

for] the tea-generals, and other things, all numbering one hundred, in plenty. (C MS.) At Wam-le, Rgod-yul, Kha-nag, Gtsañ-dmar, Skyu-dmar-nañ, Me-ru, Dar-rtse, he gave the entire population [to the monasteries]; and, besides, in Upper and Lower Ladakh and throughout his dominions, he gave estates as sites for religious purposes for the duration of the present Kalpa. (A MS.) To the Siddha Stag-tshañ-ras-chen, the same [as mentioned before], he gave, in the several districts that belonged to himself, estates as well as sites in plenty for religious buildings; and Stag-tshañ-ras-chen, during the reigns of both the father Señ-ge-rnam-rgyal and the son Bde-ldan-rnam-rgyal, the father then being in the decline, and the son in the prime of his life, satisfactorily completed (S MS.) innumerable monasteries, of which the chief were these three, the Byañ-chub-bsam-gliñ monastery of He-mi, the Theg-mchog monastery of Lce-bde, and the Bde-chen monastery of Wam-le, (A MS.) also the Bkra-śis-sgañ monastery and others. Thus the law of Buddha made progress and flourished. (C MS.) To the great Siddha, Stag-tshañ-ras-chen, the supreme, he presented 100 ponies, 100 yaks, 100 cattle, 1,000 sheep, 1,000 goats, 1,000 silvers (Ladakhi rupees), 100 *zo* of gold, 3,000 loads of grain, one string of pearls, one string of coral beads, one string of turquoises, 25 matchlocks, 25 spears, 25 swords, 15 coats-of-mail, 25 pieces of silk, 10 pieces of brocade, 25 pieces of gauze with and without a pattern, 25 pieces of broad gauze for 'scarfs of blessing', and other presents inconceivable. Then he reared the Sle-chen-dpal-mkhar (palace) of nine stories, and completed it within about three years. His own private utensils for religious worship were all made of gold and silver, and very numerous. He also caused a *Bkañ-hgyur* to be copied in gold, silver, and copper, and, besides, many other [religious] volumes and books. (S MS.) Then also, he built a *sku-gdwi* (kind of stūpa), six stories high, furnished with copper and gilt prayer-wheels. At Leh he erected three *man-thañ* (Mendong, *mañi* walls), and in Zañs-mkhar one, with altogether 100 millions of *mañi* stones. As a scent-offering he erected the images of the golden chain of the Dkar(Bkañ)-rgyud lamas, and the great Thub-[pa] (Buddha) at Śel (Śeh). [Thus] he caused the precious teaching of Buddha to rise like the sun over all men. (B MS.) All his dominions lived according to the rule of the ten virtues, and thus the whole earth was filled with the saying: 'In the whole world is there a king like Señ-ge or a lama like Stag; the priest and the donor; sun and moon, a pair?' After this, Señ-ge-rnam-rgyal bethought himself: '[My] uncle Tshe-dbañ-rnam-rgyal ruled indeed as far as Nam-riñs in the north-east; but he did not live long, and during the reign of [my] father Hjam-dbyañs-rnam-rgyal all the vassal princes again rose.' So he again went to war [and came] as far as Nam-riñs in the north. At Śi-ri-dkar-mo he stopped (or, he was routed at Śi-ri-dkar-mo). Upon this there arrived an ambassador from Tibet, and it was agreed that the frontier should remain as before, and that his dominions should include all the country up to Dbu[s]-Gtsañ. On his return journey he died at Wam-le. (L MS.) Further, [this king] made many small offerings and gave many hundreds of loads of saffron, different kinds (?) of linen, and tufts of silk threads. As an 'offering of the word' [he presented] the *Stoñ-phrag-brgya-pa*, the *Mdo-sde-Bskal-bzañ-po*, on five