

JOURNAL
OF THE
ASIATIC SOCIETY.

No. VI. 1856.

Route of two Nepalese Embassies to Peking with remarks on the water-shed and plateau of Tibet.—By B. H. HODGSON, Esq.

The two following papers (it may be as well to state, in order to show their trustworthiness) were presented to me by the Maha Rájáh of Nepal in 1843, when I took my leave of him after having resided at his court for ten years in the capacity of British minister. His Highness was pleased to say he desired to give me something, which, not being of monied value, I should be permitted to retain, and which he knew I should set especial store by, and all the more because I was aware that the communicating of any such information to the “Feringé” (European) was contrary to the fixed policy of his government. And therewith His Highness gave me these two documents as well as several others of equal interest. The papers now in question comprise official summaries of the routes of two of those embassies of tribute and dependance, which, since the war of '92 with Tibet (aided by China), Nepal has been bound by treaty to send to Peking once every five years. It is customary for these embassies always to keep nearly or quite to the same track, they being conducted through Tibet and China at the expense of the celestial empire and under the guidance of officers appointed by it.

The time of departure from Kathmandu is determined by the opening of the passes over the Himalaya, which takes place usually during the first half of June by the melting of the snows; and that accordingly is the regular period for the setting out of the

ambassador, who usually reaches Peking about the middle of the following January. The ambassador's suit is rigidly fixed as to number and as to every other detail; and, well or ill, tired or not, his excellency is obliged by his pragmatistical Chinese conductor (perhaps we should add in candour, by the character also of the country to be traversed) to push on towards his destination with only one halt of about a month and half at Lhása, where, luckily for him, there is always some necessary business to transact, the Nepalese having long had commercial establishments in that city. The ambassador, who is always a man of high rank (Hindu of course) and rather advanced in life, can take his own time, and cook and eat his own food, and use his own comfortable sedan chair or more comfortable litter (dándi, hammock) as far as Tingri. But there the inexorable Chinese Mehmandár (honorary conductor) meets him with the assigned set of ponies for himself and suit, and his excellency must now mount and unceasingly as inflexibly pursue his journey through a country lamentably deficient in food, fuel, and water, by pretty long stages and without a halt save that above named, on horse-back, over a very rough country, for some one thousand seven hundred miles, and then only exchange his pony for the still worse conveyance of a Chinese carriage (more properly, cart) which is to convey him with like persistency some seven hundred miles further, fatigue and bad weather notwithstanding, and the high caste Hindu's cuisine (horresco referens) all the while entirely in the hands of filthy Bhótias and as filthy Chinese! Of course there is a grand lustration after each embassy's return home, which usually happens about two years from the time of its departure for Peking; and many a sad and moving story (but all reserved for friends) the several members of these embassies then have to tell of poisonous compounds of so-called tea* and rancid lard or suet, given them for drink in lieu of their accustomed pure lymph or milk; of heaps of sun-dried flesh incessantly substituted for the farinaceous and vegetable food of all decent Pagans; nay, of puppies served up to them for kids, and cats for hares, by stolid beastly cooks of Bhôt (Tibet) under the orders of a seemingly insouciant and

* The so-called brick tea which is composed of the sweepings of the tea manu-
factories cemented by some coarse kind of gluten.

really pragmatistical Chinaman, who answers all objections with 'Orders of the emperor,' 'Food of the country,' 'You nicer than us, forsooth,' 'Fed or unfed you start at such an hour.' It is singular to observe the celestial empire treating Asiatics with like impertinence as Europeans, and it is satisfactory to think that the recent treaty of Nepal with Tibet, has put an end to these and other impertinences.

I proceed now to a few remarks on the form and substance of the papers. The form is such as might be expected from men, of a nation of soldiers and statesmen, scant of words and having an eye to business in the survey of a country. Blucher regarded London merely as a huge store-house of valuables, fit, and haply destined, to make spoil for a conquering army. And a Nepalese regards Tibet and China, not from a picturesque or scientific point of view, but with reference to the obstacles their natural features oppose to a daring invader having an eye to business in Blucher's line. The chief item therefore of both itineraries and the only one of the shorter, is an enumeration of the mountain ridges or ranges intersecting the way (a most valuable piece of information, as we shall soon see); and to this the longer paper adds a similar enumeration of the intervening rivers, with the means of passing them, or the ferries and bridges; the forts occurring all along the route, and, lastly, the lakes and tanks where drinking-water can be had—a commodity most scarce in those regions where half the lakes are brackish. These several items, together with the stages, and the distances (computed by marching-time as well as by reference to the Nepalese kos of $2\frac{1}{3}$ miles each) comprise the whole information conveyed. But it will nevertheless be allowed that so authentic an enumeration of so many important particulars relating to so vast an extent of country so little known, is of no small value; and, though here packed into the smallest compass, that information might in the hands of a skilful book-maker suffice to furnish forth a goodly volume. But book-making is in no repute with the gentry of Nepal. It belongs solely to pandits, whilst on the class of official scribes is devolved the task of recording all useful information, which they are strictly required to embody in the fewest possible words and smallest space. I will only add on this head of the form of the papers.

1st. That the records of the two embassies having been made

at the several times of those missions, and quite independently of each other, the statements of one may be used to correct and explain those of the other; and that, where discrepancies occur, the longer paper, which is complete in its details, is probably, on the whole, more correct than the one which is not complete in its details, though I confess a strong leaning to the Chountra statement, because of its sound discrimination of interesting facts.

2nd. That the assigned distances, though not measured, but computed, yet, having a double basis of computation* by marching time under given assigned circumstances, and by kos according also to a given standard in use in Nepal, ought, I should think, to be capable of very definite determination in competent hands.

3rd. That both papers are literal translations, and that the additional information procured by myself and embodied for convenience in the documents, is carefully distinguished by the use of brackets; the rest of such information being thrown into foot notes.

The Chountra's embassy, as I learnt before I left Kathmandu, set out in 1817. That of the Kaji, in 1822, as appears on the face of the document. Chountra and Kaji are titles of ministers of state in Nepal. I proceed now to the substance of the documents, and here, in imitation of my friends, I shall be as curt as possible, and endeavour, in a few words, to bring together the most generally interesting items of information furnished by the two papers. The total distance from Kathmandu to Peking, according to the Kájí, is $1268\frac{1}{2}$ kos; according to the Chountra, 1250 kos; and in that space, occur, according to the former authority, 106 mountain ranges which are crossed; according to the latter, 104. The Kájí's paper gives us the further information, that 150 lakes and tanks occur in the route; 652 rivers,† crossed by 607 bridges and 23 ferries; and lastly, 100 forts.

