CHINA'S ROUTES TO TIBET DURING THE EARLY QING DYNASTY: A STUDY OF TRAVEL ACCOUNTS

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China's routes to Tibet during the early Qing Dynasty: A study of travel accounts

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CHINA'S ROUTES TO TIBET DURING THE EARLY QING DYNASTY
a study of travel accounts

by

Ho-chin Yang

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Doctoral Dissertation

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China's Routes to Tibet During the Early Qing Dynasty
a study of travel accounts

by Ho-chin Yang

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Department of Asian Languages and Literature

Prior to the 18th century Chinese knowledge of the
route conditions from China Proper to Tibet was fragmentary
and largely fictitious. It was only after the Kangxi
Emperor's expedition in 1720 that accurate information about
Tibet became available to the Chinese.

This study uses both Chinese and Tibetan sources. The
Chinese sources consist of two early Qing travel accounts:
Zangcheng jilue, written by Jiao Yingqi in 1721 and Zangxing
jicheng, a diary written by Du Changding, beginning on
January 5, 1721, and ending on January 29, 1722. The
Tibetan source is the section of the Fifth Dalai Lama's
diary which concerns his trip from Lhasa to Peking and his
return as recorded in the Fifth Dalai Lama's Autobiography,
Volume One, folio 173b to folio 219a.

These texts are translated or summarized, and annotated
as major sources for an examination of the Sino-Tibetan
relations during the early Qing period.
## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter One:</th>
<th>Introduction</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Chinese and Tibetan Sources</td>
<td>1</td>
</tr>
<tr>
<td>II.</td>
<td>Tibet in Chinese Archives</td>
<td>10</td>
</tr>
<tr>
<td>III.</td>
<td>Early Qing and Tibet</td>
<td>19</td>
</tr>
<tr>
<td>IV.</td>
<td>Notes</td>
<td>33</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Two:</th>
<th>The Fifth Dalai Lama's Journey to Peking in 1652-53 According to his Autobiography</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>The Fifth Dalai Lama and his Mission</td>
<td>54</td>
</tr>
<tr>
<td>II.</td>
<td>Summary of the Tibetan Text</td>
<td>60</td>
</tr>
<tr>
<td>1.</td>
<td>Introduction</td>
<td>60</td>
</tr>
<tr>
<td>2.</td>
<td>Itinerary</td>
<td>61</td>
</tr>
<tr>
<td>3.</td>
<td>Gift List</td>
<td>69</td>
</tr>
<tr>
<td>4.</td>
<td>Outline of the Journey</td>
<td>89</td>
</tr>
<tr>
<td>Part One:</td>
<td>From Lhasa to Peking</td>
<td>89</td>
</tr>
<tr>
<td>Part Two:</td>
<td>In Peking</td>
<td>124</td>
</tr>
<tr>
<td>Part Three:</td>
<td>Return to Lhasa</td>
<td>142</td>
</tr>
<tr>
<td>III.</td>
<td>Notes</td>
<td>163</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Three:</th>
<th>Jiao Yingqi's Journey to Tibet in 1720-21</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Jiao Yingqi and his mission</td>
<td>182</td>
</tr>
<tr>
<td>II.</td>
<td>Places Traveled by Jiao Yingqi</td>
<td>187</td>
</tr>
<tr>
<td>III.</td>
<td>Translation of the Text</td>
<td>189</td>
</tr>
<tr>
<td>IV.</td>
<td>Notes</td>
<td>210</td>
</tr>
</tbody>
</table>
Chapter Four: Du Changding's Journey to Tibet in 1721-22

I. Du Changding and his mission

II. Places Traveled by Du Changding

III. Translation of the Text

IV. Notes

Chapter Five: Conclusion

Abbreviations

Glossary

Bibliography

I. Chinese Sources

II. Tibetan Sources

III. Western Sources

Appendix I: Shengzu Renhuangdi Yuzhi Pingding Xizang Beiwen

Appendix II: Zangcheng Jilue

Appendix III: Zangxing Jicheng
CHAPTER ONE

Introduction

I. Chinese and Tibetan Sources

In this study, writings in both Chinese and Tibetan will be studied. The Chinese sources consist of two early Qing travel accounts: *Zangchengjiilue* and *Zangxinqiicheng*. The Tibetan source consists of the section of the Fifth Dalai Lama's diary which concerns his trip from Lhasa to Peking, and his return, as recorded in his autobiography. These texts are translated or summarized, and annotated as major sources for an examination of the Sino-Tibetan relations during the early Qing period.

Although people had journeyed between China and Tibet throughout history, official Chinese records offered no details about either route conditions or the personal experiences of the travelers. As for unofficial Chinese accounts, none to my knowledge were published before the Qing period. Therefore, from the Tang dynasty (618-906) onward, for about eleven hundred years, the Chinese were limited to their historical records for studying relations between China and Tibet.

While Chinese governmental documents are important, they are invariably political; for their purpose is to aggrandize China's influence and power. These documents
represent the official point of view of the Chinese government, while private accounts are for the most part politically disinterested. The private accounts recount situations as the authors beheld them, divorced from their official duties. They wrote primarily to express their own feelings about people and matters or to describe their personal experiences. From such private records the reader can learn more about a people's activities, thought, and social patterns, uncolored by official record-keepers. A travel account usually covers geographical information, and observations about a people and their society in addition to the author's reactions toward the different cultures he encounters. Many private Chinese travel accounts were also written as works of literature; thus their value is not limited to factual recording, but they often offer material for literary appreciation as well. Therefore, a study of travel accounts provides an insightful approach toward understanding the encounter between the author's culture and the cultures he describes.

The earliest accounts of journeys between China and Tibet during the Qing dynasty were of Kangxi Emperor's expedition against the Dzungars who had invaded Lhasa and killed Lha-bzang Khan in 1717. Three years later the Dzungars were driven away from Tibet and the Seventh Dalai Lama (1708-1757) was escorted by the imperial forces to Lhasa to be enthroned. This extensive military operation
brought about a greater familiarity with the geography of Tibet, which aided those Qing government officials who were responsible for dealing with Tibetan affairs. This was a turning point that tightened future relations between Lhasa and Peking.

The *Zangcheng jilue* was written by Jiao Yingqi in 1721; the *Zangxing jicheng* was a diary written by Du Changding, beginning on January 5, 1721, and ending on January 29, 1722. Jiao's journey began from Xining, passed through Lhasa, and then ended in Jingyang of Shaanxi province by way of Khams. Du's journey started from the capital city of Yunnan province and headed northwestward until he reached Lho-rong-rdzong. These two travel accounts have recorded geographical information and some notes about the Tibetan people in Tibetan areas.

During the Qing period there were three main routes leading to Lhasa from China. The first one began in Xining in the Kokonor region, and passed over the Ldang-la. This route was usually regarded as the primary route because it was traveled by most of the official envoys. The second route began in Chengdu in Sichuan, and passed through Dar-rtse-mdo. A third course to Tibet was opened during the Dzungarian occupation of Tibet when Imperial Qing troops marched through southwest Khams from Yunnan. Jiao Yingqi and Du Changding have described the conditions of these three main routes leading to Lhasa from China. Moreover,
both accounts were written at the end of the Kangxi's reign, so that they have recorded the route conditions and cultural events of different geographical areas in Tibet of that time. For this reason, Jiao Yingqi's Zangchung jilue and Du Changding's Zangxing jicheng are put together side by side in this dissertation to form a unique historical and geographical study about Tibet during the early Qing dynasty.

With their vivid and emotional descriptions of the Tibetan areas they traveled, Jiao Yingqi and Du Changding introduce the reader to a close-up Chinese picture of Tibet in the early 18th century. Since their writings are the earliest non-governmental publications, their historical value is as important as that of the contemporary official documents of their time. During the latter part of the Qing dynasty many travelers were inspired by the accounts of Jiao Yingqi and Du Changding; thus they too published their own works about Tibet. Consequently, these individual accounts on Tibet have become numerous; some of them are even compiled into different series of literature. For instance, Du Changding's Zangchung jilue is quoted by the author of the Weizang tongzhi, as appendix to its Chapter Four, where route conditions in the Tibetan areas are included.

With the help of those later published Chinese literature, archives, and maps of Tibet, some questionable portions in the texts of Jiao Yingqi and Du Changding can be
discerned. By comparing the dates recorded by Du Changding in his diary *Zangxing jicheng* with the dates recorded in the *Daging shengzu renhuangdi shilu*, the author of this dissertation found that some entries were dated inaccurately. Other geographical records have also helped the author in understanding the border situation between China and Tibet during the early Qing period.

In some cases, because the Qing Imperial documents did not record the route conditions of Tibetan areas in as great a detail as the accounts recorded by Jiao Yingqi and Du Changding, the geographical information the two travelers provide has helped cartographers and compilers of gazetteers to add more cultural notes and place names to their works. Therefore, the works by Jiao and Du should be regarded as important original sources for the study of Tibet during the early Qing period. Meanwhile, of course, they should also be studied with caution because such private accounts are usually fragmentary and occasionally colored with their authors' misconceptions or preconceptions.

In order to evaluate the two travel accounts by Jiao Yingqi and Du Changding, the author of this dissertation has undertaken a comparative study, comparing different editions of the original texts to correct printing errors before beginning to translate them. For the annotation and footnotes the author has studied not only the related official records, gazetteers, maps, but also most of the
available unofficial travel notes published during the Qing period. As a result of this comparative study, the value of the works by Jiao Yingqi and Du Changding becomes more apparent. Their beautiful writing style and poetic content show that the authors were skilled in Chinese literature, but the emotional descriptions of their respective journeys express negative attitudes taken toward both the hardships of their journey and the native peoples of the frontier regions. From their writings it is not difficult to realize that both Jiao and Du had strong ethnocentric reactions toward the frontier peoples of China—chauvinistic attitudes which even their eloquent lines of literature cannot hide. Hence while we can study Chinese travel accounts for their narrative aesthetics, we should also proceed one step further to search for some other hidden norm so that we can make use of the literature for other purposes, such as the study of the Sino-Tibetan relations during the early Qing period.

The Tibetan language had been ignored almost completely by Chinese authors who had written about Tibet during the Qing period. This short-coming provides ironic evidence which shows that Chinese intellectuals really never devoted thorough attention to the land of Tibet and its people. In this dissertation information derived from Chinese sources has been balanced with that taken from some of the works written by Tibetan scholars and Western travelers, thus
allowing for a more accurate description.

During the early Qing period there were psychological as well as geographical barriers which hindered the development of Sino-Tibetan relations. This study attempts to examine these problems between China and Tibet, relying upon the early Qing travel notes by Jiao Yingqi and Du Changding. The importance of these two accounts to the field of Tibetan studies rests not only on their contributions to geographical knowledge but also on the sentimental reactions of the authors to their journeys. The words and philosophy of these authors represent, generally, a Chinese attitude toward the land and people inhabiting China's border region, and this attitude reflects a line of cultural demarcation between the "Chinese" and the "barbarians." Such an attitude is the result of the following factors: language barriers, hardships of traveling, and political implications, all of which may be subsumed under Chinese ethnocentrism.

The Fifth Dalai Lama's Autobiography offers the Tibetan viewpoint of travel between the two nations. The Fifth Dalai Lama was invited to Peking during the early Qing dynasty in the ninth year of Shunzhi to visit the Emperor. This sojourn was a very important matter in early Qing history, as it was the beginning of direct contact between the Tibetan and the Manchurian governments. Because of the existing political and religious unity, both the guest and
the host were happily satisfied with other's visit. Thus up to the end of the Fifth Dalai Lama's lifetime, the people of Tibet and the government or the imperial family of the Manchus co-existed harmoniously.

The Autobiography of the Fifth Dalai Lama was written in a diary style. Both the Autobiography and the Manchu imperial records were important historical records for studies on the relations between Tibet and China proper. In this dissertation, the author will use the original sources, namely, the Fifth Dalai Lama's Autobiography and the Manchu government's historical records, to study the events which took place during the time when the Fifth Dalai Lama was traveling to Peking. Then, the author will use these edited records to critique various publications which have commented on the events of this time, and to point out and correct some of their inaccuracies.

The Fifth Dalai Lama was a religious leader. Wherever he went, people from all walks of life worshiped him, bowed to him and contributed whatever they had to him. In return, out of his compassionate altruism, he wanted to help sentient beings out of the suffering world. He was devoted to his religion and to making people happy; therefore, in his own writings there are no signs of grievance, indifference, or condescension directed toward any people or any matter. He respected himself; and his compassion, good-heartedness, and love were all reflected in his daily
activities, which undoubtedly influenced the people around him. Therefore his journey to Peking was considered an important matter by both the government and the common people. And as a result, his journey to Peking could also give the various peoples inside a fractionalized China the opportunity to work together as a harmonious group.

The summary of his autobiography will include his travel itinerary, presents received, and the activities in which he engaged. Because the Fifth Dalai Lama's account was the first Tibetan record of journey between Lhasa and Peking during the early Qing dynasty, it, like the travel logs of Jiao and Du, is an important historical and geographical document for the study of Sino-Tibetan relations during that period of time.

The Dalai Lama traveled during a peaceful time, and peaceful relations between China and Tibet existed throughout his lifetime. After he died, the regent (sde-srid), Sangs-rgyas rgya-mtsho (1653-1705) could not cooperate with those Mongols who were in Tibet. Though Sangs-rgyas rgya-mtsho had hoped for the Kangxi Emperor's support, the distant Manchu forces could not save his life from the Qoshot leader Lha-bzang Khan's suppression. After Sangs-rgyas rgya-mtsho was killed by the Qoshots in 1705, Lha-bzang Khan was recognized as king of Tibet. However, Lha-bzang Khan could not compete against the powerful Dzungars from Ili, and finally, in 1717, the Dzungars
invaded Lhasa and terminated the power held by Gushri Khan's family in Tibet. At that time the Manchu government, under Kangxi Emperor's rule, determined to restore peace in Tibet. As the result of his imperial military expedition, travels between China and Tibet began to open up; the accounts of Jiao Yingqi and Du Changding were products of this.

The time when the Fifth Dalai Lama traveled to Peking until the end of the Dzungar war in Tibet spanned a period of approximately 70 years. Although the representatives of both Chinese and Tibetan nationalities traveled through the same route in the Kokonor-Tibetan area, they certainly did not share the same kinds of sentiments, as evidenced by the markedly different experiences disclosed by their respective travel accounts.

II. Tibet in Chinese Archives

China began her dealings with Tibet during the Tang dynasty (618-906). Each succeeding dynasty conceptualized Tibet differently. As the concepts altered with each dynasty, so did the actual place names that were used for Tibet. The list below indicates these changes.

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Names of Tibet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tang (618-906)</td>
<td>Tufan</td>
</tr>
</tbody>
</table>
Song (960-1279)  
Tufan  
Tubote  
Tiebude  

Yuan (1279-1368)  
Tufan  
Tubote  
Tuibaite  
Tiaobaiti  
Tiebude  
Tanggute  
Tangwuti  
Xifan  
Wusizang  

Ming (1368-1644)  
Wusizang  
Wusiguo  

Qing (1644-1911)  
Tanggute  
Tubote  
Weizang  
Xizang  
Xiyu  
Xizhao  
Zhaodi  

Republic of China (1912-)  
Xizang  

The People's Republic of China (1949-)  
under its present administrative system refers to Tibet as Xizang
Zizhiqu or the Tibetan Autonomous Region².

In the seventh and eighth centuries Tufan's power permitted its occupation of areas including not only the Tibet we know today, but also the provinces of Qinghai, Xikang, and parts of Xinjiang, Gansu, Sichuan, and Yunnan. Portions of Central Asia, India and Burma also fell under the Tufan empire. The Tibetan people themselves referred to the huge Tufan empire as Bod-chen-po or the Great Bod. Toward the end of the Tang dynasty the Great Bod empire collapsed. But, even after its collapse, Tufan remained an important name in Chinese records.

Although Tufan was the earliest official Chinese name for the Tibetan kingdom after the Tang dynasty, during the Yuan dynasty, additional names also appeared in the official Chinese records: such as Xifan and Wusizang. Moreover, during the Yuan time, the Chinese characters of Tufan were also written in simplified form. Consequently, in Chinese works on Tibet, "fan" came to be the symbol for the Tibetan area and "fanren" referred to the Tibetan people.³ In the Inscription of the Sino-Tibetan Treaty of 821-822 the Chinese character "fan" was the equivalent for the Tibetan word "bod." Therefore, Dafan was equivalent to Bod-chen-po; and Fanguo to Bod-yul.⁴

During the Tang dynasty both the Tuyuhun and the
Dangxiang⁵ occupied the Kokonor area. The latter lived in the upper valley of the Yellow River, while the Dangxiang, analogous to the Tufan, were northern Tibetans. The Mongols referred to them as Tangut (Tangud or Tangot), transcribed into Chinese as Tangwuti or Tanggute. During the Song dynasty (960-1279) the Tanguts established a regime named Xixia,⁶ known to the Tibetans as Mi-nyag.⁷ In 1227, shortly before his own death, Chinggis Khan conquered Xixia.⁸

In the Secret History of the Mongols, a breed of trained Tibetan dogs are mentioned. These dogs were written in Chinese as "tuoboduti nahuodi" a transcription of the Mongolian "Töbödūd nokhad-i."⁹ Therefore, historical evidence shows that since the 13th century the Mongols have been using Töböd or Töbed to name the Land of Snows, known to the western world as "Tibet." Tibetans themselves always used Bod, Bod-chen-po, Kha-ba-can, or Gangs-ljongs, etc. to name their own country. The Chinese word "Tufan" was possibly derived from the Turkic word "Tüpöt": "Tüp" means a nation or tribe, and the second half "pöt" is the Tibetan word for their nation "Bod".¹⁰ Later on, the word "Tüpöt" was transcribed into Chinese as "Tubote."¹¹ When the Fifth Dalai Lama was invited to visit Mukden in 1637, the invitation from the Manchu court reflected the usage of the word "Tubote."

Due to 'Phags-pa's influence in the Yuan Court,¹² the
word "Wusizang" entered Chinese history. The Yuan era coincided with the organization of the Land of Snows into an administrative system by the Mongols. Wusizang is the Chinese transcription of the Tibetan "Dbus-Gtsang:" "Dbus" is the name given to the central area of Tibet where Lhasa is situated and "Gtsang" is the name given to the area to the west of Dbus. The chief city in this area is Gzhis-ka-rtse. When the word "Dbus" and the word "Gtsang" are joined together, they become a geographical term, referring to one of the three "chol-ka" or provinces of Tibet. During the Yuan period, Tufan was still used as the name for the Land of Snows. In the meantime Xifan and Tubote were also used to designate Tibet. The period of the Yuan dynasty (1279-1368) was the first time in Chinese history that Tibetan place-names were properly transcribed into Chinese characters. Therefore, in Yuan historical records we can ascertain that Wusizang, Duo, Gansi and Nalisu gulusun were used to transcribe Dbus-gtsang, A-mdo, Khams, and Mnga'-ris skor-gsum respectively.

During the Ming dynasty (1368-1644) Wusizang officially replaced the old name Tufan. After the Chinese people learned that Wusi was actually only one word in Tibetan, written as Dbus, and pronounced similarly to the Chinese character "wei", Wusizang was then changed to Weizang. In the Qing dynasty Weizang was used simultaneously with Xizang. The famous work on Tibet entitled Weizang tongzhi
provides the best testimony for this observation.

Not only were the Tibetan people unable to understand why the Chinese called their country Tubote, but they were further confused by the Chinese attempt to find other names for Tibet. For, after the Kangxi Emperor had begun his military operations to annex Tibet into the great Qing empire, such names as Tanggute, Zhao, Xizhao, Xiyu, Weizang, Zang, Xizang, etc. were frequently used to refer to the Land of Snows.

In Tibetan the word Gtsang is translated into English as "clean" or "pure." As a geographical term, Gtsang refers to the area between Dbus (Chinese: Wei) and Mnga'-ris (Ali). The famous monastery, Bkra-shis lhun-po of the Pan-chen Lama, is located in this area. Central Tibet's principal river, the Gtsang-po, is known in India as the Brahmaputra. During the Tang dynasty history this river's name was transcribed into Chinese as Zanghe. This same river is called the Yalu zangbujiang in other Chinese sources. Gradually, the word "Zang" achieved symbolic significance in the Chinese mind, synonymous to the Land of the Tibetans. Tibet is on China's western border, so the direction word "xi," meaning west, is also very significant. When "xi" is added to the word "zang," they form "Xizang" as a geographical title. This designation, like the word "Xifan," relates similarly in the Chinese language to the designation of the land of Tufan as the country to China's
Still, before the Qing dynasty, Tibet was not officially named as "Xizang" in China's historical records.

During the first half of the 17th century the Qoshot Mongols, under the leadership of Gu-shri Khan, migrated into the Kokonor region from the area in Urumchi. They also became known as the Tanguts for they occupied the Tangut territory. Since the Qoshots also conquered other sections of Tibet, the entire area controlled by them was also known as Tangut or "Tanggute." This latter name achieved more familiar usage during the Qianlong and Jiaqing period. By this time the name Tubote began gradually to fall into disuse. The land of the Tanguts, however, remained within the greater Kokonor region called "Qinghai" by the Chinese and A-mdo by the Tibetans.

In Mongolian, Kokonor means "blue lake," translated into Chinese as Qinghai. The Tibetans call this lake "Mtsho-sngon," literally translated as "lake-blue." Throughout Chinese history this lake, the largest salt water lake in China, has been called Xihai, Beiheqianghai, Xianhai, or Xianshui. The largest city near this lake is Xining. In 1928 the Kokonor region was declared a new Chinese province and was named Qinghai; Xining became the provincial capital. The province derives its name from the Qinghai lake. While many national minorities live in this province--Tibetans, Mongolians and Huis (Mohammedans)--the
Tibetans remained the most widely distributed racial group.

Although Tibetans constituted the largest group in the Kokonor region, they never claimed power over any institutions of importance there other than the religious control maintained over monasteries by the Dalai Lama's church-government. Hereditary local chieftains, Tusi, however, could be found among the Kokonor Tibetan communities. During the Qing period Tibetans in the Kokonor region were designated as Xifan or Tanggute (Tangut). The Imperial Controller-General at Xining governed as the highest official, and this Imperial representative was also invested with dynastic control over the Mongols, as well as the Tibetans.

In order to organize the Mongols, the Manchus established the League-Banner administrative system. After the Mongols' submission to the Manchu dynasty, the significance of the traditional Mongol tribal organization, called "aimak" in Mongolian and translated as "bu" in Chinese, declined and the Mongol rulers lost their power. During the Qoshot occupation of the Kokonor region, however, the Qoshots were disorganized due to the inability of the Gu-shri Khan's descendants to cooperate among themselves. After the unsuccessful rebellion agitated by Blo-bzang bstan-'dzin in 1724, the Yongzheng Emperor established his sovereignty, and the Kokonor region then became part of the Manchu dominion.
When the Dzungars were driven out of Tibet toward the end of the Kangxi Emperor's reign, the name Xizang began to be used. This usage, however, did not become widespread until the time of the Manchu emissary to Lhasa, as Zhuzang dachen or Imperial Resident Ambans in Tibet during the reign of Yongzheng (1723-1735).

Because of the association with the famous Lhasa temple Jo-bo Khang or Dazhaosi, Xizang was also sometimes called Zhaodi or Xizhao. The Chinese word "Zhao" is a transcription of the Mongolian word "juu," meaning temple or monastery. The Mongolian word "juu" and the "zhao" in Dazhaosi both derive from the sound of the Tibetan word "jo-bo," which refers to Tibet's most famous statue, known as the Jo-bo Rin-po-che.

In the Daging yitongzhi, Xizang was divided into four sections, namely Dbus (Wci), Gtsang (Zang), Khams (Kemu), and Mnga'-ris (Ali). Two definitions exist for the Chinese geographical term "Zang." One means the entire Land of Snows; the other refers specifically to the area of Gtsang in Tibet. So that confusion may be avoided between these two areas, Qianzang or Anterior Tibet, and Houzang or Ulterior Tibet and Zhongzang or Central Tibet were created as three parts of Tibet. Zhongzang represented Dbus; Qianzang included both Dbus and part of Khams; and Houzang was actually meant to represent Gtsang and some portion of
At the end of the 16th century and during the first half of the 17th century the Manchus rapidly succeeded in building a state organization of sufficient strength to control China. In 1644 a Manchu emperor ascended the Dragon Throne in Peking, and China subsequently fell under the sway of the Manchu dynasty, commonly known as the Qing dynasty. The Manchus maintained rule until the 1911 revolution.

Nurhaci (1559-1626) created the Manchu kingdom in Manchuria. Beginning in 1616 he proclaimed Tianming his reign title. He died in the eleventh year of Tianming (1626) when he was 68 years old in the place called Aijibao near his capital city of Mukden. Posthumously, he was given the title "Taizu," meaning "Grand Progenitor."

Hong Taiji (1592-1643), known as Huangtaiji in Chinese, was the second Manchu ruler. He was Nurhaci's eighth son. Between 1627 and 1636 his reign title was Tiancong. For the rest of his years, another reign title, Chongde, was used. In 1636 Hong Taiji decided to use the Chinese character "Qing" as the dynasty name for this Manchu kingdom. In 1644 the six-year-old Shunzhi Emperor, accompanied by his uncle, Dorgon (1612-1650), entered Peking. At that point the Ming dynasty officially ended.

III. Early Qing and Tibet
Because Ming princes and generals were still struggling against the Manchu's invasion of China, the Manchus did not begin actual rule of China until the Kangxi Emperor's time. Shunzhi died on February 5, 1661. His successor, Kangxi, continued the 18th year of Shunzhi to its end. The first year of Kangxi commenced on February 18, 1662, and he ruled until his death in 1722, the 61st year of Kangxi.

From the second half of the 17th century and throughout the 18th century, during the reigns of the powerful emperors Kangxi (1662-1722), Yongzheng (1723-1735), and Qianlong (1736-1795), the Manchus successively subdued the Mongol remnants in China's northwest, conquered the Khalkhas, the Kalmuks, the peoples in Chinese Turkestan, and pacified the Tibetans in the Kokonor region, Khams, Dbus and Gtsang. By this time Tibet was brought under the control of the Qing Emperor.

In 1629 the Manchus established at Mukden the Mongolian Superintendency, called Menggu yamen, to deal with Mongolian affairs. After other border affairs were added, the name of the office was changed in 1638 to Lifanyuan, literally, the Ministry of Border Affairs, or Ministry of Vassal States Governance. In time this office handled relations with Tibet, Chinese Turkestan, Russia and all of Mongolia. Imperial Residents or delegates were placed in Urga and in Lhasa early in the 18th century.

Lifanyuan was also known in English as the Colonial
Office, Court of Colonial Affairs, or the Ministry of Dependencies. At the Qing's nascence this office also was charged with handling foreign affairs. All dealings between China and Russia passed through this office until 1861 when Zongli geguo shiwu yamen (the Office of Foreign Affairs)\(^{37}\) was established in Peking.

During the Yuan dynasty (1279-1368) the Chinese empire was divided into twelve Sheng or Provinces. The Ming dynasty (1368-1644) adopted this system, and initiated changes, resulting in the existence of fifteen provinces.\(^{38}\) By the reign of Kangxi, China was already divided into eighteen provinces.\(^{39}\) During the Qing dynasty there were three Manchurian provinces called the Dongsansheng or Three-Eastern-Provinces, comprised of the territory originally inhabited by the Manchus. These three provinces were named Fengtian, Jilin, and Heilongjiang. Fengtian was also known as Shengjing, Shenyang, and Mukdan.

The Third Pan-ch'en Lama Blo-bzang dpal-ladan ye-shes (1738-1780) in his Shambha-la'i lam-yig, written in 1775, lists 16 Tibetan names for Chinese provinces.\(^{40}\) These 16 names actually include the 15 provinces of the Ming dynasty plus "Shenyang." He did not realize that in the reign of Kangxi the province of Anhui was formed from a portion of Jiangnan, the latter then becoming Jiangsu. Similarly, Gansu was formed from the partition of Shaanxi, and Huguang was divided into two provinces which received the
designations of Hubei and Hunan.

Bla-ma btsan-po (1789-1838) states in his 'Dzam-gling rgyas-bshad (f. 77b), "The people of Khams say that Tibet has thirteen myriarchies (khri-skor), Sde-dge has thirteen palaces (pho-brang), and China has thirteen provinces (zhing-chen)." He also learned this thirteen-province system from the Rgya-nag chos-'byung (A Buddhist History of China), written by Gung Gombojab (Mgon-po-skyabs) during the reign of Qianlong Emperor (1736-1796). In order to describe China's geography and population Bla-ma btsan-po copied into his book the ten-line verse from the Rgya-nag chos-'byung:

```plaintext
tsin yul g.yon na g.yu 'brug rgya mtsho 'khyil/
g.yas na gser stag lcags ris yongs su bskor/
nor 'dzin rin chen gzhong pa bcu gsum zhing/
rgya ru phyogs rer le bar khri skor re/
byin rlabs 'od 'bar ri bzhi lhun po lnga/
mtsho lnga klung bzhi gdengs can pho brang gis/
phyogs mtshams legs rgyan 'jam dbyangs mi gzugs kyi/
gzhal yas khang bzhi'i 'khor du grong khyer tshogs/
stong phrag gnyis dang ljongs grangs 'bum lhag khyim/
grangs su rtsis na bye ba brgyad nye yod/
```

On China's left the turquoise dragon ocean swirls.
On the right the golden tiger Iron-mountain encircles all.
There are thirteen precious receptacles holding jewels.
Big wings are separated by a distance of a myriad li.
Four mountains and five masses are radiant with blessing.
Adorned with five lakes four rivers and protective palaces,
The four castles of the human-formed 'Jam-dbyangs are magnificent.
Around them are two thousand cities, and
More than one hundred thousand districts.
If we count the number of families, it is near eight million.

In the first line of Bla-ma btsan-po's verse the "rgya-mtsho" (ocean) refers to the Bohai, the Huanghai (Yellow Sea), and the Donghai (East China Sea). In the second line the "lcags-ri" (Iron-mountain) is the Tibetan word for the Great Wall in China. The third line of this verse indicates the "thirteen provinces" of the old Ming system. The "rgya-ru" (big wings) of the fourth line can be interpreted as the border regions in China. The human-formed 'Jam-dbyangs (the bodhisattva of wisdom) mentioned in the seventh line implies the Manchu Emperor. The "gzhal-yas khang-bzhi" (four superb mansions) can be identified as the four
historical capital cities of China, namely, Dongjing, Nanjing, Xijing, and Beijing.

Bla-ma btsan-po must have known there were eighteen provinces in China when he wrote his 'Dzam-gling rgyas-bshad, since he mentioned these twice in relation to the geography of China (ff. 81a, 88b). In his list, however, Hwu-bkang and Cang-nan should have been changed into Bkang-zhis and Kyang-su (Jiangsu) respectively. The following list includes the names of the eighteen provinces in China with the spellings as found in the works of the Third Pan-chen Lama and Bla-ma btsan-po.

<table>
<thead>
<tr>
<th>Names of Chinese Provinces</th>
<th>Bla-ma btsan-po</th>
<th>Third Pan-chen Lama</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Zhili</td>
<td>Tri-lis</td>
<td>Ti-li</td>
</tr>
<tr>
<td>2. Jiangsu</td>
<td>(Cang-nan)</td>
<td>(Kiang-nang)</td>
</tr>
<tr>
<td>3. Anhui</td>
<td>An-dpas</td>
<td>(Kiang-nang)</td>
</tr>
<tr>
<td>4. Jiangxi</td>
<td>Kyang-zhis</td>
<td>Kiang-se</td>
</tr>
<tr>
<td>5. Shandong</td>
<td>Shan-tung</td>
<td>Shan-tung</td>
</tr>
<tr>
<td>6. Shanxi</td>
<td>Shan-zhis</td>
<td>Shan-si</td>
</tr>
<tr>
<td>7. Henan</td>
<td>Hwe-nan</td>
<td>Ho-nang</td>
</tr>
<tr>
<td>8. Shaanxi</td>
<td>Zhan-shis</td>
<td>San-si</td>
</tr>
<tr>
<td>9. Gansu</td>
<td>Kan-zu'u</td>
<td>(San-si)</td>
</tr>
<tr>
<td>10. Fujian</td>
<td>Hphy-kyan</td>
<td>'Phu-kian</td>
</tr>
<tr>
<td>11. Zhejiang</td>
<td>Te-kyang</td>
<td>Te-kiang</td>
</tr>
</tbody>
</table>
12. Hubei Hwu-pis (Hu-kuang)
13. Hunan Hwu-nan (Hu-kuang)
14. Sichuan Zi-khron Zi-thu'an
15. Guangdong Bkang-dung Kuang-tung
16. Guangxi (Hwu-bkang) Kuang-si
17. Yunnan Yun-nan Yun-nan
18. Guizhou Bkes-gro'u Go'i-te'u

During the early stage of the Qing dynasty, while Tibet and Mongolia were controlled by the Manchus, they never became actual provinces of China. Both were classified as special regions, under the direct authority of the Lifanyuan. The Kokonor (A-mdo) was included in Gansu province, but the Mongols and Tibetans of this region were under the control of the Imperial Controller-General at Xining. The eastern section of Khams was under the jurisdiction of Sichuan. And the Provinces of Qinghai and Xikang were only established in 1928 and 1939 respectively, after China had become a republic, and long after the collapse of the Qing government.

From the late 16th century until the early 17th century the Manchus were in the process of consolidating their power in Manchuria. At approximately the same time Gu-shri Khan (1582-1655), a Qoshot leader, led his troops and tribesmen into the Kokonor region. By 1642 he had conquered Tibet, marking the second Mongolian subjugation of Tibet:
the first time took place in 1240. Gu-shri Khan did not rule Tibet directly. Instead, he retreated to the 'Dam region, northeast of Lhasa, leaving the Fifth Dalai Lama (1617–1682) to act as political ruler as well as religious head of Tibet, with a regent to see to daily administration. In response to the Manchu's invitation, this Dalai Lama visited Peking in 1653.

Lhasa was made as the capital by Tibet's imperial family between 7th and 9th century. During the Qing dynasty it served both as center for the Tibetan government and as headquarters for the Imperial Residents. The Fifth Dalai Lama started to rebuild the Potala in 1645, and it was completed after his death by the regent Sangs-rgyas rgya-mtsho. The Potala became the greatest landmark in the capital of Tibet. In 1720, after the Dzungars were driven out of Tibet, the Seventh Dalai Lama, Blo-bzang bskal-bzang rgya-mtsho, was escorted to Lhasa by an imperial army. This was the first time that a Manchu emperor ever supported a Dalai Lama and sought to establish direct control over Tibet. In order to commemorate victory over the Dzungars the Kangxi Emperor composed a historic treatise, which is known as "Shengzu renhuangdi yuzhi pingding xizang beiw'en," or "The Inscription Composed by the Kangxi Emperor on the Restoration of Peace and Order in Tibet." The text of the Inscription was engraved on a stone tablet, which was erected before the Potala. The tablet's erection was
The following is the translation of the Kangxi's Inscription.48

The Inscription Composed by the Kangxi Emperor on the Restoration of Peace and Order in Tibet

"Formerly in the seventh year of Chongde (1642), during the reign of Emperor Wen, the Taizong (1626-1643), knowing of the appearance of a superior man in the eastern country, the Pan-chen Erdeni, the Dalai Lama and Gu-shri Khan sent envoys to see him. They traveled through unexplored regions and countries with hostile situations. A few years later, they finally arrived at Shengjing (Mukden). This was eighty years ago. Because the people on both sides showed their kindness and lived as patrons of the clergy, our life was so peaceful and happy. But after the death of the great Dalai Lama, the Sde-pa (sangs-rgyas rgya-mtsho) kept the news hidden from us for sixteen years. During that period, he ruled madly according to his caprice. Lha-bzang Khan killed him and restored the religious order. For this reason we acceded to the united supplications of Lha-bzang Khan and all the people of the Kokonor when Tshe-dbang rab-brtan in his foolishness fomented troubles and excited the masses of the Dzungars to do wicked and riotous acts. They treated the Dalai Lama malevolently, destroyed the stupa of the
Fifth Dalai Lama, humiliated the Pan-chen, ruined the monasteries, and killed the lamas. Gloriyng in being the champion of the Faith, he was in truth its destroyer. Moreover, he wanted to occupy the country of Tubote (Tibet) by himself.

In view of his lawless deeds, I ordered a prince to be the Prince Commander-in-chief, and also sent my other sons and grandsons to mobilize the Manchu, Mongol and Green-banner soldiers, with several ten-thousand men per group. Marching through malarial areas, daunted by nothing, they persevered until reaching their destination. Three times the rebels attacked their camp in the dead of night, but our soldiers repulsed them heroically, inflicting loss. All the rebels were dismayed and fled far away. We restored peace and order in Xizang (Tibet) without shooting even one arrow. So the law and Teaching of the Buddha were again glorified. The present reincarnation was granted a diploma and seal as the Sixth Dalai Lama. A seat of meditation was properly erected for him, and the people of Tubote (Tibet), including both monks and laymen, were well taken care of. Therefore, they were all able to enjoy their lives once again and live peacefully.

Next all the officials and the people declared that the imperial troops in the western campaign had marched through unhealthy and dangerous land, remote from civilized areas, and had in less than half of a year they achieved such a
great victory the likes of which had never been seen before. Moreover, all Mongol tribes and the leaders of Tubote (Tibet) also memorialized us as follows:

'The Emperor is so powerful and shrewd in military strategy that no one in the past could be better than he. The imperial troops have come, and he has swept the foul fiends away. The law and Teaching of the Buddha, which have always been believed zealously by the Mongols, is now restored. All the people of Kanma (Khams), Zang (Gtsang) and Wei (Dbus) are able to step out of their miserable existence and to live in peace and happiness. This is of such exalted virtue and great merit that we as your subordinates can never finish praising it. We respectfully beg that the Emperor will bestow on us a commemorative tablet written by himself, to be engraved on stone and set up on the land of Zhao (Jo-bo) so that it may be an everlasting testimony.'

Although I think we are unworthy of this honor, still, it being such a general and persistent request, I have composed this writing, and have had a stone erected in Xizang, so that Chinese and foreigners might be aware of the fidelity of the Dalai Lama during three reigns, and of the sincere devotion of the tribes to the Law and Teaching of the Buddha.

The purpose of my work is to show that we should sweep away the rebels, comfort those who are submissive to us, take good care of the general people, and glorify the
religion."

In the text of the Inscription, both "Xizang" and "Tubote" are mentioned three times. But the word "Xizang" also referred to Lhasa, the Tibetan capital. Other place-names, such as Zang, Wei, Kanma and Zhaodi, were used to transcribe Gtsang, Dbus, Khams and the Land of Jo-bo. In this inscription Xizang was first used officially to name the land of the Tibetans, known to the West as Tibet. The utilization of Zang as an all-inclusive compound follows Chinese literary tradition. That is to say, a well-trained Chinese writer would have avoided repeating the same word in the same essay over and over again. Instead, he would prefer to make use of synonymous words. For this reason different Chinese words referring to the same country, Tibet, are used.

In 1727 the Yongzheng Emperor appointed the first Imperial Residents (Ambans) to Lhasa. The Ambans were sent to oversee the administration of the Dalai Lama's government. By 1750 the final Dzungar rebellion was successfully extinguished. The Qianlong Emperor then established the Dalai Lama in a position of full temporal power, contingent upon a continuing Qing protectorate. The Dalai Lama's rule took ministerial form: four ministers (bkav'-blon) in council governed under the supervision of the Imperial Residents. A Qing garrison of 1,500 men was stationed in Lhasa and the post routes between Lhasa and
Peking were kept open and guarded by the Imperial forces. In 1751 after the assassination of 'Gyur-med rnam-rgyal,50 the powers of the Ambans greatly increased. Their offices in Lhasa were properly organized. By 1792, after the Gurkha war, an even more efficient Qing administrative system was established in Tibet.51

According to Chinese documents, the office of the Imperial Residents in Tibet was established in the spring of 1727 when the first two Manchu Ambans, Mala and Sengge, were appointed to Lhasa.52 In 1709, however, the Kangxi emperor sent Heshou53 to Tibet to meet Lha-bzang Khan.54 This conference marks the beginning of Manchu-Qoshot relations in Tibet. From 1727 to 1911 one hundred and fourteen Ambans had been stationed in Lhasa as Imperial Residents.55 Most of the Ambans stationed in Lhasa were Manchu--some were Mongols--but none were Han Chinese.56

Normally, these Imperial Residents of Tibet (Zhuzang dachen) were chosen from higher ranking Manchu officials, and they served under the direction of the Ministry of Dependencies (Lifanyuan). They could present Memorials directly to the Emperor on all important matters. The maximum period that an Amban remained in Tibet was usually one term of three years. Each Imperial Resident of Tibet was aided by an Assistant Resident (Bangban dachen). By 1911, the post of Assistant Resident was abolished and replaced by two Councillors (Canzan): Senior Councillor
(Zuocanzan) and Junior Councillor (Youcanzan).\textsuperscript{57}

When the Office was first established in Tibet, the Ambans' duties were not clearly described in official documents. They were instructed only to "manage Tibetan affairs." During Pho-lha-nas's rule of Tibet (1728-1747),\textsuperscript{58} the Manchu Ambans' supervision was nominal; they controlled Tibetan relations with foreign states, but Pho-lha-nas actually governed Tibet according to his own ideas.
IV. Notes to Chapter One

1. Most people thought that the Weizang tongzhi was compiled by Helin, Imperial Resident Amban in Tibet, 1792-94. It was actually compiled by Songyun, Imperial Resident Amban in Tibet, 1794-99. But it was not published until 1895. Its 2nd edition was printed in Shanghai, 1937, in 2 vols; cf. Wylie, p. xxxv. The same book has been edited and reprinted in Lhasa, 1982, as one of the Tibet Study Series. The Weizang tongzhi and the Xizangzhi are printed together and published as one book. About the author of the Weizang tongzhi, see the research note by Wu Fengpei and Zeng Guoqing, Qindai zhuzang dachen zhuanlue, Lhasa, 1988, pp. 98-104.

