

King Hangshu Dewa and His Minister Wokde

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Introduction

This book of the story of King Hangshu Dewa and his minister Wokde in Rong or Lepcha script was owned by a Lepcha called Nalengbo of Bom Basti of Kalimpong. When he learned of my interest in Lepcha script, he gave me this book in 1925. I went through it and found some light in it. Really, it was the story of the civilization and culture of ancient Nepal recorded by the Lepcha Kirat people of the East. The gist of the story is the conversion to Buddhism from Hinduism of the Kirat King Hangshu Dewa. I have transliterated and translated line by line into simple English.

The second book, I searched for in Sikkim state and found it in the hands of Tobgye Lepcha. He gave me the book, as he could not read the script. So I also transliterated and translated it. The contents of this book is the Religious instruction of Lepcha Kirat people, called Manism.

1. Hail! To the Jewel God of Lotus!
2. May the story of the Minister Wokde be known to you!
3. Know that in olden days the story of Karthak Wokde in the Lapcha language was good.
4. Know that in olden times the land of Nepal was inhabited by a good, civilised, and pleasure-loving people.
5. Know that the name of the King of that land was Hangsu Dewa.
6. Know that this King always went to the mountains for hunting and to kill game.
7. Know that he used to go down to the river and catch fish.
8. Know that the King was seen returning on horseback, laden with meat and fish.
9. Know that the sin of killing animals and birds committed by the King was seen by the god, Takbothing.
10. Know that the King was coming back with his prey in a happy mood.
11. At that time the god Takbothing came flying in the form of an owl, perched on the King's saddle, hooted, and flapped its wings three times.
12. The King was so startled that he fell from his horse.
13. Know that he fell down senseless.

14. Know that the owl then changed its form into that of a boy and, catching hold of the King, raised him up.
15. Know that the King then regained his senses and asked, "where is my horse?"
16. Know that the boy said, "Your horse is held by me, O King!" and he put the horse's reins into the King's hands.
17. Know that he brushed all the dust off of the clothes of the King and arranged them neatly.
18. Know that he arranged everything very neatly.
19. Know that the King was very pleased with the boy and liked him very much.
20. The King said, "It is very good that you came and looked after me in this manner.
21. "You have caught hold of my horse also.
22. "Know that it is also very good that you picked me up when I fell down from my horse."
23. Know that the King said, "You should now come along with me." And he took the boy to his palace.
24. Know that the King brought him to his palace and said, "You have done very well for me, for this I am very much pleased. Now you shall be my chief minister."
25. Know that the King then appointed him as his chief minister over and above ten other full ministers of his court.
26. Know that henceforth everybody became very happy.
27. Know that Karthak Wokde was filled with the spirit of righteousness.
28. Know that his mind was filled with joy.
29. Know that all the followers of that minister were very glad and rejoiced.
30. Know that the news of the prosperity of that land reached far and wide.
31. Know that the stock-farmers also grew in numbers and the servants multiplied.
32. Know that the King held a ceremony in honour of the appointment of this chief minister and people from afar came to attend and rejoiced at this celebration.
33. Know that all the nobility assembled and the holders of the King's sceptre and banners and all the other attendants of the King also came and attended the celebration.
34. Know that all the servants and menials also assembled for the celebration.

35. Know that all kinds of bands, minstrels and dancers were assembled.
36. Know that at the celebration, people admired and appreciated the rich dresses and ornaments worn by the noblemen and ladies. Even the harness of their horses were very richly decorated. So, this country at that time was flourishing and developed greatly.
37. Know that the King had a first and second wife. In the course of the celebration the first wife became intoxicated and thought: "Today I shall borrow the turquoise ring worn by the King."
38. Know that she then stood before the King and said, "O Great King! Today you are in the midst of such a grand celebration, and therefore, I request you to very kindly lend me your turquoise ring for some time."
39. But know that the King did not give her the ring. He said: "You might break it or lose it or throw it away. It must be taken care of."
40. Know that in the middle of such a crowd, the younger queen was sitting in the King's lap and was drinking wine from the golden cup of the King's. The elder queen, being jealous, snatched away the golden cup from the hand of the younger queen and threw it in the King's face. The King, being very angry with the first queen, called the Chief Minister Wokde and ordered him to take her out and kill her.
41. Know that Wokde politely addressed the King and said, "Although the queen's behaviour was bad, I won't go to kill the queen."
42. Despite such an appeal by the Chief Minister Wokde, the King did not listen to him, but said that bad women are like dung, for they attract insects fit to be trodden underfoot. They should be destroyed though they be in public assemblies.
43. Knowing that the King would not listen to him, the Chief Minister Wokde again entreated him and said, "O Great King! Be pleased to reflect that human lives are always full of pain and troubles, but no one knows this beforehand. Even if one thinks to obtain peace of mind, there is no place to get it."
44. Know that the Chief Minister Wokde appealed to the King for the life of the queen and said that her brothers and relatives were not living near and in such circumstances it would be quite impossible for him to execute the queen. But the King insisted on him carrying out his order. So the Chief Minister Wokde took her to a place where there were religious books and hid her in the midst of them. He came before the King and reported that the queen was already dead. Then the King said, "It is good."

