

the day when the flower of his life was destroyed, hail fell in La-dvags, and in several villages the harvest was not satisfactory. In the same year, in Pāmpūr of Kha-chul (Kashmir) [a child] of unusual shape, neither male nor female, was born. A great earthquake took place in the country, and the fort, the king's own castle, as well as the little palace (Gzim-chuñ), etc., were destroyed. At Slep the bad news of the destruction of the flower of his life was heard on the 14th day of the eighth month. Then the nobility and the great man, the Wāzīr, the Hindus as well as the Tibetans, cut off their beards. It was forbidden to wear coloured clothes, and they lamented for several months. The shops of the bazar were closed for three weeks (?). After that cheerfulness was resumed.

## NOTES

Place-names:—The village of Tar, which is famous for its wood, is situated on the left bank of the Indus, in a side valley opposite to Sñur-la. Of the three towns founded during the reign of Rambīr Singh, viz., Rambīrpur, Rāmpur, and Partābpur, I have seen only Rambīrpur. It is situated on the right bank of the Indus, a little above Khri-rtse. It is already evacuated and in ruins. In 1870 the Rev. Heyde found it well peopled, see *Missionsblatt der Brüdergemeinde*, 1871, p. 86. I do not believe that the other towns are in a better state. The garden, Mañgal-Bāgh, is still existing. It is situated in the Indus valley, not far from He-mi. The sapphire mine is situated in Zañs-dkar, on the Pal-dar (Padar) frontier. The lama's action in betraying its existence to the Mahārāja was a kind of treason to his countrymen, who thereby lost a source of income. The lama was guided in his action by the wish to make the Kashmir king favourably inclined towards the monasteries. Pāmpur is a town on the Jhelum, twelve miles above Srinagar. Modu-Hor, the kingdom of the prophecy, is not known to me. The word 'Hor' would point to Mongols, Turkomans or Mughals. But I cannot see a connexion of this name with the Dogras.

The Ladakhis have not yet forgotten the Sanskrit school which was established at Leh during the first years of Dogra rule. The Tibetan pupils received Sanskrit names, which were kept up during their lifetime. Some of the Sanskrit MS. books of that time are still found in houses at Leh. In 1861 Heyde found forty pupils in the Sanskrit school. Of particular interest is the note that maps of the cultivated districts existed as early as the days of the Ladakhi kings. Such maps have not yet come to light. Mr. Johnson, wāzīr of Leh and first settlement officer of the country, must have been a remarkable man, in spite of a few faults. What I know of him was obtained from the Ladakhis, and for this reason I do not know whether it is authentic. He is reported to have been an ordinary English soldier, a corporal, who found favour in the eyes of the Mahārāja. He was made wāzīr of Ladakh, and in that position he gained the confidence of the Ladakhis to a remarkable degree. He actually took the trouble to study them. At the same time he was a great mountaineer, and ascended several of the high peaks around Leh. According to the opinion of the Ladakhis Johnson was poisoned or murdered by some other officials, who had become jealous on account of his high position in the Mahārāja's confidence. In 1875 a native of Ladakh made to the Rev. Heyde the following remark regarding Mr. Johnson:—'Johnson does not take care of the little stones which give stability to the wall' (*Missionsblatt*, 1876, p. 82). He meant that Johnson ought to have interested himself more in the state of the ordinary peasant, instead of making friends with the nobility. In 1877 Heyde found Johnson at Chu-Śod, where he built a fort (*ibid.*, 1878, p. 103). The inter-relations of the different lists of the taxes of Ladakh, as given at the end of the account, are not known to me.

As to the restoration of the villages which had suffered during the Dogra war, it was not so easily carried out. In the *Missionsblatt*, 1856, p. 49, we read that the Rev. A. W. Heyde, when he passed through Ladakh in 1885, found several villages of twenty to thirty houses absolutely empty. In 1865, when he visited Zañs-dkar, he was told that one-half of the inhabitants had left the country, being driven to despair by the Dogras. Lama Bkra-śis-bstan-hphel was apparently the lama who, as early as 1854, instructed the Moravian missionaries in Tibetan, and who read the *Rgyal-rabs* with Dr. Karl Marx. In the *Missionsblatt*, 1881, p. 49, Reb-slob in his account referring to 1880 gives an interesting characterization of Bkra-śis-bstan-hphel. According to Reb-slob this lama was very polite in the presence of the missionary and false behind his back.

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