2. The People's Republic of China no longer lists Xikang as one of the Chinese provinces. The eastern section of Khams is again included within Sichuan province, while the western section of Khams has been established as Changdu Special District under the jurisdiction of the Tibetan Autonomous Region. For a study of the Tibetan Autonomous Region, see Yang Houchin, "The Government of Tibet: from the Politico-religious System to Autonomy," Bulletin of Tibetology, Namgyal Institute of Tibetology, Gangtok, Sikkim, December 1973. For the maps of the Tibetan Autonomous Region, see Central Intelligence Agency, People's

For a detailed information of each shi and xian of the Tibetan Autonomous Region, see Li Hanjie, et al., Zhongguo fensheng shixian dacidian, Beijing, 1990, pp. 1260-1302.


5. The Tuyuhun were conquered by the Tufan in 670. The Tanguts did not rise to power until the decline of the Tufan kingdom by the end of the tenth century. For a short history of the Tuyuhun and the Dangxiang (Tanguts), see Liu Yitang, Zhongguo bianjiang minzushi, Taipei, 1971, Vol. 1, pp. 366-78, 593-605. See also G. Molè, The T'u-yü-hun from the Northern Wei to the Time of the Five Dynasties, S.O.R. XLI, Roma, 1970.

6. For a chronological account of Xixia, from 982 to the end of the regime, see Dai Xizhang, Xixiaji, 28 juan, 1924, reprinted in Taipei (3 vols), no date, the First Series, no. 4, Zhonghua wenshi congshu; Wu Tianchi, Xixia
shigao, Chengdu, 1980.


8. See Liu Yitang, op. cit., pp. 509-11; TPS, pp. 8-9. Tangut had been called Xixia for about 80 years. The Tangut script was invented in 1036 and ceased to be used in 1227, when the Tanguts were conquered by the Mongols. See Eric Grinstead, Analysis of the Tangut Script, Scandinavian Institute of Asian Studies Monograph Series No. 10, Studentlitteratur-Curzon Press, 1975, p. 44. Also see Wu Tianchi, op. cit.

9. For the passage regarding the Tibetan dogs mentioned in the Secret History of the Mongols or Yuanchao bishi, see Zhaqi Siqin (Jagchid Sechin), "Menggu diguo shidai dui tufan de jinglue," Bianzheng vanjiusuo nianbao, No. II, National Chengchi University, Taipei, 1971, pp. 115-16.

10. For the ancient Chinese pronunciation, see Bernhard Karlgren, Compendium of Phonetics in Ancient and Archaic Chinese, Reprinted from the Museum of Far Eastern

For a discussion of the word Bod, Tüpót, and Tibet, see An Caidan, "'Tufan' yicheng yuyuan ji hanyi shuping -- jianlun 'Tufan' yuanyu gu Tujueyu shuo (The Etymology and Meaning of the Term Tubo,)," Zhongguo Zangxue, (herein after referred to as China Tibetology), Beijing, 4/1988, pp. 127-143; Nammkhavi Norbu, "Bod yici zhi youlai (Origin of the Word 'BOD')," translated into Chinese by Skal Bzang Vgyur Mea, China Tibetology, 1/1990, pp. 128-134.


According to Liu Yitang, op. cit., pp. 612-13, 717, Fuding (1142-1182) was conferred with a title of "Tubote guowang" meaning the King of Tibet, by Chinggis Khan. But according to Ouyang Wuwei, op. cit., p. 3, 'Phags-pa received that title. If such a title had been conferred,
the name of Tubote then might be found in the **Yuanshi**. Liu mistakes Kun-dga' snying-po (1092-1158) for Fuding, which is simply a Chinese translation of Bsod-nams rtse-mo (1142-1182). Nevertheless, the first Sa-skya member who received an invitation to go and see the Mongol prince was Kun-dga' rgyal-mtshan (1182-1251). Therefore, Liu's information is doubtful. See Inaba Shōju and Satō Hisashi, *Hu lan deb ther*, Kyoto 1964, p. 118.

12. Basiba or 'Phags-pa of the Sa-skya clan in Tibet was born in 1235 and died in 1280. Khubilai Khan conferred upon him in 1260 the title of Guoshi meaning Teacher of the State, commissioning him thereby to create a new Mongolian alphabet, which was completed and introduced to the public by an imperial edict in 1269. This new Mongolian writing system is called 'Phags-pa script. See TPS, pp. 14-17, 252; Nicholas Poppe, *The Mongolian Monuments in hP'asgs-pa Script*, 2nd ed. translated and edited by John R. Krueger, Otto Harrassowits. Wiesbaden, 1957, pp. 1-18. According to the *Fozu lidai tongzai*, juan 21, 'Phags-pa was granted the title of Dishi in 1270; Inaba and Satō, op. cit., pp. 119, 132.

13. For the administrative system governing the Tibetan territory during the Yuan dynasty, see **Yuanshi**, juan 87, "Baiguanzhi": "Xuanzhengyuan"; TPS, pp. 7-17; 252-53.

14. The words Wusizang, Duo, Gansi and Nalisu gulusun recorded in the **Yuanshi** are transcriptions of the Tibetan
words Dbus-gtsang, Mdo, Khams, and Mnga'-ris skor-gsum.

15. "Dbus" means the center, but "Wei" in Chinese does not have that connotation; it is merely a Chinese transcription, just as English speaking people use "ü" to transcribe the pronunciation of "Dbus." Before Qing times, "Wusi," was the Chinese transcription of "Dbus." "Ali" is one of the Chinese names for Mnga'-ris. During the Yuan dynasty, it was written as "Nalisu." See Liu Yitang, op. cit., p. 614.

16. In most modern Chinese geography books, the Gtsang-po is called "Yalu zangbujiang." Cf. Daging yitongzhi, juan 413, "Xizang," ff. 4a-b; Ge Suicheng, Zuixin zhongwai diming cidian, Shanghai, (2nd print) 1948, p. 1227. Sometimes it is called "Zangbujiang," or "Zangbochu;" Qinding xiyu tongwenzhi (herein after referred to as Tongwenzhi,) juan 21, ff. la-b.

17. "Gtsang-po" was written as "Zanghe" in the Tangshu; Tongwenzhi, juan 21, ff. 1a-b. For the origin of the name of Tibet, see Tsepon W. D. Shakabpa, op. cit., p. 1; Liu Yitang, op. cit., pp. 379-87.

"'Xizang' as a name did appear in Mingshilu, shenzongchao, vol. 37, but, it was not exactly the same as the administrative region Xizang set up by the Qing Dynasty." "Up to the reign of Emperor Kangxi (1662-1722 A.D.) the name Tubote was gradually replaced by Xizang (Tibet)." For this information, see Liu Shengqi and Chang
Fengxuan, "An Explanatory Analysis of the Name "Xi Zang,"
Theses on Tibetology in China, compiled by Hu Tan, English

18. When "Tufan" and "Xifan" were written with the
colorature "fan" without the grass radical, they can easily
give the reader the idea of the uncivilized aboriginal
tribes living on the west of China, because the character
"fan" without the grass radical has the meaning of
"barbarous," "foreign," or "aborigines." The use of
"Xizang" instead of "Xifan" in order to eliminate this
graphic kind of discrimination was an appropriate gesture on
the part of Qing authorities who were themselves none Han.

19. Gu-shri Khan (Gushi Han) was born in Dzungaria in
1582 and died in 'Bras-spungs on January 14, 1655. He was
the nineteenth descendent of Chinggis Khan's brother Qabutu
Qasar (Habutu Hasaer). The reliable records covering the
history of the Qoshots commence during the lifetime of Gu-
shri Khan's father. The Qoshots were one of the four wings
of the Oirads. Gu-shri Khan began to organize his Qoshot
tribesmen in Urumchi on the north side of the Tianshan in
the modern Xinjiang province. After moving his people into
the Kokonor region the Dzungars, another wing of the Oirads,
took over Urumchi, his former grazing land. See Hu Naian,
Zhonghua minzuzhi, Taipei, 1964, pp. 116-17; Henry H.
It was in 1635 that Gu-shri Khan was said to have arrived at the upper part of the Yangtze River from Dzungaria. But the actual expedition did not take place until early in 1637 when he fought the first battle against Tsho-thu Khan in the upper part of the Kokonor. When Gu-shri Khan was marching into this area with his troops, they passed through Ili, the Tarim Basin, and the Tsaidam and then arrived at Bu-lung-ger (Barun-kure, or Balong) on the border of the Kokonor. Between 1638 and 1639 all the people of his tribe in Dzungaria also came to the Kokonor region. Finally, he reached Lhasa and received the name "Bstan-'dzin chos-rygal" from the Fifth Dalai Lama.

Gu-shri Khan also marched to Khams in order to subdue the king of Be-ri. In 1640 all the Khams territories north of those of the king of Sa-dam in 'Jang, located in the northwest of Yunnan, were brought under his dominion. When Gu-shri Khan came again into Dbus in 1641, the only threat remaining to the Dge-lugs-pa was Kar-ma Bstan-skyong dbang-po, the young son of the king of Gtsang; and even he was finally subdued. By 1642, Gu-shri Khan, at the age of 61 years, held dominion over Tibet. After the conquest of Tibet, Gu-shri Khan presented the entire country of Tibet as a religious gift to the Fifth Dalai Lama. This marked the first time that the Dalai Lama assumed both religious and
political leadership over Tibet. Travel between Lhasa and the Kokonor region then increased significantly.


22. For all these historical names of the Kokonor, see Tongwenzhi, juan 14, ff. 1a-2b, juan 16, ff. 1a-3a; Yu Hao, *Xiyu Kaogulu*, reprinted in Taipei, 1966, Zhongguo bianjiang congshu, 2nd Series, No. 22, juan 2, ff. 6a-8b.

23. For the historical and geographical account of Xining, see Yang Yingju, *Xiningfu xinzhi*, 1747; Yu Hao, *op. cit.*, juan 2: "Xiningfu;" Rock, *op. cit.*, pp. 21-23.

24. "In A-mdo (North-Eastern Tibet) there was till about the middle of the 19th century a commissioner called mDo sgar-dpon, whose functions concerned above all trade and

25. The native chieftains were known as Tusi. They were granted different titles, such as Zhihuishi, Xuanweishi, Anfushi, Qianhuzhang, Baihu, and Zhangguanshi, etc. Both the different officials of Tusi and the native military troops led by Tuyouji or native Majors; Tudu, native First Captains; Tushoubei, native Second Captains; Tuqianzong, native Lieutenants; and Tubazong, native Sub-Lieutenants, were under the direct control of the Ministry of War or Bingbu.

The system of Tusi was known during the Yuan dynasty, but it was not fully established until the Ming. In the Qing dynasty, the system became even more complete. Toward the end of the Qing dynasty, it was intended that the positions of the native hereditary chieftain were to be gradually replaced by non-hereditary officials appointed by imperial orders, but the Manchu government was not very successful in carrying out this policy.

For a general study of the Tusi system, see She Yize, "Mingdai zhi tusi zhidu," Yugong (the Chinese Historical Geography), Vol. 4, No. 11, Peking, 1936, pp. 1-9;
"Qingdai zhi tusi zhidu," Yugong, Vol. 5, No. 5, 1936, pp. 1-28; Chen Han-seng, Frontier Land System in Southernmost China: A Comparative Study of Agrarian Problems and Social Organization among the Pai Yi People of Yunnan and the
26. The Imperial Controller-General at Xining was called Xining banshi dachen or Zongli Qinghai shiwu dachen; W. F. Mayers, *The Chinese Government*, Shanghai, 1878, nn. 524, 562. For his official function, see *Huang (Qing) chao tongdian*, juan 36, no. 14: "Zhiguan."

27. The League-Banner system of the Mongols in Kokonor was established by an Imperial edict after Blo-bzang bstan-'dzin's rebellion was subdued in 1724. For the system and its history, see *Daging huidian*, juan 64-67; *Daging Yitongzhi*, juan 534-546; *Mengqu Youmuji*, juan 12; Zhang Xingtang, *Mengqu menggizhi de yivi he yan'ge*, Taipei: Mengzang weiyuanhui, 1954, pp. 1-21.

28. Gu-shri Khan's ten sons divided up his dominion in or before 1658; Tibet went to the eldest, Dayan Khan (1658-1668). The rest of the sons resided in the Kokonor region. The ancestor of the house of Huanghenan qinwang (the Prince south of the Yellow River) was originally the Jasak (Zhasake) of the Qosho Front Banner, Yileduqi or El-du-chatshe-リング in Tibetan, who was Gu-shri Khan's fifth son. See Rock, *op. cit.*, pp. 47-50; Petech, pp. 282-83. A genealogical table of Gu-shri Khan and his descendants may be found in Sum-pa mkhan-po's *Dpaq-bsam ljon-bzang*,...
reprinted by Lokesh Chandra, Indo-Asian Literatures Vol. 8, New Delhi, 1959, to face page 161; Ahmad, Genealogical Table III: the Khoştot.

29. Blo-bzang bstan-'dzin or Luobuzang danjin was the son of Gu-shri Khan's tenth son Bkra-shis pa-thur; Menggu youmiji, juan 12, f. 9b; Tongwenzhi, juan 17, ff. 1a-2a. For the life and rebellion of Blo-bzang bstan-'dzin, see Petech, pp. 95-101; Petech, "Notes on Tibetan History of the 18th Century," T'oung Pao, LII, 1966, p. 288.

30. After their defeat in 1720, the Dzungars retreated to their original territory in the Ili area; but they still tried to exercise their influence over the Tibetans. When 'Gyur-med rnam-rgyal was preparing to rebel against the Manchu Empire, the Dzungars were his pledged allies. After the death of 'Gyur-med rnam-rgyal in 1750, the Dzungars lost hope in such a venture. See Petech, pp. 233-234.


32. This statue Jo-bo Rin-po-che is supposed to have been brought to Lhasa by Wencheng gongzhu, the Chinese wife of Srong-brtsan sgam-po, who died in A.D. 649. See Alfonsa
33. Dbus or Wei is located at the center of Tibet, and thus is called Zhongzang. Gtsang or Zang lies between Dbus and Mnga'-ris. Khams or Kemu is to the southeast of Dbus and to the north of Lijiang in Yunnan. Khams was also transcribed as Gansi or Kanma. Mnga'-ris or Ali is to the west of Gtsang, the westernmost part of Xizang or Tibet. See Daging vitongzhi, juan 413, ff. 2a-b; Tongwenzhi, juan 18, "Xifan diming."

34. For Zhongzang, Qianzang, and Houzang, see Mayers, op. cit., n. 564. In the Tongwenzhi, juan 18, f. 1a, however, the area of Dbus was called Qianzang, which contradicts Daging vitongzhi, juan 413, in which Dbus is called Zhongzang.

35. Abahai was given the posthumous title of Taizong. The Manchu dynastic name Qing means "pure" or "clear." See Qingshigao (Draft History of the Qing Dynasty), reprinted by Wenxue yenjiushe, Hong Kong, 1960, Benji 3, "Taizong benji II," p. 7; Daging taizong wenhuangdi shilu, Vol. I, juan 28, f. 22.

36. For the organization of the Menggu yamen and Lifanyuan, see Huang (Qing) chao tongdian, juan 26, "Zhiguan" 4; Huang Fensheng, Bianjiang zhengjiao zhi yanjiu, 1st ed. 1946, reprint 1966, Taipei, pp. 17-32; Tao Daonan, Bianjiang zhengzhi zhidushi, Taipei, 1966, p. 18;
In the autumn of 1906 the name of Lifanyuan changed to Lifanbu and was charged with control of Mongolian, Tibetan and Mohammedan tribes inhabiting Mongolia, Tibet and districts bordering on Tibet and the region of Xining. In carrying out its duties this office was guided by the Lifanyuan (bu) zeli (Statutes of the Ministry of Dependencies). This zeli or statutes contains the rules and regulations governing the relations of China with the vassal tribes, such as Tibet, Mongolia, etc. The last edition bears the date 1891. For the translation of a few articles of the zeli, see Rockhill, op. cit., pp. 7-12. For Lifanbu, see Brunnert and Hagelstrom, op. cit., nn. 274, 491A, 940.

37. For the Zongli geguo shiwu yamen, see Qinding daging huidian, juan 99-100; Mayers, op. cit., n. 151; Brunnert and Hagelstrom, op. cit., nn. 305, 930.

38. For the local administrative systems of the Yuan and Ming dynasties, see Chen zhiping, Zhonghua tongshi, Taipei, 1978, vol. 8, pp. 359-364; vol. 9, p. 111. The twelve provinces during the Yuan time were: Fuli, Lingbei, Liaoyang, Henan, Shaanxi, Sichuan, Gansu, Yunnan, Jiangzhe, Jiangxi, Huguang, Zhengdong sheng.

39. For the establishment and historical changes of each province during the Qing dynasty, see Zhao Quancheng, Qingdai dili yan'gebiao, (1st ed. 1941), Beijing, 1955 (reprint). The 1744 edition of the Daging vitongzhi
(Comprehensive Gazetteer for the Whole Empire of Qing) covers 18 provinces, 1,600 fu, zhou, xian, 58 colonies, and 30 tributary countries. For more discussion about Chinese provinces, see Yang Yuliu, Zhongguo lidai difang xingzheng quhua, (Administrative and Political Division of China), Taipei, 1957, pp. 308-318; Mayers, op. cit., nn. 272, 365.

According to the "Dilizhi" of the Qingshigao, toward the end of the Qing dynasty, under the 22 provinces there were 215 fu, 80 zhilizhou, 63 zhiliting, 1031 xian, 150 sanzhou, and 10 santing. Their administrative relations can be shown as the follows:

```
  \-zhilizhou------xian
   |                   |
   |                   |
sheng ------|\-fu---------xian
   |                   |
   |                   |
  \-zhiliting-------xian
```


After the province of Xinjiang or New Territory (commonly known to the Western world as Chinese Turkestan) was established by the Edict of November 17, 1884, the Qing Empire comprised twenty-two provinces. Taiwan, commonly known as Formosa, was established as a province in 1885, but
in 1894, after the Sino-Japanese war, it was ceded to Japan. Only after the Second World War, in 1945, was Taiwan returned to China. The three Manchurian provinces were not organized into the same administrative form as that of the 18 provinces of China until 1907.

40. Wylie, p. 186, n. 663.

41. Wylie, p. 103. The Tibetan text of 'Dzam-gling rgyas-bshad, the earlier (1820) version of the monumental Tibetan geography of the world, by Btsan-po No-mon-han, was recopied and printed in Gangtok, 1981. It was published by the Dzongsar Chhentse Labrang, Palace Monastery, Gangtok, Sikkim. The original text of the quoted passage translated by Wylie is found in the 1981 Gangtok edition, f. 104b.


44. The thirteen Ming provinces are: Shandong, Shanxi, Henan, Shaanxi, Sichuan, Jiangxi, Huguang, Zhejiang, Fujian,


46. For the history and photographs of the Potala, see Shen Baichang, comp., Budalagong, Beijing, 1988.

47. "Shengzu renhuangdi yuzhi pingding xizang beiwen" was composed by the Kangxi Emperor in the spring of 1721. It is found in many Chinese works on Tibet published during the Qing period and it is always placed at the beginning of the book. See Huang Peiqiao, Xizang tukao, 1886, juanshou. See also Petech, p. 81.

This inscription is translated by W. W. Rockhill in JRAS 1891, Vol. XXIII (New Series), pp. 185-187. He translated the title of the inscription as "The Inscription Composed by the Kangxi Emperor on the Pacification of Tibet." His English translation of "pacification" for "pingding" is misleading. The Kangxi Emperor sent his army to drive the Dzungarian invaders out of Tibet rather than to "pacify" Tibet. Therefore, it is more appropriate to the intent of the inscription if the word "pingding" is interpreted as "to restore peace and order."

48. For the orginal text of the Inscription, see Appendix I. Also see Gu Zucheng, et al., comps., Qingshilu zangzu shiliao (herein after referred to as Shilu), Vol.
One, Lhasa, 1982, pp. 266-268; Zhang Yuxin, Qingzhengfu yu lamajiao, Lhasa, 1988, pp. 300-302. A stone tablet, carved with the inscription in Chinese, Manchu, Mongolian and Tibetan, was erected at the foot of the south face of the Potala hill in Lhasa in 1724. For the Tibetan text and its English translation, see H. E. Richardson, Ch'ing Dynasty Inscriptions at Lhasa, S.O.R. XLVII, Roma, 1974, pp. 5-16.

49. Here, the so-called Sixth Dalai Lama is actually the Seventh, Blo-bzang bskal-bzang rgya-mtsho (1708-1757), according to the Tibetans. The rightful Sixth Dalai Lama was Tshangs-dbyangs rgya-mtsho (1683-1706). Unfortunately, after the Regent Sangs-rgyas rgya-mtsho was killed by Lha-bzang Khan, Tshangs-dbyangs rgya-mtsho was exiled to China. On the way to China he died. Lha-bzang Khan then installed Ngag-dbang ye-shes rgya-mtsho (1686-1725) as the Sixth Dalai Lama in 1707; but he was never recognized by the Tibetans and Mongols. Therefore, both the true sixth and the puppet sixth were not included in the official Qing list of Dalai Lamas. Since Blo-bzang bskal-bzang rgya-mtsho was the legal successor of the Fifth Dalai Lama Ngag-dbang blo-bzang rgya-mtsho (1617-1682), he was recognized as the Sixth Dalai Lama by the Qing government. For a genealogical record of the Dalai Lamas, see Tongwenzhi, juan 23, ff. 1a-3b. In Tongwenzhi, Blo-bzang bskal-bzang rgya-mtsho, transcribed in Chinese as Luobuzang galezang jiamucuo, was also listed as the Sixth Dalai Lama. See also Petech, p. 71.
According to the Secret Biography of the Sixth Dalai Lama, he neither died in Kunga Nor while he was exiled to China, but lived in secrecy for another forty years. For a study of the Sixth Dalai Lama's secret life, see Piotr Klafkowski, *The Secret Deliverance of the Sixth Dalai Lama*, as narrated by Dharmatala, Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 3, Wien, 1979. The Tibetan text of the Secret Biography has been translated by Zhuang Jing into Chinese, entitled *Cangyang jiacuo mizhuan*, Beijing, 1981. See also Huang Hao and Wu Biyun, Comps., *Cangyang jiacuo ji qi qingge yanjiu*, Lhasa, 1985, pp. 474-552.

50. Petech, pp. 216-35.

53. Heshou was a Manchu of the Plain Yellow Banner holding the title of Shilang. After his mission to Tibet and a few other appointments, he was promoted to Shangshu or President of the Lifanyuan; see Petech, p. 19.
54. Lha-bzang Khan was Gu-shri Khan's great grandson. He was killed by the Dzungars in 1717. See Yang Ho-chin, *op. cit.*, pp. 46, 75.
55. For the office of the Imperial Residents in Tibet or Zhuzang banshi dachen yamen, see Mayers, op. cit., n. 565; Petech, pp. 86-87, 113, 255-57; Huang (Qing) chao tongdian, juan 36, "zhiguan" 14. See also Ding Shicun, op. cit. Wu Fengpei and Zeng Guoqing, op.cit., p. 171.

56. Only two Assistant Residents were Chinese, from Guangdong province. They were Zhang Yintang and Wen Zongyao. They were sent to Tibet during the closing years of the Qing dynasty. For short biographies of Zhang and Wen, see Ding Shicun, op. cit., pp. 129-34, 147-49. The last Imperial Resident was Lianyu; Ibid., pp. 134-41. He finally left Tibet in June 1912 and returned to Peking. Thus Manchu-Tibetan relations officially came to an end. Also see Wu Fengpei and Zeng Guoqing, Qingdai zhuzang dachen zhuanlue, Lhasa, 1988, pp. 252-286.

57. This final administrative change was proposed by the Imperial Resident Lianyu, dated January 29, 1911. After his proposal was approved by the Qing Court in March of the same year, Luo Changyi was appointed Zuocanzan, and Qian Xibao, Youcanzan. See Ding Shicun, op. cit., p.140; Brunnert and Hagelstrom, op. cit., pp. 571-72.

58. For the life of Pho-lha-nas, see Mi-dbang rtoqs-brjod or the Biography of Bsod-nams stobs-rgyas (1689-1747) of Pho-lha. It is the main Tibetan source utilized by L. Petech for his China and Tibet in the Early XVIIIth Century, 1950, 1972 (2nd revised edition); Petech, pp. 3-4, 176-97.
CHAPTER TWO

The Fifth Dalai Lama's Journey to Peking in 1652-53
According to his Autobiography

I. The Fifth Dalai Lama and His Mission

Even before Manchu political leaders had entered the city of Peking, they had already tendered invitations to Tibet inviting the Dalai Lama and other religious leaders to come and visit in Shengjing. The purpose of this visit would be for him to spread the religion of Buddhism and to better the lives of sentient beings.¹ This particular invitation received approval from the Mongolian peoples, and even Gu-shri Khan of the Qoshot Mongols in Tibet recommended that the Dalai Lama should go to Peking to meet the Emperor of the Manchus. Gu-shri Khan's memorials can be found in the second volume of the Shizu shilu, the official records of the Shunzhi Emperor. In the eighth year of Chongde, the ninth month, on the wushen day (1643, 10, 29): "The Dalai Lama has tremendous religious power and knowledge. Please invite him to the capital and ask him to conduct religious ceremonies and read or write scriptures to benefit the entire country."² During those times Tibet was named Tubaite, Wusizang, or Tanggute in the Chinese records.³ As for the Fifth Dalai Lama, his name was recorded as
"Dachijin'gang Dalai Lama," "Dachijin'gang" being the translation of "rdo-rje-'chang." His name was also registered as the great lama who was in charge of the religious law, the holy priest lama, the Dalai Lama from the country of Tanggute, the Dalai Lama from the Tanggute tribes, or the Dalai Lama from the Tubaite tribes.  

After the Shunzhi Emperor of the Qing dynasty entered Peking, messengers were continuously dispatched to Tibet entreat the Fifth Dalai Lama to come to Peking. The Emperor also wrote to Gu-shri Khan and the Paq-chen Lama, requesting them to persuade the Dalai Lama to acquiesce. Finally he agreed to make the journey—in the year of the dragon, and with him would travel about three thousand people. At first, the Shunzhi Emperor considered traveling himself to Inner Mongolia in the place called Daiga to welcome the Dalai Lama; however, after serious consultation with the ministers and government officials, he dismissed that idea. Therefore the Fifth Dalai Lama left most of his entourage in Daiga and selected only about three hundred followers who together with him proceeded speedily into the capital area of Peking. The Dalai Lama and the Shunzhi Emperor's meeting was considered to be one of the most important events of the early Qing dynasty. Thus the Fifth Dalai Lama and his followers were received honorably and with great enthusiasm by the Manchu government, and all were deemed honorary guests in the capital. Through this meeting
the Manchu Imperial house, the Mongolian people, and the Tibetan people became much closer than before. In fact, during the lifetime of the Fifth Dalai Lama the Tibetan people could harmoniously coexist with other nationalities within the empire.

The Fifth Dalai Lama Ngag-dbang blo-bzang rgya-mtsho (1617-1682) recorded his religious events, daily life and his journey in his own diary and later converted it into his autobiography, which he began to write when he was fifty years of age (1666). It is an invaluable document for the studies of 17th century Tibetan history and religion. The autobiography's Tibetan title reads, "Za-hor gyi ban-de ngag-dbang blo-bzang rgya-mtsho'i 'di-snang 'khrul-pa'i rol-rtsed rtogs-brjod kyi tshul-du bkod-pa du-kū-la'i gos-bzang," which means "The fine silken dress, being the present illusively playful appearance of the priest from Za-hor, Ngag-dbang blo-bzang rgya-mtsho, composed as Avadāna."7

The Fifth Dalai Lama's Autobiography was divided into three volumes. The first volume has 364 leaves including the dates from October 22, 1617, after he was born, up until May and June of 1665. The second volume has 281 leaves covering the period between June 21, 1665 and March 14, 1676, and the third volume has 246 leaves including the records between March 14, 1676 and October 16, 1681. Although the above three volumes were compiled from his own writings, there undoubtedly were other people who
contributed to the process.8

The Fifth Dalai Lama died on the 15th day of the second month of the Tibetan year of the water-dog (1682, 4, 2). After his death his regent Sangs-rgyas rgya-mtsho continued to write on the Fifth Dalai Lama's life, completing the fourth, fifth and sixth volumes of the biographical supplement to his autobiography. The fourth volume of the supplement includes the funeral and the last days of the Fifth Dalai Lama.9 The last part of the third volume, the portion which records events that took place shortly before the death of the Fifth Dalai Lama, was compiled by his secretary 'Jam-dbyangs grags-pa and was based upon remnants of the Dalai Lama's original writings.10 Records of the travel to Peking to meet the Shunzhi Emperor were kept in the Fifth Dalai Lama's Autobiography, Volume One, folio 173b to folio 219a, (about 46 folios). All material subsisted in the format of original Tibetan block printing,11 until in 1989 when the Tibetan People's Press reprinted "The Fifth Dalai Lama's Autobiography, First Volume," in modern book form. The original Tibetan text of the journey to Peking has ninety-two pages, from page 343 to 434. As reference for this part of the text, a complete translation into Chinese by Chen Qingying and Ma Lin has been published in the Zhongguo Zangxue (China Tibetology), No. 2, No. 3, No. 4, 1992 and No. 1, 1993.12

According to the records in the Fifth Dalai Lama's
Autobiography, the important dates of his journey from Lhasa to Peking and from Peking back to Tibet were as follows:

In the water-dragon year (Tibetan calendar):

Third month, 15th day (Shunzhi ninth year, 1652, 4, 23): Journey begins in Lhasa.

Eighth month, 19th day (1652, 9, 21): Arrived in Sku-'bum or Taersi.

Eleventh month, 6th day (1652, 12, 6): Arrived in Ta'i-kha or Daiga.

Twelfth month, 5th day (1653, 1, 4): Arrived in Zhangjiakou.

Twelfth month, 16th day (1653, 1, 15): Arrived in Nanyuan, outside Peking city.

Twelfth month, 17th day (1653, 1, 16): Moved into the Yellow Temple.

In the water-snake year,

Second month, 20th day (Shunzhi tenth year, 1653, 3, 19): Left the Yellow Temple, arrived in Qingshuihe.

Tenth month, 15th day (1653, 12, 4): Retuned to Lhasa.

The Fifth Dalai Lama's Autobiography was recorded according to the Tibetan calendar for the year, month and date, a format very similar to the Han Chinese calendar.13 For a conversion of the dates recorded in the Fifth Dalai
Lama's Autobiography and the Manchu government records into the western dates, a comparative chart of the three different dates mentioned above can be found in the Qing shilu Zangzu shiliao (the historical records of the Tibetans in the Manchu official records), Volume Ten, page 467 to page 535.

Because his journey to Peking was a religious one, the Dalai Lama's records deal mainly with Buddhist religious rituals. As for his daily life, the times and the places, of all other, non-religious matters were not granted a great deal of space. However, their historical value is very important, as they can serve as supplementary historical records to the official documentation of the Manchu government. This study is based upon the Fifth Dalai Lama's Autobiography in order to outline the historical and geographical records of his journey to Peking. The original text has been compared with the materials representing official Manchu history. In the translation of the Tibetan text, instead of using the Fifth Dalai Lama's personal writing style, the author of this study employs a narrative style to report what happened during his journey. As done in the conclusion and the notes of this study, the author will use the rearranged records as the basis with which to compare writings by other historians and to point out mistakes which they have made. Their mistakes may stem from their misunderstanding of the geographical and historical
context within the Peking city or its outskirts, or may be due to incorrect translations or misinterpretations of original Tibetan sources. The order of this study is to point out these errors and try the best to correct them.

II. Summary of the Tibetan text (f.173b-f.219a)

1. Introduction

Early in the Chu-'brug, water-dragon year (1652) when the Fifth Dalai Lama was 36 years old, he was ready to take the trip to Peking at the invitation of the first Manchu Emperor.

To follow the tradition established during the 'Phags-pa's time the Fifth Dalai Lama mentioned the verses by Dkon-mchog (cog) lhun-grub in his Sa-skya'i gdung-rabs kha-rgyan as the basic form of his thirteen offices during his journey to Peking.

"Gsol gzims mchod gsum mjal yig mdzod pa gsum //
thab 'dren dgan gsum skya rta mdzo khyi bzhi //
chen po la 'os las tshan bcu gsum ste //
'di dag chos kyi rgyal po sa skya pa //
dpal ldan 'phags pa'i ring la dar ba yin //"

The thirteen offices were as the following:14

[1] gsol master of ceremonies
[2] gzims master of the abbot's chamber
[3] mchod master of rites
[4] mjal master of receptions
[5] yig master of writings
[6] mdzod master of the treasury
[7] thab master of the kitchen
[8] dren master who introduces guests
[9] gdan master of seats
On the 15th day of the third month, the Dalai Lama was in Lci-bde ri-zur and Dan-'bag gling-kha. Then, he passed through Gnas-chung-lcog. On the 17th day, he arrived in Chos-sde chen-po near 'Bras-spungs. This was the beginning of his journey to Peking. When he arrived in Sku-'bum it was the 19th day of the eighth month in the same year (1652).

2. **Itinerary**

The Fifth Dalai Lama's Itinerary Between

Lhasa and Peking 1652-1653

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</tr>
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<td>346</td>
<td>L4</td>
<td>3/15</td>
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<td>L4</td>
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<td>347</td>
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<td>3/29</td>
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<td>4/2</td>
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<td>L6</td>
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<td>L5</td>
<td>5/1</td>
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<td>L6</td>
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<td>L1</td>
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</tr>
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<td>L4</td>
<td>5/9</td>
</tr>
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<td>L2</td>
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<td><strong>rta</strong></td>
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<td><strong>sga-ma</strong></td>
<td>Saddled horse</td>
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<td>Hand-drum and bell</td>
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<td>Rosary</td>
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<td>Cloak</td>
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<td>gdugs</td>
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<td>gdan-chas</td>
<td>Seating cushions</td>
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<td>Gold and silver mandala</td>
<td>401/6</td>
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<td>rta</td>
<td>Horse</td>
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<tr>
<td>gos-yug</td>
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<td>Golden mandala</td>
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<td>me-tog-gi-rigs sna-tshogs</td>
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<td>shing-'phreng</td>
<td>Wooden Rosary</td>
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<tr>
<td>mu-tig-gis brgyan-pa'i</td>
<td>Religious cloak decorated with pearls</td>
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<td>Item</td>
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<td>zhwa</td>
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<td>bla-gos</td>
<td>Religious robe</td>
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gtur-bu  
Religious wrapper

rin-po-che tha-na'i 'phreng-ba
Rosary of gemstone

gs'er-srang lnga-bcu-las-grub-pa'i mdong-mo
Tea churn made of 50 srang of gold

gs'er-sga rin-po-che'i phra-can
Golden saddle with jewels

kha-btags nyin- bde-ma
Salutation scarf with auspicious patterns

gs'er-gyi ka-to-ra
Golden bowl

gos-yug
Silk 10 rolls

mu-tig-gi zar-tshags
Tassel with pearls

gs'er-dngul-gyi mandala
Gold and silver mandala

dkar-yol
Porcelain ware

gs'er-las grub-pa'i dkar-stegs
Porcelain and gold stand

bzed-zhal
Spittoon

spyi-blugs
Golden vase

sder-ma 'brug-'phul-ba
Plate with dragon design

spos-phor
Incense burner

dung-chen
Trumpets

rgya-gling
Horn, a woodwind instrument

'phan
Banner

gdugs
Umbrella

rgyal-mtshan
Flags

394/2
396/2
396/3
396/4
396/5
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<th>Item</th>
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<td>Sun shade</td>
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<td>Salutation scarf with auspicious patterns</td>
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<td>Silver</td>
<td>100 srang 397/4</td>
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<td>gser-srang zhe-lnga</td>
<td>Oil burner made of 45 srang of gold mchod-kong</td>
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<td>lus-rgyan-gyi rin-po-che</td>
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<td>gos-dar</td>
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<td>gser-gyi-mandala</td>
<td>Golden mandala</td>
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<td>Porcelain ware with golden stand</td>
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<td>spyi-blugs</td>
<td>Golden vase</td>
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<td>Spittoon</td>
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<td>Hand-drum and bell</td>
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<td>Rosary</td>
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<td>gdan-chas</td>
<td>Seating cushions</td>
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<td>Gold and silver mandala</td>
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<td>gos-yug</td>
<td>Silk</td>
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83
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<tr>
<td>rta</td>
<td>Horse</td>
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<td>dngul-las grub-pa'i khog-ma</td>
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</tr>
<tr>
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<td>Plate made of gold</td>
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mu-tig-gi

snam-sbyar

Religious mantle decorated with pearls

dngul

Silver

50 srang

gser-dngul

rta-sga

Gold and silver horse saddle

gos-dar

Silk

gser

Gold

412/2

dngul

Silver

gos-dar

Silk

ja

Tea

pags

Leather

rta

Horse

gser

Gold

413/3

dngul

Silver

gos-dar

Silk

gser-dngul-gyi

mandala

Gold and silver mandala

ka-to-ra

Copper plate

mdong-mo

Tea churn

gos-phyi-nang

Different silk

413/4

gser-sgas

mnan-pa'i-rta

Horse with golden saddle

gos-yug

Silk

400 rolls 414/1

gser-las

grub-pa'i

mandala

Mandala made of gold

414/2

snam-sbyar

Religious mantle

bla-bre

Canopy
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<td>gdan</td>
<td>Cushion</td>
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<td>bsil-g yab</td>
<td>Fan</td>
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<td>cog-tse-rnams mu-tig gis brgyan-pa</td>
<td>Tables decorated with pearls</td>
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Legs-skyes-kyi: Precious articles
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4. **Outline of the Journey**

The following is an outline of some important events recorded by the Fifth Dalai Lama on his journey to Peking and return trip to Lhasa in his autobiography.

**Part One: From Lhasa to Peking**

In the water-dragon year:

3rd month

15th day (1652, 4, 23)

The Dalai Lama traveled through Lci-bde ri-zur, Budmtshams, and Dan-'bag gling-kha (346). Then he was in Gnas-chung-lcog (346), inquiring for more religious information.

17th day

The Dalai Lama arrived in Lhun-grub rab-brtan (347). Two good horses, named Phan-bde ngang-pa and Khyung-smug,
were selected for him to use. Some of the lamas escorted him all the way until 'Dam (347).

18th day

The Dalai Lama stopped for lunch at Skyor-mo-lung (347). In Tshal-po (347) he received many gifts, such as the riding horse equipment with red gem ornaments. The monks of Yangs-pa-can (348) welcomed his arrival.

23rd day

The Dalai Lama and his followers camped in Dkar-mo (348). Both Pan-chen Chos-kyi rgyal-po\(^16\) and Bstan-'dzin Chos-kyi rgyal-po (Gu-shri khan) came to see him off. A blue horse was offered to him.

29th day

He stayed in Mthong-smon (349).

30th day

He had lunch in Rtswa-sgye-mo (349). During the night, there was a heavy fall of snow.

4th Month

2nd day (1652, 5, 9)

He arrived in Bsam-grub bde-chen (349). Most of the lamas escorted him up to this place and then returned home.
Gu-shri Khan was ill so he also returned to Lhasa.

