

Sung Yün narrates that after crossing the Ts'ung-ling Mountains or the Pāmīrs from the side of Han-p'an-t'ō, i. e. Sarikol, the travellers entered the kingdom of Po-ho 鉢和 or Wakhān in the second decade of the ninth month (i. e. October). From his reference to 'high mountains and deep gorges and perilous paths' it appears probable that the pilgrim followed the route which leads down the Āb-i-Panja to Sarhad, for the description is far more appropriate to this route than to that across the Great Pāmīr. 'The place where the king resided was protected by mountain ramparts; for dress the people had only clothes of felt. The country is extremely cold; caves are dug out for quarters. As winds and snow are intense men and beasts huddle together. On the southern border of this kingdom there are great snowy mountains; the snow melts on them in the morning and freezes again at night. From afar they look like peaks of jade.'

Hui-shêng's account preserved in the *Pei-shih* is in close agreement, but adds some useful details. 'The kingdom of Po-ho lies to the west of K'o-p'an-t'ō (Sarikol) and is even colder. Beasts and humans dwell together; holes are dug in the ground to serve for quarters. There, too, great snowy mountains rise which from afar look like peaks of silver. The people feed only on cakes and roasted corn; they drink corn-brandy and dress in felts and furs. There are two routes: one goes west to the Yeh-tas (or Hephthalites); the other leads south-west towards Wu-ch'ang (or Udyāna). This, too, is ruled by the Yeh-tas.' The bearings here indicated for the routes towards Badakhshān and Mastūj would alone suffice to prove that by Po-ho is meant Wakhān. But the general description which both pilgrims give of the country is equally convincing; for it is easy to recognize in it those characteristic features which all modern travellers from Wood downwards record of the severe climate of Wakhān, its cutting winds and harsh conditions of life.<sup>3</sup> The mention of the great snowy mountains to the south duly reflects the imposing appearance presented by the main Hindukush chain which towers above the whole valley. Even its comparison with peaks of jade or silver seems to bear true local colour; for it may well have been suggested by a popular interpretation of the name *Bolor* which, in varying forms and vaguely applied, has clung from an early period to the mountain region south, and which tradition has probably always connected with the term *bilaur* 'of crystal'.<sup>4</sup> However this may be, it is probable that the name of *Po-ho* itself, as suggested by Prof. Marquart, represents an attempt to render the designation *Wakhān* which is found already in a Muhammadan author of the 9th century A. D.<sup>5</sup>

Hui-shêng's  
account of  
Wakhān.

Wakhān figures by the same name *Po-ho* also in the list of administrative districts into which the Central Asian dominions of the Western Turks were organized after the Chinese conquest in A. D. 658. *Po-ho*, with the town of *So-lê-so-ho*, appears there as a subdivision attached to the district established in the kingdom of *Hu-mi-to* 護密多, which itself represents Wakhān.<sup>6</sup> A full account of the territory is supplied by one of the notices which the T'ang Annals devote to the 'Western regions'.<sup>7</sup> This is based in part on Hsüan-tsang's itinerary which is itself considered below, and states that 'the country of *Hu-mi* 護密 is called also *Ta-mo-hsi-t'ie-ti* or *Huo-k'an*; this is the country which was known as *Po-ho* under the Wei. It also forms part of the ancient dominion of the *Tu-huo-lo* or *Tokhāristān*. . . . It measures sixteen hundred li from east to west; from north to south it is confined, measuring only four to five li across. The king resides in the town of *Sai-chia-shen* 塞迦審; on the north it is bordered by the River *Wu-hu* or Oxus. The soil is frozen with cold; inequalities of the ground cause ups and downs; sand and stones

Wakhān in  
T'ang  
Annals.

<sup>3</sup> Cf. Wood, *Journey to the Source of the Oxus*, pp. 208 sqq.; Gordon, *Roof of the World*, pp. 135-6; *Yarkand Mission Report*, pp. 273 sq.

<sup>4</sup> Cf. Raverty, *Notes on Afghānistān*, p. 299, where the apparent allusion in Hui-shêng's account has been quite

correctly recognized.

<sup>5</sup> See Marquart, *Ērānšahr*, p. 223.

<sup>6</sup> See Chavannes, *Turcs occid.*, p. 71 note.

<sup>7</sup> See *ibid.*, pp. 164 sq.