

His Boudenser must be natives of Buthan, his Bolloedhekhan Baltistan, and his Belhara Belur. The notion of a mountain range crossing the whole of Asia is very old, but his identification of the Indian Caucasus with the Hindu-kush or Snowy Mountain is his own. Here he seems to believe that the Hindu-kush and Himalaya are one and the same system.

Fra PAOLINO at the same epoch, not only mentions the name Himalaya in a somewhat corrupted form, but identifies it with the Imaus. He has a long discussion on the mountains north of India, and finally says:<sup>1</sup>

Adunque dalle montagne di Kordistan, che sono un seguito delle montagne Indiche, da'Brahmani chiamate Himala o Hemàdi, e dai Greci e Latini nominate Imau od Emodii montes, incominciò a propagarsi nel primo e secondo secolo dopo il Diluvio il genere umano . . . . Mala monti, Himma freddo, indi Himmala monti freddi, che separano l'India dalla Battriana e dal Kordistan, paese, come dissi col P. Maurizio Garzoni, di molte ed altissime montagne, che costituiscono una sola catena coi monti Imau o Himmala.

The Himalaya became settled, a few years later, as being the same as the Imaus of ancient authors. As an example I will only quote the following words of D. J. F. HENNICKE in his *Beschreibung von Népàl* which is simply a compilation: Die von Nordwest gegen Südost auf den Gränzen von Tibet und Butan hinabziehenden Schneegebirge machen einen Theil des Imaus oder der Himmaleh oder Himaloga-Gebirge aus.<sup>2</sup>

Another very well done compilation of the same author has the title: *Beschreibung von Kaschemir*,<sup>3</sup> in which he quotes the Ain-i-Akbari, BERNIER, FORSTER,<sup>4</sup> RENNELL and others. He finds Kashmir to be bounded in the N. E. by »the Tibetan mountains» and relies upon Forster as authority. To the N. E. is Great Tibet, and to the N. W. Little Tibet.

The very clever and intelligent Captain F. WILFORD in his article *An Essay on the Sacred Isles in the West*, also enters the question of the great mountain ranges, and his sources are the Sanskrit literature, the Chinese, PURANGIR, DEGUIGNES and others.<sup>5</sup> He also mentions the Nien-chen-tang-la, which may be regarded as the eastern continuation of the southern Kara-korum System. His words run as follows:

The summit of Méru is represented as a circular plain, of a vast extent, surrounded by an edge of hills. The whole is called Ilávratta, or the circle of Ilá, and considered as a celestial Earth, or Swargabhúmi; and it is thus called to this day, by the people of Tibet, the Chinese, and the Tartars; and like the Hindus, they have it in the greatest veneration, worshipping its encircling mountains whenever they descry them. According to

<sup>1</sup> *Viaggio alle Indie orientali umiliato alla Santità de N. S. Papa Pio Sesto Pontefice Massimo da Fra Paolino da S. Bartolomeo Carmelitano Scalzo.* Roma. CID.ICCC.XCVI, p. 321 et seq.

<sup>2</sup> v. Zach, *Monatliche Correspondenz zur Beförderung der Erd- und Himmels-Kunde.* Vierter Band, Gotha 1801, p. 590.

<sup>3</sup> Loc. cit., p. 481.

<sup>4</sup> *Vide* Vol. II, p. 9, where the map of Kashmir by Capt. Gentil is reproduced as Pl. II.

<sup>5</sup> *Asiatic Researches.* Vol. VIII. London 1808, p. 314.