

ruler Dar-ma-dbyig-dur-btsan, Cog-ro (*L MS.*: Cog-sgro)-legs-sgra, Dabs-do-re-stags-sña, and Hbal- (*L MS.*: Hbañs-)hkhör-zes-legs-pa, these four, being possessed by the demons Phuñ-hgoñ-nag-po, Gnam-rdehu-dkar-po, Sa-rdehu-nag-po, and Byañ-roñ, dethroned the monks. As in spite of trying to throw [the image of] the god Śākya-muni into the water they did not succeed, they buried it in the earth. The [book] *Byams-pa-chos-kyi-hkhör-lo* (*Maitreya-dharma-cakra*) was buried in the sand. The doors of Bsam-yas and Hphrul-snañ [monasteries] in Lha-sa were closed with walls, and plaster was laid [over them]. A letter was written that the monks should drink beer. The distinctive mark of the monks was not kept up. Some were turned out; some fled; the remaining ones were sent hunting with a hunting drum, bow, arrows, and dogs; and some were made butchers. Religious ceremonies were not [again] introduced, and even the subjects were forbidden under penalty to resent it. The [religious] customs were thoroughly destroyed. They were hated within the borders of Mñah-ris. At that time a mountain of Rgya (India or China) which was under Tibetan rule collapsed. And the great river Rma-chu-skyad (*L MS.*: Rma-chu-skyañ) (Hoangho), which flows from Tibet to China, flowed upwards and backwards for three days. Many bad omens of this kind appeared. Then, after some time, Dpal-gyi-rdo-rje of Lha-luñ, who was meditating in the heart of Yer-pañi-Lha-ri (*L MS.*: Lha-ri, [the mountain] of offerings), heard of it, and, conceiving a very deep feeling of pity for the king (*btsan-po*, or the monks, *btsun-pa*), is said to have killed him. That is the tale of the submerging of Buddha's religion.

NOTES

This king is called Glañ-dar-ma-hu-dum-btsan in the *Dpag-bsam-ljon-dzañ* (p. 151), Glañ-dhar-ma in the Mongolian books, and Tamo in the *Thangshu*. He is the last Tibetan king whose name was known to the Chinese.

Geography.—The following local names have already been identified or mentioned:—Cog-ro, Bsam-yas, Rgya (India or China), Lha-luñ, Lha-ri. The Rma-chu is the same as the Rgyal-poñi-chu, the Hoangho; Hphrul-snañ is, according to S. Ch. Das's dictionary, a famous temple at Lhasa, built by Sroñ-btsan-sgam-po, at the instance of his Napalese wife. Mñah-ris, the ordinary name of the Western Tibetan empire, is mentioned here for the first time. We find the same name also in other documents of the same time, viz. in a MS. excavated by Dr. M. A. Stein at Mirān, and in one of the Sheh inscriptions. The latter cannot be dated later than 900 A.D. It proves that the name Mñah-ris in those days included Ladakh. The words Dabs and Hbal-hkhör may also be local names, but I do not know for certain.

Literature.—A translator called Dpal-gyi-rdo-rje of Lha-luñ was mentioned under Sroñ-btsan-sgam-po. The present priest of this name is probably supposed to be an incarnation of the former. It is remarkable that one of the heretic Brahmans, viz. Cog-ro-legs-sgra was mentioned under Khri-sroñ-lde-btsan as a famous translator of Buddhist books. The names of the other heretics cannot be traced elsewhere.

General notes.—Ssanang-Ssetsen tells (pp. 49-51) the famous tale of the hermit Dpal-gyi-rdo-rje, who murdered Glañ-dar-ma. This hermit approached the king in a dress the outside of which was black, whilst the inside was white. As soon as he had killed the king with his bow and arrow, he put on his dress the other way, white outside and black inside, and escaped. The *Dpag-bsam-ljon-bzañ* gives (p. 151) tales which have arisen from popular etymologies. There the tale of Glañ-dar-ma is mixed up with that of the famous Svayambhū stūpa of Nepal, Bya-ruñ-kha-sor, the stūpa which is supposed to contain some bones of the prehistoric Buddha Hod-sruñ (Kāśyapa). The asses and the cattle of Tibet were not pleased with the fact that no more adoration was offered to them. Therefore they prayed to be reborn as a king of Tibet (Glañ-dar-ma means 'ox-dharma')