21st day

The Dalai Lama left Bsam-grub bde-chen and arrived in a hot spring area called Gro-ma-lung-gi chutshan (350). He stayed there for three days, due to the heavy snow.

In Rgya-rgan (351), he performed the religious service Rta-mgrin skyer-sgang lugs-kyi dbang-bzhi byin-rlab17 for Skyid-shod tha'i-ji Mtsho-skyes rdo-rje.

In G.yang-ra (351), the sde-pa18 and his followers also arrived.

In 'Bab-rong (352) he conducted a special prayer meeting.

In Na-grang-mo (352), he wrote some thankful verses to praise the gods for the miraculous water that came out of the dry mountain side.

30th day

He passed through a mountain pass called Glang-ling la-ka (352).

5th Month
1st day (1652, 6, 6)

He arrived in Sho-mong 'dzom-ra (352). Da-la'i pa-dur was sick. It was said that he became well again the next day after the Dalai Lama performed some rituals and prayers for
him.

In Khroms-steng (352), a large reception was given by a group of Mongols for the Dalai Lama. He was offered about one hundred horses and other presents.

In Chu-nag-kha (353) the left banner of the Oirad (O-rod) Mongols were about to return to their own land. The Dalai Lama held a big party for them according to Mongol customs.

The Dalai Lama received 260 horses from the people who came to meet him.

9th day

The Dalai Lama was in Lha-ngar-sgang (353). He prayed for more than 3,000 Hor A-mdo-ba people. He saw rainbows in the clear sky and no cold wind. This was a good sign for the day.

Some Mongols offered him 20 male and 100 female mdzo and calves.

The Sde-pa inspected the camp site and made preparations for the journey. He also settled some dispute among the people who traveled with the Dalai Lama.

12th day

He arrived in 'Brong-rtsa (354) and performed religious rituals to bless about 30 monks and others.
14th day

He arrived in Shag. (354)

15th day

The Sde-pa set up special rules for his followers during the journey so that they would know how to work together peacefully.

19th day

He arrived in Gad-skya (355). He prayed for the Sde-pa and his officials with the following blessings (byin-rlabs):

"Tshe-dbang lcags-sdung-ma" and
"Rta-mgrin skyer-sgang-lugs."

23rd day

He arrived in Snyug-la (355) and camped at the bottom of the mountain. There were two lakes nearby and the water was milky white in color.

The Dalai Lama was cautioned that in going to China he might encounter some unexpected health hazards. This worry was enough to drive his followers to despair.

That same night he went to Snyug-mda' chu-tshan-kha (357), a place with hot springs in the lower part of the valley.

Gdang-la (357) was known to be the mountain pass where
a local deity would harm the travelers and their horses and mules. The Dalai Lama and his retinue passed through without any difficulties because the deity was appeased by their proper offerings.

He then traveled through a place called Cha-gan er-khi by the Mongols and called Gad-pa dkar-po (357) by the Tibetans. He crossed the rivers Snyug-chu and Ag-'dam-gyi-chu, and arrived in Gar-ba lha-rtse-gzhung (357) near the source of the river in the area called Chu-'go Bkra-shis 'khyil-ba (357).

Bi-ri stod-ta g.yul-rgyal and Chos-sgron who were brother and sister, and others offered to the Dalai Lama 70 horses, 9 sets of armor coat and 150 yak. About 200 people came to see the Dalai Lama and gave him receptions. In return he performed different rituals to bless them. Everybody wished him a safe trip to China and a quick return.

6th Month
2nd day (1652, 7, 7)

The Dalai Lama arrived in Yags-gzhung (358). When he arrived in Brag-snying dkar-po (358) there were people who came to welcome him from the 'Bri-chu area.

A group of people from Khams area brought with them a large amount of materials with which to make cowhide boats. Some people were sent to Rabs-bdun-ma to make arrangements
for the river crossing activities.

He then crossed the river called Tho-khol 'u-su(358). Though it was said that many great rivers flowed between Ag-dam and this area, they could cross the rivers without many difficulties.

6th day

The Dalai lama arrived in Tho-khol tho-lo-mgo rge-der-gu (358). The river in this area was too deep for the horses to cross over to the other side. He sent about 50 Mongols and their leaders to build cowhide boats. There were about 200 people coming to meet the Dalai Lama. Some of the imperial officials found a shallow section of the river, near Rabs-bdun-ma (358), about half a day's journey away from here. That place was called 'Bri-chu'i rabs and there he crossed the river and stayed at Pha-ri (358), on the other side of the river.

7th day

The Dalai Lama crossed the Dmar-chu (359) and arrived at the other side of the river.

Having returned to Lhasa, the Sde-pa and his followers were in charge of the renovation for the monasteries. A great deal of gold, silver, and other materials were used for some of the remodeling. They also retouched the statues and repainted the walls.
While the Dalai Lama was in the upper part of the Dmar-chu valley, he received from the local people presents including horses, armor coats, and tea leaves packed in hide bags.

The Dalai Lama then passed through Kha-ra 'u-su (361) and arrived in the valley on the right side of Chu-nag phramo. In this area, about 300 people from Gu-yan tha-sur-kha came to meet him. He was offered with about 80 camels and two saddled horses.

14th day

The Dalai Lama sent Mgron-gnyer Ma-ni-ba as a messenger to deliver a letter and to report to the Emperor about the current situation in Na-rings kha-ra 'u-su (361).

Hundreds of people arrived with their camels and horses to meet the Dalai Lama and escort him on his journey. Some lamas traveled with him from 'Bri-phu-rong to Mdo-ba-se-leb (361), for about four days. When he arrived at 'Bri-phu na-ma-mdo (361) he was offered a large quantity of tea and about one hundred each of the following animals: horses, mules, and mdzo.

In Ba-yan kha-ra (362) some potential hazards were avoided because of the different religious services performed by the Dalai Lama for the people.

He began to write the biography (rnam-thar) of the all-
knowing Yon-tan rgya-mtso (the 4th Dalai Lama 1589-1617) when he was in Sha-la-thu (362).

Near the Mtsho-skya-ring (362) lake area, the Mongols presented him with many horses and camels.

He then arrived in Bho-ro-rjo (362). He received hundreds of presents from the Oirad Mongols, such as a silver churn, silver bowls, and silk.

He passed through Ab-phyi du-thang (362), a place mentioned as the Valley of the Hor Army during the time of the Ge-sar. He performed the Thugs-rje chen-po'i rjes-gnang for the A-lag-sha people.

He then arrived in Mdzo-khra-sdings (363), a place also mentioned in the story of the Ge-sar. More than 30 people came to meet him and present him with 30 horses and 60 zho of gold. He accepted an invitation and promised to visit to A-rig 19 and Dkar-po-thang.

He traveled through the area near the Ldong-ra mtsho-nag and the Be'u-dug mtsho, two of the five lakes categorized under the name of Mtsho-sman phyug-mo spun-lnaga (363).

26th day

In Dug-mtsho-kha (363), he gave blessings to some 100 Mongols and the people of A-rig.

27th day
About mid-noon, lunch time, Me-rgan dka'-'bcu shes-rab rgya-mtsho came and presented the Dalai Lama with a good red horse.

After traveling through a forest valley, he arrived at Thang-yangs-sa (363). About 300 horses and men came to meet him from A-rig.

He continued on to Dkar-po-thang (363) and camped there for three days. During the time he was there, hundreds of Mongols, along with their horses, came to meet him. He initiated 90 monks to become ordained monks (bsnyen-rdzogs) and 30 to be novice-monks (dge-tshul). He sat on the old seat once used by the all-knowing Bsod-nams rgya-mtsho (the 3rd Dalai Lama 1543-1588) and performed the Thugs-rje chen-po phyag-bzhi-pa'i rjes-gnang to bless the entire community of Mongols and Tibetans of that area.20

The A-rig people presented him with 800 horses, 50 zho of gold and many sheep and yaks.

29th day

Around lunch time, the messenger named Se-chen dar-rgyas returned from his mission of delivering a letter to the Emperor.

30th day

In Sding-nel-thu (364), he received silver, gold and
horses as presents. While situated on a newly built seat, the Dalai Lama performed the Thugs-rje chen-po'i rjes-gnang. Lha-btsun se-chen khu-tshen presented him with 150 horses.

7th Month
1st day (1652, 8, 5)

The Dalai Lama arrived in:Ra-rgod-gzhung (365). About 50 horsemen came to welcome him in the traditional Thu-med style. It was obvious that the monks were yellow sect believers.

The Dalai Lama sat atop a newly built seat to perform the Yig-drug gi bzlas-lung for the people of some 500 families in this area. He was offered 150 horses, camels, sheep and many other presents.

In Dgun-er-sgi (365) both people and their animals suffered while crossing the dangerous mountain passes. Thanks to their individual protective gods, they could reach level road again without any losses.

The people of A-rig stod-pa came from somewhere between Hang-ngge-gzhung and Khyung-thod (365) to offer the Dalai Lama about 30 horses. He performed the Gdugs-dkar gyi rjes-gnang.

When the Dalai Lama arrived in 'Obs-chen-gzhung (365) he was offered many horses, sheep and yaks. A group of Mongols came from Khal-kha to present him with 200 srang of silver, silk, tea and hundreds of other presents.
2nd day

The Dalai Lama received 100 horses from the people of Stag-ring-shog and Dgon-lung. (365)

While in Cha'i-ja (365), he received more horses and sheep as presents. Hundreds of people from A-mdo traveled there to welcome him.

The people from Khal-kha and others offered him thousands of different presents, namely, salutation scarves, silk, sable fur, tea, horses, sheep, silver and even fruits.

11th day

By the imperial order, a special delegation headed by Sha-ji dha-ra khon-jin\(^2\) came to welcome the Dalai Lama. They brought many valuable gifts for him, such as a rosary of pearls, caps and silk garments, white horse with a gold saddle, etc.

In Kha-tha'\(u\) (366), the Dalai Lama offered the Spyan-ras-gzigs phyag-bzhi-pa'i rjes-gnang to Rgyal-khang-rtse Sprul-sku and his mother.

12th day

The Dalai Lama met with hundreds and thousands of the local people and Mongol horsemen. Some Chinese monks with court ranks had been escorted by about 100 horsemen to meet
him.

13th day

He arrived at Mtsho khri-shog rgyal-mo'i 'gram (366), the Kokonor lake area populated by Mongols. He offered rituals to bless about 3000 Mongols. He was presented with a bag of gold the size of a medium sized frog.

The people in Ha-sdong-do were planning to build a monastery in Kras-khul. The Dalai Lama gave his blessings for the plan and named it Dga'-ldan chos-gling. He was presented with more than 30 pieces of silk, about 80 horses, and camels. At another occasion, he received 200 horses and more than 100 felt tents. The abbot of the Dgon-lung presented him with about 40 horses. For the general public the Dalai Lama recited the Thugs-rje chen-po'i bzlas-lung. The Mongols sponsored great festivities for his followers.

The two officials in Zi-ling-mkhar (Xiningcheng) ordered his people to present tea, white rice, and fruits to the Dalai Lama.

Most people of this region were Mongols. The presents they offered to the Dalai Lama and his followers were sheep, horses, camels, silver, gold, and rolls of silk. In return, the Dalai Lama performed various rituals for the people, such as Spyan-ras-gzigs kyi rjes-gnang, and Phyag-drug-pa'i dbang-bzhi byin-rlabs.
18th day

The Dalai Lama arrived in Bya-kha bu-lag (367). Mgodkar jan-co and his fifty or so officials and followers came from Zi-ling-mkhar (368) to meet the Dalai Lama; they presented him with many presents, including 100 salutation scarfs, 7 rolls of silk, 2 saddled horses, 8 loads of teabricks, and 3 bushels (khal) of dry fruits, etc. They offered him a cordial welcome and the official meetings were conducted in the traditional Chinese way.

An imperial messenger, U-ge de-khe'i, who had spent 15 days on the road, came to meet the Dalai Lama. Many monasteries in this area sent their high ranking monks to meet the Dalai Lama, and the Mongols also came with their horsemen. When he arrived in the area near the end of the lake called Ring-mo (368), he received more than 200 horses and about 100 yak from the local leaders.

20th day

Some of the Mongols were sent to set up camps by the lake area of the Dkar-thang mar-khu'i mtsho-mo, in Bo-ro chu-'gag (368). People from Khal-kha offered the Dalai Lama some expensive silk, silver and horses. He met more than 1000 other Mongols and received 50 zho of gold and 250 horses.
21st day

The Dalai Lama arrived in Ul-khen shi-bar-tha'i (369). He sent people to offer the armor sets, gold, silver, tea and medicine, etc., as sacrificial objects with which to honor the Kokonor lake.

Cha-gan no-mon-khan offered him 300 horses, and Ba-yan bla-ma offered him about 10. The people from Sgo-mi 'og-ma and others offered him 20 srang of gold and 5 horses.

The Dalai Lama sent Rab-'byams-pa zhabs-drung to the Oirad region laden with presents. Er-te-ni da'i-chen offered him 500 srang of silver, 50 rolls of silk, and the horses, camels and sheep about 500 in total. He offered the Sgrol-dkar yid-bzhin 'khor-lo'i rjes-gnang to the Mongol nobles and the Imperial messengers.

There were about 40 people came to meet him from A-mdo, and they all received satisfaction of seeing him.

For other groups he offered the Grub-rgyal lugs-kyi tshe-dbang. There were lots of presents offered to him, namely, silk, gold and silver-made mandala, and tea leaves packed in hide-bags, etc. He initiated some 40 monks to become ordained monks and more than 20 to be novice-monks.24

8th month
1st day (1652, 9, 3)

The Dalai Lama arrived in Dkyil-sgar (370) and performed a sacrificial ceremony together with the monks of
the monastery called Rnam-par rgyal-ba'i phan-bde legs-bshad-gling.

5th day
   A magnificent religious dance was performed.

6th day
   Having completed seven days of the religious services by some local monks, it brought a great deal of happiness.

7th day
   From the 7th day onward, he received horses, silk, and some religious objects such as bells and cymbals from both the general public and religious communities.

Second 7th day (tshes-bdun phyi-ma)\textsuperscript{25}
   The Dalai Lama sent detailed letters to the monasteries in Tibet and Sikkim and instructed them to bury the pot of treasure for the benefit of the people in the Buddhist world.

   The monks from Sku-'bum (371) and lots of other people came to meet the Dalai Lama and offered him presents such as some 500 horses, about 40 yak, tea, and silk. He offered many kinds of religious rituals to bless them. He initiated about 70 monks to become ordained monks.

   Besides a newly built seat and thousands of other
presents Se-chen-hung tha'i-ji also offered the Dalai Lama 2000 horses. Bla-ma btsan-po offered him 500 horses in addition to a wealth of other presents.

To about 10,000 common and religious people arrived from the Dgon-lung and Sku-'bum monastery, the Dalai Lama offered the Thams-cad mkhen-po bsod-nams rgya-mtsho'i nye brgyud kyi spyan-ras-gzigs kyi rjes-gnang.

The Dalai Lama arrived in a well-built tent with good tables and chairs. It was set up for the arrival of Ja'i-sang bi-chi ye-chi. He offered the Dalai Lama silk and horses.

The Dalai Lama blessed everyone who came to the camp site and initiated 250 monks from the Dgon-lung and those of Bla-ma btsan-po's followers to become ordained monks and 150 to be novice-monks.

The Dalai Lama offered the Rta-mgrin skyer-sgang lugs-kyi dbang-bzhi byin-rlabs to the people who came to meet him. Chu-lum tha'i-ji, Ja'i-sang gu-shri, and Tha-sor-kha were in the group. In addition to the blessings and different services, the Dalai Lama also named two newly built monasteries: one was Dga'-ldan chos-'khor-gling, and the other, Dam-chos-gling. He also received silver, gold, and horses as presents. (373)

The Dalai Lama gave horses and silver to some key members of the Bya-khyung, Sku-'bum, and Dgon-lung monasteries. He gave one horse and two sheep to each monk.
of the seven monastic institutes in the camp area, and one horse to every two transporters and servants. He sent back to the homeland of the Sde-pa more than 1000 zho of gold and about 800 horses. He also took that opportunity to write a letter to Bstan-'dzin chos-kyi rgyal-po (Gu-shri Khan) and send him some garments. To each of the general managers of the three monasteries, Se-ra, 'Bras-spungs, and Chos-'khor-rgyal, he bestowed 100 srang of silver. He also sent letters to some other lamas and gave them valuable presents.

At this time, the Dalai Lama felt that with the imperial government's help, he was greatly relieved from all worries about his journey.26

17th day

The Dalai Lama left Bo-ro chu-'gag and arrived at Yo-le-thu (374). He was escorted by the chieftains of the Oirad Mongols.

18th day

Se-chen-hung tha'i-ji's wife offered him a Chinese red coat and 5 ornamental banners decorated with pearls.

He traveled through Nags-rong (374). It was a forest area with tall trees stretching high into the sky. The place he stayed was called Cha-gan tho-kho'i (374).

19th day
He traveled through Rgya'i-lcags-ri phyi-ma (374), the outer section of the Great Wall. In this area there was agricultural land and a walled city. The magistrate of Go-skya-mkhar (374) came to meet him and offered him a lunch party. They used a wagon to carry the food out. There were different kind of fruits, refreshments and meats.

He then traveled through a city called Zan-nyen-jing (374). In that area most land was wet and green, abundant with trees, fruits and flowers, just like a heavenly park.

He traveled to the birth place of Btsong-kha-pa and arrived at Sku-'bum byams-pa-gling (375) by the invitation of the monastic community. He stayed in the newly built Chinese style house offered to him by Tshe-dbang bstan-'dzin, a chieftain of the Oirad (O-rod).

He visited extensively the different religious establishments and blessed everyone, wishing each one of them a happy and long life. He was invited to the seat once belonging to the All-knowing Bsod-nams rgya-mtsho.

He received thousands of presents, including 12 horses, gold, silver, and tea, etc.

To about 5000 local people, including Chinese, Tibetan and Mongols, he offered a variety of religious services and tea. He stayed there for two days. On the day of his departure, four officials from the Zi-ling city (375) and about 100 of their horsemen came to welcome him. The four
officials were listed as Bi'i-phu'u-tsang, Ho-tshan-tsang, Thung-ye, and Bang-ye. He then arrived somewhere near the city of Zi-ling (375). There were numerous people in this area, but they were prevented from coming near the Dalai Lama, by a person holding in one hand a wooden board with an official notice on it, and in the other hand, an iron chain; he was walking along the road. At this place the Dalai Lama began to notice wheeled carts being used to transport goods.

Two local officials offered the Dalai Lama a traditional Chinese party. The next morning more officials and their people came to meet him.

A Chinese person guilty of robbing 400 srang of silver from a government treasury was hand-cuffed and incarcerated. The Dalai Lama paid 300 srang of silver and some horses to have him released. The Dalai Lama felt that the Chinese people cherished silver over their concern for others. His unexpected action surprised the local people.

The incarnated lama of 'Bri-gung from Pa-ras offered him 20 horses. As the Oirad chieftains and the head lama of the Sku-'bum came to see him off, everyone waved salutation scarves and voiced their good wishes. It was an emotional departure for the Dalai Lama. He stayed at the place called Pheng-krung-yi (376), near the monastery which once belonged to the late Bla-ch'en Dgongs-pa rab-gsal. Many people came to meet him. He observed many Chinese people holding in their hands banners, parasols, royal ensigns, and some
musical instruments. He met the religious community headed by Sgro-tshang nang-so and arrived at Men-pas (376). The local official gave him a warm reception.

Sgro-tshang nang-so and his religious community offered him thousands of presents, such as tea and silk, etc., and the people of the Dgon-lung monastery offered him about 20 horses.

Because the people in this area were so sincere about their faith, the Dalai Lama offered the Yi-drug gi bzlas-lung and other blessings.

He traveled over a long bridge and a large street in a market place outside the city of Men-pas (377). The local official of Lo'i-kwa'o-chang (377) came to pay respect to the Dalai Lama.

26th day

He arrived in Bing-ku (377) and ate lunch there. More than 150 people came from Pa-ras stong-shab to meet him and offer him about 40 horses. The local officials of the Grong-lang city (377), Te'i-dung and Se-ra-lung, together with 30 riders, came to welcome him. When he arrived at Si-rri te'i-dung27 (377), the magistrate Li-phang-shu'u honored him with a Chinese reception. They offered many presents, such as 100 rolls of silk, canopy, horses with saddles, 150 zho of gold, etc.
27th day

The Dalai Lama offered a religious service for Mdo-pa gu-shri and many other people in that area. In a rest area (rta-'jam), near a bridge across from a big river, the three officials of the Grong-lang city, namely Bing-ye, Thung-ye, and Lu'u-tsha-cang, offered the Dalai Lama a Chinese style reception. He initiated 43 monks to become ordained monks, 86 to be novice-monks, and 80 to be novice (rab-byung) from the monasteries in that area.

Because there was no water available in that area for people to drink during that day's lunch time, they used a wagon to carry water over. The magistrate of Grong-lang brought with him food and fruits. He also served the Dalai Lama a cooked meal inside a big white tent.

The Dalai Lama traveled through a long ravine, where the land was in red color. In the welcome procession held there, people carrying flags in their hands marched on the outside lines and a large Chinese marching band marched down the middle. The Dalai Lama's group was escorted by some horsemen to a place near the city of Grong-lang (378), where they set up camp.

The three local officials offered a variety of wheat-flour-made-food and spared the lives of the chickens and pigs. They offered the Dalai Lama presents, such as a
woolen cloak, salutation scarves, umbrellas, porcelain ware with base, tin plates, silk and horses with saddles. The Dalai Lama offered them the Rta-mgrin gyi rjes-gnang.

28th day

The Dalai Lama arrived at Phing-ting-chang (378). The magistrate, Yu'u-skyi-yi, offered him a reception. About 60 local officials and their followers came to meet the Dalai Lama and offered him hundreds of presents, such as a silver pitcher, ceremonial tea set, mandala, silk and horses with saddles. During the days he stayed there, lots of people from Pa-ras came to see him; they offered him more than 100 horses. He blessed each one of them and fulfilled their wishes by offering them some religious services.

When he arrived at Zan-yon-tsang (379), near a big city surrounded by a wall, he received presents, such as horses, silk and fruits, from many different people. He offered the Chinese and the people from Pa-ras the Spyan-ras-gzigs kyi rjes-gnang. On the road, Bzang-po rgyal-mtshan of Pa-ras offered him 30 horses.

9th month

3rd day (1652, 10, 5)

The Dalai Lama traveled through a deep valley with trees hanging down from both sides of the mountain. Although there was no water running through the valley, the
forests and grass land were very lush. After passing through a few mountains and forests, he arrived in Yung-tha'i-ching (379), which was a wide open dry area, belonging to the Manchu country (man-ju'i sa'i-cha).

He initiated 45 monks to become ordained monks and about 50 to be novice-momks from the Pa-ras area.

4th day

An imperial delegation, including Nom-chi bla-ma, Khi-ya, and Jang-gi, arrived and presented to the Dalai Lama a letter and gifts.

5th day

The Dalai Lama traveled through the desert area called Sgo-be by the Mongols and arrived in the area outside the Great Wall. Then, he arrived at a place called Ying-phan-sru (379) in the Lu-thang (379) area. There was a variety of different small trees found in the forest.

6th day

Because there was no water on the road the Dalai Lama traveled 140 li (each Chinese li equals 500 meters) to a wetland area called Chang-lu'u-sri (379) in Nying-zha (Ningxia). There were many birds, white snakes, and hawks.

He offered the ritual of Phyag-drug-pa'i dbang-bzhi byin-rlabs to Nom-chi bla-ma and Kho-lo-che sku-skye.
During his four day stay there, he sent letters and presents to the Emperor.

10th day

At the place they had lunch, three Cha-khar Mongol leaders presented to the Dalai Lama more than 40 head of horses and camels. The government of Nying-zha (Ningxia) arranged a Chinese palanquin\(^{30}\) to carry the Dalai Lama. Riding behind the marching band and the colorful parade, he arrived in Drung-wi (380). The local officials of Ningxia and the community leaders all came with their servants and religious representatives to meet the Dalai Lama and offered him a lavish Chinese style reception. The messenger Ma-ni-ba returned from the imperial court. The Dalai Lama stayed there for three days.

13th day

Having traveled through the city of Dhi-ri su-khu-do (380) the Dalai Lama arrived in Jin-lu-phu'u (380). A delegation from the imperial court was already there. They presented him with about 40 head of horses and camels. He composed some religious notes as requested by the local people. He stayed in a place near the city of Shi-gong-zi (380). The local official offered him a Chinese style reception.

Near the city there was a monastery called Shi-gong-zi
built with a Chinese style roof. It was said that one man completed the building within eleven days. In that monastery there was a self-grown statue of the Buddha about ten feet high. A temple of the Buddhas of the past, present, and future (Dus-gsum Sangs-rgyas) and other religious establishments were found in a cave. The Dalai Lama did not go inside to visit; he only observed from afar.

After he traveled through a few other places, he arrived at the place near a monastery in the city of Jang-ye-phu (381). Seven Chinese people came to meet him and offered him many different fruits. The magistrate of a small city called Tso-yon-phu (381) came to pay respect to the Dalai Lama.

18th day

The Dalai Lama stayed in a place near the city of Kong-wu'u (381). The monastery call Glang-ru lung-bstan was located on the other side of the Yellow River. The magistrate offered him a large reception and presented him with silk and other gifts. The magistrate of Yu'i-tshen-yang (381) donned in his official costume and offered the Dalai Lama a reception.

The Dalai Lama continued his trip, traveling through many towns and cities in the area of Ningxia. Some Chinese monks and Buddhists came to meet him.

The city of Ningxia (Nying-zha-mkhar, 381) was very big
at the time. Inside Ningxia stood a white stupa and other well built monasteries with colorful roofs. Outside the city, the Dalai Lama passed through a stupa in the monastery where the robes and almsbowl of Kāśyapa (Sangs-rgyas mar-me-mdzad) were kept.

Passing through the road of a dense forest area, the Dalai Lama arrived in a small city called Jing-chu-phu (382). Two officials from Ningxia presented him with numerous presents, such as a gold incense burner, four silver plates, four rolls of silk and a silk cushion.

In Chinese cities there were magnificent buildings complete with high and well-built roofs. Multitudes of people gathered along the main road of the cities, burning incense. Some laid flowers, food, and drinks on the tables to show their respect to the Dalai Lama.

9th month
21st day (1652, 10, 23)

The Dalai Lama and his followers crossed Sma-chu (Rma-chu, the Yellow River) (382) on beautiful, big Chinese boats. The two Ningxia officials who came to escort him returned to their home office.

About 100 monks and 500 people arrived from Zha-ldan in 'Or-dus-su (Ordos) (382) to meet him. Shin-ta pa'i-li offered him a golden mandala, more than 100 horses, and a number of camels. A Bla-ma, from Rin-cen dpal-bzang offered
him silk and silver. A-kha'i bla-ma and Tha-yan-chi offered him about 150 horses and camels, and some gold, silver, tea and food stuffs.

Six lower ranked officials from Ningxia offered him silk and porcelain wares. The official from Lang-ju (383) offered him a lot of different goods.

The Dalai Lama offered the people the religious ritual 'Jam-dbyangs a-ra-pa-tsa-na and read some magic scriptures. The A-kha'i bla-ma and his followers offered every member in the Dalai Lama's camp tea, silk, and alms.

23rd day

Sha-ji dha-ra returned from his mission of delivering a letter and presents to the Emperor. The Dalai Lama offered about 100 people from Ordos, the following rituals: Spyan-ras-gzikgs phyaq-bzhi-pa rjes-gnang, and Rigs-gsum mgon-po'i rjes-gnang.

Khi-ya bla-ma, Mgon-po khi-ya, and Bha-tha'i jang-qi arrived from the Emperor's court bearing an official letter and presents.

10th month

1st day (1652, 11, 1)

The Dalai Lama arrived in Bhur-sig (383).
When the Dalai Lama arrived in the forest area called Kha-ra 'u-su (383), 'Ol-dga' gla-ba sgang-pa also arrived and brought with him the Tibetan official seal and other daily necessities.

The Dalai Lama next reached Tho-su-thu (383), by the Yellow River. This area was a mixture of sandy plains and grass land. Most of the water in this area was quite salty. Approximately 500 monks and their leaders came to offer the Dalai Lama thousands of presents, such as a gold mandala, 400 srang of silver, more than 100 horses, silk, cotton cloth, and tea. The Dalai Lama blessed Khi-ya bla-ma and offered him the ritual: Spyan-ras-gzigs kyi rjes-gnang. He then carried the Dalai Lama's letter of response to the Emperor.

3rd day

Shin-ta pa'i-li and Rin-cen be'i-se came with about 400 monks and presented silver and horses to the Dalai Lama.

When the Dalai Lama arrived in O-lon bu-lag (384), thousands of Mongol officials and their horsemen came bearing large amounts of silver and about 300 horses. The religious groups' presents included 200 srang of silver and about 100 horses. The Dalai Lama performed for them the ritual: Spyan-ras-gzigs phyag-bzhi-pa'i rjes-gnang. He also blessed as many as 5000 Mongols and strewed flowers for
them.

In Ba-yen tho-lo-ge (384), from another group of approximately 300 Mongols, he received more horses and a mandala made of gold and silver, decorated with colorful silk. The Dalai Lama offered different people different recitations of the precepts: for No-yon dbon-po's people, the Yig-drug-gi bzlas-lung; for Rin-cen-dbang, the Thugs-rje chen-po'i bzlas-lung.

In the area by the salty lake Ra-sa-su no'o (384), people from Mkhar-sngon-po converged to help the Dalai Lama organize the camp ground. They presented him with white camels and horses with golden saddles. Rin-cen-dbang and his wife offered the Dalai Lama articles made of gold and silver, a sable fur cloak, and hundreds of horses and sheep. Shin-ta pa'i-li's wife offered him about 20,000 items, such as 1000 srang of silver, 1000 horses, 100 camels, 10,000 sheep, tea, and silk, etc. Rin-cen-dbang's younger brother, Chos-tsho cho-gur presented him with a sable fur coat and more than 300 srang of silver.

The Dalai Lama offered the longevity ritual to bless the people who came to give him presents. Shin-ta pa'i-li offered the people of the Dalai Lama's camp an enormous banquet with lots of food. They stayed there overnight. The next day, Cho-gur sent people to escort the Dalai Lama to the campground and to prepare horses, camels and tea for him.
When the Dalai Lama arrived in Shi-ta-bu-ri-du (385), Bu-yan-du gu-shri and Yel-deng be'i-se, father and son, and 3000 other people also came to meet him there. They offered the Dalai Lama hundreds of presents, including silk and a gold and silver mandala. The Dalai Lama performed a special ritual for them. Gtsang-pa dka'-bcu bestowed upon the Dalai Lama a golden churn and a horse with saddle. Rin-cen be'i-se provided the people in the Dalai Lama's camp with meat, butter, and cheese.

In Ul-chur-du (385) the Dalai Lama initiated 9 monks to become ordained monks, 4 to be novice, and 18 to be Buddhist devotee (dge-bsnyen). Se-chen da'i-chen's daughter and another 500 or so people were offered the Spyan-ras-gzigs phyag-bzhi-pa'i rjes-gnang. Many Mongol leaders came to present to the Dalai Lama and his followers with gifts.

When the Dalai Lama arrived in Kha-ra bu-lag (385), Tshe-ring pe'i-se, Ratna thä'i-ji and about 1000 other people, greeted him. The presents offered to him included a tent, canopy, cushions, sable fur, horses, camels, golden and silver churns, milk bucket, copper basin, gold, silver, tea, silk and cotton cloth.

Thousands of other groups of people also came to this area to meet the Dalai Lama. In return, the Dalai Lama offered them different rituals and proffered many blessings to them.
16th day

The Dalai Lama made a stop at a grassland on the bank of the Yellow River (387). He performed the ritual Shangslugs rta-mgrin gyi byin-rlabs dbang-bzhi to endow power upon a group of the Mongols. He also blessed many Buddhist devotees and monks.

18th day

Because of a dangerous storm he could not cross the river. He camped at Bho-tho-ge E-le-su (387). The people from Mkhar-sgon-po presented him with more than 200 horses, 80 of which came complete with saddles.

20th day

He performed the ritual 'Phrin-las drag-por bsgrub-pa'i gtor-bzlog for three days, and during these three days, the cold wind storm made life very miserable.

22nd day

He performed a ritual to drive the devil away. The weather then warmed up and everything returned to normal again. He composed some religious verses as daily readings for Klang-bu-ba ngan-dbhang legs-ldan.

23rd day

The Dalai Lama sent Me-rgan dka'-bcu shes-rab rgya-
mtsho to present a letter to the Emperor. The rituals he performed were:

Thugs-rje chen-po gtso-rkyang gi rjes-gnang and
Skyer-sgang lugs-kyi rta-mgrin gyi dbang-bzhi byin-rlabs.

26th day

The Dalai Lama arrived in Thu-mu-ge (388) in the Thu-med Mongol area. More than 500 horsemen came and offered him presents of fine silk, garments, and gold and silver. He offered flowers at the statues and sacred objects established by Bhe-kho kho-sho-chi. The Dalai Lama performed the Yi-ge drug-pa'i bzias-lung ritual for a group of Mongols, about 600 in total, and the Yi-ge drug-pa gtso-'khor gsum-pa'i rjes-gnang for many Mongolian officials.

29th day

The Dalai Lama left E-re-khu (389). At the place where he stopped for lunch, Nom-chi Bla-ma and four other people came to report that Khe-shing-ge chin-dbang31 was coming to welcome him. For the next two to three days, thousands of people came with their horses and camels to meet the Dalai Lama.

Greeting scarves appeared everywhere like snowflakes. An official in charge of the religious affairs from the Imperial court was there to offer him with presents such as
a piece of porcelain ware with a gold base, an enamel ware and a gold spittoon.

11th Month
2nd day (1652, 12, 2)

A huge parade procession was arranged by Khe-shing-ge chin-dbang and his guards. Behind him rode about 2,000 horsemen, and in front of him marched a large band playing music very loudly. A large crowd of people held in their hands various banners, weapons and other ceremonial and symbolic items.

Besides an official letter, many presents were given to the Dalai Lama, including a monk's robe decorated with pearls. From the Dbang himself came a gold mandala decorated with the seven different precious articles of royalty.32 For three days they stayed there to celebrate this occasion.

5th day

At the time when the Dalai Lama arrived in U-su-thu-ru (390), Jo-rig thu-dbang presented him with thousands of gifts such as a gold mandala with a metal platter, a silver mandala with a wooden frame, a string of pearl rosary, silk, and horses. He performed a ceremony of blessings for about 400 people.

From Jor-de-mur (390) he traveled through a valley
inhabited by wild animals and arrived at a place called Rdo'i-tho (390), located in a forest area.

6th day

He arrived at Khi-ri Ta'i-kha (390), where a newly built residence with a Chinese dome and a surrounding wall was completed for him by the order of the Emperor. He received a lot of presents from different people who came to meet him.

Urged by Khe-shin-ge chin-dbang, he performed many religious rituals for the people in the vicinity.

21st day

The Emperor sent Me-rган dka'-bcu and Sha-ji dha-ra as messengers to meet the Dalai Lama.

23rd and 24th day

A rounded circle of rainbow appeared in the sky. The Dalai Lama had never witnessed such a phenomenon before, and because this rainbow could be seen by people from every direction, whoever saw it was astonished. He could not determine whether it was a good omen or a bad omen. Later on, this type of rainbow appeared a couple more times in Tibetan sky, each time accompanied by a death in a big family.

Earlier, he had expressed several times that he had no
intention to stay in China for a long period of time because of health dangers like the small-pox and other diseases. Now, he asked Me-rgan dka'-bcu to once again report these sentiments to the Emperor.

27th day

According to the Imperial order, the best way to guarantee a quick trip and return trip was to select 300 men to accompany him on the journey and to leave the rest of the followers in Ta'i-kha (392). If they were to travel in too large a group, too much time would be wasted and they would be more vulnerable to the various problems caused by different diseases. Thus they left some people behind and continued on.

28th day

He performed the Thugs-rje chen-po'i rjes-gnang for Sukhun tha-po-na and Me'i-ring jang-gi in Khu-khe u-su (392).

30th day

A group of about 10 people from the Khal-kha left banner royal family were on their way to pay tribute to the Emperor in order to negotiate some kind of business trade. He met with some of them.

Part Two: In Peking
12th month
5th day (Shunzhi ninth year, 1653, 1, 4)

The Fifth Dalai Lama and his followers, three hundred in number, entered through the Great Wall and arrived in Zhangjiakou (Rdzang-skya-khu) (392). They passed through an iron-cabled bridge outside the city and saw some stone lions and trees at both ends of the bridge, and also some tall stone pillars. They stayed in a place called Lu-ya-grong on the riverside. When they were passing through a place near the city of Ba-yan su-mi (392) they saw that the city was very big. There were about a thousand people emerging from the city gate. At that time, owing to the prevalence of smallpox throughout the area, the Qinwang, who was responsible for the Dalai Lama's journey to Peking, ordered three or four people to drive the people back into the city.

The Dalai Lama met with a group of the Oirad Mongols who were going to visit the Shunzhi Emperor.

Later he again visited a few monasteries. Among them was a newly completed building, erected by the order of the Emperor, at a place called Kho‘a-las (393) near a bridge. The abbot of that monastery came out to meet the Dalai Lama and presented to him many presents including a string of jade rosary, some silk and one hundred ounces of silver.

Again he traveled through a few villages and cities;
one of them was called Sa-rdol (393). In that area he saw various tall buildings and holy statues. And then he arrived in Changpingzhou (Khyang-phi-ju)\textsuperscript{33} (393).

The next day, a Lama named Bsam-blo a-zhang, together with his thirty disciples, came from the Yellow Temple, to meet the Dalai Lama. The Emperor also sent people to present to the Dalai Lama two imperial horses and other presents as well as to deliver welcome notes. The two horses were big and burly, and difficult for the Dalai Lama to ride upon. However, because they were especially granted to the Dalai Lama, it would be considered improper were he not to ride one. Thus, he chose to ride the white one. Before long he arrived at a place near Shahezhen (Zha-hu-chang)\textsuperscript{34} (393). In that area he was received by the local officials; at the same time there were priests who offered him presents.

When the Fifth Dalai Lama arrived in the vicinity of the bridge called Qingheqiao (Ching-hong)\textsuperscript{35} (393), the Emperor dispatched U'i-jing chin-dbang\textsuperscript{36} and some three thousand horsemen to welcome him. Everyone among the troops held different parade objects, such as weapons, umbrellas, banners and other ceremonial items. Also there was a marching band performing music and a spectacular parade. After awhile, besides a group of smaller parade troops under the command of Khe-shing-ge Chin-dbang (Qinwang), there were very few people left marching. Having seen the parade, the
Dalai Lama felt that this kind of tradition was certainly different from any Tibetan custom he had seen.\(^37\) 

Included in the Qinwang's gifts to the Dalai Lama were: one string of pearl rosaries, a tea churn made of fifty ounces of gold, a set of saddles decorated with gold, silver, and other jewelry. Along with these presents were given some ceremonial scarves with propitious designs. The next day the Qinwang again delivered a big Chinese style banquet to welcome the Dalai Lama and his party. That day it snowed very heavily. This particular weather was predicted by a western missionary whose name was Thang-shi-dbang.\(^38\) It was said that the Qinwang was amazed at the accuracy of this weather forecast. So the Qinwang praised him with a great admiration.

The Dalai Lama stayed for two days in the place called Chen-lo'u\(^39\) (394).

The Emperor came to meet the Dalai Lama at the place called Ri-dwags Kho-tho\(^40\) (394) according to what had recorded on the written documents.\(^41\)

16th day (1653, 1, 15)

When the Dalai Lama and his followers proceeded to meet the Emperor, they entered a beautiful and magnificent building surrounded by walls. When they arrived in the area from where they could almost glimpse the imperial throne, all of his followers dismounted their horses.\(^42\) They
continued marching onward for about four-arrows' shooting distance, and then, the Dalai Lama himself, also dismounted from his horse. At that time the Emperor descended his throne, and walked a distance of approximately twenty feet (ten gzhu-'dom) toward the Dalai Lama to meet him and grasp his hands. Through the interpreter, they asked after each other's health and greeted each other.

The imperial throne stood as high as a human's waist. The Emperor sat on a small stool on his throne, and the Dalai Lama sat a little bit lower than the imperial throne. The distance between the two seats was fairly small--about two to three feet apart.

At tea time, although the Emperor asked the Dalai Lama to drink first, the Dalai Lama declined out of courtesy. Finally the Emperor agreed that both would drink at the same time. The Emperor treated the Dalai Lama cordially and presented him with many gifts. Likewise, the Dalai Lama sent to the Emperor about one thousand different presents, including some decorative objects made of coral, agate, and green jade. He also presented Tibetan woven wool, brown sugar, Tibetan incense, horses and animal skins such as black fox skins. The two leaders proceeded to converse about the current Tibetan situation for a good while.

