THE AMNYE MA-CHHEN RANGE
AND ADJACENT REGIONS
A MONOGRAPHIC STUDY
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AND ADJACENT REGIONS

A MONOGRAPHIC STUDY

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PREFACE

For years I had planned to write a geographic and historic account of the three great principalities of West China and areas of northeastern Tibet to which Am-nye Ma-chhen belongs, but other undertakings in the field from 1930 to 1949 prevented this project from being carried out.

As the Am-nye Ma-chhen has been kept in the foreground, and been the subject of various articles and even a book (vide appendix) none of which proved of scientific value, I thought it opportune to publish in a brief and concise form our findings. Although the exact height of the Am-nye Ma-chhen peaks could not be determined, the fact remains that all are considerably below that of Mount Everest.

Of greater interest than determining the exact height of the range was the exploration of the hitherto unknown course of the Yellow River in the area, resulting in the detailed maps accompanying this book. All the photographs were taken by the author.

The romanization of Chinese characters is according to the Wade-Giles system, and that of the Tibetan according to Sir Basil Gould with minor modifications.

It was intended to publish a second part, the author of which is Dr. Johannes Schubert, giving a translation of certain Tibetan texts dealing with the deity Ma-chhen Pomra, believed by the Tibetans to inhabit the mountain. Owing to unforeseen difficulties the publication of the second part has been postponed.

The author wishes to express his thanks, especially to Professor Tucci who made this publication possible, and to the Far Eastern and Russian Institute of the University of Washington for its financial contribution.

J. F. Rock.

Zürich, June 12, 1956.
INTRODUCTION

In the late autumn of the year 1922 I found myself in the southwest of Yün-nan in the town of T'eng-yüeh 順越 now called T'eng-ch'ung 順衝 where I met the intrepid explorer Brig. General George Pereira, who had just returned to China from Lha-sa through India and Burma after his long trip from Peking to Lhasa. In the few days I had with him, and later that year in Li-chiang where he was my guest, he told me of his journey through the grasslands from the Ko-ko Nor to Nag-chhu kha when on his way to Lhasa, and that on that memorable journey he passed some hundred miles to the west of the Amnye Ma-chhen which he then claimed would prove higher than Everest. He also told me of the Go-log queen who was said to rule over the Go-log tribes living around that huge and sacred mountain mass.

Then and there I decided to explore as far as possible that great range, first to find out if it was higher than Everest, and also to solve the riddle of the Go-log queen, and to explore botanically the valleys and spurs of the range and the then unknown gorges of the Yellow River.

In the winter of 1924 I found myself back in Yün-nan and on my way to Kan-su overland from Kun-ming for the Arnold Arboretum of Harvard University, to explore the Far Northwest of China, viz. the Amnye Ma-chhen, the Richthofen Range or Nan Shan, and the Kan-su Min Shan. Owing to the war which had broken out in 1925 between the Tibetan tribes west of Labrang and the Moslems who then controlled Ning Hai 寧海 i.e., Ning-hsia and Ch'ing-hai, the journey to the Amnye Ma-chhen had to be postponed till 1926. In the meantime we explored the mountain ranges to the east and north of the Ko-ko Nor, crossed the Richthofen Range in several places from Ba-bo, the Chinese Pa-pao 八寶, to Kan-chou 甘州, the present Chang-yeh 張掖, then returning to Cho-ni 卓泥 in the winter of that year, where I had my headquarters.

As the Amnye Ma-chhen is situated in the province of Ch'ing-hai, I shall first give a résumé of that province and then of the Amnye Ma-chhen in particular. I shall restrict myself here mainly to the historical and political aspects of the province, and to the geographical and descriptive phase of the other.
THE PROVINCE OF CH'ING-HAI 青海

Present Extent:

The Province of Ch'ing-hai, or Blue Sea, falls roughly between 90° and 103° E. Long., and 32° and 40° N. Lat. It is irregular in outline, much indented in the south and west, and a great part of it is still unexplored. It is a high plateau whose mountains rise to over 25,000 feet (?), but in the northwest between 91° and 97° E. L. and 36° and 39° N. L. there is a great depression composed mostly of desert and swamps, mainly salt swamps known as the Tshai-dam, actually Tshwai-hdam setQuery meaning salt swamp.

Three of the greatest rivers of Asia, the Yangtze, Yellow River and the Mekong, have their sources in this province. The Salwin, however, originates in Tibet proper.

Prior to 1928 the province was smaller, for part of its present eastern territory belonged then to Kan-su, the adjoining province, while a good part of its western region was then reckoned to Tibet. With the exception of the changes in the boundary to the east, that in the west was ill defined and more or less arbitrary, for the Chinese did not control the territory.

The name by which the province is best known to the West is the Mongol one, Ko-ko Nor, meaning Blue Lake, of which the Chinese name is a translation: its Tibetan name is mtsho-sngon ཤོ་ཉོན (tsho-ngön) (Lake blue).

Historical Sketch:

In ancient times the territory was known as the land of the Hsi Ch'iang 西羌 or western Ch'iang, a large tribe related to the Tibetans, and was later called the Ch'iang Province. The Ch'iang were a nomadic people as the Chinese character for them testifies; it is composed of the radicals for sheep and man.

In the time of the Great Yü or Yü kung period 禹貢 (Tribute of Yü) 2205–2198 B. C., it was the land of the Hsi-jung 西戎 or
western wild tribes. Prior to the Han dynasty, B.C. 206-24 A.D., it again became the territory of the Hsi Ch’iang. After the Eastern Chin 東晉 317 A.D., it belonged to the T’u-yü-hun 吐谷渾, and in the early part of the T’ang dynasty 唐, about 750 A.D., both the T’u-yü-hun and the Tang-hsiang 党項 or Tangut occupied the land, the former around the lake Ko-ko (Nor) and the latter the knee of the Yellow River. Later in the T’ang dynasty the T’u-fan 吐蕃, analogous to the Tangut, solely occupied the territory; they were all related to the present day Tibetans. The Tanguts held sway till the advent of the Ming dynasty, 1368-1644 A.D., after which the Mongol tribes, especially the Torgut Mongols, occupied the land up to 1616; at times (1512 A.D.) it was also under the sway of the Mongols of Ordos Tümed, who ruled more of the northern part, while the Tanguts were confined to the Yellow River area from its source to within the knee, and east of it. In the beginning of the Ch’ing 清 or Manchu dynasty it became the pasture land of both Mongols and Tibetans. It was at that time that the city of Hsi-ning 西 宁, denoting Western Peace, whose affairs were managed by a minister of state who governed the territory and the tribes, was established.

In the 4th year of the Republic of China, 1915, all this was changed and there was established the Kan-su border—Ning-hai 寧海 protectorate which included Ning-hsia 寧 夏, and was guarded over by a Commission. It was then that the Mohammedans gained control of the territory and a Moslem general ruled ruthlessly over the Tibetans with his seat in Hsi-ning. In the 17th year of the Republic, 1928, the province of Ch’ing-hai was created and parts of western Kan-su were incorporated into Ch’ing-hai.

Present day borders:

In the north and east it borders on the province of Kan-su 甘肅, in the southeast it adjoins Ssú-ch’uan 四川 (Szechuan), in the south Hsi-k’ang province 西康省 (Sikang), and in the south and west it is contiguous with Hsi-tsang 西藏 or Tibet. In the north it has a common border with Hsin-chiang 新疆 (Sinkiang), or the new frontier, the latter adjoining it also on the west and to the north of Tibet.

Its capital and trading center is Hsi-ning, situated in the northeast of the province, which is divided into nineteen hsien 縣 or districts.
There are twenty-nine Mongol banners and forty clans or tribes of Hsi-fan 西番 or western barbarians, as the Chinese love to term non-Chinese tribes, who are ruled by local chiefs or T'u-su 司. The trade mart is also the seat of the government of the province. The diameter from east to west is about 593 miles, and its length from north to south about 431.2 geographical miles; its area is approximately 255,736 square miles. Its inhabitants number roughly 15,112,000 souls.

Present political divisions:

The province of Ch'ing-hai is divided into nineteen districts or magistracies. Nearly all the old names current during the Ch'ing or Manchu dynasty have been changed when the borders of the province were rearranged. I shall give here both the old and new names of the towns or villages which have been raised to magistracies, as well as of those which had been magistracies before the changes took place.

Hsi-ning, or Western Peace, the Tibetan Zi-ling 西林, and Sining of western maps, has been made the capital and its old name has been retained. It is situated on the south bank of the Huang-shui 湃水 formerly called the Hsi Ho 西河 or West River, also Hsi-ning Ho 西寧河. The ancient name of the town was Huang-chung 湘中.

Huang-yüan 湘源 is the present name of the former Tanka-ehr 丹噶尔 derived from the Tibetan name of the place, sTong-hkhor 聖壇 (Tong-khor); it is situated on the Huang-shui and is thirty miles west of Hsi-ning; it formerly belonged to Kan-su. West of Huang-yüan is the new magistracy of Hai-yen 海晏 or the Quiet of the Sea. To the north of Hsi-ning is the hsien or district of Hu-chu 互助 or Mutual Assistance, formerly a mere village called Wei-yüan-p'u 威遠堡. Northwest of the latter is Ta-t'ung-hsien 大通縣, whose former name was Mao-pai-sheng 毛伯勝; it was also known as Pai-t'a-ch'eng 白塔城 or the White pagoda city. To the north of it is the district of Wei-yüan 盧源 or the Source of the Wei, or Hao-wei 浩亹 or the Vast Wei River, actually the upper Ta-t'ung Ho. The old name of Wei-yüan was Pei-ta-t'ung 北大通 a mere empty shell of a place, destroyed by earthquakes and the ravages of bandits. (See Plate 1).
The easternmost district is on the south bank of the Huang-shui or Hsi-ning River, and is called Min-ho 民和, opposite the village of Hsiang-t’ang 享堂 where the Ta-t’ung Ho 大通河 joins the Huang-shui or Hsi-ning River, actually one third of a mile before reaching Hsiang-t’ang. The Yamen (official residence) of the magistracy of Min-ho was first at Hsia-ch’uan-k’ou 下川口 below the mouth of the stream, but was later removed to the ancient Ku-shan-p’u 古善堡 or Ku-shan-yi 古善驛 (Ku-shan post station), which is southwest of Hsiang-t’ang. Shang-ch’uan-k’ou 上川口 or above the mouth of the river, is directly opposite Hsiang-t’ang.

Southwest of Hsi-ning is the new district of Huang-chung 渝中 or the centre of Huang, where the great Yellow Lama temple, sKu-hbum ས་སྒྲོན་པོ་ (Ku-mbum), meaning hundred-thousand images, the Chinese T’a-erh Ssu 塔爾寺, is situated, and where Tsong-kha-pa བཙོང་ཁ་པ་ the founder of the yellow sect was born. (See Plate 2). Adjoining the Lamasery is the small trading town or village of Lu-sha, or Lu-sha-erh 魯沙尔 from the Tibetan kLu-gsar མོངོན་ལྡན་ pronounced Lu-sar. Between Hsi-ning and Min-ho is the district town of Le-(lo-) tu 樂都 formerly known as Nien-pai 碌伯. South-southwest of it is the district of Hua-lung 化隆, the former Pa-yen 巴燕 or Pa-yen-jung 巴燕戎, more than halfway between the Hsi-ning River and Hsün-hua 循化, the seat of the Sa-lar Mohammedans. Southwest of the latter is the lamasery of Rong-wo 隆務寺, the Chinese Lung-wu Ssu 隆務寺, created a hsien and called T’ung-jen 同仁. South of the lake (Ko-ko Nor) is the district of Kung-ho 共和 and southwest of it the old hsien and city of Kuei-te, 貴德, called Gus-mdo (Gü-mdo) ཧ་མདོ in Tibetan, situated on the south bank of the Yellow River. Subject to it is the smaller hsien or district called T’ung-te 同德, actually only a lamasery called Ra-rgya dgon-pa རྲ་རྒྱ་དགོན་པ་ or La-chia Ssu 拉加寺 on the Yellow River in the south. West of the Yellow River and almost opposite the rGyud-par རྒྱུད་པར་ Range is the long valley of Ta-ho-pa 大河埡, the Tibetan Hang Chhu ཡ་རྟོག་, or Hang River, which flows into the Yellow River. The
tiny group of huts located in the valley are also known as Ta-ho-pa or the Great River Plain. The Chinese, with a look into the future of this wilderness, created a hsien or district called Hsing-hai or the Prosperous Sea; it is southwest of Tu-lan Ssu where there is a lamasery; it is called Dulan Hiid in Mongolian, or the Warm Hermitage, and marked on foreign (Western) maps, Dulan-kiiit. It is also called Hsi-li-kou, and is situated at the entrance to a narrow defile formed by the Dulan gol or Dulan River; groves of Juniperus tibetica Kom., occur there. Here is also a lake, the Dulan Nor or Tu-lan-hai, where the local native prince had his camp on the shore. To the northwest is the small lake called Sirho Nor, the Chinese Szu-erh Hu, whence a trail leads to the salt swamps of Tshai-dam, from the Tibetan tshwaihdam = salt swamp, the Chinese Ch’ai-ta-mu.

In the extreme central south of Ko-ko Nor is the district of Yü-shu or Jade Tree, whose ancient name was Chieh-ku, called in Tibetan Khyer-dgun-mdo, also written Gye-rgu-mdo, and sKye-rgu-dgon, but the latter is the name of the monastery there. The latter spelling is according to Sir Basil Gould. The Tibetan name has been transcribed by the Chinese Kai-ku-to. The altitude of the settlement is 12,928 feet, and comprises 200 Tibetan families and forty Moslems. The town consists of mud-built houses on the hillside north and above the Pa Chhu or Pa River, a tributary of the upper Yangtze.

Northwest of Yü-shu is the district of Ch’eng-to, situated on the upper Yangtze, the Chin-sha Chiang or River of Golden Sand, and the Tibetan hBri Chhu (Dri Chhu), or Cow-Yak River.

The southernmost district is called Nang-ch’ien formerly known as Se-lu-ma or Ba-bo gom-pa; it is situated on the left bank of the Hao-wei Ho.
The northwestern and western parts of Ch'ing-hai are wild and uninhabited and are mainly composed of salt swamps, Tshwai-hdam (Tshaidam), barren mountains and waste lands with snow-clad ranges to the southwest.

The eastern part of the province is designated by the Tibetans as A-mdo and the region to the south of it Khams.

In the years of 1928–1930 Ch'ing-hai was politically reorganized and new districts were established as previously mentioned. There existed in the Library of the Ministry of the Interior in Nanking brief accounts of the various new, as well as old, districts or hsien in manuscript form under the heading Ch'ing-hai chi or Records of Ch'ing-hai. It was intended to have these records printed. I received permission to have them copied and I append herewith translations of the same as far as the historical and political part is concerned. Unfortunately, some months later the originals were destroyed by fire, so that the copies I possess are now the only ones in existence.
From the Ch'ing-hai-chi, the Lo-tu Feng-t'u T'iao-ch'a chi 樂都縣 輿土調查記 fol. 1 a-b.

Date of Establishment, and Successive Changes.

In former times, the territory of Lo-tu was the land of Huang-chung. In the second year of the Shen-chio period of the Han dynasty (60 B.C.) there was established P'o-ch'iang hsien 破羌縣, subject to Chin-ch'eng chün 金城郡. It remained unchanged in the Wei dynasty; in the Chin dynasty P'o-ch'iang hsien was abolished, and its territory merged with Lo-tu chün. In the second year of the Hsiao-ch'ang period of the Later Wei dynasty (526 A.D.), it became Hsi-tu hsien 西都縣, but was later abolished, and the territory made subject to Shan chou 善州. It was later again made subject to Lo-tu chün in the Northern Chou 北周 (Pei-Chou) dynasty (558-581 A.D.). In the eighteenth year of the K'ai-huang 開皇 period of the Sui dynasty (598 A.D.) there was established a hsien named Huang-shui 湟水, or Mo chou 魌州, which was dependent on Hsi-p'ing chün 西平郡. It was again made subject to Shan chou in the T'ang dynasty. At the beginning of the Pao-ying 寶應 period (762 A.D.) it was captured by the T'u-fan 吐番. At the beginning of the Yüan-fu 元符 period of the Sung dynasty (1098 A.D.) it was recovered, and there was established Huang chou 湟州. In the first year of the Hsüan-ho 宣和 period (1119 A.D.) it was changed to Lo chou 樂州. At the beginning of the Ming dynasty (1368 A.D.) there was established Nien-p'o Wei 磯伯衛 (or the Gar-
In the nineteenth year of the Hung-wu period (1386 A.D.) the Wei was removed to Hsi-ning chou, and Nien-po became a Yu-so. At the beginning of the Ch'ing dynasty there was established an additional so in the place. In the third year of the Yung-cheng period (1725), there was established Nien-po hsien, subject to Hsi-ning Fu. In the eighteenth year of the Chinese Republic (1929), it was changed to Lo-tu hsien after its ancient name.

The city of Lo-tu hsien is 120 li northeast of Hsi-ning, capital of Ch'ing-hai. The territory extends from the city east to the border of Yung-teng hsien, a distance of 120 li; west to Yang-chi-pao, bordering on Hsi-ning hsien, a distance of forty-five li; south to the foot of the Hsieh Shan (Snow Mountain), bordering on Pa-yen, a distance of fifty li; north to the region of the Ts'ang-chia savage tribe living at the head of Sheng-fan valley, bordering on Hu-chu hsien, a distance of fifty li; southeast to Kan-ch'ih-hsia-men, bordering on Min-ho hsien, a distance of eighty-five li; southwest to the head of Kao-tien-kou, a distance of 150 li; and northeast to the region of the Hsieh-erh-ting-fan, at the Ping-kou Shan, bordering on Yung-teng hsien, a distance of 150 li.

The whole district is divided into three subdistricts, including sixty-three hsiang and eleven lamaseries.

WEI-YÜAN HSIEN 豐源 縣 (Plate 1)

From the Ch'ing-hai-chi. The Wei-yuan Feng-t'u T'iao-ch'a chi 豐源風土調查記 fols. 1a-2b.

Date of Establishment:

The local government of Wei-yuan was established on the thirteenth day of the seventh moon of the eighteenth year of the Chinese Republic (1929). Formerly the territory belonged to the northern
part of Ta-t'ung hsien 大通 縣 and was called Pei-ta-t'ung 北大通 (Northern Ta-t'ung). As it was too far from the city of Ta-t'ung, and the Ta-pan Shan 大 坂 山 (Great Cliff Mountain) it was too dangerous a place, and very inconvenient for the local government of Ta-t'ung to manage the public affairs of that district. For this reason, there was established a new hsien soon after the establishment of the province of Ch'ing-hai.

Successive Changes:

After the T'u-yü-hun 吐 谷渾 were exterminated by the Sui 隋 and T'ang 唐 dynasties, Mi-ch'uan hsien 来川 縣 was established in the territory of the present Wei-yüan. At the time of the Five Dynasties 五 代, it was again captured by the T'u-fan 吐番. At the beginning of the Yung-cheng 雍 正 period of the Ch'ing 清 dynasty (1723), and after the extermination of Lo-pu-tsang-tan-chin 羅卜 藏 丹 津 there was established Ta-t'ung wei 大通 衛, and a Tsung-ping-kuan 總 兵 官 or Brigadier-General was appointed. In the thirteenth year of the Yung-cheng period (1735) the city of the Wei or Garrison was built there, and the Brigadier-General was replaced by a Fu-ch'iang 副 將 or a colonel. In the ninth year of the Ch'ien-lung 乾隆 period (1744), the Wei was removed to Pai-t'a-ch'eng 白塔 城 (the present city of Ta-t'ung hsien 大通 縣, and a Yu-chi 遊 擊 (a major) was appointed to that place which was at that time called the Pei-ta-t'ung-ying 北 大通 營 or the Garrison of Pei-ta-t'ung. In the first year of the Chinese Republic (1912) the Lu-yüan 劉 源 (i) of that place was abolished. In the eighteenth year (1929) there was established the new hsien, called Wei-yüan 襄 源.

The territory of Wei-yüan belonged in former times to the northern part of Ta-t'ung hsien 大通 縣. It extends west to O-po 峨 擣, and east to the mouth of K'o-t'u-kou 克 圖 溝. From east to west the distance is over 200 li. It extends south to the top of the Ta-pan Shan 大 坂 山, and north to the foot of the Ta-hsiueh Shan 大 雪 山 (the Great Snow Mountain). From its southern border to the northern boundary is a distance of over forty li.
After the hsien was established in the eighteenth year of the Chinese Republic, there were ceded to it the two temples, Hsien-mi 仙密, and Chu-ku 朱固, which then belonged to Hsi-ning hsien, but are now situated in the eastern part of Wei-yüan hsien; to it are also reckoned the sand land (sand-dunes) which were the property of the two temples on the Pa-pao Shan 八寶山 in the northern part of Ch'ing-hai 青海. This increased the territory from south to west, to over 300 li.

The territory of Wei-yüan hsien extends north to the Great Snow Mountain bordering on Liang-chou 涼州 and Kan-chou 甘州 in Kan-su 甘肅; south to the Ta-pan Shan 大坂山, bordering on Ta-t'ung hsien 大通縣; east to the La-erh-chia Shan 拉爾架山, bordering on Yung-teng hsien 永登県 in Kan-su, and west to the Pa-pao Shan 八寶山, which runs obliquely westward into the territory of Ch'ing-hai.

The distance from La-erh-chia Shan in the east to the Pa-pao Shan in the west is more than 500 li, and from the top of the Ta-pan Shan in the south to the top of the Great Snow Mountain in the north is more than 70 li.

The whole district is divided into five autonomous sub-districts. The first sub-district extends west to the Lao-hu-kou Ho 老虎溝 or Tiger Ravine River west of the city of Wei-yüan (hsien); east to the To-mu-lung Ho 災木龍河; south to the Hao-wei Ho 浩亹河; and north to the foot of the Great Snow Mountain. The second sub-district extends west to the To-mu-lung Ho; east to the La-erh-chia Shan; south to the Hao-wei Ho and north to the Great Snow Mountain. The third sub-district extends from the Lao-hu-kou Ho west to the Liu-huang Shui 硫磺水 in the western part of the city of Yung-an 永安城; and south to the foot of the Ta-pan Shan; and north to the Great Snow Mountain. The fourth sub-district extends from the Liu-huang Shui west to the Pa-pao Shan. The fifth sub-district extends from the Erh-t'ang Ssu 二塘寺 south of the river east to the T'ang-jih-t'ou Shan 唐日頭山; and south to the foot of the Ta-pan Shan. The first sub-district includes seven villages, the fifth sub-district seven villages, and the third sub-district only three villages. The second and fourth sub-districts are mainly composed of deserted fields and are sparsely populated. At times barbarian tribes graze their cattle there.
Over 100 li west of the city of Wei-yüan is the city of Yung-an, where a Yu-chi (Major) was established in the Ch'ing dynasty and which was then inhabited by several ten families. Last year robbers created trouble in the region and all the inhabitants either moved to other places or fled and became fugitives. Not a single family is now left. In the westernmost part is situated the city of O-po, which is a very important outpost for a trail leads through a gorge back of it to Kan-chou. Owing to bandits and their depredations all the merchants and inhabitants of that city have moved to other places.

KUNG-HO HSIENT 共和縣

From the Ch'ing-hai chi 青海記 The Kung-ho Feng-t'u T'iao-ch'ia chi 共和風土調查記, fol. 1 a–b.

Successive Changes:

During the successive Chinese dynasties and before the establishment of Kung-ho hsien, it was a wild land. Though nominally Hsia-kuo-mi 下郭密 belonged to Hsi-ning 西寧, and Ch'ia-pu-ch'ia 恰布恰 belonged to Huang-yüan 湟源, yet in reality no official took charge of those two places. After Kung-ho hsien was established, Hsia-kuo-mi of Hsi-ning and Ch'ia-pu-ch'ia of Huang-yüan were both ceded to Kung-ho. From that time until now more than one year has passed. The territory still remains unchanged.

It is situated to the southwest of the capital of Ch'ing-hai. It extends east to the Jih-yüeh Shan 日月山 (Mountain of the Sun and the Moon), bordering on Huang-yüan 湟源; west (actually south) to Ta-ho-pa 大河埨 and further west to Tu-lan 都蘭; south to the Yellow River and the Yen-tu Ho 沿渡河, bordering on Kuei-te 貴德; and north to the Wen-po-sai-shih-chia Shan 文搏塞什加山, bordering on the Blue Lake 青海 (Ko-ko Nor). As far as the configuration of land is concerned, the western and northern parts are a little higher than the eastern and
southern. From east to west is a distance of over 300 li. Its length from south to north is quite short—the broadest part is but over 80 li in length. The territory is rectangular in shape. It lies on the main road which leads to either Yü-shu 玉樹, and Tu-lan 都蘭, or to La-sa 拉薩 (Lha-sa) and India.

**YÜ-SHU 玉樹**

(KHYER-DGUN-MDO ལྷ་ས་)

The Yü-shu T'iao-ch'a chi 玉樹調查記, Upper Vol. 卷上, fol. 1a-2a, has the following to say about Yü-shu (Jade Tree):

“...The languages, appearances, religions, and customs of the different savage tribes living in the southern part of the Ch'ing-hai Province 青海省 are rather similar to those of the tribes living in Tibet. The reason is that they are collateral branches of the Ch'iang 羌, the (T'u-yü-) hun 吐谷渾 and the T'u-fan 吐蕃. They live at the headwaters of the Chin-sha 金沙 (Yangtze), the Ya-lung 雅鍾 and the Lan-ts'ang 瀾滄 Rivers.

“...In the Yü虞 and the Hsia 夏 dynasties Yü-shu was a barren region of Yung chou 雍州. From the time of Yin 殷 and Chou 周 till the Han dynasty, it was the land of the Hsi-ch'iang 西羌. In the Chin 晋 dynasty and the Six Dynasties 六朝, it was successively taken by the T'u-yü-hun 吐谷渾, the Pai-lan 白蘭 and the Tang-hsiang 党項. In the T'ang 唐 and the Sung 宋 dynasties, it was the land of the T'u-fan 吐蕃. In the Yüan and Ming dynasties, the native savages became the slaves of the Mongols. They were not removed from slavery until the beginning of the Ch'ing dynasty. They were then of the same rank as the Kung-ma-fan-tsu 支馬番族. The Ch'ing dynasty had made it a policy to keep them in order for two hundred and seventy years. Except for being taxed and asked to make oaths and covenants, they were free from any restraint. For this reason the separation or the union of the different tribes and the history of the inheritance of their chieftaincies were not recorded. After the establishment of the Chinese Republic, the Kan-su and Ssū-ch’uan authorities differed about the selecting of a name for
that place, and great trouble was caused between them. At the expiration of one year, the question had not been solved. However Yü-shu is a part of the territory of China, no matter whether it is dependent on Kan-su or dependent on Ssü-ch’uan. Yet it grieves me to think that the trouble with Tibet is now being developed.

"After I had followed the envoy (who?) to Yü-shu, I called upon aged men and also consulted maps and the records of that place with the result that all became clear to me about the different tribes. I wrote an article on the tribes, at the beginning of which I told something about the location and the territory of Yü-shu.

"Yü-shu is in the southern part of Ch’ing-hai. It is short in length and vast in breadth. Its southernmost part is 32° north latitude, and is situated between the Tsa-ch’ü Ho 雜曲河 and the O-mu-ch’ü Ho 鄂穆曲河(4) and north of Ch’ang-tu 昌都 in Ch’uan-pien 川邊(5). Its northernmost part is 35° 30’ north latitude, and is situated on the southern shore of Hsing-su Sea 星宿海 where the Yellow River has its source(6). The distance from south to north is, therefore, 30° 30’. Its westernmost part is 95° east longitude (standard longitude according to the English measurement), and is situated west of the place where the southern source and the northern source of the T’ung-t’ien Ho 通天河 unite. Its easternmost part is 99° 30’ east longitude, and is situated at the end of the eastern source of the Tsa-ch’ü Ho 咤曲河. The distance from east to west, therefore, is 5° 30’. Its dimensions are 400,000 square li, and occupies a little less than one-third of the whole territory of Ch’ing-hai.

"Yü-shu adjoins Shih-ch’ü 石渠, Teng-k’o 鄂科, T’ung-p’u 同普, Ch’ang-tu 昌都 in Ch’uan-pien 川邊 on the east. On the south it is adjacent to Lei-wu-ch’i 類烏齊 and the land of the thirty-nine tribes (including the Na-shu-k’o 納書克 tribe) of Ch’ien-tsang 前藏. Its northwestern part is wild and deserted, and borders on Ch’ai-ta-mu 柴達木 of the Mongols 蒙古(7) and the southeastern part of Hsin-chiang 新疆 (Sinkiang). On the northeast it borders on the land of the Kuo-lo-fan 果洛番(8). Its extent from east to west is 1,200 li, and from south to north over 700 li.

"In Yü-shu district live twenty-five tribes: The Nang-chien 裳謙族, the La-hsiu tribe 拉休族, the Su-erh-mang 蘇爾莽族, the Su-lu-k’o tribe 蘇魯克族, the
Shang-ko-chi tribe 上格吉族, the Chung-ko-chi tribe 中格吉族, the Hsia-ko-chi tribe 下格吉族, the Shang-chung-pa 下中壩族, the Chung-chung-pa 中中壩族, and the Hsia-chung-pa tribes 下中壩族, the Tieh-ta tribe 迭達族, the Ch'eng-to tribe 稱多族, the Ku-ch'a tribe 固察族, the An-chung tribe 安冲族, the Niang-ts'o tribe 娘磋族, the four Yü-shu tribes 玉樹四族, the three Cha-wu tribes 扎武三族, the Yung-hsia tribe 永夏族, the Meng-ku-erh-chin tribe 蒙古爾津族 and the Chu-chieh tribe 竹節族”.

HU-CHU HSIEN 互助縣

From the Ch'ing-hai chi 青海記, the Hu-chu Hsien Feng-tu T'iao ch'a chi 互助縣風土調查記, fol. 1a.

Hu-chu hsien 互助縣 was originally a part of Hsi-ning. Its city was formerly called Wei-yüan-pao 威遠堡. In the Ch'ing dynasty, there was appointed a Tu-ssu 都司 (first captain in the Manchu army) to defend the territory. It was first established on the eighteenth day of the eighth moon of the nineteenth year of the Chinese Republic (1930). Its territory extends east to the Hua-yüan Ssu 花園寺 (Garden Temple), bordering on Lo-tu hsien 樂都縣, west to Ching-yang-ch'uan 景陽川 and south to the Huang River 漣河, all bordering on Hsi-ning hsien 西寧縣 and north to the Han-tan Temple 鄭 localVar, behind the North Mountain 北山, bordering on Wei-yüan hsien 亹源縣.

Its length and its breadth are over 110 li respectively.

The whole hsien is divided into four sub-districts. The first sub-district includes over twenty villages which comprise twenty-two suburban districts 郷; the second sub-district with over twenty villages comprises twenty-one suburban districts; the third sub-district with over twenty villages comprises twenty suburban districts; and the fourth sub-district with over twenty villages comprises nineteen suburban districts.

What has been said above is simply a rough outline of the territory of Hu-chu hsien. As this hsien was recently established, there is little to say about its history.
KUEI-TE HSIEN 貴德縣

From the Ch'ing-hai chi 青海記, the Kuei-te Hsien Feng-t'u T'iao-ch'a chi 貴德縣風土調查記, fols. 1 a–2 b.

Establishment:

Kuei-te Hsien was established in the sixth moon of the second year of the Chinese Republic (1913) when the title of T'ung-chih 同知 (sub-prefect) was changed to the title of Hsien-chih-shih 縣知事. In the sixteenth year of the Chinese Republic (1927) the title of Hsien-chih-shih was changed to the title of Hsien-chang 縣長 (magistrate). In the eighteenth year (1929) the Yamen of every hsien was ordered to be called Hsien-cheng-fu 縣政府 or the Government of the district and the government also ordered that all civil and criminal cases among the Chinese and the savages should be dealt with by the Hsien-cheng-fu until a district court was established.

Successive Changes:

Before the Sui and the T'ang dynasties, it was the land of the Hsi-ch'iang 西羌, afterwards it was absorbed by the T'u-yü-hun 吐谷渾 and the T'u-fan 吐蕃; but it had no name of its own at that time. In the Chih-yüan 至元 period of the Yuan 元 dynasty (1264–1294) there was established Kuei-te Chou 貴德州, subject to the T'u-fan-hsüan–wei–ssu 吐蕃宣慰司, the Pacification Commissioner of the local barbarians. It was named after the Kuei-te gorge 貴德峽 which is situated on the border of Kung-ho Hsien 共和縣, and because it was a strategic point between Hsi-ning 西寧 and the city of Kuei-te. Thus for the first time the place had a name of its own, but later it was again abolished. In the third year of the period Hung-wu 洪武 of the Ming dynasty (1370), Teng Yü 鄧愈, General of the Western Punitive Expedition 征西將軍, led his troops to punish the T'u-fan 吐蕃, with the result that he destroyed their dens. In the
ninth year of the same period (1376) there was established a Shou-yü-ch'ien-hu-so named Kuei-te 歲德. In the thirteenth year of the same period (1380) a city wall was built of tamped earth, and the place was made subject to the Military station of Ho Chou Wei 河州衛 and also to the Hsing-tu-ssu 行都司 of Shensi (Hsia-hsi 陝西). It was not until the forty-sixth year of the Ch'ien-lung 乾隆 period (1781) of the Ch'ing dynasty that Kuei-te 歲德 was changed to Kuei-te 貴德.

At that time, all cases among the Chinese and the savages were dealt with by military officers. In the Shun-chih 順治 period of the Ch'ing dynasty (1644–1661) there was appointed a Shou pei 守備 (second captain in the Manchu army) while in the Yung-cheng 雍正 period (1723–1735) a Tu-ssu 都司 (first captain in the Manchu army) and in the Ch'ien-lung 乾隆 (1736–1795) period, a Yu-chi 遊擊 (major) were commissioned to rule there. All of them, as can be seen from their titles were military officers. In the third year of the Ch'ien-lung period (1738) the So 所 of Kuei-te was made dependent on Hsi-ning Fu 西寧府. In the twenty-sixth year (1761) of the same period, a magistrate was appointed to Hsi-ning. For the first time, civil officials and military officers jointly administered the affairs of that district. In the fifty-seventh year (1792) there was appointed a Wu-fan-t'ung-chih 撫番同知, who still governed the affairs of that district in co-operation with a military officer. In the second year of the Chinese Republic the title of T'ung-chih 同知 was changed to that of Hsien-chih-shih 縣知事, and the civil official and the military officer were ordered to administer their respective affairs. From that time onward, the civil official was charged with the duties of administering the civil affairs of the Chinese and the savages.

In the period of Hung-wu 洪武 a tamped earth rampart was built, and forty-eight Chinese households of Ho Chou 河州 were ordered to remove there; they were granted lands around the rampart (or city), and were exempted from land taxes. They were charged with the duties of defending their city, but would not receive payment for doing so. Thus for the first time a militia was there organized. In the fourth year of the Ch'ien-lung 乾隆 period (1739) of the Ch'ing dynasty, as the population increased little by little, people were enlisted for military training and in this way 1,294 militiamen were
secured. In the first year of the Kuang-hsü period (1875) as some of the lands of the militiamen were destroyed by floods and were covered with sands, the militia was reduced by 198 men. Later, as part of the land belonging to the Militia was set aside for Ho-yin College, the militia force was again reduced by thirty men. There were then left only 1,066 men who were divided into three shao (patrols or outposts) and into eighteen tui (companies of fifty each), and among whom were appointed three Ch’ien-tsung (chiliarchs, or lieutenants) as their leaders. In the tenth year of the Chinese Republic (1921) as the lands of the militiamen were ordered to be sold, the militiamen were disbanded.

The city of Kuei-te Hsien adjoins the Yellow River on the north east; and the Great Snow Mountain (the Am-nye Ma-chhen Range) on the south. The lands of the different savage tribes living to the west of the city form all natural boundaries. Though the Hsien was newly established, yet the territory has remained unchanged.

MIN-HO HSIEN 民和縣

From the Ch’ing-hai chi 青海記. The Min-ho Hsien Feng-t’u T’iao-ch’a chi 民和縣風土調查記, fol. 1 a–2 a.

In former times, the territory of Min-ho was the land of Huang-chung 湳中. In the second year of the Shen-chio period of the Han dynasty (60 B. C.), it became the P’o-ch’iang hsien 破羌縣, dependent on Chin-ch’eng chün 金城郡. In the Wei dynasty (220–264 A. D.) it remained unchanged. In the Chin 晉 dynasty, the hsien was abolished, and the land merged with Lo-tu chün 樂都郡. It was changed to Hsi-tu hsien 西都縣 in the second year of the Hsiao-ch’ang 孝昌 of the Later Wei 後魏 dynasty (526 A. D.). Later, Hsi-tu hsien was abolished, and the land was made subject to Shan chou 虢州. In the Chou (Pei-chou) dynasty there was again established Lo-tu chün. In the eighteenth year of the K’ai-huang 開皇 period of the Sui dynasty (598 A. D.) there was established a hsien named Huang-shui 湳水
subject to Hsi-p'ing chün 西平郡 or the Commandery of Hsi-p'ing. The name was again changed to Shan chou 鄲州 in the T'ang dynasty. At the beginning of the Pao-ying 寶應 period (of T'ang Su Tsung 肅宗 762 A. D.) it was captured by the T'u-fan 吐番. At the beginning of the Yüan-fu 元符 period of the Sung 宋 dynasty (1098 A. D.), it was recovered and there was established Huang chou 淓州. It was raised to Hsiang-te-chün-chieh-tu-shih 饗德軍節度使 in the second year of the Ta-kuan 大覩 period (1108 A. D.). In the first year of the Hsüan-ho 宣和 period (1119 A. D.) it was changed to Lo chou 樂州. At the beginning of the Ming dynasty (1368 A. D.) there was established Nien-po Wei 碣伯衛. In the nineteenth year of the Hung-wu 洪武 period (1386 A. D.) the Yamen of the Wei was removed to Hsi-ning chou 西寧州, and the land of Nien-po was made a Yu-so 右所. A So 所 or submilitary station was established at the beginning of the Ch'ing dynasty. In the third year of the Yung-cheng 雍 正 period (1725 A. D.) there was established Nien-po hsien 碣伯縣 subject to Hsi-ning Fu 西寧府. It was again changed to Lo-tu hsien 樂都縣 in the seventeenth year of the Chinese Republic (1928).

In January of the eighteenth year (1929) of the Chinese Republic, because the district was too extensive to be administrated as one hsien, ot was divided into two hsien after the establishment of the province of Ch'ing-hai. Fifty li east of the city of Lo-tu is a pass called Lao-ya-hsia 老鴉峽 (Raven Pass). The region to the west of the pass is commonly called Hsia-li 番裡 and the region to the east of it Hsia-wai 番外. The pass is, therefore, a natural boundary. On the first day of the fourth moon of the nineteenth year (1930), a new hsien called Min-ho hsien 民和縣 was established at Hsia-wai; the head of Lu-ts'ao kou 蘆草溝 (valley) is situated in the pass which is the boundary-line.

The Yamen of Min-ho was first at Shang-ch'uan-k'ou 上川口, and then in December was removed to Ku-shan-i 古艤驛, which in the Han 漢 dynasty was the land of Lung-chih hsien 龍支縣 and the city of Hsiao-chin-hsing 小 晉興城 in the Chin 晉 dynasty. In the Ming 明 and Ch'ing dynasties the place
was occupied by the Pa-nuan-san-ch'uan Garrison 巴暖三川營.

So far as the boundaries of the district are concerned, it adjoins Yung-ching 永靖 on the east; Lin-hsia 临夏 on the south, Yung-teng 永登 on the north, and Lo-tu 樂都 and Pa-yen 巴燕 on the west.

The district is 130 li in length and 110 li in breadth.

There were originally twenty-one pao 堡 (walled villages) in the district, and with the inclusion of the pao of the T'u-ssu 土司 Li 李, the number of pao became twenty-two.

After the establishment of the new hsien, the pao were changed to Ch'ü 区 (suburban district) and Chen 鎮 (town). In the whole hsien, there are four sub-districts including seventy-eight suburban districts and towns. The first sub-district includes eighteen suburban districts; the second eleven suburban districts; the third, eleven suburban districts, and one town, and the fourth, thirty-five suburban districts and two towns.

HSI-NING HSIENT 西寧縣

From the Ch'ing-hai chi 青海記 Hsi-ning hsien Feng-t'u T'iao-ch'a chi 西寧縣風土調査記 fol. 1 a–2 a.

Date of Establishment:

Hsi-ning Hsien was established in the third year of the Yung-cheng 雍正 period of the Ch'ing dynasty (1725 A. D.).

Successive Changes:

In the Han 漢 dynasty Hsi-ning was the Hsi-p'ing chün 西平郡 or Commandery of Hsi-p'ing. It remained unchanged in the Wei 魏 and the Chin 晉 dynasties. In the later Wei 後魏 dynasty, it was changed to Shan-shan chen 鄭善鎮 or the Mart of Shan-shan. In the Chou (北周) dynasty, it was called Lo-tu chün 樂都郡. It became Huang-shui hsien 湟水縣 in the Sui 隋 dynasty. In the T'ang 唐 dynasty a part of this land was converted into the Shan-ch'eng district or Shan-ch'eng hsien
During the Five dynasties it was called Ch'ing-t'ang ch'eng 青 唐 城. It was called Hsi-ning chou 西 宁 州 both in the Sung 宋 and the Yüan 元 dynasties. It was the Hsi-ning wei 西 宁 衛 in the Ming dynasty. In the third year of the period Yung-cheng 雍 正 (1725) of the Ch'ing dynasty, Hsi-ning Fu 西 宁 府 was established and the land of Hsi-ning was made into Hsi-ning hsien. After the establishment of the Chinese Republic, the fu was abolished, while the name of the hsien remained unchanged.

Increase and Decrease of territory:

Before the establishment of the Chinese Republic the territory of Hsi-ning had remained unchanged. In the eighteenth year of the Chinese Republic (1930) Wei-yüan hsien 禾源 縣 and Kung-ho hsien 眾和 縣 were established. The two temples, the Hsien-mi 仙 米 and the Wen-chu-ku 溫 朱 古 (In the Wei-yüan Feng-t'u T'iao-ch'a chi, fol. 3 b, line 3, it is written as Chu-ku 朱 古), situated behind the North Mountain 北 山, were ceded to Wei-yüan hsien; the land of the different tribes of Kuo-mi 郭 密, and Hsiao-ling-hsi-chiang-la 小陵西江 拉 were ceded to Kung-ho hsien. From that time onward, the territory of Hsi-ning became much smaller. Recently at Wei-yüan-pao 威遠 堡 of Hsi-ning there was established the district of Hu-chu (hsien) 互助 縣 the territory of which extends from Chang-ch'i-chai 張 其 寨 of Tung-ch'uan 東 川 to Sha-nao 沙 塘 川, including Shang-ch'ao-yang 上 朝 阳 and Hsia-ch'ao-yang 下 朝 阳 of Lin-ch'eng 臨 城 as well as Ch'ang-ning-pao 長 寧 堡 of Pei-ch'uan 北 川 and Ching-yang-ch'uan 景 陽 川. As a whole, Hu-chu hsien occupies about one-third of the territory of Hsi-ning.

Boundaries:

It adjoins Lo-tu hsien 樂 都 縣 on the east; Kuei-te hsien 貴 德 縣 on the south; Hu-chu hsien 互助 縣 on the northeast; Ta-t'ung hsien 大 通 縣 on the north; and Huang-yüan hsien 湟 源 縣 on the west.
Its length is 140 li and its width is 290 li. In the past years Hsi-ning was divided into six sub-districts as follows: Lin-ch’eng, the first sub-district; Tung-ch’uan, the second; Nan-ch’uan, the third; Hsi-ch’uan, the fourth; Pei-ch’uan, the fifth; and Sha-t’ang-ch’uan, the sixth. In the six sub-districts are altogether 324 villages. As Hu-chu hsien was recently established, the territory of Hsi-ning became much smaller. Thus the six sub-districts have now been reduced to five. P’ing-jung-pao, which was excluded from Tung-ch’uan and Ch’i-chia-ch’uan which in the past years belonged to Lin-ch’eng were made into the second sub-district. The first sub-district, Lin-ch’eng, and the third sub-district, Nan-ch’uan, remained unchanged. As the former fourth sub-district was vast in extent, and the Huang River could serve as a natural boundary, it was divided into two sub-districts: the region on the south bank was made the fourth sub-district, and the region on the north bank became the fifth sub-district. Pei-ch’uan, Sha-t’ang-ch’uan, and Tung-ch’uan were for the most part ceded to Hu-chu hsien, thus about one-third of the villages which had belonged to Hsi-ning were lost to that district. In Hsi-ning, there are three marts: Chen-hai-pao, Lu-sha-erh 魯沙爾 and Shang-wu-chuang 上五莊.
JOURNEY TO AMNYE MA–CHHEN RANGE

2. The Region between Cho–ni and Labrang.

On April 26th, 1926, we left Cho–ni lamasery on the T’ao River, bound for Labrang. Both places are in Kan–su province on the borders of Ch’ing–hai. Intermediate between the above two places is the lamasery of Hei–tsø 黑錯 called in Tibetan rTse–dbus dgon–pa རྡོ་ཉིད་གཞན་པ་ (Tse–ü gom–pa) or the Central Peak Lamasery. (See Plate 5).

From Cho–ni the trail leads up the T’ao River 洱河 to the mouth of the Lao–hu–wan 老虎灣 which carries a small affluent to the T’ao River, having its source in a grassy pass 9600 feet in elevation and traversing a loess ravine. The old city of T’ao Chou, or T’ao–chou–chiu–ch’eng 洱州舊城, is reached in about four and a half hours by caravan, the distance being forty–five li.

From the pass a wonderful view north over the bare, hilly, loess plateau is to be had, while to the south extends the magnificent Kan–su Min Shan 岷山, a limestone range which is the divide between the Huang Ho and the Yangtze, its highest point being about 18,000 ft. (See Plate 6). North of the pass the trail descends over the slopes of a terraced ravine in which the Chinese villages of Yang–sheng 陽陞, or the Sunrise village, and Huang–hu–tsø 黃虎組, or the Mane of the Yellow Tiger, are situated. Ere reaching T’ao Chou another pass of 10,100 ft. elevation is crossed, beyond which are the hamlets of A–tzu–tan 阿子灘, Ma–tzu 马自, Ti–li 地理 and Tung–ts’o–na 冬錯那. From the last pass a still better view is to be had of the Min Shan, which the Tibetans who live south of it call the Tieh Shan 畔山 (The–wu–ri 諧 Riders); especially prominent is the famous Shih–men 石門 or Rock Gate, which seems to cut the range in half. (Plate 6).
T'ao Chou Old City was practically in ruins as it had suffered terribly during the Mohammedan rebellion and still more so in the rebellion of 1928. Between the two rebellions it endured the devastations perpetrated by the Pai-lang or White Wolf and his hordes, who burned and looted and murdered the population. There were actually only a few houses within the walls of the town. The mosque was in ruins, only the charred walls standing; the Moslems had been driven into it, the gates locked, and the building set on fire—all were cremated alive. Within the court of the double West gate the dead lay six feet deep, the victims of the White Wolf. No Moslem was permitted to live within the city and they built their homes outside the walls, the only ones in good condition. All business was carried on in the suburb. On the market one could see many different tribes in picturesque costumes, while the Moslems wore black garments and the peculiar angular caps which resembled pirettas. They could also be spotted by their long black beards (See Plate 7).

In this town held forth a peculiar sect which called itself the Hsin chiao 新教 or New Religion. Its founder's name was Aissa or Jesus; he was a middle-aged man who claimed he could forgive sins and also taught the doctrine of reincarnation. I think it was all for business reasons, for they traded exclusively with the Tibetan nomads and with the Go-log; they held themselves aloof from the other Moslems and while the other sects were at war with the nomads in 1925, the New Sect traded with the nomads.

The hills surrounding Old City are loess and grass-covered. The roads leading north of T'ao Chou are lined with poplars and the red hills were terraced and cultivated to near the summits.

