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Part I—HISTORY, LITERATURE, &c.

Extra-Number 1.—1901.

CONTENTS.

A collection of Antiquities from Central Asia. Part II.—By A. F. Rudolf Hoernle, C.I.E., Ph.D., Tübingen. [With 13 Facsimile Plates (issued under separate cover), 3 Tables, and 6 Woodcuts.] ... ... ... 1
CINERARY URN

FROM YOTKAN, A VILLAGE OF THE BORAZĀN TRACT, NEAR KHOTAN.

(Restored.)

ORIGINAL SIZE, ABOUT 11 x 13".
A REPORT
ON THE
BRITISH COLLECTION OF ANTIQUITIES
FROM
CENTRAL ASIA
WITH
THIRTEEN FACSIMILE PLATES, THREE TABLES
AND
SIX WOODCUTS
PART II
BY

Extra-Number 1 to the Journal of the Asiatic Society
of Bengal, Vol. LXX, Part I, 1901

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS.
1902.
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Frontispiece. Cinerary urn from Yotkan, a village of the Borzou Tract, near Khotan.
A Report on the British Collection of Antiquities from Central Asia.—By
A. F. Rudolf Hoernle, C.I.E., Ph.D.

(With 3 Tables and 13 Plates.)

INTRODUCTORY REMARKS.

The Second Part of my Report deals with the manuscripts, pottery, terracottas, and other miscellaneous objects of the British Collection. When the First Part, treating of the coins and block-prinths was issued early in 1899, the question of forgery was still an open one. In the concluding remarks of my Introduction (p. xxxii) I pointed out how desirable it was that it should be investigated on the spot by an European explorer. Dr. Stein’s archaeological expedition to Eastern Turkestan was at that time already being organised; and the Second Part of this Report has purposely been delayed in order to profit by the results of his investigations. His tour has now been brought to a successful conclusion. A full account of its results will have to be looked for in Dr. Stein’s own report. But the communications which I received from him, partly by letters written in the course of his travels and partly verbally since his return from Turkestan in July, 1901, enable me, with his concurrence, to indicate here briefly some of the results so far as they have a direct
Dr. Hoernle—Antiquities from Central Asia. [Extra No. 1, bearing on the question of the genuineness of the objects comprised in the British Collection.1

* By means of his own explorations of ancient sites in the Khotan region, and by his local enquiries, Dr. Stein has obtained definite proof that all "blockprints" and all the manuscripts in "unknown characters" procured from Khotan since 1895 are modern fabrications of Islām Ākhūn and a few others working with him. The fact of these blockprints and manuscripts being modern forgeries was first established by independent evidence, and subsequently received confirmation by the full confession which the forger himself, in April last, made to Dr. Stein. Islām Ākhūn, on the same occasion, furnished detailed information as to the methods and means employed in preparing his forgeries.*

Of these manuscripts in "unknown characters" it has now become unnecessary to publish detailed descriptions. Those whom it may interest may see specimen pages of two such codices, published in Plate 8 of M. D. Klementz's report on the Russian Expedition to Turfan.2 Several codices of that class are in the British collection. Other specimens of fabricated manuscripts may be seen in Plates XI-XX which accompany my paper on "Three Further Collections of Ancient Manuscripts from Central Asia" in the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897).

* Islām Ākhūn's account of the places where the finds are said to have been made is an invention. These places (see Introduction, pp. xvi-xxii) either do not exist, or exhibit physical conditions in which the survival of ancient manuscripts appears highly improbable.* As to Aq Sapil, I believe that the interpretation of the present appearance of the place in the letter quoted on pp. xiv-xvi cannot be sustained. On the other hand, Dandan Uiliq is the genuine site of an ancient sand-buried settlement. It is very probable that many of the genuine manuscripts comprised in the Collection were originally obtained from there. For * Dr. Stein, in the course of the explorations of which a brief preliminary account has been given by him in the Journal of the Royal Asiatic Society, for April, 1901,3 excavated there a considerable number of manuscripts of a very similar description, all written either in Brāhmi or Chinese characters.*

As regards the coins and seals, shown in Plates I–III of the First Part of this Report, as well as the objects shown in Plate XIX, there is

1 Statements based on Dr. Stein's communications and embodied in these Introductory Remarks are enclosed between asterisks.
2 In Nachrichten über die von der kaiserlichen Akademie der Wissenschaften zu St. Petersburg im Jahre 1898 ausgerüstete Expedition nach Turfan. Heft I.
3 In Art. XII, Archæological Work about Khotan.
no reason to doubt their genuineness. This also applies to the objects shown in Plate IV, except No. 1 and Nos. 3–11, which were used in the binding of blockprints, and for that reason are of a questionable character. Among the objects shown in Plate XIX are numerous miniature terracotta figures. Others of a similar kind, but of larger size, are shown in Plates X and XI accompanying this Part of the Report. These as well as the fragments of pottery now described and figured are genuine. They were all obtained from the ancient site hitherto designated as "Borazan" (Introd., pp. xii–xiv), but the real name of which, as Dr. Stein has shown, is "Yøtkan, a village of the Borazån tract." Some details as to the conditions in which antiques have been preserved at that site, will be found recorded in his preliminary account already quoted.

It may be noted here that an attempt indeed was made to fabricate also entire pieces of pottery. The result, however, was too grotesque to deceive. Early in 1898 I received the photographs of two complete jars, the fabrication of which there was no difficulty in detecting when compared with genuine fragments. From some of the latter, shown in Plate VIII, the "Funeral jar" which forms the frontispiece of Part I, is reconstructed.

* Respecting the objects in metal, stone, or wood, while some prove themselves by their appearance to be undoubted products of the ancient Buddhist civilization of Eastern Turkestan, in the case of others their age and provenance is quite uncertain. Objects of this kind collect in the bazaars of Khotan and other towns in Eastern Turkestan, and the statements of the Natives regarding them are quite unreliable. To this category belong the two horsemen referred to on page xx of the Introduction, and equally uncertain is the age and provenance of the skull there mentioned.

* There is good reason to believe that certain wood carvings, among them the box purchased at Khotan by Captain Deasy and published in the Journal of the Royal Asiatic Society for April, 1900,* have to be added to the list of articles from Islam Äkhün's factory. A curious resemblance, however, may be noted, of the figures carved on the box, to some mud and metal figures, shown in Plate XIII, Nos. 11–13, the genuineness of which there seems no reason to question. Assuming the spuriousness of the box, such genuine figures may have served the carver as models.

* The fabrication of manuscripts seems to have commenced early in 1895. After about two years it was abandoned in favour of the easier method of manufacturing blockprints. The forged manuscripts

* In Art. XIV, On an ancient blockprint from Khotan.
are distinguished from the genuine finds not only by their “unknown characters,” but also by their paper, which is modern in substance, and in colour and condition shows evidence of having been artificially manipulated.* The fabricated manuscript books are distinguished also by their peculiar binding after the manner of Codices, like the blockprints. All the genuine manuscript books of the Collection observe the form of the Indian Pothi; and all the genuine scripts belong to known types, such as Brāhmi, Kharoṣṭhi, Chinese, Uigur, Persian. All these are represented in our Collection of manuscripts and coins.

The earliest fabrications of manuscripts were evidently executed with much care and ingenuity. Genuine manuscripts seem to have been imitated: otherwise it is impossible to explain the production of manuscripts which could deceive the eye of expert scholars by their resemblance to Pahlavi or Brāhmi. In four of the earliest manuscripts, Brāhmi letters and letter-groups are imitated, greatly resembling those which are seen in Pothi No. I of Set II (see p. 18). The subjoined Woodcut shows facsimiles of the word ma-lkya-r as imitated from the Pothi in which it occurs very frequently.

No. 1.

No. 1 is taken from the Pothi, Nos. 2 and 3 from two of the four fabricated Codices above referred to, and No. 4 occurs in the formula of the IVth Set of Blockprints (see Part I, p. 85 and Plate XII). It was the latter formula which furnished me with the first distinct evidence of fabrication. This formula, as it stands in the blockprints, appears to be written in a species of “unknown character.” Comparing it, early in 1901, with the Brāhmi writing in the Codices, it suggested itself to me to examine the formula in a mirror, when it became at once apparent that it was written in precisely the same character as the codices, only the writing was reversed in print. In Table I the formula is shown in

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* Thus, Dr. E. West who very kindly examined a manuscript book of 56 leaves (73 x 53”) which seemed to imitate Pahlavi writing, writes to me (July, 1901): “I find that the Pahlavi words I have collected form one-twelfth of your large MS., contain 13, out of 15, Pahlavi letters, and represent 27 out of the 33 known Pahlavi sounds. So that a twelfth part of the MS. has supplied five-sixths of the Pahlavi alphabet and sounds. But it has not supplied a single intelligible clause of a sentence.”
<table>
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<th>Column 1</th>
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<td>Text</td>
<td>Text</td>
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| **2. Reversed.**   |

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both positions. It was now obvious that whoever prepared the block, wrote the text on it in vertical lines in the ordinary position, and engraved it in that position, oblivious of the fact that as a consequence, in printing off the block the text would come out reversed and be illegible. Such carelessness would hardly have occurred to one who understood the script and its language. The same conclusion is suggested by the inexplicable separation of the elements of the word *ma-lk3er* which are found as Nos. 43, 48 and 51 in the fourth line. Moreover most of the letters of the formula have no resemblance whatever to Brāhmi characters. The written codices which were the first products of Islam Ākhūn's workshop were done with far greater care, and though also largely interspersed with "unknown characters" might have continued to suggest genuineness, if the fraud had not been definitely exposed through the personal investigations of Dr. Stein, to whom finally Islam Ākhūn made a full confession. In Plate I, No. 1, is shown one of the most curious specimens of an early fabricated codex. It is that which was contained in the bag said to have been dug out with the skull resting upon it (Introd., p. xx). The leaves are cut in the shape of a round-bottomed, narrow-necked bottle, with a long pendant lip. They are held together by a small tubular copper-peg which passes through the neck. The leaf shown in the Plate is the last of the inscribed leaves of the codex. The word *malk3er* is seen in the middle of the second line. A very nearly corresponding version of the text occurs on the final inscribed leaves of other two codices which are also shown in Plate I, Nos. 2 and 3, and where the word *malk3er* appears in a corresponding place in the second line. Specimen pages of the two latter codices are also shown in Plate XVIII, XIX and XX of the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897). Another version of the same text stands on a leaf of the codex shown *ibidem*, Plate XVII. Here the word *malk3er* occurs, *e.g.*, on the page marked "II. Obverse," in the middle of the bottom-line.
Dr. Hoernle—Antiquities from Central Asia. [Extra No. 1,

SECTION III.—MANUSCRIPTS.

The manuscripts, comprised in the British Collection, fall into two groups, which may conveniently be distinguished as Pothis, or books done up in the Indian fashion, and Documents consisting of single sheets.

FIRST GROUP. POTHIS.

Altogether there are thirteen Pothis in the Collection. None of them is complete, and of most of them no more than a few leaves or fragments of leaves exist. The only exceptions are Nos. 1 and 2 of Set I and No. 1 of Set II, of which 25, 17, 17 leaves respectively survive. These three Pothis belong to the Macartney MSS. They, as well as some other Pothis belonging to the Godfrey MSS., have been already described by me in the Journal of the Asiatic Society of Bengal, Vol. LXVI for 1897; but for the sake of completeness and some additional information, since obtained, they will be here briefly re-described.

Three of the Pothis, viz., the Macartney MSS., Nos. 1 and 2 of Set I and No. 1 of Set II, are said to have been found in the identical Stūpa near Kuchar in which also the Bower MSS. and the Weber MSS. were discovered. Their discovery has been related in the Introduction, pp. x-xii. In corroboration of the existence of a possible deposit chamber from which they were dug out, I may now add that, as Dr. Stein informs me in a letter, written from Yarkand (24th September 1900), he found, about 20 miles N.-E. of Kâshghar, in a place called Khânnui, a “remarkably well preserved Stūpa with its Vihāra,” in which “a cutting made a long time ago had laid bare a square chamber and shaft inside.” Native testimony, however, as Dr. Stein has since verbally explained to me, even if honestly given, is very unreliable; and it is by no means certain that, even if the stūpa near Kuchar contained a chamber, the manuscripts were found in it. Still from their appearance which shows no sign of the action of sand on them, it seems clear that they must have been preserved in some receptacle; and there seems, therefore, in this particular case, no sufficient reason to discredit the native report of their having been dug out from the chamber of a stūpa (see Introd., p. xi). The case is different with regard to the other Pothis. They show distinct signs of the action of sand on them; and they must have come from a sand-buried site.
As to the identity of this site nothing certain is known. Some (Set I, Nos. 3, 5, Set II, Nos. 4, 5, 6) are said to have been found in "an old buried town in the vicinity of Kuchar" (Introd., pp. viii, ix). Of the rest, all that is known is that they were found "somewhere in the Takla Makan." Seeing that similar manuscripts were found by Dr. Stein in the sand-buried houses of Dandan Uiliq, N.E. of Khotan in the Takla Makan, it is not improbable that the Pothis in question also originally came from that place.

A Pothi consists of a number of leaves, cut of a practically uniform oblong shape, generally enclosed between two wooden boards, and held in position or "bound" by a string which passes through a hole drilled through the whole pile. This fashion of making up a book is peculiar to India. In all Pothis, existing or surviving in India, the hole is placed in the middle of the pile of leaves; or there are two holes, at equal distances from the margin, in the middle of the right and left halves of the pile. On the other hand, in the Pothis from Central Asia there is only one hole, which is invariably in the middle of the left half of the pile (see Plate II, figs. 1, 4, 5). There are reasons to believe that this was also the practice in India in very early times. In the old Indian copper-plate grants, the copper leaves are strung together on a copper-ring which passes through a hole close to the left margin of the leaves. The practice of incising records on metal plates is a very ancient one in India: instances of such records on gold plates are already mentioned in the Jātaka book (see Professor Bühler's Palæography in the Cyclopaedia of Indo-Aryan Research, p. 90). The practice was afterwards transferred to manuscript books, when the latter came into vogue. But owing to the fragile nature of their material (palm-leaf or birch-bark) the hole was naturally placed further away from the margin, about the middle of the left half of the leaves. This may be seen in the Bower MSS. which is written on birch-bark, and Part II of which belongs to the earlier part of the 5th century A.D. Somewhat later, the practice arose, for the greater safety of the leaves, to make two holes at corresponding distances from the right and left margin. The earliest examples of this practice are presented in the Horinzi MS. (see Anecdota Oxoniensis, Vol. I, Part III, Plate I), and in the two Nepalese manuscripts of the Cambridge Collection, Nos. 1702 and 1049 (Mr. Bendall's Catalogue, Plate I, figs. 1 and 2), all of which belong to the 6th century A.D. Still later arose the practice of replacing the two holes by one hole in the middle of the leaves. The existence of this practice is recorded by Alberani in the 11th century, who says (Professor Sachau's Translation of Alberuni's India, Vol. I, p. 171), that "the Indians bind a book
of palm-leaves together by a cord on which they are arranged, the cord going through all the leaves by a hole in the middle of each." The hole was not at first in the exact middle, but—probably a modified survival of the ancient practice—slightly more to the left, as seen, e.g., in the Nepalese manuscript No. XXI (Paleographical Society) which is dated in 1015 A.D. Still later, and at the present day, the hole appears in the exact middle of the leaves. The peculiar position of the string-hole in the Central Asian Pothis, therefore, points pro tanto to a very early date for the introduction of the Indian fashion of book-making into Eastern Turkestan, and for those Pothis themselves. As to the wooden covering boards, only those of one Pothi, No. 1 of Set I, are included in the British Collection. Of another Pothi, No. 2 of Set I, one of the wooden covers exists, but it belongs to the Weber MSS. collection, which also includes a portion of that particular manuscript: the other cover is missing (see my Report on the Weber MSS. in the Journal of the Asiatic Society of Bengal, Vol. LXII (1893), pp. 2, 5, 32). One of the covers of Part I of the Weber MSS. (see ibidem, pp. 2, 9), as well as the two covers of the Bower MSS. also exist. Seeing that the Bower MSS., the Weber MSS. and the Macartney MSS. are said to be proceeds of the same find (Introd., pp. x–xii), it seems not improbable that the covers of all the manuscripts comprised in the find were originally found, though only those above enumerated have been obtained from the finders.

**Wooden Boards.**

All the Pothis are written on paper. The paper is soft, and of a whitish colour. The only exception is the Pothi, No. 3 of Set II, the paper of which is hard and stiff, and of an orange colour. It is clearly coloured artificially, and its rigidity may be due to that cause. The whitish colour of the other paper is, no doubt, its natural colour. Regarding the material of which the paper is made, I can offer no opinion. Not possessing the requisite technical knowledge myself, I have submitted specimens for determination to Hofrath Professor J. Wiesner, of the University of Vienna, who will publish a report of his investigation when it is finished. In the meantime I am informed by him that the papers of the Pothis differ in one point: that of Pothis Nos. 4, 5, 7 of Set I, and No. 3 of Set II, is sized or loaded with starch. On the other hand, he could not detect any trace of starch in the paper of the Pothis Nos. 1, 2, 3, of Set I, and Nos. 1, 2 of Set II, though this does not prove absolutely that no starch was used in its preparation.¹ There is also another difference which I have noticed myself. Some of the papers exhibit parallel waterlines,

¹ No. 6 of Set I and Nos. 4, 5, 6 of Set II have not been examined by him.
showing that the sheets of this paper were made in "moulds" or frames with an open bottom; while others do not show any waterlines, and evidently were made in moulds with a comparatively solid bottom. In the latter, the bottom would seem to have been made with a piece of coarse cloth stretched across the frame. In the former, parallel lines of string, or wire, or bamboo fibre must have been stretched across the bottom of the frame, as shown by the waterlines in the paper. The strings were fixed very close to one another; for in the paper there are about 14 waterlines to an inch. To judge from the absence of any corresponding waterlines, the moulds do not seem to have been provided with any transverse supporting strings or wires. Pothis Nos. 1 and 2 of Set I, and No. 1 of Set II, are written on paper without waterlines, while the paper of all the others shows them. It is possible that on further enquiry, the two points of difference here noted may yield a test of age. For the present, the information on both points is insufficient for the purpose. As Professors Wiesner and Karabaček have shown (Mittheilungen aus der Sammlung Papyrus Erzherzog Rainer, 1887), the Arabs, who learned the art of paper-making from the Chinese in Samarqand in 751 A.D., knew, in the 9th century, the practice both of loading the pulp with starch and making paper in open-bottomed moulds. They used moulds with and without transverse supporting strings or wires; and the paper, made in their moulds, shows 15 waterlines to an inch (or 6 to a centimetre). There is no reason, so far as I know, to believe that they were the inventors of either of those two practices. The presumption is rather the other way; for the British Collection possesses two Chinese documents, dated 768 and 786 A.D. (see below, p. 22), both of which are written on sheets of paper showing waterlines as well as the presence of starch. So far, all the Pothis may be anterior to the 8th century A.D.; some of them, as will be shown presently, are certainly several centuries older. In any case, the method of making paper in solid-bottomed moulds is cruder and more primitive than that of making it in open-bottomed ones. Accordingly Pothis written on paper without waterlines, i.e., made by the former method, are pro tanto likely to be older than those written on paper with waterlines. To the former class belong three Pothis, Nos. 1 and 2 of Set I, and No. 1 of Set II, which are said to have been dug out from the Kuchar stūpa; to the latter belong all the others. Judging by this test, the Pothis of the Kuchar stūpa are older than the rest. A further peculiarity of the Pothis of the Kuchar stūpa is that their leaves are covered with a more or less thick smooth coating (of chalk?) on which the letters are traced. It is of a white colour and particularly noticeable in the case of No. 2 of Set I. In

Coating.
the case of No. 1 of Set I, it is discoloured and has assumed a dun colour. As the paper of these Pothis is not starched, the coating may perhaps have been intended to prevent the ink from running. In many places it has peeled off, and with it the writing has disappeared. The letters appear to have been traced with some kind of pen, probably the Indian reed-pen, not the Chinese brush. This is suggested by the sharp angles and clean-cut lines of the letters, which is particularly noticeable in the Pothis, Nos. 3–7 of Set I and Nos. 3–5 of Set II. (See Plate II, fig. 3.)

In the shape and size of the leaves of the Pothis there is much variation; but they all agree in being decidedly oblong. In this particular, they clearly imitate the Indian palm-leaf. In India two kinds of material were used for book-writing, the leaves of the Corypha palm (Corypha umbraculifera) and the inner bark of the birch tree (Betula utilis), both in a prepared state. Palm-leaf was the common material, employed everywhere throughout India; its shape, a decided narrow oblong, was determined by the shape of the segments or strips of the natural leaf. Birch-bark was only used in the extreme North-West of India, concurrently with palm-leaf; and its shape was that of large, squarish sheets. Seeing that the paper was made in large squarish sheets (see below, p. 23), and that a narrow oblong is a less convenient shape for a writing material than a squarish sheet, it is obvious that the practice of cutting up paper into narrow oblongs must have been determined by people who were accustomed to the Indian use of palm-leaves. As the Bower MSS. show, even birch-bark was occasionally treated in this way and cut up into oblongs after the model of the Corypha-leaf. The normal size of paper Pothis is about 2 (or 2½) by 12 (or 14) inches; see Nos. 3 and 4 of Set I, and Nos. 2 and 3 of Set II (Plate II, fig. 4); and this is also the normal size of a palm-leaf Pothi. But paper, being cut out from very large sheets, naturally permitted a much greater variation in shape and size than the natural palm-leaf. Hence we have Pothis as small as 2 x 5 or 2½ x 8 inches; see Nos. 1 and 2 of Set I, and No. 1 of Set II. On the other hand, there must have been also Pothis of enormous size, as shown by No. 5 of Set I, which appears to have had leaves about 11 inches broad and proportionately long, and by No. 7 of Set I, the leaves of which were 4½ inches broad and probably about 20 inches long. In both cases the length can only be conjectured; but a fair idea of the size of such an enormous manuscript is afforded by the Petrovsky MS., which,

2 See my *Epigraphical Note on Palm-leaf, Paper and Birchbark* in *Journal, Asiatic Society of Bengal*, vol. LXIX, p. 93 ff. (1900).
according to the photographic specimen published by Professor S. von Oldenburg in the Transactions of the Imperial Russian Archæological Society, Vol. VII, pp. 81, 82 (1892), measures about $3\frac{1}{4} \times 19\frac{1}{2}$ inches.

All the Pothis are written in Brāhmī characters, but of two different types. One is an upright type, the other is slanting. The latter occurs only in two Pothis, viz., No. 2 of Set I, and No. 1 of Set II. The difference of the two types is not so well seen in single letters, as in a whole page; compare figs. 1 and 2 of Plate II. There are also some specific differences in the formation of certain letters, especially in the forms of the vowels $a$, $\bar{a}$ (initial) and $i$ and $e$ (medial) and the consonants $k$, $m$ and $y$. They may be seen in columns 21 and 22 of Table II; and they are fully explained in my Reports in the Journal of the Asiatic Society of Bengal, Vol. LXII (1893), pp. 4, 5 and Vol. LXVI (1897), pp. 3-5, 45. The slanting type of Brāhmī has, so far as I know, never been observed in India: it appears to be a special Central Asian modification of the erect type which is proper to India. In India this type of the Brāhmī is known as the Gupta script, so named after the Imperial Gupta dynasty which ruled in Northern India about 319-530 A.D., and during whose rule, principally, it was current. Its period may be said to comprise roughly four centuries, from 300 to 700 A.D. From the fact that Pothis written in both, the upright and slanting, types were found in the Kuchar Stūpa, it is clear that they were contemporary styles of writing. It seems to me that the fact of the co-existence of the two types may be best explained by assuming that the Pothis in the erect script were written by Natives of India, Buddhist propagandists who had migrated to Central Asia, while the slanting script was evolved by such Natives of Eastern Turkestan as had become converts to Buddhism.

