

Terek pass leads into the Pamirs, “Ts’ong-ling”, *congling* 葱嶺. Yoshida (2003) denies any link to the ancient Yuezhi.

133 – Year AD 1148: Memories in an Indian chronicle

Rājatarāṅgiṇi 1,168 to 173, Stein 1900: 31f.:

athābhvan svanāmāṅkapuratrayavidhāyinaḥ |
huṣka-juṣka-kaniṣkākhyās trayas tatraiva pārthivāḥ ||RT 1.168||
savihārasya [corr. Stein 1900: 30 note ed.] nirmātā juṣko juṣkapurasya[1] yaḥ |
jayasvāmipurasyāpi śuddhadhīḥ saṅghavidhāyakaḥ ||169||
te turuṣkānvayodbhūtā api puṇyāśrayā nṛpāḥ |
śuṣkaletṛādideśeṣu maṭhacaityādi cakrire ||170||
prājye rājyakṣane teṣāṃ prāyaḥ kaśmīramāṇḍalam |
bhojyam āste sma bauddhānāṃ pravrajyorjitatejasām ||171||
tadā bhagavataḥ śākyasiṃhasya parinirvṛteḥ |
asmīn mahīlokadhātau sārḍhaṃ varṣaśataṃ hy agāt ||172||
bodhisattvaś ca deśe ’smīn eko bhūmīśvaro ’bhavat |
sa ca nāgārjunaḥ śrīmān ṣaḍarhadvanasaṃśrayī ||173||

“168. Then there were in this land three kings called Huṣka, Juṣka and Kaniṣka, who built three towns named after them [Huṣkapura, Juṣkapura, Kaniṣkapura].

169. That wise king Juṣka, who built Juṣkapura with its Vihāra, was also the founder of Jayasvāmipura.

170. These kings who were given to acts of piety, though descended from the Turuṣka race, built at Śuṣkaletṛa and other places Maṭhas, Caityas and similar [structures].

171. During the powerful reign of these [kings] the land of Kaśmīr was, to a great extent, in the possession of the Bauddhas, who by [practicing] the law of religious mendicancy (*pravrajyā*) had acquired great renown.

172. At that time one hundred and fifty years had passed in this terrestrial world since the blessed Śākyasiṃha (Buddha) had obtained complete beatitude (Nirvāṇa).

173. And a Bodhisattva lived [then] in this country as the sole lord of the land, namely the glorious Nāgārjuna, who resided at Ṣaḍarhadvana.”

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The following references to the compilation of sources should not be mistaken for a bibliography, for which see Puri up to 1977, paralleled by Litvinskii (1978), followed for certain years by the commented surveys of Fussman 1978 and 1987. The papers or bibliographies in the conference volumes edited by Basham (1968), Ayubi (1970) and Jayaswal (2012: 393-442) provide references to more recent work. Hill’s (2015,II: 291-347) compendium has a large collection of secondary literature; Dorn’eich (2002)

contains a series of translations of HS 96 and beyond, and his *Neuzeitliche Quellen* with relevant excerpts will hopefully be uploaded soon. The titles given below cover only works referred to in connection with the present collection of texts, and often pertain to topics of minor importance. No attempt at being comprehensive was made.

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