**Historical account:**

In the Ch'in and Han dynasties T'ao Chou was the land of the various Jung or wild tribes, while in the Chin the T'u-yü-hun 吐谷渾 occupied it and built there the Old City of T'ao Chou for defense. But during the reign of Wu Ti of the Northern Chou Dynasty (561-572 A. D.) they were evicted and the Chün of T'ao-yang (郡) 洸陽 was established and the name later changed to T'ao Chou.

Under Emperor Yang Ti of the Sui dynasty (605 A. D.) T'ao Chou was abolished and given the name of Lin-t'ao Chün 临洮郡.
Many changes were made during the various dynasties, till in the twelfth year of Hung-wu of the Ming dynasty (1379) a new T'ao Chou was built sixty li east on a mountain called Tung-lung Shan 东 隆 山 by the Marquis of Hsi-p'ing, Mu Ying 沐 英, and Old City T'ao Chou was reduced to a pao 堡 or ward. Ever since then the rulers of the district have had their seat in the new T'ao Chou, but the latter's name was changed to Lin-t'an 臨 潭, the name of an ancient hsien city (631 A.D.) which stood where the New City of T'ao Chou was later situated.

The road to Hei-ts'o 黑 錯 leads north from T'ao Chou Old City; leaving the hamlet of Yi-tzu-to 義 子 多 to our left, it follows up a valley called Shang-wan-kuo 上 灣 廬 after the head of the valley, called Ang-hkhor 亞 灣 廬. The entire valley was under the rule of the Prince of Cho-ni and the Tibetans were his subjects, although the valley merges into the grasslands, the Tibetans are not hbrog-pa 藏 部 (Drog-wa) but are sedentary. They carry on agriculture as well as pasture their herds of sheep and yak, yet they call themselves drog-wa or nomads, which they previously had been. At the mouth of Ang-khor valley where it is joined by a smaller stream from the northeast and between the confluence of the two is a small Yellow sect lamasery called hJam-dkar dgon-pa 賈 閻 禪 實, the Chinese Chiang-k'ou Ssu 齊 劍 口 寺.

The head of Ang-khor valley is forked, i.e., the stream has two sources; one pass, elev. 11300 ft., leads over its rim northeast and down another valley in which are situated two monasteries. The one to the south is mDzo-dge-stod-ma-dgon 米 蓋 斯 陀 马 宗, the Chinese Jen-to-ma Ssu 仁 多 麻 寺, also known as Rigs-sgrol-ma-dgon-pa 貝 割 蘭 阿 宗 帕; the other, further down the valley, is the famous lamasery of mDzo-dge-sgar-rnying 米 蓋 斯 加 營, the Chinese Mo-wu Chiu-Ssu 陌 務 舊 寺 or the Old Mo-wu (here pronounced Me-wu) monastery. To the east of it is its counterpart Mo-wu Hsin-ssu 陌 務 新 寺 or New Mo-wu, the Tibetan mDzo-dge sgar-gsar 米 蓋 斯 加 良.

Southwest on the rDog Chhu 稱 夏 in hBo-ra tribal land and belonging to the Yellow sect, is hBora dgon-pa 賈 部 實 on the
knee of the river which comes from the A-mtshog country inhabited by the robber tribe of the same name, and in the latter region to the north of the river is A-mtshog dgon-chhen

Five li before reaching the village of Ang-khor a valley extends east at the foot of a bright red hill. The head of that small valley is an amphitheater in which, at the foot of a high grey limestone mountain, is situated a Yellow sect lamasery called Brag-dkar dgon-pa (Drag-kar Gom-pa) the White Rock lamasery or Pai-shih-ai Ssu 白石崖寺 under the rule of Cho-ni, at an elevation of 10,900 ft. (See Plate 8).

As there were usually Tibetan robbers beyond Ang-khor we had an escort armed to the teeth from that village to Hei-ts'o monastery. Each carried a long sword and a flint-lock gun with lead bullets carried in a leather pouch, and powder in a yak horn.

The trail leads to the head of the Ang-khor valley where it is quite shallow and bare, over a pass 11,300 ft., beyond which we encountered the first black yak hair tents of the nomads and hundreds of yak scattered over the landscape.

The highest pass between T'ao Chou and Hei-ts'o is 11,400 ft.; the entire region is a high plateau intersected by many valleys and spurs over which passes lead from one valley to another. The valley floors are swampy with protruding grassy hummocks. Although nomads were encamped everywhere there are still odd villages here and there, also a lone monastery called rJe-tshang dgon-pa རྷེ་ཐིང་དྲོན་པ་, the Chinese She-tsung Ssu 舍宗寺 situated on a hillside at an elevation of 10,500 ft.

From a rocky pass where a lone hermit had his stone dwelling a high snowy range could be seen in a northeasterly direction, called Amnye gNyan-chhen ཨེ་མི་གནག་ཆེན་ which I judged to be between 15,000–16,000 feet in height. To the Chinese it is known as T'ai-tzu Shan 太子山. This range is the evil counterpart of the Amnye Ma-chhen; it represents a malevolent spirit, the protector of thieves and robbers, while the Amnye Ma-chhen is considered a beneficent sa-bdag or earth-lord. The former is therefore spoken of as the Nag-phyogs-pa རྒྱུ་དབུད་པ་ or the Black side, and the latter as the dKar-phyogs-pa ཨུ་དབུད་པ་ or the White side. Nyen-chhen means the great cruel or fierce one, and the opposite the well disposed one.
Large groves of conifer forests extend almost to the summit of the range which extends from West-northwest to South-southeast. It is a formidable range and affluents of the Ta-hsia Ho 大夏河 have their sources on the northern slopes. These streams discharge into the Yellow River at Yung-ching 永靖, the former Lien-hua Ch'eng 蓮花城 or Lotus city.

The range is apparently of limestone and seems to be a northern extension of the Hsi-ch'ing Shan 西傾山.

Hei-ts'o Ssu 黑錯寺 called in Tibetan rTse-dbus dgon-pa (Tse-ü gom-pa) or the Central peak Lamaser, (Plate 5) is situated on a grassy hillside in a shallow valley at an elevation of 9205 feet, and belongs to the Yellow sect. It contains about 200 compounds or houses, a labrang or palace and a nine-storey building known as the dgu-thog 豆穀。It harbored 993 monks. It was partly destroyed and entirely looted by Moslem soldiers during the Moslem-Tibetan war of 1925, so that on my second visit we found only 350 lama inmates. Over 20 had been put to the sword, the rest fled. Over 100 years previous to the war mentioned the lamaser was destroyed by the Chinese and then again rebuilt.

Not far from Hei-ts'o in a valley is situated another Yellow sect monastery called Kha-rgya sgar-nying 卡嘉寺 or K'a-chia Ssu 卡加寺 in Chinese. There is still another smaller monastery called bKra-shis dgon-pa 卡沙寺 which the Chinese transcribe Cha-shih Ssu 扎什寺. Several miles from the latter monastery in a valley northwest is the lamaser of Rong-war 隆務 and a village of the same name only one li distant. It is not on any map, either Chinese or foreign. Rong-war is larger than Hei-ts'o but does not control the latter, although it is controlled by a lamaser with a similar name, viz: Rong-wo dgon-chhen 隆務, the Chinese Lung-wu Ssu 隆務寺. The tribe inhabiting the region there is known as Re-bskong 青礦. The lamaser is situated in the newly created district of T'ung-jen 同仁 in the province of Ch'ing-hai (Ko-ko Nor). At the head of the valley is a snow-covered range called Ta-mei Shan 大煤山 or the Great
Coal Mountain; it is the Tibetan Dam-mai-ri 大 寧 岷 里 over which a pass, the Ta-mei-la Shan-k’ou 大 媛 拉 山 口 or Dam-mai-la-rgan 大 寧 岷 岩, elevation 11,675 feet, leads. It is the steepest pass in the region, and extends from south-southeast to north-northwest. The mountain itself is forested with spruces (Picea asperata, P. purpurea) and junipers (Juniperus glaucescens). The descent from the pass is even steeper than the ascent; it brings us into the Dam-lung 大 寧 龍 or Dam Valley, which debouches at 9500 feet into the valley of the Hsia Ho 夏 河 or Summer River, in which the great lamasery of Labrang is situated. The river flows northeast, passes Ho Chou 河 州 now called Lin-hsia 临 夏 and enters the Yellow River at Yung-ching 永 靖 after crossing a deeply eroded, loess-covered plateau called Pei-yüan 北 原, the latter name being applied particularly to that part which extends west of the river. By following the Hsia-ho valley west upstream the trail leads over rocky cliffs and grassy banks, to Labrang, situated at an elevation of 9,585 feet.

Hsia-ho Hsien 夏 河 縣 or La-pu-leng Ssu 拉 卜 楞 寺 or bLa-brang bkra-shis-hkhyil བླ་བྲང་བཀྲ་མི་ཧྭགྲི བླ་པོ་ཤེས། (10)

The southwestern section of Kan-su Province is known as T‘ao-hsi 洮 西 or the region west of the T‘ao River. This region since ancient times has been inhabited by Ch‘iang 蕭 or Hsi-jung 西 冢 or the wild tribes of the west. When Shih Huang-ti 始 皇 帝 built the great wall, its westernmost point was at Lin-t‘ao 临 洮, better known as Ti-tao 狄 道, where remains of it are still visible within the boundary of the district. Chao Ch‘ung-kuo 趙 充 國 of the Later Han dynasty proposed to the throne a policy of conquering the Tibetans without fighting, and colonizing the region. His memorial said: “We must make use of the opportunities offered by Heaven, and the advantages offered by Earth, and thus we will abide till we can conquer the enemy.” This was in the third year of the period Shen-chüeh 神 綽 of the Emperor Hsüan Ti 宣 帝, 61 A. D. It was at this time that the Chinese began migrating to T‘ao-hsi.

Ancient Chinese immigrants established their walled towns always near steep places to be able to ward off the Tibetans or other invaders.
On Kan-chia-t'an are the remains of two walls called Pa-chio ch'eng (8-edged wall) and Shan-ma ch'eng (gelding wall) but as to the date of their construction nothing is known.

After the San-kuo 三國 period the T'ao-hsi region was occupied by the T'u-yü-hun 吐谷渾 who constructed the fortified town of T'ao-yang 滁陽, the present Lin-t' an or T'ao Chou 泾州. During the T'ang dynasty other attempts were made to settle Chinese in the T'ao-hsi region, especially when the famous general Li Sheng 李晟, who was a descendant of an illustrious Kan-su family settled at T'ao Chou (Old City) in order to ward off the Tibetans; his second son, Li Su 李愼 attacked Wu Yi-an during the reign of Emperor Hsien Tsung 憲宗. The former captured Ch'ang-an, the capital of the T'ang empire, from the Tibetans during the T'ien-pao 大寶 period (742-755), led by An Lu-shan 安祿山, and put the T'ang dynasty on its feet.

During the T'ang dynasty the Tibetans were unified, were known as T' u-fan 吐蕃 and became very powerful. They captured Ho Chou and Huang-yüan and the T'ang emperors always were alarmed regarding their capital when trouble was brewing on the western frontier.

During the Sung dynasty under emperor Shen Tsung 神宗 (1068-1085) Wang Shao 王韶 recaptured the six chou or departments of Lin-t' ao, Lin-hsia (Ho Chou), Min Chou 岷州, Tieh Chou 叠州 south of the Min Shan, and Tang Chou 宕州 (the mart of Tang-ch' ang 宕昌鎮) in the present Min Hsien 岷縣.

Wang Shao advised the throne, since the Tibetans were extremely fond of Chinese tea, to barter tea for Tibetan horses and thereupon was established for the first time the Ch'a-ma Ssu 茶馬司 or the Office of Barter of Tea for Horses.

During the time of the Southern Sung, T'ao Chou old city and Ho Chou fell into the hands of the Chin 金.

The emperors of the Yüan dynasty adopted peaceful methods of subjugating the Tibetans by supporting the lama church and by establishing a Tibetanized esoteric Buddhism in North China.

The Ming emperors adopted similar tactics and conferred titles of Kuo-shih 國師, State Preceptor, and Ti-shih 帝師 or Imperial Preceptor on incarnated lamas.
In the second year of the Hung-wu period, A. D. 1369, Emperor T'ai-tsú sent the great general Hsü Ta to lead a western expedition against the T'u-fan. Feng Sheng under him recaptured Lin-t'ao, Teng Yü recaptured Ho Chou, Mu Ying recaptured T'ao Chou (Old City), and Li Ching-ling recaptured Min Chou. After this the frontiers were developed, walls were built around towns and watch towers, immigration and colonization were encouraged. Soldiers were given land for cultivation; they were termed tun-ting or colonizers, and came mostly from Feng-yang in Anhwei, the birthplace of the first emperor of the Ming dynasty. In Pao-an, the present district of T'ung-jen, in Ch'ing-hai to the north of Hsia-ho, there is a colony and hamlet called Wu-tun. The ancestors of the present inhabitants must have come from south of the Yangtze, for Wu stands for Su-chou in a narrow sense, and Chiang-su in a wider sense. However, with the lapse of time these people became Tibetianized as to language, clothing and habits, and are now registered as Tibetans.

The title of T'u-ssu, Chief of a native district, was established and made hereditary and the titles of Kuo-shih and Ch'anshih, Buddhist Patriarch, were conferred on lamas for the purpose of keeping the Tibetans in check.

In the beginning of the Ming the T'ao-hsi region was mostly left unreclaimed and so Mohammedans were induced to come and reclaim and cultivate the land. They came from Ha-mi and were the ancestors of the Sa-lar (Sa-la-erh 撒拉爾) Moslems of Hsün-hua 循化, now called Hua-lung in Ch'ing-hai.

But from the Wan-li period on Moslem rebellions arose and Ho Chou became the centre and source of trouble in Kan-su, especially during the Ch'ing dynasty, owing to the policy of the Ming in permitting the Moslems to settle in the region. During the Moslem uprisings of the T'ung-chih and Kuang-hsü (1862–1908) periods, half of the T'ao-hsi region was turned into a battlefield, the districts subjugated, the people dispersed; Chinese took refuge in the Tibetan districts where they were protected. According to recent statistics there are about 90,000 persons in Lin-hsia district (Ho Chou) of whom 49,000 are Chinese and 41,000 Moslems, the Tibetan population having either died out or vanished westward. Han-chia-chi 韓家集 southwest of Lin-
hsia is the native place of the late Mohammedan general, Ma Fu-
hsiang 马福祥, the father of the Ma of northwestern China—Ma
Hung-pin 马鸿宾 and Ma Hung-k’uei 马鸿逵. Hsün-hua
Hsien has a population of about 13,000 of which the Salar Moslems
occupy 65 per cent, Tibetans 30 per cent, and the Chinese 5 per cent.

At the end of the K’ang-hsi period (1722) the barter of tea for
horses was abolished and the rebellious T’u-ssu were dismissed from
their offices. In the fourth year of Yung-cheng (1726) taxes were
levied on the Tibetans who were obliged to serve corvée like the Chi-
nese. There were some exceptions; Labrang, which was nominally
under Hsün-hua, was considered as a foreign land. Under the jurisdic-
tion of the T’ung-chih 同知 or subprefect of Ho Chou were
seventy-one stockaded villages or Ch’ai and fifteen Tibetan tribes,
amounting to 14,000 families. These Tibetan families were scattered
over the districts of Hsün-hua, Pao-an, and Ch’i-t’ai 起台, all
beyond the borders of Hou Chou. As the distances were too great
it was recommended that the T’ung-chih be transferred to Hsün-hua
for the convenience of all. This transfer took place in 1762. A repre-
sentative of the Independent Sub-department of Hsün-hua (t’ing)
was stationed at Labrang. At the beginning of the Ch’ing dynasty
Labrang and its environs were the pasturage of Mongols, but since the
Huang-ho Nan Ch’in-wang 黄河南親王, Prince of South
of the Yellow River, of whom more anon, presented the land to the
founder of Labrang monastery, hJam-dbyangs bzhad-pa མབུ་དབྱངས།
པོ་བྲག་པ་, the Chinese Chia-yang-hsieh-pa 嘉祥协巴 (the name
is also often written Chia-mu-yang 嘉木樣), there arose a great
Buddhist lamasery which at the height of its prosperity counted 4000
lamas. Chinese and Tibetans lived crowded together at Labrang,
which then became a great religious city.

Hsia-ho is the centre of the Tibetans of the northwestern border-
land of China, as Lin-hsia (Ho Chou) is for the Mohammedans. But
owing to religious differences there is no harmony between the Tibetans
and Chinese on the one hand and the Moslems on the other.

Owing to the feud between the Labrang monastery and the Moham-
medan troops of Ch’ing-hai, Hsia-ho was ceded to Kan-su in 1928
after the Tibetan-Moslem war in 1925 and the Moslem uprising, although
Labrang was part of Hsün-hua, which now belongs to Ch’ing-hai.
The Lamasery of bLa-brang bkra-shis-hkhyil (Plate 10)

The lamasery of La-brang was constructed in the forty-seventh year of K'ang-hsi (1708) and in the forty-second year of Ch'ien-lung (1777) a tablet was conferred on the temple bearing the name Hui-chüeh Su 或 the Temple of Wise Awakening, in the emperor's own calligraphy.

When hJam-dbyangs, the First constructed this lamasery he named it after the name of the land on the bank of the Ta-hsia Ho, which was originally bKra-shis-hkhyil. The hamlet inhabited by Chinese and Tibetans alike is Labrang sa-khya. The local magistracy of Hsia-ho is situated to the east of the lamasery; it is called Thang-wa by the Tibetans, but it is not a proper name.

Labrang is a religious city and the highest incarnation, hJam-dbyangs-bzhad-pa (pronounced Jambyang zhe-pa) is its religious leader, but wielding also political power. Since Jambyang the First founded this lamasery he has been four times reincarnated. These four incarnations of Jambyang all have their own individual monastic names, but all are known by the abbreviated name of Jambyang the First. The First's full name was Kun-mkhyen-hjam-dbyangs-bzhad-pai-rdo-rje-ngag-dwang-rtson-hgrus ཆི་མཁྱེན་བཟམ་བྱང་ཕྲ་འབྲེལ་རྡོ་རྗེའི་དགག་འབྲང་རྡོ་རྗེ-དབང་རྡོ་རྗེ-དབང་རྡོ་རྗེ-དབང་རྡོ་རྗེ-འབྲས་བྲེས་. The name hJam-dbyangs-bzhad-pa is found in a government imperial deed conferring a formal title on him, and the people of Tibet and China speak of him by that name, but the Tibetans of Labrang refer to him always as the skyangs-mgon ལྡེ་བུ་རྩོམ་; it is a most august title and should only be used for the Dalai and Panchen lamas, but in reverence for their pontiff the people of Labrang call him thus and he is also known as the "Little Dalai".

No lamasery, not even bKra-shis-lhun-po (Trashilumpo), is organized on such a grand scale as the Labrang of Jambyang zhe-pa. The latter is the head and superior abbot of the lamasery, he supervises the general affairs of the lamasery, his position is all powerful. His tutor and his father both hold exalted positions, but they cannot meddle directly with the administration of the lamasery. The next is the Privy Seal Keeper and he is equal in rank to the superior abbot but
cannot act independently of the latter in the administration of the affairs of the lamasery. There follow the chief official in charge of rations, the chief in charge of clothing and bedding, the chief administrator of general affairs, two permanent representatives, two judges, four treasurers, two police officials, one banquet official, one supervisor of palace buildings, a supervisor of the temple buildings, plus eighty lamas attending to secular affairs.

The eighty lamas for secular affairs are selected by Jambyang from the 3000 monks of the entire lamasery. They have to be capable and have to provide their own horses, clothing, and guns. Whenever Jambyang travels they form his bodyguard. They also may be ordered to serve as administrators of villages and tribes in which capacity they take charge of civil and legal affairs of the respective villages or tribes, but affairs which they cannot decide they refer to the judges. Administrators are selected from the eighty lamas and these are stationed for a term of three years at villages or among tribes.

The academic division of Labrang lamasery

More than 1200 lamas (monks) belong to the college of Buddhism or the Fo-hsieh-yüan 佛學院; 300 or more belong to the college of the esoteric school or Mi-tsung-yüan 密宗院; 300 or more to the college of worship or Fo-shih-yüan 佛事院; 400 or more to the college of services or Fa-shih-yüan 法事院, and 300 or more to the college of medicine or Yi-tao-yüan 醫道院. These are called grva-tshang in Tibetan, and resemble the various colleges in a university; collectively they come under the Tshogs-chhen of the lamasery. The Tshogs-chhen is the main chanting hall or Ta-ching-t'ang or Assembly Hall, and is the headquarters of the lamasery. The college in which instruction in the Buddhist religion is given is called Thos-bsam-gling-gi-grva-tshang, and is the largest of the five and contains the greatest number of lamas; the college is subdivided into more than ten classes in the system of division into classes and grades, as well as the method of instruction and study being copied from the regulations of the three great lamaseries of Tibet. The remaining
four specialize in the technical sides of Buddhism. Each of these colleges has three departments: the rGyud-pa grva-tshang རྒྱུད་པ་གྲེང་བོ བོད་, in which the various problems of esoteric Buddhism are discussed and studied; the Dus-hkhor དུས་ཧྭྦྱོ་ཁོར་གྲེང་བོ བོད་; and the Kye-rdong མཐར་ཡི་རྡོིང་གྲེང་བོ བོད་; these last two are very similar in their constitution. In them lamas (monks) are trained in the techniques and details of religious services, religious music, chanting of sutras, manāla, the construction of altars, exorcism, and the making of religious images. In the college of medicine, where the monks are instructed in the feeling of the pulse and writing prescriptions, there is also studied the worship of the seven Buddhas of Healing. Three different Bodhisattvas are worshipped, each one being taken as a unit for the subdivision of the college into three departments which have different forms of worship.

The assembly or council of the Tshogs-chhen, or Tshogs-chhen-tshogs-hdu གཞིང་སྦྱོང་ཁྲིམས་རྐྱེན་ཐོགས་བོད་, is headed by the Disciplinarian of the lamasery; he is the chairman of the great assembly. The latter is attended by all lamas invested with offices as well as by the two representatives of the labrang. This is the highest organ of authority in the lamasery. Except the abbots of the colleges, all the officials of the colleges are elected from among the members of the Senate.

Monks (lamas) of Labrang

At the height of the prosperity of Labrang lamasery, during the Ch'ing dynasty, the number of monks was said to have exceeded four thousand. At the time of my visit the number was said to have been 3000, but owing to the war, when many lamas had fled, the number became very much less. The monks are recruited from various districts; there are Tibetans from Labrang, there are Mongols from the three banners belonging to the Huang-ho Nan Ch'in-wang 黃河南親王, and even from the distant regions of Manchuria, Inner Mongolia, Hsin-chiang (Sinkiang), Ch'ing-hai (Koko Nor) and even from Hsi-k'ang (Sikang). There are also some Chinese from the borders of Kan-su.

While in the three great lamaseries of Tibet the monks are grouped according to their native places, those of Labrang are classified entirely according to academic division; however, the lamas from Manchuria,
Mongolia, and other distant regions have formed among themselves societies resembling the T'ung-hsiang-hui or Association of Fellow-provincials, for the sake of consolidating their fellow-provincial sentiments.

Among the lamas of Labrang are 300 dge-bshes (ge-she), an academic degree in Buddhism similar to "Doctor" of a Western university. This degree is not easily obtained. In the first and seventh lunar month of every year, only two monks (lamas) are given the degree of ge-she. Only after more than fifteen years of excellent and outstanding devotion to study is this degree attainable. The ge-she degree itself is graded into several classes; the first grade of ge-she of Labrang is equivalent to the third grade ge-she of the three great lamaseries of Tibet. Lamas who have received the ge-she degree in Labrang are however not recognized in Tibet proper.

**Incarnations of Labrang**

Labrang bkra-shis-hkhyil claims to have 100 incarnations, but in reality there are only about fifty, which is more than any lamasery in Ch'ing-hai or Hsi-k'ang claims to have. Usually all palaces of incarnations are called bla-brang (labrang), but those of this monastery are called Nang-ch'ien to distinguish them from the labrang of hJamb-dbyang bzhad-pa. Those of the eighteen whose first generation served as dgah-lidan-khri-pa in Tibet come first; of these there are three. This office is the highest in Tibet, below the Dalai and Panchen lamas. The title was originally inherited from Tsong-kha-pa, hence its exalted position. The title is given, without discrimination of nationality, race, or social standing, to anyone who is renowned for his uprightness and learning, after an examination, for a term of three years. In general those who have this title are over seventy years of age; without some fifty years of study this title cannot be obtained. All of these khri-pa (Chinese 師巴) are reincarnated and are revered throughout Tibet.

The three galden thripa (dgah-lidan khri-pa) of Labrang are:

1) Sang-ts'a ts'ang 撲觸倉. The first generation was from the district of Sang-ts'a in the present Hsia-ho hsien. He controlled more than 1000 families, enjoyed great wealth, and his palace
was constructed on a magnificent scale. Owing to continuous wars in recent years his domain became weakened, and he himself finally left the lamasery for some other place.

2) Kung-t'ung ts'ang 賣通倉. The first generation was born in the district of Kung-t'ung in Tibet. He had under him several hundred subjects and many adherents. The chanting halls and chapels of his palace are the most richly decorated.

3) Hao-ts'ung ts'ang 鶴蔭倉. The first generation was a native of the district of Hao-ts'ung in the present Hsia-ho hsien; he controls several hundred subjects.

There are two who have been granted the same status as the above three by hJam-dbyang the Fourth and Fifth; they are:

1) Te-wa ts'ang 德哇倉. The first generation was originally the te-wa, gter-wang 甘孜 or treasurer of Kuo-mu Chats'ang 郭慕扎倉 of the monastery of Dre-pung (bras-spung) in Tibet, hence his name. He came to Labrang together with hJam-dbyang the First and they constructed the lamasery, subsequently filling the position of the first Weng-tse 翁則, administrator of classical studies, of the lamasery.

2) Wa-mu ts'ang 威母倉. He was elected regent after the death of hJam-dbyang the Fourth. He has many adherents in the border districts of Kan-su. The present incarnation is a brother of the late hJam-dbyang bzhad-pa the Fifth.

The most revered lama of Labrang is (or was) Tui-lung-sai ts'ang 堆隆賽倉. The first generation was a high lama who came to Labrang in company of the founder of the lamasery; he helped him considerably in the construction of the lamasery, subsequently occupying the position of first khri-pa (abbot) of the lamasery. However, there arose differences of opinion between him and hJam-dbyang the Second and he left the lamasery. Up to now he (his incarnation) has been staying in the Tui-lung lamasery sixty li from Lhasa. He has over 300 subjects.

There are three other ts'ang倉 who were given special privileges and grants; the first generations of these all came to Labrang together with hJam-dbyang the First and helped him in the construction of the lamasery. They are:

1) Ho ts'ang 和倉, 2) Hua-jen-wa ts'ang 花忍哇倉, and 3) Hsiang-tzu ts'ang 襄賚倉. The latter served as Hsiang-
tzu to hJam-dbyang the First; of the three only Hua-jen-wa ts'ang has any subjects.

There are eleven persons who have identical powers as the eighteen Nang-ch'ien incarnations but are not counted among them; of these the tutor of the late hJam-dbyang the Fifth ranks first; he was called Na-k'o ts'ang. His learning and rectitude stand above all other lamas of Labrang. He is known as the Treasure of Tra-shiki-khyil. All the lamas and lay people of Labrang revere him.

There are twenty incarnations in Labrang who have not had a long line of reincarnations nor are they powerful enough, hence their status is like that of a common monk. At any rate the number of incarnations will increase rather than decrease, for any common monk (lama) who, after having obtained the degree of ge-she (dge-shes) or doctor, either in the three great lamaseries of Tibet or in the Labrang lamasery, is elected to the office of abbot. He may also become renowned through his ascetic life and thus has the possibility of being reincarnated after his death.

**Finances of Labrang lamasery**

The economic foundation of the lamasery and the standard of living of its lamas in general are better than in the lamaseries of Ch'ing-hai or Hsi-k'ang. The annual revenues collected by the two treasurers of the lamasery consist in:

1) rent-grain on buildings and land belonging to the lamasery; 2) interest accrued to the reserve fund of the lamasery or profit derived from the tea trade and oil belonging to the lamasery; 3) other sundry and miscellaneous income, and donations made by the people. The expenditures can also be divided into three items: 1) food and beverages for the lamas of the entire lamasery; 2) items consumed during religious services, such as incense, butter lamps, etc.; 3) other sundry and miscellaneous expenditures incurred in business dealings with the outside world.

Each college or Grva-tshang has its own treasury; the revenues and expenditures in these colleges are in their nature similar to those of the lamasery, but the sums expended are very small. Those lamas able to live simply can maintain themselves on the provisions furnished by the lamasery. It may be said that one year's provision supplied by the lamasery for each lama is sufficient for ten months. This provision consists in the main in the providing of tea, morning and even-
ing, by the lamasery itself or by each of the colleges throughout the year for the lamas. It provides further two bushels of barley annually for each lama, distributes wheaten cakes several times a year. When chanting sutras for a month or longer, the lamas have access to an abundant food supply. The people under the rule of Labrang and the three Mongol Banners belonging to the Huang-ho Nan Ch’in-wang contribute food for the entire lamasery in relays for thirty days each year, i.e. fifteen days in the first and again fifteen days in the seventh lunar month.

The entire population of a tribe which has to contribute food supplies for that year vies with other tribes in furnishing the best food; they also bring gifts of money, meat, and oil. It is said that each tribe makes such a contribution once in ten years. The lamasery itself or the colleges have endowment funds donated by public bodies or private individuals for the defraying of expenses for holding religious services for them; services are held with the interests accrued on these funds and on such occasions the lamas are provided with food and alms. Other contributions and money gifts are made by the people on the occasions of funeral ceremonies, festivals, birthdays, marriages, etc., as well as by the pious while performing devotional services. Contributions are also made or fees offered by neighboring inhabitants when they invite lamas to their homes to chant prayers for the dead or for exorcising demons.

Brief historical sketch of the Five Generations of hJam-dbyang bzhad-pa

First generation:

Kun-mkhyen hjam-dbyangs bzhad-pai rdo-rje ngag-dbang rtson-hgrus རོ་རྟོན་བསྒྲུབ་པ་དཔག་མཛོད་པ་ རྡོ་རྗེ་དབང་།. This is transcribed in Chinese officially 根欽嘉祥協巴比奪吉敖巫孜追. Abbreviated he is known as hJam-dbyangs bzhad-pa (Jambyang zhepa). The name is said to have had its origin from a miraculous happening while the lama was praying before an image of hJam-dbyangs in Lhasa; as he prostrated himself the image was seen to laugh and from that time on he became known as the "laughing" (bzhad-pa) hJam-b-dbyangs.

Emperor Sheng-tsu (K'ang-hsi) of the Ch’ing dynasty conferred on him an official seal with the inscription Fu-fa Ch’an-shih 扶法 禪師 and Erdeni Nomen Han 爾德尼諾門罕.
He was born in the village of Wa-te on the Kan-chia River in the present Hsia-ho hsien on the eighth day of the fifth lunar month in the fifth year of the period Shun-chih 順治 of the emperor Shih-tsu 世祖 (June 28th 1648 A. D.) of an illustrious family. In the seventh year of K'ang-hsi 康熙 (1668) he arrived in Lhasa where he studied in the department called Hang-tung-k'ang-ts’un-wa-hui-mai-ts’un 杭東康村哇撫麥村 in the Kuo-mu Cha-ts’ang 敦慕札倉 college of Dre-pung (hBras-spung) monastery, (Che-pang Ssu 哲捧寺). After more than twenty years’ hard study he passed the ge-she examination. He also studied under the Fifth Dalai Lama’s best pupil, Ngag-dvang bLo-bzang chhos-ldan 那協班哲布丹 the lChangs-skya Hu-thu-khu-thu the First. He preached and lectured in Lhasa becoming daily more famous. He entered a cave near Dre-pung and there he kept himself aloof from worldly honors.

In the thirty-ninth year of the K’ang-hsi period (1700), at the age of 54, he became the abbot of the Kuo-mu college. In the forty-seventh year of the K’ang-hsi period (1708) an envoy of Chi-nang 吉囊, the Huang-ho Nan Ch’in-wang, arrived in Tibet and begged him to return to his native place to build a lamasery and spread the Buddhist religion. Listening to the call, he left in the sixth moon of the same year on his eastward journey. He was accompanied by more than ten lamas. In the intercalary seventh month of the year following (1709) a chanting hall was opened at Trashikyil and O-wang Cha-chia 哦旺扎嘉 who had accompanied him from Lhasa became abbot (he is the present Sai-ts’ang 賽倉 incarnation), while Lo-sang-te-chu 洛桑德朱 was appointed Hsiang-tzu 襲資 (the present Hsiang-tzu incarnation). In the sixth lunar month of the following year (1710) hJam-dbyangs-bzhad-pa in person raised the beam (i.e., he laid the cornerstone of the Labrang Lamasery) with the incantation: “Be this beam the beam (mainstay) of Buddhism from generation to generation forever”. On the fifth day of the second lunar month of the sixtieth year of the K’ang-hsi period (March 2, 1721 A. D.) he died at the age of seventy-three. He was the author of fifteen treatises of which five are famous; these were adopted as textbooks in most of the great lamaseries of Tibet and Mongolia. There are two biographies of hJam-dbyangs bzhad-pa the First. His body
is preserved in the Inner section of the main Labrang Ching-t'ang 经堂 or Sutra Hall. (See Plate 11).

The second generation and first incarnation of hJam-dbyangs-bzhad-pa was Kun-mkhyen-dbyig-gnyen-dbang-po མཁྲིད་སྨན་དཔལ་, the Chinese transcription of which is 根鍾居吳江波. Ch'ien-lung conferred on him the title Fu-fa Ch'an-shih 抗法禪師 Hu-t'u-k'u-t'u. He was born of an illustrious family in the Lang-jan village 浪染村 in the district of Jih-kung 日功 of the present T'ung-jen hsien 同仁縣 of Ch'ing-hai province. When he came to head the lamasery the latter began to prosper. He set up various regulations and institutions and the buildings were perfected. The relation between the lamasery and the population surrounding it was adjusted once for all. He visited Peking and Lhasa twice. He had political talent and was a diplomat. He had two brothers; one was loyal and brave, the other had the gift of eloquence; he depended on them and trusted them as his left and right hand, and they in turn helped him much. He was the author of eleven works. Of him there is also a biography. He lived to reach sixty-four years.

The third generation and second incarnation of hJam-dbyangs-bzhad-pa was Kun-mkhyen-blo-bzang-dbyig-gnyen-thub-bstan-rgya-mtsho མཁྲིད་སྨན་ལོ་བཟང་དཔལ་, the Chinese transcription of which is 根鍾桑居冕土登嘉磕. Emperor Hsüan Tsung 宣宗 (Tao-kuang 道光) conferred on him an official seal with the inscription Fu-fa Ch'an-shih 抗法禪師 Sha-mate-pa-hsi 沙麻德八喜. He was born in the village of Yang-to (ts'un) 仰多村 in the district of Jih-kung 日功 of the present T'ung-jen hsien 同仁縣 in Ch'ing-hai province. He was fond of a quiet and tranquil life and seldom appeared in public; he lived the life of a recluse. He paid no attention to his personal needs (garments and food). He rarely meddled in worldly affairs and was a strict follower of rules and regulations so that he did not occupy a leading part in the religious movement at Labrang. He was the author of a single work. A biography exists of him. He died at the age of sixty-three.

The fourth generation or third incarnation of hJam-dbyangs-bzhad-pa was Kun-mkhyen-dge-bzang-thub-bstan-dbang-phyug
which is 根 鈴 格 桑 士 登 汶 修. His abbreviated name was Ge-zang-thub-ten (dge-bzang-thub-bstan). Kuang-hsü 光緒 conferred on him an official seal with the inscription Kuang-chi Ch'anshih 廣 濟 禪 師. In 1914 Yüan Shih-k'ai, the President of the Chinese Republic, conferred on him the title of Kuang-chi (v.s. tranquil awakening) Miao-yen 妙 善 (profound and solemn) Ch'an-shih 禪 師, Chia-mu-yan Sha-te-pa 嘉木樣 沙特巴 (hJam-dbangs bzhad-pa).

He was born in the village of Chia-te-na-yang 甲德 拿 樣 村 in the vicinity of the present Te-ke hsien 德 格 縣, sDe-dge (སྐད་དགེ) in Hsi-k'ang 西 康.

He was the very opposite of his predecessor throughout his life. He was fond of social life and mixed freely with others. He enjoyed noise and clamour, travelled often and made pilgrimages to Peking, Wu-t'ai Shan in Shansi, and to Tibet. He used his exalted position and influence and married his niece (brother's daughter) to a son of La-chia-jen 拉 甲 仁 of Lhasa, a man of the noblest heritage in Tibet, being descended from the Tibetan King Srong-btsan-sgam-po 聖 納 成 法. Most of the nobles in Tibet are now connected in marriage with his family.

Three daughters resulted from this marriage, two of whom married Huang-ho Nan Ch'in-wang, and the third married a Mongol Jasay (chieftain of a banner). Huang-ho Nan Ch'in-wang was the greatest benefactor and patron of the Labrang lamasery. The turn-out and trappings of Jambyang zhepa the Fourth became pompous and brilliant, magnificent villas were built one after another for him. He was a man of luxurious tastes, was fond of music and particularly so when he became advanced in years; he often summoned his nieces and their children to his villas to hold musical parties, when they danced and sang the Tibetan Hsi-k'ang dances and songs, he himself leading in person. Thus the style of living in Labrang gradually changed.

While on his way to Tibet he became attracted by the Ka-mu-nai Ssu (lamasery) 喜 木 乃 寺 between Bā-thang 巴 塘 and Li-thang 裏 壤 (the present Li-hua 裏 化); he repaired it and fitted it out pompously. He even brought utensils and paraphernalia
used in worship from distant Labrang. The discovery of his reincarnation between Li-thang and Bā-thang was said not to have been due to mere accident.

He was the author of five works, of which one is his autobiography. The bodies of the first three Jambyang zhepas were preserved and enclosed in large chortens, while that of the Fourth was cremated.

The fifth generation and fourth incarnation of Jam-byangs-bzhad-pa was bLo-bzang hjam-dbyangs-ye-shes-bstan-pai-hchhang-hdzin, the Chinese transcription of which is 羅桑嘉樣一西登巴比江村 (see Plate 12). The nationalist government of China conferred on him letters patent appointing him Fu-kuo Ch'an-hua Ch'an-shih Hu-t'u-k'u-t'u 輔國覺化禪師呼圖克圖 Dyana Master for the Protection of the State and Transformation of Religion. He was born in the village of Tse-ma-chung 澤瑪仲村 of Li-hua hsien 理化縣 in Hsi-k'ang. (In the Li-t'ang chih-lüeh 裏塘志略 of Chia-ch'ing Keng-wu 嘉慶庚午 [1810 A. D.] chapt. 上, fol. 4 a, the name of the village is Ts'a-ma-chung 擦嘛中). The same work chapt. 下, fol. 9 b states that in the same village was born the seventh Dalai Lama bLo-bzang-skal-bzang-rgya-mtsho 嘉慶庚午 in the forty-seventh year of K'ang-hsi (1708 A. D.) (note by J. F. Rock).

When he was five years old in 1920 he was brought to Labrang from his native village and placed on the throne. He had two tutors, one a ge-she selected by the Pan-chhen Lama from one of the great lamaseries of Ulterior Tibet, and one a most virtuous and learned lama of the hundred or more ge-she (doctors) of Labrang, elected by the lamas of the entire lamasery. His education has been a thorough one. His parents were still living (in 1936); he has many brothers, all of whom are able and active, assisting him ably in his capacity as pontif. (He died of smallpox in the year 1947).*

* In a letter received from Mr. M. G. Griebenow, July 10, 1954, in reply to a query re the death of the fifth incarnation of Jam-byang Zhe-pa, I am told that the latter died in the spring of 1947 from smallpox. Mr. Griebenow was a missionary in Labrang until August 8, 1949, where I first met him on my return from Rgya in 1926. He is now a missionary in Jerusalem, Israel. His letter further states that in 1949 the elder brother of Jam-byang Zhe-pa, Alo, and a younger brother called a conference of delegates to decide when and where to look for the new incarnation. After about a week of discussions a very high and learned lama cast
The following table gives his family register.

Father: Kung-pu-te-chu 宮布德主, Chinese name Huang Wei-chung 黃位中. He was 66 years of age in 1936. He was appointed Commissioner of the Tibetans at Labrang 拉卜楞各番總辦 by the Kan-su Provincial government. (See Plate 13) (Note 12).

Uncle: Ka-hsi-hsia-cho 噶西夏卓.
He holds the degree of ge-she from one of the three great lama-series of Lhasa. He was formerly the Hsiang-tzu 襄賓 of Labrang.

First son: Lo-sang-tse-wang (Lo-bzang tshe-dbang 羅桑澤旺). His Chinese name is Huang Cheng-ch'ing 黃正清. He was (1936) Commander of the Labrang Peace Preservation Corps. He was known as Alo to his friends.

Daughter: A-cheng 阿貞.
She married the chief of the mGo-log Khang-gsar 萬里長沙 who lives south of the Yellow River.

Second son: Ch'i-jao-te-chu 豐繞德珠.
He is sKu-tshab 俱唐 mKhan-po 關保 (Privy Seal Keeper) of the Labrang Lamasery.

Third son: Ang-weng-chiang-ts'o 昂翁江嵯.
He was (1936) in charge of the family property in Hsi-k'ang.

Fourth son: hJam-dbyangs bzhad-pa 哈貢巴 (Privy Seal Keeper) of Labrang.

The Fifth generation.

Fifth son: Wa-mu incarnation 哇木活佛.
At present (1936) he is in one of the 18 Nang-ch'ien (q. v.) of Labrang.

Sixth son: A-ke 阿格.

dice and reported that the new incarnation would be born to the north or northeast of Labrang. In accordance with this oracular sentence they sent delegates in several parties in those directions to search for him; by August 8, his incarnation had not been found, although they had come across several possible candidates. Since the advent of the Communists, Labrang monastery has been badly broken up by Red interference. It has also been reported that Alo, the Commander of the Labrang Peace-Preservation corps, has been condemned to hard labor by the Communists on railroad construction (Note by J. F. Rock).
The sixth generation and fifth incarnation of Jam-dbyangs-bzhad-pa is Lo-bzang-hjigs-med-thub-bstan-chhos-kyi-nyi-ma. Professor Schubert who returned from a trip to Labrang last autumn communicated this information to me in a letter of February 27th 1956 at my request; nothing is however known as to his origin and age.

The principle buildings of Labrang Monastery

The walls of Labrang Lamasery are made mostly of gray quartz and sandstones which are found everywhere on the neighboring mountains; the stones are hard and durable. The buildings are mostly three or four storeys, the highest being the Hung-fo tien or the Red Buddha Hall, which has five storeys, and the Shou-hsi Ssu, which has six storeys.

The buildings of the five colleges (grva-tshang) are yellow outside, as are the eighteen Nang-ch’ien if the incarnations living in them have served as mKhan-po or abbot in Tibet. All of the chanting halls have red walls. On the tops of the walls is usually found a layer of brushwood three feet thick which the Tibetans call su-ru (usually taken from bushes of Rhododendron capitatum Maxim.). They are piled up and the front ends trimmed carefully; into this are stuck brass or gilt-copper Buddhist emblems. The roofs are of black slate or tamped earth. The so-called Chin-wa Ssu or Golden Tile temples have heavily gold-washed copper tiles; in Labrang there are seven such temples with golden roofs, except the Wu-chen Ssu which has green glazed tiles. The oldest temple is the Ch’ien-shou Kuan-yin tien or the one thousand-armed Avalokiteshvara; this was originally the chanting or Sutra Hall of the Huang-ho Nan Ch’in-wang (q.v.) it was already in existence when the monastery was being built.

The main chanting hall (see Plate 11), also called Sutra Hall, or Ta-ching-t’ang, is the centre of the Five Colleges and is the Hall of Assembly, constructed during the Ch’ien-lung period, 1736–1796 A. D. It is this temple which bears Ch’ien-lung’s tablet written in his own hand, Hui Chüeh Ssu or the Temple of Wise Awakening. It has an anterior and posterior section, is 300 feet in width, 210 feet
in depth, and is supported by 140 red lacquered pillars (see Plate 14). (It can accommodate 4000 monks who sit on padded strips of p’u-lu [Tibetan woolen cloth] and as they partake of their main noon meal of buttered tea and tsamba in this hall, the intervening space between the strips of cushions on which they sit is several inches thick with congealed butter spilled from their bowls for decades, for the floor is never cleaned. It is like walking on ice and the smell is accordingly). Note by J. F. Rock.

The hall has only one main entrance and two side doors and no windows; hence it is dark, but over 100 butter lamps which produce a white, smokeless light, illumine the hall sufficiently to bring out the images against a dark background.

The posterior section of the main Sutra Hall consists of three rooms; to the right is the Wu-pei-hu-fa tien 武備護法殿 and to the left is the Pao-t’a tien 寶塔殿. In the latter are the mChhod-rtan བོད་ལྡན། or pagodas containing the bodies of the first three generations of hJam-dbyang bzhad-pa, and one the ashes of the Fourth generation. There are in all fourteen Chhö-ten (mChhod-rten); nine contain the embalmed bodies of the various Ch’in-wang of south of the Yellow River; one contains the ashes of an incarnation of Sha-kou Ssu 沙溝寺, gTer-long dgon-pa དགེ་འབྲོང་དོན་པ་ in Tibetan (this lamasery is situated opposite the village of Sa-su-ma 酒宿馬 on the north bank of the Hsia Ho, where it turns north; it is directly east of Labrang).

The Chhö-ten are from ten to twenty and thirty feet in height, are of silver and encrusted with semi-precious stones such as agates, coral, turquoise and rough pearls; butter lamps are burning in front of them. (Whether the body of the Fifth generation of hJam-dbyangs bzhad-pa has been cremated or his dried embalmed body enclosed in a Chhö-ten and deposited with the other four generations could not be ascertained). Note by J. F. Rock.

To the right of the Main Sutra Hall is the lamasery kitchen (see Plate 15); it contains five large boilers over three feet deep and about six feet wide; food for over 3000 monks can be prepared in these huge iron pots.

Labrang possesses sixteen Buddha Halls, the largest of which are Shou-hsi Ssu 庫禧寺, Ju-lai-fo Ssu 如來佛寺, and Wu-chen Ssu 悟真寺. The first is the highest ranking of all the Buddha Halls, or Fo tien 佛殿. In its main hall A-mi-t'o Fo
or Od-pag-med བོད་ལྷག་མེད sits enthroned; the image is fifteen feet in height.

The second is four stories high; it is the Jo khang or Lord’s House and contains the private chanting hall of Jam-byang zhepa (see Plates 16, 17). In the four surrounding corridors are 350 copper (bronze) prayer wheels. The third is five storeys tall, its main door painted in gold and blue and decorated with engraved ornaments. Inside is an image of Tsong-kha-pa.

The Wu-pei hu-fa tien is the hall of the guardian divinities of the entire lamasery; the main section of this hall is two storeys high; women and common people are not allowed to enter, and not even lamas are permitted inside without permission.

Labrang has also two lecture halls, one used in the summer and one in the winter; the latter is roofed with yellow tiles. Every year on the fifteenth of the first lunar month and on the eighth of the second lunar month, Jam-byang zhepa gives lectures in this hall. Facing this hall is an open ground on which one thousand persons can be accommodated. The summer lecture hall is actually a garden shaded by trees; it is situated in a quiet spot in the lamasery.

Labrang has a large library and printing establishment, in the main hall of which is an image of Tsong-kha-pa; it is situated in the former palace of the Huang-ho Nan Ch’in-wang and is of three storeys; in the second and third storeys the printing blocks are kept and fill up 120 shelves.

