
By PANDIT TÎKA RĀM JOSHI, some time Private Secretary to the Râjâ of Bashahr; edited by H. A. ROSE, C.S., Punjab.

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 employés of that State. These notes are embodied in Part I. Part II deals with the Kanâwar valley, a dependency of Bashahr and which is divided into Upper and Lower Kanâwar. Upper Kanâwar included the pargana of Shuwa and that part of the Inner Tukpâ pargana which lies on the left or south bank of the Sutlej; while Lower Kanâwar includes parganas Alhârabis, Rajgaon, part of the Inner Tukpâ pargana, and part of Pandarâhîs pargana. Outer Tukpâ pargana lies in the Bâspâ valley of Kanâwar, but strictly speaking it forms no part of Upper or Lower Kanâwar. Bhâla pargana lies in the Thang valley towards (s)Piti. The notes in Kanâwar are by Pandit Tika Râm Joshi, the author of the Kanâwari Grammar and Dictionary.

H. A. ROSE.

Birth.—During pregnancy the kuldeota is worshipped, if necessary, and between the seventh and eighth months the Ashtam Râhu is also worshipped, 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 Kardn 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 gontrâlâ is observed by Brâhmans, Râjputs 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 gontrâlâ. The impurity only lasts three days among the menial tribes.

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

1 Simply by making gifts to priests and other Brâhmans.
lugrû, and is observed at an auspicious moment, with worship of Ganpati and the nine planets, and various festivities.

The child is named at the annodak,¹ and as usual given two names. This is done when it is five or six months old as a rule. Nātwa 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 Râhu, especially in cases of ashtamrâh ² or falling sickness, to which children are liable.

The first tonsure (locally called kanbál) ³ 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 pudhâ : other castes with the deotá’s permission.

Marriage.—Ritual marriage is confined to the ruling family and to some Darbâris, Brâhmans and Bâniâs of Râmpur 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 sarbârambh. ⁴ A kangnâ is tied round the bridegroom’s wrist, and after that he must not go outside the house. Ganpati is then worshipped, and batnâ is rubbed on the bodies of both bride and bridegroom for three to five days, according to the family.

Worship of the Kuljâ, i.e., the boy’s family god, is then performed. When the marriage party sets out, the bridegroom is garlanded, ⁵ but those of his family who are under the influence of gharamâ (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 shânti ⁶ are borne by the bridegroom’s maternal uncle.

After the departure of the wedding party the women observe

¹ At which the child is fed for the first time on grain and water. (From Sanskr. anna, grain, and udak, water.)
² Ashtamrâh or asht mrdâh, that is, the planet Râhu (the eighth grâhe) is at the eighth place from the lagnâ in which the boy was born, bring sickness to him; and to avert this Râhu must be worshipped. Since the eighth place from the janma lagnâ (birth lagnâ) is that of Death, there is danger of sickness if it is occupied by Râhu, Shani and Mangal (graha).
³ Kanbâl from Sanskrit karnavedhâ, meaning boring of ears, is the ceremony in which the ears are pierced for the insertion of earrings. The Kuladêvatâ and Ganpati are worshipped.
⁴ From Sanskrit sarb, all, and drâmbhan, commencement.
⁵ i.e., a shehrâd is placed on the bridegroom’s head. Children by a former wife are forbidden to see their father put on the shehrâd 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.
⁶ Graha shânti or worship of the nine planets.
the parohā or parowan, 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 milni—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. After it come the sir-gondī, menhādī and oiling of the bride.

After worshipping Ambikā and performing jaljātrā 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 kāngnā 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

1 Parohā or parowan appears to be derived from pauṇdā, to send to sleep.

2 Some of the chhands recited by the bridegroom are given below:

1. Chhand pakāūch chhand pakāūch, chhand pakāigā bīrā, Barat āi chāndī Jamāi, āyā lārā bīrā.
2. Chhand pakāūch chhand pakāūch, chhand pakāigā khurmā, Tumhārī betī ko aiśā rakhuṅ, Jaisā āṅkhoṅ meẖ surmā.
3. Chhand pakāūch chhand pakāūch, chhand pakāigā rokā, Diśrā chhand āb kāhūṅ, Jo saurā dewe ghorā.
4. Chhand payāgā chhand payāgā, chhand payāgā thālī, Diśrā chhand āb kāhāngā, Jab saurā degā sīlī.

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.

8 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 Deis of Basháhr who were married to H. H. the Rájá of Káshipúr. The income of these two villages will go to the two Deis at Káshipúr, and to their offspring after their death. Occasionally the chief or a rání gives dower to a Bráhman girl. She is then called a kankori, 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 Miári 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 ve’dí rites, but simply worship the dwár-mátri, hearth, and the nine planets. Collectively these observances are called sank-bhári. 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 Karán. It is solemnised by worship of the door and hearth, and by the andarera or andrela, and the pair are regarded as bride and bridegroom.

1 The dwár-mátri are seven Nymphs, who reside in the doors; their names are as follows: Kalyáni, Dhanadá, Nandá, Punyá, Punyamukhi, Jayá or Víjáya. The whole group is called Dwár-mátri.

2 From Sanskrit shákhochchátra, 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 Shákhochchátr, while the fourth class, that is Kanets, call the wedding ceremony by the name of Shákh-bhart.

3 Said to be the Sanskr. vedhá-právesh, the observance by which a
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.  

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 jatū or jhatū, has no rights whatever, if she marry, in her husband’s property.

Death.—The alms given at death are called khat-ras, deva dān, gau dān, baitarnī dān, and panch ratn, and are offered by all castes.

A mālī or nachhatri, called the ashānti, can predict the fates of those who accompany the bier. The mālī is a worshipper of ghosts (mashān and bhūt). He is not a Brāhman, but a Kanet, or even a man of low caste; and he predicts after consulting his book of divination (gîne ki kitāb).

In the villages of Bashāhr are men who can foretell deaths. Such a man is called a máshanī. They differ from the mālī.

Chelās (lit. disciples) in Bashāhr are called mālis of the deotā; and in order to ascertain if a man, woman or child is under a demon’s influence, the demon’s māli 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.

Bakrā sundhī is performed after 13 days among Brāhmans.

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

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.

Khaṭras dān, generally called dashadān, the gift of ten things, viz., (1) a cow, (2) land, (3) sesameum, (4) gold, (5) clarified butter (ghū), (6) cloth, (7) unpounded rice, (8) sugar, (9) silver, (10) salt. Ant dān is a gift made, given by the son on his father’s breathing his last. Dev-dān is to offer some gift to the deities. Those who receive the death-bed gifts from Brāhmans and Rājputs are called Acharaj or Mahā-Brāhmans, and those who receive the death-bed gifts from other castes are termed Krishan Brāhmans.

The mālis are exorcists as well, and also give oracles.

Bakrā 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 Brāhman bhojan, or feast given to Brāhmans, is called dharmshānti, and after it the twice-born castes are considered purified.

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

The barashwā is held on the first anniversary, and on it alms, including a shayya, a palanquin, horse, etc., are given to the family Achāraj or, in villages, to the Krishna Brāhmans. Similar shrādh is held on the second and third anniversaries. On the fourth is held the chau-barkhī. The soul goes through three phases, prāṇi, pret, and rishet, and on the completion of the fourth year it is purified and becomes a pitar deotā. In addition the pārbanā and kāniāgat shrādhs are observed for four or five generations.

The deceased is also worshipped among the twice-born castes as a godling satī, pāp or newā; 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 drank, the belief being that omission to keep up the worship of the dead will end in disaster.

Brāhmans and Rājputs observe the sapin-dāna, sapindi shrādh and karchhū. In the latter rite khīr (rice, milk and sugar) is prepared, and a Mahā Brāhman fed with it. Then the corpse is put in a shroud and carried out to the burning ground. On the road pindas are given to ensure immunity to the deceased, and an earthen vessel is also broken. A lamp is kept burning till the kiriā, to light the soul in its dark road, and the dharm-ghaṭa to quench its thirst.

The temples in Bāshāhr are of undoubted antiquity, and those of Nīrt, Nagar and the Four Theris are said to date back to the Tretā-yug; Kharāhan, Sūṅgrā in Bhāba paryanā and Chūgāon in Kanāwar to the Dwāpar-yug; and most of them were constructed in those periods.

And sundhā means assafūtīda, which is never eaten until the ceremony called bakrā (and) sundhā has been performed.

1 Shayya means bedding. In the shayya-dāna 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.

2 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.

3 The pārvan shrādh is that which is performed on a parbi, such as an eclipse. The 8th and 14th of the dark half of a month, an amdwas and a pārvamāci. And the kehayād or ekodidū shrādh is that which is observed annually on the date of the death.

4 A person of the same name and rāshi as the deceased must not accompany the bier, and should perform a graha-ārdna for his own protection.
The temple servants are the kārdār or manager, pujārī, bhandārī, tokrū, māth, kāyath, mālī and bajantrī.

In the villages the term pujārī or deotū is applied to those who carry the deotā's car or rath, as well as to those who accompany the deotā to their villages.

At Shungrā, Chūgāon and Grāmang in Kanāwar are the temples of the three Maheshras. Grāmang is a village in Bhābā pargana, also called Kath-gāon.

The bajantrī 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 shārī, to the temple for the decoration of the god's rath.

The pujāris ordinarily belong to the first class of Kanets. The bhandārī is the store-keeper. The tokrū's duty is to weigh, and the function of the māth or māthas 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 mandir or "great temple," and they perform certain services for him, e.g., at a yāg and at fairs, in return for the fiefs (jāgirs) granted them by him.

Similarly the temples at Sūngrā and Kharāhan contain subordinate deotās, and a Deo mandir usually possesses one or more birs 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 kotwāl.

The Kālī pījans are called kheriá-kārī in Bashāhr, and include the Pret Pūjā, Tekar, and Sarvamandal pūjan. They are observed in Sāwan or Phāgan, and the yāg or observance is paid for from the jāgir of the deity or from funds supplied by his devotees, who also give grain, ghi, oil and he-goats. On an auspicious day chosen by a Brāhman as many as 60 he-goats are sacrificed, and the people of the neighbourhood are

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1 Here mālī means the man called dīkhrā in these hills, grōkh in Kanāwar.
2 Deotās are those who worship the deity; they are also called pujārīs. Deotās are especially those who carry the rath of the deity, and cause him to dance.
3 Shārī a dhoti-cloth or piece of cloth attached in the car of the deity.
4 Sanskrit yajna, a sacrifice.
5 In turn Maheshwar of Sūngrā is subordinate to Bhīmā Kālī at Sarāhan.
6 Bir is par excellence the deity Mahābir, that is Hanumān; Bhairab is also termed a Bir. Lānkrābīr too is a Bhairab deity.
7 So called because some kāfr (rice boiled in milk) is offered to the deity Kālī. Pret-pūjan is the worship of ghosts, Tekar and Sarvamandal-pūjan is the worship of all the deities at one place.
8 Deotās here are the persons to whom the Deotā belongs, not the pujāris.
feasted, the priests and deotās receiving the goats' heads and fee, with some grain and ghi.

The Shānd ¹ yāg.—In Bashāh the Shānd yāg is celebrated where there has been a good crop or an epidemic is raging. Sometimes 108 balīs, sometimes less, are offered, and sacrifices are also made to the ten dishās or quarters. The gods of the four thēris and the five sthāns ² (temples) also assemble at it and other gods from the country round attend the yāg. The expense incurred is considerable. In Bashāh the people also perform the shānd for their own villages.

A minor yāg, called Shāndtū or Bhātpur, ³ is also observed every third year, but not universally. Brāhmans perform worship and are feasted.

Less important yāgs are the jāgrās and jātāgrās ⁴ which are observed annually or every third or fourth year. The biggest, that of Maheshwar of Sūngrā, is held every third year at Nachār temple, with the following rites:

Balīs (sacrifices) of he-goats are offered on all four sides, and at night a combat takes place between the villagers and the gāwāls, ⁵ 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 Bashāh the Dīgli 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 Khāppā, held on the 15th of Poh in Bashāh, resembles the Dīgli in that State. It is probably the festival called Khwākchā in Kanāwar.

The Jal Jātrā ⁶ held in Jeth in Bashāh is the occasion on which the thākuris are bathed in the rivers with songs and music, for which the performers are rewarded.

In Bashāh at the Jal or Ban Bihār the thākuris' chariots are carried out into the gardens, and alms given to Brāhmans, musicians, etc.

¹ From shānti, peace.
² These are enumerated in the couplet: Lānda, Dānda, Sīṅgara, Sāner, Nīrt, Nāgar, Nirmand, Kāo Māmel. "The villages of Lānda, Dānda, Sīṅgara and Sāneri are the four thēris; and Nīrt, Nāgar, Nirmand, Kāo and Māmel are the five sthāns." Kāo and Māmel are both in Sūkt. Nirmand in Kullā, and all the rest are in Bashāh. Kāo has a temple of Devi. Māmel one to Mahādev. Nirmand has two temples, one of the goddess Nirmundā, and the other of Pārśarām. In Nīrt is a temple to Sūraj (the sun).
³ So called because boiled rice (bhāt) is offered to the deity.
⁴ Jātāgrā, a small jāgrā.
⁵ Cattle-grazers.
⁶ Jal Jātrā, a visit to a spring. Here thākur means "deity" or "deotā."
The Rām-naumi is called Dharm-kothī 1 in Bashāhr, and is the occasion for general rejoicings, the thákurs’ thrones being decorated with heaps of flowers, and many thousands of rupees spent.

In Bashāhr the Baisâkhī is called Lahōl, and the girls who marry their dolls in Pārbati’s name are given money by the State or from the bazar.

_Caste._—The Brāhmans of Bashāhr are divided into three grades:—

(i) Uttam, who do not plough.
(ii) Achāraj, who receive the _ashubh dān_ or impure alms of the other Brāhmans and Rājputs. They take daughters in marriage from
(iii) Krishana, who plough.

Like the other two twice-born castes most of the Brāhmans in Bashāhr are _sirtoras_ and not of pure descent. Those that are of pure blood may be divided into two grades:—

(a) The State _purohits_, who intermarry, and eat _kachki_ with the Rāṅwi 2 _purohits_ and Brāhmans as well as with those of Dwārach and Singrā.
(b) Bāzār _purohits_.

All the twice-born castes will eat _pakki_ with one another, and even from the Khash and Karān 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 Karān, or Rāhu, 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 Thākurs, 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 _bejindir_ (banjar, uncultivated).

As in the Simla Hills, generally, the abandonment of land is called _sog_ 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 Bashāhr is termed _dib_. It is administered when

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1 It is so called because on this occasion the _Dharm-kothī_ or ‘store-house of charity’ remains open to all, and everyone is given food from it for a week or so.
2 Rāṅwi is the name of a village of Brāhmans who are priest to the Rājā.
3 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 darohi, 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 Dâgâli-chaudas (from Dâg-vâli-chaudas); and on that day the worship of Kâli 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 Biân 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 KANÀWAR.

