IOL Toch 106 b5).

Corresponds to Tocharian A {*motarts**} 'some sort of dark color, blue or green', cf. 'golden, green (?), red, white ... rays' (A 346 a4); however, the Toch. A word might be a borrowing from Toch. B. due to the irregular correspondence B -*ä-* vs. A -*a-*. Probably cognate with Hitt. {*āntara*} 'blue' and Proto-Slav. {**modrŭ*} '(dark) blue' [Adams 2013: 511].

36. HAIR

Tocharian B *yok* (1).

References and notes:

Tocharian B: Adams 2013: 550. Polysemy: 'head hair / body hair / a single hair / wool'. Cf.: 'hair on the head' (B 603 b4), 'one by one a soft hair has emerged in pore on thy body' (B 74 a3), 'different kinds of hair' (PK AS 8C b5-b6), 'If a monk gives to an unrelated nun some wool to work, this wool ought to be abandoned (by him)' (PK AS 18A a1). Etymology is unclear.

Distinct from *lece* {*letse*} 'lock of hair', cf. 'In my disheveled hair curls everywhere animals have made nest[s]' (B 89 a2). It can reflect PIE *{*wlotyo}* via metathesis from *{*woltyo}*, cf. O.Irish *folt* 'hair' [Adams 2013: 610].

In Tocharian A, there is an opposition: *řaku* {*řāku*} 'head hair' as in 'his head is rounded like a parasol, his hair is thick and blue' (A 217 b1) vs. *yok* 'body hair', see [Adams 1982].

37. HAND

Tocharian B *řar* {*řar*} (1).

References and notes:

Tocharian B: Adams 2013: 711-712. Cf.: 'with hands folded' (B 16 b6), '(the brahmans) honor the king just raising (their) hand' (B 81 b5), 'whatever monk holds jewels with (his) own hand' (B 337 a1).

Tocharian A *car* {*tsar*} 'hand'. The relationship between A and B forms is not entirely clear, although the forms can hardly be separated from each other. Perhaps A *c-* and B *ř-* represent different reflexes of a PTch **čř-*, eventually from PIE *{*ǵ^hesr-}* [Adams 2013: 711-712].

38. HEAD

Tocharian B *ařč-e* {*āřce*} (1).

References and notes:

Tocharian B: Adams 2013: 61-62. Paradigm: *ařč-* [nom. sg.] / *ařč-* ~ *ařč-* [gen. sg.] / *ast-* [acc. pl.]. Cf.: 'he put the diadem on (his) head' (B 109 a5), '[(one should) not sit in a house with the head covered' (B 321 b2). Etymology is uncertain, see different suggestions in [Adams 2013: 61-62].

Distinct from the rare form *řpal* {*řpāl*} 'head', which is only attested once: 'splitting (?) roughly (their) heads with arrows' (THT 2247 a5). Two adjectives are derived from this noun: indecl. *řpal-men* {*řpāl-men*} (fossilized abl. sg. of *řpal*) and *řpal-u-* {*řpāl-u-*}, both meaning 'excellent'.

In Tocharian A, the basic term for 'head' is *řpal* {*řpāl*}. AB {*řpāl*} regularly reflects PIE *{*ǵ^heb^h-(e)-}* 'head'.

39. HEAR

Tocharian B *křaus-* {*křaus-*} (1).

References and notes:

Tocharian B: Adams 2013: 250-251. Polysemy: 'to hear / to listen'. Cf.: 'the great mournful voice was heard' (B 589 b6), 'if he sees or hears of the honor (given) to another' (B 33 b4), 'to listen with a divine ear' (PK AS 16.2 b5), 'hear now this with love!' (B 8 a7).

Corresponds to Tocharian A {*křyos-*} 'to hear / to listen'.

From PTch *{*křyus-}*, PIE *{*křēu-s-}*.

40. HEART

Tocharian B *ar-añč-e* {*arañce*} (1).

References and notes:

Tocharian B: Adams 2013: 23. Polysemy: 'heart / seat of emotions'. Cf.: 'the hearts beat (while) living' (B 119 a4), 'with heavy heart (lit. 'compressing(?) the heart')' (B 85 a5), 'my life, my spirit, my heart' (B 496 a8).

Corresponds to Tocharian A {*āriñc*} 'heart', PTch {**ār-āñc-e*}. Without obvious IE etymology.

There is also a Toch. B hapax *karya-* {*kāryāñ*} [Adams 2013: 175] attested in the phrase 'the hearts of some (sick persons) are bounding' (IOL Toch 1 a4). However, the translation 'hearts' is not so obvious since {*arañce*} also occurs in the same text (IOL Toch 1 a1); moreover, this context with {*kāryāñ*} may be compared with Toch. A 'my desires {*kāryāñ*} are restrained' (A 115 a4). The cognate Tocharian A term {*kri ~ kāry*} means 'will, desire'. The A and B forms reflect PTch {**kāryā*}, from the PIE term for 'heart'.

41. HORN

Tocharian B *kror-iy-a* (1).

References and notes:

Tocharian B: Adams 2013: 235. Polysemy: 'horn / crescent of the moon (?)', cf.: '(having) a bright horn on the top of the head' (B 580 b4).

Corresponds to Tocharian A *kror* 'crescent of the moon', cf. 'like a triple crescent of the moon' (A 67 b3). PTch {**kror-*}.

42. I₁

Tocharian B *ñə-f ~ ñi-f* {*ñäś ~ ñis ~ ñaś*} (1).

References and notes:

Tocharian B: Adams 2013: 283-284; Adams 1988: 150. Paradigm: *ñə-f ~ ñi-f* [nom., acc.] / *ñi* [gen.].

In Tocharian A, two genders are distinguished: {*ñäś*} 'I (m.)' and {*ñuk*} 'I (f.)'.

Phonological and morphological details remain obscure, but PToch. **ñV-* can hardly be separated from the PIE oblique stem **me-*. Further see [Adams 2013: 283-284], where the dissimilative scenario **meme* > **mene* > **mne* > **ñe* is discussed.

43. KILL

Tocharian B *kau-* (1).

References and notes:

Tocharian B: Adams 2013: 222; Malzahn 2010: 606-607. Polysemy: 'kill, strike down / destroy; chop up'. Cf. 'The king of Magadha, incited by evil friends, killed his good father' (IOL Toch 5 b4-b5), 'he killed (his) father, the great righteous king' (PK AS 7C a6), 'he kills birds and animals (lit. flying and running animals)' (B 29 b8); 'it (the rain) destroys the mind' (PK AS 6C b1), 'He

breaks the bones' (PK AS 4A b1).

Corresponds to Tocharian A *ko-* 'to kill'. Both A and B, PTch {**kāu-*}, may correspond to PIE {**keh₂w-*}, cf. OHG {*houwan*}, Lith. {*kāju*}.

Distinct from *nak* {*nāk-*} 'destroy; (mid.) disappear, perish' [Adams 2013: 355], cf. 'the flood destroys the seeds' (B 33 b7), 'the country perishes without refuge' (B 123 a6). Tocharian A {*nāk-*} 'to perish'. Reflects PIE {**nek-*} 'kill'.

44. KNEE

Tocharian B *ken-i* (1).

References and notes:

Tocharian B: Adams 2013: 205. Attested only in the dual form 'knees', cf. 'Ānanda sat on his knees' (b 5 B4, CEToM), 'he set him upon his knees (and) began to kiss (his) little face with (his) tongue' (B 83 3).

The stem *keṇinta* {*keñinta**} can be seen as pl. of *keni*, cf. 'the daughter(?) sits on her/his *keñinta*' (B 325 a2); however, in this case a dual would be expected instead of plural. Other possible meanings are 'skirts' or 'baby-carrier' [Adams 2013: 203]

Corresponds to Tocharian A {*kanweṇ*} (dual) 'knees'. A and B forms regularly reflect PTch {**kenw-*} and PIE {**ḡonu*}.

