1

ARGI AND KUČI

The kingdoms of Argi and Kuči, based upon a city and surrounding towns and villages, are mentioned, Argi once, and Kuči probably once and possibly twice in Khotan-Saka texts.

The original name of Argi can be established by Khotan-Saka, Turfan Persian and Buddhist Sanskrit.

Khotan-Saka has *KT 2.73.22 the adjective argiṇa- (in the locative plural argiṇēdā), and Sogdian has *rkcyk *arkčik in the Nāfānamak (W. B. Henning, Sogdica (1940), 8, note 10) with Turfan Persian *rhoqī in the Mahrāmāy 88–9 *rkcyq xwd’y *arkčik xwadāy ‘lord of Argi’. This Persian -k- in a script having k, g, x, γ may assure the older ar- (if -g- has not been changed before -č-), whereas Khotan-Saka can make the replacement of -rg- from -rk- and Sogdian *rkcyk could not distinguish -k- and -g- since -γ- was fricative varying with -x-. This Argi was the ancient name of modern Kara-šahr (‘Black City’). The country was called in Bud. Skt Agni-viṣaya- and Agni-deśa-, and in Chinese 阿国 kuo ‘country’. The Mahrāmāy 53 ’rgkṣ may be Ar- with the Turkish adjective suffix -liy.

In Bud. Skt the name was Agni-, as in Agni-viṣaya- and Agni-deśa-, Sanskritised from the NW Prakrit amgga-, which would represent both argi- and agni-. The form amgga- ‘fire’ occurs in the Khotan-Saka loanword from NW Prakrit (Z 22.98) amggā-sālu (acc. sing.) ‘fire-hall’. The Kharoṣṭhī Dharmapada has agi- ‘fire’ for agni-. From agni- was made the ethnic name agneya-, as part of the scribe’s name depicted on the frontisphere of E. Sieg and W. Siegling, Tocharische Sprachreste, Die Texte (1921). Tumšuq Saka has aqene and aqiyē xēraṇa ‘of the Agni land’ (xēra-, Khotan-Saka kṣira-). A Kuči document has agniyā. Hüan Tsang turned Prakrit into Sanskrit in his 阿香尼 A-k’ai-ni,

1 Throughout this report on the foreigners named in the Khotan-Saka texts the various spellings in various scripts are carefully recorded. They are extremely important to decide nuances of pronunciation. It was always good to see how carefully P. Pelliot used this type of evidence, as in the Notes on Marco Polo, i (1959), on Činiz (209–301), and on the name kharoṭhraka- (‘Cascar’, p. 197) with Chinese 沙, not -k̂-. Much earlier in ‘Traité manichéen’, JA (1911. 2), 108 he decided for -p- as the older sound in supuryan. This is evidence, unhappily necessary with spellings in many imperfect scripts, hardly understood by Ed. Pulleyblank, JRAS (1966), 16, note 2.
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K 1, 340, 659 a-k’i-ni < ‘ā-g’ji-nji, G 1 m, 552 l, 563 a ‘ā-g’iör-nör, Jap. a-ki-ni.2

A second Buddhist transcription 慧尼 i-ni is reported from the Candragarba-sūtra. This is K 203 i < ‘śk, G 957 e ‘śk, Jap. oku. This shows -k-n- from the older -gn-.

The official name in historical texts was Chinese 館者 K 243, 340 ien-k’i < ‘jan-g’ji, G 200 a, 552 l ‘jān-g’ier. This jān can represent foreign ar- or an- and may have come from argi. A similar syllable -an expresses -ar in 安息 (an-si), K 4, 780 an-si < ‘ān-sīk, G 146 a, 925 a ‘ān-sīk, Jap. an, sohu, for Iranian aršaka-, ‘Ārākša.

An etymon for argi can be offered. Under Gara it is pointed out that the cahār tūraštān probably included the region of Argi and Kuči and an Iranian name arg- ‘to fortify, establish a citadel’ has given this name Arka-, or Arga-.