45. Know that the Minister Wokde answered, "Though it is good, yet the term 'good' can be explained in various ways. The rainbow of the sky looks good. The beams and rafters of the roof look good. The flowers of the earth look good. The dignity of mankind looks good. Therefore, O King! if you abide in religion, it is good."

46. Know that the King said, "The fish keeps on drinking water in it, the fish finds it good. Though a mad man loiters here and there without any friend, yet he feels good."

47. Know that the Chief Minister Wokde answered the King and said, that, although it is good, however, once there was a pair of doves which made their nest with very thin leaves. In winter the female dove suffered from cold and became very sick. The male dove did not treat her sickness but berated her and ordered her to work. The female dove became so weak and feeble that all her feathers decayed and disappeared. In the rainy season when they were living in their nest, the male dove saw the state of the female dove and repented and became very sorry.

Likewise there was another pair of birds called Kāarfo, which one day had brought a grain of soyabean and had kept it in their nest. When the female was trying to shift it from there it fell. The male bird then berated her so harshly that she became very sorry and died. In summer when the same soyabean sprouted and leaves came out the male bird saw the soya plant, repented, and said that he had lost his helpmate.

48. Know that the Chief Minister Wokde remonstrated the King and said, "O King! You will have to repent as did these male birds. You should not have behaved towards a human being like this. It is not good at all. I am a man of religion and will never behave in this way. It is not good to act so abruptly. It is certainly a reprehensible deed if you behave this way. You will later have to repent deeply. Now you have already killed your queen and if you want her back, I won't be able to give her to you."

49. The King said, "Her own words will turn back on her."

50. Wokde answered and said "The word 'turn' can be understood in various ways. A man who does not know kindness and commits a sin which he thinks a trifle will find it turns back on him. Therefore, if you, O King! devote yourself towards religion, it will be very good for you."

51. The King said, "When a person who has been ignored is accepted again he will feel himself great; then though he knows what sin is, yet he will commit it without any hesitation. Know that if you go away from here, there will be someone to replace you."

52. Wokde answered the King and said, "The word 'go' can be understood in numerous ways. For example, if a bad son is sent to school, he will certainly go and read books. If a sinful man repents from his sin, his sin will go away had he becomes purified.
53. The King said, "You have been found to be a very bad man." Wokde answered, "The interpretation of the word 'bad' can also take various forms. For instance if three countries have a common boundary, this looks bad. A bad mother makes her son bad. To tame an animal without giving it food is also bad."
54. Know that the King said, "You should be beaten."
55. Know that Wokde answered the King and said, "There are meanings in the word 'beaten' without which nothing can be gained. For instance, ornaments can not be made without beating gold and silver. Sound can not be produced without beating a drum. In the same way a bad King is fit to be beaten."
56. Know that the King said, "You deserve to die."
57. Know that the minister said, "Of course! There are various ways of understanding the meaning of death. When a porcupine eats a snake's bone, it will die. During rainy season, if a man goes to a place of landslides he will certainly die. During winter, if a man climbs up a tree without having the knowledge of climbing he will fall down and die. Therefore, O King! if you abide in religion, it will be good for you."
58. Know that the King said, "You should be killed."
59. Know that the minister answered, "The word 'kill' can be understood in various ways. If a follower does not listen to the advice of his leader, he is fit to be killed. If a slave's behaviour is not good, he is fit to be killed. If an enemy is met on the way, he is fit to be killed. If a man fornicates with another's wife he is fit to be killed. If a King's rule is not good, he is fit to be killed."
60. The King said, "It would have been better if I had not met you." The minister replied, "The phrase 'not to be met' also gives many meanings. If a man wants to meet a tiger during daylight he won't be able to meet it. The evil thought of an evil servant can not be met. The mind of a bad woman cannot be met. In the same way the order of a bad king cannot be met. It is very difficult to find an established rule of a bad king."
61. The King said, "Your behaviour is found to be puffed up." The minister said, "There are various meanings of the word 'behaviour'. If the behaviour of a man towards his enemy is not agreeable, then he will have to fight. If a man's behaviour does not agree with his neighbour, then he will have to do his business in his own way. If a man does not

know how to harness his horse, then he will fall down from his horse's back. Therefore, O King! you always keep on committing sin by killing birds and animals, so when you die, you will have to go to the place of evil ghosts. If you don't commit sin and if you die your spirit will go on the way to the place of good ghosts.

62. The King said, "You have not studied all those things, so how, then, can you know all them?" The Minister Wokde said, "There are many things which can be known without learning. To cry is known without learning. Eating and drinking are known without learning. The King is very clever without having learnt to be."

