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ART. I.—*Tibet. A Geographical, Ethnographical, and Historical Sketch, derived from Chinese Sources.* By W. WOODVILLE ROCKHILL, M.R.A.S.

PREFATORY NOTE.

THE relations existing between China and Tibet have been for such a length of time of so intimate a nature, that, better than any other people, the Chinese are in a position to give us reliable information concerning this secluded and interesting country; for, though we possess such valuable works as Markham's *Tibet*, various papers by Father Desgodins, the reports of the native travellers employed by the great Trigonometrical Survey of India and those of Sarat Chandra Das, who has within the last ten years twice visited Tibet, these do not by any means cover the whole field of Tibetan geography and ethnography, and all the information we can obtain supplementing or corroborating these works must be valuable and worthy of our attention.

The presence in Tibet of many Chinese scholars, sent there by their Government to hold official positions, who, thrown in daily contact with the educated and ruling classes of Tibet, have made records, since published, of what they have seen and heard while residing in the country, opens to us a vast and trustworthy source of information. So likewise

the minutely precise official histories, geographies, and topographical descriptions, the exactitude of which has been frequently and abundantly demonstrated, are worthy of careful examination, and will be found to yield us rich materials for a better knowledge of Tibet, and frequently elucidate and correct the rather meagre notes and often hearsay information furnished by European and Indian explorers.

These reasons induced me to undertake a careful examination of such Chinese works bearing on Tibet as I was able to procure during a four years' residence at Peking, with the intention of offering them to the public in more accessible and condensed form than found in the originals. After going through all the procurable publications on the subject, I was led to take as a basis of my work the "Topographical Description of Central Tibet" (*Wei Ts'ang t'u chih*) written in 1792 by Ma Shao-yün and Mei Hsi-sheng, which I found contained nearly all the facts recorded in Chinese works published prior to it. This work has twice been translated, once in 1828 into Russian by Archimandrite Hyacinthe Bitchurinsky, and secondly in 1831 into French by Jules Klaproth. However commendable the latter translation (the only one I have seen) may be, it is far from being accurate, and the translator's ignorance of Tibetan has caused him to make additional mistakes. While I gratefully acknowledge the assistance this work has been to me, I have nowhere taken it as my guide, but have relied solely on my own knowledge of Chinese and Tibetan and the aid afforded me by a good Chinese *sien-sheng* and a very clever Tibetan lama from the Drébung lamasery of Lh'asa. Thanks to the latter coadjutor, who has travelled throughout Tibet and China, I have been able to get together much valuable information concerning the former country. But not with lama Lo-zang tanba alone have I conversed concerning Tibet, for during my residence in Peking I was in constant relations with the Tibetans who visited the capital in the suite of the tribute missions which at frequently recurring intervals wait upon the Emperor. I have furthermore completed or supplemented the text of the *Wei Ts'ang t'u chih* by extracts from all

Chinese works published down to the present day, thus adding a number of itineraries and other information not found in the older books.

The Chinese works which have been my principal sources of information in the preparation of this sketch were—taking them chronologically,—

1°. The official dynastic histories, principally the *T'ang shu* and the *Ming shih*.

2°. 西藏見聞錄 *Hsi-Ts'ang chien wen lu*, a description of Tibet in two books, written by Hsi Po (錫珮) in 1759. It is frequently quoted in the *Wei Ts'ang t'u chih*. The author does not state whether he visited Tibet or wrote from hearsay.

3°. 大清一統志 *Ta Ch'ing i tung chih*. A general geographical description of the Empire under the reigning dynasty, in 500 books. It was published by Imperial decree during the last century.

4°. 水道提綱 *Shui tao t'i-kang*, a description of the water-courses of China in 28 books, written by Chi Chao-nan in 1776. The author was one of the principal editors of No. 3 (see Wylie's *Notes on Chinese Literature*, p. 44).

5°. 西域同文志 *Hsi-yü tung wen chih*. A geographical dictionary of Chinese Turkestan, Tibet and Mongolia in five languages, in 24 books. It was compiled by order of the Emperor Ch'ien-lung during the last century.

6°. 西藏賦 *Hsi-Ts'ang fu*. A versified description of Tibet in two books, written in 1798 by Ho Ning (和寧), who was for some time Assistant Minister Resident in Tibet. The commentary, with which the text is interlined, gives much valuable information.

7°. 西招圖畧 *Hsi-chao t'u lüeh*. A description of Tibet accompanied by maps, in one book. Written by Sung Yun (松筠), who was some time Amban in Tibet. The book was printed in 1798 for private circulation. The maps are very interesting.

8°. 裡塘志畧 *Li-t'ang chih lüeh*. A description of the Lit'ang district in two books, written by Ch'en Teng-lung (陳登龍) and published in 1820.

9°. 理藩院則例 *Li-fan-yuan tse li*. Regulations of the Colonial Office. Contains the rules and regulations governing the relations of China with the vassal tribes, Tibet, etc. The latest edition bears date 1816.

10°. 聖武記 *Sheng wu chi*. A history of the wars of the reigning dynasty, in 14 books. Written by Wei Yuan (魏源), and published in 1842. The author had access to the records of the War and Colonial Offices, and his work is the only published history of the military operations of the Manchu dynasty. Book V. is devoted to Tibet.

11°. 西域考古錄 *Hsi-yü k'ao ku lu*. A description of the Western regions comprising Mongolia and Tibet. Written by Hai-yen Yü-hao (海鹽翁浩) and published in 1842 in 22 books.

12°. 西藏碑文 *Hsi-Ts'ang pei-wen*. A collection of Chinese inscriptions extant in Tibet, in one book.¹ Published in 1851. Maurice Jarnetel has made use of it in his *Épigraphie Chinoise au Tibet* (1880), and in 1887 in the *Revue d'histoire diplomatique*, p. 446 *et seq.*, but does not mention the work by name.

13°. 西藏圖考 *Hsi-Ts'ang t'u kao*. A description of Tibet, with maps. Written by Huang Pei-ch'iao and published in 1886, in eight books.

Besides the above works, I have frequently consulted the *Peking Gazette* in the excellent translations which have been published for fifteen years past in the *North China Daily News* of Shanghai.

The sketch-map of Lh'asa is an enlargement of that published in Petermann's *Geographische Mitteilungen* for 1885, No. 1, which is derived from the one made by A—K—, one of the native explorers sent to Tibet by the great Trigonometrical Survey of India. I have altered the spelling of the names so as to reproduce the Tibetan sounds of the words, and have given a scale in Chinese *li* of three to the English mile as being more convenient for reference in this work.

¹ For an analysis of the contents of this work, see *infra*.

In transcribing Chinese characters I have used the system introduced by Sir Thomas F. Wade, giving the sound in the Pekinese dialect—the only one with which I am familiar. In a few cases, however, I have given the sound of some characters in Southern Mandarin, as by so doing the Tibetan pronunciation was reproduced more closely. In transcribing Tibetan I have tried to use whenever possible the same system, and where this was impossible, I have approximately followed that used by H. A. Jäeschke in his Tibetan-English dictionary. The pronunciation of the spoken language of Tibet differing greatly from the written one, I have deemed it necessary to give, as a general rule, the sound of Tibetan words in the dialect spoken at Lh'asa, besides the exact transcription in Roman letters.

INTRODUCTION.

The oldest monument extant in the Tibetan language, the bilingual inscription recording the treaty between the Emperor T'ang Mu Tsung and the King of Tibet in A.D. 822, refers to the latter sovereign as *Bod-gyi rgyal-po* "King of Bod," and in other passages the country is called *Bod ch'en-po* "Great Bod."¹ The word *Bod* (བོད) is now, and probably always has been, pronounced like the French *peu*, a sound which the Chinese transcribed by a character (𠵼) at present pronounced *fan*. Moreover, Tibetans from Central Tibet have at all times spoken of that portion of the country as *Teu-Peu* (བོད་ཕུ་) or "Upper Tibet," it being along the upper courses of the principal rivers which flow eastward into China or the Indian Ocean. This sound *Teu* was transcribed by the Chinese *T'u* (土); hence another name for Tibet in Chinese is *T'u-fan*.

¹ Istakhri (circa A.D. 590) speaks of Tibet as Tobbat, see Yule, *Glossary of Anglo-Indian Words*, s.v. India, p. 332. The etymology of the word Tibet given in the same work by Prof. de Lacouperie (p. 698) is conformable to native traditions, but etymologically incorrect.

In the tenth and eleventh centuries the sound *Teu-Peu* was transcribed in Chinese *T'ieh-pu-té* (鐵不德) and *T'u-po-te* (塗字特), *Tu-po-te* (圖伯特), etc.¹ From the Mongols the Chinese borrowed the name that people gave the Tibetans, viz. *Tangutu*, transcribing it *T'ang-ku-te* (唐古忒). Other names used by the Chinese to designate this country will be found mentioned in subsequent pages.²

At the present day the expression *Fan*, *Fan-min*, *T'u-fan*, *Fan-tzü*, *Hei Fan* (黑番), *Sheng Fan* (生番) are only applied to the tribes of Tibetan stock living near the border of Kan-su and Ssu-ch'uan, the first three terms being used for agricultural tribes, the latter three for pastoral and unreclaimed ones. In the province of Ssu-ch'uan the people inhabiting Eastern Tibet are called *Man-tzü* (蠻子)³ or *Man-chia* (蠻家), while the Kan-su people invariably call them *Hung-mao-tzü* (紅帽子) "Red caps," from the red turban usually worn by them. As to the people from Central Tibet, they are now colloquially called by the Chinese living on their eastern border *Ts'ang-li-jen* (藏裏人) "Ts'ang men."

Tibet is divided between the Kingdom of Lh'asa, which covers the greater part of it, and a large number of in-

¹ See also *infra*.

² Chinese writers during the last two centuries have used the term *Tui-pai-te* (退擺特) to designate Balti. The *Hsi-yü tsung chih*, Bk. IV. p. 23, describes it as follows: "Tui-pai-te is the name of a district in the Western regions, S.W. of Yarkand and due S. of Khoten, some 40 to 50 days' riding. It is a broad tract of land conterminous with Ulterior Tibet. In it are neither walled towns, palaces, nor houses. The people excavate caves in the rocks in which they dwell. They raise no crops, cattle is their only wealth. They also live in felt tents. They wear their hair in plaits, on which they hang silver rings. Their clothes are made of coarse woollen stuff, and consist solely in a high collared gown (*chuba*) with narrow sleeves. They are fire-worshippers. Each morning they take fuel and light a fire, and as it blazes up they prostrate themselves before it. Moreover, when they have any important undertaking on hand, they bow down and worship the fire. The soil of this country is alkaline and stony, producing nothing; the cattle even are not numerous. The rich have enough for their wants, but many of the poor have to go abroad to gain a livelihood. There are a great many of this people in Yarkand and Kashgar, where they are most industrious and painstaking. As soon as they have got together a little money, they go back to their homes. Their prince has the title of *Khan*, and, as he is not rich, he takes his people's children and sells them in other localities as slaves, and the money thus obtained is his. This is also done in Bolor."

³ For some mysterious reasons Tibetans object to this name, but not to the next one.

dependent or semi-independent principalities, of which there are eighteen in Eastern Tibet alone.¹ Chinese writers do not deal in detail with these little States, contenting themselves with giving their names, population, the official ranks assigned the chiefs by the Chinese government, the amount of taxes due to the Emperor and some minor details. As I have examined these in another work,² I will omit them here, and turn at once to the question of the political organization of the Kingdom of Lh'asa as shown us in the Regulations of the Colonial Office, remarking that the political supremacy of China in Tibet dates from 1720: prior to that date the Imperial Resident or Amban only took part in ceremonial observances and had no hand in the direction of affairs.

Books 61 and 62 of the work above mentioned give the regulations to be followed by the Minister Resident in Tibet, the *Lh'asa Amban*.³

“The Amban will consult with the Tulé lama or Pan-ch'en Rinpoch'é on all local questions brought before them on a footing of perfect equality. All officials from the rank of *Kalön* down and ecclesiastics holding official positions must submit all questions to him for his decision. He must watch over the condition of the frontier defences,⁴ inspect the different garrisons, control the finances of the country, and watch over Tibet's relations with the tribes living outside its frontier, etc.”

The section of the Regulations bearing on the question of Tibetan finance and on the mode of treating foreign missions is of too great interest to omit. I will give it in full:

“The Tibetan people have to pay the Government annually a certain amount *pro capite* of grain, or native cloth, incense

¹ Or, according to the Chinese mode of dividing the country, thirty-three.

² See *The Land of the Lamas: Notes of a Journey in China, Mongolia, and Tibet*, Chap. V. and Appendix.

³ *Amban* is a Manchu word corresponding to the Chinese 大臣 *Ta ch'eu* “Minister of State”; all Ambans are Manchus.

⁴ This duty has been imposed on the Ambans since the Gorkha invasion of Tibet in 1794. The native government was also reorganized at the same time.

sticks, cotton, salt, butter, cheese, dressed mutton, tea, etc. In view, however, of the remoteness of their habitations and the difficulty of transportation, they are allowed to pay the equivalent in money. Any family owning cattle or sheep must pay as tax for every two head of cattle one silver coin (*tranka*) a year, and the same amount for every ten head of sheep. The people may also give at such times and in such amounts as please themselves, money or produce as voluntary gifts to the State.

“Exclusive of the native produce paid the Government for taxes, the annual revenue in money amounts to probably 127,000 ounces of silver. All produce and monies received as taxes are stored away in the treasury in the Jok’ang (at Lh’asa), and are under the care of three *Sha-dso-pa* (*i.e.* Treasurers). As to the native cloth, incense, and money received as fines, as well as the various donations and the half of the estates both real and personal of all deceased persons, they are placed in the chief treasury, under the care of two other *Sha-dso-pa*. The Talé lama draws upon these two treasuries for governmental and other expenses.

“The annual expenses may be calculated as follows: In the first moon of the year the lamas of Potala, as well as all those from the various temples and convents of Lh’asa, and those from Anterior and Ulterior Tibet, amounting in all to several myriads, assemble at the Jok’ang to read the sacred books for twenty days. In the second moon of the year there is another gathering for the same purpose at the Jok’ang, lasting eight days.¹ For these two events some 70,900 ounces of silver are used in giving the assembled lamas money, scarves (*k’atag*), butter, tea, tsamba, etc. Besides this the daily religious services throughout the year (at Lh’asa) absorb about 39,200 ounces of silver for supplying the officiating lamas with butter and tea and other presents. Finally, 24,400 ounces of silver are required annually for supplying the lamas of Potala (*i.e.* the Talé lama’s residence) with food and other necessaries, and for the purchase of objects to be

¹ This feast is called Sung ch’ö (*gsung ch’os*) in Tibetan.

given as return presents to persons making offerings to the Talé lama.

“It appears from the above that the expenditures are greater than the receipts, and there are furthermore the lamas of the great lamaseries of Séra, Gadän, Drébung, etc. who have to be provided for.

“When the year’s harvest has been good, voluntary gifts to the Government are very numerous, and there is a surplus of revenue. Now in the Chief Treasury there is a Minor Treasury, over which is a Sha-dso-pa, and every year, if there is a balance left over in the Chief Treasury in produce or money, it is put aside in the Minor Treasury. The Sha-dso-pa having a general supervision over all expenditures and receipts, they, in conjunction with the Kalön, make reports to the Amban. Whenever vacancies occur among the Kalön or Sha-dso-pa, a report is made to the Amban, who, in conjunction with the Talé lama, makes selections of suitable persons. These offices cannot be filled by relatives of the Talé lama. As to monies necessary for governmental expenses to be withdrawn from the Chief Treasury, the Amban will examine, in conjunction with the Chyi-lön Hutuketu,¹ into the nature of the expenses and the sources of revenue. Any malversation must be at once reported by the Chyi-lön Hutuketu to the Amban, who must investigate the matter and inflict the legal penalty.

“As regards the people of Ulterior Tibet, they pay into the Chief Treasury (of their province) both grain and money taxes, the greater part of the dues being in produce. Taking into account the produce and the money, they probably pay about 66,900 ounces of silver *per annum*. In times gone by the voluntary gifts from different localities made every year a surplus. But since the Gorkha invasion

¹ The Chyi-lön (ཡི་ལོན) Hutuketu is the Chancellor of the Exchequer of Tibet; he is commonly called by the people *Peu-gi jyabo*, “King of Tibet,” or *Jya-ts’ab* (ཇུལ་ཙམ་བོ) “Viceroy.” The Amban is also frequently spoken of as *Gong-ma t’sab* (གོང་མ་ཙམ་བོ) “The representative of the Emperor.”

(1794) the regular revenue and the voluntary donations cover approximately the requirements. The Amban, acting in conjunction with the Chyi-lön Hutuketu, must carefully examine the budget of Ulterior Tibet so that it always balances.

“As to the Talé lama’s and the Pan-ch’én Rinpoché’s private expenses and ordinary requirements, they can regulate them as they see fit.

“The officers at the head of the Chief Treasury of the Talé lama and of the Pan-ch’én Rinpoché must examine what is the balance in hand after providing for the lamas, and such sums must be used for the Tibetan troops. The expenditure of these monies is under the superintendence of the Amban.”

Let us examine now the part played by the Amban in the relations of Tibet with foreign nations. The same work from which the above is taken says: “The relations of the Gorkhas of Nepal with Tibet are under the control of the Amban. When this people bring the products of their country to present to the Talé lama and the Pan-ch’én Rinpoché, return presents are necessary, and the Amban must decide what they shall be. When presents are being brought the Talé lama from within the borders (of China?), the native authorities must report the fact to the Amban, who will settle the matter.

“Bhutan, in which country the Red sect preponderates, sends men every year to Tibet to offer the Talé lama presents. The petty tribes of Sikkim, from Tumlung (?) and the Moing (valley?) also send people to Tibet.¹ On such occasions the frontier posts must see how many persons are on the mission and report to the Amban, who can allow it to enter the country. He will inform it of the length of time it may stop at Gyantzé and order the troops to protect it. When the mission has come to Lh’asa, and its members have

¹ The Chinese text reads 哲孟雄宗木洛敏達. The first three characters are the transcription of the Tibetan name of Sikkim, *Dré mo djong*. The meaning of the other five is more difficult to determine. Tumlung is the capital of Sikkim, and the Moing one of the rivers which flow through it.

finished their devotions, the envoys of the above-mentioned tribes will inform the Amban that they are ready to leave, when he will give them letters.

“As to the addresses which the tribes have for presentation to the Talé lama, they must first submit them to the Amban, who will have them translated and will examine them. Later on the Amban and the Talé lama will conjointly prepare replies which will be given the envoys. The number of persons on the missions having been again verified, they will be sent back to their homes.

“Although the Kalön are the Ministers of State of the Talé lama, they may not hold direct intercourse with tribes outside the frontiers. Should these tribes have occasion to write to the Kalön, these latter must forward the letters to the Amban, and he, acting in concert with the Talé lama, will prepare answers, but the Kalön may not answer them directly.

“Should letters be exchanged surreptitiously between the Kalön and tribes beyond the frontiers, the Amban will remove the Kalön from office.”

We will now inquire into the judicial functions of the Amban.

“Whenever in any litigation between natives in Anterior or Ulterior Tibet a money commutation has been adjudicated, the amount of the fine must be put on the record and forwarded to the Amban, who has it filed.

“In cases where doubt exists as to the exact nature of the crime, the case must be submitted to the Amban, who investigates and decides it.

“In cases of confiscation of property, if extortions have been committed, the facts must be reported to the Amban.

“With the above exceptions, the native judges will judge all crimes according to justice,¹ but they are not permitted to order of themselves confiscations.”

¹ No mention is made of any written code of laws, nor do I believe that one exists—the amount of the bribe which one or the other of the litigants, or the criminals, is willing to give the judges being the only standard by which they decide suits.

The socage dues and corvees owed by all Tibetans to travelling officials, and which are known as *ula*, weigh very heavily on them, taking them and their beasts of burden away from their labour usually at the season of the year when they can least afford to be absent from their fields and often using up large amounts of their scanty supplies of food. In many places along the most frequented roads, the natives have fled to remote places where they have more chances of escaping these duties. Sung Chung-t'ung, the author of the *Hsi-chao t'u lüeh*, himself an ex-Amban in Tibet, remarking on the necessity of the Amban looking after the welfare of the people and saving them from oppression, says in connexion with the *ula*, that in the Kelung district on the Nepalese frontier, at the village of Ch'iung-tui, where there used to be fifty families, only eight remained in his time, but that notwithstanding this, they had to perform the same duties to Government and pay the same taxes as were exacted from the fifty families who lived there before them. Again, in the Sako district, north of Tsung-ko, where there used to be over 1000 families, there were only 300 at the time, but they had to perform all the duties and pay the same taxes as did the 1000. Such cases, he concludes, are very numerous, the blame falling on the local headmen and the magistrates, whose avidity is insatiable, and it requires the constant supervision of the Amban to restrain them.

According to the Regulations of the Colonial Office, the Amban has alone the right to grant "cards of exemption" (牌票) from the *ula* or from other taxes. The names of persons deserving such exemptions are reported by the Talé lama to the Amban, who, if he sees fit, gives them an exemption ticket. The families of soldiers are exempted from all personal services, but in case of bad behaviour, death, or dismissal, the *piao* is withdrawn and destroyed.

"As to military matters, the Amban, besides inspecting annually the frontier defences and the various garrisons, has to see that the troops are regularly paid. In the spring and autumn of each year the officials of the Chief Treasury—from whence are taken all sums necessary for the mainten-

ance of the native troops, remit to the Amban the sum necessary for paying them off. The latter forwards it in turn to the proper authorities, who, acting with the Däpön (*i.e.* Generals), assemble the troops and pay them. If the soldiers do not receive the exact amounts due them, the fact must be reported to the Amban, who will have the delinquents punished.

“Tibetan soldiers also receive twice a year an allowance of grain, and the Amban must give the necessary orders to the military authorities to have it in readiness, and that they, with the Däpön, distribute it to the men.”

We will finally examine what are the duties of the Amban as regards filling vacancies in ecclesiastical offices. The same work from which we have been quoting says: “When there occurs a vacancy among the *K'anpo lamas* (*i.e.* Abbots) of the large lamaseries, the Tulé lama informs the Amban of the fact, when they, having consulted with the Hutuketu under whose supervision the lamasery is, choose a new incumbent, to whom a seal and a patent of investiture are given, and who resides thereafter in the lamasery.

“When vacancies occur among the *K'anpo* of the smaller lamaseries, the Tulé lama fills them as he chooses.”

It is not necessary to say more here of the organization and working of the ecclesiastical or secular government of Tibet, to which ample reference is made further on, and we will pass on to consider the question of the population of Central Tibet. The *Sheng wu chi*, the only work I have seen which gives the subject any attention, says that according to a census made in 1737, and recorded in the Colonial Office at Peking, there were 302,500 lamas and 120,438 families of laymen in Anterior Tibet (*i.e.* the province of Wu), and 13,700 lamas and 6752 families of laymen in Ulterior Tibet (*i.e.* Tsang). Assuming each family to contain 6·7 persons,¹ we find a lay population in Anterior Tibet of 806,934, and in Ulterior Tibet of 45,238,

¹ Cunningham, *Ladak*, p. 285, says this was the average obtained by an accurate census of Ladak and Spiti. Page 288, he gives the average per house in Ladak as 5 and Spiti 5·3.

and 316,200 lamas in the two provinces, making a general population of 1,268,372 for Central Tibet. If to this we add 294,060 for Chinese Tibet, we have a grand total of 1,562,423 souls for the whole of Tibet towards the middle of the eighteenth century. We have no means of controlling these figures by reports of recent Indian explorers or European travellers, but it appears highly probable that the present population of Central Tibet does not greatly exceed in numbers that of the eighteenth century, for the same influences which we know to be at work keeping down the population of Chinese Tibet, are much more powerful in Central Tibet. Thus, for example, in the city of Lh'asa, we learn from Nain Singh's report that according to a census made in 1854 there were 27,000 lamas. while the lay population was only composed of 9000 women and 6000 men.¹ Besides this, the existence of polyandry, or promiscuity, among a large portion of the people, is sure to be a cause of decrease in the population. Father Desgodins mentions, among other causes which operate against the increase of the population of Tibet, the configuration of the soil, bad administration, usury, social depravity, etc., all of which tend, he thinks, to prevent any great or rapid increase. He, however, puts down the population at four millions, following, he says, Chinese official documents, and he thinks that possibly this figure only comprises the tribute-paying population, exclusive of farmers, servants, slaves, beggars, perhaps even lamas.² From what information I have been able to gather, both documentary and oral, I believe, as I have stated above, that the population does not greatly exceed two millions, for wherever European or Hindu travellers have recorded any figures concerning the number of people in the different

¹ See *infra*. I do not reckon the frequent ravages made by small-pox, which sweeps away vast numbers of people. In 1834, in Ladak, 14,000 persons, or $\frac{1}{3}$ th of the population, were carried off by it. See Cunningham, *Ladak*, p. 287.

² See *Le Tibet d'après la correspondance des missionnaires*, par C. H. Desgodins, 1885, p. 241. It is highly probable that quite a large portion of the pastoral part of the people was not counted in the census of 1737, but this would not change very materially the total.

localities they have visited, these figures have invariably been greatly inferior to those given by Chinese authors fifty or a hundred years earlier, so it would seem that we cannot be far astray if we accept the figures furnished us by the Chinese for the middle of the eighteenth century as giving, with a sufficient approximation to the truth, that of the present time. Chinese statistics, like those of all other nations, err invariably through excess, and there is no reason to suppose that the figures under discussion are an exception to this rule, so the amount by which they exceed the truth in the middle of the last century would be quite a fair allowance for the increase of population since that date.

As supplementing the details contained in the body of this work on the routes traversing the country and incidentally the frontier defences, and the strategical importance of different points throughout the country, especially along the southern frontier, the book of Sung Yun, former Chinese Amban in Tibet,¹ is of great interest, and, though his remarks are rather lengthy, I believe that I cannot do better than translate them here.

"To the S.W. (of Lh'asa) there are the very important frontier posts of Saka, Kilung, Nielam, Rung-tsa, Kata, Tingé, Kamba dzong, and Pakri dzong, all of which require careful and detailed description.

"N. of Nielam is the post of Tingri, under the command of a captain, with a garrison of Chinese and Tibetan troops. Three stages from Tingri one comes to Nielam, which place is separated from it by the great mountain of Tung la, a most important strategical position. Eight stages W. of Tingri one comes to Kilung. One passes on the road the military post of Mangkaputui, the Yanga la mountain, that of Kung-t'ang la, the towns of Tsungka, Lingwa-changkia, Ch'amuk'a, Chao-tipi-lei, and Panghsiu, all of which are strategically important.

"Rung-tsa is S.W. of Tingri four stages, and between the two localities are dangerously rugged mountain gorges where

¹ See preface, p. 3, and *Hsi-chao t'u-lüeh*, I. p. 19 *et seq.*

the road is only wide enough for one person. Furthermore, to the S.W. of Tingri one has to go through the mountains to Trashi dzong and Lungmai. After three stages one reaches Kata on the frontier. Along the whole of this route are very fine defensive positions.

“Far to the N.W. of Tingri are the Saka nomads, whose lands confine on Nari; but these are outside of Tingri.

“N. of Tingri two stages one comes to the military post of Shék'ar. This is a high road which passes here. A few *li* to the W. of this post commence a series of precipitous gorges, one of which is called Lori, another Kuoch'iung la, and these positions screen Shék'ar. To the S. Shék'ar is connected with Kata, distant four stages from it. The road is narrow, and there is the great Kila mountain to cross.

“From Shék'ar going S.E. by way of Giudue (*Ch'un-tui*), Mapukia, and the Chungwu la mountain, the road leads straight to the Sakya monastery over level ground. This road is a general highway, over which travel the Nepalese and Kashmiri merchants.

“Two stages N. of Shék'ar one comes to the great Kia-ts'o mountain,¹ on which is the military post of Lolo t'ang (or station). The country to the W. of this mountain is called La-gu lung-gu (*i.e.* nine passes, nine valleys). To the N.W. of it is the original home of the Tibetans (Tangutans), and to the E. the Porung-pa nomads, who reach on the E. to Yangu la and on the W. to Kung-t'ang la, which in turn confines on the eastern border of Saka. The lake (on this mountain) is of strategical importance, and from its (waters) come pestilential emanations.

“One stage to the N. (lit. inside) of Shék'ar one reaches Latze, and two stages S.E. of Latze, over a level road, is Sakya. Ten stages N.W. of Latze, over a most difficult road, one comes to Dzongk'a. Five stages N. of Latze one reaches Trashil'unpo of Ulterior Tibet, by a road which is most dangerous and difficult in four places, namely,

¹ This should literally be translated “lake mountain,” as *kia-ts'o* stands for Tibetan *gyu-ts'o*, “lake.” Further on, the words which I have translated “lake” are *kia-ts'o* in the Chinese text.

going from W. to E. : Kópóla, Ridung pa, P'eng-ts'o ling, and the gorges of mount Godeng. To the E. of P'eng-ts'o ling, the road running along a precipice, a wall has been built, behind which the road passes. Going from Trashil'unpo W. to Latze, the right-hand road is the one generally used.

“ Going due S.W. from the gorges of mount Godeng one reaches Latze by a short cut, along which is the defile of mount Chu-ao-lung, through which only horsemen in single file can pass. This is the middle road; it is a most dangerous and important one, and breastworks have been thrown up in it which close the pass.

“ From Trashil'unpo going W. by Nart'ang one passes over the table mountain of Tak'o la. It is 60 *li* from Trashil'unpo, and is an excellent location for an ambushade. It also covers Trashil'unpo. Coming to the lamasery of Kangjyen the road divides,—one branch going S.W. by mount Lang la (which covers the near approach to Trashil'unpo), on top of which there are 64 *obo* (*i.e.* “stone heaps”) corresponding in number to the signs of the *pa-kua* system; thence through the Tibetan military station of Ch'alung, and Ch'üdo, Chiang gong and Ami gong, at which last three places are barriers. Passing over the big mountain of Ajung la and then turning to the W., this road brings one to Sakya. This is the left-hand road and a highway travelled by merchants.

“ Going S.W. from Sakya one reaches Kata in five stages (Mapukia, Ch'untui, Yitsar, Ch'ugur, Lungmai). Following the frontier E. from Kata, one comes after four days to the frontier of Tingjyé.

“ Going from Trashil'unpo south by way of Nart'ang, one enters the South Mountains, then through Rin-chentze, Tako, Lagulunggu, throughout which country the mountains and passes are extremely dangerous and narrow and following each other in rapid succession. Altogether four days bring one to Tingjyé.

“ Ninety *li* to the E. of Trashil'unpo is the military post of Polang. Going thence S.E., one enters the moun-

tains, and passing the military post of Tui-ch'iung, then Jingur la and other mountains, all of which are of the greatest importance strategically, then Dzo-mujé, and along the south side of lake Tung, one comes after six days to Tingjyé.

"From Tingjyé going E. one stage one reaches Kambadzong. Thence three days eastward and one comes to Pakri, which place was originally called Namjyé Karpo. Here there grows neither barley nor rice. This place is the southern frontier of Tibet. . . . The Tibetans say that their southern frontier is protected by a wall of water, and many troops are not needed for its defence. So in this case the important strategical points are outside the frontier.

"Four stages N. of Pakri dzong is Gyantsé dzong, and along the route thither are many important strategical points. Thus from Gyantsé to Gangnar and its environs are a series of rugged mountains, and from Gangnar southwards are defiles. To the E. W. and S. of Pakri dzong are mountains, and to the N. of it is a lake.

"At Gyantsé is a captain with a garrison of Chinese and Tibetan troops. The two posts of Tingri and Gyantsé are under the orders of the Assistant Amban resident at Shigatsé.

"Proceeding from Lh'asa in a south-westerly direction for seven days, a distance of over 600 *li*, one reaches Gyantsé, thence going W. by way of Palang, some 200 and odd *li*, one comes to Trashil'unpo. This is the direct road between Lh'asa and Shigatsé. As to the important points on this road, if one is going from Lh'asa, they are Ch'ushul, Patsé, and Giudue (*Ch'un-tui*), all N. of Gyantsé. E. of Gyantsé are Ts'oma and Kung-po, which are passes on the southern frontier of Anterior Tibet.

"There is a short route from Lh'asa to Trashil'unpo, which passes by Mount Patsé, thence N.W. along Lake Yamdok Palti, down the valley of Rin-pen. This route is two days shorter than the high road.

"There is yet a northern road between Lh'asa and Trashil'unpo, going N.E. from the latter place on the N.

side of the Tsangpo and through the Yangpachan steppe—ten stages in all to Lh'asa. It is as good as the high road. The important points along it are a defile to the E. of Déching, the broad mountain of Pabulé, Marjyang and Lat'ang, all of which are of strategic value.

"If one proceeds to the N.E. of Yangpachan for three stages, one reaches the steppes of the Dam Mongols. Thence one stage N.E., and one comes to the steppes of the 39 tribes (under the control of the Hsi-ning Amban. Thence due East one reaches the Kara ussu (or Nak-ch'u), whence a direct road, all the way over the steppes, leads to Hsi-ning (in Kan-su). If, leaving the Kara ussu, one goes S.W. by way of Lecheng and Talung, one arrives at Lh'asa after nine days. Along this route are also important points but not of extreme interest."

To the above information may be added the following concerning the routes connecting Chinese Turkestan with Tibet, which I take from the *Hsi-yü kao ku lu* (Bk. 6). "There are four roads leading to Tibet from Chinese Turkestan: 1°. From Yarkand around the Ts'ung ling and thence through Nari to Ulterior Tibet (or Trashil'unpo). This route is made extremely difficult by the prevalence of noxious vapours.¹ 2°. From the Mahomedan town of Yashar in Kuché. It passes through marshes and morasses (in the Ts'aidam?) and is difficult. 3°. By way of the Muru ussu of the Kokonor region (the Dré ch'u of Tibetans). 4°. From the Mahomedan town of Kurlya in Khoten. This road goes due E. by way of Kopi to Galtsang guja. Thence, leaving Pang t'ang, across a lake 40 *li*, from whence 600 and odd *li* bring one to the Tengri nor. Here there is a most dangerous iron wire bridge to cross. 200 *li* more brings one to the Sang-ts'o (lake), and after 100 and some tens of *li* more, one reaches Yangpachan, from which place it is some 200 *li* to Lh'asa."

The preceding extracts, although taken from works of the

¹ By this expression, which continually recurs throughout this work, must be understood that the road is at such a high altitude that the rarefaction of the air seriously affects the respiration and the action of the heart.

last century, lose nothing of their value thereby, as reference to memorials and despatches from the Chinese Minister at Lh'asa to the Emperor published in the *Peking Gazette* during recent years will show. The supremacy of China is more complete even than in the last century, especially in all that concerns Tibet's foreign relations, and the pressure of foreign powers to have the country opened to their subjects is causing a rapid extension of Chinese power over the remoter sections of it, as the people feel themselves unable to cope with such delicate and, to them, dangerous subjects and must needs call in Chinese assistance.

What other information I have been able to cull from Chinese works will be found in foot-notes to the translation of the *Wei Ts'ang t'u chih* or in supplementary ones at the ends of the chapters; in the preceding pages I have only given such extracts as could not find their places there.

衛 藏 圖 識

Wei Ts'ang t'u chih.

INTRODUCTION BY LU HUA-CH'U.

A topography is a description of a country, and such a description comprises that of the land and its inhabitants; detailed and succinct descriptions are both included in this category of works.

If a writer composes a work on simple hearsay, and does not corroborate the statements he makes by personal investigation, critics may well doubt the accuracy of the facts he has stated. Consequently if in what one has seen, heard, or learnt by report, there be any strange facts, it is necessary that the record of such be substantiated by proofs, so that they may be believed and put beyond doubt.

The collection of books called the *Ssu-k'u ch'uan-shu*, published by imperial order, contains every description of materials; all the classics, histories, and local topographies are so fully studied, the history of every locality so thoroughly inquired into and made accessible through this compilation, that it is utterly impossible to add anything to it.

My friend Ma Shao-yün, in view of the fact that no work had heretofore been published on the country between Tu-chien-lu and the extremity of Tangut,¹ has, in collaboration with my friend Sheng Mei-ch'i, examined the section on the Western Regions in the Topography of Ssu-ch'uan (*Ssu-ch'uan t'ung chih*), the anonymous work entitled *Hsi-yü chi shih*, and the *Hsi-Ts'ang chih*. They have arranged all their multitudinous statements, collected their scattered remarks, and put them in order, using as their standard and chief authority the Institutes of the Ta Ch'ing dynasty (*Ta*

¹ The word Tangut is interchangeable with Hsi-Ts'ang, or Tibet, although since Colonel Prjevalsky's travels it has come to be used by Europeans as designating the Tibetan-speaking tribes in the Kokonor region, known to Tibetans as Andowa and Panak'a.

Ch'ing hui-tien). All these facts they have condensed into one book which they have entitled *Wei-Ts'ang t'u chih*, supplementing the insufficiency of the maps by describing tersely but sufficiently the different subjects. Such a topography cannot be deemed a work of no weight.

The people who owe allegiance to the great emperors who now govern us, and who are inscribed on the official register of the empire, are more numerous now than at any former period, hence this book's range is vaster than that of previous ones.

In the fifty-first year (of Ch'ien-lung, 1786) I received orders to proceed to Tibet in conjunction with the commissary department of the army. The distance from my home to Tibet (*i.e.* Lh'asa) is nearly 10,000 *li*,¹ and the voyage thither and back, together with my sojourn there, occupied four years, so I ought to be well acquainted with everything concerning this country. I would not have been unwilling to write a work on the subject myself, but in view of the present work of pacification of the savage tribes and the vast field of inquiry which military works cover, my description would perforce have been incomplete. So Shao-yün, Mei-Ch'i, and myself have carefully examined this work, and so vivid have I found its descriptions, that they carried me back to the days when I was travelling in Tibet.

At present the wild Gorkhas have everywhere shown their deceitfulness; the Imperial forces are advancing against them, and they can no more escape than fish at the bottom of a cauldron, so easy will be the task of putting out the flames of revolt and restoring order. If those who accompany our troops procure this book and study it, they will learn what relates to Wu and what to Tsang, the length of the road and the difficulties which beset it, the periods of prosperity and of decline of the country from days of old, the character of the natives, their strong and their weak points. The *T'u k'ao chih* contains notices on all such questions as chronology, the modes of address, the people's characteristics, the products

¹ It may be assumed for convenience sake that 3 *li* correspond to one English mile, but in a mountainous country the length of a *li* is much shorter.

of the soil, the mountains and rivers, and the local customs. Everything which can contribute towards the pacification of the Barbarians (*i.e.* the Nepalese) is contained in this work. Finally there is a vocabulary of Eastern Tibetan (*Man* 蠻) words carefully compiled by Yang Sheng-an, giving the native words and their local pronunciation.¹

Some future day, when the great object in view shall have been attained, and the barbarians (*i.e.* the Gorkhas) shall have been completely pacified, and it will be time to chant a hymn of victory and peace, then this book will be found to contain valuable materials for the selection of His Majesty in his desire to become acquainted with remote parts of his Empire,² and will also be of much use to scholars and high dignitaries in their researches; hence the usefulness of compiling this work of reference is not inconsiderable.

Written in the 57th year of Ch'ien-lung (1792) by Lu Hua-ch'u from North of the Yang-tzü.

PREFACE BY T'IEH LING-YÜAN.³

The *Wei Ts'ang t'u chih* was written by Ma Shao-yün, and corrected and revised by Sheng Mei-ch'i.

The Imperial army had valiantly overpowered the heads of the rebellion,⁴ and nothing remained capable of arresting its progress. Though the Emperor's forces were on a warlike expedition, and there was no leisure to thoroughly investigate the stages, mountains, rivers, system of government,

¹ This section has been omitted in the present translation, as it only contains a few terms peculiar to the country.

² 上以備聖天子輶軒之採. Yu-hsüan is the name given to a light carriage which the emperors in olden times made use of in their tours of inspection through the Empire, especially in the remoter parts, the object of such journeys being to get acquainted with the customs of the people and the condition of the country. "Light chariot envoys" were, prior to the Han dynasty, sent out periodically to visit the different states subject or tributary to China, to note their ways of speech and manners, etc. See Th. Watters, *Essays on the Chinese Language*, p. 32.

³ This preface was omitted in Klaproth's translation.

⁴ The author here refers to the Tibetan campaign of Kang-hsi, or Ch'ien-lung. He calls attention to the fact that the official report which must have been submitted after the campaign could not render the present publication useless.

archæology, customs, people, zoology, and natural productions of the different localities, still the record which was written, being of things seen, all it contains is likely to be exact. Furthermore, a report on the victory was presented to the Throne without a moment's loss; it was necessarily, however, only a composition extolling merit and proclaiming it to the world, and designed to present at a glance a complete résumé (of the subject).

In order to imitate the achievements of my ancestors, I accompanied my grandfather to Ta-chien-lu eleven years ago (1781 ?). I have carefully compared (the statements of the present work) with what I heard and saw (while in Tibet), and have added to or retrenched from passages of this book, so that it may now be compared with other works on the subject (and corroborated by them).

The book is divided into five parts, each preceded by maps. Detailed accounts of the routes, mountains, and rivers, a certain number of itineraries, the temples, and pictures of the different types of Tibetans, with explanations, are comprised in the *T'u-k'ao* (2 parts).

General accounts of the local customs and inhabitants, giving every particular, are next collected in the Supplement (*Chih-lüeh*) (2 parts).

There is also one part containing a Tibetan vocabulary, in preparing which—conscious of the incapacity of youth—frequent revisions have been made by Chin-chün Wen-loan, Ch'ai Chün-feng, and Chang Chün-feng. If I myself had not visited Tibet, my words would not inspire confidence.

Such is the substance of the work which follows.

PREFACE BY MA SHAO-YÜN AND SHENG MEI-CH'I.

In the autumn of 1791 the Gorkhas commenced hostilities on the Tibetan borders. The Emperor, in order to strike them with terror, has ordered his troops to advance, and from Ch'eng-tu to Ulterior and Anterior Tibet, military depôts are everywhere being established. To enable those

who have to join the army to become thoroughly well informed about the roads, mountains, rivers, characters of the people, and local customs along this immensely long route, these subjects have all been carefully set down in the present work.

Anterior Tibet is called *Wei*, and Ulterior Tibet *Tsang*, but the maps which accompany this work do not only give these general designations, but indicate the different localities in each of these provinces; hence the title "Description of Wei and Tsang" given to this compilation.

This part of the Western Regions did not formerly recognize the suzerainty of China; but the influence of the reigning dynasty has spread so far, that for the last century it has been a part of the Empire. There has existed for a long time past a section on the Western Regions in the Topography of Ssu-ch'uan (*Ssu-ch'uan t'ung-chih*); the present book is based on this work, and we have written nothing on our own authority.

Heretofore there has been the *Hsi-Ts'ang chih* and the *Hsi-yü chi*, both works of unknown authors. The general arrangement of these books is loose, and though the facts in them are exposed with precision and lucidity, they contain unfortunately a great many errors. These works not having been printed, the errors have gone on accumulating through the misconceptions of copyists. In the present work we have corrected these errors and have brought out the original meaning, for we would not impair the good work of former writers.

Those whom their duty compels to travel must needs cross mountains and rivers. The local customs, the characters of the people, are important questions for those who have to examine the border-lands. The distances from one place to another are made known by the maps and the explanatory text. The mountains, rivers, and antiquities are all given in the supplement (*Chih-lüeh*), in the preparation of which great care has been taken, and in which, to escape the censure of critics, we have omitted nothing.

In order to reduce this book to a small compass, so that it may be easily carried in one's luggage, we have omitted

from west of Ta-chien-lu any mention of small places off the road, and also the names of local officials. We have, however, given after the itinerary pictures of the different types of Tibetans.

The maps which accompany this work extend as far as Nielam. Ta-chien-lu, Lit'ang, Bat'ung, Ch'aundo, and Lari are the five most important stages on the route to Lh'asa, and Nielam is near the frontier of the rebellious Gorkhas; the Imperial forces must thus needs pass through them on their march against the rebels. Outside of this (route) we have given no details about other roads, so as to abridge as much as possible.

Next comes a chapter of Tibetan words, which we have obtained from competent persons who could make themselves understood by Tibetans, and in which the words and their signification are carefully written side by side.

We have given in this work only the most authoritative statements, so that it may be of service to those who will be with the army. We have prefaced the maps with a general description of the country, and have followed them up with itineraries. All that is not along the road travelled has not been dwelt on in detail. We hope that the *Chih-lüch* which we have compiled and the Tibetan vocabulary, which together form three parts of this work, will all be examined, but we cannot assert that they are free from errors, but that is for our readers to decide.

This book was written in 1791, while the Imperial forces were marching west in their irresistible advance, but the official report concerning the happy termination of the campaign has not yet been made, so that we cannot embody in the latter part of our work an account of the pacification of Tibet.

Our chief authority has been the Institutes of the Ta Ch'ing dynasty (*Ta Ch'ing hui-tien*), besides which we have had a number of other works, and have been able to avail ourselves of oral information. We fear, however, that the selections we have made were not the most judicious, and we entertain the hope that the good fortune will befall us of having some accomplished savant point out our errors.

I.

Itinerary from Ch'eng-tu fu to Lh'asa.—Lh'asa and its history.—Itinerary from Lh'asa to Shigutsé (Trashil'unpo).—Trashil'unpo and its history.—Itineraries.—Customs and dress of Tibetan and neighbouring tribes.

Ch'eng-tu is the Liang Chou of the Books of Yü (*Yü-kung*), it is under both the *Ching* and *Kuei* constellations, and overshadows the Hsi-yü as would a high building (the surrounding houses).

Ta-chien-lu holds the pass between China and the outer countries. Far to the west of it is Tibet. As to the country to the east of it, although extremely difficult and rugged, its people generally, as well as its productions and customs, being so similar to those of China, it becomes useless to dwell on them here, and it will only be necessary to give the route maps together with the names of the different places by which the road passes.¹

1. Ch'eng-tu Hsien to Shuang-liu Hsien. Halt.

Shuang-liu Hsien to Hsin-ching Hsien. Stage.

From Ch'eng-tu a road leads north to Ch'in-feng,² one eastward to Ching-hsiang,³ one south to Lin-chao (Yün-nan), and to the west it borders on the T'u-fan country.

5 *li* from the S. gate of Hsien-cheng (Ch'eng-tu) the Wen li bridge is crossed. (Wu Hou accompanied to this spot Ching hou, envoy of the Prince of Wu.) 15 *li* farther the Tsu ch'iao is crossed (now the boundary between the Tsau-shih and Shuang-liu Hsien). 10 *li* farther the Chin-hua

¹ The road from Ta-chien-lu to Lh'asa *via* Bat'ang, Ch'amdo, etc., is called by the natives *Jya lam* (ཕྱོད་ལམ་), or the "High road." The one *via* Hsining Fu in Kan-su is called the *Chang lam* (བྱང་ལམ་), or "Northern road."

² A department (*chou*) in Shensi. See Playfair, *Towns and Cities of China*, No. 1126.

³ Hsiang-yang Fu in Hupeh. Playfair, *op. cit.* No. 2786.

bridge is crossed. 10 *li* farther one comes to Shuang-liu Hsien (the Kuang-tu country of the Han dynasty). 5 *li* outside the south gate Nan-lin p'u is passed. 10 *li* further one crosses the Huang shui river. (This river flows S. from Wen-chiang Hsien 40 *li*, crossing its eastern boundary, it enters P'eng-shan Hsien and falls into the Min chiang.) 10 *li* farther is Chuan-tou p'u¹ (on the border of Hsin-ching Hsien). 15 *li* further is Hua-ch'iao-tzū.² After 10 *li* one comes to Hsin-ching Hsien (the Wu-yang of the Han).³

Total distance 90 *li*. The high road is level, the country fertile and spreading far away.

2. Hsin-ching Hsien to Hsia-chiang ho. Halt.

Hsia-chiang ho to Ch'ung Chou. Stage.

5 *li* from the S. gate of Hsin-ching to T'ai-ping ch'ang. 5 *li* to the T'ieh-ch'i bridge (under it flows the T'ieh-ch'i ho; Wu Hou established an iron forge here). 20 *li* to the Hsia-chiang river. (It takes its rise in Ta-i-Hsien, to the E. of the Ho-ming mountain, and derives its name from the sinuosities (*Hsia* 斜) of its course. It forms the boundary of Ch'ung Chou.) 15 *li* to Kao-ch'iao p'u. 20 *li* to Sheng-hua p'u. 15 *li* to the T'ien kuan bridge. 10 *li* to Ch'ung Chou.⁴ It is the Lin-ch'ung of the Han. Here it was that Ssu-ma Ch'ang-hsing met Cho Wen-chün. In the south street of the town there is a Wen chün well.

Total distance 90 *li*. Flat country. After this the road gradually becomes rough.

3. Ch'ung Chou to Ta t'ang p'u. Halt.

Ta t'ang p'u to Po-chan. Stage.

Leaving by the south gate of Ch'ung Chou one crosses the ferry on the Nan ho (also known as the Ch'ung shui).

¹ Gill, *River of Golden Sands*, vol. ii. p. 420, calls it Chan-To-P'u, 13½ miles from Ch'eng-tu.

² Altitude 1532 feet (*Gill*).

³ Alt. 1595 feet. 20½ miles from Ch'eng-tu (*Gill*). *Hsi-Ts'ang t'u k'ao*, II. 17 has 105 *li*.

⁴ 18½ miles from Hsin-ching Hsien. Alt. 1637 feet (*Gill*). *Hsi-Ts'ang t'u k'ao*, 110 *li*.

From the Ta-t'ung street on to the brow of a small hill, 10 *li* to the Shih li bridge. 10 *li* to Wo-lung ch'ang. 10 *li* to Kao-hsi p'u (boundary of P'u chiang). 10 *li* to Ta t'ang p'u.¹ 10 *li* to Wan Kung hill. (In the Hung-wu period of the Ming, Lan Yü on an expedition to Yün-nan cut a road through the rock, using over 10,000 workmen (*kung wan*), hence the name.) 10 *li* to Tiao-sang p'u. 8 *li* to Mo-chu kuan. 7 *li* the other side of Ho-chia-p'ing (boundary of Ming-shan Hsien), one arrives at Pai-chan (called Pai-chang-i, corrupted into Pai-chan).² There are here the ruins of Pai-chang Hsien of the T'ang.

Total distance 90 *li*.

4. Po-chan to Ming-shan Hsien. Halt.

Ming-shan Hsien to Ya-an Hsien. Stage.

15 *li* from Po-chan is Hsi-ma-ch'ih. 10 *li* further Pai-t'u-kan (rocky uphill road). 15 *li* to Ho-shang nao ("Hoshang's brains"). 10 *li* to Ming-shan Hsien.³ 15 *li* to Chin-chi kuan (there is a temple to Kuan-ti built on a low hill).⁴ 15 *li* to Tung-tzū-lin. Leaving Tung-tzū-lin the Ping-ch'iang chiang is passed (it was thus called from Wu Hou's pacification of the Ch'iang—*ping Ch'iang*). 10 *li* further one arrives at Ya-an Hsien (the Yen-tao Hsien of the Han).⁵

Total distance 90 *li*.

5 Ya-an Hsien to Kuan-yin p'u. Halt.

Kuan-yin p'u to Jung-ching Hsien. Stage.

5 *li* outside the south gate of Ya-an Hsien is the top of Yen-tao shan (originally called Lu-chüeh shan. In the T'ang, Yuan, and Sung periods it had its present name). 5 *li* to the other side of the hill. 10 *li* to Feng-mu-ya. 10 *li* to Pa-pu-she. 15 *li* to Kuan-yin p'u (it is in the space

¹ Alt. 1681. 7¾ miles from Ch'iang chou (*Gill*).

² Alt. 1920. 14½ miles from Ch'iang chou (*Gill*). *Hsi-Ts'ang t'u k'ao*, 105 *li*.

³ Alt. 1660 feet. 14½ miles from Pai chang-i (*Gill*).

⁴ Summit of pass Alt. 2036 feet (*Gill*). These temples are usually called Lao-yeh miao in China. They are found on nearly all important passes.

⁵ *Gill's Ya chou Fu*. 21½ miles from Pai-chang-i. It is usually called Ya chou Fu. *Hsi-Ts'ang t'u k'ao*, 95 *li*.

between the mountain stream). 10 *li* to Fei-lung kuan¹ (on the summit is an old convent called the Lung-hsing ssü). 15 *li* down the hill to Ma-lin-wan (boundary of Jung-ching Hsien). 7 *li* from the temple on the summit, the Ch'i-tung ho is crossed. (It takes its rise in the Wa-fang shan. Here it was that Wu Hou first caught Meng-huo.²) 10 *li* to Jung-ching Hsien³ (the Yen-tao Hsien of the Han).

Total distance 90 *li*.

6. Jung-ching Hsien to Hsiao kuan shan. Halt.
Hsiao kuan shan to Ch'ing-ch'i Hsien. Stage.

Leaving Jung-ching Hsien by the south gate, 10 *li* to Mo-tao-hsi. 10 *li* from Ching-kan chan, following the river course, the Ta-t'ung bridge is reached. 10 *li* to An-lo-pa (boundary of Ching-ch'i Hsien). 10 *li* to Huang-ni p'u. 10 *li* up hill to the Hsiao kuan shan.⁴ From the torrent (the Ta-t'ung) the road is through dense woods. The ravines are dark and gloomy, here there is but little fine weather and much rain, usually clouds and fogs. The road is difficult, forming a perfect network, hanging over the very edge of the river. 15 *li* to the other side of the Ta kuan shan.⁵ 5 *li* to Pan-fang, at the foot of the mountain. 15 *li* straight up the river to Chang-lao-p'ing (also called Hsiang ling,⁶ from Wu Hou having established a camp here). In winter and spring the snow is deep. It is dangerously slippery, and travellers must be on their guard. 15 *li* to the foot of the mountain by a zigzag path of 24 bends (this is also called the Ch'iung-tso shan. The road is very dangerous and steep). 5 *li* to the Yang-chüan men. 5 *li* to Ch'ing-ch'i Hsien⁷ (formerly

¹ Alt. 3583 feet (*Gill*).

² 七縱 "to let go seven times." The event here alluded to is a well-known episode in the "History of the Three Kingdoms" (*San kuo chih*).

³ Alt. 2299. 12½ miles from Kuan-yin-p'u (*Gill*). *Hsi-Ts'ang t'u k'ao*, 120 *li*. The name is usually pronounced Yung-ching.

⁴ Alt. 4809 feet (*Gill*). See also *Gill*, *op. cit.* vol. ii. p. 57.

⁵ Alt. of summit 5754 feet (*Gill*).

⁶ *Gill's* T'ni Hsiang ling kuan, summit of pass, alt. 9366 feet.

⁷ Alt. 5178 feet. 15 miles from Huang ni p'u (*Gill*). See also his remarks, *op. cit.* vol. ii. p. 58. *Hsi-Ts'ang t'u k'ao*, 120 *li*. They say in this country *Ch'ing feng*, *Yung kan*, *Ya shui*, "Ch'ing's wind, Yung-ching's dryness, Ya Chou's rain."

Shen-li chun). It is a very windy country; every afternoon there arise violent whirlwinds, which shake all the houses, and make as much noise as if they were all falling down; but the people who live here are accustomed to it and pay no attention to it. At this place the road branches off, the Chien-ch'ang road passing by the south gate.

Total distance 110 *li*.

7. Ch'ing-ch'i Hsien to Fu-chuang. Halt.

Fu-chuang to Ni-t'ou. Stage.

Leaving Ch'ing-ch'i Hsien by the western gate, one goes down a low hill, across a stream, then up hill again, 10 *li*. 15 *li* to Leng-fan kou. 5 *li* the other side of Ssu-ya kou, one comes to Fu-chuang¹ (commonly called Man-chuang). 30 *li* to Tou-liu-tzū. 20 *li* to Ni-t'ou station (residence of the military commander of Ching-ch'i).

Total distance 80 *li*.²

After passing Ching-ch'i the path is winding and crooked. The difficulties of the road increase daily, dense vapours from the Man-tzū country and pestilential emanations hang over it marking out as you go the line of the frontier.

8. Ni-t'ou station to Lin-k'ou. Halt.

Lin-k'ou to Hua-lin-p'ing. Stage.

Leaving Ni-t'ou,³ the valley is followed. 15 *li* from Lao-chün-chien (the water sweeping down as would a sword (*chien*) has given it the name). The country is inhabited by the Kuo-lo (果 羅,⁴ the ancient Ch'iang). A high bridge is crossed and the San-chiao-ping is ascended. 20 *li* to Lin-k'ou. 15 *li* down the sinuous course of the stream and up

¹ Altitude 3790 feet (*Barber*).

² *Hsi-Ts'ang t'u k'ao*, 70 *li*.

³ Altitude 5090 feet (*Barber*).

⁴ This name appears to be a transcription of the Tibetan མོ་ལོ་, pron. *Go-lo* or *Ko-lok*, very frequently applied to a large portion of the Eastern Tibetans, or K'am-ba. It may, however, like many of the compounds of 果, be read *lo*. Can the word Lo-lo be derived from the Tibetan term?

again to the Fu-lung ssü. 10 *li* to the top of the Fei-yüeh ling.¹ (The ruins of Fei-yüeh Hsien of the T'ang dynasty are at the foot of this mountain.) This mountain is exceedingly precipitous, a mass of wonderful crags and boulders force themselves everywhere on the traveller's gaze. The whole year it is covered with ice and snow, and clouds hang immovable over it. The road at the foot of the mountain is like that over piled-up clouds. It is a most dangerous obstacle. On the summit of the mountain there is a narrow pass.

The pass crossed and down the mountain, the mountain side offering no resting place, to Hua-lin-p'ing² 15 *li*. Hua-lin-p'ing is administered by the native officer of Shen-pien. On the top of the mountain is a lake, 3 *li* in circumference, its water is drunk by all the people of the country.

9. Hua-lin-p'ing to Leng-ch'i. Halt.

Leng-ch'i to Lu-ting ch'iao. Stage.

At Hua-lin-p'ing there is a high mountain range running to near the Chiang. It is crossed by a zigzag road, and 20 *li* the other side is Lung-pa p'u.³ (The Yi kung kou bends round this place, flowing into the Lu ho.) To the right (of Lung-pa p'u) is Shen-ts'un, at present the residence of the native officer of Shen-pien, called Yü-kuo-hsi. Crossing a little stream on the left, after 10 *li* one comes to Leng-ch'i, which is now the residence of the native officer of Leng pien, called Chou-ting-tung. 20 *li* to Wa ch'iao. 10 *li* to An-lo ts'un. 15 *li* to the Lu-ting bridge. Residence of a Hsun-ssü (township judge). The country is slightly warm.⁴ The river is called the Lu shui. The bridge is of iron wire. It was built in the 40th year of Kang-hsi (1701). Its length from west to east is 31 *chang* 1 *ch'ih*, and its breadth

¹ Gill calls it also Wu-yai ling, alt. 9022 feet. Baber makes it 9410 feet high. The author draws considerably on his imagination; in July I found no snow on this mountain, and the road over it is comparatively easy.

² Altitude 7050 feet (*Baber*), 7073 (*Gill*). *Hsi-Ts'ang t'u K'ao*, 65 *li*. When in the country I could find no trace of the lake referred to in the text.

³ The Lung-hui p'u of Baber. The Lu ho is the river of Ta-chien-lu, which empties into the T'ung at Wa-ssü. The Yi-kung kou empties into the T'ung. Shen-ts'un is now called by the people T'u-ssü.

⁴ Pinaloes and lemons grow here, but do not reach maturity.

9 *ch'ih*.¹ There are nine wires (chains) over which planks are laid. The river is very rapid and cannot be spanned by any other kind of bridge.

Total distance 75 *li*.

10. Lu-ting *ch'iao* to Ta p'eng-pa. Halt.

Ta p'eng-pa to T'ou-tao shui. Stage.

15 *li* from Lu-ting *ch'iao* to Ta kang t'ang. 5 *li* to Tsan-li. Residence of the native officer Ku-ying-hung. 5 *li* from Huang-tsao-ping, Siao peng-pa² is passed. 10 *li* to Ta p'eng-pa. 10 *li* up hill to Leng-chu kuan. 15 *li* down the winding course of the stream to Wa-ssü k'ou.³ 10 *li* to T'ou-tao shui.⁴ High, precipitous cliffs, between which flows a river. All the people live at the foot of the mountain. The noise of the waters roaring and crashing is like thunder. Behind (the village) is a waterfall, which comes straight down as if poured out of a pot. It is a wonderful sight.

Total distance 70 *li*.

11. T'ou-tao shui to Liu-yang. Halt.

Liu-yang to Ta-chien-lu. Stage.

5 *li* from T'ou-tao shui to Je-ti t'ang. 25 *li* to Liu-yang. The road lies in a deep valley with dense thickets of shady willows. 15 *li* to Shen-k'eng. 15 *li* to Ta-chien-lu.

Total distance 60 *li*.

Total distance from Ch'eng-tu to Ta-chien-lu 920 *li*.⁵

¹ About 370 feet long and 10 feet broad. Gill, vol. ii. p. 69, gives it as 100 yards span. The chains are of $\frac{1}{4}$ inch round iron links and about 10 inches long. Altitude above sea-level, 4640 feet. Baber gives 4515 feet as the altitude. *Hsi-T'ang t'u k'ao*, 80 *li*.

² Altitude 4653 feet (*Gill*).

³ Altitude 4933 feet (*Gill*).