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:

\[\begin{align*}
\text{Om tûre tûre Tûre swàhå} \\
\text{Om pałå lâge nàchungù làmì} \\
\text{hadåi dòwì dol dòlmà khàrcé} \\
\text{shëksù lîdana làmì chat pànåi} \\
\text{shyàbigi pàdmo lûđutké sàngmo} \\
\text{klùnà dòbzádmì dòlmì yûmùi} \\
\text{chhàk-chàlo.}
\end{align*}\]

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.
On the birth of a son the goddess Dolmâ is adored, and the chant called Bhum chung, which runs: Om tâyathâ gâte gâte pârâ gâte svâhâs (‘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 lâmâs.

A boy’s head is shaved when one year old, the lâmâs performing a hom, pûja, or pâtth sacrifice. As the Kanâwaris only rank as Shûdras they are not entitled to wear the sacred thread, so they wear instead a kaâthi or necklace from the age of 8.

Marriage customs resemble those of the Tibetans. Brothers marry a joint wife, the lâmâs 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. 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 returning 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,

1 Hom is a rite in which flames are fed with clarified butter mixed with barley and sesame seed; if possible almonds and dried grapes are also mixed in it. Pûjâ is an offering to the deity of a lamp fed with butter, water, flowers, sweetmeats, fruit, etc., while Pâtth consists in reading or reciting the Tibetan scripture called Chhas or Chhoss.

2 The Kaâthi is an ordinary necklace made of tulsî, the holy basin (Orynum sacrum). These kaâthis are generally made in Hardwar, Brindaban, Ajudhya, and Benares.

3 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 lamas 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 Kanáwar increase and its people come more in contact with India, they are rapidly abandoning the old customs, such as dábant (plunging), phukant (burning), bhakhant (eating), etc. This method of disposing of a dead body was formerly observed only by the inhabitants of Hángrang ghori who are called by the Kanáwars Nyám, and by the Kochi or Pařári people, Zár or Jár, Zád, or Jâd.

The lámás 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 shrādhs and so on are observed. The only old custom which survives is the annual shrād called phulaich¹ 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 lámás read from Buddhist writings. The body is burnt on the same day, or at latest in the next. Drums, sanáis, karnáls² and conches are played when the corpse is carried to the burning-ground. Some of the bones are picked up, and sent either to Mánasarowar in Tibet, to Rawálsar in Mandi State, or to the Ganges.³ 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 lámás, with other gifts. The panchaka or group of five constellations⁴ is

¹ Fulaich or Phulaich, from Hindi phúl, flower, is so called because Kanáwaris do not wear new clothes till one year after a death in the family, but after performing the dýjang they may wear flowers and new clothes.
² The sanái and karnál 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 Algojá; the latter is made of brass and is like a long horn with a round broad mouth; in sound it resembles the conch.
³ Taking the bones to the Ganges is said to be quite a recent innovation —only dating back two or three years.
⁴ The five nakshatras are Dhanisthá, Shat bhishá, Purvábhádrapádá, Uttárabhádrapádá, and Rewati.
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 lama does hom, pūjā, and pāth, reciting Tibetan chants of purification. This ends the period of mourning. After a year the phulaich is observed, by giving food and clothes to a lima in the deceased’s name; and until this is observed the family must not wear any new clothes, etc. The śrāddha, called dūyang in Kanawari, is also solemnized by the lama. The burning grounds are haunted by Mashān, Rākshas, Shyūnā, and Khar-shyūnā, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-o’-lanterns or ghosts.2

The following chant is repeated by the lama more than a thousand times to exorcise an evil spirit from a man or woman: Om bājra kilā kilāyā dīno shakcha uchā thayālā fa. Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times: Om khu-khu rāchā khā-thām dewā chāng-gi dwishok.

MONASTICISM.

Kanet girls, who do not marry, but devote their time to the study of the Tibetan scriptures, are called zomos or jamos. They live in nunneries. The two principal nunneries are at Kānam 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 lamas. 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 lamas in Kānam, Sunnam, and other villages.

Lamas are either Gyōlang or celibate, like the Brahmachāri or Dugpū, who marry but never shave the head.

The lama 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 akāṇī nikāṇī ambitā mandatē mantatē suvāhā. ‘May the gods bestow on us abundance of grain.’

When a new roof is put on a temple, which is called śhānt, the lamas perform a ceremony, reciting charms and performing

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1 Phulaich is also the name of a fair held in October every year at Brāling, near Ropā. See Ukhyāng fair in the list of fairs attached in the footnote.

2 Mashān and Rākshas are of course Sanskrit terms. The other two are Kanawari, possibly corruptions of Tibetan words. It is worth remarking that Mashān, Shyūnā and Rākshas are also septs of Kanets, found in Mellam, Asrang and Rirang villages respectively.

3 From Sanskr. śhānti, peace.
hom, with the sacrifice of sheep and goats. This is called *pares-tâng* (Sansk. *pratisāthā*, consecration).

When a new house is ready the lâmâ 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 *gorâsang*.¹

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

An alphabetical list of the deotâs in Kanâwar, together with the name of the village in which each is located.

1. Badrinâth, at Kâmrû or Mone village.
2. Bhimâkâli, at Kâmrû or Mone village. (Also at Sarâhan.)
3. Chhâkoling Dâmbar, at Lâbrang village, in *parganâ* Shûwâ.
4. Chaûdikà, at Ropâ village, in Shûwâ *parganâ*, Gaûngyul-gori. Also at Yâwring village, Shûwâ *parganâ*.
5. Chhwêdung, at Châângo village in Shûwâ *parganâ*.
6. Dablâ, at Kânam, Dâbling, Dubling, Lio, Spûwâ or Poo, Shyâsho.
7. Deodum, at Nâko, in Shûwâ *parganâ*.
8. Gyângmâgyum, at Jângî, in Shûwâ *parganâ*.
9. Kâsurâjas, at Rîrang or Ribbâ, in Inner Tukpâ *parganâ*.
10. Khormo, at Pîlo or Spîlo, in Shûwâ *parganâ*.
11. Kulyô, at Richpâ or Rispâ, Inner Tukpâ *parganâ*.
12. Mahêshras, at Shûngrâ or Grosnâm in Thârâbis *parganâ*, at Grâmang or Kathgâon in Bhâbâ *parganâ*, and at Chûgáon or Thôlang in Rajagâon *parganâ*.
14. Mâthi, at Chhitkul in Outer Tukpâ *parganâ*.
15. Milâkyum, at Ækpâ village in Shûwâ *parganâ*.
17. Nâgin, at Bari village in Thârâbis *parganâ*.
18. Narâyan, at Barsering village in Outer Tukpâ *parganâ*.
19. Narenas, at Ásrang, Chîni, Shohâng, Urnî, and Yûlâ villages; and also at Chûgáon, Grâmang and Shungrâ, with the three Mahêshras.
20.Ormig, at Mûrang or Gînam village in Inner Tukpâ *parganâ*.
21. Pâthoro, at Rûrang and Punnam villages, Shûwâ and Rajgâon *parganâs*.
22. Rogshû, at Rogî village in Shûwâ *parganâ*.
23. Shaûkâs, at Pwârî or Por village in Inner Tukpâ *parganâ*.
24. Shaûshras, at Rûkchham village in Outer Tukpâ *parganâ*.
26. Rûpûkeh, at Thûngî village in Inner Tukpâ *parganâ*.

¹ From Sanskr. *grihāpratisāthā*, entering in a house; it is called *gharânti* in the Simla Hills.
27. Shûwâng Chañdíkâ, at Kosti or Koñhi village in Shûwâ parganâ.
29. Têras, at Rûpî village in Pandrâbîs parganâ.
31. Ùkhâ, at Nachâr and Barâ Kâmbâ villages, Thârâbîs and Pandrâbîs parganâ.
32. Yulshâ, at Sunam village in Shûwâ parganâ.

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

Ja bitinglâ, jaa kharaklâ, jaa pâtulâ, jaa thorâshaa, jaa chhâlimcho, jaa ñâikhechô, dâcelecha upíbocha, chi 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 (zahlt), und tatsächlich verteilt sich diese "Geschwisterschaft" auf 9 Dörfer in Upper Kanawar, nämlich: Phu, Kânâm, Dâbling, Dâbaling, Lid, Shasu, Khab, Namgya und Kang. Ihre 9 Namen sind folgende:—

1 Zu Phu .. Dablâ Dromomin (weiblich).
2 .. Kânâm .. Chugadrul (männlich).
3 .. Dâbling .. Pallen bzangmo (weiblich).
4 .. Dâbaling .. Chûla bzang rigpa (männlich).
5 .. Lid .. (mir augenblicklich entfallen, kann ihn noch mittelsen).
6 .. Shasu .. Lubrugtshahi (männlich).
7 .. Khab .. Futidungmo (weiblich).
8 .. Namgya .. Serjen chenpo (männlich).
9 .. Kang .. Maggi dponpo (, , ).
Diese, wie sie von den Tibetern bezeichnet wird, indische Gottheit, drang sogar in dem eigentlichen Tibet ein und wird scheint nü in einem Dorfe, Sarkhung, genannt, als, "Dābla Mag dpon" verehrt. Mit ihrem Erscheinen hörten die Menschenopfer auf, die auch hier in grauer Vorzeit von unsrnen 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 heute die Spuren einer ehemalig sehr tiefen Grube, in welcher ein riesiger Skorpion hauste und die Umgebung 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 er sten 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, Gebister, adlig 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:

§ k4 Khyien = Haus, nicht sowohl als Gebäude, sondern als Wohnung, Heimwesen; und § k4 k4 Khyimpa = einer, der ein solches hat.

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

1ST GRADE KANETS.

Rajgáon pargani.

<table>
<thead>
<tr>
<th>Name of Sept.</th>
<th>(Tibetan form)</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bairyán</td>
<td>..</td>
<td>Chugáon oder Tholang.</td>
</tr>
<tr>
<td>Skámťas</td>
<td>..</td>
<td>Sápní oder Rápang.</td>
</tr>
<tr>
<td>Name of Sept.</td>
<td>(Tibetan form)</td>
<td>Village</td>
</tr>
<tr>
<td>-------------------------</td>
<td>----------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>Wángmo</td>
<td></td>
<td>Kilbá.</td>
</tr>
<tr>
<td>Thángar</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Đámes</td>
<td></td>
<td>Urni or Urá.</td>
</tr>
<tr>
<td>Móslas</td>
<td></td>
<td>Mirú or Mirting.</td>
</tr>
<tr>
<td>Saná</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Shwál</td>
<td></td>
<td>Yúlá.</td>
</tr>
<tr>
<td>Dapráto</td>
<td></td>
<td>Mellam or Yáná.</td>
</tr>
<tr>
<td>Bitaryán</td>
<td></td>
<td>Púnang.</td>
</tr>
<tr>
<td>Sakhán</td>
<td></td>
<td>Chugaoñ or Thólong.</td>
</tr>
<tr>
<td>Rokérú</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Dérán</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Dalyán</td>
<td></td>
<td>Do.</td>
</tr>
</tbody>
</table>

Parganá Shúwá.

Bóres (s) Pores          |                | Jáñgi and Sunnam.              |
Ranshíyán               |                | Ywáring.                       |
Dhanshíyán              |                | Brelé.                         |
Farakpá                 |                | Kothí or Koštampí.             |
Pálsar                  |                | Tailing.                       |
Aldang, Angldan         |                | Lábrang.                       |
Chhugpó, Chhugpo        |                | Kánam.                         |
Khádurá                 |                | Rárang.                        |
Barji                   |                | Líppá.                         |
Shyáltú                 |                | Do.                            |
Tholpá, Tholpás         |                | Ropá.                          |
Lóktás, Lóktas          |                | Kánam and Sunnam.              |
Pángtú                  |                | Pángí.                         |
Shuryán                 |                | Rogí.                          |
Láspá, Láspá            |                | Lábrang.                       |
Síli                    |                | Kánam.                         |
Gyoláng                 |                | Piló or Spílo.                 |
Thármí                  |                | Tailang.                       |
Puán, Puáng             |                | Lábrang.                       |
Makalá                  |                | Ropá.                          |
Mispon or Mishpon, Mispon |            | Jáñgi.                         |

Parganá Inner Tukpá.

Bist                    |                | Pwári.                         |
Kállam                  |                | Richpá or Rispá.               |
Ráthú                   |                | Rírang or Ribbá.               |
Nyokché                 |                | Thángí.                        |
Dhañoğch                |                | Mórang or Ginam.               |

The Outer Tukpá parganá.

Répáltú                 |                | Sánglá.                        |
Chethá                  |                | Do.                            |
<table>
<thead>
<tr>
<th>Name of Sept.</th>
<th>(Tibetan form)</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chângkung</td>
<td></td>
<td>Kâmrû or Moné.</td>
</tr>
<tr>
<td>Fanyân</td>
<td></td>
<td>Sânglâ.</td>
</tr>
<tr>
<td>Dûdyân</td>
<td></td>
<td>Kâmrû or Moné.</td>
</tr>
</tbody>
</table>

**Pandarâbis parganâ.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yulán</td>
<td>Nâtpá.</td>
</tr>
<tr>
<td>Choglâ</td>
<td>Barâ Kâmbâ.</td>
</tr>
</tbody>
</table>

**Thârâbis parganâ.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tyúras</td>
<td>Shuñgrá or Grosnam.</td>
</tr>
<tr>
<td>Jogtô</td>
<td>Pánowî.</td>
</tr>
<tr>
<td>Zintû</td>
<td>Bari.</td>
</tr>
</tbody>
</table>

**2ND GRADE KANETS.**

**Inner Tukpâ parganâ.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brâlbang</td>
<td>Rirang or Ribbá.</td>
</tr>
<tr>
<td>Chámápo</td>
<td>Richpá and Rirang.</td>
</tr>
<tr>
<td>Kâthû</td>
<td>Richpá or Rispá.</td>
</tr>
<tr>
<td>Mojrang</td>
<td>Rirang and Rispá.</td>
</tr>
<tr>
<td>Pâñkar</td>
<td>Rirang and Rispá.</td>
</tr>
<tr>
<td>Râkshas</td>
<td>Rirang.</td>
</tr>
<tr>
<td>Shyáli</td>
<td>Móran or Ginam.</td>
</tr>
<tr>
<td>Sothá</td>
<td>Bârang.</td>
</tr>
<tr>
<td>Ungyâ</td>
<td>Rirang and Rispá.</td>
</tr>
</tbody>
</table>

**Parganâ Shúwâ.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kharyán</td>
<td>Pángî.</td>
</tr>
<tr>
<td>Shyúná</td>
<td>Asrang.</td>
</tr>
<tr>
<td>Türkýán</td>
<td>Chíni.</td>
</tr>
<tr>
<td>Khinpâ, Khyimpâ</td>
<td>Poo or Spoo or Púwé</td>
</tr>
</tbody>
</table>

**Parganâ Rajgáoû.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anchhân, Angchan</td>
<td>Chugáoû or Thólang.</td>
</tr>
<tr>
<td>Mashán</td>
<td>Mellam or Yâná.</td>
</tr>
</tbody>
</table>

**3RD GRADE KANETS who work as potters.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wângchhân, Wângchhân</td>
<td>Móran, Inner Tukpâ par.</td>
</tr>
<tr>
<td>Wázá</td>
<td>Chugáoû, Rajgáoû par.</td>
</tr>
<tr>
<td>Méwar</td>
<td>Ropâ, Shúwâ parganâ.</td>
</tr>
</tbody>
</table>
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. Bathungrú, an official like the dafádar of the State.

