

40. Notes on the Ethnography of the Bashahr State,  
Simla Hills, Punjab.

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The object of these notes is to reproduce the substance of some notes in the ethnography and folklore of the Bashahr State, received from Singhi and Devi Laru, two employes of that State. These notes are embodied in Part I. Part II deals with the Kanāwar valley, a dependency of Bashahr and which is divided into Upper and Lower Kanāwar. Upper Kanāwar included the *pargana* of Shuwa and that part of the Inner Tukpā *pargana* which lies on the left or south bank of the Sutlej; while Lower Kanāwar includes *parganas* Alhārābis, Rajgaon, part of the Inner Tukpā *pargana*, and part of Pandarāhīs *pargana*. Outer Tukpā *pargana* lies in the Bāspā valley of Kanāwar, but strictly speaking it forms no part of Upper or Lower Kanāwar. Bhāla *pargana* lies in the Thang valley towards (s)Piti. The notes in Kanāwar are by Paṇḍit Tika Rām Joshi, the author of the *Kanāwari Grammar and Dictionary*.

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*Birth.*—During pregnancy the *kuldeotā* is worshipped, if necessary, and between the seventh and eighth months the Ashtam Rāhu is also worshipped,<sup>1</sup> but these observances are confined to the twice-born castes and to the better class of the Khash Kanets. Brahmans predict the child's sex by counting a handful of almonds, odd numbers indicating a boy, even a girl. The birth of a girl passes unnoticed, but that of a boy is the occasion for festivities and almsgiving. As a rule the midwife is a woman of low caste, but sometimes *Karān* women are so employed. During the last five months of pregnancy the midwife massages the woman at the end of each month to keep the foetus in position.

The *gontrālā* is observed by Brāhmans, Rājputs and Vaisyas after 11, 13 and 15 days respectively. Some of the Khash also observe it. On the expiry of this period the family is deemed clean again, and other families of the tribe can eat with them. The mother is also purified after the *gontrālā*. The impurity only lasts three days among the menial tribes.

The ceremony of feeding the child for the first time is called

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<sup>1</sup> Simply by making gifts to priests and other Brāhmans.

*lagná*, and is observed at an auspicious moment, with worship of Ganpatí and the nine planets, and various festivities.

The child is named at the *annodak*,<sup>1</sup> and as usual given two names. This is done when it is five or six months old as a rule. *Nátwa* is observed among the three higher castes, and since recent times by some of the Khash.

Women whose children die prematurely have recourse to various charms, but the favourite remedy is the worship of the *Ashtam Ráhu*, especially in cases of *ashtamráh*<sup>2</sup> or falling sickness, to which children are liable.

The first tonsure (locally called *kanbál*)<sup>3</sup> is done at the *kul-deotá's* temple alone. It is observed by the twice-born castes on a day fixed by a *purohit* or *pudhá* : other castes with the *deotá's* permission.

*Marriage.*—Ritual marriage is confined to the ruling family and to some Darbáris, Bráhmans and Bániás of Rámpur town. Amongst them a betrothal once made is irrevocable, except on account of leprosy, constant ill-health or apostasy on the bridegroom's part, or in the event of his committing a crime.

As soon as the date of the wedding is fixed the preparations for it are begun on an auspicious day.

The commencement of the wedding is called the *sarbárambh*.<sup>4</sup>

A *kanvá* is tied round the bridegroom's wrist, and after that he must not go outside the house. Ganpatí is then worshipped, and *batná* is rubbed on the bodies of both bride and bridegroom for three to five days, according to the family.

Worship of the *Kuljá*, i.e., the boy's family god, is then performed. When the marriage party sets out, the bridegroom is garlanded,<sup>5</sup> but those of his family who are under the influence of *gharastak* (Sanskrit *grihastak*, "family") must not see the garland or it will bring them bad luck. The cost of the garland as well as the expenses of the *graha shánti*<sup>6</sup> are borne by the bridegroom's maternal uncle.

After the departure of the wedding party the women observe

<sup>1</sup> At which the child is fed for the first time on grain and water. (From Sanskr. *anna*, grain, and *udak*, water.)

<sup>2</sup> *Ashtamráh* or *asht mrdhá*, that is, the planet Ráhu (the eighth *gráha*) is at the eighth place from the *lagná* in which the boy was born, bring sickness to him; and to avert this Ráhu must be worshipped. Since the eighth place from the *janma lagná* (birth *lagná*) is that of Death, there is danger of sickness if it is occupied by Ráhu, Shani and Mangal (*grahai*).

<sup>3</sup> *Kanbál* from Sanskrit *karnavedhá*, meaning boring of ears, is the ceremony in which the ears are pierced for the insertion of earrings. The *Kuladevatá* and Ganpatí are worshipped.

<sup>4</sup> From Sanskrit *sarb*, all, and *árambh*, commencement.

<sup>5</sup> i.e., a *shehrá* is placed on the bridegroom's head. Children by a former wife are forbidden to see their father put on the *shehrá* on the occasion of his second marriage; throughout the Hills, children by a former wife are not allowed to see their father in the guise of a bridegroom.

<sup>6</sup> *Graha shánti* or worship of the nine planets.

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the *paṛohā* or *paṛowān*,<sup>1</sup> but this is not known in the villages. This custom, general throughout the Hills, is confined to the women because all the men have gone on the wedding procession. The women perform the wedding rites at the bridegroom's house, one representing the priest, others the bride and bridegroom, and so on, with songs and dances.

When the bridegroom reaches the bride's house the parents meet first—an observance called *milnī*—and the bridegroom must not see his parents or sister-in-law until the *lagan pherā* rite has been solemnised. At this rite he recites *chhands*.<sup>2</sup> After it come the *sir-gondī*, *menhdī* and oiling of the bride.

After worshipping *Ambikā* and performing *jaljātrā*<sup>3</sup> the bridegroom's *sihrā* is untied by his best man, who must be a relative.

The wedding concludes with the untying of the bride's *kagnā* by a man who is regarded as a great friend of the bridegroom.

The bride returns to her father's house three weeks or a

<sup>1</sup> *Paṛohā* or *paṛowan* appears to be derived from *paṛānā*, to send to sleep.

<sup>2</sup> Some of the *chhands* recited by the bridegroom are given below:—

1. *Chhand pakāūñ chhand pakāūñ,*  
*chhand pakāigā bīyā,*  
*Barāt āi chāndnī Jamāī,*  
*āyā lārā hīrā.*
2. *Chhand pakāūñ chhand pakāūñ,*  
*chhand pakāigā khurmā.*  
*Tumhāri betī ko aīsā rakhūñ,*  
*Jaisā āñkhoñ meñ surmā.*
3. *Chhand pakāūñ chhand pakāūñ.*  
*chhand pakāigā royā,*  
*Dúerā chhand tab kahūñ,*  
*Jo saurā dewe ghorā.*
4. *Chhand payágā chhand payágā,*  
*chhand payágā thālī,*  
*Dúerā chhand tab kahūngā*  
*Jab saurī degā sālī.*

I recite a metre like the betel leaf,  
The wedding procession has arrived, the canopy is pitched,  
The bridegroom is like a diamond.

I recite a metre sweet like a sweet,  
I will keep your girl as well  
As (women keep) lamp-black in the eyes.

I recite a metre as hard as a stone,  
The next metre will recite  
When the father-in-law gives me a horse.

I recite a metre as fine as a metal dish,  
The next metre will recite  
When the father-in-law gives me my wife's sister also.

*Chhand* means prosody; but they recite some poetry or *doha*.

<sup>3</sup> This "pilgrimage to a spring" is made on the fourth day after the wedding.

month after the wedding. This is called the *dwirágaman*, and sometimes costs one-fourth of the amount spent on the actual wedding.

Only among the twice-born castes does a bride receive dower, *stri-dhan*. This includes the presents made to her by her father and husband, and the gifts made to her by her mother-in-law and others at the end of the wedding ceremony.

*Dower*.—The Basháhr State has recently bestowed two villages on the two Deís of Basháhr who were married to H. H. the Rájá of Káshípúr. The income of these two villages will go to the two Deís at Káshípúr, and to their offspring after their death. Occasionally the chief or a *rání* gives dower to a Bráhmán girl. She is then called a *kankorí*, and is regarded as the donor's own daughter. Even poor men give a daughter some dower according to their means. Locally this is called *sambhál*, a term which includes any present made to a married daughter on certain occasions.

Formal marriage is not, however, universally observed even by Bráhmans or Rájputs, on the one hand: while on the other even Báuías in townships observe the rites in vogue among Bráhmans of the higher classes. Bráhmans in the villages only observe the *lagan phera*. Among the Rájputs the Thákurs who live in villages and marry in their own class omit the *lagan phera*, as do the agricultural Khash, but Thákurs who aspire to Míari status, and the upper classes among the Khash, do observe it. In brief, formal marriage is confined to families resident in a *bázár* or township or connected with the State *darbár*.

*Customary marriage*.—Customary marriage is usually observed by the Thákurs and Khash, who perform no *lagan vedí* rites, but simply worship the *dwár-mátri*,<sup>1</sup> hearth, and the nine planets. Collectively these observances are called *sank-bhari*.<sup>2</sup> These are the binding ingredients in the rite, although if a girl is being married to several husbands, the attendance of one only is indispensable.

Another form of customary marriage with a maid, who is wooed and won from a fair or a place of pilgrimage, is prevalent among the Khash and Karân. It is solemnised by worship of the door and hearth, and by the *andarera* or *andrela*,<sup>3</sup> and the pair are regarded as bride and bridegroom.

<sup>1</sup> The *dwár-mátri* are seven Nymphs, who reside in the doors; their names are as follows: Kalyáni, Dhanadá, Nandá, Punnyá, Punyamukhí, Jayá or Vijayá. The whole group is called *Dwár-mátri*.

<sup>2</sup> From Sanskrit *shákhochchára*, the recitation of the bride's and bridegroom's *got*, *shákhá* (whence the name), and *parvara*. Hence this rite corresponds to the *gotrachár* of the plains. Bráhmans are paid for this recitation. Twice-born castes observe the *Shákhochchár*, while the fourth class, that is Kanets, call the wedding ceremony by the name of *Shankh-bhari*.

<sup>3</sup> Said to be the Sanskr. *vadhá-pravesh*, the observance by which a

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If the girl's parents have a husband in view, but she is forcibly carried off from a fair, etc., by another man, they will nevertheless go to her wedding and give her a dower in money, clothes, etc., while the bridegroom gives his mother-in-law, father, or brother-in-law a present of cash.<sup>1</sup>

The consideration paid by the bridegroom to the bride's guardians is called *dheri*, and if from any cause the marriage is dissolved this sum must be refunded to the bridegroom. The man who abducts or seduces a married woman is liable for the payment of the *dheri* to her first husband. Moreover, if she has a child by her first husband and takes it with her, the second husband becomes liable for this child's maintenance; but it does not inherit its step-father's property.

An unmarried woman who gives birth to a child is called *bahbi* or *bahri*, and the child, who is called *játu* or *jhátu*, has no rights whatever, if she marry, in her husband's property.

☞ *Death*.—The alms given at death are called *khat-ras*,<sup>2</sup> *deva dán*, *gau dán*, *baitarni dán*, and *panch ratn*, and are offered by all castes.

A *máli* or *nachhatri*, called the *ashánti*, can predict the fates of those who accompany the bier. The *máli* is a worshipper of ghosts (*mashán* and *bhút*). He is not a Bráhmán, but a Kanet, or even a man of low caste; and he predicts after consulting his book of divination (*ginne ki kitáb*).

In the villages of Basháhr are men who can foretell deaths. Such a man is called a *máshaní*. They differ from the *máli*.

*Chelás* (lit. disciples) in Basháhr are called *mális* of the *deotá*;<sup>3</sup> and in order to ascertain if a man, woman or child is under a demon's influence, the demon's *máli* is called in. Taking some rapeseed in his hand he predicts the period within which the patient will recover. If the latter does regain his health, a *bali* is offered to the demon.

*Bakrá sundhú*<sup>4</sup> is performed after 13 days among Bráhmans.

lawfully married wife enters her husband's house at an auspicious time, with music and singing.

<sup>1</sup> Customary marriage is not permissible among the twice-born castes, and if such a marriage occur, the issue are only entitled to maintenance, or to a field or shop (for maintenance) without power of alienation; but such issue may succeed in default of fully legitimate issue or agnates.

<sup>2</sup> *Khatras dán*, generally called *dashadán*, the gift of ten things, viz., (1) a cow, (2) land, (3) sesamum, (4) gold, (5) clarified butter (*ghi*), (6) a cloth, (7) unpounded rice, (8) sugar, (9) silver, (10) salt. *Ant dán* is a gift made, given by the son on his father's breathing his last. *Dev-dán* is to offer some gift to the deities. Those who receive the death-bed gifts from Bráhmans and Rájputs are called Acháraj or Mahá-Bráhmans, and those who receive the death-bed gifts from other castes are termed Krishan Bráhmans.

<sup>3</sup> The *mális* are exorcists as well, and also give oracles.

<sup>4</sup> *Bakrá* means a goat, which is sacrificed after 15 days of one's death.

15 among Rājputs, while Kanets perform it after 15 days or even after ten days. If the proper day chances to be inauspicious the observance is held a day earlier or later. The Bráhmán *bhojan*, or feast given to Bráhmans, is called *dharmshânti*, and after it the twice-born castes are considered purified.

The *māsiki* is a *shrādh* held one lunar month after the death. The *chhe-māsiki* is held six months after it.

The *barashwā* is held on the first anniversary, and on it alms, including a *shayyā*,<sup>1</sup> a palanquin, horse, etc., are given to the family Achāraj or, in villages, to the Krishna Bráhmans. A similar *shrādh* is held on the second and third anniversaries. On the fourth is held the *chau-barkhī*. The soul goes through three phases, *prānī*, *pret*, and *rishet*,<sup>2</sup> and on the completion of the fourth year it is purified and becomes a *pitar deotā*. In addition the *pārbanā*<sup>3</sup> and *kāniágat shrādhs* are observed for four or five generations.

The deceased is also worshipped among the twice-born castes as a godling *sati*, *pāp* or *newá*; and among others an image is made of stone or of silver, for which some grain is set apart at each harvest, and sometimes a he-goat is sacrificed and liquor drunk, the belief being that omission to keep up the worship of the dead will end in disaster.

Bráhmans and Rājputs observe the *sapin-dāna*, *sapindī shrādh* and *karchhū*. In the latter rite *khir* (rice, milk and sugar) is prepared, and a Mahá Bráhmán fed with it. Then the corpse is put in a shroud and carried out to the burning ground. On the road *pindś* are given to ensure immunity to the deceased, and an earthen vessel is also broken. A lamp is kept burning till the *kiriá*, to light the soul in its dark road, and the *dharm-ghatā* to quench its thirst.<sup>4</sup>

The temples in Basháhr are of undoubted antiquity, and those of Nirt, Nagar and the Four Therís are said to date back to the Tretá-yug; Kharáhan, Súngrá in Bhába *parganá* and Chügāon in Kanáwar to the Dwápar-yug; and most of them were constructed in those periods.

And *sundhá* means assafœtida, which is never eaten until the ceremony called *bakrá* (and) *sundhá* has been performed.

<sup>1</sup> *Shayyá* means bedding. In the *shayyá-dān* the following articles are given; a cot, bedding, quilt, bed-sheet, cooking vessels, dish, male and female attire, and ornaments,—all according to one's means.

<sup>2</sup> For one year after death one is called *pret*, and from the second year to the fourth one is called *rishet*, from *rishi*, a sage.

<sup>3</sup> The *pārvan shrādh* is that which is performed on a *parbī*, such as an eclipse. The 8th and 14th of the dark half of a month, an *amāwas* and a *páranmāsī*. And the *kshayáh* or *ekodis̄ shrādh* is that which is observed annually on the date of the death.

<sup>4</sup> A person of the same name and *rāshi* as the deceased must not accompany the bier, and should perform a *graha-dān* for his own protection.

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The temple servants are the *kârdâr* or manager, *pujârî*, *bhandârî*, *tokrû*, *mâth*, *kâyath*, *mâlî*<sup>1</sup> and *bajantrî*.

In the villages the term *pujârî* or *deotû*<sup>2</sup> is applied to those who carry the *deotâ's* car or *rath*, as well as to those who accompany the *deotâ* to their villages.

At Shuñgrâ, Chügâon and Grâmang in Kanâwar are the temples of the three Maheshtras. Grâmang is a village in Bhâbâ *pargana*, also called Kath-gâoñ.

The *bajantrî* are drummers or musicians and get grain, a he-goat (and sometimes a shroud at a death) for their services. Others offer a cloth, called *shârî*,<sup>3</sup> to the temple for the decoration of the god's *rath*.

The *pujârîs* ordinarily belong to the first class of Kanets. The *bhandârî* is the store-keeper. The *tokrû's* duty is to weigh, and the function of the *mâth* or *mâthas* is to ask oracles of the deity on behalf of the people.

The gods of the village-temples are subordinate to the god of a Deo *mandîr* or "great temple," and they perform certain services for him, e.g., at a *yâg*<sup>4</sup> and at fairs, in return for the fiefs (*jâgîrs*) granted them by him.

Similarly the temples at Sûngrâ<sup>5</sup> and Kharâhan contain subordinate *deotûs*, and a Deo *mandîr* usually possesses one or more *bîrs*<sup>6</sup> to whom food and sacrifice are offered, and who are worshipped.

Further, in the temple of a village-god will generally be found two cars, one for the presiding god, the other for his subordinate, or *kotwâl*.

The Kâlî *pîjans* are called *kherîâ-kârî*<sup>7</sup> in Bashâhr, and include the Pret Pûjâ, Tekar, and Sarvamandal *pûjan*. They are observed in Sâwæn or Phâgan, and the *yâg* or observance is paid for from the *jâgîr* of the deity or from funds supplied by his *deotûs*<sup>8</sup> (devotees), who also give grain, *ghî*, oil and he-goats. On an auspicious day chosen by a Brâhman as many as 50 he-goats are sacrificed, and the people of the neighbourhood are

<sup>1</sup> Here *mâlî* means the man called *dîñwâñ* in these hills, *grokch* in Kanâwar.

<sup>2</sup> *Deotûs* are those who worship the deity; they are also called *pujârîs*. *Deotûs* are especially those who carry the *rath* of the deity, and cause him to dance.

<sup>3</sup> *Shârî* a *dhoti*-cloth or piece of cloth attached in the car of the deity.

<sup>4</sup> Sanskrit *yajna*, a sacrifice.

<sup>5</sup> In turn Maheshwar of Sûngra is subordinate to Bhîmâ Kâlî at Sarâhan.

<sup>6</sup> *Bîr* is *par excellence* the deity Mahâbir, that is Hanûmân; Bhairab is also termed a *Bîr*. Lânkurâbir too is a Bhairab deity.

<sup>7</sup> So called because some *khr* (rice boiled in milk) is offered to the deity Kâlî. Pret-pûjan is the worship of ghosts, Tekar and Sarbamandal-pûjan is the worship of all the deities at one place.

<sup>8</sup> *Deotûs* here are the persons to whom the *Deotâ* belongs, not the *pûjârîs*.

feasted, the priests and *deotús* receiving the goats' heads and fee, with some grain and *ghi*.

*The Shând* <sup>1</sup> *yâg*.—In Basháhr the Shând *yâg* is celebrated where there has been a good crop or an epidemic is raging. Sometimes 108 *balis*, sometimes less, are offered, and sacrifices are also made to the ten *dishás* or quarters. The gods of the four *theris* and the five *sthâns* <sup>2</sup> (temples) also assemble at it and other gods from the country round attend the *yâg*. The expense incurred is considerable. In Basháhr the people also perform the *shând* for their own villages.

A minor *yâg*, called Shândtu or Bhâtpur, <sup>3</sup> is also observed every third year, but not universally. Bráhmans perform worship and are feasted.

Less important *yâgs* are the *jâgrás* and *jatâgrás* <sup>4</sup> which are observed annually or every third or fourth year. The biggest, that of Maheshwar of Sûngrá, is held every third year at Nachâr temple, with the following rites :—

*Balis* (sacrifices) of he-goats are offered on all four sides, and at night a combat takes place between the villagers and the *gawáls*, <sup>5</sup> who are armed with large wooden clubs "having fire burning at the ends." The combat lasts all night. The women sing, dance and make merry, and are feasted in return.

In Basháhr the Diâoli is observed in Maghar. It is the special festival of the peasantry, and held only in the village temples. Women observe it by visiting their parents' homes and there eating cold viands.

The Khâppâ, held on the 15th of Poh in Basháhr, resembles the Diâoli in that State. It is probably the festival called Khwâkchâ in Kanâwar.

The Jal Jâtrâ <sup>6</sup> held in Jeth in Basháhr is the occasion on which the *thâkurs* are bathed in the rivers with songs and music, for which the performers are rewarded.

In Basháhr at the Jal or Ban Bihâr the *thâkurs*' chariots are carried out into the gardens, and alms given to Bráhmans, musicians, etc.

<sup>1</sup> From *shânti*, peace.

<sup>2</sup> These are enumerated in the couplet : Lândsâ, Dândsâ, Singar, Saner, Nirt, Nagar, Nirmand, Kâo Mamel. 'The villages of Lândsâ, Dândsâ, Singrâ and Sanerî are the four *Theris*; and Nirt, Nagar, Nirmand, Kâo and Mamel are the five *Sthâns*.' Kao and Mamel are both in Suket, Nirmand in Kullû, and all the rest are in Basháhr. Kâo has a temple of Devi, Mamel one to Mahâdev. Nirmand has two temples, one of the goddess Nrimunda, and the other of Parâsrâm. In Nirt is a temple to Sûraj (the sun).

<sup>3</sup> So called because boiled rice (*bhât*) is offered to the deity.

<sup>4</sup> *Jatâgrâ*, a small *jâgrâ*.

<sup>5</sup> Cattle-grazers.

<sup>6</sup> Jal Jâtrâ, a visit to a spring. Here *thâkur* means "deity" or "deotd."



[N.S.]

The Râm-naumi is called Dharm-kothî<sup>1</sup> in Basháhr, and is the occasion for general rejoicings, the *thákurs'* thrones being decorated with heaps of flowers, and many thousands of rupees spent.

In Basháhr the Baisâkhî is called Lahôl, and the girls who marry their dolls in Pârbatî's name are given money by the State or from the bazar.

*Caste.*—The Bráhmans of Basháhr are divided into three grades :—

- (i) Uttam, who do not plough.
- (ii) Achâraj, who receive the *ashubh dân* or impure alms of the other Bráhmans and Râjputs. They take daughters in marriage from
- (iii) Krishana, who plough.

Like the other two twice-born castes most of the Bráhmans in Basháhr are *sirtorás* and not of pure descent. Those that are of pure blood may be divided into two grades :—

- (a) The State *purohīts*, who intermarry, and eat *kachhî* with the Râñwî<sup>2</sup> *purohīts* and Bráhmans as well as with those of Dwârch and Singrâ.
- (b) Bázár *purohīts*.

All the twice-born castes will eat *pakkî* with one another, and even from the Khash and Karân Kanets ; but they never do so with the Krishna group.

The Kanets appear to be divided into two hypergamous sub-castes (groups) :—

- (i) The Khash.
- (ii) The Karân, or Ráhu, from whom the Khash take daughters but do not give them brides in return, and
- (iii) The Ganeshas, so called because they adore the deity Ganesh. The Kanets were originally Thákurs, but lost status by adopting widow re-marriage.

If a part of a field is left while being sown, worship is made on the spot and a he-goat sacrificed because it is unlucky to leave a bit *bejîndîr* (*banjar*, uncultivated).

As in the Simla Hills, generally, the abandonment of land is called *soq* or *mandokri*. When a house or field is believed to be occupied by a demon it is regained by sacrificing a he-goat in the name of his mane. But even then a cultivated field so regained cannot be ploughed, and must only be used for pasture.

An oath in Basháhr is termed *dib*.<sup>3</sup> It is administered when

<sup>1</sup> It is so called because on this occasion the *Dharm-kothî* or 'store-house of charity' remains open to all, and everyone is given food from it for a week or so.

<sup>2</sup> Râñwî is the name of a village of Bráhmans who are priest to the Râjá.

<sup>3</sup> Sanskrit *divya*, divine pronouncement.

it is impossible to find out the truth of a case, and there is no reliable evidence. One party agrees to take the oath. First he has a cold bath. Then he goes to the temple and says that if he is in the right he ought to be successful, but if unsuccessful, in the wrong. Two balls of kneaded flour, one containing a silver coin, and the other a gold piece, are put in a narrow vessel full of water, and the man is bidden to take one ball out. It is then broken, and if it contains the silver, he is supposed to be successful, and if the gold, he is deemed to have failed.

A man can be released from an oath by the *thâl darohî*, which consists in making a present to the Râjâ and also performing a *yag*, i.e., sacrificing a he-goat in honour of the god.

The 14th of the dark half of *Bhâdo* is termed *Krishan chaudas* or *Dagyâlî-chaudas* (from *Dag-wâlî-chaudas*); and on that day the worship of *Kâlî* is observed. It is a general belief in the Punjab hills that some women are *Dâgs* or *Dâins*, that is to say, that a sight of them is not lucky, or in other words they know some incantations by which they can assume the form of a tiger or vulture, and that any beautiful thing which comes into their sight is destroyed. The 14th of the dark half of *Bhâdo* is their feast day, and they then assemble in the *Biâs Kund* in *Kullu*, or at some other place, such as the *Karol hill*, which lies between *Solan* and *Kândâghât*. Some mustard-seed is thrown on to the fields so that the *Dâg* may not destroy the crops. On that day no man goes out from fear of the *Dâg*, and on each house door some thorns are stuck with cow-dung, so that the *Dâg* may not enter.

#### CUSTOMS IN KANÂWAR.

In the *Kanâwar* valley Buddhism is the dominant faith, but the social customs of the people generally resemble those of the Hindus, though the observances bear Tibetan names, and the ritual, etc., is conducted in that language.

*Birth customs.*—During pregnancy the following chant is sung :—

*Om täre tutäre Täre swâhá*  
*Om patá láge náchungná támí*  
*hadkí dowá dol dolmá kharché*  
*sheksú lídang lání chat pañgí*  
*shyábgi pádmo ládukté fángmo*  
*kulná dobzadmá ðolmá yumlí*  
*chhák-chālo.*

#### *Translation.*

“O goddess *Târâ*, I bow down to thee, be pleased to bestow on this woman thy choicest blessings.” And a charm written on a bit of paper or birch-tree bark is tied round the woman’s neck.

[N.S.]