⁴ The Lu ho (Do *ch'u*), formed by the Dar *ch'u* and Che *ch'u*, which meet at Ta-chien-lu. The *Hsi-T'ang chien-uen-lu*, II. 22, makes one stage from the Tu-ting *ch'iao* to Ta-chien-lu by Ta p'eng-pa, Ta chung shan, Chin-chai-pien, Ta hu-ti, and Hsiao hu-ti, where the road is very dangerous. It was repaired in 1740 by the tea merchants. The whole road is made of wooden bridges, along the sides of which are established a number of taverns. Distance from the Lu-ting bridge to Ta-chien-lu 130 *li*. *Hsi-T'ang t'u k'ao*, 85 *li*.

⁵ Gill makes it 193 miles, but he did not follow the same road from Ch'ing-ch'i Hsien to about Fu-lung ssü. Baber followed the road indicated in our

Ta-chien-lu is generally believed to be the place where Wu Hou, of the Han dynasty, when on his expedition to the south, sent General Kuo-ta to establish a forge (*Lu*) for making arrows (*ta chien*).¹ It is distant from the provincial capital (of Ssu ch'uan) 1000 *li*, and is also under the *Ching* and *Kuei* constellations. It is the extreme western point of China, and the extreme eastern one of Hsi-yü (Western Regions). The climate is generally cold, with very little heat. The mountains which surround it are very high, with sheer precipices and overhanging cliffs, between which flows the Lu ho. It is a very rugged country.

In olden times it formed a part of the Nan chao. Later on it was part of the Kokonor country. In the fifth year of Yung-lo (1407) the native chief A-wang chien-t'san, who had assisted in putting down Ming Yü-ni, was recompensed (with the government of) Ming-cheng, Ch'ang ho hsi, Yü-t'ung, Ning-yuan. The soldiery and people being well pleased, the functions of governor became hereditary (in this family) from that time on without intermission.

On the establishment of the present dynasty, its widespread fame gained the fidelity (of the district). In the thirty-ninth year of Kang-hsi (1700) Chang-tse and Chi-lieh, commanders of camps in the Tibetan service, having committed great violences and depredations, the Provincial Commander in Chief of Ssu-ch'uan, T'ang Hsi-hsun, marched (against them) at the head of his troops, and having put to rout and

itinerary. The *Hsi-Ts'ang chien-wen-lu*, *loc. cit.*, makes the total distance 850 *li*; the *Hsi-Ts'ang t'u k'ao*, II. 17, 1020 *li*; the *Hsi-chao t'u lieh*, 970; the *Hsi-Ts'ang chih*, 865; and Huang Mou-tsai, in his diary written in 1878, 975 *li* and 13 stages.

The *Hsi-Ts'ang t'u k'ao* makes this last stage 65 *li*. Mgr. Biet gave me the distance from Ta-chien-lu to Ya-chou by this route as 190 kil., or 213 to Ch'eng-tu.

¹ The Chinese name is really but a transcription of the Tibetan one, Tar ché do (ཏར་ཅེ་དོ་མོ་ལོ་) "the confluence of the Tar ch'u and Ché ch'u, the former coming from the Jeto ri, the latter from the Jyara ri. Below the town the river is called Do ch'u, an abbreviation of Tar-ché do ch'u. The town is usually spoken of as *Do*, thus the natives say *Do mara gro-gi ré*, "I am going down to Do." In like manner the Chinese call it *Lu*, and say *Chin Lu-li*, "to enter Ta-chien-lu."

killed Chang-tse and Chi-lieh, marched straight to Ta-chien-lu and re-established peace. The barbarians, generally well pleased, welcomed him and made their submission. The former native chief, Hsi-la-cha-ko-pa, dying without issue, his wife Kun-ka (Kung-ka in the *T'ung chih*) succeeded him, and her successor, Chien-tsan t'ê-ch'ang, came and took up his residence at Ta-chien-lu. His son Chia-lo tsan-t'ê-chin succeeded him, and was made native chief of Ming-cheng, governor of the thirteen hamlets (鎮庄) of Ta-chien-lu, and Tu-ssü of the recently subjugated tribes. Moreover, the country was divided into thousands and hundreds, and a census of the old and newly incorporated native population gave 28,884 persons. The above-mentioned people pay a yearly tax in horses, grain, or money, which is handed in to the native officer of Ming-cheng, and the sum levied is remitted to Ta-chien-lu.¹

The walls of Ta-chien-lu are of stone; the Chinese and the natives live mixed together. All officials going to Tibet here take an escort of Tibetan soldiers, and pass the frontier at this place.

From Ta-chien-lu is exported a great quantity of tea, brought from China on the backs of porters. Ta-chien-lu is the general distributing point of the tea trade.² At present there is a sub-prefect residing here who has the direction

¹ The Regulations of the Colonial Office (*Li-fan-yüan tse-li*), B. 61, p. 10, says that Ta-chien-lu sends a sum of Tls. 5000, derived from the local taxes, every year to the Tulé lama for the support of the church. These taxes are most likely those levied by the native prince. The Tibetan name of the principality of Ming-cheng is Chag-la (ལྷག་ལ་ལྷོ་ལྷོ); the prince has the title of King or *Jyabo* (ཡུལ་པོ་ལོ་ལོ).

² On the tea trade of Ta-chien-lu, see Baber, *Archæological Researches in Western China*, p. 192 *et seq.* He estimates the export from Ta-chien-lu to Bat'ang at ten millions English pounds, which are worth over £148,000. Tea is sold in Tibet in small bricks, called *parka*, weighing $3\frac{1}{2}$ *ja-ma* (about $4\frac{1}{4}$ lbs.), or in packages of four *parka*, called *k'o-dru*. I am told that the price of tea *per parka* varies at Lh'asa from six or seven taels for the finest qualities down to Tls. 2.0.0 for the poorest. The Ya-chou teas sold in Tibet are of different qualities, the principal are: 1°. Dre-dong, 2°. Chu-ha, 3°. Gadän chamba, 4°. Jyé-ba, 5°. Goka, etc. See also *A Tea Trade with Tibet* (by Abbé Desgodins), published by the Bengal Secretariat in 1883.

of native affairs and also control over the quartermaster's department. There is also a collector of customs dues, which officer is now under the direction of the Sub-prefect.

Although the people of this locality are very devout, still they always like to make profits in trade; they are nevertheless trustworthy and just, their disposition is sincere and obliging, and they would rather die than change. With such natural good parts, the teachings of the Emperor have entered deep into their hearts, and they are all profoundly devoted to him.

12. Ta-chien-lu to Chih-to. Stage.

10 *li* from the southern gate of Ta-chien-lu the barrier of Kung chu is passed. All officials commence from this point to receive the customary allowances. 40 *li* over an even but rising and tortuous road brings one to Chih-to.¹

At the foot of the mountain (of Chih-to) there is a post station and an inn. The summit of the mountain seems so lofty when one gazes at it, that the giddy height overcomes one. From this place on the size of the mountains and rivers, the desert, ice, and the snow-clad country often fill the traveller's heart with dismay.

Total distance 50 *li*.

13. Chih-to to Ti-ju. Halt.

Ti-ju to A-niang-pa. Stage.

From Chih-to one crosses a mountain which, though broad, is not very high.² Rhubarb³ grows on it; the odour of the drug is so strong that it makes the passer-by gasp for breath.

¹ Alt. 10,838 feet (*Gill*). The Tibetan name is Chedo (ཅེ་དོ་).

² Alt. 14,515 feet (*Gill*).

³ Called in Tibetan ལ་སེར་ *laser*. See Prjevalsky's *Mongolia*, vol. ii. p. 81, *et seq.* He there says that the Mongols call it *Shara moto*, "yellow wood," and the Tungutans *Djumtsa*. This last expression, འཛིམ་རྩ་ *dzim tsa*, "fragrant root," is only used in Eastern Tibet and the Kokonor.

In autumn and winter the snow stretches over the mountain in broad, deep sheets.

After 30 *li* (from Chih-to) some ruined stone cabins are passed, and after 20 *li* over a confused mass of boulders, Ti-ju¹ is reached, where there is a post station. 20 *li* to Na-wa-lu,² over a not very bad road.

Down hill and 15 *li* south brings one to A-niang pa,³ a fertile spot with all the appearance of prosperity.

Total distance 85 *li*.

14. A-niang pa to Wa-ch'ieh. Halt.

Wa-ch'ieh to Tung O-lo. Stage.

30 *li* from A-niang-pa over a level road brings one to Wa-ch'ieh.⁴ Crossing the O-sung-to bridge and passing a little camp, the high road is again reached. 10 *li* farther on Ta-na-shih is passed, where live some tens of native families and where there is fuel and fodder. 10 *li* to Tung O-lo,⁵ where there is a post station.

Total distance 55 *li*.

15. Tung O-lo to Kao-jih ssü. Halt.

Kao-jih ssü to Wo-lung-shih. Stage.

Going south from Tung O-lo, a great snowy mountain is passed.⁶ There are (afterwards) two dense forests, thick and luxuriant, which look like jade, and through which it is not easy to make one's way. After 30 *li* one arrives at Kao-jih ssü, where there is a small lake. Thence south 30 *li* through

¹ Gill's Ti-zu or Hsin Tien chau. Alt. 13,335 feet.

² Gill's Nah shi.

³ Alt. 12,413 feet. 21½ miles from Chih-to (Gill). In Tibetan called A-nya (ཨ་ནཱ་ཡ་ཤཱ་ལཱ་).

⁴ Gill's Tung che ka.

⁵ Gill's Tung Golo. Alt. 12,027 feet.

⁶ Gill's Ka-ji-la, or Ko-urh shi shan. Alt. (summit of pass) 14,454 feet. And Do-ku la tza. Alt. 14,597 feet.

a great pine forest. 15 *li* down hill brings you to Wo-lung-shih,¹ where there is an inn and a post station.

Total distance 75 *li*.

16. Wo-lung-shih to Pa-chiao-lu. Halt.

Pa-chiao-lu to Chung-tu. Stage.

Going west from Wo-lung-shih, over a level road through an extremely desert country, 60 *li* brings one to Pa-chiao-lu,² where there is a post station and an inn, which is, however, in ruins.

Again going 65 *li*, one comes to Chung-tu ("the Central Ferry"), or Ho k'ou.³ On the other side of the ferry commences the Lit'ang territory. It is over the Nya-lung river (*Ya-lung Chiang*). Here is stationed a corporal (*wai-wei*), who has the management of the ferry boats. In summer and autumn boats ply across, in winter and spring there is a bridge of boats to facilitate travelling. The natives cross in raw hide boats, in which they go up and down stream like ducks paddling.⁴ All officials passing here, and who rest for the night on the east bank, are provided for by the native officer of Ming-cheng. Those crossing the river who rest for the night on the west bank, are provided for by the native officers of Lit'ang.

Total distance 120 *li*.

17. Chung-tu to Chien-tzū-wan. Halt.

Chien-tzū-wan to Hsi O-lo. Stage.

From Chung-tu, passing the river, the road ascends.

¹ Gill's Wu Rumshih, or Wu ru chung ku. Alt. 12,048 feet. The correct pronunciation of the name is O-rong shé (ཨ་རོང་ཤེ). At the present day travellers usually make one stage from Anya to Orong-shé.

² Gill's Ker Rim-bu, or Pa-ko lo. Alt. 10,435 feet.

³ Also called Nya ch'u k'a. Alt. 9222 feet (*Gill*), and Mä Nya ch'u ka (མཎུ་ཅུ་ཀ་), "Ford of the lower Nya ch'u." The Chinese name Ya-lung is Tibetan *Nya-lung* (ལ་ལུང་), "Valley of the Nya."

⁴ There is no bridge at present, every one crosses in skin boats called *Ku dru*, like coracles, about five feet long and four broad.

Going 35 *li*, Ma-kai-chung¹ is reached, where there are stone-built houses, fuel and fodder. This stage is very long, dangerous, and difficult; moreover, there are numerous brigands² on the way.

If travellers decide to stop for the night at Ma-kai-chung as being half-way along this everywhere bad road, and for the sake of taking care of their horses, it is possible, if the party is small, but if it be numerous it is no easy matter. 40 *li* up a big snowy mountain to Chien-tzū-wan, where there is a post station. The summit of the mountain³ is very dangerous, and has pestilential vapours.

Down the mountain by a zigzag path and again up a mountain, 40 *li* to Po-lang kung-sun,⁴ where there is a post station and a guard house to provide protection against the bands of robbers (*Chakpa*). 10 *li* down the mountain, and 10 *li* further on, one arrives at Hsi O-lo,⁵ where there is a post station and a hundred families of aborigines. Here all officials receive fuel and fodder and change the *ulu*. There is a Chinese inn, where one can pass the night.

Total distance 135 *li*.

18. Hsi O-lo to Tsan-ma-la tung. Halt.

Tsan-ma-la tung to Huo-chu-k'u. Stage.

From Hsi O-lo the road passes over a low hill and enters a valley. Thence crossing a great snowy mountain⁶ and

¹ Gill's Ma geh chung. Alt. 11,915 feet. Correct pronunciation Ma-gün drong (མ་གེ་ཅུང་གོང་).

² 夾 劫 *Ch'ia-pa* is the transcription of the Tibetan word *chak-pa*, in constant use for "thieves, brigands." In the translations of the *Peking Gazette* for 1886, p. 70, it is erroneously rendered by "Chia-pa aborigines."

³ Gill calls it Ra ma la. Alt. of first summit, 14,915 feet; second summit, 16,110 feet.

⁴ Gill's Mu lung gung, or P'u lang kung.

⁵ Gill's Lit'ang Ngoloh, or Shih Wolo. Alt. 12,451 feet. Tibetans call it Li-t'ang go-lok (ལི་ཏང་གོ་ལོག་). The word *go-lok*, I have been told, means "capital, chief town." It is not used in Central Tibet.

⁶ Gill's Tung Gola. Alt. 14,109 feet.

down to Tsan-ma-la-tung,¹ 40 *li*. Here there are dense forests and deep ravines, also numerous robbers (*Chakpa*). There is a post station. 20 *li* to Man-k'a, thence over a small mountain,² at the foot of which there is a nook called "the Pit of rolled stones" (*Loan shih chiao*). Again up hill and on to a low plateau and down a valley to its foot, 30 *li*. Again crossing a big mountain,³ 20 *li* to Huo-chu-k'a,⁴ where there are people, fuel and fodder, a guard house and a post station.

Total distance 110 *li*.

19. Huo-chu-k'a to Huo-shao-po. Hult.

Huo-shao-po to Lit'ang. Stage.

From Huo-chu-k'a, crossing a little bridge, one follows the river⁵ by a winding road, up a small mountain⁶ to Huo-chu-po, 25 *li*. Down hill and over a level country, 25 *li* to Lit'ang. Here there is a guard house and a post station. The *ula* is changed. There is a bazaar. The natives and the Chinese live together. There are over 200 houses.

Total distance 50 *li*.

Total distance from Ta-chien-lu to Lit'ang 680 *li*.⁷

Lit'ang is more than 600 *li* west of Ta-chien-lu. The climate is cold, and there falls much rain and snow. Formerly it was attached to the Kokonor country (for administrative purposes). It is a very mountainous country, with peak

¹ Gill's Cha-ma-ra don. Correct pronunciation Tra-ma-ra-dong (ཏ་མ་ར་དོང་གཞིང་).

² Gill's Deh-re la. Alt. 14,584 feet.

³ Gill's Wang-gi la. Alt. 15,558 feet.

⁴ Or Ho chu k'a. Alt. 13,250 feet (*Gill*). Hor ch'u k'a (ཧོར་ཅུ་ཀ་ཁ་) in Tibetan.

⁵ Which Gill thinks must fall into the Chin-sha chiang after being joined by the Lit'ang river, *op. cit.* vol. ii. p. 154.

⁶ Gill's Shie-gi la. Alt. 14,425 feet, or 1170 feet above Huo chu k'a.

⁷ 650 *li*, according to the *Hsi-Ts'ang fu*. 130½ miles according to Captain Gill. Alt. 13,280 feet. *Hsi-Ts'ang t'u k'ao*, II. 19, makes the last stage 45 *li*.

rising above peak; among them winds and twists the road; hence it is an important part of Tibet.

Lit'ang has an earthen rampart, and it is the residence of a quartermaster. The popular religion is that of the lamas, and there is a presiding high lama of the yellow sect.¹ He is a *K'an-po*, and a special object of reverence in the country. (Formerly) he appointed a priest and a layman to manage the affairs of their respective classes.

In the forty-seventh year of Kang-hsi (1708) the Talé lama was re-incarnated at Ch'a-ma-chung (in the Lit'ang country); he was removed thence, and went to reside at the T'a-ehr-ssü of Hsi-ning.² Later on Tibet was conquered by the Sungan Tzu-wang A-la-pu-tan, and he sent Che-ling tun-to-pu there (*i.e.* to Lit'ang).

In the fifty-seventh year of Kang-hsi (1719), Wen-P'u, Captain General of the Guards, left Ta-chien-lu with a corps of Manchu and Chinese troops, passed to Ya-lung chiang, and marched straight to Lit'ang.³ He published a proclamation setting forth the great righteousness of the Emperor's cause, and re-established tranquillity among the people of the district. He had erected and filled granaries and a treasury, and awaited the advance westward of the great army.

The following year, the Tibetan generalissimo Ka-ehr-pi camped at Ta-chien-lu. The commander of his vanguard

¹ T. T. Cooper, *Travels of a Pioneer of Commerce*, p. 232. says there are 3500 lamas in this Lit'ang convent. The chief convent is called Chamba ch'ü k'or ling. Here resides the K'anpo, who is appointed for a term of three years. To the right of this lamasery is the Ch'üjong k'ang, and to the left the Dorjé ling. The *Lit'ang chih-lüeh*, p. 18, says there are 2845 lamas on the registers (*'o*) of the convent, and over 3000 non-registered ones.

² Some 50 *li* south of Hsi-ning on the T'a shan. This convent is the chief one of the Gélupa sect, and is built on the spot where Tsong-k'apa was born. *Sheng wu chi*, V. 7. It is better known to us under its Tibetan name of Kumbum.

³ A census of the population of Lit'ang district made in 1719 gave 15 hamlets and villages, 20 headmen, 6320 families, 3270 lamas, and 45 lamaseries. Another census, made in 1729, gave 36 localities with resident officials, 6529 families, and 3849 lamas. See *Hsi-Ts'ang fu*, p. 37. In 1719 the taxes levied at Lit'ang and forwarded to Ta-chien-lu were Tls. 452 and 500 piculs of barley, besides certain sums for the native officials and lamas, which in 1740 amounted to Tls. 600.9.4 in money, 1764 piculs of grain, 470 head of cattle, and 958 catties of butter. *Hsi-Ts'ang chien wen to*, I. 19. Gill, *op. cit.* vol. ii. p. 189, says that Lit'ang has 1000 families and 3000 lamas in the principal lamasery, but he must have been misinformed, as it is certainly smaller than Bat'ang, which has perhaps 300.

led his troops ahead into Tibet, passing by Lit'ang. Meanwhile Tu-wa-lang Chang-pa was secretly sent to seize Lit'ang by surprise. An officer of the (Chinese) camp hearing of the plot, the commander of the troops arranged a plan, came to the (Tibetan) camp, and had Tu-wa-lang Chang-pa and two of his officers put to death. He also degraded the K'an-po lama. The native population, kept in awe by the presence of the troops, remained quiet, and after deliberating, they chose a new K'an-po. The commander of the camp was moreover appointed to manage affairs conjointly with him.

In the seventh year of Yung-cheng (1729) seals were bestowed on the ecclesiastical and civil officials. The civil officer An-pen was made a Hsüan-fu-ssü, the ecclesiastical one Kang-ch'üeh Chiang-tso a Fu t'u-ssü.

In the tenth year of Ch'ien-lung (1745) the native official in charge of the administration of Ming-cheng, the Shou-pei Wang-chieh, having distinguished himself previously in action against rebels, representations were made to the end that he be appointed to fill a vacancy of Cheng t'u-ssü. In consideration of his having taken part against the rebels in the time of Chin-chiu, the T'u-ssü Wang-ehr-chieh was given an appointment and was made a Fu t'u-ssü. All Fu t'u-ssü and Cheng t'u-ssü are like hereditary officers (in their prerogatives), without being, however, hereditary. They receive the taxes, and socage is due them.

At present the Cheng t'u-ssü of Lit'ang is Ye-pa-cha-shih, the Hsüan-fu t'u-ssü is A-chüeh-tso-shih, the Fu t'u-ssü is Ao-chê-cheng, the Déba is Peng-tso. Under the control of Lit'ang and receiving orders from it are the four T'u-ssü of Ch'ung-hsi, Mao-ya, Mao-mao-ya and Chü-teng, the headmen of which places have always from of old inculcated into their people a proper sense of duty (to the Emperor). These (localities) are now called the Four Wa-shu.¹

¹ The *Hsi-yü k'ao ku lu* distinguishes six Wa-shu districts; it gives Shan-t'eng instead of Chü-teng and Keng-ping and Ssü-ta as additional divisions.

20. Lit'ang to T'ou-t'ang. Stage.

Going S.W. from Lit'ang 30 *li*, a great wooden bridge is crossed,¹ and then one ascends the A-la-po-sang shan,² a lofty, precipitous mountain rising in a succession of ledges. The sun's rays and the glittering snow blend their brilliancy (on it). 20 *li* bring one to T'ou t'ang or Kung-sa t'ang³ called in Tibetan O-wa-pen-sung, where there is neither fuel, fodder nor inhabitants. There is only a post station master, and here the Lit'ang *u/a* and pack animals are changed. The traveller has to avail himself of the tents and provisions which he may have brought along with him.

Total distance 50 *li*.

21. T'ou t'ang to Kan hai-tzü. Halt.

Kan hai-tzü to La-ma-ya. Stage.

At T'ou t'ang blows a piercingly cold wind, which freezes and cracks the skin, and the more one advances, the more intense becomes the cold. Ascending by Huang-t'u kang to Kan-hai-tzü⁴ 40 *li*; passing this one comes to Lan-wo-pa and Hu-p'i kou. Then one descends by a zigzag path which makes five bends, by great rocks, which look like a forest of crooked trees. The road is muddy, and trees cover it with their interwoven branches; a rivulet crosses it time and again, and it is the lurking place of many brigands (*Chakpa*). 40 *li* bring one to La-ehr t'ang,⁵ where there is a post station.⁶ 25 *li* to the top of La-ma shan and to La-ma-ya,⁷ where there is fuel, fodder, and habitations.

Total distance 105 *li*.

¹ Gill's Che zom ka, which I take for Tibetan *ch'u zam-pa*, "river bridge."

² Gill's Nga ra la ka. Alt. 15,763 feet.

³ Jambu t'ong (རཇམ་བུ་ཐོང་) must be the same place.

⁴ Or "the dry lake," Gill's Dzung-da.

⁵ Probably Gill's Ma-dung-la tza.

⁶ These stations are known in Tibetan by the name of *Jya-tsu'g k'ang*; they only afford shelter to the traveller, who must use his own provisions, etc.

⁷ Gill calls it also Ra nung. Alt. 12,826 feet. *Hsi-T'ang t'u k'uo* makes one stage of 150 *li* from Lit'ang to Lamaya. The Tibetan name is Ra-ung (ར་ཡུང་).

22. La-ma-ya to Ehr-lang-wan. Halt.

Ehr-lang-wan to San-pa t'ang. Stage.

From La-ma-ya, up the valley to the top of the mountain,¹ over four snowy ridges composed of loose, broken rocks, and no trees. When the range has been crossed, one comes on a thickly-wooded, well-watered,² grassy country. After going a total distance of 55 *li*, one comes to Ehr-lang-wan,³ where there is a post station, but no habitations.

Leaving the foot of the mountain, one enters a valley which is followed down on nearly a level road 55 *li* to the other side of the Chu-tung t'a (pagoda), when one comes to the Lit'ang zam-pa⁴ (the boundary between Bat'ang and Lit'ang; *Zam-pa* is the Tibetan word for "bridge"). Here there is a post station, but fuel and fodder are scarce.

Total distance 110 *li*.**23. San-pa t'ang to Sung-lin k'ou. Halt.**

Sung-lin k'ou to Ta-so t'ang. Stage.

Leaving Zam-pa, the road passes over a confused mass of rocks and boulders, while pine-trees hide the sun. Pa shan,⁵ on which there is a lake, is passed. On the other side of the mountain are some dead trees, some of which are still standing, but no singing of birds can be heard. 50 *li* to Sung-lin k'ou.⁶ 50 *li* down the valley, over a level road by the Pa-lung-ta river to the Tu-so station, which is at the lower end of the valley. Here there is a post station (*t'ang*), stone-built houses,⁷ fuel and fodder.

Total distance 100 *li*.¹ Gill's Yi-la-ka. Alt. 14,216 feet.² Gill calls it the Dzoh dzang chu. See *op. cit.* vol. ii. p. 165. It is Néda (གནས་མཚའ) in Tibetan.³ Probably Gill's Cha chu-ka, which is Tibetan *ts'a-ch'u-k'a*, "hot spring."⁴ The text does not tell us if there is really a bridge here. If there is, it is probably over the Neu chu of Gill, called further on the Pa lung (rung) ta.⁵ Probably Gill's Mang-ga la. Alt. 13,412 feet.⁶ I take it to be Gill's La ka ndo. Tibetans speak of a place near this called Rat'eu (ར་ཐེའུ).⁷ It might perhaps be best to translate the Chinese *lou*, which is here

24. Ta-so to Peng-cha-mu. Halt.

Peng-cha-mu to Siao pa-ch'ung. Stage.

Leaving Ta-so, one enters a valley, and then ascends a great snowy mountain, 30 *li* to the summit.¹ This is the highest and most dangerous of all (the mountains one has to pass). Frozen snow spreads over it. Across the mountain and down it; then comes a forest. Following a circuitous road 60 *li*, one comes to Peng-ma-chu,² where there is a post station, but no habitations. The road is very dangerous. 40 *li* down hill to Siao pa-ch'ung,³ where there are stone cabins, fuel and fodder. The headman supplies coolies.⁴

Total distance 130 *li*.

25. Siao pa-ch'ung to Bat'ang. Stage.

Following the valley from Siao-pa-ch'ung, then ascending a low hill covered with a variety of trees, up and down hill for 50 *li*, one reaches the mouth of a valley and arrives at Bat'ang,⁵ which is a well-watered country of a thousand *li* (in extent), covered with springs, with a lovely climate and pleasant breezes. It fills the heart and the eye with gladness.

Total distance 50 *li*.

Total distance from Lit'ang to Bat'ang 545 *li*.⁶

rendered by "stone built house," by "native dwellings," all of which are made of stone, and are several storeys high. See *infra*. Ta-so is in Tibetan

Dasho (ཇུག་ཤོ་མོ་ལོ་མོ་).

¹ Alt. 16,668 feet. Gill also calls it J'rah-la-ka. See also T. T. Cooper, *op. cit.* p. 238 *et seq.*

² Gill gives as an alternative Pun jang mu. Alt. 13,158 feet. The correct Tibetan name is P'ong-tra-mo, written (ཕོང་ཏ་ར་མོ་).

³ Called also Ba-jung shih. Alt. 10,691 feet (*Gill*).

⁴ 役 may also be translated by *ula*.

⁵ Called in Tibetan Bu (འབྲུག་). Bat'ang is a hybrid word of Chinese coinage.

⁶ 520 *li* according to Hsi-Ts'ang fu. 95½ miles according to Gill. The *I-t'ung-chih* says that Bat'ang is 2500 *li* from Lh'asa, and as it makes the total distance from Ta-chien-lu to Lh'asa 3480 *li*, Bat'ang would be 980 *li* from Ta-chien-lu. Allowing four *li* to the mile, in a hilly country a close approximation, we find 245 miles between Bat'ang and Ta-chien-lu, agreeing closely with Gill, who makes this distance 226 miles. Gill gives its altitude as 8546 feet, the lowest level W. of Ta-chien-lu.

Bat'ang is over 500 *li* S. of Lit'ang. The land is fertile and picturesque, the climate warm and pleasant,¹ the seasons as in China. The town has no fortifications. A quartermaster (*Liang-t'ai*) is stationed here. The Chia-ka is the highest of its mountains; the streams which water it flow into the River of Golden Sands (*Chiu-sha chiang*). Formerly it was under the rule of La-tsang Khan of Tibet.

There is a large lamasery, the head of which is a K'an-po of the yellow sect, who receives his appointment from the Talé lama. A Déba used to be in charge of the local affairs; he was appointed by La-tsang Khan, and was changed every few years. This system was followed for some length of time.

In the fifty-seventh year of Kang-hsi (1718), Wen P'u, general in command of the guards, led his troops from Lit'ang to Bat'ang. Arriving at Taso ('Ta-shuo in the *T'ung-chih*), the Déba (of Bat'ang), together with the priests and people, came to his camp to offer him their homages. He ordered a census to be taken of them.² When he marched westward, the native coolies willingly exerted themselves in hastening on the transport of supplies.

In the fourth year of Yung-cheng (1726) the Commanders-in-Chief of the forces of Ssu-ch'uan and Yün-nan, who both had had commands in Tibet, met for the delimitation of the Ssu-ch'uan, Yün-nan (and Tibetan) frontiers. The following

¹ According to observations made by the French missionaries in 1875-6-7, the average maximum temperature of Bat'ang is 32°16 (*Cent.*), the average minimum 8°8. See Desgodins, *Le Thibet*, second edition, p. 469.

² A census made in 1719, probably the one referred to, gave for the Bat'ang territory, 33 hamlets, 29 headmen, 6900 families, and 2100 lamas. Another census made in 1729 gave 25 chiefs (*t'ou-mu*), 426 headmen, 28,150 (!) families, 9480 lamas, 11 An-fu-ssü and 7 Chang-kuan-ssü. Taxes, annually, 3200 Taels. *Hsi-Ts'ang fu*, p. 36. *Hsi-Ts'ang chien wen lu*, I. 18, says that in 1731 the native population of Bat'ang was 3769 families, paying a yearly tax into the Ta-chien-lu Tung-chih's yamen of the value of Tls. 1915, plus Tls. 581 in money, 435 piculs of grain, 1615.7 ounces of quicksilver, 235 *ch'ih* of hempon fabrics, and 390 piculs of red and white salt paid to the native officials for local purposes. There were also rations, etc., for 80 soldiers, and for the lamas Tls. 849 for clothing and supplies. The figure given by the *Hsi-Ts'ang fu* for the population in 1729 must probably be an error for 2815. At present Bat'ang has about 6000 inhabitants, inclusive of the lamas. Cooper, *Travels of a Pioneer of Commerce*, p. 248. Gill, *op. cit.* vol. ii. p. 189, says: "At Bat'ang, where there are only three hundred families, the Lamasery contains thirteen hundred Lamas."

year they sent officers to point out the Talé lama's territory, and the Tibetan frontier was indicated by boundary-stones, which were erected at Nan-tun and Tung-ching shan (also called Mang ling). At Hsi sung-kung shan and Tu-la the summits of the mountains were chosen as marking the frontier, all to the east of the mountains belonging to Bat'ang, all to the west to the Talé lama. The number of inhabitants was inquired into, and the dues and taxes regulated.

In the seventh year (1729) the native official Tra-shi pentso (the *T'ung chih* calls him Cha-shih peng-chu) was made a Hsüan-fu-ssü, and the headman A-wang-lin ch'ing was made a Fu t'u-ssü, with (functions) like those of hereditary offices, but not hereditary.

The present Cheng t'u-ssü Peng-tso ch'un pei-lo and the Fu t'u-ssü Cheng-tsai ch'un-ping have been chosen from among the headboroughs to fill these offices.

Passing Bat'ang some 900 odd *li*, one comes to a country called Cha-ya, which used to be under the rule of the Tibetan Ch'an-chiao Hutuketu and his vicar. Since the fifty-fifth year of Kang-hsi (1719), when Tibet was subjugated, the country has passed under the rule of the Talé lama, and quartermasters have been appointed in the different localities. In the tenth year of Ch'ien-lung (1745) it was joined on to Lh'ari.¹

Although all the localities from Ta-chien-lu to west of the Mang ling, far away from Ch'eng-tu, may be found on the official register of the reigning dynasty, and though for years people have gone and come over this road in great numbers, still there is no exact record of the distances to the different native villages, of the mountain paths and byways. Notwithstanding this, if one asks (the natives), they will all give uniform answers, which are so clear and precise that they answer as well as if one had visited the spot oneself.

¹ Conf. *Peking Gazette*, May 4th, 1886. The head lama of Draya was made a *Nomen Han* in 1720, a *Hutuketu Nomen Han* in 1760, and received further titles in 1856-1866, etc. The name of this place is usually pronounced *Drayag* or *Draya* by Lh'asa people. The French missionaries write it Tchra-ya.

26. Bat'ang to Niu-ku. Halt.

Niu-ku to Chu-pa-lung. Stage.

Going S.W. from Bat'ang one crosses a small mountain.

From Bat'ang all the way to Lh'asa there is a horse-intoxicating grass (醉馬草). If horses eat it, they become intoxicated, and lose all power of locomotion.¹

Passing Ch'a-shu-ting, one again ascends a big mountain, the road hanging over a river and extremely dangerous. 40 *li*, and one arrives at Niu-ku, where is the river (Chin-sha Chiang), by which one may go directly to the stage.

Along the base of the mountain, where the view is especially beautiful when the sun is shining, by a very circuitous road, 50 *li*, brings one to Chu-pa-lung.² The climate is warm. It has stone houses, fuel, fodder, a guard house, and a post station.

Total distance 90 *li*.

27. Chu-pa-lung to Kung-la. Halt.

Kung-la to Mang-li. Stage.

At Chu-pa-lung one crosses the Chiang, also known as the Chin-sha Chiang ("the River of Golden Sands"), the Ma-hu Chiang of Ssu-ch'uan. 40 *li* bring one to Kung-la, where there is fuel and fodder. The headman supplies coolies. Following between the mountain ridges 50 *li*, Kung-tzü-ting³ is passed, where there is a post station.

¹ It is called in Tibetan *duk tsa* (དུག་ཅ) This recalls to my mind a species of herb common throughout the S.W. prairie lands of the United States generally called *loco weed*. I believe that it is a species of wild carrot,—horses which have eaten it become absolutely useless and frequently die from its effects. *Hsi-T'ang chien wen lu*, II. 26, says this weed grows at Chia-k'ung (stage 51 of this route), and that horses which have eaten it fall down as if dead. It is found around the Kokonor and all over Eastern Tibet, but no one could point it out to me.

² Cooper's Soopalang. See *op. cit.* p. 276. Desgodins' Tchrou-pa-long. See *Le Tibet*, second edition, p. 299. Correct pronunciation Drubanang (བྱ་བ་ནང).

³ Cooper's Kung-ze-din, *op. cit.* p. 277. K'on-djiu-k'a (ཁོང་འཇུ་ཀ་ཁ) is the correct pronunciation.

Then comes a big mountain infested with brigands; crossing it, one arrives, after 40 *li*, at Mang-li or Mang-ling, where there are inhabitants, fuel, and fodder, also a *Je-wo*, who supplies coolies (*Je-wo* and *Déba* are Tibetan headmen¹). Here the *ula* is changed.

Total distance 130 *li*.

28. Mang-li to Nan-tun. Halt.

Nan-tun to Ku-shu. Stage.

Leaving Mang-li, the Lung-hsia shan is crossed; in spring and autumn there is a great accumulation of snow on it. 30 *li* to Pang-mu,² where there are stone houses, fuel, fodder, and a post station. Half-way along the road is mount Ning-ching, on which is a Tibetan boundary-stone. Going S. by a big mountain 50 *li*, you reach Nan-tun, where there is a Chinese temple. Every year during the seventh month all the people of Bat'ang and Ch'ando come here to hold a fair like the temple fairs in China.³ 40 *li* over the mountain brings one to Ku-shu, where there are habitations, fuel, fodder, and a post station.

Total distance 120 *li*.

29. Ku-shu to P'u-la. Halt.

P'u-la to Chiang-k'a. Stage.

Leaving Ku-shu, the Mang-shan is crossed. The road over the mountain is everywhere overhung with clouds and mist mixed with pestilential emanations; it is moreover rugged and steep. 40 *li* brings one to P'u-la,⁴ where there are

¹ *Je-wo* represents the Tibetan ཇེ་འོ་, an expression only used in Eastern Tibet, where *Jyé-sung* and *Jyé-pön* are also frequently heard.

² Cooper's Pa-moo-tan. The Yün-nan and Assam road here leaves the highway and strikes south.

³ Desgodius, *op. cit.* p. 300, calls this place Lanten, Laden or Lamdun. He says that it is a large village and the first one belonging to Central Tibet (or Lh'asa) as one comes from the east. He adds that the fair is no longer held. The name of the place is spelt ལྷ་མཚན་ལྷ་, pronounced *Lh'amdun*.

⁴ Written ལྷ་ལག་.

inhabitants, flat-roofed houses, fuel, and fodder. The lamas supply the coolies (or the *ula*). There are a good many black tents and Fan-tzü here. Ascending by an easy gradient, 60 *li* brings one to Chiang-k'a,¹ where there are stone cabins, fuel, fodder, and a post station.

Total distance 100 *li*.

30. Chiang-k'a to Shan ken. Halt.

Shan ken to Li-shu. Stage.

40 *li* from Chiang-k'a the Lu ho is crossed. 10 *li* further on one comes to Shan ken (or "to the foot of a mountain"). Up a great snowy mountain, which all the year is covered with snow, and on which even in summer there blows a cold wind, which pierces one to the bone. Again over a small mountain and to Li-shu² (from Li-shu to Wang-k'a is called O-pa-chan). Here there are habitations, fuel, fodder, a guard house, and a post station. The *ula* is changed.

Total distance 110 *li*.³

31. Li-shu to A-la t'ang. Halt.

A-la t'ang to Shih-pan-kou. Stage.

Leaving Li-shu, one crosses a succession of hills covered with trees. 50 *li* to A-la t'ang (belonging to A-pu-la), where there are inhabitants, fuel, and fodder, and where the *ula* is changed. The natives are very wild and lawless.

Passing two little snowy mountains, the road up and down which is very tortuous, 60 *li* brings one to Shih-pan-kou,⁴

¹ Chiang-k'a is perhaps better known as Gartok; it is also called, according to Desgodins (p. 300), Merlam. He says that it is the residence of a governor-general, who has 16 Déba under his orders. The word Gartok is written

ཇཱ་ར་ཐོག་.

² Risho (རི་ཤོ་) in Tibetan.

³ According to *Hsi-Ts'ang t'u k'ao*, III. 1, 120 *li*.

⁴ 石板溝 means "Stone slab ditch." The Tibetan name of this station is Nyéba (ཉེ་བ་).

where there are inhabitants, fuel and fodder, a guard house, and a post station. There is a headman who supplies coolies.

Total distance 110 *li*.

32. Shih-pan-kou to A-tsu t'ang. Stage.

Going S.W. from Shih-pan-kou, two great snowy mountains are crossed, where the intensity of the cold is so great that it pierces the eye so that one cannot see. There is no resting place going up or coming down them. The traveller has to have his provisions sent ahead. After 80 *li* one comes to A-tsu t'ang (belonging to Draya). The character of the natives (*Man*) is difficult and intractable; they are considered very tricky, and their customs and usages are in keeping. There is a guard house, a post station, and a headman who supplies coolies.¹

Total distance 80 *li*.

33. A-tsu t'ang to Ko-ehr t'ang. Halt.

Ko-ehr t'ang to Lo-kia tsung. Stage.

On leaving A-tsu t'ang, two hills and the A-tsu river, a rushing torrent, are passed, 50 *li* to Ko-ehr t'ang.²

Going through a level, well-watered country for 20 *li*, then ascending 30 *li* by a very bad road, one comes to Lo-kia tsung,³ where there is a post station. The headman supplies the *ula*.

Total distance 100 *li*.

34. Lo-kia tsung to O-lun-to. Halt.

O-lun-to to Chaya. Stage.

From Lo-kia tsung the road leads up a stream, following the hill-side by an ill-defined path, but of easy gradient, to the top of the mountain; there are many bridges leaning over

¹ There used to be stationed here a Chinese post of one sergeant and fifty soldiers. *Hsi-Ts'ang chien wen lu*, II. 24. Correct pronunciation Adjo (ཨ་ཇི་རྩ་མོ་).

² Or Ka-ehr, *Hsi-Ts'ang t'u k'ao*, III. 3.

³ The name given this place by Tibetans is, I believe, Rad jong (ར་ཇོང་མོ་).

the edge (of precipices); 40 *li*, and having passed over a wooden bridge, one comes to O-lun-to, where there is fuel, fodder, and inhabitants.

Again going 40 *li* S.W., one comes to Chaya, where there is a convent called in the *Hui-tien t'u chu* "Chaya miao."¹ There are stone houses, fuel, fodder, a guard house, and a post station. Here the *ula* is changed. The natives are proud, domineering, and difficult to manage.

Total distance 80 *li*.

35. Chaya to Yü-sa. Halt.

Yü-sa to Ang-ti. Stage.

From Chaya the road follows the river; it is but a stony path, with many bends and obstructions. 35 *li* to Yü-sa, where there are inhabitants, fuel, and fodder.

Again going W., a great snowy mountain is crossed, the road over which is very dangerous. The masses of snow look like silver, and the mountain exhalations make the Chinese sick.² Up and down 60 *li* to Ang-ti, where there is a guard house and a post station. The lamas supply the *ula*.

Total distance 95 *li*.

36. Ang-ti to Ka-ka. Halt.

Ka-ka to Wang-k'a. Stage.

Following the river course from Ang-ti, 30 *li* to Ka-ka,³ one ascends a great snowy mountain over a confused mass of

¹ The superior of the Draya lamasery is known as the Lé-pé-shé-rab. The native name of this locality is Chyam-dun (ཅམ་དུན་མཚུན་).

² This sickness experienced on high mountains is called in Tibetan *la du* (ལ་དུ) "pass poison." I am told by natives that it is more frequent in summer, and many of them attribute it to the smell of the medicinal plants which grow at these heights, especially rhubarb. The remedy used is garlic, which is supposed to give instant relief. Dr. Bellew when travelling to Kashghar found great relief by taking doses of chlorate of potash. *Kashmir and Kashghar*, p. 164.

³ Ga, in Tibetan (ར་ག་).

rocks by a very dangerous trail covered with sheet upon sheet of snow. In autumn torrents of water rush furiously down it. The road is winding. Going up and coming down, the cold wrinkles up one's flesh and cracks the skin of the hands. 60 *li* bring one to Wang-k'u,¹ where there are habitations, fuel, and fodder. The headman attends to the change of *ula*. There is a post station.

Total distance 90 *li*.

- 37.** Wang-k'u to San-tao ch'iao. Halt.
 San-tao ch'iao to Pa-kung.² Stage.

Leaving Wang-k'u, one passes Je-shui t'ang (or "Hot Water Station"), 20 *li* to San-tao ch'iao over a level road, 25 *li* by a circuitous road, up hill. The road makes a bend back around the summit. 5 *li* to Pa-kung t'ang, where there is a post station, fuel, and fodder. The headman supplies the necessaries (or coolies).

Total distance 50 *li*.

- 38.** Pa-kung to Ku-nung shan. Halt.
 Ku-nung shan to Pao-tun. Stage.

Leaving Pa-kung, one ascends a big mountain, sometimes descending, sometimes mounting. The whole day one travels through desert mountains. 60 *li* to the foot of the Ku-nung shan, which is also called Ku-lung shan on account of many of the rocks on the mountains having holes (*ku-lung*) in them. The big ones look like halls and corridors, the small ones like bells, dishes, or gongs, when one looks at them against the sun. Up hill, by a twisting and turning path, then down hill. 40 *li* to Pao-tun, where the headman provides the *ula*.

Total distance 100 *li*.

¹ Wang-K'u (ལྷོང་ཀུ་).

² Correct pronunciation Ba-gong (འབྲུག་གོང་).

39. Pao-tun to Meng-pu. Halt.

Meng-pu to Ch'a-mu-to. Stage.

Leaving Pao-tun, one follows a river; after 10 *li* one has to pass a big mountain and two small ones, all with bridges hanging over the sides,¹ and looking like sheds of clouds (雲棧). The path is dangerously steep and difficult. 60 *li* up and down to Meng-pu (or Meng-p'u),² where there are stone cabins, fuel, and fodder. It is in a mountain hollow, the mountain side close to the river.

Again along the river side, up hill, 20 *li* to a great mountain, where there is a locality called Hsiao-ên-ta. All the bridges along the ravines are of wood and stone. The road is dangerously narrow, so that one cannot ride. 60 *li* to the Ssu-ch'uan ch'iao (bridge), and one arrives at Ch'a-mu-to³ (or Chang-tu), which has an earthen wall and 200 houses. The *ula* is here changed.

Total distance 150 *li*.

From Bat'ang to Ch'a-mu-to 1405 *li*.

Ch'a-mu-to (the old name of which is K'ang 康) is separated from Bat'ang by over 1000 *li*—Draya being half way, and it is N.W. (of the latter town). The climate does not differ from that of Lit'ang. Three mountains surround it, and two rivers meet here. It is the gate to Central Tibet from Ssu-ch'uan and Yün-nan. Over the northern river is the Ssu-ch'uan bridge, over the southern one the Yün-nan

¹ Whenever the road passes through a gorge along the side of which it is not possible to make a path, holes are made in the rock in which logs of wood are put and a flooring of planks rests on them. These bridges are very common through Tibet and the Himalaya. See the frontispiece in T. T. Cooper's *Travels of a Pioneer of Commerce*.

² Correct pronunciation Mong-p'u (མོང་པུ་).

³ In 1861 Mgr. Desmazures, Vicar Apostolic to Tibet, and Messrs. Ronou and Desgodins, left their mission at Kiang-k'a to go to Lh'asa. They were stopped at Ch'amdo and had to return to Bonga. See *Annales de la propagation de la Foi*, Nos. 220, 221, 1865. *Hsi-Ts'ang chien-wen-lu*, II. 22-24, states that Ch'am-do is 2345 *li* W. of Ta-chien-lu; the text makes this distance 2630 *li*. The *Hsi-chao t'u lich* gives the distance from Gartok to Ch'amdo as 995 *li*; our author's distance is 975. My Tibetan itinerary calls Ch'amdo P'u'dé dang Chamdo (པུ་དེ་དང་ཆབ་མོང་པུ་).

bridge,¹ where the Yün-nanese formerly established a guard; at present they have established a station (臺站) in conjunction with the Ssu-ch'uanese. A quartermaster is appointed (to Ch'a-mu-to). The town has an earthen wall.

This country used originally to belong to the Ch'an-chiao Hutuketu. In the fifty-eighth year of K'ang-hsi (1717), when the army entered Tibet to subjugate it, it made its submission. The head Hutuketu received letters of investiture, and was installed in the great lamasery of Ch'a-mu-to.² The assistant Hutuketu was installed in the lamasery west of Pien-pa. *Chya-dzo-pa* (i. e. Treasurers) (called in the *T'ung chih Ch'ang-chu-pa*) were also appointed. Five families divided among them the management of the great and little lamaseries. At present the head Hutuketu (is styled) *Pa-ke-pa-la*,³ the Assistant Hutuketu *Hsi-wa-na*. The head *Chya-dzo-pa* is Tun-chung tsé-wang, the assistant *Chya-dzo-pa* To-ching ang-chieh.⁴

The people believe in Buddha, and half of the children become lamas.⁵ They like to eat raw food, and care not about its flavour. The customs differ but slightly from those of Bat'ang and Lit'ang.

When one enters Tibet from the steppes (of N.E. Tibet), one comes to the town of Lei-wu-chi (La-wo-shé). It has an

¹ The northern river is the Za ch'u, the southern, or rather western, the Gon ch'u. The *Hsi-Ts'ang t'u k'ao* (III. 5) states, however, that the first is called Chang ch'u, the second T'u ch'u, from which the name Chang-tu, the old name of the town, is derived.

² The great lamasery of Ch'amdo is called the Chamba ling, *Hsi-Ts'ang chien wen lu*, II. 14.

³ In Tibetan འཇགས་པ་ལྷ་, pron. *P'a-pa-lh'a*, the second Hutuketu is the ཇི་བ་ལྷ་, pron. *Dzi-wa-lh'a*.

⁴ These are the names, not the titles of the *Chya-dzo-pa*. The first is probably རྟན་ལྷོང་ཅེ་རབང་, pron. *Tun-chong tsé-wang*, the second རོ་རྗེ་འག་ཅིཾ, pron. *Dor-je ang-ch'i*.

⁵ I have been told by the K'ampo, who was chief of the mission from Ch'amdo, which visited Peking in 1887, that there were about 7000 lamas in the Ch'amdo district, and four Hutuketus, the two mentioned above being the highest.

earthen wall over 200 *chang* in circumference, inside of which is a large temple with very high porches and broad eaves, a most imposing and striking building. A Hutuketu resides here; he belongs to the red hats (*i.e.* Nyimapa sect), but used formerly to profess the yellow doctrine. The greater part of the Tibetan tribesmen (who live here) dwell in black tents.¹ In the fifty-eighth year of K'ang-hsi (1717) this place, together with Lo lung tsung (Lh'o-rong dzong), which is S.W. of it, submitted and gave in their allegiance.

West of Lh'o-rong dzong is Shobando,² which belongs to the Central Tibetan country (*i.e.* Lh'asa). It has two Déba, who direct the affairs of the yellow sect. When the Sungans had made the conquest of Central Tibet, T'o-t'o tsai-sang was sent to rule over this region. He treated both priests and people in a most barbarous way. In the fifty-eighth year of K'ang hsi (1719) the general-in-chief of the western forces, Ka-ehr-pi, entered Tibet with his troops, and everywhere the Déba and people came and made their submission, so T'o-t'o tsai-sang fled to Central Tibet. Then the general-in-chief sent officers in disguise, who, assisted by the Déba of Shobando as guide, got to So-ma-lang, where they captured him. So the troops were at rest, and all the people willingly used all diligence in the carriage of supplies.

The three districts referred to above were all conferred on the Talé lama by the Emperor.³

Ta-lung tsung (*Ta-rong dzong*), which is S. of Shobando and a dependency of Central Tibet, and Lo-lung tsung (*Lh'o-rong dzong*), both of which districts had made their submission together, being very extensive countries, the native government service (羌役, *i.e.* the *ula*) was difficult to manage, so

¹ The dwellers in black tents are semi-nomadic herdsmen, and are called throughout Tibet Drug-pa (རྩུག་པ་). The tents are made of yak hair, which is blackish-brown; the Chinese name *Hei Fan*, "Black Fan"; the Mongol *Kara Tangutu*, with the same meaning, probably have their origin in this peculiarity.

² It used to have a Chinese garrison of one sergeant, one corporal, and 50 men.

³ In 1726. See *Hsi-Ts'ang t'u k'ao*, III. 10. Ch'amdo is independent of Lh'asa.

three deputy Jé-wo were appointed to divide the administration between them. They live in official several-storied residences. The country is poverty-stricken, wild, and barren, and we know nothing more of its customs.

40. Ch'a-mu-to to O-lo ch'iao. Halt.

O-lo ch'iao to Lang-tang kou. Stage.

Leaving the southern river of Ch'a-mu-to, one follows a very precipitous road, along which there are many bridges, and where the traveller must be on his guard. The streams are numerous, and the mountains follow one another, the road passing on the territories of different Tibetan tribes. 40 *li* brings one to O-lo ch'iao,¹ where there are habitations. 35 *li* over a comparatively level road brings one to Lang-tang kou,² where there are dwelling-houses, fuel, and fodder. One can rest here.

Total distance 75 *li*.

41. Lang-tang kou to La-kung. Halt.

La-kung to En-ta-chai. Stage.

20 *li* from Lang-tang kou one passes Kuo-ch'iao t'ang. A valley is ascended over bridges along the precipices. The travelling is as dangerous as before, the frozen snow making it very slippery, and there being also pestilential vapours. 80 *li* to La-kung,³ where there is a post station, stone cabins, fuel, and fodder. There is a headman who supplies coolies. 20 *li* further on one passes the Sung-lo⁴ ch'iao (bridge) (belonging to Ch'amdo). 40 *li* up hill, and one comes to En-ta-chai, where servants and porters are supplied by the Chya-dzo-pa of Lei-wu-chi.

Total distance 160 *li*.

¹ Jya ling appears to be the Tibetan name.

² Lamda (ལ་མ་མཚོ) is the Tibetan name. Lungdha on Pundit A—K's map. Proc. Roy. Geog. Soc. vol. vii. February, 1885.

³ Lagang. This was the farthest point W. reached by the French missionaries in 1862 when trying to get to Lh'usa. See Desgodins, *op. cit.* p. 104.

⁴ Nulda of the maps. Correct pronunciation, Nyulda (རྣམ་ལྷོ་མཚོ་ "silver arrow").

42. En-ta-chai to Niu-fen kou. Halt.
Niu-fen k'ou to Wa-ho chai. Stage.

20 *li* from En-ta-chai one passes En-ta t'ang, where there is a post station. 20 *li* to La-kung shan,¹ and 20 *li* to Niu-fen kou. 20 *li* further one crosses the Wa-ho shan, by a very circuitous road. It is an exceedingly high mountain, on the summit of which is a lake. The fog and mist are so dense that sign-posts have been erected all around on top of earthen mounds, so, if there is deep snow all over the mountain, they will help one to keep on the road. While passing this mountain one must be careful not to make any noise; if one does not mind this, ice and hail will suddenly come down. Neither birds nor beasts dwell here, for it is cold the whole year, and for a hundred *li* around it there are no habitations. 20 *li* further on one passes Ko-po liang.² Down hill 30 *li* to Wa-ho t'ang, where there is a post station. Again 20 *li* and one comes to Wa-ho chai, which belongs to Lei-wu-chi. Here there is a headman who supplies the *ulu*.

Total distance 150 *li*.

43. Wa-ho chai to Ma-li. Halt.
Ma-li to Chia-yü ch'iao. Stage.

Going S.W. from Wa-ho ch'iao 40 *li* one comes to Ma-li (*Mari*), where there are houses, fuel and fodder. 10 *li* further one comes to a very high mountain. Following a river down hill with many bridges hanging over its course, 30 *li* brings

¹ Gam la in Tibetan. The *Hsi-Ts'ang t'u k'ao* gives a number of poetical effusions (*shih*) by Yang Kuei (楊揆) descriptive of the scenery and people along this road. One called the Ode of the Skin Boat is really very good. The idea that noise causes avalanches is common throughout Tibet and most mountainous countries. See Samuel Turner's *Account of an Embassy to the Court of the Teshoo Lama*, p. 44. On the upper Dré ch'u a K'amba chief would not let me fire my gun too often, as he said it would cause rain or snow to fall.

² Kopola in Tibetan. Wa ho is ལྷ་ཤོ in Tibetan. Chai (寨) in this and other Chinese names of places along this route means "a small military station, a camp."

one to the Chia-yü bridge,¹ which the Tibetans call *zam-pa*, i.e. "bridge." Here there are houses, fuel and fodder. A stream flows by between two encircling mountains. The climate is warm, the country rich and beautiful. There is a post station.

Total distance 80 *li*.

44. Chia-yü ch'iao to the foot of Pi-pen shan. Halt.

Foot of Pi-pen shan to Lo-lung tsung. Stage.

Going S.W. from Chia-yü ch'iao one comes to the T'ê-kung la² mountain, which is high and precipitous. 25 *li* up and down it, the road twisting and turning like a snake, through pine forests. The road is both dangerous and narrow and with frequent quicksands. 5 *li* further on one crosses a bridge and arrives at the foot of the Pi-pen shan. 50 *li* to Lo-lung tsung,³ where there are houses, fuel and fodder. The *ula* is here changed. There is a post station.

Total distance 80 *li*.

45. Lo-lung tsung to Ch'ü-ch'ih. Halt.

Ch'ü-ch'ih to Shuo-pan-to. Stage.

Going W. from Lh'o-rong dzong one crosses a low hill, up which the road is very bad. 20 *li* brings one to Tich-wa t'ang,⁴ where a great mountain rises aloft. Here there is a post station. Following a valley over a tolerably level road, 20 *li* to Ch'ü-ch'ih (or Tzû-t'o),⁵ where there is a big lamasery, in which one can rest or pass the night. Recently

¹ Shao Zamba (ཤའུ་བཟ་པ་ཟུང་།). Shang ye Jam of our maps. A toll of one *tranka* per person, not travelling on official business, is levied here. The French missionaries call it Sel-yé sam. Wu-ho and Ma-ri are both on Lei-wu-chi (Lawoshé) territory. *Hsi-Ts'ang t'u k'ao*, III. 8.

² Tibetan Chu-tsu la (?).

³ Lh'o dzong (ལྷོ་རྫོང་།). There is a lamasery here. A—K— gives its altitude as 13,140 feet. Lei-wu-ch'i is N.E. of it. *Hsi-Ts'ang t'u k'ao*, III. 9.

⁴ Tibetan Tsé-ba t'ang.

⁵ A—K—'s Jithog. Djit'ogon (རྗེ་ཐོག་ལོ་རྒྱུ་ལྷོ་རྫོང་།).

a road has been opened, which goes S.E. In the spring and summer, during the inundations, one makes this detour. 50 *li* to Shuo-pan-to, where there is a large population.¹ It is a fertile spot with stone houses, fuel and fodder, and a guard house. Here the *ula* is changed.

Total distance 160 *li*.

46. Shuo-pan-to to Chung-i-kou. Halt.

Chung-i-kou to Pa-li-lang. Stage.

One follows up the river bank by a level road 50 *li* to Pa-la shan,² a not very high mountain, and one comes to Chung-i-kou by a level road. 50 *li* to Pa-li-lang,³ where there are stone houses, fuel and fodder, and a post station. The headman supplies the *ula*. The habitations being very much scattered, the traveller only notices lonely mountain peaks.

Total distance 100 *li*.

47. Pa-li-lang to So-ma-lang. Halt.

So-ma-lang to La-tzü. Stage.

Leaving Pa-li-lang one enters a valley, 30 *li* up to the top of the Sai-wa-ho shan (called in the *T'ung chih Shuo-ma-la shan*), on whose flanks the winds blow wildly. It is a confused *massif* of mountains. 25 *li* to So-ma-lang.⁴ 45 *li* further is Na-tzü (or La-tzü),⁵ the road following the sinuous course of a stream; there are many quicksands on which the foot cannot rest. This place has a post station, and the headman supplies the *ula*. The price of fuel and

¹ A—K—'s altitude for it is 12,470 feet. Correct pronunciation Shubando (ལུག་བ་མོང་).

² Ba-ri la is the Tibetan name.

³ A—K's Bari Giachug; it is generally called Bari nang (བ་རི་ནང་).

⁴ Su-ma-ling (*gling*).

⁵ Correct pronunciation Lh'a ché (ལྷ་འཇེ་).

fodder is high, the mountains being barren and transportation difficult.

Total distance 100 *li*.

48. La-tzū to Pien-pa. Halt.

Pien-pa to Tan-ta. Stage.

Going W. from La-tzū one follows the mountain side to the top. Crossing Pi-ta la shan by a good level road, 10 *li* brings one to the foot. The road down is very narrow, on account of a stream which runs straight down it; the water is clear and so shallow that one can cross it by holding up one's clothes. 40 *li* brings one to Pien-pa¹ (also called Ta-rong dzong), where there is a post station. It is crossed by two chains of mountains, and four rivers encompass it about. It is the largest plain in Tibet. 60 *li* to Tan-ta,² where there is a post station and a camp. The Déba supplies coolies (or the requisites) and the *ulu* is changed here.

Total distance 110 *li*.

49. Tan-ta to Ch'a-lo-sung-to. Halt.

Ch'a-lo-sung-to to Lang-chi tsung. Stage.

At the foot of Tan-ta is a temple.³ There is a legend to the effect that a certain paymaster from Yün-nan, who died in the discharge of his official duties while passing this way with army funds, repeatedly performed miracles (after his death); so the natives worship him here, and those who cross the mountain address a prayer to him. 15 *li* further, and one has to ascend the Lu-kung la, a high and precipitous mountain, with the road running along a precipice, in which

¹ P'enba (པེན་པོ་མོ་པོ). It has a lamasery with some 200 or 300 lamas. P'enba on the maps.

² In Tibetan Er-gyän dam-ta (ཨོ་རྒྱལ་དམ་ཏོག་པོ་མོ་པོ). See, however, next note.

³ This mountain is called Shar-kon la by natives. They say that the temple was erected to U-jyen rin-po-ché (Ujyen Pamé) locally called Ujyen Danta. The mountain is called Shiar-gang la on A—K—'s map. See *infra*.

flows a little stream whose course is very sinuous. In summer the road is muddy and slippery, in winter it is covered with ice and snow. Travellers cross it with staves, and go the one behind the other (lit. like a string of fish), for there is no room for them to travel otherwise. This is the most dangerous part of the road to Lh'asa. 30 *li* down hill, then 5 *li* to Ch'a-lo-sung-to. 50 *li* to Lang-chi tsung,¹ where there are stone houses, fuel and fodder, also a post station. The Déba supplies coolies.

Total distance 100 *li*.

50. Lang-chi tsung to Ta-wo. Halt.

Ta-wo to A-lan-to. Stage.

Lang-chi tsung² (also called Lang-chin kou) is in a broad desert plain. The *ula* is changed here. One follows an embankment down hill. The road branches here; one branch, which is narrow and dangerous, crosses the mountain, the other follows the valley and is tolerably level, but in summer it is impassable on account of the inundations.³ 40 *li* brings one to 'Ta-wo, where there is a Déba, who supplies coolies. Though the road is level, it is as narrow as a gorge. Following a river down 55 *li* brings one to A-lan-to,⁴ where there is a post station, stone houses, fuel, and fodder.

