

Vol. I, this mistake is very easy to explain. From the Indian side only the Imaus Mons was known. From the Central Asiatic side the mountains visible to the south and simply called Mus Tag or Ice Mountains by the natives, were supposed to be the northern side of the Imaus. For the country between the two was unknown, and the narratives of Andrade and other missionaries also remained — either unknown to the cartographers, or misunderstood, or regarded as unreliable.

As an illustration to this general discussion, a few words may now be said of the two great pioneers, BENEDICT GOËS and ANTONIO DE ANDRADE, who have been dealt with before.¹

Between them a third pioneer, DIEGO D'ALMEIDA, will be introduced.²

After my first volume was already printed, the new edition of Sir HENRY YULE'S *Cathay and the Way thither* was published, in 1916, »revised throughout in the light of recent discoveries» by HENRI CORDIER, and it contains much important material regarding Benedict Goës that should not be missing in this historical account.³ In Vol. I we had to deal with him from a more general point of view. Here we have to consider only the part of his journey during which he approached the vicinity of the Kara-korum Mountains. In the same way we will have to return to nearly all the travellers and geographers who have already been considered in the first three volumes of this work.

To begin with, Yule states that the part of Goës' journey which lies between Kabul and Yarkand is the least known. Several names mentioned by him cannot be identified, and we cannot tell with certainty where he has crossed the Hindu-kush. »This is also the case in the second portion of this section of the journey, embracing the ascent through Badakhshan to the Plateau of Pamir, and the descent to Yarkand, where, moreover, we are in a country still most imperfectly known; for since Marco Polo, Goës is the only European traveller across it of whose journey any narrative has seen the light.»⁴

Yule believes that Goës crossed by the Pass of Parwan, as Parwan and Charekar are mentioned in his narrative. The pass of Parwan was unsuccessfully attempted by Wood in 1837.

As to the road from Talikhan to Pamir, we find only the descriptive name of Tangi-i-Badakhshan, and Yule believes the road is the same as the one taken by Wood on his journey to the source of the Oxus.

¹ Vol. I, p. 158 *et seq.*

² Dr. J. CHARPENTIER of Uppsala has kindly directed my attention to this interesting traveller. *Vide Geografiska Annaler*, Stockholm, 1919, p. 269 *et seq.*

³ *The Journey of Benedict Goës from Agra to Cathay.* — *Cathay and the Way thither*, Vol. IV, London MDCCCXVI, p. 169 *et seq.*

⁴ *Op. cit.*, p. 181. Cordier here refers the reader to *Marco Polo*, third edition, for information regarding recent travellers.