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Part I.-HISTORY, LITERATURE, &c.

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A brief account of Tibet from "Deam Ling Gyeshe," the well-known geographical work of Lama Tsanpo Nomankhan of Amdo.\*—Translated by Sarat Chandra Dás, C. I. E.

In the sacred Buddhist scriptures called Chhos mngon-par mdsod (Abhidharma kosha) occurs the following:—

"Hence northward there lie black mountains nine,

"Which passed, the lofty snow-clad peaks appear,

"Beyond which extend Himavat, the realm of snow."

This alludes to the long ranges of both low and lofty mountains which intervene between Uddayana (Afghanistan) and the Chinese province of Yunan. The great country of Himavat, which is the chosen land of Arya Chanrassig (Avalokiteshvara) for the propagation of Buddhism, and which stands aloof from the rest of the world on account of the lofty snow barriers which surround it, is known by the general name of Po. That country is to a great extent higher than the surrounding countries. The Hor country of Kapistan (Yarkand and Kashgar) touches it on the north-west, and the great province of Tsongkha in Amdo, well known for its being the birthplace of the illustrious Tsongkhapa, separates it from China on the north-east.

Possessing a temperate climate, it enjoys immunity from the oppressive effects of the extremes of heat and cold. It is to a great extent

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<sup>\* [</sup>This paper is a reprint from a report to the Government. In the absence of the author from India, it was not thought advisable to make any alterations in it. Ed.]

free from the ravages of famine, wild animals, venomous snakes and insects. The snowy mountains of Tési, Chomo-kankar, Phulahari, Kulakangri in Lhobra, Habe in Upper Nang, Chhyi-kang, Tsarita and Nanchhen-thangla in Do-klands, Yarlha Shambu, Toirikarpo, Kha-wa-Lodil, Shabra Karpo, Machhen Pomra, and others stand exalted with uplifted hoary heads, like so many glittering chhortens of rock crystal. There are also the mountains called Hoti-gongyal, Mari Rab Chyam, Jomo nagri, Kong-tsun-demo, &c., abounding in numerous fragrant herbs of wonderful medicinal properties, and clothed in charming pasture. Besides these, numberless black mountains fill the country. The lakes are Mapham Gyu-mtsho, Gnam-mtsho phyug mo, Tsha-mtsho, Yar-hbrog gyu-mtsho, Phag-mtsho, Mtsho skyareng sngoreng, Khri-gshor, Gyal-mo. Numerous other lakes of sweet, pure and sparkling water are scattered all over the country. The great rivers such as the Tsang-po, Senge khabab (Indus), Mab-chya khabab, Tsha-shika, Lja-chhu Dngul-chhu, Hbri-chhu, Gser-gyi phye-ma (Golden sand), Nag-chhu, Rgyal-mo Dngul-chhu, Rma-chhu (Hoangho), Sme-chhu Rbe-chhu, Bsang-chhu, Hjulag-chhu, Btsong-chhu, fed by numerous tributaries, flow towards its boundaries. Extensive forests, pasture lands, grassy valleys, meadows, fields abound there. Barren and bleak plateaux, which look like deserts and sandy plains, occupy the largest area of the country. The great countries of Rgya-nag (China), Rgya-gar (India), Persig (Persia) have great oceans on their borders, but the country of Tibet stands surrounded by the mighty barriers of snowy mountains, skirting which are the kingdoms of Rgya-nag, Rgya-gar, Hjang, Mon (Cis-Himáleyá), Bal-yo (Nepal), Kha-chhe (Kashmir), Stag-gssigs (Tajik or Persia) and Hor (Tartary), inhabited by various peoples. As the great rivers which fertilise these border countries have their sources in the country of Po (Bhot or Tibet), the latter stands to other countries in the relation of Dsambuling (Jambudvipa) as their centre.

This great country is divided into three parts-

I.—Stod Mngah-ri skor-gsum ... High (or Little) Tibet.

II .- Dvus Gtsang, divided into four pro-

vinces, ... ... Tibet Proper.

III.—Mdo, khams and Sgang, ... Great Tibet.

## I.—LITTLE TIBET (BOD-CHHUNG.)

Stod Mngah-ri skor-gsum is divided into the three following circles:
—Stag-mo Ladvags, Mang-yul Shang Shung, Guge Buhrang (Purang);
and into the following districts:—

Purang, Mang-yul, Sangs-dkar, HChhi-va, Bla-sha, Shal-te, Shang Shung, Upper and Lower Khrig-se.

In former times the political boundary of Bod (Po) extended up to the dominions of the Turushkas (Turks). Upper Tibet was in fact divided into two parts. Its northern division included Badakshan, where there was a Dsong (fort) for the government of the numerous hordes of Dokpas (herdsmen). The chieftain of Badakshan was a vassal of Tibet, who is mentioned in the ancient records of Tibet as the king of the Dokpas. To the east of Upper Tibet are the snowy mountains of Tesi (Kailash), lake Mapham (Mansarovara), the fountain Hthûng-grol. which has the reputation of extending salvation to those that drink its water. All these are within the jurisdiction of the Garpon (Governor) of Stod-sgar, who is an officer under the Government of Lhasa. Now-adays the pilgrims and devotees of Gangs-ri designate the snowy mountain mentioned in Mngon-mdsod and other sacred books by the name of Kang Tesi, and the lake Mtsho ma-dros-pa by the name of Mtsho Maphan. The commentators of Mngon-mdsod describe the four great rivers of Upper Tibet as issuing from rocks, which respectively have the appearances of an elephant, an eagle, a horse and a lion. According to other writers the rocks have the appearances of the head of a bull, a horse, a peacock and a lion, from which spring Ganga, Lohita, Pakshu and Sindhu. Each of these great rivers is said to flow into one of the four oceans, after receiving more than five hundred tributaries. The great lake Mtsho-ma drod-pa is mentioned as extending over an area of 80 These accounts vary very much when compared with what is This may be attributed to the difference of moral merit in the different generations of mankind. It is probably owing to the smallness of moral merit in us, that we do not see these sacred places in their original state as our ancestors saw them. There is no other explanation except this why great things should look small. The mighty river Sindhu, issuing from a glacier on the western slopes of Kang Tesi, flows westward through Balti and afterwards in a south-western direction through Kapistan, Jalandhra, and Panchanad, till joined by the rivers Satadru, Vipasa, Chandrabhaga, Airavati and Vitasta from the east, and the rivers Chandana, Seka, Nilata, Hera and Lak, and lastly through the country of Sindhu to empty itself in the great ocean called Rinchhen hbyung quas (the origin of precious things), opposite Saurashtra. On account of there existing numerous snowy mountains in the countries of Punchanad, Kashmir, Ushmaparanta, Kabela and Jalandhra, which send their water into it, the river Sindhu is very powerful, and in fact it is the greatest of the four rivers mentioned above.

The river Pakshu springing from the glaciers on the north-western slopes of Kang Tesi, and flowing through the country of Tho-kar in a westerly direction, and Balag Bhokar and Hiva, and also through the



steppes peopled by the Turushka hordes, discharges its contents into the great lake Mansarovar (Aral).

The river Sita, issuing rom the glaciers of the Tesi mountains on their eastern side, flows through the country of Yar-khan and Thokar to empty itself into the lake Tsha-mtsho. Tradition says that formerly this river, flowing through the centre of the Hor country, discharged itself into the eastern ocean; but on account of its being drained by means of aqueducts, cut from it to irrigate both Chinese and Thokar countries, its progress to the sea was arrested. is evidently a story. This Sita does not appear to be identical with the Sita mentioned in the work called "Passport to Shambhala." The celebrated Kang Tesi being very high, it is seen from a great distance; and the group of mountains surrounding it, and extending to a great distance on all sides, also pass under the same name. There is a smaller peak called Mgonpori in front of Kang Tesi, and partially concealing it. Confronting the sacred mountain, at a short distance is situated the famous lake Mtsho-mapham, to the west of which there is another but smaller lake, called Lagran-mtsho. There are legendary stories connected with the furrow on the smaller peak situated in front of Kang Tesi. According to the Tibetans it was there, that Je-tsun Milarapa and Naro Ponchhung having challenged each other to perform miraculous feats, the latter fell headlong, rolling down from the waist of the peak, and thereby causing the deep furrow on its slope. But according to the accounts of the Rgya-garpas (Indians), the furrow is the groove caused by an arrow shot by Kartikeya. They also say that this little mountain formerly existed in the belly of the great Himálaya mountain, whence it was extracted by Hanumanta, who now resides in it. It is therefore that Mgonpori is called Hanumanta by the Tirthikas. According to the Buddhist accounts there are foot-marks of the son of king Suddhodana on the four sides of Kang Tesi, together with the sacred symbols printed on them. On the back of Kang Tesi are the foot-marks of Milarapa and Naro Ponchhung, where also are seen many religious symbols. There is a sacred cavern consecrated to Jigten Waug-chhyug, besides other objects of great The Tirthikas adore the foot-marks of the great Teacher, in the belief that they were made by Mahádeva, Rudra, Kartikeva or Parvatí. The religious symbols and other foot-marks they ascribe to the demon Baka, Hanumanta and others. The dwellers of the Kangri say that the footprints were left by saints when they attained perfection. To the east of Kang Tesi lie the districts of Dragsho, Lungkha and the southern part of Ngahri, which includes Ladvag, in the neighbourhood of which lies Kashmir and Chamba. In Ladvag, which contains the fort of Sles-mkhar (Leh), Sbe-thub, Khri-se, &c., there are very few inhabitants. The people of these places partly resemble the Kashmir´ıs in their manner of dressing and living. They wear a kind of hat with a broad brim called cho-shva, and similar to the hat of a Chinese convict. The laymen wear black cho-shva, the clergy red ones. Formerly the people of Ngahri were devoted to the Chhyaggya-pa and Dsog-chhen-pa sects of the red cap school, but now-a-days they are imbibing faith in the reformed Gelugpa doctrine. To the north-west of Ladvag is the small district of SPite, the people of which belong to the Tibetan race, and are subject to the Ladvag chief. To the west of SPite there is a place called Kamlasha, where there is a snowy mountain called Boidur-thaka by the Lalos (Muhammadans). To the east of Ngari Ladvag there is a tribe known by the name Hdar-wa, to the east of whose country there lies the little province of Gugé.

