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TIBETAN TEXTS  
CONCERNING  
KHOTAN

BY

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## PREFACE

ALTHOUGH some of the larger libraries contain Tibetan blockprints of the Kanjur and Tanjur, the considerable time required to locate a passage in a particular work makes it impracticable to check more than the occasional reference, let alone compare the readings of different blockprints. Moreover, the blockprints are not of equal merit, and it is only by collating the readings of different blockprints that a reliable text can be established. In the case of the *Li yul lun-bstan-pa*, edited here, the superiority of the Derge edition over the Narthang has already been pointed out by H. W. Bailey, *BSOAS*, xiii. 2, 1950, 391–3. As can readily be seen from the critical apparatus, there is close agreement between the Narthang and the Pekin versions on the one hand and the Cone and Derge on the other. Very noticeable are the large omissions at 181 a 4–5 and 181 b 1 in the Narthang and Pekin versions standing against a complete text without variants provided by the Cone and Derge versions. It can also be observed that the Narthang and Pekin versions are distinctly inferior in their treatment of proper names.

No text has been hitherto published of the *Li yul lun-bstan-pa*, but it has already been translated once into English by F. W. Thomas in *Tibetan Literary Texts and Documents concerning Chinese Turkestan*, Part I: Literary texts, 1935, pp. 89–136. Thomas's translation, while a valuable pioneering effort, is based exclusively on the Narthang version, which is the least satisfactory of those available to me. For this and other reasons, the differences between my interpretation and that of F. W. Thomas have become so numerous that an entirely new translation has been provided.

The particularly felicitous circumstances under which this work began deserve to be recorded. Professor Sir Harold Bailey arranged in 1963 with Dr. Snellgrove to send one of the Tibetans under his care to read with us in Cambridge. The result was several weeks spent with Tenzin Namdak (bstan-hjin rnam-dag), former *slob-dpon* at the Sman-ri monastery. Among

other things, we read together the whole of the *Li yul lun-bstan-pa*, Professor Bailey joining us for a few days at the beginning. For the most part, what were difficulties for the scholar with the aid of reference-books remained difficulties for Tenzin Namdak. But in the course of these pleasant weeks, the whole concept of Tibetan culture became alive for me in a way that no amount of reading could have succeeded in presenting it.

The *Li yul chos-kyi lo-rgyus* was also translated by F. W. Thomas, op. cit., pp. 303-23. For this text, there is, of course, only the same Pelliot manuscript available as that of which F. W. Thomas had a photograph. I am grateful to the Bibliothèque nationale for providing me (via Professor Bailey) with a microfilm of this manuscript, and to Mlle Lalou for giving me her reading of the inter-linear sections at lines 20 and 99 (see pp. 80, 89-90). These were not clear enough to be read from a photograph. The text of this manuscript has not previously been published, and as it relates many of the same incidents as the *Li yul lun-bstan-pa*, it is convenient to have the texts of both together. Phrases in common can be located by means of the word-index. Although there are few differences in reading from what F. W. Thomas evidently read, different interpretations can be made in quite a few places owing in part to the progress Tibetan studies have made since 1935. In particular, three Tibetan dictionaries not available to F. W. Thomas have been most useful, and J. Nobel's work in the careful comparison of Sanskrit works with their Tibetan translations has been consulted throughout with great profit.

I would like to thank Dr. Snellgrove for reading part of the translation of the *Li yul lun-bstan-pa* and offering suggestions and Professor E. G. Pulleyblank, who provided information from the Chinese side on some proper names: see under *ka-the-si*, *kam-šen*, *koñ-šen*, *hgum-tir*, *bifaya saṅgrama*, *ser-the-si*.

Thanks are due also to Professor Bailey, who lent me photographs of the *Li yul lun-bstan-pa* from all four blockprints, obtained a microfilm of the *Li yul chos-kyi lo-rgyus* for me from the Bibliothèque nationale, and who continually gave me encouragement to complete the present work.

Finally, I should like to express my gratitude to the School of Oriental and African Studies for meeting the cost of publication of this work in the London Oriental Series.

R. E. EMMERICK



# CONTENTS

PREFACE	v
INTRODUCTION	xi
ABBREVIATIONS	xiii
LI YUL LUÑ-BSTAN-PA	i
Appendix	76
LI YUL CHOS-KYI LO-RGYUS	78
INDEX OF PROPER NAMES	93
WORD INDEX	108





## INTRODUCTION

KHOTAN, still a thriving city in modern Chinese Turkestan, has for two millennia been a major halting-place for traffic crossing the Takla Makan desert, one of the most forbidding in Asia. Even in the first millennium, Khotan was a lively and important city where people of many races and languages met and where many ideas were exchanged. As such it has been of interest to scholars from far away from the time of the Chinese pilgrims Fa-hsien and Hsüan-tsang to the time of Western travellers. The first Western history of Khotan was the *Histoire de la ville de Khotan*, Paris, 1820, by Abel Rémusat. More recently, with knowledge gained by the modern method of archaeological research, M. A. Stein provided a history in *Ancient Khotan*, Oxford, 1907.

The view of Khotan presented in the Tibetan texts edited here is entirely Buddhist. The material now available in the local language of Khotan dating from the period of a few hundred years before and up to about A.D. 1000, shortly after which we know Muslim rule to have been established in Khotan, is likewise entirely Buddhist. A large number of complete or partial translations of Buddhist literature are extant in Khotanese. They are mostly translated from Sanskrit originals, but in the case of the medical text called the *Siddhasāra* it is expressly stated that the translation was made from Tibetan.<sup>1</sup>

Close association with Khotan is also evidenced by both the *Li yul lun-bstan-pa* and the *Li yul chos-kyi lo-rgyus*. The author of the former is familiar with the Khotanese term for 'dramatic performance', *nālaa-*, later *naule*, and he has transmitted it accurately as *no-le*. Similarly, the religious titles *morgubdesi* and *dri-bi-le*, *dir-bi-le* show knowledge of the Khotanese *mārgaupadeśai* and *ttrivilai*, *ttrvilei*. The latter, in particular, though of Indian origin, shows a peculiar treatment of Sanskrit *tripiṭaka-* that could only have been known to

<sup>1</sup> See H. W. Bailey, 'The preface to the Siddhasāra-sāstra' in *A Locust's Leg*, 1962, pp. 31-38.

someone familiar with Khotanese usage. Another religious title, *par-mog*, is thought to represent the Khotanese *prramuha-*, used of the elders of a monastery. The civil title *'a-ma-c(h)a* likewise represents the Prakrit form of Sanskrit *amātya-* as used in Khotanese texts, where *āmāca-* is common. The title of an official, *spa*, may represent the later Khotanese form *spā* from older *spāta-*, originally an important military title < \**spāda-pati-* 'master of the army' but later used of minor officials.

Although no work comparable with these Tibetan texts is extant in Khotanese, it is surprising how many of the names found in them have been traced also in Khotanese texts and documents. As we might expect, we have many of the Bijaya kings in Khotanese sources: Bijaya Kīrti, Bijaya Dharma, Bijaya Bikrama, Bijaya Bo-ḥan, Bijaya Saṅgrāma, and Bijaya Saṃbhāba are all found in Khotanese. Some personal names such as Namobod, Sañe, and Sumpon are also found. Some place-names have been identified in Khotanese texts: Gautośan, Jila, Phoña, Moḥyora, Ćarma, and 'Osku. Even some particular *vihāras* are mentioned: Hgu-žan-ta, Hgum-tir, Dro-tir, Bžah-saṅ-gre-re-ma, Saṅ-ga-po-loṅ, Sam-ña, 'Er-mo-no. In the case of others a Khotanese origin has been conjectured: Khye-šo-no, Gus-sde-re-ma, Hgo-bañ, Ka-ro-ña in Mjal-moka Ka-ro-ña, and 'Or-myoṅ-nag in Kus-pahi 'Or-myoṅ-nag. The guardians Gḥaghānasvara and Hgrahabadta are found in Khotanese texts, and the latter again shows a reduced Prakrit development not likely to be widespread. The *bodhisattva* name Manibḥāba has a peculiar unexplained form that is found otherwise only in Khotanese, where the form Mṇabhāva occurs. Two images in the *Li yul chos-kyi lo-rgyus* are named Hdeb-ti-ba-ni and Ro-je-gro-ma, which resemble Khotanese *bodhisattva* names Ditkabānī and Rājagrāmai, not found in Indian sources. Information on all the proper names in the texts can be found from the Index of Proper Names. The large number of instances where contemporary or local documents have confirmed the Tibetan texts should encourage us to place more reliance upon them as reflecting well-preserved and informed traditions.

## ABBREVIATIONS

<i>AM</i>	<i>Asia Major</i>
BHS	Buddhist Hybrid Sanskrit
<i>BSO(A)S</i>	<i>Bulletin of the School of Oriental (and African) Studies</i>
Das	S. C. Das, <i>A Tibetan-English Dictionary</i> , Calcutta, 1902 (repr. 1960)
Edg.	F. Edgerton, <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , vol. ii: Dictionary, New Haven, 1953
H.W.B.	H. W. Bailey
<i>JA</i>	<i>Journal Asiatique</i>
Jä.	H. A. Jäschke, <i>A Tibetan-English Dictionary</i> , London, 1881 (repr. 1958)
<i>JRAS</i>	<i>Journal of the Royal Asiatic Society</i>
<i>KBT</i>	H. W. Bailey, <i>Khotanese Buddhist Texts</i> , London, 1951
Kh.	Khotanese
<i>KT</i>	H. W. Bailey, <i>Khotanese Texts</i> , vols. 1-5, Cambridge, 1945-63
Mal.	G. P. Malalasekera, <i>Dictionary of Pāli Proper Names</i> , vols. i-ii, London, 1960
<i>Mvy</i>	<i>Mahāvvyutpatti</i> , ed. R. Sakaki, Kyoto, 1916 (repr. 1962)
Nagao	G. M. Nagao, <i>Index to the Mahāyāna-Sūtrālaṅkāra</i> , Part ii, Tokyo, 1961
<i>RDR</i>	<i>Ryūkoku Daigaku Ronshū</i>
Russ. D.	B. V. Semičov, Y. M. Parfionovič and B. D. Dandaron, <i>Kratkij tibetsko-russkij slovar'</i> , Moscow, 1963
Stein, <i>Recherches</i>	R. A. Stein, <i>Recherches sur l'épopée et le barde au Tibet</i> , Paris, 1959
<i>Suv.</i>	<i>Suvarṇaprabhāsottamasūtra</i> , Die tibetischen Übersetzungen mit einem Wörterbuch, ed. J. Nobel, Band ii: Wörterbuch Tibetisch-Deutsch-Sanskrit, Leiden, 1950
<i>TLT</i>	F. W. Thomas, <i>Tibetan Literary Texts and Documents concerning Chinese Turkestan</i> , Parts i-iv, London, 1935-63
<i>TP</i>	<i>T'oung Pao</i>
TTC	Dge-bśes Chos-kyi Grag-spa, <i>Brda-dag miñ-čhig gsal-ba</i> , Peking, 1957 (Tibetan-Tibetan-Chinese)
TTM	Sumatiratna, Tibetan-Tibetan-Mongol Dictionary, vols. i-ii, vols. vi and vii of the <i>Corpus Scriptorum Mongolorum</i> , Ulan Bator, 1959
<i>Udr.</i>	J. Nobel, <i>Udrāyana, König von Roruka</i> , Teil 2, Wiesbaden, 1955
Waddell	L. A. Waddell, <i>The Buddhism of Tibet</i> , Cambridge, 1934 (repr. 1958)



## LI YUL LUN-BSTAN-PA

THE text, as edited here, is based on the four blockprints: Čone, Derge, Narthang, and Pekin. The text was previously translated into English by F. W. Thomas, *TLT*, i, pp. 89–136. In the Tanjur the *Li yul lun-bstan-pa* is combined with another text known as *Li yul-gyi dgra-bcom-bas lun-bstan-pa*. The latter is found alone in three Tun-huang Tibetan manuscripts (see nos. 597, 598, and 601.2 in Louis de la Vallée Poussin, *Catalogue of the Tibetan manuscripts from Tun-huang in the India Office Library*, O.U.P., 1962) and in a Chinese version (facsimile in P. Pelliot and T. Haneda, *Manuscrits de Touen-houang*, Kyoto, 1926). An edition of the *Li yul-gyi dgra-bcom-bas lun-bstan-pa* is in preparation.

# LI YUL LUÑ-BSTAN-PA

Čone 171 b 3 = Derge 171 b 6 = Narthang 424 b 1 = Pekin 448 a 3

D. 171 b 6 ¶ hphags-

7 pahi mchod-rten gomasalagandḥa dañ / glañ-mgo rihi steñ-na sañs-rgyas śākya thub-pahi sku-gzugs chen-po bźugs-pahi yon-tan mdo ćam btus-pahi gźuñ-las sañs-rgyas śākya thub-pa bsod-nams dañ ye-śes-kyi ćhogs rjogs-nas hgro-ba mañ-pohi don-du bla-na med-pahi sañs-

172 a 1 rgyas-te bźugs-pahi pho-brañ sa spyir ñi-śu-rća gcig bźugs-pa-la / li yul hdi yañ de-bźin-gśegs-pahi pho-brañ ñi-śu-rća gcig-pa lags-te / bźugs-pahi pho-brañ gźan-pas yon-tan lḥag-par che / li yul ni gnah mćhor mchis-pahi dus-na sañs-

2 rgyas śākya thub-pas yul-du hgyur-bar luñ bstan-ciñ byin-gyis brlab-pahi slad-du byañ-chub-sems-dpah dañ /<sup>a</sup> ñan-thos dañ / lḥa klu sde brgyad-la sogs-te hkhhor khri-phrag ñi-śu dañ / bya-rgod-phuñ-pohi ri-la bar-snañ-las ldiñs-te / li yul mćhor gyur-par gśegs-

3 nas da-ltar chu-bo śel-chab mgo-mahi hgram-na chab-kyi steñ padmahi gdan-la bźugs-te / mćho hdi yul-du hgyur-bar luñ bstan byin-gyis brlabs-te /<sup>a</sup> byañ-chub-sems-dpah sems-dpah chen-po brgyad hkhhor ñi-khri dañ / mgon-po sruñ-ma brgyad hkhhor sum-khri lña-stoñ lña-brgya-

C. 172 a 4 rća bdun-rnams-la hphags-pahi mchod-gnas hdi dañ /<sup>a</sup> yul P. 448 b sruñ-bar bkah źal-gyis gtad-de / dam śal-bahi rjes-la /<sup>b</sup> śārihi bu dañ / rnam-thos-kyi bus snag-gi ri dril-te chab pho-nas dog-sa gdah-ba dañ / sañs-rgyas śnar padmahi gdan-la bźugs-te / ri glañ-ruhi steñ da-ltar

5 śākya thub-pahi sku-gzugs chen-po bźugs-pahi sar gdugs mćchan bdun-gyi bar-du tiñ-ñe-hjīn-gyis rnam-par rol-ciñ bźugs-nas slar rgya-gar-gyi yul yañs-pahi groñ-khyer-du

171 b 7 glañ-mgohi rihi *N* sañs-rgyas *post* steñ-na *om.* *NP* gźuñ-la *CD* med *P* 172 a 1 źugs-pahi *C* *post* rgyas-te gźan-las *NP* hdi *NP* *pro* ni *CD* a 2 rlabs-pahi *NP* *pro* brlab-pahi *CD* /<sup>a</sup> *om.* *NP* a 3 śes-chab *P* rlabs-te *NP* /<sup>a</sup> *om.* *NP* a 4 /<sup>a, b</sup> *om.* *NP* rnam-thos-kyis *NP* snag-gi sar *N* dral-te *P* de-ltar *N*

## PROPHECY OF THE LI COUNTRY

From the book *Epitome of the virtues of the exalted stūpa Gomasalagandha and of the great image of the Buddha Śākyamuni on the Gośr̥ṣa hill*:

‘Of the Buddha Śākyamuni, who after complete accumulation of virtues (*guṇa*) and wisdom (*jñāna*) attained supreme enlightenment (*anuttarabodhi*) for the sake of the many beings, there are on the whole earth twenty-one mansions (*vimāna*) of residence. This country, Li, the twenty-first mansion of the Tathāgata, is greater in virtue (*guṇa*) than the other mansions of residence.

‘At a time when the Li country had long been a lake (*saras*) the Buddha Śākyamuni, in order to prophesy its becoming a country and to control it (*adhiṣṭhāna*), with a retinue of twenty myriad including Bodhisattvas and disciples (*śrāvaka*) and the eightfold class of Devas, Nāgas, etc., soared down from the sky on mount Gṛdhrakūṭa. Coming to the Li country, which was a lake, he sat on his lotus-throne on the water near the present river Mgo-ma. Prophesying that the lake would become a country, taking control, he orally appointed eight magnanimous (*mahāsattva*) Bodhisattvas with a retinue of two myriad and eight protectors and guardians with a retinue of three myriad, five thousand, five hundred and seven to protect this exalted place of worship and the country. In accordance with the promise given, Śāriputra and Vaiśravaṇa heaped up the mountain of Snag (ink) and having poured out the water, there was a site. Buddha, having formerly sat down on his lotus-throne and having, upon the Gośr̥ṅga hill, at the place where there is now the great image of Śākyamuni, remained absorbed in meditation

- N. 425 a
- gšegs-te / mya-ñan-las hdas-nas dguñ-lo brgya lon-pa dañ / li yul yañ yul-du gyur-nas
- 6 sñar yañ sañs-rgyas rgya-mčhoi steñ-na padmo-la bžugs-pahi thad-kar da-ltar gomasalagandhahi mchod-rten bžugs-pahi nañ-na šel ljañ-guhi pho-brañ-gi steñ glañ-mgo ćandan-las bgyis-pahi mchod-rten-gyi nañ-na hdas-pahi sañs-rgyas rabs bžihi riñ-bsrel bžugs-te / la-la gnas der
- 7 phyin-te mchod-pa gces-spras-kyis bgyi mchod-do-cog thams-cad luñ bstan-ciñ phyir mi-ldog-par rig-par bya-ste / gdugs mčhan bdun-gyi bar-du bskor-ciñ mchod-pa bgyis-na mčhams med-pa lñahi sdig-pa hbyañ-bar hgyur-ro žes hbyuñ-ño || dñar-ldan-gyi groñ-khyer mkhar dge-ba-can-gyi šar-
- 172 b 1 phyogs-na hphags-pahi mchod-gnas sañs-rgyas-kyis luñ bstan-ziñ byin-gyis brlabs-pahi 'adhamahi mchod-rten lcags-thag-can bžugs-pa yañ mgon-po sum-cu-rća gsum-gyi gnas-rten /<sup>a</sup> lha klu sde brgyad-la sogs-te sruñ-ma-rnams dus bžihi ra-ba-la hdu-bahi hdun-sa
- 2 chen-po-ste / dge-hdun sde gñis dañ / yul-gyi dpon sna-rnams-kyis gnah mchod-rten hdi srid-pa ćhun-chad deñ-sañ-gi bar-du dus bžihi ra-ba-la nar-mar mchod-pa che-thañ-du bgyid /<sup>a</sup> gžuñ-las kyañ li yul-du mi-ñas dañ phyi-dgra-la sogs-te ma-legs-pa byuñ-bahi dus-su theg-pa chen-pohi
- P. 449 a 3 mdo-sde hdus-pa chen-po dañ / dam-pahi chos padma dkar-pohi mdo-sde bklags-na g-yul ži-bar hgyur žes hbyuñ-bas gžuñ-la brten-te lugs-su sćal-nas deñ-sañ-gi bar-du dguñ-lo gcig bžin dpyid dañ /<sup>a</sup> dbyar dañ / ston hu-then-gyi dge-hdun bžugs-so || hćhal-gyi dguñ-
- 4 bdun-gyi bar goñ-du smos-pahi mdo-sde-la sogs-pa klog-ciñ thugs-dam bskul-ba dañ / bsño-bcol rgya-cher bgyid / mchod-rten chen-po brgyad-la yul ser-skyahi groñ-khyer lumpihi ćhal-du mchod-rten chen-po gcig /<sup>a</sup> yul magadhā rgyal-pohi khab chu-bo nairañjanahi hgram rdo-rjehi gdan-
- C. 172 b  
N. 425 b

172 a 6 gnas-pahi CD *pro* hdas-pahi NP rab NP a 7 gces-spras-kyi CDP; gces-spras bgyi N; gces-spras-kyis bgyi *scripsi* mchod-do || cog NP ćhan D hphyañ-bar P khar NP 172 b 1 gnas NP *pro* mchod-gnas CD luñ-bstan-ciñ NP brlab-pahi N /<sup>a</sup> *om.* NP hdus-pa CD *pro* hdun-sa NP b 2 ched-thañ-du NP || NP *pro* /<sup>a</sup> CD phyis-dgra-la N b 3 chen-po-las NP *pro* chen-po dañ CD bklag-na NP gžuñ-las NP bsćal-nas NP /<sup>a</sup> *om.* N b-yar N || *om.* NP b 4 bdun bdun-gyi NP *pro* bdun-gyi CD bsño-col NP lumpahi NP /<sup>a</sup> *om.* NP magadhā CD



(*samādhi*) for seven days and nights, returned to the city of Vaiśālī in the land of India.

‘A hundred years having elapsed since the *nirvāṇa* and the Li country having become a country, in the direction of where Buddha formerly sat on the lotus on the lake, within the present Gomasalagandha *stūpa*, on a shrine of green crystal inside a *stūpa* made of Gośīrṣa-sandal, there were relics of four generations of departed Buddhas. Some arriving at that place will worship with honour. All the worshippers will, according to the prophecy, be known as ‘non-returners’ (*avaiivartika*); on doing worship with circumambulation for seven days and nights, they will become pure from the five deadly sins (*ānantarya*).’

So it is stated.

On the east side of the fort Dge-ba-can in the city of Dñarldan is an exalted place of worship, prophesied of and controlled by Buddha, the *stūpa* ‘A-dḥa-ma, having an iron chain, a resort of the thirty-three protectors. It is a great meeting-place, where the eightfold class of Devas, Nāgas etc., guardians, meet together at the four seasons in the first month. Since this *stūpa* long ago originated, till the present day, the twofold Saṃgha and the various rulers of the land at the four seasons in the first month without interruption perform worship on a large scale. In accordance with the book also: ‘At a time of the arising of evils in the Li country such as pestilence and foreign foe, when one has read the Mahāyāna-sūtra *Mahāsaṃnīpāta* and the *Saddharmapuṇḍarīkasūtra*, the conflict becomes calm.’ So it is said.

It being according to a custom supported by the book, up till the present time, each year in spring, summer, and autumn, those considered to belong to the Saṃgha of Hu-then, reading for the space of a week the above-mentioned *sūtra* and the like, have inspired devotion and caused widespread blessing.

Concerning the eight great *stūpas*: (1) in the district of the city of Kāpila in the grove of Lumbini there is a great *stūpa*; (2) in the district of Magadha in Rājagṛha on the bank of the river Nairāñjanā at Vajrāsana on the site of the Illumination

- 5 la mñon-par byañ-chub-pahi sar mchod-rten chen-po gcig /<sup>a</sup> yul magadhār rgyal-pohi khab-tu bdud-kyi dmag hbum-phrag bco-brgyad btul-bahi sar mchod-rten chen-po gcig /<sup>b</sup> sañs-rgyas mñon-par byañ-chub-nas gdugs mčhan bdun-gyi bar-du cañ mi-gsuñ-bar bžugs-pa dañ / čhañs-
- 6 pas chos-kyi hkhlor-lo bskor-bar gsol-ba btab-pahi sar mchod-rten chen-po gcig / yul kāsī bārāṇāsīhi groñ-khyer-gyi druñ-na ri-dags-kyi čhal-du chos-kyi hkhlor-lo bskor-bahi sar mchod-rten chen-po gcig / yul kosala mñan-du yod-pahi groñ-khyer-du mar bdud-sde dgu-bcu-rča drug
- 7 pham-par mjad-nas cho-hphrul chen-po bstan-pahi sar mchod-rten chen-po gcig / yul basa saṅgaśahi groñ-khyer-du sañs-rgyas sum-cu-rča gsum-gyi lha yul-nas gšegs-pahi sar mchod-rten chen-po gcig /<sup>a</sup> gyad yul rčva-mchog-gi groñ-khyer śiñ sāla zuñ-gi hog-tu mya-ñan-
- 173 a 1 las hdas-pahi sar mchod-rten chen-po gcig / riñ-bsrel-gyi mchod-rten chen-po brgyad-la ramagramakahi yul-du mchod-rten chen-po gcig / pābahi yul-du riñ-bsrel-gyi mchod-rten chen-po gcig / gyad yul-na riñ-bsrel-gyi mchod-rten chen-po gcig / yañs-
- P. 449 b
- 2 pahi yul-na riñ-bsrel-gyi mchod-rten chen-po gcig / čañčā-kalpahi yul-na riñ-bsrel-gyi mchod-rten chen-po gcig / baiṣṇu-dvīpahi yul-na riñ-bsrel-gyi mchod-rten chen-po gcig / ser-skyahi yul-na riñ-bsrel-gyi mchod-rten chen-po gcig / rgyal-pohi khab-na riñ-bsrel-gyi
- 3 mchod-rten chen-po gcig /<sup>a</sup> li yul-gyi lo-rgyus dañ / gčug-lag-khañ dañ / dge-hdun sde gñis-kyi grañs ni gnah thog-ma sañs-rgyas hod-sruñs hjig-rten-du byuñ-bahi čhe li yul yañ de-čam-na yul-du gyur-te / de-na gnas-pahi mi-rnams kyañ chos bgyid / slad-kyi sañs-rgyas hod-
- N. 426 a
- 4 sruñs-kyi chos bstan-pa gžag-pa nub-pahi čhe / li yul-gyi chos kyañ žig-nas drañ-sroñ kharaśva dañ / kharehu-steñ žes bgyi-ba-la sogs-pa drañ-sroñ mañ-po yun mi-riñ-ba žig-tu li yul

172 b 5 /<sup>a</sup> om. DNP magadhār CD /<sup>b</sup> om. CD. čhan CD b 6 gsol P pro gsol-ba CDN kaśī NP barāṇāsahi N, barāṇāsīhi P druñ-gi NP b 7 basañ CD, pasa N /<sup>a</sup> om. N rča-mchog-gi CD sa NP pro sāla CD 173 a 1 pabahi CD a 2 čañčākalpahi NP baiṣṇudvī-bahi P a 3 /<sup>a</sup> om. D hjig-rten-na NP a 4 hod-sruñs-kyis N drañ-soñ kharaśva NP sogs NP pro sogs-pa CD mañ-pohi CD pro mañ-po NP

(*abhi(sam)bodhi*) there is a great *stūpa*; (3) in the district of Magadha in Rājagṛha on the site of the victory over Māra's army of eighteen hundred thousand there is a great *stūpa*; (4) on the site where Buddha, after the Illumination (*abhi(sam)bodhi*), remained seven days and nights without speaking, and Brahmā besought him to turn the Wheel of the Law (*dharmacakra*) there is a great *stūpa*; (5) in the district of Kāśī near the city of Bārāṇasī in Mṛgadāva on the site of the turning of the Wheel of the Law (*dharmacakra(pra)vartana*) there is a great *stūpa*; (6) in the district of Kośala in the city of Śrāvastī on the site where, after the defeat of the ninety-six hosts of Māra (*Māra-camū*), the great miracle (*prātihārya*) was manifested there is a great *stūpa*; (7) in the country of Basa (Vatsa?) in the city of Sāṃkāśya on the site where Buddha came from the realm of the thirty-three gods (*trāyastrimśa*) there is a great *stūpa*; (8) in the Malla country in the city of Kuśanagara on the site of the *nirvāṇa* under the two *śāla*-trees there is a great *stūpa*.

Concerning the eight great relic-*stūpas*: (1) in the district of Rāmagrāmaka there is a great *stūpa*; (2) in the district of Pāvā there is a great relic-*stūpa*; (3) in the Malla-district there is a great relic-*stūpa*; (4) in the district of Vaiśālī there is a great relic-*stūpa*; (5) in the district of Cañcākalpa there is a great relic-*stūpa*; (6) in the district of Viṣṇudvīpa there is a great relic-*stūpa*; (7) in the district of Kāpila there is a great relic-*stūpa*; (8) in Rājagṛha there is a great relic-*stūpa*.

The annals of the Li country and the enumeration of the *vihāras* and of the twofold Saṃghas: In ancient times, when first the Buddha Kāśyapa appeared in the world (*loka*) the Li country had just then become land. The people who settled in it practised the Law (*dharma*). Afterwards, when Kāśyapa's teaching of the Law (*dharmadeśanā*), having been established by him, declined and the Law of the Li country also decayed, many sages (*rṣi*) including the sages Kharaśva and Kharehustēṅ by name, settled within a short period at mount Rēa-dag in a part of the Li country. Thereupon, acting as pious friends

- C. 173 a phyogs-kyi ri rca-dag-na gnas-te / des-na dge-bahi bses-gñen  
bgyid-bgyid-pa-las slad-kyi drañ-sroñ de-
- 5 rnam-s-la mi ñan kha-cig-gis gces-nas rñan-can bgyis /<sup>a</sup> bkur-sti  
dañ rim-gro ma-bgyis-pas drañ-sroñ de-rnams kyañ mi-  
dgah-nas li yul spañs-te /<sup>b</sup> nam-mkhah-la ldiñs-nas yul gzan-du  
mchis / de-nas ni li yul-gyi mi-rnams kyañ chos-la ma-dad-de  
lta-ba log-par gyur-te / klu-rnams
- 6 mi-dgah-ste chab byuñ-nas li yul yañ mchor gyur-to || yun  
riñ-mo žig-tu mchor mchis-mchis-pa-las slad-kyi yañ sañs-  
rgyas śākya thub-pa rgya-gar yul-du byuñ-ste / sems-can-gyi  
don mjad-ciñ chos-kyi hkhlor-lo bskor-ba-la sogs-pa sañs-  
rgyas-kyi phrin-las mjad-pa-rnams
- 7 mjad-nas mya-ñan-las hdah-bar bstan-pa ñe-ba žig-gi dus-na /  
sañs-rgyas bcom-ldan-hdas śākya thub-pa rgyal-pohi khab
- P. 450 a bya-rgod-phuñ-pohi ri-la bžugs-te zla-bahi sñiñ-po gsuñs-  
pahi che yul-khams so-sohi mgon-po dañ / lha klu-la sogs-pa  
sruñ-ma-rnams-la gtad-pahi
- 173 b 1 dus-na li yul yañ luñ bstan-te / rnam-thos-kyi sras dañ / gnod-  
sbyin-gyi sde-dpon chen-po yañ-dag-śes dañ / rgyal-po ma-  
skyes-dgrahi bu-mo dri-ma med-pahi hod dañ / gzon-nu  
rdo-rje-sde dañ / lhahi bu-mo blo-rab-brtan dañ / lha-mo  
hphrog-ma-la
- 2 sogs-pa hkhlor dañ bcas-pa-la gtad-nas /<sup>a</sup> bcom-ldan-hdas  
ñid kyañ hkhlor rnam bzi hbum-phrag du-ma dañ nam-mkhah-  
la ldiñs-nas li yul-du gśegs-te / da-ltar hgum-tir-gyi mchod-  
rten chen-po bžugs-pahi thad-kar mchohi steñ-du tala bdun  
srid cam-gyi gnam-hphañ-gi nam-
- N. 426 b 3 mkhah-la padmahi gdan-la bžugs-nas phyogs bcuhi sañs-  
rgyas-kyi žiñ so-so-nas de-bžin-gśegs-pa-rnams-kyis li yul  
byin-gyis brlab-pahi slad-du bskul-bahi hod-zer phyogs-su  
khyab-par btañ / phyogs bcu-na bžugs-pahi de-bžin-gśegs-pa  
thams-cad-kyis kyañ li yul
- 4 byin-gyis brlab-pahi slad-du sañs-rgyas-kyi žiñ so-so-nas

173 a 4 ca-ñag-na N, ca-dag-na P slad-gyi P a 5 rñan-hchan NP  
/<sup>a</sup> om. NP dañ-sroñ D mi-dgah-ste / NP pro mi-dgah-nas CD /<sup>b</sup> om.  
NP nam-khah-la N a 6 chuñ-nas NP pro byuñ-nas CD mchis-  
mchis-pa-la-las N phrin-las-su CD a 7 hdas-par NP 173 b 1 chen-  
po-la sogs yañ-dag-śes CD phrog-ma-la N b 2 /<sup>a</sup> om. CD nam-khah N  
b 3 nam-khah-la N byin-gyi P gtañ P b 4 bslab-pahi P ante slad-du  
pro brlab-pahi CDN

(*kalyāṇamitra*) afterwards certain evil men, harming them (*viheṭhanā*) treated them with contempt, showing them no honour or respect, and the sages, being displeased, left the Li country. Soaring into the air (*ākāśa*) they went to another country. Then the people of the Li country, not believing in the Law, held false views (*drṣṭi*). The Nāgas being displeased, the water came in, and the Li country became a lake (*saras*).

After it had been a lake for a long time, the Buddha Śākyamuni was born in the country of India. Working for the sake of beings (*sattva*), he did the acts and deeds of a Buddha such as turning the Wheel of the Law (*dharmacakra(pra)vartana*). When the time was at hand for manifesting his *nirvāṇa*, the Buddha, the Lord (*bhagavant*) Śākyamuni, staying in Rājagṛha on mount Gṛdhra-kūṭa, when he had preached the *Candragarbha*, on the occasion of appointing protectors of the various lands and such guardians as Devas and Nāgas, prophesied also of the Li country. He appointed Vaiśravaṇa and Saṃjñāya, general (*mahāsenāpati*) of the Yakṣas, and King Ajātaśatru's daughter Vimalaprabhā, and Kumāra Vajrasena, and the Devakanyā Susthiramati, and the Devī Hāriti etc., accompanied by their retinues. The Lord (*bhagavant*) himself with fourfold retinue, many hundred thousands, soaring into the air (*ākāśa*), came to the Li country. In the direction where now stands the great *stūpa* of Hgum-tir, he sat on a lotus-throne which was some seven palm-trees (*tāla*) high above the lake into the air (*ākāśa*) of the sky. From the various Buddha-fields (*buddhakṣetra*) in the ten directions, the Tathāgatas, in order to take control over (*adhiṣṭhāna*) the Li country, sent forth, filling the quarters, rays (*raśmi*) of admonition (*codanam*). And all the Tathāgatas in the ten directions, in order to take control over the Li country, sent from their various Buddha-fields (*buddhakṣetra*) their

sañs-rgyas śākya thub-pa-la mchod-pa bgyid-pahi byañ-chub-sems-dpahi hkhor dañ yul-hkhor bsruñ-ziñ byin-gyis brlab-pahi sñags-kyi sñiñ-po dañ / hod-zer btañ-nas dus gcig-tu sañs-rgyas śākya thub-pahi spyi-gćug-tu

C. 173 b 5 hdus-par byin-gyis brlabs-nas dgeho źes bya-bahi sgra chen-po byuñ-ño || de-nas bcom-ldan-hdas śākya thub-pas kyañ li yul mćhor gyur-pa hod-zer-gyis khyab-par mjad-nas /<sup>a</sup> hod-zer de-dag-las chuhi khar padma sum-brgya drug-cu-rća gsum byuñ / padma re-rehi khar yañ me-mar kha re-re

P. 450 b 6 byuñ /<sup>a</sup> de-nas hod-zer de-dag gcig-tu hdus-nas chab-kyi steñ-du g-yas-phyogs-su lan gsum bskor-nas chuhi dkyil-du nub-par hgyur-ro || de-nas bcom-ldan-hdas-kyis hphags-pa śārihi bu dañ / rnam-thos-kyi sras-la bkah ścal-pa / khyed-kyis mañsa-barna-parbata źes bya-bahi

7 ri snag-gi kha-dog hdra-bahi mćho hdi drol źig ces bkah ścal-nas / hphags-pa śārihi buhi gseg-śañ-gi rća-ba dañ / rnam-thos-sras-kyi mduñ-rćes mćho dral-nas / bcom-ldan-hdas kyañ glañ-mgohi ri steñ-na sku-gzugs chen-po bźugs-pahi g-yon-logs-kyi lħa-khañ-gi nañ-

174 a 1 na da-ltar mchod-rten chuñ-ñu źig bźugs-pahi sar sems-can-gyi don mjad-pahi slad-du dguñ-bdun de-na bźugs-so || de-nas hphags-pa kun-dgah-bos bcom-ldan-hdas-la źus-pa / bcom-ldan-hdas cihy rgyu /<sup>a</sup> cihy rkyen-gyis hod-zer dañ / padmo dañ / me-mar hdi-

N. 427 a 2 dag snañ-bar hgyur / cihy rgyu cihy rkyen-gyis hod-zer hdi-rnams gcig-tu hdus-nas g-yas-logs-su lan gsum bskor-nas /<sup>a</sup> chab-kyi dkyil-du nub / de-nas bcom-ldan-hdas-kyis kundgah-bo-la bkah ścal-pa / śārihi buhi gseg-śañ-gi rća-ba dañ / rnam-thos-sras-kyi

3 mduñ-rćes mćho dral-bas phyis mćho bskams-nas ña mya-ñan-las hdas-pahi hog-tu yul li yul źes bya-ba hdi hbyuñ-ste / hod-zer lan gsum hkhobahi sar ni kho-ra khor-yug-tu phyis

173 b 4 yul NP *pro* yul-hkhor CD brlabs-pahi N *ante* sñags-kyi b 5 brlab-nas NP cañ N *pro* kyañ CDP /<sup>a</sup> om. CD gsum-brgya NP b 6 /<sup>a</sup> om. CD khyed-kyi N sa-mañ-sa-ra-ña-parbata N, mañsa-barna-parbata P b 7 rnam-thos-sras-kyis NP 174 a 1 /<sup>a</sup> om. NP a 2 bskorte CD /<sup>a</sup> om. CD chab-kyis N śārihi bus CD rnam-thos-sras-kyis NP a 3 hćho CD *post* phyis *pro* mćho NP

retinues of Bodhisattvas to do worship (*pūjā*) to the Buddha Śākyamuni and the *snags-kyi sñin-pos* to guard and control (*adhiṣṭhāna*) the realm (*rāṣṭra*), and their rays (*raśmi*). At one time they assembled on the crown of the head of the Buddha Śākyamuni, and when they had taken control, there arose a great cry of 'Bravo!'

Then the Lord (*bhagavant*) Śākyamuni, having filled with his rays (*raśmi*) the Li country that had become a lake, from those rays there arose in the water three hundred and sixty-three lotuses. On the several lotuses appeared several lamps (*pradīpa*). Then those rays, coming together, circling three times toward the right above the water, will sink into the midst of the water. Then the Lord (*bhagavant*) ordered Ārya Śāriputra and Vaiśravaṇa: 'Do you break up this lake (*saras*) that resembles the colour of ink at the mountain called Māṃsa-varṇa-parvata (flesh-coloured mountain).' So he ordered. And the lake was broken up by the end of Ārya Śāriputra's mendicant's staff and by Vaiśravaṇa's spear-point (*kunta-palaka*). And the Lord (*bhagavant*) for the sake of working the purpose (*artha*) of the beings (*sattva*) remained there a week on the Gośiṛṣa hill, at a place where there is now a small *stūpa*, inside a shrine to the left of where stands a great image (*pratimā*).

Then Ārya Ānanda asked the Lord (*bhagavant*): 'Lord, through what cause (*hetu*), what reason (*pratyaya*) do these rays and lotuses and lamps appear? Through what cause (*hetu*), what reason (*pratyaya*) did these rays (*raśmi*) come together and, circling three times toward the right, sink into the midst of the water?'

Then the Lord (*bhagavant*) said to Ānanda: 'The lake being broken up by the end of Śāriputra's mendicant's staff and by

hu-then-gyi sa-mkhar lña-ldan-gyi groñ-khyer chen-po rćig-par  
hgyur-ro || chuhi dkyil-du hod-

4 zer nub-pahi sar ni yul byin-gyis rlob-ciñ sruñ-bahi rājagramahi  
sañs-rgyas-kyi sku-gzugs ñas ćandan-gyi nañ-du skuhi grib  
ma-nub-par byin-gyis brlabs-te byas-pa źig rgya-gar yul-nas  
nam-mkhah-las gśegs-te bźugs-par hgyur-ro || chuhi nañ-na  
padmo dañ me-mar byuñ-bahi sar

P. 451 a

C. 174 a

5 ni physis theg-pa chen-po spyod-pahi dge-sloñ pho-mo gnas-  
pahi gćug-lag-khañ chen-po sum-brgya drug-cu-rća gsum  
rgyal-po-la sog-s-pa yon-bdag dad-pa-can-rnams-kyis brćigs-  
nas /<sup>a</sup> de-bźin-gśegs-pahi sku-gduñ-la mchod-pa byed-pahi  
byañ-chub-sems-dpah dge-sloñ pho-mohi ćul-

6 du gnas-pa ñis-brgya lña-bcu dañ khyim-pa skye-bohi ćul-  
du gnas-pa ñis-brgya lña-bcu-ste lña-brgya rtag-tu gnas-so ||  
gźan-yañ phyir mi-ldog-pahi sa-la gnas-pahi byañ-chub-sems-  
dpah theg-pa chen-pohi chos-la rgyas-par spyod-pa phal-cher  
gnas-te / hdi ni dus gsum-du gśegs-pahi

7 sañs-rgyas-kyi źiñ khud-pa yin-no /<sup>a</sup> źes byañ-chub-sems-  
dpah hjam-dpal dañ / spyān-ras-gzigs-kyi dbañ-phyug-la sog-s-  
pa byañ-chub-sems-dpah brgyad dañ / rnam-thos-kyi sras  
dañ / gnod-sbyin-gyi sde-dpon chen-po yañ-dag-śes dañ /  
rigs-kyi bu-mo dri-ma med-pahi hod dañ / gźon-nu

N. 427 b

174 b 1 rdo-rje lcam-dral dañ / lħa klu-la sog-s-pa-la dus thams-cad-du  
sruñs-řig-par de-bźin-gśegs-pas gtad-do || de-nas bcom-ldan-  
hdas-la byañ-chub-sems-dpah hjam-dpal dañ / byams-pa dañ /  
spyān-ras-gzigs-kyi dbañ-phyug dañ / nam-mkhahi sñiñ-po  
dañ / sahi sñiñ-po dañ /

2 kun-tu bzañ-po dañ / mthu-chen dañ / sman-gyi rgyal-po  
byañ-chub-sems-dpah dañ / rnam-thos-kyi sras hkhōr gnod-  
sbyin sum-stoñ dañ / gnod-sbyin-gyi sde-dpon yañ-dag-śes  
hkhōr khri-phrag bcu dañ / lħa gźan-gyis mi-thub-pa hkhōr  
stoñ dañ / nam-mkhahi spyān hkhōr brgyad-stoñ

3 dañ / lħahi bu gser-phreñ hkhōr lña-brgya dañ / kluhi rgyal-po

174 a 3 sa-khar NP pro sa-mkhar CD brćig-par CD pro rćig-par NP  
a 4 rajagramahi C, rāgramahi NP pro rājagramahi D abbr. ćdan P pro  
ćandan CDN nam-khah-las N a 5 chen-po ante sum-brgya om. NP  
/<sup>a</sup> om. CDP a 7 /<sup>a</sup> om. CD, || P pro /<sup>a</sup> N spyān-ras-gzigs-dbañ-phyug-  
la NP 174 b 1 spyān-ras-gzigs-dbañ-phyug NP nam-khahi N pro  
nam-mkhahi CDP b 2 rnam-thos-sras NP mi-thub-pahi hkhōr CD  
nam-khahi N



Vaiśravaṇa's spear-point (*kunta-palaka*), on the lake's subsequently drying up, after my *nirvāṇa*, this country called the Li country will exist. In the place where the rays circled three times, afterwards, in a circle, the fortress of Hu-then, the great city of Lña-ldan, will be built. In the place where the rays sank into the midst of the water, taking control over (*adhiṣṭhāna*) and guarding the country, an image of the Buddha of Rājagrāma, made with my controlling that bodily defilement should not sink into the sandal, will come through the air (*ākāśa*) from the country of India and remain. In the places where rose the lotuses and the lamps (*pradīpa*) on the water, afterwards three hundred and sixty-three *vihāras*, inhabited by monks and nuns practising the Mahāyāna, will be built by kings and other faithful donors (*dānapati*). There will be continually five hundred Bodhisattvas—two hundred and fifty being in the form of monks and nuns and two hundred and fifty being in the form of laymen, five hundred in all—doing worship to the relics of the Tathāgata. Furthermore, there will be Bodhisattvas in the Avaivartika-bhūmi, for the most part practising in the highest degree the Law (*dharma*) of the Mahāyāna. This is the special field of the Buddhas who come in the three times (*tryadhva-*).

Then the eight Bodhisattvas, the Bodhisattva Mañjuśrī and Avalokiteśvara and the rest, and Vaiśravaṇa and Saṃjñāya, general (*mahāsenāpati*) of the Yakṣas, and the noble lady (*kuladuhitar-*) Vimalaprabhā, and the Kumāra Vajra brother and sister, and the Devas, Nāgas etc. were appointed by the Tathāgata to be guardians at all times. Then to the Lord (*bhagavant*) the Bodhisattvas Mañjuśrī and Maitreya and Avalokiteśvara and Ākāśagarbha and Kṣitigarbha and Samantabhadra and Mahāsthāma and Bhaiṣajyarāja Bodhisattva, and Vaiśravaṇa with his retinue of three thousand Yakṣas, and Saṃjñāya, general (*senāpati*) of the Yakṣas, with his retinue of ten myriads, and the Deva Aparājita with his retinue of a thousand, and Ākāśacakṣus with his retinue of eight thousand, and the Devaputra Suvarṇamāla with his retinue of five hundred,

- gnas-dros-po hkkhor stoñ dañ / l̥ha-mo lcags-kyu-can hkkhor  
stoñ-phrag bcu dañ / l̥ha-mo gnas-ldan-ma hkkhor l̥na-stoñ  
dañ / rigs-kyi bu-mo dri-ma med-pahi hod dañ / gžon-nu rdo-  
rje-sde dañ / l̥hahi bu blo-rab-brtan dañ / l̥ha-mo hphrog-  
P. 451 b  
4 ma hkkhor dañ bcas-pa-la sogs-pas bcom-ldan-hdas-kyi spyans-  
sñar dam-čhig bcas-nas li yul bsruñ-bar źal-gyis bžes-te /  
deñ-sañ-gi bar-du yañ hphags-pa byañ-chub-sems-dpah hdi  
C. 174 b  
brgyad dañ / rnam-thos-kyi sras-la sogs-pahi mgon-po dañ /  
l̥ha dañ / klu dañ /<sup>a</sup> l̥ha-mo-rnams thog-ma  
5 sañs-rgyas gautośan-du gśegs-te hkkhor mañ-pos bskor-nas  
bžugs-pahi čhe /<sup>a</sup> byañ-chub-sems-dpah hdi-rnams dañ /  
mgon-po dañ l̥ha klu-rnams ga-la bžugs-bžugs-pahi gnas dañ /  
dam-čhig blañs-pahi sar da-duñ yañ yul sruñ-źiñ byin-gyis  
rlob / mñon-rtags dañ /<sup>b</sup> mčhan-ma-dag kyañ  
6 hbyuñ / de-nas sañs-rgyas mya-ñan-las hdas-nas dguñ lo ñis-  
brgya sum-cu-rća bži lon-pahi hog-tu rgya-gar-gyi rgyal-po  
dharma 'aśoka źes bgyi-ba źig-gis sñon sems-can mañ-po  
N. 428 a  
źig bkum-pa-las slad-kyi hphags-pa dgra-bcom-pa yaśo źes  
bgyi-ba źig-gis dge-bahi bśes-gñen  
7 bgyis-nas / sñar sdig-pa mi-dge-bahi las ci bgyis-pa mthol-źiñ  
bśags / slad-kyis mi-bgyi-bar yañ yi-dam bcas / h̥jambuhi gliñ-  
na sañs-rgyas śākya thub-pas byin-gyis brlabs-pahi gćug-lag-  
khañ dañ / mchod-rten bžugs-pa-rnams-su mchod-pa bgyid-  
ciñ / dog-sa  
175 a 1 byin-can gñen-po byin-gyis brlabs-pa mchis-su hčhal-du  
gćug-lag-khañ dañ / mchod-rten brgyad-khri bži-stoñ rćig-tu  
mchis-pa-las mčho bskams-nas li yul yañ stoñ-du mchis-pahi  
čhe / da-ltar hu-then-gyi sku-mkhar mchis-pahi dog-sar kus-  
po-yen-du śul phyuñ-nas  
2 dgoñs śig btab-pahi nub-mo rgyal-pohi bcun-mo dam-pa-las  
khyehu mčhan dañ ldan-pa bzañ-po źig bcas-nas / sñon rgyal-  
pohi bcun-mo de kun-dgah ra-bahi skyed-mos-čhal-du mchis-

174 b 4 bžed-te P /<sup>a</sup> om. NP b 5 /<sup>a</sup> om. CD mñon-rtogs C /<sup>b</sup> om.  
CD kyañ / D b 6 mya-ñan NP pro mya-ñan-las CD guñ NP pro  
dguñ CD dharmā NP źig sñon NP pro źig-gis sñon CD b 7 gyis-  
nas N pro bgyis-nas CDP slad-kyi P jambuhi NP 175 a 1 gñan-  
po NP pro gñen-po CD mchis-so CD pro mchis-su NP brćig-tu CD  
phyuñs-nas NP a 2 dro dgoñs śig btab-pahi CD, rgoñs gćig btab-pahi NP  
bcun-mos de CD

and the Nāga-king Gṛhāvatapta with his retinue of a thousand, and the Devī Aṅkuśavatī with her retinue of ten thousand, and the Devī Sthānavatī with her retinue of five thousand, and the noble lady (*kuladuhitar-*) Vimalaprabhā, and Kumāra Vajrasena, and the Devaputra Susthiramati, and the Devī Hāritī with her retinue, and the rest, in the presence of the Lord (*bhagavant*) made a promise (*samaya*) agreeing to guard the Li country. Down to this day, ever since, attended by these eight Ārya Bodhisattvas and Vaiśravaṇa and the other protectors and Devas and Nāgas and Devīs, the Buddha came to Gautośan and stayed there surrounded by his numerous retinues, those Bodhisattvas and protectors and Devas and Nāgas, in the places where each was and on the site where they made their promise (*samaya*) even now guard the country and control (*adhiṣṭhāna*) it, and manifestations and signs (*lakṣaṇa*) occur.

Then, when from the *nirvāṇa* of the Buddha two hundred and thirty-four years had elapsed, there was a king of India called Dharmāśoka, who, having formerly put to death many beings (*sattva*), afterwards, obtaining as pious friend (*kalyāṇa-mitra*) the Ārya Arhat Yaśas by name, avowing and confessing his former sins, the evil deeds that he had done, made a vow that he would not do them in future. Doing worship at the *vihāras* in Jambudvīpa controlled (*adhiṣṭhāna*) by the Buddha Śākyamuni and at the existing *stūpas*, he went about seeking where there were splendid, powerful, controlled (*adhiṣṭhāna*) sites and building eighty-four thousand *vihāras* and *stūpas*.

At the time when the Li country, after the drying up of the lake (*saras*), was still vacant, having removed the empty space at Kus-po-yen on the site of the present castle of Hu-then, during the evening that they camped the night, the king's chief consort (*agramahiṣī*) gave birth to a boy equipped with signs (*lakṣaṇa*), excellent. Previously that consort of the king, having entered a

- P. 452 a pa-las /<sup>a</sup> rjiñ-buhi nañ-du khros bgyid-ciñ mchis-pahi dus-na  
rnam-thos-sras hkhor dañ bcas-pa nam-mkhah-
- 3 la gśegs-pas kyañ yas gzigs / rgyal-pohi bcun-mos kyañ rnam-  
thos-sras-kyi byad-bźin bzañ-po mthoñ-bas sems-kyi bur  
chags-pas kus-po-yen-du bcas-nas / rgyal-po dharma 'asokas  
ltas-mkhan-rnams bkug-ste / bu hdihi che riñ-ñam thuñ dañ /  
mčhan-ma bzañ ñan dañ / dbañ-thañ ci yod ces
- 4 brtags-na / ltas-mkhan-rnams-kyi mchid-nas bu hdi mčhan-  
ma yañ bzañ / dbañ-thañ yañ rab-tu che-ste / mi tha-mal-pa  
ma-lags-pas rgyal-po yab sku-che ma-hphos-par rgyal-po  
bgyid-par hgyur zes bgyis-pa dañ / rgyal-po dharma 'asoka  
phrag-dog skyes-te khros-nas / kho de-ltar dbañ-thañ che-na  
kho-bdag
- C. 175 a
- N. 428 b 5 hčo-źiñ srid hjin grañ / hdi ña-la mi-dgos-kyis bor-cig ces  
mchis-nas / mas kyañ bu hdi mi-bor-du ni rgyal-po khro-  
źiñ drag-sul che-bas bu bkum-du dogs-nas mas bu de bor-ba-  
las /<sup>a</sup> slad-kyis sa-las nu-ma byuñ-nas de hčhal-ba-las ma-gum-  
nas miñ yañ phyis sa-nur btags-so || dehi rjes-la rgya-rje byañ-
- 6 chub-sems-dpah chen-po bu stoñ dbañ-ba cig byuñ-ste /  
de-la bu dgu-brgya dgu-bcu-rča dgu ni mchis-na / stoñ-du bu  
gcig-gis ma-čhañ-bas /<sup>a</sup> rnam-thos-kyi sras-la gsol-ba btab-  
ste bslañs-pa-las rnam-thos-kyi sras-kyis bltas-pa-na khyehu  
sa-nu bsod-nams-can bor-ba mthoñ-nas blañs-te rgya-rjehi bu  
skal-du
- 7 sčal / de-nas rgya-rjes bu de gsos-nas slad-kyi khyehu chen-por  
skyes-nas rgyahi bu-spun dañ byis-pa rče-rče-ba-las hthabs-  
nas khyod rgya-rjehi bu ma-yin-no zes bgyis-pa dañ / khyehu  
de glo-ba mi-dgah-nas mi gźan-dag-la yañ lo-rgyus smras-na  
yañ de-ltar gyur-nas /<sup>a</sup> rgya-rje-la bdag thog-ma skyes-pahi
- 175 b 1 yul čhol / sa čhol-du mchi-bar ci gñañ zes gsol-ba-las / rgya-  
rjehi žal-nas khyod ñahi bu yin-te / yul-sa yañ hdi yin mi-  
dgah-ba ma-byed cig ces lan du-ma bsgo-ba-las ma-ñan-nas
- P. 452 b

175 a 2 /<sup>a</sup> om. P rjis-buhi nañ-na N nam-khah-la N pro nam-mkhah-  
la CDP a 3 yas om. CD rnam-thos-kyi sras byad-bźin NP, rnam-thos-  
sras-kyi sras byad-bźin CD kus-bu-yen-du NP bcas-na NP dharmā  
NP mthuñ N pro thuñ CDP dañ post thuñ om. CD a 4 ltas-mkhan-  
rnams-kyis NP dharmā NP a 5 /<sup>a</sup> om. CD slad-kyi sa-la NP pro  
slad-kyis sa-las CD || ante dehi om. N a 6 dgu-cu-rča P /<sup>a</sup> om. CD  
slañs-pa-las NP a 7 bsos-nas slad-kyis NP /<sup>a</sup> om. CD thogs-ma P  
175 b 1 mi-dgah CD pro mi-dgah-ba NP

grove (*udyāna*) of the park (*ārāma*), while she was engaged in bathing in a lotus-pool, had seen above her Vaiśravaṇa passing in the air (*ākāśa*) with his retinue. Beholding Vaiśravaṇa's fair form, the king's consort, having pondered upon it, had become pregnant and gave birth in Kus-po-yen. King Dharmāśoka summoned the sign-readers (*naimittika*) and inquired: 'Will this child's life be long or short? Are his marks (*lakṣaṇa*) good or bad? What is his destiny (*bhāga*)?'

The sign-readers said: 'This child has good marks. His destiny is very great. He will not be an ordinary (*prākṛta*) man: before his father the king has departed this life, he will be king.'

Being envious, King Dharmāśoka was angry: 'His destiny thus being great, he may perhaps seize the sovereignty while I am alive! I have no need of him; cast him away!' So he said, and when the mother did not cast away the child, the king in anger became violent. Fearing lest he kill the child, the mother cast him away. Afterwards, a breast (*stana*) arose from the earth, and, sucking at it, he did not die. Later he received the name Sa-nu (earth-breast).

Subsequently, there was a king of China, a great Bodhisattva, with power for a thousand sons. When he had nine hundred and ninety-nine sons, being short by one of a thousand, he besought Vaiśravaṇa. The request having been made, Vaiśravaṇa, seeing the meritorious child Sa-nu having been cast away, took him and placed him in the position of son of the Chinese king. Then the Chinese king reared the child. Afterwards, when he had become a big child, while the Chinese brothers and the boy were playing, they quarrelled, and it was said: 'You are not a son of the Chinese king.' The child, being dejected in spirit, spoke to other people about his history. Since this had so happened, he besought the Chinese king: 'Let me seek the country where I was born originally. Permit me to go and seek out the place.'

The Chinese king spoke thus many times: 'You are my son. This is your country. Do not be unhappy.' When he would not listen, the Chinese king gave Prince Sa-nu the means (*upāya*) of

rgya-rjes rgyal-bu sa-nu rgyal-pohi thabs scäl-te / dmag stoñ-phrag bcu dañ bsgrags-te nub-

- 2 phyogs-su yul čhol / sa čhol-du btañ-ba-las li yul-gyi me-skar-du phyin-te / de-nas mchis-pa-la rgya-gar yul-nas kyañ rgyal-po dharma 'asokahi blon-po yaša zes bgyi-ba-la dku dar-nas /<sup>a</sup> blon-po yaša spad-spun rje-khol-hkhor yan-chad rgyal-po-la mi-dgah-ba bdun-stoñ yul-nas byuñ-ste / nub-phyogs
- 3 šar-phyogs-su yul čhol /<sup>a</sup> sa čhol-du mchis-mchis-pa-las / hu-then-gyi šel-chab goñ-mahi yul-phyogs-su mchis-pa dañ rgyal-bu sa-nuhi hkhor-gyi čhoñ-pa šel bgyi-ba dañ / zañ bgyi-ba gñis-la ba sbrum thun-moñ ba gcig mchis-pa-las || ba bunad lañs-nas me-skar-nas žugs-ñams thad-kar
- N. 429 a 4 brtol-te to-lar broš-pa-las / mi de gñis-kyis rjes bžin-du bdaš-pa-las to-lar slebs-te / ba-behu hbrañs-pa-las yul dehi miñ yañ ba-behu hbrañs-pahi sa hbru-so-lo-ña zes btags / to-laħi žugs-ñams-kyi miñ yañ li skad-du šer-bzañ zes btags-te de-nas mi gñis-kyis bltas-nas / yul-
- C. 175 b 5 ljoñs stoñ-pa bzañ-po žig gdah-nas hdi bdag-cag-gi rgyal-bu sa-nuhi yul-sar ruñ-ño zes mchid gros-su hčhal-nas yul-sa delta žig mchis-mchis-pa dañ / hu-then-gyi šel-chab goñ-mar mchis-pa dañ / blon-po yašahi hkhor dañ mjal-nas khyed suhi mi /<sup>a</sup> ga-las mchis zes smras-pa dañ / mi de
- 6 gñis-kyis kyañ rgyal-bu sa-nuhi lo-rgyus žib-tu bšad-pa dañ / yašas kyañ rgyal-bu sa-nu me-skar-na mchis-pahi steñ-du pho-ñas hphrin-pa-las /<sup>a</sup> khyod ni rgyal-rigs /<sup>b</sup> bdag ni blon-pohi rigs-na /<sup>c</sup> chu-srid cig-tu htham-ste / khyod-kyis ni rgyal-po byas / bdag-gis blon-po byas-te /<sup>d</sup> hu-then-gyi ljoñs
- P. 453 a 7 hdir yul-sa bcugs-na ruñ-ño zes mchi-nas / de-nas rgyal-bu sa-nu yañ hkhor dañ bcas-te hu-then-gyi šel-chu goñ-mar mchis-nas čhar hdi-ñahi hog yul hañ-gu-žo zes bgyi-bar mjal-

**175 b 1** rgya-rjehi NP pro rgya-rjes CD **b 2** phyin-pa-las NP pro mchis-pa-la CD dharmā NP /<sup>a</sup> om. N **b 3** /<sup>a</sup> om. CD sa-nu N šer NP pro šel CD zod CD pro zañ NP sbrum-ma CD pro sbrum NP cig CD pro gcig NP / CNP pro || D žugs-ñam NP **b 4** rtol-te NP hdaš-pa-las NP te-lar NP yañ behu CD, lañ pa behu N, yañ ba-behu P yi N pro li CDP šer-ba-brañs N mig gñis-kyis NP bltas-na NP **b 5** bdag-cig NP pro bdag-cag-gi CD mchis gros-su NP pro mchid gros-su CD žiñ NP pro žig CD yağ-šahi NP pro yašahi CD /<sup>a</sup> om. NP **b 6** me-skar-na / N phrin-pa-las NP /<sup>a</sup> om. CD /<sup>b,c</sup> om. NP bdag-gi NP /<sup>d</sup> om. CD **b 7** yul-sa pro yul-sar CDNP scripsi riñ-ño P mchi-na CD, mchis-nas N hdi-ñehi N

a king. Summoning an army of ten thousand, he sent him to seek out the place, to seek out the country in the west. He reached Me-skar in the Li country.

After his arrival, King Dharmāsoka's minister (*amātya*), called Yaśa, his wives extending from the country of India, the minister Yaśa, his children, and his retinue of masters and servants, being displeased with the king, rose up, seven thousand of them, from the country. Coming in search of a country in west or east, in search of a place, they came to the region of the upper river of Hu-then.

Two merchants (*vaṇij*) from the retinue of Prince Sa-nu, called Śel and Zaṅ, had a pregnant cow, jointly owned, a single cow. The cow, its delivery approaching, having arrived at Źugs-ñams from Me-skar, fled to To-la. The two men, having pursued it, reached To-la. When it had given birth to a calf, the place where it gave birth to the calf received the name Hbruso-lo-ña. And Źugs-ñams of To-la received the name Śer-bzaṅ in the Li language. Then when the two men looked around, the district being empty, excellent, they said: 'This is fit to be the country of our Prince Sa-nu.' They asked advice: it was such a country. Having come to the upper river of Hu-then, they met the retinue of the minister Yaśa, who said: 'Whose people are you? Whence have you come?'

The two men explained in detail Prince Sa-nu's history. By a messenger to Prince Sa-nu in Me-skar, Yaśas informed him saying: 'You are of royal race; I of the race of ministers (*amātya*). Being united in one dominion, with you as king and me as minister, we ought to establish a country in this region of Hu-then.'

Then Prince Sa-nu came with his retinue to the upper river of Hu-then, and they met at a place called Hṅ-gu-jo below the district of Hdi-ña. The prince and the minister Yaśas did

te / rgyal-bu dañ blon-po yaśa gñis yul-sa-la ma-dum-ste / dmag  
bkye-ste hthabs-pa-las nam-mkhah-

176 a 1 las rnam-thos-kyi sras dañ / dpal-gyi lha-mo byuñ-nas bśugs-  
te /<sup>a</sup> hthab-tu ma-sćal-nas / dog-sa de-ñid-du /<sup>b</sup> rnam-thos-kyi  
sras dañ /<sup>c</sup> dpal-gyi lha-mo bźugs-pahi steñ-khañ re-re źig  
brćigs-pa yañ deñ-sañ-gi bar-du mchis-te / yul-gyi sruñ-mar  
gćo-bo rnam-thos-kyi sras dañ /

2 dpal-gyi lha-mo mchod-pa yañ de lags / de-nas rgyal-bu sa-nu  
dañ / blon-po yaśa yañ dum-nas sa-nus ni rgyal-po bgyis /  
yaśas ni blon-po bgyis-nas rgyal-po sa-nuhi hkhor rgya-rnams  
ni hu-then-gyi śel-chu hog-ma man-chad mdo-lo skor dañ /  
skam-śeñ yan-chad-du bkod / blon-po

N. 429 b 3 yaśahi hkhor rgya-gar-rnams ni śel-chu goñ-ma yan-chad  
\*du-rya dañ /<sup>a</sup> koñ-śeñ man-chad-du bkod / śel-chu dbus ni  
rgya-gar dañ /<sup>b</sup> rgyahi blon-po dañ / hbañs stod-rims hdres-  
par bkod-nas yul bćugs mkhar brćigs-te / rgya-gar dañ rgya  
phrad-pahi yul ni li lags-te / hphral-skad

4 ni rgya-gar dañ rgyar mi-mthun-pa /<sup>a</sup> yi-ge ni rgya-gar dañ  
bags-kyis mthun / hjig-rten-pahi lugs ni rgya dañ phal-  
cher mthun / chos-kyi lugs dañ chos-skad ni rgya-gar dañ  
phal-cher mthun / lihi hphral-skad ni thog-ma byañ-chub-  
sems-dpah hjam-dpal ñan-thos-kyi dge-sloñ-gi ćhul-du sprul-  
te /

C. 176 a

P. 453 b

5 mćhan bairoćana źes bgyi-bas byis-pa phyugs-rji khyehu hjos  
dañ / mu-le-hji źes bgyi-ba gñis-la sogs-pa-la yul ćar-ma źes  
bgyi-bar li skad phyuñ-ste / kun-la bslabs-nas /<sup>a</sup> khyehu de  
gñis kyañ gar mchis-pahi cha su-la yañ ma-mchis-te / hdi skad  
kyañ thog-ma hphags-pa-rnams-

6 kyis bstan-źiñ bslabs-pa-las / thog-ma li yul byuñ-nas dguñ-lo  
lon-pa ni gautośan-gyi mkhan-po morgudeśi-la sogs-pa mkhan-

175 b 7 yul-sa ma la dum-ste NP nam-khah-las N 176 a 1 bśug-te  
CD /<sup>a</sup> om. N /<sup>b</sup> om. CDP ma-thos-kyi N /<sup>c</sup> om. NP źig om. NP  
a 2 rgyal-bu NP pro rgyal-po CD (cf. 175 b 6) ante bgyis hkhor-ba NP  
brgya-rnams N mdo-le NP a 3 du-rya (cf. 188 a 4) em. F. W. Thomas  
pro rgya CDNP || C pro /<sup>a</sup> DNP koñ-źeñ N, koñ-źiñ P /<sup>b</sup> om. NP  
stoñ-rims NP a 4 || N pro /<sup>a</sup> CDP rgya NP pro rgya-gar CD ante  
dañ bags-kyis no N pro ni CDP post lugs dag-slob-gi N pro dge-sloñ-gi  
CDP sprul-nas NP a 5 hjes NP pro hjos CD /<sup>a</sup> om. NP chas NP  
pro cha CD li NP pro hdi CD a 6 brtan ciñ NP pro bstan-źiñ CD  
dguñ-lo scripsi; dguñ-lo-du CDNP hgehutonśan-gyi NP morgudeśiñ-  
la CD



not agree about the country, and they sent out their armies. While they were fighting, Vaiśravaṇa and Śrī Devī appeared from the air, and they stopped. Not allowing fighting, on that very site, they built separate upper storeys for the residence of Vaiśravaṇa and Śrī Devī, and they are there to this day. As guardians of the country, the Lord (*jyeṣṭha*) Vaiśravaṇa and Śrī Devī are worshipped.

Then Prince Sa-nu and the minister Yaśas agreed. Sa-nu became king, and Yaśas minister. King Sa-nu's retinue, the Chinese, established the country from the lower river of Hu-then to the Mdo-lo province and Skam-śeṅ. The minister Yaśas' retinue, the Indians, established down to the upper river from Du-rya and Koṅ-śeṅ. The land between the rivers being established by the ministers and subjects of Indians and Chinese, having intermingled respectfully, they founded the country and built the city.

Li being a country where Indians and Chinese met, the common language agrees with neither India nor China. The letters agree one by one with India. The customs of the people (*loka*) agree for the most part with China. The religious customs and the religious language agree for the most part with India. As for the common language of Li, originally the Bodhisattva Mañjuśrī assumed the form of a disciple's (*śrāvaka*) monk (*bhikṣu*) and under the name of Vairocana, introduced the Li language in the district called Ćar-ma to children such as the cattleherd-boys Hjos and Mu-le-hji. When it had been taught to all, no one had news of where the two boys had gone. And this language was originally exhibited and taught by the Āryas.

As for the years that have elapsed since the origin of the Li country: after hearing the statements (*kathā*) made by the abbots

po bgres-rim-rnams-kyis mkhan-po sña-rabs-rnams-la bkah-  
mchid thos-pa dañ / hphags-pa-rnams-kyis luñ-bstan-pa dañ /  
li-rjehi rgyal-rabs-

7 kyi yi-ge dañ žib-tu gtugs-nas / gnah thog-ma rgya-gar yul-du  
rgyal-po ma-skyes-dgras rgyal-po bgyis-pa-nas brćis-na rgyal-  
po ma-skyes-dgras spyir dguñ-lo sum-cu-rća gñis rgyal-po  
bgyis-pa-las / rgyal-srid bzuñ-ste dguñ-lo lña lags-pa-las sañs-  
rgyas mya-ñan-las

176 b 1 hdas / de čhun-chad dguñ-lo ñi-sú-rća bdun rgyal-po bgyis-te /  
rgyal-po ma-skyes-dgra-nas rgyal-po dharma 'aśokahi bar-du  
rgya-gar-gyi rgyal-po rabs bcus rgyal-srid bzuñ-ste / dharma  
'aśokas spyir dguñ-lo lña-bcu-rća lña \*rgyal-po bgyis-pa-las  
rgyal-por žugs-nas dguñ-lo

2 sum-cu lags-pahi hog-tu rgyal-bu sa-nu bćas-te / sa-nu dguñ-  
lo bcu-gñis lon-pahi čhe rgya-rjehi rgyal-thabs bćal-nas /  
N. 430 a thog-ma skyes-pahi yul čhol /<sup>a</sup> sa čhol-du mchis-pa-las /<sup>b</sup>  
rgyal-po sa-nu dguñ-lo bcu-dgu lon-pahi čhe li yul bćugs-te /  
thog-mar li-rjer žugs-pa

3 yan-chad žib-tu brćis-nas sañs-rgyas mya-ñan-las hdas-nas  
dguñ-lo ñis-brgya sum-cu-rća bži lags-nas li yul yañ gdod  
byuñ-bar hgyur / rgyal-bu sa-nu thog-mar li-rjer žugs-nas  
P. 454 a rgyal-srid bzuñ čhun-chad dañ / li-rje bćan-bzañ bćan-la  
C. 176 b brtan thog-mar li-rjer bskos-nas

4 li-rjehi rabs lña-bcu-rća drug dañ / phyag-čhab cig byuñ-ño ||  
gnah dañ-po mćho bskams-nas rgyal-bu sa-nu dañ / blon-  
po yaša-la sogs-pas thog-mar gži bzuñ-ste yul bćugs /<sup>a</sup> rgyal-bu  
sa-nuhi bu rgyal-po yehu-la žes bgyi-bas yul hu-then-gyi  
dñar-ldan-gyi groñ-khyer

5 brćigs-te / li yul byuñ-nas dguñ-lo brgya drug-cu-rća lña hdas-  
pahi hog-tu rgyal-bu yehu-lahi bu rgyal-po bijaya sambhāba  
žes bgyi-bas rgyal-por žugs-nas dguñ-lo lña lags-nas li yul-

**176 a 6** bgres-rims-rnams-kyis *CD*, bgras-rim-rnams (*abbr.*)-kyis *N* sña-  
rabs-rnams *NP pro* sña-rabs-rnams-la *CD* **a 7** brtags-nas *NP pro* gtugs-  
nas *CD* gzuñ-ste *NP* lags-pa-mas *N* **176 b 1** dharmā *P* gzuñ-ste  
*NP* dharmā *NP* spyir rgyal-pa *N*, spyir rgyal-po *CDP*; rgyal-po *ante*  
bgyis-pa-las *posui* (*cf.* 176 a 7) dag-sgya *N pro* dguñ *CDP ante* lña-bcu-rća  
**b 2** rgyal-rje *CD pro* rgya-rjehi *NP* brćal-nas *NP* thag-ma *D pro* thog-  
ma *CNP* /<sup>a, b</sup> *om.* *CD* thog-ma *CD* **b 3** žiñ-tu *C* li yul rjer *N pro*  
li-rjer *CDP ante* žugs-nas gzuñ *NP* **b 4** chag-čhab *CD pro* phyag-čhab  
*NP* gzuñ-ste *NP* /<sup>a</sup> *om.* *NP* yul *ante* hu-then-gyi *om.* *CDP* **b 5** *post*  
yehu-lahi *NP om.* bu sambhāba *C*, sambhāba *NP*

(*upadhyāya*) of former generations, such abbots as the abbot Morgudeśi of Gautośan, in order of seniority and after comparing carefully the prophecies (*vyākaraṇa*) of the Āryas and the record of the royal genealogy of the Li kings: reckoning from when in ancient times King Ajātaśatru first became king in the country of India, King Ajātaśatru reigned altogether thirty-two years. Five years after his accession, Buddha attained *nirvāṇa*. From that time, he reigned twenty-seven years. From King Ajātaśatru to King Dharmāśoka, ten generations of Indian kings acceded to the throne. Dharmāśoka reigned for fifty-five years altogether. Thirty years after he became king, Prince Sa-nu was born. At the age of twelve, Sa-nu, having sought royal assistance from the king of China, went in search of the country, in search of the place where he had been born originally. King Sa-nu was nineteen years old when he established the Li country. Reckoning exactly down to when he first became king of Li, there were two hundred and thirty-four years from the *nirvāṇa* of Buddha when the Li country first arose. From the time when Prince Sa-nu first became king of Li and acceded to the throne to when the Li King Béan-bzañ Béan-la Brtan was first installed as king of Li there were fifty-six generations of kings of Li and one regent.

When first the lake had in ancient times dried up, Prince Sa-nu, the minister Yaśas and the like took up residence and established the country. Prince Sa-nu's son, King Yehu-la, built the city of Dñar-ldan in the country of Hu-then. A hundred and sixty-five years after the origin of the Li country, when Prince Yehu-la's son King Vijaya Saṃbhava had been king for five years, the religion (*dharma*) first arose in the Li

du thog-mar chos byuñ-ste / hjam-dpal dañ byams-pa gñis-kyis  
li yul

6 hdi dus gsum-gyi sañs-rgyas-kyi khud-pa lags-par thugs-su  
chud-nas byams-pa ni mir skye-ba blañs-te / rgyal-po bijaya  
sañbhaba zes bya-ba sprul / hjam-dpal ni dge-sloñ hphags-pa  
bairoćanahi gzugs-su sprul-nas las dañ ñon-moñs-pa mthar  
phyin-pahi gnas yul

7 ćar-ma ću-lehi ćhal-du gśegs-te / li yul-na mchis-pahi sems-  
can-rnams-kyi dge-bahi bśes-gñen mjad-ciñ li skad kyañ byis-  
pa phyugs-rji-rnams-la bcos-śiñ bstan / lihi yi-ge yañ bsłabs-  
nas dehi hog-tu chos byuñ-ño || de-nas rgyal-po yehu-lahi  
rgyal-po bi-

177 a 1 jaya sañbhabas yon-bdag bgyis-nas || dge-bahi bśes-gñen  
hphags-pa bairoćanahi slad-du thog-mar li yul-du ćar-mahi  
gćug-lag-khañ chen-po brćigs-par bgyid-pa-las li-rje bijaya  
sañbhabahi blon-po dañ /<sup>a</sup> hbañs hkhōr dañ bcas-pa kun-  
gyis kyañ

N. 430 b

2 ćar-mar gćug-lag-khañ re-re brćig-par gsol-nas rćig-pa mañ-po  
zig byuñ-ba-las rgyal-pos bsams-pa / gćug-lag-khañ rćig-tu  
ma-sćal-na ni bdag-la dños-sdig-tu hgyur / de-sñed cig  
brćigs-na ni slad-kyis zig-ral-du gyur-na yañ mi-sloñs-su glo-  
ba chuñ-nas

P. 454 b

3 dge-bahi bśes-gñen hphags-pa bairoćana-la zus-pa-na / de-  
bźin-gśegs-pahi sku-gduñ śariram su-la bźugs-pa-rnams-kyis  
gćug-lag-khañ dañ /<sup>a</sup> mchod-rten rćig-śig ces bsgo-na /<sup>b</sup> sdig-  
tu mi-hgyur-ro /<sup>c</sup> zes byuñ-nas / rgyal-pos kyañ blon-po dañ  
hbañs-rnams-la de-

C. 177 a

4 bźin-du bsgo-nas /<sup>a</sup> ćar-mahi gćug-lag-khañ chen-po /<sup>b</sup> rgyal-  
po bijaya sañbhabas brćigs-pahi ćhe /<sup>c</sup> rgyal-pohi hkhōr dañ /<sup>d</sup>  
blon-po dañ hbañs-rnams-kyi ćar-mahi gćug-lag-khañ chuñ-  
ñu dañ / mchod-rten brćigs-so hćhal-gyi nañ-na śariram ma-  
sćal-ba cig kyañ ma-mchis-te / gćug-lag-

**176 b 6** sañbha NP gzugsu abbr. NP pro gzugs-su CD **b 7** ću-lehu C  
phyug-rji-rnams-la C **177 a 1** sañbhas NP || om. CDP gśes-  
gñen P brćig-par CD sañbhabahi NP /<sup>a</sup> om. NP **a 2** brćigs-par  
NP brćigs-pa CD brćig-tu CD cig post de-sñed om. NP slad-  
gyis N chud-nas NP **a 3** śariram CD bźugs-pa-rnams-kyi CD || N  
pro /<sup>a</sup> CDP rćigs-śig NP /<sup>b</sup> om. NP /<sup>c</sup> om. CDP **a 4** /<sup>a, b</sup> om. CDP  
ćar-mihi CD rgyal-po ante bijaya om. NP sañbhabas NP brćig-pahi  
CD || N pro /<sup>c</sup> CDP /<sup>d</sup> om. CDP ćar NP, rćar-mahi CD mchis-te  
P pro ma-mchis-te CDN

country. Mañjuśrī and Maitreya, realizing that this Li country was the special property of the Buddhas of the three times (*tryadhva-*), Maitreya took human birth and appeared as the king called Vijaya Saṃbhava, and Mañjuśrī appeared in the form (*rūpa*) of the monk (*bhikṣu*) Ārya Vairocana. Coming to the place of arrival at the end of *karma* and *kleśa*, the grove of Ću-le in the country of Ćar-ma, they acted as pious friends (*kal-yāṇamitra*) of the beings (*sattva*) in the Li country. They also made the Li language and taught it to children, cattleherds. And they taught the Li letters. After that, the religion (*dharma*) arose.

