

HISTORICAL DOCUMENTS FROM WESTERN TRANS-HIMALAYA  
LAHUL, ZANSKAR AND LADAKH

Tobdan & C. Dorje

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LAHUL, ZANSKAR AND LADAKH**

**Tobdan & C. Dorje**

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gar zha mkha' 'gro gling  
zans mkhar sgo gsum shes  
spyi ti phyi lchog gsungs  
stag mo la dags mkhyan.

Lahul - the land of Dakinis  
Zanskar having three doors or valleys  
Spiti surrounded by high mountain ranges  
Ladakh - the Tigress



## FOREWORD

While there are several travelogues and accounts of the western Trans-Himalayas including coffee table books, not much attention seems to have been given to historical documents available from the region; in fact, bulk of the literature published has concerned itself primarily with Buddhist monasteries and art treasures in this area. At the other end of the spectrum are works which essentially try to project these areas as a veritable Shangrila where everything including time seems to have stood still. Exceptions to this are A.H. Francke's works prepared respectively under the title '*sngon ma'i dus kyi lo rgyus gar zha pa rnams la yid du tsam lus pa bzhugs so (Die historischen und mythologischen Gimmerungen der lahouler)*' (1907) and *First collection of Tibetan Historical Inscriptions on Rock and Stone from west Tibet* (1906) and *Second Collection of Tibetan Historical Inscriptions on Rock and Stone from Western Tibet* (1907) containing text of original documents from the region. Being handwritten, these works are inaccessible and also do not contain transliteration or translation of the texts. Francke also referred to some of these inscriptions in his *History of Western Tibet* (1907) as well as in *Antiquities of Indian Tibet*, in two volumes (1914 and 1926). Later, these have been utilized by scholars like Petch, Snellgrove, and Skorupski and others. Tobdan and C. Dorje have published in this work not only original documents comprising of inscriptions and historical records with transliteration and English translation but have also added new material. This book by Tobdan and C. Dorje is therefore a significant contribution to the literature on the history of this part of our country since the documents included herein provide information on several hitherto unknown aspects about this region. Besides presenting difficulties in compiling the material due to problems of access and condition of the documents, equally formidable was the problem of dialects as well as subjects dealing with historical inscriptions, folklore as represented in songs, myths and legends and the hitherto unpublished documents of the rulers and wazirs.

With the opening of Ladakh and Lahul and the concomitant tourist traffic, building of roads, environmental change, etc., the historical material —be it in the form of inscriptions on stone or on mud plastered walls of monasteries or in the form of movable documents is exposed to threat by way of vandalism, destruction and even removal from their original location.

Tobdan and C. Dorje's *Historical Documents from Western Trans-Himalaya : Lahul, Zaskar and Ladakh* is a work of cardinal importance for all those interested in the history and culture of Lahul, Zaskar and Ladakh and the adjoining regions. The authors deserve our gratitude for their painstaking effort in bringing these to light together with translation and annotation of the texts

2 January 1996

**B.M. PANDE**  
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## PREFACE

In this work are compiled some of the important and rare documents from and about Lahul, Zaskar and Ladakh. These documents are more or less inaccessible for the general readers and most of them are at the verge of destruction. Even those which are available, posed problem regarding their interpretation, since these are written in a variety of scripts and dialects/languages, some of which are little known or understood outside the area

For the purpose of identification of each document separately, the book has been divided into three parts: A, B and C. Those placed under 'A' are from A.H. Francke's collection under the title '*sgon ma'i dus kyi lo rgyus gar zha pa namts la yid du tsam lus pa bzhi bzugs so.*' Those under 'B' are from his '*First and Second Collections of Tibetan Historical Inscriptions on Rocks and Stones from West Tibet;*' while the documents put under 'C' represent new collections. Serial numbers distinguishing individual documents and dates as given by Francke have been retained. Wherever possible, new and more reliable date has been given in the notes.

The script used in the texts is variously Tibetan, Takri and Persian. The documents from Ladakh, Zaskar and some from Lahul are in Bhoti/Tibetan. Other languages/dialects used are Punan, Tinan, Manchad, Chanh, Urdu and Hindi. Some introduction is necessary about the dialects which would facilitate the readers in understanding the documents.

Punan constitutes the lower part of the Bhaga valley in which is situated Kyelang, the headquarters of District Lahul and Spiti, and their dialect is known as Punan or Gaar.

The lower part of the Chandra valley is known as Tinan and also Rangloi, and the dialect used there is known by as Tinan or Rangloi.

The portion of the combined Chandrabhaga (Chenab) valley falling in Lahul is known as Manchad (also as Pattan, Melogs, Changsa) which is the name given to the dialect spoken in the area.

The section of people inhabiting mostly the Lower Lahul (Manchad) who speak an archaic dialect much nearer to classical Sanskrit are known as Chanh or Shipi. However the language employed in the documents shown under the title Chanh does not represent their true tongue, even though authorship of these documents must be assigned to these people only. The first three of the aforementioned dialects belong to the Tibeto-Himalayan group of the Tibeto-Burman family of the Indo-Chinese family of languages while the last one is connected with Sanskrit family of languages. Punan and Manchad are quite distinct from each other, while Tinan falls somewhere in the middle of the two. Script, dialect/language of each document other than Bhoti/Tibetan has been indicated in the heading.

The copies of the documents available to us were rather indistinct and at many places illegible due to several reasons. It may also be pointed out that one faces certain difficulties while handling any kind of document from this particular region. For instance, some of the words, although drawn from written language, are used and pronounced as in the colloquial languages. Thus for example :

<i>Written Form</i>	<i>form as pronounced and used in the documents</i>
rgya mtsho	rgyam tsho
bzhengs	zhangs
bza' btung	bzab tung
lha bdag	lhab dag
ya mtshan	yam tshan or nyam tshan

Coupled with this is the problem of local words which have been used but are not found in the lexicons : like *shema*, *jo-cho*, *phe-tse*, etc. Many foreign words in Tibetan spellings are difficult to recognise while some writers have not followed uniform spellings or words are used in contracted form as is done in engraving blocks in order to economise on space. In fact, all these problems must have been faced by the copyists as well.

We hope that this compilation will be found useful by scholars and readers interested in the history and culture of the Western Trans-Himalayan region. We have no words to express our deep debt of gratitude to Shri B.M. Pande for his scholarly and delightful Foreword to this small book. We also express our gratitude to Col. Thakur Prithi Chand (Retd.), for kindly making available the copies of certificates of his family and the Thakurs of Kolong (Khangsar). We are also very much thankful to Shri Vidya Ram Sharma of the Book India Publishing Co. for taking up this work for publication.

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# I. LAHUL

## A.1 Nas pun Nis Pun gyi Migs

*(Punan dialect, Tibetan script)*

Sa phung lud phung. Ae rang kad tog nas pun nis pun gyi migs yen. Nas pun nis pun dog sa chog no'i ni'i tsug gi don tag kha yen ji lod nang. e rang gar zhang dsad dang sro-a-tsi bra'u mo re ma skyas tang. Gye pang zi gyagar dog chi dsad dang sro-a-tsi dang bra'u no'i ri-shi yen ji. Noag richis tang trin mo zi ther mang ri cha ma da shi yen ji. Tal zi gye pang dog gar zhang sam pa mo re tha hel la lod ji n'a kal shi yen ji. Nung tal nyis pi dsing mo kyas tang. Sam pa tshang 'i benchi ael ji. sa dang grang dog gyur chi ael ji. Tha zung lang chog as te kya ji lus si yen ji. Nu nang gye pang zi ber ka'i nang nag gu ra re re tsag ji ri shi yen ji. Tha zu ber ka da rung re sad nyam po pyukar ra men. Tha zu gu ra re re tsug gar zhang rid ji phad thir chis tang. dag sam tha sam pa tshang-i no-ag tog kya'i yen ji. Dang po dom ba re ma ni'i yen ji. Gye pang zi dom ba re in zi nyam po rid ji. Ta'i chags kyi khyung dag chi nang thu chum gyi chhad kya lig ji ri shi aen ji. Chags kyi khyung re sad nyam po pyu kar da rung re ni'i yen ji.

*Translation*

### The story of Naspun Nispun<sup>1</sup>

Heap up soil ! Heap up dung manure! This is the story of Naspun Nispun in our own dialect. One may ask what is the significance of the big mound at Naspun Nispun.

In our country, Lahul, crops like *Ne* (huskless barely), buckwheat and *sorasi*<sup>2</sup> were not grown. Gepang<sup>3</sup> brought (seeds of) *Ne*<sup>4</sup>, buckwheat and *sorasi* from India. Thus while he was bringing the seeds, the demons did not let him go beyond that (Naspun Nispun). She bid Gepang to take vow and not to take any (seed of) cereals to Lahul. As the two were engaged in dispute, the grains fell down on the ground and turned into earth and stone. Now it looks like a heap of dung manure on the mountain pass.

Gepang then brought one grain of each kind of cereal hiding in the cavity of bamboo stick. That very stick can still be seen with the god (Tangjar) at Pyukar. Those single grains brought to Lahul were broadcast and all the crops grown now have multiplied from them.

Earlier there were no families of blacksmiths (here). Gepang brought blacksmiths with him for mending his broken iron club. That club is still available with the god at Pyukar.

## A.2 (i) Lo ar pu na'i lala

*(Punan dialect, Tibetan script)*

tse tse mi a. ta shi mu nang lo'i shang.  
 ta shis thang dog me cho chhag lo'i shang.  
 tse tse yag gi ma. zeng zeng mu nang.  
 zeng zeng thang dog me cho chhag lo'i shang.  
 tse tse kyud kyi ma. zong zong mu nang.  
 zong zong thang dog me cho chhag lo'i shang.  
 tse tse la ma' i ma. ser mig mu nang.  
 ser mig thang dog me cho chhag lo'i shang  
 tse tse hu ra'i ma. drog drog mu nang.  
 drog drog thang dog me cho chhag lo'i shang.  
 tse tse dso po'i ma. zong zong mu nang.  
 zong zong thang dog me cho chhag lo'i shang.  
 tse tse dso mo'i ma. kom kom mu nang.  
 kom kom thang dog me cho chhag lo'i shang.  
 tse tse pu tse'i ma. tob tomu nang.  
 tob tob thang dog me cho chhag lo'i shang.  
 tse tseka ra'i ma. pu pu mu nang.  
 pu pu thang dog me cho chhag lo'i shang.  
 tse tse srangs kyi ma. aim aim mu nang.  
 aim aim thang dog me cho chhag lo'i shang.  
 khru'i mu nang am phea hing goa'i tsha.  
 kyun pi tang ngad pi tang.  
 tshan tshal tshun tshul hing goa'i tsha.  
 kyu tsi nang tam pa grod kya astog sha tub chhag.  
 phu tsi dang chag dar grod kya astog mar thi chhag.  
 shir ped dang was tsi grod kya astog wangs tab chhag.  
 wal tsi grod kya astog wangs pyar chhag.  
 preng preng tsi gyul cha astog wangs kyel chhag.  
 su li mu gu li grod kya astog wangs thor chhag.

A.2 (ii) Lo-ar-pu-na-'i la-la<sup>5</sup>*(Punan dialect, Tibetan script)*

Tse tse mi ma. ta shi mu nag lo shag.  
 Tashi thang dog me cho chhag lo shag.  
 Tse tse yag gi ma, zeng zeng mu nag lo shag.

Zeng zeng thang dog me cho chhag lo shag.  
 Tse tse kyud kyi ma, zong zong mu nag lo shag.  
 Zong zong thang dogmi cho chhag lo shag.  
 Tse tse lama'i ma, ser mig mur nag lo shag.  
 Ser mig thag dog me cho chhag lo shag.  
 Tse tse hu ra'i ma drog drog mu nag lo shag.  
 Drog drog thang dog me cho chhag lo shag.  
 Tse tse zo mo'i ma, zong zong mu nag lo shag.  
 Zong zong thang dog me cho chhag lo shag.  
 Tse tse zo mo'i ma, kong kong mu nag lo shang.  
 Kong kong thang dog me cho chhag lo shag.  
 Tse tse pu tsi'i ma, tob tob mu nag lo shag.  
 Tob tob thang dog me cho chhag lo shag.  
 Tse tse ka ra'i ma, tu tu mu nag lo shag.  
 Tutu thang dog me cho chhag lo shag.  
 Tse tse srangs kyi ma, til til mu nag lo shag.  
 Til til thang dog me cho chhag lo shag.  
 Til til thang dog me cho chhag lo shag.  
 Khru'i mu nag am phe'a hing goa'i tsha.  
 Kyum pitang ngad pitang.  
 Tshang'i tshang'i hinga'i tsha.  
 Kyu tsi tampa grod kya as tog sha tub chag.  
 Phu tsi dang chagdar grod kya as tog mar thi chhag.  
 Shir phed dang preg tsi grod kya as tog wangs tab chhag.  
 Wal tsi grod kya as tog wangs tab chhag.  
 Preng preng tsi gyum cha as tog wangskyed khag.  
 Su ga li mu ga li as tog grod kya wangs thor chag.  
 Ya lag kwar tsi big bu tsha gwag.  
 Pang lag kwar tsi gang tse med gwag.  
 Te te dang a pa khu shing  
 Chhung se myung se da'u.

*Translation*

Song about the festival of Puna of buckwheat cake

Dance, men and women dance.  
 Dance and say welcome to the snow!  
 We beg at the auspicious ground.  
 Dance, mother of yak dance,  
 The snow looks bushy (like the hairy figure of the yak), so the people say.

We beg at the bushy ground .  
 Dance, mother of goat dance,  
 The snow looks like a knoll,  
 (as a goat standing on rock tips gives appearance of), so the people say.  
 We beg at the knolly ground.  
 Dance, mother of sheep, dance,  
 The snow appears like golden eyes (like the eyes of sheeps), so the people say.  
 We beg at the ground of golden eyes.  
 Dance, mother of ram dance.  
 The snow appears like a tough ball (as is the head of ram with thick and hard curved  
 horns), so the people say.  
 We beg on the plain of tough ball.  
 Dance, mother of zomo dance.  
 The snow appears crooked (as the horns of zomo are),  
 so the people say.  
 We beg on the crooked plain.  
 Dance, mother of calf dance, the snow is skipping (as the calves jumps and play about),  
 so the people say.  
 We beg at the skipping ground.  
 Dance, mother of donkey dance, the snow is sniffing,  
 (as is the habit of donkeys while searching for something), so the people say.  
 We beg at the sniffing ground.  
 Dance, mother of horse dance, the snow is rolling about  
 (as is the horses roll on their back), so the people say.  
 We beg at the rolling ground.  
 We have come clearing our way through snow, a cubit high,  
 Open the door, we have come all.  
 We will cut meat till the adz and and plank wear down,  
 We will boil ghee till the cauldron and the laddle wear down.  
 We will work separating chaff from grain till the broom-thick and broom-thin wear down.  
 So shall we continue doing till the shovels wear down.  
 We will keep on carrying the load of grains, (from the winnowing grounds to the host's  
 home) till the skin on  
 the spinal chords become sore.  
 We shall keep on filling the barns with grains till they are filled to the full.  
 O, old man and old lady! emitting smoke through the roof,  
 Give us at least in a small measure!



### A.3 Kyor dog mi purchi sad tog da chum tsug kha nag ma'i kya za tha zubi mig yen

*(Puman dialect, Tibetan script)*

dang po dang po kyor r'ing tsug legs kyi yar tog. tras kyan gur gur r'ing tsug kung, mi tshug shi go a'i yen cho'ag. dag sam re tha zung khang rol tan men ni. Tha zung re sad tog mi da chum gyi thrims ni yen ji. Tha zung mi pur ji shu thor chum tsug kol mo da rung re ni. Lo ti ki las mi ti kog bu tsa ti ki ta'i yen ji. Nu nang tha zu las mig bu tsa da chum gyi tsher leb chis tang. Bu tsa pur shi jeb ji. Nu nang las ming lan tsa ma skyas tang. Bu tsag gye ba lig shi yen ji. Las mi zi bag sha tsi dang kyen gyi tshabs tog wa tsi da shi yen ji. Nung chi tha zu kyum tong shi aels tang. dag sam tha zu khang rol tog mo rang mo khang rol lo chum. Nung chi kho reg tha zu sad tog mi da chum ma'i lig chhi. Bra'i gyi bran gyas da chum lig shi yenji. Tha zu bra'i gyi bran gyas than sung sheg re bran gyas kyi tib tsog mar gyi pho tse dang yas mang tog bra'i gyi ta gar dang. Yon mang tog me'i kho ang gul gyi zo lig ji tal dog da chhag.

*Translation*

#### Story of abolition of the custom of human sacrifice at Kyor

Above the village named Kyor, there is a big depression named Taskyang Gurgur, where in the ancient times, there used to be a human settlement. Ruins of buildings can be seen even these days. There was a custom of offering human sacrifice to the god of the village. A hollow made in a coble where blood was collected, can also be seen there.

One year there came the turn of a woman's only son, who was ultimately executed. Then the woman became childless. She gave a feast in order to perform the last rites in which she served balls of woollen thread in place of dumplings of *sampa* and cakes fried in deep oil. Thereafter the house became deserted. Presently the place is known as "Ruin of Lady's House". From thence forward human sacrifice to the god was stopped. Instead image made of buckwheat flour is sacrificed on the tip of it is placed an animal figure made from ghee, on its right side an axe and on the left a figure of human head.

#### A.4 Prayer

*(Puman dialect, Tibetan script)*

dkon mchhog (kon chhog) mkhyen (khyen) bde'i (de'i)  
dam shi ti ki ra re gyun.  
bkra shis (tra shis) ta gyun.  
dkon mchhog (kon chhog) mkhyen (khyen)

*Translation*

Omniscient rare and superior one!  
 Grant us with perpetual happiness and prosperity.  
 Always bless us with good luck,  
 Omniscient, rare and superior one!

## A.5 Prayer

*(Punan dialect, Tibetan script)*

'phags(phags) pa mkhyen (khyen),  
 tsi tsi ti ki kya re da  
 han zi thungs rje (thug je) li a,  
 Han dog brgya mchhod (gyam chhod)  
 ti ki phul tsag  
 'phags (phags) pa mkhyen (khyen).

*Translation*

Omniscient Arya,  
 May I be blessed with a child  
 Be you kind to me,  
 I will present an offering of one hundred lamp lights,  
 Omniscient Arya!

## A.6 Kyelang Sad

*(Punan dialect, Tibetan script)*

dang po dang po gar zhang than sung sheg sad shog la mi pur ji da chi as te. Mi pur ji da chum  
 gyi thrims ni'i yen ji. kha rog ring nang. te te me me zi'i pes tam gyi nang nag kye lang re bar tsi'i  
 thil dog sad ti kog mi da chum gyi thrims nin za lo shag. lo re re dang kegs kyi khu re re tshi tshir  
 lig ka mi da chum lo shag. kho reg tha zu mi da chum tsug kha nag ma'i kya za lod nang. lo ti ki  
 a pa ti kog tsher leb shi yen ji. A pa a- in za'i bu tsa ti ki ta 'i yen ji. nus tang a pa zi da a - in gi'i  
 bu tsa ti ki tsug pur chum ji ted chi tsher ga gya re'i tyo'a ni'i yen ji. nu zu as tog kham pa me  
 me ti ki ta'i pi tang ka chang cho cha ae len ji. kham pa me me zi a pa tyo a ni'i thang chis tang  
 kha rog tyo a na lod ji sru shi yen ji. nu nang a pa zi than sung gyi'i bu tsa ti ki tsug sad tog da  
 chum. tha zu'i bon teg gyog tsher ra'a re lo shi yen ji. nu nang me me zi sru shi yen ji. tha zu sad  
 tog mi da cha as tog hi tig mi tshi pur ji da chum la. sad ain ji ji pur chum. a pa zi lo shi yen ji. mi  
 tshi pur ji da chum. wa me me zi lo shi yen ji. ai ni zi gyog za men ae po da'u. han gyi bu tsa'i

tshabs tog gyi ae gyeg lo shi yen ji. nu nang a pa zi me me rog za men ae po da a bvad ji. pur chum tsug zhag tog khampa me me dang mi tshang 'i tha zu sad ni'i tsug bor ka chang ae len chho ag. tha zung leb chis tang kham pa me me bor ka chang ael ji. lag ti ki tsug du chi mang hel ji lo shi yen ji. nyo. the za te la. ye re ti ki tsug kan ji. Nyo the za te la lo shi yen ji. no ag tog pu sha dang bang dang tshang'i kan gya. nyo da za lo shi yen ji. kho reg sad tsi kha re ma lig chis tang kham pag prog tsag shi tha zu bor phon ji. grog po'i nang nag hyugs thir shi yen ji. bor so ti zi hel ji. ti big so ti zi ho an shi ain ji. nu nang ga di tshi hel chhi. mi ma da chum. la ma da chum lig chhi. ku kuti lar sag dag de tha zu bor ni lo shag. myon ba babs ka as tog. han tshang shi tsug me me ra're lod nang sad gyar ji shed chi ael ji. sad shed chi ails tang myon ba zhi zi ai ya re lo shag. tha zu sad tog gadi tshi kye lang gi debta lo chhag. tha zu'i don tag ning kye lang gi sad yenji.

### *Translation*

### Kyelang god

In the beginning, in Lahul, there was custom of making human sacrifice to gods, which was like this. One may ask why. The old men and women relate in their stories that human sacrifice was made to god (at a place) below the house of Bartsi in Kyelang.

Every year one person was sacrificed by turn from each house in the village. One may ask how the custom disappeared later on.

One year it came the turn of an old woman, who had only a son. In extreme grief she started weeping, with the thought that her only son would be killed. Then one old Khampa (Tibetan) man came at the door of her house begging for alms. He saw the old lady weeping. He asked, "Why are you weeping, tell me."

The old woman replied that her only son would be sacrificed to the god. So she was weighed down.

The old man enquired, again, "if instead another man is offered to the god, will the god himself take the life of the victim?"

"Yes," the old woman responded.

The old man suggested her that she should prepare for him choice food for eating. "I will go in place of your son." The woman presented him food to his full.

On the appointed day the Khampa alongwith the villagers went near the bush where the god had his residence. The Khampa approached the bush. Holding out one of his hand, addressed the god, "here, have this "

Then showing the other one, repeated likewise. Then he showed his head and arms and said, "take, devour this." The god did nothing.

The Khampa became angry. He uprooted the bush and threw it into the river. The river car-

ried off the bush which pushed it on to the shore at one place. From there a *gaddi*<sup>6</sup> man retrieved the bush. The *gaddi* people gave sacrifice of sheep but not of human being. That bush was taken to Kukti pass.<sup>7</sup>

Whenever the priest is in trance, the god runs away, If one taunts with the words, “the old man who threw you is coming”, than alongwith the god, the priest also flees. The *gaddis* call him Kyelang Devta which means the god had originated from Kyelang.

### A.7 Prayer

*(Punan dialect, Tibetan script)*

dkon mchhog (kon chhog) mkhyen (khen)  
trog tog ra re tha da  
kyum dog tab shi leb cha as tog  
ae po kya re da cha gyun  
kon chhog khyen

*Translation*

Omniscient, rare and superior one,  
Do not let harm my life.  
Till I turn up to my home.  
Bless always with happiness  
Omniscient, rare and superior one.

### A.8 Prayer

*(Punan dialect, Tibetan script)*

‘phags (phags) pa mkhyen (khyen)  
nad ra re tha da.  
hin jog skyabs (kyabs) lig zi yog cha gyun,  
nga ro phi ro han ten chi pa yen ni.  
kho reg tsug tshe rog  
kha’i am tsi khug shum ni la.  
tha zu ae po ti ki ra ra gyun.  
phags pa khyen.

*Translation*

Do not let diseases come to me,  
Give me refuge always.

Morning and evening I revere you,  
 May I get good path in the next life,  
 May that be full of happiness,  
 Omniscient Arya.

### A.9 la dags gya po dang kuzu po nyis pe re't tshong lig chum gyi lo gyus

*(Puran dialect, Tibetan script)*

dang po dang po zhang bod pa zi wang lig shi ji, nung chi ku zu gya po ti ki zi bod pag chi gar zha chhing ji. tal zi wang lig shi yen ji. nu zu as tog la dags gya po dang ku zu gya po nyis pe re tshi then tsug chhad ka ti ki lig shi yen ji. ku zu gya po rog lo zhung chags no'i srog chum dang. la dags gya po zi ther mang kan chi mu zi srog chum lig shi yen ji. nu nang noag lig chis tang. ku zu gya po zi gar zha pa jog rig dang gi khral gyi tshabs tog. la dags gya po rog chags ba tire re lo zhung da chum gyi hu kum da ji. gar zha pa dang me rlog pa tshi ku zung chi chags bati re re yog ka ri chum. tha zu chags tshang'i la dags mang kha nag hel tsha ring nang. la dags mang chi gya po'i lo nya ra'im ra'im ti ki gar zhang astog chags chhu ja ra men. nu nang gar zha pa dang me rlog pa thiro't chi ther mang tshang'i tshi khu re re dang chags ba ti re re dang chags tsag cha phad yu'i as to te tha zu pho nya'i nung ring ji da chum. nu nang tha zu pho nya zi gar zha pa dang me rlog pa tshang'i dog chags tshang'i kal ji ling ti as tog hel chum. na zu as tog am tsi re kye lang mang chi ma ni a.

Kardang mang chi nin za. kur leb nang. yang na kha zing gil kya nang re tshang'i kar dang zom men. la dags mang chags lo zhung gya kur thal leg hel shi zod kya ni. la dags pa zi kur pa jog gra yang na bakh shish kha re re da shum men. tha zu' tshabs tog ber ka khyed kya. gya re'i tib ka hel chum. ling ti as tog chags pyu ji da ji. tha zung chi la dags pa tshi ri shi tsug mu zi kur chi goang men. la dags pa ji chags kur chi tab shi ael men. nun nu nang tha zu mu zi kye lang astog rid ji. kye lang chi yul bar gyi 'au lag kal ga ku zung astog pyu ther chum. nu zu astog kyor pa myong pa 'i drun drub r'im tsug sum bingkya ji nia astog tal zi re chags kyi 'au lag ling ti as tog hel men ring ga re. dag sam khyag bri shi tsug kad cha tshang'i re ta'i ag tog chi yen ji bri shi yen.

dag sam tal sum nyi za'i chur nyis bing leg leb shi ni kho reg la dags mang chags hel chum tsug kha nag ma'i kya za ring nang. gar zhang sing pa leb chis tog chi. tha zu ma'i kya ji ael za. sing pa tshi wan lig cha as re tshang'i dog bar do no'i kan chis tang chag na ro'an mang shed kya nang jod men. nu zu as tog ko long jo ta ra chand dang. gung rang jo mo ti ram go'an tsha. thrims lig chi pa me rlog phy rang pa bali ram ri'm ti ki nin za. thrims lig ji mi jog chhad pa kha kal chum ring nang. tang kali chhad pa ma kal ga bu tag chhun ji gya re'i tib chum. gregs tang sa' ba ji khyag leb chis tang. du reg tsug as te kha kha mo tshang'i lu teg ji hel cham gyi tshabs tog. kha hel nang ri yog ka hel ji. me jog kur kal nang gra ae po daa. tshang'i dog kha re gyar ma'i kyid po kya za. kyor pa myong pa drung drub ba tse shad ji kye lang ba zod pa bde chhen ze bri shi yen.

## Translation

Account of the trade between the kings of Ladakh and Kulu<sup>8</sup>

At first the Bodpa (Tibetans) reigned in Garzha (Lahul); later on a certain king of ku-zu (Kulu) conquered Garzha from the Bodpa, and he reigned. At that time the kings, both of Ladags (Ladakh) and Kuzu, made an agreement as follows:—The king of Kuzu (promised) to send much iron to Ladags annually, and the king of Ladakh (promised) to send sulphur in this direction. Then they did accordingly, and the king of Kuzu gave orders that the people of Garzha, instead of a field tax, were to give to the king of Ladakh one *bati* of iron each annually. The people of Garzha and Merlog each had to buy a *bati* of iron in Kuzu and to bring it. If you ask how all this iron was sent to Ladakh, (we answer) that a man called 'the king's messenger' came from Ladakh to Garzha to receive the iron. Then all the people of Garzha and Merlog from Thiroth up to here had to bring each house one *bati* of iron before that messenger, and an old bag to hold the iron. Then that messenger, having loaded the iron on the people of Garzha and Merlog, transported the iron as far as Lingti. At that time there was no road through (from) Kyelang, but through (from) Kardang (on the left bank of the Bhaga). As soon as the loads arrived, the call to work was issued, and all the people had to assemble at Kardang. More than a 100 loads (coolie loads) had to be sent to Ladakh annually. The Ladags people did not give any wages or *bakhshish* to the carriers; instead of that they wielded the stick and the transport was carried on under continual beating. The iron had to be taken as far as Lingti. From there we had to come back, carrying sulphur which had been brought there by the Ladakhis, and the Ladakhis went away, carrying the iron. When the sulphur had been brought to Kyelang, it was passed on from Kyelang according to the inter-village service, and sent to Kuzu. At that time a man called Drun drub of the house Myongpa of Kyor was 13 year old (or Drun drub saw the trade carried on till he was 13 years old). He told me that he himself did service in the transport of the iron to Lingti. All that is written here was written as it was heard from his mouth. Now he is 77 years old. If we ask how the transport of iron to Ladakh came to an end later, (we answer) that it came to an end when the Singpas arrived in Garzha. When the Singpas reigned, they gave much trouble to everybody; every day people fled into the narrow valleys and remained there. At that time Tara Chand was chief of Kolong, and Moti Ram chief of Gungrang. A man called Bali Ram of Phurang in Merlog, was judge. If you ask what kind of punishment he inflicted in passing judgement, (we answer that) he did not fine people, he tied them to a tree and flogged them. Later on the Saba (Sahibs, English) arrived here. Instead of stealing labour, as had been done before, they paid for what they wanted. When they put a load on a man, they paid him good wages; and now there is no more fear, but happiness.

This was told by Drun drub of the house Myong pa of (the village of) Kyor. It was written down by Bzod pa Bde chen of Kyelang.

### Notes

The above account contains the data of the abolition of the trade. The account was written in 1907, when Drun drub was 77 years old. Consequently Drun drub was born in 1830. The trade was discontinued when Drun drub was 13 years old, i.e. in 1843 A.D. As Dr. K. Marx tells us in *JASB*, vol. ix, p. 119, note, the tax collector of the king of Ladakh used to visit Lahul, and probably Kulu, some twenty years ago, i.e. in 1870. It seems that the trade was done only secretly. Or does it refer to certain estates in Lahul which in Moorcroft's time (1820 A.D.) were the particular property of the kings of Ladakh? The Sikhs who abolished the trade are called Singpa in the above account, because all the names of the Sikh kings ended in Singh.

The text contains a number of local names in their Bunan dress. Thus kuzu is the Bunan name for Kulu. Garzha is used in two ways; sometimes it signifies the whole of Lahul, and sometimes it is used as the name of the Chandra and Bhaga valleys only, whilst the valley of the united rivers is called Merlog. Dr. Vogel in his Ms. notes on Lahul gives Kuzung as the Gari (Bunan) name for Kulu. Kuzung is the locative case of Kuzu. He adds that Kulu is called Ram-ti by the people of Tinan, and Ramdi by those of Cangsa (Me-rlog). The Tibetans call it Nyungti. Lingti is the name of a nomad's camping ground north of the Baralatsa pass.

A family of the name of Pho-nya, 'messenger', is still resident at Shey, Ladakh. It is probably the same family of which one member acted as royal messenger to Lahul in the former days.

The Bu-nan language was first reduced to writing by the late Rev. A.W. Heyde of Kye-lang, Lahul, in 1869. He used Tibetan characters for writing Bunan. He also made a first attempt at writing a Bunan grammar. More grammatical notes are founded in vol. iii of the Linguistic Survey, and in his article 'Tibellen der Pronomina and Verba in den drei Sprachen Lahul's', *ZDMG*, Vol. lxiii, pp.65 ff.

The tree to which culprits were tied for flogging is still pointed out at Tangti (Tandi) in Merlog.

### A.10 Prayer

*(Bunan dialect, Tibetan script)*

a'i kon chhog  
 Hing jog chag na za men tung men khug sha gyun  
 Hingji nad tshad ma'i  
 thra rog na jod de gyun,  
 kon chhog khyen.

#### *Translation*

Omniscient rare and superior one,  
 May I be able to get food and drink

everyday,  
 Kindly grant me freedom from diseases and  
 temperature,  
 And make me stay healthy,  
 Omniscient rare and superior one!

### A.11 Rani rupi sa tsi mi ka tha'

*(Manchad dialect, Tibetan script)*

Gu dra na ga rang ti a pi ma tho'i.do rang chamba'u pan dri ta han do re. dorang ti a pi ma thoe ku che. pa tri khan di rando re. do'i pat ri khan nye. hu tsi ri.bha'i, mi'u bha ghat ran dri jung ngu. do rang. ra' nhe ku'i. bha'i. an a ri rang ga. yo rang'i se ta. r'a si a tsi kam 'a a eg po to. ghung gi ri dhi rang'i ga ta. cham ba'u r'a si ring a ri bya heg pog. ja nha rang 'i ga sa'i ta. ra a 'it m shog ru pi ra' nhi ra mog. ti a she ha pog. do rang du thra gyig ti re. bha'i jatra ring yo ni. do rang banh ring shil je. dong lhe'i pa theg ti re. do rang ru pi ra' nhi'i ku'i. bha'i. gyi'u chu chu tha pa theg tu ni. gyi'u yo ghungu ru a pa to. do'i chu chu tung mo to. pun za'u kra tha pa theg tu ni. gyi'u me yong apa to. gye shar je pun za'u kar shug po to. do rang do tsi ma ma neg ke. bhad te pa theg kye kye ri re. do rang do'i ra' nha ra ghu be mhon zol kye ri. bha'i. chho ni ja wani ring gye sadire. dho ni e ja wa ni ring kye re la si'i jung ngu.

#### *Translation*

### Story of queen Rupi's execution

In village Gushal, there was no source of water. Then an oracle was invited from Chamba. He told that since there was no source of water, he should look into the (sacred) papers.

The oracle examined the papers and suggested that a human sacrifice had to be made.

The Rana (the village nobleman) asked himself, "whom should I give in sacrifice? If I give my son who will be my successor? If I give Gungi Ridhi (daughter), whom shall I marry to the prince of Chamba. If I give Jana, I will become without ra'ita (?). I will give queen Rupi and will bring lot of water." Then she was allured by a trick.

"Let us go to the fair." She was, instead, led to a jungle where she was buried underground. Queen Rupi said, "brothers, don't bury my breasts. My son Ghungru will come and will suck my breasts."

"Don't bury my head, my daughter will come. She will comb my hairs after washing them." But they disregarded all her requests. She was completely buried. Then she cursed Rana Raghu "You too should die young, as young as I am being killed."



## A.12 Tholong tu'i swangla chha na pi cha te

(*Manchad dialect, Tibetan script*)

Thro long tu'i so ang la chha na pi cha te do'u ka tha'shud. ka lur tha la ku sri'u ja' ti'u 'i mi ban dal la ring zi an je. thro long pru tsa ku sri ja ga ring an je. a'i sren n'u la thi phon dri. do rang do'i mo lam lha'i. bha'i gye der tig ba seg ti ga ta. di la thi phu leg pi jung ngu. gye der ma ba seg ti ga ta ka phi jung ngu. do rang du la thi phu leg ke. aen deg ja bar buth shu chitod. do rang du ku za thro long be seg ke. aen deg do'u gyud mhast shu chi to. (Sa dse ra'm man chhad pas bshhad nas kye lang pa bzod pa bde chhen gyis bris.)

*Translation*

A person of Kalurthala caste came to Tholong from Bandla. At the place called Prusah he broke away a branch from a willow (tree) and (planting it there) made a prayer. "If I am to settle here, this stick should sprout; it should dry up, if I am not to settle here." The stick took roots. It has now grown to a big tree. Then the Kuza settled at Tholong. His descendants have grown to a large size.

(It was narrated by Saze Ram of Manchad valley and put to writing by Zodpa Dechhen of Kyelang).

## A.13 Rokunu Debunu

(*Chanh dialect, Tibetan script*)

Rokunu e debunu guni esa par  
ragae jogunu hau sere lo bi  
nau pad nagare bajande  
tu zi malani garati  
dou thale pujara garati  
hata tari ye ri kho ti  
shi ri ranari na cha ne au u the  
ra ne re ghar re ma la ni shadi.  
rana sa heb be shi re sha guna kid ti  
shi re la i he sh ri pro ze lae  
de ne ghe re ra nau ko thi  
be me ghe re ra ma mi ko thi

(tholong pa me mes bshhad nas kye lang bzod pa bde chhen gyis bris.)

