

### III. The Kings of Gu-ge

ACCORDING TO THE DPAG-BSAM-LJON-BZAN (p. 152)

It is not very probable that the original MS. of the chronicles of the Gu-ge kings is still in existence. When the vassal kingdom of Gu-ge was separated from the West Tibetan empire and annexed by Lhasa (c. 1650 A.D.), the Lhasa government apparently did its best to eradicate in the new province every reminiscence of the glory of the former Gu-ge kings. Fortunately, a brief account of these important kings is still found in Tibetan historical works. The part played by the early Gu-ge kings in the re-establishment of Buddhism in Tibet, after Glang-dar-ma's persecution, was of too great importance to be passed over in silence; and for this reason no history of Lamaism was considered complete without an account of the Gu-ge kings. The first to publish a genealogical tree of them, from the Tibetan, was Schlagintweit in his *Könige von Tibet*. He gives their names under Nos. 46-54 and 99-113 of his genealogical table I. He was, however, not quite certain of the connexion between these two groups of names. He gives, in addition, the Mongolian forms of the names of all those kings, from which circumstance we learn that this genealogy had already found its way into the historical literature of the Mongols. The Mongol names, as they occur in Schlagintweit's tables, completely agree with those of the *Bodhimör*. But in Ssanang-Ssetsen's *History of the Mongols* somewhat different Mongol names are used for the same kings. I. J. Schmidt, in his translation of Ssanang-Ssetsen, was, in fact, the first to tell us something of the Gu-ge kings. But I imagine that only very few persons were able to recognize this line of kings in their Mongolian dress. In his notes Schmidt gives a translation of the corresponding chapters of the *Bodhimör*. One line of the *Bodhimör* account is of particular interest. We read in Ssanang-Ssetsen, notes from the *Bodhimör*, p. 369, as follows:—'The above genealogy of chiefs is only a short extract. He who wants to read the fuller history of these kings, their doings, and institutions, may look them up in the various chronicles of their reigns.' This note proves that a number of more detailed chronicles must at one time have existed in Gu-ge. Besides the short chronicle given below, which is here for the first time translated into English, the *Dpag-bsam-ljon-bzan*, pp. 185-6, as well as other Tibetan and Mongolian works, contains detailed accounts of Atiśa's mission to Tibet during the reigns of Ye-sés-hod and Byan-chub-hod of Gu-ge. As translations of these chapters occur not only in Schmidt's Ssanang-Ssetsen (pp. 425 sqq.), but also in S. Ch. Das' *Indian Pandits in the Land of Snow* (1893, pp. 50 sqq.), it will suffice now to refer to those publications. The Tibetan text of the