Then King Vijaya Saṃbhava, (son) of King Yehu-la, acting as donor (*dānapati*), built on behalf of his pious friend the Ārya Vairocana the great *vihāra* of Ćar-ma, the first in the Li country. The Li king Vijaya Saṃbhava's ministers and subjects, together with their retinues, all asked to build severally *vihāras* in Ćar-ma, and many buildings arose. The king thought: 'If I do not allow the building of *vihāras*, it will be a sin on my part. If so many have been built and afterwards they fall into ruin, I will be dejected about not having erected them.' He asked his pious friend the Ārya Vairocana, who said: 'If you order all who have relics of the Tathāgata to build *vihāras* and *stūpas*, it will not be a sin.' The king gave orders to his ministers and subjects accordingly, and when the great *vihāra* of Ćar-ma had been built by King Vijaya Saṃbhava, among the small *vihāras* and the *stūpas* of Ćar-ma known to have been built by the king's retinue and his ministers and subjects, there was not one in which relics had not been placed.

- 5 khañ brćigs-pa lags-nas / hphags-pa bairoćanas rgyal-po  
bijaya sam̃bhāba-la rgyal-pos gaᅇᅇi brduñs-la hphags-pa-  
rnams spyān droñs-śig ces bgyis-pa dañ / rgyal-pohi mchid-nas  
de-bźin-gśegs-pa mñon-sum-du hdir gśegs-te bdag-gi lag-tu  
gaᅇᅇi ma-sćal-gyi bar-du bdag
- 6 gaᅇᅇi mi-brduñ-ño źes smon-lam btab-pa dañ / de ma-thag-tu  
hjam-dpal-gyi sprul-pa dge-sloñ bairoćanas nam-mkhah-la  
de-bźin-gśegs-par sprul-te / ñan-thos chen-po bcu-drug dañ  
thabs cig-tu ćar-mar de-bźin-gśegs-pahi ćhul bstan-nas rgyal-  
po bijaya sam̃bhābahi lag-tu gaᅇᅇi sćal-
- N. 431 a
- 7 nas /<sup>a</sup> rgyal-pos gaᅇᅇi brduñs-pa dañ /<sup>b</sup> dguñ-bdun-gyi bar-  
du gaᅇᅇi dehi sgra ma-chad-par byuñ-ste / de-bźin-gśegs-pahi  
sprul-pa mñon-sum-du gśegs-pahi dan-rtags-su gor-ma-la  
źabs-kyis bcags-pahi rjes da-duñ-gi bar-du ćar-ma-na mchis /  
hphags-pa ñan-thos chen-po bcu-drug-la mchod-pa
- 177 b 1
- rin-po-che sna-ćhogs-las bgyis-pahi bśos-cha bcu-drug rgyal-  
pos phul-ba yañ ćar-mahi gćug-lag-khañ-gi nañ-du hphags-  
pa-rnams-kyis gter-du sćal-te / phyir dus dmas-śiñ dge-  
hdun-la yon-bdag ma-mchis-te hćho-ba mi-hbyor-bahi dus-  
na rin-po-chehi bśos-cha de-rnams dehi ćhe sahi hog-nas  
hbyuñ
- P. 455 a
- 2 źes hphags-pa dge-hdun hphel-gyi luñ-bstan-pa-dag-las kyañ  
hbyuñ / dge-sloñ hphags-pa bairoćanahi mchod-pahi rkyen-du  
kluhi rgyal-po hu-lor źes bgyi-bas kha-chehi yul-nas de-  
bźin-gśegs-pa bdun-gyi sku-gduñ bźugs-pahi mchod-rten gcig  
spyān drañs-nas nam-mkhah-las gśegs-pa da-
- 3 ltar ćar-ma-na bźugs-te / mchod-rten hdi dri-gćañ-khañ-gi  
nañ-na bźugs-te / grib-ma slad-rol-tu gsal-bar hbyuñ / rgyal-po  
bijaya siñha źes bgyi-ba ćar-mahi gćug-lag-khañ-du mchod-pa  
bgyid-du mchis-pa-las sku-gzugs lder-so bgyis-pa cig mchog-  
ciñ gśegs-par mthoñ-nas mćhams med-pa
- C. 177 b
- 4 lña byañ-ño źes mchi-ba yañ da-ltar bźugs / gćug-lag-khañ  
dehi sruñ-mar źal-gyis bźes-pa yañ / lha nam-mkhahi spyān

177 a 5 sam̃bhāba-la NP gaᅇᅇi NP brduñ-la NP mchis-nas P  
gaᅇᅇi NP a 6 gaᅇᅇi NP nam-khah-la N bija N sam̃bhābahi NP  
gaᅇᅇi NP a 7 /<sup>a</sup> om. NP gaᅇᅇi NP /<sup>b</sup> om. CD gaᅇᅇi NP dam-  
rtags-su P, dam-rtagsu (abbr.) N 177 b 1 gćug-khañ-gi D hćho-bahi  
sbyor-bahi NP b 2 hphel-gyis CD gdun-gyi P sku-gduñ N cig CD  
nam-khah-las N b 3 mchod-rten rol-tu NP pro grib-ma slad-rol-tu CD  
sder-so N hchag cig CD pro mchog-ciñ NP b 4 nam-khahi N

When the *vihāra* had been built, the Ārya Vairocana said to King Vijaya Saṃbhava: 'Let the king strike the gong and summon the Āryas.' The king made a vow (*praṇidhāna*): 'Until the Tathāgata comes here visibly and puts the gong in my hand, I will not strike the gong.' Immediately, the monk (*bhikṣu*) Vairocana, an apparition of Mañjuśrī, appeared in the air (*ākāśa*) as the Tathāgata. When the sixteen great disciples (*śrāvaka*), being all together in Ćar-ma, had expounded the way (*netrī*) of the Tathāgata, he put the gong in the hand of King Vijaya Saṃbhava. The king struck the gong, and throughout a week the sound of that gong went on without interruption. As proof that an apparition of the Tathāgata came visibly, an imprint of his footstep on the stone exists in Ćar-ma to this day. In honour of the Āryas, the sixteen great disciples, the king presented sixteen cakes made of various jewels (*ratna*). The Āryas put them as a treasure in the Ćar-ma *vihāra*. In later times, when there is a decline and the Saṃgha has no donor (*dānapati*), at the time when sustenance is not available, those jewel-cakes will at that time rise up from below the ground, as also it is stated by the prophecies of the Ārya Saṃghavardhana.

For the purpose of honouring the monk Ārya Vairocana, the Nāga-king called Hu-lor summoned from the country of Kashmir a *stūpa* containing relics of the seven Tathāgatas. It came through the air and is now in Ćar-ma. This *stūpa* is inside the *gandhakuṭī*. Its shadow is visible behind it. When the king called Vijaya Siṃha came to do worship in the *vihāra* of Ćar-ma, he saw an excellent image (*pratimā*) made of clay arrive, and he was cleansed of the five deadly sins (*ānantarya*). So it is still said.

The Deva Ākāśacakṣus and Mañibhadra promised to guard that *vihāra*. Down to the present day, manifestations and signs

dañ /<sup>a</sup> nor-bu bzañ-po źes bgyi-ba lags-te / deñ-sañ-gi bar-du mñon-rtags dañ / mćhan-ma-dag kyañ hbyuñ / hphags-pahi luñ-bstan-dag kyañ sbyar-na yañ thog-

- N. 431 b 5 ma gćug-lag-khañ hdi-rnams brćigs-pa yañ dge-bahi bśes-gñen dañ / yon-bdag hphags-pa śa-stag-gis mjad-la /<sup>a</sup> gćug-lag-khañ dañ /<sup>b</sup> mchod-rten bźugs-so hćhal-gyi nañ-na yañ de-bźin-gśegs-pa-rnams-kyi sku-gduñ dañ byañ-chub-sems-dpah dañ / ñan-thos dañ /<sup>c</sup>
- P. 455 b 6 rañ-sańs-rgyas-kyi sku-gduñ bźugs-pas gñan-ciñ byin-che rabste / thog-ma li yul-du gćug-lag-khañ byuñ-ba yañ hdi-las sña-ba ma-mchis-so || de-nas ćar-mar hjam-dpal-gyi sprul-pa dge-sloñ hphags-pa bairoćanas chos phyuñ rgyal-po bijaya sambħabas gćug-lag-khañ brćigs ćhun-chad rgyal-po li-rje rabs
- 7 bdun-gyi bar-du gćug-lag-khañ gźan ma-brćigs / de-nas dehi hog-tu rgya-gar yul-nas hphags-pa dgra-bcom-pa buddħaduta dañ / khagadata dañ / khagaroyañ dañ / khagadrod dañ bźi byuñ-ste / gautośan-gyi 'aryastanar bźugs-so || dehi ćhe byañ-chub-sems-dpah byams-pa yañ li-rje bija-
- 178 a 1 ya bīrya bya-bar gyur-te / rgyal-po de srog-mkhar-gyi steñ-nas bltas-na mkhar-gyi phyi-rol-na gser dañ / dñul lta-bur snañ-ba źig mthoñ-nas bsñags-pa dañ / da-ltar hgum-tir-gyi mchod-rten chen-po bźugs-pa slebs-nas bltas-na /<sup>a</sup> śa-ba ni gnod-sbyin-gyi sde-dpon chen-po yañ-dag-
- 2 śes-su gyur-te rgyal-po-la smras-pa / kye rgyal-po khyed sańs-rgyas-kyis luñ-bstan-pa bźin hdir gćug-lag-khañ gcig rćig-pahi rigs-so źes bgyis-pa dañ / suhi phyir rćig ces rgyal-pos źus-pa dañ / sańs-rgyas-kyi pho-ña źes bgyi-ba hphags-pa dgra-bcom-pa \*buddħadūta-la sogs-pa bźi khyed-kyi
- C. 178 a 3 dge-bahi bśes-gñen-du hońs-pa hdi-dag-gi phyir brćig ces bsgo-ba dañ / hphags-pa dgra-bcom-pa de-dag kyañ rgyal-po bijaya bīryahi druñ-du byon-nas chos bśad-pas /<sup>a</sup> rgyal-po

177 b 4 /<sup>a</sup> om. CD deñ-soñ-gi CD b 5 rćigs-pa NP /<sup>a, b</sup> om. CD /<sup>c</sup> om. C b 6 sambħabas NP brćig NP b 7 ma-rćigs NP budħaduta NP khagata NP pro khagadata CD khagaroyañ dañ / om. NP bźin N pro bźi CDP hgehutośan-gyi NP 178 a 1 bīrya P hgum-stir-gyi NP sleb-nas NP ltas-na NP /<sup>a</sup> om. N a 2 -śesu abbr. N khyod DNP pro khyed C brćigs-pa CD pro rćig-pahi NP brćigs CD źes CD ante rgyal-pos buddħata-la CDNP; em. F. W. Thomas a 3 /<sup>a</sup> om. CDN



occur. And according to the prophecies of the Āryas, these were the first *vihāras* built, and, Āryas only having acted as pious friends (*kalyāṇamitra*) and donors (*dānapati*), in the *vihāras* and *stūpas* that are known to have been built, there being relics of the Tathāgatas and relics of Bodhisattvas and Śrāvakas and Pratyekabuddhas, they are powerful and their splendour is great. Before these *vihāras* arose for the first time in the Li country, there were none.

Then from the introduction in Ār-ma of religion (*dharma*) by the monk Ārya Vairocana, a manifestation of Mañjuśrī, and the building of the *vihāra* by King Vijaya Saṃbhava, during seven generations of kings of Li no other *vihāras* were built. Then after that the Āryas, Arhats Buddhadūta and Khagadata and Khagaroyaṇ and Khagadrod, four in all, came from the country of India and stayed in Āryastana of Gautośan.

At that time, the Bodhisattva Maitreya became the Li king Vijaya Vīrya. The king, looking from the top of his castle, saw outside the city a light like gold and silver. On following it, he arrived where there is now the great *stūpa* of Hgum-tir. When he looked at it, the deer became Saṃjñāya, general (*mahāsenāpati*) of the Yakṣas, who said to the king: 'Ho! King, according to a prophecy of Buddha, you ought to build a *vihāra* here.' 'Build for whom?' asked the king. 'One called "Messenger of Buddha", the Ārya Arhat Buddhadūta and three others have come to be your pious friends (*kalyāṇamitra*). Build it for them.' So was he instructed. Those Ārya Arhats, too, came into the presence of King Vijaya Vīrya and expounded the Law (*dharma*). The

yañ che sña-mahi smon-lam dran-nas de ma-thag-tu dog-sa  
brtag-pahi phur-bu der btab-ste / gćug-lag-khañ hgum-tir  
brćigs-

- N. 432 a 4 so || de-nas rgyal-po bijaya bīrya hgum-tir-gyi gćug-lag-khañ-du  
mchod-pa bgyid-du mchis-pahi che bu chuñ-ñu žig stor-nas  
rjes bcad-pa de bćal-nas /<sup>a</sup> gautośan-gyi luñ-buhi nañ-na sañs-  
rgyas hod-sruñs-kyi sku-gduñ bźugs-pahi mchod-rten-gyi druñ-  
nas bu rñed-de / de-nas rgyal-pos mchod-rten hdi gañ-gi dus-  
P. 456 a 5 na sus brćigs žes smras-pa dañ / dge-bahi bśes-gñen hphags-  
pa de-dag-gi źal-nas mchod-rten hdi sañs-rgyas hod-sruñs  
mya-ñan-las hdas-pahi che brćigs-te sañs-rgyas hod-sruñs-kyi  
sku-gduñ bźugs-so || li yul sñon mćhor gyur-pahi dus-na  
mchod-rten hdi ris g-yogs-te chus ma-žig-la /  
6 physis kyañ yul hdi mćhor hgyur-te / yañ mchod-rten hdi ris  
g-yogs-nas chus mi-hjig-ste / sañs-rgyas byams-pa byuñ-  
bahi che yañ mćho bskams-nas yul-du gyur-pahi dus-na  
mchod-rten hdi hbyuñ-ste / gnas hdi ni dus gsum-du gśegs-  
pahi de-bźin-gśegs-pa-rnams-kyi sañs-rgyas-kyi žiñ  
7 khud-pahi nañ-na yañ gautośan hdi pho-brañ gcig yin-te /<sup>a</sup>  
dus gsum-gyi sañs-rgyas-rnams kyañ kun hdir gśegs-śiñ luñ  
ston / sems-can-gyi don mjad-do || phyogs bcuhi sañs-rgyas-kyi  
žiñ so-so-nas byañ-chub-sems-dpah stoñ-phrag ñi-śu yañ  
dus gsum-du glañ-mgo ri hdi-la mchod-pa mjad-du byon-  
178 b 1 nas slar gśegs-so žes bstan / de-nas rgyal-po bijaya bīrya dad-  
pahi śugs chen-pos glañ-mgo rihi steñ-du gautośan-gyi gćug-  
lag-khañ brćigs-nas bu chuñ-ñu de yañ thar-par btañ-ste physis  
dgra-bcom-pahi hbras-bu thob-nas /<sup>a</sup> li yul-du dgra-bcom-par  
gyur-pa hdi-las sña-ba ma-byuñ-bas hdi ni lam-  
C. 178 b 2 ston-paho || žes morgubdeśi bya-bar btags-te / thog-ma mo-  
N. 432 b rgubdeśihi miñ ni de-nas byuñ-ste /<sup>a</sup> deñ-sañ-gi bar-du yañ  
thub-ldan dañ / dkah-thub-kyi mchog-las btus-te / morgu-  
bdeśir bsgo-ba lags / gautośan dañ /<sup>b</sup> hgum-tir-gyi gćug-lag-  
P. 456 b khañ hdi gñis bźugs-pahi dog-sa yañ dus gsum-gyi

178 a 3 rtags-pahi C hgum-stir NP a 4 bcas de NP pro bcad-pa de CD  
bćal-na CD /<sup>a</sup> om. NP hgehutośan-gyi NP nañ-nas CD hod-  
sruñs-gyi NP mchod-ten-gyi N gañ-gis NP a 5 dañ-gi NP pro  
de-dag-gi CD brćigs NP pro brćigs-te CD hod-sruñs-gyi NP  
a 7 hgehutośan NP pho-brañ sa CD /<sup>a</sup> om. CD mjad-do CD  
178 b 1 hgehutośan-gyi NP /<sup>a</sup> om. NP b 2 || om. CD /<sup>a</sup> om. CD  
des sañ-gi P dkah-hthub-kyi N hgehutośan NP /<sup>b</sup> om. NP

king, recalling a vow (*praṇidhāna*) in a former time, immediately drove in there the site-fixing peg and built the Hgum-tir *vihāra*.

Afterwards when King Vijaya Vīrya had gone to do worship in the *vihāra* of Hgum-tir, a small child became lost. They followed its footprints and after searching for it, found the child in a small valley of Gautośan near a *stūpa* in which were relics of the Buddha Kāśyapa. Then the king said: 'At what time and by whom was this *stūpa* built?' His pious friends, the Āryas, explained: 'This *stūpa* was built at the time when the Buddha Kāśyapa attained *nirvāṇa*. It contains relics of the Buddha Kāśyapa. At the time when formerly the Li country became a lake (*saras*), this *stūpa*, being covered by a mountain, was not destroyed by the water. Hereafter also, when this country becomes a lake, again this *stūpa*, being covered by a mountain, will not be destroyed by the water. When the Buddha Maitreya has appeared and the lake has dried up and become a country, this *stūpa* will appear. In this place, the special Buddha-field (*buddhakṣetra*) of the Tathāgatas who come in the three times (*tryadhva-*), there is this mansion (*vimāna*) Gautośan. The Buddhas of the three times all come here and prophesy and work for the good of (*artha*) beings (*sattva*). From the various Buddha-fields in the ten directions, twenty thousand Bodhi-sattvas also having come in the three times to do worship on the Gośīrṣa hill will then return.'

Then King Vijaya Vīrya, with great strength of faith, built on the Gośīrṣa hill the *vihāra* of Gautośan. The small child, having been freed and sent away, afterwards obtained the fruit of arhatship. There had been none in the Li country who became Arhat before him. He, being the 'way-shower', received the name Morgubdeśi. Thus first arose the name Morgubdeśi. Down to this day hermits and those who have accumulated excellent works of asceticism (*tapas*) are called Morgubdeśi. In addition to the sites of these two *vihāras*, Gautośan and Hgum-tir, which have been trodden by the feet of the Tathāgatas of

- 3 de-bžin-gšegs-pa rim-gyis hbyuñ-ño hčhal-gyi žabs-kyis bcags /<sup>a</sup> byin-gyis brlabs-pahi steñ-du hphags-pahi luñ-bstan-dag dañ sbyar-nas yañ /<sup>b</sup> thog-mar gčug-lag-khañ hdi-rnams brčigs-pa yañ dge-bahi bšes-gñen dañ / yon-bdag hphags-pa ša-stag-gis
- 4 mjad-la / gčug-lag-khañ dañ / mchod-rten bžugs-so || hčhal-gyi nañ-na de-bžin-gšegs-pahi sku-gduñ dañ / byañ-chub-semsdpah dañ / ñan-thos dañ / rañ-sańs-rgyas-kyi sku-gduñ bžugs-pas gñan-žiñ byin-che rab-ste / gčug-lag-khañ-gi sruñ-mar žal-gyis bžes-pa yañ
- 5 rnam-thos-kyi sras dañ / gnod-sbyin-gyi sde-dpon yañ-dagšes dañ / kluhi rgyal-po gnas-dros-po lags-te deñ-sań-gi bar-du yañ mñon-rtags dañ mčhan-ma-dag kyañ hbyuñ-bahi phyir / li yul-gyi gčug-lag-khañ bžugs-so hčhal-gyi nañ-na gčo-bor bgyi-ba lags / rgyal-po bi-
- 6 jaya bīryas hgum-tir-gyi gčug-lag-khañ brčigs čhun-chad rgyal-po rabs gñis-kyi bar-du gčug-lag-khañ gžan ma-brčigs /<sup>a</sup> denas dehi hog-tu rgyal-po bijaya jaya žes bgyi-bas rgya-rjehi bu-mo puñšvara žes bgyi-ba mchis-hbrañ-du blańs-nas rgya-rjehi bu-mo des li yul-du srin-buhi
- 7 sa-bon žig hčhal-te mchis-nas yul ma-ža bgyi-bar srin-bu gsos-pa dañ /<sup>a</sup> srin-bu ma-čhar-bahi skabs-su blon-po rgyus mahčhal-ba kha-cig-gis rgyal-po bijaya jaya rgya-rjehi bu-mo rgyal-pohi bcun-mo bgyid-pa des sbrul gdug-pa mañ-po ma-žar gso-žiñ mchis-te chen-por gyur-

N. 433 a

179 a 1

P. 457 a

C. 179 a

- 2 bu šas šig bkus-te gsań-thabs-su gsos-te / slad-kyis kha-cher dar dañ /<sup>a</sup> srin-bal phyuñ-nas dar dañ men-dri btags-te / rgyal-po-

**178 b 3** gcigs *N pro* bcags *CDP* /<sup>a</sup> *om. NP* rlob-pahi *N*, rlobs-pahi *P* sbyar-na *NP* /<sup>b</sup> *om. NP* rčig-pa *NP* **4** mchos-rten *N* || *om. CD* **5** yañ-dge-šes *N* deñ-soń-gi *CD* mčhan-ma gań dag *NP pro* mčhan-ma-dag *CD* **6** bija bīryas *NP* brčig *N* rab *NP* || *N pro* /<sup>a</sup> *CDP* mchis-brañ-du *NP* rgyas-rjehi *N* **7** ma-ša *CD* /<sup>a</sup> *om. NP* sgyus *NP pro* rgyus *CD* rgya-rjehi bu-mo *om. NP* gsi-žiñ *N* **179 a 1** mes *CD pro* me *NP* bsregs-šig *NP* /<sup>a</sup> *om. N* mi-thog-nas *NP* **2** bskus-te *CD* bsos-te *NP* slad-kyi *NP* /<sup>a</sup> *om. CD* men-hdri *NP* gtags-te *NP* rgyal-po-la *bstan habent NP ante* rgyal-po-la

the three times who are considered to be born in succession and which have been taken under their control (*adhiṣṭhāna*), it is in accordance with the prophecies of the Āryas that, as Āryas only built these *vihāras* originally and acted as pious friends (*kalyāṇamitra*) and donors (*dānapati*), in the *vihāras* and *stūpas* held to exist, there are relics of the Tathāgatas and relics of Bodhisattvas and Śrāvakas and Pratyekabuddhas, so that they are powerful and their splendour is great. Vaiśravaṇa and Saṃjñāya, general (*senāpati*) of the Yakṣas, and the Nāga-king, Gṛhāvatapta, promised to guard the *vihāras*. Down to the present day manifestations and signs occur so that they are to be considered the chief among the *vihāras* held to exist in the Li country.

After King Vijaya Vīrya built the Hgum-tir *vihāra*, during two generations of kings no other *vihāra* was built. After that a king called Vijaya Jaya took to wife the daughter of a Chinese king called Puṇyeśvarā. That Chinese king's daughter, having come to the Li country, desiring seed of silk-worms, reared silk-worms in the district called Ma-ža. While the silk-worms were still not mature, some ignorant ministers asked: 'King Vijaya Jaya, the Chinese king's daughter, acting as the king's consort, has come rearing many poisonous snakes in Ma-ža. When they have grown big and one is dejected about the harm to the districts, what is to be done?' He ordered: 'Set fire to the snake-rearing house and burn them all up.'

On hearing of this, the queen, being unable at that moment to explain it to the king with knowledge, extracted some of the silk-worms and reared them in secret. Afterwards, having produced Kashmir silk and cotton, she wove silk and *men-dri*,

la bstan-nas rgyus-kyis źib-tu bśad-pa dañ / rgyal-po yañ hgyod-pa skyes-te / rgya-gar yul-nas dge-slon hphags-pa sañghaghośa źes

3 bgyi-ba li yul-du byon-nas dge-bahi bśes-gñen-du spyān drañs-te / srin-bu phal-cher bkum-pahi dños-sdig bśags-sbyañ bgyis-nas po-ta-rya dañ / ma-źahi mchod-rten dañ / gćug-lag-khañ chen-po brćigs-te / de-bźin-gśegs-pahi sku-gduñ śariram mañ-po ćam

4 źig śal-te / dehi ślad-du dpyid-zla ra-bahi ño thog-thag bcomldan-hdas śākya thub-pahi skuhi gzugs-brñan ma-źo po-ta-rya źes bgyi-bahi gćug-lag-khañ-na bźugs-so źes hphags-pa-dag-gis luñ-bstan-pas deñ-sañ-gi bar-du yañ /<sup>a</sup> li yul-gyi dgehdun sde gñis dañ /

5 rgyal-po dañ /<sup>a</sup> blon-po man-chad hbañs yan-chad lo re-źiñ dpyid-zla ra-bahi ño-la mchod-par bgyid-ćiñ / ril-gyis po-ta-ryahi gćug-lag-khañ-du mchis-te / gćug-lag-khañ hdi yañ gñan-źiñ byin-che rab-ste / lħa ratnabala dañ /<sup>b</sup> ratnaśūra gñis sruñ-mar źal-gyis

N. 433 b

6 bźes-pa lags-te / deñ-sañ-gi bar-du yañ dños-rtags dañ mćhanma-dag kyañ hbyuñ-ño || de-nas rgyal-po bijaya ĵaya źes bgyiba-la bu-spun gsum mchis-te / phu-bo rab hdon-hdros źes bgyi-ba ni rgyal-srid ma-hćhal-te / bsod-nams bgyid-ćiñ rgya-gar yul-du mchis /

P. 457 b

7 dehi nu-bo bar-ma yañ rgyal-srid ma-hćhal-nas ba-nder źugs-te miñ dħarmānanda źes btags-nas rgya-gar yul-du chos slob-tu mchis / nu-bo tha-chuñs rgyal-sar źugs-te /<sup>a</sup> miñ bijaya dħarmar btags rgyal-po bijaya dħarma de dpah-źiñ rćal che-bas gsod-rkyen-dag-la dgah-nas /<sup>b</sup> phu-bo ba-nde

179 b 1 dħarmānanda rgya-gar yul-na mchis-pa chos mñan-źiñ bslabs-nas bsgoms-pas hphags-pa dgra-bcom-par gyur-te / hphags-pa dħarmānandas rgya-gar yul-nas bltas-na / nu-bo rgyal-po

179 a 2 rygus-kyi NP rgyal-po-la NP pro rgyal-po yañ CD sañghagośa NP a 3 maźihi CD śariram NP a 4 ñon N luñ-bstan-pahi NP /<sup>a</sup> om. NP a 5 /<sup>a</sup> om. NP gñen-źiñ CD ratnabhara NP /<sup>b</sup> om. NP ratnaśūra NP a 6 deñ-soñ-gi CD, deñ-sañ NP yañ om. NP pho-bo NP hdod-hdros CD a 7 ban-der NP źugs-so || miñ NP tha-chuñ NP rgyal-bar N /<sup>a</sup> om. CD dħarmār NP dħarmā NP || N pro /<sup>b</sup> CDP pho-bo NP 179 b 1 yul-nas CD mñan NP pro mñan-źiñ CD bslab-nas CD, bslabs NP

and showing them to the king, she explained it in detail with knowledge. And the king repented. When a monk, the Ārya Saṅghaghoṣa by name, had come from the country of India to the Li country, he invited him to become his pious friend (*kalyāṇamitra*). Having made confession so that he was absolved of his grave sin in killing silk-worms in large quantities, he built the great *stūpa* and *vihāra* of Po-ta-rya and Ma-za, and he presented many relics of the Tathāgata. Therefore, in accordance with a prophecy of the Āryas that throughout the beginning of the first spring month an image of the form of the Lord (*bhagavant*) Śākyamuni would be in the *vihāra* called Ma-zo Po-ta-rya, down to the present day, the twofold Saṅgha of the Li country, and from king and ministers down to the subjects, have all assembled in the Po-ta-rya *vihāra* each year at the beginning of the first spring month to do worship. Thus, this *vihāra* is powerful and its splendour is great. The two Devas Ratnabala and Ratnaśūra promised to guard it, and down to the present day, miracles and signs occur.

Then King Vijaya Jaya by name had three sons. The eldest son called Hdon-hdros did not desire sovereignty and went to the country of India to acquire merits. His junior, the middle brother, also not desiring the sovereignty, became a monk. Receiving the name Dharmānanda, he went to India to study religion (*dharma*). The youngest acceded to the throne and received the name Vijaya Dharma. King Vijaya Dharma was brave, of great prowess, and took delight in hunts. The eldest son, the monk Dharmānanda, while in India, having heard, learned, and meditated on the Law (*dharma*) became an Ārya Arhat. The Ārya Dharmānanda, looking from India and seeing

- C. 179 b      bijaya dharma gsod-rkyen bgyid-ciñ sdig-pa mi-dge-bahi chos-la žen-par mthoñ-nas glo-ba
- 2 brjes-te / dge-bahi bśes-gñen bgyi-bahi slad-du rgya-gar yul-nas li yul-du mchis-te / ñon-bgyir-gyi ri-rća śel-chab hog-ma dañ /<sup>a</sup> ñe-ba žig-tu spyil-po bgyis-te de-na bsgom-žić bžugs-pa-las /<sup>b</sup> ñin gcig-cig /<sup>c</sup> hphags-pa de śa-ba gser-gyi kha-dog hdra-ba žig-tu sprul-
- 3 te / hu-then-gyi sku-mkhar-gyi slad-rol śar-phyogs-logs-na hgus-no žes bgyi-bahi sgañ-bu žig mchis-pahi khar byuñ-ba dañ / rgyal-po bijaya dharma srog-mkhar-gyi steñ-nas mthoñ-nas mdah gcig hphañs-pa dañ / śa-bahi brlar phog-nas śa-ba ni broś / rgyal-pos ni slad-
- 4 bžin-du bsñegs-pa dañ / śa-ba de hphags-pa dharmānandahi spyil-buhi nañ-du mchis / rgyal-po slad-bžin-du mchis-pas bltas-na spyil-pohi nañ-na śa-ba ni cañ ma-mchis / dge-sloñ gcig brla-la mdas phog-pa hbyin-ciñ mchis-pa mthoñ-nas /
- N. 434 a      phu-bo lags-par ni ño ma-hćhal-te /
- 5 phu-bo dge-sloñ dharmānandas byin-gyis brlabs-nas phu-bo lags-par gdoñ-ño hćhal-te / rgyal-pos bcun-pa ci noñś žes bgyis-pa dañ / khyod-kyis bdag-la mdah hphañs-te ci bya žes bgyis-pa dañ /<sup>a</sup> rgyal-pos kyañ śa-ba ma-lags-par ćhor-nas bdag-gis noñś-na khri lan žes
- 6 bgyis-pa dañ / dge-sloñ dehi mchid-nas gcig-tu-na ña khyod-kyi phu-bo yin / gñis-su-na ña hphags-pa dgra-bcom-par gyur-pas /<sup>a</sup> rgyal-po khyod-kyi mćhar-gyi sdig-pa thob-ste / mćhams med-pa dañ hdra-bahi las byas-par hgyur-te / bśags-sbyañś dañ /<sup>b</sup> bsod-nams cher
- P. 458 a      7 ma-byas-na mi-ruñ-ño žes bgyis-pa dañ / rgyal-po de yañ hgyod-pa skyes-te rab-tu ma-dgah-nas /<sup>a</sup> hphags-pa dgra-bcom-pa dehi žabs-la hjus-te / bzod-gsol bśags-sbyañś bgyis-nas bdag-gi sdig-pa hdi ji-ltar hbyañ žes žus-pa dañ / hphags-pa dharmānandahi

179 b 1 dharmā NP    b 2 ri-rća CDN, ri-rće P /<sup>a</sup> om. NP skyil-po C, spyil-bu NP    bsgom CD pro bsgom-žić NP    bžugs-pa-la P /<sup>b</sup> om. CD /<sup>c</sup> om. NP    b 3 dharmās NP    gcig om. NP    rgyal-po CD    b 4 pho-bo NP    b 5 pho-bo NP    dharmānandahi P    pho-bo NP    gnoñ-ño NP /<sup>a</sup> om. NP    b 6 gcig-tu-na om. NP    khyod-kyis NP    pho-bo NP /<sup>a</sup> om. NP    gyur-te CD /<sup>b</sup> om. NP    b 7 /<sup>a</sup> om. NP    dgra-bcom-pahi NP pro dgra-bcom-pa dehi CD    bzod-pa gsol NP



that his younger brother, King Vijaya Dharma, went hunting and was attached to ways of evil sins, changed his mind. In order to be his pious friend (*kalyāṇamitra*), he came from India to the Li country. He made a hut near the Lower River at the foot of the Ñon-bgyir mountain. Staying there to meditate, one day the Ārya took the form of a gold-coloured deer and came to the place where there was a small hill called Hgus-no on the east side behind the fortress of Hu-then. King Vijaya Dharma saw him from the top of his castle and shot an arrow. It struck the deer's thigh, and the deer fled. The king went after it, and the deer entered the hut of the Ārya Dharmānanda. When the King, having gone after it, looked, there was no deer in the hut. He saw only a monk drawing out an arrow that had struck his thigh. He did not recognize that it was his elder brother, but when his elder, the monk Dharmānanda, took control (*adhiṣṭhāna*), he recognized that he was his elder brother.

The king said: 'Venerable One, what wrong have I done?' He said: 'You have shot an arrow at me. What is to be done?' And the king, perceiving that there was no deer, said: 'If I have done wrong, ten thousand reparations.' The monk replied: 'In the first place, I am your elder brother; in the second place, I have become an Ārya Arhat. King, you have obtained a remarkable sin. You are the doer of a deed equal to a deadly sin (*ānantarya*). Unless you make confession in order to be absolved and perform many merits (*puṇya*), it is not well.'

The king repented and being very dejected, took hold of the Ārya Arhat's feet, and asked: 'How may I be cleansed from this sin by asking for pardon and making confession for absolution?' The Ārya Dharmānanda said: 'At the present

- 180 a 1 *z*al-nas da-hphral-du *g*zan byar med-kyi yul hdro-tir *z*es bya-  
bahi ljonš pha-bi-na snon sañs-rgyas bcom-ldan-hdas sākya  
thub-pa byañ-chub-sems-dpahi spyad-pa spyod-pahi *č*he /<sup>a</sup>  
C. 180 a rgyal-po zla-hod bgyid-pahi dus-na bram-zes mgo blañs-te /  
rgyal-po ñid-
- 2 kyis mgo bcad-nas /<sup>a</sup> bram-ze-la sčal-bahi phrin-yig-las dkah-  
ba rnam-pa gcig mjad-pahi sa hdi yin / gñis-su-na bcom-ldan-  
hdas sākya thub-pa rgyal-pohi khab bya-rgod-phuñ-po-nas li  
yul byin-gyis rlob-ciñ / gautošan-du gšegs-pahi *č*he /<sup>b</sup> byañ-  
chub-sems-
- 3 dpahi hkhor mañ-pos bskor-nas byañ-chub-sems-dpah sahi  
sñiñ-po dañ / rikšata 'aśoka *z*es bya-ba hdi byin-gyis brlabs-te  
hdi-na bžugs-bžugs / deñ-sañ-gi bar-du yañ gzugs-brñan hdi  
N. 434 b bžugs / rnam-pa gsum-du-na hbod-bha-loñ *z*es bya-bahi čhal  
čuñ-ñu pha-bi-na
- 4 yañ bcom-ldan-hdas-kyi žabs-kyis bcags-nas phyis hphags-pa  
hbyuñ-ba-rnams-kyi sgom-sar byin-gyis brlabs-te / gnas hdi-  
rnams sruñ-bar lha jinarišaba dañ / lha-mo 'aśoka dañ / kluhi  
rgyal-po takšaka dañ gsum-gyis dam-čhig blañs-te / deñ-sañ-gi  
bar-du
- 5 yañ gnas hdi sruñ-žiñ rgyal-pos hdir gčug-lag-khañ gcig  
P. 458 b brčigs-na sña-phyihi sdig-pa mi-dge-bahi las ci bgyis-pa hbyañ-  
ño *z*es bgyis-pa dañ / rgyal-po bijaya dharma dad-pa skyes-  
nas /<sup>a</sup> slan-chad gšod-rkyen mi-bgyid-par dam bcas /<sup>b</sup> rgyal-po  
zla-hod-kyis bram-ze-la mgo
- 6 sbyin-gtoñ-du bgyis-pahi sar de ma-thag-tu dog-sa brtags-  
pahi phur-bu btab-nas /<sup>a</sup> dge-bahi bšes-gñen hphags-pa dha-  
rmānandahi slad-du hdro-tir-gyi mchod-rten dañ / gčug-lag-  
khañ chen-po brčigs / sku-mkhar-gyi nañ-du yañ lho-sgohi  
sgehu-čuñ mchis-pahi nañ-logs-na
- 7 kluhi rgyal-po chen-po baruñahi gnas-kyi steñ-na pa-ri-tha  
*z*es bgyi-bahi mchod-rten gñen-po bžugs-pahi druñ-na nañ-gi  
gčug-lag-khañ žig dañ / mchod-rten chen-po žig brčigs-te /

180 a 1 hphral NP *pro* da-hphral-du CD hbro-tir CD pa-bo-na N  
/<sup>a</sup> *om.* NP ces bgyi-bahi CD *pro* bgyid-pahi NP a 2 /<sup>a</sup> *om.* NP phrin-  
yig-las NP hgehutošan-du NP /<sup>b</sup> *om.* CD a 3 pha-bahi na CD  
a 4 sgom-par NP a 5 hbyoñ-ño CD dharmā NP /<sup>a</sup> *om.* CD slan-  
cad P /<sup>b</sup> *om.* NP zla-hod-kyi NP a 6 /<sup>a</sup> *om.* NP hbro-tir-gyi  
CD a 7 gñen-por C, gñan-po NP žugs-pahi C gcig NP *bis pro*  
žig CD

moment, there is nothing else to be done. When formerly the Buddha, Lord (*bhagavant*) Śākyamuni, was engaged in the career of Bodhisattva in the province of Pha-bi-na in the region of Hdro-tir at the time when he was King Candraprabha, a brahmin obtained his head. This is the place of the performance of difficult task number one: the king himself cut off his head and gave it to the brahmin. In the second place, when the Lord (*bhagavant*) Śākyamuni, surrounded by a numerous retinue of Bodhisattvas, taking control of (*adhiṣṭhāna*) the Li country, came from Gṛdhrakūṭa of Rājagṛha to Gautośan, the Bodhisattvas Kṣitigarbha and Rikṣata Aśoka by name took control of this place and remained here. Down to the present day, these images remain here. In the third place, the small wood Pha-bi-na of Hbod-bḥa-loṅ by name, having been trodden by the feet of the Lord (*bhagavant*), was made into (*adhiṣṭhāna*) a place of meditation for Āryas of later times. To guard these places the Deva Jinarṣabha, the Devī Aśokā and the Nāga-king Takṣaka all three took a vow. Down to the present day they guard it. If the king build here a *vihāra*, he will be cleansed from past and future sins, whatever evil deeds he has done.'

King Vijaya Dharma believed and vowed to abstain from killing in future. On the spot where King Candraprabha made a gift of his head to the brahmin, he at once drove in the site-fixing peg. For his pious friend (*kalyāṇamitra*), the Ārya Dharmānanda, he built the *stūpa* and the great *vihāra* of Hdro-tir. And inside the castle, within a little door in the southern gate, on the place of the great Nāga-king Varuṇa, near the mighty *stūpa* called Pa-ri-tha, he built an inner *vihāra* and a great *stūpa*. In the *stūpa* he placed relics of the seven Tathā-

mchod-rten-gyi nañ-du de-bźin-gśegs-pa bdun-gyi sku-gduñ  
sćal / sañs-rgyas rin-chen-

180 b 1 mañ-gi thog-mahi sku-gduñ ma-źig-pa ñid spyan drañs-te / da-  
ltar gćug-lag-khañ hdihi nañ-na bźugs /<sup>a</sup> hdro-tir-gyi gćug-lag-

C. 180 b khañ hdi yañ gñan-źiñ byin-che rab-ste / deñ-sañ-gi bar-du  
yañ mñon-rtags dañ mćhan-ma hbyuñ-ño || li yul-du thog-ma  
mañāsamgñikahi sde yañ dge-sloñ

2 hphags-pa dñarmānanda byuñ-nas /<sup>a</sup> hu-then-na hdro-tir  
gtogs-par gćug-lag-khañ brgyad dañ / kam-šeñ gćug-lag-  
khañ kha brgyad-kyi dge-hdun yañ mañāsamgñikahi sder  
gtogs /<sup>b</sup> de-nas dehi hog-tu rgyal-po bijaya jayahi bu chen-po  
rgyal-bu hdon-hdros-kyis sañ-tir-gyi gćug-lag-

N. 435 a

3 khañ brćig-par dog-sa hjal-te brćams-pa-las yo-byad rgyu-  
rkyen-gyis ma-hćhal-nas rgyal-bu hdon-hdros-kyis bsams-pa /<sup>a</sup>  
gźan-nas ma-phrogs-pa / ma-brkus-pa / dkon-mchog gsum-  
gyi dkor-la ma-hbags-par nor gćañ-ma bdag-ñid-kyis rkañ-gis  
bćugs-te /<sup>b</sup> bćal-

P. 459 a

4 la gćug-lag-khañ brćig-go sñam-na thog-ma rgya-gar yul-du  
mchis-te / mkhan-po hphags-pa samantasiddñi mkhan-por  
spyan drañs / stod-phyogs thog-thag-tu yañ mchis-nas nor  
gćañ-ma bćal / de-nas slar log-nas rgya yul-du mchis-pa dañ  
rgya-rjehi blon-po gcig gyod-

5 la chags-te / dgum-par bgyis-pa-las / hdon-hdros-kyis rgya-rje-  
la blon-po hdihi skyin-par bdag dgum-par ci gñañ gsol-ba-las  
rgya-rjes kyañ gñañ-ste / gśed-mas rgyal-bu-la ral-gris btab-  
pa-na bcad-hphro-nas ho-ma byuñ-ste / ma-gum-nas rgya-rje-  
la sogs-pa

6 ño-mćhar rmad-du gyur-te mchod-pa bgyis / yon yañ mañ-po  
ćam-źig phul /<sup>a</sup> blon-po des kyañ srog-rin-gyi yon phal-cher  
phul-ba blañs-nas /<sup>b</sup> slar li yul-gyi hdab ñe-ba źig-tu hktor  
mañ-po dañ lñan-cig-tu mchis-pa dañ / rgyal-po hdon-hdros-  
kyi nu-bo rgyal-po bijaya

7 dñarma rgyal-srid hñin-źiñ mchis-pa-las / blon-po kha-cig-gi

**180 b 1** mañ-źig-pa *P* de-ltar *NP* /<sup>a</sup> *om. NP* hbro-tir-gyi *CD* byin  
che-ba-ste *CD* **2** /<sup>a</sup> *om. NP* hbro-tir *CD* mañāsamgñikahi *NP* || *N*  
*pro* /<sup>b</sup> *CDP* bijayahi *NP pro* bijaya jayahi *CD* **3** rćig-par *N*, rćig-pa  
*P* rgyu-rkyen-gyi *NP* /<sup>a</sup> *om. NP* ma-rkus-pa *CD* rkañ-gi *NP*  
bćugs-nas-te *C* /<sup>b</sup> *om. NP* **4** gćugs-lag-khañ *N* samantasiddñi *NP*  
thog-thog-tu *CD* gyos-la *CD* **5** hdon-hdros-kyi *NP* ral-gri *CD*  
**6** /<sup>a, b</sup> *om. NP* hdon-hdros-kyis *CD* **7** dñarmā *NP* hñin-ciñ *NP*

gatas. He himself procured original intact relics of the Buddha Prabhūtaratna. They are now in this *vihāra*. This Hdro-tir *vihāra* also is powerful and its splendour is great. Down to the present day, manifestations and signs occur. The Mahāsāṃghika sect and the monk Ārya Dharmānanda having first come into the Li country, in Hu-then, the Saṃghas of the eight *vihāras* belonging to Hdro-tir and the eight *vihāras* of Kam-śeṅ belong to the Mahāsāṃghika sect.

After that, King Vijaya Jaya's eldest son, Prince Hdon-hdros, having begun to measure up a site for building the *vihāra* of Sañ-tir, for a certain reason did not seek equipment. Prince Hdon-hdros thought: 'Without robbing from others, without stealing, without harming the property of the Three Jewels (*triratna*), I myself will particularly seek out pure wealth and build the *vihāra*.' So thinking, he went first to India and invited the abbot Ārya Samantasiddhi to be abbot. He went throughout the Upper Region in search of pure wealth. Then, returning, he went to China. One of the Chinese king's ministers appeared in a dispute and was condemned to death. Hdon-hdros asked the Chinese king to allow him to die as a substitute for the minister, and the Chinese king agreed. When the executioner struck the prince with his sword, milk came out of the wound. He did not die, and the Chinese king and others were greatly amazed (*āścaryādbhutaprāpta*), showed him honour and gave him many presents. The minister also gave him many presents as the price of his life. He took them and then went back together with a numerous retinue to the neighbourhood of the Li country.

King Hdon-hdros' younger brother, King Vijaya Dharma, being in possession of the sovereignty, some of the ministers

mchid-nas rgyal-buhi gcen rgyal-bu hdon-hdros rgya-rjes li  
yul-gyi rgyal-por bskos-te / rgyal-pohi rgyal-srid hphrog-tu  
hoñs-so zes bgyis-pa dañ / rgyal-po bijaya dharma yañ phu-bo  
hdon-hdros-la mi-dgah-nas sku-mkhar-

- 181 a 1 gyi nañ-du yañ ma-btañ /<sup>a</sup> phrad-du yañ ma-btub-nas / sañ-  
N. 435 b tir-gyi gćug-lag-khañ brćigs-pahi sa-gźir mchis-řig ces bsgo-  
nas / phu-bo rgyal-bu hdon-hdros kyañ sañ-tir-du mchis-te /  
C. 181 a nu-bos kyañ chu dañ rćva řin-la yañ dbañ ma-bskur-te / kho-  
bdag-gi rin-gyis hjal-te / yo-
- 2 byad sbyor-źiñ mchis-pa-las / thog-ma rgya-gar yul-du mkhan-  
po hphags-pa samantasiddhi dge-bahi bśes-gñen-gyi phyogs-la  
P. 459 b bltas-nas phyag hćhal-te mchod-pa bgyis-nas smon-lam btab /  
spyān drañs-pa dañ / mkhan-po yañ rgya-gar yul-nas nam-  
mkhah-la ldiñs-te / li
- 3 yul-du rgyal-po hdon-hdros-kyi druñ-du gśegs-nas gćug-lag-  
khañ ji-ltar brćig-pahi bśes-gñen yañ bgyis / rgyal-po spun  
gñis-kyi bar-du ma-mjal-bahi sdum bgyi-bahi slad-du sum-  
cu-rća gsum gnam-du gśegs-nas /<sup>a</sup> bcom-ldan-hdas śākya  
thub-pas byañ-chub-sems-
- 4 dpahi spyad-pa spyod-pahi ćhe lus-kyi yan-lag dañ / bu-smad-la  
sogs-pahi sbyin-gtoñ bgyis-řiñ phrin-las dkah-ba ji-ltar mjad-  
pa bźin-du nole zes bgyi-ba dañ / zlos-chos li yul-du mi-bgyir  
mi-ruñ zes lha-rnams-la gsol-nas sum-cu-rća gsum gnam-gyi  
lha dañ /
- 5 rgyal-chen ris bźihi lha-rnams li yul sañ-tir bgyi-bar gśegs-te /  
sañs-rgyas bcom-ldan-hdas řnon phrin-las dkah-ba ji-ltar  
mjad-pa bźin-du lha-rnams zlos-chos bgyis-pahi ćhe rgyal-po  
bijaya dharmas blon-po dañ / hbañs-rnams-la gcig kyañ der  
mchir mi-ruñ-ño zes bgyis-pa-
- 6 las / lhañi rol-mo bzañ-po řnan ma-byuñ-ba de thos-nas mi  
gcig-gis gcig sbran-te ma-bzod-nas der mchis / slad-kyis rgyal-  
pohi hkhōr kun gar mchis /<sup>a</sup> rgyal-pos smras-pa dañ / blon-po-

180 b 7 mchis-nas NP pro mchid-nas CD bija dharmā NP phu-bo NP  
181 a 1 btañ NP pro ma-btañ CD /<sup>a</sup> om. NP sa-bźir C phu-dbo P  
a 2 samantasiddhi NP phyogs NP pro phyogs-la CD nam-khah-la N  
ldiñ-ste CD a 3 brćigs-pahi CD gñis NP pro gñis-kyi CD ma-hjal-  
bahi CDP sdums NP /<sup>a</sup> om. CD a 4 hphrin-las NP lha-rnams  
NP gsol-nas . . . (a 5) lha-rnams om. NP ji-ltar om. NP ćhe rgyal-  
po rgyal-po bijaya P dharmās NP ma-ruñ-ño P a 6 mig gcig-gis P  
slad-kyi NP /<sup>a</sup> om. NP

said: 'The prince's elder brother, Prince Hdon-hdros, has been appointed king of the Li country by the Chinese king and has come to steal the king's sovereignty.' And King Vijaya Dharma, being displeased with his elder brother Hdon-hdros, did not even let him into the castle. Being unwilling to meet him, he ordered him to go to the site of the building of the *vihāra* of Sañ-tir. And the elder brother Hdon-hdros went to Sañ-tir, and the younger brother did not allow him authority even in the matter of water and grass and wood. At his own expense, making purchases, he went and got what was necessary. Looking first in the direction of his pious friend (*kalyāṇamitra*), the abbot Ārya Samantasiddhi in India, he did obeisance, paid homage and made a vow (*praṇidhāna*). Having been summoned, the abbot soared into the air from India. Coming into the presence of King Hdon-hdros in the Li country, he became his friend for the building of the *vihāra*. He besought the gods: 'In order to effect a reconciliation of the two royal brothers who are not meeting, it would be fitting that the thirty-three (*trāyastriṃśa*) should come in the sky and perform in the Li country plays (*nāṭaka*) and dramatic shows of how the Lord (*bhagavant*) Śākyamuni, during his career as a Bodhisattva, performed difficult tasks, making gifts of members of his body, and of his family and so on.' The gods of the heaven of the thirty-three and the Mahārāja-gods of the four quarters (*cātur-mahārājikā devāḥ*) came to the place called Sañ-tir in the Li country.

When the dramatic show was performed by the gods about the way the Lord (*bhagavant*) Buddha formerly accomplished difficult tasks, King Vijaya Dharma told his ministers and subjects that it was not fitting that a single one should go there. But, hearing the excellent music of the gods, such as there had never been before, one man called another, and being unable to resist, they went there. Later, the king asked: 'Where has all the king's retinue gone?' The ministers explained in detail with

- dag-gis rgyus-kyis źib-tu bsad-pa dañ / rgyal-po bijaya dharma  
yañ ma-bzod-de / sañ-tir-gyi gćug-
- N. 436 a 7 lag-khañ-gi hdabs-su mchis-pa dañ / phu-bo rgyal-po hdon-  
hdros-kyis bsu-nas spun der mjal-ba dañ / nu-bo rgyal-po  
bijaya dharmas phu-bo-la phyag bgyis-nas / pus-mo sa-la  
bcugs thal-mo sbyar-te / hphags-pa bdag-gis khyod-kyi mthu-  
stobs ma-rig-nas ña rgyal-gyi dbañ-du gyur-nas bdag-  
181 b 1 gis rab-tu noñs-pa bzod-par gsol-źiñ mchis-na / bdag-la dños-  
C. 181 b sdig-tu mi-hgyur-bar bzod-pa bźes-par ci gñañ źes bgyis-pa  
dañ / phu-bos kyañ bzod-pa blañs-pa dañ / des slar nu-bo-la  
P. 460 a bzod-pa gsol-nas lag sbrel-te gćug-lag-khañ-du mchis-nas  
mchod-pa bgyis / lha klus nole
- 2 bgyis-pa dañ / gćug-lag-khañ rcig-pa-la rjes-su yi-rañ-nas yon  
phul / gćug-lag-khañ rcig-pahi dan-rogs bgyis-te rkyen-  
ris bkum-ste phul / thog-ma spun ma-mjal-te / bzod-pa gsol-  
bahi sar mjal-mo-ka ka-ro-ña źes bgyi-bahi gćug-lag-khañ źig  
brćigs-nas /<sup>a</sup> thog-ma li
- 3 yul-du sarbātibād-kyi sde theg-pa chuñ-ñu-pa yañ mkhan-po  
hphags-pa samantasiddhi-las byuñ / gćug-lag-khañ-gi sruñ-ma  
yañ lha kapila źes bgyi-bas źal-gyis bźes bsruñs / deñ-sañ-gi  
bar-du lo gcig-ciñ yañ rtag-tu ston-zla ra-ba čhes bdun dañ  
brgyad-kyi gdugs-la / de-bźin-gśegs-
- 4 pas phrin-las dkah-ba mjad-pahi zlos-chos nole bgyid-de / yul-  
mi ril-gyis chos ñan-ciñ der mchis-te / gćug-lag-khañ hdi yañ  
gñen-źiñ byin che-bar bgyid-do || dehi hog-tu rgyal-po bijaya  
dharmahi bu rgyal-po bijaya siñhas rgyal-po bgyid-pahi  
če /<sup>a</sup> ga-hjag-gi rgyal-pos li yul-du dmag
- 5 mañ-po drañs-te / rgyal-po bijaya siñha dañ hthabs-pa-las ga-  
hjag-gi dmag pham-ste / ga-hjag-gi rgyal-po yañ li-rjes źags-  
pas zin-nas hgum-par bgyid-pa-las thar-par gsol-nas rgyal-po  
N. 436 b bijaya siñhahi mchid-nas / rgyal-po khyod bdag-gis mi-dgum-  
par thar-par btañ-
- 6 gis / nam khyod dgra-choms-pahi dus-na bdag-gi dge-bahi

181 a 6 dharmā NP a 7 hdabs NP hdon-hdros-kyi NP su-nas NP  
dharmās NP gćugs N 181 b 1 bzod-pa NP bgyid-pa CD phu-  
bos . . . blañs-pa dañ / om. NP b 2 rcig-pa-las NP rjesu abbr. N ma-  
hjal-te N hjah-mo-ka NP gcig NP pro źig CD /<sup>a</sup> om. CD b 3 yul  
NP pro yul-du CD sarbati-bād-kyi CD samantasiddhi-las NP gsuñs  
CD, bsruñ NP b 4 gñan-źiñ N dharmāhi NP /<sup>a</sup> om. CD b 5 mañ-  
po om. NP b 6 dus ni CD



knowledge. King Vijaya Dharma also was unable to resist and went to the vicinity of the *vihāra* of Sañ-tir. The elder brother Hdon-hdros going there, the two brothers met there. The younger brother, King Vijaya Dharma, saluted his elder, and, kneeling on the ground with folded hands, said: 'Ārya, being ignorant of your power, I attained royal authority and did much wrong. If I have come asking for pardon, pray let me receive pardon, that it be not an evil for me.' And the elder brother pardoned him. Then he asked pardon of his younger brother, and, joining hands, they entered the *vihāra* and did worship. The gods and Nāgas performed plays (*nāṭaka*). Afterwards, being glad, he gave gifts for the building of the *vihāra*. Acting as a sure friend in the building of the *vihāra*, he closed his estate and presented it.

On the spot where, not at first meeting, the brothers asked for pardon, a *vihāra* called Mjal-mo-ka Ka-ro-ña was built. Thus, through the abbot Ārya Samantasiddhi, the Hīnayānist sect of the Sarvāstivāda first appeared in the Li country. The Deva Kapila promised to guard the *vihāra* and has guarded it. Down to the present day continually, every year, on the seventh and eight days of the first autumn month, dramatic shows and plays are performed at midday concerning the Tathāgata's accomplishment of difficult tasks. All the people of the country having gone there to hear the Law (*dharma*) this *vihāra* also has been made powerful and of great splendour.

After that, during the reign of King Vijaya Dharma's son, King Vijaya Siṃha, the king of the Ga-hjag led a great army into the Li country, and King Vijaya Siṃha having fought, the Ga-hjag army was defeated. The Li king caught the king of the Ga-hjag with a noose and ordered his death. When he begged for release, King Vijaya Siṃha said: 'King, if instead of killing you, I release you, when you become an Arhat, come

bśes-gñen mjad-ciñ slar byon-cig ces bgyis-nas / thar-par sčal-te /<sup>a</sup> miñ yañ 'ānandasenar btags-te slar śu-lig-tu btañ / de-nas dge-sloñ 'ānandasena slad-kyis dgra-bcom-nas thog-ma li-rje dañ dam bcas-pa bžin nam-mkhah-

- P. 460 b  
7 la ldiñs-te / li yul gśeġs-nas / rgyal-po bijaya siñhahi dge-bahi bśes-gñen bgyi-bahi slad-du sñiñ-rje yañ dad-pa skyes-nas hphags-pa dgra-bcom-pa 'ānandasenahi slad-du sam-ñahi gćug-lag-khañ dañ / mchod-rten brćigs-te / gćug-lag-khañ-gi sruñ-ma ni rnam-thos-kyi sras dañ / lha kapila
- C. D. 182 a 1  
bźugs-te / gćug-lag-khañ hdi yañ gñan-žin byin che-bar bgyid-do || de-nas dehi hog-tu rgyal-po bijaya kirtis hphags-pa hjam-dpal-gyi sprul-pa kam-šeñ-du chos spel-bahi dgra-bcom-pa spyi-pri žes bgyi-bas dge-bahi bśes-gñen bgyis-nas dad-pa skyes-pahi slad-du
- 2 sru-ñohi gćug-lag-khañ brćigs-te / thog-ma kanikahi rgyal-po dañ / gu-zan-gyi rgyal-po dañ / li-rje rgyal-po bijaya kirti-la sogs-pas rgya-gar yul-du dmag drañs-nas so-ked ces bgyi-bahi groñ-khyer phab-pahi čhe / rgyal-po bijaya kirtis śariram mañ-po žig rñed-pa yañ sru-ñohi mchod-
- 3 rten dehi nañ-du sčal / thog-ma dog-sa rtog-pahi phur-bu hdebs-pahi čhe / rgyal-po bijaya kirti-la dge-bahi bśes-gñen hphags-pa spyi-prihi žal-nas phur-bu hdi-la rgyal-pos lag-pa mas yar lan lñar byabs-na mñon-rtags hbyuñ-ño žes bgyis-pa dañ / rgyal-pos kyañ dog-sa
- 4 brtag-pahi śug-pahi phur-bu-la lag-pas lan lñar byabs-pa dañ / phur-bu de-la śug-pahi yal-ga khru gañ-ba lña de ma-thag-tu dehi ñin-par skyes-nas slad-kyis śug-pa dehi druñ-du ba-nde-dag-gis dharma bklags-pa dañ śug-pa de-las chos bśad-pahi sgra-dag byuñ-nas slad-kyis ba-nde gžon-nu-dag dharma
- N. 437 a  
5 thogs-te chos ñan-pa mchis-na yañ / de-bžin-du chos hčhad-pahi sgra-dag byuñ-ba-las slad-kyis ba-nde gcig-gis dharma

181 b 6 /<sup>a</sup> om. CD śu-leg-tu NP dgra-choms-nas NP nam-khah-la N  
b 7 ldiñ-ste CD 'ānandasenahi NP sum-ñahi NP bčhug-lag-khañ N  
brćig-te P ni om. NP rnam-thos-kyi N 182 a 1 bgyid NP  
/ P pro || CDN de-nas om. NP spal-bahi D spyi-dri C, sya-pri NP  
a 2 phru-ñohi NP gću-lag-khañ N yul P śariram NP phru-ñohi  
NP a 3 kirti-la P sya-prihi NP sñon-rtags NP bgyid-pa CD  
a 4 brtags-pahi P lhaġ-pas D lña NP pro lñar CD yal-kha CD slad-  
kyi CNP śug-pahi NP pro śug-pa dehi CD ban-de-dag-gi NP dharmā  
NP klags-pa NP slad-kyi NP ban-de NP dharmā NP a 5 chos  
ante hčhad-pahi om. NP slad-kyi NP ban-de NP dharmā NP

back and be my pious friend (*kalyāṇamitra*).’ He released him, and giving him the name Ānandasena, sent him back to Śū-lig. Then, the monk Ānandasena, having subsequently become an Arhat, in accordance with his former promise to the Li king, soared through the air and came to the Li country in order to be the pious friend (*kalyāṇamitra*) of King Vijaya Siṃha, who, through compassion and faith, built for the Ārya Arhat Ānandasena the Sam-ña *vihāra* and *stūpa*. As guardians of the *vihāra*, Vaiśravaṇa and the Deva Kapila dwelt there. And this *vihāra* is powerful and its splendour is great.

Afterwards King Vijaya Kīrti, for whom a manifestation of the Ārya Mañjuśrī, the Arhat called Spyi-pri who was propagating the religion (*dharma*) in Kam-śeṅ was acting as pious friend, through being inspired with faith, built the *vihāra* of Sru-ño. Originally, King Kanika and the king of Gu-zan and the Li ruler, King Vijaya Kīrti, and others led an army into India, and when they captured the city called So-ked, King Vijaya Kīrti obtained many relics and put them in the *stūpa* of Sru-ño. At the time of driving in the site-fixing peg, King Vijaya Kīrti was thus addressed by his pious friend the Ārya Spyi-pri: ‘If the king wipes his hand downward and upward five times on this peg, there will be a manifestation.’ The king wiped five times with his hand on the juniper site-fixing peg, and on that peg immediately on that day there arose five juniper branches a full cubit in length. Later, when in front of that juniper the monks were reciting the Law (*dharma*), there came from that juniper voices expounding the Law (*dharma*). Subsequently, when the young monks, having received the *dharma*, were listening to the Law, there likewise came forth voices expounding the Law. Afterwards when a monk recited the *dharma*

- P. 461 a log-par bklags-nas de-ltar ma-yin-no źes lhas bsgo-ba dañ / mñan-nas de čhun-chad chos bsad-pahi sgra yañ ma-byuñ /<sup>a</sup> slad-kyis gćug-lag-khañ hdihi chab-rka chad-kyis
- 6 hčhal-te chab ma-byin-nas gćug-lag-khañ źig-tu ñe-ba-las / dge-sloñ bcun-pa sum-pon źes bgyi-ba dgra-bcom-du ñe-ba źig-gis gćug-lag-khañ de mi-źig-par bgyi-bahi slad-du dgra-bcom-par hgrub-pahi dge-bahi rca-ba des klur skye-bar smonlam btab-nas /<sup>a</sup> de ma-thag-tu lus-las chab
- 7 byuñ-nas mihi lus-las hphos-par sel-chu chuñ-ñuhi klur gyur-na dog-sahi hog-tu nub-nas deñ-sañ-gi bar-du gćug-lag-khañ dehi chab sel-chu chuñ-ñu-las drañs-te / gćug-lag-khañ hdi yañ deñ-sañ-gi bar-du ma-źig-ste / gñan-źiñ byin che-bar bgyid / sruñ-ma yañ lha suja-
- C. D. 182 b 1 ya dañ / phyag-brñan siñhamukha dañ / sel-chab chuñ-ñuhi klu sum-pon-gyis sruñ-ño || || de-nas dehi hog-tu rgyal-po bijaya kirtihi bu rgyal-po bijaya sañgrama źes bgyi-ba dpah-źiñ rcal che-ba źig byuñ-nas / phyi-dgra mañ-po źig-la bsdos-nas sems-
- 2 can phal-cher bkum / dehi hog-tu señge mi-la rgol-ba źig byuñ-ste / dmag-gis btab-na yañ hkhums-te rgyal-po gcig-pus señge de-la brgal-te zin-nas bkum / de-nas rgyal-po dehi miñ yañ señger btags /<sup>a</sup> rgyal-po de yañ ri-dags śor-du mchis-pa-las sel-
- N. 437 b 3 chab chuñ-ñuhi hgram-du čhal źig-tu dgoñs btab-pas / dehi nub-mo čhal dehi nañ-nas źugs-mar hdra-ba źig rgyañ-nas gdah-nas slad de nañ-par bltas-na / dge-sloñ hphags-pa dgra-bcom-pa jñānayaśo de-na bźugs-pa-las hod byuñ-bar mthoñ-nas / dad-pa skyes-te mchod-pa bgyis-nas
- 4 hphags-pa hdi-na ci mjad ces źus-pa dañ / dgra-bcom-pa jñānayaśo hi źal-nas sa hdi yañ sñon-gyi de-bźin-gśegs-pas byin-gyis brlabs-pa lags-te / rgyal-pos hdir gćug-lag-khañ źig rćig-pahi rigs-so źes bgyis-pa dañ / rgyal-pos kyañ hphags-pa de-la dad-pa
- P. 461 b

182 a 5 logs-par NP klags-nas NP gñan-nas NP /<sup>a</sup> om. CD chab-ka CD, om. NP; chab-rka *scripsi* chab-kyis CDP a 6 sum-dpon NP dgra-chomsu N, dgra-choms-su P /<sup>a</sup> om. CD a 7 lus-la CD, lus ma-NP; lus-las *scripsi* źig-ste NP *pro* ma-źig-ste CD 182 b 1 bsruñ-ño NP || NP *pro* || || CD kirti NP b 2 rgod-pa NP *pro* rgol-ba CD dmag-gi NP /<sup>a</sup> om. NP b 3 rgoñs NP btab-pa-las NP bdas-nas NP *pro* gdah-nas CD b 4 cig CD *pro* źig NP brćig-par CD rigs N *pro* rigs-so CDP

wrongly, a Deva said: 'It is not so.' Since this was heard, from that time onward no voice expounding the Law has come forth.

Afterwards, when the watercourse of this *vihāra* was almost stopped and gave no water, the *vihāra* was nearly ruined. A monk called the Venerable Sum-pon, who was near arhatship, in order to prevent the *vihāra* from being ruined, made a vow (*praṇidhāna*) that by virtue of the merit-root (*kuśalamūla*) leading to arhatship he should be born as a Nāga. Immediately, water came forth from his body. Changing from his human body, he became the Nāga of a small river and sank below the site. Down to the present day, he has conducted the water of the *vihāra* from the small river, and down to the present day, this *vihāra* has not become ruined. It is powerful, and its splendour is great. As guardians, the Deva Sujaya and his attendant Simhamukha and Sum-pon, the Nāga of the small river, guard it.

After that came King Vijaya Kīrti's son, called King Vijaya Saṅgrāma, a brave man of great prowess. In defiance of many foreign enemies, he killed many beings. After that, there came a man-fighting lion; when the army had struck it and was restricted, the king overcame it single-handed, captured it and killed it. After that the king received the name of 'Lion'. That king, having gone to hunt wild animals, camped for the night in a grove on the bank of the small river. That night, there being in that grove something like a lamp in the distance, when he then looked in the morning, he saw that the light came from a monk, the Ārya Arhat Jñānayaśas, who was staying there. Faith arose in him and doing worship, he asked: 'Ārya, what are you doing here?' The Arhat Jñānayaśas said: 'This spot was controlled (*adhiṣṭhāna*) by former Tathāgatas. It is fitting that the king should build a *vihāra* here.'

Inspired with faith in the Ārya, the king, heeding his

- 5 skyes-pahi slad-du bsgo-ba bžin-du mñan-nas sdig-pa bšags /  
gćug-lag-khañ-gi dog-sa brtag-pahi phur-bu btab-nas / gser-  
gyi gžoñ-pa gcig spyi-bo-la bzuñ-ste / da bdag-gis brćigs-  
pahi gćug-lag-khañ hdi yun-du ćhugs-šiñ brtan-par hgyur-na  
phyogs bcu-na bžugs-pahi
- 6 hphags-pa-rnams-kyis byin-gyis brlabs-šiñ de-bžin-gšegs-pahi  
sku-gduñ bdag-gi gžoñ-pa hdihi nañ-du sćal-bar ci gnañ žes  
smon-lam btab-pa dañ / nam-mkhah-las šariram mañ-po  
ćam-žig gžoñ-pahi nañ-du gšegs-nas rgyal-po sñar-bas lhag-  
par dad-pa skyes-te / dge-bahi bšes-
- 7 gñen yašohi slad-du dharma kirtis gćug-lag-khañ mchod-rten  
chen-po brćigs-te / nañ-du šariram mañ-po ćam-žig sćal-bas  
gćug-lag-khañ hdi yañ gñan-žin byin che-bas sruñ-ma rnam-  
thos-kyi sras dañ / lha kapilas sruñ || || de-nas rgyal-po bijaya  
dharma rgyal-srid bzuñ-

- C. D. 183 a 1 ba man-chad / bijaya kirtis rgyal-po bgyis-pa yan-chad /<sup>a</sup>  
rgyal-po rabs bcu-bžihi bar-du res hgah ni /<sup>b</sup> yul-du phyi-dgra  
gžan-gyis dmag drañs-te gćes / res hgah ni li-rje-dag-gis yul  
gžan-du dmag drañs-nas hbañs-kyi ćhegs
- 2 gyur / dehi hog-tu dru-gu 'a-no-šod-kyis li yul-du dmag drañs-  
nas / gautošan man-chad-kyi gćug-lag-khañ phal-cher mes  
N. 438 a bsregs-te yul dmas / hbañs hgribs-nas gćug-lag-khañ gsar-pa  
rćig-pahi rño ma-thogs / de-nas dehi hog-tu rgyal-po bijaya  
kirtihi bu
- P. 462 a 3 rgyal-po bijaya sañgrama žes bgyi-ba dguñ-lo bdun lon-pa žig /<sup>a</sup>  
rgyal-por žugs-nas slad-kyis mi-mthur son-pa dañ / yul hdi sus  
bšig / cihl slad-du dmas šes /<sup>b</sup> dge-hdun rgan-rabs dañ / blon-  
po-dag-la smras-pa-las / dge-hdun dañ / blon-po-rnams kyañ  
dru-gu
- 4 'a-mo-no-šod-la sogs-pas sñon yul ji-ltar bšig-pahi lo-rgyus  
žib-tu bšad-pa dañ / rgyal-po bijaya sañgramas blon-po-dag-la

182 b 5 skye-bahi CD slad- du abbr. N bsgo bya N sdig NP pro sdig-  
pa CD cig CD pro gcig NP spyiho-la NP gzuñ-ste NP brćigs-  
pa CD pro brćigs-pahi NP gćug-khañ N b 6 brlab-ciñ NP nam-  
khah-las N šariram NP b 7 slad- du abbr. N dharmā NP šariram  
NP ćam-po CD pro ćam NP || || CD, || N, / P dharmās NP gzuñ-  
ba NP 183 a 1 bgyid-pa P /<sup>a</sup> om. NP dgah C /<sup>b</sup> om. NP dgah  
C ćho gas C, ćhe sas D pro ćhegs NP a 2 drug-gu NP 'a-no-šos-  
kyis NP hgehutošan NP rmas NP ma-thog NP a 3 bgyi-bahi NP  
/<sup>a</sup> om. NP slad-kyi NP mi-thur CD, me NP; mi-mthur scripsi mis  
NP pro dmas CD žes CD pro šes NP /<sup>b</sup> om. NP

instructions, confessed his sins. After driving in the peg that fixed the site of the *vihāra*, he took on his head a golden bowl and made a vow (*praṇidhāna*): 'If now this *vihāra* built by me is to be firm and steadfast in time, through the control (*adhiṣṭhāna*) of the Āryas dwelling in the ten directions, let there be placed in this bowl of mine relics of the Tathāgata.' From the air (*ākāśa*) numerous relics came into the bowl, and faith arose in the king more than before. For his pious friend Yaśas, he built the Dharmakīrtis *vihāra* and a great *stūpa*. He placed in it many relics, and this *vihāra* is powerful and its splendour is great. As guardians, Vaiśravaṇa and the Deva Kapila guard it.

Then from the time when King Vijaya Dharma acceded to the throne until Vijaya Kīrti became king, during fourteen generations of kings, sometimes other foreign enemies led their armies into the country and did damage, sometimes the Li rulers led armies into other countries and their subjects were distressed. After that the Dru-gu 'A-no-śod led an army into the Li country, and on a large scale, burning with fire the *vihāras* as far as Gautośan, ruined the country. The people, being diminished, were unable to build new *vihāras*.

After that King Vijaya Kīrti's son, King Vijaya Saṅgrāma by name, became king at the age of seven. Later, on reaching manhood, he asked the elders of the Saṅgha and the ministers: 'Who destroyed this country? Why has it been ruined?' The Saṅgha and the ministers gave a detailed account of how the Dru-gu 'A-mo-no-śod and others had formerly destroyed the country. King Vijaya Saṅgrāma ordered the ministers to

dmag-čhogs ci mchis-pa sdus-śig ces bsgo-nas sñon gces-śiñ /<sup>a</sup>  
yul bśig-pahi rgyal-po-rnams-kyi yul-du dmag drañs-te / lan  
glan-

- 5 nas yul bśig / sems-can phal-cher bkum / de-nas slar log-nas  
śel-chab hog-mahi hgram-du mchis-pa dañ / dge-sloñ bdun  
zig chab-kyi nañ-du khruś bgyid-ciñ rced-mo sna-čhogs  
bgyid-pa mthoñ-nas / dge-sloñ-gis čhul ma-yin-par byed ces  
byas-pa dañ / dge-sloñ de bdun
- 6 yañ de ma-thag-tu nam-mkhah-la ldiñs-nas rgyal-po de-la  
rju-hphrul rnam-pa bcu-drug bstan-pa dañ / rgyal-po dehi  
yid-la bdag-gis sñar yañ sems-can mañ-po zig srog bcad-de  
bkum / da yañ hphags-pa de-rnams-la ñan-sems bskyed-pa  
rab-tu ñes-so sñam-pahi hgyod-pa cher skyes /
- 7 hphags-pa de-dag-gis rju-hphrul rnam-pa sna-čhogs bstan-pa  
mthoñ-nas dad-pa yañ cher skyes-te / hphags-pa de-dag ga-la  
bźugs-pahi druñ-du bsñen-nas mchod-pa dañ / bśags-sbyañś  
bgyis /<sup>a</sup> bzod-par gsol-nas hphags-pa dgra-bcom-pa po-ña-na-  
re-ta-la

- C. D. 183 b 1 sogś-pa hphags-pa bdun-gyi phyr hgu-źan-gyi gćug-lag-  
khañ brćigs-te / hphags-pa dgra-bcom-pa bdun-gyis kyañ  
N. 438 b dog-sa de byin-gyis brlabs-nas /<sup>a</sup> źi-bahi sa hgu-źan-ta źes  
P. 462 b bgyi-bar gćug-lag-khañ-gi mćhan-ma yañ brtags-te / gćug-  
lag-khañ hdi yañ
- 2 gñan-źiñ byin-che rab-ste / lha ĵinariśaba dañ / nor-bu bzañ-  
po gñis-kyis sruñ-ño || || de-nas dehi hog-tu rgyal-po bijaya  
sañgramahi bu /<sup>a</sup> rgyal-po bijaya siñha źes bgyi-bas rgyal-por  
źugs-nas /<sup>b</sup> dge-bahi bśes-gñen hphags-pa dgra-bcom-pa
- 3 dharmabala-la hphags-pa khyod-la rju-hphrul ci mñah-ba  
bdag-la bstan-par ci gnañ źes gsol-ba-las / hphags-pa dehi  
rju-hphrul-gyis rgyal-po bijaya siñha dgah-ldan-du khrid-de /  
hphags-pa byams-pa bźugs-pahi gnaś dañ / źal bstan-nas slar  
mchis-pa dañ / rgyal-

**183 a 4** /<sup>a</sup> om. NP rgyal-po-rnams NP a 5 sen N abbr. pro sems-can  
CDP dge-sloñ-gi NP byed ces om. NP a 6 nam-khah-la N ldiñ-  
nas CD bdag-gi NP rab NP ñeso abbr. N a 7 de-dag-gi NP  
yañ om. NP skyes-nas NP bśags-pa sbyañś NP /<sup>a</sup> om. NP bzod-  
pa NP po-ñe-na-re-ta-la NP **183 b 1** hgu-źan-gyi NP /<sup>a</sup> om.  
NP dgu-źan-ta CD b 2 bsruñ-ño || de-nas NP /<sup>a, b</sup> om. NP  
b 3 dharmābala-la NP c in ci mñah-ba om. N gs abbr. in hphags-  
pa ante dehi N khride abbr. N



assemble whatever army corps there were, and, leading his army into the countries of the kings who had previously harmed and destroyed his country, he destroyed their countries in return, and he killed beings in large numbers.

Then on his return, he came to the bank of the Lower River, and he saw seven monks bathing in the water and playing various games. He said: 'The monks are practising an improper custom.' And at once the seven monks soared into the air (*ākāśa*) and displayed to the king sixteen kinds of miracles (*ṛddhi*). In the king's mind arose the thought: 'Previously too I deprived of life many beings and killed them; and now I have sinned greatly in having evil thoughts about these Āryas.' He was filled with remorse. Having seen those Āryas display various kinds of miracles (*ṛddhi*), his faith increased greatly, he came near where those Āryas were and did homage. He made confession for absolution and asked for pardon. For the seven Āryas, the Ārya Arhat Po-ñā-na-re-ta and the rest, he built the *vihāra* of Hgu-žan. And the seven Ārya Arhats took control (*adhiṣṭhāna*) of that site and they recognized in the 'Place of Tranquillity', Hgu-žan-ta, the name of the *vihāra*. And this *vihāra* is powerful, and its splendour is great. The Deva Jinarṣabha and Maṇibhadra both guard it.