The most notable object in Gugé is the monastery of Thoding (Mtho Iding gSergyi Lhakhang), founded by the celebrated Lochava Rinchhen Ssangpo. Thence proceeding eastward for a day, you come to the district of Purang, where reigned a line of kings sprung from the dynasty of King Srong tsan Gampo. Lha Lama Chyangchhub Hod was the most illustrious member of this line of kings. The chief town of Purang is Ya-tse ds ng, which contains several Gelugpa institutions, such as Purang Shing-phelling and others. In Purang there are many religious institutions belonging to the Sakyapa, Rñingmapa, Karmapa, Hbrug-pa, Bonpo and other schools.

Proceeding half a day's distance to the south of Purang you arrive at the very old and famous sanctuary of Chovo Jamali, also called Khur-Chhog. In ancient time there lived in a remote part of Pnrang a recluse. who entertained seven Aryan Buddhists in his humble cell. These Acharyas, when they were returning to Rgya-gar, entrusted him with seven loads of articles belonging to them for safe custody. Years elapsed, yet they did not return to Purang. The recluse, thinking that they would not return to Tibet, opened the loads and therein found many bundles wrapped in rags with the name "Jamali" marked on them; and on opening them he found that they contained silver ingots. Carrying these treasures, the recluse went to a place called Jûmlang, where he engaged several silversmiths to construct an image of Lord Buddha with the entire quantity of silver. As soon as the image was finished down to its knees, it began to move, though the legs were not finished. Thereafter the recluse, with a view to take the image to Tibet, engaged porters to carry it, and succeeded in placing it on the site of this temple. As soon as the image reached Purang it became immoveable and remained fixed where it was first placed. A temple was then erected to shelter and honour it. On account of the name Jamali being marked on the bundles

of silver ingots with which it was constructed, it is called Jamali, "the immoveable." Again, when the Turushka armies under King Boramjee (or Noramjee) captured Chittore, the king and his brother, carrying with them the images of Chanrassig Wangchhyug and his wife, retired to Kang Tesi. When arrived at Purang, he found that Chanrassig's image could not be moved or carried any further; but from underneath the spot where the image stood there sprung out miraculously a seat of amalaka stone with an iron lotus on it, while a voice was heard directing the king to leave the image there. The royal brothers at the end of their pilgrimage in Tibet returned to Nepal, carrying with them the image of Dolma. There the elder brother obtained the principality of Jûmlang, and the younger brother, more fortunate, the kingdom of Nepal. The latter, after reigning several years, abdicated the throne and went to Southern India, where he obtained the chieftainship of a large principality.\*

\* [With regard to this incident, Mr. H. B. Beveridge sends us the following note. "The Tibetan Chronicle speaks of the Turushka, that is, Muhammadans under King Boramji. But I suspect a mistranslation here, and think that Boramji must be the name of the Chitor Hindu king, and not of the Muhammadan conqueror who, I think, ought to be Alauddín Khiljí who sacked Chitor in 1303. I applied to my friend the Kaviráj Shyámal Dás, and he has given me the following useful note which, I beg to suggest, might be put as a note to the passage in the Tibetan chronicle.

The Kaviraj writes as follows:

""Boramji, or Noramji may be a corruption of Barbarm (ब्रुवर्स) who was the son of Ayút (ब्रुवर्स) and grandson of Kumbha Karan (ब्रुवर्स) son of Rawal Samar Singh of Chitor. It is known from the Prithva Raj Rasa that Kumbha Karan sought shelter towards Ujjein after leaving Chitor, when Alauddin Khilji sacked it in the time of Samar Singh; and his descendants went to Nepal, a fact which is admitted by the Nepalese. Nepal may be meant by Tibet in the chronicle you speak of."

I think that there is something in the Kaviráj's suggestion, though I cannot find Barbarm in Tod. On the other hand I find one Ajeysi there, Vol. I, p. 269, and Tod says that he had two sons, one of whom by name Sujunsi was the ancestor of Sivaji, the founder of the Assttara dynasty. May not this be the more fortunate prince of the Tibetan chronicle who became a ruler in Southern India? In a footnote to the page of Tod just quoted, he says, that two noble lines were reared from expelled princes of Chitor; those of Sivaji, and the Gorkhas of Nepal. At p. 257 Tod refers to a son of Samar Singh who fled to the mountains of Pal, and there spread the Gehlote line. According to Tod and the Rajput bards, Samar Singh lived nearly 150 years before Alauddín, but I suppose this is one of the anachronisms, which the Kaviráj has set himself to rectify. Perhaps Dr. Wright's History of Nepal might throw light on the subject of Chitor princes in Nepal, or Tibet."—ED.]



Lower Purang in the east and not at a great distance from it, there is an extensive plain known by the name of Lava-manthang, and inhabited by a tribe of Tibetans. This was formerly under the government of Lhasa, but lately it has passed under the Nepalese rule. Then passing extensive Dok lands and proceeding in an easterly direction you come to the large district of Jonga Dsong, where there is a large fort with a prison attached to it, and several monasteries headed by Jongah Phel-gya Ling. Lower down to the east of Jonga Dsong lies the country of Tibet proper, consisting of the two great provinces of Tsang (Gtsang) and U (Dvus). These were subdivided into four Ru or military quarters, namely, U-ru, Yeru, Yon-ru and Rulas. During the supremacy of the Hor Emperors, U and Tsang were divided into six districts each, called Thi-kor, and the lake country of Yamdo was constituted into a separate Thi-kor.

To the south of the Jonga district and the adjoining Dokpa lands lies the well-known district of Kirong, which is the most westerly part of Upper Tsang. At Kirong is the great monastery of Samtanling, which still preserves its reputation for sanctity. The monks of this ancient institution are famous for the purity of their morals and their exemplary discipline. Kirong contains the shrine of Chovo Wati Ssang-po, one of the four celebrated Chovo (Lord Buddha) of Tibet. To the south and in the neighbourhood of this Tibetan district lie Samkhu, Nayakota and other places of Nepal. Then proceeding eastward you arrive at Nalam, also called Nanam, adjoining which is Gungthang, the birthplace of Jetsun Milarapa and Rva Lochava.

#### II .- TIBET PROPER.

To the east and south of the Jongah district and the adjoining Dokpa lands, at the commencement of Upper Tsang, lies Mang-yul Kyidong (Kirong), adjoining the south boundary of which lie the Nepalese districts of Samkhu and Nayakota. Kirong contains the temple called Samtanling and the image of Buddha, celebrated by the name of Chovo Wati Ssang-po, from which a "lustre of glory" is said to issue at all times.

To the east of the Kirong district lies Nalam (Nanam), (to the south of which is the Nalam pass), in the vicinity of which are Gung thang, the birthplace of Rva Lochava and Toipa phug, the hermitage of the sage Milarapa, and Chhubar, the place where Milarapa died,—all these places lying on the Tibet-Nepal boundary. Close to them are the recluses' monasteries of Phelgya ling and Targya ling, in the neighbourhood of that grand and very lofty snowy mountain called Jomo Kangkar, and at

the foot of Lab-chhyi Kang, on the top of which are the abodes of Tshering tshe-nga, the five fairies who were devoted to the sage Milarapa-At the foot of Lab-chhyi Kang, on the Tibetan side, are five glacial lakes, each differing from the others in the colour of its water, consecrated to the Tshe-ring tshe-nga. To the north of those monasteries lies Kyema tsho, one of the four great glacial lakes of Tibet, close to which is situated Rivo tag-ssang ('the place considered holy'), the favourite residence of Lhacham Mandarava, the wife of Padma Sambhava, who resides there in a spiritual state. It contains the foot-marks of that deified female saint. Travelling northward from Nanam one arrives at the foot of a lofty mountain called Gung thang La, which contains the abodes of the twelve sylvan nymphs called Tanma Chuni, who were bound under solemn oath by Padma Sambhava to protect Buddhism against the heretical enemies or the Tirthikas (Bráhmanas), and to prevent ingress to Tibet of Indian heretics. Although it is alleged that since then the Indian Tirthikas never came to Tibet, yet it is found that the Indian Parivrajakas did, as they do now, visit Tibet. There are other passes and ways for communication between India and Tibet, besides Gung thang La pass, and so the nymphs cannot with certainty be said to have succeeded in their attempt to close the passes. Notwithstanding this, it is believed that formerly Indian heretics who succeeded in entering Tibet mostly died of, or suffered from, fatal and dangerous diseases. Many people say that the learned Parivrajakas (in the days of the author) who visited Tibet did not find the water and climate of Tibet to agree with them, and that they also suffered from serious diseases. After crossing Gung thang La, and going northwards, you arrive at the district of Tengri, in which there are the hermitage and cavern of Pha tampa Sangye (founder of the Shichye school), and the tomb of that famous saint. A Chinese guard with a Tibetan militia is posted at Tengri to watch the movements of the frontier people. Then to the east you find Tesi Jong and to the north Shelkar Dorje Jong with a prison attached to it. Close to it lies Shelkar Chhoide monastery. North-east of these, not at a great distance from Shelkar Jong, is situated the famous monastery of Pal Sakya, which contains a grand congregation hall called Dukhang karmo, so spacious that within it a race can be run. Sakya contains numerous objects of Buddhist sanctity. The Sakya hierarchs descended from Khon Chhoigyal (although his temporal power is now extinct) continue to exist without interruption. They chiefly devote their attention to the Tantrik portion of Buddhism, for which they are greatly revered.

