

Mgeta Pass to Mahenge through the extremely rugged bracken-clad range of the Utshungwe Mountains. The bracken here is very thick; rain falls almost throughout the year; and the luxuriance of the vegetation in the mountain glades is amazing. From the eastern rim of the Utshungwe there is a magnificent view over the Ulanga flats and the valley of the Kilombero or Ulanga River, which further east becomes the Rufiji.

This vast and wonderfully fertile colony has now passed into our hands with its agricultural and pastoral wealth, its potential mineral value, and its population of close on eight million natives—a fruitful field for the study of British geographers. One of our first duties should be to restore the original native names of Neu Langenburg, Bismarckburg, Wiedhafen, Sphinxhaven, and other places. Bismarckburg has already been re-christened Kasanga by the Northern Rhodesia Administration; Neu Langenburg should again become Ntukuyu and Wiedhafen Ilela. There remains the problem of a new name for the colony as a whole.

Civil administrations are now beginning to cope with the various problems in the conquered territory which press for solution. The unrest resulting from over three years of war in which native soldiers, officered by whites, have been taught how to kill white men with modern weapons, is likely to be not the least of the difficulties that the administration will have to face. Questions of religion also loom large. Many natives have deserted the Cross for the Crescent during the war, and the whole subject of Mission influence and organization will have to be re-considered. It is of much interest to learn that through the agency of the British Mission to the Vatican, it has just been arranged that all the missions of the Roman Catholic faith in German East Africa shall be taken over by missionaries of the same religion, but of British origin.

The campaign has brought about an immense development of communications in German East Africa, particularly in the southern territory. Good roads now exist from the north end of Lake Nyasa to the Central Railway line and these will prove a great factor in the development of trade. A railway linking up Nyasa with Tanganyika, if not with the Dar-es-Salaam-Ujiji, line would exploit an exceedingly rich country. The Germans neglected its development in the past, but there is ample justification for the new administration embarking on an active policy when Southern "German" East Africa is handed over by the military authorities to civil rule.

ROUTES FROM THE PANJAB TO TURKESTAN AND CHINA RECORDED BY WILLIAM FINCH (1611): DISCUSSED BY SIR AUREL STEIN

THE following notes are abridged from a paper contributed last year by Sir Aurel Stein to the *Journal of the Panjab Historical Society*. As this publication is not very accessible in this country, and as Finch's

is probably the earliest English account of Kashmir and the old trade-routes which connected the Panjab with Eastern Turkestan and western-most China, we avail ourselves of the editor's permission to reproduce the substance of the article in the *Geographical Journal*.

Finch's travel-notes have been preserved for us in Purchas's 'Pilgrimes,' and Sir Aurel Stein's attention was specially directed to them by Mr. William Foster, who is re-editing them (with other early Indian travels) for the Oxford University Press. The text, so far as it bears on the present subject, runs as follows ('Pilgrimes,' 1, Bk. 4, Ch. 4):—

"From Cabull to Cascar, with the caravan, is some two or three moneths journey. It is a great kingdome, and under the Tartar. A chiefe city of trade in his territorie is Yar Chaun, whence comes much silke, purslane, muske, and rheubarb, with other merchandize: all which come from China, the gate or entrance whereof is some two or three moneths journey from hence. When they come to this entrance, they are forced to remaine under their tents, and by license send some ten or fiftene merchants at once to doe their businesse; which being returned, they may send as many more; but by no meanes can the whole caravan enter at once.

"From Lahor to Cassimere the way is as in Cabull way to Guzerat [Gujrat in the Panjab, between the Jehlam and the Chenab]. From thence north (or somewhat easterly withall) 16 c. [*kos*] to Bimbar; to Joagek Hately 14 c.; to Chingesque Hateley 10 c.; to Peckly 10 c.; to Conowa 12 c.; thence 8 c. you ascend a mountaine called Hast Caunk Gate, on the top of which is a goodly plaine, from whence to Cassimer is 12 c. thorew a goodly countrey. The city is strong, seated on the river Bahat. The countrie is a goodly plaine, lying on the mountaines some 150 c. in length, and 50 c. in breadth, abounding with fruits, graine, saffron, faire and white women. Heere are made the rich Pomberies* which serve all the *Indians*. This countrey is cold, subject to frosts and great snowes; neare to Cascar, but seperated with such mountaines that there is no passage for caravans; yet there commeth oft-times musk, with silke and other merchandize, this way by men; and goods are faine to be triced up and let downe often by engines and devices. Upon these mountaines keepest a small king called Tibbot, who of late sent one of his daughters to Sha Selim to make affinitie."

