

His son was Lha-chen-Dños-grub (c. 1290–1320 A.D.). In the time of this king the usage of novices going to Dbus-Gtsañ was first introduced. He also repaired the temples that had been built by his ancestors; but, more important than this, he laid down before the prince of faith, the lord of the three worlds, gold, silver, copper, coral, pearls, etc., all [presents numbering] one hundred. He also caused the *Bkah-hgyur* to be copied twice and the *Gsañ-sñags-kyi-dkyil-hkhor* many times.

## NOTES BY DR. MARX

The 'Lord of the three worlds' is either Buddha or Avalokiteśvara. The Tibetan word translated by 'copy' is *bžen-ba*. It agrees most closely with the German *stiften*, *Stift*, *Stiftung*; an exact equivalent in English I have not been able to discover. The *Gsañ-sñags-kyi-dkyil-hkhor*, 'Wheel of Dhāraṇīs' (secret spells), is a kind of book, of which there exists a great variety.

## NOTES BY THE TRANSLATOR

This king is mentioned in the *Māhātmya* of Li-kyir as having come to the throne seven generations after Lha-chen-Rgyal-po. Introduction of the *Bkah-hgyur*, which had just then been completed by Bu-ston. The Mongols received the *Bkah-hgyur* in 1310 A.D. But it was not translated into Mongolian before the seventeenth century. See the *Hor-chos-byun* of *Hjigs-med-nam-mkhah*. If we can trust the Kashmir chronicles, this king was killed by the Kalamanyas (people of Mkharmāñ or Parkuda). Dbus-Gtsañ, two important provinces of Central Tibet. Dbus is supposed to be identical with Ptolemy's Dabasae.

His son was Lha-chen-Rgyal-bu-rin-chen (c. 1320–50 A.D.) (*L MS.* omits the epithet Lha-chen).

## NOTES

This king is in all probability identical with Riñchana Bhoṭṭa of Jonarāja's *Rājatarāṅgiṇī* of Kashmir, vv. 157–254. See my article, 'References to the Bhoṭṭas in the *Rājatarāṅgiṇī*,' *Ind. Ant.*, 1908, pp. 181–92. The Persian *History of Kashmir* by A'zam tells of Rainchan-Shāh's conversion to Muhammadanism, of the erection of the Bulbul-Lankar in Srinagar by him, and of his erection of a mosque (the Awwal-Masjid of Srinagar). The Persian *History of Kashmir* by Maūlavī Haidar Malik contains a translation of a lost inscription by Riñchana in his mosque. According to these he was only half Muhammadan. The Ladakhi *Song of the Bodro-Masjid* speaks of the great saint Bulbul, the king's friend. A song entitled *Prince Rin-chen's Departure* is found in my article 'Ten Ancient Historical Songs', *Ind. Ant.*, 1909, pp. 57–68.

His son was Lha-chen-Śes-rab (c. 1350–80 A.D.). In his lifetime this king, having built the hamlet of Sen-ge-sgañ on the top of the so-called Hañ-rtse-mo [rock] in Sa-bu, made it a dependency of the Snyañ castle of Sa-bu in Mar-yul.

## NOTES BY DR. K. MARX

Sa-bu is a village 6 miles south-east of Leh, off the main valley (Survey map: Sobu). The Hañ-rtse-mo is a rock well known there. The castle is in ruins.

## NOTES BY THE TRANSLATOR

This king is omitted in *S* and *L MSS.* I visited Sa-bu in 1906, and people told me that the rock was called Hlañ-rtse-mo (Glañ-rtse-mo), and the castle Śaṅ-mkhar (Śaṅ would be the Ladakhi pronunciation of Snyañ). But the name of the village of Sen-ge-sgañ was no longer known. The site is on the ridge of mountains west of Sa-bu, and I found the hillside covered with ruined houses.