On the birth of a son the goddess *Dolmâ* is adored, and the chant called *Bhum chung*, which runs : *Om tâyathâ gâte gâte pârá gâte swâhâs* (' may God bless the child ') is sung. The old women of the family perform the midwife's functions ; and for a fortnight the mother lives apart, being debarred from touching anything. At the end of that period she and all she possesses are sprinkled with cow's urine mixed with Ganges water, as among Hindus. The child's horoscope is cast by a *lâma*, who also names the child when it is 15 days old, or on any other auspicious day. It is generally brought out of the house for the first time at the full moon and, if possible, at an auspicious moment, when one or two months old. Charms for its long life are also made by the *lâmás*.

A boy's head is shaved when one year old, the *lâmás* performing a *hom*,<sup>1</sup> *pûja*, or *pâth* sacrifice. As the Kanâwaris only rank as Shúdras they are not entitled to wear the sacred thread, so they wear instead a *kañthî* or<sup>2</sup> necklace from the age of 8.

Marriage customs resemble those of the Tibetans. Brothers marry a joint wife, the *lâmás* solemnizing the wedding by chanting certain hymns and worshipping the gods or goddesses, goats also being sacrificed.

The nuptial rites in Kanâwar are peculiar. In the first place the amount of the *dheri* is unusually high, varying from Rs. 100 to Rs. 1,000.<sup>3</sup> The custom as to dower is also different. Many people give the bride as many pewter vessels as there are in the bridegroom's family, but ornaments, he-goats, cows etc., are also given. The wedding is thus solemnized :—

One of the brothers, most usually the one who is the bride's equal in age, goes with some of his relatives to her father's house on the day fixed by the *lâma* (priest). There the party are well entertained, and the *lâma* solemnizes the wedding by reciting some chants in Tibetan after the Tibetan manner. Next day they return to their own house with the bride richly dressed and adorned. On reaching home the bride is made welcome, especially by her mother-in-law. After a religious ceremony, the bride's right hand is held by all the bridegroom's brothers,

<sup>1</sup> *Hôm* is a rite in which flames are fed with clarified butter mixed with barley and sesamum seed ; if possible almonds and dried grapes are also mixed in it. *Pûja* is an offering to the deity of a lamp fed with butter, water, flowers, sweetmeats, fruit, etc., while *Pâth* consists in reading or reciting the Tibetan scripture called *Chhas* or *Chhoss*.

<sup>2</sup> The *Kañthî* is an ordinary necklace made of *tulsi*, the holy basin (*Ocymum sacrum*). These *kañthîs* are generally made in Hardwar, Brindaban, Ajudhya, and Benares.

<sup>3</sup> The *dheri* prevents a woman's going to another man, as only he who takes on himself the responsibility for it is entitled to keep the woman. It is a sum paid to the bride's guardian by those of the bridegroom, and must be refunded to the latter if the marriage turns out badly, e.g., if the wife leave her husband and go off with another man, he has to refund the amount to them.

and then all of them are deemed to have married her. A feast is then given to all who are present, and the *lâmas* and musicians are fed. This marriage is a valid one. The child of an unmarried girl is called *puglang* (bastard), and has no right to anything by way of inheritance. Such children live by service and marry with some one of their own class, *i.e.*, with a *puglang* or *puglakch*.

*The right of inheritance.*—In case all the brothers have only one joint-wife, there can be no question as to the right of inheritance. However, just as the bride's mother-in-law is mistress of the family, so on her death the wife succeeds as its mistress. Thus the movable and immovable property of a family remains in the house and is never divided. But the custom of polyandry is nowadays declining by degrees.

As the trade and wealth of Kanâwar increase and its people come more in contact with India, they are rapidly abandoning the old customs, such as *dûbant* (plunging), *phukant* (burning), *bhakhant* (eating), etc. This method of disposing of a dead body was formerly observed only by the inhabitants of Hângrang *ghorî* who are called by the Kanâwars Nyâm, and by the Kochî or Pahârî people, Zâr or Jâr, Zâd, or Jâd.

The *lâmas* used to consult their scriptures and advise as to the disposal of the dead according to the time, etc., of the death, but now the Hindu *shrâdhs* and so on are observed. The only old custom which survives is the annual *shrâdh* called *phulaich*<sup>1</sup> in which a he-goat, reared in the dead man's name, is dressed in his clothes, sacrificed and eaten by the members of his kindred.

At a death-bed, grain is distributed among all those present, and the *lâmas* read from Buddhist writings. The body is burnt on the same day, or at latest in the next. Drums, *sanâis*, *karnâls*<sup>2</sup> and conches are played when the corpse is carried to the burning-ground. Some of the bones are picked up, and sent either to Mânasarowar in Tibet, to Rawâlsar in Mandi State, or to the Ganges.<sup>3</sup> In the deceased's room a lamp is kept burning for seven days from the death, and incense is also burnt in it. The *chholpa* (Hind. *kiria karm*) is performed from the eighth to the tenth day; all the deceased's clothes are given to the *lâmâs*, with other gifts. The *panchaka* or group of five constellations<sup>4</sup> is

<sup>1</sup> Fulaich or Phulaich, from Hindi *phâl*, flower, is so called because Kanâwaris do not wear new clothes till one year after a death in the family, but after performing the *dûjang* they may wear flowers and new clothes.

<sup>2</sup> The *sanâi* and *karnâl* are both musical instruments used in the hills. The former is made of wood and is about a foot long, with seven holes on which the fingers are placed while playing, and its sound is like that of an *Algojâ*; the latter is made of brass and is like a long horn with a round broad mouth; in sound it resembles the conch.

<sup>3</sup> Taking the bones to the Ganges is said to be quite a recent innovation—only dating back two or three years.

<sup>4</sup> The five *nakshatras* are Dhanisthâ, Shat bishâ, Purvâbhâdrapadâ, Uttârabhâdrapadâ, and Rewati.

[N.S.]

inauspicious for the family of one who dies under it, and to avert the evil, images of roasted flour are made and burnt with the corpse, to the accompaniment of Tibetan chants.

After 15 days the lâma does *hom*, *pûjâ*, and *pâth*, reciting Tibetan chants of purification. This ends the period of mourning. After a year the *phulaich*<sup>1</sup> is observed, by giving food and clothes to a lâma in the deceased's name; and until this is observed the family must not wear any new clothes, etc. The *shrâdh*, called *dújang* in Kanâwari, is also solemnized by the lâma. The burning grounds are haunted by Mashân, Râkshas, Shyûná, and Khar-shyûná, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-o'-lanterns or ghosts.<sup>2</sup>

The following chant is repeated by the lâma more than a thousand times to exorcise an evil spirit from a man or woman: *Om bâjrâ kilâ kilâyâ ñimo shakchâ uchâ thayâlâ faḥ*. Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times: *Om khu-khu râchâ khâ-thâm dewâ châng-ghî dwishok*.

#### MONASTICISM.

Kanet girls, who do not marry, but devote their time to the study of the Tibetan scriptures, are called *zomos* or *jamós*. They live in nunneries. The two principal nunneries are at Kánam and Sunnam, and in these a great number of *zomos* live. Besides this, every village has a few *zomos*.

Kanet boys, who learn the Tibetan scriptures, and are well versed in the Buddhist doctrines, are called *lâmás*. They live in monasteries and are looked upon as very holy. In fact they are the priests of all of the Kanets. There are several monasteries of these *lâmás* in Kánam, Sunnam, and other villages.

Lâmás are either Gyôlang or celibate, like the Brahmachârî or Dugpû, who marry but never shave the head.

The lâma is consulted regarding every important undertaking. Thus he is asked to name an auspicious day for beginning to plough or sow, and at the time ascertained he recites chants like the one beginning: *Om akânî nikânî ambitâ mandâtê mantâlê swâhâ*, 'May the gods bestow on us abundance of grain.'

When a new roof is put on a temple, which is called *shânt*,<sup>3</sup> the lâmas perform a ceremony, reciting charms and performing

<sup>1</sup> Phulâich is also the name of a fair held in October every year at Brâling, near Ropâ. See Ukhyâng fair in the list of fairs attached in the footnotes.

<sup>2</sup> Mashân and Râkshasa are of course Sanskrit terms. The other two are Kanâwari, possibly corruptions of Tibetan words. It is worth remarking that Mashân, Shyûná and Râkshas are also septs of Kanets, found in Mellam, Âsrang and Rîrang villages respectively.

<sup>3</sup> From Sanskr. *shânti*, peace.

hom, with the sacrifice of sheep and goats. This is called *parestāng* (Sansk. *pratishthā*, consecration).

When a new house is ready the lāmá fixes the time auspicious for its occupation, and the owner dressed in new clothes is then taken into it with his wife, who rings a bell. This is called *gorāsang*.<sup>1</sup>

New grain is first offered to the village-god and may then be eaten.

*An alphabetical list of the deotás in Kanáwar, together with the name of the village in which each is located.*

1. Badrináth, at Kám-rú or Mone village.
2. Bhímákáli, at Kám-rú or Mone village. (Also at Saráhan.)
3. Chhákoling Dámbar, at Lâbrang village, in *parganá* Shûwâ.
4. Chañdikâ, at Ropâ village, in Shûwâ *parganá*, Gañgyulghorî. Also at Yâwring village, Shûwâ *parganá*.
5. Chhwedung, at Chângo village in Shûwâ *parganá*.
6. Dablâ, at Kânam, Dâbling, Dúbling, Lîo, Spûwâ or Poo, Shyâsho. U.K.
7. Deodum, at Nâko, in Shûwâ *parganá*.
8. Gyângmâgyum, at Jângî, in Shûwâ *parganá*.
9. Kâsurâjas, at Rîrang or Ribbâ, in Inner Tukpâ *parganá*.
10. Khormo, at Pîlo or Spîlo, in Shûwâ *parganá*.
11. Kulyô, at Richpâ or Rispâ, Inner Tukpâ *parganá*.
12. Mahëshras, at Shuñgrâ or Grosnam in Thârâbis *parganá*, at Grâ mang or Kathgâoñ in Bhâbâ *parganá*, and at Chügâoñ or Thôlang in Rajagâoñ *parganá*.
13. Mârkâling, at Khwâñgî in Shûwâ *parganá*.
14. Mâthî, at Chhitkul in Outer Tukpâ *parganá*.
15. Milâkyum, at Ákpâ village in Shûwâ *parganá*.
16. Nâges, at Bârang, Brûâng, Châsang, Chhotâ Kâmbâ, Kilbâ, Mewar, Mirû, Sânglâ, Sâpnî or Râpang villages.
17. Nâgin, at Bari village in Thârâbis *parganá*.
18. Narâyan, at Barsering village in Outer Tukpâ *parganá*.
19. Nareñas, at Ásrang, Chîni, Shohâng, Urnî, and Yûlâ villages; and also at Chügâon, Grâ mang and Shungrâ, with the three Mahëshras.
20. Ormig, at Môrang or Ginam village in Inner Tukpâ *parganá*.
21. Pâthoro, at Rârang and Punnam villages, Shûwâ and Rajgâoñ *parganá*s.
22. Rogshû, at Rogî village in Shûwâ *parganá*.
23. Shañkras, at Pwârî or Por village in Inner Tukpâ *parganá*.
24. Shañshras, at Râkchham village in Outer Tukpâ *parganá*.
25. Shêshêring, at Pâñgî village in Shûwâ *parganá*.
26. Râpukch, at Thâñgî village in Inner Tukpâ *parganá*.

<sup>1</sup> From Sanskr. *grihapravatishtha*, entering in a house: it is called *ghardâni* in the Simla Hills.

27. Shûwâng Chañdikâ, at Kostampî or Kothî village in Shûwâ *parganâ*.
28. Târâsang, at Trâñdâ village in Thârâbis *parganâ*.
29. Têras, at Rûpî village in Pandrâbis *parganâ*.
30. Tungmâ Dâmbâr, at Gyâbung village in Shûwâ *parganâ*.
31. Ukhâ, at Nachâr and Baṛâ Kâmbâ villages, Thârâbis and Pandrâbis *parganâ*.
32. Yulshâ, at Sunnam village in Shûwâ *parganâ*.

Nâges *deota* in Sânglâ village is thus addressed by the *pujyâres* in worship:—

*Ja bitinglâ, jaa kharaklâ, jaa pâtulâ, jaa thorâshaa, jaa chhâlimchô, jaa dañkhechô, dâlecha upâbocha, chî pâbocha, jaa barja, jaa shing khâmbling, jaa shyâng, brâling, jaa shyâng khâmbling.*

*Translation.*

- O thou, who livest within the wall, be victorious,  
 O thou, who livest in the holes, be victorious,  
 O thou, who canst go into a vessel, be victorious,  
 O thou, who canst swiftly run, be victorious,  
 O thou, who livest in the water, be victorious,  
 O thou, who livest on the precipice, be victorious,  
 O thou, who livest upon the trees, be victorious,  
 O thou, who livest in the waste-land, be victorious,  
 O thou, who livest among the meadows, be victorious,  
 O thou, who hast power like the thunderbolt, be victorious,  
 O thou, who livest within the hollow trees, be victorious,  
 O thou, who livest among the rocks, be victorious,  
 O thou, who livest within the caves, be victorious.

The Rev. R. Schnabel informs me that Poo should be spelt Phu and that it means 'the upper extremity of a winding vale.' As regards Dablâ, the local god of Phu, he adds:—

Unsre Tibeter sagen "*Dablâ Spun dgu*"—Spun = Geschwister, Bruder, Schwester and dgu = 9 (zahl), und *tatsächlich verteilt sich diese "Geschwistergottheit" auf 9 Dörfer in Upper Kanáwar, nämlich: Phu, Kánam, Dábling, Dábaling, Lid, Shasu, Khab, Namgya und Kang. Ihre 9 Namen sind folgende:—*

1	Zu Phu	..	Dabla	Dromomin (weiblich).
2	„ Kánam	..	„	Chagsdrul (männlich).
3	„ Dábling	..	„	Pallen bzaungmo (weiblich).
4	„ Dábaling	..	„	Chôla bzang rigpa (männlich).
5	„ Lid	..	„	(mir augenblicklich entfallen, kann ihn noch mittsilen).
6	„ Shasu	..	„	Lubrngtrashî (männlich).
7	„ Khab	..	„	Futidungmo (weiblich).
8	„ Namgya	..	„	Serjen chenpa (männlich).
9	„ Kang	..	„	Maggi dponpo ( „ ).

Diese, wie sie von den Tibetern bezeichnet wird, *indische* Gottheit, drang sogar in dem eigentlichen Tibet ein und wird scheinbar nur in *einem* Dorfe, *Sarkhung*, genannt, als, "*Dábla Mag dpon*" verehrt. Mit ihrem Erscheinen hörten die Menschenopfer auf, die auch hier in grauer Vorzeit von unsern Tibetern dargebracht wurden. Sie kennen ein Sprüchlein, das lautet :

"dasipor nga rgyagar nas zong tsa na,  
"glangtrug lo gsum, gispa lo brgyad,"

und hat diesen Sinn :

"Als ich zuerst hierher (ins obere Sutlejtal) kam, da opferte man einen dreijährigen Ochsen sowohl wie einen achtjährigen Knaben. Ganz in der Nähe Phus, auf steilem Bergabhänge im Westen, sieht man noch heut die Spur einer ehemals sehr tiefen Grube, in welcher ein riesiger Skorpion hauste und die Umgegend in Furcht und Schrecken versetzte, wenn man ihm nicht die oben genannten Opfer alle drei Jahre darbrachte.

Mr. Schnabel has added the Tibetan forms in the above list, and as regards the Khyimpa he observes:—Hier hat ja jedes Haus seinen Namen, wie z.B. in Vhu "*Khyimpa*" eins der vornehmsten Häuser und zugleich eins der ältesten ist. Die zwei Besitzer (Brüder) genannten Hauses tragen den Titel, "*Lempo*" oder "*blonpo*" unter ihren Landsleuten, was "*Minister*" bedeutet, und wünschen, ja beanspruchen sogar, in den ersten Grad der "*Kanets*" versetzt zu werden. Wieweit sie dazu berechtigt wären, weiss ich allerdings nicht. Ausser "*Lempo*" kennen unsre Leute nur noch den Ehrentitel "*Zo*" Heer, Gebieter, adliger Herr Edelmann, der jedoch hier nicht soviel besagt wie beispielsweise in Lahoul, wo sie (die Zos) ein viel grössere Machtbefugnis haben. Jedenfalls sind diese zwei Titel der "*befehlenden Klasse*" eigen. So bliebe denn vielleicht noch die Erklärung des Wortes "*Khyimpa*" und selbige ist einfach genug:

མི་མང་ Khyien = Haus, nicht sowohl als Gebäude, sondern als Wohnung, Heimwesen; und མི་མང་པ་ Khyimpa = einer, der ein solches hat.

## THE KANET SEPTS OF KANAWAR, ACCORDING TO THEIR GEOGRAPHICAL DISTRIBUTION.

### 1ST GRADE KANETS.

#### Rajgáoñ parganá.

Name of Sept.	(Tibetan form).	Village.
Bairyán	..	Chugáoñ or Thólang.
Skám̄tas	..	Sápní or Rápang.



[N.S.]

<i>Name of Sept.</i>	<i>(Tibetan form).</i>	<i>Village.</i>
Wángmo	.. ..	Kilbá.
Thángar	.. ..	Do.
Dámes	.. ..	Urní or Urá.
Mœlas	.. ..	Mirú or Mirting.
Saná	.. ..	Do.
Shwál	.. ..	Yúlá.
Daprátó	.. ..	Mellam or Yáná.
Bitaryán	.. ..	Púnang.
Sakhán	.. ..	Chugáoñ or Thólong.
Rokérú	.. ..	Do.
Dérán	.. ..	Do.
Dalyán	.. ..	Do.

*Parganá Shúwá.*

Bóres (s) Pores	.. ..	Jáñgi and Sunnam.
Ranshyán	.. ..	Ywáring.
Dhanshyán	.. ..	Brelé.
Farakpá	.. ..	Kothi or Kostampí.
Pálsar	.. ..	Tailing.
Aldang, Angldan	.. ..	Lábrang.
Chhugpó, Chhugpo	.. ..	Kánam.
Khádurá	.. ..	Rárang.
Barjí	.. ..	Lippá.
Shyáltú	.. ..	Do.
Tholpá, Tholpá	.. ..	Ropá.
Loktas, Loktas	.. ..	Kánam and Sunnam.
Pángtú	.. ..	Páñgi.
Shuryán	.. ..	Rogí.
Láspá, Láspá	.. ..	Lábrang.
Sili	.. ..	Kánam.
Gyólang	.. ..	Piló or Spiló.
Thármí	.. ..	Tailang.
Puán, Puāng	.. ..	Lábrang.
Makalá	.. ..	Ropá.
Mispon or Mishpon, Mispon	.. ..	Jáñgi.

*Parganá Inner Tukpá.*

Bist	.. ..	Pwáří.
Kállam	.. ..	Richpá or Rispá.
Ráthú	.. ..	Rírang or Ribbá.
Nyokché	.. ..	Tháñgi.
Dhañgch	.. ..	Mórang or Ginam.

*The Outer Tukpá parganá.*

Répáltú	.. ..	Sánglá.
Chethá	.. ..	Do.

<i>Name of Sept.</i>	<i>(Tibetan form).</i>	<i>Village.</i>
Chángkung	.. ..	Kámru or Moné.
Fanyán	.. ..	Ságlá.
Dúdyán	.. ..	Kámru or Moné.

*Pandarâbis parganá.*

Yulán	.. ..	Nátpá.
Choglá	.. ..	Bará Kámbá.

*Thárâbis parganá.*

Tyúras	.. ..	Shuñgrá or Grosnam.
Jogtó	.. ..	Pánowí.
Zintú	.. ..	Bari.

2ND GRADE KANETS.

*Inner Tukpá parganá.*

Brálang	.. ..	Rírang or Ribbá.
Chámápo	.. ..	Richpá and Rírang.
Káthú	.. ..	Richpá or Rispá.
Mojrang	.. ..	Rírang and Rispá.
Páñkar	.. ..	Rírang and Rispá.
Rákshas	.. ..	Rírang.
Shyáli	.. ..	Mórang or Ginam.
Sothá	.. ..	Bárang.
Ungyá	.. ..	Rírang and Rispá.

*Parganá Shúwá.*

Kharyán	.. ..	Pángí.
Shyúná	.. ..	Ásrag.
Turkyán	.. ..	Chíní.
Khinpá, Khyimpá	.. ..	Poo or Spoo or Púwé.

*Parganá Rajgáoñ.*

Anchhán, Angchan	.. ..	Chugáoñ or Thólang.
Mashán	.. ..	Mellam or Yáná.

3RD GRADE KANETS WHO WORK AS POTTERS.

Wángchhán, Wángchhân	.. ..	Mórang, Inner Tukpá <i>par.</i>
Wázá	.. ..	Chugáoñ, Rajgáoñ <i>par.</i>
Méwar	.. ..	Ropá, Shúwá <i>parganá.</i>

### TITLES OF OFFICIALS.

1. Cháres, the hereditary headman of a village (in each village.)
2. Grokch, the hereditary *kárdár* of the village deity, who speaks on his behalf: found in every village of Kanáwar where there is a deity.
3. Máthas, the hereditary *kárdár* of a deity. His duty is to petition the deity on behalf of the public: found in every village where there is a deity.
4. Pujyáres, whose hereditary duty it is to worship the deity: found in every village where there is a deity.
5. Bathungró, an official like the *dafádar* of the State.

*Caste.*—Besides the Kanets and Jâds the only two castes in Kanáwar are the Châ mang,<sup>1</sup> who make shoes and weave, and the Domang,<sup>2</sup> who are blacksmiths and carpenters.

Water or cooked food which has been touched by the lower castes is not used by Kanets, nor are people of these castes allowed to enter a Kanet's house. If a Kanet eat such food inadvertently he applies to his Râjâ who bids him make expiation (*prâyaschitta*) and pay some *nazrána* or forfeit. This custom is called *sajeran* or *sacheran*.

The Hindu salutations are in ordinary use, but when a woman bows down before an elder man saying *dhálang*, the man replies: *Rábarshang rungshi raiñ*, i.e., may you live for a century.

The *grokch* of Badrináth at Kámrú thus addresses the people:—

*Satí jugú nyumch Tretá büshid, Tretáú nyumch Dwápar büshis, damyá rágú chú rág shingú chú shing take, damyá árkolang lí nirmáni hácho take; hun jú Kali jugo nirmáni lí árkolang hácho dú, tá lí jap thap líyatak, thi kashtang háchmá tá wárkyo shothýatak.*

#### *Translation.*

“ After the *satya jug* came the *treta jug*, and after the *treta jug* came the *dwápar jug* (golden age), at that time a spade was called a spade, at that time the false even became the truth; now in this the *kali jug* (Iron age), the truth often becomes false, and the false becomes true; however I will do my best to give you every happiness and will remove all your grievances.”

The *grokch* of Shúwáng Chañdiká in Kosampí village thus addresses the people:—

*Thá-rayiñ, roñch-rayiñ, Kothi Máthas, Ranshyán, Dhan-shyán; dwápar-shúl muluk máti thati zikyák, Láñká máryák,*

<sup>1</sup> The Chamárs of the plains doubtless.

<sup>2</sup> The Doms of the plains.

*dash-Rában kháñchýák, Bánáshur háryák, búg bántho Ropá gomjá chumak, jú muluk matí thátí Skyáلكharú shong Rogiú thud té'g tége dútá pretá Ráná Thákrá máryák, rákhul shukhul lán lán Káñchí nagarích bát chháng ká ká, Saráñang raj pát zikyák. Deoráji-pang thü dí arzi láno duyíñ ?*

*Translation.*

“ O Koṭhî máthas, O Ranshyán, O Dhanshyán,<sup>1</sup> wait a little, hear: after the *dwápar jug* I created the earth and its countries, I destroyed Lañká and killed Rában of the ten-heads. Bánáshur was defeated by me, and taking my share I came up to reside in the temple of Ropá village; this country of the world, from Shyáلكhar down to Rogi village, was inhabited by goblins, ghosts, Ránás and Thákars, who were destroyed by me. I established peace and prosperity, and having brought a young Bráhmaṇ from Káñchí city, I established my throne at Saráhan. Say, what do you wish to ask the deity ?

*A chronological list of the Buddhist Religious observances in Kanáwar.*

(1) The Kángso, a religious ceremony, in which the *hóm*, *pújá* and *páth* are performed by the *lámás* and *zamos* (nuns): observed in every temple throughout the Kanáwar valley on the 8th, 10th, 12th and 14th of the bright half, as well as on the full moon and *amáwas* of each month.

(2) The Zinshok, celebrated in Kánam on the 8th of the bright half, as well as on the full moon, of each month, including the *amáwas*.

(3) The Torgyá, performed at Kánam, once on the 14th of the bright half and again on the full moon of Phágun.

(4) The Toná, also celebrated in Kánam village on the 11th of Chait for one day.

(5) The Tibáñgmá, performed in Kánam village on the 20th of Paush.

(6) The Kutimf, also celebrated in Kánam village on the 15th of Phágun.

(7) The Námgang, also observed in Kánam village, for two days from the *amáwas* of every month. *Hóm*, *pújá* and *páth* are performed by the *lámás* and *zamos*.

(8) The Shibrát (fr. Sanskrit Shivarátrí), the birthday of Shib or Mahádeo), is a religious ceremony not only of the Hindús, but also of the Buddhists. It takes place on the 14th of the dark half of Phágun, on which day the people adore Shib, whom they call Lófán, and distribute food among relatives and friends.

<sup>1</sup> Ranshyán and Dhanshyán are both septs of Kanets residing near Koṭhí or Koṭampí village.

[N.S.]

(9) The Shonetang (fr. Sanskrit Shrávanárchana, meaning 'worship of Sáwan') is celebrated in Grámang or Kathgáoñ village in Bhábá *parganá* on the full moon of Sáwan. About a dozen young men, taking with them cooked food for three days, go out to gather wild flowers and plants from the loftiest snow peaks. They pass two nights there, collecting various kinds of wild flowers and plants, and on their return they are received with joyous music by the villagers. The garland which they bring from the forest is offered to the deity, and they then, together with women, dance and sing songs.

(10) The Lámá-pazá, a Buddhist religious rite observed in Lábrang village, Shúwá *parganá*, on the *amáwas* of Chait. The *lámás* and *zamos* devote themselves to the worship of the deity called Chhákoling Dambár, while dancing and singing are performed by men and women with great rejoicings.

(11) The Jágro (fr. Sanskrit Jágarana, a vigil) is also a religious ceremony, observed throughout the Kanáwar valley on the 20th of Bhádo. The night is spent in singing and dancing to music, and the worship of the deity is performed in all the temples.

*A list of the fairs held in Kanáwar, with a brief description of each.*

(1) Lósar, or New Year's Day, is observed at Kánam for three days, from *Paush shudí* 13th till the full moon of *Paush*. All the people assemble to ask the *lámás* about their gains and losses during the coming year. It is the most characteristic fair of the Kanáwar valley. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

(2) The Kángyur-zálmo (fr. Kángyur, library and zálmo, a visit) takes place on the 15th *gaté* of Hár (*Áshárh*) at Kánam. People visit the Tibetan Library called Kángyur-tángyur, in the large village of Kánam.

