

With the Roerich Expedition through
Mongolia and Tibet.

Since the time of the great conquests of Alexander the Great in the IV-th century B.C., the continent of Asia has attracted the attention of the civilized world. The great past of Asia's cultures, the majesty of its Nature, and the powerful influence, which it exercised on the ancient Classical World, and Medieval Europe, justify the great interest aroused by Asiatic research during the past decades.

Inner Asia with its unbounded steppes and deserts, and its lofty highlands of barren mountain ranges, presents unique opportunities for a geologist and geographer in studying the Past of the great continent of Asia. The vast drainageless region of Inner Asia is buttressed in the South by the mighty Trans-Himalayas, discovered and traced on the map by the great Swedish Explorer, Sven Hedin, and by bleak uplands of the successive ranges of the Karakorum. Its northern frontier is formed by the Altai, and the mountain chains forming the southern rim of Siberian lowlands. To the East and West this great inner basin is open towards vast expanses of deserts and steppes that form the great Mongolian Gobi and the steppe country of the Russian Turkestan. The whole of this vast inner region is characterized by a continental climate, and from time immemorial had been the abode of nomad tribes and nations. The influence of similar physical environment has produced similar conditions of life and we are justified in speaking about one great nomad Central Asia. Mongolia, the cradle of the greatest conquerors of Asia, and Tibet, a store-house of antiquity and the abode of Living Buddhas, present numerous problems of interest to an explorer. During five years of travel in Inner Asia, the Roerich Expedition spent considerable time in Outer and Inner Mongolia and the Lama Kingdom of Tibet. In the present article, I intend to give a general account of the principal events during the Expedition's march from Mongolia thru forbidden Tibet to India.

After a fruitful year in Western Tibet, Chinese Turkestan, Jungaria, and the Altai mountains, the Roerich Expedition reached Urga, the capital of Autonomous Mongolia.

As one emerges from the mountains, north-east of Urga, one sees the city lying in the broad valley of the Tola river. The entire valley is dominated by the massive Bogdo Ula, which towers South of the valley, and forms the southern boundary of the forest belt in Mongolia. The vegetation of the valley is very scant and most of the neighboring hills are covered with grass. The only wooded part of the vicinity is the magnificent Bogdo Ula - the true natural park of Mongolia, where since the XVIII-th century the hewing of wood and hunting have been strictly prohibited.

To a naturalist, the forest reserves of the Bogdo Ula present an unique interest. Here on the forest-clad slopes of the holy mountain he can study the fauna of Mongolia and observe many of the larger animals, which have become almost extinct in other parts of Mongolia.

Every new arrival to Urga is struck by the peculiar character of this half-permanent, half-nomadic city. The city is a product of a transition period during which the country has abandoned its past, but has not yet absorbed the Western civilization. Within the boundary of the old town monastery, a new city is rapidly growing with electric lights and motor car traffic. Modern conveyances such as aeroplanes and motor cars contest their right with the time-honored means of transportation, the long files of majestic camels and the clumsy bullock-carts dating back to the times of Chinghiz Khan.

Amid imposing temples with their roofs aglitter in the bright Mongolian sun, are scattered miserable hovels. The high, wooden palisades that serve as enclosures for most of the Urga houses, give a monotonous character to the narrow streets.

The present city of Urga grew round the monastery of Ikhe Kuren which is mentioned for the first time by a Mongol Historical Chronicle about the year 1649 A.D. Since 1741 A.D. Urga became the permanent residence of the Incarnate Lamas of Mongolia. Urga is rich in outstanding monuments, and is the third city of the lamaist world after Lhasa and Tashi-lhunpe in Tibet.

In Urga, the Expedition spent the cold winter months of 1926-27. Less secluded than Lhasa, the Mongol capital affords many possibilities for a Western scholar.

In April, 1927, the Expedition started for its long trek across the South-Western Gobi to Tibet and distant India. The route across the South-Western Gobi was the only one practicable. All the other routes were hopelessly blocked by brigand bands and Chinese troops. The route across the South-Western Gobi was itself dangerous because of the robber activity of Ja Lama, the lama-avenger, whose portrait was given by Ossendowski in his "Men, Beasts, and Gods". The Expedition had to be on its guard and enlist a strong guard of Mongols and Tibetans. The first portion of the route across the grass country of Mongolia and the Khangai Mountains to the frontier monastery of Yum-beise, a track of over 900 miles, was made on five Dodge cars, the only cars that thus far have withstood the Mongolian routes. In Mongolia the cars have not only to climb steep mountain passes, and swim across flooded rivers, but cross wide expanses of quick-sands and sand-dunes. On several occasions our cars had to be rescued from a river, by Mongol riders on horses and camels. The expedient is simple but effective. Several Mongol horsemen collect on the river bank with long ropes, and then enter the stream slowly, pushing their frightened steeds towards the car in distress. Ropes are tied to the front of the car and their other ends are taken by horsemen and tied to the front pommels of their saddles. When this is ready and the horsemen take up their positions in front of the car, the driver starts the engine, and with a wild sudden outcry the horsemen rush towards the river bank. The water splashes but the car is usually safely pulled up the bank.

It took us twelve days to cross South-Western Mongolia, over a country of rolling hills covered by grass. The last portion of the route, south of the Ongingol, ran over heavy ground, barren mountains of the Khangai mountain system and narrow valleys with sandy bottom and large accumulations of detritus that completely barred the passage.

Over flat and firm ground the average distance covered daily was about sixty miles, but on heavy ground we often made only ten miles a day.. The cars stuck in the sands and had to be rescued by the personnel of the Expedition. I still remember days, when cars had to be pulled out at least seven times a day. We were obliged to carry large sheets of canvas and planks of wood, which were laid out on the ground in front of the car, to give the wheels a grip on sandy ground. And this process had to be repeated again and again by two men walking in front of the cars. On several occasions, while crossing the southern chains of the Khangai mountains, we narrowly escaped peril, when two of our cars almost crashed down a precipitous slope. After twelve days of hard journey, the Expedition reached the monastery of Yum-beise, picturesquely situated in a valley sheltered on every side by rugged mountains. This monastery has some three hundred resident lamas and is an important center on the desert caravan route through South-Western Mongolia. ¶ Yum-beise is known for its terrific wind and sand storms. During our stay in the Monastery a storm of unusual violence wrecked several of our tents and did considerable damage to the Monastery. These Mongolian wind and sand storms begin and end very suddenly. Sometimes in a beautifully clear day, you see a sand column racing across a distant sand slope, and before you have time to reach your tent and realize what is happening, the same column will suddenly assume enormous shape, and already be blowing across the camp smashing everything in its way.