45. KNOW

Tocharian B *kārs-* {*kārs-*} (1).

References and notes:

Tocharian B: Adams 2013: 176; Malzahn 2010: 579-580. Polysemy: 'to know (a situation), know that / recognize', cf. 'know this and go from my house!' (B 23 b6), 'who will let the great king know of our arrival?' (B 81 b3), 'to know past and future' (PK AS 16.2 b5), 'may I know my body to be fragile like a pot' (PK AS 5B a3). This verb yields the term 'knowledge'.

Corresponds to Tocharian A *kārs-* < PIE {**kers-*} 'to cut off'.

Distinct from *aik-* 'to know how to, be acquainted with an object/person' [Adams 2013: 107; Malzahn 2010: 543-544], cf. "[if] a monk does not know the way' (B 330 a2), 'you knew all the sufferings of the saṃsāra' (B 214 a2-a3), 'then fools (can) know the laws' (B 286 b2). This verb yields the terms 'knowledge / wisdom' and 'all-knowing (Omniscient, i.e. Buddha)'. Corresponds to Tocharian A *aik-* 'to know how to, be acquainted with an object/person'. Cf. PIE {**h₂eik-*} and Goth. {*aīh*, *aigum*} 'have, possess'.

Tocharian A {*knā(n)-*} 'to know (a situation), know that' [Malzahn 2010: 609-610] corresponds to Tocharian B {*nān-*} 'to appear, be presented' [Adams 2013: 354]; moreover, the root is preserved in Tocharian B adj. *aknātsa* 'foolish, stupid' with the negative prefix *a-*. From PIE {**ḡnh₃-*} 'to know'.

46. LEAF

Tocharian B *pilt-a* (1).

References and notes:

Tocharian B: Adams 2013: 415. Polysemy: 'leaf / petal'. Translates Skt. *pattra* 'leaf' in B 308 b5, b6. Elsewhere the word occurs only in connection with 'lotus', cf. '[two] eyes like the petals of blue lotus' (B 575 a3; further in PK AS 3A a3, PK AS 3B a5, B 622 b4).

Corresponds to Tocharian A {*pält*} 'leaf', cf. 'lotuses with a thousand leaves' (A 1 b1; cf. Skt. *sahasra-pattra*), 'the divine lotus leaf' (A 23 b5), 'the leaves of a tree' (A 340 b2). PTch {**pältā*}.

Distinct from the Sanskrit loanword *patr* {*paträ*} 'leaf', used only in borrowed Skt. compounds (names of medical ingredients), cf. *suraspaträ* 'myrrh-leaf' in W-23 b2 [Filliozat 1948: 73] etc.

Distinct from the scarcely attested word *welke* 'petal (?)' [Adams 2013: 665], cf. 'petals (?) of X-flower' (W-32 b2-b3 in [Filliozat 1948: 76]).

47. LIE

Tocharian B *ṣäk-* {*lyäk-*} (1).

References and notes:

Tocharian B: Adams 2013: 615; Malzahn 2010: 860. Polysemy: 'to lie / to lie down', cf. 'one should lie (and) sit on the grass and eat alms' (PK AS 7A a6), 'from nine to ten days he lies down' (B 9 a5).

Cf. cognate forms: Tocharian A *lake* and B *leke, leki* 'bed, resting place' [Adams 2013: 607].

The verb regularly reflects PIE **leg^h-*.

48. LIVER

Tocharian B *wästary-e* {*wästarye*} (1).

References and notes:

Tocharian B: Adams 2013: 651. 'liver', cf. the only available context 'horse, cow, and fish liver [is] to be avoided' (B 559 b4-5).

Not attested in Tocharian A. Related to Gr. *hústros* 'stomach', *hustéra* 'womb'.

49. LONG

Tocharian B *pärkar-e* {*pärkare*} (1).

References and notes:

Tocharian B: Adams 2013: 399. Polysemy: 'long (spatial) / long (temporal)', cf. 'long fingers' (B 73 b1), 'you went a long way' (B 353 b4); 'he obtains long life' (PK AS 7J b4), 'through long ages' (B 83 2, B 562 a3).

Tocharian A {*pärkär*} 'long', cf. 'long fingers' (YQ II.4 b5), 'The Asaṃkhyeya-time is very long' (A 18 a1).

Probably from the PIE term for 'tall' (cf. Hitt. *parkus*).

Distinct from *walke* (adv., adj., indecl.) 'long' [Adams 2013: 632] (only with nouns of time). Probably related to OCS {*velikъ*} 'great'; also distinct from *laukaṃṃe* {*laukaññe*} and *laukar*, both (adv.) 'for a long time' [Adams 2013: 611].

50. LOUSE

References and notes:

Tocharian B: Not attested reliably. Cf. *pařeri* ~ *pařeri* {*pärseri** ~ *pärseri**} '(head-)louse (?)' [Adams 2013: 401], whose meaning is actually uncertain and based only on the fact that the word occurs (just once) in connection with the head, e.g., '(the remedy) [is] to be put on the head; it destroys lice (?)' (W-3 a3-a4 in Filliozat 1948: 65), 'shinbone marrow with water [is] to be cooked; it destroys

lice(?)' (W-5 a5 in [Filliozat 1948: 66]). Etymology unknown.

51. MAN

Tocharian B *eṅkw-e ~ eṅw-e {eñ(k)we}* (1).

References and notes:

Tocharian B: Adams 2013: 82-83. Meaning 'man' (as opposed to woman). Cf. 'the woman clung to the form of a man' (B 9 b4), '(in order) to subject a man or a woman' (PK AS 8A b7), 'from the signs of female and male' (B 8 a6).

Corresponds to Tocharian A {*oñk*} 'man'. Both A and B reflect PTch {**eñkwe*} which could originate from PIE {**n̥kw-ó-*} 'mortal' < {**n̥ku-*} 'dead [one]; body' with the semantic development 'mortal' > 'human being' > '(adult) male human being' [Adams 2013: 83]. Cf. the Tocharian B verb {*näk-* ~ *nek-*} 'destroy'.

52. MANY

Tocharian B *mak-a {māka}* (1).

References and notes:

Tocharian B: Adams 2013: 479. Adv., adj., usually indecl., polysemy: 'many / much'. Cf. 'many monks were sitting in conversation' (B 3 a5), 'many dangers [are] there where fools (act)' (B 44 a6-a7), 'many buddhas will arise in the world' (17 a8); 'he who has gathered much' (B 44 a8), 'the monks felt very much aversion to the world' (B 42 a8).

Corresponds to Tocharian A {*māk*} 'many'. Connected in some way with PIE {**meǵh₂-*} 'great' (Skt. {*māhi*} 'great,' Gr. *méga* 'id.', Arm. {*mec*} 'id.'), however the Tocharian forms should reflect the variant {**moǵ(ō)h₂-*}.

53. MEAT

Tocharian B *mis-a {mīsa}* (1).

References and notes:

Tocharian B: Adams 2013: 498. F. pl.tant. Polysemy: 'meat / flesh'. Cf. 'cooked meat' (PK AS 2B b4), 'fish meat finely chopped' (PK AS 3A al-a2) vs. 'in the 24th week flesh appears over his [the embryo's] body' (B 603 a3-a4), 'blood and flesh' (IOL Toch 214 a3), 'they ate the flesh of the son' (B 239 a2), 'Flesh of the thigh he gave to his wife as food' (IOL Toch 214 a6).

Reflects PIE {**memseh₂*}.

54. MOON

Tocharian B *meṅ-e {meñe}* (1).

