

Chinese  
hostages at  
Kapiśa.

MM. Specht and Marquart have rightly pointed out how well this notice of the Annals agrees with the story which Hsüan-tsang, in his description of Chia-pi-shih (Kapiśa), records of Kaniška, the founder of the Yüeh-chih dominion in Gandhāra, having extended his power to the east of the Ts'ung-ling mountains, and received hostages at his court from the western dependencies of China<sup>20</sup>. It appears, in fact, probable that, as ingeniously suggested by Dr. Marquart, the monastery at Chia-pi-shih, which an old local tradition reproduced by Hsüan-tsang asserts to have served as the summer residence of these hostages from the confines of China, received its name *Sha-lo-chia*<sup>21</sup> 沙落迦 from that princely hostage of Kāshgar. For the form \**Shālaka* or \**Shāraka*, which the Chinese transcription may be assumed to represent, would explain itself easily as a derivative from *Sha-lê*, the alternative old name of Kāshgar already noticed, which is likely to have sounded \**Shalek* according to the earlier pronunciation of the Chinese characters<sup>22</sup>.

Introduc-  
tion of  
Buddhism.

According to a statement of Klaproth, gathered apparently from Chinese sources, the interference of the Yüeh-chih in the affairs of Kāshgar, towards 120 A.D., resulted in the introduction of Buddhism into that territory<sup>23</sup>. The Chinese authority for this statement has not yet been traced; but Buddhism undoubtedly flourished in the Yüeh-chih dominions on both sides of the Hindukush, and the prolonged sojourn in them which the Kāshgar prince, subsequently elevated to the throne, had made as a hostage may well, after his elevation to the throne, have facilitated the spread of Buddhist propaganda in that part of the Tārīm Basin. This assumption would agree with the tradition recorded by Hsüan-tsang, which makes the princely hostages from the states east of the Ts'ung-ling, including Sha-lê or Kāshgar, reside in a Buddhist convent, and connects their stay with the reign of Kaniška, the renowned patron of Buddhism.

Hīnayāna  
system at  
Kāshgar.

To whatever period the first establishment of the Buddhist Church in Kāshgar may prove to belong, it is far more probable that it was brought from the side of Bactria than from that of Khotan. In the latter territory, which would have been the only possible alternative channel, we know for certain that the prevailing if not the sole form of doctrine and worship was the Mahāyāna or 'Great Vehicle'<sup>24</sup>. In Kāshgar, on the other hand, we find the predominance of the Hīnayāna School or the 'Little Vehicle' equally strongly marked since the time of Fa-hsien<sup>25</sup>. Now it deserves to be noticed that, wherever the evidence of Hsüan-tsang's

<sup>20</sup> See *Mémoires*, i. p. 42; *Si-yu-ki*, transl. Beal, i. p. 56.

<sup>21</sup> See *Vie de Hiouen-Tsang*, p. 71. Dr. Marquart has discussed the name at length in *Ērānshahr*, pp. 283 sq., where a possible reference to the same Buddhist convent by the Muhammadan geographer Ya'qūbī is also noticed.

<sup>22</sup> Compare, regarding the pronunciation *lek* for 勒 (now sounded *lê*), Franke, *Sb.P.A.W.*, 1903, p. 187.

<sup>23</sup> Compare Klaproth, *Tableaux histor.*, p. 166; also Dr. Franke's instructive summary of Chinese notices concerning the spread of Buddhist teaching eastwards from the Yüeh-chih empire, in *Sb.P.A.W.*, 1903, pp. 740 sqq. Dr. Franke calls attention to a Tibetan text translated by Dr. Rockhill embodying traditions of Khotan or Li-yul, which mentions that a princess of Ga-hyag, who became the wife of King Vijayasimha of Khotan, helped to spread Buddhism in Shu-lik. The date of this king cannot be determined; compare Rockhill, *Life of the Buddha*, p. 240; also below, Appendix E.

<sup>24</sup> Hsüan-tsang tells us that, of the 5,000 monks residing in the convents of Khotan, all (according to Julien and Beal's

translations; 'most' according to Dr. Franke's interpretation, *Sb.P.A.W.*, 1903, p. 742, note) studied the 'Little Vehicle'; see *Mémoires*, ii. p. 223. *Fa-hien*, transl. Legge, p. 16, also speaks of 'several myriads of monks, most of whom are students of the Mahāyāna.'

<sup>25</sup> *Mémoires*, ii. p. 220; *Si-yu-ki*, ii. p. 307; *Fa-hien*, transl. Legge, p. 23. For the identification of Fa-hsien's *Chieh-ch'a* (*K'eeh-ch'ā*, Legge) with Kāshgar see below, p. 67.

The close agreement between Fa-hsien's and Hsüan-tsang's data as regards the two great schools extends also to *Tzū-ho*: *Cho-chü-chia* which, as we shall see below chap. iv. sec. iv., must be identified with Karghalik. There the prevalence and flourishing condition of the Mahāyāna is accounted for by the vicinity of, and old connexion with, Khotan; see *Fa-hien*, transl. Legge, p. 21, and *Mémoires*, ii. p. 221. On the other hand, the Hīnayāna or 'Little Vehicle' predominated in the regions along the great route leading eastwards of Kāshgar, according to the uniform testimony of both Fa-hsien and Hsüan-tsang;