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# REPORT ON TIBET

BY

CAPTAIN W. F. O'CONNOR, R.G.A.

TENTATIVE EDITION.

*655*



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1903.

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## Memorandum.

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*Dated the 8th October 1903.*

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The diagrams are not produced on pages 60-61, as the originals were returned to Captain W. F. O'Connor for approval.



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## PREFACE.

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THIS Report should be regarded rather as a collocation of scraps of information than as a finished Report. It is now being issued in a tentative edition in the hope that it may be re-published in more complete form before many months have elapsed.

W. F. O'CONNOR, *Capt., R.A.*

CAMP, KAMBA JONG ;

TIBET :

*The 24th August 1903.*

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# REPORT ON TIBET.

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## SECTION I.

### GEOGRAPHY.

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#### GENERAL.

THE country which we call Tibet lies in the heart of the Asiatic Continent and extends roughly from the 79th to the 103rd degree of east longitude and from about 26° 50' to 36° or 37° north latitude. The frontiers of the country on the north and east are quite undefined and it is impossible to give their exact limits; whilst the area and population are equally uncertain.\* Tibet is bounded on the north and east by the Chinese provinces of Turkestan, Mongolia, Kansu, Se-chuan, and Yunnan; and on the south and west by Assam, Bhutan, Sikkim, Nepal, Ladak, and other districts of British India. The whole of Tibet, in fact, is surrounded by British and Chinese possessions and dependencies; and if we except Nepal, Bhutan, and the wild tribes on the south-east, England and China are the only two countries whose territories are coterminous with those of the Tale Lama, or who can claim to exercise any political influence over this portion of Asia.

The area thus enclosed presents features of interest which are in their way unique and which have for centuries sorely exercised the curiosity and stirred the imagination of the European world. The physical features, the Government, the religion, and numerous customs of Tibet are alike peculiar to the country and without a parallel in any other portion of the globe; whilst the rigid system of exclusion enforced against outsiders has rendered impossible all but the most superficial investigation of these fascinating problems and has preserved for Tibet, during a century of common-sense and rigid scientific research, a halo of romantic interest, which still holds sway, but which in another generation will be almost inconceivable.

That such a policy of exclusion should have been possible is due to a great extent to the remarkable systems of mountain ranges by which Tibet is entirely surrounded. If we glance at the map of Asia, we shall see at once that most of the great mountain chains of the Continent radiate, as from a centre, from the neighbourhood of the Pamirs. From this district we can trace the course of the Thian Shan, the Mustagh, the Hindu Kush, the Kuen Lun, and the Himalaya mountains. It is the two latter which isolate Tibet from the deserts of Chinese Central Asia on the north and from the plains of India on the south, and which support between them the lofty tablelands and river basins which constitute the country; whilst the drainage of these uplands to the sea has cut their eastern slopes into a series of parallel crests and gorges, trending

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\* The population of Tibet has been estimated at from 3½ to 5 millions, and the area at some 500,000 square miles.

to the south-east and south and presenting a barrier to outside aggression quite as effective as the more lofty ranges on the north and south.

These mountain ranges together with the other principal physical features of the country will be described in more detail lower down; but a general review of Tibet would not be complete without reference to its natural division into three physical aspects. The first of these includes the great northern desert or *Chang Tang* — a vast tableland, lying at an average elevation of upwards of 16,000 feet, broken here and there by rugged mountains and lofty peaks, and studded with innumerable salt lakes, great and small, which receive the drainage of their respective basins without outlet to the ocean. This great expanse is practically a desert; for although it produces a fair, and in some parts a luxuriant pasturage and thus supports immense herds of wild animals, it is nevertheless to all intents and purposes uninhabited and uninhabitable, and it is only on its southern limits that a few nomads lead a pastoral existence with their flocks and herds.

The second natural division comprises the valley of the great river of Tibet, the *Tsang-po* or *Brahmaputra*, and the area drained by it and by its various affluents. This river runs from west to east through the heart of the country and may be said to constitute Tibet proper. On its banks and on those of the side streams lives the settled portion of the population; and in this region lie *Lhasa*, *Shigatse*, and other thriving cities and numerous villages and lamaseries. Hither converge the trade routes from all parts of Asia, and the river itself is navigable for long stretches. The river basin includes the two main sub-divisions of Central Tibet, *U* and *Tsang*, which the natives regard as *Tibet Proper* as compared with the outlying provinces of *Kam*, etc.

The third section of the country consists of the wild rugged regions of eastern Tibet. This section may be said to extend from the eastern escarpment of the *Chang Tang* to the *Yung Ling* mountains which form the western boundary of *China Proper*. Three great rivers, the *Yangtse Kiang*, the *Mekong*, and the *Salwen*, take their rise on the eastern slopes of the *Chang Tang*, and they, with their numerous tributaries, have cut the whole surface of the country into a series of gigantic ridges and furrows. This wild district is tenanted by a congeries of little semi independent states and by savage tribes of nomads who appear to practise brigandage for a living impartially with their other occupations. In many parts it is a veritable no-man's land, bound by the slightest of ties either to *China* or to *Lhasa* and infested by robbers and bad characters of all kinds. Boundaries are uncertain or non-existent, internecine quarrels are of constant occurrence, and the local chiefs are practically beyond the reach of all external control.

Such are the main characteristics of the region we include under the name of Tibet. They will be described in fuller detail lower down.

## FRONTIERS.

Before attempting to describe the frontiers of Tibet I must preface my remarks by observing that few definite boundary lines exist at all—even in the case of the frontier coterminous with British India they are mostly



undefined; elsewhere they are altogether non-existent or only indicated by the limits of tribal influence and by overwhelming geographical considerations. This is especially the case in the eastern portion of the country where Chinese and Tibetan influences appear to be inextricably intermingled. In such a case as this three systems of defining a boundary present themselves for consideration. They are Political, Geographical, and Ethnographical. In many places it appears impossible to say which has the highest claims. All three will be referred to in the following notes.

Beginning at the north-west corner of the country where the northern limits of the Chang Tang abut upon Chinese Turkestan, we find a clearly defined natural frontier in the Kuen Lun mountains. The northern crest line of this great range would appear to constitute the northern boundary of Tibet from about the 80th to the 93rd degree of east longitude running approximately along the 36th parallel of north latitude. At about the 85th degree of east longitude the main range forks. One branch, the Akka Tagh, still runs west and east along the same parallel; whilst the other, the Astyn or Altyn Tagh runs in a north-east direction to about 39° north latitude, when it curves due east and joins the Nan Shan mountains forming the northern boundary of Tsaidam and Koko Nor. But from about the 38th degree of north latitude and at 89° east longitude continuous chains of mountains, known under various names, curve eastward and south-eastward from the Astyn Tagh and finally unite again with the Akka Tagh in the neighbourhood of 93° east longitude on the 36th parallel. The result of this conformation is a great projecting semi-circular mountain mass which extends for three degrees of latitude north of the Akka Tagh between the 86th and 93rd degrees of east longitude and encloses a tract of high-lying desert country of similar aspect to the Chang Tang. Whether this tract of country should be regarded as lying within the frontiers of Tibet is a question open to discussion and one upon which our present data are insufficient to warrant an expression of opinion.

From about 94° east longitude, the continuation eastwards of the Akka Tagh appears to be split up into a number of separate ranges running some in an easterly and some in a south-easterly direction. The natural frontier line which here separates the great Tibetan plateau from the low-lying marshes of Tsaidam (a district of Mongolia) may be taken as lying along the most northerly crest of these ranges. This would carry it along the Tsosoneh, Tolai, and Burkhan Budda mountains to about 98° east longitude and roughly along the 36th parallel of latitude. The political frontier between Tibet and Mongolia is, however, said to lie slightly to the south of this line and to follow the crest of the Shuga range. But the Tibetans, so Colonel Prjevalsky tells us, claim to the crest of the Burkhan Budda.

From this point onward it is impossible to make any attempt to define accurately the frontiers of Tibet. We enter here a region of absolute uncertainty. All that can be done is to discuss *possible* boundary lines from different points of view.

*1st, Geographical.*—If we accept the crest of the Burkhan Budda range as the natural physical frontier between Tibet and Mongolia, we shall see that its extension eastwards carries us along the crest of the Tsi-Shan or Annemachin range which protrudes in a south-east direction

into the great bend of the Ho-ang-ho and terminates on the left bank of that river at a point on (approximately) the 34th parallel of north latitude and about  $101^{\circ}$  east longitude. Crossing the river at this point a continuation of the same general direction eastwards through another degree of longitude up the slopes of the Min Shan mountains brings the line to the extreme north-west of the great Han-Sun-Lin or, as European geographers have called it, the Yung-Ling mountains or Jeddo Range. This chain is unquestionably the natural western limit of the Chinese Empire and is still the recognised frontier of the province of Se-chuan belonging to China Proper—although as we shall see lower down China's political influence extends far to the west of this line. Tibet's geographical frontier may now be traced in a general southerly direction between  $102^{\circ}$  and  $103^{\circ}$  east longitude along the crest of the Yung Ling range and of its extension the Hung Shan range from  $34^{\circ}$  to about  $29^{\circ}30'$  north latitude to where the latter chain of mountains runs into the easterly bend of the Tatu or Tung river. This completes the eastern frontier of Tibet as defined geographically. In the southern frontier we find no such valuable guide towards delimitation in any prominent physical feature of the country; and the boundary line between the elbow of the Tung river south-westwards to where Tibetan territory borders on the wild tribes of Assam and Upper Burmah would be traced in accordance with political and ethnographical considerations.

*2nd, Ethnographical.*—If we were desirous of including inside the boundary line all peoples of an unquestionably Tibetan origin and race, we should have to carry our frontier from the eastern extension of the Burkhan Budda range in a north-easterly direction so as to pass to the west of Koko Nor. The regions all round this lake are inhabited by tribes who call themselves the Panakasum and belong to the Tibetan family. The boundary would therefore sweep round the west and north of the lake including the pasture lands of the Panakasum up to about the 38th parallel of north latitude and would meet the frontiers of the Chinese province of Kansu about  $100^{\circ}$  east longitude. Thence the line would turn southwards and would follow the Kansu frontier, crossing the Ho-ang-ho and following the crest line of the Si-King range to where those mountains join the Min Shan in latitude  $34^{\circ}$  north, longitude  $102^{\circ}45'$  east. Hence the ethnographical frontier would pursue a similar course to the south as that taken by the geographical—that is to say along the crest of the Yung Ling and Hung Shan mountains as far as about  $30^{\circ}$  north latitude. It would then descend to the banks of the Tung river and would follow the course of that stream as far south as the elbow at Tze-ta-ti. Here it would cross the river and would be traced up the course of a small side stream (the Sung Lin river) in a south-west direction rising to the crest of the high snowy range which runs southward from Ta-tsien-lu between the Yalung and Tung rivers. Still going south-west the ethnical frontier would descend to the banks of the Yalung river at about north latitude  $28^{\circ}$  and east longitude  $101^{\circ}$ . A straight line drawn thence due west along the 28th parallel would approximately include all the peoples of Tibetan origin who inhabit the parallel reaches of the numerous rivers and streams which flow from north to south through this part of Asia,\* and would meet

\* According to M. Bonin the Tibetans have extended even further south and east than this. See the "Revue française" vol. XXI (1896).

the British frontier in the north-east corner of Assam on the Za-yul Chu or Lohit Brahmaputra some miles south of Rima.

*3rd, Political.*—This is by far the most difficult to define. Our information on the subject is scanty and indeed it is very doubtful whether a recognised frontier exists at all. The Chinese from the east and the Lhasa Government from the west have been perpetually encroaching on the territories of the little semi-independent chiefs who inhabit the no-man's land between the two countries. Some of the little states acknowledge a Tibetan suzerainty and some a Chinese; some pay tribute to both nations and others claim a complete independence. But after consulting such authorities as deal with the matter at all it would appear as if the political frontier between China and Tibet runs somewhat as follows.

Starting as before from the eastern extremity of the Shuga range at about  $97^{\circ}$  east longitude and  $35^{\circ}30'$  north latitude the political frontier appears to curve south-west along the water-parting between the sources of the Ho-ang-ho and the Yangtse Kiang. Crossing the 35th parallel of latitude at  $95^{\circ}$  east longitude it continues south-west until it meets the Dre Chu or Yangtse, and crossing this river it turns to the south-east and follows the crest of the mountain range which bounds the south of the Yangtse basin. This general south-westerly course continues from about  $94^{\circ}$  to  $99^{\circ}$  east longitude, and after crossing the 30th parallel of latitude the line strikes nearly due south to about  $24^{\circ}15'$  north latitude. Here it turns due west to the Lan-Tsang Kiang or Mekong river and with some slight detours follows the course of that stream down to about  $28^{\circ}$  north latitude. Hence it runs again westwards and follows an irregular course which cannot be exactly determined until it cuts the Za-yul Chu near Same. 27°

This concludes all that can be said concerning the very ill-defined frontiers between China and Tibet. We have now reached the Tibetan district of Za-yul which borders on the Mishmi tribes to the south. The frontier line between the Mishmis and Za-yul would appear to cross the Za-yul Chu some miles below Same and thence to run in a general north-west direction to the frontiers of Po-yul approximately in latitude  $29^{\circ}$  north and longitude  $96^{\circ}$  east. Po-yul, although practically independent, is nominally subject to Lhasa and must be included in Tibetan territory. But of its southern boundary which separates the Po-pas from the savage tribes on the south we know nothing. We may take it as running along the 29th parallel of north latitude from about  $96^{\circ}$  east longitude to where it crosses the Tsangpo or Brahmaputra near the village of Satong. From this point westwards through some two degrees of longitude we have no information whatever. But it appears that the dividing line between Tibet and the country of the Abors (Lo-pas) must run in a south-west direction passing near the sacred mountain of Tsari, and then skirting the north of the Miri and Daphla country must turn abruptly south and leaving the independent Akahs on the east touches the British-Assam frontier some 10 miles north of Odalguri. Then the frontier runs westward until it meets the Bhutan boundary near Dewangiri, when it turns again north and rejoins the 27th parallel of latitude to the west of Chona Jong. Of the line dividing Tibet from northern Bhutan we know very little. It must run approximately along the 27th parallel of north latitude

to near the great sacred mountain Chumolhari following the crest line of the southern Himalayas. Here it turns south-west and runs down the east side of the Chumbi valley to Mount Gipmochi where Sikkim, Bhutan, and Chumbi territories meet. Thence it runs north again up the range which bounds Sikkim on the east and curves westwards round the north of that country and again a little to the south to meet the Nepalese frontier near the Jongsong La. The frontier between Tibet and Nepal may be taken generally speaking as the crest of the southern Himalayan range. It follows the 27th parallel for some two degrees of longitude ( $88^{\circ}$ — $86^{\circ}$ ) in a generally westerly direction and then turning to the north-west reaches the crest of the Central Himalayan chain at the No pass on the water parting between the affluents of the Brahmaputra and the Ganges; and it continues to follow the crest of these mountains for some 2 degrees of longitude ( $84^{\circ}$ — $82^{\circ}$ ) when it turns in a westerly direction meeting the British (Kumaon) frontier again on the Kali river in  $81^{\circ}$  east longitude and just north of  $30^{\circ}$  north latitude.

The remainder of the Tibetan frontier is coterminous with British, or British protected, territories and there is no need to describe it at length. The province of Ngari Korsum is separated from the districts of Kumaon and Garhwal by a well-defined mountain range as far as  $79^{\circ}$  east longitude when the frontier turns north and follows generally the 79th degree of longitude from  $31^{\circ}$  to  $34^{\circ}$  north latitude crossing the Satej and the Indus and separating eastern Tibet from Bashahr, Spiti, and Ladak. After crossing the Pangong Lake the Ladak-Tibet frontier takes a north-east direction until it reaches the crest of the Kuen Lun mountains overlooking the plains of Chinese Turkestan at the point where we originally commenced this brief review of the boundary.

### MOUNTAINS.

In considering the orographical system of Tibet we see that on the north and south the highlands which constitute that country are raised above the adjacent plains of Asia and India by two clearly defined mountain systems—the Kuen Lun on the north and the Himalayas on the south. Between these two systems is supported a vast tract of elevated country. The northern portion is a great undulating plain without any distinct system of drainage, whilst the southern is drained by the Tsangpo river; but the whole retains a high elevation above sea level. On the west the plains of the Chang Tang continue without interruption into the Kashmir district of Ladak and are drained by the Indus, the Satej and the Ganges and the affluents of those rivers; whilst in the east the Chang Tang gives birth to the Ho-ang-ho, the Yangtse Kiang, the Mekong, and the Salwen, and these four great rivers in their course to the sea have furrowed the eastern escarpment of the plateau into a series of ranges of greater or less importance known under a variety of local names. I propose to give here only a very brief note on the extent and some of the chief characteristics of the principal ranges. Further details will be found in the works of the various travellers who have visited different parts of the country.

Beginning from the north we find the Kuen Lun mountains consti-

forming the northern escarpment of the great Tibetan plateau. This range may be said to be a continuation of the Mustagh mountains which bound the north of Baltistan and Ladak. It rises abruptly from the plains of Chinese Turkestan and runs in a general west to east direction through more than 14 degrees of longitude and is known by various names in different portions of its course. In about  $83^{\circ}$  east longitude it appears to split into two great chains. The more northerly of these, known as the Altyn or Astyn Tagh, runs north east and east bounding the low-lying deserts and marshes of Tsaidam on the north; and further east, where it is known as the Nan Shan mountains, it separates the basin of the great Koko Nor Lake from the Alashan desert of Mongolia, and finally merges into the mountains of Western China. Writing from Chinese Turkistan, a Russian traveller says: "the northern spurs of the Kuen Lun strike the traveller by the incredible steepness of their slopes, the sharp edges of their crests, and the numbers of deep and narrow valleys intersecting them. Many rivers pierce this immense border range, whilst snow-clad peaks, 20,000' and upwards, tower here and there."

The other great chain, which is perhaps the true continuation of the Kuen Lun, is known as the Akka or Arka Tagh range. It appears to be an immense and very lofty chain forming the true boundary of the Chang Tang, or the northern desert of Tibet, on the north. Its peaks rise to upwards of 20,000 feet, and the line of eternal snow is estimated at 19,140 feet. It can be followed as a continuous chain as far as  $93^{\circ}$  east longitude, but henceforward loses its identity and becomes split up into a number of those parallel chains which running south-east and then south converge towards that intricate maze of mountains on the confines of Se-chuan, Yun-nan, Burmah, Assam, and Tibet, where the Chinese, Himalayan, and Tibetan mountain systems appear to become inextricably intermingled.

The most northerly of these ranges is that known as the Burkhan Budda (or Burhan Bota) range. This appellation should, as a matter of fact, be applied only to a portion of the mountains in question. They are known by a variety of names in various sections of their length, the majority of which apply in reality to the passes by which the range can be crossed. It has been suggested that the whole range should be named after the adventurous Russian traveller Colonel Prjevalsky, who was the first European after Messrs. Hue and Gabet to cross and describe this portion of the Tibetan mountain system. Prjevalsky says of it: "The Burkan Budda range forms the southern boundary of the marshy plains of Tsaidam and at the same time the northern limit of the lofty plateau of northern Tibet. It has no very conspicuous peaks, but extends in one unbroken chain. The ascent (from Tsaidam) to the foot of the chief axis of the range is by a gentle incline until within a short distance of the summit where it becomes steeper. The range does not attain the limit of perpetual snow. Its extreme barrenness is its most prominent characteristic. The slopes are of clay, small pebbles, débris, or bare rock of schist, syenite, or syenitic porphyry. Vegetation is almost exclusively confined to stunted bushes. The southern slopes are in general somewhat less sterile than those facing the north. The descent on the south is gradual."

South of the Burkhan Budda lies the Shuga range, parallel with the former and closely resembling it in its main characteristics. In the centre of this chain several peaks attain the altitude of perpetual snow. Its continuation eastwards runs into the great bend of the Ho-ang-ho and is known as the Amnemachin or Si-shan mountains.

About 70 miles south of the Shuga range rise the Baian-kara-ula mountains. They also are known by a variety of names in various parts of their course—as Koko-shili to the west, as Soloma, or Baian-tukmu to the east, etc. They constitute the watershed between the Ho-ang-ho and the Yangtse Kiang, and run in a south-east direction from about  $92^{\circ}$  to  $102^{\circ}$  east longitude, where they merge into the Yung-Ling chain. They are described as being of softer outline than the ranges to the north and of lower elevation. They have been crossed by various explorers in the western half, but practically nothing is known of them in their eastern extension.

South of these again and lying between the basins of the Yangtse and the Mekong is a range, called Kara Ling on the maps, which has been crossed in two places by the Russian traveller, Captain Kozloff. He says of it: "This yet unnamed range of mountains stretches as an immense wall from the north-west to the south-east and is covered with excellent pasture grounds." The passes by which he crossed the range were 15,200 and 16,000 feet in height respectively. Further south the range contracts to a breadth of only a few miles and is crossed by the high road between Lhasa and Ta-t sien-lu near Gartok.

Sixty miles to the south of the Koko-shili mountains is found a range called the "Dungbure". It trends east-south-east and west-north-west. It is an imposing range with numerous high peaks, not a few of which are covered with snow. Rocks principally sandstone.

The Tang La (Dang La) range lies in latitude  $33^{\circ}$  north and stretches in a general west-north-west to east-south-east direction from  $90^{\circ}$ — $97^{\circ}$  east longitude. It has an average elevation of perhaps 20,000 feet. Rockhill says of it: "It is certainly the most imposing chain of mountains I have seen in Asia." Its slopes by intercepting the moisture-laden clouds of the south-west monsoon exercise an important effect upon the climate of East Tibet. The northern slopes are comparatively dry and arid, whilst those to the south during nearly half the year are deluged in rain, hail, and snow. The rocks are chiefly limestone and granite. There appear to be no glaciers. The eastern extension of this range would constitute the watershed between the Mekong and the Salwen.