With regard to the upright type of Gupta, three distinct varieties can be distinguished. I believe the distinction to be a mark of a difference in age. The earlier variety, shown in Columns 7-12 of Table II, is found in Pothi No. 1 of Set I (Macartney MSS., No. 2); also in the Bower MSS., and in the Weber MSS., Parts I, II, III, (see Plate I, figs. 1-3 in Journal, Asiatic Society of Bengal, Vol. LXII of 1893), all of which belong to the Kuchar stūpa find. A later variety, shown in Column 18, is found only in the Pothi No. 6 of Set II; and another later variety, shown in Columns 16 and 17, is found in the remainder of the Pothis of the two Sets. Both these later varieties are quite unknown in India. They also share with the Central Asian slanting type the peculiar formation of the medial vowels $i$ and $e$. Moreover the second of the two later varieties is marked by a curiousangularity and absence of cursiveness, which suggests that
the script did not come naturally to the writer but was employed, so to speak, artificially as a calligraphic imitation of Indian models. This is particularly striking in the case of the letter tha; compare No. 9 in Col. 17 with Col. 6. The forms of the letters e and the initial long i (No. 4 in Col. 17 and No. 3 in Col. 16) point in the same direction. The latter occurs occasionally (in the proportion of 1:8) as an alternative by the side of the more usual Indian form consisting of three ringlets (No. 3, in Col. 17), and is made by combining the sign of length of the i-vowel with the body of the a-vowel. The letter e is made by a similar combination. These peculiar forms of e and i are also found in the ordinary Tibetan script which originated in the middle of the 7th century A.D. For these reasons, I believe, the two later varieties to be peculiar scripts of Eastern Turkestan. I also believe them to belong to much the same period of time, and the variety, shown in Col. 18, to be the cursive script of the period, while the variety, shown in Cols. 16 and 17, is an artificial imitation of Indian models for calligraphic purposes. The same cursive script is also found in a series of Brāhmi documents, which are described in Group II (p. 32). It is shown in Column 19, and possesses the same peculiar form of the initial i-vowel. The form of the letter ma of this cursive script (No. 13 in Cols. 18, 19) should be particularly noticed: it is quite different from the ordinary form, but closely allied to the Central Asian forms, shown in Cols. 20-22. In this connection it may be noticed that the Central Asian Gupta script retains the three-pronged form of ya, and the long-limbed form of la (Nos. 15 and 16 in Cols. 16–22). In the Indian Gupta these two forms began to disappear in the 6th century, and to be replaced by the two-pronged or boot-shaped form of ya and the short-limbed form of la (see Professor Bühler's Indian Paleography, pp. 45, 48).

Of the slanting type of Gupta, also, some varieties can be distinguished. Only one of them, however, (see Cols. 21, 22) is represented in the British Collection, in Pothis Nos. 2 of Set I, and No. 1 of Set II. Another, perhaps later, variety, distinguished by its form of the letter ma (the second form of No. 13 in Column 22), is found in a few fragments published by me in the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897), pp. 213 ff., Plate I, fig. x. A variety, intermediate between the upright and slanting, is found in the Weber MSS., Parts IV, V, VIII, published ibidem, Vol. LXII (1893), pp. 22 ff., and shown in Column 20.

The Pothis are written in two different languages: Sanskrit and another, which has not, as yet, been identified.

**Language.**

Accordingly I have divided them for the purpose of this Report, into two Sets. The first Set comprises seven
Section III. Manuscripts.

Pothis, all written in Sanskrit, not exactly of the classic, but of the so-called "mixed" type. The second Set consists of six Pothis, written in the unknown language. My impression, from the general character of the language, is that its identity has to be looked for in the direction of the monosyllabic Tibetan rather than of the Turki or Mongol languages. A curious point about it, as presented in these Pothis, is that it is largely intermixed with Sanskrit words, strangely misspelled. These words are mostly technical terms, medical or religious; and this fact seems to indicate that the works in which they occur may be translations of Sanskrit originals into the language of the country in which they were found.

None of the Pothis is dated. Their age, however, can be estimated with much probability from palæographic and other considerations. They are all written in one form or other of the Gtpta script, and the period of this script is included roughly between 300 and 700 A.D. Three of the Pothis, viz., Nos. 1 and 2 of Set I, and No. 1 of Set II, are said to have been found in the Kuchar stūpa, together with the Weber MSS. and the Bower MSS. These, therefore, may be taken to be practically of the same age. The date of the Bower MSS. it is possible to fix with tolerable certainty; for they are all written in the Indian (not the Central Asian) type of the Gtpta script, doubtless, by Natives of India; and their age, therefore, is determined by the well-known facts of Indian palæography. I have explained the argument fully in a paper published in the Journal of the Asiatic Society of Bengal, Vol. LX (1891), pp. 79 ff. It is briefly this: the Gtpta script of North-Western India has two signs for the consonant y, a three-pronged and a two-pronged or rather boot-shaped one (compare No. 14 in Columns 1 and 6 of Table II). Of these the boot-shaped sign is a later cursive development of the three-pronged one. There is also an intermediate cursive form, in which there is a line across the instep of the boot-shaped form (see No. 14 in Cols. 4 and 14, and the lower sign in Col. 12). This form was a transitional one which appears to have been current only during a very short period. This period, so far as epigraphic writing is concerned, extended from about 460–540 A.D. Epigraphical records avoided the use of contemporary new-fangled cursive forms: they naturally preferred to use only the older forms, sanctioned by long usage and, therefore, well-known to every reader; cursive forms were only admitted, when they had acquired the sanction of a fair amount of literary usage. Epigraphic writing thus lags behind literary writing: the interval, of course, may vary; but a generation or two of writers, say about 50 years, may fairly represent it. For Pothi-writing, therefore, the period of the use of the transitional
form of \( y \) would be the 5th century A.D. Accordingly, Pothis which use exclusively the old three-pronged form of \( y \) may be placed before the 5th century; and Pothis which use exclusively the modern boot-shaped form of \( y \) fall after the 5th century. Of course, the form of \( y \) is not the only test; the forms of other letters must also be taken into account; but in a general way, the \( y \)-test is a convenient and fairly safe one. In the present case, the result yielded by this test is sufficiently well confirmed by a comparison of the forms of the other letters shown in Table II. Parts I–III of the Bower MSS. show the use of the old and transitional forms of \( y \) in the proportion of 1:3, while Parts IV–VII, which are written in a different hand, use only the old three-pronged form. As the last page of Part III, and the first page of Part IV, are written on the same leaf, occupying the obverse and reverse of it respectively, it follows that all the Parts are contemporary. It further follows that the Bower MSS. must have been written at a time when the use of the transitional form of \( y \) had not yet found general acceptance among literary men. Accordingly they must be referred to a time not later than the middle of the 5th century A.D. The other Pothis, viz., the Weber MSS. and the Macartney MSS., having been found in the Kuchar stūpa together with the Bower MSS., must belong to nearly the same period. Hence Pothi, No. 1 of Set I, which is written in the Indian type of the Gupta script, but never uses the transitional form of \( y \), must be dated early in the 5th century, and may possibly go back to the latter part of the 4th century (see the evidence in the Journal, Asiatic Society Bengal, Vol. LXVI, pp. 245–247). The Pothis, No. 2 of Set I, and No. 1 of Set II, which are written in the Central Asian type of Gupta, must also belong to the 5th century. The two-ringleted form of \( y \) (see No. 14 in Cols. 21 and 22 of Table II) which they use can only be viewed as having originated from the old three-pronged form: the boot-shaped form of \( y \) could not have produced it. The script of those two Pothis is a Central Asian modification of the contemporary Indian Gupta script. The intermediate stage—the Indian Gupta in the process of transition to the Central Asian—is exhibited in Part V of the Weber MSS. (see Column 20 of Table II; also Journal, Asiatic Society of Bengal, Vol. LXII (1893), Plate II, fig. 1). The transition can clearly be seen by comparing the forms of \( m \) and \( y \), in Columns 20–22 of Table II. The North-Indian transitional form of \( y \) of the 5th century, and the modern boot-shaped form of \( y \), which originated in the 6th century, never obtained a footing in Central Asia, as little as it penetrated into Tibet or into Southern India. The Bower MSS. found in Eastern Turkestan are only an apparent exception. For as their material—birch-bark—shows, those manuscripts were really written in India (probably Kashmir or Udyāna)
and imported into Eastern Turkestan. All the Pothis which were written in Eastern Turkestan itself are written on paper; and it appears probable that those written in the Indian variety of the Gupta script, such as No. 1 of Set I, were written by Natives of India who had settled in Eastern Turkestan, while those written in the Central Asian variety, such as No. 2 of Set I, and No. 1 of Set II, were written by Natives of that country.

As regards the Pothis, Nos. 3–6 of Set I, and Nos. 2–5 of Set II, I am disposed to ascribe them to a somewhat later age. They show the Indian upright Gupta script, but written in a curiously angular and artificial style: it is the calligraphy of epigraphical records applied to book-writing. The curious triangular form of tha and the wavy form of medial e first appear in Indian epigraphical writing in the 7th century (see Nos. 8 and 14 in Column 6 of Table II), and in Indian literary writing towards the end of the 6th century (see Nos. 8 and 14 in Col. 15). The peculiar composite forms of the initial i and e (No. 3 in Col. 16, and No. 4 in Col. 17) also belong to the 7th century. Accordingly it is to the 7th century that I am inclined to attribute the Pothis in question. The contemporary cursive style, I believe, appears in the fragment of Pothi No. 7 of Set I. It is shown in Column 16 of Table II and in figure 3 of Plate II.

To a still later period I would ascribe the Pothi No. 6 of Set II. It exhibits a much more developed cursive form of the upright Indian Gupta, as established in Central Asia. Unfortunately only a fragment of one leaf exists, and that in a rather bad condition. Its letters are shown in Column 18 of Table II and fig. 5 of Plate II. Essentially the same cursive script, however, is found in the series of Brähmi documents which will be described in Group II (p. 32); and its letters are shown in Column 19 and fig. 6 of Plate II. These documents seem to have been found together with some Chinese documents dated in the latter half of the 8th century; and it is to this period that I would, accordingly, ascribe the Pothi No. 6 of Set II.

Two points which bear on the question of the age of the Pothis have already been discussed in the paragraphs on the "stringhole" and on "paper." The bearings on it of the course of the political history of Central Asia remain to be briefly considered. All the Pothis, so far as I know, are Buddhistic. Western Turkestan was occupied by the Muhammadans in the course of the 8th century. In 751 A.D. Samarkand was conquered by the Arabs. From that time Buddhist intercommunication between India and Central Asia practically ceased: it had previously been gradually declining. U-kong, a Chinese Buddhist monk, visited India in 753 A.D., and Prajña, an Indian Buddhist monk, visited China
in 782 A.D., both travelling through Central Asia. But these are solitary instances. In the 9th and 10th centuries Muhammadanism overran Eastern Turkestan; and Buddhist culture fell into rapid decline. That under these circumstances, such a knowledge and practice of the Indian script as to produce manuscripts of the perfect calligraphy shown in our Pothis should have continued to exist among the Buddhists of Eastern Turkestan is extremely improbable.

**FIRST SET.**

This Set comprises seven Pothis, all written in Sanskrit.

No. 1. Pothi. (Plate II, fig. 1).

Belongs to M. 1. Fully described and figured by me (as Set II) in the Journal of the Asiatic Society of Bengal, Vol LXVI (1897), p. 244, plate x. Incomplete both in size and number of leaves. Maximum existing size \(2\frac{1}{2} \times 4\frac{4}{5}''\); original, about \(2\frac{1}{2} \times 5''\). Number of lines on page, 9 or 10. Leaves mutilated on the right: stringhole on the left: existing 25, numbered from 20 to 44, on the reverse pages, as shown by the way the leaves adhered to one another. Enclosing boards of wood preserved; size, \(5\frac{1}{2} \times 2\frac{1}{2}''\); stringhole at \(1\frac{1}{2}''\) from left edge; inner surfaces flat, outer, slightly convex and polished. Paper, same as in No. 1, but discoloured (dirty orange) and rotten from damp. Writing much damaged through surface-coating peeling off or causing leaves to stick together. Findplace, stūpa near Kuchar where it is said to have been dug out together with the Bower MSS., and Weber MSS. (Introd., pp. x, xi). Script, Indian upright Gupta characters. Language, mixed Sanskrit prose and verse (qloka). Subject, medical or semi-medical treatise, divided into adhyāyas or chapters. Age, early 5th or late 4th century A.D.

No. 2. Pothi. (Plate II, fig. 2).

Belongs to M. 1. Fully described and figured by me (as Set I) in the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897), pp. 237, 241, plates ix and x. Incomplete, both in size and number of leaves. Existing size, \(2\frac{1}{2}'' \times 5''\), original, \(2\frac{1}{2} \times 7\frac{1}{2}''\). Number of lines on page, 6. Average number of akṣaras, or letters, in a line, 22; missing, about 12; total about 34. Leaves mutilated on the left, and hence stringhole and leaf-numbers lost. Commencing and concluding leaves missing; existing number, 17; in the Petrovski Collection, in St. Petersburg, 8; in the Weber Collection in my own possession, 7; total 32 leaves. (But see Professor S. v. Oldenburg's remarks in the Records of the Oriental Transactions of the Imperial Russian Archaeological Society, Vol. XII, page 034). Paper, primitive without waterlines and
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No. 3. Pothi.

Belongs to G. 1. Described (not quite correctly) and figured in Journal, Asiatic Society of Bengal, Vol. LXVI (1897), pp. 227, 231, plates ii and iii. A mere fragment of the book, only two complete leaves, and two small pieces of a third, surviving. Size, 11 × 2¼". Number of lines on page, 5, with about 27-30 akṣaras in a line. Stringhole at 2¼" from left edge, within a circle of ⅛" diameter. Leaves numbered 9 and 11 (not 19 and 11 as stated in the Journal) on the obverse pages. Paper, very similar to that of the Chinese and Brāhiṇi documents (see Group II, p. 32), of whitish colour, and with waterlines, about 14 to an inch, running parallel with length of leaf and in same direction as writing. Find-place, said to be "old buried city in vicinity of Kuchar" but perhaps Dandan Uiliq (see p. 31). Script, upright Gupta characters of the Central Asian calligraphic variety. Language, mixed Sanskrit prose. Subject, dharanīs or incantations, divided into sūtras, as follows: sūtras 72–80 on leaf 9, and 90–93 on leaf 11. On leaf 10, there must have stood sūtras 81–89. As the fragmentary leaf commences a page with sūtra 41, and as there stood, on the average, eight sūtras on a leaf, it follows that the fragmentary leaf must be the 5th, and must have borne sūtras 41–48. Age, probably 7th century A.D.

No. 4. Pothi.

Belongs to G. 7, T. 1, and M. 3. A mere fragment of the book, consisting of four more or less complete leaves, and five small pieces of three or four leaves. Probable full size, 2¾ × 11½". Number of lines on page, 4, with about 21–27 akṣaras in a line. Stringhole at 2¼" from left edge, within a circle of ⅛" diameter. Two leaves numbered 8 and 27, but uncertain whether on obverse or reverse pages. Paper, as in No. 3, but with waterlines about 13 to an inch, running parallel to longer side of leaf, in all but three of the small pieces in which they number 16 to an inch and run parallel to the shorter side and across the writing. Find-place, probably, the same as of No. 3. Script, and language, as in No. 3. Subject, apparently the same as in No. 1. Age, as of No. 3.

No. 5. Pothi.

Belongs to G. 1. Described and figured by me in Journal, Asiatic
Society of Bengal, Vol. LXVI (1897), pp. 228, 233, and plate iv, No. 3. A mere fragment, \(3\frac{1}{8} \times 5\frac{1}{4}\)" of a very large leaf, numbered 90 on left margin, but unknown whether on obverse or reverse page. Leaf-numbers, as a rule, stand in or near the middle of the margin, and, as in this case, the number 90 stands close to the torn upper edge, it is probable that the existing breadth (5\(\frac{1}{4}\)"") is only about one-half of the original size which should have been about 11 inches. The leaf must have had a corresponding length, but there is no means of determining it. The Pothi must have been a very large one, both with respect to size and number of leaves. Stringhole must have been in missing portion. Existing number of lines on page, 7; probable full number 14. Letters, very large, \(\frac{1}{4} - \frac{1}{4}\)". Paper, as in No. 3, but with 13 waterlines to an inch. Findplace, script and language, as of No. 3. Subject, not determinable. Age, as of No. 3.

No. 6. Pothi.

Belongs to M. 3. Only two very small irregular pieces (1 \(\times 3\)" and 1\(\frac{1}{4} \times 1\frac{1}{4}\)"") of one or two leaves. Original size of leaf unknown. Portions of two lines on one, and of three lines on the other fragment. In all other respects, the same as No. 3.

No. 7. Pothi. (Plate II, fig. 3).

Belongs to M. 10. A mere fragment, out of the middle of a very large leaf, inscribed on both sides with 9 lines of writing. The still existing full breadth is 4\(\frac{1}{4}\)"; full length, unknown; surviving length, 6\(\frac{1}{2}\)". Paper, same as in No. 3. Findplace, unknown. Script, ordinary or cursive variety of Central Asian upright Gupta characters. Language, mixed Sanskrit. Subject, apparently a Buddhist sūtra. Age, probably 7th century A.D. The following is a transcript of what is legible on the figured page.

1. 1 \textit{va} \cdot \textit{sarvva-dharmaṃ} Buddha-lakṣaṇa (qūnye) \times \textit{zarvva-vi}
1. 4 \textit{bhadante=ti} \cdot \textit{āyugmnām} n=Subhuti
1. 5 \textit{prajñā-pāramitā} yā \times \textit{x na}: sambodhi manasi kārāi
1. 6 \textit{sad-dhetos=tathā hi} subhūto tena bodhisatve
1. 7 \textit{s=tathā hi} \times \textit{qūnyatayā}
1. 8 \textit{s=tathā hi} (sa pratyati) qūnya
1. 9 kathāyāna

Second Set.

This Set comprises six Pothis, all written in a language, not yet identified.

No. 1. Pothi.

Belongs to M. 1. Fully described and figured by me (under Set I)
in Journal Asiatic Society of Bengal, Vol. LXII (1893), p. 34 ff., and plate iii, figs. 3–5. It is the missing portion of Part IX of the Weber MSS., which previously had not been recognized by me but supposed to belong to No. 1 of Set I. It comprises 17 leaves; in Part IX, there are 25 leaves; the total thus amounts to 42 leaves. The finder (see Introduction, p. x) appears to have divided it into two parts, one of which he gave to Mr. Weber, the other, to Mr. Macartney. It is not probable, that, for this purpose, he picked out the leaves separately; he probably simply divided the bundle of leaves into two portions, each consisting of a number of consecutive leaves. This being so, and leaves 7–10 and 30–38 occurring in the Weber Collection, while leaves 22–29 are included in the Macartney Collection, it follows that the 17 leaves of the latter collection probably comprise the leaves 13–29, while the 25 leaves of the Weber Collection are made up of the initial portion 1–12 and the final portion 30–42. Unfortunately, the Pothi is preserved in a very indifferent condition. The leaves are partially mutilated on three sides though sufficient remains to determine their full size, which is $2\frac{1}{2} \times 5\frac{1}{2}$ inches. Number of lines on page, 6; the top-lines, chiefly, being damaged. The writing is much obliterated, owing to the gypsum coating of the leaves being greatly damaged. In many places the coating of one leaf, with the letters on it, adheres to the next leaf, and on carefully rubbing off the gypsum, the letters underneath it become visible, though in an inverted position and crossing the letters of the writing on the next leaf. With some trouble, it is possible to distinguish and read the two lines of writing overlying one another. A complete transcript (in Roman) of this manuscript, with indexes, is given in an Appendix to this Report. The leaf-numbers are on the left margin of the reverse pages, the following being, more or less completely, preserved: 22, 24, 26, 27, 29. Paper, findplace and script, the same as in No. 2 of Set I. Language, not identified, but largely intermixed with strings of Sanskrit names of medical drugs, strangely misspelt. Hence it is not improbable that the work may be an ancient translation into a Central Asian dialect, of some Indian medical treatise. Age, 5th century A.D.

No. 2. Pothi. (Plate II, fig. 4).

Belongs to G. 7 and M. 3. A mere fragment of a book, consisting of three nearly complete leaves, one half-leaf, and eight small pieces. Size of full leaf, $2\frac{1}{2} \times 11\frac{1}{2}$ " Number of lines on page, 5, with about 21–28 akṣaras in a line. Stringhole at 2" from left edge, within a circle of $\frac{3}{4}$ " diameter. On one leaf, in left upper corner, there are two concentric circles, not inscribed, of $1\frac{1}{8}$ " and $1\frac{3}{4}$ " diameter, possibly marking the commencement of a chapter. One of the complete leaves
is numbered 1 on left margin of reverse page, with blank obverse, being the initial leaf of the book; numbers of others missing. Paper, as in No. 3 of Set I, but waterlines running parallel with short side in leaf 1 and in the eight small pieces. Findplace, unknown. Script, the same as in No. 3 of Set I. Language, not identified, intermixed with Sanskrit religious terms. Subject, probably Buddhist dhārani or "incantations." Initial leaf apparently commences with om siddham, the former word represented by a large flourish, the latter indicated by traces of s and dh. Age, same as No. 3 of Set I.

No. 3. Pothi.

Belongs to G. 7. A mere fragment of the book, consisting of one complete leaf, and the larger portion of another, numbered 9 and 10 respectively on the left margin of the obverse pages. Size of full leaf, $2\frac{1}{2} \times 14\frac{1}{4}''$. Number of lines on page, 5, with 32 or 33 akṣaras in a line. Stringhole at about $3\frac{1}{2}''$ from the left edge, within a circle of $1\frac{1}{4}''$ diameter. On leaf 9, in left lower corner of reverse page, two concentric circles, not inscribed, of $1\frac{1}{2}''$ and $1\frac{1}{4}''$ diameter respectively (as in No. 2). Paper, stiff, of yellowish colour, with faint waterlines, about 11 to an inch, running parallel to long side of leaf and direction of writing. Findplace, unknown. Script, as in No. 3 of Set I. Language and subject, as in No. 2 of Set II. Age, probably 7th century A.D.

No. 4. Pothi.

Belongs to G. 1. Described and figured by me in Journal, Asiatic Society of Bengal, Vol. LXVI (1897), pp. 228, 234, and plate iv, fig. 5. Only a fragment of one leaf: full breadth extant $3\frac{3}{4}''$; full length unknown; existing length, 6"; apparently from middle of leaf; for no stringhole visible. Number of lines on page, 5. Paper, as in No. 3 of Set I, but waterlines parallel to short side of leaf, and transverse to writing. Findplace, script, and subject, also the same as in No. 3 of Set I; but language, as in No. 2 of Set II. Age, probably 7th century A.D.

No. 5. Pothi.

Belongs to G. 1. One of the two fragments referred to by me in Journal, Asiatic Society of Bengal, Vol. LXVI (1897), pp. 228, 229. The leaf to which it belongs—the only one surviving—must be the last, seeing that one page is blank, and the stringhole is on the left side. Breadth complete, $2\frac{3}{4}''$; full length unknown, but probably about 7"; existing length, $4\frac{1}{4}''$. Stringhole, within a circle of $\frac{1}{8}''$ diameter, at about $1\frac{1}{4}''$ from existing left edge; on this side only a very narrow strip, with the leaf-number, can be lost, the main loss being on the right side. Number of lines on page, 5; writing almost illegible. Paper, as
in No. 3 of Set I, but very thin, and with waterlines parallel to short side of leaf. Findplace, script, language, subject and age, as in No. 4 of Set II.

No. 6. Pothi. (Plate II, fig. 5).

Belongs to G. 1. The other of the two fragments referred to in the preceding No., and a parallel case in almost every respect. The leaf to which it belongs—the only surviving one of the book—must be the last, as one page is blank, and the stringhole is on the left side. Breadth complete, 2½"; full length unknown, but probably about 6 inches; existing length 34". Stringhole, within a circle of ½" diameter, at about 1½" from existing left edge; possibly not more than right and left margin, with leaf-number, missing. Number of lines on page, 5; writing almost illegible. Paper, exactly as in No. 5 of Set II. Script, later cursive variety of Central Asian upright Gupta; but very much obliterated. Language and subject, unknown. Age, probably 8th century A.D.

SECOND GROUP. DOCUMENTS.

The documents of the collection may be divided into two classes, according as they are written in a known or in a unknown language.

FIRST CLASS. Documents in a Known Language.

First Set. Chinese Documents. (Plates III and IV).

This Set comprises three complete sheets and nine fragments of paper, inscribed on one side with writing in Chinese characters, and, therefore, in vertical lines or columns, running from right to left. The characters are the ordinary Chinese, but in two different hands: the book-hand or kyai-shu, and the cursive or tsao-shu. The style of the writing according to Mr. Macartney, resembles that of the period of the T'ang dynasty, that is, 618-907 A.D.; and this is confirmed by the actual dates recorded in two of the documents (Nos. 1 and 3), as well as by the circumstance, that some of the characters are more or less obsolete. The language is Chinese, but archaisms as well as more or less extensive mutilations of the documents offer serious obstacles to accurate translations. Mr. G. Macartney, Special Assistant for Chinese Affairs to the Resident in Kashmir, in Kashghar, and Mr. L. C. Hopkins, H.B.M.'s Consul in Chifu, have very kindly supplied me with translations of some of them, and Professor F. Hirth in Munich, and M.M. U. Wogihara and R. Watanabe with some others. I hope their publication in full may be undertaken by some Chinese scholar. Here I must limit myself to indicating their general purport.
Nothing definite is known regarding their exact find-place. Two fragments, Nos. 4 and 10, which were received by Captain Godfrey from some Pathan traders, are said to have been dug up, together with the Pothis Nos. 3 and 5 of Set I and Nos. 4, 5, 6 of Set II, "near some old buried city in the vicinity of Kuchar." All the other documents were obtained by Mr. Macartney from a Khotan trader, Badruddin, who either could not or would not give any information regarding their find-place.

