

There are other grounds for doubt. The Greek and Latin *s-* can represent not only the *s-* of an Oriental original, but also *š-* and even *č-*. As a matter of fact, the Syriac word for «silk» is *šérāyā*, and a Syriac work of the 3rd cent. A.D. mentions the Sēres as Šērāyē, an ethnical form derived from *Šēr (cf. *Mo*, 23). If we add that a theory has been started that the name «Sēres» originally referred to the inhabitants of Chinese Turkestan (HERRMANN, *Das Land der Seide*, 27), that the ancient name of Kāšyar was perhaps *Šarag (see «Cascar»), that «Sarag» was the ancient name of Lo-yang among people of Central Asia and that Pers. *sārāh* (< Ar. *saraq*) and Mong. **sirkäg*, Manchu *sirge* bears a disquieting resemblance to *σηρικόν*, it will appear that the problem of the names *σηρικόν*, Sēres and *σήρ* must remain in abeyance until it has been studied afresh in great detail.

The earliest mention of the second name, which is the one connected with Polo's «Cin», occurs in the form *Θῖν(?) at the end of the 1st cent. A.D. in the *Periplus of the Erythraean Sea* (cf. HERRMANN, *Das Land der Seide*, 37; the views expressed there by HERRMANN are different from the ones he maintained in his article «Thinae» in PAULY-WISSOWA). This country lies at the extreme north of the (Indian) Sea, beyond Chrysê. There is in the interior a great city called Θῖνα (read *Θῖν?) whence the various products called *σηρικόν* — wool, thread, and linen — are carried by land *via* Bactria to Barygaza (= Broach), and also across the Ganges to Limyrikê (coast of Malabar). I feel much hesitation in giving *Θῖν as the form intended by the author of the *Periplus*; it does not appear in the index of the last editor, H. FRISK (Göteborg, 1927, p. 126), where we find only Θῖνα. All mentions of the name occur in §§ 64 and 65. The first mention, at the beginning of § 64, ... εἰς <Θῖν> τινα τόπον, is due to a correction of K. MÜLLER; HERRMANN, *Das Land der Seide*, 37, would favour a bolder emendation εἰς Θῖν τὴν χώραν. Although MÜLLER's text has often been accepted (it is the one quoted in YULE, *Hobson-Jobson*², 197), FRISK retains the original reading εἰς τινα τόπον, without comment; I shall do the same, since nothing can be said of the original form of the name on the basis of the correction. The other mentions are : 1. (§ 64) : πόλις μεσόγειος μεγίστη, λεφομένη Θῖνα, ἀφ' ἧς ...; 2. Εἰς δὲ τὴν Θῖνα ταύτην ...; 3. (§ 65) ... ἐπὶ τὴν συνορίαν τῆς Θῖνός ...; 4. ... τῆς συνορίας αὐτῶν καὶ τῶν ἀπὸ τῆς Θῖνός.... CÆDÈS (*Textes grecs et latins relatifs à l'Extrême-Orient*, 24) followed MÜLLER and corrected the first Θῖνα to Θῖναι (occurring in Ptolemy, VII, 3, 6, etc., and Martianus of Heraclia, I, 16); here again, FRISK retains the original reading. Half a century ago, VON GUTSCHMID, relying on the three other passages in which he saw the genitive and accusative of a name Θῖν, had corrected in the first case Θῖνα, ἀφ' ἧς to Θῖν, ἀφ' ἧς (*Kleine Schriften*, III, 604), which seemed at first sight reasonable, since a nominative Θῖνα cannot become Θῖνός in the genitive. But, according to FRISK, Θῖνα is an accusative employed as a nominative; in view of the genitive Θῖνός, the name is an -ν word, «the nominative of which, *Θῖς, has been replaced by the accusative». FRISK adds that there was in Egypt a town of the same name, only mentioned too in the oblique cases (except once Θῖς in Stephen of Byzantium; also called Θοινίς, Θίνις, it was the well-known head-city of the Thinite name; cf. «Thinis» in PAULY-WISSOWA). He believes that, for the Chinese city as well as for the Egyptian one, the name (read «the form of the name»?) is due to popular etymology. Quite independently, my colleague BENVENISTE has suggested to me that the declension gen. Θῖνός, acc. Θῖνα, almost too regular for a foreign name which had