

(*B MS.*) He was diligent, and obtained proficiency in Tibetan grammar and mathematics, Persian letters and language, the Kashmir language, (*C MS.*) the Yar-khen language, and (*B MS.*) other such languages, which he knew thoroughly. (*C MS.*) He was devout, and knew well the duties of kings. Before the enemy he was fearless. His solicitude for the welfare of his people was great. Between himself and another he saw no difference. As there had been thus far no principle regulating the taxes and revenue, he [made a rule] that henceforth taxes should be raised only [in accordance with the income], great or little proportionately. It is certain that this king was superior to all the kings that preceded him in their order. (*B MS.*) With a view to fulfilling an intention of his father he built a great *man-thaṅ* at the lower end of the Kyi-gu (*C MS. Kyiu*) [gorge]. (*Kyi-gu-ma-ṅi-riṅ-mo*). (*C MS.*) It was 350 paces long, (*B MS.*) with high *mchod-rtens* at either end of the *rnam-rgyal* and *byaṅ-cub* types. (*C MS.*) At the palace he erected a silver *stūpa*, two stories high. (*B MS.*) He also knew well how to govern, and he gathered merit through overpowering foreign foes by his splendour. He had no son. An epidemic of small-pox breaking out in the country in consequence of want of merit in the people, he died in his 24th year at Kar-zu. Then the *Hbrug-pa* Omniscient [*Kun-gzigs-chos-kyi-snaṅ-ba*], being present at He-mi lamasery, (*C MS.*) performed the funeral rites in grand style.

NOTES BY DR. K. MARX

- The castle and village of Pas-kyum (*Dpal-kyum*) is situated near Kargil in Bu-rig, on the Wakha brook. The *Kyi-gu-ma-ṅi-riṅ-mo* is found opposite Leh. At its head is the Muhammadan graveyard. Kar-zu (*Dkar-bzo*) is the old royal garden at Leh. At present it is the British Joint Commissioner's compound.

NOTES BY THE PRESENT AUTHOR

Gzims-cuṅ is not known to me. Yar-khen is Yarkand. The Yar-khen language is the Turkoman language. In the seditious placard at Leh in Moorcroft's time (vol. i, p. 458) King Tshe-brtan's reign was compared favourably with that of his younger brother. Tshe-brtan was a great polo-player. There is a song still known, according to which he used to play on the polo-ground of the Mu-rtse garden, below Leh. Popular tradition says that once his pony shied, ran away with him, and threw him off. In this accident he is said to have lost one eye. The following votive inscriptions from the times of this king are found in my collection:— No. 81, from Skyur-bu-can; No. 82, from Skyur-bu-can; No. 83, from Bde-skyid in Nub-ra; No. 116, from *Ñur-la*; No. 117, from Skyur-bu-can.

(*B MS.*) Thereupon Tshe-dpal-[*mi-hgyur-Don-grub*]-*rnam-rgyal*, the monk of He-mi, was induced to turn layman, and was invested with royal power. (*S MS.*) As the life of the first son, Tshe-brtan-*rnam-rgyal*, was uncertain (he died soon), the younger one, Tshe-dpal-*mi-hgyur-Don-grub-rnam-rgyal* [reigned] (c. 1790–1841). (*B MS.*) A daughter was born to Tshe-brtan-*rnam-rgyal* after his death. While he was king, a daughter, *Bhil-cuṅ*, and a prince, Tshe-dbaṅ-rab-brtan[-*rnam-rgyal*], were born to him. Through the profound wisdom of the Prime Minister Tshe-dbaṅ-don-grub [the kingdom] was united in friendship with the kings on the frontier (neighbouring states), and letters as well as presents were exchanged in a virtuous manner from both sides. Like a mother, he brought the kingdom to prosperity and to the side of virtue. Then, beginning at a certain time, some deleterious influence (*C MS.* : the devil) took possession of the king's mind.