

*Dung-tens*, which are built in honour of the *mortal Buddhas*, and which ought to contain some portion of their relics either real or supposed. The first, *Chhod-ten*, means simply an "offering" to the Deity; the latter, *Dung-ten*, is emphatically a "BONE," or relic-receptacle. The same distinction is preserved in the Sanskrit terms, *Chaitya* and *Dhátugarbha* or *Dhagoba*. The former is properly a religious edifice, dedicated to *Adi-Buddha*, while the latter is only a "relic-shrine," or repository of ashes. The word *Chaitya*, however, means any sacred object—as a tree, an altar, a temple—as well as any monument raised on the site of a funeral pile, as a mound or a pillar: *Chaitya* may therefore, perhaps, be only a general term for both kinds of mound; while *Dhátugarbha* or *Dhágoba* is particularly restricted to the "relic" shrine.

12. The word TOPE is derived from Afghanistan, where it is used to designate all the solid mounds of masonry which were opened by Messrs. Honigberger and Masson. The same term also is applied to the massive tower of Manikyâla in the Panjáb, as well as to all the smaller towers in its neighbourhood. There can be no doubt therefore that the name of Tope is the same as the Páli *Thupo*, and the Sanskrit *Stupa*, a "mound" or "tumulus," both of which terms are of constant use in the Buddhist books. *Stupa*, or *Tope*, is therefore a name common to each kind of tumulus; whether it be the solid temple dedicated to the Supreme Being, or the massive