From Pal Sakya if you go northward for a full day's march, you arrive at Khahu Tag Jong, the place where Lama Khahu propitiated the deity Gonpo shaldub. It contains a cavern cut in a rock called Pal Gon

thim, which contains a miraculously written white letter K called Kyíg karpo, and a triangular hollow black rock slab called the Lodon (or the petrified heart of Palgom Lama,) from which faithful devotees take away chips. To the north of Khahu Jong there is a very lofty snowy range on the back of which is the district inhabited by a tribe of Hors called Toi Hor, said to be descended from Srinpo (cannibal hobgoblius). It is believed that if the snow of that mountain melt, great troubles and dangers will befall Tibet. The Sakya hierarchs, by the efficacy of their charms, are by degrees causing its snow to melt. This mountain is extremely high. Beyond these snowy mountains exist many Dok tribes. These Lalo (Muhammadan people) are subject to Kasgar.

After passing these, you arrive at tracts occupied by other Dokpa tribes, and the vast desert plain of Nyanam, where there is neither water, nor grass, nor vegetation. After crossing this desert plain you come to the district occupied by the Anchian tribe, a Muhammadan people, than whom none can do greater mischief to the cause of religion and peace. In ancient times, during the great dispute between Sakyapa and Digunpa monasteries, the latter invited the troops of Hasri Khán, the Lalo chief of Kasgar. In the war the Sakyapa attacked the enemy by marching along the side of the snowy mountains. Within the Yon Khang of Khahupa there are many bones and skulls, said to be the remains of those Lalo and Kasgar troops who fell in the battle. An account of this is to be found in the work Debther-nonpo.

Lower down, to the east of the Nyanam desert, the tract is called Rongshar, to the east of which lies Chhudu Tshogor and several other Yuljong villages and towns. To the north of the famous monastery of Pal Sakya flows the river Tsangpo, on the bank of which stand Lha-rtse. Ngam-ring and Phun tshogs-ling Jong, which all now belong to the Government of Tsang (bLa-brang rGyal mtshan mthonpo). These contain many symbols and images of great sanctity, as well as Thopu Chyam-chhen chhorten constructed by Thophu Lochava, a lofty chhorten erected by Dub-chhen (saint) Thanang, and the great temple built by Situ Namgyal-tagpa. Ngam-ring monastery, besides other religious institutions, is also a famous place of pilgrimage. The monastery of Phun-tsho-ling was built by Kun-khyen-jomo Nangpa (Jonangpa) after the model of the Buddhist temple of Sambhala. Phuu-tsholing, Chholung-chyang-tse and other monasteries in Upper Tsang were formerly the seats of the spiritual descendants of Rwa-va, who devoted their attention exclusively to the study of the Kala chakra, Vyákarana, and Vichara systems of Buddhism. The Jonang sect had its origin at Phun-tsholing. This school being very different from other schools in its peculiar theories, was considered by its enemies to be a heretical innovation. Formerly

Phuntsholing Jong was the seat of Dolgon Phagpa, the spiritual guide of the Emperor Kublai. The subjects under the jurisdiction of Phuntsholing Jong and some of the subjects under Shikha Samdubtse (Shigatse) became devoted to the Jonang school, and followed its ritual. The Jonangpa school having flourished, the reformed school was to some extent eclipsed by it, when great calamities befell the Government of the Grand Lama. During the hierarchy of the immediate successors of the Ngag-wang Lossang Gyatsho, and particularly at the time of Buddha dhara and other Buddhists, great injury was being done by the followers of the Jonang school. Now-a-days the Gelugpa school is making rapid progress there.

To the south-east of these monasteries (Phuntsholing, Ngamring, &c.), in lower Tsang, lies the great monastery of Tashi-lhunpo, founded by Gyal-wa Gedundub. There Buddha Amitábha in human garb, holding the designation of Panchhen Tham-che Khanpa, has been residing for a series of generations. Numerous and most wonderful and sacred objects, collected and constructed with gems of the first water by the immaculate incarnations of the Panchhen, exist in the monastery of Tashi-lhunpo, which also contains the gilt tombs of the successive Panchhen, the religious robes of the former saints of India, China and Tibet, with their ornaments, dresses, the six sacred letters "om ma ni pa mehum" carved out and written by Gedun-dub, &c., the value of which in the eyes of believers is immense. In the vicinity of Tashi-lhunpo, to the north-east, lies the newly-built palace of Kun-khyab-ling (erected by Pan-chhen Tanpai Nima). In the same direction, in the suburbs, lie the fort called Samdub-tse, erected by Deba Tsangpa in the first part of the 17th century A. D., and the town of Shiga-tse, which is a place of much trade. In the neighbourhood of Tashi-lhunpo there are several petty religious establishments, hermitages, and cells for recluses on the hills, together with groups of populous villages. To the west of Tashilhunpo (half a day's march) lies the monastery of Narthang, anciently the seat of many sages and learned men. Now-a-days it is decaying, and the number of its monks is on the decrease.

Narthang contains the block-prints for Buddhist scriptures, such as Kahgyur and Tangyur, besides several other objects of sanctity. To the east of Tashi-lhunpo, at a distance of half a day's ride, is situated the fort of Lhundub-tse in the Panam district, within the jurisdiction of which falls the great monastery of Shvalu, also called Serki Tsug-la khang (golden shrine), built in former times after the Chinese fashion. It contains numerous objects of religious sanctity, such as symbols, religious writings, chaityas and images called tansum. In its neighbourhood are several hermitages. The interior of Panam Jong is said to contain the

dwelling of a certain demon. It is surrounded by several ramparts built of stone, in consequence of which the fort is considered impregnable. To the east of Panam, in Upper Nyang, lies the third city of Tibet, called Gyan-tse, which is a place of considerable trade. It was formerly the capital of Situ Rabtan kun ssang, and called Gyal-khang-tse. It contains the well-known shrine called Palkhor-chhorten, also Gomang Gandhola-chhenpo, built by king Situ Rabtan. The great monastery attached to it, called Palkhor chhoide, contains eighteen different religious establishments, such as Gelugpa, Ningma, Karma, Sakyapa Dukpa, &c. Within the jurisdiction of Gyan-tse Jong there are several other monasteries belonging to different schools, such as Chhoide Dechan belonging to Ri-khor-chhosga, and several hermitages; and the estates of many nobles lie in the Gyan-tse district. The largest estates belong to Shape Doring and Phala. The city of Gyan-tse contains a large population. It formerly contained the seats of Tertons (discoverers of Tantrik scriptures) headed by Ngah-dag-Myang. To the north of Tashi-lhunpo, in the valley of the Tsangpo called Tsang-rong, lies the grand temple (hermitage) called Wensa Chhoikyi Phodang, built by Gyalwa Lossang It contains many religious objects collected by that learned The Buddhist devotees observe many wonderful figures and sacred symbols on the surrounding rocky precipices and hills. Not very far from it, and to the south of Tashi-lhunpo, is the hermitage of the saint Chhoikyi Dorje, called Garmo Chhoi Jong. There is a small fountain which contains water of wonderful efficacy. It is said to have sprung up miraculously. Besides, there are seen the Lingam of Mahadeva and Deví, all miraculously carved in rock. On the north bank of the Tsangpo, opposite to Wensa, are Ho-Yug and Shang. The latter contains the monasteries of Dechhen Rabgya and Gahdan Chhoikhorling, all of which belong to the Gelugpa school. Shang also includes Namling monastery and the seat of the learned saint Khyungpo of olden times, as well as the shrine of spirits built by King Tsang-tsan Dorje Ligpa, which has many miraculous things in it. The people of that town, owing to the agency of spirits residing in it, are possessed of great strength and can perform wonderful athletic feats.

To the east of Shang, in the eastern Tsang-rong valley and the defiles of Tsang, lie Rinchhen Púngpa Jong, the castle of Deba Rinchhen Púng of historic fame, Chyam chhen Choide (monastery) and the village of Thob-gyal (the birthplace of the late Tashi Lama Panchhen Rinpochhe). The last contains several religious establishments, the principal of which is the Bon monastery of Shendarding. In this division of Tsang-rong formerly many famous Lamas and great personages were born, and it contained the hermitages of many a saint, but it contains few villages and an inconsiderable area of arable soil.

To the south of Gyan-tse and Panam Lhundub-tse-Jong, after crossing a group of hills, you reach the district of Rhe (Sred), which contains the monastery of Paldan Rhe Gyupai Tva-tshang and the Jong called Rhe Rinchhen-tse Jong and several villages which dot the banks of the river Rhe-chhu. There are also a few petty religious establishments, such as Ngorpa, &c., belonging to the Sakyapa school. To the east of Rhe Nang (a part of Rhe district) lies the large village of Pholha, the birthplace of King Miwang Pholha, which contains several petty villages. To the south-west of Tashi-lhunpo, after crossing a range of lofty hills called Kyingkar-La, you reach the district of Tinkye Jong, which contains a fort with a prison (Tsan-Jong) and a monastery situated in the middle of a lake. To the south of this district, in the midst of the black mountainous region which intervenes between India and Tibet, lie the territories of Mon Dajong, called Sukhem (Sikkim) by the Indians. The Sukhem people, though speaking a dialect of Tibetan, mostly follow the customs and manners of the Indians. Directly to the south of Gyantse, after passing Khangmar and other places in three marches, and crossing a high mountain range, you reach Phagri Jong, an outpost of Gahdan Phodang (Lhasa Government). To the south-east of Phagri, not at a great distance from it, lie the territories of Lho duk (Bhutan).

From Upper Nyang, after crossing Kharula and the minor groups of hills (which are personified as the Demon Kang-ssang and his retainers), one reaches the district of Yardok (Yam-do), which adjoins Phagri to the south. Yardok district contains Yardok-Yumtsho, one of the four great lakes of Tibet. In the winter season, from beneath the frozen depths of the lake, is constantly heard a thunder-like roar, which according to some is the cry of sea-lions, and according to others the roaring of the wind. The fish of this lake, though very small, are all said to be of equal size. This is said to have been caused by the powerful charm of the sage Dukpa Kungah Legpa. The truth of this story is questioned.

