

west as the Khas-nur, a transposition which consequently affects the entire road together with its names, e. g. Urtu-muren (= Prschevskij's Utu-muren). The Chinese Tegerik is my Tengelik. Ike-tsohan-gol, with the *aul* («village») of Tsoha, Prschevskij's Dsucha, is called on the Chinese map Dsookha. In a similar way, thanks to Prschevskij's itinerary of 1884, the identifications can be equated all the way from Tsoha to Ghas. For instance, Urtäng and Ghaschon are his Urtin-nor and Gaschun-nor. Hence there cannot exist the slightest doubt as to this route.

But the case is quite different when we turn to the other two routes, which no European has traversed. The more southerly of the two has been already described. It proceeds by way of Bayan-bulak and Khas-nur to the Nukitu-daban etc. It is evident, it was from the Chinese map that this route was laid down on the map of the Russian General Staff, entitled «Map of the Southern Borders of Asiatic Russia», sheet Hami, edited by Major-General Bolscheff and issued in 1899, that is to say at a time when the Wu-tschang map was in vogue. On the whole the course delineated may be taken as correct; although Artschatu (= «the place of the juniper») points to a mountainous region rather than to the lowlands north of Anambaruin-ula. The name Kün-tö-i-puk'o-la is regarded by Himly as being equivalent to Güntei-bughora, or the Dark Male Camel. However, as Roborovskij during his travels in 1893—95 passed, on the south of the Anambaruin-ula, the little lake of Chuntei-nor (Man Lake), it is probable that the map of the Russian General Staff is right in its interpretation, namely Kuntei-bulak. The situation too agrees excellently well. Nevertheless I feel pretty certain that the road from Artschatu to Kuntei-bulak does not run amongst the mountains, as it is made to do on the Russian map, but, after crossing over the mountain-chain at Artschatu, it runs between it and the lakes Bulungir-nor and Särtäng-nor, more especially as two lakes, Ütschüke Serteng-nur and Serteng-nur are inserted immediately south of the Chinese route.* The name which succeeds it, Tsaghan-tschilaotu, or the White Stone (Place), lies probably quite close to the mountains; and so too does Chadatu-bulak, or the Cliff Spring. The names Ghobitlatu and Ghobi-schakschikho point to a purely desert locality. If the name Ulan-tologhai, or the Red Head, is, as seems likely, a red sandstone or clay-slate mountain, or a spur of the Ak-ato-tagh — and it is in any case situated near this range — I am inclined to believe that the road does not cross the Ak-ato-tagh, as the Russian map makes it do, but keeps south and east of its most southerly extension. This inference is forced upon me by my own experience of the difficult and relatively inaccessible character of these mountains. The road in question has been taken from the map of the Russian General Staff, and incorporated on sheet 62 of *Stieler's Hand-Atlas* (1902), as is evident from the adoption of the misprint Khadamu for Khadatu, which occurs on both maps.

As to the westward continuation of this middle route, I am, as I have already stated, absolutely uncertain, and so too was, it would appear, the Chinese cartographer himself. If, disregarding the known points, we consider simply the distance in *li*, the two routes bear no reasonable proportion to one another. According to Uspenskij the 800 li of the northern route mean the distance as the crow flies, that is dis-

* Ever since Prschevskij's time the Russians have written this incorrectly as Sirtin, instead of Särtäng, the form in which it appears, and correctly, on the Chinese map.