

MONGOLIA.

The Siberian Express rapidly rushed past the lowlands of Siberia, and its dark virgin forests of pines and cedars. Early in the morning the train passed Irkutsk and its Cathedral raising on the background of the luminous and transparent sky of the early dawn. Then followed a beautiful ride along the southern shore of the great Baikal with its calm surface, engirded by mountain ranges. After Baikal, the country becomes mountainous and the train steams past forest-clad hills. It is Buriatia, and the Buriats in their pointed fur-caps and blue coats become more and more prominent on the station platforms. Late in the evening the train reached Verkhne-udinsk, the capital of the Buriat Republic. Here we spent three busy days arranging for motor cars to carry us and our baggage to Mongolia.

Early in the morning of September 9th we left Verkhne-Udinsk in two Dodge cars. We crossed on a ferry the broad Selenga, and continued our journey along the motor road to Troitskosavsk, the last Russian frontier town, and once a wealthy colony of tea-trading merchants. After two hours ride, the country became more wooded and we skirted fine pine forests. Unfortunately the day was dull and rainy clouds hovered over the horizon. Drizzling rain and cold wind made the journey far from pleasant. The road was muddy and in several places, we had to drive over the steppe in order to avoid the sandy and muddy route, which was still under repair. For the whole of the distance from Verkhneudinsk to the frontier, the road was almost deserted, only once or twice did we see Buriats on horseback or small two-wheeled carriages. In the afternoon we passed the Geese Lake with the famous Geese Lake Monastery or datsan (Tib.grā-tshañ), the reputed seat of Buddhist learning in Transbaikalia, the residence of the Buriat Pandita Khan-po, and a well-known printing establishment, issuing fine xylographs, which are in great demand throughout Buddhist Siberia, the Astrakhan steppes, and Mongolia.

About 3 pm. we reached the small Cossack settlement of Selenginsk with an old church and several old houses dating back from the time of the Dekabrist movement, many of whose leaders were exiled in this frontier settlement. A few miles above Selenginsk, we crossed for a second time the Selenga. The crossing of the river was very dangerous, for the river current is very swift and there is no ferry, the cars being carried across on boats - one car at a time. One of our cars almost slipped into the river thru a careless movement of the driver, but the boatmen rescued it in time.

Before Troitskosavsk, the landscape becomes more hilly. The road runs thru a series of valleys engirded by low sand hills covered with fine pine forests. Our progress was very slow, for the route was sandy, and after the recent heavy rains extremely sleepery and muddy. Many times, we had to get out and push the cars on sleepery slopes. A great handicap was the absence of head-lights on one of the cars, and this necessitated to slow down the speed. About mid-night in complete darkness we entered the town of Troitskosavsk and drove to the hotel - a large white building, much superior to the hotel accommodations at Verkhneudinsk.

Next day we drove out to the frontier post to have our passports stamped. After all the necessary formalities were over we crossed the border and drove towards a small guard-house occupied by several Mongol soldiers in Mongol fur-coats with modern rifles and sabres. One of them jumped into our car and accompanied us to the city of Altin-Bulak - the Mongol frontier town, formerly known under the name of Mai-ma ch'eng, the chief frontier entrepot of Chinese trade. The surrounding barren hills and the peculiar transparent and clear atmosphere strongly reminded of the Central Asian highlands. We stood on a great geographical divide, behind us lay the wooded country of Siberia, and in front of us as far as the eyes could reach spread the vast steppe country of Central Asia.

Altin-Bulak is a small townlet with a floating Russian, Mongolian, and Chinese population. During the severe fighting round Troitskosavsk and Altin-Bulak in 1918-21 the town of Altin-Bulak was rased to the ground, and its Chinese population massacred. Since those bloody days, the number of Chinese traders has greatly diminished, and many of the big Chinese concerns are closed or occupied by Mongols.

We had to spend a considerable time in the office of the Mongol Frontier Commissioner, who was absent. The Commissioner's office is a small wooden house of semi-Chinese semi-European architecture. Long tables occupy the rooms, and on high tabourets sit the Mongol clerks. Most of them are dressed in the national Mongol coats, with large red and yellow sashes, and the large Mongol boots with repand toes or gutul. They quietly smoke their long Chinese pipes and attentively scrutiny us. One of them walks about the room, steps in front of us and pensive remarks: "America"! One of the clerks, a young bichechi or secretary reads aloud from a big scroll of paper. These Mongol clerks have a curious way of reading aloud correspondence and documents with a peculiar intonation. Sometimes one sees several of them sitting together and repeating aloud the text of documents they are writing.. One always recognizes a yamen or Government Secretariat by the peculiar buzzing sound of voices coming out thru the open windows and doors. These governmental clerks are a class by themselves, the lay intelligentsia of Mongolia.

About 4 pm. all formalities were over, and we once more started on the journey. We drove towards the immense and boundless steppes of Mongolia, the country of the greatest conquerors of Asia. The road imperceptibly rises and we cross several low ridges of grass-covered hills. Like a white sparkling necklace stand several suburghans or stūpas - the true frontier signs of Buddhist Mongolia.

The crests of the hills are crowned with pine forests, which form a dark line on the glowing sky of the sunset. The country is completely deserted. Only seldom one sees a Mongol horseman. A bright coloured coat, the high Mongol hat, picturesquely thrown backwards, and a sunburnt face with sharp-cut features. He halts for a moment, directs towards us an inquisitive look, and gallops away into the immensity of his ^{native} ~~steppe~~ steppes. To-morrow the whole neighborhood for several hundred miles will know about the passage of several foreigners on two gal-terge or "fire-chariots" i.e. motor cars. The mongols, visiting each other, are in habit of covering hundreds of miles. News often travel quicker by horse, than by telegraph or motor car. The present Commander in Chief of Mongolia is known to ride three hundred miles per day to pay a brief visit to some friends in the steppe. Strange is this country of Mongolia, one drives for hours and hours, and the only people seen on the road are Russian and Chinese workmen who construct the new motor road Kiakhta-Urge.

In the evening, and in full darkness, we reached the river Iro, one of the tributaries of the Selenga. On the northern bank of the river stood a number of Mongol felt-tent occupied by Russian and Chinese workmen. We persuaded the ferry-man to take us over and camped in the open close to some poorly looking Mongol tents, from which emerged two old women covered by rags. The night was cold, and we had to light camp fires in order to warm ourselves. White mist rose from the river surface, and enveloped the further bank. To the south rose dark silhouettes of forest clad mountains. In a nearby lamasery the lamas sounded the conch-shell of the evening prayer. Here on the banks of the Iro, a boy was recently born. The child manifested strange signs and faculties. Mysterious signs accompanied his birth. His mother, a shaman woman, heard mysterious voices, and the boy himself uttered amazing prophecies about the future glory of Buddhist Mongolia.

