

that they should give three districts in Tibet proper to Mi-pham-dbañ-po, in the place of Mñah-ris-skor-gsum. Thereby a provocation to Mñah-ris-[skor-gsum] might be avoided. Accordingly, the Sde-pa-[g]zũñ made over to Mi-pham-dbañ-po three estates. Gu-ge, Ru-thog, etc., were annexed to Lha-sa in order to defray [from the revenue derived from these districts] the expenses of sacrificial lamps and [the reading of] prayers. Then the Nawāb of Kha-chul sent his army back [to Kashmir], and the Nawāb and the King of La-dvags became friends. Likewise, the King of La-dvags had to send his filial share to Kashmir every third year, and along with that 18 piebald horses, 18 pods of musk, and 18 white yak tails; (C MS. or 6 every year); whilst it was also settled that 500 bags of rice (C MS. 300 bags of rice each year), being the revenue accruing to the King of La-dvags from his *jagir* Na-gu-śa-har (Naushahr) should every year be sent up from Kha-chul. This rice ceased to be sent when the Ladakhi kingdom was overthrown by the Siñ-pa (Dogras). Peace and prosperity being restored, the king in all his acts and plans had no superior, and his kingdom received great extension and flourished. (S MS.) When this Bde-legs-rnam-rgyal began to reign, the Mongol Dgañ-ldan-tshañ, who had eyes like a bird, brought an army.

The king, occupying Bab-sgo,  
With the assistance of an army from Kashmir,  
Beat the Mongols,  
And the Mongols had recourse to flight.

Again the kingdom flourished as before, and enjoyed the highest felicity of virtue and happiness.

#### NOTES BY DR. K. MARX

The treaty between Lhasa and Ladakh is still in force to this day; only a few slight alterations in favour of Ladakh have been made. The Bla-brañ steward is an official of the Dalai Lama; see Köppen, *Die Religion des Buddha*, ii, p. 334. Instead of 200 loads, as stated in the above contract, the caravan conveys 260 loads nowadays. *Thur-žo*, 'delicate pair of scales,' gold weights. Twelve *ñag* are equal to one *batti* (4 lb). *Zva-dmar-ldiñ* is situated half-way between Bkra-śis-sgañ and Gar-kun-sa. Sde-pa-gzũñ, the palace of the Dalai Lama, has usually the meaning of 'Supreme Government'.

#### NOTES BY THE TRANSLATOR

Of this campaign we have a fuller account in the grant of land to General Tshul-khrims-rdo-rje (see 'Minor Chronicles', *infra*). From the grant to Śākya-rgya-mtsho (*infra*) we learn that the names of the Nawābs were Ibrāhim Khān and Tīmūr Beg.

The date of the battle of Bab-sgo:—Moorcroft says (vol. i, p. 336) that it took place one and a half centuries before 1820 A.D., viz. 1670 A.D. The Chronicles of the Bashahr State place it in the middle of the seventeenth century, viz. 1650 A.D. As regards Bernier's account (ed. 1914, pp. 421 sqq.) of a Mughal campaign in Ladakh, it shows traces of the battle of Bab-sgo as well as of Shāh-Jahān's siege of Mkhar-bu. He says that the Mughal army besieged a castle. This might refer to the siege of Mkhar-bu; but, when he adds that they took it, the account reminds us of the battle of Bab-sgo, when the Mughal troops were victorious. According to Bernier this expedition to Ladakh had taken place seventeen or eighteen years before 1664, viz. in 1646-7 A.D. It is quite probable that the people who told Bernier of these campaigns were unable to distinguish between the two. That the battle of Bab-sgo must actually have taken place before 1664 A.D. is moreover indicated by Bernier's note on the Leh mosque. He says that the representative of the King of Ladakh who treated with Aurangzib in 1664 A.D. again promised (p. 424) that a mosque should be built at Leh. This was