The Origin of the Tibetan Kingdom

— HUGH RICHARDSON

In the Tunhsang Chronicle there is a list of forty-two kings down to ‘U’-ri-dun-brtan, Glang derma, who died c. 842 A.D. Most are little more than shadows; some are clearly mythical; others legendary; some, perhaps, real persons of whom oral tradition has preserved little but their names; only of the last eleven has history anything definite to say.

The early part of the genealogy is seen by Professor Peteck as representing Bon cosmology and the first seven names seem to fall into that category. The list begins with Yab-bla ndag-drung who dwelt above high heaven and had six sons, with one more, khri’i bdun-shigs making seven. Although those names might appear to mean Six High Father Lords and the Line of Seven Enthroned Ones, they only account for two persons in the list, and it is a point of little consequence since they are clearly denizens of the outer world. With Nyag-khi bdun-po divinity descends briefly to earth. In the poetic language of the Chronicle “he came like a shower of rain to this sheltered place, as lord of the hidden land, to become ruler of Tibet of the six divisions; after which he went to heaven”. In a ninth century inscription from Rkong-po his name appears as Nya-gyi and his line is said to have dwelt for seven generations at Phyang-ku Stag-tse which is identified with the ruined castle near the ancient royal burial ground at ’Phyang-tsey. Later tradition, without any basis in early documents, changes the name to gnya-khi and elaborates a legend that he was carried on the necks (gnya?) of his new subjects.
According to the Chronicle Nyag-khri was succeeded by five kings with the syllable Khri in their names, of whom it is said that when the son was old enough to ride a horse the father withdrew to heaven, suggesting a ritual — and violent — termination of these early reigns. Later tradition recounts how the Kings returned to heaven on a magic rope. Although that myth is not found in surviving early msS, that does not necessarily imply that it was not current in the early centuries.

After the seven Khri kings, who had special links with heaven, comes a line headed by Dri-gum btsan-po who, although a son of the last heavenly Khri, was involved in earthly conflict and death. In an obscure story he challenged one Lo-ngam stza-rdzl who succeeded in neutralizing the magic powers with which Dri-gum was protected and so was able to kill him. The encounter took place at Lo-ngam’s capital Myang-ro cham-po. Although there is mention of Dri-gum’s protecting deity Lde-bla gung-rgyal — The mountain god ‘O-lde gung-rgyal? — being driven in defeat to the snows of Gang Ti-tsee it is unlikely that it was so far in the west. Later tradition sees the site as being in the valley of the Nyang — chu near Gyantsé; while the pundit Nain Singh of the Indian survey found a similar story current near the Dangra Yum-macho, a lake sacred to the Bon-po; but many indications point to the valley of the R Kong-po Nyang-chu. The two sons of Dri-gum who had been taken into banishment in R Kong-po eventually avenged their father by killing Lo-ngam in his palace of Myang-ro sham-po. According to the Chronicle, the younger Nya-khyi became ruler of R Kong-po while the elder Sha-khyi betook himself to Phying-ba — that is the capital of the Tibetan Kings. The story is adumbrated in a ninth century inscription from R Kong-po with the difference that Nya-khyi is described as the elder and Sha-khyi, who became Lha-btsan-po, ruler of Tibet, as the younger. That may reflect an earlier tradition about their common ancestry which the Tibetans sought to reverse in order to claim seniority after they had reduced the rules of R Kong-po to the position of royal phren — feudatory Prince. A hint of an earlier tradition may also be seen in the Btsun-no bka’-thang where the mountain on which the legendary founder of the Tibetan royal line descended — usually held to be in Yarlung-is described as R Kong-po Lha-n-rgy. That
might be identified with the sacred Lha-ri east of the Arica lake and pass seen by the Abbess Huc and Gabert and by pandit Nalin Singh. The story may be an amalgam of hazy memories from different groups or tribes of people of Tibetan stock from the east coming into conflict with other such immigrants already settled in the country.

In the Chronicle Shu-khi, Spu-lde gung-rgyal, is succeeded by seven kings with the syllable leg or legs in their name, followed after one generation by a line of kings whose names mostly included the syllable le — regarded later as the royal etymology, and also brtan which was part of the names of almost all the kings down to U strictly.