Upon meeting him the Dalai Lama conjectured the Shunzhi Emperor to be about seventeen years of age. But though he looked young, his attitude and appearance was that of a
mature and dignified emperor.

After attending a well-prepared reception, the Dalai Lama returned that night to Chen-lo'u (395), the place where he had stayed the night before.

17th day (1653, 1, 16)

The Dalai Lama then moved into the Yellow Temple (Gzims-khang ser-po)45 (396) located inside the Peking city limits, not too far from the imperial palace. The Shunzhi Emperor had spent ninety thousand ounces of silver in building this temple for the sole purpose of allowing the Fifth Dalai Lama to reside there during his visit to the capital. The reason for naming it the Yellow Temple was that in the process of building it, thousands of gold leaves were mixed in paint to paint the inner palace wall; the inner quarters would be the Dalai Lama's residence. It thus appeared shining yellow in color. The temple was so beautiful and magnificent that it was as if some heavenly god had used his or her supernatural powers to help design and complete the temple.46

19th day (1653, 1, 18)

Bing-thu-dbang led about a hundred followers to meet the Dalai Lama and to present to him a golden plate, fine silk and other presents. For the visitors, be they high officials, priests, or common people, the Dalai Lama
performed religious ceremonies to bless them. One of the ceremonies was the Spyan-ras-gzigs gtso-'khor gsum-pa'i rjes-gnang.

25th day (1653, 1, 24)

The Emperor sent a special delegation to bring presents to meet the Dalai Lama. In addition to a mandala made of gold and silver, which was decorated with the seven precious symbols, the presents also included a porcelain ware with a golden base, a spittoon, water bottles, plates decorated with dragon designs, incense burners, trumpets, and other musical instruments. There were also banners, umbrellas and other ceremonial objects. Judging from the types and numbers of gifts he received, the Dalai Lama was obviously treated no less honorably than the Ti-shri during the Yuan dynasty. There were about a hundred other visitors present, for whom the Dalai Lama performed some religious ceremonies and again blessed.

New Year's day, in the Water-snake year:

Many people, including high government officials, imperial family members, and even the people from the Daiga area, came to visit the Dalai Lama and wish him a happy new year. They exchanged presents and invited one another to banquets. All were in very high spirits.
First month
3rd day (1653, 1, 31)

More people arrived to wish the Dalai Lama a happy new year. He performed religious ceremonies for the visitors, about fifty of them, and blessed them all. The Dalai Lama also performed a religious ceremony and explained Buddhist scripture for Khe-shing-ge Chin-dbang and his followers.

8th day (1653, 2, 5)

The Dalai Lama had an opportunity to perform a ritual for a family's funeral ceremony. At that time a very special phenomenon occurred in the sky. Whoever witnessed it was astonished.

11th day (1653, 2, 8)

The Dalai Lama was summoned to meet the Emperor in the Taihe Palace. Under the jurisdiction of the Imperial City, there were thirteen Wu'u-kyang. In the capital of each province (Zhing-chen) resided an official called Kyun-min. Under each Kyun-min, there were thirteen Thi'i-tu'u. Under each Thi'i-tu'u, there were thirteen Tsong-ye, thirteen Tu'u-ye, thirteen Beng-ye and thirteen Thang-ye. In each provincial capital the armies numbered as many as five bushels of sesame seeds.
The Imperial capital was enclosed by three layers of walls, each layer a different color: white, yellow and light red. The outermost layer of the city was very wide, so that, one had to walk for a long time to reach the next gate. Inside the city houses abounded. Outside the main gate of the palace, flags, ceremonial banners, umbrellas and other objects filled the air. While the Dalai Lama moved forward gradually, the band played beautiful music. Upon arriving at the Imperial Palace, all of the ministers and high officials were positioned properly; only the Emperor was absent. At that time the Dalai Lama seated himself on top of the two-foot wide seat which had been built for him. Before long, the music started anew, and the Emperor emerged from the back door and ascended to his own throne. At that time the Dalai Lama immediately rose from his own seat. The Emperor then, through the interpreter, asked the Dalai Lama to sit down. In the end they both sat down at the same time. On either side of the Emperor's seat, stood one high minister. The interpreter expressed the Emperor's wish for the Dalai Lama to drink the tea according to the rules they had agreed on the previous time.

The gold plates on the tables were only for the Emperor's use, while other people's plates were made of silver. Altogether, the banquet consisted of about fifty different dishes. It was a splendid banquet. The Emperor also granted gifts to fifteen of the Dalai Lama's important
followers. After the banquet the Dalai Lama and his followers returned to their residence.  

12th day (1653, 2, 9)

The Dalai Lama wrote some religious scriptures with blessings and distributed them to whomever requested them.

14th day (1653, 2, 11)

The Dalai Lama delivered the ceremonial scarves written with lucky words to some of his worshipers. At that time a good omen miraculously appeared. Inside the temple, in the front row, and to the right side of the building poles, the Dalai Lama discovered water at the bottom. At first it was suspected that the water might have been spilled accidentally. Otherwise, the water might have dripped down from above, thus explaining the wet spots on the building poles. When the Dalai Lama returned from the palace, some water was still leaking. He could not determine whether what was happening constituted a good omen or a bad one. Later, flowers grew out of that very water spot. It was said that even the Emperor might go there to view this phenomenon for himself. Nobody knows for certain whether the story is true or not.

One night, dark clouds were rolling around like smoke in the sky, appearing to be some very strange and furious formation. In the Imperial City, many of the Tibetans and
Mongols witnessed and were frightened by the special phenomenon. It was interpreted as a symbolic incident foretelling a good omen.\textsuperscript{53}

The following is the list of the banquets held by the Qinwang and Junwang of the imperial family in honor of the Dalai Lama:\textsuperscript{54}

First month, 18th day (1653, 2, 15):
the imperial uncle Heshuo Zheng Qinwang prepared eighty feast tables for the Dalai Lama and other people. (400)

First month, 21st day (1653, 2, 18):
Cha-Khar Da'i Chin-dbang presented many offerings to the Dalai Lama. (400)

First month, 23rd day (1653, 2, 20):
Yi-le-thu Dbang held a large banquet for the Dalai Lama. (401)

First month, 27th day (1653, 2, 24):
the imperial brother Heshuo Chengze Qinwang prepared eighty banquet tables to entertain the Dalai Lama. (401)

First month, 29th day (1653, 2, 26):
Ging-ging also generously entertained the Dalai Lama. (401)

Second month, 3rd day (1653, 3, 2):
Chig-shin Dbang organized a big banquet to entertain the Dalai Lama. (404)

Second month, 12th day (1653, 3, 11):
Nel-ge'i Dbang set up a banquet to entertain the Dalai Lama. (405)

Besides the banquets, the Dalai Lama also received numerous presents. The following list indicates some of the gifts he had received.

From the two sons of the imperial uncle Heshuo Zheng Qinwang he received
a mandala made of gold and a very well decorated gold saddle.

From the imperial brother Heshuo Chengze Qinwang he received
a set of porcelain ware with gold bases, a ceremonial water bottle, a spittoon and others.
From Mgon-po tha'i-ji he received
a gold tea churn, a thousand ounces of silver, and
eighty rolls of fine silk.

From Dge-slong Bsam-grub Chos-'phel he received
a mandala made of thirty ounces of gold and three
hundred ounces of silver.

Other than those items mentioned above, the Dalai Lama
also received lots of jewelry, gold, silver, horses,
different kinds of fine silk and other objects. The Dalai
Lama then performed various religious rituals to bless the
people who had come to offer him presents. He also read
scriptures and presented the visitors with ceremonial
scarves; in addition he even gave sermons on Buddhist
scriptures and initiated the Buddhist monks. These
engagements kept him busy until the end of the first month.
Then early on in the second month of the year, the Shunzhi
Emperor requested that the Dalai Lama use his religious
authority to settle a dispute between two monks. After
placating matters the Dalai Lama reported to the Emperor and
everybody was satisfied. The following is the story from
the original text which describes this event.

"There was a monk whose name was Nas-ci tho-yon.
He was a well-read man, accepting of the different
sects of Buddhism and respectful toward all the
gods of the world. He claimed he was the
reincarnation of Tsong-kha-pa, the great master of
the Yellow Hat Sect. And because he generously
gave of himself to help the general public, he was
highly regarded by the Mongolian people and
enjoyed great popularity amongst his followers.
Another monk, Byams-gling No-mon-khan, was quite
jealous of his rival Nas-ci tho-yon. Their mutual
hatred and disagreement were like that of the crow
and owl who could not live together in the same
world. Consequently their supporters became
entangled in the antagonism and divided themselves
into two opposing parties. Sometimes they were
embarrassed to face each other.
When this situation was reported to the Emperor,
he sent people to defer responsibility onto the
Dalai Lama, saying, "the conflict between the two
lamas is rooted in religious matters. You should
be the one to judge the case." On the first day
of the second month (1653, 2, 28), the Dalai Lama
commenced investigating the case. He discovered
that although Nas-ci tho-yon seemed to be
genuinely concerned about people and respected the
Lord Tsong-kha-pa as the master of his religious
philosophy, he lacked a certain amount of
religious knowledge, and furthermore, was not receiving good guidance from his teacher and friends. Therefore, on the one hand the lama Byams-gling No-mon-khan's criticisms were valid; on the other hand, No-mon-khan was unwilling to tolerate any religious discussion or authority established by Na-ci tho-yon, and perpetually plotting to send this old Mongolian lama to prison.

Such a conflict proved very difficult for the Dalai Lama to mollify. He did not wish to offend either lama and yet, he could not disobey the order handed down to him by the Emperor. In the end the Dalai Lama relied on religious theory as a means of supporting the justice he prescribed, and presented a solution acceptable to both sides. The news of this settlement was finally reported to the Emperor, who was assured that no further inquiry into this matter would be necessary. 1155

After the dust had settled, the Dalai Lama especially invited Nas-ci tho-yon to a session on Buddhist theory, and moreover transmitted to him some religious rites. As for the other monk, Byams-gling No-mon-khan, when the Dalai Lama was about to leave Peking, he delivered thousands of
presents to the Dalai Lama, such as a string of pearls, three hundred ounces of gold and also some fine silk curtains.

2nd month
12th day (1653, 3, 11)

The Shunzhi Emperor again sent people to deliver to the Dalai Lama presents such as an overcoat decorated with pearls and some invaluable pearls the size of two thumb tips. He also gave each of the Dalai Lama's followers three ingots of silver, each ingot weighing fifty ounces. Other presents included silver tea churns, fifteen rolls of clothing material, fine silk, specially designed satin, whole sets of horse saddles and other equipment for the horse riders.

13th day (1653, 3, 12)

The Dalai Lama performed some special religious rituals, read scriptures, gave initiations and blessed both monks and the general public. For the imperial brother, Heshuo Chengze Qinwang, he paid special respects. People even came from as far away as the Daiga area to meet him.

18th day (1653, 3, 17)

The Dalai Lama was again invited into the Imperial City to meet the Emperor, who had arranged another great banquet
for him. As the Dalai Lama was returning to the Yellow Temple, he offered flowers at the Buddhist statues. The Emperor gave him more presents such as: two tea churns and tea bowls made of fifty ounces of gold, five hundred ounces of gold, eight silver tea bowls and eight silver tea churns, ten thousand ounces of silver, a big pot made of one thousand ounces of silver, one thousand rolls of silk, ten gold saddles, ten of each the tiger skins, leopard skins and black fox skins. In addition to all these, there were one hundred packages of tea leaves, packaged in cow hide. From the imperial mother the presents totaled one hundred ounces of gold, one thousand ounces of silver and one hundred rolls of silk.

During the last few days of the Dalai Lama's stay in Peking, he was very busy writing and reading scriptures and performing religious ceremonies and blessings for hundreds of thousands of people. The imperial uncle Heshuo Zheng Qinwang sent him yet another set of presents, including: one hundred ounces of gold, a gold tea churn and tea bowls, one hundred rolls of materials of fine silk, etc. The imperial brother Heshuo Chengze Qinwang gave the Dalai Lama one hundred ounces of gold, one hundred and fifty rolls of materials of silk, etc. The other imperial family members also offered him numerous presents.

In blessing the general public, the Dalai Lama also followed the Han Chinese Buddhist tradition of giving to the
Han people silver and other valuables. He spent more than five thousand ounces of silver for that purpose and as a result satisfied everybody.

20th day (1653, 3, 19)

When the Dalai Lama was about to leave the Yellow Temple, the Emperor dispatched special couriers to deliver him a string of pearl rosaries with about one hundred pearls—each the size of a fingertip.59

For his return trip, umbrellas, victorious banners, flags and other ceremonial marching objects received from the Emperor were arranged at the front of the procession. That night he arrived in Tshing-sru'i-ho.60 (407) escorted by the imperial uncle Heshuo Zheng Qinwang and some three thousand of his followers. The Qinwang presented to the Dalai Lama the following things: a spacious, well-built, and beautiful tent, a door cover made of the Mongolian silk, an umbrella, sitting pads, pillows and other presents. He also enacted the Emperor's wishes in organizing a large banquet for the Dalai Lama.61 After the banquet he bade the Dalai Lama farewell and returned to the city of Peking. As he was about to leave, he gave the Dalai Lama his own riding horse.

In Za-ho (407) and Yu'i-lin (408), near the Great Wall, more monks were initiated and blessed by the Dalai Lama.
Part Three: Return to Lhasa

2nd Month
25th day (1653, 3, 24)

The Dalai Lama arrived in Sa-'ching. While stayed there he sent letters to Gu-shri Khan and the administrators in Tibet and offered prayers and many presents to the people who worked for the religious establishments in Tibet.

In Cing-min-zan (408), the Dalai Lama instructed Kho'a-las bla-ma, Ar-sa-lang thu-shi-ye-thu, and others with the six-syllable mantra, as well as performing other religious ceremonies. He then traveled through Cha-gan tho-lo-go (468), outside of the Great Wall. To the Khe-shing-ge chin-dbang and U-da-ga be'i-se, the Dalai Lama offered some religious services, wishing them happiness and prosperity.

3rd Month
1st day (1653, 3, 29)

In Bur-kha-su-tha'i-tu (408), a delegation from Khal-kha came to meet the Dalai Lama.

2nd day
About 300 people from Cha-khar and Thu-med came to seek his blessings and offered about 60 horses to the Dalai Lama.

Having performed some religious ceremonies for the people who came to meet him, the Dalai Lama received 350 horses as gifts of thanks. He also blessed U-da-ga be'i-se and Khe-shing-ge chin-dbang with special rituals. A delegation from Khal-kha came to meet the Dalai Lama and presented him with letters and presents.

10th day

The Dalai Lama arrived in Ta'i-kha (409). A throng of Tibetans and Mongols in that area lined up to welcome him on his return. He performed religious services for many different people, including Khe-shing-ge chin-dbang and U-da-ga be'i-se. Before the Chin-dbang embarked on his return trip to Peking, the Dalai Lama offered him and his followers a great deal of blessings. Together with a letter of good wishes and blessings the Dalai Lama sent the Emperor a great number of presents.

Hundreds of Mongols came to meet the Dalai Lama and presented him with presents, such as a vessel made of 300 srang of silver, a gold mandala, and 80 horses.

17th day

From Kha-ra-ching, Thu-ro'i no-yan and his followers came to offer the Dalai Lama hundreds of presents, such as a
basin made of 60 srang of gold, a pitcher made of 50 srang of gold, a pitcher made of 50 srang of silver, a religious mantle decorated with pearls, and 50 srang of silver. The Dalai Lama blessed them with religious rituals.

23rd day

The Dalai Lama met more Mongols and received more presents. He blessed the people with the rituals such as Spyan-ras-gzigs gtso-'khor gsum-pa'i rjes-gnang; Phyag-drug-pa'i rjes-gnang; and Thugs-rje chen-po phyag-bzhi-pa dang sgrol-dkar gyi rjes-gnang.

In Tibet, the Sde-pa, chief-administrator, was heading the renovation of the Se-ra and 'Bras-spungs monasteries. A huge spending fund was appropriated for hiring skilled workers and paying for the building materials. A group of some 60 especially trained calligraphers from southern Tibet, identified as the E-pa, were employed to copy the Bka'-'gyur and other Buddhist writings.

4th Month

4th day (1653, 5, 1)

From Kha-ra-chin, Thang-gud tha'i-ji and others came and offered the Dalai Lama about 100 different presents, including gold, silver and silk. The Dalai Lama then performed some rituals for them.

Cha-kan bha-pas Se-chen chin-dbang and his followers,
numbering over 100, brought more than 100 different presents, including a gold and silver mandala, copper basin, tea churn, different silk, and a horse with golden saddle. He blessed each one of them with religious rituals and provided the Chin-dbang with some special verses to read. All were satisfied.

At that time it was rumored that certain Chinese demons had invoked the spread of various incomprehensible diseases. People in the camps were terrified. In order to lead his people back to Tibet safely, the Dalai Lama performed rituals and wrote some specially needed verses to pacify the people.

12th day

Some people from the middle camp offered the Dalai Lama more than 400 rolls of silk and other presents. He performed several different rituals and prayers of blessings for them.

About 500 people came with their leader Kho-sho'i chin-dbang from Cha-khar. They offered him about a thousand different presents, such as, a mandala made of 100 srang of gold, a religious mantle, canopy, tassels, cushions, fans, a table decorated with pearls, a small box made of pearls, coral and agate, a gold plate, a silver plate, a crystal cup, a horse with gold saddle, and leather, etc. In return he blessed them by performing many different kinds of
rituals for their contentment.

Beginning on the 17th day, and for the next seven days, the Dalai Lama conducted various magical ceremonies with dagger and sticks in order to expel demons.

23rd day

In his dream, the face of Srid-gsum bdag-mo appeared slightly unhappy; he thus composed new scriptures for the purpose of restoring the religious power, and he delivered them to the public.

According to a message relayed through the oracle Chos-skyang chen-po, Chinese-looking people with daggers in their hair-tufts encircled the outer camp. Necks shaking, they were unable to endure their own suffering, and moreover, might spread some infectious throat disease among the campers. The next morning, the Chos-skyang chen-po was requested to come and explain this situation. It indicated that even though the oracle had seen such phenomena, it was difficult to make a judgment. But because a recent ritual had revealed that a dagger had already been studded into the demon's head, the disease would not be widely spread here. The Dalai Lama then presented offerings to thank the gods and transcribed some writings according to the prophet onto the scarves. After 14 days of religious endeavor, the adversity had taken a turn for the better.
29th day

From Khor-chin, Jo-rig-thu chin-dbang and Pa-thur-dbang arrived with about 500 people. They offered about 1000 items, including gold and silver plates, a tea churn, silk, and silver. The Dalai Lama performed for them the following rituals: Spyan-ras-gzigs gtso-'khor-gsum-pa dang sgrol-dkar gyi rjes-gnang. To another group of more than 500 people he performed Thugs-je chen-po gtso-'khor gsum-pa'i rje-gnang. The Dalai Lama initiated 15 monks to become ordained monks, 32 to be novice-monks, 17 female novice (rab-byung-ma), and 20 Buddhist devotee.

Former 5th Month
1st day (1653, 5, 27)

From O-khan, Bam-so cho-khur came with 200 people to offer the Dalai Lama silk, gold and silver. Khor-ching Julja-ga-dbang and his followers, about 500 in total, offered about 100 different presents including a gold mandala. The Dalai Lama performed Grub-rgyal-ma'i tshe-dbang and Ba-ri lugs-kyi rnam-'joms kyi rjes-gnang. For another 200 worshipers, he explained the teachings on the Snying-po don-gsum. The Dalai Lama gave everyone in the camp a present, such as silk, rosaries, etc. He also presented the local monks with many presents. Hundreds and thousands more Mongols, including monks and nuns, flocked to meet the Dalai
Lama and offer him their presents. To satisfy the wishes of his visitors, he performed different rituals to bless them.

From the Emperor, the Dalai Lama received a golden seal with the inscription in Chinese, Mongolian and Tibetan characters. The following is the Tibetan inscription:

\[
\text{nub kyi lha-gnas-ches dge-ba bde-bar gnas-pa'i}
\text{sangs-rgyas bka'-lung gnam-'og-gi skye-'gro thams-cad}
\text{bstan-pa gcig-tu gyur-pa 'gyur-med rdo-rje-'chang}
\text{rgya-mtsho'i bla-ma (417-418)}
\]

The Buddha who lives in the Great Virtue and Happiness of the Western Heaven whose words and injunctions have become the only teaching of all sentient beings in this world, the Unchanging Vajradhara Ocean Lama.\(^{64}\)

Along with the golden seal there were presented 15 or so gold plates. Each plate was as thick as the thickest paper used in religious books, with a width four fingers wide, and the length being a whole span. They were connected through holes and could be folded together. Engraved on the plates,\(^{65}\) were the above mentioned three scripts, the Edict issued to inform the entire Western Side about the Dalai Lama's official title. The Emperor also bestowed presents upon the Dalai Lama. A celebration party was given in the most luxurious fashion.
The Mongolian translation of the seal's inscription was very poor. The above mentioned inscription was translated by a very learned Chinese translator. The Dalai Lama wrote verses invoking good luck, addressed to Dpal-ldan 'dod-khams dbang-phyug-ma and made an offering of the seal to her.

20th day

Delegations from Tibet came to urge the Dalai Lama to return sooner. Thus some important officials from the Imperial government arrived to escort him back to Tibet; Khi-ya bla-ma and U-da-ga be'i-se were among them. Many high ranking Mongols and their followers came to see him off. For those thousands of the people, he performed different rituals and blessings.

25th day

As-khan a-ma (am-ban), a Manchu official, gave the people in the camps some loaded horses.

27th day

In the morning, the Dalai Lama offered a great ritual of worship with the people from the monastic colleges.

Later 5th Month

1st day (1653, 6, 25)
The Dalai Lama left Ta'i-kha and arrived in Cha-gan bulag (419).

2nd day

A group of more than 100 horsemen, who came to escort the Dalai Lama, returned to Peking with U-da-ga be'i-se and Dar-khan no-yon. The Dalai Lama met with Mongols from a different area and performed rituals for more than 3000 people.

6th day

The Dalai Lama arrived in Mkhar-sngon-po, (419) a lively, populated area with well-stocked Chinese and Mongolian business stores. A multitude of people were in the market: some of them watching the street performances, and others praying for blessings.

The Dalai Lama offered flowers to the monasteries built during the Bsod-nams rgya-mtsho and the Altan Khan's time and then damaged by the Khan of Cha-khar. These monasteries were restored later. That night, he performed rituals for one group of 1500 people and for another group of about 5000.

For the next two or three days about three to four thousand people came continuously to worship him; he performed different rituals for them, and offered 50 zho of gold and 200 horses to the people who restored the
monasteries in Mkhar-sngon-po. He initiated about 30 monks.

12th day

The Dalai Lama stopped at the Grub-rgyal lha-khang while he was on his way to Rma-chu'i gru-kha, (420) a ferry landing by the Yellow River. He blessed three Thu-mad tha'i-ji and their followers, about 100 people in total. He stayed at a place about five li from the riverside. During the five days staying there, he offered the Thugs-rje chen-po gtso-rkyang-gi rjes-gnang to the people from the area around Mkhar-sngon-po. From the other side of the Yellow River about 500 people came to welcome him.

17th day

The Dalai Lama assigned Dar-khan nang-so to report to the people of Tibet that he was on his way home, and that he had been treated well by the Emperor.

He also sent a letter of response to the great oracle of the Gnas-chung monastery. In order to show his respect to the Buddha, he offered him presents including a fine silk scarf imprinted with words. Since he was granted a golden seal from the Emperor, he stamped the seal on the silk and offered it to the Buddha for blessings.

At each monastery he visited, he offered flowers and blessed the people with different rituals. Rin-cen-dbang invited him to a fabulous lunch party. He initiated 50
monks to become ordained monks, 60 to be novice-monks, and
30 Buddhist devotee.67

He performed rituals for a great number of people: one
group was about 500 total; another group totaled more than
2000 people. During this time in Lhasa, beginning on the
14th day for two days, the monasteries and their monks were
offered valuable rewards for performing religious services
to bless the people in China and to strengthen their belief
in Buddhism.

22nd day

The Dalai Lama arrived in Dbar-ge-ho (423) and stayed
there for three days. According to the oracle, there was a
danger that smallpox could spread among them. A couple of
monks who had already shown symptoms on their hands and
faces were ordered to be quarantined from the rest of the
group. Special religious services were performed for the
affected people. The demon of pestilence finally was
abolished.

6th Month
1st day (1653, 7, 25)

The Dalai Lama arrived in O-lon bu-lag (424). Some
1000 Mongols came to see him off. He performed the 'Jam-
dbyangs dmar-ser gyi rjes-gnang and other rituals for the
people.
7th day

The Dalai Lama arrived at a ferry landing by the Rma-chu (Yellow River, 424). The magistrate of Nying-zha (Ningxia) offered the Dalai Lama a magnificent boat. Some of its interior structures were built from bamboo material. That night he stayed in a place called ’Or-dus-su (424).

During lunch time, about ten Chinese monks from Glang-ru (424) and their magistrate, came to meet the Dalai Lama and offered him refreshments. When six Chinese monks explained that they needed help to rebuild a monastery, the Dalai Lama offered them assistance and gave them four horses. The magistrate of Nying-zha offered the Dalai Lama presents, such as two umbrellas, four rolls of silk, and a silver churn.

19th day

In San-yang-byin (425), Chinese officials came to meet the Dalai Lama and offered him fruits and refreshments. On the next day, another group of Chinese officials offered him a welcome party. To a mixed group of the Han and Mongols he performed the ritual of Spyan-ras gzigs gtso-'khor gsum-pa'i rjes-gnang. He initiated 60 monks to become ordained monks, 11 to be newly devoted novice (bar-ma rab-byung), and 42 novice-monks.
Bla-ma btsan-po also came to meet him at the valley of Lcags-rung (425).

24th day

The Dalai Lama arrived in the city of Grong-lang (425). A welcome party was offered by three local officials.

The Dalai Lama was given an invitation by the people from the Dgon-lung monastery. Because of the sudden deaths of two famous monks, Stong-'khor-ba and Skyid-shod chos-rje some time ago, it was said that the local deity must be vicious. The apprehensive De-mo sprul-sku and his people were reluctant to go there and instead they were sent directly to Zi-ling (Xining, 425). The Dalai Lama and a group of 300 horse riders then traveled on to the Dgon-lung monastery. In the area of Te'i-dung-dgon (425), Sems-nyid-dgon (426), and the area in Pa-ras stong-shag (426) and Zhor-mo thang-ra (426), the Dalai Lama offered the Yi-ge drug-pa'i bzlas-lung to about 5000 people—both Chinese and Mongols, laity and clergy. He initiated 30 monks to become ordained monks and 32 novice-monks. He also visited the monastery where the remains of the late Bla-chen dgongs-pa rab-gsal (952-1035) were kept.

30th day

The Dalai Lama arrived at the Dgon-lung monastery (426), escorted by a procession of more than 900 monks. A
new seat was built on the right side of the mountain, by the monastery, in which the Dalai Lama could deliver a religious sermon. There were more than ten thousand people in the audience, including both the laity and the clergy.

7th Month
1st day (1653, 8, 23)

In the assembly hall a reception banquet was given in honor of the Dalai Lama. Many Mongols came to meet him and offered him gifts of tea, silk, cotton cloth, horses, and yak. To the people in that area, the Dalai Lama offered the 'Jam-dbyangs a-ra-pa tsa-na'i rjes-gnang. He was offered a lunch at Bdag-thang (426) by Chu-bzang rab-'byams-pa and his people.

Bla-ma btsan-po invited the Dalai Lama to the newly built monastery in Gser-khog (426). A grand banquet was held. The Dalai Lama received a complete set of the Bka'-'gyur printed in red ink during the times of Byams-chen chos-rje (1352-1435). The book cover and binding strings were all in traditional Chinese style. He also received other presents, such as silk, tea, horses, etc. That set of the Bka'-'gyur was then brought back to Tibet and kept in the 'Bras-spungs monastery. The Dalai Lama offered the Ma-ni'i bzlas-lung to more than 2000 people.

The Dalai Lama read the first three pages of the Dkon-cog brtsegs-pa to demonstrate how to deliver Buddhist
teachings. While the general public might not have comprehended all the instructions, having the opportunity to hear the Dalai Lama's voice was a great blessing in itself. To Bla-ma btsan-po and his thirty monks, the Dalai Lama offered the ritual of Phyag-drug-pa'i dbang-bzhi byin-rlabs.

6th day

The Dalai Lama arrived in Kha-lo 'u-su (427), where there bubbled a hot spring. Since the time he had left 'Or-dus-su, his left foot had been uncomfortable, and a kind of yellowish pus developed on it. Among the followers of De-mo sprul-sku, there was a person named Kong-po'i lha-rje. He applied medicine to the Dalai Lama's foot, enabling him to walk again. After washing his feet in the hot spring, he was completely healed.

From Tibet a host of people representing different communities came to meet the Dalai Lama and presented him with letters and presents.

11th day

The Dalai Lama arrived in Cha-gan tho-lo-go (427). For about four days, more than 7000 people and their officials journeyed from the Kokonor lake area to meet the Dalai Lama. He initiated about 160 monks to become ordained monks and 30 to be novice-monks, and he performed different rituals to fulfill different people's wishes. In addition, he sent a
letter with white and red crystal rosaries and a great deal of other presents to the Emperor.

When the Dalai Lama and his followers were traveling to Mongolia, they brought a great deal of barley with them, because of its scarcity in Mongolia. The Sde-pa issued an order to instruct the people on the journey to be thrifty. Therefore they used the supplies very sparingly, yet still managed to make proper offerings according to the local religious traditions.

16th day

In Xining (428) a lot of gtor-ma offerings were made and offered to different gods. The ceremonial rituals lasted for three days.

19th day

In the morning the Dalai Lama made a great deal of offerings to the gods.

22nd day

The Dalai Lama performed the Thugs-rje chen-po gtso-'khor gsum-pa and other rituals for about ten thousand people from different monasteries and communities around the Kokonor area.

26th day
The Dalai Lama left Cha-gan tho-lo-go and arrived in Mtsho-phyug-po Ba-yan-nor (429) and Chab-cha Lha-khang (429). He performed rituals for many people in that area.

8th Month

1st day (1653, 9, 22)

Se-chen hung-tha'i-ji and Ji-nong returned home with their followers, who had come to escort the Dalai Lama.

5th day

The Dalai Lama arrived at the neighborhood of a naturally formed bathing pond in the A-rig area (429). During the day, about 2000 people swarmed in to meet the Dalai Lama. He bathed in the hot spring at night. At the time, the plague was spreading among the A-rig community, and the followers of the Dalai Lama in the camp became so fearful that the visitors were not allowed to meet with the Dalai Lama and his followers.

8th day

In the morning the Dalai Lama offered bows and arrows, knives and swords and other offerings to the local deities and prayed for peace and safety for the people. Suddenly a great snow-storm commenced. It was said that that was the sign showing that the great and mighty mountain deity was
happy.

9th day

The Dalai Lama arrived in A-lag-shar (430). De-mo sprul-sku was granted a Gu-shri title and a seal. Together with his disciple, from there he returned to Khams.

21st day

The Dalai Lama arrived in 'Bri-phu (430) and performed rituals for the monks and common people in that area—about 600 total. He received many presents, such as gold, horses and armor coat, etc.

27th day

The Dalai Lama set up camps in the neighborhood of Gur-ban No-mon-khan by the 'Bri-chu (430). He stayed there for four days and received thousands of visitors.

9th Month

1st day (1653, 10, 22)

The Dalai Lama left 'Bri-chu (431). The Sde-pa sent people to deliver six riding horses to the Dalai Lama to welcome him home. In the afternoon, about one hundred monks from the monasteries, namely Jo-stan-dgon, Ra-shul-dgon, and others, were initiated to become ordained monks.
19th day

The Dalai Lama safely traveled through the pass of Gdang-la (432).

20th day

Smon-'gro pan-chen died. On the day of his cremation, the sky was clear, the wind gentle and the colorful clouds astonished all.

The Dalai Lama offered religious services to all who came to welcome his return. He and his people convened in Shag (433) for one day for a general religious assembly.

In Mtsho-mo ra-ba (433) the Dalai Lama offered the Thugs-rje chen-po gtso-'khor gsum-pa'i rjes-gnang to the wife of Da-la'i pa-thur and the people from Hor-a-mdo, a total of more than one thousand.

10th Month

1st day (1653, 11, 20)

In Sho-mong 'dzom-ra (433), the Dalai Lama offered rituals to more than a thousand Mongols, including those belonging to Da-la'i pa-thur.

5th day

The Dalai Lama arrived in Na-lung dkar-mo (433). The Sde-pa and his followers came to meet him, and they stayed
there for three days. A lot of people came to offer the Dalai Lama food and presents. The Dalai Lama then traveled through G.yang-ra'i-mdo (434), Mtsho-sle-gdengs (434), and 'Bogs (434). He was invited to the monastery Rwa-sgreng (434), and stayed for three days in a newly built chapel. The Dalai Lama gave Grong-smad a-sug a rosary of pearls.

Next he arrived in Stag-lung-dgon (435) and received many presents there.

15th day

The Dalai Lama arrived in Lhun-grub-rdzong (435). Then, he traveled through 'Phan-yul (436) and honored the visits of 'Brug-pa sprul-pa'i-sku, Bde-chen chos-'khor-ba, Stag-rtse tha'i-ji mtsho-skyes rdo-rje, and others.

16th day

The Dalai Lama reported to a group of the monastic leaders about his religious journey to China. He had lunch in the monastery called Dga'-ldan chos-'khor in Thang-sag (436).

18th day

The Dalai Lama stay for three days in Bye-ri stag-rtse (436). The Tha'i-ji and his brother offered him a large banquet and lots of presents, including silk.

The Dalai Lama had lunch at 'Brom-stod (437). When he
reached the Gtsug-lag-khang (437) in Lhasa it must have been around the 20th day of the 10th Month (1653, 12, 9).
III. Notes to Chapter Two


3. For the discussion on the name, sound, and meaning of Xizang or Tibet, see Liu Yitang, _op. cit._, pp. 379-387. Also see Nammkhavi Norbu, "Origin of the Word 'BOD'", *China Tibetology*, 1/1990, pp. 128-134. Huang Fensheng, *Zangzu shilue*, ed. by Wu Jun, Beijing, 1985, pp. 3-9: It is pointed out by Wu Jun that after the Yuan dynasty, in Chinese records, the Tibetans were identified as the Tangwuti or the Tanggute. During the Qing dynasty Tibet was known as Tanggute, which is the transcription of the Tibetan word "Stod-bod", meaning, "the native Bod people in the Stod area."


5. Ibid., p. 17: "Shunzhi 9th year, first month, guiyou day (1652, 2, 9): The Dalai Lama of the Tanggute tribe reported to the Court about his journey dates."

6. Ibid., pp. 19, 20: it was recorded that there were 3000 followers with the Dalai Lama during his journey in the Shilu. But this number is not found in the Fifth Dalai Lama's Autobiography.

6. Daiga is located in Liangcheng Xian in the Inner Mongolia. It is also called Daihai. See Li Hanjie, _op._
cit., p. 182; Shilu, Vol. One, pp. 18, 20, 21. In Tibetan it is spelled Khi-ri ta'i-kha or Ta'i-kha.

7. Zahiruddin Ahmad has a very thorough study on the Fifth Dalai Lama's Autobiography, and a great deal of the records relating to his journey to Peking were translated and utilized in the book, Sino-Tibetan Relations in the Seventeenth Century, Roma, 1970, hereinafter referred to as Ahmad. For the process of the compilation of the Autobiography and the Fifth Dalai Lama's own opinion about his autobiography, see Ahmad, pp. 24-32.

8. Ibid., pp. 25-31.

9. Ibid., p. 32. Supplement IV has 360 leaves, which covers the period between 1681, 10, 18 and 1683, 1, 26.


11. The Autobiography of the Fifth Dalai Lama used in this study was reproduced from an ancient print from the 'Bras-spungs Dga'-ldan pho-brang blocks, published by Tobden Tsering, Village Kawring, P.O. Gemur, Distt. Lahul, H.P. and printed at the Laxmi Printing Works, Lal Kuan, Delhi, 1985. Hereinafter referred to as Autobiography. The first volume of the autobiography contains 364 folios or leaves, each folio with two Arabic page numbers. The first volume ends at page 727.

12. This new print has a short title: Ngag-dbang blo-

13. In this study the dates in the Tibetan text marked as hor-zla are the same as those recorded in the *Shilu*. Cf. Luciano Petech, "The Dalai Lama and Regents of Tibet: A Chronological Study," T'oung Pao, 47, 1959, p. 369. Huang Mingxin and Chen Jiujin, *Zangli de yuanli vu shijian*, Beijing, 1989, p. 306: "The Tibetan calendar is based on the combination of the lunar and solar system. It is similar to the Xia calendar, but belongs to different calendar system." Ibid., p. 586: "When the Fifth Dalai Lama (1617-1682) was in Peking, he reviewed twice the books on the calendar systems from the Imperial Board of Astronomy in the Imperial Palace. He was so excited that he wanted to introduce the new calendar system (the Shixianli or Rgya-rtsis) into Tibet with the traditional terminology as those used in the original Tibetan calendar system (the Shilunli or Dus-'khor skar-rtsis.)" Ibid., p. 569: "The Fifth Dalai
Lama was very interested in the calendar systems. He wrote a book on this subject with 56 leaves, entitled, Rtsis dkar-nag gi dris-lan nyin-byed dbang-po'i snang-ba (Questions and Answers on the White-black Calculation.) In Shunzhi 8th year (1651) he visited the Manchu Emperor in Peking...." The "Shunzhi 8th year" mentioned here should be the time period between the end of the Shunzhi 9th year and the beginning of the 10th year, because the Fifth Dalai Lama did not arrive in Nanyuan near the city of Peking until the 16th day of the 12th month in the Shunzhi 9th year.

14. TPS, p. 35.

15. In the Itinerary, the page numbers are based on the 1985 Delhi print of the Fifth Dalai Lama's Autobiography, volume one. The dates are the month and day recorded by the Dalai Lama according to the Tibetan calendar. In the Water-snake year (1653) there were two 5th months in the Tibetan calendar. The second 5th month is marked as L5. Cf. Shilu, Vol. Ten, p. 471.

For the identification of the place names between Lhasa and Xining during the Fifth Dalai Lama's journey to Peking, see Hisashi Satō, Studies in the Historical Geography of Tibet, Tokyo, 1978, pp. 61-88. For the places traveled by the Fifth Dalai Lama, and some useful notes, see the Chinese translation by Chen Qingying and Ma Lin in the China Tibetology, 1992-1993.

16. This is the First Pañ-chen Lama, Blo-bzang chos-kyi
rgyal-mtshan (1570-1662). He is also referred to as the Fourth Pañ-chen Lama by traditional Tibetan historians. His autobiography, entitled Chos-smra-ba'i dge-slong blo-bzang chos-kyi rgyal-mtshan gyi spyod-tshul gsal-bar ston-pa nor-bu'i phreng-ba, was reprinted and published in Lhasa, 1990. Its Chinese title is Disishi banchan zhuan (The Biography of the Fourth Pañ-chen.) According to his autobiography, he left the Bkra-shis lhun-po on the 11th day of the 3rd month and met with the Fifth Dalai Lama in Yangs-pa-can on the 22nd day of the same month. They stayed together for 7 days. For the Tibetan text of this meeting, see the Autobiography, 1990 Lhasa edition, pp. 254-256. The Chinese version of this same account is recorded by Ya Hanzhang in his Banchan eerdeni zhuan (the Biography of the Pañ-chen Lamas,) Lhasa, 1987, p. 48.

17. Such Buddhist rituals and terminology as "byin-rlabs (blessing)" and "rjes-gnang (authority)" have occupied a great deal of the space in the Fifth Dalai Lama's Autobiography. For the Tibetan Buddhist terminologies see Wang Yinuan, Zanghan foxue cidian, Qinghai, 1988; Tsepak Rigzin, Tibetan-English Dictionary of Buddhist Terminology, Dharamsala, 1986, pp. 122, 282.

18. The Sde-pa or regent during the time of the Fifth Dalai Lama's journey to Peking was Bsod-nams rab-brtan, alias Bsod-nams Chos-'pel. He died on 1658, 4, 5. Cf. Petech, op. cit., pp. 377-378; Ahmad, pp. 44, 66. A list of
the regents from 1642-1957 is found in He Wenxuan, and Dou Cunqi, comps., *Zhanghan duizhao Changyong hechengci cidian*, (Bod-rgya shan-sbyar gyi shes-byai rnam-grangs kun-btus tshig-mdzod), Xining, 1987, pp. 856-861.

