

Tibetan Documents Concerning Chinese
Turkestan. IV : The Khotan Region

BY

F. W. THOMAS

[From the JOURNAL OF THE ROYAL ASIATIC SOCIETY, April, 1930.]

JOURNAL OF THE ROYAL ASIATIC SOCIETY 1930

PART II.—APRIL

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(Continued from p. 94 *supra*)

IV. PLACES WITH NAMES ENDING IN “-RTSE”

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

Note may be taken of the manner in which the places are mentioned. We have called attention above to various lists of persons residing in certain *tshars*, or “parishes”, or in places whose names frequently end in *-rtse*. It will be observed

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

(a) 'An-tse.

Mentioned *supra*, p. 93.

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

(b) Bye-ma-hdor-gyi-rtse.

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

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

☉ | | Bye-ma-hdor-gyi-rtse

(Quite similar are the likewise complete documents *a*, ii, 0073; *a*, iv, 006 (notches, etc.); *c*, ii, 0051 (notches, etc.).)

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

[A] ☉ | | Bye . ma . hdor . gyi . rtse | lo . nañ . Mon .

[B] bsku . bar . toñ . síg .

“Bye-ma-hdor-gyi-rtse. Send the *lo-nañ* Mon secretly (*bsku-bar* ?).”

Note

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

(c) *Bye-ri-snañ-dañ-rtse*.

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

(d) *Cañ-lañ-rtse*.

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

52. M. Tāgh. *a*, ii, 0066 (wooden tally; c. 11 × 1.5 cm.; complete; hole for string at left; l. 1 of ordinary cursive *dbu-can* script; 6 notches or lines).

☉ | : | Cañ . lañ . tshe |

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

(e) *Dbyild-cuñ-rtse*.

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

[A 1] ☉ | | mñaḥ . ris . na . [A 2] Dbyild . cuñ . tseḥi
[B] brgyags.

“Supplies for Dbyild-cuñ-tse on the frontier (*or* in the frontier country).”

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

[A 1] . . . [g]sol . na : su . la . gsol . . . [A 2] . . . ñand .
mamchis . te | | rad . pa . dbyir . n . . . [A 3] . . . Dbyild .
cuñ . rtse . khrom . du . | su . . . [B 1] . . . | htshal . ba .
las | | [ch]ad . . . [B 2] . . . | so . glas . stsold . cig
[B 3] . . . po . chir . mdzad | |

. . . “Travelling party . . . to Dbyild-cuñ-rtse mart. . . .”

It seems therefore that Dbyild-cuñ-rtse was a market town on the frontier (perhaps only of two provinces or administrations).

(f) *Hphrul-gyi-rtse* (" Magic Peak ").

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

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

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

[A 1] ༄ | . | Hprul . gi . mye . loñ . | [A 2] kun . snañ . rtse | [B 1] Glu . gañ . gis . phye . khal [B 2] gcig . dañ . bre . bži . nos | phyin . bre . phyed.

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

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

[A 1] ༄ : | Hprul . gyi . mye . loñ . du . mchi . ba . hdi . riñs [A 2] s . par . thoñ . śig . | riñs . ri . skyel . hdi . rñams . sna [B 1] byi | ma . non . par . thoñ . śig | sna . rnam . ma . rjogs . sla . [B 2] gdod . gzan . thoñ . śig . |

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

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

Notes

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

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

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

(h) *Jañ-lañ-rtse*.

See above, under *Cañ-lañ-rtse*.

(i) *Mdoñ-rtse*.

See M.T. 0050 (p. 93 *supra*).

(j) *Mñah-ris-byin-gyi-rtse* ("Two-frontier Peak").

See No. 0564, published in Sir Aurel Stein's *Innermost Asia*, p. 1085.

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

[A] ☉ | | Mñah . ris . byin . gyi . tse | [B] nas . bre . bži . rtsis . nod

"Mñah-ris-byin-gyi-rtse: four *bre* of barley counted, received."

(k) *Mñah-ris-rtse* ("Frontier Peak").

See M.T. 0050 (p. 93 *supra*, [*mñah-ri*]s).

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

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

[1] Mon . rtse . gyi . brgyags | [2] so

"For Mon-rtse, supplies."

(m) *Me-loñ-rtse* ("Mirror Peak").

Possibly the same as Hphrul-gyi-me-loñ-kun-snañ-rtse (*g*, *supra*).

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

[1] ☉ | | Mye . loñ . tse . gyi . brgyags [2] [sbah]

"For Me-loñ-rtse, supplies: secret (*or* remainder, *hbañ*, *or* some?)."

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

60. M. Tāgh. 0615 (wood; c. 23.5 × 2 cm.; nearly

complete ; hole for string at right ; ll. 2 of ordinary cursive *dbu-can* writing).

[1] . . [s]o . slar . bskyed . par . chad . nas . hdi . nas . s[l]ond .
brdzañs . pa ¹ . yañ . lags . gyis . || [2] . . sna (lña ?) . na .
hbah . Tshehu . chag . gi . so . pa . ni . Bsam . cha[r] . hpos . sig ||
Pehu . rtse . sar . pahi . . .

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

Notes

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

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

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

[1] ☉ | . | žañ . žañ . blon . Khri . bžer . dañ | | nañ .
rje . po . Lha . bzañ . . . [2] mtshuñs . pa | Žugs . ñam . gyi .
ltoñs | sohi . mth . . . [3] bžugs . na | thugs . bde . ham .
myi . bde . | sñun . gsol . . . [4] chi . gnañ | Hu . ten
phyogs . na . bkah . mchid . chig . dah . . . [5] pa . dag .
bžugs . pa . la | bdag . ñan . pas . rño . thog . pa . . . [6] hdi .
skad . sñan . sñuns . pa . gsol . žes . | bkah . h . . . [7] nañ .
rje . po . Lha . bzañ . dañ | phur . myi . srid . gchig . ste || glo
. . . [8] do . gchig . dbyard . Pe . hu . rtse . rtsig . du . mchis .
tshun . chad . | . . . [9] htsald . de | rab . tu . myi . bde .
ste | bro . g-yog . dañ . phu . ldir . bgyid . . . [10] gi . bran .
rkya . rgu² . gu . rib . Tran . slebs | so . res . hdi . la . mchi . ba
. . . [11] bar . g-yra³ . te . ma . btañ . bahi . skyin . ba | sde .
myi . Ña . gram . Hphan . brod | . . . [12] mchis . pa . |

¹ Or ? *pra* (compendious for *par*) ?

² Crossed out.

³ Compendious for *g-yar*.

Tran : slebs . kyi . s̄kyin . bar ¹ . ri . zug . du . mchi . . .
 [13] h̄di . b̄zin . du . spyān . ris . b̄tsa . žiñ | so . chad . . .
 [14] mdzad || b̄dag . ñān . pa . bro . cuñ . zad . tha . gi . | so .
 sla . . . [15] h̄drend . dañ . sku . ñas . myi . h̄tsal . bar | dusu .
 phyin . . . [16] ba . dañ . phur . myi_{hi} . srid . du . be ² .
 mdzad . chiñ . spyān . . . [17] ma . stoñs . pa_{hi} . mtshan .
 ma | spyān . zigs . . . [18] mchis . na . rma . žiñ . b̄zes . par .
 chi . gñañ | . . . [19] gñis . thugs . bde . sku . tshe . riñ . bar .
 smon . . . [20] so . ñul . Klu . mthoñ . mchi . ba . la . hañ .
 žib . tu . . . [21] chi . legsu . mdzad . par . smon . chiñ .
 mchis . . .

Verso : [1] ☉ | . | žañ . žañ . Khri . b̄zre ³ . dañ | nañ . rje .
 po . Lha [2] bzañ . la | | Du . dun . skyes . kyi . m-i . . .

