Tibetan Documents Concerning Chinese Turkestan. IV: The Khotan Region

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IV. PLACES WITH NAMES ENDING IN "-RTSE"

The word rtse, "peak" or "top", is a very appropriate termination for the names of places in a mountainous region; in Tibet there are innumerable place-names of this type. In the Nob region of Chinese Turkestan we have noticed (JRAS. 1928, pp. 586-8) several such names, e.g. Klu-rtse, Snuñ-rtse, Gyuñ-druñ-rtse. In the case of the last named we have suggested the possibility that -rtse may have denoted nothing more than a height in a fort. There may have been instances of such a nature; but in general the position will have been otherwise. The numerous names in -rtse will have been due to the occupation of commanding positions by the Tibetan troops for the purpose of observation and control. In the case of Peñu-rtse we shall quote documents which in fact refer to building operations. The actual designations of some of the places, e.g. Stag-sras-dges-gyi-rtse "Young-tiger-delight(?!)-peak", Hphrul-gyi-me-lon-kun-snañ-rtse "Magic-mirror-all-vision-peak", while characteristically Tibetan, may also be set down partly to the fancy of those who established the new military posts. The names are naturally all Tibetan, and will not often have been attached to old sites.

Note may be taken of the manner in which the places are mentioned. We have called attention above to various lists of persons residing in certain tshars, or "parishes", or in places whose names frequently end in -rtse. It will be observed
that the two kinds of reference do not intermingle, a fact which clearly indicates that the former lists refer to "parishes" in the Khotan district itself, while the latter have in view the military posts outside. Most, however, of the documents are mere wooden labels, showing either simply the name of the place, or the same with references to supplies (brgyags), or barley (nas) or wheat (gro), or soldiers (so), and so forth—often with line-marks or notches plainly meant to denote numbers or amounts. They are, therefore, labels for articles kept or dispatched for the use of the places mentioned, or of persons belonging, or travelling, to the same. Usually, where there are notches, the wood is cut away for the purpose of a tally, and the hole for the string, which otherwise is at the right, is at the broader end to the left. An example (M. Tāgh. 0564) is figured on plate cxxx of *Innermost Asia*.

(a) 'An-tse.

Mentioned *supra*, p. 93.

No doubt a place in the Khotan region and quite different from An-hsi (Kva-cu) in distant Kan-su.

(b) Bye-ma-ḥdor-gyi-rtse.

Mention of this place has occurred in No. 4, p. 55 *supra*.

50. M. Tāgh. 0527 (wooden tally; c. 12 × 2 cm.; complete; hole for string at right; wood partly cut away; l. 1 of ordinary cursive dbu-can script; c. 12 lines or notches for numbers).

51. M. Tāgh. a, iv, 0088 (wood; c. 11.5 × 1 cm.; complete, palimpsest; ll. 1 recto + 1 verso of ordinary cursive dbu-can script; hole for string at right).

[A] ❐ | ❐ | Bye ma ḥdor gyi rtse | lo nañ Mon.

[B] bsku bar toñ šig.
"Bye-ma-hdor-gyi-rtse. Send the lo-nañ Mon secretly (bsku-bar?)."

**Note**

A. **lo-nañ**: See supra, p. 55 (lo-nan).

(c) **Bye-ri-snañ-dañ-rtse**.

Mentioned in M.T. 0050 (p. 93 supra).

(d) **Cañ-lañ-rtse**.

See above, p. 87 (M. Tãgh. a, iv, 007), and add—

52. M. Tãgh. a, ii, 0066 (wooden tally; c. 11 × 1·5 cm.; complete; hole for string at left; l. 1 of ordinary cursive dbu-can script; 6 notches or lines).

\[| : | Cañ. lañ. tshe |

Possibly the **Jañ-lañ-rtse** mentioned supra (p. 93, M. Tãgh. 0050) is only a variant of this name.

(e) **Dbyild-cuñ-rtse**.

53. M. Tãgh. a, vi, 006 (wood; c. 7 × 2 cm.; complete; hole at right for string; ll. 2 recto + 1 verso of ordinary cursive dbu-can script).


"Supplies for Dbyild-cuñ-tse on the frontier (or in the frontier country)."

54. M. Tãgh. a, v, 001 (wood; c. 8 × 3 cm.; imperfect at left and right; ll. 3 recto + 3 verso of rather neat, cursive dbu-can script).


. . . "Travelling party . . . to Dbyild-cuñ-rtse mart. . . ."

It seems therefore that Dbyild-cuñ-rtse was a market town on the frontier (perhaps only of two provinces or administrations).
(f) *Hphrul-gyi-rtse* ("Magic Peak").

See M.T. 0050 (p. 93 supra), and cf. the following (g) and Mye-loṅ-rtse (infra).

(g) *Hphrul-gyi-me-loṅ-kun-snaṅ-rtse* ("Magic-mirror-all-appearing-peak").

55. M. Tāgh. i, 0020 (wooden tally; c. 9.5 × 2 cm.; complete (?); hole for string at left; ll. 2 recto + 2 verso of ordinary cursive *dbu-can* script).


"*Hphrul-gyi-me-loṅ-kun-snaṅ-rtse*: received by Glu-gaṅ flour, one load (*khal = vāha*), four *bre*: later half a *bre."

56. M. Tāgh. c, i, 0011 (wood; c. 15.5 × 2.5 cm.; complete; hole for string at right; ll. 2 recto + 2 verso of ordinary *dbu-can* script).


"Going to *Hphrul-gyi-me-loṅ*: send it on quickly. These rapid mountain couriers are to be sent on early or late (*sna-phyi*) without hindrance (ma-non-par? or non-par ‘with effort’?). Before (If?) the first lot have finished (do not suffice?), straightway send others."

Mentioned also in M.T. a, iv, 0026.

Notes

A 2. ri-skyel: "Mountain convoy" (see p. 83 supra).

B 1. ma-rjogs-sla: = ma-rdzogs-la?

sna-rnam: For this use of *rnam* see *JRAS*. 1927, p. 832, l. 4 from bottom; p. 833, l. 17.

(h) *Jaṅ-laṅ-rtse*.

See above, under *Caṅ-laṅ-rtse*. 
(i) Mdoṅ-rtse.
   See M.T. 0050 (p. 93 supra).

(j) Mnah-ris-byin-gyi-rtse ("Two-frontier Peak").
   See No. 0564, published in Sir Aurel Stein’s Innermost Asia, p. 1085.

57. M. Tāgh. 0016 (wooden tally; c. 13.5 × 2 cm.; complete; hole for string at left; ll. 1 recto + 1 verso of ordinary cursive dbu-can script; nine notches or lines recto, one verso).


   “Mnah-ris-byin-gyi-rtse: four bre of barley counted, received.”

(k) Mnah-ris-rtse ("Frontier Peak").
   See M.T. 0050 (p. 93 supra, [mṅah-ri]s).

(l) Mon-rtse ("Mon Peak").

58. M. Tāgh. a, ii, 0058 (wood; c. 10 × 2 cm.; complete; irregular at left; hole for string at right; ll. 2 of ordinary cursive dbu-can script).

   "For Mon-rtse, supplies."

(m) Me-loṅ-rtse ("Mirror Peak").
   Possibly the same as Ḥphrul-gyi-me-loṅ-kun-snaṅ-rtse (g, supra).

59. M. Tāgh. c, i, 0015 (wood; c. 10.5 × 2 cm.; complete; hole for string at left broken away; ll. 2 of ordinary cursive dbu-can script).

   “For Me-loṅ-rtse, supplies: secret (or remainder, ḫbah, or some?)."

(n) Pehu-rtse ("Pehu Peak", cf. Pehu-mar "Lower Pehu").

60. M. Tāgh. 0615 (wood; c. 23.5 × 2 cm.; nearly
complete; hole for string at right; ll. 2 of ordinary cursive dbu-can writing).


"It having been settled to dispatch back the soldiers . . . have been sent back from here. In five (or First) . . . some soldiers of Tsheḥu-cag should be transferred to Bsam-cha. Of new Pehu-rtse . . . ."

Notes

On Tsheḥu-cag and Bsam-cha see pp. 266, 279, 282 infra.

l. 2, ḡpos: Doubtless for spos, from spo-ba, which has occurred supra (JRAS. 1928, p. 558, l. 4).

61. M. Tāgh. a, v, 0015 (paper, fol. no. 27 of vol., fragmentary at right; c. 15 × 25 cm.; ll. 21 recto + ll. 2 verso of ordinary dbu-can script).


¹ Or ? pra (compendious for par)?
² Crossed out.
³ Compendious for g-yar.
That the great Uncle-Councillor Khri-bţer and the Home Minister Lha-bzan, equal to theophanies, while residing at military headquarters on the top of the Žugs-ňam, should have written inquiries after my health, whether I am happy or not, what a favour! As regards any talk at present going on in the Hu-ten quarter, your humble servant, unable . . . begs merely herein to inquire after your health: so . . . commands. The Home Minister Lha-bzan and the leading persons are united and intimate (glo-ba-[ňe] ? or glo-ba-riňs ‘far-seeing’ ?). At present since in the summer I went to build Peĥu-rtse, . . . sent. I am very ill at ease. My house-servant, the gu-rib Tran-slebs, who renders me sick-service and blows the fire (phu-ldir ?), being lent to . . . , a soldier-relay coming here, was not sent, and his debtor (substitute ?), a regimental man, Hphan-brod of Na-gram, . . . went. Tran-slebs’ debtor (substitute), being taken with mountain-sickness . . . thus spying, caused the soldier . . . to be punished. I, being a little convalescent, fetched the soldier back. . . .

