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To call this great empire by the name it gives itself, namely "China" and not "Sina" or anything like that, we have only to refer to [A.] Georgi, *Alphabetum Tibetanum*, pp. 651-54, especially note b. According to the note of Professor [Johann Eberhard] Fischer of Petersburg, there is no definite word used in that country as its name; the most usual word is "Kin," i.e., gold (which the Tibetans call "Ser"). Accordingly, the emperor is called "the king of gold," that is, king of the most splendid country in the world. In the empire itself, this word may be pronounced *Chin*, while because of the guttural sound the Italian missionaries may have called it *Kin*.--It is clear that what the Romans called the "Land of Seres" was China; the silk, however, was sent to Europe across Greater Tibet (through Lesser Tibet, Bukhara, Persia, and then on).

This suggests many reflections concerning the antiquity of this wonderful state, in comparison with that of Hindustan at the time of its union with Tibet and thence with Japan. We see, on the contrary, that the name "Sina" or "Tshina," said to have been used by the neighbors of the country, suggests nothing.

Perhaps we can also explain the very ancient but never well-known intercourse of Europe with Tibet by considering the shout, (*Konx Ompax*), of the hierophants in the Eleusinian mysteries, as we learn from Hysichius (cf. *Travels of the Young Anacharsis*, Part V, p. 447 ff.). For, according to Georgi, *op. cit.*, the word *Concoia* means God, which has a striking resemblance to *Konx. Pah-cio* (*ibid.*, 520), which the Greeks may well have pronounced *pax*, means the *promulgator legis*, divinity pervading the whole of nature (also called *Cencresi*, p. 177). *Om*, however, which La Croze translates as *benedictus* ("blessed"), when applied to divinity perhaps means "the beatified" (p. 507). P. Franz Orazio often asked the Lamas of Tibet what they understood by "God" (*Concoia*) and always got the answer, "It is the assembly of saints" (i.e., the assembly of the blessed ones who, according to the doctrine of rebirth, finally, after many wanderings through bodies of all kinds, have returned to God, or *Burchane*; that is to say, they are transmigrated souls, beings to be worshiped, p. 223). That mysterious expression *Konx Ompax* may well mean "the holy" (*Konx*), the blessed (*Om*), the wise (*Pax*), the supreme being pervading the world (nature personified). Its use in the Greek mysteries may indicate monotheism among the epopts in contrast to the polytheism of the people (though Orazio scented atheism there). How that mysterious word came to the Greeks via Tibet can perhaps be explained in this way; and the early traffic of Europe with China, also through Tibet, and perhaps earlier than communication with Hindustan, is made probable.