

	Station according to Sung Yün	Number of travelling days	Dates		Station according to Sung Yün	Number of travelling days	Dates
1	Yü-fien (Khotan) . . .	—	519 A. D.	7	Capital of Han-p'an-t'ò (Tash-kurgan) . . .	—	Still 8th month
2	Chu-chü-po (Kök-yar) .	1—2	End of the 7th month	8	Po-ho (Wakhan) . . .	—	Middle of the 9th month
3	Frontier of Han-p'an-t'ò (along the valley of Tizn-ab)	6	Beginning of the 8th month	9	Eastern borderland of the kingdom Yeh-ta Hephthalits)	—	Beginning of the 10th month
4	Ascent to the Ts'ung-ling	3		10	Po-ssü (on the Kokcha River)	—	Beginning of the 11th month
5	Place Po-yü	3		11	Shê-mi (Bashyul valley)	—	Middle of the 11th month
6	Mount Pu-k'ò-i with Dragon Lake	4		12	Udyāna	—	Beginning of the 12th month

4. DHARMAGUPTA.

Amongst these travellers of the 5th and 6th centuries we have finally to mention an Indian Buddhist, DHARMAGUPTA 達摩笈多, with the Chinese name FA-MI 法密, who about 590 decided to visit the Middle Kingdom, of which so many things had been told to him. The Biography has not much to say of his journey. However, regarding the *T'sung-ling* it contains a few new dates.¹

Il entendit parler de la Chine et, sans être encore tout-à-fait résolu à la visiter, il alla dans le royaume de *Kia-pi-che* (Kapiça), où il demeura pendant deux ans dans le temple royal. Le Kapiça était le lieu où affluaient toutes les caravanes de marchands venues du nord des Montagnes neigeuses; ce fut par ces étrangers que Dharmagupta reçut de nouveaux renseignements sur la Chine et sur l'état florissant de la religion dans ce puissant empire; il se décida alors à s'y rendre. Franchissant le pied occidental des *Montagnes neigeuses*, il passa par les royaumes de P'ou-k'ia-lo², de Po-to-tch'a-na (Badakchan) et de *Ta-mo-si-pin-to*.³ Il arriva alors dans le royaume de *K'ò-lo-p'an-t'ò* (Tach-kourgane), où il passa une année. Puis il alla à *Cha-lei* (Kachgar) où il résida dans le temple royal; après y être resté deux années, il se remit en route et parvint à *K'ieou-tseu* (Koutcha).

Although the name *Ts'ung-ling* never is used by this Indian Buddhist, a few stations of his road are mentioned, the closer acquaintance of which we will make through Hsüan-chuang who passed through these regions some 55 years later. The stations are:

1. Po-to-ch'ana = Badakhshān, 2. Ta-mo-hsi-pin-to = Wakhān, 3. K'ò-lo-p'an-t'ò (Garband = Sarikol, Tashkurgan), 4. Sha-lo = Kashgar.

Concerning the choice of the mountain passages a considerable difference makes its appearance if compared with the earlier epoch. While the earlier travellers down to the 5th century A. D. preferred to use the Hanging Passage of Kanjut on their way to India, this road became later on more and more in use. From the 6th century the communication across the *Ts'ung-ling* was no more dictated by the N.-S. direction, but only by the direction from east to west.

¹ Chavannes, loc. cit., p. 439.

² P'u-ch'ia-lo, unknown place west to the Badakhshan.

³ Ta-mo-hsi-pin-to (var. Ta-mo-hsi-hsü-to) corresponds to the Ta-mo-hsi-t'ieh-ti (Dar-i Mastit?) of Hsüan-chuang, the modern Wakhān; see also the old forms in the list at the end of this Vol. A. H.