

Cunningham's "Other Information."

Tshe-brtan.

Rgyal-rabs.

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| <p>3. Dēwān Haricand and Wāzīr Ratanu arrive with fresh troops.</p> <p>5. The Tibetans flee towards Ruthorog, and take up a strong position.</p> <p>6. The Lhasa commander is taken prisoner.</p> <p>7. Peace is concluded. The old boundary between Ladakh and Lhasa-Tibet is re-established.</p> | <p>3. Dēwān Haricand and Wāzīr-Ratun arrive at Leh with 8,000 soldiers.</p> <p>4. Lce-hbre is conquered by the Dogras.</p> <p>5. Battle of Chu-sul. The Tibetans are beaten.</p> <p>6. Ra-ga-sa, the Tibetan general, is seized and killed by the Dogras.</p> <p>7. Peace is concluded. Exchange of prisoners.</p> | <p>3. Dēwān Haricand and Wāzīr-Tunu arrive at Leh with a great army.</p> <p>4. Lce-hbre is conquered by the Dogras.</p> <p>5. The Tibetans receive reinforcements, numbering 5,000. Battle of Rdo-khug, the Tibetans are beaten.</p> <p>6. The Tibetan camp is flooded by the Dogras. Ra-ga-sa, Zur-khañ, and Pi-si-Śakra are taken prisoners. Ra-ga-sa commits suicide.</p> <p>7. Peace is concluded. Trade-contract and old boundaries re-established.</p> |
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General Notes.—An interesting song on the minister Dnos-grub-bstan-hdzin in prison is among my collection of historical folklore. A Sanskrit inscription in the Cig-gtan monastery possibly refers to the Dogra war. It speaks of an army and the crossing of a river on inflated skins. Rayim-Khan of Cig-gtan, the hero of the 'Polo Song' (*Ladakhi Songs*, No. 3), is probably identical with Rayim-Khan of Cig-gtan, of whose tragic fate we hear in Tshe-brtan's account of the Dogra wars. The Rājā of Baltistan, Ahmad-Khān, who was taken to Lhasa as a prisoner, possibly returned to Kashmir State territory. His grave is shown in Kashtawar, as Dr. J. Hutchinson tells me. In Sherring's *Western Tibet* (p. 198) is reproduced a photograph called 'The tomb of Zorawar Singh', taken near Taklakar. As Dr. Longstaff points out, the ruin looks far too old to be Zorawar's grave. He connects the ruin with Haidar's Tibetan campaign in 1532 A.D. A 'Song of Zorawar's wife' is found translated in my *History of Western Tibet* (p. 169). A document relating to the peace-contract between Tibet and Jammu is found in S. Ch. Das' *Yig-bskur-rnam-bzag*, p. 52. This reproduction is so full of mistakes that it is practically unintelligible; but the names Zur-khañ and Lde-mkhan (Dēwān) Haridzan may nevertheless be deciphered.

X. (C MS.) The Later History of La-dvags, beginning with the Rule of Mahārādza Gulāb-Singh

During the lifetime of Sri Mahārādza Gulāb-Singh (c. 1842-57 A.D.), reigning over the capital; Jam-bu, Ka-sir, La-dvags, Sbal-ti-yul, Bu-rig, Zans-dkar, Kastrawar, Bdur-ka, Dza-srod-dri, and Spyi-ti, in La-dvags the taxes of the great peasants amounted to 7 Rs.; of those who had only half [a portion of fields and houses], to 3 Rs. 8 As.; and of those who possessed only a quarter portion, to 1 R. 13 As. The nobility, the Prime Ministers, and the [other] ministers had to pay taxes in conformity with the monasteries; the taxes of the greater [noblemen] amounting to 70 Rs., of the ministers to 30 Rs.; while those of the smaller nobility were fixed at 19 Rs. All the monasteries were treated proportionately.

NOTES

Most of the place-names mentioned in the above account are well known. Only Bdur-ka and Dza-srod-dri are unknown to me. The spelling Ka-shir (Kashmir) is interesting, as pointing to the hypothetical Prakrit spelling Kaśvira. It is strange to find Spi-ti mentioned among the possessions of Gulāb Singh. At present it certainly does not belong to Kashmir, but to British India.