It was our intention to fight our way through the South-Western Gobi on motor cars and to find out a motorable road over the mountains of the Gobi or Desert Altai. Local inhabitants warned us that it would be impossible for us to continue our journey on motor cars south of Yum-beise. After several days of exploration we decided to continue our journey on camels and to abandon our plan of a journey on motor cars. We hired a caravan of forty-six camels from the Monastery and enlisted an experienced guide in the person of a lama who was known as a contrabandist and one of the best caravan guides of the region.

The region south of Yum-beise is almost unexplored and as all the existing maps of the region are very deficient, it was imperative to have a good and trusted guide. The route which we had to follow is only used by Mongol and Buriat pilgrims going to Lhasa. In 1904 it was followed by the Dalai Lama during his memorable flight to Mongolia. Even at present all along this route stand stone thrones erected in honor of the Tibetan Pontiff. Some of the localities along the route received new names to commemorate the passing of the Incarnate Lama.

On April 30th, the Expedition broke Camp and started for the desert. The Gobi desert between Yum-beise and An-hsi represents a succession of mountain ridges of crystalline and sandstone rocks intersected by broad intermontane desert plains. Most of the mountain ridges belong to the Altai mountain system, which stretches North- West by South-East across the arid desert region situated between the southern branches of the Khangai Mountains and the easternmost offshoots of the Celestial Mountains or the T'ien Shan. Every day we had to cross rugged mountain ranges and large gravel and sand covered plains with neither men nor animals to break the monotony of the landscape. The days were generally hot and sometimes the stone surface emitted such a glare that one almost suffocated. Hot days were followed by cool nights, and this great amplitude of temperature within twenty-four hours accounts for the weathered state of the relief of the region. In the afternoon we had often violent sand and wind storms which are frequent in spring time. Many were the days during which we had to cross arid, waterless deserts of gravel with magnificent sunsets. At times the whole of the landscape would plunge into a deep violet mist and then suddenly would flash the red and purple colors of the sunset. A few moments more of intense glow and the surrounding country would vanish into the darkness of the night.

Because of the excessive heat, we were obliged to march during the night and camp during the day. The camels were able to march only during the cool hours of the night.

On May 4th, we reached the Shara-Kholusun mountains, an eastern continuation of the Karlik mountains, east of Barköl. The mountain range in which the oasis of Shara-Kholusun is situated presents several problems of interest in connection with the Gobi climate in past epochs, and the amount of precipitation received by the region in past geological periods. This Shara-Kholusun range, of which the Atik Bogdo range forms part, is interesting for several well-wooded gorges which are remnants of a period when the region received more precipitation and the conditions were favorable for the germination of seeds. It would be highly important to study in detail the life-zones of the Inner Gobi and its oases, lost in the immensities of the sand and stone desert.

The gorge of Shara-Kholusun is situated at the junction of two important trade routes of Inner Asia, and for many years had been the haunt of robber bands. Only a month before the passage of the Expedition a large caravan was plundered in the gorge.

(When the Expedition was camping in the gorge, a large Chinese caravan bound for Chinese Turkestan, in the darkness of the evening mistook our armed camp-guards for robbers and opened fire on our camp. In the complete darkness, we ourselves were unable to tell who was the attacking party, but decided to abstain from returning fire until we ascertained the identity of the riflemen. A search party was sent out, which soon discovered that the attackers were a group of frightened Chinese and Mohammedan merchants. Such cases happen only too often on the big caravan routes, and often end in bloodshed.) *[The above passage is to be omitted if necessary]*

On May 9th, we entered the robber infested region of the Ma-tzu shan mountains, a rugged ridge belonging to the Pei-shan system of mountains, that forms the northern rim of the Kansu province.

Numerous carcasses of dead horses and camels and occasionally those of men, numerous empty cartridge cases, that covered the ground in some places - all spoke of the heavy and frequent fighting that took place in this region a few years ago. This entire region for several years was the arena of activity of Ja-Lama and his bands.

The vastnesses of Inner Asia sometimes give rise to strange personalities, who exercise a mysterious influence on their fellow-men. Such a man was Ja-Lama or Ten-pei Jyal-tsen, the "Banner of the Doctrine". His life is veiled in mystery and no one knows exactly from where he came, and what were his ambitions. It is extremely difficult to piece together all the existing information about his life, so varied are his activities, and so extensive are his travels.

The arena of his activity was the whole of Asia, from Astrakhan in South Russia to Peking, and from the steppes of Mongolia to distant Tibet. This singular personality for some thirty-five years enthralled the whole of Greater Mongolia. He possessed a good knowledge of Mongolian and Tibetan, knew Sanskrit, and had a colloquial knowledge of Russian and Chinese. He build castles in the very heart of the South Mongolian Gobi, studied abstruse treatises on Buddhist metaphysics, personally trained his men in the science of war, and dreamed of the conquest and regeneration of Mongol tribes. Had he lived several centuries before, we would see him at the head of a mighty confederation of nomad tribes. His life struggle was a fight with the modern world in which he could not find his place. The Buddhism he professed was a militant doctrine full of shamanistic beliefs. Six years have elapsed since the violent death of the man and Mongol nomads of Mongolia and Tsaidam still speak of him in terms of great respect and fear.

On May 10th we camped under the walls of the castle, being the first expedition to visit this desolate spot of the Gobi and the abandoned castle. Marching at night, our guides slightly mistook the direction and led the caravan towards the stronghold of Ja Lama. In the early morning we had the disagreeable surprise to find ourselves camping a short distance from the castle that stood on a low, rocky promontory south-east of our Camp. Our Mongol guides assured us that the fortress was still occupied by a small detachment of Ja Lama's followers. It was quite out of question to remain in camp without occupying the fortress, for in case it as still garrisoned by a detachment of brigands, they could easily attack our camp and put us in a very difficult position. In the early morning, the leader of the Expedition decided to reconnoitre the castle, and the Expedition guard received orders to keep ready for the advance.