Into this seemingly coherent genealogical tree must somehow be fitted a name of prime importance which is not included there. In the inscription on the pillar at the tomb of Kri le-drong-btsan and in that on the Sino-Tibetan treaty pillar at the Lhasa Jo-Khang it is 'Od-lde spu-rgyal who appears as the founding ancestor who came from being a god to rule over men. He is similarly described in a document from Tumtang recording a prayer at the foundation of a temple on the frontier in celebration of the establishment of peace. The Lhasa inscription also quotes a sort of poem, using words like those in the Chronicle about Nyag-khi, describing Tibet as the centre of high mountains, the source of great rivers, a high country, a pure land. From that it might appear that the two were one and the same, and in the fifteenth century they were so identified by 'Gos Lo-sun'ba in his dog Sngon where he quotes the Lhasa treaty inscription as saying that the kings held away since the divine 'Od-lde spu-rgyal (sic) founded the kingdom; and he goes on to comment that since Gnyag-khi brtan-po 'Od-lde (sic) there were forty-two kings.

The use of similar language about different personages — especially divine beings — does not necessarily mean that they were identical. Both Gnyag-khi brtan-po and Spu-lde gung-rgyal are described as coming like rain upon the earth; and Spu-lde gung-rgyal — who was also Shu-khi and Grang-po gnam gser brtsag — was eighth in descent from Nya-khyi and clearly not the same person. His divine powers seem, moreover, to have been compro-
nised when his father who had the power to return bodily to heaven, was defeated and killed and his body thrown into the river, while his sons were bound and exiled. But one should not look too critically into the language and dogma of mystical divinity; and the Tibetan kings down to Dha'i - nun-btshan were always referred to as sons of god.

In addition to his appearance in the two royal inscriptions and the prayer, 'O-ide spu-rgyal is mentioned in the chronicle at the end of a passage enumerating the rival principalities by which Tibet was surrounded. Apart from other lists of principalities, some clearly mythical relating to kingdoms of gods and demons and princesses skilled in poisons and cures, those in the Chronicle and in Pellet Tibetan 1290 deal with real places which came to form part of the Tibetan kingdom and whose rulers have an appearance of verisimilitude. Of them it is said that by internal feuding they destroyed one another and in the end were not a match for 'O-ide spu-rgyal. This would seem to bring 'O-ide down virtually to historical times for some of the places named - e.g. Ngas-po, Klunpo and Skyi-ro were conquered by Gsam-ri ston btsan. While Dags-po, Nyang-po and Rkon-po were finally subjugated in the time of his son Shong-btshan sgyen-po; and Zhang-zhung not until much later. Perhaps by the ninth century a haze of legend had come to attribute the conquest of the neighbouring principalities to 'O-ide spu-rgyal as a symbol or personification of Spu-rgyal Tibet, much as John Bull stands for Britain and Uncle Sam for the U.S.A., without any exact idea of chronology.

In this context there is a lively contribution from Chinese historians who are known for their habitual and rational recording of events and for their interest in the doings of peoples beyond the frontier who might disturb their peace. In the earlier of two versions of the Tang Annals it is related that the origin of the Tibetans is uncertain but some say they are descended from Tsor-la Li-je-sou of the Southern Liang. He had a son, Funchi, who was quite young when his father died in 414 A.D. and, after various misfortunes, fled westward across the Huang-ho and founded an extensive state among the Ch'üang who followed him enthusiastically. He changed his name
to Suü-pou-ye and called his dynasty T'o-pa which became corrupted into T'ou-fan. The later version starts with an ancestor among the Ch'iang who was called Hou-li pou-sou-ye. It goes on to repeat the alternative story about Fanni; and then records the names of seven successors of the first prince (Hou-li pou-sou-ye) as follows: Kiasli-tong-so; T'o-tou-lou; Kii-li-che-jlo; F'oou-long-jio; Kii-so-lo; Louen-tsan-sou; Kii-tang-long-tsan also called Kii-sou-nong whose clan was Foe-ye. Among these names 'O-ide spu-rgyal, Tho-do-nya-brtsum; Slom-brtsum and Srong-brtsum can be recognized; they and the others, must have been provided by a Tibetan informant about the middle of the tenth century; while the Fanni story seems to have come from Chinese sources.