This practically concludes the list of the principal mountain ranges of northern and eastern Tibet of which we have any definite information. To the south and south-east the Himalayan mountains buttress the Tibetan plateau against the plains of India. It is convenient from a geographical point of view to consider these mountains as consisting of three separate chains which we may call the northern, central, and southern. All three, in their relation to Tibet, may be considered as radiating from the eastern frontiers of Ladak from about the 79th degree of east longitude. The northern chain commencing from the Kailas peak in the province of Ngari Korsum runs north of the Manasarowar lake and continuing to the east bounds the north of the valley of the Tsangpo or Brahmaputra, and constitutes the watershed between the basin of that river and the inland

system of lacustrine drainage of the Chang Tang. On reaching longitude 89 east it appears to turn to the north-east and runs along the southern shores of the Tengri Nor, and we may follow its extension thence, still to the north-east where it divides the head waters of the Giama Ngu Chu or Salwen from the affluents of the Tsangpo. Beyond this we know nothing of the range, but if we take it as still constituting the divide between those two rivers it will curve to the south-east round the north of Po-yul and Za-yul and merge itself in the narrow gorges where, as we have before observed, the principal mountain features of this part of the continent seem to lose their identity in a zone of narrow ridges and river beds. From the Kailas peaks to the neighbourhood of Tengri Nor, a distance of some 500 to 600 miles, our knowledge of this chain of mountains is of the scantiest. It has been crossed by native explorers to the north of the Manasarowar lakes and to the south-west of Tengri Nor; between these distant points it is entirely unexplored. All we know of it is that individual peaks and some short sections have been seen by travellers from the north and from the south. One of the former traced its course for some 180 miles between two massive groups of snow-clad peaks whose elevations he estimated at 25,300 and 22,800, and he was struck by the imposing nature of the mountain mass. Whether or not this range maintains such great elevation and such huge proportions throughout the whole of its length it is impossible to say. It is thought, and native evidence bears out the supposition, that in places it sinks to comparative insignificance and merges by gentle slopes into the desert of the Chang Tang. But whatever the facts of the case may be it is certain that in this portion of Asia we have an area of some 40,000 square miles still absolutely unexplored and that this blank space is believed with good reason to include the course of one of the mightiest mountain ranges in the world—not one single peak of which has as yet been accurately located or measured. Further east to the south of Tengri Nor the range has been crossed in several places by native explorers and also by Mr. Littledale in his adventurous dash for Lhasa. This section of the range is known as the Nin-Chen-Tang-La, which would be a convenient name to adopt for the whole of the chain. Its further course cannot be followed with any certainty: it probably constitutes the water-parting range between the basins of the Tsangpo and the Giama Ngu Chu or Salwen. But the mountainous tract of country east of Tengri Nor to the frontiers of China is very imperfectly known and no detailed description of it can be given until it has been more thoroughly explored.

The Central Himalayan chain may be said to begin to the south of the Manasarowar lakes and to run thence in an east-south-east direction constituting the watershed of the basins of the Brahmaputra on the north and of the Ganges and its affluents on the south. It runs in an unbroken chain from east longitude 81° to about 89°. Here continuity is broken by the passage through it of a river (the Nyang Chu) which rises near Chumolhari on the North-West Bhutan frontier and flows due south into the Tsangpo. From here it is impossible to trace the range further east as a connected chain. The country between the Tsangpo and the north of Bhutan appears to have a very irregular drainage system. Some rivers drain north and some south, and there are several large lake basins, self-contained, without outlet. Possibly further

exploration may serve to distinguish a distinct chain running eastwards through this little known area. Such a chain would follow parallel to the course of the Tsangpo where it runs north-east preparatory to taking its great dip to the south and crossing the river would be mingled with the mountains of the savage country "Po-yul" concerning the geography of which we know nothing. The Central Chain has been crossed in various places by native explorers. It is plainly visible too from the north of Sikkim where it presents an imposing appearance, rising in several places above the snow line and displaying the characteristics of a distinct mountain range. It has been admirably described by Sir Joseph Hooker.

The Southern Himalayan chain is a continuation of the Western Himalayan mountains and its course may be traced to the south of Tibet by the series of elevated summits which occur in Nepal, Sikkim, and Bhutan. This line of gigantic mountain peaks is broken by the passage of numerous rivers which rising on the southern slopes of the central chain flow southwards through the Himalayan gorges to the sea. Whether a line of mountains so broken can be termed a "chain" or not is a moot point amongst geographers. Without entering into the vexed question we may accept the term "Southern chain" as a convenient denomination to denote the more southern Himalayan mountains, or the Himalayas proper as known in India. Those who are curious on the subject may be referred to the writings of Markham and Brian Hodson for fuller details and arguments on both sides of the question.

One other chain of mountains remains to be noticed. This is the Yung Ling chain which marks the western frontier of China proper. It is known also as the Han-Sun-Ling or Jeddo range. It appears to be an immense mountain mass running in two parallel chains from north to south amongst the northern feeders of the Yangtse Kiang, and extending from about 34° north latitude to where its spurs meet the course of the great river in latitude 26°. It throws up numerous lofty peaks of 20,000 feet and upwards and maintains a great average elevation throughout. It may be regarded as the true geographical and ethnical boundary between China and Tibet.

## RIVERS.

Allusion has already been made to the riverine system of Tibet in the course of the foregoing remarks upon the frontiers and mountains; I propose here to discuss it in somewhat fuller detail.

Beginning from the west we find the Indus and the Satlej both rising in the province of Ngari Korsum and flowing westwards for a short distance through Tibetan territory.

The head-waters of the Indus consist of three main streams, which rise in the neighbourhood of the Kailas peaks and flow eastwards to their junction just west of 80° east longitude at about 30½ north latitude. These three streams are named the Sing-gi Chu, the Lang Chu, and the Gurtang Chu, of which the first, the most northerly, is the longer, having a course of some 150 miles before it joins the Gurtang Chu. The latter rises near the Chokola peaks and flows past Gartok for a distance of about 100 miles to the junction. From Jiachan to its junction with the Gartang Chu the Sing-gi Chu flows at an elevation of upwards of 13,000



feet through a broad, flat valley, in the lower half of which, from Giachuraf downwards, the banks are lined in many places with long patches of low jungle. Above the junction with the Gurtang Chu the river is from 100 to 200 paces in breadth with a depth of 4 to 6 feet; while the Gurtang Chu is in places as much as 250 paces in width, but with a depth of 1 to 2 feet. The valley of the Gurtang Chu is also wide and open, as is that of the combined stream from the junction to a considerable distance below Demchok. It crosses the frontier of Ladak near the 79th degree of longitude after a Tibetan course of rather over 200 miles, and thence finds its way to the plains of India *via* Ladak, Baltistan, Chilas, and the independent country further south.

The Satej flows from Tso Lanak, the most west-ly of the two Manasarowar lakes, at an elevation of 15,300 feet above the sea. Its actual sources may be said to lie on the hills around the lakes whence numerous small streams flow into both Tso Lanak and Tso Mapham; and the two lakes are connected by a small channel. After leaving the lake the stream has a Tibetan course of about 180 miles flowing in a west-north-west direction to cross the frontier of Bashahr about  $71^{\circ} 13'$  east longitude. It is spanned near Totling by a remarkable iron suspension bridge of 76 feet span and 70 feet wide, about 40 feet above the water. Its course leads through a lofty, sparsely inhabited country where cultivation is practically unknown. The best accounts of this region are those of the brothers Strachey who traversed it in all directions in the years 1846-49.

A little further east the Karnali river rises to the south of the mountains fringing the south of the basin of the Manasarowar lakes and flowing past Takhlakar crosses the Nepal frontier after a Tibetan course of some 60 miles.

We now come to the Tsangpo or Brahmaputra, *the river par excellence* of Tibet, as the name implies. It is known by a variety of local names in various parts of its course. We find for instance Lamjan-Khamba, Machang Tsangpo, Ngari-chu-Tsangpo, Yaru Tsangpo, and commonest of all Tsang-chu, or the waters of Tsang; whilst lower down after leaving Tibet it becomes the Dihang and joins the Lohit Brahmaputra at Sadiya. The identity of this great river with the Dihang has long been a matter of doubt and a very great deal of literature has appeared at different times to support or oppose this particular view, and numerous other theories have been raised and ventilated. But the question has now been settled for all practical purposes by the explorations of the various natives sent out by the Indian Survey Department. The entire course of the river has been traced through Tibet from its source to within some 35 miles of its exit from the hills and its basin is actually surrounded by the route surveys of the explorers. No other outlet is possible. All that now remains is to map the small portion with which we are unacquainted; and this would have been accomplished long since but for the inveterate hostility of the savage tribes who inhabit the lower gorges of the river before it issues from the hills.

The head-waters of the Tsangpo are composed of two streams which rise near the 82nd degree of east longitude about  $30\frac{1}{2}^{\circ}$  north latitude and uniting some 60 miles from their source flow south-east in a combined stream between the northern and central Himalayan chains. The head-waters of the great river are fed by numerous large glaciers on the

flanks of the mountains to the north and south and are divided only by a narrow ridge from the sources of the Satilej which flow into the Manasarowar lakes a little further west. After flowing south-east for some 150 miles the river, after a dip southwards, pursues a steady easterly course between the 29th and 30th parallels of latitude from the 85th to the 93rd degree of longitude. Between 84° and 85° east longitude the river is joined by two large tributaries, the Chachu Tsangpo and the Charta Tsangpo on the north, and the Shorta Tsangpo from the south. The Chachu Tsangpo is described as 200 paces wide and not much inferior in size to the Tsangpo itself; its junction with the Tsangpo is near Tadam, a well known halting place on the great road between Lhasa and Ladak. The Charta Tsangpo is 250 paces in width, and its tributary, the Chaka Chu, which joins it a few miles below the point where the Ladak high road crosses, is 150 paces in width. The combined stream forms one of the largest that joins the Brahmaputra in Tibet. Between east longitude 86° and 88° a large tributary, the Raka Tsangpo, flows parallel to the main stream (whose course is only approximately known) and joins it near the 88th degree of east longitude where its breadth is estimated at 200 paces. A few miles above Lha-tse (the Janglache of the maps) the Yalung joins on the south bank. From Lha-tse for a distance down stream of some 135 miles we are presented with the extraordinary natural phenomenon of a navigable river flowing at an elevation of over 13,000 feet above the level of the sea. As far as Shigatse (85 miles), so a native explorer tells us, "goods and men are transported by boats covered with leather, the stream being wide and navigable." In this section the river is bridged by one of those curious iron-chain bridges peculiar to the country and said to have been devised and erected by an ingenious Lama some 300 or 400 years ago; and the Rhe Chu joins on the south bank. The river is now flowing through a populous and well cultivated country, and near Shigatse is joined by an important affluent, the Nyang or Paina Chu, which rises on the northern frontiers of Sikkim and Bhutan. A little further east on the northern bank the Shang Chu flows into the great river. From the mouth of the Nyang Chu the river is navigable for another 50 miles to a place called Jagsa or Tag-tu-kha, there being a regularly organised traffic in hide boats between these two places. After the journey down the boats are carried up the river on men's backs. From Tag-tu-kha the actual course of the river is unknown for some 60 miles, but the bed is said to be rocky and broken with rapids. We reach it again where the Lhasa road crosses near the Chak-Sam monastery. Here there is a ferry and another chain bridge (elevation 11,300). The width of the river is estimated at a quarter of a mile, although on this point the accounts of the explorers vary. Near here the Ki-Chu or Lhasa river joins the main stream. It is a large stream, navigable for small boats, with an estimated breadth of 200 paces. The Tsangpo still flows east through a very fertile strip of country, in some places well wooded, passing a third bridge at the Tsonga-ka ferry,\* where the width of the river is estimated at one mile, and flowing past the famous monastery of Samye on the north and the town of Tsetang on the south, where the Yalung river flows in. From about 93° east

\* There appears to be some doubt regarding the existence of this bridge.

longitude the river changes its course to the north-east and continues thus for some 90 miles, receiving a large tributary, the Kongbo Giamda Chu, on the north bank. It then turns abruptly to the south-south-east on the 94th degree of east longitude and at nearly 30° north latitude, and directs itself towards the plains of India. Passing Gyala Jong there is a waterfall said to be 150 feet high, below which a large stream, which drains the district of Po-yul, joins the main river on the left bank. Flowing now almost due south the Tsangpo traverses a strip of country which we know only from the verbal report of a single native explorer, and passes out of Tibetan territory into that of the Lo-pas or Abors near Satong some few miles south of 29° north latitude. In this stretch it is joined by several affluents on both banks.

This practically concludes our knowledge of the Tsangpo. Its length from its source near the Mariam La to Sadiya is nearly 1,100 miles, in which distance it falls from 15,000 to 450 feet. As far as Tsetang the fall is very gentle, averaging under five feet per mile; but henceforward it is more rapid, and amounts to about 28 feet a mile between Tsetang and Sadiya. Probably the steepest drop is between the great northern loop and the plains, in which section one waterfall at least has been observed.

As already noted numerous streams, tributaries of the Ganges, have their rise in Tibet on the southern slopes of the Central Himalayan chain. The upper waters of these rivers flow for the most part in wide open valleys, through a very elevated tableland lying between the central and southern Himalayas; and then forcing their way through a barrier of gigantic mountain peaks, amongst the highest in the world, find their way to the plains down the southern slopes of the outer hills. Such rivers are the Karnali (already noted), the Gandak, in three main branches,—Kali Gandak, Buria Gandak, and Tursuli Gandak; the Sankosi, and the Arun. Of these the Arun, one of the main affluents of the Kosi river, is the largest and drains the largest tract of country. Its head-waters spread like a net over a wide tract of country to the north of Sikkim and north-east of Nepal and its sources approach to within a few miles of the Tsangpo. Its catchment area includes numerous important towns—Dingri Jong, Tinki Jong, Kamba Jong, and many others—and also the large lake of Tso-mo-tel-tung. The combined waters of the river break through the southern Himalayan chain between Mount Everest and Kang-chen-junga and flow almost due south through eastern Nepal to the plains.

Besides these Nepalese rivers we find further east the Lhobrak Tsangpo, whose feeders, after draining a large area of Tibet south of the Yamdok and Tigu lakes, break through the line of the southern Himalayas and flow southwards through eastern Bhutan and the plains of Assam to join the Brahmaputra as the Monas. East of Tigu Tso rises another stream, the Nia Chu or Kamla river which flows south-east through an unknown country and emerges in Assam as the Subansiri.

We now come to the rivers which take their rise on the eastern portion of the Chang Tang plateau. From north to south they are: the Ho-ang-ho, or Yellow river, the Yangtse Kiang, the Mekong, and the Salwen.

The sources of the Ho-ang-ho lie amongst the hills which surround Tsaring and Oring Nor; and these lakes, which are connected with one another much in the same manner as are Tso Mapham and Tso Lanak, collect the waters of numerous small streams which they finally disgorge by a single channel. The most westerly feeder is the Ma Chu, which rises between  $95^{\circ}$  and  $96^{\circ}$  east longitude in about  $35^{\circ}$  north latitude and flows through the Odon-Tala plain into Tsaring Nor. There are also two large affluents on the south—Djangir Gol and another which was christened by a recent Russian exploring party as the "Robber river." The exit of the Ho-ang-ho (here called by the Tibetan name Ma Chu) is from the north-east corner of Lake Oring and the river flows south-east and then east along the southern slopes of the Amnemachin mountains and presently curves right round to the north-west in a great loop approximately on the  $101^{\text{st}}$  degree of east longitude and flows parallel to its upper course until crossing the  $35^{\text{th}}$  parallel of latitude it changes its direction to the north and north-east flowing south of the Koko Nor when it crosses the frontier of Kansu and takes an easterly line past Kuite and Lan-Chau. Some 60 miles above Lan-Chau it is joined on the south or right bank by the Tao-Ho, an important tributary whose upper basin is inhabited by tribes of Tibetan origin.

We now come to the great Yang-tse-Kiang which rising in east longitude  $90^{\circ}$  flows through the highlands of western Tibet and after traversing seven of the eighteen provinces of China proper reaches the sea in east longitude  $121^{\circ}$  and north latitude  $32^{\circ}$ . It is impossible with our present knowledge to say which is the actual source of this vast river. Its head-waters drain a great desert region lying between the Kuen Lun mountain on the north and the Tang-La range on the south and extending westwards almost to east longitude  $90^{\circ}$ . The most northerly is the Naphitai ulan-muren or Chu-Mar which rising in approximately east longitude  $91^{\circ}$  on the southern slopes of the Kuen Lun mountains, flows in a south-westerly direction between that range and the Koko-shili to join with other tributaries at Di-chu-rab-den. To the south of the Koko-shili, and rising from far in the heart of the Chang-Tang is another large feeder, the Toktomai-ulan-muren which has been crossed between  $91^{\circ}$  and  $92^{\circ}$  east longitude by Mr. Rockhill, who describes it as a good-sized river flowing in a number of channels and difficult to ford. But the main feeders of the great river he places still further to the south on the northern slopes of the Tang La range. These various branches unite in the neighbourhood of Di-chu-rab-den at an elevation of some 14,600 feet and the combined stream flows away south-east. It is known as the Die Chu, or Di Chu, or by the Mongolian name Murus or Mur-ussu. The river runs now through a wild mountainous country with the hills rising 2,000 or 3,000 feet on either side. Near Gye-kun-do it is described as a beautifully blue river about a hundred and fifty yards wide and twenty feet deep, flowing swiftly between high, bare mountains of a reddish colour. After flowing south-east until near the  $99^{\text{th}}$  degree of east longitude it turns abruptly to the south and flows through the state of Derge until it reaches the Ta-tsiens-lu high road between Ba-tang and Gartok. Here the river is crossed by a ferry, the valley bottom being about a quarter of a mile wide, whilst on the left bank of the stream mountains rise precipitously from the water's edge. Still flowing south

the great river, now known as the Kin-sha-kiang, or river of golden sand, passes Pongtsela on the northern frontiers of Yun-nan and continues its course in Chinese territory.

Two important tributaries of the Yangtse Kiang remain to be noticed. These are the Yalung Kiang, and the Ta-kin-ho or Tung river.

The Yalung river, known in its upper course as the Ja Chu and lower down as the Nag Chu, rises on the southern slopes of the Baian-tukmu mountains, a continuation of the Baian-kara-ula range, and flows first south-east and then south past the town of Kanze. It has been crossed near this latter place by Mr. Rockhill, who describes it as flowing through a rich and fertile valley, well wooded and thickly populated. The river, when he crossed it, was about 75 yards wide, clear, very swift, and deep. Still continuing south it is joined by an important tributary, the Nya Chu, on the left bank, and after passing Nag-Chu-Ka on the high road to Tan-t sien-lu it joins the Yangtse on the left bank on the northern frontiers of Yun-nan. Throughout nearly its whole course (as far as about 28° north latitude) it waters a country which is inhabited by a people of Tibetan origin.

The Ta-kin-ho or Tatu or Tung rises in the mountainous country to the east of the Yalung and flows nearly due south to the east of Ta-t sien-lu. Its upper waters drain a country known to the Tibetans as Gya-rong—a region of which we have practically no first-hand information whatever. Passing east of Ta-t sien-lu it continues south so far as the town of Tze-ta-ti when it turns sharp to the east and joining the Min river near Kia-ting empties into the Yangtse at Sui.

South of the Yangtse rises the Mekong. Its sources appear to lie amongst the eastern slopes of the Tang la range. The principal feeders of the river are the Dze Chu, the Dza Chu, and the Nomu Chu, and numerous smaller streams, of which the Dza Chu is the chief branch. This latter stream has been followed by M. Dutreuil de Rhins from its source as far as Tachi Gompa, and he describes it as flowing in a narrow, shut in valley, which below Tachi Gompa becomes altogether impracticable. The same traveller also explored the source of Dze Chu and followed the stream for some distance on his way to Gye-kun-do. More lately the upper waters of the river have been traversed by Captain Kozloff, the Russian explorer. The feeders of the river meet near the town and monastery of Chamdo, the capital of a large semi-independent state of Eastern Tibet, whence the stream flows in a deep, thickly wooded gorge. It is now known as the Nam or Chamdo Chu. To the west of Gartok it has been crossed by a native explorer who estimated the width at 130 paces, the elevation being 9,400 feet. Hence the river is known as the Lan-tsang-kiang and flowing south past the town of Yerkalo crosses the frontier of Yun-nan at about latitude 28° north, and in its lower reaches is known as the Mekong.

The principal feeders of the Salwen appear to spring from the southern flanks of the Tang La mountains and from the range of hills separating the basins of Tengri Nor and the Tsangpo. The main stream flows at first nearly due east and turning gradually towards the south-east passes through some districts of Tibet which have not yet been visited by explorers. This portion of the river is known as the Ngu Chu or the

Gياما Ngu Chu. At about 29° north latitude the stream has been crossed by a native explorer who describes it as 200 paces wide, deep, and rapid and gives the elevation of the ferry as 7,160 feet. Further south the Ou Kio or Oi Chu joins the left bank of the Gياما Ngu Chu and the river, now known as the Lou-tse-Kiang, still flows southwards until it leaves Tibetan territory and enters a region inhabited by wild tribes at about 28° north latitude. Passing through a portion of western Yun-nan it crosses the frontier of Burma and reaches the sea as the Salwen.

In the extreme south-east corner of Tibet is a river named the Zayul from the district through which it flows. It drains the small area lying between the basins of the Salwen on the east and the Tsangpo on the west. The stream leaves Tibetan territory near the village of Same and flowing through the Mishmi country joins the Tsangpo at Sadiya as the Lohit Brahmaputra.

This brief review has dealt with all the principal rivers flowing west, south, and east from Tibetan territory. Of those which flow north there is little to be said. Rising on the northern slopes of the Kuen Lun they descend rapidly through narrow and precipitous gorges to the deserts of Chinese Central Asia. The chief streams are the Khotan, Keria, Nia, Tolan Khoja, Bostantograk, Moldja, and Kara-muren streams which drain into the Takla Makan desert. Of these the Keria river, which is the longest, rises on the northern surface of the Chang Tang and breaking through the Kuen Lun crest flows southwards past Polu in a steep and difficult channel and loses itself in the sands of the desert. Further to the east we find the Cherchen Daria whose feeders flow from the southern slopes of the Akka Tagh range and forcing their way through the Tokus Davan mountains unite north of Cherchen and flow in a northerly direction past that town. The river then turns to the north-east and empties itself eventually into the marshy region of Lob Nor. The remainder of the great upland between the Astyn Tagh and Akka Tagh is self-contained like the Chang Tang proper and drains into the large lakes—the Aiag-Kum-Kul and the Achik-Kul. The eastern half of the Kuen Lun mountains sheds the waters from its northern face into the marshy low-lands of Tsaidam. The principal streams are the Batygantu and Otto Nairin Gol, and the Naichi Gol which is a considerable stream composed of two main branches (the Naichi Gol and Shuga Gol) draining the elevated region between the Koko-shili mountains and the lesser ranges to the north. The two streams from west and east unite to flow due north into the Dabasun Lake. Lastly we have the Alak Nor Gol which drains Alak or Alang and Toso lakes and flows north and north-west through Shang and Barong into the marshes of Tsaidam.

