

Remarkable for giving the situation of the Hanging Passage and the *Ts'ung-ling* is also the following information of the Han Annals:

Among the dangers of the passage through the Western regions, are, near home the dragon mound (sandhills on the Lop-nor); and more remote, the *Ts'ung-ling*, the Fever Bank, the Head-ache Mountain (s. above) and the Hanging Passage.¹

Compared with that date, the *Ts'ung-ling* is strictly localised westward from *Su-lo* (Kashgar). The Chinese text says that *Yüen-tu*, a little kingdom to the west of *Su-lo*, lies yet east of the *Ts'ung-ling* and »to the south is the uninhabited region of the *Ts'ung-ling*. Ascending the *Ts'ung-ling* on the west is *Hsiu-hsün*.» The people »move about the *Ts'ung-ling*, where they can find water and pasture for their flocks and herds.»² While according to the Chinese distances *Yüen-tu* must lie near *Irkeshtam* and *Hsiu-hsün* in the *Alai Valley*³, the *Ts'ung-ling* is here the passage over the *Tong-burun* or *Taun-murun* Pass.

Both *Hsi-yü* and *Ts'ung-ling* are rather vague and uncertain significations. The definition given by the Han Annals to the *Hsi-yü* or Western countries, that they are bounded by high mountains to the north, west and south, and in the east bordering on China proper, would identify them with *Eastern Turkistan*. But the *Hsi-yü* has also a political meaning, including all the countries conquered by the Chinese, and its boundaries therefore go far outside of *Eastern Turkistan*. At about B. C. 100 even *Ferghāna* was included within the *Hsi-yü*. In the north the *Hsiung-nu* or Huns, in the southwest the *Great Yüeh-chih*, were in those days the most powerful neighbours of China. At 100 A. D. *Pamir*, or *Ts'ung-ling* again had become the western boundary of the empire.⁴

HERRMANN adds the following data:

Auf demselben Standpunkt wie die Han-Annalen steht auch das *Shui-ching*, das in seinen ältesten Bestandteilen auf die nämliche Zeit zurückgeht. Während das *Shui-ching* oder der Wasserklassiker, über das unten weiterhin die Rede sein wird, im 3. Jahrh. n. Chr. verfaßt ist, hat um das Jahr 500 LI TAO-YÜAN einen ausführlichen Kommentar hinzugefügt, der später durch einen weiteren Kommentar ergänzt ist.⁵ Auch im *Shui-ching* werden *Ts'ung-ling*, *Südgebirge* und *Hängender Übergang* voneinander unterschieden. Sodann wird im Kommentar eine sonst unbekannte Schrift, das *Hsi-ho-chiu-shih*, d. h. alte Geschichten über den Westfluß, zitiert: »Der *Ts'ung-ling* ist 8000 li westlich von Tun-huang (Sha-chou); seine Berge sind sehr hoch. Oben bringt er Zwiebeln hervor, daher kommt der Name *Ts'ung-ling* (Zwiebelpässe).»

3. THE TS'UNG-LING AND THE SOURCES OF THE HUANG-HO.

About the same time a double geographical error makes its appearance in the Chinese literature, an error that is reiterated again and again into rather recent times. First it is the identification of the mountains south of *Khotan* with the source region of the *Huang-ho* to which, through a misunderstanding, the name of the barbarian tribe of the *Kun-lun*

¹ WYLIE, l. c. 1882, p. 114.

² Ibidem, 1881, p. 47.

³ HERRMANN, Article Sakai in Pauly's Realencyklopädie des klassischen Altertums, 2. Aufl., 2. Reihe, Bd. I, p. 1791.

⁴ HERRMANN, Die alten Seidenstraßen etc., p. 54—57, also: Zur Alten Geographie Zentralasiens. Petermanns Mitteilungen 1911, I. Halbband, p. 14.

⁵ *Shui-ching-chu-shih*, Ausg. 1786, Neudruck 1880, Buch II. Der *Shui-ching*-Text und seine Kommentare sind dort durch besonderen Druck unterschieden. A. H.