1 r crossed out.
2 Crossed out.
3 Compendious for bţer.
Though I did not personally send... arrive in time and in token of not having... the proceedings of the leading persons... a present... comes: inquire and favour me by acceptance. ... [19–21] pray that... both may be happy and live long. ... Also, when the soldier-spy Klumthon comes, I pray you to... particularly and do what is good.”


Notes


1. 7. phur-myi: The phrase, which occurred supra, p. 55, is found also infra, p. 258, and in a, ii, 0089 and c, iii, 0043 (phur-myi-stag-rnams-la).

1. 9. phu-ldir: Both phu and ldir seem to have the general sense of “blowing”.

1. 10. gu-rib: A not infrequent phrase (M.I. 108b, xiv, 0019; xv, 0011; M. Tāgh. b, i, 004, 0059; c, iv, 002; Ch. fr. 61), denoting perhaps some occupation (a slave?).

so-res: “Soldier-relay,” as supra, p. 89.

1. 11. skyin-ba: This naturally means a “debtor”. Apparently the debtor was required to act as a substitute.

1. 12. ri-zug: See pp. 84, 281, and M.T. 001 and a, iv, 0014, 0019.

1. 13. spyan-ris(ras)-btsa: “Watching or spying” recurs infra, p. 274, 278; also M.T. 0516.

1. 15. sku-łas: “By myself in person.”

1. 17. spyan-zigs: “A present,” as on p. 88 supra.

1. 20. so-ñul: “A soldier spy,” as supra, p. 86.

62. M. Tāgh. a, v, 0020 (paper, fol. no. 29 in vol., fragmentary; c. 20 × 13.5 cm.; ll. 7 of ordinary dbu-can script).

"Letter of . . . I and the chief men of Dur-ya went . . . work on wild uncultivated land. The work upon the bad land being heavy, orders were sent that, having gone up . . . we should be engaged in safeguarding those who were building Pehu-tse . . . . . . beg for a camel on loan . . . . . . have the kindness to lend . . . ."

Notes

Concerning Dur-ya see below, p. 268. It is evidently to be presumed that Pehu-rtse was in the vicinity of that place. The reference to the building of Pehu-rtse in this and the preceding document is in harmony with the mention of New Pehu-rtse in the one first quoted (M. Tāgh. 0615, p. 256).

1.1. rgod-kyi-gle-gugs: Gle is said to mean "a small uncultivated island"; and gugs may mean "a corner" (angulus terrae). Cf. p. 266 infra.

1.4. bsel: This may mean either "guard" or "clear up". In JRAS. 1928, p. 566, we have had it used, apparently, of defending a citadel.

(o) Seṅ-ka-tse

By this name no place is otherwise known. But it seems not unreasonable to equate it to the Śāṅkā-giri, near to the Śāṅkā-prahāṇa vihāra, both of which are mentioned in the Tibetan accounts of Khotan (see Ancient Khotan, p. 584; Asia Major, ii, p. 267; and Sir Asutosh Mookerjee Silver Jubilee Volumes, iii, pp. 32, 45). We can readily understand that into a native designation Seṅ-ka the monks may have interpreted the Sanskrit śāṅkā, though, of course, the Sanskrit may have actually been the prius. Assuming the identity,

1 Crossed out.
we learn, however, no more than the name itself reveals, to wit, that the place lay in the mountains to the south of the Khotan region.

63. M. Tāgh. 0574 (wood; c. 12.5 × 2 cm.; complete; hole for string at right; ll. 2 recto + 2 verso of rather square, cursive dbu-can script).

[A 1]  khyar·mkhan·gyi·ḥbaṁs·myi·Lo·ci·brgyag [A 2] snod [myin]. du·Señ·ka·tse·la·mchis: | dbyar· [B 1] sla·tha·chuṁs·kyi·brgyags·nas·bre·gsum [B 2] dañ | | phy·bre·gsum·ma·stsald |

“The lagging slave Lo-ci has come to Señ-ka-tse without the basket of supplies. Supplies for the last summer month, three bre of barley and three bre of flour, have not been sent.”

Note

A 1. khyar-mkhan-gyi-ḥbaṁs: khyar is given in the dictionaries as a synonym of khyams.

64. M. Tāgh. 0583 (wood; c. 13.5 × 2 cm.; complete; hole for string at right; ll. 2 recto + 1 verso of rather square dbu-can script, part of verso in a different, round, hand).

[A 1]  brgyags·:snod·pa·Tsa·dañ·lhan·dpye·dbyar·sla·tha·cuṁs·tshes·ñi·su·bţi·gdugs·res: [B 1] na·mchis·so (A different hand) | Guñ·beg·Guñ·legs·| gi.

“Supply-basket-man Tsa and mate came at noon on the 24th of the last summer month. For Guñ-beg Guñ-legs.”

Note

A 1. lhan·dpye: Since dbye-ba is synonymous with ḥbyed, the phrase may = lhan-ḥbyed “an assistant” or “auxiliary”, a “mate”.

65. M. Tāgh. 0517 (paper; c. 25.5 × 10 cm.; fragmentary at right (ll. 3–9) and left (ll. 3–6); ll. 9 of square, formal, dbu-can script).
[1] For the hearing of the chief Stag-mton: letter-petition of Myes-tshab. The tidings having reached me up here upon inquiry of the soldiers that the chief is in anxiety as to his health, I am very uneasy in mind, and I apprehend that I am to be blamed. Without having received wages I cannot, even if I come, be of any help at all. When a little recovered from the illness a full offering of fruit. A not very clever person . . . . . [5–6] With good wishes for health to Myes-kol . . . pray to come up. Illness . . . when cured of illness I pray to meet face to face . . . . . [7–8] my aged father being in bad health, will you . . . a little note without delay . . . health.”

[8–9] “To grandson Sen-gah-tse: letter-petition of Lha-lod. Will you be so kind as not to . . . . your humble servant . . . is beside . . . self? . . . your good countenance.”
Notes

This is one of the not infrequent documents in which a letter from one person shows a postscript in the form of a letter from another, addressed either to the same individual (as in M. Tāgh. 0430, edited in Innermost Asia, p. 1087) or to a member of his family and so forth. In some instances the writer of the postscript is a woman, which, since names ending in lod are generally feminine, is probably the case here. The person addressed in the postscript as Seŋ-gaḥ-tse is probably the Stag-mton addressed in the same letter, Seŋ-gaḥ-tse being a residence name, such as we constantly find (see supra, JRAS. 1927, p. 79, and Festgabe Jacobi, pp. 47, 71–2); or perhaps it is his son.

The term "grandson", as has been suggested in Innermost Asia, p. 1088 (M. Tāgh. 0436), need not be taken literally: it may be a politeness on the part of a senior friend, no doubt the wife of the writer of the main letter.

1. 3. smad-yon: For sman-yon (JRAS. 1927, pp. 816, 826).

tha-kyi: = tha-gi.

1. 4. gaṅ: Cf. the phrases noted in JRAS. 1928, p. 586.


1. 7. rul-bu: I have taken this as = ḡdrul-bu "a short letter".

1. 9. mzung: For ma-zind?


66. M. Tāgh. 004 (wooden tally; c. 11.5 × 2 cm.; complete; hole for string at left; three notches verso; ll. 2 of ordinary cursive dbu-can script).

(M. Tāgh. 0158 is similar.)

67. M. Tāgh. a, i, 003 (wood; c. 17 × 1 cm.; broken
away at right and at bottom (without loss ?); l. 1 of ordinary cursive dbu-can script, clear).

“In Snan-daň-ḥphrul-gyi-rtse for four Tibetans, one squad, . . .”

Notes

On tshugs see supra, p. 53.


Stag-sras has occurred as a place-name in M. Tâgh. 0050 (p. 92 supra).

It is perhaps doubtful whether in these names the word ḡges or ḡgyes really means “rejoicing” (see JRAS. 1927, pp. 817–18, and M.T. 0351, a, ii, 0097, c, ii, 0017). The word Stag evidently alludes to the common application of the term to soldiers.

68. M. Tâgh. a, ii, 0043 (wood; c. 20·5 × 1 × 1 cm.; cut away at one side; ll. 1 + 1 of ordinary cursive dbu-can script; on one side about 19 notches and lines).


“List of mountain escort supplied from Ḥj-. ’a to Stag-ḥdus. A list-ticket has also been supplied to the Stag-ḥdus sergeant.”

Notes

On khram in connection with notched lines see JRAS. 1928, pp. 69–70, and supra, p. 65.

Ri-skyel has occurred supra (pp. 83, 254).

Tsugs-pon: See supra, p. 53.

69. M. Tâgh. 0589 (wooden tally; c. 14 × 2 cm.; com-
plete; hole for string at left; ll. 2 of ordinary cursive dbu-can script, clear; groups of notches recto and verso).

[1] \( \text{Stag.} \text{hdus.} \text{dgyes.} \) | [2] \( \text{kyi.} \text{rtse} \)

(M. Tāgh. c, ii, 0031 is similar.)

70. M. Tāgh. 002 (wooden tally; c. 12 \( \times \) 2 cm.; complete; hole for string at left; ll. 2 of ordinary cursive dbu-can script; c. 6 notches and lines recto, c. 6 verso).

