

His son was Hbron (*L MS.* : Hgron)-sñan-lde-ru.

NOTE

In the *Dpag-bsam-ljon-bzan*, p. 150, his name is spelt Hbro-gñan-ldeh.

His son was Stag-ri-sñan-gzigs. During the lifetime of this king *mdzos* and mules originated from cross-breeding. The prices of goods were determined, and the grass of the hills was plaited in bundles. Such like things were done.

NOTE

In the *Dpag-bsam-ljon-bzan*, p. 150, the name of this king is spelt Stag-ri-gñan-gzigs.

His son was Gnam-ri-sroñ-btsan. During the time of this king there came from China [the arts] of medicine and divination. The King of Gña-zur and others who dwelt in the west of India and Gru-gu were subdued. In the north salt was found. A castle called Khri-brtsegs-hbum-gdugs was built.

NOTES

The name of this king is not spelt differently in the *Dpag-bsam-ljon-bzan*, p. 150. As regards Gña-zur, I do not know anything about its situation. Khri-brtsegs reminds me of Khri-rtse in Ladakh; but I do not venture to identify these two places. Gru-gu is probably identical with Thon-mi, situated in the vicinity of Kamba-rdzoñ.

- p. 81. His son was Sroñ-btsan-sgam-po [Chinese date 600-50 A.D.] (*L MS.* : Sroñ-btsan-rgam-po), an incarnation of the Bodhisatva Sphyan-ras-gzigs (Avalokita). During the lifetime of this king all the kingdoms on the frontier were united under his rule, and every one of the little kings sent presents and letters. Although this king issued innumerable documents signed with his seal, there were no characters in Tibet to send replies to the letters from [various] quarters. And, as [the books of] the famous sanctuary of his ancestor Tho-tho-ri-sñen-bśal remained a mystery, [since they were written] in Indian characters, he thought, 'We must translate them so as to be in Tibetan writing.' Therefore he sent Thon-mi, the son of ~~H~~-nu, with a *hbre* (a measure) of gold, and sixteen fellow-students to Kashmir to learn the characters. They learned the characters from the Brahman Li-byin; Pañdit Señ-ge-sgra (Simhanāda) taught them (*L MS.* : Pañdit Señ-ge taught them the language). Bringing them into agreement with the Tibetan language, they made twenty-four *Gsal-byed* [consonants] and six *Riñs*, [altogether] thirty [characters]. Besides, they made them to agree in form with the Nagara characters of Kashmir. Then, when Thon-mi arrived in Tibet, he met with the king, who was in the garden of his wife 'U-ru. The king said: 'Have you learnt the letters and the language? Then you may offer praise to Sphyan-ras-gzigs (Avalokita)!' Thereupon Thon-mi wrote down the *śo-lo-ka* (śloka):—

'A-nu'