The Potala Palace, the sky-scraper of the 17th century.

Photograph by: D.D. Tsarong, 1938.

As seen by a native photographer: DUNDUL NAMGYAL TSARONG
Top-ranking civil and military officials of the Government of Tibet, 1922.

L. to R.: Neshar Tsedon, Depon Doring, Meru Tah Lama, Depon Drumpa, Dzasak Horkhang, Tsaorong Sha-pe Dasang Dadjul, Sha-pe Kunsang Tse, Depon Gajang Tenpa, Sha-pe Ngapo, Depon Tethong, Narkyi, Tshaing Dong Letsopa.

Standing: Depon Shasur in centre and the rest were security men & servants.

Photo by D. D. Tserong. (1922)
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This book is to present the old Tibet in photographs — perhaps, to many Tibetans, it may bring back old memories of their country. Picture-books and history books in great numbers were published on Tibet and its people, yet many of the young generation of Tibetans and non-Tibetans who take interest on Tibet may find in it useful information of what Tibet was once. I have tried to present this picture story in the best possible way, but many difficulties and obstructions impair this kind of work. There are no hard and fast rules and regulations forbidding the taking of pictures of various ceremonies and functions, but traditionally, picture-taking was regarded as disrespectful, so no pictures were taken openly at festivals and ceremonies, especially where His Holiness the Dalai Lama and other high-ranking officials were present. I have taken several photographs, including 16 mm. movies, but all were taken with great caution so that the least number of people were attracted by the use of my camera. Many photographs in this book were made in such situations. There are rare photographs, but many were not in as sharp focus as one would have liked, especially the pictures taken with a 16mm. movie camera. Other difficulties were unavailability of photographic materials on the market because they all have to be imported from India through channels. All black-and-white films were processed by me, but all colour films were sent to Kodak, Bombay, India. There was no direct post service to India, so films were sent through friends leaving for India who then handed them over to other friends in India. They were then sent to Kodak, Bombay, for processing. The processed films were then sent to Tibet by the same method. In this way, it takes a very long time, sometimes three to four months before I could see my pictures; and sometimes films were lost in transit. I have lost many films in this way for which I had to make great efforts to make. Almost all the pictures were made after 1938 except a few which were made by my father who was also a keen photographer. I have also included two pictures made by others in the military section. I used Rolleiflex, Leica IIIF, and Contax IIIA cameras, and with a Kodak Magazine 16mm. movie camera.

This presentation describes with photographs in six separate aspects of Tibetan life in old Tibet namely, Festivals and Ceremonies, Trade, Communications, Oracle, and Military. In the last part of this book, only pictures with detailed captions are presented. It is my sincere hope that this book will contribute a closer and better understanding of what Tibet was in the old days.
CHAPTER ONE

FESTIVALS & CEREMONIES

Page Nos. 1 to 16
FESTIVALS AND CEREMONIES

Festivals and ceremonies in Tibet, mostly religious ceremonies, are far too many to mention; yet, to bring back some of the old memories, I will describe some of the important ceremonies, with photographs.

A great reception ceremony, such as were given to various Dalai Lamas of Tibet, especially a welcoming reception given to His Holiness the fourteenth in succession, who arrived in the holy city of Lhasa in the autumn of 1939, was worthy of mention, because such a reception is given once in a lifetime.

Before the Dalai Lama's arrival, a reception committee was formed by the Government, and for many months preparations were made for the great occasion. About two miles away from the city, a large number of tents were pitched, where the new Dalai Lama and his entourage encamped before entering the city. The group of tents in the center, surrounded by a wall of cloth, was the Dalai Lama's dwelling; and the large tent in the middle was where the ceremony took place. Other tents within the cloth wall were the Dalai Lama's bedroom, restroom, kitchen, and rooms for his attendants. The next circle of tents were occupied by his family members, the senior ministers, high-ranking officials, and others according to their rank. All the tents were arranged by individuals except the center enclosure, which was arranged by the Government. Except for the regent and a minister, with a large number of aides-de-camp, who went a few days' journey ahead, to receive the Dalai Lama, the rest of the government officials, including the representatives of various monasteries, institutions, departments, came to the encampment. Welcoming and farewell ceremonies were considered very important event in Tibet. In such ceremonies, even foreign representatives attend the functions. Tibet had very few foreign representatives, those of British India (later Indian representatives), China, Nepal and Bhutan.

A religious dance ceremony takes place every year on 29th December (Tibetan year) which marks the preparation of a New Year. The ritual dance is performed in the courtyard of the Potala Palace at the eastern wing of the building. His Holiness the Dalai Lama witnesses the dance performance from the upper balcony; and the lower balcony is occupied by the cabinet ministers. The rest of the officials were seated under a canopy on the roof of the surrounding buildings. A large number of people used to come from the city to see this performance. The ritual dance is led by black-hat dancers, and followed by dances which last for several hours. These are not entertainment dances but ritual dances performed by the monks of Namgyal Drah-Tsang of Potala, the private monastery of Dalai Lama. While the dance is performed, to the rhythm of drums and long trumpets, the dancers chant prayers at the same time. The leading black-hat dancer usually had to stay in meditation for a long time before taking part in the dance. At the end of the day, the leading black-hat dancer comes majestically forward in his dance and pours spirit from a skull over a cauldron of boiling oil. The evil spirits are represented in a drawing made on a piece of cloth suspended over the roaring fire. The evil spirits are destroyed and the way is paved for a fresh New Year. The new year begins on the top of the Potala palace, where His Holiness the Dalai Lama attends a prayer session with the monks of Namgyal Drah-Tsang monastery. All government officials, both lay and monks, also gather at this congregation. The main event of the ceremony takes place in the late morning in the great hall of the palace. The second day of the new year is considered more important, and more elaborate ceremonies were held at the palace which last for three or four hours. It is quite a task for the officials attending this long function with their bulky costumes. We used to come home quite exhausted, while the public enjoyed the perk of seeing and dancing.
The third day is also an important day of the festival at the Nechung monastery. This was the seat of the oracle Nechung. The day was attended by the regent and all the government officials. There had been occasions when the Dalai Lama also attended this ceremony. The day begins with a dance in the courtyard; perhaps we can call this a dance of the wrathful spirits. After this the oracle goes into trance, and usually a prediction is made on the state of the country. The oracle wears a costume made by the fifth Dalai Lama on this particular day. The Nechung oracle had several beautiful costumes; and this oracle was the highest-ranking oracle among hundreds. One of the best costumes was the one presented by the thirteenth Dalai Lama in 1928, which was beautifully made by master tailors and craftsmen of the state.

