

Investigations in the History of the Muktinath Valley and Adjacent Areas

Part I

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1. Introduction

The Muktināth Valley, containing a pilgrimage site revered by both Hindus and Buddhists, is considered one of the most holy places in Nepal. For this reason it receives early attention in Mustang research. G. Tucci and D. Snellgrove visited the holy place during their expeditions to Mustang. Apparently neither scholar was greatly impressed by the buildings they found at the holy place. Snellgrove, however, rates the section of valley of the *rJoñ* river extending downstream from Muktināth to Kag as "more interesting". He mentions the native name of the valley as *Jar-rjoñ-yul-drug*, and refers briefly to *rJoñ*, with its impressive, although now ruined, castle of *Rab-rgyal-rce*, of which he remarks: "This was originally the seat of the "king" of the whole

valley".¹ Tucci emphasises the fertility of the valley, and remarks of its inhabitants that they were subject to the town of Dzar and its kings.²

Apart from casually mentioning previous "kings" of the Muktināth Valley, the reports of Tucci and Snellgrove do not contain anything of historical significance. One of the first, and fundamental, augmentations of our knowledge of the history of the Muktināth Valley comes from David Jackson's investigation of the history of a region, the name of which he gives as *Se-rib* (see Jackson 2), and which is said to include, amongst other areas, the Muktināth Valley. Jackson bases his investigation on several histographical sources in which the name *Se-rib* is occasionally, but repeatedly, mentioned. Thus it is justifiable to conclude that *Se-rib* was a geographically distinct

political and cultural unit situated adjacent to *Glo*, and may have included districts in the upper Kali Gandaki Valley. The name *Se-rib*, used as the regional name until around the end of the seventeenth century, is today apparently completely forgotten, and appears to live on only in the name *Se-skad*, an expression used by the inhabitants of the villages situated north of Kagbeni, Tshug, Taye, Tsele, Gyaga and Te, to refer to their apparently related languages. This could be interpreted as an abbreviation for *se-rib kyi skad* (*Se-rib* language).³ It must be noted here that speakers of this language, if questioned about the meaning of the syllable *se* in *se-skad*, don't interpret it in this way, and moreover don't know the expression *se-rib*.

Inhabitants of the Muktināth Valley speaking Tibetan dialects refer to even Thakali and Manangi as *se-skad*. They identify their own language, however, as *bod-skad* (Tibetan language). It is also of interest that *Se-skad* speakers refer to the Gurung and Tamang languages as *Se-skad*.

With the aid of the material investigated so far, the question of what area *Se-rib* originally occupied cannot be answered accurately. At the moment it is only clear that it was located adjacent to *Glo*, and in the 13th century also included districts near to Lubra.⁴

A table presented by Jackson, representing 246 students who in the 13th century assembled around a *Bon* priest in *Se-rib*,⁵ makes it clear that at that time *Se-rib* certainly embraced a wider area than that made up by the five villages in which *Se-skad* is today spoken. These villages thus appear as a small remnant of what was once a considerably larger political unit.

Who were the inhabitants of *Se-rib*?

If the *Se-skad* speakers of the villages situated north of Kagbeni are asked about their languages, it is discovered that the language in question is not a Tibetan dialect. *Se-skad* is classified as a Tibeto-Burmese language, but do not belong to the sub-group of Tibetan languages. *Se-skad* speakers from the above-mentioned villages explain that their language is much closer to Manangi than to Thakali.

Were the inhabitants of *Se-rib*, then, non-Tibetan members of a Tibeto-Burman ethnic group?

To answer this question, one must refer to an observation found in the collected works of *Glo-bo-mkhan-chen bSod-nams-lhun-grub* already high-lighted by Jackson.⁵ *Glo-bo-mkhan-chen*, a great scholar of the 15th century of Tibetan origin, descended from the ruling family of *Glo*, states that the inhabitants of *Se-rib* were of Indian origin and were descended from the Pandavas. The importance of this observation lies in the fact that in the 15th century, the inhabitants of *Se-rib* had been viewed as non-Tibetan by a person of ethnic Tibetan descent; we need attribute no great significance to the remark regarding descent from the Pandavas. To answer the above question we could therefore say yes, the inhabitants of *Se-rib* belonged to the non-Tibetan Tibeto-Burman group.

The question of the former geographical size of *Se-rib* prompts a number of speculations; thus it is small wonder that it is not even clear whether the Muktināth Valley belonged to *Se-rib*.

It must first be observed that the present inhabitants of the six villages of the Muktināth Valley speak a Tibetan dialect. The same applies to the

inhabitants of Kagbeni and a few other villages situated on the - looking from the Muktināth Valley - opposite side of the Kali Gandaki river. According to Fürer-Haimendorf the Tibetan speakers of all three settlements were considered Bhotias. At one time they did not consider it important to distinguish themselves from the Tibetan inhabitants of Glo.⁶ Schuler described the inhabitants of the Muktināth Valley as follows:⁷

"Their architectural and dress styles are distinctively Tibetan as, for the most part, are their family and village organization and marriage customs."

If we look closely at the geographical environment of this surviving "Tibetan enclave" made up of twelve villages, it becomes obvious that they are completely surrounded by non-Tibetan settlements. If one travels north in the direction of *Glo*, one comes across the five *Se-skad* speaking villages. To the South the enclave is bordered by the Thakali villages, and to the East, beyond the Thorang Pass, one comes upon the Manangi settlements.

2. Narratives as sources of history of the Muktināth Valley

The orally related literature to be found in this area has been referred to in the endeavour to discover how this Tibetan enclave could have come into being. We know of the existence of oral historical literature in our research area through the work of Vinding⁸, Schuler⁹, Kretschmar¹⁰ and Ramble¹¹. M. Kretschmar has described this literature as chronicle-like narratives. The narratives so far investigated by Vinding, Ramble and Schuler are difficult to use,

due to the entirely unsatisfactory manner in which they are presented. For example, in Vinding's work we find two versions of accounts of the history of Garab Dzong, situated near Thini; yet they are not translations of the original narratives, but rather subjective interpretations by the author, which presented thus are largely useless as sources of information for research. In the work of Schuler and Ramble one finds the greatly abridged summaries of the family history of an aristocratic family from Dzar, in which, generally speaking, there is only quoted that which these two researchers view as historically significant. No attempt was made to take these chronicle-like narratives seriously as oral literature prior to interpretation, and rendering accessible by editing and translating.

The now familiar chronicles of the history of the Muktināth Valley all refer to the clan history of an aristocratic family living today in Dzar, who are said to have formerly ruled over the Muktināth Valley and whose history is, according to these accounts, closely bound up with the establishing of the castles in Dzong and Dzar.

This aristocratic family bore the clan name *Tšampal Thukci*, a name which is quoted by Schuler¹² as *Jampal Thogyé* and by Ramble¹³ as *Jampal Thogyal* (*ʼJam-dpal thog-rgyal*). The current master of Dzar, *dPal-mgon-khro-rgyal*, differs from the majority of the other inhabitants of the Muktināth Valley in that he is fluent in spoken and written Nepali, can read and write Tibetan, and also speaks the central Tibetan language quite well. From him comes the first of the chronicle-like narratives of the history of his clan. The second narrative comes from *Sōnam Pälkye* of Dzong. Both narratives were tape-recorded by M. Kretschmar in 1983 in the Muktināth Valley.

2.1. The history of the Tśāmpal-Thukci clan as narrated by dPal-mgon-lhro-rgyal edited and translated by Monika Kretschmar

2.1.1. Text of the narration

- (1) taṅponi lōlani lō cewo nāken tśik tśuruk ā?
!
- (2) te lō cewo nāken tśuṅi kaṅkolani, lo cewoko tshemeki tśja, teni lō cewo tshemi t̄arsu tśhe, āṅ tśhe tśuruk.
- (3) te onti tūkolani teni tsumlaṅ cewo tśāna tśuri, ke tśiruk nēsuiṅ nāna: "lōki sā t̄i lēna maṅa, oṅsa m̄intuk. t̄i tshemeki teni śūk tśheru l̄asuṅ. śūkla tshulaka [cēn] (cōn) cap̄no", nēri, teni tsumlaṅ cewo tśhoknini "thakkuri" nēri teni p̄in n̄i lōla t̄aruk ā.
- (4) te lōkola p̄isa p̄in n̄i tāni kaṅkolani, tā "tśāmpal thukci" nākenko ce p̄isa p̄in n̄i tśuṅkenko.
- (5) te lōkola t̄hik lēi kaṅkolani, te p̄isa p̄in n̄iwoko ūru te.
- (6) lō cewi śiptśe śū.
- (7) ke tśiri teti kaṅkolani, teni p̄isa p̄in n̄iwoko tshemeki tśōna khewa tśu ōti tshō t̄uk, onturu.
- (8) teni khewa tśuṅ.
- (9) teni jāktoṅ tśūk, t̄iṅ tśūk, raṅtoṅ tśukti, teni kham saṅi teni onti tśui kaṅkola, teni lōla ke nēsuiṅ nāna: "ja, t̄i [cewi] cewi n̄atokla [śōno] (tśhoṅno). tśhoṅcaṅ maṅa m̄intuk, t̄i. t̄i p̄in n̄iwō t̄i ka maṅt̄usuṅ. t̄i phucini t̄iṅte khewa tśik taṅ t̄iṅtē tśja tśik t̄iṅken maṅt̄usuṅ", nēri,
- teni khoṅa t̄ō tśu.
- (10) te t̄ō tśuṅi tūkola, ke tśiruk nēsuiṅ nāna, tsoṅ khar, kāk khar nēri teni khar n̄i kho p̄ura cap sintuk.
- (11) tsartu [taṅ] teni "kōṅma" nēri teni tśīme tśik maṅa maṅōkenki tshō tśisuṅ, tā t̄uru.
- (12) [te onti lapko...] sō kaṅkolani, tenini tsoṅtu khar cap, kaktu khar cap.
- (13) te khar t̄i p̄ura cap sini kaṅkolani, tā lō cewa thukṭalkola "t̄i p̄in n̄iwōki caṅsa sino. tā [cewo t̄i t̄uru kaṅ] maṅt̄usuṅ", nēri thukla kom, ke tśirini.
- (14) teni onti cewoko tā t̄hatok lan̄ken tśōkra tśik tśiruk.
- (15) teni cewo maṅkō teni mōntaṅki k̄uṭakpaja tā m̄i tśheri tśhetse kaṅpoko ruṅ tśiri: "t̄i p̄in n̄iwō t̄i tśāni tśuṅ mōjoṅ, t̄i p̄in n̄iwō t̄i sēna maṅa. t̄i phucini teni t̄i caltu t̄i tśuṅ mōjoṅ. cewo sin thup mōjoṅ", nēri, on nēruk.
- (16) te on nēi kaṅla, ke tśiruk nēsuiṅ nāna, te lō cewōki hrewo śikla laṭak cewo tśāla teni tśīmo lentu tānken tśikla tśuruk.
- (17) teni tśīmo lentu tāni kaṅkolata, teni [nooko...teni ē] āśoko mōntaṅtu por.
- (18) teni nooko tśīmo lentu tān tśiri, p̄in n̄iwōki teni rē rē t̄altini, laṭak cewo tśāla teni lō cewi tśīmo lentu t̄aruk.
- (19) teni tśīmo lentu t̄arini, teni ūkoru k̄aple cap̄ti cap̄ti, teni tśīmoko cherti oni kaṅlani, teni [t̄ukoruni] (t̄urukoni) t̄ōṅ sinti, m̄intuk, t̄uru t̄ekenkoni.

- (20) lō cewoki tēni khatak cāri, mikpi nānla khatak cāri cāri, tukpo tāri, sētuk.
- (21) tēni ūru ōkenko tēni lō cewi tsimoko, latak cewo hremoko tēni cherti ōnik, ūni tshula.
- (22) jān cewo [lēnka] (lēka) nōne tannē tsīri, jān tsimoko cherti ōnik.
- (23) tē turu lēwi kaṅkolani, tēni: "āso ke tsīa re? tē ōnti kea mīntuk", nēri kaṅlani, "āsoni on tsīri tosun: natsa tsūri tosun eke tshak tshōpani pūlwen. tēni chōraṅ ke tsīnaṅ, tsī! tā āso toṛi metala, ke tsīko? e tshak tshōpani pūlwen, ke tsī", nēi kaṅla, toṛaṅ ūni tsimo tamṭi sūri ōnkenki miko toṛaṅni nōne tanni lēka tsīri tetuk, mōntaṅtu.
- (24) tē ṭhik tsī(ri), jāla tsī [mītsī] (māla tsīti) kaṅlani - tēni mōntaṅtu tēni, khoṅpekola oṛaṅ jīnna, tā tsimo ṅotok mīnken tsimo jānka tsīk ōti tshō jīnko rak. - ōntikoikani: "chōraṅ turu tēn mā-tsha! chōraṅ turu tēn tshakna, śakmo tsīk sēcaṅ māna meka rak. sēcaṅ māna meṭa rak. ke rak nēsūn nāna: chō āsoja tīṅte tsīrini, śīśiani maṅak. natsa tsūri, śīśiani maṅak. tī lō cewi sēsēta rak. chō turu tēna, śakmo tsīk sēcaṅ māna meka rak", nēri nēruk.
- (25) tēni jāla māla tsīri lap tsīti kaṅla, tēni sēmpala toṅpa cērini, tā māla turu kāk kharni cap sīnpa rak, tsoṅtuni cap sīnpa rak, tsartu tā tsēme tsīkni cap sīnpa rak.
- (26) tēni capkenki tūkolani: "tīṅte tsītala, nā turu tetala, nā mē tshokla tōri toko. tā tī lō cewi ja mītsī. tā nā turu meṭe", nēi kaṅkolani, tē lō cewojak tī jatak maṭak tsīri, koa kōrtini, tēni roko captuk, jān.
- (27) lō cewoko taṅ tā eke mēme, nūwoko, roko captuk, jānini.
- (28) tēni roko cai kaṅla, nā tshompo cāltuk.
- (29) nāko ke nēri cāltuk nāna [ē]: "tsāṭak [sāmla nām] sāla nām thim par, tsāpu [sāla] (nāmla) nām phur par, [ē...koo...ā] kēpli sākartu nām to par - oṛaṅ koala kēpli oṅa rak nā -, otiko sākartu nām to par, tēni temsi tānsa me", nēri, tēni roko captuk, jān.
- (30) tē ōṅte tsīri, jān lo sūmtsam kor tuk, jān ōnturu jān.
- (31) tēni śakmo tsīkni: "ja, maṅak. tā nī āso sēti metala, tēni khola nā ke nēri śiptse pūl kōken, tōntak, khoi lēka kaṅ nā tsī kōken, tōntak ke?! tā turu meṭe", nēri, tēni kho tā sēmnaṅ khortukta.
- (32) tī ṭhik khori kaṅlani: "tā nā turu tsāni meṭe", nē.
- (33) tā tī mē tshokkolani khaṅpa capti, tā pūra kholani tshaṅ sīnpa rakta.
- (34) "tā turu tsāni meṭe", nēri, sāmlo tāni kaṅkola, tē: "lō cewo; cewo! cewo taṅ lōmponi roko capkan tīni tā mē-tshaa śīk tuk, jān. tī tsampuliṅla ṅēnken tsōkra tsīk tuk, tī. 'cewo taṅ lōmponi roko caa rak', nēri, tēni tsampuliṅki pēla nē nā. tā oṛaṅ nūwo roko tshilok tsī, jā! tshilok tsī! nā turu meṭe", nēri, nēi kaṅla, tēni "tsān mōjoṅ", nēri, sūruk, lō cewoki.
- (35) "tā 'tsūn mōjoṅ' nāna, jā ona...", nēri...; - tānta mōntaṅtuaṅ ōlo - "tsāra kaṅ" nāken śīk.

- (36) teni [ontu] ontikoru tša tšika lēpnolo. thekakola.
- (37) tša tšik sin, āmçok nañla tšük.
- (38) teni "tūra kañ" nāsakoru, [teni tü šik] orañ tüçökoruni, teni kēpli mañpo ōti tshö oñko raç.
- (39) kēpli tšik tšük, teni ko khakola por, thö tšik cap, te tšako āmçokla tšük.
- (40) "tā mete", nēri, teni okkoru tāla tēka cap, te lō cewo tsāla sōwa raçlo.
- (41) "cewo, cewo! lōmpo tāñ cewo, nūwo, roko capken tini ta mē-tšhaa šik tuk. pēlaañ nēñno. tā koñpa nāna tse! tj tsāni tšunsa mjntuk. tj tsānitse tšunsa mjntuk. tā koñpa nāna tse!" nēri kañla, "koñpa nāñ mōjon!"
- (42) "jā ona, koñpa mēnañna, ke?!" nērini, "kēpli sā oktu lasuñ", nērini, kēpliko sōltšak khala "tok" nēri pora raçlo.
- (43) "jā, tša pūañ nāmla phursuñ", nērini, pūko parnañla tōrti pora raçlo.
- (44) "tšaçaa sāla thimsuñ", nēri, çhakko sāla lūkti pora raçlo.
- (45) "tā, jina, nā mē-phoi ō, ñala."
- (46) teni okkola tākola tēka capti pora raç.
- (47) tāko šōnti, teni, teni tšur owa raçlota.
- (48) tšur oi kañkola, teni lō cewoki mākme, mākme tšōkrata, onti mj [teni] tshemi tāwa raç, šamla.
- (49) tānarañ, nōnko nōnko tšjwa raçlo, ū sāmar
- (50) teni nōnko tšjti kañkolani: "jā, tā tj ñā nōnko tšjsuñ. ñā, mj tšik, khonai sēño", nērini, tāi nāmala šukpa šik raç.
- (51) tāko [ja] (tšhōk) tšikla, cap, mjko [ja] (tshok) tšikni tōwa raçlo.
- (52) teti teti oni kañkolani: "ā! tj, tj mj tj šj sinti, mjntuk: ā! lamkokla pāte meken tüti sō ruk. tā širi, mjntuk. tj mj tj širi, mjntuk", nēri, teni šamla onken mjçak lokti sōwa raçlo.
- (53) teni jalō o, ontija ke tširi, teni tšhui tshurkenkola thōnpa raçlota, tā rañ mj, ñikarak tepla.
- (54) te tšhu tshurkenkola thōni kañkolani, teni onturu makañko tā tšonki tj jñ tshö tuk, tanta onti tšonki onti kharko, khar khañpa kokpo tjçak.
- (55) te onturu teti kañkolani, onturu lēp.
- (56) teni tsimo notokko onturu ōta raç, onturu te.
- (57) teni ke tširini, te aruñ maña ten tšhakpa raçlo.
- (58) jañni lō cewoki mākme tāñ, mjser tāñ tšjwa raçlo.
- (59) "tā sōle!" nēri, "taraç kho ta menta tšjsuñ. sōle!" nēri, te tāni kañla, teni khañpako kōra kjri mj khorti tepa raçlota, lō cewoki mj.
- (60) teni kōri kañla, tšjtap tsāni maçsuwa raçlota.
- (61) tšjtap mjçsuñarañ, khōña ke nēsuñ nāna:

- "mepkak tshupkak tsiko. teni tukrila šino", nēri, nākenko tā lō cewoki mākmeja tsusuūta.
- (62) teni tī miko teni calkañ nañkoru pē tshu tshepa raklota.
- (63) tā tshuko nak tshare tshepa raklo.
- (64) tā tshu meṭa raklota.
- (65) tshu meṭi kañla, cemokoki murkuki hra ṭhūwa raklo, tā oturu, pēmpoki cērmekoki, [totsa] tsoñkoru.
- (66) te murku hra ṭhūi kañlani: "āpao! orañ [calkap] calkañ kōrti tetijañ..., ke tsiko?! orañka tshu [kākki] (kākken) khoñaka tshuki jañ hra ṭhūken, hraa ṭhūken. tā por šok! turu te mōkoak", nēri, jañ tsik lokti sōwa raklo, jañ.
- (67) te [otu] (ontini) lokti tōi kañlani: "ja, tā, ke tsinaañ, tsuñsa mīntuk", nēri, tā [tsoñ pōmi] tsoñ pēmpoki, ontiko nāta, thukkola.
- (68) "tā lō cewi ke tsinaañ nā tetu tsūsani mīntuk. turu tā tshak thupsani mīntuk. tā lō cewo añ tshe šik rak. ja, teni nā tinte [jina] maña mīntuk: tā nā tsumlañla ṭoko", nēri, tā tsumlañla lokti sōwa raklo, jañ.
- (69) te tsumlañla ṭhik tōi kañlakala, teni tsumlañkoruañni tā nō mēše, hala tshula.
- (70) teni nō mēše; ke tsí?!
- (71) tshuk theliñ kañ, teni tī tsēme kašen šik, khap kašen šik, tshuk kašen šik tsirini, teni tsumlañ cewola tshak pūla raklo, tā eke memekoki.
- (72) teni tshakko ṭhik pūli kañla, tsumlañ cewo: "[tinte m...] teriñ maña nāla tinte tshak pūlken oñ mañuñ", ser.
- (73) "tā, sā toktok tsik, khap tsik, tī šik, tshuk tsik..., tī mī tī tsōnla cokla por!" nēri, jañni tsōnla cakti pora raklo, jañ tsumlañ cewoki.
- (74) tā ūru tsōnla ṭhik cak ke tsiti kañkolani, teni lōmpo miṭak kañpo ṭhik tsoṃti tō tsiti kañla: "teriñ onte tshak pūltu onken tsik tsusuñ. teni tī mī [kañpo] nī tsōnla cakti porwen. tī mī tīni tsōnla cakpen", nēri, sūni kañkola, teni lōmpo tañ miṭak kañpota [ē] onti tsí mā-thuwa rakta, [ēwa pēken] (ṭa tsōken) mā-thuwa rak.
- (75) ontini cemoko owa raklo.
- (76) cemoko orika: "ha! ke nā re?!" cemokoika: "sā tī nañšinki sā ō, nā rak. hm! tī tī nañšinki tshōntsa nōñ, nā rak. khap tī nañšinkian tshōntsa nōñ, nā rak, khola. tshuk tī nañšinki mišer nōñ, nā rak, khola. tī maña khola teni lap mañpo meṭo. tā šok nō! khola tā tsik tī tañ!" nēri, cemokoi sūwa raklota, tsōnla tsūk šinšinki miñkola.
- (77) te tsōnni jala tōntini, teni miñkola tīi kañla: "nā oti jin", ser.
- (78) "tī tañ khap tsōkrako nāla te tshōntsa nōñ, nā jin", ser, "tshōntsa nōñ!" nē.
- (79) "[ē] tshuk tī tsōkrako nāla mākme nōñ, nā jin. nā oti cituk šūru owen. tī nā teni hlakpa cituk šūje me", nēri, tā memekoi sūwa rak, jañ, [hala] tā hala tshula nō mēše.
- (80) te sūni kañkola, teni: "tempa rak", nēri, tā lapko niko ko thukti, o teni mākme tērtukta.