It would be very desirable in dividing the whole space into the

* I have heard, that the whole road is measured and marked by the Chinese, and if so, the Nepalese could never be much out, the only thing required of them being the conversion of li into kos.

† Say rather, rivers and river-crossings, for the same mountain locked stream is here and there crossed 20 or 30 times in a very moderate distance. When I pointed out this at Kathmandu I got the explanation, and was referred to the crossings of the Rápúti river between Hitounda and Bhimphély on the road to Kathmandu from the plains of India for a sample.

political and natural limits of the several countries traversed, to make the Chountra's and Káji's papers coincide. But I have attempted this in vain, owing to the different names cited in the two papers and the different methods of citation. In regard to political limits they concur sufficiently, but not in regard to natural limits. I therefore give the former according to both papers; the latter according to the Chountra's only, it being quite clear on that head. I annex the langúrs or mountain ranges to both statements.

	<i>Political limits</i>	<i>Mountain ranges</i>		
	<i>according to Chountra, Káji</i>		<i>Chountra, Káji.</i>	
	<i>kos.</i>			
I. Nepal (from Kathmandu to Khása),	29	31½	6	5
II. Tibet (from Khása to iron bridge of Tachindo),	636	649½	63	71
III. China (Tachindo iron bridge to Peking),	585	584½	35	30
	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
	1250	1268½	104	106

Remarks.

I.—From Kathmandu to Khása there is a difference of 5½ kos, obviously caused by the Káji's detour viâ Sánkhú, instead of keeping the direct road as the Chountra did.

II.—From Khása to the iron bridge of Tachindo the difference is 13½ kos. It is pretty clearly caused, partly by a small detour, as before, and partly by a slightly different use of terms. In the Chountra's paper the specification in the body of the document is "on this side of Tachindo;" in the remarks appended to it, "beyond Tachindo," whereas the Káji's paper specifies Tachindo itself.

III.—From the iron bridge of Tachindo to Peking the difference is only half a kos, which is not worth mentioning.

Natural limits from the Chountra's paper.

	<i>Kos.</i>	<i>Mountain ridges.</i>
1. Cis-himalayan region (Kathmandu to Bhairav langúr),	50	7
2. Trans-himálayan region (Bhairav langúr to 4 kos beyond Chinchí Shan, where the <i>great</i> mountains cease),	635	65
3. Chinchí Shán to Pouchin (where <i>all</i> mountains cease),	212	30
4. Plains of China (Pouchin to Peking),	353	2
	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
	1250	104

To these distributions I subjoin, though it be a repetition, the excellent concluding remarks of the Chountra's paper:

"Thus there are 104 langúrs (or mountain passes) between Kathmandu and Peking, and of these 102 occur in the non-carriageable part of the way, or the first 897 kos; and the last 2 langúrs only, in the remaining 353 kos, or the carriageable part. The last named part of the way may be said to be wholly through plains, for, of the two hills occurring, only one is at all noticeable, and both are traversed in carriages. From Kathmandu to the boundary bridge beyond Tachindo (China frontier) is 665 kos, and thence to Cinchi Shán is 20 kos. Throughout these 685 kos from Kathmandu mountains covered (perpetually?) with snow occur. In the remaining 565 kos, no snowy mountains occur."

In the way of provincial boundaries we have the following. From Gnáksá, the 37th stage of the Kájí's paper, to Súngwá, the 51st stage of the same paper, is the province of Ú, which contains the metropolis of Tibet or Lhása. At Súngwá, or, in full, Kwómbo gyánda Súngwá, commences the Tibetan province of Khám, which extends to Tachindo or Tazhi-deu which is the common frontier of China and Tibet. It occurs at the 104th stage of the Kájí's paper. The native name of Tibet is Pót vel Bód. The Sanskrit name is Bhót. This is Tibet proper or the country between the Himalaya and the Nyenchhen-thánglá, which latter name means (and the meaning is worth quoting for its significance) pass of (to and from) the plains of the great Nyen or Ovis Ammon, or rather, great Ammon pass of the plains. That portion of Tibet which lies north of the Nyenchhen-thánglá (as far as the Kwanleun) is denominated by the Tibetans—the western half, Hóryeul, and the eastern half, Sókyeul, after the Hór and Sók tribes respectively. The great lake Namtso demarks Northern Tibet in the same way that the great lake Yamdotso denotes Southern.

A word more about the Bhairav langúr which is equivalent to Mount Everest as recently explained to the Society. The Chountra's paper makes it 50 kos from Kathmandu; the Kájí's, 52½ kos. But to obtain the latter result, you must not blindly follow the entry in the itinerary but remember that this "huge snow mass"*

* This great mass is visible alike from the confines of Nepal proper (the valley) and from those of Sikim and all the more unmistakeably because it has no compe-

covers a large space of the road which must be understood as *commencing* soon after leaving the 14th stage or Thólung and not after leaving the 15th stage or Tingri Langkót.

The documents now submitted themselves suffice to prove the meaning of langúr, since they show it to be equivalent to the lá of Tibetan and the Shán of Chinese; consequently also (as we know from other sources) to the Turkic tágh and the Mongolic úlá. It may therefore be rendered "mountain" as well as "mountain pass," and this is the reason, perhaps, why the Nepalese often do not discriminate between the name of the pass and of the peak of Bhaírava but blend them both under the name Bhairav langúr, which is equivalent to the Gnálhám thán-glá of the Tibetans. Col. Waugh therefore may be assured that his Mount Everest is far from lacking native names, and, I will add that I would venture in *any* case of a signal natural object occurring in Nepal to furnish the Colonel with its true native name (nay, several, for the country is very polyglottic) upon his furnishing me with the distance and bearings of that object, although neither I nor any European had gone near it.* For the rest, I cannot withhold my congratulations upon this second splendid result of Col. W.'s labours though alack! it would seem fatal to my pet theory of sub-himalayan water-sheds,—a term carefully to be discriminated from *the Himalayan* water-shed to which I now purpose briefly to advert.

