

taxes have been remitted. The poor people have been falsely accused and beaten. Women without husbands have been compelled to marry, and those who refused have been sent to prison, and . . .” Thereupon the wāzīr and his retinue would not listen to the petitioners any longer. He rose and beat [the Ladakhis]. What had not been heard of since [the days of] Zorawar, viz. beating and main force (auction ?), were practised on the occasion of collecting the taxes. Not a jot of the new taxes were remitted. In addition to the old taxes imposed during the time from Meta Maṅgal to Wāzīr Jon-sen four annas had to be paid on each single rupee. Without having consulted with any of those [officials] who had at some former time lived in La-dvags the great Dewān on the 14th day of the fifth month of the Fire-Dog year (1886 A.D.) replied to the petition, “ We have certainly listened to the petition of the people of the country, and the high and great Sri-Mahārāja Partāb-Siñ loves his Ladakhi subjects and protects them with love ; but in accordance with a council held with Dewān Lekhman-(Legman)-Dās, Meta Śer-Siñ, Dewān Herānand, and Mīrzā ‘Ag-bar Beg he has decided that they should be charged four annas in addition to each rupee of the old taxes.” Down to the year 1942 (1885 A.D.) the taxes had been 32,887 Rs., 2 As., 1 Paisā. There being an increase of four annas (to each rupee), the increase was 8,221 Rs., 12 As., and the sum total for one year became 41,108 Rs., 14 As., 1 Paisā. Victuals, as butter, root-wood, wood from Tar, etc., were fixed at the rate of the old taxes. What had been taken in addition to these taxes was returned to all the kings and the nobility. Stamp duties, police [contributions], horse-taxes, sheep-taxes, mint-annas (they were formerly paid by the ordinary people, the nobility being exempted) were imposed on all, great and small. Then the people became as happy as before and full of cheer. They were ordered to return to La-dvags. In the year 1943 (1886 A.D.), on the fourth day of Har,¹ they all left Kha-chul. In their lot-casting at He-ḥbab (Hem-ḥbab ?) castle the lama Bkra-śis-bstan-ḥphel recognized the following :—It was found that the Lha (god) Lha-btsan-rdo-rje of the Mkhār-rdzoñ-pass said the following :—

At first the weight of the taxes is like a thumb ;
In the end it is like a little finger !

So it was found : it was the Lha who discerned it. In the year 1941 (1884 A.D.) a rumour spread that the Mhādi of the Musulmans had arisen.

NOTES

Local names :—Kaphurthala (Kapurthala), a well-known native state in the Panjab. The Mkhār-rdzoñ pass is found in the range between Ladakh and Nub-ra, north of Leh.

As regards the great quarrel about the taxes, it is of particular interest that the antagonism between the nobility and the peasants of Ladakh thereby became evident. It was probably of more ancient origin. In the prophecy at the end of the account I have taken the word *chuñ-ma* as meaning “small”. The proverb of “God and the hungry man” I do not know.

The first borrowed Urdū word in the *Rgyal-rabs* is found in the account of Señ-ge-rnam-rgyal. But Urdū borrowings have been on the increase ever since. In the last chapters of the *Rgyal-rabs* even a few English words are found.

Borrowed Urdū (or Persian) words are the following (for reff. see Index) :—‘*ab-brag* (*abrā*), outer fold of

¹ [Perhaps this represents the Panjābī or Kāshmirī *Hāḥ* or *Hāḥ* (Sanskrit *Āśādhā*), the name of a month covering halves of June and July.—F. W. T.]