

identical with *Wu-sha* as it, after the Sui dynasty, is no longer mentioned by special names in the Annals. Together with its older name *So-chü* it had certainly also lost its political importance, and, according to Hsüan-chuang, sunk to a state of dependence under the alpine kingdom of *Sarikol*.

That *Wu-sha* is the same as the present *Yarkand* is further proved by the following statements regarding Hsüan-chuang's route. From *Kashgar* 500 li are calculated as the distance not only to *Yarkand*, but also to the *Hsi-to* (Šitā), *i. e.* the Yarkand-darya. When the great pilgrim on his march to Kashgar turned to the north, where he had to cross stony and desolate country, he could have travelled the ordinary, N. W. running road viâ Kizil and Yangi-hisar. He must have preferred the road northward which crosses the desert districts of Terem and Achik.

To get a definite idea of Hsüan-chuang's *Ts'ung-ling*, it finally remains to consider his itinerary from *Ch'ia-sha* (Kashgar) to *Chê-chü-chia* and thence to *Chü-sa-ta-na* (Kustana, Khotan), so much the more as the identifications so far have not given a satisfactory result. The only reason for the uncertainty was that the scholars found it necessary to identify the station *Chê-chü-chia* with the present *Karghalik*, though the *Chu-chü-po* of nearly equivalent sound; or the *Tzû-ho*, according to the statements of the Pei-shih and the pilgrims Fa-hien and Sung Yün, only corresponds to *Kök-yar* at a distance of 120 km farther south.¹ As a matter of fact the itinerary of Hsüan-chuang also admits only of recognizing *Kök-yar* as a station. For it is expressly said:

Il passa la rivière Si-to (Šitā), franchit un grand passage de montagne couvert de sable, et arriva au royaume de Tcho-keou-kia La population est nombreuse; les montagnes et les collines se touchent. De vastes plages sont couvertes de sable et de pierre. Ce royaume est voisin de deux fleuves.²

This passage proves beyond doubt that it cannot be correct to think of the road to *Karghalik*, as M. A. STEIN has done, for the latter road only partly touches very low hills while most of it crosses level country. The road has rather to be removed to the south and into the very mountains, that is to say, either viâ Kachung on the Yarkand-darya, Inish, Uslush or viâ Posgam up into the Tizn-ab valley, and then viâ Uslush, from where the last mountain passage goes down to *Kök-yar*. The description of *Chê-chü-chia* as well answers perfectly to the fertile valley of *Kök-yar*. The two rivers mentioned as flowing in the vicinity, are Tizn-ab and one of the several brooks in the neighbourhood. It is remarkable that Hsüan-chuang here speaks of high mountains on the southern boundary, where the vegetation is checked in its growth by reason of the great cold. He means the Kwenlun ranges which Fa-hien 240 years earlier had crossed in *Chiragh-saldi davan*. We have found that, according to Fa-hien the *Ts'ung-ling* already begins in this pass. Hsüan-chuang, on the other hand, does not mention the *Ts'ung-ling*.

From *Chê-chü-chia* Hsüan-chuang had again to cross »de hauts passages de montagnes«, before he reached *Chü-sa-ta-na* (Kustana, Khotan) viâ *P'o-chia-i*. STEIN did not know what to do with this expression, as according to his supposition the only road in question was the one which from *Karghalik* crosses the level desert viâ Guma.² But if we, by the reason mentioned above, remove *Chê-chü-chia* southward to *Kök-yar* it appears in the most natural way, that the last portion of the road now and again had to proceed up

¹ Cf. CHAVANNES, Voyage de Song Yun. Bull. de l'École française d'Extrême-Orient, Vol. III, p. 397 seq. A. STEIN, Anc. Khotan, Vol. I, p. 89.

² STAN. JULIEN, Mém. etc., p. 220 seq.