Three Documents relating to the History of Ladakh: Tibetan Text, Translation and Notes.—By the late Dr. Karl Marx, Moravian Missionary at Leh, Ladakh.

[Read 4th December, 1901.]

Introductory remark by the Rev. Professor Gustaf Dalman, D.D., Ph.D., Leipzig, Germany.

Under the above title, in Vol. LX, of this Journal, pp. 97-135, and Vol. LXIII, pp. 94-107, translations and partly texts have been published from three manuscripts, once in the hands of the late Dr. Karl Marx. But the main part of the third document (called C-MS.) was still wanting. Now I am so happy to be able to put even this end of the history of Ladakh before the readers of this Journal. Mrs. Theodora A. Francke, of Leh, sister-in-law of Dr. Karl Marx, has completed the work by giving the translation of C-MS. from the point, where the history of Ladakh was left in the last publication. The whole of C-MS. is preceding this translation.*

English translation.—By Mrs. Theodora A. Francke.

Then the Wazir on his way back left the Ladakhi boundaries. During winter the Ladakhi king and his ministers made the following bad plan: "We shall not keep to our former promise, according to which we are to send taxes, but we shall begin war (send soldiers)!

* In Proceedings of the Asiatic Society of Bengal, No. II, February 1902, p. 30, my name is mentioned in connection with the publication of the late Dr. Marx's three Documents relating to the History of Ladakh! This is a greater honor than I deserve. Our thanks for this publication are entirely due to Dr. Marx. Even as regards the third MS. (C-MS.) published in this number of the journal, the preparation of the Tibetan text is his own. The language of C-MS. is not exactly that described in my Ladakhi grammar, ante, Vol. LXX, part I, Extra Vol. 1901. The language of my grammar is that of daily life whilst that of C-MS. is the style of modern Ladakhi letter-writing, which leans more or less towards the classical language. Because a summary of the first part of C-MS. has already been given in Vol. LXIII, mostly on pages 106 and 107, the accompanying translation gives only the second part of C-MS.

A. H. Francke.
Next year the Wazir quite suddenly, coming through Balladar arrived in Zangskar. Then he went through Kharnag and Shank with his soldiers and arrived at Leh before anybody knew of it.

The (old) king's son, the king Chogesprul, went through Drangtse and Wamle to Spiti; one or two months later Chogesprul died there.

Chogesprul's first wife's son was Jigsmed-choskyi-senge-migyurkunga-nambar-gyalwai-Lha.

The second wife's son, who is now living at Mashro, was Stan-shrung-yorgyal.

Then the Wazir sent the (old) king Dondrub-Namgyal out of the castle, took all the treasures and riches and ordered the Leh minister Ngorub-Standzin to be proclaimed king. He also built the old kila (fort) at Skara near Leh and made the Tanadhar Magna and Janda-Sing captains. There he left altogether 250 men.

Ngorub-Standzin the Raja had to issue all orders and to send the taxes, amounting to 18,000 Rupees, without fail to the Maharaja. The Wazir himself and the other soldiers took the father-king, Bangkhapa and other noblemen, about 20–30, along with them to fight against Baltistan.

After having fought against the Baltis he (the Wazir) took all Baltistan and returned home. He sent the father-king back to Leh together with the Ladakhi noblemen.

The noble father-king was seized by small-pox in Baltistan and half-way back he died. His body was burned (given to the fire) at Stock.

Then the Raja Ngorub-Standzin reigned for three to four years. He sent the taxes to Jammu; but as he did not agree with Magna, the Tanadhar, the latter wrote, calumniating him, to the Wazir.

Therefore after four years the Wazir came again to Leh with his soldiers; he sent the Raja out of the castle and said, that the taxes had not been paid satisfactorily, and that he would punish him severely.

"Now I am going to make war with Tibet, and you will have to go with me!" But when the Raja replied: "I would rather die than go!" The Wazir became very angry and imprisoned the Raja in the fort.

Noble young Sodnam, Sgolam Khan of Chushod, the minister of Basgo and many other Ladakhi noblemen he took along with him up to Ngari-sgorsum to the war.

He (the Wazir) made the Tanadhar Miya responsible for the Government (all the orders) of Ladakh and Meta Basti Ram was sent to fight against Rutog with five hundred soldiers. Basti Ram fought against Rutog and took it.

The Wazir went off with seven thousand men through Gar. He
fought and gradually got as far as Purangs. At a place called Purang-toyo the Wazir threw up trenches. At the same time the Tibetans also arrived at Purangs. In the castle of Purangs called Dagla there were about one hundred and fifty Dogras. Against those the Tibetans fought and killed several; some had to flee, and when the Tibetans attacked the castle, they took it.

Then the Wazir fought several times during a month and a half in a desultory way. One day, after that time, the Tibetan warriors, with their officers and all fighting men, made a desperate (not caring for death or life) attack at daybreak on the Wazir's trenches.

About noon one of the Tibetan bullets hit the Wazir's left shoulder and the Wazir fell down from his horse (on the ground). The Wazir still held a sword in his right hand. The Tibetans knowing that the Wazir had been hit (by a bullet), not minding their lives (speak of dying), attacked the Wazir's trenches. Then one of the Tibetan horsemen ran to the Wazir and meeting him, pointed his spear at (the borders of) the Wazir's heart, thrust the spear and the Wazir died.

