

(A MS.) His sons were Skyid-lde-ñi-ma-mgon and Khri-bkra-śis-rtsegs-dpal (*L MS.*: Khri-bkra-śis-brtsegs-pa-dpal), these two. Skyid-lde-ñi-ma-mgon (c. 900–30 A.D.), when on his way to Upper Mñah-ris—Tibet being in a state of revolution—and accompanied by a hundred horsemen under the leadership of Hbal-ma-zug-btsan, Khuñ-mo-ñag-pa, and 'Ā-ka-badzra, these three (*S and L MSS.*: a hundred horsemen under the leadership of Dpal-ma-zug-gar, Khyuñ-dpal-ldan-grub, and 'Ā-ka-badza of Me-ñag, these two (?)) happened to be obliged to eat fish and eggs. [The servant] brought [the food] wrapped in a napkin, and they became satisfied. From this it came to be a custom with the kings of Tibet to use the [so-called] giant's napkin (also explained as a napkin with eight folds). Eventually he arrived at Ra-la_{hi}-rgyud. He built Mkhar-dmar of Ra-la in the horse-year, Rtse-śo-rgya-ri (*S and L MSS.*: Rtse-tho-rgya-ri) in the sheep-year. He thought of causing many villages and hamlets (towns) to be built throughout the broad valleys of Dam and Lag (or Dam-lag). Mar-yul he left undisturbed. At that time Upper Ladakh (La-dvags-stod) of Mar-yul was held by the descendants of Gesar, whilst Lower Ladakh (Smad-rnams) was split up into small independent principalities. At that time Dge-bśes-btsan (*L MS.*: Dge-śes-bkra-śis-btsan) invited him to Pu-hrañs, and offered him Hbro-za-Hkhor-skyoñ to be his wife, and he married her. She bore him three sons. He now built the palace of Ñi-zuñs and erected a capital. Then he conquered Mñah-ris-skor-gsum completely and ruled in accordance with the faith.

NOTES

The name of this king is given in the same spelling in the *Dpag-bsam-ljon-bzan*, p. 152. The *Bodhimör* (op. cit., p. 365) calls him Jir-ghalang-Koissun-itegel, and his brother Ölsöi-dabchur-lagsan. The Central Tibetan as well as the Mongol authors assert that Ñi-ma-mgon was the son of the great queen, and his brother the son of a minor queen.

The following inscriptions from Ladakh are probably of king Ñi-ma-mgon's time, although they do not contain his name:—(1) The Sheh inscriptions; (2) some of the Alci-mkhar-gog inscriptions (see my article 'Archæology in Western Tibet', *Ind. Ant.*, vols. xxxv–vi); (3) several inscriptions at Bya in Zañs-dkar, discovered by the Rev. G. Hettasch, of Kyelang. A song of a king Ñi-ma-mgon is found in my article 'Ten Ancient Historical Songs from W. Tibet' (*Ind. Ant.*, 1909).

With regard to king Ñi-ma-mgon's marriage the following may be said:—Dge-śes-btsan is in all probability the name of a king of Pu-hrañs. Names ending in *btsan* are generally names of kings or of members of royal families. Dge-śes-btsan probably had an only daughter, who was heir to the throne. Thus, in marrying this daughter Ñi-ma-mgon became master of Pu-hrañs. That he was actually in possession of it is shown by the fact that he handed it over to one of his sons.

Dr. Marx notes that the so-called 'Giant's napkin' is still in use with the kings of Ladakh. It is called Gsañ-khebs, 'cover of the hidden thing.' The Ladakhis do not eat fish or eggs. To them a fish is a kind of Nāga. The avoidance of eggs is shared by the Dards.

Geography.—The following place-names have already been identified by Dr. Marx:—Mñah-ris-skor-gsum usually includes the districts of Ru-thogs, Gu-ge, and Pu-hrañs only. Here, however, it seems to include all Ladakh, Zañs-dkar, etc., as well. (Let me add that in the Sheh inscriptions the word *mñah-ris* is used inclusive of the whole of Ladakh.) Ladakh, the Persian transliteration of the Tibetan La-dvags, is warranted by the pronunciation of the word in several Tibetan districts. The terminal *gs* has the sound of the guttural *gh* or even *kh* in various Tibetan dialects. The boundary between Upper and Lower Ladakh is the plateau between Basgo (Bab-sgo) and Sa-spo-la. Mkhar-dmar of Ra-la_{hi}-rgyud is said to be a steppe-district inhabited by nomads, beyond Ru-thog; near it, the ruins of an old castle, called Khar-mar,