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The Identity of the Sok with the Sakas

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Journal of the Royal Asiatic Society / Volume 39 / Issue 03 / July 1907,
pp 675 - 677

DOI: 10.1017/S0035869X00036509, Published online: 15 March 2011

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abstract_S0035869X00036509](http://journals.cambridge.org/abstract_S0035869X00036509)

How to cite this article:

O. Franke (1907). The Identity of the Sok with the Sakas.
Journal of the Royal Asiatic Society, 39, pp 675-677
doi:10.1017/S0035869X00036509

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July. Then on p. 137, under date 30th September, we read: "*Borneo Merchant* [sailed] for Portonovo." The next reference to the vessel occurs on p. 164, where, under date 17th December, is the entry:—"This evening the *Borneo Merchant*, Thomas Bowrey Master, arrived here, laden with Paddy, having near Acheen lost his main mast in a storm, so returned to Madapollam to fitt his ship, from whence he came hither." From this it would appear that from Porto Novo Bowrey started on a *second* voyage to Achin, whence he had to put back to refit at Madapollam, returning thence (and not from Balasor) to Madras in December. Where the paddy came from does not appear.

Mr. Pringle's notes to the volumes I have cited contain a large amount of valuable information; and it is much to be deplored that, chiefly owing to the untimely death of this able scholar, the publication of the Madras Diaries came to an end. Cannot the Madras Government be induced to resuscitate the scheme?

DONALD FERGUSON.

THE IDENTITY OF THE SOK WITH THE SAKAS.

In the *Indian Antiquary*, 35, 1906. 33 ff., there has been given an abstract translation of some passages relating to the Sök and Kaniška selected from my article on the Turks and Scythians of Central Asia,—"*Beiträge aus chinesischen Quellen zur Kenntniss der Türk-völker und Skythen Zentralasiens*,"—published as an Appendix to the Transactions of the Royal Prussian Academy of Sciences, 1904. My chief argument for identifying the Sök of the Chinese with the people called in Sanskrit the Śakas (loc. cit., p. 46 f.) has been omitted by the translator, with the result that the editor intimated some doubt as to whether the point is fully established. I offer here a translation of what I wrote on this point, to which I would add that the Chinese accounts would be quite compatible with the fact (if proved) that there was a settlement of the Śakas in Seistān long before the second century B.C. :—

When the Yüe-chi, in 174 B.C., pressed by their cruel enemies the Hiung nu, fled to the west, they met on the slopes of the T'ien shan, south-east from the Issi kul, a people which is called by the Chinese authors 塞, i.e., as pronounced to-day, *Sai*. They (the Yüe-chi) took possession of its land, and compelled it to emigrate. The statements of the Chinese annals are very poor as to the circumstances of this event, which took place before the journey of the great Chinese explorer Chang K'ien (126 B.C.). In the biography of the latter (Ts'ien Han shu, chap. 61, fol. 4 v^o) it is said :—

“The Yüe-chi had been conquered by the Hiung nu, and had attacked the Sai-wang (i.e., the prince or princes? of the Sai) in the west. The Sai-wang went south and wandered far off; but the Yüe-chi dwelled in his (or their?) land.”

Where the Sai-wang went, we learn from another chapter of the Han annals (loc. cit., ch. 96a, fol. 10 v^o) :—“In olden times, when the Hiung nu had conquered the Ta Yüe-chi, the Ta Yüe-chi went west and made themselves masters of Ta-hia (Bactria); but the Sai-wang went south and made himself (or themselves?) master(s) of Ki-pin (Cashmere).”

By the older sinologues, who transcribe the name variously as Szu (Klaproth), Su (De Guignes), Sai (Rémusat), Sse (Julien), and Se (Schott), this tribe of the Sai was considered to be identical with the Σάκαι and Sacae of the Greco-Roman and the Śaka of the Indian authors. Two non-sinologues, however (Lassen, *Indische Altertumskunde*, vol. ii², p. 377; and V. de St. Martin, *Sur les Huns Blancs*, p. 263), took exception to this identification, chiefly on account of the discrepancy between the forms of the name (i.e., Sai, Szu, etc., on the one side, and Sakai, Sacae, Śaka, etc., on the other). Misleading as it must be, generally speaking, to draw conclusions merely from the European transliterating sounds of a language which has no alphabet and which the writer himself does not know, it must be admitted that, in the present case, the doubts as to the entirely different forms of the name are perfectly appreciable. But, as might have been learnt from the Chinese commentaries (even apart from other considerations), not one of the transliterations given

above represents even approximately the old pronunciation of the character 塞. On the two passages from the Han annals quoted above, Yen Shi Ku (the commentator) remarks that the pronunciation of the character 塞 is given by the fan-ts'ie 先, i.e. s(ien), and 得, i.e. Cantonese (t)êk or (t)ök (Japanese toku), that is to say, the pronunciation is Sêk or Sök (ê or ö is to represent a sound, which lies between *a* and *o*). Should there, however, still remain any doubt as to the right pronunciation, this is completely removed by a most interesting mistake of Yen Shi Ku. In further explaining the name Sök, he goes on to say (loc. cit., ch. 61, fol. 4 v°):—“It (Sök) is the name of a country in the western regions, and is the same with what is called in the Buddhist Sūtras 釋種, Shik- or Sik-chung. The sounds Sök and Sik are very close to each other. It is originally the name of a family or clan.” Now Shik or Sik is the first part of the Chinese transliteration of Buddha's clan-name Śākya, whilst chung means ‘tribe or race’: Shik- or Sik-chung, therefore, is ‘the tribe or race (or clan) of the Śākya.’ In other words: *Yen Shi Ku has confused the Śaka (Sök) with the Śākya (Sik)*. Here, one of the etymological blunders of the learned commentator has proved to be of undesigned utility, for he could not possibly have stated more clearly the pronunciation of the character 塞. *There cannot be, therefore, the slightest doubt about the identity of the names Sök and Sakai, Sacae, or Śaka.*

O. FRANKE.

Halensee.

EPIGRAPHIC SUGGESTIONS.

The following notes are suggested by the perusal of part 1 of vol. ix of *Epigraphia Indica*, which I have just received.

I. *Grants of the time of Mahendrapāla.*

The conclusion that, towards the end of the ninth century, the kingdom of Kanauj included the province of Kathiāvād, is in complete agreement with the statement of Abu Zaid