

an accord already noted by Sir H. Yule<sup>4</sup>. It is also instructive to refer once more to the personal experience of the missionary traveller on the alternative route by the Chichiklik Pass. According to the record quoted above, he appears to have spent not less than twenty-eight days in the journey from the hamlets of 'Sarcil' (Sarikol, i. e. Tāsh-kurghān) to 'Hiarchan' (Yarkand)—a distance of some 188 miles, now reckoned at ten days' march<sup>5</sup>.

Reference has already been made to the fact that the usual route from Sarikol to Kāshgar leads over the Chichiklik Pass and thence by Yangi-Hisār; I believe we can show that Hsüan-tsang, too, followed this route. In our previous analysis of the pilgrim's itinerary we traced his steps as far as the Chichiklik plateau, which he correctly places at 200 li, or two daily marches, from the capital of Sarikol. The record of the *Hsi-yü-chi* next tells us that the pilgrim 'going east from this (the locality of Chichiklik) descended from the eastern chain of the Ts'ung-ling mountains, passed dangerous defiles, traversed deep valleys, and followed paths full of precipitous places. Attacked in turn by wind and snow, he travelled 800 li or so, emerged from the Ts'ung-ling mountains and arrived in the kingdom of Wu-sha'<sup>6</sup>.

This territory is described as being about 1,000 li (or ten days' journey) in circuit, and bordering on the south on the river Hsi-to (Śitā or Yarkand river). The chief town, the position of which is left undefined, must have been a comparatively small place, as its circumference is estimated at only ten li, or about two miles. 'The soil is rich and productive; it is regularly cultivated and yields abundant harvests. The trees of the forests spread their foliage afar, and flowers and fruits abound. The country produces jade of different sorts in great quantities; white jade, black, and green. The climate is soft and agreeable; the winds and rain follow in their season; the manners of the people are not much in keeping with the principles of politeness. The men are naturally hard and uncivilized; they are greatly given to falsehood, and few of them have any feeling of shame. Their language and writing are nearly the same (Julien: *ressemblent un peu*) as those of *Ch'ia-sha* (Kāshgar). Their personal appearance is low and repulsive. Their clothes are made of skins and woollen stuffs. However, they have a firm faith in the law of Buddha and greatly honour him. There are some ten convents, with somewhat less than 1,000 priests. They study the Little Vehicle according to the school of the Sarvāstivādins. For some centuries the royal line has been extinct. They have no ruler of their own, but are in dependence on the country of Chieh-p'an-t'ō (Sarikol)<sup>7</sup>.'

The topographical data which this description of Wu-sha contains are meagre, and we cannot supplement them from the Chinese historical records of the T'ang period; for, owing probably to its long-continued subjection to Chieh-p'an-t'ō, or Sarikol, the territory of Wu-sha does not appear to be separately named in them<sup>8</sup>. Fortunately a comparison of the map with the little

<sup>4</sup> Sir H. Yule's note on a letter of Goëz, *Cathay*, ii. pp. 563 sq.; Lord Curzon's *The Pamirs*, p. 73.

<sup>5</sup> Compare above, p. 40; *Yarkand Mission Report*, pp. 433 sqq.

<sup>6</sup> I have followed above Julien's translation, *Mémoires*, ii. p. 216, which appears more accurate. Beal gives the direction as north-east, makes the pilgrim descend the Ts'ung-ling mountains eastward, and states the length of the whole journey as 100 li, which is manifestly an error; see *Si-yu-ki*, ii. p. 304.

<sup>7</sup> Compare Beal, *Si-yu-ki*, ii. pp. 304 sq.; Julien, *Mémoires*, ii. pp. 216 sq.

<sup>8</sup> A note of M. Chavannes, in his lucid translation and analysis of the records of Sung Yün's travels (*Voyage de Song*

*Yun*, p. 20, note 3) permits us, perhaps, to trace the name *Wu-sha* 烏殺 (spelt by M. Chavannes *Wou-cha*) in a more extended application. Discussing the various Chinese designations for Sarikol (Sung Yün's Han-p'an-t'ō), he quotes there the following notice from the *Pei shih*, a text published 644 A.D.: 'Le royaume de K'üan-yu-mo est l'ancien royaume de Wou-tch'a 烏耗. Le roi réside dans la ville de Wou-tch'a. (Ce pays) est au sud-ouest de Si-kiu-pan (Karghalik) et est à 12,970 li de Tai (près de Ta-t'ong-fou, prov. de Chan-si).'

By comparing another notice of the *Pei shih*, which describes the kingdom of K'o-p'an-t'ō in the same relative position, M. Chavannes comes to the very justifiable conclu-

Hsüan-tsang's notice of *Wu-sha*.

Identifica-tion of *Wu-sha*.