

Also King 'Añ-phyug-rnam-rgyal of Zañs-dkar, a contemporary of Mi-pham-mgon, who is mentioned in a document from Phug-thal, was apparently a descendant of Bde-mchog-rnam-rgyal. The following inscriptions of my collection refer to King Bde-ldan-rnam-rgyal:—No. 59, votive tablet from Da-ru; No. 60, votive tablet from Da-ru; No. 61, votive tablet from Tag-ma-cig; No. 62, votive tablet from Dpe-thug; No. 63, edict of Kha-la-rtse, relating to the irrigation water; No. 64, hymn in honour of Bde-ldan; No. 65, votive tablet from Phe; No. 106, votive rock inscription from Mdo-mkhar. The campaigns under this king are also related in two land-grants addressed to the generals Śākya-rgya-mtsho and Tshul-khrims-rdo-rje.

His son Lha-chen-Bde-legs-rnam-rgyal (c. 1645–80 A.D.) came to the capital. p. 42.
At that time the people of Lho-hbrug (Bhutān) and the Tibetans had a dispute. Now, [the head-lama of] Lho-hbrug was the patron-lama (patron-deity) of the King of Ladakh. The latter sent a letter to Tibet, saying that he was prepared to take up his quarrel. The Tibetans carefully considered the matter: 'Supposing,' they said, 'the king's army should arrive here first, it would, in accordance with his name, lead to an overturn of the State (*Bde-legs*, lit. 'good fortune', and *Sde-brlags*, 'overturn,' may have a similar sound in Tibetan pronunciation). Would it not, therefore, be well to raise an army [here] first?' To this suggestion they all agreed. At that time there happened to be at Dgañ-ldan lamasery a Mongol lama, called Tshe-dbañ. The calculations pointed out him [as the destined leader]. He, accordingly, turned layman, and, heading the Mongol tribe and a powerful army [of Tibetans], he [soon] reached [Ladakh]. After a first engagement at Zva-dmar-ldiñ the Mongol army in due course arrived at Ba-mgo (Bab-sgo). At that time the king was staying at Gtiñ-sgañ castle, whilst the Ladakhi general and some forces following him seized Ba-mgo castle. Although they fought for three years, the Mongol army would not return [to Lha-sa]. So the King of La-dvags despatched a messenger to the Nawāb of Kha-chul (Kashmir). Then, an immense army appearing on the scene, a battle ensued on the Bya-rgyal plain near Ba-mgo. The Tibetan army was routed; they left behind them a large quantity of armour, bows, and arrows. Their rout continued until they reached Dpe-thub; the Mongol army in its flight [eventually] reached Bkra-śis-sgañ. There they built a fort, shut it in with a wall, and surrounded it with water. Inside they made it secure against an assault of armies, and there they abode. Upon this the Sde-pa-gzuñ (Lhasa government), apprehending that the King of La-dvags might once more come and bring succour, and that thus another war might ensue, desired the Hbrug-pa-Mi-pham-dbañ-po to go and negotiate for peace. Accordingly the Hbrug-pa Omniscient [undertook the journey] and arrived at Gtiñ-sgañ. Simultaneously some other messengers of the Tibetans arrived there as well. (C MS.) The King of La-dvags heard that the patron-lama of his forefathers had arrived. What these two agreed upon was not to be overturned again. [The result of their deliberations was as follows:—] As in the beginning King Skyid-lde-ñi-ma-mgon gave a separate kingdom to each of his sons, the same delimitations still to hold good. (B MS.) The Tibetans have come to consider that, since Tibet is a Buddhist, and Kha-chul (Kashmir) is a non-Buddhist country, and since Buddhist and non-Buddhist religions have nothing in common and are hostile to each other, if at the frontier the King of La-dvags does not prosper, Bod (Tibet) also cannot enjoy prosperity. [This being so], the occurrences of the recent war should be