

turned south and crossed the Hindu-kush in the *Hanging Passage* (Kanjut). It was probably on this road that the Buddhism and the Gandhāra art came to Eastern Turkistan and China. When China began to enter on commercial intercourse with India and Iran (especially from B. C. 114—23 A. D. and 87—127 A. D.), and Chinese silkstuffs were sent over land to the Roman empire, the traffic across the *Ts'ung-ling* mountains was more lively than ever before or later. From the Han Annals Herrmann has collected all that is known of the different Pamir roads joining Ferghāna, ancient Bactria and India with Eastern Turkistan, showing that a real network of roads across the *Ts'ung-ling* and adjacent mountains was used by armies, caravans and travellers.¹

The *Wei-lüeh*, written in 239—265 A. D., and translated by CHAVANNES, gives the description of three roads over the Ts'ung-ling mountains, which here always are identical with the Pamirs:

Pour ce qui est des chemins qui, partant de Touen-houang et de Yu-men kouan, vont dans les contrées d'occident, il y en avait auparavant deux, mais maintenant il y en a trois. La route du Sud est celle qui, partant de Yü-men kuan, sort du côté de l'Ouest, traverse les Jö K'iang, tourne à l'Ouest, franchit les Ts'ong-ling, traverse les passages suspendus et entre chez les Ta Yue tche.

La route du centre est celle qui, partant de Yu-men kouan, sort du côté de l'Ouest, quitte le puits du Protecteur, revient à l'extrémité septentrionale du (désert de) sable San-long 三隴沙, passe par le grenier de Kiu-lou 居盧倉, puis, à partir du puits de Cha-si 沙西井, tourne vers le Nord-Ouest, passe par le Long-touei 龍堆, arrive à l'ancien Leou-lan, et, tournant vers l'Ouest, arrive à K'ieou-tseu (Koutcha) puis atteint les Ts'ong-ling.²

Chavannes identifies the central route of Wei-lüeh with the northern route of the Ch'ien Han-shu.³ But as Herrmann has proved⁴, this cannot be right. In reality the Central road coincides with the Southern road east of *Yü-men kuan* to *Lou-lan*, and, west of a point situated to the west of *Yen-ch'i* (Karashahr), with the old Northern road; thus there is an additional piece of road joining the Southern and the Northern road. In the Wei-liu the *Ts'ung-ling* itself has the same signification as in the two Han Annals.

¹ Pl. Ia: »The Ts'ung-ling during the Han dynasty» shows the different roads drawn by A. HERRMANN (cf. Pauly's Realencyklopädie, Art. Sakai, Bd. IIIB, p. 1791 et seq.):

1. Ferghāna—Terek Pass—Irkesh-tam (Yüen-tu)—Kashgar (Su-lo).
2. Balkh (Bactra = Kien-shih?)—Karategin—Alai Valley (Hsiu-hsün)—Taun-murun (Tong-burun) Pass—Irkesh-tam (Yüen-tu)—Kashgar (Su-lo).

Ptolemy I, 17 et seq. note a side-way through Darwaz, the old country of the Comedae (cf. Pauly's Realenc., Art. Komedai, Bd. IX), and along the Stony-tower, an old-Chinese watch-station in the S. W. of the Alai Valley.

3. Balkh (Bactra = Kien-shih)—Badakhshān (Shuang-mi)—Wakhān (Comari, Hsiu-mi)—dividing into:
 - a) Great Pamir (?)—Aksu Valley—Bulun köl? (Wu-lei)—Chicheklik Pass (near P'u-li?)—Yarkand (Soeta = So-chü).
 - b) Little Pamir (?)—Gujadbai in Sarikol (Wu-ch'a)—Uprang Pass—the upper Yarkand River—Sanju Pass—Kiliang (P'i-shan).
4. Badakhshān (Shuang-mi)—Kokcha Valley (Amyrgii?)—Bashyul Valley (Caspil?)—Dir (Dyrta)—the lower Swat River (Guraei)—Gandhāra (Chi-pin), s. below, p. 21, note 6, also Pauly's Realenc., Art. Kaspioi 2, Bd. VIII, p. 2274.
5. Gandhāra (Chi-pin)—Swat Valley—Dardistān (Daradrae = Nan-tou)—Kanjut (Hanging Passage)—Kilik Pass—Gujadbai in Sarikol (Wu-ch'a)—Uprang Pass—the upper Yarkand River—Sanju Pass—Kiliang (P'i-shan).

² Les pays d'occident d'après le Wei-liu. T'oung pao, Série II, Vol. VI, 1905, p. 528 et seq.

³ Chavannes, loc. cit. p. 529, note 1.

⁴ Die alten Seidenstraßen, p. 107, note 1.