(3) The Menthakó fair also takes place at Kánam village on the 20th *gaté* of Bhádo (August) and lasts two days. The chief event at this fair is a pony-race, feasting, drinking, dancing to music and singing.

(4) The Khwákchá fair takes place at Kánam village and lasts for 5 days from the 20th *gaté* of Mágh, ending on the 25th of the month. The nights are passed in dancing and singing to music before the temple of the deity called Dábla.

(5) The Gáñgá fair takes place in Chángmang forest above Lippá, a village in the Shúwá *parganá* on the full moon of Kátik. Men, women and children climb up to the Changmang forest, and eating, drinking, dancing and singing songs are features of the festival.

(6) The Jokhyá-kushimig and Jokhyá-*chhugshimig* at

Kánam are important festivals, at which visits are paid to relatives and friends, on the 13th and 14th *gaté* of Mágh (January).

(7) The Ukhyáng (fr. *ú*, a flower, and *khyáng*, a sight of) is the most remarkable fair of the Kanáwar valley. The people go to the high ranges to gather wild flowers and leaves, and offer a large garland of them to the deity. Men and women in rich attire also dance and sing the following song:—

<sup>1</sup> *Jugli ukhyáng Rupí Terasú, Rupí Terasu sái bhádre,  
Bárang ukhyáng níjá bhádrang, bangshyá pábang bangshyá  
ú.*

*Hátú nígyo loshgar muñdyál ? Kinú nígyo Bárang Náges.  
Shú-minu ukhyáng shopché pábang, shopche pábang ú tá  
mádú.*

*Há-lá-sá lán-te, hé hálá-sá lán té.  
Ráchukánang muñdyál hátú ránté ?  
Ránim ránté Márkáling shú-pang,  
Shishyurú muñdyal hátú ránté ?  
Ránim ránté Gandrápású bálé.  
Dágchis dugchis ukhyáng Yáná Mellamú bálé.  
Bhába Maheshrasú ukhyáng bang-gé golchháng,  
Rájá bāñthas Shumshér Singh Rájá,  
Shú banthasi Bhába Maheshras,  
Shú bāñthiní Shúwáng Chañdiká,  
Zguí kulang-tí Tukpá khunangó,  
I kulang-tí Shúwáng patannangó.*

#### Expanded Translation.

“The fair called Ukhyáng is held first at Rupí village <sup>2</sup> (in Pandarabís *parganá*) in honour of the village deity, named Teras, <sup>3</sup> on the 10th of Bhádo (August).

In Bárang village <sup>4</sup> of the Inner Tukpá *parganá*, it takes place on the 20th *gaté* of Bhádo, when the upper forests are full of wild flowers and plants.

For whose sake is this monkish garland <sup>5</sup> O Náges <sup>6</sup> of Bárang 'tis for your good sake.

The Ukhyáng fair of the Shúwá *pargána* people takes place when the forest is dry, in the dry forest there are no flowers.

What is to be done then ? Again we say, what is to be done ?

<sup>1</sup> This song was said by Gurampati of Bárang village in 1904.

PANDIT TÍKÁ RÁM JOSHI.

<sup>2</sup> Rupí is a village in Pandarabís *parganá*.

<sup>3</sup> Teras, the deity of Rupí village.

<sup>4</sup> Bárang, a village in Inner Tukpá *parganá*.

<sup>5</sup> Loshgar, the monkhood flower.

<sup>6</sup> Náges, the deity of Bárang village.

[N.S.]

Behold a garland of *ráchúkánang*; <sup>1</sup> to whom are we to offer it ?

It must be offered to Márkaling.<sup>2</sup>

Again, to whom should we offer a garland of *shishyur* <sup>3</sup> ?

We must offer it to the deity of Yáná or Mellam, by name Gandrápás.<sup>4</sup>

Where is the remainder of the fair held ?

The fair of Maheshras,<sup>5</sup> the Bhábá *parganá* <sup>6</sup> deity, takes place when the autumn moon is full.

A handsome Rájá is Rájá Shumsher Singh,

And Maheshras, the deity of Bhábá,

Like Shúwá Chañdiká,<sup>7</sup> is beautiful.

In Tukpá *parganá* there are nine water channels,

But Shúwá *parganá* has only one."

---

(8) Shogch fair is held at Chíní village, and lasts for 5 days, from Mañgar *shudí* 10th to the full moon of that month. People from all the surrounding villages assemble to dance and sing, and a great deal of merriment results.

(9) Ráthin fair is also held in Chíní on the 1st of Paush and is celebrated by dancing and singing.

(10) The Agtarang fair at Richpá or Rispá village in the Inner Tukpá *parganá* lasts for one day. All the people of the surrounding villages assemble, and dancing and singing before the temple of Kulyó deity are the features of the fair.

(11) The Máng fair is also observed at Richpá and lasts for about a week from the 18th of Magh. The *lámás* and *zamos* (nuns) devote themselves to the worship of Buddha, men and women dance and sing to music with great merriment till the end of the fair.

(12) The Yungnas or Jungnas fair is also held at Richpa in Paush, the exact day being fixed by the *zamindárs* to suit their own convenience, and it lasts for five days. Worship of Buddha is observed with general rejoicings. Eating, drinking, dancing and singing are the principal features of the fair.

(13) The Sherkan fair is held in Kánam village on the 3rd of Katik and lasts but one day.

<sup>1</sup> Ráchú-kánang, a plant which has leaves like a calf's ears, whence its name.

<sup>2</sup> Márkaling, deity of Khwángi, a village in Shúwá *parganá*.

<sup>3</sup> Shishyur, a plant found on the snowy peaks.

<sup>4</sup> Gandrápás, the deity of Yáná or Mellam, a village in Rajgáon *parganá*.

<sup>5</sup> Bhábá is a *parganá* in the Wáng valley.

<sup>6</sup> Maheshras (2nd), the deity of Bhábá *parganá*.

<sup>7</sup> Shúwang Chañdiká, the goddess of Kothí or Kostampí, a village in Shúwá *parganá*.

(14) *Dumgyur-zálmo* fair takes place at Kwálda, a village in Shúwá *parganá*, on an auspicious day appointed by the zamindars in Hár (Ashárh). *Dumgyur* means a Buddhist praying-wheel, and *zálmo*, a visit. The people visit the huge praying-wheel, and turn it round to the right as many times as they may be allowed.

(15) *Kailás-zálmo*, or 'the visit to the Kailás mountain', celebrated in Pílo or Spílo, a village in Shúwá *parganá*, on any auspicious day in Hár fixed at the will of the zamindars, and lasts one day. Worship of the Kailás mountain is performed with great rejoicings, dancing and singing being the main features of the fair.

(16) The *Khepá* fair is observed, throughout the Kanáwar valley, for three days from Maᅅgar *badi saptami* to Maᅅgar *badi dasmi*. The people bring thorns and put them on the doors of their houses in order that no evil spirit may enter therein, and on the 3rd day they take all the thorns outside the village and burn them, as if they were burning an evil spirit. Dancing and singing with music are main features of the fair.

(17) The *Rás-kayang* (*rás*, fr. Sanskrit *ráshi*, a zodiacal sign, and *kayang* fr. Sanskrit *káya* body) is the day on which the sun reaches the zodiacal sign of Aries. In India it is generally known as the Meshi-sañkranti or Vishuva-sañkranti. Throughout the Simlá Hill States it is called Bishú. This fair is celebrated throughout the Kanáwar valley and throughout the Simlá Hill States on the 1st of Baisákh. The houses are well white-washed and decorated, and dancing and singing with great rejoicings are the main features of the fair.

(18) The *Lábrang-zálmo* fair takes place at Kánam village on the 17th of Jéth. At this fair people visit the temple of the god Dáblá, and dance and sing there with great rejoicings.

(19) The *Chhokten-zálmo* fair is held at Lábrang, a village in Shúwá *parganá*, on the 15th of Hár. People visit the temple called Chhokten at Lábrang. Singing and dancing to music are its main features.

(20) The *Suskar* fair is observed in Koᅅhí or Kostampí village, as well as elsewhere, about a week from the 9th of Phágun. Two parties, one of young men, and the other of young women, fight with snow-balls until they are tired. Singing and dancing to music before the goddess Shúwáng Chañdika are the main features of the fair.

(21) The *Jagang* fair also takes place in Koᅅhí village on the 3rd of Mágh, and lasts for a day. Dancing and singing songs to music, and worship of the deity, are performed with great rejoicings. *Jagang* is derived from Sanskrit *yajna*, meaning sacrifice.

(22) The *Bishu* fair is the same as the *Rás-kayang*, which



takes place on the 1st of Baisakh. In Upper Kanáwar, people call it Rás-kayang, and in Lower Kanáwar, Bishú.

(23) The Bang-kayang fair is held in Grámang or Kath-gáoñ, a village in Bhábá *parganá* on the full moon of Paush. All the people of Bhábá *parganá* assemble in the temple of Maheshras and worship him. Dancing and singing are the main features of the fair.

Mr. Schnabel points out how the so-called Buddhists are by no means free from—

“ Furcht vor vielen Naturgottheiten, Dämonen und Gespenster. Der eine grosse Hebel der lamaistischen Frömmigkeit ist der Wunsch, die Seele vor den Höllen zu erretten und dem Paradiese zuzuführen, während der andere, ganz anders wirksamere Hebel die Furcht vor den bösen Geistern ist. Diese zwingen unsere Talbewohner, ihnen Opfer darzubringen, vermöge ihrer geheimnisvollen Macht die Leben, den zu peinigen und ihnen allerlei Unheil zuzufügen. Aller Dämonen und Teufeldienst wurzelt in der Furcht. Der Geisterdienst mit der ihm zugrunde liegenden Furcht füllt das religiöse Leben unsrer Tibeter völlig aus. Bei *Geburt, Namengebung, Brautschau, Heirat, Hausbau, Aussaat, Ernte*, beim *Bäume fällen*, im *Streit und Kampf*, beim *Feldbau, Handel* etc. wollen die Geister oder Lhas berücksichtigt sein und haben wir in unserm Dorf allein *drei* Personen, auf or in welche sich verschiedene Lhas versenken aber jeder dieser drei Orakelmänner hat seine ganz bestimmten Lhas. Z.B. heisst einer von ihnen *Sadnam(b) zangpa*, in den sich Dabla. Dsodum, Ābi Man, Besara einsenkt oder niederläßt: ein anderer, namens *Nomphal*, spricht das Orakel nur vom Kesar rgyalpo und der Kali, während der dritte, *Chōphel* genannt, es mit Dani kyung ś’ru, Vor kyung ś’ru und Nying kyung ś’ru und keinen anderen Lhas zu tun hat.

Am Schlügs machte ich bloss noch das ལྷ་འབབ་བཞུ། ལྷ་འབབ་པ། *lha a babpa* und *lha zhugspa*, der zerabrtesegen einer Gottheit auf oder in einen Menschen, da dern dann Perakal duerselben ausspricht, schildern, was besi vielen mehr tutiressse erwecken dürfte.” Mr. Schnabel then goes on to describe the Lhāpā, for an account of which reference must be made to the *Glossary of Tribes and Castes, Punjab*, s. v.

#### I.—WAZÍR MANSUKH DÁS’ SONG.

The following song relates to Wazír Mansukh Dás, grandfather of Wazír Ran Bahádur Singh, who was a very able man, and who died of illness at Simla when he had come down to a Darbár there.

29. *Khóná Rámpurá, Tukpáú wazírí,*  
*Tukpáú wazírí Mansukh Dás Wazír.*

*Mansukh Dásas lótask, áng káyathas hám tan ?  
 Áng deháng dám máe, í káglí ché-rayiñ.  
 Ché-mig tá ringtóiñ, byórá thü shenmig ?  
 Byórá tá sherayiñ, ámájiú dhálang,  
 áng deháng dám máe, Shankras tólyá-rayiñ.  
 Áng kanésá nyótang, ráting láe lán-rayiñ.  
 Shupá punmá shúpái tólyáyiñ, som punmá somí. tól-  
 yáyiñ.*

*Rái dyáro, máñjó, de-li-ú Púwári.  
 Wazírú thud thápen, anenú ámá jiú.  
 Hálsá lonmig, anenú ámájiú ?  
 Anenú ámájiú, Relanú bistániú.  
 Báho-chú parmí, Biranú bistániú.  
 Bistánis dakk lótask, áng sañgiú kanésá,  
 thú-lí búchañyáñ ? Fói tá mání,  
 Wazír pírang paréshid ; gud kuló krábgyos.  
 Relnú bistánis lótask, sachi-ú árkólang.  
 Thü pírang paryásó, thi-dá-thi lánté.  
 Dámbar tólyáté, shelmínu gunkar lánté.  
 Chil-chilí zarmig bérang, Dámbarú deorangó,  
 Shankrasas lótask, thú lí tólyá-cha-yiñ ?  
 Kimó chályá-rayiñ, gróhang gü nétak.  
 Paltyatá bútask, khóná Rámpúrá.  
 Wazírás íshid, Dámbar thú lóshid ?  
 Dámbar tá lóshid, kimó chályá-ra-yiñ.  
 Zilá Sáhibas lótask, ki kimó thú bí-yiñ,  
 shelmínu gunkar lánté, shong shong chályáté.  
 Simalé Darbárá, man ban thi man ban ?  
 Zilá Sahab man ban, gun má lágyádo.  
 Stish púri, shell ke-ké, rái dyáro máñjó,  
 rái dyáro máñjó, jiú lí dúbyá-gyos,  
 bañgyó bishárang, anenú kanésá ;  
 hála lonmig ámáú, hála lonmig parmíú ?  
 Lonmig gyátó íchú, arkolang nirmáni.  
 Rái dyárá májang, deliú Púwári,  
 bistánis dakk loshid, thú buyiñ sañgiú kanésá ?  
 Fói tá mání, wazír dú-byá gyos.  
 Wazírú bistáni, tul-túli mig-tí.  
 Gud kul-kul krábgyos anenú ámá.  
 Hálsá lánmig ? Áng zángú díwang,  
 pachis má paréch, ku-ku má thásto.  
 Pazírú bennang, stish tíhang zálgyos,  
 stish tíhang zálgyos, darsan má parás.*

*Translation.*

In the plain of Rámpúr dwells the minister, the Wazír Mansukh Dás, who said :—‘ Where is my clerk ? I am not feeling well. Write a letter.’—‘ You ask me to write a letter,

but what am I to say in it ?'—'First give greeting to my beloved mother, and say I am not well, and that she should pray to Shankras,<sup>1</sup> the *deota*. O my friends ! Both of you should pray to the *deota* in the evening if you arrive in the evening ; and in the morning, if you arrive early.' Within a week they had reached Pwári. The minister's mother was in the upper storey of her house, but how could they give her their tidings ? His mother's name was Relanú bistáni,<sup>2</sup> and his well-loved wife's Biranu bistáni. The latter said : ' O comrades of my husband, why have you come ?'—They replied :—'Not without a purpose, for the minister is ill.' Hearing this she began to weep and wring her hands : and the aged mother asked :—'Is it true or false ? We must do something to cure him. What disease has he ? We will consult his *deota*, and try to heal him with drugs, etc.' Next morning, near Shankras' temple, the *deota* said :—'Why do you consult me ? Bid him come home and I will do him good.' So they went back, and on reaching Rámpúr the minister asked them what Shankras *deota* had said.—'Shankras has said : Why are you asking me ? Tell the minister to come home, and then he will be safe.' The Deputy Commissioner of Simla looked after him like a father, with more than a parent's care, and gave him seven pills. But a week or so later the minister breathed his last, to the deep regret of all. His companions were much distressed, and said : 'What shall we say to his mother, and to his wife ?' A week later they had reached Pwári, and the minister's beloved wife asked why they had come. They replied :—'Not for pleasure, but in sorrow, to tell you that the minister has gone to Heaven.' They (the women) began to weep and wring their hands. His mother said : 'What now can be done ? Where is my beloved son, who was like a golden lamp ?' Love for her son made her say : 'I cannot get such a worthy son now.' She made a pilgrimage to the seven sacred places, but could find no peace.

## II.—THE SONG OF LÁPCHO BIST.

The following song describes the late Tíká Raghu Náth Singh's marriage. On the return from Mandí cholera broke out and more than 1,500 people, both of Mandí and Basháhr, succumbed. Wazír Jwálá Dás and Wazír Dewá Sukh Lápcho Bist also perished. The latter died at the spring, between Gaurá and Gopálpur, about 80 miles from Simlá, called the Physician's Spring (Baid kí bawrí). It is so called because a physician (*baid*) who had come up to the hills to cure the sick,

<sup>1</sup> Shankras is the name of the deity of Pwári village in the Inner Tukpá *parganái*.

<sup>2</sup> Fem. of *bist*, the Kanáwarí for *wazír* or minister, and used as the title of his wife or mother.

reached this spring, drank its water, and thinking that in a country which had so fine a climate, there was a little hope of finding any sick, turned back.

14. *Mahárájas lótask, Lápcho bist há̄m tan ?*  
*Jilyúji maháráj, Lápcho bist jwá máech.*  
*Gyámig ki tonmá, áryá-mí shé té.*  
*Nyótang házri bi-gyos, khoná Lábrangá,*  
*Khoná Lábrangá, Lápchoú duwáré.*  
*Lápcho-ú pé-rangá, Negi tashá máesh ?*  
*Negi ton tá tashá, chhatkangú ampí ;*  
*chhatkangú ampí Yum-póthí silo.*  
*Jú kágli jí-ra-yiñ, Lápcho bistu gudó.*  
*Bistas tá lótask, báho chhángá bán̄chyañ-yiñ,*  
*báho chháng tá lótask, bápú ki bán̄-chyañ-yiñ,*  
*gü tá má-né-tak. Da kágli kumo, byorá thü dush ?*  
*Byorá tá lonmá, bistú shong chámmig,*  
*Bistánis dakk lóshid, “ kí shong thá bí-ra-yiñ*  
*taulá diyáro, “ maháráju wáng den, bimig tá ggá-tak,*  
*Mandí byáhang bimig. Man-banú tá pyúshim,*  
*duwiré nérang ;*  
*báho parmiú pyúshim, bairang kañkaní dená,*  
*brálmig má chál chál, tul-tuli mig-tí*  
*Mig-tí twán má-gyách, gü shyúris bútak.*  
*Dakk shong shongí bí-má, khoná Rámpúrá ;*  
*jilyúji maháráj. thü áryá-cha-yiñ-yáñ ?*  
*Foi tá-lí máni Mandí byáhang bimig.*  
*Mandí byáhang bí-má, kanes hát kétayiñ ?*  
*Kanes tá kétak, Chángpáú Lámá Delid.*  
*Bimig tá lótaskiñ painan thü kétayiñ ?*  
*Painan tá kétak réshamú chhúbá.*  
*Lápcho bistú tánges, pálgí bunyá gyos.*  
*Ring bunmigú bérang, pírang paryá-gyos ;*  
*ring ringí bunmá, rágu báyé dená, rágu báyé dená ;*  
*Lápcho bistas lótask, “ Chángpáú Delid Lámá,*  
*áng shishó ló kárayiñ, áng múrti khítak,*  
*múrti khímá khímá, múrti mailá háchis ;*  
*ádang láyé beró, Lápchoú dú-byá-gyos.*

#### *Translation.*

The Rájá of Basháhr asked :— ‘ Where is the Lápcho minister, Dewá Sukh by name ? ’— ‘ Sire, the Lápcho minister is not here ; but if Your Highness wants him, we will send for him. Two attendants went up to the level lands of Lábrang village to the Lápcho minister’s door (asking) : ‘ O kinsman of the Lápcho, ’ is the minister here or not ? ’— ‘ Yes, there he is, in

<sup>1</sup> Lápcho, a sept of Kanets found in Lábrang village : probably from Lábrangpá, ‘ an inhabitant of Lábrang.’

front of his temple, reading the Buddhist scripture.—‘Take this letter and deliver it into his own hands, we pray you.’—The minister said:—‘Dear son, read me the letter.’ But his son replied: ‘You must read it, dear father, as I do not know how to read.’—‘What is the purport of the letter?’ ‘Its purport is to bid you to go down, so that you may go to Mañdí with the wedding party.’ The minister’s wife said:—‘As it is very hot, you ought not to go down.’—‘Under the Rájá’s orders it is imperative that I should go down, for we shall have to go to the wedding of the heir-apparent.’—So his parents accompanied him to the doorway, and his dear wife escorted her husband as far as the gate of the village, and even beyond it; in her grief at parting, tears rolled down her cheeks. ‘You must not weep, for I shall soon be back.’ So going down and ever down he reached Rámpúr, and said:—‘O victorious king! Why have I been summoned?’—‘It was not for amusement, but because we have to go to Mañdí for the Tíká Sáhib’s wedding.’ ‘Who then will be my companion?’—‘Deliá, Lámá of Chángo’ village.’—‘What about my dress?’—‘O, as for dress, you will get a silk robe.’—A palanquin stands ready for the Lápcho minister, Dewá Sukh by name. On his return from Mañdí the Lápcho minister fell ill of the loathsome cholera. Journeying up and ever up at the spring called the Physician’s Spring,<sup>2</sup> the Lápcho minister said:—‘O Deliá, Lámá of Chángo, bring me my looking-glass, that I may see my face.’ Looking at his face again and again the Lápcho minister breathed his last at midday.

### III.—WAZÍR FATÉ JÍT’S SONG.

#### *A Historical Song.*

The following is an old song of the Gurkhá War time, when Wazír Faté Jít or Faté Rám, great-grandfather of Wazír Ran Bahádur Singh, an able minister of the Basháhr State, after holding a great assembly of the seven *parganá*s of Kanáwar, got rid of the Gurkhás in a very ingenious way. They say that his plan was to put stones from the bed of the Sutlej into a number of boxes, and hand them over to the Gurkhás without the keys, saying that it was all the treasure of the State, and that they could take it and quit Basháhr. This they agreed to do and left the country.

*Morathú thusko Kyálkharú yor,  
 Dum lángyo khoná Rámpúrá,  
 Stish khunangú májang, khunangú ball Ginam,  
 I káglí cheshid, Karam bistú chhángas,*

<sup>1</sup> Chángpá, of Chángo, a village in Shuwá *parganá*.

<sup>2</sup> Which lies about 1½ miles north of Gaura bungalow.

*Karam bistú chhángú, námang thú dúgyos ?*  
*Námang tá dúgyo, Fate Jít bist,*  
*Dagolyú dang hát dú ? Negí Dhangchú chháng.*  
*Námang thú dúgyo ? Zambud Rám námang.*  
*Dagolyú nyumch hát tó ? Pujyáresú chháng.*  
*Námang thú dúgyo ? Námang lonmá Shipat.*  
*Shipat kágli figyo, ring Kanóring desháng,*  
*Da kágli báñchýáo, cheí stish khunang,*  
*Káglio cheshid thú dú ? káglio cheshid nú dú,*  
*Ukhyángú bí-mo, Ormig shú shérayiñ,*  
*Ormig shú shérayiñ, Ginamú Ormig shú.*

*Translation.*

From the ridge of Maleuti<sup>1</sup> up to Kyálkhar<sup>2</sup> (from all Kanáwar)

A grand assembly is to be held at Rámpúr.

Ginam is the chief of the seven *parganás* of Kanáwar.

The son of Wazír Karm Sukh wrote a secret order.

What is his name ? He is called Wazír Fatè Jít.<sup>3</sup>

Who is his companion ? A son of the Dhañgch, the *negí* of Ginam.

What is his name ? He is called Zambud Rám.

Who is his companion ? His companion is a son of the Pujyáres.

What is his name ? His name is Shipat.

Who carried the letter up to Kanáwar ?

That letter was read by all the officials of the seven *parganás*.

What was its purport ? It was written in it that All the people should come down to the Lawí fair at Rámpúr,

And that the village deity of Morang, by name Ormig, should also be brought down.<sup>4</sup>

(The rest of this song cannot be procured.)

IV.—KALAN PUR NEGI'S SONG.

The following song dates from the time when Negi Kalan Pur was imprisoned on some charge by the Rájá of Basháhr. He was afterwards released by Zorú of Rushkhalang *ghori*. The song is in the Shumchho dialect.

<sup>1</sup> Morathú is the Kanáwar name for the Maleuti ridge between Saráhan and Tráñdá, where the Kanáwar valley begins.

<sup>2</sup> Kyálkhar is the Kanáwar name for the Shyálkhar fort, where the Tibetan frontier commences.

<sup>3</sup> Dhañgch is the name of a sept of Kanets found in Morang or Ginam, a village in Inner Tukpá *parganái*.

<sup>4</sup> Ormig is the name of the deity of Morong or Ginam village.

*Jetháro Lawípá Loktasú chháng Zorú,  
Loktasú chháng Zorú, chhé khabarí dúgyo ?  
Heđ tá chhé khabarí, giráú ácho tugótash,  
Tálingshyá Kárgyut Acho Kárgyut lotash,  
Ang báiche Kálan, kinú hát má sheshchak ?  
Hán tak má hán tak, gyálboú arbá lántak,  
Kálan bañdwá khólyáyíñ, paisá silili shétak.  
Tálingshyá Kárgyut, kañchhá Gañgyulpáú chháng,  
Haló chhuló zabán nang, gyábting marjyád má-lán,  
Marjyád má lánmá, thág-tug tungú chhé-lámá.*

*Translation.*

- “ O Zorú, son of Loktas,<sup>1</sup>  
What's the news from the Lawí fair at Rámpúr ? ”  
“ What other news is there ? Your eldest brother  
Kárgyut of Táling village is coming up.”  
And his brother Ká'gyut said,  
“ O brother Kálan Púr, who does not know you ?  
If I can, I'll petition His Highness for your release.”  
“ O victorious king, I have a request, be pleased to  
release Kálan Púr, I'll pay the fine.”  
But the tongue of the Gañgyul<sup>2</sup> man's younger son,  
Kárgyut,  
Is not staunch, for afterwards he did not keep his  
word.  
If a man does not keep his word, it is useless for  
him to eat and drink.

V.

*A Historical Song.*

The following song describes the late Tiká Raghunáth Singh's escape from Basháhr to Sirmúr in 1883, owing to his dislike of the proposed matrimonial alliance with Mañdí, which he was afterwards induced to accept, Wazír Ran Bahádur Singh being then his trusted adviser. His attendants were not thrown into jail, but were sent by the Superintendent of the Simla Hill States to Jungá, where they were received by the Rájá of Keoñthal as his guests.

*Tíká Sáhibas lotash, áng hushyári him tan ?  
Hushyári lohimá, Tukpáú wazírí,  
Tukpáú wazírí, Ran Bahádur Singh,  
Ran Bahádras lotash, thú ringtoyíñ maháráj ?*

<sup>1</sup> Loktas, a sept of Kunets, found in Kanam, a village of Shuwá pargana.

<sup>2</sup> The name of a *ghori* as well as that of a dialect.