*Translation*Rokunu and Debunu<sup>9</sup> (Folksong)

.....dakinis.....

.....beating of drums .....

In the front are the masked dancers, The priest is dancing after them,  
 Rana, the village chief, also got up to dance,  
 He invited the dancers to his house,  
 Rana Sahib made consecration,  
 He was wearing turquoise on his head.  
 On the right side lies the castle of the Rana, and  
 on the left, that of Rama.

(Retold by an old man from Tholong and written down by Zodpa Dechhen of Kyelang).

## A.14 Folksong about manufacture of Raghuñathji's parasole

*(Chanh dialect, Persian script)*

andro narura dosha na ho e.  
 padha pandita shadhi kari a-ni.  
 padha pandita potahi na heri.  
 potahi teri na andure jahari ri e dozhe.  
 devi ragna ji re-e dosha na ho e.  
 jo a-i na hajuri sanari-e ri paki he.  
 brabi sanyara shadhi kari a-ni.  
 brabi sanyara jahari gaharune lagi.  
 roja sahb herune a-e.  
 raja sahb ri dile na-i gamunda.  
 brabi sanyara jahari gaharune na jani.  
 jori jori sadhu ri-e dere.  
 sadhu hakim shadi kari a-ni.  
 raja sahb bangle na baithuriye.  
 sadhu hakimariye jid ya kiti.  
 jayaya teri sahibi hukima pharmyiye.  
 lori na sadhu lahule ri sunyara.  
 sadhu hakima dere jo aye.  
 jori tilanga lahule jogo bheji.  
 eki na dihari manali kothi.  
 duji dihari palchan kothi.

tirji dihari jot langa huye.  
 chauthi dihare gunthlari kothi.  
 panchvi na dehari shansha ri kothi.  
 nandi ram phunchog puchhne lagi.  
 jori tilanga kije kame ayi.  
 raja tedhi singh ri hukam huye.  
 nandi ram phunchog jahari gahame lori.  
 nandi ram phunchog karu jogu ga i he.  
 ek tandi do gondhla kothi.  
 tirji dhyari kahu ksar a pahunche.  
 chauthe dhyari jot lange iye.  
 panchon dhyari manali kothi.  
 chhahen dhyari sultanpuri pahunche.  
 raja sahb bangla baitho ri.  
 nandi ram phunchog e arje na iye.  
 jiye meri sahb hukma pharmaye lori.  
 nandi ram jahari gaharune lori.  
 nandi ram phunchog jahari gaharune lagi.  
 na gata be da jahari gahari.  
 raja sahb herune a-ye.  
 raja sahb ri dile andure gamunde.  
 bolo nandi ram kya shashna lori  
 lori na shba lohari kamadari o.

### *Translation*

There was a great curse. Then Padha Pandita was invited who looked into the sacred books. According to the scripture there was defect in the manufacturing of the parasol of the image of goddess Ranga (Raghunath ji) who had subjected to this curse. Only a goldsmith could remove the curse. The goldsmith from Brabi village was invited who started mending. The king came to see the work but he was not satisfied with it and said, "Brabi goldsmith has no competence to manufacture parasol."

A pair of messengers was sent to the residence of Sadhu, the Hakim, to invite him.

The king was present in the palace.

Sadhu Hakim saluted the king and then begged for orders.

"O Sadhu, bring a goldsmith from Lahul," ordered the king.

Sadhu Hakim came back to his residence. Immediately he despatched a pair of messengers to Lahul.

On the first day the two reached Manali kothi, the second day at Palchan kothi, and on the third day they crossed the Rohtang pass. On the fourth day they were at Gondhla castle and on

the fifth day they reached Shansha kothi. Nandi Ram Phunchog enquired from them, "what purpose the pair of messngers have brought here?"

"It is the order of king Tedhi Singh<sup>10</sup>," the two replied. "Nandi Ram Phunchog should be brought to manufacture parasol."

Nandi Ram Phunchog then started his journey. On the first day he was at Tandi, on the second at Gondhla kothi and on the third day he reached Kahu Ksar (Khoksar).

He crossed the pass on the on the fourth day, reached Manali kothi on the fifth day, and Sultanpur on the sixth day.

The king was present in his palace.

Nandi Ram Phunchog begged for orders.

"Nandi, you should manufacture the parasol," the king ordered. Nandi Ram Phunchog began his work and completed soon. The king came to examine the work. He was very much impressed. He ordered Nandi Ram to ask, whatever gift he wished for.

"O king, allow me only do the work of ironsmithy", begged Nandi Ram.

#### A. 15 Narrative of war between the kings of Kulu and Mandi

*(Chanh dialect, Persian script)*

raja pirtha singa nabaye ji.  
 bangla ri khabar dure dure gaya ji.  
 katoj raja herune a ye.  
 bangla ri khabar suket giya ji.  
 dhanna o raja ji dhanna tere bangla.  
 mandiyara raja herune aye.  
 mandiyara gamandiyar phauj na charjhi ji.  
 age ta larunde devi sikmi.  
 age ta larunde devi ragna ji.  
 age ta larunde devi pahumani.  
 age ta larunde devi harna.  
 age ta larunde devi ghabis.  
 rupi ri pai mone ri chhape.  
 bangla ri khabar dure katoj gaya ji.  
 dhanna tere o raja ji dhana tere bangla  
 suket raja herune aye.  
 bangla ri khabar dure mandiya ji.  
 dhanna o raja dhanna tere bangla.  
 bangla ri tang-i phauj na charhi ji.

pichhe larunde saraje sada.  
 pichhe na larunde o ropya sada.  
 pichhe larunde lagware sada.  
 pichhe larunde parahure re sada.  
 pichhe larunde lahole re sada.

(tamam bajaura me larai hui aur mandi walon ne shikast .....)

*Translation*

The news of founding of the palace by Parbat Singh,<sup>11</sup> king of Kullu, spread far and wide. Katoch of Kangra<sup>12</sup> visited the palace. News of the palace reached Suket also. Blessed be you, O king! Blessed be your place! King of Mandi came to visit the palace. The haughty king of Mandi came with army.

Devi Sikami (goddess of Bajaura) is fighting in the front (on the side of king Parbat Singh), Devi Ragna (Lord Raghunath of Sultanpur) too is fighting on the front. Goddess Pahumani (?), goddess Harna (Hidimba), goddess Ghabis (?), all are fighting in the front.

The news of your palace has spread far and wide. Blessed be you, O King! Blessed be your palace! The king of Suket came to witness the palace. Blessed be you, O King! Blessed be your palace.

For the cause of the palace, the army has taken position. On the rear is fighting the god from Saraj, others fighting in the rear position are the gods of Lag (Lag valley), of Parahora (?) and Lahul (God Gepang).

(The battle was fought at Bajaura and king of Mandi was defeated.)

A.16 Marbal Sad pog phi mi hun

*(Manchad dialect, Tibetan script)*

A'i be la ring kye lang bang zarh yer ku'u la ma hai de sahib log sa ring ail je. mar bal ku sri nagar rang phuntsog s'a ti len za illi. dor pi che nagara'u mi'i tu dre ra tang - nge du rang ail je. dor ki pu ja re nagara 'u mi'i ting dhi hung ku'i. na di dre rang ang rez pi pi ae. Sad be'i ram di'u a-ri pog she aill-li. dho hung ku che du sad yah tsi mi thal zi pu ja re ae-ta'i mia mi'i re dor ai-bi jung. dorang rhang zu to'i tre ha pi jung ku'i. dorang pu ja ra ae-ta'i mi-a mi'i re rhang s'a te shil je. yhang pi khar ko'i ae ru the palanza tsum nye ramdi'i ha che dhe-a-d'u the le du sad ae na'u dre rang yha tse ha ti ri. na di hun dhe an lha z'a-rh mi'i zi log ti ta. do'i dhi hung the zo. marbal ba tu du sad ai mi'i bi. dho ni yhur na be ri ta. do'i au-'i chha na ba ch'a-aeg-tse tar pho to.

*Translation*Story of Marbal God's flight<sup>13</sup>

Once Hyede Sahib, a christian lama, who was resident at Kyelang, went to Lhogsa. He took Phunchog for his company and went to Marbal. There he saw the temple of the village god and went in. The priest asked the villagers to turn him out. On the entrance of an Englishman into the temple, the god became frightened and took flight towards Kullu. In order to bring the god named 'Dho Hung' (turn him out) back the priest Ae ta'i mia and other people should go there and bring him on a horse. The priest Ae-ta'i mi-a and people took a horse with them and purchased new and superior cushions for the god. They brought the god back after a day from Kullu and placed him in his own residence.

If the man who said 'thi hung' could bring the god back, the god will take it for 'take him (the god) out''

If the god of Marbal village is frightened from a man so quickly, how can he protect the others

## A. 18 Chhumig zhara

*(Tinan dialect, Tibetan script)*

chhumig zhara khyana anti kurhi sa'i te. tung ring id tsa la me bod ding zi id tsa mi'u gurh ding bong lu tsar si shud tsi. do rang do'i chhumig gyal sa ku sri dong pi kye gam al gye khan men shud tsi. do rang lu re bhad te chhong ki il ze re. do rang dong murti mhasta ho si. do'u min chhu mig gyal sa ku rte re. id tsa zhar nag lu to n. do kye sri shud tsi. do rang do han kye dong kye sri shud tsi. do'u thal zi dong chhun gyi chhung gyi so ti hu tsag. do rang do ring chhu mig zha ra ku sri shud tsi.

*Translation*

## The blind water-spring

One may ask how Chhumig Zhara (literally Blind Water-Spring) came to be here. Once a man from Tibet came with basketful of snakes. On reaching a place named Chhumig Gyalsa (literally capital named Water-spring) he opened the lid to see what there was in the basket. All the serpents jumped out from the basket and ran away. As a result of this, large quantity of water started flowing from the spring. It is named Chhumig Gyalsa.

Among the serpents there was a blind one. He was brought and kept near the water spring. It is because of this that now water comes out here intermittently. As such it is called Chhumig Zhara.

A.19 Gregs<sup>14</sup> (Religious Hymn)*(Bhoti language, Tibetan script)*

dangpo yong ngi she la la mi sde la yong.  
 dangpo yong ngi she la la gung la ldeb.  
 gung bla ma bkra shis mi sde la yong.  
 dkyil gyi bzhugs 'ang bslab pa sang bkra shis mdsod.  
 dangpo la bkra shis mi sde la yong.  
 gung bla ma bkra shi mi sde la yong.  
 dkyil gyi bzhugs 'ang la bslab pa sang bkra shis mdsod.  
 dangpo la bkra shis nags la ldeb.  
 nags bla ma bkra shis mi sde la yong.  
 gnas chhen gyi khyugs 'ang la bslab pa  
 sang bkra shis mdsod.  
 dangpo la bkra shis dpal la ldeb.  
 dpal bla ma bkra shis mi sde la yong.  
 mi chhen gyi bzhugs 'ang la la bslap pa sang bkra shis mdsod.

## A.20 Gregs (Religious Hymn)

*(Bhoti language, Tibetan script)*

sro lo gser thod ma sri ba'i  
 su dang su'is (su'i) bsr̥is (Sri)?  
 shang ma ma yi's (yi) bsr̥is (sri).  
 nya lo g-yu thod sri ba'i  
 su dang su yis bsr̥is (sri)?  
 brag ma ma yis (yi) bsr̥is.  
 lchang ma bal thod su dang  
 su yis (yi) br̥is (sri)?  
 chhung ma ma yis (ui) bsr̥is (sri).  
 'umbug dar thod su dang su'is bsr̥is (sri)?  
 shang byang sngon mo'is (yi) bsr̥is (sri).

*Translation*

Srolo

Who are those wearing the golden turban of srolo?  
 (Where does the srolo grass grow?)  
 Shang ma wears such a turban.

(It grows on the the sandy land.)  
 Who are those wearing the turban of nyalo of turquoise colour?  
 The rocks wear the turban of nyalo of turquoise colour.  
 Who are those wearing the woolly turban of willow?  
 Willow has blessings of water (Willow grows only if irrigation is provided)  
 Who are those wearing the silky turban of tamarisk?  
 The green gravelly land wears such a turban.

A.21 Folksong, A.D.1840

*(Chanh dialect, Persian script)*

negi bali rama<sup>15</sup> kelanga ri kothi.  
 de'i per muli garhe jor la'i ji'o  
 nana bali rama bishak ka nahi ji'o  
 negi bali rama gahriye jogu gaye ji'o.  
 adhu battle bishak bahu'i ji'o.  
 nana bali rama buni khabar suni ji'o.  
 negi bali rama gahriye ta puji ji'o.  
 bhai kedari burhe burhe royi ji'o.  
 nana bali rama burhi burhi royi ji'o.  
 de'yi par muli muruta ri bahari ji'o.  
 de'i par muli buta zin dhari ji'o.

B.123 Rock inscription in Tibetan Script From Kardang, 12th century, king  
 Lha chhen pala (?)

.....bag.....  
 .....ga sa bas  
 ba la nga sa so  
 aom mani padme hum.

B.124 Rock inscription in Tibetan script from Kyelang, 12th Century (?)

Kya

B.125 Rock inscription in Tibetan Script from Yumad

Om a hum badsra gu ru padma siddhi hum.  
 bla ma khyen,  
 om vagisvari hum  
 om mani padme hum.



om badsra pani hum.  
 om su pratishth (bra ta) badsra ye sya ha.  
 om a'a mi dha wa' hri.

### B.126 Rock inscription in Tibetan script from Kyor

au rgyan khyen.

### B.127 Inscription in rock from Hayar, Tshewang rNamgyal and the king of Kullu Parbat Singh, A.D. 1700-1730

Om sua ta sta tya ma.

dge la zong srong byung ba'i grangs la ska ring nas no bla btsun steng zhal gnyis hyar jo  
 rje bza mi gnyis kyen la drangs.

#### *Translation*

#### Obeisance to the siddhas

Happiness.....younger brother bLa bTsun, the husband alongwith his wife, the noble of the house of Hayar, the lord, wife and husband, were drawn up.

### B.128 Votive inscription in Tibetan script a chhorten, Kolong A.D. 1700-1730

Om svasti siddham bla ma dang rje btsun 'jam pa'i dbyangs la phyag 'tshal lo sku gsum<sup>16</sup> mngon du gyur ba'i ston pasangs rgyas dang bsde snod gsum<sup>17</sup> gyis phyug pa'i dam chhos dang. slab pa gsum<sup>18</sup> gyis mdses pa'i deg 'dun sde. skyabs gnas dkon mchhog gsum<sup>19</sup> la gus phyag 'tshal. Ae ma ho "bka' rgyud rdo rje 'chhang chhen ti li na ro dang. mar pa mila sgam po (rgam po ) thar sab pa gnas phug pa dang lpal p'dan 'brug pa'i zhabs. bka' rgyud bla ma rnam la phyag 'tshal lo." <sup>20</sup> Ae ma ho.

physi snod kyi 'jig rten brgya gram rlung gyis stegs (brya brgya brlung gi steg). nang bchud kyi sems chan 'od gsal lha nas chhad. dgung sngon dbyibs lags baidu rya 'dra'i 'og. dog sa bkod legs padma 'dab brgyad steng. ga'u<sup>21</sup> kha bsbyor gnam sa gnyis kyi bar. dgra bchom bzhugs gnas ti se gangs dkar dang. mngos grub chhag khyil ma pang g-yu mtsho'i nub. ri rgyud ma chhad gnas chhen dril bu ri. rgyal bas lung bstan ri bo gan dha la. dpa' bo dpa' mo'i 'du gnas ngo mtshar chhe. yul la g-yang chhags gar zha mkha' 'gro'i gling. pho brang chhen po rgyal sa ma gar sang<sup>22</sup> g-zhal yas (brjal ye ) khang 'dra'i sku (skum) mkhar rtse (brtse) mo na. Lha sras chhos rgyal parbat sing-g<sup>23</sup> khong la bstod. de 'dra'i mnga' o'g gar bya mkha' 'gro' i gling. sa la 'bur du mtho ba'i gling stod Khangsar sku mkhar 'dir. mi dbang tshe dbang ('ang) nam rgyal dbu rmog mtho ba'i dus. khyed kyi chhab srid bzang po'i sku mkhar ka (ska) ring 'dir. gdung rgyud khyad

'phags'od gsal<sup>24</sup> Iha nas'chhad. yon gyi bdag po no no bsod nams dbang po dang. sbyin bdag gtso (brtso) mo yum me tshe dbang rgyal mo yum sras gnyis kyis kyang. sku bde bar bskyong ba grogs dang yab kyi dgongs pa dsogs (rdsog) phyir du. gsung gi rten (brten)<sup>25</sup> du rje btsun mgur 'bum dang. rnam thar gchod pa ma bu. gling mdsa chhos skyid bzhengs. sku'i rten (brten) du sprul sku'i zhing khams. rje btsun gyi zhing khams. bla ma mchhod (chhod) pa'i dkyil thang. thugs kyi rten du byang chhub mchhod rten (brten). de sogs thugs dgongs rnam par dag pa 'i mdsad pa shin tu ngo mtshar chhe. kye (skye) lags. gsung rab 'di phyir dge 'dogs mdsad pa'i grangs. rkang 'thung ngos la 'dab bya 'du ba 'am. sbrang btsi'i ro la bong ba khor ba ltar. nyal 'gro'i rgyun bzhin bdud rtsi'i chhar ltar 'bab. khong gi zhal ngo grag zhan rnam kyis kyang. phyogs nas lags par steg pa ngo mtshar chhe. kye lags.

kye lang mkhar<sup>26</sup> nas rgyal po bde 'jam rgyal mo nang gha dpal mo. rgyal mo 'dsom. gzhan yang khang sar mkhar nas ga ga tshe dbang rnam rgyal no mo tshe ring 'dsom ba steng zhal gnyis. steng khang nas ga ga no mo 'byor skyid steng zhal gnyis. bar bog mkhar (khar)<sup>27</sup> nas no kun bzang lde rdo rje sgol ma yab sras gnyis. smas<sup>28</sup> kyi dgon pa nas a ne slab tsun ma. sa rang nas me me blo gros dpal mo steng zhal gnyis. ka (ska) ring nang nas thugs sras nomo gangs sman. a zhang dkun dga' (kun gha) mas smad. me me tshul khirms rgyal mtshan. gyen lad gong (gon) nas bsod nams (so nam) sing tsam me bza mi gnyis. ha yar nas rdo rje bzang mo bza mi gnyis. chhe ling a chhe no mo skyid. rgyal sras bsod nams dpal 'bar no mo 'byor steng zhal gnyis. chhos rje 'jam dbyangs dkar po'i drung nas bka' drin chhe. shi la'i mkhar nas rgyal po tshe ring dpal de jo jo na 'dren steng zhal (zhal yas) gnyis kyi shin tu bka' drin chhe (stengzhal gnyis. shila nas a ma jo cho tshe ring srol ma. khang sar nas a ma bag ma tshe dbang skyid).

### *Translation*

Om, obeisance to the teachers. Obeisance to the teacher and the exalted Manjughosh. The Buddha who manifests himself in three forms; the excellent doctrine enriched by the three baskets; the organisation, adorned by three kinds of teachings. I go to the refuge of the three precious ones - the object of refuge. Ae ma ho!

I pay obeisance to the teachers of the lineage of Kagyud sect: the great Vajradhara (the Adi-Buddha of the sect), Tilipad (tenth century A.D.), Naropad (956-1040), Marpa (1012-1097), Mila Repa (1052-1135), Gampopa (1079-1161), Tharsabpa, Nephugp and Paldan Dugpa. Ae ma ho!

From outside the world is supported by air. The inner world (living beings) descended from the god Abhasvara.

The blue sky above appears like vaidurya and the earth below like eight-petalled lotus, and the whole shape represents an amulet box (*ga'u*) which has lid, base and large space in between. In the western direction of the white snowy mountain Tise (Kailash), the abode of Arhats, and the self-created turquoise like lake Mapang (Mansarovar), lies the great holy place of Dilbu,

situated on the unbroken chain of mountains. Here also lies the Gandhola mountain, the holy place, prophesied by the *Jinas* (Buddhas). This is a miraculous place where the heroes (guardian gods) and heroines (*dakinis*) meet. Lahul, the land of *Dakinis*, is blessed in his manner

Reverence to the virtuous divine son, Parbat Singh, who resides at Magarsa, in the castle which is like a godly mansion. Lahul, the land of Dakini, is under the sway of such like king.

Tshewang Namgyal, the lord of men, the worthy ruler, resides in a castle which is like a prominent engraving on the earth, at Khangsar, in sTod valley. Under his excellent rule, resides here in a castle at Karing, where the ten virtues have assembled, the family (of *Jos*) whose progressive lineage has descended from the god 'Odsal (Abhasvara). Patron, Nono Sonam Wangpo and the chief patroness mother Tshewang Gyalmo, both mother and son, for fulfilling the wishes of the father, who was a companion and had given protection to the two, raised: for the holder of precepts a copy of Gurbum (the hundred thousand songs) of Jetsun Mila Repa and his biography, the two like mother and son, and autobiography of Lingza Chhoskyid; for the holder of body, *thangka* painting of Amitabha and Mila Repa; and the *mandala* of Lamas' Worship, and for the holder of the heart, Bodhisattva chaitya. Deeds of pure thoughts like those were wonderful. Kye legs!

The followers assembled for hearing the sermons on the excellent precepts and supporting the virtuous acts, numbered as if birds have gathered on a green tree or insects collected over the remains of honey drops. They came like the river or rain of ambrosia. His fame and praises spread wonderfully in the various directions.

From Kyelang Khar came king Dejam, queen Nangha Palmo and Gyalmo Zom. Moreover, from Khangsar Khar came elder brother Tshewang Namgyal, younger sister, Tshering Zompa, husband and wife. From Tengkhang, brother and younger sister Jorkyid, husband and wife. From Barbog Khar younger brother Kunzang De Dorje and Dolma, father and daughter, two. From the monastery of sMes came aunt Labtsunma (perhaps a nun); from Sarang, grandfather Lodee and Palmo, husband and wife; from Karing Nang, honourable younger sister Gangmen, and uncle Kunga, mother and son and grandfather Tshulkhriims Gyaltsan; from Kyelad Gong Sonam Singtsham, wife and husband, two; from Hayar, Dorje Zangmo, wife and husband, two; from Chheling elder sister and younger sister Kyid; and prince Sonam Palbar and younger sister Jor, husband and wife, two; virtuous king Jamyang Karpo has done great mercy by his presence; from Shila Khar Tshering Palde, elder brother, husband and wife, the two have done great mercy. (Husband and wife. From Shila came mother Tshering Dolma; from Khangsar mother Tshewang Kyid.)

B.129 Inscription on stone from Gandhola, Lama Ngag dbang mam rgyal,<sup>29</sup>

A.D. 1650

ngag dbang mam rgyal mkhyen.

*Translation*

Omniscient Nawang Namgyal!

## B.130 Inscription on Mani stone, Dubchiling

A hum badsra gu ru padma siddhi hum.<sup>30</sup>

## B.131 Inscription on Mani stone, Tandi

ngag dbang mam rgyal la phyag 'tshal lo (ngag pang nam rgyal lha's phyag tshal lo).

*Translation*

Obeisance to Nawang Namgyal.

## B.132 Inscription from ancient Chhorten, Gandhola (AD.1650)

ngag dbang nam rgyal mkhyen.

*Translation*

Omniscient Nawang Namgyal.

## B.133 Inscription on mani stone, Biling

Rinchhen dpal bzang la na mo.

*Translation*

Obeisance to Rinchhen Pal Zangpo

## B.134 Stone inscription, Gandhola

aom amarani dsivantiye swaha<sup>31</sup>: 'a sha sa ma ha : aom mani padme hum.

## B.135 Inscription on a mani at Khangsar

Rgyal sa sur stan spur. rgyal sras dam pa spri tim sing

gi dbu mog tho zhing (dri) chhab srid rgyas 'gyur chig....

*Translation*

Good prince Pritam Singh, whose capital is situated at Sultanpur, may his crown be held high and kingdom flourishing

### B.136 Inscription on mani from Gozang, Deba Gyamtsho

bde ba rgyam tsho mkhyen (Khyen)

*Translation*

All knowing Deba Gyamtsho.

### B.137 Mani inscription from Loa (?)

.....'dsam bu'i gling ri rgyud chhad gnas chhen dril bu'i ri. kye legs drag rus khung btsun  
blon chhen ...

mtsho ring dang...

*Translation*

.....Jambudvipa ..... mountain range ..... great holy place Drilbu ri. Kye legs ... great minister and, ...

### B.138 Rock Inscription from Triloknath and Margul, 18th century

...mugs byed rengs byed myos byed dag la mam rgyal ba'i dngos grub mam gnyis rtso la  
phyag 'tshal bstod ...<sup>32</sup>

This appears to be a fraction of the inscription as described at C.6.

### B.139 Rock Inscription in Takri script from Triloknath, 18th century

om sri ram ji

sri triloknath ji

.....

ganga ram (ga ga ra ma)

swah swah (su ha su ha).

### B.140 Votive inscription from village Bog , 18th -19th Century

Ae ma ho. gnas chhen khyad (khang) 'phags gar sha mkha' 'gro'i (mkhro'i) gnas. rdo rje  
gdan (rje...)tshungs ri bo gan dha la. ya mtshan smad byung dpal gyi dril bu'i ri. sangs rgyas mams  
kyis byin gyis brlabs pa'i gnas. gangs ri dkar po dkar ti rtsi 'dra. ri gsum 'dus pa gnas chhen lab  
phyi 'dra. chhu gsum 'dus pa dpal gyi chhu bar 'dra. thams chad tshang ba rtsa ra rtsa gong 'dra.  
gnam la bltas na khor lo rtsibs brgyad 'dra. sa la blts na padma 'dab brgyad 'dra. log la bltas na

bkra shis stags brgyad 'dra. pho skyes thams chad dpa bo'i chha byad (bro ba'i chha byang) 'dra mo (ma) skyes thams chad khro mo chha byad (khro'i cha dyad) 'dra. skad rigs mi gchig (-) lo tsa tshogs pa 'dra. yul lugs mi 'dra rgya bod 'dres pa 'dra. chha lugs mi 'dra byis pa'i rgyan (gyan) chha 'dra.

Phu na gnas bdag ('dong khang) lha mo rang byon (-) bzhugs. bar na rang byon thugs rje chhen po bzhugs mdo (de) ru yi dam do phag mo bzhugs. pho brang chhen po sur tan puri yi. rgyal po chhen po bhir khyim seng ge'i dbu rmog mtho (tho)ba'i dus ('dus) yul la dyangs chhag gar sha mkha' 'gro'i (mkhro'i)gling. mi dbang pho brang. khyad par khang sar nal dhar ma seng ge yum sras dbu rmog mtho zhing. chhab srid dar ba'i dus. dge behu'i mkhrims kyi 'khor 'bangs 'dul mdsad. sdig behu gtan nas brlag ba'i dpa' bo'i mehhog. de'i mnga' 'og 'bog gi yul (gyul) mehhog na yon gi bdag po 'brug rgya mtsho dang. yon gyi bdag mo rgan 'dsom gnyis. de'i sras bkra shis bsam bye rdang no no 'brug tshe dbang gnyis kyi btsun mo bstan 'dsin bu khrid (drid) dang no mo a nu gnyis. yang sras bstan 'dsin tshe dbang dang padma bu khrid (drid) gnyis.

nang (gnang) tshang thams chad. dge ba'i bsam pa chan. dge ba'i las la 'bras bu.....b'o. sngon tshe bsod nams bsags pa'i mthu stobs las. tshe 'dir... spyod mi zad (zang) chhar bab ching. phyi ma'i don du dge ba dpag med mdsad. khyad par yig drug stong ra chan gchig dang brgya gchig bzhengs. mar gyud mtha' med 'gro ba yo....sa gyi don du ldag bsam nam par dag pa'i mgo nas mdsad pa ngo mtshar chhe chhe

### *Translation*

Lahul, well developed, land of fairies, and a great holy place - here are located the monastery of Gandhola, resembling Vajrasana (Bodhgaya), and the miraculous and wonderful mount Drillbu (Bell). The holy place is blessed by all the Buddhas. Its white snowy mountains resemble the mount Tise. The three mountain ranges converging here resembles the holy place of Lab chhi, the three rivers confluencing here resemble the great holy river Ganga. Thus fulfilling all (signs of a great holy place) like Tsari Tsegong.

If one looks towards the sky, it appears like the eight spoked wheel, if one looks upon the earth, it appears like the eight petalled lotus, if one looks on the sides it appears like eight lucky signs. All men possess character of heroes (the guardian gods), and women that of Brikuti (Paldan Lhamo).

People talking in unmatching tongues appear like the assembly of interpreters. The land of curious customs indicates the fusion of Indian and Tibetan (cultures).

Bizarre apparels give appearance of children's ornaments.

At the head of the valley resides the goddess of holy places, self-born Lhamo. In the middle resides the All-merciful, Avalokitesvara, and at the end of the valley resides the tutelary deity, Vajravarahi.

Great king Bikram Singh (1806-1816 AD), whose castle is situated at Sultanpur, his crown is held high. In well developed Lahul, the land of dakinis, specially Khangsar, here at resides Dharam Singh, mother and son, his crown is held high and the kingdom is progressing. He rules his attendants and subjects with the law of ten virtues.

He who has conquered the ten sins, the excellent hero, under his sway lies the excellent village of Bog. Here the benefactor Dug Gyamtsho and benefactress Ganzom, the two, their son Tashi Sam... and younger brother Dug Tshewang, two and Tanzin Buthid, wife of the two, and younger sister Anu, two, and grandson Tanzin Tshewang and Padma Buthid, two. All the family members, well wishers, in the tasks of welfare... with the strength of merits amazed in the former lives, here in this life... undiminishing rainfall of... Unlimited virtuous deeds were done for the benefit in the next life. Especially the six syllabled *mantra* was inscribed one thousand and one hundred times... innumerable living beings... for the benefit of...

B.141 Votive Inscription on mani stone, Bog, referring Dharma Singh,  
(1770-1810)<sup>33</sup>

*(Bhoti language, Tibetan script)*

...la rgyan. thugs rje spyan gyis (gyi)'gro la gzigs. mgon po spyan ras gzigs la phyag 'tshal lo. ae ma ho. de nas gangs (gang) ti si'i klung (glung) gi lho phyogs (phyog) su sa gzhil la... byin chhags lho'i 'dsam bu gling seng ge kha bab.

...bi khim (byi ma) seng ge dbu rmog mtho (tho) ba'i dus. yul la dyangs chhags sku mkhar (khar) khang sar rtser. mi dbang chhen po dharam seng ge'i dbu rmog mtho (tho) be 'i dus. Yul la dge bchu mdsoms ba' 'bog 'dir. mig gis khung brtsun rgyin shing pa'i rgyud lhun 'grub... 'i mchhog gyur tshe dbang (dgyangs) chhos kyid dang. a ma bsod (so) nams dang. a cho dngos brub dang. no don. drub dang. nomo bzang mo dang... dpon chhen 'phags pa chhos 'phel dang. chhos byor dang. rdo rje hr'i kyab dang. lag shes tshe dya... ma gan dsom dang. bu'i mchhog gyur tshe dbangs (dbyangs) bstan 'dsin dang tsha mo'i mchhog ygyur padma bu srid dang. dge rtsi la sang ma sol ja bag sha rtsi don sing a rag byung. tshe dbang (dbyangs) rin chhen nas a rag dang lag sha 'byung. sme (smre) nas don sing lag sha chhe byung. rten mani bdun (dun) brgya (rgya) dang nyer bdun yod. byang chhub (chhung) mchhod rten gching yod. bkra shis bsam byor dang. bstan 'dsin bu srid dang. tshe bai mchhog rgyur

*Translation*

Who looks upon (the living beings) with merciful eyes, to Lord Avalokitesvara, I pay obeisance. Ae ma ho! In the southern direction of the valley of Mount Tise (Kailash)..... on the earth... created... Jambudvipa in the south... Singhu... Sing ge... during the period when his crown is held high. The great king Dharam Singh in the castle at Khangsar, in well developed country,

his crown is held high. Here at Bog (village) where ten virtues meet, from the lineage of Gyanshing (wood-ornament) whose origin is well established and renowned...the eldest ...Chhewang Chhoskyid, mother Sonam, elder brother Ngos dub, younger brother Dondub, younger sister Zangmo, great pon (painter) Phagspa Chhospel, Chhosjor, Dorje Rikyab, Lagshes Tshe dya... ma Ganzom, eldest son Tashi Samjor, Tanzin Bukhrid (daughter?), dearest Tshewang Tanzin and Padma Bukhrid, very kind sister-in-law, who for favour of virtue and prosperity offered, food, tea, cakes fried in deep oil, chhang and wine.

Tshewang Rinchen offered wine and one quarter part of meat. Tshering (from the house) of Domba offered generously food and *chhang*. From sMe village offers *chhang* and quarter part of sheep meat were received. There are (were raised) 7207 mani and one Bodhisattava chaitya.

### B.142 Votive Tibetan inscription on stone, Tangti (Tandi)

par du du ba, yum (gyum) grangs med sna (nga) tshogs sags nas, 'dran mchhog sha kya (shya) yi grtso (rtso) la phyag 'tshal lo, yon gi bdag po rgad po tshe bas 'das pa tsha 'bi li dang, ro ku ru dang, kha mo dang, bhaga nan sda dang, ram 'das dang, so min mas kye don da mi 'gyur rdo la yi ge drug na bzhengs tshe ('das chan) bde ba chan du ('das chan du) skyes bar shog.

#### Translation

...was put to writing (inscribed). Obeisance to the chief of the Sakyas (Buddha), excellent among the worthy of remembrance. Patrons Chhabili (who has expired), Rokuru (or Rokunu), Khamo, Bhag Nand, Ram Das and Sominma, for their benefit the six syllables (the sacred formula of *Om mani Padme Hum*) were written indelibly on stone. May they be born in the heaven of *Debachan* (Sukhavati)

### B.143 Inscription in Takri script on stone, Tangti (Tandi), 18th-19th century

Hotu ram.

### B.144 Inscription in Tibetan script, Triloknath 19th Century

om.  
om mani padme hum hri.  
'phagspa mkhyen.  
shel chhu shod bkra shis (bkris).  
Hansi 'i rgas 'den chig.

#### Translation

Om.  
Om jewel in the lotus, hri.  
Tashi from Shel Chhushod (in Ladakh).  
An old man from Hansi (in Spiti), draw me out (of the transmigratory world)



## B.145 Inscription in Takri script, Triloknath, 19th century

Om ram ji

.....  
....

### C.1 Stone Inscriptions found near Margul and Triloknath

- (a) bhagwati pra-da-tyam prati. Ai ri. Ai ri ti. au shu ri. au shu ri.

#### *Translation*

Offerings to goddess Bhagwati. Ai ri, Ai ri ti.  
Au shu ri. Au shu ri. Again and again, hail.

- (b) Om a namo bhag wate pra jnya par mi tta e.  
aom na ta da ti ta. ai li shi. ai li shi. mi li shi.  
mi li shi. bhi na ya na. bhi na ya na. na mo bhagwate.  
pra da tum pra ti. ai ri shi. ai ri shi. mi ri shi.  
mi ri shi. shu ri ti. shu ri ti. au shu ri. au shu ri.  
bhu yu ye. bhu yu ye sva ha.

#### *Translation*

Om obeisance to goddess Prajna-paramitta.....

- (c) Om ba dsra pa ni ha ya ghi wa ga ru na phat.  
(d) Om ah hum bdsra gu ru padma sidhi hum.

(e) om bai shra ma na' ye svaha.<sup>34</sup> om dsam-bha-la dsa-len-dra-ye svaha. om dsam-bha-la-ye svaha. om purn bha-dra ye svaha. om ma-ni bha-dra-ye svaha. om ku-bhe-ra-ye savha. om sam-pra dsa na-ye svaha. om gu-ha-sta-na-ye svaha. om panytsi-ka-ye svaha. om bi-tsi kundli-ye svaha. om su-pra-ti-sh-tha badsra ye svaha.

phu gu las chhu bdag wa-ru'i gtso byas klu chhen po brgyad 'khor dang bchas pa'i sa bdag lha klu'i.....

(f) bsam pa'i don thams chad grub par mdsad du gsol. ske bu mchhog gi bkal dang dam la gnas pa 'i thog med rdsu 'khrul mthu stobs kyi bdag po mams kyi bdag chag rgyu sbyor 'khor dang bchas pa la bu nor longs spyod rgyas pa'i dngos grub mchhog stsol ba'i yul lha gzhi (dzhi) bdag mams kyi bkris shog.

### Translation

God of the country and lord of soil, who keep the words and vows of the great beings, who are the owners of all pervading miraculous power, and are granters of supreme accomplishment of son, wealth and enjoyment, bless us all along with our beloved ones, with the fulfilment of our desired objects.

