

*Chu-ka-la-ho* coming from N.E. [The *Chu-ka-la-ho* comes out from the southern foot of Ts'ang-wên-ling, and first flows southwards, then south-westwards, and passing to the S.E. of *Ku-ko-cha-shi-lu-mu-po-tse-ching*, turns south-westwards and joins the *Lang-chu-ho*. The length of this stream is more than 200 li.]»

This description is, according to Professor Ogawa, published in the 26th year of CHIEN LUNG's reign. When reading it again and again I cannot help getting the impression that it dates from the same documents and sketches which were delivered to the Jesuit Fathers and by them sent to d'Anville. For the description is in perfect harmony with d'Anville's maps in du Halde and even the same names are to be found in both cases and written very much like each other, disregarding the French transcription of the Chinese syllables. And as the *Shui-tao-ti-kang* is only a compilation its author had to use any reliable material he could get hold of. From wherever it comes, this description is admirable and distinguished by the same careful conformity with the truth and conscientiousness as all other Chinese geographical descriptions.<sup>1</sup>

The case is the same so far as the *Shui-tao-ti-kang* is concerned. A description in a few words of the *Kang-ti-ssü* (d'Anville has *Kentaisse*) could not possibly be more graphic and correct. The same mistake about the Ganges as on the Lama map is made here, when the author thinks the *Kang-ka-chiang* or Ganges is a continuation of the river which »comes out from» the Kailas, and which, on d'Anville's map is called *Latchou R.*, or one of the feeders of *Gar-chu*, the S.W. branch of the Indus. In a preceding chapter I have tried to explain why the Lamas confounded the Indus and the *Satlej* with the Ganges, which gives an example of a geographical object they had not seen with their own eyes, and in which they therefore were mistaken.

The most interesting passage is, however, the one about the »high mountain» *Langchen-kabab*, which, quite correctly, is said to be S.E. of the Kailas and east of *Taklakhar*. It resembles an elephant, a quality which is now transferred to a little hill on the bank of the *Satlej* at *Dölchu-gompa*, west of *Langak-tso*. Then follows a description of the uppermost *Satlej* on its way from the northern foot of *Langchen-kabab* towards the N.W. When the author says that this river, which is

<sup>1</sup> Nobody has ever known Chinese cartography better than the late Baron von Richthofen who, speaking of the maps of the Jesuits, says: »Mehr und mehr waren sie mit dem überaus reichen Material der einheimischen Kartographie bekannt geworden; sie mussten sehen, dass dasselbe hinsichtlich der Eintragungen von Flüssen und Ortschaften den Ansprüchen an Gewissenhaftigkeit und Treue in so weit entsprach, als nur wirklich Vorhandenes aufgezeichnet war, dass aber den Chinesen das Geschick in der richtigen Zusammenstellung des Materials abging, da sie nicht fähig waren, astronomische Ortsbestimmungen mit Genauigkeit auszuführen.» (China, I, p. 681.) In his classical article on Lop-nor the same great authority has pointed out the fact, that the Chinese topographers never enter any geographical feature upon their maps unless they have themselves actually seen it. *Verhandlungen der Ges. f. Erdkunde*, Berlin, Vol. V, 1878, pp. 121 et seq. Compare also my book *Through Asia*, London 1898, I, p. 18 and II, 867, as well as my *Scientific Results of a Journey in Central Asia* 1899—1902, Vol. II, p. 263 et seq. And everybody who has had an opportunity to travel in parts of Asia which have been surveyed by Chinese explorers will have been struck by their reliability.