

top floor. The courtyards are dirty and smelly. While I was waiting for the lama I had come to see, some saddled horses were led down the stairs leading from one of the main courtyards of the temple. A whisper went round the crowd, from which I grasped that the Dalai Lama was approaching. Preceded by some Tibetans, who gave me to understand with threatening gestures that photographing was not allowed, he descended the stairs with hurried steps, clad from head to foot in yellowish-gold. Surprised to see a foreigner in the courtyard, he stopped for a moment. Unfortunately, however, I was too decent to photograph him against his wish. He is supposed to be about 30 and does not look older. The pockmarks that I had heard about were not visible. Behind him there was a group of 3 or 4 Tibetans, among whom I recognised the prince whose photograph I had taken during his passage through Si-an-fu.

According to what I heard, the Dalai Lama is now visited mainly by Mongolians from the easternmost parts of Mongolia. Every two or three days he comes out in order to give pilgrims an opportunity of seeing him and offering their silk scarves, called »hatak«. There is said to be a collection of a couple of hundred of them. The Chinese authorities seem to guard the Dalai Lama closely. At any rate Weng, who is usually very reserved, said that a cordon of soldiers guarded the approaches to Yutai Shan and in the event of his attempting to leave the place without the permission of the authorities, he would be stopped, by armed force if necessary. This watch must be kept in a very slack manner, however, if it exists at all. During my excursions I never met any soldiers except the two I have mentioned, and on the way there I saw no soldiers anywhere but on his stairs. I could not help noticing, however, that Weng watched my movements with the greatest interest. He urged me in particular to take him with me as an interpreter, should I be received by the Dalai Lama. I concluded, however, that the latter was by no means anxious for Weng to be present at an audience, for a special messenger, the prince with whom I was acquainted, came to enquire whom I would like to bring as an interpreter, and showed great satisfaction when he heard that I had my own man. To make quite sure, he asked again, if I was to bring Weng with me.

The exterior of the Yutai Shan temples differs from those I saw at Labrang. With the exception of some suburgan towers the external style is entirely Chinese. Inside, too, they represent a mixture of Chinese and Tibetan (Buddhist) style. The halls of the temples have no depth, as among the Kalmuks and Tibetans, only breadth. The altar stands just behind the entrance door with one or more seated, richly gilded, large Buddha images, with one or two rows of smaller ones in front. In one or two I saw standing side figures that formed a kind of double row. The side walls in some of the temples are filled by many niches, in which there are hundreds (in one temple 100) of small idols under glass. The furnishing is sumptuous. Many images are of bronze, but the great majority of gilded clay. Large numbers of coloured ribbons, lanterns, banners etc. are suspended from the roof. Indoors, too, everything is ostentatious, but closely confined. There is no sign of the spacious temple halls of Tibet, rising through two or three storeys, with their imposing bronze giants.

*June 26th.  
Yutai Shan  
monastery.*