

petrified in Lake Mápang from the rocky mouth of which creature the river is supposed to gush forth. Yeru Tsangpo hé translates as »the river of the right-hand banner». The following passage, in which he first describes the source and then says it is unknown, is, however, of great interest and must be quoted in full: »In fact the Yeru Tsangpo has its sources in a long narrow valley cradled in a remarkable manner between three separate ranges of mountains, each of which is literally loaded with glaciers. — Into this womb of the Ice Mothers which, conjointly, breed the mighty Brahmaputra, even Tibetans themselves have scarcely ventured. The only entrance seems to be at the S.E. extremity of this mountain-locked valley, at the end where the river issues forth. No tracks pass up the valley; for the mountains at the head of it, which separate the valley from the lakes at the base of Mount Tisé Kailas, have no way over them, and the whole terminates in a stupendous cul-de-sac. The actual place where the river first forms is said to be a large gravelly marsh, fed from the adjacent glaciers, and styled Chema Yundrung 'The sands of the Mystic Wheel'. This lies at an altitude of about 14,700 feet above the level of the plains of India . . . — Lonely, impenetrable, unknown, it seems meet that the weird and famous stream should thus be born in utter secrecy in this remote valley so far to the west. — But the solitude must be one not of barrenness, but of grandeur. On three sides, let us remember — N.W., N.E., S.W. — the birth-place is girt about by monster sentinels crowned with helmets of never-melting snow and standing shoulder to shoulder with glaciers for each epaulette.»

It is a pity that Sandberg has not quoted his own sources when speaking of those of the Brahmaputra. His description gives the impression that he has spoken with some Tibetan who has been, or who has known somebody who has been to the sources of the two southern rivers. The long narrow valley surrounded by ranges loaded with glaciers is not at all unlike the source of the Kubi-tsangpo. It is correct

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edition of 1901, by E. Debes, H. Habenicht and C. Barich, the names are Brahmaputra, Tamdschan Khamba, Tschang-tschu and Sangpo; in the edition of 1904 by B. Domann we read Tamdschan-chamba (Brahmaputra), Matschang-sangpo, Sangpo and Dihong; in the editions of 1909, 1910 and 1911, by B. Domann and H. Habenicht, the river is called Tsangpo or Brahmaputra.

As a rule, in this list the older editions are richer than the newer, for Tamchok-kamba is the most common name one hears, at least above Raga-tsangpo. Eritschumbo is the same as and a bad spelling of Yaru-zsang-bo. Nain Sing spoils Tamdschu to Tamdschan (Tamjan) but improves it by the addition of Khamba. In the 1904 edition Matschang-sangpo appears, which is also a very common name for the river in its upper reaches, although the right spelling is Martsang-tsangpo, »Trans-Himalaya», II, p. 90. On the best general map of Tibet in England, »Tibet and the surrounding regions published by the R. G. S. 1906», the following names are entered: Martsang or Tsangpo, Yarimartsang or Tsangpo, of which I never heard the latter combination, for Martsang-tsangpo and Yere-tsangpo are two different names. Nain Sing has heard the two most common names of the river, although he has misspelt them: Tamjan Khamba and Machang Sangpo. Lower down, between Shigatse and Chaksam Ferry, he has also Nárichú Sangpo, which I never heard, although it is not at all unlikely, for Ngari-chu-tsangpo should simply mean the river from Ngari, Where the Maryum-chu joins the principal branch, Nain Sing has a *tasam* or house on the great post road, called Tamjan, which points to the fact that it is only after the junction with the Kubi-tsangpo that the river is called »Tamjan Khamba».