

means "Tibetan" and the Ladakhis, therefore, called Rīñchan's mosque "The Tibetan Mosque."

Only a short distance from Bulbul Lankar, people showed us the "grave of Rindān Shāh." It is indicated by a plain stone without an inscription, a little larger than the tombstones of ordinary people. It is surrounded by a low stone wall on all four sides, and rose bushes have been planted inside the enclosure (Plate XLV, b).

There are many rumours among the Ladakhis about another Bodro Masjid (Tibetan Mosque) at Śrīnagar. They say that it was an old Buddhist temple which was converted into a mosque several centuries ago, and that pictures of Buddhist saints are traceable under its whitewash. Popular tradition has connected this mosque with Naropa and calls it Na-ro-pai-thsogs-khang, "Naropa's Assembly Hall." Of this Bodro Masjid, it is asserted that it is situated below the Hari Parbat or castle hill of Śrīnagar; but although we tried our best to find it, we were not successful. In the course of our researches we were taken to another very insignificant little mosque outside the town, at Idka (Īdgāh) which did not appear to be very old. This little mosque was also called Bodro Masjid by the Kashmiris. It may have been erected on the site of a former mosque which was more worthy of the name; but the real Bodro Masjid with the Buddhist pictures below its whitewash still remains to be discovered.

The Ladakhis regard the Takht-i-Sulaimān, the hill overlooking Śrīnagar, as the former abode of Padma-sambhava, and have legends connected with him. Padma-sambhava is supposed to have lived in the present stone temple on the top of the hill, which is believed to have been his hermitage. They called the hill *Puspa ari*,¹ and say that the hermit once saw seven magicians perform miracles on the surface of the lake which then covered the Kashmir valley. He threw a handful of barley over them and thus prevented their escape; for according to Tibetan belief, spirits can be arrested by throwing barley at them. He kept them in his service, and the present inhabitants of Kashmir are descended from them. The works of art executed by the Kashmiris are like the work of magicians in the eyes of the Ladakhis.

At Śrīnagar I enjoyed the hospitality of the two doctors Neve, well known as medical missionaries and explorers. In their house, I also made the acquaintance of Dr. Longstaff who had just returned from a most successful expedition along the frontier of Ladakh and Turkestan. The results of this expedition, *viz.*, the discovery of the largest glacier, and of one of the highest mountain peaks in the Himālayas, are now being published in various geographical journals. It was a great treat for me to be able to discuss a number of geographical questions, regarding Tibet, with this experienced geographer. It was also encouraging to meet here with Sir Francis Younghusband's interest in our work and achievements.

As Pindī Lal belonged to Dr. Spooner's establishment we travelled first to Peshāwar, to divide our office equipment between the Peshāwar and the Simla offices. After a few ideal days, spent under the hospitable roof of the discoverer of the "Buddha's relics," we reached Simla safely on the 11th of November.

¹ The original name was *Gōpādri*. Cf. Stein *Rājatarāṅgīni*, Vol. I, p. 51, note 341.