

Shamrad or Shah Murad, son of Ahmed Khan, was presented with a jaghir (*jāgīr*, 'rent-free land') in Kashmir, by the Mogul, and Ahmed Shah used to complain to me that he did not now (1835) enjoy the revenue of it. He also told me that the Killah (*Qila*) was in vain besieged by the troops of Aurangzyb; that they brought elephants with them (which I can scarcely believe to have been the fact), and that he had now in the castle some old guns, drums, armour, etc., and implements of war, which they had left behind them, and which, by some mistake, I neglected to see.

Shamrad or Shah Murad Khan was succeeded by Rafir-Khan, who was followed by Sultan Murad, who re-took Ladak (it having been previously taken by Ali Sher Khan, and lost by his son), and made himself master of Gilghit, Nagyr, Hunzeh (Hunza), and Chitrál. He is said to have built the bridge near the Killah (*Qila*) of Chitrál. The name of the first Ali Sher Khan, or Shah Murad, is still to be seen upon a mosque at Ladak.

In the time of Zufur Khan, the castle of Iskardo (Skar-rdo) was destroyed by fire, and much that was valuable was burnt with it. . . . Zufur Khan took the castle of Iskardo (Skar-rdo) from the Keluncheh (probably *Bkah-blon-che*, 'great minister'), a sect or family who came from Purik. He was young when the Keluncheh usurped the throne of Iskardo, and afterwards, by turning them out, acquired the name of Ghazi.

The Keluncheh were not Shiah, as are the Little Tibetians, but were heretics from either the Suni, or the Shiah persuasion—following the doctrines of a Syud who came from Kashmir in the time of Rafir Khan, and wrote a book containing his own idea of the faith. In common with the Shiah he does not respect the three first Caliphs, but venerates the memory of Ayesha, the daughter of Abubekr; and Hafza, daughter of Osman, who were both wives of the prophet, who, as such, he affirms, are worthy of honour also. In these, and some other respects, he differs from the Shiah, but the Rajah and inhabitants of Khopalu (Kha-pu-lu), Shighur (Si-dkar), and Purik adopt his doctrines.

Ali Sher Khan . . . father of Ahmed Shah, the present Gylfo (Rgyal-po), signalized himself by taking the castle of Shighur (Si-dkar), and making prisoners of an invading army from Ladak.

He left two sons, Ahmed Shah of Iskardo (Skar-rdo) and Gholám-Shah, the Rajah of Parkuta on the Indus: who both reigned at the last-mentioned places, in consequence of the will of their father. . . . The territories of Ahmed Shah are extended from Chorbut (Chos-hbad) to Husára (Astor) inclusive. Chitral, the country of Shah Kator, has long been independent of Little Tibet (Baltistan), and the rajahs of Gilghit, Nagyr, and Hunzeh (Hunza) by no means owned him as their superior. But besides those already mentioned, Ahmed Shah was monarch of Khopalu (Kha-pu-lu), Shighur (Si-dkar), Keris (Kye-ris), Katakchund (Mkhar-mañ), Tolti, Parkuta, and Royal or Rondu (Roñ-mdo). On his seal, as that of a Shiah prince, are inscribed the following words:—

Ali sher an dawur-dadgur Kez-o-yaft  
Ahmed Shah bur adâ zufur.

Translation:—

Ali, the lion of that just God, through whom  
Ahmed Shah obtained victory over his enemies.