Caste.—Besides the Kanets and Jáds the only two castes in Kanáwar are the Chámang,¹ who make shoes and weave, and the Domang,² 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 Râjá who bids him make expiation (práyaschitta) and pay some nazrâna 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 dhilang, the man replies: Râbarshang rungshi raîñ, i.e., may you live for a century.

The gрокч of Badrináth at Kámrú thus addresses the people:—

"Sati jugî nyumch Treta bûshid, Tretaú nyumch Dwápar bûshis, damyâ rágí chû rág shingû chû shing take, damyâ árkolang li nirmáni hécho take; hun jù Kali jugo nirmáñi li árkolang hécho dâ, tâ li jáp thâp láyátak, thî kashâng háchmá tâ wárkyo sho’tyátak."

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 gрокч of Shúwang Chañdíkâ in Kostâmpi village thus addresses the people:—

"Thú-rayîñ, roñch-rayîñ. Kothi Máthas, Ranshyán, Dhan-shyán; dwápar-shîl muluk mûthi thatî zikyák, Lâñkâ máryák, ¹ The Chamáras of the plains doubtless.
² The Domas of the plains."
Translation.

"O Kothi máthas, O Ranshyán, O Dhanshyán,1 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 Shyálkhar 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 Bráhman from Kâñchi 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 lámis 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 Tibángmá, performed in Kánam village on the 20th of Paush.

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

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

(8) The Shibrát (fr. Sanskrit Shivarátri), 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 Lófan, and distribute food among relatives and friends.

1 Ranshyán and Dhanshyán are both septs of Kanets residing near Kothí or Kostampí village.
The Shonetang (fr. Sanskrit Shrāvanārchnā, meaning 'worship of Śāwan') is celebrated in Grāmang or Kathgāñ village in Bhābā parganā on the full moon of Śāwan. 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.

The Lāmb-pazā, a Buddhist religious rite observed in Lābrang village, Shūwā parganā, on the amāwas of Chait. The lāmās and zamos devote themselves to the worship of the deity called Chhākoling Dambar, while dancing and singing are performed by men and women with great rejoicings.

The Jágro (fr. Sanskrit Jāgarana, a vigil) is also a religious ceremony, observed throughout the Kanāwar valley on the 20th of Bhādo. 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 Kanāwar, with a brief description of each.

1. Lösar, or New Year’s Day, is observed at Kānam for three days, from Paush shudi 13th till the full moon of Paush. All the people assemble to ask the lāmās about their gains and losses during the coming year. It is the most characteristic fair of the Kanāwar valley. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

2. The Kāngyur-zálmo (fr. Kāngyur, library and zálmo, a visit) takes place on the 15th gate of Hār (Āshārā) at Kānam. People visit the Tibetan Library called Kāngyur-tāngyur, in the large village of Kānam.

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

4. The Khwākchá fair takes place at Kānam village and lasts for 5 days from the 20th gate of Māgh, ending on the 25th of the month. The nights are passed in dancing and singing to music before the temple of the deity called Dābla.

5. The Gāṅgá fair takes place in Chāngmang forest above Lippā, a village in the Shūwā parganā on the full moon of Kāṭik. 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 gate of Mágh (January).

(7) The Ukhyáŋg (fr. ú, a flower, and khyáŋg, 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:

\[ \text{I Jugli ukhyáng Rupí Térasú, Rupí Térasu sái bhádre,} \\
\text{Báran g ukhyáng nijá bhádrang, bangshyá pábang bangshyá ú.} \\
\text{Hátú nigyo loshgar muñdyál ? Kinú nigyo Báran g Náges.} \\
\text{Shú-mínu ukhyáng shopché pábang, shopché pábang ú tá mádú.} \\
\text{Há-lá-sá lán-te, hé hálá-sá lán té.} \\
\text{Ráchukánang muñdyál hátú ránté ?} \\
\text{Ránim ránté Márkáling shú-pang,} \\
\text{Shishyurá muñdyal hátú ránté ?} \\
\text{Ránim ránté Gandrapású bálé.} \\
\text{Dághís dugchís ukhyáng Yáná Mellamú bálé.} \\
\text{Bhábá Maheshrasú ukhyáng bang-gé golchháng,} \\
\text{Rájú báúthas Shumshér Singh Rájá,} \\
\text{Shú bantasi Bhábá Maheshras,} \\
\text{Shú báúthini Shúwín Cháñdíká,} \\
\text{Zgui kulang-tí Tukpá khunangó,} \\
\text{I kulang-tí Shúwín pañannangó.} \]

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**Expanded Translation.**

"The fair called Ukhyáng is held first at Rupí village 2 (in Pandarabis parganá) in honour of the village deity, named Téras, 3 on the 10th of Bhádo (August).

In Báran g village 4 of the Inner Tukpá parganá, it takes place on the 20th gate of Bhádo, when the upper forests are full of wild flowers and plants.

For whose sake is this monkish garland 5 O Náges 6 of Báran g '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 ?

---

1 This song was said by Gurampati of Báran g village in 1904.  
2 Rupí is a village in Pandarabis parganá.  
3 Téras, the deity of Rupí village.  
4 Báran g, a village in Inner Tukpá parganá.  
5 Loshgar, the monkhood flower.  
6 Náges, the deity of Báran g village.
Behold a garland of rúchú-kánang; to whom are we to offer it? It must be offered to Márkáling. Again, to whom should we offer a garland of shishyur? We must offer it to the deity of Yáná or Mellam, by name Gandrápás.

Where is the remainder of the fair held? The fair of Maheshras, the Bhábá parganá deity, takes place when the autumn moon is full. A handsome Rájá is Rájá Shumsher Singh, and Maheshras, the deity of Bhábá, like Shúwá Chaúdiká, 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 Maṅgar shudi 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 límás 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.

1 rúchú-kánang, a plant which has leaves like a calf’s ears, whence its name.  
2 Márkáling, deity of Khwángi, a village in Shúwá parganá.  
3 Shishyur, a plant found on the snowy peaks.  
4 Gandrápás, the deity of Yáná or Mellam, a village in Raigón parganá.  
5 Bhábá is a parganá in the Wáng valley.  
6 Maheshras (2nd), the deity of Bhábá parganá.  
7 Shíwang Chaúdiká, the goddess of Koṭhi or Koṭampi, a village in Shúwá parganá.
Journal of the Asiatic Society of Bengal. [September, 1911.

(14) Dumgyur-zálmo fair takes place at Kwálđa, a village in Shúwó parganá, on an auspicious day appointed by the zamindars in Hář (Ashárh). Dumgyur means a Buddhist praying-wheel, and zalmo, 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 Spiló, a village in Shúwó parganá, on any auspicious day in Hář fixed at the will of the zamindárs, 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 Maṅgar badi saptámi to Maṅgar 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-káyang (rás, fr. Sanskrit ráshi, a zodiacal sign, and káyang 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 Meshí-saṅkranti or Vishuva-saṅkránti. 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 Shúwó parganá, on the 15th of Hář. People visit the temple called Chhokten at Lábrang. Singing and dancing to music are its main features.

(20) The Suskar fair is observed in Kothí 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 Kothí village on the 3rd of Mág, 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-káyang, which
takes place on the 1st of Baisakh. In Upper Kanáwar, people call it Rás-káyang, and in Lower Kanáwar, Bishú.

(23) The Bang-káyang fair is held in Grámang or Kath-gáon, a village in Bhábá pargáná on the full moon of Paush. All the people of Bhábá pargáná 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 wirksamer 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 Teufelsdienst wurzelt in der Furcht. Der Geisterdienst mit der ihm zugrunde liegenden Furcht füllt das religiöse Leben unserer Tibeter völlig aus. Bei Geburt, Namengebung, Brautschau, Heirat, Hausbau, Aussaat, Ernte, beim Bäume jällen, im Streit und Kampf, beim Feldbau, Handel etc. wollen die Geister oder Lhas berücksichtigt sein und haben wir in unserem Dorf alle 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, Abi Man, Besara einsenkt oder niederläßt: ein anderer, namens Nomphal, spricht das Orakel nur vom Kesar rgyalpo und der Kali, während der dritte, Chöphel genannt, es mit Dani kyung s’ru, Vor kyung s’ru und Nying kyung s’ru und keinen anderen Lhas zu tun hat.

Am Schlügs machte ich bloss noch das ḫa babpa und ḫa zhugs pa, der zerabttesenge einer Gottheit auf oder in einen Menschen, da dern dann Perakal duerselben ausspricht, schildern, was besi vielen mehr tutiresse erwecken dürfte."

Mr. Schnabel then goes on to describe the Lhpā, for an account of which reference must be made to the Glossary of Tribes and Castes, Punjab, s. v.

I.—WAZĪR MANSUKH DÁS’ SONG.

The following song relates to Wazír Mansukh Dás, grand-father of Wazír Rán Bahádúr Singh, who was a very able man, and who died of illness at Simla when he had come down to a Darbár there.

29. ḳhóná Rámpúrá, Ṭukpáú wazírī, Ṭukpáú wazírī Mansukh Dás Wazír.
In the plain of Rāmāpur dwell the minister, the Wazīr Mansukh Dās, 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,\(^1\) 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 bistání,\(^2\) and his well-loved wife’s Biranu bistání. 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 Râmpûr 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 Simlā 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 Simlā, called the Physician’s Spring (Baid ki bawrī). It is so called because a physician (baid) who had come up to the hills to cure the sick,

\(^1\) Shankras is the name of the deity of Pwári village in the Inner Tukpá pargání.
\(^2\) Fem. of bist, the Kanáwari 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 lótash, Lápcho bist hám tan?
Jilyüji maháráj, Lápcho bist juva mâech.
Gyámig ki tonmá, áryá-mi shé-té.
Nyótang házri bí-gyos, khoná Lábrangá, Khoná Lábrangá, Lápchoú duwáré.
Lápcho-ú pé-rangá, Negi tashá máes? Negi ton tá tashá, chhatkangú amplí; chhatkangú amplí Yum-póthí silo.
Jú káglí fi-ra-yiñ, Lápcho bistu gudó.
Bistas tá lótash, báho chhángá báñchyañ-iyñ, báho chháng tá lótash, bápú ki báñ-chyañ-iyñ, gú tá má-né-tak. Da káglí kumo, byorá thú dush?
Byorá tá lonmá, bistú shong chám-míg,
Bistánis dakk lóbhi. 'ki shong thá bi-ra-iyñ tauñ diyáro, 'maháráju wáng deu, bímig tá gu-tak,
Mandi byáhang bímig. Man-banú tá pyúshím,
dwúré nérang:
báho parmiú pyúshím, bairang kañkani dená,
brálmig má chál chál, tůl-tuli mig-tí
Míg-tí twán mágyách, gú shýúris bútak.
Dakk shong shongí bi-má, khoná Rámpúrá;
jilyüji maháráj, thú áryá-cha-iyñ-yáñ?
Fói tá-li máni Mandí byáhang bímig.
Mandi byáhang bímig, kañes hát kétayiñ?
Kañes tá kétak, Chángptú Lámá Deliá.
Bímig tá lótayiñ painan thú kétayiñ?
Painan tá kétak réshamú chhúbá.
Lápcho bistú tánges, pälgí bungyá gyos.
Rink búnmiú bérang, pirang paryá-gyos;
ríng ríngi bunmá, ráqú báyé dená, ráqú báyé dená;
Lápcho bistas lótash, "Chángptú Deliá Láma,
áng shishó ló kárayiñ, áng múrtí kítkak,
múrtí khimá khimá, múrtí mailá háchis;
ándang láyé beró, Lápcho du-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

1 Lápcho, a sept of Kanata 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 Tiká 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, 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 Bashahr State, after holding a great assembly of the seven parganás 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 khóná Rápúrd,
Stish khunangú májang, khunangú bálł Ginám,
I kúgli cheshíd, Karam bístú chhángás,

1 Chángo, of Chángo, a village in Shuwá pargáná.
2 Which lies about 1½ miles north of Gaura bungalow.
Karam bista chhangü, námang thu dügyos?
Námang tá dügyo, Fate Jit bist,
Dagolyü dang hát dú? Negi Dhangchü chhang.
Námang thu dügyo? Zambú Rám námang.
Dagolyü nyumch hát tó? Pujyäresü chhang.
Námang thu dügyo? Námang lonmá Shipat.
Shipat kángli figyo, ring Kanöring deshang,
Da kágli bánychyáo, chei stish khunang,
Káglio cheshid thu dú? káglio cheshid nú dú,
Ukhyängü bi-mo, Ormig shú shërayiň,
Ormig shú shërayiň, GënamëOrmig shú.

Translation.

From the ridge of Maleuti ¹ up to Kyålkhär ² (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 Fáté Jit.³
Who is his companion? A son of the Dhañgch, the negi of Ginam.
What is his name? He is called Zambud Rám.
Who is his companion? His companion is a son of the Pujýáres.
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.⁴
(The rest of this song cannot be procured.)

IV.—Kalán Pur Neği’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 ghorí.
The song is in the Shumchho dialect.

¹ Morathú is the Kanáwar name for the Maleuti ridge between Saráhan and Tráándá, where the Kanáwar valley begins.
² Kyálkhar is the Kanáwar name for the Shyálkhar fort, where the Tibetan frontier commences.
³ Dhañgch is the name of a sept of Kanets found in Morang or Ginam, a village in Inner Túkpé parganá.
⁴ Ormig is the name of the deity of Morong or Ginam village.
Jetháro Lawípá Loktasú chháng Zoru,
Loktasú chháng Zoru, chhè khabarí dúgyo?
Hed tá chhè khabari, girau ácho tugótaš,
Tálingshyá Kárgyut Acho Kárgyut lotash,
Ang baiče Kálan, kinú hát má sheshchak?
Hán tak má hán tak, gydbóu arbá lántak,
Kálan bañdwá kho lýažiň, paisá siliš šétak.
Tálingshyá Kárgyut, kańchhá Gañgyut póú chháng,
Haló chhuló zabán nang, gydbting marjyád má-lán,
Maryúd má lánmá, thág·tung tùngü chhé-lámá.

Translation,

"O Zoru, son of Loktas,1
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 Gañgyu! 2 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.

Tiká Sáhibás lotash, áng hushyári him tan?
Hushyári lostimá, Tukpáu wazíri,
Tukpáu wazíri, Ran Bahádur Singh,
Ran Bahádurs lotash, thú ringtojíñ maháráj?

1 Loktas, a sept of Kunets, found in Kanam, a village of Shuwa
pargana.
2 The name of a ghorí as well as that of a dialect.
Ringmig tá thú ringtak, payĩũ bankbás bité,
Mañdi byāhang losho, áng má khushi budá,
Námaŋ má zůshé, nú Mañdïu Ráñũ.

Rān Bahādrās lotash, nú bátang má-ní,
Kïn bápũji kochāng, ángũ róno shechó.
Kīnũ róno shenmá, ángũ shechis bróbar.