- (81) ta, tj, tuñ tañ teni mākme tērtuk, tā tsumlañ cewoni jala.
- (82) teni mākme tēri kañla, teni, teni eke memekoni teni jala pheptüta, mōntañla?!
- (83) nēnla tā tšhipti, nēnla tšur pheptuk nā.
- (84) teni mōntañki cula jañ jala mala teni sūnlapsu lap tši, ke tširi, ten tšhai kañla, te jul tšiktu teni tšholo tšywa roli ōta jañ, tšholo šik.
- (85) teni: "mōntañ šani šonšun re. šanšun chiki takpa re', ser. tsārañ marañ tshermi jul tōkju meti cēwa cō. marañ takla thewa tā. kemi tamla [piwa ser] piwa ta, ser. sā čirku tsompi čilun jīn. teniañ tsar tsō tšik tsar ō", nēri, teni memeko sūrū?!
- (86) teni, onti kañla teni, tsumlañi mākmeko teni teni la šikni thōnti oñi tshō rak.
- (87) teni tiliñ putuñ turi nā - tā orañ tiliñ putuñ mītuñai?! -, tiliñ putuñ turi oñi kañkola: "tiñ putuñ tsumlañ nā kē re",-s. "tha nare tšeci lala tu",-s, tšeci la nāken tšikla thōni, tā mākmeko.
- (88) teni on thōnti oñi kañla, teni lō cewo mākme up o.
- (89) [teni māk] teni māk captü, tā onturu?!
- (90) teni māk čaj kañla, teni, nīntše, lō cewi mākmeko khatam tāri portuk nā, tā tsumlañ cewo mākmekoki.
- (91) teni hala mañpo sē, ke tši.
- (92) teni [kōpteri sē] mañpo sē, ke tšita rañka, tshulani..., mōntañki tšhurakpa nērini āa šik oñka rak, jañ - orañ jina rik āa šik -.
- (93) ontika, teni čaj capti, čajko nañla mārtsa lukti, mārtsa lūk [lūñ] (lūk).
- (94) [ē] mārtsa mārtsa luktika, tšēe tšik sēpa raklo, tshula.
- (95) teni tj "pūra" nāsarū, teni "lāma tēnsin" nāken šik ōka raklo, ta, tj, tuñ kekiañ mē-phūken, onti tūkola.
- (96) teni: "lāma tēnsin tj mīntuk, sēmpa tēnsin tuk", nēwa raklo.
- (97) onti lāmakola ta, tj, tuñki mi-phū ō tshō tukta, māk čaj kañla.
- (98) teni jala tši mala tširi, teni tšhenko tji kañla..., šen nōma orañ tj sāptše tj pūra ni lō cewoki ok tšusun nāta.
- (99) te onti teni mākko sōrtika, teni sāmar mañšiko, parakaon, onti jañšiko teni "lō tsho tūñ" nēri teni tā tšhen tjkti, tā māk captu [mja] (mūtsuwa), teni tšham tukta.
- (100) te onti tšham tj ke tširika, tenika teni teni eke cūpakota šiko kāktuañ mā-tšhawa, tsartuañ mā-tšhawa, tsōntu tšhaktuk, jañ, tā šiko.
- (101) teni tsōntu tšhak tukta.
- (102) teni [tsōñ, tsōñ tharwotse...ē] "tsōñ tharwotse" "tsōñ pūltuntse" nāken ōken rak, tañtaañ tsōñla.
- (103) teni "tsēko" nākenkota: onti kañla "tsē" nārañta, čajkañ nē ōta jīnto nāta, onti

- kañla.
- (104) teni "tharwotse" "pūltuntse" nēri, teni tsōñla tshaktuk.
- (105) teni tsōñla tshai kañkola, ke tširuk nēsuiñ nāna, teni "pēnsa" nēri tšik ōka raḱ, туру, tsarki saptša.
- (106) teni pēnsakola ke tširuk nāna, pēmpoki tšhipa tāksa, ke tširi, pēnsa.
- (107) teni onti tūkolan [pēmpoko] (jōkpoko) šakmo ṭaṇ tšhipa jala tāktak, mala tāktak tšiti kañkola, šakmo tšik kho phorako kho captini porti sō.
- (108) [ā] "nā tšika tukpo tuk. nā nātok tā tāktu on on, komo tā jala cher cher. ṭini pēmpo ṭi tsarla cēri pornaan, ṭia nak", nēri, [pēmpoko] [sāmla] (sēmle) khorti, [jōk] jōkpokoki: "tā pēmpo tsarla cākal ōsuñ nēsuiñ nānani, naṇparni ni phora ṭi kha loa sōk, kačila! tsarla cākal mesuiñ nēsuiñ nānani phora ṭi tšai [tōla] (tēta) sōk ō!" nēri, kho mōlam capti, tāko tsōñla cherti sōruk nā.
- (109) te cherti sōri, naṇpar nātok kho tāko tāktu onarañni, phorako kačila [ori] (lokti) tetuk, tsā maṇta cēri.
- (110) teni khoki, naṇpar jōkpokokini: "pēmpo, pēmpo! ṭi tsōñ ṭi cipo mintuk. tsar sā jaña tuk. tsar sā tsoma tuk. tsaan tsoma tuk. ā! orañla āntšuni tuk, orañ tšini nūak. kokpo oti[ni] tsōntu ten tshakti, ke tšiko?! tsarla ten tshakna, ka ona", nēri, jōkpokoi pēmpola širuk nā.
- (111) pēmpoko teni naṇparko lapsaṇ sāla šiktu
- phep.
- (112) sājala kaṁoma šiktu phewi kañla, tsōñ tshokki sākota toḱa, onti sāko cipu meḱen.
- (113) ṭik tšhoi sāko šiktaṇ [pēmpo], pēmpoko: "ona, tā chō serser ṭjak. ja, nā tsarla teto", nēri, teni tsarla loḱ cēri pheptuk nā.
- (114) te tsarla teni, teni tsarla cērika, teni туру tetuk.
- (115) teni taṇpo khaṇpa sōi kañkola, nēñla "tšai ṭiṇ" nēri tē ṭiwi khaṇpa ṭi sōruk nā.
- (116) tā taṇta "tšai ṭiṇ" nāken khaṇpako oti raḱ.
- (117) tā khaṇpa tsāwako, oti capcawa, tā tsōñni tsarla cēri, tenini: "orañla māk lēpno, ke tšino?! teni orañ onti sōko. orañla jina, tā mākkar sōko. tā teni ṭa mejonken sōko", nēri, teni šimkaṇ thōntu šawa raḱ.
- (118) nēñla te ṭiṇ šasawa, teni [ē] onti ša, "šimkaṇ thōnti" nēri.
- (119) kho thompola tuk, nēri, "šimkaṇ thōnti" nēa onko raḱ, ontila.
- (120) taṇta onti khaṇpa ṭila tāru ṭona, teni tuak cap tshoktsok, ṭa cap tshoktsok khaṇpa maṇa meḱa raḱ, onti khaṇpala tāru ṭona.
- (121) te "šimkaṇ thōntu" nāken onti šawa rakta.
- (122) te onti tūkoni tā mitok maṇpo jaṇ, mitok ši nā šik, tā šimkaṇ tē tsikoru teni pēmpo šintita tetuata.
- (123) tā raṇtsāla tā ontila tā pēmpotse šinti tetuk.

- (124) onti tūkoni te tē tsikoru jan piša sūm
cēruk, jan, jan, tēsi tsēkoru.
- (125) piša sūm cēi kaṅkola, piša tśik ñišai
pēmpola, piša tśik tj julki pēmpo, piša
parmakola [ē] pōla teni ṭawala tāruk, jan.
- (126) te ṭawala tāri, on tśiti kaṅkola, teni tśhō
tshemi lāp, ke tśi.
- (127) teni ṭawa pākka tśiri, ori, teni ṭuru lēpti, ke
tśiti kaṅkola, teni ṭawako loḱken tśōkra
tśik tśui tshō tukta.
- (128) loḱpi tshō tukta, ṭawako.
- (129) ṭawa ṭhik loḱi kaṅla, ke tśiruk nēsui nāna,
teni, teni: "cu panta tśik tśēme tērok tśi!"
nāken tśōkra tśik nērukta.
- (130) teni "pālken ṭocawa" nērukta, mīnkola.
- (131) tā pōla sōri, teni, ṭawa tśiri, māla loḱti
oṅko.
- (132) teni "cu panta tērok tśi!" nēi kaṅla -
āśokoni ñišala ñiša pēmpola, nooko ṭuru
parakaon pēmpola -, teni piša parmakola
tā keān mekeṅ tśusuṅta.
- (133) khoni ṭawa loḱti sō.
- (134) ke tśii kaṅla, tā: "phama! ṅala cu tśēme śik
tērok tśi!"
- (135) ke tśi nūi kaṅlani, āśo raṅ no, ñiwoki:
"khola tshemeki tśhōcak tśūkpen. tshemi
khartsa tāwen. khola khartsa tān thup
mōjoṅ", nēri, nērukta.
- (136) onti nēi kaṅkolani: "ona, ṅala phok len ṭaṅ,
mōlam len, jin! tā ṅala keān mōkoak. ṅala
mōlam tśik tśika nānrok tśi! ṅa āśo raṅ no
ñiwoi cu tj ṅala tsāni mōkoak. teni jap ṭaṅ
jum ñiwoki cu tj ṅala tsā[wa]ni mōkoak.
ṅala khali mōlam tśik tśika nānrok tśi!"
nēri, teni mōlamko śū.
- (137) ke tśiti kaṅkola, teni tā juko maṅpo ō tshō
tukata.
- (138) tā onti tūkoni tsumlaṅ cewoni jan onti
palwi cewo śuk tśhe ōti tshō tuk, jan.
- (139) teni juo maṅpo tēri, ke tśiti kaṅkola, pho
choka juoko, pālken ṭocawa juoko kōpteri
kū.
- (140) phok nākenko, cu nākenko keān mase,
mōlam lenken tśik maṅa.
- (141) teni palola ṭini sō.
- (142) o, teni paloni jala loḱti oṅi kaṅla, mānaṅ
tsho sūmki pēmpo, ṭolo ṭu tśheki pēmpo,
teni tj [ē] mūstaṅki pēmpo, parakaoni
pēmpo, teni pēmpo pūra khoi seri o ruk,
jan, pālken ṭocawakoki.
- (143) teni seri oṅi kaṅkola, teni sū tśika tā ke tśi
mū-thuwa, teni kho pēmpo tśuruk.
- (144) teni pēmpo tśuṅtsul tj ke tuk, nāna, ṭanta
teni jultu teni teni koṅwa leka kala ṭo
kōnaaṅ, kala the kōnaaṅ ṅa the kōcie?!
chimpumu koṅwala, cēcalki koṅwalaṅ,
ṭaśaṅki koṅwalaṅ, jārtuṅki koṅwalaṅ, teni
koṅwa pūra tśuṅkenko teni tsāwako onti
tśuwa rakta.
- (145) chimpumu koṅwala, cēcalki koṅwalaṅ,
ṭaśaṅki koṅwalaṅ, jārtuṅki koṅwalaṅ, teni
koṅwa pūra tśuṅkenko teni tsāwako onti
tśuwa rakta.
- (146) kho ṭawakoika juo up kūri sōri, teni kho

calti tetukta.

(147) te on ṭṣiri, teni tanta sen ũ ṭsḥōtini janṭṣi
eke kañpa ṭṣii ṣā lintse [j̣ār] (tea) thukpa
te ontini ṭṣuñkenkoni, teni simkañ ṭaṣi
ṭiñko ṣāpṭse ontini p̣ē.

(148) teni eke ṭiko ṭini jala liñ p̣ēri, tanta ṭini jala
liñ oñkenko teni ṇāla tṣāwako on ṭini
ṭṣuwa rakta.

(5) As soon as (they) had arrived in Lō then, the two brothers stayed there.

(6) (They) asked to enter the service of the King of Lō.

(7) While (they) were staying there they did everything in their power, at that time they had to be very skilful and capable, over there (in Lō).

(8) So (they) were capable.

(9) (They) worked on yak pens, (they) worked on pens for yak cows, (they) worked on goat pens, and when (they) had completely finished those, the story goes, what was to be said about Lō, (the King of Lō etc.) said, "Yes, they will become more powerful than the King. It is (true) that (they) will become more powerful, these (brothers). These two brothers have not done well. (Until now) there was no one who was as clever and strong as these," so he discussed with (his people).

(10) At the time, that (they) discussed with each other, if (I) recount what happened, so they had there nearly all two castles, of the names "Castle of Tsōñ" (and) " Castle of Kāk," erected.

(11) Now here in Dzar most probably they have built nothing except a small (house) with the name "Kōtuñma.

(12) When (they) built, they erected the castle in Dzong (and) they erected the castle in Kag.

(13) When (they) now had finished building all the castles, upon this the King of Lō became full of grief: "The two brothers will seize the realm. Now it is not in order," so (he) thought, (and) also other things.

2.1.2. Translation of the narration

(1) Once upon a time in Lō there was a (King) by the name of "Lō C̣ewo", isn't that so?.

(2) As he (the King) was called "King of Lō", the King of Lō was very powerful, because the King of Lō was very famous, (he) had great privileges.

(3) At that time the King of Tṣumlañ was more clever, (and) if I recount what he did, (he) said, "Until (I) seize the Lō district, there will be something amiss. This (King of Lō) has gained too much power. Later (he) will attack our position here," whereupon two brothers named "Thakkuri" were sent to Lō on behalf of the King of Tṣumlañ, isn't that so?

(4) As two brothers were sent to Lō, it occurred, that it was our two brothers that were called "Ṭṣampal Thukci".

(14) Now the King behaved as one who was envious.

(15) Without the King, the members of the nobility of Mōntañ (and) then all the important people gathered together (and) spoke: "It is altogether not in order with these two brothers, as long as these two brothers have not been killed. It is now altogether not in order that these now gain. The king will, (however) not be able to capture (them)," so spoke (they).

(16) When (they) now had spoken in this way, (and) if I now recount what they did, it now happened that (one of the brothers) was sent to the King of Ladakh to fetch a wife for one of the sons of the King of Lō.

(17) As (this one) was now sent in order to fetch the wife, the elder brother stayed there in Mōnthañ.

(18) After the younger brother had now been sent away, in order to fetch the wife (and) after the two brothers were separated from one another, now the King of Lō had sent (the younger brother) to the King of Ladakh to fetch a wife.

(19) After (the younger) had now been sent, in order to fetch the wife, after (he) had exerted himself, (and) when (he) brought the wife back with him, then they had one here (the elder brother) already killed, (and he) was no more, the (brother) who had stayed here.

(20) After the King of Lō had crammed a ceremonial scarf into him, after (he) had crammed the ceremonial scarf deeper and deeper into (his) throat, while (he) had behaved (so) evilly toward (the brother), (he) had killed (him).

(21) Then comes (the younger Thakkuri) who had been deemed to be (in Ladakh), whereby (he) brings the wife of the King of Lō, (namely) the Princess of the King of Ladakh, with him.

(22) (The Thakkuri) has again carried out the instructions of the King exactly, and comes, in that (he) brings the wife with him.

(23) When (the younger) then arrived here, (he) spoke (to the King): "What has happened to the elder brother? He is altogether no longer here," upon which (the King) replied: "The elder brother has died because of the following reason: after having approached sickness, he has died. We have conducted rituals. If there is anything left to do, do it! Now that the elder brother has died, what will (you) do? We have conducted rituals, (and) what ever else there is." From then on, the man [i.e. the younger Thakkuri] who also had ceremoniously conducted the wife (from Ladakh), stayed in Mōntañ, whereby (he) always carried out exactly the instructions (of the King).

(24) Exactly as (the younger) carried out (an instruction), as (he) was occupied here and there, then (the wife) spoke in the following way - in Mōnthañ he will then be well, so (like) it was customary by him (in Lō or) by us, to have had an additional wife, which was not the only wife: "Don't stay here! If you stay here, (you) will surely be killed one day. (You) will certainly be killed. If (I) explain what happened: Your brother did not die in such a way. (He) did not altogether die from sickness. The King from Lō has killed (him). If you stay here, it is quite certain that (you) will one day be killed."

(25) When (they) had talked over (everything) here and there, uncertainties came into (his) thoughts, however, by then here below the castle

of Kāk was already finished, (the castle) of Tson was already finished, and the little (house) in Dzar was already finished.

(26) Then, at the time of the construction (!) (the younger Thakkuri) spoke: "Although it is so, although I live here, I would like to take refuge in the lower region. Now the King of Lō shall no longer trouble himself (over me). Now I will no longer stay here." Upon this, the King of Lō (and) his people placed before (him) the pros and cons, (and) after they had changed his mind, (they) sealed their friendship.

(27) The King of Lō and our ancestor, they swore anew their friendship.

(28) When (they) sealed their friendship then, (they) took a great oath.

(29) If (I) recount what type of oath they took, (they) said: "Until the blood of birds oozes in the earth, until birds feathers fly towards heaven, until (our) the shell of our skull turns to white dust [lit. white earth] - we do have a scalp on our heads - until it turns to white dust, there is no possibility that (we) will be on the opposite sides of a wound." In this way (they) swore anew their friendship.

(30) After it had happened in this way, three years passed there (in Lō).

(31) One day, (the Thakkuri) said : "Yes, it is not so! That my elder brother has been killed, what kind of basis (is there), that I must perform all possible services (for him) [i.e. the King], what kind of basis (is there) that I must attend to all of his work?! Now I will no longer stay here," so he thought gloomily.

(32) Scarcely had (he) thought this, then (he) said: "Now under no circumstances will I stay here."

(33) After this, (he) now had erected houses in the lower region, everything was already complete for him (there).

(34) "Now under no circumstances will (I) stay here." When (he) had thought in this way, (he) spoke (to the King): "King of Lō, King! It is something impossible for the King and the minister to swear friendship to one another. That is, it would be unlucky for the whole world, this (friendship). If it is called, 'King and Minister have sworn friendship with each other', then it is certain, as a consequence, a profane adage, unlucky. Now let us both, please, end the friendship! When (he) had said this, the King of Lō replied: "That is completely out of the question."

(35) "If you now say, that it is out of the question, now then...," (he) said..., there is - it should still always be given (him) in Mōnthān - a so-named place with the name, 'Tsāra Kān'.

(36) To this (place) now, as it is called, come only birds.

(37) (The Thakkuri) trapped a bird there (and) placed (it) in the breast pocket.

(38) On one place, then, 'Tūra Kān is so named because, in a cemetery (like) ours, there were most probably many skulls.

(39) (He) picked up a skull crown, then (he) placed it on the head, coiled up a turban, and placed the bird in the breast pocket.

(40) "Now (I) will stay no (longer)," (he) said whereupon (he) placed the saddle on the horse (and) from there went to the King of Lō, so was it reported.

(41) "King, King! It is something impossible for the Minister and the King to swear friendship with each other. It will also be unlucky to have it as a loud adage. Now please allow (me) departure! There is no possibility that it would be in order. Now please allow (me) departure!" (he) said, upon which (the King spoke): The departure will not be granted to (you)!"

(42) "Well then, if (you) don't give (me) leave, what (then)?" (he) said (and) spoke: "The skull bowl has gone under the earth"; whereupon he is said to have laid the skull bowl with (a loud) "tok" on the table.

(43) "Here, even the feathers of birds are flying into the sky," (he) said; whereupon (he) scattered the feathers into the air.

(44) "Even the blood of the birds is pressing into the ground," (he) said; whereupon (he) poured the blood on the ground.

(45) "Now the oath no longer binds me," (he) said).

(46) Below (he) kept the horse saddled.

(47) Riding the horse, then, (he) went away (from there).

(48) When (he) had gone away, the king of Lo sent soldiers, people on the order of soldiers, those people, in large numbers on off behind (him).

(49) As soon as (the king) had sent them off, (they) are said to have caught up with (the Thakkuri), there in the vicinity of Samar.

(50) When (they) had almost caught up with (him), (the flier) said to himself, "So, now (they)'ve almost caught up with me. They'll kill me, a single man"; whereupon (he) bound a juniper (branch) to the tail of (his) horse.

(51) (He) bound (the branch) to one side of the horse, (and hiding) on the (other) side, the man fled.

(52) When (the soldiers,) still chasing after (him), approached, (they) said, "Ah, he, this man, is already dead; (he) is no more. Ah, (the horse) without stopping has dragged (him) along behind it. Now he's dead; (he) is no more. This man is dead; (he) is no more." Thereupon the people who were following (him) turned back.

(53) Then (they) went to the upland; then those (two) came out on this side of the river – the horse and the man, the two together.

(54) When (they) came out on this side of the river, that (building) of Dzong was probably the original house over there, nowadays the fortress of Dzong, all the dilapidated houses of the fortress.

(55) Once (he) was over there, (he) stayed over there.

(56) (His) real wife was (also) over there; (she) lived over there.

(57) (He) remained quite a long time, doing all sorts of things.

(58) Again the king of Lo sent out soldiers; (he) sent people out.

(59) "Go and kill (him)!" said (the king). "Now he's done all sorts of things. Go and kill (him)!" (he) said, (and) when (he) had sent (the people) out, the people are said to have encircled the house (in Dzong) all the way around – the people of the king of Lo.

(60) It is said that, having encircled (the fortress), (they) had no way to proceed whatsoever.

(61) During this time (the people) had no way to proceed, and if (I) tell what they said, (they) spoke so: "(We)'ll cut off (the people in the fortress) from fire(wood) (and) water. Then (they)'ll die of starvation." Such was the talk the warriors of the king of Lo engaged in.

(62) Then these people in the palace, it is said, truly ran low on water.

(63) The water is said to have been way low.

(64) Then, it is said, there was no more water.

(65) When there was no more water, they say the queen washed (her) hair with oil – here now, the wife of the pempo in Dzong.

(66) When (she) washed (her) hair with oil, (the besiegers said), "Apao! Even though we've encircled the palace..., what are (we) to do?! We block the water, (and) she still washes (her) hair with water; that (she) still is washing her hair! Forget it! There's no reason at all for us to remain here"; whereupon (they) returned where they came from once again.

(67) When (the soldiers) returned from there,

the pempo of Dzong, that very same one, said in thought to himself, "So then nothing, it seems, will come of anything (I) do."

(68) Now, whatever (I) do, the king of Lo will not leave me (in peace). It's not likely (I)'ll be able to settle down here. The king of Lo now has too many rights. Yes, there's nothing left for me except this: Now I must go to Tsumlang," (he) said, whereupon (he) returned once more to Tsumlang.

(69) Hardly had (he) gone to Tsumlang, when (they) didn't recognize one another in Tsumlang any longer.

(70) (They) didn't recognize each other; what to do?!

(71) Having prepared a plateful of mustard seeds, (and) then several small knives, several needles (as well as) several mustard seeds, (he) is said to have offered (it all) to the king of Tsumlang, our ancestor.

(72) Hardly had (he) presented the gifts when the king of Tsumlang spoke: "Apart from today, no one has ever come (to me) to present me with such gifts."

(73) "So, a clod of earth, needles, knives, mustard seeds... Put this man in prison no matter what!" said (the king), whereupon (he) was put in prison, again by the king of Tsumlang.

(74) Hardly had (they) put (him) there in prison and done all other sorts of things, (and) had had all ministers (and) important people assembled, when (the king) spoke as they took counsel, "Today a person came to humbly present such gifts. At that (I) put the man in prison," (and)

when (he) said (that), none of the ministers and important people could make sense of those (gifts); (they) could attach no meaning (to them).

(75) Afterwards the queen, it is said, came.

(76) After the queen had come (she said) "Hah! What are (you) talking about there?" (Then,) though, the queen spoke: "(He) possesses earth comparable to this earth is what it means. Hm! Give (him) weapons comparable to these knives is what it means. Give him weapons comparable to these needles is what it means. Give him people comparable to these mustard seeds is what it means. Apart from that, there's not likely to be much to talk over with him. Give orders (for him) to come. Ask him." Thus the queen spoke about the man they had already put in prison.

(77) After (they) fetched (the man) from the prison, (and) when (they) had then asked the man, (he) said, "That's what I mean."

(78) "Give me weapons comparable to the knives and needles, I say," said (he), "give (me) weapons!" (he) said.

(79) "Give me soldiers comparable to the mustard seeds, (I) say. I have come to ask for these givens. I have not come to ask for more than these givens." Thus spoke the ancestor, (and) again (they) did not recognize one another.

(80) When (the Thakkuri) had spoken, (the king of Tsumlang) said: "That is true"; whereupon (he) did in fact give (him) the soldiers, after (they) had both understood one another [lit. after the beginning of the conversation between the two had been made].

(81) (The king) gave arrows, knives and then soldiers; (he received everything) up there from the king of Tsumlang.

(82) When (he) had given the soldiers, then, then our ancestor went up to Montang, not so?!

(83) Riding out in front, (he) made off posthaste.

(84) (The Thakkuri and his people) engaged in talk again near Montang, (and) when for some reason (he) stopped by (there), (he) invariably played a game of dice in the one village – a game of dice.

(85) (On this occasion he) said: "Montang is (like) a wooden plate full of fat. Plates of fat are licked clean by dogs, they say. It's a sign of poverty that Tsarang (and) Marang are villages of thorns, not having (true wooden) handles. Marang hangs on the rocks. It's as though Kemi has sunk into a swamp, the saying goes. Cilung is the place where all the various kinds of earth meet. Even Dzar is itself a bit better." Thus spoke the ancestor, not so?!

(86) Then, at that time, the soldiers from Tsumlang must have crossed the pass.

(87) Beating the Tiling-Putung (drums) – now, don't we beat the Tiling-Putung too?! – when (they) came beating the Tiling-Putung, (the king of Lo said): "Those are the sounds of the Tiling-Putung (drums) from Tsumlang. (The soldiers) are clearly visible in a long row on Tseci Pass"; whereupon (the soldiers) crossed the so-called Tseci Pass.

(88) When (they) had thus crossed the pass, all the soldiers of the king of Lo then came (too).

(89) Then (they) waged war, not so, over there?!

(90) When (they) waged war, then, oh woe, the soldiers of the king of Tsumlang annihilated the soldiers of the king of Lo.

(91) Then (they) killed many on the other side, (and) did all manner of other things.

(92) Then (they) killed many, (and) while (they) were doing what not, here on this side...; there must have been a bad (person) called Montanki Tshurakpa, once again – like a bad caste among us.

(93) But he, having made a carrying cloth for the back, (and) having filled chili into the cloth, scattered chili all around.

(94) But after (he) had scattered out chili all over, some number (of people) on this side are said to have been killed.

(95) Now in the place that is called Pura there is said to have been a (man) named Lama Tensin, a person who could not be pierced by arrows, knives, spears (or) whatever, at that time.

(96) (The people) are supposed to have said: "(He) is no Lama Tensin; (he) is Murderer Tensin."

(97) Apparently neither arrows, knives (nor) spears pierced that lama when (he) was waging war.

(98) After (they) had made headway back and forth, (and) when (they) had made a brief declaration...; normally, however, this whole territory of ours was under the king of Lo.

(99) Then, after (the king of Lo) had lost the war, (they) fixed the boundaries of (the territory) below Samar, (the territory of) Baragaon, (and the territory) above that (Samar), so-called Lo-Tsho-Tun, whereupon (each of the rulers) actually made peace, not letting war be waged (any longer).

(100) But after they had somehow made peace, the first people of our race settled again in Dzong, without settling either in Kag or in Dzar – the first ones.

(101) It was in Dzong, in fact, that (they) settled.

(102) Now probably there were the so-called Dzong Tharwotse (and) the Dzong Pultuntse; even today (they are) still in Dzong.

(103) The name Tse now: When people talked of Tse at that time, it probably meant the palace – at that time.

(104) Now the (people) called Tharwotse (and) Pultuntse settled in Dzong.

(105) When (they) settled in Dzong, (and) if (I) tell what (they) did: well, there was a (place) called Pensa here in the territory of Dzar.

(106) If (I) tell what went on at Pensa: Pensa (was) the place where the pempo's horse was tied, (and) lots more besides was done.

(107) At that time, then, when (the pempo's) servant daily tied the horse a bit higher up (and) tied (it) a bit lower down, he one day placed his drinking cup bottom side up (and) went off.