In Yardok there are three places of note, viz., Yardok Taglung, Duk-Ralung, and Samding. The last monastery, founded by Botongpa, is presided over by Dorje Phagmo. Beside it there are some other religious establishments of different schools. Now-a-days most of these have adopted the Ningma theories. In Botongpa's monastery the spiritual incarnation of Botong chhogleg Nangyal continues. It also contains an incarnation of Dorje Naljorma (Dorje Phagmo). Not far from it are the little towns of Palde Jong and Nankartse Jong. At Nankartse there is the monastary of Gur, which contains a javelin used in subduing the twelve enemies of Buddhism. Pilgrims see this javelin. The Digumpas are related to have been one of the twelve enemies mentioned above. The sage Potopa observed that the Digumpas did not deserve that opprobrium.



To the south of Yardok there is a large lake called Phag-tsho. Past Tsangrong you come to some monasteries, noted among which is Tsang Namsgyal Detshal, which adjoins the province of U. Here also are the estates of the Shapés born of the family of Thonmi Sambhota, as well as the birthplace of the latter, called Thonmi. To the east of these, in the province of U, lies the district of Kyisho, which is divided into two portions, called upper Kyisho and lower Kyisho. Lower Kyisho adjoins Tsang. Here lies the seat of the famous saint Dubthob Thangton, called Palchhen rivo, together with 108 religious establishments. Towards the northern hill ranges are situated Mon-chog Gonpa (the seat of Rinchhen tsondu), Ri-tsar chhoikorling (a Gelugpa monastery), and several other monasteries (Chhyagchepa) and convents. To the east of these in the neighbourhood of the confluence of the Tsangpo and Kyi-chhu (the two rivers of Tsang and U) lies the town of Chhu-sul Jong with several adjoining villages. To the east of this, at a distance of half a day's march, is the large village of Jang, where annually during the spring and summer many learned Lamas congregate to discuss on the Tshan Nyid philosophy. To the east of Jang are situated the monastery of Tagtshang rawa-Toipa and the hermitage of that most learned and illustrious Lama Longdol Lossang, who is believed to be the reigning emperor of Rawa Toi and other ancient monasteries which formerly held different doctrines, such as those of the Sakya, Ningma, Karmapa, Dukpa, Kahdampa and Gelugpa schools, have now turned to Gelugpa institutions, as now-a-days the Gelugpa school includes the doctrines of Kahdampa and Tshan Nid schools. So also the Digum, Tag and Ningma schools are about to make up their doctrinal differences. On the southern bank of the river Thakah of Jang is situated the temple called Husang Doi Lhakhang, built of stone by King Ralpachan, which contains many sacred objects besides an image of Husang Jovo. Lately a large piece of turquoise was obtained from the ground of this monastery. Not very far to the east of Rawa Toi lies Nethang, which contains the temple built in the days of Atisha, that noble saint of undiminished glory, and his tomb and 'many blessings of his saintly heart.' South of Nethang, on the south of U-chhu, is Sangphur, the seat of the learned Lochava of Ngog, called Legpai Sherab-khupon. There also exists the self-sprung image (in which are said to be visible the veins and muscles) of Ngog Lodan Sherab, as well as an image of Dharmapála with a wonderful buckler made of rhinoceros hide.

In ancient time there existed a large congregation of the followers and pupils of Wu-tsha; but since the rise and progress of the Sera and Dapung monasteries it has gradually declined, and now it contains a few householder priests of the Sakyapa school, although in summer many



monks bearing the title of Kahram, of Shar-tse Ta-tshang (Gahdan monastery), congregate there.

In the valley of the Sangphu lies the little plain of Myanam, called Sangphu mutig thang, after crossing which, if you go to the north-east. you come to a fort situated on a hill on the bank of the Kyichhu which in ancient time was the scene of many chivalrous exploits. Its chief obtained military honours at the hands of many kings such as Tah. Dwoorhor, and Taiming. There is also the palace and fort of Nehu Jong. anciently the residence of king Situ Chyang Chhub Gyaltshan, of the Phagmodub dynasty, all of which are now in ruins and resemble the abode of Tisa (gandharva). To the north of these, on the north bank of Uchhu, not at a great distance from them and on one side of a hill, lies the monastery of Khyormo Lung, which formerly was a place of importance, being the head-quarters of the Tshan Nid school. Now-a-days it contains a few Gelugpa monks. North of this lies the large tract of land called Toilung, which contains the Toilun Chhu ssang monasteries belonging to the Gelugpa school, and several old religious establishments pertaining to the Kahgyupa school. It also holds the estates of Deba Kvi-shopa and his Jong called Toilung Dechhen Jong, and the monastery of Magyu Ta-tshang, near which is a fountain called Chhumig Lung which annually in summer is visited by hundreds of monks and priests. On the north of this district are the great monasteries of Tshur Phu and Yang pachen, the seats of the illustrious sage Karma Bakshi and his spiritual sons, which contain many sacred images and symbols.

In former times these monasteries were very rich and famous, but subsequently some of the incarnate Karma Lamas, out of jealousy having tried to injure that immaculate school of Rivo Gelugpa which had adopted the stainless doctrines of the son of Ikshaku and Rathika (Buddha), they were doomed to fall. Again, being displeased with the conduct of Chhoidub Gya-tsho and other red cap Lamas, Emperor Chhing-Lung converted the monastery of Yangpachen into a Gelugpa institution. From the valley of Toilung, if you go a little to the north-east, there in the valley you find a religious establishment called Gahdong or Devachan, belonging to the Tshan nid school, which has now become the residence of some householder priests. There also exist the caverns where Tsongkhapa used to meditate and sit in yoga.

To the east of this place lies Shing Dong kar, where there is a fort erected by Deba shi tse pa of Tsang, close to which there are the buffaloes of Tam-chan Chhoi gyal, the monkey of the goddess Paldan Mag dsorma, the bear of the Demon Khetrapala, the buckler of Nachhung, and the footsteps of Khorsum carved on stone. Although there are different stories connected with the origin of these footsteps, yet the most reliable accounts

state that these were produced at the time when Regent (Desri) Tsangpa, in order to promote the interests of the Karma school, tried to injure the school of Tsong Khapa.

Thence travelling eastward you arrive at a lofty hill called Ma Rirab Chyam or Rivo Gephel, considered very holy, to the side of which is situated that great and powerful monastery called Paldan Da pung. famous all over North Asia. It formerly contained seven (Ta-tshang) monk establishments, but now-a-days the number has gone down to four, namely, Gomang, Losal Ling, Devang and Ngapa Ta-tshang, with monks numbering over seven thousand. In the grand hall of congregation in Dapung is the huge image of Maitreya, called Chyampa Thongdol, besides many other images and sacred objects, among which the manuscripts of the Indian saint Chandra Gomi, the image of Chanrassig and the tomb of Rva Lochava are the most noted. Here is a small palace belonging to the Dalai Lama called Gahdan Phodang. The image of vajra Bhairava standing in the hall of the Tantrik congregation (Ngagpa Ta-tshang), which is of great sanctity, is said to emit a brilliant lustre. In Dapung great attention is paid to the teaching of the Vinaya, Abhidharma, and Madhyamika systems of philosophy and Prajña páramitá scriptures. The Tshan Nid Ta-tshang, with the exception of its liturgy and ritual, does not practise much of Trantrikism. At a short distance from Dapung is situated the castle called Na-Chhung, which is the sanctuary of the prince of oracles. The great king of genii, Pehar, resides here inside a great image. Sometimes he is manifest in the person of the presiding priest. Then proceeding eastward, along the margin of a marshy tract called Dambu chan ki-tsho, you come to the second Tu-ssin (Potala) of Gyal-Wang Thamche Khyanpa, the all-knowing victor, and the far-famed city of Pal Lhadan (Lhasa). The city of Lhasa, though it cannot bear comparison with any of the large towns of Arvavarta, is yet the largest city of Tibet. In the centre of Lhasa is the shrine of Shakya Buddha, three storeys high. The famed image (being the representation of Shakya Simha while he was 12 years of age) was brought from China by the first Chinese princess married to King Srongtsan Gampo. The shrine also contains the self-sprung image of Chanrassig, the image of Maitreya Buddha, in the interior of which are precious and sacred inscriptions of King Kriki of Panchala, the image of Tsongkhapa, the image of Srid-sum Gyalmo (goddess unrivalled) known in India by the name of Sachí Káminí, and numerous other sacred objects, a description of all of which will be found in the work called Lhasai karchhag, compiled by Jamyang Gah-wai She-ngen. In Lhasa there are also several Tatshang such as Meru-shi-de, &c., the residence of many landlords and nobles of Tibet. It is also the centre of the North