*Ringmig tá thú ringtak, payiñ banbás bité,*  
*Mañdí byáháng losho, áng má khushi budá,*  
*Námang má zúshé, nú Mandiú Ráníú.*  
*Ran Bahádras lotash, nú bátang má-ní,*  
*Kin bápújí kocháng, ángú rono shechó.*  
*Kinú rono shenmá, ángú shechis bróbar.*  
*Dái pór má sángstang, áng páłgi tólyáyíñ,*  
*Áng chální hám toyiñ ? Áng chhariyá hám toyiñ ?*  
*Áng páłgi tólyáyíñ, áng chhari tólyáyíñ.*  
*Dái pór má sángstang, Tíkó máesh lósho,*  
*Bañgyó bishárang, anenú bápú jú.*  
*Dak nesh neshí bimá, Sirmóring darbáro,*  
*Sirmóring darbáro, Rájá Shamshér Pargás,*  
*Shamshér Pargás lotash, hám bimo kí budá ?*  
*Ran Bahádras lohid, nishí sheli bushid,*  
*Kisi shéli mání, kisi banbás lósho,*  
*Mañdí byáháng lohó, Tíko má khushi lángyos.*  
*Mañdí byáháng má lánmá, áng deiji firayíñ.*  
*Tíká Sáhibas lohid, bápújí-pang íták.*  
*Simlé sáhíbú hukam, Sirmóring darbáro,*  
*Tíkáu Simlé shérayíñ, mánimá muluk jáfat,*  
*Rái dyáro májang, Tíká Simlé pushid,*  
*Simlé darbár háchis, an bápú lí bushid.*  
*Bulbulí sángmig beró, Simlé darbár háchis,*  
*An bápús dak lohid, sái mí rono shenmig,*  
*Palbarú májango, sái mí rono shéshid.*

*Translation.*

The Tíká Sáhíb said, "Where's my clever official?"

(By the clever official he meant the minister of Tuk-pá parganá,

By name Ran Bahádur Singh.)

Who, presenting himself before the Tíká Sáhíb, said:—

"What is Your Highness' order?"

"What else can I say, but that we should go into exile.

They talk of the Mañdí marriage, but I do not like it."

I do not care even to hear the Mañdí Rání's name.

Ran Bahádur Singh replied: "No, it is not good, For Your Highness' father, the Rájá Sáhíb, will take it ill, and he will put me in irons."

The Tíká Sáhíb said: "If you are imprisoned, then it is as if I were imprisoned.

Have my palanquin ready at midnight.

Where are my palanquin bearers? Where are my gold and silver stick holders?



Hold up the sticks and go on.’’

It was known to all before daybreak that the Tíká Sáhíb was not there,

And this news greatly surprised the Rájá.

Going straight down, the Tíká Sáhíb reached Náhan,

And the palace of Rájá Shamsher Prakásh of Sirmúr.

Who inquired why the Tíká of Basháhr had come.

Wazír Ran Bahádur Singh replied, “ We have come down for pleasure.”

“ No, no, not for pleasure, you are said to have escaped from Basháhr,” replied the Rájá of Sirmúr.

Wazír Ran Bahádur Singh said : “ There is talk of the Tíká Sáhíb’s alliance with Mañdí, but the Tíká Sáhíb does not approve of it.”

“ If he dislikes the Mañdí match, then he may make an alliance with Sirmúr,” added the Rájá of Náhan.

To which the Tíká Sáhíb replied that he would ask his father about it.

An order from the Superintendent of the Simlá Hill States reached the court at Náhan that

It would be better for the Rájá of Sirmúr to send the Tíká of Basháhr at once up to Simlá.

After a week the Tíká Sáhíb came to Simlá.

The Rájá of Basháhr also arrived there.

Next morning was held a *darbár* of the Superintendent of Hill States,

In which the Rájá of Basháhr asked the Superintendent to imprison the ten servants of the Tíká Sáhíb,

And in a trice they were thrown into jail.

## VI.

### *A Historical Song.*

The following song was composed in praise of the late Tíká Raghunáth Singh, C.I.E., after the settlement of the State, when he came to Simla to attend a *Darbár*.

*Tíká Sáhíbú qáidá, beqáidá máni,  
Beqáidá mená, zápteú thoring qáidá,  
Zápteú thoring qáidá, zulum thachchí máech,  
Tíká Sáhíbas lotash, áng hushyári hám tan ?  
Hushyári májangó, nyótang házri hám tan ?  
Hushyári tá lonmá, Ákpá Chárasú chháng,  
Ngá rupayá tátá, Tíkáu mujró lángyos.  
Tíká Sáhíbas lótash, “ Yá Sanam Sukh házriri,  
Hun tá bímig háché, Simlé Darbar hácho.”*

*Sanam Sukhas lóshid, "Ang bolás tá mání."*  
*Kán bolás má nímá, hátú bolás nító?*  
*Jilyúji Mahárájá, kí lí bí má bútak.*

*Translation.*

There is no misrule under the government of the  
 Tiká Sáhib,  
 All the regulations are most just,  
 There is no oppression in any thing.  
 The Tiká Sáhib said, "Where is my worthy pair of  
 attendants?"  
 "And of the pair, Where is the clever attendant?"  
 (By the clever attendant he meant the *cháras*<sup>1</sup> of  
 Akpá<sup>2</sup> village, named Sanam Sukh.)  
 After presenting Rs. 5 he humbly proffered saluta-  
 tion to the Tiká Sáhib,  
 Who said to him, "O Sanam Sukh,  
 Now we have to go down, there's a *darbár* at  
 Simlá."  
 Sanam Sukh replied, "O my Lord, it is not in my  
 power."  
 The Tiká Sáhib replied, "If you won't go, then  
 who would?"  
 "O my Lord, if Your Highness will go, then I must  
 attend."

VII.

*A Historical Song.*

The following song was composed in 1891, when the late  
 Tiká Raghunáth Singh, C.I.E., established the tahsíl at Chiní,  
 and appointed Negí Jítbar as its Tahsildár.

*Tiká Sáhibas lótask, áng hushyári hám tó?*  
*Hushyári tá lonmá, Negí Jítbar Kharyán.*  
*Jítbar Kharyán Negi, Chiní bímig gyátó,*  
*Chiní bímig gyátó, tahsíl béshyámó.*  
*Negí Jítbar lótask, áng bolás tá mání.*  
*Nú rákshasí muluk, Shuwáng Chañdiká kócháng.*  
*Kin bolás má nímá, hátú bólás nító?*  
*Bíbí tá lótask, munshí hát kétayín?*  
*Munshí tá kétak, Múrat Singh munshí.*  
*Munshí tá kétayín, káyath hát kétayín?*  
*Káyath tá kétak, Répáltú chhángá,*  
*Répáltú chhángá, Hirdá Rám káyath.*

<sup>1</sup> *Cháras*, a headman.

<sup>2</sup> *Akpá*, a village in Shúwá *parganá* celebrated for its grapes.

*Káyath tá kéréyiñ, buthuñgrú hát kétayiñ ?  
 Buthuñgrú tá kétak, Sáñglá-ú dekhra,  
 Sáñgláú dekhra, Thákur Dás Negi.  
 Jítbar Negi lótask, bagár thwáyámig,  
 Dái nijá bagár, dái nijá khazán.  
 Rái dyáro májang, Rushmaulú<sup>1</sup> Chíní,  
 Farañgú kóhí, hunakchú tahsil,  
 Hunakchú tahsil, Jítbar bunyágyos.  
 Múrt Singh munshí lótask, thú júgá júgyo ?  
 Shong káchyáng khimá, sámneú tithang,  
 Kailás parbatí, kansang Saránang.  
 Jítbar Negi lótask, kisáng shéli bite,  
 Kisáng shéli, bite, májang Kostampí.  
 Dak shong shongí bimá, Chañdikáú deorangó,  
 Chañdikáú deorangó, Chañdiká shárshim gyátó.  
 Chañdikás tá lótask, “ Thú shárshim gyátó ?  
 Thú shárshim gyátó ? Huná ádag láyé ?  
 Jítbar Negi lótask, “ Hukum kí lán-rayiñ,  
 Chíní tahsil loshó, khúshí má khúshí.  
 Shúwáng Chañdikás lóshid, áng niráj budá,  
 Jítbar Negi, lótask, niráj bun má gyách,  
 Nú shongchú hukum, sáring kém gyátayiñ,  
 Sáring kém gyátayiñ, bagichá bunyámo.  
 Dak Chañdikás lótask, gu sáring mā kék,  
 Gu sáring má kék, áng paimáshú niráj,  
 Gu Rámpúr jábtak, Tiká Sáhíbú ampí,  
 Tikáú jabáb rántak, áng má khúshí budá,  
 Áng má khúshí budá, jimí nápyapá.  
 Jítbar Negi rángyos, ngá rupayá nazar,  
 Ngá rupayá nazar, Shúwáng, Chañdikáú tánges.  
 Yá Shúwáng Chañdiká, jas bág dám lánrayiñ.  
 Dak ring ringí bunmá, Rushmaulo Chíní,  
 Rushmaulo Chíní, tahsilú ampí.*

*Translation.*

The Tiká Sáhíb said, “ Where is my clever man ? ”  
 The clever man is Jítbar Kharyán<sup>2</sup> Negi.  
 “ O Jítbar Kharyán Negi, you must go to Chíní,<sup>3</sup>  
 And establish a tahsil there.”  
 Negi Jítbar replied : “ It is beyond my powers,  
 The people of the country are worthless, and the  
 goddess Chañdiká<sup>4</sup> is against (us). ”

<sup>1</sup> A term for Rogí, Chíní, Ywáring, Bréle, Dúní, Kostampí, Kosmó and Khwángí villages.

<sup>2</sup> A sept of Kanets in Pángi village in Shúwá parganá.

<sup>3</sup> A village in which the tahsildár of Kanáwar lives.

<sup>4</sup> The name of the deity of Kostampí village, also called Shúwáng Chañdiká.

“ If it is beyond your powers, then within whose powers is it ?”

Negí Jítbar said : “ If you order me to go, whom will you make my *munshí* ?”

“ *Munshí Múrat Singh* shall be your *munshí*.”

“ You have given me a *munshí*, but who shall be my writer ?”

“ Your writer shall be the son of the *Repálṭu*,<sup>1</sup> *Hirdá Rám*.”

“ You have given me a writer, but who will be my *dafádár* ?”

“ Your *dafádár* shall be the young man of *Sáṅglá*,<sup>2</sup> *Thákur Dás*.”

Negí Jítbar said : “ Despatch the kit.”

Fifty coolies and Rs. 5,000 in cash

Within a week reached *Chíní*,

Where there was an English bungalow.

There Negí Jítbar *Kharyán* now built a fine *tahsil* building.

*Munshí Múrat Singh* said, “ What a place it is !

If we look, there's *Kajlás* mountain, the sacred place of the *Hindús*,

Like the younger brother of *Saráhan*.”

Negí Jítbar said : “ Let us go for a walk

Towards the village of *Kothí* or *Koṣṭampi*.<sup>3</sup>

Then walking down and down, he reached the temple of *Chaṅḍiká*,

And said that he would like to ask something of *Chaṅḍika*.

*Chaṅḍiká* said : “ What do you want to ask of me at midday ?”

Negí Jítbar replied, “ Your order is required

To establish the *tahsil* in *Chíní*; are you pleased or not ?”

*Chaṅḍiká* replied, “ I am not pleased.”

Negí Jítbar said : “ You should not be displeased :

It is an order from the plains.

Will you be pleased to give me the field at *Chíní*,

To make a garden ?”

The *Shúwá Chaṅḍiká* replied, “ I will not give the field,

I am not satisfied with the settlement operations.

I will go down to *Rámpúr* before the *Ṭíká Sáhib*,

And will give him an answer,

I am not pleased with the survey of the land.”

<sup>1</sup> A sept of *Kanets* in *Sáṅglá*, a village of Outer *Ṭukpá parganá*.

<sup>2</sup> A village in Outer *Ṭukpá parganá*.

<sup>3</sup> A village in *Shúwá parganá* where *Chaṅḍiká*'s temple is.

Thereupon Negí Jítbar placed before Chañdiká  
Rs. 5,  
As a present, and prayed :  
“ O Shúwá Chañkidá, be kind and bestow upon me  
glory and good fortune.”  
Then coming back up and ever up,  
He arrived before the *tahsíl* of Chíní.

### VIII.

#### *A Historical Ode.*

The following ode is said to have been composed in 1888, when the late Tíká Raghunáth Singh, C.I.E., was sent for by his father-in-law, the Rájá of Mañdí. Thence he paid a visit to Rawálsar.

*Títhang náyam bíte, sámneú títhang,  
Sámneú títhang, Rawálsóru thóring,  
Rawálsóru thóring, dóbar láye béro,  
Dóbar láye béro, Mañdí Rájá tukto,  
Mañdí Rájá máni, Basháhro Tíká Sáhíba,  
Basháhro Tíká Sáhíba, rupayá chhárbá túré.*

#### *Translation.*

We may go to bathe in Rawálsar,<sup>1</sup>  
The famous sacred place,  
At midday.  
Is that the Rájá of Mañdí who is coming down ?  
No, not the Rájá of Mañdí,<sup>2</sup> but the Tíká Sáhíb of  
Basháhr,  
Who is coming raining coin.

### IX.—THE SONG OF WAZÍR RAN BAHADUR SINGH.

The following song was composed in 1897, when the late Tíká Raghunáth Singh, C.I.E., summoned the late Wazír Ran Bahádur Singh to stand his trial for sedition in Doḍrá Kwár.

*Yochálo den tá, nyótang chaprásí,  
Nyótang chaprásí déliú Pwári,  
Déliú Pwári, wázírú, thud thápen.  
Wázírú bistáni, wázír tashá má-esh ?  
Wázírú thu lótyaiñ ? Hed tá thu lótak,*

<sup>1</sup> Rawálsar, a sacred place in Mañdí territory.

<sup>2</sup> The name of the late Rájá Mañdí was Bijay Sén, and the late Tíká Sáhíb of Basháhr was his son-in-law.

*Wazírú shong chám-mig. Bistánís dak lóshid,*  
*Gu chángé máshék, táto díyáro,*  
*Táto díyáro, nyási thwáyácho.*  
*Dak shong shongi bunmá, khoná Rámpúrá,*  
*Khoná Rámpúrá, májang ka-cha-rio,*  
*Májang ka-cha-rio, taktú den Tíká Sáhíb,*  
*Gilimó den wazír, Ran Bahádur Singh,*  
*Milái láno, Shri Tíká Sáhíbú ampí.*

*Translation.*

There arrived at Pwári,<sup>1</sup> at the minister's abode,  
 Two *chaprásís* of the Rámpúr court,  
 And in the upper storey of the house they asked :  
 " O honourable wife of the Tukpā wazír, is the  
     *wazír* at home or not ?"  
 " What have you to say to the *wazír* ?" she  
     asked.  
 " What else can we tell him but that he is sum-  
     moned to Rámpúr."  
 " I won't send him down, because the weather is  
     hot,  
     He will get ill," replied the minister's wife.  
 Then coming down and ever down, they reached  
     Rámpúr  
 And the court of the Tíká Sáhíb ;  
 Taking a seat on a chair, granted a carpet to sit  
     on, for Wazír Rán Bahadur Singh,  
 He proves himself to be innocent,  
 Before Tíká Raghunáth Singh.

X.—THE SONG OF NEGI NARÁYAN DAS.

The following song was composed in 1899 when Negí Náráyan Dás, of Rópá village in Upper Kanáwar, was murdered by his own brothers, who were at feud with him. Only one brother, who remained neutral in the quarrel, is alive, by name Rasbir Dás Lámá, of Rópá.<sup>2</sup>

*Narán Dásas lotash, hun bímig háche,*  
*Kásáú Brelíng úkhyáng, ruáshis toyáñ má toyíñ ?*  
*Dóbar láé beró bairi shárshígyos,*  
*Náráyanú báí band, roñing báýággos.*  
*Májang omó man ban, Mewárú chhángá,*  
*Mewárú chhángá, Chhattar Maiñdup báiyár.*

<sup>1</sup> A village in Inner Tukpá *parganá* on the left bank of the Sutlej.

<sup>2</sup> This song was sung at Lábrang village on the 25th of July 1900 by two girls by name Yángchen Dolmá and Sanam Zangmó.

Wazírú bistání, Charan Dási bánthin,  
 Charan Dási bánthin, tul-tulí mig-tí.  
 Chhattar Maiñdupas lotash, mig-tí twán má-gyách,  
 Mig-tí twán má-gyách, ijap Tahsíló bitak.  
 Chíní Tahsíló, Munshí Hirdá Rám,  
 Munshí Hirdá Rám, Répáltuú chhángá.  
 Hirdá Rámas lotash, Maiñdup dám toyiñ yáñ ?  
 Maiñdup dám toyiñ yáñ ? Thú lí búchayíñ yáñ ?  
 Í arziú táwá, khúniú mámalá,  
 khúniú mámalá, ráting chályátté.  
 Tahsildáras lotash, bist chángé má dúbyás,  
 Gañgyulpá jálí, khúniú lágyátté.  
 Chhattar Maiñdupas lotash, arkólang mání,  
 nirmání tonmá, shong khabari sheté.  
 Shongchú hukum budá, yá Chíní Tahsildár,  
 yá Chíní Tahsildár, máuká khyám kí ñerayíñ.  
 Tahsildár dakk bígyos, Khágó chú Rópá,  
 Khágó chú Rópá, Thólpáú puziró.  
 Náránuú bistání, tul-tulí mig-tí,  
 Tahsildáras lotash, mig-tí twán má gyách.  
 Shonglí chályátté, krigrú chháng hám to ?  
 í sandúk bunyárayíñ, palbarú májangó, sandúk bun-  
 yágyos.  
 Dakk shong songí bunmá, Jáñgí deshángó,  
 Jáñgí deshángó, Misponú goring den.  
 Tahsildáras lotash, murdó fúkyárayíñ.  
 palbarú májangó, murdo fúkyágyos.

*Translation.*

Naráyan Dás said, " Now we must go to the tem-  
 ple-yard  
 Of Breling to celebrate our annual fair; are you  
 ready or no ?"  
 At midday, in the fair, his enemies arose,—  
 The brothers of Náráyan Dás.—and killed him with  
 a stone.  
 At midday, the Mewárú's son, by name<sup>1</sup>  
 Chhattar Maiñdup, gave parental aid  
 To the widowed wife of the minister, the beauti-  
 ful woman,  
 By name Charan Dasi, rolling down tears in  
 mourning.  
 Chhattar Maiñdup said, " You should not weep,  
 I will go at once to the tahsíl."  
 At Chíní tahsíl, the tahsíl clerk Hirdá Rám,  
 The son of Répáltú, inquired,—

<sup>1</sup> Mewár is a sept of Kanets living in Rópá village, Shúwá parganá.

“ Are you well, Chhattar Maiñdup,  
 Why have you come down ?”  
 He replied : “ I have come down to report the murder of Náráyan Dás,  
 For that I am coming by day and night. ”  
 The Tahsildár replied : “ No, not so, I believe that Náráyan Dás is all right,  
 The people of Gañgyul bring down false reports. ”  
 Chhattar Maiñdup replied : “ No, ’tis not false. ”  
 “ If it be true, I must report the matter to Rámpúr. ”  
 An order came from Rámpúr saying, “ O Jítbar, Tahsildár of Chiní,  
 Go at once to enquire into the case on the very spot. ”  
 The Tahsildár then went up for the enquiry to Khágo,<sup>1</sup>  
 And at Ropá in the Tholpá’s<sup>2</sup> house,  
 Where the widow was weeping for her husband.  
 The Tahsildár then said, “ You ought not to weep. ”  
 “ We will go down together. Where’s the carpenter’s son ?  
 Make a coffin for the body. ” In a short time the coffin was ready.  
 Then going down and ever down, they came after two days  
 To the village of Jáñgi,<sup>3</sup> the Mishpon’s<sup>4</sup> house.  
 The tahsildár then gave order to cremate the body,  
 And in a short time the cremation rite was done.

#### XI.—THE SONG OF SANAM GURÚ SHÁHUKÁR OF LIPPÁ.

The following song gives an account of the Chiní tahsildár Jítbar Negi’s asking the rich man of the Lippá village, by name Sanam Gurú, to lend him two ponies for bringing down the revenue money of the Chiní Tahsíl.

*Yocháló den tá, í kágli budá,  
 da kágli budá, márkhoná Lippá,  
 márkhoná Lippá, baktábarú goré ;  
 baktábarú betá, námang thü dugyos ?  
 Jesmang-shyá yungzé, Sanam Gurú Sháhukár,  
 kansang-shyá yungzé, Sanam Rám sháhukár,*

<sup>1</sup> Khágo means a saddle between two hills.

<sup>2</sup> Tholpá is the name of a sept of Kanets living in Ropá village in Shúwá parganá.

<sup>3</sup> Jáñgi is a large village in Shúwá parganá.

<sup>4</sup> Mishpon is a sept of Kanets living in Jáñgi village in Shúwá parganá.



*Da káglí budá, Sanam Gurú gudo,  
 áchó tá lóťash, báya kí báňcháňyiň,  
 bayá tá lóťash, áchó kí báňcháňyiň.  
 Achos tá báňcháshid, poshbángú den tá-tá,  
 nú káglí kumó, byoró tá thú dush?  
 byoró tá lonmá, Tahsildárú byoró,  
 Tahsildárú byoró, rám rám sháhúkár,  
 nyótang táwá kánayó skyó-ráng dąng gonmá;  
 shrum barshangú thurú, káchuk má-toyi gonmá.  
 Rupayáú bąrang skyubmó, Sanam Gurú sháhňkár,  
 Sanam Gurú sháhúkár, gereó thoring jetaké,  
 lumshis gereó thóring, gyáhten rupayáú bąrang.  
 Dakk shong shongi bunmá, Chí-ní-ú Tahsiló,  
 Sanam Gurus lóťash, rám rám Tahsildár;  
 Tahsildár lonmá, Kharyán bhandári,  
 Kharyán bandáriú, námang thú dugyo?  
 Námang, tá lonmá, Jítbar Tahsildár.*

*Translation.*

From down country, there came a letter.  
 The letter arrived at the plain of Lippá,<sup>1</sup>  
 In the house of the rich man, and of  
 A rich man's son. What is his name?  
 The elder brother is called Sanam Gurú,  
 And the younger Sanam Rám.  
 The letter was handed over to Sanam Gurú.  
 The elder said: "O younger brother, read it,"  
 And the younger said, "O elder brother, you may  
 read it."  
 The elder read it, placing it on his knees.  
 What is written in it?  
 It contains the message of the Chíní tahsildár:—  
 "Good morning to you, O rich man,  
 Please send a pair of ponies, a male and a female,  
 A male of three years and a mare that has not  
 foaled.  
 O Sanam Gurú Sháhúkár, they are wanted to carry  
 down the revenue-money."  
 Sanam Gurú, riding on a mule,  
 And putting the money behind him,  
 And then coming down and ever down, reached  
 Chíní tahsil,  
 And did obeisance to the tahsildár.  
 The tahsildár is of the Kharyán<sup>2</sup> sept, formerly a  
 store-keeper.

<sup>1</sup> Lippá is the name of a large village in Shúwá parganá.

<sup>2</sup> Kharyán is a sept of Kanets in Páňgí village in Shúwá parganá.

What is his name ?

His name is Jítbar tasildár.

## XII.—NEGÍ SHAMBHÚ RÁM'S SONG.<sup>1</sup>

Composed in 1899 in the Shumchho dialect.

*Hun bímig háché, rígen Chángmang, sántangó,  
Rígen Chángmang sántangó, Shambhú Rám Negí,  
Shambhú Rám Negí, shum koldung káyang,  
Shum koldung káyang, girángú láekú shyará.  
Zaú dúré hát tash ? Zaú dúré tashá,  
Zaú dúré tashá, Shambhú Rám Negí.  
Ang chháng Shambhú Rám, girángú Lábrang thá-  
janá.  
Girángú Lábrang thájankhú, áid parmí bútó,  
Áid parmí bunmá, garbanú á'b shwáshó,  
Ulpaú hanzáru garban, gárban nish háché.*

### *Translation.*

Now must we to go to the temple courtyard called  
Chángmang.<sup>2</sup>

Where is Negí Shambhú Rám,

Whose body is very fat,

And who is one of our worthy sons ?

Who is first in the dance ?

First is the son of Loktas,<sup>3</sup> by name Shambhú  
Rám.

O my son Shambhú Rám, you should not go to  
Lábrang,<sup>4</sup>

Because if you go there, a second wife will come for  
you,

And if she comes, the house will be divided,

And there will be two in one home.

## XIII.—THE SONG OF THE PANDIT.

*Basháharó minchhat, Tíká Rám Pandít,  
gyálboú khásgi, Tíká Sáhbú gúrú.  
Námang tháshis také, múrti tángshis máké,  
múrti tá khyámá mameú sánga golchháng ;  
zángu mulú muchhhé, dari shú minchhat.  
Basháharú shyáná, héli darsan pares gyách ;  
omakó dhálangsmig sansár, nyumskó dhálangsmig-des.*

<sup>1</sup> Shambhú Rám Negí is the son of Rám Parshád Loktas of Kánam village in Shúwá parganá, and headman of that village.

<sup>2</sup> Chángmang is a forest some miles above Lippá village.

<sup>3</sup> Loktas, a sept of Kanets found in Kánam village.

<sup>4</sup> Lábrang, a village in Shúwá parganá in front of Kánam.

[N.S.]

*Tíká Rám Páñḍit, arak thú má tung-tóyiñ ?  
 arak tá gū tungmá, ilim bó-shió ;  
 ilim boshió, áng hanzárú ilim.*

*Translation.*

Well known in Basháhr is Pañḍit Tíká Rám,  
 The Rájá's private secretary and the late Tíká  
 Sáhib's spiritual father.  
 We had heard of him, but had not seen him.  
 When we see him we find him to be like the full  
 moon,  
 Having a golden and silvery moustache, and  
 remarkable for his beard.  
 He has tact in Basháhr: we should like to see him  
 again ;  
 Everyone in this world is saluted to his face, but  
 he is worthy to be saluted even behind it.  
 " O Pañḍit Tíká Rám, why do you not take wine ? "  
 " If I use wine, then I shall lose my knowledge,  
 Which is worth thousands of rupees."

## THE SONG OF JWÁLÁMUKHÍ.

*Thi namanná namanná, Jwálámukhí tíhang,  
 Jwálámukhí tíhang rágó mé baró,  
 Rágó mé báskýáng, tíó mé baró.*

*Translation.*

What a wondrous spot is the sacred place of Jwálámukhí!<sup>1</sup>  
 Where fire burns in a stone ;  
 Besides burning in the stone, it burns into the water.

## SUNNAM ZAMÓ'S SONG, IN THE SHUM-CHHO DIALECT.

The following is a song in the Shum-chhó dialect. Though the name is not known as to say whose it is, but it seems to be of any of the nuns (*zamó*) of the Sunnam village, as will be known from the subject of the song.