There is, however, some reason to believe that they may have come from Dandan Uiliq (see below, p. 31). The three complete documents name the place where they were written, but unfortunately, the first of its two letters being obsolete, it cannot at present be fully read. Full-size facsimiles of the two letters, as seen in the three documents, are shown in the marginal woodcut No. 2. Mr. Macartney and his Chinese Literate read it Liē-Sieh. Mr. Hopkins also reads it Liē-sich or Li-sieh, but he adds, that not only the sound of the first character is doubtful, but "the second character may represent an older sound sia, tsia, zia, tsa, tse, and the whole word might be Lизia or Литса or Литиа." From the document No. 1 it is certain that the place, whatever it was, was situated in the Chinese province of the "Six Cities" (Liu-Ch'eng) or, by its Turki name, Alti Shahr, that is, in the country now commonly known as Eastern or Chinese Turkestan. The Six Cities probably are Kuchar, Aksu, Ush-Turfan, Kashghar, Yarkand, and Khotan, with their respective territories.8

8 A slightly different enumeration is given by Mr. N. Elias in the Translation of the Tarikhi Mas'udi, p. 51. There Yangi Hisar is substituted for Kuchar, which, as said on p. 53, "was usually a dependency of Aksu." The enumeration may have varied at different times, or with different informants. Mr. Elias' enumeration is based on a statement of Dr. Bellew's in the "Report of the Yarkand Mission in 1873," p. 185. That Report, however, on page 33, refers also to another enumeration Alti Shahri Khatun or "Six Cities of Khutan," so called "from the six towns composing it, viz., Ilobi, Karakash, Yurungkash, Chira, Kirya, and Naya." In any case, as our document shows, Alti Shahr or "Six Cities" is not a modern term, as Mr. Elias (i.e., p. 51, footnote: "it belongs to the present century") seems to have inferred from the statements of the Report, but goes back to a very ancient date.
All the manuscripts appear to be official documents of a public or private character. They seem to have belonged to the registry of some local or sub-provincial office of the Chinese Government of the province of the "Six Cities" or Eastern Turkestan. Thus one of the complete documents (No. 1) is a letter from a local officer to his Superior, requesting instructions regarding the collection of certain taxes: it is dated in the 3rd year of the Tali period, i.e., in 768 A.D. It is not the original dispatch, but merely the office copy or draft, as shown by the large office stamp imprinted on it. This circumstance may account for the absence of any seal, which would probably be borne by the original. Another (No. 2) is a requisition order to a military officer for the supply of certain articles. This is not fully dated; the year is not mentioned, but only the day and month. The third complete document (No. 3) records a private transaction, being the deed of a loan of money, and is fully dated in the 7th year of the Chin-chung period, i.e., in 786 A.D. This, as well as the Tali period, belong to the reign of the T'ang dynasty, which extended from 618 to 907 A.D. The fragments appear to be official receipts of taxes paid, or requisition orders for the supply of various articles. In one of the fragments (No. 4) there occur some letters of the cursive Brāhmi script, in which the Brāhmi documents of Set I, of the Second Class are written. This circumstance proves that the latter set and the Chinese set of documents belong to the same period of time, viz., the second half of the 8th century A.D.

The material on which the documents are written, is water-lined paper of the same quality as that of the Pothis Nos. 5 and 6 of Set II; and this agrees with the circumstance that on palaeographic grounds Pothis No. 6 must be referred to the 8th century A.D. (see page 15). It is a very thin, coarse paper, of uneven texture, and whitish color. The water-lines form a network, being 13 or 14 to an inch in one direction, crossed at right angles by others in intervals of from ½ to 1". Evidently, the paper was made in a mould with a network bottom. On this an imperfectly prepared pulp was laid rather unevenly; for the paper shows great inequalities, thicker patches alternating with thin ones. In the thick patches, long fibres of the material can be clearly distinguished. What this material was, I am unable to say; specimens have been submitted, for determination, to Hofrath Professor J. Wiesner in Vienna. According to him loading with starch was used in the manufacture of the paper. To judge from the dimensions of the documents, the size of the mould, and accordingly of a full sheet of paper, appears to have been

The dated documents show an appreciable amount of starch; in some of the fragments no starch could be discovered.
about 16 x 12 inches. The closely spaced water-lines run parallel to the longer side, while the writing runs across them, and parallel to the widely-spaced transverse water-lines. The surface of the paper is rough: polishing it or coating it was not practised. The writing was done with a brush: the ink appears to have been the so-called China or Indian ink.

No. 1. Document. (Plate III).

Belongs to M. 9. Size, 15 3/4 x 11 3/4", or a full sheet of paper. Lower right-hand corner torn off, also some portions of upper edge; otherwise complete. Writing arranged in 14 columns, six of them more or less mutilated, in ordinary Chinese book-hand, though interspersed with a few cursive characters. At the end, in left-hand lower corner, the office stamp hsing, meaning "approved," is imprinted, in a very large character, 2" high; while all the written characters are from 1/4" to 3" high.

The document is dated "the 23rd day of the 3rd month of the 3rd year of the Tali period," equivalent to A.D. 768. It is an official letter addressed by Tien Ch'eng-hsien, apparently the officer in charge of Li-sieh or Litse to his superior officer, Ah-mo-chih Wei-chih, the Inspecting Superintendent of the Six Cities. Ah-mo-chih is said, by Mr. Macartney, to be not Chinese, but probably a Chinese transliteration of a native word. The following appears to be the substance of the letter: Tien Ch'eng-hsien reports that he has received a petition from the people of Li-he regarding the payment of their grain-tax. He explains that owing to the frequent depredations of bandits they are suffering great distress. Accordingly he proposes a postponement of the collection of the tax, and requests the sanction thereof by the Inspecting Superintendent.

No. 2. Document.

Belongs to M. 9. Size 5 1/4 x 11 3/4", or about one-third of a full sheet (such as No. 1) cut breadthwise. Record, complete. Writing arranged in six columns, parallel to the long side, in the book-hand. No office stamp. Dated only on "the 23rd day of the 12th month," without mention of any year, from the Li-sieh (Litse) camp. Purport, order addressed to Pang Chin-thing, the military commandant of the camp, to requisition a skin to re-cover a drum, and feathers to re-fit arrows.

No. 3. Document. (Plate IV).

Belongs to M. 9. Size 13 1/4 x 11 3/4", being nearly a full sheet. Complete, with exception of one-half of first column or about 7 characters. Writing arranged in 12 columns, parallel to short side, in cursive characters; hence partially undeciphered. No office stamp. Dated twice, at beginning and end, "on the 5th day of the 7th month of the 7th year of the period Chien-chung," corresponding to A.D. 786. Purport:
Section III. Manuscripts.

record of the loan of 15,000 cash, on the security of a house and a person. Signature, the marks of the borrower (Sumenti, aged 39) and his surety (Ngan, aged 30), being three dashes (≡) and two crosses (+) respectively. Place of transaction, apparently a village (name not deciphered) near Li-sieh (Litse).

No. 4. Document.

Belongs to G. 1. Described and figured by me in the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897), p. 230, Plate viii. No. 16. Said to have been dug out from a buried town near Kuchar, Size, $5\frac{1}{2} \times 2\frac{3}{4}$". Oblong slip, torn at top; on other sides complete. Writing, in three columns, parallel to long side, in book-hand. Between first and second column, near the top, three Brāhmi letters सक्षु-देव, running parallel to columns, but to be read horizontally, from left to right, of the same cursive type as in the Brāhmi documents of Set I, in Class II and in the Pothi No. 6 of Set II. Purport, certificate of payment of taxes. Date, “the 26th day of the month ......;” rest mutilated. Mr. Macartney (letter, 28th October, 1897), states that the Chinese characters “resemble what is known as the writing of the Yen family of the T'ang dynasty (618-907 A.D.), but that the style of Chinese writing rarely offers a clue to age.” The two circumstances of the occurrence of the cursive Brāhmi script by the side of the Chinese, and of the general resemblance, in externals, of No. 4 to the dated Nos. 1 and 3 practically seem to fix the date of No. 4 as some year in the latter half of the 8th century A.D.

No. 5. Document.

Belongs to M. 3. Size, $6\frac{3}{4} \times 3\frac{1}{4}"$; an oblong slip, rather damaged on two sides, but otherwise apparently complete. Writing, in two columns, parallel to long side, in book-hand. Purport, apparently notice of certain articles, sent to a person called O-hon.


Belongs to M. 3. Fragment. Size, originally $4 \times 4\frac{1}{4}"$, now $4 \times 2\frac{3}{4}"$, a blank portion having been sent to Professor J. Wiesner of Vienna, to be tested. Writing, in one column, mutilated at top and bottom, in book-hand, but slightly cursive. Purport, apparently a receipt or order for certain goods.

No. 7. Document.

Belongs to M. 3. Size, $3\frac{1}{4} \times 2\frac{1}{4}"$, a much torn fragment, apparently from the bottom of sheet, with remains of bottom of three columns of writing, in a somewhat cursive book-hand. Purport, apparently certificate of payment of grain-tax for military use.

Belongs to M. 3. Size, \(7 \times 2\frac{1}{4}\)", a much torn fragment from middle of sheet, with remains of two columns of writing, in book-hand; one in small characters; the other to the left and, therefore, at the end of the document, consisting apparently of two very large characters, about 2\(\frac{1}{4}\) inches high, probably an office-stamp. Purport, illegible. Paper, rather thicker than in preceding Nos., but water-lined.


Belongs to M. 3. Size, \(6\frac{1}{2} \times 1\frac{1}{4}\)", a very irregularly torn fragment from middle of sheet, of same paper as No. 8, and possibly another portion of the same document. Writing, remains of two columns, in book-hand. Purport, apparently military requisition order.

No. 10. Document.

Belongs to G. 1. Described and figured by me in Journal, Asiatic Society of Bengal, Vol. LXVI (1897), p. 230, Plate viii, No. 17. Said to have been dug up from a buried town near Kuchar. Size, about 5" square, being the right-hand upper corner, torn off a larger sheet. Paper thicker and coarser than that of any preceding No., but also water-lined. Writing, top of three columns; also traces, on the right, of a fourth column; the beginning and bottom of text wanting. Purport, not intelligible.

Nos. 11 and 12. Documents.

Belongs to M. 3. Sizes, \(4 \times 2\)" and \(1\frac{1}{4} \times 1\frac{1}{4}\)". Two small and very irregular fragments from middle of sheet; of same paper as No. 10, and possibly belonging to the same document. On No. 11 indistinct traces of two columns of writing; on No. 12 only one character; all in book-hand. Purport, illegible.

Second Set. Persian Documents.

Number, Find-place and Condition.

This Set comprises four paper documents, all incomplete, two being only very small fragments. They were procured by Mr. Macartney from Khotan, but their exact find-place is not known. They were received with a large number of others, in the same condition as, the Godfrey MSS. (see Journal, Asiatic Society of Bengal, Vol. LXIII p. 226), forming crumbled up lumps of waste paper, and required very careful unfolding and smoothing-out. When this was done, they were found to be records written, some in Persian, others apparently in Uigur (see infra, Set I of Class II).
The paper on which they are written was also made, like that of the Chinese and Brāhmi documents, in moulds with a network bottom; for it has water-lines, 13 or 14 to an inch, with transverse lines, about $1\frac{1}{4}$" apart. It is also of whitish colour; but it has a very different texture. While the other paper is extremely thin and comparatively hard, this is somewhat thicker, and of an extremely soft and frail quality, resembling thin, loose flannel: it must have been made of other material, though what this was has not yet been determined by Hofrath Professor J. Wiesner, to whom specimens have been submitted. He has, however, found that, unlike the paper of the Chinese dated documents, no loading with starch was used in its manufacture. The paper shows transverse marks of fracture, as if the documents had been folded into narrow folds, about 1-1½" wide. In its present condition, the paper is so flossy that it is difficult to see how it could be written on with any hard instrument such as a reed-pen, unless originally it was of a firmer texture, or the writing was done with a soft brush. The writing is all on one side of the paper, except in one of the fragments (No. 4) which shows it on both sides. It also runs invariably transverse to the close-spaced water-lines.

The documents have been examined by the Rev. D. S. Margoliouth, Laudian Professor of Arabic in Oxford, who has kindly undertaken to publish them in extenso in some Oriental Journal. They are written in the Naskhi character, and in Persian language; and according to Professor Margoliouth, they are the earliest specimens of writing of that kind in prose. One of them (No. 1) is dated in H. 401, equivalent to A.D. 1010-11; and to judge from their close resemblance to one another and their common provenance, it is probable that they all belong to the earlier half of the 11th century A.D. Two of the documents are certainly, and one of the fragments probably, deeds recording sales of land: the purport of the other fragments cannot be determined.

No. 1. Document. (Plate V, fig. 1.)

Belongs to M. 10. Size, $16\frac{1}{4} \times 6\frac{3}{4}$", the length being complete: as a comparison with the Document No. 2, which possesses the full breadth, shows, the entire sheet must have measured $16\frac{1}{4} \times 11\frac{1}{4}$". Accordingly a strip, about $3\frac{3}{4}$" wide, is lost on the left side: top, bottom, and (practically) right side are intact. Inscribed, only on one side, with 16 lines, running parallel to the narrow edges.

The document purports to be the record of the sale of certain land at Almatah, a village in Nikotanj (البابة رسته در تکن نمی, 4th line) to Yaḥyā son of Ayūb. It is dated in words, Hijrah 401, equivalent to
Dr. Hoernle—Antiquities from Central Asia. [Extra No. 1,

A.D. 1010-11 (12th line). Seven witnesses are named: (1) Zakariyya, son of Likokongi, (his mark) + + ; (2) Hasan, son of Likokongi, mark lost; (3) Ya'qub, son of Sirkwā' Sipāṣi, (mark) + ; (4) Omar, son of Qela' Sipāṣi, mark lost; (5) Maḥmūd, son of Qela' Sipāṣi, (mark) + ; (6)—, son of Qela' Sipāṣi, (mark) + ; (7)—, son of Karā, (mark) ٥. Their names are Arabic, indicating that they were Muḥammadans: their fathers' names are Turki (readings uncertain), and they are described as members of the Sipāṣi, a non-Islamist, sect. All seven were illiterate persons, as shown by their affixing their marks in lieu of signing their names.

The date of the document refers it to the reign of the great Yilik Khān, alias Ḥaẓrat Sultān Sauté Bughrā Khān, who is said to have lived H. 333-429 (A.D. 944-1037) to the age of 96 years. Three silver coins of his (dated 1003, 6, 7) are in the British Collection and are described in Part I, page 29. He was the founder of a very extensive, but short-lived, Uigur kingdom, with its capital at Kāshghar. In his time, the first permanent introduction of the Islam into Eastern Turkestan took place. Tradition says that his father Tangri Kadir Bughrā Khān was still an "idoler"; so was his uncle and immediate predecessor, Harūn Bughrā Khān. He himself is said to have adopted the Islām when he was twelve years old, and to have been the first convert to Muḥammadanism in Eastern Turkestan. This is precisely the religious state of things disclosed by the signatures to the contract.

The document, further, proves the existence of the Sipāṣi sect in Eastern Turkestan as early as the beginning of the 11th century. The Dabistān contains a long account of the history of the sect and its tenets. It is said to be a survival of the old Iranian religion. Its home, accordingly, should be Western Turkestan, whence it might easily spread into Eastern Turkestan. It also spread into India where the author of the Dabistān says he met one of its leaders, Azar Kaivan, in Patna, early in the 17th century. The claim to antiquity of the sect, as well as of its sacred book, the Dasatir, which has been much questioned, would seem to receive considerable support from the present document.

No. 2. Document.

Belongs to M. 10. Size, 8½ x 11½, being the complete lower half of the sheet. Inscribed with ten lines of Naḵḵi writing, which, however, in some parts is almost illegible owing to the damaged state of the exceedingly frail paper. It is also a deed of sale of land, the details of which, together with the date, are partly illegible, partly lost with the upper portion of the document. The extant lower part gives the names

and marks of the witnesses. The date must be much the same as that of No. 1.

No. 3. Document.

Belongs to M. 10. Size, $2 \times 3''$. A fragment, being the lower right-hand corner of the sheet, with remains of five or six lines. Purport, probably deed of sale of land, similar to Nos. 1 and 2.

No. 4. Document.

Belongs to M. 10. Size, $2 \times 1\frac{1}{4}''$. A small fragment, from the lower edge of the sheet, inscribed on each of the two sides with the remains of two lines of writing in Nasḵi characters. Purport uncertain; perhaps a letter.

SECOND CLASS. Documents in an Unknown Language.

First Set. Uigur Documents. (Plate V).

This Set comprises 24 specimens. All, except one (No. 1), are incomplete; many are very small fragments. They were obtained from the same place and in the same condition as the Persian documents. Their paper is also of the same kind; very soft, water-lines are rather faintly visible; there are also the same marks of fracture, indicating folding or transverse water-lines.

The writing on them runs in horizontal lines, from the right to the left, and seems to be in the Uigur character. Script and Language. In that case, probably the language also is Uigur; but this point must wait for further enquiry. The writing, which varies much in size, in different specimens, is, as a rule, found only on one side of the paper; but one large piece, and a number of very small fragments, all possibly belonging to the same document, are inscribed on both sides.

Seeing that they were found mixed up with the Persian documents of the 11th century A.D., it is probable that they are referable to the same date. For the same reason it is also probable that they are documents of a similar kind. On one of them the names and marks of illiterate witnesses can be seen (Plate V, fig. 3); and this probably is a similar deed of sale of land. Some seem to bear counter-signatures or office-marks in Arabic (Plate V, fig. 2).

No. 1. Document. (Plate V, fig. 2).

Belongs to M. 10. Size, about 6'' square. Complete. Inscribed, on one side only, with six lines of writing in small characters.
the bottom apparently an Arabic counter-signature. As shown by the transverse marks of fracture in the paper, the document may have been originally folded up in eight narrow folds, about \( \frac{3}{4} \)" wide. Purport, unknown.

No. 2. Document.
Belongs to M. 10. Size, 7\( \frac{1}{2} \times 4\frac{3}{4} \)". Irregular fragment; complete at bottom. Inscribed, only on one side, with eight mutilated lines of small writing, followed by a 9th line in Arabic characters. Purport unknown.

No. 3. Document.
Belongs to M. 10. Size, about 6" square. Fragment, being the right-hand lower corner of sheet. Inscribed, on one side only, with six mutilated lines of large writing. Purport, unknown.

No. 4. Document.
Belongs to M. 10. Size, 7\( \frac{1}{2} \times 3\frac{1}{2} \)". Very irregular fragment, from middle of sheet. Inscribed, on one side only, with 8 mutilated lines of large writing. Purport, unknown.

No. 5. Document. (Plate V, fig. 3).
Belongs to M. 10. Size, 5 \times 2\( \frac{1}{4} \)". Fragment; left-hand lower corner of sheet. Inscribed, only on one side, with nine mutilated lines of large and small writing; also with a cross (+) and a crossed circle (\( \Theta \)), being the marks of two illiterate witnesses. Purport, probably a record of some sale.

Nos. 6–12. Documents.
Belong to M. 10. Very small and very irregular fragments, from middle of several sheets, inscribed with remains of large (Plate V, fig. 4), and small writing, some of them, possibly, being portions of the previously described numbers.

Belongs to M. 10. Size, 7 \times 3". Fragment, complete on left, but irregularly torn on the other sides. Inscribed, on both sides, with eleven or twelve mutilated lines of small writing, running in opposite directions on the two sides. Purport, unknown.

Belong to M. 10. Minute fragments of very irregular shape. Inscribed on both sides with traces of small writing. All of them, perhaps, portions of No. 13.

This Set comprises 69 specimens. Among them there are thirteen sheets, which are entire or nearly so, and of which one belongs to M. 3,
eighth to M. 9, one to M. 10, and three to G. 1. The remaining 56 are fragments, mostly, from G. 1, and varying in size from minute pieces to half sheets. All those belonging to G. 1 were received by me in crumbled lumps of waste paper, and required very careful opening-up and flattening-out, as described in the Journal of the Asiatic Society of Bengal, Vol. XVI (1897), p. 226.

Regarding their findplace there is some uncertainty. Those belonging to M. 3, M. 9 and M. 10 were procured from a Khotan trader Badruddin, who would give no information respecting their provenance. From the same trader the Chinese documents belonging to M. 3 and M. 9 were procured. On the other hand, the Brāhmi documents belonging to G. 1 are said to have been dug up "near some old buried city in the vicinity of Kuchar" (Intro.d., p. ix); and from the same locality are said to have come the fragmentary Pothis (Nos. 3 and 5 of Set I, and Nos. 4, 5, 6 of Set II) and the two fragments of Chinese documents which belong to G. 1. One of those Pothis (No. 6 of Set II) is written in the same Brāhmi script as the Brāhmi documents; and the whole of these documents and Pothis are written on the same kind of paper. Seeing that some manuscripts, written on the same kind of paper and in the same scripts were dug up by Dr. Stein in Dandan Uiliq, it seems not improbable that the whole of the manuscripts above enumerated really came from that sand-buried old site. That, in any case, the whole of the Brāhmi documents came from the same locality, and even belonged to the same community, seems to be clearly proved by the fact that the same names of persons (see below, p. 33) reappear in different documents.

Most of the complete documents are fully dated (see below, p. 35); but unfortunately the key to the system of dating is, as yet unknown. Hence we are reduced to estimating their age from indirect evidence. On palaeographical grounds, as explained ante, p. 15, it is probable that the approximate date of the Brāhmi script, as seen in the documents, is the 8th century A.D. This attribution is confirmed by the circumstance that a short remark in the same Brāhmi script is seen in one of the Chinese documents (No. 4), which were found together with the Brāhmi Documents, while on the other hand two other Chinese documents (Nos. 1 and 3), which evidently belong to the same find, are actually dated in the latter half of the 8th century (768 and 786 A.D.) It seems certain, therefore, that the documents were written about that time, and that the species of Brāhmi script which is seen in them, was then
the prevalent cursive style of writing among a certain class of people in Eastern Turkestan.

The material on which the documents are written is exactly the same kind of thin, coarse, whitish, water-lined paper as that of the Chinese documents. It is also very similar to that of certain Pothis, especially Nos. 5 and 6 of Set II. The water-lines are, longitudinally, 13 or 14 to an inch; transverse water-lines are mostly absent; only on three (Nos. 1, 3, 9) of the complete sheets any distinct traces of them can be seen, \( \frac{2}{3} \) to 1" apart. The size of the mould must have been about \( 16 \times 12" \), the greatest dimensions of sheets, either way, actually measured being 15 and \( 11\frac{1}{2} \) inches. Professor Wiesner's tests have revealed no trace of loading with starch. The writing always runs parallel to the shorter side and therefore, across the close-spaced water-lines. It is also, as a rule, confined to one side of the paper; only a few fragments (Nos. 28, 29, 48, 50) have a few letters on the reverse. A brush and China ink seems to have been used in writing.

The script of the documents is a species of cursive Brāhmi. Its affinities and date have been discussed in connection with the Pothis, and are illustrated by Table II, where the letters of the script are shown in column 19. Its approximate date is probably the 8th century A.D. Two varieties of hand can be distinguished in the document, one with rounded, the other with angular forms. A specimen of the latter is shown on plate VII., fig. 2. The former may be seen in Plates II, fig. 6, VI, and VII, fig. 1. In the Journal, Asiatic Society of Bengal, Vol. LXVI (1897), Plates xxii–xxiv, I published a Table of the alphabet of the script. Further investigation has shown that it is not correct in several particulars: the signs for ta and ma had been wrongly identified as bha and ga, and the existence of some special signs in the form of a hook or a curve had not been recognized: there are also some minor errors; e.g., in identifying some forms of the vowels o and i which nearly resemble each other. Accordingly a revised alphabet is now given in Table III, which also now shows the full system of numeral figures.

The language of the documents has not yet been identified; but one point seems to be certain, that it is different from the unknown language of the Pothis of Set II; e.g., none of the characteristic conjunct consonants of the latter occur in the Brāhmi documents. Only a few of the words or phrases have, as yet, been determined, but these seem to prove clearly that the language of the documents is an Indo-Iranian dialect, having affinities both with Persian and the Indian Vernaculars, in addition to peculiarities
of its own which connect it with the dialects of the Western Highlands of Central Asia. To me it appears that it has its nearest congeners in the so-called Ghulchah dialects of the Pamir, the Sariq-qoli, Shighni, Wakhi, Munjani, Sanglitchi. For an account of these may be consulted Dr. Grierson’s “Languages of the North-Western Frontier,” in the Linguistic Survey of India, where also references to other authorities will be found.