(108) "I'm always the one who has the worst of it. In the morning I always come to tie up the

horse; in the evening (I) always take the horse up the hill. It will be good if the pempo moves from here to Dzar," (he) said, (and,) having given thought, the servant said: "If (I) should now have the good luck of (seeing) the pempo move to Dzar, may my drinking cup be turned over (to lie) on its back [scil. with its bottom faced down]! If (I) should not have this good luck of (being able) to move to Dzar, may the drinking cup continue to stand so!" Having made (this) wish, (he) went off, taking the horse to Dzung.

(109) After (he) had taken (the horse) thither, (and) as soon as he came the next morning to tie up the horse, (he saw) the drinking cup turned on its back, since much grass had grown (overnight).

(110) The next day he, the servant, said: "Pempo, Pempo! This Dzung is not pleasant. Dzar is a more open area. In Dzar (good) types of earth meet. There is also (good) grass. Why, we have power; we could do something (with it). What do (we) get from living in this useless Dzung?! It may be better if (we) live in Dzar," (he) said; the servant gave account to the pempo in this manner.

(111) The pempo immediately took off the next day to have a look at the area.

(112) When (he) went to have a good look at the sites, the sites on the side of Dzung were narrower; those sites were not pleasant.

(113) As soon as (he) had taken a look at the sites on this side, the pempo said: "Well, what you have said is true. Yes, I'll reside in Dzar"; whereupon (he) moved back to Dzar.

(114) After (he) had moved to Dzar, to Dzar,

(he) lived here.

(115) When (our ancestors) first built a house, (they) built the Tre-Diwa house, which is also called Tasi-Ting.

(116) This is the house that is nowadays called Tasi-Ting.

(117) Concerning the start of the house, concerning the building of this (house), (the pempo) said, after (he) had moved from Dzung to Dzar: "A war will surely come upon us; what shall (we) do (then)?! Now we'll build that (house). (I'll) build a war fortress, as if things were the same as in our case. Now (I'll) build something the enemy can't touch"; whereupon (the castle) Simkang-Thontu was built.

(118) First he constructed the Te-Ting (house), and then the one called Simkang-Thonti,

(119) saying, "It is 'thompo' [lit. tall]"; (in that way) it must have been named Simkang-Thonti [lit. tall house].

(120) If you go to look at that house, then there are only rooms that are made for shooting weapons from, that are made for shooting arrows from – when you go to look at that house.

(121) (He) then built the so-called Simkang-Thontu.

(122) From that time on many generations – four, five generations – maintained (the office of) the pempo in the Simkang-Te-Tsi (house).

(123) (They) quite naturally maintained (the office of) pempo in that (house).

(124) During that time three sons were born, one after the other, in the Te-Tsi (house).

(125) When the three sons had been born, one son (became) the pempo of Nisa, one son the pempo of this village [scil. Dzar], (and) the middle son for his part was sent as a monk to Tibet.

(126) (The middle son) was sent as a monk (to Tibet, and) when (he) undertook such a matter, he zealously studied the writings (and) what all else.

(127) After (he) had made a first-class monk of himself, (he) came (back) here; and when (he) arrived, having done all manner of things, he you could say he probably returned.

(128) (He) may well have returned – the monk.

(129) Hardly had the monk returned, (and) if (I) tell what (he) did, (he) said something along the following lines: "Please give (me) a small portion of the property."

(130) Now (he) was called Palken Tocawa by name.

(131) After (he) had gone to Tibet, (he) must have returned to the lower region (still) a monk.

(132) When (he) then said, "Please give (me) a portion of the property" – the older brother in Nisa (was) the pempo of Nisa, the younger brother here the pempo of Baragaon – there was nothing left at all for the middle brother.

(133) He had returned, however.

(134) When (the middle brother) had done

everything imaginable, (he spoke:) "Father, Mother, please give me a bit of the property!"

(135) When (he) had said everything possible (there was to say), the elder brother and the younger brother both spoke: "(We) have put very much into (his) studies. (We) have had very many expenses. (We) are unable to incur any further expenses for him." So (they) spoke.

(136) When (they) had said that, (the middle brother) spoke: "Well, I'll take (my) property, (or) receive the blessing!" Now I need nothing whatsoever. Please give me only the blessing. I don't at all need the property of either, of (my) elder brother or (my) younger brother. The property of Father or Mother, either of them, I don't need at all. Give me only the blessing, please!" Thus (he) asked for the blessing.

(137) When (the middle son) was doing everything (he could), there must have existed many documents.

(138) During that time, moreover, the king of Palu [scil. Kathmandu] is likely to have possessed greater power than the king of Tsumlang.

(139) After (Palken Tocawa) had seen many documents, (and) when (he) had done everything that could be done, this fine fellow stole the documents; Palken Tocawa stole the documents one and all.

(140) The so-called property (he) didn't claim at all; only that (he) receive the blessing.

(141) Then (he) went directly to Palu.

(142) Well, when (he) returned from Palu to the upper region, he claimed the (status of the)

pempo of Manang-Tsho-Sum, the pempo of Tolo-Tu-Tshe, then the pempo of Mustang (and) the pempo of Baragaon – all these pempo titles for himself –, this Palken Tocawa.

(143) When (he) arrived, having claimed (everything) for himself, he became the pempo, without anyone being able to do anything about it.

(144) If (I) tell what the trademark of a pempo's status is, well whatever task in the village the (village) head has to attend to, whatever (he) has to participate in, I have to participate in – is it not so?!

(145) That's the reason that (I) have become the leader of the women (and) also the leader of the men, also the leader during the arrow festival (and) also the leader during horse races – the leader of all (these activities).

(146) After he, the monk, had stolen all the documents, he won.

(147) Once (he) had done such a thing, everything was (ours) from the Tshoti (temple in Dzar) up to the spot of our one house, (everything) up (to the location of) Tea; the place (called) Simkang-Tasi-Ting was separated from that (of Tea).

(148) After everything was separated from our (house) up to here, that is the reason why everything from it on upwards belongs to me.

2.2. The history of the Tsāmpal Thukci clan as narrated by Sōnam Pālce edited and translated by Monika Kretschmar

2.2.1. Text of the narration

- (1) tsoñ pūltuñ hritarki tī khañpa tšhompā tī takpo jo.
- (2) tsoñ pūltuñ thowo cewoki teni oti sörük nā.
- (3) "tā kešin nā ɛla lō cewi tsāla teni śaptśi pūlwen. teni nā tī [tōla teni] lō [ron] pon tī tsho kuni tsha pappen. mē ron tī kōrni tsūnine tu tōmpa jin. teni tata - kani - rja kañpola teni tī tūtoñ, rañtoñ, jāktoñ, luktoñ kañpo tite tshari te ǒ."
- (4) teni tata tī śukla teni lō cewoki jañ khola tukpo tāñ, ken tsīri jañ.
- (5) teni kho te tā māla thōnkola paptuk nā.
- (6) tā turuañni cēmen ōken, muruañ - thol śakti - nañsa tsīk ōken.
- (7) ō, teni kho māla lokti onarañ, "tā tī maśusuñta. papa! ni loño tūn ūru śaptśi [pūli] śūri tēti, tata nāla tīre tukpo [tāntu] tāri metala, turu te thupsa mīntuk", senten, teni kho tīla tsuñlañ cewi tsāla [sō] sōruk ō, tā tīni māla.
- (8) te tēriñ, tā tēriñ komoko teni turu te.
- (9) khola tukpo nūñta.
- (10) teni turu tēti, teni khorañ śakpo sūm te.
- (11) śakpo sūm teni, tāni, "maśusuñ. tā tīla nā tsīk cītuk śik śūru tona, tīk nā, te tsuñlañ

- c_{ewi} tsāla", kho, "t_{oki} jin", s_{entuk}.
- (12) ō, t_{eni} kho sorukta, ma_{la}, thulla.
- (13) ō, t_{eni} o_{nte} t_{si}ri s_ōri, t_{eni} ma_o [p_{uk}lu_n tā p_{uk}lu_n] p_{uk}lu_nna l_ēp.
- (14) p_{uk}lu_nni c_{en}la s_uktuk nāta, t_{sum}la_n c_{ewo} j_{ul}kola.
- (15) t_{eni} t_{sum}la_n c_{ewi} [l_{uk}] j_{ul}koru t_{eni} k_{hori} o_{turu} l_ēwi ka_nla, t_{eni} p_{omo} t_{shu} t_{shu}ken s_{ik} t_{het}uk nā, tā khola.
- (16) t_{eni} t_{shu} t_{shu}kenko t_{het}ara_ni, "ha, p_{omo}! ch_ō s_{ui} t_{shu} t_{shu}ā?" nāra_ni, "nā kharki t_{shu} t_{shu}en", s_{enti} n_{ēr}ukta, khola.
- (17) tā kho m_i - tā s_{ik}la - [k_{aj}in c_{ewo}] k_{oa} s_{in} s_{in} r_a s_{ik} - o_{te} t_ōkra s_{ik} - ōno, m_{iko} s_{ok}ola tāna.
- (18) "t_{eni} ch_ō kharki t_{shu} t_{shu}na, t_{sum}la_n c_{ewo} t_{en} t_{sh}aktuwe?" s_{er}nani, "t_{en} t_{sh}awi ō. k_uṭak m_iṭakca_n ts_{ane} ō. t_{si}moja_n ts_{ane} t_{en} t_{sh}ak ō", n_{ēr}i n_ēwi t_{shō} t_{uk} nā.
- (19) "o_{na}, [āwo] ōwo, ōwo, āso! nāla t_i k_ikre c_{akti} t_ērok t_{si}!" n_{ēr}i n_ē t_{shō} t_{uk}, tā t_{shu} t_{shu}ken p_{om}oko.
- (20) "t_{eni} o_{na}, ch_ō, k_ikre t_i c_{ak}, nāna, kho_npe ts_{ane} t_{en} t_{sh}aknani, ch_ō t_{shu}i k_{ha} t_{ila} m_{eme} t_i k_{akt}ora t_i [t_suk] (t_suk) ō!" [n_{ik}] s_{entuk}.
- (21) t_e k_{ator}akoi n_{an}tu t_{si}ktu [t_{sh}up] (t_{sh}uk) m_ūtu k_{an}, t_{si}ktu khap c_{awa} m_ūtu k_{an}, t_{si}ktu s_{awa} m_ūtu k_{an}, t_{si}ktu s_{er} m_ūtu k_{an}, tā khoi l_ūkti t_{ar}ukta.
- (22) t_{eni}, "ūru p_ōara_n, m_{eme}i, k_{ale} t_{si}la - k_a jinna - p_ōk! ma_pōa t_{si}la p_ōk!"
- (23) t_{eni}, k_a jinna, "o_{kt}uni m_i o_{te} s_{ik} t_{uk}. t_{eni} t_i - k_e jinna -, "t_{sum}la_n c_{ewo} t_{en} t_{sh}aktuwe?" n_{ik}. nā 'kharki t_{shu} t_{shu}en' n_ēwen. t_{eni} m_i o_{nte} t_{si}wa t_{si}k l_ēptuk. t_{eni} o_{te} s_{ik} k_{ur}. t_{eni} k_{ator}a s_{ik} k_{ur}su_n. t_e t_i k_{ator}a n_{an}tu t_i k_e n_{ai}?" n_{ēr}i, t_{eni}, "hala s_{ikt}ok p_{ul}. t_{eni} kho_npe s_{ikka} n_{ak}' (n_{ik})", n_{ēr}i nāra_n, t_{eni} nākola l_ēwara_n, tā t_e t_{shō} t_e o_{to} nā.
- (24) t_e t_ēara_ni, tā t_{sum}la_n c_{ewo} t_{an} t_{se} t_{eni} k_uṭak m_iṭak t_{ata} tā p_ēmpoja t_{an} kho_n m_i ṭak ṭakaja t_{ēr}i, "ha, t_{ini} t_{sh}empu t_{sh}emkenki khap n_{ak}. t_{ini} m_{ur}ku t_{si}rkenki t_{sh}uk n_{ak}. t_{ini} s_{awa} m_ūtu k_{an} t_{uk}. c_{ra}nla s_{awa} k_{om}ni nā m_{into}, hai?! ā, t_{ini} j_{an} - k_e jin_n - s_{er} m_ūtu k_{an} t_{uk}. s_{ēr}ni t_ōktokko n_{ak}", n_{ēr}i, t_{eni} t_{awo} t_{so} m_ēn_ūa n_{ak}, o_{ti} kho_n s_iwo n_{an}koru, p_ēmpo r_{an} t_ei m_is_{er}ki n_{an}tu.
- (25) [t_{eni} c_{ēm}...] tā l_ēki t_{heti} o_{ti} t_{shō} n_{ake}?!
- (26) t_{eni} l_ēki t_{helo}n, "papa r_e! t_i k_e n_{ai}, t_i?! t_i t_a t_{so} m_ēn_ūen, t_{uru} cherle t_{si}! k_{ana}, k_{are} t_{uo}, t_{ao}. t_{uru} cherle s_{ik}!" n_{ēr}i, t_{eni} n_{ēr}ukta.
- (27) ho, t_{eni} ch_{erti} o_{ra}nka, t_{eni}, "āmao! k_e nā?! c_{ewo} r_{an} t_{se}, t_e p_{an} m_is_{er} t_{an} t_{se}, ē k_uṭa m_iṭa t_{si}ri, t_i t_a t_{so} m_ēs_{ek}en! t_i khap c_{awa} t_{ini}, khola t_i r_{an} t_uak n_ōn, nā n_{akta}, m_{ak} c_{ap}kenla. t_i t_{sh}uk t_{ini}, khola m_ēmi t_ōn, nā n_{ak}. t_i s_a m_ūtu k_{an}po t_{ini}, kho m_{ak} c_{ap}ken s_āpt_{se} n_ōn, nā n_{ak}. t_i s_{er} m_ūtu k_{an}po t_{ini} t_{sum}la_n c_{ewo}la t_{sh}ak p_{ul} nā", n_{ēr}i, c_ēmenko_i l_{am}sa_n ṭako t_{so}tuk nā.
- (28) "āpi s_āto! ē, s_ōk [nā], s_ōk, n_ō s_{ik}! o_{nti} m_{iko}, s_ōk, n_ō s_{ik}!" s_{er}.

- (29) teni lamsaṅ poru tāi tshö tuk. teni māter ö tshö tuk.
- (30) tā khoni kortсарu tā sin te tshö rak. (41) "teni te tshamno. chōraṅ lok, kap tsik!
chōraṅ leki tsōwo - kani - chōraṅ
tshamkenla ö, sentuk.
- (31) tā mi pe karmala tulśok tsīwo öti tshö tuk,
ti. (42) teni kho te lokti oruk nā.
- (32) ö, teni toraṅ, teni [kōa hrela tsīwa nā], "ha,
teni chö kani jina? kala owa?" nēri nēsui. (43) "ha ha! tā teriṅ nā lokti toala, nā pōla cipi
nīmo ti nā tinte tsīri, teni nā lokti toṅa, nē
tshimi cartsala nā tsoṅ pultuṅ thowi cewola
tā teriṅ lamni šari, lame sir sir lanaraṅ, nala
- ke jinnaaṅ - mepta šik, mar hlap hlap hlap
thoṅkenki, tshöme thoṅik. ti thosuṅ nēsui
nāna, ö, teni ke jinna, ni ke jinna, lūntar
sōwa jin. tā nā tshamkentse jin", sentuk, te
kho nē porti oruk nāta.
- (33) "nā tsoṅ pultuṅ thowi cewo oṅa jin. teni nā
tite tsīri, nā lō cewi tsāla šiptse ra šü, ken
tše. teni [khon] tsha cap, nērwa tše." (44) tā ori mi..., ti, tā ti mao ti, tina, tuptse mēla
thame mīntuke?!
- (34) mā nērwała pōruk nā, jala cenla.
- (35) tā "tsoṅ pultuṅ" nāken tīni teriṅ nōksam
tāntse, kaṅpoko naṅkar tōntak tūpjaṅ
maṅa tsāni meken tsīrika tite tsīruk. (45) orai [nā...] nārsuṅ kheptila thanka tshompo
thanme oturu lēwaraṅ, tepa caṅ mi puṅu
kaṅki kākī khaṅpakoni me, mepta šik mar
hlap hlap hlap tsīri thoi tshö tuk nā.
- (36) teni [joruko] (jokoru): "ka meka tsik tsīsuṅ,
khonpejai. teni nā tite tsīri, tā tīla nā šik
ṭalen šik tsēwe šik calkonam, nēwa sēmla
šarik", nēsui nā. (46) "ja, tā jinna caṅ, tā lō cewa raṅ nēnsen
maṅa ṭa me. tāni tshamsuṅ. tsuṅlaṅ cewoki
kā ti tsōti metala, ke tsīko?! nā māc capje
maṭsusuṅ. thapje maṭsusuṅ", sentuk.
- (37) "ho ho, teni mi šiptse loṅo tūn thukpa šūri
mi, šukla kačaru teni tukpo tānko, nāka
rak,..." (47) teni khoṅpe tshamtuk nā.
- (38) teni kho tā tsuṅlaṅ cewi tā: "tīre tsīme šik
oṅko maṅak. nīntše, chōraṅ ṭa tīwa lō
cewo raṅ chōraṅca - nīntše -, tāi thukpa
nēnsen šiptse šūa nak, hala tshula. te tīla
komo tsī! chōraṅ ṭa tshakpo tsī, tshakpo
tsī! jinnaaṅ, māc capti, ke tsīko?!" sentuk. (48) "tā chö teriṅ mepta ti nā, lam sir sir tsītarāṅ,
miki thosuṅ sēna. ni nē šik poraṅ pori sēna,
chö teni mītok sūm thukpa chōraṅ tshukpo
šök. mītok sūmni halani teni jaṅ chö
tshukpo majuṅṅo, cipo majuṅ", sentuk.
- (39) teni khoṅpei mānawi tshö tuk nā.
- (40) "tā tshukkola mišer, mēmi, [tīkola]
khapkola ti raṅ tuak, teni tīre nōṅ", nēri, (49) tā kho nē pori öti tshö tuk.

- (50) *te m̄itok s̄umn̄eni..., teni pūtu kāntu tā khānpa tesako pūtu kān kātaru pāsarko n̄ara tsōntu teni oti parakaon̄ini tsha kānpoko oturu lōtō tsho t̄un tsha kānpoko oturu, m̄eki rōnko t̄s̄ū̄niki tu kānpo oturu teni kho pāsar [s̄eruk] (s̄oruk) n̄a.* from Pong(pa)-Tsho-Ku. Wandering around in the lower valley [i.e. Nepal], (I) got grain from Tsuni. Now there exist herds of yak cows, herds of goats, herds of yaks, herds of sheep, together with pens for them, all in sufficient quantity – (it's obvious) where from."
- (51) *ho, te m̄itok s̄um thukpa [n̄ēam] māna n̄ēwa mānewai?!* (4) Well now, later the king of Lo treated him badly again, doing everything imaginable.
- (52) *ho, teni šuklani, erān..., tā oti rak, n̄jan tenik.* (5) There was no other possibility for him but to come down (to Dzong).
- (53) *oti puturu kāntu mi kurt̄sūna ra šik ō, oti kuk t̄širi cukken t̄šik.* (6) Down here, too, (he) had a wife; down here, too, – if you'll pardon me – (he) had a mate.
- (54) *"ā, tānponi kān? tā teni paro partsenki tā ton̄la tsha l̄ukci j̄intak. te l̄ukci j̄intak. tātani khai? tāa me, mijan̄ me, ote j̄intak. n̄aan̄ l̄ari, [kur] kurt̄sū š̄urini, [preka] (perka) ts̄uktika cuk̄ k̄osūn. tā le šik kān t̄sūnki j̄intak?!" n̄eri, "meme kurt̄sūn kurt̄sūn" n̄ēno.* (7) Oh, when he came back down, (he) said to himself: "Now things are not as they should be. Papa, seven years long I've done service there, (and) since (the king of Lo) has treated me badly, there's no way (I) can stay here"; where-upon he then did go to this (king), to the king of Tsumlang, from here down to the lower region.
- (55) *"puturu kān kurt̄sūn kurt̄sūn" n̄eri oti n̄ēno, pīsa.* (8) That day, that evening, (he) remained here.
- (56) *on ti nak̄ ā!* (9) He had suffered a bad fate.
- (10) In remaining here (in Dzong), he remained for three days.
- (11) Having remained three days, (he spoke:) "It's not right. If I go to this (king) – to the king of Tsumlang – to ask (him) for these givens, then it will be all right"; (and) he spoke: "(I'll go."
- (12) Oh, then he did really go down (to Tsumlang), down to the lower region.
- (13) Oh, going in this way, (he) arrived down in Puklung.

2.2.2. Translation of the narration

- (1) The Pultung Hritar were the owners of this large house [i.e. the fortress of Dzong].
- (2) Pultung Thowo Cewo of Dzong built this (fortress).
- (3) "Previously I performed service for the king of Lo for a period of time. I brought salt down

(14) From Puklung (he) arrived up above, in the village of the king of Tsumlang.

(15) When he arrived here, in the village of the king of Tsumlang, in his wanderings, he met a girl drawing water.

(16) As soon as (he) had met the (girl) who was drawing water, (he) spoke: "Hey, lass, who are you drawing water for?"; whereupon (she) said to him: "I'm drawing water for the fortress."

(17) Now he is said to have been – on (his) horse – a dishevelled sort of man, like this one here (among us), if (you) looked at the man's appearance.

(18) "If you're drawing water for the fortress, (does that mean) the king of Tsumlang is here?" (he) spoke, whereupon (she) must have said: "(He) is here. The nobles and the important people are all here. The consorts are here too." The (girl) probably answered in this way.

(19) "Well then, Father, Father, Elder Brother, raise this jug (and) give (it) to me please!" she is likely to have said (to the man) – the girl that was drawing the water.

(20) "Well then, if you say that (I) should raise this jug, (and) if they are (now) all here, (your) grandfather puts these dishes on your water," (he) said.

(21) Then he filled the dishes, one (of them) with a handful of mustard seeds, one (dish) with a handful of thin needles, one with a handful of earth, (and) one with a handful of gold, (and) sent (the girl) away (with them).

(22) Then (he spoke): "As soon as (you) set (the

jug) down, dear, be slow about it, and – whatever you do – set it down. Don't let it tip over, and put it down carefully."

(23) Then – however it was – (the girl) spoke: "Below there is a man. He says – in any case – 'Is the king of Tsumlang here?' I said: '(I)'m drawing water for the fortress.' A man of this sort has arrived now. (He) sends such a thing. Now (he) has sent a dish. Now what is in the dish?"; whereupon (she) spoke (again): "(The man says:) 'Hand it around to be looked at. Then they'll inspect (it)"; (and) as soon as (the girl) arrived up above, (they) probably inspected (it).

(24) As soon as (they) inspected (it), (and) after the king of Tsumlang and the nobles (and) the important people, the pempos and they, the finest people, had moreover inspected (it), (they) spoke: "Hah! Those are needles for sewing seams. Those are mustard seeds to press out oil from. This here is a whole handful of earth. (He) can't be saying that we should stick the earth in (our) mouths, can' he?! Ah, this on the other hand – in any case – is a whole handful of gold. The gold is the best"; whereupon (they) could not determine the meaning of these four things, among the pempo and his subjects.

(25) (They) must have met as a result of (their) karma, not so?!

(26) It was time that (they) should have met as a result of (their) karma. Then (the queen) spoke: "Papa re! What the deuce is it, that thing? Unable to determine the meaning... go bring it here. (I) want to see what it's like (and) what it is. Go bring it here."

(27) Oh, as soon as (they) brought (the dish, she) spoke: "Amao! That the king and the subjects

and eh, those who are the nobles (and) important people, do not know how to assign the meaning! These thin needles signify that (you) should give him knives and weapons to wage war. These mustard seeds signify that (you) should send him soldiers. This whole handful of earth signifies that (you) should give him territory for waging war. This handful of gold (he) delivers reverently to the king of Tsumlang." With that the woman had immediately assigned the meaning.

(28) "Father's flesh! Well, tell (him he) should come, should come. Tell that man that he should come," spoke (the king).

(29) Then (someone) must have been sent immediately to summon (him).

(30) Now he was likely standing at the entrance, holding the horse.

(31) The man was indeed likely to have been one who was extremely favoured by fortune.

(32) Oh, as soon as (he) went, (the king) spoke: "Hah! Where have you come from now? Why have (you) come?"

(33) "I have come as Pultung Throwo, king of Dzong. By acting so, I have performed service for the king of Lo. Then (I) carried on (trade) in salt, acted as a manager."

(34) Basically (he) was summoned as a manager, to the upper region, (to Lo).

(35) Now nothing happened except that the so-called Dzong Pultung straightaway accomplished all the tasks the next day that had been thought up that day.

(36) Then (the pempo from Dzong over there) spoke: "(They) have done a whole host of things, all of them. Given that (they) treated me so, I have wondered in (my) thoughts whether I should take a bit of revenge on this (king of Lo)."

(37) "Ho, ho! after (you) have performed service for seven years, it comes down to wanting to treat him badly at the very end."

(38) Then he, the king of Tsumlang, spoke again: "Such must not be allowed to be, not a bit. You poor man, you (have lived) in harmony (with him); (you two), the king of Lo and you – you poor man –, have performed services for one another as distant relatives. Now be good to him. Treat (him) civilly, treat (him) civilly. What does waging war bring?!"

(39) Then he [scil. the king] probably didn't give (him the things demanded).

(40) After (the pempo of Dzong) said, "Give (me) instead of mustard seeds people (and) soldiers, instead of needles knives and weapons, such things," (the king of Tsumlang) probably didn't give (these things).