[1-4] “ That the great Uncle-Councillor Khri-b̄zer and the Home Minister Lha-bzañ, equal to theophanies, while residing at military headquarters on the top of the Žugs-ñam, should have *written* inquiries after my health, whether I am happy or not, what a favour ! [4-6] As regards any talk *at present* going on in the H̄u-ten quarter, your humble servant, unable . . . begs merely herein to inquire after your health : so . . . commands. [7-9] The Home Minister Lha-bzañ and the leading persons are united and intimate (*glo-ba-[ñe]* ? or *glo-ba-riñs* ‘far-seeing’ ?). At present since in the summer I went to build Pe_{hu}-rtse, . . . sent. [9-12] I am very ill at ease. My house-*servant*, the *gu-rib* Tran-slebs, who renders *me* sick-service and blows the fire (*phu-ldir* ?), being lent to . . . , a soldier-relay coming here, was not sent, and his debtor (substitute ?), a regimental man, H̄phan-brod of Ña-gram, . . . went. [12-15] Tran-slebs’ debtor (substitute), being taken with mountain-sickness . . . thus spying, caused the soldier . . . to be punished. I, being a little convalescent, fetched the soldier back. . . . [15-18]

¹ r crossed out.

² Crossed out.

³ Compendious for *b̄zer*.

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

[B 1] “To great Uncle Khri-bžer and Home Minister Lha-bzañ : letter of Du-dun-skyes.”

Notes

1. 1. *Zugs-ñam-gyi-ltoñs* : See p. 86 *supra*.
 1. 7. *phur-myi* : The phrase, which occurred *supra*, p. 55, is found also *infra*, p. 258, and in *a*, ii, 0089 and *c*, iii, 0043 (*phur-myi-stag-rnams-la*).
 1. 9. *phu-ldir* : Both *phu* and *ldir* seem to have the general sense of “blowing”.
 1. 10. *gu-rib* : A not infrequent phrase (M.I. 108*b*, xiv, 0019; xv, 0011; M. Tāgh. *b*, i, 004, 0059; *c*, iv, 002; Ch. fr. 61), denoting perhaps some occupation (a slave?).
so-res : “Soldier-relay,” as *supra*, p. 89.
 1. 11. *skyin-ba* : This naturally means a “debtor”. Apparently the debtor was required to act as a substitute.
 1. 12. *ri-zug* : See pp. 84, 281, and M.T. 001 and *a*, iv, 0014, 0019.
 1. 13. *spyān-ris(ras)-btsa* : “Watching or spying” recurs *infra*, p. 274, 278; also M.T. 0516.
 1. 15. *sku-ñas* : “By myself in person.”
 1. 17. *spyān-zigs* : “A present,” as on p. 88 *supra*.
 1. 20. *so-ñul* : “A soldier spy,” as *supra*, p. 86.
62. M. Tāgh. *a*, v, 0020 (paper, fol. no. 29 in vol., fragmentary; c. 20 × 13·5 cm.; ll. 7 of ordinary *dbu-can* script).

[1] . . . -i . [m]chid . gsol . baḥ | | [2] . . . g . pa . dañ |
Dur . ya . p[h]ur . myi . rgod . kyi . gle . gugs . sug . las [3] . . .
mchi . ba | gži . ñand . paḥi . steñ . du | sug . las . ches .

pas | g-yar ¹ . ga[m] . . . [4] . . . ri . mchis . na | Peḥu .
 tse . rtsig . paḥi . bsel . du . yañ . mchi . bar . mchid . stsald
 . . . [5] . . [d]ab . ḥam . chen . tags | rña . mo . gcig . g-yar .
 por . gsol . žiñ . mchis . na . . . [6] . . . ž[i]ñ . g-yar . por .
 thugs . rje . ji . gzigs ||

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

Notes

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

1. 1. *rgod-kyi-gle-gugs*: *Gle* is said to mean “a small uncultivated island”, and *gugs* may mean “a corner” (*angulus terrae*). Cf. p. 266 *infra*.

1. 4. *bsel*: This may mean either “guard” or “clear up”. In *JRAS*. 1928, p. 566, we have had it used, apparently, of defending a citadel.

(o) *Señ-ka-tse*

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

¹ Crossed out.

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

63. M. Tāgh. 0574 (wood ; c. 12·5 × 2 cm. ; complete ; hole for string at right ; ll. 2 *recto* + 2 *verso* of rather square, cursive *dbu-can* script).

[A 1] ༄ | . | khyar . mkhan . gyi . h̄bañs . myi . Lo . ci .
brgyag [A 2] snod . [myin] . du . Señ . ka . tse . la . mchis : |
dbyar . [B 1] sla . tha . chuñs . kyī . brgyags . nas . bre . gsum
[B 2] dañ | | phye . bre . gsum . ma . stsald |

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

Note

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

64. M. Tāgh. 0583 (wood ; c. 13·5 × 2 cm. ; complete ; hole for string at right ; ll. 2 *recto* + 1 *verso* of rather square *dbu-can* script, part of *verso* in a different, round, hand).

[A 1] ༄ | : | brgyags : : snod : pa : Tsa : dañ : lhan : dp̄ye :
dbyar : sla : tha : cuñs : tshes : ñi : śu : b̄zi : gdugs : res : [B 1]
na . mchis : so (*A different hand*) | Guñ . beg . Guñ | legs | gi.

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

Note

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

65. M. Tāgh. 0517 (paper ; c. 25·5 × 10 cm. ; fragmentary at right (ll. 3–9) and left (ll. 3–6) ; ll. 9 of square, formal, *dbu-can* script).

[1] | : | jo . bo . Stag . mt[o]n . gyi . sñan . du . | |
 Myes . tshab . gyi . mchid . gsol . baḥ | | so . pa . dag . la .
 rmas . na . jo . bo . sñuñ . sbagla¹ . žiñ . [2] ba . de . s[k]ad .
 g-yar . du . mjald . ste . glo . [b]aḥ . rab . tu . myi . dgah . žiñ .
 mchis . bdag . gsun . mar . mchi . ḥo . sñam² . glo . ba . l . .
 [3] . . . glah . ni . ma . sñed . bdag . mchi . yañ . smad .
 yon . myi . thog . ḥdah . yañ . sñuñ . nad . [las] . chuñ .
 tha . [kyi] . [yañ] . -i . . . [4] pab (par ?) . nog . tshil .
 -wu . [hi]s . dañ . ḥbras . ḥpul : gañ . glo . ba . myi . ḥriñs .
 paḥi . skye [5] . . . [n] . Myes . kol . la . sñan .
 sñuñs . bgyis . ste . yar . gśegs . par . smond . s[ñu]n . na[d]
 [6] . . [n]ad . las . gsos . śiñ . žal . mjald . par . smond . ciñ .
 mchis | | g [7] ba . bdagi . ḥpha . rgan . ñam .
 noñsu . gyurd . na . rul . bu . ma . khyams . pa . tsham . sñan .
 [sñuñ] [8] chir . mdzad . | | tsha . bo .
 Señ . gaḥ . tse . la . | | Lha . lod . gyi . mchid . gsol . baḥ .
 bdag . nan [9] bdag . yas . mchis . na . mzind .
 par . thugs . dpags . chir . mdzad . žal . bzañ . [p]o

[1-2] "For the hearing of the chief Stag-mton: letter-petition of Myes-tshab. The tidings having reached me up here upon inquiry of the soldiers that the chief is in anxiety as to his health, I am very uneasy in mind, and I apprehend that I am to be blamed. [3-4] Without having received . . . wages I cannot, even if I come, be of any help at all. When a little recovered from the illness . . . hump-fat and a full offering of fruit. A not very clever person [5-6] With good wishes for health to Myes-kol . . . pray to come up. Illness . . . when cured of illness I pray to meet face to face . . . [7-8] my aged father being in bad health, will you . . . a little note without delay . . . health."

[8-9] "To grandson Señ-gaḥ-tse: letter-petition of Lha-lod. Will you be so kind as not to your humble servant . . . is beside . . . self? your good countenance."

¹ Apparently crossed out.

² *Ikam* ?

Notes

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

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

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

tha-kyi: = *tha-gi*.

1. 4. *gañ*: Cf. the phrases noted in *JRAS.* 1928, p. 586. *glo-ba-myi-hriṅs* (= *riṅs*): Cf. *JRAS.* 1928, p. 557.