*Hun bímig háché, bul-búli sáng tá,  
 thau-sháng chhasórang, zon-bá dum-mig.  
 Ángú pyúshim bútó, shum-zanangú báski.  
 Dakk ring ring bí-má, Loktasú Shárting,  
 í ráti béshí, Tábé maidánó.*

<sup>1</sup> Jwálámukhí is in Kángrá district. It is considered a great pilgrim place of the Hindús.

*Dakk ring ring bí-má, Yángxhuk dáníu den,  
 Yángxhuk dánío dwánmá, áu chí chháro.  
 Da áu kúmó, tánfó tosh-ra-yiñ,  
 zamó chunmá chand, zamó chunmá májang,  
 Zamó chunmá májang, áng í patak riñgzé.  
 Dak ring ring bunmá, Rúňang káñderó,  
 Rúňang káñderó, kesá jáyul shestó,  
 Kesá jáyul shesmá, Tanam maídáno,  
 Áng pazirú kumo, áng Zaras kim-shú,  
 Loktasú kim-shú, Tássihombar memé.*

*Translation.*

Now, at break of day, we have to go  
 To offer Divine worship, taking with us the Scripture of  
 the Buddhists.  
 The music of the three villages will escort us.  
 Then going up and ever up we arrived at Shárting,<sup>1</sup>  
 And lodged for a night on the level land called Tábé.<sup>2</sup>  
 Then proceeding again up and ever up, we reached the  
 peak called Yángxhuk,  
 Thence we hallooed down to say :—  
 “ O you nuns of Kánam, may you live in peace ” ;  
 Among all the nuns there,  
 Is a sister of ours !  
 Then going up again, we reached the peak of Rúňang,  
 Whence we see our native land  
 In the meadows of Tanam.<sup>3</sup>  
 There is our home, and there our family god deity called  
 Zarshú,  
 And Loktas Negí’s family deity is called Tássihombar or  
 Tássihombar.<sup>4</sup>

DUMIG LÁMÁ’S SONG.—(*Love Song*).

*Dumig Láma bió, Gyálchhá thang Kánam,  
 Santánú thusko nyótang, gulbáshi bánthin,  
 gulabáshi bánthin, chhwá lán-lán keyiñ ;  
 chhwá lán-lán báskyáng, migisí má khyách.  
 Dumig Láma, argáú shapthang thá láyiñ,  
 kinú má shiját, nú wazirú bétí,*

<sup>1</sup> Shárting is the name of a hamlet belonging to Loktas Negí of Kánam.

<sup>2</sup> Tábé is the name of a level land in Shárting. Yángxhuk is a peak near Sunnam village. Rúňang is also the name of a hill above Lippá village in Shúwá parganá.

<sup>3</sup> Tanam is a meadow near Sunnam village. Zar-shú is the name of a deity in Sunnam.

<sup>4</sup> Tássihombar or Tássihombar is the family deity of the Loktas sept of *kanets*.

[N.S.]

*Hálé má shiját ringtoyíñ ? Bángkhonú yutung yobchen ;  
átth ánáo yobchen, hálé má shiját ringtiyiñ ?  
Kyólang Dumig Lámá, hálam sálam má-ní,  
hálam sálam máni, gyálbóu Dumig Lámá ;  
gyálbóu Dumig Lámá Kanshyákch thoñch Lámá.*

*Translation.*

Dumig Lámá proceeded from Gañgyul<sup>1</sup> to Kánam.  
In the upper part of the village is a place called Sántan.  
There dwell a pair of beautiful maidens of rosy complexion.  
O beautiful maidens, please prepare food for me.  
Oh! they do not even favour me with a glance, then what  
hope is there of a reception.  
O Dumig Lámá, don't sound your pony's little bells,  
You are not worthy of these minister's daughters.  
Tell me why not? Is not a stirrup always under the  
feet?  
Stirrup, which costs eight annas, is worthy of the feet.  
I, I the Rájá's Dumig Lámá, am not an ordinary Lámá,  
For, I have learnt the holy book called Kañshyákch<sup>2</sup> by  
heart.

## LOCHÁ LÁMÁ'S SONG.

The following song was composed in 1897, when the Rim-  
bóchhé<sup>3</sup> Lochá Lámá was invited by the late Tiká Raghu-  
náth Singh, C.I.E., of Basháhr, from Tássílumbó,<sup>4</sup> which is  
about three marches this side of Lhássá,<sup>5</sup> to consecrate the  
Buddhist temple called Dumgyur at Rámpúr. Lochá Lámá  
has a monastery at Kánam<sup>6</sup> called the Locháu-lábrang. He  
stayed at Rámpúr more than a year and was respected by all  
the Kanáwar people. Kanáwar is his native land, and he is  
said to be an incarnate Lámá.

*Thochálo shong tá, sárpá yúnc zargyos,  
Mí tá lí loshó, nú hátú caháyang?  
Nú chháyang chháyang, Rimbóchhéú chháyang,  
Shong shongí bunmá, khoná Rámpúrá,  
Khoná Rámpúrá, Tiká Sáhíbu ampí,  
Tíká Sáhíbas loshid, búchayíñyáñ Rimbóchhé,  
Kí Rámpúr toshiyíñ, gomjá búnáté,  
Lochá Límás lólash, gurú jiu wáng máemá,  
Gurú jiu wáng máemá, kí Rámpúr tóshiyíñ*

<sup>1</sup> Gyálchhá or Gyálsá is a term for Basháhr territory, used by the  
Tibetans, as well as by the Kanáwar people.

<sup>2</sup> Kañshyákch is a Tibetan scripture of the Buddhist.

<sup>3</sup> A title of the Tibetan Lámás.

<sup>4</sup> A place in Tibet.

<sup>5</sup> The capital of Tibet.

<sup>6</sup> A village in Shúwá parganá.

*Ki Rámpúr tóshrayiñ, gomjá búnáte,  
Gomjá búnáté, úshángú kárxhánang.*

*Translation.*

From the upper country (Tibet) hath arisen a new sun.  
All men are saying, "Whose light is this?"  
This is the light of the glory of the Rimbóchhé Lámá, by  
name Lochá Lámá.  
Coming down and ever down, he arrives at Rámpúr,  
Before the Tíká Sáhib,  
Who asked, "Welcome holy Lochá Lámá, art thou  
arrived?"  
Be pleased to stay in Rámpúr: we will make a monastery  
for thee here."  
And when Lochá Lámá replied that he had no order from  
his Spiritual Father to remain there for ever,  
The Tíká said, "Thou mayest live at Rámpúr as long as  
it pleases thee,  
We will build a temple,  
Like that of Lhássá."

The following song in the Shumchho dialect is sung in the  
Shúwá parganá of Kanáwar:—

*Toling shong baná yungzá, hanzárú shekhi,  
Hanzárú shekhi, pálc má ech také,  
Pálc má ech také, ju Kaljugo dyáro.  
Báiyár chei zámmit, Khártá báiyú den,  
Báiyár zámmit beró, í ruzá mémé,  
Ruzá memepang lonmig, kí tí kán bírayiñ,  
Kí tí kánmig bírayiñ, lum járú shyá kétak,  
Lum járú shyá má yák, tí kán lí má big,  
Tí kán lí má big, gu ruzá mémé,  
Tí kánmig má bímá, shing kánmig bírayiñ,  
Shing kánmig bímá, poltung shyá kétak.  
Shing kánmig má big, poltung shyá lí má yák,  
Zunmig-shyá sañgi, nyotang Makálarú chhángá,  
Nyotang Makálarú chhángú, námang thú dúgyos?  
Námang tá dúgyo, Chanú rang Zabán,  
Chanú rang Zabán, í ámáú chhángá,  
Yá zunmigshyá sañgi, nú Shumchhó gitang,  
Nú Shumchhó gitang, kí ring chályá rayiñ,  
Kí ring chályá rayiñ, gunchhá Márkañdé,  
Gunchhá Márkañdé, kí shong chályá rayiñ.*

*Translation.*

This year brotherhood was entered into with one  
Who is very proud, and has no money at hand,



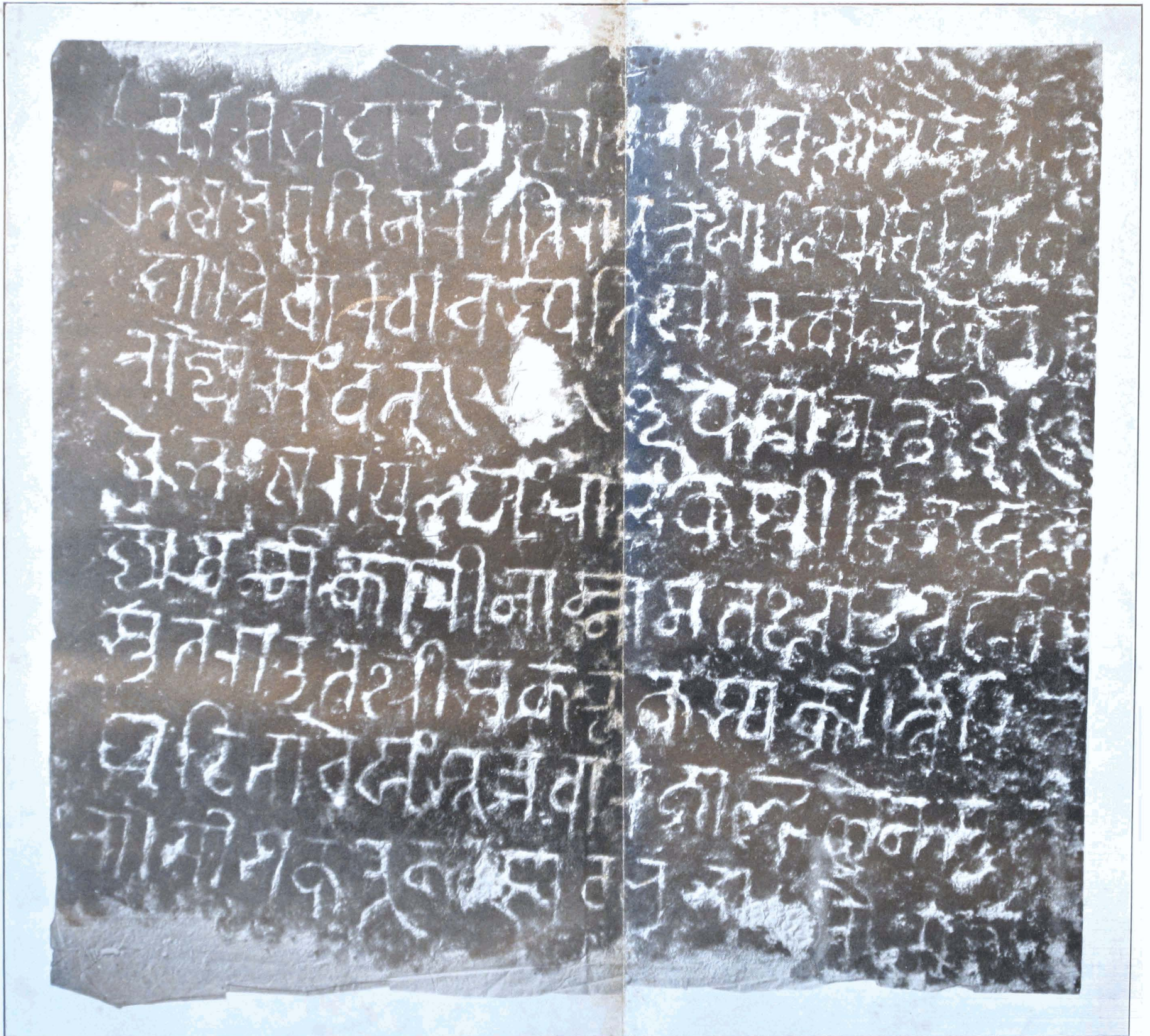


Photo. Engraved & printed at the Offices of the Survey of India, Calcutta, 1912

The Belkhara Pillar Inscription.—*Vikrama year 1253.*



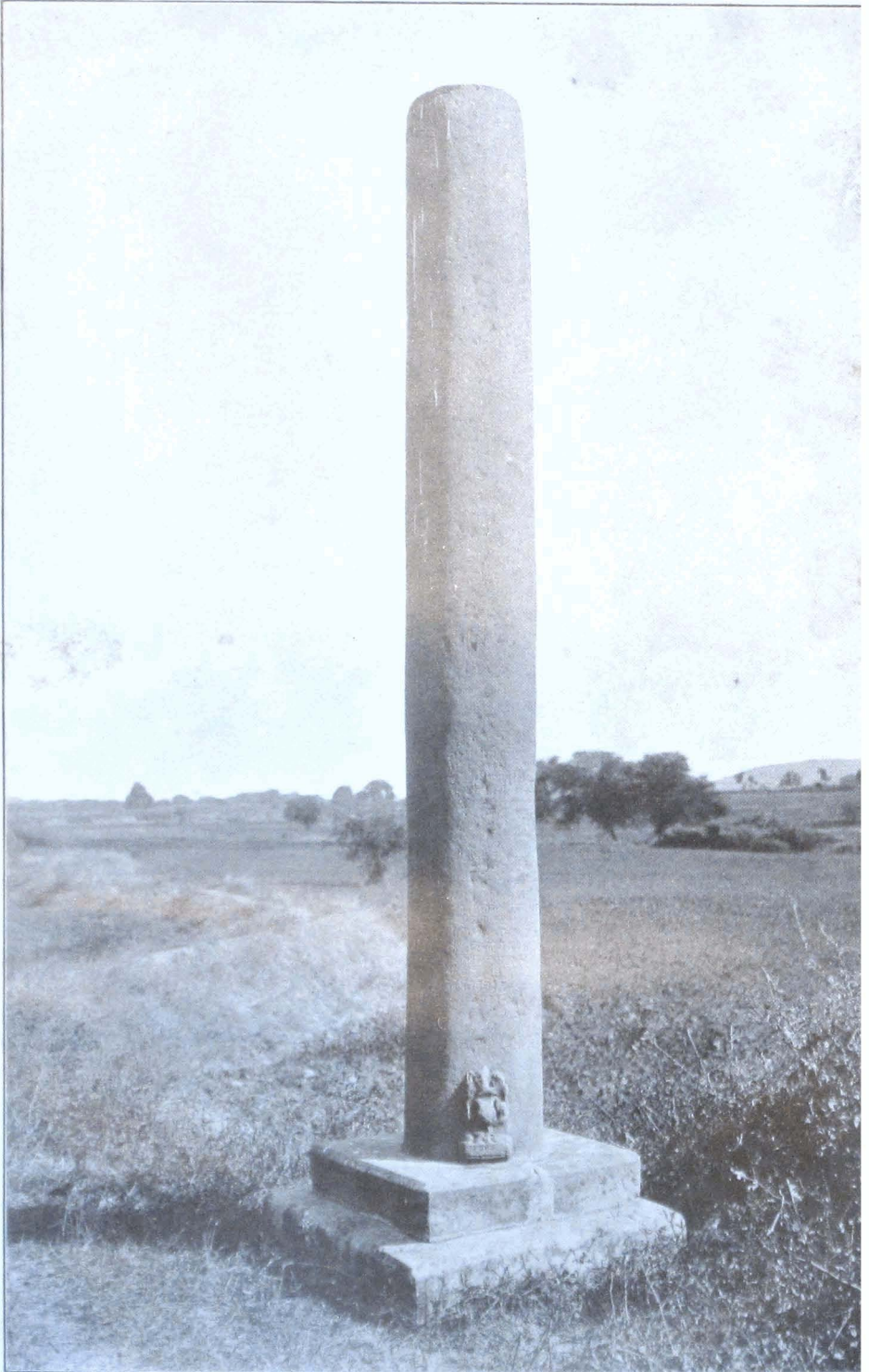


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**INSCRIBED PILLAR AT BELKHARA.**





Photo.-Engraved & printed at the Offices of the Survey of India Calcutta. 1912

THE MACHLISHAHR GRANT OF HARIS-CHANDRA.

V. E. 1257,—ll. 21—25.

In these days of the iron age,  
 All the friends gathered at the water-pool of Khártá.<sup>1</sup>  
 At the time of the friendly gathering, there is an old man,  
 the grandfather.  
 Tell the grandfather to go and fetch water :  
 He will be given the best of the meat.  
 The old man replied, " I'll not go to fetch water, nor do I  
 want meat,  
 For I am old and a grandfather."  
 " If you will not go and bring the water, then go and fetch  
 fuel,  
 I'll give you some more."  
 " I won't go, nor do I care for meat."  
 There are two dear friends, the sons of Makálá<sup>2</sup>:  
 What are their names ?  
 They are Chanú and Zabán,  
 The sons of one mother and father.  
 Oh dear friends, carry this Shumchhó<sup>3</sup> song  
 Into the upper country,  
 And in winter,  
 Down to Márkañde (in Biláspúr State).

#### THE SONG OF CHHEÚ RÁM.

The subject of the following song, which is said to be an old one, is the adoption of a man (by name Chheú Rám) by his father-in-law. Chheú Rám repents and praises his brother Palsukh Rám, who is living happily at home.

*Hed chen li búdash, báiyár muldung má bush,  
 Báiyár chéi-nu kañsang, íjap chílim tólyáyíñ,  
 Íjap chílim tólyáyíñ, dam tamákú tungté.  
 Hed chen-nú birtí, Chheú Rámú zabán,  
 Chhesmí dácho sañsár, chhwáng mí dácho bígyos.  
 Chhwáng mí dácho bígyos, Yulchhung bandéro.  
 Chheú Rámás lólash, áng karam kócháng,  
 Áng karam kócháng, áng bágin kócháng.  
 Bágin loshímá, Palsukh Rámú bágin,  
 Gúrá báláng ípang, jigich urchhú ampí.*

#### Translation.

" All others will pay me a visit, but never the dear willow  
 tree!  
 Oh my youngest brother, take up the pipe,  
 And we will have a smoke."

<sup>1</sup> A pool in Shumchhó *ghorí*.

<sup>2</sup> Makálá, a sept of Kanets found in Pílo.

<sup>3</sup> Shumchho, the dialect of three villages Kánam, Lábrang and Pílo.

Every one else's treasure is equal to the word of Chheú Rám,  
 For, in this world, a bride is brought home by her husband,  
 But never the husband by his wife, as in Spilo<sup>1</sup> village.  
 Chheú Rám said, "My fate is a bad one,  
 And my luck is also too bad,  
 But lucky is the lot of my brother Palsukh Rám,  
 Who has nine hundred cattle, at a place near the small  
 grain-box.

MIÑDUP CHHERING'S SONG.

*Sántan teteú fíntan, áng chá Miñdup Chhéring,  
 Áng chá Miñdup Chhéring, bánthinú lálchú thá láyíñ,  
 Bánthinú lálchú thá láyíñ, bánthinás gar-ban mátolýá.  
 Ulpaú bátang roñchmá, aulisú chímet fírayíñ,  
 Aulisú chímet ken-nang, páñdup-dup-shyá nang,  
 Páñdup-dup shyá nang, kirshání nító,  
 Kirshání nimá, gar-ban chályátó.  
 Aulis táng jítas, prálab íshid má-ech.  
 Miñdup Chhéringas lotash, áng tégshyá báwá,  
 Áng tég-shyá báwá, nú thu bátang ringtoyíñ,  
 Nú thu bátang ringtoyíñ, ide parmí gáñdú,  
 Ide parmí gáñdú, chúlí binyáté.*

*Translation.*

The message of grandfather Sántan<sup>2</sup> is:  
 "O my dear Miñdup Chhéring,<sup>3</sup> don't be hankering after  
 a pretty woman,  
 Because beautiful maidens are unfit to carry homely duties.  
 If you hearken to our advice, take a poor man's girl,  
 Of dark black complexion,  
 If you will have such a wife, the cultivation will prosper,  
 And by the prosperity of the land, the business of your  
 home will go right.  
 Riches and poverty depend on chance."  
 Miñdup Chhéring replied: "O my grandfather,  
 Why do you say so?  
 Some damsels are no good, so we must pick them out like  
 apricots!"

THE SONG OF MIÑDUP AND ZABÁN PATÍ.

*Sáñká yá Barjé, bairang tá dwáyíñ-yáñ,  
 Bairang tá dwáyíñ-yáñ, yungzú shapthang húto,*

<sup>1</sup> A forest near Spilo, a village in Shúwá parganá.

<sup>2</sup> Sántan was grandfather of Miñdup Chhéring.

<sup>3</sup> Miñdup Chhéring lives at Pilo or Spilo, village in Shúwá parganá, Shumchho chort.

*Yungzé yá yungzé, kí kumó jáyayĩ,*  
*Ringzé yá ringzé, gu khrá khrá tachá.*  
*Aláchár aláchár, Sántanú chháng Miñdup,*  
*Dak shong shongí bímá, khoná chú Rámpúra,*  
*Khoná chú Rámpúra. bairang bazáro,*  
*Yá bhagwán thákur, jé hálá pí-she?*  
*Jé hálá pí-she? Ámá mác shokrang.*  
*Gu tithang bitak, Jwálámukhí tithang,*  
*Jwálámukhí tithang, má tángmíg tángshid.*  
*Tío díwang zudó, báiyú mé baro,*  
*Rágo mé báskyáng, tío mé baro.*  
*Yungzé yá yungzé, parmí hát dúgyo?*  
*Parmí tá lonmá, Pánchárasú chimet.*  
*Pánchárasú chimetú, námang thú dúgyos?*  
*Námang tá lonmá, Zabán Patí bánthín.*

*Translation.*

O Sáñkú Barjé,<sup>1</sup> just go out and look,  
I hear my adopted brother's voice.  
O my brother, come in, come and take a seat.  
O my dear sister, 'tis getting late for me.  
I've no time, said Miñdup, the son of Sántan,  
Then going down and ever down, he reached the level  
land of Rámpúr,  
And stayed outside the town :—  
“ O my God, how did you arrive here ?  
You who have no mother or father, and are an orphan ? ”  
“ I have to go to the sacred place, called Jwálámukhí.  
O marvel! I have seen what I never saw before!  
There's a lamp in the water!  
Besides the fire in the rock, there is fire in the water!  
O dear brother, who is your wife ?  
My wife is the daughter of Pán-cháras.<sup>2</sup>  
What's her name ?  
Her name is Zabán Patí, the beautiful.

The following song is on parting :—

*Panchó báiyár zom-mig, yálú rátingó,*  
*yá-lú rá-tíngó, zom-mígú bérang brálmig ;*  
*Zommigú bérang brálmig báskyang, má-zommig také ;*  
*má-zommig také, omchú bérango dená.*  
*Játá bérangó, brálim má chál chál,*  
*ʔul-tulí mig-tí, mig-tí twán má gyá,*  
*gu haches butak, dáí golu nyumchá.*

<sup>1</sup> Barjí, a sept of Kanets found in Lippá village.

<sup>2</sup> Pán is the Kanáwar name for Pánowí village, and *cháras* means the head-man of a village. So pán-cháras means the headman of Pánowí, a village in Thárábís parganá.

*Bímigú bérangó, í gomjá nesh háš gomjá ló.  
Hás gomjáú nyumchá, gom jájá bígyos.  
Gom jámig má hánmá, da mor-chháng má nársh,  
gom jámig má hánmá, da chhesmi má nársh.*

*Translation.*

During the short nights, friends and others assemble together.

There is parting after meeting with friends ;

"Twere better not to meet in the first place,

Than to be tortured by parting.

They are unwilling to part,

She rains down tears. You ought not to weep dear,

I'll come soon again. after ten weeks.

At the time of departure, one step is forward and another backward.

After the next step, he goes away patiently, saying:—

"One who has no patience is not deemed the son of a brave man,"

She, who does not have the patience, is never esteemed as the damsel of a brave mother.

The following song is about Negí Anzin Dás of Pwárí, a village in Tukpá *parganá*, who fell in love with a maid named Hírá Maní of Tháñgí, a village in *parganá* Tukpá.

*Yá panchó báyar, parmi tángmig bíté.  
Kin báho parmi hát tó? Áng báho parmi toá ;  
koe Pángsá chhechá, koe Thángsá chhechá,  
Tháñgreú chimet, Hírá Maní bánthin.  
Hírá Maní bánthin. námang o-chá-shé ;  
námang ocháshé, dhálang ocháshé.  
Anzin Dásas lótask, " áng námangó tóshi-yiñ,"  
Hírá Manis lótask, kin námangó má-tosh ;  
kin páló lámas, áng órang ghátes.  
orang ghátes tonmá, orangú gom já ra-yiñ ;  
áng tángshis parmi, zgui gom gús jálak  
zgui gom gús jálak, í gom kí járayiñ.  
Yá zunmig sañgí. bíte bíte ringtoyñ,  
kin kimó parmi, kimó káshis parmi,  
áng káshis máni, áteú káshis parmi,  
áng báho má-buch. Ateú káshis tonmá.  
da lí parmi nárshó, da lí parmi nárshmá.  
jutí mul mul kétak, stákuch mul mul kétak.*

*Translation.*

O all you friends, let us go to search for a wife.

Who is your dear maiden? My hearty maiden is

Either of Páñgí or of Tháñgí village,  
The daughter of the Tháñgrí sept, by name Hírá Mañí, the  
pretty maid.

Her name is very pleasing to my ears,  
I may beseech her.

Añzin Dás<sup>1</sup> said: "You may live in my name."

Hírá Mañí<sup>2</sup> replied: "I won't remain in your name;  
Because you are a rich man, and I a poor man's daughter.  
You may have to be patient for only one thing,  
Whereas I shall have to be patient for a good many things,  
You may have to be patient for only one thing.

O my dear friend, you promise to take in,  
But you have another wife at home,  
She is not brought by me, but by my elder brother,  
She is not welcome to me,  
If not welcome to you, she is reckoned as a wife of yours,  
If so, then I'll cut off her braid, or cut off her nose.

A LOVE-SONG IN THE SHUM-CHHO DIALECT.

*Yálú-chú jamó, shib-jiú bátang hálá?  
Shibjiú bátang hálá? Chulí shó má shó?  
Má-shó-má báskyáng, dáshó tólú gosrang.  
Ulpaú zamá páulí, áshá láí khuchí;  
ashá lá-ú má-lá u, chángé má khéré.  
Gánthang tiú táré. Shibjiú lagyáti parmí,  
sanísh barshang shwǎgré. Hunzúr thuráré,  
basilá gyunmá, sháhúkárú basilá,  
zulum chhebé má; zulum ringi-tonnang,  
joní chámátté. Tahsilú pítang fotté.*

*Translation.*

O you rosy nun, how are your private affairs?  
Are the apricots ripe or not?  
Instead of ripening they are fallen down on the ground.  
There are many who long for our beauty:  
But we'll keep it for the sake of virtue.  
Those who want salvation, must ring bells and do Divine  
Service.  
I'll wait for twelve years to fulfil my desire, and will try  
again and again,  
If there will be the want of help, there's the rich man to  
help.<sup>3</sup>

<sup>1</sup> Añzin Dás is an inhabitant of Pwári village in Inner Tukpá parganá. His sept is Fanyán.