The history of Argi can be followed in Chinese records made available by S. Lévi, Textes koutchéens (1933), 8–15 and by P. Pelliot, ‘Tokharian et Koutchéen’, JA (1934.1), 23–106. Local documents have been found and are being slowly published.

The Geographical Text (KT 2.72–4) lists argīna- with the adjacent countries (illustrating at the same time the wide range of Khotan-Saka scholars): yirrūmcinna kāṃtha, cāmaida-bagaikā nūma kāmta, argīnā bisā kāṃtha, ermīvā bisā kāṃtha, phalāyākā kāṃtha, tturpanā kāṃtha, that is, ‘Urumchi, the city by name Čamil-baliq, the city among the Argāna, the city among the Erma, the city Phalāyāka (Bulāyiq), the city Turfan’.

The Indo-European language of Argi and Kuči was first made known in the following books. For Argi there are, E. Sieg and W. Siegling, Tocharische Sprachreste, Die Texte (1921), A. Transcription, B. Tafeln; Tocharische Grammatik with W. Schulze (1931); P. Poucha, Institutiones linguæ tocharicae dialecti A (1955) (with W. Couvreur, Bemerkungen to Poucha, in Nouvelle Clio 6–7 (1955–6)). For later books there is the Bibliography of E. Schwentner; and that of Stepan Zimmer.

The western dialect of Kuči (modern Kučā) was identified in S. Lévi, ‘Le “tokharien B”, langue de Koutcha’ (JA 1913.2), 3–72. He included an account of Kuči from Chinese sources with the long list of usually short-reigning kings. He later published Kuči texts, Textes koutchéens (1933), Cahiers de la Société Asiatique, with Chinese records of Argi and Turfan. For Kuči texts there are E. Sieg and W. Siegling, 2 P. Pelliot, TP 32 (1936), 266–79 (S. Lévi, ‘Notes Chinoises sur l’Inde’, BEFEO 5 (1905)). The reading u-k’i is not noticed, as containing a misreading of ien as u-.
Argi and Kući

Tocharische Sprachreste: Sprache B, 1 (1949), and II (1953) (ed. Werner Thomas from the Nachlass). At present the edition of a large amount of material is awaited from manuscripts in Kući language in the Bibliothèque Nationale.

The name is recorded in local Kući texts, Bud. Skt, Kharoṣṭ्रī, NW Prakrit, Turfan Persian, Sogdian and Chinese. There are two references in Khotan-Saka, to akuśi and anakuśi, probably referring to Kući. The first passage, KT 2.40.30, reads: akuśi bīśā ttāgava; in the full passage khū ma tta akuśi bīśā ttāgava rrvī nyū parā hajāmida ‘when here so the ttāgava-officials in Kući assemble according to the royal command’. The title ttāgava- may be connected with Kroraina tɔmga; a second spelling is gen. plur. KT 2.58, b 4 ttāgavā. The -ea- is probably from pati- and the basic word tuga-. An etymon is offered in my Culture (1982), 98.

The second passage is KT 2.40.28 anakuśi vāṣṭi parā ya ‘the command was for Anakuśi’ (for Akuśi or possibly Ankuśi).

Since the problem of Agni and Kući is closely associated with the ethnic Gara it is treated under Gara below, together with a proposal to see in Kući an Iranian word for ‘high part of the city’, surviving at some time when the region was occupied in passing (before 200 B.C.) by the west-migrating Üe-ṭši.

But here two matters of interest to Kući and to Argi can be conveniently clarified.

