

JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL,

Part I—HISTORY, LITERATURE, &c.

Extra-Number 1.—1901.

CONTENTS.

| | <i>Page</i> |
|---|-------------|
| <i>A collection of Antiquities from Central Asia. Part II.—By A. F. RUDOLF HOERNLE, C.I.E., PH.D., TUBINGEN. [With 13 Facsimile Plates (issued under separate cover), 3 Tables, and 6 Woodcuts.]</i> | 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
A. F. RUDOLF HOERNLE, C.I.E., PH.D. (TÜBINGEN).

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1902.

CONTENTS.

| | <i>Page</i> |
|--|-------------|
| INTRODUCTORY REMARKS | 1 |
| SECTION III.—Manuscripts | 6 |
| I. Group | <i>ib.</i> |
| (a) Sanskrit | 16 |
| (b) Unknown Language .. | 18 |
| II. Group | 21 |
| (a) Chinese | 21 |
| (b) Persian | 26 |
| (c) Uigur (?)... .. | 29 |
| (d) Brāhmī | 30 |
| SECTION IV.—Pottery, Terracottas, Miscellaneous Objects | 42 |
| APPENDIX TO PART II.—Transcript of Weber MS., Part IX, and Macartney MS., Set I, with two Indexes | 1 |
| SUPPLEMENT TO PART I | 1 |
| ERRATA IN PART I | 7 |

LIST OF ILLUSTRATIONS.

- Plate I. Manuscript Codices (fabricated).
Plate II. Manuscript Books (Pothis).
Plate III. Manuscript Documents (Chinese).
Plate IV. Manuscript Documents (Chinese).
Plate V. Manuscript Documents (Persian, Uigur).
Plate VI. Manuscript Documents (Brāhmī).
Plate VII. Manuscript Documents (Brāhmī).
Plate VIII. Fragments of Pottery.
Plate IX. Fragments of Pottery.
Plate X. Terracotta Figures.
Plate XI. Terracotta Figures.
Plate XII. Graeco-Buddhist Art Objects.
Plate XIII. Miscellaneous Objects.
-

- Table I. Formula of Blockprint, Set IV.
Table II. Comparative Table of Gupta Letters.
Table III. Alphabet of Brāhmī Documents.
-

- Woodcut, No. 1 on page 4.
" No. 2 " 22.
" No. 3 " 36.
" No. 4 " 42.
" No. 5 " 43.
" No. 6 " 1 of Appendix.

Frontispiece. Cinerary urn from Yotkan, a village of the Borazān Tract, near Khotan.

JOURNAL
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Part I—HISTORY, LITERATURE, &c.

Extra-Number 1.—1901.

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-prints 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 archæological 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

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 Sopil, 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 Brāhmī 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 "Yōtkan, a village of the Borazān 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 bazars 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.

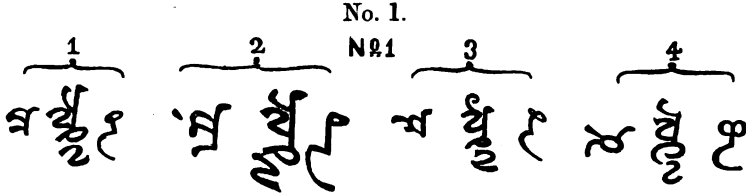
* There is good reason to believe that certain wood carvings, among them the box purchased at Khotan by Captain Deasy and published in the Journal of the Royal Asiatic Society for April, 1900,⁴ have to be added to the list of articles from Islām Ākhūn's factory.* A curious resemblance, however, may be 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

⁴ 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 Pahlavī or Brāhmi.⁵ 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-lkje-r* as imitated from the Pothi in which it occurs very frequently.



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

⁵ Thus, Dr. E. West who very kindly examined a manuscript book of 56 leaves ($7\frac{1}{2} \times 5\frac{1}{2}$ "") which seemed to imitate Pahlavī 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."

FORMULA OF BLOCK-PRINT No. IV.

1. AS PRINTED.

১ ২ ৩ ৪ ৫ ৬ ৭ ৮ ৯ ১০ ১১ ১২ ১৩ ১৪ ১৫ ১৬ ১৭ ১৮ ১৯ ২০
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 ৮১ ৮২ ৮৩ ৮৪ ৮৫ ৮৬ ৮৭ ৮৮ ৮৯ ৯০ ৯১ ৯২ ৯৩ ৯৪ ৯৫ ৯৬ ৯৭ ৯৮ ৯৯ ১০০

2. REVERSED.

১০০ ৯৯ ৯৮ ৯৭ ৯৬ ৯৫ ৯৪ ৯৩ ৯২ ৯১ ৯০ ৮৯ ৮৮ ৮৭ ৮৬ ৮৫ ৮৪ ৮৩ ৮২ ৮১
 ৮০ ৭৯ ৭৮ ৭৭ ৭৬ ৭৫ ৭৪ ৭৩ ৭২ ৭১ ৭০ ৬৯ ৬৮ ৬৭ ৬৬ ৬৫ ৬৪ ৬৩ ৬২ ৬১
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 ২০ ১৯ ১৮ ১৭ ১৬ ১৫ ১৪ ১৩ ১২ ১১ ১০ ৯ ৮ ৭ ৬ ৫ ৪ ৩ ২ ১

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-lkjer* 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 Islām 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 Islām 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 *mal-kjer* 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 *mal-kjer* 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 *mal-kjer* occurs, *e.g.*, on the page marked "II. Obverse," in the middle of the bottom-line.

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

Findplace. 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 Kāshghar, in a place called Khānnui, 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" (Intro., 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 Cyclopædia 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 *Horiuzi MS.* (see *Anecdota Oxoniensia*, 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 Alberuni 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 (Palæographical 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,

Wooden Boards.

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.

All the Pothis are written on paper. The paper is soft, and of a whitish colour. The only exception is the

Paper.

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 Samarkand 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

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.² 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 $2\frac{1}{2}$) 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 2×5 or $2\frac{1}{2} \times 8$ 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 $4\frac{3}{4}$ 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 $3\frac{1}{2} \times 19\frac{1}{2}$ 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*, *ā* (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 curious angularity 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 *ī* (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 *ī* 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 also be noticed that the Central Asian Gupta script retains the three-pronged form of *ya*, and the long-limbed form of *la* (Nos. 14 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 Palæography, 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 No. 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

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

Age.

in one form or other of the Gupta 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 Gupta 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 Gupta 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 Brāhmi 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." **Evidence of History.** 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. I. 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 $2\frac{1}{3} \times 4\frac{1}{2}$ " ; original, about $2\frac{1}{3} \times 5$ ". 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, $5\frac{3}{8} \times 2\frac{1}{2}$ " ; stringhole at $1\frac{3}{8}$ " 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 (*śloka*). 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. I. 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

starch-loading; of whitish colour. Writing, much obliterated through peeling off of surface coating of paper. Findplace, same as of No. 1. Script, Central Asian slanting type of Gupta characters. Language, mixed Sanskrit prose. Subject, Buddha's discourse with the Mahā-yakṣa Mānibhadra, whose story is briefly told in the Saṃyutta Nikāya (Pāli Text Society, Part I, p. 203). Age, 5th century A.D.

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, $11 \times 2\frac{1}{4}$ ". Number of lines on page, 5, with about 27-30 akṣaras in a line. Stringhole at $2\frac{3}{4}$ " from left edge, within a circle of $\frac{7}{8}$ " 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 Brāhmī 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, *dharaṇīs* 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, $2\frac{1}{2} \times 11\frac{1}{2}$ ". Number of lines on page, 4, with about 21-27 akṣaras in a line. Stringhole at $2\frac{3}{4}$ " from left edge, within a circle of $\frac{7}{8}$ " 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 J. 1. 3

Society of Bengal, Vol. LXVI (1897), pp. 228, 233, and plate iv, No. 3. A mere fragment, $3\frac{5}{8} \times 5\frac{3}{4}$ " 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 ($5\frac{3}{4}$ ") 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, $\frac{1}{4}$ – $\frac{3}{4}$ ". 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 (1×3 " and $1\frac{1}{4} \times 1\frac{1}{2}$ ") 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 $4\frac{3}{4}$ " ; 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.

- | | |
|------|--|
| l. 1 | va · sarvva-dharmaṃ Buddha-lakṣaṇa (ḥūnye) × sarvva-vi |
| l. 4 | bhadante=ti · āyuṣmān n=Subhuti |
| l. 5 | praḥjñā-pāramitā yā × × ṇa : sambodhi manasi kārai |
| l. 6 | sad-dhetos=tathā hi subhūto tena bodhisatve |
| l. 7 | s=tathā hi × ḥūnyatayā |
| l. 8 | s=tathā hi (sa pratyati) ḥūnya |
| l. 9 | kathāyāṇa |

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, $2\frac{1}{2} \times 11\frac{5}{8}$." Number of lines on page, 5, with about 21-28 akṣaras in a line. Stringhole at $2\frac{3}{4}$ " from left edge, within a circle of $\frac{3}{8}$ " diameter. On one leaf, in left upper corner, there are two concentric circles, not inscribed, of $1\frac{1}{2}$ " 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 *dharanīs* 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, $2\frac{7}{8} \times 14\frac{1}{4}$ ". 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 $\frac{1}{8}$ " diameter. On leaf 9, in left lower corner of reverse page, two concentric circles, not inscribed, of $1\frac{1}{4}$ " and $1\frac{3}{8}$ " 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, $2\frac{1}{2}$ "; full length unknown, but probably about 7"; existing length, $4\frac{3}{4}$ ". Stringhole, within a circle of $\frac{3}{4}$ " 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, $2\frac{1}{2}$ ''; full length unknown, but probably about 6 inches; existing length $3\frac{3}{4}$ '' . Stringhole, within a circle of $\frac{3}{4}$ '' diameter, at about $1\frac{1}{2}$ '' 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 an 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 Kāshghar, 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 Pathān 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.

Find-place.

No. 2.



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 *Lè-Sieh*. Mr. Hopkins also reads it *Lieh-sieh* 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 *Lizia* or *Litsa* or *Lidja*." 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-Turfān, Kāshghar, Yarkand, and Khotan, with their respective territories.⁵

⁵ A slightly different enumeration is given by Mr. N. Elias in the Translation of the *Tarikhi Rashidi*, p. 51. There Yangi Hissar 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 Shahr Khutan* or "Six Cities of Khutan," so called "from the six towns composing it, viz., Ilohi, 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 (*l.c.*, 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 Chingchung 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 Brāhmī script, in which the Brāhmī 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 Pothi Nos. 5 and 6 of Set II; and this agrees with the circumstance that on palæographic grounds Pothi 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 $\frac{1}{4}$ 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.⁴ 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

⁴ The dated documents show an appreciable amount of starch; in some of the fragments no starch could be discovered.

about 16 × 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, $15\frac{1}{2} \times 11\frac{1}{4}$ "', 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, $2\frac{1}{4}$ " high; while all the written characters are from $\frac{1}{2}$ to $\frac{3}{4}$ " 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-tse 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 $5\frac{3}{4} \times 11\frac{1}{4}$ "', 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 Yang Chin-ching, 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, $13\frac{1}{4} \times 11\frac{1}{4}$ "', 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:

record of the loan of 15,000 cash, on the security of a house and a person. Signature, the marks of the borrower (Sumentī, aged 39) and his surety (Ngaṅ, 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, $5\frac{1}{2} \times 2\frac{1}{4}$ ". 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 Brāhmī letters रो रो रो *ro-hau-de*, running parallel to columns, but to be read horizontally, from left to right, of the same cursive type as in the Brāhmī 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 Brāhmī 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, $6\frac{7}{8} \times 3\frac{1}{2}$ "; 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*.

No. 6. Document.

Belongs to M. 3. Fragment. Size, originally $4 \times 4\frac{1}{2}$ ", now $4 \times 2\frac{3}{8}$ ", 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, $3\frac{1}{2} \times 2\frac{1}{2}$ ", 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.

No. 8. Document.

Belongs to M. 3. Size, $7 \times 2\frac{3}{4}$ " , 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 $2\frac{1}{2}$ inches high, probably an office-stamp. Purport, illegible. Paper, rather thicker than in preceding Nos., but water-lined.

No. 9. Document.

Belongs to M. 3. Size, $6\frac{1}{2} \times 1\frac{1}{2}$ " , 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.

Belong to M. 3. Sizes, 4×2 " and $1\frac{1}{4} \times \frac{3}{4}$ ". 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.

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 Brāhmī 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 $1-1\frac{1}{4}$ " 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 Naskhī 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, $16\frac{1}{2} \times 6\frac{3}{4}$ ", the length being complete : as a comparison with the Document No. 2, which possesses the full breadth, shows, the entire sheet must have measured $16\frac{1}{2} \times 11\frac{1}{2}$ ". 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 Almathah, a village in Nikotanj (المائه روسته در نكو تنج, 4th line) to Yaḥyā son of Ayūb. It is dated in words, Hijrah 401, equivalent to

A.D. 1010-11 (12th line). Seven witnesses are named: (1) Zakariyya, son of Likokongi, (his mark) ++ ; (2) Ḥasan, son of Likokongi, mark lost ; (3) Ya'qūb, son of Sirkuwā Sipāsi, (mark) + ; (4) Omar, son of Qela' Sipāsi, mark lost ; (5) Maḥmūd, son of Qela' Sipāsi, (mark) + ; (6)—, son of Qela' Sipāsi, (mark) + ; (7)—, son of Karā, (mark) ☐. Their names are Arabic, indicating that they were Muḥammadans: their fathers' names are Turki (readings uncertain), and they are described as members of the Sipāsi (سبّاسي), a non-Islamic, 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 Sulṭān Satūq 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 "idolater"; 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.⁵ This is precisely the religious state of things disclosed by the signatures to the contract.

The document, further, proves the existence of the Sipāsi 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 Dabistan 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, $8\frac{1}{2} \times 11\frac{1}{2}$, being the complete lower half of the sheet. Inscribed with ten lines of Naskhī 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

⁵ See Sir T. D. Forsyth's *Report on a Mission to Yarkand in 1873*, pp. 122 ff.

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 Naskhi 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. **Number, Find-place, Condition and Paper.** 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. **Date and Purport.** 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. At

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, $7\frac{1}{2} \times 4\frac{1}{2}$ ". 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, $5 \times 2\frac{1}{2}$ ". 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 (\ominus), 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.

No. 13. Document.

Belongs to M. 10. Size, 7×3 ". 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.

Nos. 14-24. Documents.

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.

Second Set. Brāhmi Documents. (Plates VI and VII).

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,

eight 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.

Number and Condition.

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 could or 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 Brāhmī documents belonging to G. 1 are said to have been dug up "near some old buried city in the vicinity of Kuchar" (*Introd.*, 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 Brāhmī script as the Brāhmī 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 Brāhmī 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 palæographical grounds, as explained *ante*, p. 15, it is probable

Date. that the approximate date of the Brāhmī 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 Brāhmī script is seen in one of the Chinese documents (No. 4), which were found together with the Brāhmī 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 Brāhmī 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 and Writing. 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, $\frac{3}{4}$ to 1" apart. The size of the mould must have been about 16×12", 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 Brāhmī. 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 xxi–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 *ya*, 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 Brāhmī 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 *Ghalchah* dialects of the Pamir, the *Sariq-qoli*, *Shighni*, *Wakhi*, *Munjāni*, *Sanglichī*. 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 *ḡ*, as a non-conjunct,⁶ 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 *ṣ, ś* and *s*, the four nasals *ñ, ṅ, m, n*, and the anusvāra. The palatal nasal *ṅ* (initial as well as medial) and the cerebral nasal *ṅ* (only medial) do not occur often, and, as a rule, only in names (e.g., *Puñadatto*, *Ñāhaja*) or technical terms (e.g., *kṣāṇa*) which are suggestive of an Indian origin. The exact force of the palatal and cerebral sibilants is uncertain; thus we have *ṣūṇḍasa* 'sixteen' for Sanskrit *ṣoḍaśa*, and *ṣauṣa* or *ṣṣauṣa* 'six' corresponding to *Shighni khhaushkh* and *Wakhi shadh* or *shaz*. 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.⁷ 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 *hāmā*.

