

## II. JOURNEY TO LHASA.

By G. G. TSYBIKOFF.

The last number of the *Izvestia* of the Russian Geographical Society (1903, iii.) contains a very interesting account of the journey, made in 1900 and 1901, to Lhasa by G. Tsybikoff. The report is accompanied by eight photographs—two of Lhasa, from the north and the east, one of the hill Mar-bo-ri, with the palace of the Dalai-lama, several of the Potala, or palace itself, from different points of view, and two of the Galdan and the Tashilumpo monasteries.

M. Tsybikoff is a Buryat by birth, and a lamaïte by religion, who finished his education at a Russian university, and, after having prepared himself for this journey, went quite openly, like so many other Buryat pilgrims, to Lhasa. There he remained more than twelve months, making an excursion to Tsetan (or Chetan), and visiting some of the most venerated monasteries (after having previously stayed, during his journey to Lhasa, in the Mongolian monasteries of Labran and Gumbum). During his stay at Lhasa he made, moreover, a most valuable collection of books, written by all the most renowned lama-writers during the last nine centuries. This collection represents 319 volumes on philology, medicine, astronomy and astrology, history, geography, and collections of "hu-rums" (praises, prayers, incantations, and so on). It has been presented by the Russian Geographical Society to the Academy of Sciences. The *Izvestia* now give the author's report on his journey.

The caravan, which had left the Gumbum monastery, in Amdo, on May 7 (April 24), 1900, met the first inhabited post of Central Tibet at the northern foot of the Bumza pass; they were waiting for Kozloff's expedition. Proceeding further, the caravan was visited at the Nakchu monastery by the Tibet authorities, and, continuing its journey through the broad Su-shan valley and *viâ* the populous district of Penbu, or Pen-yul, they reached Lhasa on August 15.

Central Tibet, or the provinces of U (*pron.* as French *u*) and Tsan, has not been visited by Europeans for many decades, but Buryat and Kirghiz pilgrims have lately entered it every year, and the diaries of the Buryat lama Zayaëff (eighteenth century), and the Kalmuk, Baza-bakshi (recent), have been published in Russia—the latter, with a Russian translation, by Prof. Pozdnéeff, in 1897.

The portion of Central Tibet visited by M. Tsybikoff can be truly described as "the land of snow," *gairajan-yul*. He saw the snow-clad peak, Samtan-kansar, on the eastern extremity of the Nian-chen-tanla chain, and the snow-clad range Kar-la on the south-western side of the ring-shaped lake Yamdok-tso (*tso*=lake). In their upper parts the valleys are narrow and unsuitable for culture, but in their wide middle courses are entirely covered with cornfields. Most of the

streams dry up in the dry season, but the streamlets and springs supply water to a wide system of irrigation and to the mills. In 1900 the dry season began at Lhasa on September 26, when they had the last rain.



LHASA : GENERAL VIEW FROM THE EAST.

The first snowfall was on December 20, and during the next four months it snowed only ten times; in the valleys the snow thawed next day. As to rains, they began only in May, and during four months (May—August) it rained forty-five times. The coldest month was December, for which the averages were  $21^{\circ}$  Fahr. at sunrise,  $34^{\circ}$  at midday, and  $37^{\circ}$  in the evening; while the warmest month was June, for which the same averages were respectively  $57^{\circ}$  Fahr.,  $73^{\circ}$ , and  $63^{\circ}$ .

The population of Tibet has been estimated at from  $2\frac{1}{2}$  to 33 millions, of which the first estimate seems to be nearest to truth; of these, one million must be living in Central Tibet. The great numbers of unmarried clergy and the contagious diseases (like small-pox, which took in 1900 about 10 per cent. of the population round Lhasa) prevent a rapid increase. The foreigners are Chinese, Nepalese, Kashmiris, and Mongols—chiefly in the towns of Lhasa, Shigatse, and Gyangtse. Chinese garrisons live in special camps near to larger towns. The Nepalese and Kashmiris are mostly tradespeople, or artisans and artists. The Mongols are mostly lamas on a short visit.

The population consists of nobility (descendants from old feudal princes and from the fathers of the Dalai-lamas, who receive the title of prince from the Manchu kings), the clergy, and the peasants, who are serfs to the two former classes. We omit the further very interesting remarks of our traveller about the manners of living, polygamy and polyandry, and the independent position of women.