Then after that King Vijaya Saṅgrāma's son, King Vijaya Siṃha, became king. He besought his pious friend (*kalyāṇa-mitra*), the Ārya Arhat Dharmabala: 'Ārya, please display before me the miraculous powers (*ṛddhi*) that you possess.' Through the miraculous power of that Ārya, King Vijaya Siṃha was taken among the Tuṣitas and shown the countenance and place of

- 4 po bijaya sinḥas bḥah-ser-mahi gćug-lag-khañ brćigs-te / dgah-ldan-na byams-pa hkhoh dañ bcas-pa ji-ltar bźugs-pahi skugzugs bgyis / slad-kyis byams-pa-la mchod-pahi slad-du mgon-po dañ / lḥa klu gśegs-pa-rnams-kyi ćhul ci hdra-ba mgon-pohi rten-
- 5 khañ źig brćigs-nas mgon-po dañ / lḥa klui gzugs bgyis-pa da-duñ yañ bźugs-te / gćug-lag-khañ hdi yañ gñan-źiñ byin che-bar bgyi / lḥa gañs-can dañ / hbrog-gnas źes bgyi-bas sruñ / deñ-sañ-gi bar-du mñon-rtags dañ mćhan-ma-dag kyañ hbyuñ-
- 6 ño || || de-nas dehi hog-tu yañ rgyal-po bijaya bala man-chad /<sup>a</sup> rgyal-rabs drug-gi bar-du gćug-lag-khañ gźan ma-brćigs-so || de-nas dehi hog-tu yañ rgyal-po bijaya bala źes bya-bahi bu rgyal-po bijaya sañgrama źes bgyi-ba rgyal-po bgyid-pahi ćhe /<sup>b</sup>
- 7 cu-gu-pan-nas ćhehu-pa-nahi sku-gzugs nam-mkhah-las ldiñs-te /<sup>a</sup> li yul-du gśegs-pa rgyal-pos mthoñ-nas dad-pahi śugs-kyis sañs-rgyas bźugs-pahi dri-gćañ-khañ brćigs /<sup>b</sup> de-nas slad-kyis rgyal-po de hu-then-gyi sku-mkhar-gyi steñ-gi /<sup>c</sup> byañ-sgohi sgo-
- P. 463 a
- 184 a 1 khañ-na mchis-pa źig-gi ćhe-na bltas-na sku-mkhar-gyi slad-rol-na dge-sloñ gcig khyim-pa skye-bo-la phyag hćhal-te
- C. 184 a bkah-mchid mchi-ba mthoñ-nas ño-mćhar-du mthoñ-ste / rgyal-po des blon-po źig mñags-nas źib-tu rtog-tu btañ-ba-
- N. 439 a las / blon-po des dge-
- 2 sloñ dañ / skye-bo-la so-sor rmas-nas dge-sloñ-gi mchid-nas khyim-pa skye-bo hdi ni hphags-pa hjam-dpal-gyi sprul-pa lags śes mchi / khyim-pa skye-bo dehi mchid-nas dge-sloñ hdi hphags-pa sahi sñiñ-pohi sprul-pa lags źes mchi-ba dañ / blon-po des kyañ rgyal-po-la de-bźin-du
- 3 slar gsol-pa dañ / rgyal-po bijaya sañgrama yañ de ma-thag-tu hphags-pa de-dag-gi druñ-du bsñen-nas phyag hćhal mchod-pa

183 b 4 rćigs-te CD slad-gyi NP sladu abbr. N gśegs-pa-rnams-kyis CD; -rnas- abbr. N hdri-ba N b 5 gcig NP pro źig CD yañ ante bźugs-te om. NP gćugs-lag-khañ C bsruñs NP hbyuño abbr. N b 6 || NP pro || || CD rgya-po C bala om. NP /<sup>a</sup> om. NP rgyal-po rabs NP ma-brćigso abbr. N bija sañgrama NP rgyal-por CD || C pro /<sup>b</sup> DNP b 7 nam-khah-las N ldiñ-ste CD /<sup>a, c</sup> om. NP || C pro /<sup>b</sup> DNP 184 a 1 cig CD pro gcig NP skya-bo NP gcig NP pro źig CD a 2 skya-bo-la N, skya-bo-lta P rmad-nas NP skya-bo CNP lags źes mchi CD, lag śes mchi NP skye-ba D, skya-bo CNP

abode of Ārya Maitreya. Upon his return, King Vijaya Siṃha built the *vihāra* of Bṛāh-ser-ma and made an image of Maitreya and his retinue as they were among the Tuṣitas. Afterwards, in order to do worship to Maitreya, in accordance with the particular way of life of the protectors (*nātha*), Devas, and Nāgas, he built a shrine for the protectors and made images of the protectors and Devas and Nāgas; and they are still there. That this *vihāra* also might be powerful and its splendour great, the Devas Haimavata and Aṭavaka guard it. Down to the present day manifestations and signs occur.

Then after that, for six generations of kings from King Vijaya Bala, no other *vihāras* were built. And after that, during the reign of King Vijaya Saṅgrāma, son of King Vijaya Bala, an image of Āhehupana soared through the air from Cugupan. It came to the Li country, and seeing it, the king, through the power of his faith, built a *gandhakuṭī* containing a Buddha.

Then later, this king, being on one occasion in the gate-house of the northern gate high above the fortress of Hu-then, looked and saw behind the fortress a monk doing obeisance to a householder and conversing with him. Regarding it as a marvel, the king commissioned a minister and sent him to examine the matter in detail. The minister questioned the monk and the householder separately. The monk said: 'This householder is an apparition of Ārya Mañjuśrī'; and the householder said: 'This monk is an apparition of Ārya Kṣitigarbha.' And the minister replied to the king accordingly, and King Vijaya Saṅgrāma at once approached those Āryas, and with obeisance doing worship, asked: 'Āryas, whence do you come?' The two

- bgyis-nas /<sup>a</sup> hphags-pa-dag ga-las gśegs źes źus-pa dañ / hphags-pa gñis-kyi źal-nas bdag-cag gñis kyañ śar-phyogs-nas de-bźin-
- 4 gśegs-pa mi-hkhrugs-pahi sañs-rgyas-kyi źiñ-nas sems-can-gyi don-la hdir hoñs-so źes hbyuñ-ba dañ / de-nas rgyal-po bijaya sañgramahi mchid-nas hphags-pa thugs-rje dañ ldan-pa gñis-kyi rju-hphrul-gyi mthu-stobs-kyis /<sup>a</sup> de-bźin-gśegs-pa mi-hkhrugs-
- 5 pahi sañs-rgyas-kyi źiñ bdag-la bstan-par ci gnañ źes gsol-pa dañ / de-bźin-du gnañ-nas de-bźin-gśegs-pa mi-hkhrugs-pahi źal dañ / sañs-rgyas-kyi źiñ yañ bstan-pa dañ / rgyal-po des de-bźin-gśegs-pahi sku dañ / sañs-rgyas-kyi źiñ yañ mthoñ /
- 6 nam-mkhah-las śiñ-rtahi steñ-nas sañs-rgyas mañ-po źig gśegs-nas /<sup>a</sup> de-dag-gis hod-zer btañ-ba rgyal-pohi spyi-bor reg-par mthoñ-ste / dad-pahi śugs-kyis sañs-rgyas-kyi gzugs ji-ltar mthoñ-ba bźin-du gzugs-su yañ bgyis-te / śiñ-rtahi nañ-du byañ-srañ-
- P. 463 b
- 7 du yañ drañs-nas mchod-pa chen-po bgyis-te / deñ-sañ-gi bar-du yañ dpyid-zla ra-ba yar-gyi ño-la byañ-srañ-du sku-gzugs chen-po hdren-pa dañ / dge-hdun sde gñis spyan drañs-nas byañ-chub hbyuñ-gnas bkra-śis bsil-bahi čhal-du mchod-ston gsol-źiñ / mo-ħyo-rahi
- 184 b 1 mchod-pa chen-po bgyis-pa yañ rgyal-po des bgyis-nas dge-
- C. 184 b bahi bśes-gñen hphags-pa dgra-bcom-pa morgudeśi 'a-ba-ya-
- N. 439 b dħañ-gi slad-du bźah-sañ-gre-re-mahi gćug-lag-khañ brćigs-te / rnam-thos-kyi sras dañ / yañ-dag-śes bgyi-ba yañ sruñ-ño || || de-nas rgyal-
- 2 po bijaya śāstra man-chad rgyal-po rabs bźihi bar-du gćug-lag-khañ gsar-pa gźan ma-brćigs / de-nas dehi hog-tu rgyal-po bijaya kīrti źes bgyi-ba ħgum-tir-du mchis-pa-las / da-ltar bħabañahi gćug-lag-khañ bźugs-pahi sar mchis-pa dañ / kluhi rgyal-po źig
- 3 der byuñ-nas rgyal-po bijaya kīrti-la smras-pa / sñon sañs-rgyas

**184 a 3** /<sup>a</sup> *om. NP śar-phyogs CD a 4 sen-gyi abbr. N hoñso abbr. N dañ post ldan-pa habet N gñis-kyis CD mthu-stobs NP /<sup>a</sup> om. NP a 5 źal-nas D pro źal dañ CNP yañ ante bstan-pa om. NP a 6 nam-khah-las N /<sup>a</sup> om. NP rig-par CD śugs-kyi NP sañs-rgyas-kyis NP gzugsu abbr. N a 7 čul-du CD mchod-rten CD mo-ħya-rehi NP **184 b 1** mo-dgu-de-śi CD 'a-ha-ya-rdañ-gi NP bsruñ / de-nas NP **b 2** śāstra CD, śātra NP; śāstra *scripsi* ma-brćigs-te N*

Āryas replied: 'We two have come here from the east, from the Buddha-field (*buddhakṣetra*) of the Tathāgata Akṣobhya, for the good of beings (*sattva*).' Then King Vijaya Saṅgrāma besought them: 'Compassionate Āryas, pray show me through your combined miraculous (*ṛddhi*) powers the Buddha-field of the Tathāgata Akṣobhya.' Consenting, they showed him the face and the Buddha-field of the Tathāgata Akṣobhya. The king saw the body and the Buddha-field of the Tathāgata. Seeing many Buddhas come through the air (*ākāśa*) from their cars and emit rays (*raśmi*) that touched the king's head, through the power of his faith, he made Buddha-images in the image of those he had seen, and leading them in cars along the north street, he performed a great act of worship. (Down to the present day, in the first half of the first spring month, great images are led along the north street.) Inviting the twofold Saṃgha, he provided entertainment in the grove of Byañ-chub Hbyuñ-gnas Bkra-sis Bsil-ba and performed the great adoration of Mo-hyo-ra, and having done so, the king built for his pious friend (*kalyāṇa-mitra*) the Ārya Arhat Morgudeśi 'A-ba-ya-dhañ, the Bzah-sañ-gre-re-ma *vihāra*. Vaiśravaṇa and Saṃjñāya guard it.

After that, for four generations of kings from King Vijaya Śāstra, no other new *vihāras* were built. Then after that, when King Vijaya Kīrti by name went to Hgum-tir and was on the spot where now stands the *vihāra* of Bḥabaña, a Nāga-king appeared there and said to King Vijaya Kīrti: 'Formerly in the

hod-sruñs-kyi éhe dog-sa hdi byin-gyis brlabs-nas gćug-lag-khañ rćig-pahi sa hdi yin-te / da yañ rgyal-po khyod-kyis gćug-lag-khañ gcig brćig-pahi rigs-so źes bgyis-pa dañ / rgyal-pos smon-lam btab-

4 pa / da-ltar hjam-buhi gliñ-na hphags-pa-dag-gis byin-gyis brlabs-te hdir gśegs-par gnañ-na / bdag-gis gćug-lag-khañ brćig-par hćhal-lo źes smon-lam btab-pa dañ / de ma-thag-tu nam-mkhah-las hphags-pa dgra-bcom-pa bcu-bdun gśegs-nas rgyal-po

P. 464 a 5 bijaya kirti yañ dad-pahi śugs chen-po skyes-te / rgyal-po dañ bcun-mo lag dar-te / bħabañahi bsgom-sa dañ / gćug-lag-khañ brćigs-te / gćug-lag-khañ hdi yañ gñan-źiñ byin che-bar bgyid / lħa gźan-gyis mi-thub-pa dañ nor-bu bzañ-pos sruñ-ño || gćug-lag-khañ hdi

6 yañ gnah bod-kyi mñah-ris-su gtogs-pahi éhe mgar-blon bcān-ñen guñ-ston li yul-gyi dbañ-po bgyid-pahi éhe brćigs-pa lags / de-nas dehi hog-tu rgyal-po bijaya sañgrama dañ bu rgyal-po bijaya sañgrama spad rgya yul-du mchis-nas slar li yul-du mchi-bahi bar-du dru-guhi

7 dmag-gis śul khums-pa-las pha ni rgya yul-du gum / bu chuñ-ste slar mchi-bahi rño ma-thogs-pahi skabs-su / lihi blon-po 'amacha khe-meg ces bgyi-bas dguñ-lo bcu-gñis-kyi bar-du rgyal-ćhab bgyis-nas rgyal-srid bzuñ-bahi dge-bahi bśes-gñen dge-sloñ hphags-pa ba-run-ća źes

185 a 1 185 a 1 N. 440 a C. 185 a bgyi-bahi slad-du ma-na-hdihi mchod-rten dañ / gćug-lag-khañ brćigs-te / de-bźin-gśegs-pahi sku-gduñ śariram mañ-du bćal-te / da-ltar gćug-lag-khañ hdi lħa nam-mkhahi spyān dañ gnod-sbyin-gyi sde-dpon yañ-dag-śes źes bgyi-bas sruñ-ño || de-nas rgyal-

2 po bijaya sañgramahi bu rgyal-po bijaya bikrama źes-pas slar li yul-du mchis-nas /<sup>a</sup> dge-bahi bśes-gñen hphags-pa dgra-bcom-pa debendra chen-gyi slad-du gćug-lag-khañ byi-źa-

184 b 3 brćigs-pahi CD, brćig-pahi P pro rćig-pahi N de CDN pro da P brćigs-pahi NP pro brćig-pahi CD rigso abbr. N b 4 ja-mbui NP bdag-gi NP hćhalo abbr. N nam-khah-las N b 5 skyes-nas NP bsgoms-sa NP bzañ-po bsrūñ / NP b 6 mñah-risu abbr. N hgar NP bcān-ñin NP éhe om. NP b 7 khum-pa-las NP chuñ-ste NP gzuñ-bahi NP dun-ća NP 185 a 1 bgyi-bahi (440 a 1) bahi N śariram NP de-ltar CD nam-khahi N bsrūñ-ño NP a 2 /<sup>a</sup> om. NP byi-źa-gra-ma NP

time of the Buddha Kāśyapa, this site was under his control (*adhiṣṭhāna*) so that this is a place for building a *vihāra*. And so, O king, it is right that you should now build a *vihāra*.' The king made a vow (*praṇidhāna*): 'If the Āryas now in Jambudvīpa be pleased to come here to take control, I desire to build a *vihāra*.' So did he vow. At once there came through the air (*ākāśa*) seventeen Ārya Arhats, and great power of faith arose in King Vijaya Kīrti. The king and his consort, taking the matter in hand, built the *vihāra* and place of meditation of Bḥabaṇa. This *vihāra* also is powerful and of great splendour. The Deva Aparājita and Maṇibhadra guard it. This *vihāra* was built at the time when the Li country was attached long ago to the Tibetan dominions and was governed by the Mgar minister Bcan-ñen Guñ-ston.

Then after that King Vijaya Saṅgrāma and his son, King Vijaya Saṅgrāma the Younger, went to China and on the way back to the Li country, their route was restricted by a Dru-gu army. The father died in China, and while the son, being small, was unable to return, a Li minister called 'Amacha Khemeg acted as regent for twelve years. For the monk Ārya Ba-run-ća, who was his pious friend (*kalyāṇamitra*) in assuming the government, he built the *stūpa* and *vihāra* of Ma-na-hdi, and he obtained many relics of Tathāgatas. At present the Deva Ākāśacakṣus and the general of the Yakṣas, called Saṃjñāya, guard this *vihāra*.

Then King Vijaya Saṅgrāma's son, King Vijaya Vikrama by name, having returned to the Li country, built for his pious

gre-rma brćigs-te / da-ltar lha gzan-gyis mi-thub-pa dañ / nor-bu bzañ-pos sruñ

- 3 ño || || de-nas dehi hog-tu rgyahi blon-po ser-the-śi dañ /<sup>a</sup> rgyal-po bijaya dharma gñis-kyis dge-bahi bśes-gñen hgum-tir-gyi par-mog hjinasena źes bgyi-bahi slad-du goñ mkhar-gyi byams-pa maitrihi gćug-lag-khañ brćigs-te / da-ltar gćug-lag-khañ hdi rnam-thos-
- P. 464 b 4 sras-kyis sruñ-ño // de-nas dehi hog-tu rgyal-pohi blon-po ka-the-śi dañ / rgyal-po bijaya sambhāba źes bya-ba gñis-kyis dge-bahi bśes-gñen 'u-dren-dra rod-ci dañ / dharmānanda gñis-kyi slad-du khe-gan rćehi gćug-lag-khañ brćigs-te / da-ltar gćug-lag-khañ hdi
- 5 rnam-thos-sras-kyis sruñ-ño || thog-ma dge-sloñ hphags-pa bairoćana ćar-mahi ćhal-du gśegs-pa phyugs-rji-la sogs-pa mi hog-ma-dag-gis mthoñ-nas /<sup>a</sup> rgyal-po bijaya sambhāba-la bdag-cag-gis sñan ma-mthoñ-bahi mi hdi-lta-bu źig ćar-mahi ćhal-du mchis-so źes gsol-pa
- 6 dañ / rgyal-po bijaya sambhāba yañ de ma-thag-tu ćar-mar mchis-nas hphags-pa bairoćana mthoñ-ba dañ / dad-pa skyes-nas phyag hćhal mchod-pa bgyis-nas /<sup>a</sup> hphags-pa des kyañ rgyal-po bijaya sambhābahi dge-bahi bśes-gñen bgyis-nas legs-ñes gñis-kyi hbras-bu bstan-
- N. 440 b 7 to || chos bśad bśags-sbyañs bgyid-du sćal-ba-las / rgyal-po de yañ chos-kyi mig bye-nas lhag-par yañ dad-pa skyes-nas rgyal-po slar sku-mkhar-du mchis-nas thog-ma hphags-pa bairoćana gśegs-so źes bkah-mchid sñan-pa thos-pahi sar mchod-rten chen-po źig brćigs-te / miñ
- 185 b 1 yañ su-stoñ-ñar btags / slad-kyis mchod-rten de yun \*riñ-bas źig-nas / de-nas dehi hog-tu rgyal-po bijaya bo-ħan chen-po dañ / rgya yul-nas mchis-pahi dge-sloñ hbah-la-śi źes bgyi-ba

185 a 2 bzañ-po *P* bsruñ-ño *NP* a 3 || *NP pro* || || *CD* /<sup>a</sup> *om. CD* dharmā *NP* gñis-kyi *NP* bśes *CD pro* bśes-gñen *NP* bar-mag *CD* boñ *CD* a 4 bsruñ-ño *P*, bsruño *abbr. N* sambhāba *NP* bgyi-ba *NP* 'u-den-dra *CD* dharmānanda *C*, dharmānanta *NP* ćehi *NP* a 5 rnam-thos-sras-kyi *C*, rnam-thos-kyi sras-kyis *N*, rnam-thos-kyi sras *P* bsruñ-ño *NP* /<sup>a</sup> *om. NP* sambhāba-la *NP* bdag cig *NP* sñar *NP* ćhal-na *NP* źes *om. NP* a 6 sambhā *NP* /<sup>a</sup> *om. NP* sambhābahi *NP* a 7 bśags spyo-ba *CD* bgyidu, gśegso *abbr. N* gcig *NP pro* źig *CD* mi *P pro* miñ *CDN* 185 b 1 sum-stoñ-ñar *C* riñ-bas *scripsi pro* riñs-pas *CDNP*



friend, the Ārya Arhat Devendra the Great, the *vihāra* Byi-  
 za-gre-rma. At present the Deva Aparājita and Maṇibhadra  
 guard it.

Then after that, the Chinese minister Ser-the-śi and King  
 Vijaya Dharma together built for their pious friend Par-mog  
 Jinasena of Hgum-tir the *vihāra* of Byams-pa Maitri of the  
 Upper City. At present Vaiśravaṇa guards this *vihāra*.

Then after that, the king's minister Ka-the-śi and King  
 Vijaya Saṃbhava by name together built for their two pious  
 friends Udrendra Rod-ci and Dharmānanda the *vihāra* of the  
 Khe-gan Peak. At present Vaiśravaṇa guards this *vihāra*.

When originally the monk Ārya Vairocana came to the grove  
 of Ćar-ma, the common people such as herdsmen saw him and  
 said to King Vijaya Saṃbhava: 'There has come to the grove of  
 Ćar-ma a man such as we have not seen before.' King Vijaya  
 Saṃbhava at once went to Ćar-ma and saw Ārya Vairocana.  
 Faith arose, and he did worship with obeisance. And the Ārya  
 acted as King Vijaya Saṃbhava's pious friend and showed him  
 the fruit of both good and evil. He expounded the Law (*dharma*)  
 and let him confess and be absolved. And as the eye of the Law  
 opened, the king's faith became greater. The king went back to  
 the fortress and built a great *stūpa* on the spot where he had  
 first heard the pleasant report that Ārya Vairocana had come,  
 and he gave it the name Su-stoñ-ña.

Afterwards, the *stūpa* having fallen into ruin through length  
 of time, after that King Vijaya Vāhana the Great and the monk  
 called Hbah-la-śi, who had come from China, went and inviting

- C. 185 b mchis-pas čar-mahi dge-hdun dge-bahi bšes-gñen-du spyan  
drañs-nas su-stoñ-ñahi gćug-lag-khañ
- 2 brćigs-te / da-ltar rnam-thos-kyi sras-kyis sruñ-ño || || dge-  
sloñ-mahi gćug-lag-khañ-rnams-kyi gtan-čhigs dañ / sña-  
phyihi go-rims-la rgyal-po bijaya siñha žes bgyi-ba žig chuñ-  
ñu-nas rgyal-por žugs-te / chuñs-pahi skabs-su blon-po kha-  
cig-gis rñan-can bgyis-
- 3 te / rgyal-mo dañ / mchis-hbrañ-slas dañ / nañ-hkhor-ma-  
rnams-dag dañ mi-rigs-pa bgyis-nas slad-kyis rgyal-po de  
P. 465 a chen-por gyur-nas / sñar blon-po de-dag-gis rñan-can bgyis-  
siñ brñas-pa de dran-nas / khon dran-par gyur-te / slad-kyis  
rgyal-po des blon-po-rnams ri-dags śor-ba ltar
- 4 thabs-kyis brid-nas hu-then-gyi śel-chab goñ-mahi yul pa-ro-  
gzah žes bgyi-bar blon-po bdun-cu-rća lña bkum-nas / slad-  
kyis rgyal-pos der gćug-lag-khañ žig kyañ brćigs / de-nas sku-  
mkhar-du mchis-nas rgyal-po mchis-pahi gnas-nas rgyal-mo  
dañ / slas dañ /<sup>a</sup> nañ-hkhor-ma mchis-
- 5 pahi khañ-pa phyi-sgo bkum-nas hgrul bcađ / de-bžin-du hgum-  
par bgyis-pa-las / rgyal-po dehi bcun-mo hkhor dañ bcas-pa  
phoñs-te /<sup>a</sup> ñam-thag-nas phyogs bcuhi sañs-rgyas dañ byañ-  
chub-sems-dpahi mćhan-nas brjod / mchod-pa bgyis-te /  
lha-khañ bskor dharma bklags /<sup>b</sup> bsod-nams
- 6 cher bgyis-pahi mthus rgya-gar yul-nas hphags-pa dgra-bcom-  
pa-ma yaśaprajñā dañ / sthya-śu-ta dañ / sañ-ħanda-la sogs-pa  
N. 441 a nam-mkhah-la ldiñs-te / rgyal-mo mog-śa-ko-śa dañ / sa-lu-  
ca-la sogs-pa hkhor mchis-pahi druñ-du gśegs-nas rgyal-mo  
de-dag-la chos bśad-de
- 7 rab-tu byuñ-ba-las dad-pahi śugs-kyis de ma-thag-tu rgyal-  
mo de-dag-gi hkhor-las brgya-rća bcu-gñis dgra-bcom-par  
gyur-nas nam-mkhah-la ldiñs-te / bsod-sñoms len-du gśegs-pa

**185 b 1** čar-mahi *N*    **b 2** rnam-thos-sras-kyis *C*, rnam-thog-kyi sras-  
kyis *P*    bsrñ-ño || *NP*    gćug-lag-khañ-rnams-kyis *NP*    go-rim-la *NP*  
**b 3** mchis-brañ *NP*    dañ *post* -dag *om.* *CD*    slad-kyi *C*    rñan-chan *NP*  
bsñad-pa *NP*    slad-kyi *CNP*    **b 4** śes-chab *P*    goñ-ma *NP*    ba-ro-  
zya *NP*    bgyi *CD* *pro* bgyi-bar *NP*    slad-kyi *NP*    rgyal-po *habent CD*,  
*om.* *NP*; rgyal-pos *scripsi*    gćig *NP*    skuñ-mkhar-du *P*    rgyal-po *P* *pro*  
rgyal-mo *CDN*    /<sup>a</sup> *om.* *NP*    **b 5** /<sup>a</sup> *om.* *CD*    lħar khañ *C*    dħarmā *NP*  
/<sup>b</sup> *om.* *NP*    **b 6** yaśatrajñā *NP*    soñ-ħa-na-ta-la-la *NP*    nam-khah-la *N*  
ldiñ-ste *CD*    ma-śa-ko-śa *NP*    sa-lu-ća-la *C*    **b 7** rag-tu *N* (? *P*)    śugs-  
kyi *NP*    nam-khah-la *N*    ldiñ-ste *CD*

the Saṃgha of Ār-ma to be their pious friends (*kalyāṇamitra*), built the *vihāra* of Su-stoṅ-ñā. At present Vaiśravaṇa guards it.

As for the reckoning of the *vihāras* of nuns (*bhikṣuṇī*) and their sequence of earlier and later: A certain King Vijaya Siṃha having become king while a child, during the period of his childhood certain ministers acted contemptuously, doing wrong to the queen, the palace retinue, and the female inmates. Afterwards, when the king grew up, he remembered that those ministers had acted contemptuously and shown disdain formerly, and he bore a grudge against them. Afterwards the king, with a stratagem deceiving those ministers like animals that have fled, in a district called Pa-ro-gzah, of the Upper River of Hu-then, killed seventy-five of the ministers. Afterwards, the king also built there a *vihāra*.

Then, returning to the fortress, he cut off access from the place where the king was by blocking off the outer door of the dwelling where the queen, her retinue, and the female inmates were. Being thus condemned to die, the king's consort, accompanied by her attendants, being in distress, called in their anguish upon the names of the Buddhas and Bodhisattvas of the ten directions. Doing worship, they walked round the shrine and read the *dharma*. Through the power of the great merit acquired, the Āryā Arhantī Yaśaprajñā and Sthya-śu-ta and Saṅ-ḥanda and the rest soared into the air from India, and coming into the presence of Queen Mokṣakośā and Sa-lu-ca and others with their attendants, they expounded the Law (*dharma*) to those queens. Renouncing the world (*pravrajya*), at once through the power of faith, one hundred and twelve from the retinue of those queens attained arhatship and soaring into the air, went to get alms (*piṇḍapāta*). When King Vijaya

rgyal-po bijaya siñhas mthoñ-nas / de ma-thag-tu gnas der  
mchis-te bltas-na rgyal-mo mog-śa-ko-śa

186 a 1 dañ / sa-lu-ca-la sogs-pahi hkhor ril rab-tu byuñ-ste / phal-cher  
dgra-bcom-par gyur-te / rju-hphrul sna-čhogs bstan-pa mthoñ-  
nas rgyal-po yañ rab-tu dgah-nas dad-pahi śugs-kyis gnas de-  
ñid-du gćug-lag-khañ brćigs-te / bran žiñ dañ / nor-phyugs-la  
sogs-pa mchod-pahi

C. 186 a

2 yo-byad mañ-po ćam-żig phul-nas gćug-lag-khañ dehi miñ yañ  
nuho-ña źes btags-te / gćug-lag-khañ hdi yañ gñan-żiñ byin  
che-bar bgyid / da-ltar lha phur-pahi lag-pa źes bgyi-bas sruñ ||  
|| de-nas dehi hog-tu rgyal-po hdon-hdros-kyi bćun-mo rgya-  
rjehi sras-mo śo-rgya źes

P. 465 b

3 bgyi-bahi phu-mo dge-sloñ-ma śohi jaya źes bgyi-ba dgra-  
bcom-nas nu-mo \*śo-rgyahi dge-bahi bśes-gñen bgyi-bahi slad-  
du rgya yul-nas hu-then-du mchis-pahi phyir nu-mo rgyal-mo  
śo-rgyas yo-zo-hjohi gćug-lag-khañ brćigs-te / da-ltar kluhi  
rgyal-po da-ci dañ / da-ra gñis sruñ || || de-

4 nas dehi hog-tu rgyal-po bijaya śatahi nu-bo 'amaca ze-rohi  
mchis-hbrañ-du su-ħa-čho-ħa źes bgyi-ba khyim-thab gum-pa  
dañ / bud-med de-la rgyal-pohi mchid-nas bdag dañ mi-phrad-  
du mi-ruñ-ño źes bgyis-pa dañ / bud-med dehi mchid-nas  
bdag dguñ-bdun žig khyim-thab-kyi hdun bgyid-

N. 441 b

5 ciñ slad-rol-tu mchi-bar ci gnañ źes gsol-pa dañ / rgyal-pos  
kyañ de-bżin-du gnañ-nas de ma-thag-tu bud-med de yañ  
gsaň-ste /<sup>a</sup> rab-tu byuñ-nas dguñ-bdun-gyi bar-du sems rće  
gcig-tu saňs-rgyas rjes-su dran-pahi tiñ-ñe-hjin bsgoms-nas /<sup>b</sup>  
de-bżin-gśegs-pahi źal yañ

6 mñon-sum-du mthoñ-nas dgra-bcom-ste miñ yañ buddħa-  
nandar btags / de-nas dguñ-bdun lags-pa dañ / rgyal-pos bud-  
med de hgugs-pa žig btañ-ba dehi mchid-nas mo rab-tu byuñ-

185 b 7 bijala C lta-na NP 186 a 1 sa-lu-ća-la C gyuñ-ste C  
a 2 mañ-mo NP nu-bo-ña CNP de-ltar C bsruñ || de-nas N, bsruñ /  
de-nas P a 3 bu-mo CD pro phu-mo NP bu-mo NP pro nu-mo CD  
yo-śa-rgyahi CD, śa-rgyahi NP; śo-rgyahi (cf. F. W. Thomas, TLT i. 129)  
scripsi gśes-gñen N mchi-bahi CD rgyal-mo om. P bsruñ || de-nas N,  
bsruñ / de-nas P a 4 za-rohi NP mchis-brañ-du NP gums-pa CD  
bdun N pro hdun CDP bgyi-ciñ N a 5 slad-rol-du CD mi-mchi-  
bar DNP pro mchi-bar C dañ om. CD /<sup>a</sup> om. CDP rjesu abbr. N  
bsgom-nas NP /<sup>b</sup> om. NP a 6 dgra-bcom-pa-ste NP mi P pro miñ  
CDN buddħanan NP hphags-pa NP

Siṃha saw them, he went to that place at once. On his looking, Queen Mokṣakośā's entire retinue and that of Sa-lu-ca and others, having renounced the world and for the most part attained arhatship, displayed various miracles (*rddhi*). Seeing them, the king too was greatly pleased, and through the power of faith built a *vihāra* on that very spot. He gave a great quantity of equipment for worship such as servants, land, cattle, and he attached to the *vihāra* the name Nuho-ña. And this *vihāra* is powerful and of great splendour. At present the Deva called Kilahasta guards it.

Then after that, the elder sister of Śo-rgya by name, the daughter of a Chinese king and the consort of King Hdonhdros, having as a nun (*bhikṣuṇī*) called Jaya of Śo attained arhatship, came from China to Hu-then in order to act as pious friend (*kalyāṇamitra*) of her younger sister Śo-rgya, and her younger sister, Queen Śo-rgya, built the *vihāra* of Yo-zo-hjo. At present the two Nāga-kings Da-ci and Da-ra guard it.

Then after that a certain husband, Su-ḥa-ḥo-ḥa, died in the abode of 'Amaca Ze-ro, the younger brother of King Vijaya Śata. The king wrote to the wife: 'It is not fitting that we should not meet.' The wife wrote, asking: 'Allow me to come after I have done mourning for my husband for a week.' The king agreed, and at once the wife secluded herself. Renouncing the world (*pravrajya*), for a week, with concentration (*ekāgra*), she meditated upon the *buddhānusmṛtisamādhi*, and seeing visibly the face of the Tathāgata, she attained arhatship and received the name Buddhanandā. Then the week having passed, the king sent someone to summon the wife. He reported: 'The

ste / hphags-ma dgra-bcom-mar gyur-nas /<sup>a</sup> da-ltar hod kyañ hbyuñ-ziñ mchis-so źes

- 7 bgyis-pa dañ / rgyal-po der mchis-nas hphags-ma de-la hod kyañ hbyuñ / rju-hphrul sna-čhogs bstan-pa yañ mthoñ-nas dad-pa skyes-te / de-nas hphags-ma buddhanandahi slad-du zer-ro-hjohi gćug-lag-khañ brćigs-te gñan-ziñ byin che-bar bgyid / da-ltar

186 b 1 lha dgah-bahi dbañ-phyug ces bya-bas sruñ || || de-nas dehi hog-tu rgyal-po bijaya nanda źes bgyi-ba nam-gyi rgyal-po hu-mar bya-bahi mchis-hbrañ dañ /<sup>a</sup> mjal-bahi bu-mo gcig cig mchis-pa rab-tu byuñ-nas dgra-bcom-par gyur-pas bltas-na / bdag ni li-rje bijaya ma-

C. 186 b  
P. 466 a

- 2 tihi bu-mo lags-par thugs-su chud-nas hphags-pa dharmabala de dañ / dge-sloñ-ma hphags-ma ñi-sú /<sup>a</sup> sú-lig-nas nam-mkhah-las ldiñs-te li yul-du gśegs-nas rgyal-po yab-la thog-mahi lo-rgyus kyañ bsad / rju-hphrul rnam-pa sna-čhogs kyañ bstan-pas rgyal-po yañ

- 3 dad-pa skyes-nas bu-mo hphags-ma dgra-bcom-ma dharmabalahi slad-du po-yen-dohi gćug-lag-khañ brćigs-te / da-ltar rnam-thos-kyi sras dañ / kluhi rgyal-po hu-lor bgyi-bas sruñ / de-nas dehi hog-tu rgyal-po bijaya sañgrama señge źes bgyi-bahi ma rgyal-mo dharmā źes bgyi-ba rab-tu byuñ-nas

N. 442 a

- 4 dgra-bcom-mahi hbras-bu thob-nas spyil-pohi nañ-du bsgom-ziñ mchis-pa-las /<sup>a</sup> nub-mo hod phyuñ-ste / rgyal-pos mčan-ma gzugs-pahi phyir mdah gcig hphañs /<sup>b</sup> nañ-par mdah čhol-du btañ-bahi sa de-na rgyal-pohi ma dharmā de bźugs-pa mthoñ-nas /<sup>c</sup> rgyal-po yañ dad-pa skyes-te / ma hphags-ma

- 5 dgra-bcom-ma dharmā źes bgyi-bahi slad-du rgyal-pos dro-mo-mjah źes bgyi-bahi gćug-lag-khañ brćigs-te / da-ltar lha ser-skyas sruñ / de-nas rgyal-po bijaya sañgramahi nu-bo bre-sya

186 a 6 /<sup>a</sup> om. NP mchiso abbr. N a 7 stan-pa C thoñ-nas C budhanantahi NP zer-ro // hjohi CD mñan-ziñ NP 186 b 1 bsrñ || de-nas N, bsrñ / de-nas P nanta NP mchis-brañ NP /<sup>a</sup> om. NP gyur-nas NP b 2 ma-tahi NP dharmābala NP /<sup>a</sup> om. CD nam-khah-las N ldiñ-ste CD b 3 dharmābalahi N, dharmābalahi P po-yon-dohi C, po-yen-tohi NP bsrñ || de-nas N, bsrñ / de-nas P dharmā CD b 4 dgra-bcom-pahi CD spyil-buhi NP /<sup>a</sup> om. CD cig CD /<sup>b</sup> om. NP hčhol-du C dharmā CD /<sup>c</sup> om. CD b 5 dharmā CD dro-mo-mjal C, dro-mo-hjah NP bsrñ || de-nas N, bsrñ / de-nas P nuho NP bres-ya NP

woman has renounced the world (*pravrajya*) and become an Āryā Arhantī. Now she has a halo.' When the king went there, a halo appeared on the Āryā, and when he saw her display various miraculous powers (*rddhi*), faith arose in him. Then he built for the Āryā Buddhanandā the *vihāra* of Zer-ro-hjo. It is powerful and its splendour great. At present the Deva Nandeśvara by name guards it.

Then after that King Vijaya Nanda had an only daughter, who used to pay her respects at the court of King Hū-mar of Nam. On her renouncing the world (*pravrajya*) and attaining arhatship, she looked, and it entered her mind that she was the daughter of the Li King Vijaya Mati. The Āryā Dharmabalā, with twenty Āryā nuns (*bhikṣuṇī*), soared through the air from Śu-lig, and coming to the Li country, related to the king, her father, her previous history and displayed various miraculous powers (*rddhi*). Faith arose in the king, and he built for his daughter, the Āryā Arhantī Dharmabalā, the *vihāra* of Po-yen-do. At present Vaiśravaṇa and the Nāga-king called Hū-lor guard it.

Then after that Queen Dharmā, mother of King Vijaya Saṅgrāma the Lion, renounced the world (*pravrajya*) and obtained the fruit of arhatship. Having gone into a hut to meditate, she was emitting light in the evening. The king shot an arrow to pierce the mark, and on the spot where he sent a man to seek the arrow in the morning, he saw the king's mother Dharmā sitting. There arose faith in the king, and for his mother, the Āryā Arhantī Dharmā, the king built the *vihāra* of Dro-mo-mjah. At present the Deva Kapila guards it.

stu-lag ces bgyi-ba žig-gis rgyal-mo dru-gu-mo žig rab-tu  
byuñ-nas miñ yañ 'a-śu-ka-su-ma žes

6 bgyi-bar btags-te /<sup>a</sup> dgra-bcom-pahi slad-du dad-pa skyes-  
nas /<sup>b</sup> tra-ke-hjo žes bgyi-bahi gćug-lag-khañ brćigs-te /  
da-ltar gnod-sbyin-gyi sde-dpon yañ-dag-śes-kyis sruñ ||  
|| de-nas gćug-lag-khañ hgu-żan brćigs-pahi rgyal-po bijaya  
sañgramani mchis-hbrañ rgyal-po

7 hphrom gesar-gyi bu-mo hu-roñ-ga žes bgyi-bahi bu-mo  
gñis rab-tu byuñ-nas dgra-bcom-ste hphags-ma de gñis  
gcig-gi mćhan ni śi-la-ma-ta žes bgyi / gcig-gi mćhan ni gau-  
śa-ra žes bgyi-ste / hphags-ma de gñis kha-che yul-nas nam-  
mkhah-la ldiñs-te / ma rgyal-mo hu-roñ-gi dge-bahi

P. 466 b

187 a 1 bśes-gñen-du gśegs-te / hphags-ma de-ñid gñis-kyi slad-du  
rgyal-mos ho-ron-hjohi gćug-lag-khañ brćigs-te /<sup>a</sup> da-ltar kluhi

C. 187 a

rgyal-po hu-lor bgyi-ba dañ /<sup>b</sup> gser-gyi skra žes bgyi-ba  
gñis-kyis sruñ || || de-nas rgyal-po bijaya kirtihi bu-mo  
biża ja-

2 yas phu-mo hphags-ma dgra-bcom-ma bi-ta-śe-cahi slad-du  
po-lo-na-johi gćug-lag-khañ brćigs-te / da-ltar gnod-sbyin-gyi  
sde-dpon yañ-dag-śes-kyis sruñ || || de-nas rgyal-po bijaya  
balahi bu-mo gu-zan-gyi rgyal-mohi mchis-hbrañ bgyid-pahi  
biża phra-ba žes bgyi-bas bu-mo dge-

N. 442 b

3 sloñ-ma hphags-ma dgra-bcom-ma biża jayahi slad-du 'er-mo-  
nohi gćug-lag-khañ brćigs-te / da-ltar ser-skyas sruñ || || de-nas  
rgyal-po bijaya bala žes bgyi-bas śna slad-du sems-can mañ-po  
žig bkum-nas hgyod-pa skyes-te / bsod-nams phal-cher bgyis /  
mchis-hbrañ yañ thar-par

4 btañ-nas hphags-ma dgra-bcom-mar gyur-pahi slad-du dad-pa  
skyes-nas kho-mo-no-nohi gćug-lag-khañ brćigs-te / da-ltar  
rnam-thos-kyi sras-kyis sruñ-ño || || de-nas li-rjehi blon-po

186 b 5 rgyal-po CD *pro* rgyal-mo NP gru-gu-mo CD 'a-żu-ka-su-ma  
NP b 6 /<sup>a</sup> om. CD /<sup>b</sup> om. NP bsrñ / de-nas NP hgu-gżan NP  
mchis-brañ NP b 7 phrom NP śe-la-ma-ta C gohu-śa-ra NP  
nam-khah-la N ldiñ-ste CD 187 a 1 de NP *pro* de-ñid CD sladu  
abbr. N || C *pro* /<sup>a, b</sup> DNP gñis CD *pro* gñis-kyis NP bsrñ || de-nas  
N, bsrñ / de-nas P biża NP *pro* biża CD a 2 bu-mo CD *pro* phu-mo  
NP bi-ta-śe-cihi NP po-blo-na-johi N bsrñ etc. NP (v. 187 a 1)  
hjećh-lahi N, hjah-lahi P *pro* balahi CD gu-zin-gyi N mchis-brañ  
NP bgyid-pahi za CD, bgyid-pa biża NP a 3 bi jayahi NP *pro* biża  
jayahi CD 'an-mo-nohi C, 'en-mo-nohi D ser-skya NP bsrñ etc.  
NP (v. 187 a 1) mchis-brañ NP a 4 bsrñ-ño || de-nas NP



Then, when Queen Dru-gu-mo renounced the world (*pravrajya*) and received the name 'A-sú-ka-su-ma, a certain Bres-ya Stu-lag, younger brother of King Vijaya Saṅgrāma, on account of the Arhat, being inspired with faith, built the *vihāra* of Tra-ke-hjo. At present Saṃjñāya, general of the Yakṣas, guards it.

Then King Vijaya Saṅgrāma, builder of the Hgu-žan *vihāra*, had by his consort Hu-roñ-ga, daughter of King Hphrom Gesar, two daughters, who renounced the world (*pravrajya*) and attained arhatship. Of these two Āryās, the name of one was Śi-la-ma-ta, the name of the other, Gau-śa-ra. These two Āryās soared through the air from Kashmir and came to be the pious friends (*kalyāṇamitra*) of their mother, Queen Hu-roñ. For those two Āryās, the queen built the *vihāra* of Ho-ron-hjo. At present the Nāga-kings Hu-lor and Suvarṇakeśa by name guard it.

Then King Vijaya Kīrti's daughter, Biža Ĵaya, built for her elder sister, the Āryā Arhantī Bi-ta-še-ca, the *vihāra* of Po-lo-na-jo. At present Saṃjñāya, general of the Yakṣas, guards it.

Then King Vijaya Bala's daughter, Biža Phraba, who became queen of Gu-zan, built for her daughter, the nun (*bhikṣuṇī*) Āryā Arhantī Biža Ĵaya, the *vihāra* of 'Er-mo-no. At present Kapila guards it.

Then King Vijaya Bala by name, repenting of having earlier and later killed many beings (*sattva*), did many meritorious acts, even sending away his consort free. When she had become an Āryā Arhantī, being inspired with faith, he built for her the *vihāra* of Kho-mo-no-no. At present Vaiśravaṇa guards it.

- 'amaca khe-meg ces bgyi-bas phu-bo spun gsum gdugs gcigtu bkum-nas / ma yañ thar-par žugs-
- 5 nas de-ñid-du 'amaca khe-meg-gis gus-sde-re-mahi gćug-lag-khañ brćigs-te / da-ltar lħa nam-mkhahi spyan dañ / gnod-sbyin-gyi sde-dpon yañ-dag-śes-kyis sruñ / de-nas rgyal-po bijaya jaya žes bgyi-bas 'o-skuhi rgyal-pohi bu-mo mchishbrañ-du blañs-te / rgyal-mo des dge-bahi bśes-gñen
- P. 467 a
- 6 hphags-ma dgra-bcom-ma gže-mahi slad-du 'o-ska-nohi gćug-lag-khañ brćigs-te / da-ltar lħa-mo žes bgyi-bas sruñ || || de-nas rgyal-po bijaya sañgramas kus-pahi 'or-myoñ-nag-gi gćug-lag-khañ brćigs-te / nañ-hkhor-ma mañ žig thar-par skyes-nas da-ltar rgyal-po ku-nahi sruñ-ma lħa-mo
- 7 gser-gyi me-tog dañ / lħa-mo duñ-can gñis sruñ || || de-nas rgyal-po bijaya balas cu-gun-pan-gyi rgyal-pohi bu-mo śu-to-ka žes bgyi-ba mchis-hbrañ-du blañs-pahi phu-mo dge-sloñ-ma dgra-bcom-ma 'aśokaśilahi slad-du gćohu-nohi gćug-lag-khañ brćigs-te / da-ltar lħa 'a-ba-lħa dañ / lħa hjam-
- 187 b 1
- C. 187 b
- 187 b 1 bħa-kehu-ta žes bgyi-ba gñis sruñ || || de-nas rgyal-po bijaya siñħahi mchis-hbrañ ga-hjag-gi rgyal-mo 'a-lyoñ-ja žes bgyi-bahi dge-bahi bśes-gñen-du śu-lig-nas dge-sloñ-ma hphags-ma dgra-bcom-ma bdun gśegs-pahi slad-du rgyal-po bijaya siñħas khye-śo-nohi gćug-lag-khañ
- N. 443 a
- 2 brćigs-te / da-ltar lħa ser-skyas sruñ / rgyal-po bijaya sañgrama rgyal-po bgyid-pahi ċhe kha-chehi yul-nas dge-sloñ-ma hphags-ma dgra-bcom-ma \*śi-la-ma-ta dañ / gau-śu-rya žes bya-ba gñis nam-mkhah-las ldiñs-te /<sup>a</sup> gśegs-nas slad-kyis khyim-bdag na-mo-bod bgyi-bahi khyim druñ-du bžugs-nas rgyal-
- 3 po bijaya sañgrama-la smras-pa / rgyal-po chen-po dog-sa hdi ni sñon sañs-rgyas śākya thub-pa byañ-chub-sems-dpahi spyad-pa spyod-pahi ċhe byañ-chub-sems-dpah sba-śañ žes bgyi-bar

187 a 4 ge-meg NP phu-bohi C, phu-boho D a 5 de-ltar CD nam-khahi N bsruñ / de-nas NP mchis-brañ-du NP a 6 'o-ka-nohi NP lħa yo N bsruñ etc. NP (v. 187 a 1) kus-pyi N, kur-pyi P nañ-korma CD sruñ-mahi CD a 7 bsruñ etc. NP (v. 187 a 1) las NP pro balas CD bcu-gun-pan-gyi NP mchis-brañ-du NP bu-mo CD pro phu-mo NP 'aśokaśilahi NP 187 b 1 bsruñ etc. NP (v. 187 a 1) mchis-brañ NP 'a-lyo-hjah NP bija NP khye-śo-nahi NP b 2 ser-skyes N bsruñ || rgyal-po N, bsruñ / rgyal-po P śi-la-ta CD, śi-la-ta NP; śi-la-ma-ta ex 186 b 7 scripsi hgehu-śu-su-ya NP nam-khah-las N ldiñ-ste CD /<sup>a</sup> om. CDP na-no-bod D, na-mo-bod-gyi N b 3 sa-śeñ NP pro sba-śañ CD

Then the minister of the Li king called 'Amaca Khe-meg killed his three elder brothers in one day, and his mother having been released, the 'Amaca Khe-meg built on that very spot the *vihāra* of Gus-sde-re-ma. At present the Deva Ākāśacakṣus and Saṃjñāya, general of the Yakṣas, guard it.

Then a certain King Vijaya Jaya took as consort the daughter of the king of 'O-sku, and that queen built for her pious friend, the Āryā Arhantī Gze-ma, the *vihāra* of 'O-ska-no. At present Devī by name guards it.

Then King Vijaya Saṅgrāma built the *vihāra* of 'Or-myoñ-nag of Kus-pa. Many of his female retinue obtained release. At present the guardians of King Ku-na, Devī Suvarṇapuṣpā and Devī Śaṅkhinī, together guard it.

Then King Vijaya Bala, having taken as consort Śu-to-ka, daughter of the king of Cu-gun-pan, built for her elder sister, the nun Arhantī Aśokaśilā, the *vihāra* of Gcōhu-no. At present the Deva 'A-ba-lḥa and the Deva Hjam-bḥa-kehu-ta together guard it.

Then King Vijaya Siṃha built the *vihāra* of Khye-śo-no for the sake of the seven Āryā Arhantīs, nuns, who had come from Śu-lig to be pious friends of 'A-lyoñ-ja by name, queen of Ga-hjag, consort of King Vijaya Siṃha. At present the Deva Kapila guards it.

During the reign of King Vijaya Saṅgrāma, two nuns, the Āryā Arhantīs Śī-la-ma-ta and Gau-śu-rya by name, came soaring through the air from Kashmir. Afterwards, while staying near the house of a householder called Na-mo-bod, they said to King Vijaya Saṅgrāma: 'Great king, this is a site. Formerly, when the Buddha Śākyamuni, during his career as a Bodhisattva, became the Bodhisattva Sba-śaṅ by name, he

gyur-pa-na /<sup>a</sup> bram-ze-la bu miñ-sriñ gñis yon-du phul-te /  
phrin-las dkah-ba rnam gcig mjad-

- P. 467 b
- 4 pahi sa hdi lags-pas hdir gćug-lag-khañ gcig brćig-par rigs-so  
żes bgyis-pa dañ / khyim-bdag na-mo-bod ces bgyi-ba de yañ  
dad-pa skyes-nas /<sup>a</sup> khañ-khyim dañ sa de yañ yon-du phul-  
nas /<sup>b</sup> rgyal-pos kyañ gćug-lag-khañ žig brćigs / yon-bdag-
- 5 las kyañ miñ dras-nas gćug-lag-khañ-gi mćhan yañ na-mo-hbu-  
gdoñ żes bya-bar btags / da-ltar kluhi rgyal-po hu-lor dañ /  
lha gser-gyi skra żes bgyi-bas sruñ / de-nas li-rjehi blon-po  
hdah-no-ya żes bgyi-ba žig-gis ćhoñ-hdus par-mar sku-gzugs  
chen-po bgyis-pa-las
- 6 slad-kyis yañ lihi blon-po 'amaca bi-dad-kyis sku-gzugs chen-  
pohi \*lha-khañ žig-ral-du gyur-pa yañ gsos /<sup>a</sup> koñ-śeñ-gi dge-  
sloñ-mahi slad-du hdah-no-yo-nahi gćug-lag-khañ brćigs-te /  
da-ltar rnam-thos-sras-kyis sruñ / hu-then-na dge-hdun sde  
gñis bźugs-pahi gćug-lag-
- 7 khañ chen-por brći-ba ni sku-mkhar-gyi nañ dañ / slad-rol-na  
drug-cu-rća brgyad bźugs / gćug-lag-khañ hbriñ-du bgyi-ba  
ni dgu-bcu-rća lña lags /<sup>a</sup> gćug-lag-khañ chuñ-ñur bgyi-ba ni  
brgya bźi-bcu-rća brgyad bźugs / sgo-sgohi mchod-pahi  
lha-khañ chuñ-ñu dañ / yon-bdag ma-mchis-pahi
- N. 443 b
- 188 a 1 lha-khañ dañ / mchod-rten ni sku-mkhar-gyi nañ dañ / slad-  
rol-gyi ćhar yan-chad-na sum-stoñ drug-brgya brgyad-cu-rća  
C. 188 a brgyad bźugs / hu-then-na dge-hdun sgos-hćho yan-chad byi-  
ba lo-la brćis-na khri ćam-żig bźugs / mdo-lo dañ me-skar  
phyogs-na gćug-lag-khañ chen-po ni
- 2 bźi žig bźugs / sgo-sgohi lha-khañ dañ yon-bdag ma-mchis-pahi  
lha-khañ chuñ-ñu ni brgya lhağ ćam bźugs / dge-hdun ñi-śu  
ćam bźugs / kam-śeñ dañ /<sup>a</sup> pho-ña dañ / be-rga-hdra dañ /

**187 b 3** /<sup>a</sup> om. NP **b 4** hdir CD pro hdi NP post sa cig D brćigs-  
par NP /<sup>a, b</sup> om. NP gcig NP pro žig CD **b 5** dris-nas C bsruiñ ||  
de-nas NP ya-rjehi C **b 6** bi-dad-kyi CDNP; bi-dad-kyis scripsi  
lha CDP, lta N; lha-khañ scripsi || N pro /<sup>a</sup> CDP hdah-no-yo-nahi NP  
rnam-thos-bsras-kyis N bsruiñ || N, bsruiñ **b 7** rće-ba CD, bgyi-ba  
P pro brći-ba N dgu-cu-rća NP /<sup>a</sup> om. P **188 a 1** mchod-rten-  
gyi CD pro mchod-rten ni NP **a 2** /<sup>a</sup> om. CD pha-ña NP be-rka-  
hdra N

gave as a gift to a brahmin his two children, brother and sister. Since this is the spot where he performed a difficult task, it is fitting that a *vihāra* should be built here.' The householder called Na-mo-bod, being inspired with faith, gave as a gift both house and land, and the king built a *vihāra*. Taking the name from the donor (*dānapati*), he gave as name of the *vihāra* Na-mo-hbu-gdoñ. At present the Nāga-king Hu-lor and the Deva Suvarṇakeśa by name guard it.

Then a certain Hdah-no-ya, minister of the Li king, having made a great image in the Par-ma market-place, afterwards, when the shrine of the great image fell into disrepair, the Li minister 'Amaca Bi-dad repaired it. For the nuns of Koñ-śeñ, he built the *vihāra* of Hdah-no-yo-na. At present Vaiśravaṇa guards it.

Reckoning of the great *vihāras* containing twofold Saṃghas in Hu-then: Inside the fortress and behind it, there are 68. Of *vihāras* to be regarded as medium, there are 95. Of *vihāras* to be regarded as small, there are 148. As for small shrines for the worship of each household and shrines without donors (*dānapati*) and *stūpas*, there are inside the fortress and including the district behind it 3,688. In Hu-then, the Saṃghas, including those with private means, amounted to 10,000 when a count was made in the Mouse Year.

In the region of Mdo-lo and Me-skar, there are four great *vihāras*. The private shrines and small shrines without donors exceed 100. There are 20 Saṃghas.

Down to Kam-śeñ and Pho-ña and Be-rga-hdra and

- 'o-rgu yan-chad ji-la man-chad sku-mkhar-gyi nañ dañ / slad-rol-gyi mchar yan-chad-na gćug-lag-khañ chen-po ñi-sú-
- 3 rća gsum bźugs / gćug-lag-khañ hbrinñ ni ñi-sú-rća gcig bźugs /  
 P. 468 a gćug-lag-khañ chuñ-ñu ni ñi-sú-rća gsum ćam bźugs /<sup>a</sup> sgo-sgohi mchod-pahi lha-khañ chuñ-ñu dañ /<sup>b</sup> mchod-rten chuñ-ñu ni spyir brgyad-brgya sum-cu-rća dgu bźugs / dge-hdun sde gñis-las rkyen-pa dañ / \*sgos-hćho
- 4 yan-chad spyir bzi-brgya sum-cu-rća brgyad bźugs / gyil-kyañ man-chad koñ-šeñ dañ / du-rya yan-chad sku-mkhar-gyi nañ dañ / slad-rol-gyi ćhar yan-chad-na gćug-lag-khañ chen-po bco-lña ćam bźugs / sgo-sgohi lha-khañ chuñ-ñu dañ / yon-bdag ma-mchis-pahi lha-khañ chuñ-ñu dañ / mchod-
- 5 rten yan-chad<sup>o</sup>bźugs / dge-hdun sde gñis-las rkyen-pa dañ / \*sgos-hćho yan-chad spyir dgu-brgya drug-cu-rća gsum bźugs / rgyal-po sa-nuhi ćha-bo rgyal-po bijaya sambhāba źes bgyi-bahi ćhe /<sup>a</sup> thog-ma li yul-du chos byuñ-ste brćis-na khyi lohi śol-bor-bahi ston-zla tha-chuñs yan-chad
- N. 444 a
- 6 dguñ-lo stoñ ñis-brgya lña-bcu-rća drug ćam lags / hphags-pa zla-bahi sñinñ-pos źus-pa dañ / lha-mo dri-ma med-pahi hodkyis źus-pa dañ / hphags-pa dgra-bcom-pa dge-hdun hphel-gyi luñ-bstan-pa-rnams dañ mthun-par lihi yul dañ / der li-rjehi rgyal-po-rnams-kyis
- 7 hphags-pa-rnams spyan drañs-nas / sañs-rgyas-kyi bstan-pa dañ / dehi gźi gćug-lag-khañ dañ / lha-khañ dañ / mchod-rten-rnams ji-ltar bźeñs-pa dañ / dge-hdun sde gñis ji-ltar spel-bahi ćhul rgyas-par bstan-pa /<sup>a</sup> li yul luñ-bstan-pa źes bya-ba rjogs-so || || mañgālam ||

188 a 2 'o-sku NP yan-chad ma P pro yan-chad-na CDN a 3 ni post chuñ-ñu om. CD || C pro /<sup>a</sup> DNP /<sup>b</sup> om. CD chod-rten D sgo-hćho CDNP; sgos-hćho ex 188 a 1 scripsi a 4 chen-po om. NP a 5 °lacunam statuit F. W. Thomas sgo-hćho CDNP; sgos-hćho ex 188 a 1 scripsi bźugs || || rgyal-po NP sambhāba NP /<sup>a</sup> om. NP brćis-nas P khyim P pro khyi CDN a 6 guñ NP hphel-gyis CD li N pro lihi CDP a 7 da post ćhul habet N /<sup>a</sup> om. CD mañgālam || om. CD, || mañgālam || || P

'O-rgu from Ji-la, there are inside the fortresses and including the districts behind them, 23 great *vihāras*, 21 medium *vihāras*, 23 small *vihāras*, in all, 839 small shrines for private worship, and small *stūpas*. The twofold Saṃghas, including tenants and those with private means, amount to 438 in all.

From Gyl-kyañ to Koñ-šeñ and Du-rya, there are inside the fortress and including the district behind it, 15 great *vihāras*, and the small private shrines and small shrines without donors and *stūpas* included amount to . . . The twofold Saṃghas, including tenants and those with private means, amount to 963 in all.

Reckoning from the time of King Vijaya Saṃbhava, grandson of King Sa-nu, when the religion (*dharma*) first arose in the Li country, down to the last intercalary autumn month of the Dog Year, there are 1,256 years.

The *Gostanavyākaraṇa* by name, having, in agreement with the *Āryacandragarbhāpariṣcchā* and the *Vimalaprabhāpariṣcchā* and the *Āryārhasaṃghavardhanavyākaraṇa*, described in detail the Li country and how the Li kings invited the Āryas and how the doctrine of the Buddha and its local *vihāras* and shrines and *stūpas* were established and the manner in which the twofold Saṃghas spread, is concluded. Maṅgalam.

## APPENDIX

In 176 b 3-4, we read: 'From the time when Prince Sa-nu first became king of Li and acceded to the throne to when the Li king Bcan-bzañ Bcan-la Brtan was first installed as king of Li there were fifty-six generations of kings of Li and one regent.' The regent is presumably 'Amacha Khe-meg, as related in 184 b 7. If we follow the chronological portion of the text, we do in fact obtain an inclusive total of fifty-six kings either named or accounted for in general terms. Thirty-three are not named, but *bijaya nanda*, *bijaya mati* (? = *bijaya nanda*), and *bijaya śata* are mentioned in the non-chronological part of the work. Two kings of the Vijaya family mentioned in Khotanese sources are not mentioned at all. These are Viśā' Śūrā and Viśā' Dharma, who have been assigned dates by E. G. Pulleyblank: 969-77? and 978-82-? (*AM*, n.s. iv. 1, 1954, 94) respectively.\* Note also that the period of time from 3 to 57 is stated in 188 a 5-6 to be 1,256 years, giving a reasonable average length of reign. The scheme is as follows:

1. *Sa-nu*
2. *Yehu-la*, son of 1; built Hu-then: 76 b 4
3. *Vijaya Sambhava*, son of 2; built Ār-ma: 76 b 5; 77 a 4
- 4-10. No *vihāras* for seven generations of kings: 77 b 6
11. *Vijaya Vīrya*, built Hgum-tir: 78 a 3; Gautōsan: 78 b 1
- 12-13. No *vihāras* for two generations: 78 b 6
14. *Vijaya Ĵaya*, built Mažo Potarya: 79 a 4
15. *Vijaya Dharma*, son of 14: 79 a 7; built Hdro-tir: 80 b 1;  
Mjal-mo-ka ka-ro-ña: 81 b 2
16. *Vijaya Simha*, son of 15: 81 b 4; built Sam-ña: 81 b 7
17. *Vijaya Kīrti*, ? son of 16; built Sru-ño: 82 a 1
18. *Vijaya Saṅgrāma*, son of 17: 82 b 1; built Dharmakīrtis:  
82 b 7
19. *Vijaya Dharma*, ? son of 18: 82 b 7

\* Since these kings succeed a king called Viśā' Sambhava (912-66), the scheme envisaged by the author of the present work can be accepted only by assuming that this king is a later Vijaya Sambhava than the builder of the Khe-gan rce. If the identification of Vijaya Saṅgrāma (52) with Yü-ch'ih Sheng (p. 100) is correct, this Viśā' Sambhava will need to correspond to what would be no. 58. The dog year in the reign of Bcan-bzañ Bcan-la Brtan must then be 890 or 902, a more likely date for the composition of the *Li yul lun-bstan-pa*.



- 20-33. Fourteen generations from 19 to 34: 83 a 1
34. *Vijaya Kīrti*: 83 a 1
35. *Vijaya Saṅgrāma*, son of 34: 83 a 3; attacked Dru-gu: 83 a 4;  
built Hgu-žan: 83 b 1
36. *Vijaya Siṃha*, son of 35: 83 b 2; built Bžah-ser-ma: 83 b 4
37. *Vijaya Bala*: ? 83 b 6
- 38-43. No *vihāras* for six generations: 83 b 6
44. *Vijaya Bala*: 83 b 6
45. *Vijaya Saṅgrāma*, son of 44: 83 b 6; built Bžah-saṅ-gre-re-ma:  
84 b 1
46. *Vijaya Śāstra*: 84 b 1
- 47-50. No new *vihāras* for four generations: 84 b 2
51. *Vijaya Kīrti*, built Bha-ba-ña: 84 b 5
52. *Vijaya Saṅgrāma*: 84 b 6; died in China: 84 b 7
53. *Vijaya Vikrama*, son of 52: 85 a 2; built Byi-ža-gre-rma:  
85 a 2
54. *Vijaya Dharma*, built Byams-pa Maitri: 85 a 3
55. *Vijaya Saṃbhava*, built Khe-gan rce: 85 a 4
56. *Vijaya Vāhana the Great*: 85 b 1
57. *Bčan-bzaṅ Bčan-la Brtan*: 76 b 3

## LI YUL CHOS-KYI LO-RGYUS

THE text of 'The religious annals of the Li country' has not so far been published, but a description of the manuscript and an English translation by F. W. Thomas are to be found in *TLT* i, pp. 303-23. The MS., previously listed as No. 254 in the Bibliothèque nationale 'Fonds Pelliot tibétain', has been re-numbered as No. 960: see M. Lalou, *Inventaire des Manuscrits tibétains Touen-houang conservés à la Bibliothèque nationale*, vol. ii, 1950, p. 25.

The lines of the *Li yul chos-kyi lo-rygus* correspond with those of the *Li yul luñ-bstan-pa* above as follows: 1-2 = 176 b 3-4; 2-5 = 176 b 5-177 a 1; 6 = 176 b 4-5; 6-16 = 177 b 7-178 b 2; 16-19 = 173 b 5-174 a 7; 19-23 = 174 b 6-175a 5; 23-32 = 175 a 7-176 a 3; 32-35 = 174 a 7-174 b 5; 35-36 = 173 b 5-174 a 5; 41-47 = 178 a 6-7; 110-13 = 187 b 6-188 a 5. For lines 49-71, cf. *TLT* i, pp. 53-68; 77-86, and for 76-84, cf. *TLT*, i, pp. 23-27.

Differences in my interpretation from that of F. W. Thomas can be ascertained from the glossary.

- 1 chos byuñ-nas lo stoñ bdun-brgya sum-cu-réa gsum lon ||  
rgyal-po sa-nu-nas || li-rje bćan-legs-kyi bar-du / rgyal-po  
rabs lña-bcu-réa drug- / gis bgyis
- 2 . . / de-nas byañ-cub-sems-pa byams-pa dañ / hphags-pa hjam-  
dpal gñis-kyis || li yul hdi dus gsum-gyi sañs-rgyas-kyi žiñ  
khud-pa / lags-par thugs-su chud-nas / li yul-du gśegste
- 3 [li] yul-gyi myi-rnams-kyi dge-bahi bśes-ñen mjad-pahi phyir ||  
dañ-por ćar-ma cu-le žes bya-bahi ćhal-du gśegs-ste || byañ-  
cub-sems-pa byams-pa ni / rgyal-po byi-ja-ya sam-bħa-ba  
žes bya-bar ||
- 4 . . . . . -s-kyi rgyal-po mjad || hphags-pa hjam-dpal ni /  
dge-sloñ be-ro-ća-nahi lus-su sprul-te || ćar-ma cu-lehi ćhal-na  
bžu[g]s-nas || dañ-po byis-pa phyugs-rji-rnams-la / yi-ge dañ  
skad bstan

2 *byams-pa* written below *dañ* / *h-*.  
i. 305 n. 8) for MS. *bžus-nas*.

4 *bžugs-nas* (F. W. Thomas, *TLT*

- 5 de-nas chos byuñ-ño || de-nas rgyal-po byi-ja-ya sam-bḥa-ba dge-bahi bśes-ñen hphags-pa hjam-dpal-gyis spruld-pa || dge-sloñ be-ro-ća-nahi slad-du || dañ-po li yul-du ćar-mahi gćug-lag-khañ brćig
- 6 rgyal-po sa-nuhi ćha-bo / rgyal-po yehu-la źes bgyi-bas || li yul hu-ten-gyi mkhar dñar-ldan-gyi groñ-khyer chen-po brćigso || :: || de-nas rgyal-po bi-rya hu-ten-gyi mkhar dñar-ldan-gyi steñ / śar-lḥo mćhamsu
- 7 byuñ-ste bltas-na || mkhar-gyi phyi-rol-na / śa-ba spu gser dañ [d]ñul-gyi kha-dog ltar snañ-ba źig mthoñ-nas || rgyal-po hkhor dañ bcas-pas bsñags-pa dañ / da-ltar hgihu-te-śan śod-na || hgum-tir-gyi mchod-
- 8 rten chen-po bźugs-pahi sar slebs-nas || bltas-na / śa-ba ni gnod-sbyin-gyi rgyal-po kun-tu rgyal-bar gyur-te || gnod-sbyin-gyi rgyal-po kun-tu rgyal-gyis / rgyal-po-la smras-pa || kye rgyal-po chen-po kyod-kyis / sa
- 9 hdir mchod-rten gcig brćig-pahi rigs-so źes bgyis-pa dañ / rgyal-pos smras-pa / suhi phyir brćig ces bgyis-pa dañ / sañs-rgyas-kyi pho-ña dgra-bcom-ba / hbu-ta-hdu-ta / dañ / sañ-ga-sta dañ / sañ-ga-bo-
- 10 yañ dañ / sañ-ga-sta-na hdi bźi / khyod-kyi dge-bahi bśes-ñen-du hoñ-gis / de-dag-gi phyir rćig-śig ces bgyis-pa dañ || de ma-thag-tu dgra-bcom-ba bźi yañ der mñon-du gśegs-nas || chos bśad-pas / rgyal-po yañ
- 11 dad-pahi śugs ched-po sky[c]s-ste || mchod-rten brćig-pahi phur-bu yañ der btab-nas || dehi hog-tu hgum-tir-gyi gćug-lag-khañ-gi mchod-rten chen-po brćigs-so || :: / rgyal-pos hgum-tir brćigs-
- 12 pahi ćhe / bu chu-ñu źig khrid-khrid-pa-las || stord-pa rjes bcad-de bćal-na || da-ltar hgehu-te-śan-gyi steñ / hjam-dpal gnas-pa dañ gñis-kyi bar-na / luñ-bu myi-che-ba źig-gi nañ-nas rñed-nas || rgyal-pos bu
- 13 rñed-pahi sar / luñ-buhi nañ-du gćug-lag-khañ gcig brćig-ste || rabs bdun-gyi sañs-rgyas-kyi śa-ri-ram yañ de-na bźugs-ste || dus gsum-gyi mchod-pahi sa / gćug-lag-khañ-gi mćhan 'aryastana źes

6 *dñar-ldan-du-gyi steñ* with *-du-* deleted.      7 Read *dñul-gyi* for MS. *rñul-gyi*.      9 *ka* deleted before *sañ-ga-sta*.      10 *mñon-du* written below *der gśegs-nas*.      11 *skyas-ste* MS.      *hgu-tir* with circle above *-gu-*.

- 14 bgyi-ba lags-ste || rgyal-pos bu chu-ñu de yañ thar-par btañ-ste || mod-la dgra-bcom-bahi hbras-bu thob-nas || dañ-por li yul-du dgra-bcom-bahi hbras-bu thob-pa hdi-las sña-ba ma-byuñ- / bas / hdi ni lam
- 15 ma-nor-par ston-pa zes mčhan mor-gu-bde-śil-du btags-ste || thog-ma mor-gu-bde-śil zes bgyi-bahi myiñ yañ de-las byuñ-ste || slan-cad mor-gu-bde-śil yañ thub-ldan
- 16 gañ che-ba dañ / dkah-thub-kyi mchog-las btus-ste || mo-rgu-bde-śil-du bskos-pa lags || :: / li yul mčhor mchis-pahi čhe || bcom-ldan-hdas-kyis byan-phyogs-kyi rgyal-po / be-śa-ra-ma-ne dañ / • /
- 17 dge-sloñ śa-rihi bu gñis-la bkah ścald-pa || da-ltar mčho mchis-pahi hdi dus gsum-gyi sañs-rgyas-kyi žiñ khud-pa lags-ste || physis yul-du gyur-nas || da-ltar pad-mo skyes-pahi sar yañ / gčug-lag-khañ re-re hbyuñ /
- 18 byañ-cub-sems-dpah yañ mañ-du hbyuñ-gis || mčho hdi khyed-kyis gu-du pho-la / slar yul-du sgyur-cig ces bkah ścal-nas || byañ-phyogs-kyi rgyal-po be-śa-ra-ma-ni dañ / dge-sloñ śa-rihi bu gñis-kyis
- 19 śiñ-śan-du seg-cañ-gi rča-ba dañ / mduñ-gi ma-rče-ma mčho dral-te || mčho yañ skams-nas || sañs-rgyas kyañ mye-ñan-las hdas-ste || lo brgya lon-nas yul-du gyur-to || :: / thog-ma yul dehi
- 20 rgyal-po sa-nu zes bgyi-ba ni || rgya-gar-gyi rgyal-po 'aśokahi bu lags-ste || rgya-gar-gyi rgyal-po 'aśoka ljoñs rgyu-žiñ yul čhol-du / rgya-gar-gyi dmag mañ-po dañ / bram-je dañ ltas-mkhan-rnams bśčogs-
- 21 nas || mčhan ltar ścald-pa-las / ltas-mkhan-gyis bltas-na / hphags-par mčhan bzañ-po dañ ldan-ba žig-ste || rgyal-po

14 *thob-pahi* with *-hi* deleted.

15 Between *-śil* and *-du* in *mor-gu-bde-śil-du* the MS. has a repetition of the following *-du zes bgyi-bahi myiñ yañ de-las byuñ-ste* |, all of which is heavily deleted. *du* is written after *mor-gu-bde-śil* (before *zes*) and deleted.

16 *bcom-ldan-hdhas-kyis*. 16–17 A single circle occurs in the left-hand margin between lines 16 and 17. 17 *hdi* is written below *dus*. *gsu-gyi* with circle above *-su-*. *sañs-* with *s* below *ñ*.

19 *hdhas-ste*. 20 Written interlinear below *bram-je dañ ltas-mkhan-rnams bśčogs-* and continuing upwards along the right-hand edge are the following words according to the reading of Mlle M. Lalou: *hkhor-du bcas-ste mchi-mchi-ba-las* | *hu-ten yañ de-čam-na mčho n[añ?]* . . . *-du mchis-par ni . gnas* | *der b . . . m . . . las* | *mo dañ du khyehu g . . .*

- khyod-pas ni / bu rgyal-bu hdi mñah-thañ che zes bgyis-pa  
 dañ / rgyal-po phrag-dog
- 22 skyes-ste / khros-nas || bu yañ dañ mo bcas-pahi sar bor-te ||  
 rgyal-pos bu bor-bahi sa ni / da-ltar hu-ten byañ-sgohi nañ-logs  
 lha-gañ riñ-pohi druñ-na / 'a-rya-ba-lo bžugs-pahi rgyab-na /  
 mgon-pohi rten-kañ bžugs-pa lags ||
- 23 rgyal-pos bu bor-bahi che || byañ-phyogs-kyi mgon-po bi-ša-ra-  
 ma-ni dañ / dpal-gyi lha-mos sahi nañ-nas nu-ma phyuñ-ste ||  
 gsos-nas bu yañ ma-gum-ste || myiñ yañ sa-nur btags-te / ša-  
 ra-ma-nis blañs-nas || rgya-rje-la
- 24 bu stoñ-du grañs gcig-gis ma-čan-bar / rgya-rjehi bur phul-  
 te || rgya-rjehi gnañ-cen hčhal-ziñ mchis-mchis-pa-las || dus  
 chen-po žig-gi che / rgya-rjehi bu-rnams rce-rce-ba-las || sa-nu  
 dañ / rgya-rjehi bu gžan-du ||
- 25 hthabs-ste || čhig-las ñan-pa khyod rgya-rjehi bu ma-yin-te /  
 gyi-na rñed-pa dañ / ñed rgyal-rigs tha-dad ces bgyis-pa dañ /  
 rgyal-bu sa-nu myi-dgah-nas / mod-la rgya-rje-la gsold-pa ||  
 bdag-cag rgya-rjehi sras-rnams de-riñ rce-rce-
- 26 ba-las || sras gžan-gyi mchid-nas || ñan-pa khyod rgya-rjehi bu  
 ma-yin-te / gyi-na rñed-pa dañ / ñed rgyal-rigs bu yañ-dag-  
 pa yin-te tha-dad ces mchi-na || bdag rgya-rjehi bu ma-lags-par  
 gyur-na / bdag rgya-rjehi žam-hbriñ-
- 27 na mchis-na ci sman || bdag yul čhol-ziñ phyogs gžan-du  
 mchi-bar ci gnañ zes gsold-pa-las || rgya-rjes kyañ hphral-du  
 khyod ñahi bu yañ-dag-pa yin-te || bu gžan de skad zer-ba  
 brjun-gyis / hgror myi-gnañ
- 28 zes mchi-ba-las || yañ sa-nu gal-gyis gcus-ste || gsol-gsol-nas ||  
 rgya-rjes kyañ ša-ra-ma-nis bu byin-ba hdi hphags-par yañ  
 sdug-na / hdug-du ma-ruñ zes myi-dgah-nas / bu sa-nus /
- 29 gsold-pa-bžin gnañ-ste || rgyahi dmag mañ-po dañ hkhordu  
 bcas-ste || brjañs-nas / yul čhol-ziñ li yul phyogs-su mchi-ba  
 dañ / rgyal-bu sa-nuhi pha rgya-gar-gyi rgyal-po 'ašokahi blon-  
 po / chen-po / 'a-ma-ca yaši noñs byuñ-nas ||
- 30 yul-nas bskrad-de / rgya-gar-gyi dmag mañ-po dañ hkhordu  
 bcas-ste / li yul phyogs-su mchi-ba dañ || šel-chab goñ-mahi  
 hañ-hgu-hjor mjal-nas / dañ-po ni rgyus ma-hčhal-te || so-so-nas  
 g-yul bsams-ste / thab-mo bgyi-bar /

22 *hu-ten* is written below *byañ-*.