(41) "Now (you)'ll get along with one another (once more). This one time you return back. Because of your fate – from where (you must know) – you have to get along (with him)"; (thus) spoke (the king of Tsumlang).

(42) Then he [scil. the pempo] did in fact return back.

(43) "Ha, ha! If I return today, (and) by doing (what I did) in the (former) happy days in Tibet, if I now return – as the Pultung Throwo king of Dzong –, directly on the way to the pilgrimage

place of Tshimi Cartsa I'll in any case see, as soon as it has very slowly dawned, a fire source, an oil lamp, that can be seen flickering steadily red. Oh, when (I) see this, oh, then – in any case – it will be – in any case – my good fortune. Then I'll become the one who gets along (with the king of Lo)"; (thus he) spoke; he then swore (such an) oath (and) came.

(44) But in coming..., now there is a plain here, here below, here underneath Tuptse, or not?!

(45) As soon as (the pempo) arrived here on a large plain, on the plain (leading to) Narsung, (he) probably really did see, from the pillar(-supported) house of Putu Kang, a fire that flickered steadily red.

(46) "Yes, there is no (longer any) enmity with the king of Lo apart from (the relationship) of distant kinship. Now (we)'ll get along. Since the king of Tsumlang has decided the matter, what can (I) do about it?! It's not right for me to wage war now. It's not right to argue," (he) spoke.

(47) Then they got along with one another.

(48) "Now today – I can't get over it – as soon as it slowly dawned, I saw this fire source with (my own) eyes. Now that I have sworn an oath, may you be rich for three generations. For more than three generations you'll not be rich. (You)'ll not be satisfied," (the pempo) said (to the house owner).

(49) Then he probably swore (such an) oath.

(50) Beyond the three generations then...; then he [i.e. the house owner] built up the market in Putu Kang, at the house location above Putu Kang, in Nara Tsong – the market there (with

all the salt of Baragaon, with all the salt of Tsho-Tun from upper Lo (and) with all the grain of the twelve (villages) from the lower valley [i.e. Nepal].

(51) Oh, except for three generations the pempo promised nothing – not so?!

(52) Oh, later then, we..., there was then this (one man); I too remember.

(53) In this Puturu Kang there is some man or other (who walks) bent over, a person who walks stooped.

(54) "Ah, formerly; so what? Now the salt is filled in front of the very rich. The rice is filled (in front of them). (I) have no horses, have no people; that's how it is. I too must go begging from door to door, stooped over, propping (myself) up with a stick. What kind of fate has befallen?!" said (the man); (they) call (him) Grandfather Stoop Stoop.

(55) Son, (people) talk of this (man), calling him "Stoop Stoop from Puturu Kang." [The narrator turns toward one of the people present.]

(56) That's the way it is!

2.3. Literary elements of the chronicles

The main difference between the two aforementioned narratives and the other oral narrative literature¹⁴ lies in the fact that the narrators and listeners generally have actual historical and geographical links with the characters involved and the places mentioned. It is clear in both that the family whose history is being told is not just any family, such as often crop up in fairytales; on the contrary, this narrative is based on the still well-known family of *dPal-mgon-khro-rgyal*. Of course, the beginning of the first narrative - "Once upon a time there was a (king) called Lō-King" - does not differ stylistically from that of those fairytales that sometimes try to impart greater realism by mentioning real names and settlements; yet in the case of Lō-King, in contrast with fairytales, even if no known name is mentioned, here is a historically distinct, tangible person or establishment known to the addressed audience.

Thus we find certain well known people, establishments and places within this medium of the fairytale. The literary elements of this medium, such as themes, symbols and so forth, that are used in this style of narrative and that we are unwilling to consider as historical fact, are however in this traditional context no less real to the listener than are the afore-mentioned people and settlements.

If we can now establish that the medium in which a story is told affects the account to such a great extent, that whole episodes are obviously based on inclusion of elements of well-known narrative material, we face the question of whether further factors that affect the meaning of the story are to be considered. It must also be noted that both of the afore-mentioned edited and translated narra-

tives represent the clan history of one of the most aristocratic families of the valley. The history of this clan told here is directly related to its special status, the ideology of which is reaffirmed through the story. Thus it is obvious that the presentation of this story does not objectively preserve historical facts.

It becomes clear from the narrative of *dPal-mgon-khro-rgyal* (V1) how much the ideological values in this version interfere with historical fact. In comparison with the narrative of Sonam Palce (V2), this first account (V1) seems more well-rounded and complete, yet this does not mean that it is more reliable from a historical point of view.

Let us examine the beginning of both stories. According to V1, the founders of the Tšampal Thukci family were two brothers the Hindu Thakuri¹⁵ caste who emigrated from Jumla to Mustang, where they worked for the King of Mustang. They established the castles of Kag and Dzung.¹⁶

According to V2, the castle of Dzung was built by Pūltuñ Ṭhowo Cəwo. No indication can be found of the origin of the founders of the castle. Comparing this evidence with the results of our historical investigation, elaborated upon later, it appears that the origin of the family to be found in V1 is a later adulteration. The founder of the castles of Kag and Dzar is descended from a noble family from Tibet. His name is mentioned in historical sources as *Khro-skyabs*, *spu-druñ Khro-skyapa*, or *'Khro-skyabs*. The historically untenable tracing of the Tšampal Thukci family to Hindu Thakuri predecessors finds a parallel with the Thakalis, of whose clan history Furer-Haimendorf (p. 140) reports:

"Their myths of origin, contained in four books ceremonially recited once every twelve years ... point to a connection with Sinja, the capital of the Malla dynasty and subsequently the kings of Jumla. These myths state explicitly that the ancestors of the four Thakali clans lived at one time at Sinja. From there they are said to have wandered eastwards as far as Dhaulagiri and unable to cross the range, stayed for a brief time at Mu (Mukot) and various other villages of Dolpo, and then crossed over into the Kali Gandaki valley ..."

With the integration of the Muktināth Valley into the sphere influence of Jumla, and its later inclusion in the Hindu Kingdom of Nepal, its inhabitants, descended from an old, west-Tibetan aristocratic lineage, became socially subordinate to a more highly-ranked caste of Hindu origin. A corresponding alteration of the clan's history was inevitable. Similar changes or alterations on a much greater scale have been found in the historical literatures of Mongolia and Tibet. For example, one well-known history traces the Tibetan royal house of the *Yar-kluis* dynasty back to the Indian King Mahāsammata, and another talks of the ancestors of Činggis *qan* as being descendants of Tibetan kings.

It must be noted that narrative 2, although from a literary standpoint clumsy and imperfect, again names the founder of the clan of the former *dPon-po* of the Muktināth Valley, and also gives almost exactly the same title and name for the castle founder. Thus criteria such as greater literary completion, or the membership of the narrator to the clan whose story is being told, cannot in general be taken as evidence for greater historical authenticity.

In 1985 *dPal-mgon-khro-rgyal* told me his family

story once again (V3). As he had hitherto conversed with me in the Lhasa dialect, he automatically chose this dialect for the narration. The main difference between this version and that recorded by M. Kretschmar is that *dPal-mgon-khro-rgyal* here omitted or abbreviated certain sections of the plot, obviously because of the circumstances in which the narration took place. It was morning, the narrator had only just got up, and no additional audience was present. Apart from these omissions, however, the content of this version does not differ significantly from that of the version recorded by M. Kretschmar. Thus we can consider the accounts of *dPal-mgon-khro-rgyal* fairly consistent.

I also asked 'Čhi-med-rdo-rje, the father of Rajendra, our assistant from Dzarkot, who was born in 1913 into a collateral line of the Tšāmpal Thukci clan, to tell me this clan history (V4). This version includes only two of the principal elements of the plot of V1, namely the incidents that led to the immigration from Dzong to Dzar, and those that led to the intervention of the King of Jumla, and the resulting military conflicts. In the following, individual sections of the plot of V1 are reported, and the discrepancies between V1 and V2-V4 pointed out. Apart from those discrepancies noted, these versions agree in general with V1.

1. The King of Jumla sends two brothers of the Thakuri caste to Lo, to cause harm to the powerful king of that land.

[Missing in V2 and V4. V3 merely mentions that the brothers came from Jumla.]

2. The two brothers enrol in the service of the King of Lo. They are very good at their work, and so become greatly envied by others. They build the castles in Kag and Dzong. The King of

Lo is very anxious about the strength of their position, and broods over their motivations. He therefore sends one of the two brothers to Ladakh, to fetch a wife for one of his sons. He then kills the remaining brother, by stuffing Khataks down his throat.

[V3 does not mention the King's plan to deprive the two brothers of their power. No reference is made at the beginning of either V3 or V4 to the envy of others. According to V3, the noblemen of Lo suggest the departure of one of the brothers, in order to murder the one who stays behind. V3 does not mention by what method he will be killed. According to V4, the two are called Bir phumpa and Tshewang phumpa. In this version, the King decides to separate the two, because together they are too powerful. He has the remaining brother murdered by an arrow. The corpse of the victim is kept in salt, to preserve it until his brother's return. According to V2, the men of the castle of Dzong had the clan name Pūltun Hritar. The founder of the castle, Pūltun Thowo cewo, had a profitable business dealing in salt and grains. He left the service of the King of Lo after seven years, because the King treated him so badly.]

3. The other brother returns with the bride, to learn from the King that his brother has died due to illness. His second wife, who lives in Lo, tells him the truth regarding the cause of his brother's death, and warns him against staying in Lo. He decides to leave the country, but the King of Lo persuades him to stay, binding him with an apparently indissoluble oath of friendship, thus: as long as bird-blood does not ooze into the earth, bird-feathers do not fly heavenwards and the scalp does not become white earth, the relationship between the King and the brother must continue.

[Omitted in V2. In V3, the wording of the oath is

not mentioned. According to V4, the returnee finds his brother's preserved body and decides to feed it to the birds. As the corpse is being chopped up, he notices that his brother has been murdered with an arrow.]

4. In order to dissolve the oath that binds him to the King of Lo, he uses trickery to bring about the events that nullify the oath: he lays a scalp on the table before the King, throws bird-feathers into the air and pours bird-blood onto the ground. He then flees.

[Omitted in V2 and V4. V4 mentions only the flight.]

5. In order to lead his pursuers astray, he ties to his horse's tail a juniper branch that drags on the ground. It is assumed that the pursued has been dragged to his death by the horse, and the chase is abandoned.

[Omitted in V2, V3 and V4.]

6. After the Pēmpo returns to Dzong, the King sends soldiers from Lo, who lay siege to Dzong castle and cut off the besieged from all water supplies. When all the water in the castle has been used up, the Pēmpo's wife washes her hair with oil. The siege-layers think that their strategy of blockading water has failed, and give up the siege.

[Omitted in V2 and V4.]

7. The Pēmpo makes his way to Jumla. There he sends the King a plateful of earth, along with some small knives, some needles and a lump of earth. The King of Jumla is offended by this wretched gift, and has him thrown into jail.

[According to V2, the Pēmpo meets a maid-servant in the King of Jumla's village, fetching water for her master. He questions her about her master, and sends with her four plates, on which

he has put respectively a fistful of earth, a fistful of needles, a fistful of mustard seed and a fistful of gold. When the maid presents these four plates to the King, he consults with his ministers as to the probable significance of this gift.

In V4, the Pēmpo presents the King with a lump of clay, in which he has put a small golden knife and a handful of sesame seed. The King, angered by the gift, has him locked up and beaten.]

8. When the Queen sets her eyes on the presented gifts, she immediately interprets their symbolic meaning correctly: the lump of earth means that he owns land; the mustard seed means that he must be given soldiers; knife and needles represent the wish for weapons. The Pēmpo is summoned. He confirms the Queen's interpretation, and asks the King of Jumla for help. The King accedes to his wish and places soldiers at his disposal.

[According to V2, the Pēmpo is not thrown into prison, but summoned before the council of the Queen, who had understood the meaning of the gift. In her presence he explains the symbolic meaning of each of the gifts to the royal household. The Pēmpo recounts his story to the King and asks for his help to take revenge on the King of Lo for the bad treatment he has received. The King of Jumla refuses the requested military aid and asks the Pēmpo to settle his differences with the King of Lo.

[According to V3, the Queen does not discern the actual symbolic meanings of the gifts, but guesses that the Pēmpo's must be a special case, and so has him summoned.

According to V4, the Queen has the lump of earth broken up, and the golden knife and the sesame seed are discovered. As in V1, the Queen interprets their symbolic meaning correctly.]

9. A war breaks out between Jumla and Lo, de-

scribed in the differing episodes of V1, the sense of which is, in portions, difficult to understand. Eventually peace is made, which results in the secession of Baragaon to Jumla. The Pēmpo settles down in Jong as the ruler of this district. [In V3 and V4, it is reported that the sole cause of the war is the oath, and results in the secession of Baragaon. There is no account of the details of the war.

[According to V2, the Pēmpo returns to Mukti-nāth alone. At dawn he spies a flickering fire, which he takes as a sign that it will be possible to make peace with the King of Lo. The conclusion in V2 is made up of not wholly clear accounts of salt trading and the impoverishment of the Pēmpo's family.]

10. A servant of the Pēmpo living in Dzong grazes his master's horse each day in the area in which present-day Dzar is located. The daily walk to the pasture is too long for him. He places a goblet upside-down on the ground and makes a wish that they might move, if he finds the goblet turned the other way up the next day. The grass grows a great deal that night and so he finds the goblet the other way up the next day. He manages to persuade his master to move to Dzar, where he again builds a big castle.

[Omitted in V2.

In V3, the later move to Dzar is mentioned, the reason given being that the soil is better in Dzar. According to V4, this move took place before the previously described dispute with the King of Lo. At that time, the later lords of the Mukti-nāth Valley were servants of a family in Dzong, for whom they tended the horses in Dzar. At that time one of the ancestors of the later Pēmpo decided to settle down in the Dzar area. The miraculous incident of the overturned goblet was the deciding factor: he would move to Dzar if the goblet had been overturned by the next day. As

the goblet was overturned in the night by the fast-growing grass, he went ahead and moved to Dzar.]

11. One of the descendants of the Pēmpo has three sons. Of these, one becomes Pēmpo of Manang and another Pēmpo of Baragaon, but the middle son, Pälken ṭocawa, is sent to Tibet, where he is supposed to become a monk. After some time, Pälken ṭocawa returns to South Mustang and demands his share of inheritance. The other two brothers refuse his demands. From then on, he asks them only for their blessing. He steals the legal documents of the noble family and goes to Kathmandu, where he can make a public claim with the stolen title documents. He returns to Mustang and crowns himself the Pēmpo of Manang, Tolo ṭu tšhe, under Baragaon and Mustang. Thus he becomes Pēmpo.

[Omitted in V2, V3 and V4.]

The main theme of the narration V1, that is, the endeavour to get rid of an undesirable, stylistically resembles the type of fairytale (similar to Aarne 461) also commonly found in Tibet¹⁷, for example, that narrated by a storyteller from Lhasa, "The Precious Sandalwood" (Schuh, pp. 127-134):

A poor youth rises to the position of minister. The Prime Minister is afraid of his rival, and wants to get rid of him. He prevails upon the King to set the youth an impossible task, in trying to fulfil which he will perish abroad. The youth fulfils this and other impossible tasks, and eventually punishes the Minister and the King.

This type of fairytale is common amongst the cattle-breeders of western Tibet (Kretschmar 2, pp. 23-40, "The Extraordinary Boy"). Another

version was recorded in Dingri (Herrmann, pp. 148-151, "The Evil Queen"), in which the Queen appoints the minister who insists that the task is fulfilled. Variations on this type of fairytale are also common in the Muktināth Valley. For example, the fairytales "Lhawa Dondrub" and "The Motherless Child", recorded by M. Kretschmar in Dzar (Kretschmar, pp. 70-76 and 183-195), have also been compared. This type of fairytale has left a mark on the classical Tibetan written literature with the story of the youth *Padma-'od-'bar*.

In contrast with these fairytales, however, in V1, the theme of the removal of an undesirable does not involve the fulfilment of an impossible task. On the contrary, the removal is attempted here by the use of trickery: while one brother is sent to Ladakh, the one who stays at home is removed. The remaining brother becomes bound to the King of Lo by an indissoluble oath of friendship, and so cannot take revenge for his brother's murder, or harm the King for other reasons.

The theme of revenge or punishment, which crops up in many versions of the Aarne 461 type of fairytale, plays a dominant role in V1. There are also a great number of tricks that, as is common in fairytale, determine the course of the plot: the ending of the indissoluble oath being brought about by using trickery to simulate the incidents that cause the oath to become invalid¹⁸; the simulation of the death of the pursued during his escape¹⁹; the outwitting of the siege-layers by the washing of hair with oil, implying the availability of a supply of water.²⁰

The removal of a (real or fictitious) dangerous rival obviously cannot be viewed as a historically exceptional incident; thus the historical feasibility of the description of the death of one of the

brothers in the given context need not at first be disputed. Furthermore, the use of oaths is confirmed in both persisting and more recently established legal systems found in various parts of Tibet nowadays.²¹ On the other hand, the description of the dissolution of the oath and the escape demonstrates the extent to which elements of fairytale-telling style affect the account in V1.

This is also evident in the account of the making of the alliance with Jumla, in which omens and symbols are used as stylistic devices. The same applies to the account of the move from Dzung to Dzar, in which the decision is concluded by the occurrence of events considered impossible. Furthermore, a very similar example on the theme of deciding factors occurs in the legend of the founding of Lubra, a village situated very close to Dzar, in both the oral and the written versions of the legend. Ramble translates this part of the legend as follows (Ramble 1, p. 276):

"Then he put two small needles into the earth to determine whether or not he should found a village. He put an inverted basket over them, and when he looked after seven days the basket was full and had been raised so that it did not touch the ground."²²

1.2.4. Historical assessment of the narrative accounts

The first question to be considered here is whether and to what extent it is possible, without consulting additional historical sources, to arrive at genuine, established historical facts by historical and critical assessment of narratives of the type under discussion. This issue is also of great significance, in that the question of the value of

the oral tradition in historical investigation of the histories of illiterate communities is increasingly coming under discussion in Nepal.²³

The most obvious system to apply to those accounts regarded as consistent (V1, V3 and V4) would seem to be to question the historical validity of all the incidents and sections of the plot that the narrators themselves occasionally leave out. We can also omit those sections that can be seen as typical elements of fairytales, such as the account of the giving of the symbolic presents to the King of Jumla, or the deciding factor in the move to Dzar. In our case, this leads to the following skeleton plot:

Two ancestors of a *dPon-po* family now living in the Muktināth Valley are subjects of the King of Lo, and work for him. The King's ministers, like the King himself, are afraid of the power of these two brothers. One of the two is sent to Ladakh. In his absence, the one who stayed at home is murdered. The surviving brother flees to Jumla, where he enters into an alliance with the King of Jumla, in order to take revenge on the King of Lo. This results in the separation from Lo of the Muktināth Valley, to become ruled by descendants of the surviving brother under the sovereignty of Jumla. At a later date, the *dPon-po* moves from Dzung to Dzar.

However, it would be naive to assume that with such a skeleton plot one had now established a historically reliable account of the facts. Of course, it can not be assumed that the only influence of the fairytale medium is the enrichment of historical material with elements of fairytale style as an abstract literary pattern which induces subsequent action. This would be a careless underestimation of the formative strength of the most important fairytale elements, that is, of the

themes, such as an action from an isolated abstract situational model used in regard to a connection with a real or supposed incident.

If we now compare the above skeleton plot with the results of the historical analyses to be described below, this formative strength in the linking of separate incidents into a complete story becomes particularly clear. It turns out that the younger of the brothers who founded the castles of the Muktināth Valley was indeed slain during an argument with the King of Lo. However, whereas this event, and the foundation of the castles of the Muktināth Valley, occurred in the second half of the 16th century, the dispute between the *rJon-dpon* of the Muktināth Valley and the King of Lo, leading to the separation of the Muktināth Valley from Lo and its integration into Jumla, dates from the 17th century at the earliest. Thus we see that between the two main elements of the narrative chronicle, linked in the story by the theme of revenge for murder, there is absolutely no historical connection; on the contrary, there lies between the two events an interval of more than hundred years!

The above demonstrates the failure of an attempt to base critical analysis on narrative chronicles of the type presented, founded only on internal criteria, and produce reliable historical accounts. In the case in question, the narrative chronicles are compared as historical sources with written historiographical sources that classify documents and the remaining relics, showing the worth of the former as historical sources to be very slight. Reliable information regarding the history of the Muktināth Valley cannot be obtained from them alone. This is also true for the question posed at the outset, that is, whether it is possible to discover the origin of the Tibetan enclave in the Muktināth Valley using the narrative chronicles

as sources.

This conclusion should give rise to thought in those cases in which comparable orally handed-down stories, or their later written records, are the only historical sources. This applies, for example, to the material from the region of Thakali culture in the south of the Muktināth Valley, referred to by Vinding and Ramble. Exclusive use of this material for historical research would certainly only produce very inadequate results.

Notes

- 1 Snellgrove, pp. 199-203.
- 2 Tucci, pp. 66-67.
- 3 Ramble, p. 207.
- 4 Jackson 2, p. 207, footnote 45.
- 5 Jackson 2, p. 202.
- 6 Fürer-Haimendorf, p. 152.
- 7 Schuler, p. 13.
- 8 Vinding, pp. 184-
- 9 Schuler, pp. 157-
- 10 Kretschmar, p. 421.
- 11 Ramble, p. 106.
- 12 Schuler, p. 157.
- 13 Ramble, p. 122.
- 14 See Kretschmar 1.
- 15 Regarding the Thakuris, see Fürer-Haimendorf, pp. 274-
- 16 Schuler (pp. 157-158) reports on one of these fundamentally similar - at least, as far as the origin of the Tšampal Thukci family is concerned - versions of the family's history. Thus it is very surprising when Ramble (p. 122), with clear reference to the oral tradition, states the following: "There are a number of different noble clans, the most important among them being Jampal

Thogyal ('Jam-dpal thog-rgyal). The seat of this clan is now at Dzar, and its members are said to have provided kings for the region 'in old days'. They claim to be descendants of the northern immigrants - probably from Gunthang - who settled in the thirteenth or fourteenth century and built fortifications in the Muktināth Valley." Ramble reports similarly on p. 106 of his investigation. It would appear that the author, Ramble, has here rearranged the oral sources at his own discretion.

- 17 This style is also found in the Mongolian fairytales. Lörincz (p. 251) classified them as Aarne 465C'.
- 18 Manipulation to avoid complying with oaths taken (possibly through non-analogous, absolutely literal interpretation), as well as the setting of limits on the duty to honour oaths, are moreover also known as fairytale themes. See, for example, Thomson, K 2312, K 2312.1 and K 2312.2, and also M 136 and M 202.1.
- 19 See the many themes of escape by deception in Thomson, K 500-699, and in particular K 553, "Deception by feigning death".
- 20 This belongs to a category containing many themes, labelled by Thomson (K 1700-1799) as "Deception by bluff".
- 21 See Schuh 1, Paper LIV; Schuh 2, p. 422.
- 22 For an edition of the original Tibetan text, see Ramble, p. 374.
- 23 See Vinding and Ramble 1.

3. Aspects of the History of Mustang in the 18th and 19th Centuries

3.1. The political situation and the downfall of the Lords of the Muktināth Valley in the 19th century

The castles of Kagbeni, Dzar and Dzong were indisputably built at points of geographically strategic significance, controlling as they do not only the Muktināth Valley, but also important roads into Manang and Mustang. Kagbeni, situated at the outlet of the *rJon* river into the Kali Gandaki Valley, the main entrance to southern Mustang, is of particular importance. The ruins of these castles, with their still imposing proportions, bear lasting witness to bygone grandeur and royal splendour.

This makes the decline of the earlier economic prosperity and military might all the more conspicuous: *dPal-mgon-khro-rgyal*, nowadays the main representative of the clan of the former rulers of the valley, dwells today in very modest living conditions. Of course, he lives in one of the biggest houses in Dzar, yet his family have in the meantime sold the ruins of the castle; the ruins in Dzong also do not belong to him. The ruins of the castle in Kagbeni, to some extent still usable, have until recent times been owned by a collateral line of the former dPon-po's family, but about half of them have now been sold.

The ruin of the castles has apparently resulted not from military action, but from the economic problem posed by maintaining large complexes of buildings in good condition. This is particularly evident in the case of Kagbeni castle, of which large sections are still well-preserved. The parts of the building still in good condition threaten increasingly to fall into disrepair if necessary

restoration work is not carried out. Earthquakes may have accelerated the deterioration of the formerly huge complex of buildings.

Before we investigate the history of the Muktināth Valley and the family who have ruled over this area for more than a hundred years, let us first take a look at the geographical and demographic data for the area in question. The Muktināth Valley belongs today to the Mustang district, which, according to the Central Bureau of Statistics, Kathmandu¹, comprises 3573 sq. km., with a population of 12930¹. Another source gives for the population of this area the substantially higher figure of 30334². The Muktināth Valley is divided into the Upper Muktināth Valley and the Lower Muktināth Valley. The Upper Muktināth Valley contains six villages: Khyinga, Phutra, Dzong, Dzar, Phurang and Chonkor. The close relationship between these villages is evident from the collective name *Jar-rjoñ yul-drug*, "with Dzar and Dzong (collectively) six villages"³, by which the local people refer to their home. By the Lower Muktināth Valley we refer here to the valley floor and the terraces of the Dzong River down-stream from Khyinga, stretching from there down to Kagbeni.

