

saroar and Lanka, but without regarding the latter lake as the source of the Ganges.

Anquetil du Perron does justice to the Lamas of the monasteries of Lapama. The Lama surveyors ask them the name of the river which, N.W. of the Manasarovar runs to the west, and the Lamas living on the lake answer: Latschou, the same river as the Satloudj of the Indian map. Then they ask the name of the river which issues from lake Lanken and goes to the west, and the Lamas of the place answer: Lanctchou or the river of Lanken, the same river as the Sardjou-Gagra of the Indian map. The explorers ask if the Ganges is not a continuation of these rivers. And the Lamas answer that the Ganges is farther west passing Tschaprang, the place visited by d'Andrade in 1624, who believed that he had discovered the source of the Ganges, while, probably, he has only seen lake Lanken.<sup>1</sup> But, unfortunately, Anquetil du Perron confounds Tsaparang with Deuprag on the Ganges, at the confluence of the Alaknanda. Then he remarks that the Lama explorers give two sources to the Ganges, one from Kentaïssé and the other from Lanken, and below the junction of the two they put in the name Ganga or Ganges. But as thus, nolens volens, the Gagra was taken for the Ganges, the first and real source of the Ganges rests unknown, as it was before the pretended discovery by the Chinese Lamas.

We must remember how very little really was known at the time when Anquetil du Perron wrote. No Moorcroft had been at the place, and the only Europeans who had seen the lakes, Desideri and Freyre, had not even mentioned their names. The more detailed report of Desideri was unknown at the time. Anquetil du Perron forgot that the Lama map had been executed with the special and express view of finding the source of the Ganges. And, of course, it was not easier for him or even for Rennell than it had been for d'Anville to make out the complicated hydrography of these places.

Under the heading: *«Le Tsanpou & le Brahmapoutren sont le même fleuve»*, Anquetil du Perron gives a very clever and interesting essay in his work. The natives had told Father Tieffenthaler that the Brahmaputra takes its origin from the Manasarovar. Father Régis had left the question as to where the river really goes to unsettled, but he had thought it most probable that the river finally turned S.W. to the neighbourhood of the mouth of the Ganges. And Anquetil du Perron adds:

c'est à dire, que ce fleuve sera cette Mer de la Carte Indienne, qui, allant à l'Est ou Sud-Est, passe audessus de Neipal, de Tschoukra, traverse une grande partie du Tibet, & vers les limites de cet Etat, tourne au Sud-Ouest, & coule près de l'embouchure du Gange.

He tries to find from the narratives of Bernier and Tavernier something to support his view, but they only know that the river comes from the frontiers of Tibet.

<sup>1</sup> Op. cit. p. 364.