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 *Ghalchah* affinities, others are peculiar. I may give a few examples. Indian names are: *Puñadatto* (Skr.⁸ *Puṇyadatta*), *Suhadatto* (Skr. *Ṣubhadatta*), *Darmapuño* (Skr. *Dharmapuṇya*), *Pharsapuño* (Skr. *Sparṣapuṇya*), *Budasaingo* (Skr.

⁶ The anusvāra in such words as *saṅga*, 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, ā, k, ḡ, p, ph, b, ṣ, s, h*. In the transcripts, given in the sequel, they are indicated by an apostrophe placed under them.

⁸ Sg. = Sanglichī; M. = Munjāni; W. = Wakhi; Sr. = Sariq-qoli; Sh. = Shighni; Prs. = Persian; Ind. = Indian; Skr. = Sanskrit; Pr. = Prākṛit.

Buddhasayga, *Jasjsako* (Skr. *Yājaka*, Pr. *Jājaka*), *Çilako* (Skr. *Çilaka*), *Mañjuçri* (Skr. *Mañjuçri*), etc. Persian names are *Mahvetari* or *Mahvittaro* (Prs. *Mihtar*), *Arsalam* (Prs. *Arslān*?). Peculiar names are *Khattinai*, *Briyāsi*, *Vikausa*, etc. Terms signifying divisions of time are *kšāno* 'cycle' (Skr. *kṣāna* ?); *sali* or *salya*, 'year' (Prs. *sāl*), *māçto* 'month' (*Sariqqoli mast*, *Shighni mest*); peculiar is *hadā* 'day.' The name of one of the months is *Skarih-vāri* (Prs. *Shahriwār*, 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 hümü*), *hamgušto* 'witness,' *viçto* 'become' (*Wakhi wāsti*); *spā-ta* 'our' (*Wakhi spā* ?). The numerals are as follows:—

| | |
|---|---|
| 1 (not observed). | 7 (not observed). |
| 2 <i>do</i> (Sg. <i>du</i> , M. <i>do</i>). | 8 <i>hašta</i> (Prs. <i>kast</i> , Sh. <i>washkht</i>). |
| 3 <i>trai</i> (Sg. <i>trai</i> , W. <i>trui</i>). | 9 <i>no</i> or <i>nau</i> (W., M. <i>nau</i>). |
| 4 <i>saspari</i> (Sg. <i>sapor</i> , Sr. <i>tsavur</i>). | 10 <i>dasa</i> (Sg., Ind. <i>das</i>). |
| 5 <i>pañji</i> (Sg., W. <i>panz</i> , Sr., Sh. <i>pinj</i>). | 12 <i>dodasau</i> or <i>dvadaso</i> (Skr. <i>dvādaça</i>). |
| 6 <i>ššauša</i> or <i>šauša</i> (Sh. <i>khhaushkh</i> , W. <i>shaz</i>). | 16 <i>çūmdasa</i> or <i>çūmdaso</i> (Skr. <i>ṣoḍaça</i>). |
| 20 <i>bista</i> (W., Sr. <i>bist</i> , <i>wist</i>). | 500 <i>pañ-se</i> . |
| 30 <i>šiyām</i> (W., Sr. <i>si</i>). | 1000 <i>hsāro</i> or <i>hajsāro</i> (W., Prs. <i>hazār</i>). |
| 80 <i>saspari-bisto</i> (W., Sr. <i>tsavur-vist</i>). | 2000 <i>dvi-hsāri</i> . |
| 100 <i>se</i> or <i>sai</i> or <i>saya</i> (Ind. <i>sai</i> , <i>sau</i>). | 3000 <i>trai-hsāri</i> , etc. |

Numerals are written in two ways: either in words or in figures. When written in words, these are frequently abbreviated; thus, *pañ* for *pañji*, and *hsā* for *hsāro*. 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., *Dharmapuño hamgušto viçto* 'Darmapuño has become witness;' but *Briyāsi u Budaçām hamgušti viçtāro* 'Briyāsi and Budaçām have become witnesses.' *Mye* or *cu* and

i or *e* or *ai* indicate the locative (or oblique) case; e.g., *bista-mye salya* 'in the 20th year'; *dasa-mye haḍai* 'on the 10th day'; *ṣṣauṣa-cu salya* 'in the 6th year'; *Kaji* '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 ṣṣauṣa-cu salya Nāha mācto 17-mye haḍai,
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 salya Kaji mācto dasa-mye haḍai,
i.e., 'in the twentieth year, the month *Kaji*, the tenth day.'

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

sali 20 mācto Chvātaja haḍ 23-mye,
i.e., 'in the year 20, the month *Chvātaja*, the day 23.'

It will be noticed that the forms *salya* or *salye* and *haḍai* are only used when they follow the numeral qualified by *mye*; otherwise *sali* and *haḍā* are used. This seems to point to the former being inflected forms. From its position in the series, the term *haḍā* (or *haḍai*) 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) *Skarh-vāri* or *Skarih-vāri*, (2) *Cvātaja*; (3) *Būñaja* (or *Mūñaja*), (4) *Khahsāja* or *Khahsā*, (5) *Hamtyaji*, (6) *Nāhaja* or *Nāha*, (7) *Jeri*, (8) *Kaja*, (9) *Pāñiji*. Two others are mutilated: * * *khāji*, and * *i* * *ija*. Of these names *Skarih-vāri* or *Skarh-vāri* is evidently identical with the old Persian *kṣathra-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 *Jyestha* (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,

Purport. accompanied by two or three small vertical strokes. (See Plates VI and VII.) From this it seems probable that they

No. 3.



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. 1. Document. (Plate VI.)

Belongs to M. 9. Size, $13\frac{1}{2} \times 11\frac{1}{2}$ "', 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 Briyāsī and Budaçām; then follows postscript, of 3 lines, signed by one Puñagām.

The following is a transcript of the document:

- (1) *Om salī 17 māçto Skarhvāro haḍā 5 hvām-no-ñu-do-vi-ça-va-ham tto-ña beḍa ši piḍako*
- (2) *mye pracaina cuā siḍako na çau nā-sti kṣi-rū ki-ro vi ham-tsa rū ci çam-kye jsa ci buro tvā sa-*
- (3) *lī pyam tṣā ṣta kṣi-rū hi ra pajide siḍako heḍo pha rū ko ba ko cam-do pajide u ci va vā*

- (4) *ra mañ-gā-ra cañ-ga ïde ttyāñ Briyāsi u Budaçāñ chiyāya tti do*
siçako va-gvā-ro-no-çto
- (5) *u vaña Briyāsi cem-gāñ js(ā)ro hamayo hauço khu vā nau ha*
salye bi sai jañro ttū siçako he-
- (6) *ço u Briyāsi biço hamayo do u cvai va dā-şta pā mū hi tsi ttū ti*
siçako yïdo ru bi
- (7) *(sa)lū no nara dohimmi-mye haçā vī tarāñ mi ci vā tram do ttira*
şi piçako pram-māñ hi-
- (8) *(mo khu)-hā Briyāsi bu Budaçāñ hamguşti viçtāro*
Briyāsi | ham | gu | şto
- (9) *tto buro vara byāñ naya* *Budaçāñ | ham | gu | şto*
- (10) *Puñagāñ || ci vaña ru stam Briyāsi jam pha himā de Budaçāñ ni*
hā chiyāyi do si-
- (11) *Khauçyan || çako va-gvā-ro-no-çto* *Puñagāñ | ham | gu | şto*
- (12) *Hatkam*

No. 2. Document.

Belongs to M. 9. Size, $11\frac{1}{2} \times 8\frac{3}{4}$ ", 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, Puñāñjām.

No. 3. Document.

Belongs to M. 9. Size, $11\frac{1}{2} \times 6\frac{3}{4}$ ", 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 $11\frac{1}{4} \times 6\frac{1}{2}$ ", 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 Añjām.

No. 5. Document. (Plate VII, fig. 1.)

Belongs to M. 9. Size, $10\frac{7}{8} \times 6\frac{1}{4}$ ", 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 Jeri." In place of usual signature, a large illegible Chinese stamp.

The following is a transcript of the document:

- (1) *Om şsau phvai hvu hi tta pari* *gahseta spātā*
siçako vara u ttyāñ hvam-

- (2) *dām vara cu peñminā thauna puḍam da u thauna ni hauḍām da
vañau va mara hā rū sām ma de u*
- (3) *ha tto kam mūri ji stā do-dasau hsārya trai se ttyām mūryau jsa
kām ha thaunako gvaṣcām do*
- (4) *trai se pañ-saya peñminai yūm jsā thau gvaṣcem di-rso chā khu
parau pvi rau tti mū-*
- (5) *ri haḍā ham-gi pu ṣa hauḍa ham-tsa hsañ thi na khu ṣau jva na
ni dā-ṣi dohi-mye*
- (6) *ttām Jeri 10-mye haḍai ttā parau tse (Stamp)*

No. 6. Document.

Belongs to M. 9. Size $11 \times 6\frac{1}{2}$ "', but a narrow strip, about $\frac{1}{2}$ -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.

Belongs to M. 9. Size 11×8 ". 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-vāri. A large piece is torn out of the lower blank portion of the sheet.

No. 8. Document. (Plate VII, fig. 2).

Belongs to M. 9. Size 11×6 "; 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 Nāha, in the 6th year, in the 17th kṣāṣa." 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 kṣāṣā ṣauṣa-cū salya Nāha māṣṭā 17-mye haḍai gah-
sāta*
- (2) *ja auya Cvātajo māṣṭū thaṅgā samau tām dā hauḍā ka hvañḍā
ho-*
- (3) *mya 55 thaṅgā ye pañ-hātro pañ-se mūrā × e × × y mūrā hsāri*
- (4) *sa to-nā ham-khī ṣa-hā-ḍa hvañ-ḍā 7 mara mū nām × × × pa jsa*
- (5) *hau para do-rsū na × au hvañ-ḍū dasau ham ḅa × × × ū × ā-
mya*
- (6) *55 || ≡*

No. 9. Document.

Belongs to M. 10. Size $11 \times 14\frac{1}{4}$ "', being a full sheet, but a narrow strip, about $\frac{1}{2}$ " 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 :

| | |
|------------|------------|
| Briyyāsi. | Vikausa. |
| Puñagām. | Mūpadatto. |
| Maiyadato. | Jaṣāmina. |
| Añjai. | Arsoli. |
| | Çalā. |
| | Jsajsaki. |
| | Pheṃkruki. |
| | Mahvetari. |

No. 10. Document.

Belongs to G. 1. Size $11 \times 9\frac{1}{4}$; a small blank piece, about $1\frac{1}{2} \times 1\frac{1}{4}$ ", 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 Nāhaja, in the 20th year," and signed by a witness Aḥonekūle. The second part, of 3 lines, is also apparently dated at the beginning, "in *kṣāpi* (without any number), in the 20th year, on the 26th day of the month Nāhaji," and has only a small illegible (Chinese?) signature or mark.

No. 11. Document.

Belongs to G. 1. Size $11\frac{1}{4} \times 7\frac{1}{2}$. 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 *kṣāpi*;" no year. Also no signature of witness, nor stamp. In the body of the record occur several names, such as Jsajsako, Gaudako, Upadatto, Jigemḍai, Jahsābudo, Irasamgo, etc.

No. 12. Document.

Belongs to G. 1. Published by me in the Journal of the Asiatic Society of Bengal, Vol. LXVI (1897), Plate V. Size $11\frac{1}{2} \times 9$ "; 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 Cvātaja, in the 20th year." Signed by one Mamdrusā.

At the end, two scrawls, similar to those in No. 8. A revised reading is herewith added:—

- (1) *Om salī 20 māçtā Cvātaja haçā 20 3-mye hvam-nā-ñām-dā-vā-çā-vā-ham dā kye ççau Vākya-*
- (2) *dattā gā-rya vā-dā piçakā-mye pracaina cā bugura Mañdrusā na çam-dā gā-rye a vi mya*
- (3) *gam̄ rsa kū dai vi-ra trai kū çe rcū-rā vā-çā-ra pi ha ve mūrā hsārā ttā bu-rā-mye çam̄ kye hajsā-*
- (4) *ram̄ ñā u cā jai puña-vā-rçā hī ya × × ñū vā jsa Sanekulā hivi ka ða kā ttā-ñā*
- (5) *sa gam̄ ha-khuī bugura çā-ka-ra-kā-stā i-dā khuai ttī Mañdrusā rcū-rā vā-çā-ra burā*
- (6) *i-hsgā nā-te i-hsge-de mam-gā-ða ra nā i-hsgā-rya hāmā tī-ra çā pi(çakā) pram̄-*
- (7) *mām̄ khu-hā Mañdrusā hamguçtā vāçtā ttā burā va-ra byām̄ na-ya bye Arsalam̄ bye ×*
- (8) *ñā × ai bu × na ðā bye × ðā × Mañdru | sū | ham̄(guçtā | vāçtā).*

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 $15 \times 9\frac{1}{4}$ " , but a strip, perhaps $1-1\frac{1}{2}$ " wide, torn off along the left edge, probably originally a full sheet. Record complete, in 12 lines, parallel to shorter side, with 24-26 letters in the line, in round hand. Dated, at the beginning, "on the tenth day of the month Kaji, in the twentieth year." Signed by 7 persons, arranged in one column: Alttañ, Phekruko, Hatkañ, Mayadatto, Budaçam̄, Ñuhadatto, Jsajsako. In Plate II, fig. 6, the two initial lines are shown. They read as follows:

- (1) [*Om*] *bistamyē salyē Kaji māçto dasamyē haçai çī pāra va*
- (2) [*piçako-mye*] *pracaina cu ā na hvā cai sai tto mūre hā yitti bu-ru*

No. 14. Document.

Belongs to G. 1. Incomplete, lower half of sheet torn off; size of existing upper half, $11 \times 5\frac{1}{2}$ " , damaged. Only two complete, and three mutilated lines. Dated, at the beginning, "on the 10th day of the month *i*ija, 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 $13\frac{1}{4} \times 6\frac{1}{4}$ " . 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 Bāñaja or Mūñaja, the fourth "in the month Cvātaja." 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 Pheṁkruko, in Nos. 3 and 4, Khattinai and Pheṁkruko.

No. 16. Document.

Belongs to G. 1. 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 $8\frac{1}{4} \times 6''$. Record in 6 lines, parallel to shorter side. Date and signatures, if any, lost; but the month Ñāhaja, and the personal name Mañuṣṛi occur in the text.

No. 17. Document.

Belongs to G. 1. 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 $8 \times 5\frac{1}{4}''$. 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 Ñuhadato. The third part comprises lines 6-8; the date, if any, is lost; but it is signed by one Raṁmaki. Of the first part only the concluding line (*i.e.*, the existing first line) remains, showing the two names Çalām and Pheṁkruko.

No. 18. Document.

Belongs to G. 1. Mutilated apparently on three sides, top, left, and bottom; existing size, $7\frac{1}{2} \times 4\frac{3}{4}''$. 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 Marçoko.

Nos. 19-69. Documents.

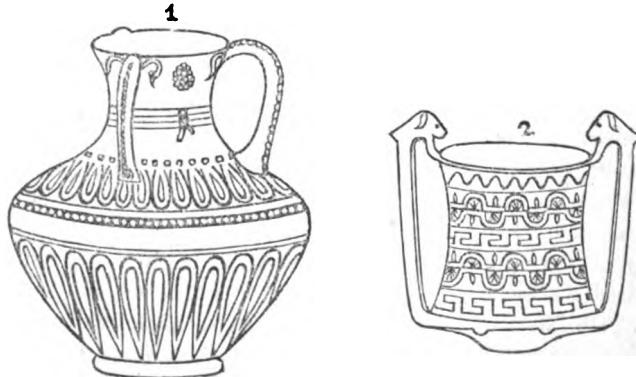
All belong to G. 1, except Nos. 30, 55, 58, 59, 65, 68, which belong to M. 3. All are small fragments of various sizes, not deserving any detailed description. Specimens may be seen in the Journal Asiatic Society Bengal, Vol. LXVI (1897), Plates iv, Nos. 6, 7, vi, No. 10, vii, Nos. 12-15. The following 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 Pheṁkruki; and No. 50 has a mutilated date "on the 5th day of the month Pāñiji," 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 Cvātaji"; and on No. 29 the mutilated name of the month $\times \times$ khaji.

