

valuable cloths and jewels. 'The candlesticks and vessels are nearly all made of gold and silver.' Another Survey Agent mentions a famous image of Śākya-muni in copper and gold, ten feet high. Round the temple are Chinese and Lañtsha inscriptions in enormous characters. Hchiñ-bu is probably identical with Hchims-phug, a small temple near Bsam-yas. The name of the Nāga king Ma-dros is often used as a name of the Manasarowar Lake. Sbal-ti is, of course, Baltistan, and Hbru-sal is Gilgit. 'Odon-kas-dkar most probably stands for Urdum-Kashgar in Turkestan. But Sahi-cho cannot yet be explained. Dmar-po-ri is a well-known hill in Lhasa. The Mons are descendants of Indian emigrants to Tibet. Co-ro or Lcog-ro is mentioned in the *Bstan-hgyur* as the home of Ye-sés-bla-ma and Kluhi-rgyal-mtshan.

Literature.—The name of Ananta, the Kashmir translator, is found among the inscribed portraits of Alci (eleventh or twelfth century). He is perhaps identical with Ānanda-kara, Ānanta of the *Bstan-hgyur*. Padma-hbyuñ-gnas: his life translated by E. v. Schlagintweit (Abh. d. k. bayr. Akad. d. Wiss., 1899 and 1903). Many of his works are found in the *Bstan-hgyur*. As regards his connexion with Lahul and Mandi (Rewalsir), see my *History of Lahul* (to appear in *Ind. Ant.*). For his connexion with other parts of Western Tibet see the account of my expedition, 1909, pp. 31, 34, 86. Several works in the *Bstan-hgyur* are attributed to Padma-sambhava's fairy friends. See also the *Padma-thañ-yig*. Ži-ba-hthso is a well-known author of works in the *Bstan-hgyur*, and Kamala-sila is known to have been his pupil. The name of Ži-ba-hthso (Śānti-rakshita) occurs in the Alci monastery inscription in the form of Śāntipa. He was a scion of the royal family of Za-hor (Mandi) and received the title of Mkhan-po-Bodhisattva. He is the author of a Rñiñ-ma song. Cf. B. Laufer, *Roman einer tibetischen Königin*, Leipzig, 1911, p. 130.

This king is called Khri-sroñ-ldehu-btsan in the *Dpag-bsam-ljon-bzañ* (op. cit., p. 350), Thi-sroñ-lte-bdzan in the *Bodhimör* (p. 151), and So-hsi-lung-lieh-tsan in the *Thangshu* (op. cit., p. 325).

Notes from the Thangshu:—War against China.—The capital, Si-nan-fu, was taken by the Tibetans, and a new emperor enthroned. Then the Tibetans had to retreat. When Tai-tsung became emperor of China in 780 A.D., peace was concluded. He sent the Tibetan prisoners home. The Tibetan king did the same with the Chinese prisoners. Great oath of peace. Chinese-Tibetan inscription in Lhasa referring to it. It was brought to light by Waddell (see *JRAS.*, October, 1909, pp. 952 sqq., and 1910, pp. 124 sqq.). Then the Chinese and Tibetans were united against a rebel in Sze-chuan. As the Chinese had treated the Tibetans like barbarians, there was again war between them, and the Tibetans conquered Turkestan. The Tibetan inscription at Endere (see M. A. Stein, *Ancient Khotan*, p. 569, Tibetan *sgraffiti*) may refer to that war.

The Ba-lu-mkhar inscription of Ladakh seems to be of the time of the same king (see *Ind. Ant.*, vol. xxxiv, pp. 203 ff., and *ZDMG.*, Bd. xli, pp. 583 ff.). Ba-lu-mkhar was a custom-house in those early times.

Fall of the Bon Religion.—It is related in full in chapter xxi of the *Rgyal-rabs-bon-gyi-hbyuñ-gnas*, translated by B. Laufer, *T'oung Pao*, vol. ii, pp. 14-18. The trick by which the Buddhists were victorious see in *JASB.*, 1881, p. 223.

His son was Mu-khri-btsan-po (798-804 A.D.). To carry out to completeness the thoughts of his father, [this king] made at Bsam-yas the noble offering of [a copy of] the *Hdul-ba*, *Mñon-pa-*, *Mdo-*, *Sde-gsum* (*Vinaya*, *Abhidharma*, *Sūtra*, composing the *Tripitaka*). He gave ample maintenance to the clericals. Three times he equalized the rich and hungry of Tibet. Although in [some] parts of both countries of Rgya (China and India) not all those who had bowed before his father bowed before him, he endured it with patience. He divided the country of Tibet from the countries of Rgya (defined the frontier). All the grass under Tibetan rule grew with points looking towards Tibet.¹

NOTES

According to Ssanang-Ssetsen (p. 47) Khri-sroñ-lde-btsan had three sons, viz. Muni-Bdzanbo, Muruk-Bdzanbo, and Muthi-Bdzanbo. Muni-Bdzanbo was poisoned, Muruk-Bdzanbo was banished, and Muthi-

¹ Explained as meaning that it grew better on the Tibetan side.