The men, who were usually well disciplined, made a flat refusal to follow us. They said they they were ready to fight Chinese, Tibetans and Mongols, but that they would never enter the fortress of Ja Lama or even fight with his men. This was bad enough and all our persuasions proved vain. We had to proceed alone. Our reconnoitering party quickly advanced and occupied the first watch-tower from where we could easily observe the fortress. It proved completely deserted and only heaps of rubbish and extinct fire-places made it clear that the castle was until very recently occupied. The main structure of the castle, built in a peculiar mixture of Tibetan and Mongol styles, is surrounded by several concentric walls and watch-towers, that crown the summits of neighboring hills. Outside the fortress numerous stone fire-places made it clear, that in Ja Lama's time the fortress was surrounded by a huge nomad settlement consisting of several hundreds of tents. Later in the day, some of the brigands came to visit the Expedition Camp. Their bodies were covered with shaggy sheep-skins, but their armament consisted of modern magazine rifles. They told us that they had heard of our approach, but took us for a detachment of Mongol troops on a punitive expedition, and therefore decamped with their families from the castle into the neighboring mountains. They seemed much impressed by our fire-arms and after a short visit departed. They followed us for several days, paying us occasional visits, but did not attack.

After twenty-four days of desert crossing, the Expedition reached the oasis of Shih-pao-ch'eng, situated in one of the higher valleys of the Nan-shan. Here we were forced to spend a considerable time in order to buy transport animals for the last difficult track across Tibet. The caravan season for camels was over and we had to wait until August to be able to continue our journey. Our long stay in the Nan-shan mountains and the mountain districts of the Tsaidam gave us ample opportunity to study this interesting region. The mountain valleys of the Nan-shan and the oases in the mountain districts of the Tsaidam are populated by Mongol tribes of the Khoshut who in the XVII-th century A.D. had conquered Tsaidam and the Koko-nor. The Expedition made a careful linguistic and ethnographic study of local tribes. The Khoshut Mongols of Tsaidam are a virile race and have preserved much of their past. The loose control exercised

by the Chinese Frontier Commissioner in Sining did not affect the old order among the Mongol tribes. Chinese colonization is practically unknown within the boundary of Mongol tribal territory and the tribes enjoy a fair amount of independence.

Living in close proximity to the Tibetan tribes of the mountains, the Mongols took over many of their customs, their costume and sometimes even their language. The continuous pressure exercised by the warlike Tibetan tribes, their summer and autumn raids and the frequent punitive expeditions undertaken by the Mongols into the neighboring mountains, deeply affected the character of the Mongols and made a lasting imprint on the spiritual and everyday life of the nomads. Attired in their semi-Tibetan semi-Mongol costume trimmed with fur, with the pointed hat of the Panags or the red Tibetan turban, with Tibetan sword and a modern magazine rifle, the Tsaidam Mongols guard their cattle under the everpresent danger of a robber raid by Tibetan nomads. The mountain passes leading across the mountains south of the Tsaidam swamps have to be continuously watched and the tribal organization provides for militia patrols to scout the slopes and gorges of the mountains. Approaching the danger zone, which stretches all along the southern border of the great salt marsh of Tsaidam, where tribal warfare never ends, where men sleep constantly expecting the resounding shrill outcry of the Tibetan hillmen, one feels oneself to be in an atmosphere of constant alertness. Everything speaks of the constant readiness of the nomads to protect their camps - fettered horses, armed herdsman and mounted patrols scouting the approaches of the mountains. The sandy plain leading to the mountains is often covered by traces of galloping horses and dead bodies of men and horses with terrific sword marks - traces of recent fights.

The Expedition spent two and a half months in the higher valleys of the Nan-shan and the Humboldt range. During this stay in the mountains, the Expedition had not only to fight men, but also the forces of Nature.

Once a swollen torrent swept over the Expedition camp and carried away several of our tents and some of our baggage. For three hours the personnel of the Expedition was forced to fight the flood waist-deep in water. The tiny stream that flowed beside the camp, suddenly turned into a mighty torrent, and excavated in the flank of the mountains a broad and deep channel. On the spot where my tent was pitched, I found a large pool of water, and much of the camping furniture was carried far away into the valley. This terrific torrent, caused by excessive rains in the mountains, brought terrible disaster in the valley of Sharagolji, where the Expedition was encamped.. The river flooded the bottom of the valley and carried away tents., cattle, and even men. Rich cattle-owners were made beggars in a few hours.

On August 19th, 1927, the Expedition left the valley of Sharagolji and started on its long journey across the Tsaidam swamps towards the highlands of Tibet. A few days before starting, our camp was suddenly visited by a mysterious lama in gorgeous silk dress mounted on a fine horse. This mysterious stranger refused to give his name, but asked to speak to the leader of the Expedition in a closed tent. When this was permitted to him, he warned the Expedition that seventy horsemen stood ready to attack the Expedition south of the Tsaidam swamps. The sudden appearance of the unknown lama, caused considerable stir among our Mongols, but no one knew who he was, and whence he had come.

After eighteen days' journey over mountainous country north of Tsaidam, brief visits to the great salt lakes of Ikhe and Baga Tsaidam-in nor, the Expedition reached the salt desert of Tsaidam. It was our intention to cross the salt desert in its central part, east or west of the salt lake Dabqsun-nor. A narrow trail led across the swampy salt marshes. During the summer months, June and July, the route is impracticable for caravans because of great heat. The total absence of fresh drinking water makes the crossing extremely dangerous for caravans on horses and mules.

The only way to cross the salt desert with a caravan of horses and mules, is to travel day and night in a single non-stop march. While crossing this salt desert, the men and animals often suffer terribly from thirst, and many perish in a surprisingly short time. The local Mongols all used to travel this way, and we decided to follow the local custom. It was a tiresome march. We started early in the morning from the lake Baga Tsaidam-in nor and towards noon reached the last fresh water brook at the foot of the Khargolji-yin ula mountains, that form the northern rim of the swamps. Here we halted until sunset, for it is impossible to venture across the salt-desert in the heat of the day. At sunset, the caravan set out. First we crossed a broad gravel plain, then a large belt of sand dunes and drifting sands and only at the twentieth mile did we reach the salt swamp of Tsaidam. This salt desert is one of the most desolate regions of Central Asia. Situated at an altitude of some 8500 feet above sea level, it presents an unique and fantastic spectacle when lit by the moon. A narrow white trail, barely three feet wide winds past huge accumulations of salt crust with bottomless pits between them. Great precautions must be taken while crossing this part of Tsaidam. An imprudent step on the part of the horse would send the rider into one of the many pits along the trail. We marched the whole of the night and only towards noon of the next day did we reach the pasture lands of the Taijiner Mongols lying south of the salt desert.

