

gdan. Before the arrival of King Skyid-lde-ñi-ma-mgon, in the tenth century, it is said that 'Upper Ladakh was held by the descendants of Gesar'. Of particular interest is the present new version of the tale of the monkey descent of the Tibetans (barbarians). Here they are stated to be descended from a monkey Su-tiñ. As stated by Jäschke in his dictionary, the Tibetans themselves assert that the designation Mthah-hkhob-pa, 'barbarians,' refers to their own nation. Regarding the three names of Manu, I suppose that one of them, Gśed-can, denotes a 'father Manu', Gśed a 'mother Manu', and Gśed-bu a 'son Manu'. But the text is not at all clear in the passages referring to them. In the table of nations the name Gliñ-śer-thañ-rje was given as the name of the forefather of the people of Ha-za (Lahul). Now it is interesting that in the Lahul village of Pyu-dkar there is still to be found a grove of old trees which is sacred to Tañ-jar. Tañ-jar is evidently the Bunan pronunciation of Thañ-rje.

'Dwarf' seems to be the designation of the non-Tibetan tribes. There are 'dwarfs of the frontier', whose countries are marked by the last syllables of their names, as follows: Gam-śañ-Rgya may be the Chinese; Gyim-śañ-Hor, the Turkomans; Ha-le-Mon, the Indians; Spu-rgyal-Bod, the people speaking Kanāwari and similar languages (near Mount Pu-rgyul).

The inner dwarfs seem to be speakers of foreign languages within Tibet. Smra-Žañ-žuñ are the inhabitants of Guge, who according to other accounts formerly spoke a non-Tibetan language. The Gtoñ-gsum-pa I cannot explain; the Ldoñ-me-ñag are a non-Tibetan tribe in the south-east, perhaps related to the Shans. The Se-ha-za are apparently the Lahulis, who still speak languages of their own.

[The account of the seven Buddhas is confused. The first, Hkhor-ba-hjig (Krakuechanda), is clearly an error for Rnam-gzigs (Vipaśyin), while Log-par-dad-sel below seems to be another rendering of Krakucehanda. The kings Rgyal-byed, Mdzes-dgañ, Lus-stobs-gser-thub, Me-sde-ldan, Bzod-pa-bkañ(dkañ) and Glañ-chen-spyi are not identified, and the name of the third seems to contain the equivalent of Kanakamuni.—F. W. T.]

vis. pp 279.

Krakucchanda.

III. The Genealogy of the Śākyas

(S MS.) (*Verse*) Drawn on by the tambour-string of the melodious voice which pronounces blessing, the Age of Bliss (*Bhadrakalpa* = Church), ambrosia of supreme wisdom, 'basket' which is the source of unfailling knowledge, with the secret treasure of the heart, that superlative Wishing-Jewel, made into a fair Śrīvatsa ornament: its great originator with his Ten Powers, manifested on high like the full moon with its moon-gem halo in the midst of the thousand stars, whose glory, celebrated by the Queen of Holy Speech as a white lotus by reason of the spotless strength of the verification, perfect in power, of his vow with its might-attended wave, beats against the boundary walls of the Three Existences, that victorious one of Ikshvāku's race: the jewel of His teaching, being the capital sum of good and wholesome, acquired by the merchandise of the countless good deeds of the world, including the gods—

The author, increaser, and upward developer thereof depending upon a great p. 25 king ruling the area of the wide earth, our teacher (Buddha) looked out for a clan, a country, a time, a family, and a woman, these five, and allowed himself to be born as Zas-gtsañ's (Śuddhodana's) son. Let us first relate a little of his family.

When the people of Āryāvarta, though they had passed from the undying state, had a life of immeasurable length, with abundant [gratification] of their nine desires, and had power over infinite accomplishments, they enjoyed ambrosia not dependent upon the force of exertion, the sap of the earth, the fertility of the ground, gardens of sugar-cane, and abundance of rice, which gave crops without ploughing.

Then the accomplishments which belonged to [the state] of the gods became changed; the crops which grew without ploughing disappeared entirely, [the