

Bdzanbo reigned. According to the *Bodhimör* (op. cit., p. 357) Khri-sroñ-lde-btsan had three sons, viz. Muni-Bdzanbo, Ssubudtu-Bdzanbo, and Shiregihn-Koissun-berke-shudurgho. The first was poisoned by his own mother, because he had married a younger wife of his father's; the second was killed by the relatives of a minister whom he had murdered; and the third reigned for some time. According to the *Dpag-bsam-ljon-bzañ*, p. 151, Khri-sroñ-lde-btsan had two sons, viz. Muni-btsan-po, who equalized the rich and the poor, and presented the *Tripitaka* to Bsam-yas, and Sad-na-legs. The same book contains the statement that this old copy of the *Tripitaka* is still existent at Bsam-yas. Neither of these kings was known by name to the Chinese. They only speak of certain Tsanphus.

Apparently during this time (see Wieger, *Documents Historiques*, Ho-kien-fu, 1905, p. 1717) Hārūn-al-Rashīd (786-859 A.D.) sent embassies to the Emperor of China to induce him to make war against the Tibetans. But the latter succeeded in winning him over to their plans. In 800 A.D. Arabic armies are mentioned under Tibetan command. Then Alamun concluded a treaty with the Tibetans to guard his eastern frontier.

His son was Sad-na-legs. This king built the temple of Skar-chuñ-rdo-dbyiñs [in the] province of Rgya. He invited the Pañdit Kama[la]-śīla and others to Tibet (*L MS.*). Dzñāna-kumara of Gñegs (*S MS.*) became translator, and translated many religious books which had not yet been translated.

NOTES

As has already been stated, Sad-na-legs is Mu-khri-btsan-po's younger brother, not his son, according to the *Dpag-bsam-ljon-bzañ* (p. 151). As regards the province of Rgya, I feel almost certain that it is Western Tibet; the town of Rgya, situated on the frontier between Rubsho and Ladakh, proves by its extensive ruins that it must at one time have been a place of importance. It may have been the principal place of Western Tibet in those days. Skar-chuñ-rdo-dbyiñs, the name of the temple, means 'Little star, flying stone'; this would be a proper name for a meteor. This name may have been abridged to Skar-rdo, the name of the present capital of Baltistan. The name Skar-rdo is still understood to mean 'meteor'. It is therefore possible that here we have the first mention of the Balti capital. Rgya is the home of the famous translator Brtson-hgrus-señ-ge, whose name is often found in the *Bstan-hgyur* and in the *Rñin-ma* scriptures. The town of Sñegs (*SMS.*), Gñegs (*LMS.*), or Gñags (*Bstan-hgyur*) I have not yet been able to trace. The same translator has been mentioned already under Mes-'ag-tshoms, about fifty years earlier. Kamalaśīla was mentioned under Khri-sroñ-lde-btsan. The names of both these priests occur in the *Bstan-hgyur* as those of translators.

His sons were: Gtsañ-ma, Ral-pa-can, Glañ-dar-ma (by the first wife), and Lha-rje and Lhun-grub, the two by an inferior queen. These five were born. The first son, Gtsañ, loved religion. He entered the order [of lamas], admonished men to [adopt] religion, and wrote a book (*śāstra*). Dar-ma loved sin, and was unworthy to rule. Ral-pa-can (804-16 A.D.), the middle one, reigned. He built the town of Hu-śañ (*L MS.*: Uśa)-rdo, and erected the temple of Rgya-phibs-gyu-sñon-can ('having a Chinese roof of turquoise colour'). Although during the lifetimes of his ancestors many religious books from Rgya (China or India), Li (Kunawar or Khotan), Za-hor (Mandi), Kha-che (Kashmir), and other countries had been translated, owing to there being many conflicting interpretations it was difficult to learn religion, and he invited the Indian Pañdits Dzina-mitra, Śri (*L MS.* Shi)-lentra-bodhi, Dhana-śīla, and others [to Tibet]. The two Tibetan translators [called?] Bka-cog and the priest Ye-śes-sde revised everything and edited it. Finally, he made the weights,