The news of the appearance of the strange child spread like lightning all over Mongolia. The lamas whispered everywhere about the coming of a new incarnation of Je-tsun tam-pa Hutuhtu. The Government of the Republic was obliged to send out a Commission of Inquiry, and to poster proclamations in Urga in order to calm the population. It is sometimes difficult to set aside rumours by printed words, and the news about the new Bogdo Gegen continues to agitate the minds of the deeply religious Mongols. This boy is not the only candidate to the vacant throne of the Mongolian Pontiff, a boy is known to have appeared in Inner Mongolia, and is now studying in some of the monasteries within the Chinese border.

We start before dawn and drove towards a low pass that leads across the forest-clad ridge south of the river. The newly started road is muddy and sandy. Our cars sunk deep into the mud, and had to be rescued by horsemen. From the summit of the Pass opens a broad vista on the undulating country of rolling hills. The descent led into a broad river valley of the Bain-gol a narrow rivulet with treacherous and swampy bed. Several cars, travelling from Urga, stood stranded on its banks. They had endeavoured to cross the river, but water had penetrated into the engine. They all assured us that crossing was a folly, but we decided to try our best. We piled all our baggage inside the cars and covered the radiator with several sheets of water-proof canvass. Luckily for us several horsemen came to our help, and offered their assistance. Ropes were tied to the front parts of the cars, and their other ends were taken by the riders and tied to the front bows of their saddles. When this was ready, the drivers started their cars, and with a wild sudden outcry the horsemen rushed towards the opposite river bank. The water splashed high into the air, but the two cars were safely pulled across the river.

From Bain-gol the road led over fine grazing grounds. Numerous herds of horses and camels wandered on the slopes of the hills. We passed several ruined stone hovels- ruins of Chinese farmsteads destroyed during the civil war of 1919-1921. The mountainous country continues till Khara-gol, another important tributary of Selenga, which carries its waters thru a broad valley with flat bottom. A wooden bridge spans the river. We camp for the night at the bridge. The night was clear but exceptionally cold, and in the morning small pools of water were covered with a thin crust of ice.

We made again an early start, and drove over a fine mountainous country of grass covered valleys and forest-clad hills. These hills are the branches of the Kentei mountain system, where General P.K.Kozlov, the eminent Russian explorer made his brilliant discoveries of ancient textiles in the so-called "animal style". Only a few miles before Urga, the road ~~changes~~ into the vast valley of the Tola river. To the south of the valley rises the magnificent Bogdo ula, clad by virgin forests, the haunts of a rich animal life. In the bright Mongolian sun shine the gilded roofs of the numerous religious edifices of the capital of Mongol Pontiffs. Before entering the city, all travellers have to produce their frontier passes obtained at the Mongol Frontier Commissariat, at a small military outpost situated just outside the city boundary. As all others, we halted at the small wooden hovel and handed over our passes to a grim looking Mongol soldier in fur-lined helmet, and Khaki overcoat. He took our papers to the hut and disappeared for a considerable length of time. Our patience being exhausted, we entered the hut to find out the cause of the delay. The two petty officers were playing chess and the soldier with our passes had to wait until his chiefs had finished the play. We protested and our passes were duly stamped

and the officers continued their absorbing play. Time means little in Urga, as anywhere in Central Asia.

We were very lucky to find a small house of four rooms and two spacious court-yards and stables for the Headquarters of the Expedition. The scope of this book does not permit me to describe day by day all the various activities of the Expedition. The great crossing of Central Asia, thru Mongolia and Tibet, to India, had to be organized, and the route carefully studied. Professor Reerich sent from Mongolia over paintings, an unique pictorial record of the country and its inner self. The modern Urga is a city of deep contrasts, a typical city of a country living thru a period of fundamental changes. Modern conveyances such as aeroplanes and motor cars contest the right of existence with the time-honoured means of transport- the long strings of majestic camels and the clumsy bullock carts.

The old lamaist Urga presents great interest to a student of Buddhism. Urga or Ulan Bator Khoto, the capital of Autonomous Mongolia and the greatest city of Outer Mongolia, is situated at the confluence of the rivers Tola and Selbi, some 170 miles from Kiakhta and the Siberian border. It is situated in the territory of the Tushetu-khan aimak, which is now officially styled Khan Bogdo-ula-yin aimak. When one emerges from the Dolan-dabhur Mountains on the North-West of Urga, one sees the city laying in the broad valley of the Tola river, some twenty miles from east to west, and some 4 miles from north to south. The whole of the valley is dominated by the massive of Bogdo ula, which rises south of the valley, and forms the southern boundary of forests in this part of Mongolia. From the east the valley of the Tola is sheltered by the low ridges of Bain-

kutul, which rise to a considerable height at some distance from Urga. To the north of the valley lies the highly intersected mountain group of Chingiltu-ula, and its north-western branch of Dolan-dabhur. To the West rise the mountains of Sangi-yin ula. The valley is open only from the south-west towards the upper course of the Tola.

The vegetation of the valley is very scant, and most of the neighboring hills are covered with grass. Small groves of trees are found along the Tola river at the foot of the Bogdo-ula, and towards the hills of the Sangi-yin ula,

The only wooded part of the vicinity is the magnificent Bogdo-ula - the true natural park of Mongolia, where since the XVIII-th century the taking of wood, and hunting are strictly prohibited. The mountain massive is considered holy, and in the times of the Incarnate*lama rulers of Mongolia, offerings were presented to it twice a year. The cult started in 1778 AD. when a petition was presented to the Throne on behalf of the Urga authorities, requesting the Imperial Court to grant the legalization of the cult of the sacred mountain. The petition was based on the belief, that Chinghiz-Khan was born at the foot of the Bogdo-ula. The petition was granted, and the Emperor was pleased to grant an Imperial Decree ordering the sending twice a year from Peking of a prescribed quantity of incense sticks and pieces of silk.

To a naturalist the forest reservations of the Bogdo-ula present an unique interest. Here on the forest-clad slopes of the holy mountain he can study the fauna of Mongolia, and observe many of the larger animals, which have become almost extinct in other parts of Mongolia. The law forbidding the taking of wood and hunting is still enforced by the Republican Government of Mongolia, which maintains police posts in the numerous gorges on the mountain side. On the southern slope of the Mountain stands the

important Monastery of Manjushri-khit, famous throughout Mongolia for the austere life of its monks and the learning of its Abbot, which exercises considerable influence on the political affairs of the country.