Dāi pór má sángstang, áng pálgi töljāyĩn,
Ang chālní hám toyiŋ? Ang chhariyā hám toyiŋ?
Ang págli töljāyĩn, áng chhari töljāyĩn.

Dāi pór má sángstang, Tikó máesb lósho,
Baŋgyo bishārang, anenũ bápũ jũu.

Dak nesh neshi bimá, Sirmóriŋg darbáro,
Sirmóriŋg darbáro, Rājā Shámshër Pargãs,
Shámshër Pargãs lotash, hám bimo ki budá?

Rān Bahādrās loshid, nšíh sheli bushid,
Kíší sheli mání, kísi bānbas lósho,
Mañdi byāhang losho, Tikó má khushi lángyos.

Mañdi byāhang má lánmá, áng dejī jirayĩn.

Tiká Sáhibas loshid, bápũji-pang itāk.
Símlé sáhibũ hukam, Símrōriŋg darbáro,
Tikú Símlé shérayĩn, mánimá muluk jáfat,
Rāi dyāro májang, Tiká Símlé pushid,
Símlé darbār háchis, an bápũ lí bushid.
Bulbuli sāngmig beró, Símlé darbār háchis,
An bápus dá loshid, sáí mí róno shenmig,
Palbarú májango, sáí mí róno shëshid.

Translation.

The Tiká Sáhib said, "Where's my clever official?"

(By the clever official he meant the minister of Tuk-pa pargāná,

By name Rān Bahādur Singh.)

Who, presenting himself before the Tiká Sáhib, 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 Ráni's name.

Rān Bahādur Singh replied: "No, it is not good,

For Your Highness' father, the Rājá Sáhib, will take it ill, and he will put me in irons.

The Tiká Sáhib 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 Tiká Sáhib was not there,
And this news greatly surprised the Rájá.
Going straight down, the Tiká Sáhib reached Náhan,
And the palace of Rájá Shamsher Prakásh of Sirmúr,
Who inquired why the Tiká of Basháhr had come.
Wazir Ran Bahádur Singh replied, ‘‘We have come down for pleasure.’’

‘‘No, no, not for pleasure, you are said to have es-
caped from Basháhr,’’ replied the Rájá of Sirmúr.
Wazir Ran Bahádur Singh said: ‘‘There is talk of
the Tiká Sáhib’s alliance with Mañdí, but the
Tiká Sáhib 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 Tiká Sáhib 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 Tiká of Basháhr at once up to Simlá.
After a week the Tiká Sáhib came to Simlá.
The Rájá of Basháhr also arrived there.
Next morning was held a darbár of the Superin-
tendent of Hill States,
In which the Rájá of Basháhr asked the Superin-
tendent to imprison the ten servants of the Tiká
Sáhib,
And in a trice they were thrown into jail.

VI.
A Historical Song.

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

Tiká Sáhibú qáidá, beqáidá máni,
Beqáidá mená, zábtéú thoring qáidá,
Zábtéú thoring qáidá, zulum thachki máeč,
Tiká Sáhibás lótash, ámb hushyári hám tan?
Hushyári májangó, nyótang házri hám tan?
Hushyári tá lonmá, Akpá Chárasú chháng,
Ngá rupayá tá tá, Tikáu mujró lángyos.
Tiká Sáhibás lótash, ‘‘Yá Sanam Sukh házrirí,
Hun tá bimig háché, Simlé Darbar hácó.”
Sanam Sukhas lóshid, ‘‘Áng bolás tá máni.’’
Kán bolás má nímá, hátú bolás nító?
Jilyúji Mahárájá, ki lí bímá 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 cháras1 of
Akpá2 village, named Sanam Sukh.)
After presenting Rs. 5 he humbly proferred salutation to the Tiká Sáhib,
Who said to him, ‘‘O Sanam Sukh,
Now we have to go down, there’s a darbár at Simla.’’
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 tásil at Chini, and appointed Negi Jítbar as its Táhsildár.

Tiká Sáhibas lótash, áng hushyári hám tó?
Hushyári tá lónmá, Negi Jítbar Kharyán.
Jítbar Kharyín Negi, Chini bímiq gyató,
Chini bímiq gyató, táhsil bésbñámó.
Negi Jítbar lótash, áng bolás tá máni.
Nú rákshasú muluk, Shuwáng Chañdíká kócháng.
Kin bolás má nímá, hátú bolás nító?
Bíbi tá lótyáin, munshí hát kétayín?
Munshí tá kétak, Murát Singh munshí.
Munshí tá kérayáin, káyath hát kétayín?
Káyath tá kétak, Répáltú chhángá,
Répáltú chhángá, Hírdá Rám káyath.

1 Cháras, a headman.
2 Akpá, a village in Shuíwá pargání celebrated for its grapes.
Kāyath tā kērayiē, buthuṅgrū hāt kērayiē?
Buthuṅgrū tā kētak, Sāṅglā-ū dekhrā,
Sāṅglāū dekhrā, Thākur Dās Negī.
Jitbar Negī lōtash, bagār throwaveīg,
Dāi nījā bagār, dāi nījā khazar.
Rāi āyāro mājang, Rushmaulū Chini,
Faraṅgiū kōthī, hunakchū tahsil,
Hunakchū tahsil, Jitbar bunyāgyos.
Mūrt Singh munshi lōtash, thū jāgā dūgyo?
Shong kūchyang khīmā, sāmneū tīthang,
Kailās parbatī, kansang Sāرانung.
Jitbar Negī lōtash, kisāng shēli bite,
Kisāng shēli, bite, mājang Kostampī.
Dak shong shongi bimā, Chaṇḍikīū deorangō,
Chaṇḍikīū deorangō, Chaṇḍikā śarshīm gyātō.
Chaṇḍikās tā lōtash, "Thū śarshīm gyātō?
Thū śarshīm gyātō? Hunā ādang lāyē?
Jitbar Negī lōtash, "Hukum ki lān-rayiē,
Chini tahsil lōshō, khūshī mà khūshī.
Shūwāṅg Chaṇḍikās lōshīd, āng nirāj budā,
Jitbar Negī, lōtash, nirāj bun mà gyāch,
Nū shongchū hūkum, sāring kēm gyātīyīn,
Sāring kēm gyātīyīn, bagichū bunyāmo.
Dak Chaṇḍikās lōtash, gu sāring mà kēk,
Gu sāring mà kēk, āng paimāshū nirāj,
Gu Rāmpūr jābtak, Tikā Sāhībū ampi,
Tikāu jābāb rāntak, āng mà khūshī budā,
Āng mà khūshī budā, jimi nāpyapā.
Jitbar Negī rāngyos, ngā rupayā nazār,
Ngā rupayā nazār, Shūwāṅg, Chaṇḍikāu tānges.
Yā Shūwāṅg Chaṇḍikā, jas bāg dām lānrayīn.
Dak ring ringi buninā, Rushmaulo Chini,
Rushmaulo Chini, tahsilī ampi.

Translation.

The Tikā Sāhib said, "Where is my clever man?"
The clever man is Jitbar Kharyān Negī.
"O Jitbar Kharyān Negī, you must go to Chini," And establish a tahsil there."
Negī Jitbar replied: "It is beyond my powers, The people of the country are worthless, and the goddess Chaṇḍikā is against (us)."

1 A term for Rogi, Chini, Ywāring, Brēle, Dūnī, Kostampī, Kosmē and Khwāngi villages.
2 A sept of Kanets in Pāngi village in Shūwāṅ pargānā.
3 A village in which the tahsidār of Kanāwar lives.
4 The name of the deity of Kostampī village, also called Shūwāṅ Chaṇḍikā.
"If it is beyond your powers, then within whose powers is it?"
Negi Jitbar said: "If you order me to go, whom will you make my munshi?"
"Munshi Mūrat Singh shall be your munshi."
"You have given me a munshi, but who shall be my writer?"
"Your writer shall be the son of the Repálṭu, Hirdá Rám."
"You have given me a writer, but who will be my daftādar?"
"Your daftādar shall be the young man of Sānglā, Thākur Dās."
Negi Jitbar said: "Despatch the kit."
Fifty coolies and Rs. 5,000 in cash Within a week reached Chínī, Where there was an English bungalow. There Negi Jitbar Kharyán now built a fine tahsil building.
Munshi Mūrat Singh said, "What a place it is! If we look, there's Kajlās mountain, the sacred place of the Hindus, Like the younger brother of Saráhan."
Negi Jitbar said: "Let us go for a walk Towards the village of Kothí or Kostampi."
Then walking down and down, he reached the temple of Chaṇḍiká, And said that he would like to ask something of Chaṇḍika. Chaṇḍiká said: "What do you want to ask of me at midday?"
Negi Jitbar replied, "Your order is required To establish the tahsil in Chínī; are you pleased or not?"
Chaṇḍiká replied, "I am not pleased."
Negi Jitbar said: "You should not be displeased: It is an order from the plains. Will you be pleased to give me the field at Chínī, To make a garden?"
The Shúwá Chaṇḍiká replied, "I will not give the field, I am not satisfied with the settlement operations. I will go down to Rāmpúr before the Tíká Sáhib, And will give him an answer, I am not pleased with the survey of the land."

1 A sept of Kanets in Sānglā, a village of Outer Tukpá parganá.
2 A village in Outer Tukpá parganá.
3 A village in Shúwá parganá where Chaṇḍiká's temple is.
Thereupon Negi Jitbar placed before Chańdiká Rs. 5,
As a present, and prayed:

"O Shúwá Chańkidá, be kind and bestow upon me
glory and good fortune."
Then coming back up and ever up,
He arrived before the tahsil of Chini.

VIII.

A Historical Ode.

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

Translation.

We may go to bathe in Rawálsar,¹
The famous sacred place,
At midday.
Is that the Rájá of Mańdi who is coming down?
No, not the Rájá of Mańdi,² but the Tiká Sáhib 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
Tiká Raghunáth Singh, C.I.E., summoned the late Wazír Ran
Bahádur Singh to stand his trial for sedition in Dódrá
Kwár.

¹ Rawálsar, a sacred place in Mańdi territory.
² The name of the late Rájá Mańdi was Bijay Sén, and the late Tiká Sáhib of Basháhr was his son-in-law.
There arrived at Pwārī, at the minister’s abode, Two chaprāsīs of the Rāmpūr court, And in the upper storey of the house they asked:

"O honourable wife of the Tukpā wazir, is the wazir at home or not?"

"What have you to say to the wazir?" she asked.

"What else can we tell him but that he is summoned to Rāmpūr."

"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 Rāmpūr
And the court of the Tikā Sāhib;
Taking a seat on a chair, granted a carpet to sit on, for Wazir Rān Bahādur Singh,
He proves himself to be innocent,
Before Tikā Raghunāth Singh.

X.—THE SONG OF NEGI NĀRĀYAN DĀS.

The following song was composed in 1899 when Negi Nārāyan Dās, of Rōpā village in Upper Kanāwar, 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 Rasbīr Dās Lāmā, of Rōpā.

Nārān Dīnas lotash, hun bīmīq bake,
Kāsāi Brelīng ukhīyang, ruḍhishis toyān mā toyān?
Dōbar lāc bērō bairī shārshīgyos,
Nārāyānū bāi bānd, roing bāyāggo,
Mājang omō ma bān, Mewārū chhāngā,
Mewārū chhāngā, Chhattīr Maṅḍūp bāiyār.

1 A village in Inner Tukpā pargānda on the left bank of the Sutlej.
2 This song was sung at Lābbrang village on the 25th of July 1900 by two girls by name Yāngchen Dolmā and Sanam Zangmō.
Wazirū bistānī, Charan Dāsi bānthin,
Charan Dāsi bānthin, tul-tuli mig-ti.
Chhattar Maiñdūpas lotash, mig-ti twān mā-gyāch,
Mig-ti twān mā-gyāch, ūjap Tahsilá bitak.
Chini Tahsiló, Munshí Hirdá Rám,
Munshí Hirdá Rám, Repáltu chhāngā.
Hirdá Rámá lotash, Maiñdūp dám toiyān yān?
Maiñdūp dám toiyān? Thū ti būchayiŋ yān?
I arziū táwā, khuniū māmalā,
khuniū māmalā, rāting chālyāttē.
Tahsildáras lotash, bist chāngē mā dúbyās,
Gaṅgypālā jāli, khuniū lágyāttē.
Chhattar Maiñdūpas lotash, arkolāng máñi,
nirmāñi tonmā, shong khabari setet.
Shongchū hukum budā, yā Chini Tahsildár,
yā Chini Tahsildár, maukā khyām ki deraiyē.
Tahsildár dakk bīgyos, Khágō chū Rópā,
Khágō chū Rópā, Thólpāy puzirō.
Nārāñū bistānī, tul-tuli mig-ti,
Tahsildáras lotash, mig-ti twān mā-gyāch.
Shongli chālyāttē, krigrū chhāng hām to?
i sandūk bunyārayīn, palbarū májangō, sandūk bun-
yāgyos.
Dakk shong songi bunmā, Jángi deshāngō,
Jángi deshāngō, Misponú goring den.
Tahsildáras lotash, murdō jukyārayīn.
palbarū májangō, murdo jukyāgyos.

Translation.
Náráyan Dús 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 Mewrú’s son, by name1
Chhattar Maiñdūp, gave parental aid
To the widowed wife of the minister, the beauti-
ful woman,
By name Charan Dasi, rolling down tears in
mourning.
Chhattar Maiñdūp said, "You should not weep,
I will go at once to the tahsil."
At Chini tahsil, the tahsil clerk Hirdá Rám,
The son of Rópáltu, inquired,—

1 Mewár is a sept of Kanets living in Rópá village, Shúwa parqand.
"Are you well, Chhattar Majindup, 
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 Gaṅgyul bring down false reports."
Chhattar Majindup replied: "No, 'tis not false."
"If it be true, I must report the matter to Rám-púr."
An order came from Rámpúr saying, "O Jítbar, 
Tahsildár of Chini, 
Go at once to enquire into the case on the very spot."
The Tahsildár then went up for the enquiry to Khágó,!
And at Ropá in the Tholpá's² 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,³ the Mishpon's⁴ 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 SHÁHKÁR OF LIPPÁ.

The following song gives an account of the Chini 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 Chini Tahsil.

Yocháló den tá, i káglí budá, 
da káglí budá, mákhwoná Lippá, 
mákhwoná Lippá, baktábárú goré; 
baktábárú belá, námang thii duggyos? 
Jesmang-shyá yunqzé, Sanam Gurú Sháhkár, 
kansang-shyá yunqzé, Sanam Rám shákukár,

¹ Khágó means a saddle between two hills. 
² Tholpá is the name of a sept of Kanets living in Ropá village in Shúwá pargán. 
³ Jáñgi is a large village in Shúwá pargán. 
⁴ Mishpon is a sept of Kanets living in Jáñgi village in Shúwá pargán.
From down country, there came a letter.
The letter arrived at the plain of Lippá,¹
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 Chini 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
Chini tahsíd, And did obeisance to the tahsildár.
The tahsildár is of the Kharyán² sept, formerly a
store-keeper.

¹ Lippá is the name of a large village in Shúwá parganá.
² Kharyán is a sept of Kanets in Páñgi village in Shúwá parganá.
What is his name?
His name is Jitbar tasildár.