From this brief description of the rivers of Tibet it will be seen that, with the one exception of the Tsangpo, all the principal streams rise on or near the frontiers of the country and radiate outwards to the surrounding plains. But we must recollect that the whole of the Chang Tang is a network of streams, some of considerable size, which flow into one or other of the innumerable lakes by which the surface of the great plateau is studded. It would be impossible to attempt to enumerate these, nor do any of them possess a special interest. One of the largest is the Dumphu or Hota Tsangpo which receives the drainage of the

northern face of the great group of peaks called the Targot Gyakharma range, a portion of the northern Himalayan chain, and flows into the Kyaring Tso. It runs in three channels, the largest of which is 73 paces broad and  $1\frac{1}{2}$  feet deep. Others of much greater depth are found though none are of any considerable length or of more than local importance, but the fact of their existence is of vital moment to travellers who are dependent upon them for their supply of fresh water, the majority of the lakes in this region being salt.

### PROVINCES.

Tibet is divided into four main provinces. These are U and Tsang, or Central Tibet, Teu or Ngari Korsum or Western Tibet, and Kam or Do Kam or Eastern Tibet. There are, besides, the Chang Tang or northern desert and a number of small districts to the south of U and Tsang, which are termed Lho-ka or the southern country, and are distinguished by various names such as Kong-bo., etc.

*U.*—The province of U may be said to consist roughly of a strip of country bounded on the north by the Nin-chen-tang-la range or northern Himalayan mountains and on the south by the mountains which separate the basin of the Tsangpo from that of the Yamdok Tso. It extends from west to east from about  $90^{\circ} 30'$  to  $92^{\circ} 30'$  east longitude, and includes the whole of the basin of the Ki Chu or Lhasa river and of one or two smaller streams on either bank of the Tsangpo. Its extreme eastern extension reaches to the Ba La or Kong-bo Ba pass on the dividing range between U and Kong-bo. Lhasa is the chief town of this province and is the head-quarters of the Tale Lama and of the *Deva shung* or supreme government of the country. The city is surrounded by numerous populous monasteries of which Sera, De-pung, and Ga-den are the chief. The province also contains the following Jongs or district head-quarters\* :—

Chusul Jong,	{	Dejen Jong, and
Kongkar Jong,		Lhundub Jong.

and includes numerous villages and smaller monasteries. The valley of the Ki Chu in the neighbourhood of Lhasa and thence to its confluence with the Tsangpo is fertile and well-cultivated and supports a large agricultural population, whilst in its upper reaches the hill slopes afford grazing to the numerous yaks, sheep, ponies, and mules of the Dok-pas or Nomads.

*Tsang.*—The Province of Tsang is of very much larger extent than is U. It appears to stretch from the Nin-chen-tang-la mountains on the north to the Sikkim and Nepal frontiers on the south and to be included roughly between  $86^{\circ} 30'$  and  $90^{\circ} 30'$  east longitude. It contains, therefore, a large section of the basin of the Tsangpo, and the bulk of the Raka Tsangpo, and the whole course of the Tong-Chu, the Shang Chu (on the north bank of the Tsangpo), and of the Yalung Chu, Rhe Chu, Nyang Chu and Rong Chu on the south; and also the large area

\* The lists of the Jongs in the various provinces as enumerated in this report are almost certainly incomplete and will be supplemented from time to time as further information is acquired.

belonging to Tibet which lies between the central and southern Himalyan chains and is drained by the head-waters of the Arun or Kosi. Shigatse is the chief town of this province, close to which is situated the famous monastery of Tashi Lhunpo, the residence of the Pencheu Rinpoche, the second ecclesiastical dignitary of Tibet; and to the south-west lies the ancient monastery of Sakya, the head-quarters of the chief of the Red-capped or Nyingmapa sect of Buddhists. The province is sub-divided into numerous districts, the majority of which are included in the following list:—

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| 1. Pe-de Jong . . . . .             | } on the shores of the Yamdok Tso. |
| 2. Nangartse Jong . . . . .         | }                                  |
| 3. Rinpung Jong . . . . .           |                                    |
| 4. Namling Jong . . . . .           | on the Rong Chu.                   |
| 5. Lhabnk Jong . . . . .            | }                                  |
| 6. Lhundub or Gyatso Jong . . . . . |                                    |
| 7. Shigatse Jong . . . . .          | }                                  |
| 8. Penam Jong . . . . .             |                                    |
| 9. Gyangtse Jong . . . . .          |                                    |
| 10. Kamba Jong . . . . .            | }                                  |
| 11. Tinki Jong . . . . .            |                                    |
| 12. Sai or Rhe Jong . . . . .       | on the Rhe Chu.                    |
| 13. Pun-tso-ling Jong . . . . .     | }                                  |
| 14. Lha-tse Jong . . . . .          |                                    |

The province as a whole is rich and thickly populated. The principal agricultural regions are of course the valleys of the Tsangpo and of its tributaries. These are fertile and well-cultivated up to elevations of 13,000 feet or so. In the southern part of the province, however, the valley-bottoms of the streams which constitute the upper waters of the Arun lie at too great an elevation to allow of any but the scantiest cultivation; but the hill slopes afford pasturage to innumerable animals, of which yaks and sheep are found in the greatest numbers. Natural products are wool, dairy produce, hides, grain (chiefly barley, peas, and buckwheat), whilst manufactures are limited to rugs and woollen cloths. The main trade centres are Shigatse and Gyangtse whither roads converge from all directions and where large markets are held daily.

*Ngari Korsum or Teu.\**—This large province comprises the whole of western Tibet from the frontiers of Ladak on the west to those of Tsang on the east. It lies in a general north-west to south-east direction extending from the Pangong Lakes in the extreme north-west to Nyanam Jong on the borders of Nepal in the south-west, a distance of nearly 600 miles. Its northern limit is an undefined line abutting on the Chang Tang deserts, and on the south it touches the northern borders of Nepal and of the British districts of Garhwal and Kumaon. This area includes the sources of the Indus, Satlej and Brahmaputra, and a considerable portion of the upper courses of these rivers, and also the Manasarawar lakes, a portion of the Pangong lake, and numerous other smaller lakes which are found dotted here and there; and further east the upper waters of some of the Nepal rivers, which take their rise in Tibetan territories, lie within the province of Teu. For the sake of convenience we may consider Teu as being divided into two

\* *Teu* simply means "upper" and the province is often termed "*Teu Ngari Korsum*"; but colloquially the word "*Teu*" alone is generally used to express the whole of Western Tibet.



sections—western and eastern. Western Teu which we know as Ngari Korsum or Hundes lies to the west of the Mariam pass and extends thence north-west to the Ladak frontiers. It consists of an elevated and almost barren tract of country with a few villages dotted here and there along the banks of the Satlej and Indus and of the big lakes, where a few hardy cereals are cultivated with difficulty. The chief town is Gartok situated on one of the feeders of the Upper Indus. This is the capital of the province and the residence of the Garpon or Governor. This western portion of Teu is divided into three districts—Rudok, Guge, and Purang, and the chief towns of which are Rudok, Totling, and Taklakhar, and there are besides other small hamlets and a few monasteries. Eastern Teu extends from the Mariam La eastwards along the upper course of the Tsangpo to where this river enters Tsang between 86° and 87° east longitude. In this section we find the following Jongs, or district capitals :—

Nabring Jong	.	.	.	.	.	on the Tsangpo.
Shega Jong *	.	.	.	.	.	} on the upper waters of the Arun.
Tingri Jong	.	.	.	.	.	
Nyanam Jong †	.	.	.	.	.	} on the upper waters of the Gandak.
Kirong Jong	.	.	.	.	.	
Jongka Jong	.	.	.	.	.	

Nyanam Jong and Kirong Jong are of especial importance as guarding the two main roads between Nepal and Tibet. This eastern portion of the province of Teu is thinly populated and sparsely cultivated. Its general elevation above the sea is too great to allow any but the scantiest production of food grains and it is only in sheltered valleys here and there that a permanent population can establish itself.

The chief products of the province are wool, gold (from the diggings on the border of the Chang Tang), borax, salt, hides, and dairy produce.

*Kam or Do Kam.*—The whole of eastern Tibet from the frontiers of U and Kongbo to the borders of China proper is known as Kam and the inhabitants as Kampa. It includes an enormous area of wild mountainous country extending some 800 miles from west to east and 500 from north to south, and contains the sources and the upper reaches of the Yangtse Kiang, the Mekong, and the Salwen. Its northern limit may be said to be the dividing crest between the basins of the Ho-ang-ho and the Yangtse Kiang and it reaches in the south almost to the frontiers of Assam and of Yun-nan. The general physical characteristics of this region have already been alluded to, but its political organisation is exceedingly complicated and requires a few words of explanation.

The whole region appears to be parcelled out amongst a number of small semi-independent States, and nomad hordes, who are ruled by their own petty chieftains and profess the barest allegiance either to China or to Lhasa. To simplify matters, however, it may be taken for granted that China, as in the case of the whole of Tibet, claims a suzerainty over these regions, and, generally speaking, enforces the payment of some form of tribute; but as far as the actual government of the country is concerned, except in the case of the tribes on her immediate frontier, it would appear that she has practically no voice in the matter and that the Chinese

\* The "Shikar Jong" of the maps.  
 † "Nilam or Kuti" of the maps.

officials scattered throughout Kam possess in most cases but small local importance and actually carry less weight than the all-powerful Lama of the nearest monastery. That this is so is due to a great extent to the jealousy in Lhasa of Chinese influences. The Lhasa Government has always coveted eastern Tibet and would be glad of an opportunity of bringing it under its immediate jurisdiction. With this end in view the appointment of the chief officials of the country and the head Lamas of the most important monasteries is made in Lhasa, and the *Deva shung* is continually trying to assert its claims over the local chieftains. The people of the country, however, have no more desire to be subjected to Lhasa than to China. They fear and dread the bigoted rule of the Lamas and prefer their own half-savage independence to any system of external control. Portions of Kam, it is true, are directly administered by Lhasa, and portions by China; but the bulk of the intermediate country is still unsubdued and enjoys a virtual freedom under its own rulers, steering a careful course between Lamas from Lhasa on the one hand and officials from Peking on the other and paying an occasional perfunctory tribute to either or both as suzerain powers. Information on the subject is scanty and in many cases conflicting and even the geography of the country is but imperfectly known. Well-informed Tibetans from Lhasa and Central Tibet as a rule are only acquainted with such portions of Kam as are traversed by the high roads to Ta-tsien-lu; and the natives of the country are generally grossly ignorant of all topographical details but those of the small tract with which their experience has familiarised them and possess the vaguest ideas upon all political questions. Under these circumstances a detailed description of Kam is a difficult matter to compass, and were it not for the account of the some half dozen European explorers who have travelled in these parts, it would be impossible even to locate the bulk of the small States with whose names we are acquainted. Even now there are *lacunae* which require filling in, but by a compilation of all the latest reports and road sketches it is possible to fix approximately at any rate the position of all the more important places and even to give a brief *resumé* of their principal features of interest.

Originally the districts which constitute eastern Tibet extended right up to the western frontier of China proper—to Kan-su, Se-chuan, and Yunnan—but during the last two centuries China has been continually encroaching upon this region and ever since she succeeded in establishing a paramount influence at Lhasa has been gradually absorbing as much as possible of the border country. The result is that large portions of what were originally Tibet and should now be Kam are under the direct administration of the Viceroys of the neighbouring Chinese Provinces, who, whilst leaving the native hereditary rulers in actual possession, appoint their officials to the various Courts to supervise affairs much in the same way as do the British residents in the Native States of India. But all travellers and writers upon the subject are agreed that ethnologically and geographically speaking Tibet proper extends up to the great Yung-ling or Jeddo range, and that the Chinese maintain their position in eastern Kam rather by political adroitness than by force, and only escape expulsion owing to the internecine feuds of the numerous petty chieftains and clans. The Chinese—as we know to our cost—are extremely skilful politicians and contrive as a rule to play their cards very well

They have certainly done so in eastern Tibet ; and whilst openly despising the barbarian Tibetans they seem nevertheless to accommodate themselves to the circumstances of the case and to maintain a sort of delusive prestige, eminently celestial in its qualities, but thoroughly effective as far as its immediate objects are concerned.

In attempting to describe this complicated political patchwork it will be simplest to take each of the great rivers in turn—beginning from the north—and to give a brief outline of the principal districts in their order as they lie along the basins of the streams.

Beginning from the extreme north-east of the area in question we find a large region lying between the borders of Kam proper and the western frontiers of Kan-su and Se-chuan which is a veritable no-man's land inhabited only by tribes of marauding nomads who are called the Goloks. The bulk of their country lies about the sources of the Ho-ang-ho and its tributary the Tao-ho : but is believed also to extend into the basin of the upper Ja Chu. Unfortunately we know very little about these most interesting rascals. Their chief occupation is said to be pillage, and the reports of the few travellers who have encountered them fully bear out this theory ; but it appears that they are also carriers, and as such intermediaries between the merchants of Kan-su and Se-chuan and of eastern Tibet. They trade too to a small extent on their own account in musk, hides, furs, and gold-dust, which they carry to their principal mart, Kuei-te on the Ho-ang-ho. Their country is undoubtedly subject to China who claims tribute and sends a periodical official to collect taxes and administer justice. But her jurisdiction is rather nominal and real, and the Goloks seem to lead their lawless lives much as they please and to plunder peaceful caravans and traders with absolute impunity.

It is perhaps worth while mentioning that some people of Tibetan origin are found to the north and east even of the Goloks. These are the Amdowa who inhabit the western portion of Kan-su (known as Amdo) and the three tribes of Panakasum who live round about the great lake of Koko Nor. These latter, though practically independent, are nominally under the Amban of Kan-su living at Si-ning, and their country is in reality a portion of Mongolia. Besides the Goloks the upper part of the Ja Chu river, called Ja-chu-ka, is inhabited by some more or less settled people known as the Ju-chu-ka-wa about whom we have practically no information. But they are said to resemble the Goloks in their plundering propensities and general lawlessness.

Entering now the basin of the Yangtse proper we find its upper waters rising on the eastern escarpment of the Chang Tang in a practically desert country inhabited only by a few scattered nomad tribes. Of these we are told that the tribes of pastoral Tibetans along the course of the Dre Chu or Yangtse from its sources to Gye-kun-do, or even a little further east, were organised by the Chinese Government in 1732 into 39 hundreds ruled by hereditary chiefs or *debas*, and under the control of the Si-ning Amban, or in the case of tribes near the borders of Se-chuan, under the Governor General of that province. They pay tribute to China. The principal districts are Namtso and Tendo.

Passing south-east down the course of the river we come to Gye-kun-do and Derge, two large semi-independent States, ruled by their own native chieftains or *debas*.

Gye-kun-do is a place of considerable strategical and commercial importance. It is the meeting place of numerous roads—from China, Mongolia, Lhasa, Ta-t sien-lu, Derge, etc., and is the trade emporium for Eastern China. The people are a turbulent, ill-conditioned lot, and it was near here that the French traveller, Dutreuil de Rhins, was murdered in 1895. The ruler of the place appears to be a Lama, and there is also a Chinese resident official, who, however, has little or no real power. The question of the trade of this place will be referred to again in the section on commerce.

Derge, lower down the river, appears to be the most independent of all the Eastern Tibetan States. Tibet and China have both at various times endeavoured to assert their supremacy here, and the country was actually occupied by Tibetan troops from 1864—1877; but the people revolted and drove out the Lhasa garrison and General, and have since continued to conduct their own affairs with occasional squabbles with their neighbours. They are said to dislike the Chinese and to keep them—officials and merchants alike—as much at a distance as possible. The State is a rich one, well-cultivated, and famous for its manufactures and industries, metal-work, saddlery, etc. The capital, Derge, has been visited by only one European traveller (Captain Kozloff, the Russian), and I have not had access to any but a very meagre report of his journey and experiences.

Quitting the main valley of the Yangtse we must now pass a little to the east to the basin of its tributary stream, the Ja Chu, or Nag Chu, or Nya Chu. Allusion has already been made to the nomads inhabiting the upper course of this river. Following down the stream in a south-east direction we come next to the Horpa country, known as the Hor-se-ka-nga or Hor-chyok. This section of Kam occupies a portion of the basin of the Ja Chu and its tributary streams to the east, and is divided into five small states called Kangsar, Mazur, Berim, Chuwo, and Chango. This region is after Derge the most populous and wealthy of eastern Tibet. It is ruled by five hereditary chieftains under the nominal suzerainty of China. Chinese influence was long resisted by the Horpas and has only been established since the year 1883. The Chinese maintain two small garrisons in the country, but their jurisdiction, as elsewhere, is only nominal. Kanze is the chief town of the whole district, the population of which is estimated at 35,000.

South from Hor chyok along the Nya Chu we reach the district of Nya-rong. This district would appear to be under direct Lhasa jurisdiction as it is ruled by a Chi-gyap, or Commissioner (appointed from amongst the six Tibetan De-pons or Generals) who has a large escort (said to number 1,000) of Tibetan troops.

Bordering on Hor-chyok lies the little district of Kata to which reference will be made lower down.

Following the basin of the Yangtse Kiang and its eastern tributaries further to the south we enter a portion of eastern Tibet which has now-a-days fallen completely under Chinese influences and may almost be reckoned a part of China. It consists of the small states of Chala (capital Ta-t sien-lu), Litang, and Ba or Ba-tang. The internal affairs of Chala are still conducted by its own petty hereditary prince, but Chinese influence is here supreme. Litang and Ba have each two native headmen

or *dehas* as Civil Magistrates, but their authority is overshadowed by the Chinese officials and by the Lamas of the neighbouring monasteries. These three States were conquered and occupied by the Chinese early in the eighteenth century. A further reference will be made to them lower down under the heading of Gyarong.

A certain portion of the lower Nya Chu below Nya-rong appears to be known under the name of Monya, or Menia, or Meniak. It is difficult to discover exactly of what Monya consists. Some writers say it is the same as Nya-rong; some that it includes Chala and Hor-Chyok; and others that it is a part of Gya-rong: native report, however, assigns Monya to the neighbourhood of Nya-chu-ka in the State of Chala and to the portion of the Nya-chu to the south of this place.

South-west of Ba-tang on a small tributary on the right bank of the Yangtse lies the state of Mar Kam, with its capital Gartok. Mar Kam (or as it is pronounced colloquially Mang Kam) appears to be an important administrative centre and is recognised besides as the frontier state of eastern Tibet, where a Lhasa-governed province abuts upon territory under actual Chinese administration. Its eastern frontier is one of the few defined boundaries in this part of the world. It lies on the Bam La and has been properly delimited and marked by boundary pillars. The ruler is a high official appointed from Lhasa and termed the "Mang-kam Te-ji." He ranks equally with the Garpon of Gartok, or Governor of Teu, and has a number of Jongs or districts under his orders.

Taking now the valley of the Mekong we find the sources of the river lying on the eastern slopes of the Tang La mountains in a lofty uninhabited country. Following down the course of the stream it appears that its basin is occupied by several Nomad tribes scattered here and there in small numbers and only one place of any importance at all occurs before arriving at Chamdo. This is Tachi or Tashi Gompa which is, so M. Dutreuil de Rhins tells us, a trade centre for the neighbouring Dokpas or herdsmen, where they assemble periodically in large numbers to exchange their produce with the various articles brought hither by Chinese merchants from Gye-kun-do and elsewhere.

Chamdo lower down the stream is a large district described as an ecclesiastical fief under the rule of a high dignitary of the Gelukpa sect of Buddhism who is termed the Fa-pa-lha. Chamdo appears to be a recognised dependency of China rather than of Lhasa. Chinese officials and a garrison reside at the capital and tribute is paid to China. But the Fa-pa-lha is an important functionary in the politics of eastern Tibet. His influence is far reaching and he has jurisdiction over a large number of the monasteries of Kam.

South-east of Chamdo lies the little state of Draya or Taya. This is an ecclesiastical principality which since the year 1719 has been under the rule of Lhasa. It is governed by a living Buddha of the Gelukpa sect who is the spiritual and temporal ruler.

Further south the Mekong, or Lan-tsang-kiang, after passing through a portion of the district of Da-Yul and the borders of Mar-Kam reaches the Tibetan district of Tsa-ka which extends from below Gartok almost to the Atentse. The district is famous for its salt-mines which are found in great numbers on both sides of the river. The population is mixed, being partly composed of Tibetans and partly of Mossu and other aboriginals.

Taking now the basin of the Salwen we find its most westerly extensions lie in the districts of Namru, Nag-chu-ka, Jama, Ata, Yangsa, Amdo, and Sangi, a high lying barren region forming a portion of the Chang tang, and bounded on the north by the Tang La mountains. These districts appear to be directly subject to Lhasa and to be governed by officials appointed from the capital. The population is scanty, consisting almost entirely of tent-dwelling nomads, and cultivation is practically non-existent.

East of Nag-chu-ka and lying along the northern bank of the Giama Ngu Chu or Salwen is the province of Gyade. "Gyade, or the Chinese Province, extends from west to east over some 200 miles and more of country between the Dang Chu and Chamdo, with a probable breadth of 60 to 70 miles, touching on the north the Tang La range of mountains and its eastern branches and to the south bordering on the Lhasa-governed districts of Lharigo and Shobado, etc. Its people profess the Ponpo religion. When in the seventeenth century the Chinese assumed control of Tibetan affairs they put a stop to the warfare between the Ponpo and other Buddhist sects by forming a separate province of all the Ponpo principalities . . . . This is the Gyade. It is divided amongst 36 chiefs, and the population is reckoned at 50,000. Nearly the whole province is pasture land above the timber line." The principal chief appears to be called the "Hor-tsi-gya-pe-ka" and to reside at Pa-chen on the Sok Chu.

South of Gyade, and on the southern side of the Salwen basin are a number of small districts forming a portion of Kam, but administrated directly from Lhasa. These are Lharigo, Pemba, Shobado, Lho Jong, and Pashu, all ruled by Jongpons appointed from the capital. Pemba, Shobado, and Lho Jong are known under the collective name of Sho-talho-sum. We may include with these the district of Nagong, although it does not actually lie in the Salwen basin.

The lower course of the Giama Ngu Chu or Lu-tse-kiang runs through the fertile district of Tsa-rong in which is included the basin of the Ou-kio (or Tsai-yul-chu), a tributary of the Ngu Chu. The lower levels of Tsa-rong are well-cultivated and wooded and in the higher regions there is abundant pasturage. The district is under Lhasa and is governed by a Jongpon residing at Dzo-kang Jong. Another important prefectural town, Sang-nga-chu Jong, is said to be situated in this district, but it is difficult to locate it exactly.

In this brief *resumé* mention has been made of every one of the small sub-divisions which, as far as we are acquainted with them, constitute the province of Kam. As will be seen from the map they form a complicated network of little states and pastoral tribes scattered more or less at random over a very large area. It may simplify matters to subjoin a list of them drawn up from the point of view of their political relations.

<i>Districts subject to China.</i>		<i>Semi-independent districts.</i>	
Hor-chyok.	Chala.	Namtso.	Derge.
Kata.	Litang.	Tendo.	Chamdo.
	Ba.	Gye-kun-do.	Draya.
		Gyade.	