The city of Urga is scattered on a large area, and consists of a permanent settlement, surrounded by a large nomadic colony of felt-tents, in which live most of the Urga citizens during the cold winter months.

The city is known to Europeans under the name of Urga, which corresponds to the Mongolia word *orgo*, meaning princely camp, palace. This word is never used by Mongols, although this was probably the case in ancient times, when the valley of Tola was used as residence of important church dignitaries. The Mongols invariably call it *Ikhe-kuren* or *Ikhe kura*, the "Great Monastery". In every day language it is called simply *kuren*, or by its Sino-Mongolian designation *Da-kura* (*Ta-kura*, Chinese transcription *Ta k'u-lun*,). Under this last name it is generally known to the Tibetans (*tā-khu-re*).

In November, 1924, the *Ikhe Khuruldan*, or the Great National Assembly of Mongolia, changed the name of the city into that of *Ulan Bator Khoto* or the "City of the Red Warrior". But the old time-honoured name is still universally used.

The earliest notice about Urga is found in the chronicle *Erdeni-yin erikhe*, under the year 1649 AD. It is said in this passage, that *Undur Gegen*, the first historical *Je-tsun tam-pa Hutuhtu* of *Khalkha*, or the 16th incarnation according to the Lamaist tradition, established on his return from Tibet seven monastic colleges or *ta-tshang* (Mongol: *aimak*) in the *Nom-un Ikhe kuren*. The *Ikhe kuren* in the valley of the *Tola* river was probably only a temporary residence of the Incarnate Lama of *Khalkha*, for *Undur-Gegen* himself spent the rest of his life in *Jehol*, *Dolon-nur* and *Peking* (he died in *Peking* in 1723)

We know, that many of his successors on the pontifical throne, used to reside in different parts of Outer Mongolia. The Monastery Ikhe kuren itself was not a permanent settlement. Since 1719 AD. it constantly moved from one place to another. From 1741 Ad., The Ikhe kuren or Urga became the permanent residence of the Je-tsun-ten-pa Hutuhtu. Since that date began the growth of the Monastery. In 1756 was established the first Theological School for the study of the tshan-nyid (mtshan-nid) or the higher metaphysic of Buddhism. The school has been given the right to confer learned distinctions, and lamas began to flock to the Monastery. The Chinese were not slow to recognize the growing importance of the Monastery. The creation of a permanent center of administration and religious life was of great importance to them, for it facilitated the difficult task of controlling the then turbulent Mongolian tribes. In 1741 Ad. they created the post of shandzotba (a word borrowed from Tibetan, chan-dzo-pa, phyag-mdzed-pa) entrusted with the supervision of the large estates of the Hutuhtu and his serfs. In 1758 Ad., following the defeat of the Oirat power, the Chinese Government established an Imperial Resident in Urga, who was officially directed to assist the shandzotba in administrating Urga. This official was intrusted with all frontier affairs. Three years latter, in 1761 Ad. A Manchu official was appointed to assist the First Resident, who until then was always a Mongol Prince. Ikhe kuren and the adjacent trade settlement gradually changed into a permanent settlement. In 1779 AD. a petition was presented to Peking to allow the Monastery to settle permanently on the banks of the river Selbi.

In the vicinity of the Monastery-town, a considerable colony of Russian and Chinese merchants established itself. The Lamas contended that Chinese shopkeepers used to build their shops too close to the Monastery. On several occasions they presented petition to Peking, but the Chinese Authorities were not

always ready to limit the number of Chinese shops in the vicinity of the Monastery, and thus deliver a heavy blow to Chinese trade in Urga. As it is done usually they dragged the matter. The lamas dissatisfied, moved the Monastery towards the river Tola, but everytime returned to its former grounds. After much delay, the Chinese authorities ordered the Chinese merchants, that no shops were allowed to hinder the path reserved for the annual Maidari procession. In view of the pressing request of the lamas to move the shops a little further, a big trading settlement known under the name of Mai-ma ch'eng was founded some six miles east of the Kuren. These restrictions upon the traders imposed by the lamas gradually disappeared, and at present the Kuren is surrounded by numerous shops and big trading establishments.

(Cf. Pozdnev: Mongolia and the Mongols, vol. I,).

In the course of years Urga became the religious and administrative center of Mongolia, the seat of the Je-tsun tam-pa Hutuhtu, and the residence of the Chinese Imperial Commissioner.

In 1786 AD. an Imperial Decree conferred upon the Imperial Commissioner in Urga the right of final decision in the administration of the Tushetu-khan and Setsen Khan aimaks, the central and eastern provinces of Outer Mongolia.

During the XIX-th century AD. Urga rapidly grew in importance. Thru its gates passed most of the tea trade Kiakhta* Peking. The yearly export to Siberia greatly increased and an important colony of Russian merchants established itself in the city, Urga becoming thus the chief entrepot of Mongol-Russian trade. In 1863 an Imperial Russian Consulate was created and from this date Urga acquires that cosmopolitan character, which is characteristic of the present day Ulan Bator.

The Chinese colony was also a powerful factor in the development of the Mongol capital. Big Peking and Shansi firms established branches in Urga and all over Mongolia. In several decades Outer Mongolia became almost wholly dependent economically from China.

In 1912 Urga was officially proclaimed the capital of Autonomous Mongolia, and retained this distinction during the present republican period of Mongolia.

Such is the brief history of the city. Every new arrival is struck by the peculiar character of this half permanent half nomadic city. The city is the product of a transitory period, during which the country had parted with its Past and did not absorb as yet the Western World which is standing at her doors. Within the boundary of an old settlement grows a new city with electric lights and motor car traffic. Amidst imposing temples with glittering roofs in the bright Mongolian sun, loiter numerous miserable looking hovels. The high wooden palisades, that serve as enclosures for most of the Urga houses give a very monotonous character to the narrow streets. Grey weathered wooden palisades and red painted gates, distinguished only by small wooden plates with the Mongol number of the house on them - such is the Urga street. Inside these wooden palisades, one usually finds a large court-yard in which stands a small one - storied house of Russian or Chinese architecture. If the court-yard belongs to a Mongol or Buriat - a Mongol felt tent or several of them are pitched besides the house. A Mongol uses the house only during summer, during the cold winter he has his quarters in the warm felt-tent with wooden floor and an iron or brick stove. If large and clean such winter tents look very cosy. Very often in the families of wealthy citizens they are covered with thick white felt ornamented on the edges. Inside such a tent one finds a low seat, which is used as bed during night, or some times a bed of European or Chinese make. The stove is usually put in the middle