During our brief visit to this part of Tsaidam, the population was aroused by the brigand activity of Panaga brigands in the mountains. A tribal warfare was in progress and the tribesmen were in arms against the invading Tibetans. During a recent fight several Mongols and Tibetans had been killed, and the Tibetans swore vengeance. The Mongols were hastily moving their herds and tents farther to the north and were abandoning the fine grazing grounds at the foot of the mountains. The valley of Nei-ji through which passes the Lhasa trade-route was said to be particularly dangerous. For several days the Expedition was marching in a danger-infested country with enemy riders scouting the neighboring hills. The caravan had to be protected on the march and in camp.

Almost everyday we found traces of enemy patrols moving ahead of us and spying our movements.

The words of the mysterious lama in Sharagolji came true on September 8th, when the Expedition was attacked by a large detachment of mounted and well-armed brigands. The Expedition was slowly moving towards the Pass of Elisu daban when suddenly a large body of armed horsemen appeared in the distance and charged our column. Fortunately we had time to occupy a firing position. Our resolute attitude made the brigands realize that they were dealing with a strongly armed caravan and a cavalry charge in open country would result in heavy loss to them. Having come four-hundred yards towards our position, they suddenly halted, and sent a man to talk the matter over.

We were able to continue our journey, but one of the brigands told our man that they were expecting a large reenforcement to arrive by the next day. This news necessitated further precautions on our part. The camp was fortified by trenches and most of us spent the frosty night in them. The brigands however did not appear in the night, but attempted another attack on the next day on the summit of the Neiji Pass, but were successfully repulsed. It took us twenty-one days to cross the inhospitable and dreary uplands of Tibet. The great upland plains, with an average altitude of some 15,000 to 16,000 feet that stretch south of the Kun-lun and north of the Trans-Himalayas are usually designated by the Tibetan name of "chang-thang" or northern plain. It is a country of great climatic extremes, of burning sun in the rare days of the summer, and bitterly cold nights. The terrific wind storms and the great amplitudes of temperature have greatly contributed towards the formation of the present relief of the country. Once a highly intersected country of towering mountain ranges, the north Tibetan upland of the present epoch is a country of weathered mountain chains, which have been considerably levelled, and broad intermontane plains, the home of huge herds of wild yaks.

On its march from Tsaidam to Nag-chu-ka, the first Tibetan settlement on the Mongolia-Lhasa route, the Expedition crossed the important mountain chains of Marco Polo, Kokoshili, Dungbudra, and the mighty Thang La.

When you cross the wind-swept uplands of Northern Tibet with its almost terrifying barrenness, you wonder where you could possibly meet human beings. Only utter misfortune could force men to live on these desolate mountains and plains. Sometimes, after many days of hard journey, when almost everyday one of your caravan animals succumbs to the hardships, you come across a square stone wall, and heaps of dung. This was probably an encampment of some nomads. Dead carcasses of domestic yaks confirm your supposition. After these first traces of human activity, you travel for several days more without seeing even a sign of nomads or their herds. The blizzard sweeps the country-side and the surrounding mountains are hidden behind a thick white mist. The traveler rides with his head bent forward, his shoulders and chest covered with a thick layer of wet snow. It is hardly possible to look ahead, and only the hardy yaks are able to find the right direction in this snow-bound region. Suddenly one hears the jiggling of bells in the distance - an almost uncanny sound amidst the howling of the storm. Then something dark is seen ahead. Strange looking riders on small shaggy horses, with long match-locks swung on the riders' backs, emerge out of the mist. They stop, and some of them dismount, this being the sign that they are peaceful travelers, intending to do no harm. Their faces are covered by crudely made masks, and their heads are protected by large fur-bonnets, that completely cover the head and ears, and are kept by a string tied under the chin. Long, unkempt tresses of black hair hang on both sides of the faces. Dirty, grey sheep-skin coats and high boots made of thick Tibetan cotton cloth, protect the men from the bitter cold. All are armed with long swords and match-locks, sometimes even modern rifles. Large ornamented cartridge belts are worn cross-wise over the fur-coats. Sometimes a woman accompanied the men, dressed exactly like her male-companions, only her sheep-skin coat is longer, and she carries no arms. This is probably a party of nomads on a hunting trip after wild yaks. You try to speak to these nomads and hear strange and guttural sounds quite unlike the fluent and soft speech of Lhasan Tibetans.

After this first encounter, the traveler again journeys for several days without finding anyone. Then, one day, he sees a huge herd of black and brown domestic yaks coming down the mountain slope. Wild looking men in grey sheepskin drive the herd. They go about their animals, sometimes whistling, sometimes making shrill peculiar sounds that cut the rarefied atmosphere. They wear no head cover and their long, unkempt tresses play in the wind. All of the men are busy with making strings out of sheep wool, which they roll up between the palms of the hands, and then twirl on a small piece of wood. This is the favorite occupation of nomads while driving their herds, or squatting at camp fires. The presence of a herd of domestic yaks indicates that a nomad encampment is somewhere near.

After a short ride, the traveler notices several black tents situated in a side valley, sheltered from the winds of the Tibetan uplands. Big, black dogs with large, red and blue collars rush towards the road and bark fiercely. Tibet has a peculiar breed of enormous dogs known to Europeans under the name of Tibetan mastiffs. They are large animals sometimes almost reaching the size of a small donkey, with thick, black fur, broad and powerful chest and a huge head with powerful jaws. Such dogs are known to attack wolves, and I myself knew one to successfully tackle a snow leopard. To render these animals less dangerous, the nomads tie up one of the dog's front legs to its collar, making it impossible for the dog to attack and harm the travelers. At night the dogs are let loose.

The Tibetan nomad tent, usually called Ba-nak or "black tent" has often been compared to a gigantic spider. It is made of black yak-wool, and consists of two halves connected by narrow strips at the places in the roof where the two tent-poles are fixed. A hole in the roof is thus left open to let out the smoke. The tent is kept erect by two vertical poles and numerous ropes, which are usually very long, for a long rope holds the tent better during wind storms. No iron or wooden pegs are used, the ropes being mostly tied to boulders. Occasionally yak horns are used as tent-pegs. Such tents have always two entrances, one at the front, and one at the back. In case of a chief's dwelling, several tents may

be pitched together, so as to form one long and large room. Such tents are usually very spacious and permit several families to quarter together.