*Districts subject to Lhasa.*

Lha-ri-go.	Pashu.	Markam.
Pemba.	Nagong.	Nyarong.
Shobado.	Tsarong.	Tsa-ka.
Lho Jong.		

But it should be understood that China would probably claim suzerainty over the whole of these, and actual jurisdiction over all but a very few. It is in fact impossible to define the political situation exactly; it can only be indicated roughly by the light of such facts as we possess.

This concludes all we can say at present regarding the province of Kam. But there are still some tribes of Tibetan origin living between Kam and the frontiers of Se-ohuan on the upper course of the Ta-kin-ho or Tung river of whom mention should be made when considering the geographical and political divisions of this part of Asia. The region in question is termed Gyarong and includes the whole of the upper course of the Tung river north of Ta-t sien-lu. The basin of this river is bounded on the east by the great Yung Ling range of mountains, and is inhabited by a medley of petty tribes ruled by their own *depas* or chieftains, and is nominally subject to China. Of these tribes there are said to be eighteen and the whole are known as "Gyarong Gyaka Chobgye" by the Tibetans and as Sifan or Mantzu by the Chinese. It is difficult to obtain any reliable information regarding this remote region. Different travellers have given lists of the eighteen tribes and I have obtained others from natives of the country; none of them, however, correspond exactly and it is impossible to ascertain which is the most accurate. I append here a list which I have compiled from the various sources of information and which should be approximately correct.

1. Chala (Ta-t sien-lu).	10. Rabden	} Upper course of Tung river.	
2. Kata (N. of Chala).	11. Dasti		
3. Mönnya (S. of Nag-chu-ka).	12. Pamug		
4. Wogzhi	13. Go-shi-tsa-pa		
5. Choktsai	14. Mopshi		
6. Somo	15. Trog-gyap		
7. Zinga	16. Maze-Kungsar		} Horpa States.
8. Tamba	17. Gyaka		
9. Tsanla	18. Hanyung		} Unknown.

Other lists include Derge, Ba, Litang, the five Hor-Chyok States Mi-li (which lies to the south of Chala), Mupin or Ping (unknown) and various names which I am unable to identify. My principal informant is an exceedingly intelligent native of Tsanla.

Each of these little states is said to be ruled by its own chieftain (except Tsanla and Rabden which appear to be republics) and are all subject to China. Dasti and Pamug are under a single chief. The inhabitants of each of the different States speak a language of their own, although Tibetan and Chinese are generally more or less understood.

In addition to the country inhabited by these Gyarong tribes there is a large area further south which is populated by people of purely Tibetan origin and characteristics. The eastern limit of this region south of 30° north latitude is roughly the right bank of the Tung river as far as the town of Tze-ta-ti, thence south-westwards to the angle of the Yangtse near Yung-ning and then due west along the northern frontier of Yun-nan

to Dokela peak on the extreme south-east corner of Tibet proper. Ethnologically the whole of this border land between China and Tibet is of the greatest possible interest and in many places it affords a virgin field of research. My intention here, however, is merely to draw attention to the wide diffusion of the Tibetan race and to the important bearing this fact may possibly have some day upon the political conditions of this part of the world.

It may be worth mentioning that this area includes the little state of Mili whose officials, we are told, are appointed from Lhasa.

*Lhoka.*—Having now disposed of Kam and the borderlands of eastern Tibet generally we may turn to the southern districts of Tibet proper. These districts are known under the generic name of Lho-ka, or the southern districts, and consist of a number of minor sub-divisions.

They extend from the borders of U and Tsang eastwards on both sides of the Tsangpo roughly from 91° to 98° east longitude bounded by the southern districts of Kam on the north and by Bhutan and the Assam hill tribes on the south. In one place—Tawang—the Tibetan frontier extends southwards between Assam and the Akah country and marches for a few miles with British territory in Assam. The chief districts into which this strip of country are divided are Takpo, Kongbo, Pemakoichen, Po-yul (which is practically independent), Nagong, Za-yul, and Tawang, and there is besides the tract of country lying south of Lhasa which includes the famous monastery of Samye, the important town of Tse-tang, and a considerable section of the course of the Brahmaputra and which extends southwards to Lho-kang Jong in the Lhobrak district. This section of the country is the Lho-ka proper, and is individually known as such.

All this country (with the exception of Po-yul) is under Lhasa rule and is governed by Jongpons in the different forts. The most populous portion is that which lies south and south-east of Lhasa and extends along the bank of the Tsangpo between Chitisho and Gyala; and the side valleys are rich and well cultivated. This part of the country indeed may be called the garden of Tibet, and all the explorers who have visited it unite in praising the climate and scenery. The bleak uplands of the upper Tsangpo have been left behind and the river flows in an open valley well wooded on the hill sides, and thickly populated and well cultivated on either bank.

Takpo and Kongbo, of which districts our knowledge is very scanty, would appear to present similar characteristics. Kongbo especially is famous for its exports and above all for its mules which are said to be unequalled in Tibet and to be reared in great numbers by the natives. They are used for carrying the chief products of the country—musk, nuts, hides, dried pig's flesh, etc., to Lhasa and elsewhere and wealthy men are said to possess studs numbering several hundreds.

Pemakoichen is the name of the district which lies on either side of the Tsangpo after that river makes its bend to the south. It seems to be a wild, sparsely inhabited country, with tiny hamlets and monasteries dotted here and there, and to be of small importance from a commercial point of view. Probably the distance from Lhasa and the bad roads would check any export of local commodities in all but the smallest quantities.



Po-yul, lying east of Pemakoichen, is a country into which our explorers have not succeeded in penetrating and we know it only from hearsay. It appears to consist principally of the catchment areas of the Di-hang, an affluent of the Brahmaputra which flows in near Sadiya, and of several side-streams which join the Tsangpo from the left bank in its southerly course to the plains. It consists of two districts—upper and lower—called Po-teu and Po-me. The upper is inhabited by a lawless lot of herdsmen and is chiefly a pastoral country. But the lower is an open country where the climate is warm and the soil fertile, so that with Derge it is held to be the richest region in Tibet. It is noted for its manufactures—blankets, baskets, silver, and iron work—and its products—pepper, wheat, flour, ponies, etc. This prosperity is said to be due to the settlement in Po-me of a number of Chinese soldiers when on their way to join the Nepal campaign in 1792. Finding the country to their liking they remained there, marrying wives and settling down. Po-yul is to all intents and purposes independent, though nominally under the control of the Chinese Ambans at Lhasa.

Za-yul lying east of Po-yul is drained by the Za-yul Chu which, after flowing through the Mishmi country, reaches Sadiya as the Lohit river. For Tibet it is a very low-lying district, but is cut off from the rest of the country by lofty snowy ranges. The soil is fertile and good crops are raised: rice, maize, millet, pulses, etc., being reaped in the autumn, and wheat, barley, and mustard in the spring. There is a brisk bartering trade between the inhabitants and the tribes to their south and west—the Mishmis and Popas: the former acting as middlemen between this part of Tibet and Assam.

The Tawang district as already mentioned is the most southerly of Tibet. It consists of a strip of country which runs south between Bhutan and the Akah country and touches upon Assamese territory a little north of Odalguri. The whole district from the Kya Kya pass to the plains is known as Mön-Yul, or the low country, and the capital is Tawang or Men Tawang. At Tawang is situated a large monastery whose monks and Lama were in former days the *de facto* rulers of the country, but latterly the Lhasan authorities are said to have asserted their influence and the country is now governed in the recognised manner by Jongpons deputed from Lhasa. This strip of country is of importance as affording a high road through Tibetan territory from the plains of India to the uplands of Tibet and may some day become of great value as a commercial highway.

It only remains now to notice the Chang Tang. This great upland is practically uninhabited except by wandering shepherds and robbers, and a settled population is only found in two or three places just north of the Nin-chen-tang-la range. Some of these—Nag-chu-ka, etc.—have been already noticed, and some hamlets and monasteries are found near Tengri Nor. Further west the only inhabited region is in the neighbourhood of the great lake system of the Dangra Yum T'fo, Kyaring T'fo, etc., where a settled population is found and scanty crops of barley even are raised at an elevation of upwards of 13,000 ft. The official centre of this region is Senja Jong situated near the eastern extremity of the Kyaring T'fo, the residence of two Jongpons and important as the meeting place of roads from Lhasa, Shigatse, Gartok, and elsewhere.

## SECTION II.

## TIBETAN TRAVELLERS.

OUR general knowledge of Tibet is so scanty that the history of the country during the nineteenth century consists, to a very great extent, so far at least as Europe is concerned, in the stories of the various travellers who have from time to time crossed the frontiers, and no description of the country would be complete without a list of these pioneers and some brief account of their wanderings. We are so fortunate as to possess already an accurate and fairly complete *resumé* of the work of most of the Tibetan explorers, European and native, as contained in Mr. Clement Markham's "Tibet" which is completed up to the year 1875. This book deals in particular with the missions of Bogle and Turner sent into Tibet by Warren Hastings towards the end of the 18th century and with the journey of an adventurous Englishman, Mr. Thomas Manning, who succeeded in reaching Lhasa, disguised as a Chinaman, in the year 1811; and Mr. Markham has given us also an account of the different early European travellers, mostly emissaries from Rome, who crossed the Tibetan frontier in various directions. This being the case it will be unnecessary here to give more than a very brief reference to the travellers whose wanderings Mr. Markham has described. Those who are curious in such matters can refer to the work in question which will well repay perusal. Similarly the work of the various native explorers employed by the Indian Survey Department up to the close of the period dealt with by Mr. Markham will be but briefly noticed. But since that time (1875) great strides have been made in the exploration of hitherto untrodden fields, and the last twenty years in particular have been fruitful in discoveries by European travellers in the northern and eastern portions of Tibet. It is impossible to make more than a brief note of each, but the published accounts of the various journeys will be referred to in foot-notes for convenience of reference if desired.

*A list of the various travellers who have entered Tibetan territory from the year 1325 up to the present time with a brief account of their journeys.*

1325.—Friar Odoric of Portenone visited Lhasa from China.<sup>a</sup>

1624.—Antonio Andrada, a Jesuit priest, travelled from Agra across the Himalayas to the Manasarowar lakes in Ladak and thence *via* Rudok and the Tangut country to China.<sup>b</sup>

1661.—Fathers Grueber and Dorville, two Jesuit fathers, travelled from China by way of Si-ning to Lhasa, where they remained for two months and then proceeded to India by Nepal.<sup>c</sup>

1715.—Fathers Desideri and Freyre, two Jesuit fathers, travelled from Leh across the Mariam La and along the Tsangpo to Lhasa which

<sup>a</sup> See (1) Markham's "Tibet" and (2) "Cathay and the road thither" by Colonel Yule.

<sup>b</sup> See (1) and "Recueil des voyages du Thibet" par Mm. Péron et Billecoq.

<sup>c</sup> See (1) where a list of the books on the subject will be found on pages LVII and LVIII.

they reached in March 1716. Desideri remained in Lhasa until the year 1729.<sup>d</sup>

1719.—Francisco Horace della Penna, a Capuchin friar, with twelve of his brethren, reached Lhasa by way of Nepal in this year, and established a mission there. The friars settled themselves in Lhasa and remained here till 1725 when Horace della Penna proceeded to Rome returning to Lhasa in 1740 with recruits for the mission. The Capuchins were finally expelled from Tibet about the year 1760 after a residence in the country of 40 years.<sup>e</sup>

1728.—Samuel van de Putte, a Dutch traveller, reached Lhasa from India and remained there some years. Thence he proceeded to China and returned again to India across Tibet.<sup>f</sup>

1774.—Mr. George Bogle of the Bengal Civil Service was despatched in this year on a mission to Shigatse by Mr. Warren Hastings, then Governor-General of India. He travelled through Bhutan, in which country he remained several months, and reached Shigatse *via* Phari. He was received with the greatest kindness by the then Tashi Lama and made numerous friends and acquaintances amongst the Tibetans. The full account of this mission and its results was published for the first time in Mr. Markham's work on Tibet alluded to above.

1783.—Captain Samuel Turner visited Shigatse with the second mission deputed into Tibet by Warren Hastings.<sup>g</sup>

1811.—Mr. Thomas Manning visited Lhasa disguised as a Chinese physician. Mr. Manning is the only Englishman who has succeeded in reaching Lhasa and the brief account of his journey as collected from his notes by Mr. Markham is proportionately interesting. These notes unfortunately are very scrappy and imperfect and it is much to be regretted that Mr. Manning never collated them or wrote more fully upon his adventures in Tibet. All that is known concerning this journey will be found in Markham's "Tibet".

1812.—Mr. Moorcroft visited the Manasarowar lakes and explored a portion of western Tibet.<sup>h</sup>

1844.—Mm. Huc and Gabet, two French missionaries, reached Lhasa from China *via* Koko Nor. They resided for two months in the capital and were then obliged to return to China, travelling by Ta-t sien-lu.<sup>i</sup>

1846-49.—The brothers H. and R. Strachey explored the region of the Manasarowar lakes and the sources of the Satlej in western Tibet, making several different expeditions, and compiling a quantity of valuable scientific information.<sup>j</sup>

<sup>d</sup> See (1) where a list of the works on the subject will be found on pages LVIII and LIX.

<sup>e</sup> See (1) page LX.

<sup>f</sup> See (1) pages LXII and LXV.

<sup>g</sup> See (1) and "An account of an Embassy to the Court of the Teshu Lama in Tibet" by Captain S. Turner.

<sup>h</sup> See "A Journey to Lake Manasarowar in Hutdes," Asiatic Researches, vol. XII, Calcutta, 1816. M. Dutreuil de Rhins in his great work "L'Asie Centrale" has fallen into the curious error of saying that "after his journeys in Ladak Moorcroft proceeded from Ngari to Lhasa where he resided twelve years. Whilst returning to India he was assassinated and his papers confiscated by the Tibetans." But in "Moorcroft's and Trebeck's Travels" we are told that he died of fever in Andkhni in the year 1825.

<sup>i</sup> See "Souvenir d'un voyage dans la Tartarie, le Tibet, et la Chine pendant les années, 1844, 1845, 1846" Huc.

<sup>j</sup> For Lieutenant General Sir Richard Strachey's journey in 1848 see "R. G. S. Journal" for February, March, and April 1900.

1852.—The Abbé Krick, a French Catholic priest, made his way through the Mishmi country to Same, in the district of Za-yul in south-east Tibet, and returned after a three weeks' residence.<sup>k</sup>

1854.—Krick with a companion, M. Boury, again ascended the Lohit river to Same, near where they were murdered by the people of the country.<sup>l</sup>

We have now reached the era of trans-Himalayan exploration by natives employed under the Indian Survey Department. As before remarked some of these explorations are treated of in Mr. Markham's "Tibet" and fuller accounts of the various journeys will be found in the reports of the Great Trigonometrical Survey of India and in the journals of the Royal Geographical Society of the period. I therefore propose here merely to give a very brief summary of these achievements; but it should be remembered that our present maps of Tibet are based almost entirely upon the observations of the native explorers. In the map of the valley of the Brahmaputra, for instance, we owe nearly every detail to them, as also the position of Lhasa and of numerous other towns, villages, lakes, and of the principal passes over the Himalyan mountains. Later European travellers have explored northern and eastern Tibet; but almost all our knowledge of southern Tibet is due to these courageous natives and to the forethought and enterprise of the officers of the Indian Survey Department who directed their efforts.

1865-66.—Pandit Nain Singh, known as "the Pandit," travelled from Katmandu, *via* Kirong, across the No La, one of the passes of the Central Himalayan chain, to Tadum on the Brahmaputra, and thence down to river by Lha-tse (Janglache) and Shigatse to Lhasa. After remaining for the winter in Lhasa he retraced his steps up the great river following it to its source near the Mariam La and then passing round the north of the Manasarowar lakes he turned south-west and crossed into British territory near Milam.<sup>m</sup>

1866.—The Abbé Desgodins travelled from Ta-t sien-lu to Chamdo, and even succeeded in pushing a little further westwards on the road to Lhasa; but he was stopped by the Tibetans and turned southwards to Bonga, a village in the extreme south-east of Tibetan territory on the left bank of the Salwen.

The Abbé has written a most valuable book upon his journeys in Tibet and upon the history of the mission station at Bonga.<sup>n</sup>

1867-68. Pandit Nain Singh and two companions crossed the Himalayas by the Mana pass, to the west of Badrinath, into the province of Ngari Korsum and travelled northwards to Totling and thence across the head-waters of the Satlej and the Indus to the Thok Jalung gold-fields, of which he gives a most interesting account. The party further explored the head-waters of the Satlej and Indus rivers and returned to India in September 1867.<sup>o</sup>

1868.—Two unnamed Pandits travelled *via* Shipki to Rudok and thence proceeded in a west-south-west direction to Thok Jalung and

<sup>k</sup> See "Relation d'un voyage en Tibet en 1852" par M. l'abbé Krick, Paris, 1854, and "Proceedings of the R. G. S.," June 1887.

<sup>l</sup> See "Relation d'un voyage en Tibet en 1853" par M. l'abbé Krick, Paris, 1854, and "Proceedings of the R. G. S.," June 1887.

<sup>m</sup> See G. T. S. Reports, 1866-67.

<sup>n</sup> See "La Mission du Thibet" d'après les lettres de l'abbé Desgodins.

<sup>o</sup> See G. T. S. Reports, 1867-68.

explored the neighbouring districts—rich in gold, borax, and salt. They then made their way to the Manasarowar lakes where they separated, one going to Shigatse and the other by Loh Mantang to Nepal.<sup>p</sup>

Another native further east explored the neighbourhood of Mount Everest.<sup>p</sup>

1868.—Mr. T. T. Cooper after crossing China reached Ta-tsien-lu and proceeded thence to Ba-tang. He crossed the Yangtse near Ba-tang and turned southwards along the left bank of the Lan-tsang Kiang (Mekong) to Atentse, and thence to Wei-si in Yun-nan. At Wei-si he was arrested and obliged to return to Ta-tsien-lu.<sup>q</sup>

1871.—Explorer No. 9 crossed from eastern Nepal by the Tipti La into Tibet, and travelled to Shigatse *viâ* the Nila La, Tsomo-tel-tung, and Lagulung La. From Shigatse he proceeded to Sakar Jong, and Dingri and finally crossing the Thung-lung La reached Nepal *viâ* Nilam (Nyanam).<sup>r</sup>

1871.—Explorer—travelled down the Tsangpo to Shigatse. Here he crossed the river and made his way up the valley of the Shang Chu to the Kalamba La and so reached the great lake Tengri Nor. After exploring the Tengri Nor region he turned southwards to Lhasa whence he retraced his steps up the Brahmaputra and returned to India *viâ* Gartok.<sup>s</sup>

1872-73.—Colonel N. Prjevalsky of the Russian staff corps now appears on the scene of Tibetan exploration.

Colonel Prjevalsky starting from Tsaidam crossed over the Burkhan Budda range onto the highlands of northern Tibet. He followed the caravan route usually taken by Tibetan and Mongolian traders between Lhasa and Si-ning and penetrated southwards to the upper waters of the Yangtse near the crossing at Dre-chu-rab-den. The journey took place in the depths of the winter and great hardships were experienced. Having exhausted their resources the party was obliged to return from the banks of the Dre-chu and reached Tsaidam again in February 1873 after an absence of some three months. This journey of Prjevalsky's is of great interest. He gave to the world for the first time a scientific description of this portion of the great Tibetan plateau; and although he criticizes M. Huc with unsparing severity, his narrative nevertheless substantiates on the whole that of the French traveller.<sup>t</sup>

1873.—Explorer—travelled through western Nepal from the frontier to Kagbeni on the Kali Gandak river. After visiting the temple at Muktinath close by he turned northwards and travelled up the Gandak to Loh Mantang, whence he crossed the Photu La over the Central Himalayas into Tibet and descended on the northern slopes of the chain to the Tsangpo at Tadum. From Tadum he was turned back and returned by the same route to Kagbeni and thence travelled south along the Gandak river to the plains of India.<sup>u</sup>

<sup>p</sup> G. T. S. Reports, 1868-69.

<sup>q</sup> "Travels of a Pioneer of Commerce in Pigtail and Petticoats." T. T. Cooper, 1871.

<sup>r</sup> G. T. S. Reports, 1871-72.

<sup>s</sup> G. T. S. Reports, 1873-74.

<sup>t</sup> See "Mongolia, the Tangut country, and the solitudes of Northern Tibet" by Lieutenant-Colonel N. Prjevalsky. Translated by Mr. E. Delmar Morgan, F.R.G.S., with introduction and notes by Colonel Henry Yule, C.B. (1876).

<sup>u</sup> See G. T. S. Reports, 1873-74.

1874-75.—Pandit Nain Singh. This is the third journey of the Pandit which we have to record and its results are of even greater value than those of the first two. Starting from Leh in Ladak in July 1873 he travelled steadily in a general east-south-east direction right across the southern portion of the Chang Tang to the Tengri Nor, discovering *en route* a great series of inland lakes in the neighbourhood of the Dangra Yum Tso. Skirting the northern shores of the Tengri Nor the Pandit crossed the Nin-Chen-Tang-La range by the Baknag pass and descended on the southern side to Lhasa. After a halt here of two days he pursued his course southwards to Samye and crossed the Tsangpo to Tsetang (Chetang). Thence he continued southwards, crossing the Central and Southern Himalayan chains, and reached Tawang *via* Tsonga Jong. From Tawang, he travelled to Odalguri in Assam where he arrived in February 1875. This is one of the most important journeys ever made by any native explorer and to its results is still due our knowledge of considerable tracts of Tibet which have been visited by no subsequent traveller.\*

1875-76.—Explorer L. leaving Darjeeling in March 1875 proceeded through Sikkim to Kamba Jong and was taken on thence as a prisoner to Shigatse. After a detention of nine months at Shigatse he was released and continued his journey down the Tsangpo and by the shores of the Yamdok Tso to the ferry at Chak-sam-chori. From here he continued eastwards down the right bank of the river to Tsetang whence he turned southwards and reached Tawang. At Tawang he was stopped and forced to return, and retraced his steps to Tsetang and up the river to Chak-sam-chori, returning eventually to Kalimpong *via* Gyangtse, Phari, and the Jelep pass.†

1876-77.—Colonel Prjevalsky after exploring the neighbourhood of Lob Nor travelled along the northern slopes of the Kuen Lun mountains as far as Chaglyk-bulak. He was the first traveller to describe this portion of the great mountain range, the northern buttress of Tibet.‡

1877.—Captain W. J. Gill, R.E., after travelling across China reached Ta-tsien-lu and pushed on to Batang. From here he was forced to turn southwards and he made his way to Burma *via* Yun-nan. This journey is a great interest as throwing some light on the complicated hydrography of the regions of south-east Tibet and western China.‡

1877-78.—Mr. E. C. Ryall of the Indian Survey Department explored and mapped a large portion of the province of Ngari Korsum in western Tibet.§

1878-79.—G. M. N., a native explorer, starting from Darjeeling, travelled to Lhasa *via* Phari and Gyangtse. Thence he proceeded to Tsetang on the Brahmaputra and from Tsetang he followed the course of the great river eastward down to Gyala Sindong beyond the place where the river curves suddenly to the south-east on its road to the plains. From here he returned to India. This was a very interesting journey; and although the work of the explorer cannot be considered as reliable as that of some of his predecessors, G.M.N. nevertheless did much towards

\* See G. T. S. Reports, 1874-75. Proceedings of the R. G. S., Vol. XXI.

