

votive tablet from Tag-ma-cig; No. 67, hymn addressed to *Ñi-ma-rnam-rgyal* from Sa-spo-la; No. 68, hymn addressed to *Ñi-ma-rnam-rgyal*, from Skyur-bu-can; No. 69, construction of a road under *Ñi-ma-rnam-rgyal* A-ci-na-thañ to Ha-nu; No. 70, votive tablet from Skyur-bu-can; No. 71, hymn addressed to *Ñi-ma-rnam-rgyal*, from Bde-skyid in Nub-ra.

In the list of the king's brothers at the beginning of the paragraph the name of *Hjig-dpal* is missing. It was probably erased on account of his conversion to Muhammadanism.

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Regarding the works of literature I must confess that I cannot trace them anywhere. The *Bkah-sgyur-ro-mchog*, 'sweet commandments,' must not be confused with the *Bkah-hgyur* itself. The *Gser-hod-dam-pa* has been mentioned previously; the *Gser-hod-gyan-skyabs* is perhaps a chapter of that work. [Possibly *Hjam*, *Sdud*, and *Bzan* are abbreviations for three several works.—F. W. T.]

The modern castle of Charasa in Nub-ra is said to have been erected by this king: of his treasury at *Gtin-sgañ* we read in *Tshe-brtan's* account of the Dogra war (see 'Minor Chronicles', *infra*).

(*B MS.*) Later on *Bde-skyoñ-rnam-rgyal* (c. 1720–40 A.D.) married *Ñi-zla-dbañ-mo* of *Lho-mo[n]-sdañ* (*C MS.* *Lho-mon-thañ*), and himself was appointed king. After a son, *Sa-skyoñ-rnam-rgyal*, had been born, [the two] separated on account of disagreement of temper, and the queen returned to the south. (*C MS.*) Then *Kun-hdzom* was asked to become queen, and a son, *Tshe-dbañ-rnam-rgyal*, was born. (*B MS.*) Subsequently the king married another wife and a son, *Phun-tshogs-rnam-rgyal*, was born; (*L MS.*) [and also] *Rab-brtan-rnam-rgyal*. (*B MS.*) The state officials, council of elders, and the people having sent in a request that *Bkra-śis-rnam-rgyal* should be ordained and become a lama, or else reside at *Gtin-sgañ* palace, the father, *Ñi-ma-rnam-rgyal*, [once more] turned king of faith. Prince *Bde-skyoñ-rnam-rgyal's* mother having died prematurely, *Zi-zi-Kha-tun* took care of him; consequently, whatever his kind [foster-]mother said could not be refused. The government was good. Soon, through the persuasion of the queen-mother, *Bkra-śis-rnam-rgyal* was appointed to rule from the *Pho-tog* pass over all *Bu-rig*. At the *Dñul-mdog* palace of *Mul-bhe* he built a reservoir(?) (or subterranean granary?). He married a daughter of the minister of *Tog*, but had no children. Princess *Bkra-śis-dbañ-mo* was taken by the King of *Kaṣṭawar* as his consort. Although prayed not to give her away, because the language as well as the religion of the people of India were different, the queen, saying, 'A child's p. 45. rulers are father and mother!' would not listen, but gave her away. [Soon after, however], several servants, with *Dgañ-phel* as their leader, were sent to her. They said that she was not even allowed to see the light of day, upon which an army was despatched with orders to bring the girl back by whatever means. When the girl was being carried off, the king and queen of *Kaṣṭawar*, who were both very fond of her, said, 'Let us also go to *La-dvags!*', and set out with a few chiefs. But *Zi-zi-Kha-tun* here [in *Ladakh*] gave secret orders to this effect:—'If the King of *Kaṣṭawar* should arrive here, and not be killed in some clever way [beforehand], it might injure my son *Bkra-śis-rnam-rgyal's* rule [over *Bu-rig*].' So without the knowledge of the authorities [at *Leh*] a servant of the queen went, and at the bridge on the frontier, between *Kaṣṭawar* and *Pa-ldar*, the servant, approaching the king in the manner of a servant with a request, threw him into the water. The fatal rumour soon spread all over the country. Consequently, although *Bkra-śis-rnam-rgyal* and the elder son *Sa-skyoñ*