

edifices of stone covered with mud are mostly low and sombre. In the chief temple there were only about a dozen monks chanting prayers and beating drums with curious hooked sticks. Two rows of square wooden pillars ran across the square hall. They had huge mud heads, apparently of Chinese design, with dresses to represent the bodies tied round the pillars. They appeared to represent Chinese deities and warriors. A small flight of steps led up to the doors of the inner sanctuary. The Pu-sa was hidden under "Katas" (ceremonial scarves), and big black mud devils were arranged down the sides. Pereira climbed to the top of the chief temple up several almost perpendicular flights of stairs, at the top of which was a bear pole, a log with notches cut in it for foothold.

The Chamdo Province is governed by a lama called the Kalon Lama. A lesser lama called the Si-wa-la rules in the interior. The Dalai Lama has a representative here and also a lama, called the Drepon, in charge of the soldiers. The Si-wa-la was a nice old lama aged 69. He lived in a pleasant little country house which from the outside looked rather like a temple. It was surrounded by willow trees and guarded by three mastiffs. He was supported on to the roof to be photographed by Pereira.

The soldiers numbered about sixty. Some had khaki jackets and coloured breeches, and some khaki breeches and coloured jackets. For head-gear they wore a sort of felt hat. They looked like a rabble. They only drilled on Sundays, and one Sunday Pereira went out to have a look at