

and sixty [double] paces in width; it cannot be crossed except on boats of down; it flows towards the south and falls into the sea. The Anavatapta Mountain is the K'un-lun Mountain. This is in agreement with the *Ta-huang hsi-ching*. Here ends, in my opinion, the quotation by Chang Shou-chieh of the assertions of late scholars, and then comes his refutation. « The kingdom of Ta-Ch'in, however, is on an island in the Western Sea; from the western boundary of An-hsi it is reached, crossing the sea with a favourable wind, in three months, and the Weak River is still to the west of that kingdom. The Weak River of the K'un-lun mountains flows north of the Kingdom of Women and rises south of the K'un-lun Mountains. The Kingdom of Women is 2 700 *li* south of Khotan, and Khotan is at 9 670 *li* from the capital. Calculation shows that there are some 40,000 or 50,000 *li* between Ta-Ch'in and the Great K'un-lun Mountains. No account has been taken of this, and hence the error of former scholars. All this argument is based on the geography of the Han (括地 *k'uo-ti*; it may be that Chang Shou-chieh here alludes more precisely to the *K'uo-ti t'u*, a geographical work the exact date of which is not ascertained, but which certainly is prior to the 6th cent.; see « Cotton », t. I, p. 493), and I am still afraid that it may not be quite certain; but the fact remains that by all accounts there were two 'Weak Rivers'.» It seems to me impossible that Chang Shou-chieh, a man of real learning, should have ascribed to the *Shan-hai ching* a mention of the Anavatapta Mountain; and the trend of his reasoning is to refute scholars who maintained that the Weak River of the K'un-lun of ancient Chinese lore was the same as the Weak River west of Ta-Ch'in and that both took their rise south of the Anavatapta, identified with the ancient K'un-lun. Who these scholars were remains uncertain. There is some probability that they relied on Tao-an's *Hsi-yü chih*, a work in which the identity of the Anavatapta Mountain and the K'un-lun was more than once asserted; but in the quotations of this *Hsi-yü chih* which are extant, no mention is made of the Kingdom of Women. Even if Chang Shou-chieh is alluding to other texts, the fact remains that early Chinese legend and Buddhist cosmogony had combined to locate to the extreme north-west of India a Kingdom of Women through which the Weak River flowed.

This must be remembered to account for a puzzling section in Hsüan-tsang's *Hsi-yü chi*. In his description of the countries in the basin of the upper Ganges, he devotes successive notices to (1) Sthāṇvīśvara, (2) Srughna, (3) *Matipura, (4) P'o-lo-hsi-mo-pu-lo, (5) Ch'ü-p'i-shuang-na, (6) Ahicchattra, (7) P'i-lo-shan-na, and (8) *Kapitha. Before we proceed, some remarks must be made on these eight names : (1) Stāṇvīśvara, or Sthāṇēśvara, Thanesar; cf. JULIEN, *Mémoires*, I, 211. The transcription seems to be based on Sthāṇēśvara. (2) Srughna, or Śrughna; cf. *Mém.*, I, 215. Hsüan-tsang's transcription renders Srughna; cf. *JA*, 1915, I, 36, 46, 97, for both forms. From Srughna Hsüan-tsang visited the source of the Ganges. (3) *Matipura, unidentified; cf. *Mém.*, I, 219. In the north-western part of *Matipura was the city of Mayūra and, at a short distance from Mayūra, the « Gate of the Ganges », Gaṅgādvāra, the present Hardvar; cf. *Mém.*, I, 230; SACHAU, *Alberuni's India*, I, 199. (4) 婆羅吸摩補羅 P'o-lo-hsi-mo-pu-lo; cf. JULIEN, *Vie*, 110; *Mém.*, I, 231. JULIEN restored the name as Brahmapura, and this was accepted, with some hesitation, by WATTERS, *On Yuan Chwang's Travels*, I, 329, and is stated to be correct by A. H. FRANCKE in *JRAS*, 1910, 489, where he says that it represents the modern Brahmaur, the ancient capital of the Chamba State. A city of Brahmapura is mentioned in the *Bṛhat-saṃhitā* and by Al-Bīrūnī