

hands of the *rdzong-dpon* (castleward) of Tsaparang. This document turned out to be another version of the treaty between Bashahr and Tibet in 1650, and is of the greatest value for the study of this important treaty. By a comparison of the two documents (Namgya and Tsaparang), we may obtain a fairly reliable text of the treaty. His description of mTholding is a valuable supplement to Captain Rawling's description of the same place which, up to the present, is still the best account of it we have. According to Captain Rawling, mTholding consists of two settlements, one of which is situated on a practically inaccessible rock, and the other in the plain below. The town on the rock is the old capital, for the customs of Guge were not different from those of Ladakh. The king's castle being built on the top of the rock, the subjects had to build their houses below or around the castle on the same rock. One of Captain Rawling's sepoy's climbed up to the old town with the assistance of some Tibetans and saw several of the gigantic old images in the midst of extensive ruins. Captain Rawling himself went to the famous temple of mTholding on the plain below and examined its contents. He is of opinion that it was built when the old town was deserted and that several of the valuable articles of furniture of the castle or temples were removed to this new sanctuary, for instance the wood-carved throne of the ancient kings of Guge. I am, however, of opinion that it is very likely that the famous temple of mTholding was built on the plain by Ratna-bhadra, and not on the rock. My reason is that a long study of temples of this period (1000—1050 A.D.) has shown me that these temples are invariably found on plains, and not on rocky heights. Of great importance is Lobzang's note that this temple is locally known by the name of *rNam-s nang*, which is the abbreviated form of *rNam-par-s nang-mdzad* (Vairōchana), and I am in a position to state that for the most part the temples erected by Ratna-bhadra are called by that name. Either the temple as a whole is called *rNam-par-s nang-mdzad*, or one of the halls is so called. Schlagintweit has a note on this temple, to the effect that it was once burnt down and re-erected. If that be true, it would be difficult, indeed, to find here ancient records, and it is a very fortunate circumstance that other temples of the same age in Western Tibet have escaped destruction. d'Andrada, when speaking of Tsaparang in 1623-24 says that there are many symbols of Christianity in this place. I have not yet been able to make out what he means by this, whether he mistook Buddhist symbols (for instance *svastikas*) for Christian symbols, or whether there were actually crosses of a Christian type among the rock carvings of this place, like the Maltese crosses of Drangtse at the Pangkong lake. I had hoped that Lobzang would find it possible to clear up this question, but I was disappointed. Lobzang said that he had seen many rock sculptures (without inscriptions) at Tsaparang, but nothing to suggest the former presence of Christians in this place.

After we had almost completed our two days' march from Shipke back to Poo, we had once more to cross the rope bridge *mTho-rang*, 'Height itself.' To avoid unnecessary delay, I had told the Lambardār, on leaving Poo, to have everything in readiness for Saturday, for on that day I intended to reach Poo again. In spite of this precaution, however, nothing was in readiness when we arrived at the bridge on Saturday at noon. The