**Historical sketch of the princely house of the**

**Huang-ho Nan Ch’iin-wang 黃河南親王**

The ancestor of the house of Huang-ho Nan Ch’in-wang (The Prince south of the Yellow River) was originally the Jasay (Cha-sa-k’o 扎薩克) (Chieftain) of the Khoshoit (和碩特) Front Banner; this house traces its origin back to Gushi Khan (顧實汗), a descendant of Ha-pu-t’u-ha-sa-ehr 哈布圖哈薩爾, a younger brother of T’ai-tsu 太祖 of the Mongol dynasty (Gengis Khan). In the beginning of the Ch’ing dynasty, Gushi Khan appointed his fifth son, I-le-tu-ch’i 伊勒都齊, chieftain of the Front Banner; he later received from the Manchus the title of To-lo Chün-wang 多羅郡王. He was the first prince of the Koshooit Front
Banner. Subsequently the nomad population of this Banner increased and became powerful. Po-shih-k’e-t’u-chi-nung 博碩克圖濟農, the third reigning prince, divided the banner into three parts; he appointed his eldest son, Tai-ch’ing, pa-t’u-erh 岱青巴圖爾 (Bā’t'u) as the chieftain of the Middle Banner of the South Right Wing 南右翼中旗, and his second son Mo-erh-ken-no-yen 墨爾根諾顏 as the chieftain of the Middle Banner of the South Left Wing 南左翼中旗. He kept the third son, Ch’a-han-tan-chin 察罕丹津, with him and made him inherit the Front Banner, also called Tai-ch’ing Ho-shih-ch’i 岱青和碩旗. In this manner the Front Banner branched off into three: Khoshoit Front Banner, Khoshoit Middle Banner of the South Right, and Khoshoit Middle Banner of the South Left Wing. Of these the latter two were under the control of the To-lo Chün-wang of the Front Banner.

In the fifty-seventh year of the K’ang-hsi period (1718 A. D.), the To-lo Chün-wang, Po-shih-k’e-t’u-chi-nung 博碩克圖濟農 went to Peking where he was received in audience by the emperor who promoted him to be Ch’in-wang 親王 and conferred on him a seal bearing the inscription Huang-ho Nan Ch’in-wang 黃河南親王. About the same time, A-la-pu-t’an-cha-mu-su 阿喇希坦扎木素, the second reigning Jasay of the Middle Banner of the South Right Wing was given the title of Fu-kuo Kung 輔國公 or Imperial Duke of the Second Class. La-ch’a-pu 拉察希, the second generation Jasay of the Middle Banner of the South Left Wing, had already received that title in the fiftieth year of K’ang-hsi (1711 A. D.). At that time the various banners enjoyed the greatest prosperity. But subsequently the Tibetans of northwestern China became more and more powerful and the Mongols gradually weaker, until at the present time only the Front Banner retained its former domain, but its original language (Mongolian), as well as its mode of life, have become thoroughly Tibetan.

Genealogical records of the Huang-ho Nan Ch’in-wang may be found in the Meng-ku yu-mu chi 蒙古遊牧記 and a Tibetan one in the possession of the present Huang-ho Nan Ch’in-wang.
The Mongol Tribes under Huang-ho Nan Ch'in-wang

The Khoshoit Front Banner is under the direct control of the Huang-ho Nan Ch'in-wang, who is the Jazay of this banner. It comprises 2200-odd nomadic families divided into eleven tribes, known as the eleven arrows.

The Middle Banner of the South Right Wing is called the T'o-ke Banner (in Tibetan), and the Middle Banner of the South Left Wing is called Ta-cheng Banner; the former has 200 and the latter 400 nomad families. Both these Banners originally branched off from the Front Banner and their titles of Fu-kuo Kung is lower by two degrees than the title of Ch'in-wang. They have been under the control of Huang-ho Nan Ch'in-wang for generations.

Relations between Huang-ho Nan Ch'in-wang and hJamm-dbyangs bzhad-pa

In the autumn of the forty-seventh year of the K'ang-hsi period (1708 A.D.) Po-shih-k'e-t'u-chi-nung, the To-lo Chün-wang of the Front Banner, sent Ch'eng-lai a Bikshu or Buddhist monk to Lhasa to beg Jam-byang zhepa to return to Labrang, construct a lamasery there, and propagate the Buddhist religion. Jam-byang zhepa agreed but did not come. In the twelfth lunar month (1709) the prince dispatched Chi-sang the Jazay to Tibet to urge Jam-byang zhepa to return. In the sixth month of the following year (1709 A.D.) Jam-byang zhepa left Lhasa for Labrang. Tuan-chu-wang-chia, the son of the prince, led 300 mounted men to Ts'o-sao-lao-ma to welcome Jam-byang zhepa.

The prince donated the entire land of bKra-shis-hkhyil to Jam-byang zhepa and requested that he build a lamasery later. As the prince had no subjects in the neighborhood of his palace, he redeemed the village of Lai-chouchuang and the inhabitants thereof with a great number of bolts of cloth from Labrang Lamasery. The inhabitants thenceforth have been serving the prince-
ly house. Lai-chou chuang comprised over forty families, and is a little over one li south of the prince’s palace.

The prince (q. v.) and his wife Lang-chi-cho-ma 郎吉卓瑪, after they had welcomed Jam-byang zhedpa the First to Labrang and constructed a lamasery, remained patrons and benefactors of the lamasery. In order to show their appreciation, the lamas enshrined the bodies of the prince and princess in a Chö-ten in the great Sutra Hall where they can still be found.

The family of the present Huang-ho Nan Ch’in-wang

The princely palace is situated to the right of the lamasery near the office of the Peace-Preservation Corps of Labrang. It consists of lofty buildings, spacious courts and high walls; but as the pastures of the banner are distant five stages from the palace, the prince and his family usually live at A-teng-ho-la 阿登荷拉 near the rivulet Chih-ch’ü 支渠, which is the headquarters of the Front Banner.

The mother of the present (1936) prince, Keng-ka-huan-chüeh 更噶環覺, is a niece of Jam-byang-zhepa the Fourth (his sister’s daughter). At first Jam-byang zhepa the Fourth gave Tien-chi-huan-chung 滇吉環仲, the eldest daughter of his eldest sister, in marriage to Huan-chüeh-jao-teng 環覺饒登, the tenth Huang-ho Nan Ch’in-wang, but as she did not give birth to any children, he gave him her younger sister, Le-ch’in-men-ts’o 勒親門錯, to be his secondary wife, who later gave birth to the present prince.

Keng-ka-huan-chüeh, the present prince (1936) is about twenty years of age and unmarried.
GEOGRAPHICAL AND HISTORIC ACCOUNT
OF THE REGION

The Region between Labrang and Ra-rgya dgon-pa འབྲེལ་བྱུང་བོ་ (T'ung-te 丁德)

The region between Labrang and Ra-rgya on the Yellow River, direct west, is one swampy plateau with valleys, high passes and long plains. Most of it is one vast morass with stagnant water and hummock-forming grasses. It is only as one nears the great gorges of the Yellow River that real sandstone mountains and cliffs are encountered. These give way in the gorges proper to purple conglomerate, shale, and mica-schist.

The valley of the Hsia Ho on which Labrang is situated, becomes constricted directly west of it and is known as the bSang-khog བྲང་མོག་ in Tibetan. It is the camping ground of the Sang-khok Tibetan nomad clan. Most of the tribes of nomads between Labrang and Ra-rgya are under the control of Labrang, but not the nomads near Ra-rgya nor the lamasery.

R. C. Ching in his account of the itinerary during his botanical exploration (13) in Kan-su makes the statement in regard to the Labrang Ho (Hsia Ho), "The clearness of the water suggested the existence of immense forests at its source, far up in the Tibetan country". No forests of any kind exist at, or near its source, for we followed the Hsia Ho its whole length to its source at the foot of the 12,020-foot high pass, Tshā-a-mi-kha སྟེ་མི་ཁ་, nor are there any forests beyond, only vast swampy grasslands, till one approaches the gorges of the Yellow River. The Hsia Ho has many affluents on both sides, all of the northern ones of which we crossed, the trail leading at right angles to the affluents and their valleys.

I had engaged sixty yak from the Sog-po A-rig ཡོག་པོ་ ཆུ་རིག་tribe who came to Labrang to fetch us. In addition we had fourteen horses and four halfbreed yak the latter belonging to my interpreter
William E. Simpson and his assistant, whom I had engaged for the summer. These Arig nomads were originally Mongols, as the name Sogwo implies, but were thoroughly Tibetanized and could not speak a word of Mongolian, yet they lived in yurts and not Tibetan tents. (See Plates 20, 21).

Ten li or three miles west of Labrang we enter the narrow valley of the Sang Khog by a regular defile while at Labrang the valley is broad. Beyond the defile the stream divides and flows in a broad valley resembling more a plain; this is called the San-k’o-hu t’an 三科平灘. Here the great fight took place between the Moslems and the Ngu-ra tribe from south of the Yellow River; more Moslems were killed with spears than with bullets.

A long valley leads from northwest into the Sang Khog, it is the mDâ-nag Khog རྡི་ྔ་ཁོ་ག, its source is northeast of a mountain called dBang-chhen shar-snying ལྣང་ཞྭེན་ཤར་སྲིད་ (Wang-chhen shar-nying) and partly also in a mountain to the north of the latter called Am-nye gnyan-ri སྣོན་ལྡན་རི་. It describes a long curve from southwest to east northeast flowing practically parallel to the Sang Chhu, but separated from it and its smaller affluent by a long grassy spur. In this spur is a prominence which rises to 12,000 feet elevation called the Chhong-rtse གྲང་རྩེ in which the second right lateral valley, the Chhong-rtse nang གྲང་རྩེ་ནང་ has its source. The valley of the Dâ-nag Chhu is the camping ground of the hJo-rong-og བོད་རོང་འག རྒན་དྲི་Tibetan clan, while north of the divide is the encampment of the mDo-wa མོ་བོ་clan of Tibetans.

The Sang Chhu valley is flat and quite broad and rises very imperceptibly. In the triangle formed by the confluence of the two streams grow willows, Hippophae and Potentilla bushes; the latter are scattered throughout the valley.

The hills are loess, bare and eroded, while those flanking the Dâ-nag Khog are of red sandstone. Terraces in the main valley are noticeable, the remains of ancient cultivation. Owing to the wild A-mchhog nomads བོད་མོ་ཐོག སྒམ་ཐོག who dwell to the south and whose main occupation is robbing, no settlers could exist here. The elevation of the valley floor is here 9550 feet. Opposite the Dâ-nag Khog a short valley opens into the Sang Khog called Ngor-chhen ཉོ་རྒྱུད་གཅོད;
up it leads a trail and across a spur separating the latter from the 
hJog nang (Jog Valley) over the hJog Khyi (Jog Pass) to the A-mchhog encampment. The scenery is wild; yak and horses are searching grass beneath the snow. Not far beyond is another affluent coming from the south, the dGu-dgu (Gu–gu Chhu or stream). Another valley of the same name which has its source across a pass opposite its namesake extends southeast. The Tibetans have the practice of calling two valleys which have their sources in the same spur but on opposite sides, by the same name.

In the Sang Khog are a number of springs called Chhu–ngo bkra-mdog (Chhu–ngo tra-do), the last two syllables meaning varicolored.

The Sang Khog which up to here is quite broad is suddenly narrowed by two projecting ranges or spurs; the one extending from the South is called hJab–gyä–nag (Jab–yä–nag), the one from the north or right dBen–dkar. A small stream enters here from the south called the dBen–chhen drag–las (Wen–chhen dra–le).

Beyond the two prominent hills responsible for the constriction the valley widens again, its floor soggy and black, a veritable marsh. We pitched camp a short distance beyond the Jab–yä–nag hill at an elevation of 10,149 feet (boiling point). The tents were arranged in a circle and our animals, hobbled and feet padlocked, were kept in the centre.

In a west northwesterly direction is the source of the Sang Chhu or Ta–hsia Ho; it has actually two sources; the northwesterly one is the longer and flanks a large plain called the Tshag–lung–nang thang, both sources being east of the pass, Tshä–a–mi–kha. The valley is a great bog with quicksand near the mouth of a lateral valley. Water stands in pools submerging the tall grass, the horses sinking deeply into the black ooze.

The pass at the head of the Sang Chhu is the Tshä–a–mi–kha, 12,020 feet above sea level. A long valley with several affluents called the Chhu–nag nang extends southeast; one of its sources or affluents springs from an isolated mountain called dBang–chhen shar–snying whose height I estimated to be 15,000 feet. Between two of the affluents coming from the southern slopes of the above
mountain is a seven-mile-long plain called the hDar-tshogs thang བདོ་རིང་ཐོགས་ཐང. Here the Sang Khog Tibetans, who have their summer encampments on this plain, hold their annual horse races. When we crossed on May 7th it was a bleak snowy waste with a blizzard raging, one of the most dreary and forsaken looking places imaginable.

North of the Wang-chhen shar-nying is the source of another valley also called Chhu-nag or Black River; this flows north as dGu chhu ནག་པ into the Yellow River west of Hsün-hua 循化. The Chinese maps are completely wrong here. They show both the sources of the Ta-hsia Ho and of the Gu Chhu, which they call Ch'ing-shui Ho 清水河, north of the Hsi-ch'ing Shan 西傾山, which is incorrect. The Hsi-ch'ing Shan is placed too far north and east of its real location. It is southwest of Hsia-ho or Labrang and south-east of the confluence of the Tshe Chhu ཕེ་ཐི, and the Yellow River, and considerably southeast of Ra-rgya dgon-pa and not north of it. This is corroborated in the T'ao-chou t'ing chih 洨州廳志, chap. 2, fol. 52, where it is stated that the Hsi-ch'ing Shan is southwest of T'ao-chhou 110 li, and that it is also called Hsi-ch'iang Shan 西揚山 and that the Tibetan name is Tieh-sang-pa Shan 疫桑巴山. This is however not the proper Tibetan name by which it is known to the tribes living there. This magnificent limestone range is called kLui-chhab-rag སྙེན་ཆུབ་དབང་ or the Näga’s bathing place. It is transcribed in the Shui-t'ao T'i-kang chap. 6, fol. 1 a, as Lo-ch’a-pu-la Shan 羅插普喇山, the only place where I found that Chinese transcription of its real Tibetan name. In the Hsi-yü t'ung-wen chih 西域同文志 chap. 15, fol. 15 a occurs the name Lo-ch’a-pu-la (k’e) o-la 羅察布拉克鄂拉 and its Tibetan equivalent kLu-khra-bu-lag au-la ཀྲུ་ཁྲ་བུ་ལྟག་ཀུག་ which is a transcription from the Chinese and Mongolian rather than the real Tibetan name. It gives further the explanation that “Lo means lung 龍 (dragon), and ch’a means hua-wen 花紋 (figures on textile fabrics), pu-la(k) is Mongol and means spring. The mountain has a dragon spring, hence the name”. This is a mixture of Chinese, Tibetan, and Mongol.

The T’ao River, called the kLu Chhu བྲུ་ཆུ or Näga River, derives
its Tibetan name from that range. Our maps drawn to the scale of 1:500,000 give its correct location.

The Sang Chhu has still many affluents coming from the north and fewer from the south ere the divide between the Chhu-nag Chhu and the Tshe Chhu is reached; they are all indicated on our map and their proper orthographic spelling can be found in the accompanying gazetteer. From the Yob-gzhung nang or Yob-zhung valley a trail leads west in a straight line and then in a more northerly direction to Ra-rgya gom-pa, by which route we returned to Labrang.

The country to the west of the headwaters of the Sang Chhu is steppe or locally formed basin lands of plateaus. In these steppes are no high valleys or deep gorges, nor precipices. It is lowland overgrown with luxuriant grasses, the valleys are broad and the slopes smooth. Due to weathering there have formed thick layers of soil on its surface, consisting mostly of black humus from two to three feet in thickness. Owing to this effective weathering the work of erosion and deposition has been slight. The thick layer of soil is covered by rocks and the grasses prevent the swift flowing of the water, and so by the cooperation of soil and grasses these steppes have been formed.

Southwest of the hDar-tshogs nye-ra is a large plain called the Wog-chha thang which extends from west to east. A low pass leads to a still broader plain or valley, the Gandmar-gzhung, one of the most desolate and lonely landscapes of weird marshes. Nothing is visible except brown grass, no sign of a shrub or tree; wherever one looked one beheld bare hills and water-soaked plains. The valley floor was here 11,350 ft. in elevation and the stream a solid sheet of ice. Going west-southwest and crossing three small valleys, all called hBor-lung, and only differentiated by the addition of upper, middle, and lower, we reached the pass called mKhas-chhag nye-ra (Khe-chhag nye-ra), 13,200 feet above sea level. It is the divide between the Gandmar-gzhung Valley and its affluents and the broad Tshe Chhu Valley or plain. Near the head of the pass we found three species of Rhododendrons, all shrubs two to three feet in height: Rhododendron capitatum Max., Rhod. przewalskii Max. and Rhod. thymifolium Max. (See Plate 22).
The rawness of the weather, the cold and bleak landscape, was well matched with the churliness of our nomad yak drivers, and I came to the conclusion that their hostile temperament and surly character was fostered by the inimical environment in which they spent their lives. Exposed to the merciless elements they age quickly; many had participated in fights and battles, their pockmarked faces were cut, noses split as well as lips and their eyes bloodshot; they were antagonism personified, never a smile crossed their faces, they rode on, each carrying a thirty-foot spear, sword and rifle, ready to meet any group of bandits who were infesting the region. They were an intractable, fearless and impudent lot. We were now nearing their encampment; the wind howled at the top of the pass and frozen snow was driven in our faces. The descent was over a gravely frozen chute, down which we slid with snow whirling around our faces; I felt my cheeks freezing, it was the worst pass on the journey so far. The valley in which we found ourselves was the mKhas-chhag-nang (Khe-chhag Valley), as lonely and desolate as its other half on the other side of the pass. Here we found the abandoned camp of a nomad tribe, mud stoves where they burned sheep manure as fuel, and also square blocks built up of yak dung three feet in height with a mud frame; these were their altars, on which they burned juniper boughs as offerings to their mountain gods. Of nomads there was no sign. In an icy wind and blizzard we had to wait on this open plain for our yak caravan, for a number of yaks were played out and could hardly move even without a load; the caravan was scattered over a distance of at least two miles.

This valley merges into the mKhas-chhag thang or Khe-chhag plain, and thence into the sTeg-sgam thang or Teg-gam plain. Ascending this amphitheatrical depression over a low spur we descended into the Ma-mo gzhung, a long valley, the winter encampment of the Sog-wo A-rig tribe at an elevation of 11,449 feet. (See Plate 23).

From the Sog-wo A-rig encampment to gTsang-sgar

Wintertime or early spring is a bad time to travel in these parts, as the grass is poor and young grass not yet sprouted, the winds howl furiously and bitterly cold, blizzards rage as well as gales. There are
actually only two seasons, winter and summer, and the latter is very short, as one can expect snowstorms even in July and August. It must be remembered that there is hardly a frost-free night throughout the year in these bleak uplands.

At the Sog-wo A-rig encampment we hired fresh yak to take us to our next destination, gTsang-sgar ཁྲུང་སྒར (Tsang-gar), a small lamasery situated in the sGo-shub nang བླྭ་བ་ or Go-shub Valley, about four miles from the Yellow River as the crow flies.

The Sog-wo A-rig clan were originally Mongol, but have become thoroughly Tibetanized, and speak Tibetan only. Their distinguishing headgear is a lambskin cap with a long red tassel. They still live in Mongol yurts, but otherwise were indistinguishable from the Tibetan nomads who surround them. Their encampment is in the great plain through which the Tshe Chhu flows, making two right angle bends flowing for fifty li or about seventeen miles from north to south; in the north it flows around an isolated mountain called Seng-ge khang-chhags སྣོན་རྒྱ་མཚན་མ and in the south, at their winter encampment, around two isolated hills, but close together, called Yur-rgan-ri མུར་གནམ་. There it is hemmed in by another lonely hill known as Ma-mo shar-nying བྲག་མོ་ཤར་ཉིང (Ma-mo shar-nying), situated on the opposite side.

The tenth of May found us on our way at 6 a.m., after a cold, brilliant, starlit night, without a breath of wind; it was a wonderful morning and what would here be considered a balmy atmosphere. The trail leads northwest, and then directly north to the valley in which the Tshe Chhu flows, here one of the largest tributaries of the Yellow River. It has two sources, its two branches flow almost parallel; the southern branch rises in a pass called the Tshe-sde-ra མི་ཐེ་ (Tshe-de-ra pass), and the northern in a grassy spur west of the plain called Ma-mo-ren-chhung-ba (wa) རོང་པོ་རེན་ཆུང་བ བུ་ which is also the name of an isolated grassy hill between the two branches. The Rong-wo Tibetans have their encampment to both sides of the pass. At the southern bend it receives the Ma-mo-zhung བྲག་མོ་ཞུང and it is within the triangle formed by the confluence that the hill Ma-mo shar-nying is situated. On the opposite, northern bank of the Tshe Chhu is a single house, the embryo of a lamasery which the Sog-wo
A-rig had been trying to build with great difficulty, owing to the entire absence of timber. It is nestled on the southern slopes of the two hills mentioned, and is known as mGur-sgar མ་གུར་སྒར། (Gur-gar).

Owing to the swampy condition of the ground the trail keeps to the left flank of the valley and leads across the Tshe Chhu ford at 11,250 feet. Here we collected a variety of a species of tern common to both coasts of the Atlantic, *Sterna hirundo tibetana* Saund.

West–southwest extends a mountain range, quite conspicuous in the landscape; it has five peaks of which two, the central ones, are prominent and about 15,500 feet in height; it is known as the A-rig dzo-rgon-ma འ་རིག་དྲོ་རྒོན་མ་ (A-rig dzo-gön-ma). Almost at right angles to the latter is one less high, about 14,500 feet, whose name I could not learn. The Tshe Chhu flows in a deep gorge between these two ranges and debouches into the Yellow River beyond them. No one has as yet been at its confluence with the Yellow River.

The southern of the two sources is considered the real Tshe Chhu, while the northern one is looked upon as an affluent and is called Chhashing Chhu དབྷ་སྒྲིད་ཆུ།. Between them is a hill called Na-mo-ri-on-rdza-sde གནས་མོ་ཪྱེ་ཐོདྦ དེ (Na-mo-ri-ön-dza-de) on a long plain known as the Na-mo-rgan thang གནས་མོ་རྒྱན་ཐང ; it is the camping ground of the Hor clan དར་. Beyond the confluence of the two branches the river makes a bend around a mountain, the Sa-ri-mkhar-sgo སམ་རི་མཁར་སྱོང་། (Sa-ri Khar-go); here is the encampment of the sGar-rtse སྣ་གར་རྟ་ཟླེ (Gar-tse tribe).

The trail continues west–northwest, crosses the O-man-hde བོས་མན་དེ་ (Wo-man-de), an affluent of a larger stream, the Chhu-nag Chhu ཆུ་ནག་ཆུ། or Blackwater River, which has its source on the southern slopes of the Sa-ri Khar-go. We pitched camp on the banks of the Chhu-nag at an elevation of 11,450 feet. Here we met with an old lama incarnation and his retinue; he belonged to the Tsang-gar (lama-sery) whither he was, like ourselves, bound. He was over eighty years of age and was known as Lags-kha-gtse བླ་ཁ་གཙང་ (La-kha-gtsang) (see Plates 24, 25).

Although the thermometer at noon registered 52° Fahr., we considered the temperature sultry, and at 6 p.m. the sky became over-
cast and a terrific rainstorm howled across that vast grassy plain; by 8 p.m. the temperature had dropped to 39°F.

The following day the caravan went in three relays of twenty yaks each across the same type of monotonous, grassy, rolling plain between low hills. (See Plate 26). The grass flora is made up mainly of Stipa mongolica, Poa attenuata, Poa flexuosa, Koeleria argentea, the new Koeleria enodis Keng, Deschampsia caespitosa, Elymus sibiricus, and others.

It was difficult to ascertain whether one followed a plain or a large, broad valley, so vast is the landscape. As it was we had followed the Sha–bo (Sha-wo) Valley west–northwest over a gradual incline at an elevation of 11,500 feet. Sha-wo nang (valley) has its source in a hill or mountain to the north called hDam-rdzab-ri (Dam–dzab–ri) which rises high above the surrounding grassland. A pass leads over the intervening spur only 250 feet above the level of the valley into another shallow valley along its northern flank; this is known as the Gan–dmar Khog (Gen–mar Valley) on account of its red clay bank which skirts it on the northeast. Gazelles, the Chinese Huang–yang 黃羚, were encountered here in large herds, also wolves which went singly.

The Gen–mar stream is of considerable length and is here about eighteen miles from its source in the Nyim–zer–la, elevation 12,650 ft.; it flows in a southeasterly direction into the Tshe Chhu. The valley was dotted with the black tents of the Sog–wo A–rig nomads and thousands of yak and sheep; the valley floor being only 90 feet below the pass. It has three upper branches which unite to form the Gen–mar stream; the two shorter ones from the northwest are the sPhyi–sgar (Chhi–gar) and the Lar–sgol (Lar–göl), while the third and the larger, flowing from west to east, is called Rag–chhung nang (or the valley of the Rag–chhung); this would indicate that there is a Rag–chhen or larger Rag, for chhung means small, and apparently the main Gen–mar to where it is joined by these three smaller rivulets is so termed. There may be an affluent further south, but this we did not see, as our trail crossed the upper part of the Gen–mar stream.

The balmy atmosphere suddenly changed into a chilly wind and we were bombarded with snow–pellets for some time; changes in temperature follow in great rapidity. After travelling for sixteen miles
we called a halt and pitched camp on the north bank of the stream near the tents of the Rong-wo clan, subject to Rong-wo lamasery, situated on the trail to Kuei-te 貴德, the Tibetan Gus-mdö 與宗 (Gü-mdo). The Rong-wo people are easily distinguished by their felt headgear which resembles the cover of a chafing dish.

Our camping place was designated by the name of Ru-nag 𢭉termination mark| or the black horn. Here in the shallow Gen-mar stream at 12,100 feet, we discovered a fish like a trout and excellent eating. The nomads were astounded and asked what we were going to do with those worms. No Tibetan of this region would eat fish, fowl, or eggs.

We broke camp at 5 a. m. on the twelfth of May, the temperature at 6 a. m. being 28° Fahr. A clear sky found us ascending the first, lower part of the Nyin-zer La, v. s. 12,520 feet; beyond this first pass there is a slight depression and then a gradual incline to the main pass which is 130 feet higher. From the summit there is visible a black range, partly snow-covered, which I judged to be 15,000 feet in height; it extends from southwest to northeast, the Yellow River flowing back of it. Northwest of the range, whose name we could not learn, and separated from it by the intervening gSer-chhen nang 甘丹曲唐 or Great Gold Valley, is a parallel range much lower and grass-covered. From the pass the descent is gradual over a somewhat rocky trail; the hillside to the left, south, was covered with bare bushes. A very short ravine leads from the pass into a long, narrow valley which stretches south-southwest to the Yellow River; it is the rDo-rgan Nang 朵仁乃 (Dorgen Valley); its floor at the junction with the ravine from the pass is 12,220 feet above the sea. Crossing its stream diagonally, the trail passes between two grassy hills over a small pass, the sKyod-dmar 作多玛 (Kyö-mar), and descends into a broad valley bordered by low hills. This is the sGo-shub nang 作谷布 (Go-shub Valley), composed of much tilted slate and shale; here partridges (Alectoris græca magna Przew.), hares and marmots were very common. In this valley Tsang Monastery, gTsang-sgar 甘孜寺, is situated. Not far above it there is a fantastic red sandstone cliff, deeply pitted. On this cliff grew a few rich green junipers (Juniperus glaucescens), the elevation at the foot of the cliff being 11,200 feet. A few more bends down the narrowing valley and we reach Tsang-gar.
Tsang monastery was founded shortly after Labrang by a learned lama who came from the Pan-chhen Lama’s domain, Tra-shi-lhun-po in southern Tibet. The founder became incarnated and at our visit in 1926 there ruled in Tsang-gar the fifth incarnation, then a little boy called Tsang Wañ-dita, who is a brother of the steward of the lamasery. The latter belongs to a Tibetan tribe from west of the Yellow River. The lamasery houses about 500 monks, has three chanting halls or temples, and fifteen incarnations of various ranks, but all lower than Tsang Wañ-dita. The oldest chanting hall was constructed of rock at the close of the last century; it is supported by eighty pillars, while the latest one was built by the then steward of the lamasery, a man of about forty-five years of age. (See Plate 29).

On the walls of the vestibule of the main chanting hall, built in 1836, were murals of the Lokapālas and one of Amnye Ma-chhen, with the mountain god of the lamasery or region called sGo-chhen, also the name of the mouth of the Do-rgen nang where it enters the Yellow River, in the right lower corner. He is pictured riding a yak and brandishing a sword. The tribe inhabiting the region is called Yu-ngog (orthography uncertain); their eastern boundary is the Nyin-zer pass (q.v.). The elevation of Tsang-gar is 11,000 feet and is situated in the broad part of the valley which then suddenly drops deeply, forming a narrow canyon in which a stream roars to join the Yellow River.

We were well received by the steward and the lamas of Tsang monastery and ushered into a large, walled compound assigned to us with the remark that we were welcome to stay as long as we wanted. On the floor of the large court yak manure was spread out one foot thick, to dry, and into or on top of this our unruly nomads dumped our baggage and left without a single word of farewell; they had been paid in advance and there was no reason to stand on ceremony. We were glad to have seen the last of them.

The gorges of the Yellow River south of Tsang-gar

As the gorges of the Yellow River to the south of Tsang-gar had never been visited by white men we decided to explore them, especially so as the lamas told us that there were forests in the lower part of
the Go-shub valley, and in the Yellow River gorges proper, whence the timber came for the construction of Tsang monastery.

On May 13 we left Tzang-gar following the Go-shub valley down stream, but as the latter became so rocky and narrow we crossed it and ascended the spur which separated it from the Zher-shib valley; both unite a short distance before reaching the Yellow River. As both valleys were too narrow and did not permit reaching the Yellow River, we went southeast and south to the mouth of Do-rgen nang, called sGo-chhen or the Great Gate. The rocks in the Go-shub and Zher-shib valleys are slate and shale, very much crumpled and tilted; the tops of the valley walls are composed of loess and are grass-covered, while on the slopes grew junipers.

From the Zher-shib valley we climbed to a bluff, elev. 10,690 feet, overlooking the Yellow River, which flowed 600 feet below us in a rocky gorge of slate and sandstone (see Plates 30, 31). The gorges of the Yellow River are here wooded with the ubiquitous spruce, *Picea asperata* Mast., in company of a birch (*Betula japonica* var. *szechuanica*), willows, junipers, and prostrate Cotoneasters.

The Yellow River is of a greenish blue and flows here very swiftly in its prison of slate, shale, and sandstone. From the bluff we descended over a very rocky path into the narrow mouth of the Go-chhen in the Do-rgen Valley; the Yellow River which flows here at an elevation of 10,200 feet is about 150 yards wide, full of whirlpools with an enormous rapid opposite Go-chhen (see Plate 32).

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*From Tsang-gar to Ra-rgya Gom-pa*

On May 15th we said farewell to our lama hosts, and with a caravan of sixty new yak (see Plate 33) we left Tsang monastery retracing our steps up Go-shub valley below the red sandstone cliff and red clay and up a small ravine of slate and shale with sandstone in its upper strata. The valley extends west-southwest, gradually becomes shallower and grass-covered, its slopes rounded as are nearly all the valleys sending tributaries into the Yellow River. Their heads are wide and composed of grass-covered loess; below is red sandstone which rests on schist, shale, and slate, the streams entering the Yellow River through narrow defiles.

West of the Go-shub valley there is a succession of valleys extending from north to south into the Yellow River, and each separated
from the other by high spurs with passes ranging from 11,380 to 11,290 feet. All the heads of these valleys have their sources in grassy uplands which are the camping grounds of the sGar-rtse (Gar-rtse tribe).

West of Tsang monastery one continually traverses valleys and their intervening spurs, the trail leading at right angles to them. Weird sandstone bluffs flank them, the red cliffs terminating in castle-like towers and battlements, in the recesses of which groves of junipers hundreds of years old have taken a foothold, while in the mouths of these valleys Picea asperata occupies the slopes facing north. A red clayey trail brings us to the long Great Gold Valley, or gSer-chhen nang (Ser-chhen nang). Where the trail fords the stream the valley is quite broad, but north of it it narrows into a red sandstone canyon with vertical cliffs honeycombed with caves, the steep slopes being partly covered with Juniperus glaucescens which seems to be partial to red sandstone. On the west side, a short distance downstream there is a long cleft in the red cliff through which oozed a mighty pillar of ice, its base spread out like the train of a wedding garment (see Plate 34). As it was said to be possible to reach the Yellow River by way of this valley we decided to explore it and continued down stream. It was a lonely wild valley and yet we encountered one single nomad tent hidden in a grove of junipers. The valley became narrower and about three miles or ten li from the trail which leads to Ra-rgya it is joined by another smaller valley called the Small Gold Valley or gSer-chhung nang (Ser-chhung nang) carrying red muddy water, while that of the Great Gold Valley was crystal clear. As it was impossible to continue in the more and more constricted valley we were forced to climb the right flank of the ravine over loose shale, partly grass-covered, with here and there a spruce tree. From a terminal bluff, elevation 10,300 feet, we beheld the Yellow River flowing swiftly directly southwest towards its source (see Plate 35). The river is here only eighty yards wide and about 200 feet below the bluff. The gorge is not very deep but its slopes fall steeply, and in places vertically into the river leaving no banks along the stream.

The northern end of the Ser-chhen Valley was blocked by huge sandstone boulders and the gorge itself flanked by cliffs varying from 600 to 1000 feet in height and terminating in an amphitheater of majestic sweep. (See Plate 36). Here eagles had their nests where icicles like mighty stalactites hung from the walls and ceilings of deep caves. In spite of this weird and wild setting, peace reigned supreme.
Having explored the valley we continued our journey west and climbing the spur at an incredible angle to a pass 10,820 feet over grass-covered loess hills, the Yellow River flowing in a gorge to our left, we descend into the Ser-chhung valley, whence the trail leads at right angles crossing streams and passes such as the Lung-dmar-kha elevation 11,090 feet, with the Lung-mar or Red Valley below it. Opposite it the dGāh Khog debouches into the Yellow River from the south. After negotiating several more valleys and their intervening spurs we emerge into the broad valley of the Yellow River around a bluff onto a gentle sloping meadow beyond which lies the monastery of Ra-rgya dgon-pa nestled at the foot of a broad cliff resembling a giant bird with outspread wings. It is the Khyung-sngon or the Blue Garuda the protecting deity and patron of Ra-rgya. It is the redeeming feature of an otherwise bleak landscape. (See Plate 37).

Ra-rgya dgon-pa (Plates 38, 39)

The monastery of Ra-rgya was until our visit a more or less mysterious place. It first appeared on maps and strange to say still does, as Rircha Gomba on one of the latest maps of China published by the British War Office, Geographical Section General Staff, no. 2957, second edition 1939, in a place where there is nothing except deep unapproachable gorges, only a short distance below the Bā River. It is not on A. Tafel's map accompanying his two volumes: *Meine Tibet Reise*; it is not on K. Futterer's map, but on the latest AAF Aeronautical chart Amne Machin Range (435), 1:1,000,000, issued Oct. 1943, it is more or less correctly placed under the name La-chia Ssu, which is the Chinese phonetic transcription of the Tibetan name; it is a little too far south and too distant from the Yellow River considering the scale of the map. I shall have more to say about this map when discussing the Am-nye Ma-chchen Range.

Dr. Günter Köhler on his map "Hwang-Ho Einzugsgebiet", Gotha: Justus Perthes September 1928, accompanying his paper on "Der Hwang-Ho Eine Physiogeographie in *Petermanns Mitteilungen*, Ergänzungsheft, no. 203, 1929, calls it Aru Rardscha and places it below, south of the Tshe Chhu, his Tsei-Tschu, while it is many miles to the north of that stream. Of course that part of his map is guesswork, as are most maps concerning that region.
The maps accompanying Roborowski’s Vol. III, especially the general map of the Kuku Nor Region, is completely wrong as far as the Yellow River to the south of that lake is concerned, but his detailed map of the northern end of the Amnye Ma-chhen, the last in the 3d Volume, is correct as far as it goes; it does not extend to Ra-rgya Gom-pa, nor does it take in the Yellow River.

Sven Hedin’s map V, accompanying his “Die Geographisch-wissenschaftlichen Ergebnisse Meiner Reisen in Zentralasien 1894–1897”, in *Peterm. Mitt. Ergänzungsband*, XXVIII, (Heft 131) 1900, gives Ra-rgya also close to the Bā River (south of it) and calls it Rirtscha (Kloster), probably taken from British or Russian maps; his sources are indicated on that sheet.

Although there was not a single Chinese living at Ra-rgya, the Nationalist Government established in the 24th year of the Republic, 1935, a district or Hsien which they called T’ung-te 同德. The only Chinese, if such they can be called, who come to Ra-rgya are Moslem traders from T’ao Chou old city, Hsi-ning, and other places of west Kan-su and east Ch’ing-hai, but these traders are only birds of passage and rent quarters in the lamasery. Thus there appears now the name T’ung-te on modern maps with the real name, Ra-rgya dgon-pa, or the Chinese transcription La-chia Ssu 拉加寺 in parenthesis. The National Geographic Society map of China is hopelessly wrong; it gives both names, the name Rircha Gompa in the wrong place in the north, and T’ung-te where it is about located, considerably further south. How such errors can be made is difficult to realize. On Chinese maps T’ung-te is located too far south; most new foreign maps followed suit and place it according to the Chinese maps in the wrong place. In V. K. Ting’s atlas Ra-rgya does not appear; neither does T’ung-te, the latter not having been so named (on paper) when his atlas was published. Neither Rockhill nor any of the earlier travellers show it on their maps, as all of them passed west of the Amnye Ma-chhen and no one ever approached the Yellow River from the east, thus by-passing Ra-rgya and the wonderful gorges of the Yellow River.

F. Grenard’s map no. XXV, published in Paris in 1898, shows again a Rirtcha Gonpa, taken or copied from Przewalski’s map, but too far north as the place was not visited by either and marked on the map from hearsay.

Ra-rgya dgon-pa གོ་མི་དགོན་པ་, also called A-rig Ra-rgya-sgar རྩི་རྒྱ་སྒོ་མི་དགོན་པ་is situated at the foot of a striking, broad, sandstone
conglomerate cliff of a purplish red color, at an elevation of 9,907 feet, boiling point, while the aneroid registered 9,900 feet; it is less than fifty feet above the Yellow River and only a very short distance from it.

The lamasery of Ra-rgya was founded at the same time as Labrang (q. v.) by an incarnation originally a Mongol from the Ko-ko Nor who was known as Arig Gebshi (orthography uncertain). Ra-rgya houses between 800 and 900 monks, contains eight major temples of which two have more than two storeys; besides these there are two large square buildings; the one in the eastern section of the lamasery is larger and houses the printing establishment where an edition of the bKa-hgyur (Kanjur) is printed from wooden blocks. (See Plate 40). It was not known previously that Ra-rgya had a printing establishment. Having bought the year previously complete sets of the Kanjur and Tanjur of the Cho-ni lamasery editions for 2500 Taels silver for the Library of Congress in Washington D. C., for which I had to advance the funds, it was not possible to buy the Ra-rgya edition of the Kanjur. It was difficult to obtain money in west Kansu, there being no banks and the post offices had little money, the only source where one could sell cheques on Shanghai.

The lamas or monks are housed in several hundred small buildings constructed around the chanting halls. Back of the lamasery, halfway up the cliff among fallen boulders and under the overhanging cliffs, are tiny hermit quarters, miniature houses (see Plate 41) with diminutive rooms in which it is difficult to stand erect. Ra-rgya monastery, although far removed beyond the grasslands of Labrang and secluded in the valley of the Yellow River, appears to be too hectic a place for certain monks who repair to these hermitages to meditate, living on boiled nettles in the summer and on tsamba (roasted barley flour) in the winter. Water is supplied from the dripping rocks, or the spray of a miniature waterfall. These hermit quarters have been inhabited for over four generations.

Where Ra-rgya is situated the Yellow River valley is considerably broad and possesses natural terraces, those situated on the east bank having been plowed and cultivated, barley being the only crop. At our visit cultivation had been discontinued owing to the very short season. Ra-rgya monastery is being supplied with water from the Yellow River which is carried by the monks in long wooden buckets on their backs. Butter and cheese is furnished by the nomads and barley and tea is brought in by Moslem traders who exchange them for sheep wool. It is a trading centre where cloth, salt, sugar, jujubs, iron pans, besides barley and tea are exchanged for wool and musk.
The traders, as remarked, are Moslems, especially those belonging to the New Sect with headquarters in T'ao Chou old city, the only ones who could trade with impunity with the wild mGo-log মছলন as they had remained neutral during the Tibetan-Moslem War of 1925.

The Kan-su Moslems are a sturdy race, unafraid, excellent horsemen, united by their religion and inured to hardships from youth. Unlike the Chinese, who are tied to their rice and pork, and hate Tibetan country, the Moslems are satisfied with a Tibetan diet of dried beef, mutton, buttered tea and tsamba. They go anywhere in the grasslands where Chinese would dread to go. Only one failing they have in common with the Chinese, they squeeze wherever possible.

The establishing of a magistracy at Re-rgya (on paper) by the Chinese, and the giving of a new name to the place, could only have been for the sake of face. When one considers that although Ra-rgya monastery had been established for more than 200 years, nothing whatever is found in any Chinese geographical or historical works about it. Being barbarian, i.e. non-Chinese, it has been ignored completely. This may have been due to the fear of the Tibetans, and the inhospitable country. The nomads have been left severally alone by the Chinese, and I doubt very much if the Red regime with all its super brutality and its anxiety to establish its authority to the farthest ends of its realm, and what is not its realm, will be able to control the lawless tribes of the grasslands. It is one thing to take possession of the civilized Tibetans of the south and settle with 20,000 soldiers in Lhasa, but another thing to establish their authority in the inhospitable grasslands among a roving population.

Expeditions of foreigners into Tibet when accompanied by Chinese usually resulted in failure on account of Tibetan antagonism towards the Chinese; the latter are the worst colonizers in the world on account of their arrogance and brutality, this was especially true during the warlord regime.

Ra-rgya dgon-pa is ruled by its highest bLa-ma, Shing-bzāh Pandita སྒྲིི་ཡི་མེད་པར་བཤད་, an incarnation of the mother of Tsong-kha-pa གཞིག་པ, the founder of the reformed or Yellow sect. The incarnation is named after the latter’s mother who was called Shing-bzāh A-chhos བཞིག་ལ་མ་ (Shing zā A-chhö). The incarnation of the father of Tsong-kha-pa, whose name was kLu-hbum dge རྭ་བུམ་ (Lu-bum ge), resides in the great monastery of sKu-hbum.


(Ke-mbum) near Hsi-nung 西寧 in Ch'ing-hai, where Shing-žā also possesses a residence. Shing-žā’s name and position appeared on his Chinese calling card as follows: Hsiang-tsa La-ma 香咱喇嘛 La-chia Ssu Fo-seng 拉加寺佛僧, Kan-pien Ning-hai Chen-shou shih-shu Ku-wen Ch’ing-ch’i, Kuei-te: 甘邊寧海鎮守使屬顧問清齊貴德.

At the time of our sojourn at Ra-rgya the incumbent was a young man of twenty-two summers (see Plate 42), since deceased. Under him were two incarnations of rank and eighteen minor ones.

We were told by Shing-žā’s steward how it came about that Tsong-kha-pa’s mother became incarnated; it is in all probability a legend. At the death of his mother Shing-mo 香么 A-chhti as she was also called, or some time afterwards, there was born a boy who later became a learned lama. One day Tsong-kha-pa pointed at the monk and said: “this is my mother”.

When A-rig Gebshi the founder of Ra-rgya monastery was about to die he said that like Tsong-kha-pa he would not appear again on earth and sent for the incarnation of the learned monk Shing-žā who was a member of his own tribe and said: “As I shall not be reincarnated I turn over to you and your successive incarnations Ra-rgya monastery to rule over it. Having said this he entered Nirvana.

We had been met by the treasurer of Ra-rgya and the steward of Shing-žā La-ma bringing ceremonial scarfs and leading us to a large compound south of the lamasery, the property of Shing-žā’s uncle, an incarnation who was absent in the grasslands among the mGo-log. The compound could take care of hundreds of yak, had large stables and two buildings, one on each side of another court north of the yak compound, and separated by a wall. The quarters assigned to me were very clean, with polished floors, a verandah encircling the building, and servants quarters below. From my room I could overlook the Yellow River and the valley with its spruce forests in secluded nullahs on the west side of the river—no man’s land.

After one day of rest at Ra-rgya we called on Shing-žā Lama or Shing-žā rin-po-chhe as he was addressed, bringing him the obligatory white silk scarf, the Tibetan calling card, a fairly good watch, ten squares of gold brocade, and a twenty-dollar gold piece plus the letter of introduction from Jam-byang zhe-pa of Labrang. For the steward and other ranking lamas we had also suitable presents.

We told him that we had come for the purpose of exploring the Am-nye Ma-chhen Range, the gorges of the Yellow River, and the
rGyud-par mountains to the north, but that we were especially anxious to circumambulate the sacred rMa-chhen spom-ra རྡ་མ་ཆེན་སོབ་ར་ the real name of the Am-nye rMa-chhen རྡ་མ་ཆེན་བདེ་ཆེན་པོ་ཏོག, also written A-nye rMa-chhen རྡ་མ་ཆེན་བདེ་ཆེན་པོ་ཏོག. We expressed the hope that he would help us attain our project and asked him to be good enough to forward three letters which had been given us by the Labrang Incarnation to the chiefs of the three main mGo-log tribes who live within the bend of the Yellow River and the valleys around Am-nye rMa-chhen.

In reply he or rather his steward made the following speech:

Ever since 1921 when General Ma Ch'i 馬 習 of Hsi-ning had sent letters to Ra-rgya to be forwarded to the mGo-log tribes demanding their submission and the paying of a grass and water tax, one dollar for every head of yak per annum, the mGo-log notified Ra-rgya that they would forever be the enemy of Ra-rgya for forwarding the letters. The latter they returned to Ma Ch'i, refusing to have anything to do with him. Thereupon he sent in 5000 troops with machine guns and tried to subjugate the mGo-log. He impoverished the Ri-mang tribe, the most powerful of all the mGo-log by driving off their flocks of sheep and herds of yak. Thereupon they agreed to submit and pay the tax. When Ma Ch'i sent his tax collectors to the mGo-log the following year they were all killed, whereupon Ma Ch'i left them alone.

Shing-zâ stated that he personally was only on friendly terms with the chief of the Khang-rgan བཀྲ་སྦྱོད། (Khang-gen) tribe and that the chief of the Ri-mang who was an incarnation called Ri-mang sprul-sku-ladan-brag རྒྱལ་མ་ཆེན་པོ་ལྡན་ལྡན་འགྲོ་བརྙ། (Ri-mang trül-ku den-drag) could not be trusted even if he promised protection. That there were three roads or trails around rMa-chhen spom-ra, one fairly good one with few streams to cross, but that that road was full of robbers and exceedingly dangerous. He related that only a short time prior to our arrival an incarnation of his lamasery had been robbed of forty horses, and four hundred sheep, in fact of all his livestock. The remaining two trails were difficult as one had to ford a very swift stream. He suggested the best way would be to make a dash to the sacred range on horseback without any pack animals, and that very soon before the mGo-logs became aware of our presence at Ra-rgya. To this I demurred as our object was not to make a quick trip to see the mountain, but to explore at leisure, make botanical collections, take photos, etc. He then agreed that the best way was to send the
letters with suitable presents to the three main mGo-log chiefs and that he personally would write individual letters to them and to await their replies. Furthermore that in case the mGo-log chiefs should fail to reply (which in fact two of them did) we should go to the Ong-thag tribe who lived northeast of the Am-nye rmA-chhen, and to whom he belonged, he being the younger brother of the chief of that tribe.*

His encampment was seven days from Ra-rgya, northwest and west of the Yellow River. He would request his brother to escort us around the range, for as he remarked, the Ong-thag tribe had never been defeated by the wild mGo-log and were not afraid of them. We thereupon thanked him and returned to our quarters.

