

turned to the South, came within two miles of the Cow's mouth, and fell into the Ganges about sixteen coss lower.»

The Sita-cánt'há is the Satlej but probably not the Sitocatis of Arrian. Stating that it springs to the west of the Manasarovar the author makes it clear that no other branch than the Langchen-kamba can be meant as the head river of the Satlej. But here again we encounter the common mistake that the Satlej is called Ganges. Wilford is, however, not quite sure about the river which originates from the Manasarovar, as can be seen from the following passage of his:

»The four sacred rivers springing from the Mán-sarovara, according to the divines of Tibet, are the Bramá-putra, the Ganges, the Indus, and the Sitá. The Ganges is the only one that really issues from that lake, or if the three others do, it must be through subterranean channels; and such communications, whether real or imaginary, are very common in the Purán'as. The Sitá may be the Sitodá, Sitlodá, supposed to communicate with the Satlaj or Satodara.»

Thus Wilford arrives at a rather hopeless result in trying to reconcile religious prejudice with geographical facts. In another place he says that the Sitá of the *Purānas*, also called Para-Gan'dica or Eastern Gan'dica is the Yellow river coming from an eastern lake, Arun'oda or Orin-nor. First he says that the Ganges is the only one really issuing from the Manasarovar. Then that Sitá may be the Satlej, which is a contradiction. On the other hand the Karnali and not the Ganges is, in Tibet, supposed to take its rise from the sacred lake.<sup>1</sup>

Speaking of the Indus Wilford says:

»The Indus was supposed formerly to have its source not far from Mán-sarovara, which P. Monserrat<sup>2</sup> places in thirty-two degrees of latitude North; and the source of the Indus in latitude 32° 15', the difference of longitude between the source and the lake 1° 45' ... but what is more surprising, the good father was ignorant that the Ganges issued from it. Abul Fazil places the source of the Indus nearly in the same latitude with Cashmír, but eighteen degrees to the Eastward. The Indus has its source four or five days journey to the North-West of Yárc'hand, according to Czernichef; it runs thence in a direction South South-East toward Ládac, and within two days journey of it; nay, merchants, who trade from India to Cášghar, say it can be done in one day. The Indus then turns immediately toward the West, taking an immense sweep round Cashmír; and the place near Ládac, where it turns suddenly to the Westward, has been mistaken for its source.»

It is curious that Wilford could accept the extraordinary view of CHERNI CHEFF without hesitation.

Of the country round Meru, as given in the *Purānas*, Wilford says: »The mountainous tracts to the North of India, are so little known to us, and to the Hindus themselves, that I can by no means throw any light upon so extravagant and obscure descriptions of them, as are to be found in these Purán'as.» The only

<sup>1</sup> As a matter of fact the four rivers are supposed by the Tibetans to flow in underground channels from the lake with only one exception, the Satlej, which periodically flows on the earth's surface.

<sup>2</sup> Compare Vol. I, p. 154 et seq.