

south, 75 versts, that is to say 17 and 27 feet respectively on each verst. The gradient is on both sides generally so slow that a railway could easily be laid across the Tan-la.

On the principal crest of this range as well as on other mountains in Northern Tibet, the most considerable parts, with the eternal snow, do not stretch in uninterrupted lines, but appear as islands in the general mass of mountains. Further, the snow mountains are to be found to the west of the pass of the caravan road—so far as could be seen from the mountains of Buga-magna, and in the same direction the range increases in height. So far as we were informed, Tan-la continues some 250 versts towards the west from the pass of the above-mentioned road, and comes rather suddenly to an end on extensive undulating plains which stretch to the very horizon in the west. We were informed by the natives that the same range, to the east from the pass, continues as a snowy ridge some 200 versts, and from there it continues without eternal snow still farther east, but how far we could not ascertain. I am inclined to believe that the Tan-la, not only the range itself, but also its fundamental plateau, continues to the east, although in smaller dimensions than in its western parts, all the way to Kin-cha-tsiang, that is to say, to the upper course of the Blue River that in these regions flows nearly due south. If that be the case, the Tan-la, just as the Baian-khara-ula, forms the watershed between the tributaries of the biggest rivers of Eastern Asia: Yan-tsi-tsian on the one side, and Kambodsha and a part of Salwen on the other.

Indeed, all the rivers running down on the northern slopes of Tan-la belong to the Mur-usu, that is to say the Upper Jan-tsi-tsian, which takes its origin from here. From the southern slopes of the western part of Tan-la we were informed that the great river Sacha-tsampo takes its origin and finally goes to the lake Mitik-jansa.

Prshevalskiy believes that this lake is identical with NAIN SING'S Chargut-tso. Further, Prshevalskiy was told by the natives that a river goes out of Mitik-jansa, later on falls into the lake Amdo-tsonak, and again leaves that lake under the Tibetan name Nap-chu, identical with the Khara-usu of the Mongols. This river, which lower down is called Lu-tse-tsian or, in Tibetan, Nge-kio, is the upper course of the Salwen.

If now, continues Prshevalskiy, the statements of Nain Sing are to be trusted, the source of the Salwen has to be removed far to the west of Northern Tibet, say to 53° E. long. from Pulkova, and $32\frac{1}{2}^{\circ}$ N. lat., which would mean that it should be situated even somewhat west of the source of the Yaru-tsangpo or Upper Brahmaputra. After his journey of 1879—1880, Prshevalskiy was thus of the opinion that Salwen and Brahmaputra in their upper courses »were flowing through an enormous extension of the Tibetan plateau-land, from west to east, and parallel to each other, though sharply separated through the mighty Northern Himalayan Range». He believed that an affluent from the Tengri-nor joined the river which leaves Lake Mitik-jansa, and that the same river receives all the watercourses coming down from the southern slopes of the western half of Tan-la. From the eastern part of the southern side of the same mountains and farther to the upper reaches of the Yan-tsi-tsian, may be presumed to be situated the sources of the rivers Om-chu and Barun-chu, to wit, the two rivers which join near the city of Cha-mu-to and form the river