

therefore, to begin our chronology of Kha-pu-lu with Sultān-Mīr-Khān (in full probably 'Ali-Mīr-Sher-Khān), and to place his reign in the second half of the sixteenth century. Of some interest is the occurrence of the Tibetan title *Cho* (*Jo*), 'prince,' 'chief,' in the names of two of the chiefs.

NOTES TAKEN FROM MISS DUNCAN'S *SUMMER RIDE* (pp. 201-65)

Miss Duncan spent several weeks of the summer of 1904 at Kha-pu-lu. The legitimate chief of the place in 1904 was Rājā Nāsir-'Alī-Khān, son of the late Rājā Hātīm-Khān. As Nāsir-'Alī-Khān was a minor, his uncle Rājā Muhammad-Sher-'Alī-Khān was in charge of the government. The people of Kha-pu-lu are adherents of the Shiah sect of Musalmans, and the Kha-pu-lu mosques are built in Kashmirian style. A few people belong to the Nūr Bakhsh sect (p. 243). Compare Miss Duncan's picture (p. 200) of the famous mosque of Chag-Chang, 1½ miles from the capital. This mosque is believed to be 400 years old, and the beautifully carved walnut panels were stated to have been inserted 200 years ago. The mosque is said to have been built on the site of a Buddhist temple, and a brass plate over the door to have covered a document stating the age of the building. There was also an inscription on a beam in the veranda, which the maulvī said referred to its history. As Miss Duncan rightly remarks (pp. 239, 240), it would be interesting to have a translation of it; for it might throw some light on the question as to when Muhammadanism was introduced into the country. The ancient castle of Kha-pu-lu, high up above the present village, was also visited by Miss Duncan (p. 220). It was a complete ruin. Another observation of interest is that at the great Tamasha telescopic trumpets, like those of the Lamaist mystery plays, were used at Kha-pu-lu.

With regard to the question as to whether the name of Kha-pu-lu is of Dard or Tibetan origin, let me note that in the Kesar-saga (S.N., i) a sacrificial goat of the name of Ka-bu-lu is mentioned. Thus the name may be of Tibetan origin.

The following notes on the relationship of Kha-pu-lu to Ladakh are found on pp. 30 and 31 of the Treaty of Wam-le :—

TEXT

p. 30. ལྷོ་མོ་ཟི་ཟི་ཡིས། ལ་ཏུ་ལྷོ་ན་ཐོག་མར་གཉེན་སྦྲེགས་སྐབས། བདག་གི་མེས་ཏ་ད་ཁན་དང་། ལང་པོ་རྣམ་ལང་ཁན་གྱི་སྐྱོ་ཟི་ཟི་ཐོག་ལ་བཏང་ནས། སྐྱེས་ལུང་ན། ལྷོ་མཁར་གནད་བའི་ཆད་སོ་བཟུང་བ་ཡིན་ཡང་། ཟི་ཟི་ལ་དབང་ལ་མ་བཞག་པས། ད་ལྟ་ངེད་ལ་མེད་པ། ད་ཆ་ཟི་ཟི་ལ་དབང་ཡིན་གསུང་ཚེ། དེ་ཡང་ངེད་ལ་འཇག་དགོས་ཟེར། ་ ་ ་

p. 31. ལ་རྣམས་ཀྱི་མངའ་འོག་ལ་ཏུ་ལྷོ་ལྷོ་ལྷོ་སྟེན་པར་བརྗོད་པའི་སྐོ་ཚམ་ལས། རྩོ་ལག་དེ་ནི་དམག་ལྷ་སྟོང་གི་བདག་པོ་རེ་སྐྱོར་དོ་རེས་ལ་རྣམས་འདུད་པ་གཉེན་འབྲེལ་གང་ཟབ་ལ་ལྷོ་སྟེན་པ་ཞིག་ལས་ལ་རྣམས་པའི་མངའ་འོག་ཏུ་གཏོགས་ཚམ་ལས། ལྷོ་སྟེན་པ་ཞིག་བཞིན་ངེས་པར་འདུ་བར་ཡང་མིན། ་ ་ ་

TRANSLATION

p. 30. Queen Zi-zi said: 'On the occasion when a friendly relationship was established at Kha-hphu-loo, and when my forefather Ha-da-khan (Haidar-Khān?) and my uncle Rdab-lad-khan (Daulat-Khān?) gave Zi-zi to wife [to the Ladakhi king], an agreement was made [as follows]: "If a boy should be born, Steñ-mkhar will be given [to him]." As it was not put on Zi-zi's *kha-dban* (personal authority?), it does not now belong to us. Now that it has been said that Zi-zi is *kha-dban* (become of age? authoritative?), it must be placed at our [disposal].'

p. 31. To speak pleasantly about the fact that Kha-hphu-lo was brought under

(Hatim-khan)