

JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.



Part I.—HISTORY LITERATURE, &c.

No. III.—1891.

*Three Documents relating to the History of Ladakh: Tibetan Text, Translation and Notes.—By the late DR. KARL MARX, Moravian Missionary at Leh, Ladakh.** ✓

INTRODUCTION.

The late lamented Emil von Schlagintweit, Ph. D., etc., in 1866 in the 'Abhandlungen der k. bayer. Akademie der Wissenschaften, I. Cl., X. Bd., III. Abth.,' under the title of 'Die Könige von Tibet,' published for the first time the text and translation, with notes and commentaries, etc. of the so-called 'Ladakh-Gralrabs.' This little book contained, after an introductory chapter, firstly, the genealogy of the Sákayas; secondly, a brief history of the kings of Tibet (Yar-lung), and thirdly, a history of the kings of Ladakh. Now for the present it is not my intention to examine at all the first and second of these three divisions, but my remarks refer solely to the third and last, *viz.*, the history of the kings of Ladakh, commencing at page 23a of the Tibetan text, and at pp. 62, 854 of the translation.

The Tibetan text was obtained for his brother Emil by Hermann von Schlagintweit-Sakünlünski, when on a visit to Leh, in 1856. It was a copy specially prepared for him, executed by three Lamas, but not until valuable presents had been given to the Rájá. It apparently

* [The author of this paper died, before he could revise the proofs. It is now printed, as received from him. The press-corrections of the Tibetan portion have been kindly made by Bábu S. Ch. Dás, C. I. E. Ed.]

was written in U-chan characters; consequently in all those cases when certain U-med letters are apt to be confounded, it may be taken for granted that, as compared with U-med MSS., preference must be given to Schlagintweit's edition, as being founded on an U-chan MS. On the other hand, any MS., specially prepared by a native of Ladakh for a foreigner, is apt to be less reliable than others of independent origin for the reason,—which would especially be true regarding historical documents—that the copyist will have a tendency to slightly alter the text, in the interest of his master, religion or country, suppressing such facts as may seem derogatory to their fame, and substituting for phrases liable to be misunderstood others of a less equivocal character. As to Schlagintweit's edition it must be admitted, that the Lamas, who wrote the copy for his brother, did not give way to any such tendency until they reached the 6th line of folio 30a: be it that they wished to suppress certain facts contained in the sequel, or that they were of opinion, that the 'merit' of the presents extended no further: certain it is, that beyond this point, the text is merely a meaningless jumble of words, culled at random from the original and put together in such a way, that only careful examination of the text by one who knew the language could reveal the fraud. These two and a half pages, therefore, which are supposed to embrace the history of about two centuries, are really not fit for translation, and the attempt can only conduce to results totally misleading. All the other parts of the MS. seems to have been done fairly well. There are mistakes in spelling, and here and there an omission or an addition of a word or phrase that did not belong to the original, but on the whole, the MS. seems to have been better than many one seen here. The pages of this Journal, however, are, I fear, not the fit place to enumerate and discuss in detail all the various errors in writing that occur in the MS. The new Tibetan text, herewith published, will, to any one interested, clearly show where and how, in my opinion, Schlagintweit's text ought to be corrected; and to explain the reasons why I dissent from his opinion, would, in a MS. of comparatively little classical value as the 'Ladakh Gyalrabs', be sheer waste of time.

Schlagintweit's translation I would much prefer to pass over in silence, but as, for a new translation, there would be no *raison d'être* whatever, if his translation were at all adequate, I am compelled to state my opinion regarding it. It is as follows:

Considering that, in the first place, his Tibetan text left much to be desired;—that, secondly, in 1866 the Standard-Repository of the language of western Tibet, *viz.*, the Dictionary of Aug. Heinrich Jäschke had not yet been published, and that therefore the meaning of man

words and idiomatic expressions with which we now are familiar were still undetermined;—that, thirdly, Schlagintweit was not in a position, by constant intercourse with natives of Ladakh, to test for himself the accuracy of the conclusions he arrived at;—that, fourthly, he, being at a distance, could not possibly have that knowledge of the country and people, which a sojourn in the country itself only confers;—and, finally, that to him even no map of western Tibet, and of Ladakh probably none more full than Montgomerie's route map of 1864, was available:—considering all these drawbacks, his translation, no doubt, was all that at that time could be accomplished. The amount of acumen and learning he expended upon it was so great, that the result certainly ought to have been of the first order.

Still, in the light of the present day, and with materials at hand that, no doubt, would have excited Schlagintweit's envy, it must be said that his translation can no longer be left unchallenged. Not only does he himself admit that there remain a considerable number of obscure passages, which he was unable to solve and which admit of a solution now;—but also, where he is confident to have divined the right meaning, his translation either remains so mysterious, as to be little more intelligible than the original Tibetan, or it is, from some misunderstanding or other, erroneous. Throughout the whole 'History of the Kings of Ladakh' there are, indeed, very few sentences, that at all give a correct idea of the meaning intended; most of it is either in part or totally wrong. I may say, that had his translation lent itself to being corrected and translated into English, I probably would have used it. But this was not the case. I had to discard it entirely and build entirely afresh on new ground.

In proof of this assertion I probably again ought to discuss in full, where and in what respects my translation differs from his, and show cause why I consider mine an improvement upon his. This, however, could again only be done, if I had an unlimited space at my disposal. Hence, as to the 'where' and 'how' we differ, I must again refer any one interested to the pages of the two translations themselves. He will, probably, find it difficult to reconcile the two, and possibly not understand that the original text, after all, should be almost identical. And also, as to the 'why' and 'wherefore,' I find myself under a necessity to abstain from any discussion, because if once gone into, it would be necessary to rewrite almost the whole of his and my own translation, and to analyze nearly every sentence. All I can do, therefore, is to submit my translation, without any special defence, to the judgment of Tibetan scholars and abide their verdict. I trust, however, that they will find it not so very difficult to discover, why I had definitely to set aside Schlagintweit's translation and attempted a new one.

And even those, who do not know Tibetan and hence are not in a position to determine every point of difference for themselves, will readily discover that, after all, the subject has gained a little in lucidity, and that the history of Ladakh, as far as it is contained within these pages, is no longer a chain of insoluble mysteries, but a coherent and intelligent, though simple and brief account of the past. This criterion is available to any one and is, probably, the best in any case.

The fresh material at my disposal consists of three different manuscripts. All of them are written in the U-med character.

A-MS. is a small book in 16mo., bound in leather and well kept. It contains, on 109 leaves, 1st, a cosmogony and cosmology in outline; 2nd, the genealogy of the Sákya; 3rd, a history of the kings of Tibet (Yar-lung); 4th, a history of the kings of Ladakh down to king Senge-nam-gyal (XXII). Throughout, it is most neatly written with comparatively few mistakes. As it was not originally written for an outsider, but for the private use of its owner, its text may safely be supposed not to have been altered on purpose. The history of the kings of Ladakh down to Senge-nam-gyal fills 20 leaves. It forms the basis of the Tibetan text, now published.

B-MS. are four loose leaves in folio, very old looking, very much worn at the edges and corners, and torn in some places. It commences with the history of the second (Nam-gyal) dynasty of Ladakh kings (compare translation, p. 123), and gives a comparatively full account of the history of Ladakh down to the Dogra invasion. This MS. is very badly written, so much so, that even Ladakhis find it difficult to read; still in point of excellence it ranks next to A, and the information it contains regarding the decline of the Ladakh empire (since De-ldan-nam-gyal, XXIII) is especially valuable. In order to avoid trespassing too much upon valuable space, I amalgamated the preceding and overlapping portions of B with the corresponding portion of A; that is to say, the portion of B containing the history of the Ladakh kings from Dags-pa-bum to Senge-nam-gyal inclusive, which coincides almost exactly with the corresponding portion of A, I do not purpose publishing separately, but it is embodied in A-MS., though any new matter contained in it is conscientiously preserved and specially marked there. My next publication will, therefore, have to commence with the successor of Senge-nam-gyal, that is, De-ldan-nam-gyal. It will have for its basis the rest of B-MS. with such additions as may be derived from C-MS.

C-MS. consists of two parts. The first part was specially prepared by command of the Wazir of Ladakh. Consequently all the vices, inherent in such MSS. as hinted at above, are manifest in it. It consists of 23 folio leaves. It is very carelessly written, and the text is very

incomplete. It is much inferior to either A or B. It is obvious in several places that alterations were introduced on purpose, and the principle underlying this practice can easily be discovered: it is, to avoid, in the first place, the miraculous, secondly, anything that may be offensive to the Dogra reader, and thirdly, all that may throw an unfavourable light on the Royal family. Still, there are a few passages preserved in it that are new; and they will be found introduced in their proper places and specially marked in A and B. This MS. covers the entire history of the kings of Tibet (Yar-lung) and of Ladakh to close upon the Dogra invasion. It also contains an interlinear translation into Urdú, but written in Tibetan (U-med) characters.

The second part of C-MS., was prepared for me at my special request by the writer of the first part, who is the head of one of the ancient families that presided over important functions under the old régime. As I am not an official personage, I think, I need not apprehend that he withheld the truth from me. In this portion he almost exclusively relates the events of the Dogra wars and the fall of the Ladakh empire. As his own father was mixed up to some extent with these painful affairs, it is to him a kind of family history as well. The very fact that he tells it at all and without any embellishing touches, goes far to prove his veracity in this case; and as the whole narrative does not contain one word derogatory to the conquerors, but a long tale of ignominy and shame to the losing, *i. e.*, his own, side, I think the character of the writer is fully established thereby. I, therefore, purpose giving this part of the MS. separately under the title of C-MS. It consists of about 6 folio leaves. Its language is the modern Ladakh book-language, and this fact alone should render it particularly interesting to students of the Tibetan language.

It will appear from these remarks, that all the three manuscripts were arranged by me so as to form one consecutive whole, containing as full an account of the history of Ladakh, as, for the present, it is possible to give.

As none of these documents, however, from a literary point of view, is really of classical value, I did not hesitate to introduce such corrections in the spelling of words, as were necessary to render them as readable as possible. The spelling uniformly adopted is that of Jäschke's Dictionary. Only in C-MS. I shall preserve the original orthography, wherever it is accounted for by Ladakh usage.

As to my own translation it is superfluous to say, that I attempted to give as true and faithful a rendering of the original in English as I could; and I hope and trust, that mistakes are few and far between. On the other hand, I may say, that it has been my aim throughout to

present it in such a form as will make it acceptable to English readers. If, after all, the wording seems clumsy and of little fluency,—I can only say that I ‘tried my best.’ As the English language is a foreign idiom to me, I think, that in this respect I am entitled to a certain amount of forbearance. Somehow, it seems to me, that to combine, in a translation, faithfulness to a Tibetan original with fluency in English is particularly difficult.

Apart from my own observations and special studies, I had to rely greatly upon the assistance of natives of Ladakh. Information derived from this source has, however, in every case been carefully sifted and compared with statements by other persons. As to works by European authors, Jäschke’s Dictionary was found invaluable. Koeppen’s ‘Religion des Buddha’ and ‘Lamaistische Hierarchie’ was a great help in many places. Sir Monier Williams’ ‘Buddhism’ (1890) sometimes proved useful. E. von Schlagintweit’s ‘Buddhism in Tibet’ (1863) is, I fear, not more reliable than his ‘Könige von Tibet’ (1866). Cunningham’s ‘Ladakh,’ I regret to say, was not accessible here, nor was Wassiljew’s ‘Buddhismus.’ Drew’s ‘Northern Barrier of India’ and his map are referred to on several occasions. Other maps used were the map of the Government Survey for Ladakh etc., and one sheet (SE) of the ‘Map of Turkestan’ (in four sheets, 1882). No maps relating to Central Tibet were available here.

In romanizing Tibetan names, I adopted, for the sake of its simplicity, Jäschke’s system as set forth in his useful ‘Tibetan and English Dictionary’ (Kyelang, 1866), with one or two exceptions, *viz.*, *h* as indicating an aspirate, I replaced by an apostrophe, (*e. g.*, for *chh*, *ths*, etc., I wrote *ch’*, *t’s*, etc.); instead of *shr*, I used *sh*, and *g* indicates the soft guttural *g* (in the Comparative Large Dictionary γ), *q*, *t*, *f*, *sh* represent the cerebral class of consonants. The vowels invariably have the Italian sound. This system of transliteration very nearly corresponds with the ordinary Ladakh pronunciation of Tibetan. It widely differs, as is well known, from the Lhasa pronunciation, but has the advantage of representing more accurately the spelling of Tibetan words, and of simplicity.

As I am not acquainted with Sanskrit, I had to rely upon the authorities adduced for any information derived from Sanskrit sources.

A small contingent of new Tibetan words and phrases will also be formed embodied and explained in these pages.

The notes appended at the end of the translation will, I trust, be found useful.

A.

Tibetan Text.

༡༡། (ལྷོ་དཔལ་ལའོར་བཙན) དེའི་སྤྲུལ་སྦྱིད་ལྷོ་ཉི་མ་མགོན་དང་། བྱི
 བཏུ་ཤིས་རྩེགས་དཔལ་དང་གཉིས། སྦྱིད་ལྷོ་ཉི་མ་མགོན་ནི་བོད་ཁོང་ལོག་གི་
 འབལ་མ་རྒྱལ་བཙན། ཁྲུང་མོ་ཉལ་བ། ཡུ་ཀ་བཟོ་གསུམ་གྱིས་གཙོ་བོ་བྱས་པའི་ཉི་
 བ་བཟྱ། ལྷོ་དཔལ་དེའི་སྤྲུལ་སྦྱིད་ལའོར་བཙན། ཉ་དང་སློང་གསོལ་དགོས་
 བྱུང་ནས། དེར་རས་ཀྱིས་སྤར་ནས་དྲངས་པས་ད་ལྟ་གྲང་རས་བོད་ཀྱི་གྱིལ་པོའི་
 ལྷགས་སུ་སོང་བ་ཡིན་ནོ། དེ་ནས་ར་ལའི་གྱིད་དུ་ཕེབས། ཉིའི་ལོ་ལ་མཁའ་དམར་
 རིགས། ལྷག་གི་ལོ་ལ་རྩེ་ཤོ་གྱི་རི་རིགས་ནས། དས་ལག་གི་གཞུང་ཚོས་ལ་ཡུལ་
 དང་གོང་བྱེད་མང་པོ་བཏབ་དགོངས། མར་ཡུལ་ལ་གཞོན་པ་མ་མཛད། དེའི་དུས་
 ལྷགས་ཡུལ་ལ་དུགས་སྤོད་གོ་སར་གྱི་བཟྱད་པས་འཛོན། སྤྲུང་ནོས་སར་དགའི་
 སིལ་བྱར་ཡོད་བའི་ནོ། དེའི་ཚེ་དགོ་བཤེས་བཙན་གྱིས་སྤྲུང་དང་སྤྲུང་ལྷུས་ཏེ།
 འབྲོ་བའོར་སློང་བཙན་མོར་སྤུལ་བའམ་དུ་བཞེས་པ་ལ། སྤྲུལ་གསུམ་བྱུང་ཞིང་།
 ལྷགས་ལྷོ་རྒྱང་ས་རིགས་ཏེ། གྱིལ་ས་བཏབ་ནས། མངའ་རིས་སློང་གསུམ་ཆབ་
 འོག་དུ་བསྐྱུས་ནས། གྱིལ་སྤྱིད་ཚོས་བཞེན་དུ་བསྐྱུངས་སོ། སྤྲུལ་གསུམ་ནི།
 ལྷ་ཚེན་དཔལ་གྱི་མགོན། བར་བ་བཏུ་ཤིས་མགོན། ལྷུང་བ་ལྷོ་གཙུག་མགོན་དང་
 གསུམ་མོ། དེ་ནས་སྤྲུལ་གསུམ་ལ་མངའ་རིས་སོ་སོར་གནད་ལྟེ། ཚེ་བ་དཔལ་གྱི་
 མགོན་ལ། མངའ་རིས་མར་ཡུལ། འབངས་གཞུག་ལ། ཤར་ཅུ་ཕྱོགས་
 དང་། གསེར་ཁ་འགོག་ལ་ད་ཀྱི་ལྷོ་མཚོ་གདམ་པོ། མཚོ་སྤྲུལ་གྱི་ར་བ་དམར་པོ།
 ལྷགས་ལེ་ཡི་མིག་གི་ལོ་བོང་ལ་མགོ་བར། ལུ་ཁ་ཚེའི་ལ་ཙ། རོ་བུ་གལ་ཙན་ལ་ན

