

shady trees. I was told that it was built in honour of the god of carpenters and joiners (Lu pan).

The river bed and the banks grew stonier and rougher. The mountains on either side were of soft earth with soft outlines. After 60 li Tunghu tsun with 30 houses. After 65 li Shaliu-u with 30—40 houses. We passed a couple of side-gorges, each with a river of stones. After 70 li the river divided. One arm came from the N, the other from the NE. We followed the latter. After 80 li there was another fork in the river. The end of both arms could already be seen. Darkness was coming on and we sought shelter for the night in a temple halfway up the slope of the mountain on the right, close to the road that led up to the pass we were to cross next day.

A reincarnated Buddha from Tibet on his way, like ourselves, to Yutai Shan, had installed himself in the little, decayed temple before us. He was locked into a room, only the sound of prayers murmured in a low voice betraying the presence of His Holiness. A large part of the courtyard of the temple was occupied by a huge piece of rock of a peculiar shape. When it rains, the god of rain is said to seat himself on the stone in the form of a dragon.

It was a cold and uncomfortable evening. I was very glad that at the last moment before leaving Tai-yuan-fu I had been able to buy back a coat that an Englishman had bought at my auction for 15 dollars. The cold kept me from sleeping, as I had given Tchao and Li a couple of my blankets.

This morning we continued our journey up the slope to the pass which we reached after covering 2—3 li. I understood from my guide that we had to cross a higher pass and took the altitude only after we had descended for about a minute (barometer No. 1 585.8). The pass, leading over a grassy ridge, is small and very accessible. In the E and NNE there were dominating, long mountains — also covered with grass up to their crests. After a short descent, during which we passed the village of Naju with 10 houses, we came to the gorge, near which Yutai Shan was said to lie. At its bottom we saw another bed of large stones like the one we had just left. The main direction was NNE. *June 25th.*
Yutai Shan
monastery.

After 10 and 12 li we passed Hwachong with 8 houses and Kungtang with 3—4. At 20 li Hwangtu chui with 10 houses. Here I met Weng, an official of the Yangwutu at Tai-yuan-fu, who spoke broken English. He was on his way back from Yutai Shan, where he had been sent in connection with the recent visit of the American Ambassador to the Dalai Lama. He tried to pump me in regard to my intentions during my stay at Yutai Shan. As a matter of fact, I had no settled intentions, not even an attempt to secure an audience of the Dalai Lama. This must have failed to satisfy Weng, however, for soon afterwards I saw him following in my footsteps up the gorge, borne in his chair by mules. The gorge grew wilder and wilder with spurs of rock thrusting their way through the löss of the mountain slopes. We had now reached a great mountain wall going in a NE—SW direction, along which another large bed of stones ran, this time with a small channel of water flowing in a SW direction. The road took us up this, making a wide curve round the mountain to the NE, E, ESE, again NE and N. A few small clumps of trees were visible on the slopes, sometimes leaf-trees, sometimes conifers. A couple of side-gorges opened to supply fresh