References and notes:

Tocharian B: Adams 2013: 503. Polysemy: 'moon / month'. Cf. 'the moon-god with the (constellation) Rohini' (B 389 a8, cf. Tocharian A context 253 b1 below), 'sun, moon, and all the stars' (B 45 b7), 'in the dark night the light of moon and stars' (B 154 b2), 'in these three months' (PK AS 6L b5), 'having surpassed with his face disk the moon in (the time of) full (moon)' (B 92 b1). 'moon' vs. 'full moon', cf. 'as the moon (*meñe*) after the (time of) full(moon) (*pällent*)' (B 292 b1); 'in the passing of days and months' (B 3 b5).

Corresponds to Tocharian A {*mañ*} 'moon / month', cf. 'like the moon together with [the constellation] Rohiṇī' (A 253 b1). A *mañ* with B *meñe* originate from PTch {**mēñē*} < PIE {**meh₁nē(n)*}.

Distinct from:

1. *palleu* {*pällew**} (obl. forms in *pällent-*) 'full moon, [time of the] full moon' [Adams 2013: 406]. Cf. 'Thereupon the full moon [went] in the lunar mansion Rohiṇī' (PK AS 13D b4). NB: in the context PK AS 13D b4 we have {*ite pällentne*} 'in the full *pällent*'. The word "must ultimately be connected with PIE {**pleh₁-*} 'fill'" [Adams 2013: 406].

2. *pratiwat* ~ *pratiwat* 'new moon' [Adams 2013: 443], cf. 'from the new moon (*pratiwat*) to the full moon (*pällent*)' (B 439 a3), 'in the year of the horse, in the tenth month (*meñ*), on the new moon (*pratiwat*)' (G-Su34.1 in [Adams 2013: 443]). From Skt. *pratipad-*.

55. MOUNTAIN

Tocharian B *šal-e* {*šale*} (1).

References and notes:

Tocharian B: Adams 2013: 714. 'mountain, hill', cf. 'of a mountain, forest, sky, ground, and water' (B 338 a2), 'the high mountain of exaltation is surely easy to climb up' (B 554 b5), 'the mountain Sumeru' (B 152 b6).

Corresponds to Tocharian A {*šul*} 'mountain', further apparently related to Tocharian B {*oššale*} 'north'. Possible PIE connections could be **swelo-* (cf. Germ. **swel-*) or **selwo-* (cf. Lat. *silva*: 'forest'). For further discussion see [Adams 2013: 714].

56. MOUTH

Tocharian B *koy-n* (1).

References and notes:

Tocharian B: Adams 2013: 216-217. Cf. 'with mouth decorated with four decades of pure teeth' (B 248 b2-b3), 'may never a lying word emerge from my mouth!' (S-3a6/b1C), 'I will hear a word from your mouth' (B 86 b2), 'red mouths' (B 576 a5), 'without wish we go into the mouth of the death' (B 576 b6).

Corresponds to Tocharian A *koy-* 'mouth'. May reflect PIE {**ǵ^hh₂oy-u-*} 'a gaping,' a derivative of {**ǵ^hh₂(e)i-*} 'yawn, gape' with secondary *n*-suffixation in Tocharian B? Cf. the Tocharian B collocation {*koyñ kakāyau*} 'opened mouth' (B 282 b4) where both words may be connected with the same PIE verb [Adams 2013: 217].

57. NAME

Tocharian B *ñem* {*ñem*} (1).

References and notes:

Tocharian B: Adams 2013: 288. Cf. 'At that time the maternal brother of the Omniscient [= Buddha] Nanda by name was very attached to (his own) body' (PK AS 6B a5), 'for all wind and bile diseases, this salve samasattu by name [is] the remedy' (B 497 a5), 'name and form' (B 569 a2), 'Upoṣatha by name, he was the [most] glorious god' (B 23 a1).

Corresponds to Tocharian A {*ñom*} 'name' and to the PIE term for 'name'.

58. NECK

Tocharian B *kraṇ-i* {*krāñi(ye)**} (1).

References and notes:

Tocharian B: Adams 2013: 230. Glossed as '(nape of the) neck', cf. the opposition 'neck' vs. 'throat': '[the pain is] in the neck (*krāñi*), in the jaw, in the arm, in the head, in both eyes, in the throat (*kor-*), in the ear; the back [is] sick' (PK AS 2B a3-a4).

Corresponds phonologically to Gr. {*krānion*} '(top of the) head' and to PIE {**krh₂sníyom*}, a derivative of {**krh₂sn-*}, the base for the weak cases of the word for 'head' [Adams 230].

Distinct from *kor* 'throat [both internal and external], neck; cavity [in general](?)' [Adams 2013: 217]. Cf. 'the wind goes into the throat, into the navel, to the heart, down into the feet' (B 41 b3), 'they spread dust (*taur*) over [their] head[s], [and] (they lamented?) out of their whole throat' (PK-NS-36A a5).

59. NEW

Tocharian B *juw-e* {*ñuwe*} (1).

References and notes:

Tocharian B: Adams 2013: 287. Polysemy: 'new; day of the new moon; novice', cf. 'they donated [it] to the monastery on the [day] of the new (moon)' (MIK III 4048 2), 'inhabitant of *Ñuwa Riye* (i.e. New City)' (SI B Toch. 12.1 cited in [Adams 2013: 287]), 'which monk (buys(?)) a new clothing...' (B 317 b6).

Corresponds to Tocharian A {*ñu*} 'new'. PTch {**ñäwe*} reflects PIE {**néwo-*}.

60. NIGHT

Tocharian B *yši-e* {*yšīe*} (1).

References and notes:

Tocharian B: Adams 2013: 566. 'night', cf. 'in the dark night the light of moon and stars' (B 154 b2), 'day and night' (B 15 a6).

Corresponds to Tocharian A {*wše*} 'night', PTch {**w äši-*}, possible derivative of the PIE verb {**h₂wes-*} 'stay, remain'.

Distinct from adverbs:

1) *nekčie* {*nekčīye*} (adv.) 'last night, at night' (= B(H)S {*došā*}) [Adams 2013: 363], from PIE {**nok^wtewo-*}. In Tocharian A, the forms {*nakcu*} 'at night, last night', {*nokte*} 'at night' and {*noktim*} 'last night (or 'in the evening?')' are attested; specific semantic differences remain unclear.

2) *kästwer* {*käst(u)wer*} (adv.) 'by night, at night' [Adams 2013: 189]. Cf. 'by day he will find pleasure in words and conversations, by night in sleep' (B 27 a4), 'the worms eat at his wounds day and night' (B 33 a8-b1). Etymology uncertain; formally, the word can be derived from an unpreserved verb {*käst-*} 'extinguish'.

61. NOSE

Tocharian B *mel-i* (1).

References and notes:

Tocharian B: Adams 2013: 504-505. Plurale tantum, not duale tantum 'nose', perhaps also 'nostrils', cf. 'when he inhales through the nose' (B 41 b3), 'ear, nose, tongue, body and mind' (B 527 a5), 'salt has to be mixed with syrup [and] Piper longum in the

nose/nostrils' (PK AS 2B a3).

Tocharian A {*malañ*} (pl. tantum) 'nose'; sg. form attested only in the compound *akmal* 'face (lit. eye-nose)'.

PIE connections are unclear: PIE **mel-* 'project', PIE **meh₁lo-* 'mark, sign', or somehow connected with English *smell* (phonologically this seems to be dubious). See discussion in [Adams 2013: 505].

62. NOT

Tocharian B *ma* {*mā*} (1).

References and notes:

Tocharian B: Adams 2013: 478. Functions as the particle 'not, no' (negation of assertion and prohibition) and as a quasi-prefixal equivalent of English 'un-', cf. 'there is no strength, no energy, no ...' (B 28 a8), 'Do not be afraid!' (B 85 a4); 'absence (lit. not being) of hunger' (PK AS 2C b3, =B(H)S *kṣudhabhāva-*).

