

are stronger than the yellow sect, the reformers. They are chiefly found in Kham and outer Tibet, while the reforming yellow sect are found in inner Tibet. There is also a black sect, called Pun, who have kept up some of the superstitions of the old pagan religion, worshipping, for instance, the snake and a white stone with the characters for snake on it. The adopted son told Pereira that this Pun sect is scattered about Tibet, and there are some on the Chinese border near Li-fan-ting and Kwan-hsien. While the Buddhists go round the Men-dong—prayer wells—from right to left, the black sect reverse the process.

Madame Nèel said the only really orthodox Buddhists are in Burma and Ceylon. These do not worship images and do not recognise the spiritual authority of the Dalai Lama at Lhasa or the Tashi Lama at Shigatse, who in many ways has more spiritual authority than the Dalai Lama though he has not the latter's temporal power.

The big square pile of stones which Pereira had seen at Shih-tsi on the last stage into Jye-kundo Madame Nèel said is called a "mani", *i.e.* jewel. It is one of the biggest she had seen. It is supposed that the sacred stone came out of the ground here. People throw stones on it, and after generations the present huge square, perhaps a hundred feet or more of a side, is built up. The outer flat stones have pious ejaculations inscribed on them and are let into the sides, and prayer wheels are put in niches.

According to Madame Nèel the monks are divided into two classes, Lama and Traba, pronounced Taba. Lama means "excellent one", and