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.

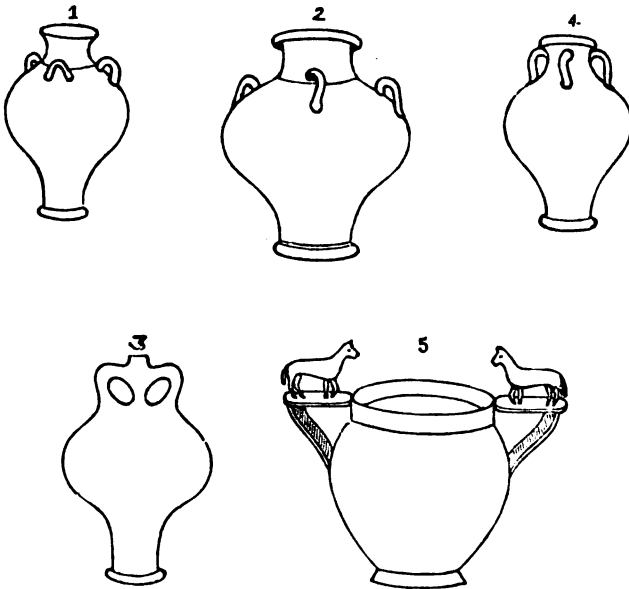
PLATE VIII.

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 Löschke, Plates III, 10, VII, 42; also in their *Mykenische Vasen*, Plates I, 1.3, 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.

N. V.



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-handled Mycenaean 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.² 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 *Mycenaean 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.

art. In these one of the handles is vertical, while the others are horizontal, as in the Hydrias called in Italian *vasi a tre maniche*. (See S. Birch's *History of Ancient Pottery*, new ed., p. 384).

² In *Bronzen von Olympia*, pp. 119, 120, Plate XLV, griffins from the Praenestian find are shown, but, as Professor Furtwängler explains, these looked outwards, and did not form proper handles, but were merely decorative (as shown *ibidem*, Pl. XLIX). Similar is the case of certain early Cretan vases which are decorated with three (equidistant) plastic female heads, looking outwards and being only false handles. See Professor Furtwängler's *Beschreibung der Vasen Sammlung*, p. 109, No. 983.

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*, Hülftafel 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 × 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 × 3 inches.³ 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

³ So also Dr. Sven Hedin's two jars, which measure only about 4 × 3 and 3 × 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.⁴

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.⁵ 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 (*lazgozi*), and carrying on his head a jar, or some other load, which he steadies with his right hand.⁶ No. 4 shows a turbaned and robed figure, playing on a flute (*σῦριγξ μονοκάλαμος*) or oboe (*αἰλός*). No. 5 shows a similar figure, playing on a Pan's pipe (*σῦριγξ πολυκάλαμος*) made of seven

⁴ See M. F. Grenard's observations on Dutreuil de Rhin's collection in *Mission Scientifique dans la Haute Asie 1890-1895*, Part III, p. 108.

⁵ Among Dr. Sven Hedin's fragments there is a *Gandharva* who is represented in a posture exactly similar to that of the monkey⁸ 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 rustics, 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.⁷ 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 *laggoṭi*, wrestling; a monkey squatting on its haunches and holding a large vessel or melon;⁸ 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 Mykenian 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, 6-10.⁹

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, No. 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);¹⁰ wearing a short tunic or a "comforter" (Nos. 22, 39). In No. 40 the monkey is represented with a goat's head; perhaps also in Nos. 23 and 38. On the other hand, in Plate XIX, No. 70, twin monkeys, playing on a lute, are represented with the body of birds. Often, especially when playing musical instruments, they are represented ithiphallic (Nos. 23-25, 34, 35,

⁹ Compare also the similar mask of a youth with bull horns and ears, in Professor Furtwängler's *Bronzen 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 *Bronzen 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 either of the usual form of an irregular (No. 24), or of a regular (No. 25) tetragon.¹¹ 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. 58.¹² 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.¹³ 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.¹⁴ 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 Vasen Sammlung in Aquarium* (pp. 804, 874, 895, 896, 900, 912, 1042).

¹² With No. 58 compare No. 1316 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 *veretrum 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 *Cyprern* (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.

PLATE XII.

This Plate comprises only antiques of a distinctly Buddhistic character. No. 1 is a portion of a wooden board, measuring about $11\frac{1}{2} \times 5\frac{1}{2} \times \frac{5}{8}$ 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.¹⁶ 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 $8\frac{3}{4} \times 5$ 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 Græco-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, $1\frac{3}{4}$ 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.

slate carved on both sides, and uncertain what it may have belonged to. It measures about $3\frac{1}{4} \times 1\frac{1}{2}$ 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 *surdhi*.

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 Capua, 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 ($2\frac{3}{4} \times 1\frac{1}{2}$ '')

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-vu-du-pa-jā-ā*) 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 ($2\frac{1}{8} \times 1\frac{1}{8}$ "'), 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 *Garuḍa*, 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 Urtuqi 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 lacunæ 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 sub-joined list:—

No. 6.

- | | | | | | |
|-------|---|--|--|---|---|
| I. |  kha |  kha |  na |  na |  na |
| II. |  tha |  tha | | | |
| III. |  pha |  pha |  ba |  dha |  dha |
| IV. |  sha |  sha | | | |
| V. |  tr |  dhar |  tr | | |
| VI. |  la |  pa | | | |
| VII. |  na |  tsān | | | |
| VIII. |  ri |  ri |  ri | | |

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

No. I, 3 is a slightly modified form of the ordinary old Brāhmī ṅ, as seen (*e.g.*) in ṅeteni fl. 28₂ for Sanskrit khedeni, and in the letter-group kaṅi fl. 35₃. It is preserved in the so-called khoṅ-seṅ 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 ṅālya fl. 42₂, is uncertain. Provisionally I take it to be a variant of the mark in No. I, 4, seen (*e.g.*) in ṅākam fl. 12₃, where it is the ordinary Brāhmī mark of the long vowel ā. In the Transcript it is distinguished by â. 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 Brāhmī th as in rutiṛ fl. 41⁸ for Sanskrit rudhira, and in sâpatha fl. 38¹ for (probably) Sanskrit çapatha. No. II, 2 does not occur in any Sanskrit word, but may be seen, *e.g.*, in the letter-group thaskemdhār fl. 26₃. I take it to be related to th, as kh is to kh, and as ph to ph.

No. III, 1 is the ordinary Brāhmī ph as (*e.g.*) in tṛphāl fl. 6⁶ for Sanskrit tṛphalā. It is found only in Sanskrit words. No. III, 2 is seen (*e.g.*) in phatsañ fl. 38⁵, a variant of ptsañ fl. 4₁ and in çāripha fl. 8⁶ for Sanskrit çārivā. Nos. III, 3, III, 4 and III, 5, which have similar forms, have been added for comparison. No. III, 5 is the ordinary Brāhmī ḍh, as in māḍhaka fl. 12 for Sanskrit māṭhaka.

No. IV, 1 is the ordinary Brāhmī ṣ. Both it and No. IV, 2 are seen in prativiṣa fl. 24⁵ and prativiṣa fl. 28⁶ for Sanskrit pratiṣā. No. IV, 2 also occurs in pūrṇakoṣha fl. 22⁵ for Sanskrit pūrṇakoçā; 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 (ç þ, f, sh).*

No. V, 1, when occurring at the beginning of a word, represents the ordinary Brāhmī cerebral ṛ vowel, as in ṛṣabhaka fl. 6⁴⁻⁵ (cf. 13₁) for Sanskrit ṛṣabhaka; 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 unbekanntten 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 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 *ä* (No. V, 1) or without it (No. V, 2), as seen (*e.g.*) in *kesarā* fl. 18₅ for Sanskrit *keçara*, and in *çakkār* fl. 31⁴ for Sanskrit *çarkkarā* respectively. Attached to a consonant (No. V, 3), it has vocalic power, as in *vṛka* fl. 33³ for Sanskrit *vṛka*.

No. VI, 1 probably expresses the cerebral | consonant with the inherent vowel *ä*, as in *pratipaḷā* fl. 34⁶ for Sanskrit *pratibalā*, 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 *ltsauñe* fl. 9₂. 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 *ä*, and would seem to indicate some modification of that vowel. A curious exception is its occurrence with the vowel-less palatal consonants *ñ* and *c*, as seen in the letter-groups *phatsāñ* fl. 38⁵, *nataatāñ* fl. 11⁶, *ktseñ* fl. 14², *pelkiñ* fl. 32², *kauc* fl. 14₁. I have transcribed it with a double dot. With the exception of *mañcāṣṭā* for Sanskrit *mañjiṣṭhā*, 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 *píppāl* 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. 4₄, 5.

The words, printed interlinearly in small type, represent the remains of writing which, in an inverted position, cross and overlies 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.



Leaf 1. Reverse.

- 1 [ma]hāmedha 1 (varāṅga-tvacā) 2 çaileyakh 1 akaru 1 sprikh 1 devadāru 1
 2 [çiriṣa]-pushpha 1 pra(puntarikh) 1 açvakāndh 1 çāriph 1 mañ-
 caṣṭa 1 çabara-lo-
 3 [tr 1] veteni 1 nicitakāmph 1 kiūcelle 1 pissau 1 erka-[ttse] . .
 4 . . . [ki]rodh 1 pu[na]rna[pha 1] (kākoṭi 1 kṣi)[ra-kākoṭi 1].
 5 . . [ampr]ta-pātr 1 bilamati 1

Leaf 2. Obverse.

- 3 . . . [a]rirākha-ṣṣana ta(notsi 1) arkṇa-ñ(ñai enme)[lya]-
 4 [ttse ṇā](kte) mādhakh tran-yṅarc 1 kosnau po (kodh) taratha-ṣṣe
 5 . (ṇṇa)le ṣe-ske se cūrṇā keṅiye ṇe-tts[a] kante shpharka-(shsha-
 lle ṇā-)
 6 . (ñe kṣe se-ttsa lāni) yama-shsha-lona 1 kete ratre kra(keto-nta
 alā-)

Reverse.

- 1 (shsham) . . . la alā-shsham . ṣkara . (dhataṃ ça-)
 1 ku | sa kre
 2 (rkṇāsa) ṣṭal[1]a-sha-lle sa thaskemdhār po kre ttauna sakna
 dh ||
 3 . Ṣ(ji . i) ṣpati 1 tejapati 1 pāṭha [1] . . (ra) . . .
 4 . çabara-lotr 1 ṣesāth sa . thaskendhar)Ṣ . . .
 5 Ṣ(māñciṣṭā)
 kaṅi traun-nta (ṇā) pā-tsi 1 tom (satke-nta)

Leaf 3. Obverse.

- 3 . . . ṣpakaim yama-shsha-llona 1 (mo-)ttsa açne [ya]ma-shsha-lle
 4 (pharsarem) nakh=sham mlutā-lle sākha-shsham (smām pāmo) ṇā-
 lya po-tatse
 5 kar=tse Ṣ ṇār miye-tsa rātre 1 sakāpce 1 sarjayarth 1 . yeyakh 1
 6 . . . (kutumñicikh 1 mi-ttsa tslāñi) yama-sha-lona (payro) . tha-

Reverse.

- 1 skemdhār Ṣ sakāpce 1 çmur 1 neteñi 1 styoneyakh 1 tom tranmā-
 saṣ çai-
 2 leyakh 1 sprikh 1 takaru 1 ṇraçkai-ṣṣa pyāpyo 1 tsa pāñce-
 ntha ṇṇa(ta 1)
 3 . (rkār) payāceyakh 1 tamāla-patr 1 ṇāmpatsake 1 ṣe-
 4 (me-yārth) ṇar phakṣa-lle pra-lle syālūa
 5 . . . (priya)ṅku 1 arirākha-(ṣṣana-nta ṇṇata)
 [tara]tha-ṣṣe . na 1
 6 (punarnava)
 (sata)

Leaf 4. Obverse.

- 2 devadāru l sarjarath l
 3 madhukha l (dhu)rani l çabara-lodṛ l
 4 l malkṇer trau l kātso sonopha-lya l kuñcidha-ṣṣe[ṣalype] ma-
 5 lkṇer=sa phakṣa-lle l yāmusai kātso muska-shsham || pippā l
 kaṭuka-ro-
 6 hiṇi l (prativiṣa l) tamala-pādhar l aṣvakāndha l çiriṣa-puṣpā l .

Reverse.

- 1 kurkatha-ṣṣi ptsāñ l devadāru l nicitakāmph l pissau l ṇe-
 2 tene l tranmār kuñcidha-ṣṣe ṣalype çakh trau-nta malkṇer=sa
 phakṣalle
 3 ñc l thaçça te sa sanāpa-tsi l pau-skem sa . . na
 4 vedene l kurkatha-ṣṣi [ptsāñ] l ka
 5 kaṭuka-rohiṇi l

Leaf 5. Obverse.

- 2 malkṇer te sa phakṣa-lle [pha-]
 3 (kṣa-lle a)çca-ṣṣana te katma po nāksem
 4 shsham || mañcaṣṭā l çabara-lottaṛ l tamala-pā(dhar)[l pi-](ssan l)
 5 çṇacka-ṣṣe mrestije ṇar=sa phakṣa-lle pharçerim nakh-sham l ||
 sūdha (tharṇā)ñe
 6 e erkha-ttse yasoñña kre miya l ntha ṇkandha pyāpyo l
 (ḍharta-)

Reverse.

- 1 (kuṛ lo)ntā-ṣṣe . ṇe (sa) triṇā-shsha-lle khalka-ñc=ñilu(tpā)l=le-
 yakh
 2 (khetene l) syā-lle (ṇe)re nakh-sham || kaṣṣu l takaru l aṣvakān-
 dha l apa-
 3 mārga l pādha l kaṭuka-rohiṇi l añcām(vandha) . . . (ñca) l
 4 ā malkṇer=sa āñmeṇa

Leaf 6. Obverse.

- 2 nicitakampha l nilotpāl l
 3 (sprikh l) pārivelakh l kākori l kṣira-kākori l [tamala-]
 4 pātṭr l ampṛta-pātṭr l medha l mahāmedha l ji[vaḥka l](ṛṣabha-)
 5 kha l yārpeṛ l kirokh l erka-ttse sarjaratha l çārapha l mañcaṣṭā
 l ve-
 6 dene l pissau l priyaṅgu l māḍhakh l viçṛ l tṛphāl l punarnapha
 l na-

Reverse.

- 1 . . (1 çaleyakh l kenjiye)[ku]ñicidha-şşe şalype malkçer=sa phak-
şa-lle .
- 2 (tstsa) . . (kâ şalle pânje) sa . . (stse) (ârkçi ya-)
- 3 (ma-*shsha*-lle) ¶ prapundari*kh* l açvakândha)
- 4 . . . kaçuka-rohiçi l prativi[şa]
- 5 (malkçe)[r=sa]

Leaf 7. Obverse.

- 2 . . . [prapu]ndari*kh* l (açvakândha l kirodh)
medha punarnapha
- 3 . (ârkçi) cañâm l pissau l ampçta-)pâttr l kâko[çi l kşira-]
triñâ-şle . nda
- 4 kâkoçi l veteni l mâđhakh l kuntarkha l çakkâr l devadâru
- 5 kirodh l pilamatti l biđâri l kşira-biđâri l çabara-lodç l
- 6 (ka) . l mlucku kuñicidh l şesâth aşiye malkçer=sa *shpharka-*
shsha-lle

Reverse.

- 1 . . (tharñâna) [şa]lle-*sha*-lle l tuce pi ye-(tse-ttse) ¶
- 2 çabara-lotç l prapundari*kh* l kirodh l vetene l (kuntarkha)[l ca]-
ñâ[ñi]
- 3 mâđhakh l mañcâştâ l çñaçko l (çâncapo l pissau l) kurkatha-
- 4 [şşi] ptsâñ şesâth malkçer=sa ñânkarña phakşa-lle . .
- 5 le sa sonopha-lle tumem sâtke-nta
[tri]ña-şle
- 6 (ka pa la ta ka)
sü ka ra

Leaf 8. Obverse.

