

the time was spent in offerings for power (*dbañ-mchod*?), and very great covetousness. The section of the subjects who had to bear the change found it hard to remain patient.¹ The kings of India, China, and Tibet thought 'Who is this master of Rgya [who appears] in the government? Inquiry must be made according to law! What is due to it ought to be really attached to it!' Although such words should be said, now, in the days of agreement (*bzañ-mtshams*), we must not speak about it too closely. Besides, it might be heard by² the frontier [nations], and here [I] do not venture [to attack with] heavy orders this unduly behaviour. On account of very great damage to Rgya, through respect not being paid to the castle [of Leh] by the ministers [of Rgya] themselves, it was [found] necessary to suppress the chiefs by law from the castle [of Leh]. The two sons of the minister appeared before me in order to save their lives, and, in accordance with the word of the great saviour, the holy Hbrug-pa [lama], their safety was granted by us in a sincere manner, and the [Three] Precious Ones were called as witnesses. Nevertheless they have deceived us innumerable times; and, although the He-mi monastery has been [called] Nam-chen-mthaḥ-dag-thar-pa-glin from early times, they did not adhere to it, but have worked against its teaching. This made them worthy of an example of harm (?) to be done to Rgya. Then they ran away, and went to the uncle-king [of Mul-hbye] . . .

[Popular saying reported by Joseph Tshe-brtan:—The chief of Rgya was called king of Upper [Ladakh]; the king of Mul-be was called king of Lower [Ladakh]. Both were powerful. When the chief of Rgya [arrived] at Sman-bla of Śel, he put on a velvet cap, and went to the castle [of Leh]. Likewise, when the Mul-be king [arrived] at Khañ-ltag of Dpe-thob, he put on a velvet cap and went to the castle [of Leh]. Such is the custom that is said to have existed.]

NOTES

As regards the genealogy of the Rgya chiefs, two members only are mentioned in the above text. The first generation consists of the Chief Hbrug-grags and his brother Bsod (the minister Bsod or Blon-Bsod). The second consists of the two sons of the minister Bsod. According to the 'Treaty of Wam-le' they are called Dbañ-rgyal and Bstan-hphel. The name of the uncle-king is Bkra-śis-rnam-rgyal, king of Pu-rig. He resided at Mul-hbye. The Hbrug-pa lama who spoke in favour of the sons of the Rgya minister is the same who presided at the Treaty of Wam-le. His name was Bhoṭa-dzo-ki-Harinātha. A Rājā of Giah (Rgya), named Tsimma Panchik (Hjigs-med-phun-tshogs), is mentioned by Moorcroft (*Travels*, i, p. 233).

¹ The translation of the passage here following is uncertain.

² Or 'listened to'.