

and he introduced the handicrafts and many kinds of work. In his time the life of men was 80,000 years. From a swelling on Spyi-bo-skyes' (Mürdhaja's) right shoulder a boy was born. He was called Mdzes-pa (Cāru). He turned the golden wheel and reigned over the four continents. From a swelling on Mdzes-pa's left shoulder a boy was born. He was called Ñe-mdzes (Upacāru); he turned the silver wheel and reigned over three continents. From a swelling formed on Ñe-mdzes' right thigh a boy was born. He was called Mdzes-can (Cārumant): he turned the copper wheel and reigned over two continents. From a swelling formed on Mdzes-can's left thigh a boy was born. He received the name Mdzes-ldan (Cāruka): he turned the iron wheel and reigned over one continent. In his time a life was 70,000 years. These kings are called the five wheel-turning kings.

Mdzes-ldan's son was Rgyal-byed (Jaya?); his son was Mdzes-dgaḥ (Cārunanda?); his son was Mi-sred-pa (Aruci?); his son was Btañ-bzuñ (Mucilinda). During his reign a life was 60,000 years, and the propitious measures of time originated then. During King Btañ-bzuñ's reign Buddha Hkhor-ba-ḥjig (Krakucchanda) came to teach. Btañ-bzuñ's son was Lus-stobs-gser-thub. 9,000 generations after him, during the reign of King Rgyal-byed-chen-po (Mahājaya), Buddha Gtsug-tor-can (Śikhin) came to teach. Then, 1,000,200 generations after him, a king called Me-sde-ldan appeared. The 100,000 royal families which originated from his eight sons and grandsons reigned over many various kingdoms. During their time a life was 40,000 years. Buddha Thams-cad-skyobs (Viśvabhū) came to teach. 7,000 generations after them a king called Bzod-pa-bkaḥ (Durdharṣa?) appeared. During his reign a life was 30,000 years. Buddha Log-par-dad-sel (?) came to teach. He preached the *Chos-spyod-rgyud* (*Dharma-caryā-tantra?*). 160,000 generations after him King Glañ-chen-spyi appeared. During his time a life was 20,000 years. At the same time the perfect Buddha Gser-thub (Kanakamuni) came. 150,000 generations after him a king called Kri-kri (Kṛkin?) appeared. A life attained 15,000 years. Buddha Hod-sruñ (Kāśyapa) came to teach. He preached the *Chos-rnal-ḥbyor-rgyud* (*Dharma-yoga-tantra*). Kri-kri's son was Legs-skyoñ (Surakṣita = Sujāta?). 100 generations after him, at Gru-ḥdzin (Potala), a king called Rna-ba-can (Kaṛṇika) appeared.

#### NOTES ON THIS CHAPTER

We find the same or similar subjects treated in the first chapter of Ssanang Ssetsen, in the *Dpag-bsam-ljon-bzañ* (pp. 1-17), and in several Indian books which are not at my disposal. The mythological names given in *Dpag-bsam-ljon-bzañ* often differ from those given here. On the whole the above account is a compilation from several Indian works. But occasionally Tibetan ideas are introduced. Thus, the first dynasty of gods, beginning with Nam-kyer-rgyal-po (in the time of Hod-gsal), is probably of Bon-po origin. Nam-kyer-rgyal-po was, in my opinion, later on identified with Indra (Śatakratu, Brgya-byin). Thus, in the Kesar-saga, Skyer-rdzoñ-sñan-po (probably the same as Nam-kyer-rgyal-po) and Brgya-byin are identical. From the *Gzer-mig* (a Bon-po work) we learn that also *Ye-mkhyen*, *Hod-gsal*, and *Sman* are names of Bon-po deities. Then the table of nations seems for the greater part to be of Tibetan origin. It is not yet possible, however, to identify all the nations mentioned in it. As regards (Se)-ḥa-za (pronounced Ghaza), which is supposed to be the same as Gar-za, Lahul, it is the natives of Lahul themselves who claim this name as referring to their country. In a seventeenth century document the name of the country is spelled Gva-ja. Khrom-Ge-sar-ḥdan-ma may refer to an ancient line of kings of Leh. In a rather modern inscription from Dpe-thub Ladakh is called Ge-sar-