

of the Ladakh empire. As his own father was to some extent mixed up with these painful affairs, it is to him a kind of family history as well. The very fact that he tells it at all, and without any embellishing touches, goes far to prove his veracity in this case; and, as the whole narrative does not contain one word derogatory to the conquerors, but a long tale of ignominy and shame to the losing, i.e. his own, side, I think the character of the writer is fully established thereby.' This MS., the second part of *C MS.*, 'consists of about six folio leaves. Its language is the modern Ladakh book-language, and this fact alone should render it particularly interesting to students of the Tibetan language.' As already stated, we have at present three different versions of the 'History of the Dogra Wars', which were probably all composed by Munshi Dpal-rgyas. These three different versions will in the following be distinguished by the letters *a*, *b*, and *c*. *Ca MS.*, Munshi Dpal-rgyas' first attempt, is the version published in *J.A.S.B.*, 1902, pp. 21 ff. A fragment only of a translation of *Cb MS.* by Dr. K. Marx is found in *J.A.S.B.*, 1894, pp. 106-7. *Cc MS.*, Munshi Dpal-rgyas' final edition, forms the basis of the present Tibetan text of the history of the Dogra war. Wherever a passage of the text is indicated as from *C MS.*, without the addition of *a*, *b*, or *c*, it means that it was taken from a chapter of Munshi Dpal-rgyas' chronicle which either precedes or follows the history of the Dogra wars.

5. *L MS.* From a letter of Dr. L. D. Barnett of the British Museum I learnt that the British Museum was in possession of a copy of the *Rgyal-rabs* of Ladakh. It is No. 6683 of the MS. collection. As the Museum authorities are forbidden by Act of Parliament to let any MSS. go out of the Museum, I was advised to have this MS. photographed. *L MS.* is a little book, consisting of seventy-two leaves of black indigo-tinted paper, furnished with *dbu-can* writing in gold. The size of the book is $23\frac{1}{2} \times 8\frac{1}{2}$ cm. There are five lines on every page. This MS. begins with an introductory hymn, after which follow, as I suppose, a cosmology and a genealogy of Buddha's family. As these chapters are not of any historical interest, I asked Dr. L. D. Barnett not to have them photographed, and to let the photographer begin his work with the history of Gña-khri-btsan-po, on leaf No. 34. The text from leaf No. 34 to No. 70 closely agrees with Schlagintweit's copy of the *Rgyal-rabs*. On leaf No. 70, with the history of Señ-ge-rnam-rgyal, the text proper comes to an end. But it is remarkable that the history of this king, as preserved in *L MS.*, contains a few passages which are not found in any other MSS. at my disposal. These passages are, however, in agreement with Cunningham's account of the same reign (see his *Ladakh*). The remaining two leaves contain only a list of the kings following Señ-ge-rnam-rgyal. The last king mentioned is Hjigs-med-chos-kyi-señ-ge, the father of the present ex-King Bsod-nams-rnam-rgyal. Thus, *L MS.* is a specimen of those chronicles which were written at the end of King Señ-ge-rnam-rgyal's reign. They were probably called 'Biographies of Señ-ge-rnam-rgyal'.