

1 ta thumu, 5 thumus and 5 futhumus, which seems more likely than the statement of the Chinese mandarin. All the thumus belong to the same »branch», among the Shera Yögurs the Andjan »branch», among the Sarö Yögurs to the Pegeshi »branch». The number of Sarö Yögurs is said to be about 100 tja. The percentage of pregnancy among Yögur horses is only supposed to amount to 50 %. The place from which they immigrated, is called both Tanguta and Shilagu. The founder of their tribe was called Khor Geser rdjalu (djavu according to Potanin), but the guide could not tell me whether he had been their khan. The tracks of Geser's horse are said to exist on a wall of rock near the Tangut monastery of Matisy, 120 li S of Kanchow. A hollowed stone, in which Geser's dog was given its meals, is also supposed to lie there. — There are said to be ruins, ascribed by the Yögurs to the »Hung mouza» tribe, W of the left mountain side on the river Longsor, about 7 miles SW of Li Yuan at a place called »Sar Oron» and about 15 li S of the Ta thumu's cottage. At both places there are merely traces of dwellings, which were numerous at the latter place. The Ta thumu mentioned that the only Europeans who had, to his knowledge, visited their country, were two elderly men, one with a red beard and the other with a black one. They had come from the south about twenty years ago in the company of a woman who appeared to be in command. A Yögur had gone north with them and had not returned. He evidently referred to Potanin and Skassi. Dr Stein passed through part of their country recently.

*January 6th.* Three days have had to be spent in various work, repairing broken cases, packing and  
*Kanchow.* labelling the things I have bought etc. Such unproductive labour takes up a great deal of time and poisons the life of an unfortunate traveller.

The wall of the Kanchow fortress encloses a space of fully 1 sq. mile. The main streets, which are comparatively wide, connect the 4 gates facing the different points of the compass. They cross each other under an enormous kulo tower. There are 8 other streets, rather irregular, small and not completely built. The most striking thing in the town are large swamps overgrown with reeds, 2—2 1/2 fathoms high, which encroach very much on the space in the town. They are particularly large in the N and NE parts of the town. There are as many as 40 temples, some of them of considerable size. The oldest and most remarkable one stands in the SW part of the town, not far from the S gate. The fairly large main building, which is two-storeyed, is occupied entirely by Sju-lei-fo, a gigantic Buddha, lying on his right side with one hand behind his head. Either of his enormous feet is certainly as tall as I am. At his head stands an idol of Buddha, several fathoms in height, that looks like a goddess and is named Tiu tcho niang niang. At his feet is an equally tall Tien huang shang ti, well proportioned and rather graceful in spite of its great size. The cornice above the sleeping giant is decorated with a large number of huge idols, only their heads and shoulders being visible, while the two gable walls are occupied by 10 images of the same imposing size as the two standing goddesses. At the top there is a gallery with more images, mural paintings defaced and blackened by age, etc. It was difficult, as it always is in Chinese temples, to take any photographs owing to the uneven light and lack of space. One of the back courts of the temple is decorated with a large conical clay column.