

to read *dhuā*, but I have never come across any such coupling in Kharoṣṭhī, and it is safer to read *dhā*. Then comes *ca* with the length-stroke, i. e. *cā*, and further *riyaśa*.

The first word is consequently *Simdhācāriyaśa*, the genitive of *Simdhācāriya*, which can safely be considered as equivalent to Sanskrit *Sindhvācārya* 'the Sindhu teacher'. It is clearly the name of a man, and evidently denotes the person to whom the roll belonged.

The name is of some interest, because we know from Professor LÜDERS⁵ that traditional tales connected with Western India and especially with Sindh were localized in Eastern Turkistan. Thus the Sindh town Roruka seems to have been identified with Lou-lan. It seems as if colonists from Western India, including Sindh, had settled down in Eastern Turkistan at an early date. Our legend may be taken to indicate that this settlement was not later than the second century A. D.

After the name comes an absolutely unmistakable *pa*. With the ensuing *ta*, which I have already mentioned, we accordingly get *paṭa* 'silk roll'.

Then follow two signs, which are clearly identical, though the last one is a little indistinct, and which must be the numeral symbol for twenty. As usual in Kharoṣṭhī records a repeated 20, 20 20, means forty. We thus have the same number, clearly indicating the length of the roll, as in the Chinese and the Brāhmī legends. And we must translate: 'Sindhvācārya's roll, forty (feet long)'. There was evidently a standard length, and also a standard width, of these ancient silk rolls.

⁵ Sitzungsberichte der Preussischen Akademie der Wissenschaften 1930, pp. 7 ff; cf. my remarks Acta Orientalia xii, pp. 136 ff.