

other, 1 1/2 times larger than lifesize. As a rule there are 7 of them on either side, the end nearest the entrance wall being occupied by Ma and Niu wang (the protectors of horses and cattle), two terrifying idols with wild gestures and looks, the one red and the other black. A garland of small human heads hangs from their shoulders to below their stomachs. Rows of long, heavy, coloured bands, faded with age, are suspended from the high ceiling almost to the floor in the shape of cylinders, so that they form, as it were, more large pillars. The walls are decorated with Buddhist banners and more enormous banners hang between the pillars. Naturally, this scheme of decoration is simplified sometimes for lack of space or means. It was very similar, however, in the temples that I visited. The description will give an idea of the overcrowding in the temple and the want of space in the dark hall.

I visited »Ning Chi sui«, an old little neglected temple which is distinguished by two suburgan towers standing behind it. The back wall in the temple-hall is occupied by three seated idols of »Kufo«.

»Tsung fu sui« seemed to resemble a mosque built in Chinese style. The front is decorated with partly crumbled wooden carving, on which a board with Chinese characters has been nailed. The outer courtyard is decorated with two tall memorial stones. The place of honour along the back wall is occupied by »Chouking keke«, surrounded by four other gilt Buddha statues of the same size.

In »Ta Chow« the figure of »Shagditu« is seated in the middle of the back wall between two images of »Tibunkar«, beyond which two specimens of »Tsunkaba« are placed. In front of »Shagditu« there are two smaller »Lamdalei« on a separate platform between two standing »Lamtseihö«, beyond which there are two seated specimens of »Chaktu«.

»Singchow« possesses, among its old temple buildings with rounded entrance doors and a couple of small suburgan towers, rather an unusual temple, the five closely placed low towers of which attract the traveller's notice. Its outer walls consist of brownish-yellow glazed tiles with small images in bas relief. This temple building is not of ancient date, but belongs to the time of the Emperor Kienlung. Inside there is only one small idol. I was unable to see the older temple building.

»Shöli tu chow« is the most magnificent temple group in the town with gilding, light-blue and yellow glazed roof-tiles that sparkle across a great distance and a beautiful, marble-white, tall suburgan tower embedded among shady trees, its old gilt bronzes being most effective. The main building, just behind the outer courtyard, is in pure Tibetan style with two gilt animals facing each other and other bronze decorations on the flat roof. »Burhun bakshe« is enthroned in the middle of the back wall with »Tusum Sandsie« on either side and two specimens of »Otatsche« further off. — At first I was not received very well in this temple, but later I had the good fortune to meet lamas, my friend Fusi and another, who had the intention of visiting Russia. The statement of the Chinese police soldier that I was a Russian acted as a magic wand. Not only were all the doors of the temple thrown open, but there seemed to be no end to invitations to tea and dinner, presents, »hataks«, visits and return visits. — I gained the impression not only at Ili, but also Yutai Shan, on the journey from it to this place, at Kweihwa ting and even at inhospitable Labrang, in fact, wherever I met Mongols, that Russia undoubtedly enjoys