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An Attempt to identify some of the places mentioned in the Itinerary of HIUAN THSANG. By Major WILLIAM ANDERSON, C. B. Bengal Artillery.

In the work, "FOE KOUE KI," or an Account of the Buddhist countries, translated from the Chinese original, by Remusat, revised and edited by Klaproth and Landresse, is given as an appendix the Itinerary of another Chinese traveller, HIUAN THSANG. These travels are concluded to have been undertaken in the 7th century; and the particulars narrated are made use of to verify the various places mentioned by Fa Hian, who is supposed to have travelled on his mission nearly two centuries earlier.

A desire to investigate the ancient accounts of North West India, led me to examine the itinerary of Hiuan Thsang with some attention. After no little trouble, I arrived at a theory which I have endeavoured to work into the present form.

We receive the original Chinese in the shape of a French translation made under circumstances of much difficulty.

The original work appears not to have been in the hands of the translators; who were necessitated to pick out the portions of it which existed in modern Chinese Encyclopedias; when to this difficulty we add the abstruse nature of the religious basis of the original, and couple with these the intricacies of the Chinese language, only commencing now to be studied and understood in Europe; we shall not be astonished if the translation be not perfect; but rather be compelled to admire the labour, study, patience and perseverance of the translators which have given to Europe this wonderful production.

In attempting to reach the identity of some of the places mentioned, after many failures I was induced to try the substitution of the Arabic and Persian alphabet for the French readings of the Chinese original names ; and my labours appear to me to have been rewarded with a success I had little anticipated.

My attention has been solely directed to the work in its geographical character. I have entirely abstained from any mention of those portions of the work which relate to the Buddhist religion ; entire ignorance forbids my touching on these topics, which I leave to those better qualified for such an undertaking—but to me it appears, that if my identifications will stand the test of further examination and criticism, they must destroy the antiquity claimed for the original, and in some degree shake the authority which is now being given to these Chinese books.

The French translator's appendix runs thus :—

ITINERARY OF "HIUAN THSANG."

"Hiuan Thsang visited the same countries as Chy fá Hian, but he extended his pilgrimage much farther than the latter. He traversed Tokharestan, Afghanistan, Scinde and almost every part of Hindustan : and his narrative, entitled *Si iu ki*, or descriptions of the countries of the West, offers to us a complete picture of the state of India in the first half of the 7th century of our era. Unfortunately it is not possessed at Paris in its original and primitive forms ; it is only found in garbled fragments, though almost entire in the great Historical and Geographical compilation, which under the name of *Pian i tian*, contains the History of foreign nations, classed according to the epochs when they were first known to the Chinese, so that it was found necessary entirely to subvert the order which travellers have preserved in their recitals. It is this order I have endeavored to re-establish in as far as concerns *Hiuan Thsang*, in the resumé which follows, by the help of some indications lately published by M. Klaproth, and I believe I have accomplished it with exactness. The narrative of Hiuan Thsang has been so often cited in the notes to the *Foe koue ki*, and furnished so much useful knowledge, that a comparison embracing the travels of the two travellers cannot be considered as superfluous. I have indicated by a line this route thus restored upon the Chinese Japanese Map that accompanies the present volume."

7. *Sou tou li se na* (Osrouchna) touche à l'orient au fleuve Ye, qui sort des monts Tsoung Ling et coule au nord-ouest. Au nord-ouest on entre dans le grand désert de Sable.

اسروشانه

OSROOSHUNUH is a large district lying between Sumurkund and Khokan; Zeezuk of the maps is one of its chief towns. We find it mentioned in Edrisi, Vol. ii. p. 205-6. It is also entered in the Geographical lists of the Ayeen Akbaree, and Sadek Esfuhanee; but with the errors usual to all Latitudes and Longitudes written in the Abjud numeration. We may remark, the usual elision of the initial vowel, with the substitution of the CHINESE L for ARABIC R. The Sehoon or Jaxartes is known to the Chinese as the Ye.

The TSOUNG LING or blue mountains, constitute the chain, marked in our maps as the Pameer, Bolor and Kara Korum ranges; of which the Himalaya or Snow mountains are considered as branches.

Après 500 *li* on vient à

8. *So mo kian*, ou *Khang kiu*, ou *Khang*,
(Samarkand).

سمرقند

Sumurkund is the well known capital; we may note the absorption of the R.

9. *Mi mo ho* (Meimorg).

ماي و مورغ

МИМОНО, is a city known as Maemorgh, placed by Edrisi, Vol. i. p. 485, at one day's march from Nesuf or Nukhshub, lying to the east of Kesh or Shuhre Subz.

De là au nord

10. *Kieï pou tan na*, ou *Tsao*.

قواديان سورن

KIEU POUTANNA, or TSAO. In Edrisi, Vol. i. p. 480, we find قواديان, two journies from Termiz; a large town with a smaller one depending on it, called سورن Soorun. Now, here I note a particular point which appears to run through the whole of these transformations; either the sound of w has fallen on the Chinese ears as F, and hence been transmuted into P—or in reading from an Arabic or Persian copy in a hurried *Shukustuh* handwriting the tail of the و *waw*, has been turned up, and joining with the *alef* has taken the form of F, ف and been so read and accepted by the Chinese translator as 𐑆 FA; he has

read the word Kofadéyan, Kieü poutan.—By dropping the final ㄨ ㄣ ; and the *y*, *r*, as usual to the Chinese authors—we have Tsao for Soorun.

De là 300 *li* ouest,

11. *Kiou chouang ni kia*, ou *Kouei chouang no*. خچند

KIOU CHÓUANGNI, I conclude to be a reading of Khojund.

De là 200 *li* ouest.

12. *Ko han*, *Toung'an*. خوقان

KOHAN is clearly Kookhan or Khokan.

De là 400 *li* ouest.

13. *Pou ho* (Boukhara) *Tchoung'an*. بخارا

POU HO, Bokhara ; is a fair example of the theory I am induced to propose,—Pouho is no identification of the sound, *Bokhara*,—the stress of the sound lies in the penultimate *kh* ; that the Chinese can receive and transmit this sound, we have proof in the two preceding places,—Khojund and Khokan ; of disappearance or change in initial or final letters we are constantly made aware—hence we need not pause on the usual change of *p* for *b*. But, if we suppose a Chinese author to be making up a geographical work, and consulting an Arabic or Persian book, for his guide—let the work be a Shukustah copy without diacritical points, and we shall be at no loss to understand his reading *p* for *b*—and *h* for *kh*—in بخارا—and hence ignorant of the real sounds—to have transcribed letter for letter and inserted the name as POU HO.

The reading *h* for *kh* runs through the whole work. It may be remarked, that in reading from manuscript proper names, with no assistance from the meaning of the terms—that it will be invariably found, that one formation of letters being once in the beginning accepted for certain letters and certain sounds, the same, right or wrong, will be carried through the whole work ; thus we shall find *h* substituted for *kh*—and *pa* for *wa*—or *p* or *b* or *f* for *w*.

De là 400 *li* ouest.

14. *Fa ti Si'an*. بدخشان

FATI SIAN—is clearly Budukhshan—the *kh* being read as *h* ; as an aspirate it has disappeared.

De là 500 *li* sud-ouest,

15. *Ho li si mi kia* ou *Ho tsin*. De *So mo kian*. خوارزم

HOLISIMI KIA, is almost letter for letter Kharism, the well known country to the North of the Oxus ; of which Kheva is now the capital. The word is but a transcript of the ancient Greek term.

A 300 *li* sud-ouest,

16. *Ko chouang na* ou *Sse* à 300 *li* sud-est در بند که
la Porte de fer. کشانیه کس شهر سبیز

KOCHOUANGNA or SSE, is probably the modern city of Keesh or Shuhr e Subz. We have a large district of Kushaneyuh—associated with Sogd by Ferdoosee.

