

»This river (Sind) has its source in the skirts of the mountains of Kashmir, and runs from the western side of those mountains into the country of Mansúra. Its course is from north to south, the end turning to the east.» And of the Ganges: »Its source is on the east of the country of Kanauj . . . There are other large rivers to the east of this which are mentioned by men who have travelled in India; but their names, sources, and embouchures, have not been accurately stated. So also there are many large rivers in China, but it is not known whether they run to the east or to the west, nor where they rise, nor where they discharge.»

A hundred years later KHONDAMIR says:

»The river Ganges is a river situated to the east of Kanauj, and the Hindus are of opinion that the water of this river springs from the fountain of Paradise; having burned their dead, they throw the ashes into the stream, and this practice they hold as purifying them from their sins.»¹

In his autobiography the great BABAR, one of the most fascinating leaders of men who ever lived in Asia (1482—1530), makes a short reference to the mountains in the north, from the western continuation of which he had such wonderful personal experiences:

»The northern range of hills has been mentioned. Immediately on crossing the river Sind, we come upon several countries in this range of mountains, connected with Kashmir, such as Pakhali and Shamang. Most of them, though now independent of Kashmir, were formerly included in its territories. After leaving Kashmir, these hills contain innumerable tribes and states, parganas and countries, and extend all the way to Bengal and the shores of the Great Ocean. About these hills are other tribes of men.»²

Shah Babar has traversed and described the Hindu-kush; we now come to a Mohammedan who has travelled straight through those regions of south-western Tibet which interest us here.

MIRZA HAIDAR was despatched by the Khan of Yarkand to invade Ursang and destroy its idol-temple, which was the point of adoration of the whole of Khitai.³ His journey lies between July 4th and October 22nd, 1533 and seems to be the first in this part of Tibet, from which any reliable information exists. It is, however, very meagre in geographical detail. He started from Máryul or Leh and for 20 days found no other signs of infidels than a few fortresses. Leaving the heavy part of his army behind he went on »in all haste» with the strongest horses and the best part of his cavalry. After 50 days he came to a place called Bármang where he had a successful fight with the Champa people of Tibet. The part of the army that followed finally approached a fortress on the way, called Kárdun. The defen-

¹ Op. cit. p. 181.

² Op. cit. Vol. IV, p. 221.

³ N. ELIAS and E. DENISON ROSS: *The Tarikh-i-rashidi of Mirza Muh. Haidar*. London 1895, p. 454 et seq.