

correct list of the names of its metropolitan sees. ASSEMANI's compilations have been of the highest service, but one cannot help wishing that such important documents as these lists were critically examined anew.

Polo's notice of Kāšyar raises another interesting problem. The people of the country, according to him, spoke a language of their own. STEIN (*Ancient Khotan*, 70) wondered at this, because the fact that the *Qutadyu-bilig* had been written in Turkish at Kāšyar in 1069 should have led us «to conclude that Turkī was in Marco Polo's days, as it is now, the language current in Kāshgar». Polo says nothing of the same sort for Yārkānd, Khotan or Čärčän.

Different solutions may be suggested. Several mss., omitting «the people of the country», make the remark on the language apply to the Nestorian Christians (cf. vol. I, 143). As MOULE says, they «may possibly be right», although I do not think it is very probable. I feel more inclined to the view that Polo, arriving from Iranian-speaking countries, found in Kāšyar people who spoke Turkish, and noticed the change of language. He abstained from doing the same afterwards, because Yārkānd, Khotan and Čärčän spoke the same language as Kāšyar.

But there is also the possibility, however remote, that a native Kashgarian tongue, not Turkish, should have still been used at Kāšyar in Polo's days. While we now have very precise information as to the native languages spoken at Kučā and at Khotan in the second half of the first millennium A. D., the early ethnic or linguistic connections of the Kashgarians in the same period still escape us almost completely. Hsüan-tsang says of the people of Kāšyar that they tattoo their bodies and have green eyes (文身綠睛 *wen-shên lü-ching*; cf. JULIEN, *Mémoires*, II, 220). The pilgrim mentions this last characteristic only for another nation, the people of Waḥan in the Pamir, «the majority of whom have blue-green eyes (碧綠 *pi-lü*), by which they are different from other people» (JULIEN, *Mémoires*, II, 201; both passages have been copied in the *Hsin T'ang shu* [cf. CHAVANNES, *Doc. sur les Tou-kiue*, 121, 165], but only with *pi*, «blue-green», as the colour of the eyes in both cases). Hsüan-tsang adds that «the language they [*i. e.* the Kashgarians] speak and the pronunciation are different from those of other countries». Such a statement falls in remarkably well with Polo's remark, but we must add that, in Hsüan-tsang's time, Yārkānd and Khotan also had languages of their own, duly noticed by the pilgrim, while Polo speaks of a special language only for Kāšyar. Moreover, six centuries had elapsed between the travels of Hsüan-tsang and those of Polo. It so happens, however, that the gap between the two is bridged over by a man who had authority to speak of Kāšyar since he was born there, Kāšyarī. If Polo by the «language of their own» of the Kashgarians really meant something else than Turkī, Kāšyarī cannot be said in a sense to confirm such a statement, since in Kāšyar itself, according to Kāšyarī, «royal» (*hāqānī*) Turkish was used. But Kāšyarī adds that in the districts of Kāšyar, a non-Turkish language was spoken, called *kānjäkī* (cf. *Mi*, 280; BARTHOLD, *12 Vorlesungen*, 82, 135; or *kānčäkī*?). In the Mongol period, *Kānjäk* or *Kānčäk* is frequently mentioned as a place which was somewhere to the north-west of Talas (cf. Waśśāf, in *Ha*<sup>2</sup>, 24 [misread «Kānjäl»], 127 and 128 [misread «Künjök»]; *Juwainī*, II, 248 [left as كح by the editor]); it must be Kāšyarī's *Kānčäk-sāngir* (BROCKELMANN, 245). Although he speaks of the *kānjäkī* (or *kānčäkī*) as a non-Turkish language, Kāšyarī includes the *Kānčäk*, whom he often mentions, among the Turkish tribes. They were known to him to the extent of listing a special verb *kānčäklänmäk*, «to dress