The seven settlement of the Muktināth Valley belong to a somewhat bigger political unit, referred to as Baragaon and - as the name implies - made up originally of at least twelve villages. In addition to the aforementioned villages of the Muktināth Valley, Baragaon includes the following villages, lying on the right bank of the Kali Gandaki: Tiri, Phalak, Dankar-dzong, Pangling and Sangdag. Schuler chose the name Chumik⁴ for the area containing these twelve villages, giving the following reason:

"As far as I know, "Baragaon" was originally

an administrative label, not an indigenous name. It was probably first used by the Rana government in the nineteenth century."

In two legal documents drawn up by King Raṇabahādūra Sāha in 1790 and 1792, the then head of the clan of the *dPon-po* of the Muktināth Valley *Khro-bo-dpal-mgon*, referred to in the documents as "Jhārakotṣā ṭopāla biṣṭa", and also as "Ṭopāl Biṣṭa of Dzarkot", is mentioned as ruling over, amongst other areas, "Bārhaḡāū"⁵. Taking into account that South Mustang only finally fell under Gorkha rule in 1789 with the conquest by Jumla, it becomes obvious that the name Baragaon cannot owe its origin to the dominance of Gorkha. The linking of the "twelve villages" into an administrative unit definitely traces back to the time before the rule of Gorkha. In fact, in the Kag Bemchag, a paper certainly drawn up a hundred years before the beginning of Gorkha rule, there is mention of the elder (*rgan-pa*) of *yul-kha béu-gñis*, that is, the "twelve settlements"⁶.

The entire population of the twelve settlements was given in 1978 as around 2200⁷. In the region of the six villages of the Muktināth Valley (without Kagbeni) Schuler records 284 households, so we can take the population of these six villages as around 1200⁸. The size of the population of the area under discussion is thus equivalent to that of an average rural community in modern Germany.

Baragaon was certainly not the only district under the control of the Lords of Muktināth Valley, as we see by looking at the two above-mentioned royal decrees from the time of *Khro-rgyal-dpal-mgon* drawn up in 1790 and 1792⁹. The author of both documents is King Raṇabahādūra Sāha (1778-1799). According to both documents the person to whom they are both addressed, one

Ṭopāl Biṣṭa from Jhārkot [Dzar], is given the districts of Bārhaḡāũ [Baragaon], Nār [Nar] and Manāñ [Manang] as free estate (birtā) and granted the right to impose road and commercial taxes (jagāt) traditionally levied in Kāk [Kag]. Both of the documents indicate that the economic foundation of the rulers of the castles of the Muktināth Valley was comparatively large, and may have extended a long way beyond Baragaon. It must finally be noted that the area indicated by the administrative title Baragaon, at least in the first half of the 19th century, apparently also included other territory besides the twelve settlements. Thus we consider, in addition to the below edited Document 2, a legal document with which in 1851 *rDo-rje thogs-rgyal*, one of the rulers of the castles of the Muktināth Valley, organised the laws of *Chug* district. From there we can conclude that the five *Se-skad* speaking villages north of Kagbeni also belonged to the administrative unit of Baragaon. The same would seem to have at one time applied to Tsharka, lying on the route from Kagbeni to Dolpo (see ADSD, Document 4, footnote 2).

The following *dPon-pos* of Dzar are mentioned in various legal documents, which it was possible to record on film in 1985:

Name (as listed in the ADSD document)	Tibetan equivalent	Year in which mention is made	Document
Ṭopāl Biṣṭa	Khro-dpal ¹⁰	1790, 1792	2, 3
Ṭhiṭuva Biṣṭa	Khri-thog-pa ¹¹	1803, 1809, 1812, 1818, 1819, 1820	4, 5, 7, 9, 11, 12

Silin	Zil-gnon-	1820,	12, 14, 15,
Namgyāl	rnam-rgyal	1825,	18, 19
Biṣṭa		1826,	
		1829, 1833	
Gumgyāla	Kun-rgyal	1820	12
Biṣṭa			
Gom̄bā	dGon-po-	1842	21
Chiriṃ	che-riñ		
Biṣṭa			

It is possible to supplement this list with two further people with the help of the legal documents dealt with later:

<i>rDo-rje-thogs-rgyal</i> ¹²	1849, 1850	Documents 1 and 2
Khro-rgyal	1861	Document 3

The documents ADSD 2 and 3 are confirmatory legal documents which show laws and duties of the rulers of the castles of the Muktināth Valley quite clearly. One of the most important functions of these rulers was their role as supreme legal authority in both criminal and civil law. ADSD 2 and 3 refer in particular to their function as criminal judges, as which their task was to make those who transgressed legally admit their guilt, and to punish them according to the seriousness of their crimes. The responsibility for setting the sentence at a particular fine falls at least partly upon the criminal judge. It was decreed by the Prime Minister Kājī Damodar Pande (1800-1804) in 1803 that the rulers of the castles of the Muktināth Valley were allowed to keep 10% of the fines (*damḡakumḡa*) collected following such sentences (ADSD 4).

The criminal law acts show that the rulers

Handwritten text in a cursive script, likely a historical document or letter. The text is written on aged, textured paper and is oriented vertically. The script is dense and difficult to decipher due to its cursive nature and the image's orientation. The text appears to be a formal communication, possibly a decree or a legal document, given the presence of a circular seal or stamp on the right side of the page.



generally had great power over their subjects. The instruction, found in ADSD 3, to settle new farmers on the land of insubordinate subjects makes the extent of the rulers' power quite clear. On the other hand, an order found in the documents ADSD 2 and 3 specifies that subjects must not be persecuted, and restricts this power. It should also be noted that after 1790 the traditional legal principles from the time preceding Gorkha rule persisted. These legal principles suggest that the supreme legal authorities of the time were subjected to high moral principles. These will be considered more closely below.

Three documents furnish us with information regarding the civil legal activities of the rulers; the oldest of these was written in the *Sa-bya* year of 1849. The text of this document, sealed with a stamp, is found on the last page of the Kag Bemchag. In it, the rulers relinquish their claim to the taxes that the inhabitants of Kagbeni had had to pay to the castle (*mkhar*) since the time when the Muktināth Valley was affiliated to Jumla.

Text of the document (Document 1):

- 1 sa-bya zla * 9 * ches * 28 * la Z, khri-thob (rod-rje)-(thogs)-(rgyal) sku-ph^{ly} e^{lr} lhan-(rgyas) bka' Z
- 2 ñes-'char (kags)-yul-ba la (phyags)-(rtags) gnañ-don la
- 3 [s]^{lño} n 'jum-glañ-rgyal-po nas zuñ de, dpon rim-'byor la, (kags)-khar gyi 'phral dñul * 8 * dañ śa-(kogs) * 1 * phed kyañ, da-cha
- 4 yañ dgoñs-yañ 'byuñ nas gnañ-pa yin, rjes-sor dpon su-thad-nas ded mi (phyogs)-pa'i ñes-ba, rgod phyed (phyags)-^l(rtags)^l
- 5 -- khar nas bris (seal impression)

1 khri-thog, sku-mched 2 ñe-cha kags-yul-ba phyag-rtags 3 nas bzuñ ste, kags mkhar gyi khral, śa-khog 1 phyed 4 dgoñs-yañ byuñ, gnañ-ba, 'ded mi chog-pas ñes-pa, go-byed phyag-rtags 5 mkhar nas

Translation:

"On the 29th day of the 9th month of the *Sa-bya* Year, joint orders of *Khri-thog rDo-rje-thogs-rgyal* and his brother:

Regarding the contents of the sealed document henceforth bestowed upon the inhabitants of *Kags*,

certainly previously since (the time of) the Kings of Jumla, eight silver (coins) and half an animal carcass were (delivered) to the following *dPons* as taxes for the castle.

Now, however, this is, out of great generosity, discontinued. As this must not in the future be levied from any *dPon*, notice is to be taken of (this order).

A sealed document, that will be made known, recorded in the ... castle."

I filmed another legal document (Document 2) by the same author in 1985 in Dzar. Written in a *Khyi* year that can be identified as 1850, it is in the possession of the family of our former assistant, Rajendra. This document is addressed to the inhabitants of Chug. It prohibits foreigners from using certain mountain areas as pasture, and from collecting wood and grass in these areas.

Text of the document (Document 2):

- 1 Z, khyi-lo zla-ba gñis-pa'i ches lña la, khri-(tho^{lgs}) (rdo-rje)-thog-rgyal sku-žabs nas Z
- 2 ñes-čhar, chug-pa yul-ba la (phyags)-rtag gnañ-don la
- 3 chu-bhag-ri-ka'i bskor la, kiñ-čhad-gaň-gyud man la, chu-bhag-ri čig-bu (ma-gtog ?), žag-ri-rluň gaň la yaň, rtaň med-pa'i
- 4 'jo ra boň-bu 'ca šin la sog-pa mthu mi (phyogs)-pa daň, 'dud-'gro rtaň mi (phyogs)-pa daň, ma-zad, ^{lgr}i-ri stod uň-šoň man la yaň dgoň naň-bžin, 'jo ra boň-bu bha-glaň rtaň mi-(phyogs)-pa daň, 'ca šin mthu mi (phyogs)-pas ñes-ba, sgo-byed (phyags)-(rtags) (pho-brañ)
- 6 (bskags)-khar nas bris Z, yaň-kyar chu-bhag-ri la yaň bdud-'gro'i 'ca za'-ba daň, čhu-guň ma (ma gtog ?), mi yi šin je-va ca mthu
- 7 mi (phyogs)-pa'i ñes-ba gyi gyi (seal impression)

1 khri-thog 2 ñe-čhar, phyag-rtags 3 skor la, gaňs-rgyud man, gčig-pu (ma-gtogs ?), gtaň med-pa'i 4 mjo ra, rca šin la sogs-pa 'thu mi čog, dud-'gro gtaň mi čog-pa 5 goň naň, mjo ra, ba-glaň gtaň mi čog-pa, rca šin 'thu mi čog-pas, ñes-pa, go-byed phyag 6 mkhar nas, dud-'gros rca za-ba, čhu-khuň ma-gtogs, rca 'thu 7 mi čog-pas ñes-pa gyis

Translation:

On the 5th day of the 2nd month in the Dog Year, from the ruler, *Khri-thog rDo-rje-thog-rgyal*:

Just as in regard to the contents of the sealed document henceforth bestowed upon the inhabi-

tants of *Chug*,

so it shall be in regard to the uncultivated *Chu-bhag-ri*(hills)¹³: below the *Kin-čhad* range of snow-capped mountains, except in *Chu-bhag-ri* itself, at any resting place, hill(side) and in the valley, *mJo*, goats and donkeys are not to be grazed¹⁴. The gathering of grass, wood and other materials is not allowed, and neither is the grazing of cattle. Furthermore, the grazing of *mJo*, goats and deer and the gathering of grass and wood is also not allowed above *Gri-ri* and below *Uňšoň* accordingly.

Notice must be taken of (order)!

A sealed document, that will be made known, recorded in the palace of the castle (*mkhar*) of *bsKag*.

Once again: aside from the grazing of cattle on the *Chu-bhag-ri* and (the use of) waterholes, the public are not allowed to gather wood, dung and grass. Notice is hereby given of this!"

The third document to be dealt with here was written in the *lČags-bya* year of 1861. The author was known by the title *Khri-thog sku-žabs Khro-rgyal*. This document, kept in the archives of the village community and filmed in Dzar in 1985, resolves a legal wrangle between the monastery in Dzar and the inhabitants of the settlement.

Text of the document (document 3):

- 1 Z, khri-thobs sku-Zžabs khro-(rgyal) sku-druň nas/
- 2 ñes-laṃ, rjar-yul-ba la phyag-thaṃ gnaň-ba la, (da-čha) dgon-pa'i (bla-ma)
- 3 lhun-grub daň, rjar-ba-yul-ba gñis phral gyi čhi la ma čhaṃ-par (brten nas), dgoň-ka rcar-du žib byas-bas, šioň me-me (naṃ-

Handwritten text in a script, likely Devanagari, written on a piece of fabric or paper with a grid pattern. The text is arranged in several lines, starting from the top right and moving downwards. The characters are dark and somewhat faded, making some parts difficult to read. The text appears to be a collection of words or short phrases, possibly related to a specific topic or a list of items.

Handwritten text in a script, likely Devanagari, located in the lower right quadrant of the page. It consists of a few lines of text, possibly a signature or a specific note related to the main body of text above it.

Handwritten text in a script, likely Devanagari, located at the bottom right of the page. It appears to be a small mark or a final note, possibly a date or a reference number.

- mkha')-
- 4 'od-zer nas zuñ de sloñ-mo dñul * 4 * gter-
ba ma-na, khral gter-ba'i srol mi 'dug-pas,
(da-cha) rjar-ba-yul-ba nas kyañ phral yod
- 5 zer nas ded-pa med, lhun-grub nas da phyin-
chad lo re-res la sloñ-mo dñul bži * 4 *
bskal-ba nañ-stoñ bar-du gter-rgyu, rjar-bas
kyañ dñul * 4 *
- 6 bži-bo len-rgyu chod-pa yin, phyag-tham 'di
la gñis-phyog su-thad nas 'gal-ba byuñ na
bha dñul * 50 * žu-gron cha-med-du khel
yoñ-bas ñes-ba'i
- 7 phyag-tham, (lcags)-mo bya-lo zla-ba bži-
ba'i ches * 9 * la, (pho-brañ) kun-'khyabs-
gliñ nas gnañ-ba yin /

1 khri-thog 2 ñe-lam 3 khral gyi ched la
ma 'échams, dgoñs-ka, byas-pas 4 bzuñ ste,
bster-ba ma-na, khral bster-ba'i, khral yod
5 lo re re la, bskal-pa, bster-rgyu 6 gñis-
phyogs, 'ba' dñul, 'khel yoñ-bas ñes-pa'i 7
kun-khyab

Translation:

"On behalf of *Khri-thog sku-žabs Khro-rgyal*:

Regarding how the henceforth effective granting
of a sealed document affects the inhabitants of
rJar,

It can be relied upon that as *lHun-grub*, the
Bla-ma of the monastery, and the inhabitants of
rJar had fallen into discord over the taxes, the
state of affairs¹⁵ was thoroughly examined¹⁶.
Apart¹⁷ from four silver (coins) that had been
given as *sLoñ-mo* (taxes) since the time of the
ancestor *Nam-mkha'-'od-zer*, there was no (other)
practice of tax payment. Thus the inhabitants of
rJar cannot collect anything, if they say, it is
taxes. *lHun-grub* is henceforth until the end of

this age, each year to pay the *sLoñ-mo* tax of
four silver (coins). It is determined that the
people of *rJar* are to collect (the sum of) four
silver (coins).

If either of the two parties offends against this
sealed document, a fine of fifty silver (coins) will
immediately¹⁸ be imposed as penalty for breach
of contract.

This sealed document, to be taken notice of, was
issued by the palace *Kun-khyab-gliñ* on the 9th
day of the 4th month of the Female Iron Bird
Year."

One of the most important obligations of the
lords of the Muktināth Valley towards their
Gorkha rulers was the yearly delivery of tributes
(sirta) and toll revenues (jagāt). Whereas the
name given to the annual tribute to be handed
over to the royal treasury (tosāṣānā), sirta,
suggests a position equal to that of the numerous
small kings of western Nepal¹⁹, the title used for
the estates of the lords, birtā, indicates that they
actually held a position between the small kings
and the landowners, who generally had tax-free
Birtā estates²⁰. Yet their position of authority
doubtless entitled them to levy taxes from their
subjects in the form of duties and performance of
services. These taxes made up not only the toll
revenues of Kagbeni, but also the main source of
income of the lords, out of which they also
financed payment of the tributes. They also
owned a few estates, which they cultivated them-
selves²¹.

It was required that the annual tribute payment
be at least occasionally delivered in person. It
was this requirement that in 1820 prompted *Khri-
tog-pa Biṣṭa*, *Señge-rnam-rgyal Biṣṭa* and *Kun-
rgyal Biṣṭa* to address a petition to the Nepali

King, asking to be excused from delivering the tribute in person, because of the risk of an outbreak of smallpox²². When in 1825 Senge-*nam-rgyal Biṣṭa*, on the same grounds but without the authorisation of the King, failed to fulfil his duty to deliver the tribute personally, but sent it with a representative, the King punished him with a fine of 1,201 Rupees²³.

In 1790 the grand total of the tribute payments and taxes supplied from the toll revenues that were delivered to the royal treasury amounted to 1701 mohar sikkā²⁴. Two years later, in 1792, the sum to be delivered had already risen to 2401 mohar sikkā²⁵. A document from 1809 gives the total of the taxes due to the lords of the Muktināth Valley as amounting to 4001 rupees²⁶.

It is not clear to me whether these changes in the sum of the taxes did not result at least to some extent from varying monetary values of mohar sikkā and mohar rupaiyā. However, it is noticeable that the document from 1809, as also all later documents, mentions only Kagbeni and Baragaon as districts for which tribute payments should be tendered; thus we can conclude that, by 1809 at the latest, control over Manang and Nar was no longer solely in the hands of the lords of the Muktināth Valley. It would seem that at the beginning of the 19th century the tax burden on the lords rose considerably, while the area under their control diminished drastically. In the years following 1812 the tribute payment decreased only slightly, to 3801 rupees²⁷.

A far-reaching change in the administrative structure of Baragaon eventually occurred at the beginning of the period of Rana rule in Nepal. In 1866, 18 villages, including amongst others Kagbeni, Dzar, Putra and Purang, hence also the whole area of the Muktināth Valley and Bara-

gaon, was handed over as Jagir to General Jagat Jung Bahadur Kunwar, the oldest son of Jang Bahadur. At that time in the aforementioned district, the rights to levy taxes, to deduct tolls and to dispense justice were sold to the highest bidder, and it was possible for foreigners to take part in the auctions²⁸. Regmi 1 (pp. 55-56) recorded for the 19 villages in question 19 different people who presided over these villages as Mukhiya in 1866-67. The grand total of the proceeds resulting from this reform amounted to 6001 rupees in 1886. By the next year it had already risen by 300 rupees to 6301 rupees. These events sealed the end of the political and economic hegemony of the lords of the Muktināth Valley. They could of course maintain an assured precedence in the social structure as the aristocracy²⁹, but their former royal splendour fell into disrepair, the only evidence of it remaining today being the soaring battlements of the immense ruined castles.

Notes

- 1 SPB, p. 14.
- 2 NDP, p. 510. Since according to NDP (p. 500) the area in question comprises 3661 sq. km., we can assume that NDP is referring to the same area as SPB.
- 3 See Snellgrove, p. 201. The interpretation of this term given by Schuler (p. 13) is wrong.
- 4 Schuler, p. 7.
- 5 ADSD, documents 2 and 3.
- 6 Kag Bemchag, fol. 5v,1.
- 7 Schuler, p. 13.
- 8 Schuler (pp. 234-252) lists the number of households of seven villages, she labels as "village A - G". Among these village D is obviously to be identified as Lubra. I therefore assume that the remaining vilages

- are settlements in the upper Muktināth Valley. In calculating the number of inhabitants on the base of the number of households I assumed that each household comprises in average 4,25 persons. For this estimation see Schuh 3, part III,4.
- 9 Facsimile edition, transliteration and translation of these documents can be found in ADSD, documents 2 and 3.
- 10 This is an abridged version of the name *Khro-bo-dpal-mgon*.
- 11 This is only one of the titles of the lords of the Muktināth Valley.
- 12 This could be a corrupt spelling of the name *rDo-rje-khro-rgyal*.
- 13 In the dialect of the Muktināth Valley a *ri-ka* is a hillside area outside a village not to be used for agriculture. However *ri-ka*'s were economically important as grazing grounds or forests.
- 14 This construction pattern of the sentence is rather strange and unusual. But the following text forbids any other interpretation.
- 15 I did not find this word *dgoñ(s)-ka* anywhere else.
- 16 *rca-du źib byas-pa* is obviously equivalent to *rca-ba nas źib-'jug byed-pa* "to examine thoroughly".
- 17 In the dialect of the Muktināth Valley *ma-na* is often used as a converbial morpheme with the meaning "apart from" or "except for".
- 18 The expression *cha-med* is so far not recorded as a word, used in the dialect of the Muktināth Valley. In similar formulars of Tibetan legal documents we find phrases like *gleñ-med* or *gcañ-grub*.
- 19 See Regmi, pp. 150-
- 20 For the importance of the birtā estates see Regmi, p. 253-444.
- 21 See ADSD, Document 15.
- 22 ADSD, Document 12.
- 23 ADSD, Document 14.
- 24 ADSD, Document 2. Of this the tributes (*sirto*) amounted to 1401 mohar sikkā and the toll revenues (*jagāt*) amounted to 301 mohar sikkā.
- 25 ADSD, Document 3.
- 26 ADSD, Document 5.
- 27 ADSD, Document 18
- 28 ADSD, Document 15, footnote 2; Regmi 1.
- 29 Ramble, p. 121-; Schuler, p. 152-

3.2. The political position of northern Mustang during the transition of power from Jumla to the King of Gorkha

The first question to be answered here is how the transference of power by the King of Gorkha, Raṇabahādūra Sāha, to *Khro-bo-dpal-mgon*, the lord of the Muktināth Valley, that occurred in the 9th decade of the 18th century, can be explained. It must be understood that the issue in question is not a new transfer of power over certain areas to a new ruler. At the time of the issue of the two legal documents mentioned above (ADSD, documents 2 and 3), the ancestors of this lord of the Muktināth Valley had already been ruling over at least part of the area in question for several hundred years.

Our question has already been more or less answered by research which addresses a general characteristic of the conquest policies of the Shah dynasty in the 18th century¹. During their conquests of the various petty states of the mountainous regions of Nepal, the rulers of Gorkha generously granted the nobility and aristocracy of the captured areas estates as *Birtā* or gave them the status of dependent small kingdoms, if they took sides with the conquerors in good time and supported their campaign. Regmi expresses this aptly as follows²:

"In the majority of cases such favors were conferred because the nobility of the conquered principalities had deserted to the Gorkha side and rendered active assistance in their military campaigns. Where the chieftains refrained from fighting to the bitter end, they often retained their principalities on an autonomous, feudatory basis."

From a royal charter of 1790, written in copper-plate, we know how the legal arrangements were made to grant Mustang the status of a small dependent kingdom. This document was first edited in 1965 by Dinesh Raj Pant as part of a short investigation in which he examined the aforementioned aspects of the conquest policies of the Shah dynasty³. Mahesh C. Regmi has published a summary of this document in English⁴. A facsimile of this charter, along with editing and translation, was published in ADSD⁵.

The author of the document is Raṇabahādūra Sāha, and it is addressed to the *Mostāgi rājā Vāgyāl Dorje (dBaṅ-rgyal rdo-rje)*. The legal decrees found in this document can be divided into 6 main groups:

1. Sovereign authority over the domain as it existed before the time of the drawing up of the document is confirmed.
2. Certain areas, detached from Mustang during the 18th century by force and given to Jumla, are returned to the domain of Mustang: the area to the north-east of Bādaraphatkā containing *Bhābuṇa ṣola*, *Tarāp ṣola*, *Lābhu ṣola* and *Chārkā gaun*.
3. The obligation to pay the common-law, traditional tax (*dastura*) by the inhabitants of the places Thāk, Thini, Bāhragāū, Manāna, Nārā and Nisyān remains in force.
4. The right to levy a tax referred to as *Chyākpol* (in Tibetan *phyag-phul*) from merchants passing through, previously claimed by the King of Jumla for himself, devolves upon the King of Mustang.
5. The payment of an annual tribute (*sirto*) of 71 *rupaṇā* to Tibetan administration must continue.

सहितमिराजक... विरराज... विरराज...

सहितमिराज... विरराज... विरराज...

विषयसूची...

विषयसूची

विषयसूची... विषयसूची... विषयसूची...

6. The annual tribute (sirto) of 929 rupañā and five horses formerly to be rendered to Jumla is now to be handed over to the King of Nepal.

A later bilingual document (Document 4), issued up by King Raṇabahādūra Sāha, shows how little the old internal position of the *sDe-pa* of Mustang was affected by the new balance of power in Nepal. This document, which, like the copperplate referred to above, was drawn up in 1790, was photographed in Lo Monthang in 1987. It belongs to the archives of the current Rāja of Mustang.