The furniture of these tents is extremely primitive. Rugs or felts are seldom used as floor covering except in wealthy households. The middle of the tent is occupied by one or more fire-places. It is usually the duty of the infirm and aged to look after the fire. Neither altars, nor Tibetan low tables are found in the usual nomad tent. Such luxuries are seen only in those of tribal chiefs or wealthy traders and lamas. The tent of the common man is filled with riding and pack-saddles, bags of butter and tsam-pa or parched barley, hides and tea-churns. Very prominent are newly born lambs and young sheep, which share the tent with their masters. From the outside the tent is protected by low walls of stones or of dry dung. Such a wall protects the tent from the strong winds of the Tibetan upland. Most of the household work is done by women, who milk the cattle, prepare butter and Tibetan dry cheese, tan skins, and spin the Tibetan home-spun cloth. Men are usually away with caravans, which start in the summer months for Inner Tibet, to carry Governmental tribute in butter, wool and home-spun cloth, and return in late autumn before the snow has blocked the passes, with loads of barley and tsam-pa for winter consumption. /

Accustomed to hard work round the camp, the nomad woman of Tibet is often stronger physically than the man and extremely industrious. She rises early and lights the fire, brings in water, if a brook or stream is nearby, but usually snow, from a neighboring ravine. While the water for tea is being boiled, the housewife goes out to look after the herds of yaks and flocks of sheep. Sheep are set free from stone enclosures in which they are kept during the night, protected by Tibetan mastiffs.

Meanwhile the head of the family, if he happens to be at home, gets up, throws on his bare shoulders his sheepskin and takes his place at the camp fire. The whole family, which may be several families living together, or several brothers having one common wife, rises and squats at the fire-places.

The tent is filled with the loud murmur of recited morning prayers. After the return of the housewife, tea is drunk, large lumps of butter being thrown into wooden tea-cups filled with tea. This greasy beverage is the favorite drink of Mongolia and Tibet. Tea drinking continues for a considerable time. Tsam-pa is mixed with tea and then rolled into small balls which are swallowed. After the morning tea everyone starts the daily work.

The housewife and her aids proceed to milk the cows and the men go to perform various outside duties. Some go hunting, others keep watch over the large herds of yaks and horses. In regions infested with brigands, shepherds are usually seen armed and mounted, ready to resist any attempt on the part of the robbers to drive off the herds. In the afternoon, the women of the encampment busy themselves with spinning, tanning of skins, and other domestic work. In the evening towards sunset the whole family assembles once more. The women bring in the fresh milk, and the family partakes of an evening meal, consisting of tea, tsam-pa and sometimes dry mutton, consumed raw. Each of the family members produces a sheep bone, and cleanly cuts off the meat from it with a small knife.

After the meal is over, evening prayers are murmured, and occasionally incenses are burned. The men squat at the fire telling each other stories and local news brought in by passing caravans. If one of the family knows how to sing, he may sing the ancient ballad of King Kesar, the mighty warrior king, who conquered Tibet in the Past and is expected to reappear in this world to establish the kingdom of righteousness. I remember these squatting figures with faces lit by the reflection of fire, talking late into the night about the heroic deeds of King Kesar and his seven warrior-friends. The usual dull look of the nomads, suddenly lights itself with an inner flame, that conveys to you better than words, that the ancient martial spirit is still glimmering at the bottom of the nomad's heart. The fire burns itself out, and crouching figures of men with heads bent low to the knees, with tresses of long, black hair, pass into the darkness.

The costume of these nomads is universal for all the nomad districts of Tibet, and consists of the sheepskin coat, on which are sewn coloured pieces of cloth and the Tibetan high boots, kept under the knees by a garter. Sometimes a shirt is worn, but most of the nomads wear their sheepskins on bare body. When working, the heavy and cumbersome coat is thrown down from the right shoulder, which is left bare.

The richer class wear purple coats made of Tibetan home-spun cloth of high quality. Most of the men and women go about bare headed. Only while travelling or during storms do they put on a fur bonnet covered with blue or green cloth, and trimmed with fox-skin or sheepskin. The summer hat is made of straw, and is covered with cotton cloth, the rim being faced with red or blue cloth. The women have their hair plaited in numerous small tresses that fall down the back and are kept together by a broad piece of red cloth on which silver ornaments are sewn, mostly consisting of silver Indian rupees, Chinese dollars and Tibetan silver coins. Women's headdresses vary a great deal according to locality. A nomad woman wears all her wealth on herself and by the profusion of silver and turquoise one can judge about her family's standing.

Men generally have long, unkempt hair, sometimes arranged in two long tresses that hang down on both sides of the faces. The tribal chiefs and wealthy herdowners wear long pigtails often reaching well beneath the knee. The pig-tails into which horse-hair is often plaited to make them longer and thicker, are often adorned with broad rings of red cloth on which are fixed coral, turquoise and other silver ornaments, sometimes heavy charm-boxes. The large coats are girded with leather belts with silver or brass ornaments on which hang the knife, the flint-pouch and sometimes a small scabbard containing chop-sticks and knife. It is on these silver ornaments, adorning belts, flint-pouches and sword hilts, that the Roerich Expedition discovered ornaments in the so-called "animal style", consisting of decorative motifs composed of animal figures, which are decoratively combined to form most striking ornamental compositions. The "animal style" was common to all nomad tribes of Central Asia.

The nomad tribes of the North-East, North and some of the

tribes in Western Tibet, practice the ancient religion of Tibet, the so-called Bön, a religion of Nature worship and necromancy. Weird rituals are performed by wild looking errant priests attired in black robes. Since the advent of Buddhism in the VII-th century, A.D., the ancient Bön religion had been persecuted and relegated to distant frontier districts of Tibet.

(Bön is a composite doctrine in which ancient forms of shamanistic ideas of Higher Asia, are blended with beliefs and practices of a Nature religion of the primitive population of North-Western India). *[The above passage to be omitted if necessary]*

Such are the people in whose country the Expedition spent the winter 1927-28. On September 24th, the Expedition reached the first frontier outpost of Tibetan troops. The post consisted of some ten unkempt looking individuals drafted from among the local nomads. After the examination of our passports we were allowed to proceed further and did so unimpeded for fourteen days. On October 6th we suddenly found ourselves in the presence of numerous outposts of Tibetan frontier troops which requested us to stay for two days. We decided to comply with the request and stayed for one day at Sheng-di, a broad latitudinal valley - a favorite camping ground for caravans. From this day began our endless and hopeless negotiations with the Tibetan Government. After one day's halt we were permitted to visit the General, who was in charge of the district. The camp of the General or the High Commissioner of the Hor region was pitched in a circular mountain valley with an altitude of some 15,000 feet open to all the winds of the Tibetan upland. This place was called Chu-na-khe and was about ten or nine days distant from Lhasa, the capital of Tibet.