- 31 bgyis-pa-las || mgon-po bi-śa-ra-ma-ni dañ / dpal-gyi lha-mo dañ / sahi lha-mo-las ścogs-pa dbus-nas byuñ-ste || dañ-pohi rgyus kyañ žib-tu bśad || bran dañ rje-bor yañ ņo śes-par bstand || sdums bgyis-nas ||
- 32 dañ-po rgyal-po sa-nu dañ / 'a-ma-ca yaśi rje-gol mjal-nas || gži hdi gñis-kyis bzuñ-ste / hu-ten-gyi yul-sa ni / de-ltar bzuñ-žin bcugs-so || :: / li yul-du dam-pahi chos myi-hjig-pa dañ / yul-gyi sruñs-ma chen-po /
- 33 brgyad bžugs-pa-la || mgon-po chen-po be-śa-ra-ma-ni / sde-dpon sa-ñe / 'a-pa-ra-ji-ta / gha-gha-na-sva-ra || su-gar-na-ma-la / lcags-kyu / sta-na-ba-ti / kluhi rgyal-po hgra-ħa-bad-ta-la ścogs-pa / de-dag-gi hkhor dam-čhig-can || spyir sruñ-
- 34 ba ni sum-khri / lha stoñ lña-brgya-rća bdun sruñ-ño || :: / kluhi rgyal-po bži chos dañ yul-du bcas-par sruñ-bahi mčhan / / hdi bži sruñ / byañ-cub-sems-dpah lña-brgya ni /
- 35 rtag-par bžugs-ste || ñis-brgya lña-bcu ni dge-sloñ pho-smos-kyi čul-du bžugs || ñis-brgya lña-bcu ni khyim-pa skya-bo pho-smos-kyi čul-du bžugs-so || :: / mčhoi nañ-nas dañ-po pad-mo hbyuñ-bahi sar / gćug-lag-khañ re-re
- 36 hbyuñ-ste || hgehu-te-śan dañ / hgum-tir dañ / hgun-hbañ dañ / čar-ma dañ / hdro-tir dañ / dar-ma-tir dañ / sañ-tir dañ / skohi broñ-la ścogs-pa / gćug-lag-khañ gñan-po spyir sum-brgya sum-cu-rća gsum bžugs || :: ||
- 37 byañ-cub-sems-dpah / rañ-byuñ-ba brgyad da-ltar li yul-na bžugs-pahi mčhan || phyag-na rdo-rje ni gsañ-bahi bdag-po lags-ste || da-ltar yañ hgehu-te-śan-gyi bañ-rim bla steñs / soñ-pya-na bžugs || 'a-rya-ba-lo ni hju-sña-na /
- 38 bžugs || nam-kahi sñiñ-po ni skohi broñ-na bžugs || hjam-dpal dañ / ma-ni-bħa-ba gñis ni hgehu-te-śan-na bžugs || sahi sñiñ-po ni hdro-tir-na bžugs || kun-tu bzañ-po ni to-lahi sañ-ga-po-loñ-na bžugs || sman-gyi
- 39 rgyal-po ni hbah-no-co-na bžugs || byams-pa ni hbas-no-ña-na bžugso || :: / dge-hdun sde gñis-kyi lta-ba ni / dge-sloñ pho-smos sde gñis-las / theg-pa chen-po-pa ni / rnam-par myi-rtog-pa dañ / dpah-bar hgro-bahi
- 40 ti-ñe-hjin-gyi sgor hjug || ñan-thos-pa ni bden-ba bžihi sgor

33 *ta* deleted after *ba* in *hgra-ħa-bad-ta-la*.  
The line left vacant between *mčhan* / and / *hdi*.  
below *ni*.

34 About a quarter of the  
39 *-pa* of *chen-po-pa* written  
below *ni*.

- hjug-ste || dge-hdun sde gñis dañ / skya-bo-las theg-pa chen-pohi sgor hjug-pa dañ / ñan-thos-kyi sgor hjug-pa mañ ñuñ-gi čhad ni || theg-pa chen-po-pa ni /
- 41 rtahi lus-kyi spu ćam / theg-pa chu-ñu-pa ni rtahi rna-bahi spu ćam-ste / mañ ñuñ-gi čhad ni de-ćam žig bžugso || :: / li yul hu-ten slar hjig-ciñ mčhor hgyur-bahi dus ni || nam dge-ba bcu myi-spyod-pahi dus-na ||
- 42 yul-gyi sruñs-ma mgon-po dam-čhig-can-rnams dañ / sruñs-ma lha klu-rnams-kyis / siñ-śan-gyi roñ yañ slar rub-par bgyis-nas || śel-cu ltag hog gñis-kyi chab kyañ / hu-ten-gyi mkhar dñar-ldan-gyi nañ da-ltar čhoñ-
- 43 dus chen-pohi glad-na / hgum-tir-gyi gćug-lag-khañ ched-po pra-ba-śa bžugs-pahi gćug-lag-khañ- / gi sgor hdus-nas / slar yañ mčhor hkhyil-te / mčhor gyur-p[ahi] / čhe || śa-ri-ram gžan ni klu-rnams-kyis hćhald- / te ||
- 44 so-sohi gnas-na mchod-pa bgyid || sañs-rgyas rabs bdun-gyi śa-ri-ram śas ni da-ltar hgehu-te-śan-gyi steñ hjam-dpal gnas-pa dañ gñis-kyi bar-na / luñ-bu myi-che-ba žig-gi nañ-na || rgyal-pos bu stor-pa rñed-pahi sar
- 45 gćug-lag-khañ gcig brćigs-pa lags-ste || da-ltar dus gsum-gyi mchod-pahi sahi gćug-lag-khañ mčhan 'aryastana žes bgyi-ba de-na śa-ri-ram-gyi śas bžugs-ste || li yul slar mčhor gyurd-pahi čhe ni / 'aryastanahi
- 46 gćug-lag-khañ bžugs-pahi luñ-bu de yañ / slar kha rub-nas || sa-gži de-nas śa-ri-ram sus kyañ myi-hćhal-bar bžugs-ste || nam sañs-rgyas byams-pa hjig-rten-du mgon-du gśegs-pahi dus-na || li yul-gyi /
- 47 mčho yañ slar skams-nas || yul-du hgyur || gćug-lag-khañ śa-ri-ram bžugs-pahi luñ-bu de yañ / slar kha bye-nas || sañs-rgyas byams-pa hkhoh dañ bcas-pahi mchod-gnas-su hgyur-ro || :: ||
- 48 / bcom-ldan-hdas-kyis bkah ścald-pa || yul li yul-gyi luñ-bstan hdi myi phal-gyis bcar-du yañ myi-run / thos-pahi bsod-nams kyañ bskal-pa gcig-gi sdig hbyañ || blags-pahi bsod-nams ni / bskal-

41 The four circles are in this line enclosed. *hjig-ciñ* (sic), not *hjog* as F. W. Thomas, *TLT* i. 312, n. 1, who was confused by the overlap with the -u- of *hjug-pa* from the line above. 43 *gyur-pahi* for MS. *gyur-pai*.

44 *gnhas-pa*.

45 Three connecting circles in left-hand margin.

47 *mchod-gnahas-su*.

48 *bcom-ldan-hdhas-kyis*. *blags-pahi* for MS.

*plags-pahi*.

- 49 pa grañs myed-pahi sdig hbyañ || dge-sloñ-las sčogs-ste chos spyod-pa-rnams-la hchi-žin sems dkrug-tu myi-ruñ / bla-na myed-pahi chos yañ-dag-pa yin-no || ∴ / li yul-du tha-ma dam-pahi chos hjig-pahi dus ni || stod-kyi
- 50 mkhar bžihi dge-hdun-rnams ril-kyis hu-ten-du gšegs-ste hdus-pa-las || dehi čhe li-rnams bdud-kyis bslus-nas / dam-pahi chos dañ dge-hdun-la ma-dad-pas || dge-hdun-la skur-pa hdebs / nor-rjas-la rku-hphrog
- 51 byed-ciñ || dkon-mchog gsum-gyi nor-rjas dañ / čhar dañ rkyen-ris ril-kyis phrogs-nas || lis kyañ gcags-pa myi-hdra-nas / dehi hog-tu || dge-hdun ril-kyis gšegs-ste || gčug-lag-khañ čar-mar hdus-nas ||
- 52 hdir ni lis kyañ myi-gcags-na / gar hdoñ-bahi rigs šes bkah gros-su mjad-pa-las || dus de-čam-na yañ bod-kyi lha bčan-po-las dam-pahi chos-la dad-la / dge-hdun-la bkur-sti rim-gro chebas || de-nas bod ||
- 53 yul-du gšegs-par chad-nas || dehi čhe dge-hdun-gyi hphral-gyi bšos gsol-ba yañ ma-mchis- || par gyur-te || chad-pa-las / čar-nahi gčug-lag-khañ-gi hog-nas / gter sgrom-bu žig-gi nañ-nas / gser-gyi
- 54 bšos-cha bdun byuñ-ste || dguñ-sla gsum-gyi bar-du ni dge-hdun ril-kyi hčo-ba yañ des sbyard || de-nas dgun-gyi dus-la bab-nas / dge-hdun ril-kyis čar-ma-nas hdro-tir-du šul byuñ-ste || gšegs-nas || hdro-tir-na
- 55 byañ-cub-sems-dpah sahi sñiñ-po rañ-byuñ bžugs-pahi gčug-lag-khañ-gi goñ-na || bog-ri myi-che-ba žig mchis-pa dehi čhe-na rañ žig-ste / dehi nañ-nas kyañ mu-tig bre gañ byuñ-ste / des kyañ dguñ-sla gsum-gyi hčo-ba sbyard-te ||
- 56 de-nas (šul) dpyid-sla ra-ba-la šul myes-kar-du byuñ-ste / gšegs-pa || myes-kar-du yañ byañ-phyogs-kyi rgyal-po rnam-thos-kyi bu dañ / dpal-gyi lha-mo chen-mos / myihi lus-su sprul-te / dpyid-sla gsum-gyi hčo-ba sbyar-nas ||
- 57 de-nas cha-rjas kyañ zla-la bgyis-ste || dbyar-sla ra-ba-la bod yul-du gšegs-nas || dehi čhe-na slar skya-bor babs-pa dañ /

49 -la written under -s of -rnams; rnams followed by kyi, which is deleted; hchi-žin written below sems. na deleted before tha-ma. 50 -rnams written below ril-. 52 šes below bkah. i deleted above -ku- in bkur-sti. 56 Redundant šul, is deleted in MS. according to F. W. Thomas, *TLT* i. 314 n. 3, but deletion is not visible in my photograph.



- śul-du chab hčhald-pa yañ mañ || :: / dus de-ćam-na / bod-kyi  
 lha bćan-po dañ / rgya-rjer yañ dbon-źań-du mjad- /  
 58 nas || koń-co yañ lha bćan-pohi khab-tu bzes-ste || koń-cos bod  
 yul-du gćug-lag-khań ched-po gcig brćigs-nas || rkyen-ris kyań  
 bcad-de || dge-hdun ril-kyis kyań der gśegs-nas / hćho-ba  
 yañ koń-cos sbyar-te ||  
 59 bod yul-du theg-pa chen-pohi chos kyań rgyas-par byuń-nas  
 / : / lo bcu-gńis-kyi bar-du ni / dge-hdun dań skya-bo phal yań  
 chos spyod-ciń rab-tu bde-skyid-pa-las || der yañ bdud-kyi sde  
 hkhrugs-ste || hbrum-nag-las scogs-pa || Q  
 60 nad-kyi sna mań-du bdud-kyis btań-nas || koń-co yañ sńiń-kar  
 hbrum-nag byuń-nas gum || de-nas skya-bo-rnams ma-dad-pa  
 skyes-ste || hbrum-nag dań nad sna mań-po byuń-ba yañ / dge-  
 hdun sde hdi-rnams bod yul-du phyin-pas ||  
 61 ñes śes mchi-nas || bod yul-du yań dge-hdun gcig kyań gnas-su  
 myi-gnań zes mchi-ste || so-sor bskrad-pa-las / de-nas kyań  
 dge-hdun ril-kyis || rgya-gar yul-gyi gan-dha-rar gśegs / rgya-  
 gar  
 62 yul phan-cad-na / ñe-bar bźugs-pahi dge-hdun-gyi rnams  
 kyań || yul gan-da-rar dus gcig-tu hdus-ste gśegs-nas || dehi  
 čhe rgya-gar-gyi yul kehu-śan-byihi man-hdre- / seń-gehi bu  
 rgyal-po hdre-spe-sad ces bgyi-ba / źig skyeste ||  
 63 dehi dus-na / kehu-śam-hbyir / rgyal-po chen-po chen-po  
 gsum-la / rgya-rje dań / bod-kyi rgyal-po dań / ĥor-gyi rgyal-  
 po-rnams-kyis dmag stoń-phrag brgya drańs-nas || kehu-śam-  
 hbyihi rgyal-po hdro-spe-sad ces bgyi-ba-la brgal-te || lo bcu-  
 64 gńis-kyi bar-du bkye-ba-las || rgyal-po gsum-gyi dmag-gis ma-  
 thub-nas || dmag kyań ril-kyis zad-pa dań || kehu-śam-byihi  
 rgyal-po hdro-spe-sad-kyis bsams-pa || bdag-gis čhe hdi-la  
 hdi-sńed-gyi dmag-myi źig bsad-pas ||  
 65 mćhams myed-pahi sdig-pa byas-na / sdig-pa ci-ltar byas-na  
 hbyań-bar hgyur zes / bsams / gcig-tu smras-te hgyod-pahi  
 sems skyes-nas || hgyod-čhańs dań / sdig-pa sbyań-źiń bśags-  
 par / bsamste || phyogs bźir dge-hdun spyan

58 *ce* deleted (-*e* incomplete) before *koń-co*.

59 Cross in left-hand margin. 60 At its second occurrence in the line *hbrum-nag* is written *hbru-nag* with a circle above -*bru*-.

62 -*ga*- in -*gar*- is written partly over *l(a)* so as to delete it; *rgyal* was probably written in error. 65 -*g* of *gcig-tu* written below *ci*.

- 66 hdren-pahi pho-ña bkye-ste || hjam-bu gliñ-gi dge-hdun-las  
babs-pa dañ / sul-du chab hčhald-pahi slad-ma / ° / dge-hdun  
ston-phrag brgya žig hdus-pahi nañ-na || dgra-bcom-ba gcig  
dañ / sde-snod gsum dañ ldan-ba yañ gcig-las /
- 67 myi-bžugs-ste || dge-hdun spyān hdrend-pahi pho-ñas || dge-  
hdun-rnams gšegs-su gñañ-ste || hdir byon lags šes || rgyal-po-  
la gsold-pa dañ || rgyal-po yañ hphags-par dgah ches-ste ||  
dad-pahi
- 68 šugs chen-po skyes-nas || de-čam-na dus sla-dror gyurd-pas ||  
cig-car sañ gdugs-čhod kyañ gsol || phyag kyañ hčhal || dge-  
hdun-gyi na-bzah dañ / yon-du dbul-bu yañ sta-gon bgyi-žin  
bsar žes byuñ-ba-las ||
- 69 dehi nub-mo dguñ-sla-ñahi dusu bab-ste || dge-hdun gso-  
sbyin mjad-pahi čhe / dir-bi-le sde gsum dañ ldan-ba žir-žag-gi  
slob-ma 'añ-għan des || dgra-bcom-ba su-rag bsad || dgra-  
bcom-bahi sruñs-ma gnod-sbyin ||
- 70 hdra-dħa-mu-kas / dri-bi-le šir-žag bsad-de || dehi čhe dge-  
hdun yañ hphral-la sde gñis-su chad-de / nañ hkhrugs-nas  
mčhon-kar bkye-ste || dguñ ma-sañs-par / dge-hdun gcig kyañ  
ma-lus-ste || nañ-par dkon-mchog
- 71 gsum-gyi myiñ šes-šin / hdon-pa myed-par gyur-nas / nam  
mnañs-ste rgyal-po mal-nas lañs-nas || dge-hdun-la phyag  
kyañ hčhal / spyān hdren-ciñ mchi-mchi-ba-las || dehi nub-mo  
dge-hdun gcig-kya ma-lus
- 72 šes thos-nas || rgyal-po yañ myi-dgah-bahi ñud-mohi sgra  
chen-po phyuñ-nas || sdug-bsñal-bahi smre-sñags rnam-pa  
mañ-po smre-ste || lus sa-la brdabs-nas / thugs-ñan cher  
mjad-de || dehi nub-mo dam-pahi chos
- 73 kyañ nub-nas || sa yañ cher g-yos || hjig-rten-gyi zas-kyi ro  
rnam-pa drug kyañ nub || nam-ka-las khrag-gi char-pa yañ  
bab-nas || dehi nub-mo sum-cu-rča gsum-gyi gnas-nas / šag-kya  
thub-pahi yum sgyu-mahi hkhora lña-brgya yañ
- 74 || skra bšig-ste gšegs-nas || nam-ka-las ñud-mohi sgra chen-po

66 *sde*- written below the *šad*. 69 *gsho-sbyin*. 71 *mnañs*- written  
*nañs* with circle above *na*-. Circle below *-l* in *rgyal-po*. 72 A mark has  
been deleted above *-sñags*. Between *-sñags* and *rnam-pa* is written and deleted  
*mañ-po* in anticipation of the following *mañ-po*. 73 *nam-ka-las* (written  
with *nam-* as *na-* with a circle above it) written below || *khrag-*. *ba* deleted  
after *bab-*. 74 At the beginning of the line occur the words: *hjig-rten-*  
*gyi zas-kyi ro rnam-pa drug kyañ nub*, wrongly repeated from the preceding

- phyuñ-ste || hjam-buhi gliñ-du dam-pahi chos nub-pahi thugs-  
 ñan cher mjad-nas || dge-hdun éhe hdas-
- 75 pa-rnams-kyi skra dañ / sen-mo-rnams bsdus-ste || slar sum-cu-  
 rca gsum-gyi gnam steñ-du bsname-nas || mchod-rten ched-po  
 gcig brcíg-ste || mchod-pa mjad-do || dam-pahi chos nub-nas /  
 ni || de-nas lo
- 76 ñes-pa dañ / nad sna-éhogs hbyuñ-ste / dus kyañ phyir-ziñ  
 ñan-par hgyur-ro || :: / de-nas bcom-ldan-hdas-kyis || rgyal-po  
 be-sa-ra-ma-ni / dañ / lha klu li yul-gyi sruñs-ma-rnams-la ||  
 li yul-du chos riñ-du bzugs-pa dañ ||
- 77 bsruiñ-bar gtad-de / lha klu-rnams-kyis kyañ zal-gyis bzés-nas ||  
 dehi éhe sruñs-ma rgyal-po chen-po dañ / lha klu-rnams-  
 kyis || sañs-rgyas-la gsold-pa / bcom-ldan-hdas dus slar-ma-la /  
 sems-can-rnams dad-pa chuñ /
- 78 dkon-mchog gsum-la bkur-sti chuñ || yul dehi dbañ-po-  
 rnams kyañ yo-gal bgyid-par hgyur-te || dehi dus-na lha klu  
 sruñs-ma-rnams-kyi mthu-stobs kyañ / ñams-par hgyur-na ||  
 de-la ci-ltar bgyi zés gsold-pa dañ || sañs-rgyas
- 79 sag-kyas bkah scald-pa || phyi-mahi dus-na yul skyob-pa / dañ ||  
 dam-pahi chos riñ-du bzugs-pahi slad-du || ñas byañ-cub-  
 sems-dpah dañ / gzugs-brñan dañ sprul-pahi sku-gzugs señ-  
 yon-phur dañ / lha-gañ hbyor-hbyi
- 80 zés bgyi-ba dañ || hu-ten-gyi éhoñ-dus chen-po-na / lha-gañ  
 pra-ba-sa-na sku-gzugs-kyi mchan ro-je-gro-ma dañ || gcug-  
 lag-khañ bza-sañ-gre-ma-na spruld-pahi sku-gzugs jehu-pa-ni  
 dañ / gcug-lag-khañ car-ma-hjo-na ||
- 81 sku-gzugs tor-koñ bzugs-pa dañ / toñ-kan-smad-na gcug-lag-  
 khañ rñiñ-pa bor-ba zig-na / sku-gzugs sen-hjah zés bgyi-ba  
 dañ / sku-gzugs hdeb-ti-ba-ni dañ / to-la-na lha-gañ kor-si-bi-  
 na / sku-gzugs gcig
- 82 bzugs-pa dañ / du-rya-na / rgya-gar yul-nas sprul-te gsegs-pahi  
 sku-gzugs gcig bzugs-pa dañ / ko-señ-gi mkhar sgo-na / rgya-  
 gar yul-nas gsegs-pahi sprul-pahi sku-gzugs lug-pur drug  
 bzugs-pa hdi-rnams ||

line and encircled for omission.

*hdhas-*.

are deleted before *mchod-pa*.

75 The words *da-ltar yañ*

76 Circle below *be-* of *be-sa-ra-ma-ni*.

78 *h-* of *hgyur-na* written below between *-par* and *gyur-*.

80 *ka* deleted

before *sku-gzugs-kyi*.

81 *-n* in *sen-hjah* written below between *se-* and

*hjah*.

- 83 yul-gyi mčhams sruñ-bar bkah sčal-to || kham-šeñ-na žugs-  
nam-gyi dbus-na / yañ || sñon-gyi sañs-rgyas hod-sruñ-gi ša-ri-  
ram-gyi mchod-rten rañ-byuñ žig bžugs-pahi gčug-lag-khañ-  
gi mčhan / sya-sku žes bgyi-*ba dañ* /
- 84 'a-ši-šan-na / gañ žig bžugs-pa yañ gñan rab-ste / mchod-rten  
hdi-rnams-kyi byin-kyi rlabs-kyis byin-kyis brlabs-pa lags-  
ste || yul-phyogs de-dag-tu dgra / dañ hkhrug-paham / myi-  
bde-ba nad dañ / lo-ñes-la sčogs-
- 85 pa byuñ-na || yul-phyogs der mdo-sde sa-dha-rma-pun-dā-ri-ka  
dañ / bye-ma-la-pri-čahi nañ-nas / sñags-kyi sñiñ-po brgya-rča  
brgyad / sañs-rgyas-kyis žal-nas gsuñs-pa klog-ciñ / bsod-nams  
spel-te / lha klu sruñs-ma-rnams-la
- 86 rtag-tu dam-čig bskul-na || dam-pahi chos riñ-du bžugs-šiñ /  
yul-phyogs-su myi-dge-ba thams-cad ži-ba dañ || yul brtan-bar  
hgyur-ro || ༄༄༅༄ / rgya-gar-gyi yul-gyi rgyal-po myiñ hbal-bu  
soñ-dar-gyi dkor-pa /
- 87 ši-ri-dan žes bgyi-*ba* / hphags-par chos-la dad-pa che / sñiñ-rje  
che / nor-phyugs ci mchis-pa / dkon-mchog gsum-la / mchod-  
ciñ yon-du phul || ma-rabs phoñs-pa-la / sbyin-gtoñ bgyid /  
nor-phyugs
- 88 dañ bran-kol yañ [de]-bas-nas / dbul-bar rgyal-pos thos-nas ||  
bul-sod kyañ bran dañ nor-phyugs mañ-mo žig / rgyal-pos  
sčald-pa-las || de yañ dkon-mchog gsum-la yon-du phul-ba-  
las / bar-skabs der /
- 89 sog-dag čhoñ-pa myi lña-brgya žig / rgyal-po dehi yul-hdab-du  
ma-phyin-bar || šul hkhyams-ste || hgum-ba-la thug-pa-las / lha-  
ma-srin 'a-ga-skri-la skyabs-su gsol-te / smon-lam btab-pa dañ /  
šul rñed-ciñ ma-gum-ste /
- 90 yul-du phyin-na / myi gson-po gcig-gis mchod-ciñ gsol-bar  
bgysis-pa-las / šul yañ slar rñed-nas / rgyal-po hbal-bu soñ-dar-  
gyi yul-du phyin-nas || lha-ma-srin mchod-ciñ gsol-bahi myi  
de / mjal-bar smas-pas /
- 91 dkor-pa ši-ri-dan-gyis thos-nas || ši-ri-dan-gyis bsams-pa /  
bdag čhe-rabs grañs myed-pa čhun-cad / šiñ-rtahi phañ-lo

85 -dhar- with -r deleted in *sa-dha-rma-pun-dā-ri-ka*. -rnams- written  
-rnas- with circle above -na-. 87 After *phoñs-pa-la* are the deleted  
words: *mchod-pa bgyid*. 88 MS. *bas-nas*. 89 -gum- written as  
-gu- with a circle above it. 91 *čhe-* is followed by *ba* deleted before  
-rabs.

- hkhor-ba bzin-du / hjig-rten-na hkhor-zin skye-skye-ste || de-  
lta-bu se-dag-la skyo-ma ses-
- 92 nas / rgyun-chad ma-myon-ste || da nahi lus nan-pa hdi-lta  
zig-la phans-sin gces-pa yan ci yod || sems-san gzan-gyi lus  
phans-par sems-sin / hjigs-pahi skyabs kyan bya / sog-dag  
chon-pa
- 93 myi man-mo zig-gi re-ba yan bskañ-bar bya snam-nas / sog-dag-  
la lus bcons-ste || lus-rin-du nor blañs-pahi rnam kyan /  
dkon-mchog gsum-la mchod-cin yon-du phul || ma-rabs brel-  
phons-
- 94 pa-la sbyin-gton bgyis lags-nas || sog-dag-la khyed-kyis bkah  
scald-pa ci mchis / bkah-lun nod-cin mchis ses bgyis-pa dan /  
sog-dag-gis / si-ri-dan-la khru bgyid-du scald-te || lcags-
- 95 thag-gis bcins-nas || lcags-kyi phur-pa-la dkriste || ce-sa bco-  
ba bzin-du zugs-la bsregs-nas || si-ri-dan dad-pahi sug che-  
bahi slad-du || lha klu-rnams-kyis bskyabs-ste / gnam-nas kyan  
char-pa phab- / pas / myi-cha-bas
- 96 kyan gnod-par ma-gyur-te || sog-dag-gis kyan bkrol-te btan-  
nas || si-ri-dan-gyis yan bsams-pa / hjam-bu gliñ bzihi sems-can  
skye-ba rnam bzi-la skye-ba thams-cad / bzah-ba dan btun-  
bas / chim-bar
- 97 bgyis-na / bsod-nams che-ste / bdag gzod bla-na myed-pahi  
hbras-bu thob yan-dag / bdag che hdi / hdas-nas || phyogs sig-  
na / mcho chen-po zig yod-par dehi rgyal-por skyes-ste || phyogs  
bzir hjam-bu gliñ
- 98 bzir chu hbebs-par gyur-cig ces smon-lam btab-pa-las || mcho  
der kluhi rgyal-por gyur-te || myin 'a-hdah-bad ces bgyi || yan  
kham-sen-du chos zgugs-sin spel-ba dan || gcug-lag-khan  
brcig-par
- 99 dad-nas || smon-lam-gyi dban-gi mthus || kham-sen-gi spa  
hji-yos-kyi bur skyes-pa-las || hu-ten-gyi gcug-lag-khan hdro-  
tir-du thar-par zugs-nas || hphags-pa dgra-bcom-ba sa-pri zes  
bgyi-ba dan /

93 -ñ- in *bcons-* written below between *-co-* and *-s-*. 94 *sa* deleted after *ses*.

96 *-da-* in *si-ri-dan-* written below *-n-*. *rnam*s deleted after *sems-can*; between *sems-can* and *rnam*s (deleted) an omission mark refers to a deleted word below *rnam*s, which may be *skye-ba*.

99 An omission mark before *hphags-pa* refers to an addition written below *hphags-pa dgra-bcom-ba sa-pri zes bgyi-ba dan* / and continuing upwards along the right-hand edge. The addition is read by Mlle M. Lalou as follows: *hphags-pa dgra-bcom-bahi*

- 100 pha-spun \*gñis-po gćug-lag-khañ hdro-tir-na gnas-gnas-pa-las || kham-šeñ-du chas-ste / dge-bahi bśes-gñen bgyi-bahi slad-du || hu-ten-nas śul myes-kar-du byuñ-ste || mchis-pa-las || myes-kar-du
- 101 phyin-na / spa źig-gi sgo-na śol-pohi skyed-śiñ bzañ-po-dag cig mthoñ-nas || de-nas kham-šeñ-du phyin-nas || hphags-pa de gñis nañ hgran-par chad-de || gćug-lag-khañ gañ śnar lags / hgan-de
- 102 brduñ-ba gañ śña źes hgran-ba-las || hphags-pa sa-pris gćug-lag-khañ hgo-bañ źes bgyi-ba de-na / śñon mćho chen-po źig mchis-pa der || klu-las gćug-lag-khañ-gi sa-gźi bsłañs-nas / mćho thur-du /
- 103 bsnur-te || da-ltar hdrehu-se-rahi mćho lags || hphags-pa sa-pris ni ran-las riñs-thabs-su spyil-bu gcig bgyis-nas || de mathag-tu hgan-de brduñs-ste || li skad-du spyil-bu-la hgo-bañ źes bgyi || hphags-pa dgra-bcom-ba
- 104 no-ge jehu-gis 'or-ñoñ-gi gćug-lag-khañ-gi dog-sa thog-ma / brtags-nas || slar myes-kar-du mchis-ste || spa de-la bdag kham-šeñ-du gćug-lag-khañ gcig rćig-na / skyed-śiñ hdi kun bsłañs-pa-las || spas bsams-pa kham-šeñ-du /
- 105 gćug-lag-khañ rćig-pahi śiñ hdi-ñas sloñ-ba hdi / bdag-la hgam-ham ci zer-ba źig śñam-nas / hdod-na ril-kyis khyer-cig ces bgyis-pa-las || hphags-pa dgra-bcom-bas skyin-bahi chags-bśad bgyis-nas || phyag-brñan /
- 106 bdun mchis-pas || mćhan gcig-tu śiñ kun rća-ton-du rañ-byuñ-ste || lña drug ćam-źig bam-por bsdogs-nas || kham-šeñ logs-su rañ mchi-ba mthoñ-nas || de-nas gćug-lag-khañ brćigs-ste || de ni gćug-lag-khañ
- 107 'or-ñoñ źes bgyi-ba lags || gćug-lag-khañ de lags-nas || slar kluhi rgyal-por gyur-te || myiñ ma-dros kluhi rgyal-po źes bgyi || rgya-gar yul-gyi myiñ ni ro-je-gre-ga-na / bya-rgod-spuñs-pahi ri-la / sañs-rgyas śag-kya thub-pa
- 108 chos ñan-du mchis-pa-las / chos mñan-nas || sañs-rgyas-kyis luñ bstan-pa || bskal-pa hdihi phyed zad-na || sred-pahi sañs-

*mthu thob-ste / dge-sloñ hphags-pa dgra-bcom-bahi mch- . . . no-ga njehu źes bgyi-ba dañ spa ji-yos-kyi pho-bo spa hśor-gyi hu / dañ written with -ñ below da-. 100 MS. pha-spun-po gñis. 103 hgho-bañ.*

*104 g- in gćug-lag-khañ made from na. 105 i above chags- is deleted.*

*106 b- in bsdogs- written below between -por and sdogs-. -du deleted after kham-šeñ. rañ written below mchi-. 107 cha deleted after rgyal-*

*po.*

- rgyas-su grub-ste / dus gsum-gyi sañs-rgyas-kyis || sems-can-  
 rnam-s-kyi don mjad-de || khams gsum-gyi sems-  
 109 can ci-ltar bsgral-ba bzin-du || mthu yod-par gyur-cig ces  
 dbañ bskur-nas luñ bstan-to || li yul hu-ten-gyi dbus mchohi  
 myig ni || hu-ten-gyi mkhar dñar-ldan-gyi nañ-na / choñ-dus  
 ched-pohi glad-na || hgum-tir-gyi gcug-lag-khañ  
 110 pra-ba-śahi sku-gzugs sprul-pa bzugs-pahi zábs-kyi hog lags-  
 ste || mchohi myig ni da-ltar yañ / pra-ba-śahi sku-gzugs sprul-  
 pahi zábs-kyis mnan-te mchis-pa lags || :: / li yul hu-ten-na /  
 dge-hdun sde gñis-  
 111 kyi grañs || dge-hdun pho-smos gñis-la || bzi-stoñ bdun-brgya  
 lhag cam bzugs / gyil-yañ man-cad / ko-šeñ dañ / dur-ya yan-  
 cad-na / dge-hdun pho-smos gñis-la / lña-brgya sum-cu cam  
 bzugs || kam-šeñ-na dge-hdun  
 112 sde gñis-la ñis-brgya lña-bcu cam bzugs-ste || gyil-yañ man-  
 cad / ko-šeñ dañ / hu-ten gzi man-ca[d] dañ / kam-šeñ yan-cad-  
 na / spyir dge-hdun sde gñis-las / rkyen-pa dañ hcho-ba sgos  
 sbyor yan-cad lña-stoñ bzi-  
 113 brgya brgyad-cu cam bzugs-ste || da-ltar yañ dge-hdun de-dag-  
 gi nañ-na yañ || byañ-cub-sems-pa thabs-kyis rol-ciñ sems-śan-  
 gyi don mjad-ciñ sprul-pa yañ mañ-du bzugs-so || dar-ma mdo-  
 sde su-rya-ga-rba dañ /  
 114 ćan-dra-ga-rba dañ / bye-ma-la-pri-ćahi gzuñ-las mdo cam-  
 zig / mkhan-po mo-rgu-bde-sil-gyis / gsar-du bsgyuro || li  
 yul chos-kyi lo-rgyus-kyi dpeh || zus /

108 *gsum-* in *gsum-gyi* at its second occurrence in the line is written *gsu-* with a circle above *-su-*. 109 An omission mark occurs between *bstan-to* and *li*. *hgum-* written *hgu-* with a circle above *-gu-*. 110 After *m* in *mnan-* the syllable *na* (which may have been made over *cha*) is deleted and *nan-* follows. 112 MS. *man-ca dañ*. 114 *ma* is deleted before *gzuñ-*.





## INDEX OF PROPER NAMES

- ka-the-si* 85 a 4 n. of a Chinese minister. For °-*the-si*, cf. *ser-the-si*. H. W. B., *BSOAS* x. 4, 1942, 923, cf. Kh. *kāṭhaisä* P 2906. 31 *KT* 3. 98. [*the-si* is probably 大使 *t'ai shih* (M. *thây-ṣiä*) 'great envoy; ambassador'. *ka* could be the surname Chia 賈 (M. *kā*). E. G. Pulleyblank].
- ka-ni-ka* 82 a 2 n. of king who invaded India, Kaniska. *TLT* i. 119 n. 2; ii. 282.
- ka-pi-la* 81 b 3, 7; 82 b 7 n. of a *deva*. Kapila is the n. of a *yakṣa* in BHS. = *ser-skya* q.v.
- kā-si* 72 b 6 n. of district near Benares. BHS *kāsi* or *kāśi*; Pāli *kāsi*. *Udr. ka-si*.
- kam-ṣeñ* 80 b 2; 82 a 1; 88 a 2; 111, 112 n. of place, district of Khotan. = *skam-ṣeñ*, *kham-ṣeñ* q.vv. *TLT* i. 102 n 2.
- [*kam-ṣeñ* = 坎城 *K'an-ch'eng* (M. *khām-jjeng*, later *khām-ṣier*), mentioned in an itinerary in the *Hsin T'ang-shu* as a place on the eastern borders of Khotan. The passage is translated by Chavannes in M. A. Stein, *Ancient Khotan*, p. 522 n. 5. Chavannes identified it with P'i-mo of Hsüan-tsang. See also Stein, op. cit., p. 176 n. 29, where the probable identity of K'an-ch'eng with Kan-chou 糾 (kəm) 州, mentioned in the account of Kao Chü-hui's mission (938-42), is referred to. *kam* or *kham* is no doubt an ancient name in the region (cf. Khema in the Kharoṣṭhi documents?). 城 *ch'eng* 'city' or 'fort' and 州 *chou* 'prefecture' are Chinese words, no doubt borrowed into local administrative terminology. (See also J. R. Hamilton, *TP*, 46, 1958, 117-18.) E. G. Pulleyblank.]
- ka-ro-na* v. *mjal-mo-ka*.
- ku-na* 87 a 6 n. of king.
- kun-dgah-bo* 74 a 1, 2 = BHS Ānanda (*Mvy* 1040, 3609), well-known disciple of the Buddha.
- kun-tu rgyal (-ba)* 8 bis = *yañ-dag-śes* q.v. *rgyal-ba* tr. *jaya Suv.*, so that *kun-tu rgyal-ba* = Saṃjaya.
- kun-tu bzañ-po* 74 b 2; 38 = Samantabhadra (*Mvy* 648), n. of a *bodhisattva*.
- kus-pahi 'or-myōn-nag* 87 a 6 n. of *vihāra*. Variants: *kus-pyi* N, *kur-pyi* P. Comparison with Kh. *gūscya* no longer possible, but *'or-myōn-nag* may contain Kh. *ārñāñ* 'wild spot' + *-ka* suffix, see H. W. B., *BSOAS* x. 4, 1942, 922.
- kus-po-yen* 75 a 1, 3 n. of site of citadel of Hu-then. ?*TLT* iii. 9.
- kehu-śan-hyi* 62 = seq.
- kehu-śam-hyi* 64 = seq.
- kehu-śam-hyi* 63 bis = BHS *kau-śāmbī*, n. of famous city near Allāhābād. The spelling *kau-śā-mbī* is found, for example, in the Derge version of the *Li yul-gyi dgra-bcom-bas luñ-bstan-pa* 170 b 7; 171 b 4 (*bis*), 5 (*bis*).
- ko-ṣeñ* 82, 111, 112 = *koñ-ṣeñ* q.v.
- ko-sa-la* 72 b 6 n. of district whose capital was Śrāvastī. Kośalā = *ko-sa-lā* (*Mvy* 4132). See Mal. s.v. Kosala.
- koñ-co* 58 (ter), 60 n. of daughter of Chinese king and wife of lha bčan-po, ruler of Tibet. See *TLT* i. 60, n. 1. 金城公主 Chin-ch'eng Kong-chu, c. vii-viii A.D. (v. E. Chavannes, *Documents sur les Tou-kiue occidentaux*, 1900, 206 n. 1; P. Pelliot, *Histoire*;

*koñ-co* (cont.)

*ancienne du Tibet*, 1961 s v. Kintch'eng; R. A. Stein, *Une chronique ancienne de bSam- yas: sBa-bžed*, 1961, p. 2).

*koñ-šen* 76 a 3; 87 b 6; 88 a 4 n. of region near Hu-then. *TLT* i. 102, n. 3. [*koñ-šen* is not like any name that occurs in Chinese sources, but Thomas has a *ku-šen* or *khu-sen*,<sup>1</sup> which is no doubt 固城 (M. *kou* jjeŋ), a place to the west of Khotan. E. G. Pulleyblank.]

*kor-si-bi* 81 n. of shrine (*lha gañ*).

*skam-šen* 76 a 2 = *kam-šen* q.v.

*skohi bron* 36, 38 n. of *vihāra* of Ākāśagarbha. See *TLT* i. 310, n. 21.

*kha-ga-da-ta* 77 b 7 n. of Indian arhat. ? \*Khagadatta, H. W. B., *BSOAS*, xiii, 1950, 392. For Kh. names in °-*datta*, see H. W. B., *AM*, n.s., ii. 1, 1951, 9-10; *KT* 4. 9. Cf. also *kha-ga-drod*, *kha-ga-ro-yañ*.

*kha-ga-drod* 77 b 7 n. of Indian arhat. Cf. *kha-ga-da-ta*, *kha-ga-ro-yañ*.

*kha-ga-ro-yañ* 77 b 7 n. of Indian arhat. Cf. *kha-ga-da-ta*, *kha-ga-drod*.

*kha-che* 77 b 2; 79 a 2; 86 b 7; 87 b 2 Kashmir.

*kha-ra-śva* 73 a 4 n. of *rši*. = \*kharāśva = \*kharāśman 迦邏沙摩 Chia-lo-sha-mo, n. of Khotan in time of Buddha Kāśyapa (v. F. W. Thomas, *TLT* i. 93, n. 7; P. Pelliot, *Notes on Marco Polo* i, 1959, 199-200).

*kha-rehu-šteñ* 73 a 4 n. of *rši*. \*Kharostra P. Pelliot, *Notes on Marco Polo*, i, 1959, p. 198.

*kham-šen* 83, 98, 99, 100, 101, 104 (*bis*), 106 = *kam-šen* q.v.

*khe-gan rče* 85 a 4 'Khe-gan Peak', n. of *vihāra*. *TLT* i. 127, n. 3. For place-names in *rče* see *TLT* ii. 217-18.

*khe-meg* 84 b 7; 87 a 4, 5 n. of Khotan minister. Title '*amac(h)a*'.

*kho-mo-no-n* 87 a 0 4 n. of Khotan *vihāra* for nuns.

*khye-šo-no* 87 b 1 n. of Khotan *vihāra* for nuns. = 'Kasgharian', cf. Kh. *khyešvā* Hed. 20. 4 *KT* 4. 33; v. H. W. B., *AM*, n.s., ii. 1, 1951, 15; *KT* 4. 122. Named after 'A-lyoñ-ja, queen of Ga-hjag.

*ga-hjag* 81 b 4, 5 (*bis*); 87 b 1 Kashgar.

*gañs-can* 83 b 5 n. of a *deva*. *TLT* i. 123 n. 6: Himavat? *gañs-kyi ri* tr. *himavat* in *Udr.*, but *gañs-can* tr. *haimavata* in *Suv.* BHS *Haimavata* is n. of a *yakṣa* (Edg. s.v.). Agnean has *haimava(ti)* 288 b 2, *haimavatim* 331 r 3. Kh. has Himavat Ch c. 001 1007 *KBT* 141 (described as *mistā yakṣānā spāta* 'great general of the *yakṣas*') tr. *khab-can* (Pekin Kanjur Rgyud Ba 81 b 6-7).

*gan-da-ra* 62 = seq.

*gan-dha-ra* 61 = Skt Gāndhāra, n. of country in north-west India.

*gu-zan* 82 a 2; 87 a 2 -- Guchen *TLT* ii. 282 ff.; but doubtful, see Stein, *Recherches* 293 (probably = *khri-bśos*).

*guñ-ston* v. *bčan-ñen guñ-ston*.

*gus-sde-re-ma* 87 a 5 n. of *vihāra* for

<sup>1</sup> *khu-sen*, as pointed out to me by H. W. B., occurs only in the *čan-dan-gyi sku rgya-nag(s)-na bžugs-pahi byon-čhul* (Pekin Tanjur Rgyud-hgrel Ru 87 No. 5090), a text which is stated (155 a 3) to have been translated from Chinese into Uigur and then from Uigur into Tibetan. The aberrant form *khu-sen* may be therefore due to this devious transmission. In the text we find: *khu-sen žes bya-ba li yul-du* (154 b 3), which might, however, be a mistake for: *khu-sen žes bya-bahi yul-du*, in which case *khu-sen* need have nothing to do with *ku-šen*.

- nuns. Cf. Kh. *gūsta*- 'deliverance' + Skt *ārāma*- H. W. B., *BSOAS* x. 4, 1942, 922.
- gye-sar* 86 b 7 n. of king. See Stein, *Recherches* 241 ff. Ultimately < Caesar.
- go-ma-sa-la-gan-dḥa* 71 b 7; 72 a 6 n. of *stūpa* on the Gośirṣa hill.
- gau-to-śan* 74 b 5; 76 a 6; 77 b 7; 78 a 4, 7; 78 b 1, 2; 80 a 2; 83 a 2 NP often have *hgehu-to-śan*; cf. *hgihu-te-śan*, *hgehu-te-śan*. 牛頭山 Chinese n. of Gośirṣa (P. Pel-liot, *JA* ii. 4, 1914, 144-5; *TLT* i. 6). Kh. Gūttauṣṇā Ch 00269. 111 *KT* 2. 47; Gauttūṣṇā P 2741. 75 *KT* 2. 90.
- gau-śa-ra* 86 b 7 n. of daughter of *hu-roñ-ga*. Also written *gau-śu-rya*, q.v. See H. W. B., *BSOAS* xiii. 1950, 391-3.
- gau-śu-rya* 87 b 2 = *gau-śa-ra* q.v. *TLT* i. 133 n. 8.
- gyad* 72 b 7; 73 a 1 n. of region, Skt Malla. See Mal. s.v. Mallā.
- gyil-kyan* 88 a 4 n. of place, = Kilian *TLT* i. 135 n. 13.
- gyil-yan* 111, 112 = *gyil-kyan* q.v.
- glañ-mgo* 72 a 6 'Ox-head', Skt Gośirṣa, n. of hill near Khotan. *glañ-mgoḥi ri* 73 b 7; *glañ-mgo ri* 71 b 7; 78 a 7; 78 b 1 'Gośirṣa Hill'.
- glañ-ru* 72 a 4 = Gośrṅga, n. of hill near Khotan. *TLT* i. 5-8.
- gha-gha-na-sva-ra* 33 n. of guardian (*mgon-po*) of the Khotan country. Not = Gaganeśvara as *TLT* i. 310 n. 7, but evidently = Gaganasvara, cf. Kh. Gaganasvarau Ch c. 001. 699 *KB*T 89 = *nam-mkhahi dbyan*s (v. H. W. B., *BSOAS* x. 4, 1942, 907-8, 913).
- dgah-ldan* 83 b 3, 4 = BHS Tuṣita (*Mvy* 3081), n. of a class of *kāmāvacara* gods.
- dgah-bahi dbaṅ-phyug* 86 b 1 n. of a *deva*. = Nandeśvara, referring to Buddhanandā *TLT* i. 130 n. 4. *dgah byed dbaṅ-phyug* tr. Nandikeśvaraḥ *Mvy* 3163. Cf. also n. of demon-king *dgah-rab dbaṅ-phyug* (*ratiśvara*) Stein, *Recherches* 157.
- dge-hdun hphel* v. *hphags-pa dgra-bcom-pa dge-hdun* etc.
- dge-ba-can* 72 a 7 n. of Khotan fort. *ngar* 84 b 6 NP *ngar*. n. of clan, *TLT* i. 125 n. 6. See R. A. Stein, *JA* celi. 3-4, 1963, 330-3.
- mgo-ma* 72 a 3 n. of Khotan river. *hgihu-te-śan* 7 = *gau-to-śan* q.v.
- hgu-śan* 83 b 1; 86 b 6 n. of *vihāra*. *hgu-śan-ta* 83 b 1 = *hgu-śan*. n. of *vihāra*, explained as *śi-bahi sa* 'Place of Tranquillity', implying connexion with Skt *śānta* (*TLT* i. 122 n. 4). Kh. Gūśa'dau Or 8212. 162 17 *KT* 2. 1 (v. *bijaya saṅgrama*).
- hgun-hbañ* 36 n. of *vihāra* in Li country, probably = *hgo-baṅ* q.v. Not *hguñ-hbañ* as *TLT* i. 310.
- hgum-tir* 73 b 2; 78 a 1, 3, 4; 78 b 2, 6; 84 b 2; 85 a 3; 7, 11 (*bis*), 36, 43, 109. n. of place, *vihāra*, and *stūpa*. = Kh. Gūmattirā StH 41-42 *KT* 2. 74 (H. W. B., *AM*, n.s. ii. 1, 1951, 26). [The same name is no doubt to be found in Ch'iu-ma-chih 仇摩置 (M. giu-ma-tià) said in *Shui-ching-chu* 1 to be the local name of the mountains south of Khotan. (On this work see L. Petech, *Northern India according to the Shui-ching-chu*.) E. G. Pulleyblank.]
- hgus-no* 79 b 3 n. of small hill outside the fort of Hu-then.
- hgehu-te-śan* 12, 36, 37, 38, 44 = *gau-to-śan* q.v.
- hgo-baṅ* 102, 103 n. of *vihāra* in the Li country, probably = *hgun-hbañ* q.v., explained as meaning *spyil-bu* in the Li language (103). = Kh. *gavā(m)* H. W. B., *BSOS* viii. 4, 1937, 923 n. 1. Kh. *gava*- < *gabha*- < *gabbha*-, Pkt form of Skt *garbha*-; Brahmi inscription *gābha* 'cell' (H. W. B., *BSOAS* xi. 4, 1946, 779).
- hgra-ḥa-bad-ta* 33 n. of guardian of the Li country. Not Gṛhapati

- hgra-ḥa-bad-ta* (cont.)  
 as *TLT*, i. 310 n. 11, but Skt \**Grhāvatapta*, cf. Kh. *Grrahavaddatti* P 2893. 16 *KT* 3. 83 (v. H. W. B., *BSOAS* x. 4, 1942, 913).
- rgya* 75 a 7; 76 a 2, 3 (*bis*) (once emended to \**du-rya*), 4 (*bis*); 80 b 4; 84 b 6, 7; 85 a 3; 85 b 1; 86 a 3; 29 = Chinese. ? also in names *śo-rgya*, *yo-śa-rgya*.
- rgya-gar* 72 a 5; 73 a 6; 74 a 4; 74 b 6; 75 b 2; 76 a 3 (*bis*), 4 (*ter*), 7; 76 b 1; 77 b 7; 79 a 2, 6, 7; 79 b 1 (*bis*), 2; 80 b 4; 81 a 2 (*bis*); 82 a 2; 85 b 6; 20 (*ter*), 29, 30, 61 (*bis*), 62, 82 (*bis*), 86, 107 = India.
- rgya-rje* 75 a 5, 6, 7 (*ter*); 75 b 1 (*bis*); 76 b 2; 78 b 6 (*bis*), 7; 80 b 4, 5 (*ter*), 7; 86 a 2; 23, 24 (4x), 25 (*ter*), 26 (*ter*), 27, 28, 57, 63 = Chinese king. Cf. *li-rje*.
- rgyal-pohi khab* 72 b 4, 5; 73 a 2, 7; 80 a 2 n. of city in India, *Rājagrha* (*Mvy* 4107).
- sgyu-ma* 73 = *Māyā*, n. of mother of Buddha. tr. *Māyā Suv*.
- dñar-ldan* 72 a 7; 76 b 4; 6 (*bis*), 42, 109 n. of city, Skt \**Madhumati*, part of Khotan, *TLT* i. 91 n. 4.
- lña-ldan* 74 a 3 n. of city of Khotan. *TLT* i. 96 n. 3; Stein, *Recherches* 283.
- cu-gu-pan* 83 b 7 = seq. n. of small kingdom west of Khotan = *Karhalik* *TLT* i. 25 n. 6, 150.
- cu-gun-pan* 87 a 7 = *cu-gu-pan* q.v.
- cu-le* 3, 4 = *cu-le* q.v.
- lcags-kyu* 33 = seq.
- lcags-kyu-can* 74 b 3 n. of a *devī*. = Skt \**Ankuśavati*, implied by Kh. *Agūśa*' S 2471. 263 *KBT* 99, see H. W. B., *BSOAS* x. 4, 1942, 914.
- ji-la* 88 a 2 n. of place, *TLT* i. 135 n. 9. Kh. *Cira* Hed. 13. 1 *KT* 4. 29 +, v. H. W. B., *KT* 4. 104-5.
- jehu* v. *no-ge jehu*.
- mjal-mo-ka ka-ro-ña* 81 b 2 n. of Khotan *vihāra*. *ka-ro-ña* = Kh. *karāna*- 'building' H. W. B., *BSOS* viii. 4, 1937, 923 n. 1, *BSOAS* x. 4, 1942, 922-3.
- hjam-dpal* 74 a 7; 74 b 1; 76 a 4; 76 b 5, 6; 77 a 6; 77 b 6; 82 a 1; 84 a 2; 2, 4, 5, 12, 38, 44 n. of a *bodhisattva*, *Mañjuśrī* (*Mvy* 650).
- hji-yos* 99 n. of a *spa* (official).
- hju-sña* 37 n. of *vihāra* of *Avalokiteśvara* in the Li country. = *hodcan*, Skt *jyotsnā* *TLT* i. 308 n. 6.
- hjos* 76 a 5 n. of Khotanese cattle-herd-boy.
- ñon-bgyir* 79 b 2 n. of mountain near the Lower River of Hu-then, = Skt \**Jñāna-giri*, otherwise Tib. *ye-śes-ri* according to *TLT* i. 15 n. 10.
- mñan-du yod-pa* 72 b 6 n. of city in India, *Śrāvastī* (*Mvy* 4110).
- ta-kṣa-ka* 80 a 4 n. of a *nāga*-king. Skt *Takṣaka* (*Atharvaveda* +) (D. L. Snellgrove).
- to-la* 75 b 4 (*ter*); 38, 81 n. of place, native name of *Mdo-lo* q.v., *TLT* i. 100 n. 6.
- toñ-kan-smad* 81 'Lower *Toñ-kan*', n. of place in Li country. See *TLT* i. 317 n. 12.
- tor-koñ* 81 n. of image in *vihāra* *čar-ma-hjo*.
- tra-ke-hjo* 86 b 6 n. of *vihāra* for nuns. For *-hjo* see H. W. B., *BSOAS* x. 2, 1942, 921.
- sta-na-ba-ti* 33 n. of a *devī*, = *gnas-ldan-ma* q.v.
- stod-phyogs* 80 b 4 n. of region of Mt *Kailāsa*, *TLT* i. 115 n. 2.
- mthu-chen* 74 b 2 n. of *bodhisattva*, *Mahāsthāra* (*Mvy* 653).
- sthya-śu-ta* 85 b 6 n. of *arhantī*.
- da-ci* 86 a 3 n. of *nāga*-king.
- da-ra* 86 a 3 n. of *nāga*-king.
- dam-pahi chos padma dkar-pohi mdo-sde* 72 b 3 = *Saddharma-puṇḍarikasūtra*, n. of well-known *sūtra* (*Mvy* 1335).
- dar-ma-tir* 36 n. of *vihāra* in Li country.
- du-rya* 76 a 3 (emendation of F. W. Thomas); 88 a 4; 82 = *dur-ya*. n. of place in Khotan region, = modern *Du-wa* *TLT* i. 135 n. 15.

- duñ-can* 87 a 7 n. of a *devī*. = BHS Śāṅkhinī, n. of a *rākṣasī* (v. Edg. s.v.).
- dur-ya* 111 = *du-rya* q.v.
- de-be-ndra chen* 85 a 2 'Devendra the Great', n. of arhat.
- dri-ma med-pahi hod* 73 b 1; 74 a 7; 74 b 3 = Vimalaprabhā (cf. *Mvy* 609), daughter of Ajātaśatru.
- dru-gu* 83 a 2, 3; 84 b 6 = Turk, v. P. Pelliot, *JA*, 1914, iv, 144 n. 1.
- dru-gu-mo* 86 b 5 CD *gru-gu-mo*. n. of wife of *bre-sya stu-lag*. ? a Dru-gu lady, *TLT* i. 130, n. 2.
- dro-mo-mjah* 86 b 5 n. of *vihāra* for nuns.
- dharmā* 86 b 3, 4, 5 n. of mother of *bijaya saṅgrama seṅge*.
- dharma 'āsoka* 74 b 6; 75 a 3, 4; 75 b 2; 76 b 1 (*bis*) n. of famous Indian king, *Āsoka*. *dharmāsoka* is found in BHS as epithet of *Āsoka*, v. Edg. s.v.
- dharma kīrtis* 82 b 7 n. of *vihāra*.
- dharmānanda* (1) 79 a 7; 79 b 1 (*bis*), 4, 5, 7; 80 a 6; 80 b 2 religious n. of a son of Li king Vijaya Jaya, who acted as *kalyāṇamitra* of King Vijaya Dharma; (2) 85 a 4 n. of *kalyāṇamitra* of King Vijaya Saṃbhava.
- dharmabala* (1) 83 b 3 Dharmabala, n. of arhat, *kalyāṇamitra* of King Vijaya Siṃha; (2) 86 b 2, 3 Dharmabalā, n. of *arhantī*, daughter of King Vijaya Nanda.
- bdud* 72 b 5 (*bdud-kyi dmag*), 6 (*mar bdud-sde*); 50, 59 (*bdud-kyi sde*), 60 = *Māra*. *bdud-kyi sde* tr. *Māra-camūh* *Mvy* 7384.
- mdo-lo* 76 a 2; 88 a 1 n. of region of Khotan. See *to-la*.
- hdah-no-ya* 87 b 5 n. of minister of Li king.
- hdah-no-yo-na* 87 b 6 n. of *vihāra*, named after the minister *hdah-no-ya*.
- hdi-ña* 75 b 7 n. of region (*char*) of Khotan.
- hdus-pa chen-po* 72 b 3 n. of BHS *sūtra*, *Mahāsāṃnipāta*, *TLT* i. 91 n. 11.
- hdeb-ti-ba-ni* 81 n. of image in *vihāra* in Lower Toñ-kan. Possibly cf. with H. W. B. the Kh. *bodhisattva* n. Ditkabaṇi Ch 00268 103-4 *KBT* 103 and Hsüan-tsang's 地迦婆縛那 K. d'i-ka-b'uā-b'i<sup>w</sup>ak-na (? *dirgha-bhāvana*), n. of a *saṅghārāma* in Khotan.
- hdon-hdros* 79 a 6; 80 b 2, 3, 5, 6, 7 (*bis*); 81 a 1, 3, 7; 86 a 2 n. of eldest son of King Vijaya Jaya.
- hdra-dha-mu-ka* 70 n. of a *yakṣa*. Dadhimukha or Dḍhamukha according to *TLT* i. 316 n. 6. Kh. Dadāmukhā E 25. 497. BHS and Pāli Dadhimukha.
- hdre-spe-sad* 62 = *hdro-spe-sad* q.v.
- hdrehu-se-ra* 103 n. of lake in Li country.
- hdro-tir* 80 a 1, 6; 80 b 1, 2; 36, 38, 54 (*bis*), 99, 100 n. of Khotan region and *vihāra*, *TLT* i. 114, n. 4. = Kh. Drūttirai Or 8212. 162. 160 *KT* 2. 10; v. H. W. B., *BSOAS* x. 4, 1942, 921.
- hdro-spe-sad* 63, 64 = *hdre-spe-sad*. n. of king of Kauśāmbī, son of *man-hdre-seṅ-ge* q.v. *TLT* i. 66 n. 2. Kh. Duṣpraysava- E 25. 398+.
- rdo-rje* 74 b 1 probably an abbreviation of *rdo-rje-sde* q.v. Epithet *g'zon-nu* = BHS *kumāra* (*Mvy* 4077).
- rdo-rje-sde* 73 b 1 n. of *bodhisattva*, Vajrasena, *TLT* i. 94 n. 7. Epithet *g'zon-nu*, v. *rdo-rje*. See Edg. s.v. Vajrasena. Kh. Vajrasenā Ch c. 001 1027-8 *KBT* 142 tr. *rdo-rje-sde*.
- rdo-rjehi gdan* 72 b 4 n. of place, Vajrasana. *rdo-rjehi gdan* tr. *vajrāsana* *Suv*.
- na-mo-bod* 87 b 2, 4 n. of a householder. = Skt \**namobuddha*, Kh. Namaubudā Or 11252. 2. 14 *KT* 2. 15 (H. W. B., *BSOAS* x. 4, 1942, 923).
- na-mo-hbu-gdoñ* 87 b 5 n. of *vihāra*, named after *na-mo-bod*.

- nam* 86 b 1 n. of country, *TLT* i. 130 n. 5.
- nam-kahi sñiñ-po* 38 = seq.
- nam-mkhahi sñiñ-po* 74 b 1 n. of *bodhisattva*, Ākāśagarbha (*Mvy* 647).
- nam-mkhahi spyan* 74 b 2; 77 b 4; 85 a 1; 87 a 5 n. of *bodhisattva*, Ākāśacakṣus, *TLT* i. 97 n. 6.
- nuho-ña* 86 a 2 CNP *nu-bo-ña*. n. of *vihāra* for nuns.
- nairañjana* 72 b 4 = BHS *Nairañjanā*, n. of river in Magadha (*Mvy* 4191).
- no-ge jehu* 104 n. of arhat who founded *vihāra* of 'Or-ñoñ. *no-ge* appears to be *nāga* *TLT* iii. 19.
- nor-bu bzañ-po* 77 b 4; 83 b 2; 84 b 5; 85 a 2 n. of a *deva*. = Mañibhadra, *TLT* i. 107 n. 6. tr. Mañibhadra *Suv*.
- gnas-dros-po* 74 b 3; 78 b 5 n. of *nāga*-king. = Sthānatapta according to F. W. Thomas, *TLT* i. 97 n. 8, but probably = \*Gṛhāvatapta, cf. Kh. Grahavada(tti) nātām re P 2893. 28 *KT* 3. 83 'G., king of *nāgas*'; see H. W. B., *BSOAS* x. 4, 1942, 913.
- gnas-ldan-ma* 74 b 3 n. of a *devī*. = *sta-na-ba-ti* q.v., Sthānavatī *TLT* i. 97 n. 10, Kh. Sthānāva S 2471 263 *KBT* 99 H. W. B., *BSOAS* x. 4, 1942, 914.
- rnam-thos-kyi bu* 72 a 4; 56 n. of *bodhisattva*, Vaiśravaṇa (*Mvy* 3146, 3367).
- rnam-thos-kyi sras* 73 b 1, 6, 7; 74 a 7; 74 b 2, 4; 75 a 6 (bis); 76 a 1 (ter); 78 b 5; 81 b 7; 82 b 7; 84 b 1; 85 b 2; 86 b 3; 87 a 4 = *rnam-thos-kyi bu* q.v. *sras* is resp. for *bu*. 'Vaiśravaṇa est le véritable patron de Khotan,' Stein, *Recherches* 282.
- rnam-thos-sras* 74 a 2; 75 a 2, 3; 85 a 3-4, 5; 87 b 6 = *rnam-thos-kyi sras* q.v.
- rnam-par myi-rtog-pa* 39. See *TLT* i. 311 n. 12. *rnam-par mi-rtog-pa* tr. *avikalpam* (*Mvy* 7452).
- snag-gi ri* 72 a 4 'Mountain of Ink'.
- pā-ba* 73 a 1 n. of city of the Mallas. Pāvā (Monier-Williams), Pāpā (Edg.), Pāli Pāvā.
- pa-ri-tha* 80 a 7 n. of a *stūpa*.
- pa-ro-gzah* 85 b 4 n. of district on the Greater River of Hu-then. NP have *ba-ro-zya*.
- par-ma* 87 b 5 n. of market-place, possibly in Koñ-šeñ.
- pu-ñe-sva-ra* 78 b 6 = \*Punyeśvarā, n. of daughter of Chinese king and wife of Khotan king Vijaya Jaya.
- po-ña-na-re-ta* 83 a 7 n. of arhat. Possibly Puṇyanarendra H. W. B., *AM*, n.s. vii. 1-2, 1959, 15. On the seven *āryas* see H. W. B., *ibid*.
- po-ta-rya* 79 a 3, 4, 5 n. of *vihāra*. See *TLT* i. 111 n. 6. See *ma-zo*.
- po-yen-do* 86 b 3 n. of *vihāra* for nuns.
- po-lo-na-jo* 87 a 2 n. of *vihāra* for nuns.
- pra-ba-sa* 43, 80, 110 (bis) n. of shrine (*lha-gaṅ*) in *Hu-ten vihāra Hgum-tir*.
- dpah-bar hgro-bahi ti-ñe-hjin* 39-40 = *Sūraṅgamasamādhi*, n. of work, of which there survive a fragment of Skt and complete Tibetan and Chinese versions, *TLT* i. 311 n. 13. Khotanese fragments: *KT* 5. 83-6; *KBT* 1-7.
- dpal-gyi lha-mo* 76 a 1 (bis), 2; 23, 31, 56 n. of a *devī*. *dpal* tr. Śrī *Suv*.
- spyan-ras-gzigs-kyi dbaṅ-phyug* 74 a 7; 74 b 1 n. of *bodhisattva*, Avalokiteśvara (*Mvy* 645).
- spyi-pri* 82 a 1, 3 n. of arhat who acted as *kalyāṇamitra* of Khotan king Vijaya Kīrti. NP have *syapri*, which may be correct if = *sapri* q.v.
- pha-bi-na* 80 a 1, 3 n. of province (*ljoñs*) in Hdro-tir.
- phur-pahi lag-pa* 86 a 2 n. of a *deva*. ? = Kilahasta, *TLT* i. 129 n. 3. *phur-pa* tr. *kila* *Mvy* 4387.

- pho-ña* 88 a 2 NP *pha-ña* n. of place in Khotan region; v. *TLT* i. 135 n. 6. H. W. B., *BSOAS* x. 4, 1942, 920, cf. Kh. *phaṃṇā-ja-*.
- phyag-na rdo-rje* 37 n. of *bodhi-sattva*, Vajrapāṇi (*Mvy* 649).
- hphags-pa dgra-bcom-pa dge-hdun hphel-gyi luñ-bstan-pa* 88 a 6 n. of a work = \**Āryārhatṣaṃghavar-dhanavyākaraṇa*. Abbreviated as *hphags-pa dge-hdun hphel-gyi luñ-bstan-pa* 77 b 2 = \**Āryasaṃghavardhanavyākaraṇa*. The work itself bears the title *dgra-bcom-pa dge-hdun hphel-gyis luñ-bstan-pa*. See *TLT* i. 136 n. 6; 41 ff.
- hphags-pa zla-bahi sñiñ-poṣ zus-pa* 88 a 6 n. of a work = \**Āryacan-dragarbha-paripṛcchā*. Abbreviated as *zla-bahi sñiñ-po* 73 a 7 = \**Candragarbha* (v. *can-dra-ga-rba*). See *TLT* i. 136 n. 4; 45-46. (Note also Tun-huang Tib. MS. 601. 1 in Louis de la Vallée Poussin, *Catalogue of the Tibetan Manuscripts from Tun-huang in the India Office Library*, p. 185.)
- hphags-pahi mchod-rtēn gomasalagandha dañ glañ-mgo rihi steñ-na sañs-rgyas śākya thub-pahi sku-gzugs chen-po bzugs-pahi yon-tan mdo čam btus-pa* 71 b 6-7 n. of unknown work, see *TLT* i. 89 n. 2. 'Epitome of the virtues of the exalted *stūpa* Gomasalagandha and of the great image of the Buddha Śākyamuni on the Gośirṣa hill.'
- hphrog-ma* 73 b 1 n. of a *devī*, Hārīti, *TLT* i. 94 n. 9. Kh. Hārva Ch c. 001 965 *KBT* 139 tr. *hphrog-ma*, see H. W. B., *BSOAS* x. 4, 1942, 916. BHS Hārīti/Hārīti Edg. s.v.
- hphrom* 86 b 7 NP *phrom*. n. of realm of King Gesar. Ultimately < Roma, cf. Chr. Sogd. *frwmcyq-* 'Byzantine' (*SPAW* 1934, 582).
- bārāṇasi* 72 b 6 n. of city in India, BHS Vārāṇasī (Benares).
- baruṇa* 80 a 7 n. of *nāga*-king. = Varuṇa, n. of *nāga*, Edg. s.v. Kh. Varuṇā nāvau rre Ch 1. 0021a, a14 *KT* 2. 54 'V., king of *nāgas*'.
- ba-run-ča* 84 b 7 n. of monk.
- ba-sa* 72 b 7 n. of region. ? = Vatsa, *TLT* i. 92 n. 13.
- bi-ta-še-ca* 87 a 2 n. of daughter of King Vijaya Kīrti.
- bi-dad* 87 b 6 n. of minister of Li king. Title 'amaca.
- bijaya kīrti* Skt Vijaya Kīrti. Kh. Viśā' Kīrtta MT c. 0018. 1 *KT* 2. 72; Viśā' Kīrttā MT b ii 0065. 1 *KT* 2. 72. (1) founder of Sru-ṇo *vihāra*; son bijaya saṅgrāma 82 a 1, 2 (*bis*), 3; 82 b 1. (2) king at time of Dru-gu invasion 83 a 1, 2. (3) founder of Bha-ba-ña *vihāra* 84 b 2, 3, 5. (4) his daughter biža jaya built Po-lo-na-jo *vihāra* 87 a 1.
- bijaya dhāma* Skt Vijaya Dharma. Kh. Śrī Viśā' Dhāma Ch 1. 0021a, a18 *KT* 2. 54. (1) n. of Khotan king, youngest son of King Vijaya Jaya, his son being King Vijaya Simha (1): 79 a 7 (*bis*); 79 b 1, 3; 80 a 5; 80 b 6-7, 7; 81 a 5, 6, 7; 81 b 4. (2) (?) n. of son of King Vijaya Saṅgrāma (1): 82 b 7. (3) n. of founder of *vihāra* of Byams-pa Maitri 85 a 3.
- bijaya nanda* 86 b 1 ? = *bijaya mati*. n. of Li king, founder of the *po-yen-do vihāra* for nuns.
- bijaya bala* (1) n. of Li king 83 b 6. (2) n. of Li king, his son being King Vijaya Saṅgrāma (3): 83 b 6; 87 a 7. (3) n. of Li king, whose daughter was Biža Phraba; builder of Kho-mo-no-no *vihāra* for nuns 87 a 2, 3.
- bijaya bikrama* Skt Vijaya Vikrama. Kh. Viśya Vikraṃṇ Hardinge 073 II 1. 2 *KT* 5. 273 (H. W. B., 'Saka Miscellany', 12 in *Indo-Iranica*, 1964). n. of Li king, son of King Vijaya Saṅgrāma (4) 85 a 2.
- bijaya bīrya* Skt Vijaya Virya. n. of early Li king, builder of Hgum-tir and Gautośan *vihāras* 77 b 7-78 a 1; 78 a 3, 4; 78 b 1, 5-6. = *bi-rya* q.v.

*bijaya bo-han chen-po* Skt Vijaya Vāhana as S. Konow, *JRAS*, 1914, 342-3 (not Vijaya Vyūhana as T. Inokuchi, *RDR*, 364, 1960, 33). Kh. has Vāśa' Vāhaṃ Or 6397. 1 *KT* 2. 66, see H. W. B., *KT* 4. 8. See also *TLT* ii. 187-8. n. of Li king. 85 b 1.

*bijaya mati* 86 b 1-2 ? = *bijaya nanda*. n. of Li king.

*bijaya faya* cf. *biža faya*. (1) n. of Li king; wife *pu-ñe-sva-ra*, the daughter of a Chinese king; youngest son became King Vijaya Dharma (1): 78 b 6, 7; 79 a 6; 80 b 2. (2) n. of Li king; wife was daughter of King of 'O-sku 87 a 5.

*bijaya śata* 86 a 4 n. of Li king, builder of Zer-ro-hjo *vihāra* for nuns.

*bijaya śāstra* 84 b 2 n. of Li king.

*bijaya saṅgrāma* Skt Vijaya Saṅgrāma. Kh. Śrī Vijitta Saṅrāma P 2787. 51 *KT* 2. 103, builder of Gūśa'dau *vihāra*, cf. (2). See H. W. B., 'Vijaya Saṅgrāma', *AM*, n.s. vii. 1-2, 1959, 11-24; 'Viśa' Saṅgrāma', *AM*, n.s. xi. 2, 1965, 101-19. (1) n. of Li king, son of King Vijaya Kīrti (1); full title *bijaya saṅgrāma seṅge* (q.v.); mother Queen Dharmā; younger brother bre-sya stu-lag; builder of dharma-kirtis, dro-mo-mjah and tra-ke-hjo *vihāras* 82 b 1; 86 b 3, 5. (2) n. of Li king, son of King Vijaya Kīrti (2); his son became King Vijaya Siṃha (2); builder of hgu-žan and na-mo-hbu-gdoñ *vihāras* 83 a 3, 4; 83 b 2; 86 b 6; 87 b 2, 3. (3) n. of Li king, son of King Vijaya Bala (2); builder of bžah-saṅ-gre-re-ma *vihāra* 83 b 6; 84 a 3, 4. (4) n. of Li king; his son became Vijaya Vikrama; died in China 84 b 6; 85 a 2. [This Vijaya Saṅgrāma, predecessor of Vikrama, said to have died in China when his return was blocked by the Dru-gu, suggests a remini-

scence of Yü-ch'ih Sheng 尉遲 勝 king of Khotan who came to

China in 756-7 to help fight the An Lu-shan rebellion and stayed there. His younger brother Yü-ch'ih Yao 曜 became king in his stead and was still ruling when Wu-k'ung visited Khotan in 788 or 789. (See Chavannes in *Ancient Khotan*, p. 523 n. 13.) Yü-ch'ih Sheng's son also died in China. In general the tradition of the royal line preserved in the *Li yul luñ-bstan-pa* is difficult to reconcile with Chinese sources or the contemporary documents. E. G. Pulleyblank.] (5) n. of Li king; builder of kus-pahi 'or-myoñ-nag *vihāra* for nuns 87 a 6.

*bijaya saṅgrāma spad* 84 b 6 Vijaya Saṅgrāma the Younger, son of King Vijaya Saṅgrāma (4). = *bijaya bikrama* q.v.

*bijaya saṅgrāma seṅge* 86 b 3 full title given to King Vijaya Saṅgrāma (1), see 82 b 1.

*bijaya saṃbhāba* Skt Vijitti Saṃbhava- *Sitātapatra* 59 *KT* 5. 370. Kh. Viśa' Saṃbhata StH 7 *KT* 2. 73; Viśa Sabava P 4099 436-7 *KBT* 135. The Kh. Vijaya Saṃbhava has been dated to A.D. 912-966 (reign) by E. G. Pulleyblank, *AM*, n.s. iv. 91 ff. See p. 76. (1) n. of early king of Khotan; son of Yehu-la; builder of Hu-then; builder of Ćar-ma *vihāra*; = *byijaya saṃbhāba* q.v.; 76 b 5, 6; 76 b 7-77 a 1; 77 a 1, 4, 5, 6; 77 b 6; 85 a 5, 6 (*bis*); 88 a 5. (2) n. of Li king, builder of Khe-gan rce *vihāra* 85 a 4.

*bijaya siṃha* Vijaya Siṃha. (1) n. of Li king, son of King Vijaya Dharma (1); defeated the Ga-hjag; had Ga-hjag wife; builder of khye-šo-no *vihāra* for nuns 77 b 3; 81 b 4, 5 (*bis*), 7. 87 b 1 (*bis*). (2) n. of Li king, son of King Vijaya Saṅgrāma (2); builder of the bžah-ser-ma *vihāra* 83 b 2, 3, 4.



- (3) n. of Li king, builder of nuho-  
ña *vihāra* 85 b 2, 7.
- biža phraba* 87 a 2 n. of daughter  
of King Vijaya Bala (3). *biža*  
corresponds with the Kh. form  
Viśā', on which see H. W. B.,  
*JRAS*, 1957, 104 n. 1.
- biža jaya* 87 a 1-2, 3 Vijaya Jayā.  
n. of daughter of King Vijaya  
Kirti (4). In *BSOAS* x. 4,  
1942, 924, H. W. B. suggested  
this was Kh. \*viśā'-ysāya 'born of  
the Viśā' family', an idea he has  
since abandoned.
- bi-rya* 6 = *bijaya bīrya* (77 b 7-  
78 a 1).
- bi-śa-ra-ma-ni* 23, 31 = *be-śa-ra-ma-  
ni*, *be-śa-ra-ma-ne*. BHS Vaiśra-  
maṇa, n. of *bodhisattva*. Kh.  
Vaiśramana- E. On the forms see  
H. W. B., *BSOAS* x. 4, 1942,  
912. Also = Vaiśravaṇa; v. *rnam-  
thos-kyi bu*.
- buddhaduta* 77 b 7 n. of Indian arhat.  
Probably = seq.
- \**buddhadūta* 78 a 2 CDNP have  
*buddhata*; em. F. W. Thomas,  
*TLT* i. 108. = *saṅs-rgyas-kyi pho-  
ña* = *hbu-ta-hdu-ta* q.vv.
- buddhananda* 86 a 6, 7 *Buddhanandā*,  
n. of *arhantī*.
- be-rga-hdra* 88 a 2 n. of a Khotan  
district, *TLT* i. 135 n. 7. Cf.  
Kh. Birgamdara-, n. of person,  
H. W. B., *BSOAS* x. 4, 1942,  
921.
- be-śa-ra-ma-ni* 18, 33, 76 = *bi-śa-  
ra-ma-ni* q.v.
- be-śa-ra-ma-ne* 16 = *bi-śa-ra-ma-ni*  
q.v.
- be-ro-ča-na* 4, 5 = seq.
- bairočana* 76 a 5; 76 b 6; 77 a 1, 3, 5,  
6; 77 b 2, 6; 85 a 5, 6, 7 BHS  
Vairocana, n. of first of five  
transcendent Buddhas. Tib.  
usually translates: *rnam-par snañ  
mjad Mvy* 82; *rnam-par snañ  
byed Mvy* 3396; *rnam-par snañ-  
ba Śūramgama* Lhasa mdo Ta 55  
481 a 7. Here n. of monk who  
was an incarnation of Mañjuśrī.
- baiṣṇudvīpa* 73 a 2 n. of region.  
BHS Viṣṇudvīpa Edg. Pāli  
Veṭhadīpa Mal.
- bod* 84 b 6; 52 (*bis*), 57 (*bis*), 58, 59,  
60, 61, 63 Tibetan.
- bya-rgod-phuñ-pohi ri* 72 a 2; 73 a 7;  
80 a 2 = *Gr̥dhra-kūṭaparvata* (*Mvy*  
4115).
- bya-rgod-spuñs-pahi ri* 107 = above.  
*spuñs-pa* = *phuñ-po* 'heap'.
- byañ-chub hbyuñ-gnas bkra-śis bsil-ba*  
84 a 7 n. of grove. *TLT* i. 124  
n. 6: \**bodhi-saṃbhava*(*utpatti*)-  
*maṅgala-sīta*. H. W. B., *Bulletin  
of the Deccan College Research  
Institute S. K. De Felicitation  
Volume*, 1961, p. 5 suggests:  
\**bodhi-ākara-maṅgala-sīta*. This  
is preferable; cf. *hbyuñ-gnas* tr.  
*ākaraḥ Mvy* 660+.
- byams-pa* 74 b 1; 76 b 5, 6; 77 b 7;  
78 a 6; 83 b 3, 4 (*bis*); 85 a 3; 2, 3,  
39, 46, 47 = *Maitreya* (*Mvy* 646),  
n. of well-known *bodhisattva*.
- byi-fa-ya sam-bḥa-ba* 3, 5 = *bijaya  
saṃbhāba* (1); v. 76 b 6-77 a 1.
- byi-śa-gre-rma* 85 a 2 n. of *vihāra*.  
? = *Vijaya Vikrama* *TLT* i. 126  
n. 4. More probably it is an error  
for \**byi-śa-saṅ-gre-rma* = *Vijaya-  
saṅgrāmārāma*; cf. *bśah-saṅ-gre-  
re-ma*.
- bye-ma-la-pri-ča* 85, 114 = \**Vima-  
lapṛcchā*, n. of work *Vimalapra-  
bhāparipṛcchā*, translated by F. W.  
Thomas, *TLT* i. 179-258.
- bre-sya stu-lag* 86 b 5 n. of younger  
brother of King Vijaya Saṅgrāma  
(1).
- blo-rab-brtan* 73 b 1; 74 b 3 n. of  
*devakanyā*. = *Susthiramati* *TLT*  
i. 94 n. 8. *blo-brtan* tr. *Sthira-  
matīḥ Mvy* 3484.
- bḥa-ba-ña* 84 b 2, 5 n. of *vihāra*.  
No doubt a derivative of BHS  
*bhāvanā*- f. 'meditation'.
- hbah-no-co* 39 n. of *vihāra* of  
*Bhaiṣajyarāja* in Khotan.
- hbah-la-śi* 85 b 1 n. of monk who  
came from China.
- hbal-bu soñ-dar* 86, 90 n. of Indian  
king. See *TLT* i. 318-19 n. 11.

