

has a white and green jacket and red trousers; Kesar has a red coat, and a white cloak with green seams; he sits on a red carpet, and the background behind him is blue.

There is a large pyramidal *mchod-rten* at Changspa which is called "the Kings' *mchod-rten*" by Europeans, and bKra-shis-sgo-mang by the natives (Plate XXXI, b). The present inhabitants of Changspa say that it was not erected by their ancestors, but by Turks or Mongols on one of their expeditions to Ladakh. The latter assumption is, however, difficult to believe. This old *mchod-rten* may go back to the times of the Mons or Dards. It is surrounded by rows of one hundred-and-eight *mchod-rten*. And this goes to prove that it cannot be of much later date than the 15th century, and may very well be of much earlier date. The *mchod-rten* has received its name *sgo-mang* "many doors" on account of the many little niches with which it is furnished. In all probability these niches once contained Buddhist images, but none now remain. On the whole, however, this old *mchod-rten* has been wonderfully well preserved and is still regularly whitewashed.

Not far from it are several stone sculptures in relief which probably also go back to Mon or Dard times (c. 700—900 A.D.). The best of them shows a standing Buddha with Bōdhisattvas on his right and left (Plate XXXII, a). The one on his right who carries a vase is Maitrēya. The one on his left, and higher up, with a flower in his hand, is Avalōkitēśvara¹. Above him, in the air, we see two flying figures (Gandharvas?) On the reverse of the same stone is a four-armed figure, perhaps a Maitrēya, and a *mchod-rten* is carved on one of the narrow sides (Plate XXXII, b). I will not now describe all the stone sculptures of Leh and surroundings, because it would take too long, for there are many of them. A number have been mentioned or described in my article, "Archæology in West Tibet."² But I will mention another sculpture at Changspa near a group of houses, lower down, not far from the brook. It is enclosed by a masonry wall. This figure is furnished with an unusual headdress and seems to represent a Buddhist priest of the Mon or Dard times.

On a rocky hill to the west of Changspa, there are several crematories and some ancient *mchod-rten*. Higher up, on the same hill, are the ruins of the Ribug (Ri-phug) monastery. As the monastery was reported to be of ancient date, I visited it but could not, however, discover any inscriptions or documents referring to it. One of the *mchod-rten* close by is of an ancient type, but the cremation tablets contained in it are unfortunately without inscriptions. The temple hall being roofless, nothing remains of former frescoes except a few traces of colour on the plaster.

The ruined *mchod-rten* called Teu-bkra-shis-'od-mtho is the largest in Ladakh. It is situated about 1½ mile from the Commissioner's compound, a little higher up in the Leh valley. We measured the circumference of its base at about 10 feet above the ground, a height at which the masonry rose clear above the surrounding rubbish, and found it to be 550 feet. It was erected by king 'aBum-lde, in order to cover up a crag which was believed to be harmful to the country, and is now in a very dilapidated condition.

¹ The kneeling figure on the proper left looks more like a human devotee. [Ed.]

² *Ind. Ant.*, Vol. XXXV, p 237, and XXXVI, pp. 85 and 148 ff.