The Tibetan General was from the first very amiably disposed and promised to assist the Expedition on its route throughout Tibet. He recognized our passports, which were granted by the Tibetan Representative in Mongolia, and explained our temporary detention in his camp, by the necessity of informing all the local officials along the route of our coming. The Government intended to receive us as guests, and it was imperative to have everything ready along the route we were to follow across Tibet. For several days we

remained with the General, watching with interest the daily life of a large Tibetan military camp. A friendly Tibetan explained to us that the local authorities mistook us for a large body of Mongol or Chinese troops and had mobilized regular troops and local militia to repulse us. The general denied all such war-like intentions, but at the same time was apparently trying to delay the matter as much as possible and thus gain time. Then came a sudden and unexpected change. The General received some secret instructions from Lhasa, and refused to permit the Expedition to proceed any further. Our passports were disregarded and we were told to await an answer from Lhasa. The official explanation was that the General failed to reach an understanding with local civil authorities and that the matter was referred to Lhasa, and that it would be necessary for us to stay at Chu-na-khe, pending an answer from Lhasa, which was expected any day. All our protests proved of no avail, and the General left the place leaving a Tibetan major with a detachment of infantry to watch us. With his departure the attitude of the Tibetan authorities changed for the worse. We were made to understand that we were prisoners of the Government. Tibetan sentries were introduced into the camp and we were not allowed to absent ourselves from the camp or to communicate with passing caravans. Tibetan soldiers watched every step of ours and strangers visiting the camp were rudely handled by them.

The food and fodder provided by the local authorities at exorbitant prices, were wholly inadequate for such a large caravan as ours. We received daily one bag of horse-food containing some twenty pounds of grain for some hundred and ten animals of the caravan, small rations of tsam-pa, butter and Tibetan dry cheese for the personnel of the Expedition. The authorities often refused to accept payment in Tibetan copper coins and insisted to be paid in Chinese silver. We knew from private information that local nomads were very eager to sell us food-stuffs and buy some of our caravan animals, but the Tibetan authorities forbade all trade with us, as a result of which we soon began to experience an acute shortage of food supplies and our animals began rapidly to weaken from want of proper feeding.

To our great misfortune winter was rapidly approaching and by the end of October we experienced several snow-storms of unprecedented violence, which buried the country under deep snow. Communication with the neighboring districts was cut off for several days, and the locality was threatened with hunger. Our poor caravan animals began to perish from want of fodder and every morning we found horses, mules and camels dead, outside our camp. Some of the dying animals succumbed at the very entrances to our tents, and had to be dragged out of the camp. Huge packs of dogs and wolves roamed in the vicinity of our camp and at night filled the frosty air with loud barking and howling. It was hazardous to leave the camp because of the danger of being attacked by the packs of hungry dogs. We informed the Tibetan major that we would be obliged to scatter the packs with our rifle fire, but the Tibetan answered that this was against Tibetan customs and that it was considered sinful. He advised us to use swords as is done by natives. We followed his advice and were careful to carry Tibetan swords when going out of camp.

Huge lammergeyers and ravens were constantly watching our camp for fresh corpses. These dismal birds would pick out the animal's eyes, before the animals had actually died and thus intensified their agony.

Most of our camels perished in the snow. It was useless to let them out grazing for there was no grass in the locality and we were obliged to feed them on the straw found in the camel pack-saddles. Most of them perished in reclining attitude and only the stronger ones tried to rise and filled the air with their mournful and plaintive cry.

Our discomfort was intensified by the fact that our camp was overrun by rats which migrated from the Tibetan camp, and now sought shelter from the intense cold inside our tents. We found them everywhere. At night they came into our beds, fought between themselves on the tent floor and made their nests under our pillows. We tried to hunt them but with little success.

In the middle of November the frost was so intense, that it became hardly possible to sit inside a tent. We had to walk about the camp in order to keep warm. These walks about camp were made trying by the piercing wind, that usually started in the afternoon, and continued with unabated force until sunset. In order to warm our tents we were obliged to destroy our pack-saddles and use the felt from the saddles as an outer covering for our tents. Very often it was impossible to get out of the tent in the morning because of heavy snow, which had fallen during the night and the tent had to be excavated.

The temperature dropped to -55 C and one morning we found the brandy frozen in the flasks. The intense frost played havoc with our instruments and watches as their springs were unable to stand the cold. To keep ourselves warm by night we had to sleep in heavy fur bags and cover ourselves with extra fur blankets. On awaking in the morning, we usually found the outer blanket frozen hard and forming a kind of dome over the camp-bed. It was quite out of question to rise before the sun had warmed the frosty air a little. Even then the process of dressing (we took off only our fur-coats and fur-boots) was a painful operation. Hands and feet became numb and refused to obey. Every morning one would see straggling figures of our fellow-companions walking about their tents in a futile attempt to warm themselves. The high altitude intensified the frost and it was hardly possible to do any kind of work in Camp.

Notwithstanding these hardships, our Mongols showed a fine spirit and did not complain of the situation. The men had to spend most of the day in a cold tent. To warm themselves they had to walk about camp, continuously telling their beads. It was pathetic to see these silent figures of men slowly moving about the Camp. Their faces became emaciated, the features sharpened and the eyes acquired that peculiar look which is common to men who feel their end approaching.

As a result of inadequate feeding scurvy became almost general among our native followers and at the end of our detention even appeared among the European staff. The Europeans as a whole showed better resistance. One must stress the presence of three

(Mrs Roerich and her two assistants)

women in the Camp, who bore all the hardships on the same footing as men. Several of the Mongols suffered from weakening of the heart and their hands and feet swelled horribly. They could hardly move and were an endless cause of anxiety.

On high altitudes it is extremely difficult to maintain strict discipline among men. They become irritable and although our men showed an unusual amount of courage and loyalty under the hardships, they began to weaken towards the end of the detention. One day, one of the Mongols came to my tent and reported in a low voice, being hardly able to screen his excitement: "Sir, our swords are becoming sharper and sharper by themselves!". There is a common belief among Mongols and Tibetans that knives and swords would suddenly become sharper before a battle or quarrel. I at once understood the danger of the situation and went to the servants' tent. The men were sitting round the camp hearth and several were examining the blades of their swords, others were excitedly arguing about something. On inquiry, it proved that two of the men had had a dispute several days before over an extra cup of tea and the dispute remained unsettled. Yesterday the men had found out that their swords suddenly became sharper and today this process of self-sharpening continued. The atmosphere was charged with tension and some of the cooler heads decided to report the matter. We were obliged to confiscate all knives and swords and keep them in our tents until the situation quieted down. The last three weeks preceeding our release were especially trying because of a hidden unrest among the men and we had to be extremely careful not to provoke a quarrel either among our followers or with Tibetan sentries.