63. The King said, "I learned but I did not know." The minister said, "Yes, there are many things which are never known, though they are learned very well. If man tries to learn how to fill a cup above the brim with water, he will never know it. If a man learns to bind up wind with rope he will never know it. If a man wants to knot the flame of a fire, he will never know it."

64. The King said, "Now I understand that you are a very wonderful and fearful man." The Minister answered "There are different meanings in the word 'fear'. The owl is frightened in the evening. The hawk is frightened at night. The King seems to be afraid of religion."

65. Know that the King said, "Now, I can't agree with you." But the minister said, "The word 'agree' also has numerous meanings. The goat does not agree with the wolf. The cow does not agree with the tiger. Neither does flesh agree with a dog. It seems that the King does not agree with religion."

66. The King said, "It seems that you want to live in happiness." The minister answered, "The word 'happiness' can be explained in various ways. The cow, the goat, and the sheep become happy if they find a good pasture land. When the King becomes great then the religious priests, if they get sufficient food, become very happy. Therefore, O King! you should abide in religious instruction."

67. The King said, "Now think yourself to be a very great man." But the Minister Wokde answered "The word 'great' can be understood in various ways. The religious priests are great. Parents are great. The sin committed by the King seems to be very great."

68. The King said, "Now I don't like what you say. When you said that you had killed my queen, I suppose this was a lie." The minister Wokde answered "The word 'lie' also has different meanings. It is a lie to say that fish can come out of water. It is a lie to say that the frog can climb a tree. So, O King! your belief in religion seems to be a lie."

69. The King said, "Although your mind does not contain so many words, you deep on forming so many ideas." The Minister Wokde answered, "The word 'contain' also has many meanings. Dust can't be contained in the eye. Water can't be contained in butter. Similarly, O King! it seems that your mind can't contain religious instruction."
70. The King said, "you seem to know many different meanings for each word." The Minister Wokde said, "The word 'know' also has various meanings. The mind of a fish is in its head. The meaning of religion is found with the lamas. Now the sin of killing the queen is in me."
71. The King said, "Although my queen has been killed and has been carried away, there are various ceremonies that can free her soul from trouble." The Minister Wokde answered "If the ceremony is done by a good man she will be freed. If you perform religious ceremonies devotedly you too will be free (of sin)."
72. Then the King said, "I see that your mind is always led towards religion." The Minister Wokde answered, "O King! You are great, yet you should always bear in mind that men fall ill and die. All true knowledge of life and death is found in religious books. These religious books lead away from evil deeds to righteousness and salvation. These religious books are known as 'Tomang'. If, O King! you do not understand the meaning of the trials of life and the death of human beings, its consequences on the next world, then your life is like a foam which forms and quickly disappears. Your valuable life becomes like a honeycomb without honey. If you follow religious instruction and perform only good deeds, then you save yourself from great pain and troubles. Now will find pleasure in the next world. So, O King! try to understand religious instruction and meditate on God."

Now the King understood all the instruction given him by the Minister Wokde. He knew all the internal and external states of mind, and fully comprehended religion.

After that the Minister Wokde brought forth the queen whom he had hidden and returned her to the King.

The King was greatly pleased by his Minister, and gave him his queen in gratitude.

Know that the name of this King was Hangsu Dewa, King of the Giants. The elder queen was named Rummit Rупpo. The younger queen was named Rummit Nurrappo. Know that the Minister Wokde was the incarnation of the God Takbothing. In this way he brought the King Hangsu Dewa into his religion.

Hail! To the Jewel God of Lotus!

Hangshu dewa sa sang.
 Hangshu dewa of story.

Sang alom dukshet ma o
 Story in this way read is

1. Um mani pyema hung hri!
 God jewel lotus hail to
2. Karthak Wokde sa sang ryula kāt syum ma o.
 Minister Wokde of story in good way one know ye.
3. Ta-ayanaba Rong Ring ka Karthak Wokde sa sang
 In olden days Lepcha language in minister Wokde of story
 ryungang kāt syum ma o.
 good one know ye.
4. Ayānaba Lum lyang ka kyong nyakka ryu gyapmung
 In olden days Nepal country in place too much good in excess
 nyakka go kyetyang ngangsa lyang kāt nyi yumma o.
 too much fond of happiness of place one was know ye.
5. Panu arsa ābryang ka Hangsu Dewa ka yumma o.
 King that of name was Hangsu Dewa know ye.
6. Panu ārye talla ungram pyem man ryak ka nongban
 King this upwards water source play meat search to gone having
 man sot yumma o.
 meat killed know ye.
7. Chulla ungtong lyem nong lung ngu sot yumma o.
 downwards water play gone having fish killed know ye.
8. Panurye ngu sot ban man sot ban un
 The king fish killed having meat killed having horse
 plongka ka bān hu dola un plongka thul ban
 upon placed having he himself horse upon rode having
 dyi dyettung shifat yumma o.
 coming While seen know ye.
9. Panurye thamchyang thambik sottung sa layolasong latsyong
 The king animals & birds killing for sin comes
 rye Takbothing nun shifat yumma o.
 this god by seen know ye.
10. Panu aryum tyu syong sakchin ban dyi yumma o.
 the king good feeling with thought having come know ye.
11. Takbothingrye ushyop kāt kā lyok lung lamdi ban
 God owl one in like having flew came having
 un plongks chat ban aring sakthin liban panku
 horse upon sat having noise fearful said and wings
 samthin thop bukshen.
 three times beat