As there remained nothing else but to await the replies of the mGo-log chiefs which could not be expected in less than twenty days, we made plans to explore the region around Ra-rgya, the gorges of the Yellow River, and the rGyud-par Range to the north.

On the eleventh day of the fourth moon, which in 1926 fell on our 22nd of May, the Ra-rgya lamas celebrated the feast of the Blue Garuḍā, the mountain god of Ra-rgya. At 5 a. m. on a glorious morning a lama came to my house and announced that the great incarnation of the mother of Tsong-kha-pa, Lama Shing-bzāḥ Pandita, with all the monks of Ra-rgya, was starting for the top of the conglomerate peak back of Ra-rgya, Khyung-sngon, the protecting deity of Ra-rgya, the Blue Garuḍā. Back of the top of the peak, on the crest of a gravelly ridge, was an obo with prayer flags (elevation 11,700 ft.) where the lamas burned juniper boughs as offerings to Khyung-sngon, while a little below the top the lamas had erected tents. One was an immense tent in which the lama congregation of over 350 had assembled for prayers, Shing-bzāḥ sitting at the very rear in the centre on a throne. The monks had brought water in huge tubs, and a copper kettle 3 ½ feet in diameter, sheepskin bags filled with Yellow River water, etc. There were many smaller tents, and large logs for firewood had been carried up notwithstanding that there were plenty of junipers on the mountain; the trees were sacred and could not be cut. Besides there were many boxes of tsamba flour, from which they had made pretzels, which were fried in oil in huge pans. Having been invited by Shing-bzāḥ to the celebration, we were entertained

* It was this tribe which attacked and wounded Roborowski, when his yak were stolen and he and his party, although heavily armed and accompanied by Russian soldiers, were forced to turn back.
in a separate tent. First we were presented with the roots of the gro-ma q'W (Potentilla anserina) stolen from the marmots' nests where they lay in a supply for the winter months; dishes full of steaming rice with rancid butter in which dried jujubs had been stuck, fried barley bread tough as shoe leather, and a bitter, muddy, dark grey fluid, thick as soup, into which they wanted to add slices of rancid butter the edges of which were a bluish green and bristled with yak hair—on the surfaces of the slices could be seen whole length fingerprints. The tea bowls were wiped with their fingers dipped into the muddy tea, then with the ends of their girdles they constantly wore around their waists and which serve also as handkerchiefs and for wiping the perspiration off their hands and faces. I took several pictures of the tent (see Plate 76) and down over the top showing the Yellow River (see Plate 75), and on our return to the lamasery one of the latter and to the east the rocky bluffs of Mount Khyung-angon (see Plate 39).

The lamas had also many striped tents pitched in a circle, east of and halfway up the mountain, where they played hilarious games, pouring water on top of each other from large wooden pitchers. By afternoon the celebration was over, but many monks remained on the mountain where they played and frolicked.
EXPLORING THE PREVIOUSLY UNKNOWN GORGES OF THE YELLOW RIVER

The Great Gorges of the Yellow River North of Ra-rgya

On all modern maps, the great bend of the Yellow River from Sog-tshang dgon-pa 西藏 墨角, the Chinese So-tsung-kung-pa 梭宗貢巴 north and west, as well as its course past the Am-nye Ma-chhen to where it cuts through the Gyü-par Range (rGyud-par 羅布罕) appears still dotted, indicating that it is still unexplored. Although we explored the gorges of the Yellow River from gTsang-sgar 四川 to north of the Gyü-par (rGyud-par) range as far back as 1926, this is the first accurate account of the region; only a popular article about the region had been published, by the National Geographic Society of Washington, D. C., entitled: “Seeking the Mountain of Mystery”. For many years I had been planning to publish a scientific account of our explorations from copious notes, maps, etc., made at the time, but this is the first opportunity that has presented itself, my previous time having been occupied with other work, such as the translations of the Na-khi tribal literature and a historic and geographic account of their territory *. It remains here to give a geographic and historical account of the hitherto unexplored region, which had not been visited either before or after our visits from 1925–1927.

It was expected that on account of the considerable drop in the Yellow River between its source and where it reaches Kuei-te hsien 貴德 縣 there would exist waterfalls, especially where it passes through the deep gorges east of the Am-nye Ma-chhen, but no such waterfalls exist anywhere, only terrifically swift rapids and cataracts follow each other whose velocity we could not ascertain.

All the Tibetans we interrogated about the possibility of following the Yellow River down in its gorges were unanimous in their statements that it was absolutely infeasible, especially with a yak caravan, even to follow on the upper valley edge on account of the many tributaries, all of which flow in narrow valleys at right angles, necessitating detours to their heads and continual ascents and descents. A trail existed which led at right angles to the valleys intersecting the loess plateau here, but one could not follow on the edge of the gorge on account of the steepness of the lateral ravines. The only way possible was by crossing the valleys higher up and then passing along the intersecting spurs to observe and photograph the river from some prominent point.

In order to ascertain the truth of these statements we thought at first to make a preliminary investigation of the gorge by arranging a short trip down the Yellow River valley on the grass-covered edge of the gorge. We were, however, soon convinced that to follow the gorge down along the edge on the top, was actually impossible especially with a yak caravan.

The right wall of the Yellow River valley is less high than the left side which becomes higher and higher the further west one proceeds, till the mountains finally merge into the Amnye Ma-chhen Range. The sides of the valleys are precipitous on both flanks in many places, especially on the west side where they are forested in parts with junipers facing south or southwest, and with spruces facing north or northeast. The entire valley is slate, schist, and shale, with superimposed loess of tremendous thickness; the demarcation line is very prominently visible in the photographs. Some parts of the gorge, especially nearer Ra-rgya, show broad horizontal bands of sandstone conglomerate under the loess, with shale, schist, and quartz below the conglomerate.

From Ra-rgya the Yellow River flows in a northwesterly direction making many short turns around projecting spurs, till the great tributary, the Tshab Chhu ཞ་པ་, which descends from the centre of the Am-nye Ma-chhen east, is reached. There the Yellow River turns north as far as Ta-ho-pa 大河 坑 where it describes a shallow arc and proceeds north-northeast, cutting through the western end of the Gyü-par (rGyud-par) Range, and then flows in a north–easterly and easterly direction towards Kuei-te 貴 德.

On May 27th we started with a small yak caravan of ten pack animals and several horses on this preliminary excursion. The trail
from Ra-rgya first led along the bank of the Yellow River and along the brink to where the valley narrows and the gorges commence. From there we ascend the bluff overlooking the river and follow on the rim of the gorge at right angles to the intersecting valleys and their respective spurs. Some of the ravines are very deep, narrow, and their slopes almost vertical. The trail itself is very narrow and dangerous for pack animals on account of projecting rocks and strata as sharp as a knife edge. After crossing several of the deep ravines the trail leads steeply up a rocky gap where we stood at the edge of a precipice one thousand feet above the Yellow River. All the left valley walls were partly covered with *Picea asperata* Mast., while those on the right were partly clothed with *Juniperus przewalskii* Kom. I climbed to a bluff whence I took photos up and down stream, the river flowing here from south to northwest, the latter being the general direction.

The bluff or promontory was at the mouth of Hao-ba 韬 (Hao-wa) Valley at an elevation of 10,902 feet, while the trail led at a height of 11,300 feet. From this spur we descended into Hao-wa Valley, or rather ravine, full of *Juniperus przewalskii* Kom., and many willow bushes which grow along the streambed, as *Salix sibirica* Pall., *Salix rockii* Goerz, *Salix rehderiana* var. *brevisericea* Schn. *Salix wilhelmsiana* M. B. and *Salix taoensis* Goerz, all about four to five feet in height. These willows occurred also in the Nya-rug Nang 色 or Nya-rug Valley, which the Tibetans designate the willow valley, which precedes the Hao-wa Valley (east).

In the juniper groves we shot the white-winged grosbeak *Perissospiza carnipes carnipes* (Hodges.) with large, thick, triangular beaks; they were feeding on the juniper fruits. We did not observe these birds anywhere else but in the juniper forests. Partridges, *Alectoris graeca magna*, disported themselves in the willow bushes and on the rocky hillsides. The temperature at 6 a. m. was 42° F., at 3 p. m. 68° F., and at 8 p. m. 52° F. I descended the Hao-wa valley almost to the Yellow River, but a half mile from its mouth the valley becomes so narrow and steep that further progress was impossible. In the bushes of willows, Berberis, Caragana, and Ribes we shot a pink finch, and on the trunks of *Juniperus przewalskii*, which filled the valley floor, a woodpecker.

On May 29th we returned to Nya-rug Nang and from there climbed at a terrific angle to a pass 11,850 feet elevation (see Plate 43) whence in the distance to the north there was visible a cairn or *Obo* on a high promontory. From there, so our nomad yak driver told
us, one could see the Am-nye Ma-chhen Range to great advantage. The Obo is directly north-northwest, bearing 316°, and is known as Mo-khur ri ser-ma རི་སེར་མ་. On the long spur immediately below us grew Juniperus tibetica Kom., scattered over the hillside, while on the right bank of the Yellow River we noticed groves of junipers mixed with Betula (birches). In the distance there was visible a bare mountain extending from northeast to southwest called Ha-rlung བ་རྒྱུན་ (Ha-lung), at the foot of which the Yellow River turns west; our objective, the long and forested valley called sTag-so nang བཀྲ་ཤིས་, was some distance southeast of Mount Ha-lung.

We decided to descend into Hao-wa valley and there pitch our camp at an elevation of 10,980 feet. It was a peaceful night, hidden away as we were in the fragrant juniper grove. A brilliant and cool morning found us again on our way; we sent the yak caravan over an easier trail while we climbed the steep forested slopes of the canyon over a zig-zag trail to the top. To ride was of course impossible. On reaching a pass 11,100 feet elevation we obtained a magnificent view over the gorge of the Yellow River and its tremendous rapids. The right valley slopes are absolutely bare, but the left one is forested with spruces, the trees extending to near the top of the mountain (see Plate 44). Below the pass is a bluff called rTa-ra-lung ཐ་ར་ལུང་ as is the valley nearby. The trail was a difficult one as it led over knife-edge ridges from one canyon into the other; descending from Ta-ra-lung we reached a very narrow canyon called Sa-khu-tu ས་ཁུ་ཏུ་, its stream flowing at 10,420 feet elevation; the bushes and trees were the same as in the Hao-wa valley.

From Sa-khu-tu the trail leads up a bluff, elevation 10,910 feet, and about 1200 feet above the Yellow River. The region on the right (east) side of the Yellow River is one maze of narrow canyons while on the west side only two shallow, gently sloping valleys debouch into the Yellow River, the Shog-chhung རྒྱུ་ཆུང་ and Shog-chhen རྒྱུ་ཆུན་; these valleys are beyond the Sa-khu-tu ravine, while diagonally opposite is the long Shag-lung དབུག་ (valley) which has its source in a mountain or pass called hBrug-dgu nye-ra སྒྲུབ་དགུ་ཟླ་ར, (Drug-gu Nye-ra), over which a trail leads to the Am-nye Ma-chhen.
Tsha-rgan-hor-sgo (Tsha-gen-hor-go) is another deep canyon separated from Sa-khu-tu by a ridge and pass 11,200 feet in elevation, whose crumpled, folded walls of schist and shale are nearly one thousand feet in height, its floor and slopes covered with Juniperus przewalskii Kom., with here and there the common spruce. The trail crosses the stream bed at 10,800 feet and leads up the valley among willows, etc., for a considerable distance, past some lonely nomad camps belonging to the sGar-rtse (Gar-tse) tribe or clan, of whom our yak driver was a member. He knew the names of every valley, spur, and bluff, and as he was an old friend of W. E. Simpson, my companion and interpreter, we could vouch for the correctness of all the names. Beyond the encampment the trail turns up a narrow rocky ravine, the rocks like those of the Yellow River valley being slate, schist, and some white quartz; the ground was littered with the flat slabs of schist. In its lower part Tsha-gen-hor-go, like all the rest of the tributaries, is an appallingly steep canyon, while higher up it becomes a shallow valley, merging into the grassy plateau, but still showing the same rock outcroppings. The upper parts of these valleys are the camping grounds of Tibetan nomads, and as their mud stoves are only capable of burning sheep manure, the Tibetans do not find it necessary to cut timber, thus the forests are intact, except that they suffer from the grazing of the sheep and yak. As the spruce forests have as sole ground covering moss (Mnium sp?) of over a foot in thickness, the sheep do not penetrate in these but confine their grazing to the bare hillsides or under the junipers, which prefer a dry or well-drained open slope. It is only where grass encroached onto the moss covering in the spruce forests, that both moss and spruce begin to die.

Short narrow valleys descend at right angles to the tributaries from the spurs which separate them, and one in Tsha-gen-hor-go leads to the pass called Mo-khur Nye-ra, 12,800 feet above sea level. Mo-khur Nye-ra is on the ridge on which the Obo Mo-khur-ri-ser-ma is situated. From Mo-khur Nye-ra we had our first part-view of the Am-nye Ma-chhen Range, but only the northern massive dome was visible. In order to obtain a better view we climbed a higher peak to the right, northeast of the pass, to an elevation of 13,220 feet. I must confess that my first view of Am-nye Ma-chhen was rather disappointing, and this same disappointment was expressed by my Na-khi companions from northwest Yün-nan, who dwell among
snow mountains and with me explored the snow ranges composing the so-called "Hump" between India and China. We thought the Am-nye Ma-chhen less high than the Mekong-Salwin divide, but that may have been due to the many ranges, mostly flat-topped, which intervened, while from the peaks of the Kha-wa-dkar-po in northwest Yunnan there is a sheer drop of about 12,000 feet to the Mekong, which make them appear much higher. At any rate the Am-nye Ma-chhen is not nearly as sculptured as the ranges which form the Yün-nan—Tibet divide in the southwest.

From the pass we could see two outstanding features of the range, each at the opposite or extreme end of the range, the southern one a blunt pyramid, and the northern one a vast dome, the highest part of the range. Between these are lesser peaks, and the highest of these lesser is the Am-nye Ma-chhen, after which the range derives its name. The highest peak could never bear the name Am-nye Ma-chhen for the latter is only a local sa-bdag or earth lord, while the higher pyramidal peak to the south of it bears the name of Spyan-ras-gzigs pronounced Chen-re-zig or the God of Mercy, the patron deity of Lha-sa, of which the Dalai Lama is considered the incarnation. Ma-chhen spom-ra is however the Mountain god of the mGo-log tribes, who live in fear and awe of him; as his classic reveals, he controls the lightning, hail, and merciless elements of nature. The compass bearings of the range taken on the peak back of Mo-khur Nye-ra gave the following readings: extreme south promontory 268°.5, the pyramid Chen-re-zig 270°, intermediary peak 271°, Ma-chhen spom-ra (or Am-nye Ma-chhen) 272°, the summit of the dome 275°, and extreme northern end visible and all deep in eternal snow, 277°.5. For further details of this range see the chapter: The Am-nye Ma-chhen Range.

From Mo-khur Nye-ra the trail leads over a slope densely covered with the shrubby Rhododendron capitatum Maxim., which also occurs in the next valley with a swampy floor called the Shangs-shub. This short valley extends northwest into the Ar-tsa nang a tributary of the Yellow River, the only one east of the great valley over sixty miles long, called sTag-so nang (Tag-so Valley).

From an elevation of 11,700 feet between Ar-tsa and Tag-so valleys the eastern valley wall of the Yellow River was more gently slo-
ping with thick groves of *Juniperus przewalskii* covering the sides, while the western slopes bore forests of the common spruce, see Plate 45. From a lower bluff 11,000 feet a magnificent view could be had of the finest gorge of the Yellow River just south of Tag-so valley, see Plate 46.

**Tag-so Nang or Birch Valley**

Tag-so Nang or the Tag-so valley is one of the longest next to the Bā north of Ra-rgya. It is over sixty miles long and has its source in a pass not far west of the Ser-chhen or Great Gold Valley, and extends west-southwest into the Yellow River gorge. Like all the valleys in this region it starts in the high grassy undulating plateau, its head broad, shallow, and bare; the nomads of the sGar-rtse tribe have their encampments in its upper part. The small stream bordered by *Rhododendron capitatum* and willow bushes in its upper third, gradually cuts deeper into the great loess and rubble deposit, till it reaches the lower third where it changes into a deep gorge and finally becomes a deep, narrow, rocky, impassable defile where it enters the gorge of the Yellow River. None of these valleys can be followed to their mouths for the above reason. The stream fills the defile to a considerable depth from wall to wall and madly pours its surging waters into the Yellow River.

Somewhat above its upper half two small streams join it, one from the north, called the mDzo-mo nang or the Half-breed Yak Cow valley, and one from the south, the Wo-ti Nang; these two valleys join the Tag-so exactly opposite at an elevation of 11,790 feet. In its lower half Tag-so is densely forested on the north-facing slopes with tall spruces (*Picea asperata*) which reach huge dimensions, the ground thickly covered with Mnium moss, while on the outskirts of the dark spruces grow lovely rich green birches which give the valley its name.

Where the spruce forest almost comes to an end in a flat amphitheatre-like part of the valley, we found huge groves of Junipers (*Juniperus tibetica* Kom.), mighty monarchs, centuries old.

The opposite valley wall facing south was entirely bare and traversed by innumerable small trails made by the grazing sheep of the nomads. We made our camp in Tag-so just above where it drops
off steeply into a narrow gorge as mentioned at an elevation of 10,146 feet, at the only level spot below the forest.

From a bluff on the northern valley wall of Tag-so, elevation 10,900 feet, called Ngar-khi gzhug-ma or the lower Ngar-khi, a wonderful view is obtained down the Yellow River showing the many cataracts, the river flowing northwest. The valley walls are densely forested with spruces, poplars, and birches, while above them the highest slopes are covered with a mass of the shrubby, aromatic, small-leaved *Rhododendron capitatum* Max. On these lonely slopes high above the Yellow River we observed two nomad tents. What a secluded and lonely existence in this most isolated and inaccessible spot. From this vantage point a grand view of Tag-so Valley lay before us, showing the forest demarcation (see Plate 45) up to its shallow, grassy head where it merges into the same grass-covered plateau.

Below our camp the stream bed, rocks and boulders twenty feet high, and a waterfall blocked all progress and forced us to climb up steeply the left rock wall without being able, however, to obtain a glimpse of the stream or of the mouth of the gorge. Through the upper part of the rocky gate the surging waters of the Yellow River, however, could be seen (see Plate 46). The rapids were gigantic and the water was thrown tens of feet into the air. The highest promontory above the Tag-so canyon is Ngar-khi gong-ma or the Upper Ngar-khi, elevation 11,150 feet. To this we climbed and were rewarded with a magnificent view of the Yellow River showing the trend of its gorge west-northwest for a considerable distance. (See Plate 49). Farther north the valley becomes more arid and forests cease, but the rock formation is the same. Numerous talus slopes extend into the river bed on which birches had taken a foothold. About forty miles farther north the mountains become higher and the Yellow River gorge consequently deeper.

About fifteen miles from this point where the Yellow River flows directly north, and six miles north, beyond the Tshab Chhu which enters the Yellow River at an almost right angle, the latter receives a fairly large tributary, the Jang-chhung or the small Jang River; south of this, and a small eastern tributary beyond Tag-so valley is a bare mountain range called Ha-lung ri extending from northeast to southwest. To the north of it and in the Jang-chhung Valley which forms its southern flank, the Yir-chhung Tibetan clan has its encampment.
About the same distance beyond is the larger Jang Valley or hJang-chhen ཐོང་ཆུ་, on whose southern bank the Wam-chhog ཐོང་ཆུ་ tribe has its encampment and to the north of it the Nya-nag ཐོང་ཆུ་ Tibetans have their tents. On the north bank of a small affluent of the hJang-chhen some 15 miles from the latter’s mouth is situated a small monastery called gSer-lag dgon-pa གུས་ལག་དགོན་པ། (Ser-lag gom-pa). Both the hJang-chhung and hJang-chhen have their source west of the mDzo-mo La བྲ་་་ or the Half-breed Yak Cow Pass, at an elevation of 13,290 feet (14).

Two of the most important tributaries of the Yellow River or rMa-chhu དཔལ་ཆུ་ or Huang Ho in the ancient Skyi country are the hJang-chhen and hJang-chhung, or the large and small hJang ཞོང་ Rivers. The entire region east of the Yellow River gorges between Ra-rgya and Kuei-te is known to the Chinese from ancient times as the Hsi-chih country called in Tibetan Skyi; the Chinese claim that it was the home of the Ch’iang རང་. Prof. Thomas in his book “Nam” on page 57 states:

“In regard to the Ch’iang (羌) we should take seriously the Chinese statement that they originated in the Si-ki (Hsi-chih 析支) or Skyi, the country east of the gorge of the rMa Chhu; and we may suppose that they were an aggressive people who spread eastwards into districts originally occupied by their kinsmen, the Te and became intermingled with them”.

I have always intimated that the Chinese Ch’iang (羌) are equivalent to the Tibetan hJang ཞོང་ or IJang ཞོང་ which is also the Tibetan name for the Na-khi and for Mo-so. (See: The Ancient Na-khi Kingdom of South-west China, p. 65, note 2).

From North of Ra-rgya to the plain in which the hBah སྙིང་ Bā River flows is a high undulating plateau intersected by streams flowing from east to west and from south to north and vice versa. This is not really a mountain range, but on Western maps it is called Dsun-molun. We never heard of this name and no one seemed to know it. Dr. Emil Trinkler in his “Tibet sein geographisches Bild und seine Stellung im asiatischen Kontinent”, ex Mitteilungen der Geographischen Gesellschaft, Vol. XV, München 1922, states on page 28, that in case the Marco Polo Range, Amne Khor (which he places to the north of the two lakes which form the source of the Yellow
River, and extending to south of the sTong-ri mtsho-nag ཨ་ཤེས་རྒྱ་མཚེ་བབས།, Amne Matschin, Sarü-Dangerö (the Sa-ri སྦ་རི་ and Dvang-ri སྦང་རི) and Min Shan are a connecting link of the middle Kuen-lun and the eastern one, then a second connecting link can be recognized in the mountain ranges Schuga-ola, Burkhan-Buddha, Turgen-ula, Ugutu, Dsun-molin (on his map he has Dsun-molun) and Tasurchai which extend in the north along the depression of the parallel (Längstal) valley. Richthofen joins the Dju-par Range on to the Tasurchai. The Dju-par lies to the north of the Dsun-molin Range”. The broad high plateau from north of Ra-rgya to the edge of the Bā plain is thus called Dsun-molun on foreign maps yet that name was unknown to the Tibetans of the region. The AAF aeronautical chart 435, Scale 1 : 100,000, April 1944, calls this range the Tszasura Shan. Where they obtained this name is a riddle.

This nomenclature of the mountain ranges brought about an incurable confusion; what with Tibetan, Mongol and foreign names given by travellers to mountain ranges the names of which they could not learn, as Semenov Gebirge, Alexander the third Range, Rockhill Range, Ritter Gebirge, etc. etc., it seems almost hopeless to disentangle them.

Trinkler also has on his map a Waru Range; this he places below where the Dsun-molun and Tasurchai adjoin. The Tasurchai Range is marked on Köhler’s map as extending from below Labrang to north of T’ao Chou Old City, into the knee of the T’ao Ho. Köhler places it opposite the rGyu-par Range and so does the AAF aeronautical chart 435, but it spells the name Tasurkhay. Köhler gives a Walru Gebirge opposite his Dsun-molun; thus it can be seen how hopeless the orography of the region appears on Western maps. V. K. Ting, wisely enough, leaves out all names of ranges in this area. There is a Wa-ru La བ་་་་ directly north of Ra-rgya, eight miles distant. It is the first pass north of Ra-rgya, elevation 13,720 feet, and the last whence one descends into the eight-mile wide Bā plain is the Hotog nye-ra, elevation 12,300 feet, the highest of three which lead over the range. The westernmost one is the Ser-lag nye-ra འབྲེ་ལག་གཡེ་ར འབྲེ་ལག་གཡེ་ར འབྲེ་ལག་གཡེ་ར འབྲེ་ལག་གཡེ་ར འབྲེ་ལག་གཡེ་ར (Wa-yan-gol a Mongol name), elevation 12,110 feet. The entire length of this plateau from north to south is about twenty-eight miles as the crow flies.

To the north of the Wa-ru pass is a high scree which we climbed to its summit, 14,350 feet, whence a fine unobstructed view can be
obtained of the Am-nye Ma-chhen. Looking south there was outlined in clearest atmosphere a long snow-covered range which I estimated somewhat over 17,000 feet in height, judging from the mountains immediately around us, all of which were over 15,000 feet, yet without a vestige of snow, while those in the south were snow-covered for at least a thousand feet. It became evident that the range in the south (within the knee of the Yellow River) joined the Am-nye Ma-chhen indirectly, that is, it formed a gentle curve with the Am-nye Ma-chhen forming the highest peaks of it. It is the Ch'ang-shih-t'ou Shan 長石頭山 of the Chinese. The Huang Ho has cut this high undulating plateau which adjoins the forehills of the Am-nye Ma-chhen in the West, there the mountains, also intersected by many streams, are higher immediately commencing with the western valley wall of the Yellow River, increasing in height towards the Am-nye Ma-chhen, but nowhere do they approach the snow line, i.e., over 16,000 feet. The mountain mass extending eastwards from the Am-nye Ma-chhen is thus a prolongation of the so-called Dsun-molun Range which I shall here adopt for want of a Tibetan name. The Am-nye Ma-chhen is separated from that mountain complex by deep valleys and forms an isolated mass described under the heading, Am-nye Ma-chhen.

Halfway between the Jang-chhung and Jang-chhen valleys there empties into the Yellow River coming from the west the hBrong-sde Nang 野馬谷 or the Wild Yak Valley (Brong-de Nang); its source is not in the Am-nye Ma-chhen but in the mountains which stretch east from the great snow range. There are no other large tributaries till we come to the hBah 巴 (Bā) Valley which has its source in a pass a little north of the Chha-shing Chhu 什央曲 which flows parallel to, and becomes an affluent of the Tshe Chhu (q. v.). It has many affluents some of which have their source in the Wa-yan-thang 無鹽溝 or Wa-yen Plain; the valley being some eighty miles in length.

Beyond, north of the Bā is a small tributary also coming from the east, the Mu-gyang 穆揚 (Mu-yang) which has its source in the Tho-thug (Nye-ra) 朵曲, 13,900 feet above sea level. North of the Mu-yang is another stream whose name we could not learn. Almost opposite the Bā, only a little to the north, there empties into the Yellow River one of its longest western tributaries, the Chhu-sngon
(Chhu-ngön or Blue River). This river which flows in a very deep (over 1300 ft.) canyon as it approaches the Yellow River has its source west of the Am-nye Ma-chhen with another long range west of, and parallel to, the Am-nye Ma-chhen which Roborowski calls Rta-mchuk-nyrki. Within this cul-de-sac is a smaller range marked Girun-tun on his map; the main Chhu-ngön which he calls Churmyn-chu and which name has been copied ad infinitum, even by the Chinese who transcribe it from the foreign romanization Chu-erh-men-ch’u. Within this cul-de-sac is a smaller range marked Girun-tun on his map; the main Chhu-ngön which he calls Churmyn-chu and which name has been copied ad infinitum, even by the Chinese who transcribe it from the foreign romanization Chu-erh-men-ch’u.

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It turned out that the incarnation who had returned that afternoon had been waylaid by the mGo-log, robbed, and his steward killed in the melee. After a brief council held by the lamas of Ra-rgya it was decided to send sixty young monks to that villainous tribe for the purpose of cursing them, and this thought Shing-zā la-ma would be a splendid opportunity to reach the Am-nye Ma-chhen by joining the cursing expedition. The latter was to leave at daybreak the next day. Alas, it was impossible to prepare matters, secure animals, etc., at such short notice late at night. So with a heavy heart I saw the lamas depart at dawn the next day to curse the tribe who had robbed one of their incarnations and killed his steward.

The weapons at their command were magic spells and curses more dreaded by the superstitious mGo-log than bullets. I was told that when they would arrive near the camp of that murderous tribe they would line up and approach them slowly pronouncing their magic spells and curses until the chief and responsible members of the tribe would come begging to desist with their curses and deliver the culprits, who by the way had fled elsewhere in the meantime, till the cursing party had taken its leave. I never learned if the tribe bought off the lamas or not, but in all probability they did.
EXPLORATION OF THE RGYUD-PAR RANGE

The Region between Ra-rgya and the rGyud-par Range

From Ra-rgya Gom-pa to the Bā Valley:

As we were still waiting for the replies to our letters to the mGo-log chiefs and therefore no arrangements could be made for the journey to the Am-nye Ma-chhen Range, we decided to use the time available for the exploration of the rGyud-par Range ToLeft, pronounced Gyū-par, through the western end of which the Yellow River has cut its way to Kuei-te and Kan-su.

Going north from Ra-rgya we would cross unexplored territory, the rGyud-par Range having been crossed only once, by Karl Futterer, who came from the north, crossing the Yellow River. That he followed the rGyud-par Range over its eastern end is certain, for he states in Durch Asien 1:335 that “the valleys are dry without any sign of gravel beds or visible waterways”. In the western end are deep valleys densely forested with beautiful streams flowing in rocky beds (see Plate 53).

The journey would occupy some twenty days and by that time we hoped answers would have arrived from the mGo-log chiefs. For that journey, it was necessary to make careful preparations, for it was difficult to secure nomads who could take us there with a complement of a dozen yak or so. It was not the terrain which laid obstacles in our way but the feuds which existed between the various Tibetan clans. The sGar-tse tribe were afraid of the Wam-chhog and the latter of their neighbors, and all were afraid of the inhospitable and treacherous Sha-brang whose encampment spread over the entire Bā Valley.

As one tribe was at feud with the other they dreaded to leave their own territory for fear of being held as hostage for depredations committed in the past by members of his tribe. They suggested that they would take us to the border of the next encampment, dump our loads there, and it would then behoove us to make arrangements with
the next tribe and so on till we had reached the camp of the hostile Sha-brang. This I deemed out of the question, for we might find the other tribes unwilling to take us to the next encampment, or seeing that we had no alternative but to pay any price which they thought, they could force us to pay.

To solve this impossible situation we decided to hire yak from west of the Yellow River and for yak drivers lamas from Ra-rgya monastery who belonged to a wild tribe from the west of Ra-rgya. Although we were told the Sha-brang clan was no respecter of persons, lamas were to some extent immune, at any rate this side of the Yellow River. The red tunic of a lama is nevertheless a kind of passport among nomads and so we made satisfactory arrangements with two lamas who agreed to take us with ten yak to the rGyud-par Range and back again to Ra-rgya although they assured us that they had not been beyond the Bā Valley. It was the only and best solution, especially so as our lamas were also the owners of the yak. The latter swam the Yellow River, spent the night in our compound, and next day we sallied forth with our loads of food for ourselves, eight mounted and well-armed men of my own, Na-khi from Li-chiang, paper for plant specimens, a large box of cotton for birds, etc.

The trail ascends the rocky slopes back of the monastery into the Dreg-yang nang (Dre-yang Valley); I said Dre-yang, but the valley we were descending into was actually the Wa-ru Nang, which in its lowest part, a conglomerate defile to its mouth, is known as Dre-yang. Owing to a mishap caused by two obstinate yak who tried to squeeze past two projecting rocks at the same time, spilled our food boxes over the hillside followed by one yak. Over forty pounds of butter were scattered over the bushes, plus a hundred eggs scrambled over the steep hillside and a lot of precious salt. There was nothing to be done but to camp only three miles from Ra-rgya, send back some of my men to fetch new supplies of butter. Butter was not difficult to secure but eggs and salt is another matter. The former we had brought with us from Labrang and the latter is a medium of exchange and more valuable than lump silver (sycee).

The lamas borrowed new yak saddles from a nomad camp and so we proceeded the next day. It had poured all night, which dampened our spirits and made us physically uncomfortable. Before our departure we received a visitor in the person of an old nomad, our former yak driver, who took us to explore the Yellow River gorges. As we
were going up to the Sha-brang encampments he asked us to write a letter in Tibetan to the chief of the Sha-brang tribe, complaining about the Sha-brang nomads, one of the worst tribes east of the Yellow River, who had come down to the Wa-ru valley and stolen his brother’s cattle just above our camp. This came to us as a warning, for we were to camp in the Sha-brang territory for several days, which prospect our lama guides did not relish in the least.

Clouds hung over the mountains and the range across the Yellow River was hidden in black storm clouds but ahead the Wo-ti La or Wo-ti Pass, which we had to climb, was free of clouds, except for a few fleecy ones with blue sky overhead. Our yak crawled over the landscape at the speed of two miles an hour, but finally we reached the spot where the Wa-ru Nang forks, the left leading to the Wa-ru pass 13,720 feet, and the right to the Wo-ti pass, 14,280 feet above the sea. We followed the latter and camped below the pass at an elevation of 13,349 feet. At about 13,000 feet, Primulas (Primula limbata B. f. & Forr. and Primula purdomii Craib) made their appearance; they grew in wet, muddy gravel, their flowers were a deep lilac-blue with darker blue eye of large size. Yellow poppies (Meconopsis integrifolia Fr.) were in all their glory, their huge golden bells nodded all over the hillsides. Less prolific was the deep lavender blue poppy, Meconopsis quintuplinervia Reg., and the bronze-colored Fritillaria roylei Hook. This is the renowned Pei-mu, a Chinese medicine, its small white bulbs forming an article of export. It is one of the most valuable wild products, fetching high prices, as much as the equivalent of $20.00 U.S. per lb. On the hillsides were scattered bushes of Rhododendron capitatum Max. There were many other alpine plants, some very fragrant, but all with bright gay flowers, some partial to the scree, like Arenaria melanandra (Max.) Mattf. At over 14,000 ft. we found a prostrate shrub, Lonicera thibetica Bur. & Fr., the only woody plant at this altitude.

Looking south southwest there extended the Wa-ru Nang, and north northwest the Wo-ti Nang. The rocks on the top of the pass and on the surrounding hills were all slate (see Plate 50). West of the Wo-ti La are two rocky hills, one 14,350 and the other 14,680 ft. high; from the latter a fine view of the Am-nye Ma-chhen can be had, as well as an excellent one of the rGyud-par Range whither we were bound. To the west across the Yellow River extended a long mountain range I judged 15,000 in height, which dwindled to a lower elevation towards the east.
The descent into the Wo-ti Nang (Wo-ti Valley) is much more gradual, the trail leading north. The whole hillside was one grand bog and the mountains to the south covered with snow from the storm we had escaped. At the first grassy spot we camped at 12,881 ft., with the temperature registering 30° F. at 7:30 p. m. and 28° F. the next morning, June 21st. We followed the Wo-ti valley to where it enters the Tag-so valley at an elevation of 11,790 feet, with the head of the latter valley still ten miles to the east. Crossing Tag-so diagonally to the mDzo-mo nang (M̄ā'ti ɴāṅ) which extends from northeast to west southwest we enter it and follow it upstream. The valley floor was boggy and difficult for our horses to negotiate. Here we found cushions of the tiny Primula fasciculata B. f. & Ward, with loud pink flowers and yellow throats.

The trail leads gradually to the mDzo-mo La (Mā'ti lā) which we made 13,290 feet, a much easier one than the Wo-ti La. To the left or west of the pass is a rocky bluff 13,420 ft. and from there we were rewarded with a glorious view of the rGyud-par Range, the bearing of its highest peak being 340°; the Bā plain was also visible for nearly its whole length, extending to the base of the mountain. To the extreme northeast of the range nearing 24°, could be seen the sand dunes, known as the Mang-ri-by-e-ma (Mān gyi b=yi ma) and beyond many miles of waterless desert, the sMu-dge thang (Smo dge thang) across which a trail leads to Kuei-te.

In the northwest the large rNga thang or Nga plain stretched between the Chhu-sngon and the Ta-ho-pa Rivers. Beyond the rGyud-par Range in the distance was visible the snow-capped range separating Hsi-ning (Hsi-n'ing) from the Yellow River. Dr. Köhler calls this range the “Ama-surgu Gebirge”, while K. S. Hao calls it Lagi schan, which is a mixture of Chinese and what? Furthermore Köhler has on his map opposite the Bā Valley west of the Yellow River and north of his Tschührnung (the Chhu-sgon), a mountain chain he designates Ugutu Range, but there is the vast rNga-thang or Nga Plain (see Plates 56, 57). This range is to the northwest of the plain and identical with our Shar-sgang, the Tibetan name of that range.

The descent from the mDzo-mo La is rather steep; the valley extending north is also called mDzo-mo nang, but the latter merges with a large valley of many branches with a stream known as the sGar-rgan Chhu (Sgar-r'gan Chhu) or Gar-gen Stream which debouches into the
Bā near or west of a mountain called sGam-bu sum-na སྐད་གྲུབ་སྤྱིན་མང་. Some distance from the pass the valley becomes quite broad and its eastern slopes were dotted with the black tents of the U-hjah རྒྱུ་རྗེ་ (U-jā) clan; they are the enemies of the sGar-tse tribe, their southern neighbors. Several small valleys open out from the west into the Dzo-mo nang, which is enclosed by bare grassy slopes or hills ranging from 500–600 feet above the valley floor. The last (northern) one of these is called dGun-khai-mar-kha དྲ་གོན་ཁྲ་མར་ཁ། (Gün-khai mar-kha) up which a trail leads to the monastery of gSer-lag dgon-pa གཞི་བལྟ་དགོན་པ། (Ser-lag Gom-pa); this lamasery is situated in a small valley which joins the hJang-chhen Valley, a tributary of the Yellow River.

The Dzo-mo Valley proved perfectly dry, so that we were forced to continue till we came to a rocky cliff where a spring issued and there near it on the broad dry rocky streambed we pitched our camp at 11,890 ft. About 500 feet below the pass the valley slopes were wooded with Rhododendron capitatum only two feet in height and associated with a willow, Salix oritrepha Schn.; over these bushes flew flocks of the rare and most curious finch with a wine-colored tail, the Urocynchramus pylzowi Przew.; for this queer finch a new genus was erected by Przewalski. It hovered close to the bushes and seemed to have its nest in them. We secured several specimens also of another finch, Montifringilla nivalis adamsi Adams, which also frequented these bushes.

The entire panorama was most magnificent and also peculiar, for it united contrasts of grassy flat valleys, romantic mountain chains, deep gorges, and in the distance to the northeast the broad steppe and desert, while in the west eternal snow-covered ranges crowned the landscape and prevented further views beyond.

The heights of the mountain tops of the “Dsun-molun” on which we stood appeared uniform wherever one looked, their broad spurs grass-covered from the plain to their summits, only the highest points and occasionally valley slopes exposing rocks or rocky cliffs. From all appearances this is and proved to be the character of the rGyud-par Range in the main part. In the west from the north down one range lies behind the other with vast plains like the Nga-thang between till the Am-nye Ma-chhen is reached which appears to lie isolated, extending in a south-easterly direction and thus it blocks the ranges
previously mentioned. It belongs to the giants of the Tibetan mountain world.

Following the valley down on the western foothills we arrived at another branch of it coming from the southeast, called Sha-la; it describes an arc towards the northeast, its slopes dwindling in height and opposite the mouth of the Sha-la valley is the small lamasery of sGo-chhen rdzong-sgon (Go-chhen dzong-ngön) or the Blue Fort of the Great Gate or outlet; it consists of a few tiny mud houses. Above it on a hill is a large cairn or obo, also known as Go-chhen. The Sha-la is only a small valley which joins the large Gar-gen Nang below the monastery. From here we go directly north leaving the Kuei-te trail to the right (east) and follow the dry stream-bed up a steep valley bearing the Mongol name Wa-yen-gol, the last word meaning river in Mongolian. It is more of a ravine than a valley, but halfway up were nomad encampments of the Sha-brang tribe. Leaving them to our right we turn up a left branch of the valley to a pass in the centre of which is an Obo built of rocks, stuck full of twigs decorated with yak hair. It bears the same name as the valley, Wa-yen (La) and is 12,110 feet in height. No view is obtainable from it, but from a grassy hill to the east, elevation 12,300 feet, a wonderful vista spreads out over far-away mountain ranges and deep valleys. Directly northwest extended the Shar-sgang (Ugutu) Range, and not visible from further south, or it may have been hidden by clouds when we first saw the Nga Plain. The rGyud-par Range as seen from here displayed entirely barren southern slopes, and some five miles to the south of it, flanking the northern rim of the Bā Valley rose a short mountain called Lhab-bya (Lha-ja).

The Bā plain is cut lengthwise by the Bā Valley; from its northern rim it slopes towards the foothills of the rGyud-par Range. Part of the Yellow River gorge could be seen as well as the Chhu-ngön which extends east from the Am-nye Ma-chhen, but the latter was hidden in clouds.

Descending from the pass into a valley of the same name, we were attacked by the fierce mastiffs belonging to eight Sha-brang tents. It was impossible to get rid of them as they jumped up at our horses biting them in their hind legs and holding them by their tails while others jumped for us. No whips could drive them off and not until I had fired my 45 colt automatic into the air did they turn tail and run. The Sha-brang people made no efforts whatever
to call back their dogs. We pitched camp where the little valley entered the Bā plain, one of the dreariest camps imaginable, at 10,950 feet. We had hardly settled when a terrific thunderstorm broke over the Bā plain and deluged us, while a gale whipped our tents and nearly snapped their poles. Rain continued all night, our tents stood in pools of water, everything drenched and dismal, grass, grass, grass extended to the bare foothills of the rGyud-par Range in this bleak wilderness; overnight the ground had become converted into a grand bog. Before us lay the great Bā plain enshrouded in mist and clouds, a wall of grey meeting our eyes. It was imperative that we should break camp, for there was neither firewood nor dry argols, and what argols were to be found were useless, being saturated like a sponge.

After a dismal breakfast the rain stopped and we took advantage of the lull and moved our camp into the Bā Valley. We cut straight across the vast plain with nothing to guide us, for our view was blocked by a great grey wall of mist and clouds, but after a ride of three miles we arrived at the brink of the Bā Valley.

The hBah －（Bā）Valley and its Flora

The entire hBah (Bā) plain is grass-covered loess, and gravel, and in this plain the Bā stream has cut its bed. On the southern side of the valley the slopes are loess and coarse gravel and abrupt, while the northern side is deeply sculptured loess with bands of lighter colored gravel between deposits (see Plate 51). The elevation of the southern valley rim is 10,400 feet above the sea and the northern rim 10,575 feet. The trail which leads into the valley is quite broad; the first fifty feet of the wall consist of loess, the rest gravel. We pitched camp opposite a willow grove on the banks of the stream which here flows at an elevation of 9,941 feet, or 459 feet below the plain. The vegetation is mostly composed of shrubs or tussock-forming bushes; among the former special mention must be made of Lonicera microphylla Willd; Lonicera syringantha Max., both honeysuckles, Rosa bella Rehd. & Wils., Cotoneaster multiflora Bunge, the white-flowered Potentilla glabra var. subalbicans Hand.-Mzt., and the deep yellow-flowered Potentilla parvifolia Fisch. Of the tussock-forming the most common was Caragana tibetica Kom. Only two species of willows, Salix wilhelmsiana M. v. B. and the new Salix juparica Goerz grew along the streams, with Hippophaë rhamnoides L.
On the gravelly exposed slopes grew *Androsace mariae* Kom., var. *tibetica* (Max.) Hand. Mzt., and hidden among the willows grew the new *Thalictrum rockii* Bow., and the very showy *Pedicularis muscicola* Max. The river bank was a profusion of *Primula sierica* which preferred the swampy meadows, while in the more gravelly parts flourished *Astragalus handelii* Tsai Yü, *Astragalus adsurgens* Pall., *A. versicolor* Pall., with *Oxytropis deflexa* (Pall.) D.C., *O. falcata* Bunge, and *O. kansuensis* Bunge. In their company grew the new *Pedicularis bonatiana* Li, *P. kansuensis* Max. and *P. cheilanthis* Schrenk var. *typica* Prain, the latter also known from south of Lhasa in Tibet.

Other plants of the swampy meadows on the valley floor were a white-flowered Gentian, *Gentiana leucomelana* Max., a species of *Gentianella*, *Juncus thomsoni* Buch., and the ill-scented, reddish-black flowered *Scrophularia incisa* Weinm., first described from Siberia. In the long grass we found *Orchis salina* Turcz. and in the sand *Carum carvi* L., while the loess bluffs were host to large clumps of Euphorbias, *Hedysarum multijugum* Max. and *Triglochin maritima* L. This comprised the flora in the Bā Valley.

The confluence of the Gar-gen stream and the Bā is called sGam-bu-sum-na. From here to the foot of the rGyud-par Range the plain is inhabited by the Sha-brang tribe, but east of the Gar-gen and to the foot of the rGyud-par are the tribal lands of the kLu-tshang (Lu-tshang) Tibetans, a much friendlier people than the sullen Sha-brang.

The Bā receives various affluents from the south; east of the Gar-gen is the Nyin-shig Nang, the Tsha-han-gol, all three having their sources in the territory of the sBa-bo-mar tribe, and north of the Chha-shing Chhu which is the northern branch of the Tshe Chhu. The headwaters of the Bā are many miles east of here in the territory of the dBon-hjah (Wön-jä) Tibetans, but the Lu-tshang extend still further to the north of them as far as the Wa-yen-thang or Wa-yen Plain. There it receives three affluents from the northeast, that is from the mountains encircling the Wa-yen Plain. These mountains form the divide between the
Plain and a long valley which becomes the Dar-smug Chhu (Dar-mug Chhu) in the tribal land of the sMad-shul (Me-shül). The southeastern-most of these affluents is called Ngang-khung; of the other two we could not learn the names. Almost opposite the Ngang-khung there enters, coming from the west, a small affluent bearing the name Ngang-tshang. All that territory is composed of a vast plain or grass-covered undulating plateau without any tree growth.

Ancient Hor Ruins.

This part of the Bā Valley is especially interesting from a historic standpoint; to both sides of the Bā Valley, that is on the north and south rim, are hoary ruins, remnants of the seat of the ancient Hor Kingdom. The southern ruin was that of a Hor village site. Not far from the northern ruin are the square ruins of forts on a promontory of the plain, and also village sites. The forts, oral tradition relates, were erected by the Hor over a thousand years ago to ward off King Kesar of Ling, of whose exploits Tibetan bards sing endless epics; he was here said to have fought the Hor. I climbed to the top of one of the ruins of the forts and found it surrounded by a trench, but this had been recently dug either by robbers or nomads, both terms being here synonymous. There is an encampment of Hor (descendants of the T‘u-yü-hun) to the southeast of these ruins which we visited on our return journey. We had a quiet and restful night on the banks of the Bā, but not so our animals for they were badly stung by blood-thirsty mosquitoes which became very numerous at sundown. Poisonous vipers are also not uncommon; one found its way into my tent and was curled around one leg of my cot. The boys killed it, cut it up, and mixing the pieces with parched barley meal, fed it to one of the horses which they thought needed a tonic. The sky was one great grey cloud and a strong north wind drove the rain and mist in our faces. There are no trails over these vast stretches of grass and the rGyud-par Range was blotted out by the storm.

Fording the Bā stream we ascended to the plain; the direction which we took was a northerly one or 70° west of north, the distance to the mouth of the mKhas-rabs Nang (Khe-rab
Valley) at the foot of the rGyud-par Range being five miles. The Khe-rab traverses the Bā plain in a direct southerly direction and enters the Bā Valley between the two Hor ruins and to the east of the trail. On the plain we met two nomads who were sitting in the grass twisting yak hair into rope. We asked them about the trail across the rGyud-par Range, and although we were almost at the foothills, they answered in a sullen way, “We don’t know”. They acknowledged that they belonged to the Sha-brang tribe; they were most unfriendly and in a surly manner asked us where we were going, whereupon we replied “here”. This ended the interview. A short distance beyond we came to an encampment consisting of eight black yak-hair tents and there were attacked by fierce mastiffs.

