

called *chan-chen* (*lcam-chen?*—F.), the second wife *chan-chung* (*lcam-chun?*—F.); *chan-ma* is said to be 'a woman who prepares food'; the spelling of the word is uncertain.

Žag-ci-hgro, 'what day do you think [we shall fight]?'; *hgro*, 'it is likely' (Jäschke, *Dict.*). *Yal*, 'succumbed, lost, waned.' *Rgya-mar*, the same as *Rgya-mar-phyag-rjes-su*.

NOTES BY THE TRANSLATOR

The two chiefs of Pu-rig who did not agree were the Khri-Sultan of Dkar-rtse and the Pu-rig Sultan of Cig-tan. Both had recently embraced Muhammadanism. For a song on Hjam-dbyaṅs-rnam-rgyal's alliance with Tshe-riñ-malig of Cig-tan see my article 'Ten Ancient Historical Songs', No. viii, *Ind. Ant.*, 1909, pp. 57-68. In this song the Ladakhi king is called Mdzes-ldan-rnam-rgyal (Cārumant). Rnam-rgyal-mgon-po seems to have reigned for a short time before Hjam-dbyaṅs-rnam-rgyal ascended to the throne (see the Mdo-mkhar inscription, No. 103 of my collection). For an inscription referring to Hjam-dbyaṅs-rnam-rgyal's marriage to a Sbal-ti princess see my article 'Rock Inscriptions at Mulbe', *Ind. Ant.*, vol. xxxv, pp. 79-80. For Ali-Mir-Sher-Khān's position in Sbal-ti history see my remarks on song No. v of my collection, 'Ten Ancient Historical Songs', *Ind. Ant.*, 1909. The word *mtsho*, 'lake,' which is found in the 'Song of Ali-Mir', refers to the Indus. The broadest part of the Indus at Skar-rdo is called *Rgya-mtsho*, 'ocean' (see Vigne's *Travels*, vol. ii, p. 268, Gemtsuh).

Hjam-dbyaṅs-rnam-rgyal and his wife (Kha-tun) are mentioned in a votive inscription at Gtiñ-sgañ (No. 208).

His son was the king of faith, Señ-ge-rnam-rgyal (c. 1590-1635 A.D.). From his childhood he was very strong, and in wrestling, running, jumping, shooting with [bow and] arrow, as well as matchlock, and riding—in every kind of sport—he was to be compared with Don-grub (Siddhārtha), the son of Zas-gtsaṅ (Suddhodana), of olden time. The king, yet a youth, made war against the back-steppes of Gu-ge. Even so far as from the northern slope of Ti-se (Kailāsa) he carried away ponies, yaks, goats, and sheep, and filled the land with them. Some time later he made war against the central provinces of Gu-ge also. Śa-waṅ (a kind of game?) and Ža-ye (*L MS.* : Ža-yas?) he allowed to be killed, and he made all La-dvags to be full of yaks and sheep. He married the princess (owner) of Ru-śod, Bskal-bzañ-sgrol-ma, and made her queen. He invited the King of Siddhas (*grub-thob*), called Stag-tshañ-ras-chen, [to Ladakh]. This Buddha, who had obtained the rainbow-body, had visited India (*L MS.* : India and China), 'O-rgyan (Udyāna), Kha-che (Kashmir), etc., and had seen all the eighty Siddhas face to face. In fulfilment of his father's intention he erected at Bab-sgo an [image of] Byams-pa (Maitreya), made of copper and gilt, in size [as he will be] in his 8th year, and adorned with all kinds of precious stones; (*C MS.*) he offered up turquoise and coral jewellery and other things. (*A MS.*) He introduced the great deities of all India, east and west. He appointed for the duration of the [present] Kalpa five lamas to be in perpetual attendance, and to offer up sacrifices and keep the sacred lamps burning both day and night. He set up sashes made of the most wonderful Chinese silks, [and also] umbrellas, long prayer-flags, etc. Again, in fulfilment of his mother's intention, he sent, to be laid down at the feet of the incarnation of Hphags-pa-rab-hbyor (Subhūti), the

p. 40. Pan-chen, Chos-kyi-rgyal-mtshan [A.D. 1569-1662], golden earrings, silver earrings, amber [pieces of] the size of apples 108, smaller ones 108, coral beads of the size of fowls' eggs 108, pearls of the size of Chinese peas 108, and smaller ones a great many. (*B MS.*) At . . . Lha-sa, Khra-hbrug, Bsam-yas, and other [monasteries], he offered up sacrifices, everywhere one thousand. To the Dge-[ldan], Hbras-[spuñs], Se-r[a], Hbrug-Ra-luñ, Sa-skya, and all the other lamaseries both great and small, he made presents of [tea