

north, and separating the glen of Davato from the next eroded watercourse beyond it to the west, namely Be-schui-tschuen-tsa, of moderate size, and formed by two small subsidiary glens, which united below the track we were following. Generally speaking, it may be assumed, that only those ravines and watercourses bear names which contain springs, and are either used for grazing or are actually inhabited. This was the case, anyway, with the last-mentioned glen, that of the White Water Spring, the upper part of which is also said to afford good grazing; but there is no track leading up it. As the Chinese names in this locality were given to me by Mongols, it is not improbable that they are more or less distorted, even though my Mongol informants themselves understood Chinese. It is however strange that, though the lower ends of these glens are inhabited by Mongols only, at all events at the present time, they nevertheless nearly all bear Chinese names.

In one dry ravine we came across a solitary tent, the owner of which happened to be absent, and so narrow was the space that the tent quite filled the hollow from side to side. It appeared to have been placed there solely for protection against the wind; my guides did not know the name of the ravine. A little lower down in the same hollow we saw yet another tent. The next glen, called Schin-go, was rather large and deeply trenched; in its western perpendicular scarped terrace are two earth-caves, bearing signs of having been recently used. This glen neither contains any spring nor possesses a track in either direction, up or down. A little higher up, there stood on one side no less than ten yurts in a clump; but their only inhabitants were women and children, the men being absent, either hunting or gone to Sa-tscheo. After that came the two large glens of Igo-jempen and Sigo-jempen, that is One Wall and Four Walls respectively, these names alluding to certain ruins, of which only faint traces remain. Just below our track the two glens unite and form a broad, deeply cut watercourse, with a vertical escarpment of gravel-and-shingle on each side. The former, Igo-jempen, possesses a spring and leads up to a pass. An old track, now however seldom used, is said to proceed from the upper part of the glen westwards, crossing the higher reaches of all the larger glens which we had before us during the rest of the day, and finally it strikes the glen of Äksä; consequently it runs along the northern side of Anambar. Sigo-jempen also possesses a spring. The glen of Sa-go, the Mongol name of which is said to be Ike-säto, has a spring in its very highest part; this glen is one of the very largest of all. Between it and Sigo-jempen the surface is furrowed by an endless number of tiny rainwater channels, which were nevertheless irksome and wearisome to cross. Another big glen is Ike-ergetö, which upon reaching our route divides delta-like into three arms (alt. 2540 m.) The next glen bears the name of Lang-scha, so called from a wolf-trap which it contains constructed of stone. After that we skirted the blunted, rounded front of a series of hills, gapped by a number of rather deeply trenched ravines, fairly broad at the top, but narrowing towards the bottom. Amongst these I noted the name of Muchur-davo, which I was told is equivalent to *cul-de-sac*: the path which runs up this glen leads to nowhere. Another name is Dundugol or the Middle River. A larger glen, possessing a very wide, trumpet-shaped outlet, is called Chara-tschiloto, or the Black Stony District. We pitched Camp CXXV in a glen of medium size immediately east of Tsagan-davo (alt. 2551 m.).