

tam-da, a single house, was reached at $24\frac{1}{4}$ miles. He was assured that the Ta Chu flowed into the Salween.

“Tibetan names are most jaw-breaking”, says Pereira. “I make the natives keep on repeating the accursed harrowing sounds. The following is my system of pronunciation :

é—like <i>ay</i> in <i>day</i> .	ou—like <i>oe</i> in <i>Joe</i> .
o—like <i>ow</i> in <i>low</i> .	ü—like French <i>u</i> .
u—like <i>oo</i> in <i>room</i> .	g, k and j—as in English.
ch—like <i>ch</i> in <i>church</i> .	ee—like <i>ee</i> in <i>week</i> .
t—like <i>t</i> in <i>time</i> .	gia—like <i>jya</i> .

The accent is always on the last syllable, and often on the second if three syllables.”

On September 11 he marched $25\frac{1}{4}$ miles to Jung-erh, commonly called Gar-mé, where he rejoined Rockhill's route to Nagchuka *via* Riwoche. He calls it Merjong. It should be Mi-ru Jung-erh. Mi-ru is the name of the district.

After descending the Ta Chu for $1\frac{3}{4}$ mile from Kama Sumdo and passing a solitary monastery of ten monks high up on the hill-side, Pereira turned to the left and started a steep climb, then up and down over five hills, the highest, Rab-ché La, at 10 miles, 14,300 feet. Away 3 or 4 miles on the left was the high, ragged, rocky-peaked Sama Réjig, here called Gee La. From the top of the last hill, the Dung-re La, at 15 miles, there was a beautiful view westerly down the Mi-ru valley with two or three monasteries high up on the hill-side, and many small villages in the valley lower down. Most of the hill-sides and valley were cultivated. It was the most fertile valley Pereira had seen, and