

mkhar. These districts he assigned to Hatam-Khan (Hetan-Khan?), Sultan-Khan, and (*L MS.*) 'A-li-Khan (*B MS.*), these three severally. The chieftain of Skar-rdo and all the Sbal-tis were unanimous in their complaints to the Nawābs (Nawāb of Kashmir) [of these high-handed proceedings]. In anger [thereat] an army of Hor (Mughal) numbering 200,000 arrived at Pa-sa-ri; but the minister Hbrug-rnam-rgyal of La-dvags and the forces occupying [the castle] fought a battle against the Hor army, and killed many Hor soldiers. They captured ensigns and kettle-drums, winning a complete victory over the enemy.

NOTES BY DR. K. MARX

The Śākya-thub-pa of Shel is an image of Buddha at Shel which is still there, as well as the *mchod-rten*. The thirteen wheels of a *mchod-rten*: in Ladakh, wherever there are any, there are always thirteen of these wheels; but many *mchod-rtens* are entirely without them. They are almost always red, and decrease upwards in size from below, so as to form a slender cone. In this case they are of copper and gilt. I believe their number is in some way connected with Shamanism. Radloff, in speaking of the Shamanists in Siberia, mentions thirteen worlds, through which the man who strives to obtain perfection has to press upwards. The top ornament of a *mchod-rten*, which resembles a large open flower (lotus), is called *zar-ra-zag* (*za-ra-tshag*). There are eight types of *mchod-rtens* (stūpas); the *Byañ-chub* is distinguished by square steps, the *Rnam-rgyal* by circular steps. The name 'long *mañi*' for *mañi* wall is given in contradistinction from the 'round *mañi*', the *mañi* driven by water, wind, etc. The 'long *mañi*' mentioned above is the most conspicuous *mañi* wall in the whole country.

NOTES BY THE TRANSLATOR

Local names. Hem-bab is the half Tibetan, half Dard name of the town and district of Dras, on the Tibetan side of the Zoji pass. It means 'snow (*hem, hima*) falling'. The Lte-bar (Te-bar) gorge is situated half-way between Leh and the Indus bridge, on the road to Chu-śod. Ldum-ra (lit. 'fruit-garden') is the classical Tibetan name of Nub-ra (lit. 'western realm'), a province of Ladakh in the Shayok valley, north of Leh. He-nas-ku is a castle and town in a side valley at the eastern end of the Bod-Mkhar-bu valley. It formed part, apparently, of either the principality of Cig-tan, or that of Dkar-rtse. After its conquest a branch line of the West Tibetan dynasty resided there (see later). Stag-rtse was a castle of the chiefs of Cig-tan, situated on the right bank of the Cig-tan River in the Bod-Mkhar-bu valley. Śa-dkar (Sha-gar) is another castle of the Cig-tan chiefs. It is situated in a side valley on the right bank of the Cig-tan River, a few miles below Cig-tan. *Sod* is a castle in the vicinity of Kargil (Dkar-kyil). Sum-hbrañ is not known to me. Kha-pu-lu is a Sbal-ti principality on the lower Shayok. Chor-hbad is a district in the Shayok valley, north of the Chor-hbad pass. The situation of Mtho-rtse-mkhar is not known to me.

With regard to the war mentioned in the above account, it is, in my opinion, identical with Señ-ge-rnam-rgyal's Mughal war. Here we hear of Bde-ldan-rnam-rgyal's exploits in that same war. The general drift of events seems to have been as follows:—At first Prince Bde-ldan marched against the two Pu-rig chiefs, those of Cig-tan and Dkar-rtse, who were subdued. Then he crossed the Chor-hbad pass and conquered part of Baltistan. The conquered districts were made over to three Muhammadan chiefs, possibly younger brothers or relatives of the reigning chiefs of those districts. Then the Sbal-ti chiefs asked the Nawāb of Kashmir to intervene. In consequence of this Shāh Jahān sent a large army of Mughal soldiers against the Ladakhis. Then King Señ-ge-rnam-rgyal himself had to march against the enemy, and, in the end, the Mughal army was compelled to leave Ladakh without having conquered it. I do not yet know of any clear account of this war from a Mughal point of view. It is incidentally mentioned by Bernier (London, 1914, pp. 421 sqq.). But the date given by Bernier evidently refers to the battle of Bab-sgo (see later). 'In-ḍa-bhoti-rnam-rgyal was made vassal-king of Gu-ge, on Stag-tshañ's recommendation. His Lamaist training made him particularly fitted for the post of exterminator of Christianity in that principality. Bde-mchog-rnam-rgyal became vassal-king of Zañs-dkar and Spi-ti. Several inscriptions containing his name were discovered by two Tibetan munshis, sent to Spi-ti by Mr. G. C. L. Howell, Assistant Commissioner of Kulū. The line of Zañs-dkar kings which ended with Rin-chen-don-grub-rnam-rgyal in 1841 A.D. was probably descended from him.