Total distance 95 *li*.

51. A-lan-to to P'o-chai-tzü. Halt.

P'o-chai-tzü to Chiu-kung. Stage.

Going S.W. from A-lan-to one climbs up a valley along the whole of which there are bridges hanging over the sides.

¹ Nam jyalgon in Tibetan (ནམ་རྟམ་གྱི་ལོ་རྒྱུད་).

² A—K—'s Arig gomba probably. Alt. 12,480 feet.

³ The mountain road, which is 60 *li* in length, is very dangerous and difficult. The road along the valley is much shorter, being only 20 *li*, and level. *Hsi-T'ang chien wen lu*, II. 25. Ta-wo is probably the same as the Nyul-dru k'a (རྟམ་གྱི་ལོ་རྒྱུད་) of the Tibetan itineraries.

⁴ Alado on our maps, which call the river the Daksang-chu. Correct pronunciation Arando (ཨ་ར་མོ་རྩེ་).

The road up the mountain is so dangerous and narrow that the traveller is afraid of falling off. 30 *li* to P'o-chai-tzū (also called A-nan-k'a), where there are some rocks which have the shape of an animal, and are therefore commonly called "the Parrot's beak" (*Ying-wu tsui*); through them the road has been cut. 45 *li* to Chia-kung¹ (belonging to Lh'ari), where there is fuel, but no fodder. There is a post station, and the Déba supplies coolies.

Total distance 70 *li*.

52. Chia-kung to Ta-pan ch'iao. Halt.

Ta-pan ch'iao to To-tung. Stage.

The road winds about after leaving Chia-kung along the mountain side. Passing it, a little hill is crossed which is rather wild and cold. 40 *li* to Ta-pan ch'iao (bridge).² 40 *li* to To-tung,³ a desolate place with no habitations, but a post station. People who pass here have to put up with the station people. There is neither fuel nor fodder.

Total distance 10 *li*.

53. To-tung to Ch'a-chu-k'a. Halt.

Ch'a-chu-k'a to La-li. Stage.

To-tung is near the bank of a river up which runs the road. 20 *li* to the top of a big mountain which is very high and precipitous.⁴ The snow and ice make it dangerously slippery, it is just like the Tan-ta. 60 *li* brings one to Ch'a-chu-k'a,⁵ where there is a pool of hot water. Passing the mountain, there is a lake on the way down, nearly seven or eight *li* broad and over ten *li* long. In winter and spring it is frozen as hard as the earth, and travellers can cross it

¹ Alachingo on the map. Correct pronunciation Cha-gong (ཇུག་གོང་པོ་ལོང་།).

² Or "big board (plank) bridge."

³ Do-tu in Tibetan.

⁴ Nub-gang la of A—K—. Alt. 17,940 feet.

⁵ Ts'u-ch'u-k'a, "hot spring," in Tibetan. The Chachukha of the map.

without fear. 60 *li* brings one to-Lh'ari.¹ The climate is cold, and fuel and fodder scarce. There is a guard house² and a post station. The K'an-po (of the lamasery) provides the requisite rations, and the *ula* is provided by Lei-wu-chi (La-wo-shé).

Total distance 140 *li*.

From Ch'a-mu-to to Lh'ari, 1500 *li*.

Lh'ari (also called La-li) is N.W. of Ta-rong dzong (Piembra) and over 1000 *li* distant from Ch'a-mu-to. The climate during the whole year is cold, and its mountains are all rugged. Originally it was an open town of Tibet. A quartermaster is stationed here. The different convents are under the rule of a *ta lama* (i.e. abbot) who also discharges the duties of Déba.

When the Sungar Sereng Donduk (*Ché-ling tun-to-p'u*) conquered Tibet, the black men (i.e. the people) and the lamas alike offered resistance—(the latter) giving out that they were Ho-chou lamas,³ went and acted as guides (to the Chinese army), while underhand they sent messengers to the Tibetans to carry off the army supplies. This coming to the knowledge of the General commanding the Western forces, he seized them, and appointed another lama to rule the district.

At present the K'an-po is Lin-hsi Chiang-ts'o (*Rin-ch'en jya-ts'o*) and the great Yeh-ehr-pa (*Nyer-pa-ch'en-po*) is Ch'üeh-chieh cha-shih (*Ch'ü-jyé tra-shi*).

Since the above events Lh'ari has always belonged to Central Tibet.

S.W. from Lh'ari is Kung-pu Chiang-ta.⁴ Kung-pu is a small, secluded place, and Chiang-ta is on the highway to

¹ A—K—'s Lharugo giachug. Alt. 13,690 feet. Correct pronunciation Lh'a-ri go (ལྷ་རི་གོ).

² Chinese guard of one sergeant and twenty men. A Liang-t'ai commands the garrison.

³ This may mean that the lamas said they were Kan-su Tibetans, or else that they were Mohammadans. The former meaning seems the more probable.

⁴ Kong-po jyam-da in Tibetan.

Lh'asa, and its climate is warm. Here grows rice, and the fields are irrigated. The soil is the most productive in the whole land. When in former times the Sungars conquered Tibet, the people of Kung-pu resisted them stubbornly, so that they were unable to enter. Later on, when the great army entered Tibet, they came to meet it and remained peaceful. Since that period it has continued under the rule of Central Tibet.

54. Lh'ari to A-tsan. Halt.

A-tsan to Shan-wan. Stage.

From Lh'ari one follows a valley to the top of a great mountain, whose peaks rise one above the other, and which the whole year round is covered with masses of ice and snow. Its high precipices, with heaps of snow piled up by the wind, look like cliffs along the sea. It is dangerously slippery, and difficult to travel over. 50 *li* brings one to A-tsan,¹ where there is a post station. The Déba provides coolies. Again, going 30 *li*, one comes to a lake over 40 *li* long.² It is popularly reported that there are in this district unicorns, a curious species of animal. 80 *li* brings one to Shan-wan, where there is a post station, but little fuel and fodder.

Total distance 160 *li*.

55. Shan-wan to Ch'ang-to. Halt.

Ch'ang-to to Ning-to. Stage.

Leaving Shan-wan, one ascends the Cho la,³ a high, danger-

¹ A-tsa is the Tibetan name (ཨ་ཙ་ཙ).

² A—K—'s Archa cho. Alt. 14,680 feet. The unicorn referred to is the *chiru* of Hooker, *Himalayan Journal*, vol. ii. p. 157, and of Hodgson. It is a species of antelope, fawn-coloured on the back, with white on the belly. The horn is black, tapering with annular rings at the base. This horn has been known to attain a length of 18 inches. See Klaproth, *Description du Tibet*, p. 230. It is called *chusing* in Eastern Tibet. Shan wan is Koleb (ཀོལ་ལོལ་) of the Tibetans.

³ Yi-dro la or Tola la of the maps. Alt. 17,350 feet.

ous, and difficult mountain, something over 40 *li*, with a great deal of ice and snow, piles of rocks and abrupt cliffs. After a total distance 60 *li*, one comes to Ch'ang-to,¹ where the weather is generally wintry, and the mountains without any vegetation. Here there is a post station. The inhabitants make their houses of tree bark, and one but rarely see signs of life. This forlorn place, which belongs to Chiang-ta, has a Déba, who provides the *ula*. 60 *li* over a comparatively level road brings one to Ning-to,² where there is a post station.

Total distance 120 *li*.

56. Ning-to to Kuo-la-sung-to. Halt.

Kuo-la-sung-to to Chiang-ta. Stage.

Following a level road along a valley from Ning-to, one descends 40 *li* to Kuo-la-sung-to (also called Wang-pa-kang).³ A bridge is crossed, the water rushing noisily over rocks. The country to the east of the bridge belongs to Chiang-ta.⁴ The climate is not very cold. There is a guard house, a post station, fuel, and fodder.

Total distance 80 *li*.

57. Chiang-ta to Shun-ta. Halt.

Shun-ta to Lu-ma-ling. Stage.

Chiang-ta is S.W. of Lh'ari⁵ in a hole at the foot of a mountain. It is a dangerous-looking place. The Déba of Kong-po supplies the coolies for travellers. Following the

¹ Correct pronunciation Dramdo (བྲམ་དོ་མོ་ལོ་མོ་).

² Lindo in Tibetan.

³ Wan-pa-ko. But a lama friend says that E. of Wan-pa-ko are two high mountains, Dro la and Benda la. Kuo-la-sung-to is probably the same place as La-dub (ལ་དུབ་) of the Tibetans.

⁴ Jyam da, or Giamba. A—K— obtained for its altitude 10,990 feet. Chinese guard used to be one lieutenant, one corporal, and 120 men. *Hsi-Ts'ang chien wen lu*, II. p. 25.

⁵ *Hsi-Ts'ang fu*, p. 34, counts 5735 *li* from Chiang-ta to Ch'eng-tu. Correct pronunciation Gyam-da (རྟ་མོ་ལོ་མོ་).

river down ¹ 60 *li* to Shun-ta,² where there is a post station, one enters a valley where flows a river in several branches. There is (also) a densely thick forest. 100 *li* brings one to Lu-ma-ling,³ where there is a post station. The mountain ⁴ is high, but not dangerous or steep—about 40 *li*. The ranges of icy and snowy mountains which one has already crossed, the sight of which has filled one with dismay, make this one appear very insignificant.

Total distance 160 *li*.

58. Lu-ma-ling to Tui-ta. Halt.

Tui-ta to Wu-su-chiang. Stage.

One enters a valley on leaving Lu-ma-ling, and goes up and down hill for about 40 *li*.⁵ The mountain road is generally level, but there are some pestilential emanations which the Tibetans call "*p'u-ko tsang*."⁶ A cold wind cuts one's face, and there is never any really warm weather here. 80 *li* brings one to Tui-ta (also called Pu-lu tsang), where there is a post station, and a few inhabitants; fuel and fodder are scarce. Following the sinuosities of a river, one passes on the way down by Chu-kung. 60 *li* brings one to Wu-su-chiang,⁷ the road being everywhere level. There is here a post station and a subaltern Déba, who looks after fuel and fodder, oxen and sheep. When one has passed this place one is nigh

¹ According to the map it should be *up*.

² Probably A—K—'s Gam gia chug.

³ Nu-ma-ling, A—K—'s Nimaring; Tibetan itineraries mention as Ra-nang (ར་གནང) here.

⁴ The Nu-ma-ri. A—K—'s Gia la.

⁵ My lama mentions Kung-po-pa-la between Nu-ma-ri and Tui-ta.

⁶ There must be some mistake here. *P'u-ko tsang* can only be something like *p'ug ts'ang* (ཕུག་ཚང), meaning "a cavern." These pestilential vapours are always called *la-dug*. The *Hsi-Ts'ang t'u k'ao*, III. 16 reproduces exactly the text of our author.

⁷ The station must be the Chomorawa Giachug of A—K—. It is called E-si-gyang in Tibetan (ཨ་སི་གྲང).

the country of the Buddha of Tibet, a beautiful country different from all those which one has passed through.

Total distance 180 *li*.

The next day's journey being very long, some persons stop for the night at Tui-ta.¹

59. Wu-su-chiang to Jen-chin-li. Halt.

Jen-chin-li to Mo-chu-kung-k'a. Stage.

The current of the river of Wu-su-chiang is very slow. One follows the river westward, and though the road is rather narrow, still it is tolerably level, not dangerous like those one has previously travelled over. 60 *li* brings one to Jen-chin-li² (Halt at the lamasery). There is a post station here. If the travellers, servants, and horses are much fatigued, they can rest here. Going up hill 70 *li* in a N.E. direction, one comes to Mo-chu-kung-k'a,³ where there is a post station and a Déba who provides the requisites (or coolies).

Total distance 130 *li*.

60. Mo-chu-kung-k'a to La-mu. Halt.

La-mu to Tê-ch'ing. Stage.

Due N. from Mo-chu-kung-k'a is the road to the steppe of Ch'a-mu-to. A river flows west to Ts'ang (*i.e.* Lh'asa), hence it is called the Ts'ang ho. The river is crossed in skin boats (coracles).⁴ 40 *li* brings one to La-mu⁵ (also called Namu), where there are habitations, but fuel and fodder are scarce. Its temple is in a secluded spot, the country densely populated. Following down the sinuosities of the river,

¹ This means that between Lu-ma-ling and Mo-chu-kung-k'a (distance 310 *li*) some travellers make three stages instead of the two laid down in the Itinerary.

² Rin-ch'en ling; the Jing cho of our maps (རིན་ཅེན་གྲོང་).

³ Me'tri gong, Medu Kongkar Jang of our maps (མེ་དྲི་གོང་).

⁴ For a description of these boats, which are built exactly like the Irish coracles, see T. T. Cooper, *Travels of a Pioneer of Commerce*, p. 227. The Tsang ho is the Kyi-ch'u.

⁵ La-mou in Tibetan.

50 *li* to Chan-ta t'ang,¹ and again going W. 30 *li*, one comes to Tê-ch'ing.²

Total distance 120 *li*.

61. Tê-ch'ing to Ts'ai-li. Hult.

Ts'ai-li to Hsi-ts'ang (Lh'asa). Stage.

At Tê-ch'ing there are many inns, travellers generally stopping here. The post station is by the road-side. A circuitous road of 40 *li* down hill brings one to Ts'ai-li.³ It is popularly called (by the Chinese) Kao-lao chuang, under which name it is mentioned in the work entitled *Hsi tsun chen ch'üan* (西游記詮). Here there is a Déba who supplies fuel and fodder. It is separated from Lh'asa by a river. 20 *li*, and one arrives at Lh'asa, where there is a Chinese garrison. North of Ts'ang (*i.e.* Lh'asa) is the San-chu-kang-ch'u.⁴ It (*i.e.* Lh'asa) is surrounded by four mountains as by a wall. The streams are crystalline and the mountains high. Of a truth it is a blessed land!

Total distance 60 *li*.

From Lh'ari to Lh'asa 1010 *li*.⁵

The details on the road from Ch'eng-tu to Lh'asa furnished by the (*Ssu ch'uan*) *T'ung chih*, from Selections from the *Fü-t'ung chih-lüeh* and the *Hsi-shih pien-lan*, differ slightly the one from the other. 'Tis probably an account of the distance from the frontiers, and the wildness of the country, which make it difficult to hear and to see everything. (But) all the

¹ Chamba t'ang, or Cheumba gompā.

² Dé ch'en ling, the Dhejen Jong of our maps (བདེ་ཆེན་ལྷོང་).

³ Tibetan Tsa-ling.

⁴ Or more correctly "the cross roads of Zam-ch'u-kang."

⁵ The total distance from Ta-chien-lu to Lh'asa is, according to our author, 5140 *li*. The *T'ung chih* makes it out 3480 *li*, and the *Hsi-Ts'ang chien wen lu* 4735. Natives generally travel the whole distance in two months, couriers in one, or even less.

halts and the stages are recorded in them. So we have made selections from these works, and have controlled their statements by inquiries made of travellers. Though using the utmost care, we cannot assert that there are no mistakes. Let only the traveller keep this book with him and examine the maps, and he cannot be much perplexed about his route.

II.

The country for over a thousand odd *li* west of Lharigo is called Wei (or Ch'ien Ts'ang, "Anterior Tibet"). It is under the *Ching* and *Kuei* constellations. Formerly this country was divided into three parts called K'ang, Wei and Tsang. *K'ang* is K'ams, to which belongs the present *Ch'amdo Ch'ang-tu*. *Wei* is Wu, and comprises the Jok'ang of Lh'asa. *Tsang* takes in Trashil'unpo.

The country in which is situated the Jok'ang (*i.e.* Lh'asa) is an open plain spreading out some 40 *li* from N. to S. and some 400 or 500 *li* in extent from E. to W. To the East it is conterminous with Ssu-ch'uan and Yün-nan. To the N.W. it touches the Kokonor;¹ to the N. it confines on the Ho (*i.e.* Yellow River). Its western frontier is the Hsi hai, and to the S. it touches Ta-ka-ssü (Central India).

A myriad hills encircle it and a hundred streams meander through it, making it the most beautiful country in the Western Regions.² A temple has been built on top of Mount

¹ *i.e.* the country under the control of the Hsi-ning Amban, whose title is Controller-general of the Kokonor.

² The plain in the immediate vicinity of Lh'asa is frequently called the Wo-ma t'aug (ཨ་མ་ཐང་), or "Milk plain." The *I-tung-chih* estimates the lay population of Lh'asa at 5000 families. Nain Sing, p. xxvi, reports that a census made in 1854 gave, exclusive of the military (1500 men) and priests (27000?), 9000 women and 6000 men. There is a tradition current among the people that there is a lake underneath Lh'asa. In the Jok'ang is an opening which communicates with it. It is said that this lake was confined to its present bed by Padma Sambhava, after which it became possible to build

Potala, and there the Talé lama resides. Its gorgeous green and dazzling yellow colours fascinate the eye. Around it have been built the lamaseries of Drébung, Séra, Gadän and Samyé, facing it on the four sides. The pavilions, the streets and markets (of Lh'asa) are all most admirable. The Tibetans call it Lh'asa, and their successive Talé lamas dwell here.

In olden times it used to have fortifications,¹ but in the sixtieth year of K'ang-hsi (1721) the Generalissimo of the West Chih-wang no-eh-r-pu (*Jyé-wang Nor-bu?*) had them pulled down, and in their place he built a stone dyke from the foot of Mount Lang-lai to Chapori, a total distance of 30 *li*. Inside of it is Potala, the outside arrests the river. The Tibetans call it the "spirit-mound." Every year in the first month, the priests of all the lamaseries assembling for the reading of the sacred books in the Jok'ang, carry some earth or stones and pile them up on this dyke² This is the only personal service which lamas have to perform during the year.

The popular religion is that of the yellow sect (*Gélu*), and there is great reverence shown such lamas as the Talé lama and the Pan-ch'en erdeni, who are the most famous of all. There are also Hutuketu, incarnations with perfect intellects and very superior men, but in Anterior Tibet the Talé lama is pre-eminently venerated. It is popularly believed that he is an incarnation of Srong-tsan gam-po, who married a princess of the T'ang dynasty, and was an emanation of Avalokiteshwara. In the revolution of rebirth the

over it. Every year in the second month precious offerings are thrown down the hole in the Jok'ang, out of which comes a great noise of wind. If this were not done, the waters—or rather the Lu jyal-po (*Nagarāja*)—would cause the waters to rise up and engulf the city. On this legend, conf. Huc, *Souvenirs d'un voyage*, etc., vol. ii. p. 193.

¹ In olden times Lh'asa had a wall and nine gates; it was destroyed by General Karpi. *Hsi-Ts'ang chien-wen-lu*, II. 26.

² This obligation to pile stones on the dyke seems to hold no longer good. At all events the lamas whom I have questioned on the subject say they never did such a thing, or heard of such a custom. *Hsi-Ts'ang chien-wen-lu*, I. 21, says that on the 9th of the first month they put stones on a stone heap (石堤) which is in front of Potala, stretching out from E. to S. some 13 *li*. There may be here a misapprehension of the well-known custom of adding stones to *mani* walls. *Sheng wu chi* (written in 1842) mentions this custom, but the author's information was at second-hand.

Talé lama does not forget anterior events. He has gone through a number of rebirths, but is always known as *Talé lama*.¹ His doctrine teaches that detachment is the chief requirement, his main object is love of mankind, his nature is pure and his mind all-embracing; he is as unfathomable as a god. Although he has prescience, he never glorifies in his power. If any of his disciples perform such tricks as swallowing swords and vomiting fire,² he degrades them. 'Tis for all these reasons that every one reveres him and calls him "The living Buddha."

In the reign of T'ai-tsung-wen Huang-ti, in the seventh year of Ch'ung-t'ê (1642), he (the Talé lama) memorialized the Throne to be allowed to send a yearly tribute.³ After this, in the reign of Shun-chê, on the appearance of the fifth Talé lama, the Emperor in an audience conferred on him letters of investiture and a seal, also the title of *Hsi-l'ien Fo Chiao-p'u-chüeh kan-chi Ta-leh La-ma*. At this time the Mongol Gushi khan defeated Ts'ung-pa han⁴ and conquered Tibet. He was succeeded by his son Dayan khan and his grandson Talé khan, all of whom respectfully obeyed the orders of China. Afterwards the Dési Sang-jyé created trouble, but Gushi khan's great-grandson Lh'a-zang killed him, and sent an envoy to inform the Emperor. By the grace of Sheng-tsu jen Huang-ti (K'ang-hsi) he was made Khan, and the Talé lama, who had again been incarnated at Lit'ang under the name of Kal-zang jya-ts'o⁵ (*Ka-eh-^{tsang}*

¹ See supplementary note, *infra*.

² The Buddhist canon law forbids priests to perform magical feats.

³ This Emperor reigned in Moukden, and the embassy arrived by way of Mongolia, its object being to welcome the rising power of the Manchus, with whom the Talé lama had a religious sympathy.

⁴ I do not know who is meant by Ts'ung-pa khan unless the words be intended to mean "the King of Tibet." Gushi Khan of the Khoshotes had as his allies in the conquest of Tibet the Sungans and the Torguts. Dayan Khan sent an embassy to the Indian Emperor Aurungzeb. He died about 1670. Dalai Khan acted as commander-in-chief of the forces, but not as controller of the civil administration. The Dési Sang-jyé is credited with being the natural son of the fifth Talé lama. See Howorth, *History of the Mongols*, vol. i. p. 518, from whom the above remarks are taken.

⁵ His full name is Lo-zang kal-zang jya-ts'o (ལོ་བཟང་ཀལ་བཟང་ཇ་ཙ་འོ་བོ་མཚོ་). He was born in 1708, according to the *Hsi-Ts'ang fu*. The sixth

chia-mu), was proclaimed (a genuine) *hubill'an* (*i.e.* incarnation). Two years after his birth the Mongols of Kokonor requested him to take up his residence at the T'ar convent of Hsi-ning (*i.e.* Kumbum).

After this the Sungan rebel Tsé-wang Arabtan (*Ch'ih wang a-la-pu-tan*) found a pretext for sending his lieutenant Chih-ling tun-to-pu¹ with troops to Ts'ang (*i.e.* Lh'asa). He killed Lh'a-zang khan and made captive his son Suchr cha.² The pretext he had given (for sending these troops) was the restoration of religion, but in reality he destroyed it.³ The people of Central Tibet supplicated their Government to ask the Emperor for assistance; in consequence General O-lun-to was sent in command of troops. The rebels wanted to retreat northward, but, deluded by the rebel priests and black lamas (or "by laymen and lamas"), who incited them, they behaved like the mantis (which tried to stop a carriage),⁴ and attacked our troops. Sheng-tsu Jen Huang-ti (K'ung-hsi) was greatly incensed, and ordered the Fu-yüan ta Chiang-chün Wang to take the command of six army corps and to punish them. Moreover, the Emperor conferred on Kal-zang j'ya-ts'o, who was at the T'ar convent, the title of Talé lama, and granted him letters patent. He also sent General Yen Hsia, who had been sent to reduce the rebels, with troops to protect him. (The General) crossed

Talé lama, Ts'ang-chyang jya-ts'o, a creature of the Dési Sung-jyé, died of dropsy in Manchuria, where he had been exiled.

¹ Howorth writes it Sereng Douduk.

² The name is written *Sur-tsa* (ལྷུར་ཅཱ་) in Tibetan. Correctly it should be Sur-cha.

³ Sereng Douduk crossed the mountains S. of Khoten, marched past the Tengrinor, and appeared in November, 1717, before Lh'asa, which was attacked. It was captured by treason, and the Sungars were welcomed by many as deliverers. Latsan Khan had taken refuge at Putala, but he was captured and put to death, and his son Sur-dzu was taken prisoner."—Howorth, *op. cit.* p. 523.

⁴ 螳螂之背 is an expression of contempt in use to the present day. The story which gave rise to it is related in the *Han shih wai ch'uan*, acc. to K'ung hsi's Dictionary, s.v. *T'ang*, it is that Chi chuang kung driving out once saw a mantis pushing at his carriage, hoping thereby to stop it.

the frontier at Hsi-ning, routed the black lamas¹ and the Tibetan usurper Prince Ta-ko-tsan, and having pacified Tibet, sent for the Talé lama to come and take up his residence at Potala. Then the Emperor ordered that the temporal sovereignty of Tibet be vested in the Talé lama. This he did on the fifteenth day of the ninth month of the fifty-ninth year K'ang-hsi (1720). He also ordered that the old ministers of Lh'a-zang Han, K'ang-ch'en-né, Na-p'öd-pa, Lum-pa-né, P'o-lh'a-né,² and the Chya-dzo-pa of the Talé lama Chyar-ra-né³ be made Pei-tzū, Pei-leh, and Tai-chi, and that they should hold the position of *Kälön* with the government of Tibet divided among them.

In the first year of Yung-cheng (1723), the Talé lama received from the Emperor the title of Hsi-t'ien ta shan tseu-tsui Fo. In the fifth year (1727) Na-p'öd-pa, Lum-pa-né, and Chyar-ra-né formed a plot to kill the Pei-leh, but K'ang-chien-né would not take part in their treachery. The Emperor sent the President of the Censorate Chalang-a and others, who entered (Tibet) by different routes, but no troops had yet reached Tibet when the Tai-chi P'o-lh'a-né who governed Ulterior Tibet from Trashil'unpo came to Lh'asa,⁴ seized the rebels Na-p'öd-pa, and others. While waiting for the arrival in Tibet of the Imperial Envoy, he addressed a report to the Emperor on what he had done, and having put to death Na-p'öd-pa, Lum-pa-né,

¹ The Chinese divide the lamas into four sects, which they call Yellow, Red, Black, and White. The Tibetan names of these sects are G'elupa, Nyimapa, Karmapa, and Sachyapa. The text may possibly refer to one of these, but 黑人 *hei jen* means also "the laity."

² In Tibetan Na-p'öd-pa do-jé jya-po (ང་པོད་པ་དོ་རྗེ་ཇེ་རྒྱལ་པོ་). For the Tibetan forms of the names of the ministers of Lh'a-zang Han, see note, *infra*.

³ His full name is (according to *Hsi-yü tung-wen-chih*, B. 24, p. 5) Chyar-ra-né-nös-dru jya-po (ཡམ་ར་ར་ནས་དངོས་ལྷལ་རྒྱལ་པོ་) or *Ngos-dru jya-po* from *Chyar-ra*.

⁴ The text has 詔地 "the country of the Jok'ang." Lh'asa is sometimes called 西招 *Hsi chao*. *Chao* represents the Tibetan ཇོ་ཤོ *Jo-wo*.

and Chyar-ra-né, the pacification of Tibet was completed. In consequence of this, the Emperor conferred on P'o-lh'a-né the title of Pei-tzū, and made him the head official in the Tibetan government. The troops were retained for the control of Tibet, and the Hui yüan miao having been built at Ka-ta,¹ near the town of Ta-chien-lu, the Talé lama took up his abode there.

In the eleventh year (1733) the town of Tra-shi k'ang (*Cha-shih*) was built,² and in the thirteenth year (1735) the Sungans having been forced to submit, the Emperor gave orders for the Talé lama to take up his abode at Potala.

In the fourth year of Ch'ien-lung (1739) P'o-lh'a-né was made a Chün-wang, retaining the administration of Tibet. After the death of P'o-lh'a-né, his second son, Jyur-mé nam-jyal, succeeded him in his office, but in the fifteenth year of Ch'ien-lung (1750) he rebelled, was put to death, the royal dignity was abolished in Tibet by Imperial order, and all Tibetan affairs were managed conjointly by an Imperial Minister Resident in Tibet and the Talé lama; and so was tranquillity re-established in the country. Troops were stationed on the frontiers, and the people were at peace in their homes. Chinese and Tibetans traded together; every kind of valuable goods was exposed for sale, and the capital of the south-west became a great commercial emporium.

The word *Lh'a-sa* translated means "The land of gods."³ Innumerable mountains surround it, and emerald streams

¹ Kata, also called Tai-ling, is two days N.E. of Ta-chien-lu, on the road to Dergé. I passed through it in 1889. The lamasery is a very fine one.

² Probably Tra-shi k'ang, the former residence of the Chinese Amban and the camp of the Chinese forces, seven li S. of Lh'asa. See *Sheng-wu chi*, V. 29, and also, *infra*.

³ 佛 地 in the text. The character *Fo* must not be understood as always meaning "Buddha," at least in modern parlance. A Chinese will say of a sacred rock or tree that it is *Fo-yeh*. A Tibetan will use the word *Lh'a* ལྷ་ in exactly the same way, only intending to convey the idea of the object or place being sacred or haunted by spiritual beings.

flow through it. Whichever way one goes, 'tis fertile, and the roads are level and easy. To the west Mount Potala rises abruptly up. The Indian books say that there are three Mount Potalas,¹ Tala (*i.e.* Potala) is one of them. 'Tis a wondrous peak of green, with its halls perched on the summit, resplendent with vermilion, thus combining natural beauty and (architectural) charm—'tis a most exquisitely beautiful place! Facing it are mountain peaks, and Mount Chapori flanks it. In front of the Mount (of Potala) stand pagodas, and behind it is a beautiful limpid lake. A little to the north is the Lu-gon jya-ts'o (*Lu-kang ch'a-mu*)² in the midst of which has been built a lake-pavilion. Those who visit it must go by boat; the view is very beautiful.

Going from the Jok'ang to Potala, one comes to the Liu-li ch'iao ("The glazed-tile bridge"). Under the bridge rushes a raging torrent called the Ka-ehr-chao mu-lun (*Galjao muren?*), or the Ts'ang Chiang;³ on both sides the people live the model of prosperity and happiness. In the transparent waters of the river are turquoise, coloured rocks, whose bluish tinge seems on the point of dissolving into water; the tops of the stones are bowl-shaped; if once dug away from the mud around them, they would look as big as elephants. One cannot take pebbles out of this river as an amusement as easily as in other streams.⁴ 5 li east of the mountain (of Potala) is the Jok'ang, resplendent

¹ P'u-t'o shan in the Chusan group of islands. Potala (now Tata) at the mouth of the Indus, a former residence of Shenrézig (Avalokiteshwara) and the Lh'asa Potala, originally called Marpori or the "Red hill."

² ལུ་གོང་གཡེ་མུ་མེ་ཆེ་ "the lake of the Naga King."

³ I am told that it is called the Nya-mo ch'u by natives. The name of the bridge in Tibetan is Yut'og zaumpa. See map for its position. The text is wrong about it being the Galjao Muren (Kyi ch'u in Tibetan).

⁴ "16 li S.W. of Potala is the Nerbulung k'ang on the N. side of the Kyi ch'u. In it is a large stone tank in which the water of the river flows. It is surrounded by dense foliage and has many paths. It has a one-storied house, beautifully ornamented, with flowers, etc. Here the Talé lama passes some twenty days in the warm season and enjoys the bathing." See *Hsi-Ts'ang fu*, p. 24. The embarrassed phrase about the waters of the Nya-mo-ch'u is adapted from the *Hsi-Ts'ang chien wen lu* (II. 15). "At the foot of Marpori meanders the Kyi ch'u, whose azure bends encircle the hill with a network green as the dark green bamboo; it is so lovely that it drives all cares away from the beholder."

with gold and green; close to it is the Little Jo-wo (*Ramoch'é*). 7 *li* south of the mountain one comes to Tra-shi k'ang (*Cha-shih ch'eng*), where the Chinese troops are quartered.

The large convents of Séra, Drébung, Samyé, and Gadän are the finest in this part of the world, and the most beautiful for far around. The Tsung-chiao ch'ia, the Chi yüan, and the Ching yüan are also very beautiful, and are situated in close proximity to one another.¹ They are the promenade grounds of the Talé lama. In spring and winter (*i.e.* all the year round) peach trees, willows, pines, and cypresses afford a delightful shade. The quiet retreats and flowered terraces do not differ from those of China. Truly this is the "Western abode of joy" (*Sukhavati*)!

1. Lh'asa to Teng-lung-kang. Halt.

Teng-lung-kang to Yeh-tang. Stage.

Going 40 *li* over a level road from Lh'asa, and crossing a big bridge, one arrives at Teng-lung-kang, where there are habitations. Following the river² course over a level road 40 *li* more, one comes to Yeh-tang, where there is a post station and habitations. The Déba provides fuel and fodder. Total distance 80 *li*.

2. Yeh-tang to Chiang-li. Halt.

Chiang-li to Ch'ü-shui. Stage.

Again one follows the river from Yeh-tang, in three places the road running along precipices, which are not, however, very dangerous. 40 *li* brings one to Chiang-li.³ 50 *li* more,

¹ The first-mentioned place is 2 *li* N. of Potala; it is the Ch'ung-ch'u-lu k'ang (?) of Tibetans. Chi Yüan is the Chya dzo ling-ka, 4 *li* N. of Potala, and the Ching Yüan is the Ch'ü ji k'ang, 7 *li* W. of Potala.

² The river here alluded to is the Chyi ch'u, or Ki ch'u (མྱི་རྩེ་ལྷུ་), which meets the Yaru tsang po S.E. of Ch'u-shu. Yeh-tang is Nyer-tam (ཡེར་ཐང་ཏམ་).

³ The Jañgot of Pundit No. 9.

due south, following the sinuosities of the river, one comes to Ch'ü-shui.¹ Here there is a scorpion's cavern, in which criminals condemned to death are thrown bound, and stung to death. It is a fertile country of a hundred *li* in extent. There are habitations, fuel, and fodder. The Déba furnishes supplies.

Total distance 90 *li*.

3. Ch'ü-shui to Kang-pa-tzü. Halt.

Kang-pa-tzü to Pai-ti. Stage.

15 *li* beyond Ch'ü-shui one comes to an iron wire (suspension) bridge. The river rushes along so that it is dangerous to cross it in boats. 35 *li* the other side of the river one comes to Kang-pa-tzü,² where there are habitations, fuel, and fodder. After crossing a big mountain,³ very high and steep, 40 *li* up and down it, one comes to Sha-ma lung,⁴ where fuel and fodder are scarce. 50 *li* over a level road brings one to Pai-ti,⁵ where there is a post station, fuel, and fodder.

Total distance 140 *li*.

4. Pai-ti to Ta-lu. Halt.

Ta-lu to Ka-lang-tzü. Stage.

35 *li* from Pai-ti one passes Yeh-ssü, and 15 *li* brings one to Ta-lu, where there are habitations, fuel and fodder. Here the road branches, one branch coming from Gyang-tsé dzong (*Chiang-tzü*), the other from Rampa (*Jan-pa*). In spring and summer merchants pass by the Rampa road, but in

¹ The Ch'u shu (ཅུ་ཤུ) of Tibetans. Pundit No. 9 calls this place Chusul-jong. The *I-tung-chih* makes it 115 *li* from Lh'asa.

² The Khamba barehi of Pundit No. 9. Also called Kam-pa la cha (ཀམ་པ་ལ་ཇཱ). The river crossed in the Yuru tsang po.

³ The Kampa mountain.

⁴ More correctly Démalung or Tama lung. Lung (ལུང) means "valley."

⁵ This is the P'ieh te dzong of European maps, also called Pe-té. It is on the shore of lake Pai-ti (Parché jya-ta'o). Correct pronunciation Pé-di (པེ་དི).

winter the snow and ice make it impracticable. Abundant supplies are procurable at Weng-ku¹ and the surrounding country. Already in the *wu-shen* year (1668?) supplies sent westward went by way of Ka-lang-tzü,² and it is still followed at the present day. 55 *li* brings one to Ka-lang-tzü, the road being all the way level. Here there is a Déba and inhabitants.

Total distance 105 *li*.

5. Ka-lang-tzü to Weng-ku. Halt.

Weng-ku to Je-lung. Stage.

55 *li* over a level road from Ka-lang-tzu brings one to Weng-ku (Zara?), where there is a Déba and inhabitants. Crossing a mountain³ one comes to Je-lung after 65 *li*; here there is a Déba and inhabitants. The road is also level; if one takes the left-hand road (from this place), it brings you to the Brukpa country (*i.e.* Bhutan).

Total distance 120 *li*.

6. Je-lung to Ku-hsi. Halt.

Ku-hsi to Chiang-tzü. Stage.

Ku-hsi⁴ is 70 *li* from Je-lung, and Chiang-tzü⁵ 70 *li* from Ku-hsi. Chiang-tzü is an important centre. At both places there are Débas, inhabitants, fuel and fodder, the latter being more abundant at Gyantsé. The road is level all the way.

Total distance 140 *li*.

¹ Probably of the Zara our maps.

² Kalung-tzü must be Na-gong (ལྷ་ཕོང), Nagar tsé dzong of the maps. *Hsi-Ts'ang t'u k'ao* (III. 22), gives the name as Lang-ka-tzü, with Ka-lang-tzu as an alternative reading.

³ The road passes by the Kharola pass; alt. 16,600 feet. Je-lung is Ra-nang (ར་ལྷང).

⁴ Gorch of our maps. Correct pronunciation Gé-shé (གེ་ཤེ).

⁵ The name is written (ཐུང་ཙེ) or (ཐུམ་མེ). It is 120 *li* from Shigatse, and has a population of over 30,000 (!) families and more than 7500 soldiers. See *I-tung-chih*. 140 *li* to the W. of Gyantsé is Kamba djong, and Kushi djong is 70 *li* S. of it. *Hsi-Ts'ang t'u k'ao*, III. 24.

7. Chiang-tzü to Jen-chin-kang. Halt.

Jen-chin-kang to Pa-lang. Stage.

It is 55 *li* to Jen-chin-kang¹ from Gyangtsé, and 60 *li* from Jen-chin-kang to Pa-lang. There are Débas, inhabitants, fuel and fodder (at both places), and the traveller can rest or pass the night at either of them.

Total distance 115 *li*.

8. Pa-lang to Ch'un-tui. Halt.

Ch'un-tui to Cha-shih-lun-pu. Stage.

From Pa-lang the road, crossing a big bridge (over the Nyang ch'u), goes over level ground. 70 *li* brings one to Ch'un-tui,² where there is a Déba and inhabitants. 40 *li* the other side of this place, one comes to Trashil'unpo (also called Cha-shih-lung-pu or Hou Ts'ang, *i.e.* Ulterior Tibet) the residence of the Pan-ch'en erdeni.³

Total distance 110 *li*.

From Lh'asa to Hou Ts'ang 900 *li*.

Eight days' journey south of the Jok'ang of Lh'asa brings one to the capital of Ulterior Tibet called Trashil'unpo, where is the *Jeng-chung ning-weng chieh-pa ssü*.⁴ The country is very beautiful, the soil good and fertile. Here resides the Pan-ch'en erdeni. The convents are very majestic and

¹ Jen-chin-kang (Rin-ch'en-gong) must be the Dong-tsé of our maps. Pa-lang corresponds with Péna dzong. Correct pronunciation Pal-lam (པལ་ལམ་).

² The Giudue, or Ch'u-ta-chang-ma of our maps, seems to correspond with this place. Correct pronunciation K'ir dü (ཀིར་དུ་).

³ The I-tung-chih says that Shigatsé is 533 *li* from Lh'asa, about 133 miles, at four *li* to the mile.

⁴ A Chinese name for Trashil'unpo. "The convent of Trashil'unpo was built by Gédun drub-pa: it is on a hill which resembles in shape a crab's claw. N.W. of it rises abruptly a mountain resembling the Lung-tung-pei in Ssu-ch'uan. The convent buildings are four stories high, resplendent with gold and yellow bricks. There are three halls." See *Hsi-Ts'ang fu*, p. 12. The I-tung-chih says Shigatsé has a population of over 23,000 families and over 5300 soldiers (natives and Chinese?). Turner, *Embassy to Court of Teshoo Lama*, says there were 3700 gélong at Trashil'unpo.

beautiful, the images of the gods, all made of the seven precious substances, have a most imposing look. The sound of saintly songs and the burning of incense by the Bhikshus is not surpassed by that on Mount Gridhrakuta (in India).

The people of Ulterior Tibet revere the Pan-ch'ên Buddha, as those of Anterior Tibet do the Talé lama. It is popularly said that the Pan-ch'ên is an incarnation of the *Vadja* (*Chin-k'ang*), and that he has passed through more than ten regenerations. He is of his nature dispassionate, a strict observer of the commandments, learned in the sacred works, and a disliker of the turmoils of the world. All lamas who have completed their theological studies receive the benediction of the Pan-ch'ên, if they are desirous of possessing the real *dharma*.¹

In Tibet, when the Talé lama has passed away and is coming to life again, the Pan-ch'ên discourses about it according to the tenets of the Mahāyāna school. The Talé lama acts towards the Pan-ch'ên in the same manner (in case of his death), and thus do they mutually act for the preservation of the Yellow faith.²

In the seventh year of Ch'ung-tê of the present dynasty (1642), the Pan-ch'ên having declared that a Holy sovereign had appeared in the East, he together with the Talé lama sent envoys who journeyed 40,000 *li* to come to Court and make a treaty and establish relations of amity. T'ai-tsung-wen Huang-ti (Ts'ung-Tê) received them with pleasure, as lending support in establishing the new dynasty, and he

¹ See supplementary note, *infra*. The Pan-ch'ên erdeni and the Talé lama are supposed also to be the reincarnations of the two chief disciples of Tsong-k'a-pa, who charged them to continue from generation to generation to re-enter the world so as to watch over the Yellow church. See *Sheng wu chi*, V. 2. Tibetans say that the Pan-ch'ên lama is the incarnation of Wu-pa-mé (*Amitābha Buddha*) and not of any of the eight *Dorjé* or *radja*, but he is usually considered an incarnation of Manjushri (or *Jam-buang*). The Pan-ch'ên Rin-po-ch'é ordains lamas *gélong*. See Hue, *Souvenirs d'un Voyage dans la Tartarie*, vol. ii. p. 283. He has not understood the ceremony, and calls the *gélong* the *shan* or *kélon*.

² The facts more clearly stated are that on the reappearance of the Talé lama he is examined by the Pan-ch'ên Rin-po-ch'é to see if he is really the sought-for incarnation of Avalokiteshwara, and, in the case of the Pan-ch'ên, he is examined by the Talé lama. The Talé lama is also installed at Potala by the Pan-ch'ên Rin-po-ch'é, and ordained a *gélong* by him when he has reached the prescribed age.

sent them continually presents of tea (while stopping at Mukden).

In the fifty-third year of K'ang-hsi (1714) (the Pan-ch'en) received the title of Pan-ch'en erdeni.¹

In the *keng-tzū* year of Ch'ien-lung (1780) he came in person to Court. The Emperor and he being both lovers of righteousness, the Emperor bestowed on him all that he could wish, but he passed away,² and was reborn in Tibet, and returned to reside at Trashil'unpo. 'Tis now eleven years since this event (*i.e.* his reincarnation) took place, and every one agrees that he is virtuous, dignified, intelligent, and of ready wit.³ All Tibetans admire him and instinctively love him. From Trashil'unpo to Niélam, more than 3000 *li*, as also among the neighbouring rebellious Gorkha tribes, every one reveres the Pan-ch'en as his spiritual guide; but what can prevent the destruction of those who oppose the Sovereign's armies? ⁴

I have carefully examined this far-removed, barren, and wild country, and I openly declare my great reverence for the doctrines of the country of the Buddha.⁵

Of a necessity there are very remarkable monuments, different mountain roads, and passages of rivers, which I have not fully reported (in these pages), for I have not heard of the more recently discovered ones in that vast wilderness; but I have worked with the most painstaking care.

¹ *Erdeni* = *Rin-po-ch'é*, "most precious, excellent."

² This was Paldan Yé-shé (see supplementary note, *infra*). The Huang-ssü outside the N.E. gate of Peking was given him. The *ch'ürten* erected to his memory in the West Huang-ssü is one of the finest monuments at Peking. See Williams, *Middle Kingdom*, vol. i. p. 79. The bas-reliefs around it represent well-known scenes of the life of Gotama Buddha, his conception, birth, flight, etc., and his death, at which a lion is weeping. Williams, *loc. cit.*, is wrong in his interpretation of them.

³ The Pan-ch'en here alluded to was called Paldan tün-pé nyi-ma.

⁴ An allusion to the issue of the then pending campaign against the Gorkhas.

⁵ Capt. Turner in 1783 visited Paldan Tün-pé nyi-ma, then eighteen months old. He was much struck by the dignity of his behaviour. See *Mission to Court of Teshoo Lama*, p. 333 *et seq.* On the death of Paldan Yé-shé see the same work, p. 443 *et seq.*

ITINERARY FROM TRASHIL'UNPO TO NIELAM.

	<i>li</i>
1. Trashil'unpo to Nai-t'ang. ¹ Halt.	
Nai-tang to La-ehr. Stage.	90
2. La-ehr to Ssü. Halt.	
Ssü to Nai-an. Stage.	100
3. Nai-an to Jê-lung. Halt.	
Jê-lung to Cha-shih-k'ang. ² Stage.	110
4. Cha-shih-k'ang to Pan-ta. Halt.	
Pan-ta to P'eng-tso-ling. Stage.	95
5. P'eng-tso-ling to Cha-shi-sung. Halt.	
Cha-shi-sung to Cha-tang. Stage.	100
6. Cha-tang to Sha-pa-tu. Halt.	
Sha-pa-tu to Na-tzü. Stage	100
7. Na-tzü to Pai-chia-chi-kang. Halt.	
Pai-chia-chi-kang to Tsa-wu. Stage	95
8. Tsa-wu to Shan-ken (or "the foot of a mountain"). Halt	
Shan-ken to Chia-tso-pai. Stage.	110
9. Chia-tso-pai to Yu-kung-yu. Halt.	
Yu-kung-yu to La-ku-lung. Stage	100
10. La-ku-lung to Lo-lo. Halt.	
Lo-lo to Hsieh-ka-ehr. Stage	105
11. Hsieh-ka-ehr to Mieh-meng	80
12. To Ti-li-lang-ku	90
13. To Mi-mu-ehr	90
14. To Cha-mu-ta	120
15. To Hsia-ma-k'a	90
16. To Ka-pa chiao-ehr han	120

¹ Nart'ang lamasery. This is the high road between Tibet and Nepal. It appears to be that followed part of the way by Nain Singh. The Chinese names do not admit of accurate identification.

² Tra-shi-k'ang. Five miles W. of it there is an iron chain bridge across the Yaru-tsang-po. The *Hsi-chao t'u lich* gives the following indications concerning this road: "From Trashil'unpo W. to Nart'ang. Thence N.W. to the Kang-chien lamasery (*ssü*), thence N. to Hua-sui-tzü. Then W. to the Ko-teng shan gorge (*chia*), where there are two roads. The main road leads W., from Pentsoling due S. by Chia-tang to La-tzü, the other W. a little S. by Chu-o-lung to La-tzü. From La-tzü the road leads S. to Chia-tso shan, thence down the mountain a little N. to To-chia. Thence W. to Lo-lo, thence due S. to Hsieh-ka-ehr. Here, having crossed the river, one goes S.W. to Mi-mu, thence S. to Ting-ri. Then S.W. to Tung-la-shan. Then due W. to Pa-tu-ehr. Again W. to Ta-ehr-chieh-ling. Then S.W. to Pa-chia-ling. Then S. to Nieh-la-mu. See *Hsi-Ts'ang t'u k'ao*, 111. 31.

	<i>li</i>
17. To Shuo-ma-la-tu	80
18. To Chung-ka-ehr	120
19. To Tsung-k'ò	90
20. By a tortuous road to Ma-ehr	90
21. To Kun-ta	120
22. To Cho-tang	80
23. To Chu-t'ang	115
24. To Chi-lung	80
25. To O-lung by a tortuous road	86
26. To So-jung	120
27. To Cha-lin-to	75
28. To Jung-hsia	85
29. To Nieh-la-mu	115
From Trashil'unpo to Nielam	2851
From Ch'eng-tu to Nielam	9811

According to a decision of the quarter-master's office in the fifty-third year of Ch'ien-lung (1788), the distance from Trashil'unpo to Hsieh-ka is 1005 *li*. East of Hsieh-ka all the halts and stages have been put down, but west of it only the distances have been recorded, for travellers are rare over this road, and it is difficult to procure information.

FROM TA-CHIEN-LU BY THE HORBA AND DERGÉ COUNTRY
(HUO-EHRTÊ-KO TS'AO-T'I) TO CHA-MU-TO.

1. Ta-chien-lu to the foot of Chih-to-shan	50
2. Across Chih-to-shan to Ti-ju (road branches)	50
3. To Ya-chu-k'a	70
4. To Lang-tzū-pu	40
5. To Pa-sang-tzū	40
6. To Shang-pa-i (road branches)	50
7. To Ka-ta ¹	60

¹ Called Tai-ling by the Chinese. It was probably originally a camp created during the Chinese Tibetan expedition in 1720. *T'ang* (塘) means "a post station," perhaps it would be better to thus translate it, at least in some cases. Chia-sa, the Jusa, is a small affluent of the Nya-ch'u.

	<i>li</i>
8. To Hsün-ma t'ang	50
9. To Chiao-ya	30
10. Across a mountain to La-ti t'ang	50
11. To Tz'u-lung	60
12. To Chia-su-chu-k'a	70
13. To Chi-ju-chu-k'a	50
14. Across a small mountain to Huo-ehr Chang-ku ¹ .	30
15. Down hill to Chiang-pin t'ang	50
16. To Chu-wo ²	50
17. Across a mountain to Lo-kung-sung-to	35
18. Across the P'u-wang lung to Kan-tzü ³	20
19. Crossing a river to Pai-li ⁴	30
20. To Lung-pa-kuei (Rung batsa?)	50
21. To A-chia-la-lo	40
22. To I-lung	60
23. To frontier of Tieh-ko (or T'ê-ehr-ko-t'ê, also called Ch'i-teng (七 嶺), "the seven ridges" ⁵ .	40
24. To Lo-teng (Lo-dong)	60
25. To Chi-ma-tang (Simatong)	60
26. To Lin-ts'ung ⁶	50
27. To Chu-mi-la-to	60
28. To Ch'un-keng-hsi-ho	50
29. Uphill to Pan-ti-chu-k'a ⁷	40
30. Down hill to Pa-jung	30
31. To frontier of Chia (<i>i.e.</i> Draya)	60
32. To Ch'iang-tang	70
33. To Tsao-la (Chaola)	60
34. To Tsao-li-kung	30
35. Across a low mountain to Chia-lung-t'a	30
36. To Ha-chia	50

¹ Chango in the Horba country, a good-sized village on the Za-ch'u, with a very large and influential lamasery.

² The chief village of the Chuwo Déba, one of the five principal chiefs of the Horba.

³ The capital of Horba Kangsar.

⁴ Bérim, the residence of one of the Horba Débas. The river is the Za-ch'u. A-chia-la-lo is Aja-golok.

⁵ Sder-gi (pron. Dergé), the most influential State in Eastern Tibet.

⁶ Also called Ko-ts'ung, *Hsi-T'ang t'u k'ao*, IV. 1. The same work gives Ch'un-ko-hsi-ho as an alternative name of No. 28.

⁷ Called, I was told in the country, Korchink'a or Déchink'a.

	<i>li</i>
37. To the Ha-chia gorge (<i>Chia-kou</i>)	30
38. To Chung-sa-t'ê.	30
39. Across a mountain to Je-ya	60
40. Across a mountain to Cha-mu-to	40
Total distance ¹	1885

Along this road there dwell many Fan in black tents, occupied with cattle raising.² There is not much pestilential vapour along it.

FROM CHA-MU-TO BY THE LEI-WU-CHI STEPPE TO LH'ASA.

1. Cha-mu-to to the O-lo bridge (road branches)	40
2. To Shao-to	60
3. K'ang-p'ing-to	40
4. To Lei-wu-chi	50
5. To Ta-t'ang	50
6. To Chia-la-tsu	80
7. To Chiang-ch'ing-sung-to	100
8. To San-kang-sung-to	80
9. Across a little chain of four mountains to Sai-ehr-sung-to	80
10. To La-tsan	60
11. To Chi-lo t'ang	50
12. To Cha-lung-sung-to (or Ch'un-pen-ssü-cha)	70
13. To Chiang-t'ang bridge	70
14. To La-kung-tung	50
15. To Wang-tsu	60
16. To Chi-shu-pien k'a	80
17. To Ta-pien kuan	50
18. To Ka-tsan t'ang	80
19. To K'o-hsien-to	70
20. To La-li-pu (to the right one enters a valley)	70
21. To frontier of Lh'a-ri	60

¹ The *Ts'ang chih* counts 39 stages and 1775 *li*, *Hsi-Ts'ang t'u k'ao*, *loc. cit.* Cf. *Hsi-Ts'ang chien-wen-lu*, II. 26.

² The road is really a very good and easy one, and much travelled at the present day.

	87
	<i>li</i>
22. Across a mountain to Chi-ko-k'a	70
23. To Sha-chia-lo	70
24. To Chi-hua-chi	70
25. To Ha-ka-tso-k'a	70
26. To Pan-shu	60
27. To Chung-na-san-pa (bridge?)	60
28. To Na-ting tung-ku	60
29. To Mo-chu kung-k'a ¹ (joins the Lh'asa high road)	70
Total distance	1880

FROM LI'ASA BY THE TA-LU CROSS-ROAD TO TRASHIL'UNPO.

1. From Ta-lu, where the road branches, one by Gyantsé dzong (<i>Chiang-tzü</i>) to Trashil'unpo, the other by Ranang (? <i>Jan-pa</i>) to Trashil'unpo, to Jan-pa	20
2. To Chia-ma k'a. (This place is considered half-way between Anterior and Uterior Tibet) ²	50
3. To A-mi	45
4. To Jen-po tsung (Ra-nang dzong?)	20
5. To Ku-lu lang-hsi	40
6. To Nien-mu ha-ta	50
7. To Chung-pa k'a	60
8. To Shui-hsia-ma	45
9. To La-ku	45
10. To Trashil'unpo	45
Total distance	420

FROM TRASHIL'UNPO BY THE NAI-T'ANG CROSS-ROAD TO NIELAM.³

1. Trashil'unpo to Nai-t'ang	40
2. To Chia-jeh	30

¹ Métri gong.

² *i.e.* between Lh'asa and Shigatsé.

³ Road between Shigatsé and Kathmandu.

		<i>li</i>
3.	To Cha-hsiung	40
4.	To Tê-ch'ung-tsai	50
5.	To Hsia-ka-ehr	30
6.	To Cha-lung-i-k'a	30
7.	To Cha-hsi k'ang	30
8.	To Sse-tsu	40
9.	To Sa-chia ¹	80
10.	To Pu-tsung	50
11.	To Ma-chia	50
12.	To Ch'un-tun	40
13.	To I-hsi-ehr	50
14.	To Ch'ang-so	60
15.	To Ts'un-a	40
16.	To Chi-hsiung	40
17.	To Hsieh-ka	110
18.	To An-pa	40
19.	To Ting-jeh	40
20.	To Tu-lung	70
21.	To Hsia-lo	40
22.	To Tai-chi-ling	30
23.	To Tsung-cheng	40
24.	To Nieh-la-mu	50
	Total distance	1120

FROM TRASHIL'UNPO BY TSA-TANG TO LIH'ASA.

1.	Trashil'unpo to Lo-kuei	40
2.	To Ssü-mu-to	100
3.	To Nien-mu hu (ha) ta	120
4.	To Neng-mu tsung	90
5.	To Sha-ch'u-k'a	80
6.	To Tsa-tang	70
7.	To Pui-ti (Pédi)	70

¹ Probably the Sakya convent.

		<i>li</i>
8.	To Kang-pa-tzū ¹	90
9.	To Ch'ü-shui	50
10.	To Chiang-li	50
11.	To Teng-lung-kang	80
12.	To the Jo-k'ung of Lh'asa	40
	Total distance	880

FROM SUNG-P'AN² BY HUANG-SHENG KUAN TO LIH'ASA.

1.	From Huang-shen kuan to Liung ho k'ou (road branches)	60
2.	To Ch'u-tsoo	80
3.	To Chia-wang ma-wang (or Chia-wa)	70
4.	To Sha-lu t'ang (or Sa-lu)	50
5.	To Pa-ma	60
6.	To Chiang-ti ko-li-ma (or Lo-wa)	60
7.	To Lung-hsi-tou	80
8.	To Wu-lang-mang	70
9.	To Tsung-ko-ehr	80
10.	To Cha-han tu-hui	70
11.	To Sha-na-wu-chia	70
12.	To Ch'i-chi-ha-lai	60
13.	Across a great snowy mountain to An-ting-ta-pa	70
14.	To T'u-lung t'u-lao	70
15.	To T'a-mang-ta-lo-hai	50
16.	To Tan-chung-ying	60
17.	To Lower T'ieh-lun-tun	60
18.	To Middle T'ieh-lun-tun	80

¹ The K'ampa-partso of our maps. This itinerary is taken from *Hsi-Ts'ang chien wen lu*, II. p. 33. In the original the last three stages are (8) Pai-ti to Pa-tzū, 110 *li*; (9) Pa-tzū by Ch'ü-shui to Neng kung-pa, 90 *li*; (10) Neng-kung pa by Tu-lung ch'üung to Lh'asa, 70 *li*. Total distance from Trashil'unpo, 840 *li*.

² Sung-p'an is a subprefecture in Lang-an Fu, Ssu-ch'uan. See Playfair, *The Cities and Towns of China*, No. 6753, p. 315. This road is only followed by a few pilgrims from around the Kokonor and by the Sung-p'an traders (called Sharba) among the Golok and the other Tibetan tribes of N.E. Tibet.

	<i>li</i>
19. Across a big snowy mountain to Upper Tieh-lun-tun	80
20. To Wu-lang-tieh-lun	70
21-24. From Wu-lang-tieh-lun there are four stages of 60 <i>li</i> each to Kurfen su-lo-mo, ¹ where the Hsi-ning road to Lh'asa meets the Yellow River	240
Total distance	1590

FROM LH'ASA BY YANG-PA-CHAN TO GALTSANG GUJA.

1-5. From Lh'asa to (the pass of) Yang-pa-chan (<i>Yang-pa ching</i>), ² where the road branches, there are five stages, of a total length of 200 <i>li</i> . From Lh'asa to Trashil'unpo, by the Yang-pa-chan steppe, is shorter than by way of Gyantsé and Ranang, but the number of <i>li</i> is not stated.	
6. To Chia-pu	40
7. To Sang-to-lo-hai	70
8. To Chu-ting ma-pen	50
9. To Sang-chi ma-ting	40
10. To La-ting chu-to	50
11. To frontier of T'eng-ko na-ehr ³ (on shore of a great lake)	50
12. To Lang-tso (or Tsu-lung-chüeh)	50
13. Across a great mountain, on the summit of which is a lake, the Kuo-chung ⁴	60

¹ Also called *Huang ho* (Yellow River), *Hsi-Ts'ang tu k'ao*, IV. 4. Soloma is the Mongol name of the Upper Huang ho, called in Tibetan Ma ch'u (མ་ཅུ་). The place referred to is at Karma t'ang, the Hsing su hai of the Chinese.

² This is N.W. of Lh'asa, the road is still used to go to Trashil'unpo (see *Peking Gazette*, January 21, 1886). Klaproth, *op. cit.* p. 43, says it is the river Yang-pa-chan ch'u, but our text and all Chinese works I have consulted, speak of it as a pass (口). Galtsang guja is on one of the branches of the Murus, the Dré ch'u of the Tibetans.

³ Tengri nor probably.

⁴ Probably Karchen of our maps.

14. Across two mountains to Chang-tso, where there is a lake ¹	80
15. To Hai-tzü t'ou (or "head of a lake")	45
16. To Cho-tê-ehr	60
17. To Pang-tang	50
18. To Pa-yeh-ya	50
19. To Tung-tso	70
20. To Ka-ehr-tsang ku-cha (or Hu-cha) ²	70
Total distance	1035

FROM HSI-NING (IN KAN-SU) ACROSS THE FRONTIER TO
LI'ASA.

1. Crossing the frontier at Hsi-ning to A-shi-han	160
2. To Ha-ehr ka-ehr	70
3. Huo-ehr	60
4. To Ch'ai-chi-kou	70
5. To Ku-ku ku-tu-ehr	60
6. To Kun o-ehr-chi	60
7. To I-ma-ehr	50
8. To Shuo-lo kou	60
9. To Siang-lo ta-pa	50
10. To Hsi-la-ha-pu	60
11. To T'ê-lun nao-ehr (Dulan nor)	70
12. To Ku-ku ku-t'u-ehr	50
13. To A-la ka-sha-ehr	60
14. To Pi-liu t'u	60
15. To Ho-ya ku-t'u-ehr	70
16. To ford of the Huang-ho	70
17. To Na-mu-ka	60
18. To Ho-to-tu	60
19. To Chi-ehr sa-to lo-liu	50
20. To Ho-ya-la-ku-t'u-ehr cha-tu	60

¹ The Chomora lake of our maps (?).

² Appears to be at or near the Atag hopeliga of Prjevalsky. Cf. Dutreuil de Rhins, *L'Asie Centrale*, pp. 354, 390, etc., and *Hsi-Ts'ung chien wen lu*, II. 31.