Corresponds to Tocharian A negative {*mā*}, prohibitive {*ma-r*} (from *mā* + emphatic particle *ra*).

Both A and B forms regularly reflect PIE **mē*.

63. ONE

Tocharian B *še* {*še*} (1).

References and notes:

Tocharian B: Adams 2013: 721-722. Various stem variants: *še* [masc. nom. sg.] / *šem-* [masc. obl. sg. and all pl. forms] / *san-* [fem. nom. & acc. sg.] / *som-* [rest of the fem. paradigm]. Polysemy: 'one / same (sg.) / some (pl.) / together (adverbially)', cf. 'three donkeys; one horse' (LP 1 a4 in Pinault 1986), 'Counting [, this is] one, two, three, four, five to ten' (B 41 a8), 'the king, after grasping with one hand the prince Uttara [and] (with the other (lit. second) hand) the water (of gift)...' (B 85 a4); 'sesame oil, the same part, with milk [is] to be cooked' (); 'coming together with ignorant (beings)' (PK AS 4A b3).

Corresponds to Tocharian A *ša-* (only in compounds), *sa-s* (Nom.Sg.), *šo-m* (Acc.Sg.) 'id.'.

A {*ša-*} and B {*še*} are the only direct reflexes of the PIE word: PIE **sēm-s* or possibly **sem-s*. The B masc. paradigm in *šem-* as well as the fem. forms in *som-* should reflect PIE thematic **som(h_s)o/eh_s-*. Tocharian A {*ši*} 'once' has a different origin, corresponding to Hittite *šiya-* 'one'. For further discussion, see [Adams 2013: 722; Pinault 2006].

64. PERSON

Tocharian B *šaum-o* {*šaum-o*} (1).

References and notes:

Tocharian B: Adams 2013: 698. Cf. 'the gods [and] men lamented much' (B 45 a3), 'these are men, not yakṣas' (B 85 a3-a4).

{*šaum-o*} is cognate with Tocharian A {*šom*} 'boy' and represents a deverbal adjective in *-mo* from the verb {*šāw-*} 'to live'.

The Tocharian A word for 'person' is {*napem*}.

Distinct from {*eñ(k)we*} 'man' q.v. and from *onolme* 'person, creature, (living) being' [Adams 2013: 121], which can refer to all kinds of beings; *onolme* is a derivative of the verb *an-* 'breath'. Cf. 'and to all born beings [there is] always death' (B 2 a3). Cf. Tocharian A equivalent *wrasom* 'creature, being' from the verb {*wārs-*} 'breath'.

65. RAIN

Tocharian B *swes-e* (1).

References and notes:

Tocharian B: Adams 2013: 796. Cf. 'untimely winds arise and untimely rains rain' (PK AS 7H b2), 'the rain will come from all four directions' (PK AS 6C a6), 'the rain came from the sky' (PK AS 17G a3), 'you have let rain a rain of gifts onto the earth' (PK NS 32 b5).

Corresponds to Tocharian A *swase* 'rain'.

PTch {*(s(ū)wese-} is derived from the Tocharian AB verb *su-* 'to rain'.

66. RED

Tocharian B *ratr-e* (1).

References and notes:

Tocharian B: Adams 2013: 570-571. Cf.: 'blue and red garment' (B 118 a1), 'having opened (his, i.e., of a two-headed sea monster) red mouths' (B 576 a5), 'red [i.e., bloody] stool' (?) (W-2 a6 in [Filliozat 1948: 65]).

Corresponds to Tocharian A {*rtār*}, PTch {**rtäre*} from PIE {**h₁rudhró-*}.

67. ROAD

Tocharian B *y-miy-e* {*ymīye*} (1).

References and notes:

Tocharian B: Adams 2013: 562. Polysemy: 'road, way, path / station in life'. Cf.: 'recognizing an elephant-footprint in the road' (B 587 b2), 'you are going the wrong way' (B 128 b5), 'the way of the spirit' (B 622 b3), 'on the divine path' (SI B 119(2) a4). Translates Skt {*gati-*} [CEToM]. Corresponds to Tocharian A {*yme*} 'way, path'. Derived from *i-* 'to go' with a nasal suffix.

Distinct from *ytarye* {*ytārye*} which is glossed as 'road / way, path / travel' in [Adams 2013: 559], but actually seems to denote the abstract 'way, path' rather than 'road' as a physical object. Translates B(H)S {*mārga*} (in B 305 a3, B 528 b4) and {(*daśakarma*)*patha*} (in PK AS 17A b4, PK AS 17F b5). Cf.: 'I led the way to the Brahma-world' (B 19 b7), 'I have proclaimed to you the way to the good town of *Nirvāṇa*' (B 28 a2), '[if] a monk does not know the way and a woman goes [with] him [as] an explainer of the way' (B 330 a2), '(If) a monk has confused the road' (B 330 a2). Corresponds to Tocharian A {*ytār*} 'way, path, travel'; PTch {**ūtār*}, further to PIE {**h₁itōr*}.

68. ROOT

Tocharian B *wicak-o* {*witsako*} (-1).

References and notes:

Tocharian B: Adams 2013: 657-658. Polysemy: 'root (of a tree) / grass root / edible root'. Cf.: 'root of all sufferings' (B 284 b7), 'the water of thirst moistens the roots [of the Saṃsāra-tree]' (B 11 b3), 'the *kleśa*-trees whose root [is] in the highest existence' (B 554 a3-a4), 'if the roots have not obtained damage, a tree, even if it has been cut down, will be born again' (B 11 a6, CEToM). As grass or edible root: 'the Brahmin Durmukha jabs the boy Uttara sharply with a reed root' (B 88 a1), 'lotus root' (B 500-502 b11), 'consume the

roots' (B 363 b4). Translates Skt. {mūla}, cf.: *śya mūlaṃ kṣītau nāsti* (SI B 117 b3), *kāma jānāmi te mūlam* (PK AS 1A b2).

Apparently borrowed from an Iranian source: **vityaka-* or **vaytyaka-* 'root,' cf. Avestan {*vaēti-*}, Middle Iranian {**wīdikā-*}, although the rendering of **-ty-* as Tocharian *c* is not entirely clear, see [Adams 2013: 658] for discussion.

A second candidate is the rarely used form *makul* {*makül*} [Adams 2013: 469], cf. 'tripping over a forest root, he fell on his face' (B 88 a2-a3; 'reed root' in the same text is rendered with {*witsako*}, see above B 88 a1). A wrong rendering of Skt. {*mūlaka-*}, which, however, means specifically 'edible root' according to [Edgerton 1953: 437].

The Tocharian A equivalent is {*tsmār*} 'root'.

69. ROUND

References and notes:

Tocharian B: Not attested.

70. SAND

Tocharian B *war-əṃč-e* {*waräñce*} (1).

References and notes:

Tocharian B: Adams 2013: 628. Cf.: 'former Buddhas (arise) like the sand of the Ganges' (B 552 a6-b1), 'a fist (full) of sand' (B 142 a3).

Corresponds to Tocharian A {*wāryāñc*} '?' (in a highly fragmentary context A 217 a2). Etymology obscure. Perhaps related to Skt. {*vāluka-*} 'sand' [Adams 628].

71. SAY

Tocharian B *we-* {*we(ñ)-*} (1) / *weṃ-* {*we(ñ)-*} (2).

References and notes:

Tocharian B: Adams 2013: 658; Malzahn 2010: 909. Synchronously suppletive paradigm: *we-sk-* [pres.] / *weṃ-* [pret, subj., imv.]. Cf.: 'he went close and said a blessing' (B 107 a3), 'but he was skillful in speaking' (PK AS 18B a1).

Corresponds to Tocharian A {*weñ-*} 'to say, speak' (not in present tense, where it is replaced by {*träñik-*}). Possibly from PIE {**wend-*}. Preterite stem.

