

hills with shrub. At $2\frac{1}{4}$ miles there is a steep descent to cross a side valley at 8700 feet. Just beyond a rock marks the Yünnan-Szechwan boundary. The path then again ascends to about 10,000 feet at 9 miles, and soon after is a steep descent to Yakalo on the small fertile Yen-ching plateau.

This is a town of about seventy scattered families. Its elevation is 8655 feet. Pereira made it $84\frac{3}{4}$ miles from A-tun-tzu and $715\frac{1}{4}$ miles from Yünnan-fu. It is the residence of a magistrate, and there is a salt industry here, the wells being about half a mile off on both banks of the Mekong. The Tibetan name is Tsa-ka (place or wells of salt), to which is sometimes added the Mosu name, Pei-ting, which is also used by itself.

Yen-ching is 2 miles south of Yakalo, and the two places are separated by a ravine 50 feet deep.

Père Gorè entertained Pereira during his stay at Yakalo. He has three hundred Christians—all Tibetans, except five or six Chinese.

The heaps of stones with Tibetan prayers engraved on them which are frequently passed by the road-side are called, according to Père Gorè, Dobourg, meaning a hundred thousand stones. Pereira's boy pronounced it Mbembong. This word is also used for the stone piles, with prayer flags stuck in, on the top of every pass in Tibet. But as they are somewhat different it is best to keep the Mongol word "obo" used by Huc for these. The small mud white-painted pyramids on the roofs of Tibetan houses are for burning incense and not to ward off sickness.

The Mosu are called Diong by the Tibetans.