

Hsüan-tsang's description of *Shih-ch'ih-ni*.

Hsüan-tsang's account of Shughnān closely agrees with this record.⁸ The pilgrim describes the territory in connexion with his passage through Wakhān, but did not personally visit it. He tells us that 'after crossing the high mountains of that kingdom [of Ta-mo-hsi-t'ieh-ti] one arrives to the north in the kingdom of *Shih-ch'ih-ni* 尸棄尼. It is about 2,000 *li* in circuit, its capital 5 or 6 *li* in circumference. It comprises a succession of mountain ranges and valleys, and of plains covered with sand and stones. There is plenty of pulse and wheat, but little of other crops. Trees are rare, and there are few flowers and fruits. The climate is very cold. The people are fierce and intrepid. They murder in cold blood and are given to theft and pillage. They do not recognize social duties and cannot distinguish right from wrong. They do not know misery and happiness of the future and fear the misfortunes of the present. Their appearance is coarse; they wear skins and woollen stuffs. The characters of their writing resemble those of the Tu-hu-lo (Tokhāra) country, but their spoken language is different.'

Later Chinese references, A. D. 741, 747.

The description here given reflects the physical features of the country correctly enough. The account of its people obviously agrees with the reputation for both bravery and violence that they still enjoy among their meeker neighbours to the south and west. Notwithstanding the troublesome character of the people, Shughnān is likely to have seen some of the traffic passing between Badakhshān and the Tārīm basin during the periods when Chinese political control extended across the Pāmīrs. This may account for the references to the route through Shughnān that are contained in the itineraries of two later Buddhist travellers to and from India. Thus we learn of the Indian monk Dharmacandra having travelled in A. D. 741, on his way back to his native country, from Kāshgar to the kingdom of *Shih-ni* 式匿. But as on arrival at the fortified town of *Chi-lien* 吉連 on Mount *Fa-lo* 乏騾 he found the country disturbed by an insurrection, he turned back to Kāshgar to die in the end at Khotan.⁹ No safe location can be suggested at present for the town and mountain here mentioned. That Kao Hsien-chih's great expedition of 747 across the Pāmīrs extended to the 'valley of *T'ê-lei-man* 特勒滿, which is the same as the kingdom of the five *Shih-ni* 識匿', I have had occasion to mention before.^{9a}

Wu-k'ung's visits to Shughnān.

Wu-k'ung passed twice through Shughnān, both on his way from Kāshgar to India in A. D. 752 and on his return some time towards A. D. 786. But, laconic as always, the pilgrim contents himself in his narrative with the mere mention of the kingdom of 'the five *Ch'ih-ni* 赤尼 also called *Shih-ni* 式尼 of the valley of *Po-mi* 播密 (Pāmīr)'. On his way out he reached it across the Onion Mountains and the passes of *Yang-yü* 楊與, i. e. through Sarīkol and one of the passes thence giving access to the Pāmīrs, and then proceeded to *Hu-mi* or Wakhān.¹⁰ On his return journey coming from Tokhāristān he passed, among many difficulties and dangers, through the kingdoms of *Chü-mi-chih* 拘密支 and *Ni-sê-chih* 惹瑟知, of which the former is identical with Karategīn and the latter uncertain, before arriving in Shih-ni. This route probably took him through Darwāz and up the Oxus. From Shih-ni he then gained Kāshgar.¹¹

Tradition of Chinese control.

What references to Shughnān may be found in medieval Muhammadan geographers' works I am not able to trace at present.^{11a} But it is certain that after the reconquest of the 'New Dominion'

rahīm Khān, Yūsūf 'Alī Khān. Kōbād Khān conquered Rōshān and placed there a younger brother as governor; Abdurrahīm Khān killed Mīr Atam Bēg of Shākh-dara with his six brothers and took his tract, as he did some years later with Ghund. Yūsūf 'Alī Khān was removed to Kābul at the time of the Afghān conquest and died there.

⁸ See Julien, *Mémoires*, ii. pp. 205 sq. Slight modifications have been introduced into the above rendering from the paraphrase in Watters, *Yuan Chwang*, ii. pp. 281 sq.

⁹ See Chavannes, *Turcs occid.*, pp. 163 sq., note 4. For a conjecture, cf. below, ii. p. 882, note 17.

^{9a} Cf. *Serindia*, i. pp. 53 sq.; Chavannes, *Turcs occid.*, p. 152, note. M. Chavannes, *ibid.*, p. 369, suggests that *T'ê-lei-man* may perhaps have to be interpreted as meaning 'the valley of the Tegin (prince) Man'.

¹⁰ Cf. S. Lévi-Chavannes, 'L'Itinéraire d'Ou-k'ong', *J. As.*, 1895, Sept.-Oct., pp. 346 sq. ¹¹ Cf. *ibid.*, p. 362.

^{11a} For some notices, cf. Marquart, *Ērān-šahr*, pp. 202, 223.