High Asian trade, where merchants from India, China, Kashmir, Nepal, and Bhutan meet. Travellers from Tsang, U, Nahri, Amdo, Kham, Hor and Mongolia always come to Lhasa. At a distance of half a mile from the city, to the west of it, stands the famed palace of Potálá, the residence of Chanrassig, the Lord of the world, who in human shape is incarnate in the Dalai Lama. Potálá is eleven-storied, white in appearance, and was erected by King Ssongtsan Gampo. There also stands the Red palace (Phodung Marpo), built by Regent Desri Sangye Gyamtsho, thirteen storeys high, containing the image of Lokeshvara, the golden tomb of Kongsa Ngapa (5th Dalai Lama), called Dsamling Gyen—the ornament of the world. There perpetually reside the successive incarnations of the Dalai Lama. To the south-west of Potálá, and very close to it, is the famous hill called Chagpoiri (sacred to Chhyagna Dorje or Vajra Páni), on the top of which is the religious establishment called Chappoiri Vaiduiva Ta-tshang, containing a college for training physicians. the west of Chagpoiri is situated the hill called Dari, sacred to Arya Manjusri, on the top of which is situated the castle-like temple of the Emperor of China, called Dalha Yungdung Raja. In the suburb of Lhasa and Potálá is the residency of the Ampan, who is posted in Tibet to protect the interests of the Grand Lama. There are also the monasteries of Tangyeling, and other religious institutions, the heads of which become incarnate successively to defend the kingdom of Tibet. and gardens, fountains and wells, lakes and meadows, abound there. the north of the city of Lhasa, at a distance of about a furlong, are the battle-field and fortifications which were the scene of Lhabssang's defeat by the troops of Orod-Jungar. The site known by the name of Dasi thang is partly occupied by the Chinese troops under a captain called Tálove. Going to the north of this field you reach the great monastery of Sera Theg-chhe ling, in which formerly existed four Ta-tshang (schools), but now-a-days they are reduced to three, namely, Chye Tatshang, Ma Ta-tshang and Ngagpa Ta-tshang, with a total monk population of about 5,000. In the grand congregation hall (Tshogchhen) of Sera is the great image of the eleven-faced Chanrassig (Chuchig shal). in the interior of which are sacred inscriptions of Gelongma Palmo, &c. In the congregation hall of Chyepa Ta-tshang of Sera are the images of Pal-Padma Sangtagpo, possessed of miraculous properties, and the clublike pin (Phurbu) obtained by Dubthob Dah chhya from underneath a cave. In the hills behind Sera and Dapung are situated Gephel retoi (hill cavern), Tagri retoi, of Sarma and Ningma schools, the sacred rock Kha chhu-ssang, Phurbu chog, east and west Kehu tshang, Sera-tse. Rukha-Tag (rock), Khardo, Dichhung monastery, Nangtan Phug, Guru Gonpa, Sephug, Panglung retoi and Rigya monasteries and religious

institutions, as well as Sera Chhoiding, the hermitage of Tsongkhopa If travelling along the northern bank of U-Chhu you go eastward, you come across a forest, after crossing which you arrive at a hill called Tagyer, in the waist of which was anciently situated the hermitage and cell of Atisha, the recluse cavern of the great Acharya Padma sambhava (called Daphug) and the cavern of Yoga of 80 saints (Dubthob). There also exist in that place the image of Chanrassig, from whose fingers nectar is said to have flowed; a mani (gem symbol) of white stone, said to have been self-sprung from a black stone bed; an image of Tárá, self-sprung also, and of white stone out of a blue rocky bed; the image of Jambhala (Kuveras), Rigchyema (Vedamati); the image of Dubtbob. Birvaps and the hand and foot-marks of many ancient holy personages. There also is Yerpa Chyamchhen, one of the four great Maitreyas (Chyamchhen) of Tibet that poured nectar from its hands, the temple and the image of the matchless god Pal Lha Shiva, and many wonderful sacred objects. There in former times existed a large congregation of priests and monks who followed the Kahdampa school. Now it has been converted to the Gelugpa school and contains about 300 monks. Here annually in summer the Paldan Toigyupa monks hold religious conferences. In the vicinity of it, on the southern bank of Kyichhu. are situated the monasteries of Tshal gung thang and U-ling, the seats of Lama Shang Tshalva. These are said to contain many objects of sanctity. Here formerly existed sáng nag gyupai Ta-tshang, which has now been converted to the Gelugpa school. To the east of U-ling, at a distance of half a day's march, existed Dachhen Jong, formerly the possession of Deba Kyi-sho, in the neighbourhood of which existed Sang Ngag khar Ta-tshang and the image of Maitreya constructed by Khadub Rinpochhe. Then if you go further east along the northern bank of Kyichhu, you will come across the shrine of Ngangonphug, to the east of which, on the south bank of U-Chhu, there is the hill called Wang Kur ri, on which stands the grand monastery of Gahdan nambar qual wailing, founded by the great reformer Shar Tsongkhapa Lossang Tagpa. Gahdan formerly possessed three Ta-tshang, but now it contains only two, viz., Shar-tse and Chyang-tse, with above 3,000 monks.

Gahdan contains the chhorten which is the tomb of Tsong-khapa, his throne famed as gahdan (golden chair) ser thi, his cell called Hosser phug, the image of Shakya Simha called Thub-tshul thim-ma, constructed during Tsong-khapa's ministry, the image of the imaginary hero Thopai dumbu char called Pah-o-gah-tshonma, the images of Yamántaka, Mahákála, and Kála rupa, constructed under the direction of Tsong-khapa, as well as the Mandalas of Guhya Samája and Sambara, also constructed in his time. Around the great monastery are the

following:—The place where Tsong-khapa discovered a conch shell, the foot-mark of Mudgalayana (one of the principal disciples of Buddha), the guard-post of the monkey that guards the hidden religious treasures called Ter, the residence of Thonpa hermit, who was possessed of the faculty of suspending his animation (Gog-Nom), the images of Rig-sum Gonpo, the hand and foot-marks of Chhasa chhoi-kyi-Senge, Tsongkhapa's head-dress, rosary, &c., the foot-marks of the Bhutanese saint Dukpa-kun leg, besides many chhortens which are said to be of miraculous origin. The image of Tsong-khapa and his self-sprung bust are to be seen in the cell where Tsong-khapa obtained sainthood, and the hand and foot-marks of Tsong-khapa himself. To the north of Gahdan lies the large district of Phan-yul, where exist the ancient temples and monasteries of Kahdampa school, these being the seat of the Sharbu line of Lamas, among whom were Tenshar Pumpa, Gewai Sheñan, Phenyul Lhakhang, the seat of Geshe lang-ri-thangpa. There also exist many other monasteries such as Chhoi-khor-ling (Gelugpa), Phen-yul Nalendra (Sakya school), &c. After passing these, if you go to the north-east, you come across a high hill called chhagla, which crossed, you reach the monastery of Chyang Tag lung, where exists the tomb of Dom (Brom) tan Rinpochhe, the illustrious disciple of Atisha. There on the face of a lofty precipice stands the recluse temple (retoi) called Siligatshang. the seat of Gyalwa Goitshang. To the north-east of that place lies the Rong district, where there is a Jong called Phudo Jong, and several petty hamlets. North-east of Rong lies the extensive country in which is situated the great monastery of Radeng founded by Dom Rinpochhe in accordance to the prophecy of his great teacher, the immortal Atisha (Dipankara Sri-Jñána). Radeng contains many sacred objects, symbols and scriptural inscriptions on paper left by Atisha, the image of Jam pal dorje of Guhya Samaja Tantra, and the image of Maitreva constructed by Atisha himself. Near the south-west wing of the monastery of Radeng is the temple of Gonkhang and the tombs and images of the abbots of the Kahdampa school. In the neighbourhood of Radeng there are several fountains which are said to be the abodes of different demigods, such as Nágas, Yakshas and Rakshasas; also the large grove of sugpa (juniper) trees said to be planted by Domtan. Radeng, according to the book of prophecy called Kahdam legbam, once became the seat of learning as well as the residence of such illustrious personages as Domtan and his worthy successors, in consequence of which its sanctity is great. It formerly contained a large number of monks and Ta-tshangs and religious authors, but subsequently when the Digung (Digum) hierarchs became powerful, this old and pure religious school, which had turned out many excellent scholars, began to decay. It has now.

been converted into a Gelugpa institution. In the termination of lower Phudo (district), in the upper U division, is situated the Digung tshal monastery founded by Digung Chhoije Kyobpa Rinpochhe, with the sub-monasteries of Rigang and a Jong called Digung Jongsar. Here ruled the successive incarnations of Gyalwa Digung and his spiritual sons over an immensely large number of monks and Buddhists.

North of U and Tsang lies the extensive hilly country of Dokyul (shepherd land) divided into several parts, such as Nag-tshang, Namru, Nagchhu, Yangpa chan-de, Chyang rig de, and four De of yak herds inhabited by numerous tribes of pastoral people called Hor-de. The name Hor evidently is a corruption of the Chinese word Hwu-hoi, meaning northern, and which also means a cover or tent. In this vast Dokpa country lies one of the four great lakes of Tibet called Nam-tsho chhyugmo (Tengrinor), and the lofty snowy range called Nan-chhen thang la kangri, considered as the wonderland of Buddhist pilgrimage.

If you go southwards (down) from the confluence of the great Tsangpo and U-Chhu (Kyi-chhu), you will arrive at Gongkar Jong, a large fortress with a prison, in the neighbourhood of which lies Gongkar Chhoide (a large monastery), the seat of Gongkar Dorje-danpa of the Sakyapa school, with some hamlets around it. In the uplands of Gongkar are Dechhen Chhoikhor (a large Dukpa monastery), and several smaller monasteries and convents. If you go a short distance northward from this place, you arrive at the Sakyapa monastery of Kyisho-rawa ma, in the vicinity of which there are a few hamlets. Travelling north from U-Chhu for about half a day, you arrive at the great Tantrik monastery of Dorjetag, which contains the incarnation of Padma Thinle and about 400 ordained monks. Hence following the Tsangpo (which flows near it) south-eastward, you arrive at some of the Gelugpa monasteries, such as Dol-sung rab ling, &c., in the neighbourhood of which there are several villages with some trade. To the south of these lies the monastery of Chyampa ling with a lofty chhorten containing 108 temples and resembling Palkhor Chhoi de Chhoikhor of Gyan-tse. Not far from these lies the great Ningma monastery of Mindolling with a large religious establishment.

