

been erected by the river-side, and on it was a big bowl probably filled with holy water. After a short ceremony, accompanied by beating of gongs and clanging of cymbals, the monks dispersed.

Later the son of the king of the twenty-five Gaba tribes passed the fair on his way to Jye-ku monastery. He was escorted by some fifty Tibetans preceded by Chinese soldiers with banners and trumpets.

Jye-kundo, though far from being a fashionable summer resort, was to Pereira infinitely preferable to Tangar. He found interest in strolling by the river outside the town and watching Tibetan life in summer weather. To the south was the Chieh-kou river, generally quite shallow, with two plank bridges across it. It breaks into several channels, between which are flat stretches of very green grass on which were pitched several of the white tents of Tibetan merchants who were squatting inside them with the side walls fastened up. Hundreds of naked boys were running about, some in circles, some in lines, all in the highest spirits. Small groups by the road-side were chatting, turning prayer wheels or spinning cotton. One party of girls were playing with a skipping rope; another small girl had a garland of flowers round her brow like a miniature Ophelia. Around in the valley and on the lower slopes were green fields of young barley.

Prices at Jye - kundo were absurdly high. Tsamba cost four times as much as it cost at Tangar. The Commandant, or Ma P'u-chou, was a Mohammedan, tall and of military bearing and very agreeable. Pereira called on him, and he told