† See G. T. S. Reports, 1878-79.

‡ See R. G. S. Journals, May 1878.

§ See "The River of Golden Sand" by Captain W. J. Gill, R.E (1880).

¶ See G. T. S. Reports, 1877-78. Proceedings of the R. G. S., June 1879.

settling the long disputed question of the lower course of the Brahmaputra.<sup>a</sup>

1878-82.—A. K. The journey performed by the native explorer A. K. in the years 1878-1882 is a marvellous record of patient and accurate surveying under the most adverse circumstances. After travelling from Darjeeling to Lhasa he left that city with a caravan of merchants bound for Mongolia and travelled with it through the solitudes of northern Tibet as far as Tsaidam whence he pushed on to the Mongolian town of Saitu further north. From Saitu he returned southwards across Tsaidam and entering the mountainous country to the south of that district he made his way past the Tsaring and Oring lakes to Gyekundo. From Gyekundo he followed a much used trade-route to Ta-tsien-lu on the Chinese frontier. From Ta-tsien-lu he turned westwards to Batang and thence south-west to Same in the Tibetan district of Za-yul whence he intended to make his way through the Mishmi country to Assam. But the Mishmi country proving impracticable he was obliged to make a long detour northwards to the southern caravan-route between Ta-tsien lu and Lhasa which he joined at Lho Jong. After following this road for some distance westwards he left it and diverged southwards to the Tsangpo and made his way back past Tsetang and Yamdok Tso to Darjeeling where he arrived after an absence of more than three years. It is impossible here to enter into an account of the innumerable adventures and hardships experienced by the explorer; but we should remember that the geographical results of his journey are invaluable and that amongst them is numbered the practical solution of the vexed question of the lower course of the Tsangpo and its identity with the Dihong.<sup>b</sup>

1879.—Sarat Chandra Das, an enterprising Bengali Babu, employed in the Bengal Educational Department, who had studied the Tibetan language and literature, travelled from Darjeeling by the Tambur valley of Nepal into Tibet. Passing near Kamba Jong he proceeded northwards to Shigatse, where after a short stay he returned by Kamba Jong and Sikkim to Darjeeling.<sup>c</sup>

1879.—Colonel Prjevalsky made a second and even more extensive exploration in northern Tibet. Crossing from Tsaidam into the Tibetan plateau he travelled southwards to the Tang La range of mountains and crossing these penetrated as far as Nagchuka. Here he was stopped by the Tibetans and compelled to return to Tsaidam.<sup>d</sup>

1880.—Count Bela Szechenyi, a Hungarian traveller, explored the Chinese-Tibetan frontier. I have not been able to obtain any account of this journey.<sup>e</sup>

1880-81.—G. S. S., a native explorer, travelled up the Arun valley of Nepal and crossing the frontier reached the village of Karlu in Tibet, whence he returned.<sup>f</sup>

<sup>a</sup> G. T. S. Reports, 1878-79.

<sup>b</sup> See G. T. S. Reports, 1881-82.

<sup>c</sup> G. T. S. Reports, 1881-82.

<sup>d</sup> R. G. S. Proceedings, June 1880. R. G. S. Journal, April 1887. "Trotet opateschvie v Sentralnoi Azii" (third journey in Central Asia), 1883.

<sup>e</sup> But see "Imfernen Osten," by Lieutenant Breitner, 1882.

<sup>f</sup> G. T. S. Reports, 1881-82.

1880-84.—Explorer K. P. was despatched by the Survey Department, accompanied by a Chinese Lama, to endeavour to settle the question of the identity of the lower course of the Tsangpo by actual observation. During the course of his four years' wanderings in Tibet he succeeded in penetrating to the small village of Onlet on the lower Tsangpo, 100 miles lower down than any previous explorer had reached. At Onlet he had passed the Tibetan frontier and had reached the fringe of the wild country inhabited by savage tribes which extends almost to Sadiya. We owe the names on the lower course of the Tsangpo below Gyala Sindong district to this explorer.<sup>g</sup>

1881.—Mr. E. Colborne Baber travelled from Kia-ting up the Tung river past Tze-ta-ti to Ta-t sien-lu. He has written a very interesting account of his journey and of the extension of races of Tibetan origin across the Chinese border, and he gives also some information regarding the tribes of the Gya-rong district.<sup>h</sup>

1881-83.—Sarat Chandra Das, accompanied by explorer U. G., undertook a second and far more extensive journey than his first. He again entered Tibet by eastern Nepal (following a different route), and after visiting Kamba Jong travelled to Shigatse. Here he made a prolonged stay engaging himself in Buddhist studies and making various trips to neighbouring places of interest. He then visited Lhasa, Gyangtse, Tsetang and the Yarlung valley, Yamdok Tso, Lha-tse, Sakyā, and numerous smaller villages and monasteries. The results of journey are a quantity of most valuable observations on the customs, government, and topography of Tibet, and numerous route-maps of which U. G. has contributed no small share. The Babu's accounts of his journeys have been published confidentially by the Bengal Government, and an excellent summary of them has recently been compiled and issued by the Royal Geographical Society.<sup>i</sup>

1883.—Lama U. G. undertook another journey to Tibet. Travelling through Sikkim he crossed the Donkhya La and proceeded by Gyangtse to Shigatse. He then travelled along the southern bank of the Tsangpo to the Yamdok Tso which he partially explored and mapped, and made his way south-east to the Lhobrak district on the Bhutan frontier. From there he travelled north-east to Tsetang where he crossed the river and made his way to Lhasa. From Lhasa he returned to the Yamdok Tso and having completed his exploration of the lake returned by the Chang-tang-po-mo Tso and the Chumbi valley to Darjeeling. This valuable exploration is the basis upon which a large portion of our present map of southern Tibet is drawn.<sup>j</sup>

<sup>g</sup> See "Report on the Explorations of—

Lama Serap Gyatsho, . . . . .	1856—68
Explorer K.—P., . . . . .	1830—84
Lama U.G., . . . . .	1883
Explorer P.A., . . . . .	1885-86

in Sikkim, Bhutan, and Tibet. Prepared in the office of the Trigonometrical Branch, Survey of India (1889).

<sup>h</sup> See R. G. S. supplementary papers "Travels and Researches in Western China" by E. Colborne Baber (1882).

<sup>i</sup> "Journey to Lhasa and Central Tibet" by Sarat Chandra Das, C.I.E. Published by the R. G. S., 1902.

<sup>j</sup> See "Report on the Explorations of Lama Serap Gyatsho, etc." (see above, g).



1884.—Colonel Prjevalsky made a third journey into northern Tibet. Traversing the Burkhan Buddha range from Tsaidam he reached the valley of the Ho-ang-ho and crossed thence into the basin of the Yangtse. After travelling in a southerly direction for some distance he returned to the valley of the Ho-ang-ho whence he reached and explored Tsaring Nor and Oring Nor, naming them “Russian” and “Expedition” lake respectively. He was twice attacked by robbers whilst in Tibetan territory. From the lakes he returned to Tsaidam and travelled westward along the northern foot of the Kuen Lun range to Cherchen.<sup>k</sup>

1885.—Explorer M. H. travelled up the valley of the Dudh Kosi of Nepal across the Pango Ia to Dingri in Tibet. Thence he went westward past the Palgu Tso (previously unexplored) to Jonkha Jong, and then turned southwards past the frontier post of Kirong into Nepal and so to the plains of India *via* Trebeni.<sup>l</sup>

1885.—Mr. J. F. Needham with a small escort travelled up the Brahmakund or Lohit river for 184 miles from Sadiya and arrived within sight of the small village of Rima, just below Same, on the outskirts of Tibetan territory. Here the party were stopped and obliged to return.<sup>m</sup>

1885-86.—Explorer R. N. after travelling in western Bhutan penetrated from the plains to Assam through a portion of Bhutan further east and crossed the Tibetan frontier. He then skirted along the northern Bhutanese frontier and reached Tawang whence he returned to Odalguri.<sup>n</sup>

1885-87.—Mr. A. D. Carey, accompanied by Mr. Dalgleish, travelled from Leh over the lofty plateau of the Aksai Chin *via* Polu to Keria in Chinese Turkestan. The two travellers then moved in a north-east direction to Chaklik whence they turned southerly and crossed the Altyn Tagh range of mountains, and proceeded south-east across the Tibetan tableland until they came upon the sources of the Ma Chu, the upper waters of the Yang-tse Kiang. From here they turned north-east and found their way to Tsaidam by the Angirtakshia and Sosani passes.<sup>o</sup>

1888-89.—Captain Grombchevsky, a Russian traveller, explored the northern slopes of the Kuen Lun mountains to the north of Keria.<sup>p</sup>

1889-90.—M. Gabriel Bonvalot and Prince Henri d'Orleans entered Tibet across the Kuen Lun mountains from the neighbourhood of Lob Nor and travelled due south across the Chang Tang to Tengri Nor where they were stopped by the Tibetans. They then turned eastwards and travelled right across the province of Kam to Batang whence they made their way in a southerly direction through western Yun-nan to French territory.<sup>q</sup>

1889.—Mr. Woodville Rockhill, an American, travelled across China from Peking to Si-ning in Kansu whence he crossed the Chinese frontier into Mongolia and passing round the north of the Koko Nor reached the Tsaidam district. From here he went southwards crossing the Burkhar.

<sup>k</sup> R. G. S. Journals, January 1885 and April 1887.

<sup>l</sup> G. T. S. Reports, 1885-86.

<sup>m</sup> R. G. S. Journal, April 1886.

<sup>n</sup> See “Report on the Explorations of Lama Serap Gyatsho, etc.”, (as above, g. and j.)

<sup>o</sup> Proceedings of R. G. S., December 1887.

<sup>p</sup> Proceedings of R. G. S., March 1891.

<sup>q</sup> See “De Paris à Foukin à travers le Tibet inconnu” par M. G. Bonvalot (1892).

Budda range by the Nomoran pass, and made his way to the Dre Chu Crossing the Dre Chu he reached Gyekundo and proceeded thence in an easterly and south-easterly direction, passing through the Hor-Chyok country, until he reached the border town of Ta-t sien-lu. Mr. Rockhill's book is of especial value as he is an expert Tibetan scholar and has accumulated a quantity of information regarding this country which is beyond the scope of ordinary travellers unacquainted with the language.'

1889-90.—General M. V. Pyevtsoff, accompanied by three other Russian officers (Roborovsky, Kozloff, and Bogdanovitch) explored a large section of the northern slopes of the Kuen Lun mountains from Chinese Turkistan and crossed the Altyn Tagh in several places penetrating to the crest of the Arka Tagh beyond. "

1891.—Captain Hamilton Bower, of the Indian Staff Corps, crossed from Ladak into Tibet by the Lanak La, and directing his course in a south-east direction travelled across the Chang Tang for 50 days to the neighbourhood of the large lake Gyaring Tso. Here he was stopped by large parties of Tibetans and after futile negotiations with some officials from Lhasa he was obliged to turn back, and, passing round the north side of the Gyaring Tso he travelled due east to the north of the Tengri Nor and traversed the province of Kam from west to east, passing close to Chamdo and eventually reaching the town of Ta-t sien-lu. '

1891-92.—Mr. W. Rockhill made a second and more extensive journey than his first. He crossed into Tibet from Tsaidam by a pass considerably to the west of his first line and reaching the Tibetan plateau pushed south and south-west to the head-waters of the Dre Chu. Having located within narrow limits the sources of the Yangtse he passed to the west of the Tang La (or Dang La) mountains and reached as far south as the Namru Tso, where he was stopped according to precedent and turned eastwards. Skirting the southern foot of the Tang La range he entered the district of Gyade and travelled in an easterly direction through Kam passing south of Chamdo and reaching the goal of all travellers in these parts—Ta-t sien-lu—the terminus of the two great trade-routes between Se chuan and Lhasa. "

1891-94.—M. Dutreuil de Rhins, accompanied by M. F. Grenard, made during these years extensive explorations in Tibet and Central Asia. In 1891 they explored the northern slopes of the Kuen Lun mountains south of Polu as far as the sources of the Keria river. In 1892 they crossed from Polu to the Aksai Chin desert which they traversed to Leh in Ladak. In 1893 crossing the Akka Tagh range into northern Tibet they struck south and east-south-east to the Tengri Nor. Here they were stopped by Tibetan officials and turned north-east to Nagchuka. From Nagchuka they travelled in a northerly direction across the basin of the Salwen and the Tang La range to the source of the Mekong beyond. They followed the course of this river as far as the Tachi monastery. Here they left the main valley and after

' See "The Land of the Lamas" by W. W. Rockhill (1891).

" See R. G. S. Journal, for May 1897. Also various Russian works to which I have not had access.

' See "Across Tibet" by Captain H. Bower.

" See R. G. S. Journal, May 1894, and "Diary of a journey through Mongolia and Tibet in 1891-92" by W. W. Rockhill.

crossing several affluents of the Mekong reached Gyekundo in the basin of the Yangtse. One march north of Gyekundo near a village called Tambudo an unfortunate fracas led to the death of M. Dutreuil de Rhins. The party were attacked by armed Tibetans and M. Dutreuil de Rhins received a bullet in the stomach. M. Grenard failed to recover the body of his unfortunate friend and made his way alone in a north-east direction past the sources of the Ja Chu to the east of the Oring lake and so to China. The death of M. Dutreuil de Rhins is the more regrettable as he was an enthusiastic student of Central Asian geography and had already produced numerous valuable works on this subject.\*

1893.—G. N. Potanin, a Russian traveller, who had already made extensive scientific journeys in Asia, travelled from Ta-tsien-lu northwards up the Tung-po-ho and crossed into the valley of the Ta kin-ho. He travelled in a northerly direction through the Kin chuan district and the Miao-tse country eventually reaching the town Si-fan-tu. I have not had access to any detailed account or to any map of this most interesting journey.<sup>w</sup> [Potanin was, I believe, preceded in these regions by a traveller named Rusthorn in the year 1891, but I regret to say I have no information regarding this journey either.\* ]

1895-96.—M. C. Bonin, a French traveller, starting from Tali in Yun-nan travelled northwards to the elbow of the Yang-tse near Ashi. He crossed the river here and continued his journey in a northerly direction past the towns of Tsong-tien, Young-ning, and through the little principality of Meli to Ta-tsien-lu. During the journey M. Bonin discovered that the Yang-tse below the town of Ashi runs far further to the north than had hitherto been believed; and he proved the existence over a wide area of north-western Yun-nan and south-western Se-chuan of a population purely Tibetan in origin and characteristics.<sup>y</sup>

1895.—Mr. St. G. Littledale accompanied by his wife and by Mr. W. L. Fletcher crossed into the highlands of northern Tibet from Chinese Turkistan and travelled from north to south across the Chang Tang to Tengri Nor. Thence he pushed on, in spite of the opposition of the Tibetans, and crossed the great Nin-chen-tang-la, or Northern Himalayan range, by the Goring La, penetrating as far south as 30°12'11" North Latitude on the road to Lhasa. Here he was obliged to halt owing partly to the protests of the Tibetans and partly to the indisposition of Mrs. Littledale; he was obliged to retrace his steps, and returning over the Nin-chen-tang-la range he turned west and made his way across the Chang Tang to Ladak.<sup>z</sup>

1896.—Captain M. S. Wellby and Lieutenant Malcolm crossed into Tibet from Ladak and, after being once turned back near Rudok, made their way right across the Chang Tang by a route more northerly than any previously followed. Their route led them between the 35th and 36th parallels of north latitude and they emerged from the Tibetan plateau by the Namoran pass into Tsaidam.<sup>a</sup>

\* See "Dutreuil de Rhins. Mission scientifique dans la haute Asie, 1890-95." Par M. F. Grenard, and R. G. S. Journal, February 1899.

<sup>w</sup> See R. G. S. Journal, March 1900.

<sup>x</sup> See "Mitteilungen" of the Vienna Geographical Society for 1895.

<sup>y</sup> See "Revue française," Vol. XXI (1896).

<sup>z</sup> See R. G. S. Journal, May 1896.

<sup>a</sup> See "Through Unknown Tibet" by Captain M. S. Wellby (1898).

1896.—Captain H. H. P. Deasy and Mr. Arnold Pike made extensive explorations and an accurate survey in the western portions of Tibet adjoining Ladak.<sup>b</sup>

1896.—Mr. Sven Hedin, the great Swedish traveller, crossed from Kopa in Chinese Turkestan into Tibet over the Kuen Lun mountains and travelled eastward through a desert and unexplored country until he emerged into the Tsaidam.<sup>c</sup>

1897.—Mr. Savage Landor penetrated into the Ngari Korsum province of western Tibet from Kumaon and succeeded in reaching the Manasarowar lakes. Thence he crossed the Mariam pass and travelled down the course of the Tsangpo to about 85° 10' East Longitude where he was captured by the Tibetans and carried back as a prisoner to the Rudok district whence he was sent into British territory. During the period of his captivity he was subjected to great hardships and indignities.<sup>d</sup>

1898.—Captain H. H. P. Deasy in an expedition conducted from Chinese Turkestan explored the head-waters of the Keria and Khotan rivers.<sup>e</sup>

1898.—Mr. Edmund Amundsen, a Swedish missionary, explored the frontier districts of Chala and Mili to the south of Ta-t sien-lu.<sup>f</sup>

1898.—Dr. Karl Fütterer travelling south from the Koko Nor explored the mountain ranges and rivers on the right bank of the Ho-ang-ho to the east of the Amne Machin range of mountains.<sup>g</sup>

1899.—Mr. and Mrs. Rijnhart, two American missionaries, starting from Tankar in Kansu travelled across the Tsaidam and thence southwards by the caravan route to Nagchuka, losing their child on the way. At Nagchuka they were stopped and turned back and made their way towards Gyekundo. They were soon deserted by all their servants and followers and Mr. Rijnhart leaving his wife to make enquiries at a neighbouring encampment disappeared and has never been heard of since. Mrs. Rijnhart with the help of the Tibetans continued her journey alone and finally arrived at Ta-t sien-lu.<sup>h</sup>

1900.—Captain P. K. Kozloff crossed from Tsaidam over the Burkhan Budda range and passing between the Tsaring and Oring lakes went south across the watershed between the basins of the Ho-ang-ho and Yangtse. After visiting Gyekundo he still travelled southwards crossing into the basin of the Mekong whose head-waters he explored and then proceeded to Derge in the valley of the Yangtse. From Derge the party proceeded northwards into the Ja Chu valley and finally returned to Tsaidam.<sup>i</sup>

1900.—Dr. M. A. Stein of the Indian Educational Department during an expedition to the Khotan district explored a portion of the

<sup>b</sup> See "In Tibet and Chinese Turkestan" by Captain H. H. P. Deasy (1901) and R. G. S. Journal, May 1900.

<sup>c</sup> "Through Asia" by Dr. Sven Hedin.

<sup>d</sup> "In the Forbidden Land" by W. Savage Landor.

<sup>e</sup> "In Tibet and Chinese Turkestan" by Captain H. H. P. Deasy (1901) and R. G. S. Journal, November 1900.

<sup>f</sup> R. G. S. Journal, June and December 1900.

<sup>g</sup> R. G. S. Journal, April 1899.

<sup>h</sup> "With the Tibetans in Tent and Temple" by Dr. Susie C. Rijnhart.

<sup>i</sup> R. G. S. Journal, May 1902.

western Kuen Lun mountains and the source of the Khotan river and the Yurung-kash valley.<sup>j</sup>

1900-01.—Dr. Sven Hedin, starting from lake Gas in July, travelled almost due south into the Chang Tang as far as 33°45' North Latitude when he turned west and again northwards returning to the original starting point. In May 1901 he again crossed the Akka Tagh range and struck southwards into Tibet following a line between the routes of Littledale and Bonvalot to about 33°45' North Latitude. Here he left his caravan and with only one or two companions pushed in disguise almost to Tengri Nor. Here he was stopped and turned back by the Tibetans and returning to his caravan travelled in a westerly direction to Ladak.<sup>k</sup>

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<sup>j</sup> R. G. S. Journal, December 1902.

<sup>k</sup> R. G. S. Journal, March 1903.

## SECTION III.

## GOVERNMENT.

## GENERAL.

THE head of the Tibetan State is the *Tale Lama*, or, as he is generally known in the country, the *Gyalwa*, or *Gyang-kun, Rinpoche*. This personage, as is well known, is believed by the Tibetans to be an incarnation of the saint Padma Pani; and on the death of each *Tale Lama*, the inheritor of his spirit, and so his successor, is sought for amongst newborn infants throughout the country—the rightful heir being recognised by his recollection of personal belongings with which he was familiar in his previous existence. Without entering into the metaphysical interest of such a system of inheritance it is sufficient to notice that from a political point of view the invariable succession of an infant to the chief place in the State presents many drawbacks and paves the way for many abuses. The history of Tibet proves this to be the case. Numerous *Tale Lamas* have perished before reaching manhood and the government of the country has remained hitherto almost without interruption in the hands of a regent. The present *Tale Lama* is a young man of some 29 years of age. He was born in the district of Takpo to the south-east of Lhasa and was ordained and placed upon the throne (so to speak) on the 3rd June 1879. His name is Nag-wan Lobzang Tubden Gyatso and he is the 13th incarnation of the saint Padma Pani. He is said to be a young man of firm and energetic character and appears to be desirous of taking the reins of government into his own hands.

A Regent, known as the *Peu Gyalpo*, or King of Tibet, is always appointed to administer the affairs of State during the minority of the *Tale Lama*. He has invariably been an ecclesiastic selected from one of the four *Lings* or Lhasa monasteries—Tangye Ling, Kundu Ling, Tsechog Ling, Tsomo Ling—though sometimes a Lama from some other place has been chosen. At the present moment there is no Regent. The reigning *Tale Lama* having succeeded in reaching his majority without mishap, took advantage, some five or six years ago, of some accusation of foul play brought against the Regent to imprison the latter in the monastery of Tangye Ling, where he shortly expired, and the *Tale Lama*, with the aid of his secretaries and council, himself directs the affairs of State.

