

like Tabo, I had, however, to select among hundreds of inscriptions and objects of art, those which were of real value for the study of Tibetan history and art, which meant a close examination of many objects and records in a badly lighted place. When, finally, the most interesting had been decided upon, the second part of our work, photography, and copying in writing as well as in colours, began. Considering the very great difficulties he had to encounter, I must say that Pindi Lal achieved wonders with his camera. But the little light that entered this hall through a minute hole in the ceiling was not sufficient for the lamas, whom I set to work on the paintings and wall inscriptions. Then we thought of our small supply of candles and by giving three of them to our helpmates, we made three Tibetan hearts happier than they had ever been. None of them had apparently ever possessed a candle, and now think of the grand sport they had, working in a dark corner of the temple with a real European candle by their side. No Maharaja could have taken greater pride in the electric light newly introduced into his capital.

Within the walled enclosure about the temples, there are many *mchod-rten*, and several of them have frescoes inside. There is also a botanical curiosity in this court; for here we find the only apricot trees existing in the barren and cold country of Spiti which is separated by a girdle of deserts from all the neighbouring territories of Tibet, Ladakh, Lahul, and Bashahr.

The next morning, when we had left Tabo, I found on our march to the village of Phog (map Pok), the beforementioned votive inscription of the times of the Tsaparang king on a *mani* wall outside the village. On the other bank of the Spiti river, we saw the large monastery of Nathang with many terraced fields round about it, some under cultivation, but most of them bare. The monastery is built in three stories, the one above always a little narrower than the one below it, like a pyramid of three steps, thus reminding me of the Alchi (and also of the mTho-lding) monastery. Nathang also is said to have been founded in the days, when the Tabo monastery was built. During summer, there is not a single lama residing in it.

In the village of Phog, I met with Mr. Cargill of the Public Works Department, who was on tour through these outlying districts examining the bridges. He invited me to dinner, and I spent a very pleasant evening with him.

On the 31st July, we arrived at Drangkhar called *Brang-mkhar* or *Grang-mkhar* in inscriptions (Plate XIX, a). The monastery of this town, the capital of Spiti, is called *Lha-'od-pai-dgon-pa*. *Lha-'od* seems to be the local pronunciation of *Zla-'od*, the name of a famous lama who was born in 1121, according to the Reu-mig. *Zla-'od-pa* would then mean "a follower of *Zla-'od*." He is apparently the founder or renovator of the monastery which now belongs to the Gelugpa order. The monks assert that it was not only of earlier origin than the Tabo monastery, but also earlier than the times of Srong-btsan-sgam-po. They have, however, nothing to show of really ancient relics. They explain this fact by stating that the monastery was plundered many times, lastly during the Dōgrā war, which is in agreement with my History of Western Tibet. Traces of the ravages of that war may be plainly seen in all the monasteries of Spiti which we