In the phonetics of the language the most striking point is that it possesses no sonant aspirates (gh, jh, dh, dh, bh): the guttural g, as a non-conjunct, is also absent. With these exceptions, to judge by the alphabetic system, it seems to possess all the ordinary sounds of the Sanskrit phonetic system, including the cerebrals, the three sibilants s, c and s, the four nasals ñ, n, m, n, and the anusvāra. The palatal nasal ñ (initial as well as medial) and the cerebral nasal n (only medial) do not occur often, and, as a rule, only in names (e.g., Puñadatto, Ānāha) or technical terms (e.g., kṣaṇa) which are suggestive of an Indian origin. The exact force of the palatal and cerebral sibilants is uncertain; thus we have viṇḍasa ‘sixteen’ for Sanskrit sadaça, and sausa or ṣausa ‘six’ corresponding to Shighni khhaushkh and Wakhi ṣadā or shas. Moreover the existence of peculiar dialecting sounds seem to be indicated by the occurrence in the script of a special sign, consisting in a subscript curve or hook, which is found with certain words and letters, and even with these not uniformly, and the exact signification of which I have not been able to discover. The quality of the vowels seems to be rather undefined. Thus o and i are often confounded; e.g., the word homi, as spelled in the documents Nos. 2, 9, 10, appears as himo in Nos. 1 and 4, and as himi in No. 18. No. 12, which throughout uses for both vowels but one sign, a kind of double dot (properly a modification of the ordinary sign of the vowel o, see Table II), spells it hūmā.

With regard to the Vocabulary, I have succeeded in determining a considerable number of words, either names, or terms, or numerals. Some obviously suggest Indian, Persian or Ghulchah affinities, others are peculiar. I may give a few examples. Indian names are: Puñadatto (Skr. Puñyatatta), Suhadatto (Skr. Cūbhadatta), Dārmapuño (Skr. Dharmapūnya), Pharsapuño (Skr. Sparçapuṇya), Budāsamgo (Skr.

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6 The anusvāra in such words as sausa, may represent a conjunct guttural nasal.

7 An example of the use of the hook may be seen in the word ṣi in Plate I, fig. 6, line 1. The letters with which it is found are a, ñ, ñ, p, ph, b, c, s, h. In the transcripts, given in the sequel, they are indicated by an apostrophe placed under them.

8 Skr. = Sanglitchi; M. = Munjani; W. = Wakhi; Sr. = Sariq-qoli; Sh. = Shighni; Prs. = Persian; Ind. = Indian; Skr. = Sanskrit; Pr. = Prākrit.
Buddhāsāyga), Jājaśaka (Skr. Yājaka, Pr. Jājaka), Ćilako (Skr. Ćilaka), Maṅgucri (Skr. Maṅgucri), etc. Persian names are Mahvētari or Mahvētār (Prs. Mihtar), Arslām (Prs. Arslān?). Peculiar names are Khatțīnai, Briyāsī, Vīkausa, etc. Terms signifying divisions of time are kṣaṇo ‘cycle’ (Skr. kṣaṇa?); saḷi or sala, ‘year’ (Prs. sal), māṣto ‘month’ (Sariqqoli mast, Shīghnī mest); peculiar is haḍā ‘day.’ The name of one of the months is Skarih-vāst (Prs. Shahrīvāst, see below). Other miscellaneous words, of a more or less certain meaning, are u ‘and’ (Wakhi u or o), khu ‘self’ (Sr. and Sg. khu), homi or homo auxiliary verb (Wakhi hūmī), hāṅgūsto ‘witness,’ vičto ‘become’ (Wakhi vičtō); spā-ta ‘our’ (Wakhi spā?). The numerals are as follows:

1 (not observed). 7 (not observed).
2 do (Sg. du, M. do). 8 haṣṭa (Prs. kast, Sh. waśkhīt).
3 trai (Sg. trai, W. trui). 9 no or nau (W., M. nau).
4 saspari (Sg. safor, Sr. tsavur). 10 dasa (Sg., Ind. das).
5 paṁji (Sg., W. paṇs, Sr., Sh. paṁjī).
6 sāusa or sāusa (Sh. khhaushkhkh, W. shaz).
20 bista (W., Sr. bist, wist). 500 paṁ-se.
30 ṣīyāṁ (W., Sr. si). 1000 haṭrō or ḥajeṭrō (W., Prs. haṭrō).
80 saspari-bisto (W., Sr. tsavur-vist).
100 sa or sa or saya (Ind. sa, sau). 2000 ḍvi-ḥṣtrī.
3000 trai-hṣtī, etc.

Numerals are written in two ways: either in words or in figures. When written in words, these are frequently abbreviated; thus, paṁ for paṁji, and haṛ for haṭrō. The figure notation is the ancient Indian, which possesses no cypher, but twenty figures; viz., 9 for the units, 9 for the tens, one for hundred, and one for thousand (see Table III). The multiples of hundred and thousand are expressed by ligatures of the figures of those two numbers with the unit figures. Thus 13 is expressed by the juxtaposition of the figure for 10 and the figure for 3 (10 + 3); 3750 is represented by the three figures for 3000, 700, 50; similarly 8800 by the two figures for 8000 and 800 (see Table III). Addition is made by post-positing, and multiplication by pre-positing a unit figure or unit word. Thus 22 is bisto-do (i.e., 20 + 2); 80 is saspari-bisto (i.e., 4 × 20); 300 is trai-se (i.e., 3 × 100).

With regard to other grammatical forms I have noticed the following inflexions: āro indicates the plural; e.g., Dharmapañño haṁgūsto vičto ‘Dharmapañño has become witness;’ but Briyāsī u Budaṇāṁ haṁgūsti vičtāro ‘Briyāsī and Budaṇām have become witnesses.’ Mye or cu and
Section III. Manuscripts.

i or e or ai indicate the locative (or oblique) case; e.g., bistamye salye ‘in the 20th year’; dasa-mye hafa‘ on the 10th day’; sausa-cu salya ‘in the 6th year’; Kaja ‘in the (month) Kaja.’

An interesting fact is that ten of the complete documents are fully dated: also several of the fragments show mutilated dates. I have succeeded in reading the dates, but the key to interpreting them is still to be discovered. In its fullest form the date is seen in the following opening passage of the document No. 8 (Plate VII, fig. 2).

17-mye kṣāni sausa-cu salya Nāha mācto 17-mye hafa‘, i.e., ‘in the 17th cycle, the sixth year, the month Nāha, the 17th day.’

But kṣāni is usually omitted, as in the opening passage of the document No. 13 (Plate II, fig. 6).

bista-mye salye Kaja mācto dasa-mye hafa‘, i.e., ‘in the twentieth year, the month Kaja, the tenth day.’

The month’s name and the numbers are frequently post-posed, as in the opening clause of the document No. 12.

sali 20 mācto Chvātaja hādā 22-mye, i.e., ‘in the year 20, the month Chvātaja, the day 22.’

It will be noticed that the forms salya or salye and hafa‘ are only used when they follow the numeral qualified by mye; otherwise sali and hada‘ are used. This seems to point to the former being inflected forms. From its position in the series, the term hafa‘ (or hafa‘) can only mean ‘day.’ For the same reason kṣāni should signify a larger period than a year. Hence, I have provisionally translated it by ‘cycle.’ But there are difficulties. Two kṣānas are named in the documents: the 17th and the 19th; and once the term kṣāni occurs without any number qualifying it. In the latter case, as well as in that of the 19th kṣāna, the 20th year is mentioned; and the highest number of years mentioned in any document is 22. It follows that none of the well-known cycles will fit in: the 12 years’ cycle is too short, and the 100 years’ and 60 years’ cycles are too long. A double 12 years’ cycle might suit: from the 6th year of the 17th to the 20th year of the 19th cycle we should have (18 + 24 + 20 = ) 62 years. So, after all, kṣāni may signify something different: possibly it may refer to the number of the register, or of a local division.

The months are always quoted by their names. I have observed nine of these: (1) Skarih-vāri or Skarih-vāri, (2) Cvātaja; (3) Būnaja (or Mūnaja), (4) Khahsajja or Khahsa, (5) Khantyaji, (6) Nāha’ja or Nāha, (7) Jeri, (8) Kaja, (9) Pānji. Two others are mutilated: * * kha‘ji, and * i * ija. Of these names Skarih-vāri or Skarih-vāri is evidently identical with the old Persian kṣāthra-vairya and the modern Persian Shahrivar, the sixth month of the year. No other name seems to yield to a similar identification; on the contrary Cvātaja (or Cvāta)
and Jeri rather suggest some connection with Sanskrit Caitra (March-April) and Jyesṭha (Hindi Jeth, May-June).

Most of the dated documents have attached to them one or several (in one case, No. 9, not less than twelve) names, accompanied by two or three small vertical strokes. (See Plates VI and VII.) From this it seems probable that they are records, similar to the Persian deeds of sale of land (Nos. 1 and 2 of Set II.), and the Chinese deed of loan (No. 3 of Set I), attested by the names and marks of witnesses. Three other complete documents (Nos. 5, 6, 10; see also No. 65) have no names and marks of witnesses, but stamps or signatures, not yet deciphered, but apparently in Chinese; shown in the marginal Woodcut No. 3. These, accordingly, like some of the other Chinese documents (Nos. 1, 4, 8), may be requisition orders or certificates of payment of taxes, bearing Chinese office stamps or signatures. As to the remaining complete documents and the fragments, it may be presumed that their purport is similar.

(No. I. Document. (Plate VI.)

Belongs to M. 9. Size, 13½ x 11¾", or nearly a full sheet. Record complete, in 12 lines, running parallel to shorter side, about one inch apart from one another, with about 28 or 30 letters in the line, in a round hand. Bottom of sheet, from 2 to 3 inches, blank. Dated, at the beginning, "on the 5th day of the month Skarh-vāro, in the 17th year." Apparently consists of two parts: the first, comprising 9 lines, signed by two persons Briyāśī and Budačām; then follows postscript, of 3 lines, signed by one Pāṇāgām.

The following is a transcript of the document:

(1) Oiñ sali 17 mápto Skarhváro hadā b hvam-no-ñu-do-va-ña ham tto-ña beda si pídako

(2) mye pracaina ca siñako na dau nā-sti kṣi-rū ki-ro vi ham-tea rū ci cām-kye jsa ci buro tvā sa-

(3) li pynām ta stata kṣi-rū hi ra pajide siñako hedo pha rā ko ko ko cām-dō pajide u ci va va
Section III. Manuscripts.

(4) ra man-ga-ra cva-men ide tityān Briyāsi u Budačām chīyāya tti do sidako va-gvā-ro-no-cto

(5) u vača Briyāsi cemb-gaṁ jes(a)ro hamayo haufo khu va nau ha salye bi sa jāro tti sidako he-

(6) do u Briyāsi biho hamayo do u cva va dā-sta pā mū hi tti ttē tti sidako yido ru bi

(7) (sa)lu no nara dohimimye hadā vi taraṁ mi ci va tran do tītra și piyako prām-mān hi-

(8) (mo khu)-hā Briyāsi bu Budačām havguśṭi vičārō

(9) tīt buro vara byām naya Briyāsi | hām | gu | șto

(10) Puṇagaṁ u ci vača ru stām Briyāsi jāṁ pha himā de Budačām ni hā chīyāyī do sī-

(11) Kuṣapyaṁ tītakā va-gvā-ro-no-cto Puṇagaṁ | hām | gu | șto

(12) Hataṁ

No. 2. Document.
Belongs to M. 9. Size, 11½×8¼”, rather more than one-half of a full sheet. Record complete, in 8 lines, parallel to longer side, with 17 letters in the line, in a large, round hand. Dated, at the beginning, “on the 8th day of the month Cvātaja, in the 11th year.” Signed by one person, Puṇaṇjāṁ.

No. 3. Document.
Belongs to M. 9. Size, 11½×6¾”, rather less than one-half a full sheet; upper left-hand corner torn away. Beginning of first three-lines slightly mutilated, otherwise record complete, in 7 lines, parallel to longer side, with 27 or 28 letters in the line, in round hand. Dated, at the beginning, “on the 22nd day of the month Kaja, in the 3rd (?) year.” Signed by one person, Darmapuño.

No. 4. Document.
Belongs to M. 9. Size 11¼×6½”, rather less than one-half a full sheet. Small piece, with two letters, in lower right-hand corner torn off; otherwise record complete, in 7 lines, parallel to longer side, with 24 letters in the line, in round hand. No date. Signed by one Aṇjāṁ.

No. 5. Document. (Plate VII, fig. 1.)
Belongs to M. 9. Size, 10½×6¼”, clean cut along the edges. Record complete, in 6 lines parallel to longer side, with 23–30 letters in a line, in round hand. Dated, apparently at the end, “on the 10th day of the month Jerī.” In place of usual signature, a large illegible Chinese stamp.

The following is a transcript of the document:

(1) Om śaun phvai hru hī tta pari gahṣeta spāṭā
   sidako vara u tityān hvāṁ-
Belongs to M. 9. Size 11 x 6 1/2", but a narrow strip, about 3/4-1" wide, torn off along the left edge, mutilating one or two initial letters of each line. Otherwise record complete, in 7 lines, parallel to longer side, with 24-26 letters in the line, in round hand. Dated, apparently at the end, "on the 6th day of the month Hamtyaji." In the body, also, a mention of the month Kaji. In place of usual signature, an illegible Chinese stamp.

No. 7. Document. Size 11 x 8". Apparently an unfinished document consisting of one line and a half of writing in round hand. Neither signature, nor stamp; and dated, at the beginning, only "in the month Skarih-vâri. A large piece is torn out of the lower blank portion of the sheet.

No. 8. Document. (Plate VII, fig. 2). Size 11 x 6"; clean cut along the edges; rather more than one-third of a sheet. Record complete, in 6 lines, parallel to longer side, with 9-22 letters in the line, in an angular hand. Dated, at the beginning, "on the 17th day of the month Ñâha, in the 6th year, in the 17th kṣaṇa." At the end, no signature, but two scrawls which perhaps may represent some equivalent mark (see No. 12).

The following is a transcript of the document:

(1) Om 17-mye kṣaṇā sausa-cū salya Ñāha māptā 17-mye haḏai gaḥ-sāta
(2) ja aya Cuṭajo māptā thanģā samau tām dā haudā ka hwamţā ho-
(3) mya 55 thanģā ye paṁ-hṣoro paṁ-se mūrā x e x y mūrā hrārī
(4) sa to-ña haṁ-ki ga-hṣa-da hwam-dā 7 māra mū ñaṁ x x x pa jsa
(5) hau para do-rsā na x au hwam-dū dasau haṁ ba x x x ü x ā-
mya
(6) 55 N =

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Belongs to M. 10. Size 11 x 14\text{\textfrac{1}{4}}", being a full sheet, but a narrow strip, about 3\text{\textfrac{1}{4}}" wide, torn off along the left edge, with 1-3 initial letters of a few lines. Record practically complete, in 22 lines, parallel to shorter side, with 21-23 letters in the line. Dated, at the beginning, "on the 23rd day of the month Skarih-vāri, in the 22nd year." Signed by 12 witnesses, arranged in two columns, thus:

| Briyyāsī | Vikāsa |
| Puṇagām | Mūpadatto |
| Māiyadato | Jāśāmna |
| Añjai | Arsoli |
| Çalā | Jsaajsaki |
| Gals | Phemkruki |
| Jsaajsaki | Mahvetari |

No. 10. Document.
Belongs to G. 1. Size, 11 x 9\text{\textfrac{1}{4}}; a small blank piece, about 1\text{\textfrac{3}{4}} x 1\text{\textfrac{1}{4}}", torn out of left-hand edge. Record complete, in 11 lines, parallel to longer side, with 16-19 letters in a line, in a large round hand, consisting of two parts: the first part, of 8 lines, dated at the beginning, "on the 20th day of the month Ċhaja, in the 20th year," and signed by a witness Āconekūle. The second part, of 3 lines, is also apparently dated at the beginning, "in kṣāṇi (without any number), in the 20th year, on the 26th day of the month Ċhaja," and has only a small illegible (Chinese?) signature or mark.

No. 11. Document.
Belongs to G. 1. Size 11\text{\textfrac{1}{2}} x 7\text{\textfrac{1}{2}}. Two narrow tongues torn out of the top and bottom of the sheet, causing the loss of a few letters; otherwise record complete, in 8 lines, parallel to shorter side, with 27 to 29 letters in a line, in round hand. Ink very much faded, and writing very difficult to read. Dated, at the beginning, "on the 23rd day of the month Khahsāja, in the 19th kṣāṇi;" no year. Also no signature of witness, nor stamp. In the body of the record occur several names, such as Jsaajsako, Gaudako, Upadatto, Jigeņdai, Jahsābudo, Īrasāmgo, etc.

Belongs to G. 1. Published by me in the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897), Plate V. Size 11\text{\textfrac{1}{2}} x 9"; but a portion of the blank bottom of the sheet torn off. Record complete, in 8 lines, parallel to shorter side, with 26 or 28 letters to the line, in a large semi-angular hand. Dated, at the beginning, "on the 23rd day of the month Čvātaja, in the 20th year." Signed by one Māṇdrusā.
At the end, two scrawls, similar to those in No. 8. A revised reading is hereafter added:

1. "Om saśi 20 mākta Črāṇaja hadā 20 3-mye hām-nā-ñām-dā-vā-par-vā-ham dā kye ṣṣau Vākya-

2. dattā gā-ra yā-ṛā piḍakā-mye pracaīna ca bugura Māṃdrusā na caṁ-dā gā-ṛye a vi mya

3. gaṁ rea kū ācī vi-ra trai kū ce rcū-ṛā vā-pā-ra pī ha ve mūrā
   hērā ttā bu-rū-mye caṁ kye haṣṣā-

4. raṁ ṇā u ca jai puṇa-vā-ṛā hī ya kī x x ṇū vā jea Sanekulā hīv
   ka ṇa kī ttā-ṇā

5. sa gaṁ ha-khuti bugura pā-ka-ra-kā-stā i-dā khui tti Māṃdrusā
   rcū-ṛā vā-pā-ra burū

6. i-hṣaṇā nā-te i-hṣaṇe-de maṁ-ṛā-ṛā ra nā i-hṣaṇ-ṛya hāmā ti-ra śā
   pī(ḍakā) pram-

7. māṁ khu-hā Māṃdrusā haṅgūṣṭā vāṣṭā ttā burū va-ra byāṁ na-ya
   bye Arsalāṁ bye x

8. ṇa xai bu x na ṇā bye x ṇā Māṃdrū | sā | haṁ(guṣṭā | vāṣṭā).

The letters connected with a hyphen form groups which occur also in other documents.

No. 13. Document. (Plate II, fig. 6).
Belongs to M. 3. Size 15 × 9½", but a strip, perhaps 1–1½" wide, torn off along the left edge, probably originally a full sheet. Record complete, in 12 lines, parallel to shorter side, with 28–26 letters in the line, in round hand. Dated, at the beginning, "on the tenth day of the month Kajī, in the twentieth year." Signed by 7 persons, arranged in one column: Alttam, Phekruko, Hatkaṁ, Mayadatto, Budacāṁ, Nuhasatto, Jsaījsako. In Plate II, fig. 6, the two initial lines are shown. They read as follows:

1. [Oṁ] biṣamye saṁye Kajī mākto dasāmye haḍai śi pārava

2. [piḍako-mye] pracaīna cu ā na hva cai saī tto mūre ḍa yitti bu-ru

Belongs to G. 1. Incomplete, lower half of sheet torn off; size of existing upper half, 11 × 5½", damaged. Only two complete, and three mutilated lines. Dated, at the beginning, "on the 10th day of the month *śīja, in the 5th year." Signatures, if any, lost.

No. 15. Document.
Belongs to G. 1. Incomplete; right half and portion of blank bottom torn away; existing size 13½ × 6¼". Record consists of 11 lines, parallel to shorter side, with about 13 or 14 letters surviving in a line. It is divided into four parts of 3, 4, 2, 2 lines respectively; three of them
dated, the first "in the 6th year," the third "on the 29th day of the
month Białaja or Munaja, the fourth "in the month Cvstaja." The
signatures, if there were any, are lost with the excised right half; but
the following names occur in the text of the four entries: in No. 1,
Khattinai, in No. 2, Puñagām and Phemkruko, in Nos. 3 and 4, Khattinai
and Phemkruko.

Belongs to G. I. Published by me in the Journal of the Asiatic
Society of Bengal, Vol. LXVI (1897), Plate vi, No. 9. Mutilated on
three sides, right, left, and bottom; existing size 8¼ x 6". Record in
6 lines, parallel to shorter side. Date and signatures, if any, lost; but
the month Nāhaja, and the personal name Mahūṣrī occur in the text.

Belongs to G. I. Published by me ibidem, Plate viii, No. 11.
Mutilated on two sides, left and top, being the larger portion of the
lower half of the document; existing size 8 x 5¼". Record, in 9 lines,
parallel to longer side, all more or less mutilated. It is divided into
several parts, of three of which fragments survive. The second part
comprises the (existing) lines 2-5; it begins with the mutilated date
"on the 13th day of the month ..........," and ends with the name and
mark of one Nuḥadato. The third part comprises lines 6-8; the date,
if any, is lost; but it is signed by one Raṃmaki. Of the first part
only the concluding line (i.e., the existing first line) remains, showing
the two names Čalām and Phemkruko.

No. 18. Document.
Belongs to G. I. Mutilated apparently on three sides, top, left, and
bottom; existing size, 7½ x 4½". Record in five more or less mutilated
lines, comprising two entries, of 2 and 3 lines respectively. Date of either,
if any, lost; but the first signed by Mahvittaro, the second by Marčoko.

All belong to G. I, except Nos. 30, 55, 58, 59, 65, 68, which belong
to M. 3. All are small fragments of various sizes, not deserving any
detailed description. Specimens may be seen in the Journal Asiatic
Society Bengal, Vol. LXVI (1897), Plates iv, Nos. 6, 7, vi, No. 10,
vii, Nos. 12-15. The following points, however, may be noted. Nos.
28, 29, 48, 50 are peculiar in showing a few words inscribed on their
back; thus No. 48 has on the back the names of the two persons
Puñagām and Pheńkruki; and No. 50 has a mutilated date "on the
5th day of the month Pāṇiiji," the year being lost. No. 65 shows a
small-sized elaborate (Chinese?) mark or signature, similar to that on
No. 10. On No. 23 occurs the date "on the 22nd day of the month
Cvstaji"; and on No. 29 the mutilated name of the month × × khaji.

J. i. 6
SECTION IV.—POTTERY, TERRACOTTAS, MISCELLANEOUS OBJECTS.

In the description of the objects dealt with in this Section, I must limit myself to a simple classification and explanation of the illustrative Plates VIII—XIII. There is one point, however, which has struck me, and which I should like to point out: the very curious analogies to objects of Greek art of an early date. They will be referred to in connection with each Plate. I only state the facts, as noticed by me. What conclusions they may justify, I must leave to experts to determine.

PLATE VIII.

In this Plate fragments of a kind of decorated jar are shown. Its probable appearance, when complete, is shown in the Frontispiece of Part I, which is reconstructed from the fragments Nos. 1, 2, 7, 8, 14. At the time when this was prepared, in 1899, the only uncertain point was whether or not the jar was furnished with a foot. From various indications I came to the conclusion that it probably had no foot, but resembled in shape the well-known round-bottomed Indian gharā (Sanskrit ghaṭa), of which a plain miniature specimen is shown in No. 5. In the meantime figures of two much better preserved specimens have been published by Dr. Sven Hedin in his Durch Asien's Wüsten, vol. II, p. 43. These show that the jar in question was more probably furnished with a foot, and possessed the shape shown in Woodcut No. IV, 1. With this exception, the re-construction, is substantially correct. A revised No. IV.
re-construction, however, with the foot, is now published with Part II. The jar was furnished with three handles. This is proved by No. 7 which shows the fractured bases of the three handles, equidistant from one another. The fact is also clearly indicated in Dr. Sven Hedin's figures. In the case of the smaller jar, the neck and handles are missing, but the three heads, on the shoulder of the jar, from which the three handles sprang, are still there. His larger jar possesses the neck and one of the handles, but from the arrangement of the decorations of the neck, it is probable that originally it possessed three handles. The possession of three handles seems to me to be a point specially worth noting. Three-handled jars or vases are not at all uncommon in very early Greek art. I have seen numerous specimens (e.g., in the British Museum, the Ashmolean Museum in Oxford, and the Akademische Kunst Museum in Bonn) from the Mycenaean age and area, also from Cyprus. Some may be seen figured in the *Mykenische Tongefässe* of Furtwängler and Lösche, Plates III, 10, VII, 42; also in their *Mykenische Vasen*, Plates I, 13, III, 19.20 IV, 26, etc. On the other hand, they are entirely absent from the Classical Greek age and area,¹ and only reappear at a comparatively late date. The only three-handled vessels that I remember having seen are certain Roman vases of the 2nd century A.D., in the Provincial Museum in Bonn.

