

### VIII. The Last Independent Kings of Ladakh

(*B MS.*) To him were born three sons, Bde-ldan-rnam-rgyal (c. 1620–45 A.D.), 'In-da-bhoti-rnam-rgyal, and Bde-mchog-rnam-rgyal. Bde-ldan-rnam-rgyal was made king. (*S MS.*): He lived according to the ten virtues, even during his youth. He protected his subjects according to religion. He wrote a biography of his father, in accordance with his [father's] character (or acted after the manner of his father's life.—F. W. T.). He showed unceasing kindness to others, and his courage was as great as that of four heroes combined. (*B MS.*) 'In-da-bhoti-rnam-rgyal was ordained lama by Chos-rje-Smug-hdzin of Stag-sna, and came to be the most prominent amongst the disciples of Stag-[tshañ]-ras-[chen]. At the time of the erection of the He-mi and Theg-mchog [lamaseries] he was proclaimed [head lama?], and became the most excellent amongst the clericals who delight in the doctrine. (*L MS.*) According to the teacher Stag-tshañ's advice (*B MS.*) he was made ruler of Gu-ge. To the youngest son, Bde-mchog-rnam-rgyal, Spyi-ti and Zañs-dkar were allotted, and he ruled there. Then Bde-ldan-rnam-rgyal resided in Ru-thog in summer, and in La-dvags in winter. He united under his sway [all the country] from Bu-rig to Mar-yul (*L MS.* to the Mar-yum pass). (*C MS.*) He united under his sway Mñah-ris-skor-gsum, Ku-ge, Ru-thog, Mañ-yul, Spyi-ti, Zañs-dkar, Bu-rig(s), Hem-bab, Skar-rdo, Śi-gar, Bhal-ti, all these countries, and protected them like children; they were happy. (*B MS.*) In fulfilment of an intention of his father (or in memory of his father) he erected at Śel an image of [Śākya]-Thub-pa, made of copper and gilt, three stories high; also a relic-receptacle (*mchod-rten*), five stories high, of which the thirteen wheels, the canopy and the crowning-piece were of copper and gilt. Carrying out an intention of his mother, (*C MS.*) he built on the plain at the head of the Lte-bar gorge a 'long mañi wall' 500 paces long (*B MS.*), having at either end a stūpa, one of the great Byañ-chub, the other of the great Rnam-rgyal [type]. At the Leh palace he put up an image of [Śākya]-thub-pa made of copper and gilt, two stories high. As it had been customary with his father, so he likewise appointed permanently for Ldum-ra, Zañs-dkar, Ba-mgo (Bab-sgo), Gtiñ-sgañ, and other places 108 lamas each, who were to perform the 100 millions of *Om mañi padme hūṃ* incantations there once a year. Furthermore, for the sake of his own reputation with posterity, he erected at Slep an image of Sphyan-ras-gzigs (Avalokita), made of copper and gilt (*C MS.* a silver Sphyan-ras-gzigs), two stories high; an assembly-hall, and a silver stūpa, two stories (*C MS.* three stories) high. Also at that time he appointed his minister, Śākya-rgya-mtsho, field-marshal. In the female water-ox year (1613 + 12 = 1625 A.D.) the Ladakh army took the field. Many men and women of Mkhār-bu were carried away captive. He-nas-ku and Stag-rtse were reduced and brought into subjection. Next, Cig-gtan and Śa-dkar (*L MS.* Śa-gar) were taken (broken). Then he led his army on to Sod-pa-sa-ri. He took Sod castle and gathered in the harvest of the fields. On his way back he sent his army against Sum-hbrañ and conquered it, then attacked Dkar-rtse and again was victorious, bringing away with him its chief, the Khri-Sultan. In the male wood-tiger year (1614 + 12 = 1626 A.D.) he marched against Kha-pu-lu and conquered Chor-hbad (Chos-hbad) and Mtho-rtse-