

have been in the neighbourhood of Faizābād or even lower down, he entered the kingdom of *Po-ssü* 波斯.³¹ Its territory, which was very confined, was traversed in seven days. The mountaineers inhabiting it had extremely scanty resources and were of a wicked and insolent disposition, paying no respect to their king. In this territory there was a stream which had been shallow, but subsequently a landslip intercepted its course and transformed it into two lakes. A poisonous dragon lived there and produced many calamities; in the summer it brought down violent rainstorms, in the winter it heaped up the snows. Travellers on its account experienced many difficulties; the white glare of the snow dazzled their sight and made them close their eyes, so that with troubled sight they could no longer distinguish anything. So they sacrificed to the dragon-king and thereafter recovered peace.

Po-ssü
identified
with Zebak.

An extract from Hui-shêng's record given by the *Pei shih* in substance reproduces the same information about this territory, which is there called *Po-chih* 波知 and is placed to the south-west of *Po-ho* or Wakhān.³² This location led Professor Marquart to identify *Po-ssü* or *Po-chih* with the mountain tract between Zebak and the Hindukush watershed towards Chitrāl,³³ and a closer examination of the route which Sung Yün and his companions must have followed proves this identification to be right. For travellers coming from Badakhshān and wishing to gain Swāt, the most direct, and probably also the easiest, route across the Hindukush leads south of Zebak up the valley of Sanglich. From the headwaters of the Zebak River thus reached, two important passes lead across the Hindukush watershed: one is the Dorāh, 14,800 ft. above the sea, which gives access to the Lutkhō Valley, descending to the Chitrāl capital, and is crossed by a much-frequented caravan route.³⁴ The other is the Mandal Pass, about 15,300 ft. high and about six miles in a direct line to the south-west of the Dorāh, over which a route leads down into the Bashgol Valley, the easternmost main valley of Kāfiristān. Where the tracks descending northward from the two passes join lies the Hauz-i-Dorāh or Lake Dufferin, a sheet of water nearly two miles long, and about half a mile wide, enclosed on both sides by steep slopes of rock which leave room only for a difficult path on the east. About a mile and a half lower down, the route to Zebak passes a second and much smaller lake.³⁵

Sung Yün's
reference to
Lake
Dufferin.

That these are the two lakes to which Sung Yün's legendary account of the dragon refers, may be considered certain; for the reliable information³⁶ I have been allowed to consult shows plainly that this feature is not found on the northern approaches of any of the other Hindukush passes, from the Khatinza to the Kamarbida, which could possibly be connected with Sung Yün's route. The conclusion that the pilgrim travelled up by way of Zebak to Lake Dufferin is confirmed also by the seven marches which he indicates for his passage of *Po-chih*; for at the present day, too, the distance from the Dorāh to Khairābād where the Warduj Valley comprising Zebak and Sanglich ends, is reckoned at seven marches.

Sung Yün's
Shê-mi iden-
tified with
Kāfiristān.

From Lake Dufferin two routes, as already stated, were open to the pilgrims. That they chose not the Dorāh but the Mandal Pass is evident from the details of their subsequent progress. In the second half of the eleventh month they entered the kingdom of *Shê-mi* where they gradually passed out of the Ts'ung-ling Mountains. The cultivable soil there was stony, and the people mostly wretched. On the steep paths and dangerous routes it was with difficulty that a single man

³¹ See Chavannes, *Voyage de Song Yun*, pp. 27 sqq.

³² See Chavannes, *Voyage de Song Yun*, p. 27, note 7.

³³ Cf. Marquart, *Ērān-šahr*, p. 245.

³⁴ It is probable that the name *Dorāh* which is locally understood to mean *do-rāh* 'two roads' (the native survey edited by Raverty, *Notes on Afghānistān*, p. 160, distinctly

calls the pass *Kotal-i Do-Rāhah*), is due to the close vicinity of the two passes to which the northern approach lies by the same route as far as Lake Dufferin.

³⁵ Cf. *North-Western Transfrontier Sheet*, No. 26 S.E., Survey of India.

³⁶ Printed but not published.