While in Edrisi, Vol. ii. p. 203, we find Kushaneyuh on the north of the river of Sogd—27 miles from Ustejan, to the west of Sumurkund—this is probably the Kushaneyuh of Ferdoosee—and might be the original of the KOCHOUANGNA of the Chinese author. But the indication of 300 *li*. S. E. to Durbund or Kuhluga—(100 miles) is rather conclusive that the place pointed at is Kesh—or Shuhr e Subz.

De la à

17. *Tau ho lo* : à l'orient, les monts *Tsoung Ling* ; à l'occident, *Pho la sse* (la Perse :) au midi, les grandes montagnes de Neige ; au nord, la porte de fer. Ce pays est au nord du fleuve *Fa tson* (l'Oxus). طخارا
فارس
در بند که
وخشاب

TOUHOLO—Tokhara—the same interchange of *h* for *kh*. According to Ptolemy once a considerable nation, ΤΟΧΑΡΟΙ, (Thocarorum magnagens ; “Cluverius”) Constantly mentioned in the Moslem histories. The country extended on both sides of the Oxus, from the confines of Bokhara to Kabul : from Budukhshan to the limits of Persia. But the nation who held this district appears to have possessed dominant power over more extended limits at different periods.

We may remark here the introduction of the mode of description usual to Moslem authors. They first give a general outline of the country, with its bounding districts, and a list of its chief towns, then they enter upon particulars of each. Thus having a general outline of *Touhlo*, our Chinese author proceeds to particulars.

En le descendant ou vient à

18. *Tan mi*, au nord du fleuve. *Fou sse* ترمذ
tsou ; 10 *kia lan*.

TANMI—Termiz, a well known ferry on the Oxus.

De là à l'est

19. *Tchhi'ao yan na* ; 10 *kia lan*. صغانيان

Tchhi áoyanna, *Sueghaneyan*, where the diacritical point of the غ being omitted it has been read ع áo. رخستب is the type of Oxus.

The map to the Memoirs of the emperor Babur places Cheghanian a little east of Termiz. Edrisi has a district of this name near Sumurkund, and also a town 4 journies from Termiz. The table in the Ayeen Akbaree places it a little west and north of Talkan.

De là à l'est

20. *Hou lou mo* ; 2 *kia lan*. خلم

HOULOUMO, Kholum—the well known town.

De là à l'est

21. *Iu man* : au sud-ouest, touche à la rivière حضرت ايمان
Fa tsou.

IUMAN—Huzurut Eman, on the Oxus—as stated.

De là à

22. *Kiou ho yan na* ; 3 *kia lan*. کرغانه کرغانه کرجیان

KIOU HO YANNA, may be Kurghan tuppú ; or one of those numerous districts inhabited by scattered tribes of Goorchees—whence the many Goors on our maps.

De là à l'est—

23. *Hou cha*. کوکچه غرچه

HOUCHA—Kookhchu ; given on the maps as the name of the river of Budukhshan—mentioned also as 4 days from Cashmeer, and 8 from Eskardoo. By Bernier, Cal. ed. p. 142.

De là à l'est—

24. *Ko tou lo* ; à l'est, les monts *Tsoung Ling*. کتور

KOTOULO is clearly Kutoor ; mentioned by all Moslem historians, as the country of the Seyah Poosh Kafirs.

De là à

25. *Kiu mi tho* ; monts *Tsoung Ling* : au sud-ouest, la rivière *Fa tsou* : au sud, le royaume de *Chi khi ni* ; au sud, en passant le *Fa tsou*, au vient aux royaumes de *Tha mo si thieï ti*, de *Po to tsang na*, de *Yin po kian*, de *Kiou Lang nou*, de *Sse mo tha lo*, de *Po li ho*, de *Ke li sse mo*, de *Ko lo hou*, de *A li ni*, de *Meng kian*, tous décrits dans l'histoire du retour. Du royaume de *Houo* (voyey No. 122), au sud est, on vient aux royanmes de *Houo si to* et de *An tha lo fo*.

چرکس چرکز

غورستان اندراب

KIU MI THO.—Kundoz I suspect.

CHIKHINI ; Cherkez, Circassia. From Kundoz the natural step is to Indurab and Ghoor. I have no doubt that a leaf has here taken its wrong place—for all the Chinese books, or perhaps Tibet and Mongolian, are written on separate single leaves—rather boards. It is most probable the misplaced portion commences at “au sud**” and ends with “du retour.”

An attempt is made at the end to identify these places.

HOUO—Ghoor. Of all the countries and places known to Europeans by this name, I believe, *the Ghoor* to lie west of Bulkh, east of Meroo—and north of Kunduhur and Herat—but we find a Ghoree well defined on our maps east of Kholum—visited by Izzutallah, who calls it a well known town depending on Kundoz. HOUO SI TO, Ghooristan, will be its district.

AN THA LO FO—Indurab. We have mention of this place in almost all the histories of any movements between Tooran and Hindoostan ; it is given as a halting place of Temoor ; stands recorded in the Ayeen Akbaree as east of Talkan ; Izzutallah places Indurab one journey S. E. from Naruen. Sadek Esfuhanee mentions it as a town of Budukshhan, rather Tokharistan.

Au sud-ouest on vient à

26. *Fo kia lang*.

بقلان

FO KIA LAN—Buklan—placed by Izzutallah at two journies from Ghoree. A halting-place of Temoor before he marched to the attack of the Siyuh Posh Kafirs.

De là au sud

27. *Ke lou si min kian.*

قلعة سينگان

KELOU SI MINGAN—Kulu Sumungan. Here we have CLEARLY and DISTINCTLY the Arabic word قلعة Kulu, for a fort. This situation is made by Ferdoosee the scene of the amour of Rostum with the daughter of the chief of the tribe; from which adventure arises the affecting story of Soohrab. The Ayeen Akbaree tables also furnish the locality near Talighan; while Sadek Esfuhanee places the fort in Tokharestan; so that all agree.

De là au nord-ouest.

28. *Hou pin*;—10 *kia lan.*

غوربوند

HOU PIN.—Old classical associations would almost persuade me to read this word Koofin, the κωφην of the Alexandrian expedition. And here I pause to ask a question; Where are the most ancient works which contain this word of κωφην κωφη; Koofen, Koofees? Between the Greek capitals P for R, ϕ for f ph, there is only the half circle to the left to discriminate between the letters; a slight blot or flourish would cause the P to become ϕ, so that perhaps the original word was Goores—and hence many difficulties may be cleared up, but the analogy of my former readings compels me to adopt Ghorbund. The r dropt with other interchanges quite common.*

De là à l'ouest

29. *Fo ko* (Badakchan:), au nord, il touche à la rivière. *Fa tsou*; la capitale s'appelle la petite Ville Royale; 100 *kia lan*. Au sud-ouest de la capitale est le *Na fo seng kia lan* (Nouveau monastère). Ou entre dans les montagnes de Neige,

بلخ

نوبهار

FOKO—Bulkh—not Budukhshan.

The capital of this latter can hardly be considered to stand on the Oxus; the river on which it is built is known by the name of the

* Lassen (*Zur Geschichte der Griechischen und Indoskythischen Könige*, page 150) identifies *Hou pin* with the pass *Upián* or *Hupián* of Baber. According to a note to the passage referred to in the English version of Baber's Memoirs, this pass is situated a few miles north of Charikar on the way to Perwan. The Copben is designated *Ki pin* by Chinese writers; and Arrian's description—Κωφην δὲ ἐν Πευκαλητίδι, ἅμα οἱ ἄγων Μάλαντόν τε καὶ Σόαστον, καὶ Γαρβόλαν, ἐκδιδοῖ ἐς τὸν Ἰνδόν, places its identity with the Cabul river beyond question.—EDS.

Budukhshan or Kook-chuh river; while Balk clearly has the Oxus to its north. There was a celebrated Fire temple at Bulkh called Noo Buhar.

Et on vient à

30. *Youei mi tho.*

هرمز

YOUEI MI THO—Hoormuz, “c’est une ville de moyenne grandeur;” in the district of Merve near Talkan, according to Edrisi, Vol. i. p. 467= ½ without the lower mark clearly readable for ي ye.