Arriving at the mouth of the Khe-rab where it issues from the rGyud-par Range, we took the altitude which showed 11,330 feet, making an incline of 755 feet from the rim of the Bā Valley to the foot of the range.

The rGyud-par Range and its Forests

Entering the Khe-rab valley, and hoping that it would bring us to a pass and to the northern slopes of the range, we followed the right branch where a trail indicated access over the mountain to the northern face of it. Here were the first signs of woody plants, in the yellow-flowered Caragana tibetica Kom., bushes which clung to the much-broken shale and schist with underlying slate of which the mountain is here composed; a white-flowered Corydalis grew on the rocky cliffs of Khe-rab valley, together with the beautiful pink to mauve-colored, fragrant Crucifer, Cheiranthus roseus Max., while Salix oritrepha Schneid. covered the southern slopes of the valley. Other plants observed in the Khe-rab valley were Caragana jubata (Pall.) Poir., a large, brilliant yellow Corydalis, Androsace mariae var. tibetica H-M., Potentilla arbuscula D. Don., Lonicera hispida Pall., the Yellow poppy, and many other herbs.

The ravine is exceedingly rocky and narrow, but soon opens out into a wide grassy valley with which several valleys merge. The narrow ravine we had traversed leads only through the foothills of the rGyud-par range, which itself is quite bare on its southern slope. Directly ahead of us lay a gently sloping valley and this we entered; travelling with a caravan of yak proved difficult in this region and this applied also to our horses, for the valley floor was either a rocky bed or a
quagmire into which our animals sank a foot deep or even more. Splash, splash, we made our way through the morass, while the water ran down our coats from the incessant rains; we could see nothing for the driving rain, mist, and cold wind. We tried to wait for the caravan, but waiting in the mud and rain became so unpleasant that we decided to continue. We passed a valley on our left and followed the main branch to a pass which proved to be exactly 13,000 feet in height.

The pass called mKhas-rabs Nye-ra གླེ་རབས་ཉྭ་ར། (Khe-rab nye-ra) was boggy to a degree and the loaded yak could not ascend it over the main branch. The lamas sent one of our men ahead to tell us that they would take the smaller left valley, and for us, when we arrived on the pass not to descend, but to turn down a left valley, the trail to Kuei-te, continuing straight down. This valley and the one the caravan took would meet in a larger valley where we were to wait for the yak. The hill tops were enshrouded in mist and clouds and arriving in the broad valley we waited for the caravan. The mist lifted over the spur enclosing the head of the valley and I saw with my field glasses our caravan on the top of the hill. They did not continue down but remained for a considerable time on the mountain. When looking again I saw them unpack and arrange our boxes on the ground, behind which the lamas and some of our Tibetans stationed themselves with their rifles, using our baggage as a barricade. I thought that they were in trouble, so sent one of my men—we were all mounted waiting for them—to see what had happened. It was fortunate that we did not all ride up to the head of the valley for the lamas had taken us for bandits and would have opened fire on us had we approached together, to defend themselves from behind our loads. Seeing only one man approach they waited, the lamas holding the loaded rifles ready to shoot, while one of them went within calling distance. When they found out their error they reloaded the yaks and descended; they were a chagrined bunch when they joined us, but at any rate they had proved their alertness. The valley was called the sTong-chhags ཐོང་མཁས་ (Tong-chhag) which emptied into the sGo-mang Nang གོ་མང་. The Tong-chhag valley was nothing but a bog, water was standing everywhere and it was difficult to find a fairly decent camping ground. We pitched camp behind a rocky promontory in the centre of the valley, fairly sheltered from the wind. It kept on pouring with rain; the temperature at 3 p. m. was 42° F., and while not cold it was the penetrating dampness which made one
feel cold and miserable. Our camping place was at 12,230 feet elevation; the rain continued all night, but by 5 a.m. next morning, June 25th, blue sky was visible directly above us, while the mountains around us were still enshrouded in mist. When we left our camping place the sun had conquered, the mist was dispersed and the sky blue and cloudless, the atmosphere was so clear that every ridge was sharply outlined.

We descended the Tong-chhag valley to where it joins the long Go-mang valley, at the mouth of which we found an encampment of the kLu-tshang (Lu-tshang) tribe from whom we obtained a guide in payment of four squares of cotton drilling (blue dungaree) to show us the way to the forested region of the rGyud-par mountain. Entering the Go-mang valley we followed it up on the right valley flank, crossing spur after spur ranging from 12,500 to 12,600 feet elevation till we reached a pass at the head of the valley at 12,850 feet. From this pass we descended into the long rGyud-par valley which extends the whole northern flank of the rGyud-par Range, and joins that of the Yellow River in a northwesterly direction. Actually the northern foothills of the rGyud-par chain slope gradually towards the Yellow River, when they drop steeply into the Yellow River forming its southern valley wall. We now followed the rGyud-par Valley west, the mountain slopes still being bare of any trees. At 10 a.m. the thermometer registered 48° F., and by then heavy cumulus clouds had gathered over the hills all around us, permitting only here and there a blue open space to be seen. The elevation of the rGyud-par valley floor was 12,400 feet, and the vegetation consisted here mainly of small willow bushes 2 ½ feet tall, with Caragana jubata, but instead of growing prostrate, or forming a branching shrub, it grew perfectly erect (see Plate 52), and single stemmed, as we had found it also on the northern slope of the Min Shan in the south, resembling in habit a Carnegiea cactus. Other associates were Potentilla glabra var. subalbicans H.-M., the new Salix juparica Goerz and Salix tibetica Goerz. In the gravel here and there grew Incarvillea principis, B. et Franch., with its lovely white tubular flowers and in the wet meadows hundreds of Meconopsis integrifolia (Max.) Franch., whose petals the Tibetan lamas collect to extract a yellow dye.

The valley becomes constricted and further down impassable, forcing us to ascend a steep lateral valley to the right, to an elevation of 11,800 feet, thence to the left across a spur and down the main rGyud-par valley on the grassy slopes 600 feet above the stream. The yaks had great difficulty continuously crossing these high spurs
and were nearly all completely played out. After negotiating a 12,400 feet high pass we descended into the mGrin-gong gong-ma (Drin-gong gong-ma or Upper Drin-gong) valley; so far there was as yet not a sign of forest but there was still another spur and pass to negotiate. As the yak caravan was nowhere in sight we decided to camp at 4 p. m. at an altitude of 12,100 feet. The sky was again overcast and gloomy and rain began to fall and continued all night until 7 a. m. the next morning, when we broke camp. We crossed the middle and lower Drin-gong Valleys and in the latter, on the northwestern slopes, we found the first spruce forest but many of the trees were dead undoubtedly due to grazing. Further down the valley nomads were encamped; turning into, and continuing down a larger ravine where there was a lovely forest of spruce, composed solely of *Picea asperata* Mast., we pitched our camp (see Plate 53) several hundred feet above the streambed which was also lined with spruces and birches *Betula japonica* Sieb. var. *szechuanica* Schneid., its constant companion. Poplars were also present. Below our camp I spied an interesting plant which turned out to be *Potentilla salesoviana* Steph., rare in this region, and only found besides here in the Pien-tu-k’ou gorge across the eastern end of the Richthofen Range or Nan Shan; it was first described from Siberia. It is a lovely shrub three to four feet tall with large white flowers and leaves, silvery beneath. With it grew *Potentilla glabra* var. *subalbicans* H.-M., *Caragana brevifolia* Kom., *Lonicera syringantha* Max., and many willows such as the three new species, *Salix juparica* Goerz, *Salix tibetica* Goetz, and *Salix pseudo-wallichiana* Goerz with *Salix oitrepha* Schneid., the latter a small shrub two to three feet high, while the former reached over fifteen feet in height. There was also *Salix rehderiana* Schn. var *brevisericea* Schn., a small tree of a similar stature to the last one. All the above lined the streambed where, on the sandy margins, we collected *Astragalus chrysopterus* Bunge, growing under or on the outskirts of the willows as well as *Aster tongolensis* Franch., with purplish lavender flower heads. In fact nearly all the shrubby vegetation was confined or congregated near the streambed, with other moisture-loving shrubs as *Cotoneaster multiflora* Bge., and *Lonicera hispida* Pall. *Sorbus thianschanica* Robr. was confined to the spruce forest, some of the spruces of which reached a height of 150 feet, with trunks three and four feet in diameter. The rocks along the streambed are slate, crushed by large blocks of superimposed schist. We explored the valley in its upper part which narrows into
a gorge where a cross section of the rock walls forming the gorge showed
the lower strata to be composed of thin slate crushed by a wall of
schist, large blocks of which were lying on the top of the slate. At
the foot of these walls grew Caragana jubuta Poir., willows, Loniceras,
Rubus (sp?), Ribes Meyeri Max., etc. As can be seen from the enu-
meration of the woody plants, the ligneous flora is certainly not rich,
and the herbaceous plants proved also to be poor in species. This
is due undoubtedly, as in the northern Nan Shan, to the proximity
of the desert and the prevailing northern or northwestern winds from
the barren, waterless wastes. Yet precipitation is here abundant;
however, the short summers and cold temperatures do not permit
the development of a varied flora, and allow only those species to
become established which are hardy in such a climate. Many of the
plants found here occur also in Siberia; genera with more than one
species are mainly Salix and Astragalus, while of Sorbus only one spe-
cies reaches this far north. Of Primula only Primula sibirica Jacq.,
of such wide distribution as from arctic and central Asia to Alaska,
Tibet, and northwestern Himālayas, occurs here. The underlying
rock formation has also a great deal to do with plant cover, and it has
been my observation that in these latitudes, mountains of schist,
shale and slate support a much poorer flora than limestone mountains,
vide Lien-hua Shan, only one degree latitude further south, a limestone
mountain rising in a country of practically pure loess with underlying
sandstone, schist and shale. It is a typical boreal flora with some
endemic elements. Of conifers only one species, Picea asperata Mast.
is widely spread from the Min Shan to the Nan Shan facing Inner
Mongolia, now known as Ning-hsia; north of La-brang (Hsia-ho
Hsien) this species forms pure stands, and where one would find Abies
above the spruces as in the south, here its place it taken by the willows
and junipers, the latter genus being rich in endemic species.

On the alpine meadows of the rGyud-par Range at elevations of
13,500 feet occur Corydalis dasyptera Max., Rheum palmatum L., Astra-
galus scythropus Bge., and Cremanthodium plantagineum Max. Other
herbaceous plants found on wet meadows but on the western part
of the rGyud-par Range were a species of Pleurospurmum, Meconopsis
quintuplinervia Reg., and Primula tangutica Duthie.

The spruces extend to an elevation of a little over 11,000 feet,
and growing in the moss of the spruce forest we encountered again
Rubus idaeus L. var. strigosus Max. The valley slopes in the rGyud-
par Range are very steep and the spruces cling to them tenaciously,
but many landslides have taken place and in general it appeared
that the spruce forest of this range was doomed. Several thunderstorms, as many as four a day, occurred while camping on this mountain range, with intervals of clear skies. On June 28th we decided to explore the dryer slopes of the range down to the valley of the Yellow River. This necessitated first crossing the rGyud-par stream, and the climbing of a steep rocky hillside west of the stream, to an elevation of 11,300 ft., after which we followed the grassy slopes, skirting lateral valleys, some forested with spruces and willows, others bare. The trail led 11,600 feet with the rGyud-par stream deep below us in a veritable canyon which becomes narrower, and the walls steeper, as it approaches the Yellow River. About halfway between our camp and the Yellow River we began to descend into steep ravines until we arrived at bare, yellowish-red, gravelly bluffs covered here and there with grass. To our left was a narrow, spruce-forested, ravine and to our right the rGyud-par canyon. We followed a central spur on to a higher bluff which we found covered with large tussocks of Caragana tibetica Kom.

From here we obtained an extensive view of the Yellow River and the surrounding country. The land towards the Yellow River is very much broken up into ravines and canyons. The Yellow River valley consists mainly of loess with strata of sandstone and gravel, while at the bank of the river deep lead-blue slate is superimposed by gravel, followed by red sandstone and a thick covering of loess. (see Plate 54).

The river, after cutting through the extreme western end of the rGyud-par Range, makes a complete turn to north-northeast. From a bluff 10,480 feet elevation I took several photos upstream looking southwest; the river describes many sharp bends, and in the south-southwest there was visible a snow mountain, probably the Ugute Range, while the Ta-ho-pa 大河垠 stream joins the Yellow River near the great bend, around the western end of the rGyud-par Range. Directly northwest the Yellow River has the configuration of a trough, and beyond these bends the rGyud-par stream debouches into the Yellow River. From a lower bluff, 10,380 feet, looking north-northeast, downstream, there were visible large poplar trees growing on its banks. A long rocky spur, east of the rGyud-par valley, stretches for a considerable distance into the Yellow River and forces it to make a sharp turn around it.

Northeast on the northern side of the Yellow River are extensive sand dunes, and beyond them, a large grassy plain, a vast loess plateau which is deeply eroded into innumerable steep and short canyons. They are back of a terrace on which is situated a lamasyery called A-tshogs dgon-pa 甘珠爾 唐嘎 (A-tshog Gom-pa) consisting of
only a few houses and one chanting hall. Looking north there stretches a long sandspur in the centre of which rises a conical mountain called Am-nye Wa-yin རྨ་མའི་བཞིན་ a landmark in the region. (See Plate 55).

The vegetation on the bluffs overlooking the Yellow River consisted mainly of the tussock-forming *Caragana tibetica* Kom., the white-flowered *Cotoneaster tenuipes* Rehd. & Wils., a shrub three to four feet tall, the one to two feet high *Caragana roborowskyi* Kom., the herb *Peganum harmala* L., with pale yellow flowers confined to the gravelly slopes and a purple flowered Iris, which grew in Caragana bushes and also in clumps of *Berberis caroli* Schneid.

As regards the forests of the rGyud-par Range, they are doomed; spruce forests are now found only in patches and on the more inaccessible places on the steep valley slopes and ridges. The nomads with their sheep and yak have ruined this region. From all appearances the forests covered once all the valley slopes, at least those facing north, but they are in a dying condition. Their undergrowth like that of the forests of Tag-so is a species of Mnium moss, and this has here almost entirely disappeared, and only where there are small groups of healthy trees to be found, this moss is also present, often over a foot in thickness and covering the ground completely. Thousands of dead trees are witness to the evil work of the yak and sheep. Where the forests have died willows have sprung up everywhere. When grass once encroaches the spruce forest the moss is killed off, and when the latter is gone the spruces follow. A really healthy spruce forest (*Picea asperata* Mast.) such as I found on Niu-hsin Shan on the T'o-lai Range south of the Nan Shan, has no undergrowth whatever, only moss, except *Rubus idaeus strigosus* Max. and *Thermopsis alpina* Ledeb., which penetrate a few feet only, or remain on the very edge of the mossy carpet. All other shrubs such as roses, Berberis, willows, *Lonicera*, etc., are confined to the banks of the streams and along brooks, but never enter the somber spruce forest where no light penetrates, on account of the density of these forests.

In the Yellow River valley itself, looking west, spruce trees covered the upper valley slopes in patches. The actual limit of the spruce is here 12,000 feet; above that elevation *Juniperus tibetica* Kom., takes its place up to 13,000 feet; these are followed by willows but mainly by the new variety of *Salix oritrepha* Schneid., var. *tibetica* Goerz, (a shrub two to three feet high) while the others remain in the valleys along the streams. The species *Salix oritrepha* Schneid. is also confined to high alpine meadows and rarely occurs along streambeds, unless it is in the high alpine regions.
RGYUD-PAR MTSHAR-RGAN རྒྱུད་པར་མཚར-རྒན།

(Gyü-par tshar-gen) the highest peak of the Range

Having exhausted the botanical possibilities of the Gyü-par forests we struck camp and proceeded to the upper part of the Gyü-par Nang to near the foot of the highest peak of the range rGyud-par mtshar-rgan རྒྱུད་པར་མཚར-རྒན། (Gyü-par tshar-gen). We pitched our camp on a small meadow near the Gyü-par stream at an elevation of 11,660 feet (boil. pt.) Besides the shrubby plants already enumerated we found here the yellow-flowered *Lonicera hispida* Pall. with hirsute branchlets, and the rhubarb, *Rheum palmatum* L. growing to man’s height and bearing a pyramid of white flowers; both on the grassy slopes of the valley. On the cliffs in the upper part of the valley we collected *Sedum algidum* Led. var. *tanguticum* Max., *Cheiranthus roseus* Max. var. *elatior*, a *Hedysarum*, an *Astragalus*, and a yellow-flowered *Corydalis*. The rocks are all slate and schist and the streambed hemmed in by cliffs.

On June 30th we ascended Gyü-par tshar-gen. At 5 a.m. the thermometer stood at 32° F. and ice had formed during the night on the margins of the stream, and our tents were frozen. We left camp at 5:30 a.m. with a nomad guide who had his encampment above on the grassy head of the valley. We ascended the ridge to the left of our camp and then down into the valley of Tshar-gen Khog (ཐོི་རྒྱུན་ཁོག) which opens into the Gyü-par valley from the west. We followed the lovely Tshar-gen Valley upstream for about three miles, and then turned up a lateral valley to the right to the foot of Gyü-par tshar-gen. The vegetation in these valleys is composed mainly of grass with here and there a yellow poppy still in bloom and a few stunted plants of *Caragana jubata*; nothing else was visible. There was still another grassy valley or steep gully which we ascended, and then climbed zigzag the main ridge of the mountain, still grass-covered, and from there over gravel to the top of the peak, a small flat area with a cairn or obo. We made the height by boiling point 14,546 feet above sea level.
We had a race with the clouds which had gathered during our ascent, for when we started the sky was a deep blue and free of clouds. An easterly wind had brought them in its train behind us to the peak. Had we arrived ten minutes later we would have had no view at all. Before us lay the whole Am-nye Ma-chhen range (see Plate 56), and to the west-southwest beyond the Yellow River the Nga thang or Nga plain. The river flows here at the foot of eroded loess cliffs, and in the immediate foreground were the bare slopes of the western end of the Gyü-par Range. The Am-nye Ma-chhen suggests very much the Gangs-chhen mdzod-ingga Range ལྷོི་ཆུ་སྟོད་ཤེས་ (Gang-chhen-dzö-nga) known to foreigners as Kanchenchunga, of the Himalayas. The lower slopes of the Am-nye Ma-chhen are not visible from here on account of a black, then snow-streaked, range which extends either parallel or at right angles to the Am-nye Ma-chhen. The eastern rim of the Nga plain drops vertically into the Yellow River and is eroded into thousands of pinacles and turrets, similar to those at Hsün-hua to the east. To the right, 20 south of west, the Ta-ho-pa 大河 址 stream which the Tibetans call the Hang Chhu རྒྱུ་ཆུ།, enters the Yellow River coming from west-northwest (see Plate 57); on terraces near the streambed, forests could be observed, as well as at the foot of the loess bluff forming the bank of the Yellow River. Filchner calls it Lho-ngang Chhu རྒྱུ་ཆུ།. According to him (map II, Ergzheft 215) the river has two sources, the northern of which is Da-ho-ba (his spelling) and the southern, the Tschungghu (orthography unknown), another coming from the south he calls the Lho-tschöd tchu [actually Lho mchhod chhu རྒྱུ་མཆོད་ཆུ། (Lho-chhö Chhu)]. The latter two unite at an elevation of 3730 m. or 12237.5 feet, and the former at 3550 m. or 11,646.9 feet. Between the southern and the main branch is a range he calls the Scha-mo-tie-schan for which he has no Chinese characters.

Przewalski calls the river Baga gorgi Fluss, however Ta-ho-pa is the accepted name. Northeast there was visible a huge sandy plain or rather desert of sand dunes, flanked by high mountains beyond; this is the sMu-dge Thang དཔོན་འགྲོ་བོ་ or Mu-ge Plain.

The summit of Gyü-par tshar-gen consists of slate and schist with here and there quartz outcroppings. The plants found on the summit represented no great variety, and like the ligneous flora, the herba-ceous one proved poor in species. In the grass was the yellow *Trollius*
Pumilus D. Don, first described from Nepal but found throughout West China; in the gravel grew the very lovely Pedicularis pilostachya Max., first collected by Przewalski, with deep carmine flowers and thickly greyish-pubescent spikes, Lagotis brevituba Max. with bluish-white flowers which extends to the eastern Himalaya, the intense yellow-flowered Corydalis melanochiora Max., and a still undescribed species with rich, deep blue flowers, exuding a fragrance like roses, Corydalis sp? A rhubarb, Rheum spiciforme Royle, a prostrate, fleshy plant with broad leaves adpressed to the ground, was partial to the muddy, gravelly slopes, while Meconopsis racemosa Max. with deep steel-blue flowers grew among rocks protruding from the meadows. On the scree occurred a Saussurea, Polygonum sphaerostachyum Meisn, with a white globose inflorescens, Chrysoplenium nudicaule Bge, a greenish-flowered saxifrage first made known from the Altai mountains, the yellow-flowered Iris potanini Max., the white-flowered crucifer Eutrema compactum O. E. Schulze, first described from Turkestan and also occurring in Tibet, North China, and Mongolia, the Edelweiss Leontopodium linearifolium Hand.-Maz, and Saxifraga przewalskii Engl; on alpine meadows adjoining the scree, but not on the latter, Corydalis dasyptera Max, was at home.

Here on the rocky summit of the Gyü-par mountains we shot Prunella collaris tibetanus (Bianchi); these birds are only found at very high altitudes and only on rocks; on the much higher Li-chiang Snow Range we collected a related species, Prunella collaris ripponi Hart., also at high elevation, nearer 16,000 feet, among limestone crags.

As a matter of record I give here the bearings of the Am-nye Machhen range as viewed from the highest point of the Gyü-par Range. The southernmost part covered with perpetual snow was 219°, the peak Chen-re-zig 225° 5’, Am-nye Machhen peak, which appeared here as the third prominence, 226° 5’, and the highest dome-shaped peak 228°; the last or northernmost peak with perpetual snow was 231°. South of 219° and north of 231° the rocks were only streaked with snow. A glacier descended between bearings 222° 5’ and 226° 5’, but the atmosphere was too hazy to make out other glaciers.

During the night it rained at our high camp, and the surrounding mountains were covered with snow. The morning was clear, without a cloud in the sky, the air cold for the temperature had dropped to 30° F. at 6 a.m.
Instead of climbing again over all the cliffs and spurs into the Go-mang Valley we followed the Gyü-par Valley its entire length to its head and over a pass called Tho-thug Nye-ra, elevation 13,900 feet. To the southeast of the pass is a rocky bluff elevation 14,100 ft and to the northwest a peak which proved actually thirty-four feet higher than Gyü-par tshar-gen (by aneroid) viz. 14,570 feet. All these were part of the Gyü-par Range, in fact about the centre of the range with the Gyü-par Nang (Valley) to the left and the Go-mang Nang (Valley) to the right. Looking northeast the eye met a vast expanse of sand dunes, the Mang-ri bye-ma, which drop abruptly on to a grassy plain. Directly east there stretched a high range the highest peak of which is known as Am-nye Brag-dkar (Am-nye Drag-kar) or the White rock (peak) which I judged to be 16,000 feet in height. This range is situated south of Kuei-te and marked on some maps as Mt. Djakhar. Koehler calls it Dshachar and makes it extend to Labrang. It is an isolated mountain mass which rises from a loess plain, its western end extending above the snow line but not its eastern. According to Przewalski, who explored the range, its upper part is red granite containing syenite, an igneous rock, while its lower part is composed of dark-gray, clayey slate. He gives the height as 4900 m., or about 16,082 feet, and the snowline here at about 15,300 feet, which seems too low judging from the snowless Gyü-par Range, whose highest peak is nearly 14,600 ft. A pass crosses it on the east, called the gsum-pa Nye-ra, elevation 12,600 feet; the Gangs-tsha Tibetans have here their encampment, extending along the eastern flank of the range.

Northeast of the Gyü-par Valley a stream which has probably its source north of the Go-mang gung-kha, flows at first parallel to the Gyü-par Valley, but then turns west-northwest into the Yellow River. The valley is called rMang-ra (Mang-ra) and its junction with the Yellow River, rMang-ra-mdo (Mang-ra-mdo), or simply Mang-mdo.
Flora of the Tho-thug Nye-ra peaks

The flora of the higher peaks of the Tho-thug Nye-ra proved quite interesting. In the scree occurred three species of *Saussuria*, one, *Saussuria medusa* Max., resembling a white shako, *Saussuria hypsipeta* Diels, and another undetermined species. *Astragalus mattam* Tsai & Yü formed mats with bluish-purple flowers, adhering flat to the ground, while *Draba lichiangensis* W. W. Sm., and *Rheum spiciforme* Royle preferred the gravelly mud, as did *Pleurospermum thalictrifolium* Wolff. Others partial to gravel and scree were *Anemone imbricata* Max., the new *Sedum juparense* Fröd., and *Corydalis melanochlora* Max. The entire hillside was covered with scree and here we shot four *Tetraogallus tibetanus przewalskii* Bianchi; these birds seem to live on medicinal alpine plants, causing their flesh to taste bitter; they can only be found on the highest screes where they are hardly distinguishable from the rocks.

From the pass the trail descends into the Tho-thug Nang formData_1, a very narrow, rocky ravine difficult for loaded animals to negotiate. This valley leads out into the Bā plain which here, considerably below our first camp, is a veritable bog where flies and mosquitoes proved obnoxious. The elevation of the Bā Valley floor is here 9,593 feet (boil. pt.); aneroid 9,600 ft. We descended the Bā Valley hoping to reach its junction with the Yellow River. The temperature at 11 a. m. was 82°F., an intense heat for this part of the world. Owing to the steepness of the gorge it was impossible to descend into the mouth of the Bā.

In the Bā Valley we found several small hamlets, the only villages in the entire grassland area for many miles. The inhabitants are Tibetans who had migrated here from Rong-bo formData_2 (Rong-wo), and as they first lived in caves in the loess walls of the Bā valley, the nomads called them Sa-og-rong-ba formData_3 or the Rong-wa (living) under the ground (See Plate 51). Further down the river is another Tibetan hamlet called Gad-mo-chhe formData_4 (Ge-mo-chhe), elevation 9,500 Ft., inhabited by five families, who with the former settled here in 1919. The houses are of loess bricks, with flat tamped earth roofs and mud floors.
The route from now on to Ra-rgya was similar to the one we negotiated on our way up, and when we reached the Dzo-mo La (pass) our lama yak drivers yelled, “Lha-rgyal-lo” (དབེན་ཆོག = glory be to the gods), for there was now nothing more to fear from Tibetan robbers; we could sleep peacefully and unconcerned about possible night attacks, for we had come again into the territory of the Gar-tse tribe under Ra-rgya.
THE AM-NYE RMA-CHHEN RANGE

Name and origin.

On all the maps published by Westerners the name of this range is still given as Amne Machin Shan on English maps, Amnye Matchen on French maps, and Amne Matschin on German maps, with the exception of the map accompanying Dr. A. Tafel’s work, Meine Tibetreise, where the range appears as Amne Matschen. The latest nomenclature is to be found on the AAF Aeronautical Chart no. 435, April 1944, viz. A-ni Ma-ch’ing Shan. Various alternatives also occur. All of these are wrong.

The first white explorers to approach the range were Russians, as Przewalski, Kozlow, and Roborowski, in the nineteenth century. All published their accounts and maps in Russian which hence are not usable for non-Russian speaking people. The best map, as far as it goes, is the last one in Roborowski’s work in Volume III, but he also calls it Amne Machin, and this name has been copied ever since. On most maps the range extends the entire length of the Yellow River loop to the end of the knee, which it does not. The Chinese name is Chi-shih Shan which may be translated Store-up-rock Mountain, and on Chinese maps the range also extends to within the knee of the Yellow River.

The real name as it appears in Tibetan books and especially in the classic of the Mountain god rMa-chhen is rMa-chhen spom-ra without the words Am-nye or A-mye, an honorific title used only when the name of the range is mentioned. W. Filchner writes in: Noten zum alphabetischen Namensverzeichnis, p. 87, “Den Begriff Amne haben wir in tibetischer Schrift bisher nirgends feststellen können...”. It is also called rMa-rgyal-chhen-po spom-ra or the great Ma king pom-ra. The word rMa-pronounced Ma, is also the Tibetan name of the Yellow River, rMa Chhu. The meaning of the Tibetan name has puzzled many for rMa has the meaning of peacock, and most explorers and Tibetologists would not accept that allusion. In 1948 Prof. F. W. Thomas published
a book called *Nam: an ancient language of the Sino-Tibetan Borderland*, in *Publications of the Philological Society*, XIV, of London, and therein on pages 134–135 is given the origin of the name rMa-chu = Peacock River (as he writes it), and Ane rMa-chen for the mountain. It becomes clear that the name peacock for both river and mountain is correct.

The word A-ne अन् means aunt and probably was the original designation; it can also mean grandmother, ancestress; Am-nye meaning ancestor for rMa-chhen spom-ra is a male, a descendant in all probability of a certain Myi-rma-bu-mchhing-rgyal भृगु मच्छिन्ग-र्ग्याल meaning Man peacock-son Mchhing king. See my note 14 under Tag-so Nang where the story is related. Mathias Hermanns in his *Die Nomaden von Tibet*, p. 2, says: “rMa kann unmöglich mit ‘Pfau’ in Verbindung gebracht werden, der zwar rma-bya lautet. rMa chhen pom ra kann darum nicht Herrscher der Pfauen, welcher auf dem Schneeberg Bom ra residiert übersetzt werden”. He apparently had not seen Prof. Thomas’ interesting explanation of the name which proves that the peacock was the legendary ancestor or rather ancestress of the Skyi people and its chiefs.

Sarat Chandra Das in his *Tibetan-English Dictionary*, p. 985 a, calls him the great genius of the gZhi-bdag ग्शिबदग class, the Lord of the Peacocks, who resides in the snowy mountain sPom-ra of A-mdo.

rMa-chhen spom-ra pronounced Ma-chhen pom-ra is the sdbdag or Earth-owner, Lord of the Range and is believed to dwell in one of the peaks of the range, (see description of the mountain). He is the patron saint as one might call him of the tribes, especially the mGo-log ग्स्निम who dwell to the west and south of the Yellow River. Only when speaking of him is the honorific Am-nye or A-nye used; nowhere in Tibetan writings does the word Am-nye appear prefixed to the actual name. Thus when people asked the name of the mountain the words Am-nye were used and so it came into geographic nomenclature. In Chinese works the Tibetan or Mongol names have been transcribed variously as A-mu-ni Ma-ch'an mu-sun 阿木你麻縵母孫 to which is added Ta-hsüeh-shan 大雪山 or great snow mountain. It is merely a phonetic transcription and has no meaning.

In a work composed at the order of Ch’ien-lung 乾隆 (1736-1796) called *Ch’in-ting Hsi-yü t’ung-wen chih 欽定西域同文*
志, a gazetteer of the Western Region in six languages, in chapter 15, fol. 18a, there is given the name A-mi-yeh-ma-le-chin mu-sun o-la
阿彌耶瑪勒津木孫鄂拉 which is a transcription of the Mongol name, the first six syllables represent the name, the last four a transcription of the Mongolian for "Ice mountain". In Tibetan it is written in the same work A-mye Mal-chin-mu-sun au-la 甘孜
amdzin

which is a Tibetan transcription of the Mongol name but not the real Tibetan name. Under the Mongol name is the explanation: "Ma-le-ch'in means old man's head, and mu-sun = ice, i.e., it resembles the bald head of an old man; the top of the mountain is shining and pure". The Shui-tao T'i-kang 水道提綱 chapt. 5, fol. 3b has the following to say about the Am-nye Ma-chhen range:

"The A-mu-ni-ma-ch'an-mu-sun 阿木你麻繫母孫, the Great Snowy Mountain 大雪山, is the ancient Chi-shih Shan 積石山. In the Yüan Shih 元史 or Mongol History it appears as the I-erh-ma-pu-mo-la 色耳麻不莫剌, and is there mistaken for the K'un-lun Shan 崑崙山. The Yellow River flows eastward past its south side and then turns northeastward. The three K'un-tu-lun 崑都塄 rivers (note) arise successively in the southeast, and flow into the Yellow River."

"Note: The three K'un-tu-lun rivers are (1) the Te-t'ai-k'un-to-lun 德忒崑多崙, (2) the To-mu-ta-t'u-k'un-to-lun 多母達土崑多侖, and (3) the To-lo-k'un-tu-lun 多洛崑都崙”. See: The Shui-tao-t'i-kang, ch. 5, fol. 3b-4a.

"Thereupon the river becomes much larger. At the foot of the Wu-lan-mang-nai Shan 烏籃莽乃山, the Yellow River turns northwestward. It was said that the Ho surrounded, like a broken ring, the K'un-lun on its three sides. In reality the mountain which is surrounded by the Yellow River is the Chi-shih Shan 積石山 mentioned in the Tribute of Yü, but not the K'un-lun 崑崙”.

"The Chi-shih Shan is the present Great Snowy Mountain 大雪山 which extends east from the Pa-yen-k'a-la Shan 巴顏哈剌山. It is situated on the northern bank of the Yellow River, and extends for over 300 li. It has nine high peaks, the middle one of which is particularly prominent. Both in summer and winter the snow
accumulates on its peaks. One can perceive it from beyond 100 li. It is the greatest mountain to the south of Hsi-hai. According to the Tibetan language, “A-mu-ni” 阿木你 means “tsu” 祖 (ancestor); “Ma-ch'an” 麻禪 means “hsien” 際 (steep); and “Mu-sun” 母孫 means “ping” 冰 (ice). In Chinese, the name of the mountain, as a whole, means “Ta-ping shan” 大冰山 (Great Ice Mountain). It is over 530 li southwest of the border of Hsi-ning 西寧, 2,000 li south of Kan Chou 甘州, and over 1,000 li east of the Hsing-su-hai 星宿海”.

The Am-nye Ma-chhen Range always had attractions for foreigners, ever since General George Pereira expressed the idea or belief that it may exceed Mt. Everest in height.

The oldest Chinese name of the mountain is Chi-shih Shan 積石山; it appears early in Chinese history, for it is mentioned in the Shu Ching 書經, in the Tribute of Yü 禹貢 of the Hsia Shu 夏書, on, 82nd verse, where we read: “浮于積石至于龍門西河會于渭汭 = From as far as Chi-shi they floated on to Lung-men on the western Ho; they then met, on the north of Wei, with the tribute bearers from other quarters”. The 83rd verse reads: “織皮崑崙析支渠搜西戎即敎 = Hair-cloth and skins were brought from K'un-lun, Hsi-chih [the Tibetan Skyi 西 and Ch'ü-sou; the wild tribes of the west all coming to submit to Yü's arrangement”.

In the 7th chapter, verse 7, we read: “導河積石, 至于龍門, 南至華... He surveyed the Ho [Yellow River] from Chi-shih [Am-nye Ma-chhen] as far as Lung-men, and thence southwards to the north of Mount Hua”.

There are, however, two Chi-shih mountains, a Ta Chi-shih 大積石 and a Hsiao Chi-shih 小積石, or a large and a small one respectively. The small one is located in the district of Ho Chou 河州, the present Lin-hsia 臨夏縣 hsien, and it is possible to float down the Yellow River from there, but certainly not from the Ta Chi-shih, for the Yellow River flows there through terrific gorges and is full of tremendous rapids in which nothing can live. It is very possible that what is now called the Ta Chi-shih Shan was not known to Yü. To regulate the waters in that region is a task impossible to the greatest modern engineering skill; the whole of Yü’s performance, at any rate as far as the regulating of the waters of the Ho in the region
of the Am-nye Ma-chhen is concerned, is nothing but a myth. Anyone who knows that region cannot possibly believe that Yü ever visited the region. The river is not known as the Ho even today, but receives that name only from Kuei-te on, where it enters China.

The name Chi-shih Shan, or Ta Chi-shi Shan, was given the Am-nye Ma-chhen probably very much later. Even today on the latest Chinese maps the Ta-ho-pa stream, a tributary of the Ho, where the Chinese government established (on paper) a new district, viz. Hsing-hai 興海, is only dotted on the map meaning that its course is unknown. In the Yü-kung there is mentioned only one Chi-shih Shan and that can only be the Hsiao, or small one, near Ho Chou. At the Ta, or large Chi-shih Shan, there is nothing to regulate; the Ho is imprisoned in terrific gorges (see photographs), into which one cannot even descend.


The Chia-ch’ing I-t’ung chih 嘉慶一統志 chapt. 546, Ch’ing-hai 青海 fol. 11 a–11 b states: "積石山 = This is the great snow mountain, its barbarian name is A-mu-nai-ma-le-chan mu-hsün Shan 阿木奈瑪勒占木遜山. It is outside the Hsi-ning 西寧 border, southwest 530 or more li on the north bank of the Huang Ho. This mountain extends for more than 300 li; it has nine peaks entering the clouds and is the crest of all the mountains of Ch’ing-hai. The Range extends from the source of the Yellow River east from the Pa-yen-k’a-la Shan 巴顏喀山. It can be seen from a hundred li distant. The accumulating snow never melts. In entire Hsi Hai 西海 it is the highest mountain. It is the Chi-shih Shan of Yü-kung. In the T’ang dynasty it was called Ta Chi-shih Shan. In the Mongol dynasty it was erroneously called K’un-lun. In the Han records it is stated that Chi-shih Shan is southwest in Ch’iang-chung 羌中”. All this is copied word for word without any original observations, as is the habit of Chinese compilers, who never even give their sources.

It is very probable that the range in question became known first in the T’ang dynasty and was then given the name Ta Chi-shih Shan. All Chinese maps make the range extend into the knee of the Yellow River, and most foreign maps copy this error; the Am-nye Ma-chhen is a separate mountain mass, the northwestern prolongation
of a chain which extends into the knee of the Yellow River, and which the Tibetans call the Sha-ri-yang-ra and the Chinese used to call Ch’ang-shih-t’ou Shan or the Long Rocky Range. For a description of the Sha-ri-yang-ra see p. 131.

One of the Tibetan sources where the name of the range occurs is the bDzam-gling rgyas-bshad written by the famous Lama, bTsan-po of sMin-grol-gling. In the section on Tibet appears rMa-chhen-spom-ra and of course also in the Am-nye Ma-chhen Classic, translated by Dr. Johannes Schubert, which forms the second part of this book. In the former occur also the words mGo-log, A-rig, Ra-rhya, bSang-khog, The-bo, Zam-tsha, A-mchhog, etc.

Location of the Range on present-day Maps

With the exception of the very latest maps the Am-nye Ma-chhen Range is marked as extending the entire length, to within the knee of the Yellow River. Its name is given in the many different forms of transcription depending on the nationality of the author.

The part bearing glaciers and which is snow-capped for a little more than 5000 ft., is the northwestern part, and this is the real Am-nye Ma-chhen. The snow-line begins above 16,000 feet, so that the range averages a little over 21,000 feet in height. Having seen many Asiatic snow ranges including the highest peaks of the Himalayas there is absolutely no possibility of its exceeding Everest in height.

The only map which has the Am-nye Ma-chhen located the proper distance from the Yellow River as the crow flies is the British General Staff map no. 2957 second edition 1939, but it is farther north than indicated. The center of the range should be opposite the Chhab Chhu as marked on Roborowski’s map, which coincides with my findings.

The AAF aeronautical chart no. 435, of October 1943, is most confusing. It marks two peaks of exactly the same height 19,988 feet. The first is much too close to the Yellow River to be the Am-nye Ma-chhen, and the second is too far west and south. It is this latter
range which is marked A-ni Ma-ch’ing Shan. It also gives a long river called Shigchu which is drawn as entering the Yellow River south of Ra-rgya. There is no such large river debouching into the Yellow River in that region. The Chhu-ngön is dotted and drawn between the first range with a peak of 19,988 feet and another range to the west simply marked “permanent snow”, while the Chhu-ngön is actually west of the Am-nye Ma-chhen and flows in a curve north. The entire course of the Yellow River is drawn wrong.

F. Grenard’s map (Carte XXIV) accompanying his Mission Scientifique dans la Haute Asie, Paris 1894, shows the “Amnye Matchen” as an isolated range and given its height as 6500 m. or about 21,325 ft., which is about correct. As we did not carry a theodolite, it was not possible to determine the exact height, but after long experience among the snow mountains of West China and Eastern Tibet I have come to the conclusion that the Am-nye Ma-chhen is not much higher than 21,000 ft. It is no match to Mi-nyag gangs-dkar which I photographed from 16,500 feet and 17,200 feet.

Having lived recently for a year within sight of the highest peaks of the Himalayas, this conviction has been confirmed.

The National Geographic Society map of “The Far East” of September 1952 is incorrect in many respects. The Yellow River course is completely wrong, and the highest peak of the Am-nye Ma-chhen (given as Amne Machin) is marked as 19,700 feet. As to the location of Ra-rgya dgon-pa separately from T’ung-te (written Tung-teh) and both in the wrong place, reference has already been made.


This of course is incorrect for the Am-nye Ma-chhen has an entirely different trend from the Dsun-mo-lun which extends from east to west, while the Am-nye Ma-chhen forms a semi arch from northwest to southeast.

Wilhelm Filchner published forty-six maps in Berlin, by E. S. Mittler & Sohn, scale 1’’75000, Expedition China-Tibet 1903-05. His chart Nord-Ost Tibet Scharakuto (Kuku-nör) – Oberlauf des Huang-ho-Sung-p’an-t’ing, embraces the Yellow River from the Oring Nor to Lan-chou, but strange to say he delineates the Am-nye Ma-chhen as beginning northwest of the Oring Nor to within half of the knee of
the Yellow River, calling the remainder of the chain "Sary-dangerö Gebirge". He includes "Amne Khor" also as part of the Am-nye Ma-chhen. Southwest of the Oring Nor from 97° 29' to 100° 30' he shows a range which he calls Kaiser Wilhelm Gebirge which fortunately has fallen into disuse, as it does not show any more on his later maps.

Description of Range

The Am-nye Ma-chhen Range as already stated is a more or less isolated mountain mass but it is connected with the Sha-ri-yang-ra, or is an extension of it. Of the latter more anon.

The range is situated west-northwest of Ra-rgya about fifty miles as the crow flies. To the northwest of it, south of the To-so Nor the Tibetan sTong-ri mtsho-nag བྲོང་གི་མཚོ་ནག་ (Tong-ri tsho-nag) or Black Lake of a Thousand Mountains, is a range called the Am-nye hKor བྲོང་པོ་; on the AAF aeronautical chart (no. 435) it is called Amne Machin Shan in prominent letters, which is of course wrong. The highest peak in the west of that range Filchner gives as 5700 m. or 18,700 ft. The easternmost peak is marked as 4900 m., or 16,076 ft., but I think his figures are approximate only. The Am-nye Khor is a western extension of the Am-nye Ma-chhen range; it is over sixty miles in length from West to East and about twenty miles wide, with two peaks in the west towering among the eternal snows. The snow line here is at 16,170 feet. According to Kozloff the Am-nye Khor appears much less imposing from the south than from the north. A pass easily accessible called the Kara go, actually the name of a stream descending from this pass, leads over the Am-nye Khor. Another pass 15,780 feet in elevation leads over the range some six miles to the west of the Kara go. (17).

As seen from directly west of the Yellow River the Am-nye Ma-chhen Range has three prominent peaks; the southern pyramid (second highest) is called Spyan-ras-gzigs སྒྲིག་རྩ་གཞི་ (Chen-re-zig) the Avalokiteśvara, of which the Dalai Lama is believed to be an incarnation; the central lower peak, a smaller pyramid, Am-nye Ma-chhen; and the northern, which is the highest, a huge, round, broad dome called dGra-hdul-rlung-shog དགྲ་་དུལ་དུགས་ (Dra-dül-lung-shog) = 'Victor of enemies wind wing'. R. A. Stein thinks that rlung-shog = wind
wing is the name of a horse. The entire range is little sculptured but possesses large glaciers, especially the northernmost and highest peak. In the west the mountain drops steeply to the plain, on the east are preliminary ranges which gradually decline towards the Yellow River gorges, whence several tributaries, described "below", flow east into the rMa Chhu.

The Pilgrim Trail around the Am-nye Ma-chhen *

Being one of the most sacred mountains of Tibet in which it is believed the deity rMa-chhen spom-ra resides (central lower pyramid), it is the great allurement of pilgrims who circumambulate the range. All pilgrims must walk; even the highest incarnations are not permitted to ride. There have been some women pilgrims who measured the entire length of the pilgrim's path with their bodies, taking two months to do it. To go around it takes ordinary pilgrims seven days.

The more inclement the weather, the better, for the merit acquired is therefore the greater. The horse year is especially preferred, and more than 10,000 Tibetan pilgrims circumambulate the mountain in such a year.

The trail around the mountain commences southeast of the range, at the mouth of the gYon Khog གཉོན་དཀར (left hand valley) (Yön Khog) which extends to a pass on the southern point of the range called rTa-mchhog gong-ma རྒྱ་མཚོག་གོང་མ or the excellent superior horse, but it is also said to be written bDe-mchhog gong-ma བདེ་ སྒྲུབ་སློང་མ or the superior Dem-chhog, a Yi-dam or protective (shielding) tutelary deity of the lama church. However, I have been assured that the first is the correct rendering. From the pass one descends to the southern foot of the range to a large plain called Ngang-gi-shog-hdebs ཉང་གིསྐོང་དོན་ནས or the spread-out wings of the wild goose, the name having reference to the vast plain where wild yak and wild asses, the Tibetan rKyang རཀྱང, pronounced chiang, roam. From this plain a place is reached called Bye-ma-hbri-sde ཉེ་མ་དྲེ་ (Je-ma-dri-de), where there are many yellow sand dunes which stand

* This description of the pilgrim trail was given us by the chief of the hBu-tshang mGo-log who then resided in our compound at Ra-rgyu.
like offerings to the gods. They are conical in shape and their bases grass-covered, but their apices are bare. The place derives its name from these sand dunes (je-ma = sand).

We are now on the west side of the mountain, and come to a place called Gos-sku-chhen-mo (Gö-ku chhen-mo) or the Great Painting; the name is derived from the varicolored rocky cliffs of which the steep slopes of the Am-nye Ma-chhen Range is here composed; the rocks are of all colors giving the cliff the aspect of a great painting. Near this cliff are two conical hills, one called Mo-pa in A-mdo, pronounced Mo-wa = the Diviner, and the other gtor-ba or tor-wa, the thrower of the gtor-ma or offerings to the gods; gTor-ba means to strew, to scatter. The place or hill is so called because around and about it are many rocks representing the gtor-ma or offerings which the tor-wa has thrown out.

Leaving the Diviner, the trail leads up a pass called the rGal-thung La (Ge-thung La). Near it is a rock with the imprint of a lama's hand; projecting from the rock wall is an oblong stone resembling a handle; legend relates that Seng-chhen rgyal-po or the Great Lion King, who is none other than the mighty Ke-sar whose sword is hidden in the Am-nye Ma-chhen, and of whom Tibetan bards sing numerous epics narrating his many heroic deeds, tied his horse to it while resting on the pass.

