

preserved as oral: nasal final throughout the modern Burmese dialects. The WrB orthographic tradition had curiously failed to reveal it until quite recently a reform of the orthography introduced -añs (*n-ngè*) to represent the WrB forms whose corresponding CB forms had the nasal final /-in/. Accordingly, this distinction might be restored to OB (and PB) even on the basis of the modern Burmese dialects alone. In spite of the difficulties (which may be considered only accidental due to the paucity of data,) to establish such sets of the LB cognate forms whose final corresponds to WrB -añs, as 'sour' WrB khyáñs Ark. tchaî RKS: Tav. cî PMT, chin~šin NT; Bis khjén; Akh yó cə̃ PL, jo-tshé NT; Lis chē³ JOF, kjyh NT; Lah (-Shi) tseh NT, I have tentatively set up PLB *(y)an in parallel with *(y)at in view of the resulting symmetry of the PLB phonological system.

On Uighur Manuscript Or. 8212-109

by Masahiro SHŌGAITO

The date of this manuscript, taken from the Caves of the Thousand Buddhas at Tun-huang by A. Stein, was determined by A.D. Ross to be 1350 A.D. A part of the colophon was subsequently translated by T. Haneda. This manuscript believed to be a translation into Uighur from a Tibetan original, a tantra which was transmitted from Nāropa and recorded by Chos-kyi rgyal-mtsan of ČUĞ-ČU bay. The contents can be divided into 4 parts; A¹, A², B and C. A¹ and A² are similar in their forms but differ in contents. Especially, A² contains a complete chapter or volume, and is the longest as well as the most important of the four parts. It is entitled "The way of achieving the four kinds of stages of Dharma mudrā contained in the thirty first volume of the Fundamental Tantra of Śrī-cakrasaṃvara". These four stages are; 1) "the stage of spirit world regarding the distinguishing characteristics," 2) "the stage of Dharani which is to be mastered," 3) "the stage of great wisdom which produces great wisdom," and 4) "the secret stage." A¹ concerns itself with the way of rebirth from the Intermediate state, B with "Meditation," and C discusses "Prayer"; but each of them is less complete than A¹. All the parts are written in standard Uighur. There is no confusion of word order as is often seen in translations from Chinese, but there are some distinguished characteristics of the writing system, phonology and morphology. For example ĠĤ, which represents gh,

is here written with a new graph formed by adding a dot to the right of G. -yul/-gül, the compound forms of -yu/-gü (deverbal noun), and ol (denominal pronoun) are new morphemes. In addition to the many words newly borrowed from Sanskrit, one can also notice a loan word from a common noun in Tibetan: tigel "semen, menstrual blood" < Tib. thig-le "semen, virile".