of the tent and has an iron funnel which is conducted thru the opening in the roof. Besides the bed of the owner, one usually finds a glass-case with sacred images, which serve as altar. Before the images stand the " eight happy symbols " (nainan tahlil) or the " eight happy offerings ", seven metal cups with offering water arranged in a row. In wealthy houses such offering cups are made of a heavy silver and are ~~replaced~~ ~~by simple brass cups~~ richly ornamented, in poorer households they are replaced by simple brass cups. In the middle of the row stands a burning lamp or cho-kung. Some of the more religious possess good collections of religious books, brought at great cost from Tibet, usually from Lhasa, Kum-bum and Labrang. Most of these books especially the Kanjur and Tanjur, are brought as objects of worship only, and so are badly printed and of inferior paper. It is a well known fact, that the copies of Kanjur and Tanjur, printed at the old Narthang Press for rich Mongol pilgrims, are of a very inferior quality, both as regards paper and printing. Some of the pages are nothing but black spots of ink, and many of them are missing. Much superior are the Kanjur and Tanjur printed at Berge-gon-chen. They are usually printed on thick Chinese paper, and the printing is done from metal block-prints. The size of the volumes in the Berge Kanjur ^{is} ~~is~~ a little smaller than that of the Narthang Print. Block-prints for a Kanjur are said to exist in the big monastery of Jo-nyi on the Kansu-Tibetan borderland, but copies of this Kanjur are extremely rare, and I do not think that there are many of them outside the monastery or the neighboring places.

The art of printing was introduced to Tibet from China. The first Tibetan books are said to have been printed at Peking sometimes about 1069 AD. The first Tibetan Tripitaka was probably printed sometimes between 1311 and 1319 AD.

The present Narthang print of the Kanjur and Tanjur dates

from the year 1747 AD. Many of the wooden block-prints from which printing is done, have been badly effaced by time and usage. To remedy the situation, the present Dalai Lama ordered some years ago the cutting of new block-prints at the printing establishment of Potala Palace. This new Potala Kanjur is now ready for print, but so far as I know now copies of it exist outside Lhasa. It is not known whether block-prints for a Tanjur had been cut. The new Potala Kanjur is said to contain 108 volumes, but whether it is better ^{than} ~~of~~ the old Narthang Kanjur or the Derge Kanjur, it remains to be seen.

In many of the tents, inhabited by officials and other educated Mongols, we find electric lights. Furniture of European make is only seldom met with. Most of the Mongols squat on the floor or use thick mattresses that are laid out along the walls of the tent. Large wooden boxes, often painted in bright colours, red, yellow, or bright blue serve as store-rooms, and usually stand on both sides of the door. Many of the European colony prefer to live in such tents, for they find them much warmer in winter and less liable to let in the bitterly cold winter winds, that sweep the valley of the Tola.

Quite recently attempts were made to adopt the shape of a Mongol felt-tent to buildings and thus create a national Mongol style. On the vast town-place of Ulan-Bator, across which race Mongol horsemen on their swift steeds, stands a strange looking building. On a polygonal foundation rises a huge dome supported by low walls. The whole structure reminds of a gigantic Mongol felt-tent. From outside the building is decorated with figures of the eight happy signs. It is the national theatre of Mongolia and the People's Club. The architect intended to express the idea of a nomad tent in a monumental creation. So far I know this is the first attempt of this kind. During our stay in Urga, the building was still under construction and I did not see the inside arrangements. I do not think that the yurta motive is suit

for a building. The domed structure is too ~~European~~ // Western in its character, and at the best looks like a Mohammedan mosque, without the wonderfully worked out lines of the latter. The Tibetan architecture is much more monumental and is better adapted to modern requirements. It permits the construction of high building without infringing upon the character of the style. Some attempts in this line have been already made in Urga, and I sincerely hope, that the Mongol Government will follow this exemple, when erecting new buildings for its Secretariats. Unfortunately most of the modern buildings in Urga are in an indifferent European style, or miserably looking Chinese hovels, which do not suit at all the character of the city. The summer palaces of the late Jetsun-tam-pa Hutuhtu now transformed into a National Museum, and school, situated some two miles from Urga on the banks of the Tola, are in a mixt style, and have no particular interest. The brick walls in Chinese style in front of the chief entrance gate are riddled with bullets, that badly damaged some of the bareliefs - traces of the severe fighting that took place here in January 1921. The rich private collections of the deceased Hutuhtu, which consisted of a remarkable assortment of things - valuable sacred images from Tibet and Peking, a considerable library of religious and secular books in Mongol, Tibetan, Chinese and Manchu, all sorts of European technical devices and curios, cinemas, photographic cameras and field-glasses, telescopes, valuable Chinese porcelaine and bronzes, a great number of modern European fire-arms, stores of cigarettes of an unusual length, stuffed animals, and last but not least a small menagerie of wild animals - all this has been confiscated by the different Government departments, or sold out on the Urga market.

The gilded and brightly painted State carriages of the Hutuhtu were sold on auction and many of the carriages are now playing between Urga and the neighborhood, being owned by Chinese coachmen. One very often sees this strangely looking State carriages due to the fancy of an Oriental Ruler, driving thru the streets of Urga. These public omnibusses, drawn by two miserable shaggy horses, and a crowd of Chinese and Mongols clustering in them, add a good deal of colour to the picturesqueness of the Urga streets.

The other building of interest is the former Palace of Sain Noin Khan, the former Prime Minister of Mongolia; it is situated between Urga and the Tola river, and used to be once one of the best buildings in Urga.

The Chinese Fort, built in 1883, during a sudden mobilization in Outer Mongolia is at present in complete ruin. Outside the city are situated the barracks of Mongol troops, which consist only of cavalry units, for the Mongols make splendid cavalry men, but very poor foot soldiers.

To the north-west of the large town-place is situated the market place and the trading quarter of Urga. Here one finds all the principal trading establishments of the city: the Mongolcoop or the Central Mongolian Cooperative Society, The Urga Cooperative Society, and a number of privately owned shops, mostly branches of Kharbin firms. A little further lies the large Chinese commercial quarter, situated close to the Monastery of Ganden. Narrow streets sheltered on both sides by high brick or stone walls with large gates with the name of the firm written in Chinese, Mongol, and Tibetan. As in most of the Chinese houses, the shop itself and the store-rooms are situated in the court-yard away from the noise of the streets. The court-yards are as a rule clean, and the inside of the shops neat and cosy. Mongol customers spend several hours examining the wares and settling prices. Tea is invariably offered to the customers, and

the employee of the firm try their very best to induce the customer to buy or borrow goods.