From the Ge-thung La the trail descends into the rGal-thung nang or Ge-thung Valley, which merges into another valley at whose mouth is a huge white boulder known as the Nu-bo dGra-hdul-rlung-shog; it represents the younger brother (nu-wo = younger brother) of Am-nye Ma-chhen. This place is still to the northwest of the Am-nye Ma-chhen. The trail now arrives at the bank of the Chhu-sngon (Chhu ngön) or Blue River, and without crossing it ascends a valley whose stream empties into the latter. This valley is called Brag-stod nang (Drag-tö Nang) or Upper Rock Valley; at its head is a broad, level place named Ri-gur stong-shong (Ri-gur-tong-shong) or
where 1000 tents can be pitched, having reference to the wide space. A shallow pass leads over the ridge or spur separating Drag-tö Valley from the long valley called gYas-khog ལོག་པ་ཁོག (Ye-khog) or Right (hand) Valley at the northern end of the Am-nye Ma-chhen, in contradiction to the Yön Khog or Left (hand) Valley at the southern end, whence the circumambulating of the mountain commences. The trail descends the Ye Khog to a place forested with Juniperus tibetica Kom., here the valley narrows to a veritable gorge and is here joined by two other valleys with constricted estuaries. These three gorges are called collectively mDzo-mo-rgod-tshang གཞི་བོད་ཀ་(Dzo-mo gö-tshang) or the Lair of the wild half-breed yak-cow. The three gorges are designated according to their location as gong-ma ཉོན་ or upper, dbus-ma སྤོ་མ་ (ü-ma) or middle, and gzhug-ma སྲོག་པ་ (zhu-ma) or lower. Beyond the confluence of the Dzo-mo gö-tshang, the Ye Khog and Yön Khog (Valleys) unite, and from their junction on the river is known as the Tshab Chhu ཆུ་ to where it debouches into the Yellow River. Near its mouth the valley is forested with Juniperus Przewalskii Kom. and a spruce, Picea asperata Mast. Here are also three thrones called bZhugs-khri རྩུ་ཐོན་(Zhu-thri); they are built of river stones and rocks. One is for the La-brang incarnation hJam-dbyangs-bzhad-pa རྒྱལ་མཚན་བརྒྱད་པ་ (Jam-byang zhe-pa) q. v. one for the highest incarnation of Ra-rgya dgon-pa Shing-bzhah Paṇḍita རྒྱལ་མཚན་བརྒྱད་པ་ (Jam-byang zhe-pa) q. v., and one for the highest incarnation of the Rong-bo dgon-pa རོང་པོ་དོན་པ་ or Rong-wo Lamasery.

When one of the three incarnations circumambulates the mountain he will stop here and mount his particular throne to pray or meditate and at the same time accept homage from the pilgrims. This concludes the pilgrim trail.

Pictorial Representations of the Mountain God rMa-chhen sPom-ra

Pictorial representations of Am-nye Ma-chhen are rare and are only found in A-mdo, and usually as murals in the main vestibules of chanting halls in lamaseries; the description is drawn from a mural in the old chanting hall of Cho-ni རྙི་, Tibetan Cho-ne རོ་ཨི lamasery.
In the upper background are snow peaks and between them in the sky are the sun and moon and a rainbow. The moon is on the right; there are two dancing figures to the left of the moon called grub-chhen, Sanskrit Mahāsiddhas. In the lower left-hand corner riding a Garuḍa is lDong-khrom (Dong-throm); below the latter is Rab-sde-gyar (Rab-de-gyar) who rides a striped tiger. In the lower right, riding a wild yak is hBri-chhen lDong-dngul-gar gshog and below him the great, terrifying deity, the Thang-lha riding a turquoise blue-green dragon.

These last four are the great gNyan (Nyen) who guard and protect the four quarters of the world; they also represent mountains.

In the centre riding a white horse is rMa-rgyal spom-ra the Ma king Pom-ra; his body color is white. His horse is called Gro-zhur and possesses the velocity of the wind.

To the upper left of the Ma king and riding a golden-colored hind is his wife, dGung-sman-lha-ri (Gung-men-lha-ri).

Below Ma-chhen Pom-ra is a Nāgī in a pool.

I personally have never seen Thang-kas of the mountain god, only murals. However, while at Ra-rgya monastery I asked the abbot and highest incarnation, the Shing-bzāh Lama, if he could not give me a painting of Am-nye Ma-chhen, wherupon he told me that he had no individual painting of the mountain god, but that he would give me one of a sGrol-ma (Drol-ma), on which a picture of Am-nye Ma-chhen occurred. The painting is here reproduced (see Plate 58).

The main figure whose body-color is gold represents the Khadiravana Tārā, or Seng-ldeng-nags-sgrol-ma (Seng-deng-na drolma). In the lower right-hand corner is rMa-chhen spom-ra, an enlarged reproduction of which is here appended (see Plate 59). He rides a fawn-colored horse with dark brown mane and tail. He is dressed in red armor, below which a green garment protrudes. In his left hand he holds a bowl and with his left arm presses a flag and bow to his body; in the rear protrudes a quiver with arrows. His right arm is raised and on his open hand sits a horned Garuḍa who, with his
right, brandishes a sword. The whole figure is surrounded by grey clouds. The face of Ma-chhen Pom-ra is pink.

It is interesting to note that the 1Na-2khi of Li-chiang, Yün-nan also worship Am-nye Ma-chhen as a mountain god; to them he is known as 1Muàń-(1Ma)-3mi-2bpa-2lo, while the Zhër-khin people of the Yangtze Valley, east of Li-chiang, call him Ma-ni-bu-ra and figure him riding a yak (see: Monumenta Serica, Vol. III, p. 188, Plate IV. For a description of the 1Na-2khi representation see: The Na-khi Nāga Cult and related ceremonies in Serie Orientale Roma, IV, 1952, pp. 132–33, note 116, Plate 39 (see Plate 60).

In a 1Na-2khi pictographic manuscript entitled 1Khü 3mä or Rain wanted (see l. c., p. 609), on page 7 this mountain god is mentioned as holding a Garuḍa on his hand; he rides a white horse, and is preceded by a being leading a tiger on a chain. The latter appears also on a 1Na-2khi painting. I reproduce here page 7 of the 1Na-2khi manuscript giving a translation of the text and explanation of the symbols.
1st line: $^2$Dto-$^1$mba $^3$Shi-$^2$lo rings the $^2$Ds-$^1$lër and invites from (inside) $^2$Muañ-$^3$llü-$^2$ndaw-$^1$gyi $^3$Khü $^2$Dsaw-$^1$na-$^3$llü-$^3$ch'i to descend over the $^1$Na-$^2$k'wai and $^1$gkyi-$^2$k'u $^1$k'o-$^3$lo (Mañdala).

2nd line: He invites the $^2$Swue-$^2$pä $^2$Muàn-$^3$mi-$^2$bpa-$^1$lo holding a Garuda on his hand, and does send $^2$Bpa-$^2$wu-$^1$ts'o-$^1$bpö pulling a red tiger on an iron chain, (and) $^1$Muàn-$^3$mi-$^3$bpa-$^2$lo riding a white horse

3rd line: leading the thousands (of) $^1$Sssaw-$^2$ndaw $^2$Llii-$^2$mun (Nāga) to descend.

Second rubric: (He invites) $^1$La-$^2$bbü-$^2$t'u-$^3$gko holding a golden mirror . . .

**Explanation of text:**

1st line: $^3$Shi-$^2$lo the Tibetan gShen-rab(s) is ringing the $^2$Ds-$^1$lër, the $^1$Na-$^2$khi flat, metal cymbal–like bell, below his hand is the symbol $^1$ndo, representing a $^1$Ndo demon; it is borrowed here for $^3$ndo = ring (as the $^2$Ds-$^1$lër). The upper $^2$Muän or $^2$Mun =$^2$ heaven and the lower third $^3$Khü = lake stand for $^2$Muan-$^3$llü-$^2$ndaw-$^1$gyi $^3$Khü or Lake Manasarowar, the small symbol between is read $^1$gko and is the picture of a needle; here its phonetic is used for $^1$gko = inside. This is followed by the symbol for $^1$Ssu = Nāga, and the next four symbols from the top down spell his name, here written $^2$Dsaw-$^1$na-$^3$llü-$^3$ch'i the symbols more often used read $^2$Dso-$^1$na-$^1$lo-$^3$ch'i. He is the therianthropic (half human–half snake) Nāgarāja who dwells in Lake Manasarowar (the Tibetan kLui-rgyal-po gTseg-na-rin-chhen). Of the next two symbols the first reads $^1$k'v = invite, and $^2$mä, an ideograph denoting the vagina, here the adverb $^1$mä = verily, truly, indeed, also an affirmative; the former is a symbol representing a box whose phonetic is borrowed.
Of the next three symbols the first (upper) is the $^{1}$Na–2$k'$wai or $^{1}$Na–2$k'$aw the Tibetan mdos རྣ་ or nam–mḵā རྣ་, a device for alluring Nāgas, also demons, etc. The last two symbols are phonetically used for the name of the Maqdala, only two syllables of the name are written $^{1}$gkyi–(2$k'$u)–1$k'o$–(3$lo$), $^{1}$gkyi = clouds and 1$k'o$ an enclosure; it is the Tibetan dkyil–hkhor–lo བྲག་བོད་གཅིག་ (See: l. c. 176, note 254).

The last two symbols on this line are $^{1}$zaw = a planet and 1$^{1}$Ndu = the male active principle, the Chinese Yang སྒྲ, both are used phonetically for $^{1}$zaw = descend, and 1$^{1}$ndu = custom, precedent, to descend (according to) precedent, or (as is) the custom.

2nd line: The first two symbols are read $^{2}$Swue–2$p'$ā (but written $^{2}$ss = wood, $^{1}$p'$ā$ = hempcloth); there is no symbol for $^{2}$swue so the next nearest sound complex is used, the words mean chief, Nāgarāja, or deity. The four symbols that follow, read from top down, spell the name of the deity $^{2}$Muān = not, $^{2}$mi = fire, $^{2}$bpa = frog, $^{1}$lo = yoke (for an oxen) (Ma–chhen pom–ra), only the tones change. We see next the horned Garuḍa sitting on a hand and this is read: $^{2}$Ddv–1$^{2}$p$'$er–2khyu–1$t'$khyu 1$^{1}$la 1$^{1}$nyu 1$^{1}$ndsu = Garuḍa hand on sit. And this is the statement which greatly interests, for on the Tibetan painting given me (q. v.) we see the mountain god holding a Garuḍa, or the latter sits on his hand. The $^{1}$Na–2$k'$hi had never heard of Ma–chhen Pom–ra and no $^{2}$dto–1$m$ba or priest I had ever asked had the faintest idea where the mountain, for which they have a special symbol or symbols, viz. was located.

This indicates that the $^{1}$Na–2$k'$hi descended from the Ch'iang in the north from the ancient region of Skyi བོད་, the Chinese Hsi–chih 析支;
more and more proof is accumulating, even in the next statement of this line and in the ¹Na–²khi painting representing this mountain god. The next two symbols phonetically represent the verb ³k'ö = send, ²bä = do, ²k'ö = foot and ²bä a hoe, digging up the earth clots, hence “to do”. These are followed by a tiger's head, ²la = tiger, being pulled on a chain by a figure with the headdress or head-covering with which deities are represented. His name is here given (but not written, only by oral tradition which may have suffered during the centuries) as ²Bpa–²wu–¹ts'o–¹bpö. This man appears at the bottom of the ¹Na–²khi painting representing Ma–chhen Pom-ra as a giant leading a tiger on a chain; above the tiger's head is depicted a hawk = ³gko, in flight, with outspread wings. Now in the Tibetan Am–nye Ma–chhen classic there appears the following statement:

“Besides [the four great Nyen] there are on the right a group of mDah–hdzin and to the left a group [or a few] mDung–hdzin... They lead each on their side a red tiger over whose head a conch–colored hawk flies”.

The mDah are arrow–bearers, thus our ²Bpa–²wu–¹ts'o–¹bpö who leads a red tiger over whose head flies a hawk probably belongs to the mDung–hdzin = lance–bearers, although he does not, on our picture, display a lance; he is preceded by an armored man stretching a bow in the act of shooting off an arrow, a mDah–hdzin. In the left–hand corner of our ¹Na–²khi painting is the Nāgarāja ²Dso–¹na–¹lo–³ch’i, and next to him a Nāgt who is his daughter; no name is given, only that she is the wife of ¹Muàn–³mi–²bpö. Her Tibetan name would indicate (sman), a Nāgt.

In our text under the tiger's head is the symbol representing a red mouth, hence a ²la–¹hö tiger red, with a red mouth. The last symbols depict the deity (rMa–chhen spom–ra) above a saddled, galloping, horse with the character ¹p’ér = white in the upper corner. He thus rides a white horse as is also indicated in the Tibetan classic.

The last line is of no import here.
THE mGO-LOG TRIBES

The name mGo-log means Head turned around, that is, a rebellious people, according to Sir Charles Bell (18). In Ra-rgya dgon-pa we were told mGo-log means Round head, and has reference to their heads, which are perfectly spherical, they appear as round as a ball, and once one has seen a mGo-log (Go-log) he can never mistake one for any other nomad Tibetan.

There are quite a number of Go-log tribes or clans of which three are the most important. They are the Ri-mang རི་མང, the Khang-gsar མང་རྒྱས་ and Khang-rgan རྒྱས་རྒྱན. Others are the gTsang-skor-ma གཙང་སྐོར་མ་, the Mei-tshang མི་འབྲོག་ and Tau གཙང་, the Tshang-rgur ཁང་རྒུར་ (Tshang-gur), the hBu-tshang རྒྱལ་པོ་ (Bu-tshang), and the Lus-rde རྒྱས་ཞིང (pronounced Lü-rdi), whose ruler is the so-called Go-log queen. The Ri-mang is of all Go-log the most important. Their chief at our visit was absent from his encampment and we were told that he was then on his way to Lha-sa to make his submission to the Tibetan Government. His name was sPrul-sku Ldan-brag (Triul-ku Den-drag) Triul-ku meaning incarnation.

The name of the Khang-gsar chief was Mi-yi dbang-po A-skyong བི་འབྲོག་ (Mi-yi dwang-po A-kyong.), or also A-skyong mi-yi dwang-po chief of the Khang-sar གཙང་སྐོར་སྐྱེ་. The name of the chief of the Khang-rgan we could not learn. The so-called Queen of the mGo-log, who rules over the Lus-rde རྒྱས་ཞིང (Lü-rdi) tribe, has her encampment of 600 tents at the head of the hDom Khog རྒྱལ་པོ་ (Dom Khog), east of the Am-nye Ma-chhen, but west of the Yellow River. It was the Mohammedan General Ma Ch'i 马騄 of Hsi-ning who pronounced her Queen of the mGo-log, and no one else. During the fracas between his troops and the mGo-
logs in 1921 she was captured and brought to Labrang; she was the first of the mGo-log to submit to the Moslems. For this reason she was hated by all the other Go-log who threatened to kill her. It was her intimate relationship with General Ma which earned her the title queen; he hoped thereby to gain political control over all the Go-log. She was only allowed to return later to her encampment because she ransomed with 500 yak the mother of the Ri-mang chief Ar-chhung sPrul-sku who, to save his own skin, fled across the Yellow River on a raft which he then abandoned to the current, leaving his mother on the bank of the river.

Facing p. 109 of Mrs. Howard Taylor’s book, The Call of China’s Great Northwest and Beyond, is a plate showing the so-called Go-log Queen with her son and the wives of two of her chief ministers. The photograph is a Chinese one taken outside the tent of General Ma, “who had just conquered the country for China”, at least so reads the legend under the picture. In Chinese, on the top of the picture occurs the legend:

人婦目頭力酒康 | 王女和洛果 | 人婦目頭干力康

Reading from right to left it reads: “K’ang-li-kan headman’s wife; the Go-log (Kuo-lo-ho) Queen; K’ang-chiu-li headman’s wife”.

Her father was a Labrang lama who resided with her in her encampment; her mother died while giving birth to a son, and it is this boy who appears in the picture published by Mrs. Taylor; thus he is her brother and not her son.

The Tshang-rgur mGo-log whose chief was called Tshang-ba-rku-chhung (Tshang-wa-ku-chhung) have their encampments at the head of the mGur-gzhung valley; the latter extends from north to south and empties into the Tshab Chhu. (See Plates 61, 62, 63).

The hBu-tshang mGo-log live to the south of the Ri-mang tribe, that is south of the Sha-ri-yang-ra Range (see Plate 64).

To the southeast of the Am-nye Ma-chhen is a red scree called gLang-me-btsag-dmar which is the mountain god of the Mei-tshang Tau. In reality they
are not Go-log but a Tibetan tribe who lived in constant fear of the Go-log robbers, and as one Go-log does not rob another, they joined the tribe of the powerful Khang-sar Go-log chief in order to gain his protection and thus became naturalized Go-log.

The largest of all the Go-log tribes is the Ri-mang tribe. They have their encampments south of the Yellow River and west of the Naga-ba tribe. The Khang-gsar live to the west of the Ri-mang and the Khang-rgan to the west of the Khang-gsar. Their mountain god is the beautiful limestone range Nyen-po-gyu-rtse-rdza-ra (Nyen-po-yur-tse-dza-ra) often pronounced like Yir-tse (see map 5). This mountain range, not to be found on any map, but whose name does occur in Tibetan texts, was discovered by the late William E. Simpson, a young American missionary who wrote to me under the date of January 24, 1928 from Labrang: "I discovered a very beautiful snow-capped mountain in the Khang-rgan and Khang-gsar districts. It was not nearly so high as the Am-nye Ma-chhen, my estimate making it about 20,000 feet; but as it was all limestone it was much more rugged and beautiful. What makes it so beautiful is several lovely little lakes that lie at the base of the enormous limestone crags. You would have been perfectly delighted with the scenery. I sincerely regretted that I did not have a camera to photograph some of the views. The name of the mountain is Nyambo Yirtse and it is another sacred mountain of the Go-logs, being second only to Am-nye Ma-chhen. It lies about two days south of the upper course of the Yellow River, but not so far west as Ra-rgya".

Sometime afterwards Simpson sent me the compass traverse map he made of the region and which is here reproduced together with the map of the knee of the Yellow River also made by him.

The Tibetologist Rolf A. Stein wrote to me under the date of September 30, 1950 from Paris, France to Kalimpong, West Bengal, that he came into possession of a legend dealing with the origin of the Go-logs in which the name of the limestone range discovered by the late W. E. Simpson occurs. He writes: "Here is the Go-log story: Che-Ambum, a young man from the country of Ngarlatu comes to the river Wong-chu in the country of Wongda. The river flows upwards, and then he arrives at the lakes Wongtsao and Daitso. The falcon Ola carries something looking like bowels. Che-Ambum asks the falcon to give it to him. Having received the object he meets the people of Wongtsao dressed in white, who tell him that they are being sent by the spirit of the mountain Nyembo Yitse to find his son who
was carried off by a falcon. The same question is asked by people dressed in blue and in yellow. Among them is an old man who recognizes what the young man Che-Ambum carries; it is in fact not bowels but a snake, and it is the son they are searching for. He then leads the young man to the spirit to receive a reward. The spirit of Nyembo Yitse asks him what he wishes to have, whereupon Che Ambum demands the spirit’s daughter. The spirit reflects that he may not be strong enough to withstand her magic influence, but if he could he would become master of six kingdoms. Thereupon he gives him a rod with six pieces of different-colored silk tied to it and says: ‘Tomorrow I shall send you my first daughter; do not be afraid and touch her with the rod and she will be yours’. The following day there appears a lion; Che-Ambum is afraid and flees. The spirit then tells him that if he succeeds the next day he shall still be king of four countries. The second daughter arrives in the shape of a serpent but he is unable to touch her. He thereupon is told that he has one more chance and if he should succeed the last time he shall become king of two countries.

The following day a wild yak came charging him, one horn pointing to heaven and the other to the ground. He touches the yak with the rod and instantly the yak is changed into a beautiful girl. She becomes his wife and as dowry receives a sheepskin which is magical, when it is struck it produces all kinds of cattle. One day Che Ambum kills a water-yak which often came playing with his yak. His wife is angry about his killing the yak. Another time he strikes a sacred yak and his wife becomes so angry that she leaves him, ascending to heaven. She left him a unique son (no name given) who becomes the ancestor of the Go-log. He has three sons: 1, Archungbu, 2, Ong-chunbu, 3, Baimabu. The first has four sons: Archung Gomat, Archung Rimang, Archung Ralo, and Archung Shima. Archung Gomat becomes the ancestor of the Khang-gsar and Khang-rgan tribes and Archung Shima the ancestor of the Shugshugduba, Kagurma and Doghdogh tribes”. Stein concludes: “My informant has given the Tibetan orthography of some names, but it is entirely unintelligible, being only a way of transcribing the sounds in Tibetan script”.

Prowess of the Go-log.

Although murder was said to be outlawed within the sanctuary of the Am-nye Ma-chhen the Go-log attack anyone approaching the region west of the Yellow River. They acknowledge no one’s authority
except that of their chiefs, and as the Shing-bzah incarnation told us their word could not be trusted. They enjoy attacking anyone, especially foreigners who penetrate their mountain fastness. They have always been thus, and will probably remain so; the struggle for existence has left its mark on their wild, coarse faces, which are never brightened by a smile. Their life is spent on horseback, always ready for battle and even among themselves they squabble to the point of combat.

They are a marauding fraternity, going often six hundred strong on robbing expeditions, making the caravan roads west of the Am-nye Ma-chhen unsafe. When General Pereira passed west of the range on his way to Lhasa he had to return to Ta-ho-pa, for Go-log were on the road attacking caravans. They bring terror to the hearts of all their neighbors and travellers. They are superstitious to a degree and attribute their prowess to the magic sword of Ke-sar of Ling, which they believe is somewhere hidden in the Am-nye Ma-chhen Range. Their arrogance expresses itself in many ways; they are unrestrained and are accustomed to measure their strength in terms of numbers. They even ask the blessings of lamas before going on robbing expeditions.

The story of their origin is legendary and no one knows how long their tribe has been in existence. It is also a legend that Ke-sar Khan was banished in his youth to the Am-nye Ma-chhen (Stein) or has passed through their country; some say he lost his sword on the Am-nye Ma-chhen or it is hidden there somewhere. I quote a speech made by a Go-log (19): "You cannot compare us Go-log with other people. You obey the laws of strangers, the laws of the Dalai Lama, of China, and of any of your petty chiefs. You are afraid of everyone; to escape punishment you obey everyone. And the result is that you are afraid of everything. And not only you, but your fathers and grandfathers were the same. We Go-log, on the other hand, have from time immemorial obeyed none but our own laws, none but our own convictions. A Go-log is born with the knowledge of his freedom, and with his mother’s milk imbibes some acquaintance with his laws. They have never been altered. Almost in his mother’s womb he learns to handle arms. His forebears were warriors—were brave fearless men, even as we today are their worthy descendants. To the advice of a stranger we will not hearken, nor will we obey ought but the voice of our conscience with which each Go-log enters the world. This is why we have ever been free as now, and are the slaves of none—neither of Bogdokhan nor of the Dalai Lama. Our tribe is the most respected and mighty in Tibet, and we rightly look down with contempt on both Chinaman and Tibetan".
There are said to be more than 50,000 families of Go-log but we were unable to ascertain the number of tents of the many Go-log tribes. The Ri-mang chief was said to rule over 11,000 tents.

We had not been longer than a week in Ra-rgya when they sent word to us that if we came anywhere near their encampments they would kill us. They threatened the sheepskin raft-ferry people at Ra-rgya that if they took us across the Yellow River they would consider them their enemy for life. Yet the Khang-gsar chief sent us letters to be given the headmen of the Mei-tshang Tau ordering them to protect us, and guide us wherever we wanted to go, and that they would be severely punished if any harm came to us. In spite of these letters we could get no one from Ra-rgya to hire us cattle or guides to take us across. But across we did go with the help of a tribe living to the west of the Yellow River.

A foreigner can only travel here if he is adequately armed with modern weapons and in a large group, but the larger the party the more cumbersome his caravan. When traveling in this area one must be mobile, have no slow yak, but only fast horses, plenty of ammunition and superior rifles. The low mentality and their most primitive way of life give great scope to monstrous superstitions, and we were often told that with our field glasses we could see through mountains, and that the powder of our guns was sufficient to kill animals without any bullet hitting them. At that time they had not seen aeroplanes, and they said they had heard that we could get into eagles and fly.

They are arrogant and rude, and their actions are unpredictable. They are at home in these bleak mountain fastnesses and seeing a caravan of a foreigner incites wild curiosity and the pleasant anticipation of robbing him to find out what treasures he carries and to come into their possession.

When travelling in the land of the Go-log or in Tibetan nomad country in general one must be prepared for all eventualities. The Go-log not acquainted with high-powered rifles that carry much further than his flint-lock guns or his rifles of the Franco-Prussian War of 1870, relies on his numerical strength.

Since the First World War, rifles of American make have come into the possession of the Go-log and other Tibetan nomads. These rifles had very primitive stocks and were manufactured for the Russians when they had practically nothing to fight with towards the end of that war. They could be bought in the States for nine dollars apiece. The Russians not having any further use for these rifles sold
them to Mongol and Moslem traders who resold them at a tremendous profit to the Go-log and Tibetan nomads, smuggling them into the Ko-ko Nor from Mongolia or via the Ordos.

There are few tribes who dwell around the Am-nye Ma-chhen who have not been defeated more than once by the Go-log, the exception being the Ngu-ra and the Ong-thag, the first living within the knee of the Yellow River and the second northwest of the Am-nye Ma-chhen.

THE GNAYAN-PO-GYU-RTSE-RDZA-RA (NYEN-PO-YUR-TSE-DZA-RA) RANGE *

As already remarked this range was discovered by an intrepid young American missionary of no particular denomination. He lived and dressed like a Tibetan and had become one of them; he knew their language so well that the nomads marvelled at his fluent speech.

The range is situated approximately between longitude 100° 45' and 101°, and latitude 33° 30' and 33° 45'. It has seven glaciers which radiate like the spokes of a wheel from below the main summit. It is not on any map, foreign nor Chinese; it is located south of the bend or knee of the Yellow River in the territory of the Khang-gsar and Khang-rgan Go-log tribes who jealously guard it, for it is their Sa-bdag who is believed to dwell in it. Four of the northern glaciers send small streams which form each a lake. The outlets of these lakes become two separate streams which unite further north forming the Jig Khog (Jig Khok) which flows into the Yellow River, through the encampment of the Khang-sar Go-log. The largest of the lakes is called Shal mtsho (She tsho). The fifth glacier on the eastern slope sends a stream (it forms no lake), into a valley called the Ra-ba Nang (Ra-wa Nang) northeast; another stream, the Lung-kha Nang joins it, and together they become the Rab-chhen Khog; this flows into another stream coming from the southwest called the Ha-ra Khog which, flowing northeast, joins the Yellow River.

* The map of the southern loop of the Yellow River and that of the new mountain range is the work of William E. Simpson.
The sixth glacier on the southeast side sends a stream south and then west around the southern base of the mountain; this stream forms two separate lakes joined by a canal. The two lakes are called sNgo mtsho རྩོི་ཐོི་ (Ngo mtsho). The outlet is west and the stream which flows at an elevation of 14,223 feet is called sNgo Chhu and the valley sNgo Khog རྗེས་ཤིི་.

To the north of the Ngo tsho (lakes) are two smaller ones whose outlet becomes the hBri-ljang ཡྲི་ལྱང (Dri-jang); it flows northwest and joins the hBrang-rngam རླང་རངམི (Drang-ngam), flowing north-northwest. A trail leads north crossing a pass south of the Dri-jang at a height of 14,804 feet. The trail encircles the Yur-tse mountain mass, fording the outlets of the various lakes at an elevation of 13,369 feet, this being the altitude of the eastern branch of the Jig Khog, where the trail crosses it. Somewhat northeast of the last two lake-lets is a pass called the rDo-sgrub Nye-ra བོད་བྲུབ་ཉེ་ར (Do-drub Nye-ra).

The trail which continues east fords the Rab-chhen རབ་ཆུད་ཞིི stream at 12,832 feet, then traverses a spur to the northeast and descends into the headwaters of Kho-srag rgya-dar ཀྲོ་སྒྲིས་རྒྱ་དར (Kho-srag-gya-dar) which, with the Lung-bzang རུང་བཞང (Lung-zang) united, flows into a large tributary of the Yellow River, the Sa Khog ཐོམ་ ིེ་, debouching directly east into the Yellow River. The pass over the divide between the two streams is 13,256 feet above the sea.

Southeast of the confluence of the Sha-yang and the Yellow River, a sheepskin raft ferries people across at an altitude of 11,422 feet. The trail now joins one that leads north to the lamaseries of mTshan-grags dgon-pa དགོན་པ་ (Tshen-drag Gom-pa) and Shar-shu ri-khrod རི་ཁྲོད (Shar-shu ri-thr6) and to Ngu-ra and the headwaters of the T'ao River.

It seems strange that this magnificent snow peak has escaped the various travellers, especially Filchner. In the summer of 1951 I met Filchner in Ziirich and showed him the map of the lower or southern bend of the Yellow River and the Nyen-po-yu-rtse-dza-ra peaks; he declared that he worked to the west of it, i.e. west of the 100° meridian and hence never saw it. The reason why no one had seen it previously is to be found in the fact that the mountain is in the
heart of Go-log land and hence forbidden territory. Simpson later met the Go-log chiefs who had long known of him, through his having been very friendly with the high incarnations of both Ra-gya and Labrang. He also reported to the Governor at Lan-chou on behalf of the Tibetans, presenting their case to him in their disputes with the Moslems; they trusted him and allowed him to visit their encampments. Had he lived he could have written the most interesting account of his travels, especially among the Go-logs.

THE SHA-RI-YANG-RA RANGE OR CH'ANG-SHIH-T'OU SHAN

Within the great knee of the rMa Chhu or Yellow River there stretches a long, uninterrupted mountain range from northwest, long. 100° 15' to southeast 101° 30', which on western maps has been termed Sarü Dangerö Range, or as by K. Futterer who brought that name into usage, Sarü-Dangerö Gebirge. He saw the range from south of the Yellow River which, he says, flows in a 10 km. broad valley. He further states that he thinks the range forms a part of the “Amne Matschin”, as he spells the name.

There are in that range two sacred, prominent peaks, one at about 101° 15' long., called Sa-ri Sa-ri, and another further northwest called Dwang Ri at about 101°. When Futterer asked his Tibetan guide the name of the range, the Tibetan must have called out Sa-ri Dang-ri from which Futterer construed the name of the range to be “Saru-Dangerö”.

The implication is a natural one. Such mistakes often happen to travellers who are ignorant of the language.

Within that great loop there are many tributaries flowing north and south from the range explored by William E. Simpson. We were given the name Sha-ri-yang-ra for the range which was prominently visible from the high passes southwest of the Yellow River and Ra-rgya dgon-pa. To the Chinese the range is known as the Ch'ang-shih-t'ou Shan or the Long Rocky Mountain.

Futterer states that the snow-capped peaks rise to over 5,000 meters (16,400 ft.) and 1650 meters (5413.3 ft.) above the river, and

* The map of this area within the knee of Yellow River is entirely the work of William E. Simpson, my companion.
that the latter is bordered by rounded, graceful spurs above which rise
the steep and and rugged cliffs of the high range and its peaks. The
upper third of the mountain is covered with snow, but no glaciers are
visible. The range becomes higher towards the west and diminishes
in height towards the east. Nowhere is there visible a breach which
would indicate a large valley, or an intersection of it with the exception
of the Dwang-chhen Chhu (v. i.). The range consists mainly of old
crystalline slates, according to Roborowski.

At about Long. 100° 15' it makes a turn north and is joined by
another spur which extends from 100° to about 100° 35' long. It is
hemmed in on its southern slope by the main branch of the rGu-
gzhung (Gu-zhung) which has its source in the spur connecting
the two ranges. On the other side of the transverse range flows the
hDu Khog which must have its source in the western end of
the main range. The largest tributary of the Yellow River flowing
north, with its source on the northern slopes of the range is the Shi
Chhu, in the large valley of which the stream flows east and then
northeast into the Yellow River. The Ngu-ra tribal lands commence,
and extend north of the range to approximately 101° 45' long., to an
isolated mountain called Am-nye Ngu-ra, the mountain god
of the Ngu-ra tribe. The head of the Shi Chhu consists of many bran-
ches, the southern one, the mKhar-gso Nang cutting deeply
into the range and causing it to be considerably constricted.

The largest tributary with its source on the extreme southern
slopes of the range is the Kho Chhu; it receives many affluents
near its head where dwell the Tshang-rgur-zhug-ma tribe whose encampments extend into the headwaters of the
Gu-shung River. In the central part of the Kho Chhu dwell the
sGog-rnam Tibetans (Gog-nam), and in the lower part, to its
confluence with the Yellow River and beyond, south of the river,
into a southern tributary called the hJig Khog , the Khang-
gsar mGo-log (Khang-sar Go-log) have their encamp-
ments. To the east of the Go-log territory is that of the lNga-ba (Nga-wa) tribe called lNga-sde (Nga-de), or lNga Khog or
the Nga Valley, ruled by a chief. The daughter of the chief of the Nga-wa is the wife of the chief of the hBu-tshang Go-log both of whom we met at Ra-rgya Gom-pa. (See Plates 65, 66).

A trail extends at the foot of the southern slopes of the range crossing the headwaters of all the southern tributaries over passes ranging from 13,654 feet in the west to 11,802 feet in the southeast. There is one stream, a northern tributary of the Yellow River, the Dwang-chhen Chhu or the Great Dwang River, which has its source south of the range and dissects it about the center. This is however not visible from south of the Yellow River; it is the only tributary which pierces the range from southwest to northeast. A trail crosses its headwaters south of the range. South of the central part of the range dwell the Mu-ra Tibetans whose encampments are bordered on the east by that of the Shag-chhung Clan.

Another tributary flowing partly parallel to the southern bend of the great loop and debouching in the Yellow River in a southeast and south direction is the gSer-zhwa Khog which flows at an altitude of from 12,415 feet to 11,800 feet; this stream receives an affluent called the Gong Khog, west of which, and north of the Serzhwa Khog, dwell the sGar-tham Tibetans. The Gong Khog flows southwest of the last prominent peak in the easternmost part of the main range, the Lha-ri or the Peak of the gods. East of the latter are grasslands which extend to near the north bend of the Yellow River and isolated mountains, of which the Yo-dar-tho-yi-ma is the most prominent. A trail passes to the east of it coming from two lamaseries to the south, the Shar-shu-ri-khrod and the mTshan-grags dgon-pa (Shar-shu ri-thrö), and the mTshan-grags dgon-pa (Tshen-drag Gom-pa), and leading to the northern bend of the great loop of the Yellow River. Another trail branches off to the left (west) to Ngu-ra where there is a ferry across it.

Between long. 100° 30' and 100° 45' the southern loop of the Yellow River turns north at an elevation of 11,639 feet (boiling point) where it is the recipient of two small tributaries, the mGo-mang on the west and the A-ser-nang on the east.
In the extreme east end of the loop, but within it, is a large tributary called the gLang Chhu which flows from southwest to southeast through a great marsh known as the gLang Chhu mtsho-rgan (Lang Chhu Tsho-gen), and directly east of the two lamaseries previously mentioned. Above the marsh on the west bank of the river, are extensive sand dunes.

About thirty miles south of the Yellow River, between longitude 100° 45' and 101° (approximately) and 33° 30' and 33° 45' N. Latitude there rises a most magnificent mountain mass called by the Tibetans gNyan-po-gyu-rtse-rda-ra (Nyen-po-yur-tse-dza-ra) reaching a height of 20,000 feet. It is the territory of the Khang-sar and Khang-gen Go-log tribes whose sa-bdag or mountain god it represents.

Unlike the Am-nye Ma-chhen, Nan Shan, Gyû-par, and Shari-yang-ra ranges which are composed of schists, sandstone, conglomerate, soft phyllite, marble and quartz, this previously unrecorded range is composed entirely of limestone. This mountain was discovered by William E. Simpson, an intrepid young American missionary intensely interested in geography. He was later murdered by Moslem bandits.

The Yellow River receives two more tributaries of note, both having their sources southeast in Ssû-ch’uan, one northwest, and the other west of the Kung-ka-la of the Ssû-ch’uan Min Shan; the first, which is the larger one, is called sMe Chhu (Me Chhu) by the Tibetans, and Hei Ho or Black River by the Chinese. It enters the Yellow River at the northern end of the knee where it flows west towards its source; the second, the shorter one, is called the dGah Chhu (Gâ Chhu) by the Tibetans, and Pai Ho or White River by the Chinese. This tributary enters the Yellow River at the southern end of the bend, below the lamasery Sog-tshang dgon-pa (Sog-tshang Gom-pa). In the valley of the northern tributary dwell the mDzo-dge Tibetans, that is, in the plain flanking the river on its right or northern bank, while on its southern bank the Gur-sde Tibetans have their encampments. The confluence of the Me Chhu and Yellow River, near which is a ferry, is called Mar-me dren-tsham.
A range to the north of the Me Chhu extending from East to West, is the Yellow and T'ao River watershed; a trail leads from sTag-tshang Lha-mo in Ssü-ch’uan across the foothills of the above-mentioned grass-covered divide, where, at the southwestern foot of it, and west of an affluent called the hBrong Khog (Drong Khog), are many fresh water springs. Here a trail leads north from the Yellow River; a lower pass over the divide is 11,118 feet, and a second pass over the main watershed, the hBrong Khi (Drong Khi), is 12,824 feet above sea level. This trail leads north to the Shi-tshang dgar-gsar (monastery) on the T’ao River.

Chinese maps mark the northern end of the wedge which Ssü-ch’uan pushes between Kan-su on one hand, and Ch’ing Hai on the other, far too much south, it extends to north of the bend of the Yellow River and not south of it.

DASH TO THE FOOTHILLS OF THE AM-NYE MA-CHHEN

One thing became apparent—to work at the Am-nye Ma-chhen peacefully and in leisure would be totally out of the question. It is feasible to go there quickly, staying nowhere longer than a night, and keeping on the move, not with yak who are too slow, but with fast riding animals and a few pack horses. To stay at a desired region and explore at leisure would entail a large, well-armed army or the friendly cooperation of all the Go-log; either is out of the question. To rob a stranger is laudable, and how to avoid the thousands of tents of the Go-log, scattered all around the range is next to impossible. Had I had Leonard Clark’s Moslem army I would have stayed there, explored, and then crossed to Ra-rgya; to be afraid of any nomads when one is so well armed with even machine guns is unpardonable. It is true the Go-log consider the Moslems their chief enemies, but they would think twice before they would attack a formidable army with machine guns. Even Roborowski, who had a few Kosak sharpshooters, managed to fight his way out. Still less understandable is to use a Chinese map, of all maps the worst; most of them are blanks and even V. K. Ting’s atlas is useless for that region.

To the letters we sent to the Go-log chiefs we had a reply from only one, the Khang-gsar chief, apparently the most tractable. He sent
letters to the Mei-tshang and Tau Go-log, who, as stated previously, are naturalized Go-log, and replies to the Ra-rgya incarnation. The text of the letters is given in the appendix. The letters were translated by Rolf A. Stein.

While we were making plans for the hazardous journey, spies informed the other Go-log of our plans; as it turned out the ferrymen at Ra-rgya and our water carrier, who had his camp west of the Yellow River, were the culprits.

The Bu-tshang Go-log chief who had stayed in our compound and to whom I refused to give one of my .45 colt automatics, swore on the bank of the Yellow River ere crossing that should we come anywhere near his encampment (he was then attending an incarnation and uncle of the Ra-rgya incarnation who was encamped at the Am-nye Ma-chhen), he and his people would kill us.

All this was known to the nomads other than Go-log who lived near Ra-rgya with the consequence that no one would take us across the river and to the Mei-tshang Tau clans; all were afraid to incur the displeasure of the Go-log. The Ra-rgya lamas warned us not to go, for the Tshang-gur Go-log were said to be waiting for us in the mGur-gzhung (Gur-zhung) Valley. Several tribesmen came into our compound and boldly proclaimed that the Go-log were aroused and were ready to rob and kill us. Notwithstanding all these threats we laid our plans. I sent an ultimatum to the Ra-rgya incarnation that in case he would do nothing to assist us I would send for Moslem soldiers from Labrang or Hsi-ning for Ma Ch'i had volunteered to see me to the Am-nye Ma-chhen. I thought at first to avoid bringing Moslems and would rather make the trip peacefully with the help of the lamas. This had the desired effect. He sent word to the nearest Tibetan clan from west of the Yellow River for the chief of the rGya-bzah ᠋ (Ja-zä) Tibetan nomads to come to Ra-rgya (See Plate 67). He agreed to take us on condition that we take with us all able, male members of his clan (See Plate 68); they knew the region well and we planned to avoid all valleys in which there were encampments, keeping to the ridges and camping at the very head of small unfrequented valleys.

Early on July 14th we crossed the Yellow River on the flimsy goatskin rafts, the horses swimming (See Plate 69). Through the carelessness of the ferrymen, or on purpose, one horse went adrift and was lost in the current. It was not a propitious beginning. We had hardly been all across with our riding and pack animals when a terrific thunderstorm overtook us. The blackest clouds I ever saw discharged
their contents over the Ra-rgya valley, so that I took shelter in a nomad tent near the river. The lone woman in the tent had nothing but a scowl for us, such hostile and unfriendly people I have never met anywhere in the world; it seems that a smile never crosses their coarse features. As soon as the storm had somewhat abated (it was then 3:30 p.m.), we followed the sandy stream bed to the little U-lan Valley at the mouth of the Yellow River defile. The U-lan brook had become a brown torrent which we had to cross and recross many times, the steep hillside had become an impassable, red clay, mud slide. Riding was impossible and the ascent from the Yellow River proved most difficult. The storm had passed over Ra-rgya and the hills beyond, while towards the west blue sky became visible. We reached a pass 11,150 feet with a few tents to the left (south), then came to a higher one 11,650 feet, and from there we could look west into a clear sky. From this last pass our trail led down a small gully which brought us into the Shar-lung Valley, an affluent of the Shag-lung Chhu which has its source in the hBrug-dgu Nye-ra (Drug-gu Nye-ra). It flows first east and then north in a canyon into the Yellow River, opposite the Kha-khi Pass. The water was a deep cinnabar red but the fording did not prove difficult. Continuing up a lateral valley and skirting small gullies, we crossed a spur and arrived at the encampment of the Ja-zā (rGya-bzah) clan at 7:30 p.m., just before darkness had set in. We rose at 5 a.m. and after a frugal breakfast we assembled our Ja-zā nomad escort and sallied forth into the unknown. There seemed to be no trail, but we went in a southwesterly direction over bare grassy hillsides without a tree visible anywhere, till we came to cliffs of red conglomerate in a line with those back of Ra-rgya but west-southwest. These cliffs culminate in high, rocky, red bluffs, which are crowned by Juniperus tibetica. These red conglomerate crags represent the mountain god of the Ja-zā clan called Am-nye dGe-tho (Ge-tho); at the base of the cliff, on the left of the trail (going southwest) is an obo or cairn of rocks, sticks, and rags, where the clan burns juniper boughs as offering to Am-nye Ge-tho. The elevation of the obo is 11,800 feet. The trail continues to lead west over grassy hills, up and down at an elevation of 12,100 feet, then turns northwest leaving a deep valley to our left with sunken terraces one above the other called rDo-btseg; this valley the trail descends. It is
the left branch of the Shag-lung, here called the Dragon Valley or hBrug-nang རྡུ་ཀྱང (Drug-nang) which led to a pass the Drug-gi Nye-ra རྡུ་ཀྱང་ཞེ་ (Nyen) or the Pass of the Dragon, at an elevation of 14,250 feet.

**Vegetation of the fore-hills of the Am-nye Ma-chhen**

The vegetation on this pass is very similar to that found on Wo-ti La, with the exception that here we found an abundance of the red poppy *Meconopsis punicea* Max., which is absent east of the Yellow River. On the schist scree we found the dark purplish blue *Saussurea hypsipeta* Max. Another still undescribed species (*Saussurea sp?) with dark, blackish to purple flowerheads we collected on a high rocky range to the east of the pass at an elevation of 15,000 feet, where it forms clumps. A crucifer *Dilophia macrosperma* O. E. Schulz with white flowers flourished on the scree on the hills around the pass, together with *Anemone rupestris* Wall, here with straw-colored to white flowers, forming rosettes, while the rest of the vegetation was the same as found east of the Yellow River on the high passes leading north.

The ascent as well as descent of the Drug-gi Nye-ra was very difficult as the pass was one huge bog. A short distance below the pass we spied three huge sheep; they were of enormous size with horns which must have been a foot or more in diameter at the base. They are called rNyan རྣྱན (Nyen) by the Tibetans. Their horns did not spread laterally but extended forward in close spirals as I could see with my glasses. I fired but missed, the bullet kicking up the rocks under their feet. They differed considerably from the big sheep I have seen in the New York Natural History Museum as *Ovis Ammon*, and *Ovis Poli*, and I am firmly convinced that the Am-nye Ma-chhen big horn or Nyen represents an undescribed species. The Tibetans told us that old rams often die of starvation, as owing to their huge horns whose spirals extend forward beyond their snouts, they cannot reach the grass in the winter or dig it out of the snow.

This pass is the divide between the Ja–zā and the gYon–gzhi གཡོན་གྲི (Yön–zhi) tribe, and led into the Tsha-chhen Valley སྤ་ཆུས (Tshab Chhu); their territory extends to the Tshab Chhu and Yellow River, and the number of tents which make up their encampments does not exceed two hundred. In order not to meet with the Yön–zhi tribe so as not
to give them an opportunity to spread the news of our presence, we
camped in a small valley called mTshan lung རྟྭ་ཤིང་ཞིང་ (Tshen-lung)
above a Juniper forest (Juniperus tibetica Kom.) at an elevation of
12,890 feet.

After a tranquil night in our secluded valley we made our way
down into the valley of Tsha-chhen and there encountered lovely
groves of Juniperus tibetica Kom., huge trees with large trunks of two
and more feet in diameter and forty to fifty feet in height. On the
gravelly slopes of the high spurs enclosing the Tsha-chhen we found
Hedysarum pseudo-astragalus Ulbrich, a prostrate plant at an elevation
of 14,200 feet, in company with Primula purdomi Craib, and among
rocks a species of Saussurea as yet not described, with flowerheads
which exuded a sweetish-sour, sickly odor resembling that of decayed
bananas. In the shade of the junipers grew the deep Bluish-purple
Salvia prattii Hemsl., and on the moist meadows occurred Primula
sikkimensis Hook., the only place where we found it in the entire region.
We stopped for lunch in a meadow in the Tsha-chhen valley which was
one mass of the blue poppy, Meconopsis racemosa Max., now called
M. horridula Prain; it is possible that the two plants are identical,
but I prefer to keep the plant of the highlands of the far northwest
separate from the southern plant, first found in the West Tibetan
Himalayas, or retain it as a variety of horridula.

While we were collecting plants and taking photographs of the
Tsha-chhen valley and part of our nomad escort (see Plate 70), Mr.
Simpson and the chief of the Ja-zā clan went up a small valley to
see the chief of the Yōn-zhi clan; he had, however, shifted his camp
to the mouth of the Tsha-chhen valley near the Yellow River.

The scenery increased in beauty as we ascended the valley, both
sides of which were forested with junipers. The blue poppy and the
yellow Primula sikkimensis Hook., grew everywhere in the wet mea-
dows. Willows were common as Salix nitrepha Schneid., and its
variety tibetica Goerz var. nov. and Salix rockii Goerz nov. sp., Sibi-
raea angustifolia (Rehd.) Hao, Potentilla parvifolia Fish. with yellow
flowers, and P. glabra var. subalbicans Hand.-Mzt. with cream-colored
flowers, also the small-flowered Spiraea alpina Pallas and the yellow-
flowered Caragana brevifolia Kom., all of which grew along the stream
or in moist meadows.

Climbing the left valley slopes, as the valley itself became too
narrow, we descended at the mouth of the Ta-rang Valley where we
encountered the new Pedicularis calosantha Li sp. n. with pink flowers
spotted purple. It grew in meadows of the Ta-rang Valley with Pedi-
cularis szechuanica Max. typica Li, at 13,000 feet elevation, also Leontopodium linearifolium H.-M., Leontopodium souliei Bvd., and Pedicularis paiana Li.

The trail led through an absolute virgin forest of Juniperus tibetica Kom.; here over the trail suspended on yak hair string from a juniper branch were a row of mutton and yak shoulder blades, one below the other, inscribed with the sacred formula, Ōṃ maṇi padme hum, and in order to pass along the trail, for they hung very low, it became necessary to push the string of bones aside, thereby saying the prayers written on the bones, for the benefit of the person who so suspended them.

Our aim was to reach the foot of Am-nye Drug-gu, a high mountain in the territory of the Yön-zhi clan whence a fine view could be obtained of the Am-nye Ma-chhen.

