

deign to bestow even a glance at them. So they went on to Slep. On the morrow the king gave command: 'At to-day's Darbār, whosoever attends, be it ascetic, or Bhe-da (L MS.: Bhe-da-pha), or Mon, or Ti-si, he shall not be refused admittance.' Now, when the two ascetics came into his presence, the king rose and went to meet them. p. 37. The two ascetics made over the present, and the king was delighted with it. Taking the precious law of Buddha for his guide, he built the lamasery of Dpe-thub, though in reality he did not build it, but it came into existence by a miracle. Having built it, he caused many brotherhoods of lamas to settle [in the country].

## NOTES BY DR. K. MARX

The 'red college' built by this king is probably the one on the Rnam-rgyal-rtse-mo hill at Leh. In that temple there is a statue of Maitreya, the head of which reaches through the ceiling of the first storey. But the statues of Mañju-ghosha and Vajra-pāni, which are said to have been on the right and left, are no longer there (although there are traces of the pedestal of at least one of them.—F.). The 'preserver of the universe' is probably Maitreya. Mtho-glin, pronounced Tholding, on the Upper Sulej. Map of Turkestan: Totlingmat, where *mat* (*smad*) = 'the lower', i.e. 'lower part of the city'. The *Śam-bha-la-pahi-lam-yig* contains a reference to this temple: 'It was built by Rin-chen-bzañ-po (c. 1000 A.D.). The Hor (Turks?) burnt it down; but at some later date it was rebuilt, and now, in its lowest compartment, it contains the Dhāraṇīs.' Adolf von Schlagintweit (and Captain Rawling) visited it. (The temple in Ladakh, built on its model, has not yet been discovered.) But there is in the middle of the old town of Leh a temple, called 'the old Byams-pa (Maitreya) monastery', which is reported to have been built by King Hbum-lde. In its present condition, however, it does not look like a triple temple. The *mchod-rten* called *Tehu-bkra-sis-hod-hphro*, 'brilliant good fortune,' still exists, though in a dilapidated condition, about 2 miles up the Leh Valley from the British Joint Commissioner's compound. The monastery below the crag resembling an elephant is also still extant at the suburb of Leh called Dgar-ba (Skara). It is now called *Glañ-chen-dgon-pa*, 'Elephant Monastery.' Dpe-thub, lamasery and village, on the River Indus, 5 miles south-west of Leh. The lamas belong to the Dge-ldan-pa order of lamas. The lamasery has an incarnated Sku-śog. It is vulgarly called Spi-thug (Survey map: Pittuk). Other lamaseries of the Dge-ldan-pa order in Ladakh are Khrig-rtse (Survey map: Tokzay), Sañ-kar (a Leh suburb), Li-kyir, Ri-rdzoñ, and many small ones. N.B.—Although the order primarily refers to the lamas, yet every family or house (*groñ-pa*) in the country is affiliated from time immemorial to one or other of the lamaseries, and hence is attached to the respective order of lamas as a kind of lay dependency, and worships the same tutelary deity (*Yi-dam*). *Gzuñs-hbum-chen-mo* means 'the great 100,000 Dhāraṇīs'. *Dkon-mchog-brtsegs-pa* is the *Ratna-kūṭa Sūtra* and *Lañ-kar-gsegs-pa* is the *Lañkāvatāra*. *Blo-bzañ-grags-pa* is the spiritual name of the great reformer Tsoñ-kha-pa. The expression *dpes-nas* probably means that King Hbum-lde adopted the reformed doctrines of Tsoñ-kha-pa.

*Rgya-ma-phyag-rjes-su* means 'for the sake of his reputation with posterity'. German *Nachruhm!* *Sku-gsuñ-thugs*, 'body, word, and spirit,' or in the common parlance *lus-ñag-yid*, and mystically expressed by the formula *ōm ā hūṃ*, have each their own special *rten*, or symbols; *skuhi-rten*, 'the image'; *gsuñ-gi-rten*, 'the scriptures'; *thugs-kyi-rten*, 'the *mchod-rten*.' They represent a kind of triad, corresponding to the 'three holies', *dkon-mchog-gsum*, i.e. the Buddha, the Law, and the Order of Monks (cf. Sir M. Monier Williams, *Buddhism*, ed. 2, p. 175). But, just as *dkon-mchog-gsum* is not without some underlying idea of a Supreme Being, ruling over all, there may be some other more obscure and deeper meaning embodied in these symbols. *Tshe-dpag-med*, 'time without measure,' 'eternity,' an epithet of Gautama Buddha. (It is Amitāyus, or Amitābha, F., and the book indicated is the *Amitāyur-nāma-dhāraṇī*.) *Bhe-da*, professional musicians of low caste, Muhammadans, of Balti extraction. They, as well as the other low-caste inhabitants of Ladakh, now may possess fields and houses. *Mon*, joiners and carpenters by profession, also of low caste, though not quite so low as the *Bhe-da*. They probably are remnants of the tribes of aborigines which at one time occupied the hill districts of the Himalayas. Though Buddhists, the zamindars keep apart from them, and any zamindar who would marry a Mon maiden would by doing so lose his caste. *Ti-shi*, another low caste, shoemakers by profession. They also are Buddhists.