On the western extremity of these streets of the Chinese quarter, which all run parallel from East to West, stand numerous small shops of Chinese artisans, silversmiths, metal-workers, carpenters coffin-makers, tailors, restaurant-keepers, shops trading in religious books and objects of cult, fur merchants, etc., etc. Each street had two gates at its extremities, which are closed at night, so that the whole quarter looks like one huge compound.

Round the market and shopping district cluster innumerable houses and hovels, harbouring most of the Urga population. Some of the streets are so narrow, that only one rider can pass in one direction, and if a motor car ventures into the streets all the traffic coming from the opposite end, has to turn back and ride to crossing place. Sometimes one sees horsemen and camel caravans suddenly start backwards and do so for a considerable distance, it means, a motor car is coming.

I shall not dwell too long on the sanitary conditions of the city. Much has been written about the smells and dirt of Urga. In recent years the Municipal Authorities tried their best to improve the sanitary conditions of the streets by removing refuse heaps and disinfecting the quarters of the poor. Naturally much remains to be done yet, for Urga streets know no pavement and the drainage system is in its infancy. In the whole of the city, there is no water supply and the growing population is obliged to carry water from the river Tola. In spring time the river water is usually muddy and has an unpleasant smell. The dry climate prevents the spread of infections. Great packs of homeless dogs, huge black animals with shaggy fur, roam in the streets and often attack men. The Municipality endeavoured to fight this dog-pest, but was handicapped by the population who believes it sinful to take life. The city elders had recourse

to a wonderful measure. They ordered to collect all the stray dogs into a huge wooden enclosure, and fed the animals on State expence. This feeding of dogs costed the State additional sums of money and did nit free the city of dogs, which are still infesting the squares and streets. These huge black animals are exceedingly fierce and in the evening it is sometimes dangerous to pass along the refuse heaps on which the animals are encamped. I remeber to have been obliged to fight pack of dogs even on horseback, for the animals would jump and try to bite the horseman's feet. A story is told of a sentry, who was overpowered by dogs and devoured at night, not withstanding his rifle and sword. The man tried his best to keep the hungry pack saway and even killed a number of them with his rifle and sword, but the huge pack soon brought him to the ground and tore him to pieces. The only things left of him, and found on the next morning were his rifle, sword, and piece of his coat. His cap, boots, and even ammunition belts- everything was torn to pieces by the hungry animals. Similar difficulties ~~with dogs~~ are said to have been experienced by the newly established Police Force at Lhasa. The Police officers of the Tibetan capital decided to clean the city of dogs in order to improve the sanitary conditions, but the populace and the monks of the three great Monasteries, made a violent protest and the project had to be abandoned.

The Urga dogs are the scavengers of the city. Mongols only seldomly bury their dead. Usually the corpses are carried to a valley north of Urga. Here they are deposited on the ground, and devoured by dogs. The animals perform their duty with surprising rapidity, and after a few minutes nothing is left, but scattered bones. The un pleasant side of the whole procedure is that the dogs often carry human bones, sometimes whole skulls, into the city. I have once found a fresh human skull with skin and hair laying by the roadside not far from the house occupied by the Expedition.

A dog had brought it during night and then abandoned. The Chinese cemetery in Mai-ma ch'eng, with wooden coffins placed on the ground without burial, presents a horrible spectacle. The dogs are unable to destroy the bodies because of the coffins, and the smell that permeates the place is undecipherable. Some of the coffins fell to pieces and one can see heads and feet sticking out with dogs licking the exposed parts of the bodies. Only the poor are deposited in this cemetery, the wealthy families convey their dead to their native province in China, and one often sees camels loaded with huge Chinese coffins on their way to Khalgan.

Urga is the chief transit and distributing point for the whole of the country. Since 1922 began the spread of the cooperative movement in Mongolia. The Mongolian Central Cooperative Society or Moncencoop has at present ~~about~~ 26 branches and hundred and two minor branches, and four agencies in Moscow, Tientsin, Khalgan and Khailar. The Cooperative movement is financially assisted by the Mongolian Government. During the year 1923-24 the Central Cooperative imported various goods for the sum of 531,000 Mexican dollars, and exported for the sum of \$23,000 Mexdollars. The last available State Report for the year 1927 shows an export for the sum of 2,000,000 tukhriks (one tukhrik-one Mexdollars according to the ratio of 1926) and an import of 3,300,000 tukhriks. Until now the import of Mongolia greatly exceeded the export. In order to make the country more self-supporting, the Government of Mongolia established a tannery at Altan-Bulak with a capital of 420,000 tukhriks. The tannery is supplying the Army and the population with leather produce (saddlery, boots, etc,), sheep-skins, and winter felt-boots. It is rumoured that the Government will establish a second tan-yard to increase the output. Besides the tannery, the Government was conducting negotiations with the view of establishing brick-works, iron-works, etc. To finance all these undertakings, it was proposed to establish a Mongol State Bank. According to the Report of 1927, the Government was also anxious to develop

the natural resources of the country and special laws are to be promulgated, regulating the granting of concessions to Mongol citizens and foreigners.

Since the Civil War of 1913-1922, the agricultural population of the country, consisting mostly of Russian and Chinese colonists, has almost totally disappeared. The quantity of land cultivated by Mongols is so insignificant, that the State proposed to support the development of agriculture. A law was promulgated in which the Government pledged itself to support by grants of land and agricultural machinery those who would like to become farmers. Foreign concessioners endeavored to open the agricultural possibilities of the land, and a Danish concession is actually engaged in farming on a large scale.

Another grave concern for the Government of the Republic is the improvement of cattle. According to the census of 1926 Outer Mongolia had 19,211,736 heads of cattle. From time immemorial the Mongols were a cattle and horse breeding nation. The Mongol horse and cattle, although sturdy by their nature, has been badly neglected, and in the course of centuries have greatly deteriorated. Until recently very little was done to improve the cattle and horses, although this question is of a vital importance to the country itself, and all the neighboring countries which depend on the Mongol cattle. It remains to be seen what will be the measures, by which the Government of Mongolia intends to improve the breed. If properly conducted cattle breeding in Mongolia could be of the greatest importance, and the country could easily become one of the biggest cattle producing regions of Asia.