After crossing the wooded spur over an execrable and slippery trail we descended into a lateral valley, the hBrug-dgu Nang རྨ་རྨ་ (Drug-gu Nang) or Nine Dragon Valley forested with Picea asperata Mast., on the northern slopes and Juniperus tibetica Kom., on the southern. In this valley we encountered the tents of the Yön-zhi tribe or clan, they seemed quite friendly to us, although they are absolutely a law unto themselves, and acknowledge no authority. Yet they seemed perplexed about our cavalcade, strange tents, and the escort which consisted of practically all the male members of the Ja-zā clan, for we appeared as out of nowhere. They were so suspicious that during the following night they packed up and in the morning they had vanished and there was not a vestige of a tent or a nomad to be seen. Some infectious disease had broken out among them, probably relapsing fever, carried by lice, of which the Tibetans are never free. We saw some dying outside their tents covered with rags, and chief Gomba of the Ja-zā clan, who was with me, held his nose and gave them a wide berth and motioned to me to do likewise.

We followed up to the head of the valley past all nomads and pitched camp at the foot of Am-nye Drug-gu at an elevation of 12,500 feet. As we had arrived quite early, I decided to climb to the top of the mountain to see if I could obtain a view of the Am-nye Ma-chhen; it was a stiff climb after a hard day’s ride, but we reached the summit in due time and made the altitude 14,450 feet, or nearly 2000 feet above our camp. On the top were a few prayer flags an indication that the Yön-zhi Tibetans burnt juniper boughs as offerings to the mountain god Am-nye Ma-chhen. Am-nye Drug-gu is the protector and mountain god of the Yön-zhi tribe. We had occa-
sional glimpses of the mountain mostly hidden in clouds. The scenery was superb; below, in front of us, flowed the mGur-gzhung in a deep valley, the river was not visible, debouching into the Tshab Chhu and the latter into the Yellow River about fifteen miles below the Tsha-chhen. To the right of the Am-nye Ma-chhen we could see the Ye Khog (valley), and to the left the Yon Khog (valley), which together with the hDom Khog form the Tshab Chhu. The vegetation on the summit of Am-nye Drug-gu consisted mainly of scree plants as *Saussurea hypsipeta* Max., *Dilophia macrosperma* O. E. Schulz, an endemic crucifer with white flowers; on muddy gravel flourished *Cremanthodium decaisne* C. B. Clarke with yellow flowerheads, in large rubble of schist thrived the peculiar *Saussurea medusa* Max., *Arenaria przewalskii* Max., a very ornamental, white-flowered caryophyllaceous plant, the umbelliferous *Pleurospermum thalictrifolium* Wolff, a prostrate plant with grey flowers, a purple(?) flowered *Saussurea*, undetermined as the flowers were not fully developed, *Meconopsis racemosa* Max., and *Pedicularis chenocephala* Diels, its flowers a rich red; not on the scree, but on the grassy slopes below the summit, at 13,000 feet, and five hundred feet lower grew a lovely *Codonopsis* perhaps related to *C. bulleyana* Franch.

On the summit occurred also the pink-flowered *Caragana jubata* Poir., here a prostrate shrub quite stunted and very pubescent in the grassy areas, and a thousand feet lower, *Meconopsis punicea* Max., whose red drooping flowers swayed in the wind like little bells. It is strange that it should be found west of the Yellow River and not again east until one approaches La-brang. Preferring the moist alpine slopes at 13,000 feet, that is half way up the mountain from the camp, we found many individuals of *Pedicularis*, as *Pedicularis przewalskii* Max., with deep red flowers and its yellow-flowered congener *Pedicularis lasiophris* Max., also a monkshood *Aconitum rotundifolium* K. & K. var. *tanguticum* Max., with purplish-blue flowers. Scattered on the grassy slopes grew close to the ground in the form of a hollow rosette the yellow-flowered, *Crepis hookeriana* C. B. Clarke, and on the scree near the summit the Saxifrage, *Saxifraga melanocentra* Franch., var. *pluriflora* Engl. & Irmsch., a curious plant with white corolla and deep purple calyx, but no *Corydalis*. These with the here common *Anemone imbricata* Max., and *A. rupestris* Wall., formed the plant growth on this mountain.

We spent some time on the summit, enjoying the glory of a setting sun over the huge massive of the Am-nye Ma-chhen.
The following morning was absolutely cloudless and we made haste to reach the summit of Am-nye Drug-gu; it was a perfect morning and the range lay before us in all its whiteness and purity, the sun shining on its dazzling glaciers directly to the west of us, and thus making it appear somewhat flat. I had no means to measure its height but judging from the elevation from which we beheld the range, I thought then that it probably might be in the neighborhood of 28,000 feet. But after having seen Mi-nyag Gangs-dkar from a much higher elevation, and knowing the height of it, I cannot help but come to the conclusion that the Am-nye Ma-chhen is not much more than 21,000 feet, and especially since having seen Mt. Everest so recently (1950-51) and so close, from a plane which flew at 12,500 feet, there is no comparison as far as height is concerned between these two mountain ranges.

We took many photographs of the range (see Plate 71), also the bare ranges to the north with the Gyü-par mountains in the distance and the gorges of the Yellow River indicated by the opposite converging slopes of the much-dissected plateau. (See Plate 72).

We descended from Am-nye Drug-gu a spur which led directly north-northeast to a bluff whence we could overlook the Yellow River in its gorges; as there was no trail it was more or less difficult, as willow bushes and masses of Rhododendron capitatum Max., barred our way. The bluff was about 1500 feet above the Yellow River whence we took photos down and upstream (see Plate 73). Picea asperata Mast., and Juniperus tibetica Kom., grew below the bluff with willows, and up to the grass-covered spur Rhododendron capitatum Max. Looking north the Yellow River flows in bare canyons making sharp zig-zags which are visible in the photograph.

Hardly had we returned to our camp when a thunderstorm deluged it. We struck camp and descended the Tsha-chhen Valley where we erected our tents in the juniper forest at an elevation of 10,950 feet. Our camp was in the midst of Primula sikkimensis Hook., and Meconopsis racemosa Max.; here was also a small cave where our Tibetans could sleep more or less protected from rain.

A few words about the Tshab Chhu Valley: The valley is forested on its northern slopes with spruces, Picea asperata Mast., and with junipers on the southern slopes; the former occur only near the mouth where it opens into the Yellow River, while the latter extend much further up the valley. The region is poor botanically. Although the summer was well advanced there were few herbaceous plants about; gentians were absent, Pedicularis and Corydalis were very few, del-
phiniums and aconites had not yet flowered. The region is apparently too high and the summers too short for the development of an alpine flora such as is found on the Min Shan and the mountains further south.

Everywhere one looked there was game, near the stream in a bend of the valley we met a huge stag but did not get a shot at it. Musk deer were abundant, but the great sheep, the Tibetan nyen, were restricted to the very high crags at 15,000–16,000 feet; unlike the blue sheep, which go in large groups, the nyen are only to be found in pairs or with one young. They are very wary and difficult to approach.

Camp was pitched below the Drug-gi Nye-ra at 12,700 feet opposite a small valley called Ti-nag near the headwaters of the Tshachchen valley. Back of our camp was a high rocky spur and this I climbed to get another view of the Am-nye Ma-chhen Range. The summit of the spur was 14,900 feet, the rocks were schist and shale and some white quartz, but there were very few plants to be seen and none that we had not already collected. As it proved, we could see only the great pyramid Chen-re-zig, the eastern peak of the range. To the west I saw a high rocky range of scree which formed the wall of the Ta-rang Valley, and I decided to climb that range to the highest point to get a closer view of the Am-nye Ma-chhen.

It rained all night and in the early morning the rain had changed to snow; as I looked out of my tent the whole landscape was covered with a mantle of pure white. Several inches of snow had fallen, and as I could not see our Tibetans, I called, when the snow moved and out looked the Tibetans from under their snow-covered felt rain coats which had served as their bedding; they laughed, the first time I saw nomads laugh—they were very cheerful and seemed to enjoy the situation. Clouds hung low over the passes and the mountains which enclosed our valley. The thermometer registered 32°F at 7 a.m. In spite of all the snow, the petals of the blue and red Meconopsis which were common here in the grass, were as bright and fresh and unharmed, each flower wore a cap of snow, the leaves buried in snow. It was a beautiful picture and showed the hardiness of these alpines, as hardy as the nomads who inhabit these mountains.

When the nomads had boiled their tea, a man would take a large ladle, dip it into the large pot, and amidst the chattering of prayers would throw the tea into the air as offering to the mountain gods; only then would they sit down and eat their frugal meal of buttered tea and tsamba (roasted barley flour).

We left our camp opposite the Ti-nag valley and climbed the opposite valley wall deeply covered with snow, and this on July 19th;
the snow increased in depth as we ascended and the ground became boggy. We reached a pass at 14,100 feet and saw the clouds lifting and the sun peeped faintly through the mist, necessitating snow glasses against snow blindness. From the pass we descended into the Ta-rang Valley which we followed downstream for a short distance and left our men to pitch camp at the mouth of a small lateral valley which leads to the summit of Sha-chhui-yim-khar ་མིག་པར་དོན་. Chief Gomba of the Ja-zā clan and some of my men had been hunting and brought back a male musk deer with large tusks; I was glad, for it replenished our provisions. In the evening the sky had cleared and we hoped for fine weather in the morning; the elevation of our camp in the Ta-rang Valley was 12,300 feet. The vegetation consisted of willow shrubs of Salix otrirepha Schneid., and its variety tibetica Goerz, Salix rockii Goerz, Spiraea alpina Pall. and Potentilla parvifolia Fish., while junipers grew in the mouth of the valley.

The morning of July 20th dawned brightly without a cloud in the sky. It was a difficult climb to the summit of Sha-chhui-yim-khar as there was no trail. We left our horses at the foot of the scree and climbed over the frozen scree and slate; the peak we saw from our camp was only a preliminary one, a rocky eminence, the main peak being still quite a distance beyond it. On the slaty slopes grew blue-flowered Saussureas, tiny rosettes with wooly heads on the top of which protruded the blue flowerheads.

From the slopes of the mountain I gained a peep of the large pyramid of Chen-re-zig of the Am-nye Ma-chhen Range and we shouted for joy, being certain of a glorious view from the summit for there was not a cloud in the sky.

A cold wind blew at the top which we made 15,200 feet, and as the temperature was 25° Fahr. we wrapped ourselves in our furs. It felt bitterly cold for the 20th of July. Soon the wind ceased and the sun appeared and we soon forgot about the cold for before us lay one of the grandest mountain ranges of Asia. The dome in the north is the highest part, but is not so imposing as the large pyramid at the southern end. There was no haze and we secured good photos (see Plate 74). In front of us lay the Gur-zhung Valley extending from south to north, and the Tshab Chhu from east to west. The Gur-zhung harbored junipers on its upper slopes.

It was difficult for me to tear myself away from this sublime view, especially as I knew I would never see it again. The range was covered for about 5000 feet with eternal snow and was indeed a grand spec-
tacle, the pyramid of snow Chen-re-zig being especially beautiful. I could have remained for hours on that summit, never tiring of this grand view, Simpson and I being the first white men privileged to view the range from west of the Yellow River. The Go-logs so far had been ignorant of our presence; we were above their camps. While we were photographing the range there appeared a Go-log from the Gur-zhung valley to burn juniper boughs to the Am-nye Ma-chhen. We were astonished and so was he. He did not tarry long after he had set his junipers on fire and mumbled his prayer. He was certain to spread the news of our presence.

After my companions had descended I still remained on the summit of Sha-chhui-yim-khar drinking in the glorious view and collecting the queer Saussureas on the slaty summit. With a heavy heart I tore myself away, and with one last glance back at the great Am-nye Ma-chhen I descended the steep slopes to our camp.

After a repast of musk deer and rice we struck camp and followed up the Ta-rang Valley to near its head; the valley is shallow, its sides gently sloping, its head an amphitheatre of slaty scree, and boggy. Turning left up a pass to 14,520 feet, whence we had one more view of the snowy range against a gray sky, for clouds were beginning to gather, we descended a narrow valley composed of slate in its upper part and red conglomerate in its lower. We made haste to leave the region before the Go-logs should be aroused and perhaps pursue us.

On the Brag-nag Nye-ra (Drag-nag Nye-ra) or black rock pass, elevation 14,520 feet, we found a lone Corydalis which proved new and was named by the late Dr. Fedde, Corydalis rheinbabeniana Fedde, also the new Astragalus tongolensis var. glaber Peter-Stib.; other plants found here were Pedicularis szechuanica Max. typica Li, Pedicularis calosantha Li sp. n., Leontopodium linearifolium Hand-Maz. and Leontopodium souliei Beauvd.

We now returned to the Ja-zä encampment the same way we had come and finally to Ra-rgya Gom-pa without mishap.

mGo-log Letters

Mi-yi dbang-po A-skyong Khang-gsar dpon-poi yi-ge rta-bo rGya-mes la bskur-don O-ru-su hdi rnams nged la mgo khungs gtugs rMa-rgyal phyogs la hgro chi yin-pas mgo-hdren brtse skyong dgos-par ma-zad khod-par sa chhu lam-pa gang yag-yag byas steng gang la hgro-pa der htshams-por bde-mo byas-nas skyel dgos gal-srid mi-
bde-pa byed-mkhan yod phyin rtsar gtsod yod nges yin hdi-rnams gzhan la gnod-htshe byed-mkhan zhig gtan-nas ma-red hgro-don sa lta yul lta dang dpe len la hgro-ba red de lugs-kyi yi-ge zla tshes la btu.

Translation

Letter of the chief of Khang-gsar Mi-yi dwang-po A-skyong; addressed to the knight rGya-mes: These Russians (Europeans) have first got in touch with me—they wish to go to the region of the Am-nye rMa-chhen. Not only must you guide and protect them, but especially you have to escort them wherever they go, smoothing conveniently (the road for them) by going where the road is good, be it by land or by water. Surely you shall be judged if anybody should harm them. There is certainly no one among them who would harm anyone else. The aim of their trip is to see the country and secure some plants. This is my letter. On the 3rd of the 5th moon (1926).

A similar letter was written by the Khang-gsar Go-log chief to another knight, hI-bos of the Mei-tshang Go-log.

NOTES

(1) The Lu-ying were the Chinese Provincial Forces, designated as the Army of the Green Standard. See W. F. Mayers, *The Chinese Government*, p. 64.
(2) Pa-pao is a subdistrict between the Nan Shan (Richthofen Range) and T'о-lai Shan in the extreme north of Ch'ing-hai Province. On Chinese maps it is in the Ta-t'ung Valley on the north bank of the river. At Pa-pao resided a Tibetan Tu-ssu. The Chinese have two names for the Ta-t'ung River, the upper or western half they call the Hao-wei Ho and the eastern end the Ta-t'ung Ho. Pa-pao is now called Ch'i-lien 祁連, and Pa-pao Shan—T'o-lai Shan, while the range to the north of the latter is the Ch'i-lien Shan or commonly called Nan Shan.
(3) The gorge which connects O-po in Ch'ing-hai Province and Kan Chou, now called Chang-yeh 張掖 in northwest Kan-su is called Pien-tu-k'ou 扁都口.
(4) The O-mu-ch'ü Ho or better called the O-mu-ch'u Ho 鄂穆楚河 is the main branch of the Mekong which further south becomes the Tsa-ch'u Ho 雜楚河; the word ch'u is equivalent to the Tibetan Chhu = River and the word Ho = River becomes superfluous.
(5) Ch'uan-pien is now called Hsi-k'ang and was known as the Tibetan Marches, actually the (western) border of Ssü-ch'uan 四川, Szechuan.
(6) This is the Starry Sea, the Mongol Odontala, and the Tibetan sKar-ma Thang or the Starry Plain on account of the innumerable lakelets which cover that vast marshy tract with a circumference of about 100 miles.
(7) The Tibetan Tshwai-hdam བཞིལ་ཅུམི (Tshai-dam) meaning salt swamp.
(8) This is the Chinese transcription of the Tibetan name mGo-log ภุษีทิพย์ which comprises many different nomad clans who have their encampments around the Am-nye rMa-chhen and south of the Yellow River.

(9) It is possible that the range immediately south of Kuei-te is meant, that range is called Am-nye Brag-dkar འབུམ་གྲུབ་ (Drag-kar).

(10) Excerpts translated from the Fang Chih 方 志, Vol. IX, no. 3-4, July 1936, Nanking.

(11) This is the Tibetan kLu-gsar བྲུ་སར་ (Lu-sar). It is a Tibetan trading post near the lamasery of sKu-hbum (Ku-mbum).

(12) He was the Yab-tshang གཞི་ཤེང་ (Regent) of bLa-brang Monastery.

(13) Plants Collected by R. C. Ching in southern Mongolia and Kansu Province, China by Egbert H. Walker; Contributions from the United States National Herbarium, Vol. 28, Part 4. 1941.

(14) This is the ancient Skyi སྐྱི་ཉིི་ country mentioned by Prof. F. W. Thomas in his book Nam, Publication of the Philological Society, XIV, 1948, pp. 134-35. A legend relates that a girl by the name of Tseng-hgi Rba(g)-zhin is transmuted into a peacock and flies away from Gyer-mo-thang ཡི་ཤྱི་ རྒྱ་མོ་ ཐང་ to the Skyi-mthing སྐྱི་ཉིི་ མིའི་ མཉླ་ country where she becomes the wife of Gyim-po Nyag-ching, the junior, but wise, son of Yab-ngal-lde Thol-phrom. Prof. Thomas relates on p. 134, "Her character as a peacock suggests a bird—nature in the original status of herself and her family, and discloses a possibility that her father 'Blind Eye—blind', 'Blind Birds', 'Head and Chief', may have commenced his existence in a fable as an owl. This possibility is confirmed by the name of the fiend in the form Go-ya-go, since go may well be = Tibetan go-bo [Mo-so hio?] (in Na-khi and Mo-so the word is 3kgo for vulture or eagle J. F. Rock), but she may have been a sheep, since the fiend's first object in approaching the flock of sheep will have been, of course, the lambs.

An aetiological character in the story emerges when we consider that it is to the Skyi country that Tseng-hgi Rba(g)-zhin ཡི་ཤྱི་ སྐྱི་ཉིི་ རྒྱ་མོ་ ཐང་ son Gyim-po Nyag-ching ཚེ་མེད་ ཀྱི་ཉིི་ རྒྱ་མོ་ ཐང་ escapes, and in that country she becomes the peacock bride of Yab-ngal-lde Thol-phrom's རྒྱས་མཉི་ སྐྱི་ཉིི་ ཞིང་ དུག་ རྒྱ་མོ་ ཐང་ རྒྱ་མོ་ ཐང་ son Gyim-po Nyag-ching ཚེ་མེད་ ཀྱི་ཉིི་ རྒྱ་མོ་ ཐང་ རྒྱ་མོ་ ཐང་.

Connexion of the Skyi country with the peacock is evident when we remember that Skyi is the country of the upper Huang Ho, the rMa chhu ངས་། = Peacock River, and that rMa = Peacock, is a surname of persons from that region, and that the river in its great upper course winds around the towering Amne Ma-chin (should be A-mye or Am-nye rMa-chhen [Rock]) range of mountains, i.e. the Ane Rma-chhen, aunt (or grandmother, grandfather, ancestress, ancestor) Great Peacock Range". (See no 7 of Schubert's text). He relates that in other Tibetan manuscripts one of the characters meets with a certain Myi-rma-bu-mchhing-rgyal ཤི་རྣྟོས་ བུམ་ མྟོ་ ཧིང་ རྒྱལ.
‘Man, peacock son, mChhing king’. He further states that ‘it is therefore certain that the peacock was the legendary ancestor, or rather ancestress (the former is more correct) of the Skyi people and its chiefs; and the story of Father Ngal-lde Thol-phrom and his Gyim-po sons is the racial legend of the Skyi folk. Should we resist the temptation to identify this Gyim with Jen, the great-grandson of the legendary first king of the Ch’iang?’.


(18) Sir Charles Bell, Portrait of the Dalai Lama, p. 190.

Since this account was written, there has appeared a book by Leonard Clark, entitled *The Marching Wind*, Funk & Wagnalls Company, New York 1954; it deals with his journey to the Amnye Ma-chhen Range in 1949. This is not a review of his book, but merely corrections of misleading statements occurring in it.

What he measured is the northwestern peak of the range, a huge dome, the highest part of it and not the central peak. In the central part of the range is a depression and therein is to be found the peak Amnye Ma-chhen. It is impossible to obtain from its northern end a view of the entire range, for it extends many tens of miles southeast. He states on page 180 that we (Simpson and I) only sighted the central peaks of the range. This is not true as can be seen by the accompanying plates; we had a grand view of the entire range from many different places. On the same page appears the curious statement: "a wide shallow rift, or glaciated valley, strikes at an upward slant straight eastward along Amnye Machen's north flank, and this must be traversed to get a sight that side (north). . . . From the head of this rift one could also look perhaps into the region beyond in the east and see if other peaks exist which might have been mistaken for the main one". If this is the case, how can he claim to have measured the peak of the range? merely because someone yelled Amnye Ma-chhen? It is the northwestern dome of the range which is the highest prominence, with Chenrezig the southeastern one, the second highest. On page 179 he says: "the mighty mountain was a glorious sight that no explorer living or dead had ever positively seen before or certainly not from this side", yet Roborowski in 1895 arrived at the same place as Clark. Clark followed the same route from the Toso Nor; he made a very good map of the northwestern part of the range and went considerably farther southeast than Clark, who gives us a sketchmap drawn from memory.

It is to be regretted that no pictures of the range or peaks adorn his book, nor are there any maps, except very unsatisfactory ones drawn from memory, yet he speaks of triangulation, theodolites, etc. If he was the leader of the expedition, he should have kept the maps they made. His Amnye Ma-chhen is located too far south; the northwestern end is much farther north than Ra-rgya. The most important stream, the largest tributary of the Yellow River, the Chhu-ngön, which has its source west of the Amnye Ma-chhen, and which has to be crossed to reach the northwestern end of the range, that is the dome, is not mentioned, nor does it appear on his map.

Tibetans usually have names for individual peaks of a range, while the entire range derives its name from one of them, not necessarily the highest; the Kha-wa-kar-po Range, for example, which forms the border between Yün-nan and Tibet, derives its name from the central peak, while the southernmost is the highest peak and is called Me-tse-mo. The same holds good of the Amnye Ma-chhen Range; the northernmost and highest, the huge dome, is called Dra-dül-lung-shog, and the central smaller peak Amnye Ma-chhen. As he is the local sa-bdag or earth-owner, the local protector, the range is named for him; he is a minor deity, and therefore does not excel Chen-re-zig, the Bodhisattva of whom the Dalai Lama is an incarnation.
GAZETTEER

A

A-ra-u-lag, འ་ར་ུལ། A-ra-u-lag, (a pass) M 1
A-rig Dzor-gön-ma, ཆེ་ོག་གོན་མ། A-rig dzo-rgon-ma, (a mountain) M 4
A-ser Nang, or A-sar Nang, ཏིས་རུ། A-ser nang, (a valley) M 4
A-tshog Gom-pa, ཐིག་གོམ་པ། A-tshogs dgon-pa, (a monastery) M 1
A-yag Nang, སྒང་ཐང། A-yag nang, (a valley) M 5
A-yang Nang, སྒང་ཐང། A-gyang nang, (a valley) M 2
Am-chhog, གམཁོ། A-mchhog, (a tribe) M 3
Am-chhog Gön-chhen, གམཁོ་གོན་ཆེན། A-mchhog dgon-chhen, (a lamasery) M 3
Am-nye Chhyung-gön, སྟེ་ཐོ་ཆོད་ཙོ། Am-nye Khyung-agon, (the Garuda peak back of Ra-gya Gom-pa) M 1
Am-nye Drag-kar, སྟེ་ཐོ་དྲག་དཀར། Am-nye brag-dkar, (a mountain) M 2
Am-nye Drug-gu, སྟེ་ཐོ་དྲུག་གུ། Am-nye hbrug dgu, (a peak) M 1
Am-nye Gar-dang, སྟེ་ཐོ་དྲག་དཀར། Am-nye sGar-dang, (a montain) M 2
Am-nye Ge-tho, སྟེ་ཐོི་ཐོ། Am-nye dGe-tho, (a peak, mountain god of the Ja-zā tribe) M 1
Am-nye Gu-la Ri, སྟེ་ཐོ་དྲག་དཀར། Am-nye dGu-la ri, (a mountain range) M 4
Am-nye Kham-pa, སྟེ་ཐོ་དྲག་དཀར། Am-nye Kham-pa, (a mountain) M 2
Am-nye Ma-chhen, སྟེ་ཐོ་དྲག་དཀར། Am-nye rMa-chhen, (Third highest peak of Range)
Am-nye Ma-chhen pom-ra, སྟེ་ཐོ་དྲག་དཀར། Am-nye rMa-chhen spom-ra, (a high Mountain Range)
Am-nye Mir-dzang, སྟེ་ཐོ་དྲག་དཀར། Am-nye Mir-rdzang, (a mountain) M 4
Am-nye Nang, སྟེ་ཐོ། Am-nye nang, (a valley) M 4
Am-nye Ngu-ra རྒྱུ་ར རྒྱུ་ར, (a sacred mountain of the Ngu-ra tribe) M 4
Am-nye Nye-ma Ri, རྒྱུ་ར རྒྱུ་ར, (a mountain) M 2
Am-nye Nyen-chhen, རྒྱུ་ར རྒྱུ་ར, (a mountain) M 3
Am-nye Nyen Ri, རྒྱུ་ར རྒྱུ་ར, (a mountain) M 2
Am-nye Sha-chhung, རྒྱུ་ར རྒྱུ་ར, (a mountain) M 2
Am-nye Ser-go, རྒྱུ་ར རྒྱུ་ར, (a mountain) M 2
Am-nye Tag-lung, རྒྱུ་ར རྒྱུ་ར, (a mountain) M 2
Ang-khor, གང་ཁོར, (see Shang-wan kuo, or upper An-kuo village) M 3
Ar-tsa, འར་ཚོ་ Ar-tsa, (a valley) M 1

B

Bā Chhu, བ་ཆུ hBah Chhu, (a river) M 1
Ba-wo-mar, བ་པོ་མར sBa-bo-mar, (a tribe) M 1
Bang Ri, བང་མི་ sBangs ri, (a mountain) M 3
Bo-ra, བཞི་ཐོ་ hBo-ra, (a tribe) M 3
Bo-ra Gom-pa, བཞི་འགོ་པ་ hBo-ra dgon-pa, (a lamasery) M 3
Bor-lung gong-ma, བཤོར་ལུང་ གོང་མ བཤོར་ལུང་ gong-ma, (The upper Bor-lung, a valley) M 2
Bor-lung ü-ma, བཤོར་ལུང་ སྤོ་བོ་ བཤོར་ལུང་ dbus-ma, (The middle Bor-lung, a valley) M 2
Bor-lung zhu-ma, བཤོར་ལུང་ བུ་བོ་ བཤོར་ལུང་ gzhug-ma, (The lower Bor-lung, a valley) M 2
Bu-tshang Go-log, བུ་ཐོག་པོ་བོ་ བུ་tshang mGo-log, (a tribe) M 5

C

Chha Nang, ཆོ་ནང་ Chha nang, (a valley) M 4
Chha-drang, ཆོ་དྲང་ Chha-hbrang, (a valley) M 4
Chha-la Chhu, ཞྭ་ལེ་ Chha-la chhu, (a stream) M 2

Chha-shing Chhu, ཞྭ་ཞིང་ Chha-shing chhu, (a river) M 2

Chen-re-zig, བླུ་རི་སྒོ་ Chyan-ras-gzigs, (Second highest peak of Am-nye Ma-chhen Range)

Chi-gar, ཆིག་རྒྱུ་ sPyi-sgar, or Chhi-gar, ཆོི་རྒྱུ་ (a valley) M 2

Chi-ra, གླུ་ sPyi-ra, (a Tibetan Clan) M 2

Chhö-khor me-ma, རྟོགས་ཁོར་མེ་མ་ Chhos-khor-smad-ma, (a tribe) M 5

Chhong-tse, དུས་ Chhong-rtse, (a valley, also a mountain) M 2

Chhu Har Khog, བློ་ཁྱོད་ Chhu-har khog, (a valley) M 4

Chhu-mar, བློ་པར་ Chhu-dmar, (Red River, a valley) M 2

Chhu-nag, བློ་དྲ་ Chhu-nag, (a stream) M 4

Chhu-nag Nang, བློ་དྲ་དང་ Chhu-nag nang, (The Black River Valley) M 2

Chhu-ngön, བློ་དྲ་ཝོན་ Chhu-sngon, (The Chinese Chu-erh-men-chu Ho 朱爾們 楚河 a river) M 1, 2, 3

Chhu-war, བློ་དཔར་ Chhu-dbar, (a tribe) M 4

Chhu-zang, བློ་བཞང་ Chhu-bzang, (a valley) M 2

Chhu-zang Nye-kha, བློ་བཞང་ཉྲེ་ཀླ བཞང་ (a pass) M 2

D

Dä-nag Khog, བྲོ་དཀོན་ mDah-nag khog, (a valley) M 2

Dä-tshang, བྲོ་ཚང་ mDah-tshang, (a tribe) M 1

Da-wo, བྲ་ཝོ་ Da-bo, (a tribe) M 4

Dam Lung, བློ་མི་ Dam-lung, (See Dam-mai Nang, a valley) M 3

Dam-dzab Ri, བློ་དབུ་ྲེི་ hDam-rdzab ri, (a mountain) M 2

Dam-mai La, བློ་མི་ལུ་ Dam-mai la, (a mountain pass) M 3

Dam-mai La-gen, བློ་མི་ལུ་ཞི་ Dam-mai la-rgan, M 3

Dam-mai Nang, བློ་མི་ནང་ Dam-mai nang, (a valley) M 3
Dang Ri, དང་རི་ Dwang ri, (a mountain peak) M 4

Dang-chhen Chhu, དང་ཆེན་ཆུ། Dwang-chhen chhu, (a stream) M 4
Dang-chhung Chhu, དང་ཆུང་ཆུ། Dwang-chhung chhu, (a stream) M 4
Dang-mo Nang, དང་མོ་ངང་། Dang-mo nang, (a valley) M 4

Dar Lung, དར་ཉུང་། Dar-lung, (a valley) M 4
Dar-chhog Thang, དར་ཞོང་ཐང་། hDar-chhogs thang, (a plain) M 2

Dar-dzong kar-jä La, དར་རྩོང་ཁར་བཞག་པ་། Dar-rdzong-dkar-bhaj la, (a pass) M 4
Dar-jä La, དར་བཞག་པ་། Dar-bhaj la, (a pass, see Ta-li-chia Shan-k'ou) M 3
Dar-jä-lab, དར་བཞག་ལབ་། Dar-bhaj-lab, (a plateau) M 3
Dar-mug Chhu, དར་མུག་ཆུ། Dar-smug chhu, (a stream) M 2

Dar-tshog Nye-ra, དར་ཚོག་ཉེ་ར། hDar-tshogs nye-ra, (a pass) M 2
De-chhen Gom-pa, དཔེ་ཆེན་གཞིང་། bDe-chhen dgon-pa, (a monastery) M 2

De-wa-sang-zhung, དཔེ་པ་སང་ཞུང་། sDe-pa-sangs gzhung, (upper main branch of T'ao River) M 4
De-yag Nang, དཔེ་ཡག་ངང་། bDe-yag nang, (a valley) M 4

Do-drub Nye-ra, དེ་འབྲུབ་ཉེ་ར། rDo-sgrub nye-ra, (a pass) M 5

Do-gen Nang, དེ་བཞིན་ངང་། rDo-rgan nang, (a valley) M 1,2

Do-jä, དོ་བཞག་ Mdo-hjah, (a valley) M 2

Do-kar, དོ་ཁར་ rDo-dkar, (a tribe) M 3

Do-kar Gom-pa, དོ་ཁར་གཞིང་། rDo-dkar dgon-pa, (See To-k'u Ssu Lamayoung) M 3

Do-kar Nang, དོ་ཁར་ངང་། rDo-dkar nang, (a valley, see To-k'u Kou) M 3

Do-lung Kha, དོ་ལུང་ཁ་ rDo-lung kha, (a pass) M 2

Do-tseg, དོ་ཚིག་ rDo-btseg, (terraces) M 1

Do-wa, སྦོ་པ། Mdo-ba, (a tribe) M 2

Dog Chhu, དོག་ཆུ། rDog chhu, (a stream) M 3

Dog Lung, དོག་ཉུང་། Dog lung, (a valley) M 4,5

Dom Khog, དོམ་གོ་ hDom khog, (a valley)
Dom Lung, 增多隆 "hDoms lung, (a valley) M 3
Dong-chhe, 东池 "gDong-chhe, (a stream) M 2
Dong-gen Nang, 东根江 "gDong-rgan nang, (a valley) M 5
Dra Khog, 录拉 "dGra khog, (a valley) M 5
Dra-dül-lung-shog, 录拉布龙宗 "dGra-hdul-rung-shog, (highest peak of Anmye Machhen Range, a dome)
Drag-kar Gom-pa, 拉卡尔贡波 "Brag-dkar dgon-pa, (Pai-shib-ai Ssu Lama-sery) M 3
Drag-kar Nang, 拉卡尔江 "Brag-dkar nang, (White rock Valley) M 2
Drag-lung gong-ma, 拉林贡玛 "Brag-lung gong-ma, (The upper Drag-lung, a valley) M 4
Drag-lung ü-ma, 拉林玉玛 "Brag-lung dbus-ma, (The middle Drag-lung, a valley) M 4
Drag-lung zhu-ma, 拉林珠玛 "Brag-lung gzhug-ma, (The lower Drag-lung, a valley) M 4
Drag-nag Nang, 拉昂江 "Brag-nag nang, (a valley) M 1, 4
Drag-nag Nye-ra, 拉昂那拉 "Brag-nag nye-ra, (a pass) M 1
Drag-ra Nang, 拉拉江 "Brag-ra nang, (a valley) M 4
Drag-ser Nang, 拉萨江 "Brag-gser nang, (a valley) M 4
Drang-mar Nye-ra, 东措那拉 "hBrang-dmar nye-ra, (a pass) M 2
Drang-mo Nang, 东措江 "hBrang-mo nang, (a valley) M 4
Drang-ngam, 东朗江 "hBrang-rngam, (a valley) M 5
Dre-chhen, 杜森 "hDre-chhen, (a valley) M 2, 3
Dre-chhung, 杜冲 "hDre-chhung, (a valley) M 3
Dre-yag Nang, 杜亚江 "hDre-gyag nang, (a valley) M 1
Dre-yang Nang, 杜阳江 "Dreg-yang nang, (a valley) M 1
Dri-jang, 洞江 "hBri-ljang, (a valley) M 5
Drin-gong gong-ma, 丁翁贡玛 "mGrin-gong gong-ma, (The upper Drin-gong, a valley) M 1
Drin-gong ü-ma, 丁翁曲玛 "mGrin-gong dbus-ma, (The middle Drin-gong, a valley) M 1
Drin-gong zhu-ma, 丁翁珠玛 "mGrin-gong gzhug-ma, (The lower Drin-gong, a valley) M 1
Drin-jing Nang, འབྲིན་སྦྱོང་ནང་ mGrin-mjing nang, (a valley) M 4
Drong Khog, ཉློང་ཁོ་ག hBrong khog, (a valley) M 4
Drong-de Nang, ཉློང་སྦྱོང་བདེ་ནང་ hBrong-sde nang, (a valley) M 1
Drug Nang, སྦྱོང་སྦྱོང་ hBrug nang, (a valley) M 1
Drug-gu Nang, སྦྱོང་སྦྱོང་གུ་ hBrug-dgu nang, (a valley) M 1
Du Khog, དུ་ཁོག hDu khog, (a valley) M 1,4
Dün Lung, ཀྲུང་ འབྲུང་ mDun lung, (a valley) M 4
Dün-jä, ཀྲུང་སྦྱོང་ hDun-hjah, (a valley) M 4,5
Dung-so Nang, ཁུང་སྦྱོང་ mDung-so nang, (a valley) M 4
Dza Nang, ཀྲེང་གུ་ hDzag nang, (a valley) M 2
Dza-yi, ཀྲེང་ཡི་ rDza-yi, (tribe) M 3
Dza-yi Nang, ཀྲེང་ཡི་ནང་ rDza-yi nang, (a valley) M 3
Dzo-ge, དོ་ལྕེ་ mDzo-dge, (a tribe) M 3
Dzo-ge Gar-nying, དོ་ལྕེ་གར་བྱིང་ mDzo-dge-sgar-nying, (Lamasery Mo-wu Chiu Ssu) M 3
Dzo-ge Gar-sar, དོ་ལྕེ་གར་བྱིཤ་ mDzo-dge-sgar-gsar, (Lamasery, see Mo-wu Hsin Ssu) M 3
Dzo-ge tö-ma Gom-pa, དོ་ལྕེ་གཞུང་བོད་པ་ mDzo-dge-stod-ma dgon-pa, M 3
(also called Ri-dröl-ma Gom-pa, རི་སྨོད་གཞུང་བོད་པ་ Rigs-sgrul-ma dgon-pa)
Dzo-mo La, དོ་ལོ་ mDzo-mo la, (a pass) M 1
Dzo-mo Nang, འབྲེལ་ལྕེ་ mDzo-mo nang, (a valley) M 1

G

Gä Chhu, ཇྱང་ཆུ་ dGah chhu, (a stream) M 5
Gä Khog, ཇྱང་ཁོ་ག dGah khog, (a valley) M 1,4
Gä-jä, ཁྱང་ཞབུ་ dGah-hjah, (a tribe) M 1
Gā-rang, བཀྲ་ཤིས་ dGah-rang, (a tribe) M 2
Gā-rang Gom-pa, བཀྲ་ཤིས་དགེ་ཐང་ dGah-rang dgon-pa, (a monastery) M 1
Gā-ro Khog, བཀྲ་ཤིས་པོས་ dGah-ro khog, (a valley) M 4
Gā-rong Chhu, བཀྲ་ཤིས་ཆུ་ dGah-rong chhu, (a stream) M 2
Gam-bu-sum-na, བཀྲམ་བུ་ཐུ་མ་ sGam-bu-sum-na, (a mountain) M 1
Gan-jā, ཀྲོང་བཞི་ rGan-hjah, (a tribe) M 2,3
Gan-jā Thang, ཀྲོང་བཞི་ཐང་ rGan-hjah thang, (a plain) M 2,3
Gang-tsha, བཀྲ་ཤིས་ tGangs-tsha, (a tribe) M 2
Gar-ge Chhu, བཀྲ་རིགས་ sGar-rgan chhu, (a stream) M 1
Gar-ge Nang, བཀྲ་རིགས་ sGar-rgan nang, (a valley) M 1
Gar-tham, བཀྲ་ཤིས་ sGar-tham, (a tribe) M 4,5
Gar-tsha gong-ma, བཀྲ་ཤིས་ sGar-tsha gong-ma, (The upper Gar-tsha a valley) M 4,5
Gar-tsha ü-ma, བཀྲ་ཤིས་ sGar-tsha dbus-ma, (The middle Gar-tsha, a valley) M 5
Gar-tsha wor-lu, བཀྲ་ཤིས་ sGar-tsha-wor-lu, (a valley) M 5
Gar-tse, བཀྲ་ཤིས་ sGar-rtse, (a tribe) M 1,2
Gar-tse Gom-pa, བཀྲ་ཤིས་ sGar-rtse dgon-pa, (a monastery) M 2
Ge-mo-chhe, བཀྲ་ཤིས་ sGad-mo-chhe, (a village in the Ba Valley) M 1
Ge-rum Nang, ཆུ་ཐང་ dGe-rum nang, (a valley) M 4
Gem-phel Khog, མཐུན་ (Orthography uncertain), (a valley) M 2
Gen-mar Khog, བཀྲ་ཤིས་ sGan-dmar khog, (a valley) M 2
Gen-mar-zhung, བཀྲ་ཤིས་ sGan-dmar-gzhung, (a valley) M 2
Go Nang, མི་ sGo nang, (a valley) M 4
Go-chhen, བཀྲ་ཤིས་ sGo-chhen, (mouth of Do-gen Valley) M 1
Go-chhen dzong-ngön, བཀྲ་ཤིས་ sGo-chhen rdzong-ngon, (a lamasery) M 1
Go-khong La, བཀྲ་ཤིས་ sGo-khong la, (a pass) M 2
Go-mang kung Kha, བཀྲ་ཤིས་ sGo-mang dgung-kha, (a pass) M 1
Go-mang Nang, sGo-mang nang, (a valley) M 1
Go-mo Nang, sGo-mo nang, (a valley) M 4
Go-shub Thang, sGo-shub thang, (a plain) M 1
Gog-nam, sGog-rnam, (a tribe) M 4
Gom-tshang, sGom-tshang, (a tribe) M 4
Gön-nying Nang, dGon-rnying nang, (a valley) M 3
Gong Khog, Gong khog, (a valley) M 4
Gong-mo Nye-ra, Gong-mo nye-ra, (a pass) M 2
Gu Chhu, dGu chhu, (a stream) M 2
Gu-gu Nang, dGu-dgu nang, (a valley) M 2,3
Gu-ma Nang, rGu-ma nang, (a valley) M 4
Gu-zhung Khog, rGu-gzhung khog, (a valley, or Gu Chhu, Gu River dGu chhu) M 1,4
Gün-khai mar-kha, dGun-khai-mar-kha, (a small valley) M 1
Gur-gar Gom-pa, mGur-sgar dgon-pa, (a monastery) M 2
Gyü-par Nang, rGyud-par nang, (a valley) M 1
Gyü-par, rGyud-par, (a range) M 1
Gyü-par shar-nying, rGyud-par shar-snying, (a peak of the Gyü-par Range) M 1
Gyü-par tshar-gen, rGyud-par mtshar-rgan, (highest peak of Gyü-par Range) M 1

H

Ha-lung Ri, Ha-lung ri, (a mountain) M 1
Ha-na-ha, Ha-na-ha, (a pass) M 2
Ha-ra-Khog, Ha-ra-khog, (a valley) M 5
Ha-ri Chhu, Ha-ri chhu, (a stream) M 4
Hang Chhu, Hang chhu, (The Chinese Ta-ho-pa a river) M 1
Har-khor, Har-hkhor, (a tribe) M 4
Ho-da-wa Nang, Ho-da-ba nang, (a valley) M 4
Ho-lung La, Ho-lung la, (a pass) M 3
Ho-ra-hen, Ho-ra-han, (a mountain) M 2
Ho-tog Nang, Ho-tog nang, (a valley) M 1
Ho-tog Nye-ra, Ho-tog nye-ra, (a pass) M 1
Hor, Hor, (a tribe) M 1,2
Hor-tshang, Hor-tshang, (a tribe) M 3
Hor-tshang Gom-pa, Hor-tshang dGon-pa, (a lamasery) M 3
Hrang-nya, Hrang-nya, (a valley) M 5
Hün-rong, Hun-rong, (a valley) M 4

J
Jä-gar Thang, hJah-dgar thang, (a plain) M 3
Jä-sa Nang, hJah-sa nang, (a valley) M 2
Ja-sag, rGya-sag, (a tribe) M 1
Jä-tram-ma, ? hJah-tram-ma, (upper Dün-ja Valley) M 4
Ja-zä, rGya-bzah, (a tribe) M 1
Jam-kar, hJam-dkar, (a valley) M 4
Jam-kar Gom-pa, hJam-dkar dgon-pa, (a lamasery, see Chiang-k'ou Su) M 3
Jang-chhen, hJang chhen, (The large Jang, a valley) M 1
Jang-chhung, hJang chhung, (The small Jang, a valley) M 1
Jang-drang La, Byang-hrang la, (a pass) M 2
Je Lung, rJe-lung, (a valley) M 4
Je Nang, rJe nang, (a valley) M 4
Je-drub-den Ri, rJe-sgrub-ldan ri, (a mountain) M 4
Je-ku-mo Ri, rJe-sku-mo ri, (a mountain) M 4
Je-ma-dri-de, Bye-ma-hbri-sde, (sand dunes)
Je-nam-nang Ri, rJe-rnam-nang ri, (a mountain) M 4
Je-tshang Gom-pa, rJe-tshang dgon-pa, (See She-tsung Sssu, a lamasery) M 3
Jen-dza, rJen-rdza, (a tribe) M 2
Jen-dza Thang, rJen-rdza thang, (a plain) M 2
Jen-dzi la-long, rJen-rdzi-la-long, (a pass) M 2
Jig Khog, hJig khog, (a valley) M 4,5
Jo-ma Nang, Jo-ma nang, (a valley) M 4
Jo-rong-og, hJo-rong-og, (a tribe) M 2
Jo-wu Thang, hJo-bu thang, (a plain) M 2
Jog Lung, hJog lung, (a valley) M 4
Jog Nang, hJog nang, (a valley) M 2,3
Jog-khyi, hJog-khyi, (a mountain pass) M 3
Jog-lag Nang, hJog-lag nang, (a valley) M 4
Ju-chhung, hJu-chhung, (a valley) M 1

K

Kalawat Plateau, M 3
Kara Nör, Mtso nag, K'o-la Hai 拉海, (a lake)
Kha-gya, Kha-rgya, (a tribe) M 3
Kha-gyai Gar-nying, Kha-rgyai-sgar-ryning, (a lamasery, see K'a chia Ssu) M 3
Kha-khi, Kha-khi, (a pass) M 1
Khang-gen Go-log, Khang-rgan mGo-log, (a tribe) M 4,5
Khang-sar Go-log, Khang-ga r M 4,5
Khar-go Nang, mKhar-sgo nang, (a valley) M 4
Khe-chhag Chhu, mKhas-chhags chhu, (a stream) M 2,4
Khe-chhag Nye-ra, mKhas-chhags nye-ra, (a pass) M 2,4
Khe-chhag Thang, mKhas-chhags, (a plain) M 2
Khe-rab Nang, mKhas-rabs nang, (a valley) M 1
Khe-rab Nye-ra, mKhas-rabs nye-ra, (a pass) M 1
Khe-thung Nang, Khe-thung nang, (a valley) M 4
Khe-thung Nye-ra, Khe-thung nye-ra, (a pass) M 4

Kho Chhu, Kho chhu, (a river) M 4
Kho-thu Nang, Kho-thu nang, (a valley) M 4
Kho-zu Nang, mKho-gzu nang, (a valley) M 4
Khu-chhen Chhu, Khu-chhen chhu, (The large Khu River) M 4
Khu-chhung Chhu, Khu-chhung chhu, (The small Khu River) M 4

Kir-di-gar, Kir-rdi-sgar, (a lamasery) M 3
Kum-dā Nang, sKu-mdah nang, (a valley) M 4

Kün-de, Kun-bde, (a small valley) M 1,4
Kün-de Nye-ra, Kun-bde nye-ra, (a pass) M 1

La-brang, bLa-brang, (a monastery, see bLa-brang bKra-shis-hkhyil) M 2
La-brang Tra-shi-khyil, bLa-brang bkra-shis-hkhyil, (or La-brang Gom-pa, see Hsia-ho Hsien, a monastery and magistracy) M 2,3
La-chhchen, བ་ཆེན་ La-chhchen, (a valley) M 4
La-chohung, བ་ཆོས་ La-chohung, (a valley) M 4
La-me Nang, ལ་མེ་ gLa-smad nang, (a valley) M 4
La-yar Nang, ལ་ཡར་ La-yar nang, (a valley) M 2
La-yo Nang, ལ་ཡོ་ gLa-gyo nang, (a valley) M 4
La-yo Nang, ལ་ཡོ་ bLa-gyo nang, (a valley) M 4
Lab-dün La, བདེ་སྔོན་Lab-mdun la, (passes) M 2
Lag-rang Nang, སྣང་ Lag-rang nang, (a valley) M 4
Lag-thung Nang, སྣང་ Lag-thung nang, (a valley) M 4
Lam-tsho Nang, རྩོ་ bLam-mtsho nang, (a valley) M 4
Lang Chhhu, རང་ Lang chhhu, (a river) M 5
Lang-chhhu Tsho-rgan, རང་ Lang-chhhu-mtsho-rgan, (a swamp) M 5
Lang-jä Khog, རང་ Lang-bjah khog, (a valley) M 2
Lang-ma Nang, རང་ Lang-ma nang, (a valley) M 4
Lang-jo Nang, རང་ Lang-hjo nang, (a valley) M 2
Lang-yig Nang, རང་ Lang-yig nang, (a valley) M 4
Lar-gol, བར་ Lar-sgo, (a valley) M 2
Lha Ri, སྣྱེ་ Lha ri, (a peak in the Sa Ri - Dang Ri Range) M 4
Lha-mo sring-sum ri, སྣྱེ་ Lha-mo sring-gsum ri, (The three sisters, a mountain) M 2
Lhab-ja Ri, སྣྱེ་ Lhab-byar-i, (a mountain) M 1
Lhar-de, སྣར་ Lhar-sde, (a tribe) M 2, 3
Lön-chhhu, སྔོན་ bLon-chhhu, (a tribe) M 2
Lu Chhhu, རུ་ kLu chhhu, (See T’ao River) M 4
Lu-tshang, རུ་ kLu-tshang, (a tribe) M 1, 2
Lü-rde, གླུ་ Lus-rde, (a tribe)
Lui-chha-wrag, kLui-chhab-rag, (a mountain range, source of T'ao River, see Lo-ch'a-p'u-la Shan) M 4
Lung-kha Nang, Lung-kha nang, (a valley) M 5
Lung-mar, Lung-dmar, (a valley) M 1
Lung-mar gung-wa, Lung-dmar dgung-ba, (a valley) M 1
Lung-mar Kha, Lung-dmar-kha, (a pass) M 1
Lung-wa-nag-re, Lung-wa-nag-ras, (a valley) M 2
Lung-zang, Lung-bzang, (a valley) M 5

