

181. COTAN

<i>catan</i> Lr	<i>cocan</i> FA	<i>cotan</i> F, FA, FB, L, VB
<i>chatan</i> V	<i>coram</i> LT	<i>cotran</i> Z
<i>chota</i> V _{Lr}	<i>cota</i> VL	<i>gottan</i> L ⁴
<i>chotam</i> TA ¹ , TA ³ , VA	<i>cotam</i> P, VA; R	<i>sitan</i> FB
<i>chotan</i> V, VB		

The name meant is of course ختن Ḥotan, our «Khotan». The Catalan Map gives «Cotan»; Fra Mauro, «Gothan» for the «province» and «Gothā» (= «Gothan») for the city (HALLBERG, 166; RUGE's «Cothan» is a misreading). The earliest mediaeval mention in Western texts occurs in the Latin translation made at Damietta in 1221 of an Arabic document relating to the Mongol campaigns against the Mussulmans; the name is there written «Chatem» and «Chacen», both corrupt for *Chaten (cf. ZARNCKE, *Der Priester Johannes*, II, 34, 49). In 1603-1604, Bento DE GOES, the first European to visit Khotan after Polo, writes «Cotàn» with the same spelling as the Venetian traveller (cf. TACCHI-VENTURI, *Opere storiche del P. Matteo Ricci*, I, 531, 539, 540).

The name of Khotan became known to the Chinese c. 125 B.C., as a result of the mission of Chang Ch'ien. It is written 于窠 Yü-t'ien (and 于窠 Yü-t'ien) in *Shih chi*, 123, 2a (cf. also TAKIGAWA Kametarō, *Shiki kaichu kōshō*, 123, 7a), 于闐 Yü-t'ien in *Ch'ien-Han shu*, 96A, 1a. This second form is the one which remained in common use, although 于填 Yü-t'ien may be found occasionally (cf. Tōkyō *Tripit.* of Meiji, 爲, x, 71b; BEFEO, v, 263, 293; TP, 1920, 322, 419), and even 于窠 Yü-t'ien (*ibid.* 39b, 41a). BRETSCHNEIDER is strangely mistaken when he says (*Br*, II, 47) that «the first sound of the name is generally rendered by a character meaning 'jade'» and sees there an allusion to Khotan's most famous product. STEIN (*Ancient Khotan*, 155), influenced by RICHTHOFEN, says something of the same sort. So it may be useful to state definitely that Yü-t'ien is *never* written the character 玉 yü, «jade».

The difference between the various *t'ien* of Yü-t'ien is of a purely graphic order, for characters which can be written in several ways. All the phonetic glosses leave no doubt that c. A. D. 600 Yü-t'ien was pronounced *Jju-d'ien (in KARLGRÉN's system); the only hesitation is that some read *d'ien in the first (*p'ing*) tone, and others in the fourth (*ch'ü*); cf. the various references given above for the name itself, and add 爲, VIII, 88a; IX, 1b, 51a, 151a; X, 65a; *T'ang shu shih-yin*, 24, 2a. The 翻梵語 *Fan Fan yü* (Taishō *Tripit.* 54, 1036; cf. JA, 1915, I, 110) says that 于填 Yü-t'ien ought to be written 優地邪那 Yu-ti-yeh-na, Udyāna, which means 後堂 *hou-t'ang*, «back-rooms», «ladies' apartments» (the real meaning of *udyāna* is «pleasure-garden», or «park»). Although the correction is absurd and clearly rests upon a confusion between Yü-t'ien (= Khotan) and the usual wrong sanskritization of Uḍḍiyāna as Udyāna, the note shows that Yü-t'ien was actually read with -d-, *Jju-d'ien.

But we have to interpret this *Jju-d'ien. The second element is clear, and there is no reason to think that it did not represent a foreign -dan or -d'an (yodized) in Han times as it did