

and dark eyes, becomes more marked in the people of Keriya, who otherwise 'seem to show, as might be expected from their neighbouring position, a very strong similarity with the Khotanese'.

Mr. Joyce thus sums up the principal facts deduced with regard to the people of Khotan and Keriya. 'Both are, in the main, of so-called "Aryan" stock, the chief factor being Lapouge's *Homo Alpinus*. There is, however, in each case an admixture of Turkī blood and a further admixture of Tibetan. The latter appears to be stronger at Keriya than at Khotan, and at the same time here Mongolian influence begins to make itself felt.'

'The Pamir valleys, as far as Asia is concerned, seem to be the locality where *Homo Alpinus* appears in his greatest purity. In the Galcha he appears with a slight Turkī and Iranian admixture. In the Khotanese the Iranian is replaced by a Tibetan element, and further east, among the inhabitants of Keriya, true Mongolian traits are just beginning to appear.'

These last-named slight traces of Mongolian blood, present only in a diluted form among the inhabitants of Keriya, are attributed by Mr. Joyce to a more recent admixture and need not be specially considered here. The other racial constituents traced by the above analysis are, however, important; and the question arises whether we can account for them without assuming a radical change in the population since the pre-Muhammadan period. This, I believe, we are able to do with the help of the indications furnished by our available historical and philological materials.

Let us take in the first place the chief racial element which enters into the composition of the people of the oasis, that of Lapouge's *Homo Alpinus*. We have seen that the typical representatives of this element in Asia are the Galcha tribes of the Pāmīr Valleys who speak Eastern Īrānian dialects, and to whom belong also the closely allied Wakhīs and Sarīkolīs. The close approach in outward appearance between the latter people and the present Khotanese has already been noted. Now it is a fact of no small significance to find the T'ang Annals distinctly asserting of the inhabitants of Ho-p'an-t'ō or Sarīkol that 'their external appearance and language are the same as those of the people of Yü-t'ien (Khotan)'⁷. I had occasion in a previous chapter to discuss this important statement⁸. I also pointed out that it receives confirmation from an exactly corresponding observation made by Sung Yün and Hui-shêng concerning the population of the territory of Karghalik, which forms the natural link between Sarīkol and Khotan⁹, and which still contains, in the Pakhpo inhabitants of its mountains, an ethnic element unmistakably allied to the Galchas¹⁰.

To these historical attestations of an ethnic connexion between Khotan and the eastern-most territories still possessing a Galcha population, we can add a weighty piece of philological evidence. As will be seen in a subsequent chapter¹¹, the ancient site of Dandān-Uiliq has furnished, both to me and to 'treasure-seeking' natives who previously 'explored' it, a considerable number of documents written in Brāhmī characters and in all probability belonging to the eighth century of our era. The language of these documents has been proved by Dr. Hoernle, their first decipherer, to be an Indo-Īrānian dialect having its nearest congeners in the Galcha dialects of the Pāmīr region¹². There is every reason to believe from the character of these documents that the language in which they are written was the one actually

⁷ See Chavannes, *Turcs occid.*, p. 124.

⁸ Compare above, pp. 26 sqq.

⁹ See above, pp. 90 sq.

¹⁰ Compare above, p. 26.

¹¹ See below, chap. ix. sec. v.

¹² See Hoernle, *Report on Central-Asian antiquities*, ii. pp. 32 sqq.