- 2 dhaç . . (şñ) . (şe ktseñ)
- 3 . -llona tharñâna (şa)lla-*sha*-lle l (pâ)ñe â (çce)
- 4 yoraim nakh-*sham* sâ ñânkarña-tstsa şpakiye kar=tse mâka ¶ ca-
- 5 çâm l padmakha l ñçirâ l pissau l çâripha l mañcâştâ l (kâkori l)
kşi-
- 6 (ra-kâkori l) çakkâr l (sa)ruçari(ju) l akaru l takaru l (rutelle)

Reverse.

- 1 şesâth kutumñici[kh] [kosâñime) şpakaim yama-şlona
- 2 . (lle) ârkçi [yama]-*shsham* ¶ çabara-lodç l prapundari*kh* l (ta-
mala-)
- 3 (pâtç l ke)leyakha l nilutpâ l pi(ssau l şesâth ñar=sa)
- 4 . . phakşa-lle mi-tstsa şpakaim yama-şlona l
- 5 arirâ(kha-şşana)

Reverse.

- 1 (le ko ye-tse asvakāndha l medha l prapunta-)
- 2 (rikha l çabara-lotr l çakkār l mañcā)[šťā] l ñetene l (su) . . .
(sna)
- 3 . . netmeñ spaitu l pissau l .edh (thaçca kete)
- 4 [selaiko] pharçerim nakh=sham || ama[lākh] l (nilotpāl) l . . .
- 5 (ñai) .ee

Leaf 12. Obverse.

- 2(ma) . (dhar) . . . (nar)
pyarya-ttse ñelki
- 3 rā l pissau l çabara-lotr l kāla
- 4 (tran)mārā l kante (shpharka) ñākhdh trau . . . phakşa-lle dharyā
kañi şesāth
- 5 .e-(şse) phakşa-lya se ri-tsa ma-tsi ñakşallo-ntha kellerā
- 6 . lle ko .o .eñ l (pippā)lā-şsa . lsdhana ñadh çar taşa-llo-
.th thaçca kete selaiko ñe yama-shsham || pippālā

Reverse.

- 1 [na] . . . (thaçca kete) . (ñatre) rom phasdh phakşa-lle
- 2 (kete astare tumeñ snailyokai) mādhakha-nta çakh l
phakşa-
- 3 llona l thakte ñākam tumeñ çci(rem) vacca-lle ñā-
- 4 . . . tumeñ mo-tstsa rā(thhe) phakşa-lya . . ma . . .

Leaf 13. Obverse.

- 2 traino (cā)na-lle
- 3 [sa]tke-nta-mpa phakşa-lle
- 4 madhuyaşti l padmakha yñarc=trau aşiye malkner=sa [phak-şa-]
- 5 lle se mastu-kārth ççu ñer posdham yama-shsha-lle l todh māyi .
- 6 . (tharñāna şa)ño . . . e tthar (ñe)tene (su)tha-shsha-lle çça .

Reverse.

- 1 . sa thaskendhar l smāyamu l jivakha l rşabhakh l medha l
mahā[medha]
- 2 kākoti l kñira-kākoti l mudgavarñi l māsavarñi l ma(ñcüştä l ku)-
- 3 ñicidha-şse şalype aşiye şnarāpkşa pha(kşa-lle)
- 4 sekñ tharñāna (sono)[pha-lle]
. rşabhakh

Leaf 14. Obverse.

- 2 (poke) ktseñ sanāpa-tsi l (ñrenthe)
 3 . . . thaskendhar l ¶ (lāksh l pissau) [ça-]
 4 (kkār l l çmur l (sacca-ssa) ñi . ko l kleṅka l . . . [ypiya]
 5 yākṣiye l te (tailñi)shphārka-shsha-lle l kṛṅkai-ñiñe maiki salype
 6 . . ñoriya kātso ṅā 'o-ttsa tā . te sa phasdh satha ¶ ṅā . .

Reverse.

- 1 çkṛaço l smur l kṛṅk[ai]-ñai (maiki) sa kauç l caṅke sa kātso
 sono[pha-]
 2 lya çār kātso sa ṅala na-lle çattha-shsha-lle caṅke te nau-ttse tha-
 [skem-]
 3 dhar ¶ medha l mahāmedha l kākoṭi l kṣira-kākoṭi l . . .
 4 . [1] rṣabhakh l mudgavarṇi l . . . l ma(ñcāṣṭā)
 5 tami (ṣa)mma aṣiye mal(kṇer=sa)

Leaf 15. Obverse.

- 3 . . . l çatapuşpa l caṅār madhu[yaṣṭi] . . . [apamā-]
 4 rga l su(hi) suratha l çiriṣa l koroça . . . ka l [ṣeme-]
 5 (ya)ṛth satke-nta eṣe pu(ṣne) eṣe rohini (kete) satke-nta ṅaltsa l
 6 i . . e . (ta)ṣṣa-lle (se) ṅisumatpha po ṅisumatpha . . e .

-Reverse.

- 1 (kaṣṅka-rohiṇi) l apamārga l aṣvakā[ndha] l [tama]la-pāṭṛ l [ko-
 2 (sdhe sâ)tke-nta ṅasno todh takaru malkṇer=sa ṣpakiye yama[-sha-
 3 (lya sâ) ṣpakiye yama-sha-lya sâ ṣpaki(ye inā sa) . . .
 4 [ta]māla-patṛ l (mahiṣa) l prapuṅḍa(rikha)

Leaf 16. Obverse.

- 6 [ā]rkṇ[i] . kh . .

Reverse.

- 2 ṣṣa . ¶ . nkḥ . . ttha
 3 [ṣa]lype phakṣa-lle pra-lle
 4 po na kh=sham . . kira

Leaf 17. Obverse.

- 2 (kaṣka çṅā)
 3 pi pra-lle ¶(jiva)[kha]
 4 . (me)[dha l kâ] koṭi l kṣira-kākoṭi l (mādhakh)
 5 . citra no(ka . l (kuça)nār kâlkṇe sa . . no(ka)
 [mā]dhakh . (nakḥ = sham)
 6 āye l dha . . . au . . rā . . (seka ṣā) . . .
 dhaka . e

Reverse.

- 1 . . . traun-nta li (pāyji l ṅāk=traun)-[nta] *shpha* malkyer ṣeme-yārth
 . . . [ku-]
 2 ṅicidha-ṣṣe ṣalype l nastu-kārth eça te ne kar=tse pāṅe sa *shphatam*
 stsi
 3 nastu-kārtha-nta nesh çpālmeṃ se cipa nidha(rbe) ṃ . ṃ cipa(*kha*)
 4 . . . [pra]hati l kaṇḍāri l (kirokh l)[tama]la-[pātṛ] . .
 5 (pippā l) puna[rnapha]

Leaf 18. Obverse.

- 2 ṅca kaṅ[i]
 3 lakh pāṅe yama-*sha*-lle .ānem . . . ṃ . . .
 4 (açca sa ṅāpa-lle-nta l ṃ kutumñicikh l s[u]mām l (sprikh) l
 tamala-pā-
 5 (tṛ l varaṅka-tvaö l nakunakhi l sakāpce l sarjarath l hribera
 l rkṅa
 6 . . (ma) (āko) .e .e . . sātke (kṅāñcidha-ṣṣe) ṣalype

Reverse.

- 1 . l ṃ (rasecanarṃ) l akaru l sukṣme l tamāla-[patṛ l] (*çaripha* l
 madhu)[yaṣ](ti)
 2 (prapuntarikh l) nilutpāl l virañkh l hribera l (*çariva pārivelakh*
 vara-)
 3 (ṅga-tva)cā l çāripḥa l sālavarṇi l pṛçnavarṇi l musdha (vapa)
 4 . . e . . ti l çātapari l hareṇu
 5 kesarā l .e .e

Leaf 19. Obverse.

- 2 l (pṛçna)[varṇi]
 3 ṅedha l khadiṛā l tama[la-pātṛ]
 4 çaileyakh l nilutpāl l prapuntarikh l çāri(*pha* l mus)dha l nāga-
 pa-
 5 (tṛ l pissau l çkṅa)çko l cautānā l harid[r]a l iñcuṅa l . . . l
 tṛphālā
 6 kuçanār (ṣeme-yārth keṅ) iye kṅāñcidha-ṣṣe ṣalype [ṣe]me . ma-

Reverse.

- 1 [lkṅe](r=sa) *phakṣa*-lle l ṃ karuṅasāri l (punarnapha medha)
 tṛphāl l (nilutpāl l)
 2 (pissau) l çkṅaçko l cautām l piṣitaka-mantha l kurkatha-ṣṣi
 ptsāñ tamāla- ka
 3 patṛ l ṣeme-yārth keṅ iye kuñcidha-ṣṣe ṣalype . mal-kṅe-
 4 (r=sa) *phakṣa*-lle se ṣalype a(cala) suttha .āna . ṃ
 5 kurkatha-ṣṣi ptsūñā

Leaf 20. Obverse.

- 2 (bhṛṅkaracā l karuṣāsāri)
 3 . . [tama]la-pātr l māṣikāni l (te curnā)
 4 . . . i modha-ṣṣe ṅar=sa phakṣa-lle l trphā] 3 puta-
 5 [nakeçi] tr . . . ä l punarnapha l kurkatha-ṣṣi ptsāñ
 6 (çi-ṣṣa) tāno l) e

Reverse.

- 2 kṇe-ttse
 3 . . (ph)akḥṣha-lyā (ṅāṅkolma)-ññe āy(o) . . . l ma . . .
 4 lle te(po ṣeme-yarth ko)[sdhe]

Leaf 21. Obverse.

- 2 (tha-tsa) . (ko)
 3 riñña l ṅ rasa[ñ]ca(nā) l bhṛṅkaracā]
 4 sittāpha l karuṣāsāri l çabara-lodhaṅ l piçi[taka-]
 5 [mantha] . . . (ka) ki ä

Reverse.

- 1 (ntarikh l caṅām l tranmār saṁtke-nta amalākha piçtro-ntha)
 2 . . kha ku ṣpakaim se) phakṣa-lle keṅiye kuñcidha-ṣṣe (ṣalye sa)
 3 āçce sonopha-lyā kar=tse māka l ṅ cautām l (çkṇaço l nilutpāl)
 4 pippāl l (pissau l kurkatha-ṣṣi ptsāñ ṣe[sāth]
 5 tāno l kodh (ṅ) sā(tke-nta ṅasno todh)

Leaf 22. Obverse.

- 2 (ṅka erka-ttse pra) . (ārtha)
 3 tse kuñi mo-tsa kälko yama
 4 phakṣa-lle l erkeñce pi kuñcidha-tts(e ṣalye
 5 (lle-ttse) pūrṅakosha-ññe l ṅ(nilutpāl l) tāṅa
 6 malkṇer=sa elkṇe . e

Reverse.

- 1 lle erkeñce pi kuñcidha-ttse ṣalye
 2 smām pāmosh ā-ttse luta-ṣṣe-ñca ṅ sumām l (spaitu) l kodh ypa-
 ttse [tra-]
 3 ksīm mita-ṣṣe ṅar=sa shpharka-shsha-lle l pla[tkāre thaçça ke]te
 (l ṅra-)
 4 [ttse] shpharka-shsha-lle l todh tom satke-nta (tarye)
 5 (mañcaṣṭā l prapuntarikh l)

Leaf 23. Obverse.

- 2 . . . [mañca](ṣṭa l pippā) l (kuñcidha-ṣṣe)
 3 . kuntarkha l kodh tom po kodh (tha)skem(dhar)
 4 lai)ko tucem ere nakh=sham ¶ pissau l s(umām l çāripha) l mañca-
 5 (ṣṭā l çā)kkār l platkāre thaçca kete l selaiko ypiya yākṣiye plāt-
 kāre
 6 thaçca kete) l malkper=sa shpharka-sha-lle (selaiko) ¶ .(toke)

Reverse.

- 1 (le) dhṛ
 2 [tama]la-(pā)tr l (çatapuṣpa l) surasa-patr l (nicitakampha l)
 puna-
 3 [rnaṣpha l] kuṣṭa . . . l (pissau) l mañcaṣṭa l caūtām l (ṛetene l)
 4 . . . tuk l rasna l hribera l ku
 5 (caga)la cipakha l ṛṣa[bhakha]

Leaf 24. Obverse.

- 2 sa kuçanem satke-nta l (açvakāndha)
 3 . . [ku]ñcidha-ṣṣe ṣalye todh keṇiye l
 4 . . . takaru l açvakāndha l devadāru l prapuntarikh l
 5 (çatapari, l kākori l kṣira-kākori l pippali l prativiṣa l ka-
 6 (ka 'o) . . (mañcaṣṭa l musdha l) . . (dhari) . . (mi) . .
 ||sa ne

Reverse.

- 1 (erkeñce pi) . . . (vari)
 2 . . . ṛ .u la 3 bhargi l (açvakā)[ndha]
 3 . . . kha l atibala tamāla-pa[tr] . . . l (sprikh)
 4 . . . hribera l sumām l nil(utpāl)
 5 ñca vi 'i l kaṭu[ka-rohiṇi]

Leaf 25. Obverse.

- 2 (bhalātaka l ṛṣabhakha)
 3 pṛṇavarṇi l
 4 . . sukameḷ payasya l jivanti l bhalātaka l . . (viraṅka)
 5 . . kabija l (añcana-rasa) l (kanaka)-puṣpa l l ka-
 6 ca l (pippali)
 || dhuka . dhuka

Reverse.

- 1(ñci rabi) . ri l
 2 . . nta sa(te)ra . (stu) ¶ nicitakampā l . (katma) ¶ açvakā-
 3 [ndha] . katma 3 kaṭuka-rohini l
 4 . . (taka)ru l tamāla-patr tr[au] ka
 5 l prativiṣa l tr[au] . rth

Reverse.

- 1 (putanakeçi 1 ta)karu 1 (devadā)ru 1 prapunđa-
- 2 [rikha 1 ça]bara-lotr 1 mādhakh 1 . . . yî 1 neteni 1 kaška pippā 1 pi-
- 3 [ssau] kirodha 1 apamārga 1 tamala-pātr 1 çkñaçko 1 enme-[lya]-
- 4 [ttse ŋā](kte) toñ kuçanārā 1 kākori 1 (kšira-kākori 1) . .
- 5 . . . [kaçuka]-(ro)hiçi 1 (prativi)[ša]

Leaf 29. Obverse.

- 2 [ypi](ya yākši)[ye]
- 3 . (ca)[tri]ṇa-še 1 1 tamala-pātr 1 [ça](kkā)[r]
- 4 . . mañcašta 1 apamārga 1 prapunđarikha 1 udumba[ri]
- 5 . . (I) 1 netene 1 kirodha 1 devadāru 1 pissau 1 nicitakampha
- 6 . (kuñcidha-şşe) . . (şalpe keñiye malkner=sa phakşalle) .

Reverse.

- 1 . (rna kātşa) sanāpa-tsi shpha po (ne) kar=tse 1 kñarkatha-şşi ptsāñ
- 2 rsi 1 prahati rasna 1 māñciştā 1 devadāru kaška 1 lakhsh 1 s[i]tta-
- 3 pha açvakāndha 1 prapuntarikh 1 çaileyakh 1 dha . . . e .
- 4 . dharāni 1 şeme-yarth sâ(tke-nta)
- 5 (pa-lle)

Leaf 30. Obverse.

- 2 [ma]lknar=sa
- 3 (çakkā)r pissau 1 vetene 1 (mañcaştā)
- 4 ese tsunā-shsha-lle toñ tarya tsunā
- 5 . tharṇāna 1 thaçca ne kātso 1 poke ktseñā 1 ārknî pāṇe yama .
- 6 . (ske) 1 tamala-pātr 1 varāṅga-tvacā 1 çaileyakh 1 (naladh 1 akaru)

Reverse.

