

occasions copies of the five divisions of the *Byams-chos*, and on two occasions copies of the *Brgya-[r]tog-gser-gsum*. He caused the biography of Stag-tshañs-ras-chen and the *Mgur-hbum* to be copied in gold, silver, and copper. He caused many hundred million of *mani* formulas to be recited, and for them offered many sacrifices of a hundred or a thousand each. Besides he built the Stag-sna [and other monasteries], although in reality he did not build them, but they came into existence by a miracle. He introduced the teaching of the *Bsgrub-rgyud*. During the time of this king, 'Adam-mkhan, the king of Sbal-ti, having brought in the army of Pad-cha-Śa-hjan, they fought many battles at Mkhār-bu, and, many Hor (Mughal soldiers) being killed, a complete victory was gained over the enemy. An army being sent against Gu-ge, its chief and owner was deposed, and Rtsa-brañ of Gu-ge, as well as [the] Los-loñ (the really blind one), were seized. The 'Añ-pa (chief?) of Ru-thog was also deposed, and Ru-thog was seized. [Then] war was made against Dbus-Gtsañ, and Śi-ri as well as Kyar-Kyar were made tributary. The King of Dbus-Gtsañ, Sde-pa-gtsañ-pa, presented many mule-loads of gold, silver, and tea; and after [Señ-ge-rnam-rgyal] had paid his respects (?) he went home together with the army of Ladakh. He also brought Lho-mo-sdañ into his power. He reigned from Bu-rañ, Gu-ge, Zañs-dkar, Spyi-ti, and Bu-rig, as far as the Mar-yum pass in the east. Ru-thog and the districts as far as the gold-mines were brought under his sway, and La-dvags spread and flourished.

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Ru-śod, an upland district (about 15,000 feet elevation) between Ladakh and Lahul and Spiti, usually called Rupshu (Drew) or Rukshu (Survey map). The present 'queen' of Ladakh is also a Rupshu princess. Bab-sgo, village on the River Indus, about 18 miles west of Leh (Survey map: Bazgo). The temple and image (the so-called Se-ljañ monastery) still remain, whilst the palace is in ruins. The place is well worth a visit. Khrag-hbrug is a Dge-ldan-pa lamasery at Lhasa. Bkra-śis-sgañ, in Tibet, about two marches from the frontier, on the River Indus (map of Turkestan: Tashigong). He-mi, famous lamasery in Ladakh (Survey map: Himis), about 18 miles S.S.E. of Leh. The Himis fair in summer is the chief attraction to sight-seers in Ladakh. This lamasery is at present still the greatest landowner in Ladakh, and its steward one of the most influential persons in the country. The lamas are of the Hbrug-pa order of the 'red' persuasion. Theg-mchog of Lee-hbre is a sister lamasery to He-mi, north of the Indus (vulg. Chemre; Survey map: Chimray). Byañ-Nam-riñs; Northern Nam-riñs: the word Byañ has probably come to be a compound part of the name. Śi-ri-dkar-mo, name of a small lamasery on a rock on the right bank of the River Charta-Sangpo (map of Turkestan). The difficulty of crossing the river may to some extent account for the defeat of the Ladakh army (cf. Koeppen, ii, p. 146, n. 1). Rgod-yul is the name of the Hanle (Wam-le) district Kha-nag (Drew's map: Kharnak; Survey map: Khanuk; vulg. Kharnak), a valley in Zañs-dkar. Gtsañ, abridged from Gtsañ-kha, a valley near He-mi. Dmar, abridged from Dmar-rtse-lañ (Drew: Marchalong; Survey map: Marsahing), near He-mi. Of the combination Skyu-dmar-nañ: Skyu = Skew or Skio (Survey map) in the valley of Dmar-kha in Zañs-dkar; Dmar stands for Dmar-kha (Drew and Survey: Markha); Nañ, probably a hamlet in the same valley. Me-ru (Survey map: Miru), on the Rgya River, one march south of He-mi. Dar-rtse? (A village called Dar-rtse is found in the upper part of the Bhāga Valley, Lahul.—F.) The Sle-chen-dpal-mkhar is the palace of Leh, a conspicuous building immediately above the city. (A picture is given in Cunningham's *Ladak*, where there is also another of the Wam-le (Hanle) monastery.)

Grub-thob, Siddha, according to Sir Monier Williams (*Buddhism*, ed. 2, p. 536), seems to denote the degree next to and below Arhatship. This passage, however, properly refers to Jainism. The word occurs again in the text four lines further down, where the eighty *Grub-thob* are mentioned. The only 'eighty' referred to anywhere in Buddhist literature are, I believe, the 'eighty great disciples', *Mahā-śrāvakas*. They, indeed, were not