¹ I am referring here to true three-handled vessels, all the handles of which are alike in form and position. False three-handled vessels do occur in classical Greek
The handles are made, in the form of animals or griffins (see Nos. 10, 11, 14), standing up and bending over the rim of the vessel, as seen in No. 8. In the three-handed Mycénian vases, above referred to, the handles, ordinarily are short curves attached to the shoulder of the vessel; see Woodcut No. V, 1.2. But examples of three handles rising from the shoulder to the top of the neck (as in the Khotan jars) do occasionally occur; one is shown in the Mykenische Vasen, Plate VIII, No. 44. (Woodcut No. V, 3). In the Roman vases a somewhat similar form of handle is usual; see Woodcut No. V, 4. In these cases the handles are plain; but plain handles have been found also in Khotan, as in the larger of the two jars of Dr. Sven Hedin (Woodcut No. IV, 1), where the body is richly decorated in the usual way, while the handle is comparatively plain. Handles imitating animal forms, the Khotanese fashion, are extremely rare in Greek art. The only example I remember having noticed is an Etrurian cantharus, figured in Ridgeway's Early Age of Greece, vol. I, p. 67 (Woodcut No. IV, 2). It has only two handles, but they terminate in ram's heads which similarly bend over the rim of the vessel.8 The case of the two-handled cup, ornamented with horses, which is shown in Professor Furtwängler's Bronzen von Olympia, p. 96, Plate XXXV, No. 671 (Woodcut No. V, 5), is different. Here the horses, which look over the rim, are not a constituent element of the handles, but are full figures placed on the top of the handles, as mere accessory ornaments. This kind of treatment of animal forms, however, does not seem to be unknown to Khotanese art. The bird, shown in No. 12 and in Plate XIX of Part I, No. 50, probably served to adorn the top of a plain handle; or possibly it may have formed the handle of a lid. It may be compared with the ornamental use of the dove in Greek art, see the illustrations on pp. 100, 101, 102 of Tsountas and Manatt's Mycénian Age.

Among the miniatures, in Plate XIX of Part I, the same bird is represented, in No. 49, nestled in a flower; and in No. 70 a twin of them is represented, provided with monkey's heads and arms, playing on a lute.
Section IV.—Pottery, Terracottas, Miscellaneous Objects.

The decorations are of two kinds, either moulded or incised. The moulded ones were invariably made in separate pieces and stuck on to the jar before it was fired (appliqué work). They separate easily enough from the fragments of pottery, especially when saturated with salines, and are found by themselves in large quantities. All the heads, shown in Plate X, Nos. 1–18, are ornaments of this kind; so also is the pillar in Plate VIII, No. 3. Pillars in situ, with Corinthian arches and Buddhist railings are shown in No. 1. These show distinctly the type of Graeco-Buddhist art, prevalent, in the earliest centuries of our era, in the North-western frontier provinces of India. To the same type belong the full and half figures, which form a very common decoration on the jars; see Nos. 2, 4, 7, also Plate IX, Nos. 1–6, 20–23. On the other hand, the moulded ornaments on the fragment No. 22 of Plate IX seems to me to show rather an Indo-Parthian type, suggested by the half-figure wearing the torquis. Some moulded ornaments represent conventional types of foliage or flower, beautifully executed; see, e.g., No. 1, where it seems to form the moustache of the mask, and No. 13; also Plate IX, Nos. 8, 9, 10, 15, 16. Very similar to No. 10 of Plate IX is an ornament shown in Furtwängler’s *Mykenische Vasen*, Hülfstafel B, No. 4.

The incised decoration consists of various systems of lines, dots and ringlets. In No. 1 these elements are arranged in the form of garlands; in Nos. 2, 4, 7 we have series of lines arranged horizontally and vertically; also series of ringlets arranged in a circle. A great variety of other arrangements may be seen, e.g., in Plate IX, Nos. 8, 11, 13–17.

With respect to size, the decorated jar varied greatly. The example, of the body of which a portion is shown in No. 1 must have measured about 13 x 11 inches, while the jar, of which No. 7 shows the neck and upper part of the body, must have been very small and can have measured only about 4 x 3 inches. On the other hand, the jar to the neck of which the fragment, shown in Plate IX, No. 23, belonged, must have been, to judge from the slightness of curvature of the piece, of very large dimensions. Vessels of the latter size, to judge from the absence of wheel marks on the fragments, appear to have been made entirely by hand. The fragments of the small and medium-sized jars, however, show distinct traces of having been turned on the wheel.

In addition to these decorated jars, there existed a great variety of jugs and vases, single-handled and double-handled, of which some show very artistic designs. A comparatively plain single-handled jug

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8 So also Dr. Sven Hedin's two jars, which measure only about 4 x 3 and 3 x 2 inches.
is shown in No. 9, in full size. Another miniature plain jug of exquisite shape and make is shown in No. 40 of Plate XIX of Part I, and some more, of a more ornamental design, are in the same Plate, Nos. 21, 39, 44. The same Plate has also some fine double-handled vases in Nos. 41, 42, 43, 45. All these are examples of miniatures. The collection, apparently, contains no fragments of any similar vessel large enough for actual use, except perhaps the handle, shown in Plate IX, No. 19, which may have belonged to a real serviceable cup. But the absence of fragments is no proof that they may not have existed.

All the vessels—jar, jugs, vases, cups—are made of burnt clay, extremely hard, with no "glaze," but only a "gloss." Their colour varies from a bright red to a very light red, apparently in proportion to the length of exposure. Some pieces (e.g., Plates X, Nos. 20, 30, 37, 43; XI, Nos. 20, 21; XIII, No. 27; Miniatures Nos. 47, 50) are quite whitish, and apparently made of a different kind of clay; for they are baked quite as hard as the red pieces. In one case, No. 7 in Plate IX, the fragment is almost black, due apparently to over-exposure; and in this case, there seems also to be real glazing. One fragment, No. 1 in Plate X, which shows a grey colour, belonged to a vessel which apparently was made of a different material. None of the fragments, included in the Collection, shows any trace of painting or colouring.

**PLATE IX.**

This Plate comprises a series of fragments, to illustrate the great variety of moulded and incised ornament. No. 1 shows the half figure of a Gandharva, bejewelled, holding a garland, and set in a lotus. This is a very common representation, as may be seen by referring to No. 23, also Nos. 2 and 4 of Plate VIII, and No. 2 of Plate XII. No. 2 shows a curiously dressed figure, suggesting our courtfool's bell-attire. No. 3 shows a rustic en face dressed in the Indian loin-cloth (lappi), and carrying on his head a jar, or some other load, which he steadies with his right hand. No. 4 shows a turbaned and robed figure, playing on a flute (σύριγξ μονοκάλαμος) or oboe (αὐλός). No. 6 shows a similar figure, playing on a Pan's pipe (σύριγξ πολυκάλαμος) made of seven

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5 Among Dr. Sven Hedin's fragments there is a Gandharva who is represented in a posture exactly similar to that of the monkey shown in Plate X, Nos. 34 and 35. With his right hand he holds a cup to his mouth, while his left is *veretrum tenens*. See below footnote 13.

6 One of Dr. Sven Hedin's fragments shows a procession of similar rusticos, walking to left, through an arched colonnade.
reeds. No. 6 shows another figure, playing with a pair of cymbals, or possibly a woman braiding her hair. Nos. 7–18 show a great variety of line ornaments, accompanying, almost invariably, various forms of faces or masks. Among them, there are rosettes (No. 11), garlands (Nos. 14, 15), nets or circles of lines or dots (Nos. 16–18), wavy lines (No. 11), rows of semicircles or arches (No. 11), etc. No. 19 shows what probably was the handle of a cup. Nos. 20–23 show fragments of the rim of three large vessels. The rim of one (No. 20) was adorned with a series of full figures: two men, in langoji, wrestling; a monkey squatting on its haunches and holding a large vessel or melon; an elephant with upturned trunk, carrying two men who squat on its back, facing one another; a dead bird hung neck upwards (?). Nos. 21 and 22 show the same fragment, inside and outside respectively. The former is adorned with three rosettes, above a perforated ledge: the latter, with a Buddhist railing, enclosing a decorated (conventional) chaitya, and the half figure of a man wearing a torquis. The rim, shown in No. 23, was adorned with a series of ornamental arches, within them the usual Gandharvas with garlands, in the triangular interstices small rosettes, and above the whole a double circle of alternate beads and lines.

**PLATE X.**

Nos. 1–19 of this Plate illustrate the great variety of heads, or rather masks, used as ornaments. They all show traces of having originally been attached to the sides of jars. They were moulded separately and stuck on to the jar before it was baked; and they come off with comparative ease, especially from pieces saturated with salines. Apparently they were used, as a rule, by themselves; but occasionally, as shown by a fragment in Dr. Sven Hedin’s collection, the head belonged to a whole appliqué figure. Nos. 1 and 2 show pieces of the jar still adhering to them. No. 7 shows the identical mask of which another specimen is still adhering to the fragment of a jar in Plate IX, No. 17. Some of the masks represent the faces of men, some with a moustache (No. 2), others clean-shaven (No. 5), others with round beard (No. 6). Nos. 7–9 show women’s faces; some with earrings (Nos. 7, 8), others with a sort of frill round them (No. 9). Some of the faces (Nos. 10–17) are made to look canine or feline, with protruding tongue (No. 14), or roaring with open mouth (No. 15), or showing the teeth (No. 16).

7 I have observed Mykonian cups with similar handles in the British and Ashmolean Museums.

8 In his Beschreibung der Vasensammlung im Aquarium Professor Furtwängler notices an early Greek vase from Nola, decorated with a sitting monkey who holds, in front of him on his knees, a bulging krater.
No. 18 suggests a vampire; still more so the mask seen in Plate VIII, No. 13. No. 19 presents the distinct face of a monkey; but it is more probably the front piece of the head of a real figure of a monkey, similar to the complete head shown in No. 21. There is a very striking resemblance between the female masks (such as Nos. 7 and 14) and the Gorgon's head (with or without protruding tongue), as seen on early Greek coins of the 6th to 4th centuries B.C., figured in the British Museum Catalogue of Coins of Macedonia, pp. 83 ff., and Eretria, pp. 119 ff., plate xxii, Nos. 1-4, 6-10.

Nos. 20-43 are full figures, made in the round. As a rule, these figures are made in two portions, the front and back halves being cast separately in distinct moulds, and afterwards joined together before baking. The joint may be seen in No. 33, in the fracture of the arm. Very often the halves come off at the joint, and are found separately. In figures, like those of the camels (Nos. 20, 26-28) and others (Nos. 29-31), of course, it is the two sides that are moulded separately.

The most commonly occurring figures apparently are those of monkeys. They are represented in a great variety of postures and acts, shown in Nos. 22-25 and 32-43. Such as embracing and kissing (No. 37, also Plate XIX of Part I, Nos. 66, 67; compare also Plate XI, No. 22), sitting or swinging on a bough and eating (Plate XIX, No. 51; in our Plate, No. 43, where the bough has broken away; so probably also in Plate XIX, Nos. 52, 53; the object, lying across the lap, apparently a pad, to be seen also in Plate XIX, Nos. 54, 61, is not clear); sitting, kneeling, or squatting, and playing on some musical instrument (Nos. 24, 25, 34, 35, also Plate XIX, Nos. 34, 54, 55, 58, 60, 61); sitting meditatively (No. 41; also Plate XIX, Nos. 32, 56, 65, 68, 74); sitting and holding a stick or other object (No. 36; also Plate XIX, 64);

9 Compare also the similar mask of a youth with bull horns and ears, in Professor Furtwängler's *Bronnen von Olympia*, Plate LXVIII, No. 1274.

10 Compare No. 1313 in Professor Furtwängler's *Beschreibung der Vasensammlung im Aquarium*, which describes an archaic vessel, made in the form of "a tailless ape, sitting on a stool, entirely covered with dots (to indicate hair), right hand on the knee, left hand raised to face, as if wiping it." See also Birch's *History of Ancient Pottery* (New Ed. 1873), p. 53, which describes Egyptian vases with handles representing "apes seated and holding forepaws to their mouths." Also Furtwängler's *Bronnen von Olympia*, Pl. IX, No. 81, showing "squatting monkey with arms encircling his drawn-up knees."
also Plate XIX, Nos. 68, 73, compare No. 74). The body is often shown covered with hair, indicated by incised dots or minute strokes (Nos. 33, 40, 41, also Plate XIX, Nos. 65, 66, 68, 73, 74, probably also Nos. 23, 36, and Plate XIX, Nos. 60, 64), but quite as often perfectly hairless (Nos. 24, 25, 32, 37–39, 43, also Plate XIX, Nos. 51–59, 61–63, compare especially No. 66 with No. 67). A common musical instrument is the syrinx or Pan’s pipe, consisting of seven reeds, and being of the usual form of an irregular (No. 24), or of a regular (No. 25) tetragon. A kind of harp is seen in No. 34 of Plate XIX, a lute, ibidem, Nos. 55 and 70, a pair of cymbals, ibid., No. 60, a small Indian drum, ibid., No. 61, another kind of small drum, ibid., No. 54, a kind of wind instrument, ibid., No. 58. In Plate XIX, No. 56 a monkey is represented hallooing through his hands, and ibidem, Nos. 52, 53, 57 whistling with his fingers (unless the act of eating is intended). All this is very suggestive of the earlier and coarser forms of the Greek Satyr and Pan, with his hairy coat, in ithiphallic condition, playing on the syrinx. The aspect and habits of the monkeys readily lent them to such representations. It may be noted, also, that in the Atharva Veda the musical Gandharvas sometimes appear in the form of monkeys, and thus they are clearly related to the Greek Satyrs and Pans. In Nos. 4–6 of Plate IX, probably performing Gandharvas are represented. In Dr. Sven Hedin’s collection there is the fragment of a neck of a jar, which shows a whole circle of Gandharvas performing on drums, harps, syrinxes, etc. Noteworthy is the existence of the syrinx on artware of Eastern Turkestan. That instrument has never, so far as I am aware, been observed in Indian art. In Nos. 20 and 26–28 we have the two-humped Bactrian camel which is also seen in Nos. 15, 27, 28 of Plate XIX. The one-humped species is never represented (but see below on Plate XIII, No. 27). In Nos. 29 and 30 we have a horse saddled and mounted. No. 31 shows a leopard.

11 Both kinds are frequently seen on Greek vases in connection with Pan; thus the regular on Nos. 2900, 3164, 3239, 3240, 3243, 3258, the irregular on No. 4187 in Professor Furtwängler’s Beschreibung der Vasm Sammlung in Aquarium (pp. 804, 874, 895, 896, 900, 912, 1042).

12 With No. 58 compare No. 1816 in Professor Furtwängler’s Beschreibung, representing “an ape, with the left hand raised to the head, with the right holding to the mouth a long, sausage-like object and eating it.”

13 For representations of ithiphallic satyrs, see the old Macedonian coins (of the 5th cent. B.C.) in the British Museum Catalogue, pp. 77, 79, 216. With the satyr vertrum tenens on pp. 78, 80, compare Nos. 34, 35 of our Plate. For a human figure in the same posture, see above, footnote 5.

14 See Professor von Schroeder in Neue Entdeckungen Buddhistischer Alterthümer in Ost-Turkestan (Wiener Zeitung, 2nd and 3rd March, 1900).
PLATE XI.

This Plate shows a number of heads and busts, male and female. They are all made in the round, and cannot, therefore, have been intended to decorate vessels, like the faces or masks, shown in Plate X; but whether any belonged to full figures, and what use they subserved is, in many cases, not apparent. In the case of No. 16, the head is fixed, with a wooden peg, on a small decorated pedestal, and the whole seems to have formed a kind of knickknack, \(2\frac{1}{2}\) inches high. A similar pedestal, found separately, is shown in Plate XIII, No. 8 (also in Plate IV, No. 13, of Part I); and this fact proves that such “knickknacks” were not uncommon. But other heads and busts or half-figures can hardly be explained in this way. On the other hand, fragments of arms or legs or trunks—such as one would expect to find, if any of the surviving fragments belonged to full figures—there are none in the collection, and they do not appear to be found. The large head, shown as No. 1, which is hollow, with a round aperture on the top and in the neck, may have formed the neck of a vessel, like some archaic vases found in Cyprus, Rhodes and other places, and figured in Plate LXXXV of Louis Palma di Cesnola’s Cyprus (tr. by Ludw. Stern).

All these figures were made in two halves, front and back, in separate moulds, and were afterwards joined together before baking. Some, like Nos. 1, 5, 10, 12 are made hollow; but most of the smaller ones are solid; e.g., Nos. 3, 7, 8, 9, 13–21. The head was sometimes made separately, and provided with a socket bolt (as seen in Nos. 8, 19) with which it was fixed in an aperture between the shoulders. The heads of the busts, Nos. 14 and 15, are fixed in this manner. There was a great variety in the fashion of arranging the hair, of both men and women; also in dressing the beard. The coiffure of men is illustrated by Nos. 1–14; of women, by Nos. 15–21, and 23–26. No. 22 shows a man and woman in embrace; compare their head-dress with those in Nos. 9 and 19. Some male heads approach closely the female type, as in No. 4. Others, as in Nos. 5 and 14, show a sectarian mark, in real life probably painted, on the forehead. On the other hand, No. 13 seems to indicate tattoo marks in the form of dotted circles, or they may be intended to indicate hair, as in Nos. 5 and 12. No. 14 shows a man wearing an amulet, suspended from his neck; but it is not clear what the object may be which he is holding on his back. Nos. 15, 16, 17 show different styles of female coiffure from the front and back. Nos. 18–21, 23, 24, give the front view, and Nos. 25, 26, the back view of some others. Nos. 15 and 18 also show the upper portion of different fashions of female dress. No. 22 shows the head-covering, and jewelry (bracelet, armlet, necklet, etc.), worn by men and women.
Section IV.—Pottery, Terracottas, Miscellaneous Objects.

Plate XII.

This Plate comprises only antiques of a distinctly Buddhistic character. No. 1 is a portion of a wooden board, measuring about $11\frac{1}{2} \times 5\frac{1}{2} \times \frac{1}{2}$ inches. Left side, top and bottom are entire; on the right side a portion is broken off. It is painted on both sides with sitting figures of Buddha with aureole behind, done in the Indian style. The hair is black in one figure, and blue in the other. Their drapery is in reddish brown, and the nude parts in a pale carnation. The concentric circles of the aureole are alternately reddish brown and yellow. The outlines of the figures also are in reddish brown.

Nos. 2 and 3 are of painted stucco, measuring about $5\frac{1}{2} \times 4'$ and $4 \times 3'$ respectively. No. 2 represents an Apsaras (or female Gandharva), holding a garland, and rising out of a lotus. The lotus is red, the figure white with black hair, the garland also white. No. 3 shows Buddha, sitting, as usual, cross-legged with hands folded in the lap, on a lotus pedestal, and against a double aureole of lotus leaves. The Buddha is fully draped in blue, his hair and top-knot are black, face and hands white. The inner aureole, immediately behind him, is red; the outer is blue, like the drapery. The pedestal is white.

Nos. 4 and 10 are Buddha heads of grey sandstone, much worn, measuring about $4 \times 2\frac{1}{2}$ and $8\frac{1}{2} \times 5$ inches respectively. (The smaller head is also shown in full size in Plate IV, No. 19, of Part I). Peculiar is the arrangement of the hair and top-knot, in the larger head, No. 10, in concentric semicircles, arching over the forehead. I do not remember having observed this peculiar arrangement elsewhere in any representation of Buddha.

Nos. 6, 11 and 12 are carvings in black slate, and of very good Greco-Buddhist art, such as are well-known from the Indus regions. They appear to be the oldest pieces in the collection, and probably do not come originally from Eastern Turkestan. The drapery of the sitting figure on the back of No. 11 is exceedingly good, and suggestive of pure Greek art. No. 6 is the capital of a small Corinthian pillar, measuring $1\frac{1}{2} \times 1$ inches. The upper portion is divided into four sections, containing representations, alternatively, of sitting and standing Buddhas. No. 12 seems to be a portion of a small pilaster, $1\frac{1}{2}$ inches high, with a flat, smooth back, while the front is carved with figures one above the other. The upper one is a kneeling figure, with hands folded in adoration. Of the lower figure only the head remains. No. 11 is a piece of

16 In the Terracotta Room (comp. 34) of the British Museum, there is a Sicilian plaque (of the 3rd–1st cent. B.C.) in the form of the bust of a winged boy rising out of a lotus. This is the only instance of a similar object that I have noticed in the British Museum or other collections.
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slate carved on both sides, and uncertain what it may have belonged to.
It measures about $3\frac{1}{2} \times 1\frac{3}{4}$ inches. The front is carved in a series of
panels, containing Buddhistic scenes. The middle panel shows Buddha
in the witnessing attitude (right hand pointing downwards over the
right knee), surrounded by Māra's host. The lower panel shows him
in the teaching attitude (right hand raised), surrounded by his disciples.
The upper panel is wholly broken off, together with the head of the
figure carved on the back. This figure, beautifully draped, is represented
sitting on a cushioned stool, the feet placed on a footstool and the right
elbow resting on the right knee, the head inclined forward and supported
by the right hand. Under the seat is seen a vase or water-vessel,
resembling the Indian surāhi.

Nos. 5 and 7-9 are of copper or bronze. No. 5 is a piece which
appears to have served as the background to a separate figure of Buddha.
It represents an aureole made up of an arch formed of several minute
Buddhas, each sitting on a stalked lotus. Five of them are preserved;
the total number probably was seven. They are shaped exactly like,
but only about half the size of, the Buddha figure of No. 7, which
is shown in full size. The latter has a knob on the back, showing
that it was once attached to an aureole, similar but larger than that seen
in No. 5. No. 9 shows a similar series of seven Buddhas, sitting in a
level row on the branches of a tree. The whole must have formed the
top ornament of some other object. No. 8 shows the usual figure of
Buddha, sitting cross-legged and with hands folded in the lap, fully
draped, and with a small circular nimbus behind the head. The figure
sits on what looks like the imitation of a carpet, and against a similar,
nearly circular, aureole-shaped carpet worked with wreaths, hung up
behind.

Plate XIII.

This Plate contains a number of miscellaneous objects, among
which Nos. 1-3 and 5-9 are of terracotta and come from Yotkān in the
Borazan tract near Khotan. Nos. 1-3 are the heads of a boar, a bull, and
a horse, and may have belonged originally to full figure animals; or they
may have formed ornaments stuck on to the body of vases, like the
half-figures of horses springing from some sepulchral vases found in
Canusium, Calvi and Capna, and to be seen in the Terracotta Room of
the British Museum. No. 5 is a curious head, half man and half beast.
It is perforated through head, neck and mouth, and may have formed a
spout.16 This may also have been the case with No. 6, a large $(2\frac{3}{4} \times 1\frac{3}{4})$

16 In the Ashmolean Museum in Oxford there are two archaic vases from
Cyprus (of the Geometrical Period) which have spouts in the form of a bull's head
and neck.
well-formed phallus, which is perforated, and bears a small inscription (yā-ou-du-pa-jā-a) in Brāhmi characters of about the 5th century A.D., but in an unknown language. No. 7 which, at first sight, suggests a seal-ring, belongs really (as shown by a specimen in Dr. Stein's collection, Preliminary Report, Pl. I A) to a small, narrow-necked vase, of which it forms the handle, being fixed to its shoulder, with the head of the animal (cp. Plate X, No. 31) pointing downwards. Some three-handled vases, shown in Professor Furtwängler's Mykenische Vasen, Plates I, 1; V, 28 A, 28 B, are provided with exactly similar handles. No. 8 shows top and bottom of a decorated pedestal of the kind of "knickknack" already referred to in connection with Plate XI, No. 16. No. 9 is a small object in the form of two small peacocks (2½ × 1¾"), placed back to back, front and back of the piece being exactly alike; the feet, if there were any, are broken off. What use the object may have subserved is not clear: perhaps it was also a "knickknack."

Nos. 4 and 11 show two very crude figures, animal and human, made of sun-dried mud. I believe myself that they are modern fabrications. They bear, on the forehead of No. 4 and the top of the head of No. 11 the impression of a small oval stamp (like an Egyptian cartouche) inscribed with four "unknown" characters. One of these characters is quite clear, and is identical with No. 33 of fig. 1 in Table I (Formula of Blockprints No. IV). Another is apparently the same as No. 3, ibidem. The other two are not distinguishable. As a model for No. 11 may have served some figure like No. 12.

