

## NOTES BY THE TRANSLATOR

It is not at all improbable that Tshe-dbañ-rnam-rgyal's empire extended to Kashgar (Chitral). As we know from the Balti chronicles (see Ahmad Shah's account), the Balti kings actually held Chitral. Dr. A. Neve, of Srinagar, tells me that he was shown at Chitral a chenar-tree which, according to local tradition, had been planted by a Balti king. When the Ladakhi king beat the Baltis, he gained power, of course, over all their possessions. Tshe-dbañ-rnam-rgyal built the Byams-pa monastery at Bab-sgo, where there is a portrait of him, together with those of his two brothers. His conquest of Kulū (Lahul) is confirmed by the chronicles of Ko-loñ (Lahul). For a song of old Bum-bha, his minister, see *Ind. Ant.*, 1909, pp. 57-68, 'Ten Ancient Historical Songs,' No. vi. Rock-inscriptions referring to constructions of roads by this king are found under Nos. 44 and 77 of my collection.

Upon this all the vassal princes in one place after another lifted up their heads. Hjam-dbyaṅs-rnam-rgyal reigned (c. 1560-90 A.D.). In the time of this king two chiefs in Pu-rig did not agree. He came with the Ladakh army to the assistance of one of them, Tshe-riñ-malig. But the time had now come when the period of darkness should supervene, the period when royal supremacy should well-nigh be destroyed. The army of 'A-li-Mir, Duke of Nañ-goñ (*C MS.* : of Skar-rdo), broke forth. They met, and by dint of stratagem, [ever] putting off [fighting] from one day to the next, [he succeeded in holding them on] until all the passes and valleys were blocked with snow, and the king with his army, wherever they went, were compelled to surrender. All Ladakh was [soon] overrun by Sbal-tis, who burnt all the religious books with fire, threw some into the water, destroyed all the monasteries, whereupon they again returned to their own country. After this it pleased 'A-li-Mir-Ser-Han (Khan) to give his daughter, Rgyal-Kha-thun (*L MS.* : Rgyal-Ka-thun) by name, who was an incarnation of the white Sgrol-ma (Tārā), to Hjam-dbyaṅs-rnam-rgyal to be his wife.

(*B MS.*) After he had sojourned there for no long while,

[It happened that] 'A-li-Mir had a dream.

[He dreamt] he saw, emerging from the river below his castle, a lion, which sprang and disappeared in [the body of] Rgyal-Kha-thun. It was at the identical time that Rgyal-Kha-thun conceived. Now, after 'A-li-Mir had prepared a feast for all the soldiers, and Rgyal-Kha-thun had put on all her jewels, he invited Hjam-dbyaṅs-rnam-rgyal to mount the throne, and then said :

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Yesterday in a dream

I saw a lion [emerging] from the river in front [of the castle];

And, jumping at Rgyal-Kha-thun, he disappeared into her body.

At the same time also

That girl conceived.

Now it is certain that she will give birth to a male child;

Whose name ye shall call Señ-ge-rnam-rgyal!

Having said this, he gave [the king] leave with the army of Ladakh to return home and to resume his royal functions. (*A MS.*) To him were born two sons : Señ-ge-rnam-rgyal and Nor-bu-rnam-rgyal, these two. At that time Hjam-dbyaṅs-rnam-rgyal bethought himself : 'In the first instance I went with my army to the assistance of Tshe-riñ-malig of Pu-rig ; the consequence was that all Ladakh was laid waste. Now