

it; that Hsüan-chuang thence travelled to the north 500 li across stony mountains and desolate plains, and after 500 li arrived at the kingdom of *Chieh-sha* or Kashgar, and that from Kashgar, crossing the river Hsi-to, he had another 500 li south-eastwards to *Chê-chü-chia*.

This description contains all the features characteristic of the Ts'ung-ling proper and to the Pamirs as we know them nowadays. The exaggerations, the fantastic tales and the descriptions of strange animals do not in the least influence the general veracity of the narrative. The reality stands out very clear and impressive from Hsüan-chuang's short geographical descriptions. The mistakes he makes may to a certain extent depend upon stories told to him by his fellow-travellers, to whom the high country may have seemed very inhospitable. The bearings of the route are approximately correct, though sometimes doubtful, which is easy to understand in a labyrinth of mountains, where the direction of march changes at every moment.

With the dates given by Hsüan-chuang it is difficult to sketch on a map his itinerary across the Pamirs and surrounding mountains with any degree of certainty. Every attempt in that direction is guesswork, and different interpreters have explained the pilgrim's route in different ways. To the scholars of our own time who have had a much greater store of Chinese geographical literature at their disposal, it has been easier to approach the truth. But even now the material given by Hsüan-chuang is not sufficient for us to follow his footsteps. By a few examples I will show how some of the prominent geographers have looked upon the problem, so far as our mountains are concerned.

3. THE DRAGON LAKE.

KLAPROTH gives the following short résumé of Hsüan-chuang's route across the Pamirs:

Quand il sort de cette ville (Shang-mi), son chemin le conduit au nord-est à travers les hautes montagnes et la vallée de Pa-mi-lo (Pamir), qui a une étendue de mille li de l'ouest à l'est, et de cent li du sud au nord, et est renfermée entre deux chaînes parallèles de montagnes neigeuses. On y voit le *lac du Dragon* (le Kara Koul ou Lac Noir). Ici, dit Hiouan Thsang, entièrement d'accord avec Marco Polo, est le point le plus élevé du Djambou-Dvipa, c'est-à-dire de l'Asie.¹

LANDRESSE has given a résumé of the pilgrim's route in his «Itinéraire de Hiouan Thsang», where he notes the relative situation of some places to the *Ts'ung-ling*:

Sou-tou-li-se-na (Osrouchna) touche à l'orient au fleuve Ye, qui sort des monts Tsoung-ling.... Kiu mi tho; monts Ts'oung-ling.... Se mo tha lo (anciennement pays de Tou ho lo).... A l'ouest des monts Ts'oung-ling, la domination des Thou khiouei a beaucoup altéré les moeurs et déplacé les peuples.... Che khi ni.... ce pays est au nord des grandes Montagnes de neige.... Au sud de Tha mo si thiei ti et des grandes montagnes, est le Chang mi.... Pho mi lo — là est le grand lac des Dragons. — Il est dans les monts Ts'oung-ling. C'est le terrain le plus élevé du Djambu dwipa.... Au sud de Pho mi lo, en passant les montagnes, et le royaume de Po lou lo.... En passant les Montagnes de neige et les glaciers, on arrive à Ko phan tho.... En passant la chaîne, Pun jang chi lo (maison du bonheur), sur le revers oriental des Tsoung-ling, entre quatre montagnes. De là, descendant les Tsoung-ling à l'est et grimant d'autres montagnes, après 800 li, on sort des Tsoung-ling...²

¹ Aperçu du voyage de Hiouan Thsang ... Nouvelles Annales des voyages. Tome I, 1836, Paris 1836, p. 35 et seq.

² Foë Kouë Ki, Paris 1836, p. 376 et seq.