There was a stūpa near Kući,3 probably in Subashi, called čakura-, the same name which was given to a stūpa ascribed to the Emperor Kanishka in his capital city of Puṣkapura.4 This name čakura- can be equated with Bud. Skt kūṭa-, NW Prakrit kūla-, as in Khotan-Saka grjā-kūla- ‘Grd-dharkīṭa-’ and in kulatāra-, kulāra-, later kūlāra- from kūtāgāra ‘peaked house’, and in Chinese 俱窾 K 488, 569 kū-lo < kū-lād Jap. kura. The various parts of a stūpa are enumerated in an article, ‘Staupikam’,5 by L. de la Vallée Poussin. The meaning ‘point’ for čakura- is assured by the Buddhist Uigur Turkish simile in the inscription on a sacred peg: yingāča sutup čakīr ‘the point of the stūpa like a needle’, the Chinese parallel with 休 tson ‘needle’.6 The Iranian can at once recognise the base čak- ‘pointed’, very familiar in the Iranian word čakāta- ‘point, summit’ found still in common use. It is Sogd. čkɔt, čk’ty̆h, Zor. Pahl. čakāt,

4 Puṣkapura, in the Kābul Kharoṣṭ्रī inscription; Inschr. Šahpuhri 1 Parth. 2 ṁhpwar (later Purṣapura, Peṣawar). The puṣka- has the same sign as in Kanishka-.
5 Harvard Journal of Asiatic Studies 2 (1937), 276–89.
6 F. W. K. Müller, Zwei Pflahmschriften aus den Turfanfunden (1915), 8, line 7, corrected by P. Pelliot for ‘needle’, JA (1934.1), 102.
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N Pers. čakād, and Ossetic čägät (with shifted meaning), Armen. čakat.

The Chinese difficulties of interpretation which P. Pelliot felt forced to reject, and also the recent proposal7 to see in čakura-, the Bud. Skt cakrin-, assumed to be the equivalent of cakravartin- ‘wheel-turning (emperor)’, ignored the Iranian connexion; nor was there a reason to suppose the Kuči stūpa was ‘imperial’. Note too that to the north of Kuči a pass in the mountains is given the same name in Chinese, which will mean ‘the pass at the summit’.8 The suffix -ura- is familiar in Avestan razura- ‘forest’, bāzura- ‘arm’, zauroura- ‘old’, Oss. bāzur ‘arm’, and Zor. Pahl. cātur ‘covering’, N Pers. čādar ‘veil’, with suffix Oss. bāzurgin ‘winged’.

The second problem is the NW Prakrit ārśi, ārše, arš in Argi and Kuči from older ārya-. The full information is to hand in my *Khotanese Texts*, vi, 9, but likely to be overlooked. The old error of over fifty years can still be met with and should now be forgotten. Knowledge of NW Prakrit is indispensable for any study of ancient Central Asia (the Tarim Basin). Not only did the small kingdom of Kroraina use this Prakrit for personal letters and government business, but NW Prakrit words were the technical terms of Buddhism in Central Asia till the coming of the Turkish rulers at a.d. 1000. Some of the technical terms of Khotan-Saka and Sogdian passed through Turkish to modern Mongolian.

Direct evidence that the Argi word ārśi (which is Kuči ārše) translated Bud. Skt ārya- was cited as long ago as *TPS* (1947), 144, ‘Recent work in Tocharian’. A Bud. Skt verse of the Udānāvarga 10.10 was cited in the expanded Kuči paraphrase Šardūla-vikrīḍa metre. To the āryānīm and śrāddha- corresponded Argi ārśiśśi and šrāddhesśi ‘of the ārya-monsocks and the laymen’.

This assures us that Argi ārśi ype is Bud. Skt ārya-deśa- and ārśi kāntu is ārya-bhāṣā. The compound ārya-bhāṣā has been published in the Abhidharma-kosā-vyākhyā in the edition of P. Pradhan.9 It is in the sentence sarve devā ārya-bhāṣā-bhaśinah ‘all the deva-gods are speaking ārya-bhāṣā’. This sentence was rendered into French from the Chinese translation by L. de la Vallée Pousson: ‘tous les dieux parlent la langue ārya’. The compound occurs also in the colophon to I-tsing’s Sanskrit-

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8 The Chinese names are printed in Pelliot’s article and by Sadakata and need not be reprinted here.
9 P. Pradhan (1967), III, 170, §70, line 1.
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Chinese Dictionary (seventh century),\textsuperscript{10} which was quoted in my article, ‘Ttauagar’,\textsuperscript{11} from the colophon \textit{ci aksara sahasra māla āryabhāsa smapta}. For ārṣi, \textit{Khotanese Texts}, vi, 9 has a partial bibliography.