Under the Regent come the Council of State—the *Ka-sha* or *Ka-sha Lhen-gye*—consisting usually of four ministers—called *Ka-lön* or *Shape*—who are laymen, and sometimes of a fifth, an ecclesiastic known as the *Ta Lama*. These Ministers are elected for life and sit daily in the Council house in Lhasa for the transaction of Government business—political, judicial, and administrative. They hear appeals from the *Jongpön* or district officers and from the Law-Courts at Lhasa. The present *Shapes* are named *Skata Shape*, *Shokong Shape*, *Hor-kang Shape*, *Te-kang Shape*, of whom the first three are laymen and the last an ecclesiastic. The *Tale Lama*, the Regent, and the Council are assisted by numerous

clerks and officials of various grades (corresponding very much to our Secretaries and Under Secretaries to Government and to the various Court officials) of whom a list will be given lower down and through them communications are maintained with and orders issued to the various district officers. The district officers by whom the country is directly administered are of two kinds—lay and ecclesiastical—termed respectively in Tibetan *Dung-kor* and *Tse-dung*.

The *Dung-kor* or Laymen are selected generally from amongst the sons of the principal families and from the boys who show proficiency in the Yutok school at Lhasa. Sarat Chandra Das tells us that there are 175 of them, but this statement is not confirmed by more recent informants acquainted with the country. They say that the *Dung-kor* are simply civil officers appointed as required, and that the number is not limited to any particular figure.

The *Tse-dung* similarly are monk officials selected for proficiency, and by reason of birth, from amongst the various monasteries of the country. Their establishment, likewise, does not seem to be a fixed one; but it is said that a certain number of both *Dung-kors* and *Tse-dungs* work in the Government offices at Lhasa. What this number may be it is difficult to ascertain—one informant tells me it is 108, another puts it at 160; but the fact appears to be that there are numerous lay and ecclesiastical officials scattered about all over the country without regard to any scale, whilst at Lhasa a fixed number of both are appointed to work under the Central Government. The rank of *Dung-kor* is often bestowed by Government on private gentlemen merely as an honorific title (like "Esquire") without any public duty whatever being involved.

From these two classes of officials—*Dung-kor* and *Tse-dung*—are selected the Secretaries and the district officers and it is a rule that a monk and a layman should be associated together in every post.

The district officers are termed *Jongpon* and reside in the various *Jongs* (properly *Dzong*) throughout the country. They are responsible for the collection of revenue and the administration of justice in their own districts—*Dzong-ka*—and are vested with full civil and military powers, but in military matters are subordinate of the Generals (*De-pön*). In each *Jong* there is one *Jongpon*—except in the case of some of the larger *Jongs* where there are two—one lay and one ecclesiastical—in which case they appear to rank equally and to have equal powers. The establishment of a *Jong* consists of clerks (*tung-yig*), care-takers (*nyer-pa*), servants, etc. There are said to be 53 *Jongs* or districts in Tibet.

### MILITARY OFFICERS.

The military officers consist of the *De-pön*, or Generals, *Rupön*, Colonels, *Gyapön*, Captains, and *Dingpön* and *Chupön* of lower ranks.

The *De-pön*, of whom there are six, are important officers and are frequently elected to the highest posts. There are six—two in Lhasa (called the *U De-pön*), two at Shigatse and one each at Gyantse and Tingri, who are the four *Tsang De-pön*. Each *De-pön* is entitled to an escort of 1,000 men. Their military duties are purely nominal.

### THE *TSONG-DU-CHEMBO* OR GREAT ASSEMBLY.

Another very important factor in the Tibetan administration remains to be noticed. This is the "*Tsong-du Chembo*" or Great Assembly which meets on occasion to discuss matters of grave national importance. It appears to amount almost to a sort of National Assembly and is constituted somewhat as follows. In the first place the three great Lhasa monasteries—Sera, Ga-den, and De-bung—are represented by their *Kenpos* or Abbots—several from each—and delegates are sent as well from the smaller *Gompas* of Lhasa and the province of U. Besides this purely ecclesiastical representation it appears that officials of every grade are free to attend down to the *Dung-kors* and *Tse-dungs*; and some of my informants tell me that any man, however lowly his degree, has a right to be present. Whether this be so or not it is impossible at present to say with certainty; but at any rate the *Tsong-du* is a large and representative assembly and its powers appear to be absolute. As regards the outlying province of Kam and Tsang they also are said to send representatives.

A curious point remains to be noticed. Two well-informed Tibetan gentlemen—one of them himself a *Dung-kor* or lay official—have informed me that of all the Government officials the *Shapes* alone do not attend the assembly. The reason for this appears to be that it is considered better that the representatives of the people and the officials not immediately concerned with the government of the country may first debate upon any vexed question, so that when a decision has been arrived at the result may be laid before the Government as represented by the Council of Four for their information and so for that of the Head of the State (the *Tale Lama*) and eventually of the Emperor of China. But I must add that other informants have assured me equally positively that it is the custom for the *Shapes* to be present at the meetings of the assembly. Further enquiry will no doubt solve the difficulty and bring new facts to light.

But whatever the facts of the case may be regarding the attendance of the *Shapes* there appears to be no doubt whatever that the foremost personalities and directing genii in the deliberations of the assembly are the three head Abbots of the monasteries of De-bung, Sera, and Ga-den. These are men who have necessarily by pure force of character and ability, worked themselves up from the humble status of *traba* or monk to the proud position of *Kenpo* or Abbot. They are men of light and leading and are each fortified besides by a backing of several thousand sturdy monks—all ready and, it is said, eager to follow a leader to the battle-field. In fact, the ecclesiastic influence is supreme in the *Tsong-du*, and hence, it follows, in the whole range of Tibetan politics.

### GOVERNMENT OFFICES.

I will now append a list of the principal government offices in the order of their relative importance in the State.

The *Tale Lama*.           |   The Regent.           |   The Council of Four *Shape*



## OFFICERS OF THE TALE LAMA'S COURT.

The *Chi-Gyab Kenpo*. This is a high ecclesiastical official who appears to be, with the *Cha-sak*, the chief officer of the *Tale Lama's* court and to be the head of the various officials who minister to the wants of the *Gyalwa Rinpo-che*. Sarat Chandra Das says he corresponds to our Chancellor of the Exchequer. He is in charge also of all the *lings* or parks in the neighbourhood of Lhasa, and no trees or wood may be cut therein without a written order from him.

The *Cha-sak*, a monk, the *Tale Lama's* right-hand man, almost corresponding to his private secretary. He is in charge of all the treasures in the Palace of Potala. He is of high rank, and his position is one of great trust and influence.

*Tse \* Donyer Chembo*. Another officer of the court. His chief duty appears to be to introduce pilgrims and supplicants into the Presence and to present petitions. He is assisted by eight *Donyer*.

*Tung-yig Chembo*.† Correspond perhaps to Chief Secretaries. They number four and work at Potala. They are all ecclesiastics and wield great influence.

*So-pön Chembo.*  
*Sim-pön Kenpo.*

*Chö-pön Kenpo.*  
*Yutok Kenpo.*

These are personal attendants upon the *Tale Lama*. The first three may be described as Head Steward, Master of the Household, and Chief Priest respectively. The principal duty of the *Yutok Kenpo* appears to be to carry the peacock-feather umbrella when the *Tale Lama* moves abroad.

*Singapa* are the four *aides-de-camp* of the *Tale Lama*. They are men selected for their great stature and ride in front of His Holiness's litter.

## OFFICERS OF THE COUNCIL.

Under the four *Shape* there work in the Council Chamber :

*Tse-pon* or accounting officers. They number three or four and correspond perhaps to Financial Secretaries.

*Ka-dung*. The Council clerks or Secretaries. They number three or four.

## OTHER GOVERNMENT OFFICERS.

*De-pön*. The General Officers of high rank and importance. See above under "Military Officers."

*Po-pön*. There are two, one layman and one monk. Influential officers who are responsible for the payment of the Tibetan troops. They must not be confused with the Chinese *Po-pön* who are the paymasters of the Chinese troops and combine judicial functions as well.

*Chang-dzö-pa*. These are Treasury Officers in charge of the Treasuries at Potala (*Tse*) and Labrang in Lhasa. There are two Head Treasurers assisted each by three or four Assistant Treasurers (*Chang-dzö-nang-se*).

\* *Tse* (literally, "the top") implies the Potala Palace in the Lhasa vernacular.

† *Chembo* means "big" or "great."

## JUDGES.

*Sher pang.* Two laymen.

*Shö-pa.* Two monks.

These are the Judges of the two Chief Courts held in and near Lhasa. The first called the *Sher-kang* inside the great Labrang group of buildings, and the other called the *Deba-shöba* situated in the *Shö* or village at the foot of the Potala hill.

*Me-pön.* These are the two city magistrates responsible for the maintenance of law and order in Lhasa itself. Their court is called *Lhasa Nang sha*.

This concludes the list of the Chief Officers of the Tibetan Government at Lhasa in the order of their relative importance. There are of course in addition a host of minor officials and the district and provincial officers besides, of whom mention will be made lower down. But the items of the list as given above constitute the Central Government.

## PROVINCIAL OFFICIALS.

The leading figure in the province of Tsang is the incarnate Lama of the Tashi-Lhunpo monastery near Shigatse. This personage is known to the Tibetans as the *Penchen Rinpoche* and is second only to the *Tule Lama* in the Tibetan hierarchy and even ranks first in the estimation of many of his devout disciples. He wields great influence, both temporal and spiritual, and previous incarnations have figured largely in the history of Tibet. He is the incarnation of the great religious reformer Tsong Kapa (himself an incarnation of Amitabha) who died in the year 1419. The present *Penchen Rinpoche* is a young man of some 19 or 20 years of age.

The *Penchen Rinpoche* is assisted in the administration of the Province of Tsang by a large staff of officials, lay and ecclesiastical, who correspond very much in titles and functions to the officials of the Lhasa Government. The principal are :

The *Gya-pi* who is his chief minister and corresponds to a *Shapo*.

The *Yun-tse Rinpoche* who is simply his teacher.

And there are also a number of clerks, treasurers, household officers, and so on, similar to those of the Central Government, but of course on a smaller scale.

The prominent officials of the outlying provinces of Eastern and Western Tibet are the *Mankam Te-Ji* or Viceroy of Kam who resides at Gartok in Markam or Mankam on the borders of China and Kam and who has a number of subordinate officials under his orders; the *Nya-rong Chi-gyab* who has his headquarters in the province of Nya-rong, and is generally selected from amongst the *De-pöns*; and the *Garpou* of Gartok who has jurisdiction over the large province of Ngari Korsum or Teu.

## THE KUNGS OR NOBLES.

One other class amongst the Tibetan notabilities remains to be noticed. This is the class of the *Kungs* or Hereditary Nobles. The *Kungs*, as

far as I can ascertain, are the families which have been ennobled by the re-birth in them of the spirit of the *Tale Lama*. The eldest brother of each *Tale Lama* bears the title of *Kung* which is (but only in certain cases) hereditary—passing from eldest son to eldest son, exactly as in our system of inheritance of title. The *Kungs* all bear the highest rank and are in receipt of allowances from the State. As a rule they hold no office under Government but may be appointed to the highest posts, such as *Shape* or *De-pön*. My information regarding the *Kungs* is fragmentary and conflicting, but I hope to be able to supplement it later on.

GOVERNMENT OFFICIALS IN ORDER OF RANK.

Tibetan Government officials are divided into seven different ranks or grades in one or other of which will be found classed all the various offices held by laymen or monks from the highest to the lowest. Each rank is distinguished by a different "button" after the Chinese fashion, but these buttons are worn only by lay-officials. The high ecclesiastics are known by their yellow-silk jackets (*ta-ko-tse*) and the lower grade monk officials by a silk lining to their cloaks (*charu chabdok*) and by a peculiar form of hat called *ser-tib*. As regards the wearing of buttons in Tibet it may be noted that this is a purely Chinese custom and that the buttons are bestowed by the Chinese powers as a complimentary decoration. As a rule officials holding a certain office are decorated with a certain button appertaining to their rank; but it often happens that an individual is promoted for merit or by favour to a button of a higher class than that to which his office entitles him. I will now append a list of the principal Government officials in their respective ranks showing also the button which is usually worn by the laymen in each rank and its Chinese equivalent as reckoned in China proper; but it should be noted that the rank denoted by the various buttons does not correspond exactly with the rank denoted by the same decorations in the Chinese scale. Any estimate, therefore, made of an official's position in the Tibetan government should be made on the strength of his *Rimpa* or Rank alone, and not with regard to the button he may happen to wear. The Chinese estimate of rank does not apply in Tibet. I append also the names of individuals in the few instances where I have been able to ascertain them. Tibetans of good standing are generally known by the name of their estate or *pa-shi* and it is often difficult to discover their family names.

MEMBERS OF THE 1ST RANK OR *RIMPA TANGPO*.

(Laymen wear the *P.ma-raga tok* or Ruby Button. This corresponds to the Ruby Button of the 1st Chinese rank worn only by Princes of the blood.)

Office.	Name.
Pau Gyalpo or Regent . . . . .	None at present.
Kung . . . . .	Chang-lo-chen.
" . . . . .	Lhalu.
" . . . . .	Samdu Potang.
" . . . . .	Yapshi Pün-kang.
" . . . . .	Yapshi Saba (the present <i>Tale Lama's</i> elder brother).

These are the only names of *Kungs* which I can ascertain at present. Other names have been given to me which belong to various leading families but do not appear to be *Kungs*.

#### MEMBERS OF THE 2ND RANK OR *RIMPA NYIPA*.

(Laymen wear the *chiru tok* or Coral Button. This rank, which numbers but few members, appears to correspond to the Chinese 2nd and 3rd ranks denoted by the Coral and Engraved Coral Buttons which are worn by Viceroys, Governors, and Treasurers.)

Office.	Name.
Chi-gyab Kenpo . . . . .	Yutok.
Cha-sak.	
So-pön Kempo.	
Sim-pön Kempo.	
Chö-pön Kempo.	

These are all ecclesiastical officers of the *Tale Lama's* Court. They wear, as do all *kenpo* or abbots, the *ta-ko-tse* or yellow-silk jacket and the distinguishing head-dress called *tang-shu*.

#### MEMBERS OF THE 3RD RANK OR *RIMPA SUMP*.

(Laymen wear the *Tang-she tok* or Amethyst (transparent blue) Button. This corresponds to the similar button of the Chinese 4th Rank which is worn by *Tao-tais*.)

Office.	Name.
Shape . . . . .	Te-kang (Monk).
Shape . . . . .	Shata (Layman) is entitled to wear a <i>chiru tok</i> of the 2nd rank.
Shape . . . . .	Sho-kang (Layman).
Shape . . . . .	Hor-kang (Layman).

My informants tell me that *all* the laymen Shape, although of the 3rd rank, are entitled to wear the "Coral Button."

#### MEMBERS OF THE 4TH RANK OR *RIMPA SHIPA*.

(Laymen wear the *mome tok* or opaque blue button. This corresponds to the similar button of the Chinese 5th Rank, worn by Prefects.)

Office.	Name.
4 Tung-yig Chembos or Chief Secretaries. All monks	The Tung-yig Chembo now at Kamba Jong is known as <i>Sharpa</i> meaning "The Eastern" from his birth-place in Gyarong in Eastern Tibet.
U De-pön . . . . .	Tsarong* Now at Kamba-Jong. This is really the name of his family estate near Lhasa.
U De-pön . . . . .	Lho-ding.
Tse Chang-dzö-pa (Potala Treasurers).	{ Londen (monk). Champa Tenzin (layman). Se-chung (layman). Yutok Chung (layman).
Labrang Chang-dzö-pa . . . . . (Lhasa-treasury Treasurers).	{ Cham-cho (monk). Lingsharpa (monk). Namling (monk).

\* This De-pön was formerly a *Sher-pang* or Judge at Lhasa. After promotion to De-pön he was employed in charge of the arms factory at Lhasa until deputed here as Commissioner.

Office.	Name.
Tsang Chang-dzö-pa (Tashi-lhunpö Treasurers) } . . . . .	Ba-du-la (layman).
Tsang De-pön . . . . .	{ Pun-rang-gung.* Men-kyi-ling.* Yabshi Pun-kang.† Chang-lo-chen.‡
Tse Do-nyer Chembo. Nya-rong Chi-gyab.	
Tse-pön . . . . .	{ Shata. Name-lingba. Changra.
Po-pön . . . . .	Durin-surpa.

MEMBERS OF THE 5TH RANK OR *RIMPA NGAPA*.

(Laymen wear the *Sher tok* or Glass Button. This corresponds to the Crystal Button of the Chinese 6th Rank, worn by Sub-prefects.)

Sher-pang § . . . . .	{ Lang-tong (layman). Karden (layman).
Shö-ba § . . . . .	{ Londen (monk). Mi-tok-pa (monk).
Me-pön § . . . . .	{ Nya-mön (layman). Pun-ro-pa (layman)

To this class belong also numerous minor officials such as *Ka-dung*, *Do-nyer*, *Jong-pön*, *Dung-kor*, and *Ku-pön*.

MEMBERS OF THE 6TH RANK OR *RIMPA TOOKPA*.

(Laymen wear the *Tung tok* or shell button. This corresponds to the Opaque White Button of the Chinese 7th Rank, worn by District Magistrates.)

In this rank are found *Gya-pön*, clerks and other subordinate officers.

MEMBERS OF THE 7TH RANK OR *RIMPA DUNPA*.

(Laymen wear the *Rag tok* or brass button. This corresponds to the Gold or Gilt Button of the Chinese 8th Rank, worn by Assistant Magistrates.)

In this rank are found *Ding-pön* and *Chu-pön*.

This list is necessarily incomplete but may serve as a guide to be filled in from time to time as further information is obtained.

CHINESE OFFICIALS.

As regards the Chinese officials in Tibet, I am unable to give detailed information. The two *Ambans* at Lhasa represent the Chinese Emperor and are the official mouthpiece of the suzerain power. Chinese interference in the internal affairs of Tibet appears to have been of gradual growth. At first the *Ambans* were content to play the part simply of Residents or Chinese Agents without in any way interfering with the management of the country, and taking part only in ceremonial observances. But since the conclusion of the first Gurkha war in 1793, when the Council of Four was first instituted, the two Chinese

\* Posted at Shigatse. | † Posted at Gyantse | ‡ Posted at Dingri.  
§ These Judges have no button, but wear a red gown, ungriddled, and a big yellow hat called " *boke*."

representatives have assumed far greater powers. In an old Chinese work the following directions for their guidance are given :—

“ He (that is, the senior *Amban*) is to consult with the *Tale Lama*, and the *Penchen Rinpoche* on a footing of perfect equality on all local questions brought before him. All *Kalon* (members of Council) and ecclesiastical officials must submit to his decision in all questions. He must watch over the condition of the frontier defences, inspect the different garrisons, and direct Tibet's relations with people living outside the border. He will fill the vacancies amongst the *Shape* (Members of Council) and *Changdzopa* (treasurers) in conjunction with the *Tale Lama*.

The *Tale Lama* must do nothing without his sanction in relation with foreign nations. The relations of the Gurkhas with Tibet are under the supervision of the *Amban*.

The *Kalon* may not hold direct inter-communication with tribes outside the frontier. Letters must be forwarded to the *Amban* who will act in concert with the *Tale Lama*.”

As will be seen these instructions place a very comprehensive power in the hands of the *Ambans* and entitle them to interfere in practically every circumstance—internal as well as external—of the Tibetan administration. We know that at the present moment their influence in the country is not what it was. But even now their power of passive obstruction is enormous and has constantly been exerted in their dealings with the Indian Government. Tibetans in general speak of the Chinese officials in the country with respect and appear to regard them without any great dislike or jealousy. But it is difficult to arrive at their real feelings in the matter.

The fact is that China is a very convenient stalking horse behind which the Tibetans can shelter their invincible distrust of Europeans and their methods. The Lamas and their kindred dread beyond all else an influx of western ideas and civilisation before which their influence would inevitably decline ; and they prefer any sort of corruption and the worst of Chinese officials to even a hint of European methods. It is this feeling, far more than any intrinsic power or worth of the Chinese, that has kept Tibet so long a closed land. Drastic measures alone can destroy the barrier.

## MISSIONS.

Missions are sent yearly to China from Tibet to pay tribute to the Chinese Emperor at Peking. They are despatched by the *Tale Lama* from Lhasa and by the *Penchen Rinpoche* from Shigatse starting in alternate years. The official in charge of the mission is termed the *Bai Kenpo*. The privilege of sending missions to China is much esteemed, as it includes valuable concessions in the way of trade and is a most profitable business for all concerned.

The petty Chiefs of eastern Tibet under the Governor General of Szechuan send a “ little tribute ” mission to Chengtu (the capital of Szechuan) once every five years, and a “ great tribute ” mission to Peking once every ten years.

The State of Chamdo sends a tribute mission to China every four years.

These tribute missions from eastern Tibet are described as the most

perfunctory affairs, and are continued principally on account of the concomitant privileges as mentioned above. Even the official in charge of the mission is often a person of small importance.

In the extreme north-east of Kam the local Chiefs pay a tribute (or do obeisance) yearly to the Kansu Amban at Si-ning and send a mission every three years to Peking.

The Nepalese send a mission (nominally tribute-bearing) to the Chinese Court every five years.

The Kashmir Maharajah sends an envoy (called the *Lopchak*) with presents from Ladak to Lhasa every three years. This is of course mainly a commercial transaction. It dates from the conclusion of the Dogra campaign in the year 1843.

## REVENUE.

The revenue of the country, so we are informed by Sarat Chandra Das, is derived principally from the family tax and the land tax, the first usually payable in coin and the latter in kind. The total annual revenue is estimated at Rs. 20,00,000, the bulk of which sum is spent on the monasteries and their inmates. The maximum State demand on agricultural produce is two-fifths of the crop.

There appear to be no fixed rates on merchandise, but traders and merchants from foreign countries pay yearly fees varying from Rs. 125 to Rs. 2 or 3 in the case of small dealers.

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## SECTION IV.

## TRADE AND RESOURCES.

—◆—  
TRADE.

## GENERAL.

In the absence of accurate figures it is impossible to give any but a very general account of the trade of Tibet with neighbouring countries. In the case of India, it is true, returns are kept and the trade is registered; but elsewhere no statistics are forthcoming and any figures given below are the results of estimates made from personal observations by travellers, consular agents, etc. They should be taken as approximate only, and in most instances as below the mark, since there must be, especially in the case of China, numerous frontier trading stations concerning which we have no information whatever. The inland trade of Tibet is focussed at the great markets of Lhasa and Shigatse, whither merchants converge from all parts of the country during the winter months. The great Lhasan fair is held usually in November or December and caravans and merchants time their arrival at the capital accordingly. Strange merchants reside in the city for some months leaving again in March or April. Shigatse and Gyangtse are both important trade emporia, whither goods are brought from all directions and where a large daily market is held. The other trade centres throughout the country will be referred to separately in the course of remarks upon the commerce with each of the neighbouring countries.

