

receives confirmation from the close affinity noted by the T'ang Annals between the languages of Sarikol and Khotan<sup>9</sup>. This affinity is fully accounted for by the Irānian character of both, as proved for Khotan by the documents from Dandān-Uiliq in the so-called 'unknown language'<sup>10</sup>; and we find no difficulty whatever in assuming that the territory of Karghalik, intervening between Sarikol and Khotan, similarly held a population speaking an Eastern Irānian dialect.

When discussing above the evidence of the T'ang Annals as to the ancient tongue of Sarikol and Khotan we had occasion to refer to the Pakhpo tribe in the more remote mountain tracts of the Karghalik district. Though their language still awaits investigation, there is little doubt that, on anthropological grounds, these hill-men must be classed with the Galcha or hill Tājik population found to the present day in Sarikol and the valleys further west<sup>11</sup>. If we may recognize in the Pakhpos a remnant of the original population of Karghalik, in this light Hui-shêng's statement becomes intelligible. The different ethnic conditions noted by Hsüan-tsang may have been a result of the domination of the Yeh-ta or White Hans, which Hui-shêng particularly mentions, and may have been confined to the lower and more accessible parts of the district. Through these alone the pilgrim is likely to have passed on his way to Khotan.

Pakhpos, a remnant of early population.

He refers, indeed, to a high mountain mass on the southern border of the district, with its vegetation stunted through intense cold<sup>12</sup>; but it is clear that his mention of it is solely due to a pious legend manifestly heard at a distance. Numerous 'niches and stone chambers' on the flanks of the great mountain were believed to have been miraculously frequented by Arhats from India, who obtained Nirvāṇa there. Popular belief in Hsüan-tsang's time still supposed certain deep rock caverns to be tenanted by three Arhats whose minds had become extinguished in complete ecstasy, while the hair of their withered bodies was still growing.

Buddhist legend of Chê-chü-chia.

M. Chavannes was the first to recognize that the notices in the T'ang Annals and Sung Yün's itinerary of a kingdom variously designated as *Chu-chü-po* or *Chu-chü-pan*, immediately to the west of Khotan, referred to the same territory which Hsüan-tsang calls Chê-chü-chia<sup>13</sup>. The special notice of the T'ang-shu, as extracted by M. Chavannes from chapter ccxxi<sup>14</sup>, mentions this kingdom between those of Su-lê (Kāshgar) and Ho-p'an-t'ò (Sarikol), and tells us: 'Le *Tchou-kiu-po* (Chu-chü-po) est appelé aussi *Tchou-kiu-pan* (Chu-chü-pan); c'est le royaume de *Tse-ho* (Tzū-ho) de l'époque des Hans. Il s'est annexé et possède le territoire des quatre peuples appelés *Si-ye* (Hsi-yeh), *P'ou-li* (P'u-li), *I-nai* et *To-jo*<sup>15</sup>. Il est à mille li droit à l'ouest de Yu-t'ien (Khotan) et à trois cents li au nord des Ts'ong-ling. À l'ouest il touche au Ho-p'an-t'ò (Tach-Kourgane); à neuf cents li vers le nord, il se rattache à Sou-le (Kachgar); à trois mille li au sud se trouve le royaume des femmes. Il a deux mille soldats d'élite; il honore la loi de Bouddha; l'écriture y est la même que celle des P'o-lo-men (Brahmanes-Hindous).'

*Chu-chü-po* in T'ang Annals.

The position here indicated clearly coincides with that of the present Karghalik district and Hsüan-tsang's Chê-chü-chia, though the estimated distances to Khotan and Kāshgar are somewhat in excess of those given in the *Hsi-yü-chi*. The reference to several earlier territories

Territories comprised in *Chu-chü-po*.

<sup>9</sup> Compare above, pp. 26 sq.

<sup>10</sup> See below, chap. ix. sec. v.

<sup>11</sup> Compare above, p. 25.

<sup>12</sup> See *Mémoires*, ii. p. 222. Here, too, Julien's translation seems more accurate than that of Beal, ii. p. 308.

<sup>13</sup> See *Turcs occid.*, p. 123, note 1; *Voyage de Song Yun*, p. 19, note 4. For references to the passages offering the various forms of the name *Chu-chü-po* (*Tchou-kiu-po*) 朱俱波, 朱駒波 and *Chu-chü-pan* (*Tchou-kiu-*

*pan*) 朱俱般, 朱駒半, &c., compare *Turcs occid.*, p. 366.

<sup>14</sup> See *Turcs occid.*, p. 123.

<sup>15</sup> A passage of the *Pei shih* quoted by M. Chavannes (*Voyage de Song Yun*, p. 19, note 4), which mentions the same territory under the name of *Hsi-chü-pan* (*Si-kiu-pan*) 悉居半, similarly identifies it with the ancient kingdom of *Hsi-yeh* (*Si-ye*), which was also called *Tzū-ho* (*Tse-ho*).