1. 7. *rul-bu*: I have taken this as = *ḥdrul-bu* “a short letter”.

1. 9. *mzind*: For *ma-zind*?

(*p*) *Snañ-dañ-ḥphrul-gyi-rtse* (“Vision and Magic Peak”). The name bears a likeness to *Hphrul-gyi-rtse* and *Hphrul-gyi-me-loñ-kun-snañ-rtse*, *supra*, p. 254.

66. M. Tāgh. 004 (wooden tally; c. 11·5 × 2 cm.; complete; hole for string at left; three notches *verso*; ll. 2 of ordinary cursive *dbu-can* script).

[1] ☉ | | Snañ . dañ . ḥprul . gi | [2] rtse
(M. Tāgh. 0158 is similar.)

67. M. Tāgh. *a*, i, 003 (wood; c. 17 × 1 cm.; broken

away at right and at bottom (without loss ?) ; l. 1 of ordinary cursive *dbu-can* script, clear).

☉ | | Snañ . dañ . h̄phrul . gyi . rtse . na . Bod . b̄zi . tshugs .
gcig . la | -yi

“ In Snañ-dañ-h̄phrul-gyi-rtse for four Tibetans, one squad, . . . ”

Notes

On *tshugs* see *supra*, p. 53.

(q) *Snañ-luñ-rtse* (“ Vision-Valley Peak ”). Mentioned in *c*, ii, 0065, *infra*, p. 281.

(r) *Stag-h̄dus-dges-kyi-rtse* (“ Tiger-gathering-rejoicing Peak ”) and *Stag-sras-dges-kyi-rtse* (“ Tiger-son-rejoicing Peak ”).

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

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

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

[A] H̄j- . 'a (ma ?) : nas | | Stag : h̄dus : su : gtad :
pañi | ri . skyel : khram [B] khram : bu : yañ : Stag : h̄dus :
pa : tsugs : pon : la | gtad | do | |

“ List of mountain escort supplied from H̄j- -'a to Stag-h̄dus. A list-ticket has also been supplied to the Stag-h̄dus sergeaunt.”

Notes

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

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

Tsugs-pon : See *supra*, p. 53.

69. M. Tāgh. 0589 (wooden tally ; c. 14 × 2 cm. ; com-

plete; hole for string at left; ll. 2 of ordinary cursive *dbu-can* script, clear; groups of notches *recto* and *verso*).

[1] ☉ | | Stag . ḥdus . dgyes . | [2] kyi . rtse

(M. Tāgh. c, ii, 0031 is similar.)

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

[1] ☉ | . | Stag . ḥdus . dges . gi . [2] rtse | nas

“Stag-ḥdus-dges-gi-rtse: barley.”

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

[1] ☉ | | Stag . ḥdus . dgyes | nas | [2] gi . rtse |

[B] pye

“Stag-ḥdus-dges-gi-rtse: barley, flour.”

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

[1] ☉ | : Stag . sras . dges | [2] gyi . rtse

(s) *Stag-rtse* (“Tiger-Peak”).

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

[1] ☉ | : | Stag . rtse . Khri . skugs | [2] ḥjor . | [B] . pye . bre . do . bžag |

“Khri-skugs *ḥjor* of Stag-rtse: two *bre* of flour left.”

74. M. Tāgh. b, ii, 0032 (wooden tally; c. 13.5 × 2 cm.; complete; hole for string at left; 6 notches *verso*; l. 1 of ordinary cursive *dbu-can* script).

☉ | . | Stag . rtse . Khri . skugs |

“Khri-skugs in Stag-rtse.”

75. M. Tāgh. *b*, ii, 0031 (wooden tally ; c. 13 × 2.5 cm. ; complete ; hole for string at left ; ll. 2 of cursive *dbu-can* script ; clear).

[1] ☉ | | Khri . skugs . h̄jor . gyi . so . pa . Li [2] gchig . chad

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

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

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

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

[1] ☉ | : | Stag . skugs | [2] bye . ri . rtse

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

77. M. Tāgh. *a*, iii, 0038 (wooden tally ; c. 11.5 × 1.5 cm. ; complete ; hole for string at left ; l. 1 of ordinary cursive *dbu-can* script, partly smudged ; 4 notches or lines *recto*, 4 + 1 *verso*).

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

“ Stag-skugs-bye-ri-rtse : barley. ”

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

[A] ☉ | : | Stag . skugs | [B 1] nas . bre . drug . ma . nos . te . [B 2] pyi[su] . nod

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

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

☉ | Stag . skugs . kyi . so . pa

“Soldier of Stag-skugs.”

80. M. Tāgh. c, ii, 0019 (wood ; c. 12 × 2 cm. ; broken away at left ; hole for string at right ; ll. 2 *recto* + 2 *verso* of ordinary cursive *dbu-can* script).

[A 1] | [S]tag . skugs . gyi . rgoñ . yan . cad . du | pehu .
 lña : | [A 2] . . . bži . ños . cig . la : hdom . bži : | gnam : |
 [B 1] m(y ?)an . cad . | drug . stoñ . bži [B 2] . . .
 . . . k(g ?)yi . ñi . stoñ . |

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

Notes

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

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

V. OTHER PLACES PRESUMABLY IN THE KHOTAN REGION

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

See *infra*, p. 279, 282.

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

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

[A] ☉ | : | Bya . maṅs . tshal . | [B] . . . rta . chas

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

(c) *Bya-rig-skugs*

See *infra*, p. 269.

Note

Bya-rig-skugs can hardly be different from Stag-skugs-bye-ri-rtse, *supra*, pp. 266-7.

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

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

[A 1] [☉ | . | D]graḥi . śakri . yan . chad : Bya . tshañ . smug . phor : Nam . ru . pag [A 2] sum . tshugs : | gchig . ḥkhyam . žiñ : so . tshor . stsald : | [B] paḥi . dgra . thabs : |

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

Notes

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

tshugs : See *supra*, p. 53.

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

(e) *Byi-glañ-pam*.

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

83. | Byi . glañ . [paṃ] . ya[n̄] . khrom . du . ni . khral . phran bton

"Send to the market town Byi-glañ-paṃ also small levies"

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

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

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

(g) *Dmu-mur*.

See *infra*, p. 291.

(h) *Dur-ya*.

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

(i) *Hbog-la-tham*.

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

(j) *Hbrog-lig-yan-cag-tsa*.

84. M. Tāgh. 0334 (wood ; c. 20·5 × 2 cm. ; broken away at right ; hole for string at left ; ll. 2 *recto* + 1 *verso* of ordinary cursive *dbu-can* script).

[A] [1] ༄ | . | H̄brog . lig . yan . cag . tsa . gyi . so . pa .
la . sprin̄ . ño . s-aḡs . . . [2] yig . h̄di | tshes . bcu . dguhi |
nam na (ba ?) . Śin̄ . . . [B] ñin̄ . tsod . mdzan . tsod .
dam . | du . zuñ . śig |

“Sent to the soldiers of H̄brog-lig-yan-cag-tsa.

“This letter . . . *when received* on . . . of the nineteenth, is to be taken promptly, day-time or night-time, to Śin̄-śan.”

Notes

Concerning this place we have no information : it was in some region of nomads (H̄brog). *Cag* recurs in *Byeh̄u-cag* and *Tsheh̄u-cag*.

[B] ñin̄-tsod-mdzan-tsod-dam-du : See *supra*, p. 82.

(k) *Hbum-rñugs*.

85. M. Tāgh. a, iii, 0043 (wood ; c. 14 × 2·5 cm. ; complete ; hole for string at right ; ll. 2 *recto* + 1 *verso* of ordinary cursive *dbu-can* script).

[A 1] ༄ | : | H̄bum . rñugs . su . Li . Pu . god | myi .
h̄jigsna . mchis¹ [A 2] Ho si (?)² | Gyu . mo . na . mcis . Śir̄ .
h̄do . mgo . śu . [cun] | [B] Ltag . b̄zi . nah̄ . mcis ||

“In H̄bum-rñugs is the Khotanī Pu-god, under safe-conduct (*myi-h̄jigsna* ?) ; Ho-si (?) is in Gyu-mo. Śir̄-h̄do Mgo-śu-cun (?) is in Ltag-b̄zi.”

