

The son of Srib-skhri-btsan-po was Gri-gum-btsan-po.

He had three sons: Śa-khri, Ña-khri, and Bya-khri.

Bya-khri received the name of Spu-de-guñ-rgyal. He resided at the great castle of Yar-luñ. In the time of this king the *bon* [religion] of the *Yun-druñ* (*svastika*) arose. Besides, the essence of burnt wood, charcoal, and the essence of molten leather, glue, came into existence (were found). Iron-ore, copper-ore, and silver-ore were found.

'The three ores were melted with coal, and silver, copper, and iron showed themselves.

Pieces of wood were pierced, and ploughs and yokes were made.

Two equal [*mdzos*] were put into the yoke, and the plains were ploughed into fields.

p. 30.

The water of the lakes was led into irrigation canals, and bridges were built across rivers.'

Many such implements came into existence.

NOTES

As we learn from the *Dpag-bsam-ljon-bzan*, p. 150, these kings are known by the name Bar-gyi-ldiñ, 'flying between,' or 'the floating ones of the earth'. From the same book we learn that *Gri-gum-btsan-po* was murdered by his minister, who reigned for some time. Under *Gri-gum-btsan-po* the *Dur-bon* religion, and under *Spu-de-guñ-rgyal* the *Gnam-bon* religion arose. As regards the *Bon* religion, its earliest type is certainly nature-worship, as represented in the ancient Tibetan-Chinese inscriptions from Lhasa (eighth and ninth century), and in the *Glin-chos* of Ladakh. As regards *Glin-chos*, see my article in *Hastings' Dictionary of Religion and Ethics*, s.v.; also, 'The Ladakhi Pre-Buddhist Marriage Ritual,' *Ind. Ant.*, 1901, pp. 131 seq.: 'A Bon-po Hymnal,' *Ind. Ant.*, 1901, p. 359; 'Kesarsaga,' *Mém. de la Soc. Finno-ougrienne*, No. xv, pp. 21-31; 'A Lower Ladakhi Version of the Kesarsaga,' *Bibl. Ind.*, Nos. 1134, 1150, 1164, 1218; 'The Paladins of the Kesarsaga,' *J. & PASB.*, 1906 (p. 46), 1907 (p. 67); and unedited MSS. from *Khalatse*, *Poo*, and *Tagmachig*.

Places of the cult of the *Glin-chos* see in my article 'Historische Dokumente von *Khalatse*', *ZDMG.*, Bd. lxi, pp. 583-92.

Illustrative rock-carvings see in my article 'Rock-carvings from Lower Ladakh', *Ind. Ant.*, vols. xxxi, p. 398, xxxii, p. 361, and our finds on the expedition of 1909.

As regards editions of Bon-po literature of the period when it was influenced by Buddhism and Hinduism, the following may be mentioned:—

Mdo-gzer-mig and *Hdus-pa-rin-po-che*, extracts by S. Ch. Das, in *JBTS.*, 1893, pp. 1-7. It contains the history of *Gśen-rabs* of *Žaň-žuñ* (*Guge*), the legendary founder of the *Bon* religion. It is modelled on the *Buddha* legend. Then it speaks of *Gśen-rabs*' journey to China to assist the emperor *Koñtse* in saving his castle. This tale is similar to the tale of *Kesar*'s journey to China.

Then, in Appendix ii of the same journal, we hear of the highest aim of the *Bon* religion. It is to retain one's personality by seeking the welfare of all beings. After that a number of charms and lists of *Bon-po* deities are given. In these lists the name *Khro-bo*, which is so common in the ancient inscriptions from Ladakh, is found. The four great *Khro-bo* are mentioned.

In *JASB.*, vol. 1, pp. 187 ff., S. Ch. Das gives a translation of the eighth book of *Grub-mthah-sel-gyi-me-loñ*, in which are described the different stages of the *Bon* religion. The fact of its accepting Hindu doctrines at various times is mentioned.

The book *Gtsaň-ma-Klu-hbum-dkar-po*, translated by A. Schiefner (*St. Petersburg Academy Mémoires*, vol. xxviii, No. 1), contains *Gśen-rabs*' path of delivery from transmigration. It appears to be half Hinduist, half Buddhist (see *Rockhill, Life of Buddha*, p. 206).