

the extreme north-eastern part of the territory of the Öngüt princes of «Tenduc», and particularly at the Mussulman colony of Simali. Polo mentions the manufacture there of silk and gold textiles called *nāh* and *nasīj* (see «*nac*»). But we know that they were woven at Simali in particular, by the members of that colony of Mussulmans who had originally been brought there from the region of Samarkand (cf. *JA*, 1927, II, 261-279). And it will be shown further on that there is a connection between that colony of Mussulmans and the tribal name Aryun.

As to the name of the «Argons», which is certainly «Aryun», two etymologies are possible, and we have to see whether they can be reconciled.

Polo says that «Argon» means a half-breed. It has long been noticed that in the western part of Chinese Turkestan, the name of *aryun* was used to designate the half-breeds of Turkestan and Ladakh parents, etc. (cf. *Y*, I, 290); I have heard it in Kučā, and VON LE COQ has registered it as far as the region of Turfan (*Sprichwörter und Lieder*, 81). This Turkish word, under the form *ar-gon*, has passed into the Tibetan dialect of Ladakh; it is in JÄSCHKE's *Dictionary*, and, in Sarat Chandra Das (p. 1348). CUNNINGHAM wrote to YULE that *aryun* must be the Turkī word meaning «fair», «not white, but ruddy or pink, and therefore fair», the word being «both Turkī and Mogholī» and «applied to all fair children, both male and female». But *aryun*, with such a meaning, is not found in any Turkish dialect I know of, nor does it exist in Mongolian, unless CUNNINGHAM has confused it with Mong. *ariyun* (= Turk. *arīy*), «pure»; and it is in Persian that *aryun* means a kind of red or purple flower, and subsequently purple (BLOCHET's note, *Moufazzal*, 702, on *arqun* or *aryun* meaning «pure red» in Eastern Turkish is entirely wrong). By some oversight, *aryun*, in the sense it has in modern Turkī, is not registered by RADLOV.

The sense of half-breed must be an old one in Turkish. In the *Qutadyu bilig* of 1069, there is a word *aryun*, designation of a horse, which RADLOV has considered as an equivalent of the later name *aryımaq* or *aryamaq* given to western thorough-bred horses (I, 299, 302; cf. also RAMSTEDT, *Kalm. Wörterbuch*, 13²). I shall not discuss here the question of the *aryamaq*, also named in Chinese sources, but must point out that, in 1076, Kāšyarī gives *arqun* as meaning «a foal produced by a wild stallion and a domestic mare, running very fast» (BROCKELMANN, 12). If we take into consideration that in Kāšyarī himself we have an alternation of -q- and -γ- in *aryula-*, but *arquči*, it seems to be certain that his *arqun* is identical with the *aryun* of the *Qutadyu bilig*, so that the meaning of «half-breed» for *aryun*, at least in a special application, existed already in Turkish in the 11th cent. So there can be no doubt that the meaning given to *aryun* by Polo did exist.

But at the same time, there was a tribal name Aryun. Kāšyarī gives the name of Aryu to a country between Talas and Balasayun, and mentions it more than twenty times; the name appears also in the Turfan documents (cf. BROCKELMANN, 10, 240); a tribe Aryun is known in Čay., and the Aryin (= Aryun) are one of the constituents of the Kirghiz Middle-Horde (cf. RADLOV, I, 300, 302; ARISTOV, *Zamétki*, Index of 1903, p. 5). Now this name of Aryun people appears very often in Chinese texts of the Mongol period. The tribe A-êrh-hun (Aryun) is named among the non-Mongolian tribes (*sê-mu*) in *Cho-kêng lu* (ch. 1). They formed an «army» (*chün*) or a «guard» (*wei*), like the Qipčaq, the Alans, etc. They were Mussulmans, as appears