

NOTES

Schlagintweit mentions the following books as treating of the same or similar subjects:—Csoma, 'On the Origin of the Śākya Race,' JASB., vol. ii; Csoma, 'Notices on the Life of Śākya,' *As. Res.*, vol. xx; Fausböll und Weber, 'Die Pāli-Legende von der Entstehung des Śākya und Koliya-Geschlechtes,' *Ind. Stud.*, Bd. v; Foucaux, *Rgya-cher-rol-pa (Lalitavistara)*; Schiefner, 'Eine tibetische Lebensbeschreibung Śākyamuni's,' *Mém. des sav. étrang. de Pétersbourg*, vol. vi; Schiefner, 'Über die Verschlechterungsperioden der Menschheit,' *Bull. hist. phil. der Petersburger Akademie*, Bd. ix; Turnour, *The Mahāvamsa*.

This list might of course be amplified at the present day: see Rockhill's *Life of Buddha*. As regards the *Rgya-cher-rol-pa (Lalitavistara)*, it is of particular interest that the song containing the invitation to all the girls to attend a festival was directly copied from this book. In Csoma's Tibetan grammar, pp. 159-60, the Tibetan text and an English translation of this song are both given. The text of lines 5 and 6 is somewhat different in the two versions. But I find it impossible to decide which of the two versions has to be given the preference. In Csoma's translation after the *Lalitavistara* the song reads as follows: 'Bring hither that maiden, who has the required qualities, whether she be of the royal tribe, or of the Brahman caste, of the gentry, or of the plebeian class. My son regardeth not tribe nor family extraction: his delight is in good qualities, truth, and virtue alone.' Let me add that just above this little song we find in Csoma's grammar the Tibetan text, and an English translation, of Gautama's letter, containing his description of a girl as she ought to be. This also is taken from the Tibetan *Lalitavistara*.

It is interesting that the name *Bu-ram-śiñ-pa (Ikṣvāku)* is found in many stone inscriptions of Ladakh. There the kings of Ladakh are asserted to be of his family (see my first and second *Collections of Tibetan Historical Inscriptions*, Nos. 65, 71, 79, 117). *Zas-gtsaṅ (Śuddhodana)* is called an ancestor of the Ladakh kings in inscriptions Nos. 38 and 64. The name *Mdzes-ldan (Cārumant)* is used as an epithet of the Ladakhi king *Hjam-dbyaṅs-rnam-rgyal*. See my article 'Ten Ancient Historical Songs from Western Tibet', *Ind. Ant.*, 1909. According to a statement in the following chapter, king *Gsal-rgyal (Prasenajit)*—the common Tibetan translation seems, however, to represent *Prakāśajit*—F. W. T.) was the father of *Gña-khri-btsan-po*, the first king of Tibet.

As I learn from two hitherto unpublished inscriptions from Lahul, two chieftains of Lahul, one from *Ko-loñ*, the other one from *Bar-bog*, are also stated to be of *Bu-ram-śiñ-pa*'s family.

IV. The Kings of Leh and Lhasa down to *Glañ-dar-ma*

(S MS.) The head of the line (lit. lineal king) is *Spu-rgyal*, the king of Tibet. There are many various accounts of this. Although there are [books called] *Rgyal-rabs*—*spun-po-gsum-khug-blon-pohi-rgyal-mtshan*, the *Gsañ-ba* or *Hbru-bdus*, and many others, yet, if we compare (collect) them, two things are well said:

'Well known is the lineage of the gods according to Bon-po ideas;
Mysterious remains the lineage of men according to Buddhist ideas.'

Now, relating according to those texts only, at the navel of our southern *Hdzam-bugliñ (Jambu-dvīpa)*, the centre of the countries, the roof of the earth, the curved horn of the snow mountains, the foundation of that crystal *mchod-rten (stūpa)*, the icy *Ti-se (Kailāsa)*, the rim of the turquoise circle of Lake *Ma-baṅ (Manasarowar)*, the mother-land of jewels and gold, the source of the four great rivers, the six divisions of Tibet,—in this country of high mountains and pure works; we will relate of all this according to [the book] *Dañ-po-dbañ-byed-rim-paḥi-dgu-byuñ*.

At the time when Tibet was troubled by the twelve little kings the King of Kosala, *Gsal-rgyal (Prasenajit)*, who was of *Bcom-ldan-hdas' (Buddha's)* family, had five sons. The third (middle one) of them, called *Buddha-śiri*, was born with his eyes covered from above like those of birds, the [fingers and toes] of his hands and feet were connected like those of ducks, and his eyebrows were [blue] like turquoises.