

ཁོ་རང་གིས་བོད་པའི་ཕྱོགས་བཙོ་སྟེ་གཏམ་ཚོག་པོ་བཟུངས། ཁོ་རང་ནི་ཀ་རི་ལ་མི་འབོད་བཟུངས། མིང་སྟེ་གཞན་ལུལ་ཞིག་ལ་
 བཏངས། རྒྱན་ལ་ལ་རྣམས་པ་བོད་ལ་བཟུངས་སྟེ་ཁྱེད་རིགས་ནི། དབོད་པོ་ཚོ་དབང་རབ་བསྟན། ལྷ་ཤོད་ཚོ་སྟོ་ལམ་ཁན། བ་སྟོ་བཀའ་
 རྒྱན། རྒྱན་པོ་ས་བེ། ལྷེ་བ་པ་འོལ་ཆགས་པ་ཕྱག་དོར། ཁོང་མི་ལྡེ་བོད་ནས་ལོག་སྟེ་མ་བསྐྱེབ། དེ་ཅི་ཡིན་བཟུངས། ཁོ་ཚང་ཀ་བོད་
 པའི་ཕྱོགས་མ་བཙོ་སྟེ། མིང་པའི་ཕྱོགས་བཙོ་མཁན་ཡིན་བཟུངས། བོད་པ་ལ་སྟོ་ཡོང་སྟེ། ཁོང་ཚང་ཀ་ཤི་ཤི་ལྷག་པ་བོད་ལ་བོདས། ॥

TRANSLATION

In the following is contained the history of the Indian war, as told by the grandfather Tshe-brtan of Kha-la-rtse.

This is the tale of the former king of La-dvags (Ladakh) and of the war with the Siñ-pas. During the time of the father-king the following [districts were inhabited by] his subjects: [the region] from the Hdu-zi pass (Zoji pass) upwards, from the Chos-hbad pass of Sbal-ti-yul upwards, and from La-hdar in Zañs-dkar upwards; [the region] within the Se-hdu-la pass of Ldum-ra (Nub-ra), and within Pho-loñ-hdra-hdra of Byañ-thañ. All those [who lived there] were the subjects of the father-king of La-dvags. Besides the father-king none could give orders to them. To say 'Salām' to the king of La-dvags there came annually from Kashmir [a Kashmiri] called Ma-lig, and together with him about one hundred assistant pony-men. In return to this, the king of La-dvags sent with a man from Kha-la-tse, called Drag-chos-don-grub, various products of La-dvags, for instance, a yak, a sheep, a goat, a dog, and also more valuable things. The king's steward was the minister Ga-ga Phun-tshogs-rab-bstan of Sñe-mo, the chief cook (storekeeper) was a man of the house of Gsol-dpon (cook) at Wan-la. Chief purveyors in flesh were Śa-gñer-pa (meat provider) Stobs-ldan of 'Al-lci, and the magistrate of Rub-śo, these two. What the king wanted of victuals (grain) was brought from Ldum-ra, and a man called Ga-ga Bstan-hdzin was the chief caterer of victuals. What was wanted of butter was brought by the people of Zañs-dkar. The peasants had [to pay] no taxes, and there was no forced labour. When the biennial embassy went to Lha-sa, every village had to send one man each to attend, and every [peasant] had to contribute two *jau* (a coin) as his wages. Every village had to give two hides (for packing) for the biennial embassy (*lo-phyag*), but the large villages three. Toll had to be paid by the traders of Kha-ce (Kashmir), Yar-kyen (Yarkand), and Dkar-žva (Lahul), on entering La-dvags; but it was not asked of the people of Pu-rig, Sbal-ti-yul, and La-dvags. Then a bride was asked for the king from Khañ-gsar (Ko-loñ) of Dkar-žva. Later on, as a son was not born by that queen, they brought a daughter of the chief of Rub-śo. To her was born a prince, who received the name of No-chuñ-ñu (boy prince). Formerly many villages were deeply in debt to the king, and at the time when the prince was raised to the throne the king remitted all the debts. Thereupon all the landholders were much pleased.

Then, many years later, at last, in the ninth month of a Horse-year, a rumour was heard of an army of Siñ-pas coming from Ka-shir (Kashmir). Then a 'call to