72. SEE

Tocharian B *lak-* {*läk-*} (1).

References and notes:

Tocharian B: Adams 2013: 596; Malzahn 2010: 836-838, 716-717. Suppletive paradigm: *lak-* [pres., pret.] / *palk-* [imv., alternative pret., alternative subjunctive] {*läk-* / *pälk-*}. Polysemy: 'to see / to look'. Cf. 'he sees sufferings' (B 14 b4), 'with a compassionate glance he looks at them' (B 88 a6), 'that you (pl.) see him' (THT 1680 a2), they were looking (in all) directions and they saw him' (B 108 b5).

Corresponds to Tocharian A {*läk-*} [pres.] / {*pälk-*} [pret., subj., imv.] 'to see / to look'. Formally AB {*läk-*} can go back

to PIE *{*leǵ-}* 'gather'. Origin of *{pälk-}* 'to see' is also uncertain; it could represent a semantic development 'to burn' > 'to shine, illuminate' > 'to see', all these meanings are attested in Tocharian [Adams 2013: 403-404].

73. SEED

Tocharian B *ʃäktal-e {säktäl̥ye}* (1) / *sar-m {sārm}* (2).

References and notes:

Tocharian B: Adams 2013: 686. Cf. 'I strew the seed day and night' (B 205 a3), 'seeds, trees...' (B 599 b5). Corresponds to Tocharian A *{säktäl̥yi}* 'seed', cf. 'having sown the seeds of Nirvāṇa' (A 355 b2). Probably related to the Tocharian AB verb *{kät-}* 'strew', however, neither the formation nor the etymology are transparent.

A second candidate is *sar-m {sārm}* 'seed' [Adams 2013: 747]. Cf. 'if he eats little of the seed' (B 26 b2), 'as the flood scatters the seeds, disperses the flowers, and kills the fruits' (33 b7), 'flowers, trees, seeds, fruits came to them according to the seasons' (PK AS 6D a3). Corresponds to Tocharian A *{sārm}* 'seed', derived from the AB verb *{sāry-}* 'plant, sow, cultivate' without any certain PIE etymology.

The semantic difference between *{säktäl̥ye}* and *{sārm}* is unclear; we treat them as synonyms. Adams 2013: 747.

74. SIT

Tocharian B *šäm- {šäm-}* (1) / *lām- {läm-}* (2).

References and notes:

Tocharian B: Adams 2013: 716-717; Malzahn 2010: 843-844, 926-927. Suppletive paradigm: *šäm-* [pres.] / *lām-* [pret., subj., inv.] *{šäm- / läm-}*. Polysemy: 'sit / sit down / remain, reside'. Cf. 'many monks were sitting in conversation' (B 3 a5), '(he) sits (down) at the foot of the throne' (B 92 a4), 'then king Candramukha, sitting on his lion's seat' (B 91 b5). But also 'sitting in meditation' (B 74 b2), 'residing in the city' (PK AS 17A b4).

Corresponds to Tocharian A *{šäm-}* [pres.] / *{läm-}* [pret., subj., inv.] 'to sit'. The connection between *šäm-* and PIE *{*sed-}* or *{*es-}* remains uncertain; *lām-* apparently goes back to PIE *{*lemb-}*, cf. Skt. *{lāmbate}* 'he hangs (from)'. Preterite stem.

75. SKIN

Tocharian B *yec-e {yetse}* (1).

References and notes:

Tocharian B: Adams 2013: 549. Cf. 'they burned your skin and cut off all the flesh from your body' (B 231 a5), 'smooth and lovely is the skin of such a being' (PK AS 7J a3), 'skin, sinews, bones' (Dd 5.3 4), 'to flay the skin from the body' (PK NS 83 a6).

Corresponds to Tocharian A *{yats ~ yäts}* 'skin'. Should reflect something like Ptch *{*ētse}*; further etymology is obscure. Formally can be derived from PIE *{*h₁ēd-so}* from PIE 'eat', although the semantic development is problematic. Alternately, can be connected to Baltic *a:d-a:* 'skin', but with phonetic difficulties.

Distinct from *ew-e* 'animal skin, hide, leather' [Adams 2013: 103-104].

76. SLEEP

Tocharian B *klənc- {klänts-}* (1).

References and notes:

Tocharian B: Adams 2013: 241; Malzahn 2010: 624-625. Cf. 'he slept soundly' (B 109 b5), 'They ate alms ... and slept like householders' (B 12 b1-b2), 'the body is not burned, and it sleeps well all together, [and] having awoken he is all the more pleased' (B 14 b3, [CEToM]), 'he would sleep happily in a burning house' (PK AS 7L b1).

Corresponds to Tocharian A *klis-* 'to lie, sleep' and PTch *{*kläns-}*. As a possible PIE source, *{*klmh_s-}* is suggested, cf. Skt. *{kl ānyati}* 'be fatigued'.

77. SMALL

Tocharian B *ka-ʃk-e {lykaške}* (1).

References and notes:

Tocharian B: Adams 2013: 617. Polysemy: 'small / fine(ly)'. The most common and generic term. Final *-ʃk-* is a diminutive suffix. Cf.: 'little animals' (B 575 b4-b5), 'his head was scattered far and wide in little pieces' (B 22 b5), 'fish meat finely chopped' (PK AS 3A a1-a2), 'rough and fine' (B 192 b3).

Corresponds to Tocharian A *{lykäly}* 'small'. Possible etymologies: PIE *{*leg^{wh}-}* 'light (of weight)' which is, however, uncertain due to the absence of a *-w-* (in expected *{*lykwaške}*), or perhaps connected with Greek *{oligos}* 'few', cf. discussion in [Adams *ibid.*]

Distinct from *tot-ka* 'few, little, short, small' [Adams 2013: 328], a compound of *tot* 'to such an extent' and the particle *ka*, lit. 'to such a (small) extent'. Cf. 'the life of men [is] very short, like the drop of dew on the tips of grass' (B 3 b3-b4), translates BHS *paritta-* (in B 3 b6), 'of small measure' (frequently). In Tocharian A the word *{tsru}* has a similar use.

Distinct from *yakte- ~ yekte- {yäk^{te}-, yek^{te}}* 'little, small', used only as the first member of compounds [Adams 2013: 535, 545]. Possibly connected to Germ. 'weak'.

78. SMOKE

References and notes:

Tocharian B: Not attested.

79. STAND

Tocharian B *kəλ- {käly-}* (1) / *stəm- ~ stam- {stäm- ~ stam-}* (2).

References and notes:

Tocharian B: Adams 2013: 184-185; Malzahn 2010: 592-593, 959-960. Suppletive paradigm: *kəλ-* [pres.] / *stəm- ~ stam-* [pret., subj.] *{käly- / stäm- ~ stam-}*. Cf.: 'the foreign brahmans are standing outside' (B 81 b4-b5), 'his shame-place [scil. penis] stands tall' (B 334 a3-a4), 'she stood before the Buddha' (B 18 b8), 'I stood in the sea and did not proceed' (B 425 a2)..

Corresponds to Tocharian A *{käly-}* [pres.] / *{stäm-}* [pret., subj., imv.] 'to stand'. From PIE *{*kel(h₁)-}* 'raise up' and *{*ste-m-}* 'to stand'. Preterite stem.

80. STAR

Tocharian B *ščiry-e* {*ščiryē*} (1).

References and notes:

Tocharian B: Adams 2013: 701. Cf. 'shining like a star' (B 74 a1), 'the light of the moon and stars in the night' (B 154 b2).
Tocharian A {*šre**} (in pl. {*šreñ*}) 'star'. PTch {**ścür-i-ĕ*} should reflect PIE {**ster-*}.

81. STONE

Tocharian B *kərw-eṅ-e* {*kärweñe*} (1).

