

(the (teachers) Smṛti and others
came,

vis.
p281

Hkhor-re had [two] sons, viz. Nāga-rā-dza and Deba-rā-dza. Later on the three together (i.e. the father with his two sons) took the sign of monkhood. Although the [religious] name of the father was Ye-śes-hod, he became better (easier) known by the names Lo-chen (Pandit) and Mkhan-slob-gcig-pa ('only Guru'). When he had entrusted the government to his younger brother Sroñ-ñe, the hymns and *Vinaya* being widely known, the *Smṛitis (sāstras)* came at that time. During the reign of Sroñ-ñe's son, Lha-lde, Subhuti-Śri-śanti (Subhūti-śrī-śānti) was invited [to Tibet] (from Kashmir). He translated the *Śer-phyogs*, and Lo-chen's disciples translated many [other books]. He had three sons. Of these Hhod-lde reigned, whilst Byañ-chub-hod and Zi-ba-hod, the younger ones, became monks, and invited Lord Atiśa [to Tibet]. During the reign of Hhod-lde's son, Rtse-lde, Zi-ba-bzañ-po (Śāntibhadra) arrived in Tibet; and, when the wise men of Dbus-Gtsañ and Khams had assembled, the great religious council (*chos-hkhor-chen-po*) of Mñah-ris took place. His son was Hbar-lde, then Bkra-śis-lde, Bha-lde, Nāga-de-ba; Btsan-phyug-lde went to Ya-tshe. His son was Bkra-śis-lde. Then, in order, Grags-btsan-lde, Grags-pa-lde. He erected [an image of] Hjam-dbyaṅs (Mañjughosha) of 70 *bre* (a weight) of gold, a *stūpa* of 24 *bre* [of gold], an [image of] Bde-mchog (Śambara) of 500 [Rupees] of white silver, and [an image] of Byams-pa (Maitreya) of 12,000 [rupees]. His son, 'A-so-lde, bought those 44 towns which had at an earlier time been offered to Rdo-rje-gdan (Vajrāsana) by Mya-ñan-med (Aśoka). At that time they belonged to the Sog-pos (Mongols), and he established a religious brotherhood, which was sustained by their taxes. His sons were Hdzin-dar-rmal and 'An-na-rmal; of these two the latter had the *Bkañ-hgyur* copied in gold. His son Rehu-rmal conquered many Indian nations; he erected [images of] the eight Sman-bla in silver, and provided golden roofs for the Hphrul-snañ temple. His son was Sañgha-rmal; and his son Hdzin-dar-rmal. Hdzin-dar-rmal's son, 'A-hdziñ-rmal, first became a monk at Sa-skya; [then] he became king again. His son was Ka-lan-rmal. With his son, Par-tab-rmal, the family of the Ya-tshe kings came to an end. Bsod-nams-lde of [S]pu-rañs was invited to Ya-tshe, and, when he began to reign, he took the name Pun[ya]-rmal. His son Pra-ti-rmal and the minister Dpal-ldan-grags-pa began the Chinese roof (golden roof?) over the Bcu-gcig-žal (Avalokita temple) at Lha-sa.

p281. vis.

NOTES

According to the *La-dvags-rgyal-rabs* (*supra*, p. 48) the original kingdom of the Gu-ge kings was not Gu-ge, but Zañs-dkar and Spyi-ti. Gu-ge was given to Bkra-śis-mgon, not to Lde-gtsug (btsun?)-mgon, when King Ńi-ma-mgon divided his kingdom among his three sons. As, however, Bkra-śis-mgon died without issue (as far as we know), his kingdom was apparently seized by Lde-gtsug-mgon's descendants. This account of the *Rgyal-rabs* is not in agreement with the *Dpag-bsam-ljon-bzañ* (p. 152), as the above translation shows us. But I am of opinion that in all matters concerning the Western parts of Tibet the *La-dvags-rgyal-rabs* ought to be given the preference. The most famous among the early lama kings of Gu-ge who resided at Mtho-ldiñ are Ye-śes-hod and Byañ-chub-hod. It was my good fortune to discover inscriptions by these two royal lamas on my expedition in 1909. They were found at Poo, in Kunawar, and at Tabo, in Spyi-ti. These inscriptions prove that the ancient Gu-ge kingdom included at least parts of Kunawar and Spyi-ti. It is of special interest that Atiśa's Tibetan name, Phul-byuñ, occurs in the Tabo inscription. With regard to chronology, the following dates may be deduced from the