As the text shows us, Tshe-brtan had never understood that in 1834 Jammu and Kashmir were not one and the same state, as they have been since 1846. He believed them to be one and the same even then, and therefore he often speaks of Kashmir when he means Jammu. Although the general course of events is the same in Tshe-brtan's and munshi Dpal-rgyas' accounts, there are many differences with regard to minor matters. Bastī-Rām's account, which is found in Cunningham's *Ladák*, also differs from both of them in many points. At the present day it will hardly be possible to decide which of the three accounts is to be given the preference in particular points, and it will therefore be useful to compare the three in a table, showing the chief events in three parallel columns, one for each authority. (See *ante*, pp. 129 sqq.)

The main importance of Tshe-brtan's account rests in the fact that he alone describes the Dogras on their cruel and avaricious side. If we had nothing but the two other accounts, we should come to the conclusion that the Dogra generals and soldiers were as chivalrous as any army in the world has ever been. In reality, they appear to have been not much above the average of Oriental warriors.