

of *Buddhist Literature*, 121, 725). Now, VASIL'EV drew attention many years ago to an Armenian text in which Mekhitar of Airivang mentions Kharustr as the initiator of astronomy in Chaldea (cf. SCHIEFNER, *Wassiliew's Vorrede*, 30); VASIL'EV thought of connecting Kharustr with Zoroaster. WEBER (*Ind. Streifen*, III, 8-9; *Hist. of Indian Literature*, 247-248) preferred to establish a relation between Kharustr and a Krauṣṭuki mentioned as an astrologer in the *Atharva-pariśiṣṭa*. But it seems to me almost evident that we cannot distinguish between the astronomer Kharustr of Armenian sources and the astronomer Kharoṣṭha or, in Iranian form, *Kharoṣtrag. There may not have been a country called Kharoṣtra or *Kharoṣtrag, but there was a legendary name Kharoṣṭha or Kharoṣtrag, perhaps of Iranian origin, with a wide range of application in the countries adjacent to India in the north-west. It never was a name of Kāśyar, but we are indebted to Hui-yüan's unfortunate etymology for the possibility of a more correct appreciation of its past significance.

The Tibetan text mentioned above says that, after the Buddha Kāśyapa had preached the law and before the Buddha Śākyamuni was born in India, the sages Kha-ra-śva and Kha-re'u-steñ settled on a mountain of the country of Khotan (THOMAS, *Tibetan Texts and Documents*, I, 93). Just as Kha-re'u-steñ is obviously identical with *Kharoṣtrag, which is given by Hui-yüan as the «correct» name of Shu-lo (Kāśyar), Kha-ra-śva (certainly the «Kharasha» of S. C. DAS in *JASB*, LV [1887], 194) seems to represent the same name as 迦邏沙摩 Chia-lo-sha-mo (*Ka-lâ-ṣa-muâ), which occurs in the *Sūryagarbha* as the name of Khotan at the time of the Buddha Kāśyapa (cf. LÉVI, in *BEFEO*, II, 250; v, 257). On the other hand, this last name has a fair chance of being the same which, in the glosses devoted by the *Fan Fan yü* to Fa-mêng's lost *Wai kuo chuan* (beginning of the 5th cent.; cf. *BEFEO*, III, 431-434), appears as 迦羅奢末 Chia-lo-shê-mo (*Ka-lâ-ṣja-muât) in an edition used by LÉVI (*JA*, 1915, I, 77), but as Chia-lo-shê-mu [木] (*Ka-lâ-ṣja-muk) in *Taishō Tripit.* 54, 1037. The translation of the name given in the *Fan Fan yü*, which is said to be provided by Fa-mêng himself, is 滿鷹金國, «Kingdom (*kuo*) full (*man*) of eagles (*ying*) and gold (*chin*) [or of eagle-gold?]». As one of the meanings of *khara* in Indian lexicons is «eagle», though not attested in any text, and although neither transcription shows an aspirated initial, LÉVI restored the first part of the name to Khara⁰, and this at least is confirmed by the Tibetan Kha-ra-śva. According to LÉVI, the whole name would be Khara-Śyāma, and represent the name of a village Khara, coupled with that of the country Śyāma or Śyāmāka. On the correctness of that restoration, LÜDERS (*Weitere Beiträge zur Gesch. und Geogr. von Ostturkestan*, in *SPAW*, 1930, 39) has expressed certain doubts which are based on the Chinese translation «full of eagles and gold»; I think that the very principle of the equivalence is unacceptable. In the *Sūryagarbha*, the village of Khara is reached by Kātyāyana when he leaves Rauruka; he then passes through the country of Lampāka, and only afterwards arrives at Śyāmāka. Khara and Śyāmāka occur in the same text, but they are not connected. Moreover, Chia-lo-sha-mo and Chia-lo-shê-mo suggest *Kharāśma⁰ rather than Khara-Śyāmaka; only the final is uncertain. The Chinese translation is difficult to interpret; many of the glosses are corrupt, and even when they are not, those attributed to Fa-mêng are often as fantastic as those which seem to be due to the compiler of the *Fan Fan yü*. My impression is that Fa-mêng took the name to have been formed of two elements, one being *khara*, which he interpreted as «eagle», and the other in which he saw some