As regards trade-routes it is sufficient here to notice the following as amongst the most important:—

(1) That leading from Ladak *viâ* Rudok and the Manasarowar lakes, across the Mariam pass and down the course of the Tsangpo to Shigatse, Gyangtse, and Lhasa.

(2) That leading from Si-ning in Kansu past the Koko Nor into Tsaidam and thence southwards across the eastern Chang Tang to Lhasa.

(3) and (4) The two routes which lead to Lhasa from Ta-t sien-lu on the frontier of Se-chuan, one *viâ* Gye-Kun-Do and the other, further south *viâ* Chamdo. And in connection with these one may notice that their side branches tap the whole of Eastern Tibet and the bordering Chinese Provinces of Se-Chuan and Yun-nan, and also the fertile districts of South-East Tibet—Tsa-rong, Za-yul, etc.

(5) The road from Odalguri in Assam northwards through Tawang, past Chona Jong and Tse-tang, across the Tsangpo to Lhasa.

(6) The road from Siliguri, the terminus of the Eastern Bengal State Railway in Bengal, up the Teesta Valley to Kalimpong; and thence across the Jelep pass and up the Chumbi valley to Gyangtse, and so to Lhasa or Shigatse.



(7) The route from Katmandu in Nepal past the frontier post of Kirong into Tibet and thence by Tingri to Shigatse and Lhasa.

There are of course innumerable other tracks and roads of lesser importance.

### TRADE WITH INDIA.

The annual value of the trade of Tibet with India is some thirty lakhs of rupees (£200,000), of which Bengal monopolises about one half. This total, considering the relative positions of the two countries and their respective need, is miserably small. Tibet produces certain raw materials suitable for export to manufacturing countries (such as wool, hides, etc.) in practically unlimited quantities, whilst India could, and would, supply Tibet with all the manufactured articles (including tea), of which she stands so much in need. But the obstructive policy of Tibet has hitherto stood in the way of any such free interchange of commodities; and under existing circumstances trade dribbles in small quantities along execrable roads and is hampered by every kind of restriction. I have elsewhere called attention to the conditions affecting trade on the Jelep route and have put forward some suggestions for its possible encouragement and augmentation.

The principal articles of export from Tibet to Bengal are wool (to the value of over 5 lakhs yearly), silver, musk, horses, ponies, and mules, yak-tails, and hides. Imports from Bengal are cotton piece-goods (to the value of 2½ lakhs), woollen manufactured piece-goods (over one lakh), manufactured silk, tobacco, iron and other metals, silver, precious stones, rice, and China and Japan ware.

The wool-trade is without doubt capable of immense development. The Highlands of Tibet support great numbers of sheep and goats whose wool is of excellent quality. In exchange for this wool and for such other commodities as hides and musk, etc., we could offer the Tibetans metals (of which there are practically none to be found in the country), manufactured articles of all kinds, and above all tea, for which, when once our planters have mastered the art of manufacturing it to suit the taste of the people, there will be a practically unlimited market. The present consumption of tea in Tibet is estimated at over twenty million pounds annually; and the proportion of this which reaches Central Tibet has to be carried for nearly one thousand miles over difficult hill-roads from the border town of Ta-t sien-lu, and Ta-t sien-lu itself is some hundreds of miles from the gardens which are the source of supply.

There is a small trade between Assam and the Tibetan district of Tawang conducted along a route which leads from Odalguri through Tawang over the Himalayan range to Chona Jong and thence to Lhasa. Its yearly value is only some Rs. 30,000 to Rs. 40,000. Exports to Assam are rubber, salt, blankets, ponies, and cattle. Imports to Tibet, rice and manufactured silks. The road through Tawang is said to be a very bad one liable to be closed in summer in the lower parts by floods, and in the upper parts in winter by snow. The trade is consequently of small dimensions but is no doubt capable of development. The district of Kongbo, which is reached by this road, is famous for its breed of mules, of which there are said to be a several thousand in the country. Could

this ever be tapped, it might prove of great value as adding another source of supply for the needs of the Indian Transport Department. Chona Jong to the north of Tawang is said to be an important frontier mart. It contains 300 to 400 shops and is the emporium for salt, wool and borax from the neighbouring districts of Tibet, for tea, silks, woollens, leather boots and ponies from Lhasa, and for rice, dyes, spices, fruits, etc., from Assam. Rice is a Government monopoly and all goods from the south are charged a ten per cent. *ad valorem* duty. And in speaking of Assam we should not forget that there is another possible trade route which will lead from Sadiya up the Lobit Brahmaputra through the Mishmi country into the fertile district of Za-yul and so perhaps to the rich regions of the lower Mekong and Salwen and Western Yun-nan.

Other trade-routes between India and Tibet are those which lead from the United Provinces and the Punjab into the province of Ngari Korsum.

#### TRADE WITH LADAK.

The annual value of the trade between Tibet and Ladak is some three lakhs of rupees, out of which sum the value of the exports from the Chang Tang greatly exceeds that of the imports from Ladak.

The principal exports to Ladak are wool, *pashm* (the soft under-coating of wool which in cold countries grows in the winter months upon certain goats and sheep), brick tea, and gold-dust; whilst imports to Tibet are manufactured silks and cottons, precious stones, and silver coins. The principal point to notice in connection with the trade is the proximity to the Ladak frontier of the great gold-diggings in the Chang Tang further east; the population of this portion of Tibet, however, is too small, and the country too barren, to enable the trade by the Ladak frontier ever to assume any very considerable dimensions.

#### TRADE WITH CHINA.

From the information afforded by numerous travellers we know that there is a large and flourishing trade between the Tibetan province of Kam and the adjacent provinces of Western China. From Kan-su, Se-Chuan, and Yun-nan Chinese commodities are passed into Tibet and the raw materials of Tibet are exported in exchange. The frontier towns on the borders of the two countries act as *nuclei* for the collection of the wool, musk, gold-dust, etc., which they distribute throughout China, and for the Chinese tea and manufactured articles which find a market in the remotest parts of Tibet. Below will be found a list of the chief of these frontier marts with some few particulars regarding the trade of each.

The principal centres of Tibetan trade in Kan-su are Si-ning and Kuite. Si-ning (often called Si-ling) has always been an important commercial entrepôt and is the terminus of numerous routes leading to Tibet, Mongolia, and other towns of China. Formerly a large share of the Lhasan trade reached here by the caravan route from that city across

the Chang Tang and Tsaidam, but since the great Muhammadan rebellion some years ago this route has fallen somewhat into disuse, and although it is still used by Mongolian traders, the bulk of the Lhasan merchants prefer the road by Ta-teien-lu. Si-ning is situated to the east of the Koko Nor and north of the Ho-ang-ho some 40 miles within the Kan-su border in the centre of a district inhabited by a people of Tibetan race termed "Amdowa." It is the head-quarters of numerous commercial firms, Chinese and Tibetan, who transact a large business with the people of the surrounding districts.

Kuite, further south, on the right bank of the Ho-ang-ho is also important as a trade centre and receives a quantity of musk and other produce from the Gya-rong and neighbouring districts. It is connected moreover with the Chinese towns of Sung-pan, Lan-chau, Si-ning, etc.

In the province of Se-chuan the two principal marts for Tibetan goods are Sung-pan in the extreme north-west, and Ta-t sien-lu further south.

Sung-pan is a very important trading centre for northern Kam and the Gya-rong country. The chief imports to Tibet are tea, cotton and woollen goods, brass ware, salt and sundries. Exports to China are medicinal herbs, musk, sheep-skins, furs, wool, and live sheep. The estimated value of the trade is some £200,000 annually. Sung-pan unfortunately is not very well situated as a trade centre. It is almost surrounded by the lofty ranges and spurs of the Yung Ling mountains, and the routes leading thence into Eastern Tibet are mostly difficult. The greater part of the trade of Sung-pan is in the hands of Muhammadan merchants who have a monopoly for supplying the tea. There are some twenty large firms in the city, chiefly agents of Chen-tu and Chung-king houses.

Ta-t sien-lu is the terminus of two very important trade routes which lead from Lhasa through the province of Kam—one, the most northerly, going by Gye-kun-do and the Hor Chyok country, the other, further south, by Lho Jong and Chamdo. The distance between Lhasa and Ta-t sien-lu is in each case about 900 miles. The exports from Tibet to Ta-t sien-lu consist of musk, wool, gold, skins and furs, rhubarb and medicinal drugs. Imports from China are tea, cotton, silk, and sundries. The total yearly value of the trade is estimated at £260,000. It is chiefly in the hands of agents of the Ya-chau merchants and of Chen-tu and Chung-king firms.

There are of course numerous other towns in Se-chuan which trade with Tibet, but these are the most important. Amongst the others may be mentioned Kuan Hsien which deals direct with the Chinese merchants settled in the Gya-rong district and imports large quantities of rhubarb and musk.

In Yun-nan the chief centres of Tibetan trade are the towns of Atentse, Li-kiang, and Tali.

Atentse, situated in the extreme north-west corner of Yun-nan, is a frontier customs station and the meeting place of numerous roads, from Tali, Ba-tang, Ta-t sien-lu, Yerkalo, Za-yul, Tsarong, etc. Tea and musk are the principal commodities exchanged.

Li-kiang further south on the right bank of the Yangtse is another great mart for Tibetan produce. It taps the fertile districts of Za-yul and Tsarong, and the rest of south-eastern Tibet, and purchases their gold, honey, musk, lac, timber, etc. The timber is a valuable

product of Tsarong and consists mainly of cedar logs of great age dug out of the soil where they have lain buried. Li-kiang as a trade centre for Yun-nan has been compared with Ta-t sien-lu for Se-chuan.

Tali-fu, a central town of Yun-nan, has an important transit trade with Tibet receiving woollen cloths, skins, and furs in exchange for its tea.

Besides these towns situated near the eastern Tibetan borders there are numerous other cities further towards the interior of China to which Tibetan produce is carried direct. Such are Yo-Chau in Honan, Chen-tu and Chungking in Se-chuan, etc.

It is impossible to form any accurate estimate of the combined value of this trade, but its total must be very considerable. The value of the trade of two towns alone (Sung-pan and Ta-t sien-lu) has been reckoned at nearly half a million sterling. The total trade must aggregate probably several millions.

On the Tibetan side of the frontier, in the province of Kam, the chief trade centres are the towns of Gye-kun-do, Derge, and Chamdo.

Gye-kun-do, which is centrally situated at the junction of roads from Lhasa, Tsaidam, Ta-t sien-lu, Derge, and Sung-pan, does a thriving trade. It is the head-quarters of several Chinese firms and is visited besides annually by agents from Kan-su and Se-chuan houses. It is a convenient centre for the distribution of goods to the surrounding districts and for the collection of the indigenous produce of the country. Exports to China are yak-hides, lamb-skins, musk, gold-dust, deer-horns, wool; and imports are lastings, shirtings, flour, tea, vinegar, red leather, tobacco, chinaware, and cloth from Lhasa.

Derge is the capital of one of the richest agricultural and manufacturing regions of Tibet and does a brisk trade with China. In addition to the commodities mentioned above Derge deals in leather and metal work of native manufacture.

At Chamdo there are several Chinese merchants and all the Chinese officials trade freely on their own account. Merchants import tea, cottons, silks, half wrought iron, steel, knives, rice, *vodka*, and sugar (from Yun-nan); they exchange these for native produce.

In connection with the trade of this part of the world it is worth noticing that Indian rupees are imported from Lhasa in large numbers and freely used; and it is estimated that some Rs. 40,000 to Rs. 50,000 worth of English goods reach Kam yearly from the same source. They consist chiefly of cloth, enamelled ware, amber, and turquoises.

### TRADE WITH MONGOLIA.

This appears to consist entirely of a great caravan which travels yearly from Mongolia through Tsaidan to Lhasa, starting usually in the month of June. It would seem as if the object of this enterprise were as much religious as commercial, for we are told that the commodities most valued by the travellers are *objets de vertu* and curiosities which may gratify the taste of the Tale Lama and attract his attention to the supplicant. For this purpose elegant Japanese and Chinese wares are much prized, as are lacquered boxes, vases, etc. Besides such trifles, cloth fabrics, coloured glass-ware, and fire-arms also are imported into Tibet. No estimate can be formed of the value or extent of this trade.

## TRADE WITH NEPAL.

A very considerable exchange of commodities takes place on the northern Nepal frontier. A number of tracks lead up the valleys of the Nepal rivers and cross the Himalayan ranges into the Tibetan plateau by more or less difficult passes. On each of the main routes some mart is recognized by traders as the emporium for their goods and here the Nepalese and Tibetan merchants have their agents. In western Nepal the most frequented route is that which runs up the valley of the Gandak river past Kagbeni and Loh Mantang and crosses the central Himalayan chain by the Ghotu La, descending thence to the Tsangpo near Tadum. On this road Loh Mantang is the trade depôt, and considerable quantities of goods are exchanged. The principal exports from Tibet are salt and wool, and the imports are rice and other grains. Further east two roads lead from Katmandu across the frontier. Of these the most easterly *viâ* Nyanam or Kuti is the direct road to Lhasa, but is exceedingly difficult and dangerous. The other by Kirong is in better repair and is much used by traders. At Kirong some exchange of merchandise takes place, but the chief mart is the small town of Babuk to the north-east and just south of the Central Himalayan chain—crossed here by the No La. Tibetans and Nepalese from all parts assemble at Babuk. Salt, wool, felt, and borax are brought here from Tibet, and tobacco, rice, gram, copper plates, etc., are imported from Nepal. The road across the No pass goes direct to Tadum on the Tsangpo, but Dingri can also be reached from Babuk, whence roads run to Lha-tse, Shigatse, etc. In eastern Nepal tracks lead up the valleys of the Kosi and Arun rivers into Tibet, but they are chiefly for local traffic, and the trade which passes over them is inconsiderable.

## RESOURCES.

The foregoing notes will indicate what are the chief natural products of Tibet. First and foremost one may put live-stock—sheep, goats, yaks, cattle, mules, and ponies; and their resultant products—wool, hides, yak-tails, and some dairy produce. We then have gold, borax, and salt from the Chang Tang, and musk, rhubarb, medicinal herbs, gold-dust, timber, and some metals from Eastern Tibet.

## WOOL.

The quantity of wool obtainable from Tibet should be practically unlimited. On the great uplands of the Chang Tang, and in fact throughout the whole of Tibet, vast flocks of sheep and goats are reared. A certain quantity of their wool is used for making the coarse garments worn by the people, but the bulk is available for export. As it is, a large proportion of the wool from Eastern Tibet goes to China in exchange for tea and manufactured goods, but a considerable quantity (30,000 to 40,000 maunds annually) finds its way to India *viâ* Kalimpong. With improved communications and facilities for trade this figure should increase enormously.

## HIDES, YAK-TAILS, ETC.

These are now exported to Bengal in large quantities. But the supply is practically unlimited and will undoubtedly increase.

## GOLD.

Gold is found in the sands of the Chang Tang and of river beds from the frontier of Ladak to the frontier of China. The gold diggings of the Chang Tang have been visited by native explorers and are thus described: "The Pandit found the part of the gold-field (Thok-Jalung) which was being worked to be a great excavation from 10 to 200 paces in width and some 25 feet in depth, access to the bottom being by steps and slopes, the earth as dug out being thrown up on either side. The excavation was about a mile in length. The digging is carried on with a long-handled kind of spade, and occasionally with an iron hoe . . . . A very small stream runs through the gold-field, and the bottom of the excavation is consequently rather a quagmire during the day-time; but the stream is put to good use for washing the gold out of the soil. The diggers dam up the water and leave a sloping channel for it to escape by. A cloth is spread at the bottom of the channel and kept down by a number of stones so as to make the bottom uneven. One man brings the earth from the excavation and sprinkles it over the channel, whilst another man drives water down the channel by means of a leather bag. The water carries the lighter soil right away, but the pieces of gold fall into the uneven places, and are easily collected in the cloth by lifting up the stones. The yield of gold seems to be large and the finds occasionally very heavy—the Pandit saw one nugget of about 2 lbs. in weight." This particular gold field is situated at an elevation of 16,330 feet above the sea, and it appears that a whole string of similar gold-fields is found extending from the frontiers of Ladak to the longitude of Lhasa. Some Rs. 20,000 worth of gold-dust is exported yearly to Ladak.

Further east on the borders of Kam gold is found everywhere and apparently in great plenty. The states of Chala, Litang, Chantui, Gya-rong and Mupin are especially famous for their output, and gold is washed in all the rivers and streams. Besides this a considerable number of gold-mines are enumerated by the Abbé Desgodins, notably those on the banks of the lower Yangtse and Mekong. Formerly some 7,000 to 8,000 ounces of gold were exported annually from Kam to China, but this amount is said to be now reduced to about half.

## OTHER METALS.

Other metals found in eastern and south-eastern Tibet are iron, copper, silver, agate, mercury, and lead.

*Iron.*—There are iron mines—

- (1) on the banks of the Lan-tsang Kiang, four days' march north of Yerkalo;

- (2) between the Lan-tsang Kiang (Mekong) and the Lou-tse Kiang (Salwen), two or three days' journey south-west of Chamdo ;
- (3) on the left bank of the Salwen below Ba-tang ;
- (4) and along the left bank of the lower Mekong.\*

*Copper.*—Copper abounds near Ba-tang. Mines are found—

- (1) on the banks of the Yang-tse Kiang south of Ba-tang ;
- (2) on both banks of the lower Mekong.\* One of these has to furnish annually to Peking 480,000 ounces of copper.

*Silver.*—Silver mines are found—

- (1) on the left bank of the Yang-tse-Kiang, south of Ba-tang (three mines) ;
- (2) on the banks of the lower Mekong (eleven mines) ;
- (3) in Mupin (north-east of Ta-tsien-lu), nine mines.

*Agate.*—Agate appears to be found on the extreme south-east borders of Za-yul near the Mishmi country.

*Mercury.*—Mercury is found in seven localities on the bank of the lower Mekong.

*Lead.*—Found in one or two places on the lower Mekong.

*Sulphur.*—There is a sulphur mine at a place called Napo on the lower Mekong.

## SALT.

Salt is found in great quantities on the Chang Tang, where it is obtained by the evaporation of the water of the innumerable salt lakes of that region.

There are salt mines also in eastern Tibet along both banks of the lower Mekong near the 29th degree of latitude. Of these there are, according to the Abbé Desgodins, some forty or fifty. Pits are dug by the banks of the river and allowed to fill with water, which water is then taken out and dried in the sun, leaving a residue of salt. A given volume of water leaves about  $\frac{1}{7}$  of its bulk in salt.

## MUSK.

Musk, which is a secretion in the navel of a small deer, is a valuable commercial product. The distinguishing features of good musk are its rich, brown colour and pungent smell. It is worth 10 to 12 times its weight of silver on the Chinese frontier and as much as 18 times at Chung-king. The Tibetans are adepts at adulterating pure musk with blood and other substances. Musk deer are plentiful in the ravines and forests of the whole of Eastern Tibet and range from the extreme south as far as Koko Nor in the north. Musk to the value of £60,000 is said to be exported yearly to China through Ta-tsien-lu and as much through Sung-pan ; £4,000 to £5,000 worth finds its way to Bengal *via* the Chumbi valley.

## RHUBARB.

Wild rhubarb grows in great abundance on the hillsides of eastern Tibet and is said to flourish best at elevations above 9,000 feet. It

\* *i.e.*, in Tibetan territory south of the 30th parallel.

is greatly prized in China for its medicinal properties and is the most valuable of all the Tibetan herbs. The supply is practically unlimited and exceeds the demand. The method of preparing it for the market is to chop or trim the roots into square lumps which are then dried and packed for carriage. The bulk of the rhubarb exported from eastern Tibet goes to Kuan Hsien and the Chen-tu plain, and further south, to Ya-chou. Large quantities are despatched direct to Shanghai. Other plants valuable as medicines also find a large sale in China. The value of the rhubarb and other medicinal plants exported yearly to China through Ta-tsien-lu and Sung-pan is reckoned at some £4,000.

It may be noted here that the horns of the "Maral" and "Shao" stags are regarded as valuable assets in the Chinese pharmacopœia. These horns are largely exported from eastern Tibet and are ground down for medicinal purposes.

### TIMBER.

The hillsides of Kam are clothed throughout with magnificent forests; but the timber nowhere appears to have a commercial value except in the case of the cedar logs of Tsarong as already alluded to.

From this very brief review of the resources of Tibet it will be seen that, as might be expected, the south-eastern portion of the country, bordering upon Yun-nan, abounds in metalliferous deposits and is capable of a very great development. The great rivers which run southwards through this region in parallel courses—the Yangtse and its tributaries, the Mekong and the Salwen,—traverse a very rich country and one which seems akin in its potential wealth to the province of Yun-nan and the region of the upper Irrawadi. In addition to the metals, salt, etc., which are enumerated above, this area is fertile and well-wooded, and only requires exploitation to become the centre of a thriving trade. Besides the trade routes which now exist from south-eastern Tibet leading into Se-chuan, Yun-nan and to Ta-tsien-lu, Ba-tang, and Lhasa, we should recollect that the north-east corner of Assam is separated from Tibetan territory by a distance of less than 200 miles and that a road between the two countries would lie up the valley of a river, the Lohit Brahmaputra, without crossing any water-parting or lofty passes. Unfortunately this interval is occupied by hostile tribes; but it seems probable that sooner or later a road will be made connecting the two countries, and when that is done we shall tap a region rich in possibilities for the development of a valuable export trade to India. A trade route from Sadiya leading to the frontiers of Yun-nan and Se-chuan may seem a somewhat visionary project at present; but should we ever succeed in obtaining any influence or control over Tibetan affairs, so important a means of entering into commercial relation with two of China's richest provinces should not be lost sight of.

### THE TIBETAN MARKETS.

A few words may be said in conclusion regarding the commodities most likely to be popular in the Tibetan markets.



First and foremost comes tea which is imported into the country exclusively from China in the form of bricks to an estimated quantity of 22,000,000 lbs. annually. It is made in five different qualities which vary in price from Rs. 2 to Rs. 10 for a brick weighing 5 lbs. at Lhasa. The best qualities are carefully prepared of the finest leaf and are reserved for the Tale Lama and high officials. They are not as a rule in the market. The cheaper qualities are composed of prunings and all kinds of rubbish. But in spite of their uninviting aspect they are extremely popular and are preferred by the people to any form of European made tea and even to the brick tea made experimentally by planters in the Darjeeling district. But it seems impossible that, given a fair opportunity, our planters should be unable to manufacture a better form of brick-tea than the Chinese and to sell it at a less price in Lhasa and central and western Tibet. At any rate, considering the great quantity consumed in the country it would seem worth while to make a determined effort in the matter. A market consuming several millions of pounds annually is not to be lightly regarded or abandoned without a struggle.