This information is remarkably accurate, and was evidently gathered from traders familiar with the ground. For the journey from Kabul to Kashgar the allowance of two to three months would still hold good, whether by the longer route through Bokhara and Ferghana, or by the shorter but more difficult route up the Oxus and across the Pamirs. Silk, porcelain, musk, rhubarb are still regular articles of export from China through Yarkand ("Yar-Chaun"). The "gate or entrance" of China is the gate in the Great Wall near Su-chou, described in other early

* This term, Mr. Foster informs us, must be the "pomerin" or "pamorine" of the East India Co.'s factors—the Hindi *pāmri*, a shawl or mantle. It appears in Peter Mundy's travels (Hakl. Soc. Publ., Ser. ii., vol. 35, p. 218) as "Pummering," and is there explained by the editor (Sir R. Temple) as probably equivalent to what is now known as *pashmina*, a fine cloth of wool or goat's hair.

narratives, and (in modern times) by Sir A. Stein in his 'Ruins of Desert Cathay' (vol. 2, pp. 273 *seq.*). The two or three months' journey from Kashgar to the "gate" of China also agrees well with the actual time taken by Stein in 1907-08 and 1914-15.

The route from Lahore to Kashmir is no doubt identical with the "Imperial road" used by the Mogul Emperors (still marked by their *Sarais*), and described by Bernier in his 'Travels' (Constable's edit., 1891, pp. 390 *seq.*). It is now usually called the Pir Panjal route, which leaves that to Kabul at Gujrat and leads *viâ* the Pir Panjal (Pantsal) Pass to the valley of Kashmir. Finch's distance of 10 kos from "Guzerat" to "Bimbar" agrees well with the 28 miles of the modern guide-books. "Chingesque Hately," as already recognized by Constable, is the present Chingak Sarai, a stage below Rajauri, and 40 miles from Bhimbar. "Joagek Hateley" cannot yet be identified, and the word Hateley itself remains a puzzle, though apparently used generically like Sarai or some similar term. Sir G. Grierson suggests that if the first part of the word was meant to be pronounced as the English *hate*, it probably represents the Hindi *hâthli*, low ground at the foot of a village on a height. In "Hast Caunk Gate" the Pir Panjal Pass seems clearly indicated, overlooked as it is by the conspicuous mountain ridge of *Hasivanj*. "Gate" (Sansk. *Dvara*) has from ancient times been specifically applied in Kashmir to watch-stations guarding all regularly used passes into the valley. The "goodly plaine" at the top is the wide upland descending gently eastward from the actual watershed, which has its counterpart on no other regularly used pass across the range. Of the two halting-places next before the pass, "Conowa" may perhaps be connected with *Kambuwa*, recorded as the name of an ancient watch-station on this route; it may be placed at or near Pushiana, the last inhabited spot below the pass. "Peckly" presents a difficulty, but may possibly have had its origin in a misunderstanding. From Rajauri a well-known route diverges north-west through the hill state of Punch to the Haji-pir pass, and is used when the Pir Panjal route is temporarily closed by snow. It joins the main road up the Jehlam to the "gate" of Baramula, which itself is the main line of access to Kashmir from the hill territory known as *Pakhli* from Mohammedan times to the present day. Finch or his informant may thus have misunderstood a reference to a branch route from "Chingesque Hately."

Finch's description of the position of "Cassimer" on the Bahat (Sansk. *Vitasta*, Kashm. *Vyath*—the classical *Hydaspes*) is perfectly accurate, as is also his account of the climate and products of the country. The account of the difficult mountain tracks by which alone Kashgar ("Cascar") could then be gained from Kashmir is of particular interest. It proves that such trade as then passed between Kashmir and Chinese Turkestan had to be carried on through Baltistan and across the main Karakoram range beyond it. That Baltistan or Little Tibet is meant by the territory "with such mountaines that there is no passage for caravans"

becomes certain from the mention of the "small king called Tibbot" whose daughter was married to Shah Selim; for, as Sir E. Maclagan has pointed out, this union of Jahangir with a daughter of Ali Rai, chief of Skardo, is recorded as having taken place in 1590-91 A.D. In the graphic description of the carriage of goods by men across the mountains we can trace first-hand information about the hazardous tracks leading along the precipices of the Braldo valley and the glaciers of the old Mustagh route—so difficult that the route has since been wholly abandoned. Bernier (1665) speaks of the political troubles which caused trade with Kashgar and "Cathay" to be diverted from the Ladakh route to the far more difficult region of "Little Tibet," and Finch's record shows that similar conditions must have already forced the Baltistan route into use at an earlier date. The former use of difficult mountain passes has often been directly due to troubles of human origin besetting the easier routes—a fact which has scarcely as yet received adequate attention in the historical topography of Alpine routes and passes.

THE PROBLEM OF THE HIMALAYA AND THE GANGETIC TROUGH

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