XII.—Negi Shambhú Rám’s Song.

Composed in 1899 in the Shumchho dialect.

Hun bimig háché, rigen Chángmang, sántangó,
Rigen Chángmang sántangó, Shambhú Rám Negi,
Shambhú Rám Negi, shum koldung kíyang,
Shum koldung kíyang, girángú láckú shyárá.
Zaú dúré hát tash? Zaú dúré tashá,
Zaú dúré tashá, Shambhú Rám Negi.
Ang chháng Shambhú Rám, girángú Lábrang thá-
janá.
Girángú Lábrang thájaná, aid parmi bútó,
Aid parmi bunmá, garbanú á’b shuvašhó,
Ulpái hanzáru garban, gárban nish háché.

Translation.

Now must we to go to the temple courtyard called
Chángmang.²
Where is Negi 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,³ by name Shambhú
Rám.
O my son Shambhú Rám, you should not go to
Lábrang,⁴
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.

Bashúharó minchhat, Tiká Rám Pandít,
gyalboú khasgi, Tiká Sábbú gürú.
Námang tháshis také, múrti tángshis máké,
múrti tá khyámú mameú sángú golchháng;
zangú mulú muchhé, dai shú minchhat.
Bashúhárú shyáná, héli darsan pares gyách;
oskó dálángsmi gansúr, nyumskó dálángsmi-gdes.

¹ Shambhú Rám Negi is the son of Rám Parshád Loktas of Kánam village in Shúwá parganá, and he a Imam of that village.
² Chángmang is a forest some miles above Lippi village.
³ Loktas, a sept of Kanets found in Kánam village.
⁴ Lábrang, a village in Shúwá parganá in front of Kánam.
Well known in Bashahr is Pandit Tiká Rám, 
The Rája’s private secretary and the late Tiká 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 Bashahr: 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 Pandit Tiká 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 tìthang, 
Jwálámukhí tìthang rágó mé baró, 
Rágó mé báskyáng, tío mé baró.*

**Translation.**

What a wondrous spot is the sacred place of Jwálámukhí! 
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-chho 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 bìmig háché, bul-búlí sánɡ tá, 
thau-sháng chhasórang, zon-bá dum-mig. 
Angú pyúšim bútó, shum-zanangú báski. 
Dakk ring ring bi-má, Loktasú Shártíng, 
i ráti béshti, Tábé maídánó.*

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1 Jwálámukhí is in Kángrá district. It is considered a great pilgrim place of the Hindús.
Dak ring ring bî-má, Yângkhuk dâniú den,  
Yângkhuk dânió dwânmá, áu chi chhäró.  
Da ú kûmó, tânjô tosh-ra-yiň,  
zamó chunmá chand, zamó chunmá májâng,  
Zamó chunmá májâng, áng i patak riângzê.  
Dak ring ring bunmá, Rûnâng kânderô,  
Rûnâng kânderô, késâ jâyul shéstô,  
Késâ jâyul shesmá, Tanam maidâno,  
Âng pazirû kumo, áng Zarâs kim-shú,  
Loktasû kim-shú, Tâssihombar 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 Shârting,¹  
And lodged for a night on the level land called Tâbé.²  
Then proceeding again up and ever up, we reached the  
peak called Yângkhuk,  
Thence we hallooed down to say:—  
"O you nuns of Kânam, may you live in peace";  
Among all the nuns there,  
Is a sister of ours!  
Then going up again, we reached the peak of Rûnâng,  
Whence we see our native land  
In the meadows of Tanam.³  
There is our home, and there our family god deity called  
Zârshû,  
And Loktâs Negî’s family deity is called Tâssihombar or  
Tâssihombar.⁴

Dûmîq Lâmá’s Song.—(Love Song).

Dûmîq Lâmá biô, Gyâlchhâ thang Kânam,  
Santânû thuako nyótang, gulbáshi bánthin,  
gulâbâshi bánthin, chhwâ lán-lán keyiň;  
chhwâ lán-lán báskyân, migisi má khyâch.  
Dûmîq Lâmá, argâû shapthang thá láyîň,  
kînû má shîjât, nû wazirû bêlî,

¹ Shârting is the name of a hamlet belonging to Loktâs Negî of Kânam.  
² Tâbé is the name of a level land in Shârting. Yângkhuk is a  
peak near Sunnam village. Rûnâng is also the name of a hill above  
Lîppâ village in Shûwâ parganî.  
³ Tanam is a meadow near Sunnam village. Zârshû is the name  
of a deity in Sunnam.  
⁴ Tâssihombar or Tâssihombar is the family deity of the Loktâs  
sept of kanîs.
Translation.

Dumig Láma proceeded from Gañgyul to Kánam.
In the upper part of the village is a place called Sántan.
There dwell a pair of beautiful maidens of rosy complexion.
Oh! they do not even favour me with a glance, then what hope is there of reception.
O Dumig Láma, 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 Láma, am not an ordinary Láma, For, I have learnt the holy book called Kañshyákch by heart.

LOCHÁ LÁMA’S SONG.

The following song was composed in 1897, when the Rim-bóchhó Lochá Láma was invited by the late Tiká Raghu-náth Singh, C.I.E., of Basháhr, from Tássílumbó, which is about three marches this side of Lhássá, to consecrate the Buddhist temple called Dúngyur at Rámpúr. Lochá Láma has a monastery at Kánam 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 incarnation Láma.

Thochálo shong tá, sárpá yiunc zargyos,
Mi tá li loshó, nú háttú chháyang?
Nú chháyang chháyang, Rimbochhó chháyang,
Shong shongi bunná, khoná Rámpúrá,
Khoná Rámpúrá, Tiká Sáhibú ampi,
Tiká Sáhibhas loshid, bühadjiyāi intrinsic Rimbochhó,
Ki Rámpúr toshiyiñ, gom faç búnáté,
Lochá Láma lólash, gurú jiú wáng máemá,
Gurú jiú wáng máemá, ki Rámpúr toshiyiñ

1 Gyálchá or Gyálshá is a term for Basháhr territory, used by the Tibetans, as well as by the Kanáwar people.
2 Kañshyákch is a Tibetan scripture of the Buddhist.
3 A title of the Tibetan Lámas.
4 A place in Tibet.
5 The capital of Tibet.
6 A village in Shuíwá parganá.
Ki Râmpûr tóshrayiû, gomjà bûnâte,
Gomjà bûnâtê, ûshângû kârkhânang.

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 Rimbóchhê Lámá, by
name Lochá Lámá.
Coming down and ever down, he arrives at Râmpûr,
Before the Tîká Sâhib,
Who asked. ‘Welcome holy Lochá Lámá, art thou
arrived?
Be pleased to stay in Râmpûr: 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 Tîká said, ‘Thou mayest live at Râmpûr 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
Shûwâ parganâ of Kanâwar:—

 Toling shong banâ yungzâ, hanzárû shekhi,
  Hanzárû shekhi, pâlc mâ ech takê,
  Pâlc mâ ech takê, ju Kaljugo dyáro.
  Biyår cheî zâmûk, Khârtû bûyû den,
  Biyår zâmûk berî, i ruza mêmê,
  Rûzâ memepang lonmgì, kî ti kân birayiû,
  Ki ti kánûnû birayiû, lum járu shyâ keták,
  Lûm járu shyâ mâ yâk, tô kân lî mâ bîg,
  Ti kân lî mâ bîg, gu ruza mêmê,
  Ti kânûnû mâ bîmû, shing kánûnû birayiû,
  Shing kánûnû bîmû, pûlûng shyâ ketâk.
  Shing kánûnû mâ bîg, pûlûng shyâ mâ yâk,
  Zuñûmûc-shyâ saûngi, nyolûng Makalâû chhângû,
  Nyolûng Makalâû chhângû, nâmang thû dúûgos?
  Nâmang thû dúûgo, Chanû rang Zabûn,
  Chanû rang Zabûn, i áamu chhângû,
  Yá zuñûmûcshyâ saûngi, tô Shumchho gîlan,
  Nû Shumchho gîlan, kî rîng chhályá rayiû,
  Ki rîng chhâlyá rayiû, gunchhû Mûrkândê,
  Gunchhû Mûrkândê, kî shong chhâlyá rayiû.

Translation.

This year brotherhood was entered into with one
Who is very proud, and has no money at hand,
The Belghara Pillar Inscription.—*Vikrama year* 1253.
THE MACHLISHAHR GRANT OF HARIS-CHANDRA.
V. E. 1257, --II. 21-25.
In these days of the iron age,  
All the friends gathered at the water-pool of Khārtā.  
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 Makālā:  
What are their names?  
They are Chanū and Zabān,  
The sons of one mother and father.  
Oh dear friends, carry this Shumchhō song  
Into the upper country,  
And in winter,  
Down to Mārkañḍe (in Bilāspūr State).

THE SONG OF CHHEŪ RĀM.

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

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."

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1 A pool in Shumchhō ghorī.
2 Makālā, a sept of Kanets found in Pilo.
3 Shumchhō, the dialect of three villages Kānām, Lābrang and Pilo.
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 ¹ 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.

**Miňúp Chhering's Song.**

*Sántan teteú fintan, áng chá Miňúp Chhéríng,
Áng chá Miňúp Chhéríng, bánthinú lálcú thá láyiĩn,
Bánthinú lálcú thá láyiĩn, bánthinás gar-ban mátolyá.
Ulpaú bátang roňchма́, aulisú chímet firayĩn,
Aulisú chímet ken-nang, pândúp-duň-shyá nang,
Páňúp-dup shyá nang, kirsháňi niló.
Kirsháňi níma, gar-ban chályátó.
Aulis táng jítas, prálab ishid má-ech.
Miňúp Chhéríngas lotash, áng tégshyá báwá,
Áng tég-shyá báwá, nú thu bátang ringtoyĩn,
Nú thu bátang ringtoyĩn, ide parmi gáňďú,
Ide parmi gáňďú, chúli binyáté.

**Translation.**

The message of grandfather Sántan² is:
"O my dear Miňúp Chhering,³ 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."
Miňúp Chhering 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 Miňúp and Zábán Patí.**

*Sánkú yá Barjé, bairang tá dwáyĩn-yáñ,
Bairang tá dwáyĩn-yáñ, yungzú shaphrang húlo,

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¹ A forest near Spilo, a village in Shuũá parganá.
² Sántan was grandfather of Miňúp Chhering.
³ Miňúp Chhering lives at Pilo or Spilo, village in Shuũá parganá, Shumchho shorí.
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Yungzé yá yungzé, kí kumó járayiäh,
Ringzé yá ringzé, gu khró khró tachá.
Aláchár aláchár, Sántanú chháng Miňdup,
Dak shong shongi bímá, khoná chú Rámpúrá,
Khoná chú Rámpúrá. bairang bazaró,
Yá bhagwán thákur, jé hálá pú-she?
Jé hálá pú-she? Ámá mé shokrang.
Gu tithang bitak, Jwálámukhi tithang,
Jwálámukhi tithang, má tängmig tángshid.
Tío díwang zudó, báyi mé baro,
Rágo mé báskyáng, tío mé baro.
Yungzé yá yungzé, parmi hát dígyo?
Parmi tá lomná, Pánchárasú chimé,
Pánchárasú chimelú, námang thú dígyos?
Námang tá lomná, Zabán Patí bánthin.

Translation.

O Sáñkú Barjé, 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 Miňdup, 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 Jwálámukhi.
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.
What’s her name?
Her name is Zabán Patí, the beautiful.

The following song is on parting:—

Panchó bäiyir zom-míg, yálú rátíngó,
yá-lú rá-tíngó, zom-mígú bérang brálmig;
Zommígü bérang brálmig báskyáng, má-zommíg také;
má-zommíg také, omchú bérango dená.
Játá bérangó, brálím má chál chál,
ṭul-tuli mig-tí, mig-tí twán má gyá.
gu haches butak, dái golú nyumchá.

1 Barjé, a sept of Kanets found in Lippá village.
2 Pán is the Kanáwar name for Pánówí village, and cháras means the head-man of a village. So pún-cháras means the headman of Pánówí, a village in Thárábis pargání.
Bimigú bérangó, i gomjá nesh háš gomfá ló.
Hás gomfáu nyumchá, gom jádá biggyos.
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 Negi Anzin Dás of Pwári, a village in Tukpá parganá, who fell in love with a maid named Hirá Maní of Thángi, a village in parganá Tukpá.

Yá panchó báyár, parmi tángmig bíté.
Kin báho parmi hát tó? Ang báho parmi toá;
keé Pángsá chhechá, koe Thángsá chhechá,
Thaṅgreú chimet, Hirá Maní bánthn.
Hirá Maní bánthn. námang o-chá-shé;
námang ocháshé, dhlálang ocháshé.
Anzin Dásas lótash, "áng námangó tóshi-yiñ,"
Hirá Manís lótash, kin námangó má-tosh;
kin páló lámas, áng órang ghátes.
orang ghátes tonmá, orangú gom já-ra-yiñ;
áng tángshis parmi, zguì gom gús játak
zguì gom gús játak, i gom kí járayiñ.
Yá zunmig sañgi, bite bite ringtöyiñ,
kíng kíng parmi, kimú káshis parmi,
áng káshis máñí, áteú káshis parmi,
áng báho má-buch. Āteú káshis tonmá.
da li parmi nárshó, da li parmi nárshmi.
juñì mül mül kétak, stákuch mül mül 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 Pāñgi or of Thāñgi village,
The daughter of the Thāñgri sept, by name Hirā Mañi, the pretty maid.
Her name is very pleasing to my ears,
I may beseech her.
Añzin Dās said: "You may live in my name."
Hirā Mañi 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 tölé gosrang.
Ulpaú zamá páulí, áshá lái khuchi;
ashá lá-i má-lá-u, chángé má khérté.
Gánthang tíu táré. Shibjiú lagyáti parmi,
sánísh barshang shuñgré. Hunzúr thuráré,
asílás gyunmá, shákúkárú básílása,
zulum chhebé má; zulum ringi-tonnang.
Jóni chámátté. Taksílú páitang fóté.

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.

1 Añzin Dās is an inhabitant of Pwári village in Inner Tukpá parganá. His sept is Fanýán.
2 Hirá Mañi, daughter of a zamindár of Thāñgi, a village in Inner Tukpá parganá. Her parents' sept is Thāñgrú.
3 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,¹
I'll beat him with shoes, and will break the door of the Tahsil (for justice).

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

Chhasú bánthin lotash, ámá yá ámá,
Gü Tikrang bitak, póshák dhóyáno.
Póshák dhóyátaak, yú játrang bitak,
Gü játrang bitak, Grosnam thánang-chó.

Dak shong shongi bímá, Shotú kimo den,
Ang kansang náné, Gyále bánthini.
Náné yá náné, gü játrang bitak,
Grosnam deshángó, nilú ú kérayíi,
Nilú ú kérayíi, chhatróling kérayíi,
Lágé tí thápchad, póshák kó-yá-tó.

Dak nesh neshi bímá, Kot dhárańgu dén,
Búiyár chéi lóshó, "nú hátú chhesmi ?"