There is nothing improbable in a Ch'iang tribe accepting the leadership of a dynamic prince from some other people, in the kaleidoscopic pattern of dynasties of short or long duration and of greater or less territorial extent created by the medley of peoples in north China and neighbouring central Asia during the fourth and fifth centuries there was, as Professor W. Eberhard has pointed out, no real national unity and tribes or groups of one people might readily join or be absorbed by another. The Southern Liang, whose territory was in eastern Kansu, were Helen-pi, a basically Mongol people containing Han and Turkic elements. Before the Southern Liang there had been a powerful kingdom, described by Eberhard as Tibe-

It is noticeable also that Khi-sgra sbyung-brtsum is the first king to whom is attributed a queen free a historically recorded clan; and that practice is followed regu-
larly after him, from this time the genealogical tree may have some more substance — though tenuous — than what has gone before. Five generations or so is no great stretch of time for oral tradition in a society without written records to preserve a reasonably consistent family memory.

Khrı-thog-brtse's successor Lha-tho-do sny-a-brtse has a special place in later literature perhaps because of the syllable "Lha" in his name. It is said that the first trace of Buddhism reached Tibet in his reign when volumes of scripture fell on the roof of his palace but no one was able to read them. He is said also to have lived to the age of one hundred. Recent calculations of his date, shown on the Tibetan coinsage, put his birth at the year 173 according to W.D. Shakabpa and at 254 according to Zurshang Shappo. That is to stretch the longevity of Srong-brtse's predecessors beyond the bounds of credibility and a more reasonable estimate would be 460 A.D.

Nothing in these diverse traditions clarifies the relationship between Nyag-khrı btse-po and 'O-lde sgu-rgyal. It emerges only that for the Buddhist Chos-rgyal the divine first ancestor was 'O-lde sgu-rgyal while Nyag-gri btse-po holds that place for the rulers of Krong-po — of whose religious persuasion there is no certainty. A prince of Krong-po witnessed the edict of Khrı Lde-srong-brtse to maintain the Buddhist faith but that might have been a political as much as a religious act; and in later days Krong-po together with Dvag-po and Nyang-po had a bad reputation as 'poisonous countries' which might imply some religious shortcomings. At last, with the reign of Stag-bu sny-a-rgya, Lha-tho-do's great-grandson and Srong-brtse's sgen-po's grandfather, milder speculations can be left behind and it is possible to trace some history in the legend; and the story as told in the Chronicle is so lively that it is surprising it has made virtually no impact on later histories.

The king, Stag-bu sny-a-gigs, third in succession from Lha-tho-do sny-a-brtse, had his capital at phying-brtse stag-rtse. His neighbour at Nyen-kar nying-po was Zang-po-rje Stag-skya-bo, prince of Nga-po in the Skyil Chu and Phum-po valleys, who was an arrogant and tyrannical ruler, when one of his ministers — leaders of great clans
or families — Mnyan 'Dzi-zung Nag-po warned him of the disastrous consequences of such behaviour, he deposed him and ignored his advice. 'Dzi-zung in disgust took refuge with another prince, Zing-po-rje Khril-pangs-sum of 'O-yul whose capital was at Yu-sne of Sngur-ba. With his support 'Dzi-zung killed Stag-sk'ye-bu whose territory of Klum and Yel fell to Khril-pangs-sum. As his reward 'Dzi-zung received the castle of Sngur-ba and lands in the lower part of Klum. Among the subordinate landholders or bondsmen (bron) in those estates who became his subjects were two leading members of the Myang clan, Nam-to-re khril-gu and his son Smo-to-re Tseng-sk'ku, who also had formerly been ministers of the defeated Zing-po-rje of Ngas-po. Mnyan 'Dzi-zung's wife, the lady of Pu-tshab, so grievously insulted and humiliated her new subjects that they complained to Khril-pangs-sum, the overlord of Mnyan 'Dzi-zung, but he ignored their complaint. Not long after, one of Khril-pangs-sum's own ministers, Dbu's Bahos-to-re Khu-gu was killed in a duel with the prince's son-po priest, Gshen Khril-bzhab 'dron-kung. Beho-to-re's elder brother Phangs-to-re Dbyil-tshab, appealed to the prince for blood-money but was rudely rebuked. He got in touch with Myang Tseng-sk'ku who was equally resentful of the ill treatment he had suffered. The two of them, with Tseng-sk'ku taking the lead, decided to offer their allegiance to Btsam-po spu-rayal, that is to say Stag-bu snye-gzigs, whom they described in a short allusive song as a son of man who is indeed a son of god, a true lord whom it would be good to serve. They swore an oath of enmity to Zing-po-rje and loyalty to Spu-rayal-btsam-po. Dbu's Dbyil-tshab then recruited into the conspiracy his uncle Bzhong-to-re of Moon and when the uncle died his son took his place. Myang Tseng-sk'ku similarly took into his confidence Nag-seng of Tshes-pong, a follower of Stag-bu snye-gzigs, who became the go-between through whom Myung and Dbu's Communicated their purpose to the king. Stag-bu snye-gzigs was at first hesitant to take part in the feud because his sister was married to Zing-po-rje: also his wife appears to have been a kinswoman of Zing-po-rje for her name was Stong-lung 'bro-ga of 'Ol-god (1'Ol = 'Ol-yul?), but he agreed to go along with them.

