

Then the incarnate king Tshe-dbañ-rnam-rgyal (c. 1532-60 A.D.) was invited to assume the royal functions. Going to war, while yet quite a young man he conquered [all the country] from Nam-riñs in the east (*L MS.*: in the north) downwards hither, (viz.) Blo-bo, Pu-hrañs, Gu-ge, etc.; to the south, Hdzum-lañ and Ñuñ-ti, both; in the west as far as Si-dkar and Kha-dkar (*L MS.*: Khab-gar). He also said that he would make war against the Turkomans (Hor) north [of Ladakh]; but the people of Nub-ra petitioned him, and he desisted. He brought the chiefs of all these [districts], (*S MS.*), having spoken to them in a friendly manner, (*A MS.*) [with him] as hostages, and placed his own representatives in [their] castles. All Mar-yul grew much in extent and flourished. Gu-ge had to pay as tribute and dues annually 300 *zo* of gold, (*S MS.*) silver, 100 three years' sheep, and one horse. (*A MS.*) Ru-thogs had to pay 260 *zo* of gold in addition to 100 three-year-old sheep, one riding horse, ten tanned skin bags, and [the proceeds from the royal domains] of Hkhar-~~ho~~-ldoñ and Ziñ-dar-chen-dar-chuñ; [indeed], from all sides they brought in tribute and dues in inconceivable quantities. The king came to consider: 'My ancestors have, on the pattern of Lha-sa and Mtho-gliñ of Gu-ge, placed the bones of the Buddha-Elephant on the Rtse-mo; but, as the people do not go there on pilgrimage, or in order to worship, or to offer up sacrifices, or perform circumambulations, I will, instead, (*S MS.*) for the benefit of the creatures, (*A MS.*) build a monastery and establish the doctrine of Buddha on a basis similar to what it had under my ancestor Ral-pa-can.' But, as his work on earth was finished, he went to heaven.

Hkhar-~~ho~~-ldoñ.

## NOTES BY DR. K. MARX

Nam-riñs, on the road from Lha-sa to Ladakh, twenty-one marches from this side of Lha-sa. Hdzum-lañ, not known. May be identical with Jumla in Nepal. Si-dkar (Shigar), a large village (and principality) in Baltistan. Kha-dkar (Khaskar, *d* preceding *k* in Ladakh being frequently pronounced like *s*). There certainly is a Kashkar (Chitral) further west, but it is very improbable that the Ladakh Empire should ever have extended so far. Trade with Chinese Turkestan is almost essential to the welfare of Nub-ra. It is in Nub-ra that all the caravans going to or coming from Yarkand obtain their supplies for man and beast. Consequently most grown-up people in Nub-ra know the Turki language fairly well. Hkhar-~~ho~~-ldoñ and Ziñ-dar-chen-dar-chuñ are said to be the names of two estates near Ru-thogs? (Let me note that on Montgomerie's map of the Western Himalayas there is marked a place Darchan a little north-east of the Manasarowar Lake.—F.) The Rtse-mo is the Rnam-rgyal-rtse-mo hill at Leh.

Tshe-dbañ-rnam-rgyal is supposed to have been an incarnation of Phyag-na-rdo-rje (Vajrapāṇi). Gautama Buddha, in one of his births, figures as an elephant. His bones are supposed to be the relics referred to in this passage. They were destroyed by the Baltis during the time of Hjam-dbyañs-rnam-rgyal. (Communication by Bkra-śis-bstan-~~h~~phel.) Ral-pa-can is the name of one of the ancient kings of Tibet (see *ante*).

*Gte-pa*, 'hostages' (according to Jäschke, Dict.; the MSS., however, are unanimous in writing *ste-pa*; pronunciation also *ste-pa*). One *zo* of gold is stated to weigh  $\frac{1}{4}$  *tola*, equivalent to almost 3 grammes. Its value in silver is said to be equivalent to from 15 to 18 rupees. This would correspond to the British guinea. One *zo* of gold is the price charged, e.g., for large printed volumes like the *Mdo-man*, which may be had at Leh lamasery, printed to order for this price. *Sems-can-gyi-las*, 'his work on earth.' It would be far-fetched to explain this by 'the work (*karma*) of a prior existence in their efforts being exhausted', as suggested by Schlagintweit ['the merits of living creatures (i.e. his people) were exhausted'?—F. W. T.].