

Central Asia, and Hui-yüan, their commentator, was very probably in touch with Buddhists of Iranian origin. Such cases are not exceptional. Among the *yakṣa* of the *Mahāmāyūrī*, one is called Kharaposta, translated «Donkey-skin» in Chinese; this is a purely Iranian name (cf. S. LÉVI, in *JA*, 1915, I, 74), the exact equivalent of the χ arpōst of JUSTI, *Iranisches Namenbuch*, 171.

LÉVI had first thought that «Kharoṣṭra» was a real name for Kāṣyār; further research led him to suppose that it had a broader meaning, and that it had been the designation of all the Buddhist countries north of India and west of China. Without entering into the whole discussion in detail, I must state that, contrary to LÉVI, I do not believe that «Kharoṣṭra» occurred in the Sanskrit text of the *Avataṃsaka*; all translations, Chinese as well as Tibetan, show that the text spoke of the Khaśa, which of the three translators, the translator of 696-699 alone interpreted as Shu-lo, Kāṣyār; and it was this Shu-lo of the translation of 696-699 which furnished the occasion for Hui-yüan to speak of «Kharoṣṭra» as being the etymology of Shu-lo. Whether he was or was not the initiator of this wrong etymology is almost immaterial. What matters, and it is to LÉVI's credit to have drawn attention to it, is that there was then a name «Kharoṣṭra» or *Kharoṣṭrag, which Hui-yüan considered as a geographical name. I have a suspicion that Hui-yüan's commentary is not as plain as its wording seems to show. Hui-yüan knew the Khaśa of the Sanskrit text and the translation Shu-lo adopted in 696-699. My impression is that his «name of a mountain» actually refers to Khaśa, which we shall find again below as the name of certain mountainous districts and at the same time as a name applied to Kāṣyār. It is only *Kharoṣṭrag or «Kharoṣṭra» which was explained by some as meaning «Kingdom of Wicked Nature», unless even this, perhaps, also relates to Khaśa.

The vivacity of the contest for or against «Kharoṣṭra» was mainly due to its repercussion upon the name of the mythic ṛṣi Kharoṣṭha, the eponymous creator of the *kharoṣṭhī* or *kharoṣṭrī* writing once used in north-western India and western Chinese Turkestan. Kharoṣṭha means «Donkey's-lip», and is so translated in Chinese texts; but for the name of the writing, the Indian mss. hesitate between *kharostī*, *kharoṣṭī* and *kharostrī*. I shall not dwell upon the respective fortunes of the rare compound *kharoṣṭha* and the much more frequent *kharoṣṭra* in Indian literature, discussed at length by LÉVI and PISCHEL. But, apart from the fact that *oṣṭha* and *uṣṭra* give the same form in some Indian dialects, for instance in Pāli *ōttha*, we must not forget that the *kharoṣṭhī* or *kharoṣṭrī* writing originated in countries which were strongly under Iranian influence, and that the only Old-Iranian form corresponding to Skr. *oṣṭha* is *aoṣtra*. Under these conditions, an Iranized form equivalent to Skr. *Kharoṣṭha* would precisely be *Kharoṣṭrag. In a Tibetan text relating to the history of Khotan, the name occurs in a form which is not quite certain; THOMAS gives it as Khare'ustra in *Asia Major*, II, 256, but as Khare'usteñ in *Tibetan Texts and Documents*, I, 93; owing to a very common confusion in Tibetan writing, ^osteñ may be for ^oster. In such a case, the Tibetan form would be based on *Kharoṣṭra.

Such a view is confirmed by a name which I am surprised to have scarcely seen mentioned in the discussions of 1902-1905. The ṛṣi Kharoṣṭha is not only the eponymous creator of the *Kharoṣṭhī* writing, he is also an astronomer; LÉVI alluded to this (*BEFEO*, IV, 564-565), but many more Chinese texts could be adduced. The ṛṣi «Kharuṣṭa», an astronomer, addresses the congregation in a text in «mixed» Prākṛit of Khotanese origin (HOERNLE, *Manuscript Remains*