<sup>2</sup> Hírá Mañí, daughter of a zamindár of Tháñgí, a village in Inner Tukpá parganá. Her parents' sept is Tháñgrí.

<sup>3</sup> The rich man to help is Sanam Gurú Shyúltú by a sept of Lippá village in Shúwá parganá.

There is no oppression, if any one will do it,<sup>1</sup>  
I'll beat him with shoes, and will break the door of the  
Tahsil (for justice).

The following is a song showing Chhasú maiden's love for  
a minister's son, and her disappointment :—

*Chhasú bánthin lotash, á má yá á má,  
Gü Tikrang bitak, póshák dhóyámó.  
Póshúk dhóyátak, gü játrang bitak,  
Gü játrang bitak, Grosnam thánang-chó.  
Dak shong shongi bimá, Shotúú kimo den,  
Ang kansung náné, Gyále bánthiní.  
Náné yá náné, gü játrang bitak,  
Grosnam deshángó, nilú ú keraýiñ,  
Nilú ú keraýiñ. chhatróling keraýiñ,  
Lágé-ti thápchad, póshák khó-yá-ló.  
Dak nesh neshí bimá, Kot dhárangú den,  
Báiyár chéi lóshó, " nú hátú chhesmí ?"  
Núgo tá lonná, Jwálá Négiú chhesmí,  
Chhasú bánthiní, Bórasú chimet,  
Bórasú chimet, Shúwáng bistú bánjí.  
Chhasúú manang cháltó, bistú chháng chumtak,  
Kinú má sinjyátó, nú té'g miú chháng,  
Chhasúú manang suñchtó, bistú tangó yunmig,  
Kinú má sinjyátó, bistú tangó yunmig.*

*Translation.*

The pretty maid Chhasú<sup>2</sup> said : " O mother, O mother,  
I'll go to Tikrang<sup>3</sup> to wash my clothes.  
Because I have to go to the dancing fair,  
In the court-yard of Shuñgrá village."  
Then going down and ever down, she arrived at Shotú's  
house,  
Where there was her younger aunt by name Gyalé.  
O dear aunt, I'll go out to dance,  
In Grosnam<sup>4</sup> village, please give me a blue flower,  
As well as an umbrella.  
For, if it rains, my dress will be spoiled.  
Then she went out straight to the ridge called Kót,<sup>5</sup>  
All persons said : " Whose comrade is she ? "

<sup>1</sup> If any one will oppress us then we'll beat him with shoes, and will go to the Tahsil of Chini for justice.

This song is also in Shum-chho dialect.

<sup>2</sup> Chhasú, maiden of Bari village in Thárabis parganá, Rámpúr Tahsil.

<sup>3</sup> Tikrang, a water-pool near Bari village.

<sup>4</sup> Grosnam is another name of Shuñgrá village in Thárabis parganá, Rámpúr Tahsil.

<sup>5</sup> Kót is the name of a ridge near Shuñgrá or Grosnam village in Thárabis parganá, Rámpúr Tahsil.

[N.S.]

Some of them replied that she is the darling of Jwálá Negí,<sup>1</sup> and

The daughter of Boras sept,<sup>2</sup> by name Chhasú,  
And her maternal uncle is the minister of Shúwá *parganá*.  
Chhasú thinks in her mind, to choose the minister's son  
(Jwálá),

But she is not worthy of the great man's son.  
She has a mind to walk over the verandah of the minister  
(Jwálá Negí),

But she is not so fortunate as to walk over the verandah.

## DÉBÁ AND NING DÓL'S SONG.

The following song is about Débá of Pú, who fell in love with a damsel Ning Dól by name, whom he abducted and took to his home, but was afterwards obliged to pay Rs. 1000 as compensation for her.

*Khinpáú chháng, Débá, kí goiío má-gyoch,  
hár-máru gom báskyang, hañzárú gom já-gyos.  
Báho parmí Ning Dól, bánthin thiná-manná,  
Sántanú chímet, Ning Dól, ugomá sángá golchhang;  
khi-khi má-grik-shak, táng tángi má-grikshak.  
Báho-chú parmí, ijap khím gyáshak.  
Hun bímiq háché, shong Darbár jám-miq;  
Shong Darbáro májangó, thú dumsí lánte?*

*Translation.*

O you son of Khinpá,<sup>3</sup> Debá by name, you are not less in any way.

Besides trouble in securing Ning Dól, you've to pay a thousand rupees for her sake.

How wonderfully beautiful is your wife Ning Dól.

The daughter of Sántan<sup>4</sup>: her face of rosy complexion resembles the full moon.

I can never be satisfied with gazing at it.

O dear wife, I want to see you once more.

Now we've to go down to the court at Rámpúr.

On arriving there, I can't say how the case will be decided?

<sup>1</sup> Jwálá Negí is the name of Lachhni Dás Negí's son in Shuñgrá village. His sept is Tyúras.

<sup>2</sup> Bóras is a sept of *kanets* living in Bari village.

<sup>3</sup> Khinpá is a sept of *kanets* living in Poo or Spoo village in Shúwá *parganá*.

<sup>4</sup> Sántan is the name of Ning Dól's father.



## BÁBÚ BHÚP SINGH AND SEMBÁT'S SONG.

The following is a song of Bábú Bhúp Singh of the Forest Department, who fell in love with a woman of the Lippá village named Sembát, whom he left when transferred from Basháhr Division, and took all the ornaments from her; she gave them back saying that they are worth of her two fields' price.

*Yochálo den tá, Bhúp Singhá Bábú,  
 Bhúp Singh Bábú lotash, májang Jañgrámo,<sup>1</sup>  
 májang Jañgrámo, "ijap Lippá bi-tak,"  
 Dakk nesh-neshi bímá, markhoná Lippá,  
 mánechú dená, "Lippá Mukhiyá há m tan?"  
 Deró há m kétayiñ? Deró tá kétak Barjíú dwaré.  
 Barjíú morabo kumo; Barjíú nyotung chimet;  
 Barjíú nyotang chimet, Sembát dāng Naryāng;  
 bánthin tá Naryāng, báhó tá Sembát.  
 Bhúp Singh Bábú lotash, chhatkang zálmig bitak;  
 chhatkang zálmig berang, yútung Sembát táng-gyos;  
 yútung Sembát túng táng, Thákur zálmig boshi-gyos.  
 Toling Chángmāng sántang, Sembátú gare dakhāt.  
 Omstá také Barjíú chimet, hun tá háchis tarzíú chimet.  
 Bhúp Singh Bábú kóchyāng, marjyád má lán-gyos;  
 marjyád má lán lán, gudó dhágulo kholyá-gyos.  
 Sembátas dakk lóshid, dhágulo finú firayiñ,  
 dhágulo simá firayiñ, shum dóriú mólāng;  
 dhígulo hé lí shetak, Sembátú prálab ton-má.*

*Translation.*

From down country came a Bábú, Bhúp Singh by name,  
 who, in the middle of the Jáñgí village, said,  
 "I'll go first to Lippá village."  
 Then going straight up, he arrived at the level lands of  
 Lippá,  
 Near the Máne cairn, and said: "Where's the *mate* or  
*mukhiyá*?  
 Where am I to put up?" "There in the house of Barjí,  
 Near the arch of the house," replied *mukhiyá*.  
 Barjí has two daughters named Sembát and Naryāng.  
 Sembát and Naryāng are both very pretty.  
 Bhúp Singh Bábú said, "Let us go and see the temple up  
 in the house."  
 When going up to the temple, he saw Barjí's daughter,  
 Sembát.  
 Seeing her he forgot to look at the temple.  
 This year, near the court-yard of the temple of Chángmāng  
 at the fair of Chángmāng, rumours of their friendship  
 spread.

<sup>1</sup> Jañgrám is the name of a *ghorí* in Shúwá parganá.

Sembát was first Barjí's daughter, but now she is become  
a groom's girl.

Bábú Bhúp Singh is not a good man, because he did not  
keep his promise ;

He takes away her ornaments.

Sembát then said, " You may have the ornaments back,  
They are worth my two fields' price,

If I'll have good fortune, I can get good many orna-  
ments."

THE SONG OF TÁNZIN DARZE OF GAŅGYUL IN THE UPPER  
KANÁWAR VALLEY.<sup>1</sup>

*Kin deskí beté, Máthasú chháng Tánzin,  
háchis háchis jáyuló, áng parmi táng-tó-yiñ ;  
parmiú íché ló-rayiñ, í tenját fi-rayiñ.  
Parmiú íché lórayiñ, shong tong tong kárayiñ.  
Rái dyáró májana, kátyáró Lawíó,  
parmis tá lólash, sukh-sambál tó-yiñ yáñ ?  
Báho-chú parmi, khushi-shé rázi.  
kánang rang ú-rang, khákang rang gitang.  
Yá zunmig sañgi, deró hám chumté ?  
Deró tá chumté, májang bazáró,  
májang bazáró, pipíú botangú yutung.  
Yá zunmig sañgi, payiñ shéli bí-té,  
payiñ shéli bí-té, bazár tamáshó tángté.*

*Translation.*

" O you son of Máthas,<sup>2</sup> by name Tánzin,<sup>3</sup> who are like a  
brother,

Should you happen to go to our native land and see my  
wife,

Please give her my well wishes, and hand over to her this  
present as a token of love,

And bring her down to Rampur for the winter fair of  
Lawí."

After a week, she arrived at the fair of Rámpúr Lawí.

The wife said: " Are you quite well, my dear ? "

(Tánzin replied): " Yes, my dear. I am quite well,  
Having flowers on the ears and song in the tongue." "<sup>4</sup>

The wife inquired: " O my dear, where are we to put up ? "

<sup>1</sup> This song is in Gañgyul dialect.

<sup>2</sup> Máthas is a sept of *Kanets* living in several villages of Shúwá and Tukpá *parganá*. It is also an official post of a village deity.

<sup>3</sup> Tánzin Darze is the son of Gañgyul Máthas.

<sup>4</sup> In mourning they never wear a flower on the ears and do not sing a song. To wear a flower and to sing a song are the signs of happiness.

Tánzin answered: "In the centre of the town,  
Beneath the large tree of Pípal" (a species of fig).  
"O my dear husband, let us go out for a walk,  
As well as to see the pastime of the bázáár."

#### KHÁLCHÚ LÁMÁ'S SONG.

The following song is about Khálchú Lámá and Yáng Patí, who was abducted by the Lámá. Khálchú Lámá's parents paid the compensation due for Yáng Patí.

*Yáng bánthnas lotash, Khálchu Lámá hám tan?  
Khálchu Lámá hám tan? omchú bátang hálí?  
Khálchu Lámás lotash, "áng tá bolás mání,  
áng tá bolás mání, hár-már rang bátang;  
hár-már rang bátang, Gyolangú shum rá rupyá.  
Man-ban lóshimá, Khálchu Lámáú man-ban,  
Khálchu Lámáú man-ban, hár-már sántyágyos.*

#### *Translation.*

Yáng Patí, the pretty maid, said: "Where is Khálchú Lámá?"

What about the promise made before?"

Khálchú Lámá replied, "'Tis not in my power,  
To take away another man's wife,  
And pay Rs. 300 to Gyolang."

Khálchú Lámá's parents are praiseworthy,  
For they settled the matter by paying off the compensation of love (Rs. 300) for Yáng Patí.

#### THE SONG OF BUTICH.

The following song is about a remarkable dame of Jángí, a village in Shúwá parganá, Chíní Tahsil, Butich by name.

*Shyará láekhu tashá, yutung Khádurá chhángá,  
yutung Khádurá chhángá, Hwáñgyál Chhering báyár.  
Chías láekhu tashá, Jáñgich Butich bánthin,  
Jáñgich Butich bánthin, minchhat-lái chias.  
Hwáñgyál Chheingú tensát, thu-chú ring-chú chádar,  
thu-chú ring-chú chádar, Butich bánthinú gudó.  
Butich bánthinú tensát, Ladák-chulíú khalap,  
Ladák-chulíú khalap, Hwáñgyál Chheringu gudó.  
Anenú man-banas lólash, bairang parmí shothýáyíñ,  
bairang parmí shothýámá gudó dháguló kétak;  
gudó dháguló báskýang, kánango doltú kétak.*

<sup>1</sup> Gyolang is a sept of Kanets living in Pilo or Spilo, a village in Shúwá parganá. And it also means a lámá who leads a celibate life.

[N.S.]

*Hwáňgyál Chhering lótask, nú bátang gü má-háňk,  
nú bátang gü má-háňk, zabán-chhushid narchháng,  
zabán-chhushid narchháng, dagoú sharáp bútó;  
paisá págshis rándiú, dagoú bímá bim-sheyiň,  
dagoú bímá bim-she-yiň, dagoú sharáp má buch.*

*Translation*

Khádurá Negí's son, by name Hwáňgyál Chhering,  
Of Khádurá<sup>1</sup> village under Jáňgí,<sup>2</sup> is a handsome youth.  
And so is the worthy maiden of Jáňgí village,  
By name Butich, a remarkable maid.  
A Tibetan blanket, as a token from Hwáňgyál Chhering,  
Is in the hand of the fair pretty Butich.  
And a bit of apricot from Laóákh, as a present  
From Butich, is in Hwáňgyál Chhering's hand.  
His parents said: "Put away the out-land woman.  
If you turn her out, we'll give you a pair of bracelets,  
And gold earrings for your ears besides."  
Hwáňgyál Chhering replied, "No, no, I can't do it,  
For I have faithfully pledged my word to her,  
And she will curse me.  
Let my other wife go away, if she go away,  
There is no fear of a curse from her, as she has been paid  
for."

## MANÍ AND PATÍ'S SONG.

The following song relates to the two damsels of Jáňgí village named Maní and Patí, who fell in love with a youth named Mishpon Zabán Dás of the same village.

*Maní rang Patí, yor-chandó salak,  
yor chandó salako. Zabánú chám pánó.  
Zabánú tukri jáó, foi rampring dú-gyo:  
foi rampring dú-gyo, túngmig má-ech yíné.  
Zabán báýaras lotash, Maní Patí hím tan?  
áng dang shong já-rayiň, khariú má-zun budó,  
khariú má-zun budó, í morál tá shé-ra-yiň;  
í morál tá shé-ra-yiň, manangó laqyáti morál.  
Morálú nyum dotári bájó, dotári nyum khanjari bájó.  
Mishpan Zabán báýar, parmí duyíň yá má-duyíň?  
Bátang sachí gyáshó, áng tá parmí toá,  
Pángí Pángtu chimet, Gyálchhan Patí bánthín.*

*Translation.*

There below the road, Maní and Patí are spinning the wool,

<sup>1</sup> Khádurá is the name of a village under Jáňgí, in Shúwá parganá.

<sup>2</sup> Jáňgí is a large village in Shúwá parganá.

Belonging to Jabán Dás Mishpon.<sup>1</sup>

And there the latter is eating a bit of bread,  
And wasting his time. When it became dark,  
The friendly Zabán Dás said: "Where are Maní and Patí?  
O Maní and Patí, come down to me, I am very uneasy  
about you."

Please sing a song,

A song that may be an attractive one.

With the song the flute and tambourine are also played.

"O you friendly Zabán Dás Mishpon, are you married or  
not?"

"I must tell the truth, yes, I have a wife,

The daughter of Páñgtú<sup>2</sup> Negí of Páñgí<sup>3</sup> village, beautiful  
Gyalchhan Pati."<sup>4</sup>

The following song was composed in Gañgyul, when Lámá  
Rasbír of Rópá village enticed away the wife of Jwálam of  
Brélé, a village near Chíní.

*Tholpáú chháng Rasbír, hár-márú góm jágyos,  
hár-már dánh hár-már, thínamanná hár-már,  
táwá tá má-tash, giró bánkhonas yunmig.  
Báñkhonas yunó Gañgyuló; Chhering Pati bánthín.  
Májang syá kháshyá, páo khán-do-má.  
Thármíú chháng, Jwálam, mahárájú, ampí,  
nish gud joryáo, jilyúji maháráj,  
Thü ringtoyñ hushiár<sup>5</sup> Jwálam báyar lótash,  
Tholpáú chháng hám tan? Ang paisá krá,  
áng batwá krá, áng paisá shen-mó.*

*Translation.*

Tholpá's son, named Rasbír, is suffering much  
From his wonderful feat in abducting another man's wife.  
"There is no pony here, so you'll have, dear, to go on  
foot."

The beautiful damsel, Chhering Pati,<sup>6</sup> went on foot to-  
wards Gañgyul.

She has a small black mark on her forehead, otherwise she  
would closely resemble the Celestial Nymphs.

Thármí's<sup>6</sup> son, Jwálam by name, joining his hands before  
the Rájá, requested,

<sup>1</sup> Mishpon is a sept of *Kanets* living in Jáñgí village in Shúwá parganá.

<sup>2</sup> Páñgtú is a sept of *Kanets* living in Páñgí village in Shúwá parganá.

<sup>3</sup> Páñgí is a large village in Shúwá parganá.

<sup>4</sup> Gyalchhan Pati is the name of Zabán Das' wife.

<sup>5</sup> Chhering Pati is the second wife of Rasbír Tholpá Lámá.

<sup>6</sup> Thármí is a sept of *Kanets* residing in Tailang and Brélé, villages of Shúwá parganá.

[N.S.]

“ O victorious king, where’s Tholpá’s son ? ”

“ What do you say, O clever man ? ” Jwálam replied,

“ Where’s Tholpá’s son ? Please order him to pay me the marriage expenses,

I must fill my money bag with the money.”

## A LOVE SONG.

## NEGÍ SANAM DÁS’ SONG.

The following song has lately been composed :—

*Thochálo shong tá, Gañgyúlo dekhra chá,  
Gañgyúlo dekhra chá, hát dám míu chhángá ?  
Hát dám míu má lon, Lippá Shyáltú chhángá,  
Lippá Shyáltú chhángá, Sanam Dás báiyár.  
Dak shong shongí bímá, Sholdang gárang cho,  
Sholdang gárang cho, Baré Zintú zamo,  
Sanam Dásas lotash, yá Baré Zintú zamo,  
Yá Baré Zintú zamo, nú chhesmiú bólyá-yiñ,  
Hátú lo jái, hátú lo bánjí ?  
Hátú lo má lon, Tyúrasú jái Jogtuú bánjí,  
Jogtuú bánjí, Nilá Patí bánthin,  
Zintú zamos lotash, jú aldo kámchik,  
Ang bólás tá má-ni, hár márú bátang,  
Sanam Dásas lotash, paísás bólyátak,  
Paísás bólyátak, kí dokhá thá gyá-yiñ,  
Dak shong shongí bímá, Chóra bañdero,  
Chóra bañdero, Sanam Dásas lotash,  
Ang nyumsi thá jáñ-yiñ, gu hunái má fíchak,  
Gu hunái má fíchak, ring bímig béro fíchak.  
Paltyatá buchá, Nilá Patí bánthin.  
Sanam Dás Negí, khoná Rámpurá,  
Yúlánú chhángas lotash, áng morchháng thá fíyos ?  
Sanam Dásas lotash, kí paísá kí chumrayiñ,  
Yúlánú chhángas lotash, paísáu goyá áng má-ech,  
Paísáu goyá áng má-ech, morchhángú goyá áng to,  
Tyúrasú chhángú izzat, ní-rá rúpayá,  
Ní-rá rúpa-yá, nish rángú bécháng.*

*Translation.*

A youth of Gañgyul<sup>1</sup> came down from the upper country.  
Whose son is he ?

Don’t ask whose ! He is Sanam Dás,

A worthy son of the Shyáltú<sup>2</sup> family of Lippá.

Coming down and down, he arrives at Sholdang stream,

<sup>1</sup> Gañgyul is the name of a *ghorí* in upper Kanáwar.

<sup>2</sup> Syáltú is a sept of Kanets in Lippá, a village of Shúwá parganá.

Where lives a nun, Zintú<sup>1</sup> *zamo* of Barí<sup>2</sup> village.

Sanam Dás said: "O Zintú *zamo*,  
Will you talk with that pretty girl?

Whose daughter is she, and where is her mother's  
brother?"

"Don't ask whose! She is a girl of the Tyúras family,  
Jogtú is her maternal uncle,  
And her name is Nílá Patí, the beautiful damsel"—

Said Zintú, the nun of Barí: "'Tis a delicate matter not  
in my power."

Sanam Dás replied, that he would remove all difficulties  
by the aid of money,

And that she should not be afraid about the maid.

Then coming down to the forest of Chorá,

Sanam Dás said,

"Don't follow me, my dear, I will not take you with me  
now,

But will take you with me on my way back home."

The fair maid Nílá Patí turned back,

And Negí Sanam Dás arrived at Rámpúr.

The son of Yúlán<sup>3</sup> said: "Why did you abduct my fair  
and lawful wife?"

Sanam Dás replied: "Take your marriage expenses, that's  
all you'll get!"

Yúlán's son replied: "I've no desire for money,

But my desire is for my darling."

The honour of the Tyúras<sup>4</sup> family was held to be worth  
Rs. 200,

The price of two ponies!

#### THE SONG OF PÁLÚ RAM<sup>5</sup> BORES<sup>6</sup> OF LIPPÁ.

The following song is in the Shumchho dialect, which differs  
somewhat from Manthāṅg, the language of Kanáwar.

*Nápá jis tures, Boresú barjí yungze,  
Boresú barjí yungze, Pálú Rám Bores,  
Pálú Rám bigyos, krigarú pántháng cho,  
Krigarú pánthang cho, yá krigarú chimet,  
Yá krigarú chimet, ijap shárshim gyáto,  
Ijap shárshim gyáto, palbar gofná lánte,*

<sup>1</sup> Zintú is a sept of Kanets in Barí, a village of Thárábis *parganá*.

<sup>2</sup> Barí is a village in Thárábis *parganá*.

<sup>3</sup> Yúlán is a sept of Kanets in Nátpá, a village of Thárábis *parganá*,  
and perhaps immigrants from Yúlá, and so called Yúlán.

<sup>4</sup> Tyúras is a sept of Kanets in Shúṅgrá, a village of Thárábis  
*parganá*.

<sup>5</sup> Pálú Rám is a man of respectable family in Lippá, a village in  
Shúwá *parganá*.

<sup>6</sup> Bores, a sept of Kanets in Lippá.

*Adang rátingo gofná, kí háti toyáñ ?  
Ning táli toyáñ, Pálú Rám Bores,  
Pálú Rámas rángyos, láye ngá rupayá,  
Láye ngá rupayá, rátingú í doluk,  
Pálú Rám Bores, omchú lí minchhat,  
Omchú lí minchhat, gyábtíngchú lí dákat,  
Yá pancho báiyár, bekáidá ring toyáñ,  
Bekáidá ringmá, dúwáre tahsíl.*

*Translation.*

There comes the second (middle) son of Bores !  
By name Pálú Rám Bores.  
Pálú Rám went to the carpenter's house and said :—  
“ O you workman's damsel, get up for a little while !  
We will sing a song.”  
“ Who are you, to bid me sing a song at midnight ? ”  
“ I am Pálú Rám Bores, a son of the Bores family.”  
Pálú Rám gave five rupees for a day,  
And one sheep for a night.  
His family is famous from old for its generosity,  
And well known at present too !  
O friends, you do not say rightly !  
If we are not right,  
Then the Tashíl door at Chíní is always open.

The Song of Loktas Negí of Kánam, named Zindup Darze  
or Zindup Rám Loktas, the eldest son of Hírá Dás Loktas, a  
very wealthy man in Kanáwar.

The following song is in the Shumchho dialect :—

*Yá pancho báiyár, toshimig Yulchhung<sup>1</sup> dám dú,  
Khariú mázun budo, khariú mázun bunmá,  
Sukhzankras já-ra-yiñ, shirná hirim budá,  
Hirim tá má bunmá, dálang má rú-lyás.  
Zindup Darze bígyos, Shiliú<sup>2</sup> multhango den,  
Shiliú multhango den, shúshúri bájo,  
Shúshúriú kumo, byorá thú dúgyos ?  
Byorá tá lonmá, kan sang kanichú prál lon,  
Sherkhan táshpá táshgyos ? Kátyáng shum damyá,  
Thi namanná dúgyo, má zam nang gúzam,  
Shumchho chhángá zámgyo, Shumchho chhángá májang,  
Baktábarú betá, Zindup Darze báiyár,  
Multhangú den thuredo, yen káchyáng khyágyos,  
Yen káchyáng khyámá, sháhukárpo gurbái.*

<sup>1</sup> Yulchhung is another name of Spilo or Pilo, a village in Shumchho ghorí.

<sup>2</sup> Shili, a sept of Kanets living in Kánam village.



*Translation.*

“O all you friends, 'tis better to live in Pilo,  
But I feel much unhappiness”—“If you feel unhappiness,  
Then come up in safety, the wind is blowing gently.  
If the air does not blow, the boughs of the trees will not  
shake.”

Zindup Darze went to Shilis' house,  
And there he plays his pipe.

What is the theme he sings to his pipe ?

To his pipe he is singing his young friend's message :—

“When will the Sher Khan fair<sup>1</sup> at Kánam take place ?”

“On the 3rd of Kátik.”

What a wondrous and crowded gathering it is !

All the youth of Shumchho *ghorí* assembles there, and  
among the Shumchho youths,

The rich man's son Zindup Darze is running here and  
there.

Looking down from the verandah of the house,

He finds his father's adopted brother there.

The Story of Rájá Nal and his queen Damayantí in the  
*Kanáwar* language.<sup>2</sup>

*I gyálbo Nal rang gyálmo Durmandí takesh. Som gyálboú shúshim bímigú bero gyálmó cháto toshis tatash. Toshishi kháú láno tatash. I melingú den chá puno tash, áe melingú den nyorá punotash ; i melingú den rot lánotash, áe melingú den ráll pádotash. Gyálbo Nal shúshim bibí pyá chumtatash. Pyáú námang thú dú ? Námang tá chyúti dú. Chum chum cháto káshid dush. Gyálbos anú gyálmopang loshid, yá Durmandí, kháú lán lán jupang bháduo sheyiñ, bháduo she-she melingú den pái, melingú shing sheyiñ ; shing she-she khwáchim sheyiñ. Dak gyálbo he lí airango bishid. I pántig káshid, da lí anú nárú khwáchmo ránshid. Kháú zázá gyálbos sheli bishid. Gyálmos kimú kámang lánshid. Sanish barshang-stang hodei jángalo toshishid. Dak kimo bibí anú bíyá rang júwá lán-lán chei ráj pái gyál-gyál he lí anú deshango dám ráj lánshid.*

*Translation.*

There was once a king Nal by name, and his queen was called Durmandí (Damayantí). The exiled king went in the morning to bathe, and the queen stayed at home in the wood. She began to cook for the king. In the four stoves she cooked tea, flesh, bread and rice. The king caught a bird while

<sup>1</sup> Sher Khan, the fair that takes place in Kánam on the 3rd of Kátik.

