

Hu-mi or Wakhān to the kingdom of Chū-wei in which, as has been shown elsewhere, we must recognize Mastūj.<sup>24</sup> The route so far indicated, devious as it may seem, corresponds exactly to the one taken by the remarkable expedition which the Chinese general Kao Hsien-chih in A. D. 747 led from Kāshgar to the successful invasion of Yasīn, and which there will be occasion later to consider in detail.<sup>25</sup> Hence it is *a priori* probable that Wu-k'ung's party, for its progress to Mastūj, used the Barōghil saddle which offers far the easiest passage from Wakhān across the Hindukush, and which only a few years earlier had seen the triumphant advance of Kao Hsien-chih's force.

Wu-k'ung's  
route  
through  
Mastūj and  
Yasīn.

From the Barōghil, at the head of the Yārkhun River, the routes of Kao Hsien-chih and Wu-k'ung diverged. Whereas the former led his troops straight across the high Darkōt Pass into the Yasīn Valley, Wu-k'ung's party evidently descended the Yārkhun for some distance before gaining Yasīn territory, and thence Udyāna; thus only is it possible to account for the itinerary which Wu-k'ung's biography indicates. After Chū-wei there follow in it 'the kingdom of Ho-lan, then the kingdom of Lan-so, then the kingdom of Yeh-ho, then the kingdom of Wu-chang-na (also called Wu-ch'ang or Wu-ch'an)'. Now as regards *Yeh-ho* 孽和 M. Chavannes was undoubtedly right in recognizing in it a variant of the name *Yeh-to* 孽多, by which the notice of the T'ang Annals designates the capital of Little P'o-lü or Yasīn.<sup>26</sup>

To understand the interposition of the two territories which precede Yeh-ho in Wu-k'ung's list is not difficult, if the actual topography of this mountain region is consulted. After a descent of the Yārkhun river to Chū-wei, i. e. to the cultivated part of the valley extending above Mastūj proper, the easiest route towards Yasīn lies from Mastūj up the Lāspur Valley, and thence across the low Shandur Pass eastwards into the valley of Ghizar, which is joined by that of Yasīn from the north at Gūpis.<sup>27</sup> It is this route, still the main line of communication between the Yārkhun Valley and the drainage area of the Gilgit-Yasīn River, that Wu-k'ung and his companions may safely be assumed to have followed. After leaving the chief place of Chū-wei which the notice of the T'ang Annals calls 'the town of A-shê-yü-shih-to', and which I have been able to identify with the present village group of Shuyist, Wu-k'ung must have passed down to Mastūj, to-day the administrative centre of the upper Yārkhun Valley, and thence through Lāspur. It is evidently this narrow but fertile valley which Wu-k'ung means by the territory of *Lan-so* 藍娑, for the characters are such as would ordinarily be used for the abbreviated transcription of a local name like \**Lasapura*.<sup>28</sup> I am unable at present to suggest an equally convincing identification for *Ho-lan* 葛藍; but I have no doubt that it must represent an older name of either Mastūj itself, or of one of the more important village tracts higher up the Yārkhun like those of Brep or Mīragrām.

Political  
conditions  
during  
Wu-k'ung's  
journey.

It is, of course, impossible to determine with absolute certainty the reason which induced Wu-k'ung's party to choose the route indicated instead of the far more direct one across the Darkōt Pass which, as already seen, Fa-hsien must have followed on his descent from the Pāmīrs to Darēl and Udyāna.<sup>29</sup> The same applies to the question, why, having followed the Yārkhun River, they did

<sup>24</sup> See *Ancient Khotan*, i. p. 15, note 31, and below, pp. 42 sq.

<sup>25</sup> See *Ancient Khotan*, i. pp. 8 sqq.; below, pp. 52 sqq.

<sup>26</sup> Cf. Chavannes, *Turcs occid.*, pp. 129, note 2; 150 (where *Sie-to* is a mistake for *Ye-to*); *Ancient Khotan*, p. 16, note 31.

<sup>27</sup> The only alternative route leads across the high Tui Pass, 14,700, with a difficult piece of glacier to be crossed, and is practicable only for some months in the summer; cf. Biddulph, *Hindoo Koosh*, p. 56.

<sup>28</sup> If we substitute with M. Chavannes the character *po*

娑 by correction for the *so* 娑 of Wu-k'ung's biography it is equally easy to recognize a form of the name of *Lāspur* in the transcript. The suggested identification, however, of this \**Lan-po* with Lampāka or Lamghān is one which M. Chavannes no longer now maintains, since adopting the identification of Chū-wei with Mastūj he rightly makes Wu-k'ung proceed down the Yārkhun Valley and across the Shandur Pass to Yasīn; see Chavannes, *Notes Addit.*, p. 43, note 4.

<sup>29</sup> See above, p. 7.