The conspirators made their way secretly to Phying-ba to take an oath of loyalty to Stag-bu snye-gzigs in
person. Their movements aroused suspicion among the men of Yar who attempted to seize them; and before action could be taken against Zing-po-rje, Stag-bu ngya-gzigs was dead. The brief mention in the Chronicle discloses none of the circumstances but Professor Geza Uray in an important article in Acta Hungarica 1972 cites Felliot Tibetain 1144, an unpublished fragment, in which a few scattered words tell that the king Sugu-bu was captured by '01-god, Lord of Yar-'brog and was handed over to Kludur, king of Lho-brag, who imprisoned him. There is also a fragmentary mention of his wife.

A more detailed account of the fate of Stag-bu ngya-gzigs is found in the Sgal-rabs Bon-eyi byung gnas, showing that Bon histories often have some special acquaintance with early traditions. It is related how Stag-po ngyan-gzigs (sic) subdued the twelve ngyal phran-feudatory principalities, and then made war on Phan-ra-rje, king of Lho-brag but was defeated and imprisoned, Stag-po ngyan-gzigs's Bon-po priest, the Sku-brgyen Khri-me-khod rescued him by his magical powers, in gratitude the king made over the kingdom to him. This is a rather different version than that of the Chronicle. It implies that Stag-bu ngya-gzigs was the aggressor whereas the Chronicle says he died before action could be taken against Zing-po-rje Khri-pangs-sum -- Phan-ra-rje in the Bon story is clearly a variant of that name. The implication of '01-god of Yar-'brog suggests that the conspiracy which the men of Yar appear to have detected gave an excuse for their ruler '01-god, who was a vassal of Khri-pang-sum, to take action against Stag-bu ngya-gzigs on behalf of his lord. Yar and Yar-'brog do not necessarily imply the country round the Yar-'brog Mtshe but may just as well be the upland grazing lands near the Or-ru mtshe at the head of the Yar-kung valley. There is no mention in the Chronicle of Lho-brag or Kludur but it appears from its brief comment that Stag-bu ngya-gzigs did not survive whatever incident may have occurred.

An obscure 'all-piece in the Chronicle story after referring to the death of Stag-bu ngya-gzigs seems to suggest that the conspiracy was somehow disclosed by one Spug gyi-m-tang rna-ma, a follower of Tshes-pen Nag-seung, the man who acted as go-between to the king. Spug gyi-m-
tang at first would not share his bed with his wife for fear of betraying the plot in his sleep; but after wandering nightly in the hills he eventually returned to sleep with her. For some reason they quarrelled and he bit out her tongue so that she died. He also died without issue before an attack was made on Zing-po-rje. Other members of the clan, however, continued to be active in Tibetan affairs and one Spug Gyim-tsang rma-chung was sent in 653 to govern Zhang Zhung.

