

If the territory of Shê-mi be identified with Kāfiristān, we obtain a satisfactory explanation why, in the notice on Chieh (Chieh-shih), Shê-mi is mentioned as bordering the latter both on the west and the south. The Siāh-pōsh or 'Kāfir' tribes, which have given to Kāfiristān its mediaeval and modern designation, inhabit not only the valleys due west of Chitrāl, but supply also the bulk of the population in the Valley of the Kūnar or Chitrāl river itself, along that little-known portion of its course from Kala Darōsh southwards to Asmār. These settlements, though Muhammadanized under Chitrālī or Pathān rule, form a living proof of the fact that Kāfiristān originally included a considerable portion of the main valley due south of Kāshkār<sup>29</sup>.

The open and fertile part of the main valley, containing the large villages which bear collectively the name of Chitrāl and form the political centre of the Kāshkār or Chitrāl State, answers remarkably well to the description given in the T'ang Annals of the mild climate and rich produce of Chieh (Chieh-shih). And in view of the topographical arguments already adduced for this identification, we need not hesitate to suggest also that it was the local name Kāshkār, or an earlier form of it, which the Chinese endeavoured to reproduce by Chieh-shih or Chieh-shuai. The application of the term Kāshkār to the territory of Chitrāl is well attested from Muhammadan sources, and its use is still current throughout those regions<sup>30</sup>. Chieh-shih, as an attempt to represent Kāshkār by Chinese sounds, would have a parallel in the name Ch'ia-sha which Hsüan-tsang gives to the present city and oasis of Kāshgar, in Chinese Turkestan<sup>31</sup>.

Chieh-shih  
identified  
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as far as they are comprised in the limits of Kāfiristān. If the great commentator nevertheless records his inability to account for Marco Polo's application of 'the name Pashai to the country south-east of Badakhshan', the reason of the difficulty seems to me to lie solely in Sir Henry Yule's assumption that the route heard of by the traveller, led 'by the Dorāh or the Nuksān Pass, over the watershed of Hindukūsh into Chitrāl and so to Dir'.

Though such a route via Chitrāl would, no doubt, have been available in Marco Polo's time as much as now, there is no indication whatever forcing us to believe that it was the one really meant by his informants. When Nigūdar 'with a great body of horsemen, cruel unscrupulous fellows' went off from Badakhshān towards Kashmīr, he may very well have made his way over the Hindukush by the more direct line that passes to Dīr through the eastern part of Kāfiristān. In fact, the description of the Pashai people and their country, as given by Marco Polo, distinctly points to such a route; for we have in it an unmistakable reflex of characteristic features with which the idolatrous Siāh-pōsh Kāfirs have always been credited by their Muhammadan neighbours.

It is much to be regretted that the Oriental records of the period, as far as they were accessible to Sir Henry Yule, seem to have retained only faint traces of the Mongol adventurer's remarkable inroad. From the point of view of Indian history it was, no doubt, a mere passing episode. But some details regarding it would possess special interest as illustrating an instance of successful invasion by a route that so far has not received its due share of attention.

<sup>29</sup> Compare Biddulph, *Hindoo Koosh*, pp. 64 sq.

<sup>30</sup> Compare Biddulph, *Hindoo Koosh*, pp. 59 sqq.; Raverty, *Notes on Afghānistān*, 1888, pp. 152 sqq.

<sup>31</sup> In regard to the above proposed identification of Chieh-shih (Chieh-shuai) with Chitrāl, it is necessary to consider briefly some other Chinese geographical notices which have previously been assumed to refer to Chitrāl. Both Cunningham and V. de Saint-Martin had expressed the belief that the mountainous territory of *Shang-mi* 商彌, which Hsüan-tsang describes as situated beyond a great range to the south of Ta-mo-hsi-t'ieh-ti or Wakhān, was identical with the Chitrāl Valley (see *J.A.S.B.*, xiv. p. 433, and Saint-Martin, *Mémoire analyt.*, p. 426). Their suggestion has received the weighty support of Sir Henry Yule, who observes that the yellow arsenic or orpiment mentioned in Hsüan-tsang's account is still a characteristic product of Chitrāl (*J.R.A.S.*, N.S., vi. 114). The further fact that *Shang-mi*, with the alternative name of *Chü-wei*, is mentioned in a brief notice of the T'ang Annals first extracted by A. Rémusat, did not escape Sir Henry Yule's attention. But without an exact and reliable rendering of the passage, as now supplied in M. Chavannes' work (*Turcs occid.*, p. 129, note 2), it was impossible to perceive that the name had in reality a much more restricted application.

The notice of the Annals tells us: '*Chü-wei* 俱位 is also called *Shang-mi*; its capital is in the town of *A-shē-yü-shih-to*; it is situated amidst the great snowy mountains, north of the river of P'o-lü. This country is cold; it produces the five cereals, wine and pomegranates. During the winter people live in caves. The inhabitants of this kingdom have always assisted the Little P'o-lü in spying out the Middle Kingdom (China)'.

The river of P'o-lü must be the Gilgit river, and a glance at the map shows that the territory meant by *Chü-wei* or *Shang-mi* corresponds exactly to the present Mastūj and the