	<i>li</i>
21. To Pai-ehr ch'i-ehr	70
22. To La-ma-to-lo-hai ¹	60
23. To Pa-yen ha-la-na-tu	50
24. To Sha-shih-lung	60
25. To I-ko a-li-k'o	50
26. To O-lan-o-ehr-chi	70
27. To Ku-kai-sai ford	60
28. To Mu-lu-wu-su (river) ²	60
29. To Cha-han o-ehr-chi	50
30. To T'ê-men ku-chu	60
31. To Pai-ehr ch'i-t'u	70
32. To Tu-hu-lu to-lo-hai	50
33. To Tung (or East) p'u-lo-t'u-kou	60
34. To Tung (or East) p'u-lo-t'u-ta pa-na-tu	60
35. To Tung (or East) p'u-lo-t'u-ta pa-cha-tu	50
36. To Hu-lan kuo-ehr	60
37. To T'ê-ehr-ha-ta	50
38. To Shun-ta	60
39. To To-lo-pa-t'u-ehr. (It is on the Kan-su and Ssu- ch'uan border. When the grand army entered Tibet, it was here that the Kan-su depôts stopped)	50
40. To Pu-la sai-lo	55
41. To Ha-la ho-lo	55
42. To A-mu ta river	45
43. To Yin-ta-mu	45
44. To Chi-li pu-la-k'o	45
45. To I-k'o-no-mu-han ³ wu-pa-shih	75
46. To East side of Su-k'o	55
47. To Pa-mu-han	70
48. To Pao-ho-lao	55
49. To Sha-k'o-yin kuo-ehr	70
50. To Meng-tsa	45
51. To Meng-ku hsi-li-k'o	45

¹ Lamatolha, "lama's head." There is a hill of this name about twenty miles S. of the Yellow River, near the Tsa-ka nor (*i.e.* Karma t'ang).

² Called Dré ch'u by the natives. The Upper Yang-tzū.

³ Iké nomoran, "the big Nomoran (pass)." *Nomoran* means "easy" in Mongol.

52. To Cho-no-kuo-ehr	70
53. To Ch'u-mu-la	90
54. To Kuo-lung	55
55. To Ha-la wu-su ¹ (river)	55
56. To Ka-ch'ien	70
57. To Shih-pao no-ehr	70
58. To K'o-tun hsi-li-k'ò	70
59. To Tu-mu	90
60. To Yang la	70
61. To Chia-tsang chü (or "dyke"?)	70
62. To Tu-lung	45
63. To Sha-la	50
64. To Kan-ting chün-k'ò-ehr	70
65. To Tu-men	90
66. To Lang la	55
67. To Lh'u-sa ²	45
Total distance	4120

APPENDIX TO PART I.

I. ITINERARY FROM LH'ASA TO THE LAKCHAN BARRIER.

(From *Hsi-Tsang chien wen lu*, II. 29, et seq.)

1. From Lh'asa to Chia-shou lang-tzü to La-tsan-ehr	120
2. Latsar to Tsu-pu	50
3. Tsu-pu to Ngari	70
4. Ngari to Chia-chung	80
5. Chia-chung to Ni-mu ken-chü	70
6. Ni-mu ken-chü to Tsu-kung	60
7. Tsu-kung to Pa-ko	70
8. Pa-ko to foot of a great snowy mountain	50
9. From foot of snowy mountain to Lin-tsung-k'a	90

¹ *Kaya su*, "Black River." In Tibetan *Nag ch'u* has the same meaning.² Cf. *infra*, where this itinerary is given from another source with some detail.

	<i>li</i>
10. Lin-tsung-k'a to Lan-k'a	50
11. Lan-k'a to Rétang	80
12. Rétang by Chia-hsi to Lo-teng	120
13. Lo-teng to Yü-ku-po	40
14. Yü-ko-po to Ka-la	120
15. Ka-la to Ho-lo	50
16. Ho-lo to Ch'a-t'ang ts'u-ku	70
17. Ch'a-t'ang ts'u-ku to Réteng	70
18. Réteng to Mu-ch'ing	90
19. Mu-ch'ing to Po-lin-pa	80
20. Po-lin-pa to An-lieh	80
21. An-lieh to Lakchau	50
Total number of stages 21, and total distance	1560

Along the whole road there are pestilential vapours. Fuel and forage are scarce. From Lakchan there are four small customs barriers.

From T'ê-pu-t'o-lo-hai to Lakchan there are 14 stages, a total length of over 500 *li*.

From Lakch'a to T'ê-pu-to-lo-hai there are seven stages, of a total length of over 300 *li*.

From Ku-ko-ch'a to Lak'cha there are thirteen stages, covering over 500 *li*.

Along the three routes there are pestilential vapours. Each of the (local) chieftains sends troops to protect these posts.

From Lakchan to Kukach'a there are eight stages, covering over 400 *li*. This post is not garrisoned, but it is patrolled every month.

II. LH'ASA THROUGH THE LINES TO PENGKA-LAMAR.

1. From Lh'asa by Karpa to Mengu	80
2. Mengu by Cha-ri chang-mo to Chüeh-chung	80
3. Chüeh-chung to La-mu	60

	<i>li</i>
4. La-mu to P'eng-to	80
5. P'eng-to by Récheng to Chamusang	80
6. Cha-mu-sang by Bata to Polang-ku	110
7. Polang-ku by Sam-pa (<i>i.e.</i> the bridge) to To-lo- te-pa	100
8. To-lo-te-pa to the Kara usu (where there is a Daichi)	70
9. Kara usu to P'ang-mi-ma	60
10. P'ang-mi-ma to Amdoa	80
11. Amdou to T'o-shun-no-wa	60
12. T'o-shun-no-wa by Hsia-mu nor-ma to T'ur-chü .	100
13. T'ur-chü to Réma lasa	70
14. Réma lasa to Pa-ssü la-mo-ch'i	80
15. Pa-ssü-la-mo-ch'i to Pai-ku-shu-ma	80
16. Pai-ku-shu-ma to the Pu-ku-chiang (river)	60
17. The Pu-ku-chiang to Chih-lung	70
18. Chih-lung to Ch'u-lung	80
19. Ch'u-lung to P'eng-k'a	60
20. P'eng-k'a to P'eng-k'a-lamar	50
Total distance	1510

III. FROM THE TENGRI-NOR THROUGH THE LINES TO THE BARRIER OF SHENG-KEN WU-CHÜEH.

1. Tengri-nor by Halung to Ya-chiao	100
2. Ya-chiao by T'solung-chüeh to Ch'i-ma-to-lung	80
3. Ch'i-ma-to-lung by Ta hai-tzü (or "a big lake") to Pa-no-hsing	90
4. Pa-no-hsing to Pa-ka ha-li-ch'iu	60
5. Pa-ka-ha-li-ch'iu to Chi-tu lieh-lu	70
6. Chi-tu-lieh-lu by La-k'ar-kung-to to Pa-la	110
7. Pa-la by Cha-mu-ha to Lang-k'a	100
8. Lang-k'a by the Ta-yen lake to K'a-yü-ha	110
9. K'a-yü-ha by Hsi-yü kung-pu to Ha-yü cheng-pu	90
10. Ha-yü cheng-pu by Ta-tzu o-so to En-ta-ha	90

	<i>li</i>
11. En-ta-ha to Hsing-tzū ha-ch'iung	60
12. Hsing-tzū ha-ch'iung to Sêr-sung-do	80
13. Sêr-sung-do to Sheng-ken wu-chüeh	50
Total distance	1090

Along the whole route there are pestilential vapours, and fuel and fodder are scarce.

IV. TU-LO-CH'UNG-K'U BY SO-HU-LU TO HSI-NING-FU.

1. Tu-lo-ch'ung-k'u by Wu-tsang to So-hu-lu ¹	100
2. So-hu-lu to Ch'a-han-pai-sheng	70
3. Ch'a-han-pai-sheng by Pu-lo-ha-shu to Hsia-na-t'u	120
4. Hsia-na-t'u by Pa-ha-hai no-t'u to An-che-ko-t'u	100
5. An-che-ko-t'u to Wu-lang	60
6. Wu-lang across a big mountain to Na-mu han	60
7. Na-mu-han to Pa-lo-pu-ha	70
8. Pa-lo-pu-ha across a mountain to Mang-na.	80
9. Mang-na to Lang-an	70
10. Lang-an to Kuei-t'ê ch'eng ²	80
11. Kuei-t'ê ch'eng by the Nieh ho to Kuo-mi ³	60
12. Kuo-mi across a mountain to K'ang-ch'eng-kou	80
13. K'ang-ch'eng-kou to Chin-lan-men-shen-chung ⁴	50
14. Chin-lan-men-shen-chung to the town of Hsi-ning	60
Total distance	1060

¹ So-hu-lu may possibly be for So-lo-ma, *i.e.* the Yellow River. Horace della Penna (Markham's Tibet, p. 312) speaks of the Zoloma, and Capt. Samuel Turner, *op. cit.* p. 274, refers to this river as Sullum.

² Kuei-tê t'ing on the Yellow River, a border post in S.W. Kan-su.

³ Locally called Kujar, Kashan on our maps; it is N. of Kuei-te. Or else Kuo-mi = Gomi.

⁴ In the Nan ch'uan, about two miles E. of Kumbum (T'a-ehr ssü).

V. PA-HA-HAI NIU-T'U TO LAKE KOKO-NOR.

	<i>li</i>
1. Pa-ha-hai niu-t'u to Wu-lang-lo-ko	60
2. Wu-lang-lo-ko to Pa-han-t'u-lo-ko	70
3. Pa-han-tu-lo-ko to I-kai-t'u lo-ko	60
4. I-kai-t'u-lo-ko to Ch'a-han lung-mu-han	70
5. Ch'a-han-lung-mu-han across the Nieh ho to Ch'a-han-to-hai	60
6. Ch'a-han-to-hai to the Koko-nor.	130
Total distance	450

VI. RÉTANG TO HO-CHOU IN KAN-SU.

1. Rétang to Chiang-to	60
2. Chiang-to to Chao-ho-nao	60
3. Chao-ho-nao to To-ti	80
4. To-ti to Hiei-tso	50
5. Hiei-tso to She-na	80
6. She-na to Sha-ma kuan	80
7. Sha-ma kuan to the town of Ho-chou.	70
Total distance ¹	480

II.

ITINERARY FROM HSI-NING FU TO LI'ASA.

(From *Hsi-ning Fu hsin chih* of Liu Hung-hsü.)²

150 *li* from Hsi-ning Fu one comes to Sharakuto (*Ho-la-ku-to ying*).

20 *li* across the Jih-yueh shan to Ho-shih-ho shui in the Kokonor country. Here is grass, but no fuel, and both

¹ This and the preceding itinerary are in Western Kan-su.

² 劉洪緒 Written in the twenty-seventh year of Ch'ien-lung (A.D. 1769). This road is no longer followed by caravans to or from Li'asa, except W. of the Dré-ch'u.

Sifan and Kokonor Mongols. Here the road branches into a northern and southern route; after six stages over the northern route or five by the southern, they again meet.

By the northern route :

- 60 *li* to K'anput'an. Grass, no fuel. Kokonor Mongols.
 70 *li* to Alawut'u. Grass, no fuel. Kokonor Mongols.
 70 *li* to Hato (? *Hu-t'ao*). Grass, no fuel. Kokonor Mongols.
 50 *li* to W. of Hato pass (*Hsi Hu-t'ao chia*). Grass, no fuel.
 Kokonor Mongols.
 70 *li* to Muhur. Grass, no fuel. Kokonor Mongols.
 60 *li* to Niukotu. Grass, no fuel. Kokonor Mongols.

By the southern route :

- 50 *li* from Ho-shih-ho shui to the Bayan nor. Grass, no fuel.
 Kokonor Mongols.
 50 *li* to Ch'ia-pu-ch'ia. Grass, no fuel. Kokonor Mongols.
 40 *li* to Sini nor. Grass, no fuel. Kokonor Mongols.
 60 *li* to Kunga nor. Grass, no fuel. Kokonor Mongols.
 60 *li* to Niukotu, where it joins the northern route.
 50 *li* to Shalatu. Grass, no fuel. Kokonor Mongols.
 60 *li* to Imatu. Grass, no fuel. Kokonor Mongols.
 50 *li* to Tengnurté. Grass, no fuel. Arik Fan-tzü.¹
 60 *li* to Holung usu. Grass, no fuel. Arik Fan-tzü. Noxious exhalations (*yen-chang*).
 70 *li* to Tiehli nor. Grass, no fuel. Arik Fan-tzü. *Yen-chang*.
 70 *li* to Tieh li bulak. Grass, no fuel. Golok Fan-tzü.
 60 *li* to Piliutu kou.² Grass, no fuel. A hundred families of Golok Fan-tzü (*Ko-lung*).
 60 *li* to Alungatala River (*ch'uan*). Poison weed. Little water, spare grass. *Yen-chang*. To the south of it are Golok Fan-tzü (*Ko-lei Fan-tzü*), to the north two commercial agents (*tsonpön*) of the Talé lama.
 70 *li* to Kolima³ river, or Sources of the Yellow River. Grass,

¹ Arik is probably the Mongol Alang, or Areki, S. of the Burhan bota pass in the Ts'uidam.

² *Kou* means "ditch, gutter."

³ Or Soloma.

- no fuel. *Yen-chang*. To the north and south of it are *tsonpöns* of the Talé lama.
- 60 *li* to Gasun-apatu. Grass, no fuel. A hundred families of Ishapao (?) Fan-tzü.
- 60 *li* to the Jyékonor (*Ch'ieh-ko*). Grass, no fuel. *Yen-chang*. Mongols and Eurching (?) Fan-tzü.
- 50 *li* to Hala huliutai. Grass, no fuel. Mongols and Eurching (or Eurtsing) Fan-tzü. *Yen-chang*.
- 50 *li* to Hala River. Grass, no fuel. To the south are Namts'o Fan-tzü (*Nien-mu-tso*); to the north is the Hsing-su hai (*Karma'ang*). *Yen-chang*.
- 50 *li* to Ulanteshi (? *Wu-lan huo-li*). Grass sparse, no fuel. To the south are Pieh-li Fan-tzü, to the north is the Hsing-su hai. *Yen-chang*.
- 60 *li* to Alataiji. Grass sparse, no fuel. To the south are Pieh-li-Fan-tzü, to the north is the Hsing-su hai. *Yen-chang*.
- 60 *li* to Lamatolha (*La-ma-to-lo-hai*).¹ Grass, no fuel. To the south are Pieh-li-Fan-tzü, to the north is the Hsing-su hai. *Yen-chang*.
- 50 *li* to Iké bayan hara. Grass, no fuel. Tolo-notu Fan-tzü.
- 60 *li* to the Uhona pass (*chai*). Grass, no fuel. Tolonotu Fan-tzü.
- 60 *li* to foot of Bahan Bayen-hara. Grass, no fuel. Nahasio (?) Fan-tzü.
- 60 *li* to Hala holo. Grass, no fuel. Nahasio Fan-tzü. *Yen-chang*.
- 60 *li* to ferry of Kojisai (*Dré ch'u rabden*?). Grass, no fuel. Fan-tzü. From here three roads lead to Lh'asa. The river is here crossed in skin boats, of which there are seven. When the water is low, pack animals can ford the river. All troops going to Lh'asa take the road given below. From Hsi-ning to the Murus river there are thirty stages, or 1710 *li*. Thirteen localities have noxious exhalations (*yen-chang*).

¹ This name, meaning "lama head," must be a common one in the country for bare hills of a rounded form.

- 50 *li* from Kokosai to Kokotoni. Grass. *Yen-chang*. Inhabited by peaceful (*shoü*) Fan-tzü.
- 60 *li* to Ta-hu-t'an (or "rapids of great lake"). Grass. *Yen-chang*. To the south and north of it are peaceful Fan-tzü.
- 50 *li* to Tohuoliutolha. Grass. *Yen-chang*. To the south are Ani daiji's Fan-tzü.¹ The road leads north along the course of the Chi-yo (?) river.
- 50 *li* to Chung-han hata. Grass. *Yen-chang*. To the south are Ani daiji's Fan-tzü. Following along the course of the Muru usu.
- 40 *li* to Dungkula. Grass. *Yen-chang*. To the south of it are Kalchi Fan-tzü.
- 70 *li* to Sekopen (*Ssu-k'o-pen*). Grass. Kalchi Fan-tzü.
- 60 *li* to Hulan nihuo. Grass. Kalchi Fan-tzü.
- 60 *li* to Dolon bakur. Grass. Kalchi Fan-tzü.
- 50 *li* to Buhan niseni. Grass. *Yen-chang*. Kalchi Fan-tzü.
- 60 *li* to Hujionitu. Grass. *Yen-chang*. Kalchi Fan-tzü.
- 60 *li* to Ahotan. Grass. *Yen-chang*. Penba Fan-tzü.
- 40 *li* to Yin-tam. Grass. *Yen-chang*. Penba Fan-tzü.
- 60 *li* to Tiekü tolo. Grass. *Yen-chang*. Penba Fan-tzü.
- 60 *li* to Iké nomohan. Grass. *Yen-chang*. Penba Fan-tzü.
- 70 *li* Ssühu. Grass. *Yen-chang*. Penba Fan-tzü.
- 50 *li* to Bahan nomohan. Grass. *Yen-chang*. Shorichan jyé-kung (*Shuo-li chan chieh k'ung*) Fan-tzü.
- 50 *li* to Beihusha. Grass. *Yen-chang*. Shorichan jyé-kung Fan-tzü.
- 50 *li* to Chahan hata p'o-huo. Grass. *Yen-chang*. Shorichan jyé-kung Fan-tzü.
- 50 *li* to Jéhan hata. Grass. *Yen-chang*. Shorichan jyé-kung Fan-tzü.
- 40 *li* to Shago. Grass. *Yen-chang*. Shorichan jyé-kung Fan-tzü.
- 50 *li* to Manja shiri. Grass. *Yen-chang*. To the south and north is Tungbatu. The road leads west.
- 50 *li* to Chiona nihuoliu. Grass. *Yen-chang*. Hara-usu (Nag ch'u) Kanpo Mongols.

¹ Or "Auidaiji" may be the name of a tribe.

- 60 *li* to the Hara-usu (Nag ch'u). Grass. Hara-usu Kanpo Mongols.
- 40 *li* to Panti penti. Grass. *Yen-chang*. Kanpo Mongols.
- 50 *li* to Halatalo. Grass. Western Kanpo Mongols.
- 60 *li* to Kuei-tien shila (?). Grass. *Yen-chang*. Kanpo Mongols.
- 60 *li* to Panilung. Grass. *Yen-chang*. To the south are Yopayo (?) Fan-tzü. Going W. by the Tengri (?) nor ('P'ien k'ni?).
- 40 *li* to Naimansébulaha. Grass. River Yopayo Fan-tzü. All to the W. of this place is under the Lh'asa authorities.
- 50 *li* to Tam. Grass. To the S. are River Yopayo Fan-tzü. To the W. Tam Fan-tzü; under Lh'asa rule.
- 50 *li* to Yangala. Grass. *Yen-chang*. Tam Fan-tzü.
- 60 *li* to Rating lamasery (*Lai-ting ssü*). Grass scarce, little soil. Tam Mongols.
- 40 *li* to iron wire (suspension) bridge. Grass scarce. Going S. by a big river (or "the Ta chiang").
- 50 *li* to Hohala. Grass scarce. To the S. are two rivers' mouths.
- 50 *li* to Suntung putsung. Grass scarce.
- 40 *li* to Lang-tang. Grass scarce. Southern Lang-tang Fan-tzü and Tung ti-pa ta-ho chia Fan-tzü, all of whom are under the rule of Lh'asa.
- 80 *li* to Lh'asa (*Hsi-ts'ang*). Going E. one has the Ssu-ch'uan high road. To the S. are the Lohua Fan-tzü.¹ To the W. is Ulterior Tibet. To the N. is Yang-pa-chan.

From the Murus to Lh'asa there are thirty-seven stages, the total distance is 1960 *li*; twenty-three localities have *yen-chang*. Along the whole route there is water, but nowhere any fuel, save *argal* (*i.e.* dry dung).

From Hsi-ning to Lh'asa there are sixty-seven stages and 3670 *li*.

¹ *i.e.* Mishuis, Abors, Lepchas, etc., between Tibet and India.

III.

ITINERARY FROM LH'ASA TO HSI-NING.

(From *Hsi-chao t'u lüch*, I.)¹

Lh'asa.

1. Sa-mu-to ling (or mountain).
2. Ch'ia-li cha-mu.
3. Ch'ia chung.
4. Lun-chu tsung.
5. Sha-lien-to. Before reaching this last place the Cha-la mountain is crossed.
6. P'eng-to. Before reaching it the Ta-lung mountain is crossed. The six preceding localities belong to Lh'asa.
7. Fa-kang t'ung.
8. Ts'o-lo ting.
9. Na-lung ka-ehr-ma. Before arriving here mount Chotzü is crossed.
10. Chung-la-ku. The four preceding localities belong to the Hu-ch'eng Hutuketu.
11. Ko-wa chu-k'a. Before arriving here the Lang-li mountain is crossed.
12. Cha-mu ch'u-k'a. Before arriving the Yo-k'o ch'u river is crossed.
13. O'-to pu-la-k'o.²
14. Ha-la-wu-su. There is a chief of a camp (*ying kuan*).
15. Pa-lu. The Cha ch'u river is crossed before arriving here.
16. Ts'o-ma la. The To-na river is crossed before reaching it.
17. Ch'a t'sang. The seven preceding stages belong to the Ha-la wu-su (district).
18. Ch'u-na-kan. The Ch'a ts'ang mountain is crossed before arriving.

¹ Also given in *Hsi-Ts'ang t'u k'ao*, IV. p. 7.² *Bu'ak*, Mongol for "source of river, spring."

19. Su-mu-to. The Ch'ia-pen o-lo mountain is crossed before reaching this place.
20. Hsiang-ti. The Sha-k'o ch'u (river) is crossed before arriving. The three preceding localities belong to the P'o-ch'ang (head of a hundred) Kung chu-k'o na-mu chieh (Kon-ch'ok nam-jyé), a ruler of wild tribes subject to Lh'asa.
21. Ch'u ka-ehr pu.
22. P'eng ch'u-k'a.
23. Ni-ku-la.
24. Sok ch'u-k'a.
25. Tang la. The five preceding stations belong to the Po-chang Pi-wu lang ka-ehr, who rules wild tribes subject to Lh'asa.
26. Pi-pa lu yü.
27. Ting-ku ma-li.
28. Pa-ka¹ an-ta-mu.
29. I-k'o an-ta-mu. The four preceding stations are on the pasture lands of Pu-mu pa-ko chieh, a Fan-tzū chief under the jurisdiction of Hsi-ning.
30. To-lun pa-t'u-ehr.
31. Mi-to.
32. San-yin ku-pen.
33. Tung-kuo.
34. Na mu-ch'i.
35. Ch'a-ts'ang su-mu-to. The six preceding stages are on the pasture lands of Pi-li lu-wa, a Fan-tzū chief under the jurisdiction of Hsi-ning.
36. K'o-k'o sa-li.
37. Chih-k'uei-to.
38. Ch'u-na-kan. The seven branches of the Chih ch'u are crossed before arriving here. This place is also called Ha-tun kuo-lei.
39. Ch'u-ma-ehr.
40. Lieh-pu-la kang.
41. Ssü-wu su-mu-to.

¹ *Baga*, in Mongol, means "little"; *Iké*, "big."

42. Ko-pa wen-pu.
43. La-ma lung.
44. Pa-yen ha-la. The nine preceding stations are on the pasture lands of the chief of the Yu-shu F'an-tzū and under the jurisdiction of Hsi-ning.
45. Ka-ka.
46. La-ma to-lung-ku.¹
47. Ka-ta su-ch'ih lao. The sources of the Huang ho are near here.
48. Ka-ehr-ma tang.² The four preceding stages are on the pasture lands of the F'an-tzū chief Nam-tso To-ma (or To-ma of the Nam-tso), and under the jurisdiction of Hsi-ning.
49. La-ma cho-k'o-cho.
50. Ts'o ni-pa-ehr.
51. La-ni pa-ehr.
52. Cha-k'o ta-ch'ang.
53. Ma-ehr ch'u cha-mu.
54. Li-pu. At T'u-k'o tang it is a level country with much poison weed.³ Travellers make this stage at night and muzzle their horses.
55. Sha-pa-ehr t'u.⁴
56. Ko-pa-ka chung. The eight preceding localities originally (or have always) belonged to the Pan-ch'en Rinpo-ch'é. They are desert and without human habitations.
57. T'e-men k'u chu.⁵ Here one enters the Kokonor (Ch'ing hai) region. There are Mongol guard houses (*k'a fang*).

¹ Probably Lamatolha, S. of Karma-t'ang.

² *i.e.* Karma-t'ang (ཤར་མོ་མོ་མོ་མོ་), the "Starry plain," the Odontala of the Mongols.

³ Li-pu is Shang in S. E. Ts'aidam.

⁴ Shabarté is a little Mongol camp north of the Bayan gol, and about 40 miles from the village of Baron.

⁵ Probably the Kashu ossu, which flows out of the Timurté range into the Dabesun nor, S. of Dulan-kuo; this village did not exist when this itinerary was written. It was built about forty years ago.

58. Ma-ehr ch'ing la-mi.
59. T'u-lei no-ehr (Dulan nor).
60. A-li t'ang ch'üan (or sources of the A-li).
61. So-ku-la kang.
62. Te-ehr-tun.
63. K'ang-ang la.¹ To reach here the Ya-ma-t'u river is crossed. The seven preceding stages are on the grazing lands of the Ch'ing-hai Dsassak Ch'u-le-ma cha-pu.
64. Sha-la-t'u. To arrive here the Kun-ko-ehr ch'i river is crossed. Belongs to the Ch'a-kan Noméhan.
65. Chu-ehr lang chang-ka. Belongs to the Ch'i-k'o-mo-mu Beileh.
66. Yen-ta-t'u.
67. Ha-t'ao la.
68. Ch'a han o-po.² One crosses the Ha-t'ao mountains to arrive here. The five preceding stations and the three following ones are on the pasture lands of the Ch'eng-lei Beileh.
69. Huo-yüeh to-lo-hai.
70. Huo-ehr-t'u.
71. Jih-ya-la shan (Jih-yueh shan?). The three preceding stations are on the grazing land of Ken-tun Kung (*i.e.* Duke).³
72. Ni-yu-mu ch'i. Belongs to the Tung-k'o-ehr Hutuketu.
73. Tung-k'o-ehr (棟科爾), also called Tan-ka-ehr (丹噶爾).⁴ Here one enters China proper (內地).

¹ A pass over the South Kokonor range into the Buha gol valley.

² *Tsahan obo*, in Mongol, "the white *obo*." *Obo* is a Mongolized Tibetan word, and means "pile of stones." In Tibetan *Do-tong* (རྫོང་ཐོང་), or, according to other authorities, *Do bun* (རྫོང་བུན་), "a hundred thousand stones," referring to the large number which goes to make up one of these monuments. I prefer the first etymology. This locality is probably near the N.W. corner of the Kokonor.

³ Stages 71 and 72 are to be looked for in the Hsi-ning ho valley.

⁴ Huc's Tang-keou-Eul, Prjevalsky's Doukir or Tonkir. Horace della Penna (Markham's Tibet, p. 313) calls it Tongor. He also speaks of Kumbum, calling it Kung-bung. Turner, *Embassy to Camp of Teshoo Laru*, p. 459, calls it Coomboo goombaw (*gomba* = lamascery).

The 75 (73) preceding stages have a total length of over 5000 *li*. If rains have made the river very high, there is a by-road from Hsiang-ti (No. 20), *viâ* Mount Tang-la kung, to Ko-ma, 21 (18?) stages in all, to Ch'u-na-kan (No. 38), where it rejoins the high road.

Hsiang-ti.

1. Ko-ma-ehr. Crossing the Tang-kuung la mountain. This is called the upper road.
2. Na-mu-ch'i.
3. Mien ch'u k'a.
4. La-tsan. The five¹ preceding stages belong to A-jya tsu-ka-ehr cha-pu-sang, a ruler over wild tribes subject to Lh'asa.
5. Tang ch'u-k'a. To arrive here the Tang-la mountain is crossed.
6. Kang-la ch'u-k'a.
7. Chi ch'u. Also called Ha-tun kuo-le.
8. Li-po. Ferry across the Lu-pu-la pu.
9. Ch'a ch'u-k'a.
10. Mi-to.
11. Ch'a-na kung.
12. Tung-pu-li-yeh.
13. Tung-k'uo. To arrive here the Tam-pa-ni la mountain is crossed.
14. To-ehr.
15. Li-ma-ehr ch'a-tung-han Ch'i-li-ch'ia-mu-na.
16. Se-ku-kuo-mai.
17. Ch'i-hsiung. From Tang ch'u-k'a to this point is an uninhabited waste.
18. Ch'u-na-kan.

¹ Cf. what is said previously about Hsiang-ti.

IV.

ITINERARY FROM PA-KO-LI IN ULTERIOR TIBET TO
CHU-LA-PA-LI.(From *Hsi-Ts'ang t'u k'ao*, III. 38, 39.)

In the eleventh year of Kuang-hsü (1885) the Envoy sent to Tibet for the tea ceremony (in connexion with the Empress's death), having heard that this road was a convenient and short one to return home by, got the following minute information about it. (Note of the author.)

From Pakri, following the river¹ in a southerly direction 60 *li*, one reaches Ka-lin-ka, where there are forty odd families. On the road there are poisonous exhalations; the forests are extremely thick, and the mountain roads amidst a mass of rocks befraught with danger.

15 *li* brings one to the palace of Kuo-teng, rajah of Chemeng-hsiung (*Drémajong*).² Here there are ten odd families of Tibetans. Going S.

15 *li*, one comes to Jen-ching-kang (*Rin-ch'en kang*) by a perfectly level road, with a great many trees on the side of it.

Continuing S. along the river, then W. up hill, there is a large pine forest, where travellers pass the night. From this resting place to the top of the range

15 *li*, then down hill.

15 *li* to a place called Kuo-pu, where there is a mud house for travellers to rest in (dak bungalow).

15 *li* over a level road. Then

50 *li* to the other side of a small mountain, then to the top of a mountain

120 odd *li*. The English have built a military road 15 feet broad to this place.

¹ The Ammo ch'u.

² i.e. Sikkim.

- 20 *li* down hill to Na-t'ang, where is a travellers' bungalow.
Near by are sixty or seventy families of Drukpa.¹
- 1 *li* down hill, then along the side of a mountain and 15 *li*
to its top. Here there is an *obo*. To the W. of this
is also India. The adjacent country to the N. of it
is level.
- 20 *li* down hill one reaches some (or a) bamboo house.
- 30 *li* more down hill, and one comes to a river which is
crossed by a wooden bridge. Here there are forty to
fifty families.
- 3 *li*. Thence down hill one comes to a small stream which is
crossed by a wooden bridge.
- 20 *li* more up hill to the top of a mountain. Down hill
10 *li* to Ch'ü-ho-chan (曲河站), where are seven or eight
families living in bamboo houses.
- 2 *li* down hill, and one comes to a large river crossed by a
wooden bridge.
- 10 *li* bring one to a place called To-li-chan (多里占), where
there are five or six families.
- 5 *li* to the top of a black mountain, then down hill
20 *li*, to where are some twenty houses.
- 15 *li* down hill to a big river crossed by a wooden bridge.
- 20 *li* up hill to a foreign official post, where there is one
foreign official and a *t'ung-shih* (interpreter). The
goods of all traders are weighed here, but no *likin* is
levied. Near the office live four or five families and
in the neighbourhood forty or fifty more.
Turning W. when half way up the mountain, one
goes
- 50 *li*, and then reaches Ka-lien lu (噶連魯), where there is
a station with a foreign official, foreign shops and
twenty or thirty families of Hindu traders. All over
the mountain there are dwellings.
- 20 *li* down hill to Li-ni-chü-k'a (裡尼去卡), where is a
large river. In summer it has a great deal of
poisonous substance in its water. Here there is an

¹ People living in black tents.

iron wire bridge (suspension bridge), in dimensions like the Luting ch'iao.¹ The foreigners have a police guard at the bridge. There are four or five shops with about forty or fifty persons.

51 *li* up hill one meets with tea shrubs and tea houses. There are over 500 families and the newly-built houses are innumerable.

50 *li* around a mountain, and one reaches a place called Tsung-mu-la peng-k'a (宗木拉棒喀), where live some 400 or 500 families of English and Hindus, and where there are also 300 to 400 Tibetan families. Here is a foreign official's residence. Three roads leave this place, one eastward leads to Tibet, one south to Kali-ka-ta (噶里噶達), one west to (To)-Chieh-ling. Before reaching the latter place there is a hill called Chu-la pa-li (珠拉巴里), where is a detachment of 500 foreign soldiers. Up and down this hill, one or two *li* brings one to To-chieh-ling (多解嶺). There are 500 or 600 families of foreigners living around Darjeeling and some 500 or 600 families of shopkeepers. The house-building is done by Kuang-tung carpenters, of whom there are 200 odd families. There are also Tibetan carpenters some hundred odd men. To the E. of Darjeeling there are 500 or 600 families of Sikkimese. There is also a Tibetan official and a telegraph line. The English have built a railroad fifteen feet broad.² If one had to go on foot from Darjeeling to Calcutta, it would require three months, but by the railroad cars if he leaves one day at eleven o'clock, he reaches his destination the following day at eleven.

¹ See p. 32, in itinerary from Ch'eng-to to Ta-chien-lu.

² The road-bed was measured.

V.

ITINERARY FROM LH'ASA TO BHUTAN.

(From *Hsi-Ts'ang t'u k'ao*, IV. 13.)

	<i>li</i>
1. Lh'asa to Yeh-t'ang (Nyer-dam)	70
2. Cha-shih-ts'ai	60
3. Pa-tzü	80
(At these three localities there are inhabitants and cultivated ground, corn and willow trees; fuel and fodder are scarce).	
4. Pa-ti	100
(There are inhabitants here and a headman, but little grass and no fuel.)	
5. Lang-ka-tzü	70
(There are inhabitants and a headman; no fuel, but fodder.)	
6. Le-lung	110
(But few inhabitants; no fuel, but fodder.)	
7. Lieh-lung ¹	70
(Inhabitants and cultivated ground. A headman, little grass, no fodder.)	
8. Sha-ma-ta ²	50
(Inhabitants and cultivated ground; no fuel, but fodder.)	
9. Ka-la	60
(Inhabitants and tilled ground; fodder, but no fuel.)	
10. Hsia-la ³	50
(Inhabitants and cultivated ground; fuel and fodder.)	

¹ S.W. of this point a few miles the road meets that from Shigatsé. See Turner, *op. cit.* p. 220.

² Turner's Sumdta, 14 miles from the next station, which he calls Chaloo. See Turner, *op. cit.* pp. 214 and 212.

³ Turner's Teuna (p. 207, *op. cit.*). He makes it 20 miles from Teuna to Chaloo.

11. Pa-ehr¹ 60
 (Few inhabitants; culture; no fuel, but fodder. It belongs to the Ka-pi of Bhutan. At the three localities on the Lh'asa frontier are stationed high Déba, and troops commanded by Ma-pön and Dé-pön.)
12. Hsiang-lang² 40
 (A mountain is crossed before arriving here. Inhabitants. An earthen wall, storied houses of boards and matting. Fuel, fodder, and water. The fields produce rice. The climate is like that of China. From across the mountains (S. of) Pa-ehr bamboos grow.)
13. Jen-chin-pu³ 70
14. Tung-ka la 30
 (These two localities belong to Hsiang-lang.)
15. La-ma lung⁴ 40
 (A large lamasery. Hsiang-lang does not extend beyond this point.)
16. Hsi-mu-to⁵ 50
 (Inhabitants; fuel and fodder. A large lamasery, where resides a high lama, styled the Ch'i-ts'ai ch'i-shu, also called the younger brother of the Noyen lin-chin (Rin-ch'én).)
17. Cha-shih ch'ü-tsung 30
 (Habitations; fuel and fodder. A large lamasery, the summer residence of the Noyen Rin-ch'én.⁶)

From Lh'asa to Tassisudon there are 17 stages, of a total length of 1040 *li*. Continuing on two days more, one comes

¹ Pari, or Pari djong. It is also called in Chinese works Pa-ko li (帕克哩).

² Turner's Sana, 20 miles from Pari. See Turner, *op. cit.* p. 184.

³ Turner (p. 177) calls it the frontier village of Bhutan Rinjipo, also known as Poro, or Parogong.

⁴ Turner (p. 170) refers to a lamasery on the top of Pomala.

⁵ Turner's Sintoka, five or six miles S.S.E. of Tassisudon.

⁶ The Deb Raja. Noyen is a Mongol title.

to a locality called P'ing-t'ang (平湯),¹ which is also a residence of the Noyen Rin-ch'én. As Hsi-mu-to and Tassisudon are cool in summer, he makes them his country residences.

VI.

ITINERARY FROM BAT'ANG VIÂ CHUNG-TIEN (IN YÜN-NAN TO LI-KIANG FU.

(From *Hsi-Ts'ang t'u k'ao*, IV. 14.)

Between these two localities there are two roads :

1°. Leaving Bat'ang one goes W. to Chu-pa-lung, where it crosses the river.² Nine stages brings one to A-tun-tzü. Ten more stages to Wei-hsi-t'ing. The whole road is outside of the valley of the Chin-sha chiang.

2°. Leaving Bat'ang a road leads S. by Liu-shu, Tsu-tui to Chung-tien t'ing in Yün-nan, the whole road lying in the valley of the Chin-sha chiang. Of late years a number of the stations along this route have been abandoned and become ruined. Travellers this way are few. When one enters the Pi-shun (district), there is an uninterrupted succession of savages and brigands (*chakpa*) of Ch'ien-liang, Fu-ts'ui, Mo-yeh, Hsi-lu, Su-chien. In 1878 (4th K.H.) the *Kung-sheng* Huang-Mou-ts'ai from Chiang-hsi, under instructions from the Governor-general of Ssu-ch'uan to visit India to study that country,³ reached Bat'ang; but the natives beyond that locality became suspicious and he was unable to enter (Tibet). So he changed his route and took the road by Chung-tien. The Bat'ang T'u-ssü (Déba) sent soldiers and a *Ku-tso* (古操)⁴ to escort him.

¹ This is evidently Punakka.

² See stage 27, itinerary Ta-chien lu to Lh'asa. The river is the Chin-sha A-tun-tzü is the chiang. A-tu-tsé of the French missionaries, Atenze of T. T. Cooper. Wei-hsi, the French Ouisi, Cooper's Wei-see foo.

³ On this mission see what the French missionaries say in Desgodins' Tibet, p. 167.

⁴ The *Ku-tso* are body-guards of the Déba; at Ta-chien-lu they are called *Agia*.

- Bat'ang. li
1. Hsiao Pa-chung 30
 (Stage). The following day one goes due S. to
2. Lin kou 50
 Up a great snowy mountain. Towards dusk one reaches some black tents, where one passes the night. The whole distance of this stage is 70 odd li 20
 Along the road there is neither water nor grass. No place where one can stop. The following day one follows down a gorge through a virgin forest, and turning S.E., two wooden bridges are crossed, the left-hand one (over a brook) which meets the rivulet from Pang-ch'a-mu. To
3. Tung-la to 50
 (Stage). There are six or seven stone houses. The following day one follows the rivulet S. down its course. The climate becomes warmer. Along the road there dwell people.
4. Chu-wa-ken, a Nyima lamasery 60
 (Stage). There are 300 odd lamas in the convent, the name of which is Hsi-ching t'ang. The temple of Buddha is rather sombre-looking. The following day one continues down hill to
5. Liu-yü 50
 (Stage). Here the climate is hot, the soil fertile and like that of Bat'ang. Near about it there are a number of villages, in which dwell some 300 odd families, all of which bear the single name of Chieh-uo. The rivulet here turns S.W. and enters the Chin-sha chiang. A small valley leading S. opens on it here. Going to the left, eight stages lead to A-tun-tzū. Continuing straight before one, four stages take one to Tê-jung. Going to the right hand and following a little valley, one strikes the road

to Chung-tien.¹ The next day along a road lined with stone houses to

6. Jen-tui 30
 (Stage). The next day the road leads E. through a dense forest, where it is cold and raw. Passing through a gorge, the road becomes level and the temperature warmer. Again down hill, and entering a pine forest, one turns S.E., and following down a valley, reaches
7. Tsu-tui 100
 (Stage). Scattered stone houses, with some sixty odd families. The next day one travels S. along precipitous cliffs and with many dangerous declivities. On arriving at the mouth of the Ko-sha gorge, one sees the Pa-ta-lung river, which comes from a N.E. direction. Its water is a rushing and seething mass. After some *li*, one crosses the river on a plank bridge, and then descends its course some ten *li*. Again crossing the river by a plank bridge, one goes back to its western bank.
8. Ko-kung 90
 (Stage). There are a number of stone houses perched on a high slope. The next day one follows the river S. along dangerous slopes to
9. Ch'iu-mai 40
 (Stage). The next day one continues to travel S. a little W. to
10. Pang-to 40
 (Stage). Here there is a river which comes from the N.E. It is the river of Li-teng san-pa.² The next day, continuing along the river, one comes after 30 *li* to Kung-po-hsi, where there are stone houses in which one can stop over night. If the sky remains clear, one can go 30 *li* further on to

¹ Also called Gui'dam by the French missionaries.

² See Stage 22, Itinerary Ta-chien-lu to Lh'asa.

11. Kung-ma-tung
(Stage). From this point on the people live in tents, but some tens of *li* away from the road. From Tsui-tui to this point the path winds through deep gorges. The next day one goes S. a little E. down hill along the edge of a gorge, and crosses the La-tu river, which receives the Ehr-lang wan ch'u of Li-t'ang,¹ and flows S. At this point it flows into the Pa-ta-lung river. The river is crossed on a board bridge, which is very dangerous and unsteady. Thence going up hill, one comes at the top of a hill to a place called Chia-ch'u, where there are some tens of families of Man-tzū living on the edge of the cliff.

12. Chia-ch'u.
(Stage). The next day one follows the river S. up and down hill and through hollows. A small Man-tzū village is passed, in which there are a number of stone houses. At Ch'a-la-sui one has to clamber through a rocky gorge over bridges hanging along its side. After passing this gorge one comes in sight of the Chin-sha Chiang. All the mountains have a rounded contour (lit. the outline of water). From this point one takes once more an easterly course. The N. side of the river (*i.e.* the Chin-sha) is the boundary of Wei-hsi t'ing. Following along the flank of a succession of mountains by precipices of immense depth, one descends to the Chin-sha Chiang. The whole distance travelled this day is over 60 *li*.

13. A-lu ying
(Stage). The next day one follows the river S E. over a mountainous country, the road widening down hill 30 *li* to Pen-tzū-nan, where

¹ See Stage 22, Itinerary Ta-chien-lu to Li'asa.

there is a ferry boat. On the S. bank there are a few straggling stone houses, and a military post under a sergeant (*Pa-ts'ung*). Going W. one reaches A-tun-tzū in three stages; T'u-ch'eng Kuan is two stages to the E. On the N. bank there is only one Man-tzū family; this is within the jurisdiction of Bat'ang. Pushing on the same day 20 *li* further, one comes to

14. Tu-chao-pi 50
 (Stage). The next day following the Chiang S.E. for 35 *li* up and down hill, one reaches a bridge where there is a guard. It is called the K'eng chung bridge station and is under a corporal (*Wai-wei*); it marks the boundary of Ch'uan-tien-sen. A river comes (into the Chiang) here from the N.E.; it is as deep and broad as the Pa-ta-lung river. Thence one goes due E. out of sight of the Chin-sha chiang. 5 *li* more to
15. Nung-pa ch'ing to 40
 (Stage). Here there are several tens of families. Two small rivers meet here, and flow into the river,¹ which from this point flows south into the Chin-sha chiang. The next day one continues due E. 30 *li* up an acclivity one passes Chi-fung t'ang (or post station). Thence 20 *li* or more to
16. Ni-ch'i. 50
 (Stage). The country is an open plateau. There are 200 odd families living here. The next day one must be up by candle light and travel 20 *li* before daylight. Then 20 *li* more to Chang-to-kuei, where everything becomes Chinese. Here the country is level. Some 40 *li* further on one crosses a lake some tens of *li* broad. The total distance travelled this day is over 80

¹ *i.e.* into the one which flows into the Chin-sha chiang at K'eng-chung ch'iao.

17. Chung-tien¹

(Stage). From Bat'ang to Chung-tien there are 18 (17) stages, of a total length of over 1000 *li*. Chung-tien is administered by an assistant sub-prefect of aborigines (*Fu I-tung-chih*). Its area is over 300 *li*. The language of the native population differs from that of Tibet. They follow both the red and the yellow lamaist sects (*i.e.* Nyima and Gélupa). Outside of the town there is a large lamasery with over 2000 lamas. Leaving Chung-tien, one travels for 80 *li* through a thickly-populated country to

19. Hsiao Chung-tien 80

(Stage). The next day, having travelled 30 odd *li* before daylight, one goes on 10 *li* further up hill to the top of a mountain, where it is cold and very windy. Then down hill 60 *li*, the road tortuous and dangerous. The total distance is 100 *li*. In spring and summer during the rainy season, when there are freshets, one takes a by-road from Hsiao Chung-tien which leads to Ch'u-sha, where it rejoins the main road. It is some 30 *li* longer, the road mostly broad and level.

20. Ko-liu-wan 100

(Stage). The next day, following the Chin-sha Chiang S.E., the temperature becomes hot; the soil is fertile, and produces much rice. The total length of this stage is 90

21. Wu-chu.

(Stage). Here there are resident several hundred families. The next day one continues to follow the Chiang S.E. 60 *li*. Its waters form eddies and whirlpools which look like rugged hills. The tiled roofs of the village cottages, which

¹ T. T. Cooper, *Travels of a Pioneer of Commerce*, p. 392, speaks of it as Tsung-tain. He did not visit it.

- li*
- follow each other in uninterrupted succession, remind one of Chiang-nan.
22. Leng-tu shui 60
 (Stage). The next day the route is E. a little S. After 50 *li* one comes to Mu-pi-wan, where there is a ferry across the Chiang
23. A-hsi-hsün 50
 (Stage). The boundary of Li-kiang Hsien (district). The next day 30 *li* over an uneven country to La-shih-pa, where there is a lake some tens of *li* broad. Then across two hills and a big dyke (*pa*), altogether 70
24. Li-kang F'u.
 (Stage). From Chung-tien to this place there are six days' journey, a total distance of 450 *li*. It was called Li-chün-wan in olden times, and was the chief city of the six Mo-so states, etc.

VII.

PRINCIPAL TOWNS OF THE PROVINCES OF WU, TSANG, AND K'AMS.

(From the *Tu Ch'ing i tung chih.*)

PROVINCE OF WU (ANTERIOR TIBET).

- S.E. 38 *li* Tê-tsou¹ (Dé-chen dzong).
 „ 220 „ Nai-pu-tung (Naya puté).
 „ 251 „ Sang-li (Samyé?).
 „ 260 „ Chui-chia-pu leng (Ch'ü-jyal p'odrang).
 „ 310 „ Yeh-ehr-ku (Yerku).
 „ 337 „ Ta-ko-tsa (Taktsé).
 „ 340 „ Tse-ku (Tsari?).
 „ 440 „ Maa-tso-na (Mantsona).

¹ Distances and bearings taken from Lh'asa. The words in parentheses give the probable Tibetan pronunciation of the names.

- S.E. 440 *li* La-pa-sui (Lapasé).
 „ 544 „ Cha-mu-ta (Gyam-ta).
 „ 560 „ Ta-la-ma tsung (Tarma dzong ?)
 „ 620 „ Shih (?) -lu-na-mu-chi-ya.
 „ 640 „ Shuo-ka (Shoka).
 „ 750 „ Chu-mu-tsung (Chumo dzong).
 „ 770 „ Tung-shun (Tong shon).
 „ 870 „ Tse-pu-la kang (Tsépula k'ang).
 „ 960 „ Na.
 „ 980 „ Chi-ni (Chuné).
 S.W. 30 „ Je-ka-niu (Ré'ka yul).
 „ 115 „ Chu-shu-ehr (Ch'u-shu).
 „ 140 „ Je-ka-ehr kung ka-ehr¹ (Gang-ka dzong).
 „ 330 „ Yüeh-chi ya-lai-tsa (Yalatsé).
 „ 430 „ To-tsung (Do-dzong).
 W. 25 „ Tung kuo-ehr (Dung kar).
 N.E. 92 „ Pa-ta-ko tsa (Pataksé).
 „ 120 „ Lun-chu-pu tsung (Lentsupu dzong).
 „ 150 „ Hei-lu kung ka (Halo kung ka).
 „ 170 „ Peng-to (P'ön du).

PROVINCE OF TSANG (ULTERIOR TIBET).

- E. 191 *li*² Lua pen (Rin-pön dzong).
 „ 250 „ Na-ka-la tse (Nakltsé).
 „ 320 „ Pai-ti (Pedi dzong).
 S.E. 70 „ Pai-na-mu (Pénam dzong).
 „ 120 „ Chi-yang tse (Gyantsé dzong).³
 „ 370 „ Wu-yu-ko ling ha (Wuyüko linga).
 S.W. 410 „ Ting-chi ya (Ting-shé-ya).
 „ 540 „ Lo-hsi ka-ehr (Loshéka).
 „ 640 „ Pa-ehr tsung (Pari dzong).
 „ 723 „ Pen-su-ko-ling (Pensuko ling).
 „ 740 „ Chi lung (Chib-lung).

¹ The largest town in Wu, adds the text, having over 10,000 families. It is on the Tsang-po ch'u.

² Distances and bearings from Shigatsé.

³ It has a population of over 30,000 families and over 7500 soldiers, says the text. This must be the population of the whole district.

- S.W. 760 *li* A-li tsung (Naring ?).
 „ 780 „ Fan ya-la-mu tsung (Huayalamon).
 N.W. 110 „ Shang-na-mu ling (Shangnamai ling).
 „ 810 „ Chang-la-tse (Shanglatsé).
 „ 907 „ Chang-a-pu-lin (Shanpu ling).

PROVINCE OF K'AMS (ANTERIOR TIBET).

- S.W. 600 *li*¹ Chung tsung.
 N.W. 350 „ Tsa-tso-li kang.
 „ 600 „ Po.
 „ 800 „ Su-ehr mang.
 „ 850 „ Lo-lung tsung (Lh'o-rong dzong).
 „ 950 „ Chieh-tung (Chetang).
 „ 1155 „ Shu-pan-to (Shobando).
 „ 1220 „ Ta-ehr tsung (Tar dzong).
 „ 1220 „ So-ko tsung (Sokutsé).
 N. 280 „ Kun-cho-ko tsung² (Kunjo dzong).
 N.E. 300 „ Lit'ang.

¹ Distances and bearings from Bat'ang.

² Or Kon-ch'ok dzong (?).

PART II.

CHAPTER I.

ETHNOGRAPHY OF TIBET AND THE ADJACENT COUNTRIES.

The *Chih kung chih t'u*¹ contains very careful reproductions of the strange costumes of the vassal tribes which come with tribute to Court. The glory of the reigning dynasty is as great as that of Yao and Shun, and there is no locality however remote which does not seek the Sovereign-ruler's presence. The characteristics and outward appearance (of each of our tributaries) are now all well known, and fully recorded, and the descriptions are not confined to vague portraitures, and to notices on the curiosities of land and water, but set forth exactly the produces of the soil.

PEOPLE OF TA-CHIEN-LU.

Ta-chien-lu during the T'ang dynasty belonged to T'u-fan. In the Yüan period six (five?) *An-fu-(shih)-ssü* were established (*i.e.* the country was divided into six, etc.); Tiao-men, Yü-t'ung, Li-ya, Chang-ho-hsi and Ning-yüan. Since the days of the Ming dynasty, when the T'u-ssü of Chang-ho-hsi, Yüan-yo-cheng La-wa-meng came to Court bearing tribute, they have been ever more delighted with the growing virtue of our august Sovereigns, and they are now most devotedly attached to the customs of our country.

The native officials' clothes and hats are made after the Chinese pattern, and on festive occasions, or when calling

¹ 皇清職貢圖 in Nine Books, compiled by a number of prominent officials, under an imperial order, dated 1701, contains pictures and short descriptions of all the nations and tribes of Eastern Asia, and also of quite a number of European nations.

on Chinese officials, their headmen wear *ch'u-ba* of dragon-embroidered satin with high collars, small sleeves and no flaps. On ordinary occasions they wear a plain satin or pulo *ch'u-ba*.¹ All their hats come from Central Tibet. In winter their hats are of brocaded satin with a border of fox or lynx fur, flat tops, a trimming of silk braid, either broad or narrow, and with flaps on both sides. In summer they wear a cotton hat, edged with dragon-embroidered satin or a bit of brocaded stuff. They also wear a silk fringe and a bit of otter fur on top of them. By their left side hangs a short knife; they wear leather boots, called in Tibetan *lh'am* (*k'ang*), and they moreover carry (at their belt) a pouch, a bowl and such like things. In their left ear they hang a bit of red coral or a dark blue turquoise.

From Ta-chien-lu to Ho-k'ou, all the Fan people wear white felt,² wool or coarse pulo *ch'u-ba* and short jackets of pulo. In winter they wear caps of long fur, and in summer silk hats. They also wear in the left ear zinc or iron earrings. They wear leather boots or else they go barefooted.

Well-educated persons carry in their belts a small iron case in which are bamboo pens; it is connected with a small copper or lacquered box for liquid ink. When they want to write, they dip their pen in the ink, then take a piece of skin or paper which they put on the ground and line by making folds in it. Then they put it on their knee and write in horizontal lines from left to right.³

The Tibetan (*Man*) women's mode of dressing the hair consists in parting it in the middle and making two plaits tied together with a red *k'atag* on the crown of the head. Between (the plaits) they wear a silver plaque,⁴ and add

¹ *Ch'u-ba* is the Tibetan name for a long loose gown, closely resembling the Chinese *pao-tzū*. In Turki *juba* is a fur robe. The garment and the name are in general use in Central Asia and also in Russia. See Bellew, *Kashmir and Kashghar*, p. 271, and R. D. Shaw, *Vocabulary of the Turki Language*, p. 90. It is variously pronounced *chuba*, *juba*, or *chogha* in Asia, and *shuba*, or *shubka*, in Russia.

² It is not felt, but a coarse undyed woollen stuff called *lawā*.

³ This is also an exact description of the writing utensils and mode of using them throughout Tibet.

⁴ This plaque or disk is variously called *pongyū*, *kor-kor*, or *chir-chir* (*kyir-kyir*) in Western Tibet.

coral, turquoises, amber, silver coins and mother-of-pearl which hang down behind like a tuft. Their undergarment is a short sleeveless jacket, the outer ones a square shawl and a plaited skirt. On their feet they also wear *tham* (*k'ang*). All rich women wear a big leather belt on which are stitched pearls (or beads) and other jewels.

The merchants of Ta-chien-lu are obliged to take in their service native women, whom they call *sha-pao*¹ (沙鷄). They sell their goods for them, and (the merchants) follow their *sha-bo's* advice as to the price of goods. They act as brokers, and also, as a matter of course, look after all the household work.

The people live in houses called (in Chinese) *tiao-lou* (碉樓), but there are also many one-storied houses at present. The *P'ien hai* (篇海)² says, "A *tiao-lou* is a stone house, the walls of which are like those of a pagoda. The inhabitants go up and down by means of a strong ladder, and they defend them (or can defend them) with guns and cannon." Now in these Tibetan houses the sleeping apartment, the kitchen, the stabling for dirty cattle, are all in one (room), or divided off according to the size of the house.

They drink milk, tea, barley wine (*ch'ang*), and eat *tsamba*, beef and mutton, *tsamba* being made of parched barley. Their religion is the Buddhist. When they are ill, they do not take medicines, but call in lamas, light butter lamps, burn incense sticks, which they stick in water,³ and invoke the gods. When they die, their bodies are simply thrown in the water, burnt, or else fed to vultures and dogs.

They are fond of dancing, singing, and masquerading. Thus some ten or more women, with round (flat) white cotton caps

¹ *Shabo* is an eastern Tibetan word, meaning "friend." The Chinese characters, here used phonetically, mean "sand bastard." *Lao pao-tzŭ* means "a procuress," because, says Wells Williams, s.v. *Pao*, the hen *pao* is said to breed with any other kind of bird. This is a specimen of Chinese wit at the expense of foreigners and their languages.

² This is probably the 詳校篇海, a dictionary published in 1717. I cannot, however, find in my copy of this work the quotation given in the text. The text shows that Tibetan houses were designed with a view to defence.

³ To divine what will be the termination of the disease.

which look like targets, and many-coloured clothes, holding each other by the hand, form a circle. Then they jump about and sing in chorus, keeping such measure that each note is perfectly distinguishable. So we see that different lands have the same amusement. During the last month of the year and at all their different feasts they indulge in this amusement.

From Ta-chien-lu to Lh'asa—though widely separated—the people everywhere are but little different in character, and their customs, and the colour of their clothing, present great similarities and but unimportant differences.

PEOPLE OF LIT'ANG.

Lit'ang is near Ta-chien-lu, and its fashions are influenced by this. The native officials' clothes and hats are made like those of China. The headmen wear *ch'u-ba* of pulo or fine cloth. All those west of Chung-tu¹ usually wear black felt hats, trimmed with sheep's skin, dyed yellow, and with a fringe of hemp thread dyed red. On their feet they wear double-seamed *l'ham* (*i.e.* boots).

The women have a great deal of hair, which they generally make into little plaits rolled up in a knot on the top of their heads, and they ornament (their heads) with quantities of trinkets. But they are not given to cleanliness, and are a sorry lot to look at.

PEOPLE OF BAT'ANG.

The clothes and hats of the native officials (*T'u-ssü*) and headmen of Bat'ang are like those of Ta-chien-lu. The common people generally wear cotton clothes, either black or blue. Their hats, boots and socks are like the Chinese. They do not shave their heads; but when the hair gets long, they cut it with scissors.

¹ 中渡, "the middle ford"; Nya ch'u k'a, on the Nya lung ch'u.

The women wear clothes like those worn at Ta-chien-lu, only they have no head ornaments, and their boots differ a little, having red or green legs.

The headmen of Chiang-k'a wear a gold brocade edging¹ on their hats and have straw soled boots. The women wear their hair in an eight-plait tress arranged like a crown. In their ears they hang big round *na-lung* (i.e. earrings) with red beads hanging from them and a fringe of thread.

The headmen of Shobando (*Shih-pan-kou*) do not shave their heads. They wear *ch'u-ba*. They are a fierce-looking people, and when they go out they carry bows and arrows, guns and lances, and go in parties. If they suddenly see some one, they fire off blank charges so as to frighten him away. Their women do their hair in two plaits, and generally wear white *ch'u-ba*.

The Fan of Atsu, from west of Draya (*Cha-ya*), wear white felt hats and dark blue *ch'u-ba*. Their women wear one plait hanging down their backs; in other respects their ornaments are similar to those of Ta-chien-lu.

PEOPLE OF CH'AMDO AND LH'ARI.

From Ch'amdo to Lh'ari is all a part of the province of Ts'ang. The chief and second Hutuketu of Ch'amdo wear peaked yellow felt hats, violet woollen *zän*,² and leather boots.

From Ssü-tun-i to Lingdo (*Ning-to*) the native headmen and people wear clothing and ornaments similar to those of Central Tibet. The unmarried women of Ch'amdo are the only ones who do not wear their hair dressed, but when they marry they make two flowers of coral resembling daisies, and these they wear on their temples. When they get married, they do not visit their parents (in their house) after the ceremony, but the visit they make them after their nuptials

¹ 金霞 *Chin-chia*, this may be the expression which has become in Tibetan *kincoh* or *chincob*.

² *Zän* is the name of the garment which lamas wear thrown over the left shoulder and around the body, leaving the right arm bare; it resembles the Scotch plaid.

consists in stopping outside the door and there drinking tea and wine. The mothers return the visit in like fashion. In fact women do not like, as a general rule, to go into houses, holding it unlucky.

(The people) carefully avoid going inside the lamaseries. If a lama commits adultery, the two culprits are flayed, then their skins are stuffed with grass and thrown into the water, or exposed in a desert place to serve as an example. This custom does not prevail in Ts'ang.

When the Lh'ari women marry, they make a kind of mirror-shaped plaque, set with turquoises, which they wear on the forehead, and call a *yü-luo*.¹ On the back of their heads they wear a hat called *djamo* (*che loh*), and they stick a needle called *ya-lung* in their hair.

The people of Lu-ma-ling are a bold, sturdy lot, who know how to trade. The women, when unmarried, let their hair hang loose; but when married, they part it in two plaits, which they bind on the top of their heads with a red *k'atag*. In other respects their dress does not differ from that of the Ts'ang people.

As to Central Tibet, every man from the Talé lama and Pan-ch'en erdeni down wears a high-crowned, red-fringed felt hat, a high collared gown, and a string of prayer beads around the neck.

The women either wear their hair flowing down the back, or plaited, or else they wear a red felt summer hat. They know how to make fine felt, which they work up into boots. The women wear ornaments similar to those of Ta-chien-lu, and according to their fortunes. This is a tolerably full description of their customs.

PEOPLE OF MNGARI-K'ASUM.

Mngari-k'asum (*A-li ka-chr-tu*) is west of Ts'ang and continuous with Trashil'unpo and San-sang of Ulterior

¹ This may possibly be རྒྱལ་ལོང་ *yu lung*, "turquoise plaque," but I do not know if such an expression exists.

Tibet. Formerly it was the abode of Jyur-méd ts'é-tän¹ (*Chu-ehr-ma-te ts'é teng*), eldest son of P'olonä.

The people of this country wear a hat over a foot high made of fine brocaded satin; it has a narrow rim and on the top is sewn a tassel. The hats of the women have pearls (or beads) hung all around them, so that they look like crowns; on top these hats are round. Their gowns have round collars and full sleeves, and they wear a long skirt.