The Molam festival, the great prayer festival of the year, begins almost immediately after the new year celebrations. The congregation of monks come from three great monasteries, Sera, Drepung and Gaden. The monks number about 20,000, assembled in the city for a period of twenty-one days. The prayer festival was inaugurated by Tsong-Khapa in the fifteenth century. He was the founder of the Gelukpa order and gave considerable power to the monastery of Drepung. The power conferred on the monastery was so great that the heads of the monastery virtually rule the city. Sometimes, its two administrators, called Shal-Ngos used to excess the power at their command.

Besides every day maintaining law and order on the part of the large number of monks as well as the public, they make a special inspection of the cleanliness of the streets and lanes. People who do not clean in front of their yard often get a beating on the spot. When the festival is ended, usually on the 24th day of the 1st month, the Shal-Ngos, with their attendants, depart for their monastery from the Tsuk-Lag-Khang, the Central Cathedral, where they had established themselves during the twenty-one days of their administration of the city. Before they mount their ponies, whips and canes that they had collected from the city administrator upon their arrival were simply thrown in the courtyard in an arrogant manner to be picked up by the police constables and others. This is a show of strength, power and pride.

This day was the great Torgyap ceremony, driving away the evil spirits of the year. This was the day for the destruction of evil by burning the Torma, a figure representing the evil spirits made out of dough. From the main gate of the central cathedral the procession was led by the monks of the Namgyal Drah-Tsang of the Potala palace. Multicoloured banners made of high quality brocades were carried by a number of people. From the southern gate of the Tsuglak-Khang, the monks from Sera Ngag-pa brought out a similar procession. On this day, the Gaden Tri Rinpoche, the head of the Gilug Sect led a procession of monks from the Gyu-mey Drah-tsang of Trantic College. Lines of monks carrying drums, cymbals and bells followed the Gaden Tri Rinpoche. The Nechung oracle in his grandest costume also went to the Torgyap followed by hundreds of men dressed as olden-days warriors firing their hand-guns at intervals on either side of the procession. A large number of cavalry in ancient costumes and armour also took part in this ceremony, led by two generals who acted in turn from among the senior officials yearly. They, along with their attendants dressed in gorgeous brocades led two columns of cavalry of about 500 to the site of Torgyap. There are numerous ceremonies during the year; but first month of the year had the greatest number of ceremonies and festivals. The new year’s festival ends with inspection of the cavalry-men and their equipment. It took place on a big field at the back of the Potala palace. Each man of the cavalry regiment fired his rifle from his horse at full gallop, then, swinging his rifle onto his back, followed it up with his arrow at the target. The next day was a contest of long-range arrows. The best man often shot beyond the mark of 1000 paces (about 800 yards).
In the evening some of the officials participated in a contest of short-range arrow-shooting. The target was hung over a rope at a distance of about 25 yards; and a thick blanket-like cloth was placed at the back of the target so as to take the impact of the arrow. On the tip of the arrow a small hollowed-out wooden block with holes at the sides, which made a pleasant sound during its flight. Again and again the best marksmen were called in front of the ministers and were offered chang, a local beer. They were given scarves as a gesture of pleasure at their marksmanship. The festival ended; and the ministers and officials who had attended the festival rode back home in a pleasant mood.
Tent camp at the Do-Gu theng for the reception to His Holiness the 14th. Dalai Lama when he arrived Lhasa from Amdo in 1939. The photograph was taken by late D.D. Tsarong, father of the author.

The Dalai Lama's tent, walled especially out of leopard skin, is taken out on very special occasions. Photograph by late D.D. Tsarong, 1939.
Black-hat ritual dance in the courtyard of the eastern wing of the Potala Palace.

(1946)
Toward the end of the year, the monks of the Namgyal Drah-tsang performed the ritual dances while chanting. The effigy representing the evil spirits were burnt, a kind of exorcism performed at the courtyard of the Potala Palace. Under the canopy, sat the Tibetan government officials and representatives of foreign government were housed on the balconies to witness the ceremony.

(1946)
Cavalrymen, uniformed and armoured in the style of olden days, move in procession to celebrate the annual Molam festival.

Similarly, foot-soldiers in ancient armour also took part in the celebration.
Tor-gyap procession coming out from the Central Cathedral.

(1946)
Torma effigy, representing evil spirits. (1946)

The effigies were thrown into the roaring fire, which signifies that the enemies toward the country is destroyed. (1946)
Trained women were generally hired to take part in various ceremonies. Elaborate ornaments and brocade costumes of the highest qualities were arranged to adorn them by the organisers. (1943)
Foreign dignataries and various communities are offering their scarves and good wishes to the Panchen Lama, who was on way, the first time, to his seat at Tashi Lhunpo, Shigatse. 1952

Kashag, the council of ministers were hosting a farewell party to the outgoing British officer-in-charge of their mission at Lhasa, Mr. Hugh Richardson, and to welcome the new head of the Indian Mission at Lhasa. Foreground: Minister Surkhang and the Nepalese Legation, Major Kaiser Bahadur.

(1946)
A group of junior officers who participated in the showmanship of handling their guns, bows and arrow and spears while galloping on horses. This exercise was compulsory for all the government officials.

When an official ceremony ends, and the guests of the delegation leaves the place, a traditional custom or belief calls for a certain performance called the "Yang-guk". This is always performed by a Woman who would carry a plateful of barley flour on her left hand and holding an arrow bound by coloured scarfs on her right hand. She waves the arrow back and forth after the departure of the party so to hold back the luck being carried away by them. On a marriage day, the "Yang-guk" must be performed when a bride leaves her home.
Ministers and other high officials offer farewell scarves to the Panchen Lama at Lhasa before his departure to his seat at Shigatse. (1952)

The Nepalese Legation and others on their way to offer farewell scarves to the Panchen Lama. (1952)
Officials sitting in a farewell ceremony in honour of the Panchen Lama, who was leaving for his monastery at Shigatse in 1952. The Nepalese Legation is seen entering the gate. (1952)

Below: The Nepalese Legation in the front row and at the back, heads of the Tibetan Muslim community. (1952)
Above: The Nechung oracle proceeds to greet His Holiness the Gaden Tri Rinpoche who was on way to the Torgyap site. (1944)

Below: Monks of the Gyumey monastery on their way to the Torgyap site where the Torma representing the evil spirits were burnt. (1944)
Government officials sit in accordance of their ranks when attending a ceremony. (1952)

Officials in groups were waiting for the ceremony to begin. Major G. Sheriff, officer-in-charge of the British Mission at Lhasa was sitting among the officials. The occasion was the farewell ceremony to the Regent Radaing, 1940.
The mode of transportation in Tibet was mostly by pack-animals; mules, horses, donkeys, yaks, camels and even sheep were used for the transportation of goods. For riding, people use horses and mules; but the female yak was the best for mountains on rough roads, for they were considered the most sure-footed animals.

