

Rgyal-po and Blo-dros-skyid, both, and Nān(Nāg)-dbañ-gro[l]-ma, the best of mothers, by these three, at the death-ceremony of Ha-ri, a Byañ-chub mchod-rten (stūpa) was erected for his soul. And as a verbal record, this chronicle, called 'The golden mirror', was written. [It is astonishing how much was gathered and given for the sake of religion. All hail! The number of what was presented according to the word. . . .

And the others, who brought flesh and beer for the benefit of men, were . . . (c. 40 names) . . . like nectar of the gods.

May all the partakers in this sacrifice meet later on in Mñon-dgañi-ziñ (one of the heavens).

. . . the red colour of idols . . .

. . . be blessed !]

[The chief of Ti-nan says that Gun-de is situated in Bir-Bañgāl (Barā Bañgāl, a province of Kuḷū), and that his ancestors came from there.]

NOTES

As is plainly stated, the above chronicle was compiled at the death-ceremony of the Chief Ha-ri-ya, who was a contemporary of the Kuḷū king Bi-dhur(= Bahādur) Siñgh. King Bahādur-Siñgh of Kuḷū reigned, according to Dr. Vogel's investigations, about the middle of the sixteenth century. This Kuḷū king claims to have ruled over Lahul, and the chief Ha-ri-ya may have been his agent in the country. The very powerful Ladakhi king Tshe-dbañ-rnam-rgyal I, who reigned at about the same time, also claims to have conquered Kuḷū (including Lahul). Possibly one conquest followed the other.

The statement of the Ti-nan chiefs regarding their descent from a Gu-ge family is of great importance. It is in contrast to another statement, found in the chronicles of the chiefs of Ko-loñ, in Lahul. The latter says that the Ti-nan chiefs came to Lahul from Bañgāl(Choṭā or Barā Bañgāl, now a province of Kuḷū). The clear statement of the Ti-nan chronicle, which was compiled three centuries before the Ko-loñ chronicle, is, of course, the more trustworthy of the two. I believe that the family was of purely Tibetan origin. The name Phala (*pāla*) is possibly an Indianization of the Tibetan word *dpal*, glory, which is so often found in Tibetan names. The original name of the family, Hod-gsal, is of Bon-po origin. Hod-gsal is the name of a Bon-po heaven; see S. Ch. Das' Tibetan-English Dictionary, p. 1120. A place called Lcags-mkhar, 'iron castle,' I have not yet been able to trace on a map.

Not a single one of the names of the Ti-nan chiefs has as yet been found in inscriptions of Lahul. A certain inscription from Žug-mur, Lahul, mentions a Ha-yar-jo (No. 127 of my collection). But, as Ha-yar is mentioned in other documents as a place-name, the word Ha-yar-jo had better be translated by 'Chief of Ha-yar'. Otherwise I should have felt inclined to identify Ha-yar with Ha-ri-ya of Ti-nan. There is a somewhat indistinct inscription in Śāradā characters on a boulder about a mile below the present village of Ti-nan. Another Śāradā inscription on a stone idol in the Chos-ñkhor (probably Stod-rgyal-mtshan-chos-ñkhor) monastery near Si-su, which belongs to the Ti-nan district, contains nothing but mystic syllables. It was discovered by Mr. G. C. L. Howell and myself, and examined by Dr. Vogel. A Byañ-chub mchod-rten is a *mchod-rten* with square steps between the upper bowl and the square lower part. It is a pity that the list of the forty guests was not copied; for it contained, in all probability, the names of several contemporary chiefs of Lahul of those days. The Mñon-dgañi-ziñ is, according to S. Ch. Das' dictionary, a mythological garden, 'the world of joy in the East.' Ma-gar-sa is the name of the ancient capital of Kuḷū. Bur-rgyal-bod probably stands for Spu-rgyal-bod, an ancient name of Tibet. Compare *La-dvags-rgyal-rabs*, part ii.

Later additions :—In the place of the name Gu-ge, which was plainly legible in Mañgal-cand's copy, Bzod-pa-Bde-chen's copy contains the name Gun-de. I am fully convinced that this is due to a recent alteration of the original text. My conclusions, based on the old reading Gu-ge, were not welcomed by the present chief of Ko-loñ,

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