The conspirators evidently came out of the affair unscathed. They added three more to their number, and undeterred by the death of Stag-bu snya-gzigs, took an oath of allegiance to his two sons, Slon-mtshan and Slon-kol. This seems to have been done at the request of the princes, who had the duty of avenging their father. The words of the oath are recorded at some length in archaic language passed down, perhaps, in the family tradition of the noble ministers who swore it. A number of other members of the Myung, Tahas-pong and Dba's clans also joined in the oath.

Why, it may be asked, were they so ready to give their loyalty to Stag-bu snya-gzigs and later to his two young sons. Their domain seems to have been quite small and was threatened on the north by more powerful rulers in Ngospo and 'O-hul and on the south from Yar-thborg. The answer must lie in the name Spu-rgyal which has an aura of special sacred and mystic qualities. It was to btsan-po Spu-rgyal that loyalty was pledged, not to any king or prince by name. For Myung and Dha's, Btsan-po Spu-rgyal though a man was also a son of god. One of his ancestors Tho-do snya-btsan had the name "Lha". The Btang-po inscription relates how one of Dri-gum btsan-po's two sons became Lha Btang-po, the divine btsan-po, and went to rule at Phytrg-ba stag-rtse; and even when the influence of Buddhism was well established, the kings, with the title of Lha sras or Lha btsan-po, harked back in their inscriptions to their descent from 'O-ide spu-rgyal. The essence of that sacred quality is nowhere spelled out; but, if spu-rgyal means "hairy king" it might point to the monkey ancestor revered in the primitive beliefs of the Ch'ang people in their ancestral home on the north-west borders of China, a myth later to be adopted rather laboriously into the hagiology of Tibetan budd-
him. But whatever its source, it was that sanctity that held together in fealty a kingdom depending greatly on ministers from different parts of the kingdom, often rivals of one another and sometimes more powerful than the btsan-po himself.

After the oath-taking a plan of campaign was made and Slon-mtshen set out at the head of an army of ten thousand men while his younger brother stayed with the queen-mother. The princes were quite young and the phrase <i>lhabs kyla gtauos</i> describing the start of Slon-mtshen's expedition may imply that this was the first venture of his majority. Similar expressions used of a child's first steps and a young man setting up an independent household for the first time; and it is applied also later to Song-tshan-sgam-po's first military expedition.

The campaign against Zing-po-rje, here described as Dgu-gri a title probably annexed from Dgu-gri Zing-po-rje of Ngas-po whom he had conquered, is recorded very briefly. Its climax was the capture of the castle of Yu-sha by damming a river in Khum so that the defence works were flooded. Zing-po-rje was in this way destroyed. His territory as far as Bre-sna in Rkong-po (West of the Nyang-chu) was annexed by the btsan-po who proclaimed that the country of Ngas-po should be known as 'Phan-yul. His ministers and subjects greeted him by the title of Btsan-po; he took the name Chum-ri Slon-mtshen and he rewarded suitably all those ministers who had delivered Zing-po-rje's domains into his hands. Nyang Tsang-sku received the castle of Sngrur-ba which had belonged to 'Odz-zung who had insulted him; Dba's Dbyal-tshab got those of the Eshen who had killed his brother; all received numbers of handsmen (brom), Nyang, Dba's, Mnom, and Tshes-pong became Councillors of the king.

The authority of the btsan-po and his ministers at this time was established in a comparatively small stretch of country in the valleys of the Skyt-chu and the Gtsang-po from Yar-lung and 'Lon to the borders of Rkong-po. But the rising sun of Btsan-po Spu-rgyal soon attracted adherents from farther afield.

Outstanding among these was Khyung-po Spung-sad Za-tse, a vigorous, ambitious, arrogant and unscrupulous figure
who was active in Tibetan affairs for many years. He comes on the scene in the reign of Stons-mtshan, claiming to have shown his allegiance by decapitating Mar-men, ruler of Rtsang-bod and giving twenty thousand households to the bstan-po who northerly returned them to him as a reward. The location of Rtsang-bod is debatable but it might be north of the Gtsang-po around and north-west of Shenga and Shigatse. The prompt return of the subjects suggests that it was not seen at that time as suitable for direct rule.