19. A-rig is written as Arou in the *Anduo zhenguiaoshi* (the Chinese translation of the Mdo-smad chos-'byung, the political and Religious History of A-mdo), Lanzhou, 1989, p. 207. Its Tibetan version was printed in 1982. A-rig is written as Alike in the *Weizang tongzhi*, reprinted in Lhasa and published together with the *Xizangzhi*, 1982, p. 506.

20. Both the Third and the Fifth Dalai Lama had visited the A-rig people in Dkar-po-thong. The Tibetan text in the *Mdo-smad chos-'byung*, p. 214, about the Fifth Dalai Lama's visit, was copied from the Fifth Dalai Lama's Autobiography, Vol. One, ff. 182a-182b. The word for Tibet, Bod, was misprinted as Bon on p. 214, of the *Mdo-smad chos-'byung*. For the Chinese translation, see *Anduo zhengjiaoshi*, p. 207.

21. For the meaning of the six-word or six-syllable prayer, Oṃ-ma-ṇi-pad-mey-hūṃ, see *Zhanghan foxue cidian*, p. 428; *Zhanghan duizhao Changyong hechengci cidian*, pp. 376-377.

22. The A-rig stod-pa were identified as Shang'arou. Hang-nge-gzhung is spelled Hang-nge'i-gzhung in the *Mdo-smad Chos-byang*, p. 214; it is identified as the area of Daheba, and Khyung-thod is Qiongtao in Chinese. See *Anduo*
zhengjiaoshi, p. 207.

23. This was the Shilang from Lifanyuan, named Shaji dala, who was ordered to meet the Fifth Dalai on March 14, 1652. See Shilu, Vol. One, p. 17.


25. "Tshes-bdun phyi-ma" was wrongly translated as "the afternoon of the 7th day" by Chen Qingying and Ma Lin in China Tibetology, 3/1992, p. 73. For the traditional Tibetan calendar system with regard to the omitting or duplicating certain days, see Shakabpa, op. cit., pp. 15-17. A detailed scientific explanation of the Tibetan calendar system is found in Huang Mingxin and Chen Jiujin, Zangli de yuanli yu shijian, Beijing, 1989, pp. 290-296.


27. The place name Si-ri te'i-dung and one of the official's name Te'i-dung were both spelled as Si-ri te'i-drung and Te'i-drung in Rnam-thar, Vol. One, p. 376.

28. Yingpanshui is located on the border where the
Gansu province, the Ningxia Hui Autonomous Region and the Inner Mongolian Autonomous Region meet. For maps, see, Xu Meiyun, *op. cit.*, pp. 31, 33.

29. Ibid., p. 33. Chang-lu'u-sri or Chad-lu'u-sri as spelled in *Rnam-thar*, Vol. One, p. 379, is found as Changliushui on maps.


31. This is the Shunzhi Emperor's brother, Shuosai. For the biographical information of Shuosai, see Ahmad, pp. 172-173.


33. In *Rnam-thar*, Vol. One, it is spelled as Khyad-phi-ju. But in *Autobiography*, Vol. One, p. 393, the same place name is spelled as Khyang-phi-ju. Since it refers to the place called Changpingzhou, the Chinese word "chang" should be spelled as "khyang" in Tibetan. This place was called Changpingzhou during the Ming Dynasty and the same place was changed into Changpingxian after the Republic. It is located to the west side of the modern
Peking city. For the historical changes of Changpingxian, see *Zhongguo fensheng shixian dacidian*, p. 3. For the maps, see *Qingdai yitong ditu*, the Qianlong 25th year edition, 8th row, west-1; the 1966 Taipei reprinted edition, p. 105.

According to the actual geography, from Zhangjiakou to Changpingzhou (or Changpingxian) stretched a distance of about 185 kilometers. See *Zhongguo jiaotong yingyun lichengtu*, Beijing, 1991, p. 13, the map of Hebei Province. Riding a horse or walking on foot would take about five days. Therefore when the Dalai Lama and his followers, 300 in total, traveled to Changpingxian they should have arrived on the tenth day of the twelfth month. Changpingxian is situated to the northwest of Peking city, with about thirty-five kilometers in between.

Therefore when the Dalai Lama arrived in Changpingxian many people came out from the city of Peking to greet him.

34. The distance between Changpingxian and Snahezhen is about 10 kilometers. The Fifth Dalai Lama did not record the date of his arrival. If he and his followers traveled slowly and met the people who came to welcome them, it might have been an entire day's journey. Traveling from the Shahe Bridge for about 10 kilometers, they should have reached the area near the Qingshui River. From the Qingshui Bridge, traveling for another 10 kilometers or so, they then should have reached the city of Peking.

35. Qinghe is also known as Qingshuiehe. A bridge
spans the river. Both the Shahe Bridge and the Qingshuihe Bridge are located on the main road from the city of Peking heading northward. There are towns, streets and residential quarters near both bridges.

36. This was the Heshuo Zheng Qinwang Jierhalang. A discussion on the names and titles of the qinwang during the early Qing period and their connections with the Fifth Dalai Lama when he was traveling to Peking is found in Ahmad, pp. 174-175.

37. See Ahmad, pp. 39-40, 144, 175. This passage is translated by Ahmad, "It was a sign that I was the legal King (of Tibet), of whom there was not the like in Tibet." His translation is incorrect. Cf. China Tibetology, 4/1992, p. 48.

38. This is Johannes Adam Schall von Bell (Tang Ruowang, 1591-1666). He was born in Germany and invited to Peking in 1622 to revised the calendar system. During the years of the Shunzhi Emperor, being a trained astronomer, he was appointed as Director of the Imperial Board of Astronomy and was granted the title of Guanglu Daifu. He wrote many works, for which see Chen Zhiping, Zhonghua tongshi, Vol. Ten, Taipei, 1978, Section 7, "Supplement to the Ming History," pp. 303, 314. The Shunzhi Emperor called Father Schall "grandpa" and consulted on him many matters. See Fairbank, Reischauer, and Craig, East Asia: the Modern Transformation, Boston/Tokyo, 1969, pp. 38, 42, 61. In the
Zangli de yuanli yu shijian, p. 564, there are words to introduce Father Schall and his work on the new calendar system.

39. Chen-lo'u could be the name of a building used for the Fifth Dalai Lama as a temporary residence during his trip toward the imperial city. That building should stand inside the Peking city, between the place called Nanyuan and the place referred to as the imperial city. According to dates given in the Fifth Dalai Lama's Autobiography, they resided in that building on the 13th and 14th of the twelfth month. After two days rest, he then "traveled through the east side of the city of Peking and arrived in Nanyuan" to meet the Shunzhi Emperor. The quoted information is offered by Huang Hao in his article, "On the Fifth Dalai Lama, the Sixth Pan-chen, and the Old Palace and the Deshou Temple in Nanyuan," Xizang yanjiu, 1985, Vol. 3, p. 64.


Nanyuan was the hunting ground for the imperial family.
There were monasteries, temples and imperial quarters located about twenty some li outside the gate of Yongding in the south side of the Peking city. For the translation of Ri-dwags kho-tho, also see Ahmad, p. 175.

41. According to the Shilu, Vol. One, the meeting was on the fifteenth day of the twelfth month in the Shunzhi ninth year (1653, 1, 14): "the Dalai Lama arrived and visited the Emperor at Nanyuan. His Highness granted the seat and a banquet. The Dalai Lama presented to the Emperor with horses, and his homeland objects. The Emperor accepted them." For the original text, see Shilu, Vol. One, p. 22. Cf. China Tibetology, 4/1992, pp. 56, Note 12.

42. Ahmad, p. 175, mistranslated the passage "dmangs-mas rta-babs" as "Servants of (the Emperor) brought horses (for me)."

43. Ahmad, p. 176, misinterpreted that the presents mentioned in the text were the ones given to the Dalai Lama by the Shunzhi Emperor.

44. Actually the Shunzhi Emperor was born on the fifteenth day of March, 1638. At the time they met each other, the Emperor's actual age was fourteen years and ten months, while the Fifth Dalai Lama himself was thirty-six years of age.

45. The Yellow Temple is not mentioned in Ahmad, p. 176, because the original text used by Ahmad was illegible.

46. For the description of the East and the West
Yellow Temple, see Huang Hao, *op. cit.*, pp. 65-66. Huang Hao stated that having met the Shunzhi Emperor in Nanyuan, the Fifth Dalai Lama was invited to live in the Yellow Temple outside the Desheng Gate of the Peking city. He also stated that the Fifth Dalai Lama lived in the East Yellow Temple first. "The East Yellow Temple was built on the site of the Pujing chanlin in the Shunzhi 8th year (1651) by the imperial order." According to the Fifth Dalai Lama's Autobiography, there was no mention of the two different Yellow Temples. However, there was a place called Chen-lo'u mentioned in the autobiography and the Fifth Dalai Lama stayed there for three nights: two nights before he had an audience with the Emperor in Nanyuan; after the visit, on the 16th day of the 12th month, he stayed in that same place for another night. Then, he moved into the Yellow Temple on the 17th day. The place called Chen-lo'u by the Fifth Dalai Lama has a similar sound as the "chanlin", meaning a Buddhist monastery, of the Pujing chanlin. Therefore, the Chen-lo'u or Chan-lin could have been used as a name referring to the East Yellow Temple.

47. There are two pictures of a pearl mandala listed as no. 142 and no. 143 in the *Pho-brang Po-ta-la* (Budala Gong), Beijing, 1988.

48. There are some pictures of the ceremonial objects in the *Zanghan dacidian*, Vol. Three, Appendix.

49. *Visions*, p. 35: The Dalai Lama was in the Yellow
Temple celebrating the New Year of the Water-snake year. He performed the atonement rite in honor of Dpal-lidan lha-mo. During the performance he realized that there was no longer any danger to his life in spite of his own fears and a prophecy of danger which threatened him during the coming year. He felt reassured that he would meet no obstacles on his return journey to Tibet.


51. For the translation, see Ahmad, 177: "The passage shows, obviously, the Dalai Lama's misunderstanding of the military structure of the Manchu Empire in China." The information about the Manchu government and military organization recorded by the Fifth Dalai Lama in his autobiography was merely hearsay. Cf. China Tibetology, 4/1992, pp. 49-50.

52. For the translation, see Ahmad, pp. 178-179. In Visions, p. 35, a record on the 11th day of the first month reads: "It is feared that in China life is too much given over to pleasure which the Tibetans cannot cope with and, moreover, in a country with such a vast population, the danger of smallpox and other epidemics breaking out is felt to be acute." This must have been the reason that the Fifth Dalai Lama wanted to return to Tibet as early as possible. The records in the Shilu, 21st day of the first month (1653, 2, 18), "The Dalai Lama memorialized as follows: the climate of this place does not suit me and I
have been ill. My followers, too, have been ill. I pray that the Emperor allows me to return home." See Shilu, Vol. One, p. 23.

53. This episode is mentioned in Miaozhou Fashi's Mengzang Fojiaoshi, (Mongolian and Tibetan Buddhist History), Shanghai, 1935, p. 66. Even though his account is not quite accurate, he was one of the first authors to transcribe the original text of the Fifth Dalai Lama's Autobiography, and a Buddhist history of Tibet in Chinese.

54. According to the records in Shilu, Vol. One, p. 23, on the 16th day of the first month in the Shunzhi tenth year (1653, 2, 13) the Shunzhi Emperor again invited the Dalai Lama to have a banquet in the Taihe Palace and also gave him presents such as articles made of gold, colorful silk and sets of saddles for the horses. On the 17th day of the first month, the Emperor ordered others of the imperial family, such as Qinwang and Junwang, to invite the Dalai Lama to a banquet.

55. For the dispute between the two lamas, there is a full translation in Ahmad, pp. 179-180. Also see Miaozhou Fashi, op. cit., p. 66; China Tibetology, 4/1992, p. 51. The biography of the Mongolian monk, Nas-ci tho-yon (1557-1653), was completed in 1697, in Mongolian. It was translated into Chinese by Cheng Chongde and Shen Xiaoting and published in Beijing, 1990, entitled "Neiqi tuoyin yishi zhuan," as part of the Qingdai menggu gaosengzhuan yiji.
The related story about Nas-ci tho-yon is found in the above mentioned book, pp. 142-43, 317-331.

56. The Tibetan word for silver tea churn is dngul-mdong, which is wrongly translated as silver coins by Ahmad, p. 180. He also misread fifteen rolls of cloth as fifty rolls.

57. On the same day, according to imperial Manchu records, there was a short note about this event: "For the farewell party for the Dalai Lama to return to Tibet, the Emperor arrived at the Taihe Palace, granted a big banquet and some presents such as saddles, horses, gold and silver, pearls and jade, fine silks and cloths, etc." See Shilu, Vol. One, p. 24. This was the third meeting in the Taihe Palace between the Dalai Lama and the Emperor. It was also the last time they faced each other. Two days later the Dalai Lama left Peking and started the journey back to Tibet.

58. The text used by Ahmad, p. 181, was illegible. The original print should be "nor-sram so-sor bcu-re." See Autobiography, Vol. One, p. 406; Rnam-thar, Vol. One, p. 404.

59. Ahmad, p. 181, wrongly translated "one hundred pearls" as "1,000 agates."

60. On the 11th day of the 12th month in the Shunzhi 9th year when the Fifth Dalai Lama first arrived in Qinghe, he used Ching-hong to spell the name of that place. On the
20th day of the 2nd month of the next year when he again arrived in Qinghe during his return trip, he then used Tshing-sru'i-ho to spell the name of the river, Qingshuihe. Be it Qinghe or the Qingshuihe, it should be the same place about 10 kilometers to the north side of the city of Peking. A bridge spans the river and not too far from the bridge is situated a town in whose vicinity farmers reside. For the translation, see Ahmad, p. 181.

61. The Fifth Dalai Lama left Peking on the 20th of the 2nd month. The dates of his autobiography were exactly the same as those recorded in the Imperial Manchu government records. In the Manchu official records, on the 20th day of the 2nd month in the Shunzhi tenth year, it was recorded as the following: "The Dalai Lama bowed farewell to the Emperor. The Emperor ordered Chengze Qinwang Shuosai together with the Gushan Beizi Guermahong, and Wudahai to lead the imperial troops to escort the Dalai Lama to the Daiga area. The Emperor also ordered his uncle Heshuo Zheng Qinwang Jierhalang, and the President of the Board of Ceremonies, Jueluo Langqiu, to hold a farewell party at Qinghe." Shilu, Vol. One, p. 25.

The Fifth Dalai Lama's return trip began from the Yellow Temple in Peking, marching northbound through Qinghe, and then from Qinghe along the same road on which he entered Peking. Finally he reached the Daiga area to rejoin the rest of his followers. Together they journeyed back to
62. Sa-'ching or Shacheng is located in Huailai Xian of Hebei province. Cf. Zhongguo fensheng Shixian dacidian, p. 82.

63. There were two 5th months in the Tibetan calendar during the Water-snake year. But the Chinese calendar showed two 7th months during that same year. Cf. Shilu, Vol. 10, p. 471; A Sino-Western Calendar for two Thousand Years: 1-2000 A.D., p. 331. Chen Qingying and Ma Lin incorrectly stated that there were two 6th months in the Chinese calendar during that year; China Tibetology, 4/1992, p. 57.

64. The original golden seal granted to the Dalai Lama was inscribed with Manchu, Chinese and Tibetan characters. This one is no longer in exisstance. The one that can be seen today in Manchu, Chinese, Tibetan and Mongolian is not the original. Cf. Ou Chaogui and Qi Mei, Xizang lidai zangyin, Lhasa, 1991, pp. 6, 12-13, note 25, 57, 58. For the inscriptions of the seal, see Dieter Schuh, "Grundlagen tibetischer Siegelkunde, Eine Untersuchung über tibetische Siegelaufschriften in 'Phags-pa-Schrift," Monumenta Tibetica Historica, Abteilung III, Band 5, Sankt Augustin, 1981, pp. 1-5. A discussion about the golden seal is found in Samten G. Karmay, "A Propos d'un Sceau en Or Offert par L'empereur Shunzhi (About a Golden Seal Offered by the Shunzhi Emperor,)" Tibet Civilisation et Societe, Paris, 1990, pp.
121-124. Karmay incorrectly identified "Ta'i-kha", the place where the Fifth Dalai Lama received the golden seal, as in "Mandchourie (Manchuria)", ibid., p. 122.

65. For the Chinese version of the golden plates, see Shilu, Vol. One, pp. 25-26; the English translation, Ahmad, pp. 184-185. For the golden plates and the seal, see Budala Gong (pho-brang po-ta-la), plates 135 and 136; Potala Palace of Tibet, Shanghai/Hong Kong, 1982, p. 43.

66. U-da-ga be'i-se was Gushan beizi wudahai. Cf. Shilu, Vol. One, p. 27.


CHAPTER THREE

Jiao Yingqi's Journey to Lhasa in 1720-21

I. Jiao Yingqi and His Mission

The Zangcheng jilue, translated as A Brief Note on the Journey to Tibet, is a short account written by Jiao Yingqi, Magistrate of Jingyangxian, in Shaanxi province, on June 5, 1721. The original Chinese text is included in the Xizangzhi, reprinted in Taipei, Taiwan, 1966, by the Wen-hai Publishing Company. It can also be found in the fourth juan of the Weizang tongzhi.

According to Petech (1972), Jiao Yingqi was also the author of Xizangzhi, a local Tibetan gazetteer written shortly after 1737. "It consists of an introductory chapter written in 1721 at the age of 57 sui and of two unnumbered chapters." The "introductory chapter" mentioned by Petech is actually the Zangcheng jilue; and the Xizangzhi utilized by him is the same edition reprinted in Taipei, 1966. In the Weizang tongzhi however, the Zangcheng jilue of Jiao Yingqi was quoted as an independent work, whereas the Xizangzhi was referred to as the Jiuzhi, or the Old Gazetteer.

The Xizangzhi was generally considered a work written by Yunli (1697-1738), the Guo Qinwang (Prince Guo). Yunli, the 17th son of Kangxi, was sent to meet the 7th Dalai Lama in the 12th year of Yongzheng (1734) at Mgar-thar in Khams;
he was to arrange the Dalai Lama's return to Lhasa. After the monastery built there in honor of the Dalai Lama was named Huiyuanmiao by the Yongzheng Emperor, the location of the monastery, Mgar-thar, was also changed to a Chinese name, Taining. Even though the actual site of the monastery was northwest of Dajianlu, on the road to Derge, Yunli's journey was recognized as one to Xizang or Tibet.

Yunli returned to Peking from Taining the next year (1735) and published two books: Xizang riji, or Diary in Tibet, and Fengshi jixingshi, or Poems Composed during the Special Mission. It was said that the Xizangzhi was also written by him. This information can be found in the preface written by Hening for the reprinted edition of the Xizangzhi in 1792, four years after his discovery of an identical manuscript in Chengdu of Sichuan. The Xizangzhi reprinted by Hening contained no introductory chapter written by Jiao Yingqi. Instead, Hening wrote a preface for it, emphasizing the importance of the Xizangzhi to those interested in learning more about Tibet.

It seems unlikely that Jiao Yingqi would not have claimed authorship to such a valuable work on Tibet, if he had been the real author. He did sign his official name and title at the end of his short account Zangcheng jilue, and even clearly indicated that at the time of its completion, he was 57 years old. If he had completed another work on the history and geography of Tibet "shortly after 1737" as
Petech said, he would have been over 73 years of age. And, he most likely would have written an annotation explaining his reason for waiting until such an advanced age to compile the *Xizangzhi*.

In 1711, Jiao Yingqi was appointed Magistrate of Jingyang in Shaanxi province. In 1716 he joined the army and oversaw the transport of grain supply for four years, during Kangxi's Hami expedition against Tshe-dbang rab-rtan of the Dzungar Mongols.

In 1720 Jiao Yingqi was given the assignment of supervising the transport of supplies accompanying the 7th Dalai Lama to Tibet. The journey began in Xining and continued through Riyueshan, the Hashiha River, Chaijikou, Gongga'naoer, Duoluo, Daba and other places.

They traveled under unusual weather conditions, such as snow or hail on sunny days, or heavy frost covering the ground in the warm summer season. After sixty days of travel the expedition arrived at Suolimang, where they crossed the Yellow River and passed by Xingsu Lake.

Next the expedition traveled to the area of Yalatayi, where there grew poisonous grass that was dangerous for the animals. In the region of Baiyanhala there were poisonous gases, and many dead bodies alongside the road. Eight of Jiao Yingqi's servants died. Jiao Yingqi felt that the fate of the travelers had been decided by the gods.

On the 21st day of the 7th month the expedition arrived
at Muluwusu. Here the Prince Yunti\(^3\) set up a military headquarters on the east bank of the Jinshajiang (Golden Sand River). From here General Yanxin,\(^4\) the General for the Pacification of the Rebellion, led the entire military force on a march into Tibet to try and locate and destroy the rebels. Jiao Yingqi followed the troops with the cattle, sheep and other provisions.

On the first day of the 11th month, Jiao Yingqi arrived in the capital of Tibet. By that time the army had already defeated the rebels and the Dalai Lama was established on the throne.

Jiao Yingqi was impressed with the city of Lhasa, and thus stayed there for eight days. He was unable to tour the city completely because the army was celebrating its triumph and returning to China; Jiao Yingqi was obliged to leave with them. Since he had been robbed and was left with little money to purchase provisions, he bought a few yaks to carry his personal belongings, and disposed of the rest of his possessions. Jiao Yingqi followed the army by riding on horseback; his servants followed on foot.

The army began its long return march to China. They crossed through many forests and swamps and encountered many dangers. After twenty days of travel they came in sight of the mountain Lali.\(^5\) It reached high in the sky, and they climbed all day until arriving at the summit. There they set up camp and spent the night. They could find no grass
for the animals and no wood for fire.

Provisions dwindled, and because no rice grew in the area, for two weeks they survived on barley for food. Jiao Yingqi recorded his dismay at having to stay in a barbarous region. "When such auspicious occasions as New Year's Eve, and such special holidays as New Year's Day came, I could not even get a single bit of rice to eat; it was extremely difficult for me to suffer such distress." 6

After reaching Chamuduo, Jiao Yingqi received two pints of rice and two pints of wheat flour each day. He also borrowed two hundred taels of silver from the treasury to pay for his traveling expenses.

When the army reached Gongduo and Alangma they were unable to find any fodder. The mountain slopes were dangerously steep and a cold wind blew the snow through the mountains.

They arrived at a monastery called Hanrensi which reminded Jiao Yingqi of the monasteries in his homeland, China. Jiao Yingqi had been traveling in distant lands for nearly a year; all he felt, were inferior to China. During that year he experienced fear and suffered many difficulties. As he neared China, and the people knew how to behave in the Chinese way he felt happier.

By the time they reached Dajianlu, 7 Jiao Yingqi had become too tired to continue riding his horse. Instead, he hired bearers to carry him on a sedan chair. The group
continued traveling through the Sichuan province and returned to his office in Jingyang. To commemorate his journey to Tibet, he composed the article with the title "Zangcheng jilue" on June 5, 1721, when he was 57 years of age.

II. Places Traveled by Jiao Yingqi

Jiao Yingqi started his journey from Xining, passed by Lhasa, and ended in Jingyang of Shaanxi province by way of Khams. The following is a list of place names traveled by him and recorded in his Zangcheng jilue or A Brief Note on the Journey to Tibet.

1. Xining
2. Riyueshan
3. Hashihashui
4. Chaijikou
5. Gongga'naoer
6. Duoluo
7. Daba
8. Suolimang
9. Huanghe
10. Xingsuhai
11. Yalatayi
12. Baiyanhala
13. Muluwusu
14. Tongtianhe
15. Qichahe
16. Tazitou
17. Shuicaotan
18. Daban
19. Halawusu
20. Xizang
21. Mozhu
22. Jiangda
23. Lali
24. Gongduo
25. Alangma
26. Tangga
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<td>Chalasongduo</td>
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<td>Zongluosanba</td>
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III. Translation of the Text

Zangcheng jilue

A Brief Note on the Journey to Tibet

When did "zang" first come into existence? According to one adage, "there is a saint in the west." It is also said that "the Buddha was born there, and his family has been there for generations." Whether these sayings are valid or not, nonetheless, why is "zang" used to name Tibet? It is said that the word "zang" means "inexhaustible
This definition would accord with a theory that states, "the Buddhist texts, the Tripitaka (sanzang), consist of the Sūtra-piṭaka (jingzang), the Vinaya-piṭaka (lûzang), and the Abhidharama-piṭaka (lunzang)." Herein lies the so-called "inexhaustible treasury."

The native barbarians also called Tibet "zhao," which, cannot explain. Most probably, the barbarous local language had a sound system but no written form. There is no doubt then, that any Chinese character used to transcribe a Tibetan sound would have nothing to do with its actual meaning.

It is true that, in the ancient times, nobody had ever heard about the existence of the Buddha. Only during the period of the Han and Tang dynasties, did this religion, which dealt with śūnyatā (emptiness) and nirvana (extinction), begin to be highly regarded. On several occasions, messengers were sent to the western regions to study Buddhist canonical literature, and to welcome a bone of the Buddha to China. Now, Buddhism has been widespread in China for more than one thousand years, unchanged: images of the Buddha have been made; monasteries have been erected; the Buddhist monks and nuns turn to and rely on the Dharma and the commandments; the ignorant worldly people follow them and believe in it faithfully. All these followers fast or adhere to a vegetarian diet; they find joy in the charity of giving alms. By their actions they expect
to accumulate merit which will enable them to ascend to the Pure Land of Amitābha in the West. In order to achieve this end, they were willing to sacrifice anything, including their own lives or the ruin of their families.

Those who are intent upon maintaining order in the worldly society often do not ponder over religious affairs. Their main concern is to use religion as a threat to warn the common people, or a didactic to enlighten fools, to awaken deluded beings, and to instruct the ignorant. They allow people to worship the Buddha only because they want people to be altruistic to not completely lose their inherent goodness. Indeed, if one had never been to Tibet, one would never have known the existence of the so-called Living Buddha.

In the fourth year (1715) of my appointed term as magistrate of Jingyang, the bandits on the western frontiers rose in rebellion and trespassed into Namī. The Son of Heaven appointed a general to exterminate the rebels. In the summer of the year of yiwei (54th year of Kangxi, 1715) I received an order to join the army and assume responsibility for transporting the grain supply for four years. Later on, when the rebel bandits had lost their power, they secretly plotted to encroach on Tibet. Outraged by their sedition, the Son of Heaven specially appointed the Commander-in-Chief, Prince Yunti (1688-1755) to lead the imperial army and wipe out those petty clowns.
In order to escort the Dalai Lama,\textsuperscript{16} who was the Living Buddha, to Tibet, I along with my colleagues, was ordered to supervise the transport of supplies. In the fourth month of the year of gengzi (59th year of Kangxi, 1720), we left Xining and marched out to the frontiers by way of Riyueshan, the Hashiha River, Chaijikou, Gongga'naoer, Duoluo, Daba,\textsuperscript{17} and some other places.

Sometimes snow or hailstones fell during the hot sunny days; other times heavy frosts covered the ground in the hot summer evenings. The weather phenomena were entirely different from that of China Proper.\textsuperscript{18} Sixty days later, we arrived at Suolimang. Then, we crossed the Yellow River and passed by the Xingsu lake. The surface of the lake was so broad that one could not see the other side. The waves in the lake were very smooth, and both sky and water were blue in color. Directly in the middle of the broad lake rose a rocky mountain. According to tradition, there were seven holes underneath the mountain, from which the water sprang. When I was studying Shanhaijing\textsuperscript{19} and geographical maps, I learned that the source of the Yellow River was this lake. I never used to accept this information as true, but now I must believe that the records were indeed accurate.\textsuperscript{20}

From there onward, we traveled through the area of Yalatayi, where the poisonous grass threatened the lives of the animals. In the region of Baiyanhala, pestilential
vapors were very harmful: any human being or animal would die within one or two days of exposure. Countless dead bodies occupied the road. After reaching this area, eight of my accompanying servants died within ten days. Under such circumstances, the travelers were fearsome, and the onlookers mournful. To be alive or dead, to exist or be destroyed, was up to Heaven's will, and there was nothing we could do about it.

We did not arrive at the Muluwusu until the 21st day of the 7th month. [In the language of the barbarous tribes, water was called wusu.]21 This river was also known as Tongtianhe, which was the source of the Jinshajiang (the Golden Sand River). At that time, the Prince's army set up headquarters on the east bank of the river, and Yanxin, General for the Pacification of the Rebellion (Pingni Jiangjun), led the march into Tibet; behind him advanced the entire military force, including the Lieutenant Generals, Provincial Commanders-in-Chief, Brigade Generals, and various Mongolian tribes. I was again ordered by the Prince to deliver cattle and sheep to Tibet as food supply for the soldiers, so I proceeded at the rear of the marching troops.

We started the journey on the 11th day of the 8th month. On the 17th day, we crossed the River Qicha. In that area we progressed secretly along a narrow path, on which there were no other travelers. Nor were there any barbarous inhabitants residing in the vicinity. Because we
were deep into the mountains and dark gorges, we could not find our way to the main road; we could only rely upon the surrounding geographical features to distinguish the directions, and in doing so we proceeded southwest. Although we were marching forward quickly, day and night, my mind was still wandering confusedly, and I was utterly ignorant of where we were heading. Finally, we found the main road at a place where the soldiers were setting up a military post. Only then could I relax a little. From Muluwusu to this place, should only have been a six or seven day journey. But, because we had gotten lost, it took us more than half a month to get there.

Although we were hoping to advance in long stages at a time, while marching forward as fast as possible, the old military stations were unexpectedly removed; consequently we were hindered on the way by many difficulties. At that time, because of the victory gained by our advanced troops, General Yanxin suspected that enemy bandits might attack our food supply at the rear of the main forces. Therefore, he ordered the soldiers to withdraw from the old posts and move to the south side of the mountain. Under such circumstances we needed to find a guide to lead us to the new stations. As we were traveling in an area devoid of human inhabitants, the difficulty and misery was much worse than that of a few days before. When we encamped on top of the Tazitou, the tent was cold and my blanket could not keep me warm. When
we traveled in the Shuicaotan (Water-plants-swamp), both people and horses stumbled and fell. When we entered a deep gorge, we saw that the rocks were scattered about in jagged disorder, sticking out in the uneven manner of some beast's claws or teeth. When we crossed the mountain ranges and the precipitous cliffs in the area of Daban, we had to use both hands and feet to climb over. Furthermore, all the barbarous people, being violent and crafty, liked to commit robbery. They grouped together in different numbers, and hid in dark or out-of-the-way places. They would steal people's possessions during the day, and attack the military camp at night. By the time I crossed the Halawusu, most of my mules and horses had been stolen. Even among my colleagues, there were very few who had not been troubled by those robbers. Such intractable barbarians should be punished by death without being granted a warning or the chance to learn to reform. I did not arrive at the capital city of Tibet until the first day of the 11th month. By the time I arrived, our troops had already gained a victory, the rebel bandits had fled, and the Dalai Lama was seated on the throne. Without an incomparably good government and the matchless military power under His Imperial Majesty, the Son of Heaven, how could the situation have turned out so fortuitously?

When I was out surveying the capital of Tibet, I saw beautiful mountains and rivers, rich plains and fields,
dense trees, and houses crowded close together. Furthermore, the breeze was pleasant, the sunshine warm, and even during the winter the ground did not freeze; this was entirely different from the northwestern frontier. A rocky hill, smaller than the other surrounding mountains, rose in the middle of a level plain. On top of the hill stood a monastery in which the Living Buddha resided. This monastery was a many-storied building with hundreds of colorful towers. It is impossible to describe in detail the magnificent beauty of the golden glitter which covered the building. When I asked around about the origin of the Living Buddha, everyone attested that he had been continuously reborn from generation to generation, keeping his original body but returning to this world through a human womb. He would never be born outside the families of the barbarian tribes, but his birth place was not necessarily within one particular area.

As soon as he was born, he was able to fully relate his experiences from his previous life. He could even clearly remember all his predecessors of the religious line. After he was accepted by the people as the true incarnation, they would fight for the right to worship him, welcome him to the capital of Tibet, and seat him on the throne. His disciples were numerous, and the barbarian people would go to worship him day in and day out, just as if they were going to the market place. Not only the people from the nearby area, but
also people from far away countries such as Xihai or Qinghai, and the Mongolian tribes under different princes, came to see him occasionally.

Various contributions were presented to him, such as leather, money, dogs, horses, pearls, jade, and other rare objects. It is true that, in this world, those with high governmental positions enjoy great fame, possess all sorts of riches and honors, and have tremendous happiness. But, these pursuers of fame and wealth must always labor over their duties and perpetually struggle amidst situational confusion; nothing can be easily achieved by anyone. As we studied the case of the Dalai Lama, however, he was a pure, naive young boy, with only his innocent face and untainted mind; and yet he could have such a beautiful palace and living quarters, enjoy good clothing and vessels for use, and even compel the people to believe deeply in him. He would never, however, take advantage of his privileged position by abusing his wealth and status. Nevertheless, the so-called Living Buddha is, indeed, a person who may enjoy all happinesses during his life-time in this world; I wonder whether he should be called a Buddha.

I stayed in the capital of Tibet for eight days. As soon as I finished my official duties, I went to the palace to pay a visit. Immediately after that I began my return journey. How regrettable that I was unable to have the pleasure of taking a complete tour around the city! It
happened that the imperial army was returning in triumph, so I once again followed them, back east. At that time, my fur clothing was dilapidated and my gold supply depleted, so I could not afford to buy mules and horses. I only bought a few yaks to carry my tent, clothing and bedding. I discarded the rest of my belongings, and rode behind the army on a light horse. My servants traveled on foot.

Having passed Mozhu, we started our long march and proceeded toward Jiangda. When we were crossing forests and swamps, we experienced all kinds of difficulties and dangers. Sometimes we walked along stone, ladder-like stepways; sometimes we crawled along planks laid across dangerous and precipitous points.

About twenty days later, we sighted the mountain Lali, which was lofty enough to touch the clouds. It took us a whole day to climb to the upper part of the mountain. By the time we arrived there, it was already too late to cross it. In that area, rocks were scattered haphazardly everywhere, the path was dangerous and narrow, and the greatest length the path remained level at any point was under ten feet. Moreover, the smudgy, pestilential vapors densely filled the air. There was neither firewood nor grass, and even a spoonful of water was difficult to find. The entire night, I could only sleep sitting up. Both people and horses were cold and hungry. The next day, we climbed to the top of the mountain where the ice was hard
and the snow slippery. All the towering mountains shone silvery in color. When I peered down from above, I felt dizzy and nervous, and in my horror-stricken state, I wanted to die. The only thing possible for me to do at that time was to sit atop a blanket, which was spread across the snow, and tie a rope around my waist. Then my servants, some in front, some at my back, dragged me, zigzagging down the mountain. Our luggage and other belongings were tossed down. As for the yaks and horses, their legs were tied up, and they were pushed and rolled down; consequently, half of them died or were wounded. This was, indeed, the most miserable situation that I had ever before experienced in my life.

During this period we not only had troubles in moving forward, but we were also running out of provisions. No rice grew in this barbarian area. Thus, for half a month, we could only feed on barley to satisfy our hungry stomachs. When such auspicious occasions as New Year's Eve, and such special holidays as New Year's Day came, I could not even get a single bit of rice to eat; it was extremely difficult for me to suffer such distress. Only after we reached Chamuduo, was I allowed to receive two pints of rice and two pints of wheat flour each day, and there I was also able to borrow two hundred taels of silver from the treasury for my traveling expenses. This was only possible because the Governor-General of Sichuan, His Excellency Nian Gengyao,
had especially appointed the Intendant of Yongning, His Excellency Chi, to store up grain supplies there in order to aid the returning officials and soldiers. His Excellency Nian sympathized with the difficulties and the fatigue which we had gone through on our march into Tibet. He was afraid that if we were not supplied with enough food, we might have to wander about in the foreign area without anything to eat. Consequently, I was rescued from exhaustion; was I not lucky? Thereupon, I found some other mules from the barbarian area to carry a few pieces of luggage, and prepared my horse and riding equipment for the journey.

When we were in the area around Gongduo and Alangma, we could not find any fodder. In the villages of Tangga and Dandamu the people were prosperous, but the mountain slopes were dangerously steep, and the purple fog was dismal. Chalasongduo was a dangerous place. Zongluosanba was located in the coldest area, where snow covered all the nearby mountains and a severely cold wind penetrated us to the bone. In Bianba the unwritten custom was liberal and gentle; in Aze the people were cunning. The mountains in Shuobanduo were so high and dangerous that people had to support each other by grasping onto one another's clothes or by clinging to a stick when they climbed along the mountain trails. In Luolongzong, strange rock formations and precipitous cliffs were everywhere, and the road wound first to the left and then to the right.
Changdu was a place with many scenic spots. Around this area, there were two rivers which resembled two dragons encircling. In Zhandui, there was a spectacular panorama which looked like a great host of mounted and foot soldiers. In places such as Abula and Lishu, robbers abounded in every village; Jiaba and Jiangga, too, were gathering places for bandits. All travelers, including soldiers, were scared to death of them.

As for the buildings of the monastery called Hanrensi, they were not different from those of China proper, and the scenery of the walnut gardens looked quite like that found in China. Within the first ten days of the second month of the year, the red-flowering apricots were springing into blossom and permeating their fragrance, while the young branches of the willow trees were bending downward with their new leaves. In the fields, the rice grew, beautiful and green. Birds were singing, flowers were fragrant, and a mild breeze of spring was blowing under the warm sun. When I arrived there, I reflected that it had been nearly one full year since I had crossed the border and had been traveling in distant lands. During my long yet hastened journey abroad, everything I had seen was sad and lonely. But now, upon seeing such a beautiful place as this, how could my eyes and mind not rejoice?

As we continued our journey, we reached Gudulong, which
was a place for people to cross the Jinshajiang. There were four big boats there, and all of our people and horses, more than one thousand in number, finished crossing the river within a very short time. Many rivers flowed throughout the frontier, but people usually crossed by wooden bridges or by coracle. Out of the entire journey, this was the only place I had seen where a river was crossed by boat.

On both banks of the river, the peach blossoms and plum-blossoms were equally lovely,28 and the villages near the mountain looked just like a beautiful painting. This place was abundant in grapes, which the barbarians used to make wine: and when they drank, they would drink to the point of inebriation.

When we had proceeded seventy more li,29 we reached Batang, where the weather was warm, the land broad, the population dense, and the flowers and trees beautiful and many. Moreover, in the market places, there were also Han people who came from China Proper and resided there while doing business. When I arrived at Batang, both my horse and I were exhausted; we rested there for three days. Only after having had a good rest was I able to resume traveling again.

The mountain called Benchamu must be one hundred li tall; two days later, we reached the top. There was only one narrow path leading to Dasuotang. Although it was the third month of spring, the weather was not yet warm, and
there was a fury of buying and selling going on in the market place. There were many rivers in the vicinity of Lengshuiwan, and around Boli. In the Ganhaizi area, bandits secretly hid themselves. For several days, I did nothing but march on a snow-covered road, astride a wornout horse.

Then we reached Litang. In the beauty of its monasteries, its great number of lamas, and its collections of different goods, Litang was slightly superior to Batang. However, the Litang weather was cold, the fields were poor, and there were no beautiful flowers or trees. The next night we lodged at Hexia.

After reaching Zamala, we traveled eastward to Woluobo, for 60 li along a thickly snow-covered road: the snow was more than three feet deep. Then we reached Jianziwan. From there we proceeded downhill to Magaizong, and then to a place near the Yalujiang. It was said that the distance from Jianziwan to the river stretched one hundred and some li. The water in the river was very clear and fast-moving, and the rocks on both banks appeared very dangerous. While it was difficult for boats to cross the river there, carts and horses could travel back and forth on a floating bridge, just as they would on a level road. The bridge consisted of wide wooden planks which were placed atop several big boats lying in the middle of the river.

Having crossed the river, to the eastern side, we proceeded past Bajiaolou and Wolongshi, and then reached
Nawa and Zheduo. Although the people here were barbarians, this area was already near enough to China Proper that they knew how to observe the governmental laws. The area was under the jurisdiction of Hualin Ying. When businessmen traveled here, whether singly or in pairs, they could safely go to or stop at any place they wished. Thenceforth, we would have no more problems with bandits.

