

and white band borders on sides and top. The exceptions are the abbot's house, the temple and some houses of the higher monks, which are painted red. The owner of the land, somewhat corresponding to a "Father procurator", is called the Pum-po. He also lives in a red-painted house.

To this house Pereira was invited by the Pum-po. At the door and in the entrance chamber were suspended skins of a horse, yak, sheep, dog, etc., stuffed with straw. From here Pereira ascended some steep wooden ladder steps to a small room where he was regaled with dried persimmons and uninviting tea with rancid butter in it. The Pum-po was anxious to know whether China and Tibet would now fight, as the prophecy had been that there would be peace for three years, and that period was now up. He said that both Jye-ku and Jye-kundo were used as names for the town and they were both Tibetan words, the latter being derived from the former and "du" meaning "assemblage". So the longer word meant the assemblage of the people who formed the town after the erection of the monastery. The Chinese name, "Yü-shu", he said, came from the Tibetan words "Yül-shül", meaning "country formed". When the twenty-five tribes of Gaba amalgamated they gave the district this name.

The annual festival took place during Pereira's stay at Jye-kundo. The lamas collected in the courtyard of the temple, seating themselves round the abbot who sat by the portico facing and in the centre of the monks. These monks recited prayers and rang small bells and then adjourned