References and notes:

Tocharian B: Adams 2013: 176. Polysemy: 'stone / rock'. Cf. 'gravel, dirt or stones' (B 7 a7), 'setting wood or rock' (B 331 a1), 'rocks, gravel, potsherds, (and) salty soil become visible' (PK AS 7H b4), 'rocky mountain' (IOL Toch 164 a4), 'stony ground' (?) (B 565 b3).

The Tocharian A cognate is preserved in loc.pl. {*kärwaṃsam*} 'rocks', cf. 'fallen down scattered far away on the mountain Lokāloka among the rocks' (A 12 a5, CEToM).

Probably < {**greH-won-en-*}, where final *-en* is a productive suffix in Tocharian.

Cf. Tocharian A {*pārem*}, glossed as 'stone / rock / throne' in 'on the lotus stone (throne)' (A 316 b5), 'pañḍukampala rock' (A 308 a5), although there is no real evidence that this was indeed the basic term for 'stone' in Toch. A.

82. SUN

Tocharian B *kaun* {*kaun*} (1).

References and notes:

Tocharian B: Adams 2013: 225. Polysemy: 'sun / day'. Cf. 'sun, moon, and stars' (B 45 b7), 'like the world (shines) under the sun and the moon' (PK NS 30 a5); in compounds: 'sunrise', cf.: 'I will announce him ... words at sunrise' (B 90 b5), 'sunset', cf.: '(if a monk) instructs nuns until the end of sunset there is an offense' (PK AS 18B a3); vs. 'in the passing of days and months' (B 3 b5), 'day and night' (B 17 a7).

Corresponds to Tocharian A {*kom*} 'sun, day'. PTch {**kāunā*}.

83. SWIM

Tocharian B *na-sk-* {*nāsk-*} (1).

References and notes:

Tocharian B: Adams 2013: 354-355; Malzahn 2010: 679. Polysemy: 'to swim / to bath / to take a bath'. This is the best candidate for the basic term 'to swim' in Toch. A, cf.: 'therefore with confused spirit he swam back and forth' (IOL Toch 19 a3), 'they bathed him and washed him' (B 42 b7), '(he) descended, bathed (his) limbs (and) washed all (his) rags' (B 107 b4), 'he should bathe with it (powder). Immediately (he will become) pure' (PK AS 3B b6).

From PIE {**(s)n(e)h₂-ske/o-*} 'to swim, bath, wash', cf. Skt. {*sn āi*} 'bathes'.

Another possible candidate is *plu-* [Adams 2013: 462-463; Malzahn 2010: 745], which is sometimes glossed as 'to swim, to fly', but it is more likely that its main (and only?) meaning was 'to soar'. Cf.: 'he floats as if on the sea of suffering' (B 282 b3), 'my spirit-heart soared with good fortune' (B 246 a1), 'thus rejoicing he soared high, bending (his) body in the air' (B 365 a3). Adv. {*eplyuwai*} 'swimming', cf. 'leeches (have) to be put (as) swimming in blood in a boiler' (PK AS 8C a4).

Tocharian A {*plu-*} 'to fly, to soar'. From PIE {**pleu-*} 'to flow, float, swim, fly'.

84. TAIL

References and notes:

Tocharian B: Not attested.

85. THAT

Tocharian B *s-u* (1) / *t-u* (2).

References and notes:

Tocharian B: Adams 1988: 165; Adams 2013: 758.

The system of demonstrative pronouns in Tocharian B is not entirely clear. From the statistical point of view, the basic opposition is *s-e* 'this' / *s-u* 'that', although in a number of contexts the translation 'that' is more suitable for *s-e* and 'this' for *s-u*. Both pronouns have numerous attestations with either attributive ('this X', 'that X') or independent ('he, she, it') functions. For instance, the nom.sg. forms of each pronoun have more than 250 occurrences. In addition, there are two other demonstratives that are used much more rarely (e.g., nom.sg.: ca. 20× for each): *se-n* 'that' and *s-amp* 'that'. It is not excluded that the actual opposition is to be analyzed as ternary: *s-e* 'this (related to the speaker)' / *se-n* 'that (related to the hearer)' / *s-u* 'that (far from the speaker and hearer)', thus [Adams 2013: 764]. In that case *s-amp* is perhaps to be interpreted as emphatic 'that' or 'that (far away)'. Historically, the starting pronoun is *se* 'this', from which others were derived with help of various enclitics such as *-n*, *-u*, *-Vmp*. The paradigm of *se* 'this' is suppletive: *s-e* [nom. masc.] / *s-a* [nom. fem.] / *t-e* [nom. neut.] / *t-* or *č-* [obl.], see [Adams 1988: 162; Adams 2013: 763]. Other pronouns generally follow this suppletive pattern (adding a corresponding enclitic), see *se-n* [Adams 1988: 163; Adams 2013: 764], *s-u* [Adams 1988: 165; Adams 2013: 758], *s-amp* [Adams 2013: 739-740]. Neuter gender.

86. THIS

Tocharian B *s-e* (1) / *t-e* (2).

References and notes:

Tocharian B: Adams 1988: 162; Adams 2013: 763. See notes on 'that'. Neuter gender.

87. THOU

Tocharian B *tuw-e* (1).

References and notes:

Tocharian B: Adams 2013: 319-320. Cf. 'As you (pay homage?) to me' (PK AS 15A a4).

Corresponds to Tocharian A *tu* 'you', PTch *{*tūwe}*.

88. TONGUE

Tocharian B *kantw-o* (1).

References and notes:

Tocharian B: Adams 2013: 147. Polysemy: 'tongue / language'. Cf.: '(his) tongue was hanging (lit. going) out of his mouth' (B 88 a1), 'he set him on (his) knee and began to kiss his little face with his tongue' (B 83 a3), 'if he speaks a foreign tongue to him' (B 325 b2), 'not all (beings) are capable of speaking human language' (B 408 a6).

Corresponds to Tocharian A *{kāntu}* 'tongue / language', cf. 'with a tongue of lotus colour' (A 57 a2) vs. 'in human language' (A 300 a8). PTch *{*kāntwo}*, cognate to Goth. *{tuggo}*, Old Lat. *{dīngua}* and so on via consonant metathesis either in Proto-Tocharian or in Proto-Narrow IE.

89. TOOTH

Tocharian B *kem-e* (1).

References and notes:

Tocharian B: Adams 2013: 208. Polysemy: 'tooth, dentition / tusk, ivory'. Cf.: 'the teeth have fallen out' (PK AS 7M a5), 'the pools provided with night-lotus, with these teeth of white lotus laugh...' (PK AS 17H a4), 'whatever monk should make himself a needlecase out of bone or ivory' (IOL Toch 246 b4 in [Adams: 208]).

Corresponds to Tocharian A *{kam}* 'tooth', cf. 'his teeth are of equal size like a string of pearls' (A 217 b2, CEToM). PTch *{*keme}* from PIE *{*ǵómbʰos}* 'tooth'.

90. TREE

Tocharian B *stam* *{stām}* (1).

References and notes:

Tocharian B: Adams 2013: 776-777. Cf.: 'trees stand on the river-bank' (PK AS 17H a5), 'they smelled the fruits from the trees' (B 576 a2), 'Nyagrodha, a king of the trees' (B 3 a7), from the first bough of the trees (B 3 a8), 'burning like a hollow tree with fires of remorse' (IOL Toch 5).

Corresponds to Tocharian A *{stām}* 'tree'. Eventually derived from the verb 'to stand'.

91. TWO

Tocharian B *wi* (1).

References and notes:

Tocharian B: Adams 2013: 651. Cf.: 'those two things' (B 82 b5), 'two signs' (for *dv(i)liṅga*) (B 193 a1), 'on the second of the month' (B

433 a11), 'counting: one, two, three, four, five, up to ten' (B 41 a8).