We omit also the description of Lhasa, and only remark that M. Tsybikoff confirms the estimate of the pundit Ak. concerning the circumference of Lhasa, and gives to the well-known circular road which pilgrims cover as they walk praying, a length of no more than  $7\frac{1}{4}$  or 8 miles. The population of Lhasa hardly exceeds 10,000, of whom two-thirds are women; but the city appears to be more populous on account of the surrounding monasteries and numbers of pilgrims. The chief temples, as also the Potala, or palace of the Dalai-lama, are next described in full.

Several important monasteries are situated near Lhasa, the chief of them being Sera, Daibun, and Galdan. The second, 7 miles north-west of the capital, is the largest; Sera (3 miles to the north) comes next, and Galdan (20 miles) is on the south-east of Ui-chu, on the slope of Mount Bsog-ri.\* All three were founded in the lifetime of Tsonhava, at the beginning of the sixteenth century, and they have from 15,000 to 16,000 monks (8000 to 8500 in Daibun). These monasteries are now not so much refuges of asceticism as schools for the teaching of philosophical theology for the Lamaite clergy. Still, the Sera monastery is as renowned for its ascetics, who live isolated in their *ritods*, or cells, plunged into contemplation, as Daibun is renowned for its prophets, or oracles, who foretell the future. Galdan, on its side, is famous for its relics.

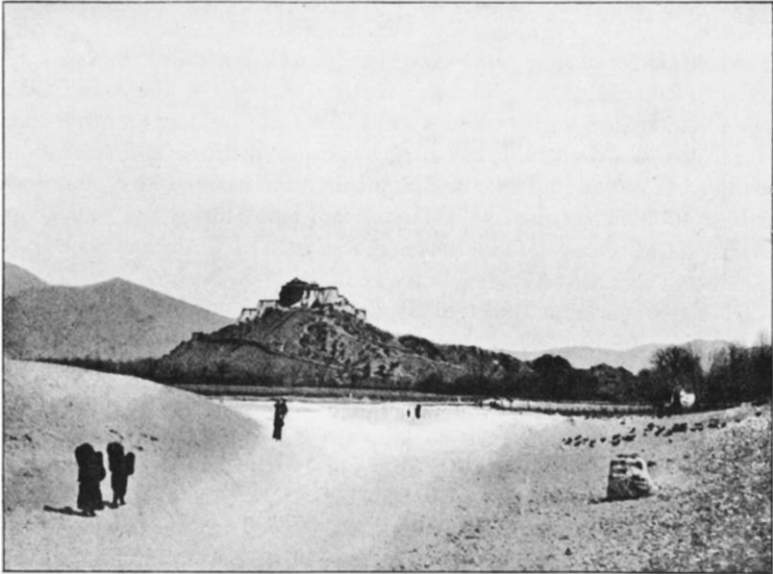
M. Tsybikoff visited also a few other monasteries. One of them,



LHASA, VIEWED FROM THE NORTH.

Tashi-lhumpo, is situated 167 miles west of Lhasa, on the right bank of the Brahmaputra, which is called Tsan-chu, or Tsanpo-chu, in its

\* *Ri* means "a holy mountain."



THE POTALA, LHASA.

course within Tibet. It was founded in 1447, and has now 3000 lamas. The castle Shigatse is less than one mile to the north-east of this monastery, and the town of Shigatse (6000 to 7000 inhabitants) is at the foot of the castle, and has both a Chinese and a Tibetan garrison. The castle is in ruins.

Some 50 miles south-east of this town, in the valley of the Nian-chu, stands one of the oldest towns of Tibet, Gyantse, advantageously situated for trade with India. Carpets and cloth are made in this spot, widely renowned for its immense *suburgan* (temple), which is five stories high, and has numbers of rooms containing numerous statues of Buddha, some of them very old.

The Sam-yai monastery is on the left bank of the Brahmaputra, 67 miles south-east of Lhasa. It is the oldest in Tibet, having been founded in the ninth century. Its five-storied *sume* (temple), of which the style is both Tibetan and Indian, is its chief attraction.

The town of Tsetan stands 20 miles east of the above, on the right bank of the Brahmaputra, at its junction with the fertile valley of the Yan-lun, and is known for its cloth and the manufacture of the yellow lama caps. It carries on a lively trade, as it stands on the road from Bhutan to Lhasa, while on the Bhutan frontier is the little town Tsona, well known for its fair.