An unpublished fragment of a bilingual Kući-Sanskrit verse is in a collection of fragments sent from Chinese Turkestan via India to the ci-devant India Office. It is a small fragment among hundreds of fragments. I have not succeeded in identifying the original Bud. Skt text but the fragment is among pieces some of which are from the Udānavarga.\textsuperscript{12} I had hoped to find this fragment in the Udānavarga, but failed to do so. If the māla in the preceding line is an Iranian loanword, it will be from a dialect having -\textit{s} > -l-. The Khotan-Saka has -d- to -y- (as in māya- ‘intoxication’).

The aksaras which I have read on the fragment are few, but publication of it may lead to an identification. It comes from Tunguz Baš b 7 (in my numbering). The small cross \times indicates traces of an aksara:

\begin{verbatim}
5 a 1 /// ntā × ///
2 mem māla tta ×
3 (y) arṣe × ×
5 b 1 no na ko × ×
2 × ntse tsa × ×
3 × (-e) ///
\end{verbatim}

Two other pieces in Tunguz Baš b 7 have Kući words only. Thus 3 a 2 ends a verse with stvārane 15.

The word māla is known in the phrase mot māla, rendering Bud. Skt surā-maireya-madya, three words for ‘intoxicant’. The discovery of the original of this Bud. Skt fragment would be welcome for the interpretation of arṣe.

A further problem from Kroraina and Kući can perhaps be brought nearer to a solution. This is the Kroraina ogu and Kući in Uigur script \textit{wkw}.

In the Kroraina documents a high title, and the commonest, is ogu. Written always with -g-, instead of ġ (fricative -γ-) it is exceptional, possibly a loanword.\textsuperscript{13} It could be traced to the Iranian base \textit{aug-} ‘to


\textsuperscript{11} BSOAS 8 (1936), 912, note 1.

\textsuperscript{12} These fragments were unknown to F. Bernhard in his edition of the Udānavarga. He had learned that there were no more fragments, but that information applied only to the British Museum. Many other fragments are in the India Office.

\textsuperscript{13} T. Burrow, \textit{The language of the Kharoṣṭhī documents from Chinese Turkestan} (1937), 80.
increase in size’. As Avestan vorzda- ‘grown’, participle to vard- ‘grow’, meant ‘great’, a derivative of aug- by suffix -ů- could give the same meaning. In Iranian society the Sasanians had the class of vazurgän ‘great men, magnates’. As a high title Kroraina ogu could suitably mean ‘great’.

In the Senavarma inscription the gušuraka- are associated with sturaka- ‘sons of the Great House’ and this associates ‘magnates’. This would probably settle it that sturaka- was from stura- ‘great’ and not connected with Avestan stūri- ‘under care of’.

The association of Kroraina gušura with ogu could be interpreted by this Kharoṣṭrī gušuraka- and sturaka-, so that sturaka- would give a meaning to ogu.

In the Turkish colophon it is stated that Sanghadásā translated from the language of *wkw kwys’n into tewry, and Śilasena thence into Turkish. The King of Kuči was called in local Kharoṣṭrī koči maharaya deva-putra and in Kuči language kušine orocep lânte ‘of the Great Kučean King’. There was thus some ‘greatness’ in the context. Apply this meaning ‘great’ of Kroraina ogu to Kuči *wkw kwys’n as *ogu (or oku) kūsān and the result is a plausible ‘Great Kuči’, just as Tibet called itself Bod čhen ‘great Tibet’.