Núgo tá lonná, Jwálá Négiú chhesmi,
Chhasú bánthini, Bórasú chímet,
Bórasú chímet, Shuíwáng bíštú báńji.
Chhasuú manang cháltó, bíštú chháng chumtak,

Kinú má sinjyátó, nú té'g miú chháng,
Chhasuú manang suńchótó, bíštú tangó yunmig,
Kinú má sinjyátó, bíštú tangó yunmig.

Translation.
The pretty maid Chasú² said: "0 mother, O mother,
I'll go to Tikrang³ to wash my clothes.
Because I have to go to the dancing fair,
In the court-yard of Shuńgrá village."

Then going down and ever down, she arrived at Shotú's house,
Where there was her younger aunt by name Gyálé.
O dear aunt, I'll go out to dance,
In Grosnam ⁴ 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 Kóť,⁵
All persons said: "Whose comrade is she ?"  

¹ If any one will oppress us then we'll beat him with shoes, and will go to the Tahsil of Chini for justice.
² Chhasú, maiden of Barí village in Thárábis parganá, Rámpúr Tahsil.
³ Tikrang, a water-pool near Barí village.
⁴ Grosnam is another name of Shuńgrá village in Thárábis parganá, Rámpúr Tahsil.
⁵ Kóť is the name of a ridge near Shuńgrá or Grosnam village in Thárábis parganá, Rámpúr Tahsil.
Some of them replied that she is the darling of Jwálá Negí, and
The daughter of Boras sept, 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 Dol’s Song.

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

Khinpaú chháng, Débá, ki gotió mú-gyoch,
hár-márú gom báskyang, haňzárú gom já-gyos.
Bábó parmi Ning Dól, bihnín thind-manná,
Sántanú chimet, Ning Dól, ugomá sángá golchháng;
khí-khí má-grik-shak, táng tángi má-grikshak.
Báho-chú parmi, iap khim gyáshak.
Hun bímig háché, shóng Darbár jám-mig;
Shóng Darbáró májangó, thű dumsí lánte?

Translation.

O you son of Khinpaú, Débá 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 Sántanú: 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 Rám pur.
On arriving there, I can’t say how the case will be
decided?

1 Jwálá Negí is the name of Luchhuní Dás Negí’s son in Shuṅgrá
village. His sept is Tyúras.
2 Boras is a sept of kanets living in Bari village.
3 Khinpaú is a sept of kanets living in Poo or Spoo village in
Shúwá parganá.
4 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 Bashár 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, májáng Jáñgrámo, májáng Jáñgrámo, “ijap Lippá bi-tak,”
Dakk nesh-neshi bimá, markhoná Lippá,
mánechú dená, “Lippá Mukhiyá hám tan?”
Deró hám kétaijn? Deró tá kétak Barjíú dwáré.
Barjíú morabo kumo; Barjíú nyotang chimet;
Barjíú nyotang chimet, Sembát dáng Naryáng;
bánthin tá Naryáng, báhó tá Sembát.
Bhúp Singh Bábú lotash, chhaktang zálmg bitak;
chhaktang zálmg berang, yútung Sembát táng-gyos;
yútung Sembát táng táng, Thákur zálmg boshi-gyos.
Tolín Chángmáng sántang, Sembátú gare dakhat.
Omsá také Barjíú chimet, hun tá háchis tarziú chimet.
Bhúp Singh Bábú kóchyang, marjyúd má láng-gyos;
marjyúd má láng láng, gudo dhágulo kholyá-gyos.
Sembátas dakk lóshid, dhágulo jimú fírayín,
dhágulo jimú fírayín, shum dóríu móláng;
dhágulo hé li shetak, Sembátú prálab ton-má.

Translation.

From down country came a Bábú, Bhúp Singh by name, who, in the middle of the Jáñgi 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 Naryáng.
Sembát and Naryáng 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 Chángmang at the fair of Chángmang, rumours of their friendship spread.

1 Jángrámo is the name of a ghorí in Shúwá pargána.
Sembát was first Barji'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 ornaments."

The Song of Tánzin Darze of Gaňgyul in the upper Kanáwar valley.


Translation.

"O you son of Máthas, 2 by name Tánzin, 3 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."

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

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1 This song is in Gaňgyul dialect.
2 Máthas is a sept of Kaneta living in several villages of Shúwá and Tukpá pargána. It is also an official post of a village deity.
3 Tánzin Darze is the son of Gaňgyul Máthas.
4 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.
Tänzin answered: "In the centre of the town, 
Beneath the large tree of Pipal" (a species of fig). 
"Oh my dear husband, let us go out for a walk, 
As well as to see the pastime of the bázár."

**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.

1. Yáng bánthnas lotash, Khálchú Lámá hám tan?
2. Khálchú Lámá hám tan? omchú bátang hálá?
3. Khálchú Lámás lotash, ‘‘áng tá bolás máńi, áng tá bolás máńi, hár-már rang bátang;
4. hár-már rang bátang, Gyolángzi shum rá rupyá.
5. Man-ban lóshimá, Khálchú Lámá man-ban, Khálchú Lámá man-ban, hár-már sánťágjos.

Translation.

Yáng Patí, the pretty maid, said: "‘‘Where is Khálchú Lámá ?
What about the promise made before?’’
Khálchú Lámá replied, ‘‘ ‘‘It is not in my power,
To take away another man’s wife,
And pay Rs. 300 to Gyolán.’’
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 BUTÍCH.**

The following song is about a remarkable dame of Jángí, a village in Shúwá pargáná, Chini Tahsíl, Butích by name.

1. Shydrá láekhu tashú, yutung Khádurá chhángá, yutung Khádurá chhángá, Hwámgyál Chhering báýár.
2. Chías láekhu tashú, Jángích Butích bánthin, Jángích Butích bánthin, minchhat-tái cháis.
5. Anenú man-banas lótash, bairang parmi shothyáyiñ, bairang parmi shothyámi gudo dháguló kétak; gudo dháguló báskýiñg, kánango dołúb kétak.

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1 Gyolán is a sept of Kanets living in Pilo or Spilo, a village in Shúwá pargáná. And it also means a lámá who leads a celibate life.
**Ethnography of the Bashahr State.**


_Hwángyál Chhering lótash, nú bátang gū má-hāṅk,
nú bátang gū má-hāṅk, zabán-chhushid narchhāng,
zabán-chhushid narchhāng, dagoù sharáp bütö;
paisá págshis rándiù, dagoù bimd bim-sheyiñ,
dagoù bimd bim-she-yiñ, dagoù sharáp má buch._

**Translation.**

Khádurá Negi’s son, by name Hwángyál Chhering, Of Khádurá village under Jáñgi, is a handsome youth. And so is the worthy maiden of Jáñgi village, By name Butích, a remarkable maid. A Tibetan blanket, as a token from Hwángyál Chhering, Is in the hand of the fair pretty Butích. And a bit of apricot from Laóakha, as a present From Butích, is in Hwángyál 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.’’ Hwángyál 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 Jáñgi village named Maní and Patí, who fell in love with a youth named Mishpon Zábán Dás of the same village.

_Maní rang Patí, yor-chandó salak,
yor chandó salako. Zábánú chám pánó. _
_Zabánú luuki jáó, foi rampring dú-gyö :_
foil rampring dú-gyö, tíngni Mã-CH YIÜN. _
_Zabán báýaras lotush, Maní Patí háim tan ?_
_áng dang shong já-rayiù, khariù má-zun buđó, _
khariù má-zun buđó, i morál tá shé-ra-yiñ ;_
i morál tá shé-ra-yiñ, manangó laqyáti morál. _
_Morálú nyum dotári bájö, dotári nyum khanjari bájo. _
_Mishpon Zábán báýar, parmi dúyijñ yá má-dúyijñ ? _
_Báýangs sachi QYÁSHÓ, áng tá parmi toá, _
Pányí Pányíl chimet, Gydékhán Patí bánthin._

**Translation.**

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

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1 Khádurá is the name of a village under Jáñgi, in Shúwá parganá.
2 Jáñgi is a large village in Shúwá parganá.
Belonging to Jabán Dás Mishpon.
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 Pángtí 2 Negi of Pángi 3 village, beautiful
Gyalchhan Patí."

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

Translation.

Tholpá's son, named Rasbir, 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 Patí, 5 went on foot to-
wards Gañgyul.
She has a small black mark on her forehead, otherwise she
would closely resemble the Celestial Nymphs.
Thármi's 6 son, Jwálam by name, joining his hands before
the Rája, requested,

1 Mishpon is a sept of Kanets living in Jáŋgi village in Shúwá
parganá.
2 Pángtí is a sept of Kanets living in Pángi village in Shúwá
parganá.
3 Pángi is a large village in Shúwá parganá.
4 Ghálchhan Patí is the name of Zabán Dás' wife.
5 Chhering Patí is the second wife of Rasbir Tholpá Lámá.
6 Thármi is a sept of Kanets residing in Tailang and Brélé, villages
of Shúwá parganá.
"O victorious king, where's Tholpā's son?"
"What do you say, O clever man?" Jwālam replied,
"Where's Tholpā's son? Please order him to pay me the marriage expenses,
I must fill my money bag with the money."

A Love Song.

NEGĪ SANAM DĀŚ' SONG.

The following song has lately been composed:—

_Thochálo shong tā, Gaṅgyūlo dekhra chā,
Gaṅgyūlo dekhra chā, hāt dām miu chhángā?
Hāt dām miu mà lon, Lippā Shyńtū chhángā,
Lippā Shyáltū chhángā, Sanam Dāś bāiyār._
_Dak shong shongi bimā, Sholdāng gūrang cho,
Sholdāng gūrang cho, Barē Zintū zamo,
Sanam Dāsas lotash, yā Barē Zintū zamo,_
_Yā Barē Zintū zamo, nū chhesmiū bōlyā-yīn,
Hātū lo jāi, hātū lo bānjī?_
_Hātū lo mà lon, Tyūrasū jāi Jogtūū bānjī,_
_Jogtūū bānjī, Nīlā Patī bānthīn,_
_Zintū zamos lotash, jā aldo kāmchik,_
_Anāg bōlās tā mà-nī, hār mārū bātāng,_
Sanam Dāsas lotash, paíśās bōlyātak,_
_Paíśās bōlyātak, kī dōkhā thā gya-yīn,_
_Dak shong shongi bimā, Chórā bāndero,_
Chórā bāndero, Sanam Dāsas lotash,_
_Anāg nyumsī thā jān-yīn, gu hunāi mà fīchak,_
_Gu hunāi mà fīchak, rīng bīmīg bēro fīchak._
_Paltyāū buchā, Nīlā Patī bānthīn._
Sanam Dās Negī, khonā Rāmpurā,_
_Yūlānu chhāngas lotash, āṅg morchhāng thā fīyos?_Sanam Dāsas lotash, kīn paíśā kī chhumrajīn,_
_Yūlānu chhāngas lotash, paíśāu gōyi āṅg mā-e,ch,_
Paíśāu gōyi āṅg mā-e, morchhāngū gōyi āṅg to,_
_Tyūrasū chhāngū izzat, nī-rā rūpyā,_
_Nī-rā rūpa-yā, nīsh rānjū bēchāng._

Translation.

A youth of Gaṅyul came down from the upper country.
Whose son is he?
Don't ask whose! He is Sanam Dāś,
A worthy son of the Shyáltū family of Lippā.
Coming down and down, he arrives at Sholdāng stream,

1 Gaṅyul is the name of a _ghori_ in upper Kanāwar.
2 Syáltū is a sept of Kanets in Lippā, a village of Shūwā pargānā.
Where lives a nun, Zintú of Barí village. Sanam Dás said: "O Zintú, 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 Nilá 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 Nilá Patí turned back, And Negí Sanam Dás arrived at Rámpúr. The son of Yúlán 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 family was held to be worth Rs. 200, The price of two ponies!

The Song of Pálú Ram of Lippá.

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

\[
\begin{align*}
Nápa jis tures, & \text{Boresú barji yungze,} \\
Boresú barji yungze, & \text{Pálú Rám Bores,} \\
Pálú Rám bigyos, krigarú pánthang cho, & \text{Krigarú pánthang cho, yú krigarú chimet,} \\
Yú krigarú chimet, & \text{i Jared shárshím gyáto,} \\
Ijap shárshím gyáto, & \text{palbar gofná lántë,}
\end{align*}
\]

1 Zintú is a sept of Kanets in Bari, a village in Thárábis parganá.  
2 Barí is a village in Thárábis parganá.  
3 Yúlán is a sept of Kanets in Nátpá, a village in Thárábis parganá, and perhaps immigrants from Yúlá, and so called Yúlán.  
4 Tyúras is a sept of Kanets in Shúngrá, a village of Thárábis parganá.  
5 Pálú Rám is a man of respectable family in Lippá, a village in Shúwá parganá.  
6 Bores, a sept of Kanets in Lippá.
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 Tashil door at Chíní is always open.

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

The following song is in the Shumchho dialect:— Yá pancho bánýár, toshimiq Yulchhung¹ dám dú, Khiriú mázun budo. kharu mázun bunná, Sukhunzakras já-ra-yiñ, shirná hirim budá, Hírim tá má bunná, dálang má rú-lyás. Zindup Darze bigyos, Shíliú² multhango den, Shíliú multhango den, shúshúri hájo, Shíshúriú kýno, byorá tú dúgyos? Byorá tá lómá, kan sang kanichú práł lon, Sherkhan táshqí táshqyos? Kátyáng šum damyá, Thi namanná dúgyo, má zam nang güzam, Shumchho chhángá züngy, Shumchho chhángá májăng, Baktábará betá, Zindup Darze bánýár, Multhangú den thuredo, yen káchýáng khyágios, Yen káchýáng khyámá, shákukárpó gurbái.

¹ Yulchhung is another name of Spilo or Pilo, a village in Shumchho ghorí.
² Shili, a sept of Kanets living in Kánam village.
“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 Sherkhān fair¹ at Kānam take place?"  
"On the 3rd of Kātik."

What a wondrous and crowded gathering it is!  
All the youth of Shumchho ghorî 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 Damayanti in the  
Kanáwar language.²

There was once a king Nal by name, and his queen was  
called Durmandi (Damayanti). 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

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¹ Sherkhān, the fair that takes place in Kānam on the 3rd of  
Kātik.
² From Mahábhrat and Nalodaya.
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 Suàtingú¹ Dâmbar (also called Chhákoling Dâmbar), the deity of Lábrang village, and his grokch or dînâdâñ, who was also called Chhákoling Dâmbar, 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 deotâ's order.

Suàtingú Dâmbar bigyos, Thongling² gojmão,
Thongling gofpà kumo, shum dyári beshi,
Bítangú ángláng má toyi, shum dyári damyá,
Man-banû jabâk túre, roñú lo gántum.
Parmío jabâk báskyâng, man-banû jabâk túre,
Suàtingú Dâmbar lotash, Puánú³ chhâng hàm tash?
Ijap kimo birayiñ, nyotang táwá kánachi,
Nyotang táwá kánachi, kyo shâng dâng gonmá,
Kyo shâng dâng gonmâ, wàrió châláte,
Nesh neshi bimû, Khârchung⁴ dámio den,
Khârchung dámio den, sámnà sunchyá gyoys,
Chhákoling Dâmbar, shumjâp dhâlang gyos,
Shumjâp dhálang gyos, doshang thà láñ rayiñ,
Ijap shelì bitak, háches pàllhyá tak.