Notwithstanding the centralizing tendency of the Government, some 1,697 foreign commercial enterprises and some 700 trading establishments still exist in the country. The Chinese population of Outer Mongolia is said to be equal to about a 100,000 individuals, most of whom are employees in big trading concerns from Peking and Shansi, artisans, labourers and coolies.

The Chinese artisans are mostly represented by mu-ch'ang or carpenters, who build most of the Urga houses, and t'ung-ch'ang or metal-workers, who run most of the metal industry of the city. Shoe-makers or gutulci in Mongolian, who make the high Mongolian boots with repand points, and sell the ornamented boots of high quality imported from Khalgan, are an important class of Chinese artisans in the Mongolian capital.

Next to the shoe-makers come the fur-makers or eldurci, who tan skins bought from the Mongols. Sheep-skins tanned by Chinese tanner are used as fur-lining for costly silk winter coats, worn by wealthy Mongols. The poorer classes prefer to wear shwep-skins of Mongol make, which are much heavier in weight, but are said to keep better warm, and are indispensable on winter journeys in the Gobi. The Chinese tailors or tsai-feng work chiefly for the European and Chinese colonies of the city. The Mongols, unless they prefer the Chinese fashions, prefer the Mongol work, which is said to be more durable. Another numerous class of artisans consists of image makers and silver smiths, who execute bronze or clay images for monasteries and private chapels, and the silver offering cups or other silver ornaments. Their work is usually extremely crude and is far from being artistic. Most of these artisans come from Peking or Dolon Nur, where exist large workshops of imagemakers. Besides these image makers, there exist in Urga a number of shops usually called by their semi-Tibetan semi-Chinese name Ri-wo dse-nga pu-tzu (Tib.ri-bo rtse-lña), which trade in images and other religious objects manufactured at Dolon-nur or at the famous moastery of Wu-t'ai shan. Here one can find gilded bronze images of Cakyamuni, the Buddha, the principal Yi-dams of the Yellow sect, the bodhisattvas Avalokitecvara, Manjuceri and Maiyrcya, the Tara, and sometimes of Tsong-kha pa, the founder of the Yellow Faith.

Most of the figures are of a very crude workmanship and present no interest whatsoever.. The images produced by the art workshop of the Wu-t'ai shan Monastery are a little better executed than those of Dolon-nur.

Painted images are only rarely met with in these shops, for most of them are executed on special orders by Mongol lama-painters or tsuracins. The work of these lama-artists is much inferior to that of the Kham or Derge artists. The wealthy families of Urga possess some fine examples of Derge or Kham art. The colours on painted banners executed by Mongol artists are crude and the design is generally very poor.

Besides the sacred images, the Ri-wo dze-nga pu-tzu or shops have a large stock of objects used in temple ceremonies and lama attires. Here one can find offering lamps of different make and size, bum-pas or vases, peacock feathers, damarg or hand tambourines used in Tantric services, religious trumpets, the large trumpets or dung-chen, conchshells, incense sticks of Tibetan and Chinese makes (sticks coming from the Sera Monastery of Lhasa are especially prized) and thick mattresses or olbok used as seats by lamas.

Some of the shops maintain large stocks of books printed at the Wu-t'ai shan Monastery and at Peking. The printing of these books is usually good, as is also the paper. The Tibetan block-prints are in one respect better, that there are fewer misprints and mistakes in them. The book stocks of the shops consist chiefly of prayer books and service manuals. Books on Church history or cho-jung, or treatises on higher metaphysics are only rarely met with. The Lam-rim chen-mo of Je rim-po-che Tsong-kha-pa is the only book of this class frequently met with. The edition found in these shops is that of Wu-t'ai shan. The Lhasa edition of the Lam-rin is of little use, for the wooden block-prints became effaced and the modern prints are hardly readable.

Another collection belonging to the same class of literature is the Chang-skya pandita'i sung-bum, or the collection of works by the Chang-skya Hutuhtu. It is printed in Peking and contains five large volumes.

The rNam-thar literature is only poorly represented. In six shops, I found only one copy of the Ra lo-tsa-wa'i rnam-thar, a Tibetan print, which was left in the shop by a passing Tibetan lama.

The different cho-ga or warship manuals and Ti-yig ('khrid-yig) or guides to the performance of various rites, are very largely represented, and contain the cho-ga of the most important yi-dams or titular deities, such as Dem-chok, Sung-du, Yamantaka, and Kye-dorje.

The Tantric literature is almost wholly absent, except for a few exclusions - short works, containing the essence of the four principal systems of the Tantras.

The purely historical literature, consisting of different cho-jung or deb-ther, is only rarely met with. It is a known fact, that the bigger and rare editions have to be acquired from Lamas, but it is always difficult to persuade the owner to part with the books. The printing establishments of the Urga monasteries are not very active. During the life-time of the fourth incarnation of the Bogdo Gegen block-prints for seventy two volumes of a Tibetan Kanjur were made, but after the death of the Gegen, the work was discontinued and there is no likelihood that the work will be resumed.

Some good printing establishments exist in the Transbaikal Buriat Monasteries, in which some useful works on metaphysics are printed, and some original lexicographical works in the form of Mongol-Tibetan dictionaries are edited. These editions are only seldom met with at Urga. Before the closing of the Mongol-Chinese border, the bookselling shops used to receive fresh supplies of books from Peking. At that time one

could find valuable Chinese, Mongol, Tibetan, Manchu dictionaries, and Mongol translation of Chinese literary works, such as the description of Hsuan-tsang's travels across Central Asia to distant India in quest of knowledge and original Buddhist texts. Now this time is gone, and with the high custom duty on the import of religious objects and texts, the number of such objects and books imported yearly has greatly diminished, and rare editions and costly bronzes almost completely disappeared from the market.

During my travels thru Central Asia and the buddhist lands of Mongolia and Tibet, I observed the interesting fact, that the lamas often prefer the European edition of Buddhist texts. They say that the Tibetan texts printed in Calcutta by the Government Press or the texts published at Petrograd are easier to handle and to carry about, than the bulky and sometimes badly printed xylographs of their own countries. With many Mongol and Tibetan lamas I found volumes of the Bibliotheca Buddhica published by the Russian Academy of Sciences. This is a striking example how European scholarship and Western methods of printing penetrate and are appreciated by the learned men of Tibet and Mongolia.

There exists a Governmental Press at Urga, that prints the daily newspaper in Mongolian, and recently began the editing of a number of textbooks for the Mongolian high schools. This work of supplying the high-schools with up-to-date textbooks on Geography, History and Natural Sciences, owes much to the many sided activity of Mr. Zamcarano, the learned Secretary of the Mongol Scientific Committee, and Mar. Baty Khan, the former Minister for Education in the Mongolian Government. The text-books already printed are well executed and well printed, considering the limited resources of the Press.

