

bridge the road was much frequented. When the configuration of the valley allows, there are roads on both sides of the river. Near each village many small paths are seen on the slopes and hills, obviously only used by shepherds, hunters and firewood collectors. Where the main road is exposed to the inundations of the high-water, it is sometimes strengthened by help of stone walls. The greater tributaries of the Mü-chu are crossed on reliable bridges. When the natives of Tong go to Tok-jalung and other places of Chang-tang to sell *tsamba*, they always use the high-road over Chang-la-Pod-la. The Mü-chu valley is an important artery of communication between southern and northern Tibet. From Tong no other roads begin, except the ordinary local paths in the neighbouring valleys.

In the valley of Gilung there is a road from Sirchung to Ngartang and Ye-pu, or the mountainous tract above Ye, at Rung-chu. Another road goes up the valley of Tongyang, branching off to Lelung-gompa and to Damoshar; it has to cross three passes. Up the Lenjo valley a road goes to Chang-la-Pod-la. The Gokshung valley has also a road to Lelung, crossing a pass, and a much used road to Damoshar.

A native of Linga gave me some scanty information about the road up through the Bup-chu valley. Damoshar or Tamosha is the last village eastwards, although at Bup, still higher up, a few stone huts exist. To Sham, touched by my first crossing, he reckoned two days' journey; then follows a region called Karake and then Chingdu, which I often heard of on the Sela-la road. Above Chingdu there is a pass called Takte-la, and beyond it is *yakpa*, or pasture grounds for yaks. The Takte-la I had also heard of before, as being situated on the road which is at some distance east of the road between Sela-la and Ye. At any rate we find that there are several roads on the sides of Mü-chu, following its tributaries and crossing passes of which nothing else is known than a few names.

Most of the traffic goes to Linga; above this place the road is not so well looked after, being full of gravel and blocks; here the road goes up and down across terraces, and nothing is done to improve it. A side road goes up the Ke-tsangpo; the summer-road to Tok-jalung keeps to the left side, using the Ke-bridge, as the Govo-tsangpo cannot be forded.

Up the Pashu valley there is a road which, in two days, reaches a place called Tarok and, before reaching it, crosses a pass, Bogbo-la. This pass must be situated in the Pabla range somewhere between Chang-la-Pod-la and Sha-la, for, on its northern side, the road of Tarok is said to continue to Targo-gangri and Tok-jalung. Some nomads on the plateau-land regarded the Tarok-la as the source of the Targo-gangri; perhaps this Tarok-la is identical with the Bogbo-la.

The Kongmo valley has a road said to cross the Pabla range, but only used by nomads. The Parlung valley has a road joining the main road of Chang-la-Pod-la; in the Korchen valley, which is a left tributary to the Parlung, there is another road.

The *manis* become more and more scarce towards the Chang-tang, but they