

and 100 yaks with them, from which they get milk and butter and occasionally flesh. However, they spare their own flocks as much as possible and kill wild yaks, antelopes or even kyangs. Not every year, but certainly once in two years such a caravan of pilgrims starts from *Nakchu*. Different families agree to keep together on the journey, as small companies are more exposed to attacks from robbers and thieves. Some caravans accomplish the journey in one year, others in two. The wandering village of our man even calculated three years for the whole pilgrimage. They used to stay some 20 days at every place where the grass was good, otherwise only 4 or 5 days. For the march alone they had needed two months from *Manasarovar* to our *Camp LXXV*, and had about 90 marches from here to *Nakchu*. At the Sacred Lake they had spent two months, and had wandered only once round the lake which had taken three days. The district around our *Camp LXXV* he called *Mogbo-dimrap*, and the small black mountains south of the camp, *Dirung-lopchang*, reminding one of the *Dirung-ungota* mentioned by the shepherds of *Bogar-yung*. Regarding the stations on the pilgrims' road from *Nakchu* to the Sacred Lake, he obviously did not remember their names. At any rate the names he mentioned did not seem to be reliable. However, from *Mogbo-dimrap* to *Nakchu* he gave the following: *Mogbo-tamchuk*, a name that we had heard before without being able to locate it; *Geru-takar*, a white mountain; *Moga-bende*, *Moga-tasuk*, a mountainous region, *Lingkang-tso*, *Moga-taknak*, *Moga-taksum*, *Kanchung-karlep*, *Shintsuk-naruk*, a large valley, *Kolok-tso*, a large lake, *Nor-gerep*, a lake, where curiously enough the Mongolian word »nor» enters instead of »tso», *Sere-yenkär*, a mountain, *Gar, Bum*, reminding one of the *Bum-tso*, *Andar-tsaka*, a salt lake, *Sensung-tsaka*, a salt lake, *Chorgi-tsaka*, a salt lake, *Tsaki-tsangpo*, a river, *Chepcha*, a region »with mountains of sand», which seems to indicate sand-dunes, though such formations are nearly unknown in the interior of Tibet, *Tso-gar*, and finally, *Nakchu-tsangpo*.

On the road from *Camp LXXV* to the Sacred Lake he remembered the following names of which several are correct and have been mentioned in Vol. II and Vol. III, whereas others cannot be identified: *Argo-chokmar*, *Tagar-dongshö*, *Kartse-martse*, *Kepa-shokta*, a red mountain, *Shakangsham*, a large mountain, *Shara-darlum* with the lake *Shara-yum-tso*, *Sanshen-sanshung*, *Shabuk-nyartse*, a salt lake, *Chimbo-ka-la*, a large ice-mountain, *Gäbji-sumtang*, a mountain with a plain at its base, *Rakyor-tsaka*, a salt lake, *Penshin-penshung*, a mountain, *Sälung-lopchang*, *Nachebo*, *Maryum-la*, *Tokchen-tokchung*, *Lami-la*, *Gumenang*, *Pilung-lopchang*, and, finally *Hamchu*, a brook near *Tso-movang* or the Sacred Lake. — This latter part of the road is quite clear and marked by such well-known objects as *Shakangsham*, *Ka-la*, *Maryum-la* and *Tokchen*. The first part is more difficult. It seems, however, to be situated north of *Chargut-tso* and *Selling-tso*, two lakes