

As a rule the itineraries given by the natives are of very little value. Even such clever and well trained men as the Pundits have no idea of physical geography, and work only as self-registering instruments, which have been prepared in India and whose records were deciphered after their return. Under such conditions one cannot expect much from Tibetan nomads. Still, if I mention two or three more itineraries, it is chiefly for the interest of the names.

A road from Mugu, near Yumba-matsen, to Gertse, is described as passing Mugu-gomo with a little pass, then Tsalam-ngopta, Nemo-chutsek, Ko-o, a valley with some water, Pushi-gunka with a pass of the same name, Pagun-dema, a spring in a mountainous region, Pagmo-chüntung, a high mountain with a brook at its foot, Keta, a camping place on the same brook, Pagmo-yüji, a plain with a well, Pakyu a spring, Tsavuk, Mentang-rigmo a spring at the foot of a mountain, Chevuk a place with bad water and no grass, Rubü-dungkyu, Shasha red mountains with salt water, which is drinkable with tea, Tägelung a high mountain with a spring, and Mense in Gertse, near a high mountain and a spring. The man who gives this itinerary has perhaps travelled the road fifty times, but it is hopeless to try and obtain any geography from him. He will tell you that marching slowly it will take you 13 days and that you will find grass at all camping places except Chevuk, but if no rain comes the grass will be bad the whole way. There are no lakes on the road, and Pushi-gunka-la, which is rather low, is the highest pass you have to cross; finally he will tell you that this is the road usually taken by the salt caravans between Gertse and Gyanima. But to get an idea of the configuration of the country would be impossible. If only there is grass and water the Tibetan will call any road splendid and forget the height of the passes.

A road from Gertse to Tradum is said to pass: Lering, Sagsong, Sagsong-la, Lema-karna, Chug-la, Dobrung-tsangpo, Chä-chära, In-koma, Tabie-tsaka, Le-kumba, Tsongchen-habuk a brook, Lunkar-gompa, Jachu-rapka, Buptö on the Buptsang-tsangpo, Bumé, Kapchuk, Jachu-kurba, Yor- or Yo-or-la, a high pass surrounded by some snow, Serak-shugong, Pon-la and Tradum; 25 days in all.

A nomad told me he had travelled from Nyuku on the *tasam* in 4 days to Chang-la-Men-la and thence in 6 days to Lunkar-gompa. But to try and discover the situation or geographical importance of this Chang-la-Men-la was hopeless, though it may have something to do with the Men-chu of Nyuku.

The following is a road from Gertse to Lhasa, where only a very few names can be identified: Shong-shinglung, Gonima-gyam, Kogen-dangpo, Tagun-dema, Pamun-keta, Ombo-tonjung, Lama-jekung, Tarap-tso, Gomon, Hotu, Lama-doma, Shaga-tübjü, Lering, Nyema-ri, Jorü-tücha, Dsam-marpo, Tsong-tong, Tong-tso, Tashin-tsobi (Tashi-bup-tso?), Rakchen, Tok-tugurakpa (Tok-daurakpa of Nain Sing?), Nali, Mamo-ogar, Mburä-karno, Mburä-namo, Gobrong-karpo, Tügü-tsangpo (= the upper course of Bogtsang-tsangpo), Yang-go-laptse, Dongchung-gompa (a monastery on a high mountain), Go-la, Saong-näja, Särka-dungchen, Agung-tso, Babu-shagrung