ཅད། བྱང་གསེར་ཁ་འགོག་པོ་ཚུན་ཆད་གྱི་ས་གྲོ་ལ་གཏོགས་པ་ནི་མས་ཡིན་ནོ།
 བར་པ་བཀུ་ཤིས་མགོན་ལ། ལུ་གེ་བྱ་བྱངས། ཅེ་དང་བཅས་པ་ལ་མངའ་མཛད།
 རྒྱུང་བ་ལྷེ་གཙུག་མགོན་ལ། ཟངས་དགའ་སྒོ་གསུམ། སྤྲི་དྲི། སྤྲི་རྩོགས་དང་
 བཅས་པ་ལ་མངའ་མཛད། ཅེ་བ་དཔལ་གྱི་མགོན་གྱི་སྲས་འགོ་མགོན་དང་། ཚེས་
 མགོན་གཉིས། འགོ་མགོན་གྱི་སྲས། ལྷ་ཚེན་གཤམ་པ་ལྷེ། དེའི་སྲས་ལྷ་ཚེན་
 བྱང་རྒྱལ་སེམས་དཔལ། དེའི་སྲས་ལྷ་ཚེན་གྱི་ལོ་བོ། གྱིལ་པོ་འདིའི་དུས་སྟུ།
 ལྷུ་འབྲིལ་གྱི་དགོན་པ་བདམ་ནས། དགོ་འདུན་གྱི་ལྷེ་བཙུགས། གངས་རི་མཚོ་
 གསུམ་དུ། མང་དུས་ལྷ་བགྱི། རྒྱང་དུས་བགྱི་ཅམ་རེ་སྐྱུབ་པ་མཛད་པ་ལ་འཚོ་
 བའི་ཡོ་བྱང་སྐོར་དུབ་མེད་བར་ཡུན་རིང་དུ་མཛད་དོ། དེའི་སྲས་ལྷ་ཚེན་ལུད་པ་ལོ།
 གྱིལ་པོ་དེའི་དུས་སྟུ། ལ་དུགས་སྤོང་ག་ཤམ་གཉིས་གྱི་དམག་བསྐོངས་ནས། རྒྱང་
 ཉི་ལ་བགྱིབ། རྒྱང་ཉིའི་གྱིལ་པོས་ཉི་སེ་ནམ་ཞུ་དང་། མ་པམ་ནམ་སྐམས་བར་དུ།
 མཚོ་དང་རྩལ་ལ་སོགས་པའི་ཁྲམ་དང་དབྱེ་འབྲུལ་བའི་མནའ་བྱས་ནས། དུས་
 ད་ལྟའི་བར་དུའང་ཡོད་དོ། གཞན་ཡང་རྩོ་བོ། བྱ་བྱངས་མན་ཚོད། ལྷོ་ཕྱོགས་ལྷེ་
 སྲང་གི་ཡུལ་རྒྱལ་མེ་འབར་ཚུན་ཚོད། ལུབ་ཕྱོགས་ར་གན་འགྲང་གིང་། ལྷུག་ཁྱུ་
 ཚུར་ཡན་ཚོད། བྱང་ཕྱོགས་ཀ་ལུས་ཡན་ཚོད་མངའ་འོག་དུ་བསྐྱུས་ཏེ། ལོ་རེ་ལ་
 ཁྲམ་སོགས་འབྲུལ་ཞིང་། ཞལ་ལྷ་བྱ་ཡོང་བ་ཡོད་དོ། དེའི་སྲས་ལྷ་ཚེན་ཀལ་ལྷུག་ཅི
 གྱིལ་པོ་དེས་སྐྱལ་གི་ལོ་ལ་ལྷན་ལར་མཁའ་རྩིགས། འབྲུག་གི་ལོ་ལ་ལ་ལ་རྩེ་
 རྩིགས་སོ། དེའི་སྲས་ལྷ་ཚེན་དགོ་བློ་དང་། དགོ་འབྲུམ། དེའི་སྲས་ལྷ་ཚེན་ཚོ་

1 འགོ་མགོན། 2 ལྷ་ཚེན་གསལ་པ་ལྷེ།
 3 ལྷ་ཚེན་ལྷང་རྒྱལ་སེམས་དཔལ། 4 ལྷ་ཚེན་རྒྱལ་པོ།
 5 ལྷ་ཚེན་ཞུང་པ་ལ། 6 ལྷ་ཚེན་ནམ་ལྷུག། 7 ལྷ་ཚེན་དགོ་བློ།

མོན་། དེའི་སྐུས་བགྱ་ཤེས་མགོན་། (དེའི་སྐུས་ལྷ་གྱུའམ་)། སྱུལ་པོ་འདིས་
 སྤྱད་དེ་རྗེ་རྩེ་མོ་དང་། ངན་སོང་སྤོང་བའི་གྱུད། སྤྱད་འབྲུམ་ཚང་བ་གསེང་ལ་
 བཞེངས་སོ། དེའི་སྐུས་ལྷ་ཚེན་ཇོ་དཔལ་། སྱུལ་པོ་འདིས་ཚོས་བྲིས་ས་དང་གྱུལ་
 བྲིས་ས་ཀྱི་མཛད་པ་མཐར་ཕྱིན་བར་མཛད་དོ། དེའི་སྐུས་ལྷ་ཚེན་དངོས་གྲུབ་།
 སྱུལ་པོ་དེའི་དུས་སྐབས་དུ་གྱུར་བ་དབྲུས་གཙང་དུ་འགོ་བའི་སྐོལ་བཅུགས་ནས་།
 ཡལ་མེས་ཀྱི་གཙུག་ལག་ཁང་ནི་མཚན་ཞིག་བསོས་མཛད་པ་དང་། བྱུང་བར་དུ་ཚོས་
 ཀྱི་རྗེ་འཛིག་དེན་གསུམ་གྱི་མགོན་པོའི་དུང་དུ། གསེང་དབྱེ་ལ་ཟངས་གྱི་ཅུ་ལྷ་དྲིག
 ཡ་སོགས་པའི་བགྱ་འབྲུལ་དང་། བཀའ་འགྲུང་ཚར་གཉིས་དང་། གསང་སྐབས་
 ཀྱི་དགྱིལ་འཁོར་མང་དུ་བཞེངས་སོ། དེའི་སྐུས་ལྷ་ཚེན་གྱུལ་གྱུ་རིན་ཚེན་། དེའི་
 སྐུས་ལྷ་ཚེན་ཤེས་རབ་། སྱུལ་པོ་དེའི་རིང་ལ། ས་འབྱེད་ཉར་རྩེ་མེ་ཞེས་པའི་ཁ་ལ་
 བོད་ཡུལ་སེདྲེ་རྒྱུ་ཞེས་པ་ཅིགས་ནས། མར་ཡུལ་ས་གྲུ་སྐྱུང་མཁའ་དུ་བཏགས་
 སོ། དེའི་སྐུས་ལྷ་ཚེན་བྲི་གཙུག་ལྷོ། སྱུལ་པོ་དེས་སྤྲེལ་དུ་མཚོན་དེན་བགྱ་ཅ་
 བཞེངས། ས་གྲུ་ཅུ་བགྱ་ཅ་གཉིས་བཞེངས་སོ། དེའི་སྐུས་ལྷ་ཚེན་གྲགས་འབྲུམ་
 རྗེ་ལྟེང་། གྲགས་པ་འབྲུམ་གཉིས། གྲགས་འབྲུམ་ལྷེས་སྤྲེལ་ལ་སོགས་པ་ལ་
 མངའ་མཛད་ནས། སྱི་ས་ཕུག་རྗེས་སུ་གཙུག་ལག་ཁང་དམར་པོ་བཞེངས་ནས།
 སྱུལ་བ་བུམ་ས་པ་མགོན་པོ་དགའ་ལོ་བགྱུད་པའི་སྐྱུ་ཚད་དང་། གཡས་གཡོན་
 གཉིས་སུ་འཇམ་དབྱངས་ཕུག་ན་དོ་རྗེ་གཉིས་མོག་ཚད་རེ་བཞེངས། འོགས་ཤིས་

༡ ལྷ་ཚེན་ཇོ་མོ་ལོ།	༢ བལྟེས་མགོན།
༣ (ལྷ་ཚེན་) Schl.	༤ ལྷ་ཚེན་ཇོ་དཔལ།
༥ ལྷ་ཚེན་དངོས་གྲུབ།	༦ ལྷ་ཚེན་ཚེན་ཇོ་མོ་ལོ།
༧ ལྷ་ཚེན་ཤེས་རབ།	༨ ལྷ་ཚེན་ཞི་གཙུག་ལྷོ།
	༩ ལྷ་ཚེན་མཐར་ཕྱིན་གྲུབ་ལྷོ།

བྱམས་ལ་བདེ་བར་གཤེགས་པ་བྱམས་ཀྱི་འདྲ་སྐྱོད་དང་། རའི་ག་རྟེན་བདྱན་བཞག་
 དང་། རང་ཉིད་མོས་པའི་རྣམས་ཚང་བ་དང་། རྣམ་པ་གསུམ་ཅེགས་མཐོ་སྒྲིང་
 སྐད་པེ་ཅུ་བཞེངས། གསུང་གི་རྟེན་དུ་གརྒྱངས་འབྲུམ་ཚེན་མོ་དང་། དཀོན་མཚོ་ག་
 ཅེགས་པ་ལང་ཀར་གཤེགས་པ་ལ་སོགས་མཞེངས། ཐུགས་ཀྱི་རྟེན་ལ་ཉེུ་སེར་
 དོ་སྒྲིབི་ཡུལ་ལ་གནོད་པ་ཞིག་ཡོད་པས་གདུམ་ནས། སྤྱི་མཚོད་རྟེན་གྱི་རྩལ་ལ།
 བར་རྣམ་པ་བསྐྱོ་ཅོ་ཡོད་པ་བཞེངས། མཚོད་རྟེན་གྱི་མིང་ཉེུ་ལྷག་གིས་འོད་འཛོལ་
 ཟེར། གཞན་ལང་སྒྲིབི་མདོད་ན་ཉེུ་སྐྱོང་པོ་ཆེ་འདྲ་བཡོད་པ་ལ། སྤྱི་པ་པོ་རིས་
 རི་མ་གོ་ལ་དགོ་སྒྲིང་བཞི་མི་གཅིག་བཅུ་གས་ནས། ཤི་ཡང་འགྲོད་པ་མེད་གསུང་
 བ་ལ། རྣམས་དུས་ཀྱི་ཀུན་མཁུན་ཅོང་ཁ་པ་ཚེན་པོ་སྒོ་བརྒྱུང་བུགས་པས་རང་གི་
 འདས་ཁྲག་ལ་འབྲུངས་པའི་ཚོ་དཔག་མེད་མཐེབ་ཚོགས་ཅམ་ཡོད་པ་བྱེ་བུ་བུ་
 གཉིས་ལ་བསྐྱར་ནས། ཡང་ན་བུགས་པའི་མཚན་ཅན། ཡང་ན་མེདི་མཚན་ཅན་
 ཟུག་དུ་སྤུལ་གསུང་བ་ལ། ཁོང་གཉིས་མར་ཡུལ་དུ་སྐྱེ་བ་ནས། ལུབ་ར་ན་བུགས་
 བཞིས་བྱ་བཡོད་པ་ལ། ཁོང་གི་དུང་དུ་སྤྱིན་པས། བྱུངས་གཉིས་ལ་སྐྱེན་མིག་
 ཅམ་གྱང་མ་གཟིགས་པར། སྐེལ་དུ་ཡོངས། དེའི་ཐོ་རངས་གྱི་པ་པོའི་ཞལ་ནས།
 དེ་རིང་འདི་ཞལ་ལྟ་བུ་ལ། བྱུངས། སྤྱི་དང་། མོན། དེ་གི་སྤྱི་ཡང་མ་བཀའ་གསུང་
 བས། བྱུངས་གཉིས་བྱུང་བར། སྤྱི་པ་པོ་བཞེངས་ནས་བྱུངས་གཉིས་ལ་བསྐྱབ་
 མཚོད། བྱུངས་གཉིས་ཀྱིས་གྱང་སྐྱེས་སྤུལ་བས། སྤྱི་པ་པོ་གི་དུ་དགོས་ཉེ།
 སངས་གྱིས་ཀྱི་བསྐྱེད་པ་རིན་པོ་ཆེ་ལ་དབས་ནས། དཔེ་བྱུང་གི་དགོན་པ་མ་ཅིགས་
 རྣམས་གྱིས་བུ་བ་མ་ལྟོགས་ནས་དགོ་འདུན་གྱི་མེ་མང་པོ་བཅུ་གས་སོ། དེའི་སྐྱམས་
 སྒོ་བོས་མཚོ་ག་ལྟ་ལྟོ། སྤྱི་པ་པོ་འདི་དུས་སུ། ལྷག་མས་དམུ་བྱུང་བ་ཟེལ་བ།

༡ མོ་ཐོ་མ་མཚོ་ག་ལྟོ།

མ་མེད་ལྷན་སྐྱེས་པ། རྒྱ་ཡུལ་དཀར་པོ། ལྷ་ཡུལ་དཀར་པོས་གཅོད་བྱས་ཡུལ་བཅོ་
བཟུང་། ལྷ་མ་ལའང་ཡུལ་ལྷན་ལའོང་ཅེ་རིངས། རྒྱུག་དམར་མེ་གསོད་ལ་སོགས་
མེད་པའི་གྲིབ་ཅོད་བཟུང་། བདུད་གྲིབ་ལ་པོ། དམ་གྲིབ་གཞུང་བཟུང་ལྷོ་མས་གྲིས་
ལོ་བྱས་པའི་སྤྱིད་གྲིབ་ཅོད་ལ། ལྷ་གཡུ་འོད་ལྷན། ལྷ་གཡུ་དཀར་པོས་གཅོད་བྱས་
གཡུ་བཅོད་ལ། ལྷ་མ་ཇི་ཁྱིམ་ལ། བཀྲ་ཤིས་འོད་ལྷན་སོགས་སྐྱ་ཉི་ཤུ། ཚེས་ས་
ལོ་བུ་ལྔ་བཅུ། ངང་བ་ལྔ་བཅུ། འོ་ལ་བ་ཉི་ཤུ། རྒྱ་བོ་སྐྱེས་ཅུ། འབྲི་རྒྱ་མོ་ཉི་ཤུ།
གཡུག་ཡུལ་བ་ཉི་ཤུ། ལྷ་གཡུ་ལ་སོགས་པའི་ཡུལ་དཔྱད་འབྲུལ་བ་མང་པོ་དང་། མངའ་
རིས་སྐོར་གསུམ་ཆབ་འོག་ཏུ་བསྐྱུས་ལྷོ་མ་དང་ཞིང་གྲིས་བ་ཡིན་ལོ།

