

deserved to be made lords of the castle, the younger brother, Phun-tshogs-rnam-rgyal, through treachery of his mother, made him (Sa-skyoñ) lama at He-mi.

NOTES

Lho-mon-sdañ, or Lho-mon-thañ, is a town situated a few miles north-west of Muktināth of Nepal. Pho-tog-sa is situated on the road from Lamayuru to Zañs-dkar. The above passage seems to refer to a pass in the vicinity. A pass named Pho-tho is found in Pu-rig, just above Lamayurn. Kaṣṭawar (Kishtwar) is a principality in the Chenab valley, between Kashmir and Chamba: nowadays it forms part of the Kashmir State. Pa-ldar is a town on the Chenab, a little east of the town of Kaṣṭawar.

For a song on little Prince Bde-skyoñ see *Lad. Songs*, No. XVI, 'The Girl of Sheh.' According to an inscription at 'A-lci Bde-skyoñ restored the outer court of the Rnam-par-snañ-mdzad temple at 'A-lci. Votive inscriptions mentioning this king are found under Nos. 72, 73 of my collection.

(*B MS.*) Phun-tshogs-rnam-rgyal reigned (c. 1740-60 A.D.). But his uncle Bkra-śis-rnam-rgyal tried to seize the rule over the Kashmir traders and [Phun-tshogs'] Ladakhi subjects by soft means as well as by beating. (*C MS.*) Tshe-dbañ-rnam-rgyal and Phun-tshogs-rnam-rgyal were quarrelling about the government. (*B MS.*) The report reaching the Rgyal-ba-rin-chen (the Dalai Lama), viz. that a disturbance with the king on the frontier (in Ladakh) had arisen, and that this might be made an occasion for an Indian army to enter Tibet, at that identical time, just when he was in contemplation as to whom amongst the Bkañ-rgyud lamas he should give an order to act as peacemaker, it happened that the 'great man of wisdom' (*rig-hdzin*) of Bkañ-thog, Tshe-dbañ-nor-bu, arrived from Kham[s] on his way to Nepal, where he intended to replace the 'Wood of Life' on the great *mchod-rten* of Bal-yul (Nepal). At the same time the Rgyal-ba Omniscient (Dalai Lama) sent word to the 'great man of wisdom', 'The task of making peace in La-dvags being laid upon you, you should go!' He, extolling the word of the Rgyal-ba, promised to go to La-dvags. He arrived at Sgar. There, following the suggestion of the King of La-dvags, Bkra-śis-rnam-rgyal, and the ministers, the ministers of Zañs-dkar and Grañ-dkar went as chamberlains to meet the saviour, the great wise man. They explained to him the condition of Upper and Lower La-dvags. Thereupon, together with messengers of the two governors of Sgar, he arrived at Wam-le lamasery. There he met with the King of La-dvags and his ministers, and in due course the Bu-rig king and minister arrived. They then deliberated upon the terms to be made. They all agreed to the decisions and obligations imposed upon them by the saviour, the 'great man of wisdom'. The results arrived at through these deliberations were:—Whatever the number of sons born at the castle of La-dvags may be, the eldest only shall reign. The younger ones shall become lamas at Dpe-thub, Khri-rtse, etc., but there shall not be two kings. The King of Zañs-dkar, having his dominion at the Indian frontier, shall remain king as before. The He-nas-sku [rulers], obviously being of royal descent, and their kingdom of little importance, shall also remain. With these two exceptions, it shall not be permitted that in one kingdom exist two kings.

NOTES BY DR. K. MARX

Bkañ-thog is a district in Tibet. *Rig-hdzin* is the name of an order of married lamas. (As the dictionaries are not in keeping with this rendering, I have preferred to take the word in its ordinary sense, viz. 'Man of wisdom'.—F.)