Until the Chinese came into Tibet, there were no effective wheeled transport in large numbers; yet a few interesting facts about efforts to modernise modes of transport in Tibet come to light as early as 1916.

The first motor vehicles were brought into Tibet in 1915/16 by the British-India post-office. There were two motor vehicles plying between Phari and Gyantse, where the Trade Representative was stationed, with an escort of seventy-five soldiers guarding the trade route to India. This arrangement of having post carried by these vehicles lasted for a short period. There were strong objections by the local people supported by the conservatives at Lhasa. Soon the cars were dismantled and sent back to India.

Next, a motor cycle was brought by Changopa in 1924, who was returning to Tibet from England, where he had been sent for training as an electrician. At the time of Changopa’s arrival in Lhasa, there were very strong objections against any new ideas or modernization by the conservatives supported by the monasteries. The Gyantse English school was closed; and the army generals and officers headed by my father were removed from military posts. Many of the officers had been trained at various British military cantonments in India. This was a great blow to the modernization of Tibet’s defence. Having heard all these happenings, Changopa did not dare to use his motorcycle; instead, he made it a gift to His Holiness the 13th Dalai Lama. A demonstration of the machine was held in the palace courtyard but it was never used by anyone later.

Then, in 1929, the 13th Dalai Lama bought a Dodge Car from India, and added two more Austin 7 cars in subsequent years. The Dalai Lama frequently used his yellow Dodge and other cars were used by his confidants. The Dalai Lama at one time had the idea of making roads and introducing motor vehicles into Tibet, because of displeasure shown by the conservatives, he had to slow down his programme for the time being. These cars were never used after passing away of His Holiness the 13th Dalai Lama in 1933, except His Holiness the 14th Dalai Lama had used the yellow Dodge on a few occasions later.

After a gap of five years, one Daing Topa bought a motor cycle in 1938. At first, he was careful not to use it on public roads. Thereafter, a few motor cycles were brought into Lhasa by others including myself. We were careful not to drive on main roads, where there were many high-ranking officials who went daily on horses on their way to their offices. At this time, the Regent Ra-Ding was in power; and he took an interest in modern ideas and had owned two or three motor cycles. So, under his protection, we enjoyed riding motor cycles moderately. Soon after the resignation of the Regent, a conservative Regent Tak-Drak came into power; and a prohibition order came into effect in 1943. The ban includes the use of motor cycles, cycles, felt hats, modern leather boots or shoes, foreign-made leather saddles and playing of soccer games. This shut door on the modernization remained so till the Chinese came to Tibet in 1950.

The Chinese army brought a jeep to Lhasa; and, on the day the army marched into the city, a single jeep was seen among hundreds of horses and other animals. I was in India at that time taking delivery of electrical goods for the Government and despatching them to Tibet. I had bought a Land Rover and despatched it to Tibet hoping that it might be possible to introduce modern transport into the country. The car was dismantled to the smallest parts possible and sent by sea to Lhasa. Then some jeeps, cars and even few trucks were imported by others. By then there were many cars, jeeps were being driven in the city.
Above: With an Austin A-7 marked Tibet No. 2, standing on the right is Kun Phail La and on the left is Tashi Dhon-Drub; who were close confidants of the 13th Dalai Lama during his last years. (1932)

Left: Men moving a motor vehicle body over the Nathu La pass. (1954)
The top of Nathula pass, the border between India and Tibet. Seen above, the author's youngest son, Paljor.

Horses and mules crossing a large stream while their riders crossed over a crude bridge further ahead.
Tibet's major export of wool is transported by mule back to India. (1954)

Camels transporting goods on the plains of Phari 1954
Travellers crossing the windswept plain of Phari. (1946)
Travellers decending from Nathula pass into Sikkim. 1954
Troops led by the author’s father, Dasang Dadul Tsarong to escort the 14th Dalai Lama in flight towards India in 1950. The force was being sent on the southern bank of the river Kyichu to cover the main road on the other side of the river. This is a kind of a legacy left by him when he successfully stopped the Chinese at Chaksam in 1909, making possible for the 13th Dalai Lama and his entourage to flee to India.
TRADE

Tibetans were generally known as farmers and nomads in the outside world; but they were also good businessmen. They could endure great hardships in the course of their trading and earn their livelihood in business. The ancient trade routes run in many directions through Nepal and India, through western Tibet as far as Ladakh, through eastern Tibet into China and Mongolia and from southern part of Tibet into Bhutan. The trade with India had developed gradually after the treaty of trade regulation signed between British India and Tibet at Simla in 1914. Most of the trade routes that go through Nepal were switched to Sikkim over the Jelep La and Nathu La passes because of the shorter distance, they had been opened up by the British Expedition in 1904, which had entered Tibet through these two routes. The road conditions being kept on improved from the Sikkim border. By late 1930 and at the beginning of 1940, the volume of trade had picked up briskly, especially during World War II.

In 1943, a large caravan of camels arrived in Lhasa to carry goods to China. When the Japanese had cut off the supply routes to China by the Burma road, the allied governments approached the then Tibet government to allow supply routes to China through Tibet. The United States of America sent two emissaries to Tibet to inspect the routes and also brought greetings from the President of United States of America to the Dalai Lama of Tibet. The Government of Tibet eventually agreed to the use of the routes to China provided they were strictly limited to non-military supplies. Thereafter, many Chinese merchants came to Tibet through India bringing with them large quantities of goods for China. Tibetan owners of mules and other animals took on this hazardous task; for they were earning handsome transport fares. Camels had not been seen in large numbers in those days, but now, with the trade flourishing, large caravan of camels were brought to Lhasa from Sining (Chinghai province). Tibetan merchants and business people also joined in the venture.