ལྷ་ཚེན་གཤམ་པ་འབྲུམ་གྲིས། རབ་བཏོན་ལྷ་ཅེ་དང་། བཀྲ་ཤིས་སོགས་ལ་
མངའ་མཛེད། གྲིལ་ས་གཏིང་རྒྱང་ཅིགས། དེའི་སྐས་ལྷ་ཚེན་བླ་ར། དེའི་སྐས་ལྷ་
ཚེན་བླ་བཟོ། གྲིལ་པོ་དེ་འབྲུག་པ་ལ་ཤིན་ཏུ་དགའ་བ་ཅིག་ཡོད་པས། ཤེལ་བ་
དང་བསྐོངས་ནས། སྤྱིད་གྲིལ་པོ་གཤམ་པ་འབྲུམ་ལྷོ་མ་གྲོ་གྲིས་མཚོག་ལྷན།
དུང་བ་ཡལ་ཡི། སྤྱིད་བཟུན་དང་གྲིས་ལྷོ་མ་པ་ལ་ནས་མངའ་འོག་ཏུ་བསྐྱུས། དེའི་
སྐས་ལྷ་ཚེན་ལྷ་དབང་ལྷོ་མ་གྲིལ་དང་། བཀྲ་ཤིས་ལྷོ་མ་གྲིལ་གཉིས་ཉི། ལྷ་དབང་ལྷོ་
མ་གྲིལ་དེ་སྐྱེ་སྐྱེ་བས་དང་རྒྱ་ཅེས་ཤིན་ཏུ་ཆེ་བ་ཞིག་ཡོད་པ་ལ། ཅུང་བ་བཀྲ་ཤིས་ལྷོ་
མ་གྲིལ་ལོ་ཆེ་བ་ཡོད་པས། ཇོ་བོའི་སྐྱེན་བཏོན་ནས། བཀྲ་ཤིས་བཟུང་གྲིལ་ལྷོ་མ་བཅོན་
མོ་དང་བཅས་ནས་ཡིངས་སྤྱིད་ཏུ་བཞག་གོ། དེའི་སྐས་ལྷ་ཚེན་ཅེ་དབང་ལྷོ་མ་གྲིལ།
ལྷོ་མ་གྲིལ་མཚོག་པོ། འཇམ་དབྱངས་ལྷོ་མ་གྲིལ་དང་གསུམ་འབྲུངས་སོ། སྐས་
གསུམ་པོ་དེ་སྐྱེ་སྐྱེད་ཤིན་ཏུ་ཆེ་བས། བཀྲ་ཤིས་ལོ་སྤྱིད་པས་ཁོང་གི་རྒྱ་སྤྱིད་ཅེ་

* More correctly : དཀར་པོ་ལྷོ་མ་ལྷོ་མ།

1 ལྷ་ཚེན་བླ་མཚན།

2 བཟུངས་ལྷོ་མ།

གཞན་གྱི་རྒྱ་རྒྱུད་པས་ཁོང་གི་ཞལ་རྒྱུད་ཆེ་བར་བྱུང་ངོ། དེའི་དུས་སུ་གྲོལ་པོ་བཟུ་
 ཤིས་ཅོམ་གྲོལ་གྲོལ་གྲོལ་སྲིད་མཛད་དོ། གྲོལ་པོ་དེས་བྱུ་རིག་གྲིན་ཆད། གྲོ་ཤོད་
 མན་ཆད་མངའ་འོག་དུ་བསྐྱུས་ནས། ཉ་ཁུ་བསམ་གྲིས་མི་ཁྲབ་པ་བྱུང་ས། སྐྱ་མཁའ་
 སྤེལ་ཅོམ་གྲོལ་ཅེ་མོ་དང་། རྩ་བློའི་བོང་བྱེད་བདེ། རྟོར་གྱི་དམག་གྲུང་བ་ལ་འཕུབ་
 པས། རྟོར་མང་པོ་བསམ། ཅོམ་གྲོལ་ཅེ་མོར་མགོན་ཁང་བཞེངས་ནས། རྟོར་གྱི་
 རོ་ཕམས་ཅད་མགོན་པོའི་ཞབས་འོག་དུ་མནན། (གཞན་ཡང་མགོན་ཁང་བཞེངས་
 མཐའ་དམག་རྒྱུག་པའི་སྲི་མནན་*) ། འབྲི་ཁང་ནས་ཚོས་ཇེ་ལྷན་མཞེས་པའི་
 སངས་གྲིས་དངོས་དེ་གདན་དྲངས་ནས། སྤང་སྡོན་པ་བཟུ་ཤིས་ཅོམ་རྫོང་ཞེས་པའི་
 དགོན་པ་བདེ། ལྷལ་ལྷལ་ནས་བཅུན་ཁྲལ་བདེ་བ་ནས། བསྐྱུ་གྱི་བཟུན་པ་
 བཅུགས། དགོན་པ་མཐོང་བའི་ས་མཚམས་སུ་དར་ཆེན་འབྱུར་ནས། འདིའི་
 མདུན་དུ་ཀོན་མ། རྩོན་མ། མདོར་ན་གྲོལ་པོའི་སྐྱ་མཁའ་སྐྱ་སྲོག་ལ་བསྡོམས་པའི་
 མི་ཡོད་ཀྱང་། དེའི་མདུན་དུ་རྩེད་པ་ཅོམ་གྲིས་གནག་ལས་ཐར་བར་མཛད་དོ། གཞན་
 ཡང་འབྲི་ཁང་། ས་སྐྱ། དགོ་ལྷན། ལྷ་ས། བསམ་ཡས་ཅོམས་སུ་གདན་བཞུགས།
 གསེར་ཆབ། དར་ཆེན། མང་ཇ། བསྲི་འབྲུལ་སོགས་དང་། བཀའ་འབྱུར། བསྐྱུ་
 འབྱུར། གཞན་ཡང་སྐྱེགས་བམ་མང་པོ་དང་། མཚོར་རྟེན་མང་པོ་བཞེངས་སོ།
 དེ་ནས་སྐྱལ་པའི་གྲོལ་པོ་ཚེ་དབང་ཅོམ་གྲོལ་དེ་གྲོལ་སྲིད་ལ་མངའ་བ་སོལ་ནས།
 སྐྱ་ན་གཞོན་དུས་དམག་མཛད་པས། ཤར་ངམ་རིངས་མན་ཆད། རྩོ་བོ་དང་།
 བྱུ་རྒྱངས། བྱ་གོ་ལ་སོགས་པ་མངའ་འོག་དུ་བསྐྱུས། རྩོ་སྲོགས་འཇུག་ལང་།
 ཉུང་དོ། ལུ་སྲོགས་ཤི་དཀར་དང་། ཁ་དཀར་རྩོན་ཚོར་མངའ་འོག་དུ་བསྐྱུས།

* From MS. B only.

† (read སྤང་སྡོན་པ་)

༡ རྩོ་དབང་ཅོམ་ །

དུང་ཉོར་ལ་དམག་གྱི་བ་གསུང་བ་ལ། ལུ་ར་བ་ལྷོ་མས་ཀྱིས་ལུ་བ་ཕྱལ་ནས་མ་
 མཛད། གཞན་དེ་ལྷོ་མས་ཀྱི་ཚོ་ཀུན་གཏེ་བ་ལ་བྱོངས། མཁའ་ལྷོ་མས་ལ་སྐྱེ་ཚབ་
 བཞག་ནས། མར་ཡུལ་ཐམས་ཅད་དར་ཞིང་གྱིས་བ་ཡིན་ནོ། ལུ་གོ་ནས་ཁྲལ་དང་
 དུང་ལྷུལ་བ་ལ། ལོ་རེ་ལ་གསེར་ཞོ་སྲུམ་བཟྱ། ཅུ་ཐོགས་ནས་གསེར་ཞོ་ཉི་བཟྱ་
 དང་དུག་ཅུ། ཚོར་མོ་བཟྱ། ཚིབས་གཅིག། བཅོས་ཀྱི་སྐུལ་པ་བཅུ། ལཁར་ཨོ་ལྷོང་
 དང་། ཞིང་དར་ཚེན་དར་རྒྱང་ལྷོ་མས་དང་། གཞན་ཡང་ཁྲལ་དུང་ལ་སོགས་ཕྱོགས་
 ཕྱོགས་ནས་འབྲལ་བ་བསམ་གྱིས་མི་བྱལ་བོ། ལྱིལ་པོ་དེའི་ཐུགས་དགོངས་ལ།
 ལྷ་ས་དང་། ལུ་གོའི་མཐོ་སྒོང་ལྷོ་མས་ཀྱི་ཐིག་ཚད་དུས་ནས། ལྷ་ར་ཡབ་མེས་ལྷོ་མས་
 ཀྱིས་སངས་ལྱིས་ཀྱི་སྤང་བོའི་གདུང་ཡང་རྩ་མོར་བཞག་པས། མི་ལྷོ་མས་ཀྱིས་
 མཛལ་ཁ། ཕུག་མཚོད་པ། རྫོང་བ་སོགས་མི་འགོ་བ་འདུག་པས། དངས་དེའི་
 ཚབ་ལ་གཙུག་ལག་ཁང་བཞེངས་ནས། སངས་ལྱིས་ཀྱི་བསྟན་པ་མེས་རལ་བ་ཅན་
 ལྷ་བུ་ཅིག་བྱེད་དགོས་དགོངས་པ་ལ། སེམས་ཅན་གྱི་ལས་ཟད་པས། ལྱིལ་པོ་
 དེ་སྐྱེ་བའི་བར་གཤམས་སོ། དེ་དང་ལྱིལ་ཕན་ལྷོ་མས་ཕྱོགས་ཕྱོགས་ནས་ལངས།
 དེ་ནས་འཇམ་དབྱངས་ལྷོ་མས་ལྱིས་ལྱིལ་སྲིད་མཛད། ལྱིལ་པོ་དེའི་དུས་དུ་སྐུ་
 དེག་གི་ཚོ་གཉིས་མ་མཐུན་ནས། ཚོ་རིང་མ་ཡིག་ཟེར་བ་ཅིག་གི་དབྱང་ལ་ལ་དུགས་
 ཀྱི་དམག་བྱིར་བས། དུས་ཀྱི་འགྲིབ་དུས་དང་། ལྱིལ་ཕྱིམས་ཀྱི་ཉམས་དུས་ལ་
 བས་པས། ལང་གོང་དམག་དཔོན་ཨ་ཡི་མིར་གྱི་དམག་དོལ་བ་དང་ཐུག། ཁོ་ཡིས་
 གཤམ་དུས་ནས་ཞག་ཅི་འགོ་བྱས། དེ་དང་ལ་ལྷུང་ཐམས་ཅད་ཁ་བས་བཀག་ནས།

* Sohl's MS. (ཚོ་ལུན་) དང་འག་མེད་པའི་བཀའ་ཐུག་ལ་ལ་ལ་ལྷོངས།

† Sohl's MS. here adds འགོ་བ་དེམས་ཅན་གྱི་དོན་དུ།

‡ འཇམ་དབྱངས་ལྷོ་མས་ལྱིས།

གྱིལ་པོ་དམག་དང་བཅས་པ་གར་ལོག་ལ་ཡལ། ལ་དྲུགས་ཐམས་ཅད་ལ་སྐྱལ་གྱི
 རྒྱལ་ས་ནས། གསུང་རབ་ཐམས་ཅད་མི་ལ་བསྐྱལ་ས། ལ་ལ་ཚབ་ལ་བཀའ། གཙུག་
 ལག་ཁང་ཐམས་ཅད་བཞག་ནས། རང་གི་ཡུལ་ལ་ལོག་སོང་། དེ་ནས་ཨ་ལི་མིར་
 ་ཤར་ཉན་གྱི་སྐྱས་མོ་གྱི་ལ་ཁ་ཐུན་ཞེས་པ་སྒྲོལ་མ་དཀར་མེད་རྣམས་སྐྱལ་པ་དེ་འཇམ་
 དབྱངས་རྣམས་གྱི་ལ་ལ་བཙུན་མོར་སྐྱལ་ནས། (བཞུགས་པའི་རིང་པོ་མ་ལོན་པར་
 ཨ་ལི་མིར་གྱིས་རྒྱུ་ལྷོ་ལྷོ་དུ། ཁོང་རང་གི་མཁམ་ཡོག་གཙང་པོ་ལས་སངས་ཅིག་
 མོན་ནར་གྱི་ལ་ཁ་ཐུན་ལ་(ཐིམ་)*པར་མཐོང་བ་དང་དུས་མཚུངས་གྱི་ལ་ཁ་ཐུན་ལ་
 སེམས་ཅན་དང་ལྷན་པར་གྱུར། དེ་ནས་ཨ་ལི་མིར་གྱིས་འཇམ་དབྱངས་རྣམས་གྱི་ལ་
 བྱི་ལྷོང་དུ་བཞུགས་སུ་གསོལ། དམག་རྣམས་ལ་སྒྲོན་མོ་བྱས་ནས། གྱི་ལ་ཁ་ཐུན་
 ཀྱང་གྱིན་དུ་མས་བཞུན་དེ་ཨ་ལི་མིར་གྱིས་གསོལ་པ། ཁ་སང་ངས་རྒྱུ་ལྷོ་ལྷོ་
 མདུན་མཚོ་ནས་སངས་ཅིག་ནར་གྱིས་མཚོངས་ནས། གྱི་ལ་ཁ་ཐུན་ལ་(ཐིམ་)**པར་
 མཐོང་། དེ་དང་དུས་མཚུངས་བྱ་མོ་འདི་ལའང་སེམས་ཅན་དང་ལྷན་པར་གྱུར།
 འདི་ལ་བྱ་ཞིག་ངེས་པར་སྐྱེ་མིང་དུ་སངས་ཅིག་གྱི་ལ་ཐོགས་ཟེར་ནས། ལ་དྲུགས་ཀྱི་
 དམག་དང་བཅས་གནང་ནས་གྱི་ལ་སྤྱིད་ལ་དབང་བཡིན་ཞོ།† དེ་ལ་སྐྱས་གཉིས་
 ལ་སྐྱངས་ཏེ། སངས་ཅིག་གྱི་ལ་དང་། རོར་བུ་རྣམས་གྱི་ལ་གཉིས་སོ། དེའི་དུས་སུ་འཇམ་
 དབྱངས་རྣམས་གྱི་ལ་གྱི་ཐུགས་དགོངས་ལ། དང་པོ་ངས་སུ་རིག་ཚོར་རིང་མའི་གཞི་
 དབྱང་ལ་དམག་ཁྲིར་བའི་ལན་ལ། ལ་དྲུགས་ཐམས་ཅད་ཞིག། དངས་སངས་
 གྱིས་ཀྱི་བལྟན་པ་དར་བའི་ཐབས་ཤིག་ཅི་བྱས་ནས་དར་བར་བྱ་དགོས་པ་ལ།

* This word is torn off in the MS. I give the word which, according to popular belief, would be the correct rendering.
 † This entire passage is omitted in all the MSS. but B, neither is it contained in Schl.'s edition.

མངས་ཀྱིས་ཀྱི་བཟུང་བ་མི་སྲིད་རྒྱལ་པོས་བཤམ་པས། དངས་མི་སྲིད་ཀྱིས་
 རྒྱ་མོགས་མེད་བཟུང་བཞིན་བསྐྱུང་དགོས་སྟུངས། ཕུག་རྩོགས་ལན་གསུམ་
 ལྷོ་མས་ནས། ལྱིལ་པོ་འདིས་བུ་རིག་བྱེད་ཆད། བྱང་ཚེ་མན་ཚོད་མངའ་འོག་དུ་
 བསྐྱུངས། ལྱིལ་པོ་ཕན་གྱི་སྤོན་དུ་འཇིག་དེན་དབང་ཕུག་གི་སྟུང་མོ་ཚོ་རིང་ལྱིལ་
 མོ་ལ་བུ་བཞེས་པ་ལ། སྟུང་འག་དབང་ལོ་ལྱིལ་དང། བཟུང་འཛིན་ལོ་ལྱིལ་
 གཉིས་འབྱུངས། གཞན་ལང་སྟུང་འདི་གཉིས་ཀྱིས་དབུས་གཙུང་དུ་ཐོ་བོ་རིན་པོ་
 ཚེད་དུང་དུ་གསེར་ཆབ། གནན་བཞུགས། འབྲས་སྲུངས། ར་ལྷང་ལོ་མས་སྟུ་
 ཀམས། དུལ། ལྷ་དུག། ལྷི་ཅུ། ལྷོ་ས་ཤེལ། ལཔ་དར། མང་ཇ་ལ་སོགས་པའི་
 བཟོ་འབྲུལ། དེ་ལོ་མས་སྟུ་དར་ཚེན་དང། འབྲུག་པ་སྟུལ་སྟུ་གནན་འབྲེན་པའི་ཕོ་
 ཉ་སོགས་ཀྱང་རྫོང་ས་སོ། ལྷའི་ལྱི་མར་ལྱི་རྩོག་གསེར་གསུམ་དང། དཀར་ལྱིང་
 གསེར་འཕྲུང་སོགས་གསེར་དུལ་རྫོང་ས་གསུམ་ལ་བཞེངས་ནས། ལྱིལ་ཕུག་
 རིས་སྟུ། སྟུལ་དེས་མེལ་བསྟེགས་པ་ལོ་མས་སྟུར་དའི་ཚབ་བཞེང་བའི་ཕུགས་
 བསམ་ཤིན་དུ་ཚེ་བཤེད་ཀྱང། ལྷུ་ཚོ་ཕུང་བས་བདེ་བར་གཤེགས་སོ། དའི་སྟུང་
 ཚོས་ཀྱི་ལྱིལ་པོ་སོངླ་ལོ་ལྱིལ་འདི། ལྷུང་ལྷའི་དུས་ནས་སྟུ་ལྷོ་བས་ཤིན་དུ་ཚེ་བས།
 ལྱུང་དང། བང་དང། མཚོང་དང། མདའ་དང། ལྷོག་དང། དྲི་སྟུ་དང། ལྷུ་ཚེལ་
 མསས་ལང་སྤོན་གྱི་རྩམ་གཙུང་སྟུང་པོ་དོན་ལུག་ལྟ་བུའི། ལྱིལ་པོ་དེས་སྟུ་བཞེན་
 ལུལ། ལུ་གེ་ལྱི་འབྲོག་ལ་དམག་མཛད་ནས། དེ་སའི་ཕྱང་ལྱིལ་ཚུན་ཚོད་ལ་བཟོབ།
 དེ་གལ་གར་ཕུག་ལ་སོགས་པ་ས་བཞི་གང་ནས་འབྱོངས། དའི་དྲིང་གུ་གོ་ནང་ལ་

༡ ལྷུ་ཚེལ།

* Schl.'s edition and MS. B have both ལྷ་གང་ which may also be correct.