¹ Below line.

² Above line.

Note

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

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

☉ | : | Hbum . rñugs . Khri . skugs | [2] h̄jor.

"Khri-skugs *h̄jor* (*cor*) in Hbum-rñugs."

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

(l) *Hbu-śañ* or *Hbu-žañ*.

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

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

[A 1] [Hbu . śañ . gi . Sluñ]s : tsun . chad . Bya : rig : skugsu : Hor . chig | | [A 2] . . . G[ñō]s . Snañ . rtsan . [n]i . [sñ]ar . dgras : gtord . pas . tshegs . che [B 1] . . . [gyis . sñar] [mchi] : bar . htshol . ch[ig] | Śiñ . śan . phan . cad . kyi . so [B 2] . . . [Śiñ] . śan . na . h̄dus . śiñ -na(u?)ms : | Gñō[s] : Snañ . rtsa[n] [B 3] bar . du . žog : la : gž-n : | |

"In Bya-rig-skugs this side the Sluñs of Hbu-śañ one Hor (Turk) . . . The Gñōs-Snañ-rtsan having first been scattered by the enemy, with great effort (?) make *them* go forward. The soldiers as far as beyond Śiñ-śan being mustered in Śiñ-śan leave the Gñōs-Snañ-tsan . . . between . . . and . . ."

Note

A 2, B 3. *Gños-Snañ-rtsan* : On *Gños* as a tribal name see *JRAS.* 1928, p. 577–8. The *Gños-Snañ-rtsan* may be a regiment.

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

[A] ༄ | Hbu : śaṅ : pa(?)ḥi.

[B] Hbu : śaṅ.

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

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

(n) *Hjag-ma-gu*.

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

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

༄ | | Mjag . ma . mgur . na . Bod . gñis . mchis . |

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

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

(o) *Ho-ni*.

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

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

[1] ༄ | . | Spaṅ . rje . Rgoṅ (rgod ?) . koṅ . yaṅ . | -i . . .


[2] btaṅ . gis . | | Ho . nir . mchis . saṃ . . .

“*Spaṅ-rje Rgoṅ-koṅ . . . sent: is in Ho-ni or . . .*”

(p) *Jeg-śiṅ*.

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

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

[1]  | | tsa . bo . Btsan . bṅre . daṅ . Hphan . bṅre . daṅ . . . legs . la . stsogs . pa . la | Rdzi . legs . kyī . gslo . ba : | d . . .

[2] Jeg . śiṅ . gi . lam . naḥ . hpyu[n̄ . baḥi] : lam : du : byu[n̄] : ste . [m]chis | pyu [g] . . pon [gyi] [steṅ . du] . . .

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

[4] . . rnaṃsu . . .

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

(q) *Khri-skugs hjor*.

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

(r) *Liṅ-sked-chad*.

See p. 281 *infra*.

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

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

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

Mentioned in No. 20 *supra*, p. 70.

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

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

(u) *Me-nu*.

Mentioned *infra* (p. 291) in the name *Me-nu Ña-gzigs*.

(v) *Mjag-ma-gu*.

See *Hjag-ma-gu*, *supra*, p. 270.

(w) *Nag*.

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

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

[A 1] ☉ | | [j]o . co . Stag . b̄zre¹ . gyi . [ža . s̄nar] | |
 [sr]id . drugi . mchid . gsol . baḥ | jo . co . lha . dpal . thugs .
 bde . bar [2] s[m]o[nd . ciñ] . mchis | tses . ñi . [śu] .
 dguḥi . nub . mo . | Skyañ . ro . nas . | rkya . gsum . dañ .
 rkañ . [bcu] . gcig . mchis . pas . pho . ña . [Ph]od . kar [3]
 mtshan . ma . mchis . pa² . brkas . te . ḥtshal . nas . | bdag .
 dañ . [tha]ñ . Nag . tu . mjald . nas³ . rkun . por . ño . ma .
 ḥtshal . te . mchis . na[h] [4] rgya[n] . kun . tu . glo . ba . cuñ .
 žiñ . mchis . na . žib . bkas . rma . bar . thugs . rje . chir .
 gzigs | . | ḥtshal . baḥi . spu . stag . b̄zi . khon . ba . -u .

¹ Compendious for *b̄zer*.

² *pa* below line.

³ *s* crossed out.

[5] mtshal . ser . dañ . mtshal ʒ (*bre?*) . dañ . [kum] . ser . dañ . | [gsum] mchis . [na]g.

[B—a different document.]

[B 1] 𐰽 | : Hu . ten . ban . nog . Ro . [zañ] . legs . kyi : gñen | | Sum . pa . Gsas . slebs . rma . ste . spyan [2] ras . kyis . btsah . bar . zañ . lon . la . bsgu[1] |

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

[B 1—a different document.]

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

Notes

The translation is dubious in places.

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

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

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

1. 4. *rgyan*: ? for *rkyañ* “wild ass”?

Altogether this incident, in which an up-countryman, arriving with a convoy of grain, naturally in the circum-

stances arouses the suspicion of the local Tibetans, is not without a certain human interest : unable to make anything of him and baffled by his stupidity, the embarrassed officials send him on, with an escort, to headquarters—a Tibeto-Turkestan idyll of the eighth century A.D.

l. 4. *spu* : Cf. *spun-dmag* (*JRAS.* 1928, p. 581) ?
mtshal-ser . . . : This passage is obscure.

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

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

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

(x) *Ña-gram*.

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

(y) *Par-ban*.

Mentioned p. 85 (M.T. *c*, iii, 0025) *supra*, in an urgent letter directed to be sent down (i.e. no doubt from Tibet) to Par-ban on the one hand and Dru-gu *h̄jor* on the other for forwarding to Śin-śan. The implication is that for the sake of security duplicates were sent. Since certainly the Dru-gu *h̄jor* lay, as will be shown later, to the east, it seems clear that the Par-ban route must have led to a descent *via* Cer-cen or Polu ; and this is confirmed by a document (given below, p. 281) in which Par-ban is associated with [Ho-toñ] Gyu-mo. The name does not seem to be Tibetan, and so is probably older than the Tibetan rule. Its non-occurrence in the Mirān documents suggests that the place lay rather in the Khotan region than in that of Nob. Might it be the Parvata which in the Kharoṣṭhī documents (see now Professor Rapson's index) is several times mentioned in connection with Caḍota (Niya region) ?

94. M. Tāgh. c, iv, 0036 (wood, pointed at left; c. 12 × 2 cm.; complete; hole for string at right; ll. 2 *recto* + 1 *verso* of ordinary cursive *dbu-can* script).

[1] ☉ | . | Par . ban . gyi . th[o]d . ka . gyi . só . rtsañ .
[2] hgram . du . Nam . ru . pag . gi . [gsum] [B] [ron] . rñu .
mchis . paḥi.

“In the upper toll-station of Par-ban are arrived three of Nam-ru-pag with a *ron-rñu* (?).”

Notes

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

Śo-rtsañ-hgram: “Toll-granary-bank.” The same phrase occurs in 0522 (*Innermost Asia*, loc. cit.) and in 0015 (*chuhdus-kyi-rtsañ-hgram* “granary bank of the confluence”): *śo-rtsañ* is found in the *Gośṛṅga-vyākaraṇa*, fol. 354, ll. 4 and 7. The meaning probably is a granary for storing grain taken as toll at a crossing. On *rtsañ* see *JRAS.* 1927, p. 69. In some cases *hgram* is perhaps confused with *gam* (*ibid.*, p. 57).

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

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

[1] ☉ | : | Par . ban . gсар . gy . . . [2] gyi . tshu .
roldan . [dr]ogs (tshugs?) . gcig . . . [3] gyi : sno[n . sde(du?)]
. stsald . . .

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

Notes

1. 2. *tshugs* : See p. 53 *supra*.