Corresponds to Tocharian A {*wu*} (m.) and {*we*} (f.) 'two'. Toch. B {*wi*} and Toch. A {*wi*} reflect PIE {**dwoi*} while Toch. A {*wu*} should stem from PIE {**dwō(u)*}.

92. WALK (GO)

Tocharian B *y-* (1) / *mäs-* {*mäs-*} (2).

References and notes:

Tocharian B: Adams 2013: 64-65; Malzahn 2010: 535-536. Suppletive paradigm: {*y-* ~ *y(ä)-ne-*} [pres.] / {*mäs-*} [pret.]. Cf. 'going from place to place' (B 81 b2), 'he began to travel to the monastery' (B 109 b1).

Corresponds to Tocharian A *y-* 'to go', with the different suppletive paradigm *y-* [pres.] / {*kälk-*} [pret.].

From PIE {**h₁ei-*} 'go'. See also discussion in [Adams 2013: 64-65] on imperative forms. Preterite stem.

93. WARM (HOT)

Tocharian B *em-all-e* (1).

References and notes:

Tocharian B: Adams 2013: 96. Polysemy: 'warm / hot / heat (subst.)'. Cf. 'to drink with warm water' (of a medical ingredient) (B 499 a3-a4, b1-b2), 'tortured by heat, deluded by thirst' (B 29 a6).

Corresponds to Tocharian A {*omäl*} 'warm / hot'. Cf. 'hot blood will go to their throat' (A 255 b6), 'not cold, not warm' (YQ N.4 b5). Both Tocharian forms morphologically look like gerundives from an otherwise unattested verb *em-*. Etymology is unclear.

94. WATER

Tocharian B *war* (1).

References and notes:

Tocharian B: Adams 2013: 627-628. Cf. '(they) enter cold waters of the pond' (B 29 a6), 'rain water' (W-35 b3 in [Filliozat 1948: 77]), 'the waters dry up' (B 3 a1), 'like the waters from the rivers, when they descend directed towards the Gaṅgā...' (B 30 a8).

Corresponds to Tocharian A {*wär*} 'water'. PTch {**wär*} probably from PIE {**udrom*} or {**(h₂)wer*}, cf. discussion in [Adams 2013: 628].

95. WE

Tocharian B *wes* (1).

References and notes:

Tocharian B: Adams 2013: 283-284. Indeclinable plural form. The dual form is *wene*.

Tocharian A *was* 'we', PToch {**wes*} which may reflect a conflation of the PIE 1st nom.pl. {**wei-s*} and the oblique stem {**nos-*}, see [Adams 2013: 284].

96. WHAT

Tocharian B *ku-se* (1).

References and notes:

Tocharian B: Adams 2013: 192-193, 199-201; Adams 1988: 156. Polysemy: 'what (interrog.) / what (relat.) / who (interrog.) / who (relat.)'. See notes on 'who'.

97. WHITE

Tocharian B *arkw-i* {*ārkwi*} (1).

References and notes:

Tocharian B: Adams 2013: 52-53. Cf.: 'blue and white moon-like...' (B 73 a4), 'others are blue, some are red, and amidst white ones' (PK AS 17G b4), 'his tongue becomes white' (B 118 b7), 'white bones' (B 28 b3).

Corresponds to Tocharian A {*ārki*} 'white'. PTch {**ārkwi*} should reflect PIE {**h₂erǵ-u(i)-n*}.

98. WHO

Tocharian B *ku-se* (1).

References and notes:

Tocharian B: Adams 2013: 192-193, 199-201; Adams 1988: 156. Polysemy: 'what (interrog.) / what (relat.) / who (interrog.) / who (relat.)'. Paradigm: *ku-se* [nom.] / *ku-če* [acc.] / *ke-t(e)* [gen.] {*k_use* / *k_uce* / *kete*}.

Cf. for nom. {*k_use*}: 'what is faith?' (B 23 a5), 'who will inform the great king of our arrival?' (B 81 b3), 'what is the deed, (which) is accumulated but not done?' (PK AS 7C b5).

Cf. for acc. {*k_uce*}: 'Whatever he heard, that for sure he would doubt' (PK AS 6D a6), 'he told them what beings are to do' (B 21 a2), 'by what behavior are they to be known?' (PK AS 7G a4) (most examples for {*k_uce*} illustrate relative use).

Corresponds to Tocharian A *ku-s* (nom.) / *ku-c* (acc.) / *ke* (gen.) 'what / who'. Cf. for *kus*: 'who may she be for the mechanic?' (A 6 a2) vs. 'what is the top?' (YQ II.5 a7). For *kuc*: 'What shall I do?' (A 343 a1), 'what did the Gautamid queen do?' (YQ III/4 a1).

PTch {**ku-se* / **ku-ce*}, The final elements go back to the demonstrative pronoun 'this' q.v., at least as far as the nom. & acc. forms are concerned.

99. WOMAN

Tocharian B *kliy-e* ~ *kliy-e* {*klyīye* ~ *klīye*} (1).

References and notes:

Tocharian B: Adams 2013: 242. Suppletive paradigm: *kliy-e* ~ *kliy-e* [nom. sg.] / *klain-* [obl. sg., pl.]. Polysemy: 'woman / female (of animals)'. Cf.: 'with the harem women' (B 109 a6), 'a cleaned woman or daughter should crush this powder' (PK AS 3B b6), 'the two signs of female and male' (B 8 a6), 'to bring a man or a woman under one's control' (PK AS 8A b7).

Corresponds to Tocharian A {*k_ili ~ k_ile*} (acc.) 'woman'. As discussed in [Adams 2013: 242] with further references, PTch {**k^wliye ~ *k^wlāi*} is likely to originate from the PIE word for 'woman' {**g^wneh_u-*} modified with the productive Tocharian suffix **-en-* which caused the occasional dissimilation *n-n > l-n*.

100. YELLOW

Tocharian B *tut-e* (1).

References and notes:

Tocharian B: Adams 2013: 318. Cf. '(a remedy) against yellow skin (i.e. 'jaundice')' (W-7 b1 in [Filliozat 1948: 67]), 'being yellow (i.e. 'jaundice')' (PK AS 2C a2). *tute* translates BHS {*utpāṇi ṁtpāṇi ṁ-*} 'very pale' (cf. [Edgerton 1953: 125]) in PK NS 12 a2.

Etymologically unclear. [Adams 2013: 318] treats *tute* as a cognate of Skt. past participle {*dhūtá*} from {*dhū-*} 'to shake'.

101. FAR

Tocharian B *lau ~ lauk-e* (1).

References and notes:

Tocharian B: Adams 2013: 611, 612. There are two Tocharian B expressions for the adverbial 'far' that are similar to each other: *lau* and *lauke*. These forms are likely to be related, but details are unclear: either *lauke* is a derivative from *lau* according to a unique suffix pattern or *lau* is an allegro abbreviation of *lauke*.

Some examples for *lau* '(a)far, away' [Adams 2013: 611]: 'I honor thee ... seated afar on the diamond throne' (B 241 a2), 'he was astonished and did not go away' (B 107 a2), 'they move away each single channel [of the pores].' (PK AS 7M b4).

Some examples for *lauke* 'far, long ago' [Adams 2013: 612]: 'far and nearby' (PK AS 13C b7), 'they emitted (the news) ... far over the earth' (PK AS 15A b2), 'Not long the time has gone' (B 77 a5), 'father, do take me away from (these Rākṣasas)!' (B 85 b3), 'having put away the royal decorations and arrogance...' (B 100 b6), 'he led you far away and separated me (from you)' (B 496 a6).

Cf. some further derivatives from *lauke*: *elauke* 'far, distantly', *laukar* '(from) afar, (after) a long time', {*laukaññe*} 'for a long time', *laukito* 'stranger', e.g., 'which seeds are near or far (*elauke*)' (THT 1121 a3), 'Vajraka spoke to him from afar (*laukar*)' (PK AS 6A a5), 'the Omniscient told him the stanzas from wide afar (*laukar*)' (PK AS 6A b6-b7), 'a very long time ago (*laukar*)' (PK AS 6A a6).

