

Gzal-ras-gsal-la-ñad-mdañs (*L MS. : ño-dañs*)-*gañ-ba-bzañ*,

'A good and full [offering of] fresh scent to Gzal-ras-gsal (Avalokita),'

and presented it to the king. The king was much pleased, and erected the temple of Byin-gyi-khod-mar-rdo (*L MS. Byin-gyis-thog-mar-rdo*); and before the image of Spyan-ras-gzigs these letters (the śloka) were carved on stone. These are the earliest inscription [in Tibet] and the oldest temple.

Then, at the invitation of Thon-mi-Sambhota, there came from Nepal the incarnation of Khro-gñer-ma (Bhṛikuṭī), the Nepalese spouse Khri-btsun. Together with her were brought the Lord Mi-skyod-rdo-rje (Akshobhya-vajra), *Byams-pa-chos-kyi-hkhor-lo* (*Maitreya-dharma-cakra*), and the Lady Sgrol-ma (Tārā) of sandal-wood.¹ Then the minister Rig-pa-can brought from China the incarnation of Sgrol-ma (Tārā), the queen and spouse Koñ-jo. Together with her arrived [the image] of the Lord Rin-po-che (Buddha).

Besides, [the following] worldly inventions were made:—rice-beer, barley-beer, in short,

'All the necessaries for food;
The making of curds from milk;
Butter and butter-milk from curds;
Cheese from butter-milk;
Pots from clay;
Mills turned by water;
Weaving with looms;
And many mechanical arts.'

Then, at Lha-sa, the incomparable monastery of Ra-mo-che and others were erected. Palaces were built on the Dmar-po-ri and on the Lcags-pho-ri, and these two mountains were connected with an iron chain-bridge. As many as 900 monasteries and castles were built.

In his time the Indian teacher Kumara, the Nepalese teacher Śīla-mañju, the Kashmiri teachers Tabuta (*L MS. Tabata*) and Ganuta (*L MS. Ghanuta*), the Brahman Li-byin, and the Chinese teacher Ha-śaṅ-mahādheba were invited. The translators (*lo-tsa-ba*) Thon-mi, Dhar-ma-go-śa, and Dpal-gyi-rdo-rje of Lha-luñ translated religious books in every possible manner and edited them.

During the lifetime of this king Rtsa-mi and Śiñ-mi of the east, Blo-bo and p. 32
Zaṅ-zuñ of the south, and the Hor kingdoms of the north (Turkistan), and others were brought under subjection, and the customs of the holy religion were introduced into them.

¹ The often-mentioned image of Akshobhya-vajra was seen by Sarat Chandra Das (*Journey to Lhasa*, p. 155) in the Ra-mo-che temple at Lhasa.—F. W. T.

NOTES

As regards local names, the following places are known:—The monastery of Ra-mo-che is stated by S. Ch. Das (Dictionary) to have been built on a plain in the north quarter of Lhasa. But I do not believe that anybody has seen traces of it. Dmar-po-ri, 'the red hill,' is nowadays better known as Potala of Lhasa: Lcags-pho-ri, 'the iron hill,' is still known by its old name; it is situated in the close vicinity of the former. As regards