

valid for the Turkish epoch under the T'ang. According to the T'ang Annals (*T'an šu*, Ch. 217 B, p. 8), the officials of the Kirgiz were divided into six classes, the sixth being called *tarkan*. The other offices are designated by purely Chinese names, and refer to civil and military grades. Among the Kirgiz, therefore, *tarkan* denoted a high military rank and function.

The title has been traced by E. CHAVANNES and SYLVAIN LÉVI in the Itinerary of Wu K'un (751-790). The Chinese author relates that the kingdom of Ki-pin (Gandhāra and territory adjoining in the west) sent in 750, as envoy to the court of China, the great director Sa-po ta-kan 薩波達幹 (or 干), anciently *Sat or Sar-pa dar-kan (cf. *Journal asiatique*, 1895, II, p. 345). Chavannes and Lévi have recognized a Turkish dynasty in the then reigning house of Ki-pin, and have regarded the title *ta-kan* also as Turkish, without, however, identifying it (*ibid.*, p. 379). In 1903 Chavannes noted the identity of the Chinese transcription with Turkish *tarkan* (*Documents sur les Tou-kiue occidentaux*, p. 239). The Chinese transcription *dar-kan does not allow us to presuppose a Turkish model *darkan*; but the Old-Turkish form was indeed *tarkan*, as is also confirmed by New Persian *tarxān* and Armenian *t'arxan* (HÜBSCHMANN, *Armen. Gram.*, p. 266). Tarsā, the Persian designation of the Christians, is transcribed in Chinese by the same character, 達娑 *ta-so*, anciently *dar-sa. The complex phonetic phenomenon which is here involved will be discussed by me in another place. Wherever the Chinese mention the title, it regularly refers to Turkish personages: thus the pilgrim Hūan Tsañ is accompanied by an officer Mo-tu *tarkan*, assigned to him by the Turkish Kagan (WATTERS, *On Yuan Chwang's Travels*, Vol. I, pp. 75, 77); for examples in the Chinese Annals, see HIRTH, *l.c.*

In the Vita S. Clementis (XVI), a Bori-tarkános appears as commander of Belgrad; this may be Turkish *büri* ("wolf"). Among the Bulgars, Bulias tarkános (Old Turkish *boila tarkan*) was one of the titles of the oldest two princes (cf. MARQUART, *l.c.*, pp. 41, 42). As a Hunnic title, *tarxan* occurs in the Armenian History of Albania by Moses Kalankatvaci (HÜBSCHMANN, *l.c.*, p. 516). The word has survived in the name of the Russian city Astrakhan, originally Haj or Hajji Tarkhan, as it was still called by Ibn Baṭūṭa (ed. DEFRÉMERY, Vol. II, pp. 410, 458), who adds that *tarkhan* among the Turks designates a place exempt from any taxation. PEGOLETTI calls the city Gintarchan (YULE, *Cathay*, Vol. III, p. 146). Our word does not occur in Marco Polo, as supposed by H. Beveridge, nor do the Mongols know it in the form *tarkan*, but they have only *darkan* or *darxan* (KOVALEVSKI, p. 1676), which has two different meanings,—“workman, artist,” and