The base of ogu will then be aug- ‘to increase’, Indo-European (Pokorny, 84) auge- ‘increase’, as in Old Saxon ǭkan, Old Eng. ǣcen ‘grown in size’, Gothic wahstus ‘greatness of body, stature’. Indo-Iranian have aug- for ‘strong’.

The place-name mentioned in ‘Recent work in Tocharian’, TPS (1947), 147, ‘o-skv, adjective ǭkan, has however been found in Khotan-Saka as ēskūrī and cannot be brought into connexion with Kroraina ogu.

There is also reference to a group in Turkish tört Küsān ‘Four Küsān’, which might indicate an expansion and another reason for ‘Great’. Note too that for ‘to grow’ Argi has ōk- and Kuči auk- and both have a participial -u-.

14 JRAS (1980), 27.
16 See s.v. Tāmhiṭta.
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CIMUḌA

Descendants of the Üe-ṭṣī are reported under the name 仲雲 K 1269, 291 ṭṣung-jūn < d’iqung-juun, G 1007 f d’iŋong, and known in Turkish texts as ĉusul, in a settlement south of the Lop-nor region. The whole geographical basis with names is set out by J. Hamilton, ‘Le pays des Tchong-yun, Ĉungul ou Cumuḍa au x° siècle’,17 but with too Turcological an interpretation. With the name CIMUḌA the name KT 2.74.31 cūnūḍa in a list of peoples can be associated.

The nasal sounds need a note. The sounds m, n, ɳ in Brāhmī script can be interchanged at times. In KT 5.185.351 a 2 gaṇa nāma nātā ‘the river by name Gaṇā’ is the river name, usually ggaṅgā- ‘Ganges’. The word mūnka may mean ‘neck’ from the Old Iranian man- base (DKS 335) from *manuka-. Chinese 伊吾盧 K 272, 1281, 579 i-u-lu < i-nguo-luo, G 604 a ‘ier has initial laryngeal for foreign velar k-, and -n- for -m- of Qāmul (see below p. 10). Brāhmī Turk has niizwaštīg beside niizwaštīg for Sogdian nyzβ’n’k translation of Bud. Skt kṣēṣa- ‘passion, affliction’. Tibetan ḍhuš-mu is represented by chū-ṇū (KT 2.73.11–12).

Khotan-Saka has cimula- and cimula-, cu- replacing či-. The Chinese is 處密 K 1256, 617 tśi-mu < tśi-ću-mi ét, G 85 a tṣo, for *čumīd. Khotan- Saka -d- is for foreign -l-.

Ktorainas has personal names cimola, cimolğa from the same ethnic source about a.D. 300 from a region at Lop-nor where probably already and certainly later were the CIMUḌA.

As is known from the Sui-ṣu (circa 600) classification of Alans among Turks, these lists of peoples’ names do not prove ethnic identity. This clearly applies to cūnūḍa = cimula = cumul who are descendants of the Üe-ṭṣī. Similarly the non-Turkish-speaking ĉumul (jm) of Al-Kašyari (1776) can be accepted as a group carried to the north of the Saka Iranian area beyond Qāmul to Urumći and Gučen. Al-Kašyari reported that these ĉumul had their own language (Arabic raṭana is used of speaking a foreign language, not a jargon), and noted also that other groups Ḡabaqu, Qai, Basmil and Tatar had their own languages.18

17 JFr (1977), 351–79.
18 C. Brockelmann, Alttürkische Volkspoesie, 1, 12, Hirth Anniversary Volume (1923); J. Heyworth-Dunne, BSOS 9 (1937–9), 1097–8.
The range of the geographical reference in Khotan-Saka texts is from Yirrūmcimnā (Urmči) and Erna (Gučen) so that there is no difficulty in recognising a group of Cimudā in the Čumul of the North.