(g) om svasti. lha skyon (rkyon) gyis ma gos sku mdog ('dogs) dkar. rdsogs sangs rgyas kyis dbu la rgyan. thugs rje'i spyan gyis 'gro la gzigs. spyan ras gzigs la phyag 'tshal lo. dri med skyon (rkyon) bral padma'i gdan la bzhugs zhal gchig phyag drug zhabs g-yas gar stabs mdsad. 'gro drug 'khor ba'i gnas nas 'dren mdsad pa'i rang byung ('byung) 'phags pa'i sku la phyag 'tshal lo.

bchom ldan 'das ma rdo rje phag mo'i 'phags ma ni dus gsum rgyal ba'i yum mchhog drag mo'i gzugs chan ma. rmugs byed rengs byed myos byed dag la nam rgyal ba'i dngos grub mams gnyis stsol la chhag 'tshal bstod.

rlung sems dbang thob mal 'byor ma gchig nga'i bzhan rnam dge la bskul phyir thog mtha' (tha) bar gsum mani stong (stog) thrag gsum. mi 'gyru rdo la bzhengs yod. e ma ho. gzhan yang re phag 'phags pa mar skul gnyis ka 'i bskor lam du ma ni'i 'khor lo chha tshang yang dag bzhengs. mar skul dgon par dgon pa gsar bzhengs....dge 'di'i dro kun sangs rgyas ma thob.....shog. t'kra shis.

### Translation

Om svasti : Reverence to god Avalokitesvara, whose body is white and is faultless, whose head is adorned with Sambuddha, and looks upon the beings with compassionate eyes. Reverence to the self born image of Phagspa (Avalokitesvara), who rests upon dirtless and flawless lotus throne, who has one face, six arms and the right leg lies in the manner of dancing.

Reverence and obeisance to Bhagwati Arya Vajravarahi, bearing ferocious form, who is the excellent mother of the Jinas of the three times, who has fully conquered the creators of darkness, arrogance and madness, and grants two kinds of perfection.

I, a nun, having attained the power of *rlung sems*, have raised 3000 *mani* on stone indelibly, in the beginning, in the middle and in the end, the three, in order to exhort the others for happiness. e ma ho!

Still more, on the circumambulation ways of both Rephag (Triloknath) and Markul, complete *mani* wheels have been erected and reconstruction work has been carried out at Markul temple. Benefit of all this should go to all those who have not yet achieved the Buddhahood.

(The inscription is engraved on a stone slab at Markula.)

## C.2 Copies of Certificates and Testimonials granted to Wazir of Lahul

(a) By Command of His Excellency the Viceroy and Governor General this certificate is presented in the name of Her Most Gracious Majesty Victoria Empress of India to Hari Chand, son of Tara Chand, Thakur of Lahul, in recognition, and of his orderly administration of the province of Lahul.

January 1st, 1877

Sd/-  
Henry Davies  
Lieut. Governor of  
the Punjab.

(b) This certificate is presented to Wazir Hari Chand of Lahul by order of the Honorable the Lieutenant Governor of the Punjab, in recognition of the good and willing service he rendered in the census operations of 1881, and as a mark of approbation.

Lahore  
1st Nov., 1881

Sd/-  
Dy. Superintendent  
Census Operations  
Punjab.

(c) Granted to Thakur Amar Chand Honorary Magistrate and Munsif, Lahul

It has been brought to the notice of His Honour the Lieutenant Governor of the Punjab by Mr. H. Calvert, ICS, Officer in charge of the Mission to Western Tibet, that you have rendered valuable assistance to him in connection with the said Mission. His Honour is, therefore, pleased to express his appreciation of your services and to grant you this certificate.

22nd Jan., 1907

Sd/- A.B. Kenawell  
Offg. Chief Secretary to  
Government of Punjab.  
Lahore

(d)

Kangra District  
5th July, 1907

I have just inspected Thakur Amar Chand's Halqa of Lahul. The ponies were all present

and in addition to the old ponies, the Thakur produced a large quantity of new ones, out of which I have registered 75 in addition to last year's total, altogether I think Amar Chand has done very well when the nomadic nature of the Lahuli at this time of the year, is taken into consideration as well.

Sd/-  
P.G. Anderson, Major,  
Registration Officer.

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(e) Thakur Amar Chand of Kolong has accompanied me from Koksar to Lingti upon a journey I am making to Leh. He has struck me as an exceptionally useful and well informed man and I am glad to be able to give him this note of my good opinion.

Lingti  
3rd August, 1907

Sd/-  
C.J. Hallifax  
Excise Commissioner

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(f)

Punjab Census, 1911  
No 50  
First Class Sanad

This certificate is presented to Thankur Amar Chand, Honorary Civil Judge, of Kangra District, by order of His Honour the Lt. Governor of the Punjab, in recognition of the good and willing service he rendered in the Census operations.

Lahore  
March, 1911

Sd/-  
Hari Kishan Kaul  
Suptd. Census Operations,  
Punjab.

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(g) I am pleased to say that Tehsildar Thakur Amar Chand Wazir and Honorary Magistrate of Lahaul assisted me of all his power during that my Mission cross his territory.

Bowat Sundo Lahole  
the 7th of July. 1914

Sd/-  
W. Babaully,  
du Mueum de Paris  
Charge de Mission par le  
Gouv Francais

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(h) This certificate is presented to Thakur Amar Chand, son of Thakur Hari Chand of Lahul village \_\_\_\_\_ Tehsil Kangra district by order of His Excellency the Commander in Chief in India in recognition of valuable service he rendered in assisting to obtain recruits for the Indian Army during the Great War and as a mark of approbation.

Jullundur  
19th Feb., 1919

Sd/-  
H.S.L. Wolly, Major  
Div. Recruiting Officer,  
Jullundur.

(i)

Government House, Lahore  
9th January, 1917

Dear Thakur Sahib

I have received your letter of the 26th December and have shown it to the Lt. Governor.

His Honour is very pleased to learn that you and your men are doing so well in Mesopotamia and trusts you are keeping good health.

I am making enquiries about the proposal to grant you a commission and will let you know the result. You may be sure that His Honour will support the proposal.

With kind regards,

Yours truly  
Sd/- E.N. Bayley, Lt. Col.  
Pvt. Secretary, Punjab.

Thakur Amar Chand  
of Lahaul  
No.6 Labour Corps,  
Nasiriah,  
Mesopotamia Expeditionary Force.

(j)

Government House  
Lahore  
26th January, 1917

Dear Sir,

His Honour is much gratified to learn that you have been given the honorary rank of Jamadar and desires me to congratulate you on this appointment. He trusts that you are well and your men

are doing good work and keeping fit.

Yours truly  
Sd/-  
E.N. Bayley, Lt. Col.  
Pvt. Sec. Punjab.

Jamadar Amar Chand Thakur  
No. 6 Labour Corps  
Mesopotamian Expeditionary Force  
C/O the Postmaster, Karachi.

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(k)

Dharamsala

24th March, 1917

Dear Thakur Sahib,

I was very pleased to receive your letter. I also heard from the Officer Commanding your Corps and am glad to hear from him that your men have done very good work and have kept excellent health.

I shall always be pleased to hear of your welfare.

Yours Sincerely  
Sd/-  
Q.Q. Henriques.

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(l)

Sanad

To

Thakur Amar Chand  
Hon. Magistrate, Lahaul,  
Kangra district in the Punjab

I hereby confer upon you the title of Rai Bahadur as a personal distinction.

Simla  
the 4th June, 1917  
(Seal)

Sd/-  
Chelmsford  
Viceroy and Governor General of India

No. 3284

(m) Extract From the Punjab Government Gazette Notification No. 12883 H.  
Home/Judicial dated 6th June, 1917

Under the provisions of Sec. 14 of the Code of Criminal Procedure, 1898, the Lieutenant Governor is pleased to confer upon Thakur Amar Chand of Lahaul, Honorary Magistrate, the powers of a Magistrate of the 2nd Class in regard to cases generally to be exercised within the local limits of the Kangra district.

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(n) No. 12884 H. dated Lahore, 6th June, 1917

Under the provisions of section 28, sub section (1) of the Punjab Courts Act, 1914, Thakur Amar Chand of Lahaul, Honorary Civil Judge, is invested with the powers of Munsiff of the 2nd Class, with respect to cases generally within the limits of the Civil District of Kangra.

2. The Lt. Governor is pleased to direct that Thakur Amar Chand shall be deemed for the purpose of the said Act to be a Munsiff.

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(o)

Government House  
Lahore  
20th April, 1917

Dear Sir,

I have submitted your letter of the 3rd instant to the Lt. Governor. In reply His Honour desires me to convey to you his congratulations on your safe return to Kulu and to say that he much appreciates the good example you have set and the good work you and your men have done in Mesopotamia.

With kind regards,

Yours truly,

Sd/-

E.N. Baylay, Lt. Col.  
Pvt. Secretary, Punjab.

Thakur Amar Chand  
of Lahaul  
C/O Asstt. Commissioner  
Nagar, Kullu.

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(p)

Deputy Commissioner's Office,  
Dharamsala  
Dated 1st June, 1918

My dear Thakur Sahib,

Thank you for your letter of the 25th May. I am sorry to hear that there has been an epidemic in Lahaul but I hope that the steps which have been taken will prevent it spreading.

Your energy in recruiting is excellent and the Lahaulis are sure to give a good account of themselves when they go on service.

At the meeting on the 18th May at Kangra it was decided to fix quotas for each village and to make every attempt to supply 7900 recruits from this district within a year from today. The K. War Association was also approved and members are now being appointed. The conditions are that they each pay Re. 1.00 entrance fee, supply one recruit each month or one per mensem, if a recruit is not supplied for three months membership ceases. Each member will receive a badge to wear and has to encourage others to join and to invest in the War Loan.

Your sincerely  
Sd/-  
C.H. Buck

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### C.3 La ra (Lha Rabs)

*(Tinan dialect, Tibetan script)*

tung ring ling ring sad ma to re. gyungdul zi kusrhag ding ling tul tsi il to'i. gyagar ting zi bhahate sada te anti re. in zi tang nyam po bhahate dir kur tse anti re. do re bhahate gyungdul zi nyam po hanti. dong zi do re ba ra la tse ring pi rhi re. dong gyungdul gang bichang jokki tsarti. dong zi na phen nu phen ding pit re. dong raksa ni do re bhahate dong ihebti. du raksani ku srhak ken bhahate gyu jayadad kur tsi antsa tsi. ondig ku tri rang nyam po gepang nang te hos ze. dong zi bhahate jayadad honkyi thor lakki ke ri re.

gepang zi sru mu sol zad sru mu sol brahpo bhavertu donguna ukkyi amtsu yang pe tsi choki ke ri. dong zi bhahate sad de anti re. zemug tung pi kye raksa ni dirang nurang brakyang kyang zi jo tsi.

Ku tre gyu thi lung zi ila tsi. dong zi in zi tu bichang mog bal lats re. bhahate khang ge thalang gyungdul moto pi tse. in zo tu bi chang gyungdul pe tri ibim thal tse ruksi re. tangjar zi ku tre ge phar ma phar nu se ta ge gyungdul tu peki ring il tog. do rang tang jar ili.



ontrog gyungdul gang bichang tshoski boski to tsi. do rang tangjar zi tumpo ring shuk kye srhu mu ju la tse a chho ku kye. dong zi do yi gang gu nang zi hon tse gyungdul ruk tsi bhe, ka khya ring am min. dong zi nyen ling tul tsi i bi to ring. zemug pick kye srin mo shak tsi am tsa ma kye tog. dong zi gyungdul zemug kachang pi tre do yi khyum rang kak kye srin mo shag ting gah ke tri. khyum rang nyam po srin mo shag tor ge tsar ti. kuh rog kuh bog galbi lak kyi tsar ti.

dong zi anti re. piyukar pi pi rang nyam po mi'u kad thas pag. do rang inza tu bichang ruksi bhe ding ari tshuki totor. do rang dong ling tul tsim thalzi tangjar basikti. a'i do re rang tsa ring pirhi re. rang tsa ring pi pi rang nyam po gule ring mi'u kad thaspa.

dong ling tul tsim thal zi milang tete basikti. do rang srin po tho yar tung pi rhi re. dong zi margya ling mi'u kad thas pa. do rang gyungdul zi ku srhag ge ling tul tsi mi thalzi ding basik tag. do rang rogul tung pi kye ropsang nagar tangjar dong basiktsi. dong zi sra srin pik kye tinglo gur dong basiktse.

dong zi pi rhi re yang ling. dong gepang basikti. do ting za tang sol tang la zi pa ari la mashupi re. srha srhin du moka ring mon tsa re khar kyang basik to ri re. dong zi inzo bichng tro ye trab ke tre re. dong zi gyungdul shaday tsi re. gyungdul zi kutri di mon tsa ting bazaar bhango chhang lak ki atso ku po srha ke tin. do rang gyungdul zi do ting bazaar bhango chhang ranhi. a tso ku po srha ke tri. dong thalang mon tsa re gyungdul zi bampi lak ki tsar ti re. montsa re bhahate khyam ki an tsi ili re. gyungdul zi ku tre ae ne ding jok ki khi la ta ying. en ting za tung khyal le mat ti. gyungdul zi tinglo gur ring ku tre e shag a ma ring ruksi il toshi. gyungdul zi zang ngu go rha banikti.

dong zi gyungdul zi du gur thab huk ke namka ring tshang ge tsar tse. ku tre a sli a ma shu na se hor tu yu du tog ting chhak pi his. du gur thab namka ring zi hor tu yu du tok ting chhak ti. a ma khar ka tse nag tse tokitse. gyungdul zi a ma ri ju la tsi.

do rang mang gyi gon du palmo, shi la'o palmo, gurkum rang am su ze. a ma gya-nying gya mets tsok-kam lak-ki tsar tsi. a ma ku tre ka kuh sad de tu chhepon i tsan. ka ning sru ming thalang kuh sade phyag ting ka nu kachang an tor. do rang mi lang te te bar sho tsi bo shu na. ka di'u ka chang phyag ting ampi kos to. tinglo gur ring ku tre ka bazir shu na chambo razo ka chang lari lathang petri ka ring kosto. melagar ting ku tre ka chhung pun shuna. kaning barshuk kuh sad ta mang altsi kosto.

tinglo gur ing'ung pang ker tsa zang ngu kyum pang mul'u va tsa lak ki kyumba chamba ring la ri la thang kyu tsi ilize. chambo rang ring pi pi rang nyampo chambe razo marka tsa domzi. mar ka tsi do ring ruk tse be ka khyang i bi ton.

do'i ku tre ke nu ra zo dong la ri la thang ring ampi to. do rang tinglo gure ku tre inne jok ke khi la ta shi eshak pa sa ma kyur shia. du mar ka tsi ruk tse ka 'i khi tsuk tan. bazire ku tre gyu dong zang ngo kyum pang, ting 'ung panker tsa, mu lu ba tsa to to du tsuk tag. do'i mar ka tsa ring ruk tse ka 'i khi tsuk tan. do'i ku tre ge kuh bag kham kuh shod tatag du tsuk tag. do rang kyorpi thariksriku.

bazire mar ka tsa ring zang ngu kyum pang, ting 'ung panker tsa mu lo ba tsa bhahate nya di. as ke kyor to shi bazire ku srhag. go rhu khol brents ring tsu ke pang 'ung khol brentsa ring ta che dra tsi kyor to shi. doring bazir gyal li. do'i khur tsa shuk shuk hombi tsa. mar ka tse kutre ka sad shoo na'a ma'a shoona, sa du jahate tha sa du. bharkita ka'i zang ngu kyum pang, ting 'ung pankertsa, mu lu ba tsa kuh bag kham kuh shod bhahate shila.

do rang bazire ku tre ka nu kuh bag kham kuh bag shod min tsi. ka'i chambo raza ring kurhu gyu lari lathang rang gu. dong thalang mar ka tsa rang dom. bazire ruktse ka 'i chambo raza ring kum men na ma kum men. mar ka tse kutre ge pesrhig. bazire kutre ge tog kaning nakal tsar tse itstsa rahag kir kir lak ki la'o dre ring kol ki tsar tse.

mark tse phi tog her shilze. do rang chambo ra ni zang ngu zo'a kur tse lah chur tsi ilze. lah zi du rabag dang nyampo zang ngu zo'a thup ke tsar tsi. do rang ra za zi ku tre marka tsa gyu tumpok hanta tsi. raza zi du marka tsi sa tsi mi thalzi raldi hansa ta'itsa. marka tsi dong an tsi. do rang ku tre :-

ral di shub nang la zhug,

gya po thi tog la zhug.

ge itsa arz tatag. di gyu khyal ma shud. di bhot devo khyal shud. bazir razo ron tra teki zo tsa. dong zi panyari so ti ring an tsi. do'i ku tre, "a bhot bhot dur, pani chhor."

bazire ku tre ge bhot mashug, bhot dev shukka. panyari soti kur tse nang ring ilzi. bazire ku tre raza ring phi ring hos su kurhu. bazire ting ngu hurh ring gyurki kuh tawa thak ki nang ilzi. chambo raza ring phi ring hos su ku rhu.

raza zi ku tre di ta tsi pa shu to. di ring huk sing sampa rangi tsar ti. bazire kutre ge kanu sampa zap pa mashuga. kan chhat chhite khamze pa mashuk ka. raza ring ku rhu phi ring hossu. dongzi jhat te phi ring ma hogg se ta raza ring ku rhu ge wak ka.

raza zi ku tre alig wapitana wadu ku rhu. bazir wapi rang nyampo nyitstse ek honti. jarhi bhuti jangal beharh bhahate tupki tsarti. shab ju thaliksa ge ka choltag, maniktag. do'i tru'i ek pyake itstsa ek kek ketre.

tang la pata madokti. do rang krapga kurhu. raza zi kutre krapki tsartu. bazir kraptse. krapa rang nyampo sha ru anki harh kharh hunki tsar tsi. banh but bhahate beharh phonlag latstsi. do rang raza zi ku tre tha kraptu kurhu. ge choltag kurhu. raza zi tang nge la hun mala'i.

do rang bazire kusrhag ge badli rang ga. raza zi ku tre in su chang phu chang shuki tsartu. do rang bazire badli rangye raza zu. behrha suchang phu chang lak ki tsarsi. do rang raza phi ring hoss ri. oh ho. kusrhag khe ring mashug kusrhag. gyungdul chhepon shud doring sargyadi khag

chhupto in ring la sargyadi khag chhupoton. khye ting sru mu, pi, nga khag chhupoto.

do rang chambo raza gula ring kothing pirhi. ding gyungdul zi kuh gaz mug taktse du raza ring ibi maranti. raza zi mi ting ruktse di tho sharh sha'un ring mug tag tsi a ri shu pi nyas pi lazi pa a ri shup pi. m'i tsi ku tre ding its tsa nag to to. do'i ye nyaspi la zi to to. do'i mug tag tsi to to.

raza zi mi ting ruk tse du nag khyang jokki to do. mi tsi ku tra re sakar to to. do rang du raza dong anke araz la tstse ka'i kuh rat kuh din nang di mug khatam la'u. kaning ge ingu phed jaga rantag. kuh rat kuh din nang pho so hunki tsarti. dong zi raza tsho ring kir zi anti. aski ding angke gyungdul kachang araz lats tsi be ka hatig sad to tsin. kaning tshan tag to tsi. in zu phed hissa gyungdal tu ranti.

### *Translation*

### The story of gods<sup>35</sup>

Formerly there were no gods in Ling.<sup>36</sup> Gyungdul said, "Let us go to reign over Ling." All the god proceeded from India. They brought everything with them. These, Gyungdul took with himself. From there they reached Baralacha pass. Gyungdul seated himself there on the snow. Then reached Naphen Nuphen. There they were over taken by a witch. She threatened them saying, "Why did you bring my property?"

As soon as she said so Gepang disrobed himself and placed all their goods in a heap there. He thereafter took three grains of *Ne* and buckwheat each and concealed them in a bamboo stick which he stuck on the ground above the pathway.

They recommenced their journey. At Zemug<sup>37</sup> the same witch appeared, stretching her legs over the path and blocking their way. She ordered them to pass through beneath her.

The then counted themselves. All were present except Gyungdul who was missing. They enquired each other where to search him. Tangjar volunteered himself, "if nothing happens, I will go." So he set out.

Meanwhile he noticed Gyungdul sitting perched on the snow. Tangjar bending down before him, saluted thrice and prayed to set up. Rising out of the snow Gyungdul asked Tangjar the reason for his coming. Tangjar replied, "We are going to take over Ling."

At Zemug, the same witch was seen obstructing their way. Brandishing a weapon, Gyungdul struck at her. Mutilating her with the weapon to pieces, he threw the witch away across nine hills and nine passes. From there they set out again.

They then heard human voices at Pyukar.<sup>38</sup> They asked among themselves as to who were settled there.

Tangjar stayed back to rule over this land. Others went crossing Rangtsa pass<sup>39</sup> and heard human voice at Gule (Gondhla). Milang Te-Te stopped there to rule over this land. Then they arrived at Srinpo Thoyar from where human voice could be heard at Margyaling (Margyad). "I will settle down here to rule over the land," said Gyungdul. Then they reached at Rogal and Tangjar (Melagar) settled down at Ropsang. Tinglogur (Bazir) settled down at sra-srin (Rarin). The rest reached at Yangling. Gepang<sup>40</sup> stayed there. On that day there was none who could supply him food. During those days only Mons lived in Srasrin.

They consulted among themselves. They invited Gyungdul. He advised, "Give these Mons *chhang* made of cannabis for drinking and mattress of nettle." Gyungdul then served them with *chhang* and provided mattress of nettle and made them mad. All the Mons then ran away.

Gyungdul suggested, "Why should we sit over here idle? We have nothing to eat." Addressing Bazir (Tinglogur), said, "we two shall go to enquire about the welfare of our mother." He got prepared a ring of gold, threw it up towards the sky, saying, "if you are really a powerful mother, this ring will fall in the lap of Hor (?)" It actually fell in the lap of Hor.

Mother was in deplorable condition, her nose was flowing and water exuding from the mouth. Gyungdul saluted her. He bathed her with saffron, milk of red cow and white goat, and made her look as if a goddess had descended from heaven.

Mother said, "you are the eldest among the nine gods. After three years nine gods will come to salute you." Addressing Milang Te te, "You are younger by one year, you will have to come to greet him (annually)."

"You are Minister," told to Tinglogur. "You will have to go to collect *lari lathang* from the king of Chamba." "You are the youngest, you will open the doors (of temples) of nine gods every year," she told Melagar

Tinglogur prepared a whirl of turquoise, a spindle of gold and made a silver ball for wool and set out towards Chamba for collecting *lari lathang*. Then at the mountain pass leading to Chamba, he met with the shepherd of the king of that country. He enquired from Tinglogur, where he was going to. "I have come to collect *lari lathang* from your king." Tinglogur further suggested, "why should we wait in idle? Why not play dice?"

The shepherd questioned, "What items will you put as stake?"

The Bazir answered, "I have whirl of turquoise, golden spindle and thread ball of silver. I will put them as stake." Then in turn he asked the shepherd what articles he had to put in stake.

“I have nine suits of dress and nine kinds of meals. Those I will put in stake.” The two then started playing. Bazir lost the whirl of turquoise, golden spindle and thread ball of silver to the shepherd. Bazir proposed to play another game, “this time the stake will be like this: he who loses the game, his body will be split into two parts, starting from the tip of the hand to the tip of the toe.”

This time Bazir won. He started displaying his knife again and again. The shepherd appealed, “whether you are god or human being, kindly save my life. Even you take back the whirl of turquoise, golden spindle and thread ball of silver, nine suits of clothes and nine kinds of meal.”

“I don’t want your nine suits and nine meals. You deliver my message to your king that he should remit my *lari lathang*.”

Next time when he met with the shepherd, he enquired, “Did you tell the king of Chamba or not?”

“I forgot”, replied the shepherd.

“Today I will send with you a remembrancer,” said Bazir made a stone round and tied it to the horns of a goat. The shepherd drove the cattle home in the evening.

The queen went with a golden vassel to milk the goats. The goat with the marker stone overturned the bucket and spilled out the milk.

The king ordered to produce the shepherd before him. He also ordered to fetch a sword in order to execute the shepherd. The shepherd appeared before the king and petitioned:

“May the king be seated on his throne,  
And let the sword remain within its sheath.

I make an appeal. This is not my contrivance. It was the plan of Bhotdeva (Bazir).”

The Bazir was sitting over the water tap belonging to the palace. Water women from the palace came and warned him, “E, Bhot, Bhot, away. Be away from this water.”

He replied, “I am not Bhot, I am Bhot deva.” The waterwomen then went in, carrying water. The Bazir sent message with them asking the king to come out.

The Bazir transformed himself into the shape of a ram and went in piercing seven sheets (walls) of iron. He asked, “Tell the king of Chamba to come out.” The king said, “This must be a beggar. Give him some drink *chhang* and *sampa*, and turn him out.”

The Bazir retorted, “I haven’t come for your *sampa*. Nor do want your worn out clothes.”

And repeated, "Tell the king to come out. If he does not, I will laugh."

"Tell him to laugh as much as he can," said the king.

As soon as the Bazir started laughing, there appeared seven suns. All the plants in the courtyard of the palace and jungles were burnt down. "Be kind, don't do like this. I pray you. I honour you," said the king.

Then the Bazir eclipsed six suns and left only one. The king did not pay any heed to him even then. The Bazir sent in message, whether he should cry.

The king retorted, "Cry as much as you like."

The Bazir then started weeping. No sooner had he cried than heavy hailstorm and flood began. Trees in the jungles were uprooted. King's courtyard was damaged. The king sent message to tell him that he should not cry, "I honour him."

Still the king took no care of him. The Bazir posed, "Should I roll from side to side?"

"You may even turn upside down," replied the king.

The Bazir rolled over the ground and turned the king's courtyard topy turvy.

The king finally showed up, and said, "why not?"

Gyungdul, the eldest will get eighteen shares. You too will have eighteen shares. Others will get three, four, five shares each."

The king then reached at Gule (Gondhla), on way to Tsho (Riwalsar). There Gyungdul caused snowfall nine yards deep and prevented the king from moving further.

The king enquired from the people, "who is this, who has caused snowfall in the months of Asadh and Sawan (summer months), who can make this snow melt?"

The people told, "There is a *nag* (serpent god), he has caused this snowfall. Only he has power to make it melt."

"Where does he live?"

"He lives at Sakar," the people told the king.

Then the king came there and entreated, "make the snow melt within nine days and nine nights. I will give you half of my estate."

The earth became visible within nine days and nine nights.

The king while returning from Riwalsar paid obeisance to Gyungdul saying, "you are really a powerful god. You have miraculous powers. I offer you half share in my estate."

#### C.4 Ras, phags 'phags pa'i gnas bshad dang mngon rtogs bchas bzhugs so

*(Bhoti language, Tibetan script)*

(1b) na mo gu ru. ras 'phags 'phags pa'i gnas bshad chung zad bshad pa ni. sngon sangs rgyas thams chad bka' gros (bgros)mdsad skabs su. zhi rgyas dbang drag gi 'dul bya so sor khyad par mdsad tshe. de yang. ras 'phags ma sngon phu chig la mtsho yod pa'i bdkyil na. lo mang po'i bar du bzhugs shing. dus res shig brdsi bo las 'ga' (dga') gchig ra lug 'tsho ru song ba'i tshe. (2a) ra la 'o ma grong mi 'tsho'i bzhos ba 'o ma ma byung bas. grong mi rnams na re ra brdsi khyod kyis ra yi 'o ma bzhos 'dug pa. chi la bzhod pa yin zer. de yi tshe ra rdsi'i bsam pa la. ra yi 'o ma nga yis ma bzhos chi yin pa la. nyin gchig ra rnams phar btangs nas. lkog 'jabs byas nas bltas pa. ra rnams mtsho 'grams ru bleb pa 'i tshe. (2b) 'o ma'i mtsho'i nang nas mi dkar po bdun mthon te. ra thams chad kyi 'o ma 'thungs pa mthong nas rgyugs song ba dang. mi dkar po phyag drug byas pa gchig mtsho 'gram na bzhugs 'dug. bzhan thams chad mtsho nang du thim song. ra brdsi na re nga yi ra yi 'o ma chi la 'thungs pa yin zhus pa dang. 'phags pa 'i zhal nas ra yi 'o ma 'thungs pa mi rtog. nga, khur temchhis. miyis 'ur sgra chhe chhung sna tshogs ji ltâr byung. (3a) yang phyi mig ma blta bar gang mgyogs 'gro chig gsungs nas. de bzhin byas nas yong yongs pa phyis sgra'ur sgra bsam gyis mi khyab pa 'i sgra byung ba dang. 'jigs te phar log nas bltas pa dang. 'phags pa'i sku mchhed kun rjes la mnar ra rar bskyod pa mthong tshe. rten 'brel ma 'grig pa phar log nas bskyod.

de'i tshe chhu yi pha rol kyi lam la dug sbrul gyis (3b) lam bchad de mi yongs tshad zos nas 'gros med pa la. 'phags pa bzhugs pa'i 'o ma'i mtsho rdol song ba. dug sbrul pha bong la thim song ba da lta lam gong la kun gyi mthong ba'i sa na yod do. da lta yang chhu de 'o ma ltar 'babs pa yod do. de'i tshe ra brdsi las dag des 'phags pa spyen ras gzîgs 'gro ba'i mgon po rgyab tu gdan zhus yongs pas. mi ma yin rnams kyis skad chig de nyid la pho brang (4a) gi thog dang rtsig pa dang. ka ba dang ka gzhu dang. sgo g-yas g-yon. ya them ma them. bzhugs khri dang bchas pa nyi ma gchig la grub pa yin no. rab gnas kynag mdsad ma dgos pa rang bzhin lhun gyis grub pa'o. de lta bu'i gnas khyad par chan rang 'byon 'di nyid ni. sangs rgyas thams chad 'dus pa'i zhing sa yin pa'i spyir sems chan thams chad kyi skyabs mgon (4b) dam pa. khyad par la mon gyi kha mnon du bzhugs pa dang. yang dgos su rgya bod mon gsum gyi las chan rnams. sgrib pa byang phyr sangs rgyas lha sa'i jo bo dang zhal sprodu bzhugs shing. ye shes kyi rlung de gnyis bar la rgyun chhad med par rgyu. res zhing nyung ti'i dmag gis gdan drangs nas. gar zha la sleb tshe sus kyang dgul ma khyud pa chig tu song ste. dmag kun gyi gri rgyab pa da lta yang brla sha (5a) la rma sngo khyug ge yod pa'o. de lta bu'i sangs rgyas kyi sku sha rdo ka ma ru las grub pa yin. smon lam chi btab 'phral du grub par the tshom med do. gzhan la dar lchog brgya rtsa gtsugs pa dang. gnas 'dir dar lchog gchig gtsugs pa dang 'dra. gzhan la tshogs 'khor brgya bskor ba bas. gnas 'dir tshogs 'khor gchig bskor ba dang 'dra. gzhan du lo gchig sgrub pa bas. gnas

'dir (5b) zhal gsum grub pa myur. 'di ni r ri bo po ta la dang mnyam mo. de lta bu'i 'phags pa spyan ras gzigs kyi mngon rtogs ni. hr'i: mdangs la po ta la yi zhing. padma nyi ma nyi zla'i gdan steng na. 'gro ba'i mgon po 'phags pa spyan ras gzigs. zhabs gnyis brkyang skum gar stabs bzhugs. sems chan don la bzhengs pa'i rtags. g-yas pa sfel 'phreng thungs kar bsnams. 'gro ba ma lus 'dren pa'i (6a) rtags. bar pa sdig mdsud mkha' la btad. lha srin sde bryad bran khol stags. tha ma chhog sbyin phyag rgya mdsad. 'gro drug sbrub pa sbyongs pa'i rtags. g-yon gyi dang pos sbrul zhangs bsnams. nyon mongs dug gsum gchod pa'i rtags. bar pa byang chhub shing chhen brnams. snying rje rgyun chhad med pa'i rtags. tha ma spyi blugs bum pa 'dsin. dgos 'dod re ba bskong ba'i rtags. (6b)sku mdog dkar la 'od zer 'gros. khams gsum sems chan sgrol ba'i rtags. spyi gtsung snang ba mtha' yas bzhungs. tshe dang bsod nams rgyas pa'i rtags. spyan ras gzigs la phyag 'tshal bstol. om mani padme hum. (6b) bdag sogs sems chan thams chad kyi 'di phyi gnyis ka la bral ba med par byin gyis slob. rang sems stong par ngo'phrod nas (7a) 'ja' lus chhos kyi sku grub nas. 'phags pa khyed dang dbyer med shog. a'om mani padme h'um. chi mang 'don ches 'khrungs rab dang. rgyun 'khyer mngon rtogs 'di dus mtha'i. aorgyan lhun grub rgya mtshos bdag gzhan kun la phan phyir mdsad do. bskal ldan mams kyi mngon rtogs 'di ma chhag pa byas te. mani gdon na phan yon bsam gyis mi khyab bo. de lta bu'i (7b) gnas kyi mtshan nyid ni. phu na sku yi gnas chhen dril bu ri. bde mchhog gi pho grang bar du gsung gnas 'phags pa rin po chhe. mdo ru thugs kyi gnas mar 'gul thang. rdo rje phag mo phyag drug pa 'bzhugs. gnas de gsum gyi nang nas 'phags pa rin po chhe ni 'gran zla med pa yin no. 'phags pa'i sku mdog sna tshogs nyi ma re la ston zhing. dus rgyun dkar la mtshan pa. mdangs dang ldan (8a) zhing 'dsum dpag ldan pa bzhugs so. de lta bu'i gnas khyad par chan 'dir. smon lam gang btab 'phral du grub pa yod do. des na smon lam ma log pa pha ma sems chan gyi don du sems skyed rgya chhe thog smon lam 'dabs dgos so. phyag mchhod bskor ba mang du byas na. tshe 'di bar chhad sel zhing phyi ma byang chhub thob par gsungs so. rab 'byung bcho nga'i shing sbrul la. mi dbang 'chhi med zla ba yis. yon sbyar bar brkos don grub dang. yig bris lha zo mi pham nas. bsgrubs pa'i don ldan grub rgyur chig. bkrashis.

### *Translation*

Clear knowledge of merits of the holy place of Rephag Phagpa (Avalokitesvara of Triloknath).<sup>41</sup>

Obeisance to the teachers! This is a brief description of the merits of the holy place of Rephag Phagpa. Formerly when all the Buddhas made congregation to establish the discipline of peace, progress and power among the various kinds of beings to be tamed, goddess Rephagma was dwelling in the middle of a lake in a valley, as she had been there for many years.

Once some sheep and goats, detracted from the shepherd, went near to the lake. When the villagers milked the goats, (on their return to home after grazing) they did not yield any milk. The villagers enquired from the shepherd, "You have milked the goats. Tell us, why did you do so?"



Then the shepherd pondered, "I did not milk the goats. What is this?"

One day he let the goats loose to move freely asunder, he, hiding himself and at the same time keeping vigil over them. He observed that as the goats moved down to the shore of the lake, seven white men emerged out of the milky lake and sucked milk from all the goats. Before long he rushed to the lake. A six-armed man was sitting on the bank of the lake, others had plunged into the water.

The shepherd enquired, "Why did you suck milk from my goats?"

"I don't know the drinker of milk. Carry me along with you. Whatever kind of numerous frightening human voice, great or small, you may hear, (without caring for them), without even glancing backwards, you run as swiftly as you can," replied Phagpa.

While thus coming, unimaginable intimidating sounds were heard from behind. Unnerved, he looked back and witnessed the siblings of Phagpa following him in a queue. Because of the inauspiciousness, they turned back.

Then as on the other side of the stream a poisonous snake had blocked the way, they could not move forward. Anon, the milky lake, where Phagpa was residing, burst out and the poisonous snake disappeared under a boulder, which everybody can see above the road even today. The water falling down the rock also appears like milk, even today.

At the time when the shepherd was bringing the lord of the world, carrying on his back - performing a pious task - the genii instantly constructed the roof and walls, pillars and capitals, doors on the right and left, threshold and lintel, etc. of the castle, and the throne, and completed all in a day's time. Consecration was not required: it being self-created. Such a wonderful is this holy place, the region where all the Buddhas - the supreme protectors of all the living beings - assembled.

The lord resides here specially for repressing the blasphemies of the heretics and for cleansing the adherents of the doctrine from India, Tibet and Mon<sup>42</sup>, of their sins. It is situated face to face with (the image of) the Buddha, the Jobo of Lhasa,<sup>43</sup> and wind of knowledge flows incessantly between the two.

