

as the Liao, which was destroyed by the Jučen or Chin (see « Ciorcia ») in 1125, but it had in the meantime provided the name under which North China came to be designated during the Middle Ages by the nations of Central and Western Asia whose intercourse with China was carried on by land.

That name had of course been preceded by others. The earliest designation by which China was known in Central Asia was the one which we still use, and which is derived from the Chinese state of Ch'in (see « Cin »). This was replaced in the 5th-6th cents. by that of Tabyač, Taβyač. The latter name most probably renders the original form of the name of the Altaic tribe which founded first the 代 Tai kingdom in the northern part of Shan-hsi (c. A. D. 315), and afterwards the dynasty of the Northern Wei (386-556); the native name of the Wei nation occurs in Chinese texts in the metathetic transcription 托跋 T'o-pa (*T'āk-b'uât; cf. *TP*, 1912, 732; 1936, 366). Theophylactus Simocatta (VII, 9, 6-9) gives Ταυράσι (for *Ταυράσις); China is called Tabyač in the Turkish runic inscriptions of the Orkhon (8th cent.), and Tavyač in Uighur texts from Turfan (cf. BANG and VON GABAIN, *Analyt. Index*, in *SPAW*, 1931, 502). For Kāšyārī, in 1076, Tavyač is the designation of South China, under Sung rule, while North China is Hītai, i. e. Cathay (BROCKELMANN, 250; BARTHOLD, *12 Vorlesungen*, 97-98). At the same time, the old name of Šin = Čin, « China », had been taken over by the Qarākhānids of western Chinese Turkestan, and that entitled them to be referred to as khans of Tavyač in the *Qutaδyu-bilig*, which was completed in 1069 (cf. RADLOV, III, 952; BARTHOLD, *loc. cit.* 98). Ch'iu Ch'ang-ch'un, who travelled in Central Asia in 1221-1224, still heard the people of Ili call the Chinese 桃花石 T'ao-hua-shih, i. e. *Tōyaš (for *Tōyač; cf. *Br*, I, 71). A Uighur Tao-wa-ch'ih Sa-li, son of Qītai Salī, and brother of Uiyur Salī and Aryun Salī, was probably a *Dōwač Salī = Tōyač Salī (T'u Chi, 154, 24 a-b). In mediaeval Arabic and Persian works, the name occurs as Tamyač and Tōyač (cf. *Oh*, I, 203; *Y¹*, I, 33, 256). When Clavijo says that the Čayatai people call the Emperor of China « Tangus, which means Pig Emperor », I agree with YULE, (*Y¹*, I, 33, 174, 264) in his suspicion that, despite the fanciful translation, the word has nothing to do with Turk. *tonguz*, « pig », but is a misreading for *Taugas = Tōyač. The name no longer survives as an ethnic name, but survives, in my opinion, as the name of the red *Prunus* known in Turkī as *tōyač*, which would indicate that the fruit originally came from China (the word is not in RADLOV's dictionary, but it is given in SHAW, *Vocabulary*, 219, and I have often heard it at Kāšyar).

KLAPROTH adduced a text according to which the Ch'i-tan would seem to have been already known in A. D. 233-239 (cf. HOWORTH, in *JRAS*, 1881, 128-130). But this is only due to a misleading note of the 13th cent. commentary on the *Tzū-chih t'ung-chien*, s. a. 405, 12th month (114, 19 b). There is no authority for a direct connection between the chieftain K'o-pi-nêng killed c. 235 and the future Ch'i-tan tribes (cf. *San-kuo chih*, Wei chih, 30, 3 b-4 b). According to the *Pei shih* (94, 8 b; cf. also *Liao shih*, 63, 1 b) the Ch'i-tan were soundly beaten by 慕容晃 Mu-jung Huang; this can only be an abnormal spelling for the name of 慕容皝 Mu-jung Huang (+ 348; cf. GILES, *Biogr. Dict.* No. 1544), a chieftain of Hsien-pei origin who had established an independent Court of his own. But, although Mu-jung Huang led a campaign against the K'u-mo-hi (*Wei shu*, 100, 5 a), who were closely connected with the Ch'i-tan, no mention of