

ranges stretching to the N.E., and called by him »Sinisches System». This is mere speculation which causes great confusion.

Richthofen has not got any impressions from Saunders' map, for he does not even mention it. Nor has Saunders been influenced by Richthofen for the two editions of his map are the same, and at the end of his article in the *Geographical Magazine* 1877 he says that he had just seen Richthofen's work in July 1877. Therefore, Richthofen and Saunders, when speculating each in his quarter, over the orographical arrangement in Tibet, have arrived at somewhat similar results. The difference is that Richthofen has several ranges in the western Transhimalaya and only one in its eastern part, whereas Saunders has only one Transhimalaya, and Richthofen has four and a half ranges of the Tang-la type, whereas Saunders has only two.

Regarding the Himalaya Saunders very conscientiously gives his authorities and has even a list of the co-ordinates of the highest peaks, taken from the *Records of the Trigonometrical Survey of India*, Vol. 15, 1861.

As to the Gangri Mountains he is not less conscientious in giving his sources at its east and west extremities. He also tells us the limits between which the system is unknown. To show us from where he has got the central part as it were he reproduces Hodgson's map, only adjusting the situation so far as to bring it in harmony with the Pundits' discoveries. And we have seen before from where Hodgson got his information, namely, from Ritter and, partly, Huc. Ritter got his from Klaproth, and Klaproth his from the Chinese sources. It is curious to see how in this chain of development d'Anville plays such an unimportant part. Ritter, Humboldt, Hodgson and Saunders have only one range. D'Anville had several and was, so far, nearer the truth than those who came after him.

With all due admiration for the splendid geographical work of Trelawny Saunders it must be said that to the knowledge of Transhimalaya he contributes absolutely nothing. The only mark that he has left behind him in this part of Tibet is that he has dogmatized an error which was already fifty years old.

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