

(Ulūgh zāt), who had come from afar, is supposed to have sat at the spot, and evil would befall those who should touch the ground. The name of the saint is forgotten, and the villagers could not assert whether he rests under the mound or not. But the people of Somiya never pass without saying a prayer, and according to the testimony of Shāmi Sōpe and his forbears they have clung to this custom for the last two centuries. I take it as a sign of the antiquity of the tradition that no name is assigned to the saint whose memory lingers about the 'Döbe', whereas the names of his three companions, who are supposed to have disappeared beneath the ground at the spot now sanctified by the Mazār, are still currently known to young and old as Mullah Yahyamutti, Mullah Allāmutti, Mullah Serekmutti⁸. Nobody seemed to know of any other 'Döbe' similarly surrounded by superstitious awe in the neighbourhood.

Considering the concordant evidence of the name and position of Somiya, I think it probable that the worship of this nameless mound is the last trace left of the So-mo-jê Stūpa of Buddhist days. We may not be able to throw light on the character or origin of the name So-mo-jê, but there is evidence of phonetic analogies to support the assumption that Somiya is the direct derivative of the ancient name intended by the *Hsi-yü-chi's* transcription. The character 娑 *so* is attested elsewhere as a rendering of the syllable *so*⁹. 摩 *mo* as a rendering of Indian *ma* or *mā* is also well known¹⁰. Finally 若 *jê*, which in Julien's list appears as the representative of the Indian syllables *jña, jñā, ṇa, nyā, nya, ña*, may very well have been used here to express a syllable of which the modern phonetic derivative would be *ya*, seeing that the *ya* of the local name Niya in the *Hsi-yü-chi's* transcription is rendered by the character 壤 *jang*, which is otherwise used to express the Indian sounds *jña* and *ña*¹¹. The change from a form **Somaña*, such as may be conjecturally restored from the transcription *So-mo-jê*, into the present *Somiya* is slight, and can be fully accounted for by a well-known phonetic process¹².

The same day's search enabled me to identify in all probability another sacred site mentioned by Hsüan-tsang. In a convent known as the *Ti-chia-p'o-fu-na* Saṅghārāma, and situated a little over 10 li to the south-west of the capital, the pilgrim was shown the statue of a standing Buddha which was supposed to have miraculously come to this spot from Kuchā¹³. A Khotan minister exiled to the latter state had secured his repatriation by assiduous worship of this image, and as he continued to honour it after his return it came one night by itself. The minister then built for it this convent. The name in this case can no longer be traced¹⁴, but exactly in the direction and at the distance indicated (about two miles) there lies the popular Ziārat of 'Bōwa-Kambar', visited by people from all parts of the Khotan district. I found it to consist of a large square cemetery enclosing the high mud-built tomb of the saint, who is believed to have acquired holiness by his devoted services as the groom of 'Alī Pādshāh'. The level of the cemetery near its centre lies fully twelve feet below the surrounding fields—a certain indication of its antiquity according to my previously detailed observations. A grove

The name
Somiya.

Convent of
*Ti-chia-p'o-
fu-na*.

⁸ I do not attempt to restore the orthodox Arabic or Turki forms of these names. The closing *-mulli*, also occasionally pronounced *-muṭti*, probably represents the Arabic *muṭti*.

⁹ See Julien, *Méthode pour transcrire*, p. 186.

¹⁰ Comp. Julien, loc. cit., p. 154.

¹¹ See Julien, loc. cit., p. 115; for *Ni-jang*: *Niya*, see chap. x. sec. iii.

¹² Julien, *Mémoires*, ii. p. 235, has assumed the Sanskrit form **Samajña* as the original of *So-mo-jê*; but quite apart from the question whether a Khotan locality in the seventh century is likely to have been known by a Sanskrit name, it

must be pointed out that, though *samajña* is a compound possible in grammar, it presents no meaning acceptable for a name.

¹³ See *Mémoires*, ii. p. 230; *Si-yu-ki*, ii. p. 313; *Ville de Khotan*, p. 45.

¹⁴ Julien has tentatively restored *Ti-chia-p'o-fu-na* into *Dirghabhāvana* (recte *°bhavana*), but though *p'o-fu-na* as a transcription of Skr. *bhavana*, 'residence, sacred habitation' (common in the names of Buddhist shrines in Kashmīr, see *Rājat.*, II. pp. 339, 369) looks probable enough, I cannot find evidence for the rendering of *Dirgha* by *Ti-chia*.