

From the eastern side of the lake, through the mouth of a silver ox, flows the Ganges (King-ch'ieh, old pronunc. Kang-ga) river; encircling the lake once, it enters the south-eastern sea.

From the south of the lake, through a golden elephant's mouth, proceeds the Sindhu (Hsin-tu) river; encircling the lake once, it flows into the south-western sea.

From the western side of the lake, from the mouth of a horse of lapis-lazuli, proceeds the river Vakshu (Fu-ch'u, old pronunc. Fök-sou?), and encircling the lake once, it falls into the north-western sea. From the north side of the lake, through the mouth of a crystal lion, proceeds the river Sîtâ (Hsi-to), and encircling the lake once, it falls into the north-eastern sea. They also say that the streams of this river Sîtâ, entering the earth, flow out beneath the Tsih rock mountain, and give rise to the river of the middle country (China).

In Book IX of the same work it is said:<sup>1</sup>

To the west of the north gate of the mountain city is the mountain called P'i-pu-lo (Vipula-giri). According to the common report of the country it is said, 'On the northern side of the south-western crags of this mountain there were formerly five hundred warm springs; now there are only some ten or so; but some of these are warm and others cold, but none of them hot.' These springs have their origin to the south of the Snowy Mountains from the Anavatapta lake (Wu-jo-nao-ch'ih), and flowing underground, burst forth here. The water is very sweet and pure, and the taste is like that of the water of the lake. The streams (from the lake) are five hundred in number (branches), and as they pass by the lesser underground fire-abodes (hells), the power of the flames ascending causes the water to be hot. At the mouths of the various hot springs there are placed carved stones, sometimes shaped like lions, and at other times as the heads of white elephants . . .

In a note to the Chinese work Anavatapta is defined as »whithout the annoyance of heat», i. e., cool. BEAL seems to be uncertain about the identification of Anavatapta; in the Index he has: »Anavatapta ('O-neu, 'O-neu-ta, and O-na-p'o-ta-to), in Chinese Wu-jeh-no-ch'i, a lake,» without saying whether it is Manasarovar or any other lake. At another place (Vol. I, p. 13) he says that the Vakshu or Oxus flows from the Sarîk-kul lake in the Pamir plateau; »it is well called, therefore, 'the cool lake' (Anavatapta). The Oxus issues from the western end of the lake.» Here, therefore, Anavatapta should be identical with the Lake Victoria of WOOD. Regarding the great dragon lake (Nâgahrada) he identifies it with the Sarîk-kul lake (Vol. II, p. 297) or the lake of the Great Pamir, and continues: »The great Nâga lake is sometimes called the Râvanahrada.» Vol. II, p. 41 Beal again explains Anavatapta thus: »In Tibetan Ma-dros-pa, the king of the Nâgas (snakes) of the lake of the same name, and (p. 155) Anavatapta is explained thus: »Râvanahrad; in Pali, Anavatatta, in Tibetan, Ma-dros, in Chinese, Wu-jo-nao.»

In their explanatory notes to Fo-kuo-chi ABEL RÉMUSAT and KLAPROTH enter the problem of Anavatapta or Anavadata and its rivers. Speaking of Fa Hian's river Hsin-t'ou Rémusat says:<sup>2</sup>

<sup>1</sup> Op. cit. Vol. II, p. 155.

<sup>2</sup> Foë Kouë Ki ou relation des royaumes bouddhiques: voyage dans la Tartarie, dans l'Afghanistan et dans l'Inde, exécuté, à la fin du IV<sup>e</sup> Siècle, par Chÿ Fă Hian. Traduit du Chinois et commenté par M. Abel Rémusat. Ouvrage posthume revu, complété, et augmenté d'éclaircissements nouveaux par MM. Klaproth et Landresse. Paris 1836, p. 36 et seq.