Since I presented to the Society in 1849 my paper on the physical geography of the Himalaya a good deal of new information has been published, mixed with the inevitable quantum of speculation, touching the true character of that chain, and the true position of its watershed, with their inseparable concomitants, the general elevation and surface character of the plateau of Tibet.

titor for notice in the whole intervening space. It is precisely half way between Gosain-than which overlooks Nepal proper and Kangchan which overlooks Sikim.

* It is obvious to remark, that no European has ever approached Dhavalagiri which yet lacks not a native name known to Europeans and in fact I myself have been twice as near to Déva dhúnga, vel Bhairav thán, vel Bhairav langúr, vel Gnálhám thán-glá, as any European ever was to Dhavalagiri. The Bhotias often call the Bhairav langúr, Thán-glá or "pass of the plain," viz. of Tingri, omitting the more specific designation Gnálhám, which also might alone designate the object, nay, which is *the* name of the snowy mass as opposed to the pass over it and the plain beyond it.

After an attentive perusal of these interesting speculations I must, however, confess that I retain my priorly expressed opinion that the great points in question are inextricably involved with, and consequently can never be settled independently of, the larger question of the true physical features of the whole of the *bám-i-dúnya* of Asiatics and *Asie Centrale* of Humboldt. It *may be* that the Himalaya is not a chain at all, but an exemplification of the truth of Elie de Beaumont's theory that so-called mountain chains are only parallel dispositions of a series of geological *nœuds* which, if laid side by side, constitute the semblance of a chain of longitude, and, if laid one over the other, constitute the semblance of a chain of latitude or a meridional range.

It *may be* that the Himalaya is not a longitudinal but a meridional chain, and that the geological back-bone of the whole continent of Asia does not run parallel to the greatest development of that continent or east and west, but transversely to that development or north and south, and that the *Khin gan úla* is an indication of the northern extremity of this back-bone; the *Gángri* or water-shed of the Indus and *Bráhmáputra*, an indication of its southern extremity.

It *may be* that the question of the water-shed is not to be regarded with reference to the adjacent countries only, but, as Guyot and others affirm, with reference to the whole eastern half of the continent of Asia; and that the southern part of Tibet, inclusive of the Himalaya, is to be regarded as shedding the waters of Eastern Asia from the Arctic to the Indian Ocean. Such things, or some one of them, I repeat, *may be*, and one of the theories just enumerated *may* involve the true solution of questions for some time past investigated and debated on the frontier of India, though without any sufficiently distinct reference to those theories, prior though they all be in date. But the mere statement of them suffices, I should say, to show that they will not find their solution on that frontier, but only when the whole *bám-i-dúnya* (dome of the world, a fine orientalism) has become accessible to science.

In the meanwhile, without seeking to deny that many facts*

* *Per contra*, the numerous determinations of the height of the *gháta* at far distant points seem to warrant our assuming 17000 feet for the mean elevation of

seem to indicate that the axial line of the Himalaya lies beyond the ghát line, it is obvious to remark that this assumed line is still parallel to the ghát line, though beyond it, and consequently *cannot be reconciled* with an essentially meridional axis, such as the Gángri range presents. And, upon the whole, and with reference to organic phænomena especially, the ghát line still presents itself to me as the best divisor of the Indian and trans-Indian regions and climates, though I am not unaware that bráhmanic geography has, from remote times, carried the Indian frontier up to Mansaróvar and Rávanhrád, to the Brahmápútra and Indus line in Tibet. And, again, though I do not, nor ever did, doubt that Tibet is a very mountainous country, yet I conceive that there are good reasons for admitting the propriety of Humboldt's general designation for it. He calls it a plateau or elevated plain, and all those I have conversed with who have passed from various parts of the Himalayan countries into those of Tibet have expressed themselves in terms implying a strong distinction at least between the physiognomy of the former and the latter regions. I would add, that nothing can be juster or finer than Turner's original contrast of the two.

No one acquainted, as I have long been, with the native descriptions of Tibet,* *or* with the general and special delineations of the country by Danville, based entirely upon native materials, *or* with such enumerations of mountain ranges occurring between the Nepalese and Chinese frontiers, as the accompanying documents contain, could for a moment question that mountains abound in Tibet. On the other hand, there are several reasons of a general nature, besides the specific allegations of the fact by the people, to prove that wide spread plains also abound there. It may be worth while to enumerate these reasons. They are as follows:

1st.—One language only prevails throughout all the provinces of Southern Tibet, that is to say, throughout Balti, Ladák, Nári,

the ghát line; and it may well be questioned if any line of equal height and extent exist north of that line. It is the closing of the *gháts* that annually stops all access to Tibet, not any obstacle beyond them.

* Journal No. IV. for April, 1832, Article I.

Utsáng and Khám,* or, in other words, from the Bolór nearly to the Yúnling, whilst in the same extent of country in the Himalaya very many languages are found.

2nd.—The language of Tibet has express and familiar terms for plain and valley which are respectively called tháng and lúng in Tibetan, whereas the Himalayan tongues have no word at all for a plain, no distinct one for a valley.†

3rd.—It is well known, that there are very many lakes in Tibet and several of them of great size—a fact which involves the existence of large level tracts also, as the contrary fact in the Himalaya involves (what is notorious) the absence of wide spread levels.

4th.—Tibet is the permanent habitat of wild animals of the true ox, deer, and antelope types—all creatures of the plain and not of the mountain, and none therefore found in the Himalaya.

5th.—Tibet is annually the seasonal resort of vast numbers of the wading and swimming tribes of birds which pass from the plains of India to those of Tibet every spring, and stay in the latter till the setting in of winter, whilst the whole of these birds entirely avoid the Himalaya. “The storks know their appointed seasons in the heavens,” and their skilfully disposed phalanxes periodically afford one of the finest sights we have.

There are few of the Tibetan plains more noticeable than that which occurs immediately on passing the Himalaya by the Bhairav langúr—few contrasts more palpable than that of the cis and trans-himalayan regions at this well known and central point; and when I lately requested Major Ramsay, the Resident in Nepal, to get for me a confirmation or refutation of my opinion, he answered “Dr. Hooker must be in error, when he says there are no extensive plains in Tibet, because Tingri maidan (plain) for example, is fully 60 miles in length and 15 to 20 in breadth. Til bikram Thásá assures me that, in the recent war, he marched along that plain for several days and passed a lake three days in circumference and

* Journal No. IV. for April, 1832, Article I.