<sup>2</sup> From Mahábhárat and Nalodaya.

[N.S.]

bathing. What is its name? It is a blackbird. Having caught it he carried it to his dwelling, and said to his queen. O Durmandí, be pleased to cook it in a vessel, and put it on the fire, so that it may be well cooked. Again the king went out shooting, and got a pheasant and gave it also to his wife to cook. Having taken food the king went out for a walk, while the queen remained at home to do the work of the house. After living for twelve years in the forest in this manner, he returned home, and regained his kingdom from his brother, whom he worsted at play, and began to rule as before.

## LOVE SONG.

The song of *Sautingú*<sup>1</sup> *Dámbar* (also called *Chhákoling Dámbar*), the deity of *Lábrang* village, and his *grokch* or *diñwáñ*, who was also called *Chhákoling Dámbar*, and who fell in love with a damsel, but was forbidden by his parents to marry, and who went on a trip with his beloved by the *deotá's* order.

*Sautingú Dámbar bigyos, Thongling*<sup>2</sup> *gomfáo,*  
*Thongling gomfá kumo, shum dyári beshí,*  
*Bátanú ángláng má toyi, shum dyári damyá,*  
*Man-banú jabák túre, roñú lo gánthum.*  
*Parmio jabák báskyáng, man-banú jabák túre,*  
*Sautingú Dámbar lotash, Puánú*<sup>3</sup> *chháng hám tash?*  
*Ijap kimo birayíñ, nyotang táwá kánachí,*  
*Nyotang táwá kánachí, kyo sháng dáng gonmá.*  
*Kyo sháng dáng gonmá, wárió cháláte,*  
*Nesh neshí bimá, Khárchung*<sup>4</sup> *dánio den,*  
*Khárchung dánio den, sámná sunchyá gyos,*  
*Chhákoling Dámbar, shumjap dhálang gyos,*  
*Shumjap dhálang gyos, doshang thá lán rayíñ,*  
*Ijap shelí bitak, háches palthyá tak.*

*Translation.*

*Sautingú Dámbar* went to the temple of *Thongling*,  
 Where he stayed three days.  
 No reply about the matter came in three days,  
 But he got his parents' reply, which was as hard as a knot  
 of iron.

Instead of his darling's reply, he got his parents' answer.  
*Sautingú Dámbar* said then: "Where is *Puán's* son?"

<sup>1</sup> *Sautingú Dámbar* or *Chhákoling Dámbar* is the deity of *Lábrang*, a village in *Shúwá parganá*. The *grokch*, in whose body the deity 'play,' is also named *Sautingú Dámbar* or *Chhákoling Dámbar*.

<sup>2</sup> In *Lábrang*.

<sup>3</sup> *Puán* or *Puwán*, a sept of *Kanets* found in *Lábrang*.

<sup>4</sup> In *Lábrang*.

Go home at once, and bring a pair of ponies,  
A pony-stallion and a mare,  
Then let us be gone.''

Going straight down, they reached the ridge of Khár-  
chung,

Where they thought of home and said,  
" O Chhákoling *deotá*, we bow to thee thrice,  
Be not angry with us,  
We are going on a trip, and will soon return.''

#### A LOVE SONG.

#### 'NEGÍ GAŃGÁ SAHÁYA'S SONG.

The following song was composed in 1890, when Negí GaŃgá Sahái was appointed by the late Tíká Raghunáth Singh, C.I.E., to be *patwári* of Inner Tukpá *parganá*. There he fell in love with a damsel called Naryum Patí, daughter of Nyokché, Negí of TháŃgí, a village in Inner Tukpá *parganá*.

*Tíká Sáhíbas lótask, áng hushyári hám tan ?*  
*Hushyári tá lonmá, Pángtu Pángtu chháng,*  
*Pángi Pángtu chhángá, áng páimáshí bírayiñ,*  
*Pángtu chhángas lótask, gu Tukpá má big,*  
*Gu Tukpá má big, gu Shúwé bitak.*  
*Tíká Sáhíbas lótask, áng hukum má roñchis,*  
*Áng hukum má roñchis, né hálá ringtan ?*  
*Dak ring ringi bíamá, khonáchú TháŃgi,*  
*Khonáchú TháŃgi, Nyokché Négíu gore,*  
*Nyokchéú jái, Naryum Patí bánthin.*  
*Naryum Patí bánthin, ywáksi dháling gyos,*  
*GaŃgá Saháy munshi, thwáksi jirjyá gyos.*  
*Naryum bánthin lótask, gu kin rang bútak,*  
*GaŃgá Saháy lótask, kí áng rang thá jáyíñ,*  
*Áng parmí kócháng, Yúle Shwálú chímet,*  
*Kínú tong tong kétó, wárkyó tópás lánchak.*

#### Translation.

Tíká Raghunáth Singh asked, " Where is my clever man ? "

The clever man is said to be the son of Pángtu Negí<sup>2</sup> of Pángi village.

" O Pángtu Negí's son, go to my new settlement work as a *patwári*," said the Tíká Sáhí.

" I will not go to Tukpá *parganá*, but to the Shúwá *parganá*," declared GaŃgá Sahái.

<sup>1</sup> Negí GaŃgá Saháy, a resident of Pángi village in Shúwá *parganá*, by sept a Pángtu, is now *patwári* of the Inner Tukpá *parganá*.

<sup>2</sup> A sept of Kanets found in Pángi, a village in Shúwá *parganá*.

[N.S.]

The Tíká Sáhíib replied, "Do you not hear my order?  
What do you say?"

Then going up and ever up, he reached the plain of  
Thángí<sup>1</sup> village,

And in Nyokché<sup>2</sup> Negí's house

Is the daughter of the Negí,

By name Naryum Patí,<sup>3</sup>

And she greeted Gaṅgá Sahái from below.

And Gaṅgá Sahái gave her his salutation from above.

Pretty Naryum Patí said, "I will go with you,"

But Gaṅgá Sahái said:—"No, not so, don't come with  
me;

Because my wife, a girl of Yúlá<sup>4</sup> village of the Shwál<sup>5</sup>  
sept, is not a kind woman:

She will beat you: you must not come with me, but I will  
take care of you from afar."

## A LOVE SONG.

PADAM<sup>6</sup> DÁSI'S SONG.

The following song was composed at the time of the settle-  
ment of the Basháhr State by the late Tíká Raghunáth Singh,  
C.I.E., in 1889:—

*Toling shónang damyá, nawá naklu káchyá,  
Hármálche losho. jimí paimásh láno,  
Tíká Sáhíibú munshi, Lobhá<sup>7</sup> dāng Brindāban,  
Jimí paimásh láno, Tanam<sup>8</sup> maidāno.  
Padam Dási bāñthin, thu chhañdol mañdol,  
Gáchhyāngo zedpug rang, bóringo botal dāng.  
Padam Dásís losho, Lobhá munshí hám tan?  
Payiñ Gyámbug<sup>9</sup> bite, Sunam<sup>10</sup> ba-sá-te.  
Lobhá munshís lodo, gu Gyámbug má-bug,  
Ang hanzáru garban, áng báho parmí,  
Ang báho parmí, áng nyótang píji.  
Bennang bódyadá, Padam dāng Lobhá,*

<sup>1</sup> A large village in Inner Tukpá parganá.

<sup>2</sup> A sept of Kanets found in Thángí, a village in Inner Tukpá parganá.

<sup>3</sup> The name of Nyokché Negí's daughter of Thángí village.

<sup>4</sup> A village in Rajgáoñ parganá.

<sup>5</sup> A sept of Kanets found in Yúlá, a village of Rajgáoñ parganá.

<sup>6</sup> Padam Dási, daughter of Tapdan Chhering of Táling village, is now the wife of Zór Púr, grokch of Lábrang.

<sup>7</sup> Lobhá munshí of Urní village is now a paṭwári of the Outer Tukpá parganá.

<sup>8</sup> The name of a level place near Sunam.

<sup>9</sup> A village in Gaṅgyul ghorí near Sunam.

<sup>10</sup> A village in Shúwá parganá.

*Padam Dásíü muñdí, Lobhá munshíü gudó,  
Lobhá munshíü muñdí, Padam Dásíü gudó.  
Ju chhebó milan dáhi, háś chhebó milté,  
Dargáú rájo ampí, Dharam Rájo ampi.*

*Translation.*

In July of this year, a coined news came,  
And every one said that a new settlement was to be made,  
and the land was to be measured.

The Tiká Sáhib's two *munshís*, named Lobhá and Brin-  
drában,

Began to measure the land at the plain of Tanam, near  
Sunam.

Pretty Padam Dási, of a self-willed temper,  
Secretly taking with her a bottle and some roasted  
wheat, cried :—

“ Where are you Lobhá *munshí* ?

Go on, we will go to Gyámbung or live in Sunam.”

Lobhá *munshí* replied :—“ I'll not go to Gyámbung, because  
I have landed property worth more than a thousand rupees,  
And at home is my dear wife, who has two sons.”

The Padam and Lobhá's love increased day by day,

Padam Dási's ring is on Lobhá's hand,

And Lobhá *munshí*'s ring on Padam Dási's hand ;

But there is no hope of their meeting in this world,

Yet they will meet in the next, before its king, whose  
name is Dharm Ráj.

The following song is in praise of the pretty daughter of  
the well-known plutocrat Hirá Dás<sup>1</sup> of Kánam village :—

*Baktáwarú chímet, Umar Dási bánthin,  
Umar Dási bánthinü gudó, sanish zung dháguló ;  
sanish zung dháguló májang. togotshé dháguló,  
togotshé dháguló nyumá, kot-bang tánang,  
kot-bang tánang nyumá, nijáú ngá kanthí.  
Dáyang lóshimá, rá-pyáú dáyang,  
láning lóshimá, khyun-pyáú láning ;  
bánthin lóshimá Umar Dási bánthin,  
man ban lóshimá, Umar Dásiü man ban.  
Baktábarú betá, Zíndup bayará,  
Zíndup bayará, Kyálkhar banderó ;  
Kyálkhar banderó, lachhú pachim dé-rayiñ.*

<sup>1</sup> Hirá Dás Loktas of Kánam has two daughters: viz. Umar Dási and Gyálé. The latter has become a nun. He has four sons: viz. Zíndup Rám or Zíndup Darzé, Amír Chand, a student in F.A. Class at Lahore; Guláb Jit, at home; Sanam Jit, a student in Simla Government School.

*Translation.*

The pretty Umar Dási<sup>1</sup> is a rich man's daughter,  
She has on her hands twelve pairs of armlets,  
And in the midst of them a rare armlet.  
She has a box full of ornaments,  
And besides this twenty-five necklaces.  
To speak of a flock, 'tis a flock of wild pigeons,  
To speak of a line, 'tis a line of cranes,  
To speak of beauty, it is the beauty of Umar Dási,  
And to speak of parents, it is Umar Dási's parents.  
O you wealthy man's son, dear Zindup,<sup>2</sup>  
Will you please go to the forest of Kyálkhar?<sup>3</sup>  
To bring down the large leaves of the plant called Lachhú?<sup>4</sup>

THE SONG OF SÁNTAN AND YÁNKAR MAÑÍ.

The following song describes the love of Sántan of Lábrang village for Yánkar Mañí of the same village :—

*Yochálo den tá, í káglí budá,  
da káglí kumó, byorá thü dushá ?  
Byorá lonmá, nichhal bayáru byorá,  
Kánam Lóshar járayiñ, Kánam lóshar má bunmá,  
Lochá zálmig járayiñ, Lochí zálmig má bunmá,  
Kailású zálmig járayiñ, Kailású zálmig má bunmá,  
da báyar má nársh, roteú khárij háchó.  
Dakk ring ring bunmá, Láspáú goring den,  
Lápsáú chháng Sántan, báho parmí hát tó ?  
Lábrang grokchú chímet, Yánkar Mañí bánthin.  
Báho-chú parmí, gü Rámpúr bitak,  
kí Rámpúr bíamá, gü mritang bítak :  
kí bíamá bírayiñ, gü kimó tóshak,  
bímigú bírango, pírang parétó.*

*Translation.*

There came a letter from the down country.  
What's the subject in that letter ?  
It contains a message from the sincere friend :—  
“Come, please, to see the Lósar<sup>5</sup> fair of Kánam,”

<sup>1</sup> Umar Dási is the name of Hirá Dás Loktas's daughter of Kánam village in Shúwá parganá.

Loktas is a sept of kanets living in Kánam and Sunam or Sunnam, villages in Shúwá parganá.

<sup>2</sup> Ziñdup or Ziñdup Rám is the name of Umar Dási's brother.

<sup>3</sup> Kyálkhar is another Kanáwarí name of Shyálkhar, a place of Bashahr near Tibetan Frontier. It is also called Skyálkhar.

<sup>4</sup> Lachhú is a kind of snowy plant having very large leaves in which they keep butter.

<sup>5</sup> Lósar (New year's Day) is the name of an annual fair held at Kánam village.

If not for fair, then come to visit Lochá<sup>1</sup> Lámá,  
 If you do not like to see him, then come to witness the  
 beauty of the Kailás<sup>2</sup> mountain,  
 If you do not come, you will lose a golden opportunity, and  
 will not be considered as a true friend.  
 Coming up and ever up, the son of Láspá,<sup>3</sup> Sántan<sup>4</sup>  
 By name, arrived at his father's.  
 Who is his darling?  
 Yáñkar<sup>5</sup> Mani, the beautiful daughter of Lábrang Grokch.<sup>6</sup>  
 O my dear, I'll go down to Rámpúr.  
 If so, then I'll go to my paternal home.  
 You may go if you are inclined to go, I'll live at home.  
 At the time of departure, they are both very uneasy.

1898.<sup>7</sup>—THE SONG OF SANTI LÁL PATWÁRÍ.<sup>8</sup>

*Yochálo den tá, Rájáu patwári,  
 Rájáu patwári, Santi Lál Negi.  
 Santi Lálas lotash, Rogé<sup>9</sup> sántangó.  
 Yá pancho baiyár, arak tungmig chálshé  
 Arak tungmig nyumchá, gojná shenmig chálshé.  
 Arak tungmig chálmá, Nespáú<sup>10</sup> bráñđi,  
 Nespáú bráñđi, rupayáú nish botal.  
 Dak nesh neshi bimá, Shúryánu<sup>11</sup> góring den,  
 Shúryánu jái, Bagatí<sup>12</sup> bāñthin.  
 Bagatí bāñthin lotash, "ámá yá ámá,"  
 kumping tálang hám to? Arakú botal twátak,  
 Arakú botal twítak, palbar gojná bitak.*

<sup>1</sup> Lochá is the name of a very respectable Lámá of Tássilumbo in Tibet. In 1898, he was sent for by the late Tiká Raghu Ntáh Singh, C.I.E., of Basháhr State, to consecrate the new Buddhist Temple at Rámpúr. The Lámá has also a temple at Kánam called "Lochá Lábrang." Lábrang means a temple, but there is also a village of this name in Shumchho ghorí.

<sup>2</sup> Kailás is the name of a very beautiful snow mountain situated opposite the Chiní village across the Sutlej river in inner Tukpá parganá.

<sup>3</sup> Láspá is a sept of Kanets living in Lábrang village.

<sup>4</sup> Sántan, a youth of Láspá sept of Lábrang village.

<sup>5</sup> Yáñkar Mani is the name of a girl of Lábrang.

<sup>6</sup> Grokch is a sept of Kanets, as well as a post of village deity's official, Diñwáñ in Pahári.

<sup>7</sup> This song was composed in 1898.

<sup>8</sup> Santi Lál Patwári, afterwards Qánungo, was an inhabitant of Dáni village near Chiní, and he is now dead.

<sup>9</sup> Regi, a village near Chiní, is celebrated for its grapes, of which they make wine. Rogé is declined from Rogi.

<sup>10</sup> Nespá is an abbreviation of Nésángpá, meaning an inhabitant of Nésáng village, in Inner Tukpá parganá. They speak the Tibetan language there.

<sup>11</sup> Shúryán, sept of kanets living in Rogi village.

<sup>12</sup> Bagatí or Bagtí is the name of Shúryán's daughter.

[N.S.]

“ *Amá jí dak lotash,*” *áng báhó Bagtí báñthin,*  
*Áng báhó Bagtí báñthin, ban yungzú náckhí shétayin?*  
*Chéi péranu yág yág, Bagatí báñthin,*  
*Nákich chám pínó, nákich yánglukú tánges,*  
*Nákich yánglukú tánges, shum toprú shé-shé.*  
*Santí Lálás lólash, áng zunmígshé sañgi,*  
*Áng zunmígshé sañgi. báirang má dwáyíñ-yáñ?*  
*Bagatí banthin lotash, gü báirang má büg,*  
*Kí kumó járayíñ, palbar gofná shété.*

*Translation.*

There comes from the down country  
 The Rájá's *patwári* named Santí Lál Négi  
 Santí Lál said, in the temple court-yard of Rógí,  
 “ O you my dear friends, I wish to take some wine,  
 And after taking a cup of wine, I wish to sing a song.”  
 If you wish to drink wine, here's *bráñdí* made by the  
 Nésang people,  
 The rate is two bottles per rupee.  
 Then going straight to the house of Shúryán,  
 There's the pretty daughter of Shúryán by name Bagatí.  
 Bagatí the pretty maid said : “ O mother, O mother,  
 Where's the key of the grain box ?  
 I'll take out the liquor bottle, and go out for a singing  
 dance.  
 The mother then said : “ O my dear pretty Bagatí,  
 Will you disregard the honour of your parents ? ”  
 When all the family members are asleep, the pretty  
 Bagatí  
 Is spinning wool for a little blanket,  
 With three stripes on it.  
 Santí Lál said : O my dear companion,  
 Will you not come out for a while ?  
 Bagatí the pretty maid replied : “ I won't come out,  
 But you should come in, we'll sing a song.”

## A LOVE SONG.

*Junmig sañgiú tánges, ráng dání chálshé,*  
*Ráng dání báskyáng, dání lí maidán,*  
*Dání lí maidán, jañgal lí mañgal,*  
*Jañgal lí mañgal, thánang lí tíhang,*  
*Thánang lí tíhang, nayang lí kúlang,*  
*Nayang lí kúlang, kúlang lí báyú,*  
*Afar farak báskyáng, chhirap farak dúgyó.*

*Translation.*

For the sake of a dearly friend, the peak seems to me  
 like a ridge,



And a ridge like a plain country,  
 A forest like the city,  
 A house like a sacred place,  
 A river like a small channel,  
 A channel like a small pond,  
 I think there is no difference now, but a very little difference.

TIBETAN MORALS.

1. " *Ponpó dagpó yodnang, misar chig chig khor-mi-yong ;  
 Ponpó zampó yodnang, misar mángbo khor-yong :  
 Dí máshenang, sángpo-lá toyé.*"  
 " *Chhú dagpo yotsá lá, nyá chig chig khor-mi-yong,  
 chhú zampo yotsá-lá, nyá mángbo chhág-yong.*"  
 If a governor is hard, none of the subjects go near him,  
 And if he is mild, all of the subjects approach him ;  
 If you do not understand this, see in the river,  
 No fish live there where there is current water,  
 Many fish live there where the water is still, or quiet.
2. " *Ráng-lá medpai tá-zon sang,  
 sem khotak chhotpai káng tháng gá.*"  
 If you have to go and no pony to ride, then you  
 should go there by foot.

Compiled by Pandit Tíká Rám Joshí, Retired Secretary  
 of Basháhr.

PROVERBS AND RIDDLES IN THE KANÁWARÍ LANGUAGE.

1. " *Dám mí rang shímo lí bímig,  
 Kocháng mí rang jámo lí má bímig.*"  
 It is good to go with a good man, even to death,  
 But it is not good to go with a wicked man, even to  
 a feast
2. " *Khórang khású den rá húlas.*"  
 To sacrifice a hundred sheep for the sake of a lame  
 ewe. (Penny wise and pound foolish).
3. " *Chorasú báll den chám púnang.*"  
 There is a bit of wool on the thief's head :  
 (i.e. he is ashamed of himself).
4. " *I rángú den nish gá "*  
 Two saddles on one horse.
5. " *Nish nárú dích sutanú posh bróbar.*"  
 The husband of two wives is like bedding made of  
 trousers, i.e. he is as uncomfortable as if he slept in  
 his trousers.

[N.S.]

6. "*Nish chin májangú í rig.*"  
A louse between two nails : (i.e. at death's door).
7. "*Banthin chhesmí stingú nár, dhankhangó jó migú shyá.*"  
A beautiful woman is a fair sight to every one,  
But a deer on a precipice is only to look at, not to eat.
8. "*Fó dhañkhangó bánthó oms.*"  
The deer on the rock is like a share reckoned on beforehand. (First catch your hare).
9. "*Shyon má néné sántan kher.*"  
Not knowing how to dance, he says the courtyard is uneven. (A bad workman quarrels with his tools).
10. "*Sachá demo Kánam, bánthin chías Sunam.*"  
The soil of Kánam is fine, the maidens of Sunam beautiful.
11. "*Chháche pyáchú omoi wá, lanthan miú bátangí chókhas.*"  
A tired bird's nest is on the road, and a lazy man uses sharp words, i.e. a tired bird will roost even on the road, and a lazy man speak.
12. "*Khul bár bár tág.*"  
The skin bag once broken, out comes the barley.
13. "*Kumo nangí, bairang angí.*"  
Hollow inside, pretty outside.
14. "*Heradas shó kotya-tí anú ball den.*"  
The bull, having dug up the mud, puts it on its head.
15. "*Jítasú ráng, daldishú báng.*"  
The rich man's horse, and the poor man's leg are equally useful.
16. "*Brássú ball den fupot.*"  
*Bráss* with flowers on its head. (*Bráss* is a kind of hill grain, which when uncultivated becomes stunted, and its flowers decrease in size).
17. "*Fó dáte rang mó, or Fó dál dál kuí.*"  
He discharges his arrow, after the deer has fled.
18. "*Desháng ghátochú bré tég.*"  
In a small village, the grain measure is large.

19. “*Yáñgpá kuí wár na pár.*”  
The dog of Yáñgpá village is neither beyond the Wáng river nor on this side of it.  
Cf. Dhobí ká kuttá ghar ká na ghát ká.
20. “*Kulang khyá khyá nár Jiménez, kúlang khyá khyá tí tungmig.*”  
After seeing her family, a wife should be chosen;  
Water should be drunk, seeing the spring.
21. “*Dú bunmá chhommig, bar bunmá bó-mig.*”  
To catch an eatable, to escape from a rolling stone.
22. “*Yágim yámá kuí tuámig, toshim yámá pérang tuámig.*”  
If you want to sleep, feed your dog,  
If you want to live, help your kith and kin.
23. “*Jedk sargang zustang, gu áng kimo pútak.*”  
I’ll get home before the sky clouds over
24. “*Shítak chálma tá páltang thú lántak?*”  
Had I known that I must die, why should I have undergone so much toil for the land?
25. “*Tepang kumpi, mí árolyámig.*”  
The cap is under his own pillow, yet he bothers people in vain (by asking where it is).
26. “*Hud bátang unchis nyód, daú púrá máech.*”  
Words instigated, and begged food, do not satisfy.
27. “*Chháng krábma krábim sheyiñ, dáchú kocháng thá lórayiñ.*”  
Let the son weep if he will, but don’t speak ill of the husband.<sup>1</sup>
28. “*Om id kájang nish, or Omm id kájang<sup>2</sup> nish.*”  
One road, two purposes. (To kill two birds with one stone.) Cf. Ek panth dó káj.
29. “*Oms dwánma jyú den, nyums dwánma dánang.*”  
Risk of life onward,  
Fear of fine backward. (Fine, i.e. punishment).  
Cf. Age jáúñ tó Rávan máre,  
Pichhe rahúñ tó Rám máre.

<sup>1</sup> A woman is supposed to say:—I don’t mind if my son is unhappy, but I will hear no ill of my husband.

<sup>2</sup> *kájang* = business: from Hindi *káj*.

30. " *Mí ghátóchú bátang tég.*"  
The man is little, but his words are long.
31. " *Hur-hur fáshang.*"  
Tickling the itch. (It means that the itching increases  
itch).
32. " *Pon tá tá shyálesú, kui tá tá thárrú,  
Nár tá tá hár, jáss tá tá hedu.*"  
Unused shoes are for the jackal, an unfed dog for the  
leopard, an unloved wife will never stay, and stale  
food is for others.
33. " *Pyúú shím, pishíú khélang.*"  
The mouse's death is the cat's play.
34. " *Shyádpe Lámá shyádpe, há-migo Lámá.*"  
The Lámá preaches to others, but never practises what  
he preaches.
35. " *Hab játak néo, hub.*"  
The ass went to get horns, but lost his own ears.  
Cf. No. 50.
36. " *Láye káyung, shupá upáshang.*"  
Dancing by day, and fasting by night.
37. " *Jámig gháto, unmig bodí.*"  
To eat little, and ask much.
38. " *Shú deorango shyáre, munring práye shyáre,  
Láng khurango shyáre, shímig anú kimo shyáre.*"  
The village-god looks handsome at his temple,  
Maidens look pretty at their husband's houses,  
Cows look handsome at the cattle stall,  
To die at one's own home is good.
39. " *Fochú bergá shell, rángú chámباك shell.*"  
The remedy for an ass is the cudgel, and for a horse  
the whip.
40. " *Kágg chháryará pájiú chummig, or  
Páji chháryará kágg chummig.*"  
Having let go the crow to catch a hawk, or having let  
go a hawk to catch a crow. Cf. A bird in hand is  
worth two in the bush.
41. " *Hándí firí Wángtú.*"  
Wandering here and there, and back again at Wángtú  
Bridge. (Wherever one goes, one gets home at last).

42. "*Blech páno gud.*"  
In slipping the hand lights upon a stone. (It never rains but it pours).
43. "*Nóling shim, tóling kráb.*"  
Dead last year, mourn this year.
44. "*Kágg shúshis lí má shúshis lí rokkí.*"  
The crow, washed or unwashed, is still jet black.
45. "*Shí mí rang kráb.*"  
A lament over a corpse. ('Tis no use weeping before a dead man, for he can not hear).
46. "*Bándras gudó norel.*"  
A (cocoanut) pipe in a monkey's hand.
47. "*Shoryáshis chhángú meling kotagó klí.*"  
The favourite son's urine in the fire-place. (Even those we love trouble us).
48. "*Nárú roshanges chhángú kulim.*"  
Angry with his wife, and beating his son.
49. "*Nákich pyáchú motas tityáng.*"  
The bird is small, but it sings a loud song. Cf. No. 28 above).
50. "*Imyá zub, áemyá krub.*"  
At one time eating too much, at another time fasting.
51. "*Jámig bodí, golang nákich.*"  
Plenty to eat, but a narrow throat.
52. "*Mángsarang jó, rut untak ringo, kánangí góshob.*"  
An ibex of Mángsarang (a forest above Morang village) asked for horns, but lost its ears. (Cf. No. 33).
53. "*Nyár omchí bátlas, chó omchí chókhas.*"  
The grain of a pea is naturally round, and a thorn is naturally sharp.
54. "*Rigú tánges khur rásmig.*"  
To sharpen one's knife for the sake of a louse. (To crush a fly on the wheel).
55. "*Bájnyách gañhang, wárkyo shapthang.*"  
A ringing bell's sound goes far.
56. "*Pyí lí zob, wá lí zob.*"  
The bird was burnt, and so was its nest.

