The tradition perpetuated by Tibetan religious historians from Sam-ke Drup-pa Rgyal-rgyud-tshang onwards, that Songt Sang Pem Bo died at the age of 82 is probably not now accepted by any western scholar. It is explained by Professor Roerich in his introduction to The Blue Annals as due to the interpretation of the Manjushri-lmantra as a reference to Songt Brits. Other explanations might be suggested but it is my intention here only to outline broadly the salient points in the evidence before the thirteenth century—and the age of the religious historians—which militate against the traditional view of Songt Brits's age.

The date of Songt Brits Sang Pem Bo's death is clearly determined. The Tibetan Tshun Hwang Annals and the Chinese T'ang Annals agree in putting it in a year which, by western calculations, is 668 A.D. The argument of Professor Hiroshi Sato in favour of 660 is not conclusive and, in any event, it makes small difference whether the death occurred at the end of 649 or the beginning of 650 (the date which I prefer). The point is that given this clear date for the king's death, it would, on the traditional view, be necessary to put his birth c.568. Against this, Roerich following Schmidt, favours the year 617 which is derived from an interpretation of Sanang Sgelein; but Sanang himself depends on traditional sources and if 617 should prove too early, it would be more of an inspired guess than a calculation substantiated by early evidence.

The key date for Tibetan history of the time is contained in the T'ang Annals which record that in the 8th year of Cheng Kuan, which corresponds with 634 A.D., the Tsang prince K'lung Tshan—who must be Songt Brits Sang Pem Bo—sent envoys to the Emperor, Lung Tshan, and is said to have been a minor when he came to the throne. The Emperor returned his embassy and, in a further Tibetan mission, the king asked for a Chinese princess in marriage. When this was refused, the Tibetans attached first the namad tribes on the Chinese border and then China itself with the result that in 640 c, Chinese princess was granted as his bride. This date agrees with the earliest Tibetan record, the Tshun Hwang Annals. If the traditional story is to be accepted, it would mean that when Songt Brits conducted his campaign against China and acquired his Chinese bride he was between 66 and 76. This does not appear very probable and there is a hint in the later tradition that this was not so; for some
of the accounts imply that the minister Mgar was acting on behalf of a young king when he conducted the marriage negotiations at the Chinese court.

There is at the beginning of the MSS of the Tun Huang Annals a damaged passage which the editors of the transcription and translation in *Documents du Tuen Huang Reliefs à l'École du Tibet* have not reproduced. I intend to deal with this passage in detail elsewhere and all that need be said here is that the MSS of which through the kindness of the Bibliothèque Nationale of France I have secured a photo copy, carries the dating contained in the Annals quite clearly back to the year 634 and beyond. The passage of the Annals with which the published edition opens contains a summary of events before 650 from which date the record provides a short account of the events of each year. The summary as published refers briefly to two groups of events three and six years respectively before 650. The division into multiples of three appears to be significant and systematic. The summary shows that six years before the death of Strong Btsan Sgam Po i.e. c. 644, there was a revolt of Zhang Zhung; and that three years before that, there was trouble in Nepal and the Chinese princess arrived in Lhasa—viz 641. From here the unpublished passage, which is continuous with what follows, takes the historical summary back for a further considerable period. It shows that an uncertain number of years before the arrival of the princess in 641 (the part of the MSS which contained the exact figure is damaged) a younger brother of Strong Btsan Sgam Po died in suspicious circumstances. If a three year period was used, the date would be c. 639. Then another uncertain number of years earlier it is recorded that Strong Btsan Sgam Po undertook a military expedition against China. This must be the campaign which led to the grant of a princess; and from the Chinese record it can be dated c. 635/636—another three year interval. Then, a further uncertain period earlier came the disgrace and death of the minister Myang Mtag Po Rje Zhang Snang. Allowing for another three year interval this would be c. 632/633. There is a reference to these events in a different part of the Tun Huang documents also, where they are put after the expedition. The more careful version of the Annals is to be preferred; but in any case, it is clear that the death of Myang was comparatively close in time to the expedition. One further paragraph—the first of the damaged passage—appears to relate to the deeds of Myang when he was acting as minister on behalf of the young king after his accession. In this case an interval of three years appears too short. From both Tibetan and Chinese records it is
seen that Song Binian was a minor when he came to the throne; it is not suggested that he was an infant. It is known that on his death he was succeeded by an infant grandson and so it is necessary in calculating the dates of his accession to make reasonable allowance for two generations. Taking a further three years interval before 632/633, giving c 629 for his accession, and assuming his age than to have been say 13 to 16 would not give enough time for the birth of a son and grandson. If a six year interval is assumed, on the analogy of the later part of the summary, we should have the year c 627 for his accession.

If the later tradition were to be accepted, the accession of the king (at the conjectural age of 13 to 16) would have to be put c 593,936. This would mean that the interval between the paragraph above Myang which can be dated c 632 and the paragraph dealing with events after the accession would cover a period of nearly 50 years. On the analogy of the rest of the summary, which be it noted, is continuous and homogeneous, that is not acceptable.

The impossibility of the traditional story is underlined by what is known about the minister Myang Zhang Ssang. Other parts the Tun Huang documents in Chronicle form show that Myang was active during the reign of Song Binian's father. He was clearly older than Song Binian and, as he died c 632 at the earliest, he would have been, on the traditional theory, at least 75 when the expedition took place. Similar evidence applies also to another famous minister Khyung po Zu Ian, who was responsible for the fall of Myang; he, too, served Song Binian's father. It is hardly possible that Chinese sources would not have remarked on this regime of an old king and ancient ministers; on the contrary, the clear impression is given that when Song Binian first came in contact with the Chinese court c 634 he was a young man. But the exact age at which he came to the throne and the exact date of his birth remain uncertain.

The traditional year of Song Binian's birth is an Ox year (traditions which attribute an animal element dating at this period of Tibetan history can not be treated as realistic; and it is on the basis of an Ox year that Schmidt calculates the date of the king's birth as 617. Since he died in 650 this would mean that Song Binian fathered a son when he was only 15 years old and that his son did the same. This is certainly not usual in present day Tibet and cannot be regarded as probable. There is no evidence before the 11th century that Song Binian was born in an Ox year but if the tradition be considered acceptable, the Ox year
605 would seem more reasonable. From the earliest records—both Chinese and Tibetan—this seems a little too early and a date which would make the king somewhat younger at the time of his first contact with China seems preferable. It is not improbable that the dismissal of the hitherto dominant minister Myang and the expedition against China were the first acts of Srong Btsan Sgam Po after he had reached years of maturity and decision; and my own preference is to treat the exact year of his birth as still debatable with the probability lying somewhere between the years 608 and 613, which would make him about 24 to 28 at the time of his campaign against China and 37 to 41 when he died in 650.

(Mr Richardson prefers Srong BTSAN to Srong BTSAN since BTSAN is the oldest recorded form. For the usage BTSAN in the nomenclature of the kings as is epigraphs reference may be made to this author's Ancient Historical Events at Lhasa (London 1982), BTSAN is a modern usage, BTSAN and BTSAN have similar if not identical meaning. A twentieth century Mongol scholar, Geste Choed, notes in his dictionary under the entry thus (Lhasa xylograph Vol. 2; also Peking edition Page 688), —NC5)