



Manuscript reference: Ds 169

This manuscript folio with red margins is drawn with the clumsy pictures of two human figures riding horses, both identified by captions and related to the main (incomplete) text.

Each rider is associated with two attributes and several thread crosses (*nam mkha'*) ornamented with ribbons. The figure on the left is represented with an arrow hanging over his right shoulder and what may be a sword standing above his left shoulder, while the hatted figure on the right holds what may be a spindle in the right hand and an oblong dice marked with two pairs of circles in the left hand. Three thread crosses are planted on the head and the hindquarters of the first horse, and four on those of the second. A large arrow is drawn in front of the first rider and a sheathed bow together with an arrow in front of the second. The caption written below the first drawing identifies it as “one blue horse, one white man”, while that written on the right of the second drawing appears to command to “make(?) a black horse [and] a blue man”.¹ The space left on the leftmost part of the folio is occupied by the pictures of a thread cross together with a bow and an arrow and of the head of a horse, which may have been drawn in preparation for the main pictures.

The latter two follow in most respects the descriptions found in the text of the ritual and in its colophon, while ignoring small details such as which type of ornaments the figures should wear on their foreheads. To compare images and text in more detail, the first drawing appears closer to the description of the colophon, according to which the rider has an arrow above his right shoulder and a sword and a bow sheath above his left shoulder. By contrast, the description of the ritual text has it that both the arrow and the sword surmount the rider’s right shoulder, while the bow sheath and what may be a shield (*skyabs*) surmount his

¹ These inscriptions read: *§ rta sngon po 1 / mi dkar po 1 ; § rta nag po mi sngon po 1 bya*

left shoulder. The same applies to the second drawing whose rider is described as a woman and without indication about her left-hand attribute in the ritual text.

These drawings served as models for making effigies of the man and the woman of the trigram Kham and the horses of Kham on which they are mounted. Together with other ritual objects, these effigies would have been offered as ransoms (*glud*) in order to remove the obstructions related to this trigram.

Iconography-wise, a very similar folio is appended to the manuscript Ds 081, which is dedicated to the same text as the present one.