

His son was Guñ-sroñ-hdu-rje (*L MS.*: Hdu-sroñ-hdu-rje) (679–705 A.D.). During the time of this king were conquered:—in the east as far as the Rgyal-pohi-chu (Hoangho); in the south as far as Śiñ-khun (*L MS.*: Śiñ-kun) of Nepal; in the north as far as Kra-krag-dar-chen of Turkestan; in the west as far as Chun-rins of [B]lo-bo; Nañ-goñ on the Balti road, ^{Hor} and Śi-dkar of the Lowland. From Rgya (China or India) came tea, *borddha-mal*(?) (*L MS.*: stone drums), clarionets, long trumpets, telescopic trumpets, etc.

Besides, the seven men of great skill arose [as follows]:—Khri-bdun-yul-byin (*L MS.*: Khri-bdun-yul) could jump across chasms which were nine *hdom* (27 feet) wide; Gduñ-grags of Gsal-snañ could catch a wild yak by throwing a sling at his feet; Rkod-btsan (*L MS.*: Rgod-btsan) of 'A-thog could seize a lion by his mane; Klu-goñ (*L MS.*: Klu-koñ) of Cog-ro could pierce with his arrow a tree, which was two *hdom* (18 feet) thick; Ltag-bzañ (*L MS.*: Stag-bzañ) of Hbrom could bring down castles by leading water [below them]; and Gyag-chuñ of Hgos (*L MS.*: Bgos) could twirl round his head a deer's hide filled with gold. [This king] was more powerful than the previous kings of Tibet.

NOTES

The following local names can be identified:—the Rgyal-pohi-chu is the Hoangho; Kra-krag in Turkestan is probably Karakash near Khotan; Nañ-goñ is nowadays the ordinary name of Baltistan; Śi-dkar is one of the most important towns of Baltistan, near Skar-rdo; Gsal-snañ is a name of a vihāra, according to Schiefner; as regards 'A-thog, it is the name of the Indus Valley near Skar-rdo, according to Miss J. E. Duncan, *A Summer Ride, etc.*, p. 287; Cog-ro is according to Schiefner the name of a vihāra; it is the home of Śes-rab-bla-ma according to the *Bstan-hgyur* (Cordier, p. 161); the *Bodhimör* speaks (op. cit., p. 362) of a powerful clan called Jog-ro, which existed during this period; Hbrom is the name of an ancient family of Tibet, and possibly a local name; Hgos is the name of a monastery, as well as of a tribe (Schiefner). According to the *Bstan-hgyur* (Cordier, p. 131) it is the home of Lha-btsas, the translator.

This king is called Hdu-sroñ-mañ-rje in the *Dpag-bsam-ljon-bzañ* (p. 150), Dusrong-mangbo in the *Bodhimör* (op. cit., p. 347), and Chinu-hsi-lung-tsanphu in the *Thangshu* (op. cit., p. 325); but there is no absolute certainty about the identity of the Tibetan and Chinese names.

Notes from the *Thangshu* (op. cit., p. 330): The Major-domo retained his authority. In 678 a Chinese army was beaten on the Kuku-Nor by the Tibetans. Then several Tibetan chiefs took the side of the Chinese, and the Chinese reconquered Turkestan. The Major-domo was turned out, and he committed suicide together with 100 of his friends (the *Bodhimör*, op. cit., p. 347, mentions two Major-domos during this reign).

His son was Khri-lde-btsug-brtan-mes-'ag-tshoms (705–55 A.D.). During the lifetime of this king the castle of Kha-brag-dar-phu was built at Lhasa; all the lowlands were filled [with buildings]. He built the vihāras Khri-rtse of Gliñ-beu ('Ten lands'); at Brag-dmar Ga-chu-śar-sgo, Phañ-thañ-ka-med, Ka-chu-pan-chub (*L MS.*: Ka-chu-ban-chuñ), Brag-dmar-mgrin-bzañ (*L MS.*: Hbrin-bzañ), and many others. Su-dgu-śo-ka of Brag-kha (*L MS.*: Dgu-śo-ka of Bran-kha) and Džñana-kumara of Sñegs became translators (*lo-tsha-ba*), and translated the two books (*Gser-hod-dam-pa* (*Suvarṇa-prabhāsa-sūtra*) and *Las-brgya-pa* (*Karma-śataka*)). Pi-tsi-tsanda-śri (*L MS.*: Pi-tsi-tsantra-śri) translated the *Smad-sbyad* (*L MS.*: *Sman-spyad*), the *Rtsis* (divination), and so forth, and introduced the great ceremonies of religion.