Document 4:

- 1 Z, khaṃs-gsuṃ dbaṅ-brgyur śrī śrī śrī mahā-rā-ja ra-ṇa-'ba'-'dur syab (phyogs) thams-éad las rnaṃs-par rgyal-ba lha'i bka'
- 2 ñi-'og tu 'khod-pa'i skye-rgu spyi daṅ
- 3 bye-brag (blo-bo'i) ljoṅs-'khod ser-skya méhog-dman 'chaṅs-mar sprīns-pa, Z śrī śrī ma-hā-rā-ja ra-ṇa-'ba'-'dur sras gyi 'go-'dren, blo-bo sde-ba a-haṃ
- 4 dbaṅ-(rgyal)-rdo-rje, sras (bkra-śis)-sñiṅ-po, 'éhi-med-'phan-bde'i-sñiṅ-po yab-sras nas bzuṅ, dpon-g.yog daṃ-chig gzan-'gran med-pa gnaṅ-ba'i
- 5 gtan-chig bzaṅ-yig nas éhod-pa bzin daṅ, (dmigs)-bsal blo-bo'i bka'-spyi mi-drag, dgon-sde las-byed, 'cho'i rgan-pa, yul so-so'i rgan-
- 6 pa, mi-dmaṅs, naṅ-zan phyi-naṅ, 'dor-na miṅ du 'khod-min la ma-ltos-pa'i blo-bo'i naṅ-gnas mchaṅs-mas ṅes-rgyur, sṅar a-ma-dpal nas bzuṅ-ba'i dpon-g.yog rñiṅ-pa yin-bzin gyis, blo-bo'i rgyal-srid éhos-srid la bskal-ba'i bar sde-ba yab-sras gduṅ-brgyud rims-byon
- 8 gyi dbaṅ-ris bdag-thob byed éiṅ, khrims-béod éi mjad dbaṅ bcan zīṅ, khred-mkhar,
- 9 klu-ri, dge-sgar-dgon-pa béas su, sku-žabs žal-bkod ltar rje-bcun-ma rims-éan (bžugs)-gnas béas spyi-mjad daṅ-len grub éiṅ, gsaṅ-zīṅ, mkhar (sogs) gzo-béos, ṅe-riṅ {'u} phyogs-
- 10 phebs kyi rta-'ul, 'u-lag, rca-śiṅ bsruṅs-bdag (sogs)-la brñad-med sṅar-ltar daṅ, rjoṅ-sgo gsuṃ gnag lug ra gsuṃ bdag-byed naṅ-zan la, sjiṅ-
- 11 yur gyis las-cam ma-(rtogs) brcod-'bras med-pa, byaṅ-roṅ 'go-yod dpon-khag lho-byaṅ nas 'choṅs-khral (sogs) že-ézag med-pa phul-dgos, blo-
- 12 bo'i raṅ-žabs phyi-naṅ gi khral-bsdud yoṅs-dgos béas kyaṅ ézag-med sde-ba yab-sras brgyud-par phul zīṅ, sṅar-ltar gyi sger-dpon du 'khur-ba'i
- 13 gžen-yod nas žabs-tog yaṅ-dag phul thog, Z śrī gor-rgyal mahā-rā-ja'i bka'-bya-byus sde-ba'i thog byuṅ-bar, lab-brñad med-pa dpon-
- 14 g.yog 'dod éig nas gaṅ-(léogs) žabs-tog phul zīṅ, Z śrī gor-rgyal mahā-rā-ja'i žabs-'degs su gaṅ 'gro'i chva-bžag dgos yod-pa
- 15 béas, khyed goṅ-bkod 'chaṅs-mas sṅon-dus ltar, sde-pa yab-sras, žabs-druṅ, rje-bcun-ma, bdag-mo béas gduṅ-brgyud rims-éan rnaṃs
- 16 kyis žabs-'degs sgrub-pa'i spaṅ-blaṅ yaṅ-dag yoṅ-ba gal-éhe éhe éhe śiṅ, gal-srid de-don las 'gal-ba'i rci-med byas che, khrims-
- 17 bdag sde-ba brgyud-rims béas raṅ nas éhod-pa'i spyad éiṅ, mor-yig rgyab-non bzin, Z śrī mahā-rā-ja gor-(rgyal) échen-po'i kyaṅ rcad-
- 18 bcod phyi-lasm ('khegs)-pa btoṅ-rgyu yin-pas, so-so'i sgo-ba bgyis bžes-pa'i phyag-thams 'di, ji-srid Z (rgyal)-bstan (rin-po-éhe) nam-gnas
- 19 daṅ, mkha' la ṅi-zla'i bgrod-pa ma-éhad

bar-du gtan-chig tu gnañ-ba, léags-pho-khyi-
lo zla-ches la, nai-pā-la'i pho-brañ čhen-
20 po yaṃ-bu nas bris-pa, ja-yantu

1 dbañ-sgyur, 'dur sras, rnam-par rgyal-ba 3
čaṅ-mar, sras kyi 5 zañs-yig, cho'i rgan-pa
6 mdor na, čaṅ-mas 7 gduñ-rgyud, rim-
byon 8 khirms-géod 9 rim-čan, éi mjad,
bzo-bčos 10 rcva-šiñ bsrñ-bdag, bsñad-
med, rjiñ 11 yur gyi, ma-gtogs rcod-'bras,
choñ-khral, ža-čhag 12 khral-sdud yoñ-sgo,
sde-pa, rgyud-par, du bkur-ba'i 13 gžan-
yod, bka'-khyab-byus sde-pa, lab-bsñad med-
par 14 'dod gčig, čha-bžag 15 čaṅ-mas,
gduñ-rgyud rim-čan 16 kyi žabs-'degs, rcis-
med 17 sde-pa rgyud-rim, čhad-pas géod,
rgyab-gnon, čhen-pos 18 géod phyi-lam
khebs-pa gtoñ-rgyu, so-so nas go-ba gyis
žes-pa'i phyag-tham

Translation:

"Order of the God, who is wholly victorious over all directions of the firmament, of the Śrī, Śrī, Śrī Mahārāja Raṇabahādūra Sāha, who governs the "three worlds",

dispatched generally to all creatures who live under the sun, and particularly to all people of high rank and to the commoners, monks and laymen, who live in the region of *Blo-bo*.

Under the protection of the Śrī, Śrī Mahārāja Raṇabahādūra Sāha (an alliance) was granted between Master (*dpon*, that is the Kings of Nepal) and subject (*gyog*, that is the Kings of Mustang) beginning with the father, the *sDe-da* of *Blo-bo*, the *A-ham dBañ-rgyal-rdo-rje* and the sons *bKra-sis-sñiñ-po* and '*Čhi-med-phan-bde'i-sñiñ-po*, whose oath [that is between master and

subject] was indisputable by others. That which was settled accordingly in the authoritative document, the copperplate⁶, should be retained, and the following is to be observed, especially, in fact, by the Kāji [Tib. *bka'-spyi*] of *Blo-bo*, by the nobility (*mi-drag*), by the office bearers of the monastery, by the elders (*rgan-pa*) of the *Cho*(-groups), by the elders of the different settlements (*yul*), by the common people, by the servants (of the King) outside (*phyi-san*) (the Palace) and inside (*nañ-san*) (the Palace), and, in short, by all those who live inside of *Blo(-bo)*, irrespective of whether they are mentioned here or not.

Because there is an old (agreement) between master [King of Mustang] and subjects [people of Mustang], which was begun earlier with *A-ma-dpal*, the worldly domain (*rgyal-srid*) and the religious domain (*čhos-srid*) of *Glo-bo* is governed as a dominion of the *sDe-pa*, the father and the son and the successive generations as long as this age endures. For all decisions on legal procedures that they make, their power is binding.

In the monasteries of *Khred-mkhar*, *Klu-ri* and *dGe-sgar* obedience must be shown the orders of the *sKu-žabs*⁷ regarding everything that has to be done, inclusive of the whereabouts of the successive *rJe-bcun-ma*⁸.

In respect to the *gSañ-žin*(-fields), the repair work for fortresses and other (buildings), the procurement of horses (*ra-'ul*) and transportation service (*u-lag*) for travel to areas near and far away, the supply of pastures and fuel, etc, should remain, as earlier, without objection.

As to the servants (of the *sDe-pa*), who tend the dairy cattle and the sheep and goats in the three

districts, except for work on reservoirs and canals, no disputes should arise.

The various land rulers (*dpon*), those who preside over the regions in the north (*byañ*) [which lie in Tibet], and those who preside over the gorges of the south, must pay the trade tax for the south and the north without discount.

The subjects of *Blo-bo* must also deliver the outer and inner⁹ tax payments in the same way as the income tax to the *sDe-pa*, the father, (his) son, and (his) successors without discount.

All others, who have been respected since long ago as independent landlords, must deliver spotless records of service.

Moreover, since the power to issue mandates of the Mahārāja, the glorious king of Gorkha, was delegated to the *sDe-pa*, the landlords and subjects have to present, without objection, out of a unified wish, a record of service (for the *sDe-pa*) as far as possible.

With regard to the records of service for the Mahārāja, the glorious king of Gorkha, a maximum of dependability is required.

Herewith it is of extremely great importance, that the precepts and prohibitions surrounding the furnishing of services to the *sDe-pa*, father and son, to the *Žabs-druñ*, the *rJe-bcun-ma* and the queen, as well as to the following generations should be meticulously observed, as in the past, by every one of you mentioned above.

In the event that someone fails to observe this the supreme legal authority, the *sDe-pa*, and (his) family will prosecute whoever violates this decree. In addition, it is according to this

Mohora-Confirmation document that the glorious Mahārāja, the great King of Gorkha, shall pursue an investigation that will act as a warning to everyone. Therefore, bear this in mind!

This sealed document that has been issued as a legal letter will retain its validity, as long as the precious teachings of the Buddha endure and the movement of sun and moon in the sky are not interrupted.

It was written on a day in the month of the male iron-dog year in *Yam-bu*, the great palace of *Nai-pā-la*.

Jayantu!"

Text and translation of the Nepali Version (by M. L. Karmacharya):

Document

A Royal Rescript of King Raṇabahādūra Sāha [to the king and people of all strata in Mustang] [1790 A.D.]

1. svasti śrī girirājacakracūḍāmañinaranārāyaṇetyādivivi dhavirudā-
2. valivirājamānamānonnata śrīmanmahārājā-dhirāja śrīśrīśrī mahārā-
3. jeraṇabahādūrasāhabahādūra samserjun devānām sadāsamara vijayanām-
4. svasti śrī mustā[m]gi rājā vāngyāl dorjyele āp[h]anā deśabhari mā jo chan bhārādāra bhalāādami rakamdāra prajāprāṇimāthi hijoko thitibiti ājadeṣi yugayuga
5. samma rahanyā garī garnu bhani mohara garī baksyaū. leṣyā bamojimmā sabaile dhevāko garā yo garnu. diyāko ṣānu. dhevā bābu. chorā santānalāi pustadarapusta-samma pa-

6. rā pūrvakā rītale mānṇu. hāmṛā hukum bhayākā kājmātadvīra bhāi choṭābaḍā sabaile ṭahala garnu. jo esa bandobastamā rahoina uslāi dhevāle cataunu. baki gu.
7. ko kāja kāma gamyā. prajākā ḍiṭṭhā. gāu gāūko mimāra. harule hijoko riktā nachoḍi dhevāko ṭahala garnu. ṭhiñ ṣaluṃ ri. gegargumbā samet jicunmā. muḍuliha
8. rule basnu dhūpakā kāṭha darbāra banāunu. kājakāmamā āudājādā. hulākkā. bhariyā. ghoḍā ghās dāruvā hijokā riktā sāga dinu. tinkoṭakā caūri
9. bheḍābākrāko citāigarnyā ṣavāsyaḥarule pānikā-nālāko kāma garnu. uttaradakṣiṇakā jagāti ḍiṭṭhāharule. aghikā riktāmā naṭuṭāi
10. volak. ra. jagātko amdāni dhevālāi. dinu. joetimācukaulā so apsariyā haulā. itisamvat 1847 sāla jyeṣṭha śudī 5 roja 4 śubham

Translation:

- 1-3 Hail! - of the venerable supreme king of great kings, the thrice venerable great king, Raṇabahādūra Sāha, the brave swordsman, the divine king, always triumphant in war, who is high in honor and shining with manifold rows of eulogy as the venerable crest-jewel of mountain kings and Nārāyaṇa among men.
- 4-5 Hail! We [are pleased to] do [this] seal advising the king of Mustang, Vangyāl Dorje, to act [lit. do] the way the tradition [lit. yesterday's] customs and manners remain maintained among all those who are in this territory [lit. country] - all the courtiers, local prominent persons, officials and subjects, for ages [to come] from to-day.
- 5-6 In respect thereof [lit. in respect of what has been written] everybody shall do what is ordered to do [lit. caused to be done] by the *dhevā*, eat what is given [to eat and] shall have respect for the *dhevā*, [his] father, son, [and] descendants in all generations to come according to the traditions coming down from the past [lit. age-old rules].
- 6 Prompt to the duties as specified [lit. commanded] by us, the great and the small shall all give services [lit. wait on]. Whoever fails to remain under these obligations [lit. arrangements] shall be taken to task [lit. admonished] by the *dhevā*.
- 6-7 The remaining functionaries of...[not intelligible], the leading member of the subjects, *ḍiṭṭhā*, and the people in all the villages shall wait on the *dhevā* without making any breach in the traditions of the past [lit. customs of yesterday].
- 7-8 The clean-shaven nuns shall live in the *gumbās* of Thinkhar, Luri and Gagar. Make the buildings [lit. palaces] with fir-tree wood. Provide as usual [lit. according to yesterday's rules] grass, fire-wood, horses and porters for transportation when [we are] on official tours [lit. travelling in and out on business].
- 8-9 The attendants, *khawases*, who are in charge of [lit. look after] the yaks, sheep, and goats under the three castles shall attend to the duties relating to the watercourses.
- 9-10 The *ḍiṭṭhās* in charge of collecting taxes and dues in northern and central points shall, without making any breach in the previous rules, hand over the incomes from *volak* [the road-cess] and *jagāt* [tax on export and import] to the *dhevā*.

10 Whoever [of you] who fails in these [duties] shall be convicted [lit. an offender]. Date: Wednesday the 5th of the waxing moon of Jesta, Samvat Year 1847. Wish all good!

We can next conclude from the copperplate of the year 1790, that in consequence of conflict of many years between Mustang and Jumla, the beginning of which goes back to the second half of the 17th Century, not only were greater areas of Mustang transferred to Jumla, but also the obligation of Mustang to pay a tribute to Jumla was established. In the face of the 100-year military exchanges, it is small wonder that the King of Mustang *dBaṅ-rgyal-rdo-rje* placed himself, at the outbreak of the war between the ruler of Gorkha and Jumla, on the side of Gorkha. As a reward, he received back a portion of the areas which had been lost to Jumla. Moreover, he only exchanged the old sovereign for a new one, as the same tribute as had been delivered to the King of Jumla was now to be delivered to the King of Gorkha. In contrast to the castle lords of the Muktināth Valley, the taxes of the rulers from Mustang were not raised in the years immediately after 1790. From thenceforth they remained unchanged until the year 1823. In the year 1824, a reduction of the surrendered monetary amounts of up to 33 rupaiyā took place, at which point the drafting of a copperplate of King Rajendra Bikram Shah for a Torje jimba thārchin lamā (*bla-marDo-rje-sbyin-pa-thar-phyin*) resulted in a reduction of the revenue of the King of Mustang.¹⁰

It has to be mentioned here that the area of Baragaon, which before 1700 had belonged to Mustang, was not again placed in the dominion of Mustang. The reasons for this are on the one hand to be looked for in the internal organization of Mustang, from which the region of the Mukti-

nāth Valley had always possessed a great measure of independence. On the other hand, due to the conflict between Mustang and Jumla, to be investigated in one of the following chapters, a gradual separation of the Muktināth Valley from Mustang took place.

The continuation of tribute payment to Lhasa, as commanded by Raṇabahādūra Sāha in 1790, can be taken as an indication that the new sovereign deliberately allowed the intermediate position of Mustang between Nepal and Tibet to remain undecided. However, since the tribute payment to Tibet was not continued up to modern times, the question of when the definite ownership of Mustang was decided must be raised.

The certain answer to this question is presented to us by a letter of the 2nd *Che-smon-glin* Regent to the King of Mustang, which was written on Feb. 9, 1824. This document belongs to the document collection of the King of Mustang, and was filmed in 1987.

The letter of the *Che-smon-glin* Regent is an answer to a petition of the King of Mustang to grant a confirmation document to enduring pasture rights. The fact that this petition was not answered in the form of a legal confirmation document, but rather as a letter can be taken as an indication that Mustang had already been released from belonging to the Tibetan Territory. It is noteworthy that even until the first half of the 18th century, announcements to the King of Mustang were generally issued by the Tibetan Sovereign in the form of royal legal documents.

This supposition is confirmed by the contents of the letter. It next makes reference to a treaty (*dpyad-mchams*) approved by the Chinese emperor (*goṅ-ma čien-po*) which forms the founda-

tion of the establishment of the Tibetan borders (*sa-mchams phyi-nañ dbye-byed*). Hereafter, following the *Chu-glañ* year, 1793, the Tibetan Government was no longer allowed to issue legal documents for the areas beyond the Tibetan border. This means that, based upon a setting of the borders between Nepal and Tibet in 1793, Mustang was definitively included within the territory of Nepal, and, with this, the remaining earlier legal claim of Tibet was forfeited. Because of its historical significance, this letter of the *Che-smon-glin* Regent will be edited and translated below.

(Document 5)

- 1 Z, deñ, riñ-goms legs-byas śar-ri'i phrag-par ches-pa lañ-cho'i zla-snañ gsal źiñ, lugs-zuñ rnam-par dge-ba'i
- 2 spyod-chul gyi zer-'phreñ bdud-rcir 'jum bźin-pa nas, ñe-lam mi-sna'i mdun gsuñ-bris rten kha-btags, 'go-snam mchal-
- 3 kha gyon-'deñs bėas spel-'byor yid-spro brtas, 'dir 'du-ba bde źiñ, gañs-ljoñs čhos-srid 'jin-spel gyi lhag-bsam dge-bar
- 4 mćis, ji-ltar ri-_ṛkha'_ṛi don S ---u gru'i -va [± 15 S] pa'i rigs med-pa'i gl[o]-b[o]'i
- 5 kuñs-rañ dañ, rcva-ño rca-bdag śnar-gnas yoñ-ba'i (rgyab)-gnon tham-ka dgos-chul thad, čhu-glañ nas bzuñs Zgoñ-ma-čhen-po'i
- 6 bka'i dpyad-mchams dgoñs-don sa-mchams phyi-nañ dbye-byed kyi bod-khoñs sa-mchams phan-la bka'-śog tham-ka'i rigs
- 7 gtoñ-srol med kyañ, ñi-rañ gźuñ-gnas su gus-'dud čhe-ba ma-zad, 'br[o]g-dud sd_ṛo_ṛd-gnas gźuñ-kh_ṛo_ṛñs sa-dga'-rj[o]ñ '[o]g-tu y_ṛo_ṛd-par
- 8 soñ-gśis gźuñ-bla gñis kyi khoñs nas rca-za lhas-mal la brcod-'phrog dañ, khral-rigs gsar-'gel bėas mi-čhog-pa'i
- 9 bka'-śog tham-smin zur-du spel yod-ćiñ, sa-dga' dañ, glo-bo'i lam-bar g.yas su gcañ-po zer-ba'i spyad-kha ko-sar ko-gsar
- 10 rigs med-pa'i ko-ba rañ-'jags glo-bo rañ nas bcugs-'thus skor, čhu-glañ chun gsar-spros ma yin-pa'i śna-dus nas da-lta phan
- 11 gnas-mus yin-che de-don yoñ-'gro źiñ, byañ-ri bod-'brog-pas g_ṛṛ_ṛo-bo 'beb-khral bėu-kha sogs kyi skor gźuñ čhab-'bañ[s cha]ñ-mas
- 12 gnas-mus yin-che bla-brañ gźuñ-skyañ gi rce-śod śe-ma khag la 'byor-dod zer-ba sprod-len thad gźuñ-bla gñis-khoñs śnar-srol byas
- 13 che 'thus-rigs la yid-'jags dañ, ślad-mar yañ, dge-legs kyi gźi-rten sku-che yun-gnas kyi mthun-'jug dañ, mjad
- 14 bzañ 'gogs-med nas, gsuñ-bris rim-yod 'chal, rten kha-btags, gos dpyad-lhan yud bėas zla * 12 12 * ches * 8 * la / (seal impression)

5 čhu-glañ nas bzuñ 10 med-pas 11 byañ-rigs, 'bebs-khral

Translation:

"Today the good deeds which you have long practised have become clear like the youthful light of the moon which rises on the shoulders of the eastern mountain, and the gleaming crown of the completely good manner of conducting yourselves according to the two types of behaviors (the religious and the worldly) smiles like nectar.

Due to this, a letter together with a ceremonial scarf and a piece of red wool material which is enough for a garment, as supplements (to the letter), were recently delivered by messengers and they have arrived. My joy (over this) was great.

I am in good health here, and my attentiveness to the preservation and propagation of the religion and political affairs of Tibet is good.

Concerning the requirement of a legal confirmation document that (the old regulations) concerning the purchase of grass and the ownership of pastures, and concerning the fact that ... belongs really ... to the proper area of Glo-bo [Mustang] should remain, (the following has to be said):

In the water-ox (-year 1793) the inner and outer borders (of Tibet) were established according to the contents of the settlement document (*dpyad-mchams*), which (was drawn up) upon the instructions of the most high [i.e. the Chinese Emperor]. Hereafter it is no longer customary to issue legal decrees with seals (*bka'-sog tham-ka*) for places beyond the area of the jurisdiction of Tibet.

However, since you paid great reverence to the (Tibetan) government and as it is true that the residences of your cattlebreeder's families are considered to be in the jurisdiction of Tibet, in the *Sa-dga'* district, separate governing documents with seals were issued by both the government and the spiritual leader, (to the effect) that regarding the use of grass and the construction of enclosed resting places, disputes and seizures are not permitted, and it is not allowed to impose new taxes.

At ferry crossings¹¹ over the river named the *gCañ-po* [the Brahmaputra] on the right side of the path between *Sa-dga'* and *Glo-bo* the (old) ferries remain. New ferries must not be established.¹² As far as the ferries are concerned which were established by *Glo-bo*, they should remain, since they belong to those which could claim to

exist from the water-ox (-year 1793) onwards without being new installations.

As far as (the payment) of the tithes of transit tolls to *Glo-bo* by the people of the north, be they agriculturalists or cattlebreeders, is concerned, they have to be paid by all subjects of the (Tibetan) Government.

With regard to the collection of the tax, named '*Byor-dod*, from the cattleherders of the religious and the government estates which are administered either by the *Bla-bran* or by the government, it must be kept in mind that it is suitable, if those belonging to the government or to the *Bla-bran* follow the old customs.

For the future we agree upon (the wish) that (your) life, which is the foundation for all that is holy and good, will long endure, and we desire also to ask that as an outflow of (your) good deeds letters will periodically be given here.

As supplements to the letter (there are) a ceremonial scarf and a bolt of *dPyad-lhan* material, on the eighth day of the second twelfth month."

Notes

- 1 See Regmi, pp. 272-; Stiller, pp. 179- ; Pant, pp. 51 - 55.
- 2 Regmi, p. 273.
- 3 Pant, pp. 54-
- 4 Regmi 2.
- 5 ADSD, Appendix, Document 23.
- 6 See ADSD, Appendix.
- 7 *Žabs-druñ* is obviously a title of the brother of the ruler, who belongs as a monk to the clergy.

- 8 Obviously a designation of a female member of the royal family, who entered the clergy as a nun.
- 9 The meaning of *phyi-nañ* is unclear to me.
- 10 ADSD, Document 13.
- 11 *sPyad-kha ko-sa* can not be found with this meaning in any dictionary.
- 12 This ferry was used also by Sven Hedin (Hedin, pp. 57-). According to Hedin's statement, the revenues from the use of the ferries went to a monastery called Likte-gumba.

3.3. Political dependency between Mustang and Jumla in the 17th and 18th centuries

The relationship between Mustang and Jumla has up to now been dealt with within the context of the description of military conflicts.

The first indication of a military clash with Mustang is to be found in the second part of A. H. Francke's "Antiquities of Indian Tibet"¹, published in 1926. Of the documents edited and translated in this work, the section concerning Mustang, telling of a conflict in 1723, was later translated again by Petech². The contents of the documents have been reported again by Jackson³ and Gurung⁴.

Ṭek Bahādur Śreṣṭa⁵ mentions another military conflict between Jumla and Mustang that took place 4 years earlier, in 1719. Lastly, Jackson refers to battles between Mustang and Jumla that are supposed to have taken place in 1652⁶. More details of this military conflicts will be examined more closely in last chapter of this investigation.

It must be emphasised here that Jumla and Mustang were only two of the numerous petty states that were to be found in Nepal in the 17th and 18th centuries⁷. Between the different petty states there existed a great number of political relationships and agreements, establishing thus a peaceful - if also to some extent unstable - state of affairs in the region. The political relationships of these states were characterised by two basic structures, namely the formation of alliances and the practice of suzerainty.

In the western region of Nepal the special role to exercise a - to a certain extent only nominal - suzerainty, fell to Jumla. This is characterised by Stiller as follows⁸:

"The western kingdoms recognized the suzerainty of Jumla, as did many of the Chaubisi as well. But this recognition was a mere formality, a remainder of the earlier supremacy of Jumla. According to Hamilton, the role of Jumla had been reduced to the point where its sole authority was to exhort the various princes of the Baisi and Chaubisi who recognized his suzerainty to maintain their tenuous balance of power, and to confer the royal "tika" on the heir to the throne of each state. He received from each of the rajas an annual embassy with a small gift."

In order to facilitate closer analysis of the position and role of Jumla as a major factor for the preservation of peace and order in western Nepal, we present a peace treaty drawn up in Tibetan. This treaty regulates the relationship between numerous small political units, mainly situated in the area of the modern day Mustang district.

The document was photographed in 1985, and again in 1987, in the palace of the King of Mustang, *Jigs-med-dpal-bar*, and belongs to his archives. The broadside document is 45.5 cm high and 33.5 cm wide. Its condition is in places so bad that large sections are completely unreadable. The document bears the seals of 11 parties involved in making the treaty. The surviving sections of the Tibetan text contain no information regarding dates that would allow an inference to be made of the precise date of the drawing up of the treaty. Nevertheless, it can be concluded from the contents that the document dates from before the conquest of Jumla by Gorkha in 1789. Attached to the Tibetan text of the document there is an addendum in Nepali, worded as follows:

śrī sāke 1627 yo thala jumlā rājako āgyā.
 ḍorāl ṭhākurako so saṅ thaḷ jāḍ pātābhitra
 garyāko cha. yo pheṛ kanaile garni ma be
 tarā°

Although the interpretation of this text presents many difficulties, it seems that the statement of the date, sāke 1627, refers to the drawing up of the treaty, suggesting that it originates from 1705 A.D.

