

teacher's [black] face become like gold!' At once the black-coloured Rishi became golden, and was henceforth called hermit Gser-mdog-can (golden face, Kanakavarna).

Then the Rishi saw that Gohutama's line of religious kings (Dharmarājas) would become extinct, and said to Gohutama: 'For the sake of posterity you must leave a seed.' Gohutama answered: 'As I am tormented with misery, I cannot beget a family!' Then the teacher produced a pleasant coolness by overshadowing clouds, and Gohutama, experiencing a feeling of pleasure, produced two drops of semen virile mixed with blood. They were placed on two leaves of sugar-cane (Bu-ram-siñ, Ikshvāku) and ripened through the heat of the sun and the moisture of the moon, and two boys were produced. They received the names of Bu-ram-siñ-pa (Ikshvāku) and Ñi-mahi-gñen (Sūryavaṃśa). p. 26.

Ñi-mahi-gñen became an ascetic, and Bu-ram-siñ-pa reigned. The descendants of Bu-ram-siñ-pa became famous, and increased.

One hundred generations after him there arose King Hphags-skyes-po (Virūdhaka). He had by his elder spouse four sons, and by the younger one four daughters. At a later (another) time, both wives having died, he married the daughter of a foreign king, who said, 'The sons whom you already have must not reign. If my daughter should have a son, he must reign!' As he had said this, the ministers consulted together, 'We do not know if his daughter will have a son or not. If a son should be born, we do not know if he will live or not. If he should live, we must place him on the throne.' As the result of this consultation he married the princess.

She bore him a son, whom they called Rgyal-srid-dgah (Rāshṭrananda?). At that time the ministers thought as follows:—'If we place the elder brothers on the throne, we go beyond our former promise; if the throne falls to Rgyal-srid-dgah, we have to take heed to the elder brothers. Accordingly, we must turn out the elder brothers by some device!' Thus thinking, a crafty one from among the ministers pronounced some calumny and banished them.

Leading their sisters, they went to the banks of the river Bskal-ldan-siñ-rta (Bhāgīrathī), built a hut in the forest, not very distant from the place of the Rishi Gser-skyā (Kapila), and lived there. When they had attained to adolescence, they became pale and thin, and, when the hermit saw this, he asked them about it. They said, 'We have become like this, because we are tortured by passion.' He said, 'Even if it is so, you must avoid the sister with whom you have both parents in common, but amuse yourself with the sister whose mother is in truth the sister of your own mother.' They asked him, 'Great Rishi, is it right to do this?' He answered, 'For royalty which has renounced the throne it is right to do this!' They said, 'The words of the hermit are authoritative,' and did accordingly. Many boys and girls were born, and, when their father heard of it, he said, 'Could the young people do such a thing?', or in Indian language: 'Śākya (i.e. śakyaṃ "possible?": or "capable"?). This is the origin of the Śākyas.