Many people made fortunes; and many lost in the business at the end, when the Chinese currency was depreciated to its lowest. Again, after the Chinese Communist came into power in Tibet, the trade between India and Tibet picked up again. This time, the requirement of commodities was more extensive than usual. The imports included watches, fountain-pens, cameras, cycles, electrical goods, building materials and even number of jeeps and trucks. The business gradually decreased till it was totally stopped when the Chinese took full control of Tibet in 1959. Traditionally, Tibet’s main exports to India were wool, fur, yak’s tails, borax etc. This brought in more than enough foreign exchange to pay for the imports, especially during the second Great War, when the Chinese merchants came to Lhasa to handle despatching their supply goods to China. They exchanged large amount of Indian currency for paying transport fares for their goods, thereby a large amount of Indian currency was accumulated with the Tibetan business people.

Tibet’s import from India were numerous, to mention a few, rice, flour, tea, sugar, spices, cigarettes, paint, glasses, dried fruits, aluminium utensils, wool, cotton and silk materials.

The trade route to China and Mongolia on the northern plateau was open only during the summer months. Traders made this three-month journey once a year and usually the return trip was made the next year. A few lucky people were able to exchange their commodities soon, and if they work fast enough, they were able to join the same group who were returning to Lhasa. This is hard, they had to catch the last year’s group who were returning. Traders made arrangements to group themselves in large formation so as to avoid the danger of being attacked by bandits.
Travellers took large amounts of food-stuff, tents and other requirements for the long journey for there are no houses or towns to be seen on the northern plains. Though the journey is long, the travellers take it easily by making their camps by mid-day. The animals were loosed and sent for grazing while they passed their time in games and target-shooting. Game-shooting is prohibited in Tibet, but some do it, looking for the great wild male yak, which is enormous in size and often dangerous to kill. Several riflemen were required to kill a male wild yak, by shooting from different angles to deceive the animal. Its meat is not eaten, but the horns and the hearts are valuable. The heart of a wild yak is used for preparation of heart medicine.

Chinese muslims from the border town of Sining (Ching Hai province) visit Lhasa annually. They bring brick tea, the famous Sining vinegar, small quantities of rifles, pistols, horses and mules. Tibet also had trade relations with Nepal and Bhutan. As the Nepal border is far away from central Tibet, its products do not reach Lhasa in large quantities, though the border trading was very active. Tibet's main exports were sheep, wool and salt. Its imports were rice, dried fruits and molasses.

Trading with Bhutan was much the same as in ancient times. Commodities were exchanged through barter system mostly. They brought into Tibet hand-woven raw silk materials, bamboo baskets and containers and red pepper etc. These were exchanged for hand-woven woollen materials, salt and other commodities. The Bhutanese are very religious people. One of their main object in visiting Lhasa was to offer prayers to the image of Lord Buddha in the central cathedral, the Jo-Khang. Every Buddhist visitor who comes to Lhasa would not miss the opportunity of being able to visit this sacred shrine.
Camels, that have traversed the vast stretches of high plateau from Sining carrying essential goods, being led to the Tsangpo river bank for water. (1943)

Loading the camels on the day of their departure. (1943)
Getting ready to move. (1943)

Starting their long and hard journey from Lhasa to Sining, a province of Chinghai on the Chinese border. (1943)
The plains of Tuna on the main trade route to India with Mount Chomo Lhari in the background.

(1950)

Escorts of His Holiness the Dalai Lama on the plains of Phari, 1950.
Camel herders from eastern Tibet. (1943-44)
Caravan men from the northern plains of Tibet. (1943-44)
CHAPTER - FOUR

NECHUNG ORACLE

Page 33 to 36
There are hundreds of oracles in Tibet, but the chief, and the foremost oracle in rank, was the Nechung. The history of this famous oracle goes back to the time of King Trisong Detsen in the eighth century. During this King's reign he invited Padma Sambhava, the great tantric teacher, to come from India. Upon his arrival he found that spirits of all levels were present in the country; and these had to be put in order before teaching could be taken up. He therefore, through his great divine power, suppressed or destroyed all evil spirits; and useful spirits were sent to various places to become protectors of the land. After having built the monastery of Samye, Padma Sambhava, through his divine powers of knowledge, called for an image of Lord Buddha made out of turquoise, which was lying in the temple of Patahar near the border of Sinkiang and Mongolia. The King sent his son for the image, and it was brought to Samye. Upon its arrival, Padma Sambhava found that a highly placed spirit, namely Pehar, had followed the sacred image. He then decided to send the spirit to Ghung-Thang as the protector of that place. When fire broke out at the monastery of Ghung-Thang, its inmates lost faith in their protector, and a box full of the belongings of the spirit was thrown into the Kyichu river.

The Khenpo, the head monk of the Deyang house of Drepung monastery knew through his divination that such an incident had occurred at Ghugn-Thang and that box full of Pehar's belongings were floating on the river. He sent his attendant to the riverside instructing him that he should hold on to a box floating on the river and that without being opened, it should be brought to him. The attendant did what his master instructed him to do, and to his surprise, he saw the box floating on the river near him and pulled it to safety. He then started his short journey; but he rested at the foot of the hill where Drepung monastery was situated. Having laid the box near him, through curiosity, he opened the box to examine. As soon as the box opened, a black cat jumped out it and ran towards the hill where the present Nechung monastery is situated. He closed the box immediately and continued his journey. When he entered the Khenpo's room, the Khenpo, through his divination, knew what had happened. Before his attendant could speak a word, the Khenpo told him what he had done and excused him by instructing him to go out and bring the head of the dead horse which would be lying outside the boundary wall of the monastery. Surprisingly, he found it, and brought it to the Khenpo. The Khenpo made prayers and the spirit of Pehar appeared before him. He then consecrated the spirit of Pehar to the wall of his room. It is then believed that the spirit dwells most of the time at this place. The Khenpo asked the spirit what was his needs; the spirit replied that he needed a small place to dwell in. The word “Nechung” in Tibetan language have the meaning “small place.”
The medium sits on a chair, while Monks chant prayers of invocation of the spirit of Nechung.

Monks in front beat drums, play trumpets and other instruments for the service.
The head-dress, being heavy, is usually placed on his head when the medium begins to possess the spirit.

The chin strap is being tightened firmly after the spirit enters into the medium.
CHAPTER - FIVE

MILITARY

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TIBETAN ARMY

The modernization of the Tibetan army came into existence only after 1912, when the Chinese occupation force was defeated and sent back to China through India. This enabled the 13th Dalai Lama to return to his country after two and half year's of exile in India. With the past experience of years of exile, first in Mongolia and China when the British Expedition came to Tibet in 1904, and the second time in India when the Chinese force arrived in Lhasa in 1909, the Dalai Lama thought that something has to be done for the security of the country.

