

encyclopædias of Lamaism. It was here that he was enabled to study these gigantic collections of Tibetan literature, and to write his still invaluable 'Analysis of the Kanjur and Stanjur.' The library is kept in a separate building called *bkā-ūgyur* some distance below the monastery. Gerard who inspected this library on the occasion of his visit to Csoma in Kanam, has the following note on it: "The edition of the Kahgyur and Stangyur at Kanum was sent from Teshi lhunpo (bKra-shis-lhun-po) only about 9 years ago (*i.e.* in 1820); the printing bears a date of ninety years, yet the ink and type look as perfect and fresh as ever. No insects attack them, though the climate here is varying in summer. The book cases being made of cedar are indestructible.....The works, being distinct, are arranged in separate places. These resemble large chests or cisterns, standing on end, and partitioned into cells, each containing a volume, which is carefully wrapped within many folds, laced with cord, and bound tightly between boards of cypress or cedar.....Some of the volumes were opened before me, and I gazed with a sort of reverential feeling upon such gigantic compilations yet unfolded to the world, and thought of the humble individual in the hamlet who was occupied in illustrating their unexplored contents."

There is yet a third Lamaist building in the place. It is called *Lhabrang* and is situated between the village and the fields. It is said to be of not much later date than the *dGon-pa*. No ancient relic has been preserved in it. It contains a modern stucco statue of Maitrēya. Another small stucco statue represents the white Tārā and is believed to be of some antiquity. It is a really good piece of workmanship, and the face shows expressive features, more spiritual than usual.

Above the *dGon-pa*, there is a long row of white quadrangular buildings which are said to be crematories. In most villages, a single such incinerator has to suffice for many people. Here one once used for a high lama, is apparently not used again. It is converted into a kind of quadrangular *mchod-rten*.

Although no ancient remains can be found at Kanam, it is quite possible that, as asserted, a Lamaist monastery was built here in the 11th century. The present buildings were probably erected on the sites of still more ancient ones. The monastery may have been ransacked several times; for the last time by the Gurkhas. When Gerard was on his expedition in the Satluj valley, he met with continual reports of the devastations by the Gurkhas from Kōṭgur to the Tibetan frontier.

On the 1st of July we marched from Kanam to the Shasu rope bridge. I arrived at the bridge at 11 A.M., but did not reach the opposite bank of the river, a tributary to the Satluj, before 5 P.M. When I arrived at the site of the bridge, nothing could be seen but a steel rope. We had sent intimation of our intention to cross the bridge to the next village, but there was no response. I found only a single old man on our bank of the river, who had a one-wheeled trolley without any ropes at hand. When all our coolies had come up and enjoyed a little rest, the ropes which they had used for carrying our bags and boxes, were tied together and fastened to the trolley, and after much experimenting it was found possible to work it, and our boxes one after another were slowly pulled across.