When any one meets an official, he does not take off his hat, but lifts his right hand to his head, and repeats the three *hum* (吽 若 三).²

PEOPLE OF THE MURU-USSU COUNTRY.

The Muru-ussu country is North of Ts'ang and borders on Hsi-ning to the East. It embraces the Tam and Horpa (*Ta-mu Huo-ehr*) tribes, and both peoples live mixed together.

The people's clothes and hats are similar to those of the Mongols. The women wear white sheep skin or fox skin hats. They fasten to the end of their plaits mother-of-pearl beads and big and little copper rings, which reach down to their ankles and jingle as they walk. They wear *ch'u-ba* and belts with mother-of-pearl fastened on them. Their boots are of leather with leather edging, but there are also other styles.

¹ འཇུར་མེད་ཙེ་ཏན་. He filled the offices of Djassak and first-class Tai-chi. He was later on made Pu-kuo kung (Duke), and Hu-kuo kung. *Hsi-yü tung wen chih*, B. 24, p. 7. "Alikartu used to form under former dynasties part of Nepal, but since the time of the Ming dynasty (fourteenth century) it has paid tribute to China."—*Hsi-Ts'ang t'u k'ao*, III. 33. The tribute-bearers brought to Court gold pagodas (*t'o*), Buddhist books, wonderfully fine horses, and native products.—*Ibid.*

² The Hsi-Ts'ang chien wen lu, II. 6, from which the text is taken, has, "When a person meets a superior, he does not take off his hat and put out his tongue, but bows down very low and with the middle finger of the right hand raised before the mouth he repeats the three syllables *om, ma, hum* (འུ་མ་ཏུ་). This is an abbreviated form of *om mani padmé hum*.

PEOPLE OF BUTAN.

The Bruk-pa (*Pu-hu k'o-pa*) country is S.W. of Ts'ang. It used to form part of Western India (西梵國).¹ In the tenth year of Yung-cheng (1732) it gave in its allegiance (to China).

The climate of this country is hot, and the products of the soil the same as in China.² Travelling thence southward for over a month, one reaches the confines of India.

The people wrap their heads in white cotton stuff like a turban. They wear gowns with high collars, a white shawl over their shoulders and carry in their hands prayer beads.

The women wear their hair in a knot behind and have silk caps. They wear red gowns, flowered skirts and black shawls over their shoulders. They hang on their heads beads, and a fringe falls down all around them to their shoulders.

The greater part of this people belong to the red-capped lamaist sect (*Nyimapa*), and read the Buddhist works.

SAVAGE TRIBES OF LHO-YUL.

The country of the Lho-yul (貉猿) savages is several thousand *li* south of Lh'asa.³ The people are called Lh'o-

¹ *Hsi fan kuo* was a vague designation used in old times for all West of China.

² *Hsi-Ts'ang fu*, p. 33, has it that Butan has over 40,000 families. The whole country contains 50 towns, big and little, and 25,000 lamas. *Bruk-pa* (འབྲུག་པ་), or Lh'o bruk-pa, is still the name generally used in Tibet to designate Butan. Mr. B. H. Hodgson calls the Butanese Lhopa, or Dukpa; the latter word is the Brukpa of the Tibetans, which is colloquially pronounced Drukpa, or Drupa. Bhutan is under the supervision of the Chinese Amban in Tibet, as may be seen by reference to the *Peking Gazette*, Oct. 27, 1885.

³ Huang Mou-tsai, as quoted in the *Hsi-Ts'ang t'u k'ao*, VIII. p. 38 *et seq.*, says: "From E. of Assam (亞山) to W. of Bat'ang, from S. of Kiang-ka (Gartok) to N. of T'eng-yueh (Momiën) live, cut off from all the rest of the world, savage tribes, who, from remotest antiquity, have but rarely been visited." Further on he states that the natives of Assam are Lao-kuo-pa savages, but believe in the Buddhist faith. Butan, he says, also has Lao-yü savages along

k'a (老卡). It is a savage and brutish race, which knows nothing of the Buddhist faith. The people make gashes in their lips and daub the cuts with different colours. They are fond of eating salt. They do not cultivate the soil, neither do they weave, and they live in caves. Their winter garments are made of the skins of wild beasts and their summer ones of leaves. They hunt wild animals, but they also catch all kinds of noxious insects for food.

All criminals in Central Tibet (*i.e.* kingdom of Lh'asa) are sent to the country of the Lh'o-pa of the Nu chiang,¹ who devour them.

PEOPLE OF NEPAL.

Bal-po² (巴勒布), or Peur-bu (巴爾布), also called Pieh-pang (別蚌), is south-west of Tibet, and reaches to Nielam. It requires about two months to reach this country (from Lh'asa). The climate is hot and the country produces rice, cereals, vegetables, fruit, silk, cotton, and peacocks.

Formerly there were three *Khans*, the Pu-yen han (Pātan rajah), the Yeh-leng han (Bhāt-gāon rajah ?), the Ku-ku-mu han (Kat'mandu rajah). In the tenth year of Yung-cheng

its northern and eastern border. They are also called *Atsara* (Sanskrit Raksha), hence, probably, the charge of cannibalism. Abbé Desgodius identifies the Lhopa (ལྷོ་པ་), or Slopa (སྤོ་པ་), with the Abors. According to Huang Mout-sai the name extends to the Lissus, Mishmis, Lepchas, etc., all called Mon (མོན) by the Tibetans.

¹ See *infra*, the chapter on the rivers of Tibet.

² Bal-po is the name usually given Nepal by Tibetans; the Newārs are known to them as *Peurbu* (*cf.* Parbatiya), and the Gorkhas as *Gurka*. Pieh-pang may be intended to transcribe the word *Pātan*. Some Chinese authors call the Gorkhas Guk'ar, but the name is usually transcribed Kuo-erh-ka (廓爾喀). The name of the capital, Kat'mandu, is transcribed (*Hsi-Tsang Lu K'ao*, VIII. p. 4) *Chia-te-man-tu* (加得曼都), but more frequently it is called *Yang-pu* (陽布), possibly intended to transcribe the name Yindēsi, which is one of the names of this city. The *Sheng-wu-chi*, V. p. 30, gives Nepal a population of 54,000 families, an estimate much too low.

(1732)¹ Nepal sent an embassy to the Imperial Resident at Lh'asa with a petition to the Emperor that it might become a tributary of the Empire. Later on the Gorkhas united all the tribes under their rule.

In the fifty-third year of Ch'ien-lung (1788²) La-na pa-tu-erh (Ran Bahādur Sah), chief of the Gorkhas, having acted dishonestly in his dealings with Tibet, the Imperial troops advanced to a great distance and subdued the rebel barbarians, who sent a chief called Ma-mu-sayeh with tribute to Court.

This people shave (part of) their heads and plait the hair from one temple to the other in a little queue. They have short beards like the Mohammedans of Hsi-ning (in Kan-su). To beautify themselves they trace two vertical lines with white clay on their foreheads, and make a red circle between the eyebrows; they also have gold or pearl earrings. They wear cotton turbans; those of poor people are white, those of the rich red;³ their gowns are either black (or blue) or white, and have narrow sleeves. They use cotton girdles and wear pointed leather boots. They carry a short sheath-knife (*kukhri*) shaped like an ox-horn, and on their arms they have a leather shield varnished black. The roads in this country are so narrow that three persons can scarcely walk abreast.

The women let their hair hang naturally, go bare-footed, and wear gold or silver rings in their noses. They comb their hair, bathe themselves, and are exceedingly neat.

¹ The year of Jaya-prakāsa Malla's accession to the throne.—D. Wright, *History of Nepal*, p. 223.

² In 1788 the Gorkhas invaded Sikkim; it was only in 1791 that they marched to Shigatsé and plundered the town. For a full account of this war, see *Kuo-erh-ka chi-lüeh*, Bk. I., *Sheng-wu-chi*, V., and D. Wright, *op. cit.* p. 260. The Ma-mu-sa-yeh of the text may be Wright's Mantrinnyak Damodar, who was one of the Gorkha generals during the war.

³ 纏頭 *Ch'an-t'ou*, "turbaned," is the name given in Kan-su and Chinese Turkestan to all turbaned Mohammedans. In Tibet the name *K'a-ch'ü* (ཀ་ཅུ), originally only used to designate Kashmiris, has come to be used for all bearded and turbaned foreigners, more especially Mohammedans.

Withal (the Nepalese) are an intractable people, and are now again in open rebellion, and have invaded Tibetan soil. But they look with trembling towards the Emperor, for well they know that his troops can exterminate rebels at a single blow, annex their country to our frontiers, and make them our borderers for evermore.

And so I have endeavoured to carefully state everything relating to this country that I have been able to get together.

APPENDIX ON PAI-MU-JUNG (白木戎).

Travelling some ten days from Sair in Ulterior Tibet one comes to the border of Pai-mu jung (Sikkim).¹ Travelling

¹ Perhaps it would be more accurate to transcribe Pai-mu jung by Pari djong. The *Hsi-Ts'ang t'u k'ao*, VIII. p. 40, says that this country is N. of Sikkim (西金), and is also called Chupar (失巴爾). Bk. 10 of the same work says that the Tso-mu-lang (Tuulung, in Sikkim) tribe touches it to the W. But from the details in the text we must understand, I believe, the whole country occupied by the Lepchas. The *Hsi-Ts'ang fu*, p. 33, has the following: "After ten days of steady travel from Sair, in Ulterior Tibet, one reaches the frontier of Pai-mu jung. Travelling steadily for 18 days in a S.W. direction from Sair brings one to the Tsung-li kou pass, where there is a precipice, probably 150 feet deep, which travellers cross by means of wooden ladders, and which is impassable for horses. Eight days from this point is Pai-mu-jung. The prince's residence is called Lao-ting-tsai, and all the houses (in it) are on top of a mountain. The former prince was Ch'a-to-lang-chieh, who was succeeded by his son, Chü-mieh lang-chieh. The people are divided into clans. . . . There are two large convents, the one Ta-shi-ting (Tassiding, see Hooker, *Himalayan Journal*, vol. i. pp. 297, 307), and the other Pai-ma-yang-ching (Pemiöngchi, *ibid.* p. 307); there are also 15 small temples. . . . This country confines on Butan (to the E.), S. of it is Wai-wu-tzū, W. Nepal, N. Jih-kai-tzū, of Ulterior Tibet. Travelling from Pai-mu-jung 10 days one comes to the Hsiao Hsi-t'ien (小西天), the residence of Prince Pu-erh-ya. Thence by ship on the sea for a fortnight to Ta Hsi-t'ien (Persia), which Chang-chien of the Han is said to have visited." The above points to Sikkim as the country described; but there are so many contradictory statements in the different notices concerning this region, arising undoubtedly from the author's knowledge only being hearsay, that it is useless to attempt to locate this region too closely. At the present day Sikkim is called Che-meng-hsiung (哲孟雄), the native name being Dré-mo-jung (འབྲུག་མོ་རྩེ་རྒྱུ་རྩེ་མོ་). The Chinese first established posts in Sikkim after the Gorkha War of 1792, and at the instance of the Rajah. See Turner, *Embassy to the Court of the Teshoo Lama*, p. 441.

thence for over a fortnight one comes to the Tsung-li k'ou mountain (Kongra la ?), which is so steep that travellers have to cross it by means of wooden ladders. A few days more of travel bring one to the inhabited pasture lands of Pai-mu-jung.

A number of different tribes live here; one called Meng (蒙 *i.e.* the Moing valley); the people wear cotton garments and do not follow the Buddhist faith. Another called Tsung (總) paint multicoloured figures on their faces in youth. In another tribe, called Na-ang (納昂 Rangri?) neither the men nor the women wear any clothing, but envelope the lower part of their bodies in a strip of white cotton; they sleep with a billet of wood as a pillow. Another tribe is called Jeng-sa (Rang ch'u valley?); the men wear short gowns reaching to the knee, the women a cotton petticoat, but they have no clothes to cover the shoulders, but all the people of Pai-mu-jung wear Tibetan silk shawls over their shoulders. When they go about they all carry a knife in their girdle.

The climate is hot, the products of the country comprise rice, vegetables, barley, beans, wheat, fruit, large *chü-shao* sheep (牯 羚 羊),¹ big-eared swine and goats, also wild elephants, unicorns, etc.

(This country) is also called Hsiao Hsi-t'ien,² it is conterminous with Chu-pa (Chumbi valley?), and the Pa-lung river (Par ch'u) forms the frontier between them.

Going east from Pai-mu-jung one comes to Chu-pa, south to Wu-pen-tzü³ of India (西天),⁴ west to Nepal and north to Jih-kai-tzü,⁵ which is the name of a mountain behind the

¹ These characters are used phonetically, they have no meaning in Chinese.

² Cf. what is said in the *Hsi-Ts'ang fu* in note on the preceding page, which does not at all agree with the text, which, however, is probably correct in this particular.

³ Wai-wu-tzü in the *Hsi-Ts'ang fu*, as quoted in note on the preceding page.

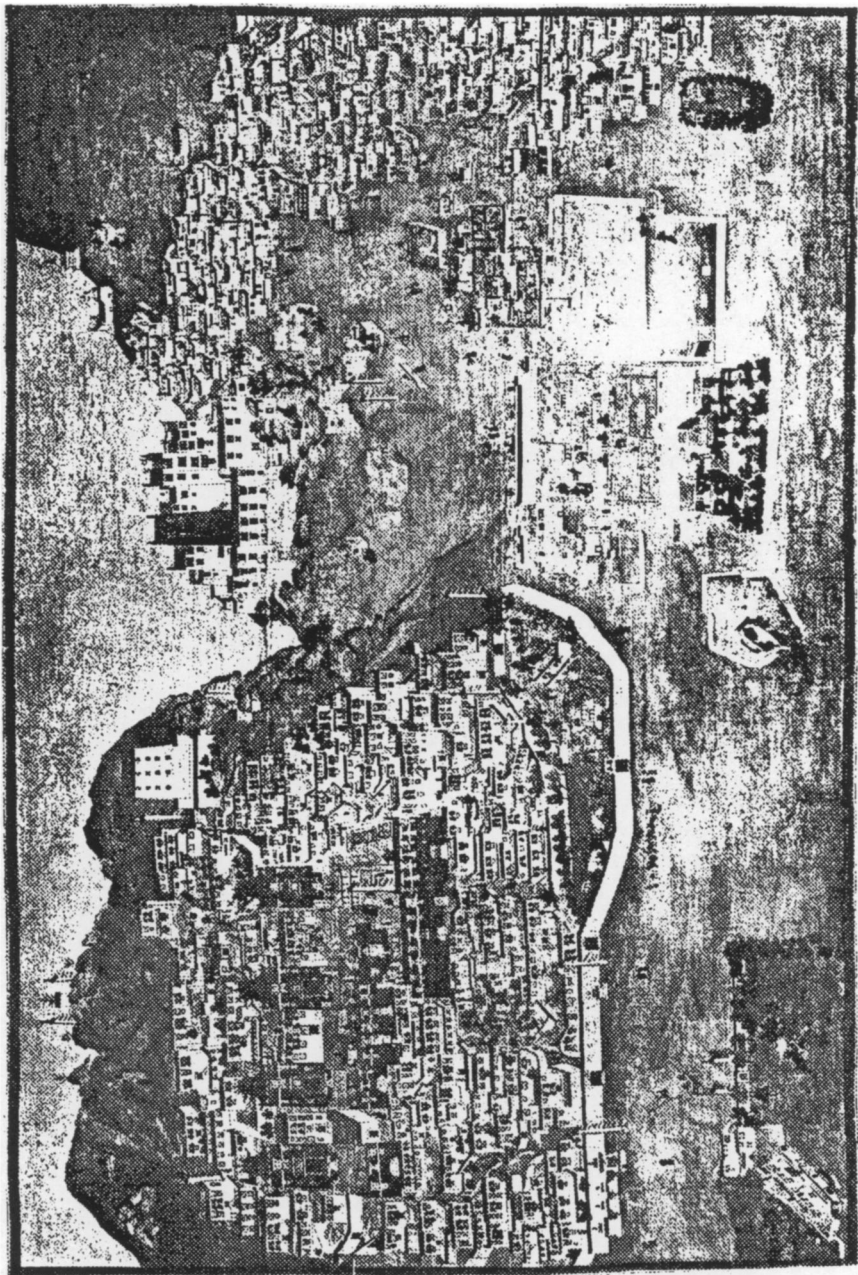
⁴ Hindustan is frequently called *Yu-na-te-ko-ko kuo* in Chinese. This is the Mongol *Encdkek* or *Hendkek*, a word frequently used by Tibetans who have travelled in Mongolia, or China. Turner, *op. cit.* p. 288, took this word (which he transcribes *Kunani*) to mean Egypt, and indulged in some speculation on the strength of it.

⁵ 日蓋子 looks as if it might be used to transcribe the name Shigatsé, or possibly Bogle's Rinjaitzay Castle, N. of Trasil'unpo two days' journey.

lamasery of Trashil'unpo. Travelling west from Pai-mu-jung some ten days, one comes to the border of Hsiao Hsi-t'ien (Nepal?), thence some ten days and one comes to (the city of) Hsiao Hsi-t'ien. Travelling thence by boat for about a fortnight one comes to Ta Hsi-t'ien.¹

¹ 大西天 is used in Chinese historical works to designate Persia, but it cannot have that meaning here. The text probably alludes to navigating the Ganges. The contradictions in the text arise from this work being purely a compilation.

[*To be continued.*]



W. Oring, Collection, Peckham, 5. F.

TRASMILUNPO AND THE TOWN OF SHIGATSE.

JOURNAL
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THE ROYAL ASIATIC SOCIETY.

ART. IV.—*Tibet. A Geographical, Ethnographical, and Historical Sketch, derived from Chinese Sources.* By W. WOODVILLE ROCKHILL, M.R.A.S.

(Continued from page 133.)

II.

History of Tibet.—Chronology.—Annual Feasts.—Army.—Criminal Laws.—Taxes.—Levy of Troops.—Government.—Dress.—Food.—Forms of Politeness.—Marriages.—Funerals.—Dwellings.—Medical Science.—Divination.—Markets.—Workmen.

INSCRIPTION COMPOSED BY THE EMPEROR K'ANG-HSI ON THE
PACIFICATION OF TIBET.

Formerly in the seventh year Ch'ung-tê (A.D. 1643) of the Emperor T'ai-tsung-wen, the Panch'en Erdeni, the Talé lama, and Ku-shih han (Gushi khan), knowing of the appearance of a superior man in the eastern country, sent envoys for the express purpose (of seeing him). They were only able to reach their destination by passing through hostile countries, and after several years they arrived at Sheng-ching (Mukden). This was eighty years ago. (These princes) were all alike doers of good works and liberal patrons (of the clergy), and peace and happiness reigned (in their

land). But after the death of the Talé lama, the Déba¹ kept the news hidden from Us, and for sixteen years he madly ruled according to his caprice. La-tsang put him to death, and then Religion reappeared. For this reason We acceded to the united supplications of La-tsang and all the princes of the Kokonor when Chih-wang a-la-p'u-tan in his foolishness fomented troubles. He excited to rebellion the Chun-ko-ehr (Sungans), who committed riotous acts of open rebellion, burning down the Talé lama's (monument), leveling to the ground the pagoda of the fifth Talé lama, polluting the Pan-ch'en, destroying the convents, and killing the lamas. Glorifying in being the champion of the Faith, he was in truth but its destroyer, seeking stealthily to take for himself the country of Tibet.

In view of these lawless deeds, We ordered one of Our sons (lit. a Prince) to take the command of a large army, and We sent Our other sons and grandsons with a corps of 10,000 Manchus, Mongols, and Green-banner men. Marching on through malarial countries, nothing daunted, they kept on to their destination. Three times the rebels attacked their camp in the dead of night, but Our soldiers repulsed them heroically with loss. All the rebels were dismayed and fled far away, and not (another) arrow was shot. Tibet was pacified, and the Law again held its sway. We conferred a diploma and seal on the Hu-pi-ehr-han (*hubil'han*) and enthroned (him as) the sixth Talé lama. The abode of meditation was peaceful and tranquil, and all the monks and laymen of Tibet could enjoy the possession of

¹ It ought to read Desi, or ཇེ་སྟེང་པོ།. This celebrated minister was called *Sang-gyê-jya-tso* (སངས་རྒྱལ་མཚོ།). He is also famous as an author; he wrote the *Vaidurya dkar-po*, the *Vaidurya sngon-po*—the first an historical, astronomical, and astrological work, the second a medical one, also the *Gyah-sel*, or "Effacer of stains," refuting criticisms on his works, etc., etc. See Cao'mu, *Tibetan Grammar*, p. 191. According to the *Sheng wu chi*, V. p. 5, he appears to have had friendly relations with Wu-san-kuai, after the commencement of his rebellion in 1674. This work contains a full account of *Sang-gyê-jya-tso's* regency and intercourse with China.

their own. Then all the officials and the people declared that the imperial troops in the western campaign had marched through unhealthy countries, over bad and long roads, and had in less than six months completely pacified the country; no such deed had ever been accomplished since the days of old. Moreover all the Mongol tribes and the princes of Tibet memorialized Us as follows: "The courage and forethought of the Emperor places him far higher than the greatest generals. Since the troops of the Emperor have come and swept away the foul fiends which had shown themselves, the Mongols are able to devote themselves to religion as of old. All the people of K'ams, Tsang, and Wu can live in peace and happiness, all the burning wrongs being extinguished. 'Tis for this that there is no one in the whole world who does not extol without ceasing the exalted virtue and great merit (of the Emperor). We respectfully beg that you will bestow on us a commemorative tablet written in your hand, to be engraved on stone and set up so that it may be an everlasting testimony."

Although We are unworthy of this honour, still, it being such a general and persistent request, We have composed this writing, and have had a stone erected in Tibet,¹ so that Chinese and foreigners might be made aware of the fidelity of the Talé lama during three reigns,² and the sincerity of the devotion of the tribes to the teaching of the Faith. We have done this the more readily that rebellion has vanished, peace has been re-established, tranquillity reigns, and Religion is flourishing.

¹ *Hsi-Ts'ang* must here, as also very frequently in this book, be understood as meaning Lh'asa.

² Or it may be three dynasties (三 代), i.e. Yüan, Ming, and Ch'ing. The stone tablet bearing this inscription is in front of Potala, facing the city.

I.

HISTORY OF TIBET.

To describe the customs of a remote and wild country is a difficult task; there are even people who say that its remoteness makes it unworthy of notice. But the reasons of its institutions, the rude manners of its people, their forms of politeness, are all in strict accordance with each other. The perils and varieties of its mountains and waters, and its natural productions are all in relation with the localities, and result from the climate. It is not right then to say that it is a wild, savage country and not to be written about.

There were from of old works on the Hsi-yü, but how full of errors and how inelegantly written! Now I have carefully revised and corrected each one of them, and have compiled (the present work). From (the chapter) on ranks onwards, I have followed the official records, dividing my work into a great number of sections. I have also given a description of the early history (of the Tibetans), and paragraphs on all important points.

Although I cannot write like a literary graduate, setting forth each point about every different locality, yet I have described the character of the people, their idiosyncrasies, the natural productions and the articles of manufacture of each locality, the divisions of the mountain chains, where the rivers and streams have their sources, and the temperature of the different seasons. One may therefore find on inquiry something about climbing the mountains, the obstacles in the path, the limits of the sandy wastes, the heat of the body, the cold of the hands, and the localities where tornadoes (lit. calamities brought by the wind) and devilish annoyances (may occur), for all these have I described.

However extraordinary (what I relate about) the presence of spirits occasioning strange events, their supernatural character, the abstruse nature of the influences at work, their unhallowed actions, these statements may be trusted

and corroborated, and are nowise the vain growth of my imagination. All savants and sages may examine what I have written on the subject.

The country of the Tangutans of Hsi-Ts'ang, also known as the tribes of T'u-po-te, was called during the Ming period Wu-ssü-ts'ang.¹ This people's origin is traced back to the old San-miao tribes. Shun sent the San-miao to San-wei, which corresponded (to the modern) K'ams, Wu and Tsang (see Edict of the Sixtieth Year of K'ang-hsi, A.D. 1721).²

Later on (Chou) Ping Wang (B.C. 770), having removed to the East, the Ch'iang (羌) harassed China. The rebels took up their abode between the Yi and Lo of the Lung shan.³

Ch'in Shih-huang built the Great wall. Han Wu-ti forbade such of the Ch'iang as lived on the frontier from entering (inside the wall); they were hence called Hsi Ch'iang [Ch'iang to the West (of the wall)].

In the time of Ch'in Hwai-ti (A.D. 307, 313) lived Ch'ang, the son of Yao I-ching, of the Chih-t'ing Ch'iang. He overthrew the Ch'in dynasty,⁴ and was made Emperor, holding his court at Ch'ang-an (Hsi-an Fu). Later on (the Hou Ch'in) dynasty was overthrown by Liu-yü.

There were altogether over a hundred allied tribes of the Hsi Ch'iang scattered between the Yellow River, the Hsi-

¹ Wu-ssü-ts'ang (烏斯藏) represents the Tibetan འཕྲུག་ཡུལ་ pronounced *Hu*, the province in which Lh'asa is situated. The name Tangutau was originally applied to tribes of Turkish origin living in the Altai. See *Hsi Ts'ang fu*, p. 1.

² Published in the *Hsi-yü kao ku-lu*, XVI. p. 1. San wei shan, says the commentary to the *Hou Han shu*, is S.E. of Tun-huang Hsien of Sha ch'uan. It has three peaks, hence the name *San wei*, or "three heights" (三危). See also *Shu ching*, II. 1.

³ 洛, probably the Yi ho and Lo-yüan in Kun-su. This paragraph is taken from the *Hou Han shu*, Bk. 77, which contains further interesting details. The *Shih chi* and the *Ch'ien Han shu* contain nothing important on the subject.

⁴ He dethroned Ch'in Fu-kien in A.D. 385. See Mayers' *Chinese Reader's Manual*, No. 902.

ning River, the (Yang-tzü) chiang, and the Min.¹ Their head chief lived west of the Hsi-chih River, also called the River of Lo-so.²

During the Wei, Chou and Ch'i dynasties the Ch'iang gradually extended, but they had no relations with China.

In the K'ai-huang period of the Sui (A.D. 581-601) there lived to the west of Tsang-ko³ a certain Lun tsan-so (po?). He vanquished the T'u-hun (of the Koko nor), took possession of their country, and founded a kingdom with his residence west of the Ch'i-pu ch'uan (岐布川). He changed his family name to that of Tsu-po-yeh, and the kingdom was called T'u-fa (秃髮), incorrectly pronounced (or which has been perverted into) T'u-fan (吐蕃).

In the eighth year Cheng-kuan of the T'ang (A.D. 634), the Tsang-pu Lung-tsan (*tsang-pu* means "king") sent tribute-bearers to Court and begged for a wife. T'ai-tsung would not consent, then the T'u-fan assembled their forces on the western border of Sung Chou (Sung-p'an in N.W. Ssü-ch'uan)

¹ 河湟江岷. The Hsi-ning River of Kan-su is often called the Huang. The Min here referred to flows into the Yang-tzü at Chia-ting in Ssü-ch'uan.

² 析支水. The river which flows south of Lh'asa is still called Chi ch'u (𣎵). The text reads *Lo-po* (邏婆), but the latter character should be 婆, now pronounced *so*, but formerly *sa*. In the T'ang shu Lh'asa is called *Lo-hsieh* (邏些). The old palace of the kings of Tibet was some 100 miles S.E. of Lh'asa, on or near the right bank of the Tsang-po.

³ 羊同 comprised parts of Ssü-ch'uan, Hu-nan Kuei-chou, and Kuang-hsi. Playfair, *Towns and Cities of China*, No. 7393. The T'u-hun, or T'u-ko-hun, came originally from Liao-tung. Their capital was a few miles W. of the Koko nor. Probably Lun tsan-po is *Nam-ri srong-tsan* (གནམ་རི་སྟོང་བཅེན) the father of Srong-tsan gambo, the Lung-tsan of the text. Tsan-po (བཅེན་པོ) is a Tibetan title corresponding to the Sanskrit *Acharya*. The Ch'i-pu ch'uan is identical with the Hsi-chih river mentioned previously. The old sound of *fu* in T'u-fa was *bat* or *pat*; consequently T'u-fa represents *Teu-pen* (ཐྱེན་པེན) our "Tibet." Conf. Introduction, p. 1.

and committed ravages. T'ai-tsung ordered 50,000 troops to march against them, and attacked them. Lung-tsan in great consternation retreated, sent tribute-bearers to apologize for his misdeeds, and renewed his request for a wife. T'ai-tsung gave him Princess Wen-cheng (*Wen-cheng Kung-chu*),¹ a member of his own family, and ordered Tao-tsung, Prince of Chiang-hsia, to direct the marriage ceremonies. Lung-tsan went in person as far as the source of the Yellow River to receive her, and conducted her back (to Lh'asa?). He had erected for her a palace built² with ridge-poles and eaves (in Chinese fashion). The princess, disliking the reddish-brown colour put on the faces of the people,³ the Tsan-po ordered the practice to be discontinued throughout the realm. Moreover he himself put on fine silks and brocades, instead of felt and skins, and gradually took to Chinese customs. He sent the children of the chief men to request admittance to the national schools (of China), there to study the classics, and he furthermore requested Chinese scholars to compose his official reports (to the Emperor). Kao-tsung conferred on Lung-tsan the title of Fu-ma tu-yü⁴ and Prince of Hsi-hai (the Koko nor). He (Lung-tsan) asked for silk-worms' eggs, for stone crushers, and presses for making wine, and for paper and ink makers. Everything was granted, together with the almanack.

Chi-lu-so-tsan,⁵ grandson of the Tsan-po, having succeeded him on the throne, also requested a wife (of the Emperor). Chung-tsung gave him his adopted child, the daughter of the Prince of Yung, the Princess Chin-Ch'eng. The Emperor, who loved her dearly, pitched his tent at Shih-p'ing Hsien,

¹ She is always spoken of by Tibetans as Kong-cho, and is supposed to have been an incarnation of the goddess Drolma.

² The Marpori podrang, which was to become in after ages the palace of the Talé lama. For a complete translation of the text of the *T'ang shu*, from which this part of our work is taken, see S. W. Bushell, J.R.A.S., New Series, Vol. XII. p. 439 *et seq.*

³ Possibly refers to the custom, now general among the women of the country, of smearing their faces with *tau-ja*.

⁴ This title was given to the husband of an Imperial princess.

⁵ *Khri-lde gtsug-bstan mes Ag-ts'oms*, pronounced *Tri-dé tsug-tan mé Ak-ts'om* in Tibetan; but he was not the immediate successor of Song-tsan gam-po. Mang-song mang-tsan was Song-tsan's grandson, and successor in 650. The *T'ang shu* states the facts correctly.

on the edge of the Po-ching lake, and called the princes, dukes, ministers, and the T'u-fan envoys to a feast. When the wine had been drunk, he ordered the T'u-fan envoys to approach, when he told them that the Princess was young, and that her marriage in a distant land tore her away from his parental affection. For a long time he could not repress his sobs, then he ordered Li-chiao and other scholars, seventeen in number, to compose farewell verses. The name of Shih-p'ing Hsien was changed to Chin-ch'eng Hsien, and this spot (*i.e.* the edge of Po-ching lake) was called Fen-che, "the place of the mournful separation."

The Princess, having arrived in T'u-fan, had also a palace built for her residence.

In the reign of Jui-tsung (A.D. 710-713) Yang Chü-shou was bribed by the T'u-fan to petition that Chiu-ch'ü (九曲) of Ho-hsi be given Princess Chin-Ch'eng as part of her dowry.¹ Shortly after this they revolted.

In the seventeenth year of Hsüan-tsung (A.D. 729) the T'u-fan, trusting in their power, had the insolence to send a *piao* (表 "statement") to the Emperor. The Emperor was angered, and sent a general and put them to rout, and again they sued for peace. The Emperor ordered an envoy to go to Princess Chin-Ch'eng, and the T'u-fan again sent letters to the Court with tribute. The Princess requested in her own name copies of the *Mao shih*, *Li ki*, *Tso-chuan* and *Wen-hsüan*, all of which were granted her, notwithstanding the remonstrance of Yü Hsiu-lieh.

In the twenty-fourth year (A.D. 735) the eunuch Ts'ui Hsi-yi, a white dog having been killed as a sworn covenant, deceived the T'u-fan and defeated them by this ruse on the Ch'ing hai (*i.e.* Koko nor). They again ceased to send tribute.

¹ 湯沐地. I follow Bushell in translating this expression by "dowry."

I have read somewhere, I cannot recall where, that some Emperor of China used to make over to the Empress a certain territory for her skirts, another for her hair-pins, another for her fans, and so on. Literally, *t'ang mu ti* would mean "the hot bath place, or territory." In Xenophon's *Anabasis* we read of certain villages being given to the queen "for her girdle."

In the twenty-eighth year (739) they plundered Wei Chou,¹ but they were defeated, and the city of An-jung was taken, and its name changed to P'ing-jung.

In the spring of the 29th year (740) the Princess Chinch'eng died, and the T'u-fan came to bring the news. They also sued for peace, which was granted them.

Later on, in the Ch'ien-yüan period (758-760), availing themselves of the dissensions of the T'ang, they got possession of all the western frontier (戎 境).

During the reign of Su-tsung (756-763) the T'u-fan sent envoys to make a treaty, and Kuo Tzū-i ordered them to smear their lips with blood at the Hung-lu-ssü,² according to the custom of the Fan barbarians.

In the first year Kuang-t'ê (of T'ai Tsung) (763), the T'u-fan, the capital being unguarded, entered Ch'ang-an with the assistance of the degraded general Kao-Ting-hui, and raised to the throne as Emperor the Prince of Kuang-wu. Kuo Tzū-i returning, took such measures that the (T'u-fan) troops were disconcerted and fled.

In the second year Chien-chung (781), the T'u-fan requested that the frontier be fixed at Ho-lan-shan (賀 蘭 山).³ In the fourth year (783) they sent officials to make a treaty at Ch'ing shui (the Koko nor?), and in front of the Ta-chao (*i.e.* the Jo k'ang of Lh'asa) is the tablet of the treaty between the nephew and the uncle (then concluded).⁴

In the first year Hsing-yüan (784), the T'u-fan assisted Hun Chien in defeating Chu Chi at Wu-ting ch'uan of Wu-kung. Ching Chou and Ling Chou,⁵ which had been granted them as a recompense, were not however given

¹ Near Wen-ch'uan in Ssü-ch'uan. An-jung, or P'ing-jung, is the modern Ch'in-an, near Ch'in-Chou, in S.E. Kan-su, on the road to Hsi-an.

² Or Court of State Ceremonial—one of the four minor courts. See Mayers' *Chinese Government*, p. 27.

³ I am unable to give this mountain's modern name. It is probably in Kan-su.

⁴ See Bushell, *op. cit.* p. 486 *et seq.*

⁵ 涇州 in the P'ing-ch'ing Ching circuit in eastern Kan-su. 靈州 also in Kan-su in the Ning-hsia department, but on the right side of the Yellow River.

them, so the T'u-fan, pretending that they wanted to conclude a treaty, attacked Hun Chien and overwhelmed his troops, Hun chien barely escaping with his life. After this they committed great ravages, and raided the Wu shan and Ch'ion-yang borders.

In the fifth year Cheng-yüan (789), Wei Kao, governor of Chien-nan,¹ defeated them badly, and recovered the Sui Chou country. In the seventh year (791) he also defeated them.

In the sixteenth year (799) Wei Kao was ordered to commence a campaign from Ch'eng-tu to pacify the disturbed borders. He therefore ordered Ch'eu Chi and others to march troops out by the Lung-hsi shih men and by the southern roads by Ya, Ch'iung,² Li and Sui, to make a general attack on the cities of Kun-ming and No-chi. The concentration was made by nine roads, and from the eighth to the twelfth month they inflicted frequent defeats (on the T'u-fan), took by storm seven cities, invested Wei Chou, and captured the Fan general Mang-ro, whom they sent a prisoner to the capital.

In the first year Ch'ang-ch-ing, of Mu-tsung (821), the T'u-fan again requesting to have a treaty, the censor Liu Yüan-ting was sent, who concluded one with them. Yüan-ting first met the Tsan-po at Mên-chü-lu ch'uan ("valley"), where he had his summer residence. This river (valley) is 100 *li* S. of the Lo-so ch'uan, and the Tsang River flows into (through) it. The character 𣎵 (*tsang*) has the same value as 𣎵 (*ts'ang*, i.e. "confluence"); hence the name *Hsi Ts'ang*.³

¹ The present Ch'eng-tu, capital of Ssü-ch'uan. Sui Chou was, according to Playfair, *op. cit.* No. 6718, near Li-kiang tu in N.W. Yün-nan.

² Yu chou, on the road between Ch'eng-tu and Ta-chien-lu, Ch'iung-chen was near Ya chou. Li Chou was near Ch'ing-ch'i Hsien. All towns of W. Ssü-ch'uan.

³ The Lo-so ch'uan is the Kyi ch'u, the Tsang the Yaru tsang po. The text only implies that the name given to Tibet is taken from that of the great river of the country. The treaty here referred to has been translated from the Chinese text by Dr Bushell, *op. cit.* p. 535 *et seq.* He also gives a rubbing of the inscription; the Tibetan text does not reproduce the phraseology of the Chinese, but substantially agrees with it. The summer residence alluded to in our text must have been on the Yaru tsang po, near the mouth of the Kyi chu, probably at Gongka dzong. See Bushell, *op. cit.* p. 520, where this phrase of the text is clearer.

From the time when the T'u-fan sent Lun-hsi no-hsi to court in company with Yüan-ting, there were no more troubles.

From the time of Huang-chao, relations ceased between the two countries, and the state (*i.e.* Tibet) thenceforth declined and became divided into clans, which could not be united again.

In the third year Kuang-shun of the Chou (953), the governor of Hsi-ho, Shen Shih-hou, presented a petition to the Emperor requesting that the T'u-fan Chih-p'u-chih and others might be given official rank.

Coming down from that period to the fourth year Ch'ien-tê of the Sung (967), the prefect of Hsi-liang Fu, Pu Kō-chih, informed the Emperor that 200 odd Hui-hu (Uigurs) and some ten Buddhist priests from the northern regions were desirous of going to India to procure religious books. Their request was granted with commendations. These barbarian priests were the founders (of their order in that country).

In the eighth year T'ai-ping Hsing-kuo (983) the T'u-fan came with tribute. T'ai-tsung granted them an audience, and entertained the chiefs most graciously in the *Ch'ung-cheng* hall. In consequence of this they frequently sent tribute. Later on, when their country was invaded by Li Chi-chien, the chief P'an-lo-chih with thirty-two tribes of barbarians made their submission (to China). He was appointed governor of the northern regions.¹

In the first year Hsien-ping (998), the general of Kuei-tê,² commanding the left wing of the army west of the Huang ho, Chih-p'u-yo lung-po by name, came to court to present horses. Although the Fan had for (the last) four generations been subject to the commands of the reigning dynasty, still their chiefs had not habitually come in person to offer their tribute, so, now that one had come, the Emperor

¹ 鞏 方 *So-fang* usually means the northern part of China. At some periods it has designated a portion of Shan-hsi.

² Kuei-tê is an important frontier town (*t'ing*) of Kan-su on the Yellow River.

appointed him auxiliary general for the suppression of Li Chi-chien. Later on some of Chien's band murdered him in his tent.

After this all the (T'u-fan) tribes commenced seizing each other's territory, and Ssü-nan-ling-wen-chien-p'u of the Yung-ssü-lo (tribe) acted in like manner, and Chien-p'u became what might be called the *Btsan-po*. He was a fine, portly man, and his tribe was very powerful. He selected Li-li to be *lum-po—lum-po* (ལུམ་པོ་) meaning "minister."

He sought to become a subject of the Empire, and in the first year Ming-tao (1032) the Emperor granted him the title of Generalissimo of Ning-yüan (*Ning-yüan Ta Chiang-chün*). After this he several times defeated Yüan-hao of the Hsia, and the tribes which had until then adhered to P'an-lo-chih gradually went over to him. In the first year Pao-yüan (1038) he was promoted to the rank of *Pao-shun chün lang-tu-shih*, and agreed to undertake a campaign against Yuan-hao, but he accomplished nothing important in it. During the three reigns of Shen, Che, and Kao (1068–1126) he was raised successively to be *Chien-hsiao-t'ai-wei*, *La-shih*, *T'ai-pao*, and *Tuan-lien-shih*,¹ but notwithstanding all these titles conferred on him by the Sung Emperors, the country to the west of the Yellow River was lost, taken by the Western Hsia (i.e. the Tanguts), and there were moreover no end of border troubles.

During the Liao period (1066–1201) the T'u-fan again brought tribute to Court. These were the Ta Fan (Great Fan), Hsiao Fan (Little Fan), and the Hu-wu-ssü shan (胡毋思山) Fan.

At the beginning of the Yüan period the (T'u-fan) chief Chang-ku came to Court, according to custom. He received the title of Prince of Ning-p'u (*Ning-p'u Chün-wang*), and was given the guard of the frontier from Hsi-ning to the Yellow River (or "to Ho Chou" 河州).

¹ Some of these titles are military, some civil; it is impossible to translate them exactly. *T'ai-pao* is of course "Grand guardian," a title of one of the members of the Grand Secretariat. The text does not state whether all these honours were conferred on one chief, probably not.

In the fourth year of T'ai-tsu of the Yüan (1209), the Emperor entered the country of the Yellow River, took the city of Wu-la-hai,¹ and joined it on to the Hsi-ning Government. He reorganized the T'u-fan tribes, setting native officers over them, appointing one generalissimo (*Yüan-shuai-fu*), and attached (these tribes for administrative purposes) to the Prefectures of Tao Chou, Min Chou (in Kan-su), Li (Chiang Fu in Yün-nan), and Ya (Chou Fu in Ssü-ch'uan).

She-tsu (Kublai), in view of the great extent of this country, its inaccessibility and remoteness, the savagery of the people, and their warlike spirit, thought that it might be possible to make this race tractable while observing its customs. He therefore divided the T'u-fan country into *Chün* (districts) and *Hsien* (sub-districts), appointing officers to govern them, and they were all subordinate to the Emperor's Adviser, who was a Tibetan from Sakya (in Ulterior Tibet), called Pa-ssü-pa.² When only seven years old, (P'apa) knew by heart one million words of the sacred books, and could explain their most secret meaning. The people of the country called him "the divine child."³ In the first year Chung-tung (1260) he was honoured with the title of *Ta pao Fu-wang* ("Great Precious Spiritual Prince"), a jade seal was conferred on him, and he was made head of the Buddhist Church (of Tibet).

For generations his successors were styled *Ssü-t'u*, *Ssü-kung*, and *Kuo-kung*, and had engraved seals in jade and

¹ 兀刺海. One of the seven *lu* of the Mongol period, including Tangut, or Kan-su. This was probably the kingdom of *Egrigaya* of Marco Polo. Porter Smith, *Vocabulary of Proper Names*, p. 63.

² The *I-tung chih* transcribes his name more closely by Pa-ko-ssü-pa. In Tibetan it is རཔ་སྐུ་པ་ pronounced *P'a-pa*, and is used to render the Sanskrit *Arya*, "Venerable."

³ 神童 *Shen-tung*. For a full account of this celebrated lama, see Howorth, *op. cit.* vol. i. p. 506 *et seq.* Also Pauthier, *Journal Asiatique*, 5th series, xix. "Koeppen," Mr. Howorth remarks (*op. cit.* p. 509), "compares with some force the position of the Bashpa Lama and his successors, in regard to the Mongol Emperor's with that of the Pope's, to the Emperors Pepin and Karl the Great."

gold. They were from first to last welcomed and sought after (by the Court). The Court at all times treated them with the greatest respect, putting entire confidence in them, and showing them every kind of favour.

In the Ming period Tibet was called Wu-ssü t'sang, and comprised all the native T'u-fan (tribes). The T'u-fan of Wu-ssü-t'sang, being solely occupied with religious works, were docile and easily controlled.

Going beyond the western frontier from Ma-hu Fu in Ssü-ch'uan¹ (to the Tibetan frontier) is over 1500 *li*, 1000 *li* and more from Li-chiang Fu in Yün-nan, and over 5000 *li* to Hsi-ning-wei in Shan-hsi (Kan-su at present). This country has many priests, who do not live in cities and towns, but on high terraced (buildings) of earth. Some, however, do not live in these terraced (buildings) of earth.²

In the commencement of the Hung-wu period (1368) T'ai-tsu, taking into consideration the revolt of the T'u-fan during the T'ang period, thought that they might be kept under control by taking advantage of their customs and putting them under the management of the priesthood, who would teach them and lead them in the right way. He therefore sent a Shan-hsi man, Hsü Yün-tê, an inspector of a board (*Füan wai-ling*), to Tibet with orders to present to the Emperor (meritorious) officials of the Yüan period, who would come to the capital for official preferment. In this way Nam-jya-pa tsan-po (*Nan-chia-pa tsang-pu*), who had been made *Ti-shih* (Imperial Adviser in the Yüan period), was now made *Chih-sheng Po-pao Kuo-shih*,³ and received a jade seal. The Emperor also conferred on Pal-cheng zang-pa zang-po (? *Po-ko-chien tsang-pa tsang-pu*), the successor of Pa-ssü-pa, the *Ti-shih* of the Yüan period, the title of *Ta*

¹ Ma-hu Fu in P'ing-shan Hsien in Ssü-ch'uan.

² The *Ming shih*, Bk. 331, from which this is taken, is clearer than the text. It says: "Wu-ssü t'sang is S.W. of Yün-nan, over 1000 *li* from Li-chiang Fu in Yün-nan, 1500 odd *li* from Ma-hu Fu in Ssü-ch'uan, and 5000 odd *li* from Hsi-ning wei in Shan-hsi. This country has many priests who do not have fortified encintes, but live all together on great earthen terraces. They do not eat meat, nor can they marry. . . . The priests who live outside of these earthen terraces eat meat and marry, etc." Books 330, 331 of the *Ming shih* are devoted to Tibet.

³ Literally translated, "Many Buddhas, precious adviser of the realm."

Kuo shih ("Great Preceptor of the Realm"). He conferred on the Wu-ssü-ts'ang priest Karmaka (? *Ta-li-ma Pa-tzü*) the title of *Kuan-ting Kuo-shih*,¹ with a jade seal inscribed *Fo-pao Kuo-shih*. Moreover Karmaka(?) having sent tribute-bearers to Court and made representations to the Throne in favour of a number of native officials, the Emperor gave orders to appoint officers as local magistrates (*chih-hui*), and also headmen of every ten thousand and every thousand to keep the country quiet; seals of office were to be cast for each of them according to their offices.

In the third year of Yung-lo (1405) the priest Karmaka (*Ha-li-ma*), who was so greatly respected by his countrymen on account of his virtue and magical power that they called him "the perfect man" (*Cheng-tsu*), was honoured with the title of *Yen-chiao Ju-lai Ta pao Fu-wang*.² The Wu-ssü-ts'ang priest Kon-ch'ö p'a-pa (*Kun-tzü pa-ssü-pa*) was at the same time made *Ta sheng Fu-wang*.³ The Emperor conferred on Chi-tzu-ssü-pa chien-tsang-pu the title of *Ch'an-hua Wang*,⁴ on the Ssü-ta-tsang priest Nan-k'o lieh-ssü-pa the title of *Fu-chia Wang*, on the Pi-li-kung-wa (Brébung?) priest Ling-chen pa-erh-chi chien-tsang that of *Ch'an-chiao Wang*. On the Ling-tsang priest Chu-ssü pa-erh chien-tsang, he conferred the title of *Tsan-shan Wang*, and on Tsung-pa-kan that of *Hu-chiao Wang*; he conferred on (other priests) the titles of *Hsi-t'ien Fo-tzü*, *Kuan-ting ta Kuo-shih* and *Kuan-ting Kuo-shih*, giving them all seals and ennobling them.

As all the people of this country depend on the tea of China for their very existence, their tribute-bearers of all times, in view of this universal use of tea among Tibetans, have been anxious to make money out of their tribute mission,⁵

¹ Meaning "Holy anointed (灌頂) Adviser (or Preceptor) of the realm." The inscription on his seal meant "Buddha, precious Adviser of the realm."

² Meaning, "Wide-spreading teaching Tathagata, great precious spiritual prince."

³ "Spiritual prince of the Great Vehicle" (*Mahayāna Dharmaraja*).

⁴ "Expanded incarnation Prince." Fu-chiao Wang means "Prince protecting the Doctrine." Ch'an-chiao wang, "Prince of expanded doctrine," and all the other titles in the same style.

⁵ It will be shown in the Supplementary Note, how it is possible for the tribute missions to make money, and what immunities they enjoy.

and have been desirous of preserving the offices which they have held for generations, and which they did not want to see altered. Since the Ming period the Throne has conferred on them offices and promoted them to new honours, most friendly treaties have been made with them, and they have been encouraged to come and trade tea and horses. Notwithstanding the endless advantages given them (since days of old) and the perfect freedom from all vexations they have enjoyed, never has the majesty of the Throne been extended so far abroad as during the reigning dynasty. (The Tibetans) have been sincerely gained over, have been models of uprightness, and they everywhere sing the praises of the Emperor's rule. As to the Talé lama and the Pan ch'en erdeni, the *T'u-kao* section of this work contains every detail concerning them, so it is unnecessary for me to speak of them here.

II.

BOUNDARIES OF THE KINGDOM OF LH'ASA.

East from the Jo k'ang of Lh'asa the frontier is at the Ning-ching shan of Bat'ang, which is conterminous with Ch'uan-tien. (See the Itinerary.)

South from the Jo k'ang of Lh'asa the frontier is on the other side of Kuo-k'o la, Sung-ko la, and Cha la, conterminous with Ho-yu ju-pa (Lh'o-yul) and the Nu chiang. (The Nu chiang is a broad river without banks, either side being high rocky walls, between which flows the rushing torrent. It is impassable for boats. This country is also called Kung-po.¹) West from the Jo k'ang of Lh'asa,

¹ It is the Giama na ch'u, or Lu ch'iang. See Section on Rivers and Mountains. *Sheng wu chi*, Bk. V. 1, says that it is a mistake to say that the Nu chiang is the southern frontier of Tibet. The author of this work, written in 1842, did not therefore know of two rivers bearing the same name. The *Hsi Ts'ang t'u k'uo*, V. 44, says that "the Mongols call it in its upper course Kala usn (in Tibetan, Nag ch'u). Entering the territory of the Nu savages (怒 夷), it takes the name of Nu chiang, and on entering the department of Lu chiang, that of Lu chiang (潞 江)."

passing by Trashil'unpo, one comes to San-sang and the Nari (*Mngari*) frontier. One (frontier line) goes from San-sang by Kang-tê-chai to K'o-erh-tu¹ in Nari, another goes by the Mo-yu la and Tung-la of San-sang, passes by Hsieh-k'o-erh and comes to Nielam (*Nieh-la-mu*) on the frontier of the rebellious barbarians the Gorkhas. (Hsi Ts'ang is composed of four countries, one of which is called Nari, which is a broad expanse of country towards the N.W., conterminous with the neighbouring tribes of Ladak (*La-ta-ko*) and Ku-t'u. Hsieh-k'o-erh is on all sides of difficult access, and is a most important pass of Tibet.)

North from the Jo k'ang of Lh'asa, going out by the Yang-pa-chan pass, one comes to the new bridge over the Ping ch'uan. West (of this) one goes to Uterior Tibet; to the east is Ko-erh-tan. To the north, crossing the steppes (草地)² in a straight line, one comes to Galzang kudja (*Ko-erh-tsang-ku*) on the Muru usu, where the road to the Kokonor passes, and here is the frontier.

South-east from the Jo k'ang of Lh'asa, going round the Lang-lu mountain and Ta-tse, one passes by the Ch'u-gon (*Chu kung*, རྩོམ་མགོན་) monastery and the Sha-chin t'ang ("the pool of golden sands"). The road is then through the prairie by way of the Ku-shu pien-k'a ("the barrier of the old tree"), and one comes to Ch'un-pen-sê-ch'a (on the frontier), which is conterminous with Wu-chi, whence there is a high road to Ch'eng-tu.

North-east from the Jo k'ang of Lh'asa and east of the Séra monastery, one passes the P'hembu (*Peng-to*) River on an iron suspension bridge, (thence) by the Chüeh-tzū la, Ro-cheng monastery, and Tseng-ting-kung, one comes to the Muru usu (on the frontier), where one joins the high road to Hsi-ning.

South-west (Tibet) communicates through Bhutan (*Pu-lu-ko-pa*) and Nepal (*Pa-lo-pu*) with the European inhabited

¹ Garthok on our maps.

² These steppes are frequently called the *Chang t'ang* རྩོམ་མཁའ་, or "Northern plain."

places (in India). Going north from the Nu-chiang by Tsan-i-sang-a, Ch'üeh-tsung and the Lan-tsang chiang, one comes to A-pu la, where one joins the high road to Nan-teng.

North-west from the Jo k'ang of Lh'asa, passing the Ko-li-yé la and mount Na-ko, one comes by the Gobi (*Kuo-pi*) to the high road to Yarkand (*Yeh-erh-chiang*) and the New dominion.

All the Sha chi country (lit. "sand and stone country") is without water or grass. The barbarians call it *Gobi ula* (*Kuo-pi hu-la*), which means "mountain."¹

III.

I have already stated that never since the days of old has such perfect quiet reigned so far throughout the border countries as during the present dynasty.

Tibet, since the execution of Jyur-mé nam-jyal, has been without a king, and although it is unnecessary to go into a detailed account of it, still something must be said of the way in which recompenses have in all times been conferred. The Talé lama, the Panch'en erdeni, as well as the Kalön, receive the orders of the Court, its liberal dignities and emoluments. They offer presents to the Court, and constitute a bulwark on the frontier. For these reasons I will state what I have learnt from official records concerning their tenure of office.

Dignities conferred by the Emperor.—From the time when Kao-tsung of the T'ang conferred on the Tsan-po of Tibet the title of Fu-ma Tu-yü Prince of Hsi hai, all the different sovereigns who have successively reigned have received the commands of China.

During the present dynasty, in the fifty-ninth year of

¹ Or more correctly "desert mountain."

K'ang-hsi, after the pacification of Tibet, the Emperor conferred on K'ang-ch'en-nä (*Kang chi-nai*) the title of *Beileh*; on Na-p'u-pa (*A-erh pu-pa*) that of *Pei-tzü* (*i.e.* prince of the fourth order); on Lun-pa nä (*Lung-pu nai*) that of Imperial duke. P'o-lh'a-nä (*Po-la-nai*) and Char-ra nä (*Cha-erh nai*) were made *Kalön*. Later on P'o-lh'a-nä, having rendered noteworthy service by arresting (rebels), was repeatedly commended to the Imperial bounty, and was created a *Chün-wang* and Governor of Tibet. P'o-lh'a-nä dying, his second son, Jyur-mé nam-jyal, inherited his title. In the fifth year of Ch'ien-lung (1750) he plotted a rebellion, which was suppressed, and he was executed, the royal dignity being done away with.

In the sixteenth year (of Ch'ien-lung, 1751), by Imperial mandate the whole of Tibet was united under the authority of the Talé lama, with four *Fu-kuo-kung*, one first-class *T'ai-chi*, and four *Kalön* (one of whom managing the domestic affairs of the Talé lama, was also a *Fu-kuo-kung*). They submit (names) to the Emperor for the appointment of four *Dä-pön* (the Tibetan brigadier-general), three *Dé-ba* (Tibetan district magistrate), and one *K'an-po* (head of the lama community, like the *Ts'ung-liu-chien* in China), all of whom receive commissions from the Colonial Office (*Li-fan-yüan*) to manage the affairs of Tibet under the direction and orders of the Minister Resident in Tibet and the Talé lama.¹

Tribute presented at Court.—Hsi-Ts'ang is the Wu-ssü-ts'ang of the Ming period. In the fifth year of Hsüu-chê (1647) the Ch'an-hua Wang sent So-nam ta-shi lama (*Su-namu la-hsi la-ma*) with tribute to Court, and also for the purpose of delivering up the silver seal which he had received towards the end of the Ming dynasty, and receiving the Imperial will concerning its change. The Board of Ceremonies decided that tribute should be sent once every three years by way by Shan-hsi.² Each mission might comprise a hundred persons, fifteen of whom might enter the capital,

¹ The *Hsi-Ts'ang fu*, p. 12, says that prior to the fifty-eighth year of Ch'ien-lung (1793) the Imperial Resident in Tibet took no part in the local affairs, being only there to participate in religious ceremonies.

² That is to say *via* the Hsi-ning road, the *Chang lam* of the Tibetans.

the others remaining at the frontier. Ordinances were made out accordingly.

In the seventh year (of Hsün-chê, 1649) the Ch'an-hua Wang sent Pen-ts'o jya-ts'o la-ma (*P'en-tso chien-tso la-ma*) with tribute, and to deliver the silver seal which had been conferred on him towards the end of the Ming dynasty. In the tenth year (1652) he sent So-nam pal-shi (*So-na-mu pi-la-hsi*) and others with tribute. In the thirteenth year he again sent Pen-tso jya-t'so lama with tribute, and to deliver up the Imperial patent and jade seal which had been conferred on him towards the end of the Ming dynasty. They were transmitted to the Board of Ceremonies, which decided that they should be changed. In the seventeenth year (1659) the Ju-lai Ta-pao Fa-wang Karmapa (? *Ha-li-ma-pa*) sent a priest to Court with a report sealed with his seal, written in Chinese and Tibetan, and also bringing with him native products. The Kuan-ting kuo-shih and the Kuan-ting yuan t'ung-miao-chi kuo-shih, both sent (at this same time) priests with reports sealed with their seals, and written in Chinese and Tibetan, and also presented native products. This mission came by way of Yün-nan.

The Ch'an-hua Wang sent the following products, gilded bronze idols, religious pictures, bronze pagodas, relics (*sharira*), coral, rhinoceros horns, yellow hats with a point on the left side,¹ pulo of different colours, shawls of different colours, calicos, assafœtida, black perfume (musk?), white beaver skins (白海驃), black and white hair tassels.

The Ta-pao Fa-wang sent the following products, relics of Shakya Buddha, Tibetan (lit. barbarian) pictures, bronze idols, gold (prayer) wheels, coral, rhinoceros horns, pearls, strings of precious stones, amber beads, skins of *tz'ü shou* (慈獸),² tiger skins, panther skins, relics, monkey (猴) skins, saffron, fine camlots (氈氍)³ of different colours,

¹ 黃左髻帽. These hats are said to be the same as those known in Peking as the 英雄帽子 *Ying-hsiung mao-tzû*.

² The first character is possibly a mistake for 虺, also pronounced *tzü*; in which case the two characters may be rendered "hedgehog."

³ The *K'ang-hsi tzü-tien* explains this by 烏尾超毛世.

shawls of different colours, blue and white hair tassels, plaid serge (襪), flowered pulo.

The Kuan-ting Kuo-shih sent the following products: bronze idols, prayer wheels, rhinoceros horns, coral, pearls, coloured calicos, embroidered rugs, pulo of different colours, coloured serge.

The Kuan-ting yuan-t'ung-miao-chi Kuo-shih sent the following articles: Tibetan pictures, bronze idols, gold prayer wheels, pearls, coral, coloured calicos, relics, monkey skins (see the *Hui-tien*).

Since the ordinance of the fifty-ninth year of K'ang-hsi, the Talé lamas have taken turns with the Pan-ch'en lama in sending a yearly tribute mission to Court which bears a report in Tibetan enumerating the articles it brings.

In the fifteenth year of Ch'ien-lung (1750), Jyur-mé nam-jyal, having rebelled, was put to death, and the following year the Emperor ordered that the Talé lama should send an envoy and an assistant envoy to Court with the tribute, just as P'o-lha-nü had come with the tribute (with the Talé lama). In consequence of this the Talé lama's assistant envoy was made the head of the mission. This rule is still in vigour to the present day, and the Talé lama sends a *K'an-po* and a *Cha-dzo-pa* on these missions. Congratulations are presented to the Emperor on his birthday by the tribute missions which are yearly sent by the Talé lama or the Pan-ch'en erdeni.

If the K'o-erh-chih-pa tsun-pa Hutukht'u happens to present the customary congratulations on the Emperor's birthday, he offers as presents sacred pictures, sacred books written in gold, silver pagodas, variegated cards, the eight emblems of good luck,¹ all of which objects are enumerated in a document to be laid before the Emperor, so that he may see all which has been sent.

¹ Known in Tibetan as the *tra-shi tag jyé* (བླ་མེས་རྟགས་བརྒྱུད) "the eight signs of luck." They are to be seen on nearly all Buddhist monuments, and are in frequent use as decorations on Chinese porcelain and embroideries. In Chinese they are called 八 吉 祥 *pa chi hsiang*.

Besides offering the Emperor birthday congratulations, the Tulé lama and the Pan-ch'en erdeni lama present the Emperor (on such occasions) longevity scarfs (壽帕 *shou-pa k'a-tag* in Tibetan), prayer beads, Tibetan incense and pulo. When their envoys are leaving, the Emperor graciously confers on them gold tablets (金幣) to gratify them.¹

IV.

The division of the seasons of the year is within the control of the Sovereign, and, the six points of space excepted (which alone evade his control), how much more so (the selection of) the day on which the year commences?

Those who for so many years have been attached to the Imperial Court, how could they, even from afar, not listen to its teaching? And so it is that in the Tibetan system of reckoning years, the year (as in China) commences with the "opening of spring."²

As to the climate, however, the sage Prince does not (attempt to) regulate it; for it varies from hot to cold according to the altitude of the place.