Not long after his arrival, he was determined to build a strong army to defend the country from any outside threat. He appointed Dasang Dadul Tsarong as the Commander-in-Chief of the army, since he was his trusted man, had made it possible for the Dalai Lama and his ministers to flee to safety in India by putting up a strong resistance to the Chinese pursuing force of 300 cavalry at the Chaksam ferry. Dasang Dadul had some training in Russian military tactics while the Dalai Lama remained in Mongolia during his exile and also training at the British army headquarters at Lebong, Darjeeling, during the Dalai Lama's stay there in exile.

The Dalai Lama decided that the recruitment for the army should be made gradually to build a force of six thousand men initially. Early difficulties were the training of the men, and methods were to be taken up. The Government had made arrangements with the British fort at Gyantse for training two officers with fifty soldiers. There were seventy five Indian soldiers under the command of two British officers at Gyantse, which is six days horse-back journey from Lhasa. This was a British force to guard the trade route as agreed under the treaty obligations signed in 1904 at Lhasa. These officers and men were intended to be used for training others when they returned. Meanwhile, a Japanese ex-army man named Yashi-ma was employed to train another group of men at Lhasa in Japanese army drill. The third group was trained by a Mongolian named Ten-pai Gyaltsen who trained his men in the Russian method. The Dalai Lama inspected the different groups, and decided to have the troops trained in British drills. Hence, all recruits were trained in this system.

The number of troops gradually increased; but the problem of meeting the expenditure arose, though the troops were paid in grain in addition to cash payment. Then the question of arms had also to be considered. The Government revenue did not cover all this expenditure needed by the army; so His Holiness called the National Assembly to meet to discuss the extra revenue. There was no alternative but to tax the estates held by the monasteries, including the panchen Lama's estates in Tsang province, and the estates of the noble families. The new tax was also to be imposed on some others who held large estates.

In the Assembly meeting, it was decided to tax the large estate-holders, in a lengthy debate, in which the opposition put up a strong resistance to the plan, especially the representatives of the monasteries, who were always entitled to seats in the National Assembly. Progress was made slowly, in accordance with the plan; but the general reaction of the people with backing from the monasteries, there was a very strong opposition.

The Dalai Lama sent several officers for military training to Shilong, Quetta, and Darjeeling, and many more were trained at the British military fort at Gyantse. Mountain guns, rifles, machine guns, and other weapons were imported from India at various times. The troops were well trained and disciplined. A police force was also introduced on the advice of Mr. Laden La, from Darjeeling, who was the head of the police there. For his services, the Dalai Lama gave him the Tibetan title of Dzasak. By 1923, the small army of about twelve thousand men and officers were fit to serve for the national defence.
In 1924, an unfortunate event took place. The Commander-in-Chief, Dasang Dadul Tsarong, who happened to be my father, was removed from his post. The reason given was simply that Tibet now at peace, and there was not much work in the Defence Office. The main reason was, naturally, ill feeling against the military power, which was thought to be harmful to the religion; jealousy and intrigues by the conservative nobility, for they suspect the might of the military would eventually reduce their power. Mr. Hugh Richardson, in his book, "Tibet and its history," says, "The three monasteries of Lhasa, housing between them some 20,000 monks, were the most powerful instrument for dominating the administration. Each of them had a proportion of sturdy, not very highly educated monks, who were maintained more or less as monastic army, and it was unwelcome development that a lay army with noble commanders could neutralize their influence. That threat to monastic supremacy was their key to the reaction against innovations and it showed that the Dalai Lama, although the summit and master of the system, was also its creature. No Dalai Lama, however autocratic, could possibly ignore the determined pressure from the general body of the monks". Shortly after, all trained officers were removed from their posts and given some other employment. Thereafter, the army was allowed to deteriorate to a low standard. The Dalai Lama, for his determination to build a strong army for his land bore little fruit, was disappointed. Eventually, when he realized jealousy, intrigues, and ignorance of his leading people in the government and in the monasteries, he felt very much frustrated.

So frustratingly upset he was, that the Nechung oracle saw a need for a long-life prayer (Tenshug Shabten). All the members of the Kashag and others went before the Dalai Lama and fervently appealed for his absolvece and his pardon if they had not served him according to his wishes. A long life prayer was offered to His Holiness. This culminated in Dalai Lama's last testament where he stressed very strongly the need for a well trained and well equipped army at all border areas and need of all officials to devote their duties with full corporation with long range of goals in mind without personal grudge, self fulfilment and intrigues. As if to say that this is what had happened, and if this is continued (without strong defence) everything will collapse.

However, the Dalai Lama never lost his determination to build a defence force for his country. He built the new mint at Drapchi with military barracks attached to it, which were intended to guard the mint. The Dalai Lama appointed his new favourite Kunphail La and his old favourite and ex-Commander-in-Chief, Dasang Dadul Tsarong to control of the mint. Tashi Dondup Yuthog and Jigme Taring together with a large number of troops selected from the body-guard regiment, were sent for training at the British military establishment at Gyantse. On their return Tashi Dondup Yuthog and Jigme Taring were appointed commanders of the new regiment at the mint. New recruits were called in from among the some of the well-to-do families. Additional drill and band instructors were called for from the body guard regiment. They were well trained in the use of their equipment. The Dalai Lama also visited the new Government mint and inspected the troops as well. His cherished hope of rebuilding the defence force had once again begun; but ill-luck had befallen the Tibetan people by the passing away of His Holiness. This was in the year 1933, the whole nation was shocked and mourned the passing away of their Precious Protector. Within a short period, the troops of the new battalion had rushed to Norbu Lingka Palace, and forcefully asked for demobilization of the troops. The troops never returned to the barracks and, shortly after, the regiment was dissolved. This brought a further set-back for the defence; and it was never recovered properly till the end, when the Chinese invaded Tibet in 1950.

