

on the top of a steep rock, and is now in ruins. On a plain below the ancient town, and above the present village of Mkhār-bu, there are many graves, possibly those of Mughal soldiers killed during that campaign. An obliterated inscription by Señ-ge-rnam-rgyal is found on a rock below the entrance to the old town. It contains a date, possibly that of the battle of Mkhār-bu, viz. the water-dog year (1622 + 12 = 1634 A.D.). Cunningham, who on p. 322 of his *Ladak* gives a very similar account of that war, says that it was Jahangir who made an unsuccessful attempt to conquer Ladakh. In connexion with the tale of this war the name of a Sbal-ti chief Adam-Khan, is given. This name, however, cannot be traced in any of the tables of Sbal-ti chieftains. On the other hand, the Cig-tan chief of those times was called Adam-Khan. Cunningham, in his *Ladak* (pp. 345 sqq.), says that the name of the Sbal-ti chief was Ahmed-Khan. This is quite in keeping with Cunningham's tables of Sbal-ti chiefs, for the most important of Alī-Mīr-Sher-Khān's sons was Ahmad-Khan. The note on the conquest of Tsaparang (Rtsa-bran) is also of great importance. This is in all probability the conquest which led to the end of d'Andrada's mission at Tsaparang. *Los-loñ*, 'the really blind one,' is apparently the nickname of the Tsaparang king, who was favourably inclined towards Christianity. Two inscriptions, evidently referring to the same king, the last vassal king of Gu-ge, Khri-bkra-śis-grags-pa-lde, and to d'Andrada's mission, were discovered by me on my Spiti journey in 1909. In Duka's *Life of Csoma de Körös* (p. 96) we read that a work by a Romish missionary on Tibet, the *Speculum veritatis*, dated 1678, was discovered in an obscure spot of Kunawar, in the beginning of the nineteenth century. Dr. Gerard believed it to be connected with d'Andrada (or his mission?). It was sent to Csoma. King Señ-ge's Central Tibetan expedition was directed against Sde-pa-Gtsaṅ-pa, 'the king of Tibet.' This Sde-pa-Gtsaṅ-pa is a well-known historical personage. He is mentioned in S. Ch. Das' article, 'The Hierarchy of the Dalai Lama' (JASB., 1904, pp. 85, 86), as having fought against the yellow-cap church from 1615-41 A.D. Whether Señ-ge-rnam-rgyal was successful to the very end of his expedition or not, I find it as yet impossible to decide, the text not being sufficiently clear.

As regards dates referring to Señ-ge-rnam-rgyal's reign, the following may be mentioned. (It must be understood, however, that Señ-ge-rnam-rgyal's reign overlapped that of his son Bde-ldan-rnam-rgyal. This son had taken charge of part of his father's work before the latter died.) According to part xi of the chronicles, the famous willow-tree at Leh was planted in 1594. In the same year, under Señ-ge-rnam-rgyal, the Kashmir mosque of Leh is stated to have been built. This is somewhat doubtful. In Schlagintweit's inscription from the He-mis monastery the following dates are given: Erection of the monastery in the water-tiger year (1602 + 12 = 1614 A.D.); completion of the building in the water-horse year (1642 + 12 = 1654 A.D.); erection of the great maṇi wall at the Señ-ge-sgo doorway (at Leh or He-mi?) in the iron-dog year (1610 + 12 = 1622 A.D. or 1670 + 12 = 1682 A.D.). Above the door of the Lce-hbre monastery there is a silver plate, which contains nothing but the following date, possibly that of the completion of the building: The water-ox year (1613 + 12 = 1625 A.D.). The Jesuit mission at Tsaparang came to an end in 1652 or 1656, according to H. Hosten's *Jesuit Missionaries in Northern India* (p. 17, n.). Thus it lasted from 1624 to 1652 or 1656 A.D.

In K. Marx's B MS. the great Buddha statue and the great stūpa, both at Sheh, are stated to have been erected by Bde-ldan-rnam-rgyal. Their construction was possibly begun under Bde-ldan's father, Señ-ge-rnam-rgyal. The Bkaḥ-brgyud lamas are the nine church-fathers of the Hgrug-pa sect of Tibet. See notes under Hjam-dbyaṅs-rnam-rgyal. According to the text, given above, this king introduced all the great deities of India. It was probably during his reign that 'the Ladakh people imbibed faith in the doctrine of Guru Nanak', as stated in the *Hdzam-glin-ye-śes* (JASB., vol. lvi, p. 192). Even nowadays the Golden Temple at Amritsar is a Ladakhi place of pilgrimage. King Señ-ge's orders regarding the dress of his subjects are found in my manuscript collection of proverbs from Rgya. A picture of the royal household of his times is found on a temple flag at Ño-ma in Ladakh. The history of Señ-ge-rnam-rgyal's step-brother, Ñag-dbañ-rnam-rgyal, is to be found in my 'History of Lahul', written for the *Ind. Ant.* Ñag-dbañ's name is also connected, according to tradition, with the Ladakhi monasteries of Stag-sna and Ñod. The following inscriptions of Señ-ge-rnam-rgyal's time are found in my *Collection of Historical Inscriptions*: No. 50, Report of the construction of a bridge at Sa-spo-la; No. 51, Hymn addressed to the king from Bab-sgo; No. 52, Votive tablet from Liñ-sñed; No. 53, Decree from Stag-ma-gcig; No. 54, Hymn addressed to the king from Skyur-bu-can; No. 55, Historical inscription from Mkhār-bu; No. 56, Votive tablet from Roñ-do, Nub-ra; No. 57, Votive tablet from Hun-dar, Nub-ra; No. 58, Votive tablet from Sa-spo-la.

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Hbrug-pa