

18. *pōt'i* is the common word for "book" all over North India. The Ksh. form is *pūt'i*.

21. *sēndūra-* is the regular Prakrit form of Skr. *sindūra-*.

28. I do not see how *ba-dan* can represent *patāka*. The change of initial *p* to *b* is, I think, impossible in any Prakrit or modern Indian language. Of course, the change might have occurred in Tibetan.<sup>1</sup>

29. *sāccha*, with a long *ā*, is impossible in Prakrit. Compare Hindostānī *sācā* ("a mould").

30. In true Apabhraṃṣa, medial *k* often becomes *g* (Hemacandra, iv, 396). This accounts for the *g* in *mu-tig*. But the Ap. form would be \**mu(ō)ttiga-*, not *mukt-* or *mut-*.

45. Is not Tibetan *k'a-ra* = Hindostānī *khār*, "coarse sugar?" I should be inclined to derive the Tibetan word *ša-ka-ra* from the Persian word *šakar*, not from Skr. *šarkarā*. If the Tibetan word came from India, it would be *sa-ka-ra*. In regular Prakrit, and in all the modern Indo-Aryan vernaculars except Bengali, Sanskrit *ś(ç)* becomes *s*. The Persian word is in regular use in Kāshmirī *šakar*, and could thus have got into Tibet.

68. The regular Prakrit form is *vidduma-*, which is quite common. See, e.g., the index to the *Sētubandha*. I have never met any form such as \**viruma-*, or the like.

113. Although *dār-cīnī* is the dictionary word, *dāl-cīnī* is universal all over North India.

118. I have not come across *cob-cīnī* in Kāshmirī, but in that language other compounds with *cōb* are common, to indicate the roots of various plants. This leads me to think that the word probably got into Tibetan through Kashmir.

122. The word *tsādar*, a shawl, is pure Kāshmirī. It came into that language from India.

143. *Araq* is, of course, common all over North India. It is even used by Hindus, and appears in Hindī. In Kāshmirī, *arak* means "sweat." It is the same word.

143-156. I think it is certain that all these Arabic words came *via* India. They are all in common use in North India and Kashmir. The only exception is No. 148. I do not remember coming across this corruption of *masjid* anywhere in India proper. But, curiously enough,

<sup>1</sup> It should be borne in mind that the derivation of *ba-dan* from *patāka* is proposed by the Tibetan grammarians; whether this is objectively correct, is another question. At any rate, *ba-dan* is not a Tibetan word, and the object which it denotes came from India with Buddhism.—[B.L.]