Had the conservative forces not obstruct the Dalai Lama for his continuation of the programme, Tibet would have been saved from the Chinese invasion. How small a defence force may be, Tibet could have been saved partly by its natural defence of hazardous terrain and countless high mountain passes. At least, much time could have been gained so to make the nations of the world to understand Tibet's position properly. Unfortunately, when the invading army marched, there were little resistance on some areas of the border, and the strong fort of Chamdo fell without firing a single shot. It is regretful to note that last Testament of the 13th Dalai Lama became true.
Standing L. to R.: Depon Salungpa, unknown (artillery man), Depon Sampho (artillery),
Leutenant Tadin, (artillery), Depon Dinghja Dorji Gyaltsen (artillery),
Major Tsering, Leutenant Phurphu Dhondup,

Seated L. To R.: Trhaing Dong Letsen (secretary defence), Commander-in-Chief, Dasang
Dadul Tsarong, Depon Ngelungpa.

Foreground: Depon Tsogwa, Bodyguard Depon Surkhang, and Depon Drumpa.

(1922)
Seated R to L : Depon Salungpa, Depon Drumpa, Depon Doring, Depon Sampho Sey, Depon Tethongpa.

Standing : Commander-in-Chief : Dasang Dadul Tsarong.

(1921)
Commanders of the newly formed regiment of Dong Dak. Left to right: Jigme S.W. Taring, and Tashi Dhondup Yuthog. Photo by Spencer Chapman. (1932)

Regiment of the Dong Dak, photograph taken in the courtyard of Dapchi barracks at the Dapchi Mint, in 1932. Photo by F. Williamson.

Below: Troops from various regiments of the Tibetan army in late 1940
CHAPTER - SIX

PHOTOGRAPH SECTION

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Drepung monastery: Considered the largest monastery in Tibet, it was built in the year 1416 A.D. by the first Dalai lama, Gedun Drupa. The monastery had four major colleges, namely, Gomang, Losel Ling, Deyang and Ngagpa dratsang. These colleges were further divided into 27 hostels. Drepung monastery had 7700 monks according to the official figure, but normally it exceeds this number by about 1000 to 1500 monks. 

(1940s)
Sera monastery: It is situated in the north of Lhasa city, about 2 miles away. It was built in the year 1490 by Jhamchen Choeje. It had three colleges, namely, Sera Jhe, Sera Mey, and Sera Ngagpa. The three colleges were further divided into hostels. The number of monks according to official figure was 5500, but in reality exceeded by about 1000 monks.

(1940s)
Gaden monastery: Situated in the east of Lhasa city, about 15 miles away, and built in the year 1409, by the most revered and famous scholar Je Tsongkhapa. It is divided into two large colleges, namely Gaden Shartse and Gaden Jhangtse, and together housed about 3300 monks in the official list, but the number of monks always exceeded that figure by about 500. 

(1940s)
Samye: The famous monastery was built during the reign of King Trisong Detsen. The plan was laid by the Indian Pandit Santiraksita and completed in A.D. 766. This was the first monastery in Tibet, where the great Indian Tantric Master Padma-sam-bhava and many other celebrated Indian Pandits like Atisha from Bengal came and transformed the monastery into a great learning center. It was at this monastery, where several Buddhist text books were translated into Tibetan from Sanskrit.

Photo by D.D. Tsarong, (1933)
Tashi Lhunpo: Situated at Shigatse, the second largest town in Tibet. This monastery, the seat of the Panchen Lama, was founded by the first Dalai Lama, Gedun Drupa in 1445. One of the temple in the monastery has the largest brass image of Gyalwa Jhampa (Matraiya).
Kubum monastery: It is one of the big monasteries in the east, neighbourhood of the Kokonor. It was the birth place of Tsongkhapa, founder of the Gelukpa religious order. The monastery had about 4000 monks including a vast number of reincarnated lamas, who had their residences in the monastery complex which are called the Labrangs. (1956)
Ra-Daing monastery: Situated in the north, about 50 miles away from the capital, Lhasa, It was founded by Drom Tonpa in the year A.D. 1056. Ra-Daing is considered very sacred monastery. In fact, the thirteenth Dalai Lama made several visits on various occasions. The reincarnated lama of Ra-Daing, His Holiness the Radaing Rinpoche assumed the seat of Regent from 1934 to 1940, during the absence of the Dalai Lama.

(1954)
Kunde-ling: It is situated between the Potala palace and Norbu Lingka, the summer palace of the Dalai Lama. The “Lings” are known to be the dwelling places of high re-incarnated lamas. Each “Ling” had about 150 to 200 monks within their administration. There were four Lings, namely Kundeling, Tsomoeling, Tengyal Ling and Tsechog Ling. The Regents were selected from among the reincarnated lamas of these lings, during the absence of the Dalai Lama. Historical past had shown that candidate lamas from Kundeling, Tsomoeling and Tengyal Ling had served as regents.
Goddess Palden Lhamo (Maha Kali), the female deity is altared on the third floor of the Central Cathedral in Lhasa. She is worshipped both by Tibetans and Nepalese community. Thousands flock to seek her blessing. The Lhamo is taken out once a year around the inner circle of the city. She is even received before the Nepalese Legation where offerings were made. At intervals, the faithful worshippers awaited with scarves and prayers. The Lhamo was destroyed during the cultural revolution.

(1946)
The female deity, Palden Lhamo was taken around the city.

(1946)
Every Tibetan home has a chapel according to an individual’s wealth. The above photo is the chapel of the author’s residence in Lhasa. The altar and sacred religious scriptures that are encased behind the throne hold the basis of the chapel. The lama in the picture is the Drikung Trhitsap Rinpoche, who administers the Drikung monastery during an absence of the Drikung Kyapgon Chetsang Rinpoche, holder of the Drikung Kagyupa sect.

(1949)
During the great prayer festival of Molam, the administration of Lhasa city is handed over to the Drepung monastery, a practice instituted by the fifth Dalai Lama. During that period, Geyoks as they are called, will police the city to maintain law and order.

(1953)
Two Geyoks or provosts of a monastery standing in front of tent. 1953.
The "Kashag", office of the cabinet ministers, was the head of the administration of government of Tibet, which consisted three or sometimes four ministers. Day to day administration was carried out from this office. When important state affairs were involved, the Kashag calls the four monk secretaries, called the Drungyik Chenmo, and the four lay officials, called Tsepon for discussion. If the matters were too important to be decided by them, then the National Assembly was called whose decision will then be sent to the Dalai Lama or the Regent for their approval.


(1945)

L. to R.: The four Tsepons — Lukhangwa Tsewang Rabten, Shababpa Wangchuk Deden, Ngapo Ngawang Jigme, and Namling Paljor Dorji. (1944)
During summer recess, the ministers in turn host parties to various officials of the Government. It was minister Kapshopa’s turn and he is seen here welcoming his colleagues. It is a traditional custom to greet the in-coming guests with folded hands if they were in equal status.