Other commodities popular in Tibet are broad cloth, flannels, meltons, baize, cottons, silks, velvets, and manufactured goods of practically every description; whilst there is always a large market for metals in the country. The Tibetans are in fact in need of everything which a manufacturing country can supply and can give in return unlimited raw material, and, it may be, gold into the bargain.

It is perhaps worth noting that respectable men amongst the Tibetans have a horror of European commerce on account of the possibility of their country being flooded with intoxicants and noxious drugs, and they protest also against the extravagance and perversion of taste of the lower orders in purchasing every kind of cheap rubbish with which country bazars are swamped when once free trade with Europe commences. If it were possible to re-assure them on these points (as might be done by the imposition of crushing duties on obnoxious drugs and cheap German made sundries), some of the most validly serious objections to opening their country to trading enterprise would vanish. It need scarcely be said that the objections to a free trade between India and Tibet from a Chinese point of view are of a very different nature and will not be so easily overcome.

### CURRENCY.

The Tibetan currency consists actually of one single coin — the *Tang-ka* (properly *Tam-ka*)—which is cut into various sub-divisions to represent smaller sums.

The *tang-ka* is a thin circular coin about the size of an English half-penny made of an alloy of silver and copper. Its nominal value is six annas, but three *tang-kas* can generally be purchased in Tibet for a rupee. Still six annas is a convenient sum to accept as the value of the *tang-ka* as it is capable of sub-division without involving small fractions of an anna. There are various *tang-kas* current in Tibet, of which the commonest are the "*Ga-den Po-dang tang-ka*", the "*Kongpar*

*tang-ka*", the "*Tung-tang tang-ka*", "*Chö-tang tang-ka*", and the "*Pa-nying tang-ka*."

Of these the *Ga-den Po-dang tang-ka* is the commonest. It bears upon one side the Tibetan inscription "Ga-den Po-dang Chyok-le Nam-gyal" meaning "The Garden Palace (*i.e.*, the Tibetan State) victorious from all sides." And on the other side are found the "*Ta-shi ta gye*" or eight signs of good luck. This *tang-ka* is never subdivided. If, however, it should be cut it is termed in the vernacular "*Pongo subti*" or "Donkey's hoof."

The *Tung-tang tang-ka* is a Tibetan *tang-ka* said to be named after a high Chinese official who was once deputed to Lhasa to settle some dispute between the Reting Gomba and the Lhasa Government. It resembles the *Ga-den Po-dang tang-ka* in having the eight signs of good luck inscribed upon one side, but upon the other it has no inscription — only some ornamental scroll-work.

Another purely Tibetan *tang-ka* is the *Kong-par tang-ka* similar in appearance and value to the *Ga-den Po-dang tang-ka* except that it bears no inscription, but carries upon one side a square instead of a circle in the centre, and in the square are stamped numbers in Tibetan numerals. The significance of these numbers I have been unable to discover. On the other side are found the *Ta-shi ta gye* or eight signs of good-luck. It was manufactured during one year only at Giamda on the borders of Kongbo.

The *Chö-tang tang-ka* is a coin of Nepalese manufacture but current in Tibet. It is of about the same size as the *Ga-den Po-dang tang-ka* and bears the same value. It is inscribed with various Nepali letters and signs and has the name of the reigning king and the year of manufacture stamped upon it. Its Nepali name is "*Mohr*."

This is the coin which is cut into the various sub-divisions current in the country which will be described lower down.

The fifth *tang-ka* with which I am acquainted is the *Pa-nying tang-ka*. This also is a coin of Nepalese manufacture. Its name implies "the ancient Nepal *tang-ka*" and it appears to be an old mark of coin now out of date but still current in Tibet. Those I have seen present a worn appearance and are stamped with Nepalese letters and year of coinage.

The *Nak-tang tang-ka* is simply an old or "black" *tang-ka*.

A *Yan-je tang-ka* is a forged *tang-ka*.

A bad *tang-ka* is called "*Ma-bin*," and a bronze *tang-ka* "*To-tang*."

#### SUB-DIVISIONS OF THE TANG-KA.

The *Chö-tang tang-ka* is sub-divided by cutting into the following fractions. Taking a *tang-ka* as worth six annas the value of each is as below:—

Tang-ka = 6 annas.

Sho-kang = 4 annas.

Chi-kye = 3 „

Karma or Karmanga = 2 annas.

It will be seen that a *tang-ka* can be cut into two pieces, a *sho-kang* and a *karma*, aggregating six annas in value. Or into two halves (*chi-kye*) each three annas. The *chi-kye* is found in two forms—one a complete half disc, and the other, as shown in the illustration above, with the centre cut out. The eccentricity of this latter form is due simply to the fact that the smith who does the cutting keeps the centre portion for his own profit.

Similarly the *sho-kang* is sometimes found with the centre portion excised.

#### OTHER MONETARY VALUES.

Such then is the Tibetan coinage proper. Various other sums of money are known by distinguishing names but none are represented by a separate coin. (Compare the English "guinea".) Of these the principal are :

*Ka-gang* = 1 anna (the sixth part of a *tang-ka*).

*Ka-cha* = 5 annas.

*Sho-nga* = 5 *sho-kang* = 3 *tang-kas* and 1 *karmanga* = Re. 1-4.

*Sang-kang* or *Sang*\* = 2 *sho-nga* = Rs. 2-8.

*Do-tse* = 50 *Sang* = Rs. 125.

*Gormo* = 8 *tang-kas* = Rs. 3.

Similarly, although there is no gold coinage, various weights of gold dust are known by distinctive names. Thus we find :

*Ser-sho-kang* † = 5 or 6 *ngo-sangs* = Rs. 12-8 to Rs. 15.

\* Also known as "*ngo-sang*" or silver *sang*.

† *Ser* means "gold," and *kang* means "ore" or "a whole."

*Ser-tumbo* = weight of 16 Indian rupees.

*Ser-sang* is an old fashioned expression not now in use.

Besides the purely Tibetan *tang-ka* silver ingots brought from China are current. The commonest of these is termed the *Ta-mik-ma* or Horse's hoof. Its value depends upon its weight and varies from about Rs. 60 to Rs. 70. There is also the *Yak-mik-ma* equal to about one-fifth of the *Ta-mik-ma*, and the *Ra-mik-ma* worth some Rs. 2 or Rs. 3. The value of these ingots is very variable.

The Indian rupee is current all over Tibet and finds its way to the frontiers of China and Mongolia.

It is termed colloquially the "*Piling* or *Chiling Gormo*" and in Sikkim and Darjeeling "*tirruk*".

There is no copper coinage in Tibet though the Chinese "cash" and the Nepalese pice (called in Tibetan *dole*) are sometimes seen.

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## SECTION V.

## HISTORY.

THE early history of Tibet is obscure, and to write an adequate treatise upon it, it would be necessary to consult not only the works which bear upon Tibet itself, but also those which deal with the surrounding countries (China, Mongolia, and Nepal). The dawn of civilization in Tibet is an indeterminate quantity and has generally been regarded as synchronous with the introduction of Buddhism and a system of writing into the country in the reign of King Srong-tsan-gam-po in the seventh century. But a recent discovery of Tibetan manuscripts by Dr. M. A. Stein in Chinese Turkistan has shown it to be probable that Tibet emerged from barbarism some time before this period. The manuscripts in question were exhumed with numerous others in other tongues from ancient buried towns on the southern border of the Takla Makan desert and cannot be dated later than the eighth century. It is scarcely probable that savages so recently converted and educated as the Tibetans could in the course of a single century have extended the results of their brand new civilization so far afield; and if we acknowledge the validity of this argument we must ante-date the regeneration of Tibet certainly by some centuries. As Dr. L. D. Barnett remarks in commenting in a recent publication upon Dr. Stein's discoveries: "a new page of history is opening before us;" but such speculations may be left to scientists, and it is proposed to give here only a bald sketch of such facts as seem to be tolerably well authenticated, accompanied by dates which may be regarded, prior to the eighteenth century at any rate, as for the most part only approximately correct.

617 During the course of the seventh century (617—639) a native King, one Srong-tsan-gam-po, established himself as ruler at Lhasa, and having married a Chinese princess of the Buddhist persuasion despatched one of his Ministers (Thon-mi Sam-bhota) to India to bring back with him what he could of the Buddhist religion and the Indian system of writing. This emissary on his return introduced into Tibet, so it is said, the Buddhist canonical scriptures and framed from the Devanagri the existing Tibetan alphabet. And so a new era began for Tibet—a dawn of civilization heralded by religion and education. Srong-tsan-gam-po before his death extended his influence over Nepal and to the south of the Himalayas, and his son continued his victorious career by subduing the Tartars round the Koko Nor and even attacked the Chinese. The latter, however, proved too much for the Tibetans; they drove them back and penetrated as far as Lhasa. Hostile relations continued between the two nations for over a century, and it was not until the year 821 that peace was finally made. The history of Tibet now becomes very intricate and consists chiefly in a record of internal broils and revolts, and no event of general interest occurs until 821 the year 1206 when Tibet was conquered by the great Jenghiz Khan, and the Mongols were thus first brought into contact with Tibetan Lamaism.

1206

About the middle of the thirteenth century the Chinese Emperor, Khubilai Khan, a descendant of Jenghiz, embraced Lamaism as his faith and actively promoted the Lamaistic doctrines in China and Mongolia. He is said, moreover, to have organised the civil administration of Tibet, but appears to have done so rather by diplomatic means than by military aggression.

1358 In the year 1358 was born the great reformer Tsong-Kapa near the lake of Koko Nor in Mongolia. This saint, who built the great Ga-den monastery, was the founder of the new or reformed school of Tibetan Buddhism which is known as the Ge-lug-pa or yellow-cap school, in contradistinction to the Nying-ma-pa, the red-cap or ancient school.

1419 Tsong-Kapa died in 1419 and was succeeded by his nephew Geden-tub-pa who was installed as the first Grand Lama of the Ge-lug-pa church and

1445 who built in 1445 the great monastery or Tashi-Lhunpo. This lama, who was himself the incarnation of the Buddhisatwa Padma Pani, as well as the inheritor of the spirit of Tsong-Kapa and so of Amitabha, continued to reside at De-bung monastery, and does not appear to have ever been known as Tashi Lama, but with him began that principle of perpetual re-incarnation which is now the accepted system of inheritance in the case of the Tale Lama, Tashi Lama and numerous other semi-divine personages throughout Tibet.

1576 In the next century an incarnation of Geden-tub-pa was given the title of Tale or Dalai (meaning "ocean") Lama by a Mongolian ruler,\* but he remained an ecclesiastic pure and simple, and it was not until the time of Ngag-wang Lo-Zang that the Tale Lama obtained any civil powers.

1640 In the year 1640 the Mongols under their prince Gusri Khan invaded Tibet and having dethroned all the petty princes of the country they made the then Tale Lama supreme. This pontiff, Ngag-wang Lo-Zang was a daring and ambitious man. He established himself at Lhasa, where he built the huge palace of Potala and was the first of the Priest-Kings who have combined in their own persons temporal as well as religious authority.

1650 In the year 1650 he visited China and was confirmed by the Emperor in his title of Tale Lama. This prelate posed as the deity Avalokita in the flesh and so claimed that character of divinity now recognized as inherent in his successors.

1698 Towards the close of the seventeenth century internal troubles and revolutions in Tibet induced the Chinese Emperor Kang-hi to send an army to Lhasa. Chinese troops overran and subdued all Central and

1703 Eastern Tibet, and in 1703 peace was concluded and the army was withdrawn from the interior. But since this time a large portion of Eastern Tibet has remained in the hands of the Chinese. The little states of Chala (Ta-t sien-lu), Ba-tang and Litang have never recovered their independence. They are administered largely by Chinese officials and, whilst retaining their own petty chiefs, are virtually a portion of the Chinese Empire.

1717 In 1717 an army of Dzungarians, under Sereng Dondub, crossed the mountains south of Khotan and after a marvellous march across the

\* Some accounts say that Ngag wang Lo-Zang was the first recipient of the title.

deserts of northern Tibet reached the Tengri Nor whence they descended upon Lhasa. The city was surrendered to them by treason and they were welcomed by many as deliverers. But the occupation was to be of but short duration. The Emperor Kang-hi intervened, drove out the Dzungarians and restored the Pale Lama, Lo-zang Kal-zang; but he also at the same time secured Chinese influence at Lhasa by the establishment there of two Ambans as his representatives, and an adequate force as their escort.

1732 In 1732 the Chinese secured a footing in another part of Eastern  
Tibet and organised the province now known as Gya-de as a dependency  
1749 of the Amban of Si-ning. In 1749 the Chinese Ambans at Lhasa  
put the Peu Gyalpo, or Regent, to death and in the tumult which fol-  
lowed the Chinese were massacred by the populace. An expedition was  
sent from China to restore order and since that time the various Regents  
have been completely under the influence of the Ambans.

1752 We now come to the story of the first Gurkha-Tibet War. During  
the latter half of the eighteenth century the Gurkhas under Prithi  
Narayan had conquered the whole of the Katmandu valley and overthrown  
the native Newar Dynasties. They were now ready to indulge their  
warlike tastes and to extend their conquests in a new direction, and the  
fabled wealth of the great Tashi-Lhunpo monastery was an excellent  
bait for their covetousness. Upon a pretext that the Tibetans were  
circulating base coin which they refused to withdraw, the Gurkhas  
declared war and with an army 18,000 strong suddenly crossed the  
frontier by the Nya-nam route and marched straight upon Tashi-Lhunpo.  
The Tibetans taken by surprise fled in dismay, and the Gurkhas were  
left to rob and plunder without opposition. Appeals for help were sent  
from Lhasa to Peking, and in response the Chinese Government at once  
despatched a force of 70,000 men under General Sund Fo. After  
rejecting the terms offered by the Chinese the Gurkhas withdrew from  
Tashi-Lhunpo to Dingri Maidan where they were attacked by the  
Chinese and completely defeated. They fled towards Nepal vigorously  
pursued by Sund Fo, and after one or two abortive attempts at resistance  
near the frontier posts of Nya-nam and Kirong they retired on Nyakot,  
one march to the north of Katmandu. Here a final stand was made;  
but the Chinese army, greatly superior in numbers and strengthened  
besides by a primitive form of artillery in the shape of leather cannon,  
overwhelmed the Gurkhas and drove them back upon their capital with  
great slaughter. The Nepal Regency now sued for peace, which was  
granted; and by the terms of the ensuing treaty the Gurkhas agreed  
to restore all plunder, to pay an annual tribute to the Emperor of  
China, and to send an embassy to Peking every five years.

The consequences of this war were unfortunate to the policy of the  
Indian Government. Under the Governor Generalship of Warren  
Hastings two missions despatched by that statesman were received, as  
has been already noted in the section upon travellers, by the Penchen  
Rinpoche at Tashi-Lhunpo, and very cordial relations had been fostered  
between India and Tibet. But it appears that the Chinese who invaded  
Nepal conceived a suspicion that we had been assisting the Gurkhas  
during the campaign and reports to this effect were sent to Peking.  
From that time commenced the policy of exclusion which has been

in force ever since; and any attempt to renew the friendly relations which existed in the time of Warren Hastings has been repulsed in the most uncompromising manner.

1841 In the year 1841 another military power violated the integrity of the Tibetan frontiers with results even more unfortunate to the invaders than in the case of the Gurkhas. On this occasion it was a Dogra army, which under the command of General Zorawar Singh, was despatched by Gulab Singh of Jammu to invade Tibet by way of Ladak. Zorawar Singh, with an army of 5,000 men, advanced up the valley of the Indus and after plundering the monasteries of Hanle and Tashigong he penetrated to Rudok and Garo which promptly submitted. The force then crossed into the valley of the Satele where it established itself for some time robbing and plundering in every direction. But retribution was at hand. For the second time the Tibetans appealed to the Chinese for aid and a second Chinese relieving force was despatched to the scene of action. By the month of November a Chinese army 10,000 strong had arrived in the neighbourhood of the Manasarowar lakes, and early in December the two forces joined battle. For three days these strange combatants fought fiercely on their exposed battle-field, 15,000 feet above the level of the sea. The result was disastrous to the Dogras. Zorawar Singh was wounded, many of his leading officers were captured or killed, and the troops were routed and dispersed. Of 5,000 men, it is said, only 1,000 escaped unwounded and of these 700 were made prisoners. The sufferings of the wounded and of fugitives from this lofty field of battle must have been terrible; and the victors, exasperated by tales of outrage and plunder, treated the captives in some cases with fearful cruelty.

1842 In the following year the Chinese advanced across the frontier into Ladak and besieged Leh. But they were driven back and compelled to retire on Rudok. Hostilities now came to an end and a peace was signed whereby the former boundary was established.

1844 In the year 1844 the scandals current in connection with the Regent compelled the intervention of the Chinese in the domestic politics of Tibet. During the early years of the century no less than three Tale Lamas had perished suddenly whilst still youths or children. Suspicion was naturally aroused and fell upon the Regent, a man named Si Fan, a native of Kan-su. The Tashi Lama appealed to the Chinese to intervene in the interests of the newly appointed Tale Lama to save him from the fate of his predecessors. In accordance with this request, a special envoy was sent from Peking. The Regent and his followers were arrested, and as a result of the enquiry, and in spite of an attempted insurrection in his favour made by the monks of the Sera monastery, Si-Fan was disgraced and banished.

1854 No event now occurs worthy of record until the outbreak of the second Gurkha war in 1854. This arose owing to the alleged ill-treatment of Nepalese merchants residing at Lhasa and to the insulting conduct of the Tibetans towards one of the Nepalese missions whilst returning from China. The Gurkhas were not sorry for a pretext for regaining the tracts of border country lost to them in 1792, and accordingly preparations for a campaign were set on foot and troops were quietly concentrated near the frontier passes. Early in 1855 an army of



1,800 men under General Bam Bahadur advanced across the frontier and by April, after one or two skirmishes, the Gurkhas had occupied both Kirong and Nyanam. From Kirong a small force pushed on to Jonkha Jong, a frontier post a little further north, the Tibetan garrison retiring towards Dingri. By this time the Gurkha force had assumed considerable proportions, the strength of the army being reckoned at 27,000 regulars, 20,000 armed followers, besides 36 guns and 8 mortars.

No further hostilities took place for several months, but in September, after some futile negotiations, the Tibetans advanced in two columns on Nyanam and Kirong. The eastern column attacked Nyanam and defeated and put to flight the Gurkha garrison, who lost 700 men, 8 guns and one mortar. The western column did not fare so well. Their attack on Jonkha Jong was repulsed and the Tibetans fell back with a loss of about 1,000 men; but they maintained, nevertheless, a large fortified camp between Kirong and Jonkha Jong, thus cutting off the latter place from its source of supply. Meanwhile the Gurkha General Dikar Shamsher came hastening up with reinforcements from Katmandu, and making a sudden night attack on the Tibetan encampment he cut his way through to the relief of Jonkha Jong, inflicting upon the Tibetans a loss of some 1,800 men. After this reverse the Tibetans withdrew their forces to Dingri closely followed by the Gurkhas. Internal troubles in Nepal now put an end to hostilities, and in the month of March of the following year a treaty of peace was signed, whereby the Tibetan Government agreed to pay an annual subsidy of Rs. 10,000 to Nepal and to permit the Nepal Government to establish an agency and trading station at Lhasa; whilst arms and prisoners were to be exchanged by the belligerents.

After the banishment of Si-Fan in 1844 a young Lama was appointed as Gyalpo by the Chinese, but as he, as well as the Tale Lama, was a minor, the senior Ka-lon, a man named Pe-chi, was instructed to act temporarily in his place. Pe-chi was a man of great ability and enlightenment and has been well described by M. Huc. He was banished by the Regent proper when the latter came of age, but in the year 1863 internal troubles at Lhasa brought him again upon the scene and he was able to resume his former position which he maintained until his death in 1869. During the same year (1863) a quarrel broke out between the two small states of eastern Tibet, Derge and Nya-rong. Nya-rong attacked and overran a portion of Derge, but the Tibetans came to the assistance of Derge, drove out the people of Nya-rong and finally occupied that state, which they have held ever since. Meanwhile the Chinese, taking advantage of these disturbances, invaded the Gya-rong district on the western border of Se-chuan, and completely subjugated it. It is now subordinate to the Governor General of Se-chuan and has practically become an outlying province of China.

The last war in which Tibet has been concerned was with ourselves in 1888. This unfortunate business arose over the proposal of Mr. Colman Macaulay of the Bengal Civil Service to take a mission to Lhasa. This gentleman had previously visited the Tibetan frontier on the north of Sikkim where he had interviewed some Tibetan officers of small rank, and he succeeded subsequently in inducing both the British and Chinese Governments to consent to the despatch of a commercial mission to the

Tibetan Capital. All preparations were accordingly made and the mission was on the eve of departure when at the last moment the idea was abandoned in deference to the wishes of the Chinese and in return for a much needed concession in Burmah. The Tibetans, who had been greatly disturbed by the prospect of the mission, naturally attributed its abandonment to our pusillanimity, and, apparently out of pure bravado, crossed the frontier by the Jelep La and established a standing camp in Sikkim. At first no active measures were taken to expel the intruders—the Indian Government contenting themselves merely by a request to the Chinese to use their influence to induce the Tibetans to withdraw from so impossible a position. But these pacific means having failed, more vigorous action was found necessary, and in March 1888 a small force was despatched to drive out the intruders. The course of the ensuing campaign will be found briefly described in the “Military Report on Sikkim.” It is sufficient to note here that the Tibetans were defeated in three separate actions and were finally chased back over the Jelep pass in September. The field force advanced as far as Chumbi in the Chumbi valley, whence it returned again immediately to Sikkim and peace was concluded. The provisions of the treaty of peace relate chiefly to Sikkim, but amongst the articles of the convention occurs one providing for increased facilities of trade between India and Tibet. These facilities have since then taken the form of a trade mart at Yatung.

Since that time two small boundary commissions have been despatched by the Indian Government for the purpose of delimitating the Sikkim-Tibet frontier as defined by the above-mentioned treaty. The first one in 1895 accomplished little except the erection of some boundary pillars near the Jelep La which have since been destroyed. The second in 1902 delimited, without the assistance of either the Chinese or the Tibetans, the northern frontier of Sikkim as defined by the watershed of the Teesta river. This latter frontier, however, has never been acknowledged by the Tibetans and is still a matter of dispute.

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