
Mauro Maggi

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(1) The Chinese character 餐 副 found in documents issued by the Khotanese official Sudāṛjum does not mean “copy” but is used as his signature according to an otherwise attested practice; (2) Kh. parmāca (from *pari-maiθ- “to exchange” according to H. W. Bailey) means “message (exchanged between peers)” and contrasts with parau “message from superior to subordinate” and haṣṭi “message from inferior to superior”; (3) Kh. thaś(ṣ)i is not a loanword from Chin. dashi 大師 “great (Buddhist) teacher” but from dashi 大使 “grand commissioner”, one of the highest ranks in Chinese administration, which was used in Khotan to denote foreign supreme military commanders; (4) Kh. pe’mīnai means “(made out) of floss silk” and pe’ma “floss silk” rather than “wool” and, if the noun actually derives from Iranian *pašma- “wool”, it changed its meaning in Khotanese. Y. also proposes some prosopographical identifications and recognises the loanwords Kh. pe’mbaṣī ← Chin. bingmashi 兵馬使 “commissioner for
infantry and cavalry” and Tibetan peg seng ← Kh. *pa’kisina* ← Chin. *baixing* 百姓 “ordinary people”.

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**Thèmes** : 2.1. Langues anciennes

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