Under such conditions the Expedition was detained for five months. For five months the Government of Tibet kept silent as if testing our endurance. This brutal detention at an altitude of 15,000 feet in mid-winter caused grievous harm to the state of health of many in the Expedition. Five native followers perished mostly of heart failure and pneumonia and several of the Europeans almost succumbed to the hardships. The dead Mongols were usually carried to the top of a neighboring hill and there the corpses were abandoned.

Out of one hundred and ten caravan animals, ninety-two perished from want of fodder and exposure. The dismal conditions compelled the Expedition doctor to issue statements about the state of health of the Expedition personnel and urge the Tibetan authorities to permit the Expedition to move southwards towards India. These statements were however disregarded by Tibetan authorities. On many occasions we tried to send a cable via Lhasa to America and to inform the British authorities in Sikkim and the American Consul-General in Calcutta of our situation, but each time the Tibetans returned our letters. We applied to the Government for permission to buy some drugs from the British Hospital at Gyantse, but even this request was refused. We were apparently left to perish on the dreary upland of Tibet and it is a miracle that most of us survived this severe test.

In December 1927 we were permitted to transfer our camp to a neighboring monastery, situated in a glen, well sheltered from the prevailing southwest winds. This monastery belonged to the Bön-po or pre-buddhistic religion of Tibet, and it was here that we discovered a complete collection of the Bön-po holy scriptures in three hundred beautifully written volumes. This vast Bön-po literature is still a closed book for us and only very few of its pieces were translated into European languages.

At the end of January our camp at the Monastery was unexpectedly visited by the Joint-Governors of Nag-chu, and we were permitted to move to the town of Nag-chu.

In Nag-chu we spent another four weeks waiting for an answer from Lhasa and a passport with permission to travel southwards to Sikkim. The reasons for our detention were never explained to us. We were not intruders in the ordinary sense who entered the country without proper permits or passports, but had all the necessary documents and the Lhasa Government was well aware of our coming.

The city of Nag-chu was a filthy place situated at the junction of several important caravan routes of Tibet. At the time of our stay there the city was crowded with travelers who were unable to continue their journey because of terrific snow-falls on the mountain passes. Most of the nomads had lost

all their cattle and were now hunger stricken. The local authorities were obliged to feed daily large crowds of destitute people, who came into town from outlying districts.

On March 7th, the Expedition left Nag-chu dzong and proceeded westwards, south of the Great Lakes of Central Tibet. This self-contained saline basin, sometimes called the Region of Great Lakes, bears numerous traces of former glaciation. With the recession of ice numerous lakes were formed. In past geological epochs the basin of these lakes occupied a wider area than now. The process of dessication of the inner regions of the Asiatic continent resulted in the shrinkage of lakes, a process which continues during the present time. This region is of great interest to the geologist and archaeologist, for besides its well-pronounced structural features, it is rich in ancient remains of a pre-buddhistic Nature cult, as well as ancient graves left behind by a nomad race.

It was the good fortune of the Expedition to discover the first known megalithic monuments of Tibet. At a place called Do-ring, situated some thirty miles to the south of the great salt lake of Pangong tsho-cha, we found important alignments consisting of eighteen rows of stone slabs, placed erect. Each of these alignments were drawn from East to West, having at its western extremity a cromlech or stone circle, consisting of several "menhirs" arranged more or less in a circle. Inside the circle were situated several "menhirs" or ~~to~~ crude obelisks, vertically planted in earth, with a crude stone-table or altar in front of them. It was evidently a sanctuary of some primitive cult. But what was its age and use? If one compares the famous megalithic monuments of Carnac in Brittany with the discovered megaliths in Tibet, one is at once struck by the remarkable similarity of the two sets of monuments. The Carnac alignments are situated from East to West and have at their western extremity a cromlech or circle of stone slabs. The Do-ring monuments have precisely the same arrangement. The sacerdotal use of the Carnac monuments remains unknown to the present day, notwithstanding the numerous theories advanced. It seems to me, that we possess a clue to the explanation of the megalithic structures of Northern Tibet.

The megalithic monuments of Doring have a huge figure in the shape of an arrow laid out with stone slabs, and situated at the eastern extremity of the alignment with its point turned towards the alignment. The arrow is an important symbol in the ancient Nature cult of Tibet and is connected with the cult of the Sun and heavenly fire in the form of lightning, which it symbolizes. The present day nomads wear ancient brass arrow-heads as amulets, which are said to represent the petrified lightning after it has struck the ground. (Incidentally, it may be mentioned, that the arrow is sometimes regarded as a symbol of King Kesar, whose connection with Nature worship has been definitely demonstrated.) The presence of the arrow figure at the eastern extremity of the Doring monuments indicates clearly that the whole structure was dedicated to some Nature cult.

To be omitted if necessary

It is interesting to note that most of the discovered megalithic monuments are situated along the great pilgrim route south of the Great Lakes, that leads towards the Mount Kailasa, the abode of gods, and the sacred places on the Nepalese border. The megalithic monuments discovered by the Expedition are completely unknown to the modern population.

During the long and eventful journey along the southern shores of Tibet's great lakes, the Expedition frequently crossed unexplored country and was the first Expedition to explore the country immediately south of the great salt lake of Dangra yum-tsho, one of the holiest spots of Tibet. From Chok-chu, a district situated two days west of the Dangra yum-tsho, the Expedition turned southwards and crossed the mighty Trans-Himalayas over the Sangmo-Bertik Pass, towering to a height of some 20,000 feet which was once before visited by the great Swedish explorer, Sven Hedin.

Having crossed the Trans-Himalayas, the Expedition entered the southern region of peripheral Tibet with its deep-cut valleys and swift mountain torrents. The landscape changed as if by magic. The trail followed narrow mountain gorges, on either side of which rose boldly serrated mountain ridges. At Chatu gumpa on the northern shore of the Tsang-po or the upper Brahmaputra we reached the first Tibetan settlement where cultivation was possible. For several days the route followed the course of the Tsang-po,

Tibet's largest river. In these parts of Tibet cultivation is limited to fluvial fans and river terraces. The yearly produce of fields is not sufficient to support the local population and grain and parched barley flour have to be imported from other districts of Tibet or from Nepal.

