

The expression »il fut balancé sous les ponts de corde» shows that he travelled in the region of the *Indus river*. He also came to *Lo-ch'a* (for Wu-ch'a, Udyāna?)¹

Puis il passa par l'état de Sin-tou (Sindh, le fleuve Sindh) et arriva alors dans celui de Louo-tch'a. Il fut traité avec honneur et respect par le roi; il séjourna là quatre ans.

CHAVANNES here confines the *Ts'ung-ling* to the *Belur-tagh*. But *Belur-tagh* itself is a very uncertain term, which, however, by the great French scholar is regarded as separating the *Chinese Turkistan* from the *Russian*. Chavannes, therefore, seems to place the term *Belur-tagh* on the mountains of the Eastern Pamir, and consequently confines the term *Ts'ung-ling* in a rather small area.

3. WU-K'UNG'S ROUTE OUT FROM CHINA.

WU-K'UNG 悟空 is the last Chinese pilgrim of the T'ang period whose acquaintance we make. Under his earlier name FA-CHIEH 法界 (sanskrit. Dharmadhātu) he came to *India* across the *Ts'ung-ling* in 751 A. D., and returned to *China* after no less than some 40 years. If his meager, sometimes even rather dry statements cannot be compared with the narratives of such pilgrims as FA-HIEN and HSÜAN-CHUANG, they still constitute a welcome addition, as will appear from the following quotations.

On his way out Wu-k'ung accompanied an imperial embassy to *Gandhāra*. After having taken the road by *Kucha* and *Kashgar* in Eastern Turkistan, the travellers began to ascend the *Ts'ung-ling*. Of this and the farther route is said in the translation of LÉVI and CHAVANNES²:

Il passa les *monts des Oignons*, parvint aux passes de *Yang-yu*, atteignit le royaume des *cinq Tch'e-ni* (on dit aussi *Che-ni*) de la vallée *Pouo-mi*, puis le royaume de *Hou-mi*, puis le royaume de *Kiu-wei*, puis le royaume de *Ho-lan*, puis le royaume de *Lan-so*, puis le royaume de *Nie-ho*³, puis le royaume d'*Ou-tchang-na* (on dit aussi *Ou-tch'ang* et *Ou-tch'an*), le royaume de *Mang-ngo-po* et la ville de *Kao-t'eu*, puis le royaume de *Mo-tan*, puis la ville de *Sin-tou* (elle est près du fleuve *Sin-tou*, on l'appelle aussi *Sin-t'eu*, ou parfois ville de *Sin-t'eu*). Le 21^e jour du deuxième mois de la douzième année, marquée des signes *koei-se* (753), il arriva au royaume de *Kien-t'o-lo* (la prononciation sanscrite est correctement *Gandhāra*); c'est là qu'est la capitale orientale du *Ki-pin*.

At the side of some well-known names so many unknown ones make their appearance in this passage, that the route hardly may be regarded as coinciding with any of the ordinary roads described above. Still it is not easy task to fix its situation with any degree of certainty. Even the *Yang-yü Pass*, which Wu-k'ung obviously reached from the valley of *Gez*, cannot be identified. At any rate the pilgrim was then in *Shighnān* and *Great Pamir*, and therefore no doubt on the *Sir-i-köl*. The following known names, *Hu-mi* and *Chü-wei*, point to the road through *Wakhān*, and thence across the *Baroghil Pass* south-west to *Mastuj*. Then follow some stations that cannot be identified, as *Ho-lan*, *Lan-so*⁴ and *Nieh-ho*, but which must be situated farther south, as the next kingdom,

¹ See Vol. I, p. 87, note.

² L'itinéraire d'Ou-k'ong (751—790), traduit et annoté par M. M. SYLVAIN LÉVI et ED. CHAVANNES. Journ. asiat., IX. Sériee, Tom VI, Paris 1895, pp. 341—384.

³ LÉVI and CHAVANNES make a mistake, writing *Ye-ho*. A. H.

⁴ LÉVI und CHAVANNES ändern *Lan-so* in *Lan-po*, weil es das durch *Hsüan-chuang* (Ausz. Julien, Vol. II, S. 95) bekannte *Lampāka* sei. Dies liegt aber viel zu weit südwestlich am *Kabul-Fluß* und kann daher für *Wu-k'ungs Lan-so* wohl kaum in Betracht kommen. A. H.