

the necessary data. Nowadays, our Europe reaches the Ural Mountains in the north, and ends at some distance west of the Ural River in the south. In the Middle Ages, Europe was not conceived as extending so far to the east. On the Catalan Map, the eastern limit of Europe seems to be the Don (« Tanais »; cf. *Not. et Extr.*, XIV, II, 10), and this is expressly stated in 1404 in the *Libellus de notitia orbis* (cf. KERN, in *Arch. Frat. Preadic.*, VIII [1938], 89). But on Fra Mauro's map, the name « Europa » appears between the Don and the Volga, which marks already an advance toward the east that has been carried further in modern times.

227. FACFUR

<i>alefur</i> V	<i>fanfur</i> R	<i>ffacfur</i> P
<i>facfur</i> F, LT, P, VA, Z	<i>fatfur</i> FA, FB	<i>fuschur, scufogi</i> VL
<i>factur, fucfur</i> Z	<i>fatur</i> VB	<i>synifey</i> G
<i>fafur</i> TA ¹ , TA ³		

Polo's « facfur » is a very correct transcription of Pers. *فغفور* *faγfūr*, a common designation of the Chinese Emperor in Mussulman sources. Etymologically it certainly means « Son of God », but the corresponding Skr. *bhagaputra* alleged by VULLERS and HORN (*Grundriss der neupers. Etymologie*, p. 71) does not exist, not even as a term of lexicographers. An old Iranian **bagapuθra-* is not attested either. But *bγpuhr* (= **baγpuhr*) occurs in Parthian Pahlavī, with the meaning of « Son of God », = Jesus (cf. F.W.K. MÜLLER, *Handschriften-Reste in Estrangeloschrift*, 1904, p. 34), hence Sogdian **baγpūr* > *βαγpūr*, *faγpūr*; *βαγ* > *faγ*, **fuγ* (ف, فو, *fūγ*) has even passed in later Sogdian from the sense of « god » to that of « idol » (cf. GAUTHIOT, in *JA*, 1911, I, 53, 58). The attempt made to derive Sogd. *βαγpūr* not from Parthian Pahlavī, but from Khotanese (the so-called « Saka »), cannot be accepted (cf. HENNING, in *BSOS*, x, 94). Sogdian *βαγpūr*, in its turn, was arabicized as *baγbūr* and *faγfūr*, and the latter form taken back by the Persians from Arabic (cf. FERRAND, in *JA*, 1924, I, 243; S. LÉVI, in *JA*, 1934, I, 19). The *baγbūγ* or *baγbūn* of Idrīsi can be only the result of wrong readings. It may be that *takfūr*, as a designation of the Byzantine Emperor, which etymologically seems to be connected with Armenian *tavagor*, « king » (from Pers. **tāγ*[> *tāj*], « crown », + Armenian suffix *a-vor*; cf. HÜBSCHMANN, *Armen. Grammatik*, I, 153), was modified, as YULE supposes (*Y*, II, 148), as a « jingling match » to *faγfūr*.

If we except the unique example of Parthian Pahlavī **baγpuhr* used in reference to the « Son of God », *i. e.* Jesus, *faγfūr*, in all its forms, is the designation of the Chinese Emperor (for this value of Sogd. *βαγpūr*, *faγpūr*, in a text which seems to be from the end of the 2nd cent. A. D., cf. my remarks in *TP*, 1931, 458-459; for a bibliography of the Mussulman texts on *faγfūr*, cf. VAN BERCHEM, in *TP*, 1911, 724, 725, and *Fe*, Index, 691, 702; add *JA*, 1925, II, 280). So it early occurred to western scholars that it must be a rendering of the Chinese 天子 *t'ien-tzū*, « Son of Heaven ». There is, however, a difficulty. *T'ien*, in Chinese, is « heaven » or « Heaven », and sometimes the Emperor is said to have Heaven as father, and Earth as mother; yet « Heaven » does not simply