

with this novel plant, and enjoyed the possession of large numbers of celestial horses.<sup>1</sup> From the palaces this fodder-plant soon spread to the people, and was rapidly diffused throughout northern China. According to Yen Ši-ku (A.D. 579-645), this was already an accomplished fact during the Han period. As an officinal plant, alfalfa appears in the early work *Pie lu*.<sup>2</sup> The *Ts'i min yao šu* of the sixth century A.D. gives rules for its cultivation; and T'ao Huñ-kiñ (A.D. 451-536) remarks that "it is grown in gardens at Č'añ-ñan (the ancient capital in Šen-si), and is much valued by the northerners, while the people of Kiañ-nan do not indulge in it much, as it is devoid of flavor. Abroad there is another *mu-su* plant for healing eye-diseases, but different from this species."<sup>3</sup>

Čañ K'ien was sent out by the Emperor Wu to search for the Yüe-či and to close an alliance with them against the Turkish Hiun-nu. The Yüe-či, in my opinion, were an Indo-European people, speaking a North-Iranian language related to Scythian, Sogdian, Yagnōbi, and Ossetic. In the course of his mission, Čañ K'ien visited Fergana, Sogdiana, and Bactria, all strongholds of an Iranian population. The "West" for the first time revealed by him to his astounded countrymen was Iranian civilization, and the products which he brought back were thoroughly and typically Iranian. The two cultivated plants (and only these two) introduced by him into his fatherland hailed from Fergana: Ferganian was an Iranian language; and the words for the alfalfa and grape, *mu-su* and *p'u-t'ao*, were noted by Čañ K'ien in Fergana and transmitted to China along with the new cultivations. These words were Ferganian; that is, Iranian.<sup>4</sup> Čañ K'ien himself was

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an altitude up to nine thousand feet. Cf. S. KORŽINSKI, *Vegetation of Turkistan* (in Russian), p. 51. Russian Turkistan produces the largest supply of alfalfa-seed for export (E. BROWN, *Bull. Dep. of Agriculture*, No. 138, 1914).

<sup>1</sup> Ši ki, Ch. 123.

<sup>2</sup> Cf. *Chinese Clay Figures*, p. 135.

<sup>3</sup> Čeñ lei pen ts'ao, Ch. 27, p. 23. It is not known what this foreign species is.

<sup>4</sup> HIRTH's theory (*Journal Am. Or. Soc.*, Vol. XXXVII, 1917, p. 149), that the element *yüan* of Ta-yüan (Fergana) might represent a "fair linguistic equivalent" of Yavan (Yavana, the Indian name of the Greeks), had already been advanced by J. EDKINS (*Journal China Branch Roy. As. Soc.*, Vol. XVIII, 1884, p. 5). To me it seems eccentric, and I regret being unable to accept it. In the T'ang period we have from Hūan Tsañ a reproduction of the name Yavana in the form 閼摩那 Yen-mo-na, \*Yam-mwa-na (PELLIOT, *Bull. de l'Ecole française*, Vol. IV, p. 278). For the Han period we should expect, after the analogy of 葉調 Ye-tiao, \*Yap (Džap)-div (Yavadvīpa, Java), a transcription 葉那 Ye-na, \*Yap-na, for Yavana. The term 於越 Yü-yüe, \*Yu-vat(var), does not represent a transcription of Yavana, as supposed by CHAVANNES (*Mémoires historiques de Se-ma Ts'ien*, Vol. IV, 1901, pp. 558-559), but is intended to transcribe the name Yuan (\*Yuvar, Yuar), still employed by the Čam and other peoples of Indo-China as a designation of