

tion beyond Ptolemy. He is not satisfied to place the source on the southern slopes of the mountains north of Panjab; he looks beyond the crests and locates it in the very heart of the mountain knot, at the same place where the Amu-darya takes its rise.

Ibn Khordadbeh's Tibet, in spite of his own ignorance about its real situation, must no doubt coincide fairly well with the country between Panj, Khotan, and Panjab. Even nowadays Ladak is called Tebbet by the Turks of Eastern Turkestan. EDRISI who wrote more than 200 years after Ibn Khordadbeh confounds Tibet with Khotan.

The information our author received from a »reliable person», about the difficulties in fording the river which sent off the Oxus and the Indus, as well as what he was told of the mountain on the bank of the Oxus which could not be crossed without guides, and which may have been any of the high passes at the Panj, the description of camels used for transport over the river, and finally what he relates about the caravan roads branching off to China and to India, — all this proves that he is speaking of the country between Pamir and western Tibet, and that a very graphic and trustworthy account of a merchant traveller has been his source.

Ibn Khordadbeh does not seem to have heard of the Ganges. The Satlej and the Brahmaputra he ignored completely.

AL-JA'KUBI who wrote about 880 has not much to say of Tibet. So, for instance, that wares come to Bagdad from Hind, Sind, China, Tibet, and the provinces of the Turks. He compares the air of Bagdad with that of Tibet, which is so bad as to change the skin of the face of the Tibetans, and keep their bodies small and make their hair curly. The city of Dsirm is, from the east, the last city which borders upon the province of Tibet. He has also something to relate about an embassy from Tibet asking for a teacher of Islam. The »Bisam of Tibet» is mentioned, and the *nard* is a grass that grows in India and also in Tibet.

IBN ROSTEH wrote before 913, and borrowed some information directly from Ibn Khordadbeh. He mentions Tibet and Kabul amongst those places which during the summer get no rain but in winter are snowed over on account of the great cold of the air. To him also the Oxus has its source in Tibet. In the upper part of the provinces El-Khottal, along the course of the river Vakhkhab, which comes from Tibet and forms the source of the Dseihun. These are places where gold is dug out, and from which gold is exported in pieces not bigger than pin-heads. The fourth climate begins in the east, and stretches along the province of Tibet.

ABU DOLEF began in 941 his journey eastwards from Bokhara. He says that he reached the regions inhabited by Tibetan tribes, where he travelled for 40 days without difficulties. The Tibetans live on wheat, barley, beans, different sorts