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

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

[1] ། | | Nañ . rje . po . Khri . bžer[r] . las . [sts]o[g]s . pa .
la . . . [2] dan . Khyuñ . bžer . gyi . mchid . gsol . ba | |
nañ . [rje] . . . [3] thugs . bde . ḥam . myi . bde . mchid . yige .
las . g[so] . . . [4] cag . gyañ . Par . ban . dan . Je[g] . śiñ . gi .
mdo . [tshun] . . . [5] tog . dpon . [hsog] . . [6] la . śi . . .

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

Note

On Jeg-śiñ see p. 271 *supra*.

(z) *Peḥu-mar* (cf. *Peḥu-rtse*).

Mentioned p. 56 *supra*.

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

[1] ། | | žañ . po . Ḥphan . bžre¹ . la . | | Gsas .
[sle]bs . gy[i] . [mchi]d . gsol . baḥ . | mchid . gyis . rmasna |
thugs . bd[e] . . . [2] | thos . te . bdag . ñan . pa . yañ .
smon . pa . las . ma . gal . te : glo . ba . ra[b . tu] . dgaḥ . ži[ñ .
m]ch[i]s . | bkaḥ . phrin . dan . śul . du . mjal . te . | nan .
phabs . [gli ?] (phri ?) . . . [3] dbul . bar . bgyis . pa . | ñuñ .
śas . žig . mchispa . [la]s . | . . d . po . la . g-es . par . mchi .
kar . phyag . las . g-o . ma . nas . slar . lus . te . . . [4] bdag .
kyañ . rab . tu . gnoñ . te . bkaḥ . chad . ḥtshal . . slad . gyis .

¹ Compendious for *bžer*.

phyogs . gyi na (cha ?) . bkaḥ . myi . ḥbab . [b]
ñ . ga . cir . [5] mdzad . bdag -n . cig . ma .
mch[i]s . [par] . [s]ña . s[1]ad . -i [thu]gs . pag . mdzad .
[par] bskur . ciñ [6] mch[i]s . | da . yañ . ḥdi . skad .
sñan . sñuñs . gsol . te . [bkaḥ] . [tsh .] [m]yi . ḥbab . | bdag .
kyañ . Peḥu . mar . gyi . so . par . mchis . pa . sug . rj[e]d . Li .
[g]sum . [7] la . cig . ni . bro . ḥtshal . cig . ni . riñ . sdod .
ḥtshal ch[i]g . tshal . ma . nod . du . btañ . žiñ . mchisna .
Ḥo . ni . dag . du . ḥkhor . bar . rgyur . na . . [8] tshal .
brgyags . kyañ . gtoñ . la . thugste . rab . tu . poñs . śiñ .
mchis . na . ḥdi . žal . ta . tsam . mdzade . -re . yañ . [r]gyad .
dañ . sgyu . dag . mchis . [9] še[s . g]daḥ . na . sgyu . ma . śor .
bar . spyān . ras . gyi[s] . btsa . žiñ . [m]noste | lis . ci . theg .
pa . . sa (s-a ?) . ma . brtsañ . | slad . ma . žañ . poḥi . phyag .
tu . phyag [10] rgyas . btab . te . bžag . nas . slar . len . par .
ḥtshal . na | ḥdi . tsam . žig . spyān . ras . gyis . btsa . bar .
thugs . rje . cir . zigs . | ma . | [11] bskyud . gyi . mtshan .
ma . sman . sna . gsum . [ž]ig . sug . rgyas . btabste . bskur .
ba . dañ . spyān . zigs . ja . tor . gñis . śig . ḥbul . ži[ñ] [12]
mchis . na . bžes . par . ci . gñañ . chuñ [b] . ś[a]s . bkaḥ .
myi . ḥbab . par . gsol . žiñ . mchis . |

[1-2] "To Uncle Ḥphan-bžer: letter-petition of Gsas-
 slebs. [*Then after the usual compliments*] [2-5] Encountering
 your missive on the way, I made earnest endeavour to deliver
 . . . only a little having come, and . . . left of the hemp
 (? *gro-ma*) from the present (*phyag* ?) on the occasion of coming
 to . . . to . . . I am very much ashamed and ought to be
 reprimanded. Hereafter, if , would you do . . .
 not sending a reprimand. [5-6] I . . . no . . . having come,
 first and last giving attention to . . . shall be sending. For
 the present, merely on this occasion asking after your health,
 may I not be reprimanded. [6-9] I also am come to the
 soldiery (as a soldier ?) of Peḥu-mar. Of the three Khotanīs
 in the hand-list one is laid up, one is indolent, one,
 having been sent to get his rations, has (will have ?) to return
 to Ḥo-ni-dag. Even if he succeeds in getting the food-supplies

sent, he is quite destitute, and, as he is only acting as a servant, it is possible that . . . and deception may come about. [9-10] In case deception may escape, I have determined to keep my eyes open. What a Khotanī is capable of, the earth has not . . . Later having sent him with a sealed letter to the hand of the Uncle, I beg (you ?) to receive him back. For the moment will you please be so good as to keep your eyes open ? [10-12] As a sign of not having forgotten, I am sending some three medicines with a seal attached, and I am offering as a present two *ja-tor*. Please accept them. I beg you for a little while not to reprimand (me).”

Notes

1. 6. *sug-rjed* : “ hand-list ” recurs in M.T. 0193.
 1. 7. *Ho-ni-dag* : This seems to be a dual or plural of *Ho-ni*, which in that case would be double. Or can the meaning be “ the Ho-ni people ” ?
 1. 8. *-re-(yañ-)rgyad* : This might perhaps be for *hdre-(yañ-)brgyad* “ eight devils ”. One of the documents (M.I. xiv, 002) uses the phrase “ a *hdre* is in my mind ”, meaning “ I am depressed ”.
 1. 9. *lis-ci-theg* : Some proverb disrespectful to the native Khotanīs is perhaps intended.
spyan-ras-gyis-btsa : The phrase recurs in l. 10 and pp. 258, 274.
 1. 11. *ja-tor* : Is this = *ja-phor* “ tea-cup ” ?

(aa) *Rgya-hdrug-hdul*.

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

(bb) *Roñ-liñs*.

This seems to be a place-name in —

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

☉ | : | Hbro : hi | Roñ . liñs . yul . bzuñ |

“ Roñ-liñs in Hbro taken.”

Note

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

(cc) *Sam-cha*.

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

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

[A 1] ☉ | . | Bsam . cha . Mdo . gchod | [A 2] h[bu]l

[B 1] ☉ | | Mñal . hpan . gi . sde . rag [B 2] Hpan . rogs .
gyis . pye . bre . do . hs[ts]is . ba . slad . gis.

“ [To] Mdo-gchod of Bsam-cha : offered. By *rag* Hphan-rogs of the Mñal-hp[h]an regiment, two *bre* of flour, after the census.”

Notes

B 1. *Mñal-hpan-gi-sde* : This might be the “ sick-assisting regiment ” : see *supra*, p. 94.

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

(dd) *Śel-than*.

Mentioned p. 71 *supra*.

(ee) *Snañ-hu-ḥa*.

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

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

[A 1]

[A 2] . . . [la] . | | gros . mñan . gi . hbañs . Kho . lho

[B 1] . . n . Snañ . [hu] . ḥa . mkar : bu . na . | Bod . bži .
tshugs [B 2] . . . [h] . [bar . tse . s-ir . tsh-gs . po-.]

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

. . . In the townlet Snañ-hu-ḥa two Tibetans, . . . squad . . . in . . . bar-tse-s-i sergeaunt.”

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

(ff) *Sta-gu* and *Ta-gu*.

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

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

[C] . . . zla . Khyi : tsa : ṅan : rje^e : pho : Stag^u : gaṅs : gram : mkhan : zeh^u.

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

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

[1] ☉ | : | zañ . cig . Stag . gu . -i . . [2] ḥam . myi . bde . mchid . yi [3] stsal . par . ci . g [4] mtho . dbu . rmog

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

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

[A] ☉ | : | Li . Śirdad | Stags : gur . ri . zug | [B] . . . -u . ru . chog

“Khotānī Śir-dad is in *Sta-gu* with mountain sickness . . .”

