

coins du Manas-sarovar portent les mêmes noms; elles sont marquées sur la grande carte de l'empire chinois, dressée par ordre de Khian loung, et s'appellent:

Porte orientale	Touigochal ou Tchouigochal
, méridionale	Ghiou ourgou
, occidentale	Arabko
, septentrionale	Dadzaloung.»

In Ni-po-lo Nepal is easily recognised. North of this country Klaproth points out Yaru Tsang bu ch'u, Yaru or Yere-tsangpo, which has no name on the map. There can be no doubt about this, for at the upper part of the river we read the words: Mu-lo-p'o San-po-ho-kuo,<sup>1</sup> possibly belonging to two different names of which the last would mean: the kingdom of the river Sanpo. This would be in perfect accordance with the situation of Ni-po-lo-kuo,<sup>1</sup> so much the more as a great part of the river is represented as flowing between high mountains. Lo-hu-lo-kuo<sup>1</sup> and Ch'iu-lu-to-kuo may be Lahul and Kulu. Sêng-ho-pu-lo-kuo<sup>1</sup> corresponds well with the Indus or Singi-tsangpo. Vivien de Saint-Martin also identifies the two first names with Lahul and Kulu as given on Walker's map in Cunningham's »Ladak». In San-po-ho, on the other hand, he recognises »beyond doubt» Champâka the Sanscrit form of Chamba.<sup>2</sup>

In STANISLAS JULIEN's work there is a reproduction of the Japanese map published by Klaproth. Saint-Martin says of it that it gives a representation of Mongolia and Tibet such as these countries were known to the Chinese before the time of the French missionaries of the end of the 17th century to the middle of the 18th century who furnished d'Anville with such important material.<sup>3</sup>

Between the Hwangho and Tsangpo very little room is left for the vast deserts and mountains situated there. But that is the part of Asia which has so obstinately remained a *terra incognita*. The ancients built up a mountain wall, Imaus etc., between India and Central Asia, that is to say they joined all the different systems to one rather narrow system. Something of the same view seems to be included in the following passage in the Si-yü-chi (Mémorial des contrées occidentales) as given by Klaproth:

<sup>1</sup> The expression »kuo» means kingdom.

<sup>2</sup> Mémoires sur les Contrées Occidentales, traduits du sanscrit en chinois, en l'an 648 par Hiouen-Thsang, et du chinois en français par M. Stanislas Julien. Paris 1857. At the end of Vol. II there is a Mémoire analytique sur la Carte de l'Asie Centrale et de l'Inde, construite d'après le Si-yü-chi, by Saint Martin.

<sup>3</sup> Vivien de Saint-Martin says of the map: »On peut remarquer l'agencement que l'auteur a voulu faire entre ses notions directes sur les régions centrales et celles que les relations bouddhistes fournissaient pour la géographie de l'Inde, non-seulement sur le cours des rivières, la situation des villes et les limites des États, mais aussi sur certaines notions tout indiennes de géographie mythique, telles, par exemple, que la source commune des quatre grandes rivières du monde.» Here thus we find the old religious prejudices transferred upon a geographical map, as if anybody, without further geographical knowledge, would try and make a map of the journey of the cloud in Kalidasa's Megha-duta.