དམག་མཚན་ནས་ཤུངས་པ་ལྟར་དང་ལྷོ་ལོ་གཉིས་མར་ཇག་ལ་བཅང་ནས། ལ་དུགས་
 ཐམས་ཅད་གཡག་ལྷག་གིས་ཁེངས། ཅུ་ཤོད་བདག་མོ་བསྐྱེད་བཟང་སྒྲོལ་མ་གྱིས་
 མོ་ཁབ་དུ་བཞུགས། ལྷུ་བོ་ཐོབ་ཀྱི་གྱིས་པོ་སྤྲུལ་ཚང་རས་ཚེན་ཞེས་བྱ་བ། གྱི་གར།
 ཨོ་གྱིན། ཁ་ཆེ་སོགས་དང་། ལྷུ་བོ་ཐོབ་བཅུ་དུ་ཐམས་ཅད་ཀྱི་ཞལ་མཚན་སྤྲུལ་དུ་
 བཞུགས་པའི་འཇའ་ལྷས་ལྷུ་བོ་པའི་སངས་གྱིས་དེ་གདན་དྲངས་ནས། ལཔ་ཀྱི་
 དགོངས་ཇོགས་ལ་བབ་སྒྲོར་གསེར་རངས་ཀྱི་བྱམས་པ་པ་དགུང་ལོ་བཅུ་དེ་པའི་སྐྱེ་
 ཚན་རིན་པོ་ཆེ་སྐྱེ་ཚོགས་ཀྱིས་སྤྲུལ་བ་དང་། གྱི་གར་ཤར་ལུ་ཐམས་ཅད་ཀྱི་གྱི་ལྷ་
 ཐམས་ཅད་གདན་དྲངས་ནས། བྱམས་ཚོས་སྤེལ་པོ་ཉི་ལུ་བཞུགས། གྱི་ཚོད་དགོ་
 སྒོང་ལུ་བསྐྱེད་པ་ལྷ་གནས་སུ་བཅུགས་ནས། མཚོད་བ། མར་མེ་ཉིན་འབར་
 མཚན་འབར། གྱི་གོས་ལ་མཚན་པ་མང་བོའི་ཕན། གྱི་ལ་མཚན། དར་ཚེན་ལ་
 སོགས་པ་བཅུགས། བཞུགས་ཡང་འཕགས་པ་རབ་འབྱོར་གྱི་སྐྱེད་སྐྱེ་བ། བཏ་
 ཚེན་ཚོས་ཀྱི་གྱིས་མཚན་གྱི་སྐྱེ་དྲུང་དུ། ལུ་མ་གྱི་དགོངས་ཇོགས་ལ། བསེར་གྱི་
 འབྲུམ་ཚང་དང་། དྲུལ་གྱི་འབྲུམ་ཚང་། སྤོས་ཤེལ་ཀུ་ཤུ་ཅམ་བཅུ་ཙུ། དེ་བས་
 སྤུ་བ་བཅུ་ཙུ། བྱི་ཅུ་བྱི་མོའི་སྒོང་ཅམ་བཅུ་ཙུ། ལྷ་དེག་བཅུ་སྤན་ཅམ་བཅུ་ཙུ་
 དང་། བཞུགས་སྐོ་མང་བོ་དང་། (.....) ལྷ་ས་ཁྲུ་འབྲུག་བསམ་ཡས་སོགས་ལ་
 སྒོང་མཚོད། དགོ་འབྲུམ་སེར། འབྲུག། ར་ལྷང་། ས་སྐྱེ། བཞུགས་ཡང་དགོན་སྤེ་
 ཆེ་སྤེ་ཐམས་ཅད་ལ་བཅུ་འབྲུལ་མང་སྒྲོལ་བཅས་གྱི་ཆེ་བ་དང་།) ལྷུ་བོ་ཐོབ་སྤྲུལ་
 ཚང་རས་ཚེན་དེ་ཉིད་ལ་རང་ཞབས་ཀྱི་ལུ་ཁག་སོ་སོ་ནས་ས་ཕུད་མཚོད་བཞུགས།

* MS. A has དམར་ཇག།
 † MS. B, i. e., ལྷུ་ཉི་ལུ་པ་ has ལྷུ་ལ།
 ‡ Passage in B only; the first word is illegible.

རོགས་གྲི་ཚེ་བ་འབྲུལ་ནས། ལྷག་ཚང་རས་ཚེན་གྲིས་ལྷམ་ལེ། བཀྲ་ཤིས་སྐྱང་།
 ཉེ་མི། ཐེག་མཚོ་གཡ་རོགས་པའི་དགོན་སྡེ་ནོར་མས། ཡབ་སེངྒེ་རྣོ་གྲིལ་དང་།
 སྐལ་བདེ་ལྷན་རྣོ་གྲིལ་གཉིས། ཡབ་ཀྱི་སྐྱུ་ཚོ་སྣང་དང་། སྐལ་ཀྱི་སྐྱུ་ཚོ་སྣོད་
 སྐབས་སྲུ་ལེགས་པར་བསྐྱབས་ནས། སངས་གྲིས་ཀྱི་བསྟན་པ་དར་ཞིང་གྲིས།
 (ཤྱུ་ཁམས་ཐམས་ཅད་དགོ་བཅུའི་ཁྲིམས་ཀྱིས་འཚོ་ཞིང་། འཛིག་དེན་གྲི་ཁམས་
 སྲུ་ཡང་གྲིལ་པོ་སེངྒེ་འདྲ་བ་ལ་སྐྱ་མ་སྣུག་འདྲ་བ་མཚོད་ཡོན་ཉི་ལྷ་རྒྱུང་གཅིག་
 ཅེས་བཀའ་པས་ས་སྟེང་ཁྲུབ་པར་གྱུར། དེ་ནས་སེངྒེ་རྣོ་གྲིལ་གྱི་དགོངས་པ་ལ།
 ཡབ་ཚེན་ཚོ་དབང་རྣོ་གྲིལ་གྲིས་ཤར་བྱང་ངམ་རིངས་རྩོན་ལ་མངའ་མཛད་ཀྱང་།
 སྐྱུ་ཚོ་ཐུང་བས། ཡབ་འཇམ་དབྱངས་རྣོ་གྲིལ་གྱི་དུས་སྲུ་གྲིལ་ཕྱན་ཐམས་ཅད་
 ཡངས་འདུག*) སྣང་ཡང་བྱང་ངམ་རིངས་ཐུག་དམག་ལ་ཆས་པས། ཤི་རི་
 དཀར་མེར་ཆགས། དེ་ནས་བོད་ནས་པོ་ཉ་འབྱོར་ནས། སྣང་གྲི་གཙོ་མཚོ་མས་ན་
 དབྱུག་ཚང་སོ་རྩོན་མངའ་ཞབས་སྲུ་བསྐྱུས། ཡིད་ལོག་ཡེབས་སྐབས་ལྷམ་ལེར་སྐྱ་
 བདེ་བར་ག་ཤེགས་སོ།)†

ལྷམ་ལེ། ཚོན་ཡུལ། ཁ་ཀལ། གཙང་དམར། སྐྱ་དམར་ནང་། མི་རུ། དར་
 ཅོ་རོགས་ཀྱི་མི་སེར་གང་པོ་དང་། གཞན་ཡང་ལ་དུགས་སྟོད་ག་ཤེགས་དང་། མངའ་
 ཞབས་གང་ཡོད་ན་མཚོད་གཞིས། ས་ཕུད་དུ་བསྐལ་པ་ནས་གནས་ཀྱི་བར་དུ་སྲུལ།
 སྲུབ་ཐོབ་ཚེན་པོ་སྣུག་ཚང་རས་ཚེན་གྲིས་ཉེ་མི། ལྷེ་བདེ། ལྷམ་ལེ། བཀྲ་ཤིས་
 སྐྱང་རོགས་ཀྱི་དགོན་པ་བཞེངས་ནས། གསེར་དབྱེལ་རངས་གསུམ་ལ་གྱི་བཅས་

* This sentence seems incomplete.
 † From B only, it is not free from Ladakh provincialisms, and probably somewhat defective.
 ‡ Schl.'s edition gives the names of the monasteries: ཉེ་མི་—ཐུང་རྒྱལ་བསམ་
 རྩོད། ཐེ་བདེ་—ཤེས་མཚོ། ལྷམ་ལེ་—བདེ་ཚེན།

སྐྱུང་མཚོ་རྟེན་(མང་པོ་བཞེངས།) དགོང་འདུན་གྱི་སློལ་སྤོངས་ཀྱི་ཚེ་མཚན་
 ལྱུང་པོ་སྤྲོ་ལྷོ་མ་གྱི་ལྱིས། ཡབ་བདེ་གཤེགས་འཇམ་དབྱངས་ལྷོ་མ་གྱི་
 དགོངས་ཚུགས་ལ། བབ་སྟོར་གསེར་རྩངས་ཀྱི་ལྱུང་བ་བྱམས་པའི་སྐྱུ་ཕོག་སོ་
 གསུམ་པ་ཅིག་བཞེངས་ནས། རིན་པོ་ཆེ་དང་། གཡུ། བྱི་ཅུའི་གྱུན་སོགས་སྤྱུལ་
 དབྱས་སྤྱུ་བཏ་ཆེན་རིན་པོ་ཆེ་ལ། གསེར་དབྱུང་མང་པོ་དང་། ཟུ་རྟིག་གྱི་སྤུལ་ཚམ་
 བགྱུ་ཅོ། བྱི་ཅུ་བྱུའི་སྟོང་ཚམ་བགྱུ་ཅོ། རྩོམ་ཤེས་ཀྱི་ལྷ་ཚམ་བགྱུ་ཅོ་བཅས་ཀྱི་
 འབྲུལ་བ། ལྷུ་བ་ཕྱོག་ཆེན་སྤྱུ་ཚང་རས་ཆེན་མཚོ་གཏུ། 5་100། གཡུ་གཡ་100་
 སྤང་100། ལྷུ་གཡ་1000། 2་1000། དབྱུང་1000། གསེར་ཚོ་100། འབྲུལ་ལྷུ་
 2000། ཟུ་རྟིག་གི་སྤོང་བ། བྱི་ཅུའི་སྤོང་བ། གཡུའི་སྤོང་བ། མེ་མཚན་24་
 མདུང་24། རལ་གྱི་24། ལྷུ་24། གོས་ཆེན་ལྷུ་གཡ་24། རྟུ་ལམ་ལྷུ་གཡ་10།
 རེན་སྤིང་ལྷུ་གཡ་24། ལམ་དགས་ལམ་ཤེས་ལྷུ་གཡ་24་བཅས་འབྲུལ་བ་བསམ་གྱིས་མི་
 ལྷུ་བ་སྤྱུལ། དེ་ནས་སྤྲོ་ཆེན་དཔལ་ལམ་དགུ་ཕོག་ལོང་གསུམ་ལང་བཞེངས་
 བསྐྱབས་ནས། ལང་རྟེན་གསེར་དབྱུང་ལ་གྱི་བཅས་མང་པོ། གསེར་དབྱུང་རྩངས་
 གསུམ་གྱི་བཀའ་འཇུག་དང་། གཞན་ཡང་སྤོགས་བས་པོ་ཉི་མང་པོ་བཞེངས། ॥

A.

Translation.

This (Lde-pal-k'or-tsan's)¹ sons were: *Skid-lde-nyi-ma-gon* and *Ta-shis-tsegs-pal*², these two. *Skyid-lde-nyi-ma-gon*, when on his way to

¹ The Gyal-rabs-sal-wai-me-long (Gyals. s. m.) MS. in my possession further explains, that Lde-pal-k'or-tsan (Gyals. s. m. le-pal^o) was the son of Od-shung, the legitimate son of Lang-dar-ma. Od-shung's claim to the throne was contested by Yum-stan, the suppositious son of the 'great' queen (the first wife), Od-shung being the true son of the 'lesser' queen (second wife).

² *Skyid-lde*^o and *Ta-shis*^o, the one the son of the 'great', the other of the 'lesser' wife of Lde-pal^o, were both robbed of all their possessions in Tibet proper by Yum-stan, and fled to 'Nga-rigs' (i. e., Nga-ris-kor-sum). From *Skyid-lde*^o the kings of 'Nga-rigs' derive their pedigree; from *Ta-shis*^o, the chiefs of Yar-lung (Gyals.

Upper Nga-ris—Tibet proper being in a state of revolution³—and accompanied by a hundred horsemen under the leadership⁴ of Bal-ma-zag-tsan, K'ong-mo-nyag-pa (and) A-ka-wadzra, these three, (happened to be in so straitened circumstances) that he had nothing to eat but eggs and fish. Now (his servants) brought him (this dish) covered with a napkin. From this it has come to be a custom with the kings of Tibet to use the (so-called) 'Giant's Napkin.'⁵ Eventually he arrived at Ra-lai-gyud.⁶ He built K'ar-mar⁶ in the Horse-year,⁷ Tse-sho-gya-ri⁸ in the Sheep-year. He caused many villages and hamlets⁹ to be built throughout the broad valleys of Dam and Lag.¹⁰ Mar-yul¹¹ he left undisturbed.

s. m.)—The word lde, in this and other names, Koepfen (II, 52) assumes to be identical with lte-wa, 'navel, umbilicus, centre.' I find, however, that wherever lte-wa has the meaning of 'navel' etc., it is never spelt lde, so that I feel inclined to search for another meaning of lde.

³ Schl's ed. has: རྩོད་ལོན་གྱི་ A MS. རྩོད་ལོན་གྱི་ Gyalr. s. m. རོན་ལོན་གྱི་ A learned Lama, Fa-shis-stan-p'el († Dec. 1890), informed me that in his opinion རྩོན་ལོན་གྱི་ should be substituted. As to the meaning, there can be no doubt, that it is as given in the translation.

⁴ གཞུ་མ་གྲིས་གཙོ་བུས་པའི་དྲུག་པ་བརྒྱ་ : 'one hundred horsemen, whereof the most prominent were the three etc.' Similar phrases occur frequently throughout these documents, also relating to weapons and turquois (p. 123), monasteries (Schl's ed., p. 20a), etc.

⁵ With the Rájás of Ladakh it is still in use under the name of Sang-K'eb (མཉམ་དང་ཤེས་པ་) 'cover of the hidden thing.'

⁶ Said to be a Steppe-district inhabited by nomads, beyond Ru-t'og; near it the ruins of an old castle, called K'ar-mar, still exist.

⁷ These definitions of years without the number of the cycle of 60 are quite useless. Relating to human beings, the name of the year, in which they were born, usually suffices to determine their age, as their appearance and features clearly enough indicate through how many cycles of twelve years they may have lived. But relating to cities etc., after the lapse of centuries, no such corroborative evidence usually is available, and hence the name of the year alone is no clue to their age.

⁸ Not known.