(gg) *Ta-ha*.

The existence of a place so named appears from the following

documents, one of which associates it with [Ho-ton] Gyu-mo and Par-ban.

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

[1] ☉ | | Ta . ha : nah̄ | Sna : nam . Zla . b̄zre¹ | ri . zug | Tshu . . . [2] Snañ . luñ . rtse . nah̄ | Khyuñ . po . Myes . skyes : ri : zug . . . [3] Liñ . sked . chad . nah̄ | Ḡze . ma : Sman : lod : ri : zug | H̄bog . . . [4] Drugu . h̄jor : nah̄ | Po . si : -o | : Pyi : slebs : ri : zug | | . . .

“ In Ta-ha the Samarkandī Zla-b̄zer, *ri-zug*. In Tshu . . . In Snañ-luñ-rtse Khyuñ-po Myes-skyes *ri-zug*. . . In Liñ-sked-chad Ḡze-ma Sman-lod, *ri-zug*. In H̄bog . . . In the Dru-gu *h̄jor* Po-si-o Phyi-slebs *ri-zug*.”

Notes

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

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

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

105. M. Tāgh. 0064 (wood ; c. 12·5 × 1·5 cm. ; complete ; l. 1 *recto* of ordinary cursive *dbu-can* script ; some traces of erased writing *verso*).

[A] ☉ | . | Ta . haḥ |

106. M. Tāgh. 0524 (wood ; c. 16 × 7·5 × 1 cm. ; fragmentary at left ; l. 1 of ordinary, square *dbu-can* script, in 3 compartments ; 5 notches in B).

☉ | Ta ha | Gyumo : tshugs : ñis | Par : ban | | | |

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

¹ Compendious for *b̄zer*.

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

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

(hh) *Tshehu-cag*.

107. M. Tāgh. 007 (wooden tally; c. 9 × 1.5 cm.; slightly broken away; hole for string at right; l. 1 of ordinary cursive *dbu-can* script; 5 notches or lines *recto*, 3 *verso*).

☉ | . | Tshehu . chag . |

108. M. Tāgh. c, iii, 0033 (wood; c. 9 × 1.5 cm.; complete; hole for string at right; l. 1 of ordinary cursive *dbu-can* script).

Tshehu . cagi . so . pah

"Soldier of *Tshehu-cag*."

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

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

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

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

[A] [1] sde . rjes . bre . bdun . kyañ . [A 2] htshald (*also independently*) [1] brgyags : [2] htshald.

[B] | : lyiñ : | Hbog . la . tham | Rgya : drug . hdul | Yol : ba : ri | Sam : chah | [S]na[ñ] . -u . -ya . (-gya, -gra ?).

[C] *Illegible*.

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

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

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

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

[B 1] . . m | rta . gi . lo_{hi} . dpyid . sla . ra . ba_{hi} . no . la |
so . btsas . de . H_{bu} . zañ . Yol . ba . ri . hi . byan . g-yog . Li :
nañ . g[l]eg [B 2] hi . Li . Su . dad . ces . kyi . lan . ma[n] . mo .
zig . snogs (sphrogs ?) . de | Li . phuñ . du . chad . pas . dgum .
zes . bgyis . na . khon . hi . tshe [B 3] nas . kyañ . dgum . ri . zu .
du . yañ . g_{zag} . ces . bgyis . na | tshug . pon . las . bsogs . de .
rog . po . cha . gsum . la . doñ . tse . b_{zi} . s[t]oñ . lña . rgya
[B 4] so . rog . bskañ . s_{na} . rold . mo . d[ño]s-e . . so . . ru .
cha . . . dbul . bar . bgyis . de . [der] . h_{am} . gyu . bgyisna . .
[B 5] gcig . las . gñisu . bsgyur . ba . [ra]d . gos . yan . chad .
phrogs . de . rgya[b] . chad . gyis . gyañ . chad . la . ri . zu . du .
yañ . g_{zag} . par . bgyis . [B 6] pa_{hi} . dpañ . la_h | tshugs .
skyu . dañ . gñis [gya | gya | gya] [la] s . bsogs . pa . hi .
dpañ . rgyas . bthad .

[B 1–2] "At the beginning of the first spring month of the Horse year, on examining the soldiers, a Khotanī *gleg*, named Su-dad, one of the Khotanīs serving as cooks in Yol-ba-ri in H_{bu}-zañ, having many times caused annoyance(?), it was decided that he should be put to death in the Khotanī troop. [B 2–4] It being decided that even after his death (though he must die ?) he should be put in the *ri-zu*, his comrades, the sergeaunt and so forth, three parties, agreed to pay one thousand five hundred *doñ-tse* as ransom of their comrade, the first quota at once (?) . . . [B 4–5] In case the parties prove tricky, for each [*doñ-tse*] two shall be substituted,

and they may be deprived of everything down to their travel-clothes and punished as far as flogging and also put in the *ri-zu*. [B 6] In witness whereof the signatures of the squad-leader and the two . . . and the rest are appended."

Notes

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

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

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

doñ-tse: A frequently named coin.

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

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

[1] . . tshuñs . tshes . ñi . śu . la | chab . rgyud . ched .
 pohi . so . pa . bthus . te | dgun . sla . . . [2] . . dañ . |
 Stag . Klu . bžer . dañ . | blon . Mtsho . bzañ . gis . | so .
 bskos . nas . | m . . . [3] . . gs . chig . dañ . | rña . dkog .
 ñul . tshugs . bži . ni . so . byañ . gi . . . [4] . . *Mtsho* . bzañ .
 Śiñ . śan . du . mchis . nas . | rña . s-o . . . [5] . . śañ . Yol .
 ba . ri . . .

[1] ". . . on the 20th day of the last . . . the soldiers of the great government having been called up, in the winter month . . . [2] . . . and Stag Klu-bžer and Councillor Mtsho-bzañ having made the levy of soldiers . . . [3] . . . one *company* and of secret camel spies four companies. Of the soldier missive . . . [4] . . . Mtsho-bzañ having come to Śiñ-śan, the camel . . . [5] . . . *Hbu-śañ*, the hill Yol-ba."

Notes

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

l. 5. . . *śañ-Yol-ba-ri*: This is, no doubt, *Hbu-śañ*, on which see *supra*, pp. 269-70.

We have the impression that the Yol-ba hill and Hbu-śaṅ belong to the hills of which Śiñ-śaṅ is the most easterly part, abutting on the Khotan river.

(jj) *Zugs-nam*.

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

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

(a) *Bru-ža*.

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

112. *Chronicle*, ll. 223–4; year 66 (Ox) = A.D. 737:

blon . Skyes . bzaṅ . Ldoṅ . tsab . gyis | Bru . ža . yul . tu .
draṅs | dgun . pho . braṅ . Brag . mar . na . bžugs . te | Bru .
žaḥi . rgyal : po : phab . ste . phyag . ḥtshald |

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

113. *Chronicle*, ll. 230–1; year 69 (Dragon) = A.D. 740:

Btsan . po . chen . po : po . braṅ | dbyard . Mtshar . bu :
snaḥi . Naṅ . mo : gliṅ . na . bžugste | je . ba : Khri . ma . lod .
Bru . ža . rje . la . bag . mar . btaṅ |

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

The facts made known from Chinese sources by Chavannes (*Documents*, pp. 149 sqq.), and summarized in *Ancient Khotan*, pp. 6–7, especially the marriage with a Tibetan princess, make it plain that the above quotations relate to “Little P’olü” or Gilgit. The slight difference, if any, in date may

be explained on another occasion. But this circumstance does not in the least invalidate the definite evidence of the Khotan chronicle attributing the name *Bru-so-lo-ña* (= Bru-žal) to a part (at least) of the Khotan territory, namely that in which were Mdo-lo and Me-skar. In that district is Polu, through which passes one route to the great north-western Tibetan plain, the Byañ-thañ; and the name reminds us of the Chinese *P'oliü* and the *Paloyo*, which Sir Aurel Stein reports as applied by the Dards of Gilgit to the people of Baltistan. This may be remembered in support of the other indications previously (*Asia Major*, pp. 25, 270; *Festgabe Jacobi*, p. 73) cited in favour of some early ethnic connection between populations of Western Tibet and of Khotan.