12. Panurye sak salyun mat ban un nan glunonne.
the king mind startled done having horse from fell down
13. Kāthin mā mayan nan puk non yumma o.
sense to do knowing without fell down know ye.
14. Hān ushyoprye ong kat ka lyok lung panuryem mum cham
Then the owl boy one in like having the king to held
ban luk yumma o.
having raised know ye.
15. Han panurye saknon lung liba Kasusa un sabago
Then the king came back to sense and said my horse where
is
yongli yumma o.
said know ye.
16. Ongrye liba panu sa un gonun chamthopa yongshyu
the boy said king of horse I have caught requested
ban un sa chopsa tyet chyoksa Panu do sa
having horse of reins holding part of King himself of
aku ka tetbi yumma o.
hand in gave know ye.
17. Panu sa dum ka pagruk lyephamburye ryula mat
King of clothes in dust attached in good way done
lung tok let yumma o.
having wiped off know ye.
18. Sakbola shap tyetbi yumma o.
in good manner arranged gave know ye.
19. Han Panurye sakchin lung alat kā sum go non
Then the king thought having mind in mind glad gone
yumma o.
know ye.
20. Panu none liba ho kasam atyetpong ngukkungrye ryupa
The king said you me so much looked after is good.
21. Un la chambopa
horse even has been caught.
22. Go la un nan glunonba ho kasam chamungrye
I even horse from fell down you me caught hold of
ryupa yumma o.
good is know ye.
23. Ho Kasusa nayong liban panu do nan di ka
You me with go shall said having king himself palace to
long non yumma o.
took him know ye.

24. Anan di lyang ka thi ban panunan liba ho kasam
and palace place to come having the king said you me
atyetpong ngakkangrye ryupa. Along Kasusa Karthak
so much looked after is good. Now my ministers
atyetbo sa alonbu matta o.
so many of leader do you.
25. Karthak timbu katibu sa alonbu ka thap yumma o.
Ministers big ten of leader in put know ye.
26. Hān nan thyen dāllā go lā non yumma o.
Hence rejoiced happy became know ye.
27. Karthak Wokde chhyoka gum yumma o.
Minister Wokde righteousness in filled know ye.
28. Sak ka gum yumma o.
Spirit (mind) in filled know ye.
29. Karthak mi sa chyangkungpong ganadalla go non yumma o.
Ministers the followers of all became happy know ye.
30. Panu arsa lyang sut ninnan ti non yumma o.
King that of country news milk with increased know ye.
31. Han vetong la rottung bik ganna non ti non yumma o.
Hence slaves also multiplied stock-farmers increased know ye.
32. An maro gunna Kathin zumlung han anglum matlung
and people assembled then celebration done having
chhyomlung ganna dalla ryu yumma o.
rejoiced all good know ye.
33. Aryen ganbupong tungutsa zula linbopong patung paruyet
and then elderlyman court of nobilities sceptre banners
chambopong ganna latlung zum yumma o.
holders all come having assembled know ye.
34. Ayabong nilung Kappong ganna zum yumma o.
Servants menials children all assembled know ye.
35. Rumdar mitdar tek ganna zum yumma o.
bands ministrals experts all assembled know ye.
36. Han moro zumbamba damdong tosa ryupa
Hence people in the celebration rich dresses whose is good
yongsa pansen pandan tosa ryupa yongsa
admired rich ornaments of ladies whose is good appreciated
on tosa ryuzongangyong satyetmu ngaksa hyum
horse whose richly harnessed flourishing developed
timo sa lyang kat nyi yumma o.
greatly of country a was know ye.

37. Han panurye ayu timbu chyimbu nyet niba yu mu sa
 Hence king wife big small two had wife first of
 sakchyin ka sarong tyetmu hyum arye ka zumba
 mind in today people progressed this in celebration
 panu sa mangkung ayu
 king of ring turquoise nurpu rye kasam kam nyo
 jewel me some borrow
 bo yong li yumma o.
 give said know ye.
38. Han panu lyang ka nong lung panu timbu ho sarong
 Hence king place to gone having king great you to-day
 tyetmang ka plaba panu sa mangkung ayu
 people in while appearing king of ring turquoise
 nurpurye kasam kām nyo boyong li yumma o.
 jewel me some borrow give said know ye.
39. Panu nan liba kasusa ayu mangkung ayu nurpurye
 The king said my turquoise ring turquoise jewel
 āyu fatbopu magana pyangbopu magana halbopu
 you might lose it if not might throw it if not might break it
 galbo la gong fatbola gong pyang bo la gong
 broken even it be lost even it be thrown enen it be
 chipangka syong gum youn ban bin mathapne yumma o.
 it should be cared saying thus did not give know ye.
40. Oba moro zumbamba sa lyang ka panu sa karvong ka
 There people assembly of place in king of lap in
 pandi chyumrye panu sa zer takchim ka chi thong nganni
 queen small king of golden cup in wine drink sitting
 shen pandi timburye gino matlung pandi chimbu āka non
 while queen big envy doing queen small hand from
 zer sa takehim ryam kyi lung panu sa amlem ka
 gold of cup it snatched having king of face in
 kyok bi shen panurye saklyak lung Karthak Wokde
 threw gave while the king angry having minister Wokde
 mam lik ban panu non liba ho pandi sot ka nu yong
 to called having king said you queen kill to go
 li yumma o.
 said know ye.
41. Wokde non liba matlu kam shongshenne anongnaba
 Wokde said behaviour some found to be unsatisfactory
 gonla go pandi sotka manongne yumma o.
 even if I queen to kill don't go know ye.

