

of the government were great. And, as he knew [beforehand] that later on a dispute would arise [on account of the raising of the taxes], he assembled the nobility of La-dvags and [other] people of high rank, the wardens of the He-mi and Lce-bde [monasteries], the Kardārs and others, and told them what was going to happen. The country people agreed together, and were ready to pay four annas in addition to each four or five rupees [of their taxes]. In addition to this they wrote a letter, and everything was in good order. In the year 1939 (1882 A.D.) several influential and several ordinary people held a council under Nand-Rām, the prime minister of Slep (Leh), and the prime minister of Ba-sgo. As they did not agree with the wazir (Jonsen), they went to Kha-chul (Kashmir) to put up a petition. The great protector of the earth said half in fun that they [should pay] two annas [only] in addition to each rupee. They saying, 'We shall not even accept that (turn to that)!', the government became angry, and the wazir himself even, Nayib Deru-Mal, Munśi Don-chod, Biśin-Dās, and other munśis, numbering thirty [in all] were sent to survey the country. The ground was surveyed in such a manner as had never been seen before. At first turrets (seals) were erected along the frontier. Then square turrets [were erected] between the countries (provinces?), and the various villages were divided by turrets [from one another]. Inside these the lands good and bad, according to the existing plans, the fertile valleys (water-valleys), the water canals, the willow groves, the lucerne fields, [in short] in those places of which plans, etc., existed from the times of the [Ladakhi kings], were marked off by little turrets of blue *pise* with flags of *al-wan* attached. The ground between the turrets was measured (divided); the names of the peasant, of the ground, and a number was written, and a ticket, to be produced on demand, was given. The peasant who held it was frightened on his [own] ground, and for the future a law was introduced for punishing wrongs. The taxes were fixed in accordance with the excellence of the harvest. In the year 1941 (1884 A.D.), by order of the Lord of La-dvags, the seven[fold] Mahārādza Rāmbir-Siñ. Dewan 'A-nat-Rām, whose paternal home was at Amritsar, a man well acquainted with Persian and English, was instructed to make a law-book like the *Kanun*. The taxes weighed heavily [on the country]; while formerly for sixty-one villages with the monasteries they were 26,942 Rs. 3 As. 2 Paisā, together with wheat 2,510 *maunds* 29 *ser* and 2 *pao*, butter 282 *maunds* 14 *ser* and 2 *pao*, 'wood of roots' 4,395 *rdo-srañ* and 25 *bati*; 'wood of Tar' 837 *rdo-srañ* and 54 *ser*, at that time for those same sixty-one villages the taxes were fixed at 44,340 Rs. 5 As. 2 Paisā, barley to the value of 1,633 Rs. 1 A., 173 Rs. 1 A. as taxes on mills, 319 Rs. 5 As. 2 Paisā as taxes on food, and the equivalent of 312 Rs. 6 As. in provisions; total, 46,778 Rs. 3 As. [in cash], wheat 2,639 *maunds* 3 *ser* and 3 *pao*, butter 275 *maunds* 25 *ser*, 'wood of roots' 4,240 *srañ* 5 *bati*, 'wood of Tar' 985 *srañ* and 29 *batis*. In the year 1942 (1885 A.D.) the English reigned for a time (in between). As bad omens of the destruction of the flower of the life of the Sri-Mahārādza the fields in the whole country [suffered from] rust and cold winds; the sky and the earth became red. On the fourth day of the eighth month of the wood-hen year (1883), [or] on the 29th day of the month Bād-ruñ of the year 1942 (1885 A.D.),

al-wan

p280. vis.

paho
ba-ti

rdo-srañ