Once when the army of Kullu arrived in Lahul, the idol became immovable. Marks of (blows of) the armsmen's swords is clearly visible on its thigh even now. Figure of such an image of the Buddha is made of marble stone.

Whatever invocation one makes is undoubtedly granted forthwith. One prayer flag implanted here is equivalent to hundred flags fixed elsewhere.

One circumambulation completed here is equivalent to one hundred undertaken elsewhere. Meditation done on the three faced one at this place is accomplished faster than meditation performed for one year elsewhere. It is comparable with mount Potala.

Plain knowledge of such like Phagpa Chenrizi (Arya Avalokitesvara) is manifest in the manner: In the splendour of *hri* lies the region of Potala; on the lotus throne of sun and moon sits the lord of the universe, Arya Avalokitesvara, his two legs stretched and bending in the manner of dancing.

He exhibits the symbols for the benefit of the sentient beings. Glass rosary upheld in the right hand upon the chest symbolises that the sentient beings are being guided without leaving even a single one; the index finger of the middle hand pointing to the sky symbolises disciplining of the eight classes of gods and demons; and the last one in the gesture of bestowing symbolises cleansing of the impurities (of sin of the sentient beings) of the six worlds. The snake noose held in the left uppermost hand symbolises the annulment of the torture with the aid of three kinds of poison; the middle one holding the big bodhitree symbolises the inexhaustible compassion; and the vase held in the last hand symbolises the fulfilment of the hopes and desires. White image emitting rays of light symbolises the beings of the three world being liberated. The image of Amitabha crowning the head, stands for long life and immense prosperity.

Obeisance to Avalokitesvara. Om mani padme hum! Kindly bless us all beings like me, with inseparability from you in this life and in the future lives. Identifying the self with the eternal voidness and attaining the rainbow like spiritual body, may I become inalienable from you, O Phagpa! Om mani padme hum ! This unequivocal knowledge of the stories of extracting the sentient beings from the continuous cycle of this world was composed by Orgyan Lhundub Gyatsho<sup>44</sup> for the benefit of self and every other being in this and in the future lives. The fortunate ones should recite the mani (*mantra*), making this clear knowledge infallible, merits of which will be inexhaustible.

In the upper part of the valley is situated the great holy place of Drilbu mountain, representing the body (*kaya*) of holy places; the palace of heavenly pleasure, the holyplace of Phagpa Rinpoche, situated in the middle of the valley represents the words (*vak*) of the holy places; and in the end of the valley is situated the holyplace of the heart (*chitta*), the plain of Margul, where resides the six-armed Vajravarahi. Among these three, the holy place of Phagpa Rinpoche is incomparably excellent. The hallowed image of Phagpa has smiling posture and although generally auspicious white, displays several shades in a day.

In such an exalted holy place like this, whatever prayer one makes, is fulfilled instantly. Therefore without diverting the thoughts from prayers, one should show perseverance for larger prayers absorbing one's mind in the cause of benefit of the parents and the sentient beings. If one worships and offers prayers and makes circumambulation of the shrine continually, the

impedements in this life will be expelled and will attain the status of Bodhisattva in the next life, so is said (in the *sutras*).

In the wood-serpent year of the 15th cycle (i.e. A.D. 1905), noble Chhimed Dawa<sup>45</sup>, arranged the expenses and got executed the work of engraving through the painter Dondub and scribing through image maker Mipham. May the work become fruitful. Good luck!

### C.5 gnas chhen dril bu ri dang gandhola'i gnas yig don gsal bzhugs so

*(Bhoti language, Tibetan script)*

(1b) na mo gu ru. bla ma sangs rgyas chhos dang dge 'dun yi dam mkha' 'gro la phyag 'tshal lo. mchhod do skyabs su mchhi'o. 'jig rten bya ba btang ba'i rnal 'byor pas. gnas yig don gsal sgron me zhes bya ba. 'di bshad ching yi ger blod pa'i nyes skyon rnam. yi shes spyan ldan mams la brjod (bzod) par gsol. mi mjed 'jig rten gyi khams 'di chhag pa'i dus su. dbang phyug chhen po la sogs lha drag po'i (2a) rtshogs rnam kyis. skye 'gro'i sems chan rnam la dbangs byed pa'i dus su. 'di dag 'dul ba'i gyen por kun tu bzang po de nyid dbus kyi ri bo mchhog rab kyi rtser' phebs nas. lha drag po de dag 'dul ba dang. thim pa dang longs spyod par mdsad do. mthar yongs su' grang bar mdsad do. de'i dus su sa 'og sa steng sa blar gsum yul nyi shu tsa bzhi'i. gnas sum chu tsa gnysi dur khrod chhen po brgyad dpal gyi ri brgyad. (2b) rang 'byung gi mchhod rten brgya tsa. mkha' 'gro nges (nyes) par 'du ba'i gnas brgyad dang. bchu gsum mkha' 'gro gsang ba'i phug chhen brgyad bchu la sogspa rnam byin gyis brlabs pa mdsad do. yang bskal pa 'di yi dangpo la bdud ru dra la sogs pa dpal chhen he ru ka de nyid. ri bo ma la ya'i tser 'phebs nas gong bzhin mdsad do. bskal pa 'di yi bar du bdud lha byin dang. mu stegs pa la sogs pa dang. rgyalba shakya thub pa de nyid (3a) gyan yod du phebs nas bkod pa bzhin mdsad do. yang sngon bod yul dbus su sha za srin po la sogs drag po'i tshogs rnam la. au rgyan padma de nyid bsam yas lha sar ri'i tser 'phebs nas gong bzhin mdsad do. de rnam kyi ya ra gar zha mkha' 'gro'i gnas 'di yin par gsungs so.

ae ma gnas chhen khyad du 'phags par gar zha mkha' 'gro' gling. rdo rje gdan mtshungs ri bo ghan dho la. ya mtshan rmad byung dpal gyi dril bu ri. (3b) sangs rgyas rnam kyis byin gyis brlabs pa'i gnas. mdo rgyud rnam nas lung du bstan pa'i gnas. dbus ri bla ma khri la bzhugs pa 'dra. rgyab ri bka' brgyud pho khrom tshogs pa 'dra. g-yas ri thams chad khro bo 'gying ba 'dra. g-yon ri thams chad khro mo bgying ba 'dra. mdun ri thams chad phyag brgya bsnol ba 'dra. ri mgo thams chad gangs dkar ti se 'dra. ri gsum 'dus pa la phyi gnas dang 'dra. chhu gsum (4a) 'dus padpal gyi chhu bar dra. thams chad tshang ba tsa ri tse gong 'dra. brag ri tse thog gnam la snyogs pa 'dra. brag 'phrang dam po sgo mo bchad pa 'dra. za ri smug po dmag dpung 'phyos pa 'dra. rtsi shing nags tshal mtshon chha thogs pa 'dra. chhu 'babs drag po nga ro sgrog pa 'dra. g-ya' spang dar gyi g-yol ba 'then pa 'dra. sprin dang sna sbun gos su gyon pa 'dra. gnam la bltas na 'khor lo tsibŕ (tsigs) brgyad (4b) 'dra. sa la bltas na padma ,dab brgyad 'dra. logs la bltas

na bkra shis rtags brgyad 'dra. pho skyes thams chad dpa' bo'i chha byad 'dra. mo skyes thams chad khro mo chhad byad 'dra. skad rigs mi gchig lo tsa tshogs pa 'dra. yul lugs mi 'dra rgya bod 'dres pa 'dra. chha lugs mi 'dra byis pa'i brgyan chha 'dra. ches gsungs so.

legs dar gsan dang lha mi skal ldan kun. 'dra ba mi tshad don mtshungs 'di ltar ro. yul (5a) chhen nyei bzhi ya dral yin pa'i rtags. mdo na rdo rje phag mo'i the bong bzhugs. gnas chhen sum chu'i ya dral yin pa'i rtags. phu na gnas bdag lha mo rang 'byon bzhugs. dngos grub brgyad kyi ya dral yin pa'i ya dral yin pa'i rtags. phu na gnas bdag lha mo rang 'byon. bzhugs. dngos grub brgyad kyi ya dral yin pa'i rtags. me chhu rlung shing sprin dang mchhod rten dang. ri dang ma mo sgrub pa'i nor tshad dang. dpal gyi ri brgyad ya dral pa'i rtags. gandhola dang rdo rje dril bu ri. mchhod rten brgyad kyi ya dral yin pa'i rtags. rang byung byang chhub chhen po'i mchhorten rten bzhugs. khro bo' dub gnas yal dral yen pa'i rtags. don rtags mtshungs na mkha' 'gro nyes par' du. gsang phug brgyad chu'i ya dral yin pa'i rtags. mkha' 'gro'i gsang phug dpal gyi phug po chhe. sangs rgyas mams kyi byin gyis brlabs pa'i rtags. ma bsgom mi la gdung dang ring bsrel byung. mdo rgyud nyi shu tsa gchig nas gsungs so. dbus ri bla ma khri (6a) la bzhugs pa 'dra. sems chan thams chad smin ching grol ba'i rtags. rgyab ri bka' rgyud pho khrom 'dra ba de. bka' brgyud bla ma'i gdan sa yin pa'i rtags. g-yas ri khro bo 'gying ba 'dra ba de. thabs kyi dpa' bo'i bzhugs gnas yin pa'i rtags. g-yon ri khro mo 'gying ba 'dra ba de. shes rab dpa' mo'i bzhugs sa yin pa'i rtags. mdun ri phyag rgya (6b) bsnol ba 'dra ba de. thabs dang shes rab bzung du 'brel ba'i rtags. gangs ri dkar po ti tse 'dra ba de. ti tse gnas dang khyad par med pa'i rtags. ri gsum 'dus pa la phyi 'dra ba de. la phyi gnas dang khyad par med pa'i rtags. chhu gsum 'dus pa chhu bar 'dra ba de. chhu bar gnas dang khyad par med pa'i rtags. thams chad tshang pa tsa ri 'dra ba de. tsa ri gnas (7a) dang khyad par med pa'i rtags. brag ri tse mtho gnam la synogs 'dra de. mtho ris thar lam rtsol med bgrod pa'i rtags. brag 'phrang dam po sgo mo bchad 'dra de. 'khor ba ngan song sgo mo bchad pa'i rtags. za ri smug po dmag dpung 'phyas 'dra de. nyon mongs dug lnga'i g-yul ngo ldog pa'i rtags. rtsi shing nags tshal mtshon chha thogs 'dra de. (7b) rig dang ma rig rtsa ba bchad pa'i rtags. chhu 'babs drag po nga ro sgrags 'dra de. mtho dman thams chad zil gyis mnon pa'i rtags. g-yas spang dar gyi g-yol ba 'then 'dra de. las 'phro chan gyi bzhugs gnas yin pa'i rtags. sprin dang sna sbun gos su gyon 'dra de. ma rig nyon mongs tshad pa skyobs pa'i rtags. gnam la 'khor lo rtsibs brgyad 'brel 'dra de. (8a) mtha' brgyad lta ba rang stsar grol ba'i rtags. sa gzhi padma 'dab brgyad 'dra ba de. phyogs rigs brgyad kyi mtshan ma zhing pa'i rtags. logs la bkra shis rtags brgyad tshang ba de. dgos 'dod kun 'byung chhar pa 'babs pa'i rtags. (8b) mo skyes khro mo'i chha lugs 'dra ba de. mo skeys thams chad dpa' mo yin pa'i rtags. skad rigs mi gchig lo tsa tshogs 'dra de. dpa' bo dpa' mo'i sgra skad yin pa'i rtags. yul lugs mi chig rgya bod 'dra ba de. rgya bod g-nyis kyi sa mtshams yin pa'i rtags. chha lug byis pa'i tsed mo 'dra ba de. snag ba dkar dmar lha chhos ston pa'i rtags. ches gsungs so.

'jig rten (9a) gsum gyi mgon po 'bri gung pas rigs (rig pa) snga phyi mams la 'di skad' gsungs. 'di nas nyi ma nub gyi phyogs rol na spyi gtsug dsa landra yi byang ngos na. gar zha mkha' 'gro'i gnas zhes bya ba yod. khyad du 'phagspa gnas mehhog 'gran zla bral. lung pa'i phu ni shar du stan pa yod. nro ni nub tu ltas zhing lung pa'i bdyibs. phu ral gnyis bchas mdo dang gsum (9b)

du yod. dbus su gzung 'jug dbu ma chhen po'i rigs. de la gnyis su med pa'i lha tshogs bzhugs. de rgyab chhos skyong srung ma'i lha tshogs bzhugs. de rgyab mkha' 'gro gsang ba'i bskor lam yod. bskor lam de'i rim bzhin phyin pa na. lha dang lha mo'i sku dang phyag mtshan yod. thabs shes chhu dang dngos grub chhu mig yod. 'chhi med chhu dang yan lag brgyad ldan chhu. a li ka li la sogs (10a) yig 'bru'i rigs. rang byon lhun 'grub tshul du bzhugs nas yod.

skal ldan bu rnam gnas mchhog de ru byon. zhes gsungs pa'i bka' stsal yang dang yang du gsungs so. gnas 'dir mjal ('jal) ba'i phan yon bstan pa ni. 'di ni bla ma rin chhen lta bu ste. 'di phyi don chhen grub na 'dir mjal chig. 'di ni 'og min gnas dang khyad med pa'i (10b) zhing. khams bzang la snyogs na 'dir mjal chig. 'di ni ri rgyal lhun po lta bu ste. thams chad tshang bar 'dod na 'dir mjal chig. 'di ni yid bzin norbu lta bu ste. dgos 'dod 'byung bar 'dod na 'dir mjal chig. 'di ni dpag bsam shing chhen lta bu ste. chi bsam grub par 'dod na 'dir mjal chig. 'di ni dngag dpon chhen po lta bu ste. 'khor ba'i gyul (11a) dor bzlog na 'dir mjal chig. 'di ni rta mchhog rin chhen lta bu ste. theg chhen bzang po 'dod na 'dir mjal chig. 'di la bskor ba lan gchig bskor ba na. sa mchhog dang po gngon pa the tshom med., 'di la zhen pa med par bshags gyur na. mtshams med lnga yang skad ching nyid la dag. de ltar yid la bzhog la mos gus mdsod. gnas (11b) kyi phan yon bstan pa rdsogs so.

a'o rgyan padma. 'jig rten mgonpo. rgod tshang pa. grub thob rgya ras. 'brig gung pa. gling pa gu ya pa. sgang pa dang rgya bod mkhas grub mar pa'i lung bstan pa mdsad do. 'di la mos shing gom pa bdun bor na. skye ba gsum tsam ngan song med par gsungs. bechu gsum bskor nas ni bechu gsum non. 'di la tshogs 'khor lan (12a) gching bskor na ni 'khor lo bsgyur ba'i rgyal por skyes bar gsungs so.

ches pa 'di gdan sa chhen po dril bu ri gnas bshad 'bri gung pa 'jing rten mgon pos lung bstan pa'o. ches rab 'byung bcho lnga'i nang mtshan zil mnon lor sa dpyod mi dbang ta sil 'dar chen po. 'chhimed zla ba'i mtshan chan gang de yi. lhag bsam rnam dkar thugs kyi legs bskul ngor. yig bris lha bzo mi pham bstan 'dsin dang. bskos byed par dpon don grub zhes pas bsgrubs. sarva mang lam.

### *Translation*

## Book of the Great Holy Places of Mounts Dilbu and Gandhola

Obeisance to the teachers! I bow, worship and go to the refuge of the teachers, the Buddha, the Doctrine, the Sangha and the dakinis - the tutelary deities.<sup>46</sup>

I, a yogin, who has renounced the worldly affairs, has committed the sin of explaining and putting down to writing this 'Clear Meaning Lamp like Guidebook of the Holy Places' which is addressed to those possessing the eyes of knowledge.

At the moment when this region of the universe was created, the great lord Lokeshvara

(Avalokitesvara) and assembly of terrific gods ruled over the animated beings. In order to tame them Samantabhadra appeared himself at the peak of the Good Mountain (Sumeru) in the centre of the universe, and disciplined and controlled those terrific gods and commissioned them to worldly enjoyment to their complete satisfaction.

At that time he blessed thirty two holy places, eight great cemeteries, eight holy mountains (*sriparvatas*), one hundred self born chaityas, eight fixed meeting places of *dakinis* and eight secret great caves of thirteen *dakinis*: all these are situated in twenty four countries<sup>47</sup> of three worlds - over, below and middle of the earth.

Again, at the dawn of this *kalpa*, devil Rudra etc., and Mahasri Heruka themselves appeared in bodily form at the peak of mount Malaya and acted in the above manner. In the middle of this *kalpa jina* Shakyamuni himself, devil Devadatta and *tirthikas* (heretics), etc., appeared at Sravasti and acted in the above manner.

In the ancient times also Ugen Padma (Padmasambhava) turned up on the peak of the mountain at Samye in Lhasa in Central Tibet and dealt with the band of fierce flesh eating devils in the above manner.

Essence of all these is Garzha (Lahul), the land of *dakinis*. Thus it is said. Ema!

This well developed great pilgrimage place, Lahul is the land of *dakinis*. Mount Gandhola resembles Vajrasana (Bodhgaya). Dilburi is miraculous and marvellous like *Sriparvata*. The holy place was blessed by the Buddhas and is prophesied in the *sutras* and *tantras*.

The central peak of the mountain appears like a lama sitting on the throne. The rear peaks appear as if multitude of Kagyud followers have gathered.

Mountain peaks on the right are like wrathful gods in contemptuous expression and those on the left are like wrathful goddesses in similar expression.

The mountains on the front look like hands crossed in a *mudra*. The numerous mountain peaks resemble the white snowy Tise (Kailash). The three mountain ranges converging here resemble the holy place of Laphi.<sup>48</sup> The three rivers<sup>49</sup> uniting here resemble Srijal. At it fulfills all the conditions of a holy place, it resembles the holy place of Tsari Tsaogong.

Rock summits seem pursuing the heights of the sky. Sheer cliffs have resemblance of panels of large gates. The purple hills appear like the marching columns of army, the fruit orchards are the weapons held by them. Waterfalls sound as if ferocious gods are roaring. Soft turfs have likeness of drawn silk curtains. Fogs and clouds have likeness of their garments.

If one looks towards the sky it appears like a wheel with eight spokes. If one looks down towards the earth it appears like a lotus flower with eight petals. If one looks backwards, it

appears like eight lucky signs.

Men look as if endowed with the character of heroes and women with that of heroines. Variety of unmatched dialects spoken by the people give appearance of assemblage of interpreters. Its peculiar culture is like a mixture of those of Indian and Tibetan. From their curious attire and behaviour, they look like the embellishments of children.

So it is said.

Harken me carefully, O, fortunate gods and men! Explanation of innumerable simities and metaphors is like this:

The thumb of Vajravarahi located in the lower end of the valley (Margul) signifies its being unparalleled among the twenty four countries. Mistress of holy places, self born goddess residing in the upper end of the valley, symbolises its being singular among the thirty great holy places.

The symbol of being unique among the eight consummate objects is manifested by the place being accomplished of the origin of the objects like fire, water, air, wood, cloud, *chaitya*, mountain and the objects for propitiation of the goddess, that is where all these objects are available.

Symbol of being unmatched among the eight *sriparyatas* are Gandhola and Vajraghanta.

Presence of the self created great Boddhisattva chaitya symbolises its being unique among the eight great chaityas. Its being a matchless meeting place of wrathful deities is symbolised in the assembling here of *dakinis* with certainty. The magnificent Sriguha, the secret cave of *dakinis*, symbolises its being unique among the eighty secret caves. That holy bones and relics are left even by those men who have not meditated, symbolises its having been blessed by the Buddhas. So it is said twenty one *sutras* and *tantras*.

The central summit resembling a lama sitting on his seat symbolises all the living beings having attained perfection and liberation. The summit on the rear resembling the multitude of Kagyud followers, stands for its being the seat of Kagyud lamas.

The mountain on the right side resembling the billowing wrathful deities symbolises its being seat of the heroes of stratagem. The summit on the left side resembling a billowing wrathful goddess symbolises its being seat of the heroine (goddess) of perfect wisdom. The summit in the front resembling hands crossed in *mudra*, symbolises the union of perfect wisdom and stratagem.

The white snowy peaks resembling the mount Tise shows that it is not distinct from the holy place of Tise. The three mountains (ranges) converging like Laphi, exhibits that there is no difference between this place and the holy place of Laphi. The three rivers confluencing here like Chhubar,<sup>50</sup> signifies that this place is not distinct from Chhubar.

Fulfilling all the requisites (of a perfect holy place) like Tsari, shows that it is not distinct from the holy place of Tsari.

Lofty mountain summits craving for the heights of the sky symbolises the way to *nirvana* where little effort is required. The narrow cliffs resembling the large gates, symbolise the doors of this rotatory existence having been locked.

Pink rocks resembling the columns of moving army, symbolises cessation of struggle in five kinds of miseries. Orchards of fruit trees resembling the arms held by the soldiers, symbolises removal of difference between knowledge and ignorance.

The waterfalls resembling like bewailing voices of the ferocious deities, symbolises overpowering of low and high equally by splendour. The turf on the right side resembling drawn up silk curtain representing the seat of the ones whose good deeds of the former lives are bearing fruits. The cloud and fog resembling clothings symbolises annihilation of and protection from the misery of ignorance.

The sky appearing like a wheel with eight joined spokes symbolises the self explained eight extreme views. The earth resembling eight petalled lotus suggests blurring of distinctions between the eight separate directions. Complete eight lucky signs on the flanks symbolises wishes being granted like rain.

Women possessing the character of the frightful goddesses symbolises women being heroines. People speaking unmatched dialects like assembly of translators, symbolises voices of the heroes and the heroines. Strange culture being mixture of that of India and Tibet, indicates its being on the border of India and Tibet.

Character being that of the playful children symbolises the white and red splendour of the Buddha's religion. So it is said.

Digunpa Jigten Gonbo,<sup>51</sup> lord of the three worlds, addressed the learned men of the past and future thus: From here if one sets out in the direction of the setting sun, there exactly in the northern direction of Jalandhar, is situated Lahul, the holy place of *dakinis*. Especially the excellent pilgrim place of Avalokitesvara (Triloknath) is unparalleled. The upper part of the valley lies towards eastern and the lower part towards the western direction. The shape of the valley is like this - upper portion of the valley has two and, including the lower valley, in all there are three.

In the centre is situated dhama of great Madhyamika doctrine where reside the nondual gods. Behind this live the band of guardian gods, the protectors of the doctrine. Still on the rear of it is situated the secret circumambulation path of the *dakinis*. Moving gradually along this circumambulation path, we notice the icons and impressions of hands of gods and goddesses.

There are the springs of stratagem and of accomplishment - river of immortality - having eight



tributaries. Aali kali<sup>52</sup> etc., the roots of alphabets exist as if self born and self created.

Fortunate people should visit this excellent holy place. Thus was commanded again and again.

The benefits of visiting this holy place are as follows: this is like the precious teacher, visit this place if you wish that the great objectives of this world and the next should be accomplished. This land is not different from the eastern heaven, if one desires for the superior region he should visit this place. This is similar to the king of mountains (Tise, Kailash); if one desires that all his requirements should be fulfilled, he should visit here. This is like wish granting gem, if one desires that all his wishes should be fulfilled, he should visit this place. This is like the great wish granting tree, if one desires that whatever he wishes should be accomplished, then he should visit here. This is like a great army general, if one wishes to annul the war of the rotatory world, he should visit this place.

This is like the rare excellent horse, one would visit this place if one wishes to acquire the superior great vehicle (Mahayana). If one completes here one circumambulation, doubtlessly he wins in the first step to the sacred place. If one confesses here with covete usness, the five inexplicable sins are removed in a moment.

Honour this from your heart. Explanation of benefits of visiting this holy place has completed. This place was prophesied by Ugyen Padma (Padmasambhava), Jigten Gonbo, Gotshangpa, Siddha Gyares, Digungpa, Lingpa Gyuapa, Gangpa and Marpa the scholars, famed both in India and Tibet.

If you put seven steps praying here, you will be free of condemnation for three generations. So, it is said, if you complete thirteen circumambulations, thirteen more are added automatically. If one arranges here one sacrificial offering, one will be born as a *chakravartin* king. So it is said.

The so-called guidebook of the renowned land of Dilburi was prophesied by Digungpa Jigten Gonbo.

Lord of men, Tehsildar, and king named Chhimed Dawa, possessing good and pure white heart, by exhorting image maker Mipham Tanzin as scribe, and painter Dondub as engraver, completed the xylograph in the year of zil gnon (me pho rta) of 15th cycle (i.e. A.D1906).

## C.6 Markula Image Inscription

### *Text*

aom thakur mahasri himpalan. sri mahadevi markul udi (1.2) pinnuh putra pautren sarvkal tisthati dev sriyo bhavati (1.3) tam ma subh tra (1.4) sri kashmir yadvanda. mar nirhan markul devi upani (1.5) om svasti. asya devitiriri mulya ghatapne di sahas 4645 (1.6) somdirasya bhadravakasa purih pancmanak jinken ghatita.

### Note

The goddess is usually indicated as Markula Devi from the name of the village. The Buddhists of Lahul worship the goddess as rdo rje phag-mo (Vajravarahi). The image has eight arms. Two of her right hands hold a trident and a wheel. The third is in *vara mudra* and the fourth clasps the tail of the buffalo-demon. In her left hands she holds *gada*, *vajra*, *pasa*, a sling round the neck of the demon, and a couch (of inferior workmanship). Six lined inscription is engraved on the base of the image.

It will be noticed that the last two lines are more carefully engraved than the rest, though lettering is not so deep. It seems as if this was the original inscription and that the upper four lines have been added. This is the more probable, as the fifth line begins with *om svastih*. There can be little doubt that lines 5 and 6 are written by the maker himself, the rest was probably added when the idol had reached its destination. First of all, we find the name of Thakur (Himapala) (Hunapal) who must have been the donor of the statue. He was possibly an ancestor of the Thakurs of Triloknath. At the end of the fifth line we find four figures 4645, preceded by the *asksara s* (or *sam?*). The word *mulya* in the same line would suggest that those figures refer to the cost of the image. It is, however, also possible that they indicate the year in which it was made. In the latter case the number 4645 could be referred either to the Sastra era or to the Kaliyuga, the corresponding year of the Christian era being 1569-70 or 1543-4 respectively. In either case the idol would belong to about the middle of the 16th century, and this conclusion fully agrees with its debased metal.

The last line contains the name of the maker of the statue. He calls himself Panjamanka Jinaka, the former word is probably a caste name, and is a resident of the town Bhadarvah, called Bhadravakasa, in the inscription.

The inscription is composed in very corrupt Sanskrit, and is in a late of Sarada character.

### C.7 Kwaru Pogala

kwaru pogala henu seri dhare o.  
 bhera bakuri charande ji o.  
 henu seri dhare nyiji murti asa ji o.  
 niyji murta nyiji murta nikti ji o.  
 niji murta bhera bakuri duhande ji o.  
 roje roje henu seri dhare ji o.  
 kwaru pogala bisuri na gai ji o.  
 roja roja khela khelande ji o.  
 kwaru pogala ghare jo gu pheri ji o.  
 boti sabi dudhe duhne a-ibe ji o.  
 shankha dugri late mare ji o.

shari churu ri shinga bandhi pathura ji o.  
 kwaru pogala shadi kari a-ni ji o.  
 boti sahiba bhenni aruja shuni ji o.  
 henu seri dhare sate murta ase ji o.  
 nyiji murti nyiji murta nikati ji o.  
 nyij murta bhera bakuri duhande ji o.  
 roje roje bhara bakuri duhande ji o.  
 roje roje bisari na gai ji o.  
 shiri e churu shinga bandhi pathura ji o.

*Translation*

**Kwaru, the Shepherd<sup>53</sup>**

Kwaru, the village shepherd, grazes sheep and goats in the hill ranges of Henu Seri. One day there appeared seven images. They played among themselves and milked the sheep and goats of the shepherd.

Thus every day, the shepherd took the sheep and goats to the mountains of Henu Seri and the images milked them. The villagers enquired from him, but he forgot daily to ascertain the cause, as to who milked the sheep and goats in the day. The images, in this manner, played the same game daily and the shepherd returned home without knowing anything about them.

Then one day, as remembrance he tied a piece of stone to the horns of a spotted yak cow. When in the evening he brought the cattle home, after grazing in the day, the queen started milking her cow. It kicked and overturned the bucket. She saw that a stone was tied to the horns of the spotted cow. Kwaru, the shepherd was summoned. He pleaded:

“O, queen, I appeal you. There are seven images in the Henu Seri mountain ranges. They milk the cattle everyday, I forgot to report the phenomenon occurring day after day and I, therefore, tied a piece of stone to the horns of the spotted yak cow.”

## II. ZANSKAR

### B.46 Votive Inscription from Padum, Zanskar (1600-1630)

*(Bhoti language, Tibetan script)*

rgyal po ka ru tog dang rin chhen rgyal po dang norbu dpal idle ngag (nga) dbang dpal ide dang no mo tshe dbang sgrol(rol) ma rgyal po sku mchhed (phyed) lnga'i yum la dge shis (si) bdegs (tegs) pa (la) ngo mtshar (ngom tshar ) chhe. dbon (aon) po blo (glo) gros kyis dge shis (rgye si) mang du byas (jas).

*Translation*

King Karutog, Rinchen Gyalpo, Norbu Palde, Nawang Palde and younger sister Tshewang Dolma, brothers and sister, in all five including the king, did many wonderful deeds of piety for the favour of their mother.

Onpo (abbot) Lodos also did many pious deeds.

### B.47 Votive inscription from Zanskar (1600-1650)

*(Bhoti language, Tibetan script)*

om bde (rde) legs su'gyur (gyur) chig. mi dbang rgyal po tshe (mtshe ) dang dpal (spal) 'bar gyi (gyis)dbu (au) rmong mtho (tho) zhing chhab srid gnyer (nyer) ba'i dus bzhin bzang (bzangs) yid smon (bor)thugs bsam (sam) dge la dkar (kar) sbyin (spyin) bdag a ma jo cho o'd 'dsoms gyis. sras po rgyal po tshe dbang dpal (spal) lde dang. tshe dbang nam rgyal sku gshegs (shegs) gnyis kyi zhing mchhog (chhog) po ta la ru khrungs par shog.

*Translation*

Om, may all be blessed. King Tshewang Palbar, when his crown was held high and kingdom was prospering, in such a pious moment, wishes and thoughts of prosperity and purity were fulfilled. At that time benefactor mother Jocho Odzoms did....two sons king Tshewang Palde and Tshewang Namgyal, who have left for their heavenly abode, may they be born in the superior region of Potala.

### B.48 Votive Inscription from Padum, Zanskar (1650)

*(Bhoti language, Tibetan script)*

snying ( - ) rje 'i (rje) spyang gyis (gyi) 'gro (gro) la gzigs (zigs). spyang ras gzigs (zigs) la phyag 'tshal (tsha) lo. brgya (rgya) byin pho brang (lad) sku mkhar (khar) spa dum 'dir. sa (-)

skyong bdag po bkra (kra) shis. dpal la 'bar (bar) rgyal. yon gyi bdag mo jo cho phe tse yis (yi) a ma a bi me me don du ma ne bzhi (zhi) brgya (rgya) bzhengs (zhengs). yon gi bdag po jo chhos dpal (pal) de. yon gyi bdag no mo chho. yab dang a gu gnyis ('di) dkod kyis (-) ma ne gsum brgya bzhengs (zhengs). a ma'i sku rim la ma ne brgya (rgya) bzhengs (zhengs). dge shis (si) 'degs (btags) pa 'dring sa. ga sa (dg'a) jo cho. khyi bo no 'jam (mjam) dbyangs (yang). dpal (pa la) mo nga la mdsan dang. ga ru rgar rga sku mchhed (skum chhod) drug dang ma he skyid. yon mchhod (chhod) rtso byas 'gro drug sems chan mams po ta la ru skye bar shog.

*Translation*

Obeisance to Avalokitesvara, who looks at the living beings with the eyes of mercy. Here in the castle of Indra at Padum, the benefactors king Tashi Palbar and Jocho Phetse (perhaps younger sister of Tashi Palbar) for the benefit of their mother, grandmother and grandfather raised four hundred mani. Benefactors jo chhos Pal de and Nomo (younger sister) Chho, both raised three hundred mani for the benefit of their father and uncle. One hundred mani were raised during the rite of Kurim for their mother. Those upholding the piety and blessedness were Dingsa, Gang Jocho, No (younger brother) Jamyang from Khyibo, Palmo, Ngalazang and Guru Garka, six brothers and sisters, and Mahe Kyid.

All these leading benefactors and the six kinds of living beings may they be born in the Potala (heaven).

B.49 Votive inscription from Padum, Zanskar, (1600-1650)

*(Bhoti language, Tibetan script)*

.....kye legs. yul g-yang (dbyangs) chhags rgyal sa dpa' dum 'dir. rgyal po nam (gnam) rgyal dang. rgyal po tshe ring dpal (pal) ldle'i (lde) dbu (dbur) rmog mtho bar (thogs) dus.....

*Translation*

.....kye legs! Here at Padum, the capital, well developed country, king Namgyal and king Tshering Palde, when their crown was held high.....

### III. LADAKH

Inscriptions from Alchi Khargog , c. 800 A.D.

B1. phag gi lo la

bkra shi pa'i (dkrib) mal bzhangs so.

*Translation<sup>1</sup>*

The sacred place was raised in the year of pig.

B2. phag gi (phagi) lo la

bris so (bri so ba).

*Translation<sup>2</sup>*

Was written in the pig year.

B3. mthing brang gzhung las khrungs pa'i mdo gtsong rtso khri zhong 'bum rdugs khung sras stag gtshar rlbs chen nyid kyis bzo bgyis dpel legs ta. yun ta myi gyur g-yung drung brtan pa'i mkhar 'di la la par stsog pa'o.

*Translation<sup>3</sup>*

Chief of the family of Tsong, Tagtshar Labchhen, son of Zongbum Dugkhang, born at Thing Dang, constructed and enlarged (this) himself. This inscription, unchangeable through the time, was inscribed on this strong castle of swastika.

B4. chhor.....phebs. no khyung. btshan khro.

*Translation<sup>4</sup>*

Came. Brother Khyung tshan khro.

B5. rbang kling rgyal khris bris.

aom rbang kling pril myis bris.

*Translation<sup>5</sup>*

Prince of Bangling inscribed it. Om, Tilmi of Bangling inscribed.

### Inscription from Sudpur, Baltistan, A.D.1000

B6. sku yo gi.....dus ('dus) sang ba 'di (di) yang (ya'ang) yun ring por bstan (brtan) pa'i sgyu 'phrul (rgyu 'drul) mang po mchhi ba'i mdor bgyis legs (lags) pas kun gyis (kyis) kyang mos ba bskyed ching smon lam rgya chher btab (gdab) pa dang slad rjes (dses) tshun chhed kyang dad pa chan mams kyis dus dus su tshon gsal bar ga mchhod gnas kyi tshul mi nyams (myi nyam) par sang ra bgyis (bgyi'o).

#### *Translation*<sup>6</sup>

Benefactor .....performed well many miraculous religious deeds for the sake of future life....others with inspiration aroused in them, offered many prayers. The devotees till late, from time to time.....purified like the undiminishing light of worship lamp.

B7. sku gsung (gsum) thugs dang yon tan (btan) reg mdsod pas. bstan (rtan) pa'i 'kyil mkhor 'dir re.....Inga Inga bus su ching....dlag chhen. thugs rje'i ngang nyid. dbag nas byung....rab du rgyal ba kun 'du bzang .....rtsag.....ma sa chad par.....

#### *Translation*<sup>7</sup>

Body, speech, thought and knowledge...wheel of the doctrine here.....five each...In the manner of the merciful one.....Sambuddha Samantabhadra.....

B8. dkon mchhog gsum la phyag 'tshal lo. sku yon myi yi dbyibs pa dang....bras kyi ring chag chi bas nam thar brtan pa'i sku.....bzangs pa'i .....ba 'dis ning blap kyi tsol ba yin....phyid men nang 'grub....mang thag bstan pa'i 'kyil khor 'di las 'dug. me nga'a ran.

#### *Translation*<sup>8</sup>

Obeiance to the three precious ones.....

### B9. Stone inscription from Rongdo, Baltistan A.D.1000

bod (pod)chhe na pz brgya dus kyi snyigs ma la lho nub mnga' mdsad rgyal po chhenpo dang.....

#### *Translation*<sup>9</sup>

In great Tibet, during the .....ruling over the south and west, the great king and.....

