

ladders to be climbed above precipices and its 'bridge of ropes', agrees closely with what modern accounts we possess of the very difficult tracks leading down the deep rocky defiles, never yet visited by any European, through which the Indus has cut its way from below Tangīr. That Fa-hsien's description refers to this, the most direct route connecting Darēl with the central portion of Swāt and its old capital, marked by the present Manglaor, is placed beyond all doubt by its exact agreement with what Hsüan-tsang tells us of the journey that he took in the reverse direction from the latter place up the Indus to the valley of Ta-li-lo and its great shrine of Maitreya. To this we shall recur presently. Of Fa-hsien's notice of T'o-li there still remains to be mentioned the interesting statement that, according to the tradition of the local people 'handed down by their fathers from of old', the propagation of Buddhist doctrine eastwards began from the setting up of that sacred image of Maitreya 'rather more than three hundred years after the Nirvāṇa of Buddha'.

The correct identification of Fa-hsien's *T'o-li* 陀歷 with Darēl was first made by General Cunningham,⁴ and it soon found complete confirmation when Hsüan-tsang's account of the same territory became accessible.⁵ 'North-east of Mêng-chieh-li', so the *Hsi-yü-chi* tells us,⁶ 'over hills and across gulleys ascending the Indus by hazardous paths through gloomy gorges, crossing bridges of ropes or iron chains, across bridges spanning precipices or climbing by means of pegs for steps, a journey of above 1,000 *li* brings you to the *Ta-li-lo* valley, the old seat of the government of Udyāna. The district yields much gold and saffron. In the valley is a great monastery by the side of which is a carved wooden image of Tzū-shih P'u-sa (Maitreya Bodhisattva) of a brilliant golden hue and of miraculous powers; it is above 100 feet high; it was the work of the Arhat Madhyāntika who by his supernatural power thrice bore the artist to the Tushita Heaven to study Maitreya's beautiful characteristics; the spread of Buddhism eastwards dates from the existence of this image.'⁷ That *Ta-li-lo* 達麗羅 is as exact a transcription of Darēl or an earlier form of the name as Chinese phonetics would permit of, does not require any special demonstration. The close agreement of what both pilgrims tell us of the miraculous image of Maitreya there worshipped leaves no possible room for doubt as to their referring to the same territory, and its location in the present Darēl is conclusively proved on topographical grounds by the details that both narratives record as to the bearing, distance, and character of the route connecting it with Udyāna or Swāt.⁸

The brief mention which the T'ang Annals make of Ta-li-lo as situated to the north-east of Mêng-chieh-li and as forming 'the ancient territory of Udyāna',^{8a} is probably derived from

Hsüan-tsang's account of *Ta-li-lo*.

Chinese data about Darēl.

⁴ Cf. *J.A.S.B.*, xvii, Pt. II, p. 19; *Ladāk*, pp. 2, 46 sq. I take these references to publications not at present within my reach from Beal, *Si-yu-ki*, i. p. 134, note 37.

⁵ The merit of having recognized the name of Darēl in Hsüan-tsang's *Ta-li-lo* also belongs to General A. Cunningham; see his *Ancient Geography of India*, p. 82.

⁶ See Watters, *Yuan Chwang*, i. p. 239. For the location of Mêng-chieh-li, the ancient capital of Swāt (restored by Watters into 'Mangkil'), at Manglaor, cf. Colonel Deane's *Note on Udyāna and Gandhāra*, *J.R.A.S.*, 1896, p. 656; *Serindia*, i. p. 13.

⁷ The text of the *Life*, which presents substantially the same account, seems to imply that Hsüan-tsang only heard of Ta-li-lo and the road to it; cf. Watters, *Yuan Chwang*, i. p. 239. But the detailed and graphic description supports the text of the *Memoirs*, which apparently implies an actual visit.

⁸ For references supporting details of the account given of this difficult route by the two Chinese travellers, cf. *Serindia*, i. pp. 6 (with note 8), 7 sq.

Sung Yün, too, shows a knowledge of this track from Darēl down the Indus to Swāt, when he mentions the alternative route leading through *Po-lu-le* which his party wisely avoided, and describes its formidable difficulties; cf. Chavannes, *Voyage de Song Yun*, pp. 28 sq.; *Serindia*, i. p. 12.

It is probable that the references in Chinese historical texts of Former and Later Han times to forbidding mountain tracks leading by routes not clearly defined to *Chi-pin*, where travellers have to pass by ladders, wooden galleries, ropes over frightful precipices, &c., partly at least reflect reminiscences of this Indus river route; cf. Wylie, *J. Anthropol. Inst.*, x. p. 37; Chavannes, *T'oung-pao*, 1907, p. 217, with note 4.

^{8a} Cf. Chavannes, *Turcs occid.*, pp. 128, 311.