

But we have seen that even as late as 786 A.D. Wu-k'ung, returning from India, found a Chinese deputy-governor at Su-lê by the side of a king, P'ei Lêng-lêng, who, as his family name shows, still belonged to the old local dynasty<sup>14</sup>.

Authentic and precise as these data are, they are at the same time scanty. It is, therefore, fortunate that we are able to supplement them from the notices left to us by those Buddhist pilgrims who visited Kāshgar on their way to or from China. The information derived from the oldest of these has but recently become available to us through M. Chavannes' researches, and in particular his ingenious identification of Fa-hsien's Chieh-ch'a<sup>15</sup>. The biography of Kumārajīva records a visit of this Indian pilgrim to *Sha-lê* or Kāshgar about 400 A.D., and specially mentions that he placed there on his head the alms-bowl (*pātra*) of Buddha which was believed to possess the miraculous quality of changing its weight. Now the Chinese monk Chih-mêng, who proceeded to India via Lop-Nor and Khotan in the year 404 A.D., and whose biography M. Chavannes first brought to light from the Japanese Tripiṭaka, witnessed the identical miracle when handling Buddha's alms-bowl, which was shown to him in the kingdom of Ch'i-sha 奇沙. The identity of the miraculous experiences recorded by these two pilgrims, and the close approach of the form *Ch'i-sha* to the name *Ch'ia-sha* 佉沙, given to Kāshgar by Hsüan-tsang and the T'ang Annals<sup>16</sup>, leave no doubt that Chih-mêng's notice refers to Kāshgar.

Fa-hsien's  
notice of  
Kāshgar.

Now Chih-mêng saw at Ch'i-sha, besides Buddha's alms-bowl, also his spittoon, which he describes as being made of a stone of variegated colour; and it is the mention of this relic in Fa-hsien's account of Chieh-ch'a 竭叉 which supplies the most convincing argument for M. Chavannes' identification of the latter territory with Kāshgar. We have already, in the chapter dealing with Sarikol, traced the route which Fa-hsien and his fellow-pilgrims followed from Yü-t'ien or Khotan to Tāsh-kurghān<sup>17</sup>. In the latter locality, which Fa-hsien mentions by the name *Yü-mo*, abbreviated from Ch'üan-yü-mo<sup>18</sup>, they halted to keep the season of 'retreat', probably during the summer of 402 A.D. 'When this was over, they went on among the hills for twenty-five days, and got to Chieh-ch'a.'<sup>19</sup> The direct route of travellers bound for India from Tāsh-kurghān would, no doubt, have lain to the south-west, across the Pāmirs, and not northward to Kāshgar. But the necessity of rejoining the companions who had preceded him to Chieh-ch'a direct from Khotan<sup>20</sup>, and the desire to visit an important religious centre, suffice, as M. Chavannes justly observes, to account for Fa-hsien's détour to Kāshgar. Yet the pilgrim's narrative allows us to discern a further and, perhaps, even more cogent cause

Fa-hsien's  
route to  
Kāshgar.

districts of *Kien* 建 and *Kin* 金, which seem to have belonged to the territory ruled from Kāshgar.

<sup>14</sup> See *L'Itinéraire d'Ou-k'ong*, p. 26; above p. 64.

<sup>15</sup> Compare, regarding the identification of Fa-hsien's *Chieh-ch'a* and Chih-mêng's *Ch'i-sha* with Kāshgar, Chavannes, *Voyage de Song Yun*, p. 54 sq.

<sup>16</sup> See above p. 48.

<sup>17</sup> See above p. 28.

<sup>18</sup> Compare *Voyage de Song Yun*, p. 55 note, for M. Chavannes' convincing emendation of *Yü-hui* 於麾 into *Yü-mo* 於摩; also above p. 28.

<sup>19</sup> Compare *Travels of Fa-hien*, transl. Legge, p. 22 (where the name of the territory is spelt *K'eeh-ch'ā*).

<sup>20</sup> See *Travels of Fa-hien*, p. 18. The fact of these fellow-pilgrims having left Fa-hsien at Khotan in order to proceed in advance to Chieh-ch'a is rightly considered by

M. Chavannes as an indication that Chieh-ch'a could not have been separated from Khotan by great distances and formidable obstacles; 'Ce n'est pas au moment d'entreprendre la partie la plus difficile d'un voyage qu'une caravane se divise.' Such distances and obstacles would certainly have confronted the travellers if Chieh-ch'a had been situated, as all previous interpreters supposed, to the south of the Hindukush. The only locality in that direction with which the name *Chieh-ch'a* might possibly suggest a connexion is *Chieh-shih*, identified above with Chitrāl (see pp. 14 sq.). But such an assumption is precluded by the clear statement that Fa-hsien and his companions from Chieh-ch'a 'went westwards towards North India', and only 'after being on the way for a month succeeded in getting across and through the range of the Onion mountains' (*Travels of Fa-hien*, p. 24).