When the sun was near setting, the Wazir's trench was destroyed. They (the Tibetans) killed as many Dogras as they could and took as many prisoners as possible. Many of the Dogras fled, firing backwards towards the Tibetans (here to).

Then when the Tibetans had taken some men prisoners, they went back to their own camp. The next morning the Tibetans sent to Lhasa by a post all the details about the Wazir's death and how his head (and neck) had been cut off and so on.

On the following day, the Tibetans imprisoned all whom they had seized, among them the Ladakhi minister of Basgo, the young noble Sodnams, the noble Sgolamkhan of Chushod, besides 18 men and 30 Dogra officers and men. One hundred Tibetans accompanied them on their way towards Tibet.

The Tibetan army went as far as Gar with its General to try the prisoners. After one month they went back to Tibet. One officer with 300 soldiers remained at Gar for one year.

The Dogras who had fled arrived at Leh; so did those who were in Rutog, when they heard of the Wazir's death.

After one or two years the Ladakhis rebelled against the Dogras, summoning for war Lower and Upper Ladakh, Nubra, Baltistan and Khapulu. All these together sent about two thousand five hundred soldiers. They blockaded the kila and the Ohaon (fort) at Leh. In the kila (fort) there was the Tanadhar Magna, and about 50 Dogras, and in the Ohaon fort there was a Komidhan and about 300 Dogra soldiers.

The Ladakhis made their trenches surrounding the two forts.
For one month, they had only little fighting. Then there arrived a Tibetan, called Pishi, who was the head of the bowmen, together with about 100 men, to assist the Ladakhis. He took up his quarters in the Leh-castle.

After that, there arrived from Kashmir Dewan Harichand and the Wazir Ratun, together with about 7,000 men, marching towards Ladakh.

When people at Leh heard that the Dewan and the army had reached Khalatse, they all held a council and agreed on fleeing, because Dewan Harichand had so many soldiers, cannons, etc., with him.

The king and minister and the chief of the bowmen fled in the direction of the upper Indus valley, together with one hundred men. The Ladakhi soldiers fled to their own villages.

After two days the Dewan and the Wazir arrived at Leh with their men. They destroyed all the idols that were in the castle and monastery, not leaving even a single one.

The king, the minister and the men, accompanying them, had reached Drangtse-lungs-Yogma.

The day after this, more soldiers from Tibet arrived at Lungs-yogma, together with the minister Ragasha and Zurkhang, chief of the bowmen, accompanied by 3,000 men. When they all were assembled, they dug trenches.

The Dewan and the Wazir also took their men with them and going north, arrived at Dorkhug.

There the Tibetans heard a rumour (about their arrival). Then the chief of the bowmen, Zurkhang, together with one thousand soldiers, went and fought against the Dogras at Dorkhug.

During the first battle on the plateau of Dorkhug about 30 Dogras were killed, and Zurkhang, the head of the bowmen, returned to Lungs-yogma; then the Dewan and the soldiers also went to Lungs-yogma.

There were two hills on either side of the water. The Dewan and the Wazir divided their army and had their camps on these two hills. As the Tibetans had made their trenches on the plateau, there was no fighting until the Tibetans came out from behind their walls.

The Dewan and the Wazir with their men, working in turns, dammed up the water in the valley. As the Tibetans could not remain in the middle of the water, they were obliged to come out from their trenches and flee; so, they were conquered.

Then the Dogras seized all those Tibetans that were left and took them to Leh.

The Tibetan minister Ragasha, and some of the army who waited, were killed by the Dogras.
The minister Zurkhang and the chief of the bowmen, called Pishi, both were also seized and taken to Leh.

The Tibetans and Dogras lived in peace (good order) without any war ever since; the annual trade going on as before according to the contract made (with the Dogras).

The Tibetan minister Zurkhang and Pishi, the head of the bowmen, then went back both being the leaders of the Tibetan army.

The Dewan Harichand re-installed all the Tibetan ministers and promised to establish again the Ladakhi king and queen with their court.

From Gangori in Tibet there used to be given several men as servants to the Ladakhi king which he (the king) gave into the hands of the Dewan Harichand and the Wazir, and then went to his castle.

Not to a single nobleman the power, which he had possessed during the old king's reign, was left. But the Dewan Harichand and the Wazir said: "Only the minister Bigdzin, who was the servant of the late Wazir Zorawar, who died at Purang, shall remain for ever, what he was before: the servant of the Government!" and transmitted to him all the Government work of Ladakh.

Then the Dewan and the Wazir both took the Ladakhi noblemen, among whom there were the Leh minister Ngurub Standzin, Ajo Gonpo, Lhadagtsen-stobgyes, along with them and returned to Jammu.

In Ladakh they left the minister Bigdzin and Mayna the Tunadhar, together with the soldiers in the kila fort.

I think, it is all true, which has been said, from the first page to this.
26 Karl Marx—History of Ladakh.

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关键时刻，决定性的斗争永远不会缺席。在这个时刻，我们必须意识到斗争的紧迫性和重要性。我们必须做好准备，面对即将到来的挑战。只有这样，我们才能在历史的长河中留下自己的印记。

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28 Karl Marx—History of Ladakh. [No. 1,

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