

branch over Dicha-la seems to be the most important; it is chiefly used by salt merchants, collecting salt at Tabie-tsaka and transporting it on sheep *viâ* Lapchung-tso to Tsongka-dsong and other places in southern Tibet. This information, which I had no opportunity of controlling myself, is so far interesting that it indicates the existence of a broad and open valley between the Kanchung-gangri and the Lapchung range; theoretically we could be pretty certain of its existence, and in fact it seems to be more convenient than the road along Buptsang-tsangpo and over Samye-la, for it is said to be more used than this, in spite of its being a little longer. The same road is said to be used by many pilgrims who, on their way to Kang-rinpoche or Kaylas, take the great *tasam*, but returning follow the northern road, thus forming the whole pilgrimage into a *kore* or holy circle.

From Raga-tasam a road goes to Ombo at the northern shore of Dangra-yum-tso; this road is said to cross only one pass, Tsalam-nakta-la, four days from Raga-tasam and not so high as Sangmo-bertik-la; probably this road leaves both Targo-gangri and Dangra-yum-tso to the east; this statement can hardly be correct, for before reaching Tsalam-nakta-la in the Lapchung range one has somewhere to cross the Kanchung-gangri. As a rule it is difficult to fix the passes from native information; if a pass is easy and convenient it is often ignored altogether.

Finally, a road from more easterly tracts joins my road on the Dongchen-la. From Kangmar 5 days northwards are reckoned to the *serpun-lam*.

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