Finally (what is about to be said) concerning the great feasts of the year and their peculiarities, statements which may call forth astonishment from those who read them, is not a mere fabrication, made up of a tissue of baseless lies.

Chronology.—The (Tibetan) people do not know of the "celestial cyclic characters" (天干), but they reckon years according to the "terrestrial characters" (地支). According to their system of reckoning, twelve (lunar) months make a year. The cyclic characters according to which they reckon

¹ See supplementary note, *infra*. These *chin-pi* may be similar to those represented in Yule's *Marco Polo*, vol. i. pp. 343 and 347.

² 孟春 corresponding with our early part of February.

years are the mouse year, the ox year, the hare year, etc.¹ As to reckoning months, the *yin* (寅) is the first month. There are also intercalary months, only they are not according to the seasons. Thus, for example, in the tenth year *jen-tzü* of Yung-cheng (1732) there was an intercalary fifth month, but the Tibetans had an intercalary first month. In the thirteenth year *I-mao* of Yung-cheng (1735) there was an intercalary fourth month, but they had an intercalary seventh month the year before (see the *Chiu Ts'ang chih*).

Again, the intercalation of days is not as with us; for example, if there be an intercalary day on the first, there is no second of the month, and they pass on to the third. If during the month they drop out a day or two, they omit all mention of them. For example, if they drop out the 27th, they call the following day the 28th. They have no short months, but only a first (朔), fifteenth (望), and last day (晦) of the month. They call the first month *tuan kuo*² (端郭); to the months which follow they give the names of the succeeding numerals.

In counting the days they only make use of the five elements of metal, wood, water, fire and earth, just as we have it in our almanack.³

¹ The Tibetans make use of two cycles—that of sixty years and that of twelve. The former is of two kinds, the Chinese and the Indian; the latter is also of two descriptions, that in which each year bears the name of an animal, and that in which the Chinese terrestrial characters are used. The use of either of these systems is very limited, and as a general rule the Tibetans make no use of dates for fixing passing events. See Csoma's *Tibetan Grammar*, p. 147, *et seq.* Tibet is the only dependency of China on which the Imperial Chinese Almanac has not been imposed as a proof of its vassalage. The Chinese Almanac is sent from Peking on the 1st of the tenth month of each year to the various provinces and Tributary States. See e.g. *Peking Gazette*, Nov. 19, 1887. The Chinese and also Father Desgodins state that the Tibetans follow the Mohammedan (Turkestan?) system of calculating time. See *Peking Gazette*, *loc. cit.* and C. H. Desgodins, *Le Tibet*, p. 369. I have been unable to learn anything of this.

² These two characters stand for *dang-po* "first"; the name in full is *da-wa dang-po* (འདྲ་འགོ་དང་པོ་ལྷོ་ཤིང་ལྷོ་ཤིང་།).

³ The Tibetans have four days in each month—the 1st, 8th, 15th, and 26th—called *du-zang* (*duz bzang*), which resemble our Sundays. The 1st and 15th are the most important feast days, during which the *So-sor-t'ar-pä-do* (*Pratimoksha sūtra*) is recited in the different lamaseries.

They calculate solar and lunar eclipses with perfect accuracy. The art of calculating and of the verification of prognostics dates (in Tibet) from the time of the T'ang princess (*i.e.* seventh century A.D.).

As to their seasons, the mild and hot ones correspond generally with those in China, being from the second to the eighth month (April-September), but there is no regularity about the clear and rainy weather, or any fixity about the winds and dust storms. As a general rule, it is warm in the plains in Tibet and cold in the elevated localities. They have a saying to the effect that "the climate changes every ten *li*."

At Lh'asa¹ the grain and trees commence growing in the early part of April and the early part of May. Towards the end of spring and in the early part of summer, beans and wheat are sown, and they harvest in the seventh and eighth months (August-September).

As to the frequency of bright days and nights, of thunder and lightning, they are as in China. During the night dew falls, and towards the end of autumn there are slight hoar frosts. Hail is of frequent occurrence the year round. If it happens that while out hunting on the mountains or fishing, persons are suddenly overtaken by it, they recite Buddhist charms to avert it, but frequently they are not heard.²

¹ Lit. "Lh'asa Jo k'ang" (*La-sa chao*). It is possible that this may be intended to stand for *Lh'asa de-ba dzong*, "the district of Lh'asa."

² Nain Sing, *Report*, p. lxxxvi, "The snow fall at Shigatze and on the country around never exceeds one foot, although the water of running streams freezes if the current is not very rapid. During my journey in Tibet, from October to June, it never rained, and on only a single occasion did I observe a fall of snow of about three inches, when on my way to Penajong. The inhabitants regard snow as an evil. . . . Should the fall ever exceed a foot, it is looked on as an evil sign, expressing the displeasure of their gods. . . . Earthquakes are unknown in the Lh'asa territory proper, though slight earthquakes are said to occur in Nari Karsum." This last remark cannot apply to Eastern Tibet (K'ams); on the 27th April, 1866, the whole of Bat'ang was destroyed by an earthquake. See *Annales de la Propag. de la Foi*, January, 1867. I am told that there was a severe earthquake felt at Bat'ang and in Dergé in 1872. Conf. C. H. Desgodins, *Le Tibet*, p. 470.

Annual feasts.—In the Tibetan year, the “opening of spring” (*meng ch'un*) is the commencement of the year, the first day (of this season) being New Year's day. It does not by any means agree with the Chinese New Year, for if the twelfth month has been a long month, then (the Tibetan) New Year will be on the first; if it has been a short month, then the New Year commences with the second (of our year).

Every New Year's day,¹ all tradespeople stop business for three days, and send each other presents of tea, wine, fruits or other eatables.

On this day the Talé lama gives a banquet on Mount Potala, to which he invites both the Chinese and Tibetan officials. There is present a troop of dancers who fence with battle-axes. Ten or more boys are chosen for this purpose, they wear green clothes, white cotton round hats, have little bells fastened to their feet, and in their hands they hold battle-axes. Before them are ranged drums, the drummers also wearing the above-mentioned costumes. When the wine is being handed round, they commence their fencing in front (of the guests), regulating their movements according to the beating of the drums. It is supposed that the rules (of this music) surpass those of all the other ancient dances.

A few days later, there is the spectacle of the flying spirits, which is performed by people from Ulterior Tibet. For this performance a hide rope of several tens of *ch'ang* in length is stretched from the top to the bottom of (the hill on which is) the temple of Mount Potala. The performers climb up the rope like monkeys,² then placing a piece of wood on their breasts, they stretch out their hands and feet and go down the rope like the bolt flying from the bow, or the swallow skimming the water. 'Tis a wondrous sight!

When this is over, a day is decided upon for the assembling in the Jo k'ang of all the lamas of the mountain convents.

¹ On the New Year's festivities, see Hue, *Souvenirs*, etc., vol. ii. p. 375. He calls it the feast of *louk sor*, for which read *lo nar*, “new year.”

² 狻 nao. “The entellus monkey” (Williams).

They crowd around the Talé lama when he goes down from mount (Potala) to pray, and explain the sâtras of the Mâhâyana seated on a raised platform; this is called *fang chao* (放朝) "the breaking of the dawn."¹ The Tibetans come from thousands of *li* in innumerable throngs (on this occasion). Spreading out gold, pearls, and precious bowls in all their brilliancy and beauty, they lift them above their heads (as the Talé lama passes) and offer them to him on their knees. If the Talé lama accepts one, he touches the person on the head with his chowry, or else imposes his hands on his head. If he does this three times, the recipient boasts of it as a very great thing, deeming it a blessing descended from the Living Buddha.

On the 15th lanterns are hung in the Jo k'ang. On tiers of high wooden stands are placed rows of big lanterns—probably more than ten thousand—connected by (garlands) of various colours. Figures are made out of butter and flour to represent men, different objects, dragons, snakes, birds, and beasts; they are very prettily and skilfully executed.² During the whole night the (lamas) watch the sky for clouds, or for a clear sky, for rain or snow, and also the brightness or dimness of the lanterns, and from this they foretell of the coming year.

On the 18th of the moon³ there is a review of the troops. 3000 Tibetan troops are assembled in uniform and in arms. They march three times round the (Jo) k'ang, and when they reach the south side of the Porcelain bridge (*Yu-t'og-sam-pa*) they fire off guns to drive away the devil, firing both

¹ For a recent description of this feast, see *Peking Gazette*, June 24, 1885. See also Introduction, p. 5.

² They are called *mar-jyün* (མར་ཇུན་). For a good description of them, see Huc's *Souvenirs d'un voyage au Tibet*, vol. ii. p. 97. *Hsi-Ts'ang chien wen-lu*, I. 21, puts the feast on the 1st day of the first month. The description of our text is evidently taken from this work, but it is everywhere observed on the 16th. It owes its origin probably to the Chinese feast of lanterns. See also W. W. Rockhill, *The Land of the Lamas*, p. 76 et sq.

³ *Hsi-Ts'ang chien wen-lu*, *loc. cit.* says the review is on the 21st of the first month.

big and little firearms. The largest piece of cannon they have was cast in the T'ang period; on it are engraved these five characters 威 剛 除 叛 逆 "My power breaks up and destroys rebellion." The manœuvres being ended, there is taken out of the Shuang-shug (*i.e.* Treasury) gold, silver, silks, satins, clothes, and tea, to be distributed as rewards to the soldiery. There is also a sum of 360 odd ounces of silver given to the priests who read the sacred books (on this occasion) for their expenditure.

Two or four days later, the Kalön, Däpön, and also the lamas, each bringing a little boy with him (as a rider), choose fast horses, which they race from the eastern base of the hill of the Séra convent to behind Potala, a distance of 30 *li*. The horse which runs the fastest to the goal wins, and a prize is given the winner.

There are also small boys who run about bare-footed, executing figures (裸體) from the west of Potala to the east of Lh'asa, altogether over 10 *li*. At a given moment they try to get the road, and dart off at full speed, trying all the way to get ahead of each other. If one of them falls behind from exhaustion, his parents and friends, who line the road, looking on, succour him by pouring cold water on his head. This performance takes place once a year.

On the 27th they bring to the Lh'asa Jo k'ang the dorjé (*va/jra*) which came flying to Séra convent (and is kept there).

On the 30th, the reading of the sacred books being ended, they drive away Lu-gon jya-po (*Lao-kung chia-pu*),¹ the king

¹ ལུ་གོང་ཇཧ་པོ་པོ་. This feast, which is called *Lu-gon jya-po dung dri* (རུང་གི་ལྷོ་པོ་), takes place, according to the *Hsi-Ts'ang-fu*, p. 22, and natives whom I have consulted, in the second month. The same work says that the man representing the Talé lama sits before the gate of the Jo k'ang, surrounded by other lamas, reciting prayers. Lu-gon jya-po, wearing a sheepskin gown with the fur outside, comes strutting up to him and throws dice, etc. Pursued by the people he flees across the Kyi ch'u and hides in the Nan-shan (or "a hill on the South side of the river"), etc. See also Nain Sing, *op. cit.* p. xxv.

of the devils, a ceremony which is called in the *Tung-chih* "The beating of Niu-mo Wang." A lama takes the part of the Talé lama, and a man is chosen from among the people who, smearing his face with black and white, impersonates the prince of devils. He goes straight up before (the Talé lama), and mocks him with such words as "the five *skandha* are not all emptiness, all *asrava* are not purity." Then the Talé lama argues with him, each of them vaunting the excellence of his doctrines. Then they both bring forth dice about the size of peach stones. The Talé lama throws three times, bringing the highest number each time. The prince of devils throws three times, each time drawing a blank, for the same numbers are on all six sides (of his dice). Then the Lu-gon jyn-po is frightened and flees, and all the priests and people fire guns and cannon to make him run away. There has been arranged previously in the Niu-mo shan ("Devil's hill"), near the river, a number of rooms for the Prince of Devils to secrete himself in. So they drive him away with cannon, and force him to flee far away and not come back. All those who play the part of the Prince of Devils are remunerated (or are bribed to do it), and in the place where they will have to hide themselves there is laid up beforehand several months' provisions for their use. These finished, they return home.¹

The 2nd day of the second month, the Talé lama ascends Mount (Potala).

In the last decade of the second moon, and on the first of the last part of spring (暮春) the precious vases and rare objects are taken out of the Jo k'ang and arranged in view. This is called "the daylight of the brilliant treasures." The (lamas) hang up at Potala pictures of gods in different colours, made on brocaded satin, extending from the fifth storey down to the foot of the hill, a height of probably thirty *ch'ang*.²

¹ This ceremony recalls to mind the mystery plays and the burlesques performed in churches on All Fools' Day during the Middle Ages, as also the Shakers' practice of chasing the Devil after one of their holy dances. Also the offering of a scapegoat by the Hebrews, Leviticus xvi. 10.

² "They hang up two pieces of silk over 10 *ch'ang* long, with pictures of Buddhas painted on them. During the same festivities the lamas drag a great

Moreover some lamas personate spirits and demons and the people (disguise themselves) as tigers, panthers, rhinoceros, and elephants. Three times they march around the (Jo)-k'ang, and arriving in front of the great Buddha (the *Jo-wo*?), they prostrate themselves, sing and dance.¹ This goes on for a month, after which they separate.

On the 15th of the fourth moon, the gates of the convents are thrown open, and there are illuminations the night long (the lamps being round wooden bowls filled with butter). The people walk about (in the convents) wherever they like.

On the 30th of the sixth moon, they hang up in the Drébung and Séra monasteries images of the gods, and the Ch'ü-jong (ཚུམ་པོ་རྒྱུད) invoke the spirits. The people, both men and women, dressed up in their finest apparel, amuse themselves singing songs, fencing with staves, exercising with poles, and every other kind of amusement. This is the great feast of these two lamaseries.

On the 15th of the seventh moon a Déba is appointed for the affairs of agriculture. The headboroughs, wherever he goes, precede him carrying bows and arrows and flags. He goes all over the country and examines the boundary-lines and the crops. This done, there is archery and wine drinking, so that the year may be prosperous and fruitful. After this the peasants (*mi-ser*) get in the harvest. This is therefore an important part of agriculture.

During the seventh and eighth moons they put up tents along the river banks, and men and women bathe together

car with the image of Maitreya (*Cham-pa*) on it around the Jo k'ang. See *Hsi-Ts'ang fu*, p. 21. *Hsi-Ts'ang chien-wen-lu*, I. 22.

¹ This feast is called the Cham-pé k'or-wa, or Cham-pé ch'ü-k'or (བྱམས་པོ་རྒྱུད་ལ་བཤེས་པའོ་རྒྱུད་ or ཚུམ་པོ་རྒྱུད). The procession takes place as described in all large lamaseries in China, Mongolia, and Tibet. I have seen it in Peking and at Jehol. For a good description of it, see Georgi, *Alph. Tib.* p. 461. In the Paris *L'Illustration*, 7th June, 1890, p. 608, is a good picture of the costumes worn on this occasion. In it the two men without marks are *sh'ü-jong* lamas.

in the river, it being symbolical of the purification ceremonies of the thirteenth of the third month (上巳).

On the 15th of the tenth moon, being the anniversary of the T'ung princess' (death), the Tibetan people put on their best clothing and go to the Jo k'ang to do her homage.

The 25th (of the tenth moon) is generally believed to be the day of Tsong-k'a-pu's¹ perfecting his enlightenment; it is also said that he was Dipankara Buddha. On this day throughout the land they hang lamps on the walls, whose rays cross each other and shine like so many stars. The people augur for the year by the (brilliancy of these) lanterns.

The last day of the year the lamas of Muru gomba invoke the gods and drive away the evil spirits, like it is handed down to us that the *Fang-hsiang-shih*² (方相氏), who had charge of exorcising the demon of pestilence, (used to do in China). Men and women, all in their best clothes, flock thither, and singing and drinking, they get drunk and then go home, and thus end the year.³

V.

The border lands are held to be of easy management. Though a long stretch of country, it requires but few troops to guard it, and it is easy with but few soldiers to impose respect. If the customs have all been disturbed and debased, they can be regulated by means of laws. As to the amount

¹ He is usually spoken of by Tibetans as Jé rin-po-ch'é. For some details on his life and works, see *infra*. By "perfecting enlightenment" is here understood that he left this world, departed this life, or, as it is generally called in Chinese works, "perfected his repose." This feast is called in Tibet *gadän na-ch'o*.

² Chu-hi, commenting on *Lun yü*, X. 10, 2, says that in the *Chan-li* the *Fang-hsiang-shih* were officers who performed ceremonies to drive away pestilential influences. See also Legge, *Chinese Classics*, vol. i. p. 97.

³ This chapter is taken nearly *verbatim* from the *Hsi-T'ang chien-wen-tu*, I. 21, 22.

of taxes leviable, the methods to be employed by the tax-gatherers, they are all exactly determined and cannot be arbitrarily put aside.

Now the country of Tibet has for over a century figured on the official census tables (as a part of the empire). But in view of its remoteness and peculiar customs, although no regular officials have been appointed to manage its affairs, from of old a code of regulations, in keeping with the times and the country, has been framed, which, being examined, supply the following facts.¹

Army.—The number of soldiers (which can be raised) in Tibet, both cavalry and infantry, amounts altogether to over 64000 men.

There are 3000 cavalry (levied) in Lh'asa (district), 2000 in Uterior Tibet, 5000 in Lh'ari, 1000 among the Horba (*K'opa*), and 3000 in Tang-tzū, La-tsa jya-mts'o, and among the Black Tent Mongols.²

There are 50,000 infantry divided between Lh'ari, Anterior and Uterior Tibet.

The mode of levying troops is as follows: In each village five or ten men or horses are selected. When the troops go on an expedition, they wear armour, consisting of helmets and cuirasses. Their cuirasses are made of linked willow-leaf (shaped iron plates), or of chains. On the helmet of the cavalry is attached a red crest or a peacock-feather. From their waist hangs a sword, on their back is slung a gun, and in their hand they carry a pike. On the infantry helmet is a cock's feather. They have hanging to their waist a sword, without counting a dirk. Under their arm is a bow and arrow, and in their hand a buckler of rattan or wood. Some also bear a pike in their hand. Their wooden bucklers measure one *ch'ih* five or six *ts'un* (across) and three *ch'ih* one or two *ts'un* long,³ and are painted with pictures of tigers

¹ The following sections on the army, administration, etc., are derived from the *Ta-ch'ing hui-tien*. See also supplementary note.

² At present Tibetan troops wear no uniform, and are only called out in case of need; they form a militia known as *yul-ma* (ཡུལ་རྩམ་ཁ།).

³ Eighteen inches broad and forty-four or five long.

ornamented with different coloured feathers; outside they are covered with sheet iron. Their arrows are of bamboo, tipped with eagle feathers, and have awl-shaped heads three or four inches long. Their bows are made of wood, and are short and strong. They have them also made of bamboo, two pieces of bamboo being bound together;¹ they are strong, and have tassels at either end. They have banners of silk, satin or cloth, either yellow, red, black, white or blue, with tufts of yak hair on the top of their staffs, the colour of which is the same as that of the flag.

Every year during the first, second, and third moons there are sham-fights and drills, to establish the soldiers' proficiency in shooting, archery, horse racing, and fencing. When they are over, the troops receive as recompense *k'atag*, money, wine, and eatables.² As soon as the fourth moon arrives, they are sent to the frontier passes, they being necessary to help guard the frontier, and also that they may graze their horses.

Criminal Laws.—All the laws of Tibet are contained in three volumes, which comprise forty-one sections.³ The punishments which they impose are very severe. Near the Jo k'ang there is a prison where criminals are bound together. All criminals, no matter what may be the gravity of their offence, are confined here. Their limbs are bound with cords, and thus they remain until their trial.

If a person has been killed in a brawl, the body is thrown into the water; the murderer pays a sum of money as fine,⁴ besides which he gives (money) or else a number of cattle or sheep to the relatives of the deceased for the performance of religious ceremonies.⁵ If he has no money, he is put

¹ In Eastern Tibet the Chinese bow is universally used at the present day.

² See *Peking Gazette*, Jan. 24, 1886.

³ As far as I am aware there are no written laws in Tibet in vigour at the present day, certainly none in Eastern Tibet.

⁴ This fine, which goes to the State, is known in Tibetan as *tong jyal* (སྤོང་རྩལ). It varies according to the social standing and wealth of the deceased.

⁵ This is known as *gé tong* (རྩལ་སྤོང་).

bound in the water, and his property is inventoried and confiscated.

The man who commits highway robbery with murder is not decapitated, but is condemned to death by being tied to a post and shot at with guns and arrows, (the executioners) stopping between the shots to eat and drink. When he is dead, his head is cut off and exposed. Sometimes they send them to the country of the wild Lh'o-pa (*H'o-yü*),¹ where they are devoured. Or they may be sent in chains to the scorpion cave of Ch'ü-shui,² where they are stung to death.

If a person seizes another's goods, his property is laid hold of, and he is condemned to refund double the amount. After this the robber's eyes are plucked out and his nose cut off; or else his hands and feet are cut off.³

All great criminals are in the first place bound with ropes, and then whipped with a raw hide whip which has been soaked in water. After a while the whipping is repeated. When this has been done three times, they are examined. If they do not avow their guilt, boiling butter is poured on their breast and their flesh is slashed with knives. If they continue to deny their guilt, they seat them bound in water, holding them down by ropes fastened on either side to their hair, a piece of linen is put over their faces and water poured on it. Or else they drive greased splinters under their nails. If a person dies under these tortures, his body is thrown into the water.

As to common brawls, the author of them is fined. If any such trouble occurs and (the authorities) are not informed of it, both parties are heavily fined, or if they have no money, they receive a beating and are dismissed.

If one commits the crime of adultery, there is only a pecuniary fine, according to the person's fortune, or else a whipping.

¹ On the Lh'o-pa, see *supra*.

² Ch'ü shui in Tibetan; it is on the Kyi-ch'u, near its mouth.

³ *Hsi-Ts'ang chün-uen-tu*, l. 27, says: "Robbers have their right hand cut off and their right eye plucked out for the first offence; the left hand is cut off and the left eye put out for the second offence. Hot oil is poured into the eye socket." The same work gives a number of other methods used for forcing confession and punishing crime. Our text is mainly derived from this work.

All transgressors of the laws,¹ either men or women, are stripped naked and whipped in the market-place.

Of late the *cangue* has been introduced (into Tibet), (but) I have not heard of nearly all of their cruel punishments.

Taxes.—Taxes in Tibet are paid in produce; cattle, sheep, dye plant,² barley, pulo, butter made of cow's and mare's milk, or any kind of domestic animal, gold, silver, copper and iron; are all received (in payment of taxes), and stored in a special building called *Shang-shang*³ (i.e. "Chief Treasury"). All goods received for taxes, as well as all moneys paid for fines, are kept for public purposes and for the salaries of the lamas who read the sacred books.

As to the personal service by the natives known as *ula*, all persons are subject to it whenever called upon, without distinction of sex and however remote their places of residence. So also is any one who is able to buy a hearth or rent a home to live in. The amount of this service is determined according to each person's fortune. The headmen and the Déba apportion out the *ula*, calculating it according to the importance of each household, taking three or four or ten men to go on the *ula*. If a person does not want to serve on the *ula*, he can hire a poor man in his stead, each person receiving five *fen*⁴ a day as pay. Persons over 60 years are

¹ That is to say, all slight transgressions of the law or misdemeanours. The "cangue" is called *tsé-go* in Tibetan (spelling uncertain).

² 紫草, which I take as the transcription of the Tibetan རྩོམ་མུ་མོ་, pronounced *ts'ö*. There is a red dye called in Chinese *tsü-ts'ao* (紫草) or *tsü-t'an* (丹) or *t'i-hsiéh* (地血), *Anchusa tinctoria* (Porter Smith, *Materia Medica*, p. 16). A yellow dye sold in the Tibetan market is prepared in Sikkim from *symplocos*. See Hooker, *Himalayan Journals*, vol. ii. p. 63.

³ I believe the word *shang-shang* (written 商上) is a hybrid compound, and should be rendered by "Upper or Chief Shag" or "Treasury."

⁴ I suppose five *fen* are to be understood here as one-third of a *tranka*, this being the only coin in use. Ibn Batutah, vol. iii. p. 95 (Dofremery and Sanguinetti's translation), uses the word *ula* in speaking of the postal service in India in his time: "Quant à la poste aux chevaux, on l'appelle *ouldk*."

exempted from this service. If necessary, oxen, horses, donkeys and mules are sent on the *ula*, the rich supplying a large number, three or four poor persons furnishing one head.

In Tibet horses are rare; they are either brought from the Hor country or from the Kokonor region. High prices are paid for them; an ordinary one will fetch 17, 18 to about 20 taels.

Levy and moving of troops.—Formerly in Tibet documents were sealed with a small seal in red, the Tibetans using Tibetan characters, the Mongols Mongol ones. From the Kalön down, all use (for private purposes) a small seal in black.¹ In the ninth year of Yung-cheng (1731) Chinese seals were conferred on (Tibetan officials), since which time they have made use of them.

When it is necessary to levy troops and horses, if they be near at hand, the headmen and the Däpön assemble them; but if they are far away, a written order is sent for their concentration. If there arises any very urgent need for troops, there is sent a flag fixed on an arrow, to which is tied a white *k'atag*, on which is written, "Let it be forwarded post haste, and use every effort to arrive within the prescribed time."

No matter what business there may be to attend to, the Kalön, Déba, Dung-k'or and Däpön assemble every day in the Pai-kuo lang² in the Jo-k'ang to discuss public affairs, which they submit in writing to the Chinese Minister Resident in Tibet and the Talé lama, who give their decision.

Administration.—The high officials entrusted with the government of Tibet are selected by the Chinese Chu Ts'ang

¹ Official documents are now stamped in red, as in China. A seal in wax is usually affixed on all documents for transmission, whether of a private or public nature. It is interesting to note that the word *dam-k'a* used to designate in Tibetan an official seal, is of Turkish origin, being in that language *tamkah*. The small seal used for private papers is called *l'e-tse* (ལྷོ་ཙེ་).

² The Kalön transact their official business in the the *Ka-shuy* (བཀའ་ཤུག་གི་ཁང་།). *Hsi-Ts'ang-fu*, p. 24.

Ta-ch'en ("Minister Resident") and the Talé lama. They are chosen principally for their high intellect and their family wealth.

There are four *Kalön*¹ (ལྔ་ལྔ་བློན་པོ་), who divide the high administration of Tibet among them, a person of high rank being appointed (from among them) to inquire into the details of affairs in the different localities.

The *Chya-dso-pa* (ཕྱག་མཛེས་པ་) have charge of the finances. The *Nan-dso-chya* (ནན་མཛེས་ཕྱག་) have charge of the administration of justice, and supply moreover the requisites for the government service.²

The *Dung-k'or* (བྱང་འཁོར་) write Government despatches at the Jo-k'ang, regulate the hours of service (of the officers), and seal documents.

The *Tsi-pön* (ཚེས་རྩོད་) have charge of the accounts.³

The greater part of the *Dung-k'or* and *Tsipön* are hereditary officers, and as a general thing the *Déba*, both great and small, are chosen from among them. Official messengers are called *Kuts'a*, superintendents are known as *Donyer* (དོན་གཏེར་), stewards as *Nyerpa* (གཏེར་པ་), messengers as *Nä-ts'an-pa* (གཏེས་ཚང་པ་). The chief of a district is called *Déba* (ཕྱེ་བ་), *Jé-wo* (ཇེ་བོ་), or *Dzong-pön* (ཇོང་ས་རྩོད་).⁴

¹ In colloquial Tibetan the *Kalön* are called *Dzapé*. Perhaps this word should be written གཤམ་གས་རྩེ ("model of justice"). རྒྱལ་བའི་ག ཇམ་སྐུ་ཇམ་པོ་ *Djatsak* = *Peu-gi jyaho* ("King of Tibet"), the present head of the government of the kingdom. He is always a lama of one of the three great convents of Dräbung, Séra, or Gudian. The mode of electing him is given in my *Laud of the Lamas*, p. 289.

² Or "the native coolies for Government service, the *ula*." The text admits of both interpretations.

³ *Hsi-Ts'ang fu*, p. 24, mentions *Mipön* (མི་འཁོར་), who have charge of the census. They have fifth-class buttons. Buttons have been conferred on Tibetan officials by China since 1793.

⁴ The *Kuts'a* (or *Agia* as they are called in some parts of Eastern Tibet) are the body-guards of the chiefs. Their office is hereditary, at least in some parts

There are five classes of military officials. The chief one is called *Dü-pön* (མདའ་དཔོན), the next is *Rü-pön* (རུ་དཔོན). He commands 200 men. The next is the *Jya-pön* (འགྱུ་དཔོན), commanding 100 men, then comes the *Ding-pön* (འདྲིང་དཔོན), who commands 45 men, and the *Chu-pön* (འཇུ་དཔོན), who commands 10. There is still a lower officer called *Go-pu* (རྒྱ་པུ).¹

When any of the above-mentioned officers are detached to act as *Déba*, they pay themselves out of the taxes collected in their districts.

VI.

There is a saying that manners differ every hundred *li*, and that customs are no longer the same every thousand *li*. Now some countries are cold, some warm, others damp, others again dry; the character of the people is irresolute or hasty, energetic or weak, and all this exercises an influence (on the customs). The Hsi-yü (Western Regions) is 10,000 *li* away. How could its customs not differ from ours? And so the people there are different in their clothing and headdresses, their food and their rules of politeness in congratulating and

of Tibet. Their name is written ལྷ་ཚབ, pronounced *Kuts'ab*, meaning literally "representative of the person (of a superior)." *Jé-wo* is only used in parts of Eastern Tibet.

¹ Instead of *Ding-pön*, the text has *Lai-peng* (= *Lä-pön*, or "overseer"), evidently a mistake. So for *Gopa* it has *Kuo-tu*, but the *Chien-wen-lu* gives the correct reading, 波 instead of 度.

condoling, which receive their peculiar form from their manner of feeling joy and sorrow, anger and pleasure. Likewise the peculiar conformation of the soil determines the style of architecture.

It would be difficult to unify customs, and utterly impossible to force them into a single form; so it is said, "Regulate education, change not the customs; adjust the rules of government, but do not alter that which is fit and right." It is in view of this that the superior man who has at heart the improvement of the people, forgets not how far they are away (from him).

Dress.—The Talé-lama and the Pan-ch'en Erdeni lama wear winter hats made of pulo of the finest wool; they are pointed at the top and wide at the base, and are yellow. Their summer hats are similar to the Chinese *li* hat (笠),¹ yellow in colour and with a fur (border). Their under clothes are of pulo, and only half cover the arms; their outer clothes are of fine dark red wool, and only cover one side. They are edged with white silk, beautifully embroidered at the top. As to their boots, they are of leather. A piece of plain silk drawn around the waist forms their girdle. In spring and winter alike they have half the arm uncovered.

The dress of the other lamas differs but slightly. In the Government offices the Kalön, Däpön, and Déba do not tie up their hair nor do they plait it, but let it hang down loosely behind. They wear a cap without any button on the top, of brocaded satin with a trimming (lit. a strip) of fox skin. All their caps have a fringe on the summit or else a piece of otter skin. In their hands they carry prayer beads; a leather strap forms their girdle.

On fête days or on important official occasions the Kalön part their hair on each side of their heads and tie it in a knot, and they wear *ch'uba* of pulo, silk or satin, with a piece of dragon-embroidered satin (蟒) where it will show.

The Déba wear their hair in a knot, and a hat without a brim made of white crape. In the left ear they suspend a

¹ A broad-brimmed summer hat of straw.

gold earring with a turquoise about the size of a peach (stone) set in it; its shape resembles the bird's bill-shaped earring called in China *pin-tang* (耳簪). To the right ear they hang a coral earring made of two big coral beads set in gold; it is called *kung-kung*.¹ They wear a gown with a high collar, and a narrow-sleeved jacket with green embroidery and a trimming of otter skin; the lower end of the sleeve is edged with coloured stuff and trimmed with otter fur. Their lower garment consists of coarse black woollen stuff plaited; it is called *gö*² (གོ). On their feet they wear boots with soft white leather soles and embroidered tops. Over all (*i.e.* over their shoulders) they throw a piece of red woollen stuff.³ They carry a knife in their girdle and have a crimson sash. From the Kalön down to the common people all wear rings.

The common people of Tibet wear gowns with high collars, called *ch'uba*, which have no slits down the sides. They are made of pulo more or less fine according to the wearer's means; the same applies to the hats, which are sometimes white. A strap or a piece of coarse woollen stuff serves them as a girdle. They carry at their waist a small knife or a dirk, and have about them a wooden bowl, a pipe, and a flint and steel; the wooden bowl they carry in their bosom. There is a slit in their trousers at the crotch and on either side of the waist; they wear them folded around the waist.

As to the dress of the married women, they part their hair in the middle and plait it like a rope on either side, bringing it together behind; the smaller the tresses, the more beautiful it is considered.

¹ I do not know what word this is supposed to represent. It may be *k'o-k'or* "round." Earring in Tibetan is *na-long* (རྩ་ལོང་).

² *Gö* (གོ) is the generic name for clothes; colloquially they are called *gü-té* (གོ་ས་བཟེང་).

³ Generally made of *tirma*, a very fine variety of cloth.

Unmarried women wear another plait at the back of their heads.¹ When they are betrothed, they receive as an engagement present a *ser-dja* (གསེར་འཇམ་), which they wear on the crown of their heads. When they are married, they cease to wear the (third) tress of hair. They usually wear on their heads a piece of red or green brocaded velvot (栽絨) and a small pointed cap. On their feet they wear boots, and they have a short skirt called *t'u-pa* (ཁུ་པ་), of black or red wool, with the sign † conspicuously marked on it.² In front they wear an apron, called *pang-zü* (text *pan-tai*)³ of some woollen stuff or of different coloured silks bound with embroidery. On the body they wear a jacket with narrow sleeves, called *wen-ch'o* (ལྷོ་ན་ཚོག་?), which comes down to the waist; it is made of damask silk, cloth, or coarse woollen stuff; over it they throw a small piece of brocaded velvet.⁴ If they be nuns, they wear a surplice (*chia-sha*, Sanskrit *kashaya*), called *zän*. Tibetan women wear on their fingers rings, which they call *dzu-gu* (མཚུག་གུ), with coral set in them. On the left wrist they wear a silver bracelet, which they call *dzu-long* (མཚུག་ལོང་), and on the right one called *dron-du* (སྒྲོན་དུ), made of disks of mother-of-pearl,⁵ two inches broad. They put this on when they are young, and wear it until it is worn out and breaks, when there is an end of it; thus it cannot be mislaid when it has ceased to be

¹ This custom is in vogue in Shan-hsi at the present day.

² This description of pulo is known in Tibet as *kar-t'ig* (རྟ་ཀར་ཏིག་).

³ Probably this should be spelt ཡང་བཟུམ་, but I am not sure about it.

⁴ 栽絨 is said to be the stuff called *go-nam*, a woollen fabric, but *jung* in Chinese always applies to nappy stuffs, such as velvet or plush. The shawls worn by women in Tibet are colloquially called *ka-dri*.

⁵ *ch'ü-ch'ü* (མཚུ་མཚུ་). The exact meaning of these characters, according to Williams, is "a veined stone resembling adularia."

worn. They wear earrings of gold and silver set with turquoises, over an inch long and seven or eight *sen* thick; a little hook behind, called *am-ku* (? ཨ་མ་ཀུ་), holds it in the ear. On the top of their tresses they wear strings of pearls (or beads) or coral, called *dum-ché*, fastened to the hair by a silver hook. To the lower end of their tresses they attach strings, seven or eight inches long, of beads or coral, which hang on the shoulders; they are called *do-shul* (རྩོ་ཤུལ་). High and low, all wear one or two strings of prayer beads around the neck; they are made of coral, lapis lazuli, mother-of-pearl, or even wood. The wealthy wear amber ones, the beads being sometimes as big as a cup. They also wear on the neck a small silver box, called *ga-wo* (གཤོ་), in which they have a charm or some *mani ri-bü*.¹ On their breast they hang a silver ring set with beads or stones; it is three or four inches long and more than an inch wide, and has a hook on either side. Over their shoulders they all throw a shawl, which they fasten to the ring on their breast, which is called *ti-liu*.² If they are rich, they wear a pearl-set cap with a wooden crown like a *li* straw hat, but thick; inside it is varnished red, outside it is inlaid with gold and has a turquoise on the top. All around the crown there is a row of pearls. Some of these hats cost a thousand *tranka* (lit. pieces of money).

Old women wear on the forehead a gold plate, mirror-shaped, and set with turquoises, called *p'ung-yü* (ཕུང་ཡུ་). Any

¹ 子母藥. See *infra*. In the *Peking Gazette* (May 4th, 1886) one hundred catties of 知母藥 figure among the articles of tribute from Ch'amdo. This *tzü* (or *chih*) *mu yao* must not be confounded with the *tzü-mu* (or *chih-mu*), a liliaceous plant (*Anemarrhena asphodeloides*, Hanbury), the rhizome of which is used in medicine, and which is also a product of Tibet. See also note *infra*.

² 滿溜, lit. "flowing of drops." The Tibetan word for "buckle" is རྩོ་ཤུལ་. *Ti-liu* probably represents an Eastern Tibetan word.

one who puts on a *p'ung-yü* is congratulated by relatives and friends. Any woman who is going to see a lama smears her face with molasses or catch.¹ If they omit to do this, it is said that they are endeavouring to captivate priests by their good looks, an unpardonable crime!

Such are the customs of the people, and the clothes and ornaments in general use.

Food.—The people of Tibet eat tsamba, beef, mutton, milk and butter. As they are of a dry temperament, tea becomes a most pressing want, and high and low consider tea the most important article of their diet. They boil the tea until the infusion is red, and then mix butter and salt with it. They take tea and tsamba mixed, or a meat and congee soup called *t'u-pa* (ཐུ་པ).² It is a common habit to eat beef or mutton raw. They have no regular hours for meals, but eat whenever hungry, taking but little at a time and eating at short intervals. Men and women, old and young, usually eat with their fingers, or else they use a wooden bowl which they lick when they have finished eating, and carry about in their bosom.

They make a barbarous substitute for wine (藏酒) out of

¹ 兒茶 *erh ch'a*. The Tibetans call the substance which the women put on their faces རྩ་མེ, pronounced *Ten-ja*, which can only be a transcription of the Chinese *erh-ch'a*. Dé-mo rin-po ch'é of Ten-rjyā-ling convent, to whom so many reforms are attributed by his countrymen, and who visited Peking in Ch'ien-lung's reign, is said to have ordered Tibetan women to daub their faces on the street so as not to distract the passing lamas from their meditation. Others say that the women adopted this habit to preserve their faces from the effects of the wind. This agrees with what Hooker, *Himalayan Journals*, vol. ii. p. 175, note, says. "The pigment," he further remarks, "is mutton fat blackened with catechu and other ingredients." See also Bellew's *Kashmir and Kashghar*, p. 130, and Hue, *Souvenirs*, etc., vol. ii. p. 258.

² *T'u-pa* is a generic name for all kinds of soups. A very popular dish is composed of rice, melted butter (*mar-ken*), raisins, and sugar. It is called *drā-sil* (*hbras sil*), sometimes pronounced *drā-tsi*. Choma is often used instead of raisins.

barley; they call it *ch'ang* (ཅང).¹ There is also a kind of brandy (*shao-chiu*) made from barley. After drink, men and women take each other by the hand, and to amuse themselves go about the streets laughing and singing.

In their banquets the master of the house occupies the place of honour, and neither goes to receive his guests nor does he escort them out when they leave, but keeps his seat. In the first place he asks them to drink wine, and to the most honourable guest he offers buttered tea.²

The rich give banquets two or three times a month, the poor at least once. On the table there are dates (lit. jujubes, 棗),³ apricots, grapes, beef and mutton, each one giving according to his means.

Forms of politeness.—In Tibet, from the Kalön, Däpön, Déba, down to the common people, when they see the Talé lama or the Pan-ch'en Buddha, they all take off their hats. It is a form of politeness to hold up one's hands clasped and to stick out the tongue. Thrice they raise their hands, then make a genuflexion and then bring their feet together. On approaching the Living Buddha's throne, they hold their breath. The Talé lama and the Pan-ch'en impose their hands on their heads, and this is called "to receive the gift of the hand."⁴ On being introduced into a person's presence,

¹ The correct name is *nü ch'ang* (ནུ་ཅང), *ch'ang* being a generic term. I am told by Tibetans that grape wine *gun ch'ang* (ཀུན་ཅང) is made, though in small quantities, and fetches a high price; it is much esteemed as an offering to the gods. *Hsi-Ts'ang chien-wen-lu*, II. 4, also mentions the Tibetan grape wine, which it calls *Jan wei*, and which it says is very sweet and harmless. The brandy alluded to is called *arrak* throughout Tibet; it tastes very much like Chinese samshu and is distilled from *nü-ch'ang*.

² In Eastern Tibet at least the master of the house always takes the place of honour; his guests sit on his right, lower down the room.

³ These are dried dates brought from India. They are called *kazurpani*, and are carried by Tibetan traders to China. I have bought them at Hsi-ning in Kau-su.

⁴ Called in Tibetan *chya-wang* (ཕྱག་རབང). Bogle (p. 109) speaks of the *chawa*, by which the above is meant.

they all present a *k'atag*,¹ just as a Chinese sends in his visiting card. Between persons of equal rank it is customary to exchange *k'atag*, and they inclose *k'atag* in letters as a sign of respect. When they meet in the street, they take off their hats, let their hands drop to their sides, and stand to one side.²

From the Kalön down, when any one meets the Chinese Minister Resident, a civil or military officer, a Chinese, a rich man or a poor one, he comports himself towards him as he would towards a Kalön, Déba, or Däpön.

Marriages.—In Tibetan marriages not only is the bride selected, but even the family of the groom is a matter of choice. In a man education is esteemed, and in a woman a knowledge of business, of the price of things, of household affairs, are deemed qualities. They make use of go-betweens. With the exception of the families of the rich and of Déba, they are much given to illicit intercourse between the sexes.

When a man has determined to marry, he finds out the name of a girl, after which his family give *k'atag* to one or two of their relatives or friends, and say to them, "There is a man in our family who is desirous of marrying such and such a woman." Then the go-between take *k'atag*, repair to the girl's house and say, "In such and such a family there is a man who would like to make your daughter his wife." If the (parents) are pleased at this, they say, "We will select a day."

¹ *K'atag* (ཁ་བཏགས) play such an important rôle in the every-day life of Tibetans and of many Mongol tribes, that a few words about them cannot be out of place. They are made of silk, or coarse cotton stuff sized with lime, and are pale blue or white; in length they vary from eighteen inches to thirty feet, and in width from four inches to over a foot, and look like scarfs. The silk ones have generally figures woven in the texture, and they are distinguished by this pattern. The price varies from a few cash a piece to several taels. The names of the principal varieties are here arranged according to their value: *Nang-dzin* (ནང་འཛིན), *Ch'ü-dzin* (ཚུམ་འཛིན), *Ch'ü-dän* (ཚུམ་ལྷན), *Wang-dün* (རབང་ལྷན), *A-shé*, *A-yü-shé*, *Su-kar* (ས་རྟཀར), *Jya-pa*, *So-der*, *Sem-par*.

² The Chinese mode of salutation.

On the appointed day the girl's family invite all their relatives and friends, and the go-between come with wine sent by the man's family, and *k'atag*, and tell them of the young man's position and of his age. If the parents, relatives and friends of the woman are satisfied with their statement, they drink the wine and each one takes a *k'atag*. Then the go-between take the engagement present, consisting of a gold disk set with turquoises, and called a *ser-dja*,¹ and put it on the girl's head. Moreover they present, as betrothal presents, tea, clothes, gold and silver, beef and mutton; and the girl's family send return presents.

If (the girl's family) withholds its consent, they neither drink the wine sent by the man's family nor do they take the *k'atag*.

When the time for going for the bride has come, the man's and the woman's families invite guests, each of whom presents the bride with a jacket, a skirt, or something of the kind for her portion. The parents give the bride land, cattle, sheep, clothes, or jewelry.

To come to the wedding, the Tibetans use neither carts nor horses. Outside of the door of the bride's house they put up a mat shed, beneath which are placed four or five cushions, the highest one being in the middle. Then they scatter grain about, as one might flowers. The bride sits down on the highest cushion and her parents on either side of her, the relatives and friends following in regular order. There are little tables on which are fruit and candied dates, different dishes of food, tea, wine, and congee.

When the bride has finished eating, the relatives and friends of both families accompany her on foot, or on horseback if the way (to her husband's house) is long. Each of the relatives and friends takes grain and scatters it over the bride,² her parents giving her a *k'atag* wishing her children. Then the relatives and friends go to the groom's house,

¹ གསེར་ཏཱ་ *i.e.* "gold cap." See *suprà*.

² This custom obtained in India in olden times. See my *History of the Buddha*, p. 4.

where no ceremonies take place. The bride and groom sit down side by side, eat and take tea or wine. After a little while they stand apart, and the relatives and friends present them with *k'atag*. Those which are given them by distinguished guests they put around their necks, those from equals in their bosom, or in a pile in front of them. When the relatives and friends have finished eating, each one takes a little of the fruit and meats, and departs.

The following day the parents of the man and of the woman, their relatives and friends, dressed in their best, with *k'atag* around their necks, go about the streets in a body, accompanied by the bride and groom. When they come to the door of a relative or friend, they are not formally introduced, but take tea or wine, and then sitting down in a circle, holding hands, the bride and groom sitting cross-legged, they sing songs.

After three days everything is at an end.¹

Tibetan women are robust and the men weak, and one may frequently see women performing in the place of their husbands the so-called services which the people owe. As a consequence (of the superior physique of the women), three or four brothers sometimes marry one wife,² and if children are born to them, they take their choice of them and divide them among themselves. The woman who is able to live with three or four brothers is called by every one "a belle," because she knows how to manage a whole family.

There are many women engaged in trade, but if one (not married) works in the fields, spins and knits, and goes on the

¹ I am told that there is a religious ceremony or rather benediction at marriages; it is called *Tra-shi ts'é-wa* (བྱུ་ཤི་ཙེ་མ་), and is conducted by lamas.

² I have frequently been told by Tibetans that polyandry did not exist—to any great extent—among the better classes of society. They looked upon the custom as a sign of lax morality. This view is confirmed by Georgi, *Alph. Tib.* p. 458, where he says: "Ab hoc turpitudinis genere (i.e. polyandry) alieni sunt viri nobiles, et cives honesti." What the Chinese author quoted in the next note says of the custom would also seem to agree with the above statements.

ula, she is the laughing-stock of all, and considered good for nothing.¹

Adultery is not a shameful act; if a woman has intercourse with an outsider, she tells it to her husband, saying, "Such and such is my *ong-po*" (?). The husband is satisfied, and both parties are well pleased, no ill-feeling existing between them; they both make their choice and follow their fancies.

They do not wash and bathe newly-born children, but the mother licks them as soon as they are born. After three days they smear the child's body all over with butter and expose it to the sun's rays for several days. Children are fed on parched meal mixed with soup, the greater part of them getting no milk.

When they have grown a little, the boys are taught to write and count or learn a trade; the girls learn the weights and measures, how to conduct business, to spin and weave pulo; but they do not learn women's work nor acquire feminine accomplishments.

The birth of a daughter is a source of sorrow.² As it is customary to show great respect to lamas, a great many of the children become monks or nuns, and their conduct must be attributed to the above cause.

Funerals.—When a death occurs in Tibet, the corpse is tied up with ropes, the face being put between the knees and the hands stuck behind the legs. The body is wrapped in the every-day clothes of the deceased and put in a raw hide bag. The men and women having lamented in common over their loss, suspend the corpse by means of ropes from the rafters,

¹ The *Hsi-Tsang chien-wen-tu*, II. 7, from which our text is taken, is much clearer; it has, "As the people are poor, three or four brothers marry one wife, and the people then consider her an able person, because she is a good house-keeper. When a child has grown up, he is taken by one of the brothers, the other brothers being considered its uncles." But if a woman works in the fields, spins and knits so as to be able to support herself single, then every one laughs at her as a good-for-nothing."

² Among Buddhists to be born a man is a proof of better *karma* in a previous existence than if one were born a woman. The author of the *Hsi-chao t'u lich* estimated that there were three lamas for every family in Tibet. Nunneries are few and small in Eastern Tibet, and are far from numerous in any part of Tibet, I have been told.

and request the lamas to come and read the sacred books.¹ They send as much butter as they can afford to the Jok'ang or Ramoch'é, as offerings to be burnt in the lamps before the gods. One-half of the property of the deceased is given away in charities, and the other half is sent to Potala for the lamas who have been invited to read the sacred books and for making tea (for all the lamas). It follows that all the property of the deceased is disposed of, the parents, children, husband or wife retaining no part of it whatever.

A few days later on the body is carried to the corpse-cutters' place, where it is tied to a post and the flesh cut off and given to dogs to eat.² This is called a "terrestrial burial." The bones are crushed in a stone mortar, mixed with meal and parched grain, made into balls, and also given to the dogs or thrown to vultures, and this latter mode of disposing of them is called "a celestial burial." (Both these methods) are considered highly desirable.

A Déba is entrusted with the direction of the corpse-cutters, and cutting up a corpse is paid at least several times ten pieces of money.

The poor dead are buried in the water, the corpse being simply thrown in it. This is not an esteemed mode of burial.³

The bodies of lamas are burnt and cairns (*obo* or *dobong*) erected over their remains.⁴

¹ In Eastern Tibet bodies are kept in this state until the crops have been harvested, before which time it is not allowed to hold funeral celebrations.

² For a vivid description of this mode of disposing of the dead, see *Annales de la propagation de la Foi*, July, 1865, p. 289. Conf. also Georgi, *Alph. Tib.* p. 441 *et seq.*

³ These modes of disposing of the dead were prohibited by an Imperial decree in the 59th year of Ch'ien-lung (1794), which is inscribed on a stone tablet in front of the Jo-k'ang. Since that date they are not so much in use. At Lh'asa dead bodies are thrown in a grove called the "Cold forest." See *Hsi-Tsang fu*, p. 28. This name recalls the Citavana of Buddhist books. At Lh'asa these "corpse-cutters" belong to the *Ra-jya-ba* (beggar-class).

⁴ The ceremonies performed at the cremation of lamas and the prayers recited are contained in a work called དཔལ་རྫོ་རྩེ་འཇིགས་བྱེད་ཀྱིས་ཞི་བ་དང་རྩུས་པའི་

སྤྱི་ན་བསྐྱེད་ཀྱི་ཚོ་ག་ལག་ལེན་འདོན་གྱི་རིམ་པ། In the case of certain lamas of great saintliness, when the flesh has dried on the bones, the body is wrapped in silk and deposited in a *ch'ürten* or mausoleum. Captain Turner, *op. cit.* p. 313, describes such a building, which he calls *kugopea*.

When any one dies, the relatives and friends condole with the family, bringing money, if the family is poor, or *k'atay* if it is rich, presenting their condolences and sending tea and wine.

Men and women put on mourning clothes, and for one hundred days they wear no coloured clothes, and during that period they neither comb their hair nor wash. The women do not wear their earrings, and put away their prayer-beads, but these are the only changes they make. The rich invite lamas at short intervals to come and read the sacred books, so as to procure for the deceased the joys of the nether world.¹ After one year it is all at an end.

As a general rule the Tibetans are fond of the young and do not care for the aged. Finally, to die in battle exalts a person above all others.

Dwellings.—Houses in Tibet are generally several-storied stone buildings, all the rooms of a storey being of equal size, the largest ones on the middle storey. The Tibetans carve the rafters and sculpture the columns of their halls, so that they produce altogether a very brilliant effect. The common people make their houses on the hill-slopes, where it is most convenient for cutting wood and drawing water.

A large part of the population live in large black tents, which they can connect together so as to make them very spacious, some of them being so large that they can hold several hundred persons.

As to the great copper cauldron in the Jok'ang, which holds over two hundred buckets of water, and which is used to boil tea in for distribution to those reading the sacred books, I have verified this fact myself.²

The houses of their officials, which are built in the plain

¹ At the death of a person of wealth the lamas are paid to read the scriptures for 100 days. For persons of smaller means for forty-nine, twenty-one, seven, three, or a single day.

² The great cauldron mentioned is one of four in the Jok'ang; it is spoken of as the *Ja-kü su-tso*. It is used, I have been told, when they hold the *Möu-lam ch'en-po*, or "general confession of sins," and it can supply all the lamas who congregated at the Jok'ang with tea, which is served to them by thousands of *cha-tré-ba* or tea-bearers. All lamaseries of note have such cauldrons, but not as large as the big one in the Jok'ang of Lh'asa.

where there are no defiles (to protect), are called *k'ang*; ¹ the stone buildings on the mountain slopes, called *dzong*, enable their Déba and headmen to ward off attacks.

VII.

The white characters and the violet-coloured books have reduced the (medical) profession to a system, and divination by means of the *shih-ts'ao* and the *ts'ai* has led to a knowledge of first causes. So it is that while there are medicines for curing the sick, there is divination for uncertain cases, and these two branches are availed of in China in making a diagnosis.

Although in the profession as it exists in Tibet the masters are not able to derive all the assistance available from these two branches, still I have inquired into their methods of curing sickness. Though not very skilled in the use of surgical instruments, still, as regards casting lots by shells and by wands, they have works like our *Pei-hu-lu* (北戶錄),² and they have all such methods of divining as by the tiger, by cattle hoofs, burnt bones, or birds.

Thus we see how widely spread are customs and ways of doing, irrespective of place or people, and I have cited these facts to illustrate this point.

Doctors in Tibet are called *am-chi* (ལྷན་པོའ་). Their medicines are either of Chinese or native origin, or are brought from foreign lands in the West. They receive them in a crude state, and make them up into pills and powders.

¹ ཁང *k'ang* "house, dwelling," རྫོང *dzong* "a castle, fortress."

² This work is mentioned in the catalogue of Ch'ien-lung's library as an encyclopedic work in three books and fifty-one sections, written by a Salt intendent of the Liang-Huai. It contains sections on divination, botany, medicine, etc.

In their treatment of disease,¹ they commence by feeling the pulse of the patient, and afterwards administer medicine. To feel the pulse, they place the patient's right hand in their left and his left in their right, feeling both at the same time, and by this means they discern the gravity of the disease. If it be slight, they smear the patient all over with butter² and put him in the sun, wrapping him in blankets if he happens to get in the shade; they moreover fumigate him by burning juniper boughs.³

No matter whether the disease is slight or severe, they invariably invite lamas to come and read the sacred books,⁴ or Bön-pa (Chinese, *Chu-pa*) to chant and pray. These Bön-pa are very similar (in their ceremonies) to the Tao-shih. Or they get men and women to sing Buddhist songs to bring about a speedy recovery.

Divination.—There are various modes of divining in use in Tibet. Sometimes the lama draws the eight *kua* accompanied by Tibetan characters, and divines by them. Or he will cast lots with barley-corns, divining from the difference in colour of those which he draws.⁵ Again, he may divine by counting on his prayer-beads, by lines (which the person inquiring) traces on the ground, by burning sheep's bones,⁶ or by gazing into a bowl of water.

¹ "In olden times small-pox was unknown in Tibet; at the present day it makes terrible ravages. Those stricken with it used to be abandoned in a desert spot, there to die of exposure and want. In 1794 the Talé lama, under orders from the Emperor, erected special hospitals for small-pox patients, in which they were supplied with food and every necessary, and which were under the care of a special officer. Since then the number of deaths by this disease has greatly diminished. The same plan has been adopted by the authorities at Trashi'unpo and Ch'ando."—*Hsi-Ts'ang fu*, p. 28.

² Compare what has been said, *suprà*, about young children. Ghee, or melted butter, used to play an important rôle in the treatment of disease in India.

³ The Tibetans have quite a large number of works on medicine, the *Jyu-dzi* (on which see Csoma de Kőrös, *J.B.A.S.* vol. ix.), the *Vaidurya Nyon-po*, etc. According to Wassiliew they have a translation of Galien's works.

⁴ These recitations are taken from the book of prayers to the god of medicine (*Män lh'a*).

⁵ I have a Tibetan book on Divination containing most of the Chinese methods, and which is probably a translation of some Chinese work. It is called

བརྗེད་ཐོག་ཡང་ཉིའི་ཟ་མ་ཉིག *Jd-l'o yang-tii zamatok.*

⁶ This has long been one of the modes of divination used by the nations of Northern Asia. See Etienne Quatremère, *Histoire des Mongols de la Perse*, p. 267.

Notwithstanding the variety of their methods of divination and their unskilfulness in their modes of examining, they are quite frequently surprisingly accurate.

There are women who understand these methods of divination. Still more, there are diviners who find out at once what is going to happen by examining their sacred books and predicting according to what they disclose to them. Explaining all about a person's luck by what the sacred books say is a process similar to the Chinese method *shen chien* (神籤).¹

The custom of holding market in the daytime is one which comes down from the time of Huang-ti; it is followed in out-of-the-way places and in the most poverty-stricken regions; so how could this custom be put aside? It is then that in markets of the five capitals pulse and grain and various cotton stuffs are day after day spread out in the market-places and the streets for sale. But as to pearls and precious stones, the dealers keep them carefully secreted, and no one has ever heard of them displaying them in the market for sale or going about with lots of them calling aloud for purchasers.

As to the markets of the Western regions, they present some curious features. Thus, as a means of keeping order in the market, they hang up cudgels and keep (in evidence) whips to prevent disputes. This precautionary measure is a survival of the 'inspection of cases' (官司稽) of the Chou dynasty.

As to the workmen of Tibet, they can produce any kind of handiwork. Their *ciséllé* silver-work is extraordinarily fine,

Divining by means of prayer-beads is, as far as my experience goes, the most commonly used system among Tibetans. Also Will. of Rubruk, *Itinerarium*, p. 318, edit. of the Soc. de Géog. de Paris. The K'amba of East Tibet enjoy great celebrity as diviners.

¹ This method consists in drawing lots by slips of wood on which certain characters are written, which correspond to certain passages in a book. These passages are looked up by the diviner and read to the inquirer. See Fortune, *Residence among the Chinese*, p. 31.

and shows more than human skill, greatly surpassing that of all other countries.

Markets.—The medium of exchange in Tibet is a silver coin, each of which weighs 1 *ch'ien* 5 *fen*; on the obverse there are Tibetan letters and an ornamented border. This is dividable, the fractions being in use.¹

In the market are Tibetan silk cocoons, woollen stuffs, yak hair, pulo, Tibetan incense, Tibetan cotton stuffs, also catables such as grapes, walnuts, etc. Men and women engage in trade. They do not erect high counters, but put their goods on mats on the ground. Silks, satins, sarconets, and pongee silks, all come from China, and are sold by peddlers. Women are more frequently engaged in trade than men, but sewing and mending is done by the male sex.

The foreign merchants are turbaned Mahomedans, who sell pearls and precious stones, and white-clothed (Mahomedans), who sell pulo, Tibetan silks, satin, and cotton goods from Kashmere (卡契). All these merchandize come from Bhutan, Nepal, and India. There are miscellaneous articles, prominent among which are cow bezoar and assafœtida.²

A Déba sits in the market and sees to the proper prices, and prevents wrangling and contentions. All the merchants

¹ Prior to 1793 the silver coinage of Tibet was struck in Nepal, but after the Nepal campaign Ch'ien-lung ordered the Lh'asa authorities to make their own coins under the supervision of an official from Ssü-ch'uau. These coins bore on them the words *Oh'ien-lung pao Ts'ang*.—*Hsi-Ts'ang fu*, p. 29. See also Lacouperie, *The Silver Coinage of Tibet*. The ornaments are the "eight signs of luck" referred to previously. The tranka in general use at present is called *gadän tranka*; it bears on the obverse the legend རྣམ་རྒྱལ་རྒྱལ་ལྷན་པོ་བླ་མ་གྲོ་བུ་ལྷན་པོ་གྲོ་བུ་ལྷན་པོ་ "From the Perfectly Victorious (i.e. the Talé lama's) Palace of Gadän." Prof. de Lacouperie translates this legend differently.

² Iron, copper, lead and tin are imported into Tibet, partly from Yün-nan and partly from India. Salt comes from a salt lake N. W. of Lh'asa and from the Ts'aidam. Gold mines are worked in Ngari, and there are old ones, now no longer worked, in the hill on which is Séra gompā. Rice is imported from S. Bhutan and from Nepal.—*Hsi-Ts'ang-fu*, pp. 29, 30. The "white-robed people" (白布民), Klaproth renders by "Boukhars," but they are probably Hindus, while the turbaned Mahomedans may be Turkestaui.

who come to Tibet to trade have headmen (*vakils*), who inspect (the goods) and manage those who bring them.¹

Workmen.—Tibetan carpenters and stone-cutters are very expert. The artisans make also gold, silver, copper, tin, and filagree vessels set with pearls, also married women's crowns (*pong-yü*, see *supra*), the work being as good as Chinese. They carve very finely men, different objects, and bunches of flowers, reproducing very exactly the originals.²

NOTES.

EXTRACTS FROM THE TA-CH'ING HUI-TIEN,³ BOOKS 52 AND 71, ON THE GOVERNMENT, ARMY, ETC., OF TIBET.

CHINESE CIVIL OFFICERS.

- 2 Ministers Resident in Tibet.⁴
- 1 Chief Clerk from the Colonial Office (*Li fan-yüan*).
- 1 Clerk (*Pi-tieh-shih*).
- 1 Sub-prefect from Ssü-ch'uan.
- 1 Deputy sub-prefect.
- 1 District magistrate.
- 1 Assistant district magistrate.
- 3 Commissary officers.
- 8 Manchu bannermen from Ch'eng-tu as Manchu writers.
- 1 Nepalese writer.
- 1 Nepalese interpreter.