Translation.

Suàtingú Dâmbar 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.
Suàtingú Dâmbar said then: "Where is Puán's son?"

¹ Suàtingú Dâmbar or Chhákoling Dâmbar is the deity of Lábrang, a village in Shûwá parganú. The grokch, in whose body the deity 'play,' is also named Suàtingú Dâmbar or Chhákoling Dâmbar.
² In Lábrang.
³ Puán or Puwán, a sept of Kaneta found in Lábrang.
⁴ 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 Chákoling deotá, we bow to thee thrice,
Be not angry with us,
We are going on a trip, and will soon return.''

A Love Song.

Negi Gaṅgá Saháya’s Song.

The following song was composed in 1890, when Negi
Gaṅgá Sahái was appointed by the late Tiká 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, Negi of Thángí, a village in Inner Tukpá parganá.

Tiká Sáhibas lóta, áng hushyári hám tan?
Hushyári tá lonmá, Pángi Pángtu chháŋ,
Pángi Pángtu chhángá, áng paimáshi birayiň,
Pángtu chhángas lótaș, gu Tukpá má bíg,
Gu Tukpá má bíg, gu Shüwe bítak.
Tiká Sáhibas lótaș, áng hukum má rońchis,
Áng hukum má rońchis, né hála ringtan?
Dak ring ringi bimá, khonáčhú Tháńgi,
Khonáčhú Tháńgi, Nyokché Négítu gore,
Nyokchéú jáí, Naryum Patí bánthin.
Naryum Patí bánthin, ywáksí dhálíng gyos,
Gaṅgá Saháy munshi, thwáksí jirjya gyos.
Naryum bánthin lótaș, gu kin rang bítak,
Gaṅgá Saháy lótaș, ki áng rang thá já́yĩ́n,
Áng parmi kócháng, Yúle Shwildú chimet,
Kínú tong tong kétó, wírkyó tópás lánchak.

Translation.

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

The clever man is said to be the son of Pángtu Negí2 of
Pángi village.

"O Pángtu Negí’s son, go to my new settlement work as a
patwári," said the Tiká Sáhib.

"I will not go to Tukpá parganá, but to the Shúwa
parganá," declared Gaṅgá Sahái.

1 Negi Gaṅgá Saháy, a resident of Pángi village in Shúwa parganá,
by sept a Pángtu, is now patwári of the Inner Tukpá parganá.
2 A sept of Kanets found in Pángi, a village in Shúwa parganá.
The Tiká Sáhib replied, "Do you not hear my order? What do you say?"

Then going up and ever up, he reached the plain of Thángí's village,

And in Nyokché Negi's house

Is the daughter of the Negi,

By name Naryum Patí,

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 village of the Shwál 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 Dási's Song.

The following song was composed at the time of the settlement of the Bashárhr State by the late Tiká Raghunáth Singh, C.I.E., in 1889:

Toling shōnang damyá, nawá naklu káchyá,
Hármdölche losho. jimí paimás láño,
Tiká Sáhibú munshi, Lobhá dáng Brindában,
Jimí paimás láño, Tanam màjáðáno.

Padam Dási báthin, thu chhañdol mañdol,
Gáchhyángó zedpuq ráng, böringo botal dáng.

Padam Dáisi losho, Lobhá munshi hám tan?
Payíí (gyálmbung bite, Sunam ba-sá-te.

Lobhá munshi's lodo, gu Gyálmbung má-bug,
Ang hanzárú garban, áng báho parmi,
Ang báho parmi, áng nyöláng pújí.

Bennang bodyadá, Padam dáng Lobhá,
Padam Dásiú muñdi, Lobhá munshiú guddó,  
Lobhá munshiú muñdi, Padam Dásiú guddó.  
Ju chhebó milan dáhi, hás chhebó milté,  
Dargáú rájo ampi, 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 munshis, 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 munshi?  
Go on, we will go to Gyámbung or live in Sunam."
Lobhá munshi 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 Lobha’s hand,  
And Lobhá munshi’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 1 of Kánam village:—

Baktáwarú chïmet, Umar Dási báthin,  
Umar Dási báthinú guddó, sanish zung dhágułó;  
sanish zung dhágułó májang; togotshé dhágułó,  
togotshé dhágułó nyumd, kot-bang tánang,  
kot-bang tánang nyumá, njí áu ngá kantí.  
Dáyang lóshimá, rá-pyúú dáyang,  
láning lóshimá, khyun-pyúú láning;  
báthin lóshimá Umar Dásiú báthin,  
man ban lóshimá, Umar Dásiú man ban.  
Baktábarú bétá, Zindup bayárá,  
Zindup bayárá, Kyálkhar banderó;  
Kyálkhar banderó, lachhú pachim ë-rayín.

1 Hirá Dás Loktas of Kánam has two daughters: viz. Umar Dási  
and Gyálé. The latter has become a nun. He has four sons: viz.  
Ziád Dup Rám or Ziád Dup Daré, Amir Chand, a student in F.A. Class at  
Lahore; Gulab Jít, at home; Sanam Jít, a student in Simla Govern-

ment School.
The pretty Umar Dási 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, 
Will you please go to the forest of Kyálkhar? 
To bring down the large leaves of the plant called Lachhú? 

The Song of Sántan and Yánkar Mañi.

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

Yochálo den tá, i kágli budá, 
da kágli kumó, byorá thiú dushá? 
Byorá lónná, nichhal bayárú byorá, 
Kánam Lóshar járayiñ, Kánam lóshar má bunmá, 
Lochá zálmig járayiñ, Lochá zálmig má bunmá, 
Kailású zálmig járayiñ, Kailású zálmig má bunmá, 
da báyár má nársh, roteú kháríj háchó. 
Dakk ring ring bunmá, Láspaú going den, 
Lápsoú chhäng Sántan, báho parmi hát tó? 
Lábrang grokchú chimet, Yánkar Mañi bánthin 
Báho-chú parmi, gú Rámpúr bitak, 
kí Rámpúr bímá, gú mastang bitak: 
kí bímá birayiñ, gú kimó tóshak: 
bingú bérago, pirang 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 fair of Kánam," 

---

1 Umar Dási is the name of Hirá Dás Loktas’s daughter of Kánam village in Shuíwá pargani. 
2 Zíndup or Zíndup Rám is the name of Umar Dási's brother. 
3 Kyálkhar is another Kanáwari name of Skyálkhar, a place of Bashahr near Tibetan Frontier. It is also called Skyálkhar. 
4 Lachhú is a kind of snowy plant having very large leaves in which they keep butter. 
5 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,
If you do not like to see him, then come to witness the
beauty of the Kaijás 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, Sántan
By name, arrived at his father's.
Who is his darling?
Yánkar Maní, the beautiful daughter of Lábrang Grokch.
O my dear, I’ll go down to Rampur.
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.—The Song of Sántí Lál Patwári.

Yochálo den tá, Rájáu patwári.
Rájáu patwári, Sántí Lál Negi.
Sántí Lálas lotash, Rogé sántangó.
Yá pancho baiyár, arak tungmig chálshé.
Arak tungmig nyumchá, gofná shenmig chálshé.
Arak tungmig chálmá, Nespá brándí.
Nespá brándí, rupayáu nish bótal.
Dak nesh neshi bimá, Shúryánú góring den.
Shúryánú jái, Bagati báithin.
Bagati báithin lotash, ‘‘ámá yá ámá.’’
kumping tálang ham to? Arakú bótal twátak,
Arakú bótal twátak, palbar gofná bitak.

---

1 Lochá is the name of a very respectable Lámá of Tásilumbo 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 Rampur. The Lámá has also a temple at Kánam called “Lochá Lábrrang.” Lábrang means a temple, but there is also a village of this name in Shumchho ghorí.

2 Kaijás is the name of a very beautiful snow mountain situated opposite the Chini village across the Sutlej river in inner Tukpá parganá.

3 Láspá is a sept of Kaneto living in Lábrang village.

4 Sántan, a youth of Láspá sept of Lábrang village.

5 Yánkar Maní is the name of a girl of Lábrang.

6 Grokch is a sept of Kaneto, as well as a post of village deity’s official, Doñwáñ in Pahári.

7 This song was composed in 1898.

8 Sántí Lál Patwári, afterwards Qámúngo, was an inhabitant of Dúni village near Chini, and he is now dead.

9 Rogi, a village near Chini, is celebrated for its grapes, of which they make wine. Rogé is declined from Rogi.

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

11 Shúryán, sept of kaneto living in Rogi village.

12 Bagati or Bagti is the name of Shúryán’s daughter.
"Amú ji dak lotash," áng báhó Bagti báîňthin,
Áng báhó Bagti báîňthin, ban yunqût naîkchî shêtayin?
Chêî pêranu yâg yâg, Bagati báîňthin,
Nákîch châm pânö, nákîch yânglukû tânges,
Nákîch yânglukû tânges, shum tîprû shê-shê.
Sántî Lâlás lôtasî, áng zunmiqshê sañgî,
Áng zunmiqshê sañgî, bîrûng mà dwaiyê-yâñ?
Bagati bânîhin lotash, gû bîrûng mà bûg,
Ki kumó jârâyîî, palbâr goñná shêtê.

Translation.

There comes from the down country
The Râjâ's patwârî named Sântî Lâl Nêgî
Sântî Lâl said, in the temple court-yard of Rôgî,
"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 brâyndî made by the
Nêsang people,
The rate is two bottles per rupee.
Then going straight to the house of Shûryân,
There's the pretty daughter of Shûryân by name Bagati.
Bagati 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 Bagati,
Will you disregard the honour of your parents ?"
When all the family members are asleep, the pretty
Bagati
Is spinning wool for a little blanket,
With three stripes on it.
Sântî Lâl said: O my dear companion,
Will you not come out for a while?
Bagati the pretty maid replied: "I won't come out,
But you should come in, we'll sing a song."

A Love Song.

Junmiq sañgîû tânges, râng dânnî chîlshê,
Râng dânnî bûskying, dânnî li maîdân,
Dânnî li maîdân, jaîngal li maîngal,
Jaîngal li maîngal, thànang li tîthang,
Thànang li tîthang, nayang li kûlang,
Nayang li kûlang, kûlang li bâyû,
Afar farak bûskiyâng, chhirap farak dügyô.

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 differ-
ence.

TIBETAN MORALS.

1. "Ponpó dág pó yodnang, misar chig chig khor-mi-yong;
Ponpó zámpó yodnang, misar mángbo khor-yong:
Di māshenang, sángpo-lá to'yé."
"Chhú dágpo yotsá lá, nyá chig chig khor-mi-yong,
chhú zámpo 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 kāng thāng gá."
If you have to go and no pony to ride, then you
should go there by foot.

Compiled by Pandit Tiká Rám Joshi, Retired Secretary
of Basháhr.

PROVERBS AND RIDDLES IN THE KANÁWARÍ LANGUAGE.

1. "Dám mi rang shímo li bīmig,
Kocháng mi rang jámo li má bīmig."
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. "Khörang khasú den rá hūlas."
To sacrifice a hundred sheep for the sake of a lame
ewe. (Penny wise and pound foolish).

3. "Chorasú báll den chámp pünang."
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.
6. "Nish chin májangú i rig."
   A louse between two nails: (i.e. at death's door).

7. "Banthin chhesmi stingú nár, dhankhangó fó 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 dhankaṅkhangó bānthó 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. "Sáchá demo Kánam, bānthin chias Sunam."
    The soil of Kánam is fine, the maidens of Sunam beautiful.

11. "Chháche pyáchú omoi wá, lanthan miú bátangí chókhás."
    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 angi."
    Hollow inside, pretty outside.

    The bull, having dug up the mud, puts it on its head.

15. "Jitasú rán̄g, dáldishú báng."
    The rich man's horse, and the poor man's leg are equally useful.

16. "Brássú báll 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 dálé rang mó, or Fó dál dál kui."
    He discharges his arrow, after the deer has fled.

18. "Desháng ghātochú bré tág."
    In a small village, the grain measure is large.
19. "Yāŋgpā kui wār na pār."
   The dog of Yāŋgpā village is neither beyond the Wāŋg river nor on this side of it.
   Cf. Dhobi kā kuttā ghar kā na ghāt kā.

20. "Kulang khyā khyā nār jīmīg,
   kulang khyā khyā ti tunqīmīg."
   After seeing her family, a wife should be chosen;
   Water should be drunk, seeing the spring.

   To catch an eatable, to escape from a rolling stone.

22. "Yāqim yāmā kui ūmīg, toshim yāmā pėrūng ūmīg."
   If you want to sleep, feed your dog,
   If you want to live, help your kith and kin.

23. "Jedk sargang zustang, gu āṅg kimo pūtak."
   I'll get home before the sky clouds over

24. "Shitak chālmā tā páltang thū lántak?"
   Had I known that I must die, why should I have
   undergone so much toil for the land?

25. "Ţepang kumpī, mi ārolyāmīg."
   The cap is under his own pillow, yet he bothers people
   in vain (by asking where it is).

26. "Hud bātang unchis nyōd, daū pūrā māech."
   Words instigated, and begged food, do not satisfy.

27. "Chhāŋg krābmā krābim sheyīn,
   dāčū kochāng thā lōrayīn."
   Let the son weep if he will, but don't speak ill of the
   husband.¹

28. "Om id kājang nish, or Omm id kājang² nish."
   One road, two purposes. (To kill two birds with one
   stone.) Cf. Ek panth dó kāj.

29. "Oms dwānmbā jyū den, nyums dwānmbā dānang."
   Risk of life onward,
   Fear of fine backward. (Fine, i.e. punishment).
   Cf. Age jāuṇ tō Rāvan máre,
   Pichhe rahuṇ tō Rām máre.

¹ A woman is supposed to say:—I don't mind if my son is unhappy, but I will hear no ill of my husband.
² kājang = business: from Hindi kīj.
30. "Mī ḡaṭṭochû bátang tég."
   The man is little, but his words are long.

31. "Hur-hur fāshang."
   Tickling the itch. (It means that the itching increases itch).

32. "Pon tá tá shyálesû, kui tá tá thárrû,
   Nár tá tá hár, jāss 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. "Pyūū shim, pishīū khélang."
   The mouse’s death is the cat’s play.

34. "Shyádppe Lámá shyádppe, hú-migo Lámá."
   The Lámá preaches to others, but never practises what he preaches.

35. "Hab játak nêo, hub."
   The ass went to get horns, but lost his own ears.
   Cf. No. 50.

36. "Láye káyang, shupá upáshang."
   Dancing by day, and fasting by night.

37. "Jâmig gháto, unmig bódî."
   To eat little, and ask much.

38. "Shú deorango shyāre, munring práye shyāre,
   Láng khurango shyāre, shimíg aṇū kimo shyāre."
   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. "Fochû bergá shell, rângi châmbak shell."
   The remedy for an ass is the cudgel, and for a horse the whip.

