

thought that the intermediary form was the Malay *kapas*; LAUFER (*Sino-Iranica*, 491), taking into consideration only the form *ku-pei*, stated that the Chinese must have received the term from an Indo-Chinese language, and that Bahnar *köpaih* provided «the nearest approach» to *ku-pei*. I cannot entirely agree with either opinion. The correspondence Indonesian (and Cham) *-a-* > Bahnar *-ö-* is well known, and the *-ö-* of the modern Bahnar form *köpaih* must be a late development, as is shown by the various Indo-Chinese and Indonesian forms, conveniently collected by CABATON, *Dictionnaire Čam-Français*, 57 : Jav., Dayak, Malay, Sund. *kāpas*, Makass. *kapasa*, Battak *hapas* [and *kapas*], Bis. *gapas*, Cham *kapah*, Bahnar *köpaih* (add Radè *kapas*, Kuoi *kabas*, Kčo *kopas*, Sedang *köpè*), Khmer *krābas* (add Khmer *kābbas* < *kāppas*, as a secondary form derived from Pali *kappāsa*). The word seems to be represented in Bima as *kafa*, «thread», and even to have passed into Melanesian and Polynesian languages : Fijian *kava*, Samoan *'afa*, Maori *kafa*, all meaning «string» (cf. O. DEMPWOLFF, *Die Lautensprechungen der indones. Lippenlaute* ..., Berlin, 1920, 8vo, p. 13, and BLAGDEN, in *BSOS*, II, 152). But, on the other hand, the Malay *kāpus* is also out of the question. Just as we have Skr. *karpāsa* and Pali *kappāsa*, we find in Indian the modern forms Beng. *kārpās* and *kapās*, Hindi *kapās*, *kāpās*, (for other forms in modern India dialects, cf. J. BLOCH, *La formation de la langue marathe*, 309; for Anglo-Indian, cf. YULE, *Hobson-Jobson*², s. v. «capass»). In the Indo-Chinese forms, only the Khmer form *krābas* shows an *r* (with metathesis) as in the Skr. *karpāsa* (it may go back to the period of Sanskrit influence in Cambodia). There is no etymology of *karpāsa* and the word stands isolated in Indo-European languages (the connection suggested by UHLENBECK, *Kurzgefasstes etymolog. Wörterbuch*, 46-47, with Skr. *kūrpāsa*, «woman's jacket», is highly problematical, and leads nowhere, since the origin of *kūrpāsa* is also unknown); in all likelihood, the word is pre-Aryan in India (cf. the very similar Skr. *karpūra*, Pali *kappura*, modern Indian dialects *kapūr* and *kāpūr*, Jav. *kapur*, Mal. *kāpur*). So far I agree with PRZYLUSKI's views as expressed in *Bull. Soc. Ling.*, xxv, 1924, 69-70; but here he and I must part. PRZYLUSKI, starting from the Indo-Chinese languages, supposed a root **śas*, meaning «to use a bow», both for shooting, and for carding cotton (I do not know why PRZYLUSKI does not adduce in favour of his thesis Stieng *pahi*, Annamite *vai*, and Siamese *fai*, all meaning «cotton»). The forms of the *kāpas* type would represent this root with a *ka-* prefix, enlarged by a liquid in the Skr. *karpāsa*; to the same root, with the dropping of the *k-* and a nasal infix, would also belong the Khmer *ambas*, *ambōh*, meaning «cotton» according to PRZYLUSKI, who, on the other hand, does not cite Khmer *krābas*. None of these hypotheses is in itself impossible, since parallel cases may easily be adduced for every one of the supposed transformations of the root. But it is *krābas* which is the word used in Khmer for «cotton» in general, and *ambas*, or *ambōh*, means «spun cotton», «cotton thread», and I see no sufficient reason to believe that the two words are connected. If there are in Indo-China and Indonesia other words probably connected with but not directly traceable to *karpāsa*, I would rather look for them in the Malay *كافق* *kāpuq*, *kāpoq*, «floss of the silk-cotton tree», our «kapok» (cf. LOKOTSCH, No. 1067), a word which has passed into the Amoy dialect as *ka-pók-mī*, «kapok cotton» (C. DOUGLAS, *loc. cit.*, 329), and in the Malay *kābū* or *kabukābū* «cotton», which is also the general name for cotton among the primitive tribes of the Malay Peninsula (cf. SKEAT and BLAGDEN, *Pagan Races of the Malay*