

t'ung, and 娑播慈 So-po-tz'ü (or, according to another reading 婆播慈 P'o-po-tz'ü). « Lesser Po-lü » is acknowledgedly Baltistan. For the third name, FUCHS (*Huei-ch'ao's Pilgerreise*, 443) adopts P'o-po-tz'ü (\*B'ua-puâ-dz'i) and equates it with 'Bras-spunns, i. e. Nepal, and says that 'Lesser Yang-t'ung' probably was the region of « the modern Gyangtse (Shigatse) » in southern Tibet; no authority is given. Although Nepal was then well known in China as Ni-po-lo (Nepāla), we may perhaps suppose that Hui-ch'ao heard its Tibetan name in Kashmir; but P'o-po-tz'ü is uncertain, and So-p'o-tz'ü (\*Sâ-puâ-dz'i) is the reading of the only ancient Ms.; the phonetic equivalence of \*B'ua-puâ-dz'i is far from satisfactory; one would expect Hui-ch'ao to mention countries more or less in the vicinity of Kashmir, and not one which, like Nepal, was reached from eastern India; finally, in the Tibetan chronicles of the T'ang period, as in Chinese texts of the Mongol period, the Tibetan name of Nepal is Bal-po (from THOMAS, *Tibetan Texts and Documents*, 83, n. 6, one might have the impression that Nepal occurs as « Po-pêng » in an ancient Chinese text translated from the Tibetan; but 波迸 *po-pêng* is no proper name, and means « scattered [as] by waves », and is used as such three times in earlier passages p. 82). So So-p'o-tz'ü or P'o-po-tz'ü cannot be adduced to support an identification of 'Lesser Yang-t'ung' with the region of Shigatse.

There is a text, however, which is in favour of FUCHS' identification, and FUCHS may have known it, although he makes no allusion to it; it is the itinerary from China to Nepal preserved in ch. 1 of the *Shih-chia fang-chih* (致, I, 89 a), much more ancient than those of Chia Tan, since the *Shih-chia fang-chih* was written in 650. The text seems to be more or less corrupt, is mispunctuated in the Tōkyō *Tripiṭaka* of Meiji, and is often hard to understand, still more to comment upon. The itinerary starts from 河州 Ho-chou (south-west of Lan-chou): « From Ho-chou to the north-west one crosses the Great River (Ta-ho, i. e. the Huang-ho), ascends the 曼 [or 漫] 天嶺 Man-t'ien-ling (« Heaven-reaching Pass »; unrecorded; it is certainly the pass across the Lesser Chishih-shan or 唐述山 T'ang-shu-shan, T'ang-shu (\*D'âng-d'z'juët] being a Ch'iang word meaning « demon »; cf. *Yüan-ho chün-hsien t'u-chih*, 39, 8-9, and *Chung-kuo ti-ming ta tz'ü-tien*, 1232), and, after less than 400 li, reaches Shan-chou (the Nien-po of our maps, on the river of Hsi-ning). Then again to the west, after less than 100 li, one reaches the garrison (鎮 *chên*) of 善城 Shan-ch'êng, which is the seat of the ancient [Shan]-chou (this « garrison » is the same as the *hsien* of Shan-ch'êng [the present Hsi-ning], which was established only in 677; the *Yüan-ho chün-hsien t'u-chih*, however, gives 120 li as the distance between Shan-chou and Shan-ch'êng-hsien [39, 11 a]. Then, to the south-west, after less than 100 li, one reaches the 'strong post' (戍 *shu*) of 承風 Ch'êng-fêng, which, under the Sui, was the site of the exchange market [between Chinese and Barbarians] (probably the « Donkyr » of our maps). Then, to the west, after less than 200 li, one reaches the 青海 Ch'ing-hai (read 青海 Ch'ing-hai, « Blue Sea », the Kōkō-nōr); in the sea, there is a small island (i. e. the famous island of the legendary dragon horses, of Persian breed); the sea is more than 700 li in circuit. South-west of the sea, one arrives at the royal encampment (*ya-chang*) of the T'u-yü-hun (it lay 15 li west of the Kōkō-nōr). Then, to the south-west, one reaches the frontier [of the T'u-yü-hun] 名白蘭羌北界至積魚城西北 (this passage is certainly corrupt; I guess that it means that, after having passed the southwestern frontier of the T'u-yü-hun, the itinerary crossed the territory of the Po-lan Ch'iang [probably at its north-western boundary], then arrived at a 'city' Chi-yü-ch'êng, and went on south-west)... reaches the kingdom of