- hbas-no-ña* 39 n. of *vihāra* of Maitreya in Li country.
- hbu-ta-hdu-ta* 9 n. of arhat, = *buddhadūta* q.v.
- hbod-bha-loñ* 80 a 3 n. of place in Khotan.
- hbyor-hbyi* 79 n. of shrine (*lha-gaṅ*).
- hbru-so-lo-ña* 75 b 4 n. of place. See *TLT* i. 100 n. 7.
- hbrog-gnas* 83 b 5 n. of *deva*. Not Jaṅgala as *TLT* i. 123 n. 7.
- hbrog-gnas* tr. Aṭavaka, n. of *yakṣa*, *Suv.* Aṭavaka is n. of *nāga*-king, Edg. s.v.
- sba-šan* 87 b 3 = Viśvantara *TLT* i. 134 n. 2.
- ma-skyes-dgra* 73 b 1; 76 a 7 (*bis*); 76 b 1 n. of king of Magadha, BHS Ajātasātru, Pāli Ajātasattu.
- magadha* 72 b 4, 5 BHS Magadha, n. of region in India (mod. South Bihar). See B. C. Law, *The Magadhas in Ancient India*, London 1946.
- ma-dros* 107 n. of *nāga*-king. anavatapto *nāga-rājā* = *ma-dros-pa* (*Mvy* 3239). See H. W. B., *BSOAS* x. 4, 1942, 913-14.
- ma-na-hdi* 85 a 1 n. of *stūpa* and *vihāra*.
- ma-ni-bha-ba* 38 n. of *bodhisattva*. = Mañibhadra according to F. W. Thomas, *TLT* i. 311 n. 5, no doubt rightly; v. *nor-bu bzai-po*. But the *form* appears correct, cf. Kh. āryā-māṇabhāva S 2471. 72 *KBT* 93 (v. H. W. B., *BSOAS* x. 4, 1942, 911).
- ma-za* 78 b 7 (*bis*); 79 a 3 n. of place in Khotan region. Cf. *ma-žo*. Chinese 麻射 Ma-ṣə < Ma-zia, v. H. W. B., *KT* iv. 9; *TLT* i. 110 n. 9.
- ma-žo po-ta-rya* 79 a 4 n. of *vihāra*, *TLT* i. 111 n. 6. Cf. *ma-za*.
- maḥāsamghika* 80 b 1, 2 BHS Mahā-samghika, n. of sect, *Mvy* 9089. On the sect see É. Lamotte, *Histoire du bouddhisme indien*, 1958, 312-16.
- mamsa-barna-parbata* 73 b 6 Skt \*Māṃsa-varṇa-parvata-. = śahi ri 'mountain of flesh' *Gośṅga-vyākaraṇa* Lhasa mdo A 76 367 a 6. Earlier explanation as 'ink-coloured mountain' (cf. *snaggi ri*) by H. W. B., *BSOAS* xiii. 2, 1950, 392 is based on misreading *mamsa* as *misa*.
- man-hdre-señ-ge* 52 = Skt Mahendrasena, n. of king of Kauśāmbī. Kh. has Mahindraysena- E 25. 396 +.
- mar* 72 b 6 Māra, n. of Buddha's chief adversary.
- mi-hkhrugs-pa* 84 a 4, 4-5, 5 n. of *bodhisattva*, Akṣobhya (*Mvy* 83).
- mu-le-hji* 76 a 5 n. of cattleherd-boy. Different *TLT* i. 102 n. 11.
- me-skar* 75 b 2, 3, 6; 88 a 1 n. of a district of Khotan. = *myes-kar* q.v.
- maitri* 85 a 3 n. of *vihāra*.
- morgudeśi* 76 a 6 n. of *mkhan-po* of Gautośan. See *morgubdeśi*.
- morgudeśi* 84 b 1 title of arhat 'A-ba-ya-dhañ. See *morgubdeśi*.
- morgubdeśi* 78 b 2 (*ter*) title, explained as *lam-ston-pa* 78 b 1-2. According to *TLT* i. 110 n. 1, Tibetan with popular etymology < Skt *mārga-deśin*-. But Skt \**mārgopadeśaka*- is attested as Kh. title *mārgaupadeśai* etc., see H. W. B., *KT* 4. 87-88.
- morgubdeśil* 114 n. of *mkhan-po* who wrote the *Li yul chos-kyi lo-rgyus*. The final -l is no doubt due to false association with BHS *śīla*- 'moral restraint'.
- morgubdeśil* 15 (*ter*), 16 = *morgubdeśi*.
- mo-hyo-ra* 84 a 7 n. of place. Kh. mā'hyāraji Hed. 7. 10 *KT* 4. 25; Mā'hyārvāṣṭi Hed. 7. 11 *KT* 4. 25; see H. W. B., 'Mā'hyāra', pp. 1-5 in *Bulletin of the Deccan College Research Institute S. K. De Felicitation Volume*, 1961; *KT* 4. 85-86.
- mog-ša-ko-ša* 85 b 6, 7 n. of queen. ? Skt \*Mokṣakośā.

- myes-kar* 56 (*bis*), 100 (*bis*), 104 = *me-skar* q.v.
- smān-gyi rgyal-po* 74 b 2; 38-39 n. of *bodhisattva*, Bhaiṣajyarāja. See H. W. B., *BSOAS* x. 4, 1942, 910-11.
- śāñcākalpa* 73 a 2 n. of country, presumably Skt \*Cañcākalpa, but not so far identified.
- śān-dra-ga-rba* 114 n. of a *sūtra*, in Tibetan *hphags-pa zla-bahi sññ-pos žus-pa* q.v.
- śār-ma* 76 a 5; 76 b 7; 77 a 1, 2, 4 (*bis*), 6, 7; 77 b 1, 3 (*bis*), 6; 85 a 5 (*bis*), 6; 85 b 1; 3, 4, 5, 36, 51, 53, 54 n. of place and *vihāra* in Khotan region. = Kh. Tarma. H. W. B., *BSOAS* x. 4, 1942, 920.
- śār-ma-hjo* 80 n. of a *vihāra* in the Li country. Cf. *śār-ma*. For *-hjo* suffix v. H. W. B., *BSOAS* x. 4, 1942, 921.
- śū-le* 76 b 7 n. of grove in *Śār-ma*. = *cu-le* q.v.
- śōhu-no* 87 a 7 n. of *vihāra* for nuns, *TLT* i. 133 n. 6.
- śān* common element in originally royal names; v. A. H. Francke, *JRAS*, 1914, 51.
- śān-ñen guñ-ston* 84 b 6 n. of Mgar minister.
- śān-po* 52, 57, 58 n. of Tibetan king, in full *lha śān-po*, who married the Chinese princess *koñ-co*.
- śān-bzañ śān-la brtan* 76 b 3 n. of Li king, probably ruling when the *Li yul luñ-bstan-pa* was composed. See *TLT* i. 104 n. 1.
- śān-legs* 1 n. of Li king, = above.
- śva-mchog* 72 b 7 Kuśanagara, Pāli Kusinārā, n. of city of the Mallas. = Kuśottara *TLT* i. 92 n. 15.
- śca-dag* 73 a 4 n. of mountain.
- śhañs-pa* 72 b 5-6 = Brahma *Mvy* 482 +.
- śhehu-pa-na* 83 b 7 n. of image. = *fehū-pa-ni* q.v.
- śinariśaba* 80 a 4; 83 b 2 n. of a *deva*. BHS Jinarśabha Edg.
- śhu-pa-ni* 80 n. of image in *vihāra* *bza-sañ-gre-ma*. = *śhehu-pa-na* q.v.
- ñānayaśo* 82 b 3, 4 n. of arhat. Skt \*Jñānayaśas.
- ñjambu gliñ* 66, 96, 97 = Jambudvīpa *Mvy* 3050. = seq.
- ñjambuhi gliñ* 74 b 7; 84 b 4; 74 India. tr. Jambudvīpa *Suv*.
- ñjam-bha-kehu-ta* 87 a 7-87 b 1 n. of a *deva*. ? cf. BHS *Jambhaka*, n. of a *yakṣa*, Edg. s.v.
- ñjinasena* 85 a 3 \*Jinasena, n. of a *kalyāṇamitra*.
- ñir-žag* 69 = *śir-žag* q.v.
- žugs-ñam* 83 = seq.
- žugs-ñams* 75 b 3, 4 n. of place in Khotan region, *TLT* i. 100 n. 5; ii. 205.
- žān-gyis mi-thub-pa* 74 b 2; 84 b 5; 85 a 2 n. of a *deva*. = Aparājita, cf. *Mvy* 732. See H. W. B., *BSOAS* x. 4, 1942, 912.
- žze-ma* 87 a 6 n. of *arhantī*. ? = BHS *Kṣemā*, named after Śākya-muni's chief female disciple.
- žzon-nu rdo-rje lcām-dral* 74 a 7-74 b 1 'the Kumāra Vajra brother and sister', i.e. Vajra and Vajrā, see Edg. s.vv.
- žzon-nu rdo-rje-sde* 73 b 1; 74 b 3 Kumāra Vajrasena. Cf. Vajrasena, n. of *bodhisattva*, Edg. s.v.
- bza-sañ-gre-ma* 80 = seq.
- bzah-sañ-gre-re-ma* 84 b 1 n. of *vihāra* built by King Vijaya Saṅgrāma (3). = Vijaya Saṅgrāma monastery, *TLT* i. 125 n. 3. = Vijaya Saṅgrāmārāma, H. W. B., *Bulletin of the Deccan College Research Institute S. K. De Felicitation Volume*, 1961, 5; *KT* 4. 86. Kh. Viśe'sagrārmī Or 8212. 162. 139 *KT* 2. 8; v. H. W. B., *BSOAS* x. 4, 1942, 922.
- bzah-ser-ma* 83 b 4 n. of *vihāra*. Presumably = Vijaya Siṃha Ārāma.
- zañ* 75 b 3 CD *zod* n. of merchant.
- ze-ro* 86 a 4 n. of younger brother of Khotan king *bijaya śata*. Title 'amaca.
- zer-ro-hjo* 86 a 7 n. of *vihāra* for nuns, named after *ze-ro* q.v. See *TLT* i. 130 n. 3. For *-hjo* suffix,

*zer-ro hjo* (cont.)

see H. W. B., *BSOAS* x. 4, 1942, 921. The reading *zer-ro* || of CD seems to indicate that *zer-ro* was understood as 'he spoke', but reference to 'amaca *ze-ro* seems required.

*zla-bahi sñin-po* 73 a 7 abbreviation of *hphags-pa zla-bahi sñin-pos zús-pa* q.v.

*zla-hod* 80 a 1, 5 n. of *bodhisattva*, Candraprabha (*Mvy* 689). Story in Kh., v. JS 57-59.

*hu-ten* 6 (*bis*), 20, 22, 32, 41, 42, 50, 80, 99, 100, 109 (*bis*), 110, 112 = seq.

*hu-then* 72 b 3; 74 a 3; 75 a 1; 75 b 3, 5, 6, 7; 76 a 2; 79 b 3; 80 b 2; 83 b 7; 85 b 4; 86 a 3; 87 b 6; 88 a 1 n. of capital of Khotan kingdom, Kh. *hvatana*-. Cf. H. W. B., *KT* 4. 1.

*hu-roñ* 86 b 7 = seq.

*hu-roñ-ga* 86 b 7 n. of daughter of King Hphrom Gesar and wife of King Vijaya Saṅgrāma (2).

*hod-sruñ* 83 = seq.

*hod-sruñs* 73 a 3, 3-4; 78 a 4, 5 (*bis*); 84 b 3 = Kāśyapa (*Mvy* 93), n. of Buddha preceding Śākyamuni.

*yaśa* 75 b 2 (*bis*), 5, 6, 7; 76 a 2 (*bis*), 3; 76 b 4 BHS *Yaśa(s)*, n. of minister of Aśoka. = *yaśi*, *yaśo* q.vv.

*yaśaprajñā* 85 b 6 n. of *arhantī*. BHS \**Yaśa(h)prajñā*. Cf. Kh. *Yaśi-prrañña* Hed. 7. 3 *KT* 4. 25.

*yaśi* 29, 32 = *yaśa* q.v.

*yaśo* (1) 74 b 6 = *yaśa* q.v.; (2) n. of *kalyāṇamitra* of King Vijaya Saṅgrāma (1); = *fñānayaśo*; 82 b 7.

*yañ-dag-śes* 73 b 1; 74 a 7; 74 b 2; 78 a 1-2; 78 b 5; 84 b 1; 85 a 1; 86 b 6; 87 a 2, 5 n. of a *yakṣa*. BHS has *Samjaya* and *Samjñāya*, v. Edg. s.vv. See also H. W. B., *BSOAS* x. 4, 1942, 912. *yañ-dag-śes* = *Samjñāya* (tr. *Samjñāya Suv.*) and *kun-tu rgyal-ba* (q.v.) = *Samjaya*.

*yañs-pa* 72 a 5; 73 a 1-2 n. of city, Vaiśālī. Cf. *Mvy* 4105 *yañs-pa-can*. *yehu-la* 76 b 4, 5, 7; 6 n. of son of Sa-nu; Li king; builder of Huthen.

*yo-zo-hjo* 86 a 3 n. of *vihāra* for nuns.

*yo-śa-rgya* 86 a 3 v. *śo-rgya*.

*ratnabala* 79 a 5 n. of a *deva*.

*ratnaśūra* 79 a 5 n. of a *deva*.

*ramagramaka* 73 a 1 BHS *Rāmagrāma(ka)*, n. of city, seat of *relicstūpa*. Kh. *Rāmagrāmaka* P 2893. 27 *KT* 3. 83.

*rājagrama* 74 a 4 n. of city. = *ro-je-gro-ma* q.v. For the name cf. *Rāja-gāma*, late name of town in Ceylon (Mal.).

*rikṣata 'aśoka* 80 a 3 n. of *bodhisattva*. Error for *rakṣita* according to H. W. B., *BSOAS* xiii. 2, 1950, 392.

*ri-dags-kyi čhal* 72 b 6 = BHS *Mṛgadāva*, n. of deer-park near *Vārāṇasī*. *ri-dags-kyi gnas Mvy* 4129.

*rin-chen-maṅ* 80 a 7-80 b 1 n. of a former Buddha, *Prabhūtaratna*, *TLT* i. 114 n. 3.

*ro-je-gre-ga* 107 n. of famous city in India, *Rājagṛha*; in Tibetan *rgyal-pohi khab* q.v.

*ro-je-gro-ma* 80 n. of image in Huthen. Cf. *rājagrama* q.v. Kh. has: *Rājagrrāmat jasta be(yśa)* S 2471. 59 *KB*T 92 'R. *deva-buddha*'.

*rod-ci* 85 a 4 v. 'u-dren-dra.

*li* 72 a 1 (*bis*), 2, 5; 72 b 2; 73 a 3 (*bis*), 4 (*bis*), 5 (*bis*), 6; 73 b 1, 2, 3 (*bis*), 5; 74 a 3; 74 b 4; 75 a 1; 75 b 2, 4; 76 a 3, 4, 5, 6; 76 b 2, 3, 5 (*ter*), 7 (*ter*); 77 a 1; 77 b 6; 78 a 5; 78 b 1, 5, 6; 79 a 3, 4; 79 b 2; 80 a 2; 80 b 1, 6, 7; 81 a 2, 4, 5; 81 b 2, 4, 7; 83 a 2; 83 b 7; 84 b 6 (*bis*), 7; 85 a 2; 86 b 2; 87 b 6; 88 a 5, 6, 7; 2 (*bis*), [3], 5, 6, 14, 16, 29, 30, 32, 37, 41, 45, 46, 48, 49, 50, 51, 52, 76 (*bis*), 103, 109, 110, 114 Khotan. From T'ang family name according to Stein, *Recherches* 284.

- li-rje* 76 a 6; 76 b 2, 3 (*ter*), 4; 77 a 1; 77 b 6, 7; 81 b 5, 6; 82 a 2; 83 a 1; 86 b 1; 87 a 4; 87 b 5; 88 a 6; 1 Khotan king. Cf. *rgya-rje*.
- li yul chos-kyi lo-rgyus* 114 n. of the work contained on the Pelliot MS. edited here.
- li yul lun-bstan-pa* 88 a 7 \**Go-stanavyākaraṇa* (so H. W. B., *BSOAS* xiii, 2, 1950, 392), n. of the work from the Tanjur here edited and translated.
- lumpihi čhal* 72 b 4 n. of place, Lumbinī. Cf. *lum-bah* čhal *Mvy* 4123.
- śākya thub-pa* 71 b 7 (*bis*); 72 a 2, 5, 6, 7; 73 b 4 (*bis*), 5, 7; 79 a 4; 80 a 1, 2; 81 a 3; 87 b 3 = Śākyamuni (*Mvy* 94). = *śag-kyā*.
- śa-ra-ma-ni* 23, 28 = *bi-śa-ra-ma-ni* q.v.
- śārihi bu* 17, 18 = seq.
- śārihi bu* 72 a 4; 73 b 6, 7; 74 a 2 = Śāriputra (*Mvy* 1032), n. of well-known disciple of the Buddha Śākyamuni.
- śag-kyā* 79 = seq.
- śag-kyā thub-pa* 73, 107. This is the usual form of Śākyamuni in the Tun-huang manuscripts. = *śākya thub-pa* q.v.
- śi-ri-dan* 87, 91 (*bis*), 94, 95, 96 n. of treasurer of Indian king Hbal-bu soṅ-dar. = Skt *Śrīdhana* (?) *TLT* i. 318 n. 11.
- śilamata* 86 b 7 = seq.
- \**śilamata* 87 b 2 CD *śilata*; NP *śilata*. ? BHS \**Śilamā*, n. of daughter of *hu-roṅ-ga*.
- śin-śan* 19, 42 n. of defile in the Li country (so in both places; not 'of bark' with F. W. Thomas in l. 19).
- śir-śag* 70 = *śir-śag* q.v. = Skt *Śiṛṣaka*, n. of teacher. Kh. *ŚŚārṣaka* E 25 429 +.
- śu-to-ka* 87 a 7 n. of consort of King Vijaya Bala (2).
- śu-lig* 81 b 6; 86 b 2; 87 b 1 Kashgar. < Chinese 疏勒 Shu-lo.
- śeṅ-yoṅ-phur* 79 n. of place with images in Khotan country.
- śeṅ-hjah* 81 n. of image in *vihāra* in Toṅ-kan-smad. See *TLT* i. 317 n. 12.
- śer-bzañ* 75 b 4 n. given to Žugs-nams in the Li language. *śer-bzañ* is named after the merchants *śel* (*śer*) and *zañ*.
- śel* 75 b 3 CD *śer* n. of merchant.
- śo-rgya* 86 a 2, 3 (*bis*, once by emendation) n. of wife of Hdon-hdros.
- śohi faya* 86 a 3 religious name of elder sister of *śo-rgya*, 'Victory of Śo'.
- śoṅ-pya* 37 n. of place of residence of Vajrapāṇi in the Li country.
- sa-ñe* 33 n. of *sde-dpon* of the Li country. Cf. *TLT* i. 310 n. 6; 20 n. 1. Kh. Saṃñī P 2893. 15 *KT* 3. 83 (v. H. W. B., *BSOAS* x. 4, 1942, 913).
- sa-dha-rma-pun-dā-ri-ka* 85 n. of well-known *sūtra*, in Tibetan *dam-pahi chos padma dkar-pho mdo-sde*, q.v.
- sa-nu* 75 a 5, 6; 75 b 1, 3, 5, 6 (*bis*), 7; 76 a 2 (*ter*); 76 b 2 (*ter*), 3, 4 (*bis*); 88 a 5; 1, 6, 20, 23, 24, 25, 28 (*bis*), 29, 32 'Earth-breast'. Skt *Gostana*-, see H. W. B., *BSOAS* x. 4, 1942, 918-19. On the legends concerning the foundation of Khotan, see É. Lamotte, *Histoire du bouddhisme indien*, 1958, 281-3.
- sa-pri* 99, 102, 103 n. of an arhat, perhaps = *spyi-pri* q.v.
- sarbatibād* 81 b 3 BHS *sarvāstivāda*, n. of sect (*Mvy* 9077). See *TLT* i. 117 n. 3.
- samantasiddhi* 80 b 4; 81 a 2; 81 b 3 n. of *mkhan-po*.
- sahi sñin-po* 74 b 1; 80 a 3; 84 a 2; 38, 55 n. of *bodhisattva*, Kṣitigarbha (*Mvy* 652).
- sahi lha-mo* 31. Not Bhūmi-Devī as F. W. Thomas, *TLT* i. 310, but Pṛthivīdevatā, v. *Suv*.
- sa-lu-ca* 85 b 6; 86 a 1 n. of queen.
- sañ-ga-sta* 9 n. of arhat. See seq.
- sañ-ga-sta-na* 10 n. of arhat. The names in 77 b 7 and in 9-10 correspond in a manner not clear (after the first):

- sañ-ga-sta-na* (cont.)  
 hbu-ta-hdu-ta buddhaduta  
 sañ-ga-sta khagadata  
 sañ-ga-bo-yañ khagaroyañ  
 sañ-ga-sta-na khagadrod  
 ? *sañgha-* = *khaga-*.
- sañ-ga-po-loñ* 38 n. of residence in Khotan country of Samantabhadra in the region of To-la. Probably the Sañghapāla *vihāra* (dge-hdun-skyoñ), v. *TLT* i. 16 n. 6; 311 n. 7. H. W. B. cf. Kh. *saṃgapālānañā bi'saṃgā* Iledong 026. a 1 *KT* 3. 134.
- sañ-ga-bo-yañ* 9-10 n. of arhat. See *sañ-ga-sta*.
- saṅgaśa* 72 b 7 n. of city, BHS *Sāṃkāśya*.
- sañghaghoṣa* 79 a 2 n. of monk (*dge-sloñ*).
- sañ-tir* 80 b 2; 81 a 1 (*bis*), 5, 6; 36 n. of place with *vihāra* in Khotan region. Kh. *sattira*.
- sañhanda* 85 b 6 n. of arhat or *arhantī*. ? cf. Kh. *saṃgade* Or 11252 10 a 2 *KT* 2. 19.
- sañs-rgyas-kyi pho-ña* 78 a 2; 9 n. of arhat. See \**buddhadūta*.
- sam-ña* 81 b 7 n. of *vihāra* and *stūpa*. *TLT* i. 118 n. 3; ii. 183. Kh. has *sāmanyāña* JS 2 r 3 (4).
- siñhamukha* 82 b 1 n. of attendant on the *deva* Sujaya.
- su-gar-na-ma-la* 33 n. of tutelary *deva* of Li country, = Skt *Suvarṇamāla*, Kh. *Svarṇamāla* P 2893. 16 *KT* 3. 83. Tibetan tr. *lha gser-gyi phreñ-ba-can*. See H. W. B., *BSOAS* x. 4, 1942, 913.
- su-stoñ-ña* 85 b 1 (*bis*) n. of *stūpa* in Khotan region. < \**svastaña* 'concerned with good tidings' H. W. B., *BSOAS* x. 4, 1942, 923.
- sujaya* 82 a 7-82 b 1 n. of a *deva*.
- su-rag* 69 n. of arhat killed by 'Añghan. Kh. *Sūratā* E 25. 493 (? = BHS *sūrata-* 'gentle, mild'). Chinese 修羅他 or 修陀羅 see J. Przyłuski, *La légende de l'empereur Açoka*, 1923, 403.
- su-rya-ga-rba* 113 n. of *sūtra*. Tibetan version Narthang Mdo 20 folios 131-350.
- su-ḥa-cho-ḥa* 86 a 4 n. of person.
- sum-pon* 82 a 6; 82 b 1 n. of monk (*dge-sloñ*), Kh. *sūmqapauña* Ch 00267. 26 *KBT* 147 (H. W. B., *BSOAS* x. 4, 1942, 920).
- ser-skya* 72 b 4; 73 a 2; 86 b 5; 87 a 3; 87 b 2 n. of a *deva*, Kapila (*Mvy* 3464).
- ser-the-śi* 85 a 3 n. of Chinese minister. Cf. *ka-the-śi*. [*ser* may be the Chinese surname Hsüeh 薛 (*M. syet*). E. G. Pulleyblank.] Kh. has *tcerthūśi* Or 8212. 186. a 9 *KT* 2. 10; *tcairthūśi* Ch 00327. 5 *KT* 2. 52, not names as H. W. B., *BSOAS* x. 4, 1942, 923, but the title *chieh-tu-shih* 節度使 'Military Governor', see now H. W. B., *KT* 4. 4 n. 1. Titles seem, however, to be used at times as names, cf. *morgubdeśil*.
- so-ked* 82 a 2 n. of city, Śāketa *TLT* i. 119 n. 2.
- sog-dag* 89, 92, 93, 94 (*bis*), 96 Sogdian. The Sogdian *Ancient Letters* have swydyk (ii. 7). For other forms see H. W. B., *BSOS* vi. 4, 1932, 948-9; É. Benveniste, *JRAS*, 1933, 60; W. B. Henning, *Sogdica*, p. 9. Note Kashghari *suydaq*.
- sya-sku* 83 n. of *vihāra* in *zugs-nam*.
- sru-ño* 82 a 2 (*bis*) NP *phru-ño*. n. of place. ?? cf. Kh. *brrūya* H. W. B., *BSOAS* x. 4, 1942, 920.
- gsaṅ-bahi bdag-po* 37 = *guhyakādhipatiḥ* *Mvy* 4337. Cf. *Vajrapāñis ca guhyakādhipatir* *Surv.* (ed. Nobel) 91. 17.
- gser-gyi skra* 87 a 1 n. of *nāga-king*. *TLT* i. 131 n. 7 cf. *Mvy* 3322: *Suvarṇakeśaḥ* tr. *gser-mdog skra*. Cf. also *gser hdrahi skra* tr. *Suvarṇakeśin* *Surv.*
- gser-gyi me-tog* 87 a 7 n. of a *devī*, (?) \**Suvarṇapuṣpā*. Cf. *TLT* i. 133 n. 4. *Suvarṇapuṣpa* is n. of future Buddha, Edg. s.v.

- gser-phren* 74 b 3 n. of a *devaputra*, Suvarṇamāla, cf. H. W. B., *BSOAS* x. 4, 1942, 913.
- ḥaṅ-hgu-hjo* 30 = seq.
- ḥaṅ-gu-fo* 75 b 7 n. of place in Khotan region, *TLT* i. 101 n. 4. As this was the place where the Indians and the Chinese met, it is evidently to be connected with Kh. *hamggūj-* 'to meet'.
- ḥu-mar* 86 b 1 n. of a king of Nam.
- ḥu-lor* 77 b 2; 86 b 3; 87 a 1; 87 b 5 n. of *nāga*-king. = Hullura (*Mevy* 3279), *TLT* i. 107 n. 1. Kh. Hülūra Ch 00267. 26 *KB*T 147 (H. W. B., *BSOAS* x. 4, 1942, 916).
- ḥo-ron-hjo* 87 a 1 n. of *vihāra* for nuns, named after Queen Huron(-ga).
- ḥor* 63 = Turks *TLT* iii. 81-84. See J. Bacot, *JA*, 1957, 149.
- lḥa-mo* 87 a 6 n. of guardian of a *vihāra*, \*Devī. Cf. Devī, n. of a *yakṣiṇī*, Edg. s.v.
- lḥa-mo dri-ma med-pahi hod-kyis žus-pa* 88 a 6 n. of a work, \**Vimalaprabhāparipṛcchā*, *TLT* i. 136 n. 5; 139 ff. See *bye-ma-la-pri-ta*.
- 'a-ga-skri* 89 n. of *lḥa-ma-srin* q.v.
- 'adhama* 72 b 1 n. of *stūpa* in Khotan, *TLT* i. 91 n. 5.
- a-hdah-bad* 98 n. of *nāga*-king, Skt *Anavatapta*, Tibetan *ma-dros* q.v.
- 'ānandasena* 81 b 6 (*bis*), 7 religious name of Ga-hjag king.
- a-no-śod* 83 a 2 n. of a Turk. = *'a-mo-no-śod*.
- 'a-pa-ra-ji-ta* 33 n. of *deva*, Skt *Aparājita*. In Tibetan usually *gžan-gyis mi-thub-pa* q.v.
- 'a-ba-ya-dhaṅ* 84 b 1 n. of arhat.
- 'a-ba-lḥa* 87 a 7 n. of a *deva*. ? cf. BHS *Abhayadeva*, n. of a former Buddha, Edg. s.v.
- 'a-mo-no-śod* 83 a 4 n. of a Turk. = *'a-no-śod*.
- 'āryastana* 77 b 7 = *'aryastana* 13, 45 (*bis*) n. of *vihāra* in Khotan.
- 'a-rya-ba-lo* 22, 37 n. of *bodhisattva*, Skt *Āryāvalokiteśvara*. Tibetan *spyan-ras-gzigs-kyi dbaṅ-phyug* q.v.
- 'a-lyoṅ-ja* 87 b 1 n. of consort of King Vijaya Siṃha (1). H. W. B., *BSOAS* xiii. 2, 1950, 393 cf. Kh. *alysāgyā-* 'princess'. But y for z?
- 'a-śi-śan* 84 n. of place in Khotan country, with a *stūpa*. ? *TLT* i. 318 n. 7.
- 'a-śu-ka-su-ma* 86 b 5 religious name of Queen Dru-gu-mo.
- 'aśoka* 20 (*bis*), 29 n. of Indian king, father of Sa-nu. = *dharma 'aśoka* q.v.
- 'aśoka* 80 a 4 n. of a *devī*, Aśokā. Cf. BHS Aśokā, n. of female disciple. See also *rikṣata 'aśoka*.
- 'aśokaśīla* 87 a 7 n. of elder sister of *śu-to-ka*, wife of King Vijaya Bala (2).
- 'an-ghan* 69 n. of pupil of Śir-žag, who killed Su-rag. Kh. *Aṃggada-* E 25. 495, 497. Skt *Aṅgada*. *TLT* i. 68 n. 1.
- 'u-dren-dra rod-ci* 85 a 4 CD *'u-dendra*. n. of a *kalyāṇamitra*.
- 'er-mo-no* 87 a 3 *'en-mo-no* D n. of *vihāra* for nuns. Kh. *ermvā* StH 23 *KT* 2. 73; Hed. 36 a 2 *KT* 4. 42; probably Guzan according to H. W. B., *AM* n.s. II, i. 1951, 14-15; but, as he now points out, this is not likely if Gu-zan (q.v.) is not Guchen.
- 'o-ska-no* 87 a 6 n. of *vihāra* for nuns, named from *'o-sku*, *TLT* i. 133 n. 1.
- 'o-sku* 87 a 5 probably a place-name. *TLT* i. 132 n. 7. Cf. *'o-rgu*.
- 'o-rgu* 88 a 2 NP *'o-sku* q.v. n. of place. H. W. B., adopting the reading *'o-sku* of NP but regarding it as a different place from *'o-sku* in 87 a 5, compares Kh. *āskūri* Hed. 10. 2 *KT* 4. 27, *āskvira* Hed. 13. 9 *KT* 4. 29, see *KT* 4. 105.
- 'or-ñoṅ* 104, 107 n. of *vihāra* in the Khotan country.
- 'or-myoṅ-nag* v. *kus-pahi*.

## WORD INDEX

The following words have been excluded: *kyañ*, *khyod*, (*g*)*cig* (*zig*, *sig*), *ces* (*zes*, *ses*), *dañ*, *de*, *hdi*, *ni*, *yañ*. Apart from these words, all words, with full references, have been given. Words contained in the apparatus to the *Li yul chos-kyi lo-rgyus* (see on ll. 20, 99) have not been included. The expression 'not found in dictionaries' means in principle Jä., Das, TTC, Russ. D., *Suv.*, *Udr.* In many cases other dictionaries also have been consulted.

- kun* 'all'. tr. *sarva Suv.* 76 a 5; 77 a 1; 78 a 7; 79 a 1; 81 a 6; 104, 106 *kun-tu*, v. n.pr. *kun-tu rgyal(-ba)* and *kun-tu bzañ-po*.
- kun-dgah ra-ba* 'park'. tr. *ārāma Suv.* 75 a 2.
- kye* sign of address, with voc. tr. *bho Suv.* Used in addressing a person of high rank, here with *rgyal-po*: 78 a 2; 8.
- klu* 'serpent-demon'. tr. *nāga Suv.* 73 a 5; 82 a 6, 7; 43, 102. *lha klu* 'devas and nāgas' 73 a 7; 74 b 1, 5; 81 b 1; 83 b 4, 5; 42, 76, 77 (bis), 78, 85, 95. *lha dañ klu dañ* 'id.' 74 b 4. *lha klu sde brgyad* 'the eightfold class of devas, nāgas etc.' 72 a 2; 72 b 1. *sel-chab chuñ-ñuhi klu* 'nāga of a small river' 82 b 1. *kluhi rgyal-po* 'nāga-king' 84 b 2; 34; especially with their names: *gnas-dros-po* 74 b 3; 78 b 5; *hgra-ḥa-bad-ta* 33; *takṣaka* 80 a 4; *daci dañ dara* 86 a 3; *baruṇa* 80 a 7; *ma-dros* 107 (bis); *ḥu-lor* 77 b 2; 86 b 3; 87 a 1; 87 b 5; 'a-*hdah-bad* 98.
- klog-pa* 'to read'. tr. *vācayati Suv.* 72 b 4; 85. v. pf. *bklags*.
- dkah-thub* 'asceticism'. tr. *tapas Suv.* 78 b 2; 16.
- dkah-ba* 'difficult'. tr. *duṣkara Suv.*, *Mvy* 6678-9. With *phrin-yig-las* 80 a 2 and *phrin-las* 81 a 4, 5; b 4; 87 b 3.
- dku* only in the phrase *dku dar-nas* 75 b 2, used of the minister Yaśa 'his wiles spreading'. F. W. Thomas has 'having a bad odour'. The phrase was not known to Tenzin Namdak. *dku* 'side of the body' Jä., tr. *kuṣṣiḥ Mvy* 4030; *dku-ba* 'sweet scent; stench' Jä.; *dku-lto* 'craft, cunning' Jä., Russ. D. Cf. also *dku-gcañ* 'secret deceit' (?) *Li yul-gyi dgra-bcom-bas luñ-bstan-pa* (Derge 169 a 7).
- dkon-mchog* 'the most precious thing', always in *dkon-mchog gsum* 'the Three Jewels' (i.e. Buddha, dharma, saṅgha) 80 b 3; 51, 70, 78, 87, 88, 93. tr. *triratna Suv.*
- dkor* 'wealth' 80 b 3.
- dkor-pa* 'treasurer' 86, 91.
- dkyil* 'middle'. *dkyil-du* + gen. 'in the middle of'; with *chui* 73 b 6; 74 a 3; *chab-kyi* 74 a 2.
- dkri-ba* 'to wind up, wrap (*trans.*)'; v. pf. *dkris*.
- dkris* (pf. < *dkri-ba*) 95 (*dkriste* for *dkris-te*).
- dkrug-pa* 'to disturb' 49.
- bkah* 'speech' of Buddha, except 72 a 4; 52. Usually *bkah scol-ba* (pf. *scal(d)*) 'to speak' (+ *-la* 'to'): 73 b 6, 7; 74 a 2; 17, 18, 48, 79, 83, 94. *bkah žal-gyis gtad-de* 72 a 4 'he entrusted the command orally'. *bkah gros-su mjad-pa-las* 52 'taking counsel'.
- bkah-mchid* 'statement; conversation' of respected person. tr. *kathā Suv.* 76 a 6; 84 a 1 (with *mchi-ba*); 85 a 7.



- bkah-luñ* 'order' 94 (Das, Russ. D.).  
*bku-ba* 'to extract' Jä. v. pf. *bkus*.  
*bkug* (pf. < *hgug-pa* 'to summon')  
 75 a 3. Jä. has pf. *bgug* (? misprint).  
 Pf. *bkug* Das, Russ. D., *Udr.*  
 (tr. *āhūya*).  
*bkum-pa* 'to kill' 74 b 6; 75 a 5;  
 79 a 3; 82 b 2 (*bis*); 83 a 5, 6; 85 b  
 4; 87 a 3, 4. 'to cut off, close'  
 (tr. *pihita-Udr.*): 81 b 2 (*rkyen-*  
*ris*); 85 b 5 (*phyi-sgo*). *rkyen-ris*  
*bkum-ste* 81 b 2 = *rkyen-ris bcad-*  
*de* 58.  
*bkur-sti* 'honour'. tr. *satkāra Udr.*  
 73 a 5; 52, 78.  
*bkus* (pf. < *bku-ba* 'to extract')  
 79 a 2. *bkus* is used in 79 a 2 of  
 getting silk-worms out of a house  
 that was to be burned. Hence,  
 'rescued' (F. W. Thomas) is the  
 sense required by the context.  
*bskus*, the reading of CD, is pf.  
 < *skud-pa* 'to smear' (*bskus* tr.  
*vāsita Suv.*), which seems in-  
 appropriate. Possibly *bskus* is for  
*brkus*, pf. < *rku-ba* 'to steal, rob',  
 a reading that commended itself to  
 Tenzin Namdak. Cf. *bslab-pahi*  
 P for *brlab-pahi* CDN at 73 b 4;  
 conversely, *brtan-ciñ* NP for *bstan-*  
*ziñ* CD at 76 a 6.  
*bkod* (pf. < *hgod-pa* 'to found,  
 establish') 76 a 2, 3 (*bis*). *bkod*  
 tr. *sthāpyate Suv.*  
*bkye* (pf. < *hgyed-pa* 1. 'to send', 2.  
 'to fight') 1. 75 b 7; 66; 2. 64, 70.  
 The pf. is *bgyes* Jä., *Suv.*, *Udr.*,  
 Das, Russ. D.; fut. *bkye* Jä., Das,  
*Udr.*, Russ. D. *Suv.* has fut.  
*hgye*, *dgye* (no references). *bkye* pf.  
 in *TLT* ii. (v. *TLT* iii. 113  
 s.v.).  
*bkra-sis* element in n. of grove  
 (*chal*) 84 a 7. tr. *maṅgalam* 'wel-  
 fare' (*Mvy* 6818).  
*bkrol* (pf. < *hgrol-ba* 'to release') 96.  
*bklags* (pf. < *klog-pa* 'to read') 72 b 3;  
 82 a 4, 5; 85 b 5.  
*rkañ* 'foot'. Idiomatic: *rkañ-gis*  
*bcugs-te* 80 b 3 'particularly'. Cf.  
*rkañ-bcugs-nas* 'particularly' Russ.  
 D.  
*rku-hphrog* 'robbery' 50.  
*rku-ba* 'to rob, steal'; v. pf. *brkus*.  
 See also *bkus*.  
*rkyen* 'cause'. tr. *pratyaya Suv.*,  
*Udr.* With *rgyu* (tr. *hetu*) 74 a 1,  
 2. *rkyen-du* + gen. 77 b 2 'for the  
 purpose of'.  
*rkyen-pa* 88 a 3, 5; 112. The mean-  
 ing 'tenant' (*TLT* i. 135 n. 11)  
 suits the contexts, contrasting  
 with *sgos-hcho* 'those with private  
 means'. Not found in this sense in  
 dictionaries.  
*rkyen-ris* 81 b 2; 51, 58. The mean-  
 ing 'estate' (*TLT* i. 117 n. 1) suits  
 the contexts (*rkyen-res* 81 b 2 is a  
 misreading by F. W. Thomas),  
 but I have not found the word in  
 dictionaries. *ris* 'region, quarter'  
 + *rkyen* 'property' (*TLT* iii.  
 114, s.v.). *rkyen-pa* means  
 'barley' according to Das, Russ. D.  
 Possibly therefore *rkyen-ris* means  
 'barley-field'.  
*skad* 'language' 76 a 5; 4; especially  
*li skad* 'the language of Khotan'  
 75 b 4; 76 a 5; 76 b 7; 103.  
 'speech' 27. tr. *vacana, svāra*  
*Suv.*  
*skabs* 'time'. *skabs-su* + gen. 'at the  
 time of, while' 78 b 7; 84 b 7;  
 85 b 2.  
*skams* (pf. < *skem-pa* 'to dry up  
 (intrans.)') 19, 47. = *bskams* q.v.  
*skal-ba* 'share, lot' 75 a 6. tr.  
*bhāga Suv.*  
*sku* 'body', 74 a 4; 79 a 4; 84 a 5.  
 Resp. for *lus*. tr. *kāya Suv.*  
*sku-mkhar* 'castle' (Jä. s.v. *mkhar*),  
 resp. for *mkhar*. 80 a 6; 80 b 7;  
 84 a 1; 85 a 7; 85 b 4; 87 b 7;  
 88 a 1, 2, 4. *hu-then-gyi sku-*  
*mkhar* 75 a 1; 79 b 3; 83 b 7.  
*sku-gduñ* 'relics', resp. for *gduñ*  
 'bones'. *de-bzin-gsëgs-pahi* ~  
 74 a 5; 78 b 4; 82 b 6; *de-bzin-*  
*gsëgs-pahi* ~ *śariram* 77 a 3;  
 79 a 3; 85 a 1; *de-bzin-gsëgs-pa*  
*bdun-gyi* ~ 77 b 2; 80 a 7; *de-*  
*bzin-gsëgs-pa-rnams-kyi* ~ 77 b 5;  
*byañ-chub-sems-dpah dan ñan-thos*  
*dan ran-saṅs-rgyas-kyi* ~ 77 b 6;

- sku-gduñ* (cont.)  
 78 b 4; *sañs-rgyas hod-sruñs-kyi* ~ 78 a 4, 5; *sañs-rgyas rin-chen-mañ-gi thog-mahi* ~ 80 b 1.
- sku-che* 'life', resp. for *che*. tr. *āyus Suv.* 75 a 4.
- sku-gzugs* 'image', resp. for *gzugs*. tr. *pratimā Udr.* 73 b 7; 84 a 7; 87 b 5, 6; 80, 81, 82. ~ *lder-so bgyis-pa* 77 b 3 'image made of clay'. *sprul(d)-pahi* ~ 79, 80, 82 'miraculous image'. With n. of place: *pra-ba-sahi* ~ 110 (bis); *rājagramahi sañs-rgyas-kyi* ~ 74 a 4. With n. of person: *byams-pa* ... ~ 83 b 4; *sākya thub-pahi* ~ 71 b 7; 72 a 5. With n. of image: ~ *tor-kañ*, ~ *sen-hjah*, ~ *hdeb-ti-ba-ni* 81; *chehu-pa-nahi* ~ 83 b 7.
- skur-pa* 'abuse'. *bskur-pa* tr. *apa-vāda Udr.* *skur-pa hdebs-pa* 'to blaspheme' (Jä.) + *-la* 50.
- skur-ba* 'to hand over, entrust'; v. pf. *bskur*.
- skul-ba* 'to exhort'; v. pf. *bskul*.
- skem-pa* 'to dry up' (*intrans.*); v. pf. (*b*)*skams*.
- sko-ba* 'to appoint'; v. pf. *bskos*.
- skoñ-ba* 'to fulfil'; v. ft. *bskañ*.
- skor* 'province' (TLT i. 102). 'circle' Jä. 'circle; society; group' Russ. D. *mdo-lo* ~ 76 a 2 'the *skor* of Mdo-lo'.
- skor-ba* 'to (make) go round'; v. ft., pf. *bskor*.
- skya-bo* 'being'. tr. *jana Suv.* (*skye-bo* q.v.). Here always 'householder, layman' (Skt *grhastha*), in full: *khyim-pa skya-bo* 35. *skya-bo* 40, 57, 59, 60. *skya-bo* is evidently a genuine form for *skye-bo* (q.v.), for which *skya-bo* is also found even in the block-prints: *skya-bo* NP 84 a 1, 2; CNP 84 a 2 (bis). Popular confusion with *skya-bo* 'white'; cf. *skya-ser* / *ser-skya* 'laymen and priests' (lit. 'white and yellow') from the clothes worn.
- skyabs* 'protection'. tr. *śaraṇa Suv.* 89, 92.
- skyin-pa* 'loan' (Jä.) 105 (-*ba*); 'substitute' (Russ. D.) 80 b 5.
- skye-ba* 'to be born; life, existence'. tr. *jāyate, utpadyate Suv.* v. pf. *skyes*. 91 (redupl.); 96 (bis). + term.: *mir* 76 b 6; *klur* 82 a 6.
- skye-bo* 'being'. tr. *jana Suv.* v. *skya-bo*. Here always 'householder, layman' (Skt *grhastha*), in full: *khyim-pa skye-bo* 74 a 6; 84 a 1, 2 (bis). *skye-bo* (sc. *khyim-pa*) 84 a 2.
- skyed-pa* 'to produce'; v. pf. *bskyed*.
- skyed-mos-čhal* 'park' 75 a 2. tr. *udyāna Suv.*
- skyed-šin* 101, 104, 'a planted tree (?) prob. a fruit-tree' Jä. Not 'growing wood' as TLT i. 321; *skyed-pa* is 'to grow', but *trans.* Cf. also *skyed-mos-čhal*.
- skyes* (pf. < *skye-ba* 'to be born'). + term.: *khyehu chen-por* ~ 75 a 7; *rgyal-por* ~ 97; *thar-par* ~ 87 a 6; *bur* ~ 99. Of people: *bdag* ~ 75 a 7; 76 b 2; *rgyal-po hdre-spe-sad* ~ 62; of plants: *pad-mo* ~ 17; *šug-pahi yal-ga* ~ 82 a 4; abstract nouns: *hgyod-pa* ~ 79 a 2; 79 b 7; 83 a 6; 87 a 3; *hgyod-pahi sems* ~ 65; *dad-pa* ~ 80 a 5; 81 b 7; 82 a 1; 82 b 3, 5, 6; 83 a 7; 85 a 6, 7; 86 a 7; 86 b 3, 4, 6; 87 a 4; 87 b 4; *ma-dad-pa* ~ 60; *dad-pahi šugs* ~ 84 b 5; 11, 68; *phrag-dog* ~ 75 a 4; 22.
- skyo-ma* 'blame, slander' (Jä.), 'scandal' (Russ. D.) 91.
- skyob-pa* 'to protect', 79. v. pf. *bskyabs*.
- skra* 'hair'. tr. *keśa Suv.*, *Udr.* 74, 75. See also n.pr. *gser-gyi skra*.
- skrod-pa* 'to expel'; v. pf. *bskrad*.
- brkus* (pf. < *rku-ba* 'to rob, steal') 80 b 3.
- bskañ* (ft. < *skoñ-ba* 'to fulfil') 93.
- bskams* (pf. < *skem-pa* 'to dry up' (*intrans.*)) 74 a 3; 75 a 1; 76 b 4; 78 a 6 (always of *mcho*). = *skams* q.v.
- bskal-pa* 'world-age', 48, 48-49, 108. tr. *kalpa Suv.*, *Mvy* 8290. LW <

- Skt *kalpa*, v. B. Laufer, *TP* xvii. 1916, 450-1.
- bskur* (pf. < *skur-ba* 'to hand over, entrust') 81 a 1; 109.
- bskul* (pf. < *skul-ba* 'to exhort') 72 b 4; 73 b 3; 86(+ -*la*). *bskul-ba* tr. *codanam* (*Mvy* 4350).
- bskor* (ft., pf. < *skor-ba* 'to (make) go round'). *bskor* 'surrounded' + instr. (tr. *parivṛta Udr.*): *hkhormaṅ-pos* ~ 74 b 5; 80 a 3. 'to go round (a sacred place)' (= *pradakṣiṅkrtya*), three times (*lan gsum*) 73 b 6; 74 a 2; or without specified number: 72 a 7; 85 b 5. 'to make go round' in *chos-kyi hkhorlo* ~ 72 b 6 (*bis*); 73 a 6 (= *dharma-cakra-pravartana*, 'the turning of the Wheel of the Law').
- bskos* (pf. < *sko-ba* 'to appoint'). tr. *samanuyukta*, *sthāpita Udr.* + term.: *rgyal-por* ~ 80 b 7; *mo-rgu-bde-śil-du* ~ 16; *li-rjer* ~ 76 b 3.
- bskyabs* (pf. < *skyob-pa* 'to protect') 95.
- bskyed* (pf. < *skyed-pa* 'to produce') 83 a 6.
- bskrad* (pf. < *skrod-pa* 'to expel') 30, 61. tr. *utsṛṣṭa Suv.*
- kha* 1. 'mouth'. tr. *vadana Suv.*, *mukha Udr.* Idiomatic: *kha bye* 47 'opened (*intrans.*)'; *kha rub* 46 'close (*intrans.*)'; v. *Kha* (1) *Suv.*
2. 'surface'. *chuhī khar* 73 b 5 'on the water', cf. *chu khar* Jä. p. 35; *padma re-rehi khar* 73 b 5 'on the several lotuses'. In 79 b 3 *khar* apparently = *sar* 'in the place (where)'.  
3. 'part' (cf. *kha-cig* 'some, several') used with numerals as a kind of classifier: *kha brgyad* 80 b 2; and similarly with *re-re* 'every, several': *kha re-re* 73 b 5. *kha* was here explained as *sna-kha* 'kind, variety' by Tenzin Namdak.
- kha-cig* 'some, several'. tr. *kecit Suv.*, *Udr.* 73 a 5; 78 b 7; 80 b 7; 85 b 2.
- kha-dog* 'colour'. tr. *varṇa Suv.*, *Udr.* [*d*]ñul-gyi ~ 7 'silver-coloured'; *snag-gi* ~ 73 b 7 'ink-coloured'; *gser-gyi* ~ 79 b 2 'gold-coloured'.
- khañ-khyim* 'house', 87 b 4. tr. *bhavana Suv.*
- khañ-pa* 'house', 79 a 1; 85 b 5. tr. *bhavana Suv.*
- khab* 'court, royal residence', 58. See also n.pr. *rgyal-pohi khab*.
- khams* 'world, state of existence'. tr. *dhātu Suv.*, *Udr.* *khams gsum* 108 (tr. *traidhātuka Suv.*).
- khud-pa* is found only in the phrase: *sañs-rgyas-kyi žiñ khud-pa* 74 a 7; 78 a 7; 2, 17; *sañs-rgyas-kyi khud-pa* 76 b 6 (? sc. *žiñ*). F. W. Thomas has 'pocket estate'; cf. Jä. 'pocket, pouch *Sch.*'. This is not convincing. A well-attested meaning of *khud-pa*, though not found in Jä., is 'share, lot; gift'. So in *Mvy* 5323 tr. *yautakam*. Russ. D.: 'čast'; *podarok*'. TTC *skal-baham skyes-rjoñs* 'share or dowry'. The meaning of the phrase evidently cannot differ much from the common *sañs-rgyas-kyi žiñ* (tr. *buddhakṣetram Mvy* 3065). TTC has the phrase *khud-par byas-pa* = *rañ-skal-du dbañ byas-pa* 'govern one's own share'. Tenzin Namdak assured me that *khud-pa* here meant 'own, special'; and this accords with the available evidence.
- khums* (pf. < *hkhum-pa* 'to be contracted, restricted'). *dmaggis śul khums-pa-las* 84 b 7 'their route being restricted by the army'. = *hkhums* q.v.
- kho* 3rd pers. pron. 75 a 4.
- kho-bdag* 1. 1 sg. pers. pron. 75 a 4.  
2. 3 sg. pers. pron. 81 a 1.
- kho-ra* 'circumference'. In the phrase: *kho-ra khor-yug-tu* 74 a 3 'in a circle' (Jä.). *khore-khor-yug TLT* i. 96 n. 2 is a misreading by F. W. Thomas.
- khon* for *khon-pa* 'anger, grudge, resentment' in the phrase *khon*

- khon* (cont.)  
*dran-pa* 'to bear a grudge' 85 b 3;  
 cf. *khon hjin-pa* Jä., TTC.
- khor-yug* 'encircling' Russ. D. v.  
*kho-ra*.
- khyab-pa* 'to fill (with light)' 73 b 3,  
 5. tr. *sphuṭa* *Suv.*, *Udr.*
- khyi* 'dog'. tr. *śvan* *Suv.* *khyi lo*  
 'dog year' 88 a 5. The eleventh in  
 the twelve-year animal cycle (v.  
 Waddell, pp. 451-2; H. Lüders,  
*Zur Geschichte des ostasiatischen*  
*Tierkreises*, *SBAW*, 1933, 998-  
 1022; in Khotan, H. W. B.,  
*BSOS* viii. 4, 1937, 928-30;  
*KT* 4. 110-11). F. W. Thomas  
 suggests here the year A.D. 1047  
 (*TLT* i. 75-76). An earlier date  
 is more likely, see p. 76.
- khyim* 'house'. *khyim druñ-du* 87 b 2  
 'near the house' (tr. *grhasamīpe*  
*Udr.*).
- khyim-thab* 'husband' 86 a 4 (*bis*).
- khyim-bdag* 'householder' 87 b 2, 4.  
 tr. *grhapati* *Udr.*
- khyim-pa* 'householder', tr. *grhin*  
*Udr.* Here always with *skya-bo* 35  
 or *skye-bo* 74 a 6; 84 a 1, 2 (*bis*).
- khyehu* 'boy'. tr. *dāraka* *Suv.*, *Udr.*  
 75 a 2, 6, 7 (*bis*); 76 a 5 (*bis*).
- khyed* 2nd pl. pers. pron., used only  
 of two or more persons (so *Suv.*,  
*Udr.*): 73 b 6; 75 b 5; 18, 94; and  
 of the king 78 a 2 (*bis*).
- khyer* (imper. < *hkhyyer-ba* 'to carry,  
 take away') 105.
- khrag* 'blood' 73. tr. *rudhira* *Suv.*,  
*Udr.*
- khri* '10,000', 79 b 5; 88 a 1. *ñi-*  
*khri* '20,000' 72 a 3. *sum-khri*  
 '30,000' 72 a 3; 34. *brgyad-khri*  
 '80,000' 75 a 1.
- khri-phrag* = *khri* q.v. 72 a 2;  
 74 b 2.
- khrid* (pf. < *hkhrid-pa* 'to lead') 83 b  
 3; 12 (redupl.).
- khru* 'cubit, 18 inches' Jä. *khru*  
*gañ-ba* 'a full cubit' 82a 4. *khru*  
*gañ* tr. *hastaḥ* *Mvy* 9399 (*hasta*  
 = 24, *aṅgulas* = 18 inches). *khru*  
*gañ* = *sor-mo ñi-śu-bzi-la khru*  
*gcig-gi éhad* TTC.
- khru* 'bathing'. tr. *snāna* *Suv.* With  
*bgyid-pa*, 'to bathe': 75 a 2; 83 a 5;  
 94.
- khro-ba* 'angry' 75 a 5.
- khros* (pf. < *hkhro-ba* 'to be angry')  
 75 a 4; 22.
- mkhan-po* 'abbot'. tr. *upādhyāya*  
 (*Mvy* 8727). 76 a 6 (*ter*); 80 b 4  
 (*bis*); 81 a 2 (*bis*); 81 b 3; 114.  
 Morgudeśi of Gautośan is named  
 in 76 a 6; the writer of the *Li yul*  
*chos-kyi lo-rgyus* is called Morgu-  
 bdeśil in 114; Samantasiddhi is  
 named in 80 b 4; 81 a 2; 81 b 3.
- mkhar* 'castle', v. *sku-mkhar*. 76 a 3;  
 78 a 1; 85 a 3; 7, 50. *ko-śeñ-gi* ~  
 82; ~ *dge-ba-can* 72 a 7; *hu-ten-*  
*gyi* ~ 6 (*bis*), 42, 109.
- hkhum-pa* 'to be contracted,  
 restricted'; v. pf. (*h*)*khums*.
- hkhums* (pf. < *hkhum-pa*) 82 b 2.  
 = *khums* q.v.
- hkhor* 'entourage'. tr. *pariśad*, *pari-*  
*vāra* *Suv.*, *Udr.* 73 b 2, 4; 74 b 5;  
 75 b 3, 5; 76 a 2, 3; 77 a 4; 80 a 3;  
 80 b 6; 81 a 6; 85 b 6, 7; 86 a 1;  
 33. *hkhor* + number, usually large  
 + *dañ* (*yañ* 73) (e.g. *hkhor khri-*  
*phrag ñi-śu dañ* 72 a 2 'with a  
 retinue of twenty myriad'): 72 a 3  
 (*bis*); 74 b 2 (4x), 3 (*ter*); 83 b 4;  
 85 b 5; 7, 47. *hkhor dañ bcas(-pa)*  
 'attended by a retinue' 73 b 2;  
 74 b 4; 75 a 2; 75 b 7; 77 a 1;  
*hkhor-du bcas* 'id.' 29, 30.
- hkhor-ba* 'to go round (in a circle)'  
 74 a 3; 91 (*bis*). Used especially of  
 revolving in the cycle of existence,  
 cf. 91. tr. *samsāra* *Udr.*
- hkhor-lo* 'wheel'. *chos-kyi* ~ 72 b 6  
 (*bis*); 73 a 6 'Wheel of the Law'  
 (tr. *dharmā-cakra* *Suv.*).
- hkhyyam-pa* 'to run about, wander';  
 v. pf. *hkhyyams*.
- hkhyyams* (pf. < *hkhyyam-pa*) 89  
 'wandered, lost'.
- hkhyyil-ba* 'to flow' 43.
- hkhyyer-ba* 'to carry, take away'; v.  
 imper. *khyer*.
- hkhrid-pa* 'to lead'; v. pf. *khrid*.
- hkhrug-pa* 1. vb. 'to be agitated,  
 disturbed'; v. pf. *hkhruḡs*. 2

- noun 'strife' 84. tr. *upāyāsa*, *vilopa*, *saṃkṣobha* *Suv.*  
*hkhrugs* (pf. < *hkhrug-pa*) 59, 70.  
*hkbro-ba* 'to be angry'; v. pf. *khros*.
- ga-la* 'where' 74 b 5; 83 a 7. tr. *kva* *Udr.*  
*ga-las* 'whence' 75 b 5; 84 a 3.  
*gaṇḍi* 'gong' 77 a 5 (*bis*), 6 (*bis*), 7 (*bis*). = *hgan-de* q.v. *gaṇḍi* *Udr.*  
 LW < BHS *gaṇḍi* 'gong'. Kh. *ggamḍiā* < BHS *gaṇḍikā*.  
*gañ* 1. pron. 'who, which' 16, 101, 102. *gañ-ḥig* 'whatever' 84. *gañ-gi*  
*dus-na* 'at what time' 78 a 4 (tr. *kena kālena* *Suv.*). 2. 'full' = *gañ-ba* q.v. *bre gañ* 55 'a full *bre*'.  
*gañ-ba* 'full'. v. *gañ* 2. tr. *pūrṇa* *Suv.*, *Udr.* *khru gañ-ba* 82 a 4 'a full cubit'.  
*gar* 'whither' 76 a 5; 81 a 6; 52. tr. *kva* *Suv.*  
*gal* 'importance; constraint'. *gal-gyis* 28 'urgently'. *gal-gyis* = *hbad-réol-gyis* *dañ nan-gyis* 'with perseverance and urgency' TTC.  
*gu-du* 18 is evidently for *gud-du*, term. < *gud* (term. < *gu* would be *gur*). *gud-du* = *logs-su* TTC 'away, asunder'. *gud* 'separation' Jä., Russ. D. Hence, *gu-du pho* 'pour away'.  
*gum* (pf. < *hgum-pa* 'to die') 75 a 5; 80 b 5; 84 b 7; 86 a 4; 23, 60, 89.  
*go-rims* 'sequence' 85 b 2. tr. *krama* *Suv.* Jä., Das, Russ. D., TTC have only *go-rim*.  
*goñ* 'above'. *goñ-du smos-pa* 72 b 4 'above-mentioned'. *goñ mkhar* 85 a 3 'upper city'. *goñ-na* + gen. 55 'above'.  
*goñ-ma* 'upper', opposite *hog-ma* q.v. *goñ-ma* = *ltag*, cf. *śel-cu ltag hog gñis-kyi chab* 42 'the water of both the upper and the lower rivers'. *hu-then-gyi śel-chab goñ-ma* 75 b 3, 5; 85 b 4; *hu-then-gyi śel-chu goñ-ma* 75 b 7 'the upper river of Hu-then'. *śel-chu goñ-ma* 76 a 3; *śel-chab goñ-ma* 30.  
*gor-ma* 'stone' 77 a 7.  
*gyi-na* 'poor, miserable' 25, 26.  
*gyur* (imper., pf. < *hgyur-ba* 'to become'). Originally *gyurd* (so 45, 68 only), hence *gyur(d)-pa* etc. With noun complement in term. case: *dgra-bcom-par* ~ 78 b 1; 79 b 1, 6; 85 b 7; 86 a 1; 86 b 1; *mchor gyur(d)-(pa)* 72 a 2; 73 a 6; 73 b 5; 78 a 5, 6; 43 (em.), 45; with other nouns: 72 a 5; 73 a 3, 5; 77 a 2; 78 a 1, 2, 6; 80 b 6; 81 a 7; 82 a 7; 86 a 6; 87 a 4; 87 b 3, 6; 8, 17, 19, 68, 98, 107. With adj. complement in term. case: *chen-por* ~ 78 b 7; 85 b 3. *de-ltar gyur-nas* 75 a 7 'since this had so happened'. With infin. in term. case, either periphrastic pf.: 85 b 3; 26, 53, 71; or passive: 96. *chegs gyur* 83 a 2 'distress occurred'. Imper. with verb in term. case of infin. and with *cig!* (*V. M. Lalou, Manuel élémentaire de tibétain classique*, 1950, § 124. 1 a, p. 92): *hdebs-par gyur-cig* 98; *yod-par gyur-cig* 109.  
*gyod* NP for *gyos* CD, only in *gyod-la chags-te* 80 b 4 'appeared in a dispute' rather than F. W. Thomas's 'being charged with disaffection' (*TLT* i. 115 n. 3). So also *bkah-gyod-la chags* in *TLT* ii. 6 is no doubt 'appeared in a verbal dispute' rather than F. W. Thomas's 'attempted to evade orders'. *gyod*, explained to me as *kha-mchu* by Tenzin Namdak, evidently = *gyod-kha* 'dispute' (Jä., Das, Russ. D., TTC (= *kha-mchu*)).  
*grañ* 'perhaps' Jä. s.v. *grañ-ba* III. 75 a 5. Cf. TTC: *grañ* = *yin-grañ-la yin-run-ñam yin-zer*.  
*grañs* 'number; statistics' 73 a 3; 24, 111. *grañs myed-pa* 'innumerable' 49, 91 (*grañs med-pa* tr. *asaṃkhyeya* *Suv.*).  
*grib* 'defilement' 74 a 4.  
*grib-ma* 'shadow' 77 b 3. tr. *chāyā* *Suv.*, *Udr.*  
*grub* (pf. < *hgrub-pa* 'to be accomplished, fulfilled') 108.

- gron-khyer* 'city'. tr. *nagara Suv., Udr.*  
Always preceded by n. pr. in gen.:  
*dñar-ldan-gyi* ~ 72 a 7; 76 b 4; 6;  
*lña-ldan-gyi* ~ 74 a 3; *mñan-du*  
*yod-pahi* ~ 72 b 6; *bārānasihi* ~  
72 b 6; *rcva-mchog-gi* ~ 72 b 7;  
*yañs-pahi* ~ 72 a 5; *saṅgasaḥi* ~  
72 b 7; *so-ked ces bgyi-bahi* ~  
82 a 2.
- gros* 'advice'. *žes mchid gros-su*  
*hčhal-nas* 75 b 5; *šes bkah gros-su*  
*mjad-pa-las* 52.
- glad* 'head'. *glad-na* + gen. 'at the  
head of' 43, 109.
- glan-pa* 'to return, reply'. *lan glan-*  
*nas* 83 a 4 'in return'.
- gliñ* 'continent'; v. n. pr. *hjam-bu(hi)*  
*gliñ*.
- glo-ba* = *blo-ba* 'mind'. *glo-ba mi-*  
*dgah* 75 a 7 'be dejected' (cf. *glo-*  
*ba dgah-ba*: *blo-dgah-bahi miñ-*  
*du snañ* TTC). *glo-ba chuñ* 77 a 2;  
79 a 1 'be dejected'. *glo-ba brjes*  
79 b 1 'he changed his mind'.
- dgah-ba* 'to be glad' 86 a 1. + *-la*  
'to take delight in' 79 a 7. *ma-*  
*dgah* 79 b 7 'be dejected'; *mi-*  
*dgah* 73 a 5, 6 'be displeased',  
+ *-la* 'with' 75 b 2; 80 b 7;  
*glo-ba mi-dgah* 'be dejected', v.  
*glo-ba. mi-dgah-ba* 75 b 1 'un-  
*happiness'; myi-dgah* 25, 28 'be  
*dejected'; myi-dgah-ba* 72 'un-  
*happiness'. dgah ches-ste* 67 'he  
*was highly delighted'. v. n. pr.*  
*dgah-bahi dbañ-phyug*.
- dgu* 'nine' 75 a 6; 88 a 3. *bcu-dgu*  
'19' 76 b 2. *dgu-bcu-rcā* '90'  
72 b 6; 75 a 6; 87 b 7. *dgu-*  
*brgya* '900' 75 a 6; 88 a 5.
- dguñ* 'heaven, sky'. *dguñ ma-sañs-*  
*par* 70 'the sky not having become  
*light'. See also dguñ-bdun,*  
*dguñ-lo, dguñ-sla(-ña).*
- dguñ-bdun* 'week' 72 b 3-4; 74 a 1;  
77 a 7; 86 a 4, 5, 6.
- dguñ-lo* = *lo* 'year' 72 a 5; 72 b 3;  
76 a 6, 7 (bis); 76 b 1 (ter), 2 (bis),  
3, 5 (bis); 83 a 3; 84 b 7; 88 a 6.
- dguñ-sla* 'month' for *dguñ-zla*. 54, 55.  
*dguñ-sla-ña* 'day of the full moon  
*each month' 69.*
- dgun* 'winter' 54. tr. *hemanta Suv.*  
*dgum* (ft. < *hgum-pa* 'to die') 80 b 5  
(bis); 81 b 5. *dgum* ft. *Udr.,*  
*Russ. D.; not Jä.*
- dge-hdun* tr. *saṅgha Udr.* 72 b 2, 3;  
73 a 3; 77 b 1; 79 a 4; 80 b 2;  
83 a 3 (bis); 84 a 7; 85 b 1; 87 b 6;  
88 a 1, 2, 3, 5, 6, 7; 39, 40, 50 (ter),  
51, 52, 53, 54 (bis), 58, 59, 60, 61  
(bis), 62, 65, 66 (bis), 67 (bis), 68,  
69, 70 (bis), 71 (bis), 74, 110, 111  
(ter), 112, 113.
- dge-ba* 'good'. tr. *śubha, kuśala, śiva*  
*Suv. mi-dge-ba* 'evil' (tr. *aśubha*  
*Udr.*) 74 b 7; 79 b 1; 80 a 5; 41;  
*myi-dge-ba* 'id.' 86. *dge-bahi rca-ba*  
82 a 6 'roots of merit' (tr. *kuśala-*  
*mūla Suv., Udr.*). Frequent *dge-*  
*bahi bses-gñen* (*dge-bahi bses-ñen*  
3, 5, 10) 'pious friend' (tr. *kal-*  
*yānamitra Suv., Udr., Mvy* 2380),  
male: 77 a 1, 3; 78 a 3, 5; 79 a 3;  
80 a 6; 81 a 2; 82 a 3; 82 b 6;  
83 b 2; 84 b 1, 7; 85 a 2, 3, 4;  
85 b 1; female: 86 a 3; 86 b 7;  
87 a 5; 87 b 1. Common is the  
phrase: *dge-bahi bses-gñen bgyid*  
(*bgyis, bgyi*) or *mjad* 'to act as  
pious friend (of someone)': *bgyid*  
73 a 4; *bgyis* 74 b 6; 82 a 1; 85 a 6;  
*bgyi* 79 b 2; 81 b 7; 86 a 3; 100;  
*mjad* 76 b 7; 77 b 5; 78 b 3;  
81 b 6; 3. *dgeho* 73 b 5 'bravo'.
- dge-sloñ* 'monk'. tr. *bhikṣu Suv.,*  
*Udr., Mvy* 8717. V. *dge-sloñ-ma*  
'nun'; *hphags-pa*. 76 a 4; 79 b 4,  
6; 83 a 5 (ter); 84 a 1, 1-2, 2 (bis);  
49. *dge-sloñ pho-mo* 74 a 5 (bis)  
'monks and nuns'; *dge-sloñ pho-*  
*smos* 'id.' 35, 39. *dge-sloñ* fol-
- lowed by n. pr.: *dḥarmānanda*  
79 b 5; 80 b 1; *ba-run-ća* 84 b 7;  
*be-ro-ća-na* 4, 5; *bairoćana* 76 b 6;  
77 a 6; 77 b 2, 6; 85 a 5; *hba-la-ši*  
85 b 1; *bćun-pa sum-pon* 82 a 6;  
*jñānayaśo* 82 b 3; *śa-rihi bu* 17,  
18; *saṅghaghoṣa* 79 a 2; 'ānanda-
- sena* 81 b 6.
- dge-sloñ-ma* 'nun'. tr. *bhikṣuñi Suv.,*  
*Udr., Mvy* 8718. V. *dge-sloñ*  
'monk'; *hphags-ma*. 85 b 2; 86 b  
2; 87 b 1, 6. *dge-sloñ-ma* fol-

lowed by n. pr.: *biža jaya* 87 a 2-3; \**śī-la-ma-ta* *dañ gau-śu-rya* 87 b 2; *śohi jaya* 86 a 3; \**śokaśīla* 87 a 7.

*dgoñs* 'evening', only in: *dgoñs śig btab-pa* 75 a 2; *dgoñs btab-pa* 82 b 3 'camped the night', *hdebs-pa* being used of driving in the tent-pegs (v. *phur-bu*). Variant readings are: *dro dgoñs* CD for *dgoñs* and *rgoñs gcig* NP for *dgoñs śig* in 75 a 2; NP has again *rgoñs* in 82 b 3. The reason for the presence of *dro* 'the hot time of day' in CD is not apparent. Jä. has the entry '*rgoñs-mo* Mil. for *dgoñs-mo* (?)', and according to Das (? < Jä.) *rgoñs-mo* is found 'in older writings'. *dro dgoñs* may have arisen as a correction of an older reading *rgoñs*.

*dgos-pa* 'to be necessary' + *-la* 75 a 5. *dgra* 'enemy' 84. tr. *śatru* *Suv.*

*dgra-bcom-pa* 'arhat'. tr. *arhan* (*Mvy* 4). Tibetan translates *arhan* 'deserving' as *ari-han* 'enemy-smiting'. Pkt, however, has *arahant-* (Pāli, BHS), *arahada* (NWPkt Dhp 26), *arahanda-* (Kh. LW). *bcom-pa* is pf. < *hjoms-pa* 'to conquer', but *dgra-bcom-pa* came to be used as a verb 'to become an arhat or arhantī', to which the pf. was *dgra-choms-pa* q.v.

Verb. *dgra-bcom-par gyur* 78 b 1; 79 b 1, 6; 85 b 7 (fem.); 86 a 1 (fem.); 86 b 1 (fem.); *dgra-bcom-du ñe-ba* 82 a 6 'near becoming an arhat'; *dgra-bcom-ste* (fem.) 86 a 6; 86 b 7; *dgra-bcom-nas* 81 b 6 (masc.); 86 a 3 (fem.).

Noun. 78 a 3; 78 b 1; 79 b 7; 82 a 6; 83 b 1; 84 b 4; 86 b 6; 10, 14 (*bis*), 66, 69, 99, 105. Followed by n. pr.: *dge-hdun hphel* 88 a 6; *debendra chen* 85 a 2; *dharmabala* 83 b 2; *no-ge jehu* 103; *po-ña-na-re-ta* 83 a 7; *spyi-pri* 82 a 1; *buddhadūta* *dañ khagadata* *dañ khagaroyañ* *dañ khagadrod* *dañ* 77 b 7; \**buddhadūta*

78 a 2; *hbu-ta-hdu-ta* *dañ sañ-ga-sta* *dañ sañ-ga-bo-yañ* *dañ sañ-ga-sta-na* 9; *morgudeśi* 'abayadhān' 84 b 1; *jñānayaśo* 82 b 3, 4; *yaśo* 74 b 6; *su-rag* 69; \**ānandasena* 81 b 7.

The *Li yul chos-kyi lo-rgyus* reads *dgra-bcom-ba* in all places. *dgra-bcom-pa-ma* 'arhantī' for expected *dgra-bcom-ma* q.v. CDNP all read *dgra-bcom-pa-ma* preceded by *hphags-pa* in 85 b 6. After this passage, *dgra-bcom-ma*, as expected, is always found. I have not noted *dgra-bcom-pa-ma* elsewhere. See also *hphags-pa*.

*dgra-bcom-ba* = *dgra-bcom-pa* q.v. *dgra-bcom-ma* 'arhantī'. Cf. *Mvy* 2330 *mātur arhatyā dūṣaṇam* tr. *ma dgra-bcom-ma sun-par byas-pa*. Fem. of *dgra-bcom-pa* q.v. See also *dgra-bcom-pa-ma*. 86 a 6; 86 b 3, 4, 5; 87 a 2, 3, 4, 6, 7; 87 b 1, 2.

*dgra-choms-pa* (pf. < *dgra-bcom-pa* 'to become an arhat') 81 b 6 (NP *bis*). *choms-pa* (tr. *nihata* *Suv.*) pf. < *hjoms-pa* 'to conquer'.

*bgyi* (ft. < *bgyid-pa* 'to make; call'). Most frequently found in the phrase *zes bgyi(-ba)* (tr. *nāma* *Suv.*), preceded by n. pr.: 73 a 4; 74 b 6 (*bis*); 75 b 2, 7; 76 a 5 (*ter*); 76 b 4, 5; 77 b 2, 3, 4; 78 a 2; 78 b 6 (*bis*); 79 a 3, 4, 6 (*bis*); 79 b 3; 80 a 7; 81 b 2, 3; 82 a 1, 6; 82 b 1; 83 a 3; 83 b 1, 2, 5, 6; 84 b 2; 85 a 1 (*bis*), 3; 85 b 1, 2, 4; 86 a 2, 3 (*bis*), 4; 86 b 1, 3 (*bis*), 5 (*bis*), 6 (*bis*), 7 (*ter*); 87 a 1, 2, 3, 5, 6, 7; 87 b 1 (*bis*), 3, 4, 5 (*bis*); 88 a 5; 6, 14, 15, 20, 45, 80, 81, 83, 87, 99, 102, 103, 107 (*bis*); once preceded by a foreign word: 81 a 4; occasionally *ces bgyi(-ba)*: 82 a 2; 84 b 7; 86 b 5; 87 a 4; 62, 63, 98; or simply *bgyi(-ba)*: 75 b 3 (*bis*); 78 b 7; 81 a 5; 84 b 1; 86 b 3; 87 a 1; 87 b 2. 'to be called, regarded as' with complement in term. case: *gco-bor* ~ 78 b 5; *hbrin-du, chuñ-nur* ~ 87 b 7. 'to

*bgyi* (cont.)

make, do': 72 a 7; 74 b 7; 79 a 1; 81 a 4; 83 b 5; 30, 68, 78; especially with *slad-du*: 79 b 2; 81 a 3; 81 b 7; 82 a 6; 86 a 3; 100.

*bgyid-pa* 'to make, do'; *v. ft. bgyi*, pf. *bgyis*. *bgyid-pa* (elegant) = *byed-pa* (usual) = *mfad-pa* (resp.). With abstract nouns: *khruś* 75 a 2; 83 a 5; 94; *bsño-col* 72 b 4; *chos* 73 a 3; *mchod-pa* 72 b 2; 73 b 4; 74 b 7; 77 b 3; 78 a 4; 44; *hdun* 86 a 4; *nole* 81 b 4; *sbyin-gtoñ* 87; *rcéd-mo* 83 a 5; *yo-gal* 78; *bsags-sbyañs* 85 a 7; *gsod-rkyen* 79 b 1; 80 a 5; *bsod-nams* 79 a 6. With personal nouns 'to act as': *rgyal-po* 75 a 4; 80 a 1; 81 b 4; 83 b 6; 87 b 2; *mchis-hbrañ* 87 a 2; *dbañ-po* 84 b 6; *bćun-mo* 78 b 7; *bśes-gñen* 73 a 4. With term. infin., either as auxiliary: *mchod-par* ~ 79 a 5; or to make trans. from intrans.: *che-bar* ~ 81 b 4; 82 a 1, 7; 84 b 5; 86 a 2, 7; or to make caus.: *brćigs-par* ~ 77 a 1; *hgum-par* ~ 81 b 5.