On the fourth day of the third month, I entered Dajianlu, which was located at the farthest end of the western border of Sichuan province. Being on barbarian territory, it was an important post on the road to Tibet. The Native Chieftain of Mingzheng controlled this area. His ancestors had not always been submissive to the imperial government, and consequently, in the 38th year of Kangxi (1699), the imperial soldiers were ordered to subjugate them. But the imperial government demonstrated both its mercy and power by giving the people evidence of its sincerity and righteousness. Finally, everyone in this area agreed to submit and become civilized. Now, the imperial soldiers were stationed in Dajianlu to garrison the place; both barbarians and Han people assembled and traded with each other there; thus Dajianlu had become a lively city.

When I reached Dajianlu, I was too tired to ride my enervated horse, so I hired bearers to carry me by a small sedan-chair. We proceeded from Toudaoshui, passed Lengzhuguan, and arrived at the bridge called Ludingqiao.
The bridge was more than one hundred feet high, and several hundred paces long. There were pavilions built on both banks of the river. Nine big iron cables were used to connect the two ends to support the bridge across the river, and the cables were covered with wooden boards. It was just as dangerous as a natural barrier. Whenever people or horses crossed it, they would walk slowly and in small groups. If there were too many people or horses walking on the bridge, it would begin to shake and swing. If it were blown by a strong wind, it would definitely be too dangerous to tread upon.

As we continued the journey, we passed Hualinpeng, Feiyueling, Niushipo, and Yangquanmen. The mountains were terribly steep and the rocky road was difficult to travel; it is impossible for me to explain such hardship in detail.33

Next I traveled through the old sites of Liya, and the area of Qiongzuo. According to tradition, this was the old site where Wuhou caught Menghuo, and where Wenjun sold wine. I arrived at Chengdu on the 21st day. In the capital city of Sichuan, the fertile lands were vast, the population was dense, the natural scenery and resources were beautiful and abundant, and its elegant literary feats could be compared with those of Zhongzhou.34. The only defect is that even though the river called Jingjiang is still lovely, the paper known as Wanjian is no longer in existence, and the
information about the original houses of Yang Xiong and Sima Xiangru were only recorded in geographical books. When I looked westward at the Han Imperial Tomb, which was the monument of the Emperor Zhaolie, I could not stop from lamenting over my sad memories. For some other sites such as the Longmen in Xindu, and the Fanghu in Hanzhou, many famous people and recluse-scholars had composed verses, all of which are sentimental enough to touch their reader's hearts.

When I was traveling from Deyang to Luofengpo, I saw that the grave and the family hall of Pang shiyuan were still there. When I was passing through Mianzhou and Zitongxian, I found that the appearance of the temple of Wenchangjun was majestic. In Jianguan, the rocky cliffs were steep and lofty, and along them, planks were laid to form a wooden path called Zhandao,35 which looked like a wooden framework sticking up into the sky. There was another wooden path known as Mamingge which could be seen in Zhaohua. A relay station named Choubiyi was located in Guangyuan. The caves called Qianfoyan and Feixiadong were located in the same mountain. Chaotianguan and Shenxianyi were situated side by side. Anyone who traveled in this area would feel that the Southern Wooden-path (Nanzhan) was indeed difficult to traverse, but that the Northern Wooden-path (Beizhan) was even more dangerous.

Having passed Ningqiang and Jinniuxia, I felt sorry for
Wuding, because he had been such a foolish man to open a way by relying only on his courage. After having been in the area of Baocheng and Mianxian, and having crossed Jitouguan, I admired Zifang, because he had learned to become an immortal and had nurtured the divine element within himself so that he could be free from troubles.

The commemorative stone tablet for the ancient ford of Chencang was kept in Liuba. When the divine phoenix flew to this area, its nest could be found in Nanxing. A mountain known as Huangniushan was very high. The plains in Baoji were level and broad. Qishan was the birth place of the Zhou Dynasty. Fufeng was the original site of the capital of the Han Dynasty. Having passed all these places, I then arrived in Liquan, and from there the Jingyang could be reached in a day.

From the second month of the year of bingshen (1716) when I first joined the army, to the fifth month of the xinchou (1721) when I returned to my office, I had been gone for six years.

Although the Prince's mission was not an easy task, I never refused to take up the responsibility of performing it, even if I might encounter a great deal of trouble and inconvenience. Nevertheless, with my weak and puny body, I had been running about year after year without taking a truly good rest at any time. Sometimes I slept on the dew and cloaked myself with the frost, and sometimes I fought
hunger and cold. Having experienced a rough journey, my body seemed to be reduced to mere skin and bones. Fortunately, I was able to return alive and without any sickness; this must have been because I was secretly protected by the Heavens.

Alas! I am fifty-seven years old now. My hair has become gray, and it is so easy for me to become tired, physically and mentally. I recall that during my younger years, I had always lived at home with my family, and was ashamed at being unable to travel to the various mountains and rivers, to glimpse the famous places and scenic resorts of the world. Later on, I passed the civil service examinations and entered into official circles. Thereafter, I could travel from place to place in famous areas such as Jing, Xiang, Han, Wei, Yan, Zhao, Qin, and Jin. As for the rivers, I had seen the Jiang, Huai, He, and Han, which were deep and not small. As for the mountains, I had seen Zhongnan, Heng, and Hua, which towered in their far off locations.

These sites were, however, all inside of China. Travelers only journey to these beautiful mountains and famous ruins, and Taoists love them, only because they are able, by some means or other, to view the real sites in person. If a place were located in remote and isolated wilderness, which could not be reached by boat or by cart, who would go to explore the source of Lake Xingsu? If
nobody had ever heard about a sacrificial mountain ceremony being performed for Mount Kunlun, who would climb to its pinnacle? As for the so-called Zang, and the so-called Living Buddha, they had been regarded as utterly illusory, with no reality whatsoever. Therefore, people had never thought to go there or to see him. While people were thinking there was no need to go there, by chance I was able to go there; while people were thinking there was no use in seeing him, I did in fact see him. Could this not be considered an unusual story? Therefore, regardless of my vulgarity, I found some free time after my return from Tibet to write a rough outline about it.40

I do not dare boast of my own achievements, nor do I merely attempt to sell some unusual news. I wrote these notes only because I wanted to record the experiences and the hardships which I encountered during the journey. All these unexpected events are still vivid before my eyes and alarming to my mind. They serve to remind me that though I subsist in a peaceful time, I should not forget the possibilities of danger, and though I am enjoying an easy life, I should not forget my work.

On the 11th day of the 5th month, in the year of xinchou, during the reign of Kangxi (June 5, 1721) recorded by Jiao Yingqi, Magistrate of Jingyangxian.
IV. Notes to Chapter Three

1. See Petech, p. 7.


3. Yunti, or Yinti, (1688-1755) was the 14th son of the Kangxi Emperor. For a short biography, see Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period (1644-1912)*, Washington, 1943, Taipei Reprinted, 1967, pp. 930-931. Yunti's reports concerning the expedition against the Drukar's invasion of Tibet during 1720-21 were originally written in Manchu and presented to the Imperial court. The Chinese translation of Yunti's reports were edited and published by Wu Fengpei in Beijing, 1991, entitled *Fuyuan Dajiangjun Yunti Zougao*. For detailed reports about their activities in Muluwusu, see pp. 166-173 in the above mentioned book.

4. Yanxin was a great-grandson of Abahai, the Taizong Emperor of Qing. In 1718, he was appointed a member of the staff of Yunti. For a short biography, see A.W. Hummel, *op. cit.*, pp. 907-908.

5. This is the Lha-ri-mgo in Wylie, pp. 99, 180-n. 599.
6. The same feelings occurred to Nikolay Przhevalsky (1839-88) while he was traveling to Tibet about one and a half centuries later. "Przhevalsky recorded the Russian New Year (13 January 1873) in his diary: 'Never in my life have I had to spend the New Year in such an absolute desert as we now find ourselves in ... We have absolutely no supplies left, except the accursed dzamba and a small quantity of flour. The privation is terrible but must be borne in the name of the expedition's great goal.'" Cf. Donald Rayfield, The Dream of Lhasa: The Life of Nikolav Przhevalsky (1839-88), Explorer of Central Asia, Ohio University Press, 1976, p. 77.

7. This is the Dar-rtse-mdo in Wylie, p. 184-n. 636. It is now called Kangding in Sichuan province. Cf. Li hanjie, op. cit., p. 1095.

8. Jiao Yingqi noted the composition date of Zangcheng jilue, or A Brief Note on the Journey to Tibet, at the conclusion of the work. But when the same work was appended to the end of the fourth juan in Weizang tongzhi, the date was noted directly under the title. For the Chinese text of Zangcheng jilue, see Appendix II. My English translation is based upon the original Chinese text in the Xizangzhi, reprinted in Taipei, 1966. The text in Weizang tongzhi has several printing errors, and some place names are in different Chinese forms. The same text is edited by Wu
Fengpei and printed in his Chuanzang yuzong huibian, Chengdu, 1985, pp. 11-16; Xizangzhi, Weizang tongzhi, Lhasa, 1982, pp. 61-66.

9. The Chinese character can be pronounced in two ways: "zang" or "cang" according to the pinyin romanization system. When it is pronounced "zang" with fourth tone, it means "a storehouse", while "cang" with second tone means "to hide". When this character appears after "xi", meaning "west", they form a noun, "Xizang," which has been used to refer to the area to China's west, ever since the end of the Kangxi period.

The word "zang" is also employed to transcribe the name of the largest and longest river in Tibet, the Gtsang-po, or the Brahmaputra. A discussion of the Chinese names for Tibet may be found in Liu Yitang, op. cit., pp. 378-87.


11. In the text the words for barbarians were written as fanren. The character "fan" can be translated as barbarous. Nonetheless, "fan," a transcription of the Tibetan word "bod" meaning "Tibet", had been employed in this instance to name the land of the Tibetans. See Fang-kuei Li, op. cit., p. 89. For the expression "fan", see Rockhill, op. cit., p. 6. "Tuzhu," meaning "native people", was misprinted as "shangzhu" in Weizang tongzhi, juan 4, p.
113.

12. The character "zhao" is a transcription of the Tibetan word "jo-bo" which refers to the Buddha. Since Tibet was a Buddhist country it was very proper for the Tibetans to call their country the land of "jo-bo". For further discussion, see Lien-sheng Yang, *op. cit.*, pp. 657-60.

13. "I" in the *A Brief Note on the Journey to Tibet* is the original author, Jiao Yingqi.

14. When the phrase "gu weichang shenglu zangdi" was reprinted in *Weizang tongzhi*, juan 4, p. 113, the first character "gu" was omitted.

15. Hami is located in the east side of the Xinjiang Uygur Zizhiqu (Autonomous Region), Li Hanjie, *op. cit.*, pp. 1460-61.

16. This was the Seventh Dalai Lama, Blo-bzang bskal-bzang rgya-mtsho (1708-1757).

17. The Riyueshan range is to the west of Xining and on the southern side of the Kokonor. "It was the real boundary between China and Tibet, though the actual frontier was the Tang-la Range." This remark is found in George Pereira's *Journey: Peking to Lhasa*, compiled by Sir Francis Younghusband, London, 1925, p. 112.

For the phrase "to march out to the frontier" the Chinese characters "chuguan" were printed in *Xizangzhi*, p. 3; but "chukou" in *Weizang tongzhi*, juan 4, p. 114. After
having left Xining, Jiao Yingqi reached Riyueshan, and then the Hashihashui. However, in Weizang tongzhi, juan 4, p. 114, another place name "Ashihanshui" was listed before Riyueshan.

All of the places traveled by Jiao Yingqi on his journey to Tibet are listed together and that list is placed in this chapter. A place name index for the Xizangzhi is found in Xizangzhi, Weizang tongzhi, Lhasa, 1982, pp. 67-112.

18. Traditionally speaking, Zhongyuan was referring to the lower valley of the Yellow River around Henan province. Actually, it is always used to mean the area under direct control of the Central Chinese Government. Therefore, the so-called "China Proper" or Zhongyuan was hereby differentiated from the minority or frontier areas.


20. The original sources of the Yellow River have been found beyond the Xingsuhai. For further discussion, see China Pictorial or Renmin huabao, Beijing, No. 6, 1973, pp.
16-23. In *Weizang tongzhi*, juan 3, p. 64, it is also indicated that the original source was to the west of Xingsuhai.

Jiao Yingqi thought he passed by the Xingsuhai and observed a rocky mountain in the lake's midst. In fact, the lake he passed must have been the Zhaling Lake or the Eling Lake. The area called Xingsuhai, said to be the original source, is a swamp area comprised of innumerable lakelets. When sunshine is reflected from the surface of the water it appears as stars glittering here and there. Thus, this area is named Xingsuhai or Starry Sea. See J. F. Rock, *op. cit.*, pp. 15, 146.

21. This note in the original text was placed under the Muluwusu, but it is not in *Weizang tongzhi*, juan 4, p. 114. "Wusu," or "usu," is a Mongolian word meaning water or river.

22. The Chinese text, quoted in *Weizang tongzhi*, juan 4, p. 114, says, "... it was only sixty-seven days' journey ..." I believe this is a printing error.

23. Lhasa has been the capital city of Tibet since 1642. Lhasa was the site of Ral-pa-can's court, but after the collapse of the Tibetan empire in the 9th century, Lhasa held no importance as a government seat until 1642. The author did not mention Lhasa by name, but instead he proclaimed his arrival at Xizang. This refers to the particularization of the country in its capital city; i.e.,
when one reaches the capital city then one has reached the country.

24. Qinghai is the Chinese name for Kokonor, but it also refers to the region around the lake. Xihai was an older name for the same lake. See Daging vitongzhi, juan 412, Part I.

25. Chamudo or Changdu is the Chinese name for Chambodo or Chamdo in Khams.

26. In Weizang tongzhi, juan 4, p. 115, the name of the Governor-General of Sichuan was printed in full form, i.e., Nian Gengyao; but in Xizangzhi, p. 11., only his family name appears. Xizangzhi mentioned the family name of the Intendant of Yongning, and Weizang tongzhi did not. Perhaps he was the same person mentioned in the Nitui yunnan shilue, Chi Weitai, Assistant Prefect of Chongqing Prefecture in Sichuan. He was in charge of military supplies. See Yunnan tongzhi, juan 104, f. 16b.

27. Neidi, meaning the Inner-land, and Zhonghua are both used by Jiao Yingqi to name the Chinese territory where most Han people reside. Another term used by him to refer to China Proper is Zhongyuan.

28. An editorial note in Weizang tongzhi, "Jiaoziji", p. 7, says: "in the passage of 'liang'an zhengyan,' (p. 115), some words must be missing." The missing words are found in Xizangzhi, p. 13; thus, the passage should be "liang'an taoli zhengyan."

30. Ying, Battalion or Division, was a fundamental military unit of all branches of the imperial army, distributed throughout the Qing Empire. See Mayers, op. cit., n. 439; Brunnert and Hagelstrom, op. cit., nn. 656F, 749. The garrisons stationed in Hualinping, near Dajianlu (Dar-rtse-mdo), were called Hualin Ying, under the command of the Provincial Forces of Sichuan. Whenever the Tibetans and the local chieftains on the eastern part of Khams were in conflict with each other or with the government, more soldiers would be transferred to this area to help the local garrison maintain order. See *Sichuan tongzhi*, juan 1, (map) ff. 23-24; juan 18, "Bianfang", ff. 24-29. For the jurisdiction of Hualin Ying, see "Ludingqiao beiji (Monument Inscription of the Luding Bridge)," composed by the Kangxi Emperor, in 1701; *Weizang tongzhi*, juanshou, pp. 1-2.

31. For the word "bandit" or "robber" or "brigand" the Tibetan word is "jag-pa". This Tibetan word "jag-pa" is transcribed into Chinese characters as "jiaba." It is common to use "jiaba" for "bandits" in Chinese literature on Tibet.
32. Mingzheng Tusi or the Native Chieftain Mingzheng was printed as Mingzhen in Xizangzhi, but Mingzheng in Weizang tongzhi; the latter is correct. Because this Native Chieftain had been appointed to rule over three districts: Changhexi, Yutong, and Ningyuan, even though he was called Mingzheng Tusi during Qing times, his official title was Mingzheng Changhexi Yutong Ningyuan Junmin Xuanweishi. This title became hereditary in the same family, remaining so until the 1940's.

Xuanweishi was a sub-third ranking title especially designed for the native chieftains or tusi. When the title was modified by junmin, it was indicated that the chieftain could be in command of both the military forces and the general public. Without understanding the nature of titles of this sort, W. W. Rockhill made a great number of mistakes in his translation of Weizang tuzhi, in JRAS, 1891, Vol. XXIII, new series, pp. 21-93.

For other Chinese records of Mingzheng Tusi, see Sichuan tongzhi, juan 19, f. 30; Li Yiren, Xikang zonglan, Shanghai, 1937, pp. 122-126.

33. At this point, Jiao Yingqi's difficulties encountered during the journey were over, and he entered Sichuan province where he again saw Chinese civilization. From there on he began to travel as a regular scholar-official, recollecting all the romantic memories of the classical literature he had studied previously. Since
Sichuan province is a province of tremendous historical significance, many places can be associated with factual or legendary events. In order to demonstrate his literary ability, he wrote the following portion of his journey in a very classical manner, using many proverbs.

34. Usually, Zhongzhou referred to the province of Henan, because it was known as Yuzhou in ancient times and was located at the center of Jiuzhou, or the Nine Ancient Divisions of the empire made by Yu. See Cihai, pp. 81-82. The Zhongzhou here used by Jiao Yingqi represents the cultural or literary center of China. For a discussion on the Jiuzhou in the Yugong, see Xin Shuzhi, Yugong xinjie, Beijing, 1964, pp. 32-36.

35. Zhandao is also called Gedao, or Zhange. Many such wooden paths could be found in the northeastern part of Sichuan. See Cihai, pp. 1520, 3035.

36. Jingyang appears in Weizang tongzhi, juan 4, p. 116, but it is printed as Jinggan in Xizangzhi, p. 18. It was the place he had been Magistrate before the Hami and Tibetan expeditions. Jingyang was in Xi'an Fu, Shaanxi province; G. M. H. Playfair, The Cities and towns of China: A Geographical Dictionary, Shanghai, 1910, n. 1114. Cf. Li Hanjie, op. cit., p. 1320.

37. Jing, Xiang, Han, Wei, Yan, Zhao, Qin, Jin, are the archaic literary geographical designations. Jing was one of the Nine Zhou or Divisions made by Yu, comprising

38. As for the famous rivers, Jiang is for the Changjiang, or the Yangtze; Huai for the Huaihe; He for the Huanghe, or the Yellow River; and Han for the Hanshui.

39. An engraved inscription, entitled "Feng Yanranshan Ming" was composed by Bangu (died 92 A.D.) of the Later Han Dynasty. It was written for the sacrificial ceremony performed on the Yanran Mountain in order to commemorate the victory over the northern people Xiongnu.

40. For the geographical description and maps on the roads from Chengdu of Sichuan to Lhasa, see Ma Shaoyun and Sheng Meixi, Weizang tuzhi, 1792, reprinted in Taipei, Jindai zhongguo shiliao congkan, no. 57, ed. by Shen yunlong, pp. 1-143. Even though there is an English translation of this work by W. W. Rockhill, in JRAS, Vol. XXIII, New Series, 1891, pp. 21-93, 121-133, there are so many errors in his translation that it would be better not to use it. The notes, however, are very useful for those
who can read both Chinese and Tibetan works on Tibet.
CHAPTER FOUR

Du Changding's Journey to Tibet in 1721-22

I. Du Changding and his mission

The original text of the Zangxing Jicheng, or A Record of the Journey to Tibet, is a diary beginning on the 8th day of the 12th month, in the 59th year of Kangxi (January 5, 1721), and ending on the 13th day of the 12th month of the next year (January 29, 1722). The author Du Changding, actually completed the work on New Year's day of the 61st year of Kangxi (February 16, 1722). Some parts of the diary were rearranged according to his own notes and poems after he had completed the journey.

The text can be found in an unaltered reprint edition in the series of the Shiliao congbian, published by Guangwen Book Company, Taipei, Taiwan, 1968. Du's work was also collected into the Xiaofanghuzhai yudi congchao, the Zhaodai congshu, and the Gujin youji congchao.

Du Changding, styled Songfeng, was born in Qingpu of Jiangsu province. He was a private secretary and adviser to Jiang Chenxi (1653-1721), who in 1716 rose in his official career to Governor-General of Yunnan and Guizhou. As Du's friend Dai Mengkui stated in the colophon, written for Du's work in the 8th month of the 11th year of Yongzheng (1733), Jiang treated Du as more than a mere
secretary; they were indeed very close friends. This is evidenced by the fact that when Jiang was charged with negligence in his official duty during the war against the Dzungar's invasion of Tibet,⁵ he was sent to Tibet by the Emperor in 1721 as a kind of punishment, even though Jiang's other followers had abandoned him, Du was still willing to accompany him on the unpleasant trip. The diary details this journey, and includes some very touching descriptions of the geographical features enroute. It is one of the best literary sources for first hand information on the particulars of a journey to Tibet during the early Qing dynasty. Most other records either detailed government approved subjects or strictly recounted place names and the distances between certain places. Du Changding's diary, however, is different; he wrote about the trip simply because he wished for his work to commemorate the friendship between his former employer and himself, and to describe the hardships they had gone through.

Du Changding was not only a man of literature, but also a soldier. On the journey to Tibet, he composed poems and sometimes also served as Jiang Chenxi's bodyguard. He escorted Jiang all the way until they reached Lho-rong Rdzong, but then he returned home upon Jiang's insistence that he should not suffer any more for him; Du was not a governmental official, while Jiang himself had no excuse to avoid the punishment. However, Jiang did not live long
enough to reach Lhasa, and died on the route shortly after his close friend Du Changding departed for home.

In the diary, Jiang Chenxi's death is not mentioned. Political awareness may have dictated its absence; that is to say, usually, one would not openly discuss a person who had been charged with a crime, especially if one had been personally involved with him.

II. Places Traveled by Du Changdin

1. Yunnan
2. Deshengqiao
3. Jinhua put
4. Bijiguan
5. Anningzhou
6. Lao yaguan
7. Lufeng xian
8. Shezi
9. Guang tongxian
10. Shi jianpu
11. Chuxiong fu
12. Lühe
13. Mopangpo
14. Zhennanzhou
15. Shaqiao
16. Pupeng
17. Yunnanbao
18. Xiaoyunnan
19. Baiya
20. Dingxiling
21. Zhaozhou
22. Dalifu
23. Diancangshan
24. Shaping
25. Dengchuanzhou
26. Langqiongxian
27. Sanying
28. Guanyinshan
29. Jianchuanzhou
30. Jiuheguan
31. Lijiang
32. Menggushao
33. Axi
34. Jinshajiang
35. Mubiewan
36. Huangcaoba
37. Zalagu
38. Qiaotou
39. Luosiwan
40. Shierlan'gan
41. Tuguancun
42. Yijiaren
43. Tuomulang
44. Xiaozhongdian
45. Dazhongdian
46. (Zhongdian, Jiedang)
47. Jingkou
48. Tangdui
49. Nixi
50. Qiaotou
51. Bengzilan
52. (Buzili)
53. Chujiu
54. Xiao Xueshan
55. Longshutang
56. Adunzi
57. Duomu
58. Lancangjiang
59. (Liutongjiang)
60. Meilishu
61. Jialang
62. Nujiang
63. (Chichang)
64. Lamatai
65. Bitu
66. Duotai
67. Shatai
68. Xiao Xueshan
69. Linmi
70. (Limi)
71. Jiangmugun
72. Zhayigun
73. Reshuitang
74. Sanbala
75. Langda
76. Muke
77. Binda
78. Lieda
79. Batai
80. Cawagang
81. Tiantong
82. Tashi
Gengzi (Kangxi 59th year), 12th month, 8th day (January 5, 1721):

His Excellency Jiang Chenxi, Governor-General of Yunnan and Guizhou, was ordered to enter Tibet to redeem himself by making a special effort; his offense was that he had delayed the supply of grain when Qin (Shaanxi province), Shu (Sichuan province) and Dian (Yunnan province) were jointly attacking the rebels in Tibet.\(^6\) The land of Tibet was indeed a very dangerous and difficult place in which to travel. In fact, because it was not a good place for people to go, all of Jiang's followers were allowed to return home; but, because of the close friendship between His Excellency and myself,\(^7\) it would have been difficult for me to leave him. Yet, since my mother was leaning against the gate looking for my return, I could not stay away for a long
time. Therefore, I requested that I be allowed to escort His Excellency beyond the frontiers, and that my time be limited to one year. I then dismissed my personal retinue and commenced the journey without them.

16th day (January 13, 1721):
Having departed from my friends in the office, we rode on horseback to Desheng Bridge, where we boarded a ship. From Jinhuaupu, sailing for a little more than 30 li, we arrived at Bijiguan. His Excellency Zhang Xuexiang, District Examiner of Schools, held a feast on the boat. After arriving at Bijiguan, we traveled by land for 35 li to Anningzhou, where we lodged for the night.

(Poem no. 1)

On the Road to the Frontier
-An Improvised Poem-

Being moved by close friendship,
I did not at once turn my journey eastward.
The tong wood is saved from the cooking fire;\(^\text{10}\)
The awl is indeed placed in a bag.\(^\text{11}\)

If I proceeded, my heart would still be strong;
If I turned back, things would all be different.
For a virtuous man, his promises are important;
Alone, I escort His Excellency.

17th day (January 14, 1721):
We traveled for 70 li and lodged at Laoyaguan. Formerly, I had traveled here four times with the District Examiner of Schools, who oversaw the examinations, while I reviewed the examination essays. Now, I am here again, but as a member of the military service. My present military employment is different than my former civil appointment. Prosperity and decline change with the times, and I am burdened by my conflicting emotions about the present and the past.

18th day (January 15):
We traveled 70 li and arrived at Lufengxian. His Excellency Zhang Yuan, the District Magistrate, invited us to stay overnight in the official compound. There were pavilions and ponds, and bamboo and plum trees. This was another beautiful place in Yunnan.

19th day (January 16):
We traveled 70 li, and arrived at Shezi, where we lodged for the night.

20th day (January 17):
We traveled 55 li and arrived at Guangtongxian. His excellency Liu Shu, the District Magistrate, also invited us
to stay in the official compound, but we did not accept.
The buildings, ponds, and trees in this official compound
were not as elegant as those in Lufengxian, but the grounds
were more spacious.

21st Day (January 18):
We traveled 70 li and arrived at Chuxiongfu. We lodged in
the official guest house, which was built on an old military
parade ground.

22nd day (January 19):
We traveled 70 li and arrived at Lühe, where we lodged for
the night. There stood a temple dedicated to Lüzu, one who
was able to fulfill prayers. At the foot of the mountain, a
few li from the village, were Immortal's Bones. They looked
like crystals, and could be used to cure boils. According
to the legend, this Immortal had been transformed from human
form by Lüzu. In the temple, there was a stone tablet on
which the story was carved.

23rd day (January 20):
We traveled 35 li and lodged at the official compound of
Zhennanzhao.

24th day (January 21):
We traveled 35 li and arrived at Shaqiao. The weather was
bitterly cold. We lodged at an inn and then received news that Jiang Lian, the eldest son of His Excellency, had been ordered to inspect schools in Zhongzhou (Henan).

25th day (January 22):
We traveled 70 li and arrived at Pupeng, where we lodged for the night.

26th day (January 23):
We traveled 70 li and arrived at Yunnanbao, where we lodged for the night.

27th day (January 24):
We traveled 70 li and arrived at Baiya, where we lodged for the night.

28th day (January 25):
We traveled 70 li and arrived at Zhaozhou; that day we crossed Dingxiling (pass). Since His Excellency Chen Shiang, the Department Magistrate, was ordered to travel to Zhongdian, in his stead his nephew invited us to lodge at the official compound. The pavilions and terraces there were grand and imposing. It was also one of the beautiful places in the western part of the province.

29th day (January 26):
We traveled 70 li and arrived at Dalifu. We lodged at the official compound of His Excellency Bai Xun, the Intendant of Yongchangdao. That day we hunted along the way, for there were many wild goats. The quicker soldiers pursued them, but were unable to catch them. We only caught three or four turtle-doves. The wild goats were yellow goats, as big as deer, and could run very fast. According to the natives, their meat was tasty and even better than mutton.

Xinchou (Kangxi 60th year),
1st month, 1st day (January 28, 1721):
From Dali going northward for 70 li, we arrived and lodged at Shaping. I had not covered the places north of Dali on my earlier Examination-inspecting trips. The charm of the mountains and rivers made this area beautiful and also known as one of the scenic places in the western part of the province. As we were traveling along the foot of Mount Diancang, looking up at the snow accumulated on the Nineteen Mountain Peaks, the cold air penetrated to our bones. When we were passing through Langqiongxian, we had to take the narrow road along the river bank for almost 8 li. It was even more dangerous in this area than in the area of Yongchang in Guizhou province. Facing that situation, my heart was secretly sick with fear.
2nd day (January 29):
Having proceeded early in the morning for 15 li, we arrived at Dengchuanzhou. Water ran along the road on both sides. The north wind was blowing severely, and it was more than ten times colder here than it was in the provincial capital. After proceeding another 50 li, we arrived and lodged at Sanying.

3rd day (January 30):
We proceeded 30 li and arrived at Guanyinshan, where we lodged at the official compound of the Sub-district Deputy Magistrate. In the vicinity was Guanyin Cave, which was very isolated.

7th day (February 3, 1721):
We traveled 70 li and arrived at Jianchuanzhou. His Excellency Wang Shigui, the Department Magistrate, invited us to reside in the official compound. For an entire month we stayed there to prepare our clothing, to find mules and horses, to make ready or repair equipment, such as felt tents, saddles, bridles, swords, arrows, bows and fire-arms, as well as to enlist some strong native soldiers. On the 27th day of the month (February 23), the grandson of His Excellency Jiang, Nan, styled Guangyin, together with Mr. Gu Shanchang, rushed here at full speed all the way from the Capital in order to escort His Excellency beyond the
frontiers.

2nd month, 1st day (February 26, 1721):
The military Commander of Yunnan, Lieutenant General Wuge, was leading his troops back from Tibet in triumph. His Excellency Jiang went to welcome them back and inquired in detail about the climate, the local customs beyond the frontiers, and the terrain along the road. There were two roads to enter Tibet from Zhongdian. The road via Tianzhuzhai and Chamuduo was broad but circuitous. In addition to the high mountains and big rivers, there were also many jiaba (bandits). This was also the thoroughfare along which the troops of Yunnan and Sichuan customarily assembled. The road via Buzili, Adunzi, Cawa, Bengda and Luolongzong, had steep-sloped hills and high mountain passes. It was such a narrow, winding path that hardly did any human being ever travel it. But this road was much shorter, and it was taken by His Excellency Wu on his victorious return. Therefore, we decided to go through Adunzi. /Jiaba means bandit./

3rd day (February 28):
His Excellency Wu returned to the provincial capital, while his Excellency Jiang proceeded to the frontiers. His Excellency Gan Guobi, the Governor, also proceeded to the frontiers that day. All their banners and flags blended
together and extended continuously over several tens of li on the road. After proceeding 60 li, we arrived at Jiuheguan and stayed in felt tents overnight. The differences between China and the barbarians' land, and between the Chinese and the barbarians, had already become obvious upon reaching this area. Besides the Mosuo\textsuperscript{16} and Lisu\textsuperscript{17} people in our group, there was no human habitation in the vicinity; just us amidst the yellow sand and white grass. We arranged the cooking-pots, cooked meals, and trained the soldiers. I was overwhelmed with the grief of departing from my own country.

4th day (March 1, 1721):
At the fifth watch of the night we packed up, and at daybreak we ate breakfast and resumed our journey. We traveled 50 li and arrived at the Axi Ford, which was under the jurisdiction of Lijiang Tufu (Native Prefecture).\textsuperscript{18} Across the Axi was the land of the Guzong.\textsuperscript{19} The Axi is the same as the Jinshajiang (Golden-sand River), which originates from the Muluwusu, then enters the border area of Yongbeifu, passes through Yaoan, Wuding, and Xuzhou, joins the Changjiang (Yangtze River) at Minshan, and finally flows into the sea. In the book of Yugong,\textsuperscript{20} "Minshan daojiang" means that the Jiang was traced up to the Minshan, and not that it begins at Minshan.\textsuperscript{21}
5th day (March 2):
We crossed the floating bridge on the Jinshajiang and camped at Mubiewan on the northern bank of the river. That day we only traveled several li before we lodged for the night. We reviewed shooting practice at the gate of our camp.

6th day (March 3):
After proceeding 60 li, we arrived at Huangcaoba, where we lodged for the night. There was a tiger alarm that night, so we mobilized the soldiers to use both firearms and bows and arrows. It was really a big show.

7th day (March 4):
After proceeding 50 li, we arrived at Zalagu. From there we proceeded 15 more li and arrived at Qiaotou, where we lodged for the night. There was another tiger alarm.

8th day (March 5):
Having proceeded 30 li, we passed through Luosiwan and Shierlan'gan (Twelve Railings), after another 30 li we arrived at Tuguancun (Village), where we lodged for the night. Shierlan'gan was an important path for Zhongdian. The path was only about a foot wide, winding upward continuously for twelve different levels. If two persons on horseback met on that path, first, one would have to yield
at the ridge half-way up the mountain and wait until the one from opposite direction passed; then he could proceed. The mountains jutted high into the sky, and when one looked down into the ravine, it seemed hundreds of thousands of feet deep. The lofty snow-capped mountains of Lijiang stood on the opposite side, with their aged trees and green cliffs--too much for my eyes to take in at once. I had never experienced such an unbelievably dangerous path before. I wrote a poem to commemorate it:

(Poem no. 2)

On the Path of Shierlan'gan

The barbarian pass differs from China;
It is really difficult to walk.
Steep stream rushes on a taut thread;
Lofty range is perhaps with thousand windings.

Towards dark, do not turn your head;
Near an abyss, you dare to sit in the saddle.
To show gratitude, despise the hazardous pass;
Talk as you lean against the railings.

9th day (March 6):
After proceeding 60 li, we arrived at Yijiaren, where we lodged for the night. Ever since we crossed the river, there had been no trace of human habitation. We practiced shooting in the daytime, and pillowed on weapons at night. Indeed, I tasted the flavor of military life.

10th day (March 7):
We traveled 50 li and arrived at Tuomulang. His Excellency Zhang Guzhen, Provincial Commander-in-Chief, had been stationed here with his soldiers and held the responsibility of logging and building a fortress. It was a great undertaking beyond the frontiers. His Excellency Zhang had returned to his office with the victorious army, and thus, we stayed overnight in the empty fortress. Towards Tibet we began to see people and houses. Among thousands of mountains we suddenly saw the flat plain and wilderness on which lived several Guzong families. It could hardly be regarded as a village. The houses were built with logs which were piled up horizontally on the four sides as walls. They were a few tens of feet high, and a hole was opened through the middle as a door. In the lower story of the house lived cattle and horses, and in the middle story lived people. A single log was chiseled with dents to form a ladder for people to go up and down. In the highest story people worshiped the Buddha, or also lived. Their custom
dictated that men have disheveled hair and bare feet, wear cattle-felt clothes and be called lahu. Women were called akeji. They wore their hair with many small queues, to which were attached ornaments of coral, agate, beautiful seashells, tortoise-shell, silver coins, etc. The poor ones wore no ornaments, and went barefoot or wore red oxhide boots. Trade was undertaken by the women. For communication, interpreters were employed. While we were there, the three interpreters in the vicinity were Mieyang, Paiduo, and Yijiekeshi.

11th day (March 8):
We rested in the fortress for one day. After having bathed in the hot springs, we returned to the camp to practice shooting. The hot springs were 5 li from the fortress, and the water there was quite hot. There was no bath house, but several families lived beside them. If the ladies there noticed that some one was taking a bath, they had to peep at him through short glances. We then pitched a tent to avoid the embarrassment; the people laughed at seeing this.

12th day (March 9):
After proceeding 50 li, we arrived at Xiaozhongdian. Having crossed a wooden bridge, we traveled 4 or 5 more li, and then made camp. There were more people than at Tuomulang. For trading purposes, they only used uncoined silver. Since
they did not possess a standard scale and weights, the value of silver was determined by comparing it with the weights of certain stones. The iron-beamed steelyard was used there, and its proportions were double those of the Chinese ones. If one used tobacco, tea, cloth, needles, or thread, etc., to trade with the people, the value of these goods would be ten times greater than silver.

13th day (March 10):
After proceeding about 50 li, we arrived at Dazhongdian, its Tibetan name being Jiedang. It was the first big tribe we had encountered beyond the frontiers. They had a Tibetan Magistrate, called Dieba in the Tibetan language. There was a monastery, in which resided a Dalama and two lama Magistrates. When they would meet the Dieba, they would touch each other's head to show that they were on an equal footing. Under the Dalama there were several hundred lamas, all of whom wore rough, red woolen robes which left their right shoulders and arms uncovered. When they performed ritual ceremonies, they slaughtered cattle or sheep. When a pilgrim arrived, they blew horns and beat drums to welcome him. Flour-made cookies, grapes, zanba (rtsam-pa), and Shanhuguo, etc., were used as offerings. Cooked rice was mixed with malt syrup. They sat on the floor, and a small table about one foot high was placed in front of each seat. The images of the Buddha were grave and stern, similar to
those in China. They highly respected the images of the Buddhas of Delight, who were always nude and performing sexual intercourse. Worshipers would all offer hada (kha-btags) before the Buddhas. Hada is translated as shoupa (handkerchief) in Chinese. When low ranking people met higher ones, they could offer hada as presents, just like a Chinese visiting-card or name-card. Under the Dieba were used titles such as Mugua, Oracle, Headman, etc. The resident population consisted of two hundred-odd families, who lived in the wooden framed houses. That day, when His Excellency Jiang arrived, the Tibetan Magistrate and lama all came a long distance to meet him. They prostrated themselves at the road side, presented hada, offered butter-tea, and then led him to stay in the home of the former Tibetan Magistrate's third maternal uncle. At that time, the accumulated snow blocked the mountain passes and traffic was held up; thus we stayed temporarily at Zhongdian. There we hired 160 mules and horses, together with 40 coolies. For each horse to Tibet, we paid 40 taels; for each coolie, 24 taels. We drew up the contract, which was called a xinzi. Then we waited for the snow to melt so that we could continue on the journey.

18th day (March 15):
At dawn neighboring houses caught fire, and the flames almost reached the building in which we were staying.
Fortunately, we discovered it in time enough and immediately assembled the soldiers to rescue the houses and their residents. Since we had to move in such a hurry, it was difficult to find any safe place; the only remaining option was to make camp in the wilderness. Soon after we moved out our luggage, the flames reached our house and instantaneously burned it to ashes. Before the camp was set up, there were several hundred Guzong people carrying weapons approaching from afar, who wanted to take advantage of the opportunity to rob. Our people were frightened by the confusion, and could not attend to the situation. The threat was reported by an enlisted soldier, so both sides then spread out in battle array and waited. Because one person from the other side had attempted to rob, the Han Chinese fought with zeal and vigor, and reclaimed by force the articles which had been stolen; the rest of the gang then dispersed. In the afternoon it snowed heavily, and the fire was squelched.

19th day to 25th day (March 16 to March 22):
We stayed in Dazhongdian. The weather was sometimes clear, sometimes cloudy. This place had a great deal of pestilential snow. Those who drank the water from the shady spring all gasped for breath. The snow stung the eyes and if hands touched the snow, the hands would fall off. I had been lying ill for three days, and dared not take any
medicine; there was no place to find it anyway. After a period of heavy sweating, I became quite well again.

26th day (March 23):
The weather was rather clear. We looked around at the calamity-stricken residents; there was not a single thing left for them. When I arrived at the right side of the residence of the Tibetan Magistrate, a barbarian dog suddenly appeared, dancing fiercely; I was almost bitten by it. As for the dogs of Zhongdian, the tall ones were several feet tall, and roared like tigers. They would bite people's necks, and those who were bitten would in no way live. As soon as a dog raised by the Guzong people saw a Han person, it would bite him; but once it was bought by a Han person, it would then bite the Guzong. The dogs, however, only recognize those who fed them and couldn't distinguish between different kinds of people.

27th day (March 24):
Having witnessed the damage caused by the fire in Zhongdian, we ascertained that there were 175 calamity-stricken families. His Excellency Jiang and His Excellency Gan together donated money from their private funds to relieve the distress. They gave each family ten ounces of silver and each person two packs of tea, as well as two pieces of cloth. The joyful sounds of the people filled the roads,
and they were now willing to transport goods for His Excellency. Since he had to observe the rules of non-interference in local affairs, he had to refuse their offer.

29th day (March 26):
It snowed heavily. I wanted to be of a lax and liberal disposition, but, because the four sides of the felt tent shut me away from the outside fresh air, I felt miserable and depressed. In case of any irrational behavior that might occur in the middle of the night, I moved to the front door, so that I could easily get out. After the first watch of the night, the felt tent collapsed under the weight of the snow. In the tent, there were five or six other people who could not get out. Because I was at the front door, I got out of the tent and called people to come and pull out those trapped inside.

