

nineteenth century). The No-nos of Sku-glin are adherents of the Sa-skyā school of Lamaism. The name of the capital of Spyi-ti is spelt in various ways, Gra-mkhar, Grañ-mkhar, Brañ-mkhar, etc. A legend telling of the extermination of the Ladakhi garrison at this castle is found in my collection, *Die historischen und mythologischen Erinnerungen der Lahouler*, No. 17. The most famous monasteries of Spyi-ti are: Ta-bo (formerly under Gu-ge), Ki (or Skyid) (Dge-lug-pa order), Spyin (Rñiñ-ma-pa order), and Btañ-rgyud (Sa-skyā-pa order). According to information obtained by Mr. H. Lee Shuttleworth, there are several (four?) families of No-nos in Spyi-ti, who have never had much political importance: districts and residences will be mentioned in a description of localities to be published later.

7. THE CHIEFS OF NA-KO

A line of chiefs is known to have once resided at Na-ko in Kunawar. As Na-ko is situated exactly above the ancient town of Li, it is possible that the chiefs of Na-ko reigned over the town and district of Li. I found the name of a single chief only in a votive tablet inscription at the ancient Na-ko monastery. It was Jo Dpal-ḥbyor. His wife's name is given as Jo-jo Bsam-brtan.

It is interesting that in 1870 a brother of the rājā of Bashahr, called Fath-Singh, made himself the head of this old principality. He fortified the bridge between Na-ko and Li; but in the same year he was caught and seized by the Bashahr troops.

8. THE CHIEFS OF RU-THOG

From the *La-dvags-rgyal-rabs* we learn that in the days of king Sen-ge-rnam-rgyal there existed a chief at Ru-thog called 'An-pa (Dbañ-pa, ruler). No inscription of any 'An-pa has yet been found. Ru-thog was a Station of the Tsaparang (Rtsa-brañ) mission; when that mission was destroyed by Sen-ge-rnam-rgyal, the 'An-pa shared the fate of the Rtsa-brañ ruler.

9. THE CHIEFS OF PU-HRAÑS

From the *La-dvags-rgyal-rabs* we learn that the name of the last member of the native line of Pu-hrañs chiefs (tenth century) was Dge-bśes-btsan. He gave his daughter Ḥbro-za-ḥkhor-skyoñ in marriage to king Ñi-ma-mgon; and thus Pu-hrañs became part of the West Tibetan empire. When the Gu-ge kings ruled over Gu-ge and Pu-hrañs, the latter province was given apparently to a branch line of the royal family of Gu-ge, the Lde dynasty. When the line of the kings of Gu-ge came to an end, one of the Pu-hrañs princes, a certain Bsod-nams-lde, was asked to become king of Gu-ge. (Compare the chronicles of Gu-ge.)

NOTE

As regards the so-called kings of He-na-sku, only one name has as yet been discovered. On p. 87 of the MS. copy of the treaty of Wam-le (c. 1751 A.D.) we read that the He-na-sku king of that time was named Dkon-grub, perhaps Dkon-mchog-lhun-grub. On p. 31 it is stated that the line of the He-na-sku kings branched off under Ñi-ma-rnam-rgyal. The so-called kings of Rgya were only ministers (*blon-po*). See my notes on them in my book *Archæology in Indian Tibet*, p. 63, and *supra*, pp. 225 sqq.