¹ Called *Ts'ou-pön* (ཙོལ་པོན་) or *Kärpön* in Tibetan. Tibetans have such men at Hsi-ning, Peking, Ta-chien-lu, etc. They are like the Consuls of medieval times.

² The best silversmiths in Tibet are the Nepalese (*Pourbu*), Hue's *Péboun*.

³ These extracts are taken from the edition of 1818, the latest one.

⁴ The salary of the chief Amban is put down in the Regulations of the Board of Revenue (*Hu-pu tse-li*) at taels 2060 *per ann.*, and taels 500 additional if there is an intercalary month. His perquisites greatly increase this sum.

CHINESE MILITARY OFFICERS AND TROOPS.

In Anterior Tibet there are :

- 1 Major (*Yo-chi*).
- 1 First captain (*Tu-ssü*).
- 2 Lieutenants (*Ch'ien-tsung*).
- 4 Sergeants (*Pa-tsung*).
- 8 Second sergeants (*Wai-wei*).
- 64 Soldiers.

In Ulterior Tibet there are :

- 1 Major.
- 1 First captain.
- 3 Second captains.
- 2 Lieutenants.
- 7 Sergeants.
- 9 Second sergeants.
- 782 Soldiers.

Commissary officers (*Liang-tai*) are in charge of each post from Ta-chien-lu on to Anterior Tibet (*i.e.* Lh'usa).

TIBETAN OFFICERS IN ANTERIOR TIBET.

Civil Officers.

- 4 Kalön.¹ 3rd class button. བཀའ་བློན་པོ་ལྔ་པ་ { 3 laymen,
1 lama, no button.

¹ At present there are four laymen and a lama president called "King of Tibet." According to the Regulations of the Colonial Office (*Li-fan-yüan tse-ti*), B. 13, the following Tibetan dignitaries receive salaries as follows from the Chinese Government. The money part of these salaries being paid since 1841 by the Governor-General of Ssü-ch'uan, the part payable in satin has not been forthcoming for the last thirty-five years on account of the difficulty of forwarding it in the troubled state in which the country has been. It will hereafter be regularly paid at Peking (see *Peking Gazette*, Sept. 20, 1887).

Salaries per annum of Tibetan Dignitaries.

	Money.		Satin.
	Taels	Pieces	
1 Duke (<i>Fu kuo-kung</i>)	200	7	
1 Djatsak t'ai-chi	100	4	
4 Kalön	100	4	
6 Däpon	50	2	
1 Yün-chi-yu	42.5	—	

The Duke is the father of the Talé lama, the Djatsak (ཏཱ་ལའ་བོ་ལྷོ་མོ་པོ་) Tai-chi is the Peu-gi jyabo.

- 3 Tsipön. 4th class. རྩེས་དཔོན་.
- 2 Chyag-dzo-pa. 5th class. རྩེག་མཛེད་པ་.
- 2 Nyer-ts'ang-pa. 5th class. གཏེར་ཚེད་པ་.
- 2 Lam-sang-shuk. 5th class. ལམ་སྲང་གཤགས་ or རན་
ཇོ་གཤགས་.
- 2 Shag-pön. 5th class. གཤགས་དཔོན་.
- 2 Shag-déba. 5th class. གཤགས་སྡེ་པ་.
- 2 Tapön (Master of horse). 6th class. རྩ་དཔོན་.
- 2 Chief Drung-yi. 6th class. རྩུང་ཡིག་ཚེད་པོ་.
- 3 Dronyer. 6th class. འགྲོན་གཏེར་.
- 3 Assistant Drung-yi. 7th class. རྩུང་ཡིག་ཚུང་པོ་.
- 3 Män déba ('Medicine Déba'). 7th class. རླུན་སྡེ་པ་.
- 2 Tsamba déba ('Food Déba'). 7th class. རེམ་པ་སྡེ་པ་.
- 1 Tsa déba ('Grass Déba'). 7th class. རྩ་སྡེ་པ་.
- 2 Shing déba ('Wood Déba'). 7th class. རྩིང་སྡེ་པ་.
- 2 Ch'ang déba ('Wine Déba'). 7th class. རེང་སྡེ་པ་.
- 3 Déba superintendents of cattle. 7th class.

Military Officers.

- 6 Däpon.¹ 4th class. མདའ་དཔོན་.
- 12 Rüpon. 5th class. རྩ་དཔོན་.

¹ According to the Regulations of the Colonial Office (*Li-fan-yüan tse-li*), B. 62, p. 18, the pay of Tibetan officers and troops is as follows: The pay of the Däpon is derived from the revenues of certain villages and fields assigned them.

Rupön	Per annum, taels	36.0
Jyapön	"	20.0
Dingpön	"	14.8

As to the soldiers, they receive two piculs five bushels of barley a year. If on active service, one catty of tsamba a day. The amount of money the soldiers receive is not mentioned in the Regulations, probably they get none.

- 24 Jyapön. 6th class. བརྒྱ་རྩེན་.
- 120 Dingpön. 7th class. ལྷིང་རྩེན་.

ENCAMPMENTS AND TROOPS.

Anterior Tibet.

- 23 Frontier posts, under 5th class officers.
 18 Large camps, under 5th class officers.
 59 Medium-sized camps, under 6th class officers.
 25 Small camps, under 7th class officers.

Uterior Tibet.

- 4 Large camps, under 3rd class officers.
 17 Medium-sized camps, under 6th class officers.
 16 Small camps, under 7th class officers.

There are 1000 soldiers in Anterior Tibet, 1000 in Uterior Tibet, and 1000 in the different parts of Kiang-tzū (Gyantcé).

Out of every ten companies (each of which has twenty-five men), five have guns, three bows and arrows, and two sabres. All soldiers wear long hair. The fusiliers wear a red woollen waistcoat, the bowmen a white one, and the swordsmen one white with red border. On their breasts are two letters.

Each company of twenty-five men is commanded by a Dingpön. A Jyapön has under him five Dingpön. A Rupön commands two Jyapön and a Däpön two Rupön.

Every year during the fifth and sixth months the Tibetan troops are inspected by the Minister Resident.¹ A lieutenant

¹ These regulations are all in vigour at the present day. In 1885 Sê-leng-o, Imperial Resident in Tibet, memorializing the Throne on his tour of inspection, says: "He then held a review of the troops, and has now to report that the three garrisons of Gyantsé, Shigatsé and Ting-ri, composed of Chinese and Tibetan troops, went through their various evolutions in good form, and their shooting, though not invariably excellent, was in fairly good style. Liberal rewards were bestowed upon those who displayed special proficiency, and their names were recorded for selection on the occurrence of vacancies. Those who were less deserving were given presents of silk, satin, pouches, knives, tea, etc., and the inefficient were publicly beaten upon the parade ground. . . ." See *Peking Gazette*, January 24, 1886. Half the expense of these inspections by the Amban is borne by the Tibetan treasury. See *Peking Gazette*, Jan. 6, 1886.

and sergeant of the Chinese forces are sent together with a deputy of the Kalön to Kong-po, there to manufacture the necessary powder, the slow-matches and balls being sent from Ssü-ch'uan.

In Anterior Tibet there are thirteen cannons and in Ulterior Tibet two.

FUNCTIONS OF TIBETAN OFFICIALS.

The Kalön are selected by the Talé lama, who submits his candidates to the Chinese Minister Resident, who, since the 59th year of Ch'ien-lung (1793), supervises the appointment of Tibetan officials and has authority to confer buttons of the 3rd to the 7th class. If there occurs a vacancy among the native officials in Anterior Tibet, the Minister Resident consults with the Talé lama on the choice of a successor, and if it be a vacancy in Ulterior Tibet, he consults with the Pan-ch'en erdeni lama.¹ The Kalön have charge of the general administration of Tibet.

The Tsi-pön and the Chyag-dzo-pa manage the treasury department (*Chyag-dzo*).

The Nyer-ts'ang-pa are in charge of the granaries.

The Nan-tso-shuk control the streets and roads (*i.e.* have charge of the police).

The Shag-pön administer justice.

The Shag déba superintend the people in the neighbourhood of Potala.

The Tapön have charge of the stud.

The Chief Drung-yi, the Dronyer, the Assistant Drung-yi, do the work of the Ka-shag (the Kalön's Court).

Beside the above-enumerated officers, who are all laymen, there are officials who, being lamas, wear no official button. Thus in Anterior Tibet there are the Tsi-dung lamas, who work in the Treasury and in the Kalön's Court, and in

¹ See *Peking Gazette*, April 2nd, 1876, also February 2nd, 1876, and Feb. 16, 1877, in which last Tra-shi Nar-jyé is appointed *Kalön* at Lh'asa. Relatives of the Talé lama or the Pan-ch'en rinpoche cannot hold office in Tibet. See *Li-fan-yüan tse-li*, B. 61, p. 18, and Introduction, *suprà*.

Ulterior Tibet there are the Suipön, Shenpön, Tsé-dung, and Dronyer lamas.

The son of an old and respected family is called in Tibet *Dung-k'or*. In former times all Tibetan officials were taken from among the *Dung-k'or*, and it frequently happened that very young men leapt up to the highest offices, and all the others were raised to offices higher than that of *Ding-pön*. An Imperial edict in the 58th year of Ch'ien-lung (1792) prohibited any *Dung-k'or* who was commencing his official career being promoted from the rank of *Ding-pön* to that of *Dä-pön*. *Dung-k'or* aged at least eighteen could be appointed Dronyer, Assistant Drung-yi, and subordinate military officers, and could receive further promotion when their capacity had been demonstrated.

TAXES AND MONETARY SYSTEM.

Taxes in Tibet are paid in either grain, pulo, incense sticks, wood, cotton, salt, tea, butter, butter-milk (*djo* ?), or carcasses of sheep. Two oxen are taken in lieu of one piece of Tibetan money, and ten sheep are taken for the same sum.¹

When a Tibetan dies, one-half of his personal and real estate goes to the State. The Government revenues are, moreover, accrued by voluntary donations and by fines.

In Anterior Tibet the revenues are paid to the Talé lama, and in Ulterior Tibet to the Pan-ch'en erdeni lama. They are expended according to their orders under the management of the Chyag-dzo-pa in Anterior Tibet, and of the Tsi-pön lamas in Ulterior Tibet. All receipts and disbursements are examined by the Minister Resident.

¹ This ought probably to read "one piece of money is paid for every two oxen or ten sheep." The *Hsi-Ts'ang wen-chien lu*, I. p. 18, has, "Each head of cattle is received at an evaluation of taels 2.0., each horse at taels 8.0., each bushel of barley at taels 0.1.0." This is much more satisfactory, although I am at a loss to give the exact evaluation of barley; the character used to indicate the measure is 石 in the text, which supplies no exact sense, though it may stand for the Tibetan རྩལ *k'äl* 'bushel,' which is equal to twenty *bré*. A bushel measure is called *bo*.

In early days the Tibetan Treasury made use of Nepalese coins,¹ and cast none of their own. In the 58th year of Ch'ien-lung (1792) Imperial orders were issued for the casting of money by the Treasury of Anterior Tibet. The coins are made of silver, the large ones weighing one mace, the small ones half a mace. A tael of silver is equivalent to nine large coins or 18 small ones.

The import duty on grain is one wooden bowl full per bag; on exports of salt, one wooden bowl full per bag. All goods arriving from Nepal are reported to the Treasury by the frontier officials, and on entering Tibet all goods, no matter of what nature, pay one piece of money (*wen*) per parcel.

TRIBUTE SENT TO THE EMPEROR OF CHINA.

Every other year the Talé lama sends tribute-bearers to the Emperor of China, the Pan-ch'en erdeni lama sending them in alternate years.

The Talé lama's envoys are the Hutuketu appointed by the Throne for the management of Tibetan affairs, four Kalön, a duke (*Fu-kuo-kung*) without official employment, a brevet Chasak, a Taichi and four Taichi without official employment. The tribute consists of *k'atag*, bronze statues of gods, relics, coral, amber, pearls, Tibetan incense, and pulo.

The Emperor sends the following presents to the Talé lama by his envoys when they return to Tibet:—One gold-lined tea-cup, one silver-lined tea-cup, one gold-lined vase, one silver-lined vase, one silver bell, twenty pieces of satin of each colour (*i.e.* one hundred pieces), five large *k'atag*, forty small *k'atag*, ten coloured *k'atag*. To each of the two chief envoys he gives a saddle, a silver tea-cup, a silver tea-bowl, thirty pieces of satin, 400 (pieces?) of black gingham (*mao-pu*), one leopard skin, three tiger skins, five otter skins.

¹ Wei Yüan in the *Sheng-wu-chi*, B. 14, p. 53, says that in ancient times the Tibetans used cowrie shells and knife-shaped coins (*tao-pu*) as coins. Since the Sung, Kin and Ming dynasties they have used silver. The taxes, he adds, have been paid in silver since the time of the Kin dynasty, and silver coins have existed since the *cheng-tung* period of the Ming (A.D. 1434).

To each of the three assistant envoys he gives one piece of satin with embroidered dragons (*mang*), one set of embroidered insignia of office (*fang-pu*), one piece of fine satin, twenty-five pieces of ordinary cotton (*san-so pu*). To each of the other persons connected with the embassy he gives one piece of common satin (*peng-tuan*) and eight pieces of ordinary cotton.

Each K'anpo of Anterior Tibet who comes to China with the embassy is allowed to bring 160 mule loads of goods free of duty, and to have forty followers.

The Pan-ch'en erdeni lama's envoy is gratified with the title of Nomen khan; he is accompanied by a Chyag-dzo-pa. They have with them different K'anpo, also bearing tribute. The tribute consists of *k'atag*, bronze statues of gods, pearls, saffron, Tibetan incense, and pulo.

The Emperor sends as return gifts to the Pan-ch'en erdeni lama one silver tea-cup, one silver vase, one silver bell, twenty pieces of fine satin of each colour (*i.e.* one hundred pieces), ten large and ten small *k'atag*. To each of the envoys he gives one piece of gold and yellow embroidered satin, sixty-two pieces of black gingham (*mao-pu*), one silver tea-cup, one piece of satin. To each of the suite two pieces of satin, twenty pieces of black gingham. To each of the followers one piece of satin and ten pieces of black gingham.

Each K'anpo of Ulterior Tibet is allowed to bring into the Capital (*i.e.* Peking), free of all duty, 120 mule loads of goods and forty followers.



The Ch'amdo P'akbala Hutuketu sends tribute to the Emperor every four years. It consists of gold bowls and *huang-lien* (a species of *Justicia*).

The Chia-li (Djaya?) Hutuketu sends similar tribute at indefinite periods.¹

¹ The Jaya (or Draya) authorities do not appear to have ever been allowed to send tribute to Peking, for in 1885, they petitioned the Throne that in view of the services their people had on different occasions rendered the State they might be allowed to bring tribute to Peking whenever the Ch'amdo mission came. This was granted them, and the first mission which arrived at Peking in 1886 brought the following articles of tribute: One *k'atag*, one silver *manta*, one

The Nepalese Dharmarājāh (*Erdeni wang*) sends tribute to Court every five years. It consists of elephants, horses, peacocks (*yen-pi?*), elephant tusks, rhinoceros horns, peacock feathers, and sundry other articles.

The Emperor sends the Ch'amdo Hutuketu as return gifts, one silver teacup, twelve pieces of satin of each colour (*i.e.* sixty pieces), seven large *k'atag*, seven small ones. To each of the three chief envoys he gives one piece of dragon-embroidered satin (*mang*), two pieces of satin, twenty-four pieces of cotton. To each of the suite he gives two pieces of satin, twelve pieces of cotton. To each of the followers six pieces of cotton.

image of the god of everlasting life (*Tsé-pa-mé*) in agate, one copy of the Sūtra of long life, one golden *ch'ürten*, one silver set of the *Tya-shi-tar-jyā* ("eight signs of happiness"), 200 bundles of Tibetan incense, ten rugs, twenty-five pieces of pulo, 800 ounces of *Tsan-To-sh'an* and *Tsan-huang-lien* (medicine), fifty ounces of snake grass (  probably *cordyceps sinensis*, referred to further on), 100 catties (!) of *mami rib-bu* (*chih-mu-yao*) and of "Long life fruit," and seven pelts of various descriptions. See *Peking Gazette*, June 12, 1885, and May 4, 1886. "Long life fruit" is the "fruit of benevolence and longevity" (*jen shou kuo*) of other writers. In Tibetan this root is called *choma*, it is known to botanists as *Potentilla anserina*.

BOOK III.

Mountains.—Rivers.—Historical Buildings at Lh'asa.—
Monasteries and Temples.

CHAPTER I.

The mountains and rivers of Ssü-ch'uan are considered the finest of the Empire. Thousands of miles and more to the west of 'Tu-tu ('great ford' over the Nya-lung ch'u?), carved, written, and chiselled records, stores of carpets, fur garments, and fine clothing are common. Although one may go far into the wilds, still everywhere exist the two vitalizing principles (of heaven and earth), their combination producing the mountains and the dissolution of the waters, occasioning such a beautiful and interchangeable whole that the benefits derived from its perfectly harmonious operation can vie with those of the golden ages.

So I have composed a careful description of the mountains and rivers from ('Ta-chien-)lu to (the province of) Tsang, and if any section has not been travelled, then I have not ventured to give (even) a brief general description of it.

MOUNTAINS AND RIVERS OF TA-CHIEN-LU.

Nan-wu-chi shan. E. of Ta-chien-lu. Over 500 *ch'ang* high.

Chin-chai-pien. E. of Ta-chien-lu. Dangerous narrow (road). High precipices.

Kang-shan. E. of Ta-chien-lu. High. Steep circuitous road.

Kuo-ta shan. N.E. of Ta-chien-lu. Over 700 *ch'ang* high. There are black antelope (青 羊) running about the mountain. It is said that Wu Hou, chastising the southern (Man), sent Kuo-ta to make arrows at this place—hence the name.

A-la-mu-kung shan. W. of Ta-chien-lu. Over 800 *ch'ang* high.

*Chih-to shan.*¹ S. of Ta-chien-lu. It is on the road to Lh'asa.

Ta-kai hsüeh shan. N. of Ta-chien-lu.

Lu ho. It flows out of the S.W. side of the Chih-to shan and reaches Ta-chien-lu after 70 *li*.²

Yü-t'ung ho. It joins the Ta-chien-lu river.

Hui-ya-na-kou ho. Takes its rise in the N.W. of the Ta-kai hsüeh-shan and reaches Ta-chien-lu after 80 *li*.

The hot springs (*Wen ch'üan*) are S.E. of Ta-chien-lu. The water issues out warm and cures all one's disorders.

LIT'ANG.

Ta-o-kang shan, Chih-la-kang shan, Chu-la shan, Mang-la shan, Ta-sung shan, Chia-ko shan, Ssü-mu-la shan, are all E. of Lit'ang.

A-la-pai-sang shan. S.W. of Lit'ang.

La-ku shan. Conterminous with the Pai-sang shan.

Ssü-lo-lung-tsung shan. Conterminous with the La-ku shan.

O-tung-lo shan. Conterminous with the Lung-tsung shan.

Fün-lung-la shan, So-lung shan, Huo-shao po ("The burning hillock"), are all at Lit'ang.

Loan-shih-tiao shan. On the high road (to Lh'asa).³

O-lo shan is at Hsi O-lo.

Tieh-ts'a shan is at Tieh-ts'a.

La-pu shan, at Chia-tung.

Ts'ang mu shan, at Ts'ang-mu.

¹ Altitude 14,515 feet (Gill).

² The Tibetan name of this river is Dar ch'u. The name Lu ho (Tibetan *Do ch'u*) is usually only given to the river *below* Ta-chien-lu, after it has received the Ché ch'u, the Yü-t'ung ho of the text. The valley of the Yü-t'ung river is called Gi-rong by the natives.

³ The *L-t'ung-chih* also mentions the La-mu-li Kang-li shan, 180 *li* S.W. of Lit'ang, and the Kuo-lu Chiang-ka-erh ting, N.E. of Lit'ang, 95 *li*. *Kang li* = *Gang-ri* or "glacier." It also mentions a Tsa-ka-li ma-ni t'u-ya, N.W. of Lit'ang, 40 *li*. Its colour is black and on the rocks are Indian characters and images of gods. Tsa-ka-li = *Jagur*, i.e. India, *mani* is the name given in Tibetan to the prayers cut on rocks, usually *om mani padmé hüm*.

Sha-pu shan, at Sha-lu-pu.

O-wa shan, at O-wa-pen-sung.

La-ma shan, at La-erh.

Erh-lang hsüeh-shan, at Erh-lang-wan.

San-pa shan, at Li-teng sun-pa.¹

Ta-shan, at Mao-mao-ya.

She-lu shan, at the mouth of the Li-chu river.

Muo-ya shan, at Chü-teng.

Ch'iung-ts'ang shan is on the frontier.

Ya-lung river.² E. of Lit'ang. It comes out of a *Jam ts'o* (lake) of the Azure lake (*Koko-nor*) country. Flowing through the Ho-erh-tsan (*Hor Chango*) country, it empties into the Chin-sha chiang, which enters successively Ma-hu and Cho Fu, and then joins the (Ssü)-ch'uan river (*i.e.* the Yang-tzü).

*Li-chu ho*³ (passes) at Lit'ang and flows into the Ya-lung chiang.

Ssü-lung-ta ho. S.W. of Lit'ang. Flows into the Chin-sha chiang. Crosses the high road to Bat'ang.

La-ti-chu ho. Source at Lit'ang zam-ba. After passing Erh-lang wan, it enters the Chin-sha chiang.

Chiao-chieh ho at Hsiang-cheng-shuo chu.

Li-chu ho, at Lit'ang. Source at Ssü-lu shan.

Wen-t'ang ch'üan ("Spring of the hot pool").

BAT'ANG.

Chia-ko-la shan. E. of But'ang. Rises high aloft, piercing the clouds (lit. the milky way).

¹ In Tibetan *Lit'ang zam-pa* "the Lit'ang bridge."

² Called in Tibetan *Nya ch'u* or *Nya lung ch'u*. This river, which flows into the Chin-sha chiang, is frequently confounded by Chinese writers with the Yaru tsung po. See for instance the *Shui-tao t'i-kang*, B. 22, p. 1. The *I-t'ung-chih* says that its source is in the Pa-yen ka-la (Bayan kara) mountains, and that it is there called in Tibetan *Chi-chi-erh ka-na* river. It flows S.E., receiving during some 500 *li* over ten streams, then it passes mount Ma-mu pa-yen-ka-la, where it receives the Ma-mu mu, etc., etc. I do not believe its sources are so far north.

³ The *I-t'ung-chih* says it has its source N.W. of Lit'ang, 150 odd *li* in the Li-mu and Sha-lu-chi mountains. The Tun-chu, which flows 180 *li* S.W. of Lit'ang, rises in the Kang-li la-ma-erh S.W. of Lit'ang, and after a course of a few hundred *li* flows into the Chin-sha chiang.

Lung-hsia shan. E. of Bat'ang. Very precipitous and high.

Pu-i-la shan. S. of Bat'ang.

Kung-tzü-la shan. S.W. of Bat'ang.

Ning-ching shan. S.W. of Bat'ang. Dangerous. (See Itinerary.)

Hsi-sung-kung shan. W. of Bat'ang. Exceedingly high and massive.

Pa-chung chu river. At the Min p'u (or 'the faubourg,' 民堡) of Bat'ang. Passing this, it flows into the Chin-sha chiang.

*Sü-chu river,*¹ otherwise known as the Chin-sha chiang ("River of golden sands").

Lu ho, at the customs barrier of the (Chin-sha) chiang.

DJAYA.

Chih-ta-la shan. E. of Djaya. Rough plateau.

Ang-la shan. N.W. of Djaya. High and precipitous; difficult to travel over in winter and spring. Quantity of deep snow.

Tso-la shan. N.W. of Djaya. High, dangerous, and precipitous.

Lo-chu river. At the front of the Great Temple (of Djaya). Takes its rise in the Ang-la shan.

Lo-chu river. Has its source in the Tso-la shan.

¹ We read in the *I-t'ung-chih*: "*Chin sha chiang*, formerly called Li-shui, Shen ch'uan or Li Niu ho. At present the Tibetans call it Muru usu, P'u-la ch'u or P'a ch'u. It has its source in mount Pa-sa-tung la-niu, which means "a cow" (*Pa-sa-tung = Ba-lang* in Tibetan?). The stream leaves the mountain under the name of Muru usu. Flowing N.E. some 900 *li* it bends N. around mount Na-mu tang lung, then flowing S.E. for over 800 *li* it enters K'am, under the name of Pu-la ch'u. Thence flowing S. by W. some 800 *li* it passes 60 *li* W. of Bat'ang as the Pa ch'u. Again flowing S.E. 600 odd *li* it enters Li-chiang P'u in Yün-nan, where it becomes the Chin-sha chiang. . . . It receives ten large affluents and an innumerable number of small ones." Among its affluents are the Akdam, Ch'i-ch'i-erh ha-na ku-ku wu-su, T'ê-mo-t'u ku-ku wu-su, Ka-ch'i wu-lan nu-lun, T'o-ko-t'o-nai wu-lan nu-lun, Na-nu-ch'i-t'u wu-lan nu-lun, T'u-ha-erh-t'u ka-la wu-su. It is marked on our maps as the Di chü in its upper course, but the local pronunciation is *Dré*. The Chinese call it in this part of its course T'ung t'ien ho (通天河), "The river of all Heaven." Sometimes the first character is written 東 *tung* "east," which supplies a more comprehensive meaning. In all the names of mountains and rivers in the text the word *la* (𠵼) means "a pass," and *ch'u* (𠵼) "a river."

Chia-ts'ang chu river. Joins the Lo-chu river and flows to the frontier of Djaya.

Ssü-chu river. Comes out of Shang-na-to, and flows into the big river of Ch'ando.

CH'AMDO.

Ta-kai-la shan. E. of Ch'ando.¹ High and steep mountain.

Chung-tê-la shan. E. of Ch'ando. High and steep; reaches the clouds (*i.e.* is cloud-capped).

To-pu-la shan and *Ting-ko-la shan* are both S.E. of Ch'ando.

Yü-pieh-la shan. S.W. of Ch'ando.

Lieh-mu-la ling. E. of Ch'ando.

Kuo-chiao (or *Chüeh*) *ta-shan*. S.W. of Ch'ando. In winter and spring deep snow.

Pa-kung shan, *Meng-p'u shan*, *Ch'a-wa shan*, *Yün shan*, *Hsüeh shan*, *Pai-to shan*, *Na-to shan*, *Huang-yün shan*, *Yin shan*, *La-kung shan*.

Ang-chu river.² To the left of Ch'ando. Takes its rise in the Ching-pa. Because of its passing through Yün-nan, it is called the Yün ho.

Tsa chu river. To the right of Ch'ando. Has its source at Chin-jo. Because of its passing through Ssü-ch'uan, it is called the Ssü ho. This and the preceding river unite and enter the Yün-nan frontier.³

LEI-WU-CHI.⁴

Wa-ho ta-shan. S.W. of Lei-wu-chi. High and steep mountain. In winter and spring there is a great accumulation of snow on it.⁵

¹ The *I-t'ung-chih* mentions a Chu la range (*ling*) N. of Ch'ando 160 *li*.

² This branch of the Lau-ts'ang has its source, according to the *I-t'ung-chih*, in the mount Balak latan suk, 800 odd *li* N.W. of Tsa-tso-li-kang, and is called the O-mu ch'u. It flows into the Tsa ch'u some 300 *li* N.E. of Tsa-tso-li-kang.

³ The two last-mentioned rivers form the Lau-ts'ang chiang, which, according to the *I-t'ung-chih*, is called in Tibetan La chu. It says the Tsa ch'u has its source in mount Ko-orh-chi tsa-ka-na, over 1000 *li* N.W. of the town of Tsa-tso-li-kang.

⁴ The Tibetans pronounce the name of this country La-wo-shé.

⁵ Or Wa-ho-i-chu la. In 1720 a detachment of over 500 cavalry was buried in a night in the snow while crossing it. See *Hsi-Ts'ang chien-wen-lu*, I. 13.

Cha-ko-la shan. A rough plateau.

Yeh-tu-la shan. A rough, uneven plateau.

Tzū chu river. N.E. of Lei-wu-chi. It becomes lower down the Ang chu.

LO-LUNG TSUNG.

Tê-kung la shan. E. of Lo-lung. The mountain is very precipitous.

Tê-ke-la shan. W. of Lo-lung tsung.

O-chu river. W. of Lo-lung tsung. Has its source in the Ko-erh-tsang ku-ch'a lake; falls into the Lan-ts'ung chiang.

Chia-lung-hsi chu river. S. of Lo-lung tsung. Has its source in the E. of Ko-la shan; flows into the O-chu river.¹

SHOBANDO.

Chang-la shan. E. of Shobando. Precipitous, dangerous, impassable.

Wu-ti la shan. S.W. of Shobando. Not very steep (or high).

Pa-la shan. S.W. of Shobando; plateau.

Shuo (or So)-ma-la shan. W. of Shobando, also known as the *Sai-wa-ho shan.* (Here) was captured To-to, the superintendent of the mulberry trees of Ch'u.

¹ The *I-t'ung-chih* says, "The Lu-chiang (passes) N.E. of Lho-rong dzong 60 *li*. It is called in Mongol *Kara usu*, and in Tibetan *O-i-erh chu*. It has its source N. of Lh'asa 280 *li*, where it is called Pu-ko kuang. After a course of 450 and odd *li* it takes a N.W. course. One hundred odd *li* further it enters the Ni-erh-chi-ken lake, which has a circumference of over 130 *li*. Fifty odd *li* further on to the N.E. it enters the I-ta lake over 100 *li* in circumference. Then taking a S.E. direction it enters, after some odd 150 *li*, lake Ka-la of over 120 *li* in circumference. Thence it flows S. under the name of Kara-usu. Flowing slightly to N.E. some 450 *li* it comes to Suk dzong, 100 *li* S. it leaves Lh'asa territory and enters K'am, under the name of O-i-erh chu. Flowing some 200 *li* S.E. by E. it passes Lo-rong dzong. Flowing some 300 *li*, thence some 800 *li* it passes through the Mi-la-lung country. Thence over 200 *li* and it enters the country of the savages of Nu (*Nu i*) and takes the name of Nu chiang. Flowing thence S. over 300 *li* it enters the territory of Li-chiang Fu in Yün-nan and becomes the Lu chiang. Going S. through a country of savages it then goes through Yung-chang Fu and Lu-chiang An-fu-ssü. It afterwards reaches Burma (*Mien-tien*), and thence flows into the South Sea. The *Ming t'ung-shih* says, 'Nu chiang is the old name of the Lu chiang.' This river is therefore the Giama Nu ch'u of our maps on the upper Salween. But according to the *Hsi-Ts'ang-fu* it would be the Lan-ts'ang or Mékong. The *I-t'ung-chih* mentions among its affluents the Ya-erh-chia tsang po, Pu-ko-sha-ko and Su-ko chau-tau-kun.

Chu-ma-lung-tso ho. Its source is in the Ko-la shan; flows into the O-chu river.

Chou chu river. Its source is in the Wu-ti shan, and it flows into the O-chu.

TA-LUNG TSUNG.

Pi-ta-la shan. W. of Ta-lung tsung. A plateau.

Sha-kung-la shan. W. of Ta-lung tsung. High and precipitous mountain.

Lu-kung-la shan. Continuation of the Sha-kung la.

Sa chu river. N. of Ta-lung tsung. Has its source in the Shuo-ma-la shan.

Pien chu river. S.E. of Ta-lung tsung; flows into the Chou chu river.

O chu river. Has its source in the Sha-kung-la shan; flows into the Yeh chu.

Yeh chu river. Its source is in the Lu-kung-la shan, and it flows into the O chu.

LA-LI.

La-li ta-shan. W. of the great convent (of Lh'ari). The mountain is in shape like a dragon; from top to bottom it is dangerously precipitous. Snow all the year round.

Wa-tzū shan. The Tibetans call it Cho-la. Precipitous; covered with masses of snow.

Tung-to chu. E. of Lh'ari. Source in the Lu-kung-la shan; flows into the Tê-chu.

Tê-chu. N.E. of Lh'ari; flows into the Tung-to chu.

Sung-chieh chu. E. of Lh'ari; flows into the Tê-chu. The hot water pools (*jo-shui-t'ang*) E. of Lh'ari. Warm all the year round. The Tibetans call them *ts'a ch'u-k'a*.

KUNG-PU CHIANG-TA.¹

Lu-ma ling. W. of Chiang-ta. A broad, flat plateau,

¹ "S.E. from Kong-pu, fifteen days' journey, is Upper Pomi, governed by the Déba of K'ams. Lower Pomi is under the rule of Lh'asa, which deposes an officer for that purpose."—*Hsi-Ts'ang fu*, 34. Upper Pomi is the Potodh of European maps, and Lower Pomi our Pomedh. "The Lu-ma ling is two days from Kong-po Jyan-ta."—*Chien-wen-lu*, 1. 14.

swept by violent winds from all points; consequently very snowy. It is considered the most dangerous mountain of Tibet.

Chiang-ta chu-k'a river. Comes out of the Lu-ma ling; flows to Kong-po, where it joins the Tsang ho.

Ou-su chiang. N.E. of Central Tibet (i.e. Lh'asa).¹ It is crossed in skin boats (coracles).

CENTRAL TIBET (西藏).

Mount *Potala*. W. of Lh'asa (*Hsi-Ts'ang*); over 100 *ch'ang* high. (See description of Temples.)

Ch'ao-la-pi-tung shan is in shape like a mill-stone, hence its (Chinese) name of *Mo-p'an shan*.² (See description of Temples.)

Niu-mo shan.³ S. of Lh'asa, about 200 odd *ch'ang* high. (See chronology.)

Lang-lu shan. N.E. of Lh'asa.

Tung-ko-erh shan. W. of mount Potala. High mountain, rising to the clouds; 400 odd *ch'ang* high. On the summit of the mountain there is a (custom's) barrier; it is an important pass of Tibet.

Lang-tang shan. S. of Lh'asa, behind the Séra convent. Part of it is level, other parts are precipitous and rugged.

Kan-tan shan. E. of Lh'asa, behind the Galdan (*Kan-tan*) convent.

Sung-ko-la shan.⁴ S. of Lh'asa. A succession of great terraced heights; road rough and difficult.

¹ This must be the Kyi-ch'u.

² Chapori (ལྷག་པོ་རྫོང་།) is S.W. of Potala. The *Hsi-Ts'ang fu*, page 3, says, that Mo-p'an shan is contiguous to it on the W. and has a temple dedicated to Kuan-ti on the summit, and on the slope a lamasery called the Yung-an ssü, which has been repaired by the Chi-lung Hutuketu.

³ *Niu-mo shan* means the mountain of Niu-mo, in Tibetan Lu-gon; it is the same which is called Nan shan in the *Hsi-Ts'ang fu*, and is the place of hiding of Lu-gou jyal-po when driven from Lh'asa. See section on festivals.

⁴ The *Chien-uen-lu*, I. 14, mentions also among the mountains of Central Tibet the *K'u-erh-k'un shan*, "which name translated means 'the incomparable'" (*K'un-lun*). It used to be called *Tzū shan*. It is composed of three mountains, the *A-ko-tan ch'i-ch'in*, the *Pa-erh-pu-ha* and the *Pa-yen-k'o-la*, and contains the sources of the Yellow River.

Cha-la shan. Not very bad road. Conterminous with the Ko-la shan.

Chiao-tzü-la shan. N.E. of Lh'asa. A temple has been built on the summit. The road is narrow and winding. The birds and beasts (on it) are all silent. If a lama strikes a bell to call them, the birds, the musk deer (麝), and the deer on the mountain all assemble.¹

Cha-yang-sung shan. E. of Lh'asa some 200 *li*. On its summit there is the old temple of To-chi dra (ོ་ཇེ་གཤམ་?).

Kan-pu-la shan. W. of Lh'asa; also called the western Kun-lun mountains. Steep and difficult road.

Kuo-ko-la shan. S. of Lh'asa. High mountain, accumulation of snow, much noxious vapour.

Mo-yü-la shan. W. of Lh'asa. Steep, dangerous road, accumulation of snow, noxious gases.

La-ko-la shan. N. of Lh'asa.

Ko-li-yeh-la shan. N. of Lh'asa. The road has long stretches of mud and sand. Accumulation of snow, noxious gases. If persons are compelled to enter the steppes by the *Yang-pa-ching* (pass), all the way from Po-t'u ho they will find high mountains and difficult roads.

Sa-yü-ko-kang-la shan. N. of Lh'asa.

Ju-niu shan. N.E. of Lh'asa.

Tung-la ta-shan. S.W. of Ulterior Tibet (Shigatsé) 100 *li*. A succession of ridges and peaks, dangerous and steep. Accumulation of snow which never thaws.

*Kang-ti-ssü shan.*² N.E. of the Ngari K'asum district (*O-li*) of Central Tibet. Its circumference is over 144 *li*. On all sides of it rise ridges and peaks the highest in Tibet, and great masses of snow hang over their edges. On the summit of the mountain are many springs, which all flow into a depression, and there the water remains. This is unquestionably the greatest of all mountains. In Sanskrit books it is called the A-o-ta (*Anavatapta*) mountain.

¹ The convent is Réchung gomba. — *Hsi-Ts'ang chien-wen-lu*, II. 16.

² The *I-t'ung-chih* places it 310 *li* N.E. of the town of Ta-ko-la, and says its height is over 550 *ch'ang* (6500 feet in round numbers). This of course is counted from the surrounding plain. European observations give Kailas 22,000 feet above sea-level.

*Ta-mu-chu-ko-pa-po shan.*¹ The mountain resembles in shape a horse (*ta*, hence its name).

Lang-chien ko-pa-po shan. The mountain is shaped like an elephant (*lang ch'é*, hence its name).

Sheng-ko k'o-pa-po shan. The mountain is shaped like a lion (*senggé*, hence the name).

Ma-po-chia ko-pa-po shan. The mountain is shaped like a peacock (*ma-ja*, hence its name). All these (four) mountains are conterminous to the Kang-ti-sü shan. The total length (of this chain) is over 800 *li*, and is called *A-li ta shan*.

Ts'ang chiang, also called the *Po chu*.² It has three sources. One flows out in three channels, and falls into the Po chu; the second comes out of a cleft in the Kang-la shan, and also flows into the Po-chu. The third comes out of Lu-ma ling, enters the Wu-sü chiang, and flows into the Po-chu. The waters of these three rivers having met, flow on in a mighty mass, and those who want to cross it to go to Lh'usa have to pass it in wooden or hide boats.³

P'eng-to ho. There is an iron wire bridge over it⁴ and also hide boats (for crossing this river). Three days to Lh'asa.

Ha-la-wu-su ho (Kara usu). N. of Lh'asa. Hide boats ferry across the river. Eight days to Tsang (*i.e.* Shigatsé).

A-ko-ta-mu ho. N. of Lh'asa twenty-five days.

¹ *Ta-mu-chu-ko k'o-pa-pu*, in the *I-t'ung-chih*, S. W. of Cho-shu-t'ê, 340 *li*, near Men-na-ko-nir shan, and facing Kailas on the S. E. It is one of a group of four high mountains. The Yara ts'ang-po flows from the E. of this mountain.

² Po chu probably for Bod ch'u or "River of Tibet." It is generally called in Chinese works Ya-lu ts'ang-pu chiang (Yaru ts'ang-po in Tibetan). The *I-t'ung-chih* says that it has "its source in Cho-shu-tê. It enters Wu after an easterly course of 2600 odd *li*, then flowing S. E. 1200 odd *li* it crosses the southern frontier of Wu (Lh'asa province), passes through the Lo-ko-ko-pu-chan (Lepsha?) country, comes around to a S. W. direction, enters the O-no t'ê country, and the combined waters flow to the Southern Sea." It mentions among its affluents the Sa-chu ts'ang-po, Nawu ko ts'ang-po, Chiang-chia su-mu-la, Mauchu ts'ang-po, Lung-chien, O-i-chu ts'ang-po, Shang, Nien chu, Kung-pu ts'ang po, etc. The O-no-t'ê country is Central India. This disposes of the Irawaddy theory as far as the Chinese are concerned, for the text shows that the Ts'ang-po is held to be the upper course of the Brahmaputra.

³ Called by the Tibetans ཀོ་ལུ་ཕུ, pronounced *Ko-dru*, or ཡག་ལྷ་ཕུ, pronounced *pa-dru*.

⁴ The text has 橋 "pole, oar," which is evidently a misprint for 橋 "bridge." This error occurs throughout the work.

Ch'un-ken no-erh ho. N. of Lh'asa. Nine days to Lh'asa. It is also called T'ien-ch'ih (天池 "Heavenly pool").

Ch'un-chieh ho. S. of Lh'asa. It is another name of the Ts'ang chiang.

Lo-pa ho. S. of Lh'asa. All the waters of Anterior and Ulterior Tibet flow into this (river).¹

Yeh-tang ho. W. of Lh'asa. There is an iron rope bridge over it.

Ya-lu tsang-pu chiang. W. of Lh'asa. Has its source in the Ta-mu-chu-ko-pa-po shan.

Kang-pu tsang-pu ho. E. of Central Tibet.

Kang-ko chiang (the Gauges). Has its source in the Kang-ti-ssü shan.

Nien-chu ho. E. of Ulterior Tibet. Has its source in the Sha-yü-ko-kung-la shan.

*Nu chiang.*² S. of Lh'asa. Precipitous (banks), impassable.

Lu hai (Yingri meidam?). This is the name given to all the land near Trashil'unpo which becomes flooded in summer.

A-o-ta ch'ih (lake Anavatapta).³ S. of Kang-ti ssü (Kailas).

¹ The *I-t'ung-chih* mentions among the rivers of Ulterior Tibet the Sa-pu ch'u, which passes 80 li N. W. of Shigatsé, having its source S. of that place. The Nien chu, which flows 10 li N. of Shigatsé and has its source S. in the Chu-mu-la-mu shan and the Shun la chain. It flows into the Yuru ts'ang-po.

² Nu chiang is identified by Porter Smith with the Irawaddy. The remark from the *Hsi-Ts'ang fu*, p. 26, that it flows into the Lan chiang (Mekong) would lead us to suppose that it is the Giana Nu ch'u or Lu chiang, although this river flows into the Salwen. The *Hsi-Ts'ang fu*, *loc. cit.*, says furthermore, "The S. frontier of Lh'o-yul is the Nu chiang. From Lh'asa, going S. one day, passing the great mountain of Kuo-ka (Gokhar pass), one comes to the village of Sung-po. Crossing the great mountain of Sung-ka one comes to the Ts'ang chiang, the frontier of Jagar (India). (After this) one comes to the Nu chiang." This probably means that after crossing the Ts'ang chiang and continuing east one comes to the Nu chiang. This is perfectly correct.

³ The Yamdok Palti lake, which is not mentioned here, is, says the *Hsi-Ts'ang fu*, p. 40, "456 li in circumference, and it requires forty-eight days to go around it. In it are three great mountains, Minapa, Yaposhih and Sang-li." The *I-t'ung-chih* calls the second mountain Ya-po-tu. Among the lakes of Tibet, the *I-t'ung-chih* mentions the "Ma-pin-mu ta-la, 200 li N.E. of Ta-ko-la in Ngari, and 65 li S.E. of mount Kailas. It is the source of the Ganges and is over 180 li in extent. Lake Chi-ka, 170 li N. of Ta-ko-la and 34 li S.W. of Kailas. It is over 300 li in extent, and is connected with Ma-pin-mu-ta-la. Lake Ya-mu-lu-ko yu-mu-tso, E. of Na-ka-la-tse, in extent over 460 li. There are three mountains in it called Minapa, Ya-po-tu and Sang-li. Lake Chia-mu-tso chi-mu tso, N.W. of Chang-a-pu-lin, over 60 li in extent; originally two lakes, the E. one called Chi-mu tso, the W. one Chia-mu-tso. Lake La-mu-tso hsi-mu-tso, N.E. of Ngari dzong, 120 li, 220 li in extent. Lake Ta-lu-ko yu-mu tso, N.W. of Ché-pu in Tsang, 550 li. Its extent is over 280 li. The salt lake of Cha-pu-yeh sa-ka, 20 odd li N. of

T'eng-ko-li ch'ih (Tengri nor). N.W. of Lh'asa. Of all the innumerable lakes, ponds, sources, pools, and salt lakes of Tibet, this is the largest.

NOTE ON ANCIENT REMAINS AT LH'ASA.

Lu-k'ang ch'a-mu.¹ It is behind Potala with a pond of some four *li* (in extent), in the middle of which is built a pavilion called (in Chinese) the *Shui-ko-liang-t'ing*.

Chia-ch'i yüan.² N. of Potala some four *li*. This is the place where the Talé lama generally comes in warm weather. There is a fish pond, a reading hall, and plantations of beautiful flowers, which give it also the name of *Hua yüan* ("the flower garden").

Shu-je kang.³ Seven *li* W. of Potala. This is a place where the Talé lama and the Pan-ch'en (lama) stop their conveyances when passing, to drink tea. It is also called *Ching-yüan* ("The garden of the classics").

Liu-li ch'iao ("The glazed bridge").⁴ Outside the town of Lh'asa, on the high road to Potala.

Ch'ung-ssü kang. In the main street of Lh'asa. Formerly a place of recreation for the Talé lama, now the yamên of the Minister Resident.

Tsung chio. Two *li* N. of Potala. A densely shaded grove. It is also a summer residence of the Talé lama.

the former, over 150 *li* in extent, produces white salt. Lake Chi-pu, near the previous lake to the N., extent 220 odd *li*. Lake Cha-mu ts'o t'ieh-no-ko, over 410 *li* N.W. of Cho-shu-t'ê, 10 *li* in circumference, contains borax. The eleven salt lakes of Kung-no-mu-cha-ka, 700 odd *li* N.W. of Lh'asa. They are all on either side of the Ya-erh-chia ts'ang-po. The largest is 190 *li* in extent, the smallest 50 or 60 *li*. Two produce a brownish salt, the others white salt. Lake Teng-ka-li (Tengri-nor), 220 odd *li* N.W. of Lh'asa, over 600 *li* broad and over 1000 *li* in circumference. Broad from E. to W., narrow from N. to S. Three rivers flow into it on the east side, and two on the west."

¹ ལུ་གོང་རྒྱ་མཚོ་ "The lake of the Naga." Pronounced *Lu gon jya-ts'o*. This appears to be the correct spelling of this name.

² བཟ་ཤིས་ལྗང་ག་ "The grove of happiness." Pronounced *Tra-shi-ling-ga*.

³ ཚོས་བྱི་ཁང་ "The home of the classics." Pronounced *ch'ü-jyi k'ang*.

⁴ The Tibetan name is འཕྲུ་ཐོག་བཟང་པ་ "The turquoise roof bridge." Pronounced *yü-t'og zam-pa*.

CHAPTER II.

The western regions (*Hsi-yü*) are the most profoundly Buddhist of all countries, in consequence of which the display of fine clothing and the slaughtering of animals are matters of grave import,¹ and burning of incense on the hills a most meritorious action.

Mount Potala, at Lh'asa, the Jo-vo k'ang (*Ta chao*), and the Ramoch'e (*Hsiao chao*), Séra, Samyé (*Sang-yüan*), the four great Ling (*Ssü*), and the Trashil'unpo at Shigatsé² are the most important (temples); but the lists of temples enumerate 3000 more.³ Although it is impossible to inquire into the history of all of them, still I have looked into and noted all the works containing their histories, and have picked out the most important ones to the end that I might make inquiries about those which I had selected; and I have carried out these investigations with untiring care.

MONASTERIES AND TEMPLES.

Ta-chien-lu.

Kuan-ti miao, Wu-Hou ssü. The Chinese temples (*Han-jen ssü*) are all E. of Ta-chien-lu.

Kuo-ta miao. W. of Ta-chien-lu.

Hui-ta miao. N.W. of the city of Ta-chien-lu. It was erected under Imperial orders the seventh year of Yung-cheng (1729), and also received this name.

Pao-kuo ssü, also called "the Lama monastery." W. of Ta-chien-lu.

Kao-je ssü. Thirty *li* S. of East O-lo.

¹ That is to say, that to wear fine clothing and to slaughter animals are both reprehensible acts in Tibet.

² The text reads *Jeng-chung-ning-wen chieh-pa-ssü*, which is = Trashil'unpo.

³ Tibetans say that there are 3600 temples and convents both large and small in their country. The number does not seem exaggerated. *Sheng-wu-chi*, V. 27, counts about 3487; *Hsi Ts'ang t'u-k'ao*, I. 10, 3150 odd in the Talé lama's dominions, 327 in Pan-ch'en rinpoche's, this according to the census of 1737.

Lit'ang

Kuan-ti miao. Built by the Chinese of Lit'ang.

Chang-ching ch'un-ko-erh-ssü, at Lit'ang. Residence of a great lama K'an-po.

Chu-ching t'ang, Chin-kang ssü. Both at Lit'ang.

Kung-sha ssü, at Mo-na.

K'ung-sha ssü, at Upper O-lo.

Na-t'u ssü, Ma-t'ang ssü. Both at Yu-pa.

Sang-teng ssü, at La-ehr pu.

Nai-chi jung-pa ssü, at Upper Mo-na.

Teng-sha ssü, at Lower Mo-na.

Kung-ko-li ssü, at Kung-ko.

Yang-ting ssü, Pang-pu ssü. Both at Tuo-pa.

San-pei-lin ssü, at Hsiang cheng.

Li-ch'an ssü, at La-ma-ya.

Shen-ch'üeh ssü, at Shen-pu.

Bat'ang.

The Great Monastery (*Ta-ssü*). Situated to the E. (of the town), facing the W., with an earthen wall of over 100 *ch'ang* in length, within which lives the K'an-po, who teaches and directs. The other lamas live all around him in mud-made houses.

Lama monasteries (La-ma ssü). There are eighty-four monastic establishments (in the Bat'ang district) which do not receive allowances for food, and fifty-seven which receive them. They cannot be all referred to here.

The Chinese temple (*Han-jen ssü*). (See the Itinerary.)

Djaya.

The great monastery of Djaya (*Cha-ya ta-ssü*). Built to the W. (of the town) and facing the S.E., inclosed in an earthen wall a hundred odd *ch'ang* in length. All the lamas live inside the monastery. A Chyak-dzo-pa manages all the business of this place and all the lamas of the monastery.

Chuan-ching ko.¹ In front of the great lamasery. All persons who want to get married come here, sing songs and make merry. The bridegroom puts some tsamba on the woman's hair, and with this the marriage is concluded.

Ch'amdo.

Jung-kung ssü, also called the Chamba ling (*Chiang-pa-lin ssü*).² The great hall is vast and grand, the finest of all Tibet (lit. the three Ts'ang). A Hutuketu and a Chyak-dzo-pa reside here.

P'u-an t'ang. At Ch'amdo. Erected by the Chinese.

Chiang-ching t'ang, *Lung-wang miao*. Both at Ch'amdo.

The great convent (of Ch'amdo). To the left of the Hsü-kung ssü. Inside the temple there is a throne of the Emperor, (to which) officials offer their homage on the 1st and 15th of the month.

Chinese temples. From Ch'amdo to La-tzü-to there are Chinese temples.

Kuan-yin ko, at Bat'ang.

Shan-hua ssü, *Ko-erh ssü*, *Lin-kuang ssü*. All at Pao-tun.

Wen-shui ssü, *Yün-ting ssü*, *Ta-mu ssü*, *Ting-hai ssü*. All at O-lo.

Chang-ming ssü, *Yung-ting ssü*, *Po-i ssü*. All at Kuo-chiao.

Chin-kang ssü, *Kung-sha ssü*, *Chi-hsiang an*, *Ta Fo ssü*, *Yün-lin ssü*. All at La-kung.

Shobando.

Great lamaseries (*Ta ssü*). There are two lamaseries at Shobando, built of rubble. They are close to the mountain in the vicinity of the river. Inside there is a statue of the Buddha. The lamas and the Débas live in the temple (lit. hall of the classics).

¹ "The pavilion for circumambulating the sacred books" probably contains copies of the Kanjur and Tanjur, or a *Kanjur k'orlo*, a huge prayer-wheel in which the whole of the Kanjur is placed.

² རྩམས་པ = Maitreya.

Lh'ari.

Tan-ta miao. There is a tradition that a certain Ts'an-chun (Paymaster) from Yün-nan, while passing this way escorting treasure, fell into a snow-drift. The following spring or summer, on the melting of the snow, he was found stretched out on a case of treasure.¹ The people of the place were greatly astonished, and honoured his remains and addressed prayers to him. (See the Prefect (*Tai-sho*) Shen Chin-an's book entitled *Tsung-cheng-chi-shih*.)

The great monastery (*Ta ssü*) is to the left of the great mountain of Lh'ari called the Yao-yo shan, up which there is a zigzag road. A high lama governs the place. All the monks live inside the monastery.

Central Tibet.

The convent of Potala (*Pu-ta-la ssü*).² Five *li* from Lh'asa on the plain there is an abrupt upheaval of the earth, forming two hills. One of them is Potala, on which is a golden-roofed (temple), and here is the residence of the Blessed Talé lama. The other is Chak-po ri (*Chao-la pi-t'ung*), on which are two pavilions for the use of foreign lamas who cultivate meditation. Between (these two hills) there is a pagoda. The successive peaks are very beautiful, the different buildings peaceful and secluded. The most beautiful of them is to the W.

The Chak-po ri convent (*Chao-la-pi-t'ung ssü*), is S.W. of Potala. The lamas of this convent are all doctors. (For details see above.)

¹ *Hsiang chiao.* A case of treasure is a hollowed-out log bound with iron; it holds 62.5 catties weight, or 1000 taels of silver.

² The *Ta Ch'ing i-t'ung-chih* says that Potala is on top of a little hill called Manipuri. The temple is 36 *ch'ang* 7 *ch'ih* 4 *ts'un* high (about 436 feet 10 inches). Ch'ien-lung in 1760 conferred on Potala the name of *Fung-tien ch'u-ti*, or "the birthplace of springing lotuses." Manipuri is the Tibetan *Ma-pori* (མམ་པོ་རི་), or "the red bill," which was the name given it prior to its becoming in 1643 the residence of the Talé lama.

The great temple Jo-wo k'ang (*Ta chao ssü*).¹ The word *Jo-wo* (*Chao*) means *Ju-lai* (Sanskrit *Tathâgata*). (See Edict of the 60th year of K'ang-hsi at Lh'usa.) The Tibetan people call it Lh'abrang (*Lao-mu lung*). It was built in the T'ang period. It faces the W. Around the central courtyard there have been erected brick pavilions several stories high, and pillared halls, the tiled roofs of which are ornamented with gold. Inside there is a statue of the Buddha, or "Teacher," called Shakyamuni (*Shih-chia mo-ni*). It was originally brought in the T'ang period, when the Imperial princess came to Tibet. It represents the Buddha at the age of twelve. It is moreover said that it was cast by a Chinese from Tso-lang. There are also images of the T'ang princess, also that of the T'u-fan (Tibetan) Btsan-po (*i.e.* king) and of the Nepalese (*Pai-pu kuo*) princess. Inside this (temple) there are myriads of gods and a throne of the Emperor. All the year round it is bright with sweet-scented flowers and precious vases. To the S.E. there is a temple of Pal lh'amo (*Po-lo-mo*),² which takes its name from the divinity (there worshipped). It is majestic and gorgeously brilliant, and (this god) is greatly revered by the Tibetans. On the front of the wall of the verandah is painted the Master Yüan-chuang (元 奘) of the T'ang period, and three of his disciples searching for the sacred books.³ There is also (a portrait) of Yü-chih Ching-tei

¹ In Tibetan called the ལྷ་ས་ཇོ་བོ་ཤར་གྲོ་མཚན་ or ཇོ་ཤར་. *Chao* or *Jo-wo*, is generally used in Tibet to designate Gautama Buddha, but saints (Atischa for example) also receive this title. The real name of this celebrated temple is རྗེ་ལ་འཕྲོ་མཚན་, pronounced *Chi-k'or-ling*. It is commonly called *Jok'ang*. The image described in the text is the *Jo*.

² In Tibetan Paldan llamo (པད་དམ་ལྷ་ན་ལྷ་མོ་). This god is a *Ch'ü-jong* of Tibet, one of its great tutelary divinities. He is represented riding a horse along a road of blood. He has a human skin over his shoulders, and is drinking blood out of a skull; his horse's trappings are ropes of snakes.

³ He is better known to Europeans as Hsüen Tshang. His travels and biography have been translated by Julien and Beal. On Yü-chih Ching-tei, see also *infra*.

guarding the frontier, and (a quantity) of weapons of war. Outside the gate there is a stone pillar in a poor state of preservation; it is the tablet containing the alliance of T'ang T'ê-tsung with his nephew.¹ On either side of the pillar are old willows, whose aged trunks are bent and twisted like writhing dragons. It is said that they date from the T'ang period.

Ramoch'é (*Hsiao-chao ssü*). It is half a li N. of the Ta chao ssü,² and is generally called Ramoch'é (*La-mu chi*) by the Tibetans. It faces the E. and was also built in the T'ang period. It has vast and beautiful courts, nowise inferior to those of the Ta chao. Inside there is a clay image of a Buddha, called Chu-to-chi. He was a disciple of Shakyamuni, and reached enlightenment (*i.e.* died) at eight years of age. It is moreover said that the remains of the T'ang princess lie here.

¹ There are many inscriptions in Chinese extant in Tibet; a certain number have come to us in a small volume entitled 西藏碑文, published in 1851. It gives us eleven inscriptions:—1. Imperial autograph dated 60th year K'ang-hsi (1721) on the pacification of Tibet. It is in front of mount Potala.—2. Imperial autograph dated 59th year of Ch'ien-lung (1794); it is entitled 十全記. It is in front of Potala.—3. Imperial autograph dated 1808, in Chia-ching's reign; it is entitled, "Tablet of the narrative of the devotional ceremonies of the P'u-t'o tsung-sheng temple." It is N.E. of Potala, near mount Séra.—4. Tablet commemorating the victorious campaign against the Gorkhas. In front of the Jok'ang. Dated 1793.—5. Tablet of the hall of the drill ground, signed by the Amban and the Assistant Amban Ho Ning (author of *Hsi-Ts'ang fu*).—6. Tablet on the erection of a temple to Kuan-ti on Lu-pan shan. Dated 1795.—7. Tablet of the double devotion, N.E. of the Jo-k'ang. Dated 1793. This inscription records the history of the assassination in 1752 of the two Chinese Ambans. It has been translated by Jametel in the *Revue d'histoire diplomatique*, No. 3 (1887), p. 446 *et seq.*, but he does not mention the work from which he took it.—8. Treaty between T'ang T'ê-tsung and the King of Tibet. In front of the Jo-k'ang.—9-11. Three tablets, dating from the 59th year of K'ang-hsi (1721). Two on the top of the east slope of Potala and one at the east foot. They were composed by military officials who participated in the great campaign. Some of these inscriptions are also given in the *Hsi-Ts'ang t'u k'ao*, I.

² 珠多吉 *Chu-to chi*. This appears to be a transcription of the Tibetan *Ch'ö do-rjé* (ཚུབ་རྗེ་རྗེ་ཞེ་ཞེ), which would be Dharmavajra in Sanskrit; but I know of no celebrated disciple of Gautama of this name. The *Sheng-wu chi*, V. 29, reads *Kung-chu-chi-to Fo*. Tibetans tell me that the image alluded to is that of Ch'ub-jé do-rjé (ཚུབ་རྗེ་རྗེ་ཞེ་ཞེ).

Galdan gompa (*Kan-tan ssü*). Fifty *li* E. of Lh'asa.¹ The Tibetans say that the Kan-tan mountain was the residence of Tsong-k'a-pa, a perfectly enlightened man. It is moreover said that he was Jeng-teng-ku Fo (*Dipankara Buddha*). Inside there is a hall of the classics with images of gods, pendant scrolls of silk, and gorgeous canopies; it is very grand, nearly equal to the Jok'ung or Ramoch'é. A K'an-po lama, who expounds and discourses on the yellow doctrine, resides here.

Dräbung (*Pieh-pang ssü*).² Twenty *li* W. of Lh'asa. It faces the high road and rises behind in the terraces, on which the different buildings lie scattered about. Inside there is a garden pavilion, where the Talé lama resides in the hot weather. Once every year he explains the sacred books (here). The greater part of all the Tibetan teachers of the sacred books reside here. At the foot of the mountain there is a temple of the Ch'ü-jong (*Shui chung*).³ The Ch'ü-jong of this monastery have no wives, in which they differ from those of other temples. (See the paragraph on the Ko-mahsia ssü.)

Séra (*Se-la ssü*). Ten *li* N. of Lh'asa. It is built against a mountain. There are three gilded temples, and the buildings are very lofty. The Talé lama comes likewise here once a year to expound the sacred books. Inside (this

¹ Nain-sing, p. xxiii, says, "After crossing the Kichu stream we arrived at Galdan monastery, situated on the summit of a low hill. The circumference of this monastery is about three-quarters of a mile. There are numerous well-built temples, with idols much the same as those at Sára. It is reported to be a very wealthy monastery, and is occupied by 3000 priests."

² འབྲུག་ལྷོ་ལྷོ་ལྷོ་ Pronounced Dräbung. Dräbung, *vulgo* Däbung, is said to contain 7700 lamas. See Georgi, *Alph. Tib.* pp. 413 and 453.