3rd month, 10th day (April 6, 1721):
Since Wengbula, the Tibetan Magistrate, offered his own residence as guest quarters, we accepted and moved in. When the weather cleared, we rode horses, shot and hunted, or reviewed and inspected the enlisted soldiers. When it was cloudy, we just sat upstairs or laid about. I still had to work alone on some official documents, but even that did not make me feel tired.
27th day (April 23):
A scout returned from Adunzi and announced that the accumulated snow had already melted; therefore, we decided to proceed.

28th day (April 24):
We returned to the camp and appointed people to move from one unit to another to examine the horses. I previously had had a very tame, strong gray horse, but because of the stable boy's negligence, the horse died from eating too much sandy earth, which had bloated its stomach. Even though the horses we had just selected were quite suitable, I remembered Shierlan'gan, and as a result I felt that there was nothing absolute I could depend upon in my personal life. As it would be even more dangerous on the road ahead, the fate of the rest of the horses was uncertain. I felt depressed about this for a long time. There was a large river in Zhongdian, and whenever a horse or a cow died, it would be thrown into the water. According to the local custom, there were four ways of burying the dead: Earth-burying--building the dead into a wall, Fire-burying--burning the bones of the dead and burying them in the cliff side, Water-burying--throwing the dead into the big river, and Bird-burying--cutting the flesh of the dead to feed the vultures and leaving the bones on a cliff side.
The people there believed in shamans, not medical doctors. They had ways of hunting rabbits and methods of catching other animals. On the first day and the fifteenth day of each month, people all say Ō-ma-ṇi-pad-mē-hūṃ.

29th day (April 25):
We traveled 20 li and arrived at Jingkou, where we lodged for the night. The horses were very tired. That night, it was suddenly rumored that a letter had been issued which stated that we were granted the favor of not going to Tibet.

4th month, 1st day (April 26, 1721):
I switched from my horse to a Qian (Guizhou) donkey. Having traveled 50 li, we arrived at Tangdui, where we lodged for the night.

2nd day (April 27):
We rested in Tangdui for one day. I sent a letter home.

3rd day (April 28):
Again we proceeded 50 li and arrived at Nixi, where we lodged for the night.

4th day (April 29):
We traveled 40 li and arrived at Qiaotou. There were hot springs by the riverside, at the foot of the mountain. The
view could have been a painting. By now, the weather was very hot. I bathed in the springs, and on the bridge I enjoyed the air. On the other side of the bridge, there stood a large, verdant mountain, which penetrated the sky. There laid the road that we would take the following day.

5th day (April 30):
We proceeded to the mountain pass. The road there was so narrow and steep that it was paved completely with stone steps. Having traveled 60 li in the mountains, we arrived at Bengzilan, also called Buzili, which was under the jurisdiction of Sichuan. It was a small tribe of Nitang that was formerly under the control of Lijiang. Earlier, it had been ceded to Tibet as a bribe by the Wu rebels. This area then became a foreign land. Rice and wheat were abundant in this place, and through it was the necessary path to enter Tibet from Yunnan.

His Excellency Jiang had petitioned the Emperor for the area's return to Yunnan. The Governor-General of Sichuan considered it a vital grain producing area for his province, so he also petitioned the Emperor for temporary control over the area, as well as for a further discussion of its status at the completion of the military campaign. Nevertheless, this place was still considered as the boundary between China Proper and the outer lands. At that time, we made our camp on the farther bank of the Jinshajiang.
6th day (May 1, 1721):
The guard at the ford of the Jinshajiang came to report that the bridge over the Lancang River was broken, and it would take some time to repair it.

7th day (May 2):
It was very hot. I sighted a deep forest from afar. After much difficulty, I finally managed to reach it, and I found two walnut trees which were of a few tens feet apart. I rested there for a while. Nearby lived a man named Getumu, who, together with his son and daughter, offered me tea, wine, and fruits. Consequently, I moved to that place and lived there for more than two months.

In Buzili the scenery was very beautiful, and the people were very kind. We did not have any trouble with eating or dwelling there, but the summer heat was so intense that it was just as hot as the area south of the Yangtze River in the 6th or 7th month.

5th month, 24th day (June 18, 1721):
When the rebuilding of the bridge was about to be completed, we received an imperial decree, which instructed us to proceed together with the Manchu troops who were ordered to be stationed in Tibet. It was then that we began to realize
that the previous rumors were erroneous. Therefore, we hurriedly planned to start our journey. At that time, most of the enlisted soldiers had escaped from the camp, and almost every day we had to issue written orders to search for and arrest the deserters. There were only thirty-odd men who still remained in the camp, and they were not well-behaved. We made a great effort to watch over them.

6th month, 2nd day (June 26, 1721):
We started the journey from Bengzilan. After proceeding 60 li, we arrived at Chujiu. Riding on a Qian (Guizhou) donkey was very tiring for me.

3rd day (June 27):
I rode on a Hailiu horse instead of my donkey and ascended the Xiaoxueshan (Small Snow Mountain) from Chujiu. It was very hot in the morning, but the cold wind chilled us when we reached the middle of the mountain. His Excellency Jiang caught cold and became ill. Fortunately, I wore a sheep-skin coat, so I stayed healthy.

4th day (June 28):
His Excellency Jiang had diarrhea and could not walk; thus we rested for one day.
The Xueshan (Snow Mountain range) extended for 200 li, but was not of very high altitude. There were trees, but no
grasses, nor any human inhabitants in the vicinity. The water was not drinkable; whoever drank it would gasp for breath, and moreover, it would even endanger his life. There was a white python, which, could create floating clouds and fog, and could cause rain and snow to fall; whoever came in contact with the precipitation would get sick. The passers-by all walked hurriedly and as if they were gagged. If the passers-by were few, the sky would be clear and bright as usual; if any of them were noisy, they would definitely be harmed by its poison. At that time our two groups marched together, more than five hundred in number. When we lodged for the night, we beat the gongs and fired the cannons. It was continuously raining or snowing; therefore, many people became ill.

5th day (June 29):
Because there was no grass around our camp, the mules and horses were continuously crying of hunger. Since there were only two more stations till Adunzi, our people were willing to proceed in spite of ill-health; for there we could seek a medical attention for the sick persons. Having proceeded 50 li in heavy rain, we arrived at Longshutang, where we lodged for the night. In this area, there was not even one inch of level land, nor was even one square inch of it dry. After our camp was made, the humid and damp air steamed upwards inside of my tent as if I were living in a bedewed place.
It was difficult for me either to sit or to lie down anywhere. Even after a short sleep, my right arm was already affected by the dampness, and I could not raise it up, for it was too painful.

6th day (June 30):
In spite of my bodily pains, I mounted my horse. The snowflakes were as big as goose feathers. Most of the flowers I saw on the route could not be found in China; there were kinds of all seasons. One of them was similar to a chrysanthemum, but smaller and five-colored, and the leaves looked like sesame seed. Its Tibetan name was Helai mitu. /Mitu is translated as hua (flower). The meaning of Helai, however, remains unknown./\(^{35}\) Having proceeded 50 li, we arrived at Adunzi and rested at Qilin's home for half a month, for the sake of our health.

(Poem no. 3)

On the Snowy Mountain Path to Adunzi

The mountain path wound like twisted intestines;
Alone, I stepped on a lofty ladder, following a way that confused even birds.
There was the sound of melting snow and a flying waterfall faraway;
I had no intention of seeking pleasure, but the wild flowers were fragrant.

On the back of a lame donkey, my sorrow of separation increased; In the tune of a reed-pipe, I saw my home. Laughing to myself, why am I traveling in a distant land? Is this journey also to visit the Buddha?

20th day (July 14, 1721):
His Excellency Jiang sent his grandson, Nan, and Mr. Gu Shanchang back to the east to press for additional finances. The floating bridge of the Lancang River was about to be completed. We parted from friends and resumed our journey, though my arm was still painful and not yet cured. I proceeded, painful as it was, for more than 50 li and arrived at Duomu, where we lodged for the night. Qilin returned home. From there heading north, after passing Yanjing and traveling for several more days, one could reach Xiaotianzhu and Datianzhu. That area was the necessary route for the troops of Yunnan and Sichuan, when they customarily assembled to join forces. To the west was the Lancang River.

21st day (July 15):
We rested in Duomu. Having heard that there was a hot spring on top of the mountain and that it could cure sickness, I walked, painful as it was, for about 5 or 6 li until I reached it. The hot moisture was steaming up and rushing out at people. While I was taking a bath there, my arm ached and itched badly. Before long the pain had eased a little. There was another spring which was less effective, and yet another where the cold and hot water flowed together. There was cinnabar in a cave, inside of which, some greater-seal (dazhuan) characters were carved, reading, "Immortality-pill refining place of Laojun." The cinnabar could also be used to cure a disease. Having finished taking the bath, I got skin eruption all over my body, except my right arm. The pain, however, had already disappeared.

22nd day (July 16):

His Excellency Jiang went to bathe in the hot spring. In the afternoon the bridge-keeper reported that the repairs were completed. We then decided to cross the bridge, located about 40 li from Duomu, at about the fifth watch of the next morning, when the air was cool and the water in the river was low.

23rd day (July 17):

By the end of the fifth watch, having proceeded along the
river for 50 li, we reached the bridge. His Excellency Gan had already crossed the river and sat on top of the mountain. His Excellency Jiang stepped down from his sedan-chair with a fearful expression. Usually he was broad-minded and contemplative, and would not show his surprise either in times of favor or disgrace. When he received the imperial order, he was still talking and smiling calmly without any sign of depression or fear. Thus, none of his guests, friends, and followers had not admired his graceful manner. Even in the present situation, he barely changed his countenance. The Magistrate of Shiping, His Excellency Liu Hongdu, who was appointed to investigate the transport of the grain supplies and was stationed at Adunzi, insisted that His Excellency Jiang cross the bridge in a sedan-chair. Jiang, however, did not listen to him. Having offered a sacrifice to the river, His Excellency Jiang ordered two servants to support him by his armpits so that he could walk. I followed him with a staff in my hand, and Magistrate Liu walked beside us. The bridge was 6 odd feet wide and more than 500 feet long. It was formed by several tens of ox-hide sewn huntun, /huntun should be written as huntuo,/ which were tied together by several tens of bamboo ropes. They floated on the water and were covered by wooden boards. When people walked on the bridge, the pressure of their weight caused the water to move violently, creating a great stir. Since the river was located to the
north of the Daxueshan, whenever the sun shone, the snow would melt, and whenever it rained the water would rise. Therefore, the water in the river flowed perpetually and rapidly; boats and rafts did not exist there, and the bridge would break immediately after its construction. The native people tied the two ends of a bamboo rope to both banks of the river and used wood to make a liu (a sliding device). The liu was strung with leather straps which were tied to a person's waist. Thus he crossed the river by sliding over the bamboo rope from one bank to the other. This was called a suspended ferry, and the river was commonly known as Liutongjiang (Sliding-tube River). Because we doubted the safety of the bamboo ropes, we did not cross the river until the completion of the bridge. On that day, before noon, more than two feet of water began rushing over the bridge, and the waves were roaring. His Excellency Jiang almost fell into the water, but he escaped misfortune because Magistrate Liu supported him by the armpit. Though I did not fall, the water was already higher than my knees, and a little while later the bridge was broken by the rush of the water. Three persons fell in, but only one of them survived, because his toes had caught a rope; the rest could not be rescued. The survivor was an enlisted soldier from Kunming named Yanq Jiaxiang, who was always gentle and cautious. The two dead were drafted Mosuo bridge-builders from Lijiang; their names, however, were
People, horses and luggage then had to be transported across the river by bamboo ropes. It took us three days to finish the job. Across the river the land belonged to the Black Lama. This area was even colder and poorer, for all the people had were cattle, sheep, and zanba (rtsam-pa). Foods like rice, beans, vegetables, fish, meat, chickens, and ducks were not at all obtainable.

(Poem no. 4)

My Feelings upon Crossing the Lancang River

Across the Lancang, to the west, where do I want to go?
For visiting the fairy raft, the worn road is forked.

/The Cawa, Bengda, and other tribes occupied the area where Zhang Qian passed through when he was misled by the Dipper. Grapes, lucerne, pomegranate, walnut, and other edible stuffs grew there. There were also ruins of the Magpie-Bridge, which will be discussed later in this work./38

Busy and busy--I gradually realized that fame is merely a dream;

With stars and more stars--my side-burns have become silky.

My talent burdens my body; I feel deeply ashamed;
Is there an end for my life of being a guest?
Ten thousand miles had long been considered an impossible distance;
Now there is nothing strange about ten thousand miles.

In the sorrow of separation sentimental feelings grow to touch,
Both emotional attachments and regrets are borne in the affectionate man.
It is difficult to disperse troubles these days;
It is impossible to study books and swords year after year.

Sad green is the spring grass I saw from a distance;
Weeping red suddenly reminds me of the sound of cuckoos.
How much deep remorse have you, my poor traveler?
How messy are your tears and nose, when the sun sets?

Beyond the frontiers, there were no other birds besides the vulture, crow and sparrow. This must be the reason why people would unconsciously think of the cuckoos.

25th day (July 19):
We proceeded 60 li and arrived at Meilishu. It was more than ten times as dangerous here as it had been at Shierlan'gan. The width of the road was less than one foot and the road was never level for more than ten feet at a time. On the left side there rose an unscalable cliff, and on the right, an abyss with a stream at the bottom of it.
This was the narrowest and most dangerous path we had traveled since we had crossed the frontiers. We proceeded on foot and dared not ride the horses. If any luggage or horses had fallen into the water, there would have been no way to rescue them.

26th day (July 20):
Our luggage was transported across the river one piece at a time, and it was one whole day before we completed the transfer. The river was the Lancang, and the mountain was Congling. Dark and misty clouds covered the sky every day. It was said that this place was where Bodhidharma crossed the river in a small boat when he returned to the west alone.

27th day (July 21):
After His Excellency Jiang finished a sacrifice to the mountain, we ascended it along a winding path. There were precipitous cliffs and strange looking rocks; the peaks were lofty and dangerous. There was no space for a regular trail, so we used pickaxes by hand and held on to the rattans and creepers for support in order to crawl up the mountain. It was impossible for a horse to stand with all four hooves touching the ground, therefore, countless horses fell to their death. The air smelled so unbearably foul that we found it difficult to travel further. There was
neither grass nor human inhabitation in the vicinity. The sound of water was like the sound of thunder all through the night. The trees were so tall that they seemed to touch the sky; they were indeed very ancient. Having proceeded 50 li, we made our camp on rather flat ground and only pitched a few tents.

28th day (July 22):
Having climbed another 40 li, we reached the top of the mountain, where we stayed for the night on some level ground. That night I felt the recent dangers along the way were more dreadful than any we had experienced before, either within China Proper or outside the frontiers.

29th day (July 23):
We again ascended 20 li and reached the highest point, from which we could see thousands of mountains below our feet. The native people said that there was nothing higher than these mountains, which stretched southward from the Muluwusu, unbroken for several thousand li, through Burma and into the Southern Sea. This was the Ridge of the Universe. From there to the west, the mountains became lower and lower until they reached Lhasa. Lhasa is in the central area of Tibet.

A person of the Yuan dynasty printed the work, "A Discussion of the Mountain Ridges and the Heishui," and he referred
to those mountains as the Ridge. The Lancang was on the east side and the Nujiang was on the west side. Many small rivers converged into these and then flowed southward into the sea, passing through Burma. They were also mentioned in the *Yugong* as the upper reaches of the Heishui in Yongzhou. The Ruoshui was in Leiwuqi, a thousand li from this area. Kunlun and Sanwei were also located there. There was little chance of fair weather on top of those mountains. The distant ones were covered with sheet upon sheet of snow, in summer as well as in winter. From the 4th month to the 8th month, only the snow on broad roads melted. After the 9th month, the mountain passes were sealed by snow. We descended 60 li and arrived at the foot of the mountain, where we stayed overnight by a river.

His Excellency Jiang was seriously ill. He said to me: "I am too weak to support myself. If I should die, just bury me, you don't have to return my bones home." I consoled him again and again, and asked him to take some medicine; but he would not listen to me.

The 1st day of the Intercalary 6th month (July 24, 1721): His Excellency Jiang started on the journey, ill as he was, and proceeded 60 li, arriving at Jialang. The road there climbed as steeply as those in Moluzhu and Meilishu. Then we began to see inhabitants and the smoke from their houses.
2nd day (July 25):
We stayed here one day to recover. The rivers in Jialang all flowed westward. They sprang from Congling and converged on the Nujiang in the area where we stayed. It was called Chichang. /Chang is translated as river or lake. The meaning of Chi is unknown.\(^48\)

3rd day (July 26):
His Excellency Jiang proceeded for 60 li despite his ill health, and arrived at Lamatai, where we lodged for the night. The mountain peaks there were no less sharp and the road no less narrow than those in Jialang. When we were near the monastery, there suddenly was level ground for about one li. I felt that horse could walk more comfortably and my heart was thus relieved.

4th day (July 27):
Passing over a narrow road around the waist of the mountain, we proceeded 60 li and arrived at Bitu, where we lodged for the night. The water in the Nujiang flowed so loudly day and night that people could not hear each other talking. The cliffs alongside the river were very high; when we looked down to the river, the running water looked like a thread. Occasionally there were extraordinary scenic spots, but I was too worried to be at leisure to appreciate them.
On this day, we were alarmed by bandits.

5th day (July 28):
We proceeded 60 li and arrived at Duotai, where we lodged for the night.

6th day (July 29):
Rest.

7th day (July 30):
We proceeded 70 li and arrived at Shatai. The road there was a little broader than that in Moluzhu. There would, however, never be such a narrow road in China Proper.

8th day (July 31):
We proceeded 8 li, then ascended Xiaoxueshan (Small Snowy Mountain). We moved along a winding path for more than 50 li before we reached the summit. Then we proceeded downhill and stayed at the foot of the mountain for the night. There was a great abundance of grapes. One could exchange a piece of cloth about a foot long for one or two pecks of grapes.

9th day (August 1, 1721):
We proceeded 60 li and arrived at Linmi; after 20 li more we arrived at a lamasery. There, we did not see our advance guard, so we felt irresolute and did not know what to do.
We therefore temporarily rested in the lamasery. The lamas' appearances were hideous and their minds were unfathomable. When the cattle and horses were passing through the gate of the lamasery, they at once took them by force. Under such circumstances, we could not avoid feeling cautious. A little while later the advance guard, hearing our gun sound, came marching over to guide us for 10 li until we reached the campsite, where we stayed for the night. That place was called Jiangmugun.

10th day (August 2):
We continued for 60 li and then arrived at Zhayigun, where there were several tens of families. A lamasery stood on the south side of a big bridge. From there the road led to the tribes of Linka and San'aquzong. One could buy zanba (rtsam-pa) here. We rested for one day.

12th day (August 4):
We proceeded along the river for several li. There were two mountain peaks standing opposite each other, one on the south side of the river, the other on the north. They were natural barriers, standing upright in the water. When one suspected that the path would end there, the winding road suddenly appeared again and still again around the lofty mountain. The narrow path was only a few steps wide, and there was a bridge. After crossing the bridge, the scenery
was quite different. We proceeded 60 li and arrived at Reshuitang, where we lodged for the night.

13th day (August 5):
We proceeded 60 li and arrived at Sanbala, where we lodged for the night.

14th day (August 6):
We proceeded 50 li and arrived at Langda, where we lodged for the night. /Langda is translated as a rising horse./

15th day (August 7):
We proceeded 20 li and arrived at Muke; another 40 li and we arrived at Binda, where we stayed for the night.

16th day (August 8):
Rest.

17th day (August 9):
We proceeded 50 li and arrived at Lieda; again several li and then lodged for the night.

18th day (August 10):
We proceeded 50 li and arrived at Cawagang. The local Tibetan Magistrate came to welcome us at a place several li from his office. His dress was magnificent and he was
accompanied by many followers. They all prostrated themselves by the roadside and offered us tea and fruits. When we asked them about local customs, we needed a double interpretation in order to communicate with each other. When the local Tibet Magistrate first heard of His Excellency Jiang's arrival, he ordered his men to pave the road between here and Batai. When we arrived, he invited us to live in the official compound. The political system here was majestic and the laws were strict. There were countless human heads, hands and feet hanging on the gate. According to their custom, if a person who committed a capital offense managed to take refuge in a lamasery, he escaped punishment. That was also the custom in Zhongdian and some other places. We stayed here for two days.

21st day (August 13):
We traveled 60 li and arrived at Tiantong, where we lodged for the night. There was a horse-intoxicating grass that grew luxuriantly. If mules or horses ate it, they became intoxicated as if they were poisoned. And it was impossible to keep them away from it.

22nd day (August 14):
We traveled 30 li riding on the intoxicated horses and arrived at Tashi, where we rested for two days.
25th day (August 17):
We traveled 80 li in the rain and arrived at Bengda. The Colonel, His Excellency Cao Weicheng, leading his troops, awaited us by the roadside. His Excellency Cao, styled Jingting, was the military Zhuangyuan of the Palace Military Examination in the year of guiwei (42nd year of Kangxi, 1703). He was at that time stationed there to protect the grain supplies. He welcomed His Excellency Jiang to reside in the official compound of the Tibet Magistrate, Dashi. We stayed there for three days. Near Xueba, it was miserably cold, and there was only one harvest each year. His Excellency Jiang realized that I was following him into a remote area, and he wanted several times to send me back home. I thought my one year escorting period would still allow me to advance with him for some distance. Anyone could estimate that my return journey would take a little more than five months. By the time I returned home, it would be very close to New Year's Eve. Because of this, His Excellency Jiang said, "You have devoted yourself to accompany me on this journey, and I greatly appreciate your noble faithfulness. My body, however, is the one which belongs to the Imperial Court; and, even if I must die for it, should I make any excuse not to? But your body is the one which belongs to your parents, therefore, I should not dare to involve you. Furthermore, have you committed any
crime for which you deserve to suffer? Traveling several thousand li, deep into the barbarian area, is not a short distance at all. One year of being together, to rely upon each other, is not a short period either. A princely man loves others with due regard to what is right, and he helps others because of his integrity. If you do not go back, you will only make me feel uneasy. I wish you to return home earlier to comfort your mother's longing heart." Thereupon, I decided to plan my return journey.

28th day (August 20):

Having hired some additional oxen and horses in Bengda, we then continued our journey. Traveling westward from that place for 500 and some li, there were no inhabitants along the way. His Excellency Cao escorted us to the road. We traveled 60 li and then stayed for the night. In this area, even during mid-summer, it was as cold as the coldest winter. This was a barren place called Xueba. In the mountain valley, there were Black Tents. The people there lived off of their cattle and sheep, which were grouped together by the thousands as they wandered in the wilderness. When they saw Han Chinese coming, they immediately came out to steal the horses. Those people were known as Jiaba (jag-pa). Many soldiers had died on their journeys. There were heaps of white bones in the mountains of Xueba.
Feelings about Xueba

With the sighing of the autumn wind, flocks of crows rise;  
While frontier dust rushes into my face, the sun sets easily.  
Do the white bones have consciousness or have they entered  
   a dream?  
Where on the green mountain could a home be built?

Over a shoulder, only west-returning shoes still remain;  
For eight months—an empty journey followed; and  
   a fairy raft missed.  
Yet—envy for the laborers, who are so accustomed to travel; 
The whip, and the shadow of a running horse,  
   make old age older.

29th day (August 21):  
We traveled 50 li and then lodged for the night. It snowed during the night.

30th day (August 22):  
We traveled 50 li and then lodged for the night.

7th month, 1st day (August 23, 1721):  
We traveled 50 li in the rain and snow. We lodged at a
place where there was water and grass.

2nd day (August 24):
We traveled 50 li and then lodged for the night. The horses were so tired and hungry that we could not urge them onward. Thus I improvised a verse.

(Poem no. 6)

A Sign for a Riding Horse

The weather is chilling in the seventh month,
frontier grass is thin;
The poor horse is sick on its legs and always hungry.
It is unbearable to see a sweet grassy path buried by mud;
It is hard to leave the birds' way and then ascend the jade green peak.

Running water from the snow mountain is startled by sudden cold;
Herbage on an autumn plain sighs for thickly growing in vain.
So sad, you have become exhausted and thin,
only skin and bones remain;
How hurriedly, traveling from one ford to another, still there is no return.

3rd day (August 25):
We traveled 50 li and arrived at Lutinan, where we began to see trees, but still no inhabitants.

4th day (August 26):
We traveled 20 li and arrived at Wahe, where we began to see people. Their kind of farming did not require great human strength. We traveled 10 li more, then lodged for the night.

5th day (August 27):
We traveled 50 li and arrived at Maliyi. There, each woman wore a string of beautiful seashells, a string of agate, and a string of rosary beads. They also wore short-sleeved clothes. The weather was similar to that of the area to the south of the Yangtze River. While we were there, a horse thief came to steal our horses, but we caught him immediately.

6th day (August 28):
We traveled 60 li and arrived at Xiaoyesang, where we lodged for the night. Xiaoyesang was a translation of Queqiao (Magpie Bridge). There was a big wooden bridge some forty feet long. Its modern name was Luolong Bridge and the Nujiang flowed underneath it. The water was pitch-black. When we used it to cook rice, the rice also became black.
This was the place where the Bowanghou (Zhang Qian), riding on a fairy raft, met the Cowherd and the Spinster.53

7th day (August 29):
We set out on our journey at dawn. I wrote on a rock a verse entitled "The Seventh Evening of the Seventh Month on the Magpie Bridge." Having crossed the bridge, we ascended a high mountain pass for 50 li and arrived at the high point of the mountain pass. Again, we proceeded 20 and some li and arrived at Xiaoqiaobian, where we lodged for the night.

(Poem no. 7)

The Seventh Evening of the Seventh Month
on the Magpie Bridge

In a foreign land, how many wonderful evenings
have been squandered?
Just a fragrant trace--what can be done about
the Magpie Bridge?
The Strange Star must recognize the Loom-supporting Stone;
The Crane Rider still stops throwing her weaver's shuttle.

The Fairy Raft has come ever since ancient times;
More sorrow of separation must be told tonight.
Anyone pities those traveling the road over the horizon; They cannot cross the bridge in a regular way.

8th day (August 30):
We traveled 40 li and arrived at Luolongzong (Lho-rong Rdzong), a tribe of eastern Tibet. There was a Tibetan Magistrate, and there, we could hire horses. Therefore, I decided to set the date of my return. Camp was set on top of a mountain.

9th day (August 31):
The soldiers under my command assembled around my tent to entreat me not to leave.

10th day (September 1, 1721):
His Excellency Jiang personally wrote a letter home. On the same day, we bid His Excellency Gan and Mr. Ling Zhaopen farewell. Mr. Ling, styled Fujiu, was Xiangsheng of Ningbofu.54 We had met on the frontiers. He presented to me as many as seven or eight piles of poems. Whenever he composed a poem and presented it to me, I composed one in response. However, I kept forgetting what I wrote for him soon after I finished composing it and giving it to him; I did not retain a single verse. To hire a mule to go to Bengda, one had to pay three and half taels of silver each. One contract was drawn for each mule and each trip in the
form of a written document, which was sealed and stamped with wax and seal. The written document was called jieshu and was written in the greater-seal (dazhuan) form by the Tibetans.55

11th day (September 2):
After packing up, I escorted His Excellency Jiang to the riverbank, where I shed tears and did not have the courage to look up at him. When he rode out of sight, resting a hand on my sword I returned alone. Because of the language barrier, I could not talk to the Guzong people I hired. We could only guess the meanings of what we tried to express. After I arrived at Xiaoyesang, I stayed the night at the Ganbu's home. /Ganbu means headman./56

12th day (September 3):
I arrived at Boxue, where I stayed for the night. That day I traveled 120 and some li, which covered five places that we had lodged before.

13th day (September 4):
I traveled about 100 li and arrived at Xueba, under a dark sky and heavy rain. Therefore, I had to stay for the night by the river-bank. I did not have a tent and the rain kept pouring down, so I was wet to the bone. I made some tea, ate some roasted-wheat-flour, and then sat down, still in my
clothes. At midnight, I heard a distant whistling sound approaching. I hastily called the Guzong, but there was no answer. Then I stood up, drew my sword, and shouted at the sound. I saw two riders cross the river and ride into the dark. After a little while, a Guzong began to feel happy and said, "Yabu, Yabu," which meant "good, good." This Guzong's name was Ajiesuonade.

14th day (September 5):
I traveled 100 and some li, and then slept overnight in the open by a riverside.

15th day (September 6):
I traveled 100 and some li, and arrived at the area near the Black Tents, where I slept overnight in the open.

16th day (September 7):
Having traveled 50 and some li, I began to see Han soldiers, and I arrived at Bengda in the rain. There I visited Cao Jingting and hired a new mule. Cao was also returning to the east, so we traveled together the next day.

17th day (September 8):
His Excellency Cao hired ula$^{57}$ for the trip. The rain and the snow were very heavy. When we were ascending a small hill, we almost tumbled to the bottom together with the
tired horses. In a little while, the weather cleared. We traveled 80 li and then lodged for the night at Tashi. From that point on my return journey, I began to sleep in a tent.

18th day (September 9):
Fair weather. We traveled 60 li and arrived at Tiantong, where we stayed for the night in a tent. We caught some fish for food, which was very delicious.

19th day (September 10):
We traveled 50 li and arrived at Cawa. We stayed over night at the home of the Tibet Magistrate and met two gentlemen from Sichuan, Mr. Wang and Mr. He. I did not know their first names, but both of them were in the military. I sent a letter to my friend Pei Gongzai. One had to pay a fifth tael of silver for an ula to travel one way between two stations.

20th day (September 11):
We traveled 50 li and arrived at Binda, where we stayed for the night in a Kangba. /Kangba (khang-pa) means a house./

21st day (September 12):
We traveled 60 li and arrived at Wuya, where we lodged for the night.

22nd day (September 13):
We traveled 60 li and arrived at Langda.

23rd day (September 14):
We traveled 60 li and arrived at Sanbala.

24th day (September 15):
We traveled 60 li and arrived at Reshuitang.

25th day (September 16):
We traveled 60 li and arrived at Zhayigun.

26th day (September 17):
We traveled 60 li and arrived at Jiangmugun. I heard that His Excellency Wuge, the Lieutenant General, had again led his troops to Tibet, and had already arrived at Limi. His Excellency Cao rode alone to see him. The rest of us stayed for the night in the monastery.

27th day (September 18):
The Lieutenant Generals, Wuge and Wunaha, were jointly leading one thousand Manchu soldiers to Tibet. The road was crowded with them. We rested for a day.

28th day (September 19):
His Excellency Wuge had already left, but His Excellency
Wunaha had not yet arrived. We took this opportunity to proceed downhill to the road, and we met His Excellency Wunaha on horseback; although he was an old man, but he was not a bit tired. We passed through Limi on a hillside in the rain and arrived at Batai. The total distance we traveled was 70 li.

(Poem no. 8)

A Dense Fog Over a Snowy Mountain
--to follow the rhyme used by Cao Jingting--

To brave the snow, to travel in the air, similar to an Immortal's act;
Savage smokes, malarial rain, around the Dipper's side.
Suddenly it seems people find it hard to reach the Milky Way;
Recognize Lan'guan wrongly, the horse does not go forward.

The only fear, perhaps is there no way from here?
Then, from where can I see the sky?
Who knows he escaped the human womb?
He casually talks the journey in the clouds and the flow in a stream.
29th day (September 20):
It was difficult for the ula to move forward, and our followers all lagged behind as a consequence. We rested for a day. Finally they arrived at the third watch.

30th day (September 21, 1721):
Fair weather. We traveled 60 li, crossed over Xiaoxueshan and then lodged for the night. The local people had naturally wicked dispositions. They secretly hid zanba (rtsam-pa) and fodder, and would not sell them to us. Some of the soldiers were starving. One bunch of grass sold for seven tenths of a tael of silver. The horses and mules were almost dead with hunger.

8th month, 1st day (September 22, 1721):
We traveled 60 li and arrived at Shatai, where we lodged for the night. A place called Bitu, about 15 li from Shatai, kept rice in storage. All the soldiers received a full ten days' food, and appeared rejuvenated.

2nd day (September 23):
We traveled 60 li and arrived at Duotai, where we lodged for the night.
3rd day (September 24):
We traveled 60 li and arrived at Lamatai, where we lodged for the night.

4th day (September 25):
We traveled 60 li and then lodged for the night at Jialang, where we also rested for a day. The ula's services terminated at this place. I then hired mules from Nitang to cross the Xueshan and paid three taels of silver for each one. This place abounds in pears, apricots, and walnuts.

6th day (September 27):
Before the arrival of the hired mules, I first rode on one of Mr. Cao's horses, and proceeded together with him. After my mules arrived, I then returned the horse to Mr. Cao's servant and let him ride it. As we approached a narrow path, the horse became frightened and fell to the bottom of the mountain from the lofty cliffs. The horse died as its belly burst. At the time, Mr. Cao's servant was walking on foot; therefore, he escaped death. How fortunate I was that I also survived.

7th day (September 28):
As we ascended the Daxueshan, the sky was clear. After we reached the half way point of the mountain, there was a sudden dense fog, and it rained and snowed. We continued
climbing up in the snow, and not one of the followers did not have tears in his eyes. I walked on foot and crossed over to the other side of the mountain top, where we stayed for the night. It was very cold, like a freezing winter. When it stopped snowing, we made a fire with some wood. After being close to the fire for a whole night, my wet clothes dried.

8th day (September 29):
Fair weather. We proceeded downhill from the Xueshan. The road was very muddy and blocked with dead horses. It was difficult for us to pass through. After going down for some 30 li from the top, the road became very dry. We lodged at Meilishu, where we rested for a day.

10th day (October 1, 1721):
We traveled 60 li and arrived at the riverbank. I was already used to traveling on a narrow road. The floating bridge had been broken, so we crossed the river by means of a sliding-pipe (liutong). As my life depended upon a mere rope to cross the one thousand foot-wide river, I trembled at the thought of falling down, and being carried away by the roaring waves. But still, I had to try. I asked the Guzong to help me cross the river. When I began to slide, I closed my eyes and did not dare look anywhere. I then heard the slight whistling of the wind. When I opened my eyes a
little bit, I saw the wild rush of roaring waves, and immediately closed my eyes again. I did not open them until I reached the other bank of the river. Afterwards, I sat down and watched the rest of the group, the horses, and the luggage being transported across the river by means of the sliding-pipe. It was a truly spectacular display, unsurpassed by any other perils of the world. We stayed within earshot of the river that night.

(Poem no. 9)

Liutongjiang (Sliding-Pipe River)

On a rope flying across the river,
Without handhold, a person is dangerously slung.
Not by boat, to reach the other shore;
Not by raft, to cross the ford of delusion.

In imagination, playing on a swing;
In reality, a cause of salvation.
The rushing waves are far below;
Where is the dust of the world?

11th day (October 2, 1721):
Having traveled for 30 li, we met His Excellency Liu, the Magistrate of Shiping, and Zhang Ruogan, a military officer,
who together came to welcome us. Then, the four of us rode together to Duomu. After a meal, we marched on speedily and arrived at Adunzi. I again resided at Qilin’s home for ten days. I had met his younger sisters, Elu and Azhemi, and Lama Lunji Beimu,\(^{60}\) during my former stay. At this time, they still recognized me, and kept saying "Muqua yabu"\(^{61}\) loudly, and treated me to tea and refreshments. When I decided to return home, Lunji Beimu made me a present of a string of religious beads.

20th day (October 11):
We ascended the Xiaoqueshan in the rain for 60 li.

21st day (October 12):
We traveled in the rain for 60 li and arrived at Chujiu, where we lodged for the night.

22nd day (October 13):
We traveled 60 li and arrived at Bengzilan, where we stayed for three days.

25th day (October 16):
We crossed the Jinsha River, traveled 60 li, and arrived at Xingduo, where we lodged for the night.

26th day (October 17):
We traveled 70 li and arrived at Tandgui, where we lodged for the night.

27th day (October 18):
We traveled 70 li and arrived at Zhongdian, where we lodged for the night.

28th day (October 19):
We rested for one day, and hired horses and carriers for the journey back to China Proper from the frontiers. The residents there had already restored their business to normal.

29th day (October 20):
Rain. We traveled 30 li and arrived at Jingkou. I stayed there overnight with a Mosuo family, whose surname was Dong. The Guzong took their leave and departed from here.

30th day (October 21):
We traveled 80 li and arrived at Tuomulang, where we lodged for the night. It was raining throughout the night and the road became very muddy.

9th month, 1st day (October 22, 1721):
We traveled along the muddy road for 60 li and arrived at
Tuguan Village, where we lodged at a military station. The soldiers had recently built a cantonment, so they asked me to write a couplet for them. I wrote a pair of scrolls with two parallel sentences, which read:

"Government documents from thousands of miles away are carried to places even the wild geese can not reach. Three wooden houses are newly built when human strength is applied for the first time."

I wrote these couplets because those stationed soldiers were especially ordered to transmit official dispatches.

2nd day (October 23):
We traveled 60 li and then stayed at Yijiaren; during the night there was a tiger alarm.

3rd day (October 24):
We traveled 60 li, passing through Shierlan'gan and Luosiwan, and then arrived at Qiaotou, where we lodged for the night. At this time Shierlan'gan seemed to be just a level road.

4th day (October 25):
Having traveled 10 li, we arrived at Zalagu, where I met the Magistrate of Jianchuan, His Excellency Wang Shiqui, who was
on his way to Banjingdao, in Zhongdian. We agree that when I arrived at his official compound, I could shed my military uniform there. On that day, we crossed the Jinsha River and arrived at Axi, where we lodged for the night.

6th day (October 27):
We traveled 90 li. After we passed through Menggushao, we were in China Proper again. We then arrived at Lijiang, where we rested for seven days. There, I visited Shen Wosi and bid His Excellency Cheng Tingwei farewell as he left. We waited for the mules we had hired for our trip, and only when they all arrived, could we continue our journey.

12th day (November 2, 1721):
We traveled from Lijiang to Jianchuan, and arrived at the official compound on the 14th day (November 4). There, we relaxed for a whole day.

15th day (November 5):
Rest.

16th day (November 6):
We traveled 70 li and then lodged for the night at Guanyinshan.

17th day (November 7):
We traveled 90 li and then lodged for the night at the official compound of Dengchuanzhou. It rained heavily that day.

(Poem no. 10)

To Be Caught in the Rain en Route
--to follow the rhyme used by Cao Jingting--

The wet clouds are not curled but frozen drops;
The mud is slippery, for the rain never rests.
The old horse is accustomed to galloping;
Though, the going-home whip was willing to stay a moment.

Mountain mist makes people feel the drifting;
Forest darkness fills magpies with much sorrow.
Fortunately, it is already a Chinese road;
A drinking house is there on the horizon.

18th day (November 8):
Having traveled 10 li, we passed along the riverbank in Langqiong. At this time, the road appeared broad and level, and was no longer as fearsome as it had been before. Then, we traveled 60 li more before we arrived at Dali and stayed at the official compound of His Excellency Zhang Yingzong,
the Military Commandant. His Excellency Zhang was my friend Zhang Ruogan's elder brother. His son-in-law, Mr. Chen Wanli, was a young gentleman of good disposition. When we were discussing literature, we had feelings of deep, mutual understanding.

20th day (November 10):
We traveled 70 li and arrived at Zhaozhou, where we lodged for the night.

21st day (November 11):
We traveled 70 li and arrived at Baiya, where we lodged for the night.

22nd day (November 12):
We traveled 70 li and arrived at Xiaoyunnan, where we lodged for the night. Su Dianchen and others, whose mission was to deliver the troops' payroll and provisions, also arrived here.

23rd day (November 13):
We traveled 70 li and arrived at Pupeng, where we lodged for the night.

24th day (November 14):
We traveled 70 li and arrived at Shaqiao, where we lodged
for the night.

25th day (November 15):
We traveled 70 li and arrived at Lühe, where we lodged for the night. On that day, we ascended Mopangpo. From there, I turned my head to look back at the snow-capped mountains in Lijiang. I have never seen anything as white and pure as those mountains under the clear sky.

(Poem no. 11)

To Turn My Head to Look at the Snow-Capped Mountains
in Lijiang from Mopangpo

--an improvised verse--

For several days, I lingered at the riverbank
of the Lijiang;
With my old whip, I am still traveling in the fragrant dust.
I have parted with the snow-capped mountains again,
ten days ago;
I turned to look to the end of the horizon,
thinking of my old friend.

