ནས་ཀྱང་སྲོག་རྒྱུས་རྒྱབས་རྒྱབས་རྗེ་དམ་པ་འབྲུག་པའི་བཀའ་བཞིན་ཁ་ཉེ་མེད་པར་བྱས་པ ། དཀོན་མཆོག་དཔང་བའག་ཡིན་ཡང ། དེད་ལ་རྩིས་མེད་མཁོ་བསྐོར་བཏང་ ། རྟེ་མི་དགོན་པ་སྤུར་ནས་ནམ་ཆེན་མཐའ་དག་ཐར་པ་གྲྭིད་ཡིན་ཀྱང ། དེ་ལ་ཡང་ཆ་འཛོག་པ་མེད་པར ། སྤུར་མར་དགོན་སྐྱེའི་བསྟན་དོན་ལ་རྒྱ་ལ་གདོད་པའི་དཔེར་ཞོག་པ་བྱས་ནས ། སྔོས་ཏེ་ཞ་ཁྱ་རྒྱལ་པོའི་རྩར་སོང་ ॥ . . .

[Note by Joseph-Thse-brtan : རྒྱ་པ་རྩོ་ལ་སྐྱོད་རྒྱལ་པོ་བྱ་སྟེ ། སྐལ་བེ་རྒྱལ་པོ་ལ་སྤྱད་རྒྱལ་པོ་བྱ་སྟེ ། དེ་གཉིས་ཐུགས་ཅན་ཡོད་ཚོད་འདུག ། རྒྱ་པ་རྩོ་ཤེལ་སྤྱན་བཏང་མག་མལ་ཏེ་བེ་བསྡུངས་ནས ། མཁར་ལ་ཞོངས ། དེ་བཞིན་སྐལ་བེ་རྒྱལ་པོ་དེ་ཐོག་ཏུ་ཡོད་ཚོད་ཀྱང་ཤིན་ཏུ་ཐེ་ཚོམས་ཡོད་པ་ཡིན་ཅེས་ཟེར་ཏོ ॥]

TRANSLATION

p. 73. Furthermore, the precious prince (Tshe-dbaṅ-rnam-rgyal) said: The Ladakhi kings in due succession [told] father to son, a secret word, in the manner of a testament; that the family of the Rgya chiefs must not be given an office in the castle or be entrusted with a high position. If they be placed in a high position, they will put a bridle on the king of La-dvags, and on the country, and behave [like] a rider.[1] This is not right! Although that speech was scattered among all the wise, as if by wind (?), in the time of [my] ancestor Ñi-ma, the younger brother of Hbrug-grags, chief of Rgya, first became a monk; then he withdrew from that and entered the court of king Ñi-ma. After a short time he was made minister (*bkaḥ-blon*). Then he began to nibble away the royal power of La-dvags; time passed in continual coveting. For example, he recorded exactly [the] land and fields: he investigated and made inquiries regarding the territories belonging to the castle [of Rgya], according to [the statements of] his father's sons and brothers, and collected into one the registers of the castle extending from Ño-ma (Ña-ma ?) to Kha-la-rtse. Though this was repeatedly done, yet from what now remains, this may be clearly shown:—Although it is falsely said that in the realm of [my] uncle of Pu-rig, king of Mul-be, there are grounds and fields belonging to the sons of the minister Bsod, and that two registers of [my] uncle-king were given to the minister as [his] register; yet, apart from that, the realm of the minister was [so great] as to rival that of [my] uncle. All this has been revoked through the authority of the king of La-dvags. His own real inheritance is the before-mentioned castle of Rgya in Upper La-dvags. According to the custom of La-dvags this was to be taken by the eldest son; the younger ones were not to receive anything. According to that [custom], [among] the chiefs of Rgya, through all generations that can be traced, the younger sons had to enter the clergy. They never increased to more than one branch. But in the days of our ancestor Ñi-ma the territory of the castle was dealt with just as the minister pleased. The minister Bsod did not send a single one of his sons to the clergy, and he distributed the territories of the castle in a lavish manner. His daughters he gave in marriage to officers (*dpon-khag*), instead of princesses of the [royal] castle. His family he made dominant. He hoped that in the end the kingdom would really become his own. At the castle

[1] Or, if *gżon-pa* is to be read instead of *żon-pa*, 'a younger one must not be allowed to come up.'