57. “*Aiú thu tod, báyáú da tod.*”

The sickness from which grandmother suffers, is also the younger brother's. (Six of one and half a dozen of the other).

58. *Shingú bángas hóhab.*”

Fallen—owing to his wooden leg.

59. “*Miú amí Khágpá mí.*”

The men of Khábo village are the enemies of mankind. (Khábo village is in Tibetan territory).

60. “*Shingú ashing shyárú shing.*”

*Shyárú* wood makes bad fuel. (*Shyárú* is a kind of tree).

61. “*Yunegó yáng, golchhángo rig sán.*”

Sleeping by day, and killing lice moonlight.

62. “*Panditú omsko kathá má-támig, Kágú omsko mó má-chháryámig.*”

No tale should be told before a learned man,  
No arrow should be shot at a crow.

63. “*Miú bishang leó, sápesú bishang preó.*”

Man has poison in his tongue, the snake in its tail.

64. “*Búringú ball zgom, bichárú ball dén.*”

The bribe-taker hangs his head down,  
The man of lofty thoughts holds his up.

65. “*Ban pishis kim pishí byon.*”

A wild cat will expel a tame one.

66. “*Lis tis peting pang : or Lis tis petang pang.*”

To fill one's stomach with cold water.

67. “*Gárr toshtang wánmig, mig toshtang khyámig.*”

So long as there are teeth to smile, and so long as there are eyes to see.

68. “*Jámig gháto kastang bodí.*”

So much toil, and so little to eat. (Much ado about nothing).

69. “*Miú pírang, roñú khóyang.*”

Pain to man and rust to iron.

70. “*Námang rásk, fyá páshk.*”

A great man, but an evil fate.

71. "*Kui kunmá, shyáles tháscho.*"  
If we call the dog, the jackal will hear.
72. "*Kuíú ku-ku, rágas chilyám.*"  
To throw stones at a dog, after having called him.
73. "*Soko shí-shí, puchhnang den.*"  
The scorpion is dead, but its tail strikes up.
74. "*Spug gwá-gwá lí dangí, rig sikya-kyá lí dangí.*"  
The flea jumping at the same spot,  
The louse creeping at the place. (Cf. No. 79).
75. "*Pishí khu-shede rang, túshang pachim.*"  
A cat looks for straw, when going to stool.
76. "*Kárr má chástang, joll chám.*"  
Before a sheep dances, the wool of its hind legs dance.
77. "*Jonmyánmig nyums, dingyámang oms.*"  
One's birth happens afterwards, but one's fate is settled beforehand.
78. "*Rále káyang, bále dánang.*"  
He is dancing at Rále (a place below Bárang village),  
but does not know of the fine imposed on him.
79. "*Spug gwá-gwá khurangó, nyárr gwá-gwá khalangó.*"  
The flea jumping in the cattle-yard,  
The pea jumping in the farm-yard. (Cf. No. 74).
80. "*Fóchú puchnang téjap rinmá lí rin-bang.*"  
Measure it as often as you will, the ass' tail is only  
a cubit.
81. "*Fóchú téjap tongmá lí purchyúling.*"  
As often as you beat an ass, dust will come out.
82. "*Yáguí shyá, yaquí theló.*"  
He cuts the *yák's* flesh upon its flesh.  
Cf. *Usi ká jútá usi ká sir.*  
(Thelo, the piece of wood in which meat is out).  
Lit: For cutting up the *yák* meat, he used the *yák*  
meat as a block.
83. "*Zann táng táng chóres.*"  
Seeing his ragged clothes, they call him thief.
84. "*Nyod má nimá, kanṅang nyod.*"  
If there are no supplies, then wheat is our diet.

85. "Gáss má nímá, kapráú gáss."  
If there are no woollen clothes, there are clothes of cloth.
86. *Choresú byángas zákhrangó, zákhrangó ngá chores."*  
Into a bush in fear of a thief, but in the bush there were five thieves.
87. "Omsko máechú, nyumsko."  
If not forward, then backward.
88. "Má-fáñch málá, fóchú gondrang."  
An ass's urine is worthless.'
89. "Tora dá thwáksi, talá dá ywáksi."  
Up by the selfish, down by the fortune.
90. "Talá máech miú, záng serkháo bimá, zang shyo."  
If an unlucky man goes to a gold mine, it will give out.
91. "Kágas dálango, pyús dábrangó."  
The crow takes to a bough, and the mouse to a hole.
92. "Rugchú tánges jánn pongmig."  
To burn a rag for the sake of a louse's eggs.
93. "Ángú kemá máthas, ángú má kemá má máthas."  
If you give me something, then you are a great man, but if you do not, then you are not a great man.
94. "Koeháng omo fóchú nesh tukmá, ló tukchó."  
On a bad road if an ass is pushed on, he will shove back.
95. "Bátang rórii sár, dálmang folfoli sár."  
It is excellent to talk a thing out, the flavour of a pomegranate is only got after it is broken.
96. "Wáskyár maechú, wáshang bodí."  
Not a good height, but a long moustache.
97. "Ano ano khul thongmig  
To knock the grain bag of skin, owing to hunger.
98. "Márr mí kotya-tá rólang, kui khu kotya-tá gánam."  
You will stir up a quarrel by teasing a bad man, and stench by meddling with a dog's excrement.
99. "Pyá gor-gor má shích, mí rungshis má shích."  
A bird is not killed by falling, a man does not die from disgrace.



100. " *Práchas thán-thán lí đomang,*  
*krúchas thán-thán lí đómang.*"  
Whether touched by finger or elbow, he is of a low  
caste.
101. " *Pyá pákhangas té'g, mí tonangas té'g.*"  
A bird is strong on account of its wings, a man is  
powerful by his kith and kin.
102. " *Khyámigú mí, kánmigú rut.*"  
A man in looks, but a brute in deeds.
103. " *Dáldishú khágó, jítasú áyó.*"  
A wicked man is proud, and a rich one gentle. (Cf.  
Chhoté se utpát, bare se kshamá).
104. " *Koñkaneú pal, pal chírang dashá.*"  
The ant gets wings at the time of its death.
105. " *Migú sukhang, stingú an kálang.*"  
Good crops to look at, but a famine at heart.
106. " *Kuíú thu lá'j, thákurú lá'j.*"  
The dog has no shame, but it brings shame to its  
master.
107. " *Mó nímá zukto, chhá nímá tákto.*"  
An arrow will pierce, but not salt.
108. " *Bándrasú kámang má-erang, shí zunám.*"  
A monkey having no work, will shake a tree.
109. " *Brin miú den látang.*"  
Kick the man who is down.
110. " *Báyá báyá fáiyá.*"  
Hanging up and saying brother.
111. " *Dáldishú chhángú shónang fátan.*"  
A poor man's son will survive in July.
112. " *Mogg máechú shogg.*"  
A bird's belly without the grain.
113. " *Sharmas sharmas stish poglang.*"  
Shame, shame, an unmarried woman with seven  
sons!
114. " *Donas lish, kíláng zó'm.*"  
The master, who is mild, is like a nail, which is hot :  
i.e. he can be turned whichever way you will.

115. “*Mála má sheshch Rin-mí, pársí má néch Mon-mí.*”  
A thing is not recognized by the men of Rirang village, and the men of Kámru<sup>1</sup> or Mone village do not know Persian.
116. “*Máthas<sup>2</sup> kushim, chág churshim.*”  
He goes to call Máthas, as well as to grind the barley. (To kill two birds with one stone). Cf. No. 28.
117. “*Mon-mí bátang lig lig, bálbálsho thig thig.*”  
The words of Kámru villagers are weighty, and the wild strawberry is very sweet.
118. “*Stó pujérang máe, puchhnang pujérang to.*”  
He was not present at the right moment, but is now present when he is not wanted.
119. “*Dangí mogg, dangí shogg.*”  
There’s the belly and there’s the grain.
120. “*Kágg báskyáng kágg chháng dīngas.*”  
A crow’s nestling is cleverer than the crow.
121. “*Báng býátak ringo, stó laso.*”  
In saving one’s food, to get one’s face in the mud.
122. “*Kággú báng dālango, shyónang khúo.*”  
The crow’s foot is on the bough, but his beak is in the excrement.
123. “*Khákango káge, manango sángkó.*”  
Gentle of mouth, but hard of heart.
124. “*Prách ránmá, krúchí zob.*”  
Giving one’s finger, and getting one’s elbow burnt, i.e. incurring heavy loss in helping another in a small matter.
125. “*Táng nyámu batyámá batyámá kumoí.*”  
A low caste man of Tángo<sup>3</sup> village enters affably.
126. “*Sto má-khyámig miú báng khyám.*”  
He chanced to see the foot of one whose face it was not desired to be seen.
127. “*Bándras sá-sá khul na ball.*”  
When you kill a monkey, neither its skin nor its head is of use.

<sup>1</sup> A village in Outer Tukpá parganá, also called Mone.

<sup>2</sup> A sept of Kanets found in Bárang and other villages.

<sup>3</sup> A village in Tibetan territory.

128. "*Khású hámyái peṭing dwái cháthang.*"  
Wherever the sheep gets food there it dwells.
129. "*Man chhitalé, chháng bánthas.*"  
The mother is plain, but the son is comely.
130. "*Proshimá, dengá lí bánthas.*"  
The root of a tree, if well ornamented, will be handsome.
131. "*Manú shoryáshis chimet, zus tanshid yune.*"  
A mother's pet daughter, and the sun when clouded over, are no use.
132. "*Da cháng há má da tig dangí.*"  
Wherever there is green grass, there is the pheasant.
133. "*Chámangú tháll anú káchyáng dábch.*"  
The weaver's comb pulls to his own side.
134. "*Ráll kulmá kul, mánimá nyámú rétak.*"  
Pound away at the rice, or I'll sell you to a Tibetan.
135. "*Pyú té'g, puchhnang gháto.*"  
The mouse is big, but its tail is short.
136. "*Chummá chikchó, chháryámá bóto.*"  
If I catch it, it will bite; and if I don't, it will run away.
137. "*Kháú báskyáng chhob bodí.*"  
Food is scarce, but there is too much pulse.
138. "*Desháng nónó tálk, khul nónó kolas.*"  
By oppression a village becomes hard,  
By rubbing skin becomes soft.
139. "*Jáchas máechú páchas.*"  
Little food and much toil.
140. "*Mi binyáchú mi sál, shyá binyáchú pá'chi.*"  
He, who picked his man, got a rogue,  
He, who picked meat, got the knuckle-bone.
141. "*Rokk zedú peṭingo chhas.*"  
A black goat has fat in its belly.
142. "*Gomfá oms, longstám nyums.*"  
The step forward, but the thought backward.

143. “*Man totat shokrang.*”  
Mother is ill, therefore an orphan.
144. “*Ráng den má pustang áú-shen,*  
*Tí dang má pustang pon sall.*”  
To halloo before reaching the summit,  
To put off one’s shoes before reaching the stream.
145. “*Rá’ch má-estang, rá’chú chhu-rid.*”  
A rope for tying up the calf before its birth.
146. “*Chhogáú bérang bágé, záñdeú bérang dúré.*”  
Last in learning, but first in eating.
147. “*Kháss rang bímá pábangó,*  
*bákhor rang bímá dhañkhangó.*”  
You will find a meadow, if you go with the sheep,  
But a precipice, if you go with the goats.
148. “*Petingú tánges jampring.*”  
To die for the stomach’s sake!
149. “*Petingú tánges sannýám shyó.*”  
Charity lost for the belly’s sake!
150. “*Fóchú chháng melckas dathú.*”  
Day by day the young of the ass gets uglier!
151. “*Fóchú wálang fángs.*”  
It is useless to give an ass hay.
152. “*Fóchás sángá golchháng máekstang, golchháng má nésh.*”  
The ass does not recognize the moon till it is full.
153. “*Tháng mí dalá ukhyángí shó.*”  
The fair was spoilt by the Thángí<sup>1</sup> men’s delay.
154. “*Tété shí-shí méchánang.*”  
He got a tinder box after his grandfather’s death.
155. “*Ho ho shaphang rái upáshang.*”  
He calls “ho-ho” and fasts for eight days.
156. “*An urchho, mángo fyurcho.*”  
He, being on a grain box, was cast away in a dream.

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<sup>1</sup> A village in Inner Tukpá pargana.

157. “ *Mé kuchu puchu big, tí kuchu puchu dágg.*”  
The fire, if stirred, will be put out,  
And water, if stirred, will decrease.
158. “ *Kuí rá má nót, chherá nót.*” (In the Shumchho dialect).  
The envious man will harm no one but himself.
159. “ *Chályalá tūshang, khán khán dóshang.*”  
Sifting husks, inquiring into defects.
160. “ *Khalú ubalang, chhesmiú sting brobar.*”  
Boiling oil cakes and a woman’s mind are equal.
161. “ *Chárang nyám, batyás má-ne-ne, stish-jap dánang.*”  
A Tibetan of Chárang<sup>1</sup> village, not knowing how to speak, was fined seven times.
162. “ *Jángpá mí má nársh, játegá shing má nársh, botí kholá jáss má nársh, lowá shyá má nársh.*”  
The inhabitants of Jángí<sup>2</sup> village are not reckoned as men,  
Shingles are not reckoned as fuel,  
Cheese and roasted flour are not regarded as food,  
And the lungs are not regarded as flesh.
163. “ *Tukpákpáú tuk sting, Shúwángpáú shum sting.*”  
The inhabitants of Tukpá *parganá* have six minds,  
while those of Shúwá *parganá* have only three.
164. “ *Shúwe miú chhángá shiérang, riṅ choras dwáto.*”  
On a son’s death among the Shúwá *parganá* people,  
heavy debts come to light: i.e., It is a pity that a son should die, but a greater pity that one should have to pay his debts.
165. “ *Nyám thukpá próbang ém, dám chháng nimá idi dám.*”  
A cupful of the Tibetans’ curry is delicious,  
If dutiful, one son is quite enough.

PROVERBS IN THE TIBETAN LANGUAGE.

166. “ *Gongmo nyál mishená báláng nang dá, Nángmo long mishená khyí nang dá.*”  
He, who does not get to sleep early, is like a cow,  
And he, who does not get up early, is like a dog.<sup>3</sup>

<sup>1</sup> A village in Outer Tukpá *parganá*.

<sup>2</sup> A village in Shúwá *parganá*.

<sup>3</sup> Cf. Early to bed and early to rise,  
Makes a man healthy, wealthy, and wise.

167. “*Chhugpoi tá zonnang, medpoi gó chom.*”

If a poor man ride a rich man's horse, he will break his neck.

PROVERBS IN THE KANÁWARÍ LANGUAGE.

168. “*Yál dang bibí chershim, prá den bíbí chholshim.*”

He, who goes near a wild rose, gets pricked,  
And he, who goes into court (lit. fort) will have to pay something: i.e., will get fined.

169. “*Ráng má níma fochí lass.*”

If there is no pony then an ass will do.

170. “*Jásho má jásho nú chípurú shyá, sánga tola dáng.*”

Whether you eat it or not, this is the liver for which you had to pay a fine of Rs. 15.<sup>1</sup>

171. “*Mí má gothanchú ráng gothanch.*”

He, who has never ridden a pony, wishes to cross a hill.

172. “*Dúchis dáchis í chháng, da lí zwású khée.*”

He had a cherished son, but he too was taken away by death. (God was so displeased with him).

173. “*Gudo shang tonmá tá kágá lí zábto*”

If there is boiled rice in one's hand, the crows will come down.

174. “*Nyám chháng shwí táng táng kráb-gyo.*”

Having seen blood, the Tibetan boy cried out.

175. “*Chanálasú báll den shwíg tépang má-shá.*”

A red cap does not look well on the head of a basket-maker.

176. “*Kin chháng ywá táyíñ, áng chháng tólyáyíñ.*”

Put your own son down, and carry mine.

177. “*Pánú den kin, melingú áng.*”

Cooked for me, uncooked for you.

178. “*An éma spon ém.*”

If hungry, a dog will even eat shoes.

Cf. Bhúkh mithí ki bhójan.

<sup>1</sup> A man had stolen some goat's liver, and when it was cooked he could not eat it, so his friends said this.

179. “*Kháring sojaso bré-bang bogress.*”  
In a maund of rice or wheat, there is always a *sér* of inferior grain.
180. “*Rungshimig miú omó khólgang.*”  
He who speaks evil of any one, will get his deserts.
181. “*Bodí jáchú bodí an, bodí fogshichú bodí liss.*”  
He suffers much hunger, who eats too much,  
And he endures much cold, who wears too much.
182. “*Mordú bátang, rágú rékhang.*”  
The word of a wise man is like a line on a stone.
183. “*Krámmú dánh wánnú lí madd gyámig.*”  
There is a time for weeping and a time for laughter.
184. “*Chhetkang toshtang, poshbángú thu thád.*”  
A servant has no power in his master’s presence.
185. “*Unchich miú bok dú.*”  
The beggar’s food is warm.
186. “*Sud níma bud.*”  
Where there is union, there is wisdom.
187. “*Rokerú máma anú nár dánh siyáno.*”<sup>1</sup>  
Uncle Rokerú, the mother’s brother, is wiser than his wife.
188. “*Chámangú dági lonmo lí sukhang.*”  
It is easy to know a shoe-maker—that he is of a mean caste.
189. “*Yun má nemá, gorab gárab.*”  
He who knows not how to walk, will tumble down.
190. “*Khulú jogás chhu-rid pachim gyámig.*”  
A strap ought to fit a bag.
191. “*Tepang tonmá págú paráchi.*”  
If one has a cap, a piece of cloth for it is easily found.  
(In Kanáwar a black cap made of wool is worn, and to it is sewn a bit of cloth).
192. “*Kocháng áshás golang ruyám.*”  
Never rely on vain hopes.

<sup>1</sup> Rokerú is a sept of Kanets of the higher class found in Chugáoñ or Tholang.

193. “ *Kólas shyáo khur.*”  
A knife for tender meat.
194. “ *Nádas bíú má-ringch, chhesmis járá má-ringch.*”  
A place never says “go away,” and a woman never says “come here.”
195. “ *Rókerú áte kher panchí-shyá.*”  
Brother Rokerú has lost his case. (Cf. No. 187).
196. “ *Bótó tí shyáo khur.*”  
Water in the curds, and a knife in the meat: i.e., mix as much water as you can with curds, and stick your knife into the meat as far as it will go.
197. “ *Nukrí lín lín tukrí.*”  
Only a bit of bread after hard service.
198. “ *Wábang pángatas zampring.*”  
There is death in evil company.
199. “ *Mí khyámpos desháng fyontó, kúí khyámpos desháng rungto.*”  
Immigrants ruin a country, but a dog watches a village.
200. “ *Rok kágú májang thog kág.*”  
A white crow among the jackdaws.
201. “ *Tud krábgyo, thid wádo.*”  
Debts weep and credit laughs.
202. “ *Chháng manú dá boltó, rín hedú dá boltó.*”  
A child thrives with its mother, and a debt grows against the debtor.
203. “ *Manú zúyá chháng den, chhángú zúyá pán den.*”  
The mother’s heart is with her son, and the son’s with his bread.
204. “ *Mí rínú yóthang má shích, Pyú pomú yóthang má shích.*”  
A man does not die under his debt, or a bird beneath the snow.
205. “ *Shyálik-chú dúrang.*”  
The first place to a jackal.



206. “ *Rámpúr shaúdo Nogri gá'n.*”  
 Buying at Rampur and making out the bill at Nogri<sup>1</sup>  
 river: i.e., have your bill made out at once.
207. “ *Jámú kágshim skótó, pírang kágshim má-skó.*”  
 An eatable can be divided, but not a pain.
208. “ *Wángpó<sup>2</sup> chhechánú peiting fármo,*  
*Shum kárú shyás má grig-gyó.*”  
 The stomachs of the Bhábá *parganá* women should be  
 broken, for they were not satisfied with the flesh of  
 three sheep.

TIBETAN MORALS.

209. “ *Yod-pái dúi-sú kun-kyán nen,*  
*Gál-thé gun-ná kun-kyáng dí,*  
*Ríng chen líng dú suí kyáng dud,*  
*Chho-kampálá sui kyáng pong.*”  
 If you are rich then every one will respect you,  
 But if poor, no one will like you,  
 Because diamond mine is coveted by every one,  
 But a dry well by nobody.
210. “ *Kháipá jítar tháb-duk kyáng,*  
*Lunpo juk-pái lám-mídó,*  
*Chá-id jiú khá kom kyáng,*  
*Sálá báb-pái chhú ní-thung.*”  
 If a wise man makes a mistake,  
 He never persists in his folly,  
 Because the air-drinking bird never  
 Comes down to the earth to water.
211. “ *Ráng lá ngán semp med चाहिते,*  
*Fá rol zá i lá hid mí-tan,*  
*Rí dak gyun dú semp záng kyáng.*  
*Chhé bá chán nam zahí sú ngom.*”  
 Don't tell any one that  
 Your heart is pure,  
 For even the clean wild animals  
 Are attacked by a leopard.

Akpá is a hamlet in Shúwá *parganá*, celebrated for its grapes: there is an old rhyme which runs:—

212. “ *Deshángú námang Akpá,*  
*Posh shennig pákpá,*

<sup>1</sup> The name of a rivulet near Rámpúr.

<sup>2</sup> Wángpó, a term for the inhabitants of *parganá* Bhábá.

*Jamigú thukpá,*  
*Gáchhyásming thákpá,*  
*Bistú námang Dákpá.”*

The village is called Ákpá,  
The skin of an animal for bedding,  
A woollen rope for one's dress,  
And the name of the minister is Dákpá (an uncomplimentary term for Dági).

Ásrang is a village beyond the high range above Rárang<sup>1</sup> in the Shúwá *parganá*, and about a mile or so further on is the hamlet of Tokhto where there is a fine praying wheel. At Ásrang is the home of a family named Shyúná, or ‘Ghost,’ regarding which an anecdote is told, which runs :—

213. “*Ásrang Shyúná,*<sup>2</sup> *Mellam*<sup>3</sup> *Mashán,*<sup>4</sup>  
*Rírang*<sup>5</sup> *Rákshas,*<sup>6</sup> *Ginam*<sup>7</sup> *Shyáli.*<sup>8</sup>”

Once on a time four persons of the four villages of Ásrang Mellam, Rírang, and Ginam or Mórang bearing the titles of Shyúná, “ghost,” Mashán, “goblin,” Rákshas, “demon,” and Shyáli “jackal,” respectively, met one dark night near the Wángtú Bridge, when travelling on business. One of them asked, “Who are you?” The reply was, “Ásrang Shyúná.” Then the other inquired, “Who are you?” The reply was, “Mellam Mashán,” meaning, “the goblin of Mellam.” Then the third man was asked who he was. His reply was, “Rírang Rákshas,” meaning, “the demon of Rírang.” When the fourth was asked, he replied, “Ginam Shyáli,” meaning, “the jackal of Ginam.” On hearing these words, all the four persons were so much struck with terror that not one of them could move, but stood still till day-break, then when they found that they were the men bearing the titles of Shyúná, etc., and not the ghosts, etc., as suggested by them, they thanked God for escaping danger, and proceeded joyously to their destinations.

<sup>1</sup> Rárang, a village in Shúwá *parganá*.

<sup>2</sup> Shyúná, a sept of Kanets in Ásrang village.

<sup>3</sup> Mellam, a village in Rajgóñ *parganá*, a sept of Kanets called Mashán lives there.

<sup>4</sup> Mashán, a sept of Kanets in Mellam village.

<sup>5</sup> Rírang, a village in the Inner Tukpá *parganá*, where a sept of Kanets known as Rákshas dwells.

<sup>6</sup> Rákshas, a sept of Kanets in Rírang village.

<sup>7</sup> Ginam or Mórang, a village in the Inner Tukpá *parganá*, where a sept of Kanets termed Shyáli resides.

<sup>8</sup> Shyáli, a sept of Kanets in Ginam or Mórang village.

## RIDDLES.

1. "*Májang sak-tió bát-bang khirang.*"  
In the middle of the stream, there's a dish full of milk.  
(The moon).
2. "*An lí má jách, ángú lí má kéch.*"  
He neither eats himself, nor lets me eat. (A lock).
3. "*Shum nudbású í pág.*"  
Three friends with one turban. (A cooking tripod).
4. "*Páldar má má má gáchhyángo zed-pug.*"  
Uncle Páldar has roasted wheat in his pocket.  
(A musk-deer).
5. "*An tá rulá, bándras khelyá.*"  
It shakes like a monkey's play. (A bunch of grapes).
6. "*Kub kub khwángchó thó-ráll.*"  
White grains of rice in a deep vessel. (The teeth).
7. "*Dániú nud yod nish nudbás,  
má tángshimig má chhugshimig.*"  
Two friends one on each side of a ridge, cannot see nor  
visit each other. (The eyes).
8. "*Rin-bang rim-chó, kod-bang bíyang.*"  
In a field as broad as one's hand are two sers of seed.  
(A written paper).
9. "*Dúdú jángalo zángú díwang.*"  
Golden lamps in a dark forest. (Jack-o-lanterns).
10. "*Man chhitale, chháng málikan.*"  
A wicked mother's beautiful child. (The edible pine).
11. "*Rokk khulchó shwig chhuri.*"  
A red knife in a black skin. (A black bird).
12. "*Mulú bátichó zángú tiknang.*"  
A golden eye in a silver cup. (A narcissus).
13. "*Sái mordas í mord frálmig.*"  
Ten men cause a man to fall. (Bread).
14. "*Stupchó nangch, kotichó má nangch*"  
It can be carried in the hand, but not put in a box.  
(A gun).
15. "*Oms rokk, nyums shwíg.*"  
Black at first and red afterwards. (Fire).

16. “*Ghátich khwángchó em jáss.*”  
Sweet food in a tiny vessel. (A walnut).
  17. “*Kyushonú jáll thoshim máskó.*”  
A handsome whip which cannot be lifted. (A snake).
  18. “*Pátte dámas dañyáshim máskó.*”  
A spotted ox that cannot be trained. (The leopard).
  19. “*Shyáng-ráles rim hesim máskó.*”  
A stony field that cannot be ploughed. (The sky).
  20. “*Rokk jánchó shipi rug chá.*”  
In a black sheet there are countless louse's eggs.  
(The sky).
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