

returned, and the captive Tibetans were also returned, and an agreement was arrived at. Then those Siñ-pas who had been kept captive in Tibet had married Tibetan women. They all went to Kha-cul, every one carrying a child. Those Tibetans who had been taken captive by the Siñ-pas had married women of Hjam-hbu. They went [back] to Tibet, carrying two or three children each. Mi-ña-re-ya-siñ had been in Tibet with the Siñ-pas as an officer. When he arrived at Hjam-hbu [home] from Tibet, the Ma-ha-ra-ja asked him: 'If once more we go to war against Tibet, shall we win or not?' To which Mi-ña-re-ya-siñ replied: 'We cannot make war against Tibet! If you ask why, as many soldiers as we have, so many lamas have the Tibetans; as much food as a Siñ-pa consumes within a month, a Tibetan eats within a day; as many dresses as are put on by ten Siñ-pas, a single Tibetan puts on; and they are in possession of much magic. They know how to bring rain from the sky, and how to cause fire spontaneously. They cause heaven and earth to shake, and they can show great power. Some men fly up to the sky; others make themselves invisible and kill people with a sword, and there are many [more] unusual things!' The Ma-ha-ra-ja became angry and said: 'You are taking the side of the Tibetans! You are telling ugly things! I will not keep you in my service!' He turned him out and sent him to some other country. Five Ladakhis out of those who had been taken captive by the Tibetans and carried off, viz. the astrologer Tshe-dbañ-rab-bstan, the chief Sgo-lam-Khan of Chu-śod, the minister of Ba-sgo, the minister Sa-bi, and Hol-chags-pa-phyag-rdor of Lte-ba, did not return from Tibet. If you ask why, [we answer that] they said they were taking the side of the Siñ-pas and not that of the Tibetans. Therefore the Tibetans became angry and kept them in Tibet till they died.

## NOTES

The language of Tshe-brtan's account is not quite the spoken language of Ladakh, as might be supposed. Tshe-brtan himself spoke the Ladakhi dialect when he told his tale; but the munshi who wrote it down contrived to embellish it with as many classical Tibetan words and grammatical forms as he thought necessary, to make the account acceptable to educated men. The natives themselves would never write as they speak. It is only the missionaries who pursue that aim.

There is a remarkable number of foreign words, Urdū, contained in the account. These words testify to the influence exercised by the Dogras and Kashmiris over the Ladakhis since the times of the Dogra war. Such foreign words are the following: *Bā-bā* (Turk.), 'father'; *hu-kum* (*hukm*), 'order'; *sa-lām*, 'peace,' 'salutation'; *khar-ji* (*kharch*), 'taxes in kind,' often used in the sense of 'food'; *za-min-dār*, 'landholder'; *bab* (*bāb*), 'taxes'; *tu-bag* (*tupak*), 'musket,' 'rifle'; *nog-san* (*nuṣān*), 'harm,' 'injury'; *si-pa* (*sipāhī*), 'soldier'; 'a-na (*ānā*), 'a coin'; *pe-ne* (Indian *pana*), 'one paisa'; *kyi-la* (*qil'a*), 'castle,' 'fort'; *ar-ji* (*arjī*), 'petition'; *bad-nam* (*badnām*), 'abuse'; *ko-khri* (*koḥī*), 'warehouse,' 'granary'; *kha-bar* (*khābar*), 'information,' 'news'; 'a-phim (*afīm*), 'opium'; *ba-ti* (*bāt*), 'a weight' (four pounds); *tob* (Turkish *tōp*), 'cannon'; *be-kar* (*begār*), 'forced labour'; *ja-du* (*jādū*), 'magic'; *no-ka-ri* (*naukarī*), 'service.'

Among the local names the spelling Ka-shir for Kashmir is of particular interest, as reminding us of the old name Kaśvira of that country. It occurs only once: in all other cases we find Kha-cul. Jam-mu is regularly spelt Hjam-hbu. The Tibetans seem to connect this name with Hjam-bu-gliñ, Jambū-dvīpa.

As regards the use of the pronouns *na-tañ* and *na-za*, 'we,' they are very carefully distinguished in Tshe-brtan's account, *na-tañ* being used inclusively, and *na-za* exclusively, of the addressed person.