

noble birth! By your giving a monastery together with a house and field at Gyu-mkhar, the austerities of us three are completed. We have been mice. You must give the teaching to these [people] and work for the great advantage of all beings! Thus they said, and the three anchorites went to some other place (Thug-pa?). At that time Tshañ-rgyal-po of Dpañ-gtum gave Mar-glin, and Bde-mchog-skyabs gave Skyid-ñi of Ste-sta up to Gro-gra-ma-can and down to Thañ-so.

After that [the lama] Byañ-sems and Tshañ-rgyal-po both held a council, and said to Bde-mchog-skyab[s]-pa:—‘As you have to provide a treasurer for both of us, give [us] a piece of land!’ As they asked him thus, he kept for himself only a few fields, labourers, and tax-payers, and gave all that remained to the king and the lama. He presented the whole [cultivated] land and the mountains, and for himself he kept only what there was of hunting ground.

During the reign of Tshañ-rgyal-po Mig-za-dhar arrived at Khul-yan from Yarkyen (Yarkand), leading 3,000 soldiers, and Tshañ-rgyal-po, together with his subjects, fled into the Lhañ-luñ-pa [valley]. Later on he (Mig-za-dhar) seized the castle of Dpañ-gtum. Tshañ-rgyal-po sent Chos-grub of the Bcañ-ba castle before the assembled lords. He said, ‘I have something nice to tell you!’ He was urged to speak. ‘Oh, King, give me both Mdzo-khyuñ-rog-po (or a herd of black *mdzos*?—F. W. T.) and Hgar-khra-leb! I will give you two peasants [estates] of Gyu-mkhar!’ Thus he said. ‘In exchange for Mdzo-khyuñ-rog (a herd of black *mdzos*?) and Hgar-khra-leb (the smith Khra-leb?) I do not want two peasants of Gyu-mkhar. I am a fellow-citizen of the people of Ste-sta and a benefactor. I do not want them!’ Then [Chos-grub], offering more *mdzos* and royal treasures, said, ‘Are you not wise, Mig-za-dhar? Then do not remain here! Go back! Even to-day many Indians, armed with rifles, will arrive here!’ Thereupon Mig-za-dhar fled night and day, and came out of [the defile] at Dkar-tse of Su-ru. (Text very uncertain.) After that the region from ’Ag-tse in ’On-po up to Lhab-tse in Kha-ce (Kashmir) was given to Phug-thal.

During the reign of Tshañ-rgyal-po the chief of ’U-pa-rag, Hjam-dbyañ-pa, fled to Dkar-tse. After that the chief Ha-zi issued a call to arms, and, when he arrived there with his army, a cubit of snow had fallen at Dpañ-gtum. They went there, and, when they were climbing up to the castle of Dpañ-gtum, four women threw a heavy(?) stone from the smith’s gate, and the chief Hjam-dbyañ died there. [Therefore] castle and country were ruined and filled with soldiers. Tshañ-rgyal-po was fettered outside [the town] and tied to the flagstaff of a corner-tower. Therefore Druñ-pa-Rab-bstan came down from Phug-thal and delivered the king from the flagstaff. Htshogs-bzañ was the head of the Phug-thal [monastery]. Carrying great treasures, he petitioned the chief Ha-zi. Upon this petition the king sent back the greater part of the country people. Taking with him the remainder, he arrived at Dkar-tse. Htshog[s]-bzañ . . . (unintelligible) . . . Htshog[s]-bzañ marched to and fro. After that many people died in that country, and Htshog[s]-bzañ was escorted and brought to Phug-thal. In spring(?) the messenger Grags-pa-dpal-bzañ of Dpañ-gtum and others bowed before the chief Ha-zi and said:—‘A worm-pest has come; they sit all over the ground; send away