(1946)
The party lasts the whole day with lunch, tea and dinner. In between meals, some go for walks, others play dominoes and sho which is a typical Tibetan game of dice throwing. These games considered conservative game and are freely played by high-ranking officials. They do not play Majong or card games.

(1946)
Chaksam Ferry: The crossing is forty two miles from Lhasa on the Yalung Tsangpo river. The river runs for about a mile and then joins the Lhasa Kyichu river which forms the Brahmaputra river. The ferry is operated during the winter months. All revenues from the ferry were collected by the Chaksam Chuwori monastery which is situated on the hillside of the opposite bank. There were two or three barges and number of skin boats for moving passengers and their baggage.

The site is a very important historical mark for Tibet, because the Tibetans defeated the Chinese troops numbering about three hundred cavalary who voluntered to capture the Dalai Lama and his ministers when they fled to India in 1909, during the Chinese invasion. A small force of Tibetans led by Chensal Namghang (who happened to be the father of the author) held back the Chinese pursuers. The Chinese cavalry reached the riverside at night, and finding the barges and the boats were removed to the other side of the river, they could not advance immediately. However, A small force led by Du-gen (a nickname given by the Tibetans, meaning “Elder Devil”) managed to cross the river and reached the monastery. The Tibetans in the monastery ran along the hillside to join the main force who were well sheltered behind rocks. When first light came on, the Chinese troops opened fire heavily on the Tibetans which died down at sunrise. At this time, the Tibetans started their volley, and in a short time, the chinese troops in great confusion, fled in panic in all directions. The Chinese must have underestimated the Tibetans and they remained in the sand-dunes clearly exposed to the Tibetans. Here is an excerpt from Chensal Namghang’s diary:

At dawn, on the 7th, there were heavy firing from the river-side by three sections of troops and one section from the monastery. Having decided to sacrifice my life in this battle, we emerged as the victor by causing 170 enemy troops killed. Our loss was eleven men and five horses killed. My men were dispersed and told them to leave at their will. The achievement was mainly due to my training in Russian military tactic, and this was my first victory.
Chaksam ferry. Usually there are no tents pitched on the sand beach. This must have been a special occasion, expecting a special guest.
Potala Palace: This magnificent structure was built during the rule of the fifth Dalai Lama. The building took almost fifty years of construction and was completed at the end of the 17th century. It is about twenty stories high from the center base. It contains many precious tombs of the past Dalai lamas. Among them, the most precious were that of the fifth and the thirteenth Dalai Lamas. There are countless number of rooms, chapels and halls. The Namgyal Drantsang itself housed about 175 monks in the religious service of the Dalai Lama. I do not know if there existed a twenty storyed building before three hundred years.

(1947)
Like the Potala Palace, all better houses in Tibet were built with stone, wood and clay. Clay is packed between each layer of stones and it was then solidified by singing women who dropped slabs of stone each time a layer was completed. All tibetan houses had wooden pillars and the length between each pillar was 8 to 9 feet according to the size of the wooden beam available. Flooring was done by using Arka, which is a kind of stone found on the mountain side. It is crushed into small pieces and laid on the floor. After spraying water, several women start beating the floor with a long handled flat stone. They beat the floor with a rhythemic movement of walking and singing. The finished floor would be equal to mosaic flooring.

(1947)
Senior government officers, late father of the author and Tsepon Shakabpa were seen here inspecting a government sponsored building in progress, year 1946.
An experienced stone cutter uses his skill by cutting huge boulders into neat slabs by following the vein on the granite. A skilled man could produce about 40 to 50 stones per day.

(1948)
Hammering with a 20 pounder, he uses his skill in cutting the boulder.
The final strike rendered successfully.

(1948)
Do-de Kungo, the tallest man among all the officials of the government, was about 6 ft. 9 inches. He is holding his daughter on his right and Mrs. T.Y. Taring on his left.

(1944)
The tallest man known in Tibet posing for a photograph. He was 7ft. 11 inches with his boots on. He was brought to Lhasa from eastern Tibet in 1942 to become a candidate in the service of the Dalai Lama as bodyguard. It was a traditional custom to have tall men in the service and they were made to look broader with padded shoulders and quilted inner skirts.

(1943)
L. to R.: Horkhang Sonam Palbar, an eminent scholar. Lhalu Tsewang Rigzin, cabinet minister, and Phala Donyer Chenmo. Chenmo, the chief secretary to His Holiness the Dalai Lama. All posed in their casual attire.

(1953)

L. to R.: Surkhang Wangchuk Dorji, and Shokhang Thubten Nima. They were monk officials of the then government of Tibet.

1944
Servants of the nobility, pose in their casual dress. (1938)

It is a traditional religious practice to burn incense and offer prayers to appease the Gods. (1949)
Travelling by boat was pleasant journey from Lhasa to Chushul which also saves one day. Journey ends after 35 miles where the Kyichu and Yalhung Tsangpo river merges.

Mr. George Sheriff accompanied by his wife, Betty, leaving Lhasa after spending about three years in-charge of the British Mission. They were wearing farewell scarfs presented by the representatives of the Tibet foreign service department.

Kyichu river is quite smooth all the way to Chushul and travellers who were heading for south, can continue their journey further by two more days.
L. to R. Front Row: Rani Taring, Raja Taring, Princess Cuckoo of Sikkim, Mrs. Jigme Taring, and Sogshing Yapa La of Sikkim.

Back Row: Unknown, Mr. Jigme Taring, Lingmo Yapa La of Sikkim.

The occasion was the arrival of the Sikkim princess to-be the bride of Yapahi Phunkhang sey, Gonpo Tsering.

(1941)

When a bride reaches the groom’s house, she is helped to dismount her pony onto this platform. The platform was built with sacks of barley, wheat, and salt. It is then covered with tiger skin, brocade of assorted colours, and scarf. The significance of this is that it would bring abundance of good luck to the house.