### B10. Inscription of sKyid lde Nyima mgon, Sheh, A.D.975

dkon mchhog gsum la phyag 'tshal dang nga skyabs su (sug) song (slo) ste, rgyal po chhen

po btsan (tsan) po lha sras kyi sku yon du mnga' ris (mnga ri si) kyi 'bangs la rigs te. phyogs bchu'i  
sems chan thams chad kyi bsod nams su bsngos nas. 'phags pa byams dpal khor dang (tang)  
bchas pa'i sku gzugs.....pa mthar brten....bgyis.....

*Translation*<sup>10</sup>

I pay obeisance and go to the reguge of the three precious ones. The great king Tsanpo,  
son of god, subdued the subjects of Ngaris! Praying for the well being of all the living beings of  
the ten directions, the image of Arya Maitreya alongwith his...followers.....

**B11. Inscription from Alchi Khargog, A.D.1000-1400**

mo blon hal pa.

B12. khri gsum (sum) kyis

*Translation*<sup>12</sup>

By the three Khri.....

B13. snong yon.

B14. btong pon. rgyal b-ye shes kyis.

*Translation*

By Gyal ba ye shes.....

B15. khrom.

B16. stong sog bdung 'joms.

B17. stong so.

B18. gho. bud. chhug.

B19. stong pon.....bris.

B20. jon pun kis bris.

*Translation*

Written by Jon pun.



B21. stong pon skyid sum rjes.

B22. stong pon khrom.

B23. sto pon khrom.

B24. stag gi lo la stong pon rgyal ba ye shes.

*Translation*

In the year of tiger, by Gyalba Yeshes.

B25. stag lo. wa brol ba. khrom go.

B26. zhin'i lo la te po. rgyal ba pa.

B27. stong pon zhang. 'bar. gyis. bzheng.

B28. sang to chha kong. gis mon. rkus pa. sdig sbyor.

B29. Inscription on Maitreya in Leh, A.D.1000

nga zha ra ba mi zhi 'i bar du rje  
sam chhod chhing rkyan  
ba'i bsod nams kyis  
brol bya sem....

*Translation*

.....may be liberated with the help of the virtue of....

B30. Inscription of king Nag Lug, Khalatse, A.D.1150

'brug (brug) kyi lo dbyar dsia tha chhung<sup>7</sup> kyi tshes bchu pa la rgyal po'i yab rgyal po chhen po.....chad kyi sku rnams (rams) la. blon po.....blon po chhen po gar kas kha la tse yi zam pa byas pas. rgyal po chen pos sems chan thams chad kyi lon du byas pa 'di la sus snying la log par sams ma snying rul chig. lag pas regs na lag pa chhad chig. myig gis log par byas na myig long shig.....gus dsam pa la ngan pa byed pa sems chan dmyal bar skye shig.

*Translation*

On the tenth day of the last month of summer (6th month of Tibetan calender or Shravan) of the dragon year, king's father, the great king.....minister.....the great minister Garka constructed

the bridge at Khalatse. The great king caused this to be constructed for the benefit of every living being. May his heart be rotten who gives rise to malicious thoughts in his mind towards this (bridge); his hands may be severed whoever touches the bridge with damaging intentions; may his eyes be plucked out who casts evil eyes (on it). May he be born in the hell whoever harms the bridge.

B31. Inscription from Khalatse, A.D. 1150-1200

rje rgyal po chhen po zhing ma myi tham....lo rgyang  
 ba dung rgyud bod  
 yang zad pa'i mu  
 kha la tse....zhin plan sug.

*Translation*

Great king Zhingma, all men .....lineage,  
 Tibet.....Khalatse.....

B32. Inscription of Vessel chief, Khalatse, A.D.1150 -1200

rgyal po chhen po  
 rgya zhin pyug zhon  
 khal.

*Translation*

Great king Gyazhin.....

B33. Votive inscription from Khalatse, A.D.1200

sa nen gub  
 .....stan bzhangs  
 sra sol ba  
 lags.....

B34. Inscription from Khalatse, A.D.1200

Kye gson dang blon sta zhang  
 kyes zam pa nam  
 ga kye zhin chom kyi la ba  
 zung de ka za.....bzhung so.

## B35. Image inscription from Daru, Kunga Namgyal, A.D.1250

cham cham pa lun  
 lha chhen kun (gun) dga'  
 mam rgyal gla na chha na  
 phyar dor jo. bzang (zang) don  
 grub ('bgru) bo.

*Translation*

Accomplished good work.....Lha chhen Kunga Namgyal.<sup>9</sup>

## B36. Edict of king Bumlde in Mulbe, A.D.1430

bla (la) ma mkhyen (khyen). Chhos rgyal bum lde yis tshe phyi (phi) ma'i las 'bras ('pras) mthong (thong) nas ni mul be ('bye) pa la. phyug tshir thog phul de phyag dpas po chhu na pa dangs.

*Translation*

.....all knowing teacher. Virtuous king Bumlde,<sup>9</sup> having visualised the fruits of the deeds (done in this life), for the (subjects of) Mulbe, for the next life.....

## B37. Inscription from Mulbe

ska 'thabs yin  
 rtso bo la gsan par.

B38. Votive Inscription from Tingmo gang,<sup>10</sup> Lha dbang mam rgyal,  
A.D. 1550-1580

om svasti siddham. sku gsum<sup>11</sup> mngon du gyur ba'i sangs rgyas dang. srid gsum<sup>12</sup> de la bkod ('god) pa dam pa'i chhos (mchhog). bslab pa (slabs) gsum<sup>13</sup> rkyen gyis mdses pa'i dge (dgen) 'dun la mgo (sgo) gsum gus (mgus) pas (pa'i) yid kyis phyag 'tshal lo. kun mkhyen mkhyen rab dbang phyug 'jam pa'i dbyangs. 'gro kun phandon gsang bdag spyang ras gzigs. kun tu 'dul dka'i (ka'i) dbang 'joms rdo rje' dsin kun gyi skrul sku sprul pa'i rgyal lon mchhog, kye legs! gling bzhi mchhog 'gyur lho yi 'dsam bu gling....mchhog mar yul gzhung gi ste (lte) ba rdo rje ldan. chhu chhen seng ge kha bab (babs) rgyug ('brug) pa'i g-yas phyogs na (las) mam rgyal pho brang ting sgang 'dir. ae ma ho.

Khams gsum mgon po zas gtsang (tsang) sras kyi brgyud. chhos dang srid kyi dpal 'byor rab rgyas shing. bsod nams (mams) yid bzhin nor bu'i dpal yon chan. yab chhen rgyal po lha dbang

rnam rgyal dang sa skyong chhen mo tshe dbang rnam rgyal dang rnam rgyal mgon po 'jam dbyangs nam rgyal<sup>5</sup> sogs yab sras bchas pa rtag tu rgyal 'gyur (gyur) chig. ae ma ho.....bstod (stod) stong gis 'degs pa'i sbyin bdag mchhog phun tshogs rigs kyi mngon par 'gro. smra ba;i gsung gis pha rol....'phrogs.....chhos blon chhen po ga ga 'bum lde'i lnga (snga) kod dpe (spe) med chha.....ae ma mi mchhog 'di 'dra'i rgyal blon mams sku tshe chhab srid dpal du zhabs bstan pa'i....bkra shis des kyang rtag tu bde legs pa.....kun gyi bsam pa'grub pa'i.....bkrashis shog. dge legs phel.

### *Translation*

Om svasti siddham!

The Buddha who is manifest in three forms, the excellent religion encompassing the three worlds, and the organisation adorned with the three kinds of teachings, I pay obeisance to them from my heart, bowing my head thrice.

Lord Manjughosha, the omniscient god of wisdom, Avalokitesvara, the lord of mystics, benefactor of the living beings, Vajradhara, the lord who disciplines the beings hard to overcome - the excellent king and the ministers are the manifestations of them all. kye legs!

Jamudvipa, excellent among the four continents is situated in the southern direction. (therein lies) Maryul (Ladakh) in the centre as is Bodhgaya. On the right bank of the great river Sindhu, which flows through, is situated the castle of Namgyal Photang Tingang. Ae ma ho!

He (the king) is descendant of the son of Sudhodana, lord of the three worlds, his virtues and material wealth increasing vastly, as if possessing the fortunate wish granting gem.

The great father (the eldest among the brothers), king Lhawang Namgyal and the great king Tshewang Namgyal, Namgyal Gonpo and Jamyang Namgyal, etc., father and sons, together, may all always be victorious! Ae me ho!

The good parton Phuntsog brone aloft by thousands....Beyond the precepts, as explained...the virtuous and great minister Gaga Bumde,.....all five incomparably.....ae ma! The king and the minister beings so excellent, during their life time and their reign.....glory.....with the blessings of those (good deeds), be always fortunate.....be fulfilled the wishes of all....Good luck! May happiness spread.

### B39. Inscription from Deskyid, Nubra, A.D.1400-1500

om svasti. bskal bzang sangs rgyas (brgyas) shakya thub pa'i sras. mtshan dpe'i o'd zer (bzer) rab tu 'bar ba'i sku. ston (bston) pa byon ris (nis) bskal bzang de lta bur (da lte par). brtse bas (ba'i) skyong ba thabs (thab) mkhas mdsad (mdsod) pa yi. khams (kham) gsum (sum) chhos kyi rgyal po blo bzang grags (grag) pa 'dud. nyi ma'i o'd phros 'gro drug mun gsel ba'i. bstan

pa'i nyima rgya mtsho mkhas ('khas) grub rje yongs (yong) 'dsin dam pa mams la phyag 'tshal lo. ma 'gros klu bdag gnyis pa'i mtsho chhen ni. ma pang (bam) zhes (rjes) grags (grag) mtsho chhen de yin pas. dsam bu briksha'i (tri sha'i) 'bras bu lhun drub pa'i phyir. dsam zhes (rjes) drags (drag) pa dsam bu'i gling du grags.

### Translation

om svasti siddham. Spiritual son, (descendant) of Buddha Shakya Muni of the Bhadrakalpa, whose body is resplendent with the rays of the marks of perfection, who came like Buddha of perfection in the Bhadrakalpa, who protects (his subjects) with affection and skill, the virtuous king Lozang Dagpa, lord of the three worlds, to him I bow. Gyatsho Khedub je and Yongzin Dampa the suns of the doctrine- rays (of knowledge) emanating from whom remove the darkness of the six worlds, I bow to them.

The great unmoving lake of two serpents became famous as the great lake Mapang (Mansarovar). Because the fruit of jambu tree was formed spontaneously, and became famed as *zam*, as such it became to be known as Jambudvipa.

### B40. Votive inscription from Nubra, king Tshewang Tan pa, A.D. 1500-1600

dge bchu 'dsom pa 'i nub ra bkra shis gling. mtho la bstan (brtsan) pa'i bde chhen rtse mo 'ang ri. chhos rgyal chhen po tshe dbang brtan pa yi. dbu (a'u) rmog mtho zhing chhab srid rgyas gyur chig. sgröl (rol) ma dkar mo'i nam (mam) sprul rgyal mo nam rgyal skyid kyis kyang. rnyed par dka' (rka) ba'i me tog lta bu de. mgon po tshe brtan (rtan) rgyal mo'i thugs dgongs rdsogs phyir du. thugs rje chhen po 'i yig drug stong tshar bzhengs. bsags pa chhos mchhog (chhog) mdsad pa ngo mtshar chhe. lha sras mgon po nam rgyal dang ni bu khrid (pu dri) rgyal mo dang. khri btsun rgyal mo dang ni. tshe ring rgyal mo mams gzhom (zho) nu kun gyi dbus su mdses gyur chig. a ma cho jo'i skyog zhab shin tu zhim.

### Translation

Nubra Tashi Ling, the conflux of ten virtues,<sup>14</sup> the high and firm mountain peak, Dechen Tsemo; great virtuous king Tshewang Tanpa, may his crown be held high and kingdom become prosperous.

Queen Namgyal kyid, reincarnate of white Tara, like the rarely available flower (*undumbara*), in order to fulfil her desires, Gonpo Tshetan raised the six syllables (the *mantra* of *om mani padme hum*) of the *mahakarunika* (Avalokitesvara), one thousand times. Virtues of the good religion amassed, are unaccountable. Prince Gonpo Namgyal and (princesses) Bukhrid Gyalmo, Khri Tsun Gyamlo and Tshering Gyalmo, may they become excellent among the youths. Mother Jocho's food was extremely tasteful.

B41. Votive inscription from Hundar, , Nubra, king Bhagram Mir,  
c.1500-1600

pho brang chhen po bde chhen rtse mo 'dir. mi dbang chhenpo rgyal po bhag ram mir dang ni. 'dsom rgyal (mdsom brgyal) mo steng zhal gnyis kyi. tshé brtan (rtan). gyur chig. kye legs. khyed kyi chhab srid bzang po'i (po) mnga' ('ang) 'og na las bral ('bral) chhos la dkar ba 'i dad pa chan. yon gyi bdag po don grub kra shis dang. sbyin pa'i bdag mo 'dsom lha (bha)skyid mams (mam) gnyis kyi. yig drug brgya rtsa bzhengs (zhengs). mam (nam) mkhyen (khyen) rdsos pa'i sangs rgyas mnyur thob( mthob ) shog. deg'o. dag go. bkra shis gyur chig. he he.

*Translation*

Here at Dechen Tsemo, the great castle, reside the august king Bhagram Mir and (queen) Zom Gyal mo, husband and wife. May they lead a healthy life. Kye legs! Those who are under your excellent reign, are all devoted and well disposed towards the doctrine. The patron Dondub Tashi and Zom Lakyid, the two, raised one hundred mani. May they attain soon the status of the omniscient and the most perfect Buddha. May all be blessed with happiness, piety and prosperity. Hay, Hye!

B42. Votive inscription, Mulbe, Khri rgyal of Khartse, A.D.1500

om mani padme hum hri. Aom svasti, chhos rgyal mchhog gyur rgyal po khri rgyal yab yum sras bchas gsum gyi (sgyi) sku drin dpal yon gyi bdagpo 'gar ga mon te yis mthong (thong) ba. don ldan rtsa brgyud mani bzhengs dge bas pota la ru skye bar.....

*Translation*

Om jewel in the lotus. Om, good luck. The virtuous and excellent king Khri rgyal (and queen), father and mother, and son, the three, with their kindness, the good benefactor, Garga Mon, visualizing ....., raised twenty eight fruitful *mani*. By the virtue of this, may he be born in Potala (heaven).....

B43. Inscription, Chigtan. A.D.1500-1600

chhu spre zla 4 pa'i tshes 25 gchig tan bsgang nyi zla 'i (lta'i) pho brang grub pa'i don la 'di sku mkhar dang yur gtsang mon ka ba'i jo bo rje bu dus ltsa mkhan bkra shis dang jo bo rje da rin dang don 'grub bkra shis nor bu dbang ('bang) phel bar gyur chig. 'di yi ge bris mkhan gyi mi de ni bkra shis par gyur chig.

*Translation*

On the 25th of 4th month of water monkey year, with the aim of completing the palace like sun and moon, at Chigtan Gang....., this castle and .....Tsa khan Tashi, Joboje Darin and Dondub

Tashi Norbu, may their power expand. May the writer of this inscription be blessed.

#### B44. Hanuweg, king Tshewang rNam rgyal, A.D.1580 - 1600

rgyal po tshe dbang (yang) rnam (nam) rgyal kyi dus (du) su bsod (so) nams (mam) bkra (kra) shis dang bsod nams sug kyis lam bchos (chos) pa yin. bkra (kra) shis.

#### *Translation*

This road was constructed by Sonam Tashi and Sonam Sug during the reign of king Tshewang Namrgyal. Good luck!

#### B45. Mulbe, 'Jam dbyangs rNam rgyal, A.D.1600 - 1620

om svasti siddham. srid la pad rgyud rgyal po rgyal mo cho 'mir 'kha tun (dum) nyis gyi chhab srid rgyas 'gyur chig. blon (lhon) po hu sen mir chhos don grub pa yon gyi bdag po pre gar 'g ri pa lnga yon bdag ('dag) gu 'ru bu..... yu lnga rtsig rbon a lit ma ma so mams ldan chig khan mo bis 'joms man khang zhung sa yin rtso chas kris rgyas chig.

#### *Translation*

Om hail! king and queen Cho Mir Khatun, the two, may their kingdom flourish. Minister Hussain Mir, for accomplishing the objectives of the doctrine, the benefactor, Thegar Garipa (?)......five.....good luck! Prosperity!

#### B50. Inscription, Saspola, king Singge rNam rgyal, A.D.1620-1650

Aom mani padme hum. chhos rgyal ya mtshan (yam tshan) chhe seng ge rnam rgyal stod. ae ma ho. dkon (kon) mchhog mam rgyal dang tshe ring phe le mer lo ldor bkra shis (kris) tshe ring. mams kyis chhe chhung tshang po bskul (skul) bas chum pa'i rgya zam (rdsam) la sbyin bdag byung ('byung) ba la. nubra nas gha ra bkra shis (kris) kyis (kyi) ra skye chig. ri rdsong gi ka chung pa'i drung nas ra skyes chig. rgya lde i lu gu chig. gyi gu dra tsu chig. kha sha lo kro pa chhang zom (zum) chig. bab rtar ba'i drung nas rdung ma bchu bzhi. dge slong lo to dbang pos nas nas (-) khal phyed (phed) dang gsum (sum). ga ga dbang (dga 'ang) 'byor (byor) nas nas (-) khal gnyis (nyis) po to gsum. sge ra pa kun gyis nas khal chig. rme ba bas zhib (zhi) btags (stag) chig (tsampa?). ba'i mgon khyi gu kun dga' bkra shis. pa'i chhos don bgrub mams kyi sings po re.....ri mams kyis sings po re; ga ga (dga') blo (lo) gros (kros). khyi ldor. sa phe le. ga ga (dga') tshe ring chho dge zhing bkra shis (kris).

#### *Translation*

Om jewel in the lotus. Obeisance to the wonderful virtuous king Senge Namgyal (1616-1642 AD) Ae ma ho. Konchog Namgyal, Tshering Phele Merlo and Dor Tashi Tshering, they exhorted

all low and high to become patron to the construction of large bridge (frot?) of Chumpa.

Gara Tashi from Nubra village donated one gelded goat, the house of Kachungpa of Rizong village one gelded goat, Depi of Gya on lamb, Gigu donated one datsu (?) Lotopa of Khasha one barrel of beer, Babsar pa, fourteen firders of timber, Gelong Loto Wangpo two hand half *khal Ne*, Gaga Wangjor gave two *khal* and three pots<sup>1</sup> *Ne*, from Gerapa one *khal* of *ne*, Mebaba one (bag?) of *sampa*, Kunga Tashi of Baigon Khigu one (kettle?) each of superior kind of beer, for those accomplishing the tasks of the doctrine ...one (kettle?) each of superior beer by ....Brother Lodo, Khidor, Saphele, brother Tshering Chho, may they be blessed with prosperity and good luck.

### B51. Basgo, Hymn in praise of King Singge rNam rgyal, A.D.1620-1650

skye dgu phan bde'i grang (sbrang) chhar si li li.  
 rang bde dga' ba'i lo tog so sor smin.  
 snyam pa'i mnga chhen gnam (nam) mkha'i stong (ltongs) nas brdungs.  
 grags pa'i dpal ldan ri bo'i rtse nas g-yo,  
 dpung tshogs drag po'i skad 'u ru ru.  
 dge bchu 'dsom pa'i smon bya thi ri ri,  
 dar gyas skyid pa'i glu len kyu ru ru.  
 yul la g-yang chhags sa la 'bur du mtho ('dur dum tho).  
 chhos rgyal pho brang rab brtan la rtse dang,  
 de sogs dsam gling yongs la dbang bsgyur ba'i,  
 'jigs med seng ges btegs pa'i khri steng du.  
 gnya' (nya) khri btsan po zhes bya'i sa bdag byung.  
 mkhyen pa rab rdsogs 'jam pa'i dbyangs dang mtshungs.  
 mkha' mnyams skyong thugs rje chhen po 'dra.  
 thub bstan skyong ba gsang ba'i bdag po bzhin.  
 chhos rgyal chhen po seng ge nam rgyal gyi.  
 sku tshe brtan ching dbu rmog mtho ba dang.  
 chhab srid bchas su rtag tu rgyas gyur chig.  
 sgröl ma'i mam sprul bskal bzang rgyal mo bzhugs.  
 sras dang longs spyod chhab srid rgyas par shog.  
 gzugs mdses spyan legs lha'i sras po no no bde ldan mam rgyal sras indra po te mam rgyal  
 stod.  
 lha'i sras mo gchas ma nor 'dsin rgyal mo bzhugs.  
 yab yum drung du chhos la dga' bar shog chhos blon chhen pos mgu dga' mang po dga'.

#### Translation

Cool rain of beneficence showers on the beings *si li li*.



The great melodious drum echoes from the voidness of the *dky*.  
 Voices of the hosts of heroes (the guardian gods)  
 rumbles from the summit of the famed *sriparvata u ru ru*.  
 Birds of benediction of the ten virtues converge *thi ri ri*,  
 And sing the song of progress and prosperity *kyu ru ru*.  
 Such is this well developed land, a prominent  
 engraving on the earth.

*Rab tan la tse*, the kings palace, from the throne supported by the fearless lions.  
 Reigning over the Jambudvipa, there had been a  
 king named Nyathi Tsanpo.  
 His superior knowledge equals that of Sambuddha Manjughosha,  
 In protecting his subjects he equals the *mahakarunika*  
 (Avalokitesvara) who guards the heaven.  
 He guards the Buddha's doctrine like Guhyaraj (Vajrapani),  
 Such is king Singge Namgyal.  
 May his life ever be hale and hearty, and his crown be held high.  
 May his kingdom be ever flourishing.  
 Reincarnate of Tara (queen) Kalzang Gyalmo,  
 May she be blessed with sons,  
 prosperity and flourishing kingdom.

Divine sons, possessing handsome figures and beautiful eyes, nono (prince) Deldan (1642-1694AD) and son Indra Bhoti Namgyal, obeisance to them. Divine daughter, princess Norzin Gyalmo resides here. May they become well disposed towards the doctrine during the life time of their parents. The great devout minister accomplished many good deeds.

## B52. Votive tablets, Lingshed, king Singge rNam rgyal, A.D.1620-1650

om mani pad me hum. chhos sku snang ba mtha' (mtha) g-yas la phyag tshal lo. longs (lung) sku thugs rje chhen po la phyag tshal lo. skrul sku pad ma 'byung gnas (byung nas) la phyag 'tshal lo. de las rims bzhin brgyud pa'i rgyal po ni. chhos rgyal chhen po seng ge (gseng ge) mam rgyal stod. sgrol ma'i rnam sprul rgyal mo bskal (skal) bzang stod. chhos blon ga ga phel phel dang. gnyer pa gzhang bhi ru gnyis la stod.....

### Translation

Om jewel in the lotus. Buddha Amitabha in his existence of Dharamkaya, I bow to him; Mahakarunika (Avalokitesvara) in his form of existence of precepts, I bow to him; and Reincarnate Padmasambhava, I bow to him. To the great and virtuous king, Singge Namgyal, descending in degrees from them all, I bow to him. Queen Kalzang Dolma, reincarnate of Tara, to her I bow. Virtuous minister Gaga Phel Phel and gnyerpa (incharge of stores) Zhang bhiru, to both of them I bow.

**B53. Votive inscription, Tagmachig, king Singge rNam rgyal, A.D.1620-1650**

mgo (go) ma rtag ma chig pa. chig tan gyi jo'i bran yod pa yin. de nas la dvags rgyal po seng ge mam rgyal balti yul la skyod nas. rgyal po skar rdo ru sleb pas. skar rdo'i jo'i sras mo rgyal po la bag ma bchos. kho gnyis kyi bar la rgyal bu bltams te. rgyal mo dang rgyal bu khrid te ting mo sgang la bzhugs (gzhugs) te. rtag ma chig pa mi mkhas pa gnyis gsum rgyal po la zhu ches la song. nye rang gi bran bcho yin. mu sul man gyi chhos mi bcho zer song. bla ma stag tshang ras (ral) chhen dang rgyal po gnyis kyi rtag ma chig pa ni khral med mkhan bchos.

*Translation*

In the beginning the people of Tagmachig were subject to the rulers of Chigtan. Then king of Ladakk Singge Namgyal visited Baltistan. After reaching Kardo, the king married the daughter of the ruler of Kardo. The two bore a son. The queen, together with the prince, stayed at Tingmo gang.

Two-three wise persons from Tagmachig went to offer petition to the king : "we wish to serve you, we will not follow the Mohammedan religion."

Lama Tagsang Repa and the king made the residents of Tagmachig tax free.

**B54. Kyurbuchan, Hymn for king Seng ge rNam rgyal, A.D.1620-1650**

gling bzhi<sup>15</sup> mchhog gyur lho'i 'dsam bu gling. seng ge kha bab brgyug ('brug) pa'i g-yas phyogs su mthong ngam mdses pa'i sku mkhar (skum khar) mtho la brtan (rtsan) chhos rgyal pho brang ('brang) rgyal sa ting sgang di. yul la dge bchu 'dsom pa 'i rgyal sa skyur bu chan 'dir gnya'(nya) khri btsan po zhes bya'i sa bdag byung. de la rim bzhin rgyud pa'i rgyal po ni. chhos rgyal chhen po seng ge mam rgyal bzhugs. dbu rmog mtho zhing chhab srid gyas par shog. lha sras bde ldan rnam rgyal aindra bhoti. sras mo nor 'dsin rgyal mo bzhugs. sku tshe ri dbang lta bur brtan par shog. sa dbang mkha' gro'i mam sprul ('phrul) rab tu mdses. sgrol ma'i mam sprul ('phrul) bskal bzang rgyal mo bzhugs sras dang long spyod chhab srid rgyas par shog. kye legs.

rje'i bka' bzhin 'grub pa'i blon chhen ni bstan dgra 'dul zhing sang rgyas bstan pa bsrungs chhos (chho) blon chhen po a-gu 'gar mo la stod. kye legs.

*Translation*

Jambudvipa, in the south, is chief among the four continents. On the right bank of river Sindhu, as it flows, is located the lofty and strong and extremely beautiful royal palace in the capital of Tingmogang. There had been a king named Nyathi Tsanpo who resided here at capital of Kyurbuchan, a place possessed of the ten virtues. Descending gradually from him, great and virtuous king Singge Namgyal resides here. May his kingdom flourish and his crown be held high.

Divine princes Deldan Namgyal and Indrabhoti and princess Norzin Gyalmo also reside here. May their life become as strong as the king of mountains (*Tise, Kailash*).

Exceedingly beautiful queen, reincarnate of Dakini, Kalzang Gyalmo, reincarnate of Tara, resides here. May she be blessed with sons, prosperity and flourishing kingdom. Kye legs.

The great minister, obedient to his master, subduer of the enemies of the doctrine and guardian of the doctrine of the Buddha, the great virtuous minister Agu Garmo, salutation to him. Kye legs.

### B55. Inscription, Kharbu, Singge rNam rgyal, A.D.1620-1650

om svasti siddham. Ae ma ho.

mkhyen (khyen) pa'i.....byas pa'i chha 'jig khyim shes rab blo ldan chhen po'i 'brug sgra sgrogs sten 'du bya ba'i tob smin 'dsad pa'i. ma ma nyid bla ma mams la phyag tshal lo. kye legs.

nyid chhos nud snga rgyal bod kyi yul du sems chan ljong chhos .....bi lo.....sa. Seng ge mam rgyal (nam.....la) chhu pho'i (po'i) khyi lo'i.....su....yul la gyang chhags. sku med 'jam yang mam (ma) rgyal .....khyad 'phags (*phams*) rgyal chhen sengge rnam rnam (nam) par lha'i....

#### *Translation*

Om hail to the siddhas! Ema ho!

Omniscient.....

Great Khyim Sherab Lo ldan, whose fame spreads like the voice of dragon, accomplishing the task.....

obeisance to the teachers. Kye legs!

.....in the countries of India and Tibet.....living being .....sengge Namgyal in the Year of water male dog (1622) .... well developed land ..... Jamyang Namgal.... well developed great country ..... completely victorious Sengge Namgyal.

### B56. Votive inscription, Rongdo, Nubra, Singge rNam rgyal, A.D.1620 - 1650

ae ma ho. lung phyogs ('phyogs) 'di ru. gnas chhen 'di 'dra. Khyad du 'phags (phag). bya (cha) mo sa (ma) yi lo nas tshe lo drug chu na dman 'bab lnga bchu (chu) ru ma leb par du te ter. gter (ster) ston mam mkha' (mams kha) rgyal mtshan yin rta mgrin ('grin) dbang gi rgyal po dang urgyan padma dag go. phyag bzhi pa gzhan yang ma tshad lha gran mang du bzhugs yod chhos (mchhos) rgyal seng ge mam rgyal dang rgyal mo skal bzang bzhugs. chhab srid g-yang (yang) pa'i mnga' ( lnga) 'og na nus 'jal byed pa skal pa bzangs gnas dag phyed pa'i mi snga dang gnas (nas) ' jal sku na (skun) tshogs yang nas yang du bsags (sag) pa yin 'di mthong (thong) ba dang thos (mthos) pa tsam kyi sngan song nas nas thar bar shog. 'di la sngan chas na dbal ye'i gyi mgo. snying khrag thang la phos. sarv manglam.

*Translation*

Ae ma ho! In this direction of the valley, well developed great holy place like this, counting the age from the bird female earth year, below sixty but not reaching fifty, at Dumtete..... The revealers of treasures are Namkha Gyaltshan, powerful Tamdin, Urygan Padma, etc. Four armed.....moreover, besides there are many images of gods, virtuous king Sengge Namgyal and queen Kalzang reside here. The vast kingdom under his reign.....in the *bhadrakalpa*.....the holy place..... May all be liberated from damnation who visit and even by merely hearing about this holy place.....

B57. Votive inscription, Hundar, Nubra, king Singge rNam rgyal,  
A.D.1620-1650

chhos rgyal chhen po seng ge rnam rgyal stod. sgrol ma'i mam sprul bskal bzang rgyal mo stod. chhos rgyal chhen po bde ldan mam (mams) rgyal stod. sgrol ma'i (rol me) rnam (mams) sprul bskal bzang rgyal mo stod. chhos blon chhen po a gu mgar mo dang. no no rgyal lde sku (gu) tshe bstan (stan) pa shog. nyen drung rnam kyi dge shis (rtsi) dga' ru rtags pa ngo mtshar (tshar) chhe.

*Translation*

Honour to the great and virtuous king Sengge Namgyal. Honour to (queen) Kalzang Gyalmo, reincarnate of Tara. Honour to the great and virtuous king Deldan Namgyal. Honour to queen Kalzang Gyalmo, reincarnate of Tara. The great and virtuous minister Agu Garmo and Nono (prince) Gyal De, may the two be blessed with healthy life. For their welfare, happiness and prosperity their kinsmen did wonderful deeds.

B58. Votive inscription, Saspola, king Singge rNam rgyal, A.D.1620-1650

thub bstan skyong ba sang ba'i bdag po yin. chhos rgyal chhen po seng ge rnam rgyal gyi sku tshe brtan (rtan) zhing dbu ('u) rmog mtho (tho) ba dang chhab srid rgyas (byas) pa brtan (tan) du rgyas par gyur chig (gchig). sgrol ma'i mam sprul skal bzang rgyal mo bzhugs (zhugs). sras dang long spyod chhab srid rgyas par shog. gnas lugs phyag rgya chhen po pho brang na srid bzhi'i (zhi) rgyal ba'i mam sprul (phrul) ngag dbang rgya mtsho la sgo gsum gus pas yid kyis phyag tshal lo. bskal (skal) pa me ltar, bar ba'i klong dkyil na rgyal ba'i bstan bka' zhing chhos skyong sung me tshogs la phyag tshal lo.

*Translation*

Guhyaraja (Vajrapani) guards the doctrine of the Buddha. The great and virtuous king Sengge Namgyal, may his life become secure, his crown be held high and his kingdom be flourishing and strong. Kalzang Gyalmo (queen), incarnate of Tara, may she be blessed with enjoyment, sons and

vast kingdom. Nawang Gyatsho (lama Tag Tshang Repa), the incarnate of the Buddha of the four worlds who in the state of *mahamudra* stays in the castle, to him I bow with reverence, thrice from my heart. Obeisance to the assembly of the guardian gods, who like the fire of the *kalpa* (the fire which will destroy the world at the end of the present *kalpa*) in the centre protect the doctrine of the Buddha.

B59. Votive inscription, Danu, bDe ldan rNam rgyal, A.D.1650 - 1680

g-yas su khyil ba'i chhos rgyal pho brang slel chhen dpal chhen chhos rgyal chhen po bde ldan mam rgyal la bstod. kye legs. sgrol ma'i mam sprul rgyal mo'i tshul 'dsin ma. a ne rgyal 'dsom sku tshe ring. stabs bzhin du bstan pa dang.....

*Translation*

On the right bank of the river Sindhu is situated the king's palace sLel chhen Pal chhen, wherein resides the great and virtuous king Deldan Namgyal, to him I bow. Kye legs! Incarnate of Tara, adopting the manners of queen, Aunt Gyalzom, may her life be long and strong.

B60. Votive inscription, Danu, dDe ldan rNam rgyal, A.D.1650-1680

lha chhen bde ldan mam rgyal bde legs mam rgyal dbu rmog mtho zhing chhab srid rgyas : shog.....

*Translation*

Lhachhen Deldan Namgyal (1642-1694) and Delegs Namgyal (1680-1691) may their crown be held high and the kingdom flourish.....

B61. Votive inscription, Tagmaching, bDe ldan rNam rgyal, A.D.1650-1680

chhos rgyal chhen po bde ldan mam rgyal yab sras gnyis la bstod. chhos blon chhen po (chha...o) kun la bstod. khyod kyi chhab srid bzang po'i mnga' 'og na. mi rigs khungs btsan mnga' ba'i rgyud yon gi bdag mo nag mo sug kyim.

*Translation*

I bow to the great and virtuous king Deldan Namgyal, both father and son. I bow to all the virtuous ministers. Under your excellent reign.....benefactress Nagmo Sugkyim.

B62. Votive inscription, Pithug, bDe ldan rNam rgyal, A.D.1650-1680

om svasti siddham. rig (rigs) grol gnyis ldan. dge 'dun kun gyi 'tsho (gtsho) grub pa mchhog brnyes thub bstan rgyam tsho 'di dpal. 'phrin las bzang pos 'gro kun bde (de) la 'god dpon slob

bkra shis rin chhen zhabs la gus phyag 'tshal. kye legs.

'seng ge kha nas sa sngags 'dod chhar bzhin 'babs. g-yas su khyil ba'i chhos rgyal pho brang sle chhen dpal khar rster. chos rgyal chhen po sde ldan mam rgyal po stod. kye legs (long).

sgrol (rgol) ma'i mam 'phrul rgyal mo'i tshul 'dzin ma a ne rgyal 'dsom sku tshe ring par bzhin du ldan (sdan) pa dang. 'khor bar (bars) bkra shis shog.

*Translation*

Thubtan Gyatsho is chief among those who supplied the essential provisions for the members of the organisation who are possessed of the two kinds of mental liberation. The teachers and pupils have brought prosperity among the people by their pious deeds. I bow with reverence at the feet of Tashi Rinchen. Kye legs!

Descending from the mouth of lion (i.e. the river Sindhu) like the falling of the wish fulfilling rain. King's castle Leh chhen pal khar tse, situated on the right bank of the river, therein resides the great virtuous king Deldan Namgyal, to him I bow, Kye legs!

Aunt Gyalzom, reincarnate of Tara, who has assumed the manners of queen, may her life be long and her family become prosperous.

B63. Khalatse, king dDe ldan rNam rgyal, A.D.1650-1680

chhos rgyal chhen po bde ldan mam rgyal gyi sku dus la kha la tse yul la zhing la sa bon btab pa'i zhal ta mdsad pa lchang ri nas lta ste nyi ma brag khung nang du zhugs pa dang. sa bon btab dogs kyi (gyi) zhang yin. grong pa'i chhu res ni dang po. bsod nams phelpa. grong dpon pa. mgong ma pa. gsum mo. gnyis pa snum pa. sta ra pa. grag shos pa. gsum mo. gsum pa sa bi pa. shes rab pa. bhe da' pa. gsum mo. bzhi pa. rkang chhag pa. khro le pa. ra lu pa gsum mo. lnga pa. grag shos pa. gad chhen pa. gram bu chan pa. gsum mo. drug pa. bya ba pa. phan pa. brag chan pa. gsum mo. bdun pa. rgyal (rkyal) lu pa. bkam bur pa. mon pa. gsum mo.