There is a growing demand for books in Mongolia which could tell the youth of Mongolia something about the outer world, and the place occupied in it by their own mother-country. It is a pleasure to note this awakening quest for knowledge among a people, which until recently only dreamed of the great deeds of the Past. A nation, who will combine the daring of her horsemen with a true and sincere search for the treasures of knowledge, has a future before herself.

During the recent years Mongolia endeavoured to push education into the provinces, and create provincial schools for boys and girls. The last published report of 1927 says that there exist at present some hundred primary schools in which some two thousand nine hundred ~~eighty-four~~ children receive education. The vast expanse of Mongolia, its deficient lines of communication, and scarcity of population, makes this extremely difficult and few of the schools are well attended and well supplied with competent teachers. The problem of teachers is a very perplexing one, for few of the Mongols are able to do well as such, and few Europeans are able to acquire a good knowledge of the colloquial language and local conditions to enable them to perform successfully their task. Still the country is trying hard and the interest evinced for things American and European is sincere and will undoubtedly bear fruit. A few years ago it was hard to make a nomad boy sit at a school desk and learn geography or natural sciences. The pupils used to find the lessons boring, and used again and again ran away home into the vastnesses of their native steppes. One should not represent the young Mongols as being unruly and undisciplined. These nomads have a very strong instinct for order, and readily adhere to the words of their superiors. When on good terms with their superiors they make good attentive pupils and when in the ranks of the army good soldiers. The reason for their deserting the school, was, that the schools and school-life was not made

attractive and failed to catch their imagination.

The high educational institution of the country is represented by the so-called Ayuting-surgal, which is called the Mongol National University, and turns out teachers and future Governmental officials. Its program is far from being extensive and in the best case corresponds to a high school with the first two years of College. A number of Mongol youths have been sent to Germany, Japan, and Russia to study engineering, agriculture, and military science. Some of them have already returned and are busily engaged in reconstructing Mongolian life on more modern lines. Mongolia is now passing thru a transitory state, the nomad of the steppe flock to the town, and large settlements of felt-tents or yurtas on the outskirts of a permanent town, give evidence to the fact that administrative and trading centers become more and more the focus points of the country's activities. In a varying degree Mongolia is passing thru the same social phenomenon, that made thousands of people in America and Europe move to the cities, and forsake parental hearths.

The highest scientific institution of the land is the Mongol Scientific Committee. Its chief duty is to collect and record all scientific data about Mongolia, be it an old runnic monument, or information about the mineral wealth of the country. The Committee gives the necessary permits to foreign scientific expeditions, and is engaged itself in surveying and exploring the vast land of Mongolia. In time, the Committee will undoubtedly possess valuable collections and scientific data. Already a nucleus for a National Museum is being formed, and the rich private collections of the late Bogdo Gegen, confiscated by the State, form a considerable part of it. Under the able leadership of Dr. T.Z. Zamcarano, a noted scholar in the field of Mongol literature and folklore, the Committee is rapidly collecting material to serve for an all-side study of Mongolia and its people. The two greatest treasures of the Committee's Museum and the

library are the wonderful finds made by General P.K.Kozlov in the Noin Ula mountains, and a complete set of a Mongolian printed Tanjur. For a long time scholars have doubted the existence of printed Tanjur in Mongolian. The Chinese sources tell us that the great Emperor Ch'ien-long had ordered a committee of interpreters and scholars to translate the 225 volumes of the Tanjur into Mongolian and prepare block-prints for its printing. According to the Chinese sources, this tremendous work was begun about October, 1740, and was ready by December, 1741 - a truly wonderful achievement, considering the difficulties of translating from Tibetan into Mongolian. The complete copy of the Tanjur, now in the possession of the Scientific Committee was found in the territory of the Prince Na-wang, in the vicinity of Khalgan in SE Mongolia.

Besides the two great collections of Buddhist scriptures and commentaries, and well-furnished library of Mongol works, both manuscript and printed, containing edition printed in all the principal presses of Lamaist Asia, the library has good collection of Tibetan exegetic literature. The Library has most of the works edited by the great printing establishments of Labrang, Kumbum and Derge. Books printed at Lhasa and Shigatse are also well represented, and this part of the collection is continuously growing. The Library possess valuable editions of Chinese literary works translated into Mongolian and richly illustrated. The Chinese collection of the Library is less extensive, and will have to be increased.

At the time of our stay in Urga, the learned keeper of the Tibetan department of the Library, Lama Shakju was busily engaged in preparing an exhaustive dictionary of the Mongol language. Lama Shakju possesses a rare knowledge of his mother tongue and is well versed in Tibetan and Buddhism, and we are confident that his work will prove of the greatest value and assistance to all

to all scholars interested in things Mongolian.

Urga presents quite unique opportunities for a student of Tibetan literature, for many of its monasteries, and even private individuals possess good collections of Tibetan works, mostly printed in Derge or Khams, and composed with great care and true understanding. More accessible, than Tibet, the capital of Mongolia and its learned men are always ready to assist European savants in their quest. It was always a great pleasure to me and an intellectual treat to discuss scientific problems with Mr. C.Z. Zamcarano, for he with his deep knowledge of the ancient lore of Mongolia, possess a singular way of unfolding the sacred of Mongolia and Tibet. The Scientific Committee has quite recently carried out extensive explorations in Outer Mongolia, and has surveyed a number of ancient sites. It has also continued the excavations of the tumuli or funeral mounds in the Noin-ula mountains, where valuable finds were made, that threw fresh light on the discovered culture, and facilitated the dating of the discoveries of General E.K. Kozlov. The Noin ula finds are closely related to the antiquities of the Transbaikalian Province, brought to light by the Russian archaeologist Dr. Talco-Grincevic. The newly discovered antiquities ~~from the~~ easternmost end of a vast belt of nomad culture, which passed thru Minusinsk, Altai (Kotanda), Issik-kol, and the Aralo-Caspian steppes. The groups of tumuli containing the royal tombs of a nomad people, are situated in the forest-clad valleys of Gajirte, Sudzunkte and Tsurumte in the Noin ula Mountains, north of Urga. Most of the tumuli had been damaged by treasure seekers, and many of the things had been stolen. To whom belonged the discovered tombs, to Hiung-nu chiefs, or to some other paleo-asiatic tribes, it is difficult to express an opinion at present. Let us hope that the promised Detailed Report will bring new information and throw fresh light on the finds.