[1] \( \text{Stag.} \text{hdus.} \text{dges.} \text{gi.} \) | [2] \( \text{rtse} \) | nas

"Stag-hdus-dges-gi-rtse: barley."

71. M. Tāgh. 0012 (wooden tally; c. 11 \( \times \) 2 cm.; complete; hole for string at left; ll. 2 recto of ordinary cursive dbu-can script, 1 akṣara verso; 2 notches or lines recto, 2 verso).

[1] \( \text{Stag.} \text{hdus.} \text{dgyes} \) | nas | [2] \( \text{gi.} \text{rtse} \) | [B] \( \text{pye} \)

"Stag-hdus-dges-gi-rtse: barley, flour."

72. M. Tāgh. i, 0018 (wooden tally; c. 14 \( \times \) 2 cm.; slightly broken; hole for string at left; ll. 2 of ordinary cursive dbu-can script; 6 notches or lines verso).

[1] \( \text{Stag.} \text{sras.} \text{dges} \) | [2] \( \text{gyi.} \text{rtse} \)

(s) Stag-rtse ("Tiger-Peak").

73. M. Tāgh. b, i, 0025 (wooden tally; c. 12 \( \times \) 2 cm.; complete; hole for string at left; ll. 2 recto of ordinary cursive dbu-can script; l. 1 verso in another hand; 4 notched lines).

[1] \( \text{Stag.} \text{rtse.} \text{Khri.} \text{skugs} \) | [2] \( \text{hjor.} \) | [B]. \( \text{pye.} \text{bre. do.} \text{bzag} \)

"Khri-skugs hjor of Stag-rtse: two bre of flour left."

74. M. Tāgh. b, ii, 0032 (wooden tally; c. 13\( .5 \) \( \times \) 2 cm.; complete; hole for string at left; 6 notches verso; l. 1 of ordinary cursive dbu-can script).

\( \text{Khri-skugs in Stag-rtse.} \)
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75. M. Tāgh. b, ii, 0031 (wooden tally; c. 13 × 2·5 cm.; complete; hole for string at left; ll. 2 of cursive dbu-can script; clear).


“One soldier of Khri-sgugs ḫjor, a Khotanī, punished (executed).”

On the expression (Khri-sgugs) ḫjor see p. 56 supra. It may be noted that in M. Tāgh. b, i, 0031 (p. 269 infra) Khri-skugs is made to be a part of Ḧbum-rṅugs.

(t) Stag-skugs-by(e)g(ye)-ri-rtse (“Tiger-in-wait-mountain Peak”). Sometimes the name appears as Stag-sgugs (skugs) only, e.g. in M. Tāgh. 0050 (p. 93) and infra.

76. M. Tāgh. 005 (wooden tally; c. 11 × 2 cm.; complete; hole for string at left; ll. 2 of ordinary cursive dbu-can script; 3 notches or lines recto, 2 (?) verso).


(M. Tāgh. 0011 is similar, but seems to have gye in place of bye.)

77. M. Tāgh. a, iii, 0038 (wooden tally; c. 11·5 × 1·5 cm.; complete; hole for string at left; 1. 1 of ordinary cursive dbu-can script, partly smudged; 4 notches or lines recto, 4 + 1 verso).

☉ | . | Stag. skugs. bye. ri. -rtse | - - nas

“Stag-skugs-by(e)g(ye)-ri-rtse: barley.”

78. M. Tāgh. 0010 (wooden tally; c. 10 × 2 cm.; complete; hole for string at left; ll. 1 recto + 2 verso of ordinary cursive dbu-can script).


“Stag-skugs: barley, six bre, not received: deliver later.”

79. M. Tāgh. i, 0026 (wood; c. 11 × 2 cm.; complete; pointed at left; hole for string at right; 1. 1 of ordinary cursive dbu-can script).
Soldier of Stag-skugs.”

As far up as the wilds of Stag-skugs, five pebu . . . . four; on one side four fathoms straight (?): as far down as . . . six thousand, four . . . of . . . two thousand.”

Notes

A 1. rgoṅ: Perhaps we should read rgod, comparing the phrase rgod-kyi-gle-gugs, p. 259 supra.

Cf. JRAS. 1927, pp. 817–18?: pebu: the word recurs b, i, 00113 and 0552 infra, also in c, iii, 0087.

V. Other Places Presumably in the Khotan Region

(a) Bsam-cha (Sam-cha).

See infra, p. 279, 282.

(b) Bya-maṅs-tshal (“Many-Bird Wood”).

81. M. Tāgh. a, iv, 001 (wooden tally; c. 12 × 2 cm.; complete; hole for string at left; several notches verso; ll. 1 recto + 1 verso of ordinary cursive dbu-can script).

“A Bya-maṅs-tshal . . . horse-trappings (or a party of horse?) . . .”

(c) Bya-rig-skugs.

See infra, p. 269.
Bya-rig-skugs can hardly be different from Stag-skugs-byi-ri-rtse, supra, pp. 266-7.

(d) **Bya-tshañ-smug-po** ("Bird-Copse (?) Reeds").

82. M. Tāgh. c, ii, 0042 (wood; c. 13.5 \* 2 cm.; slightly fragmentary at top left; hole for string at right; ll. 2 *recto* + 1 *verso* of ordinary, cursive *dbu-can* script).


"In Bya-tshañ-smug-po up to Dgraḥi-šag mountain three Šam-ru-pag [soldiers], one squad, gone astray—report to the soldiers of the enemy’s chance (*dgra-thabs* ?)."

Notes

A 1. Šam-ru-pag is the name of a regiment several times mentioned (p. 275 *infra*).

tshugs : See supra, p. 53.

so-tshor : On *tsho* see supra, p. 65: with *dgra-thabs* it recurs in a, iv, 0011.

(e) **Byi-glaṅ-pam**.

In M. Tāgh. b, i, 0098 (paper) occurs the sentence—


"Send to the market town Byi-glaṅ-pam also small levies . . . ."

The place is otherwise unknown. On the Keriya river Sir Aurel Stein’s maps note a place called Bilangan, which might be *Byi-glaṅ-gam*.

(f) **Del-ge or Hel-ge**.

See supra, p. 69, and *infra*, p. 270.

(g) **Dmu-mur**.

See *infra*, p. 291.

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(h) Dur-ya.

See supra, p. 259. As pointed out in Asia Major, ii, pp. 260-1, this is probably the modern Duwa.

(i) Hbog-la-tham.

Associated pp. 281-2 infra with Yol-ba-ri and Sam-cha.

(j) Hbrog-lig-yan-cag-atsu.

84. M. Tāgh. 0334 (wood; c. 20.5 × 2 cm.; broken away at right; hole for string at left; ll. 2 recto + 1 verso of ordinary cursive dbu-can script).


"Sent to the soldiers of Ḥbrog-lig-yan-cag-atsu.

"This letter . . . when received on . . . of the nineteenth, is to be taken promptly, day-time or night-time, to Šiṅ-śan."

Notes

Concerning this place we have no information: it was in some region of nomads (Ḥbrog). Cag recurs in Byeḥu-cag and Tsheḥu-cag.


(k) Hbum-rnugs.

85. M. Tāgh. a, iii, 0043 (wood; c. 14 × 2.5 cm.; complete; hole for string at right; ll. 2 recto + 1 verso of ordinary cursive dbu-can script).


"In Ḥbum-rnugs is the Khotani Pu-god, under safe-conduct (myi-ḥjigsna ?); Ho-si (?) is in Gyu-mo. Šir-ḥdo Mgo-śu-cun (?) is in Ltag-bži."

1 Below line.
2 Above line.
Note

The reading Ho-si Gyu-mo, “Gyu-mo West of the river” (supra, pp. 47, 90 sqq.), is incorrect.

86. M. Tāgh. b, i, 0031 (wooden tally; c. 13 × 2 cm.; complete; hole for string at left; ll. 2 of ordinary cursive dbu-can script).

\[ \text{Hbum. } \text{rnugs. Khri. } \text{skugs} \mid [2] \text{hjor.} \]

“Khri-skugs hjor (cor) in Hbum-rnugs.”

From this reference to Khri-skugs hjor, which is also in Stag-rtse (q.v., pp. 264–5), it is clear that these two places are in the same region as Hbum-rnugs.

(l) Hbu-šaṅ or Hbu-žaṅ.

Mentioned above, p. 92 (M.T. 0050), and also in pp. 282–4 infra, this name is found in connection with a Yol-ba hill. In the following it occurs along with Śiṅ-šan and Bya-rig-skugs. It was probably the hill of which Śiṅ-šan was a part.

