

ŽAMCARANO's hesitation, p. 194) that Liang-chou is meant. MINORSKY's attempt to find the same name on Kāšyari's map would carry it back to 1076 at least; but the correction proposed (*Mi*, 230) is not very probable.

Polo's « Ergiuul » seems to represent a form *Ärjü'ül, the final element of which, maintained in all the Mss., is mysterious. I have thought of a final in -'ul, -'ül, such as the one which, from Sart, Sartaq, Sartaqčīn, has derived the name of Sarta'ul given to the Mussulmans in Mongolian since the days of Chinghiz-khan. But the phonetic conditions are not identical, and the hypothesis may be wrong. The -l may be an accidental addition, perhaps of an origin similar to that of some final -r (see « Bettela », « Caccia modun », « Succiu »; and, for a final -l due to misreadings, see « Cui-giu »). As to *Arji'ü, *Arjü, it must be a Hsi-Hsia name.

221. ESCA

esca Z

The word occurs only in Z, in the legend about the first Uighur king, said to have « sprung up from a certain fungus which is made up from the sap of trees, what indeed [is accustomed] among us to be called *esca* » (cf. Vol. I, 156; II, xx). In *B*¹, 73, *esca* is retained without any note, and it is omitted from the Index. RICCI-ROSS retain *esca* in English, and, in the Index, explain it as « tinder ». In the Introduction to our Vol. I, 49, Sir E. D. Ross, while duly connecting the legend with that of the origin of the Qipčaq, whose ancestor was born in the hollow of a tree (Turk. *qavuuq*), remarks that « curiously enough there is an alternative form of this name, *qavčaq*, and in old Turkish *qav* means tinder (*esca*) ».

Latin *esca*, « food », had lost this original meaning already at the end of classical times, and had soon come to mean « what served to light and feed fire », hence « tinder », a sense attested in the Middle Ages for French *esche*, *èche*, *aiche*, which has survived in It. *esca*, Span. *yesca*. *Èche* survives now in French only in the classical sense of « fish bait ». In the *Codex Cumanicus* (KUUN ed., 90; GRONBECH facsimile ed., 40 a), mediaeval Lat. *esca* is rendered in Persian as « puč », = *pūč*, and in Turkish as « chou » = *qou*, both meaning « tinder ». The dialectical forms of the latter word in RADLOV's dictionary are *qav*, *qau*, *qabō*, *qabū*, *qov*, *qō*, *qū*, *qaγ*, *qoγ*, one or two of them being perhaps due to an uncertain transcription of the forms in Arabic writing. If there was, as we must probably assume, a French prototype (direct or indirect) for that chapter of Z, it must have given « èche » or « esche ». But the text is not quite correct, as it was not the fungus (*tuber*) which was called « èche » or « esca », but the tinder made from it. As to the phonetic analogy between *qavuuq*, « hollow of a tree », and *qav*, « tinder », I think it is fortuitous.

The legend given in Z for the origin of the first Uighur king has been very naturally connected by Ross with the one which is told by Rašīdu-'d-Dīn and Abū-'l-Ghazī to explain the name of the Qipčaq. It also occurs in the legend of Oγuz-khan in Uighur, and I have discussed the latter in *TP*, 1930, 279-282 (cf. also BANG and RACHMATI, in *SPAW*, 1932, 708); in my opinion, Qipčaq