The next show of loyalty by Zu-tse was in announcing the minister Mong Sgeon-po as guilty of treachery and encompassing his death. Mong is shown in a list of ministers in an earlier section of the Chronicle as having had some connection with the fall of Mar-men; but he does not appear to have taken any part in the confederacy to support Sags-bu ngya-drags or Stons-Mtshan, if, however, claimed for Zu-tse, as another proof of loyalty, that he somehow supported the campaign against Zing-po-rje. This seems out of chronological order for the campaign took place before the supremacy of Stons-mtshan as established while, in the Mar-men incident he is described as bstan-po. If there is anything in the claim it may mean only that Zu-tse approved of what had been done.

He next appears in the record when a campaign was being planned against Soygo-po which is described as having rebelled — perhaps it was part of Zing-po-rje’s territory which had been taken over by Stons-mtshan. When one Seng-ge rgyi-chen volunteered to undertake the task Zu-tse insulted and humiliated him. Seng-ge was, nonetheless, successful. Then Myag Zhang-sun the son of Myag Tsang-akru was appointed to the royal service and a banquet was held at which Sampa-sad Zu-tse vaunted his own achievements. He swells on his conquest of Rtsang-bod and his suppression of Mong Sgeon-po. He does not mention Zing-po-rje; but Myag Zhang-sunang, having been urged to reply, praised the great deeds of his father and Dha’s Phungs-to-re in the defeat of Zing-po-rje. That throws doubt on the claim that Zu-tse was involved in that affair; and the proud reply by Zhang-sunang and his promotion to high office seems to have aroused enmity and envy on the part of Zu-tse.
In the list of ministers one Mgar Khri-sgra 'dbyi-rnam is shown as succeeding Mong Sngon-po before Myang Zheng-snang was appointed Chief Minister with the title Mang-po-rje. Myang became an all-powerful figure after the death of Gnas-ci Slet-snying, while Stong-brtsean was too young to take effective action, and suppressed a widespread rebellion that followed Gnas-ci's death. Some time after that Spung-sad Zhe-tse falsely accused him of disloyalty and brought about his dismissal and execution.

Myang Mang-po-rje Zheng-snang is said to have been succeeded by another minister of the Mgar clan who also fell under an accusation and committed suicide, Spung-sad Zhe-tse then became Chief Minister, a post he had probably coveted for some time. In it he won a great reputation for wisdom and boldness; and he conquered all the northern Qiang-shung for the btsan-po. Ye was succeeded by Mgar Stong-brtsean Yul-zung. There is no information about when or why this took place; but in the end Zhe-tse fell victim to the same accusations and suffered the same fate which, in that world of intrigue and rivalry, he had brought on others. In his retirement in old age he is said to have invited Khrī Srong-btsean to his palace with treacherous intent and that this was detected by Mgar Yul-zung whenupon Zhe-tse committed suicide. But much was to happen before that.

According to a damaged passage at the beginning of the Annals, some time after the fall of Myang Mang-po-rje Zheng-snang the btsan-po set out on an expedition against the 'A-zha (Yu-yu-hun) and China. The Chronicle puts that event before the fall of Myang but it might be expected that the evidence of the Annals is the more acceptable.

Although the haphazard arrangement of the Chronicle, as we have it, leaves much to be conjectured, an incident recorded there may well be placed soon after the fall of Myang. In his old age Dba's bSangs-mo-rje Dbyi-tshab, who had been a partner of Myang Mang-po-rje's father in allegiance to Srog-bu snyan-gspng and in establishing Khrī Slet-snying as btsan-po, besought and was granted a visit at his own house from Khrī Srong-btsean in order that he and his family could take an oath of loyalty to the
btam-po in person. Perhaps the Dba's had been suspected of sympathising with their former colleague the Myang, and Phang-po-to-re was eager to dispel that idea by openly condemning the disloyalty of Myang Mang-po-reje Zhang-sang. The btam-po himself first took an oath, praising the loyalty of the Dba's and vowing to protect them and their estates so long as they remained in fealty. He promised also to build a tomb for the Dbyi-tshab and to sacrifice a hundred horses there: and he sang one of those allusive songs which enrich and enliven the Chronicle. Dba's Dbyi-tshab replied in kind. Then he and his six sons took the oath of loyalty on a white stone which the btam-po afterwards set up as the foundation of the tomb to be built for the Dbyi-tshab. The impressive words of the King's vow and that of the Dba's are recorded at length in archaic language which must have been transmitted in the Dba's family from generation to generation together with the insignia of the golden letter bestowed upon them.

