

explains that *yär* means « earth » and *kyäng*, « broad » (*Hsi-yü t'u-chih*, 18, 1 a; *Hsi-yü t'ung-wên chih*, 3, 18-19). It is true that *yär* means « earth » in Turkî; as to *kyäng*, the word intended is the « *kîng* », « wide », « broad », of SHAW, *Vocabulary*, 177, the real pronunciation of which, as I heard it in Chinese Turkestan, is *käng* and *keng* (cf. RADLOV, II, 1067). The etymology is of course absurd, and the form itself is artificial, being based on a nasalized pronunciation of Yärkän, the Kalmuk form of Yärkänd. « Yärkäng » never occurs in Turkish texts, except perhaps in some local documents purposely written for the use of Chinese officials. The Tibetan 'Jigs-med nam-mkha, writing in 1818, gives Yer-khen (misread « Yed-khen » in HIRTH, *Gesch. des Buddhismus*, I, 18; II, 28; cf. also Sarat CHANDRA DAS's *Dictionary*, 1143; the would-be Sanskrit name « Arghan » quoted in WATTERS, *On Yuan Chwang*, II, 294, from a paper by Sarat CHANDRA DAS is valueless).

The present note has so far dealt with Yärkänd only from the time when the name « Yärkänd » appears in the 11th cent. But the place existed at a much earlier date.

All scholars, both Chinese and European, agree that the kingdom of 莎車 So-chü of Han times must be identified with Yärkänd. On the basis of this equivalence, the old name was officially revived for Yärkänd when the « province » of Chinese Turkestan was created in 1882 : Yärkänd became the « independent *chou* » of So-chü, was later promoted to a « prefecture » (*fu*), and became the « district » (*hsien*) of So-chü when all « prefectures » were suppressed by the Republican Government. HERRMANN adds that So-chü also is Ptolemy's Σοῖτα (VI, 15, 4), which he believes to be corrupt for Σοῖγα; Σοῖγα and even Σάγα occur among the readings of the Mss. (*Southern Tibet*, VIII, 448; HERRMANN, *Das Land der Seide und Tibet*, 111, 144). The geographical identification is possible, but so far unproved. As to the names, the phonetic similitude, though real, is not so clear as HERRMANN's words would seem to imply. Towards A. D. 600, So-chü sounded *Suâ-kî^wo. The first character, *so* (**suâ*), always stand for *sã* (or *svã*) in early transcriptions. The second one, *chü* (**kî^wo*), is also pronounced *ch'ê* (**t'š'ia*), and it is with the latter pronunciation that it is used in post-Han times in Buddhist transcriptions, for instance to render the last syllable of *mleccha* or the second one of *Licchavi*. But in the case of the old name of Yärkänd, the traditional pronunciation is So-chü, and the use of the second character in transcriptions of Han times with the *chü* (**kî^wo*) pronunciation is confirmed by the double form of the native name of the ancient kingdom of Turfan, which is 姑師 Ku-shih (**Kuo-ši*) in Ssü-ma Ch'ien, but 車師 Chü-shih (**Kî^wo-ši*) in the *Chien-Han shu*. Although I have no doubt that there is an etymological connection between the two pronunciations *chü* (**kî^wo*) and *ch'e* (**t'š'ia*), I think that in Han times the final vowel of *chü* must have been a labial vowel. In other words, the theoretical original of So-chü probably was *Säku (or *Säkâ?), which is fairly far removed from *Σοῖγα. I must add that the readings Σοῖγα and Σάγα seem to be of small authority, the only important variant of Σοῖτα being Σότα. Saga is, however, the form given by Ammianus Marcellinus (cf. CÆDÈS, *Textes d'auteurs grecs et latins*, 94).

For a period which must be the 5th cent. (c. A. D. 437 ?), the *Pei shih* (97, 3 b) mentions a kingdom of 渠莎 Ch'ü-so (**G'ü^wo-suâ*), which had its centre at the « ancient city of So-chü ». Here again Chinese scholars and HERRMANN agree that Ch'ü-so must be Yärkänd (cf. *Hsi-yü t'u-chih*, 18, 6 a; *Southern Tibet*, VIII, 19, 440); but this is because they leave out of consideration all sources except the *Pei shih*. As is well known, this section of the *Pei shih* is based to a great extent on the original