- 1 (parive)lakh 1 jivałha 1 (şşapa)[kha] 1 (rṇa)
- 2 çabara-lotr 1 trpha 1 prapunđarikha 1 māñci(ştā 1 pi)ssau me-
- dhas
- 3 yārper sprikha 1 1 netene 1 takaru 1 po (kuçanār) keñiye
- 4 [kuñcidha]-şşe şalpe malkner=sa (phakşa-lle āççe)[sonopha lya]
- 5 (le kete) .e sonopha-lya po

Leaf 31. Obverse.

- 2 (na) thaskerndhar po-tsi)
- 3 [sa](tke)-nta 1 ktumñcikh 1 açvakāndha 1 [ku-]
- 4 ntarkha 1 ārknî-çakkār 1 ārknî-kiroth 1 ārknî-netene 1 arkña-
- 5 ññai enme-lya-ttse ŋakte 1 ŋatātha-nta 1 kalāska . na-nta ŋkata 1
- 6 (te po) şeme-yarth (kosdhe) ŋasno toth (rimmākka-şşa) pyāpyo
(sā) şpa-

Reverse.

- 1 kiye (kṇer=se-ttse) l ṃ trppāḷ l ṣskarṇe l eñcu[ṇa-ñe] ke .kh .
 [ṇāṅ]ko-
 2 lma-ññe āṅkhaṛ te ṣeme-yarth kuñcidha-ṣṣe ṣalype sa triṇā-ṣle
 3 ācne lupṣa-lle l ā-tstse ma-tsi thaskedhaṛ l kar=tse l ṃ tr-
 4 ppāḷ ačamati l sumarāḍha l (praṅkaracā l)
 5 . . [ma]l[kṅ]er=sa (pharkṣa-lle) pharsare-*nth* sātke l ṃ
 6 (ṇaça)

Leaf 32. Obverse.

- 2 . . . l . (ṇyaṇa) . (kane kennā)lyinā-lle (malkṇer=sa) . . .
 3 (nna) pharsareṃ-*nth* pelkiñ ṃ trphāl 3 (nicitaka)[mpha l prapu-]
 4 ntari^{kh} l nilutpāl l cautām l pissau l priyaṅku l kurkatha-ṣṣi
 5 ptsāñ l sumagandhā-ṣṣa tāno l prṅkaracā l karuṇasāri l pūta-
 6 (nakeçi l tamala-pātr l) sakāpce l kaṣka l çkṇaçko l çaileya(*kh* l
 açva-)
 ṇāk^h(dh)

Reverse.

- 1 (kāndh l kuraḷā l smuṛā l) sarjaratha l (sprikh l) . . kça . . .
 (akā) .ai .eke
 2 .u.khumakha l rkārḷ l pyapya-ttse ṇelki l (eñcuṇa-ñe ke-tse) l te
 ṣṣe
 3 ṣeme-yarth satke-nta l skrena-ttse paruṇa (mlutā)-*sha*-llona-t *pha*-
 4 kṣa-lle samtke-nta-mpa skrena-ttse ka . . (lak^h)
 pha
 5 (.eṛ miye . (lyī)nā-lya(ṣke) kkau-ttsa eṇe

Leaf 33. Obverse.

- 1 th sā(tke)
 2 . (.u kṣu smāḍha) . rtsa perā(th) ṃ pippa(li)
 3 a . i . l vṛka l saindhava l vaca a(jamoda)
 4 (kara) l citraka l māṣikāni l te curnā yama-*sha*-lle l kuñci-
 5 [dha-ṣṣe ṣa]lype sa shpharka-*sha*-lle tumeṃ pharṇe-ttsai mālasa
 yoka-lle
 6 yo(ṇam pre-tsa thaskemtr) l ṃ amalāk^h

Reverse.

- 1 (trau-nta-ttse l ṇṅac=trau l) tamalapātr trau l tom . . [ma](lykka-
 çke) [kkau-](ttsa)
 2 na-lle l kuñcidha-ṣṣe ṣalype ṇāk=trau-nta l malkṇer dharyā kaṅi
 trau-ntā
 3 ṇla-çkem pū ṇar=sa phakṣa-lle l āçce sonopha-lya (ker.ipe) pā-
 4 rera ma-tsi thaskedhaṛ po kar=tse l ṃ ārṅi-(ṇe)[tene] . .
 5 . . l pissau . . . l (ypiya yākṣiye platkāre)[thaça kete]
 6 (rtha ṇaka)

Leaf 34. Obverse.

- 1 (kar=tse || ka)
- 2 . . . ḡa(yi) . ta l aḡvakāndha l (apamārga)
- 3 tr l ḡatapušphā l pissau l kosdhe sa(tke-nta) ḡa[ltsa l nicita-]
- 4 kāmpha l kuñcidha-ḡḡe ḡalype ḡeme pāke ma(lkḡer=sa pha)kḡa-lle
- 5 se ḡalype thaḡca ne sanāpa-tsi l te no ḡār tsuḡā-sha-lle l aḡva-
- 6 [kāndha] l kuntarkha l pratipaḡā l (kakoḡakha l)
keḡiye

Reverse.

- 1 . . || . (ḡke-ññai) . k . rtse ke ḡa l
le sa . ai . shokse
- 2 (pyāpyo) ḡhartakuḡ l spaitu l . . yesmi . . ca . (pi) sa ḡpakaim
sa
- 3 yama-sha-lona khalka-ñcā laupa-tsi kar=tse || tamala-pātr
- 4 ḡabara-lotr l māḡdha/ha l mañcaḡta l aḡiye mrestḡiye .
- 5 . . (malkḡer=sa) . . . (ḡakh) (le)

Leaf 35. Obverse.

- 1 u] l
- 2 . . . ca . . . kirodha l (takaru putana)[keḡi] .
- 3 yakh l apamārkha l [deva]dāru l [punarna-]
- 4 (pha l) sprikha ḡaripha l kḡira-kākori l nicitakāmpha l .
- 5 r.e . . ḡalype .ai kuñcidha-ḡḡe ḡalype malkḡer=sa pha-
- 6 [kḡa-lle] [kā](tsa) sanāpa-lle || takaru l sakāpce l tamala-
cḡācka . ntha ḡgata

Reverse.

- 1 pātr l (pārive)lakh l devadāru l (sā)pādh l || tr[phā]
ḡalype . . . aḡne
- 2 ḡḡe . . le eñcnḡa-ñe ke-ttse l tsa pāñce-ntha(ḡgata . ḡkaḡ)kath
- 3 tran-nta ḡḡese-ḡḡe ḡar l ḡkaska ḡkḡārat-ske-tsi dharyā kaḡi-tsi l
- 4 [dha]triyā kaḡi malkḡer l seka(ḡa . ä phakḡa-lle musdha) . .
se ḡalype
- 5 (ka) . . . l oanā
- 6 (shpharka)

Leaf 36. Obverse.

- 3 . . . (ḡe)sātha l eḡe phakḡa-lle
- 4 . lle pharsarem-ntha sātke || piḡitaka-mandha l (gandha) priya[ḡgu]
- 5 . . . (l lotḡ l) nilutpā] l motarte l kotrikh l sittāpha l te sa m(o)
- 6 ā-tstse luta-sham mlutā-lle (sākha-shsham) || (ma-
tha

Reverse.

- 1 (ñcaṣṭā l akaru l tamalapātṛ l) . haridṛ l (pissau l balā l) prapunta
malkṇer-sa ntha ṛ
- 2 rikh l sukṣmeḷ l (vi)raykh l nilutpāl l hṛbera l keleyakh l pari-
- 3 velakha l varāṅga-tvacā l musdha l çarapha l sālavarqi l
- 4 pṛçnavarṇi jivanti l devadāru l (çatavari l)
- 5 . . . i l (çata)[puṣpa] (ndhā) l pa . . . l ke . ā

Leaf 37. Obverse.

- 2 (ya l) (satke-nta) . . [dharyā]
- 3 kaṇi ka-llona kre mo-tsa açne ya[ma-sha-]lle
- 4 pharsare-nth sātke ṃ çakkār l devadāru l çāncapo kuñci-
- 5 dha l traṅṇo-ṣṣai maiki sa shpharka-sha-lle l platkāre thaçca kete
l selaiko
- 6 . . ai . e (nakh=sham) ṃ l(ākhsha) l sittāpha l ka i .
ṣpakam

Reverse.

- 1 (ko kleṅkarya) pissau (ysārñia yā)kṣiye l . kuñcidha-ṣṣe ṣalype
sa shphā-
- 2 rka-shsha-lle l yo-tsa triṅṇā-sha-lle l tumem kātṣa sa laupe yāmu-
sai te sa
- 3 ka-tso malyakka thaskedhar māylārya ṃ açvagandhā [l apa-]
- 4 mārṅa l takaru l prapuntarikha l mañcaṣṭa l (nici)[takampha]
- 5 . . (tom sa te) [po ṣeme]-yarth kosdhe l (po) . . o
- 6 tharṅ[āna]

Leaf 38. Obverse.

- 1 (ku)
- 2 . . phakṣa-lle (taṣa-lle mā)
- 3 nailñetha ṃ tamala-pātṛ l varāṅga-[tva]cā
- 4 sprikha l takaru l smūr l ṣesātha (sāpatha) vai (çra)mañña l ṃ
- 5 (tṛppāl) l cautām[l]suma[gandhā] kurkatha-ṣṣi phatsāñ aicārke le-
- 6 (ñcuṅṇa-ññe ke-ttse) . . . kuñi (ma)dh ts(unṇā-sha-lle tumem) . .
sha-

Reverse.

- 1 (lle) . . . (yama-ḥlona ṣeme-yā)nth sam(tke-nta kṇñcidha-ṣṣe)
ca
ṣalype
- 2 sa açne yama-sha-lle l ā-tse luta-shsham pharsarem nakh=sham l
ārknj l ca-
- 3 ṅām l prapuntarikha l pissau l çakkār l khanarñata-ntha ṅka'ta)
- 4 mlucku kuñcidha l te po ṣeme-yārth . ka
- 5 . . lle l ye-tse[-ttse] thaskedhar (sā ṣpakiye ka)
- 6 (tha-ñe)

J. i. 10

Leaf 39. Obverse.

- 3 . pissau (çkṛṇaço) kurkatha-ṣṣi ptsā(ñ ka)
- 4 . ṣalype malkṇer=sa phakṣa-lle açca sanāpa-lle l (kaṇḍāri)
- 5 (prapunda)rikha l kaṭuka-rohiṇi l açvakāndha l devadāru l pissau l
- 6 [ṇet]e[n]e (l apamārga l kosdhe po samtke-nta todh) ṣe-ske ta . . . e .

Reverse.

- 1 (ma)lkṇer=sa triṇā-sha-llya ṣpakiye l (pilkṇer=sa riṅka-tsi sâ
ṣpakiye) nta
na ṣpakaim
- 2 kākori l kṣira-kākori l pitari l kṣira-pitari l smuṛ l ysārūa yā-
- 3 kṣiye l mi-ttsa śhpharka-śhsha-lle l kṛṅka-ññe yo-ttsa laupe kā-
- 4 (tsa) yāmusai te sa kâ-tsi prakara . (sna)
- 5 . (takaru) l yâ[rpeṛ]

Leaf 40. Obverse.

- 2 . . . ṅ (arkṇa-ññai)
- 3 . . tama[la]pātṛ* l (pārivelakh l mañcāṣṭā l)
- 4 . (toṃ) satke-nta kuçanār çeriye enmerā (çkṛṇaço cautām)
- 5 (modha)-ṣṣe ṇaṛ tanā-ṣṣe ṇaṛ çakḥath trau-nta l te (e)ṣe pepa
kṣormem a-
- 6 (ṣiye i) .e (ne ta)ṣa-l[l]e ysā(rñ)ai ne ṇadh ñikañcai ne ṇa(rntḥ
rkhe) .o .e.

Reverse.

- 1 . . . (ta)ṣṣa-lle (ta)yā (kṣo)rmem ṇe(yam) ṣukḥdh (ko)-ttsa edha-
ntā(rme ṇa-ttsa)
- 2 tharṇā(na) sonopha-lle l meñā-mpa ene çle tharṇāna thasken-
dhar=ne l pī ka-
- 3 tma thaṅkiṃ yoraim po nakḥ=sham se ce ṣalype sono(pṭṛpo) . .
- 4 [ka]ṇi kennarne ama(lākḥ l) ṛṇakca (yām=tsi)

Leaf 41. Obverse.

- 2 . . . akaru [pu-]
- 3 [na]rṇapha l ru(thi)ṛ l . . . palamā(nta) [kāko-]
- 4 ri l kṣira-kākori l medh l mahāmedha l (mañcāṣṭa l) pri[yaṅgu]
- 5 takaru l apamārga l çabara-lotṛ l kirodh l . . akḥ l parivelaḥḥ l
- 6 (spriḥha l na)ladha l ṇetene l nicitaka(mpha l sarjaratha l
ṣeme-yarth)

* The syllable *ta* is omitted in the original manuscript.



Reverse.

- 1 (to)dh keŋiye todh kuñcidha-ŋe aŋiye malkŋer=sa taŋa-lle . .
- 2 ro-tstse (kai) pauke ktseñ=tsa sanāpa-lle l kar=tse māka keŋ-
karñña-ññe ¶(su-)
- 3 (rasa)-pāddhaṛā l tamalapātṛ l takaru l (sprīkha l ku)rka[tha-ŋsi]
- 4 . kuṇa l (smuṛ l sarjara)tha l m(lucku kuñcidha-ŋe) . . .

Leaf 42. Obverse.

- 2 . . (nalyī te)
- 3 . ṇā-llona l pi-ttsa montaruṇ ā-llona
- 4 (ca)rsnā-llona dhatka rom phasdh slaṅkha-llona tom samtke-nta
(ṇra-)
- 5 ttse kātsa ne makṇa^{*}shsha-llona l tumem ṇra-ttsai sra-(lle) l sārṭ
skṇaṛ ṇṇe
- 6 . . (ne)ta (ma)lyaka (çke kk)au-ttsa . ṇa(se pi)ye (.elina-lle) . .em

Reverse.

- 1 . (lkṇaṛ e .ṇe) slaṅkha-lya eŋe satke-nta . (sutha)-sha-lya ŋpakaim
(ya)-
- 2 ma-ṣlona ā-tse luta-sham mlutā-lle sākha-shsham pharsarem nakh=
sham ṇā-lya po-
- 3 (tstse) kar=tse ¶ putanakeçi l karuṇasāri l bhallātakha l [pi-]
- 4 (ppā)ṭ l nilutpāṭ l māḍhakh l trppāṭ l ŋetene
¶ tr

I. INDEX OF SANSKRIT TERMS.

(The large numbers refer to the leaves, the upper small numbers, to the obverse, the lower small numbers, to the reverse pages. (inv.) added to a number refers to the interlinear print explained in the introductory note.)

