

the crown on the king's head. Another family presides over military affairs, another superintends civil affairs, another settles the litigations of those who have a dispute and desire an arbiter. The fifth family commands the cavalry, the sixth collects the taxes and supervises the royal treasures, and the seventh takes care of armament and military equipment." Artabides ('Αρταβίδης), as observed by NÖLDEKE,<sup>1</sup> should be read Argabides ('Αργαβίδης), the equivalent of Argabeδ. There is also a form ἄργαπέτης in correspondence with Pahlavi *arkpat*. This title originally designated the commandant of a castle (*arg*, "citadel"), and subsequently a very high military rank.<sup>2</sup> In later Hebrew we find this title in the forms *alkafta*, *arkafta*, or *arkabta*.<sup>3</sup> The above transcription is apparently based on the form \*Argade ('Αργαδη) = Argabeδ.

101. 薛波勃 *sie-po-p'o*, \*sit-pwa-bwiδ. Officials of Persia in charge of the army (infantry and cavalry, *pāiγan* and *aswārān*), of the four quarters, the four *pāt*kōs (*pāt*, "province"; *kōs*, "guarding") 掌四方兵馬; *Wei šu*, Ch. 102, p. 6. The *Čou šu* (Ch. 50, p. 5b) has 薩 \*sat, sar, in the place of the first character. The word corresponds to Middle Persian *spāhbeδ* ("general"); Pahlavi *pat*, New Persian *-bad*, *-bud* ("master"). *Ērānspāhbeδ* was the title of the generalissimo of the army of the Sasanian empire up to the time of Khusrau I. The Pahlavi form is given as *spāhpat*,<sup>4</sup> the Chinese transcription, however, corresponds better to New Persian *sipahbaδ*, so that also a Middle-Persian form \**spāhbaδ* (-beδ or -buδ) may be inferred.

102. 五思達 *nu-se-ta*, \*u-se-daδ, used in the Chinese inscription dated 1489 of the Jews of K'ai-foñ fu in Ho-nan, in connection with the preceding name 列微 Lie-wei (Levi).<sup>5</sup> As justly recognized by G. DEVÉRIA, this transcription represents Persian *ustād*,<sup>6</sup> which means "teacher, master."<sup>6</sup> The Persian Jews availed themselves of this term for the rendering of the Hebrew title Rāb (Rabbi), although in Persian the name follows the title. The Chinese Jews simply adopted the Chinese mode of expression, in which the family-name precedes the title, *Ustad Lie-wei* meaning as much as "Rabbi Levi." The transcription itself appears to be of much older date than the Ming, and was doubtless recorded at a time when the final consonant of *ta* was still articulated. In a former article I have shown from the data of the Jewish inscriptions that the Chinese Jews emigrated from Persia and appeared in China not earlier than in the era of the Sung. This historical proof is signally confirmed by a piece of linguistic evidence. In the Annals of the Yüan Dynasty (*Yüan šu*, Ch. 33, p. 7 b; 43, p. 11 b) the Jews are styled Šu-hu (Ju-hud)

<sup>1</sup> Tabari, p. 5.

<sup>2</sup> CHRISTENSEN, *op. cit.*, p. 27; NÖLDEKE, *op. cit.*, p. 437; HÜBSCHMANN, *Persische Studien*, pp. 239, 240.

<sup>3</sup> M. JASTROW, *Dictionary of the Targumim*, p. 73.

<sup>4</sup> HÜBSCHMANN, *Armen. Gram.*, p. 240.

<sup>5</sup> J. TOBAR, *Inscriptions juives de K'ai-fong-fou*, p. 44.

<sup>6</sup> Regarding this word, see chiefly H. HÜBSCHMANN, *Persische Studien*, p. 14.