

Äzrua, which in the Manichean texts of the Uigur appears as the name of an Iranian deity. C. SALEMANN<sup>1</sup> has promised a discussion of this word, but I have not yet seen this article. Meanwhile GAUTHIOT<sup>2</sup> has solved this problem on the basis of the Sogdian form 'zrw' (= *azrwa*), which appears as the equivalent of Brahma in the Sogdian Buddhist texts. The Sogdian word, according to him, is the equivalent of Avestan *zrvan*.

3. Mongol *suburgan*, tope, Stūpa, is derived from Uigur *supurgan*. The latter may be of Iranian origin, and, as suggested by GAUTHIOT,<sup>3</sup> go back to *spur-xān* ("house of perfection").

4. Mongol *titim*, diadem, crown (corresponding in meaning to and rendering Sanskrit *mukūṭa*). This word is traceable to Sogdian *diḍim*.<sup>4</sup> The prototype is Greek *διάδημα* (whence our "diadem"), which has been preserved in Iran since Macedonian times.<sup>5</sup> In New Persian it is *dāhīm* or *dēhīm*, developed from an older \**dēdēm*. Mongol *titim*, accordingly, cannot be derived from New Persian, but represents an older form of Iranian speech, which is justly correlated with the Sogdian form.

5. Mongol *šimnus*, a class of demons (in Buddhist texts, translation of Sanskrit *Māra*, "the Evil One"), is doubtless derived from Uigur *šmnu*, the latter from Sogdian *šmnu*.<sup>6</sup> Cf. also Altaic and Teleutic *šulumys* ("evil spirit").

6. In view of the Sogdian loan-words in Mongol, it is not impossible that, as suggested by F. W. K. MÜLLER,<sup>7</sup> the termination *-ntsa* (*-nča*) in *šibagantsa*, *čibagantsa*, or *šimnantsa* ("bhikṣuṇī, nun;" Manchu *čibahanči*) should be traceable to the Sogdian feminine suffix *-nč* (presumably from *inč*, "woman"). The same ending occurs in Uigur *upasanč* (Sanskrit *upāsikā*, "Buddhist lay-woman") and Mongol *ubasantsa*. R. GAUTHIOT<sup>8</sup> is certainly right in observing that it is im-

<sup>1</sup> *Bull. de l'Acad. de St.-Pét.*, 1909, p. 1218.

<sup>2</sup> In CHAVANNES and PELLIOT, *Traité manichéen*, p. 47.

<sup>3</sup> *Ibid.*, p. 132.

<sup>4</sup> MÜLLER, *Uigurica*, p. 47.

<sup>5</sup> NÖLDEKE, *Persische Studien*, II, p. 35; cf. also HÜBSCHMANN, *Persische Studien*, p. 199.

<sup>6</sup> F. W. K. MÜLLER, *Uigurica*, p. 58; *Soghdische Texte*, I, pp. 11, 27. In Sogdian Christian literature, the word serves for the rendering of "Satan." According to MÜLLER (SPAW, 1909, p. 847), also Mongol *nišan* ("seal") and *badman* (not explained) should be Middle Persian, and have found their way into Mongol through the medium of the Uigur.

<sup>7</sup> *Uigurica*, p. 47.

<sup>8</sup> *Essai sur le vocalisme du sogdien*, p. 112.