

11. Here it was discovered that this rebellion had been excited by Mihan Sing, the Sikh governor of Kashmir, who had even sent a servant of his own, named Jala Sing Gopi, with 50 men, to the assistance of the chiefs of Suru and Sod.

## NOTES

For a comparison of Bastī-Rām's account with the other authorities see *Rgyal-rabs* (*ante*, pp. 129 sqq.). As regards numbers, I cannot place any confidence in Bastī-Rām's statements. Thus it is not possible that the first Tibetan force which opposed the Dogras should have numbered 5,000 men. The Dogras surprised the Ladakhis in time of peace, and at the utmost 500 men could be gathered together in the remote Suru valley. Nor can I believe that Bañ-kha-pa's army numbered 22,000 men, and that even after 6,000 Ladakhis had been taken prisoners at Sod and Pas-kyum. I cannot help suspecting Bastī-Rām of exaggerating the number of the enemy in order to make the victory of the Dogras appear in a better light. With regard to Moru Tadzi (Dños-grub-bstan-ḥdzin) let me state that according to the Tibetan accounts he was 'minister of Leh'. Cunningham continually mixed him up with Bañ-kha-pa, the 'minister of Lce-ḥbre', probably because these two persons are often mentioned together. Tshe-dbañ-rab-brtan was apparently 'minister of Bab-sgo'. In a later note Cunningham spells his name Chang Raphtan (instead of Chang Nabdan). Rājā Dños-grub-bstan-ḥdzin was visited by Vigne in 1839. He calls him Marut Tanzin, and says that he was only a puppet in the hands of the Dogras. 'Āqibat Mahmūd Khān was the title given by the Mughal emperor to the King of Ladakh after the battle of Bab-sgo, c. 1650 A.D., when he was supposed to become a Musalman.

## 2. SECOND EXPEDITION TO LEH (Cunningham, p. 340)

1. Leaving Suru the Vazir marched in ten days to Jasku or Zanskar (Zaṅs-dkar), the chief of which, together with all the zamindars, waited upon him, and agreed to pay a tax of three rupees and a half for every house.

2. Intelligence now arrived that an insurrection had broken out in Lé (Sle); that the Gyalpo (king), at the instigation of Mihan Sing, the Sikh governor of Kashmir, had closed the roads to the merchants; that he had confiscated the property of Moru Tādzi (Dños-grub-bstan-ḥdzin) and the Banka Káhlon (Bañ-kha-bkaḥ-blon), and that he had imprisoned and tortured his munshi Daya Ram, on suspicion of his being a partisan of the Dogras. This news distressed the Vazir very much; and his anxiety was further increased by the difficulty of finding a guide, who would conduct him by the direct route to Lé, upon which he determined to march at once. Everyone professed entire ignorance of any direct route, until at length a man named Midphi Sata offered his services, to whom the Vazir gave a present of a pair of golden bracelets, worth rs. 500, besides two rupees a day, and the promise of the district of Zanskar (Zaṅs-dkar) in perpetuity.

3. With twelve seers of wheaten flour, and a bag of barley upon each horse, the party, under the direction of their guide, marching from 45 to 60 miles a day, in ten days reached the village of Tsumur (Lce-ḥbre), where they most unexpectedly heard that the wife and son of the Gyalpo were then residing. A party of 500 horsemen was sent forward to capture them; but they received early intelligence of the movement, and fled to Lé. On this the Gyalpo waited upon the Vazir at Chachot (Chu-śod), and expressed his sorrow and contrition for what had occurred. The Vazir demanded why he had so shamefully broken his promises, and added, 'Although we conquered your