Au sud-ouest, on vient à

31. *Hou chi kian.*

قرچگان خرقان

HOU CHI KIAN—Gorjegan, Goor being the district between Bulkh and Merve.

Au nord-ouest, on vient à

32. *Ta la kian* (Talkan): à l’ouest il touche
à *Pho la sse.*

طالغان
فارس.

TALA KIAN—The Talkan near Merve—“une ville dont l’importance egale a peu près celle de Merve ol Roud.”—Edrisi. This is *the* Talkan usually indicated by Moslem writers,—of which the description is often affiliated on the Talkan of Budukhshan. There is also I believe a third Talkan still nearer to Persia.

De Fo ko, à 100 li au sud,

33. *Ko tche*: au sud-est, on entre dans les
montagnes de Neige.

کوجی غرچی

KOTCHE—Koorjee.

34. *Fan yan na* (Bamiyan)—à l’est, on entre
dans les montagnes de Neige, on passe les Pics
noirs.

بامیان

FAN YAN NA—Bameeyan, the celebrated town of this name, well known; it was destroyed, with every kind of cruelty on the inhabitants, by Chungées Khan. Here we notice, م mim, read as نون n.

On vient à

35. *Kia pi che* (Caboul).—La ville est adossée
aux monts *Tsoung Ling*. Au sud de la ville, à
40 li, ville de *Si pi to Fa la sse*.—De là à 30 li

کابل

امدالف

7 P

sud, mont *A lou nao*. Royaume de *Tsao kiu tho*; mont *Sse na sse lo* (*Sse na*, nomdim Déva). Au nord-ouest de la ville royale à 200 *li* les grandes montagnes de la Neige: là était l'ancien royaume de *Kian tha lo*. Au sud-ouest de la même ville, le mont *Pi lo so lo* (solide comme un éléphant). De là au nord, le *Kia lan Pi to kiei* ou de l'alisier mordu.

للندر
لهوگرد
کندهارا
پل زور
بشکاک

KIA PI CHE. Clearly Kabul; why خ is substituted for ل is a question determinable probably by Chinese orthography.* The particulars mentioned of this place are not so clear. **SIPITOFALASSE** may be Estalif, a well known town to the north of Kabul. **MONT ALOUNAO**, has an appearance of *Aornus*, and would almost point to the assistance of European writers in this Chinese Geography; or, it may be an attempt to transcribe Lulundur للندر. **TSAO KIU THO** is Lhogurd; لهو Lho having been read تسو Tso.

KIAN THALO.—200 *li* to the north-west, would point to the direction of modern Kundahar—here designated the ancient location of the tribe; thus proving the knowledge of the existence of two places of the name.

PI LO SO LO.—Clearly Peelzoor, as interpreted; † which may be a Persian name for the celebrated defiles called in Arabic Khuebur; or may have a reference to Bajoor—or Khord Kabul. Hardly a Peak in these countries is without a name.

PI TO KIEU. I suspect Butkhakh.

De là à l'est, à 600 *li*, par les defilés impraticables des Pics noirs, ou vient à la frontière de l'Inde du nord, et à

36. *Lan pho*,—adossé au pics noirs.

لمغان

LAN PHO. *Lumghan*; we shall find غ gh constantly transcribed as ف ph.

De là au sud est, à 100 *li* passant la grande chaîne and traversant le grand fleuve ou vient à

* Identified by Lassen with the *Capissa* of Pliny, the *Kawisa* of Ptolemy. It is placed by the latter two degrees and a half North of *Kabura*, otherwise called *Ortospana*. In the former word we have the probable etymology of the modern Kabul; the latter Wilson conjecturally amends to *Ortostana*, in Sanskrit *Urddhastāna*, 'the high place,' in reference to the elevated plain on which Kabul is situated. See *Ariana antiqua*, p. 176.—Eds.

† सिद्ध *pilla* सार *sāra* agrees better with the Chinese transcript; 'strong as an elephant.'—Eds.

37. *Na ko lo ho*, limite de l'Inde du nord : entouré de montagnes de tous côtés. A l'est de la ville à 3 *li*, stoupa de 300 pieds, bâti par li *Roi Asoka*. Au sud-ouest de la ville est un stoupa de l'ancienne ville ou *Shākya Bodhisattwa* acheta des fleurs pour le *Bouddha Dipankara*. Autre bâti par *Asoka*.

ننگ نهار

NA KO LO HO—Nungnuhar, the old name of the modern district of Julalabad.* So mentioned in the Ayeen Akbaree. In the Journal of the Asiatic Society for January 1837, is given from the London Asiatic Journal, the Chinese account of India,—it mentions:—"In the year A. D. 983, the arrival of a Buddha priest in China, with a letter, who stated it was from the kingdom of WOO TEEN NANG, (Oudiyana!) that this kingdom belonged to YINTOS of the north, (Northern India) that in 12 days from the west (TO THE WEST?) you arrive at the kingdom of KHANTOLO, Gundhara; twenty days further to the west you reach the kingdom of NANG GO LO HOLO (Nungnuhar); ten days further to the west you come to the kingdom *Langho*, (Lumghan); 12 days more to the west is the kingdom of GOJENANG, (Guznee); further to the west that of Posze, (Persia.) A simple statement of the chief towns on the grand road from Cashmeer to Persia.

Au sud-est 500 *li* au travers des montagnes, on vient à

38. *Kian to lo* (Gandhara) (Inde du nord). A l'est, il touche au fleuve Sind. La capitale s'appelle Pou lou cha pou lo. Arbre *Pipala*. Kia lan du roi Kia ni sse kia (400 ans après le Nirvân'a de Foe). Au nord-est de ce dernier à 50 *li* en passant le grand fleuve, on vient à la ville de Pou se ko lo fa ti. Au sud-est de Chang mou kia Phou sa, ville de Pa lou cha. Au nord-est à 50 *li* de Pa lou cha, temple de *Pi ma*, femme d'*Iswara*. De là au sud-est à 150 *li*, ville de *Ou to kia han tchha* qui touche au sud de l'Indus. De là au nord-ouest à 20 *li*, cite de Pho lo tou lo,

کندهارا

پرشاور

سنگ مہابت

ایک

پرتور

* This is the Chinese transcription of *Nagara*, a town; Lassen first pointed out its identity with the *Naryapa* of Ptolemy.—Eds.

lieu de la naissance de l'ermite Pho ni ni fondateur de la musique.

KIAN TOLO. This is the Ghundara of the Sanskrit, the Kundara Gandaridæ of Strabo, and other ancient Greek Geographers. We find it constantly mentioned in the history of Cashmeer, as a neighbouring country at war or at peace with Cashmeer; we have a notice of it in the Ayeen Akbaree, Vol. ii. p. 151, in the days of the first Moslem conquests; Seenuhdeo being the last Hindu king of Cashmeer. In the Ayeen Akbaree it forms the district of Puckely, lying between Cashmeer and Utok; on the north, Suwad and Bajoor. The modern districts of Peishawur constitutes a portion of what formed the Kundhara district. The Ayeen Akbaree says, "Tooman Bekram, commonly called Peeshore, enjoys a delightful climate. Here is a temple called Gorekehtary, a place of religious resort particularly for Jowgies." But in the Geographical tables we have *Pershawur* پرمساور commonly called Peeshawur. And so I find in most copies, the word to be *Pershawur* called Begram, with the *r*. We have also the high range called Purushnath, at no great distance. Kundhara is also enumerated long east of Ghuznee, while a former one has been alluded to though not placed, in "Muemund, now a dependent on Kundahar,"—the modern city. A difference of longitude of 26 degrees exists thus between the two places of the same names.

In **POU LOU CHU ROULO**; with the interchange of *f* for *w* we have clearly *Pershawur*.*

At 150 li S. E. or 50 miles, **OUTO KIA HAN TCHHA**—Utok; — something to correspond with the usual discriminative "*Benarus*," commonly added to Utok; may be Gunj or Khan Suræ. That this identification is correct, is proved by the next word, **PHO LO TOU LO**, clearly the ruins placed a few miles S. W. as "*PERTORE* ruins," on our maps; one simple proof superior to an accumulation of several weaker points of evidence.

