

NOTE ON THE TEXT

Clerical errors have in most cases been corrected. In doubtful cases other possible readings are added in brackets. Passages which are evidently in the wrong place have also been put in brackets. In the case of local names I have had to make a selection among various spellings. The name of the Dkar-rgyags river is everywhere spelled Gar-za.

TRANSLATION

[This is] an abridged mode of telling the tale of the origin of Zañs-dkar. Under the protection of the reverend lamas, who are an assemblage of well-being and complete excellence, and the tutelary deities, the fairies, and the protectors of religion, may we all find entire gratification of our nine desires! The high King Ge-sar of Glin came to this blessed Zañs-dkar, where the religion of heaven and earth arose, and he broke the whole earth with his feet. 'U-rgyan-pa-dma came, and exorcized the demons; he kept down the bad Sa-bkra.¹ The female ogre was as if she had fallen on her back. The Sa-ni and Ka-ni-ka monasteries were erected on the head of the region, the Gña-nam-gu-ru monastery of Pi-pi-tin on the heart, and the Gña-nam-gu-ru [monastery] of Byams-glin on the feet. He uttered a prophecy similar to that of the Bde-ldan (Sukhāvati) cemetery of India, [as follows]:—'The door-keeper in the east [of Zañs-dkar] will be Tse-re, in the south Dpal-lha-mo (Śrī-Devī), in the west Dur-lha-khrug-pa, in the north Yid-bzin-gyi-nor-bu (Cintāmaṇi). Its treasure-keeper will be Jo-mo-Spyan-gcig-ma!' There is also a prophecy [relating] to Sa-ni-tshog, Bya-rnams-dur-šin, and Dur-bya. There is also a prophecy that it would be a place of assembly for the fairies. The origin of the country is [as follows]:—In the beginning Ran-thag-sa and Ri-nam arose in the north, Bib-ca and Ku-mi in the south. Then the others arose in their order.

At the time of the extension [of the settlements Zañs-dkar] was under Kashmir. When the castle of Drañ-rtse was seized by the Kham-pas (Tibetans), a great flight of men and horses took place in all directions; and after that harm was done in various ways. In retaliation an army was led [by the Kashmiris?] against the throne of Gu-ge, and then the country of Zañs-dkar and all its castles were burnt with fire. Many men were killed. The remainder were carried off, and the country became empty. As many men arrived here afterwards from all directions, the country rose again. Dpañ-gtum was taken by [the clan of] Žañ-run, Byañ-nos (the north) by [the clan of] Skya-pa, Stoñ-sde by [the clans of] Lha-sa, Guñ-blon, and Khyi-sañ.

At that time many thieves, robbers, and such folk appeared. But, as a great *mkkhas-dman* (counsellor) arose also, he invited the great god (king) Śākya-thub-pa from Spyi-ti and Gu-ge. All the people of Zañs-dkar acknowledged him their king. A queen was brought for him from Hbru-sal (Gilgit). Next year, when he was on his nuptial tour, the king of Yab-sgod carried off the queen, and then king Sag-[kya]-thub-[pa] died.

¹ Or is it Sa-dgra, 'enemy of the earth'?—F. W. T.

vis.
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