

But Bkra-śis-rnam-rgyal, the younger, being very crafty, caused the elder brother's eyes to be plucked out. Still, for the continuance of his race, he stationed him, together with his wife, at Liñs-sñed. To him were born three sons: Lha-chen-Tshe-dbañ-rnam-rgyal, Rnam-rgyal-mgon-po, and Hjam-dbyañs-rnam-rgyal. These three sons grew very tall in stature.

They grew taller within a month
Than others grow in a year;
They grew taller within a day
Than others grow within a month.

In his time the king Bkra-śis-rnam-rgyal reigned. This king conquered [all the country] from Pu-rig upwards, and from Gro-śod downwards hither. He brought [home] herds of ponies in inconceivable numbers. He built the castle Slei-rnam-rgyal-rtse-mo, and founded the hamlet of Chu-bhi (*L MS.*: Chu-bi). He fought against an invading force of Turks (Hor), and killed many Turks. On the Rnam-rgyal-rtse-mo hill he erected the 'House of the Lords' (Mgon-khañ) and laid the corpses of the Turks under the feet of [the images of] the [four] Lords. (*B MS.*) Again, by building the 'House of the Lords', he obtained power over the demon that turns back hostile armies. (*A MS.*) He invited from Hbri-khuñ (*L MS.*: Hbri-guñ) the 'Real Buddha', whose name was Chos-rje-ldan-ma, and then built the lamasery called Sgañ-sñon-bkra-śis-chos-rdzoñ. He made the rule regarding the number of children that were to be sent by every village to become lamas, and introduced the doctrine of the *Bsgrub-rgyud*. p. 38. On the spot where the lamasery is seen [for the first time] he suspended a long prayer-flag. Whosoever, whether thief or liar, in short, anyone guilty of offence against the king's palace or life, if he escaped to this spot, should be rid of his crime. Again, he presented to the Hbri-khuñ (*L MS.*: Hbri-guñ), Sa-skya, Dge-ldan, Lha-sa, and Bsam-yas [lamaseries] cushions, gold-water, long prayer-flags, [tea for] tea-generals, all an hundredfold, etc. He also caused a *Bkah-hgyur* and *Bstan-hgyur* to be copied, besides many other books, and erected many *mchod-rtens*.

NOTES BY DR. K. MARX

Liñs-sñed, Liñ-séd (Survey map: Linshot) in Zañs-dkar, four marches south of Khalatse. Pu-rig, district crossed by the Kashmir road from the Zoji-la to the Photo-la. Capitals: Kargil and Kartse. The inhabitants are partly Buddhist, partly Shiah Muhammadans. They are a race distinct from either Baltis or Ladakhis. They wear an upper garment of a dark-brown colour, by which they may be distinguished from Ladakhis, and a small round skull-cap. The long locks of hair on the temples, in fashion with Baltis, are not seen with Pu-rig men. They all but monopolize the carrying trade between Ladakh and Kashmir, ponies—though not a very good breed—being their chief wealth. Gro-śod, name of a district about the twenty-fifth stage from Leh to Lha-sa between Maryum-la and [the river] Cha-chu-sangpo. The palace built by Bkra-śis-rnam-rgyal occupies the very summit of the precipitous rock (Rnam-rgyal-rtse-mo) at the foot of which the city of Leh is built. The 'Leh palace' (built by Señ-ge-rnam-rgyal, see later) is at a lower level. At present only some religious buildings remain, the fort itself being in ruins. Chu-bhi: about a dozen houses at the foot of the western declivity of the Rnam-rgyal-rtse-mo [hill]. Mgon-khañ: the temple and images still remain (information from Bkra-śis-bstan-hphel). Hbri-khuñ, a Tibetan lamasery. It gives its name to a special order of lamas of the 'red' persuasion. Sgañ-sñon-bkra-śis-chos-rdzoñ is the proper name of the lamasery at Phyi-dbañ, 8 miles west of Leh, vulgarly called Sgañ-sñon-dgon-pa. As has