† The numerous names of places in Tibet which are compounded with the word Tháng, a plain, as Chantháng in Nári, would alone suffice to prove that the general surface of Tibet is very different from that of the Himalaya.

which he estimated to be as large as the valley of Nepal.* When asked if Tingri maidan was any thing like the valley of Nepal, he said, 'No! Horsemen could not gallop about Nepal. They would have to keep to the roads and pathways. But numerous regiments of cavalry could gallop at large over the plain of Tingri.' In a like spirit the Tibetans themselves compare the vast province of Khám to a "field," and that of Utsáng to "four channels"†—both expressions plainly implying abundance of flat land and the latter also indicating those ranges parallel to, and north of the Himalaya which all native authorities attest the existence of in Tibet, not only in Nári but also in Utsang and Khán. The most remarkable of these parallel chains, and that which divides settled from nomadic, and north from south, Tibet, is the Nyénchhén thángrá, of which I spoke in my paper on the Hórsók‡ and of which I am now enabled pretty confidently to assert that the Karakorum is merely the western prolongation, but tending gradually towards the Kwanleum to the westward. But these parallel ranges imply extensive level tracts between them, which is the meaning of the "four channels" of Utsáng, whilst the east and west direction of these ranges sustain Humboldt's conception of the direction of all the greater chains of *Asie Centrale*, or the Himalaya, Kwánleúm, Thián and Altaí, as also of that of the back-bone of the whole Asiatic continent which he supposes to be a continuation westward of the second of these four chains.

Upon the whole, I conceive, there can be no doubt that Tibet proper, that is, Tibet south of the Nyénchhén thángrá range, is, as compared with the Himalaya, a level country. It may be very well defined by saying it comprises the basins of the Indus (cum Satluj) and Brahmaputra.

In this limited sense of Tibet—which the native geographers divide into Western, Central, and Eastern Tibet, called by themselves Nári, Utsáng, and Khám, or, when they would be more precise, Balti, Máryúl, vel Ladák, Nári, Tsáng, U, and Khám—Gángri is the water-shed of Tibet.

* The valley of Nepal is about 16 miles in diameter or 50 in circuit.

† Journal at *supra cit.*

‡ Journal No. II. of 1853.

The region of the lakes, Mapham and Lanag, equal to the Man-saróvar and Rávanhrád of Sanskrit geography, is situated around Gángri, where the elevation of the plateau is 15,250 feet. From this region the fall of the plateau to the points where the rivers (Indus and Brahmaputra, or Singkhá-báb and Erú) quit the plateau, is great, as we sufficiently know from the productions of Balti and of Khám at and around those points. In lower Balti snow never falls: there are two crops of grain each year, and many excellent fruits, as we learn from native writers,* whilst my own information received vivâ voce from natives of those parts, assures me that the country towards the gorge of the Erú or Brahmaputra is, like Balti, free of snow and yields two crops a year; that rice is produced and silk and cotton; and that these last articles form the ordinary materials of the people's dress. These points cannot therefore exceed 4—5000 feet in elevation, which gives a fall of above 10,000 feet from the water-shed, both ways.

I will conclude these hurried remarks suggested by the ambassadorial routes from Kathmandu to Peking, now submitted to the Society, with a statement, which I think the Society will perceive the high interest of, with reference to those recent ethnological researches, the whole tendency of which is more and more completely to identify the Turánians of India and Indo-China with those of the trans-himalayan countries.

It is this, Erú-tsángpo is the name of *the* river of Tibet: Erú-wádi, that of *the* river of Western Indo-China or Ava: Erú vel Árú, that of *a* river in the Tamil and Telugu languages. Now, when we remember that Tsángpo is a mere local appendage, to the Tibetan word,† and wádi vel váti, a mere prakritic appendage to the Burmese word; and further, that the Turánians of Tibet, the Himalaya, and Indo-China, are still constantly wont to denominate their chief river by the general term for river in their respective

* Journal for April, 1832.

† Tsángpo, of or belonging to Tsáng, the province of which Digarcha is the capital and by which place the river (Erú) flows. Even the prefixing of a Y, (Yéru-Yáru) is equally Tibetan (in speech) and Dhavirian! Turner's is the first and correctest writing of the word, Erú-chámbu to wit, for chámbu is the soft spoken sound of Tsángpo.

languages (teste Meinám, Líkhu, &c), we shall hardly be disposed to hesitate in admitting that the Northmen as they moved Southwards into the tropical swamps of India and Indo-China, clung to, and perpetuated, even amid various changes of language, that name of the river of their northern home (viz. *the river, kat' héxokín*) with which was associated in their minds the memory of their father-land.

“By the waters of Babylon they sat down and wept.”

P. S.—Before I went to England in 1853, I had been so fortunate as to gain access to some Gyárungs and Tákpas or inhabitants of Sífán and of the south-eastern confines of Tibet. In my paper on the Hórsók I gave the substance of their information about Sífán. I will here add a few scattered particulars about the country lying above Asám, and the rather, because from the date of my return to India up to this hour, I have never again been able to get access to these people. The Tibetans and Sífánese are wholly unacquainted with the terms Daphla, Abor, Bor, Aka, Miri, Mishmi, Khamti, by which we denominate the tribes lying east of Bhútán. They recognise Cháng vel Sáng (Changlo of Robinson) as the name of a Bhútánese tribe or rather profession. They say that above Pal yeul or Nepal (easternmost part—alone known to my informants) is Tingri: above Deunjong or Sikim is Trinsam (the Dingcham of Hooker and Damsen of myself): above Lhó or Bhútán is Nyéro: above Towáng is Chóna or Jháng chóna: above Lhokhapta is Khwómbo: above Chárung is Chozogon. These are said to be the respective Cis and Trans-himalayan districts occurring from the position of Kúti in Nepal eastwards to beyond that of Saddia in Asám. It is added that the river Erú vel Yérú (Brahmaputra) passes, from Kwómbo into Lhokhapta, beneath the great snowy mountain called Kwómbocháři, and that a great mela or mart is held there every twelve years. Lhokhápta, or Lhó, of the cut lips, is so called to distinguish it from Lhó proper, because the people have the habit of making a permanent cleft in their lip.