De là passant au nord les montagnes and les rivières à 600 li on vient à

39. *Ou tchang na* (Oudyana) (Jardin) limite de l'Inde du nord. Capitale Meng Ho li.

افغان اوجانه
اوغانه منكلور

* It is more probably the Chinese transcript of *Purushapûra*, a name common in the Purânas. Akber is said to have built, or improved this town and to have imposed its present name, Peshawur, in reference to its position on the frontiers.—Eds.

Au nord-est de la capitale à 250 au 260 *li*, on entre dans une grande montagne, et on vient à la source A pho lo lo, qui est celle du fleuve Sou pho fa sou tou, lequel coule au sud-ouest. Au sud-ouest de la source à 30 *li* sur la rive septentrionale du fleuve, est une empreinte du pied de Bouddha. Au sud de Meng ho li à 400 *li*, mont Yi lo et à 200 *li* grande forêt Ma ha fa na. De là au nord-ouest à 30 an 40 *li*, Ma iu kia lan, monastère des Fèves. De là à l'ouest, à 60 ou 70 *li* monastère fondé par Asoka. Au sud-ouest de Meng ho li, à 60 ou 70 *li* monastère du Roi Chang kiun. A l'ouest à 50 *li* passant le grand, fleuve, monastère d'Asoka, nommé Lou yi ta kia, ou rouge. Au nord-est à 30 *li* monastère de Ko pou to. De là à l'ouest passant le grand fleuve, image d'*A fo lou tchi ti che fa lo Phon sa*. De là au nord-ouest, à 140 an 150 *li* mout Lan pho lou. Au nord-est de Meng Ho li en passant les montagnes et remontant le Sind, faisant 1000 *li* à travers des chaînes de montagnes, des ponts volants de fer, &c. vient au ruisseau Tha li lo, où était autrefois la capitale de l'Oudiyana.

مهان

لعل تکیه

داردو

OUTCHANGNA—Sanskrit, Oudiyana.*

This country stands in the Ayeen Akbaree as Suwad and Bajoor, I have no trace of it to exhibit, except that our map-makers have placed two towns called Ooch in this district above Bajoor. I am inclined to read the word as Ooghan—the origin and not the corruption of the word Affghan. In some of the best and clearest written copies of the most classical works, the term used is Ooghan. On the other hand, if Outchang, in Oudyanuh its Sanskrit prototype, can stand the test of examination, I believe in it we may find the oft sought origin of the Affghan nation; for the Arabs would no doubt gutturalize the Indian radical Oodyan or Oojan, and hence the rise of Ooghan, Afghan, Putan. Mungloor we know as the capital of this country, which has been visited by no European that I am aware of, hence the details cannot be

* According to Professor Wilson this should be *Ujjāna*.—Eos.

followed. MAHA FANA is a direct transcription of Maha vana, grande-forêt, while I am almost tempted to read LOUYI TA KIA as Lal tukeyuh? THALILO may have relation to Darduh, Durbund, and Dhar on the Indus. It may be borne in mind, that the Dorrancee kings had but little influence in these parts. That the remnant of the ancient population, probably Hindus, asserted not to be Moslem in the present day, now exist in the Siyuh Posh Kafirs,—that in the days of Akbar constant invasions of these parts were carried on; that Babur boasts of his forays on the lands of these semi-Hindus; while in the days of Timoor and previously it was considered a work of religious merit to exterminate these Kafirs—then as now, almost unknown.

De là à l'est, passant les montagnes à 500 li ou vient à

40. *Po lou lo* entre les montagnes de Neige. بلور

POLOULO—Beloor.—The district of the high range known by this name; placed by the Ayeen Akbaree tables close to Cashmeer.

OUTOKIA—Utok, the river made one mile wide!

Retour à Ou to kia han tchha (voyez No. 38).
Passant au midi le *Sind*, qui est large de 3 or 4 li
and coule au sud-ouest, ou vient à

41. *Tan tcha chi lo* (limite de l'Inde du nord)
dépendant du Cachemire. Au nord-ouest de la
capitale à 70 li, étang du dragon. *Yi lo po tan lo*.

پنچور

De là, sud-est 30 li, monastère bâti par Asoka
(aumône de la tête). Pays du roi *Tchen tha lo*
po la pho (lumière de la lune). Séjour du maître
King pou keou ma lo loto. Au sud-est de la ville,
stoupa bâti par le fils d'Asoka, Keou lang nou.

چندر

TAN TCHA CHI LO.* Punch—Punjal; one of the celebrated passes into Cashmeer. These various Khonds or tanks can only be identified on the spot, being local myths. "Pays du roi Chundur —." Something connected with lumière. The history of Cashmeer is interwoven with stories of these wonderful dragons.

De ce pays, au sud-est à 700 li à travers les montagnes,

* This is no doubt the Takshasîlá of the *Váyu Purána*, mentioned in a note to Wilson's valuable translation of the *Vishnu Purána*, page 386, and identical with the *Taxila* of the historians of Alexander. It is evidently the same place which Fa Huan names *Tcha cha chi lo*, and could not be far from the site of Manikyala.—Eds.

42. *Seng ho pou lo* (limite de l'Inde du nord) dépendant du Cachemire à l'ouest il s'appuie sur le fleuve Sind. Au sud de la capitale, stoupa fondé par Asoka. Au sud-est à 40 or 50 *li* un autre fondé par le même.

سنکپور

Rètour à Tan tcha chi lo. Ou passe le Sind au nord de ce pays. Au sud-est à 200 *li* grande poste de piene. Stoupa bâti par Asoka (anmône du corps).

پنچپور

SENG HO POU LO.—Senghpoor. I have no doubt there are several places of this name.

De là au sud-est, par les montagnes, 500 *li* à

43. *Ou la chi* (limite de l'Inde du nord) ; dépendant de Cachemire. Ne suit pas la loi de Foë. Au sud-ouest de la Capitale, à 4 ou 5 *li* stoupa bâti par Asoka.

اوچہ

OULACHI.—May be Ooch.

De là au sud-est, montagnes, ponts de fer ; après 1000 *li*, on arrive à

44. *Kia chi mi lo* (Cachemire) limite de l'Inde du nord. Fondé 50 ans après le Nirvâna par *Mo tian ti kia* disciple d'Ananda. La capitale s'appuie à l'ouest sur un grand fleuve. Il ya quatre stoupas bâtis par Asoka.

کاشمیر

Asoka, roi de Magadha 100 ans après *li* Nirbân'a.

Kia ni sse kia roi de Gandhara 400 ans après le Nirvâna.

Sse ma tsiu lo, roi de Tou ho lo 600* ans après le Nirvân'a.

Au sud est de la nouvelle ville, à 10 *li* ancienne ville.

KIA CHE MILO.—Kashmeer, کاشمیر, me che kia. In all instances we find the Chinese author to repudiate final quiescent consonants ; almost every letter is vowelized, as if inherent to the letter : the long quiescent Arabic vowels are generally treated as consonants.

Au sud ouest, passant par les montagnes, 700 *li*, on vient à.

45. *Pan nou tcha* (Pendjab) dépendant du Cachemire. پنجاب

PAN NOU TCHA.—Punjab, dependent on Cashmeer : the period when this was a fact, might give a clue to the date of this work in its original.

De là au sud-est, 400 *li* à,

46. *Ko lo tche pou lo* (dépendant du Cachemire.) کورکپور
Tous les pays, depuis Lan pho jusqu'à celui-ci, لمغان
sont sauvages, les habitants grossiers, les langues
barbares. Ce n'est pas la véritable limite de l'Inde,
mais une civilisation détournée de ses frontières.

KO LO TCHE POULO.—Goorukpoor ; no doubt there are several places of this name.

LANPHO.—Lumghan, already noticed. The author has followed almost a straight easterly route.