This figure, No. 12 as well as the objects shown in Nos. 13–15, 17–20, 23–26 are apparently made of brass, or very light colored bronze. They are thickly covered with verdigris. Though there is no particular reason to doubt their genuineness, their age and provenance is quite uncertain. This remark also applies to the remaining objects shown in Plate XIII. The two horsemen, shown in Nos. 14 and 15 are those referred to in the Introduction, p. xxi. The saddle-pad on which the riders sit is real cloth, in a very rotten state. No. 17, a plain horse, is hollow, as may be seen from the fracture in front. No. 18 appears to represent a Garuda, holding a snake in its beak. The body of the snake (on the left in the Plate) winds in a double circle, arranged so as to form a socket for holding another object; and the feet of the bird are set on a small, semicircularly bent plate with which it could be fixed to something else. No. 19, resembling the terracotta masks, is much corroded, and the most antique looking of the lot. No. 20 shows the arrowhead, referred to on page 67 of Part I of this Report.

Nos. 21, 22, 27, 29 and 30 are made of different kinds of minerals. No. 21 appears to be a mould cut into a soft grey stone (soap-stone?).
In the middle a helmeted soldier is seen sitting on the ground, surrounded by a zigzag line, outside which is seen a large face and some undecipherable writing. The object, shown in No. 27, made of a soft white stone, looks like a single-humped camel, but the completeness of it is doubtful. No. 29 shows a curious object, made of a soft cream-coloured stone, being a grotesque human twin figure, in which every part, except the pair of feet, are duplicated. No. 30 is a pin (broken hair-pin?) of white jade. There are two such jade pins in the collection.

The two objects shown in Nos. 28 and 31 appear to be made of horn. The former represents a dragon (in the form of a spout?), the latter a pair of fishes (of the zodiac?).

PLATE IV of Part I.

No. 1 shows two sections of what appears to have been a large circular embossed copper-plate, cut up into large quadrangular pieces. Some of these were used as guards in the binding of some blockprint books (see, e.g., No. VII on page 75 of Part I of this Report). Nos. 3, 4, 6–9, and 11 show some pieces of copper, similarly used. Some of these (No. 3) imitate the genuine Urnqi coin shown in No. 2 (same as No. 20 in Plate I of Part I) and described on page 31 of Part I (see also ibidem, p. 54). The genuineness of all these pieces of copper is much open to suspicion.

The other objects, shown in Nos. 12–21 are, no doubt, genuine, though with respect to some of them the age and provenance is quite uncertain. Certainly ancient are the terracotta pedestal, No. 13 (see above under Plate XI, No. 8), the stone head of Buddha, No. 19, and the bronze Sitting Buddha, No. 15. The bronze objects, Nos. 20 and 21, which are much corroded and sand-worn, are also antique. No. 21 shows the front and back of a very curious human figure. The objects, shown in Nos. 14 and 16 are made of a soft grey stone, and appear to be fragments of a casket. The figure of a bird (goose?), No. 18, is made of brass or pale bronze. It is provided with a knob or button in the hollowed-out interior, by which apparently it could be fixed to some other object.

PLATE XIX of Part I.

This Plate shows a variety of miniature objects, most of which have already been described. For Nos. 2–11, see Part I, Section I, pp. 37 ff.; and for the remainder, see the remarks on Plates VIII–X. The objects shown in Nos. 1, 12–24, and 26 are of metal, mostly bronze; Nos. 21 and 22 seems to be of lead. No. 1 is a sort of sceptre surmounted with a figure of Buddha, No. 18, the same with a closed fist; Nos. 13 and 14 are two rosettes, No. 15 is a two-humped camel, perforated,
perhaps to be worn as a trinket or amulet; No. 17 a sitting lion (?); No. 18 the head of some animal; No. 19 a sitting Buddha; No. 20 a hand with a bird poised on two outstretched fingers; No. 21, a jug; No. 22, a cock; Nos. 23 and 24, apparently two vases.

No. 25 shows four perforated beads, made of different minerals. Nos. 29–36 and 38 are objects made of various kinds of soft stone; No. 37, is of white agate. Nos. 39–74 are made of terracotta. No. 69 seems to be a monkey torso, and No. 71 a monkey mother carrying her young slung on to her back. No. 70 is a curious twin figure, made up of bird (the same as in Nos. 49, 50) and monkey. Every part is duplicated except the pair of arms with which the twins play on a lute (the same as in No 55).
APPENDIX.

TRANSLITERATION OF

Weber MSS. Part IX and Macartney MSS., Set I.

(See pages 18 and 19 of my Report.)

Note: Many words and letter-groups repeat themselves frequently, and thus afford a fairly safe means of restoring the text. Such restorations are not specially indicated. Restorations which are open to doubt are enclosed in round brackets. Letters which have entirely disappeared but are capable of restoration are shown in angular brackets. Other lacunae are indicated by dots whose number corresponds to the probable number of missing letters. With the help of the two Indexes the restorations can be readily controlled.

The text contains a certain number of new letters which are not found in the ordinary Brāhmi alphabet. They are shown in the subjoined list:

No. 6.

I. $\mathfrak{a}kha \mathfrak{a}kha \mathfrak{a}\eta \mathfrak{a}\eta \mathfrak{a}\eta$

II. $\mathfrak{a}tha \mathfrak{a}tha$

III. $\mathfrak{a}pha \mathfrak{a}pha \mathfrak{a}ba \mathfrak{a}dha \mathfrak{a}dha$

IV. $\mathfrak{a}s\mathfrak{a} \mathfrak{a}s\mathfrak{a}$

V. $\mathfrak{r} \mathfrak{r} \mathfrak{dha} \mathfrak{r} \mathfrak{r}$

VI. $\mathfrak{l}\mathfrak{a} \mathfrak{l}\mathfrak{a} \mathfrak{p}\mathfrak{a} \mathfrak{p}\mathfrak{a}$

VII. $\mathfrak{n}\mathfrak{a} \mathfrak{n}\mathfrak{a} \mathfrak{ts}\mathfrak{a}\mathfrak{n} \mathfrak{ts}\mathfrak{a}\mathfrak{n}$

VIII. $\mathfrak{r}\mathfrak{i} \mathfrak{r}\mathfrak{i} \mathfrak{r}\mathfrak{i} \mathfrak{r}\mathfrak{i}$

No. I, 1 is the ordinary Brāhmi kh as in khadiṛa fl. 198 for Sanskrit khadira. No. I, 2 is seen, e.g., in prapunḍarikha fl. 103 for Sanskrit prapunḍarika. The former is found exclusively, the latter, as a rule, in Sanskritic words.

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No. I, 3 is a slightly modified form of the ordinary old Brāhmi ꜱ as seen (e.g.) in ṵeteni fl. 28, for Sanskrit khedeni, and in the letter-group कञ fi. 35. It is preserved in the so-called khoṇ-seq or “lion-hearted” characters of Tibet (10th century; see Sarat Chander Das in Journal, Asiatic Society of Bengal, Vol. LVII, 1889, Plate V, b) and in the Tibeto-Chinese Pa’sse-pa script (13th century). The signification of the upward curve in No. I, 5, as seen (e.g.) in ṵālyā fl. 42, is uncertain. Provisionally I take it to be a variant of the mark in No. I, 4, seen (e.g.) in ṭakam fl. 12, where it is the ordinary Brāhmi mark of the long vowel ə. In the Transcript it is distinguished by ə. Both, Nos. I, 4 and I, 5 are very uncommon, and are found only in non-Sanskritic letter-groups. No. I, 3 is found only exceptionally in Sanskrit words.

No. II, 1 is the ordinary Brāhmi th as in ṛuθir fl. 41 for Sanskrit rudhira, and in sāthapa fl. 38 for (probably) Sanskrit ṣāthapa. No. II, 2 does not occur in any Sanskrit word, but may be seen, e.g., in the letter-group ṭhaskeṇḍhār fl. 26. I take it to be related to th, as kh is to ḷh, and as ph to ph.

No. III, 1 is the ordinary Brāhmi ṣ as (e.g.) in ṭṛϕh fl. 6 for Sanskrit ṭṛϕhalā. It is found only in Sanskrit words. No. III, 2 is seen (e.g.) in ṭhatsaṅ fl. 38, a variant of ṭsāṅ fl. 4, and in ṭārīpha fl. 8 for Sanskrit ṭārīvā. Nos. III, 3, III, 4 and III, 5, which have similar forms, have been added for comparison. No. III, 5 is the ordinary Brāhmi ḷh, as in ṭādḥaka fl. 12 for Sanskrit māṭhaka.

No. IV, 1 is the ordinary Brāhmi ṣ. Both it and No. IV, 2 are seen in ṭratiṣa fl. 24 for (probably) Sanskrit ṭratiṣā. No. IV, 2 also occurs in ṭṛṇakṣaḥā fl. 22 for Sanskrit ṭṛṇakoṣā; but otherwise it is confined to non-Sanskritic letter-groups.

The exact power of the four new signs (Nos. I 2, II 2, III 2, IV 2) is not known. They clearly indicate variants of the corresponding four Sanskrit sounds, and suggest themselves to be, probably, spirants of the respective classes (χ, ṣ, ṭ, ṣ), *

No. V, 1, when occurring at the beginning of a word, represents the ordinary Brāhmi cerebral r vowel, as in ṭṛabhaka fl. 6* (cf. 13) for Sanskrit ṭṛabhaka; but at the end of a word it has consonantal force.

* On these new signs see, also, my paper on the Weber Manuscripts in the Journal of the Asiatic Society of Bengal, Vol. LXII (1893), p. 1 ff., and a paper by Professor Dr. E. Leumann on “Eine von den unbekannten Literatur-sprachen Mittelasiens” in the Mémoires de l’Académie Impériale des Sciences de St. Pétersbourg, Série VIII, tome IV (1900). The three signs Nos. III I 2, III 5, IV 2 are wrongly identified in these papers. The true identification of the sign No. VI, 1 was first suggested by Professor Leumann in the paper above named.
either with the inherent vowel ā (No. V, 1) or without it (No. V, 2), as seen (e.g.) in kesaṅgh fl. 186 for Sanskrit keṣara, and in čakkāṛ fl. 314 for Sanskrit čarkkarā respectively. Attached to a consonant (No. V, 3), it has vocalic power, as in vrka fl. 338 for Sanskrit vrka.

No. VI, 1 probably expresses the cerebral | consonant with the inherent vowel ā, as in pratipalī fl. 343 for Sanskrit pratibālī, and No. VI, 2 expresses the same without the inherent vowel, as in pippāl fl. 214 for Sanskrit pippala. In the beginning of a word, No. VI, 1 may have vocalic power, as in jītsaūne fl. 94. It occurs, in this way, in no Sanskrit word.

The exact signification of the double dot, shown in Nos. VII, 1 and VII, 2 is uncertain. It occurs only with the inherent vowel ā, and would seem to indicate some modification of that vowel. A curious exception is its occurrence with the vowel-less palatal consonants ū and c, as seen in the letter-groups phatsāṅ fl. 386, natatāṅ fl. 116, ktaeū fl. 143, pelkū fl. 323, kauč fl. 143. I have transcribed it with a double dot. With the exception of maṅgaṅā for Sanskrit maṅgaṅā, it is found only in non-Sanskritic letter-groups.

There are two forms of the short i vowel, shown in Nos. VIII, 1 and VIII, 2, and seen (e.g.) in pippāl fl. 45 and pippāl fl. 272, both for Sanskrit pippala. By way of comparison the long i is shown in No. VIII, 3. The signification, if any, of the difference of the two forms is unknown. The high-pitched form of i (No. VIII, 2) occurs only 35 times, divided almost equally between Sanskrit words and non-Sanskritic letter-groups. The fact that both forms are found indifferently in the same word (e.g., in pippāl) seems to negative the suggestion of any significance.

The numeral figures 1, 2, 3, which occur not unfrequently in the text, seem to subserve the purpose of interpunctuation rather than of indicating numbers or quantities. As a rule, they are placed after words of Sanskrit origin, and thus serve to indicate (or italicise) such words; but they are occasionally found also in connection with non-Sanskritic letter-groups, see, e.g., fl. 445.

The words, printed interlinearly in small type, represent the remains of writing which, in an inverted position, cross and overlie the large-print words in the line immediately above them. With the help of a mirror, a practised eye can recognize them without much difficulty.
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Leaf 1. Reverse.

1 [ma]hamedha 1 (vara[nga]-tvacā) 2 caileyaka 1 akaru 1 sprikha 1 devadāru 1
2 [qirisa]-pushpaka 1 pra(puntarikha) 1 ācvacāndha 1 cāripa 1 man-
casta 1 cābara-lo-
3 [tr 1] veteni 1 nicatorāmpa 1 kiñcele 1 pissan 1 erka-[ttee] .
4 ... [ki]rodh 1 pū[na]r[ma-phā 1] (kākoṭi 1 kṣi)[ra-kākoṭi 1].
5 ... [ampy]-ta-pātr 1 bilamati 1 . . . . . . . .

Leaf 2. Obverse.

3 ... [a]rirākha-śe[na тa(note 1)] arkan-ñ(ñai enme)[lyə]-
4 [ttee nā](kte) māḍhakk tran-ynārc 1 kosnau po (kodd) taratha-ñese
5 ... (qno)le se-ske se cūrgā kejiye nē-ttee[a] kante shphorka-(shha-
le nā-)
6 ... (ñe kse se-ttsa lāñ) yama-shsha-lona 1 kete ratre kru(keto-nta
alā-

Reverse.

1 (shshaṁ) ... la ... alā-shshaṁ 1 skara 1 (dhataṁ ça-
1 ku] sa kro
2 (rknāsa) 'ṭal[a]-shallo sa thasemṛṝhar po kro ttauna sakna
dh ™
3 ... (ji  i) śpati 1 tejapati 1 pātha [1] ... (ra) ... 4 ... cābara-lotṛ 1 śes̄th sa ... thaskemṛṝhar ... 5 ... (māñciśtā) ... . . . .
κaśi tran-nta (nā) pā-tei 1 tom (satke-nta)

Leaf 3. Obverse.

3 ... āpakaim yama-shsha-lona 1 (mo-)ttsa ācne [ya]ma-shsha-lle
4 (pharsareṁ) nakh=sham mlutā-lle sakh-shsha-m (smām pamo) ṇā-
lya po-ttee
dh
5 kar=tš̄e 1 nār miye-tsa rātre 1 sakāpec 1 sarjayarth 1 ye[yak 1
6 ... (kutumfīcikh 1 mi-ttsa tselāñi) yama-sha-lona (payro) . tha-

Reverse.

1 skemṛṝhar 1 sakāpec 1 ćmur 1 jetēñi 1 styoneyakā 1 tom tranmā-
sar ći-
2 leyakā 1 sprikha 1 takaru 1 ṇraṭkai-çe pyāpyo 1 tsa pāuce-
thā [ça](ta 1)
3 ... (rkar) 1 pyācseyakā 1 tamāla-patṛ 1 ṇāmpatsake 1 se-
4 (me-yāṛt) ṇar phakṣa-lle pra-lle syālīña ... .
5 ... (priya)ñku 1 arirākha-śe[na-nta ṇṣṭa]
[tara]tha-ñe ... na 1
6 ... . . . . . . . . (punarnava) . . . .

(sata)
Leaf 4. Obverse.

2 . . . . devadāru 1 sarjarath 1 . . . . .
3 . . . madhuṣṭha 1 (dhū)rani 1 cābara-loḍr 1 . . . .
4 . 1 malkṣer trau 1 kātso sonophha-lya 1 kuṇcidha-ṣe[ṣa]lype ma-
5 lkṣer-sa phakṣa-łe 1 yāmuses kāts sa muska-shaḥam 1 pippā 1
   kaṭuka-ro-
6 hiṇ 1 (pratvīṣa 1) tamala-pāḍhār 1 aṭvakāṇḍha 1 cīraṇa-puspā 1

Reverse.

1 . . kurkṣaṭa-ṣṣi ptsāh 1 devadāru 1 nictakāṃpha 1 pissa 1 ṛṣ-
2 tene 1 tranmār kuṇcidha-ṣe ṣaṇypa ṣaṭkh trau-nta malkṣer-sa
   phakṣalle
3 . . ŋc 1 thaṭṭa te sa sanāpata-sa 1 pan-skem sa . na . . .
4 . . . vedene 1 kurkkṣaṭa-ṣṣi [ptsāh] 1 ka . . . .
5 . . . . . . kaṭuka-rohiṇi 1 . . . .

Leaf 5. Obverse.

2 . . . . malikṣer te sa phakṣa-łe . . . . . [pha-]
3 (kṣa-łe a)cca-ṣṣana te katma po nāksem . . . . . . .
4 shaḥam 1 maṇḍacaṭā 1 cābara-lottar 1 tamalā-pā(dhar) [1πi-](ssan 1)
5 cṣācca-ṣe mrestiye ṛjə-sa phakṣa-łe pharkṣerim nakḥ-shaṁ 1
   sūdhā (tharnā)ūne
6 . . e erkha-ttse yasoṇa kre miya 1 ṛtha ṣkandha pyāpyo 1
   (ḍhartā-)

Reverse.

1 (kur ṛno)ntā-ṣṣe . ṛṣ (sa) triṇā-shaḥa-łe khalka-ṅc-niln(ṭpā)l=le-
2 (khetene 1) syā-łe (ṛṣ)e nakḥ=shaḥm 1 k aşgu 1 takaru 1 aṭvakān-
   dha 1 apa-
3 mṛga 1 pāḍha 1 kaṭuka-rohiṇi 1 aṅcāṃ(ṇandha) . . . (ṛcā) 1
4 . . . malkṣer=sā . . . . . . .āmema . . .

Leaf 6. Obverse.

2 . . . . nictakāṃpha 1 nilotpāl 1 . . . . . .
3 . (spṛkk ṛ) pārivelakḥ 1 kākori 1 kṣira-kākori 1 [tamalā-]
4 pāṭṛ 1 ampra-pāṭṛ 1 medha 1 mahāmedha 1 ji[vakha 1](ṛṣabha-)
5 kha 1 yārpeś 1 kirokḥ 1 erkha-ttse sarjarathā 1 ḍārpha 1 maṇḍacāṭā
   1 ve-
6 dene 1 pissa 1 priyaṃgu 1 māḍhakḥ 1 viṣṭr 1 ṛṭpāl 1 punarnapha
   1 na-
Reverse.
1. (čaileyakhh 1 keṇiye)[ku]ncidha-ṛṣe ṣalye malkye-ras phak-
sa-lle .
2. (ṛṣe) ṣaše paṇe) sa . (ṛṣe) . . . . (ārkiṇi ya-)
3. (ma-sha-lle) p pratundarihh 1 aṇvakāndha . .
4. kaṭuka-rohini 1 prativi[ṣa] . . . .
5. . . . . (malkye)[r=ras] . . . .

Leaf 7. Obverse.
2. [prapu]ndarihh 1 (aṇvakāndha 1 kirodh) . .
3. (ārkiṇi) caṇaṁ 1 pissau 1 amṛta-)pptṛ 1 kāko[tī 1 kṣīra-]
trīṃa-sle . nda
4. kākoṭi 1 veteni 1 māḍhakk 1 kuntarkha 1 čakkā 1 devādāru
5. kirodh 1 pilamāṭti 1 biḍāri 1 kṣīra-biḍāri 1 čabara-lodr 1
6. (ka) . 1 mlucku kūncidh 1 ṛṣeṭh aśīye malkye-ras pharka-
ṃha-lle

Reverse.
1. (tharṇāna) [ṣta]ll-eʃh-leaf 1 tuce pi ye-(tse-ttse u) . .
2. čabara-lotṛ 1 prapuṇḍarikh 1 kirodh 1 vetene 1 (kuntarkha)[1 ca]-
ṇā[ṛn]
3. māḍhakk 1 maṅcāśtā 1 čaṇko 1 (caṇcapo 1 pissau 1) kurtkha-
5. . . . . le sa sonophha-lle tumeṁ sātke-nta . . . .
6. . . . . . (ka pa la ta ka) . . . .
sū ka ra

Leaf 8. Obverse.
2. dhar . . (ṣu). (ṣe ktsen) . . .
3. -llona tharṇāna (ṣta)ll-eʃh-leaf 1 (pā)ne ā(coe) . .
4. yoraṁ nakḥ-shaṁ sā maṅka-rni-ttṛṣa ṣpākiye kar=tse māka u ca-
5. yāṁ 1 padmakha 1 rjiḥ 1 pissau 1 cāripa 1 maṅcāśtā 1 (kākori 1)
ḳi
6. (ra-kākori 1) čakkā 1 (sa)ṛuṇari(ju) 1 akarū 1 takarū 1 (rutelle)

Reverse.
1. ṛṣeṭh kutumāci[kh] [koṣe=me) ṣpākiṁ yama-šlona . . .
2. (lle) ārkiṇi (yama)-ʃhām u čabara-lodr 1 prapuṇḍarikh 1 (ta-
ma-la-)
3. (pāṛ 1 ke)leyakha 1 nilutpā] 1 pi(ssau 1 ṛṣeṭh ṣar=ras)
4. phakṣa-lle mi-ttṛṣa ṣpākiṁ yama-šlona 1 . . .
5. . . . . arirā(kha-ʃana) . . . .
Appendix.

Leaf 9. Obverse.

2 . . . . . rya todh arkñ (∧-ñ) enmelya-ntse . . . . .

khñth . no kn . tra
3 [l]le tukh |itsau-ñe sa špakaim yama-sloña (tak=ñasño todh)
4 tamala-pāttr 1 āçvakāndh 1 avamārga 1 çabara-loṭt 1
5 (vedene 1) mañcāśtā 1 devādāru 1 ārkñ-çakkñ 1 takaru 1 čirīs-
6 puṣpā 1 kirodh 1 ṛyatāḥa nta 1 khanarñata-ntha ṭkata 1 kutumā-
cikha 1

Reverse.

1 (kosnau po) kodh satke-nta (ñasño todh) rimmākka-śśa pyāpyo
(sa șpa)[kaim ne]
2 ṭaṣa-lle 1 tarya traiyo-śśai (mai)ki ne ṭaṣa-lle 1 tukh |itsau-ñe sa
3 kaim yama-sloña 1 sā amānra (špakiye) . . tsa-śśana
4 . nakh=šam . . . . ṭar=šīnai 1 (śā) . . musaka . . . .
5 . (mañcāśtā 1 nilọtpara 1 prapuṇḍarīkñ 1 cāśīpha) . . .
6 . . . . . (prapuṇḍarīkñ ṭar=sa) . . .

Leaf 10. Obverse.

2 . . . . . (mañcāśtā 1 nilọtpara 1) . . . .
3 [rimmā]kkā 1 tamala-pāttr 1 kar=(tse khanarñata-ntha ṭkata 1 ku-)
4 nīcīda-śśo sālype sa shpharkka-śśa-lle 1 ṭar=sa (špakiin) yama-ślo-
5 na pharṣerī nakh=šam 1 mame pi ypa-ṭtse traksīm 1 pissau-śśe
kaśāysa
6 (ṣukḥā lījār=ṣa) shpharkka-śśa-lle (yere-tsa-śśa vāko 1 śukkārā)

Reverse.

1 . shpharkka-śśa-lle 1 tharpnā laīye malkner=sa (ṣukhdh)
shpharkka-
2 shśa-lle thācca [ke]te kosānmi selaiko tuce pi ye-ṭtse-ttse [ma]-
3 nīcīsta 1 çabara-loṭt 1 prapuṇḍarīkha 1 (rimmā 1) cāśiypo 1
4 . e . [ča]kkār 1 spaitu 1 nēteno 1 ypiya (yākṣīye)
5 [platkāre] thācca (kete 1 selaiko 1) . . .

Leaf 11. Obverse.

2 . . . . . lle 1 tumēn toṁ satke-nta . . . . . 1 . .

le pale
3 . . (na)kh=šam 1 lott 1 çabara-loṭt 1 mañcāśtā 1 prapu-
4 nādārikñ 1 ārkñ-çakkñ 1 kirodh 1 platkāre thācca kete 1 a-
5 (śīye) dharse-lle 1 selaiko ārkñ yama-šam 1 prapuṇḍarīkñ 1 trā-
6 (khaṁ) . (mokra) . (nataīn) yṭāc=trau çakkñ trākhāṁ pissau
trākhāṁ
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Reverse.