An outstanding feature of the Kozlov finds, is the presence among them of several fine pieces of textiles in Scytho-Siberian style. These are the first textiles discovered in this style. The art of the Kozlov finds is of a very composite nature, in which Greek, Iranian, native Scytho-Siberian, and Chinese elements are clearly discernable. The nomad Central Asia, with its constant great tribal movements, had an extensive intercourse with different cultural provinces. The discovered textiles bear striking resemblance to the silks excavated by Sir Aurel Stein at Lou-lan in the Tarim basin; these last being fairly well dated as belonging to the 1st century B.C. Some of the discovered textile fragments exhibit certain analogies to the art of Mediterranean countries. On one of such fragments, we find according to Mr. Borovka, the representation of the Mesopotamian sacred tree, inserted between the principal representations of fighting animals. Others exhibit a style recalling the Chinese art of the Ch'ou or Han periods. On several textile fragments the motive is purely scytho-siberian, but the execution is strongly influenced by the Chinese conception. It seems very probable that Chinese artists furnished to the nomads objects in their national style, as it was done by Greek artists for the scythian population of South Russia, and as it is still practiced by Chinese firms, trading in Tibet and Mongolia. Notwithstanding the composite nature of the nomad art, we can affirm that there existed a common source from which different artistic provinces of Central Asia borrowed their inspiration. Modern researches tend to show, that this center of nomad culture lay somewhere in Central Asia. In a subsequent chapter, I shall discuss the existence of an animal style in Tibet, and particularly among the nomad tribes of the north-east and north of Tibet.

The chief interest of Urga lies in its monasteries and other religious edifices. They dominate the city and their glittering gilded roofs add much to the outward appearance of the city. The Ikhe kuren is the oldest religious establishment in the city. We have already seen that it was the center round which grew the present city of Urga, and for many decades the official residence of the Jetsun-tam-pa Hutuhtu. It is at present divided into twenty nine aimaks or monastic colleges. Besides these colleges we find at least seven temples consecrated to certain branches of study or worship. One of the most important is the tshok-cin (Tib. tshogs-chen) or the Assembly Hall of the monastic congregation. According to ecclesiastic tradition, the building of the Assembly Hall, was started by Undur Gegen, the first and most famous Gegen of Urga. It is a square wooden building, many times enlarged during its history to suit the growing congregation of monks. The roof of the structure is crowned by a gilded ganjira in the form of a bum-pa or vase. On the four corners of the roof stand the black and white religious banners or jaltsen (Tib. rgyal-mtshan). These religious banners have a long history behind them. They are usually found on temple roofs in Mongolia and Tibet, and date back to a remote nomadic past.

Inside the cathedral, at its northern wall, stands the state throne of the Hutuhtu, and on both sides of the throne large glass-cases with the holy images - among which are prominent the image of Cakyamuni, the last human Buddha, Tsong-kha-pa, the great reformer of the XIV-th century, with his two principal disciples Khe-dup-je (Tib. mKhas-grub-rje) and Jye-tshap-je (Tib. rgyal-tshab-rje), and the image of Undur Gegen. Most of these images are made of gilded clay, and are covered by costly silk garments. Above the glass-cases hang numerous religious banners or thang-ka's. Most of the paintings are the work of Mongol artists or dzuracin, and are much inferior in quality and design to the paintings belonging to the Eastern Tibetan School

of Art.

The roof of the Cathedral is supported by 108 columns, an auspicious number, being the number of volumes in the Kanjur. Between the columns are laid out low mattresses or shap-den (Tib. sabs-ldan) for the use of lamas during the services.

The temple has a very large treasury or sang, in which are preserved many religious objects dating back to the time of Undur Gegen. Outside the temple stands a high wooden platform from which lamas are summoned by trumpets. The platform is called bura-yin sata, or the " platform of the trumpet ".

There are only four great assemblies of the clergy, for which use the Assembly Hall was primary built:

- 1) The Assembly of the Clergy on the New Year.
- 2) The festival of Chonkor ducin.
- 3) The great Maidari festival in the 3rd and 4th months .
- 4) the Presentation of Offerings to the Bogdo Gegen (dansik)

With the abolishment of future incarnations of the Hutuhtu, this assembly has been discontinued.

All these great assemblies of the clergy are impressing functions and imposing scenes are witnessed during the services. First one sees purple and yellow clad lamas in the high hats and flowing monastic robes ascend the bura-yin sata or the "platform of the trumpet " and summon the monks with the deep drowling sounds of their long trumpets or dung-chen. The narrow lanes and streets of the monastic city suddenly fill themselves with purple clad lamas, imposing looking grey-haired geshe and gabju (Tib. bka-bcu) or fully-pledged who observe the ten commandments, move in procession to the Assembly Hall. Young getsal or novices and probationers throng the entrance to the Hall. The presiding lamas take up their sits to the left and right, in front of the Throne of the Bogdo Gegen, which is usually covered with the red mantle and the ceremonial hat of the Pontiff.

The tsokcin gebko or the Provost-Marshal of the Assembly Hall takes up his sit at the entrance of the Hall. The rest of the clergy sit themselves down on the low mattresses spread in rows perpendicular to the northern wall. At the ends of the rows close to the entrance of the Hall, sit the lama-musicians with long trumpets, hautbois, and tambours. The service starts, and the low voices intone a chant, occasionally interrupted by the deep sounds of the trumpets, and the sharp rising tones of the hautbois. Tambours rithmically sounded, join in the service and sometimes the harrowing sounds of cymbals rise in the semi-darkness of the Hall. The deep low voices of the elder monks are accompanied by the shrill high voices of the boy-novices, who rithmically shake their heads and bodies while chanting. The Mongol monks have a peculiar cadenced way of chanting their prayers. It is quite unlike the chants in Tibetan Monasteries, but is similar to that of the Tsaidam Mongols.

This temple music, a remnant of an ancient past, going back to shamanistic antiquity, is not without a peculiar charm of its own, and never fails in making a deep impression on a visitor.

The next important temple in the Kuren is the Da-cin galba-yin suma, founded in 1739 during the reign of the Emperor Ch'ien Long. The temple was destroyed by fire in 1892 but was subsequently rebuilt. Formerly the temple's compound was used by the Bogdo Gegen, whose yurtas were pitched in it. Tibetan lamas, belonging to the immediate following of the Gegen, used to officiate in the Temple. The last Bogdo Gegen spent most of his time in his summer palace on the banks of the river Tola. With his death, the temple lost its importance. The temple itself is built in Chinese style, and its gilded roof forms one of the attractions in the Kuren, but its inside is unimportant.