De là au sud-est, passant la rivière à 700 *li*,

47. *Tshe kia* (limite de l'Inde du nord.) A شکارپور
l'est la rivière Pi po tche : à l'ouest, le fleuve Sin کچھ بہوج
tou : au sud-ouest de la grande ville à 14 an 15
li ancienne ville de Tche ko lo, où régnaient il ya
plusieurs siècles le roi *Ma yi lo kiu lo*. Stoupa سکر
du roi Asoka. An nord-est de la nouvelle ville, مہرکل
autre stoupa.

TSHE KIA, شکارپور—Shekarpoor, no doubt a boundary of N. W. India, towards India proper. I find no early mention of this place even in the Ayeen Akbaree. It, as a large district, is bounded by the waters (*Run*) of Boojh. Pi po tche ح و ب TCHE KO LO, Sukur—we have mention of Mehr kul in the history of Cashmeer, a "shameless tyrant, but heaven permitted him to make considerable conquests."

De là à l'est 500 *li* à

48. *Tchi na pou ti* (érigé par les Chinois) : چین و ات
limite de l'Inde du nord. Lieu où était le domaine du roi *Kia ni sse kia*. Les pêches et les poires y ont été introduites par un prince Chinois ;
d'où les poires ont reçu le nom de Tchi na ni
(venues de Chine), et les pêches celui de *Tchi na* چندی شفتالو
lo tche fe ta lo (fils du roi de la Chine.)

1198B



Gosainthan

Panchpokari



Deochungya

Kalingpokari

Huti

Yanai R.

Sun Gosi

Bhotah Gosi

Shauri R.

Sun Gosi

Dullab ghat

Sun Gosi

Dungya

Sun Gosi R.

Rosi R.

Birjhora R.

Banepa

Phalchok

Chandragiri

Arjun
VALLEY OF NEPAL

Sirapuri

Mohadeopokari

Yamdi R.

Sindhu R.

Chak R.

Indhau R.

Indhau R.

Indhau R.

Shadi R.

Bakamphi R.

Lapsia R.

Boksa R.

Milanchu R.

Indravati R.

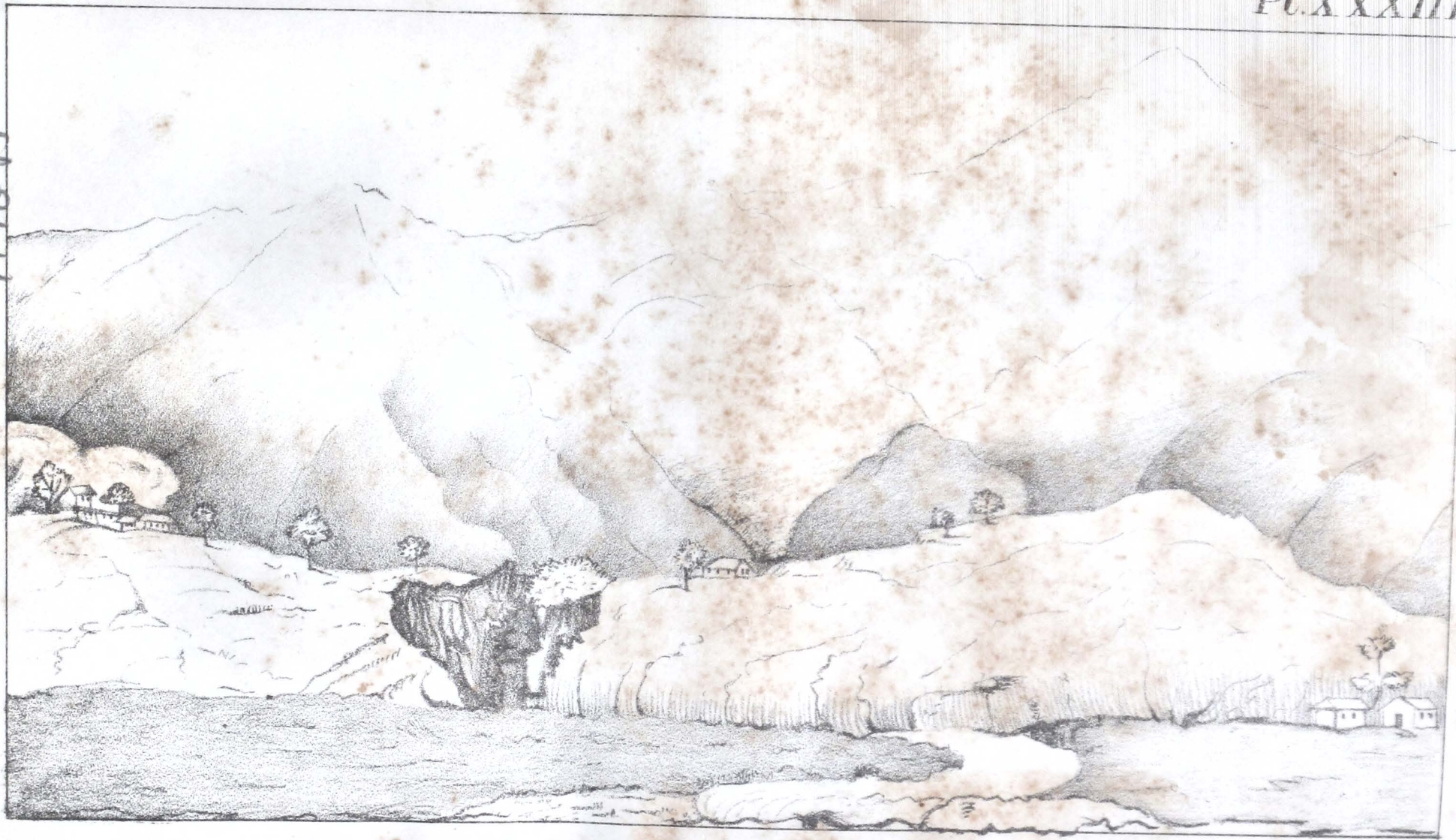
FEEDERS OF THE SUN COSI

B.H.H.

7.5

W. & A. GIBSON, S.E.

1988



Low ridge of Chóbhár in the valley of Nepal with the desiccating cleft therein and the river nearing it. The great range of Chandragiri in the distance.

An sudest de la grande ville à 500 *li*, monastère de Tha mo sou fa na (forêt obscure). Là a vëcu le docteur *Kia to yan na*, 300 ans après le Nirvân'a. Monastère fondé par Asoka.

TCHI NA POU TI.—Cheenwat, reading the wa—as pa—clearly the Cheenyout of our maps on the Chinab. In TCHI NA LO TCHE FE TA LO, we have the simple Persian words *Cheene shuftaloo*, China peaches, as the interpretation indicates ; this was one of the first readings which led me to the present attempt.

De là au nord-est à 140 an 150 *li* à

49. *Tche lan tha lo* (limite de l'Inde du nord :) anciennement brahmanique.

جلندر

TCHE LAN THA LO.—Clearly Julundur.

De là au nord-est, franchissant des montagnes escarpées, 700 *li* à

50. *Khiou lou to*, limite de l'Inde du nord ; environné de montagnes, et voisin des montagnes de neige. Stoupa bâti par Asoka.

کلات

De là au nord, 2000 *li*, au travers des montagnes, on arrive au royaume de Mo lo pho, aussi nommé San pho ho.

مرغاب

سرخس

KHIU LOU TO.—Kulate Gulzee or Kulate Nuseer. The former I suspect. A boundary of the north-west. and touching the snow ranges.

MO LO PHO.—Morghab ; the غ gh read as usual ph ف SANPHOHO may be an attempt at Surrukhs سرخس.

De Khiou lou to, au sud 700 *li* passant de grandes montagnes et un grand fleuve, on vient à.

51. *Che to thou lou*, limite de l'Inde du nord : borné à l'ouest par un grand fleuve. Au sud-est de la ville à 3 au 4 *li* stoupa bâti par Asoka.

خوزدار

CHETHOTHOULO.—Khoozdar.

De là au sud-est, à 800 *li* à

52. *Pho li ye tha lo*, limite de l'Inde du milieu. Le roi est de la race de Feï che.

PHO LI YE THA LO.

