

ancestors. *A MS.*, *S MS.*, and *L MS.* are probably such biographies of *Señ-ge-rnam-rgyal*, furnished with the most elaborate groundwork. The text of this chapter is based on *A MS.*; but *C MS.*, *S. MS.*, *B MS.*, and *L MS.* have been adduced for comparison. Foreign historical works contain only occasional references to the events told in this chapter.

Part VIII: The Last Independent Kings of Ladakh. This chapter, which is not furnished with a Tibetan title, is found in *B MS.* and *C MS.* *S MS.* and *L MS.* supply only a few additions to the text. Foreign historical works contain only occasional references to the events told in this chapter. The following text is based on *B MS.*; but *C MS.* and in a lesser degree *S MS.* and *L MS.* have been adduced for comparison.

Part IX: The History of the Dogra War. Its Tibetan title is 'History of the War waged by Mahārāja Gulāb Siṅg's Soldiers against Ladakh and Tibet'. It is found in *Ca MS.*, *Cb MS.*, and *Cc MS.* The same events are described by *Tshe-brtan* of *Khalatse* and *Bastī-Rām*. The text of this chapter is based on *Cc MS.*; but a few additions were made from *Ca MS.*

Part X: Ladakh after the Dogra War (1842-86 A.D.). This chapter was written by *Munshi Tshe-riñ-dpal-rgyas* of *Leh*, and his text was copied for the present publication by *Joseph Tshe-brtan* of *Leh*.

In an eleventh part *Munshi Tshe-riñ-dpal-rgyas'* Chronological and Taxation Tables will be found published.

The aim of the present publication is not to bring out a critical edition of a Tibetan work on history, but to present in a connected text all the historical facts contained in the various MSS. of the West Tibetan chronicles.

As after 1600 A.D. the various MSS. do not correspond with regard to their texts, it would be advisable on some later occasion to publish the texts of the different MSS. in full.

Where does the truth begin? I am convinced that all the early groups of kings (see Part IV) have nothing to do with history. They belong to *Bon-po* mythology. The first historical king is *Sroñ-btsan-sgam-po* (600-50 A.D.). The Tibetan art of writing history begins with him. But, as the Tibetans probably could remember his forefathers up to his great-great-grandfather, the Kings *Khri-sñan-bzuñ-btsan*, *Hbroñ-sñan-lde-ru*, *Stag-ri-sñan-gzigs*, and *Gnam-ri-sroñ-btsan* may also be historical personages. Thus the first possibly historical king, *Khri-sñan-bzuñ-btsan*, may have lived about 120 years before *Sroñ-btsan-sgam-po*, c. 480 A.D.

Let me now examine the general features of Ladakh historiography. The character of the chronicles is not the same during the different periods which they describe. The first three and a half chapters contain only legendary matter, taken from Buddhist as well as *Bon-po* mythology. Then follow one and a half chapters of real history (Part IV, second half, and Part V). They tell the tale of the empire of Great Tibet. Then we hear the tale of the West Tibetan empire, which in its most ancient parts (Part VI) can hardly be called a history; nor was it apparently meant