

i.e. the deity) on the part of the great lama he succeeded in examining [the mine] and carrying away from the mine along with him about 20 maunds of *nilim* (sapphire). At Jammu he presented them to the high Mahārādza, who was much delighted. The lama, whilst living at Jammu, received a monthly salary of 120 Rs., and was promised an annual donation of 60 Rs., if he should prefer to live at a different place. It was arranged that henceforth people should be prohibited from taking *nilim* (sapphire) from the mine. It is rumoured that for a long time the superintendents of the Lahul trade, beginning with Bsod-nams-dños-grub, had through obtaining sapphires lived in affluence and enjoyment like gods. (A few words uncertain.) The Mahārādza, having secured this mine [for himself], posted there an officer with 100 Si-pas as a guard; so the government became owner of the mine. The precious sapphires, being polished, were passed on at 200–500 Rs. a *tolā*. Thus this king was exalted beyond his great forefathers. In the Darbār of the great English queen he ranked before all the other minor kings of India. He had a throne, number 1, and a salam of 41 guns. He [also] received the title of "Great King". No other rādza was equal to Dewān Kirpa-Rām, Wazīr Punu, and the Dewān's son, 'A-nat-Rām, these three; they were of one mind and skilled in affairs. From the time of the acquisition of the sapphire mine in Pal-dar the Mahārādza's health became weak; he became unhappy, and the regularity in affairs suffered (was shaken). He introduced a *Koñ-sol* (council or councillor) to do the government work. [All this happened] in accordance with a Tibetan prophecy, where it is said:—

In the kingdom of Modu-Hor
There appeared an incarnation of a Bodhisatva,
And the law [of Buddha] as well as the government began to spread!

p. 55. This king reigned for about 28 years. The Kingdom of Pu-nac (Punch) was given to the king's brother, Rādzā Muti-Siñ. He himself had three sons. When he was [still] in good health, the eldest son, Mahārādza Partāb-Siñ, was made Lord of the kingdom; the second, Rām-Siñ, became field-marshal; and the third (youngest), 'A-mar-Siñ, became the head of the Darmarthas (Dharma-'āt-mas). Each of them received a jāgir, and all their wishes were fulfilled. During the reign of this king salaries were given, ranging from 2,000 Rs. in the case of the higher (nobility) to 8 Rs. in the case of officials and soldiers (*si-pa*). Everywhere the higher officials (nobility) were placed in higher positions than those held by their forefathers. Accordingly, they received their spheres of work in their home-lands (own lands); and could show kindness [to their people] as before. Their salaries were also raised. The wazirs (viz. the wazir of La-dvags, etc.) were given between 900 and 1,000 Rs. monthly. These were granted only when their services were approved. The king did not wish that taxes should be imposed in the kingdom of La-dvags according to the particular pleasure of the wazirs and other people, as had been the case formerly. In the year 1938 (A.D. 1881) Jonsen-Sahib became wazir of La-dvags, and he acted according to the Mahārādza's orders (viz. according to his orders that he should survey the ground). In his opinion the Ladākhis were honest men and free from deceit. On the other hand, the expenses

Dharmatmas