

spoken by the contemporary inhabitants¹³. Since this fact fully accords with the ethnic relationship which the Chinese records just quoted indicate between the Khotanese and the Galchas of the same and the immediately preceding periods, it is clear that the prevalence of *Homo Alpinus* in the anthropological composition of the present Khotan people must be attributed to direct inheritance from the pre-Muhammadan population.

Admixture
of Turkī
blood.

It is different with the admixture of Turkī blood. That this admixture has taken place only since Khotan was converted to Islām is clearly shown by historical and philological evidence. We know that until the close of the tenth century, when that conversion took place, Khotan under its Buddhist rulers remained independent of the Karluk Turk dominion established in the north-west of the Tārīm Basin. During the prolonged struggle which preceded the introduction of Islām, an appreciable influx of Turkī people into Khotan is highly improbable. The same observation applies to the ninth century, when Khotan with a great portion of Eastern Turkeṣtān was under Tibetan control, while the total absence of Turkī words in the Brāhmī documents of Dandān-Uiliq, already mentioned, excludes the possibility of the population of Khotan having received any Turkī element down to the close of the eighth century.

Restriction
of Turkī
element.

The admixture of Turkī blood, which must thus be ascribed to the period since the conquest of Khotan by Satok Boghra Khān's family, is shown by Mr. Joyce's analysis to have been relatively small¹⁴. This may appear surprising, in view of the universal adoption of the Turkī language in Khotan, as throughout the oases of the Tārīm Basin, but it is in reality easily accounted for. In this region, as in other Central-Asian territories where subsistence is possible solely by the laborious cultivation of irrigated lands, or else by industries and commerce, the Turks, nomads by origin and habits, appeared primarily only as soldiers. By their superior military qualities and organization they were able even in small numbers to place their chiefs in undisputed sway over the far more civilized but peace-loving people of the ancient oases. They likewise succeeded, by a peculiar faculty for ethnic attraction, often illustrated in the case of Turkish conquests, in making subject populations rapidly adopt their own language and willingly accept their political predominance. On their own part these Turks could not escape gradual amalgamation with the people of the oases whom they ruled and protected, and in the end they became wholly absorbed in them¹⁵. But their numbers were far too small to affect fundamentally the racial character of the population.

The latter remark applies probably with even greater force to the Kara-Khitai, Moghuls and Kalmaks or Oirat (Eleuths), all tribes of Mongolo-Turkī race, who during subsequent periods exercised political predominance in Eastern Turkeṣtān. Retaining their nomadic habits longer than the Turks, these nations had their main seats of power to the north of the T'ien-shan, in the country known after them as Moghulistān or Zungaria. In view of what we know of the manner in which their temporary power was exercised in the settled portions of Turkeṣtān, they could but slightly have strengthened the Turkī element in so distant an oasis as Khotan¹⁶.

¹³ In this connexion the survival of certain Irānian words in the Turkī now spoken in the Khotan region deserves attention. These words (e.g. *sag* 'dog') are unknown to the people in other parts of the Tārīm Basin; comp. Grenard, *Mission D. de Rhins*, iii. p. 64.

¹⁴ See *J. Anthropol. Inst.*, xxxiii. p. 323.

¹⁵ The political effects of the Turkī conquest of the Tārīm Basin have been judiciously analysed and described by M. Grenard, *Mission D. de Rhins*, ii. pp. 71 sqq. It must, however, be noted that the influence which the varying local

conditions presented by the different territories exercised upon the progress and extent of this 'Turkization' has scarcely been sufficiently realized.

¹⁶ Mr. N. Elias has called attention to the very small size of the 'armies' with which, according to Mirzā Haidar's accounts, the various Moghul Khāns warred against each other in Eastern Turkeṣtān or conducted their raids into neighbouring territories. The chiefs of these tiny forces were, indeed, Moghuls of various clans; but 'the tribal following which each chief could muster was a mere handful',