

Kāšyar and Yārkānd by Kāšyarī. But there is also Hsüan-tsang's « great sand mountain », which he passed, according to the text of the *Memoirs*, after crossing the Šitā or Yārkānd River and before reaching Chê-chü-chia. I think that this « great sand mountain » was the « desert » which was responsible for the name « South of the Desert » being given to Chih-chih-man. Here again we are faced with the alternative either of correcting Hsüan-tsang's text and assuming that, coming from Kāšyar, he crossed the « great sand mountain » before reaching the Yārkānd River; or of looking for the « great sand mountain » much farther to the south. But I doubt whether the second solution would be acceptable, since Chia Tan's itinerary certainly does not follow a round-about course to Kōk-yar. On the whole, I am inclined rather to correct Hsüan-tsang's text and to identify with Qaryalīq both *Čakuka and *Čukupa. The surprising fact remains, nevertheless, that Hsüan-tsang, when speaking of *Čakuka, gives as its « ancient » name a form Chü-ch'ü which is neither the ancient name of Yārkānd, nor any ancient form of the name of Qaryalīq, be it Tzū-ho or Chu-chü-po.

A last name, declared by HERRMANN, with Sven HEDIN's approval, to refer to Yārkānd, is that of the kingdom of 烏 緞 Wu-sha, through which Hsüan-tsang passed on his way from Taš-quryan to Kāšyar (*Southern Tibet*, VIII, 59-60, 451). I cannot agree with such a view. There could be no point, when going from Taš-quryan to Kāšyar, in making first a long detour towards Yārkānd. In my opinion, STEIN's commentary on that part of the *Memoirs* is conclusive: from Taš-quryan, Hsüan-tsang went north-north-east, crossing the Chichiklik-davan, and arrived at Kāšyar via Igiz-yar and Yangī-ḥisār; the kingdom of Wu-sha must be the region of Yangī-ḥisār, as was already proposed many years ago by VIVIEN DE SAINT-MARTIN (cf. STEIN, *Ancient Khotan*, 42-44, 87-88). I am less willing to accept STEIN's view that Hsüan-tsang's Wu-sha is the same name which was written 烏 秣 Wu-ch'a in Han times; STEIN is of course aware that the Han kingdom of Wu-ch'a was located in the region of Taš-quryan, but supposes that the name had a much wider extension, applying to Taš-quryan, Yangī-ḥisār and Yārkānd. But Hsüan-tsang's Wu-sha is *·Uo-ṣat (cf. *T'oung Pao*, 1936, 279, and add *T'ang shu shih-yin*, 24, 2a). As to Wu-ch'a, it is probably an ancient *·Uo-d'a, although the phonetic glosses on the name are desperately corrupt (cf. *T'oung Pao*, 1936, 276-279). There is no satisfactory correspondence between the two names, in form, in place, or in time; the best thing to do is to keep them apart.

Hsüan-tsang's route from Taš-quryan to Kāšyar must be the one described the other way round in Chia Tan's itineraries (*Hsin T'ang shu*, 43 B, 15 a): « From Shu-lo (Kāšyar), going to the southwest, one enters the valley (谷 *ku*) of 劍 末 Chien-mo (*Kjəm-muât), the 青 山 嶺 Ch'ing-shan-ling ('Pass of the Blue-green Mountains'), the 青 嶺 Ch'ing-ling ('Blue-green Pass') and the 不 忍 嶺 Pu-jên-ling ('Unendurable Pass'), and after 600 *li* arrives at the frontier post (守 捉 *shou-cho*) of the Ts'ung-ling, which is the ancient kingdom of Chieh-p'an-t'o (*Karbānda, Taš-quryan)... » An abridged version of the same passage is given in *Hsin T'ang shu*, 221 A, 9 b, and has been translated by CHAVANNES, *Doc. sur les Tou-kiue*, 124, 311. Although it is possible to follow the itinerary on the map, none of the names mentioned has so far been met with elsewhere.

STEIN says that, during his stay in Yārkānd, no « ancient sites in its vicinity nor any antiquarian objects of pre-Muhammedan origin » were brought to his notice. At the same time, he reminds us that c. A. D. 1500 the king of Kāšyar, in the course of his treasure-seeking excavations in ancient cities, is reported to have found « much treasure » in the ruins of old Yārkānd (ELIAS and ROSS,