The Brahmaputra was crossed on a ferry-boat. A Tibetan ferry-boat is usually a square vessel with a horse head carved in wood at its prow. The boat was worked by a crew of eight lamas from a local monastery. The current was so swift that it was difficult to bring the ferry across and land the animals. We had to unload our pack-yaks and load the baggage in the boat, while the animals crossed the river swimming. The riding horses and our three camels were taken across in the ferry.

After crossing the Tsang-po we again entered the mountains towering south of the great river and crossed the range over the Sharu La Pass, from the summit of which we had the first glimpse of Mount Everest and the other snowy giants of the Eastern Himalayas. From the Sharu Pass, we descended into the upper valley of the Phong-chu.

The next important place visited by the Expedition was the fort of Tingri, the largest Tibetan military station on the Nepal border. From a distance Tibetan towns and villages strikingly remind of Italian sea-towns. Alas, distance is a great embellisher and sometimes works magic. From afar, we behold stately white mansions with flat roofs, and large windows, high garden walls and imposing religious edifices. The traveler rejoices in thinking that he will soon be camping under the shady trees of a garden and wandering about a picturesque town, which he cannot help comparing to a south Italian sea-town. The distance grows less and less and the enchanted picture of a distance suddenly vanishes. It is a rude shock and I must say from my own experience that I often felt the strong desire to ride back and to look again from the distance.

(The town draws nearer and nearer. The stately mansions appear to be large square blocks of miserable looking huts, on the roofs of which stick ugly looking rods with pieces of multi-coloured cloth fixed to them. The shady gardens are nothing but

a few trees which grow in a small compound. The village street is blocked by refuse heaps which rise on either side of the narrow street forming high ramparts in front of the houses, from behind which peep out a crowd of humanity, dirtier than one could imagine, but quite content and eager to see the foreigners. It is entirely impossible to camp inside the village and the traveler is obliged to pitch his tent outside the village boundary on some vacant fields. Gradually round the traveler's camp a dense crowd collects, which watches attentively every movement about the camp.. It is a good opportunity to observe the costumes of the natives. The Tibetans are great lovers of costumes, costly silks, imported from China, brocades, bright colours and jewelry. During the New Year festivities one observes gaily dressed crowds that parade the streets, but in everyday life, the Tibetan crowd is a grey crowd, dressed in rag or dirty coats of grey homespun cloth. Tibetan boots are generally worn, but many have cheap European service boots imported from India. The men seldom wear hats, but some of those in better circumstances have green or brown Homburger hats. The women wear a great variety of hair-dresses. Some wear large wooden oval frames decorated with coral, turquoise and silver. This is the favorite fashion in the Tsang Province of Central Tibet. The women of the Lhasa Province wear small triangular shaped crowns, adorned with large, round beads and turquoise. Large necklaces with pending ornaments, sometimes in the shape of peacocks or other birds or animals, charm-boxes, necklaces of the so-called "zi" beads which were left by an ancient stratum of population. The modern Tibetans believe them to have fallen from heaven and often pay huge prices for them. They are usually said to bring luck.) [The above passage is to be omitted if necessary]

The peace of the military settlement of Tingri, during our visit was disturbed by rumours of a war in the Po-yul, a country in South-Eastern Tibet, and troops were said to have been sent from Lhasa. The Government order to mobilize troops reached Tingri on the day of our arrival there. A bugle was sounded from the fort and messengers had to be despatched to the neighboring villages announcing the call to arms. To our great surprise the mobilization order was entrusted to us and in a rather unexpected way. We left Tingri for Memo, a small village on the way to Shekar dzong.

In the evening the chief of the Expedition transport reported to me that he had found a strange looking object stuck into one of our cases. I asked him to fetch the strange object, which proved to be an arrow with a piece of red cloth fixed to it. The mobilization order was written on it and stated the number of men and animals to be supplied by each village. I at once called the village headman and handed the arrow over to him. He accepted it with remarkable resignation and went to notify the men in his village. In the morning he brought the arrow back to me and reported that the order was executed and that the men would soon be in marching order. At my strong protest that we had nothing to do with this mobilization and were in no way connected with the military administration of the country, he quietly remarked that the arrow had come with us and with us it had to go. And so it went. At Shekar dzong we explained the matter to the local Governor and to our question as to why the mobilization order had been sent with us, the Governor replied that such an important order could not be very well entrusted to an ordinary messenger and that the Tingri authorities did very wisely to send the order with us.

Shekar dzong, our next stage, is romantically situated on a steep crag. The place is famous for several Yellow-cap monasteries, and had recently been visited by the Mount Everest Expeditions.

The journey from Shekar dzong to Tingkye dzong took us over a highly interesting mountain country around the upper basin of the Arun river, which flows into Nepal. Tingkye dzong lies on the shore of a small lake in view of a magnificent panorama of the Sikkim Himalayas.

The last stretch of the journey through Tibetan territory from Tingkye dzong to Kampa dzong was made in two days. The route ran over the vast upland plain lying along the northern foot of the Himalayas.

Kampa dzong, as all the forts of ancient Tibet, stands on a steep crag and is one of the finest structures of Central Tibet. It is the frontier dzong or fort of Tibet and from here a route leads into the wonderland of Sikkim on the Indian side of the Himalayas.

Sepo

29

I shall never forget the crossing of the ~~Sepo~~ La, the mountain pass by which the main ridge of the Himalayas is crossed, and the sight of the first Rhododendron forest at Thangu, one of the many beauty spots of Sikkim. For one who had passed an entire year in a barren country, without the sight of even a single tree, the vision of these forest-clad mountain slopes was a great bounty.

From Thangu four days of easy journey along the roaring torrent of the Lachen river, brought us to Gangtok, the capital of Sikkim. At Gangtok, the Expedition was heartily greeted in the hospitable home of the British Resident in Sikkim, Colonel F.M. Bailey and Mrs. Bailey.

It was the end of an arduous and dangerous trek across Inner Asia. But in spite of all the difficulties encountered on its long journey, the Expedition had successfully accomplished all the artistic and scientific objects of its journey.

It was from Gangtok that Professor Roerich was able to send his first cable to America with the news of our arrival. After the many hardships endured it was a great satisfaction to see again the majestic Kangchendzönga, under whose snowy massif the Expedition began in 1925 and in 1928 successfully accomplished the encircling of Inner Asia.

George Roerich