

M. Chavannes has already recognized that, judging by the distances indicated, Chih-chih-man corresponds to Hsüan-tsang's Chê-chü-chia, and has thus to be looked for in the vicinity of the present Karghalik. This identification is supported by the measurement of 560 li subsequently given for the total distance between Chih-chih-man and Kāshgar, and by the mention of the 'Bitter Springs' and the 'Yellow Canal' to the north-west of the former place. By the 'Bitter Springs' might be meant the extensive spring-fed marsh which is passed near the left bank of the Tiznaf river, on the road from Karghalik to Posgām, while in the 'Yellow Canal' we probably have a reference to one or other of the large canals which carry the water of the Yarkand river through the oases of Posgām and Yarkand. Nothing definite can be suggested as to the identity of *P'o-hai* and the river *I-kuan*, since their distances from Khotan are not mentioned in the itinerary. We are less in the dark as regards the 'Wei passage', which, judging from its situation, 50 li to the west of the Khotan capital, and the term *kuan*, 'frontier pass, guard-house', used for its designation, was manifestly a fortified station on the main road westwards near the edge of the Khotan oasis. We probably have its modern representative in the fort of Zawa-Kurghān, which was erected for a similar purpose during the short reign of the rebel Habibullah, near the point where the road from Karghalik enters the oasis<sup>11</sup>.

Hsüan-  
tsang's  
route.

Turning to Hsüan-tsang's account, we learn from both the *Hsi-yü-chi* and the 'Life' that the journey from Chê-chü-chia to Ch'ü-sa-tan-na, or Khotan, took the pilgrim 800 li or eight marches eastwards<sup>12</sup>. The *Hsi-yü-chi* adds that the road was 'skirting along the high mountain passes and traversing valleys'. We have seen already that Hsüan-tsang's kingdom of Chê-chü-chia corresponds to the present district of Karghalik, and that its capital, from which the above measurement is in all probability taken, may be looked for in the vicinity of the town of Karghalik. The indicated length of the journey, eight days, agrees with the assumption that Hsüan-tsang travelled by the line of the present high road; for marching with heavy baggage on camels, as I did in October, 1900, I learned from practical experience that the distance of about 155 miles (by the map) between Karghalik and Khotan could not easily be covered in less than eight days. The caravan of the pious traveller, loaded as we know it to have been with plentiful collections of MSS. and sacred objects, would certainly have needed that time for the journey.

An approximate gauge as to his rate of travel is afforded by the fact that he places the spot where the sacred rats were worshipped by all wayfarers, and which, as we shall see below, is undoubtedly marked by the modern shrine of Kumrabāt-Pādshāhim, on the present Karghalik-Khotan route, at 150-160 li to the west of the Khotan capital<sup>13</sup>. The distance from this spot to Yōtkan, the site of the old capital, is 24 miles by the route as shown on my map, and as the road is quite easy, except for the 4 or 5 miles of drift sand to the east of Kumrabāt-Pādshāhim, this cannot possibly represent more than 30 miles of actual walking distance. A second locality on the route, the town of P'o-ch'ieh-i (*Po-kia-i*), which Hsüan-tsang places at 300 li to the west of the Khotan capital, and which he reached after crossing the western frontier of the kingdom, probably corresponds to the oasis of Piālma, approximately 56 miles by road from Yōtkan<sup>14</sup>.

<sup>11</sup> Julien, *J. as.*, 1846, viii. p. 245, renders *Wei-kuan* by 'barrière des roseaux'. If this rendering is justified, could we recognize in the 'Gate of reeds' an allusion to the wide reed-covered expanse through which the Yawa-Üstang flows just after passing Zawa-Kurghān?

The term *kuan* and the position indicated recall to my mind the part which the *Dvāras* or fortified frontier watch-stations have played in ancient Kashmīr; see my translation

of the *Rājatarāṅgīnī*, i. 122 note, and II. p. 391.

<sup>12</sup> See *Mémoires*, transl. Julien, ii. p. 223; transl. Beal, ii. p. 308; *Vie*, p. 278.

<sup>13</sup> See *Mémoires*, ii. p. 232; transl. Beal, ii. p. 315; comp. below, sec. v.

<sup>14</sup> See *Mémoires*, ii. p. 230; transl. Beal, ii. p. 314; comp. below, p. sec. v.