

to the temple, where they were each given a big bowl of tsamba, the higher lamas sitting on raised stools being given in addition special delicacies such as pyramids of rancid butter. To this ceremony the common people were not admitted, but Pereira and Madame Nèel, a French lady on a visit to Jye-kundo for the purpose of studying Tibetan Buddhism, had received a special invitation to be present.

Two monks with long ropes walked about belabouring the shoulders of any lama caught talking. And for some minutes the noise of the whacking dominated over all other sounds. When all the monks had gone out the two Europeans as a great privilege were admitted to see the decorations. There were some circular things impossible to describe which looked like linoleum camp baths with sides six inches high. Around them on the sides were numerous brass bowls of various sizes, some filled with evil-smelling wax and looking like huge night-lights, some with grain, and some with rancid butter painted brown to resemble a tree with coloured butter flowers.

In the courtyard was a crowd of Tibetans, chiefly beggars, who were given the remains of the feast after the ceremony. There were many types among them, but the principal type more resembled a Red Indian than the puffy-cheeked Mongol.

Bronze ornaments decorated the top of the temple. The centre one looked like a long bell placed on a coronet. The side ones, also looking like long bells, are, according to Madame Nèel, symbols of victory. Gold ornaments are only