

55 jours à le traverser; sur ce nombre, il y eut trente journées de marche vers l'ouest, et au milieu même de ces montagnes se trouve . . . un royaume appelé Kie tchha.¹

The Snow mountains he identifies with Himalaya: »On reconnaît dans cette dénomination celle des montagnes du grand Caucase indien, couvertes de neiges perpétuelles, en sanscrit Himâlaya.»²

Nearly the same opinion is expressed by ALEX. CUNNINGHAM in the following words: . . . Fa-Hian travelled by Tzū-ho and Yü-hui, and over the Ts'ung-Ling mountains southward to Kie-chha . . . From Kie-chha the pilgrims proceeded westward to Tho-ly, which they reached in one month. From this account, it appears to me that there can be no doubt of the identity of the ancient Kie-chha with the modern Ladak.

According to Cunningham there were only two roads from *Khotan* to *Ladak*, either by *Kök-yar* or *Rudok*, both crossing the *Kara-korum*. He regards the western route as the more likely one. As Klaproth, he identifies *Tzū-ho* with *Kök-yar*. One month's journey westwards from *Chieh-ch'a* was *T'o-li* or *Darel*, and as *Darel* »is just one month's journey from Lé, the district of Ladak corresponds exactly in geographical position with the ancient kingdom of Kie-chha.» Cunningham enumerates other details from Fa-hien's record placing »this identification beyond all doubt».³

RICHTHOFEN accepts the interpretations of Klaproth and Cunningham, and believes that Fa-hien on his way from *Tzū-ho* to *Yü-hui* travelled over the pass of *Yengi-davan*.⁴

LEGGÉ relates the attempts of identification made by different authors. He regards the situation of *Tzū-ho* as uncertain. SAMUEL BEAL identifies it with *Yarkand*, WATTERS with *Tash-kurgan* and WYLIE looks for it in the surroundings of *Shahidullah*.⁵ Yü-hui was identified with Ak-tash by Watters, who approves of Klaproth's determination of *Chieh-ch'a* to be Skardo. Legge finds a very great advantage of this view as it brings the pilgrims across the Indus, as the passage here is so easy as not to demand a special mention.⁶ Rev. A. H. FRANCKE says that Fa-hien's description of *Chieh-ch'a* »might actually pass for a description of Ladakh».⁷

This view is not accepted by Beal:

I am unable . . . to trace Fa-hian's route to Kie-cha or Ladak, as stated by Yule . . ., and Cunningham . . . for if Kie-cha be Ladak, how can the pilgrim describe it as in the middle of the

¹ Foë Kouë Ki, p. 21 and 25.

² Op. cit., p. 31.

³ *Ladak* — physical, statistical, and historical . . . London 1854, p. 1 et seq. — »The Kárákorum Pass was traversed by the Chinese pilgrim Fa-Hian, in A. D. 399. He calls the range Tsung-Ling, or 'Onion Mountains', a name which they must receive from the number of wild leeks that grow upon them, and scent the air in all directions.» Op. cit., p. 47. »From Tsu-ho the pilgrims proceeded to the south and over the Tsung-Ling, or Onion Mountains. From Kukeyar to Ladák the road lies to the south over the Kárá-korum mountains, which, even as high as 17000 feet, are covered with wild leeks, thus justifying the Chinese name of Tsung-Ling or Onion Mountains.» Op. cit., p. 2.

Cunningham adds that he owes to Dr. Th. Thomson the information regarding the leeks on the Karakorum. — Op. cit., p. 2.

⁴ *China I*, Berlin 1877, p. 516.

⁵ »There is great uncertainty about the position of this place. It was the first station Fa-hien stopped at after leaving Khotan, on his way to Ujjana, but the time he took (twenty five days) to reach it, throws a difficulty in the way, as it appears to have been just to the north of the Karakorum range. Otherwise we might suggest somewhere about Shahidula at the Sokhbulak Pass . . .»

⁶ LEGGÉ, op. cit., p. 21, notes. — Notes on the Western Regions. Translated from the Ts'een Han Shoo, Book 96, Part 1; Journal Anthropol. Inst. of Great Brit. and Irel., Vol. X, London 1881, p. 32.

⁷ *A History of Western Tibet*, London 1907, p. 39.