- a
- akaru (S. agaru) 1₁ 8⁶ 18₁ 26⁶ 30⁶
36₁ 41³
- ajamoda (S. ajamodā) 33³
- añcana-rasa (S. añjana-rasa) 25⁶
- ? añcāmvandha (S. añçavanta) 5₃
- atibala (S. atibalā) 24₃
- apamārga (S. apāmārga) 5_{2,3} 15^{3,4}
15₁ 27₁ 27₄ 28₃ 29⁴ 34³ 37_{3,4} 39⁶
41⁶, avamārga 9⁴, apamārkha 35³
- amalākha (S. āmalakā) 11₄ 33⁶ 40₄,
amalākha 21₁
- amṛta-pātr (S. amṛta-patra) 1₆,
amṛta-pātr 6⁴ 7³
- açamati (S. añçumati) 31₄
- açvakāndha (S. açvagandhā) 4⁶ 5₂
6₃ 7² 15₁ 24³ 24⁴ 24₂ 25_{2,3} 27₁
27_{3,4} 28³ 29₃ 31³ 34³ 34^{5,6} 39⁶,
açvakāndh 1₂ 9⁴ 32⁶, açvagandhā
37₃, asvakāndha 11₁
- ā
- ārkhī (S. ārghya) 6₂ 7³ 8₂ 11⁶ 16⁶
27⁴ 30⁶ 38₂ See the following.
- ārkhī-kirodh 31⁴
- ārkhī-ñetene 31⁴ 33₄
- ārkhī-çakkār 9⁶ 11⁴ 31⁴
- i
- iñcuṇa (S. iñchuka or icchaka?)
19⁶ 27^{4,5}
- u
- udumbari (S. udumbari) 29⁴
- ṛ
- ṛṣabhakha (S. ṛṣabhaka) 6^{4,5} 23₆,
25³, ṛṣapakha 30₁ See ṛṣabhakh.
- k
- kakoṭakha (S. karkoṭaka) 34⁶
- kaṭuka-rohiṇi (S. kaṭuka-rohiṇi)
5₃ 6₄ 24₅ 39⁵, kaṭuka-rohiṇi 4^{6,6}
4₅ 28₆, kaṭuka-rohiṇi 15₁, kaṭu-
karohini 25₃
- kaṇḍāri (S. kaṇṭāri) 17₄ 39⁴
- kanaka-puṣpa (S. kanaka-puṣpi) 25⁴
- kabiya (S. kapiya or kapijya) 25⁶
- karuṇasāri (S. kālānusāri) 19₁ 20³
21⁴ 32⁶ 42₃
- ? kalka (S. kalka) 26₁, kālko 22³,
kālke 17⁵, khalka 5₁, 34₃
- ? kaṣāy(sa) (S. kaṣāya) 10⁶
- kākori (S. kākoli) 6³ 8⁶ 24⁶ 28₄ 39₂
41^{3,4}, kākoti 1₄ 7³ 13₂ 14₃ 17⁴
- kiñçelle (S. kiñjala or kiñjalka?) 1₃
- kirodh (S. gilodya?) 1₄ 7³ 7⁶ 7₂ 9⁶
11⁴ 41⁶, kirodha 29⁶ 35³, kirodha
28₃, kiroth 31⁴, kiroth 6⁶ 17₄
- kutumñikha (S. kutumbikā) 3⁶ 8₁
18³, kutumñikha 9⁶, kstumñikh
31³
- kuntarkha (S. gundraka) 7⁴ 7₂ 26⁴
31^{3,4} 34⁶
- kuraḷā (S. kurala) 32₁
- kuṣṭha (S. kuṣṭha) 23₃ 27⁶
- keleyakh (S. kāliyakā) 36₂, keleya-
kha 8₃

- kesarā (S. keçara) 18₅
koroça (S. go-roca) 15⁴
kşira-kākori (S. kşira-kākoli) 6³
8^{5,6} 24⁵ 28₄ 35³ 39₂ 41⁴, kşira-
kākoti 1₄ 17^{3,4} 13₂ 14₃ 17⁴
kşira-biđāri (S. kşira-vidāri) 7⁵,
kşira-pitari 39₂
- kh
khadiřā (S. khadira) 19³
- kh
khalka, see kalka.
khetene (S. khedini) 5₂ See ŋetene
- g
gandha (S. gandha) 36⁴, gandhā 32⁵
37₃ 38⁵
- ŋ
ŋetene (S. khedini) 4_{1,2} 10₄ 11₂ 13⁶
23₃ 28⁵ 29⁵ 30₃ 31⁴ 39⁶ 41⁶ 42₄,
ŋeteni 28₂, ŋeteni 3₁ See khetene.
ŋçirā (S. kşira) 8⁵ See kşira.
- c
çagalā (S. jagala) 23₅
caŋgām (S. cāyga ç) 7³ 8^{4,5} 15³ 21₁
27₄ 38_{2,3}
citraka (S. citraka) 33⁴, citra 17⁵
cipakha (S. jivaka ç) 17₈ 23₅, cipa
17₃ See jivakha.
cūrṇā (S. cūrṇa) 2⁵, curnā 20³ 33⁴
- j
jivakha (S. jivaka) 6⁴ 13₁ 17³ 30₁
See cipakha.
jivanti (S. jivanti) 25⁴ 36₄
- t
takaru (S. tagara) 3₂ 5₂ 8⁶ 9⁵ 15₂
24⁴ 25₄ 28₁ 30₃ 35³ 35⁵ 37₄ 38⁴
39₅ 41⁵ 41₃
tamala-pātr (S. tamāla-patra) 8_{3,3}
10³ 15₁ 17₄ 18^{4,5} 19³ 20³ 23₂ 28⁵
28₃ 29³ 30⁵ 32⁵ 33₁ 34₃ 35⁵ 36₁
38³ 40³ 41₃, tamala-pātr 6^{3,4} 9⁴,
- tamāla-pātr 3₃ 15₄ 18₁ 19_{2,3} 24₃
25₄, tamala-pādhar 4⁵ 5⁴ 26⁵
trphāl (S. trphalā) 6⁵ 19₁ 20⁴ 32³
35₁, trphālā 19⁵, trphal 30₂, trppāl
31₁ 31_{3,4} 38⁵ 42₄
tejapati (S. tejavati) 2₅, tecapati
27⁵
- d
devadāru (S. devadāru) 1₁ 4³ 4₁ 7⁴
9⁵ 24⁴ 28⁴ 28₁ 29⁵ 29₃ 35³ 35₁ 36₄
37³ 39⁵
- dh
dharani (S. dharaṇi) 29₄
dhurani (S. dhuraṇi) 4³
- n
naku-nakhi (S. nāku-nakhi ?) 18⁵
naladha (S. naladā) 41⁶, naladh
30⁵
nāgapatr (S. nāgapatra) 19^{4,5}
nicitakampha (S. nica-kadamba) 6²
23₂ 27_{1,2} 27₃ 29⁵ 32⁵ 34^{3,4} 35⁴ 37₄
41⁶, nicitakāmph 1₃ 4₁, nicita-
kampā 25₂
nilutpāl (S. nilotpala) 8₃ 18₂ 19⁴
21₃ 22⁵ 24₄ 32⁴ 36⁵ 36₃, nilutpāl
19₁, nilotpāl 6³ 9₅ 10³ 11₄, nilut-
pāl 5₁
- p
padmakha (S. padmaka) 8⁵ 13⁴
payasya (S. payasyā) 25⁴
pāṭha (S. pāṭhā) 2₃
pādha (S. pāṭha) 5₃
pāriivelakh (S. paripelava) 6³ 18₂
35₁ 40³, parivelakh 30₁, 41⁵, pari-
velakha 36_{2,3}
pitari (S. vidāri) 39₂ See biđāri.
pippali (S. pippali) 24⁵ 33³, pippali
25⁵
pippāl (S. pippala) 4⁵ 17₅ 21₄ 23³
28⁵ 28₃ 42_{3,4}, pippāl 27₃, pipāl 26₄,
pippālā 12⁵ (inv.), pippāla 12⁵

pilamātti (S. vilva-madhya or vilva-patra ?) 7^b See bilamati.

piṣitaka-mantha (S. piṣitaka-mantha) 19₂, 36^a, piṣitaka-mantha 21^{a,5}

pissau (S. viçva, viçvā, or piçu ?)

1₃ 4₁ 6^b 7^b 7₃ 8^b 8₃ 10^b 11^b 12^b 14^b

19^b 21₄ 23^a 23₃ 26^b 27₂ 27₆ 28_{2,3}

29^b 30^b 30₂ 32^a 34^b 36₁ 38₃ 39^b 39^b

putana-keçi (S. pūtana-keçi) 20^{a,5}

28₁ 35^a 42₃, pūtana-keçi 32^{b,6}

punarnapha (S. punarnavā) 1₄ 6^b 7^a

(inv.) 17₅ 20^a 23_{2,3} 41^{a,5}, punar-

nava 3₆

pūrṇakosha (S. pūrṇakoṣā or pūrṇa-

koṣā) 22^b

prṅkaracā (S. bhṛṅgarāja) 32^b,

praṅkaracā 31₄ See bhṛṅkaracā.

prṅnavarṇi (S. prṅnaparṇi) 18₃ 19¹

25^b 36₄

pratipalā (S. pratibalā) 34^b

prativiṣa (S. prativiṣā) 4^b 6₄ 24^b

28₅, prativiṣa 25₅ 28^b

prapuntarikh (S. prapunḍarika) 1₂

18₂ 19^a 21^b 22₅ 24^a 29₃ 32^{a,4} 36_{1,2},

prapuntarikha 11_{1,2} 27^b 28^{a,5} 37₄

38₃, prapuntarikha 27₂, prapun-

ḍarikh 7₂ 8₂ 9₅ 9₆ 11^{b,4} 11^b, pra-

puṅḍarikh 10₃ 15₄ 28_{1,2} 29^a 30₂,

prapundarikh 6₃ 7^a, prapundari-

kha 39^b

prahati (S. vṛhati) 17₄ 29₂

priyaṅgu (S. priyaṅgu) 6^b 26^a 36^a

41^a, priyaṅku 3₅ 32^a

b

bidāri (S. vidāri, viḍāri, viḍāli) 7^b

See pitari

bilamati (S. vilva-madhya ?) 1₅

See pilamātti.

bh

bhargi (S. bhārgi) 24₂

bhallātakha (S. bhallātaka) 42₃,

bhalātaka 25¹ 25^a

bhrṅkaracā (S. bhṛṅgarāja) 20^a 21^b

See prṅkaracā

m

mañcāṣṭā (S. mañjiṣṭhā) 6^b 8^b 9^b 9₅

10² 10_{2,3} 11^b 11₂ 13₂ 14₄ 40^b, mañ-

caṣṭa 1₂ 23^a 23₃ 27₆ 29^a 34₄ 37₄

41^a, mañcaṣṭā 5^a 22₅ 23^{a,5} 26^b 27₂

30³ 36^b, mañciṣṭā 2₅ 26^a 27^a 29₂ 30₂

madhukha (S. madhuka) 4^b

madhuyaṣṭi (S. madhuyaṣṭi) 13^a

15^b 18₁

-mantha (S. mantha) 19₂ 21^b, -man-

dha 36^a

mahāmedha (S. mahāmedā or

mahāmedhā) 1₁ 6^a 13₁ 14₃ 41^a

See medha.

mahiṣa (S. mahiṣa) 15₄

mañciṣṭā, see mañcāṣṭā.

māḍhakh (S. māṭhaka) 2^a 6^b 7^a 7₃

17^a 17^b (inv.) 28₂ 42₄, māḍhakha

12₂ 34₄

māṣikāni (S. māṣika) 20^b 33^a

māṣavarṇi (S. māṣaparṇi) 13^a

mudgavarṇi (S. mudgaparṇi) 13₂

14₄

musdha (S. mustā) 18₃ 19^a 36₃

medha (S. medā or medhā) 6^a 7^a

(inv.) 11₁ 13₁ 14₃, medh 41^a See

mahāmedha.

motarte (S. modāḍhyā ?) 36^b

r

rasañcanā (S. rasāñjana) 21^b (18₁ ?)

rasna (S. rāsna) 23₄ 29₂

ruthir (S. rudhira) 41^b

rohini (S. rohiṇi) 15^b

? rkṣa- (S. rḷṣa-) 18^b, rṇa- 30₁

rṣabhakh (S. rṣabhaka) 13₁ 13₅ 14₄

See rṣabhakha.

rsil (S. raçila) 29₂

1

lākshha (S. *lākṣā*) 27⁴ 37⁶, *lakhsh* 14⁸
29₂
lotṛ (S. *lodhra*) 11⁸ 26⁴ 36⁵ See *ça-*
bara-lotṛ.

v

vaca (S. *vacā*) 33⁸
varaṅga-tvacā (S. *varāṅga-tvaca*)
1₁ 18_{2,3} 30⁶ 36₃ 38⁸, *varaṅka-*
tvacā 18⁵
viraṅk (S. *viraṅga*) 18₂ 36₃, *viraṅ-*
ka 25⁴
viçīṛ (S. *vaçira*) 6⁸
vṛka (S. *vṛka*) 33⁸
veteni (S. *vedini* or *vedhini*) 1₃ 7⁴,
vetene 7₂ 30⁸, *vedene* 4₄ 6^{5,6} 9⁵
vaiçramaṅṅa (S. *vaiçravaṅa*) 38⁴

ç

çakkār (S. *çarkarā*) 7⁴ 8⁶ 10₄ 11⁶
11₂ 14^{5,4} 23⁵ 30⁸ 31⁴ 37⁴ 38₃
çatapuşpa (S. *çatapuşpa*) 15⁸ 23₂
36₅, *çatapuşphā* 34⁸
çabara-lotṛ (S. *çabara-lodhra*) 1₂ 2₄
7₂ 9⁴ 11⁸ 11₂ 12⁸ 27^{5,6} 28₂ 30₂ 34₄
41⁵, *çabara-lottaṛ* 5⁴, *çabara-*
lodṛ 4⁸ 7⁵ 8₂, *çabara-lodhar* 21⁴
çāñcapo (S. *çinçapā* ?) 7₃ 10₃ 26₂
37⁴
çātapari (S. *çatāvāri*) 18₄, *çatapari*
24⁵ 27⁶, *çatavāri* 36₄
çāripha (S. *çārivā*) 8⁶ 9₅ 18₃ 19⁴
23⁴, *çāriph* 1₂, *çārapha* 6⁵, *çarapha*
36₃, *çaripha* 35⁴, *çaripha* 18₁,
çariva 18₂
çiriṣa (S. *çiriṣa*) 15⁴

II. INDEX OF LETTER-GROUPS.

(Groups marked with an asterisk are probably Sanskritic. See also head-
note to Index I.)

a

acala 19₄
(?) *amārā* 9₃

çiriṣa-puşpā (S. *çiriṣa-puşpa*) 9^{5,6},
çiriṣa-puşpa 4⁵, *çiriṣa-puşpha* 1₂
çaileyakh 1₁ 3_{1,2} 6₁ 19⁴ 29₃ 30⁶ 32⁸,
çaileyakha 26⁶
çmur (S. *çamvara* or *samvara* ?) 3₁
14⁴, *smur* 14₁ 39₂ 41₄, *smurā* 32₁,
smūr 38⁴

s

sarjyarth, see *sarjaratha*.
sarjaratha (S. *sarja-rasa*) 6⁵ 32₁
41⁶ 41₄, *sarjarath* 4⁸ 18⁶, *sarjay-*
arth 3⁵
sāpatha (S. *çapatha*) 38⁴
sālararpi (S. *çālāparpi*) 18₃ 36₃
sittāpha (S. *siṭābha* or *siṭābhra*)
21⁴ 29_{2,3} 37⁶
sukmeḷ (S. *sūkṣmailā*) 18₁ 25⁴ 36₂
sumagandhā (S. *somagandha*) 32⁵
38⁵
sumarāḍha (S. *somarāṭ*) 31₄
sumām (S. *somā*) 18⁴ 22₂ 23⁴ 24₄
suratha (S. *surasa*) 15⁴ Cf. *sarja-*
ratha.
surasa-patṛ (S. *surasa-patra*) 23₂,
surasa-pāddhara 41_{2,3}
saindhava (S. *saindhava*) 33⁸
styoneyakh (S. *sthanneyaka*) 3₁
sprikk (S. *sprkkā*) 1₁ 3₂ 6⁵ 18⁴ 24₃
32₁, *sprikha* 30₃ 35⁴ 38⁴ 41⁶ 41₃

h

haridra (S. *haridrā*) 19⁵, *haridr*
36₁
hareṇu (S. *hareṇu*) 18₄
hribera (S. *hrivera*) 18⁵ 18₂ 23₄ 24₄,
hṛbera 36₂

