

name of Gilgit; Bru-śad evidently stands for Bru-śal, a town in the close vicinity of Gilgit, if it is not part of Gilgit proper. The legend is thus of some interest, as pointing to the probable Dard origin of the dynasty.

Let me add that Cig-tan as a local name is also found in the close vicinity of Leh. As the Rev. F. Peter of Leh informs me, part of the village of Chu-śod on the Indus is called Cig-tan, and there also is found a line of chiefs who call themselves after this place. I believe that the chiefs of Chu-śod Cig-tan are related to the line of Bu-rig Cig-tan. Probably several members of the Bu-rig line who could not be trusted politically were transported in former times to Central Ladakh. They became the ancestors of the line of Chu-śod Cig-tan chiefs. The following names of Chu-śod Cig-tan chiefs have been culled from documents, mostly of the times of the last independent kings of Ladakh:—Jo 'A-dam-mkhan, Jo Ma-ma (= Mahmūd)-mkhan, Jo Si-lim-mkhan, Jo Ka-rim-mkhan, Jo 'A-bhi-ḥdin (= 'Ābidīn).

According to the chronicles the Ro-zi castle of Cig-tan was first erected by Ltsaṅ-mkhan-Malig, the forefather of the dynasty. This is quite possible; but the present beautiful building is hardly more than four hundred years old. With regard to this building the tale of the two Balti artists, father and son, is also told. And their portraits are still among the wood carvings of the inner court of the castle.

As regards the list of names of the Muhammadan chiefs of Cig-tan, it extends over about three and a half centuries, from 1550 A.D. to 1900 A.D. Allowing twenty-five years for each reign, the chiefs may be furnished with approximate dates, as follows:—

Tshe-riñ-Malig	1550-1575	'A-dam-mkhan	1750-1775
'A-ḥdam-Malig	1575-1600	Hor-jo-mkhan	1775-1800
'Am-zed	1600-1625	Ha-bib-mkhan	1800-1825
'Am-rod	1625-1650	Ha-ni-pha-mkhan	1825-1850
'A-zid-tham	1650-1675	Ma-li-ya-mkhan	1850-1875
'A-li-bag-śo	1675-1700	Hu-sen-mkhan	1875-1900
'A-ḥa-dam	1700-1725	Ga-bzañ-phar	after 1900
'A-dam-Malig	1725-1750		the present ex-chief.

The occurrence of the Dard word *tham*, king, among these names is of some interest, as again pointing to the Dard origin of the dynasty (see Cunningham, *Ladak*, p. 33). The word *mkhan*, which is found in several names, is, of course, the Tibetan rendering of the Mughal title *Khān* (*Khākān*). The note on 'A-ḥdam-mkhan is to be understood as meaning that under him the spread of Islam among the subjects was taken up with greater energy. It had been introduced about two centuries before. It is remarkable that Ra-him-mkhan of Cig-tan, who was executed by Zorawar, is not mentioned in the above list (see Tshe-brtan's *Account of the Dogra Wars*, infra). An inscription referring to A-ḥdam-Malig, who reigned c. 1575-1660 A.D., was found in Cig-tan. It is No. 194 of my collection recording a remission of taxes during his reign; several of the persons whom it mentions have names which are half-Muhammadan, half-Buddhist. Inscription No. 195, which seems to belong to the same times, gives no names. No inscription mentions any of the other chiefs.

As we learn from Dr. K. Marx' account of a journey to Cig-tan, the village of Kug-śo is still in possession of a beautiful grove of old birch-trees, the only birch-trees in Ladakh. Dr. Marx was also the first European to describe the ancient Buddhist temple in the now Muhammadan town of Cig-tan. (See his article 'Eine ärztliche Missionsreise im Jahre 1890', *Eben-Ezer*, Leipzig, 1897, p. 62.)