The ĉuṇul = cimudā in the settlement south of the Lop-nor may have been earlier in contact with the Tu-xuo-lo living in the later ruins of Old Tu-xuo-lo passed by Hüan Tsang in 645, between Calmadana and Niňa (600 li from Calmadana to Sāča (Endere), thence 400 li to Niya). The name is spelled in Chinese 都貨遜 K 1187, 93, 569 tu-xuo-lo < tu-o-xud-lā.

The Cimudā are named sixteen times in the Khotan-Saka texts. They are in four documents KT 2.42–8, KT 2.87–92 and lesser references in KT 2.110–14 and KT 2.89.49. The documents are concerned with turbulent times in the regions of Śacū and Kamcū.

In KT 2.89.49 a troop of 2000 Čumudā (cumudāna hita) is associated with 200 Tatars. In KT 2.47.98 the Čimudā are with Hvaihūra (Uigur Turks). In KT 2.46.94–47.96 a group of ăṣīrya (ācārya- teachers) plan to go empty-handed: ‘the Uigurs and Cimudā outside the city will not kill them; they make them pasa-vālaa- [‘messengers’ from pasa-?, or “observers” (s)pasa- ?, hardly ‘herdsmen’ from pasu-]. There is no other way. They are king’s sons.’ There is another troop of 2000 of TtauĎ-gara- and others in KT 2.90.78. In KT 2.113.82 the name cimudā is deleted with namā-śana written below, the Nan-ṣan ‘Southern Mountains’. The Cimudā are ignominious in KT 2.89.52. Gifts are presented to the Cimudā (KT 2.84.16), but they are expected to be robbers in KT 2.44.46, and 43.33.


19 In KT 2.101.250 the text has cūḍa, not to be changed to cu/muḍa.
Cimuḍa

The same concept is in Celtic Old Irish *cingim* ‘to stride,’ *cinged-‘hero’, nom. sing. *cing*, gen. sing. *cinged*, Gaulish *cingeto-* in the name *vercingetorix*. Beowulf *tryddode tīr-fæst* is ‘trod majestically’ (921f).

The ancient name of the Ienisei river was *Kam*, modern *Kemn*, which is accompanied by the Little Ienisei *Kamčik*. This is probably the Iranian adjective suffix *-čik* (as in *napčik*, modern *Lopčuk*, see below p. 28). With an Iranian suffix an etymon seems in order, *kama-* ‘flowing majestically’. In form other Saka names are listed s.v. Gara, such as *daha-* ethnic name, Avestan *taka-* ‘flowing’, *bagha-* ‘distributor’ as a ‘god’ from a base with medial -a- and accented -á- suffix as an agent adjective.

The *Heftal* also were called in Armenian *Kamiči-k*, that is, the adjective from *kameč-čik* or *kameč-čik* and the base may be the same *kam-* ‘to stride as a warrior’.20

The River Kam is in the region of the Kirkut, who did not adopt the Turkish language till the eighth century. See s.v. Khyeṣa and Kirkut.

If the name *kama-* of the River Kam is accepted as Iranian, this would support the non-Turkish origin of the Kirkut and give the discussion of the name of their associates the Az people, a non-Turkish people, some confirmation.

The double suffix *-r-ta-* needs detailed treatment. It is found in the Avesta *fratačarta-* (transmitted *fratač. čarota-*) ‘flowing’ (*āpō* ‘waters’), *patrota- ‘flying’. With the many replacements of *-rt*- in Pamir languages there are *Suyni čemud*, *Sangluchi čumol*, Sarikoli *čamuy*, Orošori *čumug* ‘basket’ from *kam-*, *čam- ‘to carry’ by *čamrta-*. The *kam-* has given Yidyā *ki̯mio* (*kāmītā-*) and Khotan-Saka *khamaḍa- ‘a receptacle as a measure’. A base *kam-* in pseudo-Tokhara is suppletive to *pār- ‘to bear’ (Indo-European *bher-*)

Armenian Parthian *mōkrtə-* (*mkrtaran* ‘font’), *mkrtem ‘to wash (hands); to baptise’ is from Iranian *mak-, mōkrtə-* attested in Kartir’s Sasanian inscription *mktkə *makataka- ‘baptist’.21

