

As stated by the early Tibetan writers of history, they made use of several historical books which were then current in Ladakh. In parts ii, iii, and iv, the following are mentioned:—

1. *Rnam-bśad-mñon-pahi-mdzod* (Abhidharma-kośa).
2. *Chos-hbyuñ*.
3. *Rgyal-rabs-che-chuñ-rnams*.
4. *Hjig-rten-gdags-pa*.
5. *Rgyal-rabs-spun-po-gsum-khug-blon-pohi-rgyal-mtshan*.
6. *Gsañ-ba* or *Hbru-bdus* (Guhya-samāja?).
7. *Dañ-po-dbañ-byed-rim-pahi-dgu-byuñ*.
8. *Hkhor-lo-sna-bdun*.

Of these works No. 7 is still known in Ladakh, where it is called *Rim-dgu*. This work may possibly come to light again. As I understand, this book contains not exactly folklore, but popular legends, referring to the early reigns. The book called *Chos-hbyuñ* is given in Csoma's list of historical books. To these eight works may be added the *Rgya-cher-rol-pa* (*Lalita-vistara*), which book was utilized by the writer of part iii, the genealogy of the Sakyas. The little song, *Rgyal-rigs-bram-zehi-bu-mo-dañ*, etc., was directly copied from that book.

The office of chronicler does not appear to have been continually occupied in Ladakh. We know only of the following occurrences: Under King Mu-khri-btsan-po (798–804 A.D.) a first history of Tibet was written. Then King Bde-ldan-rnam-rgyal (c. 1625–45 A.D.) wrote a biography of his father, Señ-ge-rnam-rgyal. Finally, Munshi Tshe-riñ-dpal-rgyas, of Leh, has acted as chronicler of more recent times. It is, of course, very probable that between these three there worked a great number of chroniclers who have been forgotten. At present we cannot expect to find any more MSS. of the *Rgyal-rabs*, dating from King Mu-khri-btsan-po's times. Still, the early parts of the text of the royal MS. (S MS.) were possibly copied from an ancient MS. of the *Rgyal-rabs* of c. 800 A.D.

It is very probable that some of the early historians of Ladakh or Tibet took Indian *Vamśāvalīs* as their model. The *Vamśāvalī* of Chamba, for instance, as published by Dr. J. Ph. Vogel in his *Antiquities of the Chamba State*, bears a strong resemblance to the older portions of the *La-dvags-rgyal-rabs*. Both productions begin with an introductory hymn, in which the book is called a necklace. The necklace is represented as being wound round the neck of the deity or saint to whom the book is dedicated. Then, both books contain a long list of names of mythological beings, the supposed supernatural ancestors of the race of kings, and, in a third part, the names of the actual human kings are given. The Indian *Vamśāvalīs*, even if they contained nothing but names, were written in metre, and such was also the case, probably, with the Tibetan productions. A last remnant of such a Tibetan metrical *Vamśāvalī* we may have in Schlagintweit's folios 13 and 14a (the seven heavenly thrones), where there are ten lines of metrical verse which contain in lines 1–6 only names, and in lines 7–10 a few notes on that group of kings.