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

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

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

[A 1] ། | | Stag . btsan . dañ . Mdo . btsan . . .

[A 2] [Gyu] l . st[ag . sog]s . baḥ . la : | . . .

[A 3] l. baḥ . phyogs . su . [th]ugs . [bde] . . .

☉ | |

[B 1] yi . ge . las . sñun . gsol . žin . mchis . Glin̄ . [riñs].

[B 2] gi . Li . la . nas . bre . gañ . skur . ḥam . ma . skur.

[B 3] | Stag . rtsan . gi . Ma[n] . žu . stagi . sbul . sbur . tsir . s . . .

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

Notes

1. A 3. *phyogs-su*: This phrase, which recurs, means “on [your] side”, “on [your] part”.

1. B 3. *sbur-tsir*: “chaff and millet”?

115. M. Tāgh. 006 (wood; c. 11 × 2 cm.; complete; hole for string at left; ll. 2 of ordinary cursive *dbu-can* script).

[1] ☉ | : | Glin̄ . riñs . smug | [2] po . tshal.

Similar are M. Tāgh. *a*, iv, 0045 (notches *recto*) and 0017 (8 notches or lines *recto*); also 0016, which, however, omits *tshal*.

116. M. Tāgh. 0151 (wood; c. 15.5 × 1 cm.; complete l. 1 of ordinary cursive *dbu-can* script).

☉ | | Glin̄ . riñsu . gśen . Ḥphan . legs . la.

“In Glin̄-riñs to the *gśen* Ḥphan-legs.”

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

117. M. Tāgh. *a*, iii, 0013 (wood; c. 21 × 3 cm.; complete; hole for string at right; ll. 2 of ordinary cursive *dbu-can* script).

[1] ☉ | | Glin̄ . riñs . smug . po . tshal . na . Bod . gñis . Li . gñis . la | Bzañ . Ḥo[rd . gyi . sde] [2] Mñan . Ji . hu . tshugs . phon | Lañ . myi . ḥi . sde . Dbyild . [Chas] . legs . ḥog | . -g

“ In Glin-rins-smug-po-tshal two Tibetans, two Khotanīs, namely, Mñan Ji-hu, of the Bzañ-Hor regiment, sergeant, Dbyild Chas-legs, of the Lañ-myi regiment, corporal, . . . ”

Notes

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

1. 2. *tshugs-phon* and *hog-phon* : See *supra*, p. 53.

(c) *G-yar-skyan*.

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

(d) *Kha-ga-pan*.

The single document being addressed to a *khri* “ throne ” or “ *dīvān* ”, the place named will have been an independent, or quasi-independent, state. The only state that can come into question is that which in old writings, Kharoṣṭhī, Chinese, Tibetan, and Buddhist Sanskrit, is cited as Cugapan, Cugopa, Cakoka, Che-chü-chia, Chu-chü-po, Chu-chü-pan, Bcu-gon-pan, and the inhabitants of which are by the Chinese designated *Tzu-ho* (see Sir Aurel Stein’s *Ancient Khotan*, pp. 89–93, 582 ; M. Sylvain Lévi in *BEFE-O*, v, pp. 255–6, 263, 267 ; notes in *Zeitschrift für Buddhismus*, vi, pp. 184–5 ; *Festgabe Jacobi*, p. 47, and the sources cited in those connections). The syllable *pam*, which probably means “ road ”, recurs in the old name (*Kilpam* or *Gilpam*) of Kilian, lying more or less in the same region west of Khotan. The place having been shown by Sir A. Stein to be identical with the modern Karghalik, it seems likely that in the name *Kha-ga-pan* we have in fact the oldest form of that designation, which may have resulted merely from an addition of the Turkish suffix *lik* to the *Kha-ga* apparently seen in the document. As

regards the difference between *Kha-ga* and *Kargha* (if the latter spelling is fully authorized), neither the *r* (see the remarks in *Asia Major*, ii, p. 262) nor the variation of the aspirates need trouble us in our documents.

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

Ce . dog . pan . gyi . p[h]o . ña . phyag . h̄tsald |

“ An envoy of Ce-dog-pan did homage.”

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

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

[1] ☉ | : | Kha . ga . pan . khri . la | | Rmañ . rogs . gyi . mchid . g . . . [2] . m[chi]d . kyis . rmas . na . thugs . bde . žes . thos . | te . glo . ba . rab . tu . dgah̄ . žiñ . mchis | | g . . . [3] baḥi . slad . nas . | | nah̄ . niñ . kha . chag . gis . kha . phyar| bth[oste] | Še . ho . [h̄ (?) d]as . zur . nas | bdag . [gi] . . . [4] dbon . ma . gchig . bgyis | | Gñag . yul . du . yañ . tsha . bo . hi . tshe (?) | lo . . . dañ . lo . gro . yu . gi . . . [5] go . skyes . gza . bran . gñis | khyim . puñ . du : ñog . paḥi : sriñ . ba . dañ . . . rta . bab . paḥ . . . [6] myi . blas . bab . ste | las . h̄di . rnames . | dañ . h̄dom | ste . mchi . . . m śad . mar . . . [7] pa . dañ . bgyis . pa | dañ . | jo . mo . pas . žal . mch[u]s . rgal . ste | dmar . srañ . gsum . . . [8] pañs . kyi . slad . nas | bdag . la : žal . mchu . chig . . . mchis| | rta . seru . hi . slad . nas . . . [9] ris . chibs . mchis . pa . skad . bgyis . nas . | deḥi . slad . nas . kyañ . bdag . chag : nor . h̄jald | gže . ni . m . . . [10] su . žañ . |

Rgyal . b̀zre ¹ . gi . h̄bañs | Me . nu . Ńa . gzigs . kyis | | gla .
 ̀zo . bdun . chags . paḥ . Kha . ga . dañ . chu . . . [11] gi .
 rgya . byuñ . nas | Dmu . mur . du . bsgugs . nas | ̀zo . bdun .
 las | bcu . b̀zir . bsgyurd . nas | phrog[s] . . .

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

Notes

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

1. 3. Śe-ḥo : ? = *Si-ho*, Chavannes, *Documents*, p. 215.

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

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

¹ Compendious for *b̀zer*.

- l. 5. [s]go-skyes : A special present.
 l. 7. žal-mchu : See *supra*, p. 70.
 l. 8. seru : This seems to be = ser-ru “rotten”. It is used of “sheep” in M. Tāgh. a, iv, 00128.
 l. 10. Me-nu : A place-name ; see *supra*, p. 272.
 Kha-ga : Apparently = people of Kha-ga-pan.
 l. 11. Dmu-mu : Noted *supra*, p. 267.

(e) *Sna-nam*.

Mentioned p. 281 *supra*.

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

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

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

119. M. Tāgh. c, 0028 (paper, fol. no. 51 in vol. ; c. 9·5 × 21 cm. ; ll. 7 *recto* + 7 *verso* (a different hand) of ordinary *dbu-can* script ; *recto* faint).

- A [1] . . . Bzu . ru . ḥi . mchid . gsol . baḥ | . . .
 [2] . . . brañ | yañ . Śu . lig . nas | dgu[n . sl] . . .
 [3] . . . po . du . Bu . lod . Stoñ . chuñ . Koñ .
 sle[ḅ] . . .
 [4] . . . hb-i- . se (mo ?) . ña . tsam . na . Hu . te . du .
 pyin . . .
 [5] . . . [ni . ma] . ku-s . Hpan . le[gs] . . .
 [6] . . . rta . po . la . s[la]d . du . yañ . na . ni . m . . .
 [7] . . . [t]ab . ste . Legs . tsan . la . bsku . ba . lagso .