In Khotan-Saka *-rt-* was developed to *-d- (reflex of *-d-), used beside *-l-*, and also for foreign *-l-*. Thus *kara-* ‘to make’, as second component *-kara-*, *-gara-*, present from *kran- gān-, tān-, yēn-, in-, participle *gudā-, yuḍa-, yīḍa-, iḍa-, and kūḍa- in *kūḍagāna- ‘act’. This may be the second component in the name of the Hūnā- *Mihira-kuḷa-, *Golās, about 500 A.D. in North India. A similar use of *kṛta- is in West Iranian *yaz-digird*, Armenian *yaz-kert*, and in *bgkrt *baga-kṛta-, bāy-kird*.


In places where Saka inhabitants can be traced there are three place-names Zābul, Kābul and Qāmul.

Zor. Pahl. z’pwl, z’wl, *zāpul, zācul, Armenian zaplastan, N Pers. zābul, Arab.-Pers. zābulastān, zābulistān, jābulistān, and with -β- replaced by -γ- Old Ind. jāguda-, Chinese 漢 K 1043 ts’au < ḏz’āu as a city or settlement name before a city will probably be zāpṛta- ‘enclosed space’ from a base zap-.  

Kābul, Greek Καβουπα, Zor. Pahl. k’pwl k’wl *kāpul, kāvulastān, N Pers. Kābul. Here too a base kap- ‘to enclose’ will give kāpṛta-.  

The third place-name is Qāmul. The Chinese reported it to be a non-Chinese city, occupied at some time by the Hiung-nu. The Chinese wrote 伊吾 (Wu) K 272, 1281, 579 i-u - and i-u-lu < i-nguo-luo, G 604 a ‘ier, with the initial laryngal for the foreign velar k- and -w- for -m-. The name was reduced to i- with the word 粵 KT 1.73.17 ‘i-tū kamthā. The name Qāmul is well represented in various sources: Sogdian ancient letter 11 23 km’yə *kamēl, N Pers. xmeed (Hudūd al-ʾālam 275), Gardēzī qmol, Uigur q’ml *qāmīl, Marco Polo camul (see P. Pelliot, Notes on Marco Polo i (1959), s.v. camul), Mongol xamīl; from A.D. 73 called in Chinese 哈密 K 71, 617 xa-mī < xāp-mjēt, modern Hami.  

An account of Qāmul is in a ninth-century geographical document edited and translated by Lionel Giles. The oasis had many plain and painted images. There was a fire-temple, Chinese 栋廟 xuo-t’ien < xuo-t’ien miau, dedicated to 阿閦 K 1, 513 a-lan < á-lām. If the name meant ‘Flame-god’ it would derive from the base al- ‘to burn’ by way of *alāma-.  

This base al- has provided words for ‘burning’ and the ‘red’ colour, Old Ind. alāta- ‘firebrand’, Lat. altāre ‘fire altar’, adoleo ‘to burn’. Possibly Khotan-Saka KT 3.61.47 aliyā may be dyadic with the following word padiyem ‘burnt’ and so belong with al- ‘to burn’, rather than al- < adh- ‘to nourish’. The colour words are in N Pers. āl ‘red’, Zor. Pahl. alālaka- ‘red flower, anemone’, N Pers. lālah ‘tulip’, in the name ‘Aλγοῦν’ ‘red-coloured’. This would seem better than to take á-lām from aryāna- ‘Aryan’, assuming the -m- to be inexact. But a suffix -āma- exists as in Armenian Parthian varšamak, N Pers. bāšāmah ‘veil’, Khotan-Saka banggāma- ‘cuirass’.  

For the temple at Qāmul see the document dated 885 in Chinese, in

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22 For other derivatives of kap- see TPS (1954), 146–54.  
24 Possibly connected with the Ossetic in the Nārtā tales alāg, alāgon, part of the name of the celestial smith.