Tsáng province is said to be bounded on the south by the Ghúngra ridge; on the west by Mount Ghúndalá; on the north and east by the Kámbara range; the province of U to be bounded east by Sángwa gyámnda, west by the river Tamchokhamba, south by the

Kámbalá range, and north by the Nyénchhén thán-glá. Beyond the last named great snowy range is situated the immense lake of Nám tsó which is said to bear the same relation to Northern Tibet that the Yámdo tsó (Paltè or Yárbrokyú) lake does to Southern. The former is the Terkiri and Téngri núr* of our maps, as to which maps we have the following further identifications. Ghámda = Gyámda. Batang = Pátháng. Rywadzé = Réwúché. Lári = Lhá-ríngó. Kiáng, added to great rivers, = Gyárung. River Takin = Gyámo gnúlchu, and river Yang-tse = Nyá chú. Pampou of Huc = Phémba: river and valley both so called. Galdeso river = Gal-den, and is the east boundary of Phémba and Lhása vallies as the Tolong river is their western boundary.

Abstract of Diary of Route from Kathmandu to Peking, as taken during the Embassy of Chountra Púshker Sáh, showing the number and position of the mountains passed.

Position of the mountain passes with the names of some of them.	No. of passes (called <i>lan-gurs</i> .)	Distance in kos.
From Kathmandu to Dévapúr,	One	Six.
Dévapúr to Bhót Sípa,	One	Four.
Bhót Sípa to Choútára,	One	Three.
Choutára to Bísambhara,	One	Six.
Bísambhara to Lísti,	One	Three.
Lísti to Khása, †	One	Seven.
Beyond Kúti, called Bháirava Langúr, ‡	One	Twenty-one.
Beyond Shikar jeung, called Tásya chólá,	One	Thirty-four.
Within the Digarché limits,	One	Thirty-seven.
Beyond Digarché limits,	One	Ten.
On this side of Lake Khádu painti,	One	Thirty-nine.
Beyond Kapila painti,	One	Thirteen.
Beyond Lhássa circuit,	One	Sixty-six.
Beyond Chhánju gyánda of Kham,	One	Twenty-nine.

* Núr is ~~Turkic~~ Turkic for lake as tsó is Tibetan. Téngri núr, or celestial lake of the former tongue, is an exact translation of Nám tsó of the latter. The general prevalence of Turkic words in the geography of Northern Tibet more especially sufficiently evinces the presence of that wide spread tribe in Tibet.

† Boundary of Nepal and Tibet.

‡ Mount Everest of Waugh. § Tásya chólá = Thólá of the Kaji's paper.

Position of the mountain passes with the names of some of them.	No. of passes (called <i>lan- gurs.</i>)	Distance in kos.
Beyond Achar jeung,	One	Eleven.
At Cihésu Kham,	One	Seven.
At Nangye-kúng,	One	Thirty-six.
At Tángtasáng,	One	Six.
At Láché,	One	Twelve.
At a nameless spot,	One	Three.
At a nameless spot,	One	One.
At a nameless spot,	One	Four.
At a nameless spot,	One	Four.
On this side of Lhóju,	One	Sixteen.
At Sáyan-sá mócha,	One	Eight.
At a nameless spot,	One	One.
At a nameless spot,	One	Two.
At a nameless spot,	One	Three.
At a nameless spot,	One	Four.
At a nameless spot,	One	Two.
At a nameless spot,	One	Two.
At a nameless spot,	One	Two.
At a nameless spot,	One	One.
On this side of Chhámdo,	One	Fifteen.
At Páng-do,	One	Twenty-two.
At Hyá phéla,	One	Five.
At Thúmélá,	One	Three.
At a nameless spot,	One	Nine.
At a nameless spot,	One	Nine.
At a nameless spot,	One	Fourteen.
At a nameless spot,	One	Three.
At Névá,	One	Seven.
Beyond Lángurikhúde,	One	Four.
At a nameless spot,	One	One.
At a nameless spot,	One	Two.
At Kólósáng,	One	Twelve.
At Phúla,	One	Ten.
At Gólá,	One	Four.
At Phúnza dc,	One	Nine.

Position of the mountain passes with the names of some of them.	No. of passes (called <i>lan- gurs.</i>)	Distance in kos.
At a nameless spot,	One	Two.
On this side of Pátháng,	One	Seven.
At Tásó,	One	Nine.
At Sámáthúm,	One	Eleven.
At a nameless spot,	One	Six.
At a nameless spot,	One	Two.
At a nameless spot,	One	Three.
At Lámáyá,	One	One.
At a nameless spot,	One	Two.
At a nameless spot,	One	Three.
At a nameless spot,	One	One.
Beyond Litháng,	One	Ten.
At a nameless spot,	One	One.
At a nameless spot,	One	Seven.
At a nameless spot,	One	Two.
At a nameless spot,	One	Two.
At a nameless spot,	One	Seven.
At a nameless spot,	One	Two.
At Góló,	One	Nineteen.
On this side of Táchindó* or Tazhideu or Tazedo,	One	Thirteen.
At the military post of Khwálechín,	One	Twenty-eight.
On this side of Chhinchi Syán (Shán, or Syán, = mountain in Chinese,)	One	Fifteen.
At a nameless spot,	One	Four.
Thus far the mountain ridges passed are generally large. Henceforward they are small.		
At a nameless spot,	One	Three.
On this side of Yáto,	One	Fourteen.
On this side of Paitán,	One	Ten.
Beyond Thinda phú and Kháto,	One	Thirty-five.
On this side of Locháng syán,	One	Two.

* The iron bridge beyond Tachindo is the boundary of Tibet and China. See
Diary of a journey from Kathmandu to Tachindo printed in our *Researches*.

