

**Ladakhi Letter of Agreement, 1842**  
**Translation of the original letters written in Tibetan**

Shri Khalsaji Apsarani Shri Maharajali; Lhasa representative Kalon Surkhang investigator Dapon Peshi, commander of forces; Balana, the representative of Gulam Kahandin; and the interpreter Amir Shah, have written this letter after sitting together. We have agreed that we have no ill-feeling because of the past war. The two kings will henceforth remain friends forever. The relationship between Maharajah Gulab Singh of Kashmir and the Lama Guru of Lhasa (Dalai lama) is now established. The Maharajah Sahib with God (Kunchok) as his witness, promises to recognize ancient boundaries, which should be looked after by each side without resorting to warfare. When the descendants of the early kings, who fled from Ladakh to Tibet, now return, they will be restored to their former stations. The annual envoy from Ladakh to Lhasa will not be stopped by Shri Maharajah. Trade between Ladakh and Tibet will continue as usual. Tibetan government traders coming into Ladakh will receive free transport and accommodations as before, and the Ladhaki envoy will, in turn, receive the same facilities in Lhasa. The Ladakhis take an oath before God (Kunchok) that they will not intrigue or create new troubles in Tibetan territory. We have agreed, with God as witness, that Shri Maharajah Sahib and the Lama Guru of Lhasa (Dalai Lama) will live together as members of the same household; We have written the above on the second of Assura, Sambhat 1899 (17 September 1842).

Sealed by the Wazir, Dewan, Balana, and Amir Shah.

### **Treaty between Tibet and Ladakh, 1842 (translation)**

As on this auspicious day, the 2nd of Assuj, Sambhat 1800 [16th or 17th September A.D. 1842, we the officers of the Lhasa Government Kalon of Sokan and Bakshi Shajpuh, Commander of the Forces, and two officers on behalf of the most resplendent Sri Khalsaji Sahib, the asylum of the world, King Sher Singhji and Sri Maharaj Sahib Raja-i Rajagan Raja Sahib Bahadur Raja Gulab Singhji i.e., the Mukhtar-ud-Daula Diwan Han Chand and the asylum of vizirs, Vizir Ratnun, in a meeting called together for the promotion of peace and unity, and by professions and vows of friendship, unity and sincerity of heart and by taking oaths like those of Kunjak Sahib, have arranged and agreed that relations of peace, friendship and unity between Sri Khalsaji and Sri Maharaj Sahib Bahadur Raja Gulab Singhji and the Emperor of China and the Lama Guru of Lhasa will henceforward remain firmly established forever; and we declare in the presence of the Kunjak Sahib that on no account whatsoever will there be any deviation, difference or departure (from this agreement]. We shall neither at present nor in future have anything to do or interfere at all with the boundaries of Ladakh and its surroundings as from ancient times and will allow the annual export of wool, shawls and tea by way of Ladalch according to old established custom.

Should any of the opponents of Sri Khalsaji and Sri Raja Sahib Bahadur at any time enter our territories, we shall not pay any heed to his words or allow him to remain in our country.

We shall offer no hindrance to traders of Ladakh who visit our territories. We shall not, even to the extent of a hair's breadth, act in contravention of the terms that we have agreed to above regarding firm friendship, unity and fixed boundaries of Ladakh and the keeping open of the route for wool, shawls and tea. We call Kunjak Sahib, Kairi Lassi, Zhoh Malsan, and Khushal Choh as witnesses to this treaty.

The agreement is quoted in Aitchison's Treaties, Vol. XIV, p.15. The Tibetan signatories had been taken prisoner and it does not appear that any reference was made to Lhasa before the conclusion of the agreement. Not only the Dogra Raja of Jamrnoo, who had occupied Ladakh, but also his nominal overlord the Sikh ruler are cited as parties to the treaty. In fact, since the death of Ranjit Singh in 1839 the Maharaja of Jammoo had been virtually independent and proof of his position was seen in his refusal to support the Sikhs in their war against the British. Similarly, on the other side, the Chinese Emperor is mentioned as a party as well as the Dalaj Lama.

Neither Sikhs nor Chinese took any part in the campaign in Ladakh and Tibet. 'The boundaries of Ladakh as fixed in ancient times' refer back to the treaty between Ladakh and Tibet in 1683.

### **Tibetan Letter of Agreement, 1842**

**This agreement is made in the interests of the friendship between the Lhasa authorities and Shri Maharajah Sahib and Maharajah Gulab Singh.**

On the thirteenth day of the eighth month of the Water-Tiger year (September 17, 1842), the Lhasa representative Kalon Surkang, investigator Dapon Peshi, Shri Raja Sahib Dewan Hari Chand and Wazir Ratun Sahib, the representative of Shri Maharajah Sahib, sat together amicably with Kunchok (God) as witness. This document has been drawn up to ensure the lasting friendship -of the Tibetans and the Ladakhis. We have agreed not to harm each other in any way and to look after the interests of our own territories.

We agree to continue trading in tea and cloth on the same terms as in the past, and will not harm Ladakhi traders coming into Tibet. If any of our subjects stray into your country, they should not be protected. We will forget past differences between the Lhasa authority and Shri Maharajah.

The agreement arrived at today will remain firmly established forever. Kunchok (God), Mount Kailash, Lake Manasarowar, and Khochag Jowo have been called as witness in this Treaty.

Sealed by Kalon Surkhang and Dapon Peshi

Source; *W.D. Shakabpa, Tibet; A Political History (New Haven, 1967)*, pp. 327-328.