M

Ma Chhu, rMa chhu, (The Yellow River, Huang Ho) M 1,5
Ma-la-ge Thang, Ma-la-dge thang, (a plain, waterless plateau) M 1
Ma-mo-shar-nying, Ma-mo-shar-snying, (a mountain) M 2
Ma-mo-zhung, Ma-mo-gzhung, (a valley) M 2,4
Mang-ri je-ma, Mang-ri-byae-ma, (sand dunes) M 1
Mar-po Nye-ra, dMar-po nye-ra, (a pass) M 5
Me-shül, sMad-shul, (or Me-shul, a tribe) M 2
Me-shül Khog, sMad-shul khog, (or Me-shul khog, a valley) M 2
Men Lung, dMan lung, (a valley) M 3
Mir-dzang Nang, Mir-rdzang nang, (a valley) M 4
Mo Chhu, Mo chhu, (a river) M 2
Mo chhu-chhe, Mo chhu-chhe, (Mo Chhu, or the Great Mo River) M 4
Mo Chhu chhung, Mo chhu chhung, (The small Mo Chhu River) M 4
Mo-khur Nye-ra, Mo-khur nye-ra, (a pass) M 1
Mo-khur ri ser-ma, Mo-khur-ri-ser-ma, (a peak) M 1
Mo-ri Nang, རོ་ཉིང་ Mo-ri nang, (a valley) M 4
Mu-ge Thang, སྲུང་དུར་ sMu-dge-thang, (a plain) M 1
Mu-ra, རུ་ཉི་ Mu-ra, (a tribe) M 4
Mu-yang Nang, རུ་གྱང་དང་ Mu-gyang nang, (a valley) M 1
Mug-rong Nang, རུ་རོང་དང་ rMug-rong-nang, (a valley) M 4

N

Na-mo ren-chhung-wa, རོ་ཐོང་ Na-mo ren-chhung-ba, (a mountain peak) M 1,2
Na-mo-gen Thang, རོ་ཐོང་ Na-mo-rgan thang, (a plain) M 2
Na-mo-ri-ön-dza-de, རོ་ཐོང་ Na-mo-ri-on-rdza-sde, (a mountain) M 2
Na-ra-gol, རེ་ཏོ་ Na-ra-sgol, (a valley, stream) M 4
Nag-sap Kha, རྣ་པོ་ Nag-sab kha, (a pass) M 2,3
Nam Lung, རོ་ཞུང་ rNam lung, (a valley) M 5
Nam Nang, རོ་ཉིི་ rNam nang, (a valley) M 2
Nam-chhen, རོ་ཐོང་ Na-ma-chhen, (The large Nam, a valley) M 2
Nam-chhung, རོ་ཐོང་ rNam-chhung, (The small Nam, a valley) M 2
Nam-lha, རོ་ཞུང་ gNam-lha, (a tribe) M 3
Ne-chhen, རོ་ཐོང་ Nas-chhen, (a valley) M 1
Ne-chhung, རོ་ཐོང་ Nas-chhung, (a valley) M 1
Nga Thang, རོ་ཐོང་ rNga thang, (a plain) M 1
Nga-mong Chhu, རོ་ཐོང་ rNga-mong chhu, (a stream) M 4
Nga-ra gong-ma, རོ་ཐོང་ lNga-ra gong-ma, (The upper Nga-ra, a valley) M 2
Nga-ra ú-ma, རོ་ཐོང་ lNga-ra dbus-ma, (The middle Nga-ra, a Valley) M 2
Nga-ra zhu-ma, རོ་ཐོང་ lNga-ra gzhug-ma, (The lower Nga-ra, a valley) M 2
Nga-wa, རོ་ཐོང་ lNga-ba, (a tribe) M 5
Ngang-gi-shog-deb, རང་གི་ Ngang-gi-shog-hdebs, (a plain)
Ngang-khun, སྐད་པོ་ Ngang-khun, (a valley) M 2

Ngang-tshang, སྐད་ཚང Ngang-tshang, (a valley) M 2

Ngar-de Nang, སྐད་རྩེ་ Ngar-de nang, (a valley) M 4

Ngar-khi gong-ma, སྐད་པོ་གོང་མ Ngar-khi gong-ma, (a promontory overlooking the Yellow River) M 1

Ngo Khog, སྣོ་ཁོད Ngo khog, (a valley) M 5

Ngo Tsho, སྣོ་ཚོ Ngo tsho, (a lake) M 5

Ngo-gu Nang, སྣོ་གུ་ Ngog-nang, (a valley) M 4

Ngor-chhen, སྔོ་ཆུན Ngor-chhen, (a valley) M 2,3

Ngu-ra, སྟུ་ Ngur-a (a tribe) M 4

Ngu-ra Gom-pa, སྟུ་གོམ་པ་ Ngur-a Gom-pa, (a monastery, same as Nyen-thö Gom-pa) M 4

Nor Lung, སྤྱོན་ལུང Nor-lung, (a valley) M 4

Nu-rong Khog, སྲུ་རོང khog, (a valley) M 2

Nur-ma, སྦུ་མ་ Nur-ma, (a tribe) M 5

Nur-ma Nang, སྦུ་མ་ Ngur-ma nang, (a valley) M 4

Nya-nag, སྲིད་ཉིག Nya-nag, (a tribe) M 1

Nya-rug la-gen, སྲིད་དག སྲིད་ སྲིད་དག Nya-rug la-rgan, (a pass) M 1

Nya-rug Nang, སྲིད་དག་ Ngur-nang, (a valley) M 1


Nyen-thö Gom-pa, སྦྱིན་ཐོ་ Ngan-thos Gom-pa, (a monastery) M 4

Nyi-ma Lung, རྜྷི་མ་ Ngim-ma lung, (Sun-valley) M 2,3

Nyig-ram La, རྜྷི་གཞིར་ Ngig-ram la, (a pass) M 1

Nyin-shig Nang, རྜྷི་ཤིག Ngur-shig, (a valley) M 1

Nyin-zer La, རྜྷིི་ཙེར Ngur-zer la, (a pass) M 1,2
O


Og-ma, གཟའ་མ་ Og-ma, (a valley, pronounced Wak-ma) M 4

P

Pa-ra gong-ma, སྐྱར་གོང་མ་ Pa-ra gong-ma, (The upper Para, a valley) M 4
Pa-ra zhu-ma སྐྱར་ནུབ་མ་ Pa-ra-gzhug-ma, (The lower Pa-ra, a valley) M 4

R

Ra-de La, ར་མ་ La Ra-bde la, (a pass) M 4
Ra-gya Gom-pa, ར་མ་གོས་པ་ Ra-rgya dgon-pa, (a lamasery) M 1,3
Ra-wa Nang, ར་བ་ Nang Ra-ba nang, (a valley) M 5
Rab-chhen Khog, རབ་ཆ་ཤེས་པོ་ Rab-chhen khog, (a valley) M 5
Rag-chhung Nang, རག་ཆང་ཤེས་པོ་ Rag-chhung nang, (a valley) M 2
Rang-chhog gong-ma, རང་ཆོག་གོང་མ་ Rang-chhog gong-ma, (The upper Rang-chhog, a valley) M 2
Rang-chhog ü-ma, རང་ཆོག་ུ་མ་ Rang-chhog dbus-ma, (The middle Rang-chhog, a valley) M 2
Rang-chhog zhu-ma, རང་ཆོག་ནུབ་མ་ Rang-chhog gzhug-ma, (The lower Rang-chhog, a valley) M 2
Re-lung, རེ་ལུང་ Ras-lung, (a valley) M 1
Re-lung Nye-ra, རེ་ལུང་འགྲོ་ཐུ་ Ras-lung nye-ra, (a pass) M 1
Reb-kong, རེ་བ་ཀོང་ Reb-skong, (a tribe) M 2
Ri-gur-tong-shong, རི་གུར་ཐོང་ཞིང་ Ri-gur-stong-shong, (a plain)
Rig-kang, རིག་མ་ Rig-rkang, (a valley) M 2
Ri-lung, རི་ལུང་ Ri-lung, (a valley) M 4
Ri-mang Go-log, རི་མང་གོ་ལོག་ Ri-mang mGo-log, (a tribe) M 5
Rin-gen, རིན་སྒན་ Rin-rgan, (a tribe) M 2
Ro-kam La, རོ་ཁམ་ལ La, (a pass) M 2
Rong-war, རོང་དབང་ Rong-bar, (a tribe) M 3
Rong-war, རོང་པོ་ Rong-bar, (a village) M 3
Rong-war Gom-pa, རོང་པོ་གོ་པ་ Rong-bar d Gon-pa, (a lamasery) M 3
Rong-wo རོང་པོ་ Rong-bo, (a tribe) M 1,2
Rong-wo Gom-pa, རོང་པོ་གོ་པ་ Rong-bo dgon-pa, (a monastery) M 2
Ru-nag, རུ་ནག་ Ru-nag, (a camp) M 2

S
Sa Khog, ས་ཁོང་ Sa khog, (a valley) M 5
Sa Ri, ས་རི་ Sa ri, (a mountain peak) M 4
Sa-khu-tu, ས་ཁུ་ཐུ་ Sa-khu-tu, (a valley) M 1
Sa-ri Khar-go, ས་རི་མཁར་ཞིག་ Sa-ri mKhar-ngo, (a mountain) M 2
Sa-yi Nang, ས་ཡི་ཐང་ Sa-yig nang, (a valley) M 2,3
Sang Chhu, སང་་ཞུ་ bSang-chhu, (a river, see The Hsia Ho) M 2,3
Sang Khog, སང་ཁོང་ bSang khog, (a valley) M 2
Sang Nang, སང་ཐང་ gSang nang, (a valley) M 4
Sang-la Nang, སང་ལ་ཐང་ gSang-la nang, (a valley) M 4
Saog-rong-wo, སོག་ཐང་བོ་ Saog rong-bo, (a village in the Bā Valley) M 1
Se-rug-chhen, སེ་དུ་ག དེ་ Se-rug chhen, (a tribe) M 4
Sem-lung, སེམ་ལུང་ Sems-lung, (a valley) M 1,4
Seng-ge Khang-chhag, སེང་གེ་ཁང་ཆ་ Seng-ge khang-chhags, (a mountain) M 2
Ser-chhen Nang, སེར་ཆེན་ཐང་ gSer-chhen nang, (Large Gold Valley) M 1,2,3
Ser-chhung Nang, སེར་ཆུང་ངང་ gSer-chhung nang, (Small gold Valley) M 1,2
Ser-lag Gom-pa, སེར་ལག་མོ་པ་ gSer-lag dgon-pa, (a monastery) M 1
Ser-lag Nang, སེར་ལག་ངང་ gSer-lag-nang, (a valley) M 1
Ser-lag Nye-ra, སེར་ལག་ཉྱ་ར། gSer-lag nye-ra, (a pass) M 1
Ser-zhwa Khog, སེར་ཞྭ་ཁོག gSer-zhwa khog, (a valley) M 4
Sha-brang, སྲབ་ཟློ། Sha-brang, (a valley) M 2
Sha-brang, སྲབ་ཟློ། Sha-brang, (a tribe) M 1
Sha-chhui-yim-khar, སྦྱེ་ཧོི་ཡིམ་ཁརི། Sha-chhui-yim-khar, (a peak) M 1
Sha-dar Nang, སྦྱར་དང་ Sha-dar nang, (a valley) M 2
Sha-la, སྦྱ་ལ། Sha-la, (a valley) M 1
Sha-la Sha-chhen, སྦྱ་ལ། སྦྱ་ཆེན། Sha-la sha-chhen, (a valley) M 4
Sha-la Sha-chhung, སྦྱ་ལ། སྦྱ་ཆུང་ Sha-la sha-chhung, (a valley) M 4
Sha-me, སྦྱ་མོ། Sha-smad, (a tribe) M 5
Sha-ra-gol, སྦྱ་ར། སྦྱ་ སྒོལ། Sha-ra-sgol, (a valley, stream) M 4
Sha-ra-khe-wor, སྦྱ་ར། སྒོལ། Sha-ra-khas-bor, (a pass) M 2,4
Sha-ri-yang-ra, སྦྱར་ི་ཡང་ཧྲ། Sha-ri-yang-ra, (See Ch‘ang-shih-t‘ou Shan) M 4
Sha-wo Nang, སྦྱྲ་བོ། Sha-bo nang, (a valley) M 2
Sha-yong Khog, སྦྱག་ཡོང་ Sha-yong khog, (a valley) M 5
Shag Chhu, ཕག་ཆུ། Shag chhu, (a stream, see Shag Lung) M 4
Shag Lung, ཕག་ཐུང་ Shag lung, (a valley, see Shag Chhu, a river) M 1,4
Shag-chhung, ཕག་ཆུང་ Shag-chhung, (a tribe) M 4
Shar Lung, སྦྱར་ཐུང་ Shar lung, (a valley) M 1
Shar-dze, སྦྱར་ཐུན། Shar-rdzas, (a valley) M 4
Shar-lam Nang, སྦར་ལམ་ཐུང་ Shar-lam nang, (a valley) M 4
Shar-shu ri-thrö, སྦྱར་ཐུ་ཀ རྟྱོ། Shar-shu ri khrod, (a monastery) M 4,5
She Tsho, སྦྱེ་ཐོ། Shel mtsho, (a lake) M 5
Shi Chhu, སྦྱི་ཐུ། Shi chhu, (a stream) M 4
Shi-lug-be-na, སྦི་ལུག་བོས་ན། Shi-lug-sbas-na, (a tribe) M 4
Shi-me-tog Thang, སྦི་མེ་ཏོག་ཐང་ Shì-me-tog thang, (a plain) M 4
Shib-sa, སྒོ་མོ་ Shib-sa, (a tribe) M 2
Shib-sa Nang, སྒོ་མོ་ནང་ Shib-sa-nang, (a valley) M 2
Shing-go Gar, སྒྲིང་གོ་སྒར་ Shing-sgo-sgar, (a lamasery) M 3
Sho-mdo chhe-wa, གསོ་མོ་ཆེ་བ་ Sho-mdo-chhe-ba, (a valley) M 4
Sho-mdo chhung-wa, གསོ་མོ་ཆུང་བ་ Sho-mdo-chhung-ba, (a valley) M 4
Sho-mdo Tsha-khor Ri, གསོ་མོ་ཝཱ་ཁུར་ Shö-mdo-tsha-hkhor ri, (a mountain) M 4
Sho-ri Nang, གཞོ་རྒྱུན་ Shö-ri nang, (a valley) M 4
Shog-chhen, གཞོ་ཆེན་ Shog-chhen, (a valley) M 1
Shog-chhung, གཞོ་ཆུང་ Shog-chhung, (a valley) M 1
Shug-shar, གཞུག་པར་ Shug-shar, (a valley) M 4
So-nag, སྦི་ནག་ So-nag, (a tribe) M 2
Sog-tshang, སྒོ་གུང་ཟང་ Sog-tshang, (a tribe) M 5
Sog-tshang Gom-pa, གསོ་གུང་པོ་མ་ Sog-tshang dgon-pa, (a lamasery) M 5
Sog-wo A-rigs, སྒོ་པོ་ འ་རྒྱུས་ Sog-po A-rigs, (a Tibetanized Mongol tribe) M 1, 2, 4
Sra-mo Nang, སྦྲ་མོ་ནང་ Sra-mo nang, (a valley) M 2
Srin-bu-shar, སྲིན་བུ་ཤར Shrin-bu-shar, (a valley) M 2
Sum-pa Nye-ra, གསུམ་པ་གྲ་ gSum-pa nye-ra, (a pass) M 2
Sum-pi Nang, གསུམ་པི་ནང་ gSum-pi nang, (a valley) M 4

T

Ta-ma Nang, ཐང་ཐམ་ rTa-ma nang, (a valley) M 4
Tag Lung gong-ma, གྲང་མ་ sTag-lung gong-ma, (The upper Tag Lung, a valley) M 5
Tag Lung ü-ma, གྲང་ཤུ་མ་ sTag-lung dbus-ma, (The middle Tag Lung, a valley) M 5
Tag Lung zhu-ma, དག་ལུང་ཞུ་དྭ་(The lower Tag Lung, a valley) M 5
Tag-so Nang, དག་ལུང་ཞུད་དྭ་(a long valley) M 1
Tam-chhog-gong-ma, དཔལ་ཐོག་གཞང་མ་ (may be: Dem-chhog-gong-ma, དེ་མེད་ཐོག་གཞང་མ་ a pass) M 5
Thab-jä Khog, རྩ་བ་ཆོག་(a valley) M 5
Thang Yar-khob, རྩ་ང་ཁོབ་(a plain) M 4
Thang-khor, རྩ་ཁོར་(a tribe) M 5
Thar-lung Gom-pa, རྩ་ལུང་གོམ་པ་(Thar-lung dgon-pa, (a monastery) M 4
Te-gam Thang, བོད་འགམ་ཞང་(a plain) M 2, 4
Te-gam Thang, བོད་འགམ་ཞང་(a plain) M 2, 4
The-wo, རྩེ་ོང་(a tribe) M 2
Them-bu, རིམ་ལུ་(a valley) M 2
Ter-long Gom-pa, དེར་ལོང་གོམ་པ་(gTer-long dgon-pa, (a lamasery) M 3
Tho-thug Nang, ནོག་ཁུང་(a valley) M 1
Tho-thug Nang, ནོག་ཁུང་(a valley) M 4
Tho-thug Nye-ra, ནོག་ཁུང་ཉེ་ར་(a pass) M 1
Thor-hol, སྐོར་ཧོཉི།(a tribe) M 4
Thor-lo-wang, སྐོར་ལོ་དབང་(a mountain) M 4
Tong-chhag, སྤོང་ཆུང་ཞད་(a valley) M 1
Toso Nör or Tong-ri tsho-nag རྩོ་སྟོབ་ཟོན་ཤོས་(T'oso Hu 托索湖)
Tra-shi Gom-pa, ཟྲ་བྱིས་གོམ་པ་ (bKra-shis dgon-pa, (a lamasery) M 3
Tsag-tsag Gom-pa, སྤེན་གཡང་སྒ་(gTsag-btsag dgon-pa, (a lamasery) M 3
Tsang Lung, སྣང་ུང་(a valley) M 2
Tsang-gar, སྣང་དཀར་(a monastery) M 1
Tsang-ma Khog, སྣང་མ་ཆོག་(a valley) M 4
Tse-ü Gom-pa, སྐྱེ་ཥུག་པ་ rTse-dbus dgon-pa, (Hei-ts'o Lamasery) M 3
Tse-ü Nye-ra, སྐྱེ་ཥུག་ནྭས་ rTse-dbus nye-ra, (a pass) M 3
Tshā-a-mi Kha བྱ་མི་ཁ་ Tshah-a-mi kha, (a pass) M 2
Tshā-a-mi-mdo, བྱ་མི་མོ་ Tshah-a mi-mdo, (a confluence) M 2
Tsha-chhen, བྱ་ཆེན། Tsha-chhen, (a valley) M 1
Tsha-chhung, བྱ་ཆུང། Tsha-chhung, (a valley) M 1
Tsha-gen Hor-go, བྱ་ཆེན་ཧོར་གོ། Tsha-rgan hor sgo, M 1
Tsha-ha-ma, བྱ་ཧ་མ་ Tsha-ha-ma, (a tribe) M 5
Tsha-ja We-shing Gom-pa, བྱ་ཇ་བོད་ཉིང་ Tshwa-ha-we-shing dgon-pa, (a monastery) M 4
Tsha-hen Gol, བྱ་ཧ་དེན་གོལ། Tsha-han sgol, (a valley, stream) M 1
Tsha-jā Khog, བྱ་ཇ་ཤོག་ Tsha-bjā khog, (a valley) M 2
Tshab Chhu, བྱ་བ། Tshab chhu, (a stream) M 1
Tshag-lung Thang, བྱ་གེ་ལུང་ Tshag-lung thang, (a plain) M 2
Tshang-de, བྱ་ང་ Tshang-bde, (a tribe) M 4
Tshang-kar Khog, བྱ་ང་ཤོག་ Tshang-dkar khog, (a valley) M 3
Tshang-kar Nye-ra, བྱ་ང་ནྭས་ Tshang-dkar nye-ra, (a pass) M 3
Tshang-khor zhug-ma, བྱ་ང་ཧོར་ཞུག་ Tshang-hkhor zhug-ma, (a tribe) M 4
Tshe Chhu, བྱེ་ཆུ། Tshe chhu, (a river) M 2,4
Tshe-de-ra, བྱེ་ཚེ་ར་ Tshe-sde-ra, (a pass) M 1,2
Tshen-drag Gom-pa, བྱེད་པ་དྲིག་པ་ mTshan-grags dGon-pa, (a monastery) M 4,5
Tshen-khor, བྱེད་ཧོར་ mTshen-hkhor, (a tribe) M 2
Tsho-na Nang, བྱོ་དགུ་ Tsho-na nang, (a valley) M 4
Tsi Lung, བྱི་ོང། rTsi-lung, (a valley) M 3
Tur-nyi Nang, བྱུ་རྒྱུ་ sTur-nyi nang, (a valley) M 4
U

U-dzi Khog, ႛུ་ཇོ་ཞུན་ dBu-rdzi khog, (a valley) M 4,5
U-jä, ཨུ་ཐལེ་ U-hjah, (a tribe) M 1
U-lan, སྣེ་ལན་ U-lan, (a valley) M 1
U-ru a-si, དབུ་རུ་ འི་སེ། Dbu-ru-a-si, (a valley) M 1
U-ru a-si Nye-ra, དབུ་རུ་ འི་སེ་ སྦྱེ་ར་ dBu-ru-a-si nye-ra, (a pass) M 4
U-ru-har-dä, དབུ་རུ་ རང་དགེ་ dBu-ru-har-mdah, (region west of U-ru A-si pass) M 4
U-su-to, སུ་ཤོ་ U-su-to, (a valley) M 1
Ur-tu-mer-ge, (Orthography uncertain), (a valley) M 2

W

Wa-le Gol, སྦྱེ་ཤིང་ Wa-le-sgo, (a valley) M 4
Wa-ru khang-dün, སྦྱེ་ཤིང་དཀུན་ Wa-ru khang-mdun, (a pass) M 1
Wa-ru La, སྦྱེ་ཤིང་ Wa-ru la, (a pass) M 1
Wa-ru Nang, སྦྱེ་ཤིང་ Wa-ru nang, (a valley) M 1
Wa-shül, སྦྱེ་ཤིང་ Wa-shul, (a tribe) M 1
Wa-yen Gol, སྦྱེ་ཤིང་ Wa-yen-sgo, (a stream, also a pass) M 1
Wa-yen Thang, སྦྱེ་ཤིང་ Wa-yen thang, (a plain) M 2
Wa-yen-ye-tho Ri, སྦྱེ་ཤིང་པོ་Wa-yen-ye-tho ri, (mountains) M 2
Wab-lo Nye-ra, སྦྱེ་ཤིང་ dBab-lo nye-ra, (a pass) M 3
Wam-chhog, སྦྱེ་ཤིང་ Wam-chhog, (a tribe) M 1
Wam-mdo, སྦྱེ་ཤིང་ Wam-mdo, (a tribe) M 2
Wam-tsho Nang, སྦེ་ཤིང་ Wam-tsho nang, (a valley) M 4
Wang-chhen Nang, སྦེ་ཤིང་ dBang-chhen nang, (a valley) M 2
Wang-chhen Nye-ra, སྦེ་ཤིང་ dBang-chhen nye-ra (a pass) M 2
Wang-chhen-shar-nying, བོད་ཆ་སྒྲ་གསར་གྱིས dBang-chhen-shar-nying, (a mountain) M 2
Wang-ra-gen, བོད་ར་གནས dBang-ra-rgan, (a valley) M 2
War-gol, ཐར་གོལ War-sgod, (a valley, stream) M 4
War-gu Nang, བོད་ཀུན War-rgu nang, (a valley) M 4
War-jä Ri, ཐར་ཇི་རི War-hjah ri, (a mountain) M 2
Wen-chhen-drag-le, བོད་ཆ་དྲག་ལེ dBen-chhen-drak-las, (a valley) M 2
Wo-ru gol, སྒྲ་སྒ་ལོ Wo-ru-sgod, (a valley, stream) M 4
Wo-ti La, སྒྲ་ཁོ་ལེ Wo-ti la, (a pass) M 1
Wo-ti Nang, སྒྲ་ལོང Wo-ti nang, (a valley) M 1
Wo-ti Ri, སྒྲ་གི Wo-ti ri, (a mountain) M 5
Wog-chha Thang, སྒོ་ཆ་ཐང Wog-chha thang, (a plain) M 2
Wog Nang, སྒོ་ལོང Wog nang, (a valley) M 2
Wön Khog, སྒོ་ཁོ་ dBon khog, (a valley) M 2
Wön-jä, སྒོ་ཇི་ dBon-hjah, (a tribe) M 2
Wön-shül, སྒོ་ཤུལ dBon-shul, (a tribe) M 2
Wor-chhen Nye-ra, སྒོ་དོན་ཏེ་ར་ dBor-chhen nye-ra, (a pass) M 3

Y

Ya Ri, ཤ་ི་ Ya ri, (a mountain) M 3
Yag-chha, རྒྱ་ཆ གYag-chha, (a tribe) M 4
Yag-chhen, རྒྱ་ཆུན གYag-chhen, (a valley) M 4
Yag-chhung, རྒྱ་ཆུང་ གYag-chhung, (a valley) M 4
Yag-nying, རྒྱ་ཉིང་ གYag-nying, (a valley) M 4
Yam-bi Khog, སྤུ་མི་ཁོས Yam-bi khog, (a valley) M 4
Yang-ra Nang, 阳拉 纳 阳拉 (a valley) M 4
Yar-zhi, 尧泽 尧泽 (a valley)
Ye Khog, 业克 业克 (a valley)
Yer-gong Nang, 耶根 纳 耶根 (a valley) M 1,2
Yi Lung, 姆隆 姆隆 (a valley) M 4
Yir-chhung, 义冲 义冲 (a tribe) M 1
Yo-dar Nang, 约拉 纳 约拉 (a valley) M 4,5
Yo-dar-tho-yi ma, 约拉图 小 呼约拉图 (a mountain) M 4
Yob-sha Nang, 约博 纳 约博 (a valley) M 2
Yob-sha Nye-ra gar-dang, 约博那耶拉 谷 约博那耶拉 (a pass) M 2
Yob-zhung, 约博冲 约博冲 (a valley) M 2
Yom-bu Nang, 约木 纳 约木 (a valley) M 4
Yön Chhu, 安楚 安楚 (a stream) M 3
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PLATES
PLATE I. - Southgate to the empty town of Wei-yüan (Pei-ta-t'ung) in northeast Ch'ing-hai Province (formerly northwest Kan-su), elevation 9074 feet. The cracks in the massive gate were made by earthquakes. The town was inhabited (1925) by a few Chinese and Moslems, mostly traders and gold washers.
PLATE II. - The Monastery of sKu-hbum (Ku-mbum) or T'a-erh Su. Elevation 8840 feet. The Lamasery overflows into three small valleys; facing the main valley are eight mChod-rten containing camping equipment which belonged once to Tsong-kha-pa.
PLATE III. — The Town of O-po situated in a sea of grass at an elevation of 11,600 feet; northeast Ch'ing-hai. Only four families inhabited the otherwise forsaken town, no one could live here owing to raiding hords of bandits. Back of the town is the famous Pien-tu k'ou 剃都口 gorge which dissects the eastern end of the Nan Shan, and leads to northwestern Kan-su.
Plate IV. - View over the abandoned town of O-po from its northern wall. The valley in which it is located is called Hei-kou Ho, elevation 11,600 feet. In the background the T'o-lai Shan (North Koko Nor barrier range).
Plate V. Panoramic View of the Lamaser of Hei-ts‘uo or rTse-dbus dGon-pa or the Central Peak Lamaser, situated in the grasslands north of T’ao Chou Old City at an elevation of 9205 feet. On the extreme right a nine-storey building called dGu-thog harbors on the last floor a mummmified incarnation covered with gilded plaster. The building is circumambulated outside on the top floor, worshippers going sideways and holding on to a large chain fastened outside to the walls.
PLATE VI. — The Great Kau-su Min Shan 甘肅岷山. The Yellow River-Yangtze divide. The range is over 17,000 feet in height and is of limestone, except the southeastern end which is conglomerate. The central cleft, a conspicuous landmark, is known as the Shih-men 石門 or Rock Gate. Photographed from the head of La-li Kou 拉力溝, elevation 12,000 feet.
Plate VII. - A Typical Moslem of West Kan-su from the Town of T'ao Chou Old City.
PLATE VIII. - Pai-shih-ai Ssu 白石崖寺 or Brag-dkar dGon-pa བྲག་འདོག་པ་

in Cho-ńi 卓尼 Territory near the head of Ang-hkhor Valley (Shang-
wan-kuo 上溝) elevation 10,900 feet.
PLATE X. - The famous Lamasery of bLa-brang bKra-shis-hkhyil བླ་བྲང་། བཀྲ་གྲེས་ཞིག་ in West Kan-su elevation 9,585 feet; it is situated in the valley of the Hsia Ho 夏 河 and is the seat of a magistrate (Hsia-ho Hsien). The trees in the left-hand lower corner are spruces (Picea asperata).
Plate XI. - The great Sutra Hall or Ta-ching-t'ang 大經堂 of bLa-brang Monastery, the Tibetan Ta-bogs-chhen-hdu-khang. In the rear of the building are the huge images of the first four hJam-dbyangs bzhad-pa of bLa-brang.
PLATE XII. – The late Fifth Generation of hJam-dbyang bzhad-pa at the age of 10, photographed while in exile at Pai-shi-bai Ssu in Cho-ni Territory.
PLATE XIII. — The Father of the late Fifth Generation of hJam-dbyangs bzhad-pa, Huang Wei-chung aged 55 at time of visit in 1925 at Pai-shih-ai Seu, Cho-ni. He was a native of Li-hua (Li-t'ang) in Hsi-k'ang.
Plate XIV. — Interior of the Great Sutra Hall or Tshogs-chhen-hdu-khang of bLa-brang, the hall extends far to the rear, the roof is supported by 140 columns; the monks sit back to back on the padded strips of p'u-lu.
PLATE XV. - Part View of the Interior of the bLā-brang Monastery Kitchen, the latter contains five kettles each six feet in diameter and more than three feet deep, enough tea can be boiled in them to serve 4000 monks. The wooden buckets in which the tea is taken out into the chanting hall and served to the assembled monks can be seen in the lower left.
Plate XVI. — The Jo Khang or the Lord’s House, it contains the private chapel of hJam–dbyangs bzhad–pa. The building is yellow outside and contains an image of Buddha. To the left are the private apartments of hJam–dbyangs; the roof is of copper and washed gold.
PLATE XVII. – Interior of the private chapel of hJam-dbyangs bzhad-pa in the Jo Khang. The white seeds suspended on strings in front of the altar are those of *Oroxylum indicum* a native of India.
PLATE XVIII. - Market Place in bLa-brang; the vendors erect small wooden sheds during market time and afterwards store them in one of the buildings of the monastery. The principle article for sale (in foreground) is hay.
Plate XIX. – The largest mChod-rten of bLa-brang Monastery on the banks of the bSang Chhu, western end of Lamasery.
Plate XX. - Members of the Sog-po A-rig Tribe at their winter encampment at Ma-mo-gzhung west of bLa-brang. They were originally Mongols but became Tibetanized, they could only speak Tibetan but they still lived in Mongol yurts. Their camp is at an elevation of 11,449 feet.
Plate XXI. - Son of the Chief of the Sog-po A-rig nomad tribe at Ma-mo gzhung.
Although it was freezing he shed his sheepskin garment to the waist; around his neck he wears a rosary with an ivory ornament and a silver charm box.
PLATE XXII. — Part of our yak caravan approaching mKhas-chhag Nye-ra (Pass), elevation 13,200 feet; an icy blizzard was raging on May 8th, 1926. The snow can be seen being blown off the crest of the bare mountain.
Plate XXIII. - Our Camp is being pitched at the winter encampment of the Sog-po A-rig Tribe in the Ma-mo-gzhung Valley four stages west of bLa-brang, elevation 11,450 feet.
PLATE XXIV. – An old bLa-ma, the incarnation Lags-kha-gtsang of the gTsang-sgar (Lamasery) whom we met in the grasslands; he is seated in front of his Mongol Yurt; the little boy on the right is also an incarnation and belongs to the same lamasery.
the monke. Photographed below the Can-Queen Pass, elevation 12,400 feet by monke no the way to Elder-Queen note the yellow umbrella carried by one of.

PLATE XXV. — Large-Stone Traveling in state in this mud hut accompanying}
Plate XXVI. - The sixty yak caravan of the expedition crossing the grasslands in three relays of twenty yak each between bLabrang and Ra-rgya Monasteries.
PLATE XXVII. — The Tshe Chhu (River) on the Na-mo-rgan Thang (Plain), elevation 12,050 feet; in background the encampment of Rong-wo Tibetan nomads. The mountain spur in the distance is Na-mo-ri-on-rodza-sde. It is early morning the sheep are led out to graze; the black tents of the nomads are arranged in a circle.
PLATE XXVIII. - gTsang-sgar (Monastery) in the sGo-shub Nang (Valley) as seen from our quarters. Elevation of gTsang-sgar 11,000 feet. The Lamasery belongs to the Yellow Sect and houses about 500 monks. The snow-covered mountains in the distance, upper right, are south of the Yellow River.
PLATE XXIX. - The Steward of gTsang-sgar and gTsang Paṇḍita (centre) the highest incarnation of gTsang Monastery.
PLATE XXX. - The gorge of the Yellow River near sGo-shub Valley looking up stream elevation 10,690 feet, five miles south of gTsang-sgar. The trees on the left are Pine asperata.
PLATE XXXI. - The Yellow River near the mouth of Go-shub Valley looking down stream from a bluff elevation 10,690 feet. In the foreground willows.
PLATE XXXII. — The Yellow River at the mouth of sGo-chhen (rDo-rgan Valley), five miles south of gTsang-sgar Monastery, elevation 10,200 feet, looking due south up stream. The trees are Picea asperata; the rocks are schist, shale and slate.
Plate XXXIII. — Our Yak Caravan in the court of our compound in Tsang-gar, elevation 10,999 feet, ready for the journey to Rang-gya (don-pa). The loads are covered with felt as a protection against rain and snow.
Plate XXXIV. — In the gSer-chhen Nang or the Great Gold Valley, elevation 10,400 feet. A cleft in the red sandstone wall with an ice stalactite, note man at foot of it. The trees in the foreground are Juniperus glaucescens Florin. The gSer-chhen is a tributary of the Yellow River west of gTsang-sgar.
PLATE XXXV. — The Yellow River at the mouth of the gSer-chhen Valley, looking
downstream, elevation 10,100 feet. The Yellow River flows here southwest
towards its source. The river is here 80 yards wide; *Picea aperata* grow on
the upper slopes, below are birches and willows.
Plate XXXVII. The Expedition's Camp in the upper part of S. el-Ham Ya-
lay, the cliffs are red sandstone sloping west, elevation 10,440 feet.
PLATE XXXVII. - The Lamasery of Ra-rgya (dGon-pa) on the Yellow River beneath the great bluff called Khyung-sgon = The Blue Garuda, the protecting deity of Ra-rgya; the Monastery is at an elevation of 9,907 feet.
Plate XXXVIII. — Ra-rgya dGon-pa as seen from south of the Yellow River looking northeast.
Plate XXXIX. – Ra-rgya dGon-pa and the Yellow River Valley looking down stream from a spur north of Ra-rgya; the mountain Am-nye Khyung-sgon right. The hermit quarters can be seen halfway up the slope below the cliff.
Plate XL. - Largest building of Ra-rgya d Gon-pa, the printing establishmen of Ra-rgya, here are kept the printing blocks of the bKa-hgyur; in the rear is the bLa-brang of bLa-ma Shing-bzah Paṇḍita.
PLATE XLI. - The Hermit quarters of Ra-rgya dGon-pa constructed of mud bricks and wood under the overhanging cliffs of Am-nye Khyung-sgon, elevation 10,700 feet.
PLATE XLII. - kLa-ma Shing-bzah Pabdzita, the Incarnation of the mother of Tsong-kha-pa Shing-bzah A-chhos. He is the highest incarnation at Ra-rgya, age twenty at the time of our visit in 1926, since deceased.
PLATE XLIII. — The Yellow River as seen from a pass north of Nya-rug Nang or the Willow Valley, elevation 11,850 feet, looking down stream, west northwest. The trees on the spur in the foreground are Juniperus tibetica Kom. The spur is the divide between Nya-rug la-rgan and Sa-khu-tu Valleys. On the Valley slopes to the left, facing north-east, are spruces (Picea asperata).
PLATE XLIV. — The rMa Chhu or Yellow River northwest of Ra-rgya as seen from a bluff elevation 11,700 feet between Ar- tsa and sTag-so canyons, looking down stream. The trees to the left are spruces (*Picea asperata*) and lower right Junipers (*Juniperus tibetica*).
Plate XLV. - The Yellow River looking down stream south of sTag-so Nang. Spruce forest to the left, and Juniperus przewalskii Kom. in foreground.
Plate XLVI. — The steepest gorge of the Yellow River between Ar-tsa and Ras-lung-Tsha-rgan-hor-sgo (Re-lung Tsha-gen-hor-go), northwest of Ra-rgyas, looking up stream from an elevation of 11,100 feet. *Picea asperata* on the left, and *Juniperus przewalskii* on the right.
Plate XLVII. – View up sTag-so Nang (Valley) from a bluff called Ngar-khi gzhug-ma, elevation 10,900 feet showing the densely forested northern slopes of the valley, and the bare slopes facing south. The expedition's camp is visible in centre, middle distance.
PLATE XLVIII. – View into the gorge of the Yellow River through the narrow defile of sTag-so canyon from its upper slopes. The mouth of sTag-so is so deep and narrow that it is impossible to reach the Yellow River. The plants to the left are willows, Berberis, Sorbus, Ribes, Lonicera, etc. Those on the slopes of the Yellow River Valley are mainly spruces (Picea asperata) and birches. Elevation 10,100 feet.
PLATE XLIX. — The great Yellow River gorge looking down stream west northwest from a bluff above so called Ngar-khi gong-ma or Upper Ngar-khi, elevation 11,150 feet. Note the fierce rapid lower left. Junipers, spruces, birches and poplars are found in these gorges.
Plate L. — Typical scenery between Ra-rgya and the hBah Valley; these mountains are known as the Dsun-molun Range on western maps. View from the Wo-ti La, elevation 14,689 feet looking north.
PLATE LI. – View into the hBah Valley with the rGyud-par Range in the distance, as seen from a bluff elevation 10,400 feet, looking north northwest. Willows along the streambed. Near the foot of the eroded loess cliffs are two Tibetan Villages called Sa–og Rong-bo or the Rong–wo (people) living below the ground. The tussock–forming plants lower left are *Caragana tibetica* Kom.
Plate LII. - Caragana jubata Poir. growing at the foot of a cliff on the northern slopes of the rGyud-par Range, elevation 12,000 feet. In the foreground Lonicera tibetica B. & Fr., Potentilla parvifolia. Fisch.
Plate LIV a. – The Yellow River after its break through the rGyud-par Range, looking up stream from a bluff elevation 10,400 feet southwest, about 3200 feet above the river. Northern slopes of the rGyud-par Range, the slopes are mostly gravel and loess.
PLATE LIV b. – The Yellow River as seen from a bluff, elevation 10,400 feet, on the northern slopes of the rCyud-par Range, 2000 feet above the river, looking north.
PLATE LV. - The Yellow River as seen from a bluff elevation 10,380 feet, looking north northeast, down stream, northern slopes of the rGyud-par Range. Directly north, upper margin, centre, is a long sandy spur from which rises Am-nye Wa-yin, a mountain and landmark of the region. A-tshog dGon-pa is on the highest terrace, upper left.
PLATE LVI. – The Am-nye rMa-chhen sPom-ra (middle centre distance) and the Nga Thang (loess plateau) at the foot of which the Yellow River flows. View from the summit of the rGyud-par Range, rGyud-par mTshar-rgan, elevation 14,546 feet, looking south southwest.
Plate LVII. - View from the summit of rGyud-par mTshar-r gan, elevation 14,546 feet, showing the Ta-ho-pa Stream, upper right, where it enters the Yellow River, the latter flowing at the foot of the eroded loess cliff.
Plate LVIII. – A small Thang-ka (painted scroll) of the Khadiravana Tārā or Seng-ldeng-nags-agrol-ma སེང་ལྡེང་འགན་གྲོལ་མ།, a gift to the author by Shing-bzhah bLa-ma of Ra-rgya, showing the mountain god rMa-chhen sPom-ra in the lower right hand corner.
PLATE LIX. - rMa-chhen sPom-ra the mountain god of the Am-nye rMa-chhen riding a fawn-colored horse, holding in his left a bum-pa or Amṛta vase, and on his right a Garuḍa.
PLATE LX. — rMa-chhen sPom-ra as conceived by the Na-khi tribe of northwest Yün-nan. See Text.
PLATE LXI. — A Tshang-rgur mGo-log, photographed near his camp on the Yellow River opposite Ra-rgya. Around his neck he wears an amulet; the scars on his abdomen have been produced by burning, a counterirritation against indigestion.
PLATE LXII. - Two Tshang-rugur mgol, photographed south of the Yellow River, opposite Ra-rgya d Gon-pa.
PLATE LXIII. - Tshang-rgur mGo-log and their travelling tent. Two rifles lean against the tent on the right. The tent is of Yak hair.
PLATE LXIV. – Chief of the hBu-tshang mGo-log. His headdress is a fox skin; around his neck he wears a strip of pale yellow silk given him by Shing-bzah Pagdita, also beautiful silver Ga-u or charm box decorated with turquoise and coral; his fleece-lined dress is faced with a Prussian blue and gold satin brocade bordered with river-otter skin.
Plate LXV. – Wife of the Chief of the hBu-tshang mcGo-log, she was the daughter of the king of the lNga-ba Tribe who live to the south of the Yellow River. She wears huge silver earrings actually fastened to strands of hair which is braided in 108 tiny queues. The earrings are studded with coral as is the round charm box she wears suspended from her neck. Her dress is of deep sea-green cloth with bright red border and a border of otter skin. The apple-sized beads are opaque amber.
Plate LXVI. - Rear view of wife of the hBu-tshang mGo-log chief. Suspended from her hair is a long strip of red cloth with two lateral strips. The strips are decorated with silver buttons below the hair, and in the centre with huge, apple-sized opaque amber with branches of red coral tied to them. Two large ivory rings are attached to the ends of her girdle.
Plate LXVII. — Gomba or Dada the Chief of the rGya-bzah (Ja-za) Tibetan nomad tribe from west of the Yellow River who, with all the young male members of his tribe, took us on an eight day trip to view the Am-nye rMa-chhen. He wears the typical felt hat worn by the nomads under the rule of Ra-rgya dGon-pa; photographed in Tsha-chhen Valley, west of Ra-rgya.
PLATE LXVIII. - A member of our escort belonging to the rGya-bzah Tibetan nomad tribe. He wears a rosary and silver charm box around his neck. His only garment consists of sheepskins with long sleeves, which serves as dress and bedding.
PLATE LXIX a. — Sheepskin rafts on the Yellow River at Ra-rgya conveying some of our equipment to the south bank. The horses had to swim.
Plate LXIX b. - Sheepskin raft plying on the Yellow River at Ra-rgya Gom-pa. The ferry is loaded to capacity with Tibetan nomad women and is about to cross.
Plate LXX. — Some of our escort belonging to the rGya-bzah Tibetan nomad tribe; photographed in Tsha-chhen Valley on our return from the Am-nye rMa-chhen, elevation 12,500 feet. The trees on the valley slopes are Juniperus tibetica Kom. In the foreground Potentilla bushes.
PLATE LXXI. — The Am-nye rMa-chhen (rMa-chhen sPom-ra) Range as seen from the summit of Am-nye hBrug-dgu or Nine dragon peak, elevation 14,450 feet. The mGur-gzhung Valley is below and west of the ridge in the immediate foreground. The Tsah Chhu Valley is beyond the diagonal ridge upper right. The first (left) highest pyramid is sPyan-ras-gzigs (Chen-re-zig), the centre lower pyramid Am-nye rMa-chhen, and the huge dome next to last peak is the highest called dGra-hdul-rlung-shog (Dra-du-lung-shog) approximately 21,300 feet.
PLATE LXXII. — Looking North from Am-nye hBrug-dgu (Drug-gu) peak, elevation 14,450 feet, over the bare ranges and the gorges of the Yellow River, right of centre. In the distance, upper right, the rGyud-par Range.
PLATE LXXIII. - The Yellow River looking up stream from a bluff to the west of it, elevation 10,500 feet, near the mouth of Tsha-chhen Valley.
Plate LXXIV. – The southern half of the Am-nye rMa-chhen (rMa-chhen sPom-ra) Range as seen from the summit of Sha-chhui-yim-khar, elevation 15,200 feet. The peak to left is Chen-re-zig, the last on the right Am-nye rMa-chhen from which the range derives its name.
PLATE LXXV. — Looking down the Yellow River Valley at Ra-rgya dGon-pa from the summit of Am-nye Khyung-sgon (Blue Garuḍa), elevation 11500 feet. The black dots on the broad terrace below are the tents of Tshang-rgur mGo-log.
Page 63-64. - Celebrating the Festival of the Ra-rgya mountain god, the Blue Caradja, Abyang-eugon on the 11th of the 4th moon, 1360 feet above the Ra-rgya Monastery. The dancing tent of the Ra-rgya monks in foreground.
Plate LXXVII. — A Bön-po bLa-ma at Ra-rgya, he belonged to a minor mGo-log tribe south of the Yellow River. His immensely long hair his collected within the turban on his head.
PLATE LXXVIII. - The same Bön-po bLa-ma dancing on the roof of the author's house at Ra-rgya during a fierce electrical storm, his eyes rolling and tongue protruding. He wields in his right a chopper and hand-drum, also hair of 100 dead people and of 100 living people, and black soil from the place where the dead are cut up for the vultures; in his left he holds a dagger, bell and trumpet.
Plate LXXIX. - A Yellow sect bLa-ma of Ra-rgya, he sat for hours printing sGrol-ma and other Bodhisattvas into the waters of the Yellow River at Ra-rgya, for the sake of gaining merit.
PLATE LXXX. - The same bLa-ma showing brass moulds fastened to the undersurface of a board, this he let sink into the waters of the Yellow River letting the latter fill the moulds; beside him, in a cloth, are grain offerings which he threw at short intervals into the river after the imaginary images he thought floated down the river.