87. M. Tāgh. 0442 (wood; c. 18 × 2 cm.; broken away at left; hole for string at right; ll. 2 recto + 3 verso of ordinary cursive dbu-can script, faint and rubbed).

\[ \text{[A 1] } \text{Hbu. } \text{šaṅ. } \text{gi. } \text{Sluṅ}s: \text{tsun. } \text{chad. } \text{Bya: } \text{rig: } \text{skugsu: } \text{Hor. } \text{chig} \mid \mid [A 2] \ldots \text{G[ño]s. } \text{Snaṅ. } \text{rtsan. } [n].i. \text{[sī]ar. dgras: gtord. } \text{pas. } \text{tshegs. che [B 1] \ldots [gyis. } \text{snar} \text{[mchi]: bar. } \text{ḥtshol. } \text{ch[j]g] \mid } \text{Śiṅ. } \text{šan. } \text{phan. } \text{cad. } \text{kyi. so [B 2] \ldots [Śiṅ]. } \text{šaṅ. } \text{na. } \text{ḥdus. } \text{śiṅ. } \ldots \ldots . \text{-na(u ?)ms: } | \text{Gño[s]: } \text{Snaṅ. } \text{rtsa[n] [B 3] } \ldots \ldots . \text{bar. } \text{du. } \text{ʒog: la: } \text{gə-n: } | \mid \]

“In Bya-rig-skugs this side the Sluṅs of Hbu-šaṅ one Ḍor (Turk) . . . . . The Gños-Snaṅ-rtsan having first been scattered by the enemy, with great effort (?) make them go forward. The soldiers as far as beyond Śiṅ-šan . . . . . being mustered in Śiṅ-šan . . . . . leave the Gños-Snaṅ-rtsan . . . . . between . . . . and . . . . .”

88. M. Tāgh. c, iv, 0024 (wood; c. 12 × 1.5 cm.; complete; hole for string at right; ll. 1 *recto* + 1 *verso* of scrawled cursive *dbu-can* script).

[B] Ḥbu : šaṅ.

(m) *Hel-ge* (or *Del-ge*).

See *supra*, p. 69. No information, except that the place, being associated with Nag, was probably in the Mdo-lo district. It is mentioned in Ch. 73, xiii, 8, as *Hel-ke*.

(n) Ḥjag-ma-gu.

Mentioned in p. 92 *supra* (M.T. 0050). Since *ḥjag-ma* is the name of a kind of grass, the place probably exhibited that feature.

89. M. Tāgh. a, iv, 003 (wood; c. 13 × 2 cm.; complete; hole for string at right; l. 1 of ordinary cursive *dbu-can* script).


“In Mjag-ma-gu are arrived two Tibetans.”

(M. Tāgh. 009, a wooden tally, complete, reads *Mjag-ma-gur* only.)

(o) *Ho-ni*.

Mentioned p. 73 *supra* and *JRAS*. 1928, p. 568 (M.I. xiv, 23). It occurs also in M. Tāgh. 0494 a, i, 0012, M.I. x, 9, and p. 278 *infra*. Whether it was in the Nob region or in the Khotan region does not appear.

90. M. Tāgh. 0575 (wood; c. 14 × 2 cm.; broken away at right; ll. 2 of ordinary cursive *dbu-can* script).

“Span-rje Rgoñ-koñ ... sent: is in Ho-ni or ...”

(p) Jeg-šiñ.

Mentioned p. 276 infra, where it is associated with Par-ban in a manner showing that it was in the same district and that it was a valley.

91. M. Tāgh. 0552 (wooden stick; c. 32 × 1.5 × 1.5 cm.; somewhat curved, with the edges of the four sides somewhat flattened; several notches, etc.; ll. 1 + 1 + 1 + 1 of ordinary cursive dbu-can script, faint and partly illegible).

[1] ७ | ७ tsabo Btsan bzhre dañ Ḥphan bzhre dañ ... legs la stogs pa la | Rdzi legs kyi gslo ba : |


[3] su mchis pa las ... gy- ... lag myi peḥu. stag par gyurd | : bdag cag brg-g : m p-

[4] .. rnamšu ...

“To grandsons Btsan-bţer and Ḥphan-bţer and — legs and the rest: letter of Rdzi-legs. I am on the road leading to (?) the Jeg-šiñ road ...” (the remainder too illegible to allow of a continuous rendering).

(q) Khri-skugs hjor.

Associated with Ḥbum-rṅugs and Stag-rtse: see p. 259 supra.

(r) Liṅ-sked-chad.

See p. 281 infra.

(s) Lho-lo-pan-ro-rbog-skyes.

Mentioned in M. Tāgh. c, iii, 004, as a townlet (mkhar- bü).

(t) Mdo-lo and its town (mkhar).

Mentioned in No. 20 supra, p. 70.

Mdo-lo, always associated with Me-skar, is named in the Tibetan chronicle of Khotan (Ancient Khotan, p. 583), and also in the two other Tibetan accounts of Buddhism in Khotan.
TIBETAN DOCUMENTS CONCERNING

(Sir Asutosh Mookerjee . . Jubilee Volumes, iii, pp. 37 and 48).
The two latter rather contradictorily speak of Mdo-lo in Me-skar and of taking from Me-skar the road to Mdo-lo "traversing mountains and valleys". But it is easy to reconcile this by supposing Mdo-lo to be the mountainous, further, part of Me-skar, and the general probability is that it lay in the Polu direction. It was on the route of the Buddhists who fled from Khotan to Tibet, which was perhaps the ordinary route of communications between the two countries.

(u) Me-nu.
Mentioned infra (p. 291) in the name Me-nu ņa-gzigs.

(v) Mjag-ma-gu.
See Hjag-ma-gu, supra, p. 270.

(w) Nag.
Mentioned supra, p. 69, where the place appears to be in the Mdo-lo district of the Khotan king's dominions: accordingly it is different from the Nag-šod of JRAS. 1928, pp. 561–2.

92. M. Tāgh. a, iii, 0063 (paper, fol. 13 in volume; c. 27 × 7 cm.; complete; ll. 5 recto of rather small cursive dbu-can script, partly faint; ll. 3 verso in another hand).


1 Compendious for bžer.
2 pa below line.
3 s crossed out.
In the presence of the chief Stag-bźer: letter-petition of the Six Estates. We pray that His Highness the chief may be happy. [A 2-3] On the evening of the twenty-ninth there came from Skyan-ro three loads (rkya?) and eleven bundles. Upon our sending orders the messenger, who had the mark of a Phod-kar, joined us in the Nag plain. We do not make him out to be a robber. [A 4-] The . . . is very stupid: have the kindness to question him closely. The persons sent are four soldier brothers: their rations are . . .”

“A kinsman of the Hu-ten bande Ro-žaṅ-legs, stated to be the Sum-pa Gsas-slebs, sent on to the noble councillor for examination (or ‘as being a spy’?).”

Notes

The translation is dubious in places.

1. 2. Skyan-ro: Name of a locality, on the lines of Cog-ro, Hgreṅ-ro, etc. A Skyan-po, i.e. a man of the Skyan tribe of Skyan-ro, was mentioned in JRAS. 1928, p. 562, and another p. 583.

Phod-kar: This local tribe name will come up for consideration later.

1. 3. rkun-por: It is interesting to see that a suspicion of robbery (of the grain) was promptly aroused in the Nag district, which above (p. 67) was mentioned in connection with robberies.

1. 4. rgyan: ? for rkyaṅ “wild ass”? Altogether this incident, in which an up-countryman, arriving with a convoy of grain, naturally in the circum-
stances arouses the suspicion of the local Tibetans, is not without a certain human interest: unable to make anything of him and baffled by his stupidity, the embarrassed officials send him on, with an escort, to headquarters—a Tibeto-Turkestan idyll of the eighth century A.D.

1. 4. spu: Cf. spun-dmag (JRAS. 1928, p. 581)?

mtshal-ser . . . : This passage is obscure.

B. 1. ban-nog: For the suffix nog (forming a plural of honour?) used in cases of bandes cf. the document edited in Hoernle’s Manuscript Remains, pp. 402–3.

Sum-pa: Cf. JRAS. 1927, p. 85 and reff. The Sum-pas are stated in the dictionary to be the people of Amdo in north-eastern Tibet.

spyan-ras-kyis-btsah-bar: On this phrase see p. 258 supra and p. 278 infra and M.T. 0516: btsah recurs also p. 283.

(x) Na-gram.

A place-name used as a surname: it occurs in a, i, 0015; a, iii, 002; a, v, 0015 (p. 256 supra).

(y) Par-ban.

Mentioned p. 85 (M.T. c, iii, 0025) supra, in an urgent letter directed to be sent down (i.e. no doubt from Tibet) to Par-ban on the one hand and Dru-gu hjor on the other for forwarding to Sin-san. The implication is that for the sake of security duplicates were sent. Since certainly the Dru-gu hjor lay, as will be shown later, to the east, it seems clear that the Par-ban route must have led to a descent via Cer-cen or Polu; and this is confirmed by a document (given below, p. 281) in which Par-ban is associated with [Ho-ton] Gyn-mo. The name does not seem to be Tibetan, and so is probably older than the Tibetan rule. Its non-occurrence in the Mirān documents suggests that the place lay rather in the Khotan region than in that of Nob. Might it be the Parvata which in the Kharoṣṭhi documents (see now Professor Rapson’s index) is several times mentioned in connection with Caḍota (Niya region)?
94. M. Tāgh. c, iv, 0036 (wood, pointed at left; c. 12 × 2 cm.; complete; hole for string at right; ll. 2 recto + 1 verso of ordinary cursive dbu-can script).


"In the upper toll-station of Par-ban are arrived three of Ńam-ru-pag with a ron-rņu (?)\).

Notes

Ngam-ru-pag is a frequently mentioned regiment (and district?): see Innermost Asia, pp. 1084–5, and p. 267 supra.

