

NOTES BY THE TRANSLATOR

King Phun-tshogs' name is connected with a rock sculpture of Mañjuśrī in the Mañ-rgyu valley. The inscription below the sculpture is found in my *Second Collection of Historical Inscriptions*, No. 113. This inscription was re-examined in 1909, and a few errors in my first reading of it were corrected. Other votive inscriptions of the reign of this king are found under Nos. 74, 75, and 114 of my collection.

Grañ-dkar is the capital of Spi-ti. Sgar is the Garthog of the maps, in Gu-ge.

(*L MS.*) His son was Tshe-dbañ-rnam-rgyal. (*B MS.*) He was elected king. (*SMS.*) Phun-tshogs-rnam-rgyal's sons were Tshe-dbañ-rnam-rgyal (c. 1760-80 A.D.) and Mi-hjigs-tshe-brtan-rnam-rgyal, the two. The elder son reigned in La-dvags, and the younger in Zañs-khar(dkar). (*B MS.*) Phun-tshogs-rnam-rgyal, mother and son, having equally divided the property at the castle of Slel (Leh), appropriated it, afterwards residing at the castle of Khri-rtse (Gser-khri-mkhar¹), Bañkha(?). Sa-skyoñ entered at He-mi the order of the Rig-pa-hdzin-pa; and queen Kun-hdzom bore a son, Skyabs-mgon-rgyal-sras-mi-hpham-tshe-dbañ-[hphrin-las]. Clerical authority(?) increased. Another son was born, who became very clever in medicine, and went to Lha-sa. There was [also] a daughter, who was taken to Tibet as a wife of a Hor-khañ-gsar. King Bkra-śis-rnam-rgyal, as long as he lived, remained ruler at Bu-rig. Afterwards it was united with La-dvags. By this settlement and agreement all the noblemen and the council of elders, as well as the whole empire, were rendered happy and contented. The princes were reconciled, and the lamas and chiefs went to the Śel palace. At that time a messenger of the Nawāb of Kha-chul arrived with the request that the [plain] 'A-phi-chen-mo-hi-thañ should be cleared of water. On the occasion when the messengers had their audience

p. 46. the tea from one silver teapot [miraculously] in consequence of a blessing sufficed for all the men who took part in the banquet (were sitting in their order). The messengers believed, and went home. After that, the great *Rig-hdzin* deposited a copy of the settlement at the palace of Slel (Leh), one at the palace of Mul-bhe, one in Zañs-dkar, and one at He-mi lamasery; thereupon he returned to Tibet. Later on [a princess from] Bzañ-la castle was asked to become King Tshe-dbañ-rnam-rgyal's wife. About that time it happened that the devil entered the king's mind, and, giving way to the influence of bad servants, he married a [woman] called Bhe-mo-rgyal, (*C MS.*) a Bhe-mo from Tshañ-ra. (*B MS.*) The Bzañ-la queen consequently returned to Bzañ-la, and became the wife of the king of Zañs-dkar. His doings, etc., were not as before; unusual and strange. He had one groom only for each 500 horses, and a lamp, etc., in grandest style [at night]. The horses' feet and genitals(?) were paid much attention to (for finding felicitous days?). [Text very uncertain.] The princes and the people could not endure such doings [for long], and once, when the king, through his royal prestige, made the taxes payable by the people three times [in one year], (*C MS.*) the noblemen and the subjects offered a petition, praying him not to do such things. But he would not listen. As no other means remained, they collected many soldiers, pressed into the palace, turned the Bhe-mo out and imprisoned her. The minister of Tog also was deposed and

¹ Additions in parentheses without reference to a particular MS. are taken from Dr. K. Marx's English translation. Such names or dates cannot yet be traced elsewhere.