42. Yongshyushen Panu non liba tayu azenrye paong sagong
 On such appeal the king said woman had stool inside
 sabisa viksyong gam; dyang lyok sadamka long tik
 of any where insects is foot like under trodding
 lyokkungsa ring lisyong gam zumthuplagong
 like word should be said even though all sorts of people
 are assembled,
 ganna viksyong gam Koad matsyongsa ring gum.
 they should be hated because they are only of sexual enjoyment
43. Panu nyen mathapnaban Wokdenon shyuba Panu timbu
 King to listen did not agree Wokde requested king great
 ho alat ka nanthyan sakchyin ngakka . Ka namshimyo thupsyon
 you mind in property think see We mankind get
 -grye nyakka dukka gum alunnonka lotlang thupa yong
 pains troubles is afterwards gone having get might
 sakchyin gong la thup lyang manyine.
 think if even to get place there is no
44. Wokdenon shuba panuka pandiryeka mashotnaka marodosa
 Wokde requested to the king the queen not to kill her
 namayeng namnuzong matholnaryeka to shottye yongshyushen
 brothers relatives not near who kills at such request
 panula manyen mathapnaban Wokdenon pandi mum tho
 the king to listen he won't agree Wokde queen to up
 tomang sa lyang kat kā ma tho ban Karthak
 religious book of place one in hid having minister
 Wokdenon Panu Karvong ka lothi ban pandi chya
 Wokde the king near (before) came and queen already
 shotlellpayong shyu shen Panunon liba ryupa yumma o.
 killed requested at the king said it is good know ye.
45. Karthak Wokdenon shyuba ryungang ka la ngyakka
 Minister Wokde requested good meaning in even in various
 way
 gyappa Yumma o. Talyang sa tungkungrye
 it has much understanding know ye. the sky of rainbow
 ryupa yumma o. Li sa kungdi rye ryupa yumma o
 is good know ye. House of poles of rafters is good know ye
 Fat sa riprye ryupa yumma o. Numshimnyo sa pandor rye
 ground of flowers is good know ye. Mankind of dignity
 ryupa yumma o. Panu chhyosa dukla gong ryupa yumma o.
 is good know ye. King in religion abides if it is good know
 ye.

46. Panu non liba ungsa ngurye ungchok thongla gong
 The king said water of fish receives drinks even if
 go zennangsa chidal gum nomsa manzinaka rongpa yumma o.
 likes dirty things smell there is no good know ye
 Mung nganung vungangsa tyol arzung mayinagong ryupa
 devil sat having loiters friend like if not good
 yumma o.
 know ye.
47. Wokde non shyuba ryungankalagong rumfunfo numvom
 Wokde requested good even if dove male & female
 nyet nyiba pong saknyom kat nyi so sa shen hlengnon shen
 two were nest thin leaves one was in winter cold & cough
 ayumum ho zo ngugumyong dokdongshen āmyel lashyong
 wife to you rice cook ordered feathers decayed
 lashyong lathrong non yumma o. Ikza sommyangshen
 decayed and gone know ye. In furture during rainy season
 pong saknyokrye juk nganzishen Rumfunfo tagrisa sakchyin
 nest thin leaves making while dove male of mind
 ka saknām thindoknon yumma o. yumma o Arsa panu
 in safferred and repented know ye. know ye Like this king
 no dokpa yumma o. Arryen Kāārfo numvom
 you will suffer known ye. Like this a kind of bird male & female
 nyet nyiba salyāngsa āpot kāt longbam nyishen ashyapsa
 two were soyabean of brain one brought had nest of
 angka yul lang glunonshen tagrinon tayu mum ho zo
 side shook having fell down husband wife to you rice
 nguyong daktong shen maknon yumma o. Ikza sommyangshen
 cook berated then died know ye. In future during rainy
 season
 salyang sa apotrye lin hronglung anyomthik
 soyabean of fruit (grain) sprouted & came up with leaves
 ngannishen Kāārfo tagri sakdoklung liba ayuk
 seeing bird male being troubled in mind said work
 matbusonglanon thyentomla mat lung zukmabone yongban
 doers (workers) in a good way done having does not do saying
 thus
 sakdoknon yamma o.
 repented know ye.
48. Karthak Wokdenon shyuba arsa panu ho dokpa
 Minister Wokde requested like this king you will suffer
 repentance