So-rtsaṅ-hgram: "Toll-granary-bank." The same phrase occurs in 0522 (Innermost Asia, loc. cit.) and in 0015 (chu-hdus-kyi-rtsaṅ-hgram "granary bank of the confluence"):

so-rtsaṅ is found in the Gosrṅga-vaṭkarana, fol. 354, ll. 4 and 7. The meaning probably is a granary for storing grain taken as toll at a crossing. On rtsaṅ see JRAS. 1927, p. 69. In some cases hgram is perhaps confused with gam (ibid., p. 57).

ron-rņu: The reading is uncertain. Perhaps the meaning may be soldiers with an officer: with ron-rņu (if correct) cf. ce-rņu or tsa-rņu, JRAS. 1928, pp. 563, 571. The genitive mchis-pahi at the end either implies a continuation in another document (which was not unusual) or is like some genitives in Indian inscriptions and means merely that the wooden tablet belonged, or related, to the persons named. The usage is highly natural, and not rare in these documents.

95. M. Tāgh. 0523 (wood; c. 7.5 × 2.5 cm.; broken away at left; ll. 3 of ordinary cursive dbu-can script).


"Sent to reinforce (snon-sde (du?)) . . . this side of . . . New Par-ban and . . . one squad."
Notes

1. 2. *tshugs*: See p. 53 supra.
1. 3. *snon*: See p. 65 supra and add M.T. a, iii, 0034.

96. M. Tāgh. 0497 (paper; c. 18.5 × 9 cm.; fragmentary at right and below; ll. 6 of rather large rough cursive *dbu-can* script).

[1] *


“To Home Minister Khri-bzer and the rest: letter-petition of . . . and Khyuṅ-bzer. [Then after the usual compliments.] We also . . . as far as Par-ban and the lower valley of Jeg-śiṅ . . .”

Note

On Jeg-śiṅ see p. 271 *supra*.

(z) *Pehu-mar* (cf. *Pehu-rtse*).

Mentioned p. 56 *supra*.

97. M. Tāgh. b, ii, 001 (paper, fol. no. 43 in vol.; c. 28 × 13 cm.; rather fragmentary and discoloured; ll. 12 of ordinary cursive *dbu-can* script).

[1] *

[compendious for *bzer*.]
PHYOGS. GYI. . . . NA (CHA ?). BKAH. MYI. ḪBAB. [B] . . . . .
NGA. CIR. [5] MDZAD. Bdag. . . . . . . . . . . . . . . . . . -N. CIG. MA.
MA. SMAN. SNA. GSUM. [ZI]G. SUG. RGYAS. BTAṈSTE. BSKUR.
BA. DAI. SPYAN. ZIGS. JA. TOR. GNIȘ. ŠIG. ḪBUL. ŽI[N] [12]
MYI. ḪBAB. PAR. GSOL. ZIÑ. MCHIS. |
sent, he is quite destitute, and, as he is only acting as a servant, it is possible that . . . and deception may come about. [9–10] In case deception may escape, I have determined to keep my eyes open. What a Khotanī is capable of, the earth has not . . . Later having sent him with a sealed letter to the hand of the Uncle, I beg (you ?) to receive him back. For the moment will you please be so good as to keep your eyes open? [10–12] As a sign of not having forgotten, I am sending some three medicines with a seal attached, and I am offering as a present two ja-tor. Please accept them. I beg you for a little while not to reprimand (me).”

Notes

1. 6. sug-rjed : “hand-list” recurs in M.T. 0193.

1. 7. Ho-ni-dag : This seems to be a dual or plural of Ho-ni, which in that case would be double. Or can the meaning be “the Ho-ni people”? 

1. 8. -re-(yaṅ-)rgyad : This might perhaps be for ḥdre-(yaṅ-)brgyad “eight devils”. One of the documents (M.I. xiv, 002) uses the phrase “a ḥdre is in my mind”, meaning “I am depressed”.

1. 9. lis-ci-theg : Some proverb disrespectful to the native Khotanīs is perhaps intended.

spyan-ras-gyis-btsa : The phrase recurs in 1. 10 and pp. 258, 274.

1. 11. ja-tor : Is this = ja-phor “tea-cup”? 

(aa) Rgya-hdrug-hdul.

This seems to be a place-name infra, pp. 282–3.

(bb) Roṅ-liṅs.

This seems to be a place-name in —

98. M. Tāgh. b, i, 0060 (wood ; c. 13 × 2 cm.; complete; hole for string at left; l. 1 of ordinary cursive dbu-can script).

"Roṅ-liṅs in Ḍbro taken."
CHINESE TURKESTAN

Note

Hbro: In N.E. Tibet; recurs in Bstan-bgyur colophons.

(cc) Sam-cha.

Mentioned p. 256 supra and pp. 272-3 infra.

99. M. Tāgh. b, i, 0022 (wooden tally; c. 12 × 1.5 cm.; complete; hole for string at left; several notches recto; ll. 2 recto + 2 verso of ordinary cursive dbu-can script; a different hand recto 1. 2 and verso).


Notes

B 1. Mnal-ḥpan-gi-sde: This might be the "sick-assisting regiment": see supra, p. 94.

In another document also (M. Tāgh. a, ii, 0098) Bsam-cha is used as a surname.

(dd) Ṣel-than.

Mentioned p. 71 supra.

(ee) Snan-hu-ha.

This is described as a townlet (mkhar-bu).

100. M. Tāgh. ii, 1 (wood; c. 13.5 × 2 cm.; broken away at top left; l. 1 (+ lower part of another) recto + 1 (+ upper part of another) verso of ordinary cursive dbu-can script).

[A 1] . . . . . . . . . . . .

"To . . . Kho-lho, servant of the authorities in council.

Notes

B 1. Mnal-ḥpan-gi-sde: This might be the "sick-assisting regiment": see supra, p. 94.

In another document also (M. Tāgh. a, ii, 0098) Bsam-cha is used as a surname.

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Mentioned p. 71 supra.

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This is described as a townlet (mkhar-bu).

100. M. Tāgh. ii, 1 (wood; c. 13.5 × 2 cm.; broken away at top left; l. 1 (+ lower part of another) recto + 1 (+ upper part of another) verso of ordinary cursive dbu-can script).

[A 1] . . . . . . . . . . . .

"To . . . Kho-lho, servant of the authorities in council.
In the townlet Snañ-hu-ха two Tibetans, ... squad ... in ... bar-tse-s-i sergeant.”

The same place may be mentioned below, pp. 282–3.

(ff) Sta-gu and Ta-gu.

Some references to this place, which was a khrom “mart”, have been given in JRAS. 1928, p. 589, and Ta-gu, which is, no doubt, the same, has occurred pp. 57–8 supra. The fact that the place is mentioned in documents both from Mîrân, where it is definitely brought into connection with Tshal-byi, and from Mazîr Tâgh suggests that it lay on the confines of the two administrations, and it seems likely that it was somewhere in the valley of the Cer-cen river.

101. M. Tâgh. b, i, 002 (wooden stick; c, 39 × 1 × 1.5; nearly complete; ll. 1 [A] + 1 [B] + 1 [C] + 1 + 2 [D] of square dbu-can script, two sizes).


“Friend Khyi-tsa, ... zehu of Sta-gu gaṅs bank (?)”

102. M. Tâgh. 0491 (paper; c. 7 × 10 cm.; fragmentary at right; ll. 4 of ordinary square dbu-can script).

[I] ... I tan. cig. Stag. go ... [2] ħam. myi. bde. mchod. yi ... [3] stsal. par. ci. g ... [4] mtho. dbu. rmog...

This is sent to a councillor in Sta-gu with compliments and good wishes.

103. M. Tâgh. b, ii, 0017 (wood, curved; c. 16 × 2 cm.; complete; hole for string at right; ll. 1 recto + 1 verso of rather square dbu-can script, blurred).

[A] ... | : | Li. Širdad | Stags: gur. ri. zug | [B] ... -u. ru. chog ... “Khotānī Šir-dad is in Sta-gu with mountain sickness ...”

(gg) Ta-ha.

The existence of a place so named appears from the following
documents, one of which associates it with [Ho-toñ] Gyu-mo and Par-ban.

104. M. Tāgh. c, ii, 0065 (paper, fol. no. 52 in volume; c. 14 × 7 cm.; fragmentary at right; ll. 4 of ordinary cursive dbu-can script).


Notes

On ri-zug "mountain-sick" (?) see supra, pp. 84, 258; on Snañ-luñ-rtse, p. 263; on Līñ-sked-chad, p. 271; on the Dru-gu ḧjor, p. 56; on Sna-nam, p. 291 infra; on Khyuñ-po, p. 93 supra.

Tshu . . . is, no doubt, part of a name: Ḫbog . . . is very likely the Ḫbog-la-tham of p. 282-3 infra.

Sman-lod, in virtue of the syllable lod, should probably be a woman, and the name Gže-ma reinforces the probability (Ancient Khotan, p. 582).

105. M. Tāgh. 0064 (wood; c. 12.5 × 1.5 cm.; complete; l. 1 recto of ordinary cursive dbu-can script; some traces of erased writing verso).

[A] ⚫ | . | Ta . haḥ |

106. M. Tāgh. 0524 (wood; c. 16 × 75 × 1 cm.; fragmentary at left; l. 1 of ordinary, square dbu-can script, in 3 compartments; 5 notches in B).

◆ | Ta ha | Gyumo : tshugs : ſis | Par : ban | | | |

"Ta-ha | Gyu-mo, two squads | Par-ban."