*bgyis* (pf. < *bgyid-pa* 'to make; say'). With concrete object, 'to make': *sku-gzugs* 83 b 4; 87 b 5; *spyil-po* 79 b 2; *spyil-bu* 103; *gzugs* 83 b 5; 84 a 6. Passive (*bgyis-pa* tr. *krta* *Surv.*) 'made': *lder-so* ~ 77 b 3 'made of clay'; *ćandan-las* ~ 72 a 6 'made of sandal'; *rin-po-che sna-ćhogs-las* ~ 77 b 1 'made of various jewels'. With personal nouns 'to act as': *rgyal-po* 76 a 2, 7 (*bis*); 76 b 1 (*bis*); 83 a 1; 1; *rgyal-ćhab* 84 b 7; *dan-rogs* 81 b 2; *blon-po* 76 a 2; *yon-bdag* 77 a 1; *bśes-gñen* 74 b 7; 81 a 3; 82 a 1; 85 a 6. With abstract nouns 'to make': *bkur-sti dañ rim-gro* 73 a 5; *rñan-can* 73 a 5; 85 b 2, 3; *ćarfas* 57; *ćhags-bśad* 105; *mchod-pa* 72 a 7; 80 b 6; 81 a 2; 81 b 1; 82 b 3; 84 a 3, 7; 84 b 1 (*bis*); 85 a 6; 85 b 5; *sdums* 31; *nole* 81 b 2; *phyag* 81 a 7; *sbyin-gtoñ* 81 a 4; 94; *mi-rigs-pa* 85 b 3; *zlos-chos*

81 a 5; *las* 74 b 7; 80 a 5; *bsags-sbyañ* 79 a 3; 79 b 7; *bsags-sbyañs* 83 a 7; *bsod-nams* 85 b 6; 87 a 3. With verb infin. in term. case, it is used as auxiliary: *rub-par* ~ 42; *gsol-bar* ~ 90; to make a caus.: *bgyi-bar* ~ 31; to make trans. from intrans.: *dgum-par* ~ 80 b 5; *hgum-par* ~ 85 b 5; *ćhim-bar* ~ 97. Idiomatic: *mgo sbyin-gtoñ-du* ~ 80 a 6 'made an offering of his head'. With direct speech 'said': *ćes bgyis(-pa)* 75 a 4, 7; 78 a 2; 79 b 5 (*bis*), 6, 7; 80 a 5; 80 b 7; 81 a 5; 81 b 1; 82 a 3; 82 b 4; 84 b 3; 86 a 4, 7; 87 b 4; 9, 21; *ćes bgyis(-pa)* 77 a 5; 81 b 6; 9, 10, 25, 105; *śes bgyis* 94.

*bgres-rim* 'order of seniority' 76 a 6. Not noted in dictionaries, but confirmed by Tenzin Namdak. *rim* 'order' and *bgres* pf. < *bgre-ba* 'to grow old', cf. *bgres-po* tr. *vrddha Udr.*

*mgo* 'head' 80 a 1, 2, 5. tr. *śirśa*, *murdhan* *Surv.*, *śiras* *Udr.*

*mgon-po* 'protector'. tr. *nātha* *Surv.*, *Udr.* 72 a 3; 72 b 1; 73 a 7; 74 b 4, 5; 83 b 4 (*bis*), 5; 22, 23, 31, 33, 42, 46.

*hgan-de* 'gong' 101, 103. = *ganđi* q.v.

*hgam-pa* 'to try, test', only in: *hđi bdag-la hgam-ham* 105, according to F. W. Thomas 'Is this . . . an advantage for me?'; but probably rather 'Is this a test for me?' *hgam-ham* for expected *hgam-mam*, *v. M. Lalou, Manuel élémentaire de tibétain classique*, 1950, p. 36. For *hgam-ham*, cf. *sñam-ham* in *Vajracchedikā* (Pekin Kanjur Śer-phyin Tśi 21 163 a 3) beside *sñam-mam* (modern LSOAS 82827).

*hgah* 'some', only in: *res hgah . . . res hgah . . .* 83 a 1 'sometimes . . . sometimes . . .' (tr. *kadācit* *Surv.*).

*hgug-pa* 'to summon'; *v. pf. bkug*.

*hgugs-pa* 'to summon', 86 a 6.

*hgum-pa* 'to die', 81 b 5; 85 b 5; 89. *v. ft. dgum*; pf. *gum*.



- hgod-pa* 'to found, establish'; v. pf. *bkod*.
- hgyur-ba* 'to become'; v. pf., imper. *gyur*. With noun complement in term. case: 72 a 2, 3; 77 a 2 (*bis*), 3; 78 a 6; 81 b 1; 41, 47 (*bis*). With adj. complement in term. case: *nan-par* ~ 76; *ñams-par* ~ 78; *brtan-par* ~ 82 b 5; 86. Periphrastic with pres. infin. in term. case to indicate fut.: *bgyid-par* 75 a 4; 78; *nub-par* 73 b 6; *snañ-bar* 74 a 2; *hbyañ-bar* 72 a 7; 65; *rcig-par* 74 a 3; *ži-bar* 72 b 3; *bžugs-par* 74 a 4. Periphrastic with pf. infin. in term. case to indicate pf. tense: *byas-par* 79 b 6; *byuñ-bar* 76 b 3.
- hgyed-pa* 1. 'to send'. 2. 'to fight'; v. pf. *bkye*.
- hgyod-pa* 1. 'repentance'. tr. *vipratīṣāra Udr.* (cf. *Mvy* 5236). *hgyod-pa skyes* 'repentance arose' 83 a 6; *hgyod-pahi sems skyes* 65. 2. adj. 'repentant': *hgyod-pa skyes* 'became repentant' 79 a 2; 79 b 7; 87 a 3.
- hgyod-čhañs* 'confession' 65.
- hgran-pa* 'to vie, contend' 101, 102.
- hgram* 'bank'. tr. *tira Udr.* *hgram-na* + gen. 'near' 72 a 3. *chu-bo nairañjanahi* ~ 72 b 4 'the bank of the river N.'; *šel-chab chuñ-ñuhi hgram-du* 82 b 3 'on the bank of a small river'; *šel-chab hog-mahi hgram-du* 83 a 5 'on the bank of the lower river'.
- hgrib-pa* 'to decrease, be diminished'. Only *hgribs-nas* 83 a 2. Jä. gives *hgrib-pa*, pf. *grib*. *hgribs* is evidently also pf.
- hgrub-pa* 'to be accomplished' 82 a 6. V. pf. *grub*.
- hgrul* 'passage, access' 85 b 5.
- hgro-ba* 1. 'to go' 27. V. n. pr. *dpah-bar hgro-bahi ti-ñe-hjin*. 2. 'being' 71 b 7. tr. *jagat Sur.*
- hgrol-ba* 'to release'; v. pf. *bkrol*.
- rgan-rabs* 'the aged' 83 a 3. tr. *jyeṣṭha Mvy* 2517.
- rgoñs* v. *dgoñs*.
- rgol-ba* 'to fight' + *-la* 'with' 82 b 2. V. pf. *brgal*.
- rgya-cher* 'on a large scale' 72 b 4. tr. *vistareṇa Sur.*
- rgya-mčo* 'lake' 72 a 6. tr. *samudra, arṇava Udr.*
- rgyañ-na* 'distance': *rgyañ-nas* 82 b 3 'in the distance'.
- rgyab* 'back': *rgyab-na* + gen. 22 'behind'.
- rgyal-chen* 'great king'; v. *rgyal-po*. Only in: *rgyal-chen ris bžihi lha-rnams* 81 a 5 'gods belonging to the group of gods of the four world-guardians' = *rgyal-chen bžihi ris-kyi lha-rnams* tr. *cātur-mahārājikā devāḥ Udr.*; cf. *rgyal-chen bžihi ris* tr. *cāturmahārāja-kāyikāḥ (Mvy 3078)*.
- rgyal-thabs* 'royal assistance' 76 b 2. Not found in dictionaries, but *rgyal-po* 'king' and *thabs* 'means, assistance' are common. Reading *rgyal-thabs bréal-nas* (NP), F. W. Thomas tr. 'having quarrelled' (*TLT* i. 103 n. 8); but *béal-nas* CD is evidently correct, and cf. *rgyal-pohi thabs scál-te* 75 b 1, also tr. by F. W. Thomas (*TLT* i. 100 n. 1) 'quarrelled'. The Chinese king would be unlikely to assent to Prince Sa-nu's petition and send him away with a large Chinese army (29) as a result of a quarrel; and *scál* can only mean 'gave' here.
- rgyal-po* 'king' tr. *rājan Sur., Udr.* 74 a 5; 75 a 2 (*bis*), 3, 4, 5; 75 b 1, 2; 77 a 2, 3, 4, 5 (*bis*), 7; 77 b 1; 78 a 1, 2 (*ter*), 3, 4; 78 b 7; 79 a 1, 2 (*bis*), 5; 79 b 3, 4, 5 (*bis*), 6, 7; 80 a 1, 5; 80 b 7; 81 a 6 (*bis*); 81 b 5; 82 a 3 (*bis*); 82 b 2 (*ter*), 4 (*bis*), 6; 83 a 4, 6 (*bis*); 83 b 7 (*bis*); 84 a 1, 2, 5, 6; 84 b 1, 3 (*bis*), 5; 85 a 4, 7 (*bis*); 85 b 3 (*bis*), 4, 5; 86 a 1, 4, 5, 6, 7; 86 b 2 (*bis*), 4 (*ter*), 5; 87 b 3, 4; 7, 8 (*bis*), 9, 10, 11, 12, 14, 21 (*bis*), 22, 23, 44, 63, 64, 67 (*bis*), 71, 72, 77, 88 (*bis*), 89, 97. With verbs: ~ *bgyid* (*hgyis*), *byas* (< *byed-pa*), *mjad* 'to act as king'

*rgyal-po* (cont.)

(*v.* the verbs); *rgyal-por bskos* 80 b 7 'appointed as king'; *rgyal-por źugs* 'became king': 76 b 1, 5; 83 a 3; 83 b 2; 85 b 2. Phrases with nouns: *kluhi rgyal-po* 'nāgaking' (*v. klu*); *rgyal-po spun* 81 a 3 'royal brothers'; *rgyal-po rabs* (= *rgyal-rabs* q.v.) 76 b 1; 78 b 6; 83 a 1; 84 b 2; *rgyal-po li-rje rabs* 77 b 6 'generations of Li kings'; *li-rjehi rgyal-po* 88 a 6 'kings of Li rulers'. Frequently with n. pr. (q.vv.), either preceding: *kanika*, *kehu-śam(-h)byi*, *ga-hjag*, *gu-zan*, *cu-gun-pan*, *nam*, *bod*, *hor*; or following: *kuna*, *kun-tu rgyal(-ba)*, *dharma* 'aśoka', *hdon-dros*, *hdre-spe-sad*, *hdro-spe-sad*, *rnam-thos-kyi bu*, *hphrom gesar*, *bijaya* (*kirti*, *dharma*, *nanda*, *bala*, *bikrama*, *birya*, *bohan chen-po*, *jaya*, *śata*, *śāstra*, *saṅgrama* (*seṅge*), *sambhāba*, *siṅha*, *byijaya sambhāba*, *be-śa-ra-ma-ni*, *be-śa-ra-ma-ne*, *hbal-bu soñ-dar*, *maskyes-dgra*, *zla-hod*, *yehu-la*, *sa-nu*, *hu-mar*, 'aśoka. *rgyal-gyi dbaṅ* 81 a 7 'royal authority', cf. *rgyal-dbaṅ* tr. *rājendra* *Suv.*

*rgyal-ba* 'to be victorious'; *v. n. pr. kun-tu rgyal(-ba)*.

*rgyal-bu* 'prince'. tr. *rājaputra* *Suv.* 75 b 7; 80 b 5, 7; 21. Followed by n. pr.: *hdon-dros* 80 b 2, 3, 7; 81 a 1; *yehu-la* 76 b 5; *sa-nu* 75 b 1, 3, 5; 75 b 6 (*bis*), 7; 76 a 2; 76 b 2, 3, 4 (*bis*); 25, 29.

*rgyal-mo* 'queen' 79 a 1; 85 b 3, 4, 6, 7; 87 a 1, 5. Followed by n. pr.: *dharma* 86 b 3; *dru-gu-mo* 86 b 5; *mog-śa-ko-śa* 85 b 7; *mog-śa-ko-śa dañ sa-lu-ca* 85 b 6; *hu-roñ* 86 b 7; *śo-rgya* 86 a 3; 'a-lyoñ-ja 87 b 1. Preceded by n. pr.: *gu-zan-gyi* ~ 87 a 2.

*rgyal-čhab* 'regent'. tr. *kumāra* *Udr.*, *yucarājā* *Mvy* 3673. *rgyal-čhab bgyis* 84 b 7 'acted as regent'.

*rgyal-rabs* 'generation of kings' 76 a 6; 83 b 6. *v. rgyal-po*.

*rgyal-rigs* 'royal family' 75 b 6; 25,

26. tr. *rājakula* *Suv.*, *kṣatriya* *Suv.*, *Udr.*

*rgyal-sa* 'throne' 79 a 7.

*rgyal-srid* 'sovereignty'. tr. *rājatva*, *rājya* *Suv.* 79 a 6, 7; 80 b 7 (*bis*). Especially with *bzuñ(-ba)* 'to take up the sovereignty' 76 a 7; 76 b 1, 3; 82 b 7; 84 b 7.

*rgyas-pa* 'to increase, spread' in adv. *rgyas-par* 'in the highest degree' (tr. *bhūyiṣṭhataram* *Suv.*): 74 a 6; 88 a 7; 59.

*rgyu* 'cause, reason'. tr. *hetu* *Suv.*, *Udr.* With *rkyen* (tr. *pratyaya*): 74 a 1, 2.

*rgyu-rkyen* 'cause; factor' (Russ. D.) 80 b 3.

*rgyu-ba* 'to go, wander': *ljoñs rgyu(-ba)* 20 'to rove about'.

*rgyun-čhad* 'interruption of progress' 92. Cf. *rgyun-čhad-par gyur-to* tr. *pratiprasabdha* *Udr.*

*rgyus* 'knowledge' 78 b 7; 79 a 1, 2; 81 a 6; 30; 'fact' 31 (tr. *prakṛti* *Suv.*).

*sgaṅ-bu* 'small hill' 79 b 3.

*sgehu-chuñ* 'small door' (Russ. D.) 80 a 6. *sgehu-chuñ*: *sgo chuñ-čuñ* (ལ། རྒྱ།) TTC.

*sgo* 'door, gate'. tr. *dvāra* *Suv.*, *Udr.* 83 b 7; 43, 82, 101. Figuratively, *sgor hjug-pa* 40 (4x) 'to enter'.

*sgo-khañ* 'gate-house'. 83 b 7-84 a 1. = *ba-gam* 'tower' TTC.

*sgo-sgo* 'private, individual': *sgo-sgohi* (*mchod-pahi*) *lha-khañ* 87 b 7; 88 a 2, 3, 4 'shrines for private worship'.

*sgo-ba* 'to say; order'; *v. pf. bsgo*.

*sgom-pa* 'to meditate'; *v. ft. bsgom*; *pf. bsgoms*.

*sgom-sa* 'place of meditation' 80 a 4. Not noticed in dictionaries. = *bsgom-sa* 84 b 5.

*sgos* adv. 'privately' 112.

*sgos-hčo* 'person of private means' (cf. *TLT* i. 135, n. 12) 88 a 1. *sgo-hčo* 88 a 3, 5 'id.', perhaps to be emended to *sgos-hčo*. Not found elsewhere, but contrasts with *rkyen-pa* in 88 a 5 and is

- equivalent to *hcho-ba sgos sbyor* in 112 'procuring their livelihood privately'.
- sgyur-ba* 'to transform': imper. *sgyur* 18. v. pf. *bsgyur*.
- sgra* 'sound'. tr. *śabda*, *svara* *Suv.* Of beings: 73 b 5; 82 a 4, 5 (*bis*); 72, 74; of gong: 77 a 7.
- sgrog-pa* 'to summon'; v. pf. *bsgrags*.
- sgrom-bu* 'small box or chest' 53.
- sgrol-ba* 'to rescue, deliver'; v. ft. *bsgral*.
- brgal* (pf. < *rgol-ba* 'to contend') + *-la* 'with' 82 b 2; 63. Jä., Das, Russ. D., *Suv.* distinguish pf. *brgol* < *rgol-ba* from *brgal* < *rgal-ba*. M. Lalou, *Manuel élémentaire de tibétain classique*, p. 57, gives *brgal* as pf. < *rgal-ba* and *rgol-ba*.
- brgya* '100' 72 a 5; 76 b 5; 87 b 7; 88 a 2; 19, 63, 66; *brgya-rca* '100' 85 b 7; 85. *ñis-brgya* '200' 74 a 6 (*bis*); 74 b 6; 76 b 3; 88 a 6; 35 (*bis*), 112. *sum-brgya* '300' 73 b 5; 74 a 5; 36. *bzi-brgya* '400' 88 a 4; 112-13. *lia-brgya* '500' 74 a 6; 74 b 3; 34, 73, 89, 111; *lia-brgya-rca* '500' 72 a 3; 34. *drug-brgya* '600' 88 a 1. *bdun-brgya* '700' 1, 111. *brgyad-brgya* '800' 88 a 3. *dgu-brgya* '900' 75 a 6; 88 a 5.
- brgyad* '8' 72 a 2, 3 (*bis*); 72 b 1, 4; 73 a 1; 74 a 7; 74 b 4; 80 b 2 (*bis*); 81 b 3; 87 b 7 (*bis*); 88 a 1, 4; 33, 37, 85. *bco-brgyad* '18' 72 b 5. *brgyad-cu* '80' 113; *brgyad-cu-rca* '80' 88 a 1. *brgyad-brgya* '800' 88 a 3. *brgyad-stoñ* '8000' 74 b 2. *brgyad-khri* '80,000' 75 a 1.
- bsgo* (pf. < *sgo-ba* 'to say; order'). Used of important person, king: 75 b 1; 77 a 3, 4; 79 a 1; 81 a 1; 82 a 5; 83 a 4; *yañ-dag-śes* 78 a 3; *lha* 82 b 5. *morgubdeśir bsgo-ba lags* 78 b 2 'they are called *m*.'
- bsgom* (ft. < *sgom-pa* 'to meditate') 79 b 2; 86 b 4.
- bsgom-sa* 'place of meditation' 84 b 5. = *sgom-sa* q.v.
- bsgoms* (pf. < *sgom-pa* 'to meditate') 79 b 1; 86 a 5.
- bsgyur* (pf. < *sgyur-ba* 'to transform; translate') 114.
- bsgrags* (pf. < *sgrog-pa* 'to summon') 75 b 1.
- bsgral* (ft. < *sgrol-ba* 'to rescue, deliver') 109.
- ña* 1 sg. pers. pron. 74 a 3, 4; 75 a 5; 75 b 1; 79 b 6 (*bis*); 81 a 7; 27, 79, 92.
- ñan-pa* 'bad, evil' 73 a 5; 75 a 3; 25, 26, 76, 92.
- ñan-sems* 'evil thought' 83 a 6.
- ñud-mo* 'sob' 72, 74.
- ñed* 1 pl. pers. pron. (elegant) 25, 26.
- ño* 1. 'face'. Idiomatic: *ño śes-pa* 'to know, recognize' 31; *ño hchal-ba* 'id.' 79 b 4 (so Jä. s.v. *hchal-ba*; confirmed by Tenzin Namdak).  
2. 'first half of month' 79 a 4, 5; 84 a 7.
- ño-mchar* 'wonder, astonishment' 84 a 1. *ño-mchar rmad-du gyur-te* 80 b 6 'they were greatly amazed' (tr. *āścaryādbhutaprāpta* *Suv.*).
- ññul* 'silver' 78 a 1. tr. *rajata* *Suv.*, *Udr.* *ññul* to be read in 7 for MS. *rñul* 'sweat'.
- ñños-rtags* 'real sign, miracle' 79 a 6. Not noticed in dictionaries. *ñños-rtags dañ mchan-ma* 79 a 6 = elsewhere *mñion-rtags dañ mchan-ma* (v. *mñion-rtags*).
- ñños-sdig* 'sin, evil' 77 a 2; 79 a 3; 81 b 1.
- mñag-pa* 'to commission, delegate' v. pf. *mñags*.
- mñags* (pf. < *mñag-pa*) 84 a 1.
- mñah-thañ* 'power, might', 21.
- mñah-ba* 'to be', resp. for *yod-pa* 83 b 3.
- mñah-ris* 'dominion': *bod-kyi* ~ 84 b 6 'Tibetan dominion'.
- mñion-rtags* 'sign, miracle'. tr. *cihna* *Udr.* 82 a 3. With *mchan-ma*: 74 b 5; 77 b 4; 78 b 5; 80 b 1; 83 b 5. = *ñños-rtags* q.v.

- mñon-pa* 'conspicuous, visible'.  
*mñon-du* 'openly, visibly' 10 (tr. *saṃmukha Suv.*). *mñon-par* 'greatly' in *mñon-par byañ-chub (-pa)* 72 b 5 (*bis*) 'enlightenment'. Cf. *mñon-par rjogs-par byañ-chub-pa* tr. *abhisambodhi (Mvy 131 +)*.  
*mñon-sum-du* 'openly, visibly' 77 a 5, 7; 86 a 6. tr. *pratyakṣeṇa, abhī-mukham Suv.*
- rñan-can* 'disdain', with *bgyid-pa* (pf. *bgyis*) 'to act disdainfully'. Jä. *rñan-chen*; Das, TTC *rñan-can* = *rñan-chen*. 73 a 5 (*rñan-can* CD; *rñan-hchan* NP); 85 b 2 (*rñan-can* CDNP); 85 b 3 (*rñan-can* CD; *rñan-chan* NP).
- rño* with *hthog(s)-pa* (pf. *thogs*) 'to be able'. With gen. infin.: *bsad-pahi rño ma-thogs* 79 a 1 'not able to explain'; *rcig-pahi rño ma-thogs* 83 a 2 'not able to build'; *slar mchi-bahi rño ma-thogs* 84 b 7 'not able to return'. *rño mi-thogs-pa* tr. *na śakyam Udr.*
- lña* '5' 72 a 7; 76 a 7; 76 b 1, 5 (*bis*); 77 b 4; 82 a 3, 4 (*bis*); 85 b 4; 87 b 7; 106. *lña-bcu* '50' 74 a 6 (*bis*); 35 (*bis*), 112; *lña-bcu-rca* '50' 76 b 1, 4; 88 a 6; 1. *lña-brgya* '500' 74 a 6; 74 b 3; 34, 73, 89, 111; *lña-brgya-rca* '500' 72 a 3; 34. *lña-stoñ* '5000' 72 a 3; 74 b 3; 112.
- sña* adv. 'earlier' 102. *sña slad-du* 87 a 3 'earlier and later'. = *sñan sñar* q.vv.
- sña-phyi* adj. 'earlier and later' 80 a 5; 85 b 2.
- sña-ba* 'prior' + *-las* 'to': 77 b 6; 78 b 1; 14.
- sña-ma* adj. 'earlier' 78 a 3. tr. *pūrva(ka) Suv.*
- sña-rabs* adj. 'of a former generation' 76 a 6 (Russ. D.).
- sñags* 'incantation'. tr. *mantra Suv.* Only in the phrase *sñags-kyi sñiñ-po* 73 b 4; 85, which I have not found elsewhere. F. W. Thomas tr. 'the hearts of Mantras' = *mantra-hṛdaya TLT* i. 95 n. 3. As indicated by *Suv.*, *Udr.* etc., usually *sñiñ* tr. *hṛdaya* but *sñiñ-po* tr. *sāra* (tr. *garbha* in n. pr.). According to D. L. Snellgrove *sñags-kyi sñiñ-po* = *mantra-bija*.
- sñan* adv. 'previously' 81 a 6; 85 a 5. *sñar* 'formerly' 72 a 4, 6; 74 b 7; 83 a 6; 85 b 3; 101.
- sñar-ba* 'formerly': *sñar-bas lhag-par* 82 b 6 'more than before'.
- sñon* adj. 'former' 82 b 4; 83. adv. 'formerly' 74 b 6; 75 a 2; 78 a 5; 80 a 1; 81 a 5; 83 a 4 (*bis*); 84 b 3; 87 b 3; 102.
- bsño-bcol* CD, *bsño-col* NP in 72 b 4 only. F. W. Thomas tr. 'blessing' (*TLT* i. 92 n. 3). Not found in dictionaries. Jä. has *bsño-ba* 'blessing'. *bcol* is found as pf. < *hchol-ba* 'to entrust, commend'.
- cañ* 'every'; with negative 'no; nothing'. 'nothing' 72 b 5. 'no' 79 b 4.
- ci* 1. interr. adj. *cihi* + noun: 74 a 1 (*bis*), 2 (*bis*).  
 2. interr. pron. 'what': 75 a 3; 79 b 5 (*bis*); 82 b 4; 83 a 3; 27, 92, 94. In the idiom *ci gnañ* 75 b 1; 80 b 5; 81 b 1; 82 b 6; 83 b 3; 84 a 5; 86 a 5; 27, *ci* merely indicates interrogation.  
 3. rel. pron. 'what, which': 74 b 7; 80 a 5; 83 a 4; 83 b 3; 87, 105. *ci hdra-ba* 83 b 4 (tr. *yādṛśa Suv.*).
- ci-ltar* 'how' 65, 78, 109.
- cig-car* 'at once' 68. Jä. s.v. *car*.
- cu* '10' for *bcu* in tens after numbers ending in a consonant: *sum-cu* '30' 76 b 2; 111; *sum-cu-rca* '30' 72 b 1, 7; 74 b 6; 76 a 7; 76 b 3; 81 a 3, 4; 88 a 3, 4; 1, 36, 73, 75. *drug-cu-rca* '60' 73 b 5; 74 a 5; 76 b 5; 87 b 7; 88 a 5. *bdun-cu-rca* '70' 85 b 4. *brgyad-cu* '80' 113; *brgyad-cu-rca* '80' 88 a 1.
- ce-śa* 95. *ce-śa bco-ba bñin-du* tr. F. W. Thomas 'like cooking a sparrow' (*TLT* i. 320 n. 2), but in *TLT* iii. 20 he says: 'Ce-śa is unknown: we have translated *co-ga* (Sanskrit *kalaviṅka*),

- “sparrow”.’ Ultimately from Skt *cāṣa*-(*RV* +) ‘the blue jay’, which is known in Kh. as *cāṣa*’ (P 2025. 47 *KT* 3. 47; Ch 00266. 61-62 *KBT* 22; = P 2025. 109 *KBT* 14). In the oblique cases Kh. would have had *-e-*. For the difference of sibilant, cf. *Mvy* 4878 *cāṣa* = *bya cá-śa*.
- cog* plural marker affixed to verbs in *-o*: *mchod-do-cog* 72 a 7 ‘those worshipping’.
- gcags-pa* ‘(to) love’ 51, 52.
- gcig-kya* ‘single’ 71. Not in dictionaries, but clearly = *gcig-ka* ‘single’ Jä., Das, Russ. D.
- gcig-cig* ‘a certain’: *ñin gcig-cig* 79 b 2 ‘on a certain day, one day’.
- gcig-tu* 1. term. case of adj. *gcig* ‘one’. *dus gcig-tu* 73 b 4; 62; ‘at one and the same time’; *gdugs gcig-tu* 87 a 4; *méhan gcig-tu* 106. *sems rce gcig-tu* 86 a 5 ‘the mind on one point alone’.
2. adv. ‘solely’ 65.
3. adv. ‘together’. With *hdu-ba* ‘to assemble’ 73 b 6; 74 a 2.
- gcig-tu-na* ‘firstly’: *gcig-tu-na* . . . *gñis-su-na* . . . 79 b 6 ‘in the first place . . . in the second place . . .’.
- gcig-pa* ‘first’: *ñi-śu-rca gcig-pa* 72 a 1 ‘21st’.
- gcig-pu* ‘alone, single-handed’ 82 b 2. tr. *eka Udr*.
- gcud-pa* ‘to twist (trans.)’; *v.* pf. *gcus*.
- gcus* (pf. < *gcud-pa*) 28.
- gcen* ‘elder brother’ 80 b 7 (= *phu-bo* 81 a 1).
- gces-pa* ‘beloved’ 92. tr. *priya Surv*.
- gces-spras* ‘honour, esteem’ 72 a 7. *gces-spras* Jä. (s.v. *spra-ba*), TTC. *gces-spres* Das, Russ. D. F. W. Thomas emends to *gces-spros* (*TLT* i. 90 n. 10; iii. 128 s.v.), which is not found.
- gcod-pa* ‘to cut off’; *v.* pf. *bcad*.
- bcags* (pf. < *hchag-pa* ‘to tread’) with *śabs-kvis* ‘by the feet’: 77 a 7; 78 b 3; 80 a 4.
- bcad* (pf. < *gcod-pa* ‘to cut off’). *mgo* ~ 80 a 2; *srog* ~ 83 a 6; *hgrul* ~ 85 b 5. With *rkyen-ris* 58, *v.* *bkum-pa*. *rjes bcad* 78 a 4; 12 ‘followed the tracks’.
- bcad-hphro* ‘wound’ 80 b 5. So F. W. Thomas, *TLT* i. 115 n. 5, as indicated by the context. The meaning ‘wound’ was confirmed by Tenzin Namdak. *bcad-hphro* is not in Jä. Das explains *bcad-hphro* as = *bcad-lhag* (cf. TTC) ‘too few or too many faults in writing or printing’. TTC has: *bcad-hphro*: *bcad-pahi lhag-ma*.
- bcar-ba* in 48 is tr. ‘handle’ by F. W. Thomas, *TLT* i. 313, probably after Jä. ‘to squeeze, to press in a press’. *bcar-ba* is given the meaning ‘approach’ in Russ. D. *bcar* is also given there as pf. < *gcor-ba* ‘to spread, disseminate’.
- bcas-pa* 1. ‘together with’, used with *dañ* or with term. case if another *dañ* precedes: *hkhor dañ bcas* ‘together with retinue’ (tr. *saparivāra Udr*) 73 b 2; 74 b 4; 75 a 2; 75 b 7; 77 a 1; 83 b 4; 85 b 5; 7, 47; (*dañ*) *hkhor-du bcas* ‘id.’ 29, 30; (*dañ*) *yul-du bcas* ‘together with the country’ 34.
2. (pf. < *hchah-ba* ‘to make, do’) *dam bcas* 80 a 5; 81 b 6 ‘made a vow’; *yi-dam bcas* 74 b 7 ‘id.’; *dam-čhig bcas* 74 b 4 ‘made a promise’.
- bcins* (pf. < *hchiñ-ba* ‘to bind’) 95. *bcins* tr. *baddha Surv*.
- bcu* ‘10’ (*v.* *cu*, *bco*) 74 b 2, 3; 75 b 1; 76 b 1; 83 a 1; 41. With *phyogs* ‘direction’: 73 b 3 (*bis*); 78 a 7; 82 b 5; 85 b 5. *bcu-gñis* ‘12’ 76 b 2; 84 b 7; 85 b 7; 59, 63-64. *bcu-bzi* ‘14’ 83 a 1. *bcu-drug* ‘16’ 77 a 6, 7; 77 b 1; 83 a 6. *bcu-bdun* ‘17’ 84 b 4. *bcu-dgu* ‘19’ 76 b 2. *bzi-bcu-rca* ‘40’ 87 b 7. *lña-bcu* ‘50’ 74 a 6 (*bis*); 35 (*bis*), 112; *lña-bcu-rca* ‘50’ 76 b 1, 4; 88 a 6; 1. *dgu-bcu-rca* ‘90’ 72 b 6; 75 a 6; 87 b 7.
- bco* ‘10’ for *bcu* in: *bco-lña* ‘15’ 88 a 4 and *bco-brgyad* ‘18’ 72 b 5.

*bcom-ldan-hdas* tr. *bhagavant Suv.*, *Udr.*, *Mvy* 2 +, usual epithet of Buddha. Used as a noun (= Buddha Śākyamuni): 73 b 2, 6, 7; 74 a 1 (*bis*), 2; 74 b 1, 4; 80 a 4; 16, 48, 76, 77; as an epithet of *sākya thub-pa*: 73 a 7; 73 b 5; 79 a 4; 80 a 1, 2; 81 a 3; as an epithet of *sans-rgyas*: 81 a 5.

*bcos* (pf. < *hchos-pa* 'to make, do; prepare') 76 b 7.

*lcags* 'iron' 95. tr. *ayas Suv.*

*lcags-thag* 'iron chain' 94-95.

*lcags-thag-can* 'having an iron chain', epithet of a *stüpa* 72 b 1.

*lcam-dral* 'sister and brother' 74 b 1.

*cha* 'news' 76 a 5.

*cha-rjas* not found in dictionaries, occurs only in the phrase: *cha-rjas kyan zla-la bgyis-ste* 57. F. W. Thomas tr. 'when nothing was left' (*TLT* i. 314 n. 6), but later 'taking with them (only) what they had' (*TLT* iii. 19). The normal meaning of *rjas* is 'materials, requisites; property' (v. Jä.); and *cha*, usually in compounds, may mean 'things' (v. *cha* III ap. Jä.), cf. *nor-rjas* (q.v.) = *rjas*. Perhaps therefore 'they made provisions for the month'. See also *zla*.

*chags-pa* 'to appear'. *bur* ~ 'appear with child' 75 a 3. *gyod-la* ~ 'appear in a dispute' 80 b 5 (v. *gyod*).

*chags-bsad* occurs only in 105: *skyin-bahi chags-bsad bgyis-nas*. Not found in dictionaries. F. W. Thomas has 'having expounded the occasion (?) of the loan' and in a note 'acknowledge his indebtedness' (*TLT* i. 321 n. 14). The meaning required is probably 'having made an explanation for the loan'. *bsad-pa* 'to explain' is common. *chags* probably = *hchags-pa* 'to confess, acknowledge' (Jä. s.v. *hcheg-pa*). Das has *hchags-pa* = *bsags-pa* 'confess'.

*chad* (pf. < *hchad-pa* 'to be cut off; to be divided; to cease; to decide'). *gañdi dehi sgra machad-par byun-ste* 77 a 7 'the sound of that gong went on without interruption'. *chab-rka* (q.v.) *chad-kyis hchal-te* 82 a 5 'the watercourse was almost stopped'. That the reading of N (*chad-kyis*) should be retained against the combined evidence of CDP for *chab-kyis* was maintained by Tenzin Namdak. It does not seem possible to justify the translation of *chad-kyis hchal-te* either as F. W. Thomas's 'as stipulated' or as his 'by way of punishment', although *chaa-pa* 'punishment' is well attested (tr. *danḍa Suv.*, *Udr.*). According to Tenzin Namdak, we have here a further idiomatic use of *hchal-ba*. He gave as equivalents the sentences: *thag-pa hdi chad-kyis hchal* and *thag-pa hdi chad-du ñe* 'the rope nearly broke'. *bod yul-du gsegs-par chad-nas* 53 'having decided to go to Tibet'. *chad-pa-las* 53 evidently picks up the preceding *chad-nas*. F. W. Thomas, however, had some difficulty, giving as translation 'it happened' or 'it was ascertained' (*TLT* i. 313 n. 13). These meanings cannot be supported. Translate: 'although they had decided (i.e. to go into Tibet)'. The sense is that they had decided to go to Tibet, but as they were miraculously provided with food for three months in *Ćar-ma*, they stayed on until the winter. With this accords the account in *TLT* i. 57. *sde gñis-su chad-de* 70 'divided into two groups'. *gñis . . . hgran-par chad-de* 101 'the two were divided in contention'.

*chab* 'water', resp. and eleg. for *chu*. 72 a 3, 4; 73 a 6; 73 b 6; 74 a 2; 82 a 6 (*bis*), 7; 83 a 5; 42, 57, 66.

- chab-rka* 'watercourse' 82 a 5, emendation for *chab-ka* CD (om. NP). Tenzin Namdak approved of this emendation and said that water was conveyed to *vihāras* by means of *chab-rka* = *yur-ba*. According to Jā., *rka* means 'a small furrow conveying water from a conduit (*yur-ba*) to trees or plants'.
- char-pa* 'rain'. *char-pa bab* 73 'rain fell'. *char-pa phab* 95 'they made rain fall'.
- chas-pa* 'to set out, depart' 100.
- chu* 'water', cf. *chab.* 73 b 5, 6; 74 a 3, 4; 78 a 5, 6; 81 a 1; 98.
- chu-ñu* 'small' 12, 14 = *chuñ-ñu* q.v.
- chu-ñu-pa* in *theg-pa chu-ñu-pa* 41 'Hīnayānist'. = *chuñ-ñu-pa* q.v.
- chu-bo* 'river' 72 a 3; 72 b 4.
- chu-srid* 'dominion' 75 b 6. F. W. Thomas's amusing *chu-siñ* 'water and milk' (v. *TLT* i. 101 n. 3) is a misreading. *chu-srid*, not in dictionaries, evidently = *chab-srid*, which is explained as 'dominion' by Russ. D. and TTC (= *rgyal-srid*).
- chuñ-ba* 'to be small'; v. pf. *chuñs*. 84 b 7; 77, 78. *glo-ba chuñ* 77 a 2; 79 a 1 'to be dejected'.
- chuñ-ñu* 'small' = *chu-ñu* q.v. 74 a 1; 77 a 4; 78 a 4; 78 b 1; 80 a 3; 82 a 7 (*bis*); 82 b 1, 3; 85 b 2; 87 b 7 (*bis*); 88 a 2, 3 (*ter*), 4 (*bis*).
- chuñ-ñu-pa* in *theg-pa chuñ-ñu-pa* 81 b 3 'Hīnayānist'. = *chu-ñu-pa* q.v.
- chuñs* (pf. < *chuñ-ba* 'to be small') 85 b 2.
- chud-pa* 'to enter'. *thugs-su chud-nas* 76 b 6; 86 b 2; 2 'realizing' (tr. *jñātvā Udr.*).
- che-thañ-du* 'on a large scale' 72 b 2. Not in dictionaries.
- che-ba* 'to be great'; v. pf. *ches*. 72 a 1; 75 a 4 (*bis*), 5; 79 a 7; 81 b 4; 82 a 1, 7; 82 b 1, 7; 83 b 5; 84 b 5; 86 a 2, 7; 16, 21, 52, 87 (*bis*), 97. Attrib. adj. 'great' 95; *myi-che-ba* 12, 44, 55 'small'. v. *cher*, *byin-che*.
- ched-po* 'great' 11, 43, 58, 75, 109. = *chen-po* q.v.
- chen-po* 'great'. Predicatively in term. case: 75 a 7; 78 b 7; 85 b 3. Attributively, with nouns: *skugzugs* 71 b 7; 72 a 5; 73 b 7; 84 a 7; 87 b 5, 6; *gron-khyer* 74 a 3; 6; *mgon-po* 33; *rgyal-po* 80 a 7; 87 b 3; 8, 63 (redupl.), 77; *sgra* 73 b 5; 72, 74; *cho-hphrul* 72 b 7; *mchod-rten* 72 b 4 (*bis*), 5 (*bis*), 6 (*bis*), 7 (*bis*); 73 a 1 (5x), 2 (4x), 3; 73 b 2; 78 a 1; 80 a 7; 82 b 7; 85 a 7; 8, 11; *mchod-pa* 84 a 7; 84 b 1; *ñan-thos* 77 a 6, 7; *theg-pa* 72 b 2; 74 a 5, 6; 40, 59; *dus* 24; *hdun-sa* 72 b 2; *sde-dpon* 73 b 1; 74 a 7; 78 a 1; *bu* 80 b 2; *byañ-chub-sems-dpah* 75 a 6; *blon-po* 29; *choñ-dus* 43, 80; *gčug-lag-khañ* 74 a 5; 77 a 1, 4; 79 a 3; 80 a 6; 87 b 7; 88 a 1, 2, 4; *mcho* 97, 102; *šugs* 78 b 1; 84 b 5; 68; *sems-dpah* 72 a 3; *sruñs-ma* 32. See also n. pr.: *debendra chen*, *mdo-sde hdus-pa chen-po*, *bijaya bohan chen-po*. Fem. *chen-mo* q.v.
- chen-po-pa* in *theg-pa chen-po-pa* 39, 40 'Mahāyānist'.
- chen-mo* 'great', fem. < *chen-po* q.v. *dpal-gyi lha-mo chen-mo* 56. *lha-mo chen-mo* tr. *mahādevī Suv.*
- cher* 'greatly', term. case of *che-ba* 'great' q.v. 79 b 6; 83 a 6, 7; 85 b 6; 72, 73, 74.
- ches* (pf. < *che-ba* 'to be great') 67.
- cho-hphrul* 'miracle' 72 b 7. tr. *prātihārya Suv., Udr.*
- chos* 'the Law'. tr. *dharma Suv., Udr.* 'custom' in general: *sdig-pa mi-dge-bahi chos* 79 b 1 'ways of evil sins'. Otherwise, 'the Law', 'the Buddhist religion', as in the phrases: *chos-kyi hkhor-lo* 72 b 6 (*bis*); 73 a 6 'Wheel of the Law' (tr. *dharmacakra Suv.*); *chos-kyi mig* 85 a 7 'eye of the Law', 'religious insight' (v. *dharmacakṣus* Edg.); *theg-pa chen-pohi chos* 74 a 6; 59 'the doctrine of the Mahāyāna'; *dam-pahi chos* 32, 49, 50, 52, 72, 74, 75, 79, 86 'the true

*chos* (cont.)

doctrine' (tr. *saddharma Suv.*); and in the following places: 73 a 3, 4 (*bis*), 5; 76 a 4; 76 b 5, 7; 77 b 6; 78 a 3; 79 a 7; 79 b 1; 81 b 4; 82 a 1, 4, 5 (*ter*); 85 a 7; 85 b 6; 88 a 5; 1, 5, 10, 34, 49 (*bis*), 59, 76, 87, 98, 108 (*bis*). See also n. pr.: *dam-pahi chos padma dkar-pohi mdo-sde; li yul chos-kyi lo-rgyus.*

*chos-skad* 'religious language' 76 a 4.

*mchi-ba* 1. 'to come, go'; v. pf. *mchis*. 75 b 1; 81 a 5; 84 b 6, 7; 86 a 5; 27, 29, 30, 71 (redupl.), 106.

2. 'to say'; v. pf. *mchis*. *bkah-mchid mchi-ba* 84 a 1 'hold conversation'. Direct speech followed by *zes* (*ces* 26; *ses* 84 a 2; 61) *mchi* 75 b 7; 77 b 4; 84 a 2; 28, 61 'so saying'.

*mchid* 'speech' 75 b 5. Genitive + *mchid-nas* + direct speech: 75 a 4; 77 a 5; 79 b 6; 80 b 7; 81 b 5; 84 a 2 (*bis*), 4; 86 a 4 (*bis*), 6; 26.

*mchis* 1. (pf. < *mchi-ba* 'to come, go') 73 a 5; 75 a 1, 2; 75 b 2, 3 (*bis*; once redupl.), 5 (*bis*), 7; 76 a 5; 76 b 2; 77 b 3; 78 a 4; 78 b 7 (*bis*); 79 a 5, 6, 7; 79 b 2, 4 (*bis*); 80 b 4 (*ter*), 6; 81 a 1 (*bis*), 2, 6 (*bis*), 7; 81 b 1 (*bis*), 4; 82 b 2; 83 a 5; 83 b 3; 84 b 2, 6; 85 a 2, 5, 6, 7; 85 b 1 (*bis*), 4, 7; 86 a 3, 7; 86 b 4; 100, 104, 106, 108.

2. (pf. < *mchi-ba* 'to say'). Direct speech + *ces mchis-nas* 75 a 5.

*mchis-pa* 'to be', elegant for *yod-pa*. 75 a 1 (*bis*), 2; 75 b 5 (redupl.), 6; 76 a 1; 76 b 7; 77 a 4, 7; 77 b 6; 79 b 1, 3, 4, (*bis*); 80 a 6; 80 b 7; 82 a 5; 83 a 4; 84 a 1; 84 b 2; 85 b 4, 4-5, 6; 86 a 6; 87 b 7; 88 a 2, 4; 24 (redupl.), 27, 53, 55, 87, 94 (*bis*), 110. With noun complement in term. case: *mchor* ~ 72 a 1; 73 a 6 (redupl.); 16; or without inflection: *mcho* ~ 17, 102. With adj. in term. case: *ston-du* ~ 75 a 1. *-la mchis-pa* 'to have': 75 a 6; 75 b 3; 76 a 5;

77 b 1; 79 a 6. So, with *-la* omitted before intervening phrase (idiomatic according to Tenzin Namdak) 86 b 1.

*mchis-hbrañ* 1. 'royal consort' 86 b 6; 87 a 3; 87 b 1.

2. 'royal residence' 86 a 4; 86 b 1.

The two meanings merge in some phrases: *mchis-hbrañ-du blañs* 78 b 6; 87 a 5, 7 'took into the palace; took as consort'; *rgyal-mohi mchis-hbrañ bgyid-pa* 87 a 2 'to be royal consort'. NP have *mchis-brañ* in every place for *mchis-hbrañ* CD. Jä., Das have *mchis-brañ*. *mchis-brañ* is found in TTC and was the spelling preferred by Tenzin Namdak.

*mchis-hbrañ-slas* 'palace retinue' 85 b 3.

*mchog* 'excellent' 77 b 3. tr. *uttama Udr.*, *vara Suv.*, *Udr.*

*mchog-las* 'excellent works, deeds' in: *dkah-thub-kyi mchog-las btus* 78 b 2; 16 'accumulated excellent works of asceticism'. Compound not in dictionaries.

*mchod-rten* 'sacred building', originally containing relics. tr. *stūpa Suv.*, *Udr.* See Waddell, pp. 262-4. 72 a 6 (*bis*); 74 b 7; 77 a 3, 4; 77 b 5; 78 a 4, 5 (*bis*), 6 (*bis*); 78 b 4; 79 a 3; 80 a 6; 81 b 7; 82 a 2-3; 85 a 1; 85 b 1; 88 a 1, 4-5, 7; 9, 11, 75, 84. Eight great *stūpas* 72 b 4 ff. Aśoka said to have built 84,000 *stūpas* 75 a 1. *Stūpa* containing relics of the seven Tathāgatas 77 b 2; 80 a 7; relics of the Buddha Kāśyapa 78 a 4; 83. *riñ-bsrel-gyi mchod-rten* 73 a 1 (*ter*), 2 (4x), 3 'relic-stūpa'. The *stūpa* in 77 b 3 is said to be inside the *gandhakuñi*. *Stūpas* are described as: *lcags-thag-can* 72 b 1 'having an iron chain'; *chuñ-ñu* 74 a 1; 88 a 3 'small'; *chen-po* 'great' (v. *chen-po*); *gñen-po* 80 a 7 'mighty'; *hphags-pa* 71 b 7 'noble'; *rañ-byuñ* 83 'self-originated'.



- mchod-ston* 'entertainment, festival' 84 a 7. = *dus-ston* TTC.
- mchod-gnas* 'place of worship' 72 a 4; 72 b 1; 47.
- mchod-pa* 'honour, worship'. tr. *pūjā, pūjaya* *Surv.*, *Udr.* *mchod-do-cog* 72 a 7 'worshipper'. 1. noun: 77 b 2; 86 a 1; 87 b 7; 88 a 3; 13, 45. Especially with verb 'to do': *bgyid* 72 b 2; 73 b 4; 74 b 7; 77 b 3; 78 a 4; 44; *bgyis* 72 a 7; 80 b 6; 81 a 2; 81 b 1; 82 b 3; 84 a 3, 7; 84 b 1; 85 a 6; 85 b 5; *bgyi* 72 a 7; *byed-pa* 74 a 5; *mjad* 78 a 7; 75. 2. verb: 76 a 2; 79 a 5 (v. *bgyid*); 83 a 7 (or with *bgyis*); 83 b 4; 87, 90 (*bis*), 93.
- hchag-pa* 'to tread'; v. pf. *bcags*.
- hchad-pa* 1. 'to explain, expound' 82 a 5.  
2. 'to be cut off; be divided; to cease; to decide'; v. pf. *chad*.
- hchah-ba* 'to make, do'; v. pf. *bcas*.
- hchi-ba* 'to die' 49.
- hchiñ-ba* 'to bind'; v. pf. *bcñs*.
- hchor-ba* 'to flee; to chase, hunt'; v. ft., pf. *śor*.
- hchos-pa* 'to make, do; to prepare'; v. pf. *bcos*.
- ji-ltar* 'what; how' 79 a 1; 79 b 7; 81 a 3, 4, 5; 83 a 4; 83 b 4; 84 a 6; 88 a 7 (*bis*).
- mjal-ba* 'to meet' 75 b 7; 81 a 3, 7; 81 b 2; 30, 32, 90. *hkhhor dañ mjal* 75 b 5 'meet the retinue'; *mchis-hbrañ dañ mjal* 86 b 1 'pay one's respects at the court'.
- hjal-ba* 1. 'to measure', *dog-sa* 'site' 80 b 3.  
2. 'to pay' 81 a 1.
- hjig-rten* 'world; people' 73 a 3; 76 a 4 (-*pa*); 46, 73, 91. tr. *loka* *Surv.*, *Udr.*
- hjig-pa* 1. 'to destroy'; v. pf. *bśig*.  
2. 'to be destroyed; to disappear' 78 a 6; 32, 41, 49. v. pf. *źig*.
- hjigs-pa* 'fear' 92. tr. *bhaya* *Surv.*
- hju-ba* 'to take hold of'; v. pf. *hjus*.
- hjug-pa* 'to enter', with term. case: 40 (4x).
- hjus* (pf. < *hju-ba* 'to take hold of'), + *-la* 79 b 7.
- hjog-pa* 'to establish'; v. pf. *gźag*.
- rje-khol-hkhor* 'retinue of masters and servants' 75 b 2. *rje-khol* 75 b 2 = *rje-gol* 32. *rje-bo* 'master' + *khol-po* 'servant'.
- rje-gol* 'masters and servants' 32. = *rje-khol*.
- rje-ba* 'to change'; v. pf. *brjes*.
- rje-bo* 'master, ruler' 31. In compounds *rje*, v. *rgya-rje*, *li-rje*.
- rjes* 'footprint' 75 b 4; 77 a 7. *rjes bcad* 78 a 4; 12 'followed the track'. *rjes-la*, postp. + gen., 'after' 72 a 4; 75 a 5. *rjes-su*, adv. 'afterwards' 81 b 2. *rjes-su* = Skt *anu* in *sañs-rgyas rjes-su dran-pahi tiñ-ñe-hjin* 86 a 5 = *bud-dhānusmṛtisamādhi* (*Mvy* 86o).
- rjod-pa* 'to mention'; v. pf. *brjod*.
- ljan-gu* 'green' 72 a 6.
- ljons* 'province' tr. *janapada* *Surv.* 75 b 6; 80 a 1. With *rgyu-ba* 'to rove about' 20 (tr. *janapada-cārikā* *Surv.*, *Udr.*).
- brjes* (pf. < *rje-ba* 'to change'). *glo-ba brjes* 79 b 2 'changed his mind'.
- brjod* (pf. < *rjod-pa* 'to mention') 85 b 5.
- ña* 'day of the full moon'; v. *dguñ-sla-ña*.
- ñan-thos* 'hearer', as technical term for a disciple of the Buddha. tr. *śrāvaka* *Surv.*, *Udr.* 72 a 2; 76 a 4; 77 b 5; 78 b 4; 40. *ñan-thos chen-po bcu-drug* 77 a 6, 7 'the sixteen great disciples' are named in Kh.; cf. E 23. 93-95:  
*pātcu vā balysā sthavīru ggurṣe baradvāju ttu kálu*  
*bakulu inganu vanavāysu aśsauku ggaupaku sthīru*  
*badru kādū kanaka-vatsu kanaka-bāradvāju*  
*pantho rāhulu nāgasenu cūḍa-pantho sthīru*

*ñan-thos* (cont.)

*abiju ggurṣṭe vajjiputtru haṃṭsa*  
*biṣṭyau ttīyā.*

For the Indian, Chinese, and Tibetan names, see S. Lévi and É. Chavannes, 'Les seize Arhat protecteurs de la loi', *JĀ* viii. 1916, 292-7.

*ñan-thos-pa* 'pert. to *śrāvaka*' as opposed to Hinayānist and Mahāyānist 40.

*ñan-pa* 'to hear, listen to' 75 b 1; 81 b 4; 82 a 5; 108.

*ñam-thag-pa* 'tormented' 85 b 5. tr. *vyasanāgata, āṛta Sv.*

*ñams-pa* 'diminished' 78. tr. *hīna Sv., Udr.*

*ñi* '2' for *gñis* in compounds. *ñi-sū* '20' 72 a 2; 78 a 7; 86 b 2; 88 a 2; *ñi-sū-rca* '20' 72 a 1 (*bis*); 76 b 1; 88 a 2-3, 3 (*bis*). *ñi-khri* '20,000' 72 a 3.

*ñid* 'himself', emphatic: 73 b 2; 80 a 1; 80 b 1.

*ñin* 'day' 79 b 2. *dehi ñin-par* 82 a 4 'on that day'.

*ñis* '2' for *gñis* in compounds. *ñis-brgya* '200' 74 a 6 (*bis*); 74 b 6; 76 b 3; 88 a 6; 35 (*bis*), 112.

*ñuñ-ba* 'few' 40, 41.

*ñe-ba* '(to be) near' 73 a 7; 80 b 6; 62. 'to' expressed by verb in term. case: 82 a 6 (*bis*); or by *dañ*: 79 b 2.

*ñes-pa* 1. vb. 'to commit an offence, to sin' 83 a 6; 61.

2. adj. 'evil, bad': *lo ñes-pa* 76 'bad year, bad harvest' (= *lo-ñes* q.v.)

*ñon-moñs-pa* 'affliction' 76 b 6. tr. *kleśa Sv., Udr., Mvy* 862.

*gñan-pa* 'to be powerful' according to Tenzin Namdak. *gñan* is used of *vihāras* (*gćug-lag-khañ*) in the phrases: (*gćug-lag-khañ*) *gñan-ziñ* (*gñan-ciñ* 77 b 6) *byin-che rab-ste* 78 b 4; 79 a 5; 80 b 1; 83 b 2 '(the *vihāra*) is powerful and its splendour is great'; (*gćug-lag-khañ*) *gñan-ziñ byin che-ba* 82 a 1, 7; 82 b 7; 83 b 5; 84 b 5; 86 a 2, 7, and 81 b 4 (CDP *gñen*, N

*gñan*). *gñan rab-ste* 84 without *byin*. *gñan-pa* 'cruel, fierce, severe' or 'wild, rugged' Jā., Das, Russ. D. *gñan-po* = *gñan-pa* Russ. D. There is further some confusion with *gñen-pa* 'kinsman' (Russ. D.), *gñen-po* 'helper, friend' (Jā., Russ. D.), unless *gñan* and *gñen* are mere alternatives in this use, as stated by Tenzin Namdak. CD have *gñen-ziñ* in 81 b 4 and *gñen-po* in 75 a 1; 80 a 7.

*gñan-po* 'powerful'; v. *gñan-pa*. *mchod-rten* ~ 80 a 7; *dog-sa byincan* ~ 75 a 1; *gćug-lag-khañ* ~ 36. *gñis* '2' 75 b 3, 4 (*bis*), 6, 7; 76 a 5 (*bis*), 7; 76 b 5; 78 b 2, 6; 79 a 5; 81 a 3; 83 b 2; 84 a 3 (*bis*), 4; 85 a 3, 4 (*bis*), 6; 86 a 3; 86 b 7 (*ter*); 87 a 1 (*bis*), 7; 87 b 1, 2, 3; 2, 12, 17, 18, 32, 38, 42, 44, 101. sde *gñis* 'twofold' 72 b 2; 73 a 3; 79 a 4; 84 a 7; 87 b 6; 88 a 3, 5, 7; 39 (*bis*), 40, 70, 110, 112 (*bis*). *pho-smos gñis* 111 (*bis*) 'both male and female'. *gćig-tu-na* . . . *gñis-su-na* . . . 79 b 6 'firstly . . . secondly . . .'. *gñis-su-na* alone 80 a 2. *bcu-gñis* '12' 76 b 2; 84 b 7; 85 b 7; 59, 63-64. See also *ñi*, *ñis*.

*gñis-po* 'the two'. I have emended *pha-spun po gñis* in 100 to *pha-spun gñis-po*.

*gñen-pa* 'to be powerful' 81 b 4. See *gñan-pa*.

*gñen-po* 'powerful' 75 a 1; 80 a 7. See *gñan-po*.

*mñan-pa* 'to hear' 79 b 1; 82 a 5; 82 b 5; 108. = *ñan-pa* q.v.

*rñin-pa* 'ancient' 81.

*rñed-pa* 1. 'to find; obtain', probably pf. in all places: 78 a 4; 82 a 2; 12, 13, 44, 89, 90.

2. 'foundling' 25, 26.

*sñag-pa* 'to pursue'; v. pf. *bsñags*. Colloq. for *sñeg-pa* Jā.

*sñan-pa* adj. 'well-sounding, pleasant' 85 a 7.

*sñam-pa* 'to think; thought' 80 b 4; 83 a 6; 93, 105.

*sñin-ka* 'breast' 60. = *sñin-ga* Li

- yul-gyi dgra-bcom-bas luñ-bstan-pa* 170 a 7 (Derge).
- sñiñ-rje* 'compassion' 81 b 7; 87. tr. *kāruṇya*, *karuṇā* *Suv.*
- sñiñ-po*, v. *sñags*; v. n. pr. *nam-mkhahi* ~, *hphags-pa zla-bahi sñiñ-pos žus-pa*, *sahi* ~.
- sñeg-pa* 'to pursue'; v. pf. *bsñegs*. Cf. *sñag-pa*.
- brñas-pa* 'to despise' 85 b 3.
- bsñags* (pf. < *sñag-pa* 'to pursue') 78 a 1; 7. *bsñags-pa* = *bdas-pa* TTC.
- bsñegs* (pf. < *sñeg-pa* 'to pursue') 79 b 4.
- bsñen-pa* 'to approach' 83 a 7; 84 a 3.
- tala* 'palm-tree', as measure of length, 73 b 2. LW < BHS *tāla*- m.n. (v. Edg.) '1/8 krośa'.
- ti-ñe-hjin* 40 = seq.
- tiñ-ñe-hjin* 'meditation' 72 a 5; 86 a 5. tr. *samādhi* *Mvy* 860. v. *rjes*.
- gtad* (pf. < *gtod-pa* 'to appoint') + *-la*: 72 a 4; 73 a 7; 73 b 2; 74 b 1; 77.
- gtan-čhigs* 'reckoning' 85 b 2. 'reckoning' is the tr. of F. W. Thomas, *TLT* i. 128 n. 2. Jä. has 'argument; standing proposition; logic'. Das adds ' = *rtags*', which is 'evidence, proof', a meaning given also by Russ. D. In *Suv.*, *gtan-čhigs* tr. *hetu*. The present context requires 'raison d'être'.
- gtug-pa* 'to compare'; v. pf. *gtugs*.
- gtugs* (pf. < *gtug-pa*) 76 a 7. NP have the reading *brtags* 'having examined', which also makes satisfactory sense. *Suv.*, *Udr.* have only the literal sense of *gtug-pa* 'to touch', which is given also by Jä., Das, Russ. D., TTC. Tenzin Namdak, however, insisted that *gtugs* was a preferable reading to *brtags*, asserting that the idea was 'to make touch', hence, 'to compare'.
- gter* 'treasure, treasury' 77 b 1; 53. tr. *nidhi* *Suv.*, *Udr.*
- gtogs-pa* 'to belong'. + term. 'to': 80 b 2 (*bis*); 84 b 6.
- gtoñ-ba* 'to let go; to send'; v. imper. *thoñ*; pf. *btaiñ*.
- gtod-pa* 'to appoint'; v. pf. *gtad*.
- btags* I. (pf. < *hthag-pa* 'to weave') *dar dañ men-dri btags* 79 a 2 'wove silk and men-dri'.
2. (pf. < *hdogs-pa* 'to give a name') in the phrase: *miñ (mčhan* 87 b 5) + n. pr. in term. case + *btags* (e.g. *miñ . . . sa-nur btags* 75 a 5; 23 (*myiñ*) 'he received the name Sa-nu'): 75 a 5; 78 b 2 (without *miñ*); 79 a 7; 81 b 6; 82 b 2; 85 b 1; 86 a 6; 86 b 6; 87 b 5; or: *miñ* + n. pr. + *žes btags*: 75 b 4 (*bis*); 79 a 7; 86 a 2. *mčhan morgubdešil-du btags* 15.
- btaiñ* (pf. < *gtoñ-ba* 'to let go; to send'). Usually with a person as object: 75 b 2; 78 b 1; 81 a 1; 81 b 5, 6; 84 a 1; 86 a 6; 86 b 4; 87 a 4; 14, 60, 96. With *hod-zer*: 73 b 3, 4; 84 a 6.
- btab* (pf. < *hdebs-pa* 'to strike'). Literally, 'to strike a person (-*la*) with something' 80 b 5; 'to strike (a lion)' 82 b 2; 'to strike a peg (*phur-bu*)' 78 a 3; 80 a 6; 82 b 5; 11. Hence, 'to camp' in *dgoñs btab* 75 a 2; 82 b 3 'camped the night'. Idiomatic: *gsol-ba btab* 72 b 6; 75 a 6 'made a request (-*la* 'to')'; *smon-lam btab* 77 a 6; 81 a 2; 82 a 6; 82 b 6; 84 b 3, 4; 89, 98 'made a vow'.
- btuñ-ba* 'drink' 96 with *bzah-ba* 'food'. tr. *pāna* *Suv.*
- btub-pa* 'to be unwilling' 81 a 1.
- btul* (pf. < *hdul-ba* 'to conquer') 72 b 5.
- btus* (pf. < *hthu-ba* 'to gather, collect') 78 b 2; 16. *btus-pa* 71 b 7 'epitome', cf. *btus-pa* II. 'abridged' Russ. D.
- rta* 'horse' 41 (*bis*). tr. *aśva* *Udr.*
- rtag-pa* 'perpetual' in *rtag-par* adv. 'perpetually' 35 and *rtag-tu* adv. 'id.' 74 a 6; 81 b 3; 86. Both tr. *nityam*, *sadā* *Suv.*

- rten-khai* 'shrine' 83 b 4-5. = *rten-kai* 22.
- rten-pa* 'to depend on'; v. pf. *brten*.
- rtog-pa* 'to examine' 84 a 1; 39. *dog-sa rtog-pahi phur-bu* 82 a 3 'site-fixing peg'. v. pf. *brtag(s)*.
- rtol-ba* 'to arrive'; v. pf. *brtol*.
- lta-ba* 1. noun 'view' 73 a 5; 39. tr. *dr̥ṣṭi* *Suv.*
2. verb 'to look' 21. v. pf. *bltas*.
- lta-bu* 'like': *lta-bur* 78 a 1 (tr. *iva Suv.*, *Udr.*) = *ltar* 7. See also *hdi-lta-bu*, *de-lta-bu*.
- ltag* 'upper' 42. v. *goñ-ma*.
- ltar* 'like' 85 b 3; 7. *ltar* 7 = *lta-bur* 78 a 1. tr. *iva Suv.*
- ltas-mkhan* 'sign-reader' 75 a 3, 4; 20, 21. tr. *naimittikah* (*Mvy* 3793).
- sta-gon* 'preparation, arrangement' 68.
- steñ* 'top'. In all uses preceded by gen. (except in the vicinity of another gen., cf. *glañ-mgohi ri steñ-na* 80 a 7 beside *glañ-mgo rihi steñ-du* 78 b 1; *sum-cu-rca gsum-gyi gnam steñ-du* 75; *hgehute-šan-gyi bañ-rim bla steñs* 37): *steñ* 'on; above' 72 a 3, 4, 6; 83 b 7; 6, 12, 44; *steñ-du* 'above; up to' 73 b 2, 6; 75 b 6; 78 b 1, 3; 75; *steñ-na* 'on' 71 b 7; 72 a 6; 73 b 7; 80 a 7; *steñ-nas* 'from (the top of)' 78 a 1; 79 b 3; 84 a 6.
- steñ-khai* 'upper storey' 76 a 1.
- steñs* 37 = *steñ* q.v.
- stoñ* '1000' 74 b 2, 3; 75 a 6 (*bis*); 88 a 6; 1, 24, 34. *stoñ-phrag* '1000' 74 b 3; 75 b 1; 78 a 7; 63, 66. *sum-stoñ* '3000' 74 b 2; 88 a 1. *bzi-stoñ* '4000' 75 a 1; 111. *lña-stoñ* '5000' 72 a 3; 74 b 3; 112. *bdun-stoñ* '7000' 75 b 2. *brgyad-stoñ* '8000' 74 b 2.
- stoñ-pa* 'empty' 75 a 1; 75 b 5. tr. *sūnya Suv.*, *Udr.*
- stod* 'upper' 49.
- stod-rims* is the reading of CD in 76 a 3, where NP have *stoñ-rims*. F. W. Thomas emends to *stoñs-rims*, translating 'as they found vacant places' *TLT* i. 102 n. 4. None of these words has been found in dictionaries. Tenzin Namdak was unable to help. In translating 'respectfully', I have in mind the complimentary use of *stod* in the beginning of compounds (v. Jä. s.v. *stod-pa* 'to praise') and *rim-gro*, *sku-rim* 'honour'. For *rims*, cf. *go-rims* (q.v.) beside *rim-pa* 'series, succession'. It may, however, mean the 'upper ranks'.
- ston* 'autumn' 72 b 3. tr. *śarad Suv.*
- ston-pa* 'to show, teach'; v. ft., pf. *bstan*. *luñ* ~ 78 a 7 'to prophesy'; *lam* ~ 15 'to show the way'.
- ston-zla* 'autumn month' 81 b 3; 88 a 5.
- stor-ba* 'to be lost' 78 a 4. *stor-pa* 44; *stord-pa* 12.
- brtag* (pf. < *rtog-pa* 'to examine; to recognize'), with *dog-sa* 'site (for building)', in the phrase: *dog-sa brtag-pahi phur-bu* 78 a 3; 82 a 4; 82 b 5 'site-fixing peg', i.e. peg indicating that a site has been examined so that it can be recognized.
- brtags* (pf. < *rtog-pa* 'to examine; to recognize'); = *brtag* q.v. 75 a 4; 83 b 1 (? *btags*, v. *btags* 2.). With *dog-sa* 'site' 80 a 6; 104.
- brtan-pa* 'firm, steadfast' 82 b 5; 86 (-*ba*). tr. *dr̥ḍha Suv.*
- brten* (pf. < *rten-pa* 'to depend on' + *-la*: 72 b 3.
- brtol* (pf. < *rtol-ba* 'to arrive') 75 b 4.
- bltas* (pf. < *lta-ba* 'to look') 75 a 6; 75 b 4; 78 a 1 (*bis*); 79 b 1, 4; 81 a 2; 82 b 3; 84 a 1; 85 b 7; 86 b 1; 7, 8, 21.
- bstan* 1. (ft. < *ston-pa* 'to show, teach') 72 a 2.
2. (pf. < *ston-pa* 'to show, teach') 'to teach', e.g. *skad* 76 a 6; 76 b 7; 4; *čhul* 77 a 6; 88 a 7. 'to show', e.g. *cho-hphrul* 72 b 7; *rju-hphrul* 83 a 6, 7; 83 b 3; 86 a 1, 7; 86 b 2. *luñ-bstan* 'prophe-sied', v. *luñ*. Other references:

- 73 a 7; 78 b 1; 79 a 2; 83 b 3; 84 a 5 (*bis*); 85 a 6. Spelling *bstand* 31.
- bstan-pa* 'teaching, doctrine' 73 a 4; 88 a 7.
- tha-chuis* 'youngest (son)' 79 a 7 (tr. *kanīyas*; *trīya Suv.*). 'last' (month of season) 88 a 5.
- tha-dad* 'different, various' 25, 26. Dictionaries have *tha-dad-du*, *tha-dad-pa*.
- tha-ma* 'at last, finally' 49.
- tha-mal-pa* 'ordinary' 75 a 4. tr. *prākṛtam* (*Mvy* 4718; 8208).
- thag* 'distance', only in the phrase: *de ma-thag-tu* 'at once, immediately' (tr. *samanantaram Suv.*) 77 a 6; 78 a 3; 80 a 6; 82 a 4, 6; 83 a 6; 84 a 3; 84 b 4; 85 a 6; 85 b 7 (*bis*); 86 a 5; 10, 103.
- thad-ka* 'the direction straight forward'. *thad-kar* + gen. 'in the direction of' 72 a 6; 73 b 2; 75 b 3.
- thab-mo* 'fight' 30. = *hthab-mo*.
- thabs* 'means, assistance' (tr. *upāya Suv.*) 75 b 1 (*v. rgyal-thabs*). *thabs-kyis* 85 b 4; 113 'by various means, by artifice' (Jä.). *thabs cig-tu* 77 a 6 'together, in company' (Jä.).
- thams-cad* 'all' 72 a 7; 73 b 3; 74 b 1; 86, 96. tr. *sarva Suv.*, *Udr.*
- thar-pa* 'freed' (strictly, pf. < *thar-ba* 'to become free') 81 b 5; 87 a 3, 6. With *btan*: 78 b 1; 81 b 5, 6; 87 a 4; 14, 99.
- thal-mo* 'palm of the hand'. *thal-mo sbyar* 81 a 7 'to place the hands in reverent position' (tr. *prāñjalikṛta*, *kṛtāñjalibhūta Suv.*).
- thug-pa* 'to be about to' 89.
- thugs* 'mind'. *thugs-su chud-nas* 76 b 6; 86 b 2; 2 'realizing' (tr. *jñātvā Udr.*).
- thugs-rje* 'compassion' 84 a 4. tr. *karuṇā*, *kāruṇya Suv.*
- thugs-ñan* 'grief', with *mjad* 'to grieve' 72, 74 (tr. *śokacitta bhava Suv.*).
- thugs-dam* 'devotion' 72 b 4.
- thuñ-ba* 'short' (of life-span) 75 a 3. tr. *paritta Suv.*
- thun-moñ* 'ordinary', but probably 'jointly owned' in 75 b 3, where two men had one cow. *thun-moñ-du* tr. *sādhāraṇa Suv.*
- thub-ldan* 'hermit, ascetic' 78 b 2; 15. Not found in dictionaries. *thub-pa* tr. *muni* in n. pr. *sākya thub-pa* q.v.
- thub-pa* 'to prevail' 64. See n. pr. *gžan-gyis mi-thub-pa*, *sākya thub-pa*.
- thur-du* 'downward' 102. tr. *heṣṭha-Suv.*
- theg-pa* 'vehicle'. *theg-pa chen-po* 72 b 2; 74 a 5, 6; 40, 59 'Mahāyāna' (*Mvy* 1250). *theg-pa chen-po-pa* 39, 40 'Mahāyānist'. *theg-pa chuñ-ñu-pa* 81 b 3; *theg-pa chuñ-ñu-pa* 41 'Hīnayānist'.
- thog-thag* 'entire' 79 a 4; 80 b 4. tr. *kṛtsna-Udr.*
- thog-ma* 1. adj. 'original; previous' 80 b 1; 86 b 2.  
2. adv. 'at first, originally' 73 a 3; 74 b 4; 75 a 7; 76 a 4, 5, 6, 7; 76 b 2; 77 b 4-5, 6; 78 b 2; 80 b 1, 4; 81 a 2; 81 b 2 (*bis*), 6; 82 a 2, 3; 85 a 5, 7; 88 a 5; 15, 19, 104. = *thog-mar* q.v.
- thog-mar* adv. 'at first, originally' 76 b 2, 3 (*bis*), 4, 5; 77 a 1; 78 b 3.
- thogs* (pf. < *hthog(s)-pa* 'to take; receive') 82 a 5. With *rño*, 'to be able', *v. rño*.
- thoñ* (imper. < *gtoñ-ba* 'to let go; send'). With *me*, 'to set fire' 79 a 1. The imper. is given as *toñ* by Jä., *Suv.*; *thoñ* Das, *Udr.*; *thoñs* Russ. D.
- thob-pa* 'to obtain' 78 b 1; 79 b 6; 86 b 4; 14 (*bis*), 97.
- thos-pa* 'to hear' 76 a 6; 79 a 1; 81 a 6; 85 a 7; 48, 72, 88, 91.
- mtah* 'end' 76 b 6.
- mtu* 'power' 85 b 6; 99, 109. tr. *anubhāva Suv.*, *Udr.*
- mtu-stobs* 'power' 81 a 7; 84 a 4; 78.
- mtun-pa* 'to agree', + *dan* 'with' (or with term. if another *dan* precedes): 76 a 4 (4x); 88 a 6.