Travelling eastward of Dorjetag (mentioned above), after a full day's journey across a sandy plain, you arrive at the most ancient monastery of ssan-yang migyur Lhundubt Sugla Khang, ordinarily called Samye. It contains four upper compartments called Rtse ling shi and eight smaller compartments called Ling then-gye. It was built by King Thisrong deu tsan under the direction of Padma-Sambhava after the model of the great monastery of Otontapuri of Magadha in the first part of the eighth century A. D. A description of its contents is given at

length in Pama Kah thang. From Samye travelling southwards, after crossing the Tsangpo to its south bank, you reach the town of Namsreling, to the south of which lies Tse-thang (Chethang of English maps), a place of some trade, with a monastery called Tse-thang Chhoide. Going to the south-west of Tse-thang, you find yourself in the valley of Yarlung, where there are many places of ancient fame and sanctity, such as a large chhorten called Gyanthang Bum-pa, and two others, Tshe-gyal-bumpa and Theg Chhen bumpa, Thadug Dolma-Lha khang (temple), Tsanthang Chandan Yui Lha khang, and the most ancient palace of Yambu Lagang, Yarlung Shel tag, the Yoga cavern of Padma Sambhava, &c. Sheltag (the crystal rock cavera) is said to be possessed of the wonderful capacity of holding within it as many pilgrims as may gather there to pray. In Yarlung there are many monasteries and religious establishments, such as Thangpo chhe, Chhyong gya rivo dechhen, Rivo chhoi ling, and several Jong (fort), such as Chhyong gya jong and Yarlun Nedong jong, together with numerous towns and villages. Travelling to the east of Samye you arrive at a small tract of land which is the seat of Gyal-sre Rinpochhe, called Hon chhoi ding. To the left bank of the Tsangpo is situated the Ngahri Ta-tshang monastery, to the east of which at a short distance is the well-known monastery of Lama Je Phagmodub, called Densathil, which contains that illustrious Lama's image, an object of great sanctity.

At Densathil there are eighteen silver tombs of the eighteen successors of Phagmodub Lama Rinpochhe, together with eighteen Kahgyar collections written in gold, and the eighteen kinds of precious stones and metal objects of great sanctity. This old monastery once rivalled the monastery of Radeng, but now-a-days the owners are said to use them as shelter for cattle. From this place if you go further east along the bank of Tsangpo, you arrive at the hermitage of that saintly nun Labkyi Donma (of the Shichye school), called Ssangri khang mar, which contains an image of the illustrious nun. Then going northward you arrive at Lalung, where there is a monastery called Nam dolling, erected by Hol kha jedungpa. To the further east is situated Chyan khang of Jing chhyi (chyamba). Proceeding further to the south-east you come to the recluse monastery of Hol kha Samtanling, which was the scene of Khorlo Dompa's vicarage. Close to it is Holkhagarphug, the cavernwhere Tsong-khapa meditated with the object of attaining sainthood; leaving which, if you go to the south-east, you will arrive at the hill called Hode gung gyalri, on the back of which are a recluse monastery called Hol kha Chhoi lung, and the recluse cell of Tsongkhapa, built according to the description laid down in the Vinaya Law. There also are to be found the hand and foot-marks of Tsongkhapa, printed when he was practising physical austerities; the Mandala of stone on the surface of which there had miraculously appeared mystic writings when Tsong-khapa was miraculously visited by thirty-five Buddhist gods: the Mani figure drawn by his own fingers on the surface of a rock, as also the marks of his back and the drawing of his sash and raiment. Close to this are the places called Hol kha Chyambaling and Rinchhen ling. In the front of Hode Gungyal is another recluse hermitage of Tsong-khapa called Gyasog, where he saw the different moods of his father's countenance and was reminded of his birth stories. Close to Ssangri (mentioned above) are the towns of Hol kha Tag-tse Jong and some villages. Then going eastward, following the Tsangpo, you reach the monastery of Dvagpo Shadub ling and other places. Next crossing the Tsangpo, if you go southward, you come to a place called A-Yul, where there are several villages and some Gelugpa religious establishments. In the tract of land which is situated on the north bank of the Tsangpo, facing to the south, there exists the monastery of Chhoi khorling, founded according to the prophecy of Dumlegbam, which also contains a small palace belonging to the Dalai Lama, and some sacred objects. Not far from these is La-tsho lake (believed to be the heart of Paldan Lhamo, or the goddess Kali), in which the reflected images of different objects are seen. Lower down to the south of Yardok, and upward to the south of Yardok, lung, is the country called Lhobrag, where there are the birthplace of Marpa, the castle-like (nine-storeyed) temple called Dorje tsegpai sra khar erected by Mila rapa, and the image of Lakyi Dorje the saint; the last, when walked round and touched, relieves leprosy. There also are the Tovogonpa, the seat of Lakyi Dorje, and the temples and monasteries built by holy personages born of Shupoirig (race), and the tower called Lhobrag Duojong, with several villages and pastoral Dokpa tribes. Lower down to the south of Lhobrag is the tract of land called Nal. where in ancient time there were several monasteries and temples with a large population, but now it is in a state of decline. Here also were the seat of Rachhungpa and some monasteries of the Kahgyupa and Gelugpa schools. There are now some Lamas and an incarnation of Kyura Tham cha khenpa of the Kahgyupa school. To the south-east of Lhobrag lies Mon tshona, to the south of which are the districts of Montawang and Tamon. To the east of these lies the district of Chya Yul, containing many villages. The upper portion of Chya Yul belongs to Tibet and the lower or southern part to the Lepa savage tribe. upper Chya Yul are the monastery (founded by Ami chyanag Tantrik Lama) and the seat and palace (of Phodang Yank tse) of Gewaishenen chya Yulpa, with a fort attached to it. If you travel further to the south-east, you will arive at that holy place of pilgrimage called Pal Tsari (Tsvari).

If you travel to the east of Dvagpo shadubling, you will arrive at the Dvagpo country with Namgyal jong of Dvagpo and some minor places with a tolerable population, and then to the south of the Tsangpo you will find the Gelugpa monastery of Gahdan rabtanling (Dvagpo) and the town of Dvag Gampo, where up to the middle of the 17th century existed the descendants of Je Gampo, who for their disloyal character were extinguished by the Orod Mongol chief Tshering Tondub and his troops. At present there exists an incarnation of Je Gampo, but no descendants of his.

To the south of these there is a hill called Dvagpo Gongmola, having crossed which you arrive at a plain called Tsari Khil khor thang. where there are several petty hamlets inhabited by a people called Lalo mikya deng. Tsari being believed to be guarded by Khadoma (Dakinis), or aerial goddesses, there is a succession of human Khadomas. In every 13th year (generally in the ape year) pilgrims, about 10,000 in number, travel together to visit the sacred places of Tsari. Lonely travellers, nay even large bands of pilgrims, for fear of the Lalo savages, never venture to visit Tsari. The Government of Gahdan Phodang (Lhasa) sends presents to the Lopa and other savage tribes with a view to prevent raids in Tibetan territories and molestation of travellers by them. The Lopa and other savage people are said to have been brought to terms by the agency of certain Khadomas or fairies. The pilgrims who travel in a body, following the course of the stream af Kyilkhor Thang, descend to the valley, and there after crossing nine mountains, nine ravines, nine torrents, nine bridges, passing along precipitous and extremely narrow paths and threading steep precipices, and venturing through the extremely difficult and dangerous narrow passage called Chyadyl and Chyidyl, at last arrive at the place of pilgrimage called Dyagpo Tsari Thugka. Then descending down a deep ravine and ascending along the rapids of Chyayul, they arrive at Tshoi-ssamdung, which is said to be the limit of Buddhist pilgrimage. This dangerous journey takes a fortnight of hard travel. In this kind of pilgrimage, anciently, Tibetan travellers and pilgrims never used to embark, but subsequently Lama Yeshe Dorje, the chief disciple of Je Lama Phagmo dub, happened to go there for the purpose of making austere meditation, from which time the way to it has been opened and pilgrims commenced to frequent it. The summit of the mountain of Tsari remains perpetually covered with snow. The country is clad with thick forests. Beneath is said to exist the abode of a Nága-demon named Tsva lu-du Dorie. Pilgrims who succeed in making a pilgrimage thereto are said to be able to escape at once from mundane existence and misery. wild animals of Tsari, and beasts of burden as sheep and goats, when

conducted to Tsari are, by virtue of going there, said to have images of deities and sacred writings miraculously engraven on their horns and bones. A certain author remarked: "Glory and fortune be to that great saint who performed yoga in Tsari."

Tsari being considered as the sacred heart of the Tantrik deity Khorlo Dompa, the Indian Tirthikas designate Tsari-dvagpo as the land of Ulanga stripurusha, where exists the real Mahádeva. The Indian Parivrajakas and Tirthikas wander all over Kámarupa, Assam and Nága land in search of their god (Mahádeva). It is not known to them that Tsari is not the real place of pilgrimage of the Tirthikas. From Holkha and upper U if you go to the east and south-eastward, you arrive at Nangpoiyul, where formerly existed several thousand habitations, but now-a-days the country has been deserted, and scarcely more than tenhouses exist. This is probably caused by the place being on the highway.

Lower down Nangpo is the district of Kongpo yul, where exist the ancient monastery of Buchhung serkyi Lhakhang and other temples and monasteries of the Chhabkar and Chhabnag period of Bon religion, now converted into Gelugpa institutions. Here are also religious establishments of the Sakya, Ningma Karma Dukpa and other schools, as well as Kongpo, Tagsum Jong (fort), besides numerous villages with Bonpo populations, the Bonri mountain, and the place from which Terton Jah tshon discovered some sacred volumes.

#### III.—GREAT TIBET.

To the east and north-east of Tibet proper (U and Tsang) lies the country of Great Tibet, comprising Amdo, Kham and Gang. The following are the principal divisions of Great Tibet:—Maja ssabmo Gang, Tshava Gang, and Pompo Gang, constituting the upper three Gang, and Markham Gang, Minag Gang, and Yarmo Gang, the lower three Gang; comprising altogether six Gang or divisions. To these may be added the four great mountainous districts called Rong, viz., Tshava Rong, Sangnan Rong, Nag Rong, and Gyalmo Rong, with smaller Rong, such as Minag Rong, &c.