⁹ མྱོང་ཁུལ་ Several of the places, designated by this term and mentioned here, still exist and may be inspected any day. It must be said that they are not 'towns,' but merely 'hamlets.'

¹⁰ Not known. In the Upper Suttlej valley (map of Turkestan, 4 sheets, 1882) I find, however, the names Dam and Luk,—could they have any connection with the places referred to here?

¹¹ Mar-yul and Mang-yul, (according to Fa-shis-stan-p'el, derived from a word mo-ru, meaning 'bare rocks') includes Upper and Lower Ladakh, Nub-ra (comp. page 122), Zang-kar etc.

At that time, of Mar-yul Upper Ladakh¹³ was held by the descendants of Ge-sar,¹³ whilst Lower (Ladakh) was split up into various independent principalities.

At that time Ge-she-s-tsan¹⁴ (was sent) to Pu-rang, where he asked and obtained the hand of Do-za-k'or-skyong. He married her and she bore him three sons. He now built the palatial residence of Nyi-zungs¹⁵

¹³ لداك the Persian transliteration of the word ག་སར་ is certainly not warranted by the pronunciation of the word in Ladakh itself, where everybody says 'La-daq', but I am informed by the Rev. J. Weber of Pu in Kunawar, that in that district the terminal -ས་ is invariably pronounced like ཅ or ch in 'loch'; this may account for the transliteration in Persian. The boundary between Upper and Lower Ladakh is the plateau between Basgo and Saspola (Survey Map : Basgo and Saspul).

¹³ Ge-sar, the name of a fabulous king of Tibet, or more correctly of the 'Ling-' people (ལིང་), and champion of the Lamaistic faith. He is not in any way connected with the kings of Tibet properly so called, and in the annals of these kings, so far as they are contained in the Gyalr. s. m., he is referred to only once, viz., as one of the suitors of Kong-go, the Chinese princess, who afterwards became the wife of Shong-tsau-gam-po (chap. 13: བློ་སྲུང་དཔལ་གྱི་ཕྱོག་ལོ་). His wars against the Iang, Hor and the Chinese form the subject of an elaborate epic, the epic of Tibet. The parts relating to the Iang- and Hor-wars are printed and published, but the story of the war against the Chinese, I am told, is kept secret, lest the Chinaman should be too much offended by its publication. The narrative itself is not in metre, but in prose, but there is only very little of it, as compared with the number of speeches, songs etc. which are in metre. The 'Iang-war' is in the K'ams dialect, and for this reason difficult to read to us in Ladakh. The 'Hor-war' is much easier. The epic is popular throughout Tibet, but people in Purig are said to know more of it than anyone else. In Ladakh the Bhe-da (professional musicians) do much towards its preservation, by rehearsing portions of it on festive occasions, to which they are invited to provide the musical part of the entertainment. Consequently most of the people are familiar with the names of the chief heroes and the general drift of the story, and indeed, if interrogated regarding it, will grow quite enthusiastic in their praises of the same. The Mongol version of the story (Translation into German by I. J. Schmidt, 1839) is very different from the Tibetan version, inasmuch as it dwells mainly on the exploits of Ge-sar when a boy and young man. Still, it is possible, that the war against the Kháns of Shiraighol and the 'Hor-war' may be identical as to their subject-matter.—In a house at Leh, belonging to one of the old Ka-lon (State-minister) families, illustrations of the story of Ge-sar may still be seen painted on the wall all round one of the rooms.—My own small collection of Tibetan MSS. includes parts of the 'Iang-' and 'Hor-wars.'

¹⁴ Translation doubtful. It depends upon the exact meaning of Ge-she-s-tsan.

¹⁵ Said to be in Pu-rang.

along with the city,¹⁶ and then conquered Nga-ris-skor-sum¹⁷ completely. He ruled in accordance with the Faith.

His three sons were: Lha-ch'en-pal-gyi-gon,¹⁸ Ṭa-shis-gon, the second, Lde-tsug-gon, the youngest. He gave to each of these three sons a separate kingdom,¹⁹ viz., to (I) PAL-GYI-GON: his dominions were Mar-yul, the inhabitants using black bows, in the east, Ru-t'og and the gold mine of Gog,²⁰ nearer this way Lde-ch'og-kar-po,²¹ at the frontier Ra-wa-mar-po,²² Wam-le²³ and to the top of the pass of the Yi-mig-rock;²⁴ to the west, the foot of the Kashmir pass²⁵ from the cavernous stone²⁶ upwards hither;²⁷ to the north,²⁸ to the gold mine of Gog: all the districts included (within these limits). To Ṭa-shis-gon, (his)

¹⁶ རྒྱལ་ལྔ་ does not necessarily mean a large city, but rather a village connected with a royal palace (e. g., Ting-gang, now Ting-mo-gang, near Nyur-la, is called a རྒྱལ་ལྔ་ but is merely a village.)

¹⁷ Nga-ris-kor-sum usually includes the districts of Ru-t'og, Gu-ge and Pu-rang only. Here, however, it seems to include all Ladakh, Zangs-kar etc. as well.

¹⁸ Lha-ch'en is an epithet usually applied to the eldest son only, and may mean 'the heir-apparent'; it is not a component part of the name, as it may be omitted (see 3 lines further down). It dropped out of use from the time of Ts'e-wang-nam-gyal (XX). (Comp. Lha-gchig = 'princess.')

¹⁹ All the three kings are included under the term (Gyalr. s. m.): རྩོད་ན་པ་ལྔ་ལྔ་ལྔ་པ་ལྔ་པ་ལྔ་པ་ 'the three Lords of the Uplands.'

²⁰ Gog, not known. East and North seem to be quarters of heaven not definitely fixed in Ladakh geography. Here, Gog may be east or north; at some other place Ngam-ring is said to be east or north of Ladakh. Now Ngam-ring is known to be a place on the road to Lhasa, 21 marches this side of this city, and hence cannot possibly be to the north, but is to the west of Ladakh. An explanation, how this confusion came about, I am at a loss to give.

²¹ ལུང་ཁྱི་ said to be by Ṭa-shis-stan-p'el = མེད་ཁྱི་ 'of the district lower down.' Lde-ch'og-kar-po = Dem-ch'og of the maps (Turk.). Near the frontier and on the river Indus.

²² Not known.

²³ Wam-le = Han-le, famous for its magnificent Lamasery (picture in Cunningham, Ladakh).

²⁴ = Imis-La (map of Turk.), at the foot of which the Han-le stream has its source.

²⁵ i. e., the Zoji-la or Zoji-bal.

²⁶ Not known.

²⁷ To Ladakh people: 'going in the direction of Lha-sa' is 'going up,' 'coming away from there' is equal to 'going down.' (Comp. the word לָרָג in Hebrew.) Hence མཚོ་ཚད་ always means, 'away from Lha-sa, down to here' = 'downwards hither,' ཡན་ཚད་ and རྩོན་ཚད་: 'going from Purig or any place west of Ladakh, Lha-sa direction, as far as Ladakh' = 'upwards hither.'

²⁸ See note 20.

second (son), he gave : Gu-ge, Pu-rang, Tse,⁸⁹ etc. To Lde-tsong-gon, (his) youngest (son), he gave : Zangs-kar-go-sum,⁸⁰ Spi-ti, Spi-lchogs,⁸¹ etc.

Pal-gyi-gon, the eldest, had two sons : (II) DO-GON and Ch'os-gon.

The son of Do-gon was : (III) LHA-CH'EN-PAGS-PA-LDE.

His son was : (IV) LHA-CH'EN-JANG-CH'UB-SEM-PA.

His son was : (V) LHA-CH'EN-GYAL-PO. As to the reign of this king : he built the Lamasery of Lu-k'yil⁸² and caused a brotherhood of Lamas⁸³ to settle down (there). He provided for a long time, with untiring (zeal), the recluses⁸⁴ that lived in the neighbourhood of the Kailása and the three lakes⁸⁵ with the necessaries of life ; when they were numerous (there were) about five hundred, when few, one hundred.

His son was : (VI) LHA-CH'EN-UT-PA-LA. As to the reign of this king : after having united the forces of Upper and Lower Ladakh he invaded Nyung-ti.⁸⁶ The king of Nung-ti bound himself by oath, so long as the glaciers of the Kailása will not melt away, or the Manasarovar lake⁸⁷ dry up, to pay tribute and dues⁸⁸ (to the king of Ladakh), (*viz.*) Dzo⁸⁹

⁸⁹ Not known.

⁸⁰ Go-sum, '3 doors,' may refer to the 3 valleys that join at the central part of Zangs-kar.

⁸¹ Spi-ti, well-known district within British territory. As to Spi-lchogs I would venture to suggest, that Lahoul may be meant by this term. This district would have well rounded off his dominions and would have been the connecting link between Zangs-kar and Spi-ti. B MS., however, relating to the present century, has གམ་མེ་ Gar-zha, the usual Tibetan name for Lahoul.

⁸² Schl.'s ed. and mlgo : Li-kyir (Survey Map : Likir), a village on the upper road from Leh, or rather from Basgo, to Nyurla (Snurla) and Ka-la-tse (Khalsi). This name would suggest (as well as the name of Lama-yurru, Yurru being = Yung-ḍung = Svastika) that, as in Tibet so also in Ladakh, the Bon religion at one time was prevalent, of which the worship of the Lu (Nágas) and of the Yung-ḍung, and the idea of a Bon, *i. e.*, *summum bonum*, seems to have formed the most important elements. (This is borne out by the contents of a volume on the Bon religion, which was recently placed at my disposal).

⁸³ དམེ་འབྲུག་མྱི་མྱེ་— but དམེ་མྱི་མྱེ་ = Lamasery.

⁸⁴ ལྷུ་ལ་པ་མཛོད་པ་ 'those who exert themselves to obtain ལྷུ་ལ་པ་' (Arhatahip).'

⁸⁵ The maps know of two lakes only. But there is a possibility that the Kailása counts as one and, with the 2 lakes, makes up 3 separate places.

⁸⁶ Nyung-ti = Kullu, Capital : Sultánpur.

⁸⁷ *Fis.*, the Ma-p'am lake, the more easterly one of the two.

⁸⁸ Tib. དུ་ in Jäschke's Dictionary, but the MSS. and Schl.'s ed. unanimously write ལུ་

⁸⁹ Well-known cross-breed between yak and cow.

and iron, etc. This treaty remained in force till this day.⁴⁰ He also subjected Lo-wo,⁴¹ (and the country) from Pu-rang downwards hither; in the south the country of De-shang to the place, where the water is fiery;⁴² to the west, from Ra-gan-deng-shing (and) Stag-k'u-ts'ur⁴³ upwards hither; to the north, from Ka-shus⁴³ upwards. (They all) paid an annual tribute and attended the Darbár.⁴⁴

His son was: (VII) LHA-CH'EN-NAG-LUG. This king built the palace⁴⁵ at Wan-la,⁴⁶ in the Tiger-year, K'a-la-tse⁴⁷ in the Dragon-year.

His sons were: (VIII) LHA-CH'EN-GE-BHE and Ge-bum.

His son was: (IX) LHA-CH'EN-JO-LDOR.

His son: (X) TA-SHIS-GON.

[His son: Lha-gyal.]⁴⁸

This king caused a copy to be written of the Gyud-do-rje-tse-mo,⁴⁹ and of the Ngan-song-jong wai-gyud⁵⁰ and of the Gyud-bum,⁵¹ all in gold.

His son was: (XI) LHA-CH'EN-JO-PAL. This king performed royal,

⁴⁰ Some twenty years ago the tax-collector of the king of Ladakh, still used to visit Lahoul and probably Kullu, although the two districts then already were under British rule.

⁴¹ Not known.

⁴² Not known, although people pretend to know well that a lake exists, called by them T'so Padma-chan, to which the passage is said to refer. It is supposed to be in British territory. The Sham-bha-la-pai Lam-yig contains the following passage: 'At the city of the king Da-ya-tse of Pu-rang, in consequence of water striking against coal, at night the coal is seen burning. It is said of this coal and water, that they have the peculiarity that the water, if introduced into the stomach of man or beast, turns into stone.' What to make of this, I cannot divine, but it seems certain that the phenomenon referred to here is the same as that alluded to in the passage.

⁴³ Not known.

⁴⁴ Tib. ལྷ་མོ་ལྷ་མོ་

⁴⁵ མཎའ་པོ་ usually translated by 'palace;' I feel inclined to prefer 'fort' or 'castle.'

⁴⁶ One march off the Kashmir road, near Ka-la-tse and Lama-yurru. (Survey Map: Wanbah.)

⁴⁷ At the bridge crossing the Indus (Kashmir road). Map of Turkistan and Survey: Khalchi; Drew: Khalsi.

⁴⁸ Mentioned in Sohl's ed. only. Doubtful.

⁴⁹ 'Treatise of the Vajra-point.'

⁵⁰ 'Treatise on the Removal of Going to Perdition.'

⁵¹ '100,000—Treatise.' With the two first-mentioned treatises I am not acquainted. The Gyud-bum consists of 12 vols. (in the ordinary printed edition), but I have also seen very fine written volumes, one, *e. g.*, on indigo-tinted paper with letters in gold. The contents seem to be disquisitions on the Mahâyâna philosophy.

as well as clerical duties (to such perfection) that he arrived at the end⁵³ (of his transmigrations).

His son was: (XII) LHA-CH'EN-NGOS-PUB. During the reign of this king the usage of novices going to Us-Tsang was first introduced. He also repaired the colleges that had been built by his ancestors; but more important than this: he laid down before the Prince of the Faith, the Lord of the three Worlds,⁵⁴ gold, silver, copper, coral-beads, pearls, etc., all (presents numbering) one hundred. He also caused to be copied⁵⁵ the Ka-gyur twice and the Sang-ngags-kyi-skyil-k'or⁵⁶ many times.

His son was: (XIII) LHA-CH'EN-GYAL-BC-RIN-CH'EN.

His son was: (XIV) LHA-CH'EN-SHES-RAB. As to the reign of this king: having built the hamlet Seng-ge-gsang on the top of the so-called Hang-tse-mo (-rock), he made it a dependency of the Chang castle of Sa-bu⁵⁶ in Mar-yul.

His son was: (XV) LHA-CH'EN-T'I-TSUG-LDE. This king built (one row of) ch'ortens (numbering) one hundred and eight⁵⁷ at Leh,⁵⁸ and two (rows of) 108 at Sa-bu.

His two sons were: (XVI) LHA-CH'EN-DAGS-BUM-LDE and Dags-pa-bum.

Dags-bum-lde held Leh etc. He erected, for the sake of his reputation with posterity,⁵⁹ the Red College⁶⁰ and a Buddha Maitreya, the

⁵³ I. e., 'as a transcendent virtue, Páramitá.' མཉམས་ལྷན་པ་ i. e., the ordinary ལྷན་པ་

⁵⁴ = Buddha, i. e., his image, probably the so-called Io-wo.

⁵⁵ བཞེང་བ་ most closely agrees with the German: 'stiften, stift, stiftung'; an exact equivalent in English I have not been able to discover.

⁵⁶ 'Wheel of Dháraní' ('secret spells'), a kind of book of which there exists a great variety.

⁵⁷ Village six miles SE. of Leh, off the main valley. (Survey Map: Sobu.) The Hang-tse-mo is a rock well known there. The castle is in ruins.

⁵⁸ 108, བཞེང་བ་ a sacred number. 108 is also the number of beads of the ordinary rosary of Lamaists, (for other examples see Sir Monier Williams' book on Buddhism, second edition, page 383). I find in G. H. Schubert's Sternkunde (1832) the observation, that in India 4,320 lunar years constituted one sacred period, the first of which terminated about the commencement of our era. It may be divided into 4 periods of 1080, equal to two Phoenix periods of 540 years.' As 108 is a constituent of all these figures, it may be supposed to be in some way connected with them. The rows of ch'ortens referred to here usually consist of ch'ortens not higher than 2 or 3 feet, and resemble low walls built at random anywhere across the desert.

⁵⁹ ལྷན་པ་ sometimes ལྷོ་ I adopt the usual spelling of the 'Postal Guide.'

⁶⁰ ལྷན་པ་ ལྷན་པ་ ལྷན་པ་ - 'for the sake of his reputation with posterity,' German: 'Nachruhm.'

⁶¹ Probably the one on the Nam-gyal-tse-mo at Leh.