yumma o. Namshimnyosa asom ninganka tham cyang thambik
know ye. Man's breath while retaining birds & animals

asom niwonganka alom mat maryune yumma o. Go
breath while living like this to do not good know ye. I

chhyopu yongban gongpuyongsa alom mamātne
religious being to dwellers of monastary like this do not do

yumma o. Tham chyang āka dam mayongrye thamreyot gum along
know ye. To animals hand hurry to make blame is now

lingansa dokpayong shhushen along pandine sot lell fatye
if I say it is good requested now the queen killed & finished

along bo sa manyine yongshushen
now if I am to give there is no when requested thus

49. Panunon libe hudo sa ringpong Hudo ka vungang latmao.
The king said her own words herself to turns & comes.

50. Wokdenon shyba vungka latungka la nyakka
Wokde requested to return and to come in various ways

gyappa kyondit mayanna ryesong magyon
has many meaning kindness those who do not know those who

mayannarye layongla tadoka vungans latmao. Panu
do not know joking themselves to return and come King

chhyosa dokla gong ryu mao.
religion agrees if then it is good.

51. Yongshu shen Panunon liba Ho sakchyinyongkala
at the request the king said you though think like this

nyakka gyappā pyangnonnun rye thoplel
in various ways it has many meaning neglected(person) if accepted

-gong sakchyin ti mao. Layo lasong lotlung (thyaklagong)
then mind becomes great sin committed having

dyenla gong sakchyin mao. Panu ho Layo lasong thyakla
thrown away then does not mind King you sin though,

-gong sakchyin ti mao. Yongshushen Panunon liba ho
know mind mike great at this request the king said you

lattungsa maro kat nyi yimba yong li yumma o.
go if other man one is said like this know ye.

52. Wokde rye shuba lattungkala nyakka gyappa
Wokde requested even in going has meaning much in various way

apap āzennungrye long nong chhyoka thaplagong latmao
children had if taken to school and put them in they go
also

Panjam azennungrye layolasong chongutrye lat mao.
enemy had even sin purifies it will go.

53. Yongshyushen Panunon liba Ho azen kat dalla ayumba shyush
 at this request the king said you bad one are really a at this
 -en Wokdenon shyuba zennungkala nyakka gyappa
 -word Wokde requested even in bad here are meanings in differ
 -ent ways
- Lyang samsa aram ryezen yumma o. Amu azennungsa
 places three of source are bad know ye. Mother bad if
 akap rye zenpa. Byuk manyinnungsa thamchyang rye zenpayong
 children are bad grass there is no if animals are bad
 yumma o.
 know ye.
54. Panunon liba hodalla bukthop shyong kat nyipa yumma o.
 The king said you to get beating supposed one are know ye.
55. Wokdenon shyuba bukthop shyongkala nyakka gyappa
 Wokde requested to get beating supposed has also various
 meaning
- yumma o. Zer kom gongla bukkasa alomka nyi mao.
 know ye. Gold silvers even for beating thus are know ye.
- Tungdar lungnung gong bukxa alom nyi mao. Panu
 drums for beating thus are know ye. a king
- azenbu rye bukponpa yumma o.
 bad is liable to be beaten know ye.
56. Panunon liba hodalla makshyong kat nyipa yumma o.
 The king said you really fit to die one are know ye.
57. Wokdenon shyuba makshyongkala nyakka gyappa yumma o.
 Wokde requested to die has also various meaning know ye.
- Sathimnon manthet bu bambu rye mika fan thala gong
 Porcupine bone snake with fire in roasts eats if
 mak mao. Somyangsa ratka nongla gong
 it dies know ye. in rainy season in landslide if goes
- makmao. Sasaka kungka hrongla gong makmao. Panu
 he will die. In winter the tree if climbs he will die. King
- la chyoka dukla gong ryupa yumma o.
 if in religion abides it is good know ye.
58. Shyushen Panunon liba hoddum sot thup shyong kat nyi
 At this request the king said you fit to be killed one are
 yumma o.
 know ye.
59. Karthak Wokdenon shyuba sot thup shyongkala
 Minister Wokde requested even in phrase "fit to be killed"
- nyakka gyappa yumma o. Lonbunon tuthsung manyena gong
 has various meaning know ye. Followers advice do not hear then

