

with regularity. 'The disposition of the men is fierce and impetuous, and they are mostly false and deceitful. They make light of decorum and politeness, and esteem learning but little.'

The uncomplimentary character here given to the inhabitants of Kāshgar has a curious pendant in Marco Polo's testimony, who calls the natives of 'Cascar' 'a wretched, niggardly set of people; they eat and drink in miserable fashion'.³⁴ Without being able to adduce from personal observation evidence as to the relative truth of the latter statement, I believe that the judgements recorded by both those great travellers may be taken as a fair reflex of the opinion in which the 'Kāshgarliks' are held to this day by the people of other Turkestan districts, especially by the Khotanese. And in the case of Hsüan-tsang at least, it seems probable from his long stay in, and manifest attachment to, Khotan that this neighbourly criticism might have left an impression upon him.

Hsüan-tsang's account of Kāshgar people.

Hsüan-tsang describes the people of Ch'ia-sha as 'common and ignoble' in appearance, and the colour of their eyes as greenish; he also mentions their custom of painting their bodies. More important, from an anthropological point of view, is the observation (made by Hsüan-tsang also in the case of the inhabitants of Ch'ü-chih or Kuchā)³⁵ that it was their custom 'when a child is born to compress his head with a board of wood'. Hsüan-tsang's praise of the textile productions of Kāshgar has already been referred to³⁶. The passage relating to the writing of Kāshgar does not appear to be clearly worded. So much, however, seems certain that the written characters were of an Indian type, that is, in all probability a variety of the Brāhmī script³⁷. On the other hand, we are told that 'their language and pronunciation are different from that of other countries'.³⁸

Buddhism at Kāshgar.

That Buddhism at Kāshgar was at the time of Hsüan-tsang's visit in a flourishing condition, at least as far as the number of its followers and their zeal were concerned, is plainly shown by the remaining portions of the pilgrim's notice. 'They have a sincere faith in the religion of Buddha, and give themselves earnestly to the practice of it. There are several hundreds of Saṃghārāmas, with some ten thousand followers; they study the Little Vehicle and belong to the Sarvāstivādin school. Without understanding the principles, they recite many religious chants; therefore, there are many who can say throughout the three Piṭakas and the *Vibhāṣā*.' Perhaps the want of scholarly application which the concluding words indicate, is the reason why Hsüan-tsang does not deign to specify a single one of those numerous religious establishments, and also why his biographer, so eloquent in the case of Khotan and other great religious centres, is satisfied with the bare mention of Ch'ia-sha³⁹. Yet it deserves to be noted that Su-lê was

Haidar, a good judge in such matters, like his kinsman Bābar, gives to it on this account. 'Again most of the fruits of that country (Kāshgar) are very plentiful. Among others the pears are especially good, and I never saw their equal anywhere else; they are, in fact, quite incomparable Moreover, its fruits have an advantage over the fruits of other countries, in that they are less unwholesome. . . . During the autumn it is not the custom to sell fruit in the provinces of Kāshgar and Khotan, nor is it usual to hinder any one from plucking it. Nay more, it is planted along the roadsides, so that any one who wishes to do so may take of it.' See *Tārīkh-i-Rashīdī*, ed. Elias and Ross, p. 303.

³⁴ See Yule, *Marco Polo*, i. p. 182.

³⁵ *Mémoires*, i. p. 4; *Si-yu-ki*, i. p. 19.

³⁶ See above, p. 69.

³⁷ Julien, *Mémoires*, ii. p. 220, translates: 'Leur écriture est une imitation de celle de l'Inde'; Beal, *Si-yu-ki*, ii. p. 307: 'For their writing (*written characters*) they take their model from India, and although they (i.e. *the forms of the letters*) are somewhat mutilated yet they are essentially the same in form.' An alternative translation offered in a footnote of Beal is manifestly not in keeping with the context.

³⁸ It is curious to find Marco Polo, too, mentioning of Kāshgar: 'The people of the country have a peculiar language' (i. p. 182). From the fact of the Kudatku Bilik having been written at Kāshgar in the eleventh century, we should have been led to conclude that Turkī was in Marco Polo's days, as it is now, the language current in Kāshgar.

³⁹ See *Vie de H.-T.*, p. 277.