

Kampa-choo, Sampoo or Sangpo. The Brahmaputra is called Tamjoo, Damchoo or Erechumbo. Later on he calls the Indus, Singchin Kabab or Kampa, the Satlej, Langchin Kabab, the Kali or Gogra Mamchin Kabab, and the Berampooter, Tacho or Tamjood Kabab or Kampa. Ka means »mouth», and bab »out of» or »issuing from». He tells us the legend connected with these rivers; thus the Indus is named the river of the lion, from the bravery of the people who dwell along its banks, the Satlej or bull-river, from the violence of its stream, the Gogra or peacock-river, from the beauty of the women of the country through which it runs, and the Brahmaputra or horse-river, from the excellence of the horses on its banks. For the Satlej and the Gogra he finds the legend still to the point, but along the upper Indus there was no longer a valiant race, and the natives along the Brahmaputra were buying horses from Yarkand as superior to their own.

Moorcroft, he says, pointed out the fact, that the river that issues from the Rawun Rudd was the Satlej, and he is right in saying: »Concerning the sources of the four rivers, a few words should suffice, as we have but few certain foundations to build upon.» As a matter of fact everybody who, in these days dwelt upon these sources, had to go back upon Moorcroft, and it is curious that several of them seem to have regarded Alex. Gerard as a first-rate authority, although he had never visited the lakes.

Cunningham's own inquiries led him to the following opinion:¹

»The Tibetans call the Mansarawar lake, Mapang, and the Rawan Hrad,² Langa. The name of the latter lake, if unconnected with Lanka and Rama's expedition, is perhaps the strongest argument we yet have for its being the source of the Sutlej, that river being termed by the Tibetans of the lang or bull. After many inquiries, I could not satisfy myself that the two lakes communicated, the one or the other (?), although traditions were mentioned to me to that effect, and my present belief is, that they are separated by a ridge of some elevation, an impression to which I think the perusal of Moorcroft's Journal would likewise lead. I also feel persuaded, after many inquiries made with care, that the Rawan Hrad gives rise to no river. At the same time I confess, that my informants had never paid any attention to the point, they being quite satisfied with the legends which made the rivers rise in the holy lake underground, or in some way.»

It is not said in which year he made his inquiries, but it cannot have been long before 1844, and then it is interesting to observe that he got the reverse result to what Strachey found at the very same place. For Cunningham does not believe in a communication between the lakes, nor in a river issuing from the Rakas-tal

When Gerard observes that, speaking generally, the natives place the sources of the four rivers at the Manasarovar, Cunningham thinks that he means »the holy hill of Gangri» that gave rise to the rivers. This would be in harmony with the legends, and Cunningham, moreover, finds it true for the Indus, which rises to the

¹ Loc. cit. p. 235.

² The inconsequent orthography is a characteristic feature of these days: Rawun Rudd and Rawan Hrad, Berampooter and Burrampooter in one and the same article.