

The books *Klu-hbum-hdus-pahi-sñiñ-po* (Mémoires de la Société Finno-ougrienne, No. xi) and *Sa-bdag-klu-gñan-gyi-sgrog-khrol* (Vienna Academy *Sitzungsberichte*, vol. xlvi) have been translated by Dr. B. Laufer. They contain songs of exorcism. The latter work especially is remarkable as having remained untouched by Hindu or Buddhist ideas. Its character is primitive and animistic.

B. H. Hodgson published several plates of Bon-po deities in JRAS., 1861. As they look almost like present-day Buddhist deities, the greater is the importance of my discovery of an ancient Bon-po temple at Lamayuru with frescoes of Bon-po priests represented in blue and black dress. The blue dress of the Bon-po priests is mentioned in JASB., vol. 1, pp. 198, 211. A description of the Bon-po monastery at Shendar-ding is given in S. Ch. Das' *Journey to Lhasa*, 1902, pp. 205 sqq. The monastery, as well as the monks, can nowadays hardly be distinguished from Buddhist ones.

Rgyal-rabs-bon-gyi-hbyuñ-gnas, the Bon-po chronicle, has been printed by S. Ch. Das; extract given by Dr. B. Laufer in *T'oung Pao*, vol. xi, No. 1. As the genealogical rôle of Chinggis Khan's family shows, the chronicles were compiled later than 1328 A.D. They contain the Bon-po version of the legends of the origin of the Tibetans and of their first king. They are of a distinctly Hinduist colouring. The story of the fall of the Bon religion under Khri-sroñ-lde-btsan is related at some length.

I am of opinion that, according to a certain school of ancient Tibetan historians, *Spu-de-guñ-rgyal* was the first king of Tibet. My reasons are the following:—(1) His name contains the name *Spu-rgyal*; (2) Under him the great castle of *Yar-luñ* is mentioned again; (3) The Bon religion is stated to have risen under him; (4) The story of the introduction of civilization into Tibet is connected with him.

His son was 'A-śo-legs. His son was 'I-śo-legs. His son was . . . By that king the palace of *Phyi-dbañ-stag-rtse* was built. That was the commencement of building palaces and forts. His son was *De-śo-legs*. During his lifetime singing and dancing spread. His son was *Gu-ru-legs*. His son was *Hbroñ-rje-legs*. His son was *Thoñ-śo-legs*. These are called 'the six Legs (good ones) of the earth'.

NOTES

The names of these kings, according to the *Dpag-bsam-ljon-bzañ*, p. 150, are as follows:—'O-śo, *De-śo*, *Thi-śo*, *Gu-ru*, *Hbroñ-ziñ*, and 'I-śo. It looks almost as if this group originally consisted of seven kings. In the *Rgyal-rabs*, after 'I-śo-legs, the words 'his son was' occur; but instead of the name a blank is left. For this reason we might perhaps insert here the name *Thi-śo*, which is found in the *Bodhimör* (see I. J. Schmidt's *Ssanang Ssetsen*, p. 319) as well as in the *Dpag-bsam-ljon-bzañ*.

His sons were *Zin-la-zin-lde*, *Lde-phrug-gnam-gzuñ-btsan*, *Lde-rgyal-po-btsan*, *Se-sñol-lam-lde*, *Se-sñol-po-lde*, *Lde-lam*, *Lde-sñol-po*, *Sprin-btsan-lde*. These are called 'the eight *Lde* (beauties, *lde*, *rde*, *bde*) of the earth'.

NOTES

The names of this group of kings, according to the *Dpag-bsam-ljon-bzañ*, p. 150, are as follows:—*Za-nam-zin-lde*, *Lde-hphrul-nam-gzuñ-btsan*, *Se-sñol-nam-lde*, *Se-sñol-po-lde*, *Lde-sñol-nam*, *Se-sñol-po-lde*, *Lde-sñol-nam*, *Lde-sñol-po*, *Lde-rgyal-po*, *Lde-sprin-btsan*. As we see, there are here ten of them. They are called *Bar-gyi-lde* (Beauties of the 'middle region', the earth); and the last seven are known by the name *Sil-ma-bdun* (the seven tinkling sounds?).

His son was called *Tho-tho-ri-loñ-btsan*. Down to his father the mothers were *Lha-mos* (goddesses) and *Klu-mos* (Nāgīs). From him onwards, as they were offspring of subjects and relatives, the descendants of *Tho-tho-ri-loñ-btsan* were called *Klu-rgyal*