

belonging to the Hemis monastery. It is said to have been erected at the same time as this convent.

The old kings had two pleasure gardens near Leh. One of them was the *bKar-bzo* garden. It is the present Joint Commissioner's compound. The other one is the *Mu-rtse* garden. It is situated south of Leh, near a ridge of rocky hills running across the desert. The latter garden contains the royal Polo ground (*Shagaran*). It is believed to have been planted by king Seng-ge-rnam-rgyal, c. 1600 A. D., who brought the game of Polo from Baltistan.

Below Leh, at the Tewar gorge, is the longest *mani* wall in the country. It was built by king bDel-dan-rnam-rgyal, and has the following measurements: Length: 1,931 feet 8 inches. Height: varying between 6 feet, 7 feet, 7.4 feet, 7.8 feet. Breadth: 39.6 feet. The *mchod-rten* at both ends are built on square ground plans, each side of the square being 49 feet long.

In conclusion, let me say that the Wazir of Leh, Chaudhari Khushi Muhammad, a very well educated gentleman, and the Tahsildar, did their utmost to make me comfortable during my stay.

## CHAPTER IV.

### From the Indus to the Jehlam.

On Tuesday, the 21st September, we left Leh and marched to the village of sNyemo, 18 miles distant. Five miles below Leh, at Spithug (dPe-thub; map Pittuk), the road passes by the rock, on which King 'aBum-lde built his famous monastery 500 years ago. This monastery can be entered only with special permission of the *sKu-shog*<sup>1</sup> and as such a *sKu-shog* was not present at Leh, we had to give up the idea of visiting it. On the top of the same rock can be seen also the ruins of some older building, probably a castle. On the plain below, we found a ruined *mchod-rten* of ancient type, which contained cremation tablets of the shape of miniature *stūpas*. These tablets had an inscription in Indian characters impressed on them. Pandit Mukund Ram of Kashmir, to whom we showed such a tablet, was fortunately able to read the inscription. It again contains the *Yē dharmā* formula, which in this case is written in an early type of Dēvanāgarī characters, say, of the 11th or 12th century A. D. On the western prominence of the rock we noticed several very flat relievos, representing bTsong-kha-pa and his disciples. It will be remembered that the Spithug monastery was erected in honour of that reformer. This type of relievos which probably dates from the 15th or 16th century, is very different from the old type as it is represented at Leh and Changspa. The new type reminds us of the flat, carved figures often found on slabs placed on *mani* walls.

The trade road passes through the lowest extremity of the village of Phyang. This is a pity, for the village is well worth a visit. I should have visited it, in spite of everything, if at the time of our expedition, the thought had dawned upon me, that Phyang

<sup>1</sup> *sKu-shog*, the incarnation of its first abbot.