**Document 10:** QSDG (GX 15), 7-YJ-4723: 《因旦剛紅布被殺所起衝突的處理結果》The final settlement. Subsequently referred to by locals as the “White Earth Slope Case (白土坡案).” The document is missing several clauses. The contents of the missing clauses can be deduced from subsequent documents (see doc 11).

計開。

一旦剛紅布被沙溝捏力哇大加為首殺斃一家四命業經抵賠，所有該紅布舊管百姓每年有給沙溝寺歲倉香糧嗣後全歸旦剛幼子見贊，百姓亦歸見贊管理，作為靠頭。俟見贊成丁報由地方官驗充番目，仍歸歲倉總管，不得欺淩。

一七老之子向在旦剛戶下，現與旦剛一頭有嫌，即歸沙溝寺管理。

一上拉不拉地方，光緒元年印照內載原歸沙溝寺歲倉總管，此次訊明元年以前，內有拉卜塄各昂欠佃戶，有沙溝寺佃戶，亦有既在拉卜塄各昂欠栓頭復在沙溝寺栓頭者。元年定案後沙溝亦未憑照收管地方，此次又被隆務焚殺。嗣後，上拉不拉一帶百姓上糧當差，均歸循化廳。所有佃戶，拉卜塄各昂欠及沙溝寺均照古例古規，各管各佃戶，均不准擅調兵馬，攤派銀錢。惟于五年給拉卜塄滾小茶一次，悉聽民力，拉卜楞不得強派，沙溝寺不得阻止，作為隆務所殺拉卜塄捏力哇靠頭。

一下拉不拉王尕灘女頭目錄毛加原系站根沙溝寺佃戶，間有該頭目祖上佈施，亦能約束番眾。此次到拉卜塄栓頭，實由沙溝大加不知撫恤恐嚇所致。據供該莊百姓四十余戶及樹林兩處，被大加栓頭經管已有年所，即歸沙溝管理。嗣後，如再有被沙溝欺壓及栓頭霸佔情事，准其告官。下余百姓一百數十戶，照舊歸王尕灘頭目錄毛加管理，由官刊發百戶戳記，俾資約束番眾，仍歸沙溝歲倉總管。所有應給歲倉佈施分子，每年由錄毛加照舊催交歲倉不得短少。

一黑錯沙溝隆務除以人命抵人命，又捏力哇一命抵五命，共虧拉卜塄七命。查有多化日番民一十一家，于同治十二年撥歸洮州上糧當差有案，素為拉卜塄滾茶施主。光緒四年與黑錯滋事，即在尕細莊置田住家，並未隨時控究，私立番子如有一家翻言逃回者取罰服銀五百兩之話，所有現逃回多化之六家遺留田產，作為此次夕只倉被買吾、拉卜塄攻打逃走靠頭。其餘五家並田產仍歸多化日，將前後一十一家，全歸洮州原籍上糧當差，仍照番俗前議字據，罰服銀兩，抵虧拉卜塄寺人命七個，以示公允。

一黑錯、隆務、沙溝與拉卜塄互相焚殺寺莊，搶奪牛馬羊只一切什物，彼此頂抵，尚虧有拉卜愣寺銀兩並搶去袈裟坐褥，照依番俗令錄毛加頭目、旦剛頭目每年正月給加木樣只送年禮一次，不准栓頭，俟歲倉轉生回寺，於送年禮時仍給歲倉搭一手帕。所虧拉卜塄銀兩，令加木樣全行義讓，永歸和好；所有黑錯黃卡兩莊、拉卜塄寺、拉加寺、大麥灘、阿□□□□□火力倉、老虎山、卡昂莊被殺人命，搶去牛馬財物，焚燒寺主房屋木料，踐踏□□□□□□等寺，各自償賠，不得短少事主。□□□□□□□□□其餘卡家有歲倉昂、有江洛昂一切事宜……（下缺）

***Draft translation of first four articles:***

1. The Terlung manager Dajia (Tib. ? Possibly “Dargyé”, Ch. 大加) must make full restitution for the death of the Dangang *honpo*. Furthermore all the “incense grain” previously provided to Sétsang Lama of Terlung Monastery by the commoners governed by the *honpo* shall henceforth be due to the son of the *honpo*. The commoners shall also be governed by the son and shall serve as his support. Until the son becomes an adult and is tested for suitability as a Tibetan headman, the people of his patrimony shall be overseen by the Sétsang general administrator, who is not to abuse them.
2. The son of Qilao (who was murdered by his nephew, the Dangang *honpo*) is currently being held by the Dangang household and shall be delivered to Terlung monastery.
3. With regards to Upper Labula, although previously the accord of 1875 decreed that the village was under the control of the Sétsang general administrator, this investigation has determined that prior to 1875 the village contained tenants (Ch. 佃戶) belonging to the estates (Lit. “nangchen,” Tib. *nang chen*, Ch. 昂欠) of reincarnate monks from Labrang, tenants belonging to estate of Terlung Monastery, as well as those who had been subjected (*shuantou*’ed) both to various estates at Labrang and to Terlung monastery. Following the accord of 1875, Terlung did not actually take control of this place according to proclamation. Yet recently the village was subjected to acts of arson and murder perpetrated by Rongwo monastery. Henceforth, the tax and labor obligations of commoners (百姓) in the area of Upper Labula shall be due directly to Xunhua subprefecture. Terlung monastery and estate-holders from Labrang, however, shall retain their rights to their original tenants (佃戶). But neither monastery is permitted to use force to levy additional funds from Upper Labula. Residents of the district are allowed to offer milk tea offerings at Labrang every five years, but Labrang shall not compel them to do so and neither shall Terlung obstruct their passage.
4. With regards to the woman headman Lumogya of Wangga’tan in Lower Labula: Originally she was a tenant (佃戶) of the estate of subordinate to Terlung monastery. Her ancestors offered alms to the monastery and were also effective rulers of local Tibetans. Their recent flight to Labrang was truly a result of their fear of misrule and assault at the hands of Terlung officials. According to statements, Terlung had previously taken possession of (*shuantou*’ed) over forty households from this village and two woodlots and had administered them for many years. On the basis of this history these will continue to be administered by Terlung. Yet if other households experience oppression from Terlung or are forcefully subjected (*shuantou*’ed), they are permitted to file suit with the subprefecture. The remaining hundred and ten households shall be managed by the Wangga’tan chief Lumogya. She shall receive official sanction as a hundred-household head. Yet in order to ensure that the Tibetan commoners are properly restrained, as before their overall administration shall be handled by the Sétsang kūtuktu. Lumogya must according to tradition continue to provide those alms that are due to the Sétsang kūtuktu.