

We cannot attach greater value to a second etymology of Su-lê, found in a gloss on Hsüan-tsang's account of Kāshgar, which represents that old name as a corruption of *Shih-li-chi-li-to-ti*¹⁵. Here, too, a Sanskrit derivation is evidently intended, but the meaning of the alleged original is not vouchsafed to us. Nor need we regret this reticence in view of the manifest artificiality of the explanation¹⁶.

Before leaving, however, this old name Su-lê, it may be well to point out that Dr. Franke suggests *Sulek* or *Surak* as an earlier pronunciation of the Chinese name, and that such a reading possibly finds support in the form *Shulik*, by which Kāshgar is designated in early Tibetan records¹⁷.

Western
etymologies
of the name.

The etymological speculations of Western scholars have naturally turned upon the name Kāshgar, by which alone the territory and its chief town have been known since the earliest Muhammadan conquest. Resemblance in sound has tempted a series of distinguished scholars, extending from De Guignes and D'Anville to Lassen and V. de Saint-Martin, to connect the name of Kāshgar with the *Kάσια ὄρη* of Ptolemy¹⁸. But Baron Richthofen, in his masterly analysis of this portion of Ptolemy's geography, has conclusively demonstrated that the Kasia mountains represent the great Kun-lun range, and that, in view of the considerable distance which separates this from Kāshgar, the assumption of a direct connexion between the two names must fall to the ground¹⁹.

It was no less a scholar than Eugène Burnouf who first coupled the equation *Kάσια ὄρη* : Kāshgar, with another equally problematical conjecture deriving both names from that of the Khaśa race frequently mentioned in Sanskrit texts²⁰. The weakness of this identification, from the geographical point of view, did not escape the critical judgement of Baron Richthofen,

¹⁵ See Julien, *Mémoires*, ii. p. 219 : 'Anciennement ce royaume s'appelait *Sou-le*; c'était le nom de sa capitale. L'orthographe correcte est *Chi-li-ki-li-to-ti* (Çrī-kṛīti). Le mot *Sou-le* est corrompu.' As regards the authenticity of this gloss, compare Franke, *Sb.P.A.W.*, 1903, p. 738.

¹⁶ Julien's transcription **Śrī-kṛīti* permits of no appropriate explanation as far as the second part is concerned; Skr. *Śrī* can safely be recognized in the first part, since the two initial characters 室利 are regularly used by Hsüan-tsang to render that term; see Julien, *Mémoires*, ii. p. 504. Dr. Franke proposes to transcribe **Śrīkirīṭadhi* 'holding the diadem of Fortune,' and recognizes in this an attempt to provide an auspicious alternative for the somewhat derogatory etymology previously discussed; comp. *Sb.P.A.W.*, 1903, p. 738.

¹⁷ Compare Franke, *Sb.P.A.W.*, 1903, p. 187; and concerning the Tibetan name the authorities there quoted Wassiljew, *Buddhismus*, p. 55; Rockhill, *Life of the Buddha*, p. 240 n.

¹⁸ For references to the works of De Guignes, D'Anville, Humboldt, Lassen, compare Richthofen, *China*, i. p. 485, note 2; see also Ritter, *Asien*, v. p. 413, quoting Pater Georgi. It is from Richthofen, *China*, i. p. 494 n., that I take the reference to V. de Saint-Martin's view as to the location of the Kasia mountains near Kāshgar, set forth in his 'Étude sur la géographie grecque et latine de l'Inde' (*Mémoires présentés à l'Académie des Inscriptions*, vol. vi. 1860), in the chapter on 'la Sérique de Ptolémée' (pp. 258-286), which is at present not accessible to me.

¹⁹ See Richthofen, *China*, i. pp. 484 sqq. In note 4, p. 485, the possibility of a derivation of *Kāshgar* from *Kāsh*, the Turkī term for jade, is learnedly discussed. The evidence in support of such a derivation appears to me very scanty, seeing that Kāshgar lies far away from the region which has been the source of the jade supply of Turkestan from ancient times, Khotan and the valleys of the Upper Yarkand river. Nor can Kāshgar be rightly assumed to have ever been the chief centre for the once flourishing jade trade. In ancient times, when a great commercial route led along the southern edge of the Tārīm Basin direct from Khotan to Lop-Nor and Sha-chou, Khotan itself was, no doubt, this centre. When that route fell into disuse during the Middle Ages, Yarkand became naturally the main mart, as clearly indicated in Benedict Goëz' narrative; see Yule, *Cathay*, ii. p. 564.

It would be far more tempting to seek, with Baron Richthofen, a similar relation between the names of the *Kāsh* stone and of the *Kasia* Mountains. Traders like the agents of the Macedonian Maës, upon whose information the account of Serica given by Marinus and reproduced by Ptolemy mainly rests, may well have recorded the local names of that distant region as they heard them from the 'Great Yüeh-chih' people in the more accessible Oxus region, who probably spoke a language of the Turkī-Mongolian family (compare for the linguistic relationship of the 'Great Yüeh-chih' my remarks in *Indian Antiquary*, xxxiv. p. 84).

²⁰ Burnouf's suggestion was contained in a note contributed to Humboldt, *Asie Centrale*, i. p. 115. His derivation of Kāshgar from a supposed form **Khaśagairi*