

and buried under small Stūpas. The mourners cut their hair and lacerated their faces, but abandoned mourning as soon as their hair had once more grown to a length of 4 or 5 inches. The dead king's body alone was not burned, but buried in a coffin at a distant deserted spot, where it was customary to erect a funeral shrine over it and to perform sacrifices at regular periods.

The account of the *Pei shih*, which is fully reproduced by the *Pien i tien* for the Northern Wei period, and from which extracts are given again in the notices of the Northern Chou and Sui Annals, is probably to a great extent based, as already stated, upon the notes kept by Hui-shêng, Sung Yün's companion<sup>33</sup>. It places, correctly, Yü-t'ien at a distance of 1,500 and 1,000 li from Shan-shan (Lop-Nor) and Chu-chü-po (Karghalik) respectively; 1,400 li are reckoned northward to Kuchā; while to the south the 'Land of the Women', the Strīrajya of Indian legend, is said to be 3,000 li distant. The circuit of the kingdom is estimated at 1,000 li, and that of the capital at eight or nine li. Five large towns and some dozens of smaller places were comprised in it.

Hui-shêng's  
notes on  
Khotan  
(519 A. D.).

The river *Shou-pa* 首拔河, from which jade was obtained, and which undoubtedly is meant for the Yurung-kāsh, flowed at a distance of 30 li to the east of the city of Yü-t'ien. A subsequent passage, manifestly drawn from some other source, gives to this river the names of *Shu-chih* 樹支水 or *Chi-shih* 言十式水, and indicates its distance as 20 li. To the west of the city, at a distance of 15 li, was another great river called *Ta-li* 達利水, which united with the former and also flowed northward. It corresponds, of course, to the Kara-kāsh, the Yangi Daryā branch of which lies actually only a little over three miles to the west of Yōtkan, the site of the ancient capital<sup>34</sup>. If we accept the figure of 30 li given in the first passage the distance to the eastern river is indicated with equal accuracy; for the Yurung-kāsh flows within seven miles from the eastern edge of Yōtkan. The distances here recorded are of interest as showing how little in reality the river courses within the oasis have changed during the last thirteen centuries.

The rivers  
of Khotan.

The soil of the territory is described as favourable to the five kinds of cereals, as well as to mulberry and hemp. Reference is made to the wealth of the mountains in jade, and to the good breed of horses and camels. Murder alone was punished with death. The customs and products much resembled those of Kuchā. Buddhism flourished, and its shrines and monastic establishments abounded. The king was pious above all, and never failed on fast days to clean a sanctuary himself and to make his offerings. The reference to particular shrines and objects of worship which follow we shall have occasion to notice below. The curious remarks which the compiler of the *Pei shih* adds, perhaps from some other source, about the physical appearance of the people of Yü-t'ien and the defects in their character, have been discussed above at some length<sup>35</sup>.

Sung Yün and the *Pei shih* agree in enumerating Khotan among the numerous states of the Tārīm and Oxus basins which, at the time of the former's journey, acknowledged the sovereignty of the White Huns. From a notice of the Annals of the Liang dynasty it may be concluded that this dependence continued during the whole period of the latter (502-556 A. D.)<sup>36</sup>.

Khotan  
under  
sovereignty  
of White  
Huns.

<sup>33</sup> For M. Chavannes' translation, see *Voyage de Song Yun*, pp. 15 sq.; for the extracts of the *Pien i tien*, comp. Rémusat, loc. cit., pp. 18 sqq., 28 sqq.

<sup>34</sup> Regarding this eastern branch of the Kara-kāsh, see

below, chap. VIII, sec. iii, also p. 179.

<sup>35</sup> See above, pp. 139, 149.

<sup>36</sup> Compare *Voyage de Song Yun*, pp. 26, 24, note 3; Chavannes, *Turcs occid.*, p. 224.