

considered things of the past. The King, [on the other hand], shall in future keep watch at the frontier of Buddhist and non-Buddhist peoples, and out of regard for the doctrine of Buddha must not allow an army from India to proceed to an attack [upon Tibet]. As to privileges of Kha-chul (Kashmir) [the following agreement was come to]:—The fine wool of goats of Mñah-ris-skor-gsum shall not be sold to any other country; the price of fine and coarse wool mixed shall be fixed at eighty *ñag* to two rupees (*C MS.*) [or] the price of fine and coarse wool mixed be fixed at forty *ñag* to one rupee, (*B MS.*) [to be paid in both money and kind]; the Byañ-[thañ] people shall not be allowed to use the *ñag* of Roñ (Indus gorge?); it shall not be said of the wool of Byañ-[thañ] that it contains soil, stones, or moisture. To Ru-thog proper none but the court merchants [of Ladakh] are to be admitted. [Regarding] the goat wool [trade]:—four Kashmiri merchants shall reside at Dpe-thub, and do the trading with the Kashmiris of Kashmir. Besides these men, who are called Kha-chul-hgro-rgya, no Kashmiri of Kashmir shall be allowed to go to Byañ-thañ. Those Ladakhi-Kashmiris who go to Byañ-thañ shall not be allowed themselves to go down to Kashmir with loads of wool of goats. Regarding Mñah-ris-skor-gsum Mi-pham-dbañ-po's stipulations were to this effect:—It shall be set apart to meet the expenses of sacred lamps and prayers [offered] at Lha-sa; but at Men-ser (*C MS.* Smon-tsher) he king shall be his own master, so that the kings of La-dvags may have wherewithal to pay for lamps and other sacrifices at the Gañs-mtsho [lake]; it shall be his private domain. With this exception the boundary shall be fixed at the Lha-ri stream at Bde-mchog. From Tibet the government trader shall come with two hundred loads of tea; and nowhere but by La-dvags shall rectangular tea-bricks be sent across the frontier. Should the government trader fail to come every year, then the above stipulations shall no longer be binding. The King of La-dvags, on the other hand, shall on the occasion of the *Lo-phyag* (biennial embassy) offer presents to the clergy. (*C MS.*) This embassy has to be sent with presents from La-dvags to Tibet every third year. (*B MS.*) As regards presents to ordinary lamas, the quantity is not fixed, but to the Bla-brañ steward shall be given ten *thur-žo* of gold (*C MS.* two *thur-žo* of gold) (ten *tolās*); ten *srañ* of scent (saffron); six pieces of calico from Hor (the Mughal empire? or Turkestan?); and one piece of soft cotton cloth. Throughout their sojourn [the members of the *Lo-phyag*] shall receive [daily] rations. For the road [shall be supplied] [beasts of burden, to carry] 200 loads; (*C MS.*) 25 riding horses; 10 men [to act as] groom, cook, and servant; (*B MS.*)

p. 43. 15 baggage ponies, 10 riding ponies, and 3 men to act as groom, cook, and servant. (*B MS.*) There [in Tibet] the horses shall have fodder without restriction. For the steppe-districts (*Hbrog-sde*) [will be given] one large tent and [three] small tents for the leader, the head-cook, and the treasurer. The baggage ponies [will be supplied] according to stages and (*C MS.*) both going and coming the goods shall be transported on well-trained docile ponies. (*B MS.*) It also had been stipulated that with every mission (*Lo-phyag*) one of the three [provinces of] Mñah-ris-skor-gsum should be made over to (*C MS.*) Mi-pham-dbañ-po; (*B MS.*) but the King entered a request with the Sde-pa-gžun that he, begging to differ from Mi-pham-dbañ-po's decisions, would prefer