

## XXII. Notes on those Vassal States of which no Chronicles remain

### 1. THE KHRI-SULTĀNS OF DKAR-RTSE

The principality of Dkar-rtse comprised the valleys of the Su-ru and Dras rivers ; but the chiefs of Dras may at times have been independent. The capital of the State was Dkar-rtse in the Su-ru valley, and the towns of Su-ru, Dkar-kyil, Pas-kyum, at times even Mul-h̄bye, Wan-la, Śim-śa-mkhar-bu, and Hem-babs (Dras) were subject to these chiefs. The population was for the greater part of Dard origin, and the Dard language is still spoken in its western villages. The religion of the state was originally Buddhism ; but in the fifteenth or sixteenth century this was exchanged for Muhammadanism. Rañ-ḥdum in the upper Su-ru valley is the only place in the district which has remained Buddhist.

Inscriptions :—At Dras there are several sculptured stones with inscriptions in Śāradā, one even in Tibetan. They go back to the times of the early chiefs of Hem-babs. 'A-la or Dram-'A-la seems to have been the name of one of those chiefs. The huge sculpture of Maitreya at Mul-h̄bye is probably the work of one of the earlier chiefs of Dkar-rtse. It is now stated to be the work of the eight minor sons of Ñe-ba, viz. the eight spiritual sons of Buddha (see S. Ch. Das' dictionary). Similar sculptures near Dkar-rtse are said to be furnished with Tibetan inscriptions, which have, however, not yet been examined. A sculpture at Śiñ-go is pictured in Drew's book (*The Northern Barrier of India*, p. 270). A Tibetan inscription mentioning one of those chiefs by his dynastic name *Khri-rgyal* (later on changed to *Khri-Sultān*), is found in my collection of historical inscriptions under No. 42.—King Ḥod-den, mentioned in a votive inscription at Mul-h̄bye, may be one of the Muhammadan chiefs (Khri-Sultāns) of Dkar-rtse.—An inscription from Wan-la is of the greatest importance with regard to the history of these chieftains. It seems to be the only Tibetan record of the Kashmir expeditions against Ladakh in the fifteenth century. It is found on one of the walls of the Bcu-gcig-ḥal monastery at Wan-la. There the chiefs are called *Khri-dpon* (a synonym of *Khri-rgyal*). Their dominions are said to have included Wa-kha, Kan-ji, Su-ru, En-sa-ali, and Mañ-rgyu. The Chief Ḥbhag-dar-skyabs became a vassal of the Kashmir king, and apparently in his service conquered (or assisted in the conquest of) Sbal-ti, Ḥbrog-pa (district of Mdaḥ), Gu-ge, Pu-hrañs, and Mñaḥ-ris-skor-gsum. At that time began the introduction of Muhammadanism into Pu-rig ; for names like Khātūn and 'Alī appear in the record by the side of perfectly Tibetan names.

Other records :—In the *Ta'rīkh-i-Rashīdī* (c. 1532 A.D., pp. 462sqq.) we read of several expeditions of the Turkomans under Mīrzā Haidar against Su-ru. Apparently they were not crowned with much success. From the Ladakhi chronicles we learn that two chiefs of Pu-rig were fighting with one another (c. 1550–80 A.D.). One of them was the chief of Cig-tan, and the other in all probability the chief of Dkar-rtse.—Then in the