Lord, in size (such as he will be) in his eightieth year.⁶¹ On his right and left there were a Mañjuśrī and a Vajrapāni, each one story high. He caused to be painted all fresco pictures, representations of the departed Buddhas, of the preserver of the universe,⁶² and of all his own private deities. He also built a triple temple (one surmounting the other) on the pattern of (the one at) T'o-ling.⁶³ As a symbol of the Word,⁶⁴ he caused a copy to be written of the Zungs-bum-ch'en-mo⁶⁵ and of the Kon-ch'og-tsegs-pa lang-kar shegs-pa⁶⁶ and some others. As a symbol of the Spirit: some fatality having occurred at Leh, he built over the Teu⁶⁷ ser-po ('Yellow Crag') completely, outside in the shape of a ch'orten, inside containing 108 temple-shrines. The ch'orten is called: Teu Ta-shis-od-t'o.⁶⁸ Again, in the lower part of the valley of Leh, there is a crag resembling an elephant. The king caused to settle down on this rock a brotherhood of four Lamas.⁶⁹ Having done all this, he said: 'If I die now, it matters not.'

⁶¹ I. e., in a sitting posture about 20 or 25 feet high.

⁶² Tib. འཇིག་རྟེན་བརྒྱུད་པའུ་ལྷ་མོ་ probably Maitreya (?).

⁶³ Tib. མཐོ་ལྷོ་མེད་ pronounced To'-lding, on the Upper Sutelj. (Map of Turkistan: Totingmat, 'mat' = 'the lower' i. e. lower part of the city.) The Sham-bha-la-pai Lam-yig contains a reference to this temple: "it had been built (A. D. 954 Sohl.) by the Lo-tea-wa Rin-zang-po. The Hor (Turks?) burnt it down, but at some later date it was rebuilt, and now, in its lowest compartment, it contains the 'Cycle of the Collection of Secrets.'" Adolph von Schlagintweit visited it; see 'Results of a Scientific Mission.'

⁶⁴ རྒྱལ་མཚན་གྲུབ་པ་ = 'body, word and spirit,' or in common parlance: རྒྱལ་པོ་དཔེ་དོན་ and mystically expressed by the formula མཐོ་ལྷོ་མེད་, have each their own special རྟེན་ or symbols; རྒྱལ་པོ་དཔེ་དོན་ 'the image,' མཚན་ལོ་རྟེན་ 'the Scriptures'; རྒྱལ་པོ་ལྷོ་རྟེན་ 'the Oh'orten.' They represent a kind of triad, corresponding to the 'three Holies,' དཔེ་དོན་མཚན་ལོ་རྟེན་ i. e., the Buddha, the Law and the Order of Monks, (comp. Sir Monier Williams, p. 175.) But there may be, just as དཔེ་དོན་མཚན་ལོ་རྟེན་ is not without some underlying idea of a Supreme Being, ruling over all, some other more obscure and deeper meaning embodied in these symbols.

⁶⁵ 'The great 100,000 of Dhāraṇī.'

⁶⁶ 'How the three Holies came to Ceylon'—'tsegs-pa' (བརྒྱུད་པ་ལྷ་མོ་) i. e. probably རྒྱུ་མ་བརྒྱུད་པ་ 'threefold, triple, three one above the other.'

⁶⁷ Tibetan རྩ་ 'crag.'

⁶⁸ This ch'orten 'Brilliant good fortune,' still exists, though in a dilapidated condition, about two miles up the Leh valley from the British Joint-Commissioner's compound.

⁶⁹ Also still extant at the suburb of Leh called Ska-ra, near the Kil'a.

(At that time it came to pass that) the Omniscient of the period of degeneration, the great Tsong-k'a-pa, Lobzang Dags-pa,⁷⁰ having in his possession a T'se-pag-med⁷¹ about as long as a finger joint, which had originated from the blood of his nose, entrusted the same to two ascetics, and said, 'Give it either to the one called Dags-pa or to the one called Lde.' When the two arrived in Mar-yul, the one called Dags-pa was in Nub-ra. They went into his presence, but he did not deign to look at them with so much as one eye. So they went on to Leh. On the morrow the king gave command: 'At to-day's Darbár, whosoever attends, be it ascetics, or Bhe-da,⁷² or Mon,⁷³ or Ti-shi,⁷⁴ he should not be refused admittance.' Now when the two ascetics came into his presence, the king rose and went to meet the two ascetics. The two ascetics made over the present, and the king was delighted with it. Taking the precious law of Buddha for his pattern,⁷⁵ he built the Lamasery of Spe-t'ub,⁷⁶ though in reality he did not build it, but it came into existence by a miracle. Having built it, he caused many brotherhoods of Lamas to settle down (in the country).

His son was (XVII) Lo-pos-CH'OG-LDAN. As to the reign of this king: from Gu-gue were brought: 18 coats of mail,⁷⁷ the most excellent

⁷⁰ Lo-bzang (= pron. Lobzang) Dags-pa is Tsong-k'a-pa's spiritual name (comp. Koeppe II, p. 118).

⁷¹ 'Time without measure,' 'Eternity,' an epithet of Gautama Buddha.

⁷² Bhe-da: professional musicians of low caste, Muhammadans, of Balti extraction. They, as well as the other low caste inhabitants of Ladakh, now may possess fields and houses.

⁷³ Mon: joiners and carpenters by profession, also of low caste, though not quite so low as the Bhe-da. They probably are remnants of the tribes of aborigines, but at one time occupied the hill districts of the Himalayas. Though Buddhists, the zamindárs keep apart from them, and any zamindár who would marry a Mon-
maiden would by doing so lose caste.

⁷⁴ Ti-shi: another low caste, shoemakers by profession. They also are Buddhists.

⁷⁵ This probably means: 'he adopted the reformed doctrines of Tsong-k'a-pa.' Tib.: དཔུང་པོ་པུ་ དཔུང་པོ་ 'to imitate.'

⁷⁶ Lamasery and village, on the river Indus, five miles south-west of Leh. The Lamas belong to the Ge-ldan-pa order of Lamas. The Lamasery has an incarnated Lama (Sku-shog: སྐུ་ཤོག་པོ་ B MS.). It is vulgarly called Spi-t'ug (Survey Map: Pittuk.) Other Lamaserics of the Ge-ldan-pa order in Ladakh are T'ik-se (Survey Map: Tiksay), Sang-kar (a Leh suburb), Li-kir, Ri-dzong and many small ones.

N B.—Although the 'Order' primarily refers to the Lamas, yet every family or house (ཕྱི་འཇོ་པོ་) in the country is affiliated since time immemorial to one or other of the Lamaserics, and hence is attached to the respective Order of Lamas as a kind of lay-dependency, and worships the same tutelary deity (ཕྱི་དཔུང་པོ་).

⁷⁷ Names given to weapons etc. are very common in Tibetan literature. They

of their number being the Mu-t'ab-zil-pa,⁷⁸ the Ma-moi-mun-Dib,⁷⁹ the T'ab-ch'ung ka-ru⁸⁰ (and) the Lha-t'ab-kar-po,⁸¹ 18 swords, amongst them being the Nam-k'a-t'ag-ldag,⁸² the Dong-tse-rings⁸³ (and) the Log-mar-me-sad ;⁸⁴ 15 knives, whereof the best were: the Dud-di-nag-po⁸⁵ (and) the Dam-di-zlung-gyad ;⁸⁶ 15 turquois, the best of these were: the Lha-yu-od-ldan⁸⁷ (and) the Lha-yu-kar-po ;⁸⁸ 20 saddles, amongst them the Ga-ma-ji-t'i-stengs⁸⁹ (and) the T'a-shis-od-ldan.⁹⁰ (Also) ponies (*vis.*), 50 gray ones, 50 isabel, 20 black, 30 piebald ; also 20 young yak-cows and twenty light-brown yak-bulls, besides sheep, etc. ; in short (they brought) tribute, revenue and presents in vast quantities. Having conquered Nga-ris-skor-sum as well, (his dominions) grew much in extent.

Lha-ch'en-dags-pa-bum had ruled over Rab-stan-lha-tse,⁹¹ Te-ya,⁹² etc. He built the royal city of Ting-gang.⁹³

His son was : Lha-ch'en-bha-ra.

His son was : (XVIII) LHA-CH'EN-BHA-GAN. This king was very fond of fighting. He and the Shel⁹⁴ people having formed an alliance, they deposed and subjected the sons of the king of Leh, Dags-bum-ldé, (*vis.*), Lo-dos-ch'og-ldan, Dung-pa-a-li and Lab-stan-dár-gyas.

present a serious obstacle in reading, *e. g.*, the Ge-sar epio. Sohl. also, in this passage, failed to recognize the fact that it chiefly consists of proper names. Coats of mail in Ladakh usually were either chain-armour or made of scales of metal. At P'i-yang (Survey Map : Phayang) Lamasery a collection of such armour is still shown to visitors.

78 'The resplendent Devil-Coat-of-mail.'

79 'Devil-Darkness.'

80 'The little Coat-of-mail Heavy-weight' (?).

81 'White Deva Coat-of-mail.'

82 'Licking blood off the sky.'

83 'Wild yak, long point.'

84 'Killer of the red Lightning-flame.'

85 'Black Devil-knife.'

86 'Knife of 5 marks (seals)' (?).

87 'Luminous Deva-Turquois.'

88 'White Deva-Turquois.'

89 'Raised Glory-throne Saddle' (?).

90 'Good Fortune, light emitting.'

91 Proper name of the palace of Basgo (S. m. Basgo), now in ruins.

92 Near Nyur-la (S. m. Snurla), but off the main valley to the North. Survey

Map : Jeah.

93 Close to Je-ya ; Survey Map : Jemesgam. It is, according to our ideas, a village. It is one of the prettiest villages in Ladakh.

94 Vulg. She, Survey map : Shay ; village ten miles SSE of Leh, on the right bank of the Indus. It has a palace of the Ladakh Rájá (comp. B MS.)

His sons were : Lha-ch'en-lha-wang-nam-gyal⁹⁶ and (XIX) TA-SHIS-NAM-GYAL, (these) two.

Lha-wang-nam-gyal had great bodily strength and was clever at (any kind of) sport.⁹⁶ But Ta-shis-nam-gyal, the younger (of the two), being very crafty, caused the prince's eyes to be plucked out. Still, lest the dynasty should die out, he gave him a wife and allowed him to stay at Ling-snyed.⁹⁷ His sons⁹⁸ were : Lha-ch'en-ts'e-wang-nam-gyal, Nam-gyal-gon-po, and Jam-yang-nam-gyal, (these) three were born. These three sons grew very tall in stature, they grew taller within a month, than what others grow in a year, and they grew taller within a day, than what others grow within a month.

At that time the king Ta-shis-nam-gyal reigned. This king conquered (all the country) from Pu-rig⁹⁹ upwards and from Do-shod¹⁰⁰ downwards hither. He brought (home) herds of ponies in inconceivable numbers. He built the fort on the Nam-gyal-tse-mo¹⁰¹ of Leh and founded the hamlet of Ch'u-bhi.¹⁰² He fought against an invading force of Turks, and killed many Turks. He erected a temple (dedicated) to the (four) Lords¹⁰³ on the Nam-gyal-tse-mo and laid the corpses of the Turks

⁹⁶ Nam-gyal, རྗེ་མཚོ་ལྷོ་པ་ and རྗེ་མཚོ་ལྷོ་པ་ 'the quite victorious' here occurs for the first time as part of a name of a member of the royal family. It seems to designate the new dynasty and remains in use to this day.

⁹⁶ Tibetan ལྷོ་ལྷོ་པ་

⁹⁷ Ling-shed (Survey Map : Linshot) in Zangs-kar, four marches south of Kala-tse.

⁹⁸ The sons of Lha-wang-nam-gyal, that is, of Ta-shis-nam-gyal, had no children. They were brought to Leh, where they received their education (Ta-shis-shan-p'el).

⁹⁹ District crossed by the Kashmir road from the Zoji-la to the Po-to-la. Capitals : Kargil (Thanadár) and Kartse. The inhabitants are partly Buddhists, partly Shiah Muhammadans. They are a race distinct from either Baltís and Ladakhís. They wear an upper garment of a dark-brown colour—by which they may be distinguished from Ladakhís—and a small round skull-cap. The long locks of hair on the temples, in fashion with Baltís, are not seen with Pu-rig men. They all but monopolize the carrying-trade between Ladakh and Kashmir, ponies—though not a very good breed—being their chief wealth.

¹⁰⁰ Name of a district about the 25th stage from here to Lhasa between Maryum La and Ohaohu Sangpo (Map of Turkistan).

¹⁰¹ The 'Palace' occupies the very summit of the precipitous rock (Nam-gyal-tse-mo) at the foot of which the city of Leh is built. The 'Leh palace' is at a lower level. Now some religious buildings only remain, the fort itself being in ruins.

¹⁰² Chu-bi : about a dozen of houses at the foot of the western declivity of the Nam-gyal-tse-mo. The road to the top passes through it. (Survey Map : Chubbee.)

¹⁰³ I. e., 'the four Great Kings (Máharájas),' the Guardians of Buddhism (comp. Sir Monier Williams, p. 206.) The temple and images still remain (information by Ta-shis-stan-p'el).—As to 'Turks' : ཏཱ་ཀ་ in Central Tibet means 'Mongols,' in

under the feet of (the images of) the (four) Lords. Again, by building the temple to the (four) Lords he obtained power over the demon that turns back hostile armies.¹⁰⁴ He invited the veritable Buddha whose name was Ch'os-je Ldan-ma from Di-k'ung (Lamasery)¹⁰⁵, and then built the Lamasery called Gang-ngon-ta-shis-ch'os-dzong.¹⁰⁶ He made the rule regarding the number of children that were to be sent by every village to become Lamas,¹⁰⁷ and introduced the doctrine of the Dṅ-gyud.¹⁰⁸ At the spot, where the Lamasery is seen (for the first time),

Ladakh, Turks of Central Asia. I am informed, however, that here exists a people in Tibet itself, somewhere between Ladakh and Lhasa, and occupying a considerable tract of country, called by the same name.

¹⁰⁴ This sentence occurs in B MS. only, where there is རྩེད་མནན་ i. e., རྩེ་མནན་ (see Jäschke, Dict.). I am not quite confident as to the correctness of my translation here, but if མཉའ་དམག་ means 'the hostile army,' and not the army of the country 'operating at the frontier' I think it could not be rendered differently.

¹⁰⁵ It gives its name to a special Order of Lamas of the 'red' persuasion. (Koepfen II, 78.—Schl.'s information—Buddhism in Tibet, p. 74,—as to this sect is incorrect.) The head of the lamasery of Di-k'ung is a Ch'os-je.

¹⁰⁶ Proper name of the lamasery at Pi-yang ('ཕི་ཡང་') eight miles west of Leh, vulgarly called Sgangan Gon-pa.

¹⁰⁷ Tib. བསྐྱོན་གྲུབ་ 'tax of children to be made Lamas.'—Under the old régime every family of more than one or two male children, had to give up one, not the eldest however, to be made Lama. Now, of course, this tax is no longer compulsory, and hence the great falling off in the number of Lamas. The Lama-child བསྐྱོན་རྒྱུད་ Tsun-oh'ung stays at home until his 8th year, wearing the red garment and red or yellow cap from the first. Then he goes to a lamasery, or is apprenticed to a Lama, in order to receive his primary education, until he reaches his 14th or 15th year, being all this time called བསྐྱོན་རྒྱུད་ Tsun-oh'ung. Then he goes to Lhasa, where his studies get their finishing touch. After a sojourn there of one or two years or longer,—now under the name of དཔེ་རྒྱུད་ Ge-ts'ul—on passing an examination conducted by the Head Lama of the respective lamasery, he is baptised and thereby made a Ge-long (དཔེ་རྒྱུད་) Then he usually returns to his own country in order to perform there the functions of a village priest or to enter one of the Lamaseries, where special duties await him.