From Kongpo if you travel eastward, after crossing a lofty mountain, you arrive at the place where upper Kham commences. This portion is called Poboi Yul. This country, according to the tales of Lingje, is mentioned as Pharssng Athai Rong. It contains Na Padma Koi, where Padma Sambhava is said to have mysteriously performed yoga, Pobo Chhu dah monastery of Gelugpa school, and several Ningma religious establishments. The chief of Pobo-land, who is independent, is called Dehu Kanam. To the south-west of Pobo Yul lies Lalo, or the savage

country. On its east lies Tshava Rong, which is under the Lhasa Government, and annually sends considerable tribute in kind. Its chief town is called Tshava Jo Gang Jong, besides which there are other smaller towns such as Sang ngag chhoi Jong, and villages with considerable populations. To the east of Tshava Rong are the smaller districts of Jira, Dsui, Jang &c., to the north-east of which lies Gyalthang. East of Gyalthang lies Mili, to the south-west of which, and also to the south of Gyalthang, is Lalo, which is inhabited by a wild tribe.

To the west of Gyalthang and north of Sompho land, near Jang, is Na-khawa karpo (white snow), well known in Tibet and China as a place of great scanctity. In the confines of Jang and China is a place of sanotity called Richya kyang. In Gyalthang there is the temple of a very sacred image called Gyal waringa, as well as a monastery called Gyalthang sseru Gon, belonging to the Gelugpa school. In Mili and Gyalthang there are several religious establishments belonging to the Gelugpa and Kunchoi Tsangpa schools. To the south of the above-mentioned districts lies the Yunan province of China and to the east is situated the Gyalhin district of Ssitwan. If from Nang, after crossing a mountain pass, you travel eastward, you will reach Kham Lhari, to the north-east of which lie the towns of Chagri Palbar Gyalton, Khyung kar, Khyung nag and Khyungser and numerous villages and Dokpa tribes, all of which are subject to the Government of Lhasa. In the Khyungpo districts there are eight Gelugpa establishments and several Bon institutions, such as Khyungpo Ting chhen, &c. Again, from Kham Lhari if you travel eastward after crossing a mountain pass called Shar Kang Lon, you come to another lofty mountain called Tshava gang La, after crossing which you arrive at the Ngul chhu (silver river), on the left bank of which is situated the great monastery of Rivochhe, belonging to the Taglung school, which contains a monastery and grand temple with numerous scriptures and sacred objects. This monastery was formerly the seat of a famous Lama called Sangye yar-chyon, who belonged to the Kahgyu school. There are two incarnations of Kahgyu Lamas and a descendant of a lay Kahgyu Lama. To the east of this place, at the confluence of Jachhu and Ngam chhu. is situated Chhabdo gonpa, where Phagpa Lha Yab sra (two incarnate Lamas of high repute and power) preside over above 2,000 monks. There are numerous villages, scriptures, and sacred objects. The monastery is rich. Lately Kahgyur block-prints have been established there. The monastery is said to be guarded by a demon called Ku wantsan or Lokapála. Chhabdo is a powerful state owing allegiance to the Dalai Lama. The incarnate Lamas occasionally visit Lhasa and Tsang, and are received with great respect and preparation there. In Chhabdo there are a few scholars of the Tshan Nid philosophy.

If you proceed further east, you come across a tribe called Tagyab. Here is a huge rock the top of which spreads like a canopy. In Tagyab yul there are two monasteries called Magon and Bugon, two incarnations of Legpai Sherab and Lodan Sherab (spiritual father and son,), designated by the title of Chhe-Tshang and Chhung-Tshang, who preside over a large number of monks, and also several villages constituting a large district. This monastery formerly belonged to the Tshan Nid school, but has been converted into a Gelugpa institution. The Tagyab tribes are greatly devoted to the Gelugpa school. From Tagyab yul if you go further east, you reach Mar Kham, where there are some monasteries belonging to the Sakyapa and Gelugpa schools, and the ancient temple of Dolma Lhakhang erected in the days of Srongtsan Gampo. The people of Mar Kham, who are of strong make, are devoted to mischievous pursuits (robbery, &c.), and speak a dialect of Miñag. To the east of Mar Kham lies Kongtse kha, which forms the boundary of Tibet and China. To the east of Kongtse kha lies the Bah division (Batang of English maps), which contains the Bah chhoi dé (Gonpa) and Goi Jijé monasteries of the Gelugpa school and several villages. From Bahthang if you travel along the valley of the Dichhu river, you arrive at a (Rong) hilly country called Bahsangan, of which the whole population lives by professional brigandage and robbery. From Bah division going eastward you arrive at Lithang, where (in the neighbourhood of Bah) there is a place of pilgrimage called Kaburnanang, in which in ancient times there was a large Karmapa monastery, on the site of which there is at present a small monastery called Kesar Gon khang. On its east side lies the Thub-chhen Chyambaling monastery of Lithang, containing 2,800 monks and many learned scholars of the Tshan-ñid school. There are also several large and minor monasteries among which the Samphelling monastery of the Gelugpa school is noted. The monasteries of the Sakya and Ningma schools there are in a state of decline. To the north-east of Lithang lies Nagrong (a very large district). The people of upper Nagrong are professional The lower portion of Nagrong is inhabited by brigands and robbers. Lithang and Miñag tribes. The tract on the right bank of the Ngagchhu river belongs to the jurisdiction of the Lithang chief (under Chna). It contains a temple called Phod ang Ngatse, where the Indian Achárya Pha Tampa Sangye (the founder of the Shichyepa school of Tibet) performed yoga for some time. It is said to contain the mark of this saint's back printed on the face of a rock.

From Lithang crossing the Ngagchhu if you travel eastward, you arrive in the extensive country of Miñag, which contains the Miñag kah shi (Gonpa) monastery belonging to the Sakya school, and the Miñag Kye li (Gonpa) monastery belonging to the Gelugpa school. To the north

end of Miñag, in the vicinity of Horkhog, lies Thar thang, once the temporary residence of the Dalai Lama. Miñag belongs to Lhasa. To the east of Miñag lies Gyalmo Rong, which formerly was ruled by 18 chiefs, but at present it is divided into 13 chieftainships. They are Chagla, Wasi, Thokyab, Somang, Dsongag, Chog-tse, Tampa, Hoshi, Doli, Dati, Pabam, Gesi-tsha, Hwa Hwa, Len tsa, Rabtan, Tsanla, Gyal kha, and Donbu. The people of these places are very strong and stalwart. They are prone to depredatory pursuits, and are professional brigands and robbers roving over the whole of Tibet and the North Himalayan states, and are wild in their habits. The people of Miñag, Gyalmo rong, Mili, though they speak a corrupt form of the Tibetan language, possess very few virtues of the Tibetans. In Gyalmo Rong there is a very lofty range of mountains called Gyalmo mordo, and the cavern where the great Lochava Vairochana practised meditation, and which contains his hand and foot-marks.

To the south-east of Ngagchhu lies Nagsho, inhabited by a Dokpa To the east of Ngagchhu lie Atag, Dsamar and Sogde, Dokpa To the east of these lie Gégyé Dongpa, Dorshui Ling toima. (upper Ling), Perikhugah, Yoishni, Rogshni, Tagrang, Hothog, Gohutsha Longulchin, Na-tsho, Gehtse, and numerous Dokpa lands inhabited by various Dokpa tribes. To the south of these, and north of Chhabdo (Chhamdo) and Tagyab and Bah, lie the territories of the largest of Kham principalities, called Dégé or Kham Dégé. The Kham people arrogate to themselves a high position among the kingdoms of the north. According to them Tibet, divided into 13 divisions called Thikor chusum, and Kham, divided into 13 principalities called Phodang chusum, and China (containing 13 provinces), are most important among the great countries of North Asia. Within the principality of Kham Dégé there are many monasteries belonging to the Kahgyu. Sakyapa, and Ningma schools, such as Jâ Dsogchhenpa (Gonpa) monasterv. Shichhen (Gonpa), Payul Kathogpa (Gonpa), Situi Gonpa, and the monastery of Dégé King, but there is no Gelugpa monastery in Kham Dégé. Outside of Dégé, but in its neighbourhood, there are several tribes, such as Dan, Khog, Ga Khog, Lingbarma, Rañag, Rasod, in which there are many Gelugpa monasteries, such as Chhoi Khorling, &c. To the east of Dégé lies the district of Honknog, where there are five petty states, namely Khangsar, Massi, Taggo, Piri, and Tiho; besides there are the monasteries of Horgantse Gonpa, Taggo Gonpa, Tareo Natsho Gonpa, Ja Gonsar, and others containing large Gelugpa establishments.

To the east of Honkhog lies the petty state of Tongkor, after passing which you arrive at the province of *Dome Amdo*. The Kham people are straightforward in nature, very strong, martial, and loyal to their

chiefs. In faithfulness and attachment they are far superior to other Tibetans. Devoted to the verge of bigotry in matters of religion, they are uncivil, harsh, and mischievous to strangers. To their acquaintances they show extraordinary fidelity, usefulness, and attachment.

