

free from misery ; (6) they possessed miraculous powers and (7) supernatural perception ; (8) they were without the very names male and female ; (9) without enemies and friends ; (10) without accumulation of riches ; their state (behaviour) was altogether in the manner of the gods.

At that time a knot formed on the crown of god Gśed-bu's (Gśed-can's) head. When it broke, a white man came out of it. He was (by Manu) made the royal race (Rājanya). From his neck a red man appeared ; he was shaped into the Bram-ze (Brahman) race. From his heart a yellow man appeared ; he was shaped into the noble race (Kshattriya). From the upper part of his foot a black man appeared ; he was shaped into one of the low (Śūdra) race. These were the people of India of that time.

To the younger brother, Gśed's companion, were born Gyin-gi-stin and Gnod-sbyin-gdon-dmar (Red-faced Yaksha). Gyin-gi-stin also had two sons, the elder one being Rluñ-rje-bam-pa and the younger one Brag-srin. Of Rluñ-rje-bam's family are the following :—Kha-che (Kashmir) ; Bal-yul (Nepal) ; Za-hor (Mandi) ; 'O-rgyan (Udyāna) ; Ta-zig (Persia) ; Khrom-Ge-sar-hdan-ma (perhaps Ladakh) ; Rna-nam (Sna-nam, Samarkand ; see Jäschke) ; Thon-mi-gru-gu (near Kamba-rdzoñ) ; Rag-śi (unknown), and the other tribes of Rga. They are the uncles of the four kinds of dwarfs. The younger son Brag-srin had two sons, the elder one being Thar-rje-thon-pa and the younger one the monkey Su-tiñ. The monkey Su-tiñ owned the eighteen provinces of Hbog-hchol. From him are descended the ninety-two tribes of barbarians (Tibetans). His elder brother Than(Thar?)-rje-thon-pa had two sons. The name of the elder son was [H]brañ-mi-skyin-pa, that of the younger one Hbrañ-rje-yam-dad. From the younger brother are said to be descended the sixty tribes of Khob *mthah-hkhob*, barbarians ?

Hbrañ-mi-skyin-pa, the elder brother, had four sons, as follows :—The first is Skyon-pa-thañ-rje, the forefather of the people of Smra-Žañ-žuñ (Gu-ge) ; after him comes Gliñ-śer-thañ-rje, the forefather of the people of Se-ħa-ža (Lahul?) ; after him p. 21 comes Riñ-rjeħu-ra, the forefather of the Toñ-gsum-pa tribe. Together with Sku-rje-khrug-pa, the forefather of the Than-chuñ-ldoñ-mo-ñag tribe, they are four. From these four the tribes of men spread far and wide. Sku-rje-khrug-pa had four sons, viz. Sku-gzugs-kyi-thog-ta, Smad-ma-rje, Gur-bu-rtsi, and Khal-rje, these four. Sku-gzugs-kyi-thog-ta had three sons, viz. Rtse-mi, Rje, and Rje-mi, these three. Smad-pa(ma)-rje had five sons, viz. Khra-mo, Rtsogs-mi, Drag-rje, Zas-rje, and Žañ-rje-btsan, these five. Gur-bu-rtsi had five sons, viz. Yañ-rje, Riñ-rje, Smon-rje, Ya-ya, and Rtso-dkar-rje. These five belong to the royal race (Rājanya caste). To the caste of ministers belong Ldoñ-po-che-yoñs-tu, Ya-chen-ldoñ, Nam-chen-ldoñ, and Thog-rgyud-ldoñ, these four. As regards the race of nobles (Kshattriya), Thog-rgyud-ldoñ married a woman, and eighteen sons were born. Then the eighteen Ldoñ-ru-chen, the Ñes-ldoñ, and more clans than can be grasped with our minds originated.

Speaking generally, in Hdzam-bu-gliñ (Jambu-dvīpa) there are five great countries ; sixty-two barbarian nations ; sixty 'further barbarian [nations]' ; the eighteen large