

## ADDITIONS AND CORRECTIONS.

- ✓ p. 7, l. 18 : For *bram-zehi* read *bram-zehi*.
- ✓ p. 14, l. 24 : For 'Bu-rig' read 'Pu-rig'.
- ✓ p. 14, l. 26 : For 'Bar-bog' read 'Bar-h̄bog'.
- ✓ p. 55, l. 16 : For ་་་ read ་་་.
- ✓ p. 64, l. 17 : For *Mñon-pahi* read *Mñon-pahi*.
- ✓ p. 64, ll. 26 ff. : It is remarkable that the four points of the compass are here given in the order east, north, west, south, not east, south, west, north, which is usual in the Northern Hemisphere. The inverted order, together with the inverted *svastika*, is found in Bon-po literature, for instance, in the *Gzer-mig*. And the fact that this order is followed here speaks in favour of my view that the chapter shows influences of the Bon religion.
- ✓ p. 67, l. 29 : For 'Brāhma' read 'Brahmā'.
- ✓ p. 71, l. 18 : My opinion that the tribe of Ha-za (Se-ha-za) are the Lahulīs is questioned by M. Paul Pelliot in his article 'Notes à propos d'un catalogue du Kanjur', *Journal Asiatique*, 1914, p. 144, note. He says that the Ha-za are the Tou-yu-houen of the Ku-ku-nor. Without doubting that he is right in his identification, I believe that it is quite possible that the tribe has separated, and that nowadays members of the same original tribe are found in different localities. Thus it was a tribe of Me-ñag who founded the village of Sa-bu, a few miles east of Leh, whilst the other Me-ñag are found in Eastern Tibet. It is the Lahulīs themselves who assert that the word Ha-za, found so often in Padmasambhava literature together with the local names 'U-rgyan (Udyāna) and Mandi (Za-hor), actually refers to their own country. In the present designation of Lahul, viz. Gar-za, two original names, viz. Ha-za and Dkar-za (white-caps), were combined. According to Bon literature, the Ha-za are a tribe of fairies, and it is therefore interesting to note that in many inscriptions, as well as in folklore, Lahul is called a 'land of fairies' (*Mkhah-hgrohi-yul*).
- ✓ p. 71, ll. 19-20 : For 'Krakucehanda' read 'Krakucchanda'.
- ✓ p. 76, ll. 30-1 : For *Rgyal-spun-po-* read *Rgyal-rabs-spun-po-*.
- ✓ p. 81, ll. 9 and 32 : The *Span(Dpan)-skon-phyag-rgya* (Bkaḥ-hgyur, Mdo 24) is a short ritual tract, containing invocation, confessions, etc. It is printed in a volume entitled *Dkar-chag-dgos-hdod-kun-hbyun*, preserved in the Prussian State Library.
- ✓ p. 82, l. 26 : For 'H-nu' read 'A-nu'.
- ✓ p. 87, l. 9 : A possibly better translation, according with the views of the Tibetans, is that given in *J. and P.A.S.B.*, vol. vi, 1910, p. 412. 'He (i.e. Padmasambhava) put a *vajra* into the water, whereupon Zil-chen took the shape of a boy.'
- ✓ p. 87, ll. 38-43 : The Report of Nain Singh's journey is contained in *Report on the Trans-Himalayan Explorations in connexion with the Great Trigonometrical Survey of India during 1865-7, drawn up by Captain T. G. Montgomerie* (n.d. Dehra Dun (?)).
- ✓ p. 90, ll. 28-9 : For 'Brāhma-' read 'Brahmā-'.
- ✓ p. 92, last line : The *Hbum* is the *Prajñā-pāramitā* in 100,000 verse-lengths (*Śata-sāhasrikā*).