*Translation*

During the reign of king Deldan Namgyal observation was made as to the day on which sowing should be started in Khalatse. Watching from Chagrin, it was observed that sun's rays had penetrated the rock cave upon which judgement could be made that the day for broadcasting of seeds had approached (sowing season has begun after the winter season is over). Turn of each household for drawing water (from the common village water channel) was fixed as under:

First day: Sonam Phelpa, Dongponpa and Gongmapa, the three;

Second day: Numpa, Tarapa and Dagshoepa, the three;

Third day: Sabipa, Sherabpa, and Bhedapa, the three;

Fourth day: Kangchhagpa, Tholepa, and Ralupa, the three;  
 Fifth day: Dagshoepa, Gadchhenpa and Danbuchanpa, the three;  
 Sixth day: Jabapa, Phanpa, and Dachanpa, the three;  
 Seventh day: Gyal Lupa, Kamburpa and Monpa, the three.

(Note: After this the turn will keep on rotating in the same sequence till the ripening of crops, when irrigation will be required no more).

#### B64. Kyurbuchan, bDe ldan rNam rgyal, A.D.1650 - 1680

zas gtsang sras kyi gdung brgyud legs 'rden pa'i  
 .....khor los bsgyur rgyal dang mtshungs med  
 .....mi dbang mchhog. chhos rgyal chhen po bde ldan mam rgyal bstod....

#### *Translation*

Descendant of son of Shudhodana, good leader, like rare *Chakravartin* king..... excellent king.

Great virtuous king Deldan Namgyal, to him I bow.

#### B65. Votive tablet, Phe, bDe ldan rNam rgyal, A.D.1650-1680

chhen byem 'dran zhing 'bos de 'gram gnas pa'i mar yul gzhung (bzhung) rang 'dir. bu ram shing gi gdung rgyud bla na med. gnya' khri ('khri) btsan po zhes bya'i sa bdag byed la de las rim bzhin brgyud pa'i rgyal pos mi yid kyi thad pa bde ldan mam (mams) rgyal bstod. de'i thug skyed pa'i yid 'grogs gnas sa 'di dag mo kun 'zom rgyal mos. lha phrug mi la 'phros pa'i bzhin legs pa. lha sras chhen po bde legs (leg) rnam (mams) rgyal bstod. de'i (de) chhab ('chhab) srid bzang po'i mnga' 'og na. las bral (sras) chhos la dkar ba'i dad pa chan chhos blon chhen 'byor rgya mtsho (rgyam tsho) dang blon mo 'gang skyid (dskyid) zhugs kye legs. yon gi bdag mo 'byor skyid dang....

#### *Translation*

.....king Deldan Namgyal, dear to his subjects....belonging to the unequalled lineage of Buramshingpa<sup>16</sup> (Ikshvaku), having gradually descended from the king named Nyathi Tsanpo, resides here at the centre of Maryul (Ladakh), situated on the bank (of Sindhu), I bow to him.

Kunzom Gyalmo, ever faithful to and companion of king's heart, queen of this land (resides here). Great divine son, Delegs Namgyal, so handsome as if a divine son has appeared in human form, to him I bow. Under his excellent reign, resides here the great virtuous minister Jor Gyatsho, who is indifferent to worldly attachments, is well disposed towards the religion and faithful (to the master); and lady minister (or wife of the minister) Gangskyid. Patroness Jorkyid and ....

**B66. Votive tablets, Tagmachig, king Nyima rNam rgyal, A.D.1700-1760**

om svasti siddham. sku gsum (sum) lhun grub ngo bo....rdo rje phyang (chhang) sang (gsangs) rgyas (rgyass) son theg pa'i don.....lugs phyag 'tshal lo. ae ma ho. mi dbang chhen po nyi ma rnam rgyal stod. ae ma ho. yon bdag (dag) po bkra shis rgya mtsho (tsho) dang yon gi bdag mo....gangng 'dsom gnyis kyi (gyi) tshe nam 'das pa bu tsha tshe phun tshogs (tshog) dang bkra shis rtan 'dsom dang 'jor 'dsom dang chhung tse chig dang bzhi (zhi) yi mon (rong) lam mani (mi) dgu brgyas (gu rgya) bzhengs bkra shis.

*Translation*

Om reverence to the siddhas! Essence of the self-born who bears three forms, Vajradhara .....Buddha.....vehicle of .....obeisance. Ae ma ho! Great king Nyima Namgyal, to him I bow. Ae ma Ho! Patron Tashi Gyaltsan and ....patroness Yangzom.....the two having expired, the sons (and daughters) Tshe(tan)Phuntsog, Tashi Tanzom, Jorzom and the little kid, all in four, raised nine hundred mani stones as a prayer (or on the road at Rong). Good luck!

**B67. Saipna, king Nyima rNam rgyal, A.D.1700-1730**

sne po la.....sa sti. dkyil 'khor rnam. rim chhags dbus su ri dbang lhun po ri dpag tshad 'bum phrag bzhi'i tshad du brjid. phyi nang gling mchhog ri bo kun nas bskor. shar lho nub byang gling bzhi gling phran brgyad. rim bzhin dsla gam zur gsum gru bzhi (shi) dang. dslum chhags rgya khyon tshad kyang go rim bzhin. dpag tshad stong phrag bdun rgya bchu dang dgu. rgyal po'i pho brang gsum chu rtse gsum 'dra. rgyal sa Ting sgang rab brtan lha rtse dang. mtho (tho) la bstan (gtsan) pa sle chhen dpal mkhar rtse de 'dra'i rin chhen gser (ser) gyi khri steng na (nas). chhos rgyal chhen po nyi ma rnam rgyal bstod. ae ma ho.

lha sras gzhon nu yid 'ong (yi 'od) mdses pa'i rgyan. dpag bsam ljon la bde skyong rnam rgyal gyi yab yum gong ma'i srol ka 'dsin par shog.

*Translation*

.....svasti!.....the mandalas. The heap of the king of mountains which emerged gradually in the centre, shines to the extent of four lakh fathoms. The excellent continent is encircled by mountain ranges from all the directions. In the east, south, west and north are the four continents and further eight sub-continent. Gradually broken, three angled.....four cornered....seven thousand and nineteen yojans. King's castle...equivalent to thirty three capital places, capital of Rabtan Latse at Tingang, high and steadfast, and Palkhar Tse (palace) of Great Leh, on the precious golden throne like that sits the great virtuous king Nyima Namgyal, to him I bow. Ae ma ho!

Divine son, adorned by the light of handsomeness of youth, wish fulfilling, Dekyong Namgyal, may he adopt the customs and law of the his predecessors - his parents.



## B68. Inscription from Kyurbuchan, Nyima rNam rgyal, A.D.1700-1730

.....ng sgang rab brtan lha rtse dang. de 'dra rin chhen gser gyi ('gyi) khri steng na. chhos rgyal chhen po nyi ma lde skyong yab sras la stod. sky tshe ring bar lta bu brtan pa dang. kye legs.

dbu (bu) la bu khrid (drid) dbang mo stod

*Translation*

Who sits on the precious golden throne at Ting gang in the palace of Rab tan Latse, the great virtuous king Nyima (Nyima Namgyal) and son Dekyong (Dekyong Namgyal), father and son, to them I bow. May their lives be strong and firm.....Kye legs. Buthid Wangmo (queen), to her I bow.

## B69. Inscription from Hanu, Nyima rNam rgyal, A.D.1700-1730

om svasti. chhos rgyal chhen po nyima mam rgyal gyi dus su sa mo bya lo'i dsia (?) tshes (?) la. dge slong kun dga' tshe ring. mkhar dpon dkon mchhog tshe ring. bkra shis tshe ring. chhos rgya mtsho (rgyam tsho), dga ' phele 'gang 'byor. 'di mams kyis lam 'di bchos pa yin. dge ba 'di yis mchhog (mar) gyur sems chan kun rdsogs pa'i byang chhub myur thob smon lam 'debs. bkra shis.

*Translation*

Om svasti! This road was constructed during the reign of great virtuous king Nyima Namgyal (1694-1729) in the year of earth female bird (1669 A.D.), month (?), day (?), by Gelong Kunga Tshhering, Kharpon Konchog Tshering, Tashi Tshhering, Chhos Gyatsho and Gapele Gangjor. By virtue of this work, I pray, these excellent living beings may soon attain the status of consummate Bodhisattva. Good luck!

## B70. Votive inscription, Kyurbuchan, Nyima rNam rgyal, A.D.1700 - 1730

Chhos rgyal nyima rnam rgyal yab sras dang. bka' blon bsod ham rgyal.....

*Translation*

Virtuous king Nyima Namgyal, father and son, and Kalon Sonam Gyal...

## B71. Inscription, Deskyid in Nubra, Nyima rNam rgyal, A.D.1700-1730

kye chhimed dbang po rnam rgyal mang bzang na. chhos rig btsun pa'i norbu'i khri steng su. bu ram shing pa'i (po'i) gdung ('dung) rgyud ma mnyam (gnyam) pa. yang gsal yang du chhos

rgyal rim pa ru. chhos rgyal chhen po nyi ma rnam rgyal gyi sku tshe ri bo bzhin (zhin) du brtan (bstan) gyur chig. gsang (sang) ba mkha' 'gro' i rnam sprul lha mo'i rigs. nam sa'i bdag mo lha lcham rgyal mo zhugs. kye-e gzhon (zhu) nu rab 'byung ('byung) tshul khnim legs rgyan chi. mdo sngags (sngag) kun la rlab bya thug la chhud. snyan grags blo gros sngags dbang (ngags bang) khyod la stod (bstod).

*Translation*

O. Chhimed Wangpo at Namgyal Mangzang (?). Occupying the precious throne, of religious and noble lineage, and undiminishing lineage of *buramshingpa* (Ikshvaku). ....great virtuous king Nyima Namgyal, may his life be strong like the mountain.

Reincarnate of the secret Dakini, of the lineage of goddess, queen resides here.

O, prince Rabjung Tshul Khrim Legs Gyan, memorising all the teachings of the *tantras* and *sutras* Famed Lodoe Ngag Wang, I bow to him.

B72. Votive inscription, Domkhar, bDe skyong rNam rgyal, A.D. 1730 - 1746

om svasti siddham.

dgongs pa chhos nyid nam mkha' yangs (dbyangs) pa la. brtse ba'i thungs rje nyi zla 'i' 'od phros ('phros) nas. 'gro kun ma rig mun pa sel mdsad pa'i. don grub chhos kyi rgyal po dkon mchhog (dko-og) bstan 'dsin gra ('gro) 'dul la (pa) gus (kus) phyag 'tshal (btshal). kye legs. dga' ldan pho brang lha yul dang tshungs sku mkhar pho brang chhen.....sle chhen dpal khang dga' ldan mchhog (phyog). ting sgang rab brtan lha rtse sogs pho brang de sogs yid (aing) la dbang bsgur ba'i gnya' (mya) khri btsan (gtsan) po'i gdung rgyud (brgyud) sa bdag ni chhos ngyal chhen po bde skyong rnam rgyal (brgyal) gyi. dbu rmog mtho zhing chhabs srid rgyas (rbyas) 'gyur chig. ae ma ho.

chhos rje dkon mchhog lhun grub gus phyag 'tshal. ae ma ho.

phan bde chhab srid bzang po mnga' 'og sdes. chhos blong kun dga' .....phun tshogs tshul 'khrims rdo (rdon) rje stod (bstod). 'ji zhing skyong ba 'i blon po rin chhen rgya (brgya) mtsho (tsho) yab sras gnyis la stod. rim gnyis mal 'byor dbang phyug ngag dbang rin chhen mdsad pa rgyas (brgyas) gyur chig. shakya'i (shagyi) deg blong sangs.....bkra shis (bgris) dang mtsho(tsho) byed sman la rgya mtsho (brgya tsho) gnyis kyis (gyis) pha ma gnyis gyis mtsho (brgya tsho) gnyis kyis (gyis) pha ma gnyis gyis gtso byas 'gro ba rig drug sems chan thams chad kyi don dang rang re sdig sbyong (sbyod) la rdo la 'bur du ('du) then (mthen) pa'i ma ni stong dang rgya lnga bchu lnga(nga) bdun legs par bsgrub. sbyin(spyin) pa'i bdag mo tshe ring sgrol ma. bsod nams (nan) skyid gnyis kyis .....ma ni bri chog rnam la zhabs tag (bzhabstog) legs par grub ('brub) .....chhang ma ngag dbang lhun grub ('grub) bzan ma chhos don 'grub gnyis kyis gtso byas (chhas) gnyen drung mams kyi (gyi) dge shis (si) nu chhar bzhin (zhin) 'babs. spyan ras gzigs(zig) dang mjal ('jal) bar (par) shog. bkra shis.

*Translation*

Om reverence to the siddhas!

Pure thoughts rising to the heights of the sky, love and kindness flowing like the rays of the sun and moon, removing the darkness of ignorance of the beings, virtuous king who has accomplished the objectives, Konchhog Tanzin Dadul, I bow to him with reverence. Kye legs!

Resembling the palace of pleasure of Gadan in the land of gods, the high and great castle of Lehchhen, the palace of Rabtan Lhatse at Tingang, etc., from the palaces like those reigns over the hearts (of his subjects), descendant of Nyathi Tsanpo, the great virtuous king Dekyong Namgyal (1729-1739). May his crown be held high and kingdom flourish. Ema ho! I bow respectfully to Dharamraja Konchhog Lhundub. Ema ho!

Under his fruitful, virtuous and excellent reign is the virtuous minister king Phuntsog Tshul Khrim Dorje, to him I bow....minister Rinchen Gyatsho, father and son, to both I bow. May the deeds of saint Wangchug Nawang Rinchen spread gradually

Sangs (Buddha?), saint of Sakya....Tashi and Tshojed Manla Gyatsho, the two, becoming the leaders of their parents, for the benefit of the beings of the six kinds of world, and for cleansing themselves of sins, fully accomplished the task of engraving on stone 1557 mani. Patroness Tshering Dolma and Sonam Kyid, the two....served the engravers of *mani* well. Nawang Dondub, incharge of the beer, and incharge of the kitchen, choos Dondub, the two becoming leaders, did the tasks of showering on their kinsmen with pleasure and happiness like rain. May they meet with Avalokitesvara! Good luck.

B73. Inscription from Deskyid, Nubra, bDe skyong rNam rgyal,  
A.D.1730-1745

chhu (chhun) chhen sing ge (gseng-g) kha bab brgyug ('grug) pa'i thog.  
 'dod dgu'i 'byung nas mar yul zhung 'gyi cinhu  
 mi nam dga' bde skyid la spyod pa'i yul  
 chhos rgyal pho brang chhen po sle chhen dpal mkhar  
 (khar) dang.  
 tse mo shel dkar gang kyi bchod pan mtho (tho).  
 de 'dra'i (gra'i) gzhal yas chhen po'i pho brang na.  
 mi 'jigs gseng ge bteg pa 'i khri steng su.  
 legs byas 'khor lo'i shug kyi dbang sgyur ba'i.  
 brgya byin mi la 'phos 'dra'i rgyal po ni.  
 rin chhen a'indra ni la 'i ri bo dang.  
 rnam mang rgyu skar khri la legs bgyi pa 'i.  
 rta bdun rgyal po lha lam rol rtse phan.  
 chhos rgyal chhen po bde skyong nam rgyal dang.

lha sras bkra shis nam rgyal bstod.  
 pha rol dgra la skal ba 'i me ba'i jig.  
 bu dran skyong la drin chan pha ma lhag.  
 rig pa'i khrim 'gyri mngal non mdsad pa'i dpal.  
 gnam lchag thog 'bebs senge rtsal dang mtshung.  
 mi thun phyogs la nam par rgyal gyur chig. Ae ma ho.  
 de'i thugs mkha dga' skyid yid phrog ma.  
 nam se'i bdag mo khri mkha' dun zhug.  
 bde skyid phun gsum mtshog pa'i rgyal mo bu  
 drid dbang mo zhug.  
 tshar sdug 'od kar zhal 'dsum dang ldan ma.  
 bzhin bzang snying rje ldan pa'i skal bzang ma.  
 srid pa'i bde ba sbyor (spyor) ba'i byam ldan ma.  
 sras nor dpag bsam shing ltar rgyas par shog.

*Translation*

Great river Sindhu, source of (which fulfils) all desires, flows through the centre of Ladakh - a land where men live in happiness, pleasure and joy. Lechhen Palkhar the great palace and Tse mo Shelkar, like crowns, in the unequalled palaces like those, upon the thrones supported by fearless lions, reigns therefrom with the power of *chakravartin*.

The king as if Indra himself has appeared in human form.  
 Precious Indranil mountain and precious stones shining like stars on the throne,  
 The king appears to be driven in chariot by seven horses on the godly pathway,  
 The great virtuous king Dekyong Namgyal and prince Tashi Namgyal, to them I bow.

Even the enemies living far off are frightened as is from the fire of *Kalpa*. In protecting his subjects his love exceeds even that of parents towards their children. His wisdom in law eliminates the affliction like skilful lions. Ae ma ho!

His dearest better half, the queen possessed of joy and happiness and wealth, Bukhrud Wangmo, beautiful like white light, full of kindness, May she be blessed with plenty like the wishgranting tree.

B74. Votive inscription, Kyurbuchan, king Phuntshogs rNam rgyal,  
A.D. 1745-1760

chhos rgyal phuntsog nam rgyal yab sras dang.  
 bka' blon chhe gral.....

*Translation*

Virtuous king Phuntsong Namgyal (A.D. 1739-1753), father and son. Kalon Chhedal.....

B75. Votive inscription, Kyurbuchan, king Phuntshogs rNam rgyal,  
A.D.1745-60

....gnya' (nya) khri btsan po'i gdung brgyud ma nyams par lha sras phun tshog mam rgyal dbu rmog mtho zhing chhab srid rgyas 'gyur chig'dsam gling skyed pa'i chhos blon chhe no kun khyab stod...

*Translation*

Descendant of never declining lineage of Nyathi Tsanpo, divine son Phuntsog Namgyal, may his crown be held high and kingdom flourishing

I bow to the great virtuous minister Kun Khyab, the younger brother...

B76. Inscription, Potogsa, king Tshe dbang rNam rgyal, A.D.1760-1780

om svasti. dgongs pa chhos nyid nam mkha'i (kha'i) yangs pa la. rtse ba'i thugs rje nyi zla 'i o'd 'phros ('phros) nas gro ('gro) kun blo (glo) yi mun pa sel (gsel) mdsad pai. rtsa (rtso) ba'i bla ma bhir ba rdo rje stod. snyan grags 'dsam gling yongs la khyab pa'i rje. chhos rgyal chhen po tshe dbang mam (nam) rgyal stod. kye legs. yul la yangs (yang) chhags bkra shis (bkris) dung (tung) dkar na. chhos blon chhen po bzang (zang) don grub ('gru ba) stod. de'i chhab srid bzang po'i mnga' (nga) 'og na. mi rigs khungs btsun (tsun) blo (glo) ldan sha li'i rgyud. yon gi bdag po bsod nams ral 'dog kyis drin (krin) chan pha (pa) ma'i drin lan khor phyir dang. rang gi sdig grib ('grib) dag phyir dang. gro ('gro) drug thar lam dran (gran) phyir du sku rten rig gsum (sum)mgon ('gon) bo gsung (sung) rten yig drug stong ra chan bzhengs (zhengs). bsags (sags) pa chhos phyir dor ba ngo mtshar (tshar) chhe. bri rkom legs par 'grub dang sgyi si sa rdo phul ba'i snyen drug yul mi rnam tshe ring nad med bkris shog.

*Translation*

Om svasti. Whose thought of the religion rises to the expanse of the sky; whose love and kindness flows like the rays of the sun and moon, and remove the darkness of mind (ignorance) of the living beings, I bow to the root lama Bhirba Dorje. The king whose fame has spread the world over, great virtuous king Tshewang Namgyal (1753-1782 A.D.), to him I bow. Kye legs!

Renowned in the country, at the place of Tashi Dungkar, virtuous minister Zang Dondub, who resides here, I bow to him. Under his excellent reign patron Sonam Raldog, having descended from the undefiled human race of wise Shali (Sariputra?), for the purpose of repaying the kindness of his parents, and for cleansing his own impurities of sin, and visualising the clear passage for the six kinds of beings, raised three kinds of holders of precepts. For the holder of speech, six syllabled formula (*mani mantra*) were raised one thousand times.

For the cause of religion, merits were amassed wonderfully and unlimited donations were

made, food and drinks were well served, (bringing) pleasure and happiness. The kinsmen and residents of the village offered earth and stones. May their lives be long and free from disease. Good luck!

B77. Inscription from Hanupata, king Tshe dbang rNam rgyal I,  
A.D.1760-1780

(i) bsangyas pa chhos la khod sha yong rag khyed

kyi mdsad phyod de la kyas su smon.

(ii) dam pa gsum gyis g-zhi byas nas bar (par) do'i phrang las sgorl bas sems chan bde la bkod.

(iii) bkra (kra) shis par gyur chig bkris.

(iv) ke.

sems chan.

blob dpon ('bon) dbang skyabs mnyur....

sems chan thams chad bde la kod....pa'i phir 'di mdsad ('dsad) ba 'di rnams mdsad pa bka'drin kyang chhe.

(v) chhos rgyal chhen po tshe dbang ram rgyal kyi a'u nmog tho zhing chhabs srid rgyas pa'i slon chhen 'bum bha lde'i ming bka' 'khrims chhos bzhin 'dsad pa ngo mtshar chhe ba 'dsad par shog. cha lo dsla ba sum pa'i dge skul dsad pa la pho togs nas chhos bkra shis kyi khal sum. ser po chhos skyong brtan (rtan) de rnams khal gnyis gnyis (nyis nyis). don (bdun) drub bzang po (zang bo), rin chhenyon tan bsod (so)nams (nam) don (bdun) grub lug so nams (nam) dpal bkra shis (kris) rgyal mtshan (tshan) 'dsom bkra shis (kris). bu gu ru de rnams kyi khal re re. bsod nams (so nam) dar rgyas gnyis (nyis) kyi (kyi) khal gsum gsum (sum sum). dpal kyi khal chig bre lna. byang pa sam bas khal sum. byang pa 'dsom bzang (zang) bo nas khal chig. chhang chig. no mo 'zom bas chhang chig byang pa tshe dbang skyabs kyi khal phyed. mam (nam) rgyal tsham skyabs gnyis (nyis) kyi (kyi) khal phyed phyed. au rtsi na bla ma skyabs (skyab) kyi chhang (phyang ) gnyis (nyis) bsod nams (som) skyabs (skyab) bas bre bcho lnga (cho nga).

gling (bling)shed nas khal gnyis (nyis) shurtsa chig. bkra shis.

*Translation*

(i) Buddha.....resting on the doctrine....your deeds. I pray, I go to refuge.

(ii) Resting on the three perfections, liberated from the narrow passage of the Bardo (the state between death and rebirth) and put the living beings in the state of happiness.

(iii) May bring good luck.

(iv) Kye! the living beings!

Lobon Tshewang Kyabs, soon.... every living beings may rest in happiness.... for the sake of.... these deeds, the deeds of kindness

(v) Under the reign of great virtuous king Tshewang Namgyal whose crown is held high and kingdom flourishing, the great minister Bhumba De, did administration of the law religiously His deeds are wonderful. After all were exhorted for the virtuous task, in the third month of the bird year, chhos Tashi from Photog gave three *khal* (of *Ne*); Sepro Chhoskyong Tan De gave two *khal* each (of *Ne*); Dondub Zangpo Rinchhen Yontan, Sonam Dondub gave one sheep each; Sonam Pal Tashi, Gyaltshan Tashi (kris) and Buguru, etc. one *khal* each (of *Ne*), Palkyid gave one *khal* and five *de* (of *Ne*), Samba of Jangthang, gave three *khal* (of *Ne*), Zom Zamgbo of Jangthang gave one *khal* and one *chhang* (one kettle), younger sister Zomba one *chuang* (kettle), Tshewang Kyab of Jangthang, half *khal* (of *Ne*); Namgyal Chhamkyab, the two (kettle of) *chhang*, Sonam Kyab gave fifteen *de* (of *Ne*), from Lingshed (village) was received twenty one *khal* (of *Ne*). Good luck.

B78. Votive inscription from Domkhar, Tshe dbang rNam rgyal,  
A.D.1760-1790

om svasti. mkhyen pa'i thugs (thug) rje dkyil 'khor rgyas mdo sngags chhos kyi gter mdsod (ter dsod) phyogs (phyog)kun khyab 'gro ba'i ma rig mun pa sel mdsad pa'i drin (gri) chan bla ma rnam la (rnyia...) gus phyag tshal. Kye legs. seng ge kha (kha') bab rgyug ('brug) pa'i g-yas (yas) phyogs na gsum rtse nas (na) sa la 'babs tshungs ble chhen 'phel (dphel)... yang rgyal srid mang la mnga'gyur (rgur) ba'i. gnya' (nya) khri btsan (rtsan) po zhes pa'i sa bdag 'byung chhos rgyal chhen po tshe dbang rnam (nam) rgyal bstod (stod). kye legs. pha rol (ro) brag (gra) 'bar ba 'i me las tsha, ngag dbang (mnga' 'bangs) skyong ba drin (grin) chan pha mar lhag gnyis (gny') chhos blon tshe brtan (stan)dbang rgyal bstod. kye legs. yul la g-yang chhags 'dom ('do) mkhar (khar) skyid....srid bzang (zang) po'i mnga' (nga)'og na las (la) bral ('bral) chhos la dkar (kar) ba'i dad pa ni yon gyi bdag (dag) po dkon mchhog rab brtan (dko'og) 'os skyid gnyis (nyis) kyis. rgyu ma ni nor la snying po med....mem nas. bsags pa'i chhos phyir dad pa ngo (mngo) mtshar (tshar) chhe. ae ma ho. drin (grin) chan pha ma'i gtso (rtso) byas gro brug (grug) sems chan thar lam'dren ('gren) phyir rang rang re sdig grib ('grib) ma lus dag phyir du rdo la 'bur brkos (dkos) ma ni gnyis (nyis) stong bzhengs (zhengs). 'di la bris ('bri) brkos (dkos) sgrub ('brub) pa'i gro rigs dang dge shis (sgye si) phul ba'i yon bdag dang....zhabs tog (stog) phul ba'i dad chan rnam lha spyen ras gzigs (zig) dang mjal ('jal) bar shog. manglam.

*Translation*

I bow respectfully to the *mandala* of all knowing merciful teachers - who are treasures of *sutras*, *mantras* and the doctrine; who remove the darkness of ignorance of the beings of all the directions. kye legs! On the left bank of river Sindhu, as it flows, as if it is falling down from the three peaked mountain, is situated the prosperous great Leh. There was a king named Nyathi

Tsanpo, ruling over a vast kingdom, to him I bow. Kye legs!

I salute with folded hands the virtuous minister, Tshetan Wangyal, who protects the kind affectionate parents like the warmth emerging from the fire burning in the rock afar. Kye legs!

Domkhar, a country well developed and prosperous ...under the superb rule, the two who get enjoyment in actions and love the doctrine, benefactors Konchog Rabtan and Os (?) Kyid, the two.....*mami*....., understanding that there is no essence in the wealth, accumulate the merit with wonderful faith in the doctrine. e ma ho!

For the sake of their parents who guide the beings of six worlds through the passage to the next life and completely removing the stains of sins of each of them, two thousand *mami* were engraved on stone.

The faithful ones who gave service, did the act of piety and blessedness, and caused to complete the work of writing and engraving may they have audience with god Avalokitesvara, *Manglam*.

B79. Votive inscription, Kyurbuchan, Tshe dbang rNam rgyal.  
A.D.1760-1780

.....bu ram shing pa'i gdung rgyud ma nyams (nyam) pa'i lha sras tshe dbang rnam rgyal dbu smog (grog) mtho (tho) zhing chhab srid rgyas par shog. 'dsam gling skyong ba'i bka' blon chhen po kun skyong bstod (stod). bru ('bru) bchud (chud) 'dsom (mdsom) pa'i rgya sa skyid po chan.

grub ('grub) thob chhen po dkon mchhog (dko'og) rab britan (stan) bstod (stod).....

*Translation*

Divine son, Tshewang Namgyal, of the uninterrupted lineage of *Buramshingpa* (Ikshvaku), may his crown be held high and kingdom flourish. Protector of the world, the great Kalon Kun Kyong, honour to him. Where nectar of the fruits gather, such is the capital Kirbuchan. Great Siddha Konchog Rabtan, I bow to him.

B80. Votive Inscription, Kyurbuchan. Tshe dbang rNam rgyal.  
A.D.1760-1780.

.....dri med dam pa chhos kyi rgyal po mchhog;

tshe dbang rnam rgyal zhabs (gzhab) la gus (dgus) pa'i bstod (stod)....chhos blon chhen po kun (skun) skyob bstod (stod)....



*Translation*

Spotless, excellent and the virtuous king, Tshewang Namgyal, I bow at his feet with respect. Great, virtuous minister Kun Kyob, I bow to him.

**B81. Votive inscription, Kyurbuchan. Tshe brtan rNam rgyal A.D.1780-1790**

gnya' (nya) khri btsan (rtsan) po'i gdung (bdung) rgyud ma nyams pa lha sras tshe brtan (rtsan) nam (nam) rgyal dbu rmug mtho (tho) zhing phyag....

*Translation*

Belonging to the uninterrupted lineage of Nyathi Tsanpo, divine son Tshetan Namgyal may his crown be held high...

**B82. Votive inscription, Kyurbuchan Tshe brtan rNam rgyal. A.D.1780-1790**

.....lha chhen tshe bstan nam rgyal bstod (stod). kye legs. de'i bka' bzhin sgrub pa'i blon chhen ni chhos blon chhen po tshe dbang don grub....

*Translation*

Obeisance to Lha Chhen Tshetan Namgyal. Kye legs. The great virtuous minister, Tshewang Dondub, obedient to him (the king).....

**B83. Votive inscription, Nubra Deskyid, Tshe brtan rNam rgyal A.D.1780-1790**

om svasti siddham. bod yul chhos kyi dbul ba sel mdsad pa'i sgra bsgyur (gra sgyur) lo pan mams (nam) la phyag 'tshal) lo. pho ('pho) brang chhen dpal mkhar rtser (brtser). chhos rgyal chhen po tshe brtan (tan) nam (rnams) rgyal (-) bstod. rje 'i bka' bzhin grub ('grub) pa'i bka 'blon ni chhos blon chhen po ga ga ngag dbang bstod. mkhar dpon chhen po ga ga dga ldan yab sras mams la bstod. khyod (mkhyod) kyi chhab srid bzang po'i mnga' (mang) 'og na. las 'brel (brel)chhos la dkar ba'i dad pa chan. sbyin (spyin) pa'i bdag po bkra shis bsod nams (sod-nam) gyi ('gyi) drin chan. pha ma'i drin lan mkhor phyir dang. rang gi sdig (rdig) sgrib (grib) bag chhags (pag chhag) sbyong (byang) phyir du 'jig rten 'di na sdig pa lhag (lag)phyir du ma ni stong nor bu bzhengs (zhengs). tshe las (la)' das pa'i yang pha bsod nams (nam)bkra shis kyi don du ma ni gsum brgya (rgya) bzhengs (zhengs). a pha a ma gnyis kyi don du ma ni gnyis brgya (nyi rgya) bzhengs (zhengs). yon gi bdag mo lhun drub bu khrid (drid) dang. no sa bhi dang bsod nams (nam) don drub dang. gsum brgya (rgya) bzhengs. bu bsod nams rgya mtsho dang. mna'ma (na ma) 'thor bu khrid (drid) gnyis pha ma bzhin (zhan) du chhos la dkar (kar) bar (bas) shog. sring mo thams chad kyi don du ma ni brgya (rgya) rtsa gchig bzhengs (zheng). phas spun ma spun bchas (byas) pas dmangs (dmag) mi thams chad la ma ni gsum brgya bzhengs (zheng). bkra shis.

*Translation*

The translators - the lotsavas and pandits - who removed the paucity of religious practices in Tibet, I pay obeisance to them. I pay honour to the great virtuous king Tshetan Namgyal, who resides at the great castle Palkhar Tse; I pay honour to the Kalon, the great virtuous minister, Gaga Nawang, who acts in accordance with the orders of the king. Honour to the great Kharpon, Gaga Gadan, father and sons. Under your excellent reign, the faithful ones show happiness in the deeds related to the religion. Kind benefactor Tashi Sonam, for repaying the debt of kindness of his parents and for cleansing himself of sins and selfish desires, and for removing the sins here in this world, raised one thousand precious *mani*. Again for the favour of his expired father, Sonam Tashi, 300 *mani* were raised. Two hundred *mani* were raised for favour of his father and mother.

Benefactress Lhundub Buthid and younger brother Sabhi, Sonam Dondub and .....raised three hundred....(*mani*?). Son Sonam Gyatsho and daughter-in-law Thorbu Budrid, the two may become sympathetic towards the doctrine like their parents. One hundred *mani* were raised for favour of all the sisters.

For favour of the kindreds of father and mother, and for the other people, in general, three hundred *mani* were raised. Good luck.

B84. Inscription, Domkhar, Tshe dpal don grub rNam rgyal A.D.1790-1814

.....'dsom (dsom) dus mchhog (chhog) gnya' (nya) khri bstan (rtsan) po'i gdung (rdung) rgyud chhos rgyal chhenpo tshe dpal mam rgyal bstod (stod). thugs skyed yang pa'i chhos blon (lhon) tshe dbang (bang) yab sras dang....

*Translation*

Obeisance to the great virtuous king Tshe pal Namgyal, descendant of Nyathi Tsanpo; kind and virtuous minister Tshewang, father, son and .....

B85. Votive inscription, Hundar in Nubra, Tshe dpal don grub rNam rgyal  
A.D.1790-1814

chhos rgyal don grub ('grub) mam rgyal zhugs. Khyed kyi chhab srid bzang po yi mnga' (nga) 'og na (nas) mkhar (khar) dpon (pon) chhen po bstan (stan) 'dsin yab sras mams kyi tshogs. lha 'dod khyed kyi sku drin dam pa'i thugs rje la sten nas pha ma (me)bka drin lan 'khor phyir dang a ba bkra shis rgya mtsho (rgyam tsho) dang a ma sgrol (ltog) ma tshe das'dsom bha dang bu bkra shis don drub ('drob). Bkra shis.

*Translation*

Virtuous king Dondub Namgyal (Tshe dpal don grnle mam rgyal, 1802-1837, 1839-1840

A.D.) resides here. Under your excellent reign, great Kharpon (governor of castle), Tanzin, father and son, with the support of your kindness and virtuous compassion, for repaying the kindness of the parents, father Tashi Gyatsho and mother Dolma, who has expired, Zombha and son Tashi Dondub...God luck.

B86. Votive inscription, Pithug, Tshe dpal don grub rNam rgyal A.D.1790-1841

om svasti. bla ma dang dpal rdo rje sems dpa' la phyag tshal lo. gangs ljongs sa yi dbyig (big) le sle chhen dpal mkhar rtser (btser). chhos rgyal chhen po tshe dpal don drub mam par rgyal bzhugs. dge bchu (dgbchu) 'dsom ('jon) pa'i dgon (mgon) chhen dpe thub 'dir. bstan pa'i chhos sras bzungs 'dsin sku zhabs (shog) rgyal sras 'jigs med rnam rgyal bzhugs. dge 'dun sde mams bugs bum brims gtsang...zhang...sha grub lardo'jla ltar 'phel ('thel) bar shog. ji bi chos ba'i mdsong gnyid las sneran gpa'i byor sle...skyab behas ma na brdo nyid chig dar. meng gyur 'gro ba rigs drug sems chan pad thug rje chhen po'i byin ma rlabs kyis. sangs rgyas (sargyas) 'od dpag med kyi zhing du 'dren pa'i byeng manas. mani bstan 'dsin norbu dang bsod nams (bsod) bu khrid (drid) gnyis (nyis) kyi tshe 'di 'i skor (kor) skyong brib sbyangs dang. phyi ('chi) mar lam thob phyir pa rdo la mani lnga brgya (lngargya)'grub pa'i bkra shis stsol. sarb manglam. bkris dge'o (dbe'o).

*Translation*

Om svasti!

Obeisance to the teacher and glorious Vajrasattva. In Palkhar tse at Leh, a precious thing on the earth, in the snowy land, the virtuous king Tsepal Dondub Namgyal resides here.

Here in the great monastery of Pithug, ten great virtues gather. Spiritual son of the doctrine, holder of spells, *kushog*, prince Jigmed Namgyal, resides here. The *sangha*.....many expand like...

With the kindness of the great merciful, the six kinds of living beings.....in the land of Buddha Amitabha .....may be led to....mani.....Tanzin Norbu and Sonam Buthid, two.....their lives in this world be protected, for cleansing the impurity, and so that they may get the clear passage in the next life, five hundred *mani* were engraved on stone. Good luck! Prosperity!