- B [1] ། | . | jo : cho : Stag : bžre¹ : l . . .
 [2] ma : la | so : rims . kyañ . chu . . .
 [3] de : slan : chad : kyañ : so : byañ . chu . ñu (?) . . .
 [4] bdagi : so : skal : h̄[b]ab . pha . . .
 [5] de : bžin : gžag : phañ . gslo² : | so . . .
 [6] na . yañ . zor . ba . bdagi : byeḥu : yog
 [7] chig | |

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

VII. PERSONAL NAMES OF KHOTANĪ PEOPLE

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

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

¹ Compendious for *bžer*.

² Compendious for *gsol*.

naturally an explicit one; and in mentioning a Khotanī person they usually show his nationality by prefixing the word *Li* “Khotan” or “Khotanī”. The following names are in that way guaranteed as Khotanī:—

- Bat-nag (*a*, iv, 00121).
 Bu(Cu)-de (0513).
 Bu-god (*a*, iii, 0062).
 Bu-hñog-dag (*b*, i, 0038).
 Bun-dar-ma (*b*, i, 0048).
 Bu-ñe (ño ? ñi ?)-dag (Domoko 0168).
 Bu-ñon (*a*, ii, 0096).
 Byi — (*a*, i, 0036).
 Byi-de (0184 ; *a*, i, 0036 ; *a*, vi, 0063).
 Cam-po-la (*b*, ii, 0096).
 Cehu-hdo (*b*, i, 0095).
 Chu — (*a*, i, 0036).
 Cu(Bu)-de (0513).
 De-de (*b*, ii, 0054).
 Gi-chog (*a*, iv, 0074).
 Gos-de (*a*, iii, 0012).
 Gu-dag (*a*, ii, 0096 ; *a*, iii, 0074).
 Gu-de (0503).
 Gu-hdag (H. 2).
 Gu-jo (dze ?) (*b*, i, 0048).
Hdzas (*a*, iii, 001).
 Hi — (*a*, iv, 0010).
 Hir-bod (*a*, iii, 0012).
 Ho(Rho ?)-že (še ?) (*a*, ii, 0096).
 'I-hduh (*a*, ii, 0018).
 'In-dad (*a*, vi, 0057).
 Khrom-še-dad (*b*, i, 0048).
 Khu-le (*a*, iii, 0074).
 Ko-hag (heg ?) (*a*, ii, 0096).
 Ko-še (*a*, ii, 0096).
 Ku-chi-śi (*b*, i, 0090).
 Ku-žu (*a*, i, 0036).

- Meg(Rmag ?)-sur (*a*, ii, 0096).
 Nob-žo (*a*, v, 005).
 Phu-sgra (*a*, i, 0036).
 Phu(Pu)-de (0492 ; *b*, ii, 0054).
 Pu-god (*a*, iii, 0043).
 Rdz — (*c*, ii, 0011).
 Śa — (*a*, iv, 0074).
 Sa-bdad (*c*, i, 0050).
 Sam-rba (*b*, i, 0048).
 Sañ (0586).
 Sañ-ga(e ?) (0492).
 Sañ-ge (0503).
 Sañ-ge-sur (*a*, iv, 0081).
 Śa-rag (*b*, i, 0062).
 Sar-dad (*b*, i, 0051).
 Sar-rñoñ (*b*, i, 0070).
 Sar-žon (*a*, ii, 0096).
 Señ-ge-lag (0336).
 Sen-hdo (*c*, iv, 0021).
 Śin-de (*b*, ii, 0054).
 Śi-nir (*a*, i, 0036).
 Śir-dad (*b*, ii, 0017 ; *c*, ii, 0017).
 Śir-de (*a*, iii, 001 ; *a*, iii, 0012 ; *b*, i, 0048).
 Śir-hdo (*a*, iii, 0043).
 Śi-rhañ-za (*b*, 00103).
 Śi-ri-bad (*a*, vi, 007).
 Su-de (0586).
 Sur-de (0287).
 'Um-de (*a*, ii, 0096).
 'Usag-hven (*c*, i, 0042).
 Wi — (0492).
 Wi-ne-sa (*a*, iii, 0074 ; cf. -de-sa, 0492).
 Ye-ye (*a*, i, 0036).

[The Amacas *Sen-hdo*, *Śi-bir* (*sic*) and *Śir-de* mentioned above (pp. 72–4) and the Amaca *Vi-dad* of the Khotan chronicle (*Ancient Khotan*, p. 582) have names obviously

belonging to the above types. We may also mention a certain *Na-mo-bud* (M. Tāgh. 0512) and a councillor *Na-mo-sa* (a, iii, 0034), clearly Khotanī. The Amaca *Khe-meg* may possibly have been a Chinaman.]

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

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

Again, in a document edited by Dr. L. D. Barnett in Hoernle's *Manuscript Remains of Buddhist Literature found in Eastern Turkestan* (Oxford, 1916), pp. 402-3, we have mention of Khotanī (*Li*) persons with the names *Suḥe-sa Tsadzūgo*, *Gu-tsag*, *Sur-dad*, *Mañ-bod*, which present obvious analogies or correspondences with those cited above.

It would be unlikely that in so considerable a list of names of natives of Khotan there should be none of foreign origin, more especially when we remember that the Iranian language, which has been designated variously Tokhārī B, Khotanī, and Saka, had been known in Khotan from at least about A.D. 600 (*Asia Major*, ii, p. 271), while an Indian Prākṛit and the Chinese had been familiar from a much earlier period, perhaps from the very foundation of the city. The name *Ku-chi-si* bears a resemblance to *Śer-the-si* and *Ka-the-si*, which in the Khotan chronicle (see Sir A. Stein's *Ancient Khotan*, p. 582) are given as names of Chinese ministers. Concerning the '*A-ba-ya-rdad*' of the same chronicle I formerly suspected that the syllable *rdad* might really represent an Iranian *dāta* "given", in which case a corresponding suspicion might attach to the occurrences of *dad* in the above list. But clearly an Indian derivation (from Sanskrit *datta*) would be more probable, since the first part of the name, if not local, would be the Sanskrit word *Abhaya*, giving a plausible Sanskrit name *Abhayadatta*: moreover, we have in non-Tibetan documents a number of names in *datti* which necessitate the same conclusion. The same documents show also Sanskrit names of monks, such as *Puñade*, which suggest that the terminal syllable *de* may really be derived from Sanskrit *deva*; but this point may be left for a later determination.

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

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

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

VIII. THE KHOTAN LANGUAGE.

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

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

dvī pī sā dām śo [śā ?] dā

Here the word *pīsā* is evidently identical with the *pīsai*, which Professor Konow (Hoernle, *Buddhist Remains*, p. 347) has found in a “Khotanī” *Vajra-cchedikā*, as representing the Sanskrit *guru* (elsewhere also the word can be traced). Thus the painting represents the *guru* Dām-śo-dā, in whose name the syllables *śo-dā* (if not *śā-dā*) may be connected with the *zo-dā* noted above (p. 64). If it still remains questionable whether the *pīsai* may not be derived from the native language of Khotan (cf. *phye-se* in *Ancient Khotan*, p. 584), and consequently whether the short inscription may be in Saka-Khotanī, another inscription (D., x, 6, *Ancient Khotan*, pp. 300–1) is certainly in that language.

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

ADDENDA ¹

- p. 65, *mkhar-tsho* occurs also in *a*, ii, 0076, and *a*, iii, 0034.
- p. 90, *ces-byuñ-ba* occurs also in M.T. *a*, iv, 00137.
- p. 93, *thag-bar* “middle-rope” (?) seems to denote some kind of military person; it recurs in M.T. *a*, iv, 00122, *b*, i, 0075, *c*, iii, 0024.
- p. 266, a place *Bon-mkhar* “Bon town”, seems to be mentioned in M.T. *b*, ii, 0053.
- p. 268, in M.T. *c*, ii, 0087, there is mention of a place named *Gi-lam-thu*.
- p. 279, in M.T. *a*, iii, 0062, there is mention of a place *Śaṅ*, and this is supported by the numerous references (M.T. *c*, i, 0025, *c*, ii, 0046, etc., to a “regiment belonging to *Śaṅ*”, *Śaṅ-sde*.

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

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