1 . . . . . . (le ko ye-tse aṣvakândaḥa 1 medha 1 prapunta-)
2 (rîkha 1 çabara-loṭṛ 1 çakkâr 1 maṇḍa) [ṣṭā] 1 ṛṣete 1 (su) . . .
3 . . netmēm spaitu 1 pissau 1 ṛ. . . . . dh (ṭhaṭṭa kete)
5 . . . . . . (ṛśa) ṛ. . . . . .

Leaf 12. Obverse.

2 . . . . (ma) . (dhar) . . . (nar) . . . . . .
pyapya-ṭṭe ṅelki
3 . . . . . rā 1 pissau 1 çabara-loṭṛ 1 kāla . . .
4 (tran)māṛā 1 kante (ṣhparka) nākhdh tran . . phakṣa-lla dharyā
kaṇī
tosāth
5 . . (ṣse) phakṣa-lya sa ri-tsa ma-ṭsi ṣakṣāllo-nṭha kellera . . .
6 . lle ko .o .eṇ 1 (pippa) ]ā-ṛṣa . ṛṣdhanā ṛadh çar taṣa-lla-
th ṛṭṭ ṛhaṭṭa kete seleiko
īe yama-ṣharaḷa 1 pipaḷā

Reverse.

1 [na] . . (ṭhaṭṭa kete) . (ṇatre) ṛom phasdh phakṣa-lla . .
2 (kete astare tumeṁ snailyoika) māḍhakha-ṇta çakā 1 . . .
phakṣa-
3 llona 1 ṛakte ṛākan tumeṁ ṛci('rem) . . . vacca-lla ṛā-
4 . . tumeṁ mo-ttsa rā(ṭṭe) phakṣa-lya . . ma .

Leaf 13. Obverse.

2 . . . . trainpo (cā)na-lla . . . . . . . .
3 [sa]ṭke-ṇta-mpa phakṣa-lla . . .
4 mahāyaṇāśti 1 padmakhā yārēc-trau aṣiyē malkaṛ-śa [phak-ṣa-]
5 lle se maste-kāṛth ṛeṭu ṛer posdhāṃ yama-ṣharaḷa-1 toṭh māyī .
6 . (ṭharaṇā sa)ṇo . . ēṭṭhaṛ (ṛẹ)ṭene (su)ṭha-ṣharaḷa-1 ṛēça .

Reverse.

1 . sa ṛhaskendhar 1 sāyamau 1 jivakha 1 rṣabhakh 1 medha 1
mahā[medha]
2 kākoṭi 1 kṣira-kākoṭi 1 mudgavaṇṇi 1 māsavaṇṇi 1 ma(nsāṣṭṛa 1 kn)-
3 niḍida-ṛṣe sālye aṣiyē niṣarāpksa pha(kṣa-lla) . .
4 . . sekha ṛharaṇā (ṣono)[phā-lla] . .
. . . . . rṣabhakh . . . . . .
Appendix.

Leaf 14. Obverse.
2. . . . (poke) ktseü sanāpa-tai 1 (qrenthe) . . . . .
3. . . . thaskanndhafr 1 (lākṣhaś 1 pissau) . . . . . [ ça-]
4. (kkār 1) cmur 1 (sacca-ça) ṇi . ko 1 krena . . . . [ypiya]
5. yāksiya 1 te (taillni)shphārka-sha-że 1 krnkai-ñfe maiki salye
6. . . . fioriya kātso ṣa ो-tse ्a . te sa phaśdh sathā ्a ya . .

Reverse.
1. ४०६० 1 smur 1 krnk[ai]-ñai (maiki) sa kauc 1 cauče sa kātso
  sono[pha-]
2. łya cār kātso sa ṣala na-łe cāṭṭha-sha-łe cauče te nau-ṭtse tha-
  [skem-]
3. dhar . medha 1 mahāmedha 1 kākoṭi 1 kśira-kākoṭi 1 . .
4. [1] rṣabhakh 1 mudgavaruī 1 . . 1 ma(ñcāṭā) . . . .
5. . . . tami (ṣa)maṇi aṣiye ma(kñr=sa) . . . .

Leaf 15. Obverse.
3. . . . 1 cāṭapuṣpa 1 cañāṃ madhu[yaṣṭi] . . . [apamā-]
4. rga 1 su(hi) suratha 1 ciriṣa 1 koroça . . . ka 1 [ṣeme-]
5. (ya)ṛḥ satke-nta ese pu(ṣne) ese rohini (kete) satke-nte ṭaltsa 1
6. .i .e . (ta)ṣā-łe (ṣe) ṇimsatphā po ṇimsatphā . .e .

-Reverse.
1 (kaṭñaka-rohiṇi) 1 apamārga 1 aṇvaka[ṇdha] 1 ṭama]la-pāṭr 1 [ko-
2 (ṣdhe sā)kte-nta ṇasno todh takaru malkñer=sa spakīye yama[-sha-
3 (lya sā) spakīye yama-sha-lya sā spakīye yama .inā sa) .
4 [ta]māla-pāṭr 1 (mahīṣa) 1 prapuṇḍa(ṛkha) . . .

Leaf 16. Obverse.
6 . . . . . . . . . . . [ā]rkṣ[i] . kh .

Reverse.
2 . . . . . sṣa . I . nkh . ttha . . . .
4 . . . . . po nakḥ=ṣam . .kira . . .

Leaf 17. Obverse.
2 . . . . . (kāṣa caṇā) . . . . .
3 . . . . pi pra-łe u(jiva)[kha] . . . . .
4 . (me)[dha 1 kā] koṭi 1 kśira-kākoṭi 1 (māḍhakhk) . .
5. citra . . . no(ka) 1 (kuṇa)nār kālkje sa . . no(ka)
   [mā]dhaḥk . (nakh =ṣam)
6. . . . . . . . . . . . . . . . . . . . .
   dhaka . .

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Reverse.
1 . . trau-nta li (pāyi 1 ṅāk-trau)-[nta] shpha malkyēr qeme-yārth . . . [ku-]
2 nićidha-ṣeṣe salype 1 nastu-kāṛth eça te ne kar-tse pāye sa shphaṭam stsi
3 nastu-kartha-nta nesh čpālmem se cipa nīdha(rbe) 1 . . cipa(kha)
5 . . . . (pippā] 1 puna[rnapha] . . . . . . . .

Leaf 18. Obverse.
2 . . . . niça kaṇ[i] . . . . . . . . .
3 . . . . . . . . . . . . . . . . . . . . . . . .
4 (aça ca 'nāpa-lle-nta 1 1 kutumniči kha 1 s[u]mān 1 (sprikh) 1
tamala-pā-
5 (tr] 1 varaṇka-tvācā 1 nakunakhi 1 sakāpe 1 sarjarath 1 hribera 1
 rkṣa
6 . . (ma) (āko) . . e . e . . sātke (kṣā/cidha-ṣeṣe) salype . . .

Reverse.
1 . . (rascana) 1 akaru 1 suk[e] 1 tamāla-[patri] 1 (caripa 1 madhu)[yaṣ] 1(ti)
2 (prapuntarīkh 1) nilutpāl 1 viraṇk 1 hribera 1 (cariva pārivelakā
data-)
3 (gga-tvācā 1 ċāripa 1 sālavarṣi 1 prṇavarṇi 1 mnudha (vapa)
4 . . e . . ti 1 ċātapari 1 hareṇu . . . . . .
5 . . . . . . . . . . . . . . . . . . . . . . . .

Leaf 19. Obverse.
2 . . . . (pṛṇa)[varṇi] . . . . . . . . .
3 . . . . . . . . . . . . . . . . . . . . . . . .
4 čaileyakh 1 nilutpāl 1 prapuntarīkh 1 ċāri(pha 1 mu)sdha 1 nāga-
pā-ka
5 (tr 1 pissan 1 ʿckya)čko 1 cautāṃā 1 harid[r]a 1 iṅcuṇa 1 . . . 1
tr phāla
6 kučanār (qeme-yārth keji)ye kṣā/cidha-ṣeṣe salype [ṣe]me  . ma-

Reverse.
1 [lkṛṣ](r=ṣa) phakṣa-lle 1 1 karuṇasāri 1 (punarnapha medha)
tr phāl 1 (nilutpāl 1)
2 (pissan) 1 ʿckyačko 1 cautām 1 piṣitaka-manthā 1 kurkatha-ṣeṣi
ptṣān tamāla-
3 patr 1 qeme-yārth kejiye kuṇcidha-ṣeṣe salype . . mal-kṛṣ-
4 (r=ṣa phakṣa-lle se salype a(cal) suttha viṇa . . .
5 . . . . . kurkatha-ṣeṣi ptṣānā
Leaf 20. Obverse.

2 .......................... (bhṛṇkaracā 1 kuruṇasāri) ........................
3 ................................ [tama]la-pāṭr 1 māṣikāni 1 (te curnā) ........................
4 ............................ i modha-ṣṣe gar=sa pahas-la 1 trṇphā] 3 putā-
5 ................................ [nakeći] tr ....ā 1 punarnapha 1 kurkaṭha-ṣṣi ptsañī ....
6 ............................... (cī-ṣṣa) tāno 1) ....... e ........................

Reverse.

2 .............................. knē-ttse .............................
3 .......................... (ph)ākhṣa-l-yā (ṇāṅkolma)-ṇīṅ āy(o) .... 1 ma ..........
4 ........................... lle te (poṣeme-yartk ko)[sdhe] ...........................

Leaf 21. Obverse.

2 .......................... (tha-tsa) . (ko) .............................
3 ............................. riṅña 1 rasa[ā]ca(nā) 1 bhṛṇ[ya]karacā] ............
4 ........................... sittāpha 1 kuruṇasāri 1 čabara-lodhār 1 pīṃ[ta-]
5 ........................... [mantha] . (ka) ....... ki .... a ........................

Reverse.

1 (ntariṅ 1 caṇām 1 traṃmār saṅtk-e-nta amalākha piṛtro-nta) ....
2 ............................ kha ku . śpakaim se) pahas-la keṇiye kuṇcidha-ṣṣe (salype sa)
3 əcce sonoph-lyā kar=tse māka 1 kautām 1 (ṛkṣačko 1 nilutpāl)
4 ........................... pippāl 1 (pissau 1 kurkaṭha-ṣṣi ptsañī ṣe[sāth] ....
5 ........................... tāno 1 kodh (t) ṣā(tke-nta ṣasno todh) ....

Leaf 22. Obverse.

2 .......................... (ṛka erka-ttse pra) . (ārṣha) ........................
3 ............................. tse kuṇi mo-tsa kālko yama ........................
4 ............................ pahas-la 1 erkeṇce pi kuṇcidha-tts(e salype ....
5 ........................... (lle-ttse) pūrṇakosha-ŋne 1 (nilutpāl 1) .... tāṇa
6 ........................... malkṣer=sa ......... elkṛṇe .e ........................

Reverse.

1 ........................... lle erkeṇce pi kuṇcidha-ttse salype ........................
2 smām pāmōṣh ā-ttse luta-ṣṣa-hca 1 sumām 1 (spaitu) 1 kodh ypat-
3 ............................ tse [tra-]
4 ............................ kaim mita-ṣṣe gar=sa shpharka-shha-la 1 pla[tkāre thāçca ke]te
5 ............................ (maṇcaštā 1 prapuntarikō 1) ........................
Appendix.

Leaf 26. Obverse.

2 . . . . . u pā/ līṅa) mā[ñcīṣṭā] . . . . . . . .
3 . . . . . trau-nta 1 taratha-sse (pyāpyo) . . kha . . .

4 . . lotr 1 caprašto 1 amprašto 1 priyangu (kuntarkha tranmār) ñ/hari

5 . . . yojar kha(nthe) ñākhdh trau-nta 1 dharyā kafi trau-nta ñāpā-tsi 1

6 . . . (tamala-pādhar 1 a)karu 1 čaileyakha 1 (pissau 1 mañ- caṣṭā 1) . . .

Reverse.

1 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
2 . . [şa]type 1 ŋak-trau-nta se (šalype) čāñcapo-tse 1 mi(sa) . ōe . . . . . . (tha)
3 . . sonophā-lle 1 prakarya ne ŭhaskeṇḍhar 1 . pral-le po
4 . . . pipā] 1 kurkatha-şsi . . . . . . . . . . . . . . . . . . . .
5 . . . . . . i ŏarse ku . . 1 (ku) . . . . . . . . . . . . . . . .

Leaf 27. Obverse.

2 . . . . . (cbdakōko enmelya-ttse nā)[kte] . . . . . . . .
3 . . . ye çak 1 trau-nta kuñcidha-sše šalype ma[ñkner=sa].
4 . . . (ārkgi) māka yama-shāṁ ḫāksha 1 [mā]ñciṣṭā 1 iñcu-
5 . . [ra] . . . . . tecpati 1 kuṣṭa 1 (çata)pari 1 prapuntarikha 1 çabara-
6 (tr) 1 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Reverse.

1 . (malkner=sa kātsha sanā)(pa-lle 1 aćvakāndha 1 apa(mārgha ni-)
2 (citaka)mpha 1 prapuntarikha mañcāṣṭā 1 pōppā] 1 pissau 1 (snni-
yer=ka-)
3 (rua-ñē) kuñcidha-sše šalype malkner=sa 1 nici(takampha) 1 aćva-
4 [kāndha] (apa) mārā 1 caṇām 1 tamāla-patṛ 1 .e . . . . . .
5 . . . [şa]type malkner=sa phakṣa-lle . . . . . . . . . . . . . .
6 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Leaf 28. Obverse.

2 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
3 . aćvakāndha 2 kuçoanēm 2 manota(ci) . . . . (kucā)[nem]
4 cdkṣaško 2 devaḍaru 2 karocuki 1 tomar (ṣya) kuçoanēṃ prapu-
5 (ntarikha) kuçoane[m] 1 tamala-patṛ 1 prativisha 1 ŏetene 1 pip-
pāl 1 ku-
6 [rkaṭha-şsi] ptsān (torn kuçoanār) 1 keṇye ku(ñcidha-sše šalype)
Reverse.

1 (putanakeci 1 ta) karun 1 (devadā)ru 1 prapuṇḍa-
2 [rikha 1 ca] bara-lotr 1 māḍhakā 1 yr 1 yeṭeni 1 kaśka pippāl 1 pi-
3 [ssan] kirodha 1 apamārga 1 tamala-pāṭr 1 ćkṛṇaṅkā 1 enne-[lya]-
4 [ttse 1 ṇā] (kte) toṁ kuśanārā 1 kākori 1 (kṣira-kākori 1).

Leaf 29. Obverse.

2 . . . . . . [ypi] (ya yākṣi) [ye] . . . . 
3 . (ca)[tri] ṇa-śe 1 tamala-pāṭr 1 [ca] (kkā) [r] . . . 
4 . maṇīcaśa 1 apamārga 1 prapuṇḍarikha 1 udumba [ri]
5 . (1) yeṭeni 1 kirodha 1 devadāru 1 pissa 1 nīcita-kampha
6 . (kuṇcidha-ṣe) . . (ṣalye kejniye malkner-sa phakṣalle).

Reverse.

1 . (ma kātsa) sanāpa-tsi ṇhpa po (ne) kar-tse 1 ṇākṛkha-ṣṣī ṇtsānī
2 re] 1 prahati 1 rasna 1 māṇciṣṭā 1 devadāru kaśka 1 lakhas 1 s[i] tta-
3 phā ṇaçaṭkāndha 1 prapunṭarikha 1 çaileyakh 1 dha . . . . e.
4 . dharaṇi 1 śem-e-yarth sā (tke-nta)
5 . . . . . . (pa-lle)

Leaf 30. Obverse.

2 . . . . . . [ma] ṇkner-sa . . . . 
3 . (ca) [khe] pissa 1 vetene 1 (maṇicasta) . . . . 
4 . . . . . . . . ese ṇunā-śhha-ślle toṁ ṇaryn ṇunā 
5 . . . tharṇāna 1 thaṣca ne kātsa 1 poke ṇtṣeṇā 1 āṛkṣī ṇāṇe yama.
6 . (sko) 1 tamala-pāṭr 1 varaṣya-tvaca 1 çaileyakh 1 (naladī 1
akaru)

Reverse.

1 . (parive) lakk 1 jivakh 1 (ṛṣapap)[kha] 1 (ṛṣa) . . . . 
2 . (ca)barā-lotr 1 ṇṛpha 1 prapunṭarikha 1 māṇci (ṣṭā 1 pi) sa mu-
dhas
3 . yāṛpe sprikha 1 yeṭene 1 takaru 1 po (kuṭcanaṛ) kejniye
4 . [kuṇcidha]-ṣe 1 sālye malkner-sa (phakṣa-śle ṇace)[sonophā lyā]
5 . . . o . . (le κeṭe) . . sonophā-lyā po . . . .

Leaf 31. Obverse.

2 . . . . . . (na) ṇhaṣakāndhar po-tṣi . . . . 
3 . [sa][tke]-nta 1 ṇtumānīcikaḥ 1 ṇaçaṭkāndha 1 . . . . [ku-]
4 . utarkha 1 āṛkṣī-çakkaḥ 1 āṛkṣi-kirōth 1 āṛkṣi-yeṭene 1 arkṇa-
5 . ōnai enme-lyā-ttse ṇakte 1 ṇatātha-nta 1 kalāśa . na-nta ṇkata 1
6 . (te po) śem-e-yärth ḳosdhe) ṇaśno todh (ṛimākka-ṣṣa) ṇyāpyo
(sā) ṇpa.
Appendix.

Reverse.

1 kiye (kñer=se-ttse) 1 trpp[1] 1 ɾskarñe 1enance[ñañe] ke .kh .
[ñañ][ko]
2 Ima-ññe ṛṅhṣe te seme-yarth kuñcidha-sse ēlype sa triṇa-śle
3 ācne lupsa-śle 1 a-śtse ma-tṣi thaskedhaṛ 1 kar=tse 1 ptides.
5 .[ma][kñ]er=sa (phakṣa-śle) pharsare-nth sāṭke 1 ....
6 . . . . . . . . . . (ṇaça) ....

Leaf 32. Obverse.

2 . . 1. (vyan) . (kane kennā) līnā-śle (malkñer=sa) ... 
3 (nna) pharsarem-nth pelkiñ 1 trphā[1] 3 (nicita) [mp[1]a 1 prapu-]
4 ntarkh 1 nilutpā[1] 1 cautām 1 pissau 1 priyaṅku 1 kyrkatha-ṣhī
6 (nakēci 1 tamala-pāṭṛ 1) sākāpe 1 kṣaka 1 ćkṣako 1 ćail[1]
y[1]ca=va-)
ṇākk[1]h

Reverse.

1 (kāndh 1 kura[1] 1 smūṛ[1] 1) sarjaratha 1 (sprikkh 1) . 1 kṣa ....
(skā) . s[1] .
2 . u.khumakah 1 rkṛ[1] 1 pyapya-ttse ṇelki 1 (eñcūrja-ñe ke-tse) 1 te
7e
3 seme-yarth satke-ṇṭa 1 skrena-ttse paruṇa (mlūt[1])-sha-lloṇa-t pha-
4 kṣa-śle sāmtke-ṇṭaampa skrena-ttse ka ... (lākh) ....

Leaf 33. Obverse.

1 . . . . . . th sā(tke) . . . .
2 . (. n kṣñ smāḍha) . ṛtsa perā(th) 1 pippa(li) . .
3 a . i 1 vrka 1 saindhava 1 vaca a(jamoda) . .
4 (kara) 1 citraka 1 māṣikānī 1 te cūnā yama-sha-śle 1 kuñci-
5 [dha-ṣe șa]lype sa shpharka-sha-śle tumeṃ pharse-ttsai mālāsa
yoka-śle
6 . . . . . . yo(yaṃ pre-tsa ṭhaskemṛ) 1 ≠ amalākh

Reverse.

1 (trau-ṇṭa-ttse 1 yaṇccc=trau 1) tamalapāṭṛ trau 1 tōm . [ma] (lykkac-
[1]ke) [kkau-] (ttṣa)
2 na-śle 1 kuñcidha-ṣhī ēlype ṛṅk=trau-ṇṭa 1 malkṣer dharyā kaṣṭi
trau-nṭā
3 ṛṅkṣam pū γar=sa phakṣa-śle 1 ńce sōnopha-lya (ker.ipe) pā-
4 rera ma-tṣi thaskedhaṛ po kar=tse 1 1 ṛṅkṣi-(qe)[tene] ... 
5 ... 1 pissau . . . 1 (ypiya yākṣiye platkāre)[ṭha[ca kete]
6 . . . . . . (ṛṭha ṛnak) ....
Leaf 34. Obverse.

1. . . . . . . . . . (kar=tse [ ka) . . . . .
2. . . . . . . . . . . . . . . . . . . (kar=tse [ ka)
3. tr 1 catapushpha 1 pissau 1 kodshe sa(tke-nta) na[itsa 1 nicita-
4. kaptha 1 kuñcidha-ša šalye pame pake ma(lkn̄er=sa pha)kṣa-lle
5. se šalye thačcha ne sanāpa-ši 1 te no ċar tsunā-ša-lle 1 āqva-
6. [kāndha] . . . 1 kantar(kha 1 pratipālā 1 (kakotakha) 1 kejiye

Reverse.

1. . . . (ñkaññ) . k . rtse ke .na 1 . . . .
2. (pyāpyo) dhartakur 1 spaitu 1 . yesmi . ca . (pi) sa špakaim sa
3. yama-ša-lona ḥalka-ñcā lanpa-ši kar=tse 1 tamala-pār
4. ċābara-loṭr 1 māḍha/kha 1 maṇcaṭa 1 aṣīye mreṣtiye .
5. . (mākner=sa) . . (čakh) . . . (le) . . .

Leaf 35. Obverse.

1. . . . . . . . . . . (kar=tse [ ka)
2. . . . . . . . . . . . . . . . . . . (kar=tse [ ka)
3. . . . . . . . . . . . . . . . . . . (kar=tse [ ka)
4. (pha) sprikha čari̇pha 1 kṣira-kākori 1 nicitakampha 1 .
5. . . . . šalye .ai . . . . kuñcidha-ša šalye mākner=sa pha-
6. [kṣa-lle] . . . . [kā] (tśa) sanāpa-lle 1 takaru 1 sakāpe 1 tamala-

Reverse.

1 pātṛ 1 (pārive)lakh 1 devadaru 1 (sā)pādh 1 1 tr[phā] . . .
2 ša . . le eñcuña-ñe ke-ttse 1 tsa pānce-n̄hā(ñtā) . . . . . . .
3 trau-nta sūse-ša sar 1 škaska čkñrāt-ske-ši dhāryā kañi-tsi 1
4 [dha] (ryā) kañi mākner 1 sēka(sa . a phakṣa-lle musdha) .
5 . . . (ka) . . 1 oanā . . . . . . .
6 . . . . . . . . (shpharka) . . . . . . .

Leaf 36. Obverse.

3 . . . . . . . . . . (s)ātha 1 ese phakṣa-lle . . . . . . . .
4. lle pharsem-n̄hā sātke 1 piṣitaka-mandha 1 (gandha) priya[ngu]
5. . . . (1 loṭr 1) nilutpā 1 motarte 1 kotriṅkā 1 sittāpha 1 te sa m(o)
6. . . . . . . a-ttse luta-sham mlutā-lle (sākha-shāva) (ma-)

tha
Appendix.

Reverse.

1 (ācaṣṭā 1 akaru 1 tamala-pāṭṛ 1). haridṛ 1 (pissau 1 balā 1) prapunta mānkṣer-sa . . . . . ntha . . . . . r
2 rikh 1 sukṛme| 1 (vi)rāykh 1 nilutpāl 1 hṛbera 1 keleyak 1 pari-
3 velākha 1 varanga-tvācā 1 musdha 1 ṭarapha 1 sālavarṇi 1
4 prṇavarni jivanti 1 devadāru 1 (catavari 1)
5 . . . i 1 (ṣata)[puspa] . . . . (ndhā) 1 pa . . . 1 ke .ā . .

Leaf 37. Obverse.

2 . . . (ya 1) . . . . . . . . (satke-nta) . . [dharyā]
3 kaṇi ka-lloha kre mo-tsa ācne ya[ma-sha-]lle . . . .
4 pharsare-nth satke ṭākkār 1 devadāru 1 cāncapo kuńci-
5 dha 1 triṅgo-śśai maiki sa shpharka-sha-lle 1 platkāre thācca kete
   1 selaiko
6 . . ai .e (nakḥ=shām) 1 l(ākhsha) 1 sittāpha 1 ka . . . . . . i .
   spakaim

Reverse.

1 (ko keenkarya) pissau (ysārṇa yā)kṣyiye 1. kuśicidha-śśe ṣālype sa shphā-
2 rka-shha-lle 1 yo-tsa triṅjā-sha-lle 1 tumem kātsa sa laupe yāmu-
   saȋ te sa
3 ka-tso malyakka thaskedhaṛ māyārya 1 aqvagandhā [1 apa-]
4 mārga 1 takaru 1 prapuntarikha 1 maṅcaṭa 1 (nici)[takampha]
5 . . . (tomi sa te) [po seme]-yarth kosihe 1 (po) . o . . .
6 . . . . . . . . . . tharg[āna] . . . .