³ On this class of magicians see Georgi, *Alph. Tib.* p. 212 *et seq.*; Schlagintweit, *Buddh.* p. 167; Köppen, *Lamaische Kirche*, p. 259; and Fra Orazio's *Notizia del Regno del Thibet*, p. 77 (Klaproth's edition). They are called the

ལྷོ་ལྷོ་ལྷོ་ལྷོ་, or "Protectors of the law of the Highest One," and are not, so I am told, considered lamas. On the female Ch'ü-jong, see *infra*. The most celebrated Ch'ü-jong is that of Nuehung, whose oracular powers are very great. The Ch'ü-jong are even consulted when a person wants to dig a well; they shoot an arrow, and where it enters the ground, there water will be found.

temple) is the magic club which descended from above, which the Tibetans call Dorjé (*To-ehr chi*).¹ It came flying from the great western country (大西天, Persia). The K'an-po of this convent prizes it. Tibetans must see it once.

Samyé (*Sang-yaan ssü*). S.E. of Lh'asa, near the Kan-tan ssü.² Its towers, halls, temples (lit. hall of the classics), images, are like those of the Jo-k'ang and Ramoch'é. Inside there is an image of Kuan-ti chün, which dates from prior to the T'ang period. There used to be a great many monsters here, which were a source of terror, so Kuan-ti chün came down. The sage removed them and brought tranquillity (to the land). For this a temple was built (to him), and he receives sacrifices. The Talé lama comes here yearly to explain the *Gāthās* (མཎྜ).

Muru (*Mu-ru ssü*). E. of Ramoch'é, and facing the S. Its temple, statues, and precious vessels are all perfect. Every Tibetan monk who studies the classics resides here (for a while).

W. of the convent is "The Grove of the Classics,"³ where the blocks for the sacred books of the Three Vehicles are cut and the printing is done.

Ch'ü-k'ang (*Chü-kang ssü*). Conterminous with the Grove of the Classics. It is here that the Mongol monks study the classics.

¹ It is known to the people as the གཤམ་པོ་ལྷོ་རྒྱུ་, or "The golden vajra." See Huc, *Souvenirs*, vol. ii. p. 383.

² The *Hsi-Tsang fu*, p. 9, says that it is two days' journey S. of Lh'asa, and Nain Sing *op. cit.* p. xxiv, says that it is three days' journey (thirty-six miles) E. of Lh'asa, and is situated on the left bank of the Ts'ang-po ch'u. The State Treasury, he adds, is at this place. It was founded during the reign of Tri-song ché-tsan (the K'i-li-tsan of the Chinese) (A.D. 755-786), under the direction of Wu-pamé (Padma Sambhava), and is said to have been copied on the Nalanda monastery in Middle India. The library of Samyé is celebrated. According to the *Faidwya karmo* it was founded A.D. 749. Kuan-ti is confounded by all natives with the Tibetan Gésar.

³ In Tibetan this would be མཎྜ་གི་འགྲོ་བའི་ཁྱེད་, pronounced *Do-gé ra-k'or*. I do not know if this is the name of the printing-house (*Par-k'ang*) of Muru gumpa. The *Hsi-Tsang fu*, p. 10, says that the name of "Grove of the classics" is given to Muru itself.

Karmasha (*Ko-ma-hsia ssü*). Also called the Ch'ü-jong's temple. It is half a mile E. of the Jo-k'ang. The images of the divinities are most repulsive. Inside live "the Protectors of the Law," or Ch'ü-jong (*Shui-chung*). These lamas have a special dress; moreover they marry and bring up their children, transmitting their secrets to their descendants, as do the magicians of China. On the 2nd and 16th of every moon¹ there comes down a spirit. (The Ch'ü-jong then) wears on his head a golden helmet with cock's feathers on top and five little flags behind, and around his body are tied white *k'atag*. He wears tiger-skin boots, and in his hand he bears a bow and a sword. He ascends the altar and tells men's fortunes, answering at once (all questions). Afterwards he departs, and the people (*i.e.* the other Ch'ü-jong) follow after him dressed up as demons and monsters, holding flags, and to the sound of drums, he directing them in the way. Every one of all the great monasteries have Ch'ü-jong; sometimes even women hold this office.²

*Ch'u-pu ssü, Yeh-lang ssü.*³ Seventy li N. of Lh'asa; each one is the residence of a Hutuketu.

The old convent of Do-je dra (*To-chi-cha ku ssü*). It is near the convent of Samyé, on the top of Mount Cha-yang tsung, which is over 2000 *ch'ang* high. Wooden ladders are used to ascend it. There is a cavern (or hole), in which there is eatable white clay, which has the taste of tsamba.⁴ When all has been eaten, more takes its place. Lights are necessary to enter this cavern. Behind it there is a large lake. It is said that those who have done evil, on coming here, inevitably fall in. Tibetans are afraid, and do not dare go near it.

¹ The *Hsi-Ts'ang fu*, p. 10, says the spirit descends on the 26th of each moon. It is two or three *ch'ih* high, etc. The Ch'ü-jong participate in nearly all church ceremonies. They are merely magicians.

² They are called *Ta-ma ch'u nyi-ba*.

³ *Ch'u-wo gomba* and *Nalenda gomba* are probably the Tibetan equivalents.

⁴ It is called *sa tsam-ba* "earth tsamba." I am told that it is also found in holes in the low ground near the river at Wu-t'ai shan, the Tibetan Ri-vo tsé na (རི་བོ་ཙེ་ནཱ) in Shan-hsi. Comp. Wood, *Journey to the Source of the Oxus*, p. 19

Ta-tung (*Ta-lung ssü*). N. of Lh'asa, one day the other side of mount Kuo-ka la. The convent is very beautiful.

Chio-tzù-la shang ssü (or the temple on Mount Chio-tzù), *Jo-cheng ssü*. Are N.E. of Lh'asa.

Jeng-chung ning-weng chieh-pa ssü.¹ Eight days' journey S. from the Jo-k'ang. It is the residence of the Pan-ch'en (lama).

Sakya (*Sa-chia ssü*).² At Sa-kyä (Sa-chia), Uterior Tibet (Tsang). There was a lama, Pa-ssü-pa by name (native of this place), who was the preceptor of an emperor of the Yüan dynasty; he later on became the head of the red hat lamas (*Nyimapa*). The lamas of this sect have wives, and when they have had a child, they abandon their homes and devote themselves to religion.

Kuan-ti miao. W. of the city of Trashil'unpo (lit. *La-tsai Cha-shih*).

Shuang chung ssü ("The temple commemorative of the double devotion"). Built at Ch'ung-ssü kang in honour of (the Ambans) Fu and La. In the 15th year of Ch'ien-lung (1752) there was a conspiracy to kill Chu-erh kuo-te-nam-cha-erh. These two (Ministers) killed him, but were

¹ Another name of the Trashil'unpo lamasery, 2 li W. of Shigntsé; see *Hsi-Tsang t'u k'ao*, V. 26. The town is called Dzi-k'a-tsé (འཛིན་ཁ་རྩེ) or Dé-gar-tsé

(རི་གར་རྩེ). The convent of Tra-shi-lhun-po (བསྐྱེས་ལྷུན་པོ) was built by Gédun drupa (རྟོ་ཤེ་འཇུག་རྒྱལ་པོ) in 1446. He was an incarnation of Ts'ong k'a-pa.

The *I-t'ung-chih* says that the convent of Trashil'unpo is 2 li W. of Dzik'atsé. It contains over 3000 rooms, and images in gold, silver, copper, etc., without number. It has over 5000 lamas, and has under it fifty-one small convents with over 4000 lamas. Ch'ien-lung gave it the name of *Fu-yüan-heng-hu*, or "the constant patron of the source of happiness." Later on he gave it other names of a similar character. 30 li S. of Trashil'unpo, at the foot of a mountain, is Nart'ang lamasery. Inside is an image of Maitreya and of the eighteen Arhats. It has blocks for the printing of the whole Kanjur and Tanjur. It has also a small bronze pagoda containing a relic (*sharira*) of (Shakya-muni?). It is over an inch long, crooked and yellow. Among other relics it has a crystal staff brought there by an Arhat in olden times, etc.—*Hsi-Tsang fu*, p. 39.

² The Sakya monastery was founded in the eleventh century.

injured by his followers in the scuffle (and died from their wounds).¹

Ao-na miao. N.E. of Lh'asa.

Ka-erh-tan miao. N.W. of Lh'asa, near mount Sha-yü-ko-kang la.

Sa-mu-ta miao. S.E. of Lh'asa.

Niang-niang miao. N.E. of Trashil'unpo.

Lin-ka-erh miao, A-ko-pa-cha-sang miao, Tui-sa-mu-no-erh-pu-lin miao, Hsich-erh-tzü miao, Chi-k'ang miao. The five temples above mentioned are at Trashil'unpo.

The temple of Dor-je p'a-mo² (*To-erh-chi pa-mu kung*), in the lake of the Yamdok Palti (*Yang-cho pai-ti*). The convent is on top of a mountain, and is exceedingly beautiful, more beautiful than Ying-chou and P'eng-tao. In the convent resides the female Hutuketu Rdo-rje p'a-mo (*To-erh-chi pa-mo*). It is said that she is an emanation of the Northern bushel (*Ursa major*). Formerly, when the Déba Sang-jyé had revolted in Tibet, she transformed herself into a sow and escaped.³ In Tibetan a sow is called *p'ay* (པལ), hence the name.

¹ Comp. section on monasteries and temples, Drabung.

² It is generally called Yando Sanding gom-ba. Dor-jé p'a-mo is the incarnation of Dolma, the wife of Shenrézig. The lake is usually called Pé-dé jya-ts'o. 斗 母 *t'ou-mu*, "the Northern bushel," is a Taoist divinity which may be confounded by the Chinese with Dolma; just as Kuan-ti is with the Tibetan Gésar.

³ The convent was attacked by the Sungans, but was saved by the abbess and all the nuns transforming themselves into swine. Bogle visited the Dor-jé p'a-mo near Trashil'unpo. She was then the niece of the Pan-ch'en rinpoché.—See Markham's *Tibet*, p. 108. He writes the name Durjay Paumo. Sarat Chandra Das told me that he also had visited her, and that she had cured him of a severe illness from which he was suffering.

BOOK IV.

Indigenous Products.—Military Depôts and Garrisons.—
 Number of Convents.—Ecclesiastical Dignitaries.—
 Famous Statues.—Extracts from the *Hsin T'ang shu*,
I shih, etc.—Veneration shown Hsüan-chuang (Hiuen
 Tsung).—Notes on Various Archaeological Remains.

CHAPTER I.

The fame of the *chüch*¹ of the West and of the *chien*² of the South has been transmitted through the Erh-ya. The white pheasants of Ch'i-kung, the palaces of the tributary princes, how flourishing they were! The excellence of the creation of things, of their growth and diffusion, is it not like the benevolence of the Emperor, which is as heaven and earth?

Now the wine and fine grapes of Hsi-yü, Kang-chü, and Shu-i,³ the wild beasts (lions) and *fu-pa* of An-hsi and Tiao-chih,⁴ are (mentioned) even in remote antiquity. At present the New Dominion is spreading daily; present-bearers and princes are coming. It would be impossible to enumerate all the different objects which they bring from afar. If one undertook to write down the endless varieties of strange

¹ 麀 The Siberian jerboa or helamys (*Dipus sibirica*). The Chinese say that one helps to carry another, whence its descriptive name of 比肩獸 "mutual-shouldering beast."—Williams, *Dict.* s.v. *Küch*.

² 兼鳥. Described in Chinese works as a strange bird like a duck; the 比翼鳥 or "paired-wings bird," with one eye and one wing, two of them must unite for either of them to fly. It is also the spoonbill (*Platalea major*).—Williams, *op. cit.* s.v. *Kien*.

³ Kang-chü = Sogdiana.—See *T'ang shu*, B. 221. Shu-i = Kashgar.

⁴ The *Hou Han shu*, B. 88, says, "The *fu-pa* (狻 𧑦) has the shape of a *lin* (unicorn), but has no horn." An-hsi = Parthia. Tiao-chih = Chaldæa, according to Hirth, *China and the Roman Empire*, p. 144.

things or to add up the tribute, it would require a scholar's copious vocabulary; yet in the Palace these are considered neither precious, rare, nor curious (so abundant are they).

The most remote regions have their useful products, so now I will enumerate the produce from Ta-chien-lu to Lh'usa, according to the nature of the soil and the growth of each locality.

PRODUCTS OF TA-CHIEN-LU.

Barley, yak (long-haired, wild cattle), mountain sheep, butter, turnips, (lit. "round roots") (like turnips, but round, a barbarous species), cabbage.¹

LIH'ANG.

Blocks for printing the Tripitaka, gold dust, wooden bowls of grape-vine root, beads of *feng-yen* (鳳眼), mother-of-pearl, *Tung-ch'ung hsia-ts'ao* (冬蟲夏草)² (comes from Mount Po-lang-kung, not in the Chinese Herbal (*Pen-ts'ao*), has heating properties, strengthens the generative powers, and

¹ The Tibetan names for turnips (*la-p'u*), cabbages (*pe-tse*), onions (*ts'ong*), show that they are of Chinese origin. White potatoes are common at present in some parts of Eastern Tibet, especially around Ta-chien-lu. It is strange that the text mentions neither rhubarb nor musk among the products of Eastern Tibet.

² The *Cordyceps sinensis*.—See Porter Smith, *Materia Medica of China*, p. 73. Tibetans call the plant *Chyar-tsa gon-bu* (རྟ་བྱར་ཅུ་གོང་བུ). The *Li-t'ang chih lüch*, p. 17, says, "On the Pu-lang-kung mountain there grows an extraordinary medicine called *Tung-ch'ung hsia-ts'ao*; it is thus called because while torpid in winter it is an insect, whereas in summer it puts out sprouts and is a plant. The natives call it *hsieh tsa ngo-ma* (see above). Its root is like a wriggling silkworm, the shoots like those of alliacious plants, and at first they are all closed one over the other. If picked on or before the 5th of the fifth month (early part of June), it is good; later than that the shoots sprout forth and the root gets spongy. The natives say that it is a tonic, and that eaten boiled with pork or chicken, it develops the procreative powers; and that if barren women eat it habitually, they can conceive." T. T. Cooper, *Travels of a Pioneer of Commerce*, p. 300, calls it a "ground caterpillar." In New Zealand a fungus (*Sphaeria Robertsii*) grows on a caterpillar (*Hypialis virescens*); it is called by the natives *aweto*.

is a tonic for the marrow), yak, mountain sheep, felt, butter, oats, barley, turnips.

BAT'ANG.

White grapes, wooden bowls of grape-vine root, pomegranates, flying squirrels (skins like a cat's, used for fur garments), quicksilver, yak, barley, beans, wheat, yellow wax, honey, butter, cabbage, turnips, leeks, peaches, plums, water-melons, peonies (牡丹, *Pæonia moutan*), medicinal peonies (芍藥, *Pæonia albiflora*).

DJAYA.

Turquoises, dried pears, grapes, walnuts, domestic yak (牝牛),¹ merino sheep (綿羊), barley.

CH'AMDO.

Hang (chou) rice, wild ginger, *huang-lien*,² musk, bear's gall, *po-li-wa*,³ felt, yak, mountain sheep, barley, turnips, a species of marrowfat beans (豆宛豆), walnuts, turquoises.

LAWOSHÉ.

Iron, mules, horses, fowl, yak, merino sheep, butter, felt.

LHO-RONG DZONG.

Yak, mountain sheep, barley, lapis-lazuli.

SHOBANDO.

Barley, edible sunflowers (苽麥), cattle, sheep, butter.

¹ *Dzo* (མོང), yak bull and common cow; *Bri dzo* (འབྲེ་མོང), common bull and yak cow.

² 黃連 "A species of leontice and justicia," Williams.

³ 波裏凹 lit. "concave glass." The only explanation which suggests itself is that *po-li-wa* is a transcription of the Tibetan *bul-wa* "borax, tincal"; but at Ta chien-lu, where I consulted several merchants about this word, they failed to identify it as that of any known product of Tibet.

TA-RONG RDZONG.

Gold-dust,¹ silver mines, dried pears, walnuts, horses,² mules, yak, barley, butter.

LIH'ARI.

Domestic yak, merino sheep. (As grain will not grow in Lih'ari, they raise cattle, and eat beef and mutton, these being the only products.)

KUNG-PU CHIANG-TA.

Barley, carpets, lapis-lazuli, broad pulo, Hang(chou) rice, broad shawls, broad felt, cabbage, bamboo sprouts,³ bamboo for bows, bamboos for arrows, mules, big-headed dogs.⁴

LIH'ASA.

Hang (chou) rice. (To collect water at the Jo-wo k'ang ditches are used, and in these a great deal (of rice) is planted. The mode of tilling is similar to that of China, only the oxen being small, five are used in a team.)⁵ Barley, broad beans, wheat, a species of marrowfat beans, roots, green peas, yellow beans, perennial beans (lit. "four seasons' beans"), onions, garlic, coriander, cabbage, greens, spinach, lettuce, radishes, turnips, Tibetan walnuts, Tibetan apricots, Tibetan jujubes, salt (Chayeh and Koteng, in Ulterior Tibet, furnish a great deal of salt; it is found there in the sandy soil. The Tibetans exchange it for provisions and other objects), Tibetan incense

¹ Gold is said to be found in the mountains of Shobando.—*Hsi-Ts'ang chien wen-tu*, I. 22.

² Wild horses are found in the Huor-ha (Horpa, plains of North Tibet?)—*Hsi-Ts'ang chien wen-tu*, I. 22. The *Hsi-yü tsung-chih*, B. I. p. 19, says that the wild horses of Central Asia live in bands among the rocky recesses of the mountains.

³ Sulphur, cedars, pines, and parrots are mentioned as being products of Kung-pu.—*Hsi-Ts'ang fu*, pp. 28, 31.

⁴ These are the "mastiff dogs as big as donkeys, which are capital at seizing wild beasts," of which Marco Polo speaks. See Yule's second edition, vol. ii. p. 41. They are rare in Eastern Tibet.

⁵ The reservoir at the Jo-wo k'ang is probably the source of the legend of the subterranean lake mentioned previously. I am told that at present no more rice is grown around Lih'asa.

(there are two varieties, the violet and the yellow,¹ which, when it is the genuine, on being burnt, the smoke ascends straight to heaven; it is consequently very highly prized), black and white incense (the white incense is also called *chi-chi* incense; the black incense is also called *an-pa* incense),² Tibetan cocoons, flowered velvets (*tsai-jung*), fine shawls (細 氈, also called *chih-tieh*, an expensive Indian cotton fabric; see the *Huang yao* (?) *ching*), hair fringe (辮 子), coloured silks and cottons, Tibetan saffron, lapis lazuli, turquoises, moss agates, beeswax, coral, mother-of-pearl (種 礫), small stones (礪 砂), assafœtida, *huang-lien* (medicine),³ *hu-lien* (胡 連),⁴ *ch'ien-ts'ao* (茜 草),⁵ *tzü-ts'ao-jung* (紫 草 茸),⁶ indigo, cassia bark, *k'o-li-lo* (詞 梨 勒),⁷ wooden bowls. There are two kinds; one kind is called *cha-mu-cha-ya* wood, the colour of which is light yellow; it is hard and polishes. (The bowls) have fine tracings (on them), and they have the property of detecting poison. The other is called *hun-la-erh* wood;⁸ it is of a yellowish colour, has a large pattern marking, and detects poison also; they are very expensive). Horses, mules, donkeys, domestic yak, yak (*ti-niu*), yellow cattle, *ling-yang*,⁹ wild yak, *ching-yang*,¹⁰ merino sheep, swine (very small, the largest not weighing

¹ *Sha-ki-ma pö* "saffron-coloured incense." The best incense is called *Djam-ling kun kyab* "world-pervading." I am told that a package (five or six sticks) of it costs about Tls. 20 at Lhasa. This last is the one referred to in the text. Some of the latter was given me at Ta-chien-lu, but I prefer the odour of the Shakama-pö.

² *ham-pa-spos* "mouldy incense." The *Hsi-Ts'ang fu*, p. 30, has it that black incense is called *ku-ku* and white *an-pa*. All incenses procured from pine trees are called *Yün-hsiang* 芸 香 in Chinese.

³ See above.

⁴ A medicine of the same species as the *huang-lien*. *Barkhausia repens*, according to Porter Smith.

⁵ A red dye, also used as a tonic medicine. See Williams, s.v. *ts'ien*⁴, p. 983.

⁶ Also a red dye. See Williams, s.v. *tsz*³, p. 1031.

⁷ An astringent nut used for toothache. The fruit of the *Terminalia chebula* or *myrobolamus*. See Williams, s.v. *ho*¹, p. 215.

⁸ Called *dza-ya shing* and *ho-lo shing* by Tibetans. *dza-ya* means "markings or veins in wood." Hooker, *Himalayan Journals*, vol. ii. p. 68, says that the *Balanophora* produces the great knots on the maple trees from which the Tibetans form their cups. Dzaya wood cups sell as high as 50 taels.

⁹ Species of antelope.

¹⁰ Lit. "black (or blue) antelope."

over fifty catties), fowls (also small), yellow ducks, white eagles,¹ fish hawks (蒼鷹), pheasants, hares, foxes, swans, fine scaled fish, peonies, Western (or Persian) flowers (西天花, also called *yü-mei-jen*),² *chien-sai-jung* (剪碎絨),³ the Ssü-ch'uan hibiscus, marigolds,⁴ lilies (? 山丹) (there are red and white ones), *Sai-lan* perfume, Tibetan chrysanthemums (there are red and yellow ones), pine trees, cedars, white aspen, different varieties of birds.⁵

CHAPTER II.

The offices and ranks in Tibet, its climate, and finally its products, have all been referred to above by hearsay or from personal observation. As to the commissariat department, the officers, and the garrisons to guard the frontiers, I have verified and controlled each word and every question concerning them. Moreover, these are all facts well established by official records. I have recorded all in detail, seeking only to bear in mind what I have heard or seen.

There are six depôts from Ta-chien-lu to Lh'asa. The Ta-chien-lu depôt is the most important, as it is the frontier

¹ The Mongolian barkut or burgut.

² I take this to be the 印細鱗, a species of *labrax*.

³ There are yellow, white and violet ones.—*Hsi-Ts'ang fu*, p. 30. "A pale (yellow) flower with violet petals, dentalated, odour like cassia. Called in Chinese *chien-ching-la*, in Tibetan *chen-to*." *Shinto* is colloquially used in Tibet for "fruit."

⁴ Klaproth translates it wrongly "chrysanthemum."

⁵ The *Hsi-Ts'ang fu*, loc. cit., mentions red and white camellias blooming in the fifth month, asters blooming in the fifth and sixth months, edible lilies, *Kusha* grass, poplars, willows, etc., among the plants of Lh'asa.—See also Nain Singh, *op. cit.* p. xxv. The same Chinese work mentions white cranes, wild duck, swans, a species of sheldrake called *huang-yang* or *lama huang-yang*, snow fowls (ptarmigan?), elephant-nose pheasants (*hsiang-pi chi*) with variegated plumage, beak five or six inches long touching the comb, changing colour of beak from violet to white, small pheasants, swallows, partridges, in season during the fourth and fifth months, mud fish, white fish, like Chinese *hsi-tin* or small scaled fish. Potatoes are well known throughout Eastern and Central Tibet; in the former they are called *droma* or *tiseu*, and in the latter country *shu-ko*. Mr. Jueschke gives several other local names for this tuber. Its use is confined to the poorer classes. *Sai-lan* (Sairam) is the name of a city in Russian Turkestan, between Kucha and Aksu. On English maps the name figures as Sailim or Sairim. See Bretschneider, *Not. med. geo. Central Asia*, p. 266.

one, and a *Chün-ch'eng* is in charge of the supplies. There is also a depôt guard consisting of one *Wai-wei* (second sergeant) and forty-six men, both cavalry and infantry. They are relieved every three years. This depôt receives every year, to provide for the passing troops, 500 odd taels in silver, 100 odd piculs of rice, and 100 odd piculs of parched flour.¹

At Lit'ang resides a quartermaster. There is also a depôt guard of 92 soldiers, consisting of 1 *Shou-pei* (2nd captain), 1 *Pa-tsung* (sergeant), 1 *Wai-wei* (corporal), and 90 men, both cavalry and infantry.² They are relieved every three years. There are besides these 300 men of native troops, both cavalry and infantry. Each man receives per month for his provisions Tl. 1.5. This depôt receives every year for its expenses Tls. 5000, 100 odd piculs of rice, and 200 odd piculs of parched barley (*tsamba*).

At Bat'ang resides a quartermaster of the same rank as the preceding one. (The three above-mentioned depôts are in China proper, and under the control of the high provincial authorities.) There is also a depôt guard of 302 soldiers, consisting of 1 *Tu-ssü* (1st captain), 1 *Shou-pei* (2nd captain), 1 *Pa-tsung* (sergeant), 1 *Wai-wei* (corporal), and 298 cavalry and infantry men.³ They are relieved every three years. There are moreover 60 men of native troops. Every man receives daily, *in lieu* of one *sheng* (one pint) of meal, Tl. 0.0.1 (in silver); for eight *ch'ien* (10.6 ounces) of tea Tl. 0.0.0.5. Every ten men receive per month Tl. 0.5 for a sheep. This depôt receives every year for its expenses 9000 odd taels, 200 odd piculs of rice, and 300 odd piculs of parched flour.

At Ch'amdo resides a quartermaster like the previous ones.⁴

¹ The present garrison is vastly more important, comprising over 200 men under a Colonel. The Commissary-general (*Chün-liang-fu*) stationed here is also the chief magistrate of the locality. The Taot'ai at Ya-chou supplies him with funds for the Chinese troops in Tibet.

² In 1759, when the *Hsi-Ts'ang chien-wen-lu* was written, the garrison of Lit'ang was composed of one quartermaster, one sergeant and twenty-five soldiers. These garrisons are nominally the same at the present day.

³ One quartermaster, one captain, one sergeant and fifty soldiers.—*Hsi-Ts'ang chien-wen-lu*, II. 23.

⁴ One major, one commissary, one captain and one sergeant, *op. cit.* II. 24.

There is a depôt guard of 333 men, comprising 1 *Yo-chi* (major), 1 *Ch'ien-tsung* (lieutenant), 2 *Pa-tsung* (sergeants), and 329 corporals and soldiers, both cavalry and infantry. They are relieved every three years. There are also 10 men of native cavalry. Every man receives daily, for 1 *sheng* of meal, Tl. 0.0.0.9 (in silver). Every ten men receive monthly Tl. 0.5 for one sheep. The depôt of Ch'amdo receives for its yearly expenses, exclusive of provisions, rice and flour, a sum of 10,000 odd taels.¹

At Lh'ari resides a quartermaster like those above mentioned. There is a depôt guard of 128 soldiers, comprising 1 *Pa-tsung* (sergeant) and 127 *Wai-wei* and soldiers, both cavalry and infantry. They are relieved every three years. There are also 20 men of native cavalry. Every man receives daily, for 1 *sheng* of rice, Tl. 0.0.1.5. Every ten men receive as above for a sheep per month. This depôt receives for its expenses a sum of 8000 odd taels per annum.

There is a *Ch'eng-ts'ui* (assistant magistrate) in charge of the depôt of Lh'asa. There are also two Imperial Ministers Resident, each of whom has a secretary and a clerk.² They divide the place of their residence between Lh'asa and Shigatsé. There are 621 men of Chinese troops, comprising 1 *Yo-chi* (major), 1 *Tu-ssü* (1st captain), 1 *Shou-pei* (2nd captain), 1 *Ch'ien-tsung* (lieutenant), 1 *Pa-tsung* (sergeant), and 630 *Wai-wei* and men, both cavalry and infantry. They are relieved every three years. As is the custom in Tibet, every man receives per month for all his supplies a sum of Tls. 4.0.

The five quartermasters of Ta-chien-lu, Lit'ang, Bat'ang, Ch'amdo, and Lh'ari receive Tl. 60.0 a month pay, and the one of Lh'asa Tls. 70.0. Each quartermaster is allowed to

¹ Prior to this there was a garrison at Jaya composed of one commissary officer, one sergeant and fifty men. This seems to have been removed together with that of Atsu before the Gorkha expedition, probably in 1745, when Jaya was joined on to the Lh'ari district.

² The *Hsi-Ts'ang-chien-wen-lu*, which was written in 1759, says (II. 26) that there was stationed at Lh'asa, one Minister (*Chin-chai ta-jeu*), one Assistant-Secretary of the Colonial Office, one Colonel, one Commissary, one Captain, two Sergeants and two Corporals. It does not state the number of soldiers.

have 13 servants and three interpreters. (The above is from the *Lu-pu-cheng-chüan-shu*, 錄布政全書).

Central Tibet (西藏) comprises four parts; one is called *Wei* (འབྲས་ལེགས་), one *Tsang*, (བོད་ཡུལ་), one *K'a-mu* (ཁ་མུ་), and one *A-li-hsia* (མངའ་རྒྱུ་རྩེ་). It has over 60 towns, and *La-ts'ai* (Lh'asa) is in the central one of Tsang, hence it is also called "Central Tsang."¹ It is over 12,000 *li* from the Capital (*i.e.* Peking).

Uterior Tibet (*i.e.* Shigatsé) is S. of Anterior Tibet (*i.e.* Lh'asa). It is over 13,000 *li* from the Capital.

K'a-mu is E. of *Wu* and *Tsang*. It is over 9000 *li* from the Capital.

Ngari is far to the W. of *Wu* and *Tsang*. It is over 14,000 *li* from the Capital. (See for the above the *Ta-ch'ing hui-tien*.)

The convents of Central Tibet are innumerable, and the names of the convents of the three provinces of *K'am*, *Wu*, and *Tsang* would make a volume, for there are over 3000,² and there are over 84,000 lamas who receive allowances.

¹ This seems to allude to the name ལྷ་ས་ལྷོ་བོད་ཡུལ་ "Lh'asa the very centre." This orthography is probably a corruption of ལྷ་ས་ལྷོ་བོད་ཡུལ་ "Lh'asa district," the pronunciation in both cases being *Lh'a-sa de-wa dzong*. The total number of towns in Tibet is, *Wei* 30, *Tsang* 18, *K'ams* 9, and *Ngari* 12: total 68.—*Sheng-wu-chi*, V. 27.

² The *Hsi-Tsang fu*, p. 28, says that the number of lamas in Tibet as compared to the laymen, is as three to one. The following numbers of lamas in the principal convents of Central Tibet were given me by a lama friend whose statements I have generally found correct.

Dräbung . . .	9000
Séra . . .	7000
Trashil'ungpo . . .	5000
Gadän . . .	4000
Muru . . .	4500
Dorjé dra . . .	1000
Potala . . .	700
Samyé . . .	500
Chapori . . .	300
Ten-jyé ling . . .	300
Kun-du ling. . .	200
Tsé-cho ling . . .	200
Tsum-bé ling . . .	150

It must be understood that all the lamas who belong to a given convent do not

The high lamas are called *Hutuketu*,¹ and they derive their incomes from the districts under their rule. The great *Hutuketu* have under them *Chya-dzo-pa*, who manage the temporal affairs of their district.

All convents have *K'an-po* lamas, and for purposes of general police among the lamas, there are lamas with official rank (*p'in*) from the 1st to the 8th and 9th class. In short, the rank of the (directing) lamas is in accordance with the importance of the convent and the number of the monks. All the lamas who reside in a monastery are known by the same name as the convent itself.

All the living Buddhas of Tibet go through successive regenerations. Their parents are known as "father of Buddha" and "mother of Buddha." When a living Buddha is about to transmigrate, he tells beforehand of the place where he will reappear.² At his birth he can without difficulty tell of the events of his former existence. This is a source of great wonder to the Tibetans, who for this reason always ardently devote themselves to them and trust in them.

In the verandah of the Jo-k'ang there are statues of the Imperial Princess of the T'ung, of the Tibetan (T'u-fan)

necessarily reside there, but wherever they may be they remain a Séra lama, a Drébung lama, etc. See also *Hsi-T'ang-t'u-k'ao*, V., which gives Gadan over 5000 lamas, Dräbung 5000, Séra 3000, Muru 300 to 400, Samyé several thousand, etc.

¹ "There are eighteen *Hutuketu* and twelve *Shaburung* in Tibet. nineteen *Hutuketu* in North Mongolia, fifty-seven in South Mongolia, thirty-five in Kokonor, five in Ch'ando and Ssü-ch'uan, fourteen resident in Peking: total 160. Among these the Nomenhan of the Kokonor is alone hereditary. All these dignitaries are *hubilhan*."—*Sheng-wu chi*, V. 19.

² In 1793 Ch'ien-lung sent to Lh'asa a golden urn (*ser-hum*) to be used in selecting the new incarnations. Little slips of wood, each bearing the name of one of the candidates, are thrown into the vase, which is then placed in the Jok'ang before the image of Tsong-k'u-pa. A slip is drawn from the bowl and the child whose name it bears is declared the *hubilhan* (subject to the approval of the Emperor).—See *Hsi-T'ang fu*, p. 15. He is enthroned at the age of four years. The father of the Talé lama receives from the Court of Peking the rank of *kung* or noble of the first rank, and is permitted to wear a button of precious stone with a peacock's feather. This title is hereditary.—See *Peking Gazette*, May 8th and August 29th, 1879; also *J. R. A. S. n. s.* Vol. IV. p. 284 *et seq.* The other members of the family of the Talé lama receive titles from China, the said titles being hereditary.—See *Peking Gazette*, August 22nd, 1872. and September 4, 1887. All *hubilhan* are registered at the Chinese Colonial Office (*Li-fan-yüan*).—*Sheng-wu-chi*, V. 19.

Btsan-po (*i.e.* king), and also of the second wife (*ch'ieh*) of the Btsan-po, the Nepalese princess. There is a tradition that the T'ang princess delighted in embellishing the Jok'ang and Ramoch'é, and that she and the princess of Nepal kept these places in good order; for this reason they are worshipped (there).

The *Hsin T'ang shu* says: "The productions of Hsi-fan (Tibet) comprise gold, silver, copper, tin, yaks, a celebrated breed of horses, flying squirrels, and a species of camel, which can travel a 1000 *li* a day." The *I shih* (譯史),¹ speaking of the curious products (of Tibet), says: "There is a plant which flies. It resembles a dog in shape, its colour is like tortoise-shell, and it is very tame. If lions or elephants see it, they are frightened; hence it is the king of animals. There is also a kind of black donkey, swifter than the *suani* (狻猊).² In a day it can go 1000 *li*, and it can cope with a tiger. There are argali (羊原羊) which weigh several hundred catties. There is a very hard kind of rhinoceros horn, of a slightly bluish colour; when struck, the sound is as clear as that of jade, and it has an odour by which one is enabled to detect poison. There is also a variety of precious stone, like purple stone; it is so hard that it cannot be scratched with a knife or hurt by fire, but it can be easily broken if struck with a chamois (*ling-yang*) horn. They used to cast in Wu-ssü-tsang (Tibet) a kind of copper Buddha, the value of which increased as the size diminished; it is not common nowadays, but the people esteem alike all copper Buddhas. There is also a holy object (lit. Buddha) made of *tsamba*, which they consider the very best of the kind, for they say, if worshipped, it can dispel impending evil. (It is made as

¹ "In 160 books, written by Ma-su; a work of historical records extending from the creation down to the end of the Chiu dynasty, n.c. 206." See Wylie, *Notes on Chinese Literature*, p. 23. The title correctly written is 釋史.

² A fabulous beast of the lion species which devours tigers and can go over 500 *li* a day. Other authors describe it as a fleet horse.—See Williams, *Dict.* s.v. *Swan*.

follows): A person cuts off a piece of *tzü-mu* medicine¹ as big as a pea, and wraps it in a clean *k'atag*. After a short while the little grain gradually grows to the size of the original *tzü-mu*. It is sent (miraculously) to the Talé lama. Then, after meditating and reciting *dharani*, one kneads (pills) with the *tsamba*, and by the foregoing means they become singularly potent.

Before the Jok'ang there were two tablets of the T'ang period; one the tablet of the T'ê-tsung treaty, the other that of the Mu-tsung treaty, or the "Tablet of long happiness" (*chang-ch'ing pei*). See Ch'i Tzū-feng's *Hsi-ts'ang chu-shui-k'ao-chu*. At present there remains only the T'ê-tsung tablet, and it is in an impaired condition.

All Tibetan lamps are shaped like women's shoes (lit. "bow-shaped shoes"), which it is generally thought the T'ang princess wore. All Tibetan boilers (or kettles) are shaped like a *po-tou* (猊頭 a high conical hat). It is said that Yü-ch'ih Ching-tei of the T'ang wore one,² and from it the Tibetans derived the model (of their boilers).

The *sai-lan* perfume³ of Tibet is used in the worship of Buddha. In the Buddhist books there is mention of "I-lan flowers" (伊蘭花). The flower is as small as a grain of gold. On account of its great fragrance it is worn as an ornament in the hair. The fragrance can be detected at ten paces, and it is not lost for quite a month. The *Hou Han shu* speaks of "offerings of *I-p'u*" (伊蒲).

¹ 子母, but it is also known as 滋生丸 "spreading pills," at least this is the name by which it goes at Peking. My informant told me that it had the power of flying (*hui fei*), and that it was thus enabled to go to the Talé lama of itself. These pills are known in Tibetan as མདོ་རི་བུ་, pron. *Mani ri-bu*, and are considered most potent medicine. Those I have are painted red, about the size of a hempseed. The ceremony of making them is known as the *mani rilbu grub-gi ch'oga*.—See Proceedings American Orient. Soc. Oct. 1888, p. xxii, where I have minutely described this ceremony.

² Mention is also made of this personage on a previous page.

³ Colloquially known as *pom pü*. The finest quality of red and yellow incense, is manufactured at Shang-ma k'ang near Trasil'unpo. *Hsi-Ts'ang fu*, p. 29.

The "Record of Illustrious Priests of the T'ang Period" (*T'ang kao-seng chuan*) says: "Hsüan-chuang of Ch'en-liu, of the family name of Ch'en, was a Doctor of the Tripitaka.¹ In the early part of the *Cheng-kuan* reign (A.D. 627-650) he departed from the Capital, and travelled for six years to the countries of the West to examine the places where the Saint (*i.e.* Gautama Buddha) had trodden, and the Sacred books. He lived in the (capital) city of Magadha in all twelve years, visiting successively the beauties of the palace of the Saintly Prince, and the Mountain of the Vulture's Peak (*Gridhrakûta*), all of which he examined most carefully. (He saw) also the monument (*stûpa*) of the council of Kashyapa. At the Tree of Knowledge (*Bodhidruma*) he humbled himself in profound worship, burnt incense, and scattered flowers. He arranged a great meeting for five days, to which came myriads of persons. The princes of eighteen kingdoms presented him carpets and gave him pearls. They all gave him the name of 'Master of the Faith,' or 'Māhayāna.' The Master of the Faith was eight *ch'ih* high; his eyebrows were sparse and his eyes bright. Altogether he travelled through 118 countries."

At present, in the verandah of the Jok'ang, there is a painting representing the Master and three of his disciples. At Ts'ai-li, on account of the farm of Kao-lao (or Kao-lao-chuang), where it is believed that the Master of the Faith passed, they do good works.²

¹ Hsüan-chuang, or Hiuen Tsiang, was born in 603. He started on his travels in 629 and returned in 645. His life was written by one of his disciples named Hui-li, and this work has been translated by Stanislas Julien. 元 in the text is for 玄, which last character, being the personal name of the Emperor K'ang-hsi, is not used.

² He is known to the Tibetans as *T'ang-Tseng lama* or "the lama Tseng of the T'ang period." Klaproth says Ts'ai-li or Begonithang. The text is 及平里 爲高老莊蓋以法師履其地而好事爲之者. I am told by Tibetans that Ts'ai-li or Tsa-li is some three days' journey S.W. of Trashi'unpo on the road to India,—but I am not quite clear in my mind as to the meaning of the text, and I can find no reference to a village of this name in the travels of Hsüan chuang.

In the western temple of the Convent of Potala there are impresses in butter of a hand and a foot.¹ They are said to be those of Tsong-k'a-pa, the founder of the yellow school. These traces have remained unobliterated all this time, and they are worshipped, and great copper bowls filled with butter burn (before them).

There is also (in the Jok'ang) a collection of antique arms, two-edged swords five or six *ch'ih* long, fowling-pieces from eight or nine *ch'ih* to a *ch'ang* long, resembling the *Chiu-tzü* (九子) cannon of the present day, great bows, and long arrows. They are all strange-looking objects.

The mountain streams of Eastern Tibet are full of fish resembling perch and bream, but the Tibetans, on account of the Buddhist prohibitions, do not make use of them for food (lit. to make fish hash).²

Tibet does not produce bamboo. From the leading scholars down to the people, all Tibetans require bamboo pens, which they prize very highly. The bamboo utensils brought from China to Tibet are consequently bought regardless of price.

NOTES.

I.

The following extracts from the *Li-t'ang chih-lüeh* may prove of interest:—

(I. p. 18.) "Snow tea" (雪茶, *hsüeh-ch'a*)³ grows on the snowy mountains (in the Lit'ang district). The natives pluck it during the fourth and fifth months (middle of May

¹ It is called by Tibetans *Djab-chyak* (འབྲུག་མཚན་མཚན་མཚན་).

² The reason I have heard Tibetans assign for not eating fish is their custom of throwing the dead into the streams.

³ It is called in Tibetan *ri ja* "mountain tea," and *Pai ch'a* (白茶) or "white tea" by the Chinese of Ta-chien-lu.

to middle of July), and sell it. The leaves are like those of the ordinary tea shrub, only white in colour. The shoots are like ice, and look like white clouds;¹ the taste (of the leaves) is aromatic and pungent. It relieves thirst and cures fever and pain in the head. By these properties it supplies defects of the real tea.

(I. p. 19.) "The snow maggot" (雪蛆, *hsüeh ts'u*) is also found in the snowy mountains. It resembles in shape the silkworm; in colour it is translucent. The biggest ones weigh over ten ounces (*liang*). Boiled and eaten, it is sweet, crisp, and aromatic. Growing amidst the pure *yin*, and having all the power of the *yang*, its properties are heating, repairing and stimulating the seminal fluid and the marrow. It is a most extraordinary substance, but also a very rare one. It is said to taste like milk, and if eaten in excess it will produce hemorrhago of the nose and by the mouth.

(I. p. 19.) The *Chio-ma* fruit (牻牛儿苗, *chio-ma*) grows (around Lit'ang) in sandy soil. In form it is like the black jujube (*yang tsao*); in taste it is sweet and aromatic. The natives use it as an ordinary article of diet. Chinese visiting Tibet frequently bring it home to give their friends, hence it has received the name of "fruit of benevolence and longevity" (*jen-shou-kuo*). If one eats too much of it, it produces depression and inflation of the stomach. Its root, which is round and is in shape like a turnip, is habitually eaten by the natives. These two articles of food are valuable additions to the scanty resources of the country.²

(I. p. 26.) At Lit'ang, in cases of adultery, the adulterer's nose is cut off without referring the matter to the officials.³ In unimportant cases, such as disputes, the parties appear before the officials, who, in case the question cannot be adjusted, order both parties to go to the municipal temple,⁴

¹ This probably means that the roots are white and curled up.

² It is the *potentilla anserina*, and is eaten all over Tibet and Chinese Turkestan; it grows in great quantities in Eastern Tibet where the country is damp, mostly in old cattle pens.

³ In Korea a husband has the right to cut his wife's nose off if she be found committing adultery.

⁴ Lit. "the wall and moat temple" (*Ch'eng-huang miao*).

and there make asseveration to tell the truth. Then putting a multicoloured cord around the necks of both litigants, they prostrate themselves before the gods and tell the exact truth concerning the whole matter. This is called "wearing the coloured cord" (*tai hua-sheng*). When the ceremony is at an end, the coloured cord is hung up in the temple wrapped in *k'atag*. Then both parties repair to the Jo-wo k'ang, and prostrate themselves before the Jowo with purified hearts. The most important litigations are settled in this manner, such is the faith of the people in the Buddhist religion.

(II. p. 9.) Whenever one of the native officials of Lit'ang comes across (when leaving his house) a woman water-carrier, he looks if her bucket is full. If it is, he gives her a *k'atag*; but if it is empty, he beats her and breaks her pail. So it happens that all water-carriers, when they see officials coming, run and hide themselves. This is a most inexplicable custom! ¹

II.

THE TALÉ LAMAS OF LH'ASA.

1. *Gé-dun dru-pa* (རྟེན་འདུན་གྲུབ་པ་). Born A.D. 1391.² This lama invariably figures as the first of the succession of Talé lamas, but his connexion with them is rather of a spiritual description, his spirit having become incarnate in Gé-dun jya-ts'o, who was the first Talé lama. Gé-dun dru-pa was an incarnation of Jérin-po-ch'é (Tsong-k'apa); he studied

¹ This custom or superstition prevails all over Tibet and Mongolia. To see anything empty which ought to be full is a sign of impending danger or bad luck, the reverse being a sign of good luck. So likewise it is unlucky to offer a person anything which is cracked or broken, even slightly. Water-carriers are not the only persons to whom the superstition applies, the sight of any one carrying any vessel is looked upon in the same light.

² The *Vaidurya karpo* (Csoma, *op. cit.* p. 187) says 1389; all the dates Csoma gives disagree with those I have given by being two years earlier.

under a lama called Bodung, and founded the Trashil'unpo monastery at Shigatsé in 1446. He died at the age of 87.

2. *Gé-dun jya-ts'o* (རགེ་འབྲུན་ཏྱ་མཚོ་). Born 1476. He was an incarnation of Gé-dun dru-pa. He left the Trashil'unpo lamasery, of which he was abbot, for the Dräbung lamasery at Lh'usa, of which he was made the head.

3. *So-nam jya-ts'o* (བསོད་ནམས་ཏྱ་མཚོ་). Born 1543. He may be properly considered as the first Talé lama. He visited Altan Khan, who had been prompted to invite him through Khutuktai Setzen his nephew, who, in 1566, had conquered Tibet. The Mongol princes imagining that *jya-ts'o* (in Mongol *talai* or *talé*) was his family name, addressed him as Talé lama,¹ such is the origin of the name.

4. *Yon-tan jya-ts'o* (ཡོན་ཏན་ཏྱ་མཚོ་). Born 1589, according to some accounts in the Mongol King-kor (?)² tribe, according to others he was the son of Dara Khatun, the wife of a grandson of Altan Khan, of the Tuned Mongols. He came to Tibet at the age of fifteen, and lived at Gadän (1603). He appointed the first of the Taranath lamas who reside at Urgu (*Ta Kuren*), and are styled Jé-btsun dan-pa lama.

5. *Na-wang lo-zang jya-ts'o* (ངག་པང་ལོ་སྒོ་བཟང་ཏྱ་མཚོ་). Born 1617. Of a princely family (called in Chinese *Tsung-kieh sa-erh-ho*) of Anterior Tibet; according to other authorities he was the son of Daba Guruba Noyen, in the land of Sakia Dakpo.³ He called the Mongols to his aid to subdue

¹ The Tibetan name of the Talé lama is Jyal-wa jya-ts'o (ཏྱལ་བ་ཏྱ་མཚོ་) "Ocean of victory." He is also spoken of as *Chyah gon rin-po-ch'é* "Precious protector."

² *Sheng-wu-chi*, V. 4, says he belonged to the Mongol T'u-ku-ling-han tribe.

³ The *Hsi-yü k'ao ku lu*, B. 6, p. 7, speaks of him as the Talé lama Pu-t'uug no chi, and says he died in 1682.

the Red lamas, or national party, and in 1643 Gushi Khan of the Khoshotes, with the Sungars and Torguts as his allies, conquered Tibet and made Lo-zang jya-ts'o sovereign of it. In 1645 he built the present palace on Mount Potala. On his death the Dési Sang-jyé jya-ts'o kept the event secret for sixteen years and ruled in his stead.

6. *Lo-zang rin-ch'en ts'ang-jyang jya-ts'o* (ལྷོ་བཟང་རིན་ཅན་ཚན་ཚངས་དབྱངས་ཏུ་མཛོཾ). Born 1683. A creature of Sang-jyé jya-ts'o. At an early age he was noted for his vicious and licentious habits. He is the author of love songs, still popular at Lh'asa. He was dethroned and taken prisoner by the Sungar chief, Lazang Khan, who had to storm the Dräbung monastery to capture him. He died in Manchuria, where he had been exiled by the Chinese.

7. *Lo-zang kal-zang jya-ts'o* (ལྷོ་བཟང་ཀལ་བཟང་ཏུ་མཛོཾ). Born 1708 at Lit'ang.¹ He was put on the pontifical throne by the Chinese.

8. *Lo-zang tan-pé wang-chug jam-bal jya-ts'o* (ལྷོ་བཟང་བསྟན་པའི་དབང་བླུག་འཇམ་བཟང་ཏུ་མཛོཾ). Born 1758, at Dorjé, in Ulterior Tibet.

9. *Lo-zang lung-tog jya-ts'o* (ལྷོ་བཟང་ལུང་ཏོག་གསུ་ཏུ་མཛོཾ). Born 1805. Thomas Manning was received by him in 1811 (see Markham's *Tibet*, p. 265).

10. *Tsul-trim jya-ts'o* (ཚུལ་ཁྲིམས་ཏུ་མཛོཾ). Born 1815.

11. *K'as-drü jya-ts'o* (མཁས་འགྲུས་ཏུ་མཛོཾ). Born 1838, near the Tai-ning (ling) monastery, known as the Hui-yüan miao, in the jurisdiction of Ta-chien-lu. See Meyers,

¹ Belonged to the family of the Chahan Nomenhan.—*Hsi-Ts'ang tu K'ao*, VI. 17.

J.R.A.S. New Series, Vol. IV. p. 287 *et seq.*, and Huc, *Souvenirs*, vol. ii. p. 347.

12. *Trin-lü jya-ts'o* (འབྲིན་ལས་ཏྱ་མཚོ་). Born 1856. Pundit Nain Singh was received by him in 1866.

13. *T'ub-tan jya-ts'o* (བུབ་བསྟན་ཏྱ་མཚོ་). Born circa 1874. It is popularly believed that he will have no successor.¹

III.

THE PANCH'EN RIN-PO CH'E LAMAS OF TRASHIL'UNPO.

1. *Paṅ-ch'en Lo-zang Ch'ü-gyi-jyal-ts'an* (པན་ཚེན་སྒོ་བཟང་ཚས་ཀྱི་ཏྱ་མཚོ་). Born 1567. Died 1663.

2. *Paṅ-ch'en Lo-zang ye-shé* (པན་ཚེན་སྒོ་བཟང་ཡེ་ཤེས་). Born 1663.

3. *Jé-btsun Pal-dän ye-shé* (རྗེ་བརྩུན་དཔལ་ལྷན་ཡེ་ཤེས་). Born 1738. His mother was a relative of the Rajah of Ladak. He received Bogle in 1774. In 1779, at the request of the Emperor of China, Ch'ien-lung, he went to Peking and died at the Summer Palace of small-pox, July 5th, 1780.²

4. *Jé-btsun Pal-dän tan-pä nyi-ma* (རྗེ་བརྩུན་དཔལ་ལྷན་བསྟན་པདེ་ཉི་མ་). Born 1782. His father was an uncle of the Talé lama (Turner, *Embassy*, etc., p. 230).

5. *Jé-btsun Pal-dän Lo-zang ch'ü-jyi dra-pa* (རྗེ་བརྩུན་དཔལ་ལྷན་སྒོ་བཟང་ཚས་ཀྱི་བླ་མ་པ་). Born 1853. Died 1882.

¹ See *Hsi-Ts'ang-fu*, *Hsi-yü-l'ung wen-chih*, Howorth, *History of the Mongols*, vol. i. p. 511 *et seq.*, and Markham's *Tibet*, to which works I am indebted for some of the above facts.

² For a full account of his journey to Peking and death, see Turner, *Embassy to the Court of the Teshoo Lama*, p. 443 *et seq.*

My Chinese authorities count three pontiffs before Ch'ü-gyi jyal-tsan, to wit, 1°. Do-rje-jyal-po k'or (? *Cho-erk-chi chiu-lo pu ko-erh*), born 1445; 2°. So-nam chyog-jyi-lang po (བསོད་ནམས་ལྷོགས་ཀྱི་སྐང་པོ་); and 3°. Lo-zang don-dru-pa (ལྷོ་བཟང་དོན་གྲུབ་པ་).¹ My Tibetan friends insist however, that Ch'ü-gyi jyal-ts'an was the first Pan-ch'en rin-po-ch'é. The new Pan-ch'en has been discovered in the early part of 1888 in Po-yul.

IV.

TSONG-K'A-PA, *vulgo* JÉ RIN-PO-CH'É.

The following notes are chiefly derived from a little Tibetan tract, without title, written by a Kashmiri pundit called Punyashri, and printed at the Galdän monastery. Lamas have told me that there exists a full biography of Jé rin-po-ch'é,² but I have been unable to procure it.

Tsong-k'a-pa was born in the province of Amdo, N.E. of K'am, at Tsong-k'a, or Mdo-smang btsang-k'a as it is also called, in A.D. 1360³ (the "fire bird year"). His father's name was Klu hbum dgé (pronounced *Lu-bum-gé*), and his mother's Shing-bzah-a-ch'os (pronounced *Shing-zü a-ch'ü*).

At the age of seven he was consecrated by his parents to the Church, and at sixteen he commenced his theological studies. His name in religion was Blo-bzang-grags-pa (pronounced *Lo-zang dra-pa*), and later on he became known and is now generally spoken of as Jé rin-po-ch'é. The

¹ See *Hsi-Tsang fu* and *Hsi-yü t'ung-wen-chih*.

² In a work of his called the *Sambum (t'sang hbum)* in sixteen vols.

³ Georgi, *Alphabetum Tibetanum*, p. 319, says he was born in 1232, the *Hsi-Tsang fu*, in 1418. Csoma, *op. cit.* p. 186, says 1355, the *Sheng-wu-chi*, V. 2, 1417, and Hue, *Souvenirs*, etc., puts this event in 1357.

name Tsong-k'a-pa may be correctly rendered "the Tsong-k'apite," or "the Man from Tsong-k'a."

The following year, on his teacher's advice, he went to Central Tibet, where he was presented in the Hbri-k'ung monastery¹ to the "Prince of the Law" (*Dharmarajah*).

Later on he studied medicine in the Gung-t'ang (monastery).² He also studied at Dé-va-chan, Pal-dan, Sakya, etc., after which he devoted himself to the study of the elements of devotional practices, in which branch he attained great eminence. So as to arrive at a broader knowledge of the sacred texts, he studied them according to the teachings of the various schools, and "went to the ocean's shores"³ discussing his and other's theories.

At the bidding of the goddess of music, he commenced his public teaching. At the request of the king and ministers at Lh'asa, he instituted the ceremony of the Mön-lam ch'em-po, or "Great purification prayer meeting."⁴

In 1410 (the "she-earth-ox" year) he founded the Gadän monastery, and down to 1422 (the "she-earth-hog" year), in which it was finished, he taught there.

In the year of the hog (1422?), in the morning of the tenth day of the last half of the tenth month, he died at Gadän.⁵

The written works of Jé rin-po-ch'é are very numerous, comprising commentaries on different canonical works, disquisitions on the tenets of Buddhism, prayers, controversial works, and ethical works. With the exception of a small book of prayers, the only work of Tsong-k'a-pa I have examined is one entitled *Lam-rim ch'en-po*, or "Easy steps

¹ Georgi, *loc. cit.* says, "In asceteriis Bricum legem et disciplinam asceticam didicit." Founded in 1177. Csoma, *Tib. Grammar*, p. 185.

² Georgi has it that he studied medicine at the Chupori medical college at Lh'asa. Gung-t'ang may be the same place under another name, for all I know.

³ This is a curious expression, but too much weight must not be given it, nor must the words be taken literally. I suppose it means that he travelled the country over.

⁴ Instituted in 1407, according to the *Vaidurya karmo* (Csoma, *op. cit.* p. 187). The same authority says he founded the Gadän convent the same year.

⁵ Georgi, *loc. cit.* says, "Impuram denique animam exhalavit annos natus octoginta, post Chr. 1312." Howorth (quoting Kœppen?) puts his death at about 1417. Csoma, *op. cit.* p. 187, also has 1417, *Sheng-wu-chi*, *loc. cit.* 1478, and Iluc, *loc. cit.* 1419.

to perfection," which gives us, however, a good insight into his theological views.

The Lam-rim ch'en-po is divided, as Georgi correctly remarks, into three great divisions: 1°. Elucidation of important steps in the way of the lowly and ordinary man; 2°. Elucidation of the steps in the way of the superior man by which, having learnt to lead a saintly life, he may arrive at a state of perfect abstraction (*dhyâna*); 3°. Elucidation of the steps of the way of the superior man by which, having learnt to lead a saintly life, he may acquire the essence of knowledge—superior insight (*vipashyana*).

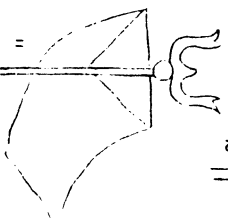
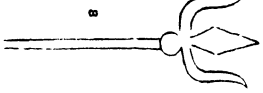
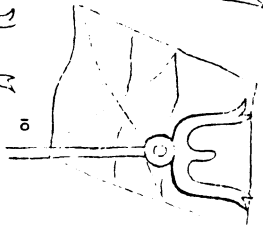
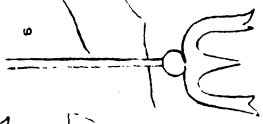
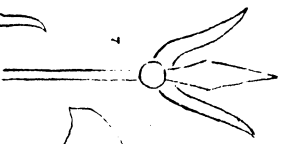
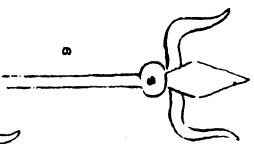
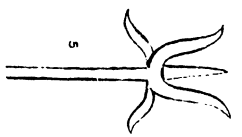
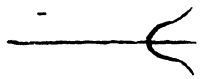
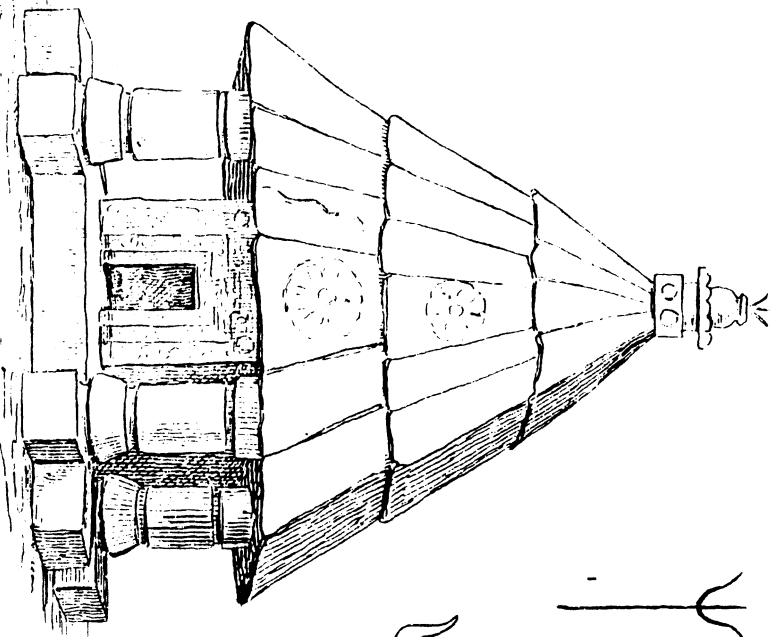
It would be tedious and out of place for me to enter here into a detailed analysis of his teaching in this work. Suffice it to say that in the first part he recommends the practice of morality, and detachment from all worldliness, frequently quoting the Agâmas, Karma shataka, Udânavarga, etc. In short, he recommends the practice of the tenets of Hinayâna. In the two other divisions of his work he adopts the theories of the masters of the Mahayâna and early Tantra, such as Maitreya, Dipankara shridjnana, Jo-vo Atisha, and the Tibetan Rin-ch'en bzang-po. His method throughout is—1°. to set forth the authority of the first expounder of a given doctrine; 2°. to establish the importance of the doctrine under consideration; 3°. to expound it; 4°. to point out the step which the disciple should take to fulfil its requirements.

Like all Buddhist works of this class, it shows an immense amount of study and research in the classical fields of Buddhist literature, and is, in common with all of its kind, atrociously dry reading.

ଟହଠ ୧) ପୂର୍ଣ୍ଣ) ପୂର୍ଣ୍ଣ) ।

a, ā, &c	କ	କ'	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ
k, &c	କ	ଖ	ଗ	ଘ	ଙ					
c, &c	ଚ	ଝ	ଜ	ଝ	ଞ					
t, &c	ଟ	ଠ	ଡ	ଢ	ଣ					
t, &c	ତ	ଥ	ଦ	ଧ	ନ					
p, &c	ପ	ଫ	ବ	ଭ	ମ					
y, &c	ଯ	ର	ଲ	ଳ	ୱ					
s, &c	ଶ	ଞ	ଟ	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ
1, 2, &c	୧	୨	୩	୪	୫	୬	୭	୮	୯	୧୦
ka, kā, &c	କ	କ'	କ	କ	କ	କ	କ	କ	କ	କ

TEMPLE OF GASDIO (VASUKI) AT LOHANGA, CHATUR-DHAR PASS



1, 2, 3, 4. NAGA TEMPLES--VOTIVE OFFERINGS. 5, 6, 7. MUNDI--MONUMENTS.

8. JOWALA MUKHI TEMPLE. 9, 10. BHILSA TOPE. 11. SANCHI TOPE.