1 Compendious for bzer.
When publishing this document in Sir A. Stein's *Innermost Asia* (p. 1085), I had not realized that both Ta-ha and Par-ban were certainly place-names, and hence the document was declared "unintelligible". The other occurrences suffice to make all clear.

On Par-ban and Gyu-mo see *supra*, pp. 90 sqq., 264–6.

(hh) *Tshe̱hu-cag*.

107. M. Tāgh. 007 (wooden tally; c. 9 × 1·5 cm.; slightly broken away; hole for string at right; l. 1 of ordinary cursive *dbu-can* script; 5 notches or lines *recto*, 3 *verso*).


108. M. Tāgh. c, iii, 0033 (wood; c. 9 × 1·5 cm.; complete; hole for string at right; l. 1 of ordinary cursive *dbu-can* script).

*Tshe̱hu* . *cagi*. so . *paḥ*

"Soldier of *Tshe̱hu-cag*."

Under the variant form *Rtse̱hu-cag* this name has occurred *supra*, p. 93, and with the above spelling, p. 256 (M. Tāgh. 0615).

(ii) *Yol-ba-ri* ("the Yol-ba hill").

The name may retain a memory of Yol (Yeula), the early king of Khotan (Rockhill, *Life of the Buddha*, p. 237). It is associated with *Hbu-šaṅ*.

109. M. Tāgh. c, iii, 0027 (wood; c. 25/1 × 1 cm.; fragmentary right and left, one side (D) broken away for purposes of a tally (?) and showing 6 notches, C also showing a number of independent notches; A, ll. 2 (one compartment), B, l. 1, (6 compartments) of ordinary cursive *dbu-can* script; C, l. 1 of a strange script, apparently a derivative of Brāhmī).


[C] *Illegible.*
The four compartments probably contain only place-names, although the third name "China- and Drug-taming" or "Six-Chinese-taming" would be more appropriate to a regiment—perhaps it is the name of a hill-station (rtse).

Lyin may have something to do with Liñ-sked-chad, while Sam-cha certainly, and perhaps Hbog-la-tham and Snañ-\-u-\-ya (Snañ-hu-\-ha), have been noted above (see pp. 279-281).

110. Khad. 052 (paper, originally folded in a long slip, like a modern Tibetan letter; complete; ll. 6 recto + 6 verso of ordinary cursive dbu-can script, exceedingly faint).

(A for the most part illegible—a different document.)


[B 1-2] "At the beginning of the first spring month of the Horse year, on examining the soldiers, a Khotaní gleg, named Su-dad, one of the Khotanís serving as cooks in Yol-ba-ri in Hbu-žañ, having many times caused annoyance(?), it was decided that he should be put to death in the Khotaní troop. [B 2-4] It being decided that even after his death (though he must die ?) he should be put in the ri-zu, his comrades, the sergeaunt and so forth, three parties, agreed to pay one thousand five hundred doñ-tse as ransom of their comrade, the first quota at once (?) . . . [B 4-5] In case the parties prove tricky, for each [doñ-tse] two shall be substituted,
and they may be deprived of everything down to their travel-clothes and punished as far as flogging and also put in the ri-zu. [B 6] In witness whereof the signatures of the squad-leader and the two . . . and the rest are appended."

Notes

This is one of the not infrequent cases where we have mention of punishment or execution of Khotanīs by the Tibetan authorities; cf. supra, p. 49. They show that the Tibetan control was sternly maintained.

B 1. byan-g-yog: The phrase is found also in M. Tāghh. b, i, 0059, "cook-service," and M.I. xiv, 124, 0070.

1. 3. ri-zu: Sense uncertain. Is it "torture" or "prison", of "left in the mountains"? Recurs in c, iv, 0038.

don-tse: A frequently named coin.

gyu: Usually gya-gyu "trickery"; cf. sgyu "deceit".

111. M. Tāghh. a, iv, 00131 (paper fragment, fol. no. 21 in vol.; c. 15 x 6 cm.; ll. 5 of clear dbu-can script).


Notes

1. 4. so-byañ: See supra, p. 84, and infra, p. 292.

1. 5. . . šañ-Yol-ba-ri: This is, no doubt, Hbu-šañ, on which see supra, pp. 269-70.
We have the impression that the Yol-ba hill and Ḥbu-san belong to the hills of which Sin-san is the most easterly part, abutting on the Khotan river.

(jj) Zugs-nam.

On this place see supra, pp. 86, 248.

VI. PLACES OR STATES ADJACENT TO, OR CONNECTED WITH, THE KHOTAN REGION

(a) Bru-ža.

Assuming that it was proved in Asia Major, ii, pp. 258–9, that the name Bru-ža was originally attached to a part of the Khotan territory, it may still be a question what the term denoted in later times. In the Tibetan chronicle we have the following notices:—

112. Chronicle, ll. 223–4; year 66 (Ox) = a.d. 737:
 żahi . rgyal : po : phab . ste . phyag . ūtshald |

"Councillor Skyes-bzañ Ldoñ-tsab having marched into the Bru-ža country, in the winter, when (the Tibetan king) was residing in the palace at Brag-mar, the Bru-ža king was reduced and sent homage."

113. Chronicle, ll. 230–1; year 69 (Dragon) = a.d. 740:
Btsan . po . chen . po : po . brañ | dbyard . Mtshar . bu :
Bru . ža . rje . la . bag . mar . btañ |

"The Btsan-po being resident in his palace in Nañ-mo-gliñ of Mtshar-bu-sna during the summer, the princess (je-ba ?) Khri-ma-lod was sent to be wife to the Bru-ža king."

The facts made known from Chinese sources by Chavannes (Documents, pp. 149 sqq.), and summarized in Ancient Khotan, pp. 6–7, especially the marriage with a Tibetan princess, make it plain that the above quotations relate to "Little P'olû" or Gilgit. The slight difference, if any, in date may
be explained on another occasion. But this circumstance
does not in the least invalidate the definite evidence of the
Khotan chronicle attributing the name Bru-so-lo-ña (= Bru-
žal) to a part (at least) of the Khotan territory, namely
that in which were Mdo-lo and Me-skar. In that district
is Polu, through which passes one route to the great north-
western Tibetan plain, the Byaṅ-thaṅ; and the name reminds
us of the Chinese P’ölü and the Paloyo, which Sir Aurel
Stein reports as applied by the Dards of Gilgit to the people
of Baltistan. This may be remembered in support of the
other indications previously (Asia Major, pp. 25, 270; Festgabe
Jacobi, p. 73) cited in favour of some early ethnic connection
between populations of Western Tibet and of Khotan.

(b) Glin-riṅs ("Long Meadow"), Glin-riṅs-tshal ("Long-
Meadow Wood"), Glin-riṅs-smug-po-tshal ("Long-
Meadow-Bamboo (Reed ? Cane ?) Wood").

A reference to a Glin-riṅs has been quoted supra (p. 84).
Such a name might occur anywhere in Tibetan territory;
but the additional terms tshal “wood” and smug-po-tshal
“Bamboo (or Reed or Cane) Wood” justify us in identifying
the place so named with the Glin-riṅs-tshal mentioned
previously (JRAS. 1927, p. 816), as noticed in the Tibetan
chronicle (ll. 59, 101) and in a document from Mirān. It
belonged to the district of Skyi, which must have been a
region of northern Tibet communicating with Mirān and, as
we see, also with Khotan. In spite of its not belonging to the
latter country the number of references to it, suggesting that
it was a centre for relations with Khotan (via Cer-cen or
Polu ?), no doubt justify a citation of some or most of them
here.

114. M. Ṭāgh. c, ii, 0041 (wood; c. 17 × 3 cm.; com-
plete; ll. 3 recto + 3 verso of ordinary cursive dbu-can script,
faint and rubbed).


“Petition of . . . to Stag-btsan and Mdo-btsan, [Gyu]-stag and the rest. [Then after the usual compliments.] To the Khotanis of Gliñ-riñs has a full bré of barley been sent or not? Offering of Man-ţi Stag of Stag-rtsan [regiment]. . . .”

Notes

1. A 3. phyogs-su: This phrase, which recurs, means “on [your] side”, “on [your] part”.
1. B 3. sbur-tsir: “chaff and millet”? 

115. M. Tāgh. 006 (wood; c. 11 × 2 cm.; complete; hole for string at left; ll. 2 of ordinary cursive dbu-can script).
   Similar are M. Tāgh. a, iv, 0045 (notches recto) and 0017 (8 notches or lines recto); also 0016, which, however, omits tshal.

116. M. Tāgh. 0151 (wood; c. 15·5 × 1 cm.; complete l. 1 of ordinary cursive dbu-can script).
   ☞ | | Gliñ. riñsu. gšen. Ḫphan. legs. la.
   “In Gliñ-riñs to the gšen Ḫphan-legs.”

Gšen, as a personal or official designation, occurs also in M. Tāgh. 0266 and a, iii, 0026.

117. M. Tāgh. a, iii, 0013 (wood; c. 21 × 3 cm.; complete; hole for string at right; ll. 2 of ordinary cursive dbu-can script).
“In Glin-rins-smug-po-tshal two Tibetans, two Khotanīs, namely, Mnān Ji-hu, of the Bzān-Hor regiment, sergeant, Dbyild Chas-legs, of the Lañ-myi regiment, corporal, . . .”

Notes

The two regiments, Bzān-Hor and Lañ-myi, are mentioned elsewhere; they will be noted again subsequently.