Leaf 38. Obverse.

1 . . . . . . . . . . . . . . . . . . . . . . (ku)
2 . . phaksa-lle . . . . . . . . . . . . . . (tasa-lle mā)
3 nail[ēṭha] 1 tamala-pāṭṛ 1 varanga-[iva]cā
4 spriṅkha 1 takaru 1 smūr 1 ṭesāṭha (sāpatha) vai(śra)maṇṇa 1
5 (trppāl)1 cantām[1]suma[gandhā] kurkatha-ṣśi phatsāṇicārkele
6 (ṇucuṇ[a ne ke-ttse] . . . . kuṇi (ma)dh ts(unjā-sha-lle tumem) .

Reverse.

1 (lle) . . . . (yama-śīna ṣeṣe-yā)ṛṭh sam(tke-nta kuśicidha-śśe) ca
   ṣālype
2 sa ācne yama-sha-lle 1 ā-tse luta-shshaṁ pharsarem nakḥ=sham 1
   ṭarkṇi 1 ca-
3 nām 1 prapuntarikha 1 pissau 1 ṭākkār 1 khanarṇata-ṅṭha ṭa
4 mlučku kuńcida 1 te po ṣeṣe-yārth . ka . . . .
5 . . lle 1 ye-ttse[-ttse] thaskedhaṛ (sā ṣāpakiye ka) . . .
6 . . . . . . . . . . . (tha-śe) . . . . . . .
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Leaf 39. Obverse.
3. pissan (ckrqqko) kurka‘ha-šši ptsā(ã ka) . . .
4. šalye malkqer=sa phakša lle ača sanāpa lle 1 (kaṇḍāri)
5. (prapunda)rikha 1 kaṭuka-rohiṇi 1 aṣvaktāndha 1 devadāru 1 pissan 1
6. (net)e[n]e (1 apamārāg 1 kodshe po saṁk-a-nte todh) ṣe-ske ta . . . e.

Reverse.
1 (ma)lkn=ra sa triṇa-sha-illya špakiye 1 (pilkqer=sa rinka-nte sā špakiye)
na špákām
2 kākori 1 kṣira-kākori 1 pitari 1 kṣira-pitari 1 smūr 1 ysārōya yā-
3 kṣīye 1 mi-tsēsa sāpharka-saša lle 1 kṛṇka-ñīñe yo-ttāa laupe kā-
4 (tsa) yāmsai te sa kā-nte prakara. (sna) . . .
5. (takaru) 1 yā[rpər] . . . . . . . .

Leaf 40. Obverse.
2 . . (arkṣa-ñīnai) . . . . . . . . .
3 . tama[la]pāṭr* 1 (pārivelākh 1 maṇḍīṇā 1)
4. (tom) satke-nte kuṇānā 1 tāriye ennerā (ckrqqko cantām)
5 (modha)-šše 1 tanā-šše 1 ṣaḵkhath tram-nte 1 te (e)se pepa
kṣormēm a-
6. (siye i) .e (ne ta)ṣa-l[1]e yṣā(rṇ)i 1 ne ṣadν 1 fikāicai 1 ne ṣa(rntā
rkhe) .o .e.

Reverse.
1 . . . (ta)ṣṣa- lle (ta)yā (kṣo)rmēm ṣe(yām) ṣukādh (ko)-ttsa edha-
ntā(reme ṣe-ttsa)
2 tharṇā(ṇa) sonopха lle 1 meṅa-mpa ene 1 ṭe tharṇāna ṭaṣken-
dhār=ne 1 pi ka-
3 tma thānkiṃ yoraim po nakh=šam se ce šalye sono(ptṛpo) . .
4 [ka]ṇi kēnarne ama(lākāh 1) ṭṇakca (yām=tsi) . . . .

Leaf 41. Obverse.
2 . . . akaru . . . . . . . . . [pu-]
3 [na]mapha 1 ru(ṭhi) 1 . . palama(nte) . . . . . . [kāko-]
4 ri 1 kṣira-kākori 1 medh 1 maḥāmedha 1 (maṇḍaṣṭa 1) pri[yānṇu]
5 takaru 1 apamārāga 1 cābara-lotr 1 kirodh 1 . . ṣaḵ 1 pārivelākh 1
6 (sprikha 1 na)ladha 1 ṣe-tene 1 nícitaka(mpha 1 sarjaratha 1
ṣe-ma-yarth)

* The syllable la is omitted in the original manuscript.
Appendix.

Reverse.

1 (to)dh keñiyê todh kuñcidha-ṣe aṣiye malkñer-sa tassâ-llê . .
2 ro-tstu (kai) pauke ktsêñ-tsa sanâpa-llê i kar=tsee mäka keñ-
karññīâ-ñâne (su-)
3 (rasa)-pâddhaṣā i tamalapâṭr i takarû i (sprikha 1 ku)rka[tha-ṣści]
4 . kuṣa 1 (smûr 1 sarjara)tha i m(luck kuñcidha-ṣe) . . .

Leaf 42. Obverse.

2 . . (nalyi te) . . . . . . . . . . . . . . . . . . .
3 . nā-llona 1 pi-ttsa montaruŋ á-llona . . . .
4 (ca)rsnâ-llona ḍhatka roṃ phasdh slañkha-llona toṃ sañtke-nta
(yra-)
5 ttse kâtsa ne makŋā-sama-llona 1 tumem yra-ttsai sra-(llc) 1 sāl
skŋar ʃíne
6 . . (ne)ta (ma)lyaka (çke kk)au-ttsa . ŋa(se pi)ye (elina-llc) . .em

Reverse.

1 . (knñar e .ne) slañkha-lya eṣe satke-nta . (ṣuti)ṣa-lya ṣpakam
(ya)-
2 ma-slona â-tse luta-shâm mlutâ-llê sâkha-shṣam pharsâreṃ nakh=shâm nā-lya po-
3 (ttse) kar=tse || putanakeçi 1 karuṇâsâri 1 bhallâtakhâ 1 [pi-]
4 (ppâ) 1 nilutpâ 1 māḍhakk 1 trppâ 1 ṭetene . . . .
|| tr
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<td>ṇyar 28²</td>
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<td>ṇrenthe 14²</td>
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<td>ca 38₁ (inv.)</td>
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<td>ṭanke 14, 14₃</td>
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<td>canā 35₆</td>
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<td>*capraśto 26⁴</td>
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<td>carsnā-llona 42⁻</td>
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<td>cāna- lle 13²</td>
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<td>ce 40₃</td>
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<td>cepi 7, 10₂ 22₄ 2₂ ₂₄</td>
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<td>* cantām 1₉, 2₁₃ 2₃₃ 32⁴ 3₈⁻ 40⁴</td>
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<td>cantānā 19⁻</td>
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<td>cuṭākaṣsa 5³ 3₅⁶ (inv.). See cuṭācko</td>
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<td>ṇoriya 14⁶</td>
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tel 5 14 5 14 5 17 5 20 5 31 5 32 5 33 5 34 5
40 5 42 5, te po 20 5 31 5, te ra 25 5

tesa 5 14 5 36 5 37 5 39 5

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tom 2 5 (inv.) 3 1 1 2 2 2 2 26 3 28 3 28 3 28 3 28 3 30 4 33 4 42 4

todh 9 4 9 4 9 4 9 4 15 4 21 4 22 4 24 4 31 4
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takṣisim 10 6 22 3, 3

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\[ df, dh, dhqii, dhukka, dhna, dhnta, dhga, \text{ etc.}\]

\[ na, na, nakh, nall, nastu, \text{ etc.}\]

\[ ne, ne, nili, no, nok, \text{ etc.}\]

\[ nhta, nh, nhta, nhta, \text{ etc.}\]

\[ nhta, nhta, nhta, \text{ etc.}\]

\[ *paya, payro, payro, \text{ etc.}\]

\[ pa-le, pa-le, pa-le, \text{ etc.}\]

\[ pae, pa, nai, na, \text{ etc.}\]

\[ pamo, pamo, pamo, \text{ etc.}\]

\[ parera, parera, parera, \text{ etc.}\]

\[ pala, pala, pala, \text{ etc.}\]

\[ pi, pi, pi, \text{ etc.}\]

\[ pilkner, pilkner, pilkner, \text{ etc.}\]

\[ piqtra, piqtra, piqtra, \text{ etc.}\]

\[ po, po, po, \text{ etc.}\]

\[ pepe, pepe, pepe, \text{ etc.}\]

\[ pele, pele, pele, \text{ etc.}\]

\[ pele, pele, pele, \text{ etc.}\]

\[ nhta, nhta, nhta, \text{ etc.}\]

\[ nhta, nhta, nhta, \text{ etc.}\]

\[ pha, pha, pha, \text{ etc.}\]

\[ phi, phi, phi, \text{ etc.}\]

\[ phat, phat, phat, \text{ etc.}\]

\[ phatsa, phatsa, phatsa, \text{ etc.}\]

\[ phara, phara, phara, \text{ etc.}\]

\[ phasa, phasa, phasa, \text{ etc.}\]
Dr. Hoernle—Antiquities from Central Asia. [Extra No. 1,

m

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* manotaci 28°
mame 10°
malkṣer 4° 5° 17° 33° 35°, malkṣer-asa 4° 5° 4° 5° 6° 6° 7° 7° 7° 10°
15° 14° 14° 14° 19° 19° 19° 22° 23° 27°
27° 27° 27° 29° 30° 31° 32° 34° 34°
35° 36° (inv.) 39° 39° 41° See pilkṣer
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mastu-kārtha 13° See nastukārtha
māka 8° 21° 27° 41°
māyi 13°
māyārya 37°
mālasa 33°
mīta-śee 22°
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mīye 32°, mīye-tsēa 3°
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mīya 5°
* musaka 9°
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mlucku 7° 38° 41°

y

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* yārper 6° 30° 39°
yama 22° 30°, yama-śha-m 11° 27°
yama-ś̄ha-m 8° 12° (inv.), yama-
śha-lle 18° 33° 37° 38°
yama-
śha-lle 3° 6° 13°, yama-śha-lyā
15° 15°, yama-śha-llona 3°,
yama-śha-llona 2°, yama-śha-
llona 3° 34°, yama-śha-llona 8° 8°
9° 10° 42° 42°
yasōnā 5°
yāmusai 4° 37° 39°
yām-tsi 40°
ye 42°, ye-tṣa-ttse 7° 10° 38°
yere-tsa-śsa 10°
* - yeyakh 3°
yesmi 34°
yoka-lle 33°
yoja 26°
yo-tṣa 37°, yo-tṣa 34°
yorain 8° 40°
yārcc 2° 13°, yṣāc 11° 33°
ypa-ttse 10° 22°
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III. INDEX OF NUMERALS.

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SUPPLEMENT TO PART I.

Page vii of Introduction.

Add to List of Contributions:—

(22) From Mr. G. Macartney (M. 10), a collection of miscellaneous antiquities from Khotan, comprising (a) four (fabricated) block-prints; (b) several manuscript sheets in Brāhmī, Uigur and Persian characters; (c) 26 small terracotta figures; (d) 30 coins; (e) 11 seals, and (f) 12 miscellaneous objects. This collection was received by me in November 1899 in Oxford.

Page xxiv of Introduction.

Also add to Summary:—

| 31 | M. 10 | Books, Antiques | Khotan (November) | From Kāshghar. 1899 |

SECTION I.—COINS AND SEALS.

Page I. Consequent on the contribution above referred to, the Summary should be amended as follows:—

I. Indo-Chinese ... ... Coins, 97
II. Chinese ... ... ... 148
III. Scytho-Bactrian ... ... ... 36
IV. Indo-Scythian ... ... ... 12
V. Sassanian ... ... ... 7
VI. Mediæval Hindu ... ... ... 8
VII. Mediæval Muhammadan ... ... ... 141
VIII. Modern Turki ... ... ... 18
IX. Modern Indian ... ... ... 62
X. Modern European ... ... ... 1

Total Coins 530

The result of the addition to the Indo-Chinese coins is that there are now 10 large and 87 small coins. Among the latter are 23 of the first, 16 of the second, 4 of the third, and 7 of the fourth variety. Also the average weight (see pp. 2, 4, 11) of the large coins is 211·1 grains, and of the small ones 46·08 grs.

Page 10. With reference to the woodcut, I may add that the reverse legends Nos. I and II are found on coins of the first variety, No. III on those of the second, and Nos. IV and V on those of the third
and fourth varieties. No. III seems also to occur, very exceptionally, on coins of the first variety.

It seems possible that the coins of the fourth variety which weigh only from about 13 to 40 grains, may really belong to a lower denomination of four chu, the normal weight of which would be 32.48 grains. The total weight of the seven coins of that variety is 189 grains, which gives the average of 27 grains. This, considering that three of the coins are mutilated, would very closely agree with the normal weight of 32.48 grains.

Dr. Stephen W. Bushell who has examined the Indo-Chinese coins of the Collection, has very kindly supplied me with the following corrective note:

"The Chinese legend on the large coins is chung (1) nien (2) ssü (3) chu (4) lü (5) ch'ien (6), i.e., Engraved (5) money (6) weighing (1) twenty (2) four (3) chu (4).

"Nien, twenty, is the colloquial modern reading of the second character,¹ the classical reading being yu with the same signification. The fifth character is obsolete, being now written with a different phonetic. The old form frequently occurs in ancient bronze inscriptions anterior to the Christian era. It is found in K'ang-hsi's Dictionary, but omitted in Giles' and Williams' Chinese Dictionary, although included in the "Dictionarium Linguae Sinicae Latinum" published by the R. C. Missionaries at Ho Kien Fu in 1877. Coins have never been struck in China proper, all "cash" being cast in moulds, so that I would suggest that it be derived in this connection from the carving of the die. I have never met with t'ung (copper) written in this way, and am inclined to think that the resemblance is only superficial.

"Twenty-four chu is the equivalent of the Chinese ounce (liang), so that the large coins in the collection would each represent four of the small coins, which are all inscribed, as described in your paper, liu chu ch'ien, i.e., "money of six chu."

"The symbol in the middle of the large coins [shown on p. 4] does not seem to me to be pei (cowry, valuable). Is it not rather intended for a laurel wreath? A similar symbol occurs in one of Dutreuil de Rhins coins in the centre of a legend in Kharoṣṭhi script (see Mission scientifique dans la Haute Asie, IIIe Partie, archéologie, pp. 129-132, fig. 5).

"The symbol in the middle of the Chinese script in the small coins of the third (camel) variety [see No. IV in woodcut on page 10²

¹ In the woodcut this character is shown upside down.
² The legend is not complete. One of the two component parts of the second character is omitted, from the coin, apparently for want of space. The symbol in question separates character 3 from character 2.
has some resemblance to what Sir A. Cunningham calls the “Ephthalitic Symbol (Num. Chron., 1894), but this may perhaps only be accidental.

“You have noticed the difference in style of the pencilling of the character liu, ‘six.’ I may add that the style of the other characters on the same coins varies accordingly. The style of the writing on this variety strikes me as older than that of the rest of the small coins (with the horse) [i.e., Nos. I, II, III in the woodcut on p. 10]. The Chinese inscription in the small coins of the first variety takes two distinct types [Nos. I and II in the woodcut], of which No. II is the more archaic. But after all, a more archaic style does not certainly indicate a more ancient coin, as it may depend on the individual fancy of the engraver of the die. These engravers must, I think, have been Chinese, as the inscriptions are so well pencilled, with the exception of those on the coins of the fourth variety which are markedly degraded in style as well as in size.

“The earliest pieces of the series appear to me to date from the earlier Han rather than the later, judging only from the style of the lettering, and I would observe that the Chinese had conquered, and appointed viceroys over, Eastern Turkestan during the former Han, until the usurpation of Wang Mang, after which, for a period of 65 years, there was independence, or rather re-subjugation by the Hsiung-nu Turks, ending in a second submission of Khotan and the other cities to the Chinese dominion.”

Pages 18–22. Dr. Bushell has kindly supplied also the following note on the Chinese coins.

(a) Ancient Coins.

“(1) Coins without legends. Specimens like these are frequently dug up in China, mixed with others of similar type inscribed pan liang and wu chu, referred to the Han dynasties, especially to the former or Western Han. In the beginning of this dynasty private minting was allowed, and the coinage became utterly debased, the inscriptions disappeared, and the pieces became thinner and thinner, till they were currently known as “thread cash.” There was more intercourse with Khotan at this period than would be gathered from Remusat’s “Histoire de la Ville de Khotan.”

(2a) One of these specimens is correctly attributed to Wang Mang, but is not the other inscribed wu chu?

(2c) Seems to me the most archaic piece in the series. The symbol reminds one of the undeciphered symbol on the small Indo-Chinese

3 On the right of the coin as shown in the Plate II, No. 3, where however, it appears to be placed upside down. The symbol chin stands on the left, and is the first element in the character 3 of the legends shown in the woodcut on page 10.
Dr. Hoernle—Antiquities from Central Asia. [Extra No. 1, coins [of the third variety, No. IV in the woodcut on p. 10], and the one opposite, reading round the field, appears to be chin. There are apparently two intervening symbols, very indistinct. Is the metal nickel? The style of the lettering is that of the Ch'in (Ts'in) dynasty, which preceded the Han in China (cf. B.M. Catalogue, No. 154, p. 326).

(b) Medieval Coins.

(1a) Note a crescentic line in relief above the square hole on the reverse, which marks a variety. The Chinese story goes that the emperor made a nail mark on the wax model when it was presented at this period.

(1c) The number of Ta-li coins is remarkable, as it is rare in China. Only two sizes are figured by Chinese numismatists, so that the small specimen in the collection would be a clipped piece.

(1e) Plate II, No. 16. For i' read iê. The period King-tê= A.D. 1004–1007. The period Che-tao of the preceding reign of T'ai-Tsung (1d) corresponded to A.D. 995–997. Many of the dates in the paper are incorrect, e.g., Kien-yuan should be 758–759, and Ta-li 766–779. There is a convenient table for reference in Mayer's "Chinese Reader's Manual."

(1f) Plate II, No. 18. This has the inscription Huang sung t'ung pao and belongs to the Pao-yuan period (A.D. 1038–39). The coinage was inscribed Huang-sung "Imperial Sung" during this nien-hao to avoid the repetition of the characters on the "cash."

N.B.—The Chinese Annals of the Sung Dynasty record the large sum of "cash" given by the Emperor to the envoys from Khotan in return for the presents they brought to court; e.g., 5000 strings of cash (=500000 pieces) in the 8th year of the Kia-yu period (A.D. 1083). Cf. Remusat's Khotan, p. 92. Also 100000 cash in the 8th year (A.D. 1085) of the Yuan-feng period, of which there are specimens in the collection (1f).

(1n) Plate II, No. 10 was issued in the reign of the last sovereign but one of the Hsi Haia Dynasty of Tangut (A.D. 1212–22) and is figured (No. 11, p. 19) in my article in the Journal of the China Branch of the Royal Asiatic Society, Vol. XXX (1895–96). Hillier's spelling of Hear to give the Italian sound of a is grotesque.

(1h) The first character of the legend is Hsien, and the coin was issued in the Hsien-p'ing period (A.D. 998–1003) of the reign of the emperor Chên Tsung. (Hillier's No. 125).

One of these three coins has the legend *Huang sung tu'ng pao* and was issued in the Pao-yuan period, like (1f). Another has the legend *Hsiang yu t'ung pao*, issued in period Ta-chung-hsiang-yu (A.D. 1008–1016) of the reign of Chên Tsung. (Hillier's No. 127) A duplicate is Plate II, No. 11.

(2) page 21. Plate II, No. 19 was issued by the Chinese General Wu San-kuei in the province of Yunnan, about the year 1670. The character on the reverse is *li* [inverted in the Plate], indicating the value of the piece. (Bushell, No. 239).

(c) Modern Coins.

(1a) Obv., *K'ang hi t'ung pao* (A.D. 1662–1722). Rev., in Manchu, (No. 1) *pao tsiowan*, from the mint of Board of Revenue, Peking (Wylie No. 70).5

(No. 2) *pao yüwan*, from the mint of Board of Works, Peking (Wylie, No. 71).

(1b) Obv., *K'ien lung t'ung pao* (A.D. 1736–1795). Of his reign there are coins of the following varieties: —

Var. 1, six pieces.

(No. 1) Rev., *Pao tsiowan*, Board of Revenue mint (Wylie, No. 115).

(No. 2) Rev., *Pao chuwan*, Province of Ssüch'uan mint (do., No. 124).


Var. 2, four pieces.

(No. 1) Rev., *Pao yüwan*, Board of Works mint (Wylie, No. 116).

(No. 2) Rev., *Pao k'iyan*, Prov. of Kueichou mint (do., No. 121).

(No. 3) Rev., *Pao t'ai*, Taiwan (Formosa) mint (Bushell, No. 17).

(No. 4) Rev., Manchu *Ushi*, Turki *Ush*, mint of Ush in Eastern Turkestan (Bushell, No. 20).

Var. 3, three pieces.

(No. 1) Rev., *Pao tsiowan*, Board of Revenue mint Peking (Wylie, No. 115).


5 Wylie, Coins of the Ta Tsing Dynasty; Shanghai Literary and Scientific Society (Journ., Ch. Br. R.A.S.), 1868.
(No. 2) Rev., *Pao che*, Prov. of Chekiang mint (do., No. 118).
(No. 3) Rev., *Pao ch'i',* Prov. of Ch'ihli mint (do., No. 129).

Var. 4, one piece.


(1c) Obv., *Hsien feng chung pao* (A.D. 1851–1861).

(No. 1) Rev., Chinese *Tang shih*, "value 10"; Manchu *Pao ti*, mint of Tihuachou (Urumtai) in Kansu province. (Bushell, No. 131).

(2) Page 22. Plate II, No. 23 is figured by Bushell, Journal, China Branch Royal Asiatic Society, 1899.

(3) Page 22. Plate II, No. 25 are not coins, but chessmen; *viz.*, *Shih* (not *tsien*), "chancellor"; *Pao" cannon"; *Ping" soldier."

Page 33. With reference to the coins, enumerated under No. (5), the specimen figured in Plate I, No. 23, has been identified by Mr. E. Rapson as a Kashmir coin.

Page 35. With reference to the coins, described under (b) Atalilq of Kashghar, I may note that coins of this kind have been described by Blochmann, in the *Proceedings of the Asiatic Society of Bengal*, for 1876, page 90. According to Blochmann, "the name 'Abdul 'Aziz Khan, Sultan of Turkey, is given on the coins, because the Atalilq of Kashghar does not feel strong enough to strike coins in his own name."

XI. Seals, Intaglions, etc.

Page 37. Consequent on the contribution, M. 10, already referred to, the number of these objects is now 77. The additions are

No. 82. Square flat brass seal, with broken perforated peg, showing two birds facing each other under a tree; very similar to No. 64.

No. 83. Round intaglio of blackish agate with whitish surface on the engraved side (cf. No. 45), showing a lion crouching to right, behind (or transfixed by) a cross-shaped stake.

No. 84. Round intaglio, of a mineral like No. 83, showing a deer running to right, above it a pursuing dog.

No. 85. Rhombus-shaped intaglio, of red cornelian, showing a lion crouching to right.

No. 86. Elliptical intaglio, of an uncertain mineral, showing a lion walking to right.
No. 87. Round intaglio, of an uncertain mineral, showing two men, walking to right, one behind the other, right arms uplifted, left hanging down. Similar to No. 35.

No. 88. Round intaglio, of an uncertain mineral, showing a fish?

No. 89. Rhombus-shaped intaglio, showing a twig.

No. 90. Square amulet, $\frac{3}{4}$ inches, made of horn, thickness $\frac{1}{4}$", perforated for string-hole, engraved with two different linear designs.

No. 91. Square-based pyramidal, perforated seal-ring or amulet, of white stone, engraved with a linear design very similar to that of No. 76 Nos. 92 and 93. Indistinguishable.

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ERRATA IN PART I.

Page 30, line 22, read $\frac{41}{4} \ $ for $\frac{31}{4} \ $.

Page 33, line 6, read $\frac{34}{3} \ $ for $\frac{31}{3} \ $.

Page 37, line 13, read $\frac{39}{3} \ $ for $\frac{37}{3} \ $.

Page 39, line 3, read $\frac{41}{3} \ $ for $\frac{39}{3} \ $.

Page 41, line 19, read $\frac{110}{35} \ $ for $\frac{110}{36} \ $.

Page 110, line 36, read $\frac{29}{24} \ $ for $\frac{29}{24} \ $.

And elsewhere, read $H$ for $H$. 

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