

who died in 1446, at least mentions Tibet in his *Zafar-Náma* or *Book of Victory*. And he knows the source of the Ganges, at the Cow's Head:¹

Le Détroit de Coupelé (Montagne sur le Gange) est situé au pied d'une montagne par où passe le Gange, & à quinze milles de chemin plus haut que ce Détroit, il y a une pierre taillée en forme de Vache, de laquelle pierre sort la source de ce grand Fleuve; c'est la cause pour laquelle les Indiens adorent cette pierre, & dans tous les pays circonvoisins jusques à une année de chemin, ils se tournent pour prier du côté de ce Détroit & de cette Vache de pierre.

As Sherefeddin himself says, he has derived what he tells about Kashmir, partly from native information, partly from what he had been able to verify personally:

La forme de ce Pays est ovale: il est entouré de hautes montagnes de tous les côtés: celle du Midi regarde Deli & la terre des Indes: celle du Nord regarde Bedakchan & la Corrassane: celle d'Occident regarde les Hordes des Ouganis, & celle d'Orient regarde Tobbott, ou Thebet . . .

He finds it surprising that a river with such a swift current as that of Nagaz, can come down from one single origin, the source of which is in the country itself. Of the river of Kashmir he knows:

il se joint audessous de Moultan au Fleuve Genaví (Ab-i-Chenab, Chenabi), & tous deux ensemble ayant passé Moultan, tombent dans le Fleuve de Ravi, qui passe par l'autre Moultan; ensuite le Fleuve Biah les joint, & tous auprès de la Ville d'Oütche se jettent dans le grand Fleuve Indus nommé Absend (Ab-i-Sind) . . .

He knows three roads to Kashmir, one rather difficult from India, and: —

celle de Tobbat ou Thebet est plus facile; mais durant plusieurs journées on trouve quantité d'herbes venimeuses qui empoisonnent les chevaux des passants.²

HAFIZ ABRU, who died in 1430, gives in his *Tárikh* a few particulars about the sources of the great rivers:³

¹ Histoire de Timur-Bec. Ecrite en Persan par SHEREFEDDIN ALI, natif d'Yezd, auteur contemporain. Trad. par PETIS DE LA CROIX. Vol. III, Paris 1722, p. 131 and 160 et seq.

² Sherefeddin's description of the rivers of the Panjab is far superior to anything written by Europeans even some 300 years later, as can be seen if his relation be compared with the little map accompanying PETIS DE LA CROIX's edition of 1722 (Pl. IV). For there is nothing wrong in Sherefeddin's hydrography. The single curious thing is that the name Bias is given to the whole course of the Satlej, from its junction with the Bias to its junction with the Chenab. The upper course of the Satlej, from the Manasarovar to the junction of the Bias, he does not mention. On Petis de la Croix's map the Jehlam joins the Chenab; but the next river eastwards, is not the Ravi as it ought to be, but the Bias, which is shown as joining the Chenab below Multan instead of the Satlej. The easternmost river of the map is called Caul or Dena and corresponds to the Satlej as can be seen from Mt. Couké, corresponding to the present Guge. Mansar may stand for Mansaroar or Manasarovar. Lahor is there, but placed on the Bias instead of the Ravi. Petit Tibet and Grand Tibet are not badly placed. Sherefeddin says correctly that the Ganges takes its origin from the Cow's Head. But on the European map the source of the Ganges is placed some 13 days' journey above the Cow which is even entered on the map and provided with the legend: »Vache de pierre adorée par les Guebres». The Indians, otherwise the Hindus of Sherefeddin have, 300 years later, been improved to fireworshippers. The little map has no original value whatever; on Delisle's map of 1723 the Panjab rivers are arranged in quite a different way.

³ Elliot, op. cit. Vol. IV, p. 4 et seq.