

kha-saṅ-ṅa-yis-rmi-lam-du
mtsho-nas-seṅ-ge-ṅar-gyis-mchoṅs
rgyal-kha-tun-la-thim-par-mthoṅ
de-daṅ-dus-mtshuṅs-bu-mo-hdi
sems-can-daṅ-ni-ldan-par-gyur
hdi-la-bu-ṅig-ṅes-par-skye
miṅ-la-seṅ-ge-rnam-rgyal-thogs.

Then also, in the tale of the battle of Babsgo, Schlagintweit's MS., we find a little song of four lines included, as follows (with two corrections by myself):—

Rgyal-po-Bab-sgor-bṅugs-ṅiṅ
Kha-chul-dmag-daṅ-bcas
Sog-po-rnams-la-brgyab-pas
Sog-hbros-thabs-su-soṅ.

Another song referring to ṅi-ma-rnam-rgyal is found in C MS., and the last chapter of the chronicle contains a few proverbial sayings.

The influence of prose productions of folklore (the Kesar-saga in particular) on the writing of history is, of course, very distinct in the early parts of the chronicle. Let me mention only the description of the seven heroes under Guṅ-sroṅ-hdu-rje, which at once calls to mind the seven 'Agus of the Kesar-saga. But also passages like the description of Lha-dbaṅ-rnam-rgyal's three sons, who lived as late as the sixteenth century, look as if they had just been copied from the Kesar-saga.

This brings us to the question of the Bon religion, which religion is apparent in many parts of the *Rgyal-rabs*. Thus (1) in the chapter on cosmology we find a line of gods, preceding the gods of the four continents, which looks as if it might be of Bon-po origin. It begins with Nam-kyer-rgyal po, who is probably identical with Kyer-rdzoṅ-sṅan-po of the *Glin-chos* (religion of the Kesar-saga). (2) The tables of nations in the same chapter, which are not yet entirely intelligible, also look as if they had come down to us from early Bon-po times. (3) The ancient dynasties of kings from Gṅa-khri-btsan-po down to Lha-tho-tho-ri-sṅen-bṅal, look as if they had been introduced wholesale from Bon-po mythology. As we know from the mythology of the Kesar-saga (*Glin-chos*, the most original type of the Bon religion), the world consists of three realms, viz. (a) heaven, the land of the gods; (b) the earth, the land of men; and (c) the underworld, the land of the *Nāgas* (*klu*). Now it is remarkable that all the five groups of mythological kings are connected with one or other of these three realms of mythology, as follows:—The seven heavenly *khri* (thrones) are connected with the land of the gods; the two *Bar-gyi-ldiṅ*, the six *Sahi-legs*, and the eight *Sahi-lde* are connected with the earth; and the five *Smad-kyi-btsan* or *Klu-rgyal* (*Nāga-rājas*) belong to *Yog-klu*, the realm of the *Nāgas*. (4) Then the history of Sroṅ-btsan-sgam-po with his two wives at once calls to mind the tale of King Kesar with his two wives, as I have repeatedly stated. And the influence of the Kesar-saga is felt also in other parts of the chronicle, as stated