

I will employ any means that may serve towards the propagation of the religion of Buddha and make it spread. But, as the religion of Buddha is entirely dependent upon the people for its propagation, I must, on my part, relieve them from all taxation, and protect them like my own children!' Having thus resolved, he equalized rich and poor three times. This king united under his sway [all the country] from Pu-rig upwards, and from Brañ-rtse downwards. Tshe-riñ-rgyal-mo, the daughter of H̄jig-rtēn-dbañ-phyug, whom he had married before he took Rgyal-Kha-thun, also bore him two sons, Nag-dbañ-rnam-rgyal and Bstan-h̄dzin-rnam-rgyal. These two sons were sent to Dbus-Gtsañ (Central Tibet) in order to [lay down] before the precious Jo-bo (Buddha) gold-water and cushions. At H̄bras-spuñs and Ra-luñ gold, silver, pearls, coral-beads, amber, trident-banners, [tea for] tea-generals, all in numbers of one hundred. At De-rnams long prayer-flags, and also messengers to invite the H̄brug-pa incarnation [to Ladakh]. For the sake of his reputation during his lifetime (?) he caused a copy of the [B]rgya-[r]tog-gser-gsum, the Dkar(Bkah)-rgyud-gser-h̄phren, and other [books] to be written in gold, silver, and copper. For the sake of posthumous fame he would have very much liked to rebuild and present anew whatever had been destroyed by the Sbal-tis, but, his life being short, he went to heaven [without having been able to accomplish his purpose].

NOTES BY DR. K. MARX

Nañ-goñ, 'central and upper [districts],' viz. of Baltistan. Brañ-rtse (Survey map: Tankse), well-known village east of Leh, on the road to the Pañ-koñ Lake and Byañ-chen-mo. The limits given here include less territory than there had been under the kings of Ladakh at any other time. H̄bras-spuñs, a Dge-ldan-pa lamasery in Central Tibet. Ra-luñ, also written Smra-luñ, and once H̄brug-ra-luñ, an important lamasery of the H̄brug-pa order, near Lha-sa. De-rnams, a lamasery (Dge-ldan-pa), two or three days' journey west of Lha-sa.

Jo-bo: I am informed there are really three images called by this name; two of them, the best known of all, are the Jo-bo-Rin-po-che and Jo-bo-Mi-skyod-rdo-rje (Akshobhya-vajra), both in the Jo-khañ at Lha-sa, one on a lower, the other on an upper platform. The third, Jo-bo-Sākya-muni, is the one at Ra-mo-che. The Jo-bo-Mi-skyod-rdo-rje was brought by the queen Khri-btsun from Nepal (see above, p. 83, n. 1); the Jo-bo-Sākya-muni, on the other hand, by the queen Koñ-jo from China (see above). Where the Jo-bo-Rin-po-che came from I do not know.¹ Cab-dar, not Cob-dar, a long tuft of silk threads, suspended from a trident (*kha-tam-kha* or *rtse-gsum*) and supported on a pole. It may be carried about or placed on the roof of lamaseries and palaces. The H̄brug-pa incarnation is probably an incarnation of Dpal-Ye-sēs-mgon-po, the tutelary deity of the H̄brug-pas. *Brgya-rtog-gser-gsum* is a religious trilogy, consisting of the *Brgya-stoñ*, the *Rtog-gzuñs*, and the *Gser-hod*. Frequently the last-named title is applied to the whole. (A copy of the *Gser-hod-dam-pa*, written throughout in the ancient Tibetan orthography, was recently discovered at Kyelang. It was bought by the Archæological Department.—F.) *Kar[Bkah]-rgyud-gser-h̄phren*: Bkra-sis-bstan-h̄phel, late head lama of the Stag-sna lamasery in Ladakh, and probably the most learned lama in the country, informed me that this is a kind of clerical genealogy, or a list containing the names of the chief lamas of his own order, the Bkah-rgyud-pa, from its very commencement. The Bkah-rgyud-pa, who are supposed to derive their name from this genealogy, are a subdivision of the H̄brug-pa order. (Let me add that in No. 128 of my collection of inscriptions the names of the 'church-fathers' of the Bkah-rgyud-pa order are given as follows: (1) Rdo-rje-h̄chañ, (2) Ti-li (Te-lo-pa), (3) Na-ro, (4) Mar-pa, (5) Mi-la, (6) Rgam-po, (7) Thar-sab-pa, (8) Gnas-phug-pa, (9) Dpal-ldan-h̄brug-pa. The images of several, if not all, of them may be seen at the Lamayuru monastery.—F.) Although polygamy is not common with Ladakhis—polyandry being more in vogue—yet no one objects if a man, in case his first wife has no children, takes a second wife. The first wife is then

¹ [According to Sarat Chandra Das, *Journey to Lhasa* (p. 201), it was brought by Sroñ-btsan-sgam-po's wife Koñ-jo from China; cf. also Landon's *Lhasa*, vol. ii, p. 310.—F. W. T.]