

the worms on the 21st' . . . (text out of order) . . . thus it appeared (?): all his attendants laughed. He was pleased, and all the men from Sa-ni, 'U-pa-rag, Pi-pi-tiñ, and Dpañ-gtum were sent back.

At that time, except the house Lha-rtse of Mu-ne, the people of Mu-ne and all the territory from Sur-le, houses and fields, etc., the whole district, were given to Druñ-pa-Rab-bstan. The chief Ha-zi, the northern king, and the king of Dpañ-gtum, these three, made an agreement. The king of Pu-rig and the king of the north (who occupied all the country below the Dkar-śa monastery) both made this proposal to the king of Dpañ-gtum:—'If you will erect a monastery for Druñ-pa-Rab-bstan, and present it to him, together with land and a religious endowment, our alliance will make progress. As regards the land to be offered:—as land of the monastery built, as far up as Nag-tshañs, as far down as the ridge near the "blue water" (*chu-sñon*). As to that for the religious endowment: Lama Khyi-rug's place where the water comes down, the district within the mañi wall (*mañi-thañ*) of Gro-žo, the district above the highway, as far up as the mill [district] of Dpañ-gtum, and the forest (?) of 'Am-be, which is situated near the summer-house of the peasant Rañ-zam-śiñ of 'U-pa-rag.'

Tshañ-rgyal-po was twice surprised by the people of Hor (Turkestan or Mongolia): the last time the people of Hor would not go away; but, when Druñ-pa-Rab-bstan offered them three horses, they turned back. In acknowledgment of [this service] both the upper and lower Rgya, together with the forest, were presented to him. King Ra-dug of Stoñ-sde was attacked by the army of the king of Bab-sgo (Ladakh?). At that time king Ra-dug-pa could not resist; and therefore the priests and teachers came from Phug-thal, offering great treasures, and entreated the king of Bab-sgo [to go back]. Then they brought back king Ra-dug-pa and all his family from the Tsha-zar and Me-ltse valley [where they had fled], and made him again king of Stoñ-sde. In recognition of this service [the following places] were given [to the Phug-thal monastery]:—the region Stoñ-sde up to the watercourse and the black rock; in Phug-thal the upper Stoñ-sde road within the pass of Sre-ba-can, within the 'milk valley' (*ho-ma-luñ*); of Ža-sbug (?) as far down as what is called Brag-nag (black rock) at Stoñ-sde; the region within the Ya-nam lake down to Tho-mo-che on the Gar-žañi-chu.

In fulfilling a wish of king Blo-bzañ-dpal-lde (or, at the funeral of Blo-bzañ-dpal-lde, his father) Tshe-dbañ-rgyal-po presented to Ža-gser-bog (the yellow-cap monastery?) with a prayer [the following places] as a religious endowment:—Pi-pi-tiñ, 'Ub-sti and Su-ru ~~together with the valley~~. And, as a religious endowment to Byañ-sems, Tshe-dbañ-rgyal-po presented one family of Dpañ-gtum; one family of Śi-lha; three families of Bib-ca; the inner valley of Te-la-riñ-gri-gul; and also Mar-thañ of Thar-la-skor-ra-ru. And, in fulfilment of a wish of his father (or, at the funeral of his father), he offered to the treasury of Byañ-sems one family of the lower castle, and, for the sustenance of the steward, [the families] Mdzod-pa, Ya-ma, and Drag-pa, the three. From Śi-lha were given the castle and two great [peasants' estates], together with [the house] Žeb-le. As an offering of the chief Śag-lde of Ste-sta [was given] Phi-tse-phan within the

together with Gsum-mao (a village)