1. 2. tshugs-phon and _hog-phon_: See supra, p. 53.

(c) G-yar-skyan.

The G-yar-skyan regiment is mentioned on p. 53 supra, and in M. Tāgh. 0280 (Innermost Asia, p. 1085) we have a Yar-skyen regiment and in 0544 one named Yar-skyan. The three are, no doubt, identical and designate a Tibetan force raised in, or serving in, Yarkand.

(d) Kha-ga-pan.

The single document being addressed to a khri “throne” or “dīvān”, the place named will have been an independent, or quasi-independent, state. The only state that can come into question is that which in old writings, Kharoṣṭhī, Chinese, Tibetan, and Buddhist Sanskrit, is cited as Cugapan, Cugopa, Cakoka, Che-chū-chia, Chu-chū-po, Chu-chū-pan, Beu-gon-pan, and the inhabitants of which are by the Chinese designated Tzu-ho (see Sir Aurel Stein’s Ancient Khotan, pp. 89–93, 582; M. Sylvain Lévi in BEFE-O, v, pp. 255–6, 263, 267; notes in Zeitschrift für Buddhismus, vi, pp. 184–5; Festgabe Jacobi, p. 47, and the sources cited in those connections). The syllable pam, which probably means “road”, recurs in the old name (Kilpam or Gilpam) of Kilian, lying more or less in the same region west of Khotan. The place having been shown by Sir A. Stein to be identical with the modern Karghalik, it seems likely that in the name Kha-ga-pan we have in fact the oldest form of that designation, which may have resulted merely from an addition of the Turkish suffix lik to the Kha-ga apparently seen in the document. As
regards the difference between Kha-ga and Kargha (if the latter spelling is fully authorized), neither the r (see the remarks in Asia Major, ii, p. 262) nor the variation of the aspirates need trouble us in our documents.

It seems quite possible that another form of the name Cu-gon-pan is recorded in the Tibetan chronicle, which relates (l. 72) that in the year 26 (Bird) = A.D. 697

Ce. dog. pan. gyi. p[h]o. ŋa. phyag. htsald |

"An envoy of Ce-dog-pan did homage."

The date is not unsuitable, and the name needs only a transference of a vowel mark in order to become Ce-dgo-pan, which would be a fair approximation for the Tibetans in their early acquaintance with Karghalik. Also, if not Karghalik, what country is denoted? In a Mîrân document (a paper fragment M.I. vii, 83a) the form Cu-chu-pam seems to occur, unfortunately without further information.

118. M. Tâgh. b, i, 00104 (paper, fol. no. 39 in vol., fragmentary at right and at bottom; c. 25.5 × 15 cm.; ll. 11 of ordinary cursive dbu-can script).

To the Kha-ga-pan divān: letter-petition of Rmañ-‐rogs—[then after the usual compliments.] Last year having heard of slanders by abusive persons, I retired to Še-ho. Then in my... a grand-‐daughter was born. Also in the Gīnag country it was the... birthday of my grandson and presents of... pieces of satin with unavoidable detainment in the families of the two wives, and... a horse fell... man fell off. Preoccupied by these affairs I made... and, the lady having made a complaint against me, I lost three srañ of copper. Then a... complaint was made against me: it was stated that after the rotten (seru) horse there had come a riding horse. So then again I paid money. The year before last in... a servant of Uncle (zañ) Rgyal-‐bzer, Ńa-‐zigs of Me-‐nu, whose wages were agreed at seven žo, after the Kha-‐ga and... , waited in Dmu-‐mu, and from seven žo it become fourteen. Seizing... ”

Notes

1. 1. Rmañ-‐rogs: As suggested above (p. 73), this is one of the cases where a doubt exists as to whether we are dealing with a proper name or a professional designation. Rmañ-‐rogs means, no doubt, a “horse-‐attendant”, and the drawing of horses published by Sir Aurel Stein in Innermost Asia, plate vii, has a Tibetan dedication by a person so named. Hence the likelihood is that in this document also, which relates to such a person, the phrase denotes his occupation. It occurs also in M.I. 0054: in M.T. a, ii, 0097, rta-‐rogs.


1. 4. Gīnag: This also has not been traced, since we can hardly think of Gīnag “a place in Tibet”.

lo-‐gro: This may = gro-‐lo-‐ma “a kind of satin”.

1 Compensatory for bīer.
l. 5. *[s]go-skyes*: A special present.

l. 7. *žal-mchu*: See supra, p. 70.

l. 8. *seru*: This seems to be = *ser-ru* "rotten". It is used of "sheep" in M. Tāgh. a, iv, 00128.

l. 10. *Me-nu*: A place-name; see supra, p. 272.  
*Kha-ga*: Apparently = people of Kha-ga-pan.


(e) *Sna-nam.*

Mentioned p. 281 *supra.*

*Sna-nam* is the ordinary Tibetan name for Samarkand, and there seems no objection to its being mentioned in a document belonging to a time when the Tibetans were cooperating with the Arabs and had during over a century been in relations with the Turks. The person in question has a good Tibetan name, *Zla-bzer,* so that he would have to be a Tibetan belonging to Samarkand; and the occurrence of the phrase *sna-rnam* (p. 254 *supra*) in another sense suggests that the surname *Sna-nam* is without geographical reference.

(f) *Su-lig* (= Kashgar).

This well-known, ancient, designation of Kashgar occurs in the Tibetan accounts of Khotan (*Ancient Khotan*, p. 52; *Sir Asutosh Mookerjee . . . Jubilee Volume*, iii, pp. 38, 45, 49) and probably also in the Kharoṣṭhī document No. 661.

119. M. Tāgh. c, 0028 (paper, fol. no. 51 in vol.; c. 9.5 × 21 cm.; ll. 7 recto + 7 verso (a different hand) of ordinary *dbu-can* script; *recto* faint).

  pyin . . .  
These two separate letters are too fragmentary for translation, though most of the words and phrases are familiar and have been noted above (e.g. so-byan, so-rims = so-res). The first, a letter from a person named Bzu-ru, speaks of going from Su(Su)-lig (= Kashgar) and arriving at Hu-te (= Khotan).

VII. Personal Names of Khotanī People

Most of the personal names occurring in the documents are either Tibetan or names of persons belonging to quasi-Tibetan peoples (Sum-pa, Ha-za, and so forth) of the Tibeto-Chinese regions and in Tibetan service. The provenance of the documents, which were nearly all excavated in or near the Tibetan fort at Mazār-Tāgh, accounts sufficiently for this fact. That the Tibetans had not displaced the native Khotan rulers, but were content to hold the military control of the country, is evident from the above quoted references to the Li-rje, or Khotan king. The matter of the documents is also largely military.

Naturally, however, there was multifarious intercourse with the native Khotanīs, and names of such persons were sure to occur. Since the Tibetan names are easily recognizable, more especially in the light of the experience gathered from Mirān and elsewhere, the non-Tibetan names might with a fair probability have been discriminated as belonging to Khotanī people. But the writers of the documents have placed us in a still more favourable position. The discrimination between Tibetan and Khotanī was in their circumstances

1 Compendious for bzer.
2 Compendious for gsol.
naturally an explicit one; and in mentioning a Khotanī person they usually show his nationality by prefixing the word *Li* "Khotan" or "Khotanī". The following names are in that way guaranteed as Khotanī:—

Bat-nag (*a*, *iv*, 00121).
Bu(Cu)-de (0513).
Bu-god (*a*, *iii*, 0062).
Bu-ḥnog-dag (*b*, *i*, 0038).
Bun-dar-ma (*b*, *i*, 0048).
Bu-ñe (ño? ńi?)-dag (Domoko 0168).
Bu-ñon (*a*, *ii*, 0096).
Byi — (*a*, *i*, 0036).
Byi-de (0184; *a*, *i*, 0036; *a*, *vi*, 0063).
Cam-po-la (*b*, *ii*, 0096).
Cehu-hdo (*b*, *i*, 0095).
Chu — (*a*, *i*, 0036).
Cu(Bu)-de (0513).
De-de (*b*, *ii*, 0054).
Gi-chog (*a*, *iv*, 0074).
Gos-de (*a*, *iii*, 0012).
Gu-dag (*a*, *ii*, 0096; *a*, *iii*, 0074).
Gu-de (0503).
Gu-ḥdag (H. 2).
Gu-jo (dze?) (*b*, *i*, 0048).
Hdzas (*a*, *iii*, 001).
Hi — (*a*, *iv*, 0010).
Hir-bod (*a*, *iii*, 0012).
Ho(Rho?)-že (še?) (*a*, *ii*, 0096).
'I-ḥdulḥ (*a*, *ii*, 0018).
'In-dad (*a*, *vi*, 0057).
Khrom-še-dad (*b*, *i*, 0048).
Khu-le (*a*, *iii*, 0074).
Ko-ḥag (ḥeg?) (*a*, *ii*, 0096).
Ko-še (*a*, *ii*, 0096).
Ku-chi-ši (*b*, *i*, 0090).
Ku-żu (*a*, *i*, 0036).
Meg(Rmag ?)-sur (a, ii, 0096).
Nob-žo (a, v, 005).
Phu-sgra (a, i, 0036).
Phu(Pu)-de (0492; b, ii, 0054).
Pu-god (a, iii, 0043).
Rdz — (c, ii, 0011).
Ša — (a, iv, 0074).
Sa-bdad (c, i, 0050).
Sam-rba (b, i, 0048).
Sañ (0586).
Sañ-ga(e ?) (0492).
Sañ-ge (0503).
Sañ-ge-sur (a, iv, 0081).
Ša-rag (b, i, 0062).
Šar-dad (b, i, 0051).
Šar-rūn (b, i, 0070).
Šar-žon (a, ii, 0096).
Señ-ge-lag (0336).
Señ-hdo (c, iv, 0021).
Šin-de (b, ii, 0054).
Ši-nir (a, i, 0036).
Šir-dad (b, ii, 0017; c, ii, 0017).
Šir-de (a, iii, 001; a, iii, 0012; b, i, 0048).
Šir-hdo (a, iii, 0043).
Ši-rhān-za (b, 00103).
Ši-ri-bad (a, vi, 007).
Su-de (0586).
Sur-de (0287).
'Um-de (a, ii, 0096).
'Usag-hven (c, i, 0042).
Wi — (0492).
Wi-ne-sa (a, iii, 0074; cf. -de-sa, 0492).
Ye-ye (a, i, 0036).

