

In this rather meager report it is of special interest to notice that the ascent to the *Ts'ung-ling* is regarded as beginning 2000 li southwest of Khotan. By this he obviously means the same passage across the *Chiragh-saldi-davan* which a few years earlier had been used by Fa-hien (cf. above, p. 29). In other sections of the itinerary as well, Chih-meng seems to have followed the same road as his predecessor; only on the *Hsin-t'ou* (Indus) he turned south and directed his steps to *Kashmir*. Here he was much impressed by Buddhist pilgrims, who as Arhats had reached a higher stage of perfection. They had just returned from a pilgrimage to the sacred lake of *Anavatapta*. This is the first time that the Sacred Lake of Southern Tibet is mentioned by a Chinese pilgrim, and especially, as will be shown by the following remarks on the division of the earth, as its centre. This is a reference to the Buddhist cosmology which later on was dealt with in the most detailed way by the Hsi-yü-chi of the great pilgrim HSÜAN-CHUANG.

2. FA-YUNG.

The reports on the wonderful experiences which Fa-hien and his companions had in the country where Buddha was born, soon stimulated a greater number of priests to follow in their footsteps. Thus a party of 55 priests and other men gathered together in the region where *Peking* is now situated, and began the difficult journey in the year 420 under the leadership of FA-YUNG 法勇. Regarding their passage to and beyond the *Ts'ung-ling* only the following few words remain¹:

D'abord ils arrivèrent dans le royaume de *Ho-nan*, puis ils sortirent par la commanderie de *Hai-si*.² Poursuivant leur route, ils entrèrent dans les sables mouvants et parvinrent à la commanderie de *Kao-tch'ang* (Tourfan). Ils passèrent par les divers royaumes tels que *K'ieou-tseu* (Koutcha) et *Cha-lei* (Kachgar). Ils montèrent sur les *monts des Oignons* (*Ts'ong-ling*) et franchirent les *montagnes neigeuses* (*Siue-chan*).³

In connection with the reports of the routes of other travellers of this epoch, the road of Fa-yung — as far as it is situated within the *Ts'ung-ling* — is fixed by the following points: Kashgar, the valley of Gez, Little Kara-köl, Sariköl, Kanjut (Hanging Passage, cf. above, p. 6), and the valley of Gilgit.

3. SUNG YÜN.

Nearly one hundred years later an imperial embassy, amongst the members of which were also a few priests, as SUNG YÜN 宋雲, HUI-SHENG 生惠 and TAO-SHENG 道生, informs us of a new road of pilgrimage.⁴ While the narrative of Hwei-sheng passed over into the above-mentioned 97th book of the *Pei-shih*, the still more valuable annotations of Sung Yün from the year 547 were collected in the *Lo-yang-chia-lan-chi*, »Treatises on the Monasteries of Lo-yang (Ho-nan-fu)». ⁵

¹ CHAVANNES, loc. cit., p. 435.

² Read Ho-hsi (North-western Kansu).

³ Follows a description of the passing of the Hsüeh-shan and as the next station the kingdom of Chi-pin (Kashmir).

⁴ E. CHAVANNES, Voyage de Song Yun dans l'Udyāna et le Gandhāra (518—522 p. C.), Bull. de l'Ecole franç. d'Extrême-Orient, Vol. III, 1903, p. 379 et seq.

⁵ Regarding the editions containing the *Lo-yang-chia-lan-chi*, see Chavannes loc. cit., p. 382, note 3; p. 441.