

all seem to refer to Ladakh, see my article 'The Kingdom of Gnya-khri-btsan-po', J. & PASB., vol. vi, No. 3, 1910. Phyi-dbañ-stag-rtse seems to be identical with the present village of Phyi-dbañ, eight miles from Leh; Hum-bu-bla-sgañ with Um-[b]la, eight miles from Phyi-dbañ; Roñ-do with the village of Roñ-do in Nubra, not far from Phyi-dbañ; Rgod-ldod with Rgod-yul in Upper Ladakh; and Gyur-ldod with the district of Gyu-ru in Central Ladakh. As we learn from the *Dpag-bsam-ljon-bzañ* (pp. 149-50), all the places mentioned by the Central Tibetan historians in connexion with the first king of Tibet are situated near Bsam-yas. But most of their names are different from those given here. Me-ñag is probably the same as Mi-ñag, a province of Khams.

As regards Gña-khri-btsan-po's date, the following attempts at fixing it have been made: 313 B.C. according to I. J. Schmidt's *Ssanang-Ssetsen*, p. 21; 250 B.C. according to Csoma de Körös (*Grammar*, p. 177); 50 B.C. according to Schlagintweit (*Rgyal-rabs*, p. 14) and S. Ch. Das; 416 B.C. according to the book *Grub-mthah-sel-gyi-me-loñ*; before Buddha according to the Bon-po chronicles.

Legend of his origin according to the Bon-po chronicles:—He is the son of Pāṇḍu and Krasnā (Kṛishṇā or Draupadi). In this connexion the *Mahābhārata* tale and many of its names occur in the Bon-po chronicles (see Laufer, 'Tibet. Geschichtswerk der Bon-po,' *T'oung Pao*, sér. II, vol. xi, p. 8).

Chinese legends of his origin: According to the *Ytoungtche* (*Mémoires concernant la Chine*, xiv, 1789, pp. 127-8) he came from a western country and settled at Si-tche-choui. His name was Houi-ty-pou-tsoui-ye. In Parker, *Manchu Relations with Tibet*, we read (JRAS., N.Ch.B., 1886, p. 301): 'a Wutiya-Khan, who fled eastward over the Hindu Kush, founded the Yarluñ house. His name was Nyatpo-Khan.'

The Mongol versions are in close agreement with the Central Tibetan Buddhist version, and therefore somewhat different from the above account.

It is remarkable that the numeral 44 as the number of certain officials is also found in Sir Aurel Stein's collection of documents from Turkestan. The title Khab-so, which is also found in the ancient stone monuments of Lhasa, seems to mean 'Guard of the castle'.

As regards postal service among the Tibetans, it may be noted that one of the documents found by Sir Aurel Stein in Chinese Turkestan is impressed with a seal showing a rider galloping. It looks almost like a stamp ensuring quick transmission.

His son was Mu-khri-btsan-po.

His son was Dir-khri-btsan-po (*L MS.*: Riñ-khri-btsan-po).

His son was So-khri-btsan-po.

His son was Me-khri-btsan-po.

His son was Gdags-khri-btsan-po.

His son was Srib-khri-btsan-po.

These seven are called the seven heavenly thrones.

After seven cycles

The tombs of the seven Khri were made in heaven (*L MS.*: the seven Khri, the rulers, were sent to heaven):

Their divine bodies dwindled away like rainbows, without remains.

Thus they, having the gods of light for their leaders, lived many years; and, when the sons following them were fit to hold the bridle (were fit for ruling), the fathers before them went happily to heaven, dwindling away like a rainbow.

NOTES

In the book *Dpag-bsam-ljon-bzañ*, p. 150, the names of these kings are given as follows: Gña-khri-btsan-po, Mu-khri-btsan-po, Diñ-khri, So-khri, Mer-khri, Srib-khri (Gdags-khri being omitted). In other Central Tibetan historical works (S. Ch. Das, 'Contributions, etc.,' JASB., vol. 1, p. 215) the names of the queens of these kings are given. Herbert Müller ('Tibet in seiner geschichtlichen Entwicklung,' *Zeitschrift für vergl. Rechtswissenschaft*, vol. xx, p. 307) notes that all these kings were named after their mothers (the Tibetan matriarchate).