[The Amacas Sen-hdo, Ši-bir (sic) and Šir-de mentioned above (pp. 72-4) and the Amaca Vi-dad of the Khotan chronicle (Ancient Khotan, p. 582) have names obviously
belonging to the above types. We may also mention a certain Na-mo-bud (M. Tāgh. 0512) and a councillor Na-mo-sa (a, iii, 0034), clearly Khotanīs. The Amaca Khe-meg may possibly have been a Chinaman.]

In this list we observe certain recurrent final, or second, members, such as de (12 times), dag (4 times), ḡdo (3 times), dad (5 times), sur (twice), ge (3 times); and the general system, composition of two monosyllables, is quite clear.

It is important to note the correspondences of this nomenclature with evidence derived from other sources. Thus from the Tibetan works I have quoted in the above cited article the names Phrom-ge-sar (cf. Meg-sur and Saṅ-ge-sur above), Brese Stu-lag (cf. Sen-ge-lag and Sa-rag above), Na-mo-ḥbod (cf. Hir-bod above), 'A-ba-ya-rdad (cf. 'In-dad, Khrom-še-dad, Sa-bdad, Sar-dad, Śir-dad above). The monosyllabic names Ḥdzas and Saṅ may be set by the side of the Ḥjes and Ḥji of the Tibetan works (pp. 252 and 270 of the article). To Ḥdaḥ-no-ya and Za-ro of the Tibetan works I have as yet no parallel. Wi-ne-sa and Cam-po-la have many correspondences among the “Names of Places and Persons in Ancient Khotan” discussed in Festgabe Hermann Jacobi, pp. 48–73, names which in consequence of the new light upon the attribution of the kings mentioned in Kharōṣṭhī documents (see Kharōṣṭhī Inscriptions . . . . Part III, transcribed and edited by E. J. Rapson and P. S. Noble, pp. 323–5) must now be connected for the most part not with the Khotan kingdom proper, but with the adjacent, and no doubt cognate, people of Shan-shan. The Khotanī names appertain to a date about five centuries later, and, no doubt, to a partly different system.

Again, in a document edited by Dr. L. D. Barnett in Hoernle’s Manuscript Remains of Buddhist Literature found in Eastern Turkestan (Oxford, 1916), pp. 402–3, we have mention of Khotanī (Li) persons with the names Suhe-sa Tsadzungo, Gu-tsag, Sur-dad, Maṅ-bod, which present obvious analogies or correspondences with those cited above.
It would be unlikely that in so considerable a list of names of natives of Khotan there should be none of foreign origin, more especially when we remember that the Iranian language, which has been designated variously Tokhārī B, Khotānī, and Saka, had been known in Khotan from at least about A.D. 600 (Asia Major, ii, p. 271), while an Indian Prākrit and the Chinese had been familiar from a much earlier period, perhaps from the very foundation of the city. The name Ku-chi-ši bears a resemblance to Šer-the-ši and Ka-the-ši, which in the Khotan chronicle (see Sir A. Stein’s Ancient Khotan, p. 582) are given as names of Chinese ministers. Concerning the ’A-ba-ya-rdad of the same chronicle I formerly suspected that the syllable rdad might really represent an Iranian dāta “given”, in which case a corresponding suspicion might attach to the occurrences of dad in the above list. But clearly an Indian derivation (from Sanskrit datta) would be more probable, since the first part of the name, if not local, would be the Sanskrit word Abhaya, giving a plausible Sanskrit name Abhayadatta: moreover, we have in non-Tibetan documents a number of names in datti which necessitate the same conclusion. The same documents show also Sanskritic names of monks, such as Puñade, which suggest that the terminal syllable de may really be derived from Sanskrit deva; but this point may be left for a later determination.

If we add to some of the names a final -a, which is likely to have been lost in the course of five centuries, we shall arrive at forms similar to those elicited from the Kharoṣṭhī documents. Thus—

*Bu-go-ta (for Bu-god)
*Hir-bo-ta (for Hir-bod)
*Pu-go-ta (for Pu-god)
*Sar-žo-na (for Sar-žon)
*Señ-ge-la-ga (for Señ-ge-lag)

are of a type amply represented in those documents (see the above cited article). To follow up such a suggestion would, however, be inappropriate in the present connection, where we are concerned almost exclusively with a record of facts.
VIII. THE KHOTAN LANGUAGE.

The previously (Asia Major, vol. ii (1825), pp. 251–71) stated conclusion that the native language of Khotan was a monosyllabic speech of the Tibeto-Burman type was based upon the evidence of names found in the accounts of Khotan (Li-yul) contained in four texts preserved in the Tibetan Bstan-hgyur. We may now point to the further evidence furnished by these new documents of the eighth century A.D., brought by Sir Aurel Stein from Mazār-Tāgh. The nomenclature of places (pp. 61–3) and persons (pp. 293–6) is clearly of the same type as that previously elicited. In the place-names the syllable ro (Bar-ma-ro-ṇa, Byi-ro-ṇa, Hden-ro-ṇa, Pan-ro-ṇa, Ši-ro-ṇa, Zval-ro, etc.) is probably identical with the ro in names from N.E. Tibet (Cog-ro, Hgrei-ro, Myan-ro, etc.), where it is employed to form derivatives from tribal designations: it is, no doubt, equivalent to the Tibetan ra "enclosed space" in Ldum-ra, btson-ra, khyams-ra, etc. The syllable -ti likewise recurs (p. 70) in analogous use.

The abundance of non-Iranian names in current use implies that the old native language of Khotan was still prevalent. Nevertheless, it is certain from the finds of documents in the actual Khotan region (at Mazār-Tāgh and elsewhere) that in the eighth century at least the "Saka-Khotani" speech was also employed. In that language we have both Buddhist literary MSS. and legal and other business papers. It may be conjectured that the language was used by the higher classes and the monks in place of the old Indian Prākrit which had prevailed during the earlier centuries. Of its employment for religious publicity we have an interesting example in the inscriptions from Dandan-Uilig figured in plates lviii–ix of Sir A. Stein’s Ancient Khotan. Beneath the painting of a monk we read (with Dr. Hoernle, op. cit., p. 248):—

\[ \text{dvī pī sā dāṃ so [śā ?] dā} \]
Here the word pīsā is evidently identical with the pīsai, which Professor Konow (Hoernle, Buddhist Remains, p. 347) has found in a "Khotani" Vajra-chedikā, as representing the Sanskrit guru (elsewhere also the word can be traced). Thus the painting represents the guru Dām-so-dā, in whose name the syllables so-dā (if not sā-dā) may be connected with the zo-dā noted above (p. 64). If it still remains questionable whether the pīsai may not be derived from the native language of Khotan (cf. phye-se in Ancient Khotan, p. 584), and consequently whether the short inscription may be in Saka-Khotani, another inscription (D., x, 6, Ancient Khotan, pp. 300-1) is certainly in that language.

Naturally the Chinese also was employed in Khotan. Witness the documents (from Dandān-Uilig, etc.) published and discussed by Chavannes (Ancient Khotan, pp. 521 sqq., and Documents Chinois, pp. 201 sqq.). There were, perhaps, specially Chinese monasteries, at Mazār-Tāgh or elsewhere. But owing to the peculiarities of Chinese writing the few probably native names or terms occurring in them require a separate examination.

Addenda

p. 65, mkhar-tsho occurs also in a, ii, 0076, and a, iii, 0034.

p. 90, ces-byun-ba occurs also in M.T. a, iv, 00137.

p. 93, thag-bar "middle-rope" (?) seems to denote some kind of military person; it recurs in M.T. a, iv, 00122, b, i, 0075, c, iii, 0024.

p. 266, a place Bon-mkhar "Boñ town", seems to be mentioned in M.T. b, ii, 0053.

p. 268, in M.T. c, ii, 0087, there is mention of a place named Gi-lam-thu.

p. 279, in M.T. a, iii, 0062, there is mention of a place Šañ, and this is supported by the numerous references (M.T. c, i, 0025, c, ii, 0046, etc., to a "regiment belonging to Šañ", Šañ-sde.

1 Corrigenda in previous portion of this article: pp. 66, ll. 13-14, omit "and showing . . . signs"; p. 70, l. 12, read 1019 (for 1099); p. 72, l. 29, read Și (for Si); p. 80, l. 23, re d Šenā; p. 91, ll. 16-17, read Ho-se.
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