26th day (November 16):
We traveled 80 li, passed Chuxiong, and arrived at Shijianpu, where we lodged for the night.
27th day (November 17):
We traveled 90 li, passed Guangtong, and arrived at Shezi, where we lodged for the night.

28th day (November 18):
We traveled 70 li and arrived at Lufeng, where we lodged for the night.

29th day (November 19):
We traveled 70 li and arrived at Laoyaguan, where we lodged for the night.

30th day (November 20, 1721):
We traveled 70 li and arrived at Anningzhou. We lodged for the night at a place called Tangquan, where I had bathed in the same hot spring five times before. After this trip, I might not be able to come back again.

10th month, 1st day (November 21, 1721):
We traveled 70 li and arrived at the capital of Yunnan province. I lodged for three days at an inn outside the gate of Nanguan.

On the 5th day (November 25) I began the journey home together with Mr. Lu Xiang, who was His Excellency Jiang's messenger. I traveled by double stages for 70 days and
reached home on the 13th day of the 12th month (January 29, 1722). When I thought of the days past, I realized there had been only one chance in ten thousand of preserving my life. My colleagues urged me to write about this, but I could hardly recall what had happened. Nevertheless, the friendship between His Excellency Jiang and me, the mountains, the rivers, the customs of the different places, and the hardships of the journey would become nothing but a dream, if I did not record them. Therefore, I recorded the journey in book form. As for the official matters, a poor and humble person like me would not dare to put in a word of interference.

In the spring of the year of renyin, during the reign of Kangxi (61st year of Kangxi; 1722 A.D.), recorded by Du Changding.64
IV. Notes to Chapter Four

1. My English translation of the Zangxing jicheng, by Du Changding is based upon the Chinese text reprinted in the Shiliao congbian, published by the Guangwen Book Company, Taipei, 1968. See Appendix III. The Jinzang jicheng by Wang Shijun, the Weixi jianwenji by Yu Qingyuan, and Du Changding's work were reprinted and bound together in one volume. All these three works were edited by Yang Fuji of Zhenze in Jiangsu province. The original text is also edited and reprinted by Wu Fengpei in his Chuanzang youzong huibian, pp. 39-57.

   In the Xiaofanghuzhai yudi congchao, Part Three, ff. 41-47, the eleven poems composed by Du Changding during his journey are not included. For the text in Zhaodai congshu and Gujin vouji congchao, see Deng Yanlin, Zhongguo bianjiang tujilu, Shanghai, 1958, p. 209.

2. During the Qing period, in addition to the official system of appointment, learned people were hired to assist the officials with actual government service. These people were commonly known as muyuan, mubin, muke, or Muyou. They actually served as advisers or private secretaries to their employers. Each local administrator, from governor-general to district magistrate, could hire advisers or private secretaries to assist with official duties. Some of the advisers were in charge of military matters, known as
rongmu; others worked in the field of judicial matters or taxation, known as xingqian.

The relationship between this kind of employer and his employee was very flexible. Because there were no statues regulating their contract, the employee was not tied to any one office or any one employer; he was free to leave the office if he so desired. Due to this fact, an administrator would never act as a boss toward his private secretary or adviser; they behaved as friends.

Those who sought the positions of adviser or private secretary were always scholars or persons with special talents, even though they might have failed the examinations for official positions. Since most were well versed in the classics, a great deal of meritorious literary work was produced.

This system of employment was very popular during the Qing dynasty. For a thorough study of this arrangement, see Miao Quanji, Qingdai mufu renshi zhidu, Taipei, 1971.

3. For the family information of Jiang Chenxi, see Hummel, op. cit., pp. 142-43.

4. The colophon by Dai Mengkui is found at the end of Du Changning's work reprinted in the Shiliao congbian by the Guangwen Book Company. It is not included in the text collected in the Xiaofanghuzhai yudi congchao.

5. For an account of the Dzungar's invasion of Tibet, see Petech, pp. 32-65. For the political struggle between
Nian Gengyao, Governor-general of Sichuan, and Jiang Chenxi, Governor-general of Yunnan and Guizhou, see *Nidui Yunnan shilue*, quoted in *Yunnan tongzhi* (1894), juan 104, ff. 13b-17b; *Qingshigao*, Liezhuan 63, pp. 1090-1092.

6. The rebels were the Dzungars; they invaded Tibet in 1717 and occupied it for about three years. For a detailed study of this event, see Petech, pp. 32-90.

7. Because this diary was composed by Du Changding, he is the first person in this translation; i.e., the "I", "me" and "myself" are referring to Du Changding.

8. The title was Xueshi in Chinese; Mayers, *op. cit.*, n. 323.

9. Zhou, or departments, were local administration units under a fu or prefecture; Mayers, *op. cit.*, nn. 272, 284.

10. Tong tree is identified as *Paulownia tomentosa* in Lin Yutang's *Chinese-English Dictionary of Modern Usage*, 1972, p. 129; also see Cihai, p. 1501. The wood is light and can be used for making stringed musical instruments.

Jiaoweiqin or jiaotong is a lute made of a piece of carved tong log, which was removed from the fire. Because of its quality, it produced a musical sound even when it was being burned.

Sometime during the Easter Han dynasty a person from Wu burned tong wood for cooking. Cai Yong listened to the sound from the burning wood, and immediately sensed that it
was a piece of good material for making a good musical instrument. Therefore, he asked for permission to remove the half-burned wood, and he used that material to make a lute. The lute indeed produced a very beautiful, musical sound. It was called Jiaoweiqin, meaning "burning-tail lute", because one end of the lute was charred. Because the material came from tong wood, the instrument was also called Jiaotong, meaning "burned-tong wood". See Cihai, pp. 1838-1839.

The word "tong" in line 3 of this poem refers to His Excellence Jiang Chenxi, because the author felt that his employer's life had been spared, that is, pulled from the fire. The author further used the image to convey his faith in his employer's intrinsic goodness.

11. This image, from the story "zhuichu nangzhong", illustrates the difficulty of hiding "pointedness" or genius, i.e., the point will be sticking out sooner or later for brilliance cannot be concealed. In this sense the author says, indeed, the talented man is being repressed. See Cihai, p. 2980, and Mathews' Chinese-English Dictionary, Revised American ed., Harvard University Press, 1963, p. 208.

12. Xian, or districts, were subject to a fu or zhilizhou; Mayers, op. cit., nn. 272, 289. Xian were the smallest administrative units within a province during the Qing dynasty. For a detailed study of this basic government

13. Fu, or prefectures, were the largest of the provincial subdivisions. On an average there were about ten under each province; Mayers, *op. cit.*, nn. 272, 281.

14. Dao, or circuits, were directly under the provincial government's control. A circuit may have been limited to a single prefecture; it may also have comprised not only prefectures, but also independent departments, independent sub-prefectures, and even towns which could not be classed under any of these designations. The head of a circuit was called daotai, or circuit intendant. See Mayers, *op. cit.*, nn. 278, 280; T'ung-tsu Ch'u, *op. cit.*, p. 6.

15. This is the original note given by either the editor Yang Fuji or the author Du Changding. Jiaba is a Chinese transcription of the Tibetan word jag-pa, meaning bandit.

16. Mosuo or Moxie is the name of a tribe living in the area of Lijiang in Yunnan. They call themselves the Naxi or Na-khi. See Joseph F. Rock, *The Ancient Na-khi Kingdom of Southwest China*, 2 vols., Harvard, 1947; Li Lincan, "Lun Moxiezhu xiangxing wenzi de fayuandi," *Bianjiang lunwenji* (Symposium on Borderland Affairs), ed. by Zhang Qiyun, Taipei, 1966, pp. 940-41. For a general description of the Naxis and their history see Ma Yin, ed. *China's*

17. Lisu which was misprinted as Lili in the text, is the name of a tribe living in northwest Yunnan. Ibid., pp. 269-275; Hu Naian, op. cit., pp. 260-61.

18. Tufu, or native prefectures, were local political units whose administrators were leaders of the aboriginal tribes. There were four native prefectures in Yunnan during the Qing dynasty; Mayers, op. cit., n. 328. For the history and jurisdiction of Lijiang Tufu, see Shi Fan, Dianxi, 1807, Vol. 1, Part I, ff. 25-27; Vol. 9, Part II, ff. 13-14.

19. Guzong is the name of a tribe living on the border area between Kham and Yunnan. They were actually some of the Kham people who had been subjugated by the Mosuo people when the latter were powerful during the Ming dynasty. Those who lived among the Mosuo were called Mosuo Guzong; those in the area around Benzilan (Pong-rdzi-ra) and Adunzi were called Chouguzong. See Yu Qingyuan, Weixi jianwenji, 1770, ff. 11-14.

20. The Yungong, or Tribute to Yu, is the first chapter of the Xiashu or Documents of Xia; it is included in the Shujing, or Book of History. This ancient Chinese geographical work is believed to be composed in the beginning of the Western Zhou period (1066-771 B.C.). See Clae Waltham, Shu Ching: Book of History. A Modernized Edition of the Translations of James Legge, Chicago, 1971, pp. 39-45. For an annotated study of the Yungong, see Xin

21. "From Mount Min he traced the Jiang which, branching off to the east, formed the Tuo." This is translated from the original Chinese text: "Minshan daojiang dong biewei tuo." See Waltham, *op. cit.*, p. 353. Minshan or Mount Min is in Sichuan province; see Ge Suicheng, *op. cit.*, p. 565.

22. Probably lahu means "man" and akeji means "woman" according to the language of the native Guzong people. The Tibetan word for madam, older sister, is a-ce, a-che, or a-lce; Stuart H. Buck, *Tibetan-English Dictionary: with Supplement*, The Catholic University of America Press, 1969, p. 780.

23. Jiedang, sometimes written as Jiedamu, spelled Rgyal-thang in Tibetan. It was the region directly north of 'Jangs or Lijiang in Yunnan. For additional discussion see Wylie, pp. 99, 179; Ahmad, pp. 5, 147, 209, 211.

24. Yingguan was the Chinese title for a Tibetan rdzong-dpon, or district magistrate. It was commonly known as sde-pa, or transcribed into Chinese as diba or dieba. See Mayers, n. 578; *Weizang tongzhi*, juan 7, pp. 161-64; Petech, *Aristocracy and Government in Tibet*, pp. 12-13.

25. Ta bla-ma or dalama means a senior bla-ma, or a prior of a lamasery. "This dignity is invested with the control over the management and services of the monastery to which he belongs, subject to the commands of dzassak lama of
the locality." See Mayers, op. cit., n. 605; Petech, op. cit., p. 8. A bla-ma yingguan is a monk district magistrate with the religious designation bla-ma, or lama in Chinese.

26. Zanba is spelled rtsam-pa in Tibetan, usually written as tsamba in English. It is the flour of roasted barley, used by Tibetans as their staple food.

27. Shanhuguo is probably a kind of fruit.

28. The Buddhas of Delight is a translation of Huanxifo, which refers to the Yab-yum Yi-dam images. Yab signifies the male personage in the Yi-dam deity groups of Tantric Bodhisattwas, each clasping his yum, or female consort, in sexual embrace. Some discussions and photos of Yab-yum images can be found in The Newark Museum, Catalogue of the Tibetan Collection and other Lamaist Articles, Vol. III, New Jersey, 1971, pp. 1-2, 10-11, 21, 30, 36.

29. "Hada yiyan shoupaw" is printed in a smaller type to serve as a footnote for the word "hada". The Chinese word "shoupaw", meaning a handkerchief or scarf, was used by the original author to translate the Tibetan word "kha-btags", or a ceremonial scarf. For the description of kha-btags and the practice of offering them, see ibid., Vol. IV, 1961, pp. 4-9, 77.

30. "The Chinese equivalent for the word mugua is guan, meaning an official." This note is found in Yu Qingyuan, op. cit., f. 9b. It could be the Tibetan word "mgon-po", meaning master, lord or protector, used by the
Mosuo and Guzong people who lived among the Tibetans, the prefix m- being pronounced.

31. Xinzi could be a term referring to a written document, or a contract which can be trusted, used by the native people in that area. This term appears also in Yunnan tongzhi, juan 104, f. 15b. Cf. Xizangzhi, p. 138.

32. A shaman in this area could be a Tibet Bon-po priest who used magic to cure the sick, to divine the hidden, and to control events. Some of the magic methods were perhaps merely techniques to hunt rabbits or to catch other animals. See Charles Bell, The Religion of Tibet, 1st ed. 1931, reprinted, Oxford, 1968, p. 10.

33. Om-manî-pad-mê-hûm is the most popular six-syllable mantra among the Tibetans. This mani formula is translated "Om, the Jewel in the Lotus, Hûm." Tibetans believe that the repetition of the mani formula will assure them a rebirth in Sukhavati, the Western Paradise of Amitabha, Buddha of Boundless Light. For the meaning of each syllable and its significance see The Newark Museum, op. cit., Vol. II, 1950, pp. 1-2; Alexandra David-Neel, Magic and Mystery in Tibet, New York, 1971 (republication of 1932), pp. 258-63. Cf. Zanghan foxue cidian, p. 428; Zanghan duizhao changyong hecheng cidian, pp. 376-377.

34. The Wu rebels included Wu Sangui (1612-1678) and his eldest grandson, Wu Shifan. Wan Sangui started his rebellion against the Qing government on December 28, 1673.
He died on October 2, 1678 and was succeeded by his grandson, Wu Shifan, who finally committed suicide on December 7, 1681, in Yunnan. Thus ended the rebellion begun by his grandfather eight years earlier. Wu Shifan was mistaken for Wu Sangui's son in W. W. Rockhill, "The Dalai Lama of Lhasa and Their Relations with the Manchu Emperors of China (1644-1908)," T'oung Pao, Vol. XI, 1910, p. 19; in Ahmad, p. 220. See Yang Ho-Chin, The Annals of Kokonor, p. 80. For a discussion on the cession of the territories of Zhongdian and Weixi of Yunnan, see Ahmad, pp. 201, 222-24.

35. This is an original footnote for "helai mitu"; mitu is obviously a transcription for the Tibetan word "metog," meaning flower, which is "hua" in Chinese.

36. This is an original footnote for huntun, which is in this case an ox-hide sewn bag filled with air so that it can float on the water. Usually huntun is a Chinese kind of ravioli, commonly known as wonton, with meat stuffing and served in soup. In order to distinguish an "ox-hide bag" from an edible "wonton," the original note says that the former should be written as huntuo.

37. The Heilama or Black Lama could be a priest of the Black Bon, a shamanistic religion established in Tibet before the arrival of Buddhism. The Bon sometimes is referred to as the Black Religion because the Bon-po or the Bon priests usually wear black robes. See Hu Naian, "Bianjiang zongjiao gaishu," Bianjiang lunwenji, Vol. II,

38. This is an original note. Zhang Qian was a high official and a general during the earlier years of Wudi (141-87 B.C.) of the Han dynasty. He was dispatched to make an alliance with a Central Asian people, known to the Chinese as Rouzhi, in 139 B.C. He was captured by the Xiongnu, the powerful nomads of China's northern frontiers. He eventually returned to China in 126 B.C. His second diplomatic embassy was in 115 B.C., this time to the Wusun, another Indo-European tribe living in the Ili Valley, north of the Tarim Basin. Zhang Qian brought back alfalfa and grapes from Central Asia to China. Because of his knowledge about the foreign situation, the emperor followed his advice of having more contact with the other part of the world, near China's southwestern frontiers. Some officials were even sent to find a way to contact India via Yunnan, but Zhang Qian himself might not have been sent for that particular trip. By an imperial order in 123 B.C., he was granted with a special title "Bowanghou." See the Biography of Zhang Qian, in the *Qianhanshu*, juan 61; Edwin O. Reischauer and John K. Fairbank, *East Asia The Great Tradition*, (A History of East Asian Civilization, Volume One, Boston & Tokyo, (Modern Asia Edition) Sixth printing, 1969, pp. 69, 109.

The Magpie Bridge is called Queqiao in Chinese. According to a Chinese myth, on the 7th day of the 7th lunar
month the magpies spread their wings together to form a bridge, enabling the lovers in heaven, the Cowherd and the Spinster, to meet that night. They are separated by the Milky Way and permitted to meet only once a year. See Lin Yutang's *Chinese-English Dictionary of Modern Usage*, pp. 301, 1441.

39. This original note cannot convince people to believe that there were no other birds in that area. In Chinese literature the cuckoo is called duyu, zigui, zijuán and sigui, in addition to its common name, dujuan. A Chinese legend says that toward the end of the Zhou dynasty (1122-249 B.C.), after the King of Shu (Sichuan province) died, his soul was transformed into a cuckoo. Because his name was Du Yu, the cuckoo was also called duyu. To the Chinese ear the singing of cuckoo is very sad and makes a traveler feel homesick. Thus, the cuckoo is also called sigui, meaning "want to go home." See Cihai, pp. 851, 853, 1454, 1455.


41. According to Ren Naiqiang, the text of "Gangji heishuibian (A Discussion of the Mountain Ridges and the
"Heishui)" was written by Shi Bingxin of the Ming dynasty. Shi identifies the Lancangjiang with the Heishui, or the Black River, mentioned in the *Yugong*. He also regards the Nushan Mountain Ranges as the "gangji," or the world's highest mountain ridges, which forms a natural boundary between China and the southwestern aboriginal tribes. See Ren Naiqiang, *Xikang tujin*: *Jingyubian*, Nanking, 1933, pp. 119-20.

42. The Heishui, or Black River, mentioned in the *Yugong* was the border river between the ancient Yongzhou (in the modern Shaanxi, Gansu and Qinghai area) and Liangzhou (in the modern Sichuan area). When the Heishui flows into Liangzhou, it enters into the Yangtze River system; it has been called the Jinshajiang since the Tang dynasty. See *Xinshuzhi*, *op. cit.*, pp. 282-83; *Cihai*, p. 3361. According to Ren Naiqiang, *Xikang tujin*: *Diwenpian*, Nanking, 1934, pp. 187-92, the Heishui is the northern source of the Jinshajiang.

43. Yongzhou is one of the Nine Ancient States called Jiuzhou in the *Yugong*. It covers the area of the provinces of Shaanxi, Gansu and Qinghai. See *Cihai*, p. 3103.

44. The Ruoshui is a river in the area of Zhangye of Gansu province. It is also called the Zhangyehe, or commonly known as the Heihe. See *Cihai*, p. 1082; *Xin Xhuzhi*, *op. cit.*, p. 279.

45. Leiwuqi is usually referred to as the place called
Ri-bo-che in Khams. If the Ruoshui is in Leiwuqi and if it is "a thousand li" from the border of Yunnan and Khams as the text says, then this Leiwuqi must be elsewhere. Otherwise the author simply did not know the exact location of the Ruoshui.

46. Usually Kunlun means the Kunlun Mountains inside of the Qinghai-Tibet Plateau. The Bayan Kara Mountains are the southeastern arm of the Kunlun Mountains. The ancient Kunlun mountain was on the eastern side of the Lop Nor, near Dunhuang. It was located in the mountain area nowadays called Sanweishan. The Kunlun in the Yugong could be the name of an ancient state in which a mountain named Sanwei was located. See Ren Naiqiang, op. cit., pp. 189-91.

47. According to Ren Naiqiang, the Sanwei in the Yugong is the name of a mountain in the ancient state of Kunlun. Its location is near Dunhuang in Gansu. In 1720, after his conquest of Tibet, the Kangxi Emperor of the Qing dynasty published some notes on geography, saying that "Sanwei refers to the three provinces of Tibet: Kemu (Khams), Wei (Dbus), and Zang (Gtsang)." His interpretation is by no means accurate or scientific. Nevertheless, many people followed his ideas and made the same mistakes. These geographical notes were compiled into Kangxi zhengyao, juan 18, "Yudi", ff. 8a-11b, by Zhang Qin, in 1910; also in Weizang tongzhi, juan 3, pp. 33-36. For a criticism on Kangxi Emperor's notes, see Ren Naiqiang, op. cit., pp. 181-
48. This is an original note. The Tibetan word "chu" means water or river, "mtsho" means lake or sea. Whereas the Chinese character "chang" was perhaps used to transcribe either one of these two Tibetan words, Chichang could be the name of a certain portion of the Nujiang. The Tibetan name for the Nujiang is Dngul-chu, or Nag-chu. It is called the Salween River when it flows into Burma. For more detail about the Nujiang, see Wylie, p. 117, and Ren Naiqiang, op. cit., pp. 98-99.

49. This is an original note. Lang is from the Tibetan word lang-ba, meaning to get up or to rise up; ta is from rta, meaning horse.

50. The horse-intoxicating grass is called zuimacao in Chinese and dug-rtsa in Tibetan.

51. The Black Tents, or Heizhangfang, refer to the 'brog-pa, or nomadic Tibetans, who live in the black yak-hair tents called sbra-gur or phya-ra'i gur in the Tibetan language. "They are found all over Tibet, keeping each tribe or section to its own grounds; and are in various ways much superior to the husbandmen and cottagers of the country." See Das Tibetan-English Dictionary, pp. 934, 942. Those nomads who live in black tents are called 'brog-pa sbra-nag-can; those farmers who live in houses are called rong-ba khang-pa-can. The Chinese term heizhangfang is an equivalent for the Tibetan sbra-nag-can. "Sbra" is spelled
"pra" by Sum-pa mkhan-po in his *Mtsheo-sngon gyi lo-rgyus*, pp. 455-56.

52. Que or magpie in Tibetan can be written in various ways such as skya-ka, skya-ga, skye-ka, ske-ka or skra-ka. But none of them can be pronounces as xiaoye. Therefore, xiaoye could be a colloquial Tibetan word for magpie. The Tibetan word for bridge is written as zam-pa or zam, which has a similar sound like the Chinese character sang. The Chinese word for bridge, however, is qiao, so queqiao means a magpie bridge; see note 38.

53. Zhang Qian of the Han dynasty was known by the special title of Bowanghou. The Cowherd and the Spinster are the fairy lovers known to the Chinese as Niulang and Zhinü. In this account the author implies that Zhang Qian was once lost and came into this area by mistake.

54. Xiangsheng is also known as shengyuan which is the official designation for the xiucai class. According to the Chinese system of competition for civil degrees during the Qing dynasty, a person who could pass the examinations held at a prefectural city would obtain his first degree and become entitled xiucai, which is translated by W.F. Mayers as Licentiate. See Mayers, op. cit., nn. 467-471. In this account, Mr. Ling Zhaopeng must be from Ningbo prefecture in Zhejiang province and had passed his examination there.

55. The greater-seal script of dazhuan is an ancient Chinese writing style. This kind of writing can be dated
back to the time of King Xuan of the Zhou dynasty, who reigned from 827 to 782 B.C. After the unification of China by the First Emperor of Qin in 221 B.C., Chinese writing underwent reform and a new style called xiaozhuan, or lesser-seal script, came to use. During those times paper had not yet been invented, and people wrote with a sort of fountain-pen upon small laths of bamboo or smooth wooden tablets. So, both greater and lesser seal characters are drawn with lines being uniformly thick. Nowadays calligraphers may use a regular brush to write Chinese characters in the seal style for an artistic presentation. For a historical sketch of the Chinese calligraphic styles, see L. Wieger, S., J., *Chinese Characters: Their Origin, Etymology, History, Classification and Signification*, the first edition in 1915, reprinted in New York, 1965, pp. 5-9; Liu Shih-hong, *Chinese Characters and Their Impact on Other Languages of East Asia*, Taipei, 1969, pp. 56-60.

Because the author, Du Changding, could not read Tibetan, when he saw the Tibetan writings, he immediately associated them with the Chinese greater-seal scripts. He was told that the Tibetan writings were called Jieshu, which could well be the Tibetan word for an agreement or a contract, spelled "chad-so" or "chad-gsab".

56. This is an original note. Ganbu derives from the Tibetan word rgan-po, meaning an elder or headman of a village. Rgan-po or headman was a political position in the
Tibetan villages. Sometimes the position was hereditary, sometimes all of the khral-pa, or taxpayer families, rotated in holding it, and sometimes the taxpayers selected the headman by consensus. Usually a headman should be able to read, write and calculate. The headman of a village was usually someone from a wealthy family who was respected by others. He represented the villagers in dealing with the district or higher level government officials; also he should be able to settle problems among his fellow villagers. If there were two headmen in the area, one would be called rgan-chen, or big headman, and the other, rgan-chung, or little headman. The rgan-chen was responsible for the external relations of the village and the rgan-chung was for the internal affairs. For a detailed study of the positions of a rgan-po, see Melvyn C. Goldstein, *An Anthropological Study of the Tibetan Political System*, Ph.D. dissertation, University of Washington, 1968, pp.81-91; Pedro Carrasco, *Land and Policy in Tibet*, University of Washington Press, 1959, pp. 43-44, 71-72.

57. Wula, or ula is a Mongolian word by origin and also used by the Manchu people. Its verb form in Manchu is ulambi, meaning to pass on, pass to; to hand on, hand down. Ula, as a noun, means "relay post," although it has another meaning "a large river." See Jerry Norman, *A Manchu-English Dictionary*, Taipei, 1967, pp. 415, 416. When the word ula was used as the term for the corvee or compulsory labor
services, the Tibetans also borrowed it and spelled it as 'u-lag. The person who was ordered to fulfill his corvee duty was called 'u-lag-ba; for a female, 'u-lag-mo. See Gexi Quzha, Zangwen cidian, (Tibetan title: Dge-bshes chos-kyi grags-pas brtsams-pa'i brda-dag ming-tshig gsal-ba bzhugs-so,) Peking, 1957, p. 779.

Throughout Chinese history, there have been various forms of corvee as a regular tax or tribute system, and the so-called ula system had been practiced in Khams and other parts of Tibet long before the Manchu conquest. According to Chen Han-seng, there were no less than ten kinds of ula in Khams. One of them was the ula of transport animals, including horses, bullocks, and donkeys, to be furnished by those households possessing this animals. The 'u-lag-ba or those who met this ula, had to follow the animals; sometimes for a day, but often for three or four days before they returned home. The 'u-lag-ba had to equip and feed their own animals along the way. Usually a nominal fee was paid to the 'u-lag-ba. All officials and troops were entitled to requisition such ula, if they could present to the local headman an official document for that purpose. For a detailed study of the ula system, see Chen Han-seng, op. cit., pp. 118-125; Goldstein, op. cit., pp. 73-84.

58. This is an original note. Kangba is from the Tibetan word Khang-pa, meaning a house.

59. According to the Lianqiqianni zhongxili
duizhaobiao (A Sino-western Calendar for Two Thousand Years, 1-2000 A.D.), by Xue Zhongsan and Ouyang Yi, 1st edition, Changsha, 1940, reprinted by Yumin Chubanshe, Taipei, 1969, p. 345, both the 7th and the 9th month of Kangxi 60th year (1721-22) have only 29 days each. But, Du Changding has the 30th day for each of these two months recorded in his diary. Perhaps he used a different Chinese lunar calendar; otherwise, he must have miscalculated the date. The only way to keep the order of days recorded by Du Changding is to convert his 30th day of the 7th lunar month into September 21. Consequently, the corresponding western date for his first day of the eighth month will have to be September 22, and his first day of the ninth month will be October 22. Then, his 30th day of the ninth month will have to be converted into November 20, and his first day of the tenth month will be November 21.

60. According to the poet Yuan Mei (1716-1798) of Qiantang (Hangzhou), as stated in his Suiyuan shihua, Qilin and his family were Guzong people, and Lunji Beimu, or Lunjibei, was a beautiful, intelligent girl, who could speak Chinese. She had an affair with Du Changding. Therefore, Yuan Mei said that the religious beads were given to Du as a farewell present by that affectionate girl. After Du returned home, he told the romance to some of his friends and it made the listeners feel sad. One gentleman named Shen Zida must have heard the story, as he composed a very
lengthy and romantic poem about the affair. This poem was collected in Yuan Mei's *Suivuan shihua*. The editor, Yang Fuji, however, disagreed with Yuan Mei, saying that, based upon Du Changding's own diary, Lunji Beimu was a lama and the beads also came from that lama. Yang thought the information Yuan Mei had obtained was perhaps just hearsay. Thus, when he appended Yuan Mei's notes on Shen Zida's poem to the *Zangxing jicheng* while editing the work, Yang also inserted his own ideas into it. This appendix is found after the main text of *Zangxing jicheng*, on ff. 29a-30a.

For a short biography of Yuan Mei, see Hummel, *op. cit.*, pp. 955-957.

During the Qianlong period when Yang Fuji was undertaking the task of enlarging the *Zhaodai congshu*, originally compiled by Zhang Chao during the Kangxi period, Du Changding's *Zangxing jicheng* was added into it. Yang Fuji is also known as Yang Lieou. See *Cihai*, p. 1378; John K. Fairbank and Ssu-yu Teng, *Qing Administration. Three Studies*, Harvard-Yenching Institute Studies XIX, Harvard University Press, 1960, Third Printing, 1968, p. 179, n. 97.

61. "Mugua yabu" means "How are you, sir?" or "sir, you are very well!" This expression could be a transcription of the Tibetan "Mgon-po yag-po." See note 30 of this chapter.

62. Chinese couplets are called duilian. They are written with two parallel poetic sentences to express a
certain theme. When they are hung up as decoration, each sentence is treated as one scroll and is hung separately. For some examples of the duilian and their English translations, see T. C. Lai, Chinese Couplets, University of Hong Kong, 1969.

63. The ninth lunar month of Kangxi 60th year has only 29 days, but Du Changding's calendar has 30 days. See note 59 of this chapter.

64. Du Changding's diary ends here. For publication, he showed this work to his friend Dai Mengkui, who wrote a colophon, which was printed right after the main text. The colophon was composed in the first half of the 8th month, in the 11th year of Yongzheng (1733).
Chapter Five

CONCLUSION

The Fifth Dalai Lama's writings on his journey to Peking offered useful material from which to draw geographical and historical information about China and Tibet. He moved from one place to another, setting camps, performing rituals, and receiving gifts. From the list of the gifts he received and the places he traveled through, we can easily understand that he really had a peaceful and joyful journey. To help such a large group of travelers from Tibet to Peking, the Manchu imperial government had made all necessary arrangements for them. Such a successful event in fact opened the beginning of a good relationship between the Manchus and Tibetans. And the Fifth Dalai Lama's writings on his journey to Peking in his Autobiography is the first contemporary records for the early Qing history from the Tibetan point of view.

Even though there had been journeys to Tibet from China since the Tang dynasty, detailed records of actual journeys were not made public until the closing years of the Kangxi Emperor's time. Prior to the 18th century Chinese knowledge of the rout conditions from China proper to Tibet was fragmentary and largely fictitious. It was only after the Kangxi Emperor's expedition in 1720 that accurate information about Tibet became available to the Chinese.
Jiao Yingqi's account of his travels was completed in 1721; Du Changding's in 1722. Their works were the earliest informative accounts of travels to Tibet from China.

The importance of Jiao's and Du's texts lie in the scope of their geographical descriptions, which were based on personal experiences of the social and cultural life of minority peoples in China's border regions during the early Qing period. In addition to their records of hardships encountered on their journey to Tibet, there are notes about their reactions to the native people and their customs. The accounts of Jiao and Du breaks the historical silence of Chinese sources on route conditions from China to Tibet. The travel accounts recorded by Jiao and Du during the early Qing period consist of invaluable materials which enable us to analyze the reaction of Chinese officials and intellectuals toward Tibet and the Tibetans.

In contrast to the Fifth Dalai Lama's pleasant, profitable trip, Jiao and Du suffered much hardship during their travels. The people they met did not provide assistance and gifts, but often made things more difficult by robbing them. Jiao and Du regarded the Tibetans with mistrust and fear. Both felt great relief when they were able to leave Tibet and return to China proper.

Since the authors were Han people, they represented the Chinese, despite the fact that they were working for the Manchu's Qing government. From the Chinese point of view,
the Qing dynasty, as the legitimate successor of the Ming dynasty, continued the unbroken line of Chinese history. Although the Qing emperors were Manchus, the empire they conquered and ruled covered nearly the same territory as the Chinese empire. The relationship between the Manchus and the Chinese was that of ruler and subject. But, the Tibetans were geographically and culturally remote from China. Their language, customs and political system were different. This led the Chinese and the Manchus to treat the Tibetans differently. Because of differences in culture and difficulties in communication, the Chinese people, who regarded themselves as civilized, despised the Tibetans as barbarians. Such an arrogant attitude, however, was a response instigated by their unfamiliarity with the Tibetans. Their arrogance must have been a defense mechanism against an unfamiliar situation. Psychologists would say that their aggression toward the Tibetans was a phobic reaction instigated by psychological frustration, stress and conflict. The association of their fear with the unfamiliar situation in Tibet was one of the factors that resulted in unhealthy consequences for development of Sino-Tibetan relationship.
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<td>Zhongguo zangxue, Beijing</td>
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<td>Qingshilu zangzu shiliao, 1982</td>
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Anfushi
Anhui
Anningzhou
Arou
Ashihanshui
Axi
Aze
Baihu
Baiya
Baiyanhala
Bajiaolou
Balong
bangban dachen
Bangu
Baocheng
Baoji
Basiba
Batai
Batang
Gulusun
Guo Qinwang
Guoshi guowang
Gushan Beizi
Gushi Han
guowang
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Habutu Rasaer
Hada
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Jiangnan
Jiangsu
Jianguan
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Jiao Yingqi
jiaotong
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Jinggan
Jingkou
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zhui nangzhong
Zhuzang Banshidachen Yamen
Zhuzang Dachen
zigui
zijuan
Zitongxian
Zongli Geguoshiwu Yamen
Zongli Qinghaishiwu Dachen
Zongluosanba
zuimacao
Zunwen Xingyi Minhui Gushi Han
zuocanzan
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APPENDIX I.

Shengzu Renhuangdi Yuzhi Pingding Xizang Beiwen

(The Inscription Composed by the Kangxi Emperor on the Restoration of Peace and order in Tibet)
將軍王又遣朕子孫等調發滿洲蒙古綠旗兵各數萬歷煙瘴
之地士馬安然而至賊眾三次乘夜盜營我兵奮勇拚殺賊皆
喪膽遠遁一矢不發平定西藏振興法教賜今虎必爾汗冊印
封為第六輩達賴喇嘛安置禪榻撫絳圖伯特僧俗人眾各復
生業於是文武臣工咸謂王師西討歷塵霾險遠之區曾未半
載既建殊勳實從古所未有而諸蒙古部落及圖伯特酋長亦
合詞奏曰皇帝勇畧神武超越往代天兵所至邪魔掃蕩復興
蒙古向所尊奉法教坎壩藏衛等部人眾咸得拔離溺火樂土
安居如此盛德大業非臣下頒揚所能宣馨請賜御製碑文鐫
勒招地以垂永久朕以何功焉而羣眾勤請不已爰設斯文立
率法教之意朕之此舉所以除逆撫順綏集興教云爾

石西藏俾中外知達賴喇嘛等三朝恭順之誠諸部落累世崇
APPENDIX II.

Zangcheng Jilue

(A Brief Note on the Journey to Tibet)
APPENDIX III.

Zangxing Jicheng

(A Record of the Journey to Tibet)
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**注释：**

- 第一项内容详细说明
- 第二项内容详细说明
- 第三项内容详细说明
- 第四项内容详细说明
- 第五项内容详细说明
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**注释**

[详细内容]
<table>
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<th>日期</th>
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<tbody>
<tr>
<td>十二</td>
<td>三月十一日领导召开会议讨论问题。</td>
</tr>
<tr>
<td>十三</td>
<td>领导组人员参加培训会并签署有关文件。</td>
</tr>
<tr>
<td>十四</td>
<td>召开全体会议讨论具体实施细节。</td>
</tr>
<tr>
<td>十五</td>
<td>讨论并确定项目进度计划。</td>
</tr>
<tr>
<td>十六</td>
<td>完成部分任务并提交报告。</td>
</tr>
<tr>
<td>十七</td>
<td>组织讨论会并准备下一步工作。</td>
</tr>
<tr>
<td>十八</td>
<td>讨论解决当前问题的策略。</td>
</tr>
<tr>
<td>十九</td>
<td>针对问题进行讨论并寻求解决方案。</td>
</tr>
<tr>
<td>二十</td>
<td>完成部分工作任务并及时反馈。</td>
</tr>
<tr>
<td>二十一</td>
<td>进行总结并计划未来工作。</td>
</tr>
</tbody>
</table>

注：以上内容为示例，实际内容可能不同。
初四日行四十里至橋頭有溫泉在江邊山腳下景可入煎時炎熱浴於泉風於橋上過橋一大嶺叢叢五日上嶺路窄而陡皆石橋也山行六十里至樹子橋卽卜自立川中所謂泥堵小部落舊稱麗江吳達訥論吐番遂為外地頗產米麥滇中進藏必由之路也蔣公奏請遲延川督以蜀糧所產復奏僅歸於獨供軍旅事畢再議所屬故寨外以此為界時於金沙彼岸結營初六日金沙寺渡弁來雲溫浴橋已新修造尚需時行時募兵逃亡殆盡行文捕捉無虞日所存三十餘可數丈少憲有居民名格土宰子女獻茶酒二株吳因度兩月餘卜自立山水頗佳風土亦善飲食居處皆無所苦惟暑熱太盛不減江南六七月也
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注：表格内容为示例，实际内容请以文档为准。
豆蒾誠魚肉雞鴨不可得矣。
<p>| | |</p>
<table>
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| 科学技术 | 光学与电子学
| 提高学科水平 | 电子学 |
之仄與舊破朱梅李閣同始有形
初二日養病一日甲沿之水皆西流發源蔥翠至此
始歸故江名為池彼故為池之義未詳
初三日於每將至寺忽有平地里許見馬蹄少適心留
為之一問
初四日出腰窄路行六十里至喇嘛寺宿山尖窄路
不滅甲流將至寺忽有平地里許見馬蹄少適心留
夜途將不問言語緣江萬丈俯視江流如線間有奇
勝中心怵懼無暇顧略也是日有夷巴之警
初五日行六十里至多羅宿
初六日歇
初七日行七十里至然索路較舊遙朱少容而視中
則其窄向未有也
初八日行八十里上小雪山盤旋至頂約五十餘里下
坡宿.'
成羣騶駕騖野見漢人郎出馱馬所謂夷巴也兵多
道死雪塚山中白骨縈絶
金風颯颯起烏鵲撲而遠塵日易斜自骨有知還
入夢青山何處可為家一肩猶剩西歸履八月空
隨誤蹉跎卻怪勞人奔走慣鞭絲風影老年華

初二日行五十里宿馬疲餓不勝駕策口占一律
七月初一日行五十里雨雪依水草處宿

初五日行五十里至馬里衣女子掛硃綵瑪瑙戒珠

初四日行甘里至河始見人家耕種不藉人力又

初三日行五十里至營體南始見樹木尚無人煙

芳徑鳥道難辭上翠微雪嶺流泉驚乍冷秋原苜

初二日行五十里宿馬疲餓不勝駕策口占一律
七月初一日行五十里雨雪依水草處宿
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僕従無不下淚，余步行過頂宿寒甚，如隆冬雪止焚。

戚向火一夜，溼衣始乾。

初八日晦下雪，山難道甚泥泞，馬寒途無下足處，三十餘里，則甚乾，宿梅李樹根一日。

從潘橋過以百丈之寬而命懸，一索一失足則奔流。

洪流無所底止，此中惶惶然不得不以身試也，今住。

遂過初脫手，閉目不敢視耳，耳聞風聲，稍間見。

洪流湯湯復急，閉達彼岸，然後開視，坐觀行，人馬於江邊。
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附錄

孫宜起允升校字

袁枚隨園詩話

康熙庚子春常熟蔣公獲逮赴瑞幕友俞浦杜松風

在途幾及一載歸後追憶所經按日敘次以爲此編

跋詩清和宛轉其吐屬更自不凡也甲戌孟春震

卷揚復古識

康雍庚子春熟吉杭應杜昌丁入藏過潤滄百里其部落曰狐猶有小女名通俚話　

昌丁往來虞之天下見狐呼木瓜木瓜曰見狐呼木瓜

也百姓者猶言好也彼此有情-navigation-by-author-paragraph

臘月所贈此條歸書士大夫成爲慨然沈子大先生

作詩云狐猶小女年十六生長蠻鶉服蠻服紅罽窄

蔽行紀程跋
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<tr>
<th>Name:</th>
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<tr>
<td>Date of Birth:</td>
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</tr>
<tr>
<td>Place of Birth:</td>
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</tr>
<tr>
<td>Citizenship:</td>
<td>U. S. A.</td>
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</table>
| Residence:    | 2731 W. Crestline Drive  
                Bellingham, WA 98226 |
| Education:    | 1958-62 National Chengchi University, Taipei, Taiwan, B. A. in Ethnology and Sociology |
|               | 1964-67 University of Washington, Seattle, M. A. in Tibetan Language and Literature |