

broad marshy valley for 12 miles. Then he left the Ch'a Ho (Ya-lung) valley and crossed a 200 - feet saddle into a small side valley, but on the following day came back into the Ch'a Ho valley, or Dza Chu as the Tibetans call it. The river was here 100 yards wide and 3 feet deep at the ford and flowing in three or four channels. The main range, the Yo-Lam-Sung-na, is farther south and apparently runs W.N.W. to E.S.E., diverting the Ya-lung easterly. About 5 miles on either side are two ranges running roughly north and apparently forming branches to the Yo-Lam-Sung-na. Pereira camped by the small Ba Chu stream near where it joins the Ya-lung. There was good grazing, and he was again among nomads for there were several encampments of Yü-shu Tibetans of the Gaba tribe.

Continuing down the valley of the Ya-lung for another 20 miles, on June 17 he reached the Chu-chieh Monastery which Sorensen called the Drip-yu. It is situated about half-a-mile west of the river and is enclosed by an uncemented stone wall with the square temple in the centre and in front of it the monastery green, a filthy place, some 60 yards square, on which Pereira camped; much relieved, however, to reach an inhabited place again. The monastery contained a hundred lamas of the red sect, who lived in small single- or two-storied mud buildings. Outside the walls were a few Tibetan encampments. Excepting the barracks at Ta-ho-pa and the village of Ch'a-pu-ch'a, this was the first building Pereira had seen since entering Tibet.

From here onward he again used "ula", that