

might easily have become similar to the Thog of the maps. Possibly Hgog is not a local name, but the ordinary word *hgog*, meaning 'pledge', 'deposit'. 'He received the gold-mines as a pledge.' Ru-thogs is a Tibetan town and district, east of the Pañ-koñ lake. Gu-ge is situated south of Ru-thogs, south-east of Ladakh, and west of the Manasarowar Lake. Pu-hrañs and Mar-yul have already been mentioned. Regarding Spi-lcogs let me note that Spyi-lcog as a place-name occurs in the *Bstan-hgyur*. It is there said to be the home of the priest Tho-gar-Dge-mdzes. The word Tho-gar would point to Turkestan, or at least the Hor provinces of West Tibet. Rgya is one of the principal towns of Ladakh, on the frontier between Rub-chu and Ladakh. Ra-ba-dmar-po, Gyag-lder, and Rtse cannot yet be identified. According to the song referred to above (*The Paladins of the Kesar-saga*, tale No. iii) Hor-yul (Turkestan) is famous for its horses, Byañ-thañ (Ru-thogs) for salt and wool, Bu-rañs (Pu-hrañs) for its beautiful girls, La-dvags for its tiger-like heroes, Bu-rig (= Pu-rig, Western Ladakh) for its *Gro-dkar* flowers, Nañ-goñ (Baltistan) for its dried apricots, and Kashmir for its white rice.

K. Marx has the following note on the word Lha-chen (great god):—Lha-chen is an epithet usually applied to the eldest son only, and may mean 'the heir apparent'; it is not a component part of the name, as it may be omitted. It dropped out of use from the time of Tshe-dbañ-rnam-rgyal. Let me add that, whenever we find a name which does not contain the word Lha-chen, we may suspect that the particular king was not the eldest son of the preceding king.

Dpal-gyi-mgon, the eldest, had two sons, Hgro-mgon (c. 960–90 A.D.) and Chos-mgon.

NOTE

Nothing known beyond the names.

Hgro-mgon's son was Lha-chen-Grags-pa-lde (S MS.: Bla-chen-Grags-pa-lde) (c. 990–1020 A.D.).

NOTE

Nothing known beyond the name; perhaps he was a lama.

His son was Lha-chen-Byañ-chub-sems-dpañ (S MS.: Bla-chen-Byañ-chub-sems-dpañ) (c. 1020–50 A.D.).

NOTES

He was very probably a lama, like the contemporary kings of Gu-ge. He is mentioned in the Tabo inscription together with Rin-chen-bzañ-po, Atiśa, and king Byañ-chub-hod of Gu-ge. He erected the Tabo and (probably) 'A-lci monasteries, and perhaps several others. His portrait (probably) is found in the 'A-lci monastery together with an inscription by himself. At 'A-lci are also frescoes of the sports of his times, notably hawk-hunting. He probably came to grief in the gold-mine wars; compare the history of Ye-sés-hod of Gu-ge (*infra* under 'Minor Chronicles').

His son was Lha-chen-Rgyal-po (c. 1050–80 A.D.). In the time of this king the lamasery of Klu-hkhyil (L and S MSS.: Li-kyir) was built, and a brotherhood of lamas caused to settle [there]. The recluses that lived in the neighbourhood of the three lakes near Gañs-ri (Kailāsa)—when numerous, about five hundred; when few, one hundred—he for a long time, with untiring zeal, provided with the necessaries of life.

NOTES BY DR. K. MARX

Klu-hkhyil (S MS., etc., Li-kyir) is a village on the ancient trade-road from Leh, or rather from Basgo to Nyurla (Sñur-la, Sñuñ-la) and Khalatse. This name would remind us of the pre-Buddhist cult of the *Klu*