

子). Persians 波斯家 designate them *a-yüe-hun* fruits."<sup>1</sup> For the same period we have the testimony of the Arabic merchant Soleiman, who wrote in A.D. 851, to the effect that pistachios grow in China.<sup>2</sup>

As shown by the two forms, *a-yüe* of the *Yu yan tsa tsu* and *a-yüe-hun* of the *Pen ts'ao ši i* and *Hai yao pen ts'ao*, the fuller form must represent a compound consisting of the elements *a-yüe* and *hun*. In order to understand the transcription *a-yüe*, consideration of the following facts is necessary.

The Old-Iranian word for the walnut has not been handed down to us, but there is good evidence to prompt the conclusion that it must have been of the type \**agōza* or \**aṅgōza*. On the one hand, we have Armenian *engoiz*, Ossetic *āngozä* or *āngūz*, and Hebrew *egōz*,<sup>3</sup> on the other hand, we meet in Yidgha, a Hindu-Kush language, the form *ogūzo*, as compared with New Persian *kōz* and *gōz*.<sup>4</sup> The signification of this word is "nut" in general, and "walnut" in particular. Further, there is in Sanskrit the Iranian loan-word *ākhōṭa*, *akṣōṭa*, or *akṣōḍa*, which must have been borrowed at an early date, as, in the last-named form, the word occurs twice in the Bower Manuscript.<sup>5</sup> It has survived in Hindustānī as *axrōt* or *ākrōt*. The actual existence of an East-Iranian form with the ancient initial *a-* is guaranteed by the Chinese transcription *a-yüe*; for *a-yüe* 阿月 answers to an ancient \**a-ñwied* (*ñw'ed*) or \**a-gwied*, *a-gwüδ*;<sup>6</sup> and this, in my opinion, is intended to represent the Iranian word for "nut" with initial *a-*, mentioned above; that is, \**aṅgwiz*, *aṅgwōz*, *agōz*.

Chinese *hun* 渾 answers to an ancient \**γwun* or *wun*. In regard to this Iranian word, the following information may be helpful. E.

<sup>1</sup> If it is correct that the transcription *a-yüe-hun* was already contained in the *Nan čou ki* (which it is impossible to prove, as we do not possess the text of this work), the transcription must have been based on an original prototype of early Sasanian times or on an early Middle-Persian form. This, in fact, is confirmed by the very character of the Sino-Iranian word, which has preserved the initial *a-*, while this one became lost in New Persian. It may hence be inferred that Li Sün's information is correct, and that the transcription *a-yüe-hun* may really have been contained in the *Nan čou ki*, and would accordingly be pre-T'añ.

<sup>2</sup> M. REINAUD, *Relation des voyages faits par les Arabes et les Persans dans l'Inde et à la Chine*, Vol. I, p. 22.

<sup>3</sup> Whether Georgian *nigozi* and the local name *Nιγουζα* of Ptolemy (W. TOMASCHEK, *Pamirdialekte, Sitzber. Wiener Akad.*, 1880, p. 790) belong here, I do not feel certain. Cf. HÜBSCHMANN, *Armenische Grammatik*, p. 393.

<sup>4</sup> In regard to the elision of initial *a* in New Persian, see HÜBSCHMANN, *Persische Studien*, p. 120.

<sup>5</sup> HOERNLE's edition, pp. 32, 90, 121.

<sup>6</sup> Regarding the phonetic value of 月, see the detailed study of PELLIOU (*Bull. de l'Ecole française*, Vol. V, p. 443) and the writer's *Language of the Yüe-chi or Indo-Scythians*.