

From inscriptions we learn the following names of Zans-dkar kings not mentioned in the Chronicle:— Ka-ru-tog with his brothers Rin-chen, Nor-bu-dpal-lde, and Na(Mnaḥ? Naḡ?)-dbaṅ-dpal-lde (Inscr. No. 46); Tshe-dbaṅ-dpal-hbar with his sons Tshe-dbaṅ-dpal-lde and Tshe-dbaṅ-rnam-rgyal (No. 47); Rnam-rgyal and Tshe-riṅ-dpal-lde (No. 49). They all reigned at the castle of Brgya-byin-pho-lad at Dpaḥ-gtum. From a dedication sheet in a copy of the *Bskal-pa-bzaṅ-po* in the Berlin Museum of Ethnography we learn that a queen Bstan-hdzin-dbaṅ-mo was at a certain period reigning ('her helmet being high') at Dpaḥ-gtum. From paper documents we elicit further the names of (1) Hbrug-bstan-hdzin, mentioned in the grant of land to Tshul-khrims-rdo-rje, and possibly identical with the so-named chief of Spyi-ti, step-brother of Seṅ-ge-rnam-rgyal; (2) Dbaṅ-phyug-rnam-rgyal, who married the daughter of the General Śākya-rgya-mtsho. The last king of Dpaḥ-gtum, a descendant of Bde-mchog-rnam-rgyal (see above, Rin-chen-don-grub-rnam-rgyal), died during the Dogra wars.

It is interesting that the pronoun *ned* is used here invariably to denote two or more persons who consider themselves superior to another (in this case the addressed) person. As I stated already in Z.D.M.G., vol. lxi, p. 950, *ned* may be called a half-respectful form. It is used if at least one of the persons included in the 'we' is to be honoured.

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