Position of the mountain passes with the names of some of them.	No. of passes (called <i>tan- gürs</i>).	Distance in kos.
On this side of Mingtöu,	One	Seven.
At a nameless spot,	One	Four.
At a nameless spot,	One	Three.
On this side of Chatóu,	One	Two.
On this side of Ülingnáí,	One	Ten.
At a nameless spot,	One	Six
On this side of Chantou,	One	Three.
At a nameless spot,	One	Two.
At a nameless spot,	One	One.
On this side of Gamsú,	One	Three.
At a nameless spot,	One	Six.
On this side of Kwángsyán,	One	Three.
Beyond Kwángsyán,	One	Six.
On this side of Saichháng,	One	Four.
At Saichháng,	One	Two.
Beyond Saichháng,	One	Five.
At a nameless spot,	One	Three.
At a nameless spot,	One	Two.
On this side of Níchhángtóu,	One	Seven.
On this side of Tángákü,	One	Six.
Beyond Mínsyán,	One	Three.
Beyond Póuthín syán,	One	Sixteen.
Beyond Lúpa syán,	One	Nine.
On this side of Phúng syán,	One	Twelve.
On this side of Póuching syán,	One	Nineteen.
Not carriageable thus far. Hence forward carriages may be used.*		
At Chhálung,	One	Caret.
At Singhá syán,	One	Caret.
[Distance of both, as cited below,	353
<hr/>		
Langúrs,	104	1,250 kos.

* This remark, as well as the prior one in the body of the paper, belongs to the original. The bracketed entry of distance is mine, taken from the remarks below of the original.

Thus there are 104 langúrs or mountain ridges and passes between Kathmandu and Peking, and of these 102 occur in the noncarriageable part of the way or in the first 897 kos; and the last two only in the remaining 353 kos or the carriageable part. This latter may be said to be entirely through plains, for of the two hills occurring only one is at all noticeable, and both are traversed in carriages. From Kathmandu to the iron boundary bridge beyond Tachindo (China frontier) is 665 kos; and thence to Chínchi Shán or Mount Chínchi is 20 kos. Throughout these limits, or 685 kos from Kathmandu, mountains covered with snow occur. In the remaining 565 no snowy mountains occur.

Horses are used for the first 894 [query 897] and carriages for the last 356 [query 353]. Total 1250 kos.

Systematic summary of the Route from Kathmandu to Peking as traversed by the Nepalese ambassador to China, Kíjí Dalbhanjan Pánde, A. D. 1822-23, and set down by his secretary at the close of each day's journey.

No.	Halting place.	Distance in kós.	Time in ghadís and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
1	Gourghát	One	1-5	None	One	Two	None	Two	None
2	Sankhá	Three	9-0	None	None	Two	None	None	None
3	Devápúr	Four	15-0	One	None	Three	None	Three	None
4	Sipá	Three and half	11-0	One	None	Two	None	None	None
5	Chóutará	Four	10-0	One	None	One	None	One	None
6	Paityá	Four	13-0	One	None	Three	None	Three	None
7	Thama gáon	Five	17-0	None	None	None	None	None	None
8	Listi	Two and half	13-0	One	None	Two	None	Four	None
9	Túguná	Two and half	10-0	None	None	One	None	One	None
10	Khasá*	Five	19-0	None	None	Five	None	Four	None
11	Chósyáng	Five	21-0	None	None	Three	None	Seven	None
12	Kúti	Four	17-0	None	None	Three	None	Three	None
13	Tháchéling	Five	15-0	None	None	Three	None	Three	None
14	Thó-lúng	Four	12-0	None	None	Three	None	None	None
15	Tigri langkót	Ten	20-0	One	None	Two	None	None	None
16	Tigri or Tingri	Three	9-0	None	None	One	None	One	One
17	Mimo	Six	13-0	None	Two	One	None	None	None
18	Sikár jeung	Six	15-0	One (Khyumrila)	Two	Two	None	Two	One
19	Lólah	Three	8-0	One (Gyachila)	None	One	None	None	None
20	Chyáchopé or Gyáchopé	Four and half	11-0	One (Thóla)†	None	One	None	None	None
21	Tháng bú	Nine	17-0	One (Dhángso thóu-None	Two	Two	None	Two	One
22	Lalit jeung	Five	11-0	None	None	Two	None	None	One

* Boundary of Nepal and Tibet since 1792.

† Bhairav langúr is the name in the Khas language. Thánglá, in full Gná-lhám thánglá, in that of Tibet. These names of the mountain ridges crossing the route are not in the original, but obtained by me from other sources and therefore bracketed. This famous pass, the heights above which and constituting with the pass one immense snow mass, which mass is equivalent to the Mount Everest of Waugh, commences (see Chountra paper) 3 kos beyond Tholung, or 55 kos from Kathmandu, 50 by the Chountra's more direct route.

‡ Thóla = Chóla or Tasya chóla of Chountra's paper.

No. of stages.	Halting place.	Distance in kós, ghásis and paks.	Time in ghásis and paks.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
23	Chyá táng	Four and half	12-0	None	None	None	None	None	One
24	Phancholyang	Five	12-30	None	None	One	None	One	One
25	Tási quáng	Four	9-0	None	None	One	None	None	None
26	Giri	Five	11-30	One (Khyongla)	None	One	None	None	None
27	Káti gumba	Nine	16-0	None	None	One	None	One	None
28	Digarcha* or Zhikatsé	Three	5-30	None	None	None	None	None	One
29	Peña	Eight and half	17-0	One (Jikla)	None	One	None	One	One
30	Táka chyá	Seven	14-0	None	None	None	None	None	None
31	Gyang chi or Gyang-tse	Five and half	11-0	None	One	One	None	One	One
32	Kú-nashi or Kub-zhi	Seven	13-0	None	One	One	None	Two	One
33	Thung toi or Ralung	Five and half	11-0	None	None	Four	None	Three	None
34	Nícháng-u or Záro	Five	11-0	One (Chapla)	None	Two	None	One	None
35	Nagakhú jeung or Nan-gache	Five (Yamdo lake on right)	10-0	None	One	Two	None	Two	One
36	Pai khú jeung or Peité	Six [Yaru]	11-0	None	One	One	None	One	One
37	Gná ksá	Six (cross the	12-0	One (Kambalá)	None	None	None	None	One
38	Chúsung jeung	Six	12-30	None	None	Two	One	One	Two
39	Gne táng	Nine	17-0	None	None	Three	None	One	Two
40	Lhasá	Six	14-0	None	One	Three	None	Two	One
41	Tai-ehin	Six	14-0	None	None	One	One	One	One
42	Miton ghángá	Thirteen	14-0	None	None	Three	None	Two	One
43	Ringché lang	Five and half	11-30	None	One	Three	None	Two	None
44	U'sú cháng or Usir gyáng	Five	10-0	None	None	Four	None	Four	None
45	Toi ta	Five	10-0	One (Gyámda thólá)†	None	Five	One	Five	None
46	Nú gári or Nú mári	Nine	17-0	None	Two	One	None	Seven	None
47	Sú súng tá	Nine	17-0	None	None	Six	None	Five	None
48	Chyáng táng	Six	11-0	None	None	Two	None	Two	None
49	Ling tá	Six	11-30	None	None	Five	None	Five	None
50	Syang-tá	Five and half	10-0	None	None	Three	None	Three	One

* Zhikatsé, the name of the place where the two embassies met. † Gyámda thólá, the name of the place where the two embassies met.