Text of the treatise (Document 6):

- 1 Z, 'jum-rgyal-po 'ba'-li-rā-ja dan, sa-ma'i rgyal-po jag-ti-śin gi gye-ba, dkar-cho la rten nas, śrī mahā-rā-ja big-ram-sras, gru'i rgyal-po ṇa-ran-smal gyi dkar-cho dan, śrī mahā-ra-ja bir-bā-dhur-sras ki dkar-cho g'zag-^lp^la mjad-par rten, bā-ti-ha-sar-ko ra-^lja^l sde-ba dan, a-ṭha-^lh^lā-sar-ko ra-ja sma-^lla^l gñis, [dkar]-cho [m]jad-pa la, bar-skabs kyi
- 3 [±19S] 'bu[m] gñ[i]s luñ-pa 1 tu (b'zugs) kyañ luñ-^lpa^l[i] sgo nañ, kā-lal rā-jā'i rjon [smon-]
- 4 thañ gcañ-graṅ gñis, 'jum-lañ gi mña'-žabs kyi sgo, de bzuñ-mkhan sde-pa, ka-lal rā-ja-ko (phyag g.yas)-pa, de-rten bi-sras yab-sras gduñ-rgyud kyi žabs-(rtog g^ll^l)
- 5 phyir, sde-pa la gos-pa byuñ-na, gru'i stobs kyi dmag, me-mda', rjas, ral-ldi, 'bru (sogs) gañ gos phul, (thags) soṃ gyi sa sor-čhad phul-ba [±2S]in, ga-nas de-ltar
- 6 byas ph^lly^lin, 'jum-lañ gi (^lrgyal^l)-po spañ-cha'i kya[n], g[ru] la sñar-ltar gyi mgo-'dren [±4S] sde-pa'i kyañ gru la phan gañ (thogs) mjad gyu yin, choñ gi bskor nas
- 7 sñar kyañ (thags)-pa-^ll^l sgan-ral gnas-^lc^lhañ, ld^le^l-pa la-(sogs) kyi khrim-med srol-mi^ln^l gyi phrog-choñ (sogs) byed-sa med, še-me-ba'i kyañ kli-bum du 'jum-lañ gi

- span-chai'i choñ-pa []
- 8 sde-pa'i mi, dpon-druñ khri-tho^l-pa (sogs), skyar-skya-gañ-pa'i žal-ño pho-mo čhu-chan la yoñ-ba, khra-choñ, rgyal-po dañ s^ld^le-pa^li m^ln^la'-žabs, gžan kun la
- 9 s^lr^lo^l-m^le^l kh[r]i^l-m^l-m^le[d] ([s^lo^lgs^l] [±1S] [m]i-b[y]ed [±10S] gañ-4r rcag-sab m^le^ld-pa^l'i^l čhad byed-sa m^le^ld, ^ld^lñul la yañ kli-bum^l du sñar-
- 10 srol ltar las lhag-pa dkyil gyu^l-an, bkag tu 'dan dkyil-ba dañ, kli-^lbum^l dñul (sogs) dkyil-sa med, (thags) su mon dañ bod ^lsñ^lar-srol ltar gañ thad du kha thab-gyu
- 11 yin zo-ba'i nañ du gser-čan lña 'gro-bar chad byed-gyu yin, rce'i nañ du gser-čan byur-btañ gsum gyi rcis byas-pa'i, rce-dhoñ dañ zo-ba cha^l-^lma^l phyag-(rtags) čan la gnas
- 12 [rg]yu yin, ^lm^lo^l-^ln^l.^ldañ^l.^lb^lod-[m]i (^ls^l[o]gs^l) [y]o[ñ] [s]ka[bs] [±5S] ^lkh^l-yad ^lb^l-yed-gyu man, ^lch^l-a-phud ston-pa'i dus, khu-phyug nas rgya-'bras k^ly^li ža-lu thug yin, cha-phud ston-pa
- 13 dañ bkag tu dpon-druñ-par goñ-pa bžu-gos, ston-(lugs) blo-'o stod-smad kyi blo^l-po, khri-pon gyi (rigs), dpon-druñ khri-thog-pa (sogs) skyar-kya-gañ-pa'i ^lž^lal-ño ga^l-^lyod kun
- 14 šag-pa, kan-pa, smon-thañ cañ-graň gi druñ-'khor d^lr^lag-(ri^lgs^l) kha^l-^ld^lkar[r-^lbl]o^l-^lp]o [±11S] ^ld^lrag-(r[i]gs) (sogs) la [1S]
- 15 s[t]on [±7S] [s]d[e]-pa[i] mña'-žabs, sko-ra man, sa-(rtegs) yan, dol-(phyogs) kyi choñ-pa (sogs) la sñar gyi srol-sñiň man-pa, bar-skabs
- 16 srol-ňan khrim-med (sogs), kli-bum, (thags) som (sogs) gaň du ya byed-gyu man, som-^lb^lu nas spyir sde-pa'i gsuň-bkod dañ, de-rjes dpon-druñ-pa (^ls^lo^lgs^l) blo-'o stod-smad du š^l-^lča
- 17 phul-ba la srol-min b[y]e^l-^lg^ly[u] man, s[d]e-[pa]i ^lž^le^l-^lkhral, ([tha]gs^l) ^lsom^l nas [±4S] sr[o]l ltar zog m^le^ld, ras-ča (rgyaň)-š^liň, mduň-š^liň, mda'-rñug, ga-snu
- 18 š^liň (sogs), spus-gcaň phul-gyu yin, de-ltar byas phyin, smon-thañ, gcaň-graň (sogs) rjoň-mgo kun tu gñer-las-'jin, rto-la sku-chab (sogs) kyi, (thags) som gyi
- 19 choň-par, nor-naň če-čhuň gaň la yaň, phrog-choň khrim-med srol-min byed-gyu man, dñul-čan skam-čan (sogs) bar-s^lk^labs kyi čh^l-^lba gža^l-^las, zaň-kha
- 20 (sogs) ^lsñ^liň [±9S] [r]joň-^ls^la'i naň la btaň-gyu min, bod kyi chva, chva ler zog sre-gyu man, (thags) som daň roň-pa'i nas la
- 21 zog daň 'bras la šo-po sre-gyu man, 'brog-pa kyaň sku-chab kyi lam nas kha thab č^liň, ja-bar kyaň gnas-čaň * gi * lam nas gter-gyu yin, bkag
- 22 tu yaň, sgo-dpon gyi tho^l-^lstaň^l, srol ^lsñ^li^l-^ln^l ltag-par bston-gyu yin, lag-pa gñis-čhar gyi sto^l-^lgyu ^lman^l, (^lth^lags) su phud bstan-pa'i dus
- 23 'jo g.yag * la *, ltag-yar gčig gi (skyogs) naš, gčig tu ñil-ba bston-gyu yin, ra lug la spa-ra kuň-pa ston-gyu yin, srol sñiň
- 24 byed-gyu yin/, 'di ltar ^lla^l ma gnas na, yar-mar sor-sdod, de čam (thags) * som la * č^li 'os-pa byed-pa, (thags) som sno-bsam btoň, 'di
- 25 ltar gyi lam dkar-po mjad-mkhan (seal impression) 'juň-laň gi rgyal-po'i sku-chab, ka-li-sa-rdi'i kyi phyag-(rtags) (seal impression) sde phyag-rtags (seal impression) sde-pa'i sku-[chab]
- 26 (khri-dpon) i (rtags) (seal impression) dpon-druň-pa'i (rtags) (seal impression) rgyal-po sma-lha'i sku-chab, ra-ran-thab-pa-ko (rtags) (seal impression) lde-^lpa^l 'di-par, sam-

श्री साकेतके २५ कोशस्य अथवा २५ वि० गथाकोशोपक्रमेण

अथवा २५ कोशस्य अथवा २५ वि० गथाकोशोपक्रमेण

Handwritten text in Devanagari script, consisting of multiple lines of prose or verse. The text is densely packed and covers most of the page. There are several small square symbols or stamps interspersed within the text.

Handwritten text at the bottom right corner of the page.

- kaṃ-ka'i (rtags) (seal impression) yer-
 27 te 'ba'-(yig gi) (rtags) (seal impression)
 (thags) kyi rgan-pa'i * bsaṃ-lob-čhos-skyab
 kyi * rtags) (seal impression) som-bu'i rgan-
 pa, lha-(klu-gi) (rtags) (seal impression)
 spuñ-khris kyi rgan-pa gcug-la'i (rtags) (seal
 impression)
 28 Z, (thags)-pa'i rgan-pa

1 śiñ gi gyes-pa, brten nas 2 sras kyis,
 bžag-pa mjad-par brten 4 de brten, gduñ-
 brgyud, žabs-tog 5 dgos-pa 'byuñ-na, gañ-
 dgos 6 spañ-chas, sde-pas kyañ, mjad-rgyu,
 choñ gi skor nas 7 rgan-gral, sde-pa la-sogs
 kyis khrims-med, phrogs-choñ, še-me-bas 9
 khrims-med 10 skyil-rgyu, skyil-ba, skyil-sa,
 'thab-rgyu 11 byed-rgyu, gsum gyis rcis 12
 byed-rgyu, chva-phud bton-pa'i, khu-byug,
 chva-phud bton-pa 13 dgoñs-pa žu-dgos,
 bton-lugs, glo-bo stod-smad, khri-dpon 15
 bton [± 7S], srol-rñiñ 16 khrims-med, byed-
 rgyu 17 byed-rgyu, bžes-khral, rgyañs-śiñ,
 duñ-śiñ, mda'sñug 18 phul-rgyu, sogs kyis
 19 phrogs-choñ, khrims-med, byed-rgyu,
 zañs-kha 20 btañ-rgyu, bsre-rgyu 21 bsre-
 rgyu, 'thab ċiñ bster-rgyu 22 thob-thañ,
 srol-rñiñ rtag-par bton-rgyu, gñis-čhar gyis
 bton-rgyu, bton-pa'i dus 23 mjo-g.yag, gčig
 gis bskyogs, bsñil-ba bton-rgyu, spar-ba
 bskum-pa bton-rgyu, srol-rñiñ 24 byed-rgyu,
 de-mchams, mno-bsam gtoñ 27 kyi rgan-pa

Translation:

"Based on the peace which was established over
 the division (of the country) by 'Ba-li-rā-ja¹⁰, the
 King of 'Jum[-lañ], and Jag-ti-śiñ¹¹, the King of
Sa-ma,

and on the peace between *Big-ram-sras*¹², the
 glorious *Ma-hā-rā-ja*, and *Na-ran-smal*, the King
 of *Gru*¹³,

and based on the peace, which was established by
 the glorious *Mahā-ra-ja Bir-bā-dhur-sras*¹⁴, the *Bā-
 ti-ha-sar-ko ra-ja sDe-ba*¹⁵ and the *A-ṭha-hā-sar-ko
 rā-ja sMa-la* have sworn peace.

Nowadays both, ... and [-]'bum are situated
 in one country; the inner gateway of this country,
 the districts of the *Ka-lal King*¹⁷ *sMon-than*¹⁸ and
*gCañ-grañ*¹⁹, are the gateway to the dominion of
 Jumla. He who governs this area, the *sDe-pa*, is
 the right hand of the *Ka-lal King*. Proceeding
 from here, in the event that the *sDe-pa* issues a
 requirement regarding service to the lineage, of
 the father and the sons, (of the King) *Bi-sras*²⁰,
 powerful troops from *Gru* are to be provided as
 well as rifles, tools, swords, grain, etc.

The regions of *Thags*²¹ and *Som(-bu)*²² have been
 granted autonomy ...

Accordingly, as long as these are handled like
 this, suzerainty over *Gru* (will be exercised) as
 previously by the customs offices²³ of the King of
 'Jum-lañ ...

On the side of the *sDe-pa*, all must be done
 which is beneficial for *Gru*.

As far as commerce is concerned, even previously
 there was no possibility, that the successive elders
 of *Thags* and the *gNas-čan(-office)*²⁴, as well as
 the *sDe-pa* and others, practise confiscation and
 forced selling²⁵ which are illegal and inappropri-
 ate to the (old) customs.

Likewise, with regard to the traders of customs

offices of *Jum-lan*,
 the office bearer of the *sDe-pa*,
 the male and female members of the *sKyar-skyasgan-pa* aristocratic family²⁸, just as, for example, the *dpon-druñ Khri-thog-pa*, who travel to Tatopani²⁹,
 (with regard to) the traders of precious stones and the horse traders
 and the subjects of the King (of Jumla) and of the *sDe-pa* and all others infringements of the law etc. which are inappropriate to the (old) customs should not be committed by *Śe-me-ba*²⁶ in *Kli-bum*²⁷.

...

In any respect there is no possibility of coursing hindrance, which blocks up free passage ...³⁰

As far as silver is concerned additional amounts which exceed the (old) customs may not be collected in *Kli-bum* [Dana].

It is no possible to collect customs duties on grain³¹ in *bKag* [Kagbeni] or customs duties on silver in *Kli-bum* [Dana].

In *Thags* (the people from) *Mon* and the *Bhotias*³² have to settle their problems according to the old customs by discussions.

Measurements have been arranged in such a way that five *gSer-čan* (measures) fit in one *Zo-ba* (measure). After calculating one *rCe(-dhoñ* measure) with three heaped *gSer-čan*, one has to rely on *rCe-dhoñ* (measures) and *Zo-ba* (measures) of the appropriate size furnished with a seal impression.

If people from *Mon* and *Bhotias* come, ... they

should not be treated as unequal.

The time in which the *Chva-phud* (-salt tax)³³ will be collected is from (the time of the) cuckoo until the (appearance) of the buckwheat seedlings³⁴. During the collection of the *Chva-phud* tax, it is required that those in *bKag* ask the *dPon-druñ-pa* for leave. As far as the collection (of the *Chva-phud* tax) is concerned the *Blon-po* from Upper Mustang (*Glo-bo stod*) and Lower Mustang (*Glo-bo smad*),
 members of the group of *Khri-dpon*,
 all existing members of the *sKyar-kyasgan-pa* aristocratic family as for instance the *dPon-druñ Khri-thog-pa*,
 the *Śag-pa*, the *Kan-pa*, the *Druñ-'khor*
 and (all) members of the nobility of *sMon-thañ* and *Cañ-grañ*¹⁹,
 the *Khañ-dkar blon-po*

... ..

collect from the nobility etc.

... ..

With regard to the subjects of the *sDe-pa* (living) below *sKo-ra*³⁵ and above *Sa-rtegs*³⁶ and the traders from the region of *Dol(-po)* etc. bad habits, which have come up in the meantime, and unlawful actions inappropriate to the old customs shall not be committed at any place, be it *Kli-bum*, *Thags* or *Som(-bu)*.

With regard to the orders of the *sDe-pa* or of the lower (ranked) *dPon-druñ-pa* and with regard to the delivery of *d* to Upper (*Blo-'o-stod*) and Lower Mustang (*Blo-'o-smad*) it is generally not permitted by *Som-bu* to do anything which is not in accordance with custom.

As far as the *bZes-khral(-tax)* for the *sDe-pa* is concerned, *Thags* and *Som(-bu)* have to deliver according to the (old) customs and without cloth,

long pieces of wood, ceiling rafters, wood for arrows, wood for saddles etc.

As long as they (*Thags* and *Som-bu*) behave accordingly those entrusted with administrative duties as well as the representative of *rTo-la*³⁷ in all districts³⁸, as for example, in *sMon-thañ* and *gCañ-grañ*, must not commit confiscation, forced selling and unlawful actions inappropriate to the (old) customs against the merchants from *Thags* and *Som(-bu)* or their property, be it big or small.

After the small (quantities) were measured at intervals with the *dÑul-čan* and *sKam-čan* (measures), the old with the *Zañs-kha* (measure)

...

... are not to be sent into the area of the district.

Tibetan salt and borax must not be mixed with other substances. Grain from *Thags* and *Som(-bu)* and from the southern gorges must not be mixed with other substances and rice must not be mixed with husks.

The nomads must performe their discussion by using a representative.

Tea bricks must be delivered through the *gNas-čan* (office).

As far as the portion of the *sGo-dpon* in *bKag* is concerned, he has to take out a handful^{38a} according to the old customs. He must not take it out with both hands. If the *Phud(-tax)* is collected in *Thags*, then with *mJo* and *gYag* (as transport animals) (the salt) is to be scooped with a double hand³⁹ and to be taken out with one shake. A fistful is to be taken out with goats and sheep (as transport animals). It is to be handled according

to the old customs.

In the event that someone does not act accordingly⁴⁰, (in the event) that the upper and lower regions⁴¹ live isolated from one another and moreover behave arbitrarily towards *Thag* and *Som(-bu)*, then *Thag* and *Som(-bu)* must hereto employ deliberations.

(Seal of him who) had negotiated this peace in this way (seal impression).⁴²

Seal of the representative of the King of *'Jum-lañ*, of the *Ka-li-sa-rdi* (seal impression).

Seal of the *sDe(-pa)* (seal impression).

Seal of the representative of the *sDe-pa*, of the *Khri-dpon* (seal impression).

Seal of the *dPon-druñ-pa* (seal impression).

Seal of the representative of the King *sMa-lha*, of the *Ra-ran-thab-pa* (seal impression).

Seal of the *sDe-pa-'di-par* (?) *Sam-kam-ka* (seal impression).

Seal of the *Yer-te-'ba'-yig* (?) (seal impression).

Seal of the *rGan-pa* of *Thags*, *bSam-lob-čhos-skyab* (seal impression).

Seal of the *rGan-pa* of *Som-bu*, *lHa-khu* (seal impression).

Seal of the *rGan-pa* of *sPun-khris*, *gCug-la* (seal impression)."

The two main parties between whom the aforementioned treaty of 1705 was reached are

the rulers of Mustang and Parbat. Both are mentioned in the treaty only by their titles. The ruler of Mustang is mentioned by his title *sDe-pa* and as the king (*ra-ja* = *rāja*) of the "Thirty-two thousand". The additional text in Nepali noted above the Tibetan text of the document mentions the ruler of Parbat as *Ḍorāl thākura*. In the Tibetan text he is mentioned as *sMa-la, rGyal-po sma-la* or King (*ra-ja*) of the "Eight thousand".

Early information about Parbat was reported by Hamilton, who visited Nepal in the years 1802 and 1803. It does not seem to be necessary to repeat these reports about Parbat, which Hamilton also names Malebum, as the details can be found in his book.⁴³

Here we have to mention only that Parbat covered the southern part of the trade route between Tibet and Nepal, which passed through Mustang and Thak Khola. Parbat therefore was one of the southern neighbours of the Kingdom of Mustang. The capital of Parbat was Beni. The distance between the Muktināth Valley and Beni could be covered by a journey of three to four days.⁴⁴ According to Hamilton (p. 274) the area of Parbat comprised 100,000 households.

This last statement is to be regarded as very unreliable. Firstly, Stiller (p. 179) has already pointed out that this figure conflicts with the number of 8,000 households that Parbat is traditionally believed to have had. Secondly, Hamilton has included in the Kingdom of Parbat Muktināth and the Thak Khola district⁴¹ which, even according to the peace treaty edited above, did not belong to Parbat in the 18th century.

According to the aforementioned document *Klibum*, the current-day Dana, was the northernmost outpost of Parbat. It must also be asked

how far south the direct range of influence of the *sDe-pa* of Mustang extended. The document gives the region over which Mustang had power as covering *sMon-thaṅ* and *gCaṅ-graṅ*. The southern outpost is given as *Sa-rtegs*. This place appears to be one and the same as that given on maps as Sangdak (see footnote 36), but this identification is not reliable.

It seems, at any rate, that by 1705 Kagbeni and Baragaon no longer belonged to the Kingdom of Mustang. Kagbeni appears in Document 6 as an important border- and toll-point. The sovereigns of the royal house of *sKyar-kya-gaṅ-pa* ruling there are mentioned as *dpon-druṅ-pa*, or *dpon-druṅ Khri-thog-pa*. They form one of 11 parties that put their seals under the afore-mentioned treaty.

Between Baragaon and Dana there stretches an area that extends southwards to Gasa and northwards to Jomsom and that I here and in the following, on the basis of the terminological unequivocalness of meaning, refer to consistently as Thak Khola.⁴⁶ This area was granted a special status, described in the document under consideration, Document 6, as *Sor-chad*, and interpreted by me as autonomy. The Thak Khola was divided in the 18th century into three politically separate units, *Thak*²¹, *Som-bu* (Thini) and *sPun-khris* (Marpha). All three settlements are included amongst the parties that put their seals to Document 6.

The conditions of political interdependency between Mustang and Jumla are clearly laid out in the document. The regions under the rule of the *sDe-pa* of Mustang are named as districts (*rjoṅ*) of the *kā-lal rā-jā*, that is, of the kings of the Kalyāla dynasty, ruling from Jumla. These districts are described as the innermost gateway

to the regions ruled over by Jumla. The king of Mustang is the right hand of the king of the Kalyāla dynasty. If the King of Mustang must go to war in support of the King of Jumla, the King of Parbat must give aid in the form of arms. It is interesting that in this demand for military aid, reference is made to the King of Jumla Virabahādur Śāhi (c. 1635-1665), for whom and for whose descendants the *sDe-pa* of Mustang was obliged to be available for military action. This can be seen as strong evidence that the dependence of Mustang on Jumla described here can be taken to have begun during the reign of Virabahādur Śāhi.

On the other hand, the commitment to military aid mentioned suggests that the region ruled over by Jumla included Parbat; however, the conditions of this political dependency are clearly expressed by the statement that Parbat (*Gru*) must be ruled under the leadership (*mgo-dren*) of a Bhansār-office²³ of the King Jumla.

Although the Nepali supplement to the text of the document refers to it as *jumla rajako agya*, "Decree of the King of Jumla", there is still no doubt that it deals with a peace treaty between various smaller states, all dependant politically on Jumla in different ways. The contractual agreement through which the terms of the relationships between these minor states were determined was doubtless achieved through the mediation of Jumla.

The first lines of the document provide interesting evidence of the legal understanding on the basis of which the new inter-state regulations were established. The basis of the agreement is not primarily the free will of those concerned, as is usually the case in private treaties in Tibetan law⁴⁷, or merely the agreement of those con-

cerned to previous discussions, as is emphasised in treaties between the main political units of the Thak Khola, or in agreements on the legal rules within these main settlements.⁴⁸ Of course, without these elements this treaty would perhaps never have come about; yet it is mainly understood as the consequence and product of peace agreements (*dkar-cho*) that had been made by the founder of the Kalyāla dynasty and some of his descendants, and on which the workings of the treaty under consideration are based (*brten*). Thus the conclusion of peace (*dkar-cho mjad-pa*) brought about by the document under consideration first obtained its legitimacy from the guidance of past patterns of international relationship that had been created by former Kings of Jumla and other rulers.

Belonging next to this complex is a reprimand in reference to the treaty between Balirāja, the first King of the new royal dynasty of Jumla, and King Jaktisimha, in which Jaktisimha conferred the rule over Jumla on Balirāja. This treaty was probably concluded at the beginning of the 15th century.⁴⁹ By this treaty the rule of the Kalyāla dynasty over Jumla was clearly established, and its relationship to the domain of Jaktisimha settled.

The second treaty mentioned in the document under consideration was drawn up between Vikramaśāhi, reigning over Jumla at the beginning of the 17th century, and Nārāyaṇa Malla, a King of Parbat. It obviously fixed the relationship between Jumla and Parbat.

The last mentioned peace agreement concerns, finally, not a treaty, but the setting up of a federal system, based on one or more regulations laid down by the King of Jumla, Virabahādur Śāhi, around the middle of the 17th century. We

can conclude from this that under Virabahādur Śāhi, Mustang became directly dependant on Jumla, and that the rules and regulations laid down by this ruler directed the relationship between Jumla and Mustang.

It can be concluded from the above that the dominance of Jumla, for Mustang in particular, meant entanglement in a hundred-year-old, continuously developing system of inter-state regulations between many petty states including the political units of Thak Khola and the Kingdom of Parbat, revived and reformed by successive rulers.

The hegemony of Jumla in this federal system was based to some extent on the historically well-established high prestige of its dynasty, but also on its comparatively great military potential.

For Mustang, this domination by Jumla meant the pledge of military assistance to the King of Jumla explicitly defined in Document 6. Additionally there was the pledge to deliver tribute.

Mustang's pledge to deliver tribute certainly existed not only in respect to this single sovereign; shortly before the conquest of Jumla by Gorkha, the King of Mustang had to deliver annually to Jumla 929 rupañā and five horses. At the same time it had to meet the pledge to pay 71 rupañā to the Tibetan administration in Lhasa. From what we could deduce from the document by Raṇabahādūra Sāha dating from 1790, published in ADSD, the King of Nepal, as new sovereign of Mustang, ordered even the continuation of the annual payment of this tribute (sirto) to Lhasa.

Yet another document available to me shows that even Jumla, like the Kingdom of Mustang domi-

nated by it, surrendered a yearly tribute to the Tibetan ruler. This document again demonstrates the complexity of the reciprocal dependency characterising the relationships of the various states of the western Himalayas, both to each other and to their huge neighbour of the Tibetan highlands.