N. B.—There is an error prevalent regarding the dress of Lamas, which is propagated even by Sir Monier Williams in his recent book on Buddhism, viz., that the dress of Lamas of the 'red' persuasion is red, that of the 'yellow' persuasion, yellow. This is not so. The dress of both the 'red' and 'yellow' Lamas is red (with the exception of one special order of Lamas belonging to the Ge-ldan-pa, who, to my knowledge, only exist in Zangs-kar, whose dress also is yellow); but Lamas of the 'red' persuasion also wear caps and scarfs round their waist red, whilst in case of the 'yellow' Lamas these and these only are yellow.

¹⁰⁸ 'Treatise on Esoteric Doctrine.'

he suspended a long prayer-flag. Whosoever, whether thief or liar, in short, any one guilty of offence against the king's palace or life,¹⁰⁹ if he escaped to this spot, should be rid of his crime. Again, he presented to the Di-k'ung, Sa-skya,¹¹⁰ Ge-ldan, Lha-sa (and) Sam-yas¹¹¹ (lamaseries) cushions, gold-water, long prayer-flags, (tea for) tea generals,¹¹² (all) an hundred-wise, etc. He also caused a Ka-gyur and Stan-gyur to be copied besides many other (religious) books and erected many ch'ortens.

(He was succeeded by) the incarnate¹¹³ king (XX), T'SE-WANG-NAM-GYAL (who) was invited to assume the royal functions. He, when quite a young man yet, already went to war. He conquered (all the country) from Ngam-ring¹¹⁴ in the east downwards hither, (*viz.*) Lo-wo, Pu-rang, Gu-ge, etc.; to the south (his conquests were) Dzum-lang¹¹⁵ and Nyung-ti;¹¹⁶ in the west (they included) Shi-kar¹¹⁷ and K'a-(s)kar¹¹⁸. He also said, he would make war against the Turks north (of Ladakh), but the people of Nub-ra¹¹⁹ petitioned him and he desisted. He brought the

¹⁰⁹ *I. e.*, *crimen læse majestatis*, though in a wider sense than usually accepted.

¹¹⁰ Sa-skya, lamasery of 'red' Lamas. (Sir Monier Williams, p. 448.) It gives its name to the Sa-skya-pa Order. This Order is represented in Ladakh by the Masho Lamasery (South of the Indus, near He-mi).

¹¹¹ Ge-ldan, Lha-sa and Sam-yas are lamaseries at or near Lhasa, belonging to the 'yellow' persuasion. As to Ge-ldan or Ga-ldan see Sir Monier Williams, l. c., p. 441.—Lha-sa = La-dang (ལ་དང་) + Te-wa-shung (ཐེ་བ་ཤུང་ or བདེ་བ་ཤུང་) + Jo-k'ang (ཇོ་ཁང་ = house of the Jo-wo). See Sir Monier Williams, l. c., p. 440.—Sam-yas: *id.*, p. 448.

¹¹² Gold-water,—*i. e.*, gold finely divided by prolonged trituration, suspended in water, extensively used for gold-washing the images. 'Tea generals,' see *id.*, p. 330.

¹¹³ He is supposed to have been an incarnation of Ch'ag-na-do-ye (Vajra-pāṇi).

¹¹⁴ Ngam-ring: on the road from Lhasa to Ladakh, 21 marches this side of Lhasa. It is likely, that the three districts Lo-wo, Pu-rang and Gu-ge here are enumerated in succession, as they follow each other from east to west. Hence it would appear, that Lo-wo is the most easterly part of Nga-ri-skor-sum.

¹¹⁵ Dzum-lang, not known. May be identical with Jumla (Map of Turkistan) in Nepal.

¹¹⁶ Comp. note 26.

¹¹⁷ = Shi-gar, large village in Baltistán. (See Drew, Northern Barrier, p. 210).

¹¹⁸ K'a-(s)kar (Tib. ཀ་སྐ་རྐ་རྐ་ — རྐ་ preceding རྐ་ in Ladakh is frequently pronounced like s) may be Skardo. There certainly is a Kashkar (Chitral) further west, but it is very improbable, that the Ladakh empire ever should have extended so far.

¹¹⁹ Trade with Chinese Turkistán is almost essential to the welfare of Nub-ra. It is in Nub-ra, that all the caravans going to, or coming from, Yarkand obtain their supplies for man and beast. Consequently most grown-up people in Nub-ra know the Turki language fairly well.

rulers of all these (districts with him) as hostages¹²⁰ and placed his own representatives into (their) castles. All Mar-yul grew much in extent. Gu-ge had to pay as tribute and dues annually 800 zho¹²¹ of gold, Ru-t'og 260 zho of gold in addition to 100 three years' sheep, one riding-horse, 10 tanned skin-bags, and (the proceeds from the royal domains) of K'ar-o-ldong and Zhing-dar-ch'en-dar-ch'ung,¹²² (indeed) from all sides they brought in tribute and dues in inconceivable quantities.

The king then came to consider: 'My ancestors have, on the pattern of the T'o-lings of Lha-sa and Gu-ge, placed the bones of the Buddha-Elephant¹²³ on the Tse-mo,¹²⁴ but as the people do not go there on pilgrimage, or in order to worship, or to offer up sacrifices, or perform circumambulations, I will, instead, build a college and (in fact) establish the doctrine of Buddha on a basis similar to what it was under my ancestor Bal-pa-chan.¹²⁵ But as his work on earth¹²⁶ was finished, he died.

Upon this all the vassal-princes lifted up their heads. (XXI) JAM-YANG-NAM-GYAL reigned. As to the reign of this king: two chiefs in Pu-rig did not agree. He came with the Ladakh army to the assistance of one of them, called Ts'e-ring-ma-lig. But the time had now come, when the period of darkness should supervene, the period when royal supremacy should well nigh be destroyed. The army of 'Alí Mir, captain of the forces of Nang-gong¹²⁷, broke forth. They met, and by dint of

¹²⁰ རྩེ་ལྷོ་ལྷོ་ (Jäschke, Dict.); the MSS., however, are unanimous in writing རྩེ་ལྷོ་ ; pronunciation also : Ste-pa.

¹²¹ 1 zho of gold is stated to weigh $\frac{1}{2}$ tolah, equivalent to almost 3 grammes. Its value in silver is said to correspond to about 15 to 18 Rupees. This would agree with the British guinea.—1 zho of gold is a price charged, e. g., for large printed volumes like the Do-mang, which may be had at Leh Lamasery, printed to order for this price.

¹²² K'ar-o-ldong and Zhing-dar-ch'en-dar-ch'ung are said to be the names of two estates near Ru-t'og (?).

¹²³ Gautama Buddha in one of his births figures as an elephant. His bones are supposed to be the relics referred to in this passage. They were destroyed by the Baltis at the time of Jam-yang-n-gy. (Communication by T'a-shis-stan-p'el.)

¹²⁴ Nam-gyal-tse-mo, compare notes 100 and 101.

¹²⁵ Name of one of the ancient kings of Tibet. His proper name was : T'i-lde-shong-tsan. His obsequiousness to the clergy rendered him odious to the people and noblemen, and prepared the way for Lang-dar-ma, the apostate and suppressor of Buddhism. He was murdered about 840 A. D., (compare Koeppen II. 72. The Gyalr. s. m. in the last chapter of the book, contains a very full account of the story. Compare also Sohl's ed., page 20b and his translation, page 57.)

¹²⁶ ལྷོ་ལྷོ་ལྷོ་ལྷོ་ It would seem far-fetched to explain this by : 'the work (karma) of a prior existence in their effects being exhausted' as suggested by Sohl.

¹²⁷ Nang-gong = 'central and upper i. e. districts' vis., of Baltistan. O MS. replaces this term by 'Skardo.'

stragem, (ever) putting off (fighting) from one day to the next,¹²⁸ (he succeeded in holding them on), until all the passes and valleys were blocked with snow, and the king with his army, wherever they went, were compelled to surrender.¹²⁹ All Ladakh was (soon) overrun by Baltís, who burnt all the religious books with fire, threw others into the water, destroyed all the colleges, whereupon they again returned to their own country.

After this (it pleased) 'Alí Mír Sher Khán to give his daughter, Gyal-k'a-t'un¹³⁰ by name, who was an incarnation of the white Dol-ma,¹³¹ to Jam-yang-nam-gyal to be his wife. After he had sojourned there for a little while, (it happened, that) 'Alí Mír (had a dream. He) dreamt he saw emerging from the river below his castle a lion, which jumped¹³² and disappeared into (the body of) Gyal-k'a-t'un. It was at the identical time, that Gyal-k'a-t'un conceived. Now after 'Alí Mír had prepared a feast for all the soldiers, and Gyal-k'a-t'un had put on all her jewels, he invited Jam-yang-nam-gyal to mount the throne and then said: 'Yesterday I dreamt I saw a lion (emerging) from the river in front (of the palace) and jumping at Gyal-k'a-t'un, he disappeared into her body. At the very same time also Gyal-k'a-t'un conceived. Now it is certain, she will give birth to a male child, whose name ye shall call Senge-nam-gyal.' Having said this, he gave (the king) leave with the army of Ladakh to return home and to resume his royal functions.

She bore him two sons: Senge-nam-gyal and Nor-bu-nam-gyal, (these) two.

At that time Jam-yang-nam-gyal bethought himself: 'In the first instance, I went with my army to the assistance of T'se-ring-ma-lig of Pu-rig; the consequence was, that all Ladakh was laid waste. Now I will employ any means that may serve towards the propagation of the religion of Buddha, and make it spread. But as the religion of Buddha for its propagation is entirely dependent upon the people, I will, on my part, relieve them from all taxation, and treat them like my own children.' (Having thus resolved,) he equalized rich and poor three times

¹²⁸ Tib. རྒྱུ་ཉི་ལྔ་ལོ་ 'what day do you think, (we shall fight)?' ལྔ་ལོ་ 'it is likely' (Jäschke, Dict.).

¹²⁹ Tib. ལུ་ལོ་ 'succumbed, lost, waned.'

¹³⁰ རྒྱུ་ཉི་ལྔ་ according to Schlagintweit, a Tatar word, meaning 'Lady of noble birth.' (See his translation, p. 75, note 1.)

¹³¹ For Dol-ma kar-mo, རྒྱུ་ཉི་ལྔ་མ་དཔལ་ལྔ་ mong-Tsaghan Dára-Eke, see Koepfen II, 65.

¹³² Tib. ལྔ་ལོ་ 'a leap, bound.'

This king united under his sway (all the country) from Pu-rig upwards, and from D̄ang-tse¹³⁸ downwards hither.

Ts'e-ring-gyal-mo, the daughter of Jig-sten-wang-ch'ug, whom he had married before he took Gyal-k'a-t'un,¹³⁴ also bore him two sons: Ngag-wang-nam-gyal and Stan-dzin-nam-gyal. These two sons were sent to Us-tsang in order to (lay down) before the precious Jo-wo:¹³⁵ gold-water and cushions; at Das-spungs¹³⁶ (and) Ra-lung:¹³⁷ gold, silver, pearls, coral-beads, amber, trident-banners,¹³⁸ (tea for) tea generals, all numbering one hundred; at De-nam:¹³⁹ long prayer-flags,—and (to act) as messengers to the D̄ug-pa Incarnation,¹⁴⁰ whom they were to invite (to Ladakh).

For the sake of his reputation with posterity,¹⁴¹ he caused a copy of

¹³³ D̄ang-tse (Survey Map: Jankse), well-known village, east of Leh, on the road to the Pang-kong lake and Jang-ch'en-mo. The limits given here include less territory than there had been under the kings of Ladakh at any other time.

¹³⁴ Although polygamy is not common with Ladakhis,—polyandry being more in vogue—yet no one objects, if a man, in case his first wife has no children, takes a second wife. The first wife is then called 'chan-ch'en,' the second wife 'chan-ch'ung;' chan ma is said to mean: 'a woman who prepares the food;' the spelling of the word is uncertain.

¹³⁵ Jo-wo: I am informed, there are really three images called by this name, two of them, the best known of all, are the Jo-wo Rin-po-ch'e and Jo-wo mi-skyod-do-rje, both in the Jo-k'ang at Lhasa, one on a lower, the other on an upper platform; the third, Jo-wo Shákya-mu-ne is the one at Ra-mo-ch'e. The Jo-wo mi-skyod-do-rje was brought by the queen T'i-btsun (ཐི་བཙུན་) from Nepal (s. Gyalr. s. m., chapter 12), the Jo-wo Shákya-mu-ne, on the other hand, by the queen Kong-jo (མོང་ཇོ་ which has nothing to do with Kon-ch'og) from China (s. Gyalr. s. m., chapter 13). Where the Jo-wo rin-po-ch'e has come from, I do not know.

¹³⁶ A Ge-ldan-pa-lamasery (see Sir Monier Williams, l. c., p. 442).

¹³⁷ Also written ལྷ་ཡུང་ and once ལྷ་ཡུང་འཇམ་མཉམས་ལྷ་ཡུང་ an important Lamasery of the D̄ug-pa Order, near Lhasa.

¹³⁸ A long tuft of silk threads, suspended from a trident (K'a-tam-k'a or t'se-sum) and supported on a pole. It may be carried about or placed on the roof of Lamaseries and palaces. Its Tibetan, name is རྩལ་དྲུག་ not རྩལ་དྲུག་ (Chab-dar, not Chob-dar).

¹³⁹ Lamasery (Ge-ldan-pa), two or three days' journey west of Lhasa.

¹⁴⁰ Probably an incarnation of Pal-je-shes-gon-po (པལ་ཇེ་ཤེས་གོང་པོ་) the tutelary deity (ཡི་དམ་) of the D̄ug-pas.

¹⁴¹ Tib. ལྷ་མཉམས་ = ལྷ་མཉམས་ལྷ་མཉམས་ལྷ་

the Gya-tog-ser-sum¹⁴² and of the Kar-gyud-ser-ṭ'eng¹⁴³, in addition (to other books), to be written in gold, silver, and copper. (Likewise) for the sake of posthumous fame, he would have very much liked to rebuild and present anew¹⁴⁴ whatsoever had been destroyed by the Baltis, but his life being short, he died (before he had been able to accomplish his purpose).

His son was the king of the Faith (XXII) SENGE-NAM-GYAL.

From his childhood he was very strong and clever at wrestling, running, jumping, shooting with (bow and) arrow as well as matchlock,¹⁴⁵ and riding. In any kind of sport he was to be compared with Siddhartha the son of Suddhodana of olden time.

The king, when yet a youth, made war against the back-steppes of Gu-ge. He carried away ponies, yaks, goats and sheep even so far as from the northern slopes of the Kailāsa, and (indeed) from everywhere on earth. Some time later he made war against the central provinces of Gu-ge also. Sha-wang and Zha-ye he allowed to be killed,¹⁴⁶ and he made all Ladakh to be full of yaks and sheep. He married the Ru-shod princess¹⁴⁷ Skal-zang-gyal-mo. He invited the king of Saints,¹⁴⁸

¹⁴² ཐུ་ཏོག་སེར་སུམ་མཚན་ is a religious 'Trilogy' consisting of the ཐུ་བྱེད་ | ཏོག་མཚན་ and the མཚན་འཕྲུལ་. Frequently the last-named title is applied to the whole, viz., Ser-od. (See Jäschke's Dict., 'S. O.'). The Tog-zungs is in my possession but as yet remains unexamined.—Although 'Trilogy' is a term applied to dramatic productions only, yet considering that tripartite religious books are frequently met with in Tibetan literature, I think the term may be found useful.

¹⁴³ Ṭa-shis-stan-p'el,—late Head-Lama of Stog-na Lamasery in Ladakh, and probably the most learned Lama in the country—informed me, that this is a kind of clerical genealogy, or a list containing the names of the chief Lamas of his own order, the Kar-gyud-pa, from its very commencement. The Kar-gyud-pa, who are supposed to derive their name from this genealogy (Kar-gyud, དཀར་རྒྱུད་) are a subdivision of the Dug-pa order.

¹⁴⁴ Tib. མཚན་འཕྲུལ་ for 'rebuild and present anew.'

¹⁴⁵ Tib. མཚན་ (i. e., མཚན་ reading) = firearms.

¹⁴⁶ As to Sha-wang and Zha-ye no information was available. Ṭa-shis-stan-p'el, however, was confident, that མར་ཁག་ལ་མཚན་འཕྲུལ་ means 'to kill.'