* *ampraṣṭo* 26⁴

arirākha-ṣṣana 2⁸ 8₅, *arirākha-ṣṣana*
ntha 3₂

- arkṇa-ññai 2³ 31^{4,5} 40³, arkṇa-ññai 9² *karocuki 28⁴
 alā-*shsham* 2⁶₁, 2₁ kalāska 31⁵
 aṣca 18⁴ 39⁴, aṣca-ṣṣana 5⁵ See ka-llona 37⁵
 āṣce. *kaṣka (17³ P) 28₂, 29₂, 32⁶
 aṣiye 7⁶ 10₁, 11^{4,5} 13⁴ 13₃, 14₆, 34₄,
 40^{5,6}, aṣiye 41₁ kātsa 4⁵ 14₂, 27₁, 29₁, 35⁶ 37₂, 39_{3,4}, 42⁵,
 astare 12₂ kātso 39₄, kātso 4⁴ 14⁶ 14₁, 30⁶,
 ā katso 37₃
 āṅkhar 31₂ ā -kārth 13⁵ 17₂, -kārtha 17₃
 āñme 5₄ kälko 22³ See Index I.
 ā-tstse 22₂, 31₃, 36⁶, ā-tse 42₂ kälkye 17⁵ See kṇettse.
 āyo 20₃ *kuṇa 41₄
 āṣce 8⁵ 21₃, 30₄, 33₃ See aṣca. kuñi 22⁸, kuñi 38⁶
 āṣne 3⁵ 31₃, 35₁ (inv.) 37³ 38₂ kuñcidha 37^{4,5} 38₄, kuñcidh 7⁶, kuñ-
 ā r cidha-ṣṣe 4⁴ 4₃, 6₁, 10^{5,4} 13_{2,3}, 17_{1,2}
 *rskarñe 31₁ 19₃, 21₂, 23³ 24³ 27³ 27₃, 28⁶ 29⁶,
 30₄, 31₂, 33^{4,5} 33₃, 34⁴ 35⁶ 37₁, 41₁,
 41₄, kuñcidha-ttse 22⁴ 22₁ See
 1ttsau-ñe 9⁸ 9₂ kṇāñcidha-ṣṣe
 1sdhaya 12⁶ e kurkatha-ṣṣi 7_{3,4}, 19₃, 19₆, 20⁶ 21₄, 26₄,
 32⁴ 41_{3,4}, kurkatha-ṣṣi 4₁, 38⁵ 39³
 e e enṅuṇa-ñe 31₁, 32₂, 35₂, enṅuṇa-ññe
 38^{5,6} enṅuṇa-ñe 31₁, 32₂, 35₂, enṅuṇa-ññe
 ene 40₂ enmeṛā 40⁴ enme-lya-ttse 2³ 9² 27³ 28₃, 31⁵
 ere 23⁴ erka-ttse 1₃, 6⁵ 22³, erkha-ttse 5⁶
 erkeñce 22⁴ 22₁, 24₁ erka-ttse 1₃, 6⁵ 22³, erkha-ttse 5⁶
 eṣa 13⁶ 17₂ erkeñce 22⁴ 22₁, 24₁
 eṣe 15⁵ (*bis*) 36³ 40⁵ 42₁ eṣa 13⁶ 17₂
 ai eṣe 15⁵ (*bis*) 36³ 40⁵ 42₁
 aicārke 38⁵ ai
 k kete 2⁵ 10₃, 10₆, 11⁴ 11₃, 12⁶ (inv.)
 kaṇi 2₆ (inv.) 12⁴ 18³ 40₄, kaṇi 37⁵, 12₁, 12₂, 15⁵ 22₃, 23⁶ 23⁶ 30₃, 33₅, 37⁵
 kaṇi 26⁵ 33₂, 35₄, kaṇi-tsi 35₃ ke-ttse 35₂, 38⁶
 katma 5³ 25₂, 25₃, 40_{2,3} P kennā 32³, kennarne 40₄
 katso, see kātso kellera 12⁵
 P kane 32³ *kotrikkh 36⁵
 kante 2⁵ kodh 2⁴ 9₁, 21₆, 22₂, 23³ (*bis*)
 -karñña-ññe 27_{2,3}, 41₂ kosāñme 8₁, 10₂
 kar=tse 3⁵ 10³ 17₂, 21₃, 29₁, 31₃, 33₄,
 34₂, 41₂, 42₃ kosdhe 15_{1,2}, 20₄, 31₆, 34³ 37₂, 39⁶
 34₂, 41₂, 42₃ kosnau 2⁴ 9₁
 kauç 14₁

kkan-ttsa 32₅ (33₁ ?) 42⁶

kñāncidha-ṣṣe 18⁶ 19⁶ 38₁ See kuñci-dha

kñārkatha-ṣṣi 29₁ See kurkatha.

kñe-ttse 20₂ See ṇettsa

kñer=se-ttse 31₁ See ṇer, malkñer, pilkñer.

ktseñ 8³ 14³, ktseñ=tsa 41₂, ktseñā 30⁶

kraketo-nta 2⁶

kre 2₂ 5⁶ 37³

klenka 14⁴, klenkarya 37₁

kṣu 33³

kṣormem 40⁶ 40₁

kh

*-khumakha 32₂

kh

khanarñata-ntha 9⁶ 10³ 38₃

khanthe 26⁶

kharth 9³ (inv.)

ṇ

ṇa 5₄ 10⁶ 34₁

ṇaka 33₄

ṇakṣāllō-ntha 12⁵

ṇatātha-nta 9⁶ 31⁵

ṇadh 12⁶ 40⁶

ṇāmpatsake 3₃

ṇayi 34³

ṇar 3₄ 35₃ 40⁶ (bis), ṇar=ñai 9₄, ṇar=sa 5⁶ 8₃ 9₄ 10⁴ 20⁴ 22₃ 33₃

ṇār=miye 3⁵

ṇarnth 40⁶

? ṇarṣe 26⁵

? ṇala 14₂

ṇaltsa 15⁵ (34³ ?)

ṇaça 31₄

ṇase 42⁶

ṇasno-todh 9³ 9₁ 15₂ 21₅ 31⁶

ṇākam 12₃

ṇākte 27³ 28₄ 31⁶

ṇāk-trau-nta 17₁ 26₂ 33₂

ṇākhdh-trau-nta 12⁴ 26⁵ 32⁶ (inv.)

ṇāṅkarñō 7₄, ṇāṅkarñā-ttsa 8⁴

ṇāṅkolma-ññe 20₃ 31₁

ṇāpā-tsi 2₅ (inv.) 26⁶

ṇā 2⁶ 14⁶ (bis) ṇā-lya 3⁴ 42₂, ṇāllona 42³

ṇi 14⁴

ṇisumatpha 15⁶ ṇisumatpha 15⁶

ṇe 5₁, ṇe-ttse 2⁶ See kñettse

ṇeyam 40₁

ṇer 13⁶. See kñer, also pilkñer, malkñer.

? ṇere 5₂

ṇelki 12³ (inv.) 32₂

ṇkata 9⁶ 10³ 31⁵ 38₃, ṇṇata 3₂ 3₅ 35⁶ (inv.) 35₂ See ṇkandha.

ṇkandha 5⁶ See ṇkata.

? ṇkaṣkath 35₂

ṇke-ññai 34₁

ṇṇale 2⁶

ṇṇar 28⁴

ṇra-ttse 22_{3,4} 42^{4,6}

ṇraçkai-ṣṣa 3₂ See ṇlaçkem.

ṇla-çkem 33₃

ṇrenthe 14³

c

ca 38₁ (inv.)

caṅke 14₁ 14₂

canā 35₅

*capraṣṭo 26⁴

carsnā-llona 42⁴

cāna-lle 13³

ce 40₃

cepi 7₁ 10₂ 22⁴ 22₁ 24₁

*cautām 19₂ 21₃ 23₃ 32⁴ 38⁶ 40⁴

cautānā 19⁶

cñāçkaṣṣe 5⁶ 35⁶ (inv.). See çñaçko

ñ

ñoriya 14⁶

ñkañcai 40⁶

ñṇe 42⁶

-ñca 5₃ 18³ 22₂ 24₅, -ñcā 34₃

-ñci 25₁

-ñe, -ññe, 22⁵ 38₆ See ltsauñe, eñ-
cuñañe or eñcuñaññe, karññaññe,
krñkaiññe, ñaṅkolma-ññe.

-ñai, -ññai, see krñkaiñai, ñarñai,
ṅkeññai, ysārñai.

dh

dhatka 42⁴

dhartakur 5⁶₁ 34₂

dharse-lle 11⁶

t

tak 9³

tanā-ṣṣe 40⁶, tano-tsi 2⁸

tāmi 14₆

tayā 40₁

taraṭha-ṣṣe 2⁴ 3₅ (inv.) 26⁵

tarya 9₂ 30⁴, tarye 22₄

taṣa-lle 9₂ (*bis*) 38³ 40⁶, taṣa-llona

12⁶₁, taṣṣa-lle 15⁶ 40¹ 41₁

tāṅa 22⁶

tāno 20⁶ 21₅ 32⁵

tuk 23₄

tukh 9³ 9₂

tuce 7₁ 10₂, tucem 23⁴

tumem 7₅ 11³ 12₂ 12₃ 12₄ 33⁵ 37₂
38⁶

te 5³ 14⁵ 14₂ 17₂ 20³ 31₂ 32₂ 33⁴ 34⁵

40⁵ 42³, te po 20₄ 31⁶, te ra 25₂

te sa 5³ 14⁶ 36⁵ 37₂ 39₄

tailṅi 14⁶

tom 2₅ (inv.) 3₁ 11³ 22₄ 26₁ 28⁴ 28⁶

28₄ 30⁴ 33₁ 40⁴ 42⁴

todh 9³ 9⁵ 9₁ 15₂ 21₅ 22₄ 24³ 31⁶

39⁶ 41₁ (*bis*)

ttauna 2₂

traksim 10⁵ 22₂₃

tranmār 4₂ 21₁ 26⁴, tranmārā 12⁴,

tranmāsar 3₁

trākham 11⁵⁻⁶ 11⁶ (*bis*)

trikh 26₁ 36⁶

triṅā-*shsh*alle 5₁, triṅā-*sh*alle 37₂,

triṅā-*shallya* 39₁, triṅā-*ṣle* 7³ (inv.)

7₅ (inv.), triṅā-*ṣle* 29³ 31₂

traino-ṣṣai 9₂ 37⁶

trau 2⁴ 4⁴ 11⁶ 12⁴ 13⁴ 33₁, trau-nta

2⁵ (inv.) 4₂ 17₁ 26⁵ 26⁵ 26₂ 27³ 33₁

33₂ (*bis*) 35₃ 40⁶

tṣa 3₂ 35₂ See -tṣa, -tṣa.

-tṣa, -tṣa, see kātṣa, kkautṣa,

ṅetṣa, pitṣa, pretṣa, miyetsa,

yotsa, ritṣa.

-tṣa-ṣṣa, see yeretsaṣṣa.

-tṣa-ṣṣana 9₃

-tṣi, -tṣi, see kaṅṭṣi, kātṣi, ṅāpātṣi,

tanotṣi, patṣi, matṣi, yāmṭṣi, riṅ-

kātṣi, laupātṣi, ḥkṅaratsketṣi,

sanāpātṣi.

tsuṅā 30⁴, tsuṅā-*sha*-lle 34⁶ 38⁶,

tsuṅā-*shsha*-lle 30⁴

-tṣe, -ttṣe 22⁵ 26₂ See enmelyattse,

erkhattse, kartse, kettse, kuñci-

dhattse, kṅettse, ṅrattse, nautṣe,

pyāpyatse, yetse, ypattse, settse,

skrenatse.

-tṣe-tṭae, see yetsettse.

-tṣai, see pharṅetṣai.

-tṣo, see kātṣo.

-tṣṣa, 14⁶ See ṅāṅkarñatṣṣa,

mitṣṣa, motṣṣa.

-tṣtṣe, see ātatṣe, potṣṣe, rotṣṣe.

th

thanḳim 40₃

tharṅāna 8¹ 13⁶ 13₄ 30⁵ 37₆ 40₂ (*bis*),

tharṅanā 10₁, tharṅāñe 5⁶

th

thakte 12₃

thaḥḥa 4₃ 10₂ 10₅ 11⁴ 22₃, thaḥḥa 11₃

12⁶ (inv.) 23⁵ 23⁶ 30⁵ 33₅ 34⁵ 37⁵

thaskendhar 2₄ 13₁ 14³ thaskem-

dhar 2₂ 3⁶₁ 14₂₃ 26₃ 31³, thas-

kedhar 31₃ 33₄ 37₃ 38₅, thas-

kemtr 33⁶, thaskendhar=ne 40₂

dh
 † dhataṃ 2₁
 dharyā 12⁴ 26⁶ 33₂ 35₃ 35₄ 37²
 dhuka 25⁶ (inv.)

n
 na 31⁵ 39₁ (inv.)
 nāksem 5³
 nakh=*sharṃ* 3⁴ 5⁵ 5₂ 8⁴ 10⁵ 11³ 11₄
 16₄ 17^b (inv.) 23⁴ 37⁶ 38₂ 40₃ 42₂
 † natatāñ 11⁶
 nalyi 42³
 na-lle 14₂ 33₂
 nastu-kārth 17₃, nastu-kartha-nta
 17₃ See *mastukārth*.
 † nidharbe 17₃
 ne 9₁ 9₂ 17₂ 24⁴ (inv.) 26₃ 29₁ 30⁶
 34⁵ 40⁶ (*tris*) 40₃ 42⁵ 42⁶
 netmeṃ 11₃
 nesh 17³
 nailñetha 38³
 no 34⁵
 noka 9² (inv.) 17⁵ (*bis*)
 nau-ttse 14₂
 -nta 12₂ 39₁ (inv.) See *kraketonta*,
ṛatāthanta, *trāunta*, *nastukar-*
thanta, *piṭronta*, *satkenta*, *sanā-*
pallenta.
 -nta 5⁶ 26⁴ (inv.) 31⁵ 35⁶ (inv.)
 36₁ (inv.) See *arirākhaṣṣanan-*
tha, *khanarñatantha*, *ṛakṣāllon-*
tha, *pāñcentha*, *pharsarenth* or
pharsareñnta

p
 *payāceyakh 3₃
 payro 3⁶
 paruṇa 32₃
 *palamānta 41⁶
 pa-le 11₂ (inv.), pa-lle 29₅ See
sanāpalle.
 pāke 34⁴
 paṇi 17₁, pāṇe 6₂ 8³ 17₃ 18³ 30⁵
 pāñce-nta 3₂ 35₂

pāmo 3⁴, pāmosh 22₂
 pārera 33_{3,4}
 pāliña 26³
 pi 7₁ 10⁵ 10₃ 17³ 22⁴ 24₁ 40₂ 42⁶,
 pi-ttsa 42³, pi 22₁
 pilkṇer=sa 39₁ See *malkṇer=sa*
 piṭtro-nta 21₁
 pū 33₃
 pepa 40⁵
 perāth 33³
 pelkiñ 32³
 po 2⁴ 2₃ 5³ 15⁶ 23³ 26₃ 29₁ 30₃ 30₅
 31⁶ 33₄ 38₄ 39⁵ 40₃, po-tstse 3⁴
 42_{2,3}
 poke 14³ 30⁵, pauke 41₂
 posdham 13⁵
 pauke, see *poke*.
 pau-skeṃ 4₃
 ptsāñ 4₁ 7₄ 19₂ 20⁵ 21₄ 29₁ 39³, ptsāñ
 32⁵, ptsāñā 19₅, phatsāñ 38⁵
 pyāpyo 3₂ 5⁶ 9₁ 26³ 31⁶ 34₂, pyāpya-
 -tse 12² (inv.) 32₂
 *prakara 39₄, prakarya 26₃
 pra-lle 3₄ 16₃ 17³ 26₃
 pre-tsa 33⁵
 platkāre 11⁴ 22₃ 23⁵ 37⁵, plātkāre
 23⁵

ph
 phakṣa-lle 3₄ 4⁵ 4₂ 5² 5³⁻³ 5⁵ 6₁ 7₄
 12⁴ 12₁ 13⁴ 13₃ 16₃ 19₁ 19₄ 20
 21₂ 22⁴ 27₅ 29⁶ 30₄ 32₃, 4 33₃ 34⁴
 35^{5,6} 35₄ 36³ 38², phakṣa-llona
 12_{2,3}, pharkṣa-lle 31₅, phakṣa-
 -lya 12⁵ 12₄, phakhsha-lya 20₃
 phatsāñ, see *ptsāñ*.
 pharṇe-ttsai 33⁵
 pharṇerim, see *pharsareṃ*.
 pharsareṃ 3⁴ 38₂ 42₂, pharsareṃ-
 nth 32³, pharsareṃnta 36⁴, phar-
 sareṃth 31₅ 37⁴, pharṇerim 5⁵ 11₄,
 pharṇeri 10⁶
 phasdh 12₁ 14⁶ 42⁴

