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"Creekey",
Malimpang.

5th Dec. 1955.

My dear Dr. Chatterji,

First allow me to thank you for the most instructive and interesting conversation on the morning of the 29th. I hasten to avail myself of your kind permission to send you a list of Indic words found in the Tibetan text of the Chag lo-tsa-ba'i rnam-thar which I am translating. Here it is.

bha-ro, a wealthy person in Nepal.

vajraghanṭā pha-la pha-la, meaning "excellent Vajraghanṭā".

Bhota atiphala, "wonderful Tibet".

ba-hu-ta-satwa-arthi, bahusattvārthi?, benefitting living beings.

Bu-kham, n. of a vihāra in Nepal.

Ārya Bu-kham, n. of an image of Avalokitesvara.

han-du, a young Tantric. I was interested to meet a living han-du in the person of Mr. Handoo, Chief Liaison Officer with the Russian Delegation. Is it the same word?

U-si-ra, lofty summit, n. of mountain.

rāganisrita, "addicted to passions" ('dod-chags bsten-pa).

a-nu-pra-sa-la, Skrt. anuprasna, enquiry :

Rāhula he vandana, he Rāhula vandanam, "Salutation to the son of Sākya".

śa-ran-bha, śarabha, deer.

go-śirsa, n. of sandal wood.

aroksa he, Skrt. aroga?, "May I be free from illness!"

Bhota he, "I am a Tibetan".

hulutā, n. of an image called the "Laughing Tārā".

In Buddhist Sanskrit there is a word *huluh* translating Tibetan *bzad-pa*, to laugh.

Śloka ascribed to Vararuci,

Uṣayā sa-hi-ta Ru-dra /

śi-ka-ra (should be Śaṅkara , translating Tibetan *bde-byed*) sa-ha

Viṣṇunā /

taṁ khaṭvāṅga (khaṭvāṅga) śū-la-pā-ni (śūlapāni) /

raksantu śi-ba-pā-dā //

The Tibetan translation reads, " Uṣā with Rudra, the Pacifier, and Viṣṇu, and Śiva, holding in (his) hand the Khaṭvāṅga spear, protect constantly!"

dūraṅgaccha, "go away!"

a-ri-kṣa, n. of small viḥāra in Nālandā , sort of monastic cells.

sa-ha-li, mosquito curtain. Cf. Hindī: masahri ?

Tāratha , n. of an image "Tārā without ornaments".

pa-ni-hi, shoes.

taṁ-ba-la, n. of betel leaf in written Tibetan. Evidently a loan-word.

go-la, same in Nepālī.

da-ri-ba (wa), pomegranate juice used as a drink by Buddhist monks.

I shall be very grateful for your upadeśa.

With all best wishes, and once more thank you for a very interesting morning,

Yours very sincerely,

Coochety,
Kalimpang.

Jan. 21/56
Jan. 21/56 received 11-11th Dec. 1955.

My dear Dr. Chatterji,

In continuation of my letter of the 5th instant, I am sending herewith a few more words found in the Tibetan text which I am translating. city of Pa-ra, capital of Tirhut, c.1330 A.D. The author of the Tibetan account states that he had met the king of Pa-ra - Rāmasimha.

ha-sa-si, Buddhist monk in Nepālese

("in Nepāl the rich are called 'ba'-re /this reproduces a local pronunciation / bā-re /, and the monks ha-sa-si ").

Could atishala of our text be the Bengali

atibhāla , "very good"? Tibetans sel-
den distinguish between serants and
surds.

Thanking you once more, and with my
pranāms,

Yours very sincerely,

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Creekety,
Kalimpong,
West Bengal.

21st February, 1956.

My dear Dr. Chatterji,

Please refer to my two letters of the 5th and 11th December, 1955. I have now completed the editing and translation of the Tibetan text of the Chag le-tsa-ba'i rnam-thar. Some of the words listed in my letters still cause trouble. I know how busy you are, but I venture again to ask for your upadesas in the matter. So far I failed to get a satisfactory explanation of the word hañdu. I am told the word designates a sub-sect among Gujerati brahmins. It is also used as a surname among Kashmiri brahmins.

Could arekṣa be a dialectical Middle Indian form of Skrt. arega ?

The śloka mentioned in my letter of the 5th December is reproduced by Tāranātha who gives a better reading: taṃkāra-sūlapāṇiḥ instead of the taṃkhatvānga.

I am still in the dark about a-ri-kha, " a small vihāra, or monastic cell ".

What could be the original of the name Tāratha, " a Tārā without ornaments ".

pa-ni-hi, Hind panhi ?

go-la, betel nuts. In Banaras golā ?

da-ri-ba, Hind. dārim ? pomegranate,

ha-sa-si, Buddhist monks. Said to be a Nepalese word.

Dha-na-va, n. of vihāra in Nālandā.

Chu-na-va, n. of vihāra in Nālandā.

Rāja Buddhasena of Vajrāsana appears to have been mentioned in inscriptions. The text also mentions raja Rāmasiṃha of Pa-ta (Pattalā) in Tirhut. Both must have ruled about 1220-30 A.D.

I hope this letter will find you in the best of health.

Hoping to hear from you soon, and with best wishes,

Yours very sincerely,