B87. Votive tablet, Daru, Minister Tshe Dbang dongrub A.D.1800

om namo bag wate apari mita ayurjnyan su bh ni tsi ta stan tsoradsaya. tathagataya arhatesamyak sambudhaya. tadyatha aom puny puny aparimita punye rdsnyana sambhara pa tsi te aom sarbsamskari parishudha dharmate gangansamunagate subhava bishudhe maha nayo pari variye svaha.

*Corrected Reading*<sup>17</sup>

om namo bhag vate a-parimita. a'yur dsa'n. su bi ni sh tshitta. te dso ra dsa' ya. ta tha ga ta'ya. arhate, samyak sambudha'ya, tadyatha'. aom. punye punye. maha' punye. sambhro' patsi te. aom sarb samska'r. pari shuddh dharmte. gagan. samudgate. savabha'va bishuddhe. maha'naya pari ba're. svaha.

*Translation*

Om adoration to the Lord, the immeasurable, the life of contemplation, the soul fixed on Holiness, the Gathagata, the Arhat, the awakened, the self-existent!

Om, to him of perfect Holiness, of great Holiness, of imeasurable Holiness, of unmeasured righteous knowledge, of radiant soul!

Om, to him who has done all sacraments, to him to pure religion whose way is high as the heavens, to the well purified, to the great teacher and traveller in the righteous path - glory!

B88. Votive tablet, Daru, Minister Tshe dbang Don grub, A.D.1800

mi dbang chhos kyi rgyal po'i phrin las, gser gyi shing rta dge 'dun (gyen du) la 'dren (dren) pa'i 'khor lo pa bka' mdsod tshe dbang don grub kyi sku tshe mdsad pa stobs....

*Translation*

Lord of men, virtuous king, his deeds, drawing the religious order in a golden chariot.....*chakravartin*, Tshewang Dondub, deeds of lifetime...

B89 (i) Votive inscription Khalatse, A.D.1852

rab 'byung bchu bzhi kyi chhu byi lo la kha la tse gad chhan pa 'i a ma.

*Tranlation*

Mother of Gadchhan of Khalatse, in water-bird year of the 14th cycle, i.e. 1852 A.D.....

(ii) Inscription from Yuru, A.D.1902 (Urdu)

Rupya ho gya sakhta

Munshi Ali Hussain bhi

Tarikh 6, mah rapial abbal 1909 (1909?)

.....

Is sarak me kharach mublag panch hazar.

*Translation*

Dated 6 of 3rd Islamic month,.....(year?)

Expenditure of Rs.5000/- on the construction of this road.

B90. Inscription, Sheh, Nyima mgon A.D.975-1000

dkon mchhog gsum la bltas (blta) ste (bste) phyogs (phyok) bchu (chu) rgyal(gyal) khams (khangs) myo bzang (zang) gi gter (bter)....chhos khal ga phul ba'i byang lha byams pa'i (ba'i) rdo (du) sku (ku) rdo 'bur gi mchhod pa dang (ngang) ku sdob.....kho chhen gyi zhir myig tsang chig.....sbyor bar bchas....bskyong nga bstan gyis 'en skar ba.....

*Translation*

Visualising the three precious ones....the regions of ten directions.....treasure of ....having offered....image of Maitreya engraved on stone .....prayer and.....

B91. Inscription, Sheh, Nyima mgon A.D. 975-1000

dkon mchhog gsum dang (dpa) 'jig rten gyi mgon po kun la skyabs su gsol nas. khyab bdag (khya ba) 'phags (phags) pa byams pa 'khor dang bchas pa'i sku gzugs. khra sval pa mtha'i bar du chhos kyi 'khor lo dam pa. mnyur du thob (bstod) par sku la gsold ching. dus mchhod kyi rkyen sbyard pa la sogs pa'i bsod nams dang (dpa). 'phags pa rnams kyis byin rlabs kyis. btsan (btsan) po lha sras gdung rabs dang. phyogs bchu'i sems chani phal po chhe.....thams chad. bde dkyid phun sum tshogs shing bla na med pa'i, sangs rgyas su mnyur du grub par ston te. 'phags pa'i sangs rgyas su mnyur du grub par ston te. 'phags pa'i sku gzugs rdo 'bur du bgyis pa'o. gyas kyis dge ba'i bshes nyen rnams kyis kyang tshon gsal bur bgyis (bgyi) ba dang brtan par bgyi 'o.

*Translation*

Having gone to the refuge of the three precious ones and Jigten Gonbo (Avalokitesvara), the image of the Lord of the World, Arya Maitreya, alongwith his retinue, clear even from distance and good wheel of religion in the middle, I pray, initiate me to attain the above status early. By the merit of producing the cause for religious services and by blessings of all the Aryas (Buddhas), king, divine son, and his descendants, the hosts of living beings of the ten directions,.....possessed of all, incomparable enjoyment and pleasure .....may soon get the status of the Buddhas. Image of the Arya was engraved on stone....Klyanmitras also painted well and made it firm.

B 92 to 101. Since these inscriptions constitute fragmentary syllables, or words, they are unintelligible. However, they are certainly useful from the orthographic point of view.

## B102. Inscriptions, Daru, king Kunga rNam rgyal, A.D.1250

- (i) ...cham. cham pa lun lha chhen gun dga' rnam rgyal lag  
 .... 'jam yangs skyab kho...

*Translation*

Kunga Namgyal.....  
 Jamyang.....

- (ii) blon chhen phyag rdor jo.....

*Translation*

Great minister Chhakdor, jo....

- (iii) phyag na rdo rje blob zang don 'grubo dkon chhog bkrashis dang.....

*Translation*

Vajrapani.....Lobzang Dondub, Konchhog Tashi and .....

B103. Inscription, Domkhar, king rNam rgyal mlon po and Jam dbyang  
 rNam rgyal. A.D.1560

om mani pad me hum.

de 'dra ('dre) chhab srid bzang po'i mnga' (nga) 'og 'dir.  
 dpung tshogs drag po'i nga ra 'u ru ru.  
 dge bchu 'dsam pa 'i rgyal sa 'dom dkar 'dir.  
 phun yan lag brgyad ldan chhu bo 'bab.  
 sngon (mngon)rtsi shing nags tshal lo 'dab rgyas.  
 bar na 'bru bchud mi smin gang yang med.  
 de dra'i ('dre'i) srid la dbang ba'i blon chhen ni.  
 pha rol dgra dpung (dbung) 'jom ('dgom) pa'i nam lags yin.  
 la bor 'dangs bu bzhin skyong ba'i yab chig yin.  
 rigs bzang khungs (khung) btsun rgyal po sha kya'i (sky'i) rgyud.

sangs rgyas bstan pa'i (ba'i) sbyin bdag chhen po bkra shis rgyal tshan kyis. chhos rgyal chhen po nam(nam) rgyal mgon po dang. 'jam dbyangs mam(nam) rgyal thugs dgongs rlsogs phyir du. rdo rje 'chhang rje bla ma'i (me) sku 'rda bzhangs (zhangs). yab chhen a pha bkra shis (kra-shi) dang (mdang). a ma khu se dang. a cho bkra shis tshe ring. tshe ring don (ton) 'grub. sams pa don(ton) 'grub. sam ba bkra shis. bkra shis rgya (brgya) mtsho. bkra shis lhun 'grub. tshe ring 'phel mams dgongs rdsogs (brdsogs) phyir ma ni lnga brgya bzhangs (zhengs). a ma skyid 'dsom

(khyimdsom) dgongs pa chhos kyī dbyings su (dbyangs su) gshegs pa la ma ni stong ra chan bzhengs.

bsags pa chhos phyir btong ba ngo mtshar (ngom chhed) chhe. thag ring mgron po ('dron po). gzhen rgyud gso ba'i ma. gyen drung rnam la rtse pa (rtsegs) sems (sem) chhe ba'i ma bu chung mams la dar dkar 'jam pa'i (ba'i) ma. sbyin (spyin) pa'i bdag mo dbang mo ('bag ma) blo gros (dro) 'dsom pa (ba) dang. no mo kun (kung) dga'sgrol (rol) ma. mi yi zas mams lha'i bdud ('du) rtsi sbyar. mchhod gnas (nas) zhal du grangs (drang) ba ngo mtshar (ngom tshar) chhe. sras mchhog rnam (nam) ni mu tig phreng ba bzhin. tshe ring dpal (pal) lde dang (rang) ni. tshe ring rgya mtsho (rgyam tsho) dang. tshe ring bkra shis dang ni. bsam pa rgyal dang. don(ton) grub ('grub) bkra shis dang ni. skya dkar dang. na ma'i (na me) mchhog gyur cho cho phan skyid dang. a ma bde...sham no 'dren gsum gyis kyang no mo bu khrid (trid) dang glu me'i mchhog gyur rgyal mtshan (tshan) 'dsom ba dang. dkar 'dsom dang. don grub (ton 'ru) dpal (bal) mo dang. ka ru dpal (pal) mo dang. sham no 'dren gsum gyis kyang. no mo bu khrid (drid) dang. 'dsom ba dang. rgyal skyid dang. blo bzand skyid dang. bkra shis 'dom ba mams. yab yum bzhin du chhos la dkar bar shog. a ne 'dsom 'dsom dang. lha 'dsom ba dang. mag (dmag) pa rgyal tshe ring dang. a cho blon po bsod nam (so nam) don grub (ton 'grub) dang. rang gi bu tsha bu (bo) mo 'khor mams kyang. ma ni 'di la zhabs tog legs par byas. yul mi gnyen (nyen) drung nye ba mams kyis kyang. ka ru dge shis (skyi si) steg (teg) pa ngo (ngom) mtshar (tshar) chhe.

### Translation

Under the reign in such an excellent kingdom, here,  
 Assembly of heroes (guardian gods of the doctrine), u-ru-ru.  
 Tune of progress and pleasure khyu-ru-ru,  
 Where ten virtues accumulate,  
 Here at Domkhar flows  
 The sublime river with eight tributaries (the river Sindhu which is like the river Ganga).  
 Large orchards of fruit trees with leaves green,  
 Not a single blossom remains unripe, and without seeds and juice,  
 Great minister Namlag rules over such a kingdom,  
 He destroys the hosts of enemies positioned even at great distance.  
 He is like a father who treats even servants as his own children,  
 Ruler from pure clan, having descended from the race of the Sakya king,  
 Great patron of Buddha's doctrine, Tashi Namgyal,  
 consecrated the image of the great Teacher Vjaradhara fulfilling the wishes of the great  
 virtuous king Namgyal Gonpo and Jamyang Namgyal.

Great father A-pa Tashi and mother Khuse, brothers Tashi Tshering, Tshering Dondub, Sempa Dondub, Sempa Tashi, Tashi Gyatsho, Tashi Lhundub and Tshering Phel, All erected 500 *mani* in order to fulfil their wishes.

Mother Kyidzom, in order to attain the realm of religion (*dharamdhatu*) raised 1000 *mani* (accumulating the merits of) religion, these were innumerable benefactors.

Mother bringing up men from other clans and guests from a far, endearing to the kindreds, large hearted mother, Mother to the young children compassionate like white silk, patroness Wangmo Lodoe Zompa and younger sister Kunga Dolma, have smeared the nectar of gods to the food for men.

Objects of worship unaccountable in number, brilliant sons are like pears of necklace, Tsherings Palde, Tshering Gyatsho, Tshering Tashi, Sampa Gyal, Dondub Tashi, Kyakar, eldest among the daughters-in-law, Cho Cho Phankyid and mother De.... and the three becoming leaders, younger sister Bukhrid, and the eldest daughter Gyaltsan Zompa and Kar Zompa, Dondub Palmo, Karu Palmo, the three leaders,

Younger sister Bukhrid, Zomba, Gyalkyid, Lobzang Kyid like their parents. Aunt Zom Zom, Lhazomba, son-in-law Gyal Tshering, brother minister Sonam Dondub and his own son, daughter and members of family also, did many services for (raising) these *mani*. The villagers, near relations also, did many virtuous deeds.

#### B104. Inscription from Mulbe.

Aom svasti siddham.  
rgyal po 'od den gyis mro ton la.  
yon gi bdagpo go bo mo.

#### *Translation*

Om hail the siddhas! King od den...  
Patron gobomo.....

#### 105. Votive inscription, Kyurbuchan, Khalatse, Singge rNam rgyal

bkra shis par gyur chig. dpon mgon bkra shis kyis bris. ma ni brgya bskor bzhengs (gshengs). aema ho (ae bo'). yon bdag btsun pa skyabs kyis drin chan pha ma gnyis kyi drin lan 'jal ba dang. rang gi sdig grib (sgrib) bag chhags dag phyr du. thang ka bdun. gsung gi rten (brten) du. gser 'od dam pa. mdo lan (blan) gnyis. rdo la (rjol) 'bur du bkod pa'i ma ni gsum brgya (rgya) bzhengs (gzhengs) pa. 'di la kun kyang rje nyid (yid) rang. no mo 'dsom bskyabs. bu don grub ('dru) skyabs. btsun pa bsod nams. bo mo bkra shis skyid. no 'dsom. 'dsom skyid skyab pa skyid. yon dag mo no mo skyid dang. bkra shis dpal mos dpon rnam rgyal zhal drub (dub) ngo (ngom) mtshar chhe.

#### *Translation*

May there be prosperity. Was written by the painter Gon Tashi. One hundred *mani* were



raised. Ae ma ho! Benefactor Tsunpa Kyab, for paying in return for the kindness of his loving parents, for cleansing himself of impurities of sin and avarice, seven thankas were painted as a receptacle for precepts, two copies of *sivaranaprabha sutra* were made and three hundred mani were engraved on stone. Every one and the king himself, younger sister Zom Kyab, son Dondub Kyab, Tsunpa Sonam, daughter Tashi Kyid, younger brother Zom, Zomkyid, Kyabpa Kyid, benefactress younger sister kyid and Tashi Palmo and painter Namgyal accomplished (the above tasks) wonderfully.

B106. Inscription, Domkhar, king bDe ldan rNam rgyal, A.D.1620-40

Ae ma ho. rgyal po chhen po bde (lde) ldan mam rgyal....dang blon(lon) po tshe ring bkra shis (bkris) dang sbyin pa'i bdag po tshe dbang (tshang) phel snum pa .....bsod (sod) noms (nam) skyid. a ne....ba'i gnyis kyi don du byang chhub (phyug), mchhod (chhod) rten bzhengs (zheng). pha ma gnyis kyi don du ma ni (ne) bzhengs (zheng) zom bkra shis (bkris).

*Translation*

Ae ma ho. Great king Deldan Namgyal....and minister Tshering Tashi and benefactors Tshewang Phel Nunpa....Sonam Kyid. Aunt....., the Jangchhub (Bodhistva) chaitya was constructed for the sake of the two. Manis were raised for the benefit of father and mother, two. Om, good luck.

107. Votive inscription, Kyurbuchan, bDelegs rNam rgyal A.D. 1640

gling bzhi'i (gyis) mchhog 'gyur lho'i sa 'dsam bu gling. bstan pa dar bar lung bstan bod yul dbus. ti se ma phang (bang) mtsho las nub kyi....mang (ma) yul gzhung gi lte ba rdo rje gdan...chhu chhen seng ge kha 'bab rgyug ('grug) pa'i g-yas phyogs na. chhos rgyal po mar yul dbus gzhung mams 'dir. Ae ma ho. rgyal sras bde (bsde) legs mam rgyal stod. sgrol ma'i mam sprul kun 'dsom rgyal mo bzhugs (gzhugs). ae ma ho. gling chhen bzhi'i steg (bteg) pa'i pho brang du. khyed kyi chhab srid bzang po'i mnga' 'og tu. bde skyid 'dsom pa 'i skyid....skyur bu chan. de 'dra' i ('dre'i) chhab srid bzang ba'i mnga' (nga) 'og ('ogs) na. las bral chhos la dkar ba'i dad (bdad)pa chan.yon gyi bdag po kun (kung) dga' don grub kyi. a ma gar mo'i don du ma ni stong tsho gnyis bzhengs (zhengs). a pha (ta) kung (gung) dga' 'phel gyi don du. tshe dpag med chhi med mga sgra bkra shis rtsags pa dang. rten (ton) mang du bzhengs (zhengs). rten pa don grub gyi don du rdo (rdor) rje mchhod pa bzhengs. thugs kyi rten du gdung rten (dung brten) bzhengs (zhengs). bu 'i mchhog 'gyur dga ga (nga) don grub. kung dga' brtan bha. 'dsom don grub. no mo nor 'dsom skyid kyi (gyi) rgyu rten gus yon bdag mo. tshe (chhe) ring bu khrid (drid) bsod noms bu khrid (drid) gnyis kyi. mi 'i zas la lha'i bchud tsir (brtsir) sbyar. mchhed gnas zhal du drang ba ngo mtshar chhe. yon mchhod rtso bchas 'gro (bgro) drug seims chan mams bde ba chan du skye bar shog.

## Translation

Jambudvipa in the south is excellent among the four continents. Central Tibet where spread of the doctrine (Buddhism) was prophesied. Mangyul (Ladakh) is centre of the earth like Bodhgaya. situated on the right bank of the river Sindhu, as it flows, on its west is situated the mount Tise (Kailash) and lake Mapang (Mansarovar), in the centre of it resides the virtuous king of Ladak. Ae ma ho...!

Prince Delegs Namgyal (coregent 1680-1691) praise to him! Queen Kunzom, reincarnate of Tara, resides here. Ae ma ho!

Under your excellent rule, here at Kyurbuchan, where the palace is supported by four great continents, gather happiness and pleasure.

Unconcerned with the worldly affairs and devoted to the doctrine, the faithful ones, benefactor Kunga Dondub, for the favour of mother Garmo, raised two thousand *mani*.

For favour of father Kunga Phel, auspicious image of Amitayus and immortal Amoghasiddhi and many receptacles of the doctrine were raised.

For the benefit of Tanpa Dondub, the prayer of Dorje Chhodpa was held. For the receptacle of heart, chaitya was raised.

Excellent sons Gaga Dondub, Kunga Tambha, Zom Dondub, younger sister Norzin Kyid, and the Lady of the house Tshering Budrid and Sonam Budrid, the two mixed the nectar of gods in the foods of human beings (so tasteful was the food served by them). Objects of worship were wonderful and satisfying to observe.

May the chief patrons and the living beings of the six worlds be born in the heaven of Debachan.

## B108. Inscription, Nyurla, Delegs rNam rgyal, A.D.1650

dren pa 'am med ston pa.....ltar 'das. rgyal tshab pa rje btsun mi pham dkon. rgyal ba'i .....bstan 'phags pa. thog med zhabz sangs rgyas byas lug sum la snying na dang sbyin pa bdag po tshung tshe dang padma du krodam gnyis kyi rin chhen....

*Note* : It is not possible to give a sensible translation.

## B109. Inscription, Kyurbuchan, Rinchen rNam rgyal

om svasti siddham. sku gsum (gsung) lhun 'grub. nga pho rdo rje 'chhang. gsang snags sde (lde) snod theg pa'i don rdogs pa. bde chhen thar (mthar) ba'i lam mchhog dgongs (snong) mdsad pa'i. drin chan bla ma mams la gus phyag 'tshal. gling gi mchhog gyur (bgur) lho'i 'dsam (mdsam) bu gling. dge ba bchu 'dsom pa'i rgyal sa skyid chan 'dir. mi dbang gong ma rin chhen mam rgyal zhugs. rje'i bka' bzhin grub pa'i blon chhen ni. bkra shis mani yis. khirms gnyis nyi dsla'i 'od pad

mo khri skyong. rgyal blon bchas pa rtag tu rgyal 'ghur chig. ae ma ho.

yon gi bdag po skyid po bsod (sod) noms (nam) dang. bsod noms (nam) mgon po (bo). skyid don grub spun gsum gyis rgyal po rin po chhe'i thugs dgongs rdsogs phyir dang. khyad par drin chan a ba dhe'i drin lan gsags phyir du. gsung gi rten (rden) du mdo sde za (tha) ma tog dang. ma ni gsum rgya bzhengs (zhengs). yon gi bdag mo a ma bkra shis stan dang. na ma dpal (pal) mo skyid. ....ta skyid mgon. a gu mgon bo bsod noms. mgon bsod noms. - skyid bsod noms. no mo bzang (rdsang) ldan (bldan) skyid dang. bus.... ao skyid 'dsom pa rnames kyis kyang dpon rnames chhin bar byas. ma ni 'bur (bur) la bkod pa'i dpon chhen ka sa dang. bkra shis.

### Translation

om svasti siddham. Self generated three bodies...Vajradhara. The basket which holds the meanings of mystic instructions, who inspires the thought of good path of salvation to the heaven of Debachan, the kind teachers, I respectfully bow to them. Situated in Jambudvipa, excellent among the four continents, the capital of Kyirbuchan, where ten virtues join, here resides the king Rinchen Namgyal.

Great minister Tashi Mani, who acts according to the orders of the king, guards the lotus throne with two kinds of laws (secular and religious) which are like the light of the sun and the moon. May the king and ministers be always victorious. Ae ma ho!

Benefactors Kyidpa Sonam, Sonam Gonpo and kyid Dondub, the three brothers, raised 300 *mani* and prepared copy of *Zamatog sutra* (Karandavyuha) as a receptacle for precepts, in order to fulfill the desires of the great king and especially to repay the kindness of their father. Benefactress mother Tashi Tan and daughter-in-law (son's wife), Palmo Kyid.....Kyid Gon, uncle Gonpo Sonam, Gon Sonam, Kyid Sonam, younger sister Zangdan Kyid and....Kyid Zompa...all did....The great painter Kasa and Tashi engraved the *mani* on stones. Good luck!

B110. Inscription, Basgo, Singge rNam rgyal. A.D.1590-1620

.....rtag tshang re chhen po ngag (nga') dbang rgya mtsho<sup>18</sup> dpal bzang po dang....

### Translation

Tag Tshang Re chhen Nawang Gyatsho Pal zangpo and .....

B111. Votive inscription, Khalatse, Nyima rNam rgyal, A.D.1680-1720

om svasti siddham. don gnyis<sup>19</sup> thar (mthar) phyin ston pa sangs rgyas (sanys) dngos (dngo). sgrib gnyis mun sel skyobs dam pa'i chhos. rigs sol gnyis su....na 'phags pa'i dge 'dun te. skyabs (skyab) su rtso (ro) bo bla ma'i zhabs la 'bud gnas lugs phyag rgya chhen po'i pho brang na. srid

bzhi 'i bdagpo skya mo'i rtsed khan. sprul (sbrul) sku ngag dbang rdso 'dsin pa'i jhabs la gus phyag 'tshal. ae ma ho.

gnya ' (nya) khri btsan po'i zhes pa'i .....ga 'bang rim bzhin rgyud pa'i rgyalpo ni. chhos rgyal chhen po nyi ma mam rgyal dang rgyal sras bde skyong mam (mams) - rgyal (la) stod. de'i bka' (bka) blon bsod nams (nam) lhun drub phun tshogs (tshog) mam (nam) rgyal bstod. drag shos 'gang ba rgya mthso (rgyam tsho) zhung. kye legs.

### Translation

The real Buddha who explains the two objectives to the farthest limit, the excellent doctrine which removes the two obscurations and gives protection, the excellent assembly of *Aryas*, having...(nondual)...tradition, I go to the refuge of all of them and of the chief teacher and bow before his feet.

In the castle of Mahamudra, where the lord of the four worlds plays in merriment, the reincarnate Nawang Zozinpa, I bow at his feet with respect. Ae ma ho!

To the virtuous king Nyima Namgyal (1694-1729 A.D.) and prince Dekyong Namgyal, who have gradually descended from the king Nyathi Tsanpo, I bow. His Kalon Sonam Lundub Phuntsogs Namgyal, to him I bow. Dagshoe Gangba Gyatsho resides here. Kye Legs!

B112. Votive inscription, Kyurbuchan, King Nyima rNam rgyal, A.D. 1680-1720

om svasti. chhos sku snang ba mtha' yas (mtha'). longs sku spyen ras gzigs sprul sku pad ma 'byungs. sangs rgyas chhos tshogs dang. mun sel (bsel)slob dpon blo (slo) pan tshogs mams la gus pas bstod. do mchhog gi dngos grub rtsol (brtsol). seng ge kha 'bab a rtsang rgyud 'bab ljong 'dir. chhos rgyal nyi ma mam rgyal sras dang bka' blon bsod nams (mam) lhun 'grub gtso smos pa'i. blon 'bangs lha mi 'i sde tshogs dge gyur chig. chhos rje nor bu'i mdsad phrin rgyas par shog. dge la 'byung pa'i sbrang po rnal 'byor pa. sha kya'i dge slong tshe dbang don 'grub gyis. rang gi bskor byongs sbyin bdag bsam don 'grub. gzungs mchhog (chhog) mani stong dang gnyi brgya (gnyi ....rgya) dang. sum bchu (chu) so lnga yang dag 'bad pas grubs so....skyid yul skyurbu chan. dge phyogs 'di la 'bad pa'i skal pa.....

### Translation

om svasti. Boundless splendoured spiritual body, the celestial body of Padmasambhava, reincarnate of Avalokitesvara, merit of Buddha's doctrine and those who remove the darkness (of ignorance), the congregation of acharyas, lotsavas and pandits, to them I bow respectfully.

Grant me excellence in... Here the river issuing forth from the mouth of the lion, flows. Virtuous king Nyima Namgyal, his son and minister (*kalon*) Sonam Lhundub, reverence to them. The classes of ministers and public, gods and human beings, may they all attain happiness. Religious leader Norbu, may his deeds spread.

Tshewang Dondub, *gelong* of Sakya (sect) accomplished the desires of the patron, concerning himself. 1235 *manis* were accomplished with great attempt as an excellent *dharani*. ....country of happiness Kyurbuchan. Attempting towards this honourable task....

### B113. Mani inscription, Mang gyu, Phuntsog rNam rgyal, A.D. 1740-1760

Kye legs. chhos rgyal nyi ma'i gdung (bdung) rgyud dri ma med chhos dkos dmigs (smigs) gnang... grims stad mi pham thu stob 'jam dpal gus phyag tshal lo. kye legs. theg chhen chhos gling lha'i gzhal (zhal) yas (g-yas) Khang ser dngyl (ngul) nor bu..... Khri steng na. chhos rgyal chhen po phun tshogs rnam (rnams) rgyal stod. kye legs. .... bzhin ..... pa'i blon chhen khrim rdo rje stod. mang rgyu yul la drin tshe rtan stod.

#### Translation

Kye legs. Descendant of the religious king Nyima..... spotless. Mipham Thu Tobs Jampal, I respectfully bow to him, Kye legs! The land of religion of great vehicle, god's immeasurable mansion, gold, silver, jewels... on the throne. Great virtuous king Phuntsog Namgyal (1739-1753 A.D.), to him I bow. Kye legs! .... great minister Khrim Dorje, to him I bow. To Tshetan, who is kind to the Mang gyu village, I bow.

### B114. Votive inscription, Kyurbuchan, king Phuntsog rNam rgyal, A.D. 1740-1760

om svasti. chhos sku snang ba mtha' yas (mtha'). long (slong) sku spyan ras gzigs sprul sku padma 'byungs. sangs rgyas chhos dang tshogs dang mun sel (bsel) slob dpon lo pan tshogs rnams la gus pa stod do. mchhog gi dngos grub ('grub) rtsol. seng ge kha 'bab gtsang .... chhos rgyal phun tshogs (mtshogs) rnam rgyal yab' sras dang. bka' blon tshul khirms rdo rje chhos smos pa'i. blon dbang ('bangs) lha mi'i sde tshogs dge 'gyur chig. 'dod dgu 'dsom (mdsom) pa'i skyid yul skir bu chan. drag (dra) shos kun dga' blo gros. drag shos tshe ring don ldan gnyis la stod. dge la 'bad pa'i skyid 'dsom pa yis. tshe 'das dkon (kon) mchhog lhun ('grub) gyi don la mani bzhi (zhi) brgya (rgya) bzhengs. skyid 'dsom (mdsom) 'bar rang gi (kyi) don la mani brgya bzhengs. 'dsom (mdsom) dpal mo'i don la mani gsum bchu bzhengs. bu mo yang skyid gyi don la mani gsum chu zhengs. dge la (las) 'bad (bad) pa'i skyid 'dsom pa yis mi'i dsas la lha'i blud (brdud) rtsi sbyar nas. tshad nas lha'i zhal du grangs.....

#### Translation

The spiritual body having boundless light, Padmajungne (Padmasambhava), the reincarnate of celestial existence of Avalokitesvara, I bow respectfully, to the Buddha, the doctrine, the congregation and the assemblage of teachers, lotsvas (translators) and Pandits, who expel the darkness (of ignorance). May I attain *nirvana*. The river Sindhu....

Virtuous king Phuntsog Namgyal, father and son, and minister Tshulkhrims Dorje, assemblage of ministers and the populace, and gods and men, who pay respect to the doctrine, may they attain happiness. Village Kyirbuchar, here all the kinds of wishes are fulfilled. Dagshoe Kunga Lodoe and Dagshoe Tshering Dondan, I bow to the two.

Endeavouring for virtue, Kyid Zompa raised four hundred *manis*, for the benefit of expired Konchog Lundub .... Kyid Zompa for her own benefit raised one hundred *manis*. For the benefit of Zom Palmo thirty *manis* were erected. Thirty *manis* were raised for the benefit of daughter Yankid. Kyid Zompa, endeavouring for virtue, mixed in the food of the men nectar of gods, in measures equalled to that of the number of gods.....

B115. Votive Inscription, Kyurbuchar, king Tshe dbang rNam rgyal,  
II, A.D. 1760-80

om svasti siddham.

dgongs (gongs) pa chhos nyid nam mkha' dbyangs pa la. brtse ba'i thugs rje nyi dsl'i 'od 'phros nas 'gro kun blo'i ma rig mun pa bsel mdsad pa'i rtsa rgyud bla ma mams la gus ('gus) 'dud nas (gnas). rtan dsin 'gro 'dul zhabs (zhab) la gus ('gus) phyag tshal (mtshal). dpal ldan dge legs rin chhen brtse (bye) ba'i gter. dri med dam pa chhos kyi rgyal po mchhog. tshe dbang mam rgyal zhabs (gzhab) la gus (dgus) pas (pa'i) stod. kye legs (leg).

brtan (rtan) la gus (dgus) pa ldan pa'i gus (dgus) pa'i mchhog. chhos blon chhen po kun skyabs (skyab) bstod (stod). dge ('ges) bchu (chu) 'dsom (mdsom) pa'i rgya sa kyid bu chan. shakya (shag kyes) dge blong (blon) dkon mchhog rab rtan kyi zhabs sten (stan) du mani nyi (gnyi) shu phul. dpal bzang (mdsang) dpal (spul) ldan. grag shos (sho) ldan la stod. grag shos bstan (stan) 'dsin (mdsin) sku pa'i stod (sto). kye legs.

a pha (ta) ltsang mkhan tshe ring dang. a ma tshe ring sbyor skyid gnyis kyis don du....mani gsum chu bzhengs (zhengs). a chhe stan mdsom don du mani bcho lnga bzhengs. tshe ring stan 'dsom (mdsom) dang dpal 'dsom bu khrid (grid) dang. 'bu dri gsum kyis (kyis) don la mani gsum chu bzhengs a pha (ta) sems dpa' (sam pa) don 'grub kyi don du mani bchu (chu) bzhi (zhi) bzhengs. kye legs.

yon gyi bdag po stan grub gyi don du rdo behod (ldor byod) tshar gsum dang. ma ni gnyis rgya bzhengs. yon gyi (gyis) bdag mo ku (skun) 'dsom kyi (kyis) don du rdo behod (ldor chod) tshar gsum dang mani gnyis brgya bzhengs (zheng). mi 'i zas la lha'i 'dud ('du) rtsi sbyar (byar), ...bkra shis dpal 'bar (bar) 'dsam (mdsam) gling rgyal du byon. dge'o.

*Translation*

Om svasti siddham!

Whose thoughts of religion reach the heights of the sky; whose love and kindness flow like

the rays of sun and moon, removing the darkness of ignorance of mind of the beings, I bow respectfully to the teachers.

I bow respectfully at the feet of Tanzin Dodul. Paldan Gelegs Rinchhen is mine of love. Immaculate, excellent and virtuous king, I bow respectfully at the feet of Tshewang Namgyal. Kye legs!

Devoted to the doctrine, supreme among the devotees, virtuous minister Kun Kyab, to him I bow Kyirbuchan, the capital, ten virtues assemble here. Gelong of Sakya sect Konchhog Rabtan, in his service, twenty *mani* were raised. Palzang Paldan of Dagshoedan, to him I bow. Tanzin of Dagshoe to him I bow. Kye legs!

Father Tsang Khan Tshering and mother Tshering Jorkyid, for favour of the two, thirty *mani* were raised. For sister Tanzin fifteen *mani* were raised.

Tshering Tanzom and Palzom Budrid and Budrid, for favour of the three, thirty *mani* were raised. Father Sempa Dondub, for his favour, fourteen *mani* were raised. Kye legs!

For favour of the patron Tandub, *Vajrachhedika* was copied thrice and two hundred *mani* were raised. For favour of patroness Kunzom, *Vajrachhedika* was copied thrice and two hundred *mani* were raised. Tashi Palbar who mixed the nectar of gods in the food of human beings, became the ornament of this world. Good luck!

### B116. Votive inscription, Nyurla, king Tshe brtan rNam rgyal, A.D.1780-1790

.....mdsad pa'i dpal. chhos rgyal chhen po tshe rtan rdo rje mam par.....stan...

#### *Translation*

Great king Tshetan Dorje,....

### B117. Votive inscription, Kyirbuchan, Tshe brtan rNam rgyal, A.D.1780-1790

om svasti siddham. dgongs pa chhos nyid nam kha'i yangs pa la. brtse ba'i thugs rje nyi zla 'i 'od 'phros nas. 'gro kun blo'i (bro'i)mun pa sel (bsel) mdsad pa'i. rtsa rgyud bla ma dkon mchhog (bkong) bstan (rtan) 'dsin chhos kyi (gyi) nyi ma'i zhabs la phyag 'tshal lo. rgya (gya) gar rgya mtsho chhen por bzhugs pa'i (yi). gsung rab yid bzhin (-) nor bu legs (blangs) byas nas. bod yul chhos kyi dbul ba sel (gsel) mdsad pa'i. sgra bsgyur lo pan mams la phyag 'tshal lo. kye legs. chhos rgyal pho brang ble chhen dpal mkhar (khar)dang. rgyal sa ting gangs (-) na lha tse dang. rtse mo shel dkar ai gu khri khang dang. bu ram shing gi dgung rgyud dri ma med. su bya'i sa bdag byung. de la rim bzhin (zhin) rgyud pa'i rgyal po (pho) ni. gong ma lha chhen tshe bstan rnam rgyal bstod. kye legs. rje 'i bka' bzhin bsgrub pa'i blon chhen ni. chhos blon chhen po tshe dbang don (gton) grub la stod (-). gyang changs ras stan skyid chan 'dir. mgon pa bkra shis (bkris) chhos rdsong chhos gra chhe.....don bzhugs (zhugs). nang rten sku gsum (sum) zab mo de na zhugs

(bzhugs). g-yas (yas) na bdud rtsi chhu mig rang bzhi phul. .... phul. chhos rgyud dri med pa dge bdun chhos rtsag thob (tho). kye legs. rig rus khung rtsun sman rgyud rtsis yig 'khor (mkhor) lo sgyur (...) mdsad pa'i. .... 'dsin gyis. drin chan pha ma'i rts'o bchas sems chan thams chad kyi don du mani khri gchig dang bdun stong (bstong) gsum rgyal bzhengs. kye legs. gnyen drung mams kysis dge shis (skye si) legs par 'phul. .... bstan dang. tshe mo chhom chung dang. chhang ma no mo she ring ha'i....thams chad (thamd). bde ba chan du skye bar shog.

*Translation*

Om svasti siddham! Thought of religion reaching the heights of the sky, love and kindness, flowing like the rays of the sun and the moon, and removing the darkness of ignorance of the living beings, the root teacher, Konchhog Tazhin, sun of the doctrine, I bow at his feet. The lotsvas and pandits, having delved in the (depths) of great ocean (of knowledge) in India, having worked well (making available the scriptures in the form of translations) the sacred writings like wishgranting gem, and having removed the proverty (of practice) of the doctrine in Tibet, obesisance to them. Kye legs!

Castle of the virtuous king, the Le Chhen Palkhar, and the capital at Tingang.....Lhatse and Tsemo Shelkar Igu Khrikhang (Palace), descendant of immaculate *Buramshingpa* (Ikshvaku), there had been a king (named Nyathi Tsanpo). Slowly descending from him, king Lhachhen Tshetan Namgyal was born. I bow to him. Kye legs!

I bow to the virtuous minister Tshewang Dondub who is obedient to the king. Place of pleasure here, monastery of Tashi Chhos Zong, great fame of the doctrine .....The three bodies of inner receptacles reside here.