40. "Kâgg chhâryarâ pâjiû chummin, or
   Pâji chhâryarâ kâgg chummin."
   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. "Hândî firi Wângtû."
   Wandering here and there, and back again at Wângtû Bridge. (Wherever one goes, one gets home at last).
42. "Blech póno gud."
   In sliding the hand lights upon a stone. (It never rains but it pours).
43. "Nóling shím, tóling kráb."
   Dead last year, mourn this year.
44. "Kág shúshis lí má shúshis lí rokki."
   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. "Shóryáshís chhángú melíng kótagó kli."
   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 motás šítyang."
   The bird is small, but it sings a loud song. Cf. No. 28 above).
50. "Imyá zub, démyá krub."
   At one time eating too much, at another time fasting.
51. "Jáming bódí, golang nákich."
   Plenty to eat, but a narrow throat.
52. "Mángsarang jó, rut untak ringo, kánangi gósob."
   An ibex of Mángsarang (a forest above Morang village) asked for horns, but lost its ears. (Cf. No. 33).
53. "Nyár omchí bátías, chó omchí chókhás."
   The grain of a pea is naturally round, and a thorn is naturally sharp.
54. "Rígú tánges khur rásmig."
   To sharpen one's knife for the sake of a louse. (To crush a fly on the wheel).
55. "Bájnyách gáňthang, wárkyo shapthang."
   A ringing bell's sound goes far.
56. "Pyá lí zob, wá lí zob."
   The bird was burnt, and so was its nest.
57. "Aiú thu tod, báyú 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 ami Khágpá mi.''
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. "Yunégó yáng, golchángo rig sán.''
Sleeping by day, and killing lice moonlight.

62. "Pándítú omsko kathá má-támíg,
Kágú omsko mó má-chhárýámíg.''
No tale should be told before a learned man,
No arrow should be shot at a crow.

63. "Miú bishang léó, 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 pishi byon.''
A wild cat will expel a tame one.

66. "Lís tís peítíng pang : or Lís tís peítíng pang.''
To fill one's stomach with cold water.

67. "Gárr toshtang wánmíg, mig toshtang khyámíg.''
So long as there are teeth to smile, and so long as there are eyes to see.

68. "Jámíg gháto kastang bodi.''
So much toil, and so little to eat. (Much ado about nothing).

69. "Miú pirang, ronú khóyang.''
Pain to man and rust to iron.

70. "Námang rásk, lýá púshk.''
A great man, but an evil fate.
71. "Kui kunmá, shyáles tháscho."
    If we call the dog, the jackal will hear.

72. "Kuí ku-ku, rágas chíyám."
    To throw stones at a dog, after having called him.

73. "Soko shí-shí, puchhnang ñen."
    The scorpion is dead, but its tail strikes up.

74. "Spug gwi-gwá li dangí, rig sikya-kyá li dangí."
    The flea jumping at the same spot,
    The louse creeping at the place. (Cf. No. 79).

75. "Pishi khu-shede rang, thúshang pachim."
    A cat looks for straw, when going to stool.

76. "Kárr má chástang, joll cháim."
    Before a sheep dances, the wool of its hind legs dance.

77. "Jonnyánmig nyums, dingyámang ñoms."
    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 gwi-gwí khurangó, nyárr gwa-gwá khalangó."
    The flea jumping in the cattle-yard,
    The pea jumping in the farm-yard. (Cf. No. 74).

80. "Fóchú puchnang téjap rinmá li rin-bang."
    Measure it as often as you will, the ass' tail is only a cubit.

81. "Fóchú téjap tongmá li purchyúling."
    As often as you beat an ass, dust will come out.

82. "Yaquí 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 chíores."
    Seeing his ragged clothes, they call him thief.

84. "Nyod má nimá, kankang nyod."
    If there are no supplies, then wheat is our diet.
85. "Gáss má nimá, 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, jóchú goodrang.''
   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 serkháó himá, zang shyo.''
   If an unlucky man goes to a gold mine, it will give out.

91. "Kágas dálando, 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. "Angú 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. "Koecháng omo jóchú nesh tumá, ló tukchó.''
   On a bad road if an ass is pushed on, he will shove back.

95. "Bátang rórói 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. "Wáskyir maechú, wáshang boái.''
   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 mi kotya-tá rólang, kui khu kotya-tá gáyam.''
   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 shich, mi rungshis má shich.''
   A bird is not killed by falling, a man does not die from disgrace.
100. "Práchas thán-thán li ðomang, krúchas thán-thán li ðomang."
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, jitasú áyó."
A wicked man is proud, and a rich one gentle. (Cf. Chhóte se utpát, báre se kshamá).

104. "Koñkaneú pal, pal chirang dashá."
The ant gets wings at the time of its death.

105. "Mígú 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 nimá zukto, chhá nimá tákto."
An arrow will pierce, but not salt.

108. "Bándrasú kámang má-erang, shí zunám."
A monkey having no work, will shake a tree.

Kick the man who is down.

110. "Báyá báyá fáiyá."
Hanging up and saying brother.

111. "Dáldishú chhángú shónang fántan."
A poor man's son will survive in July.

112. "Móg 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, kilang 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. "Málá má sheshch Rin-mi, párši má néch Mon-mi.''
A thing is not recognized by the men of Rirang village, and the men of Kámrú or Mone village do not know Persian.

116. "Máthas² kushim, cháig 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-mi bátang lig lig, bálbálsho thig thig.''
The words of Kámrú 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. "Dangi mogg, dangi shogg.''
There's the belly and there's the grain.

120. "Kágg báskyang kágg chháng díngas.''
A crow's nestling is cleverer than the crow.

121. "Báng báýátak ringo, stó laso.''
In saving one's food, to get one's face in the mud.

122. "Kággú báng dálango, 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 ránma, krúchi zób.''
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 batýámá batýámá kumoi.''
A low caste man of Tángó 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.

¹ A village in Outer Túkpá pağaná, also called Mone.
² A sept of Kánets found in Bárang and other villages.
³ A village in Tibetan territory.
128. "Khású hámyáí peīng dwáí cháthang."
   Wherever the sheep gets food there it dwells.

129. "Man chhitálé, chháng báňhas."
   The mother is plain, but the son is comely.

130. "Proshimá, ñengá li báňhas."
   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 hámá da tıg dangí."
   Wherever there is green grass, there is the pheasant.

133. "Chámangú thál anú káchyáng dábch."
   The weaver's comb pulls to his own side.

134. "Ráll kulmá kul, máñimá nyámú rétak."
   Pound away at the rice, or I'll sell you to a Tibetan.

135. "Pyü té'g, puchhnang gháto."
   The mouse is big, but its tail is short.

136. "Chumma 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. "Mí 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 peīngo chhas."
   A black goat has fat in its belly.

142. "Gom'á 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 úi-shen,
    Ti 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, záñdén bérang dåré.''
    Last in learning, but first in eating.

147. "Kháss rang bímá pábangó,
    bákhor rang bímá dhaňkhángó.''
    You will find a meadow, if you go with the sheep,
    But a precipice, if you go with the goats.

148. "Peťingú tánges jampring.''
    To die for the stomach's sake!

149. "Peťingú tánges sannyám shyo.''
    Charity lost for the belly's sake!

150. "Fóchú chháng melkás 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 sángi golcháng máékstang, golcháng má nésh.''
    The ass does not recognize the moon till it is full.

153. "Tháng mí dalá ukhyángi shó.''
    The fair was spoilt by the Thángi men's delay.

154. "Tété shí-shí méchánang.''
    He got a tinder box after his grandfather's death.

155. "Ho ho shapthang rái upíschang.''
    He calls "ho-ho" and fasts for eight days.

156. "An urchho, mángo lýurcho.''
    He, being on a grain box, was cast away in a dream.

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1 A village in Inner Tukpá pargana.
157. "Mé kuchu puchu big, tì kuchu puchu dégg."
The fire, if stirred, will be put out,
And water, if stirred, will decrease.

The envious man will harm no one but himself.

159. "Chályalá tůshang, khán khán důshang."
Sifting husks, inquiring into defects.

160. "Khalú ubálang, chhesmiú sting brobar."
Boiling oil cakes and a woman's mind are equal.

161. "Chárang nyám, batýás má-ne-ne, stish-jap dánang."
A Tibetan of Chárang village, not knowing how to speak, was fined seven times.

162. "Jánpá mí má närsh, játégā shing má närsh, botí kho lá jáss má närsh, lowá shiyá má närsh."
The inhabitants of Jángí 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. "Tukpákpaú 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, rín 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 idí dáms."
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.

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1 A village in Outer Tukpá parganá.
2 A village in Shúwá parganá.
3 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 Kanáwári Language.

168. "Yál dang bíbi chershim, prá den bíbi 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 níá fočhé luss.''
   If there is no pony then an ass will do.

170. "Jásbo má jásho nú chipurú shyá, sängá tolá jáñang.''
   Whether you eat it or not, this is the liver for which you had to pay a fine of Rs. 15.

171. "Mi má gothanchú ráng gothanch.''
   He, who has never ridden a pony, wishes to cross a hill.

172. "Dúchis dáchis i chháng, da li zwású kháe.''
   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 zábo.''
   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 shwíq tépang má-shá.''
   A red cap does not look well on the head of a basket-maker.

176. "Kin chháng ywá táyíñ, áng chháng tólýáiyíí.''
   Put your own son down, and carry mine.

177. "Pánú den kin, melingú áng.
   Cooked for me, uncooked for you.

178. "An émá spon ém.''
   If hungry, a dog will even eat shoes.
   Cf. Bhúkh míthí ki bhójan.

1 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. "Bodi jáchü bodí an, bodí jogshichü 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. "Krámmü dáng vánnú lí madd gyámig.'"
   There is a time for weeping and a time for laughter.

184. "Chhetkang toshtang, poshángü thu thád.'"
   A servant has no power in his master's presence.

185. "Unchich miù bok dú.'"
   The beggar's food is warm.

186. "Sud nimá bud.'"
   Where there is union, there is wisdom.

187. "Rokerú mámá anú nár dáng siyáno.'"¹
   Uncle Rokerú, the mother's brother, is wiser than his wife.

188. "Chámangü 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 tonná 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. "Koching ashás golang ruyám.'"
   Never rely on vain hopes.

¹ Rokerú is a sept of Kanét of the higher class found in Chugán or Tholang.
193. "Kólas shyáo khur."
   A knife for tender meat.

194. "Nádas biú má-ringch, chhesmiś járá má-ringch."
   A place never says "go away," and a woman never says "come here."

195. "Rókerú áte kher panchi-shyú."
   Brother Rókerú has lost his case. (Cf. No. 187).

196. "Bótó ti 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 lán lán tukrī."
   Only a bit of bread after hard service.

198. "Wábang pángatas zampring."
   There is death in evil company.

199. "Mi khyámpos désháng fyontó, kui khyámpos désháng rungto."
   Immigrants ruin a country, but a dog watches a village.

200. "Rok kágú májang ṭhoq kág."
   A white crow among the jackdaws.

201. "Ṭud kräbgyo, thid wido."
   Debts weep and credit laughs.

202. "Chháng manú dá boltó, rin hedi 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. "Mi rinú yóthang má shich, Pyú pomú yóthang má shich."
   A man does not die under his debt, or a bird beneath the snow.

205. "Shyálík-chú dúrang."
   The first place to a jackal.
206. "Râmpûr shaudo Nogâr gâ’n."

Buying at Rampur and making out the bill at Nogâr river: i.e., have your bill made out at once.

207. "Jâmû kâgshim skô’tô, pîrang kâgshim mà skô."

An eatable can be divided, but not a pain.

208. "Wângpô chhechânû peîng fûrmo, Shum kârû shyâs mà gri-gyô."

The stomachs of the Bhâbâ pargânâ women should be broken, for they were not satisfied with the flesh of three sheep.

TIBETAN MORALS.


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.


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 ngân semp med chahitê, Fá rol zu lâ khi mà-tan, Ri dak gyùn dú semp zâng kyâng, Chhê bá chán nam zahi sû ngom."

Don’t tell any one that Your heart is pure, For even the clean wild animals Are attacked by a leopard.

Akpâ is a hamlet in Shìwâ pargânâ, celebrated for its grapes: there is an old rhyme which runs:—

212. "Deshângû nâmâng Akpâ, Posh shennig pâkpa.
Jamigü thukpa,
Gáchhyāsming thākpá,
Bisṭāw nāmang Đākpá.

The village is called Akpá,
The skin of an animal for bedding,
A woollen rope for one’s dress,
And the name of the minister is Đākpá (an uncom-
plimentary term for Đāgī).

Äsrang is a village beyond the high range above Rárang in the Shūwá parganá, and about a mile or so further on is the hamlet of Tokhto where there is a fine praying wheel. At Äsrang is the home of a family named Shyūná, or ‘Ghost,’ regarding which an anecdote is told, which runs :-

213. ‘Äsrang Shyūná, 2 Mellam 3 Mashán, 4 Rirang 5 Rákshas, 6 Ginam 7 Shyālí. 8

Once on a time four persons of the four villages of Äsrang Mellam, Rirang, and Ginam or Mórang, bearing the titles of Shyūná, “ghost,” Mashán, “goblin,” Rákshas, “demon,” and Shyālí “jackal,” respectively, met one dark night near the Wángtú Bridge, when travelling on business. One of them asked, “Who are you?” The reply was, “Äsrang Shyūná.” 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, “Rirang Rákshas,” meaning, “the demon of Rirang.” When the fourth was asked, he replied, “Ginam Shyālí,” 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 Shyūná, etc., and not the ghosts, etc., as suggested by them, they thanked God for escaping danger, and proceeded joyously to their destinations.

1 Rárang, a village in Shūwá parganá.
2 Shyūná, a sept of Kanets in Äsrang village.
3 Mellam, a village in Rajgāon parganá, a sept of Kanets called Mashán lives there.
4 Mashán, a sept of Kanets in Mellam village.
5 Rirang, a village in the Inner Ţukpá parganá, where a sept of Kanets known as Rákshas dwells.
6 Rákshas, a sept of Kanets in Rirang village.
7 Ginam or Mórang, a village in the Inner Ţukpá parganá, where a sept of Kanets termed Shyālí resides.
8 Shyālí, 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 páíg."
   Three friends with one turban. (A cooking tripod).

4. "Páldar mámdáú 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. "Đániú 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. "Rín-bang rim-chó, kod-bang bıyang."
   In a field as broad as one's hand are two sers of seed. (A written paper).

9. "Đúú jángalo zángú diwang."
   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 chhurí."
    A red knife in a black skin. (A black bird).

12. "Mutú bátíchó zángú tiknang."
    A golden eye in a silver cup. (A narcissus).

    Ten men cause a man to fall. (Bread).

    It can be carried in the hand, but not put in a box. (A gun).

15. "Oms rokk, nyums shwig."
    Black at first and red afterwards. (Fire).
16. "Ghátich khwángchó em jáss."
   Sweet food in a tiny vessel.  (A walnut).

17. "Kyushonú jâll thoshim máskó."
   A handsome whip which cannot be lifted.  (A snake).

18. "Pátle dámás dañyáshim máskó."
   A spotted ox that cannot be trained.  (The leopard).

   A stony field that cannot be ploughed.  (The sky).

20. "Rokk jánchó shípi rug chá."
   In a black sheet there are countless louse's eggs.
   (The sky).