

CORRESPONDENCE.

1. INDIAN BUDDHIST MANUSCRIPTS IN TIBET.

DEAR PROFESSOR RHYS DAVIDS,—It may be worth recording that, in the course of some conversations which I had with His Excellency Shad-sgra Shab-pe, one of the Tibetan Governors ('*bKah-ñlon*') of Lhāsa, while he was at Darjiling about a year ago on political business, he informed me that many ancient Buddhist manuscripts, written on Birch-bark and Palm-leaf, which had been brought from India by mediæval Indian and Tibetan monks, are still preserved in Tibet, especially at the old monasteries of Sāmyé (where many were destroyed during the great fire there about eighty years ago), Sakya, Narthāng, and Tara-nātha's old monastery of Phüntsho-ling. These manuscripts, being considered materially sacred as relics, and written in a character more or less unknown to the Lāmas, are kept sealed up and rarely seen even by the Lāmas themselves. They may possibly, however, become available to the Western world by-and-bye.

L. A. WADDELL.

13th January, 1894.

2. POLYCEPHALIC IMAGES OF AVALOKITA IN INDIA.

With reference to the Indian origin of the Eleven-headed form of Avalokita's image (see page 59 of the January number of the *Journal*), I find that Dr. Burgess has recorded and figured (*Cave Temples of India*, p. 357) a large