

no detailed analysis is yet available. But there are indications that accounts, lists of labourers or materials, &c., are frequent among their contents. Considering the administrative duties of the officials whose residences were the main find-places of such documents, it is very likely that some at least of these lists and accounts may have reference to taxation.

Designation
of ruler in
Kharoṣṭhī
documents.

The ruler, in whose name the official orders, &c., are issued, is given in the initial formula of the wedge-shaped tablets only the brief title *mahanuava maharaya*, corresponding to Skr. *mahānubhāva mahārāja* 'His Excellency the Great King.' But in the introductory dating of many of the rectangular tablets, where the year is indicated with reference to the reign of a particular ruler, we find his name besides the above title coupled with the designation of *deva-putra*⁹, which recalls the official style of the Kuṣana or Indo-Scythian kings as observed in their inscriptions in their Indian territories. The royal names, of which two at least can be distinguished in the documents, are to be found neither on the Sino-Kharoṣṭhī coins of Khotan nor in the dynastic lists of the Tibetan texts. Yet the constant references in the tablets to Khotan (called *Khotamna*, *Khodana*, *Kustanaka*) show that the district containing this ancient settlement must have formed part of the kingdom of Khotan, and it seems difficult to believe that by the above titles any other ruler but that of Khotan could be meant.

Personal
names in
Kharoṣṭhī
documents.

Many of the persons to or by whom documents are dispatched bear names which are either purely Indian, such as Bhima, Baṅgusena, Nandasena, Śamasena, Śitaka, Upajiva, &c.¹⁰, or else look like Indian adaptations, e.g. Aṅgaca, Cuvayalina Phummaseva, Piteya, Śili, Saṃghila, Saṃjaka, Soṃjaka, Sucama, Sughiya¹¹. But others are distinctly un-Indian, e.g. Lipeya, Opgeya, Limira, Maṃṅaya, Tsmaya¹². A few, like Paśaspa and Cinaphara, suggest Irānian influence in their origin or formation¹³. It is interesting to see that among the correspondents in N. xvi. 2 there appears a *Kuṣanasena*, as if to emphasize some connexion with Indo-Scythian dominion far away to the south-west.

Official
titles.

In strange contrast to the names, some of the most frequently-occurring titles borne by these officials are wholly non-Indian, such as *Cojhbo*, *Ṣoṭhamgha*, *Kala*¹⁴. But the official designations familiar from ancient Indian usage are also met with, e.g. *divira* 'clerk', *cara* (or *caraka*) 'secret agent', *rayadvara-purasthita* 'president of the royal court'¹⁵. Letter-carriers (*lekhaṅhāra*) are often referred to by their Sanskrit designation, while the duty of the official messengers, for whose requirements *en route* many of the wedge-shaped tablets were intended to provide, is always spoken of by the term *dutiya*, derived from their correct Indian appellation of *dūta*¹⁶. The often-recurring introductory formulas, with their stereotyped greetings, elaborately constructed honorific addresses, and polite inquiries after the health and spiritual welfare of the addressees—the whole corresponding to the verbiage which Anglo-Indian custom in the reproduction of vernacular documents curtly disposes of as 'after compliments'—possess a distinct flavour of that quaint phraseology which Sanskrit epistolary style has always affected, and to which the correspondence of my Kashmirian Paṇḍit friends has accustomed me¹⁷. That official custom, however, knew also

⁹ See, e.g., N. xv. 155 (Plate XCIV); xv. 166 (Plate XCV).

¹⁰ See for these names N. i. 104, 105; xv. 12; xvi. 2, in Prof. Rapson's *Specimens*, from which also the subsequent references to particular names, &c., are taken.

¹¹ Comp. N. i. 105; iv. 108, 136; xv. 12, 137, 318.

¹² See N. i. 105; iv. 136; xvi. 2.

¹³ Comp. N. xvi. 2.

¹⁴ For *Cojhbo* see N. i. 104, 105; iv. 108, 136; xv. 137, 318; xvi. 2; for *Ṣoṭhamgha* (also spelt *Ṣoṭhamga*), N. iv. 104, 108, 136; *Kala*, N. xvi. 2.

¹⁵ Comp. N. iv. 136; xv. 137; for the frequently occurring term *rayadvara* (Skr. *rājadvāra*) 'royal court of justice', see, e.g., N. i. 105; xv. 12; xvi. 2.

¹⁶ See for *dutiya*, N. i. 104; iv. 108; xv. 12.

¹⁷ The complimentary introductions of the letters in the previously-discussed tablet, N. xvi. 2 (see Prof. Rapson's *Specimens*, pp. 9 sq.) furnish typical illustrations of this phraseology. *Priyadarśana* 'whose sight is dear', *priyadeva-manuṣya* 'who is dear to gods and men', *devamanuṣyasam-pūjita* 'honoured by gods and men', *sunāmaparikīrtita* 'whose