De là à l'est, 500 *li* à

74

53. *Mo thou lo* : (Matoura) Inde Moyenne. مترا
Trois stoupas bâtis par Asoka. Maison de pierre
où *Ou pho kieou to* a prêché.

MO THOU LO.—Muthra.

I have not the knowledge to enable me to follow our author into central India.

108. *Ma yi che fa lo pou lo*. (Inde moy- ماچھی واری
enne) 3000 *li*.

Hérétiques ne croyant pas à la loi de Foë.

MAYECHEFOLOPOULO.—Macheewaruh ; *wə* read *fa* as usual. The well known place Macheewaluh.

De là retournant à Kiu tche lo, au nord, traversant un désert, passant le Sin tou, on arrive au royaume de.

109. *Sin tou* (Sind) (Inde occidentale), 7000 سند
li de tour. La capitale Pi tchen pho pou lo. Le بهیکمپور بهیکانیور
roi est de la race *Chou to lo*. Asoka y a bâti چتور
beaucoup de stoupas. *Ou pho kieou to* a par-
couru ce royaume.

SINTOU.—Sindab, Scinde ; the capital PITCHEN PHO POU LO, perhaps Bheekumpoor, near Bhekaneer, Soobuh Ajmeer ; the *mim* taken for ف or غ as before remarked.

King of the race of CHOU TO LO ; Chutoor, a celebrated tribe of Rajpoots. OUGHO KUOU TO, overran the whole of this country.

De là à l'est, 900 *li*, passant sur la rive orientale de l'Indus.

110. *Meou lo san pou lo*. (Inde occidentale), ملتان پور
4000 *li* de tour. Beaucoup d'adorateurs des
dieux, peu de Bouddhistes.

MEOU LO SAN POU LO.—Moltanpoor.

De là au nord-est à 700 *li*,

111. *Po fa to* (5000 *li* de tour) Quatre stoupas بہاول پور
d'Asoka ; vingt temples d'hérétiques. Lieu où
le maître *Tchin na fe tha lo* (très vainqueur) a
composé son livre.

PO FA TO.—Bahawilpoor. I am not satisfied with the reading.

De Sin tou, au sud-ouest à 15 au 1600 *li*,

112. *A thian pho tchi lo* (Inde occidentale) 5000 *li*. La capitale s'appelle *Ko tchi che fa lo*. Les murs sont à l'ouest près du fleuve Sin tou, et voisins du bord de la grande mer : Pas de roi, dépendant du Sin tou. *Asoka* y a bâti six stoupas.

ادینه کجرات

کراچی

A THIAN PHO CHI LO.—*Adeenuh*, Gujerat. The place indicated is clearly a district on the sea coast. *Adeenuh* is a large town in the Sircar of *Surat*, *Soobuh Gujerat* ; mentioned in the *Ayeen Akbaree*, with a harbour for ships. The capital *KO TCH CHE FA LO*.—*Kurachee* poor! ? I should almost doubt this reading, for a capital of *Guzerat*, but the loose connection between other established and identified places leaves us ample room for even such a jump. *Kurrache* is clearly on the coast and on the west of the *Indus*.

De là à l'ouest à moins de 2000 *li*,

113. *Lang ko lo* (Inde occidentale) plusieurs milliers de *li* en tous sens. La capitale s'appelle *Sou tou li che fa lo*. Ce pays est sur le bord de la grande mer. Il y faut passer pour aller chez les *Femmes* d'occident. Pas de roi : il dépend de *Pho la sse*. Les caractères sont semblables à ceux des *Indiens*. La langue est un peu différente. Dans la ville, un temple de *Maha Iswara*.

کرمان

صندل پور

زنکبار

فارس

LANG KOLO.—This district on the sea, possessing ports for *Zungbar*, and depending on *Persia*, must be either *Kerman* or *Mukran*. The word reads as *Lungoor*, which I almost think I have seen in relation with this coast. It may be *Punjgoor*, which is a large town of *Kuch Mukran*. We have *Rajahs* of *Sundul* mentioned by *Ferdoosee* in the direction of *Kerman*. I suspect the Chinese author read of some port of embarkation for *Zungebar*, he seized with alacrity on the known word *zun*, for women, and manufactured the translation of western from some fancied form derived of *عرف*, west, or any similar root.

De là au nord-ouest.

114. *Pho la sse*. (*Perse*) (non compris dans l'Inde) plusieurs fois dix mille *li* de tour. La

پارس

capitale s'appelle Sou la sa tang na. Beaucoup de temples où les disciples de *Thi na pa* font leurs adorations. Deux ou trois monastères. Tradition relative au pot de Foë. (Conf. *Foé koué ki*, Chap. xxxix.) A l'est du palais du roi, ville de Hou mo. Ce pays, au nord-ouest touche à Fe lin. Au sud-ouest de Fe lin, royaume des Femmes d'occident, dans une île de la mer du sud-ouest.

شیرازستان

قم
فونک

PHOLA SSE *فارس*, Persia. The capital SOU LA SA TANG NA—*Sherazistan*; THI NA PA may have a reference to fire worship. Palace of the kings HOUMO, *Kom*, the ancient town of this name, where the kings of Persia were buried. This country, at the north-west, touching FELIN, may have some general reference to *Ferung* or Europe.

De A thian pho tchi lo, au nord à 700 *li*,

115. *Pi to chi lo*. (Inde occidentale) 3000 *li* de tour. Ce pays est sans roi : il dépend du Sin tou. Au nord de la ville à 15 ou 16 *li*, dans une grande forêt, stoupa de plusieurs centaines de pieds bâti par Asoka. Non loin à l'est, monastère bâti par le grand Arhan Ta kia ta yan na.

بہگر

PI TO CHI LO.—Buhkur; there are two places of this name, Buhkur at Roree, which may be the place here indicated; or Bukur in the Doabuh, between the Jheelum and Chenab rivers.

De là au nord-est à 300 *li*,

116. *A pan tchia* (Inde occidentale) 2400 ou 2500 *li* de tour. Pas de grand roi : il dépend du Sin tou stoupa bâti par Asoka.

پنجاب
اوجہ

A PAN TCHIA *اوج* : Ooch. The *و* read as *f* or *p*. Rather a questionable reading.

De là au nord-est à 900 *li*,

117. *Fa la nou*. (Inde occidentale) 4000 *li* de tour. Ce pays dépend de celui de Kia pi che. La langue a peu d'analogie avec celle de l'Inde

خاران باران
بولان
دامان

moyenne. Ou dit que ce pays touche, à l'ouest, à Khi kiang na dans les montagnes.

FALANOU.—Analogy would point to *Baran, Bolan*. Perhaps *Daman*; for there is no saying what may be the reading given to Shukustuh nay Nustalikh writing without points, on the absence of any sense to guide to the proper word. It must be some place dependent on Kabul, and touching KHI KIANG NA, which perhaps is Guznee, Guzneen. Daman will fulfill both these conditions, but the identification is not happy.

De là au nord-ouest on passe de grandes montagnes et de larges courants, on traverse de petites villes, et après 2000 *li* on sort des limites de l'Inde, et on arrive à

118. *Tsao kiu tho*, (7000 *li* de tour). Langue et caractères particuliers. Stoupas bâtis par Asoka. Temple du Dieu *Tsou na*, venu du mont A lou nao, près de Kia pi che.

لهوگرد

THSAO KIU THO.—Already given as Lhogurd.

De là au nord à 500 *li*,

119. *Foé li chi sa tang na* (2000 *li* de l'est à l'ouest 1000 *li* du sud au nord). La capitale s'appelle Hou phi na. Le roi est de race Thou kiouei (turque). Il est attaché aux trois Précieux.

بلوچستان

خاران

FOE LI CHI SA TANG NA.—Baloochistan, the capital HOU PHINA, Kharan. To the north-east, over rivers and mountains, skirting the boundaries of Kabul, would reach the range of GHORESTAN, which is the name for the Koh Baba summit, whence issues the Helmund according to all Moslem Geographical works; now Koh baba is the highest point of the chain.

