

Rockhill says further in his lecture:

Our route led in a westerly direction along the base of the Dang-la till we came to the extremity of this great range, and found ourselves on the vast lake-covered plateau which some 600 miles further west becomes the Pamir, but is here known to the Tibetans as the Naktsang. South of the Dang-la we were in Tibet, for the desert we had just crossed is a no-man's land . . . .

In a note he says:

The importance of the Dang-la, which in lat. 33° stretches from long. 90° E. to 97°, on the climatic conditions of the Tsaidam and north-east Tibet, cannot be over-estimated. With an average elevation of probably some 20,000 feet above sea-level, it intercepts the moisture-laden clouds driven from the south-west by the monsoon. While its northern slope is a comparatively dry, arid waste, its southern is during nearly half the year deluged with rain, hail, or snow. The high, rugged range to the east of the Dang-la, and to the south of the Upper Hwang-ho (Soloma) exercises a similar influence on the climate of east Tibet.

The routes taken by GRUEBER and DORVILLE, SAMUEL VAN DE PUTTE, HUC and GABET, PRSHEVALSKIY and ROCKHILL were more or less in the vicinity of the common high road of the Mongolian pilgrims to Lhasa. The journal of a distinguished Durbet pilgrim who travelled in 1892, was translated in the Russian Legation at Peking by orders of COUNT CASSINI, and sent to the Asiatic department. It was published by the Geographical Society of St. Petersburg in 1895.

We do not need to enter upon any details of the narrative. The Mongol pilgrims usually assemble in the neighbourhood of Koko-nor every year in the fifth or sixth month and then travel in great number to Nakchu.<sup>1</sup> It is a pity that no details are given regarding the journey to this place. We are only told that it was performed without any accidents. From Nakchu an 8 days' journey was calculated to Lhasa, riding on yaks and mules, and 40 versts a day. The second day the pilgrims passed a large prayer wheel, and the third day they passed east of the snowy mountains of Samdan Kansar. They saw eight »suburgans» of brick, built at the sources of the river Dam. — After the visit to Lhasa they went to Tashilunpo and other sacred places.<sup>2</sup>

The intimate connection between the Tang-la and the Jang-tse-kiang is pointed out by W. R. CARLES in his article *The Yangtse Chiang*.<sup>3</sup>

Between the Tangla mountains, whose south slopes drain into the Tsang-po and the Salwin rivers, and the Kuenlun mountains, which form the south buttress of the Tsaidam steppes, the Yangtse Chiang, even at its source near the 90th meridian, draws on a basin nearly 240 miles in breadth from north to south. Below the confluence of the three main streams this basin is somewhat contracted by the north-west south-east trend of the Baian

<sup>1</sup> Or Napchu as it is spelled by the translator.

<sup>2</sup> *Замѣтка о путешествіи Дурбѣтскаго Хамболамы Монкочжеева отъ Нанчу до Сачжацзуна въ 1892 году. Извѣстія Имп. Русск. Геогр. Общ. Томъ XXXI. С.-Петербургъ, 1895, p. 568 et seq.*

<sup>3</sup> *Geogr. Journ.*, Sept. 1898. Vol. XII, p. 225 et seq.