Corresponds to the Tocharian A adverb *lo* 'far' and the adjective *lok* 'distant'. Etymology is unclear.

102. HEAVY

Tocharian B *kramar-cc-e* {*kramartstse*} (1).

References and notes:

Tocharian B: Adams 2013: 230. Cf.: 'light and heavy' (IOL Toch 139 a3), 'your own body will become heavy for you' (B 78 b4),

Adj. in {-*tstse*} (a synchronically productive suffix) from {*kramār*} 'weight, heaviness'. Toch. B {*kramār, kramar-tstse*} and A {*krāmār-ts*} 'heavy' < PTch. {**krāmār*} which might reflect PIE {**g^wreh₂-*} from PIE {**g^wrh₂-u-*} 'heavy'.

103. NEAR

Tocharian B *a=kartt-e ~ a=kart-e* (1).

References and notes:

Tocharian B: Adams 2013: 1. Cf.: 'having come close to the king Candramukha, he sits at the foot of the throne' (B 92 b4), '(he) came near Jetavana, and the Buddha lord saw him from afar' (PK AS 6A a4-a5). Initial *a-* is apparently the verbal prefix *a-* 'near, away, down' [Adams 2013: 37], further analysis is uncertain.

Distinct from the adverb and postposition *spe* [Adams 2013: 788] which has a more specific meaning 'nearby, closely', cf. 'he planted roots there by the Buddha's seat in the ground' (B 388 a2), 'the Buddha found himself near Śrāvastī' (B 5 a1-a2). Apparently from PIE *{*sh₁upo}* 'under, below'. Other derivatives from *spe* with the same meaning 'nearby' are: *ispek* [Adams 2013: 73], e.g., 'king Brahmadatte by name found himself nearby' (B 349 b3); *ysapar* [Adams 2013: 567], e.g., 'he went nearby and said a blessing' (B 107 a3); *ysape* [Adams 2013: 567], e.g., 'you will find me nearby (i.e. 'close to you')' (B 78 a3), 'he was always close to him' (PK AS 17B a1), 'the earth-goddess will bow close to [their] feet' (PK AS 13B b2), 'she took him by the hand and made him sit nearby' (PK AS 17C b1).

Cf. also Toch. B *{etsuwai}* 'towards, near to' [Adams 2013: 105] as in 'far and nearby' (PK AS 13C b7), 'which seeds are near or far?' (THT 1121 a3), '(she) went close to the sisters' (B 107 a5).

Tocharian A *{kātse}* 'near / close to (postpos.)', cf. '(the lion) saw those artisans standing nearby' (A 13 a1). Without Toch. B cognates.

104. SALT

Tocharian B *saḵiy-e {salyiye}* (1).

References and notes:

Tocharian B: Adams 2013: 742. Cf.: 'rock salt (*{sintāp}*) and salt have to be added over it (remedy)' (PK AS 2A b4), 'sesame oil, salt, honey, syrup, sugar lump' (PK AS 2B b4-b5), 'with salty and sweet foods and drinks' (PK AS 2C b6).

Corresponds to Tocharian A *{sāle}* 'salt'. PTch *{*sali-h₁en}* as a derivative from PIE *{*sali-}*.

Distinct from *{sintāp}* 'rock salt', borrowed from BHS *saindhava*, cf. also Sogdian *{synt'p}* [Adams 2013: 757].

105. SHORT

References and notes:

Tocharian B: No special words are attested. The meaning can be expressed by means of the word *totka* 'small, little, few', cf. 'the life of men is now very short, like a drop of dew on the tips of grasses' (B 3 b3).

106. SNAKE

Tocharian B *aršakl-o {aršāklo}* (1).

References and notes:

Tocharian B: Adams 2013: 26. Cf.: 'a snake with sharp poison' (B 43 a6), '(if) a snake, adder (?), or viper bites' (B 503 a2, [CEToM]), it translates *ahi* in '*grhagatam ahim iva*' ('like a snake going into the house', PK NS 11 a2).

Corresponds to Tocharian A {*ārṣal*} '(poisonous) snake', cf. (A 155 b3). Since there is no regular correspondence A -/ vs. B -kl- for inherited words, this lexeme might be a late borrowing; however, the source is unknown.

Another candidate is Tocharian B *auk* 'snake' or 'adder' [Adams 2013: 135] which is attested only twice: first, it translates Skt *ahi* 'snake (in the calendrical cycle)' in B 549 a7 (alternatively, *ahi* is rendered as {*arṣāklo*} in PK NS 11 a2), second, *auk* is used in juxtaposition with {*arṣāklo*} in '(if) a *arṣāklo*, *auk* or *catū* bites' (B 503 a2). Etymologically obscure.

A third, also rarely used candidate is *sarpe* 'snake, serpent' [Adams 2013: 741], cf.: 'the jackal with the serpent' (B 511 b3), 'the mongoose and snake' (B 512 b3). Borrowed from BHS *sarpa*- 'snake'.

107. THIN

References and notes:

Tocharian B: No special word is attested in Tocharian B.

In Tocharian A, the word {*knumts*} could be supposed to mean 'thin (of flat objects)' [S. Burlak, I. Itkin, p.c.] if not 'supple' [CEToM], cf. '(he has) a wide and thin (?) / supple (?) tongue' (YQ II.10 a8), 'wrapped in a thin (?) / supple (?)', gold-colored cloak' (YQ II.9 b4).

108. WIND

Tocharian B *yent-e* (1).

References and notes:

Tocharian B: Adams 2013: 546. Cf.: 'unseasonably winds arise and unseasonably rains rain' (PK AS 7H b2), 'water, earth, fire and wind' (B 158 b4), 'the wind (went) downstream, down with the water' (PK AS 19.21 a3).

Tocharian A {*want ~ wānt*} 'wind'. PTch {**w ġnte*} from PIE {**h₂weh₁nto-*}.

109. WORM

Tocharian B *yel* (1).

References and notes:

Tocharian B: Adams 2013: 548. This is the best candidate. It is reliably attested with the meanings 'intestinal worm; worms in wound': 'as if he were a suffering, worm-ridden dog. The worms eat at his wounds day and night' (B 33 a8-b1). But the second available context, 'feeling [is] like an immortal(?) worm' (B 152 b5) should point to the generic semantics 'worm'.

Corresponds to Tocharian A *wali* {*walyi*} 'worm (in wound)'. PTch {**w ġl*}, further to IE {**wel-*} 'to turn, twist'.

Another candidate is *pešel-e* {*pešele*} 'worm' or 'insect' [Adams 2013: 429] with unique attestation in the context 'thus ... [a swarm of] grasshopper[s], mice and worms/insects appear in the world' (PK AS 7H b1), where {*pešele*} translates B(H)S {*kī ḡ*}. Etymology of {*pešele*} is unclear.

Cf. also *pešte* {*pešte**} [Adams 2013: 430] which can be translated as '(intestinal) worm', although this is not very certain: 'for the ones (infested with) worms' (medical text PK AS 9A a5), 'like a person (infested with) worms' (B 152 b4). Historically can be related to {*pešele**} discussed above.

110. YEAR

Tocharian B *pikul* (1).

References and notes:

Tocharian B: Adams 2013: 410-411. Cf.: 'in the year ..., in the second month, (on the) twenty-fi(fth day)' (Dd 4 1), 'countless years surpassed' (B 404 a6), 'staying twenty thousand years in this town' (PK AS 17A b4), 'but I'm not yet 20 years old' (B 330 b4).

Tocharian A {*p_ukäl*}. From PTch {**päk_wäl*}. Etymology is unknown.