On the right side, self generated spring of nectar (water) exists....Having immaculate religious tradition, the organisation.....Kye legs! Race and clan.....

The wheel of doctrine of three vehicles turns....mercy of ....with the kindness of the parents for the cause of all the living beings. one lakh seven thousand and three hundred *mani* were raised. Kye legs!

The kinsmen offered well for pleasure and happiness. ....tan and, sister in law (brother's wife) Chhom Chhung, sister Tshering, server of chhang,.....may all be born in the heaven of Debachan.

B118 Votive inscription, Domkhar, king Tshe dpal Dondub rNam rgyal  
A.D.1790-1840

om svasti. dgong pa chhos nyid nam kha yang pa las. tse ba'i dbag nyid phal chhog gang ri pa. thu tob zhus pas dpal mgon sang ba'i bdag ri sum lhag pa'i lha la phyag tshal lo. ae mo ho.



yul skyid po, bkra shis rdo mkhar 'dir. sku mkhar mdsas pa.... rgyalpo chhen po rdo rje mams rgyal kyis.... bslon chhen.....

*Translation*

.....great king Dorje Namgyal.....

B119. Votive inscription, Kyurbuchan, king Tshe dpal Don grub rDo rje rNam rgyal  
AD.1790-1800

om bde legs su gyur chig. sku gsum lhun grub ('grub) 'dus ma bchas pa la. 'dod gnas mams (nams) dag pa bde chhen stong pa'i dang. ma bchos bden pa'i don la thogs med pa'i dpal ldan (dpaldan) bla ma'i zhabs la phyag 'tshal lo. bdad bzhi ma lus byams pa'i dpung gyis (kyis) 'joms. nyon mongs nang sel yon tan ma lus ldan. tug lnga'i dgra bchom 'khor ba'i chhos las 'das. bchom ldan 'das la gus pa'i phyag 'tshal to. gang zhing mtha' dbus phyogs dang ris med pa. da lter ba bdag med brjod 'bral de kho na. zhi zab (bzab) lam bor (sbor) ba chig pa'i lam. dam pa'i chhos la rab tu gus phyag tshal. gang dag sdig 'bral dri ma kun bsel ba. srid pa'i chhu bo pha rol phyin gyur chig. sdig (bsdig) med donla 'byor ba'i dbang 'gyur (bgyur)ba. 'phags mchhog dge dun 'dus pa rgya mtshor 'dud. kye legs.

thogs med nas rgyud rgya chhen spyod rgyud dang klu drub nas rgyud zab mo lta ba'i rgyud. shing rta'i srol bstod rgyud drug phyog gnyis dang. bstan chos (chhos) mdsad pa la phyag tshal bstod. rgal ba kun gyi mkhyen rtse gchig bsdus nas. dus gsum mkhyen pa rdsus skyes pad ma sprul pa'i sku. rgyal ba kun gyi sras po padma 'byung gnas zhes. sa gsum yongs su grags pa de la (der) phyag 'tshal.

dus gsum rgyal ba sras bchas bskyed pa'i yum. yum chhen rgyal ba'i shes rab pha rol phyin. phyin drug mthar phyin rgyal ba kun gyi gsung. gsung mchhog pha rol phyin la phyag 'tshal stod. phyi snod 'jig rten rgya gram slung gyis rteg (teg). snang bchud sems chan 'od gsal lha nas chhad (-). gung (dgun) sngon gyi dbyibs (bas) legs ba'i durya 'dra'i (badura'i 'og). yul las khyad 'phags mar yul bragyad (bgyad) kyi gnas. sala 'bur (-) 'du mtho (tho) pho drang le chhen rtser. gnya' (nya) khri btsan po zhes bya'i sa bdag byung. de las rim bzin brgyud pa'i rgyal po ni. chhos rgyal chhen po tshe dpal don ('don) grub mam rgyal bzhugs. sku tshe chhab srid rgyas par shog. Ae ma ho.

rgyal khirms skyongs pa snyugs ma'i.....'drang. 'khor 'bangs skyong ba drin chan pha mas lags. chhos blon chhen po tshe dbang don grub bstod. Ae ma ho.

phu nas gangs (gang) ri dar (mdar) dkar yol bas skyangs. mdo nas sa 'dsin bu chhos yum gos gyun (mgon). bar (par) na mgon pa bkra shis (bkris) chhos rdsongs bzhugs. bde skyid 'dsom pa'i rgyal sa skyid bu chan. yul gi (gis) dpon po grag shos bsod nams bstod. bka'i (ka) drin ('drin) chhe ba'i drin ('drin) chan pha ma legs. mkhar dpon chhen po dpon mchhog tshe rtan bstod. no mo bstan (bsta) 'dsin bstod. yon gyi bdag po dang. dkon mchhog mthar phyin gis drin ('drin)

chan pha ma gnyis kyi (gi) drin ('drin) lan mjal ('jal) ba dang rang gi sdig grib (gribs) bag chhags (phyag) dag (bdag) phyr du. a ba (a ba'i) yang phel gi don ('don) du bka'i (ka') snying po rdo rje gchod pa tshar chig dang. 'bur du thon pa'i mani lnga brgya bzhengs. a ma snum skyid gi don du rdo rje gchod (mchhod) pa thang gchig dang ma ni lnga bzhangs. dge slong dkon mchhog mthar phyin rang gi don du bka'i (ka'i) snying po rdo rje gchod (mchhod) pa tshar (mtshar) gching dang. ma ni stong bdun brgya gya (rgya rgya) chu bzhangs. gzhan yang gnyen (snyen) drung mams kyi skar mchom gi dge shis (skye si) ka ru phul ba'i don du mani stong bzhengs. mani 'di las 'zhabs tog (rtog) 'bul ba'i las mi thams chad bde ba chan du skye bar shog. bkra shis.

### Translation

Om, bless us with prosperity. Aggregation of the self born three bodies.... I bow at the feet of the glorious teacher.... who has conquered the four passions with the power of abundant love, who removes the miseries and dissensions with boundless knowledge - the Arhat - who has conquered the five desires, and who has surpassed the knowledge of transmigratory world, to Bhagwan (Tathagata). I bow with respect.

To the excellent religion which does not have the distinction of end, middle, sides and boundaries, that selfless and undescrivable, adopting single path, shunning the paths of secrecy, I respectfully pay obeisance. May they cross the river of the world who are sinless and have washed away the filth (of sin)

May I acquire the power of becoming sinless. I bow to the seas ( assembly) of the priesthood, and the excellent Arya (Buddha). Kye legs!

From Asanga was received the *tantra* of rgya chhen spyod rgyud (Mahamahacarya tantra) and from Nagarjuna was received Zabmo lta ba'i rgyud (Guhyadarasa tantra).

In pay obeisance and bow to the composers of religious texts, introducing the custom of vehicle (*yana*), with two wings of the *tantra*.

Symbol of omniscient mercy of all the Jinas (Buddhas), possessing knowledge of the three times, miraculously born, reincarnate Padmasambhava, spiritual son of the Jinas, called Padmasambhava, famed in the three lands, I bow to him.

Mother who has given birth to the Jinaputras of three times, the great mother (that is the book titled Yum - literally mother), Jina Prajnaparmita, the six Paramitas which are the collections of the best precepts of the Jinas (Buddhas), to the best of the precept of the Jinas - the Paramitas - I pay obeisance and bow.

The world is supported by air from the outside, the inner world (the living beings) have descended from the god Abhasvara. The form of the sky is blue and the earth below is like *vaidurya* (lapis lazuli).

Highly developed land of Ladakh, one among the eight holy places, the castle of Leh, an

engraving on the earth, there was a king named Nyathi Tsanpo, the kin descending from him is the great virtuous king Tshupal Dondub Namgyal. May he live long and his kingdom flourish *Ae ma ho!*

Guarding the royal law...., protecting his family and subjects like kind father and mother, the great virtuous minister Tshewang Dondub Namgyal to him I bow. *Ae ma ho!* From the head of the valley the melting white glacier flows, which at the end of the valley appears as if the small mountains are wearing the clothes of the mother doctrine. In such a place and in the middle is situated the (monastery) of Tashi Chhos Zong.

The capital of Kyirbuchan, here meet the joy and happiness. Sonam, Minister from the village of Dagshoe, I bow to him. Great merciful and very kind father and mother, great Kharpo (minister), Konchhog Tshetan, I bow to them.

I bow to younger sister Tanzin. Benefactors....and Konchhog Tharchhin, for paying back the kindness of their parents and cleansing themselves of the defilements of sin and avarice, for the cause of father Yangphel, prepared for the essence of the precept one copy of *Vajrachhedika* and engraved 500 *mani*, for the benefit of mother Numkyid, one copy of *Vajrachhedika* and five *mani* were raised.

Gelong Konchhog Tharchhin, for his own benefit, caused to be made one copy of *Vajrachhedika*, the essence of the precepts, and 7810 *mani*. Again for the prosperity and happiness of the kinsmen, one thousand *mani* were raised. May those rendering services in the raising of these *mani*, be born in the heaven of Debachan (Sukhavati).

### B120. Inscription from Lamayuru, A.D. 1902

om svasti. 'da ris kyi zla ba 'jun. sa na 1902. chhu stag zla ba lnga pa'i tshes (mtshes) nang. mu su sul man kyi . sa na 1320. he ndu'i sa na 1958 ma ha ra 'z sa heb. par tap sing bha 'dur kyi sku dus ('dus) la. gyung drung rong kyi lam ha chang (byang) dka' (rgab) las yod. pa yin chi (byi) la zer na. samas bha mang po'i phyir rtsog po. gser dkar kyi bhag sog kyi mdung ma dang. lchag zer mu zur sog kyi ha byang nog san song. ma tshad za mi dhar sog la zam bha sog zo phyir la rkab las song bai. san 1901 nang la mon shi ali husain nas. ka min shin. kyi nen saheb bhadur kyi sku 'dun la. ar 'zi 'phul na. saheb rin bo che phyog na lam zo dgos kyi hukum gsal na. lam sog kyi khar 'dsi kyir mo lnga stong song. ka min shen la mi 'jar saheb badhur kyi hu gum dang yag 'bal la. mon shi ali hu sain. pha husain mir kyi bu. yul chhushod nas (na) yin. lam bar nas chos pa yin. zhab shi spun min ali mu sa. khal tse snum chhos phel. lde ba pa ma du som tshe ring. ding sgang ldum bu so nam phun tshogs na yig bru 'di rtsog pa yin.

#### Translation

om svasti! English month of June of the year 1902, corresponding to the day (?) of the fifth month of the water tiger year, Hijri year 1323 and Hindu San 1959. The road leading to Yungdung valley was in very bad condition during the time of Maharaja Partap Singh Bahadur.

The reason was: beams provided by the government and iron nails, etc., were used up. The farmers were facing difficulty in repairing the bridge. In 1901 Munshi Ali Hussain made an application before Nen Sahib Bahadur of the Commission so that Sahib Rinpoche could issue orders for construction of the road. Rupees 5000.00 were expended on the construction of the road. Munshi Ali Hussain, son of Hussain Mir from the village of Chhushod executed the orders of Major Sahib Bahadur of the Commission. The road was constructed from the midway. Brother Ali Musa, Nun Chhospel of Khalatse, Pama Du Som Tshering of Tse-pa assisted in the work. Dondub Sonam Phuntsog of Dingang engraved these letters.

### B121. Votive inscription, Sheh, Munshi bSod nams dPal 'byor

rdo rje chhang nas 'jam dpal lo'i bar (par). sangs rgyas dngos su rton par phyag 'tshal lo. bdag sogs brtse gching gus pa chhen po'i yid kyes gus phyag 'tshal. dad ldan rtag par tshogs kyi gus pa'i legs (leg) par grubs pa'i byangs chhubs 'chhod brten 'di. mi 'gyur g-yul 'drungs ngo bor brtag rten gzhengs. kor bgyid pa rnam bde ldan gzhig sog skye bar mdo nas gsungs. de phyir nang gnyis mi yi thugs la zhogs. de nas kun kyang lhags bsam nam dge... dkar phyogs dge sgrub la so... brtson pa dang. ....sdig pa'i las spyod pa sogs. ji kyang spong la yig drug bdran pa zhu. bchas bkra shis kyi tshigs su bchad pa 'di blonpo bsod nams dpal 'byor zheng dngos blo bzang bkra shis.

#### Translation

Vajradhara, Manjushri..... I bow to the Buddha appearing in reality. The great merciful, being kind to persons like myself, I bow to him respectfully from my heart, with faith unremitting. Where always the faithful ones assemble, this Bodhisattva Chaitya was accomplished well ..... was raised unchangeable svastika real precept holder.....

Those who circumambulate this chaitya will be born in Dedan (Debachan?) field, is said from the *sutras*..... Therefore bear it carefully in your mind.... Practising the singular deeds.... for shunning this, remember the formula of six syllables. Minister Sonam Paljor and Lozang Tashi composed the virtuous words.

### B122. Farman in Persian script, Khalatse

Farman hua ki

.....

#### Translation

It is ordered that .....

# NOTES

## I. LAHUL

1. It is another form of folk tradition, a fuller form of which is given in collection C.3. Naspun Nispun is also known as Naphon Nuphen or Lhaphug Luphug (caves of gods and serpents) and is situated near the base of Baralacha pass on the side of Lahul.

2. *Sro'a tsi* is a grass with broad leaves resembling that of mulberry in shape and size, which grows abundantly in the grass lands in Lahul.

3. Gepang is considered the most powerful and popular god, and is revered throughout Lahul.

4. *Ne* and buckwheat constitute the staple food of the people.

5. This correct and full version of the song was obtained from Anu Chhering of Beeling village, who was 70 years old in 1994.

6. The shepherd community of Chamba and other areas in Himachal Pradesh are known as *Gaddi*.

7. Kukti is a pass situated between Lahul and Chamba.

8. Translation and notes by A.H. Francke (1926.II. 221-223).

9. Masked dance in former times constituted an important form of amusement and cultural activity in Lahul, as is evident from this song. Recently such masks were done away with at several places by throwing them away into the river in order to get rid of the symbols of backwardness, when, in the course of time, people realised that they were quite advanced and modernised.

Rokunu and Debunu, the two names as preserved in this old song, are in reality, historical persons. They belonged either to Shipi, also called Chanh, or Lohar (smiths) community. This tribe, more concentrated in the lower parts of Lahul, adjacent to Chamba, follows Hinduism, and speaks an archaic dialect, very close to Sanskrit in vocabulary.

They own mines of oral literature. They sing, dance and play on musical instruments especially flute and drums, very skilfully. They tell stories and are also adept in composing songs in a language which Francke has termed as Pahari.

In the ancient royal records of Chamba reference is made to one Ropunu or Ropunuku, at least in three copper plates/inscriptions (Chhabra 1957: 25-28, 30-32, 36-38; pl.2, 5, 6) belonging to the 15th -early 16th century A.D. of which he was the engraver, having 'beautifully 'done'. He is stated to be a *thathar* (brasier, coppersmith) which term is still surviving in use in Kullu

designating a class engaged in works of gold, silver, etc.

Rokunu of the tradition in Lahul and Ropunu of the Chamba records, besides similarity in name, belong to the same social background and, thus, most probably represents the same person, and was native of Lahul.

The proposition is further strengthened because another person, similarly highly skilled in high value metal work from Lahul was invited to manufacture the parasole of god Raghunath, the most revered god of Kullu, at Sultanpur, during the time of king Tedhi Singh (A.D.1742-1767), see collection A.14.

10. Tedhi Singh, king of Kullu, reigned between 1742-1767.

11. Although Francke gives name of the king in the title to whose period the record belongs as Prithi Singh (A.D.1608-1635) in the record itself it is Parbat Singh (A.D.1575-1608).

12. The contemporaneous Katoch kings of Kangra were Bidhi Chand (A.D.1585-1604), Trilok Chand (A.D.1605-1611) and Hari Chand (A.D.1612-1672).

13. Francke gives neither source of the story, nor the name of the narrator, nor any other information about the story. This appears to be a work of Francke, the Christian missionary, and not that of Francke the historian.

14. *Gregs*, as it is called in Punan, or *gral glu* in sTod, is an important form of song sung at the time of social gatherings. The present song, although incomplete and obscure in meaning, tends to tell the story of origin of settlement in the area.

15. Negi Bali Ram belonged to village Phurah and was a Judge during Sikh period (1840-46). The song records that some unfortunate incident occurred with Bali Ram while he was in service at Kyelang and the people expressed happiness over it, feeling that god has punished Bali Ram for his cruel behaviour with the people.

The song appears to have been composed after the Sikh rule was over, when Bali Ram was powerless. Bali Ram gave his duties at Tandi. Kyelang assumed official status after 1846.

16. *Skugsum*, see note B.38.

17. *sde snod gsum* - Tripitaka, or the three baskets are: *'dul ba'i sde snod*, Vinaya Pitaka, training of moral discipline, *mdo sde'i sde snod*, Sutranta Pitaka, general religious discourses and *mngon chhos*, Abhidharma, the metaphysical and dogmatical instructions.

18. *hslab pa gsum*. see note B.38.

19. *dkon mchhog gsum*, see note C.5.

20. This paragraph shown within inverted commas possesses a great spiritual significance in the sTod area i.e. the upper Bhaga valley. Lamas recite this as a sacred *mantra* whenever they sit to take food, drinks, etc. It enumerates the names of all the great teachers belonging to the *Dukpa Kagyudpa* sect, to which the lamas of the area are devoted; Tilopad, Naro pad, A.D.956-1040; Marpa, A.D.1012-1097; Mila Repa A.D.1012-1135; Gampo pa A.D.1079-1153; Tharsab pa (?); Nas phug pa or, Nying Phug pa (b.1094) and dpal ldan 'brug pa (?).

21. *Gan* is a sacred object, hanged round the neck and lying under one of the arms on the left or right over the waist. It is a small metallic box made of copper, silver, etc. with sometimes exquisitely carved, and inside it is contained a small image of the Buddha or any other deity and sacred *mantras* written on papers.

22. Magarsa or Makarasa is the old capital of Kullu, now known as Naggar. Later the capital was shifted to Sultanpur. The first reference of Sultanpur is found before or during the reign of king Pritam Singh (A.D. 1767-1806).

23. Parbat Singh : king of Kullu (A. D. 1575-1608).

24. 'Od gsal = 'Od gsal (*abhasvara*) is the name of one of heavens (*bhuvana*) where gods named 'od gsal (*abhasvara*) reside. They are named so, because they are able spread light to other regions.

Human race is also drawn from them. Originally this earth was uninhabited. In those times the inhabitants of *Abhasvara bhuvana*, used frequently visit the earth and thence speedily return to *Abhasvara*. It happened at length that some of them having tasted the fruits of the earth, became contaminated in mind and consequently lost their power of flying back to their *bhuvana*, and so they remained on the earth. They were now constrained to eat the fits of the earth for sustenance, and from eating these fruits they conceived the sexual desire, and began to associated together, and from that time, and in that manner, the origin of mankind commenced from the union of sexes.

The above llegend is derived from Buddhist mythology. Scholars also have view that : "from the gzer mig (a Bonpo work) we learn that also *ye-mkhyen*, 'Od gsal and *smam* are names of Bonpo deities." (Francke. 1926.II : 70). "Od gsal.....this series has evidently Bonpo character, for some names similar to those are found in the few Bonpo works hitherto published" (Petech. 1939:11).

In Lahul 'Od gsal represents one of the two *rus* (name of lineage), the other being *Buramshingpa*, of the families belonging to the uppermost class i.e. *Jo*, including the former ruling families. 'Od gsal is ranked higher in comparison to the second one.

25. *rten gsum* = three planes, supports : *sku* (*kaya*), *gsung* (*vak*), and *thugs* (*chitta*),

(i) *sku rten*, the holder or receptable of a person himself, i.e. an image of a diety.

(ii) *gsung rten*, letters, writings, generally consisting of a volume of the holy writings, books.

(iii) *thugs rten*, the holder of the thought like stupa. They represent thus the three planes: physical, verbal and spiritual which are the emanation and manifestation of the pure being.

26. Kye lang mkhar - Kyelang is presently the district headquarters. There lived a family of *jo* (thakur) who later lost its power.

27. barbog (Barbog) is a village in Punan. The *jos* of Barbog ruled over the area but were dispossessed of their power by the rajas of Kullu. Genealogical tree of the chiefs of Barbog has been recorded by Francke (Francke. 1926.II: 219-220).

28. The monastery of sMes now stands shifted down to Gemur.

29. zhabs drung ngag dbang mam rgyal (1594-1651).

30. Padma siddhi - Guru Padmasambhava.

Oddiyan pa gnyis pa ngag dbang rgya mtsho is another name of Tag tshang Repa.

31. '*amarani jiwantiye swaha*' is a sacred *mantra* for long life, meaning 'Hail, immortal life.' As such reading in it the name of queen Ziwanti is incorrect.

32. Francke wrongly reads in it the name of dNgos grub rname rgyal of 18th Century from Zanskar.

33. Moorcroft, while on his way to Ladakh in 1820 met Dharam Singh, Thakur of Kolong (Khangsar) at his residence.

34. rNam sras or Vaisramana or Kubera is the god of wealth. In lamaism, he is the chief of the *Yakshas* and the protector of the northern quarter, as such he is a war like diety with many peculiarities.

35. The title of the story as the narrator gave is 'Lara'. However the expanded form is 'Lha rabs', meaning 'history of gods'. The story explains how, despite great obstacles, the god Gepang, most powerful and widely revered throughout Lahul, brought the seeds of *Ne* (huskless barley) and buckwheat, the two forming staple food of the Lahulis. Thus the Lahulis survive at the mercy of the god. This story was recounted by Gopi Ram of village Sakar in Tinan valley. At the time of recording, in 1974, he was 81 years old. He was priest of the devta Gyungdul, doing the job for several generations. Customarily this story is recounted to the villagers by the priest in the night during the winter in the residence of devta Gyungdul. According to Gopi Ram the story was written in Bhoti but the book was lost in an avalanche from village Khorpani.

Perpaps only Gopi Ram new the story in whole of Lahul in its full form. A fragmentary form of it, as it is known to many people in the area, is recorded by Francke as given in collection A1.



Original story in Tinan dialect alongwith Hindi translation was published in Somsî, Shimla, vol 3, July, 1979.

36. Ling in Tibetan implies island. Here it stands for land or country.

37. Zemug is a place at the confluence of Bhaga and Shingkon rivers. near Darcha. The place is only a rubble of rocks where, it is believed, that a whole of the village was buried.

38. Pyukar is the first village met with in Punan or Ghar valley while coming from the side of Baralacha past sTod. The gods heard human voice for the first time here.

39. Rangtsa literally means pass in the Tinan dialect, but here it signifies proper name for the pass between Kardang and Gondla. In earlier times, people instead of going through the long route *via* Tandî, used to travel through this short but difficult route. Now this is used only by the devotees circumambulating the Dilburi and Gandhola monastery.

40. Gepang is revered throughout Lahul whereas all others have their jurisdiction within one or more villages. Gepang's residence is at Srasrin (Sissu) in Tinan valley. The god can be swearsed like Gepang mkhyen! Gepang Raja!

Gepang, owing to having sworn not to take even a single grain of cereal, since he could save only one grain each of a few cereals, is offered no food or animal sacrifice, but only symbolic *photsé* (figurine) made of butter. Gepang is brother of god Jamlu of Malana (Diack. 1896.39)

41. A folk version of the story is given in C.7.

42. Mon here signifies heretics.

43. The Jobo at Lhasa is the most famous statue of Tibet. It represents the Buddha at the age of 12 and was brought to Tibet by the Chinese wife of Srong btsan sgam po.

44. Nothing is known about Orgyan Lhundub Gyatsho.

45. Chhimed Dawa, Amar Chand, belonged to the ruling family of Kolong.

46. Trisarangamana : going into the refuge of the three gems (*tripitaka*), is the first step required to be taken for becoming an *upasak*, a devotee. The three gems are: Buddha, *sangys rgyas*, dhamma, *dam chhos*, the holy doctrine; and sangha, *dge 'dun*, the body of priests. This is the principle of the original Buddhism. However Tibetan Buddhism adds a fourth element i.e. *blama*, the teacher and this is placed at the top of all. The formula (*skyabs 'gro*) to be cited is:

“blama la skyabs su mchhi’o,  
sangys rgyas la skyabs su mchhi’o,  
chhos la skyabs su mchhi ’o,  
dge ‘dun la skyabs mchhi ’o.”

*Translation*

“I go to the refuge of the teacher,  
I go to the refuge of the Buddha,  
I go to the refuge of the doctrine,  
I go to the refuge of the organisation.”

47. Pithas: According to various Tantric schools and specially that of Samvara, the soil of India is considered to be the *vajra* body of Buddha and it is divided into twenty four limbs, each corresponding to a holy place (*pitha*) of famous renown. The 24 places are presided over by 24 dieties called *dpa' bo* regularly included in the mystic *mandala* of the 62 deities of the *samvaratantra*. Complete list and description of these is given by Tucci (Tucci. 1935. III. 2 :21). The geographical Vajrakaya has now been limited to the Himalayas, perhaps after the fortune of Buddhism started declining. Thus Maru and Kuluta of the system are identified with Margul and Gushal, respectively, in Lahul.

48. Laphi lies between Dingri and Drin where Milarepa is stated to have stayed for meditation for long time. For guidebook to Laphi, see Filibeck, Elena De Rossi. 1988, *Two Tibetan Guide Books to Tise and Laphi*, referred to by Stephen Beyer in the Cult of Tara.

49. The three rivers represent the Chandra, Bhaga and the united river Chandrabhaga (Chenab).

50. Chhubar : Laphi is also known as Laphi Chhubar.

51. Chhos rje 'Jig rten mgon-po, alias Dharmasvamin or Rin Chhen dpal (A.D.1143-1217) was the founder of the monastery of 'Bri gung and of the sect of that name. King Lha chhen dngos grub, king of Ladakh, acted as his patron.

52. Aali kali : Aali is the series of the vowels and kali the series of consonants, the two elements of all mantras and symbols of cosmic creation. According to the Tantras the two series are respectively encircling the sun and the moon viz. the mystic circles in the *nabhpadma* (the lotus of the navel wheel at the junction of the veins *ida* and *pingla*). Sun and moon are therefore symbols of the two aspects of the divine intelligence as it realises itself in the reality of the phenomena (Tucci. 1940:24, note 40).

53. The story goes further like this: 'the queen then ordered the shepherd to go and bring the images. He then went to the jungle and hid himself. The seven images appeared and began to take bath in the lake. The shepherd could catch hold of only one, while the others disappeared. The shepherd brought the one he caught, carrying on his back. As soon as he reached home he saw that it had turned into a stone image.

The king then ordered to construct a temple for the image.'

A rough stone image of Kwaru, the shepherd, can be seen placed in a niche on the outer wall of the Triloknath temple.

### III. LADAKH

1-5. The translations are not definitive.

6. mNgaris or Mgaris skor gsum: It formerly constituted of three provinces viz. Purang, Zhang Zhung and Mangyul which were apportioned among the three princes of nyima mgon - bkra shis mgon, dpal gyi mgon and lde gtsug mgon.

7. Tha chlung : The last month of a season. Thus the 3rd, 6th, 9th and 12th months of the year, of the respective four seasons, fall in this class, as shown in the following table

Categorization of months into seasons and classes

<i>Season class of month</i>	<i>rab (first)</i>	<i>'bring po (middle)</i>	<i>tha chlung (last)</i>
		months	
1. <i>dpnyi</i> (spring)	1	2	3
2. <i>dhya</i> (summer)	4	5	6
3. <i>ston ka</i> (autumn)	7	8	9
4. <i>dgum</i> (winter)	10	11	12

The seasons are also associated with the Indian calendar of months

	<i>Season</i>		<i>months</i>	
	<i>rab</i>	<i>'bring</i>	<i>tha</i>	<i>chlung</i>
1.	<i>dpnyi</i>	Phalgun	Chaitra	Vaisakh
2.	<i>dhya</i>	Jyestha	Asadh	Sawan
3.	<i>ston</i>	Bhadra	Aswin	Kartika
4.	<i>dgum</i>	Margshirsh	Posh	Magh

8. Kunga Namgyal reigned between 1535-1555

9. Grags pa Bum de (A.D. 1400-1410) was chief of Basgo. He ruled over Rab trtan lha rtse (also the proper name of the palace of Basgo), gTe ya, etc.

10. Lha chen grags pa 'bum built the royal city of gTing sgang.

11. *sku gsum* - The three bodies, are : (i) *chhos kyi sku*, *dharam kaya*, spiritual existence, (ii) *longs spyod rdsogs pa'i sku*, *sambhog kaya*, celestial existence, (iii) *sprul pa'i sku*, *nirmankaya*, bodily existence.

12. *srid pa* = 'khor ba, *samsar*, the world.

*srid gsum* = the three worlds, *trihuvan*.

A. (a) '*chhi srid*, the world of death,

(b) *bar srid*, the period between the birth and death and birth

(c) *skye srid*, the world of birth.

B. (a) *sa 'og*, the nether world.

(b) *sa steng*, surface of the earth.

(c) *sa bla*, the heaven.

13. *bslab pa gsum* = *trisiksa*, the three moral teachings:

(i) *lhag pa tshul khrims kyi bslab pa*, *adhisiksika*, training in higher conduct,

(ii) *lhag pa ting nye 'dsin gyi bslabpa*, *adhismadhisiksa*,

(iii) *lhag pa she rab kyi bslab pa*, *adhiprajnyasiksa*, training in higher wisdom.

Lhawang Namgyal and Tashi Namgyal were brothers. The latter, after his father's death, caused his elder brother to be blinded and usurped the throne (1555-1575). But the king being childless, allowed his brother to marry, in order to enable the dynasty to survive. All the three sons of the blinded prince held the throne in succession: Tshewang Namgyal (1575-1595), Namgyal Gonpo (1595-1600) and Jamyang Namgyal (1595-1616).

The present inscription, apparently, belongs to the period of Tshewang Namgyal, since he is addressed as *sakyong chhenmo* (great king).

14. *ten dge ba*, *kucala*, virtues are:

i) *srog mi gehod pa*, *pran atipataad viratih*, abstention from killing living beings.

ii) *ma byin pa mi len pa*, *adatt adanaad viratih*, abstention from theft (abstention from taking what is not given)

- iii) *log g-yen spong ba, kama mithy acarah*, abstention from unchastity  
 iv) *bden par smra ba, mrsa vadad viratih*, abstention from telling lies  
 v) *tshig 'jam por smra ba, parusyad viratih*, abstention from harsh speech  
 vi) *phra ma mi byed pa, paicinyad viratih*, abstention from slander  
 vii) *ngag mi 'chhal ba, sambhinnapralapad viratih*, abstention from frivolous and senseless talk.  
 viii) *gzhan gyi nor la chhags sred mi byed pa, abhihiyaya viratih*, abstention from covetousness.  
 ix) *gzhan la gnod sems mi skyed pa, vyapadad viratih*, abstention from malevolence  
 x) *'jig rten pa'i yang pa'i lta ba, mithya dstra viratih*, abstention from wrong views

15. *gling bzhi* - The four islands situated on the four sides of Sumeru are:

East	-	<i>Lus 'phags po.</i>
South	-	<i>'dsambu gling.</i>
West	-	<i>ba lang spyod.</i>
North	-	<i>sgra mi snyan.</i>

The following verse from Sanskrit Buddhist work recounts the names of the four islands around Sumeru :

*Om ham sumerve namah,  
 Om yam purvavidehaya namah,  
 Om ram jambudvipaya namah,  
 Om lam aparagodaniyaya namah,  
 Om vam uttarakurave namah!*

"I bow to Sumeru, king of mountains, in the east Purvavideha; in the south Jambudvipa, in the west Aparagodaniya, in the north uttarkuru (Beyer, 1988:192)"

16. *Buramshingpa* (Ikshvaku) is the name of Lord Buddha's clan. The kings of Ladakh, as well as the *Jo* of Khangsar (Kolong) also claim their descent from *buramshingpa*:

17. Complete and corrected reading of the text has been from a Tibetan work (rDorje 1966:26). The text of the work is put under the title 'tshé gzung', *dharmac* for long life and also

adds a sentence in the end viz "aom ama' rni dsi vantiye sva' ha," - Om hail, long life!" In fact this appears to be the crux of the whole *mantra* which is missing in the present collection. The line is also met with invariably in the various kinds of 'rlung rta' (*mantras* imprinted on wind flags of good fortune).

Translation of the text from Sanskrit given herein was made by R.C. Dutt, C.I.E. (see Francke 1907: C 93)

18. sTag tshang Respa or Nawang Gyatsho (A.D. 1574-1651) founded the Hemis monastery in Ladakh. He visited Uddyan and, therefore, is known as the second Urgyanpa. He visited Lahul and stayed about one month. Gemur monastery in Lahul, associated with sTag tshang Repa, follows the tradition of Hemis monastery.

19. *don gnyis* = two objectives. (i) *rang gi don, atmarth*, ones own affairs, and (ii) *gzhan gyi don, prath*, another's business

*sgrib pa gnyis* = two kinds of moral and mental obscurations.

(i) *nyon mongs pa'i sgrib pa, klesvriti*, defilement of misery that caused by habits, etc

(ii) *shes bya 'i sgrib pa, jnyeyavriti*, the sin produced from the objects of cognition.

## GLOSSARY

<i>bka'blon</i>	title of Prime Minister
<i>khro bo</i>	an angry spirit, a god or Bodhisattva in his assumed wrathful mood or manifestation
<i>ga ga</i>	elder brother (honorific term)
<i>grog mo la la ts</i>	rainbow
<i>dgung</i>	heaven
<i>dgon</i>	hermitage
<i>rgya mtsho</i>	sea, pronounced as <i>rgyam tsho</i>
<i>gches ma</i>	queen (honorific, term of reference, pronounced as <i>shema</i> )
<i>gches ma chung ngu</i>	princess (honorific term, pronounced as <i>shem chung</i> )
<i>gnyer pa</i>	manager
<i>tazik</i>	Persia
<i>nang bchud</i>	the living beings
<i>no</i>	brother, for males younger than the speaker
<i>no no</i>	term of address for boys belonging to the family of <i>jo</i> or ruling class, younger than the speaker (honorific term)
<i>no mo</i>	sister, for girls younger than the speaker
<i>dpal ldan lha mo</i>	Devi, wrathful manifestation as a guardian of the doctrine
<i>phe tse</i>	younger one
<i>phyi snod</i>	the external world
<i>'bur du rko ba</i>	to emboss, to engrave
<i>'bru zha</i> or <i>'bru sha</i>	Gilgit. Gilgit is famous in Tibetan history as Garlog which was inhabited by Turushk people. In the first part of the eleventh century, Lha bla ma ye shes 'od, king of Guge, suffered defeat while fighting the Garlog and was thrown into prison. The Garlog said to Ye shes 'od "If you renounce the refuge to the three Jewels, we shall free you." His men had collected gold equal in weight to his body, but not equal to his head. Then Lha bla ma addressed his nephew Byang chhub 'od saying, "Spend the gold collected by you to invite panditas in order to establish the

	Doctrine." The following his words, he invited many pandits including Acharya Atisha from Vikramasila.
<i>mani</i>	the mantra of six syllables : <i>om mani pad me hum</i> ; a slab or stone on which such a formula is inscribed; a long wall on which such <i>mani</i> slabs are placed
<i>rmog</i>	helmet, crown
<i>mtshan ldan</i>	endowed with true marks
<i>tshe bdag</i>	<i>atma-pati</i> , lord of souls
<i>gzhal yas khang</i>	a castle in the air
<i>hza' btung</i>	food and drinks (pronounced as <i>hzab tung</i> )
<i>'od gsal</i>	name of a <i>rus</i> (bone, i e. lineage), belonging to the class of <i>jo</i> .
<i>ya mtshan</i>	wonderful (pronounced as <i>yam tshan</i> )
<i>g-yang chhags</i>	blessings, growth of prosperity
<i>li</i>	the country of Khotan
<i>lha bdag</i>	priest (pronounced as <i>lhab dag</i> )
<i>lha rabs</i>	history of gods
<i>lha ri lha thang</i>	mountains and lands of gods, god's domain
<i>srang ma</i>	god of guardian class, tutelary god
<i>srang nga</i>	a sacred thing like thread, pieces of cloth, etc. offered by high ranking lamas, which is worn round neck, etc. as amulet
<i>hum</i>	a syllable coming at the end of sacred <i>mantras</i> . The use of the syllable in ancient Avesta language is note worthy: <i>Humata, hukhata, hvarshata</i> . Good thoughts, god words, good deeds.
<i>Hor</i>	Mongol, Uigur
<i>a-ku, a-gu</i>	uncle (father's brother)



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