51	Sáng-wá	Five	11-0	One (Thónđa lá)	Five	Two	None
52	Wó chá	Eight	15-0	None	Five	None	One
53	Lá-thí	Five	11-0	One (Bendalá)	None	One	One
54	Tá-tung-khá	Six	11-0	One (Chakla)	None	Four	None
55	Táva thung	Seven	16-0	One (Chakla)	Two	Two	None
56	Chya kung	Six and half	13-0	None	None	Three	None
57	Wai-tó	Eight	17-0	None	None	Six	None
58	Gáwó	Five	12-0	One (Syár káng lá)	None	Four	None
59	Láchi chó	Five	11-0	None (Nup káng lá)	Two	None	None
60	Tó-tá	Eleven	19-0	One	One	Two	None
61	Pyáng-pá	Seven	13-0	One	One	Seven	None
62	Lá chá	Five and half	11-0	One	One	Two	None
63	Páli lang	Twelve	16-0	One (Serak lá)	None	Four	None
64	Lócha pángwo	Thirteen	19-0	Two (Nak lá)	None	Three	None
65	Tha-tho	Seven	12-0	None	None	One	One
66	Lilibú jeung	Nine	17-0	One (Gabu lá)	None	Two	None
67	Chyai chhou	Nine	17-0	One (Gámu lá)	None	Three	None
68	Máli	Five	11-0	Five	One	None	None
69	Wa khó	Four	9-0	One (Yutakh lá)	One	One	None
70	Gnangta tái	Sixteen	24-0	Five	Four	Four	None
71	Lá kung	Five	9-0	None	None	Two	None
72	Lá katá	Eight	13-0	One (Syánam cholá)	None	Two	None
73	Tháng-dú or Cham do	Eight	12-0	None	None	Eight	None
74	Mú phú or Mung bhú	Six	12-0	Two	None	Two	None
75	Pow tyáng	Six	11-0	Two	One	Two	None
76	Pá-kung or Ba-gung	Nine	17-30	One	None	One	None
77	Wáng khá	Five	11-0	None	Two	None	None
78	Guáng ti or Gam	Seven and half	13-0	None	None	One	None
79	Táya	Eight	21-0	One	One	Two	None
80	Ló cháng chung	Six	12-0	None	None	Two	None
81	Ang sá or Azú	Nine	16-0	Two	None	Two	None
82	Sépang kow or Néwa	Six	11-0	One	None	One	None
83	Lí sú or Risyú	Ten	17-0	Three	None	One	None
84	Mang khám or Cháng kha	Eleven	23-0	One	None	One	None

* Sámgwá is on the border of the provinces of U and Khám. From Gnaksa to Sámgwá is the jurisdiction of Lháse. The full name of Sámgwá is Kwombo-gyamda-sámgwá.

Halting place.	Distance in kós.	Time in ghads and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
85 Kúsú	Eight	17-0	One	None	Two	None	Two	None
86 Mángali	Nine	18-0	Two	None	Two	None	None	None
87 Khanchi khá	Three	6-0	One	None	None	None	None	None
88 Tungpá lúng	Eight	15-0	None	None	Two	One	None	None
89 Pá thàng	Eight	16-0	One	None	Three	None	One	None
90 Pá púng	Three and half	7-0	None	None	One	None	One	None
91 Tá só	Nine	18-30	One	Seven	Two	None	One	None
92 Tsáng-pá	Seven and half	14-30	One	One	Three	None	Three	None
93 Lama yá	Twelve	23-30	Four	None	Nine	None	Eight } None }	None
94 Tháng thúng	Ten	17-30	Two	Two	Four	None	Four	None
95 Lí than	Five	9-0	None	None	Two	None	Two	None
96 Khwongtakhá	Seven	11-0	One	None	One	None	One	None
97 Kúmó-li	Twelve	21-0	Three	None	Three	One	One	None
98 Mákai túng	Nine	17-0	Two	None	Three	None	One	None
99 Khó khou	Four	8-0	None	None	Three	One	Six	None
100 Wó léi	Nine and half	16-30	None	None	Four	None	Eight	None
101 Tángwá lí	Seven	15-0	Two	None	Two	None	One	None
102 Anyáng yá	Five	10-0	None	None	Three	None	Two	None
103 Chéchain-to	Nine	20-0	One	None	Four	None	Four	None
104 †Táchindó or Tází-do	Four	7-30	None	None	Two	None	Five	None
105 Thou-tháng-sung	Five and half	10-0	None	None	Three	None	Four	None
106 Luting chùng	Eight	15-30	None	None	Three	None	Two	None
107 Phi syáng	Ten	19-0	None	None	Three	None	Four	None
108 Ni thyang	Seven	17-0	One	None	Three	None	Two	None
109 Chhya chhú-syáng	Eight	18-0	One	None	Seven	None	Four	None
110 Pá-phou	Seven	17-0	One	None	Six	None	Three	None
111 Lách-yang syáng	Four and half	7-0	None	None	Three	Six	Ten	None
						None	Four	None

Kham extends

See Diary of a Cashmerian journeying on the route from his own Researches.

* Figures for eight perhaps a cypher.

† Boundary of Tibet and China proper.

‡ Same as above or 5. See page 493.

