

to Chê-chü for metric reasons (cf. *BEFEO*, v, 263). The *Nan shih* (79, 7 a) speaks of 周古柯 Chou-ku-k'o (*T'šju-kuo-k'â) as being one of the small kingdoms which lay in the neighbourhood of the Hua (Hephthalites) and which sent envoys together with those from the Hua in 520. Here the transcription would suppose *Čukuka; the identity of the two names is certain.

The same Chinese scholars who saw Yärkänd in *Čakuka located at Yül-ariq and Kök-yär, far to the south of Yärkänd, a kingdom known as 子合 Tzū-ho under the Han, and in various transcriptions during the Wei and T'ang dynasties. The name Tzū-ho is still used by Fa-hsien c. 400, but c. 520 Sung Yün gives 朱駒波 Chu-chü-po (*T'šju-kju-puâ; cf. *BEFEO*, III, 397). Between Fa-hsien and Sung Yün, and as a result of the efforts made in 435 and 436 by the Wei to re-open the intercourse with Central Asia, the kingdom of 悉居半 Hsi-chü-pan (*Sjët-kj'wo-puân) had sent an embassy which was followed by several others (*Pei shih*, 97, 3 b; *Wei shu*, 102, 3 a; *T'ai-p'ing yü-lan*, 796, 14 b). But the same dynastic histories which have a notice on Hsi-chü-pan, have also one on 朱居 Chu-chü, certainly shortened from the form Chu-chü-po which became known in the first quarter of the 6th cent. (*Pei shih*, 97, 11 a; *Wei shu*, 109, 9 a; *T'ai-p'ing yü-lan* [quoting from the original *Wei shu*], 797, 18 a). The lists of the *Candragarbha*, which give *Čakuka when speaking of the protector deities of the various kingdoms, mention 遮俱波 Chê-chü-po (*T'šja-kju-puâ) in the repartition of the kingdoms under the various *nakṣatra* (*BEFEO*, v, 276). The 句般 Chü-pan named after Khotan in *Nan shih*, 79, 7 a, is certainly altered from Chu[朱]-chü-pan (*T'šju-kju-puân). In T'ang times, the transcriptions are 朱俱波 Chu-chü-po (*T'šju-kju-puâ) and 朱俱槃 Chu-chü-p'an (*T'šju-kju-b'uân; cf. *Hsin T'ang shu*, 221 A, 9 b; *T'ung tien*, 193, 6 b; *BEFEO*, III, 397). In a text derived from Jñānagupta's account of Čakuka, we find 遮拘槃 Chê-chü-p'an (*T'šja-kju-b'uân; Taishō, *Tripit.*, 51, 837²). With the exception of Hsi-chü-pan, which would suppose *Sikupan, the other transcriptions represent *Čukupa, *Čukupan, *Čukuban, *Čakupa, *Čakuban.

There can be no doubt that this name, as was first shown by THOMAS, is the same as that which occurs in Tibetan texts in the forms Ču-go-ban, Ču-gu-pan, etc.; it seems to be also represented in Kharoṣṭhī documents as a (tribal?) name of individuals, in the forms Čugapa and Čugopa (cf. THOMAS, in STEIN, *Ancient Khotan*, 583, 584; *Zeitschr. f. Buddhismus.*, 1924, extr., p. 2; *Tibetan Texts and Documents*, I, 25, 38, 123, 133, 150; RAPSON, *Kharoṣṭhī inscriptions*, III, 345¹).

Although all the Chinese transcriptions from the 5th cent. onwards have a surd at the beginning of the second syllable, the sonant -g- of Ču-go-ban and still more of the earlier Čugapa provide the link whereby the name may be connected more securely with the Chinese transcription Tzū-ho of Han times. Tzū-ho was pronounced *Tsi-γâp c. A. D. 600, and represents a still earlier *Tsi-g'âp. Now, we must remember that the Chinese language of the Han period does not seem to have had either true palatals or palatal affricates (č, or tš), so that such sounds, when occurring in foreign words or names, were then rendered with the dental affricate (ts [c in linguistic transcription]). Tzū-ho, thus based on *Čigap, is a very satisfactory transcription of the name later sanskritized as Čugapa and Čugopa.

While Chinese scholars have dissociated *Čakuka and *Čukupa, recent Western scholars, following in the wake of CHAVANNES, agree that both names refer to one and the same country,