The document presented below was filmed in Mustang in 1989. It comes from the private collection of a person called *Mi-gyur*, living in Lo Monthang. It is written in the form of a travel document, by which the *Sa-chig* units responsible for the transportation system were at times commanded to guarantee the food-supply of the horses sent as a tribute from Jumla to the ruler in Lhasa, and their eight attendants, whilst en route. The document gives the name of the recipient of the tribute as *sa-skyoñ mi-dbañ čhen-po*, by which the Tibetan ruler *Pho-lha-nas* is commonly known. The document was drawn up on the 20th calendar day of the 8th month of Wood-Hare Year, corresponding with the 6th of October, 1735.

Text of the document (Dokument 7):

- 1 Z, glo-bo nas lha-sa phyin gyi sa-laṃ du mkhod-pa'i rgañ-dmañ drag *žan* bčas *nas* nes-dgos, Z, sa-skyoñs mi-dbañ
- 2 čhen-por, 'jum-blañ nas 'bul-rgyu'i, rta sti-bi čh[-] la ča-žag su, nas kyi brjen-(btags) bre bži re, ba l_g-ñis
- 3 re'i 'o-ma, rcva sñon-po gañ za, glo-bo stod-smad kyi rta-skyel mi (brgyad) kyi za-ñal-čas kyi dos-'go bču-thaṃ-par
- 4 sa-chig (so-so) nas 'phral-bskyel yoñ-ba gyis, šiñ-yos zla *8* ches *20* la 'di-pa Zžabs-pad du 'bul du 'gro-bar sñad-med gyis (seal impression)

Handwritten text in a cursive script, likely a historical document or letter. The text is written on aged, textured paper and is oriented vertically. The script is dense and difficult to decipher due to its cursive nature and the paper's condition. A small, dark rectangular stamp or seal is visible in the upper right corner of the text area.

1 'khod-pa'i rgan-dmañs 2 rjen-btags 3 kyi
dod-sgor 4 sa-chigs, 'phral-skyel

Translation:

"It is to be observed by the elder and the people, the aristocracy and the commoners, who live on the way from *Glo-bo* to *Lha-sa*:

For the two-year old horses, which are to be submitted from *'Jum-lañ* to the protector of the earth, the great *Mi-dbañ*, from the respective *Sa-chigs* stations (the following) must be supplied immediately: as fodder four *bre* of raw ground barley, the milk of two cows, as much fresh grass as they eat, and for eight people from Upper and Lower Mustang who bring the horses (to Lhasa) as substitutes for board and lodging ten monetary units.

The 30th Calender day of the eighth month of the *Śin-yos*-year.

These, who journey to submit something to the *Žabs-pad*, should be left undisturbed!"

The Nepali King Raṇabahādūra Sāha also ordered the additional payment of taxes (*dastura*) to Mustang by the districts of Thak, Thini, Baragaon, Nar and Manang, although until this time these districts were in no way subordinate to Mustang. From Document 19, published in ADSD, one can deduce that in 1833, the sovereigns of Baragaon were still obliged to deliver to the king of Mustang annually at different times a 2-year-old horse, 8 rupaiyā and a ceremonial scarf as *rakam*-tax. Whereas a decree by the 9th Dalai Lama, dating from 1724 refers to the tribute to be paid by Mustang to Lhasa as *dus-khral*, Document 6 calls the tribute to be delivered by Thak and Sombu to the King

of Mustang *bžes-khral*, and lists it as cloth, wooden planks, roofbeams, and wood for arrows and saddles.

The delivery of the tribute to Tibet and Jumla was apparently combined with the reciprocal exchange of presents.

We find in the Monthang Bemchag (p.8) a commentary on the manner of delivery (*phul-lugs*) of the taxes (*khral*) to *gCañ*, doubtless meaning the tribute delivered to the ruling Tibetan administration of that time.⁵⁰ In the Monthang Bemchag (p. 8), the amount of the tribute is given as 70 *dñul*, which is on a par with the sum of 70 *rgya-ṭam* mentioned in the Document of the 9th Dalai Lama, drawn up in 1724. In addition to this monetary sum, a roll (*yug gćig*) of silk was to be delivered. A roll of fabric (*ras*) was presented to the *bka'-blon*. The *mgron-gñer* received the same. In return, the recipient of the tribute presented the King of Mustang a roll of good quality brocade (*gos-chen yug dga'-ba gćig*).

As regards Jumla, the Monthang Bemchag (p. 1) mentions that two rolls of cloth of the best quality were delivered to the King of Mustang on behalf of the King of Jumla. The King of Mustang was also given a roll of cloth on behalf of each of the following: the younger princes, the queen, and also the *phyi-blon* and the two *nañ-blon*. Even the *gñer-pa* of the Jumla administration were at times required to hand over four yards of cloth.

Another important factor of the relationships between the states in the Jumla-dominated federal system of West Nepal was the regular dispatching of delegations from Jumla to the allied petty states. These visits were certainly no cause for celebration by the states that received

them. The members of these delegations levied presents, and had to be offered hospitality. This placed a considerable economic burden on the regions visited.

The Monthang Bemchag is principally a record of the financial sums, agricultural produce and other items levied during the sojourns of the various delegations of Jumla that generally visited Mustang annually. Yet these were not merely general records; precise records were made of the sums and produce handed over to any particular delegation in each specified year. The following delegations were recorded in detail:

1. Delegation of the *blon-po 'Jam-gha-ta* in the *Me-glan* year 1637 (Monthang Bemchag, p. 4).⁵¹
2. Delegation of the *blon-po Sram-sin* in the *Sa-stag* year 1638 (Monthang Bemchag, p. 4).
3. Delegation of the *blon-po Sram-sin* and *Padma* in the *Sa-yos* year 1639 (Monthang Bemchag, p. 5).
4. Delegation of the *blon-po 'Ja'-gha-ti* and *Padma* in the *lCags-brug* year 1640 (Monthang Bemchag, p. 5).
5. Delegation of the *yid 'Ja-sa-rmal* and a representative of the *nañ-blon* in the *lCags-byi* year 1660 (Monthang Bemchag, p. 6).
6. First visit of the King *'Bi-sras* [= Virabahādur Śāhi] with a retinue of 600 people in the *Sa-khyi* year 1658 (Monthang Bemchag, pp. 9-10).
7. Delegation of a *nañ-blon* and a *phyi-blon* in the *Me-sbrul* year 1677 (Monthang Bemchag, p. 11).

8. Delegation of the King *Bir-ri-pa* [possibly Virabhadra Śāhi, the successor of Virabahādur Śāhi] in the *Sa-kyi* year 1683 (Monthang Bemchag, p.11).

Once again we can deduce from the above that Jumla's exercise of its sovereignty over Mustang was firmly established by at least the reign of Virabahādur Śāhi, i.e. the 1630s.

It is naturally small wonder that, in the period of approximately 150 years during which Mustang belonged to the group of states dominated by Jumla, the relationship between Mustang and Jumla was not entirely free of conflict. However, before considering the main causes of these conflicts, we should note that military action was not only used to solve them; for example, one quarrel that broke out between Jumla and Mustang in 1754 was finally settled by an agreement negotiated by the 7th Dalai Lama.

The intervention of the 7th Dalai Lama in the dispute between Mustang and Jumla is mentioned in his autobiography, in the account of the events of the year 1755, as follows:⁵²

glo-bo smon-thañ-pa'i pha-spun dge-luñ-pa
o-rgyan-bdud-'joms zer-ba jum-li'i blo-gtad
yin-par smon-thañ rañ dañ re-'khañ la brten
glo-bos rkyen-lam du btañ-bar / jum-li nas
de'i rgyab lañs kyis glo jum 'khrug-ziñ gi
rnam-pa śiñ-khyi nas byuñ-bar / jum-li nas
glo-bor gzuñ nas čhad-pa géod-dgos kyí
žu-yig lan-mañ / glo-bo nas kyañ jum-li nas
'os-min gvis glo-bor dmag bcug-pa sogs la
'thab-ya mi byed mthu-med bcas gzuñ nas
kyañ dmag-rogs dgos-chul žu-ba'i bañ-mi
dañ yi-ge lan du-mar phul-ba la / dmag-rogs
sogs mi 'os-pa'i las de rigs mi yoñ žiñ / 'on-
kyañ glo-jum gñis-ka gzuñ nas skyoñ-'os su

ma-zad phyogs de-dag gi 'gro-ba'i phan-bder dgoñs-pa'i legs-spel gyi sku-chab čhed-mñags scal-rgyu'i bka'-bzañ phebs te ñor-mkhan-po las-thog-pa dañ / [280v] sa-dga'-'go-pa bde-yañs-rab-'byams-pa dge-'dun-yar-'phel gñis legs-spel du čhed-gñer gnañ-gdoñ phan-chun so-sor rnam-smin brnag-par dka'-ba'i mi dge-ba'i 'khrug-rcod sogs med-par 'khon-bzlums bde-'jags su gnas dgos-pa'i bka'-rgya dañ / gnañ-rten bzañ-po bčas mñags-rjoñ mjad-pa bzin legs-spel dan-'khyol thog jum-li'i rgyal-po pha 'das gśis sras 'ju zer-ba khrir 'khod-rgyu la da-lam bdag-cho'i luñ-pa dkar-por gtoñ-mkhan bka'-drin-čan bod kyi rgyal-ba thams-čad mkhyen-pas khri-bkod brce-bas gzig-dgos nan-gyis źu 'dug-chul ñor-mkhan-po dañ sa-dga'-'go-pa gñis legs-spel gtan-khel grub-pa'i mjal-phyag tu 'byor-thog źus-par / gźan-phan du dgoñs jum-li źu-nan ltar legs-spel-ba gñis kyi ño-chab re khri-'don du čhed-mñags gnañ-ba'i gdoñ khrir-bkod kyi legs-skyes rnam bdag-gir 'jin-pa dañ / slad-nas kyañ rgyal-srid dge-ba bču dañ ldan-pa'i sgo-nas bde-bar skyoñ-dgos kyi bka'-rgya rten-gser / gos dar sogs bzañ-po // jum-li sa čhen-po bde-bar skyoñ-ba'i tham-ga thams-čad du bkra-śis dge žes-pa legs-sbyar kyi skad du bsgyur-ba lañcha-nar bris-pa'i gru-bzi dañ / rtags-thel sgor-mor lakṣmi žes-pa lañcha-nar bris-pa dmar-por 'beb-rgyu čha-'grig / bzañ-gos kyi gyon-pa / gser-dñul / dpyad-pa / gos-dar rta sogs spams mtho-ba / sras blon dañ / glo-bo dge-luñ-pa bčas so-sor yañ gsol-ras / ñor-mkhan-po dañ / sa-dga'-'go-pa rab-'byams-pa gñis nas kyañ legs-bsdum bgyi 'os-chul bzin byuñ-bar mchar-dga'i gsol-ras gyanom-pa scal /

"Based on the fact, that the uncle of the (sovereign) of *Glo-bo sMon-thañ*, the (sovereign) of *dGe-luñ* (whose name is) *O-rgyan-bdud-'joms*, was directly subordinated to Jumla, hatred arose from the site of *sMon-thañ* because of unfulfilled expectations.

Due to this he (the ruler of *dGe-luñ*) was killed by Mustang. Since hereafter Jumla supported the side (of the dead uncle), the danger of a military conflict between Mustang and Jumla resulted in the wood-dog (-year 1754).

Many times petitions came from Jumla that Mustang should be punished by the (Tibetan) government. Letters were also submitted at many times from Mustang, and envoys came maintaining that an unwarranted war had been started by Jumla against Mustang. (They argued) that it was unavoidable (for Mustang) to defend itself, and that the (Tibetan) government should give military assistance.

Hereto came the excellent order of the (7th Dalai Lama), that it should not come to unwarranted activities like military assistance. But since it is true that both Mustang and Jumla deserve to be protected, and considering the well-being of the inhabitants of this area, special representatives (of the Dalai Lama) should be made available to enhance peace.

(Therefore) the acting abbot (*mkhan-po*) of *Ñor*(-monastery) and the 'go-pa of *Sa-dga'* (named) *bde-yañs-rab-byams-pa dGe-'dun-yar-'phel* were especially entrusted to settle peace.

They were specifically dispatched with excellent gifts and an edict (of the Dalai Lama) (which said) that it was necessary for them to abandon their sinful fighting, which are intolerable to the ripening of their respective (Karma), and that

they should, under the reconciliation of differences, live in peace.

After this, when the conclusion of peace was nearing its finalization, the father, King of Jumla, died.

For the enthronement of the prince named 'Ju, the (following) urgent petition was made: "it is necessary that he who has the kindness to establish peace in our land, the Jina of Tibet, the All Knowing, should graciously consider undertaking the enthronement."

This was submitted (to the 7th Dalai Lama) at the moment when the *Nor-mkhan-po* and the *Sadga'-'go-pa* arrived for a personal audience after the finalization of the peace treaty.

Considering the benefits for others and fulfilling the urgent request from Jumla, the dispatching of one representative for each of the two peace negotiators for the enthronement was granted.

The offerings for the enthronement were provided and a decree was (granted, saying) that from now onwards it would be necessary to rule the country peacefully in accordance with the ten (Buddhist) virtues. Attached to (this decree) were excellent things like gold, silk etc.

A square seal was prepared (bearing the following inscription), translated into Sanskrit and written in the *Lañcha-na*-script: "The seal of who peacefully rules the great realm of Jumla, good fortune in everything, hail," and a round "symbol seal,"⁵³ to be stamped with red colour written in the *Lañcha-na*-script bearing the inscription *lakṣmi*.

Clothes made out of good brocade, gold and

silver, objects⁵⁴, silk, horses etc. of great beauty (were consigned). Gifts were (consigned) at that time for the princes and ministers including the (*sde-pa*) of Mustang (*Glo-bo*) and *dGe-luñ*.

Since the prescriptions of the peace settlement were observed, the *Nor-mkhan-po* and the *Sadga'-'go-pa rab-'byams-pa* granted wonderful gifts of great size."

The granting of official seals in connection with the enthronement of the Jumla King *Sūryabhāna Śāhi*, as well as the sending of a decree must be seen as an attempt to bring Jumla formally into sphere of influence of the Tibetan government. Moreover the decree itself intended to change the basis of the exercise of political authority in Jumla towards the Tibetan lamaistic ideology.

The basis for such an endeavour was obviously the great prestige of the 7th Dalai Lama, representing the centre of the Central Asian Buddhist world of the 18th century. This importance had partially been the basis for the request to the 7th Dalai Lama to intervene in the dispute between Jumla and Mustang, and for the request that the enthronement of the new King of Jumla should be enacted by him or his representatives.

The attempt by the Lhasa administration to establish superiority over Jumla was not successful. The rising military power of the Gorkhas swept away the kingdom of Jumla a few decades later, and threatened even Lhasa so severely that they could only be warded off with the aid of Chinese intervention. However, this endeavour is of historical interest in the development of the system of interstate relations, as Tibet, with its centre in Lhasa, and Western Nepal, with its centre in Jumla, are historically first noted as rivals and antagonistic entities. If the attempt had

been successful, the area of western Nepal dominated by Jumla would have been included in the system of small states influenced by Lhasa as a dependent unit.

This development would have changed the position of Mustang considerably. But since the policy of Lhasa was finally unsuccessful, the position of Mustang remained up to 1793 the same as it had been for more than a hundred years, that is, the point of intersection of two competing systems of authority.

The conflict that began in 1754 was caused by the separation of *dGe-lun* from Mustang, and its immediate attachment to Jumla. This detachment of a district that had been under the rule of the King of Mustang for many centuries was just one of the last of a series of measures by the King of Jumla that had successively robbed Mustang of its hegemony over a large part of the area formerly under its authority. Of particular interest here are the Muktināth Valley, *Dol-po*, *rTa-rab* and *Char-kha*. This reduction of his kingdom decreased the direct influence of the King of Mustang to the small heartland of Mustang, comprising the districts of *sMon-than* and *gCañ-gran*, mentioned in the treaty of 1705 (Document 6) as the domain of the *sDe-pa*. It is obvious that this policy posed a serious threat to the ruler of Mustang, and was understood by them as such. So in 1836, the ruling *sDe-pa* announced in a royal charter that the state (*rgyal-srid*) of Mustang (*Blo-bo*) was close to annihilation (*chag-'jigs*) before the subjugation of Jumla by Gorkha.⁵⁵

The example of Mustang clarifies one aspect of the process of the political fragmentation of Western Nepal⁵⁶ that has hitherto been ignored, that is, the deliberate policy of splitting up larger

domains into smaller units more easily controlled by the central authority in Jumla. This system of smaller units had in its organisational structure the possibility for many different permutations. How far these organisational patterns could differ, and what kind of special, highly interesting developments this confederate system of West Nepal allowed, are examined in the following two examples, that is, the political systems of the Thak Khola and the Muktināth Valley.

Notes

- 1 Francke, pp. 228-235.
- 2 Petech, pp. 89-
- 3 Jackson 2, p. 222.
- 4 Gurung, pp. 224-
- 5 Shrestha, pp. 76-
- 6 Jackson 2, p. 220.
- 7 See Stiller, pp. 32-74.
- 8 Stiller, p. 58.
- 9 I am grateful to Mr. Mahes Raj Pant for the transliteration and interpretation of this addendum.
- 10 This is the famous King Balirāja who founded a new dynasty in Jumla in the 15th century. See Pandey, pp. 45-, Tucci 1, pp. 121- and p.130.
- 11 Identical with the King Jaktisimha of the 15th century, mentioned in Pandey, p. 46.
- 12 This is King Vikramaśāhi, who according to Pandey 1, pp. 42-, ruled in Jumla from 1602-1621. Mentioned also in Tucci 1, p. 124.
- 13 *Na-ran-smal* is the King Nārāyaṇa Malla of Parbat, mentioned by Shrestha 1, p. 7. Shrestha does not give any dates for his reign but mentions that he lived at the same time as King *Mukunda Sena* of *Pālpā*. Jackson was the first to suggest that *Gru* and Parbat might be the same (Jackson, p. 154; Jackson

- 2, p. 222). The same supposition is given by Gurung, p. 235. Jackson's supposition is now confirmed with certainty by this passage of the treaty.
- 14 This is *Virabahādur Śāhi*, who ruled over Jumla according to Pandey 1, pp. 45-, from 1635-1665.
- 15 *bā-ti-ha-sar-ko ra-ja sde-ba* is a title of the ruler of Mustang. *bā-ti* is a transcription of Nepali *battis* "thirty-two" and *ha-sar* is a transcription of Nepali *hajār* "thousand". So this title can be translated as "*sDe-pa*, who is Rāja of the thirty-two thousand (households)".
- 16 *a-ṭha-hā-sar-ko ra-ja sma-la* is the title of the king of Parbat (*Gru*). In the scientific literature the name *sma-la*, *smal* or *mal-la* is treated as a family or dynasty name for different ruling houses of Western Nepal and Western Tibet (See Tucci 1, Index, Malla, Samāl, sMal and rMal). In the title cited above the word *a-ṭha* is a transcription of Nepali *āṭh* "eight" and *ha-sar* again corresponds to Nepali *hajār*. Thus the title can be translated as "*sMa-la*, who is Rāja of eight thousand (households)". Stiller (p. 179) has already mentioned, that the domain of Parbat comprised 8,000 households.
- 17 *ka-lal* is a transcriptio of *kalyāla*, the name of the dynasty of the ruling house of Jumla, founded by *Balirāja*.
- 18 This is the capital of Lo. The present-day designation of this area, Mustang, derives from this name of the former capital. See Jackson, pp. 5-
- 19 This place is recorded as Tsarang in the map of Jackson, p. 223. See also Tucci, p. 57; Snellgrove, pp. 90-97 and pp. 193-
- 20 = *Virabahādur Śāhi*. See footnote 14.
- 21 This mentioning of *Thags* besides *Som-bu* shows that in the beginning of the 18th century *Thags* did not comprise the area, which is described by Furer-Haimendorf (pp. 132-), Vinding 1 (pp. 51-), Snellgrove (pp. 174-) and other writers as Thak khola or T'hāk. Thini (= *Som-bu*) for instance did not belong to *Thags*. The final protocol of document 6 mentions among the parties involved in the signing of the treaty a place called *sPun-khris* which according to my informants was situated in the area of present-day Marpha. We have to assume that *Thags* comprised the area from Thugche in the north to Gasa in the south. Panchgaon or, as it is called in Tibetan, *Yul-lña* (See Furer-Haimendorf, pp. 134-; Vinding 1, p. 53, Ramble-Vinding, p. 5), the area of the settlements Marpha, Shyang, Thini, Chairö and Cimang, obviously never belonged to *Thags*.
- 22 This is the old name for present-day Thini.
- 23 *span-cha* is a transcription of the Nepali term *bhansār* which according to Turner (p. 469) designates "The Nepalese office which collects customs duties". ADSD list in its glossary *bhamsāra* "customs duties".
- 24 Here the word *gnas-chañ* cannot mean simply "sleeping-place" or "night-quarters". For this we have to compare with line 21 of this document 6. There it is mentioned that certain amounts of a were distributed through the *gNas-chañ*-office.
- 25 *phrogs-choñ* is interpreted here by me as an abbreviation of *phrogs-b'com dan 'bam-choñ*.
- 26 These are probably people from a place called *Śe-me*. This place must be situated near Tatopani, since the people of *Śe-me* controlled the entrance to this settlement.
- 27 Situated between Tatopani and *Thags*. The present-day Dana.

- 28 This is the family-name of the dukes of the Muktināth Valley. Up to now this name has been mentioned only by Jackson 2, p. 220. *sKyar-skyā-sgañ* is the place where this noble family settled first when they shifted to Mustang. The place is situated near *sMon-thañ*. For more details see chapter five.
- 29 Tibetan *Čhu-chan*. "hot water" is a translation of the place-name Tatopani.
- 30 According to oral communication of Charles Ramble there is an expression in Baragaon "tsak tsak", used for walking directly without stopping. There *rcag-sab* here may have the meaning "free passage".
- 31 '*dan* is obviously Nepali *dānā* "grain". See Turner, p. 309.
- 32 Mon designates here the area south of the Tibetan border inhabited by people which do not belong to the Bhotias, whereas the term *Bod* here designates the Bhotias, including the inhabitants of Northern and Southern Mustang, who speak a Tibetan dialect.
- 33 The name *cha-phud* indicates that this tax was levied only at the beginning of the yearly salt trade.
- 34 This seems to be the time between spring (the cuckoo is considered to be the messenger of the spring; see Dagyab, p. 64) and early summer.
- 35 This is the *Kore-la* pass found in the map of Hedin. The pass forms the border between Mustang and Tibet. See Hedin, pp. 56-64.
- 36 *Sa-rtegs* is obviously a place on the southern border of the domain ruled by the *sDe-pa* of Mustang. It might be identified with the place Sangdak found in the map of Dolpo published by Snellgrove, p. 297. For a short description of this place see Snellgrove, p. 163. Snellgrove however interpretes this name as *sañ-dag* "pure and clean". See also Snellgrove 1, Vol. I, map and index.
- 37 *ro-la* is a transcription of *Ḍhorāl*, that is the name of the residence of the King of Parbat (Hamilton, p. 274). The Nepalese text on the top of this document 6 mentions the title *ḍhorāl thākura*.
- 38 Here I treat the term *rjoñ-sgo* as a synonym of the Tibetan word *rjoñ*.
- 38a According to WD the term *ltag-pa gañ* is used in the language of Mustang with the meaning "a handful". The following order, not to take out anything with two hands, confirms, that *ltag-pa* and *ltag-pa gañ* have the same meaning.
- 39 According to WD *ltag-yar* means the palms of the hands placed together.
- 40 This is the beginning of the final protocol. I have to point out that the following translation cannot be taken as certain.
- 41 *yar-mar*: I suggest that *yar* designates the area of Mustang and *mar* the area of Parbat, since these are the main parties of this treaty.
- 42 This seal has the inscription *rgya*. It may be true that this seal was also used by the *dpon-druñ-pa*, as both seal impressions are very similar. Moreover I suggest that also other parties of this treaty also used the same seal. For instance the seal impressions of *Ra-ran-thab-pa* and *Sam-kam-ka* look very similar.
- 43 See Hamilton, Index, Malebum.
- 44 See also Kirkpatrick, p. 287.
- 45 Hamilton, pp. 272-.
- 46 I do not take Baragaon as a part of Thak Khola. Von der Heide, p. 1, uses the term Thak Khola with the same meaning.
- 47 The corresponding term in Tibetan private legal documents is *blos-blais*. See Schuh 4, p. 105.
- 48 Compare chapter 4.1.

- 49 See Pandey, pp. 45-50. According to Pandey *Balirāja* became King of Jumla in 1404.
- 50 This mentioning of *gCañ* must be taken as evidence that obligation to pay tributes to Tibet already existed before the time of the 5th Dalai Lama. Initially this tribute was paid to the ruler of *gCañ*. After the defeat *gCañ* the right to receive these payments shifted to the new government in Lhasa.
- 51 The Monthang Bemchag does not mention the *Rab-byun*-cycle in which these delegations were sent. Nevertheless the identification of the years of these delegations is possible thanks to the fact that the reigning period of King Virabahādur Śāhi is known. Besides, I presume that the information about the delegations sent to Mustang were recorded in the Monthang Bemchag according to their chronological order.
- 52 DL7, Fol. 480r und 480v. This conflict was first mentioned by Shakabpa, p. 151.
- 53 For this type of seal see Schuh 5, p. 15.
- 54 Here I read *spyad-pa*, and understand this term as *yo-spyad* "objects".
- 55 The document mentioned here was photographed in Mustang in 1987. It was issued in the *Me-spre*-year 1836. Due to heavy damage the formula giving the title is completely missing. This is why the name of the issuing ruler cannot be determined.
- 56 See Stiller, pp. 37-47.

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