

CUNNINGHAM reminds us of the fact that the geographical information collected by ALEXANDER and his companions, and by the subsequent embassies and expeditions of the Seleucide kings of Syria, was confined to the Indian peninsula. Only by the systematic inquiries of PTOLEMY, this information was considerably extended.

He regards the geography of Ptolemy the more valuable as it comes in midway between Alexander and HÜAN-CHUANG.<sup>1</sup> Ptolemy's map is, at any rate, the first on which a representation — not of the Kara-korum, but at least of its nearest neighbour to the south, the Paropanisus Mons, is to be found.<sup>2</sup>

The famous medieval travellers who visited the court of the Great Mongol Khans, have, of course, a very vague idea of the mountains farther south. If they mention them at all, they usually rely upon the information given by classical geographers. According to ROCKHILL, ISIDORUS was the geographical guide of RUBRUCK, and Isidorus says: »The Mons Caucasus extends from India to the Taurus; and on account of the diversity of peoples and languages, it is called by different names in different places». Rubruck tells us that »the Iugurs lived amidst the mountains to the south». Having mentioned the people Tebet, the Seres, Cathayans and Moal or Mongols, the famous friar adds: »All these nations are in the mountains of the Caucasus, but on the north side of these mountains, and (they extend) as far as the eastern Ocean, and (this is) also to the south of that Sithia which the pastoral Moals inhabit, and whose tributaries they all are».<sup>3</sup>

Rubruck's great forerunner, the Friar JOHN OF PIAN DE CARPINE, has not even so much to say of the mountain systems to the south, though he mentions Burithabeth or Tibet in the passage quoted above.<sup>4</sup>

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second year B. C., an embassy took Buddhist books to the emperor of China. — *Buddhism*, London 1903, p. 241. According to Prof. A. CONRADY there existed already in the fifth century B. C., if not earlier, a commercial intercourse between the inhabitants of the Tarim Basin and India. P. 161 of Conrady's work on my Lou-lan MSS. This intercourse must obviously have taken place across the western Kara-korum System or the ranges situated still farther west and being the continuation of the Kara-korum.

<sup>1</sup> *The Ancient Geography of India*, London 1871, p. VII.

<sup>2</sup> *Vide* Pl. III, Vol. I.

<sup>3</sup> W. W. ROCKHILL, *The Journey of William of Rubruck to the Eastern Parts of the World*, 1253—55. London MDCCCC, p. 157.

<sup>4</sup> Vol. I, p. 134, where I have also, after Rockhill, quoted the view of D'AVEZAC regarding the meaning of the name Burithabeth. The latter expresses his opinion in the following passage: »Buru-Thabet ou Buri-Thabet, qui est bien certainement le Tubet, ainsi qu'on en trouve la preuve dans Rubruk et Oderic, qui racontent de celui-ci la même particularité que Jean du Plan de Carpin rapporte du premier, savoir, que les habitants ont la singulière coutume de manger leurs parents après leur mort. Au surplus le nom de Bouri-Tibet se trouve lui-même employé par Reschyd-el-Din, concurremment avec celui de Tibet. Et comme on voit, dans Constantin Porphyrogénète, une même tribu de Patzinakes ou Petcheneg désignée concurremment par les noms de Talmat et de Boro-Talmat, on peut soupçonner que le mot Buru, Buri ou Boro est un spécifique qui n'altère point la signification du nom auquel il est joint. Il se représente dans Boro-Tala, plaine voisine des lacs Khaltar et Alaktou dans la Dzoungarie. Peut-être n'est-il pas hors de propos de remarquer aussi que le mot Baron, signifiant la *droite*, c'est-à-dire le sud, est donné par les Mongols au Tubet lui-même, sous cette