(1940)
Departing friends and relatives often bid farewell by touching their foreheads. In this picture, on the right, is Lhalu Tsewang Rabten, head of the touring delegation to China, who led the officials and various representatives of people in Lhasa areas; on the left is the leader of the delegation from Chamdo area (Kham, eastern Tibet) The picture was taken at Chamdo when the Lhasa delegation was leaving for Lhasa after their tour in China. 1956.
Ex-general Ding-Jha having a game of carom. It is a popular game in Lhasa. General Ding-Jha was a kindhearted and jovial man. He was one of the officers who went to Shilong and Quetta for training in artillery during the reign of the Thirteenth Dalai Lama. He wore a head-dress which is compulsory in the circles of the Government officials. It is called the "Pachok", meaning a knot of the hero. The small charm box in the center of the knot reveals the rank of the officer. The charm box is worn by the fourth rank officials and above only.

1944
Henrich Harrer, German mountaineer who escaped from India into Tibet during the second world war, is seen here about to help the author and his wife to descend from a cave considered a sacred pilgrimage center at Yerpa.

(1945)

L. to R.: Mrs. Neto, Mrs. Y.D. Tsarong, Mrs. T.Y. Dorji, Peter Aufshniter, German mountaineer and Henrich Harrer’s companion, and the author.

(1945)
These robes made of brocade were attired by Tibetan Government officials on various ceremonial occasions. It is compulsory for the officers taking part in the ceremony to wear different robes with different designs according to the traditional custom and rules of the Government. Before each festival, either religious or otherwise, the Government issues notices for kind of robes to be worn on a particular ceremony.

These brocades were from China, Russia, Japan and from India. Old brocades were very rare, especially that had come from China and Russia. Tibetans use brocades in many ways, not only for costumes, but for religious and many other purposes.

Gyen-Shi, meaning four designs, always bear rainbow — like colour at the hem.
Tsonbrah — meaning assorted colour. Can be in many different designs.

L. to R.: Junior Mr. S.T. Ragashar, Miss. Y.D. Ragashar, Senior Mrs. P.B. Ragashar, Senior Mr. R.P. Ragashar
Costume worn by the author is from the time of Rinpung’s rule in Tibet in the fifteenth century. The Tibetan government preserved these costumes very carefully; and they were stored in the Namgyur Genzoe, the treasury at the Potala Palace. They were taken out every year and on special occasions by the council of ministers together with the Dalai Lama’s representative. There had been occasions when the Dalai Lama personally was present during the opening of the Namgyur Genzoe.

Traditional custom imposes on the junior officials the duty of wearing these costumes during the New Year’s festival at the Potala Palace and on other special occasions like the Dalai Lama’s entrance as a student into the Drepung monastery and other very special occasions of his visits and travels. The officials whose turn was shown in list were called upon to take delivery of the costumes a day before the ceremony. Item by items were delivered, with a detailed list of costume with precious ornaments, making sure there were no missing stones on the ornaments. Even cracked or chipped stones were recorded in the list. After the ceremony, they were taken back, making sure that everything was intact. If damage or loss of any parts were found, the wearer was responsible for replacing them. For instance that some persons lost many turquoises and they were landed in debt for replacing the valuables.

(1947)
Once in twelve years, the Drinkung Phowa Chenmo was held at Tedrom, a very remote area, about 40 miles from Lhasa. The occasion was the Drikung Phawa Chenmo, symbolizing the great transference of soul, is blessed by the Drikung Kyapgon Rinpoche. Thousands of people, regardless of hardship, flock to this place, where they pitch their tents and people bring with them all their necessities.
Congregation of people during the Drinkung Phowa Chenmo, 1953.
In ceremony, on the first day of sowing crops, the "ZO", a cross breed between a yak and a cow, are colourfully ornamented with plumes and dyed hair. The animal is much stronger in the field work.

(1953)
Yaks are the most important animal in Tibet. Almost every part of the animal is used for various needs. They are the chief source of milk products, such as butter, various types of cheese and yogurt. Apart from these, its hair is used for making a kind of tough fabric called “Ba”, which was the fabric for making tent used by the nomads. It is widely used for many other purposes. Even the front balcony of the Potala was covered with this material for protection from sun and rain. Its tail is one of Tibet’s export item and they are generally used for theatrical purposes. Its skin is used for making boat etc. Besides its meat, consumed in large amount, the yak is used for transport.

The male yak is called “Kyupo” which is very large in size and it stays aloof except during mating season. The size of the yak varies with different locations. The largest yaks were found at Mam/Shung, a province of Drikung. There is another kind of yak called “Ayu”, a hornless yak, but it is very tough and excellent for transport and riding.

Then there are the “Dongs”, a wild yak, enormous in size and very dangerous too.
The top of the Nathu La pass, 14300 ft. above sea level is the boundary between India and Tibet. All Buddhists believe that every high mountain pass, certain deities protect the areas and therefore, travelers hoist prayer flags and chant prayers to seek their blessings. The mountain on the foreground is the Chomo Lhari situated between Tibet and Bhutan.

(1957)
Minister Ragashar Phuntsok Rabgyal leaving Lhasa to defend northern Tibet from the Chinese force marching into Tibet in 1950. The minister and his forces did not have to face the Chinese because a peace treaty under duress was signed in Beijing.

(1950)
The arrival of some of the Chinese Communist forces at Lhasa, the capital of Tibet. All kinds of transports were used. Even a lone jeep, assembled near the city joined the line of troops. 1951.

Unlike the Chinese troops who entered Lhasa in 1909, the Communist troops were peaceful when they arrived; yet they were cautious and were carrying their automatic rifles ready, should any trouble appears. When the Chinese troops entered Lhasa in 1909, they started shooting indiscriminately which killed many civilian people. The Tibetans remembering the previous occasion, there were not that many people who dared to come out of their homes to watch the arrival of the troops. 1951.
Above photographs show the arrival of some of the invading Chinese forces at Lhasa. All sorts of animal transports were used, including camels. Even a lone jeep assembled near the city, joined the line of troops.
Below: In 1952, an impressive Chinese military might was displayed to the public in front of the Potala Palace. This was the time when there was much hatred of the Chinese rule in Tibet and a strong underground faction was also very active. Constant pressures put on the Kashag, office of the members of the cabinet ministers, led to the resignation of two Prime Ministers and subsequent arrest of several members of the underground leaders. The situation was brought under control by the presence of strong Chinese force stationed at Lhasa.
Chakpori, the famous and ancient medical college, looks in the background. Chinese troops in forefront display their might. The medical college was partially destroyed by Chinese bombardment during the 1959 revolt and final destruction was brought by the cultural revolution.

(1952)

The cabinet ministers of the Tibetan Government were also taken around to inspect the troops. There was no such precedence of inspecting troops by the cabinet ministers. This was something peculiar and new to them.

(1952)