To the east of Tongkor lie Dokhog, Jikhog, and Markhog, all three being included within Amdo. In Dokhog is the monastery of Dodubchhen Gonpa, which formerly belonged to the Gelugpa school. Jikhog is the monastery of Jam thang (Gonpa), which belonged to the Jonang school till the extinction of that sect under the edict of the Dalai Markhog is the fatherland of the Golog Mussalmans (probably Tangyut of Colonel Prejevalsky). From there if you proceed further to the east for some distance, you will arrive at Machhu Pomra (the temple of a deity), situated on the bank of the river Machu, at the back of which is a lofty snowy mountain. There lepers are said to obtain a complete cure by rolling their bodies on the slope of the snowy mountain, and by drinking its glacial water. To the north-east of the great Machhu is Arig (brigand tribe) land, to the east of which is Jogetoima. To the south of Joge, in the neighbourhood of Gyal Rong, are the lands of five tribes called Nakhog, containing a tolerably large population. Both Arig and Joge are filled with a population of heartless brigands and robbers. To the north-east of Arig land, in the neighbourhood of lake Kokonor (Tshoñonpo), is situated the sacred place of pilgrimage, called Tagkartal jong, in a cavern of which there are said to exist many self-sprung Buddhist images, as well as some springs and small lakes. To some distance from it, and on the west, is the monastery of Ragya. To the south-east of Nakhog, within the jurisdiction of Ssetwan in the neighbourhood of Ssugpher, there are several tribes called Muge and Sarp, who speak a kind of Tibetan and belong to the Tibetan family. The lower Sarpas are not allied to the Tibetan family. To the northeast of Joge, not at a great distance from it, are a few Kokonor people. To the south-east end of those places, and far from the Chinese district of Helun, lies the district of Sangkhog, in which is situated the grand monastery of Labrang Tashi khyil, the seat of the famous Lama Jamyan shepa Dorje. This is the best and largest of all Amdoan monasteries. Close to this monastery lies the celebrated rock called Gankyai Tagkar, which is said to be famed as the abode of Khadoma (fairies), and to contain many wonderful and supernatural images of saints. To the south of Sangkhog lies the lower Joge, to the south of which lie Chhog, Gor, Tsoi, Tsayé, Thebo, Ssam tsha, Khyágé, and other divisions and To the east of these, and bordering the Chinese district of Ssetwan, lies the large Tibetan district of Chone, which contains five large monasteries, and block-prints of Kahgyur and Tangyur.

The Choné people mostly resemble in dress and dialect the people of Bahthang, Lithang, and Gyal Rong. To the north of Labrang and Tashikhyil lies a large (tribal) district called Rongpo, which contains many religious establishments, caverns, and recluse monasteries, such as Rongpo Gonchhen, &c. The people of Rongpo are of a dangerous character. They continually carry on disputes, and show great delight in fighting and bloodshed. The Bon Tantriks of this place exercise much power, and exhibit the efficacy of their mysticism. There are many orders of Bonpos. Both Rongpo and Nakhog are the largest and most populous of Amdoan districts. To the west of Rongpo lies Thikha, which is inhabited by a Tibetan as well as a Chinese population. It contains Jujo Lhakhang on the top of a hill (the Lamoi Dichhu), and several monasteries and other religious establishments. To the east of Thikha and Rikon, on the south bank of the great Machhu, are Kare, Chhussung, Pethang, Bedo, and Doyu, five districts, among which Bedo Gonpa is noted.

Close to Doyu is the lake called Lhalun-gyu-tsho, which is said to be the repository of many wonderful and sacred objects. In winter, when the lake becomes frozen, the ice is said to form the figure of Buddhist mandala (in concentric rings). The Buddhist devotees say that the great and small continents of Buddhist cosmogony are there represented. In the neighbourhood of these places there lives a large tribe of Muhammadans called Jalar, who speak a kind of Persian-Tartar language. To the northward of these, following the north bank of the great Machhu, you arrive at Chya Khyung, the seat of Chhoije Tondub Rinchhen. It contains the tomb of that famous Lama, as well as the residence of Tsong khapa. The north of Machhu is occupied by the Chinese, Tibetan, Hor (Tartars) and (Lalo) Muhammadan population, where there are also a few religious establishments. To the east of this tract lie the districts called Tantig and Yangtig, in which Tantig Shelgi-Yango is a sacred place.

North of Chya khyung there is a hill called Tsong Laringmo, which crossed, you arrive in the district of Tsongkha, in which is the great monastery of Kubum (Kumbum), founded on the birthplace of the great reformer Shár Tsongkhapa Lossang Tagpa, the second Buddha of the present age. On the birthplace of Tsong-khapa there exists a white sandal-wood tree, on every leaf of which at the time of the reformer's birth there appeared a picture of the Buddha Senge naro supernaturally inscribed. Hence, from the circumstance af a "hundred thousand images of Buddha" having appeared on the leaves, the town and the great monastery is called Kumbum. Even at the present age, images are occasionally said to be seen divinely inscribed on the leaves

of the Chandan tree and Súgpa trees of the grove. The enemies of the Gelugpa school say that the said images are secretly drawn with pins and needles by Gelugpa monks.

At half a day's march east of Kumbum lies the Chinese city and fort of Ssiling. Directly north of Ssiling, after a full day's march, you arrive at a hill called Tagri (Tiger hill), in which there is a fine cavern, described by Dubchhen kaldan Gya-tsho to be one of the four wings of Revo-tse-nga. Proceeding further north to some distance, you arrive at the great monastery of Gahdan Tam Chhoi ling (the seat of Lama Tsanpo Nomankhan), anciently called Amdo Gomang Gonpa, which at present is well known by the name of Serkhang Gonpa. (This is the residence of our author, who is an incarnation of an eminent Tibetan Lama named Tagtse chovo, who was invited to be the abbot of the monastery.)

The monastery contains about 2,000 monks, among whom are many who know the Tshan nid philosophy. Thence if you proceed northwards, after crossing a mountain pass, you arrive at Chhu Ssang (Gonpa), which contains nearly 800 monks, among whom some are versed in the Tshan nid philosophy. Thence if you go south-eastward for more than half a day's march, you arrive at Gonlung (Gonpa), which contains nearly 2,000 monks. Formerly two of Je Changkya's incarnations and those of Sumpa, the author of Shve Ser Chhoi Jung (the work called "The origin of the Yellow-hat school") and Thukwan Lossang Chhoikyi Nima, the author of Dubtha Shelkyi Melong, both sacred personages, and several other learned men, presided over this monastery. Thence going to the south-east for about half a day's march, you come to a rock called Mar tsang, which contains the relics of the great Lama Gongpa rabsal. The historical work called Nongjung relates, that anciently Tsongkha district was a Tibetan district called in Chinese Tsongkha Ssan Sán Kaun. Tsongkha is now filled with a Chinese and Muhammadan population. Now-a-days, times having degenerated, the Tibetans and Hor people are gradually becoming followers of Kungfutsi and Lok van (or Laotse), and the Ladak people are imbibing faith in the doctrine of Guru Nanak, so that Buddhism is on its decline. Travelling northward from Gon lung, you reach a large district called Amdo Palri, which contains 50 subdivisions and contains several monasteries, viz., Ssun Shan Taglung (Gonpa), Jog rong thur Chhen (Gonpa), Chho ten than. Tsi Chhoi ling, Kanchhen Semni (Gonpa), Dug-gu (Gonpa), Shyamar (Gonpa), Gyayag (Gonpa), Digung (Gonpa), Hor (Gonpa), Upper Nag van and Lower Nag yang (Gonpa), Mathee (Gonpa), Dung nag Jam Yan (Gonpa), Bangur (Gonpa), Upper Gyatong (Gonpa), and Lower Gyatong (Gonpa), Chhulung (Gonpa). Gelugpa monasteries are mostly subordinate

to Kumbum and Tsanpopa abbots, in consequence of which those under Je Gampo and Phagdu, have been converted into Gelugpa institutions. to Duggu Gonpa there is a sacred place called Katong. In Lower Palri there is a district called Doldar Hor, which contains Dethung (Gonpa), Kha thipa (Gon), Lenpah the (Gon) Ashitag, and Kamalong monasteries. Close to these lives a large tribe of China-Tibetans, within whose lands are Thang ring (Gonpa), Jalohang (Gonpa), &c., besides Padu (Gon), Chyamba bum ling, Lokyatun, Jomo khar monasteries, among which Chyambaling is celebrated for the gigantic statue of Maitreya Buddha, one hundred and eighty feet high, as well as a hundred thousand miniature images of that Buddha. A similar gigantic statue is said to exist in the Tam thung monastery of China. Lokyatun monastery contains a large image of Sambhara (the Tantrik deity who clasps a female deity in his embrace). Jomokhar contains the tomb of Chyamchhe Chhoi Je Lama and a complete set of Kahgyur and Tangyur, written in gold. On the right bank of Machhu (Hoangho) there are a few Chinese monasteries, such as Han Taglung Gonpa, &c. Formerly Chinese Hor people held the north portion of Amdo, who, joining the Tartars of Dolonor, carried on frequent depredations in China. In order to put a stop to these invasions the Emperor of China Thang Wang formed a treaty with Tibet, under the conditions of which the united troops of China and Tibet subdued the mischievous Tartars (Hors) and subjected them to the power of China. Thenceforth almost the whole of Amdo became a Tibetan province. From those Chinese Hor people many Chinese kings had sprung, such as King Hor thupa, whose rule extended over half of China.

To the north of Lake Kokonor (Tsho ngonpo), close to Pal Ri, the tract is occupied by a tribe of Hor people called Sára Yugur, who are Buddhists. Within their lands there are Yugur-ta go (Gonpa), and Mag Chhu (Gonpa), and these people are said to be a sub-tribe of the great Yugur people, and their chiefs are the descendants of Pan Yan Ching called Jurje Althan Han (golden king). Within the province of Amdo lies the district of Yarmo thang, which contains the lake Thi Sár Gyalmo, in the bordering tracts of which there is a large tribe of Tartar people called Kokonor Mongol, who are ruled by 33 chiefs, most of whom trace their origin to the Hes'og Walgási of right Orod (or Oeluth) tribe, and some of whom are said to be the descendants of Khal kha and Thume kings. In the centre of Lake Kokonor there is a hill called Mahadeva, on the top of which are several places of sanctity, the principal of which is the Dub phug (cavern), where Padma sambhava (Urgyen Rinpochhe) is said to have meditated for the good of the In Kokonor province there are several monasteries, among which Tva tshang gon and Serthoggon are important.