

Básh; proceeding yet further, one arrives in the land of Tibet. Badakhshán is in the direction of summer sunset (*tabistáni*) from Yárkand, as stated above, and Káshmir is in the direction of winter sunset (*zamistáni*) from Yárkand. That same range runs between Yárkand and Káshmir, and is here called Bálti; this [district] belongs to the province of Tibet. There is, in these parts, a mountain wider than the Alái or the Pámir. The width in Bálti is twenty days' journey. — The pass ascending from Yárkand, is the pass of Sánju, and the pass descending on the side of Káshmir, is the pass of Askárdu [From the Sánju pass to the Askárdu pass] is twenty days' journey. In the direction of winter sunset from Khotan, are some of the cities of Hind, such as Láhur, Sultánpur, and Bájwára, and the afore-mentioned mountain range lies between. Between Khotan and the towns of Hind above-named, are situated Arduk (Rudok), Guga (Guge), and Aspati (Spiti), which belong to Tibet; and it must be supposed that those mountains extend into Khitái. On the west and south of the range, lies Hindustán; while Bhira, Láhur and Bangála are all on the skirts of it. All the rivers of Hind flow down from these hills, and their sources are in the country of Tibet All the streams which flow down from the mountains of Tibet, in a westerly and southerly direction, become rivers of Hind: all the streams which flow in an easterly and northerly direction from the mountains of Tibet empty themselves into the Kuk Naur¹ From these details it will be clear that Tibet is a very highlying country, since its waters run in all directions. Any one wishing to enter Tibet, must first ascend lofty passes, which do not slope downward on the other side, for on the top the land is level; in a few cases only, the passes have slight declivities [on the far side].²

In his above-mentioned article, R. B. Shaw proves that this description is perfectly in accordance with the real state of things. He places Raskam and Taghdumbash on »the Central Asian *versant* of the Muztak (sometimes, though improperly to my mind, called Karakorum) Range, in the corner between it and Pámir.» Shaw is right in saying that Mirza Haidar possessed a faculty rare among Orientals, namely to rise above details and conceive a general idea. Everybody who in the interior of Asia has asked the natives for the name of a mountain range, will agree with Shaw in this respect. But, as shall be seen in connection with our discussion of Shaw's own journey, he had a curious conception of the orography of the Kara-korum and Kwen-lun, to which he, however, finds a certain support in Mirza Haidar's geography. »The account of the mountain region sweeping round the north, west, and south of Káshgharia, and thus enclosing that country on three sides, is the simplest and truest that can be given.» And he agrees with the Oriental writer when he regards everything between Yarkand and India as one great *mountain mass*.

To Mirza Haidar's hydrography, when he makes the rivers flow in different directions from the mountains between Yarkand and India, Shaw adds the reflection:

¹ Lop-nor. According to Mirza Haidar the »Kará Murán of Khitái» issues from »Kuk Naur». Cp. VIGNE, who says that the Kashgar-daria, after passing Kashgar, is joined by the river of Yarkand, »whence it still flows easterly, and joins, as well as I could collect, the great Chinese river of Hoang-Ho, which is crossed in the way to Peking. But information from natives is not much to be depended upon.» *Travels in Kashmir, Ladak, Iskardo, etc.* Vol. II, London 1844, p. 369.

² Op. cit., p. 404 *et seq.*