De là au nord est, passant les montagnes, franchissant les rivières et sortant des limites de Kia pi che, après dix petites villes, on atteint les grandes montagnes de Neige et la chaîne Pho lo si na. C'est le plus grand pic du Djambou dwipa. Pendant 3 jours on descend et on arrive à

120. *An tha lo pho*, (ancien pays de Tou ho lo). 3000 *li* de tour.

Pas de grand roi : il est soumis aux Thou kiouei. Stoupa bâti par Asoka.

AN THA LOFO.—Indurab, as before. But there is also a most fertile Canton of this name in the country of Rau on the Araxes. Edrisi, Vol. ii. p. 321.

De là au nord-ouest en entrant dans les vallées, en franchissant les chaînes et passant par plusieurs petites villes, à 400 *li*.

121. *Houo si to*, (anciennement pays de Tou ho lo.) 3000 *li* de tour. Pas de grand roi, soumis aux Thou kiouei.

غورستان
کرسنان

HOVO SI TO.—Ghoristan of Tokhara. But this may be Kuristan, the districts on the Kur, west of the Caspian.

De là au nord-ouest en passant les montagnes, les vallées et plusieurs villes, on arrive à.

122. *Houo*, (anciennement pays de Tou ho lo), 3000 *li* de tour. Pas de souverain soumis aux Thou kiouei. Beaucoup croient aux trois Précieux. Peu honorent les esprits. A l'est on entre dans les monts Tsoung Ling, les monts sont au centre du Djambou dwipa. Au sud ils tiennent aux grandes montagnes de Neige. Au nord, ils vont jusqu'à la mer chaude et aux Mille sources. A l'ouest, jusqu'au royaume de Houo, et à l'est jusqu' à Ou ch'ai : ils ont plusieurs milliers de *li* en tous sens.

غور
خوي

غور

HOVO.—Ghoor or may be Khooe near the Araxes.

TSOUNG LING.—The Blue mountains, extending from the Merchaude, to the Himalaya of snow, from this Ghoor on the west to Ouchai on the east. We have here some repetition of what is formerly given subsequently to the district Chikhini. This latter belongs in my opinion to another portion of the work ; at such interchange and con-

fusion we are not to wonder, when we bear in mind that the French Editor had not the entire work before him; but was forced to collect the places named from various different books. I suspect the leaves have become transposed and wrongly placed—for from Ghoor of Budukhsan we find ourselves carried suddenly to the west side of the Caspian, and to this cause we may attribute the repetition just passed of Indurab, Ghoristan for Kurestan, Ghoor for Khooei. Our Chinese author having fallen on these names west of the Caspian, and affiliated them on those he had already described east of the same sea. In truth this is the grand error of all Moslem Geographical works. Making no allowance for two places under the same name, always considering them as identical; and carrying routes to and from the one, which in reality belong to the other; of this I could give many proofs.

Vers l'est, à 100 *li* on vient à

123. *Meng kian*, (anciennement pays de Tou ho lo). Pas de grand roi : il est soumis aux Thou kiouei. موقان
موغان

MENG KIAN.—Moghan near Salian; on the Kur, the celebrated plain where Nadir Shah before the assembled tribes assumed the crown of Persia. Placed by Edrisi as a dependent district on Azerbeyujan. By Sadek Esfuhanee near the Caspian; it is also entered in the tables of the Ayeen Akbaree.

An nord on vient à

124. *A li ni* (anciennement pays de Tou ho lo). Embrasse les deux rives de Fa tsou 300 *li* de tour. الوان
اران

A LI NI.—Aran, on the Nuhr ulras, Araxes. Arran, اران, a tract of country situated between the provinces of Azerbaejan, Shervan and Armeneyuh. To Arran belong the cities Mooghan, موغان, and others.—Sadek Esfuhanee.

Lying on both banks of the Fatsou, or Oxus; this is but a portion of an old and far extended Geographical error, which connected, first the Oxus with the Uturuk or river of the Turks, and then with or without intervention of the Caspian, made the Araxes also a continuation of the same river. The Chinese author may have found in some works the Arran lying on both banks of a river, and from his own idea

given the name. This supposed identity of the Uturuk and the Oxus is the real cause of all the stories of the Oxus having once fallen into the Caspian.

A l'est on vient à

125. *Ko lo hou*, (anciennement pays de Tou ho lo) touche au nord, le Fa tsou.

کورگان
چرغان جرقان

KOLO HOU.—Goorgan? The old mistake of the Uturuk for the Oxus—Joorjan of our maps.

A l'est passant la chaîne après plusieurs cantons et citès, à 300 *li*,

126. *Ke li se mo*, (anciennement pays de Tou ho lo). 100 *li* de l'est à l'ouest, 300 du nord au sud.

خراسان

KELISEMO.—Khorasan, the well known district of the *Sun*. Allant au nord-est on vient à

127. *Po li ho*, (anciennement pays de Tou ho lo), 100 *li* de l'est à l'ouest, 300 *li* du sud au nord.

بلغار

POLIHO. Reads like Balkh; which lies in a north-east direction from Khorasan, might stand for Bulghar.

KE LI SE MO. Kharism; in the former part we had Holisemikia as Kharism.

De *Ke li se mo* passant les montagnes, à l'est à 300 *li*, on vient à

خوارزم

128. *Sse mo tha lo*, (anciennement pays de Tou ho lo), 3000 *li* de tour. A l'ouest des monts Tsoung Ling, la domination des Thou khiouei a beaucoup altéré les mœurs et déplacé les peuples. Ce pays touche à l'ouest, à celui de *Ke li se mo*.

سمندر

SSE MO THU LO.—Semundus.—Edrisi, Vol. ii. p. 336. “De Babel Abwab, باب الأبواب, Dur bund a Samandar, سمندر, on compte 4 Journées par un pays habité; et de Samandar a Athil, اثل, 7 Journées.” “Samandar, مدينة سمندر, était autrefois une ville importante et tres peuplée Fondée par Noucherewan, elle était entourée de Jardins et d'innom-

brable vignobles : mais elle était attaquée par une tribu de Rous قبيلة الروس, que s'en empara, et sa prospérité évanouit ; can this last sentence and "la domination des Thou Khiooue a beaucoup altéré les mœurs et déplacé les peuples," be the same ?

We know that the *Kubeelutal-roos* of those days, would have been considered Turks ; hence it is not a very presumptive question to ask, if the archetype of these two translations may not from the similarity of the translations, be almost pronounced identical. The description of Edrisi is itself a quotation. We have thus

Edrisi.

French Translation by Jaubert. Chinese Translation by the author
of Hiuan-Thsang.
French retranslation by Klaproth
and Landresse.

De là vers l'est 200 *li* à

129. *Po tho tsang na* (anciennement pays de Tou ho lo), 2000 *li* de tour. Le roi est fermement attaché à la croyance des trois Précieux.

مازندران

PO THO TSANGNA.—*Mazundurestan* ?

De là au sud-est, à 200 *li* au travers des montagnes,

130. *Yin po kian* (anciennement pays de Tou ho lo), 1000 *li* de tour. La langue est un peu différente de celle de *Po tho tsang na*.

اذربايجان

YIN PO KIAN, is not so clear, unless we can establish the *zal*, 3 connected by its *damun*, with the *r*, and read 3ر Eu, the *r* dropt, or read 3, as we have remarked before of the 3 r.

De là au sud-est, franchissant la chaîne par un chemin périlleux, à 300 *li*,

131. *Kiou lang nou* (anciennement pays de Tou ho lo), 2000 *li* de tour. Point de loi. Peu de Bouddhistes. Le peuple est sauvage et laid. Le roi croit aux trois Précieux.

كبلان جيلان

KIOULANG NOU.—*Geelan* ?

De là au nord-est, gravissant les montagnes par une route difficile, à 500 *li*,

132. *Tha mo si thiei ti*, ou *Thian pin*, ou Hou mi (anciennement pays de Tou ho lo), 15 ou 1600 li de l'est a l'ouest, 4 ou 5 li (*sic*) du sud au nord. Entre deux montagnes, sur le fleuve Fa tsou.

