

besides the influence thus exercised on scientific cultivation, they have also extended and opened new paths in the domain of natural investigation. In our continent these disturbing storms began under Valentinian I., when the Huns (of Finnish, not Mongolian origin) penetrated beyond the Don in the closing part of the fourth century, and subdued, first the Alani, and subsequently, with their aid, the Ostrogoths. In the remote parts of Eastern Asia, the stream of migratory nations had already been moved in its onward course for several centuries before our era. The first impulse was given, as we have already remarked, by the attack of the Hiungnu, a Turkish race, on the fair-haired and blue-eyed Usuni, probably of Indo-Germanic origin, who bordered on the Yueti (Geti), and dwelt in the upper river valley of the Hoang-ho, in the northwest of China. The devastating stream of migration directed from the great wall of China, which was erected as a protection against the inroads of the Hiungnu (214 B.C.), flowed on through Central Asia, north of the chain of the Celestial Mountains. These Asiatic hordes were uninfluenced by any religious zeal before they entered Europe, and some writers have even attempted to show that the Moguls were not as yet Buddhists when they advanced victoriously to Poland and Silesia.\* Wholly different relations imparted a peculiar character to the warlike aggressions of a more southern race—the Arabs.

Remarkable for its form, and distinguished as a detached branch of the slightly-articulated continent of Asia, is situated the peninsula of Arabia, between the Red Sea and the Persian Gulf, the Euphrates and the Syro-Mediterranean Sea.† It is the most western of the three peninsulas of Southern Asia,

\* If, as has often been asserted, Charles Martel, by his victory at Tours, protected Central Europe against the Mussulman invasion, it can not be maintained, with equal justice, that the retreat of the Moguls after the battle of Liegnitz prevented Buddhism from penetrating to the shores of the Elbe and the Rhine. The Mongolian battle, which was fought in the plain of Wahlstatt, near Liegnitz, and in which Duke Henry the Pious fell fighting bravely, took place on the 9th of April, 1241, four years after Kaptshak (Kamtschatka) and Russia became subject to the Asiatic horde, under Batu, the grandson of Genghis Khan. But the earliest introduction of Buddhism among the Mongolians took place in the year 1247, when, in the east at Leang-tscheu, in the Chinese province of Schensi, the sick Mongolian prince Godan caused the Sakya Pandita, a Thibetian archbishop, to be sent for, in order to cure and convert him. (Klaproth, in a MS. fragment, "*Ueber die Verbreitung des Buddhismus im östlichen und nördlichen Asien.*") The Mongolians have never occupied themselves with the conversion of conquered nations.

† See vol. i., p. 291.