

on the ancient route through Lou-lan. 'As regards the roads which starting from Tun-huang and Yü-mên kuan ('Jade Gate barrier') pass into the Western Countries, there were two before, but now there are three. The southern route is the one which starting from Yü-mên kuan leaves from the west, passes the Jo Ch'iang, turns westwards, crosses the Ts'ung-ling, traverses "the suspended passages", and passes among the Ta Yüeh-chih.

'Central route.' 'The central route is the one which, starting from Yü-mên kuan, sets out on the west, leaves the well of the Protector-General 都護井,^{9a} turns back at the northern extremity of the San-lung [desert of] sand 三隴沙, passes the Chü-lu granary 居盧倉; then on leaving from the Sha-hsi well 沙西井, turns to the north-west, passes through the Lung-tui 龍堆, arrives at the ancient Lou-lan 故樓蘭 and turning westwards arrives at Ch'iu-tzū 龜茲 (Kuchā), then attains the Ts'ung-ling 忽嶺.

'New northern route.' 'The new route [of the north] is the one which, starting from Yü-mên kuan, sets out on the north-west, passes through Hêng-k'êng 橫坑, avoids the San-lung [desert of] sand as well as the Lung-tui, leads north of Wu-ch'uan 五船 and arrives, in the territory of Chü-shih 車師, at Kao-ch'ang 高昌 (Kara-khōja); then it turns westwards and rejoins the central route at Ch'iu-tzū (Kuchā).'

Position of 'Jade Gate'. My observations here as regards the southern and northern of the *Wei lió's* routes may be brief, as also those concerning the Yü-mên kuan, the 'Jade Gate barrier', from which they, as well as the central route, are described as starting. My subsequent explorations have proved that this famous frontier station, so frequently mentioned in the Chinese Annals in connexion with events affecting the Western Countries, was situated during Han times at a point of the ancient Chinese Limes in the desert west of Tun-huang marked by the ruined watch-station T. xiv and identified by the evidence of the records I discovered there.¹⁰ That 'the southern route' of the *Wei lió* is identical with the one which still leads from Tun-huang along the northernmost main range of the K'un-lun, here known as Āltin-tāgh, to Charkhlik and thence through the string of oases in the south of the Tārīm Basin is made certain by the mention of the *Jo Ch'iang*, a nomadic tribe whose position in the mountains between Tun-huang and Chü-mo or Charchan is quite correctly described by the Former Han Annals.¹¹ We have already seen that the list which a subsequent passage of the *Wei lió* gives of the territories passed through by 'the southern route' begins with Shan-shan and the small 'kingdoms' of Chü-mo, Hsiao-yüan, Ching-chüeh (Niya), and Lou-lan, described as its dependencies.¹² It is not necessary for us to examine this list again, mainly based as it is on that which the Former Han Annals give for their 'Southern Road', nor to trace the distant

Line of 'southern route' traced.

^{9a} For 'Puits du Protecteur' read 'Puits du Protecteur général', a correction pointed out to me verbally by M. Chavannes; cf. Chavannes, *T'oung-pao*, 1907, pp. 153, 154, note 1.

¹⁰ See below, chap. xix. sec. i, ii.

¹¹ See M. Chavannes' translation of this passage, with full notes on other references to the Jo Ch'iang, in *T'oung-pao*, 1905, p. 526, note 8; cf. also for the context of the *Ch'ien Han shu* passage, Wylie, *J. Anthropol. Inst.*, x. p. 23.

It deserves to be noted here that the *Ch'ien Han shu* is more accurate in describing the exact starting-point of 'the southern route' when it states: 'On leaving the Yang barrier the first people met with on advancing are the Jo Chiang.' We shall see below (chap. xvi. sec. iv) that the 'Yang barrier' was situated at the present Nan-hu, south-west of Tun-huang,

and was connected with Yü-mên kuan by a southern flanking line of the Limes (chap. xix. sec. iii).

¹² See above, p. 328. The obvious inversion of the order of these petty states in the *Wei lió's* list has been clearly pointed out, together with some minor inaccuracies and discrepancies, by Chavannes in *T'oung-pao*, 1905, pp. 535-6, note 3.

It is difficult to decide whether the separate mention of *Lou-lan* among the tracts dependent on Shan-shan is due merely to a kind of diplography, the earlier name Lou-lan for Shan-shan, as recorded by the *Ch'ien Han shu*, being meant, or whether we ought to recognize in it a reference to the northern portion of Shan-shan territory which had retained the old designation of Lou-lan, as attested by the documents of the Lou-lan Site, and which may, perhaps, also have enjoyed a kind of local autonomy.