

- ✓ p. 96, l. 1 : The three lakes. In the Ladakhi Marriage Hymnal (see *Tibetische Hochzeitslieder*, by A. H. Francke, p. 50) the names of three lakes are given as follows :—(1) Ma-phañ, (2) La-ñag, (3) Sgo-mo.
- ✓ p. 97, l. 22 : For 'Pu-rañs' read 'Pu-hrañs'.
- ✓ p. 97, l. 31 : The *Rgyud-hbum* does not seem to be known : probably it was a collection of Tantras.
- ✓ p. 101, l. 20 : For 'Ddud-' read 'Bdud-'.
- ✓ p. 104, l. 5 : For *btsun-gral* read *btsun-khral*.
- ✓ p. 105, l. 13 : For 'Hkhar-ḥo-ldoñ' read 'Hkhar-'o-ldoñ'.
- ✓ p. 110, l. 10 : 'Chief and owner.' The Tibetan phrase *Jo-bo-bdag-po* is the official title of the Gu-ge kings, the *Chodāpo* of the Jesuit records ; cf. Wessels, *Early Jesuit Travellers in Central Asia*, p. 79.
- ✓ p. 112, ll. 11-12 : With regard to d'Andrada's mission to Tsaparang, the work of L. Wessels, *Early Jesuit Travellers in Central Asia*, 1603-1721 (The Hague, 1924), should be consulted. It contains a chapter on the Tsaparang Mission. We learn from this book that the first European known to have visited Leh was the Jesuit Azevedo. He was received in audience by the King of Ladakh, probably *Señ-ge-rnam-rgyal*. The Rev. H. Hosten's statements will have to be corrected accordingly.
- ✓ p. 112, l. 39 : For 'Hgrug-pa' read 'Hbrug-pa'.
- ✓ p. 114, l. 31 : For 'Śod' read 'Sod'.
- ✓ pp. 119-20 : The *Bkah-hgyur-ro-chog*, which is contained in an existing xylograph, is a recital of the titles of works in the *Bkah-hgyur*. *Gser-ḥod* and *Gyañ-skyabs* are also known as the titles of two short xylographed tracts. See the volume entitled *Dkar-chag-dgos-ḥdod-kun-hbyuñ* in the Prussian State Library.
- ✓ p. 123, l. 3 from end : Gzims-cuñ (or Gzim-chuñ) is a house for retirement, e.g. that of the Dalai Lama at Lhasa.
- l. 35 : For 'tafetta' read 'taffeta'.
- ✓ p. 126, l. 6 : }
 ✓ p. 127, ll. 7-9 : } For *khatmband* read *khātamband*.
- ✓ p. 128, l. 33 : For 'Sar-re' read 'Śar-re'.
- ✓ p. 139, ll. 6 sqq. : }
 ✓ p. 141, l. 27 : } Rāmbīr is a mistake of the Tibetans for Rañbīr (Raṇavīra).
- ✓ p. 140, l. 29 : For 'Dharma.'āt-mas' read 'Dharmātmas'.
- ✓ p. 141, l. 21 : For *al-wan* read 'al-wan.
- ll. 32 sqq. : For *pao* read *paḥo*.
- ll. 33 sqq. : For *bati* read *ba-ti*.
- l. 34 : For *rdo-saṅ* read *rdo-srañ*.
- ✓ p. 142, l. 4 : Concerning Gzim-chuñ see the note above on p. 123.
- ✓ p. 142, l. 7 and later : Wāzīr, for Wazīr, is a mistake of the Tibetan text.
- ✓ p. 142, l. 47 : For 'Reb-slob' read 'Redslob'.
- ✓ p. 143, l. 3 : Tika. The *ṭīkā*, Sanskrit *tilaka*, is a mark imprinted in the centre of the forehead as a sign of heir-apparency or, in the case of women, of marriage.
- l. 10 : For 'the lancers' read 'the bugles'.