- sot thuppa yumma o. Vetongnon nyothim maryuna
(they) are fit to be killed know ye. Slave behaviour not good
- matla gong sot thuppa uumma o. Maryunnang panjyamsa
do if fit to be killed know ye. bad enemy
- chamlagong sot thuppa yumma o. Avo nyingansa ayu
if meets fit to be killed know ye. husband living wife
- lyang lotnangla gong sot thuppa yumma o. Panu thyum
place if goes then fit to be killed know ye. King's rule
- mayinagong sot thuppa yumma o.
if not good fit to be killed know ye.
60. Yongshyushen Panunon liba hodo kala mathupnung manyinasa
at this request The king said you had not been found
- tokpayong yumma o. Wokdenon shyuba mathupanakala
it would have been good know ye. Wokde requested not to be
found also
- nyakka gyappa yumma o. Saknyi ka sothong chumla gong
have lots of meaning know ye. day during tiger wish to find
- mathupne yumma o. Vyetong āzen sa sakchyin mathupne
cannot be found know ye. slave bad of mind cannot be found
- yumma o. Tayu azen sa sakchyin mathupne yumma o. Panu
know ye. Woman bad of mind cannot be found know ye. King
- azenungsa ko mashyine yumma o.
bad of order cannot be seen know ye.
61. Yongshyushen Panunon liba hodosa tombripong tipa yong
at this request the king said your behaviour increased
(puffed up)
- shyushen Wokdenon shyuba tombri tingung kala
at this request Wokde requested behaviour increased
- nyakka gyappa yumma o. Matanangsa panyjyam lyang
has also various meaning know ye. not agreeable enemy place
- nonglagong dyu mao Matnangsa li nyot la gong todo
if goes to (they)fight. If do not agree with neighbours themselves
- rongsō ka zuk mao. Machhyonnangsa unka thulla
different kay(then) do know ye. without harnessing on horse rides
- gong un nan glu mao Panu ho layolasong dallamatlagong
then horse from galls down King you sin if go on committing
- makba maknyam mung sa lom ka nongshyongum. Layolasong
at death evil ghost of way on will go sin
- mamānagong makba Ram lyangka chat mao.
if do not do at death god place in climbs know ye.
62. Yongshyushen Panunon liba āryepong ho hlap mahlapna
at this request the king said these you learning without
learned

- yupa lishyongshen Wokdenon shyuba mahlapnung
 have known on saying this Wokde said without learning
- yumao. Sakchyin maryunarye mahlapnungla yupa yumma o.
 known is mind bad without learning is known know ye
- azom athen mahlapna gongla yupa yumma o. Panusa
 food drink without learning is known know ye. the king of
- dikporye mahlapnungsa yupa yumma o.
 cleverness without learning is known known ye.
63. Panunon liba gonum hlapgongla mayonne Wokde nun
 the king said I although I learned did not know. Wokde
- shyuba mayannungkala nyakka gyappa yumma o. Ungka
 requested not to know has also various meaning know ye. Water in
- ablen hlaplagong mayanne yumma o. Sākmāt ka
 over brimful though learns does not know know ye. wind in
- takpo dam lhaplagong mayanne yumma o. Mika ka atyep
 rope bind though learns does not know know ye. fire in knot
- lhaplagong mayanne yumma o.
 though learns does not know know ye.
64. Panunon liba ho nanthendalla rongungsa maro kat dallaimbayong
 The king said you wonderful fearful man one are certainly
- shyushen Wokdenon shyuba rongung kala nyakka gyappa
 on saying this Wokde requested fear has also various meaning
- yumma o. Usyoprye sanyamke romao. Alokphorye sanapka
 know ye. The owl in the afternoon fears The day bird at night
- romao. Panu chhyoka rongung imba
 fears. The king with religion fearing seems to be
65. Panunon liba go hosa matannang imba lishen Wokdenon
 The king said I with you do not agree on saying this Wokde
- shyuba matannangkala nyakka gyappa yumma o. Satum
 requested not to agree has also various meaning know ye. Wolf
- sa sār matanne Sathong sa bikmon matanne
 with goat does not agree Tiger with bullock does not agree.
- Kazyusa man matanne Panu sa chhyo matannung
 Dog with flesh does not agree the king with religion does not
 agree
- imbayong
 seems to be
66. Panunon liba hodo sagongka sakchyinka kyetyangsa sakchyin
 The king said you your inner mind in happiness to think
- nyingungimba yongli yumma o. Wokdenon shyuba kyetyangkala
 seems said so know ye. Wokde requested happiness has
 also