واغستان
درند

Les habitants ont des yeux verts, différents de ceux de tous les autres pays.

THA MO SI THI EI TO.—Daghestan ; we have already had 𑖀 gh transcribed as 𑖀 m. *Thian pin* Durbund, pin beng bund as we remarked in Ghorbund ; Durbund lies on the west coast of the Caspian. The Arabic name being باب الابواب Babul abwab. Can some story of Green-eyes be traced to this country.

133. *Che khi ni* (2000 li de tour). La capitale s'appelle Wen ta to. Ce pays est au nord des grandes montagnes de Neige.

چرکس
چرکنز

CHE KHI NI.—Cherkes, or Cherkes, the modern Circassia. The r has been absorbed, and the final ze z read as before, nun 𑖀 n.

Julius Von Klapproth visited in 1808, the Tartar tribes lying on the borders of Russia. He found the Lamian religion to prevail among all of them ; the priests considering Tebut as the source of their creed—that intercourse was maintained with the parent country by missions. He mentions also from an original Mongol work called the "Spring of the Heart," that the earliest traces of this Lamian religion among the Moguls are met with at the time of Zungees Khan, who sent for to his capital, the Lama high priest "to establish a system of religion and unite it with the monarchy," that the Moguls term this date the period of "the first respect for religion." The people of this country, called Circassians by nations of Europe, are named Tscherkessi by the Russians ; but denominate themselves Adegí ; the word Cherkeez is considered Tartar or Mongul, from Cher, a *road*, and Kez to cut!!! the people who held this position in the days of Strabo being called Ζυκοι. The result which I am compelled to adopt by my own readings and identifications is, that the introduction of the Arabic word قلع, Kulu for fort, in Kulu Sumungan : of the word Emam for Huzurut Emam, a place sacred to some Moslem saint, prove the names used in the Chinese original to be those of an age posterior to the Moslem

invasion of Afghanistan ; that if my identification of Utok, Shekar-poor and Buhawilpore stand the test of criticism, that the present nomenclature cannot claim for the work of the Chinese author, in its present form, an antiquity of one hundred years. I say in its present form, under the names now given to the world, by the French translators. Nay, some of the transcriptions are such as would almost warrant the supposition, of the presence of European Maps, as in the case of TCHI NA FOUTI, for *Chinyout*. The bases of the work are in my opinion clearly Arabic and Persian Geographical publications, many of the words are literal transcripts from the Arabic ; and the similarity between the two French translations given under the head of Sumandur, almost warrant the assertion that the Arabic of Edrissi, or perhaps a step higher, his authority, have not been absent. Many a literary position has been established on weaker evidence. Such being facts, we may suppose for the sake of argument two or three modes, in which the present work has been got up.

There may have existed old travels of this Hiuan Thsang either in books or in popular tradition ; which some learned Chinese author may have modernized by the introducing the present names of places, drawn from Tibetan sources as regards the confines of that country ; or from Persian and Arabic works, as relating to districts more removed from this centre of the Lamian religion ; thus finding local habitations and names for various adventures and miracles of the sainted Superiors of his creed.

Or, like the Abbé Barthélemy, some talented scholar of the Chinese empire may have embodied the results of many years of study and reading in the travels of a fancied Hiuan Thsang, as the " Voyage du Jeune Anacharsis Chinois," tracing out the travels not of one Lama, " Asoka," but of many members of this religion, so as to bring within its scope and reach, nearly all the portions of Asia, in which this religion ever had footing.

Or the whole of it may be a modern compilation of some book-maker, with Geographical information for its end, while the various religious anecdotes have been introduced as relief to a dry discourse. The spoliation of western Asia, the plunder of the celebrated libraries of Bokhara, Sumurkund and Baghdad, by the Mogul armies under Zungees Khan and his sons, must have carried to China numerous valuable

Persian and Arabic works, whence much of this information may have been obtained. These books may have been read by Molás of Kashgar or any other Moslem province of China.

But above all, we must not forget the information which may have been imported to the learned of the celestial empire by the Jesuit Missions of the 16th, 17th and 18th centuries. Nay, much earlier ; for, from the travels of Marco Polo, and from the Persian histories of Monka Khan, we know that Europeans had great influence in China, at a much earlier age ; we all understand that the Jesuit Missions always considered instruction as one of their most powerful means. The followers of Loyola improved the Chinese Almanacs, and hence it may be inferred were not entirely neglectful of the sister science of Geography. Nor should we forget the connection even now existing with Russia. With these sources of information open we need not be so much astonished at the identifications which are here discovered. I am inclined to give a very recent date to the whole compilation.*

I would remark, that particulars appear more minute round Kabul, as a centre ; that the distances and directions are utterly worthless, being the combined results of misreadings, misunderstandings and guess work. Meridians of Latitude and Longitude have been followed in some instances, routes of marches and caravans in others, that the places are less distinctly delineated as more distant from Kabul ; that the points of the compass have been strangely perverted, often reversed. The Chinese measure of Li may be taken in gross measurements as $\frac{1}{2}$ of a mile.

The Geographical work of Edrisi was compiled H. 548, A. D. 1154, for Roger king of Naples and Sicily.—By Abou Abdallah, Mohummud-bin Mohummud el Edrisi ; from numerous older books, chiefly Arabic.

The Sadek Esfuhanee, is a Geographical table of Latitudes and Longitudes translated for the Oriental Translation ; Fund but the errors are endless, the Latitudes and Longitudes being copied with no attention to their correctness ; in other respects the work is useful. Of the author few particulars are known, except that he lived about A. D. 1635.

The Ayeen Akbaree is the great work of the celebrated Abul Fuzl, one of the Ministers of Akbar, emperor of Hindoostan. The work

* The great geographical compilation entitled *Pian i tian*, is quite a modern work we believe. We are happy to learn by a letter from Col. Sykes, that the whole is about to be translated from the Chinese by a young French savant.—EDS.

was translated by Gladwin in a mode, considering the age and the limited knowledge of Persian which then prevailed, that reflects much credit on the translator. But it is a work which if several manuscripts could be obtained would well repay a modern translation. The original work was finished of the close at the 15th century.

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*A couple of hours' Herborization at Aden. By M. P. Edgeworth,  
Esq. C. S.*

On my way back to India I touched at Aden in October 1846, and while the steamer was coaling was able to make a short herborization in the little ravine behind the hotel and on the very bare rocky sides of the hill adjoining. As very little seems to be known regarding the flora of this *terrestrial paradise*, I think that the results of my two hours' stroll may prove not uninteresting, as there are some curious forms and new genera and species to be noted among the few flowers I collected.\* The soil in which I found them was gravelly or rocky, the rocks all of volcanic origin. Of several species, which I believe I have identified with the description given in De Candolle's Prodrômus, I subjoin more detailed characters.

|                      |   |                       |    |
|----------------------|---|-----------------------|----|
| Capparidææ, .....    | 6 | Boraginææ, .....      | 1  |
| Polygalææ, .....     | 1 | Scrophularinææ, ..... | 3  |
| Resedacææ, .....     | 1 | Acanthacææ, .....     | 1  |
| Zygophylacææ, .....  | 1 | Salvadoracææ, .....   | 1  |
| Leguminosææ, .....   | 6 | Plumbaginææ, .....    | 1  |
| Ficoideææ, .....     | 1 | Nyctaginææ, .....     | 1  |
| Paronychiææ, .....   | 1 | Chenopodiaceææ, ..... | 1  |
| Cucurbitacææ, .....  | 1 | Euphorbiacææ, .....   | 4  |
| Rubiaceææ, .....     | 2 | Graminææ, .....       | 3  |
| Compositææ, .....    | 2 | Cyperacææ, .....      | 2  |
| Asclepiadææ, .....   | 1 |                       | —  |
| Convolvulacææ, ..... | 1 | Total, ..             | 42 |

*Capparidææ.*

CLEOME DROSERIFOLIA, De C. No. 23, p. 239, to which description may be added—

\* It is probable that most of these plants are to be found in the collection made by M. Botin, but I have only seen the first part of the description of that collection, consisting only of Algæ.