

This temple, the oldest of the existing temples of Poo, is called *Lo-tsa-bai-Lha-khang* and is asserted to have been built by Lo-tsa-ba Rin-chen-bzang-po (Ratna-bhadra), the spiritual adviser of King Ye-shes-'od. It contains a stucco statue of a seated Buddha, and two standing images of his disciples Sāriputra and Maudgalyāyana, locally known as *Shar-gyi-Bu* (son of the East) and *Mi-yong-gal*. In front of these large images are three small ones, representing Padma-sambhava, Vajra-pāṇi, and Buddha. (Plate IX, a). Besides these images, the temple contains books, musical instruments, and masks. Neither the books nor any of the images are very ancient; there is nothing that can claim to date from the time of Ye-shes-'od. As this temple was the successor to the ancient temple of dKor, all the traditions connected with the latter were probably transferred to the former.

About a mile below the village of dKor, on a hill above the river, there exist the extensive ruins of an ancient fort called Kalagtrung or Kalag Koṭ. It is supposed, once to have been the seat of a Ṭhākur. The Lambardār of Poo tells me that iron arrow-heads have often been found in the vicinity. Such articles are ultimately converted into nails or knives by the people, and therefore I could not obtain any of them. It is interesting that the site of the present summer house of the mission, high above the castle on the hillside, is also called Kalagtrung. It seems to have been part of the same settlement as the castle, in earlier days. We visited the site of the castle on the 14th July. Of ancient remains we found only sherds of hand-shaped pottery, sometimes with linear ornaments impressed on them. Only very little could be seen of ancient walls. The site was covered all over with large undressed stones, such as people still use for building purposes. In a few cases, the site of a former room could be seen, in still rarer cases that of a door. Part of an ancient staircase was in rather good preservation.

Opposite the castle, on the other side of the trade road, were the ruined terraces of deserted fields, abandoned long ago. My impression is that the site does not only contain the ruins of a chief's castle, but that of a whole village. This part of the country was formerly under Guge and Ladakh, and, as in Ladakh, people were here also compelled to live in fortified places on hilltops round their chief's stronghold.

The deserted fields are locally known by the name *Khola-ring*. The word *ring* seems to be the same as Bunan *rig*, 'field.' The name would then mean 'fields of the Khola.' Khola is very likely the same as *Koli*, the name of a low caste all over the Panjāb hills and possibly the tribal name of the aboriginal population of these districts.

High up on the hill-side, above Kalagtrung, there is a locality called "the old place of the Shar-rgan festival." It is a comparatively large plateau which was left vacant in ancient times, as it was used for dancing. At present there have been built on it several enclosures for sheep and cattle, two *maṇi* walls, and some small stone huts. One of the *maṇi* walls contained an inscribed slab in Sanskrit and Tibetan, instead of the ordinary votive tablet. I made an eye copy of it. The inscription contains a passage apparently taken from the *Prajñāpāramitā*, addressed to the Yum-chen-po, the 'great mother.' This great mother is Tārā, the wife of Śiva, and at the same time the goddess of learning. It is not remarkable that we should find here a prayer addressed to the wife of Śiva, for