

does not form part of the transcription. This is most likely, but the Sino-Indian word is thus recorded in the *Pen ts'ao kan mu*.

64. Add: Skr. also *bilāla*, *birāla*.

65. Sikkim *noile*, Dhimal *nyūl*, Bodo *nyūlai* ("ichneumon").

74. *ban-de*, as suggested by my friend W. E. Clark of the University of Chicago, is connected with Pāli and Jaina Prakrit *bhante*, Skr. *bhadanta* ("reverend").

79. I have traced Tibetan *sendha-pa* to Sanskrit *sindhuja*. This, as a matter of fact, is correct, but from a philological viewpoint the Tibetan form is based on Sanskrit *saindhava* with the same meaning ("relating to the sea, relating to or coming from the Indus, a horse from the Indus country, rock-salt from the Indus region"). The same word we find in Chinese garb as 先陀婆 *sien-t'o-p'o*, **siän-da-bwa*, explained as "rock-salt" (*Fan yi min yi tsi*, section 25). Tokharian has adopted it in the form *sindhāp* or *sintāp* (S. LÉVI, *Journal asiatique*, 1911, II, pp. 124, 139).

158. The recent discussion opened in the *Journal of the Royal Asiatic Society* (1917, p. 834) by Mr. H. BEVERIDGE in regard to the title *tarxan* (*tarkhan*, originally *tarkan*), then taken up by Dr. F. W. THOMAS (*ibid.*, 1918, p. 122), and resumed by BEVERIDGE (1918, p. 314), induces me to enlarge my previous notes on this subject, and to trace the early history of this curious term as accurately as in the present state of science is possible.

The word *tarkan* is of Old-Turkish, not of Mongol, origin. It is first recorded during the T'ang dynasty (A.D. 618–906) as the designation of a dignity, usually preceded by a proper name, both in the Old-Turkish inscriptions of the Orkhon (for instance, Apa Tarkan) and in the Chinese Annals of the T'ang (cf. THOMSEN, *Inscriptions de l'Orkhon*, pp. 59, 131, 185; RADLOFF, *Alttürk. Inschriften*, p. 369, and *Wörterb. Türk-Dialecte*, Vol. III, col. 851; MARQUART, *Chronologie d. alttürk. Inschriften*, p. 43; HIRTH, *Nachworte zur Inschrift des Tonjukuk*, pp. 55–56). An old Chinese gloss relative to the significance of the title does not seem to exist, or has not yet been traced. According to Hirth, the title was connected with the high command over the troops. The modern Chinese interpretation is "ennobled:" the title is bestowed only on those who have gained merit in war (WATTERS, *Essays*, p. 372). The Tibetan gloss indicated by me, "endowed with great power, or empowered with authority," inspires confidence. The subsequent explanation, "exempt from taxes," seems to be a mere makeshift and to take too narrow a view of the matter. A lengthy dissertation on the meaning of the title is inserted in the *Ain-i Akbari* of 1597 (translation of BLOCHMANN, p. 364); but it must not be forgotten that what holds good for the Mongol and Mogul periods is not necessarily