

surname of Wei times (there are, under the Wei, more than half a dozen double surnames beginning with *ho* [*γá]; if I am right, all must represent Altaic words beginning with *a*-). The T'o-pa Wei, in spite of the current opinion, were not Tungus, but Turco-Mongols, more probably real Turks, and a Turkish name for the present Alashan may imply that a Turkish-speaking clan had settled there at the beginning of the T'o-pa Wei domination.

Such a name is no surprise, as we meet it elsewhere. In the T'ang period, Chinese texts speak of a Turkish tribe or «kingdom» which they call 駃騠 *Po-ma*, «Piebald Horses», in north-western Mongolia towards Siberia (cf. CHAVANNES, *Doc. sur les Tou-kiue*, 28, 29, 56, 307). J. NÉMETH (*Ungar. Jahrbücher*, x, 32) has already noticed that this Chinese name is equivalent with the Turkish name of an *Oyuz* tribe, the *Ala-yondlu*, lit. «Those with piebald horses», and that down to the 16th cent. there was in Siberia, near Naryn (on the Ob), a *Pégaya Orda*, «Piebald Horde» (cf. the *Alaččin* of *Rašidu-'d-Dīn*, quoted by VALIDI in *ZDMG*, 1936, 47, and, in Mongolian, the *Alačit* [plural form] of «Sanang Setsen», in SCHMIDT, *Gesch. der Ost-Mongolen*, 179). I may add that in *Kāšyari* (BROCKELMANN, 251) «*Ula jonduluy*» is a misreading for *Ala-yondluy* and gives the proper Uighur form of the *Oyuz* tribal name. In the Tibetan translation I found at Tun-huang of an Uighur geographical report of about the 9th cent., mention is made of the «*Dru-gu Ha-la yun-log*», i.e. the Turks (*Oyuz*) *Ala-yondluy*. As a matter of fact, the native name of the *Po-ma* tribe has also been preserved in Chinese texts, but sometimes in a corrupt or incomplete form; it is to be read 遏刺 *O-la* (**Āt-lāt*) and 遏羅支 *O-lo-chih* (**Āt-lā-t'šie*); cf. CHAVANNES, *Doc. sur les Tou-kiue*, 29; *T'ai-p'ing huan-yü chi*, 200, 2 a, where it is said that *o-la* is the native word for «piebald». There can be no doubt that these transcriptions represent a word connected with Turk. *ala*, «motley», but which does not seem to be *ala*; they suggest **alač*, unattested as such, although it probably survives in Leb. *alaš*, Sag. Koib. *alas*, «spotted woodpecker» (RADLOV, I, 364, 365, with a wrong etymology by *ala* + *quš*), and possibly in the Kirghiz clan-name *Alaš*; the developed form *alača* exists in many dialectical forms, with which I propose to deal now.

Coman, Kaz., *Ĵay. alača*, Kir. *alaša* (< *alača*), Bar. *alažaq* (< *alačaq*) all mean «motley», «variegated». The same etymology probably holds good for Uiy. *alaču* (BROCKELMANN, *Kāšyari*, 6), *Ĵay. alačuq*, Kkir., Kir., Kač., Kaz., Krm. *alačiq*, Tel. *alančiq*, Küär. *alanžiy*, all meaning a kind of tent, hence Russian *lačuga*; the meaning «tent of motley material» survives in Türkm. *alaža*; moreover, Kumd. *alančiq*, a kind of «woodpecker», is fundamentally the same as the above-mentioned *alaš*, *alas*, of other dialects.

The problem is not so clear when we come to the dialectical forms applied to horses. Turk. *alaša* means «gelding» in Kazan and the Crimea, but «any animal trained to carry a saddle or pack-saddle» in Osmanli, and one is tempted to connect with this last meaning *Ĵay. alaša*, «the back». From *alaša* (or from the Čuvaš form *laža* of the word) is derived the common Russian word for «horse», *lošad'*, appearing in a Russian chronicle s.a. 1103 (for fall of *a-* in Russian, cf. *alačuq* > *lačuga* [although *lājuq* < *alačuq* occurs also in Arabic; cf. QUATREMÈRE, *Hist. des Sultans mamlouks*, I, I, 192]; **alafa* > *lafa*); other connected forms are Russ. *lošak*, Pol. *łosz*, *łoszak*; cf. M. MELIORANSKIĪ, id *Izv. Otd. R. yaz. i slov. I. Ak. N. 1905 g.*, x, 4, 122-124; E. BERNEKER, *Slav. etym. Wörterbuch*, s. v. *łosz*, etc.; the apparent resemblance between Russ.