

ridge bearing the name of Suchain-ula, and beyond it yet another range, south of and parallel to it, called »Sirtin-machain-ula». It is in this last that Carey's pass of Makhai Kutil is presumably situated. The whole of this region demands a fresh and thorough exploration, and with it might profitably be combined an investigation of northern Tsajdam.

I was told that the lowest part of the course of the Holuin-gol is called Davasun-gol; from which I am disposed to infer that the freshwater stream flows into a narrow bay of the salt lake, the consequence being that the salt water advances a short distance up the Holuin-gol. Further, the lowest course of the Boraguin-gol is called Schara-gol, a name indicative of muddy water; the existence of the double set of names would seem to imply that the two rivers really do not unite. Possibly the Boraguin-gol is merely a deltaic arm of the Chalting-gol. This last is also called quite simply the Särtäng-gol. I was also informed, that the part of Särtäng across which I travelled is in summer converted in one great marsh, which can then only be traversed along certain lines. And this information is in so far corroborated that we did cross over a great number of more or less extensive sheets of ice, with polyp-like arms stretching in every direction. The great marsh is formed partly by the deltaic arms of the Chalting-gol, partly by springs issuing directly from the ground, several of which still continue to flow even in winter. On the map of the Russian General Staff these marshes are very emphatically delineated to the east of both lakes. With regard to the other names which I gleaned in this region, one or two admit of being identified with Carey's. Here follows my list: Särgelte-gol (probably a deltaic arm of the great river), Ulan-gadser, Tsaganamaga, Kökö-bäsching, Utu-schirik, Kökö-sä, Mandolto-oktul, and Keten-nor, or the Cold Lake, which is reported to be situated in a cold, windy region two days' journey west of Sando; possibly it is identical with Prschevalskij's Chujtun-nor. Two passes are said to lead over the mountains to the north: Tschang-tse, situated to the north-north-east, and Davato, to the north-north-west. The latter leads to Bora-dschungdsching, where there are reported to be some Mongol settlers, owning in all about 50 camels. On the actual plain of Särtäng there would probably be altogether 60 to 70 tents, and about 100 others in the immediately adjacent mountains. The inhabitants belong, I was told, to the Mongol tribe of Kurlik-dolon-notuk-gurvun-sumun. Some of the richest of the Särtäng Mongols possess 1000 sheep, 20 to 30 camels, 100 horses, and 30 head of horned cattle; while a poor Mongol will own not more than a score of sheep. My host at Sando owned 10 horses and a hundred sheep. But at this season there were said to be no Mongols west of Sando. The Mongols of Sando itself purposed to remain at Sando over the summer; but many of their neighbours spend the warm months up in the mountains. In the course of the short distance that I travelled through Särtäng I saw in all 11 tents; several of these were however a great distance away. The last day of our stay certain other Mongols arrived, and pitched their tents in the neighbourhood of Sando. These Mongols evidently live in the same way as, for instance, the Kirghiz in Pamir: that is they remain in one district as long as the grazing is good, but when it is all consumed, they betake themselves to another locality. On the whole these lowlands gave the impression of being but thinly populated.