We omit again interesting details about the Dalai-lama and the now prevailing religion, only to say a few words about M. Tsybikoff's description of the administration. It is in the hands of a council

(*devashun*), consisting of four functionaries, three clerical and one laic, nominated by the Dalai-lama. This council nominate the governors of the districts (usually two—one clerical and one laic), or rents the district to some high functionary, usually a member of the council, who keeps his own man on the spot. Thus Tibet is ruled by an aristocratic oligarchy. The judicial procedure, with its tortures and executions, remains barbarous. The standing army, maintained by the state, numbers 4000 men, armed with lances and matchlock guns—all a very peaceful set of men; all Tibetans are, as a rule. Even the robber tribes of Eastern Tibet are anything but warlike.

Tibet receives from India chiefly cloth, velveteen, china, and all sorts of bagatelles of English make—looking-glasses, beads, matches, pen-knives, etc.; the exports being yak-tails, wool, borax, salt, silver, and gold, and partly yaks, as also some horses and mules imported from China. The chief imports from China are, however, tea, cottons, and silks, and the chief exports are various objects of worship—small statues, books, and the like—as also some Tibetan cloth, yellow caps, and so on. This latter trade is valued at about £10,000 every year, while fancy prices are paid, of course, for the objects of worship, and the returns vary very much from year to year.

As to Mongolia, all trade is carried on by caravans, which are sent out by the monasteries, and the pious collections made for the latter contribute a great deal to the prosperity of the lamas.

After having left Lhasa on September 23, 1901, M. Tsybikoff, after many delays, reached Urga only on April 18 of next year.



MONASTERY TASHI-LHUMPO.

It must also be said that about the same time, that is, at the end of 1899, the Russian Geographical Society took advantage of the offer of a Kalmyk, O. M. Norzunoff, who was going to Lhasa, and provided him with a good photographic apparatus. They are some of his photos that are reproduced now in the *Izvestia*, while those of M. Tsybikoff are still more interesting. Full lists of both series (sixty-six photos) are given in the *Izvestia*, with explanations.

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## BRITISH EAST AFRICA: FROM THE RAVINE STATION, FORT NANDI.

By Sir C. N. E. ELIOT, K.C.M.G., C.B., H.M. Commissioner.

ON August 5, 1903, we left the Ravine station, where my barometer registered an altitude of 7350 feet, or 100 feet higher than marked on the Intelligence Division map of Uganda (sheet 4), and marched about 12 miles through a forest of good timber in a west-north-westerly direction. We followed the old trade route, and had some difficulty in crossing the Es-saigiri (Tigrish or Tigrik) river, which was much swollen by the late rains. We camped on a salt-lick,\* called by the Uas N-gishu the Ol-are le lang'alang. Height, 8250 feet. The Uas N-gishu, or Uas N-gishu, are a clan of the Masai who formerly inhabited the great plateau called A-ng'ata † nanyuki (red plain) to the east and south-east of Mount Elgon. The name is probably taken from the words E-uaso, "a river," and N-gishu, "cattle." It, however, does not mean the "river of cattle," as stated by Sir H. Johnston on p. 798 of 'The Uganda Protectorate,' for this would be E-uaso's n-gishu. Uas likewise means "striped;" striped cattle, however, would be N-gish' uasin. Ol-are (*pl.* l-areak) means "salt-lick;" -lang' means "to cross" (a river, etc.), and the reduplicated form refers to the repeated crossings necessary before one's arrival at the lick in question (-lang'alang' also means "to light").

*August 6.*—We continued through the forest and along the old trade route in a north-north-west direction, camping, after a 10-mile march, at a spot called Araien, near a grove of bamboos. Patches of good grass-land were met with in several open places in the forest. Altitude, 8400 feet. Whilst out shooting in the evening, I saw a herd of thirteen roan antelopes.

*August 7.*—About 2 miles after leaving camp we crossed the E-motian swamp, which runs from north to south some distance, probably some miles. E-motian means "the quiver" in Masai. Six miles further on we arrived at the waterfalls of the E-uaso en essoit, a rapid stream which flows into the En-dó, or Kerio river. The meaning of E-uaso en es-soit in the Uas N-gishu dialect is "the river of the stone."

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\* A salt-lick is a brackish marsh or salt spring where the cattle are driven once or twice a month.

† *Ng'* is pronounced like *ng* in singer.