112	Xá-tou	Ten	21-0	One	None	Five	One	Nine	One
113	Pai-taná	Nine	22-0	One	One	Five	One	Eight	None
114	Chi-tou	Eight	18-0	None	None	Seven	One	Six	One
115	Syang chang-shen	Eight	17-30	None	None	Twelve	One	Eleven	None
116	Chhin-púl	Nine	28-0	None	None	Thirty-nine*	Three	Sixteen	One
117	Sídhú syá	Five	10-0	None	One	Fourteen	None	Fourteen	None
118	Tayáng	Ten	19-0	None	None	Forty-seven	None	Forty-seven	Two
119	Lyóchang-syang	Five	9-0	One	None	Nine	None	Nine	One
120	Myang tou	Seven	15-0	None	Two	Six	None	Six	One
121	Chathung syang	Twelve	17-0	Two	Two	Fourteen	One	Three	One
122	U-liáng-i	Eight	16-0	One	None	Two	None	Two	None
123	Chyá tang	Nine	17-0	Two	None	Four	None	Four	One
124	Tasú sú	Eleven	23-0	Two	One	Six	None	Seven	None
125	Kwá yá syang	Ten	21-0	One	One	Three	One	Two	Two
126	Syásyú-yan-i	Twelve	28-0	Two	None	One	None	Two	One
127	Khwang pá-i	Six	12-0	Two	None	Three	None	One	None
128	Nichi-tou	Five	10-0	Two	None	One	None	None	One
129	Ta gnái	Nine	16-30	One	None	Three	None	None	None
130	Mya syang	Nine	16-30	None	None	Three	None	One	One
131	Páu tyang	Eight	12-0	None	None	Four	None	One	None
132	Mata wei	Ten	18-0	One	None	Three	None	Two	None
133	Talyó-pá	Nine	16-0	Three	None	Six	None	Seven	One
134	Láng syang	Nine	15-0	One	None	Seven	None	Seven	None
135	Phrasyang	Nine	16-0	One	None	Seven	None	Seven	One
136	Khwa nyou-phú	Eleven	20-0	None	None	Six	None	Four	None
137	Pau ching syang	Ten	18-0	Two	None	Nine	None	Thirteen	One
138	Phráng syang-phra	Nine	17-0	None	Two	Four	None	Three	One
139	Chi syang syan	Six	10-0	None	One	Three	None	Three	One
140	U kum syang	Twelve	21-0	None	Four	Four	None	Three	Two
141	Syang phréng-syang	Nine	15-0	None	Four	One	None	One	Two

* These and the next two noted are crossings of one mountain-lockt river, not separate rivers. The 14 of stage 121 is another instance of the same kind.

Halting place.	Distance in kōa.	Time in gharis and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or cross-ings.	Boat ferries.	Bridges.	Forts.
142 Sing-bá-phú	Ten	19-0	None	Two	Two	None	Two	Two
143 Lét-náng-shán	Six	13-0	None	Two	Four	None	Four	One
144 Pai-lán-syan	Eight	19-0	None	Two	Four	None	Three	One
145 Khwáng myú	Twelve	25-0	None	Eleven	Fifteen	None	Fourteen	Three
146 Phang thou ten	Ten	23-0	None	Two	Five	None	Two	Two
147 Lyang pyáng-syang	Ten	23-0	None	None	Two	None	Two	Four
148 Sà-tou	Six	11-0	None	One	Five	None	Two	Two
149 I-páng-syi	Seven	14-0	None	None	Three	None	Three	Three
150 Myá-thung-syang	Seven	13-0	One	None	Seven	None	Six	One
151 Syáng lyáng-syang	Nine	20-0	None	One	Fourteen	None	Twenty-two	One
152 Khó lyáng syang	Seven	13-0	None	None	Seven	None	Seven	One
153 Mung syang	Nine	20-0	None	Three	Two	One	One	One
154 Phai-chhen phú	Six	13-0	None	One	Four	None	Four	One
155 Yé khwá-i	Seven	13-0	None	None	Six	None	Six	One
156 Khó-khou-chang-syang	Ten	21-0	None	Two	Five	None	Four	Two
157 Wei-khai-phú	Twelve	18-0	None	Twenty-two	Four	None	Four	Two
158 Chhi syang	Six	12-0	None	Four	Five	None	Four	Three
159 I-ka-i	Six	12-0	None	Two	Six	None	Five	One
160 Tá-tai-phú	Seven	3-0	None	Two	Seven	None	Six	Two
161 Sa-tou	Seven	13-0	None	None	Three	None	Three	One
162 Kháng-táng-syang	Seven	13-0	None	None	Six	None	Six	One
163 Sàng-tou-phú	Twelve	12-0	None	One	Seven	None	Seven	Two
164 Lói chhi-syang	Six	11-0	None	None	Three	None	Three	One
165 Pai-syang-syang	Six	12-0	None	None	Two	None	Two	One
166 Twa-tou	Six	11-0	None	One	Four	None	Four	One
167 Lou thyang-syang	Four and half	7-30	None	Two	Three	None	Three	One
168 Dyang-tyang-phú	Six and half	13-0	None	One	Three	None	Three	One
169 Shi to syang	Nine	18-0	None	None	Three	None	Three	One
170 Chhi-pú syang	Nine	22-0	None	Two	Two	None	Two	One
171 Phi Lúo syang	Seven	22-0	None	Two	Two	None	Two	One

172	Pou tyán phú	One	11-0	None	One	Three	None	Three	One
173	Pai-khwó	Eleven	20-0	None	Six	Eight	None	Eight	None
174	Tá-tou	Eight	16-0	None	Seven	Six	None	Six	One
175	Lóng syán	Eight and half	18-0	None	None	Five	None	Five	Two
176	Pai-chin or (Pekin)	Seven	16-0	None	None	Five	None	Six	Three
176	176	1,267 (1,268½)	2,576	102 (106)	150	652	23	607	100

(True translation from Khas,)

(Signed) B. H. HODGSON.

REMARKS.—The above paper like that which accompanies it is deserving of implicit reliance, from the circumstances under which it was prepared and transcribed for me. The kos, according to which the computation of distance is made throughout, is that of Nepal, equal to two and a third miles; and the time in ghaḍis and pals is the same, according to which sixty pals make a ghaḍi, and two and half ghaḍis an hour. The embassy set off on 7th of Asar (June) and arrived at Peking on 12th of Mágh (January), halting 47 days which are included.

In the fifth column of the original the names of the passes, (langúr in Khas and lá in Tibetan) are not given. I have, however, set down in brackets such as I was enabled to procure before I left Nepal.

B. H. HODGSON.

Darjiling, September 25th, 1856.