

we want to go to La-dvags for a moment to see it.' Zo-ra-war and all his soldiers went to La-dvags. Nobody fired a bullet in any village, and thus they arrived at Slel and stayed at Gar-bzu (Dkar-zu), where they had their camp. They arrived there on the first of the second month, and the Siñ-pas and the King of La-dvags stayed without fighting till the fourth month. Then Zo-ra-war said to Drag-chos-kun-dgañ of Kha-la-tse: 'You must take the responsibility for all these Ladakhis!' To which Drag-chos of Kha-la-tse replied: 'Until now have I been a servant of the king of La-dvags; not only that, but I have also received ample food and drink from him. I shall not now revolt against the king!' As he spoke thus, Zo-ra-war became very angry. Then the King of La-dvags and Zo-ra-war both made an agreement [as follows]: 'Every peasant among the Ladakhis has to pay ten Tibetan rupees, six annas, and two paisa as tribute [to Jam-mu].' The minister of Slel, Dños-grub-bstan-ñdzin, was made Ra-ja, and the minister of Ba-sgo (Bab-sgo) was made minister of La-dvags. The 'little king' fled in the direction of Lahul, and the father-king remained [in Leh], being deprived of every power (work) in La-dvags. Then anger was shown against Drag-chos of Kha-la-tse, who had said that he would not accept the responsibility for La-dvags. He was appointed a servant of Zo-ra-war, and taken to Kha-cul (Jam-mu) as a prisoner. Then a fort (*kyi-la*) was erected in La-dvags, and about 300 Siñ-pa soldiers were placed in it. The remaining Siñ-pa soldiers were taken by Zo-ra-war to Kha-cul. When Zo-ra-war arrived at the castle of Tiñ-mo-sgañ, he destroyed the treasury of king Ñi-ma-rnam-rgyal, and the Siñ-pas carried off the king's sword, the strings of pearl, the branch (hand) of coral, the royal saddle cloth, and all the precious things.

Then there were six years [of peace]. In the seventh year the Ladakhis held a council against the Siñ-pas who lived in Sle[l]. They made [everything] ready for war. There was a man called Su-ka-mir, of Hem-babs. That man admonished the people in Pu-rig to make war. And, when he led them [against the enemy], Zo-ra-war arrived at Slel, coming by the Zañs-dkar road and leading many Siñ-pa soldiers. The soldiers of La-dvags and Pu-rig, being afraid of the Siñ-pa soldiers, went before Zo-ra-war and said: 'We have all come [here] to say Salām to you! We want to make a petition.' Such a lie they said. Then the Wa-zir answered: 'Whatever petition you have, I will listen to it. Some of you may remain here; all the rest may return to their own villages.' He kept back Su-ka-mir of Hem-babs in Pu-rig, Yis-mal-mir of Cig-tan, and several more people of Pu-rig. After several days, he began to examine them, saying: 'Who is the one that issued the first call to arms?' After all, Su-ka-mir of Hem-babs was found out. Su-ka-mir was abused, and, his right hand being cut off, the stump was dipped into boiling butter. That hand was fastened with nails on the top of a pole at the Kha-la-tse bridge. Then it was again taken off and wrapped in a handkerchief at the bridge of Kha-la-tse. When that hand was placed in the room of the government storehouse (Ko-khri) of Kha-la-tse, a cat carried it off over night. Then the people of Kha-la-tse thought that they would all be punished. But, a 'grandfather lama' having died, his hand was cut off and fastened on the top of a pole at the Kha-la-tse bridge. Su-ka-mir's tongue was also cut out.