- mthoñ-ba* 'to see' 75 a 3, 6; 77 b 3; 78 a 1; 79 b 1, 3, 4; 82 b 3; 83 a 5, 7; 83 b 7; 84 a 1 (*bis*), 5, 6 (*bis*); 85 a 5 (*bis*), 6; 85 b 7; 86 a 1, 6, 7; 86 b 4; 7, 101, 106.
- mthol-ba* 'to confess' 74 b 7.
- hthag-pa* 'to weave'; *v. pf. btags*.
- hthab-pa* 'to fight' 76 a 1. = seq.
- hthabs-pa* 'to fight' 75 a 7; 75 b 7; 81 b 5; 25. Not given in Jä., Das, *Suv.*, *Udr.*, Russ. D.; but TTC has *hthabs-pa* = *g-yul hgyed-pa*. Hence = *hthab-pa*.
- htham-pa* 'to join, unite (intrans.)' (Jä.) 75 b 6.
- hthu-ba* 'to gather, collect'; *v. pf. btus*.
- hthog(s)-pa* 'to take; receive'; *v. pf. thogs*.
- da* 'now' 82 b 5; 83 a 6; 84 b 3; 92. tr. *idānim Suv.*, *Udr*.
- da-ltar* 'now'. tr. *etarhi Suv.* 72 a 3, 4, 6; 73 b 2; 74 a 1; 75 a 1; 77 b 2-3, 4; 78 a 1; 80 b 1; 84 b 2, 4; 85 a 1, 2, 3, 4; 85 b 2; 86 a 2, 3, 6, 7; 86 b 3, 5, 6; 87 a 1, 2, 3, 4, 5, 6 (*bis*), 7; 87 b 2, 5, 6; 7, 12, 17 (*bis*), 22, 37 (*bis*), 42, 44, 45, 103, 110, 113.
- da-duñ* 'still, even now' 74 b 5; 77 a 7; 83 b 5.
- da-hphral-du* 'at the present time' 80 a 1.
- dañ-po* 1. adj. 'original' 31.  
2. adv. 'firstly, originally' 76 b 4; 4, 5, 30, 32, 35. = *dañ-por*.
- dañ-por* adv. 'firstly, originally' 3, 14.
- dad-pa* 1. verb 'to believe', + *-la* 'in': 73 a 5; 50, 52, 99.  
2. noun 'faith', + *-la* 'in' 87. *dad-pahi śugs* 78 b 1; 83 b 7; 84 a 6; 84 b 5; 85 b 7; 86 a 1; 11, 67, 95 'power of faith'. *dad-pa skyes* 81 b 7; 82 a 1; 82 b 3, 4 (or adj.); 83 a 7 (or adj.); 'faith arose'. Noun, parallel with *bkur-sti*, 77.  
3. adj. 'believing'; opposite *madad-pa* 'unbelieving' 60. Only in: *dad-pa skyes* 80 a 5; 82 b 4 (or noun), 6; 83 a 7 (or noun); 85 a 6, 7; 86 a 7; 86 b 3, 4, 6; 87 a 4; 87 b 4 'became a believer'.
- dad-pa-can* 'faithful, believing' 74 a 5. tr. *śrāddha Suv*.
- dan-rtags* 'proof' 77 a 7. *dan-rtags* CD against *dam-rtags* NP. Not found in dictionaries except TTC, which explains as *gtan-gyi mchan-ma* 'constant sign'.
- dan-rogs* 'reliable friend' 81 b 2. Not Jä., Das, *Suv.*, *Udr.*, but Russ. D. has *dan-rogs* = *dan-grogs* (so Jä. has *rogs* as 'vulgar pronunciation' of *grogs*), the latter explained as 'reliable (faithful) friend', and TTC has *dan-rogs* explained as *gtan-gyi grogs-po* 'constant friend'.
- dam* 'vow, promise'. *dam scäl* 72 a 4 'made a promise'; *dam bcas* 80 a 5; 81 b 6 'made a vow'.
- dam-pa* 'excellent'. *bcun-mo dam-pa* 75 a 2 'chief consort' (tr. *agramahiṣi Suv.*). *dam-pahi chos* 32, 49, 50, 52, 72, 74, 75, 79, 86 'the true doctrine' (tr. *saddharma Suv.*).
- dam-čig* 'vow, promise', 86. = seq.
- dam-čhig* 'vow, promise'. tr. *samaya Suv.*, *Udr*. *dam-čhig bcas* 74 b 4 'made a promise'; *dam-čhig blañ* 74 b 5; 80 a 4 'id.'.
- dam-čhig-can* 'bound by an oath' 33, 42.
- dar* 'silk' 79 a 2 (*bis*). See B. Laufer, *TP* xvii. 1916, 489.
- dar-ba* 1. 'to be diffused, to spread'; *v. dku*.  
2. *lag dar-ba* 84 b 5 'to take in hand'.
- dar-ma* 113 LW < BHS *dharma*. = Tibetan *chos* q.v.
- dir-bi-le* 69 = *dri-bi-le* q.v.
- du-ma* 'many' 73 b 2; 75 b 1. tr. *aneka Suv.*, *Udr*.
- dum-pa* 'to agree' 75 b 7; 76 a 2. Dictionaries have *hdum-pa*.
- dus* 'time' 77 b 1; 41, 49, 68, 76. 'at the time of' | gen.: *dus-na* 72 a 1; 73 a 7; 73 b 1; 75 a 2; 77 b 1; 78 a 4, 5, 6; 80 a 1; 81 b 6; 41, 46,

- 63, 78; *dus-su* 72 b 2; 69; *dus-la* 54. *dus chen-po* 24 'festival' (= *dus-ston*). *dus bzī* 72 b 1, 2 'the four seasons' (= *dpyid* 'spring'; *ston* 'autumn'; *dbyar* 'summer'; *dgun* 'winter'). *dus gsum* 74 a 6; 76 b 6; 78 a 6, 7 (*bis*); 78 b 2; 2, 13, 17, 45, 108 'the three times' (i.e. past, present, future). *dus de-ćam-na* 52, 57 'at that very time'. *dus gcig-tu* 73 b 4; 62 'at one and the same time'. *dus thams-cad-du* 74 b 1 'at all times'. *phyi-mahi dus-na* 79 'in after times'; *dus slar-ma-la* 77 'id.'.
- de-ñid* 'the very same' 76 a 1; 86 a 1; 87 a 1.
- de-ñid-du* 'in that very place' 87 a 5. tr. *tatraiva Suv.*
- de-sñed* 'so many' 77 a 2. tr. *tāvāt Suv.*
- de-lta* 'so, thus' 75 b 5.
- de-lta-bu* 'such' 91. tr. *tādrśa Suv., Udr.*
- de-ltar* 'so, thus' 75 a 4, 7; 82 a 5; 32.
- de-bas-nas* 'consequently' 88 for MS. *bas-nas*. F. W. Thomas's *yan-ba* 'presenting' (*TLT* i. 319 n. 2) is unknown to me. Possibly the MS. reading may be kept, taking *bas-nas* as the equivalent of *byas-nas* (v. *bas-pa* Jä., *Udr.*, Russ. D.).
- de-ćam* 'so much' 41.
- de-ćam-na* 'then, at that time' 73 a 3; 68. *dus de-ćam-na* 52, 57 'at that very time'.
- de-bzīn-du* 'accordingly, likewise' 77 a 3-4; 82 a 5; 84 a 2, 5; 85 b 5; 86 a 5. tr. *tathā Suv., Udr.*
- de-bzīn-gsēgs-pa* 'Tathāgata' (designation of the Buddha). tr. *tathāgata Suv., Udr., Mvy* 3 +. 72 a 1; 73 b 3 (*bis*); 74 a 5; 74 b 1; 77 a 3, 5, 6 (*bis*), 7; 77 b 5; 78 a 6; 78 b 3, 4; 79 a 3; 81 b 3-4; 82 b 4, 6; 84 a 3-4, 4, 5 (*bis*); 85 a 1; 86 a 5. ~ *bdun* 77 b 2; 80 a 7 'the seven Tathāgatas' (viz., Vipasyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, Śākyamuni; v. Edg. s.v. *tathāgata*).
- de-riñ* 'today' 25. tr. *adya Suv., Udr.*
- deñ-saṅ* 'today and tomorrow' in the phrase: *deñ-saṅ-gi bar-du* 72 b 2, 3; 74 b 4; 76 a 1; 77 b 4; 78 b 2, 5; 79 a 4, 6; 80 a 3, 4; 80 b 1; 81 b 3; 82 a 7 (*bis*); 83 b 5; 84 a 7 'down to the present day'. CD have *deñ-son* 77 b 4; 78 b 5; 79 a 6.
- dog-sa* 'site'. Used of building site in general 74 b 7; for the Li country 72 a 4; for the castle of *hu-then* 75 a 1; for a *steñ-khañ* 76 a 1; for a *gćug-lag-khañ* 78 a 3; 78 b 2; 80 a 6; 80 b 3; 82 a 3, 7; 82 b 5; 83 b 1; 84 b 3; 87 b 3. A site may be 'blessed' (*byin-gyis brlabs*), e.g. by the seven arhats 83 b 1 or by the Buddha Kāśyapa 84 b 3. It is examined (*brtags* 104) and measured (*hjal* 80 b 3) and the site-fixing peg (v. *phur-bu, rtog-pa*) is struck into the ground (*dog-sa rtog-pahi phur-bu hdebs-pa* 82 a 3.) *dog-sa* is explained as *sa-gzi* by TTC.
- dogs-pa* 'to fear, be afraid' 75 a 5.
- don* 'advantage, welfare'. tr. *artha Suv.* *don-du* 71 b 7; *don-la* 84 a 4; + gen.: 'for the welfare of (beings)'. *don mjad* + gen. 73 a 6; 74 a 1; 78 a 7; 108, 113 'to promote the welfare of (beings)'.
- dra-ba* 'to cut off; to borrow (name)'; v. pf. *dras*.
- drag-sul* 'frightfulness' (Jä.) 75 a 5. Cf. *drag-sul-can* tr. *ugra Mvy* 1396, 2949; *raudra Mvy* 5039.
- drañ-sroñ* 'seer' 73 a 4 (ter), 5. tr. *ṛṣi Suv., Udr.*
- drañs* (pf. < *hdren-pa* 'to draw; lead'). *dmag drañs* 81 b 5; 82 a 2; 83 a 1 (*bis*), 2, 4; 63 'led an army'. *chab ... drañs* 82 a 7 'conducted water'. *gzugs ... drañs* 84 a 7 'led images (in procession)'. Idiomatic with *spyān* 'procured (sacred objects by magic powers)': *sku-gduñ* 80 b 1;

- drañs* (cont.)  
*mchod-rten* 77 b 2; 'invited (religious persons)': *mkhan-po* 80 b 4; 81 a 2; *dge-hdun* 84 a 7; 85 b 1; *dge-sloñ* 79 a 3; *hphags-pa* 88 a 7.
- dran-pa* 'to remember' 78 a 3; 85 b 3 (bis); 86 a 5. tr. *anusmarati* *Suv.*
- dral* (pf. < *hdral-ba* 'to tear up') 73 b 7; 74 a 3; 19 (used of *mcho* 'lake'). tr. *vidārita* *Udr.*
- dras* (pf. < *dra-ba* 'to cut off; borrow'). *miñ dras* 87 b 5 'borrowed the name'.
- dri-bi-le* 70 = *dir-bi-le* q.v. Title of Śīr-ṣag. L. Kh. *ttrivilai* (P 2025. 2 *KT* 2. 79); O. Kh. *ttrvilei* (E 25. 434). Pkt form corresponding to BHṣ *tripitaka-* (v. *KT* 4. 83).
- dri-ma* 'impurity'. tr. *mala* *Suv.* See n. pr.: ~ *med-pahi hod*; *lha-mo* ~ *med-pahi hod-kyis žus-pa*.
- dri-gcañ-khañ* 'perfume-chamber'. tr. *gandhakuṭī* (*Mvy* 9151). The one in (the *vihāra* in) Ćar-ma contained a *stūpa* 77 b 3. King Vijaya Bala built one containing (the image of) a Buddha 83 b 7.
- dril* (pf. < *hdril-ba* 'to heap up') 72 a 4. CD have *dril*; P *dral*. N may be read either *snag-gi sar dril* or *snag-gis ri dral*, but the former is clearly intended as the absence of the *čeg* after *sa* in *sar* indicates. *dral* in P may be due to anticipation of the story of the breaking up of the lake (v. *dral*).
- drug* '6' 72 b 6; 76 b 4; 83 b 6; 88 a 6; 1, 73, 82, 106. *bcu-drug* '16' 77 a 6, 7; 77 b 1; 83 a 6. *drug-cu-rca* '60' 73 b 5; 74 a 5; 76 b 5; 87 b 7; 88 a 5. *drug-brgya* '600' 88 a 1.
- druñ* 'near'. *druñ-na* + gen. 72 b 6; 80 a 7; 22 'near, in the vicinity of'. *druñ-nas* + gen. 78 a 4 'id.'. *druñ-du* + gen.: 1. ('to the vicinity of' 78 a 3; 81 a 3; 83 a 7; 84 a 3; 85 b 6; 2. 'in the vicinity of' 82 a 4; 87 b 2.
- dronš* (imper. < *hdren-pa* 'to draw; lead'). Idiomatic with *spyan*: 'invite' 77 a 5.
- drol* (imper. < *hdral-ba* 'to tear up') 73 b 7 (used of *mcho* 'lake').
- dharma* 'the Law, the religion' 82 a 4 (bis), 5; 85 b 5. = *dar-ma* q.v. LW < BHS *dharma* 'id.' = Tibetan *chos*.
- gdan* 'seat' 72 a 3, 4; 73 b 3. tr. *āsana* *Suv.*
- gdah-ba* 'to be', elegant for *hdug-pa*, 72 a 4; 75 b 5; 82 b 3.
- gdug-pa* 'poisonous' 78 b 7.
- gdugs* 'day' 81 b 3; 87 a 4. *gdugs mchan bdun* 72 a 5, 7; 72 b 5 'seven days and nights'. tr. *divasa* *Udr.*
- gdugs-čhod* 'midday meal' 68.
- gdoñ-ño* 'face' in the phrase: *gdoñ-ño hčhal-ba* 79 b 5 'to recognize'. The word and phrase were known to Tenzin Namdak. *gdoñ* 'face' and *ño* 'face' are well known, although *gdoñ-ño* is not given in dictionaries. Jä. s.v. *hčhal-ba* 3. has 'to know Cs.; so *ño-hčhal-ba* appears to be used for *ño-šes-pa*'.
- gdod* adv. 'at first' 76 b 3.
- bdag* 1 sg. pers. pron. (always in direct speech): 75 a 7; 75 b 6 (bis); 77 a 2, 5 (bis); 79 b 5 (bis), 7; 80 b 5; 81 a 7 (bis); 81 b 1, 5, 6; 82 b 5, 6; 83 a 6; 83 b 3; 84 a 5; 84 b 4; 86 a 4 (bis); 86 b 1; 26 (bis), 27, 64, 91, 97 (bis), 104, 105.
- bdag-cag* 1 pl. (dual) pers. pron. (always in direct speech): 75 b 5; 84 a 3 (~ *gñis*); 85 a 5; 25.
- bdag-ñid* 'I myself' 80 b 3.
- bdag-po* 'lord, master' 37.
- bdah-ba* 'to pursue'; v. pf. *bdas*.
- bdas* (pf. < *bdah-ba*) 75 b 4.
- bdun* '7' 72 a 4, 5, 7; 72 b 5; 73 b 2; 76 b 1; 77 b 2, 7; 80 a 7; 81 b 3; 83 a 3, 5 (bis); 83 b 1 (bis); 87 b 1; 13, 34, 44, 54, 106. *bcu-bdun* '17' 84 b 4. *bdun-cu-rca* '70' 85 b 4. *bdun-brgya* '700' 1, 111. *bdun-stoñ* '7000' 75 b 2. See also *dguñ-bdun*.



- bde-skyid-pa* 'to be happy' 59. *bde-skyid* 'happiness' (Jä. s.v. *bde-ba*); *skyid-pa* 'to be happy'.
- bde-ba* 'to be happy' 84.
- bden-pa* 'truth'. tr. *satya Suv., Udr. bden-pa bzi* 'the Four Truths' (cf. *Mvy* 1189), usually (as *Mvy* 1189, 1310) 'the Four Noble (Skt *ārya*, Tib. *hphags-pa*) Truths' (viz., *duḥkham*, *duḥkhasamudayaḥ*, *duḥkhanirodhah*, *duḥkhanirodhagāminī pratīpat*) 40 (MS. *bden-ba*).
- mdah* 'arrow', 79 b 3, 4, 5; 86 b 4 (*bis*). tr. *sara Suv., Udr.*
- mduñ* 'spear', 19.
- mduñ-rće* 'spear-point', 73 b 7; 74 a 3. = *mduñ-gi ma-rće-ma* 19 (*v. ma-rće-ma*). tr. *śakti Suv., kuntapalaka Mvy* 9350.
- mdo* 'summary'. *mdo cam* 71 b 7; 114 'epitome' (tr. *saṃkṣepataḥ Suv.*).
- mdo-sde* 'sūtra' (*Mvy* 1412) 72 b 3 (*bis*), 4; 85, 113.
- hdab* 'side; region' in *hdab ñe-ba* 80 b 6 'neighbourhood'. Tenzin Namdak explained *hdab ñe-ba* as = *ñe-hdab*. *hdab* = *hdabs* q.v.; and *ñe-hdabs* 'neighbourhood' is given in Russ. D. Cf. also *yul-hdab*.
- hdabs* 'side; region' 81 a 7. = *hdab* q.v.
- hdah-ba* 'to go beyond'; *v. pf. hdas. mya-ñan-las hdah-ba* 73 a 7 'to attain *nirvāṇa*'.
- hdas* (*pf. < hdah-ba*). *mya-ñan-las (mye-ñan-las* 19) *hdas* 72 a 5; 73 a 1; 74 a 3; 74 b 6; 76 b 1, 3; 78 a 5 'attained *nirvāṇa*' (*Mvy* 797 +). *che hdas-pa* 74 'departed' (*adj.*); *hdas-pa* 72 a 6 'id.'. *che hdi hdas* 97 'departed this life'. *dguñ-lo . . . hdas-pa* 76 b 5 ' . . . years elapsed'.
- hdi-ñned* 'so many' 64.
- hdi-lta* 'so, thus' 92.
- hdi-lta-bu* 'such' 85 a 5. tr. *etādṛśa, evamrūpa Suv.*
- hdu-ba* 'to meet, assemble' 72 b 1. See also *pf. hdus.*
- hdug-pa* 'to remain (behind)' 28.
- hdun* is found only in 86 a 4 (CDP; *bdun* N): *khyim-thab-kyi hdun bgyid*, which I have translated 'done mourning for my husband' (cf. F. W. Thomas, *TLT* i. 129 n. 5). *bdun* is not likely to be correct, being only the reading of N and not making sense, especially in view of the preceding *dguñ-bdun zig* 'for a week'. Jä. was about to give another meaning for *bdun*, as he begins the entry '1. seven'. He no doubt intended nothing more to follow than '2. week', a meaning found in the Russ. D. *hdun* means 1. diverse 2. to desire, according to Russ. D. *hdun-pa* means 'a desire; a supplication' (Jä.), and this is the closest I have found to the sense apparently required. The natural meaning of *hdun bgyid-pa* would seem to be = *hdun-ma byed-pa* 'to consult, confer with' (Jä.), but the sense seems against it. Tenzin Namdak wanted to read *mi-bgyid* for *bgyid* and understood as 'not discussing the wedding for a week'.
- hdun-sa* 'meeting-place' 72 b 1.
- hdul-ba* 'to conquer'; *v. pf. btul.*
- hdus* (*pf. < hdu-ba* 'to meet, assemble') 73 b 5, 6; 74 a 2; 43, 50, 51, 62, 66.
- hdebs-pa* 'to strike, hit'; *v. pf. btab. phur-bu hdebs-pa* 82 a 3 'drive in a peg'. Figuratively: *skur-pa hdebs-pa* 50 'to abuse'.
- hdoñ-ba* 'to go' 52.
- hdod-pa* 'to wish, desire' 105.
- hdon-pa* 'to pronounce (sacred words)' 71.
- hdra-ba* 'similar', + *dañ* 'to'; *mchams-med-pa dañ hdra-bahi las* 79 b 6 'a deed similar to an *ānantarya*'; without *dañ*: *zugs-mar hdra-ba* 82 b 3 'like a lamp'. With *kha-dog* 'colour': *snag-gi kha-dog hdra-ba* 73 b 7 'ink-coloured'; *gser-gyi kha-dog hdra-ba* 79 b 2 'gold-coloured'. *ci hdra-ba* 83 b 4

*hdra-ba* (cont.)

'of whatever kind' (tr. *yādrśa Suv.*).

*myi-hdra-ba* 'different' 51.

*hdral-ba* 'to tear up'; *v.* imper. *drol*; pf. *dral*.

*hdril-ba* 'to heap up'; *v.* pf. *dril*.

*hdre-ba* 'to be mixed with'; *v.* pf. *hdres*.

*hdren-pa* 'to draw; to lead'; *v.* imper. *drons*; pf. *drañs*. *hdrend-pa* 67. *sku-gzugs hdren-pa* 84 a 7 'lead images (in procession)'. Idiomatic with *spyan*: 66, 67, 71 'to invite (religious persons)'.

*hdres* (pf. < *hdre-ba* 'to be mixed with') 76 a 3. tr. *saṃmīśrita Suv.*

*rdab-pa* 'to throw down'; *v.* pf. *brdabs*.

*rduñ-ba* 'to beat, strike'; *v.* ft. *brduñ*; imper., pf. *brduñs*.

*rdo-rje* 'thunderbolt'. tr. *vajra Suv. Udr.*, *Mvy* 5951. See n. pr.: *rdo-rje-(sde)*, *rdo-rjehi gdan*, *phyag-na rdo-rje*.

*ldan-pa* 'having, possessed of', always preceded by *dañ*: 75 a 2; 84 a 4. = seq.

*ldan-ba* 21, 66, 69. = *ldan-pa* q.v.

*ldiñ-ba* 'to fly, soar'; *v.* pf. *ldiñs*.

*ldiñs* was confirmed as pf. < *ldiñ-ba* by Tenzin Namdak, although the pf. is not found in dictionaries. 'flew down from' with *barsnañ-las* 72 a 2; otherwise, 'flew into, through' with *nam-mkhah-la* 73 a 5; 73 b 2; 81 a 2; 83 a 6; 85 b 6, 7; 86 b 7; or *nam-mkhah-las* 81 b 7; 83 b 7; 86 b 2; 87 b 2. *lder-so* 'clay', only in 77 b 3: *sku-gzugs lder-so bgyis-pa* 'an image made of clay'. So already F. W. Thomas understood the reading of N *sder-so*. TTC equates with *lder-cho*, *lder-bzo*.

*ldog-pa* 'to return', with *phyir* 'back'. *phyir mi-ldog-pa* 72 a 7 'non-returner' (tr. *avaivartika Suv.*, *Mvy* 1371); *phyir mi-ldog-pahi sa* 74 a 6 = *avaivartika-bhūmi* (*v.* Edg. s.v. *avaivartika*).

*sdig-pa* 'sin, offence'. *sdig-pa mi-dge-bahi chos* 79 b 1 'ways of

evil sin'. *sdig-tu hgyur* 77 a 3 'become a sin'. *sdig-pa byas* 65 'committed a sin'; ~ *thob* 79 b 6 'attained sin'; ~ *bsags* 82 b 5 'confessed sins'; ~ *mthol* 74 b 7 'id.'; ~ *hbyañ* 72 a 7; 79 b 7; 80 a 5; 48, 49, 65 'cleansed sin'; ~ *sbyañ* 65 'id.'

*sdug-bsñal-ba* 'misery, misfortune' 72. tr. *duḥkha Suv.*, *Mvy* 1190.

*sdug-pa* 'agreeable, pleasing' 28. tr. *priya Suv.*, *Udr*.

*sdud-pa* 'to collect, assemble (trans.)'; *v.* imper. *sdus*; pf. *bsdus*.

*sdum* 'agreement, reconciliation'. *sdum bgyi* 81 a 3 'make reconciliation'. = *sdums*. Cf. Russ. D. *sdum-pa* 'agreement'; TTC *sdum byed*.

*sdums* 'agreement, reconciliation'. *sdums bgyis* 31 'made reconciliation'.

*sdus* (imper. < *sdud-pa* 'to collect, assemble'). *sdus-śig* 83 a 4 (tr. *saṃnipāṭayata Udr.*).

*sde* 'group'. In general: *sde gñis-su chad* 70 'split into two groups'. *lha klu sde brgyad* 72 a 2; 72 b 1 'the eightfold class of gods, nāgas etc.'. *bdud-kyi sde* 59 (= *bdud-sde* 72 b 6; *v.* n. pr. *bdud*) 'army of Māra' (tr. *māra-camūh Mvy* 7384). = *sde gsum dañ ldan-ba* 69 explains *dir-bi-le* (*v.* n. pr. s.v.); *sde gsum* = *sde-snod gsum* 66 (*v.* *sde-snod*). *sde* 'sect': *maḥāsamghikahi sde* 80 b 1, 2; *sarbātībād-kyi sde* 81 b 3. The phrase in 60: *dge-hdun sde hdi-rnams*, translated by F. W. Thomas 'these *saṃgha* bodies' (TLT i. 314), evidently refers to the four *pariśās* (*bhikṣu*, *bhikṣuṇī*, *upāsaka*, *upāsikā*) into which the Buddhist community was divided (*v.* É. Lamotte, *Histoire du bouddhisme indien*, 1958, 59; Edg. s.v. *pariśā*). Frequent is the expression: *dge-hdun sde gñis* 'the twofold *saṃgha*', 72 b 2; 73 a 3; 79 a 4; 80 b 2; 84 a 7; 87 b 6; 88 a 3, 5, 7; 39, 40, 110, 112 (*his*). This evidently means laity and

- non-laity, as we have *dge-slon pho-smos sde gñis* 'the monks and nuns of two assemblies' in 39. F. W. Thomas explained *dge-hdun sde gñis* as 'the Saṃghas of both sexes'; and Tenzin Namdak asserted that the two groups were senior and junior. The contexts clearly show that 'laity and non-laity' is what is meant in our texts. Thus, at the special assembly in the Po-ta-rya *vihāra* mentioned in 79 a 4-5 'the twofold *saṃgha* of the Li country, and from king and ministers down to the subjects' are all present; the lay-followers are not likely to have been excluded. Again we have 'the twofold *saṃghas*, including tenants and those with private means' in 88 a 3, a clear reference to the laity.
- sde-snod* in *sde-snod gsum* 66 'the Tripiṭaka', the three baskets or classes of sacred writings. *sde-snod gsum* tr. *tripiṭakam* (*Mvy* 1411).
- sde-dpon* 'general'. tr. *senāpati* *Suv.*, *Mvy* 3686, 4338. *gnod-sbyin-gyi sde-dpon (chen-po) yan-dag-śes* 73 b 1; 74 a 7; (74 b 2); 78 a 1; (78 b 5; 85 a 1; 86 b 6; 87 a 2, 5) 'S., general of the *yakṣas*'. ~ *sa-ñe* 33 'general S.'
- sdo-ba* 'to defy'; v. pf. *bsdos*.
- sdog-pa* 'to prepare' (Russ. D.); v. pf. *bsdogs*.
- brdabs* (pf. < *rdab-pa* 'to throw down') 72.
- brduñ* (ft. < *rduñ-ba* 'to beat, strike') 77 a 6; 102.
- brduñs* 1. (imper. < *rduñ-ba*) 77 a 5.  
2. (pf. < *rduñ-ba*) 77 a 7; 103.
- bsdus* (pf. < *sdud-pa* 'to collect') 75.
- bsdogs* (pf. < *sdog-pa* 'to prepare'; v. Russ. D.) 106.
- bsdos* (pf. < *sdo-ba* 'to defy' + *-la*) 82 b 1.
- na-bzah* 'garment', resp. for *gos*, 68.
- nañ* 'the interior'. 1. adj. 'inner' 80 a 7. 2. adv. 'internally; among, between one another' 70, 101. 3. postp. + gen. 'in(side)' 87 b 7; 88 a 1, 2, 4; 42.
- nañ-hkhor-ma* 'female retinue in palace' 85 b 3, 4; 87 a 6.
- nañ-du* postp. + gen. 'in(side)' (with or without motion towards) 75 a 2; 77 b 1; 79 b 4; 80 a 6, 7; 81 a 1; 82 a 3; 82 b 6 (*bis*), 7 (gen. implied); 83 a 5; 84 a 6; 86 b 4; 113.
- nañ-na* postp. + gen. 'in(side)' 72 a 6 (*bis*); 73 b 7; 74 a 4 (*bis*); 77 a 4; 77 b 3, 5; 78 a 4, 7; 78 b 4, 5; 79 b 4; 80 b 1; 44, 66, 109, 113.
- nañ-nas* postp. + gen. '(from) inside' 82 b 3; 12, 23, 35, 53, 55, 85.
- nañ-par* 'the next morning' 82 b 3; 86 b 4; 70. tr. *kālyam Suv.*, *Udr.* (cf. *Mvy* 7168).
- nañ-logs* postp. + gen. 'inside' 22.
- nañ-logs-na* postp. + gen. 'inside' 80 a 6.
- nad* 'disease' 60 (*bis*), 76, 84. tr. *roga Suv.*, *Udr.*
- nam* 1. 'night' 71. tr. *rātrī Suv.*  
2. 'when' 81 b 6; 41, 46. tr. *yadā Suv.*
- nam-ka* 'sky' 73, 74. See n. pr. *nam-kahi sñin-po*. = seq.
- nam-mkhah* 'sky'. tr. *ākāśa Suv.*, *Udr.* N has in every place the variant *nam-khah*. 73 b 2-3; 74 a 4; 75 a 2; 75 b 7; 77 a 6; 77 b 2; 82 b 6; 84 a 6; 84 b 4. See also n. pr.: *nam-mkhahi sñin-po*, *nam-mkhahi spyan*. V. *ldiñs*.
- nar-mar* adv. 'without interruption' 72 b 2.
- nu-bo* 'younger brother' 79 a 7 (*bis*); 79 b 1; 80 b 6; 81 a 1, 7; 81 b 1; 86 a 4; 86 b 5. tr. *bhrātrī Suv.*
- nu-ma* 'breast' 75 a 5; 23. tr. *stana Suv.*, *Udr.*
- nu-mo* 'younger sister' 86 a 3 (*bis*).
- nub-pa* 'to sink' 73 b 6; 74 a 2, 4 (*bis*); 82 a 7. Figuratively, 'to decay, decline', of *chos*: 73 a 4; 73, 74, 75; of *ro* 73.
- nub-phyogs* 'the west' 75 b 1-2. *nub-phyogs śar-phyogs-su* 75 b 2-3 'in west or east'. v. *phyogs*.
- nub-mo* 'evening' 75 a 2; 82 b 3; 86 b 4; 69, 71, 72, 73.

- no-le* 'drama, play' 81 a 4; 81 b 1, 4. Always with *zlos-chos* 'play' and *bgyiid-pa* 'to perform', *no-le* is indicated as a local word by the use of *zes bgyi-ba* 'so-called' with *no-le* on its first occurrence in 81 a 4. *no-le* was early recognized as ultimately from Skt *nāṭaka* (see references in *TLT* iii. 11). Old Khotanese has *nālaa-* E 5. 98, and Late Kh. *naule* P 2739. 41 *KT* 2. 86 corresponds exactly with *no-le* (see H. W. B., *Bulletin of the Deccan College Research Institute: S. K. De Felicitation Volume*, 1961, 1-3).
- noñ-ba* 'to commit a fault'; v. pf. *noñs*.
- noñs* (pf. < *noñ-ba*) 79 b 5 (*bis*); 81 b 1; 29.
- nod-pa* 'to receive': *bkah-luñ nod-pa* 94 'to receive an order'.
- nor* 'wealth, property' 80 b 3, 4; 'money' 93. tr. *dhana* *Suv.*, *Udr.*
- nor-phyugs* 86 a 1; 87 (*bis*), 88. 'amount or stock of cattle' Jä. s.v. *nor*; 'chattels, all kinds of property' Jä. s.v. *phyugs*. 'large horned cattle' Russ. D. *ba-glañ dañ g-yag-la sogs-paho* 'the ox, yak etc.' TTC.
- nor-ba* 'to err': *ma-nor-par* 15 'unerringly'.
- nor-bu* 'jewel'. tr. *mañi* *Suv.*, *Udr.* See n. pr. *nor-bu bzañ-po*.
- nor-rfas* 'wealth', 50, 51 (Jä., Russ. D.).
- gnañ-cen* 'great favour', 24 (so F. W. Thomas, *TLT* i. 309 n. 1). = *gnañ-chen*, explained in TTC as *dgoñs-pa gnañ-ba chen-po*; and in Russ. D. as: 1. valuable present; 2. general amnesty.
- gnañ-ba* 'to allow', especially with *ci* q.v. Without *ci*: 80 b 5; 84 a 5; 84 b 4; 86 a 5; 27, 29, 61, 67.
- gnam* 'sky' 81 a 3; 95. *sum-cu-rča gsum(-gyi) gnam* 75; (81 a 4) 'the heaven of the Thirty-three (gods)' (= *trāyastriṃśa-bhavana*).
- gnam-hphañ* 'the height of the heavens' (Jä. s.v. *hphañ*) 73 b 2.
- gnah* 'long ago, in ancient times' 72 a 1; 72 b 2; 73 a 3; 76 a 7; 76 b 4; 84 b 6.
- gnas* 'place' 72 a 6; 74 b 5; 76 b 6; 78 a 6; 80 a 4, 5, 7; 83 b 3; 85 b 4, 7; 86 a 1; 44, 73 (v. *gnam*). tr. *sthāna* *Suv.*, *Udr.*
- gnas-riñ* 'resort' 72 b 1. 'world' Russ. D.
- gnas-pa* 'to dwell; to be' 73 a 3, 4; 74 a 5, 6 (5x); 12, 44, 61, 100 (redupl.). tr. *sthā-, nivas-* *Suv.*, *Udr.*
- gnod-pa* 'to harm' 79 a 1; 96.
- gnod-sbyin* 'demon'. tr. *yakṣa* *Suv.*, *Mvy* 3218. In general: 74 b 2. Named: *gnod-sbyin-gyi sde-dpon yañ-dag-śes* 'S., general of the *yakṣas*' (references s.v. *sde-dpon*); *gnod-sbyin-gyi rgyal-po kun-tu rgyal (-ba)* 8 (*bis*) 'S., king of the *yakṣas*'; *gnod-sbyin hdra-dḥa-mu-ka* 69 'the *yakṣa* D.'.
- gnon-pa* 'to press, keep under'; v. pf. *mnan*.
- mnañs* occurs only in: *nam mnañs-te* 71 'when day broke'. *nam mnañs-pa* was found in *Udr.*, where Nobel suspected an error for *nam lañs-pa* (v. *Udr.* s.vv. *nam, mnañs-pa, lañ-ba*), cf. *nam lañs-te* 'at daybreak' (Jä.). This further occurrence, being independent, confirms the genuineness of the phrase. In addition, *mnañs-pa* is explained in TTC as *brgyan-paham spras-pa* 'adorned'.
- mnan* (pf. < *gnon-pa* 'to press, keep under') 110.
- rna-ba* 'ear' 41. tr. *karna* *Suv.*, *Udr.*
- rnam* 'part; kind, class'. = *rnam-pa* q.v. Used with numbers: *hkhör rnam bzi* 73 b 2 'fourfold retinue'; *phrin-las rnam gcig* 87 b 3 'difficult task number one'; *skye-ba rnam bzi* 96 'the four kinds of existence'.
- rnam-pa* 'part; kind, class'. = *rnam* q.v. Used with numbers: *gcig* 80 a 2; *gsum* 80 a 3; *drug* 73; *bcu-drug* 83 a 6; and words expressing plurality: *sna-chogs* 'various' 83 a 7; 86 b 2; *mañ-po*

- 'many' 72. *rnam-pa gsum-du-na* 80 a 3 'in the third place'.
- rnam-par* adv. 'entirely' 72 a 5. See also n. pr.: *rnam-par myi-rtog-pa*.
- rnam* is used twice (62, 93) in the *Li yul chos-kyi lo-rgyus* with a preceding gen. to express the plural. Nobel calls attention to this usage in the *Suv.*, where also it occurs twice (v. s.v. *rnams*).
- sna* 'kind, sort; various', 72 b 2; 60 (*bis*).
- sna-čhogs* 'various' 77 b 1; 83 a 5, 7; 86 a 1, 7; 86 b 2; 76. tr. *nānā, vicitra, vividha Suv.*
- snag* 'ink' 72 a 4; 73 b 7.
- snañ-ba* 1. 'to appear', 74 a 2. 2. 'brightness, light' 78 a 1; 7. *snur-ba* 'to remove'; v. pf. *bsnur*.
- snom-pa* 'to take (relics)'; v. pf. *bsnams*.
- bsnams* (pf. < *snom-pa*) 75.
- bsnur* (pf. < *snur-ba* 'to remove') 103.
- padma* 'lotus'. tr. *padma Suv., Udr.; kamala Suv.* LW < Skt. 73 b 5 (*bis*). *padmahi gdan* 72 a 3, 4; 73 b 3 'lotus-throne' (= *padmāsana*). See also n. pr. *dam-pahi chos padma dkar-pohi mdo-sde*. = *padmo* q.v.
- padmo* = *padma* q.v. < Skt NSm. 72 a 6; 74 a 1, 4; 17, 35.
- par-mog* 85 a 3. CD *bar-mag*. Title of *kalyāṇamitra hjināsena*. Pkt < Skt *pramukha-*; = Kh. *pramuha*-H. W. B., *BSOAS* x. 4, 1942, 921.
- pus-mo* 'knee' 81 a 7. tr. *jānu Suv., Udr.*
- dpah-ba* 'to be brave' 79 a 7; 82 b 1. See n. pr. *dpah-bar hgro-bahi ti-ñe-hjin*.
- dpal* 'glory, splendour'. tr. *śrī Suv.* See n. pr. *dpal-gyi lha-mo*.
- dpeh* 'copy' 114. Dictionaries have *dpe*. *dpeh* is found also in Pelliot Tibetan MS. 1089 II. 34, 45 (v. M. Lalou, *JA*, 1955, 194).
- dpon* 'ruler' 72 b 2.
- dpyid* 'spring' 72 b 3. tr. *vasantah (Mvy 8252)*.
- dpyid-zla* 'spring month' 79 a 4, 5; 84 a 7.
- dpyid-sla* 56 (*bis*) = *dpyid-zla* q.v.
- spa* title of official 99, 101, 104 (*bis*). Originally an important military title 'general' but later used of less distinguished offices—the objections raised by F. W. Thomas (*TLT* iii. 20) can thus be met. Identified as Kh. *spāta-*, *spā* < O. Ir. \**spāda-pati-* by H. W. B., *BSOS* viii. 4, 1937, 934-5. See also H. W. B., *KT* 4. 55.
- spans* (pf. < *spon-ba* 'to give up, leave') 73 a 5. tr. *hitvā, apahāya Udr.*
- spad* 'child'; v. *spad-spun. bijaya saṅgrama spad* 84 b 6 'Vijaya Saṅgrāma the Younger'.
- spad-spun* 'children' 75 b 2.
- spu* 'hair' 7, 41 (*bis*).
- spun* 'brothers' 81 a 3, 7; 81 b 2. *phu-bo spun* 87 a 4 'elder brothers'. See also *spad-spun, pha-spun, bu-spun*.
- spel-ba* 'to increase' 88 a 7; 85. 'to propagate (religion)' 82 a 1; 98.
- spyad-pa* 'course of life'. tr. *caryā Suv. byañ-chub-sems-dpahi spyad-pa spyod-pa* 'to practise the career of *bodhisattva*' 80 a 1; 81 a 4; 87 b 3.
- spyan* 'eye'. v. n. pr. *nam-mkhahi spyan, spyan-ras-gzigs-kyi dbaṅ-phyug*. Idiomatic with *hdren-pa* (imper. *droṅs*, pf. *draṅs*): 1. 'to procure (sacred objects by magic powers)' 77 b 2; 80 b 1; 2. 'to invite (religious persons)' 77 a 5; 79 a 3; 80 b 4; 81 a 2; 84 a 7; 85 b 1; 87 b 1; 88 a 7; 65, 67, 71.
- spyan-snar* postp. + gen. 'in the presence of' 74 b 4. tr. *agratas, puratas Suv.*
- spyi* 'all': *sa spyir* 72 a 1 'on the whole earth'; v. *spyir*.
- spyi-bo* '(crown of the) head' 82 b 5; 84 a 6. tr. *mürdhan Suv., Udr.*
- spyi-gčug* 'crown of the head' (Jä. s.v. *gčug*) 73 b 4. tr. °*mürdha (Mvy 513)*.

- spyir* 'in all, altogether' (with numerals): 76 a 7; 76 b 1; 88 a 3, 4, 5; 33, 36, 112. F. W. Thomas's 'Universal Monarch' for *spyir rgyal-po* in 76 b 1 cannot be right. I have not found the phrase elsewhere, and it was unknown to Tenzin Namdak. The simple transposition suggested restores the text to normality.
- spyil-po* 'hut' (interchanges with *spyil-bu* in 79 b 4) 79 b 2, 4; 86 b 4.
- spyil-bu* 'hut' (*v. spyil-po*) 79 b 4 (= *spyil-po*); 103 (*bis*). tr. *kuti Udr.*
- spyod-pa* 'to act (religiously)' 74 a 6. 'to practise': *theg-pa chen-po* 74 a 5; *byañ-chub-sems-dpahi spyad-pa* 80 a 1; 81 a 4; 87 b 3; *dge-ba bcu* 41; *chos* 49, 59.
- sprul-pa* 1. 'transformed, miraculous'. tr. *nirmita-Suv.* 110 (*bis*), 113.  
2. 'an apparition, transformation' 77 a 6, 7; 77 b 6; 82 a 1; 84 a 2 (*bis*); 5 (*spruld-pa*). *sprul-pahi sku-gzugs* 79, 80 (*spruld-*), 82.
- sprul-ba* 'to be transformed (into), appear miraculously (as)' 76 a 4; 76 b 6 (*bis*); 77 a 6; 79 b 2; 4, 56, 82.
- pha* 'father' 84 b 7; 29. tr. *pitr Suv., Udr.*
- pha-spun* 'brothers of the same father' 100.
- phañ-lo* 'wheel' 91.
- phañs-pa* 'to save, spare' 92 (*bis*). There is probably a pun on *phañs-pa* 'beloved' (tr. *priya Suv.*).
- phan-cad-na* 'beyond' 62. = *phan-chad-na*; cf. *man-cad*.
- phab* (pf. < *hdebs-pa* 'to cast down; to subject'): *char-pa* ~ 95 'caused rain to fall'; *gron-khyer* ~ 82 a 2 'subjected the city'.
- pham* (pf. < *hpham-pa* 'to be defeated (in battle)') 72 b 7; 81 b 5.
- phal* 'usual, common' 48, 59. = *phal-pa*.
- phal-cher* 1. 'for the most part' 74 a 6; 76 a 4 (*bis*); 86 a 1 (? meaning 2.). tr. *yadbhūyasā Suv., bhūyasā Udr.*  
2. 'on a large scale', 79 a 3; 80 b 6; 82 b 2; 83 a 2, 5; 87 a 3.
- phu-bo* 'elder brother' (NP usually *pho-bo* q.v.). *phu-bo spun gsum* 87 a 4 'three elder brothers'. Three brothers are referred to in 79 a 6–7 as: *phu-bo rab* 'eldest brother'; *nu-bo bar-ma* 'middle brother'; *nu-bo tha-chuñs* 'youngest brother'. *phu-bo* 79 a 6, 7; 79 b 4, 5 (*bis*), 6; 80 b 7; 81 a 1, 7 (*bis*); 81 b 1; 87 a 4.
- phu-mo* 'elder sister' 86 a 3; 87 a 2, 7. CD have in all places *bu-mo*, but I have accepted the *lectio difficilior* of the inferior NP. *phu-mo* is found in TTC, which explains as *sriñ-mo*. *sriñ-mo* is merely 'sister' according to Jä., Das; and it tr. *bhaginī Suv.*, but *nu-bo* and *phu-bo* both tr. simply *bhrātṛ* in *Suv.* TTC explains *sriñ-mo* as *siñon-skyes bu-mo* 'elder sister'.
- phur-pa* 'peg'. *lcags-kyi phur-pa* 95 'iron peg'. See also n. pr. *phur-pahi lag-pa*.
- phur-bu* 'peg', which is struck (*hdebs-pa*) into the ground to indicate that a site (*v. dog-sa*) has been examined (*v. rtog-pa*). See illustration in Waddell, p. 341. 78 a 3; 80 a 6; 82 a 3 (*bis*), 4 (*bis*); 82 b 5; 11.
- phul* (pf. < *hbul-ba* 'to give') 77 b 1; 80 b 6 (*bis*); 81 b 2 (*bis*); 86 a 2; 87 b 3, 4; 24, 87, 88, 93.
- pho* (pf. < *hbo-ba* 'to pour out') 72 a 4; 18 (? imper.).
- pho-ñā* 'messenger' 75 b 6; 78 a 2; 9, 66, 67. tr. *dūta Udr.*
- pho-bo* 'elder brother' = *phu-bo* q.v. *pho-bo* is the reading of NP in all places for CD *phu-bo* except 81 a 7 (*bis*); 87 a 4, where they have *phu-bo*, and 81 b 1, where there is an omission in NP.
- pho-brañ* 'mansion, royal residence',

- including estates (cf. Edg. s.v. *vimāna*): 72 a 1; 78 a 7. *bźugs-pahi pho-bran* 72 a 1 (*bis*) 'castle of residence' (Jā. s.v. *bźugs-pa*). *pho-bran* tr. *agāra, grha Udr., pura Mvy* 5511. It is common elsewhere with *rgyal-pohi*: tr. *rājadhāni Suv., Mvy* 5510; *rājakula Suv., Mvy* 8509. TTC explains *pho-bran* as *rgyal-pohi sdod-saham rgyal-khab* 'royal residence'. In 72 a 6 it is apparently a small structure inside a *stūpa*. Hence, I follow F. W. Thomas in translating 'shrine'.
- pho-mo* 'male and female', used of *dge-sloñ* in 74 a 5 (*bis*) to mean 'monks and nuns'. = seq.
- pho-smos* 'male and female' = *pho-mo* q.v. *dge-hdun* ~ 111 (*bis*); *dge-sloñ* ~ 35, 39; *khyim-pa skyabo* ~ 35.
- phog* (pf. < *hphog-pa* 'to hit, strike') 79 b 3, 4. tr. *viddha Suv.*
- phoñs-pa* 'poor, wretched' 85 b 5; 87.
- phyag* 1. 'hand'; v. n. pr. *phyag-na rdo-rje*.  
2. 'bow, obeisance'. With *bgyis* 81 a 7; *hchal* 81 a 2; 84 a 1, 3; 85 a 6; 68, 71 'did obeisance, saluted respectfully'.
- phyag-brñan* 'attendant, servant' 82 b 1; 105. = *g-yog-po* 'servant' TTC.
- phyag-čhab* 'regent' (F. W. Thomas, *TLT* i. 104 n. 1) 76 b 4. The 'regent' is presumably 'Amacha Khe-meg as related in 84 b 7. *phyag-čhab* has not been found in dictionaries and was not known to Tenzin Namdak. *phyag* is honorific as first element in compound, and the normal word for 'regent' is *rgyal-čhab* (tr. *yuvārājā Mvy* 3673). CD have the pronunciation spelling *chag-čhab*.
- phyi-dgra* 'foreign enemy' 72 b 2; 82 b 1; 83 a 1.
- phyi-sgo* 'outer door' 85 b 5.
- phyi-ma* 'later, subsequent' 79.
- phyi-rol-na* postp. + gen. 'outside' 78 a 1; 7.
- phyin-pa* 'to go; to arrive' 72 a 7; 75 b 2; 76 b 6; 60, 89, 90 (*bis*), 101 (*bis*).
- phyir* 1. 'back': *phyir ldog-pa* 72 a 7; 74 a 6 'to return'.  
2. 'later' 77 b 1.  
3. 'for (the sake of)', postp. + gen.: 78 a 2, 3; 78 b 5; 83 b 1; 86 a 3; 86 b 4; 3, 9, 10.
- phyir-žin* 'more and more' 76. tr. *bhūyo bhūyas Suv.*
- phyis* 'afterwards' 74 a 3 (*bis*), 5; 75 a 5; 78 a 6; 78 b 1; 80 a 4; 17.
- phyugs* 'cattle'; v. *nor-phyugs*.
- phyugs-rji* 'cattleherd' 76 a 5; 76 b 7; 85 a 5; 4. tr. *paśupālaka Udr.*
- phyuñ* (pf. < *hbyin-pa* 'to remove; to produce, introduce') 75 a 1; 76 a 5; 77 b 6; 79 a 2; 86 b 4; 23, 72, 74.
- phyed* 'half' 108. tr. *ardha Suv., Udr.*
- phyogs* 1. 'region' 73 a 4; 88 a 1; 27, 29, 30, 97. tr. *deśa Suv.*  
2. 'direction'. *phyogs-la* + gen. 81 a 2 'in the direction of'. *phyogs bžir* 65, 97 'in the four directions' (tr. *dikṣu catasṛṣu Suv.*). *phyogs bcu* 73 b 3 (*ter*); 78 a 7; 82 b 5; 85 b 5 'the ten directions' (tr. *diśo daśa Suv.*), the eight compass points (*śar, śar-lho, lho, lho-nub, nub, nub-byañ, byañ, byañ-śar*) plus *steñ-phyogs* 'zenith' and *hog-phyogs* 'nadir', BHS *uṣarimā* and *heṣṭimā diśā*.
- phrag-dog* 'envy' 75 a 4; 21. tr. *irṣyā Suv.*
- phrad* 1. (ft. < *hphrad-pa* 'to meet') 81 a 1; 86 a 4.  
2. (pf. < *hphrad-pa*) 76 a 3.
- phrin-yig-las* '(difficult) task' 80 a 2. *phrin-yig-las* is used exactly like *phrin-las* with *dkah-ba* 'difficult' and *mjad* 'perform'. It is not, however, found in the dictionaries and may be an error for *phrin-las*.

*phrin-yig-las* (cont.)

NP have *phrin-yig-las*, cf. *sprin(s)-yig*.

*phrin-las* '(difficult) task' 73 a 6.

*phrin-las dkah-ba mjad* 81 a 4, 5; 81 b 4; 87 b 3 'perform a difficult task'.

*phrogs* (pf. < *hphrog-pa* 'to rob') 80 b 3; 51.

*hphags-pa* 'noble'. tr. *ārya Suv., Udr.* As an adj., used of sacred objects: *mchod-rten* 71 b 6-7; *mchod-gnas* 72 a 4; 72 b 1. Used as a noun, 'respected religious person': 76 a 5, 6; 77 a 5; 77 b 1, 4, 5; 78 a 5; 78 b 3 (*bis*); 79 a 4; 79 b 2; 80 a 4; 82 b 4 (*bis*), 6; 83 a 6, 7 (*bis*); 83 b 1, 3; 84 a 3 (*ter*); 84 b 4; 85 a 6; 88 a 7; 101. Used as a title in addressing such a person: 81 a 7; 83 b 3; 84 a 4. Used as a title, preceding n. pr.: 73 b 6, 7; 74 a 1; 77 a 5; 77 b 2; 79 b 1, 4, 7; 82 a 1; 83 b 3; 84 a 2 (*bis*); 85 a 6, 7; 86 b 2; 88 a 6; 2, 4, 5, 102, 103; or preceding a word indicating a category of religious person: *dgra-bcom-pa* 78 a 3; 79 b 1, 6, 7; 83 b 1; 84 b 4; 105; *ñan-thos* 77 a 7; *byañ-chub-sems-dpah* 74 b 4. The system of nomenclature may follow one of three more involved patterns: 1. religious category + *hphags-pa* + n. pr. (e.g. *dge-sloñ hphags-pa bairocāna*): *dge-bahi bśes-gñen* 77 a 1, 3; 80 a 6; 82 a 3; *dge-sloñ* 76 b 6; 77 b 6; 79 a 2; 80 b 2; 84 b 7; 85 a 5; *mkhan-po* 80 b 4; 81 a 2; 81 b 3; *dgra-bcom-pa* 81 b 7. 2. *hphags-pa* + religious category + n. pr. (e.g. *hphags-pa dgra-bcom-pa yaśo*): *dgra-bcom-pa* 74 b 6; 77 b 7; 78 a 2; 83 a 7; 88 a 6; *dgra-bcom-ba* 99, 103. 3. religious category + *hphags-pa* + *dgra-bcom-pa* + n. pr. (e.g. *dge-sloñ hphags-pa dgra-bcom-pa fñānayaśo*): *dge-bahi bśes-gñen* 83 b 2; 84 b 1; 85 a 2; *dge-sloñ* 82 b 3. Only in 85 b 6 and 86 b 2 do we find *hphags-pa* (CDNP) for

expected *hphags-ma* (v. *dgra-bcom-pa-ma*).

*hphags-par* adv. 'extremely' 21, 28, 67, 87.

*hphags-ma* 'noble' (fem.). tr. *āryā Udr.* Fem. < *hphags-pa* q.v. Preceding n. pr.: 86 a 7; or religious category: *dgra-bcom-ma* 86 a 6; 87 a 2, 4. Following religious category: *dge-sloñ-ma* 86 b 2. *hphags-ma dgra-bcom-ma* + n. pr. 86 b 3; *dge-sloñ-ma hphags-ma dgra-bcom-ma* 87 b 1, + n. pr. 87 a 3; 87 b 2; *dge-bahi bśes-gñen hphags-ma dgra-bcom-ma* + n. pr. 87 a 6. *hphags-ma* is probably to be read for *hphags-pa* (q.v.) in 85 b 6; 86 b 2. *hphags-ma* as noun, 'respected female religious person': 86 a 7; 86 b 4, 7 (*bis*); 87 a 1.

*hphañs* (pf. < *hphen-pa* 'to fire (an arrow)'): *mdah* ~ 79 b 3, 5; 86 b 4 'fired, shot an arrow'.

*hpham-pa* 'to be defeated (in battle)'; v. pf. *pham*.

*hphel-ba* 'to increase (intrans.)' 88 a 6; 77 b 2.

*hpho-ba* 'to change, be transformed'; v. pf. *hphos*.

*hphog-pa* 'to hit, strike'; v. pf. *phog*.

*hphos* (pf. < *hpho-ba* 'to change, be transformed') 82 a 7. Idiomatic: *sku-čhe hphos* 75 a 4 'departed this life'.

*hphrad-pa* 'to meet'; v. ft., pf. *phrad*.

*hphral* 'immediate nearness (usually of time)'. *hphral-gyi bśos* 53 'food for the immediate future'. *hphral-du* 79 a 1; 27 'at the moment'. *hphral-la* 70 'at once' (tr. *sahasā Suv., Udr.*).

*hphral-skad* 'common language, ordinary speech' 76 a 3, 4.

*hphrin-pa* 'to inform' 75 b 6.

*hphrog-pa* 'to rob, steal' 80 b 7; v. pf. *phrogs*.

*ba* 'cow' 75 b 3 (*ter*).

*ba-nde* 'monk' (NP *ban-de* except



- once in 79 a 7) 79 a 7 (*bis*); 82 a 4 (*bis*), 5. The derivation < Skt *vandya* (Hodgson) doubted by B. Laufer, *TP* xvii. 1916, 466.
- ba-behu* 'calf' 75 b 4 (*bis*). *behu* tr. *vatsa* *Surv.*
- bags-kyis* 'one by one, successively' (so F. W. Thomas, *TLT* i. 102 n. 6; his alternative suggestion 'approximately' may be disregarded) 76 a 4. Russ. D. has 'gradually, successively' and TTC explains by *rim-gyis* 'id.'
- bañ-rim* 37 is translated 'terrace' by F. W. Thomas, *TLT* i. 311. *bañ-rim* tr. *paṣaṇḍah* (*Mvy* 6760). = *khri-hphañ* 'flight of steps on a *stūpa*'.
- bab* (pf. < *hbab-pa* 'to fall down; to enter'). *char-pa bab* 73 'rain fell'. *dgun-gyi dus-la bab* 54 'it entered the time of winter'; *dgun-sla-ñahi dusu bab* 69 'it entered the time of the full moon'. = seq.
- babs* pf. < *hbab-pa* 'to fall down') 57, 66. = *bab* q.v.
- bam-po* 'bundle (of wood)' 106.
- bar* 'intermediate space'; see also *bar-du*, *bar-na*. *bar* postp. + gen. 72 b 4 'during, for the space of'.
- bar-skabs* 'space of time, period' 88.
- bar-du* postp. + gen. 'up to, during' 72 a 5, 7; 72 b 5; 76 b 1; 77 a 5, 7 (*bis*); 77 b 7; 78 b 6; 81 a 3; 83 a 1; 83 b 6; 84 b 2, 6, 7; 86 a 5; 1, 54, 59, 64. Common in the phrase: *deñ-sañ-gi bar-du* 'down to the present day' (references s.v. *deñ-sañ*).
- bar-na* postp. + gen. 'between' 12, 44.
- bar-snañ* 'sky', 72 a 2. tr. *antarikṣa* *Surv.*, *Udr.*
- bar-ma* 'middle'. *nu-bo bar-ma* 79 a 7 'middle brother (of three)'; v. *phu-bo*.
- bu* 'son'. tr. *putra* *Surv.*, *Udr.* *l̥ahi bu* (tr. *devaputra* *Surv.*, *Udr.*) 74 b 3 (*bis*). See n. pr.: *śā-rihi bu*, *rnam-thos-kyi bu*. 75 a 3 (*bis*), 4, 5 (*ter*), 6 (4x), 7 (*bis*); 75 b 1; 76 b 4, 5; 78 a 4 (*bis*); 78 b 1; 80 b 2; 81 b 4; 82 b 1; 83 a 2; 83 b 2, 6; 84 b 6, 7; 85 a 2; 87 b 3; 12 (*bis*), 14, 20, 21, 22 (*bis*), 23 (*bis*), 24 (4x), 25, 26 (*ter*), 27 (*bis*), 28 (*bis*), 44, 62, 99.
- bu-nad* 'childbed', 75 b 3.
- bu-spun* 'sons of the same father, brothers', 75 a 7; 79 a 6.
- bu-mo* 'daughter'. tr. *duhitṛ* *Surv.*, *Udr.* 73 b 1; 78 b 6 (*bis*), 7; 86 b 1, 2, 3, 7 (*bis*); 87 a 1, 2 (*bis*), 5, 7. *rigs-kyi bu-mo* 74 a 7; 74 b 3 'noble lady' (tr. *kuladuhitṛ* *Surv.*). *l̥ahi bu-mo* 73 b 1 (tr. *devakanyā* *Udr.*).
- bu-smad* 'family' 81 a 4.
- bud-med* 'woman' 86 a 4 (*bis*), 5, 6. tr. *strī* *Surv.*, *Udr.*
- bul-sod* 88 has not been found in dictionaries. F. W. Thomas translates *bul-sod-kyañ* as 'relieving his wants' (*TLT* i. 319 n. 3), comparing *dbul-ba sel* 'relieve want' ap. Das (< Jä.). He presumably takes *sod* as from *gsod-pa* 'to kill; extinguish'. But a noun seems required in the sentence. *bul* 'present' seems established in the documents (v. *TLT* iii. 159 s.v.). *sod* could be from *bsod-pa* 'agreeable', but the meaning does not suit; note, however, *bsod-sñoms* 'alms, gifts'.
- bog-ri* 55 is translated 'dome' by F. W. Thomas, *TLT* i. 314 n. 2. *bog-ri* is explained by Das as = *ba-gam* 'dome on the top of a house'. Jä., Russ. D., and TTC have only the form *bog-ra*. Jä. explains *bog-ra* as 'roof'. Russ. D. and TTC regard *bog-ra* as = *bañ-rim* q.v. *ba-gam* translates Skt *niryūha-* 'turret' in the *Bhaiṣajyaguruvaiḍūryaprabharāja-sūtra* (Pekin Kanjur Rgyud Da 256 a 8).
- bor* 1. (imper. < *hbor-ba* 'to throw away, abandon') 75 a 5.
2. (pf. < *hbor-ba*) 75 a 5 (*bis*), 6; 22 (*bis*), 23, 81.
- bya* (ft. < *hyed-pa* 'to make, do; say') 72 a 7; 80 a 1; 92, 93. *ci bya* 79 b 5 'what is to be done?'.

*bya* (cont.)

*zés bya-ba*, preceded by direct speech, 'so saying' 73 b 5; more frequently preceded by n. pr., 'so called' 73 b 6; 74 a 3; 76 b 6; 80 a 1, 3 (*bis*); 83 b 6; 85 a 4; 86 b 1 (*ces*); 87 b 2, 5; 88 a 7; 3 (*bis*). n. pr. + *bya-ba* (without *zés, ces*) is used in the same way (cf. *bgyi* / *zés bgyi*): 78 a 1; 78 b 2 (*zés* precedes n. pr.); 86 b 1.

1. *byañ* 'north'. See *phyogs*; *byañ-sgo*, *byañ-phyogs*, *byañ-srañ*.

2. *byañ* (pf. < *hbyoñ-ba* 'to cleanse, purify') 77 b 4.

*byañ-sgo* 'north gate' 83 b 7; 22.

*byañ-chub-sems-pa* 2, 3, 113 = *byañ-chub-sems-dpah* q.v.

*byañ-chub-sems-dpah* 18, 34, 37, 55, 79 = *byañ-chub-sems-dpah* q.v.

*byañ-chub* 'enlightenment'. tr. *bodhi Sv.*, *Udr.* See n. pr. *byañ-chub hbyuñ-gnas bkra-śis bsil-ba*. = seq.

*byañ-chub-pa* 'enlightenment' 72 b 5 (*bis*); v. *mñor-pa*.

*byañ-chub-sems-dpah* 'person destined for enlightenment'. tr. *bodhisattvaḥ* (*Mvy* 625). 72 a 2, 3; 73 b 4; 74 a 5, 6, 7 (*bis*); 74 b 1, 2, 4, 5; 75 a 5-6; 76 a 4; 77 b 5, 7; 78 a 7; 78 b 4; 80 a 1, 2-3, 3; 81 a 3-4; 85 b 5; 87 b 3 (*bis*).

*byañ-phyogs* 'north' 16, 18, 23, 56. v. *phyogs*.

*byañ-srañ* 'north street' 84 a 6, 7.

*byad-bžin* 'form, appearance' 75 a 3. tr. *ākṛti* (*Mvy* 5213); *ākāra* (*Mvy* 6578). Jā. has 'face'. TTC explains as: *zal-ras-kyi dbyibs* 'expression of the face'.

*byab-pa* 'to clean, wipe'; v. pf. *byabs*.

*byabs* (pf. < *byab-pa*) 82 a 3, 4.

*byas* (pf. < *byed-pa* 'to make, do; say'). 'to make, do': 74 a 4; 79 b 6, 7; 65 (*bis*). *rgyal-po, blon-po* ~ 75 b 6 (*bis*) 'acted as king, minister'. *ces byas-pa* 83 a 5 'so he said' (following direct speech).

*byi-ba* 'mouse'. tr. *mūṣika Sv.* *byi-ba lo* 88 a 1 'the Mouse Year'.

The first year in the twelve-year cycle. See references s.v. *khyi*.

1. *byin* (pf. < *sbyin-pa* 'to give') 82 a 6; 28.

2. *byin* 1. 'splendour', with *che-ba* 'great' 82 b 7; usually in the phrase *byin che-bar bgyid* (*bgyi* 83 b 5) 81 b 4; 82 a 1, 7; 84 b 5; 86 a 2, 7 'make its splendour great'.

2. *byin-gyis rlob-pa* 74 a 4; 74 b 5; 80 a 2 (ft. *brlab* 72 a 2; 73 b 3, 4 (*bis*); pf. *brlabs* 72 a 3; 72 b 1; 73 b 5; 74 a 4; 74 b 7; 75 a 1; 78 b 3; 79 b 5; 80 a 3, 4; 82 b 4, 6; 83 b 1; 84 b 3, 4) 'to take control supernaturally; bless' (v. Edg. s.vv. *adhiṣṭhāna, adhiṣṭhathi*, which it translates in *Suv.*, *Mvy* 1580-4 +; D. L. Snellgrove, *The Hevajra Tantra*, i. 1959, 133). The noun occurs in 84: *byin-kyi rlabs-kyis byin-kyis brlabs-pa* = *adhiṣṭhānādhiṣṭhita*.

*byin-can* 'magnificent, splendid' 75 a 1.

*byin-che* 'splendour' (Das), only in the phrase: *byin-che rab-ste* '(whose) splendour is great' 77 b 6; 78 b 4; 79 a 5; 80 b 1; 83 b 2.

*byis-pa* 'child', 75 a 7; 76 a 5; 76 b 7; 4. tr. *bāla Sv.*

*byuñ* (pf. < *hbyuñ-ba* 'to arise, occur; appear; go') 72 b 2; 73 a 3, 6 (*bis*); 73 b 5 (*bis*), 6; 74 a 4; 75 a 5, 6; 76 a 1, 6; 76 b 3, 4, 5 (*bis*), 7; 77 a 2, 7; 77 b 6; 78 a 6; 78 b 1, 2; 79 b 3; 80 b 2, 5; 81 a 6; 81 b 3; 82 a 4, 5, 7; 82 b 1, 2, 3; 84 b 3; 88 a 5; 1, 5, 7, 14, 15, 31, 37, 54 (*bis*), 55, 56, 59, 60 (*bis*), 68, 85, 100. Used as auxiliary only once: *noñs byuñ-nas* 29 'having committed a fault'. *yul-nas byuñ* 75 b 2; 77 b 7 'left the country'. *zés byuñ-ño* 77 a 3 (with direct speech) 'being so told'. *rab-tu byuñ* 85 b 7; 86 a 1, 5, 6; 86 b 1, 3, 5, 7 'renounced the world, entered the order' (tr. *pravraj- Udr.*).

*bye* (pf. < *hbye-ba* 'to open' (intrans.)) 85 a 7; 47 (v. *kha*).

- byed-pa* 'to make, do' 74 a 5; 83 a 5; 51. Used as imper. 75 b 1. See also ft. *bya*, pf. *byas*.
- byon* 1. (imper. < *hbyon-pa* 'to go, arrive') 81 b 6.  
2. (pf. < *hbyon-pa*) 78 a 3, 7; 79 a 3; 67.
- bran* 'servant' 86 a 1; 31, 88.
- bran-kol* 'servant' 88. = *bran-khol*; cf. *rje-khol*.
- bram-je* 20 = seq.
- bram-ze* 'Brahmin' 80 a 1, 2, 5; 87 b 3. tr. *brāhmaṇa* *Suv.*, *Udr.* LW < Skt, v. B. Laufer, *TP* xvii. 1916, 453.
- brid* (pf. < *hbrid-pa* 'to deceive') 85 b 4.
- bre* a measure 55 (of pearls).
- brél-phoñs-pa* 'poor' 93-94.
- bros* (pf. < *hbros-pa* 'to flee') 75 b 4; 79 b 3.
- bla* 'upper'. *bañ-rim bla* 37 (v. *bañ-rim*). *bla-na med-pa* 71 b 7 'highest' (tr. *anuttara* *Suv.*, *Udr.*); *bla-na myed-pa* 49, 97 'id.'
- blags* (pf. < *blag-pa* 'to hear') 48. F. W. Thomas has 'reading', with the note *slags* = *klags* (*TLT* i. 313 n. 2). But the reading is *blags* on my photograph. *blag-pa* is 'to hear', by itself or with *rna-ba*. So Das, Russ. D. against Jä.
- blañs* (pf. < *len-pa* 'to get, obtain; accept') 75 a 6; 80 a 1; 80 b 6; 23, 93. *dam-čhig* ~ 74 b 5; 80 a 4; 'took a vow'. *skye-ba* ~ 76 b 6 'took birth'. *mchis-hbrañ-du* ~ 78 b 6; 87 a 5, 7 'took to wife'. *bzod-pa* ~ 81 b 1 'pardoned'.
- blon* = *blon-po* (q.v.) at end of compound in *mgar-blon* 84 b 6 'Mgar minister'.
- blon-po* 'minister'. tr. *amātya* *Suv.* 75 b 6 (*bis*); 76 a 2, 3; 77 a 1, 3, 4; 78 b 7; 79 a 1, 5; 80 b 4, 5, 6, 7; 81 a 5, 6; 83 a 3 (*bis*), 4; 84 a 1 (*bis*), 2; 84 b 7; 85 a 3, 4; 85 b 2, 3 (*bis*), 4; 87 a 4; 87 b 5, 6. Especially of Aśoka's minister Yaśa: 75 b 2 (*bis*), 5, 7; 76 a 2 (*bis*); 76 b 4; 29.
- dbañ* 'power, authority' 81 a 1, 7; 99, 109.
- dbañ-thañ* 'destiny, lot' 75 a 3, 4 (*bis*). tr. *bhāgah* (*Mvy* 5220).
- dbañ-po* 'ruler' 84 b 6; 78.
- dbañ-ba* 'to be capable of' 75 a 6.
- dbul-ba* 'poor' 88.
- dbul-bu* 'small gift' 68. So F. W. Thomas, *TLT* i. 316 n. 1. Not found in dictionaries, but *hbul-ba* 'gift' would have a diminutive *hbul-bu*. Cf. also *bul-sod*.
- dbus* 'middle' 76 a 3; 31, 83. tr. *madhya* *Suv.*, *Udr.* postp. + gen. 109 'in the middle of'.
- dbon-žañ* 57 is translated 'nephew and uncle' by F. W. Thomas, *TLT* i. 314 n. 8. Cf. *žañ dbon* 'oncle et neveu' M. Lalou, *J.A.* 1952, 11. On this relationship between the Tibetan king and the Chinese emperor, see G. Tucci, *The Tombs of the Tibetan Kings*, 1950, 58.
- dbyar* 'summer' 72 b 3.
- dbyar-sla* 'summer month' 57. = *dbyar-zla*.
- hbag-pa* 'to defile'; v. pf. *hbags*.
- hbags* (pf. < *hbag-pa*) + *-la* 80 b 3.
- hbañs* 'subjects, people'. Except in 83 a 1, 2, always opposed to *blon-po*: 76 a 3; 77 a 1, 3, 4; 79 a 5; 81 a 5.
- hbab-pa* 'to fall down; enter'; v. pf. *bab(s)*.
- hbum-phrag* '100,000' 72 b 5; 73 b 2. tr. *śatasahasra* *Udr.*
- hbebs-pa* 'to cast down'; v. pf. *phab.chu hbebs* 98 'rain down water'.
- hbo-ba* 'to pour out'; v. pf. *pho*.
- hbor-ba* 'to throw away, abandon'; v. imper., pf. *bor*.
- hbyañ* (ft. < *hbyoñ-ba* 'to cleanse; become clean') 72 a 7; 79 b 7; 80 a 5; 48, 49, 65.
- hbyin-pa* 'to remove', 79 b 4; v. pf. *phyuñ*.
- hbyuñ-gnas* 'place of origin'; v. n. pr. *byañ-chub hbyuñ-gnas bkra-śis bsil-ba*.
- hbyuñ-ba* 'to arise, occur; appear; go'; v. pf. *byuñ*. 74 a 3; 74 b 6;

**hbyuñ-ba** (cont.)

- 77 b 1, 3, 4; 78 a 6; 78 b 3, 5; 79 a 6; 80 a 4; 80 b 1; 82 a 3; 83 b 5-6; 86 a 6, 7; 17, 18, 35, 36, 76. *žes hbyuñ* 72 a 7; 72 b 3; 77 b 2; 84 a 4; 'so it is stated' (preceded by direct speech).
- hbyoñ-ba** 'to cleanse; become clean'; v. ft. *hbyañ*; pf. *byañ*.
- hbyon-pa** 'to go; arrive'; v. imper., pf. *byon*.
- hbyor-ba** 'to be at hand, be available', 77 b 1.
- hbrañ-ba** 'to bear, give birth'; v. pf. *hbrañs*.
- hbrañs** (pf. < *hbrañ-ba*) 75 b 4 (*bis*).
- hbras-bu** 'fruit', 78 b 1; 85 a 6; 86 b 4; 14 (*bis*), 97. tr. *phala* *Suv.*, *Udr*.
- hbrin** 'medium-sized' 87 b 7; 88 a 3.
- hbrid-pa** 'to deceive'; v. pf. *brid*.
- hbrum-nag** 'black or deadly smallpox' (Jä.) 59, 60 (*bis*).
- hbros-pa** 'to flee'; v. pf. *bros*.
- sbyañ** (ft. < *sbyoñ-ba* 'to cleanse, purify') 65.
- sbyar** (pf. < *sbyor-ba* 'to join; prepare, provide; correspond, agree'). Spelling *sbyard* 54, 55. *thal-mo* ~ 'joined hands' (v. *thal-mo*). *hcho-ba* ~ 54, 55, 56, 58 'provided livelihood'. *kyañ sbyarna* 77 b 4; *dañ sbyar-nas* 78 b 3 'in accordance with'.
- sbyin-gtoñ** 'distribution of gifts', with *bgwid* 'to make' 87 (pf. *bgwis* 80 a 6; 81 a 4; 94).
- sbyin-pa** 'to give'; v. pf. *byin*.
- sbyoñ-ba** 'to cleanse, purify'; v. pf. *sbyañ*.
- sbyor-ba** 'to prepare, provide' 81 a 2; 112. v. pf. *sbyar*.
- sbran** (pf. < *sbron-pa* 'to call to') 81 a 6.
- sbrum** 'pregnant' 75 b 3.
- sbrul** 'snake' 78 b 7; 79 a 1. tr. *uraga* *Suv.*
- sbrel-ba** 'to join' 81 b 1.
- sbron-pa** 'to call to'; v. pf. *sbran*.
1. *ma* 'mother', 75 a 5 (*bis*);

- 86 b 3 4 (*bis*); 86 b 7; 87 a 4. tr. *māṭṛ* *Suv.*, *Udr*.
2. *ma* 'down'; v. *ma-rce-ma*, *ma-rabs*, *mas*.
- mañgālam** N, *mañgālam* P; om. CD in 88 a 7. LW < Skt *mañgālam* (NASn) 'welfare'.
- ma-rce-ma** 'lower end', 19. *mduñ-gi ma-rce-ma* 19 = *mduñ-rce* 73 b 7; 74 a 3 'spearpoint'. *rce-ma* may be a genuine equivalent for *rce-mo* 'point, top', the preceding *ma* being a mere anticipation in error but confirming the final *ma* against *mo*. But *ma-rce-ma* could be 'the lower end'. I have not found *rce-ma* except in *rce-ma dkar* 'a kind of corn' TTC.
- ma-rabs** 'people of low extraction' (Jä.) 87, 93.
- mañ** 'many' 87 a 6; 40, 41, 57.
- mañ-du** 'many' 85 a 1; 18, 60, 113.
- mañ-po** 'many' 71 b 7; 73 a 4; 74 b 5, 6; 77 a 2; 78 b 7; 79 a 3; 80 a 3; 80 b 6 (*bis*); 81 b 5; 82 a 2; 82 b 1, 6, 7; 83 a 6; 84 a 6; 86 a 2; 87 a 3; 20, 29, 30, 60, 72.
- mañ-mo** 'many' 88, 93.
- man-cad** postp. 'from'. *man-cad* . . . *yan-cad-na* 111, 112 (*bis*) 'from . . . to'.
- man-chad** postp. 'from' 83 b 6; 84 b 2; 'as far as' 83 a 2. *man-chad* . . . *yan-chad* 79 a 5; 83 a 1; 88 a 4 'from . . . to'; *man-chad* . . . *yan-chad-du* 76 a 2 'id.'. *yan-chad* . . . *man-chad* 88 a 2 'to . . . from'.
- man-chad-du** postp. 'from'. *yan-chad* . . . *man-chad-du* 76 a 3 'to . . . from'.
- mal** 'couch' 71. tr. *śayana* *Suv.*
- mas** 'downward' 82 a 3, opposite *yar* 'upward'.
- mi** 'man' 73 a 3, 5 (*bis*); 75 a 4, 7; 75 b 4 (*bis*), 5 (*bis*); 76 b 6; 81 a 6; 82 a 7; 82 b 2; 85 a 5 (*bis*). = *myi* q.v.
- mi-ñas** 'pestilence' 72 b 2. tr. *māri* *Udr*.
- mi-mthu** 'manhood' 83 a 3, is an emendation for *mi-thur* CD, *me*

- NP. I have not found *mi-mthu* elsewhere.
- mig* 'eye'. tr. *caḥṣus Suv.*, *Udr. chos-kyi mig* 85 a 7 'eye of the Law' (v. *chos*).
- miñ* 'name' 78 b 2, otherwise always with *btags* q.v. tr. *nāman Suv.*, *Udr.* = *myiñ* q.v.
- miñ-sriñ* 'brother and sister' 87 b 3.
- mu-tig* 'pearl' 55. tr. *muktā Suv.* LW < Skt *muktikā*; v. B. Laufer, *TP* xvii. 1916, 454.
- me* 'fire' 79 a 1; 83 a 2. tr. *agni Suv.*
- me-tog* 'flower'. tr. *puṣpa Suv.*, *Udr.* v. n. pr. *gser-gyi me-tog*.
- me-mar* '(oil) lamp' 73 b 5; 74 a 1, 4. Jä., Das have only *mar-me*, which tr. *pradīpa Udr.* According to Nagao, *me-mar* tr. *agni*. But according to TTC and Russ. D. *me-mar* = *mar-me*. TTC explains as 西油燈 'oil-lamp'. *mar* is 'butter' or 'oil'.
- med-pa* 'not to be' 80 a 1. *bla-na med-pa* 71 b 7 'highest' (v. *bla*). *mchams med-pa* 72 a 7 'deadly sin' (v. *mchams*). v. n. pr. *lha-mo dri-ma med-pahi hod.* = *myed-pa* q.v.
- men-dri* 79 a 2: *dar dan men-dri btags* 'she wove silk and *men-dri*'. NP have *men-hdri*. Jä. has *men-či* 'a coloured silk handkerchief' (so Das, who adds '(Chinese)') and *men-hri* (also Das) 'a kind of fur?'. *men-či* is a LW < modern Chinese according to B. Laufer, *TP* xvii. 1916, 522. TTC has the entry: *men-dri*: *gos-chen-gyi men-dri* 未詳 'men-dri: men-dri of silk; not clear'.
- mo* 'woman' 86 a 6; 22.
- morgu(b)deśi(l)*. See Index of proper names.
- mod* 'moment'. *mod-la* 14, 25 'instantly, immediately' (tr. *sahasā Suv.*).
- mya-ñan* 'misery, affliction'. tr. *śoka Suv.*, *Udr.* = *mye-ñan* q.v. Here only in the phrase: *mya-ñan-las hdah-ba* 73 a 7 'go beyond affliction, attain *nirvāṇa*' (pf. *hdas* q.v., with references).
- myi* 'man' 3, 56, 89, 90 (*bis*), 93. = *mi* q.v.
- myig* 'eye' = *mig* q.v. *mchohi myig* 109, 110 'lake-eye', 'perhaps "a fountain"' (*TLT* i. 322 n. 9); cf. *chu-mig* 'spring, fountain'.
- myiñ* 'name' 15, 23 (v. *btags*), 71, 86, 98, 107 (*bis*). = *miñ* q.v.
- mye-ñan* 'misery, affliction' 19. = *mya-ñan* q.v.
- myed-pa* 'not to be' 71. *grañs myed-pa* 49, 91 'innumerable' (v. *grañs*). *bla-ma myed-pa* 49, 97 'highest' (v. *bla*). *mchams myed-pa* 65 'deadly sin' (v. *mchams*). = *med-pa* q.v.
- myoñ-ba* 'to experience' 92. tr. *anubhav- Suv.*, *Udr.*
- dmag* 'army' 72 b 5; 75 b 1, 7; 81 b 5; 82 b 2; 84 b 7; 20, 29, 30, 64 (*bis*). tr. *senā Suv.* *dmag drañs* 81 b 4; 82 a 2; 83 a 1 (*bis*), 2, 4; 63; 'led an army'.
- dmag-myi* 'soldier' 64. = *dmag-mi*.
- dmag-čhogs* 'army' 83 a 4. tr. *cakra Suv.*
- dmah-ba* 'to be low; decline, be ruined'; v. pf. *dmas*.
- dmas* (pf. < *dmah-ba*), used of *dus* 77 b 1; *yul* 83 a 2, 3. Evidently pf. < *dmah-ba* as Das (not Jä.). Jä., Russ. D. have *dmas-pa* 'wounded'. TTC has: *dmas-pa*: *rgud-paham ñams-pahi don* '*dmas-pa* means decline (with age) or injured'.
- rma-ba* 'to ask' (*Udr.*); v. pf. *rmas*.
- rma-d-pa* 'astonishing'. *ño-mchar rma-du gyur-te* 80 b 6 'they were greatly amazed' (v. *ño-mchar*).
- rmas* (pf. < *rma-ba* 'to ask') 84 a 2. v. *smas*.
- sman* 1. 'remedy; medicine'. tr. *bhaiṣajya Suv.*, *Udr.* v. n. pr. *sman-gyi rgyal-po*.
2. 'use, benefit' 27. = *phan-pa* Jä., TTC. tr. *hita Suv.*
- smas* = *rmas* (Jä.), pf. < *rma-ba* 'to ask' go.

