

and remained there. At that time Ta-ra-can was chief of Ko-loñ, and Moti-Rām chief of Guñ-rañ. A man called Bali-Rām, of Phu-rañ in Me-rlog, was judge. If you ask what kind of punishment he inflicted in passing judgment, [we answer that] he did not fine people; he tied them to a tree and flogged them. Later on the Sā-ba (Sahibs, English) arrived here. Instead of stealing labour, as had been done before, they paid for what they wanted. When they put a load on a man, they paid him good wages; and now there is no more fear, but happiness.

This was told by Drun-drub of the house Myoñ-pa of [the village of] Kyor. It was written down by Bzod-pa-Bde-chen of Kye-lañ.

NOTES

The above account contains the date of the abolition of the trade. The account was written in 1907, when Drun-drub was 77 years old. Consequently Drun-drub was born in 1830. The trade was discontinued when Drun-drub was 13 years old, i.e. in 1843 A.D. As Dr. K. Marx tells us in *JASB.*, vol. lx, p. 119, note, the tax-collector of the king of Ladakh used to visit Lahul, and probable Kuḷū, some twenty years ago, i.e. in 1870. I should think that such a thing could be done only secretly. Or does it refer to certain estates in Lahul which in Moorcroft's time (1820 A.D.) were the particular property of the kings of Ladakh? The Sikhs who abolished the trade are called Siñ-pa in the above account, because all the names of the Sikh kings ended in Singh.

The text contains a number of local names in their Bu-nan dress. Thus, Ku-zu is the Bu-nan name for Kuḷū. Gar-za is used in two ways; sometimes it signifies the whole of Lahul, and sometimes it is used as the name of the Chandrā and Bhāgā valleys only, whilst the valley of the united rivers (the district of the Manchad language) is called Me-rlog. Dr. Vogel in his MS. notes on Lahul gives Ku-zuñ as the Gārī (Bu-nan) name of Kuḷū. Ku-zuñ is the locative case of Ku-zu. He adds that Kuḷū is called Ram-ti by the people of Ti-nan, and Ram-di by those of Cañsa (Me-rlog). The Tibetans call it Nūñ-ti. Liñ-ti is the name of a nomad's camping-ground north of the Baralatsa pass.

A family of the name of Pho-ña, 'messenger,' is still resident at She, Ladakh. It is probably the same family of which one member acted as royal messenger to Lahul in former days.

The Bu-nan language was first reduced to writing by the late Rev. A. W. Heyde, of Kye-lañ, Lahul, in 1869 A.D. He used Tibetan characters for writing Bu-nan. He also made a first attempt at writing a Bu-nan grammar. More grammatical notes are found in vol. iii of the Linguistic Survey, and in my article 'Tabellen der Pronomina und Verba in den drei Sprachen Lahul's', *ZDMG.*, vol. lxiii, pp. 65 ff.

The tree to which culprits were tied for flogging is still pointed out at Tañ-ti (Tandi) in Me-rlog.

ADDITIONAL NOTE ON THE TRADE BETWEEN THE KINGS OF LADAKH AND KULŪ

BY YE-ŚES-RIG-HDZIN OF KHA-LA-RTSE

TEXT

ད་ལྟ་ཤེས་པ་ལོ་ཉེ་གནས་རྒྱལ་ནི། དང་པོ་པོ་ཉ་ལ་འགྲོ་མཁན་གྱི་མིང་ནི། མེས་པོ་ཚེ་དབང་དཔལ་འབྱོར། དེའི་སྲ་དོན་སྲུབ་
 བཏམ་ཤིས། དེའི་སྲ་ཚེ་རིང་སྲན་ཚོགས། མི་དབང་གསུམ་པོ། དཔེ་ཉི། དཀར་ཆ། ཉུང་ཉི་སྲུག། ལ་རྩལ་ལས་སྲུ་ཟླ་འཕྲུང་ནས།
 ལས་བཟང་པོ་ཡང་ན་དན་པ་ཅི་འདུག་ལྟ་སྲུ་རྩེ་རྩེ་ལས། རྩེ་ལོག་ཡོང་བ་ན། ལྷགས་བཀལ་ཉེ་ཁྲོང་སྲུ་ལ་འདུག། ཚེ་རིང་སྲན་
 ཚོགས་གྱི་སྲ། ལྷོ་བཟང་བསོད་ནམས་ད་ལྟ་འདུག། འདི་ལྟར་པོ་ཉ་འགྲོ་ལྷགས་ལ་ལྟ་ན། ལྷོ་ན་མ་ལ་རྩལ་ལས་སྲུ་ལ་པོ་ཉེ་དབང་ཡོད་རྩལ།
 དཔེ་ཉི། དཀར་ཆ། ཉུང་ཉི། ལ་རྩལ་ལས་སྲུ་ལ་པོ་ཉེ་གསོག་ཡོད་ཉེ། པོ་ཉ་འདི་འདུག་པའི་ཁང་པ་ཞིག་ཉུང་ཉི་རྩེ་དག་ས་ཡང་ཡོད་ཟེར་
 འདུག།