

Lha-luñ, there is such a place in Ladakh; but I am not sure that there are not other places of this name. Rtsa-mi (pronounced Sa-mi) I feel inclined to identify with Sami of the maps, west of the Manasarowar Lake, especially as the Singlabcha Pass (probably the old Śin-mi) is in close neighbourhood. Blo-bo is a Tibetan province north of Muktināth. Its ancient capital used to be Lho-mon-sdañ (Lo-Mantang of the maps). Žaṅ-žuñ is one of the provinces of Gu-ge. All these provinces were apparently conquered before Lhasa was made the capital of Tibet.

Sroñ-btsan-sgam-po's two queens, the white and the green Tārā, remind us of the Kesar-saga. Kesar's white wife was Hbru-gu-ma, and his green wife is Gyuñi-dkon-mchog-mo (see my article on Glin-chos in Hastings' *Encyclopædia of Religion and Ethics*). The Ladakhi tale of the minister Rig-pa-can of Shargola in Ladakh, who was sent to fetch the princess from China, is similar to the tale of the minister Gar (see S. Ch. Das' article in JASB., 1881, p. 218). Both versions remind us of the Kesar-saga.

Introduction of Writing.—The characters were formed after the Indian Lañtsha (*Bodhimör*, op. cit., p. 327). The *dbu-med* alphabet was formed after the Indian Vartula (acc. to the *Togbarlova*). This is all fantastical. The Indian script which is most closely related to the Tibetan is the Indian Gupta (North-Western Gupta according to Dr. Vogel) of the fifth to the seventh century (see my article on the Tibetan alphabet written for the *Epigraphia Indica*, vol. xi, p. 266).

Literature.—Works by Thon-mi-Sambhota:—*Bstan-hgyur*, Mdo, vol. cxxiii, *Sku-gzugs-kyi-mtshan-ñid*, by 'A-nuñi-bu; vol. cxxiv, *Sgrah-bstan-bcos-sum-cu-pa*, a grammar; *Luñ-du-ston-pa-stags-kyi-hjug-pa*, by Thon-mi-'A-nu (a grammar). Thon-mi-Sambhota's grammar is practically the same as the one which is printed in the Darjeeling School Series (Tibetan Primer Series, No. iv, where it is stated on p. 1 that the book is an extract from *Thon-mi-legs-bśad-sum-cu-pa*). It is evident that this grammar was written in very ancient days; for it treats of the *drag*, a final suffix which has long disappeared even from the classical language. It treats also of the Tibetan system of tones, and is therefore more than a mere repetition of Indian grammars (see my article in ZDMG., vol. lvii, p. 285). Bu-ston says that the Chinese Kechana were the guides of the Tibetans in the commencement of Buddhism. But there are very few translations by Chinese Buddhists in the encyclopædias. As regards the names of translators, only Kumara and Li-byin are generally known; they occur in the Alci inscription of c. 1000 A.D. Dharma-go-śa may be identical with Dharma-kīrti of the Alci inscription, who is known to have lived during that period; Kumara's name is also found in the *Bstan-hgyur*.

Sroñ-btsan-sgam-po is the reputed author of the book *Mañi-bkañ-hbum*, which contains a glorification of Avalokita, and his own history. Wassilieff says with regard to it that it is undoubtedly a modern book. He also wrote a book on horse-breeding (*Bodhimör*, op. cit., p. 329), perhaps the one which is still circulated in Ladakh. His lawbook: S. Ch. Das gives his sixteen moral precepts in his article JASB., vol. 1, p. 219. His 'laws' are also found in the *Bodhimör* (op. cit., pp. 328-9). He had ministers of inner and outer affairs, the *Sain* and *Berke* of the *Bodhimör*.

Progress of Civilization.—The *Bodhimör* states (op. cit., pp. 340-1) that silkworms, mulberry-trees, barley-beer, water-mills, paper, ink, and the calendar were introduced from China.

His son was Mañ-sroñ-mañ-btsan (650-79 A.D.).

NOTES

He is Sroñ-btsan-sgam-po's grandson, according to the *Dpañ-bsam-ljon-bzañ* (p. 150) and the *Bodhimör* (op. cit., p. 347). The Chinese chronicles (*Thangshu* in H. Müller's comparative table, *Tibet in seiner geschichtlichen Entwicklung*, Zeitschrift für vergleichende Rechtswissenschaft, vol. xx, p. 325) call him Tsanphu. At first Lutung-tsan (Thon-mi-Sambhota) governs the country; later on Thon-mi-Sambhota's son (Majordomo). Then the *Thangshu* speaks of a war between the Tibetans and the Tukungun (Turks). The latter, as well as the Chinese, were beaten by the Tibetans. Great extension of the Tibetan empire beyond the Pamir (*Thangshu*, op. cit., p. 329).

His son was Guñ-btsan (*L MS.*: Guñ-sroñ-guñ-btsan).

NOTE

This name is evidently in the wrong place. As a look at other chronicles shows, Guñ-btsan was Mañ-sroñ-mañ-btsan's father and Sroñ-btsan-sgam-po's son.