

Later on a son was born to the queen. She nursed him while he was a babe. When he was five years old Yab-sgod-pa (or the king of Yab-sgod) said, 'He is not my son!' refused to own him, and [the boy] went to Kashmir. As he lived among the Ga-rogs (poor people?) and exhibited a poor appearance, nobody knew whether he was of good or bad family. But, when he mounted grandly on an elephant and taught it manners and made it bow its knees [before him] and it bowed its knees before Śag-thub's son, they knew that he was of noble extraction. He was given the name Señ-ge-ldor, and he received a daughter of the King of Kashmir [as his wife]. They gave him the kingdom of Ka-skra-bar (Kashtawar), where he dwelt.

Three sons were born to him, the eldest of whom received Ka-skra-bar. The two (others) went away with their children. Blo-bzañ-lde received the southern part of the kingdom [of Zanš-dkar], including the region within the Dpon-tse brook. Khri-nam-[dpal]-lde received the region to the north of the water, and in addition to it Tsha-zar, Bzañ-la, and the region down to the brook of Me-ltse. During the time of Blo-bzañ-lde a chief called Dpañ-dar went there from Gu-ge and presented to the king a golden saddle and a turquoise bridle, and begged the three villages of Bib-ca, Bcañ-ba, and Śun. The chief Dpañ-dar conspired with the men of those three villages, killed seventeen merchants of Yar-yul (Yar-luñ?), and hid [their corpses] in the bank [of the river]. But the high water of the summer carried off [the corpses], and punishment pursued the originators [of the crime]. As they could not thrive at Śun, they fled to the middle of Mar (Ladakh?).

At that time Blo-bzañ-lde had three sons. Tshañ-rgyal-po, the eldest, received the region within the dividing waters of the Dpon-tse, Dbyi-khal, the Tsan-ldan road of Mar-gliñ as far down as the valley of 'Ag-tse; Bcañ-ba also was made over during that time. [To the one called Bde-mchog-skyabs . . . (Text out of order) . . . to Tshañ-rgyal-po, the eldest, Ra-dug-rgyal-po, the middle one, and the youngest, called Bde-mchog-skyabs . . .] Nañ-so of Bib-ca was kept for Dpañ-dar's son. King Ra-dug received the country down to the valley in the innermost corner of Mar-thañ; upwards to the Tsha-zar-Me-ltse valley; the upper road of Stoñ-sde of Phug-thal; [the region] within the 'black rock' of Ža-phyag; the Ya-nam lake; the region down to Tho-mo-che on the Gar-ža brook. This is the territory of Stoñ-sde. At that time Blo-gros-dpal-grub was governor (or chief of the hunters?) of Stoñ-sde. Bde-mchog-skyab[s]-pa received part of Ste-sta, as far down as the 'Ag-tse valley; [the region] within the Gar-ža brook; and [the region] within the Śin-kun pass.

During the reign of Khri-nam-dpal-lde's son Rgyal-bsam-rin-chen-dpal-lde and the queen mother Hdzom-pa, being patrons of [the lama] Byañ-sems, Dags-rkañ, Kar-lañ, Tsha-zar, these three [villages] were ceded as a religious foundation, and the great monastery of Tsha-zar was erected. After that, led by a white female mouse taking the form of a fairy, he (the king?) arrived on the Phyang-htshal ridge, and there the mouse disappeared. The sound of a bell was heard from Phug-thal, and, when he went up there, he met with three anchorites, and arrived at Phug-thal. The three anchorites saluted him and said:—'Oh, well done, son of

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