- smo-ba* 'to say'; *v. pf. smos.*
- smon-lam* 'vow', 78 a 3; 99. tr. *prañidhāna Suv., Udr., Mvy* 764 +. *smon-lam btab* 'made a vow' 77 a 6; 81 a 2; 82 a 6; 82 b 6; 84 b 3, 4; 89, 98.
- smos* (*pf. < smo-ba 'to say': goñ-du smos-pa* 72 b 4 'above-mentioned').
- smra-ba* 'to speak, talk; say'; *v. pf. smras.*
- smras* (*pf. < smra-ba*) + *-la* 'to' 75 a 7; 65. Preceding direct speech: 78 a 2; 84 b 3; 87 b 3; 8, 9; following direct speech: 75 b 5; 78 a 5; 81 a 6; 83 a 3.
- smre-sñags* 'lamentation' 72.
- smre-ba* 'to wail, lament' 72.
- śandan* 'sandal-wood' 72 a 6; 74 a 4. tr. *candana Suv., Udr.* LW < Skt *candana* B. Laufer, *TP* xvii. 1916, 470.
- śam* 'as much as, like' 41 (*bis*). 'so much' only: *mdo śam* 71 b 7; 114 'epitome' (*v. mdo*). 'so much' with numerals: 73 b 2; 88 a 1, 2, 3, 4, 6; 106, 111, 112, 113; with *mañ-po* 'many': 79 a 3; 80 b 6; 82 b 6, 7; 86 a 2. 'perhaps': *lhag śam* 88 a 2; 111 'perhaps more'.
- gcañ-ma* 'clean' 80 b 3, 4. tr. *śuci Suv., Udr.*
- gćug-lag-khañ* 'monastery'. tr. *vihāra Suv., Udr., Mvy* 9152. The *gćug-lag-khañ* is described as: *chen-po* 74 a 5; 77 a 1, 4; 79 a 3; 80 a 6; 87 b 6-7; 88 a 1, 2, 4; *ched-po* 43, 58; *chun-nu* 77 a 4; 87 b 7; 88 a 3; *hbriñ* 87 b 7; 88 a 3; *gñan-po* 36; *sañs-rgyas śākya thub-pas byin-gyis brlabs-pa* 74 b 7; *nañ* 80 a 7; *rñiñ-pa bor-ba* 81; *gsar-pa* 83 a 2. *gćug-lag-khañ-gi dog-sa* 82 b 5; 104 'site of a *vihāra*'; *gćug-lag-khañ-gi sa-gzi* 102 'id.'. *dge-sloñ-mahi gćug-lag-khañ* 85 b 2 '*vihāra* for nuns'. With n. pr. preceding: 80 b 2; 82 b 7; or following: 78 a 3; 85 a 2; 86 b 6; 51, 80 (*bis*), 99, 100, 102, 106; especially with n. pr. in gen. preceding: (e.g. *ćar-mahi gćug-lag-khañ* 77 a 1, 4 (*bis*); 77 b 1, 3; 5) 78 a 4; 78 b 1, 2, 5, 6; 79 a 4, 5; 80 a 6; 80 b 1, 2-3; 81 a 1, 6-7; 81 b 2, 7; 82 a 2; 83 b 1, 4; 84 b 1, 2, 5; 85 a 1, 3, 4; 85 b 1; 86 a 3, 7; 86 b 3, 5, 6; 87 a 1, 2, 3, 4, 5, 6 (*bis*), 7; 87 b 1, 6; 11, 43, 46, 53, 99, 104, 109. Other references: 73 a 3; 75 a 1; 77 a 2 (*bis*), 3, 4-5; 77 b 4, 5 (*bis*), 6 (*bis*), 7; 78 a 2; 78 b 3, 4 (*bis*), 6; 79 a 5; 80 a 5; 80 b 1, 2, 4; 81 a 3; 81 b 1, 3, 4, 7; 82 a 1, 5, 6 (*bis*), 7 (*bis*); 82 b 4, 5, 7; 83 a 2; 83 b 1, 5, 6; 84 b 2, 3 (*bis*), 4, 5 (*bis*); 85 a 1, 3, 4; 85 b 4; 86 a 1, 2 (*bis*); 87 b 4 (*bis*), 5; 88 a 7; 13 (*bis*), 17, 35, 45 (*bis*), 47, 55, 83, 98, 101, 105, 106, 107.
- gćes* (*pf. < hće-ba 'to harm, damage'*) 73 a 5; 83 a 1, 4. The *pf.* is given as *bćes* by Jä., Das; as *gćes* by Russ. D. *gćes* tr. *upadruta Suv.*
- gćo-bo* 1. adj. 'best, chief' 78 b 5. tr. *jyeṣṭha Suv.*
2. noun 'lord, master', used as title of *rnam-thos-kyi sras* 76 a 1.
- bćah-ba* 'to bear, give birth'; *v. pf. bćas.*
- bćal* (*pf. < ćhol-ba 'to seek; obtain'*). 'sought', 76 b 2; 78 a 4; 80 b 3, 4; 12. 'obtained' 85 a 1. Jä., Das have only *pf. bćol. pf. bćal* Russ. D.
- bćas* (*pf. < bćah-ba 'to bear, give birth'*) 75 a 2, 3; 76 b 2; 22.
- bćugs* (*pf. < hfugs-pa 'to place; found, establish'*). *pus-mo sa-la bćugs* 81 a 7 'knelt on the ground'. *yul bćugs* 76 a 3; 76 b 2, 4 'founded a country'; *yul-sa bćugs* 75 b 7; 32 'id.'. Idiomatic: *rkañ-gis bćugs* 80 b 3 'particularly' (*v. rkañ*).
- bćun-pa* 'reverend, venerable', used as title of a *dge-sloñ*: 79 b 5; 82 a 6. tr. *bhadanta Suv., Udr.*
- bćun-mo* 'queen'. *rgyal-pohi bćun-mo* 75 a 2 (*bis*), 3; 78 b 7 'king's consort'. With *rgyal-po* preceding; 84 b 5; 85 b 5; 86 a 2.

- bčun-mo dam-pa* 75 a 2 'chief queen' (tr. *agramahiṣī Suv.*).
- bčo* (ft. < *hčhod-pa* 'to cook') 95.
- bčoṅs* (pf. < *hčhoṅ-ba* 'to sell') 93.
- rča* particle connecting tens and units and occasionally hundreds and units: *ñi-śu-rča* '20'; *sum-cu-rča* '30'; *bži-bcu-rča* '40'; *lña-bcu-rča* '50'; *drug-cu-rča* '60'; *bdun-cu-rča* '70'; *brgyad-cu-rča* '80'; *dgu-bcu-rča* '90'; *brgya-rča* '100'; *lña-brgya-rča* '500'. For references see s.vv.
- rčeva* 'grass' 81 a 1. tr. *trṇa Suv., Udr.*
- rča-ton* 'uprooting' 106. Not found in dictionaries, but cf. *rča-ba-nas hdon-pa* (pf. *hton*) 'to exterminate (root and branch)' Jä. s.v. *rča-ba*.
- rča-ba* 1. 'root'. tr. *mūla Udr. dge-bahi rča-ba* 82 a 6 'root of merit' (tr. *kuśalamūla Suv., Udr., Mvy* 1208 +).
2. 'lower end' (of stick). *gseg-šan-gi rča-ba* 73 b 7; 74 a 2 'the end of a staff'; *seg-caṅ-gi rča-ba* 19 'id.'
- rčal* 'prowess' 79 a 7; 82 b 1. tr. *ākrama Suv.*
- rči-ba* 'to reckon, calculate'; v. ft. *brči*; pf. *brčis*.
- rčig* (imper. < *rčig-pa* 'to build') 77 a 3; 10.
- rčig-pa* 1. 'to build'; v. imper. (*b*)*rčig*; ft. *brčig*; pf. *brčigs*. Used of *gron-khyer* 'city' 74 a 3; *mchod-rten* 'stūpa' 75 a 1; *gčug-lag-khañ* 'vihāra' 75 a 1; 77 a 2; 78 a 2 (*bis*); 81 b 2 (*bis*); 82 b 4; 83 a 2; 84 b 3; 104, 105.
2. 'a building' 77 a 2.
- rče* 1. 'peak, summit'; v. n. pr. *khegan rče*.
2. 'point, particular spot': *sems rče gcig-tu* 86 a 5 'with the mind on one spot, concentrating'.
- rče-ba* 'to play' 75 a 7 (redupl.); 24 (redupl.), 25-26 (redupl.). tr. *kriḍ- Suv.*
- rče-ma* v. *ma-rče-ma*.
- rčed-mo* 'play, game' 83 a 5. tr. *kriḍā Suv., Udr.*
- rčom-pa* 'to begin'; v. pf. *brčams*.
- sčal* (pf. < *sčol-ba* 'to put; give; allow'). pf. *sčol* Jä.; *bsčal* Russ. D. (cf. NP *bsčal* 72 b 3); *sčal Suv., Udr.* Spelling *sčald* 17, 21, 48, 79, 88, 94.
1. 'to place, put' 75 a 7; 77 a 4, 5, 6; 77 b 1; 80 a 7; 82 a 3; 82 b 6, 7.
2. 'to give' 75 b 1; 79 a 4; 80 a 2; 88. *dam* ~ 72 a 4 'gave a promise'. *bkah* ~ 73 b 6, 7; 74 a 2; 17, 18, 48, 79, 83, 94 'spoke' (of Buddha).
3. 'to allow' + term. inf.: 76 a 1; 77 a 2; 81 b 6; 85 a 7; 21, 94. Without inf.: 72 b 3.
- sčogs* 'and so forth', = *sogs* q.v. The *Li yul chos-kyi lo-rgyas* 19-20 for *sogs*. Preceded by *-la* (which is written together with *sčogs*): 33, 36, 84-85; or *-las* 31, 49, 59.
- brčams* (pf. < *rčom-pa* 'to begin') 80 b 3.
- brči* (ft. < *rči-ba* 'to reckon, calculate') 87 b 7.
- brčig* 1. (ft. < *rčig-pa* 'to build') 77 a 2; 80 b 3, 4; 81 a 3; 84 b 3, 4; 87 b 4; 9 (*bis*), 11, 98.
2. (imper. < *rčig-pa*) 78 a 3.
3. *brčig-ste* 13, 75 for *brčigs-te*, v. *brčigs*. *brčig* 5 for *brčigs*.
- brčigs* (pf. < *rčig-pa* 'to build'). See also *brčig* 3. Used of *mkhar*: 76 a 3; *gron-khyer* 76 b 5; 6; *mchod-rten* 78 a 5 (*bis*); 85 a 7; 11, 11-12; *rten-khañ* 83 b 5; *sten-khañ* 76 a 1; *dri-gčañ-khañ* 83 b 7; *gčug-lag-khañ* 74 a 5; 77 a 1, 2, 4, 5; 77 b 5, 6, 7; 78 a 3; 78 b 1, 3, 6 (*bis*); 79 a 3; 80 a 5, 6, 7; 81 a 1; 81 b 2, 7; 82 a 2; 82 b 5, 7; 83 b 1, 4, 6; 84 b 1, 2, 5, 6; 85 a 1, 2, 3, 4; 85 b 2, 4; 86 a 1, 3, 7; 86 b 3, 5, 6 (*bis*); 87 a 1, 2, 3, 4, 5, 6 (*bis*), 7; 87 b 2, 4, 6; 45, 58, 106.
- brčis* (pf. < *rči-ba* 'to reckon, calculate') 76 a 7; 76 b 3; 88 a 1, 5. *bsčogs* 'and so forth'. = *sčogs* q.v. 19-20. Found also in *TLT* ii. 137. 11.

- cha-ba* 'to be hot' 95.  
*cha-bo* 'grandson' 88 a 5; 6 (= *bu* 76 b 4 !).  
*chañ-ba* 'to be complete' 75 a 6; 24. tr. *pūrṇa Suv.*  
*čhad* 'size' 40, 41. tr. *pramāṇa Suv.*  
 1. *čhar* 'district', 75 b 7; 88 a 1, 4; 51. v. *mčhar*. = *ljoṅs* F. W. Thomas, *TLT* ii. 169. Not found in dictionnaires.  
 2. *čhar* (pf. < *hčhar-ba* 'to grow up') 78 b 7.  
*čhal* 'wood, grove' 72 b 4; 76 b 7; 80 a 3; 82 b 3 (*bis*); 84 a 7; 85 a 5 (*bis*); 3, 4.  
*čhig* 'word, speech' 25.  
*čhim-ba* 'to be content' 96.  
*čhugs-pa* 'firm, steady' 82 b 5. Jä s.v. *hčhugs-pa*.  
*čhun-cad* postp. 'within' 91. = seq.  
*čhun-čhad* postp. 'from (a certain time)' 72 b 2; 76 b 1, 3; 77 b 6; 78 b 6; 82 a 5.  
*čhul* 'form; way (of life), manner', 83 b 4; 88 a 7. *čhul-du* + gen. 'in the form of' 74 a 5, 6; 76 a 4; 35 (*bis*). *čhul ma-yin-par* 83 a 5 'in an improper manner' (cf. *čhul ma-yin-pas* tr. *anayena Udr.*). *de-bzin-gšegs-pahi čhul* 77 a 6 'the way of the Tathāgata'; cf. *saṅs-rgyas-kyi čhul* (so read) tr. *buddhanetṛi* (*Mvy* 6325).  
*čhe* 1. 'time'. *čhe* with preceding gen. 'at the time of, when' 73 a 3, 4, 7; 74 b 5; 75 a 1; 76 b 2 (*bis*); 77 a 4; 78 a 4, 5, 6; 80 a 1, 2; 81 a 4, 5; 81 b 4; 82 a 2, 3; 83 b 6; 84 b 3, 6 (*bis*); 87 b 2, 3; 88 a 5; 12, 16, 23, 24, 43, 45, 69. *čhe-na* with preceding gen. 'id.' 84 a 1. *dehi čhe* 'at that time' 77 b 1, 7; 50, 53, 62, 70, 77; *dehi čhe-na* 'id.' 55, 57. *čhe sna-mahi smon-lam* 78 a 3 'vow of former time'.  
 2. 'life' 75 a 3. *čhe hdi-la* 64 'in this life'. *čhe hdi hdas* 97 'departed this life'. *čhe hdas-pa* 74 'departed' (adj.).  
*čhe-rabs* 'existence' 91. tr. *āti Suv.*  
*čhegs* 'trouble, distress' 83 a 1. *čhegs chen-pos* tr. *kyčchreṇa Udr.*  
*čhes* 'day of the month' 81 b 3.  
*čhogs* 'accumulation' 71 b 7.  
*čhoñ-dus* 'market-place', 42-43, 80, 109. = seq.  
*čhoñ-hdus* 'market-place' 87 b 5.  
*čhoñ-pa* 'merchant' 75 b 3; 89, 92. tr. *vanij Udr.*  
*čhor-ba* 'to perceive' 79 b 5.  
*čhol-ba* 'to seek, search'; v. pf. *bčal*. 75 b 1 (*bis*), 2 (*bis*), 3 (*bis*); 76 b 2 (*bis*); 86 b 4; 20, 27, 29.  
*mčhan* 1. 'name' 76 a 5; 85 b 5; 86 b 7 (*bis*); 87 b 5; 13, 15, 34, 37, 45, 80, 83.  
 2. 'sign' 75 a 2; 21 (*bis*).  
 3. 'night' 72 a 5, 7; 72 b 5; 106.  
*mčhan-ma* 1. 'sign; portent'. 'sign' 75 a 3, 4. 'mark (for arrow)' 86 b 4. With *mñon-rtags*: 74 b 5; 77 b 4; 78 b 5; 80 b 1; 83 b 5; *dños-rtags* 79 a 6.  
 2. 'name' 83 b 1 (? 'sign').  
*mčhams* 'border' 6, 83. *mčhams med-pa* (*myed-pa* 65) 'deadly sin' 72 a 7; 77 b 3; 79 b 6; tr. *ānantarya Udr.* There are five deadly sins (72 a 7; 77 b 3), cf. *Mvy* 2323 and list 2324-8.  
 1. *mčhar* 'district' 88 a 2 = *čhar* 88 a 1 (v. *čhar*).  
 2. *mčhar* 'remarkable': *mčhar-gyi sdig-pa* 79 b 6 'remarkable sin'.  
*mčho* 'lake'. tr. *hrada Suv.*, *saraḥ Mvy* 4170. 72 a 1, 2, 3; 73 a 6 (*bis*); 73 b 2, 5, 7 (*bis*); 74 a 3 (*bis*); 75 a 1; 76 b 4; 78 a 5, 6 (*bis*); 16, 17, 18, 19 (*bis*), 35, 41, 43 (*bis*), 45, 47, 97, 98, 102 (*bis*), 103. *mčhoḥi myig* 109, 110 'lake-eye' (v. *myig*).  
*mčhon-ka* 'weapon' 70. Not found in dictionaries, but evidently the same as the usual *mčhon* (tr. *śastra Udr.*) and *mčhon-cha* (tr. *śastra Suv.*).  
*hčhañ-rgya-ba* 'to attain enlightenment'; v. pf. *saṅs-rgyas*. For pres. stem, see *Suv.* s.v. *hčhañ-ba*.  
*hčhar-ba* 'to grow up'; v. pf. *čhar*.



- hchal-ba*. Spelling *hchald* 43, 57, 66.
1. 'to know': *no hchal* 79 b 4 'recognize'; *gdon-no hchal* 79 b 5 'id.'. 'to be known, considered' (with preceding verb in -o): *hbyuñ-no hchal* 78 b 3; *brčigs-so* ~ 77 a 4; *bzugs-so* ~ 72 b 3; 77 b 5; 78 b 4, 5. Idiomatic: *chad-kyis hchal* 82 a 6 'nearly ceased' (v. *chad*).
  2. 'to ask' 75 b 5.
  3. 'to seek' 75 a 1; 80 b 3; 43.
  4. 'to desire' 78 b 7; 79 a 6, 7; 84 b 4. *chab hchald* 57, 66, euphemistic, 'desired water' = 'died of thirst'.
  5. 'to show'. *phyag* ~ 81 a 2; 84 a 1, 3; 85 a 6; 68, 71 'do obeisance'. *rgyus ma-hchal* 78 b 7; 30 'ignorant'.
  6. 'to suck at' 75 a 5, with *nu-ma* 'breast'.
  7. 'to obtain' 24, 46. = *hthob-pa* according to Tenzin Namdak.
- hche-ba* 'to harm, damage'; v. pf. *gces*.
- hcho-ba* 1. 'to live, be alive' 75 a 5.  
2. 'livelihood, sustenance' 77 b 1. *hcho-ba sbyor* (pf. *sbyar* 56, 58; *sbyard* 54, 55) 112 'provide livelihood'.
- hchod-pa* 'to cook'; v. ft. *bco*.
- mjad-pa* 1. 'deed'. *mjad-pa mjad* 73 a 6 'do a deed'.  
2. 'to do, perform; act' 82 b 4. With abstract noun as object: *bkah* 52; *mchod-pa* 78 a 7; 75; *thugs-nan* 72, 74; *don* 73 a 6; 74 a 1; 78 a 7; 108, 113; *phrin-yig-las* 80 a 2; *phrin-las* 81 a 4, 5; 81 b 4; 87 b 3; *mjad-pa* 73 a 7; *gso-sbyin* 69. With word for person as object, 'to act as': *dge-bahi bses-gñen (dan yon-bdag)* ~ 76 b 7; 81 b 6; 3 (*bśes-ñen*); (77 b 5; 78 b 4); *rgyal-po* ~ 4. *dbon-zañ-du* ~ 57 'to act as *dbon-po* and *zañ-po*' (v. *dbon-zañ*). As an auxiliary with verb in term. inf., making caus. from intrans.: *khyab-par* ~ 73 b 5; *pham-par* ~ 72 b 7.
- hjad-pa* 'to be consumed, spent'; v. pf. *zad*.
- hjin-pa* 'to seize' 75 a 5; 80 b 7; v. pf. *zin, bzuñ*.
- hjugs-pa* 'to pierce; to introduce'; v. ft. *gzugs*.
- rjin-bu* 'pond' 75 a 2. tr. *puṣkarinī, padminī* *Suv*.
- rju-hphrul* 'supernatural power' 83 b 3; 84 a 4. tr. *rddhi* *Suv.*, *Udr.*, *Mvy* 232 +. *rju-hphrul bstan* 83 a 6, 7; 83 b 3; 86 a 1, 7; 86 b 2 'exhibited supernatural powers'.
- rfogs-pa* 'to be finished, completed' 71 b 7; 88 a 7.
- rjoñ-ba* 'to send'; v. pf. *brjañs*.  
*brjañs* (pf. < *rjoñ-ba*) 29.  
*brjun* 'falsehood, lie' 27.
- zags-pa* 'noose' 81 b 5. tr. *pāśa* *Suv*.  
*zabs* 'foot', resp. for *rkañ-pa*: 77 a 7; 78 b 3; 79 b 7; 80 a 4; 110 (*bis*). tr. *pāda* *Suv.*, *Udr*.
- zam-hbriñ* 'servant' 26. Jä. s.v. *zabs*; Russ. D.
- zal* 1. 'face' 83 b 3; 84 a 5; 86 a 5.  
2. 'mouth'. *zal-gyis* or *zalanas* 'orally', used pleonastically with verbs of speaking: *zal-gyis gtad* 72 a 4; *zal-gyis bzes* 74 b 4; 77 b 4; 78 b 4; 79 a 5; 81 b 3; 77; *zal-nas gsuñs* 85; often with direct speech: *zal-nas . . . zes hgyis-pa* 80 a 1; 82 a 3; 82 b 4; *zal-nas . . . ces hsgo* 75 b 1; *zalanas . . . zes bstan* 78 a 5; *zal-nas . . . zes hbyuñ-ba* 84 a 3.
- zi-ba* 'to become calm' 72 b 3; 83 b 1; 86.
- zig* (pf. < *hjig-pa* 'to be destroyed, disappear'). Used of *chos* 73 a 4; *mchod-rten* 78 a 5; 85 b 1; *bog-ri* 55; *gčug-lag-khañ* 82 a 6, 7. *skugduñ ma-zig-pa* 80 b 1 'intact relics'.
- zig-ral* 'destruction': *zig-ral-du gyur* 77 a 2; 87 b 6 'was destroyed'.
- ziñ* 1. 'field, arable land' 86 a 1.  
2. 'held, sphere'. *sañs-rgyas-kyi ziñ* 73 b 3, 4; 78 a 7; 84 a 4,

*ziñ* (cont.)

5 (*ter*) 'Buddha-field' (tr. *buddhakṣetram Mvy* 3065). *ziñ khud-pa* 'special field' (v. *khud-pa*).

*ziñ-tu* adv. 'precisely, in detail' 76 a 7; 76 b 3; 84 a 1. With *bśad-pa* 'explain': 75 b 6; 79 a 2; 81 a 6; 83 a 4; 31. tr. *vistarena Suv.*

*zu-ba* 'to ask'; v. pf. *zus*.

*zugs* (pf. < *hjug-pa* 'to enter; become') 95. With noun or adj. in term. case: *rgyal-por* ~ 76 b 1, 5; 83 a 3; 83 b 2; 85 b 2 'became king'; *rgyal-sar* ~ 79 a 7 'entered upon the throne'; *thar-par* ~ 87 a 4; 99 'became released'; *ba-nder* ~ 79 a 7 'became a monk'; *li-rjer* ~ 76 b 2, 3 'became Li king'.

*zugs-mar* 'lamp' 82 b 3. So Russ. D. Explained as *mar-me* by TTC (v. *me-mar*); *zugs* means 'fire' according to Jä.

*zus* (pf. < *zu-ba* 'to ask') + *-la* (of person addressed): 74 a 1; 77 a 3; 78 a 2; 79 a 1; 79 b 7; 82 b 4; 84 a 3; 114.

*zus-pa* 'inquiry'. v. n. pr.: *hphags-pa zla-bahi sñiñ-pos zus-pa*; *lha-mo dri-ma med-pahi hod-kysis zus-pa*.

*žen-pa* 'to desire, be attached', + *-la* 'to' 79 b 1.

*žes-pa* 'so-called' (for *ces-pa* after a vowel) 85 a 2 (after n. pr.).

*gžag* (pf. < *hjog-pa* 'to put in order, arrange') 73 a 4.

*gžan* 'other'. tr. *anya Suv.*, *Udr.*

1. 'other (person)' 80 b 3; v. n. pr. *gžan-gyis mi-thub-pa*.

2. 'other (thing)' 80 a 1.

3. 'other' (adj.): 73 a 5; 75 a 7; 77 b 7; 78 b 6; 83 a 1 (*bis*); 83 b 6; 84 b 2; 24, 26, 27 (*bis*), 43, 92.

*gžan-po* 'other' (adj.) 72 a 1.

*gžan-yañ* adv. 'furthermore' 74 a 6.

*gži* 'residence, abode' 112. *gži bžuñ* 76 b 4; 32 'took up residence' (cf. *gži hfin-pa* 'to take up one's residence in a place', Jä. s.v. *gži*). *gži gčug-lag-khañ* 88 a 7

'local *vihāra*' (cf. *gži-dgon* 'local monastery'; v. Jä. s.v. *gži*).

*gžuñ* 'book' 71 b 7; 72 b 2, 3; 114. = *grantha*; v. TLT i. 89 n. 2.

*gžon-pa* 'bowl' 82 b 5, 6 (*bis*).

*gžon-nu* 'young' 82 a 4. tr. *taruṇa Suv.* See also n. pr.: *gžon-nu rdo-rje lcam-dral*; *gžon-nu rdo-rje-sde*.

*bži* '4' 72 a 6; 72 b 1, 2; 73 b 2; 74 b 6; 76 b 3; 77 b 7; 78 a 2; 81 a 5; 84 b 2; 88 a 2; 10 (*bis*), 34 (*bis*), 40, 50, 65, 96 (*bis*), 97, 98. *bcu-bži* '14' 83 a 1. *bži-bcu-rča* '40' 87 b 7. *bži-brgya* '400' 88 a 4; 112-13. *bži-stoñ* '4000' 75 a 1; 111.

*bžin* 1. postp. 'according to' 78 a 2; 81 b 6.

2. postp. 'per': *dguñ-lo gcig bžin* 72 b 3 'each year'.

*bžin-du* 1. postp. 'like, as' 91, 95, 109.

2. postp. 'according to' 75 b 4; 82 b 5. *ji-ltar* . . . *bžin-du* 81 a 4, 5; 84 a 6 'as, how'.

*bžugs-pa* 1. 'to sit' 72 a 3, 4, 6; 73 b 3; 86 b 4.

2. 'to be; remain, reside', 71 b 7; 72 a 1, 5 (*bis*); 72 a 6; 72 b 1, 3, 5; 73 a 7; 73 b 2, 3, 7; 74 a 1 (*bis*), 4; 74 b 5 (*bis*; once redupl.), 7; 76 a 1; 77 b 2, 3 (*bis*), 4, 5, 6, 7; 78 a 1, 4, 5; 78 b 2, 4 (*bis*), 5; 79 a 4; 79 b 2; 80 a 3 (*bis*; once redupl.), 7; 80 b 1; 82 a 1; 82 b 3, 5; 83 a 7; 83 b 3, 4, 5, 7; 84 b 2; 87 b 2, 6, 7 (*bis*); 88 a 1 (*bis*), 2 (*ter*), 3 (4x), 4 (*bis*), 5 (*bis*); 4 (em.), 8, 13, 22 (*bis*), 33, 35 (*ter*), 36, 37 (*bis*), 38 (5x), 39 (*bis*), 41, 43, 45, 46 (*bis*), 47, 55, 62, 67, 76, 79, 81, 82 (*ter*), 83, 84, 86, 110, 111 (*bis*), 112, 113 (*bis*). *bžugs-pahi pho-brañ* 72 a 1 (*bis*) 'mansion of residence'. *-la bžugs-pa* 77 a 3 'to have'.

*bžen-ba* 'to erect'; v. pf. *bžens*.

*bžens* (pf. < *bžen-ba*) 88 a 7.

*bžes-pa* 'to take, accept'. *žal-gyis bžes* 74 b 4; 77 b 4; 78 b 4; 79 a 6; 81 b 3; 77 'accept orally'. *bžod-*

- pa bžes* 81 b 1 'to pardon'. *khab-tu bžes* 58 'take to wife'.
- zad* (pf. < *hjad-pa* 'to be consumed, spent') 64, 108.
- zas* 'food' 73. tr. *bhojana Suv., Udr.*
- zin* (pf. < *hjin-pa* 'to take, catch') 81 b 5; 82 b 2.
- zuñ* 'a pair, couple' 72 b 7.
- zer-ba* 'to say' 27, 105.
- zla* 'month' 57. See discussion s.v. *cha-rjas*. F. W. Thomas took *zla* as for *zla-bo* 'friend' and understood *zla-la bgyis* as literally 'made into friends (or company)', that is 'taking with them' (*TLT* iii. 19). This fantastic interpretation was probably caused by a belief that 'month' in this document is always *sla*. But *sla* may only be the form as second element of compounds. For the spelling *sla* see P. Pelliot, *Histoire ancienne du Tibet*, 1961, 143; J. Hackin, *Formulaire sanscrit-tibétain du X<sup>e</sup> siècle*, 1924, 55.
- zla-ba* 'moon'. tr. *candra Suv. v. n. pr. zla-bahi sñin-po*.
- zlos-chos* 'dramatic show' (so F. W. Thomas, *TLT* i. 116 n. 3): 81 a 4, 5; 81 b 4. Dictionaries have only *zlos-gar* 'play, show' (v. Russ. D.). Found only with *no-le* (q.v.), the sense is clear.
- gzigs-pa* 'to see' 75 a 3.
1. *gzugs* 1. 'form, shape' 76 b 6; 84 a 6. 2. 'image' 83 b 5; 84 a 6.
2. *gzugs* (ft. < *hfugs-pa* 'to pierce; to introduce). *mčhan-ma gzugs* 86 b 4 'to pierce its mark' (of an arrow). *chos gzugs-sin spel-ba* 98 'introducing and spreading the religion' (not as F. W. Thomas, *TLT* i. 320 n. 7: 'extending the wood of the religious images'!).
- gzugs-brñan* 'image' 79 a 4; 80 a 3; 79.
- gzod* 'now' 97.
- bzañ* 'good' 75 a 3, 4.
- bzañ-po* 1. 'good' 75 a 2; 75 b 5; 81 a 6; 21, 101. v. n. pr. *kun-tu bzañ-po*; *nor-bu bzañ-po*.
2. 'beautiful' 75 a 3.
- bzah-ba* 'food'. *bzah-ba dañ btuñ-ba* 96 'food and drink'.
- bzuñ* (pf. < *hjin-pa* 'to seize'). *gži bzuñ* 76 b 4; 32 'took up residence' (v. *gži*). *yul-sa bzuñ* 32 'took possession of a district'. *rgyal-srid bzuñ* 76 a 7; 76 b 1, 3; 82 b 7-83 a 1; 84 b 7 'took possession of the throne' (v. Jä. s.v. *rgyal-srid*). *gžon-pa bzuñ* 82 b 5 'took hold of a bowl'.
- bzod-pa* 1. 'to resist' 81 a 6 (*bis*).
2. 'to pardon': *bzod-par gsol* 81 b 1; 83 a 7 'ask for pardon'.
3. 'pardon, forgiveness': *bzod-pa gsol* 81 b 1, 2 'ask for pardon'; *bzod-pa bžes* 81 b 1 'to pardon'; *bzod-pa blañs* 81 b 1 'pardoned'.
- bzod-gsol* 'request for pardon' 79 b 7.
- ho-ma* 'milk' 80 b 5. tr. *kšira Suv., Udr.*
- hog* 1. adj. 'lower' 42.
2. postp. + gen. 'below' 75 b 7; 110.
- hog-tu* 1. postp. + gen. 'below' 72 b 7; 82 a 7; 11.
2. postp. + gen. 'after' 74 a 3; 74 b 6; 76 b 2, 5. *dehi hog-tu* 'after that' 76 b 7; 77 b 7; 78 b 6; 80 b 2; 81 b 4; 82 a 1; 82 b 1, 2; 83 a 2 (*bis*); 83 b 2, 6 (*bis*); 84 b 2, 6; 85 a 3, 4; 85 b 1; 86 a 2, 4; 86 b 1, 3; 51.
- hog-nas* postp. + gen. 'from below', 77 b 1; 53.
- hog-ma* 'lower', opposite *goñ-ma* q.v. *lu-then-gyi sel-chu hog-ma* 76 a 2 'lower river of Hu-then'. *sel-chab hog-ma* 79 b 2; 83 a 5 'lower river'. *mi hog-ma* 85 a 5 'common people'.
- hoñ-ba* 'to come' 10; v. pf. *hoñs*.
- hoñs* (pf. < *hoñ-ba* 'to come') 78 a 3; 80 b 7; 84 a 4.
- hod* 'light' 82 b 3; 86 a 6, 7; 86 b 4. See n. pr.: *lha-mo dri-ma med-pahi hod-kyis žus-pa*; *zla-hod*; *hod-sruñs*.

- hod-zer* 'ray of light' 73 b 3, 4, 5 (bis), 6; 74 a 1, 2, 3, 3-4; 84 a 6. tr. *raśmi* *Suv.*, *Mvy* 6293 +.
- yañ-dag* 'real; right, true' 97.
- yañ-dag-pa* 'real; right, true' 26, 27, 49.
- yan-cad* postp. 'up to, including' 112. = *yan-chad* q.v.
- yan-cad-na* postp. 'to': *man-cad* . . . *yan-cad-na* 111, 112 'from . . . to'. = *yan-chad-na* q.v.
- yan-chad* postp. 'to' 75 b 2; 76 b 3; 88 a 1, 4, 5 (*ter*). *yan-chad* . . . *man-chad* 88 a 2 'to . . . from'; *yan-chad* . . . *man-chad-du* 76 a 3 'id.'. *man-chad* . . . *yan-chad* 79 a 5; 83 a 1; 88 a 4 'from . . . to'.
- yan-chad-du* postp. 'to': *man-chad* . . . *yan-chad-du* 76 a 2 'from . . . to'.
- yan-chad-na* postp. 'to' 88 a 1, 2, 4.
- yan-lag* 'member, limb' 81 a 4. tr. *aṅga* *Suv.*, *Udr*.
- yab* 'father' 75 a 4; 86 b 2. tr. *pitṛ* *Suv.*, *Udr*.
- yar* 'upward'. *mas yar* 82 a 3 'downward and upward'. *yar-gyi ño* 84 a 7 'the former half (of a lunar month)'; = *yar-ño*, opposite *mar-ño* (*v.* Jä. s.v. *ño*).
- yal-ga* 'branch' 82 a 4. tr. *śākhā*, *latā* *Suv*.
- yas* adv. 'above' 75 a 3.
- yi-ge* 1. 'script, writing' 76 a 4; 76 b 7; 4. tr. *lipi* *Suv*.
2. 'document, record' 76 a 7.
- vi-dam* 'vow' 74 b 7.
- yi-rañ-ba* 'to rejoice, be glad' 81 b 2. Jä. s.v. *rañ-ba*.
- yi-d* 'mind' 83 a 6. tr. *manas* *Suv.*, *Udr*.
- yin-pa* 'to be' (copula): 74 a 7; 75 a 7; 75 b 1 (*bis*); 78 a 7; 79 b 6; 80 a 2; 82 a 5; 84 b 3; 25, 26 (*bis*), 27, 49. *ma-yin-pa* 83 a 5 'improper'.
- yun* 'time' (with regard to its length): 73 a 4, 6; 82 b 5; 85 b 1.
- yum* 'mother' 73.
- yul* 'land, country' 72 a 4; 72 b 2, 7; 73 a 5; 74 a 3, 4; 74 b 5; 75 b 1, 2 (*bis*), 3, 4; 76 a 1, 3 (*bis*); 76 b 2, 4; 78 a 6; 83 a 1 (*bis*), 2, 3, 4 (*ter*), 5; 18, 19, 20, 27, 29, 30, 32, 34, 42, 48, 78, 79, 83, 86, 90 (*bis*). *yul-du hgyur* (pf. *gyur* 72 a 5; 73 a 3; 78 a 6; 17, 19) 72 a 2, 3; 47 'to become land, a country'. *yul* with n. pr., for references see n. pr. *yul* preceded by n. pr.: *kha-che*, *gyad*, *rgya-gar*, *bod*, *li*; by n. pr. in gen.: *kha-che*, *rgya-gar*, *pāba*, *baiṣṇu-dvīpa*, *śāñcākalpa*, *yañs-pa*, *ramagramaka*, *li*, *ser-skya*; followed by n. pr.: *kāśi*, *kosala*, *gan-da-ra*, *hdro-tir*, *pa-ro-gzah*, *basa*, *maga-dha*, *ma-za*, *čar-ma*, *hu-then*, *ser-skyahi* *gron-khyer*, *hañ-gu-fo*.
- yul-khams* 'kingdom' 73 a 7.
- yul-hkhor* 'realm' 73 b 4. tr. *rāṣṭra* *Suv.*, *Udr.*, *Mvy* 2439 +.
- yul-ljoñs* 'district' 75 b 4-5.
- yul-hdab* 'province' 89. Not in dictionaries; but *hdab(s)* 'side', and cf. *yul-phyogs* with *phyogs* 'side'.
- yul-phyogs* 'region; country' 75 b 3; 79 a 1; 84, 85, 86. = *yul* TTC.
- yul-mi* 'countryman' 81 b 4.
- yul-sa* 'dwelling-place, country' 75 b 1, 5 (*bis*), 7 (*bis*); 32.
- ye-śes* 'wisdom' 71 b 7. tr. *jñāna* *Suv.*, *Udr*.
- yo-gal* 'deceit' 78. So F. W. Thomas, *TLT* i. 317 n. 2., who compared *g-yo-bkol* 'deceit'. Jä has *yo-ba* 'crooked' and *gal* 'trap, snare' (so Russ. D.; = *rñi* 'id.' TTC). *g-yo-bkol* I have found only in Das.
- yo-byad* 'implements, necessities' 80 b 3; 81 a 1-2; 86 a 2. tr. *upakaraṇa* *Suv*.
- yod-pa* 'to be' 75 a 3; 92, 97, 109.
- yon* 'gift, offering'. *yon phul* 80 b 6 (*bis*); 81 b 2 'gave gift(s)'. *yon-du* 68 'as a gift'. *yon-du phul* 87 b 3, 4; 87, 88, 93 'gave as a gift'.
- yon-tan* 'good quality, virtue' 71 b 7; 72 a 1. tr. *guṇa* *Suv.*, *Udr*.
- yon-bdag* 'donor' 74 a 5; 77 a 1; 77 b 1, 5; 78 b 3; 87 b 4, 7; 88 a 2,

4. = *sbyin-bdag* (Jä., TTC), which tr. *dānapatiḥ* (*Mvy* 2862).
- g-yas-phyogs* 'the right (direction)' 73 b 6. *g-yas-phyogs-su* tr. *dak-ṣiṅa-pārśve* *Suv.*
- g-yas-logs* 'the right (direction)' 74 a 2.
- g-yul* 'battle' 72 b 3; 30. tr. *saṃ-grāma* *Udr.*
- g-yo-ba* 'to shake (intrans.); v. pf. *g-yos.*
- g-yog-pa* 'to cover'; v. pf. *g-yogs.*
- g-yogs* (pf. < *g-yog-pa*) 78 a 5, 6.
- g-yon-logs* 'the left (direction)' 73 b 7.
- g-yos* (pf. < *gyo-ba* 'to shake' (intrans.)) *sa g-yos* 73 'the earth shook'.
1. *ra-ba* 'enclosure'; v. *kun-dgah ra-ba.*
2. *ra-ba* 'first month (of season)'. *duṣ bžihi ra-ba* 72 b 1, 2 'the first month of the four seasons'. *dpyid-zla* (*dpyid-sla* 56) *ra-ba* 79 a 4, 5; 84 a 7 'the first spring month'. *dbyar-sla ra-ba* 57 'the first summer month'. *ston-zla ra-ba* 81 b 3 'the first autumn month'. *rañ* 'spontaneously' 55, 106.
- rañ-byuñ* 'self-originated' 55, 83, 106.
- rañ-byuñ-ba* 'self-originated' 37.
- rañ-saṅs-rgyas* 'one who has obtained enlightenment for himself alone' 77 b 6; 78 b 4. tr. *pratyekabuddha* *Udr.*, *Mvy* 1251.
- ran-las* 'in due course' 103.
- rab* 1. 'excellent, superior'; *byin-che rab-ste* 77 b 6; 78 b 4; 79 a 5; 80 b 1; 83 b 2 '(whose) splendour is great'. *phu-bo rab* 79 a 6 'the eldest brother' (of three) (v. *phu-bo*).
2. adv. 'very' 84. v. *rab-tu.*
- rab-tu* 1. adv. 'very' 75 a 4; 79 b 7; 81 b 1; 83 a 6; 86 a 1; 59.
2. *rab-tu byuñ* 85 b 7; 86 a 1, 5, 6; 86 b 1, 3, 5, 7 'renounced the world, entered the Order' (tr. *pravraj-* *Udr.*).
- rabs* 'generation' 72 a 6; 1, 13, 44. *rgyal-po rabs* 76 b 1; 78 b 6; 83 a 1; 84 b 2 (= *rgyal-rabs* q.v.). *rgyal-po li-rje rabs* 77 b 6 'generations of Li kings'; *li-rjehi rabs* 76 b 4 'id.'.
- ral-gri* 'sword' 80 b 5. tr. *asi* *Suv.*, *Udr.*
- ri* 'mountain' 73 a 4; 73 b 7; 78 a 5, 6. v. n. pr.: *glañ-mgo*, *bya-rgod phuñ-pohi ri*, *bya-rgod spuñs-pahi ri.*
- ri-dags* 'wild animals' 82 b 2; 85 b 3. = *ri-dvags* tr. *mṛga* *Suv.*, *Udr.*
- ri-rca* 'foot of a mountain' 79 b 2.
- rig-pa* 'to know, perceive' 72 a 7; 81 a 7.
- rigs* 'family, lineage'. *blon-pohi rigs* 75 b 6 'ministerial birth'. *rigs-kyi bu-mo* 74 a 7; 74 b 3 'noble lady' (tr. *kuladuhitya* *Suv.*).
- rigs-pa* 'to be right, proper', with gen. inf.: *hdoñ-bahi* 52; *rcig-pahi* 78 a 2 (CD *brcigs-pa*); 82 b 4 (CD *brcig-par*); *brcig-pahi* 84 b 3 (CD *brcigs-pahi*); 9; or with term. inf.: *brcig-par* 87 b 4 (NP *brcigs-par*). *mi-rigs-pa bgyis* 85 b 3 'did wrong'.
- riñ* 'long': *che riñ* 75 a 3 'long life'.
- riñ-du* adv. 'for a long time' 76, 79, 86.
- riñ-po* 'old' 22.
- riñ-ba* 'long': *yun riñ-ba* 85 b 1 (by emendation; v. *riñs-pa*) 'a long time'; *yun mi-riñ-ba* 73 a 4 'a short time'.
- riñ-mo* 'long': *yun riñ-mo* 73 a 6 'a long time'.
- riñ-bsrel* 'relic' 72 a 6. tr. *dhātu* *Suv.* *riñ-bsrel-gyi mchod-rten* 73 a 1 (*ter*), 2 (5x) 'relic-stūpa'.
- riñs-thabs-su* 'swiftly' 103. Jä. has *riñs-stabs-su* and TTC *riñs-stabs-stabs* and *thabs* both mean 'way, manner'.
- riñs-pa* is the reading of CDNP in 85 b 1: *yun-riñs-pas*, which F. W. Thomas, in agreement with the context, translated 'through length of time' (*TLT* i. 128). But *riñs-pa* means 'swift, speedy' (tr. *śighra* *Suv.*). 'In a short time' hardly suits the context, and anyway that should be *yun riñs-pa(ṛ)* according to Tenzin Namdak (in agree-

*riñs-pa* (cont.)

ment with Jä.). Accordingly I have emended to *yun riñ-bas*, *v. riñ-ba*. Better would have been *yun riñ-por* (tr. *ciram Suv.*, *Udr.*), but that is further from the attested *riñs-pas*.

*rin* 'price' 81 a 1. See also *lus-rin*.

*rin-po-che* 'jewel' 77 b 1 (*bis*). tr. *ratna Suv.*, *Udr.*

*rim-gyis* 'in succession' 78 b 3. tr. *anupūrveṇa Suv.* See also *bags-kyis*.

*rim-gro* 'honour, respect' 73 a 5; 52.

*ril* 'whole, entire' 86 a 1; 54. *ril-kyis* 50, 51 (*bis*), 54, 58, 61, 64, 105 adv. 'wholly, entirely; all of them'; *ril-gyis* 79 a 5; 81 b 4 'id.'

*ris* 'region, quarter'. *ris bzi* 81 a 5 'the four quarters' (= *phyogs bzi*; *v. phyogs*).

*ruñ-ba* 'to be fit, right', with noun in term. case: 75 b 5; with term. inf.: 81 a 4, 5; 86 a 4; 28, 48, 49; with verb in *-na*: 75 b 7; 79 b 7.

*rub-pa* 'to close (trans.)' 42. *kha rub* 46 'close' (intrans.); *v. kha*.

*re* 'each' 79 a 5.

*re-ba* 'a hope, wish' 93.

*re-re* 'each; separate, several' 73 b 5 (*bis*); 76 a 1; 77 a 2; 17, 35. tr. *ekaika Suv.*, *Udr.*

*reg-pa* 'to touch', 84 a 6 (with term.).

*res* 'turn, time', only in: *res hgah* . . . *res hgah* . . . 83 a 1 'sometimes . . . sometimes . . .' (tr. *kadācit Suv.*).

*ro* 'taste, flavour' 73. tr. *rasa Suv.*

*roñ* 'narrow passage, defile' 42.

*rol-ba* 'to occupy oneself' 72 a 5; 113.

*rol-mo* 'music' 81 a 6.

*rlabs* 'wave', only in: *byin-kyi rlabs* 84 lit. 'wave of power', i.e. supernatural control, Sanskrit *adhiṣṭhāna*; *v. byin* 2.

*rlob-pa*, only with *byin* q.v.

*brla* 'thigh' 79 b 3, 4.

*brlab* (ft. < *rlob-pa*), *v. byin*.

*brlabs* (pf. < *rlob-pa*), *v. byin*.

*la-la* 'some, a few' 72 a 6.

*lag(-pa)* 'hand' 77 a 5, 6; 82 a 3, 4. *lag dar* 84 b 5 'take in hand'. *lag sbrel* 81 b 1 'join hands'. *v. n. pr. phur-pahi lag-pa*.

*lags-pa* 'to be', frequently as copula; resp. and elegant for *yin-pa*. 72 a 1; 75 a 4; 76 a 2, 3; 76 b 6; 77 b 4; 78 b 5; 79 b 4, 5 (*bis*); 84 a 2 (*bis*); 86 b 2; 87 b 4, 7; 88 a 6; 2, 14, 17, 20, 22, 26, 37, 101, 103, 107 (*bis*), 110. Of time, 'to elapse' (= *lon-pa*): 76 a 7; 76 b 2, 3, 5; 86 a 6. As auxiliary: 79 a 6; 110; with ft.: 78 b 5; with pf.: 77 a 5; 78 b 2; 82 b 4; 84 b 6; 16, 45, 67, 84, 94.

*lañ-ba* 'to rise, get up; appear, break out'; *v. pf. lañs*.

*lañs* (pf. < *lañ-ba*). *mal-nas lañs* 71 'rose up from his couch'. *bunad lañs* 75 b 3 'childbed began'.

*lan* 1. 'time'. *lan du-ma* 75 b 1 'many times'. *lan gsum* 73 b 6; 74 a 2, 3 'three times' (tr. *tris Suv.*, *Udr.*). *lan lñar* 82 a 3, 4 'five times'; for term. cf. *lan bdun-du* tr. *saptavārān Suv.*

2. 'return, retaliation'. *khri lan* 79 b 5 '10,000 reparations'. *lan glan-nas* 83 a 4 'in return'.

*lam* 'way'. tr. *mārga Suv.*, *Udr.* *lam-ston-pa* 78 b 1-2 'way-shower'; *lam ma-nor-par ston-pa* 14-15 'unerring way-shower'; used in explanation of the term *morgu-bdeṣi(l)*; *v. n. pr.*

*las* 'deed, action' 74 b 7; 76 b 6; 79 b 6; 80 a 5.

*lug-pur* 82 'sheep's carcass'. Not found in dictionaries, but *lug* 'sheep' and *pur* 'carcass' are well known.

*lugs* 'custom, usage' 72 b 3; 76 a 4 (*bis*).

*luñ* 'instruction'. *luñ ston* 78 a 7 (ft. *bstan* 72 a 2; pf. *bstan* 72 a 3, 7; 72 b 1; 73 b 1; 108, 109) 'to prophesy'.

*luñ-bstan* 'prophecy' 77 b 4; 78 b 3; 48.

*luñ-bstan-pa* 'prophecy' 76 a 6; 77 b

- 2; 78 a 2; 79 a 4; 88 a 6. tr. *vyākaraṇa Sv.* v. n. pr. *li yul luñ-bstan-pa*.
- luñ-bu* 'small valley' 78 a 4; 12, 13, 44, 46, 47. Not found in dictionaries, but clearly diminutive of *luñ-pa* 'valley'. Tenzin Namdak explained *luñ-bu* by *luñ-chuñ*.
- lus* 'body' 81 a 4; 82 a 6, 7; 4, 41, 56, 72, 92 (*bis*), 93.
- lus-pa* 'to be remaining, left' 70, 71.
- lus-rin* 'price of one's body' 93.
- legs-pa* 'good'. *ma-legs-pa* 72 b 2 'evil, calamity'.
- legs-ñes* 'good and evil' 85 a 6.
- len-pa* 'to get, obtain' 85 b 7. v. pf. *blañs*.
- lo* 'year' 74 b 6; 79 a 5; 81 b 3; 88 a 1, 5; 1, 59, 63, 75, 84. See also *dguñ-lo*.
- lo-rgyus* 'annals; history' 73 a 3; 75 a 7; 75 b 6; 83 a 4; 86 b 2. v. n. pr. *li yul chos-kyi lo-rgyus*.
- lo-ñes* 'bad year, poor harvest' 84.
- log-pa* 1. 'to return'. *slar log-pa* 80 b 4; 83 a 5 'return'.
2. 'wrong, false'. *log-par* 82 a 5 'wrongly'. *lta-ba log-pa* 73 a 5 'false view'.
- logs* 'side, direction' 106.
- lon-pa* 'to pass, elapse', used of *lo* 'year' 74 b 6; 1, 19; and *dguñ-lo* 'id.': 72 a 5; 76 a 6 (v. app. crit.); 76 b 2 (*bis*); 83 a 3.
- śa-stag* 'only' 77 b 5; 78 b 3.
- śa-ba* 'deer' 78 a 1; 79 b 2, 3 (*bis*), 4 (*bis*), 5; 7, 8.
- śa-ri-ram* 'relics'. Used either in apposition to *sku-gduñ*: 77 a 3; 79 a 3; 85 a 1; or alone: 77 a 4 (*śā-*); 82 a 2; 82 b 6, 7; 13, 43, 44, 45, 46, 47, 83. LW < BHS *śārīram* n. CDNP have *śārīram* in 77 a 4, and NP have *śārīram* in 79 a 3; 82 a 2; 82 b 6, 7; 85 a 1.
- śar-phyogs* 'east' 72 a 6-7; 75 b 3; 84 a 3; v. *phyogs*.
- śar-phyogs-logs* 'the east side' 79 b 3.
- śar-lho* 'south-east' 6; v. *phyogs*.
- śas* 'some, a few' 79 a 2; 44, 45.
- śiñ* 1. 'tree' 72 b 7; 105, 106. tr. *vykṣa Sv.*
2. 'wood' 81 a 1. tr. *kāṣṭha Sv., Udr.*
- śiñ-rta* 'waggon, cart' 84 a 6 (*bis*); 91. tr. *rathaḥ Mvy* 5630; *Udr.*
- śu* '10' for *bcu* in *ñi-śu(-rca)* '20'; v. *ñi*.
- śug-pa* 'wood of juniper-tree' 82 a 4 (*4x*). Jā. explains *śug-pa* as *Juniperus excelsa*. *śug-pa* is *Juniperus pseudosabina* according to A. F. Gammerman and B. V. Semičov, *Slovar' tibetsko-latino-russkix nazvanij lekarstvennogo rastitel'nogo syr'ja, primenjaemogo v tibetskoj medicine*, Ulan-Ude, 1963 (no. 359). The *Siddhasāra* of Ravigupta provides the trilingual equivalence: *śug-pa* (205 v 7 *KT* 1. 75) = Kh. *puṣṭarā* (137 r 3 *KT* 1. 74) = Skt *padmaka-* (A 78 v 1 *KT* 1. 124). *śug-pa* tr. *padmakaḥ Mvy* 4204. Skt *padmaka-* is the 'wood of *Cerasus puddum*' according to Monier-Williams (Dict. s.v.), and is said to be *Prunus cerasoides*, which grows wild in the temperate Himalayas (v. R. N. Chopra, S. L. Nayar, and I. C. Chopra, *Glossary of Indian Medicinal Plants*, 1956, 204).
- śugs* 'power'. *dad-pahi śugs* 78 b 1; 83 b 7; 84 a 6; 84 b 5; 85 b 7; 86 a 1; 11, 68, 95 'the power of faith'.
- śul* 1. 'empty space' 75 a 1.
2. 'route' 84 b 7; 57, 66, 89 (*bis*), 90. tr. *mārga Udr.* *śul byuñ* 54, 56 (*bis*), 100 'went along the road'.
- śe-dag* 'oneself' 91. = *śed-bdag*; v. F. W. Thomas, *TLT* iii. 20.
- śel* 'crystal' 72 a 6. tr. *sphāṭika Sv., Udr.*
- śel-chab* 'river' 72 a 3; 75 b 3, 5; 79 b 2; 82 b 1, 2-3; 83 a 5; 85 b 4; 30. = *śel-c(h)u*. None of these compounds has been found in dictionaries.
- śel-cu* 'river' 42. = seq.
- śel-chu* 'river' 75 b 7; 76 a 2, 3 (*bis*); 82 a 7 (*bis*). = *śel-chab* q.v.

*śes-pa* 'to know' 71, 91. *no śes-pa* 31 'to recognize'.

*śod* 'the lower part' 7.

*śom-pa* 'to prepare'; *v.* pf. *bśams*.

*śor* 1. (pf. < *hchor-ba* 'to flee') 85 b 3.

2. (ft. < *hchor-ba* 'to chase, hunt') 82 b 2. Jä., Das, Russ. D. give ft. *gśor*.

*śol-po* 'willow' 101. Jä. has 'a species of willow', and *gśol-po* 'poplar-tree'. See F. W. Thomas, *TLT* i. 321 n. 2.

*śol-bor-ba* 'intercalary' 88 a 5. Found also in *TLT* ii. 141, [4] and 371.

*gśegs-pa* 'to come, go' 72 a 2, 5; 72 b 7; 73 b 2; 74 a 4, 6; 74 b 5; 75 a 3; 76 b 7; 77 a 5, 7; 77 b 2, 3; 78 a 6, 7; 78 b 1; 80 a 2; 81 a 3 (*bis*), 5; 81 b 7; 82 b 6; 83 b 4, 7; 84 a 3, 6; 84 b 4 (*bis*); 85 a 5, 7; 85 b 6, 7; 86 b 2; 87 a 1; 87 b 1, 2; 2, 3, 10, 46, 50, 51, 53, 54, 56, 57, 58, 61, 62, 67, 74, 82 (*bis*).

*gśed-ma* 'executioner' 80 b 5.

*bśags-pa* 'to confess' 74 b 7; 82 b 5; 65. For *bśags-pa* 'to confess'; *v.* *Suv.* s.v. *bśags-par* in 65 must be pres. or ft. *bśags* in 74 b 7; 82 b 5 is past and could be pf. < *bśag-pa* as Russ. D. *bśags-pa* tr. *deśaya-Suv.*

*bśags-sbyañ* 'confession and absolution' 79 a 3.

*bśags-sbyañs* 'confession and absolution' 79 b 6, 7; 83 a 7; 85 a 7.

*bśad-pa* 'to explain, expound' 79 a 1, 2; 81 a 6; 31. With *lo-rgyus* 75 b 6; 83 a 4; 86 b 2; *chos* 78 a 3; 82 a 4, 5; 85 a 7; 85 b 6; 10.

*bśams* (pf. < *śom-pa* 'to prepare'): *g-yul bśams* 30 'prepared battle'.

*bśig* (pf. < *hjiḡ-pa* 'to destroy') 83 a 3, 4 (*bis*), 5. *skra bśig* 74 'with hair dishevelled' (tr. *prakīrṇakeśa Udr.*; cf. *skra bźig* tr. *prakīrṇakeśī Suv.*).

*bśugs* is the reading of NP in 76 a 1; CD have *bśug*. F. W. Thomas's speculations on *bśugs* (*TLT* iii. 9, 51, 186) are unconvincing

except for the suggestion that *bśugs* is related to *bźugs* (cf. *bśig/bźig* s.v. *bśig*). Tenzin Namdak explained *bśugs* by *hgags* 'ceased, stopped', which suits the context. I have found nothing of assistance in dictionaries.

*bśes-ñen* '(spiritual) friend' 3, 5, 10. = seq.

*bśes-gñen* '(spiritual) friend'. *bśes-gñen bgyis* 81 a 3 'acted as (spiritual) friend'. *dge-bahi bśes-gñen* 'pious friend' (references s.v. *dge-ba*).

*bśos* 'food, provisions' 53. tr. *bhojana Suv.*

*bśos-cha* '(sacrificial) cake' 77 b 1 (*bis*); 54. F. W. Thomas has 'feeding-bowls' in *TLT* i. 106 but 'meal-portions' in *TLT* i. 313. *bśos-cha* has not been found in dictionaries. Tenzin Namdak explained *bśos-cha* by *bśos-bu*, which is in turn explained in TTC by *gtor-ma chuñ-chuñ* 'small oblation'. When I queried the explanation on the grounds that the *bśos-cha* is said in 77 b 1 to be 'made of various jewels' and in 54 to be 'golden', he explained by 'cake', referring me to the custom of putting filings of precious metals into sacrificial cakes. On this custom, see Waddell, p. 426, where it is said that the metals are usually gold, silver, copper, brass, and iron (n. 3).

*sa* 1. 'place, spot' 72 a 5; 72 b 5 (*bis*), 6 (*bis*), 7 (*bis*); 73 a 1; 74 a 1, 3, 4 (*bis*); 74 b 5; 75 b 1, 2, 3, 4; 76 b 2; 80 a 2, 6; 81 b 2; 82 b 4; 83 b 1; 84 b 2, 3; 85 a 7; 86 b 4; 87 b 4; 8 (*bis*), 13 (*bis*), 17, 22 (*bis*), 35, 44, 45.

2. 'ground' 75 a 5; 77 b 1; 81 a 7; 87 b 4; 23, 72, 73.

3. 'earth, world' 72 a 1.

4. 'stage, state' 74 a 6. Buddhist technical term = Skt *bhūmi*; *v.* s.v. *ldog-pa*.

See also n. pr.: *sahi sñin-po, sahi lha-mo*.



- sa-mkhar* 'fortress' 74 a 3.  
*sa-bon* 'progeny, issue' 78 b 7.  
*sa-gzi* 'site' 81 a 1; 46, 102. = *dog-sa* q.v.  
*sāla* kind of tree, 72 b 7. *Shorea robusta* Jä. LW < BHS *sāla-* (class. Skt *sāla-*). *sāla-*, *sāla-* is *Shorea robusta* also according to R. N. Chopra, S. L. Nayar, I. C. Chopra, *Glossary of Indian Medicinal Plants*, 1956, 226.  
*sañ* 'tomorrow' 68.  
*sañ-ba* 'to cleanse'; v. pf. *sañs*.  
*sañs* (pf. < *sañ-ba*) only in: *dguñ ma-sañs-par* 70 'before dawn'. Cf. *dguñ sañs-nas* 'at daybreak' TLT ii. 157 [1].  
*sañs-rgyas* (pf. < *hchañ-rgya-ba* 'to attain enlightenment'): 71 b 7-72 a 1.  
 1. 'a Buddha, one who has attained enlightenment'. In general: 73 a 6; 78 a 2, 7; 84 a 6 (*bis*); 85 b 5; 86 a 5; 13, 44, 108 (*bis*); *sañs-rgyas-kyi zin* 'Buddha-field' (v. s.v. *zin*); *sañs-rgyas-kyi khud-pa* 76 b 6 'id.' (v. s.v. *khud-pa*). *sañs-rgyas śākya thub-pa* 71 b 7 (*bis*); 72 a 1-2; 73 a 6, 7; 73 b 4 (*bis*); 74 b 7; 80 a 1; 87 b 3 'the Buddha Śākyamuni'; *sañs-rgyas śag-kya (thub-pa)* 78, (107) 'id.'; *sañs-rgyas* alone 'id.' 72 a 4, 6 (*bis*); 72 b 1, 5, 7; 74 b 5, 6; 76 a 7; 76 b 3; 78 a 2; 81 a 5; 88 a 7; 9, 19, 77, 85, 108. *sañs-rgyas byams-pa* 78 a 6; 46, 47 'the Buddha Maitreya'. *sañs-rgyas rin-chen-maṅ* 80 a 7 'the Buddha Prabhūtaratna'. *sañs-rgyas hod-sruṅ* 73 a 3 (*bis*); 78 a 4, 5 (*bis*); 84 b 3 'the Buddha Kāśyapa'; *sañs-rgyas hod-sruṅ* 83 'id.'. *rājagramaḥi sañs-rgyas* 74 a 4 'the Buddha of Rājagrāma' (? to 2.).  
 2. 'a Buddha-image' 83 b 7.  
*su* 1. interr. pron. 'who' 75 b 5; 78 a 2, 5; 83 a 3; 9.  
 2. indef. pron. 'anyone' 77 a 3. With *kyañ* 46; *yañ* 76 a 5.  
*sum* '3', for *gsum* in compounds. *sum-cu* '30' 76 b 2; 111; *sum-cu-rcā* '30' 72 b 1, 7; 74 b 6; 76 a 7; 76 b 3; 81 a 3, 4; 88 a 3, 4; 1, 36, 73, 75. *sum-brgya* '300' 73 b 5; 74 a 5; 36. *sum-stoṅ* '3000' 74 b 2; 88 a 1. *sum khri* '30,000' 72 a 3; 34.  
*seg-can* 'staff' 19. = *gseg-sañ* q.v. For *c/ś* cf. *sems-can/sems-sañ*.  
*señ-ge* 'lion' 82 b 2 (*ter*). tr. *siṃha Suv.* v. n. pr. *bijaya saṅgrama seṅge*. LW < Pkt B. Laufer, TP xvii. 1916, 464.  
*sen-mo* 'nail (of fingers or toes)' 75.  
*sems* 1. 'mind; heart' 86 a 5; 49, 65.  
 2. (pf. < *sems-pa* 'to think, ponder') 75 a 3.  
*sems-can* 'being' 73 a 6; 74 a 1; 74 b 6; 76 b 7; 78 a 7; 82 b 1-2; 83 a 5, 6; 84 a 4; 87 a 3; 77, 96, 108, 108-9. v. *sems-sañ*. tr. *sattva Suv.*, *Udr*.  
*sems-pa* 'to intend' 92. v. pf. *bsams*; *sems*.  
*sems-sañ* 'being' 92, 113. = *sems-can* q.v.  
*so-so* 'separate, distinct' 73 a 7; 73 b 3, 4; 78 a 7; 44. *so-so-nas* 30 'separately' (tr. *prthak Suv.*). *so-sor* 84 a 2; 61 'separately'.  
*sogs* 'and so forth, and the like'. -*la sogs-te* 72 a 2; 72 b 1, 2. -*la sogs-pa* 72 b 4; 73 a 4, 6, 7; 73 b 2; 74 a 5, 7; 74 b 1, 4 (*bis*); 76 a 5, 6; 76 b 4; 78 a 2; 80 b 5; 81 a 4; 82 a 2; 83 a 4; 83 b 1; 85 a 5; 85 b 6 (*bis*); 86 a 1 (*bis*). v. (*b*) *scogs*.  
*son-pa* 'to go, arrive' 83 a 3. tr. *gata Suv.*, *Udr*. = *phyin-pa* TTC.  
*srañ* 'street'; v. *byañ-srañ*.  
*sras* 'son', resp. for *bu*, 25, 26. tr. *putra Suv.*, *Udr*. v. n. pr. *rnam-thos-kyi sras*, *rnam-thos-sras*.  
*sras-mo* 'daughter', resp. for *bu-mo* 86 a 2.  
*srid* 1. 'length, height' 73 b 2.  
 2. 'dominion' 75 a 5.  
*srid-pa* 'existence' 72 b 2. tr. *bhava Suv.*, *Udr*.  
*srin-bal* 'cotton, raw silk' 79 a 2. tr. *kacaḥ Mey* 5870; *kauseya Udr*.

- srin-bu* 'silk-worm' 78 b 6, 7 (*bis*); 79 a 1-2, 3.
- sruñ-ba* 1. 'to guard, protect'; *v.* ft. *bsruñ*; imper. *sruñs*; pf. *bsruñs*. trans. and intrans. 72 a 4; 74 a 4; 74 b 5; 80 a 4, 5; 82 b 7; 34 (*ter*), 83. CD *sruñ* beside NP *bsruñ*: 82 b 1; 83 b 2; 84 b 1, 5; 85 a 1, 2, 4, 5; 85 b 2; 86 a 2, 3; 86 b 1, 3, 5, 6; 87 a 1, 2, 3, 4, 5, 6, 7; 87 b 1, 2, 5, 6. CD *sruñ* beside NP *bsruñs* 83 b 5.
2. 'protector' 33-34.
- sruñ-ma* 'guardian' 72 a 3; 72 b 1; 73 a 7; 76 a 1; 77 b 4; 78 b 4; 79 a 5; 81 b 3, 7; 82 a 7; 82 b 7; 87 a 6. = *sruñs-ma* q.v.
- sruñs* (imper. < *sruñ-ba* 'to guard, protect') 74 b 1.
- sruñs-ma* 'guardian' 32, 42 (*bis*), 69, 76, 77, 78, 85. = *sruñ-ma* q.v.
- sreg-pa* 'to burn, destroy by fire'; *v.* imper. *sregs*; pf. *bsregs*.
- sregs* (imper. < *sreg-pa*) 79 a 1.
- sred-pa* '(to) desire' 108.
- srog* 'life'. *srog bcad* 83 a 6 'deprived of life'.
- srog-mkhar* 'castle' (so F. W. Thomas, *TLT* i. 108 n. 3) 78 a 1; 79 b 3. No doubt resp. for *mkhar* like *sku-mkhar*, but not found in dictionaries. *srog-mkhar* occurs in the modern work *gtam-čhigs rgya-mcho*, where Tucci translates 'life-castle' (G. Tucci, *The Tombs of the Tibetan Kings*, 1950, p. 2).
- srog-rin* 'the price of one's life' 80 b 6.
- sla* 'month', for *zla* (q.v.) at the end of compounds in the *Li yul chos-kyi lo-rgyus*; *v.* *dguñ-sla(-ña)*, *dpyid-sla*, *dbyar-sla*.
- sla-dro* 'afternoon' (so F. W. Thomas, *TLT* i. 315 n. 13) 68. Not found in dictionaries, but evidently for *slad-dro* (also not found), elegant for *phyi-dro* 'the later part of the afternoon' (Jä.). *slad* is elegant for *phyi* 'hind part'; cf. also *slad-sa* = *phyi-sa* 'dung' and *slan-chad* = *phyin-chad* 'in future'.
- slad* adv. 'then, afterwards' 82 b 3. Elegant for *phyi*.
- slad-kyi* adv. 'afterwards' 73 a 3, 4, 6; 74 b 6; 75 a 7 (NP *slad-kyis*).
- slad-kyis* adv. 'afterwards' 74 b 7; 77 a 2; 81 b 6; 82 a 5; 83 b 4, 7; 85 b 1, 3; 87 b 2, 6. *slad-kyis* (C)D beside *slad-kyi* NP: 75 a 5; 79 a 2; 81 a 6; 82 a 4 (*bis*), 5; 83 a 3; 85 b 3, 4.
- slad-du* 1. adv. 'afterwards, later' 87 a 3.
2. postp. + gen. (a) with nouns: 'for the sake of' 77 a 1; 80 a 6; 81 b 7; 82 b 7; 84 b 1; 85 a 1, 2, 3, 4; 86 a 7; 86 b 3, 5, 6; 87 a 1, 2, 3, 6, 7; 87 b 1, 6; 5; 'because of, by reason of' 83 a 3; 95. *dehi slad-du* 79 a 4 'therefore' (tr. *tena hetunā Suv.*). (b) with verbs: 'after; because of, by reason of' + pf.: 82 a 1; 82 b 5; 87 a 4; 'in order to' + fut.: 72 a 2; 73 b 3, 4; 79 b 2; 81 a 3; 81 b 7; 82 a 6; 86 a 3; 100; or + pres. when the verb has no special fut. form: 74 a 1; 83 b 4; 79.
- slad-ma* postp. + gen. 'after' 66.
- slad-bžin-du* adv. 'behind, after' 79 b 3-4, 4.
- slad-rol* postp. + gen. 'behind' 79 b 3; 88 a 1, 2, 4.
- slad-rol-tu* adv. 1. 'behind, in the rear' 77 b 3.
2. 'afterwards' 86 a 5.
- slad-rol-na* postp. + gen. 'behind' 84 a 1; 87 b 7.
- slan-cad* adv. 'in future' 15. = seq.
- slan-chad* adv. 'in future' 80 a 5.
- slar* adv. 'back, again; afterwards' 81 b 1, 6; 18, 41, 42, 43, 45, 46, 47 (*bis*), 57, 75, 90, 107. *slar gsol* 84 a 3 'replied'. Common with verbs of going, 'to return': *mchi* 84 b 6, 7; *mchis* 80 b 6; 83 b 3; 85 a 2, 7; 104; *byon* 81 b 6; *log* 80 b 4; 83 a 5; *gšegs* 72 a 5; 78 b 1.
- slar-ma* adj. 'later' 77.
- slas* 'retinue, attendants' 85 b 4 (= *mchis-hbrañ-slas* 85 b 3).
- slu-ba* 'to deceive'; *v.* pf. *bslul*.

*sleb-pa* 'to arrive'; *v. pf. slebs*.  
*slebs* (pf. < *sleb-pa*) 75 b 4; 78 a 1; 8.  
*sloñ-ba* 1. 'to ask for' 105; *v. pf. bsłañs*.  
 2. 'to erect'; *v. pf. sloñs, bsłañs*.  
*sloñs* (pf. < *sloñ-ba* 'to erect') 77 a 2.  
 The pf. is given as (*b*)*słañs* Jä., Das; *bsłañs* Russ. D.; *bsłañ(s)*, *słañs* *Udr.* The imper. is *sloñ(s)*. The pf. seems necessary here.  
*slob-pa* 'to learn' 79 a 7. *v. pf. bsłabs*.  
*slob-ma* 'pupil' 69.  
*gsañ-thabs-su* 'in secret' 79 a 2. Not found in dictionaries.  
*gsañ-ba* 'to seclude oneself' 86 a 5.  
 See also n. pr. *gsañ-bahi bdag-po*.  
*gsar-du* 'recently, newly' 114.  
*gsar-pa* 'new' 83 a 2; 84 b 2.  
*gsal-ba* 'to be clear, bright' 77 b 3.  
*gsuñ-ba* 'to speak' (of Buddha) 72 b 5. *v. pf. gsuñs*.  
*gsuñs* (pf. < *gsuñ-ba*) 73 a 7; 85.  
*gsum* '3' 72 b 1, 7; 73 b 5, 6; 74 a 2, 3, 5, 6; 76 b 6; 78 a 6, 7 (*bis*); 78 b 2; 79 a 6; 80 a 4; 80 b 3; 81 a 3, 4; 87 a 4; 88 a 3 (*bis*), 5; 1, 2, 13, 17, 36, 45, 51, 54, 55, 56, 63, 64, 66, 69, 71, 73, 75, 78, 87, 88, 93, 108 (*bis*). *gsum-du-na* 80 a 3 'in the third place, thirdly'.  
*gseg-šañ* 'staff' 73 b 7; 74 a 2. = *seg-cañ* 19. The *Gośyṅgavyākaraṇa* (Lhasa mdo A 76 367 b 1) has in the same story *hkhar-gsil*. TTC explains *gseg-šañ* by *hkhar-gsil* and the latter by *dge-sloñ-gi hkhar-gsil* 'monk's *hkhar-gsil*'. *hkhar-gsil* tr. *khak-kharam* *Mvy* 8955 ('monk's staff').  
*gser* 'gold' 78 a 1; 79 b 2; 82 b 5; 7, 53. *v. n. pr. gser-gyi skra, gser-gyi me-tog, gser-phreñ*.  
*gso-ba* 'to rear' 78 b 7; 79 a 1. *v. pf. gsos*.  
*gso-sbyin* in 69 is from the context clearly (Pāli) *uposatha* as translated by F. W. Thomas, *TI.T* i. 316. The (BHS) (*u*)*pośadha* is the

meeting of monks four times a month on evenings of full and new moons for an act of general confession. *gso-sbyin* has not been found in dictionaries. In *Mvy* 3556 *upośadhaḥ* tr. *gso-sbyoñ-hphags*, and Jä. has *gso-sbyoñ-ba* 'to confess'.  
*gsod-rkyen* 'opportunity to kill, hunting' 79 a 7; 79 b 1; 80 a 5. Not found in dictionaries.  
*gsod-pa* 'to kill'; *v. pf. bsad*.  
*gson-po* 'living, alive' 90.  
*gsol-ba*. Spelling *gsold* 25, 27, 29, 67, 77, 78.  
 1. a. 'to ask (for)' + *-la*, often with direct speech, either preceding or following: 75 b 1; 80 b 5; 81 a 4; 81 b 1, 2; 83 b 3; 84 a 5; 86 a 5; 25, 27, 28 (redupl.), 77, 78, 89. With verb in term.: 77 a 2; 81 b 1, 5; 83 a 7. *gsold-pa-bžin* 29 'petition'.  
 1. b. 'a request'. *gsol-ba btab* 72 b 6; 75 a 6 'made a request' (*gsol-ba hdebs-pa* tr. *adhi-ṣṭhānaṃ vijñāpayāmi Udr.*).  
 2. 'to say' + *-la*, with direct speech: 85 a 5; 67. *slar gsol* 84 a 3 'replied'.  
 3. 'to offer, provide' 84 a 7; 68, 90 (*bis*).  
 4. 'to eat' 53.  
*gsos* (pf. < *gso-ba* 1. 'to rear' 2. 'to repair') 1. 75 a 7; 78 b 7; 79 a 2; 23. 2. 87 b 6.  
*bsad* (pf. < *gsod-pa* 'to kill') 64, 69, 70.  
*bsams* (pf. < *sems-pa* 1. 'to think'. 2. 'to intend'). 1. 'to think', with direct speech: 77 a 2; 80 b 3; 64, 65, 91, 96, 104. 2. 'to intend' + term. inf.: 65.  
*bsar-ba* 'to arrange' 68. So Das, Russ. D.; not Jä.  
*bsil-ba* 'cool'. tr. *ṣīta Udr.*; *v. n. pr. byañ-chub hbyuñ-gnas bkra-śis bsil-ba*.  
*bsu-ba* 'to go to meet' 81 a 7. *bsu-nas* tr. *pratyuḍgamya Udr.*  
*bsod-sñoms* 'alms' 85 b 7. tr. *piṇḍa Udr.*

*bsod-nams* 'merit, meritorious act' 71 b 7; 79 a 6; 79 b 6; 85 b 5; 87 a 3; 48 (bis), 85, 97. tr. *punya Suv., Udr.*

*bsod-nams-can* 'meritorious' 75 a 6.  
*bsruñ* (ft. < *sruñ-ba* 'to guard') 73 b 4; 74 b 4; 77.

*bsruñs* (pf. < *sruñ-ba*) 81 b 3 (NP *bsruñ*).

*bsregs* (pf. < *sreg-pa* 1. 'to destroy by fire'. 2. 'to roast'). 1. 83 a 2. 2. 95.

*bslañs* (pf. < *sloñ-ba*. 1. 'to ask for'. 2. 'to raise'). 1. 75 a 6; 104. 2. 102.

*bslabs* (pf. < *slob-pa*. 1. 'to teach'. 2. 'to learn'). 1. 76 a 5, 6; 76 b 7. 2. 79 b 1.

*bslus* (pf. < *slu-ba* 'to deceive') 50.

*lha* 'god' 81 a 4, 5, 6; 82 a 5; 34. tr. *deva Suv., Udr.* As title preceding divine name *v.* n. pr.: *kapila, gañs-can dañ hbrog-gnas, dgah-bahi dbaṅ-phyug, nam-mkhahi spyān, phur-pahi lag-pa, jinari-śaba (dañ nor-bu bzañ-po), hjam-bha-kehu-ta, gzan-gyis mi-thub-pa (dañ nor-bu bzañ-po), ratna-bala dañ ratnaśūra, sufaya, ser-skyā, gser-gyi skra, 'a-ba-lha.* As title of a king: *lha bcan-po* 52, 57, 58. *lha klu* 'devas and nāgas' (*v. klu*). *sum-cu-rca gsum (gnam)-gyi lha* 72 b 7; (81 a 4) 'the gods of the (heaven of the) Thirty-three', *v. gnam. rgyal-chen ris bzhihi lha* 81 a 5 'the Mahārāja gods of the four quarters', *v. rgyal-chen. lhaḥi bu* 74 b 3 (bis); tr. *devaputra Suv., Udr. lhaḥi bu-mo* 73 b 1; tr. *devakanyā Udr.*

*lha-khañ* 'shrine' 73 b 7; 85 b 5; 87 b 6 (em.), 7; 88 a 1, 2 (bis), 3, 4

(bis), 7. TTC explains by 廟 *miao*<sup>4</sup> 'temple; shrine'. = seq.

*lha-gaṅ* 'shrine' 22, 79, 80, 81. = *lha-khañ*.

*lha-ma-srin* 89, 90. In 89 *lha-ma-srin* 'a-ga-skri' was translated by F. W. Thomas as 'a Deva-rākṣasī 'A-ga-skri' (TLT i. 319 n. 6: ? Āgas-kari). *rākṣasī* is, however, *srin-mo*, and the reading is clearly -*ma-* not -*mo* in both places. Jā. explains *lha-ma-srin* as 'gods, Asuras and Rakshasas', and Das quotes Jā. Not found in TTC or Russ. D. TTM explains as: *lha dañ mi dañ srin-po gsum* 'the triad, gods, men and rākṣasas' (ii. 1316). This makes it difficult to understand the following n. pr. 'a-ga-skri.

*lha-mo* 'goddess' 74 b 4. tr. *devī Suv.* With n. pr. *v. lcags-kyu-can, duñ-can, gnas-ldan-ma, dpal-gyi lha-mo, hphrog-ma, sahi lha-mo, gser-gyi me-tog, lha-mo dri-ma med-pahi hod-kyis žus-pa, 'a-šo-ka.* As n. pr. *v. lha-mo.*

*lhag* 'more'. *lhag cam* 88 a 2; 111 'perhaps more'.

*lhag-par* adv. 'more' 72 a 1; 82 b 6; 85 a 7.

*lhan-cig-tu* 'together', + *dañ* 'with' 80 b 6. tr. *sārdham Suv.*

*lho-sgo* 'southern gate' 80 a 6.

'a-ma-ca title of minister, 86 a 4; 87 a 4, 5; 87 b 6; 29, 32. = seq. See n. pr. *khe-meg, bi-dad, yaśi, ze-ro.* BHS *amātya-*; Kh. *āmāca-*, *v. H. W. B., JRAS, 1942, 26.*

'a-ma-cha 84 b 7 = 'a-ma-ca q.v. See n. pr. *khe-meg.*