¹⁴⁷ Ru-shod, རུ་ཤོད་ an upland district (about 15,000 elevation) between Ladakh and Lahoul and Spiti, usually called Rupshu (Drew) or Rukshu (Survey Map). The present 'queen' of Ladakh is also a Rupshu-'princess.'

¹⁴⁸ ཐུ་ཤེས་ 'Sidha,' according to Sir Monier Williams (p. 536) seems to denote the degree next to, and below Arhatship. This passage, however, properly refers to Jainism. The word occurs again in the text 4 lines further down, where the eighty

called Stag-ts'ang-ras-ch'en (to Ladakh). This Buddha,¹⁴⁹ who had obtained the rainbow-body,¹⁵⁰ had visited Hindústán, Orgyan,¹⁵¹ Kashmír, etc., and had seen all the eighty saints¹⁵² face to face. In memory¹⁵³ of his father, he erected at Bab-go¹⁵⁴ an (image of) Maitreya, made of copper

ཐུབ་ཐོབ་ (Dab-t'ob) are mentioned. The only 'eighty' referred to anywhere in Buddhistic literature, are, I believe, the eighty 'Great Disciples, Mahásrávakas' (M. W.) They, indeed, were not supposed to have attained to Arhatship during life, but became Arhats at the moment of their death. Hence the ཐུབ་ཐོབ་ or Siddha would seem to be a 'candidate for Arhatship,' one who 'will obtain ཐུབ་པ་ i. e., perfection' when he dies. Two characteristics of the Dab-t'ob, incidentally mentioned here, also prove that between him and an Arhat-designate is very little difference. The first is, that he is able to have intercourse with the eighty 'Great Disciples,' i. e., that 'time' to him is of no account. The second is: that he had obtained the 'Rainbow-Body,' འཇུག་གུས་ i. e., 'a body, which (at death) vanishes out of sight, not leaving any trace behind, just like the rainbow.' Compare the Ladakh-Gyalrabs (MS. in my possession, p. 67, and Schl's. 'Könige von Tibet', Tib. text, p. 14a) where there occurs a passage referring to the death of the seven རྩི་ (T'i = 'throne') kings of Tibet: 'they died ལྷ་གུས་ཀྱི་མེད་འཇུག་ལྷ་འཕམ་—Schl. ལྷ་གུས་ is an error in writing—and their Deva-body disappeared like the rainbow, leaving no trace behind.' This, of course, amounts to obtaining Parinirvána. Now as according to Sir Monier Williams the third and highest degree of Arhatship is identical with Supreme Buddhahood, it is no longer difficult to understand, how the two characteristics referred to apply to the ཐུབ་ཐོབ་ nor why Stag-ts'ang should be styled in the same passage a ལྷ་ལྷ་མེད་ཀྱི་མེད་འཇུག་ i. e., a Buddha.—Stag-ts'ang is said to be the author of the small book of travel, the ཤམ་ལ་པེ་ལམ་ཡི་གེ་ 'Sham-bha-la-pai Lam-yig,' referred to once or twice in these notes.

¹⁴⁹ Tib. ལྷ་ལྷ་མེད་ཀྱི་མེད་འཇུག་ Comp. in German the words: 'der Verklärte, Verklärung.

¹⁵⁰ See note 148.

¹⁵¹ Sometimes Orgyan = Udyána.

¹⁵² See 148.

¹⁵³ Tib. དམིགས་ཀྱི་མེད་འཇུག་ really has a much more profound meaning than simply 'in memory.' I think, its primary meaning is: 'to complete, what may be supposed to have been the intention of the deceased person to do, but was left undone'; a secondary meaning would be: 'to perform meritorious works on behalf of the deceased person, so as to benefit him or her in the Bar-do purgatory,' and thirdly (once in C MS., distinctly so): 'funeral rites and prayers read for the benefit of the soul'—(The litany used on such occasions is called, in the case of the Ge-Idan-pa, རྩི་ལྷ་མེད་ 'the way of removing obstacles, viz., in the road to a happy rebirth,' and is usually read for 49 days, (as Sir Monier Williams gives it).

¹⁵⁴ Village on the river Indus, about fifteen miles west of Leh. (Survey Maps Barzo.) The temple and image still remain, whilst the palace is in ruins. The place is well worth a visit.

and gilt, in size (such as he will be) in his eightieth year, and adorned with all kinds of precious stones. He introduced the great deities¹⁵⁵ of all Hindústán, east and west, and caused a copy of the Jams-ch'os,¹⁵⁶ five divisions and five volumes, to be written. He appointed for the duration of the (present) Skal-pa five Lamas to be in perpetual attendance and to offer up sacrifices and keep the sacred lamps burning both day and night. He put up sashes made of the most wonderful Chinese silks, (and also) umbrellas,¹⁵⁷ long prayer-flags, etc.

Again, in memory¹⁵⁸ of his mother, he sent to be laid down at the feet of the incarnation of P'ags-pa Rab-jor,¹⁵⁹ the Pañ-ch'en,¹⁶⁰ the Banner (lit. umbrella) of the Faith : golden earrings,¹⁶¹ silver earrings, amber (pieces of) the size of apples 108,¹⁶² smaller ones 108, coral-beads of the size of fowl's eggs 108, pearls of the size of Chinese peas 108 and smaller ones a great many. At ...¹⁶³ Lha-sa,¹⁶⁴ Ta-t'ug¹⁶⁵ and Sam-yas he offered up sacrifices, everywhere one thousand. To the Ge(-ldan), Das(-spungs), Se-ra, Dug-Ra-lung, Sa-skya and all the other Lamaseries, both great and small, he made presents of (tea for) tea generals and other things, all numbering one hundred, in plenty.

To the Saint stag-ts'ang-ras-ch'en, the same (as mentioned above),

¹⁵⁵ Tib. ལྷ་ལྷ་ I follow, in my translation, Ta-shis-stan-p'el's explanation, but still some misgivings as to its accuracy remain.

¹⁵⁶ = 'Maitreya religion.' I have not been able to obtain information regarding it.

¹⁵⁷ Tib. རྩལ་མཚོན་ a crinoline-shaped kind of thing, but cylindrical, not conical, in form, about 3 feet in height by 1 foot in width; it consists of 2 or 3 hoops with a covering of black woollen threads or of trimmings of calico. It is planted on the roofs of lamaseries and palaces. Jäschke (Dict. 'trophy,') apparently did not recognize the umbrella.

¹⁵⁸ See note 153.

¹⁵⁹ Subhúti.

¹⁶⁰ The Pañ-ch'en rin-po-ch'e at Ta-shis-lhun-po. He is not usually supposed to be an incarnation of Subhúti, but as he may be an incarnation of Amitábha, of Mañjuśrí, of Vajra-páni and of Tsong-k'a-pa, there is no reason why he should not be an incarnation of Subhúti as well. (Comp. Koeppen II, 127.—For Subhúti : Koeppen I, 104, 600 and the recent publication of the Asiatic Society of Bengal: the 'Sher-Phyin.'—)

¹⁶¹ Tib. རྩལ་མཚོན་ large earrings of silver or gold, consisting of a ring about two inches in diameter, on to which are strung, like beads, a large number of very diminutive rings of silver or gold.

¹⁶² Comp. note 57.

¹⁶³ Possibly one name wanting.

¹⁶⁴ Comp. note 111.

¹⁶⁵ Lamasery at Lha-sa (Ge-ldan-pa).

he gave, in the several districts that belonged to himself, estates¹⁶⁶ as well as sites for religious buildings,¹⁶⁷ and Stag-ts'ang-ras-ch'en, during the reigns of both the father Senge-nam-gyal and the son De-ldan nam-gyal, the father then being in his decline and the son in his prime of life,¹⁶⁸ satisfactorily completed the Lamaseries at Wamle, Ta-shis-gang,¹⁶⁹ He-mi,¹⁷⁰ T'eg-ch'og,¹⁷¹ etc. Thus the Law of Buddha made good progress. He governed over all his dominions according to the rule of the ten virtues,¹⁷² and thus (it came to pass) concerning the kingdom of this world, that the king was like the lion and the Lama like the tiger,¹⁷³ and their (united) fame encompassed the face of the earth as 'the lord and the Lama,¹⁷⁴ sun and moon, a pair.'

After this, Senge-nam-gyal bethought himself: '(My) uncle Ts'e-wang-nam-gyal (certainly) did rule (over all the country) as far as Ngam-rings in the east (north), but he did not live long, and during the reign of (my) father Jam-yang-nam-gyal all the vassal-princes again rose (and made themselves independent).'¹⁷⁵ So he again went to

¹⁶⁶ Tib. ལ་ལྟོ་ལྟོ་ 'a first offering, earnest of land.'

¹⁶⁷ Tib. མཚོན་གཞི་ལ་ 'offering site.'

¹⁶⁸ Tib. རྩོད་ལོ་ 'decline of life,' རྩོད་ལོ་ 'prime of life.' This remark shows, —supposing General A. Cunningham's dates to be correct,—that Schlagintweit's first calculation (in 'Buddhism in Tibet,' 1863) has probably more to commend it, than the second one in 'Könige von Tibet,' 1866.—In the former work he finds the dates 1644 as the date of the foundation of the He-mi lamasery, 1672 as the date of the completion. In the latter, on the other hand, he gives 1604 as the date of the foundation (under Jam-yang-nam-gyal), completion at 1644.—*Prima facie*, it seems very improbable that Jam-yang-nam-gyal should have ventured upon building enterprises on such a large scale, after the country had just recently been devastated by a ruthless foe.

¹⁶⁹ In Tibet about two marches from the frontier, on the river Indus. Map of Turkistan: Tashigong.

¹⁷⁰ Famous lamasery in Ladakh (Survey Map: Himis), about 18 miles SSE of Leh. The 'Himis-fair' in summer is the chief attraction to sight-seers in Ladakh. This lamasery is at present still the greatest land-owner in Ladakh, and its steward one of the most influential persons in the country. The Lamas are of the Dug-po order of the 'red' persuasion.

¹⁷¹ Sister-lamasery to He-mi, north of the Indus, in a valley which opens out opposite Hemi. Che-de, vulg. Chem-re (Survey Map: Chim-ray) is the name of the village, to which the lamasery belongs.

¹⁷² See Sir Monier Williams, l. c., p. 128.

¹⁷³ Allusion to their proper names: Senge = lion, Stag = tiger.

¹⁷⁴ Tib. མཚོན་ལོ་ལོ་ — མཚོན་ལོ་ = Lama. ལོ་ལོ་ 'dispenser of alms' (Jäschke, Dict.) i. e., = Anglo-Saxon: hláford = Lord.

¹⁷⁵ The Tibetan text of this passage is not very clear.

war (and came) as far as Ngam-rings.¹⁷⁶ At Shi-ri-kar-mo¹⁷⁷ (his army) was routed. Upon this, there arrived an ambassador from Tibet, and (it was agreed that) the frontier should remain as before, and that his dominions should include all the country up to Us-tsang. On his return journey he died at Wam-le.

Additions from C MS.

At Wam-le, God-yul, K'a-nag, Tsang-mar, Skyu-mar-nang, Me-ru, Dar-tse¹⁷⁸ the people, and elsewhere in Upper and Lower Ladakh throughout his dominions he (himself) gave to him for the duration of the present skalpa, sites for religious purposes and estates. The great saint Stag-ts'ang-ras-ch'en built not only the He-mi¹⁷⁹ (Jang-ch'ub-sam-ling¹⁸⁰), Che-de (T'eg-ch'og¹⁸¹), Wam-le (De-ch'en¹⁸⁰), Ṭa-shis-gang and other Lamaseries, but also raised images and ch'ortens of gold, silver and copper. He made the clergy very great.

In memory of his late father Jam-yang-nam-gyal, the king Sengenam-gyal erected at Bab-go an image of the Buddha Maitreya, made of copper and gilt, three stories high, and adorned it with precious stones, turquoise, coral beads, etc. To the Pañ-ch'en-rin-po-ch'e in Us (-Tsang) he sent a present of gold and silver a large quantity, and pearls of the size of Chinese peas 108, coral-beads of the size of fowl's eggs 108, amber, pieces of the size of apples 108, and other things.

To the great saint, Stag-ts'ang-ras-ch'en, the Supreme, he presented 100 ponies, 100 yaks, 100 cattle, 1,000 sheep, 1,000 goats, 1,000 (Ladakh) Rupees,¹⁸¹ 100 zho gold, 3,000 loads of grain, one string of pearls, one string of coral beads, one string of turquoise, 25 matchlocks,

¹⁷⁶ Comp. note 114. It is probably the བྱང་ has come to be a component part of the name, hence: Iang-ngam°.

¹⁷⁷ Name of a small lamasery on a rock on the right bank of the river Charta Sangpo (map of Turkistán) 29° 30' N., 84° 50' E. of Greenwich. The difficulty of crossing the river may to some extent account for the defeat of the Ladakh army. (Comp. Koeppen II, 146 and note 1.)

¹⁷⁸ Of these names God-yul is the name of the Han-le district. K'a-nag (Drew's map: Kharnak, Survey map: Khanuk; vulg., K'ar-nak), a valley in Zangs-kar. Tsang: abridged from Tsang-k'a, a hamlet near He-mi. Mar: abridged from Martse-lang (Drew: Murchalong, Survey map: Marsahing), near He-mi. Of the combination Skyu-mar-nang: Skyu = Skew or Skio (Survey map) in the valley of Mark'a in Zangs-kar, Mar stands for Mar-k'r (Drew and Survey: Markha); Nang probably a hamlet in the same valley.—Me-ru (= Miru, Survey map) on the Gya river, one march south of He-mi. Dartse. ?

¹⁷⁹ In brackets are given the proper names of the lamaseries; the other names properly belong to the villages.

¹⁸⁰ Schl.'s edition.

¹⁸¹ 1 Ladakh Rupee equal to $\frac{1}{3}$ Rupee British coinage.

25 spears, 25 swords, 15 coats of mail, 25 pieces of silk, 10 pieces of brocade,¹⁸² 25 pieces of gauze with and without a pattern,¹⁸³ 25 pieces of broad gauze for 'scarfs of blessing,'¹⁸⁴ and other presents in all past comprehension.

Then he reared the Leh-ch'en-pal-K'ar¹⁸⁵ (palace) of nine stories and completed it within about three years.¹⁸⁶ His own private utensils for religious worship¹⁸⁷ were all made of gold and silver and very numerous. He also caused a kagyur to be copied (the writing) in gold, silver and copper, and besides many other (religious) treatises and books.

I.—*An instalment of the Bower Manuscript.*—By DR. A. F. RUDOLF
HOERNLE.

The portion of the Bower Manuscript which I publish in the following pages is that which I have marked in my paper "On the Date of the Bower MS.,"* as the fifth. I placed it there as the last portion of the entire manuscript. That, however, was a mere matter of accident, this portion happening to be the last that I examined. What position the portion actually occupies in the entire MS., will have to be determined hereafter, when I have concluded the more thorough examination of the relic in which I am now engaged.

This portion of the manuscript is written on five leaves. They are regularly numbered from 1 to 5, on the left-hand margin, on the reverse sides of the leaves, in the old style of numeral figures.† On the reverse of the third leaf, however, a little distance below the current number 3, there are two other symbols which look like the number 51,

¹⁸² Tib. ལྷོ་ལྷོ་ལྷོ་ = Urdu: کیم،اب

¹⁸³ Tib. མེན་ཨྲི་ = Silk-gauze with dots; མྲིང་རྩི་ the same without dots. The two words combined = མེན་མྲིང་

¹⁸⁴ Tib. ལྷོ་ལྷོ་ is the broad variety of this kind of loose gauze. For 'scarfs of blessing' see Huc and Gabet's Memoirs, Sir Monier Williams' book, etc.

¹⁸⁵ This is the palace of Leh, a conspicuous building immediately above the city.

¹⁸⁶ Tib. ལོ་ངོ་ལྷོ་ལྷོ་ comp. Jäschke's Dict. *sub voce* ལོ་ངོ་ལྷོ་ལྷོ་ལྷོ་ meaning: 'the first half of the tenth month,' hence here we probably ought to translate: 'the first half of the third year.'

¹⁸⁷ Tib. ལྷོ་ལྷོ་ལྷོ་ covers the meaning of this entire expression.

* See *ante*, p. 79.

† As shown in the *Indian Antiquary*, Vol. VI, p. 44, column 4.