- nyakka gyappa, yumma o. Lyang samka byuk zammangsa bik,
various meaning know ye. places three in grass plenty if cows
- saär, lakrye kyet mao. Panu tingungsa azom athen
goats sheep happy become. the king becomes great if food drink
- mingungsa chhyoburye kyetmao. Panu chhyosa
gets sufficient if the Lamas becomes happy. the king religion with
- doklagong ryupa yumma o.
agrees if it is good know ye.
67. Yongshyushen Panunon liba ho dalla tingung imba
on saying this the king said you getting big seem to be
- lishen Wokdenon shyuba tingungkala nyakka
on saying this Wokde requested getting big has also various
- gyappa yumma o. Thyak plongsa yukmanrye ti mao an
meaning know ye. head above the monks of are also big and
- abosa amurye ti mao. Panu do sa layo lasongrye
father and mother are also big. King himself of the sin
- timao.
is also big.
68. Panunon liba gonon hodosa aringtham nyan mathapne. Ho
The king said I your words don't like to hear you
- kasuyu pandi sotmayongrye ho kasam raknyam mattung gum
my wife queen of killing you me lie telling might be.
- Yongshyushen Wokdenon liba raknyam mattang gum yongkala
On saying this Wokde said lie of telling
- nyakka gyappa. yumma o. Ungsa ayumnon ngu plamayar
has also various meaning, know ye. Water foam from fish do not
- rye raknyam gam Talaknon takdam pla makhane
know how to come out lie is The frog up cannot climb
(how to climb)
- Panu chhyosa dokmayongrye raknyam gum
the king religion in belief lie is
69. Panunon liba hodasa alatka masannang nyakka nyingung
The king said your mind in doesn't contain various ideas
- imba yong shyushen Wokdenon liba amik sagongka pagruk
seem on saying this Wokde said eye inside in dust
- massannamo Mor sagongka ung massanne. Panusa
does not contain Butter inside water does not contain. The king's
- alatka chhyo massanne
mind in religion does not contain
70. Panunon liba hodokala shyu ringla nyakka yu nung yimba
The king said you any words in various to know seem

lishen Wokdenon liba shyu ring yunangungkala
such saying Wokde said any words to know has also

nyakka gyappa yumma o. ngu sa alatriye thyak plongka gum
various meaning know ye. Fish of mind head on the is

Layolasongrye kasuka nyipa yumma o.
the sin me in is know ye.

71. Yongshyushen Panunon liba kasu pandi sotlella
at this request the king said my queen killed & finished

fatlella gongla asom shyuk lellungkala
lost & finished yet soul to free and complete (may take)

nyakka gyappa yumma o. Wokdenon shyuba alom ryula
various means know ye. Wokde requested in this way if in

gong dyeknon shyuk mao. Panu chhyosa
good way by religious performance should be freed King religion
with

doklagong dyeknon shyuk mao.
if agrees by religion performance it should be freed.

72. Yongshyushen Panunon liba ho do sa ringpong
at this request the king said you yourself of words

chhyoka nyingung yimba yong lishen Wokdenon
religion in seem to be on saying this Wokde

shyuba Panu timbu ho alatka aryezong chying tho o
requested king great you mind in like this keep on thinking

dokshyong makshyong dokkung shyong rye chhyonon
to suffer illness to suffer death all such sufferings by religious
book

yu mao Tomangsa ringpong chhyonon
are known. Religious book called Tomang of words by religious
men

yungang shyula manyine, yumma o. Panula
is known besides there is nothing know ye. The king also

makshyong mathyakna gong ungtabyam yullangsa khan mayine
about death do not know if water foam exists like and disappears

yumma o. Nur pandor mathyakna gong hu thu langrye
know ye. jewel do not know if honey comb without honey

zong gum. Makka dokka sa shyuklella
like is death & suffering of completes the religious function

gong dokkangryesa azenan sa mathyaknum o ā kyet
if sufferings of bad effect of will not be known pleasure

ā dye sa chhyolung
& happiness of religion

mathyakna gong maro lyang gum Tomang rye chhyolen
 do not know if different place it is of scripture in religion
 holkang shyula manyine yumma o. along
 spoiling thing any there is nothing know ye. now
 Tomangsa ram chhyo mattao. Panu la yinton
 scripture of god religious do on. the king also instructions
 saryepongla gana thyaknon yumma o. Poong sagong sakchyin
 any sort of all knew know ye. Outside inside minds
 sarye gana thyaknon yumma o. Karthak Wokdenon ayo
 any king of all knew know ye. Minister Wokde former
 tayu Pandi mathomburyaela longnon ban panuka nyetbishen
 wife queen hidden one brought having king to gave then
 Panunon liba pandimom liban along karthak Wokde
 the king said queen to said having now minister Wokde
 ho longungo yongban hudom bi yumma o. Panu arsa
 you take her saying this him gave know ye. king this of
 abryangka Hangshu dewa Datmungsa panuka yumma o.
 name Hangshu dewa giants of king(was) know ye.
 Pandi timburye Rummit Rупpo sa pandi yumma o. Pandi
 queen big Rummit Rупpo of queen(was) know ye. queen
 chyimburye Rummit Nurrappo sa pandika yumma o. Karthak
 small Rummit Nurrap of queen(was) know ye. Minister
 Wokderye Takbothingnon raplang gyekthongang sa agyen
 Wokde(was) god having taken made him born of wonderful
 asosa ākapka yumma o. Panu layolasong matburyam
 knowledgeof son know ye. king the sin doer to
 tyu lellmao. chhyosa tamjyoka thaplell yumma o.
 made him repent religion of the way in put know ye.
 Om manyi pyema hung hri!
 god jewel lotus of Hail to!