Although in neither the Chronicle nor the Annals is there a clear sequence of chronology for these events, a fixed point is provided by the invaluable Chinese historians. Already in the period 581-600 of the Sui dynasty there was some knowledge of a Tibetan ruler Luntse Solung-tsan, who must have been Gnam-ri Ston-Insthas, with an army of 100,000 men and a kingdom extending to the borders of India but it is the Tang Annals in which the first fire date is found when they record the arrival in 634 of the first mission from Tibet. The Chinese responded with a return mission in the wake of which the Tibetans sent another. They had heard that the Turks and the Tu-yu-hun had been given princesses in marriage to their rulers and they requested one for their btam-po. When this was refused the btam-po set out on a punitive expedition against the Tu-yu-hun ('A-zha), as recorded in the Tibetan Chronicle, whom they held responsible for the refusal. Having defeated and scattered them he besieged the Chinese border town Sung chou and renewed the demand for a princess in threatening terms. He defeated a Chinese force sent against him but when a larger army arrived he withdrew with some losses. The Chinese, nevertheless, realizing that they had underrated the Tibetans and had a new power to face, granted a princess. In 642 Mgar Ston-gtsan was sent with lavish presents to receive her
and escort her to Tibet. That momentous event is recorded also in the Tibetan Annals and forms virtually the starting point for a continuous Tibetan history.

Before that another remarkable but otherwise unknown incident is related in a damaged passage in the Annals. There was enmity between the btsan-po, the elder brother Srong-rtsan and the younger brother Btsan-srong. As the result of treachery by a servant Btsan-srong died by burning.

Although no precise dates are given in the Annals after the arrival of the Chinese princess until the dog year, 650 A.D., from when events are recorded annually, it is said that after three years Lig Snya-shur was destroyed and all the Zhang-zhung were brought under subjection. There may be some question whether this event c. 644 relates to Spungs-sad Zu-tse's claim to have conquered all the northern Zhang-zhung. The name of the Zhang-zhung ruler said to have been conquered by Zu-tse, according to a divination document from Funhuang-Pellet Tibetain 1047 - is Lig Myi-rhya. And it is victory over Lig Myi-rhya that is celebrated in the Chronicle as the achievement of Khri Srong-btsan and his minister Srong-rtsan in another of those splendid exchanges of song. The relation between Lig Myi-rhya and Lig Snya-shur is not clear. The latter appears in several of the lists of principalities and according to F.W. Thomas it figures also in Bon writing. If the conquest of Zhang-zhung in 644 was effected by Spungs-sad Zu-tse it would mean that his career in Tibetan affairs extended for almost half a century.

Sadly there is nothing in the Annals about the achievements of the last six years of Srong-btsan's life; it is said only that he lived with the Chinese princess for three years. She survived Srong-btsan by twenty-two years. That suggests that she was very young when she came to Tibet and dispels the aura attached to her name as the barrier of the Jo-khang. A little more can be gleaned from the catalog in the Chronicle which relates in general terms that he was responsible for organising the internal administration of the state, agricultural systems, the code, and for introducing texts of the religious law. Inscriptions of his successors also attribute to him the
foundation of the Jo-khang. But it is to the Tang Annals that one must turn for factual information. There it is recorded that in 646 Srong-britsan sent Ngar Stong rtsan (Lutungtsen) to congratulate the Emperor on his victory over torma with a flowery message and the present of a jar, in the shape of a goose, made of solid gold, seven feet high. In 648 when a Chinese envoy was plundered in India Srong btsan sent an army to chastise the offending Indian leader; and the evidence that the two Chinese emperors with whom he was contemporary -- Tai Tsung and kao - tsung - treated him with admiration and respect as a powerful and independent ruler and ally enhances the unquestioned greatness of Srong-britsan Sgam-po as the real founder of a great Tibetan Kingdom.