

Along with him a host of devils were born. He was shown to Brahman sign-interpreters, and the Brahmans said, 'This prince has splendid marks, and the size of his body will be very great; he will reign before his father is dead.' When they thus prophesied, the father, thinking in his mind, 'He will reign by killing either me or his brothers,' was minded to cast him away. The Brahmans answered, 'If we send him to the snowy northern regions, he will be of benefit to living beings!' As they prophesied thus, they made a throne on the necks of four fast-running men, who carried him across the northern mountains and wilds, and laid him down on the [mountain?] Lha-ri-gyed-mtho, in the middle of Tibet. Although there are many conflicting statements with regard to this [event], he is certainly a Śākya of Goḥutama and Mañ-pos-bkur-ba's family. Some hunters saw him and asked, 'Who are you? Tell us, Btsan-po (Majesty), whence you came.' As he did not understand their language, he pointed with his finger to the sky. The hunters told and confirmed this to the people, and many people went there and were shown [the boy]. When the twelve little kings saw that he was good and of great brilliance and pleasing, they said, 'We have no overlord; we must invite him to be our little drum!' p. 29. (*L MS.*: little lord). Thus saying, Btsan-khrun and Snums, both, Gña-ra-rtse and Gtso, both, and the two Khu-stegs, these six families of subjects invited him. Ra-saṅs-dar-pa and Khyun-po became governors. Ses-gñen of Me-ñag was elected minister. Thus he was appointed king of all 'black-heads' [Tibetan expression for men]. The name of Gña-khri (Neck-throne) was given him. 'Great Gña-khri-btsan-po!' thus he was addressed. The lands Yar-lun and so forth were his precious and excellent diadem, and he resided at the castle Phyi-dbañ-stag-rtse. Power and justice were his ornaments. He ruled the world according to religion, and his realm was in a happy state. He had a fourfold bodyguard. The outside foes were subdued by the forty-four governors of Rgod-ldod (or Rgod-ldoñ). The inner administration was regulated by the forty-four governors of Gyur-ldod (or Gyur-ldoñ). At the four extremities of his kingdom he appointed spies (or scouts). The enemies of the four extremities were subdued by the eight Khrom-kha (*L MS.*: Khrom-khra) (governors). At Roñ-do twenty-two officials [called] Kha-ba-so (*L MS.*: Khab-so) filled the barns [with grain]. From the twelve markets riches were offered to the king; wise men decided about rewards for good and bad. By punishing criminals the source of deceit was stopped. Five wise men brought fame to the country through their writings in gold and turquoise; five heroes adorned it as lions and tigers; five quick messengers rode on horses, which they changed in their course [*L MS.* quite unintelligible]. The justice of this great [king] was as [glorious] as if the sun rose over glaciers. Among his deeds he built the palace of Hum-bu-bla-sgañ. Theft, deceit, [was overcome]; in trade advantage was not looked for. The whole kingdom flourished, and the government was beneficent. It was grand and excellent in all respects.

## NOTES

King Gña-khri-btsan-po is mentioned as an ancestor of the Ladakhi kings in the following inscriptions of my collection:—Nos. 51, 54, 72, 75, 78, 81, 84, 111, 119. The place-names given in the account of his kingdom