

O. FRANKE places *Tzū-ho* S. E. of Kashgar, and, probably, in the valley of Yarkand-darya. *Chieh-ch'a* he identifies with Skardo, or some place north of it.¹

2. FROM KHOTAN TO TZŪ-HO.

Hitherto the most important contribution to the interpretation of Fa-hien's itinerary has been given by M. A. STEIN on the basis of the translations and explications of the brilliant French sinologist EDOUARD CHAVANNES. Stein reminds us of the fact that Fa-hien and Sung Yün are the earliest Chinese travellers of whose visit to Sarikol we have any record. In the case of the former, however, our knowledge is exceedingly brief, and »dependent on a conjectural identification».² However according to HERRMANN Chavannes' interpretation is impaired by two serious errors. The second error, *viz.*, the location of the third station *Chieh-ch'a* at *Kashgar* will be dealt with later on. The first error consists in the fact that Chavannes has removed the first station too far north or to *Karghalik*. As already the Chinese Commentators have observed, and as especially pointed out above (p. 19) *Tzū-ho* was situated 60 km. farther south or at the place *Kök-yar* of our days. Therefore we have not to place the section from *Yü-t'ien* (Khotan) to *Tzū-ho* (*Kök-yar*) along the present line of Khotan-Guma-Karghalik, but to remove it farther south into the northern ranges of the *Ts'ung-ling* system, perhaps across the Sanju and Kiliang.³ This is the same road that in 519 A. D. was travelled by Sung Yün and, in the opposite direction, in 640 by Hsüan-chuang.

and the *Zoji-la* at the head of the Sind valley. The alternative route would be to the head of the *Tagdumbash* Pamir, over the *Killik* Pass, and by *Hunza* to *Gilgit* and *Astor* . . . We may assume, however, that Fa-Hien entered the central valley of Kashmir from *Leh*, for it gives a reasonable pretext for his choice of a route out of it.» How it would be possible for the pilgrims to reach North India after a month's journey westward from Kashmir (*Chieh-ch'a*) and another 15 days journey towards the S. W., is difficult to see. One is surprised to find oneself taken down to *Kandahar* instead of *Udyāna*. If Sir Th. Holdich had presumed *Chieh-ch'a* to be *Ladak* there would at least have been room enough for one month's journey nearly westwards and 15 days S. W. to *Udyāna*. His alternative route by *Hunza* to *Astor* does not appear more likely. »Fa Hien says so little about the kingdom of *Chieh-ch'a* which can be made use of to assist us, that it is not easy to identify the part of Kashmir to which he refers. Twenty-five days after entering the *Tsung-ling* mountains would enable him to reach the valley of Kashmir by the *Karakoram* Pass, *Leh*, and the *Zoji-la* at the head of the Sind valley. It is not a matter of much consequence for our purposes which route he took, as it is quite clear that all these northern routes were open to Chinese pilgrims' traffic from the very earliest times. The alternative route would be to the head of the *Tagdumbash* Pamir, over the *Killik* Pass, and by *Hunza* to *Gilgit* and *Astor*.» — *The Gates of India*, London 1910, p. 177 et seq.

¹ »Nach 25 Tagen, von Khotan an gerechnet, erreichte er das Land Tse-ho. In den *Ts'ien Han shu* (Kap. 96a, Fol. 91^o) scheint dies . . . als identisch mit dem . . . *Si-ye* südöstlich von *Kashgar* angenommen zu werden. Die *Hou Han shu* (Kap. 118, Fol. 8) erklären solche Identifikation aber für einen Irrtum. Jedenfalls müssen beide Gebiete unmittelbar nebeneinander gelegen haben, *Tse-ho* noch etwas mehr nach Süden, nach der letztern Quelle 1000 Li von *Kaschgar*, vermutlich im Tale des *Yarkand darja*. Von hier wandte sich Fa hien nach Süden durch die Berge und gelangte in 29 Tagen nach *Kie-cha*, wohl mit *Iskardo* oder *Skardo* am *Indus* oder mit einem Punkte nördlich davon identisch. Darauf wandert der Pilger nach Südwesten, dem Zuge der Bergketten folgend, und kommt nun an die enge Felsenschlucht des *Indus* . . . Fa hien wanderte dann von dort weiter nach *Udyana* . . .» — *Beiträge aus chinesischen Quellen zur Kenntnis der Türkenvölker und Skythen Zentralasiens*. Abhandlungen der Königl. Preuß. Akademie der Wissenschaften 1904. Philos. und histor. Abh. I, p. 56.

² *Ancient Khotan*, Detailed Report of Archaeological Explorations in Chinese Turkestan, Vol. I, Text, Oxford 1907, p. 28.

³ Regarding the distances in li and the number of days HERRMANN says: »Wenn Fa-hien sagt, er habe von *Yü-t'ien* (Khotan) westlich nach *Tzū-ho* 25 Tagereisen gebraucht, so darf man daraus nicht etwa schließen,