

## NOTES BY THE TRANSLATOR

The biography of the famous reformer Tsoñ-kha-pa is found in G. Huth's *Hjigs-med-nam-mkhal* (vol. ii, pp. 176 sqq.). I do not believe that any of Tsoñ-kha-pa's writings have as yet been translated. Inscriptions of the times of the reformation are found in the desert between Poo (Spu) and Spyi-ti, and a single specimen at Kha-la-rtse (see my article, 'Historische Dokumente von Khalatse,' ZDMG., vol. lxi). Rock-carvings representing the reformer are found on the rock below the Dpe-thob (Spithug) monastery. For King Hbum-lde's rock-edict at Mul-bhe see my article in the *Ind. Ant.*, vol. xxxv, p. 72. For the invasion of Zainu'l-'ābidīn of Kashmir, which probably took place during the reign of this king, see my article, 'References to the Bhoṭṭas in the Rājatarāṅgiṇī,' *Ind. Ant.*, 1908, pp. 181-92. Schlagintweit's spelling Glaḥi-rgyal-po is probably a mistake, Gleḥi-rgyal-po, 'King of Leh,' being intended. At the Byams-pa-dmar-po monastery we find a picture representing this king together with his wife and his son Blo-gros. From the inscription we infer that in old age he became a lama and made over the kingdom to his son.

His son was Blo-gros-mchog-ldan (c. 1440-70 A.D.). In the time of this king were brought from Gu-ge 18 coats of mail, the most excellent of their number being the Dmu-khrab-zil-pa (the 'resplendent devil-coat-of-mail'), the Ma-moḥi-mun-sgribs ('devil-darkness'), the Khrab-chuñ-dkaḥ-ru (the 'little coat-of-mail Heavy-weight'?), and the Lha-khrab-dkar-po (the 'white Deva-coat-of-mail'); 18 swords, amongst them being the Nam-mkhaḥ-khrag-ldag (the 'licking-blood off the sky'), the Hbroñ-rtse-riñs (the 'wild yak, long point'), and the Glog-dmar-me-gsod (the 'killer of the red lightning-flame'); 15 knives, whereof the best were the Ddud-gri-nag-po (the 'black devil-knife') and the Dam-gri-gzuñ-brgyad (the 'knife of eight marks', seals?); 15 turquoises, the best of these were the Lha-gyu-hod-ldan (the 'luminous deva-turquoise') and the Lha-gyu-dkar-po (the 'white deva-turquoise'); 20 saddles, amongst them the Sga-ma-ji-khri-steñs (the 'raised glory-throne(?) saddle') and the Bkra-śis-hod-ldan (the 'good fortune, light-emitting'). [Also] ponies, viz. 50 grey ones, 50 isabel, 20 black, 30 piebald; also 20 young yak-cows, and 20 light-brown yak-bulls, besides sheep, etc., in short, tribute, revenue, and presents in vast quantities. Having conquered Mñah-ris-skor-gsum, [the state] grew much in extent and flourished.

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Names given to weapons, etc., are very common in Tibetan literature. They present a serious obstacle in reading, e.g. the Gesar epic. Schlagintweit also, in this passage, failed to recognize the fact that it chiefly consists of proper names. Coats of mail in Ladakh usually were either chain armour or made of scales of metal. At Phyi-dbañ (Survey map: Phayang) lamasery a collection of such armour is still shown to visitors.

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Probably during the reign of this king the expedition of the Kashmir king Ādam-Khān to Tibet took place. (See my article, 'References to the Bhoṭṭas in the Rājatarāṅgiṇī,' *Ind. Ant.*, 1908, pp. 181-92; Śrīvara, i, 71 and 82.) This king is also mentioned in the *Ta'riḥ-i-Rashīdī* (Trans., pp. 418-19, 460) as still living in 1532 A.D.; probably his descendants are called by his name. There his name is spelt Lata-jugh-dan. As mentioned above, a portrait of this king is found in the Byams-pa-dmar-po monastery at Leh. In the inscription below the picture he is named Blo-gros. Before becoming king he was a lama. As regards the Kashmir expedition, it is possible that Blo-gros took the side of the Kashmiris and assisted them in their conquest of Gu-ge. The booty indicated above may have been taken on that occasion. The Khri-dpon of Pu-rig seems likewise to have joined the Kashmir army (see inscription No. 192).