m

makṇa-*shsha*-llona 42⁵
 ma-tsi 12⁵
 madh 38⁶
 * manotaci 23⁸
 mame 10⁵
 malkṇer 4⁴ 5² 17₁ 33₂ 35₄, malk-
 ṇer=sa 4^{4.5} 4₂ 5₄ 6₁ 6₅ 7⁶ 7₄ 10₁
 13⁴ 14₅ 15₂ 19⁶₁ 19^{3.4}₂ 22⁸ 23⁶ 27³
 27₁ 27₂ 27₅ 29⁶ 30³ 31₅ 32² 34⁴ 34₅
 35⁵ 36₁(inv.) 39⁴ 39₁ 41₁ See pilkṇer
 malyakka 37₃, malyaka 42⁶, malyk-
 ka 33₁
 mastu-kārth 13⁵ See nastukārth
 māka 8⁴ 21₃ 27⁴ 41₂
 māyi 13⁵
 māylārya 37₃
 mālasa 33⁵
 mita-ṣṣe 22₃
 mi-ttsa 3⁵ 8₄ 39₃
 miye 32₅, miye-tsa 3⁵
 misa 26₂
 miya 5⁶
 * musaka 9₄
 muska-*shsham* 4⁵
 meñā-mpa 40₂
 maiki 9₂ 14⁵ 14₁ 37⁵
 mokra 11⁶
 mo 36⁵, mo-ttsa 3³ 12₄, mo-tsa 22³
 37³
 modha-ṣṣe 20⁴ 40⁵
 montaru 42³
 -mpa, see meñāmpa, satkentampa.
 mrestiṇe 5⁵ 34₄
 mlutā-lle 3⁴ 36⁶ 42₂, mlutā-*sha*-llona
 32₃ See luta.
 mlucku 7⁶ 38₄ 41₄

y

yākṣiye 10₄ 14⁵ 23⁵ 29³ 37₁ 39_{2.3}
 yārth, see under ṣeme.
 * yārper 6⁵ 30₃ 39₅

yama 22³ 30⁵, yama-*sham* 11⁵ 27⁴,
 yama-*shsham* 8₂ 12⁶ (inv.), yama-
 sha-lle 18³ 33⁴ 37⁸ 38₂, yama-
 shsha-lle 3⁸ 6_{2.3} 13⁵, yama-*sha*-lya
 15_{2.3} 15₃, yama-*shsha*-llona 3⁸,
 yama-*shsha*-lona 2⁶, yama-*sha*-
 lona 3⁶ 34₃, yama-ṣlona 8₁ 8₄ 9⁸
 9₃ 10^{4.5} 42_{1.2}

yasoñña 5⁶

yāmusai 4⁵ 37₂ 39₄

yām-tsi 40₄

ye 42⁶, ye-tae-ttse 7₁ 10₂ 38₅

yere-tsa-ṣṣa 10⁶

* - yeyakh 3⁵

yesmi 34₂

yoka-lle 33⁵

yoṇam 33⁶

yojar 26⁵

yo-tsa 37₂, yo-ttsa 39₃

yoraim 8⁴ 40₃

yṇārc 2⁴ 13⁴, yṇāc 11⁶ 33₁

ypa-ttse 10⁶ 22₂

ypiya 10₄ 23⁵ 29³ 33₅

ysārña 37₁ 39₂, ysārñai 40⁶

r

ratre 2⁶

*rasecanam 18₁ See rasañcanā in

Index I

rātthe 12₄

rātre 3⁵

ri-tsa 12⁵

* rimmā 10₃, rimmākka 10³, rim-
 mākka-ṣṣa 9₁ 31⁶

ri 26⁴ (inv.)

riṇka-tsi 39₁

?rutelle 8⁶

ro-tstse 41₂

rom 12₁ 42⁴

*rkārṣ 3₃ 32₂

rṇakca 40₄

* -lakh 18^s

lāni 2^s

li 17₁

luta-ṣṣe-ñca 22₂, luta-*sham* 36⁶ 42₂,
luta-*shsham* 38^s. See mlutā.

lupṣa-lle 31₃

le 7⁶ 11^s (inv.) 11₁ 30₆ 34₁ (inv.)
34₆

* -leyakh 5₁

laiko 10₁ 23^s See selaiko.

lontā-ṣṣe 5₁

laupe 37₂ 39₃, laupa-tsi 34₃

lkṇar 42₁, lkṇar-ṇa 10⁶

-lya, -llya, -lye, see ṇālya, triṇ-
āshallya, phakṣalya, lyinālya
suthashalya, sonophalya, slaṅkha-
lya.

lya-ttse, see enmelyattse.

lyinā-lle 32^s, lyinā-lya 32₆

-lle 8₂ 11^s 12⁶ 22^s 23^s 36^s 38₁ 38₆

See dharselle, taṣalle, nalle,
palle, pralle, phakṣalle, mlutālle,
yamashalle, yokalle, lupṣalle, ly-
inālle, vaccalle, ṣatthashshalle,
sanāpalle, suthashshalle, sono-
phalle, syālle, sralle.

-lle-ttse 22^s

-lle-nta, see sanāpallenta.

-llona, -lona 8^s See kallona, ṇāllona,
taṣallona, phakṣallona, ya-
mashhallona or yamashshalona,
slaṅkhalona.

v

vacca-lle 12₃

vari 24₁

ṣ

ṣakh 4₂ 12₂ 27^s 34₆

ṣattha-*shsha*-lle 14₂

? ṣarkṇāsa 2_{1,2}

ṣaṣkath 40⁶

ṣār 14₂ 34^s

-ṣi-ṣṣa 20⁶

ṣeriye 40^s

ṣeṣu 13^s

-ṣke 33₁ 42⁶, -ṣkem 33₃ See ṣke, ske.

* ṣkṇaṣko 14₁ 19^s 19₂ 21₃ 27^s 28^s
28₃ 32⁶ 39^s 40^s, ṣṇaṣko 7₃

ṣkṇarat-ske-tsi 35₃

ṣcirem 12₃

-ṣtro 21₁

ṣpālmem 17₃

ṣle 40₂ See ṣle.

ṣ

ṣaṇo 13⁶

ṣamma 14₆

-ṣalle, -ṣallona, -ṣalya, see phakṣalle,
etc. Compare shalle, shallona,
shalya

ṣalye 4₂ 6₁ 10^s 13₃ 16₃ 17₂ 18⁶ 19⁶

19₃ 19₄ 21₂ 22^s 22₁ 24^s 26₃ (*bis*)

27^s 27₃ 27₆ 28⁶ 29⁶ 30₄ 31₂ 33⁶

33₂ 34^s 34^s 35^s (*bis*) 35₁ (inv.)

35₄ (inv.) 37₁ 39^s 40₃, ṣalye 14^s

38₁

ṣā 17⁶

ṣukkārā 10⁶

ṣukhdh 10⁶ 10₁ 40₁

ṣeme 19⁶ 26^s (inv.) 34^s, ṣeme-yārth

3_{2,4} 17₁ 19⁶ 19₃ 31⁶ 38₂, 38₄,

ṣeme-yārth 15^{s,5} 20₄ 29₄ 31₂ 32₃

37₆ 41^s

ṣesāth 2₄ 7⁶ 7_{4,1} 8₃ 12^s (inv.) 21₄,

ṣesātha 36^s 38^s

ṣe-ske 2^s 39⁶

ṣkara 2₁

ṣkaska 35₃

ṣke 32₆ See ṣke, ske.

ṣṇarāpksa 13₃

ṣṭalla-*sha*-lle 2₂ 7₁ 8^s

ṣpakaim 3^s 8₁ 8₄ 9^s 9_{2,3} 10^s 21₂ 34₂

37⁶ (inv.) 39₁ (inv.) 42₁, ṣpakiye

8^s 9₃ 31⁶, ṣpakiye 15₂ 15₃

*-ṣpati 2₃
 -ṣle, see triṇāṣle and ṣle
 -ṣlona, see yamaṣlona.
 -ṣṣa 12⁶ 20⁶ 26₁ 32⁶ See ṅraṣkaiṣṣa,
 yeretsaṣṣa, rimmākhaṣṣa, saccāṣṣa.
 -ṣṣana, 9⁶ See arirākhaṣṣana, aṣṣaṣ-
 ṣana.
 -ṣṣana-ntha, see arirākhaṣṣanantha.
 -ṣṣi, see kurkathaṣṣi.
 -ṣṣe 10⁶ 32₂ (inv.) See kuñcidhaṣṣe,
 cṇāckaṣṣe, tanāṣṣe tarathaṣṣe,
 mitaṣṣe, modhaṣṣe, lontāṣṣe,
 sṇeseṣṣe.
 -ṣṣe-nīca, see lutāṣṣeñca.
 -ṣṣai, see trainoṣṣai.

sh

-sham, -shsham, see alāshsham, na-
 khsham, muskashsham, yama-
 sham or yamashsham, lutasham
 or lutashsham, sākhshsham.
 -shalona, -shshalona -shallona, shsha-
 llona, see makṇashshallona, mluta-
 tashallona, yamashalona or yam-
 ashshallona.
 -shalya, -shallya, see triṇāshallya,
 phakhshalya, suthashalya.
 -shalle, -shshalle, see triṇāshshalle,
 yamashalle or yamashshalle, ṣat-
 thashshalle, ṣtallashalle, shpharka-
 shshalle, etc., suthashshalle.
 shekse 34₁ (inv.)
 shpha 17₁ 29₁, shpha-tam 17₂
 shpharka 12⁴, shpharka-shsha-lle 2⁶
 7⁶ 22₂ 39₃, shphārka-shsha-lle
 37_{1,2}, shphārka-shsha-lle 14⁵,
 shph-arkka-shsha-lle 10⁶ 10_{1,2},
 shph-arkka-sha-lle 33⁵ 37⁵, shphar-
 kka-sha-lle 10⁴ 10₁

s

sa 4⁵ 4₂ 4₃ 5¹ 5₄ 6₁ 6₂ 6₅ 7⁶ 7₄ 7₅
 9⁸ 9₂ 10⁴ 10₁ 13⁴ 14₁ (bis) 14₂ 14₅

15₃ 17⁶ 17₂ 19₁ 19₄ 21₂ 22⁶ 23⁶
 24⁶ (inv.) 25₂ 27⁸ 27₁ 27₃ 27₅ 29⁶
 30⁸ 31₂ 32⁸ 33⁶ 33₃ 34⁴ 34⁶ 34₁
 (inv.) 34₂ 34₃ (inv.) 34⁶ 35⁶ 36₁
 (inv.) 37⁶ 37₁ 37₂ (bis) 38₂ 39⁴
 39₁ (bis) 39₄ 41₁

*sakāpce 3⁶ 3₁ 18⁶ 32⁶ 35⁶

sakna 2₂

sacca-ṣṣa 14⁴

sata 3₆ (inv.)

sanāpa-tsi 4₃ 14⁸ 29₁ 34⁵, sanāpa-lle
 27₁ 35⁶ 39⁴ 41₂, sanāpa-lle-nta 18⁴

salype, see ṣalype.

sā 8⁴ 9₃ 9₄ 15₃ 31⁶ 38₅ 39₁

sākha-shsham 3⁴ 36⁶ 42₂

sātke 18⁶ 31₅ 36⁴ 37⁴, sātke-nta 7₅

15₂ 21₅ 29₄, satke-nta 2₅ (inv.) 9₁

11⁸ 13⁸ 15⁵ (bis) 22₄ 24⁸ 31⁸ 32₃

34⁸ 37⁸ 40⁴ 42₁, samtke-nta 21₁

38₁ 39⁶ 42⁴, samtke-nta-mpa 32₄

sāpādh 35₁

sārḷ 42⁶

sutha-shsha-lle 13⁶, sutha-sha-lya 42₁

*suhī 15⁴

sūkara 7₆ (inv.)

sūdhā 5⁶

se 2⁶ 12⁶ 13⁶ 15⁶ 17₃ 19₄ 21₂ 26₂ 34⁵

35₂ (inv.) 40₃

seka 17⁶ 35₄

sekh 13⁴

se-ttse 31₁

selaiko 10₂ 10₅ 11⁶ 11₄ 23⁶ 23⁶ 37⁵

sono 40₃, sonopha-lya 4⁴ 14_{1,2} 21₃

30₄ 30₅ 33₃, sonopha-lle 7₅ 26₃ 40₂

-ske 2⁶ 30⁶ 35₃ 39⁶, -skem 4₂. See

ṣke, ṣke.

skṇar 42⁶

skrena-tse 32₃ 32₄

sṇese-ṣṣe 35₃

stsi 17₂

snniyer 27_{2,3}

snaiyokai 12₂
 smām 3⁴ 22₂
 smāḍha 33³
 *smāyamu 13₁

syālñā 3₄
 syā-lle 5₂
 sra-lle 42³
 slaṅkha-lloṇa 42⁴, slaṅk/a-lya 42₁

III. INDEX OF NUMERALS.

one 1_{1,2,3,4,5} 2⁴ 2_{3,4} 3^{3,5,6} 3_{1,2,3} et two 1₁ 28^{3,4}
 paśsin three 20³ 24₂ 25₃ 32³



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 Brāhmi, 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) 1899 | From Kāshghar. |
|----|-------|--------------------|--------|--------------------|----------------|

SECTION I.—COINS AND SEALS.

Page 1. 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*, III^e 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 Hiung-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 mintage 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.*"

(2b) 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 ³ 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.

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) *Mediæval 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 *t'i* read *té*. 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. 1063). 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 (1i).

(1n) Plate II, No. 10 was issued in the reign of the last sovereign but one of the Hsi Hsia 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 the *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).

(1o) Plate III, No. 6 is a modern coin from Annam, belonging to the reign of their King Hien-tong (A.D. 1740-1786). See "Annam and its minor Currency" by Ed. Toda (Journal, N. Ch. Br. R.A.S., New Series, Vol. VII, 1882).

(1p) 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).⁴

(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 yuwan*, 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).

(Nos. 3-6) Rev., *Pao k'iyen*, Prov. of Kueichou mint (do., No. 121, cf. Bushell, No. 30, note).

Var. 2, four pieces.

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

(No. 2) Rev., *Pao k'iyen*, 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).

⁴ Bushell *Coins of the Present Dynasty of China*, in Journal, N. Ch. Br. R.A.S. 1880.

⁵ Wylie, *Coins of the Ta Tsing Dynasty*; Shanghai Literary and Scientific Society (Journ., Ch. Br. R.A.S.), 1858.

(No. 2) Rev., *Pao che*, Prov. of Chekiang mint (do., No. 118).

(No. 3) Rev., *Pao ch'ih*, Prov. of Ch'ihli mint (do., No. 129).

Var. 4, one piece.

Rev., *Pao i*, Ili mint (Wylie, No. 132, Bushell, No. 18).

(1c) Obv., *Hsien fêng 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).

(No. 2) Plate III, 5. Rev., Chinese *Tang wu shih*, "value 50"; Manchu *Pao i*, Ili mint. (Bushell, No. 163).

(No. 3) Plate II, 30. Obv., *Hsien fêng yuan pao*. Rev., Chinese *Tang pai*, "value 100"; Manchu *yetkiyang*, Turki *Yarkand*. (Bushell, No. 171).

(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) Aṭāliq of Kāshghar, 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 Khān, Sultan of Turkey, is given on the coins, because the Aṭāliq of Kāshghar does not feel strong enough to strike coins in his own name."

XI. SEALS, INTAGLIOS, 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, $\frac{5}{8}$ 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.

ERRATA IN PART I.

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| Page | 30, | line | 22, | } | read | 𐤀 𐤁 𐤂 𐤃 | for | 𐤂 𐤁 𐤀 𐤂 |
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