

The Tibet Collection
Edward N. Crane Memorial

The Newark Museum Association

The Newark Museum

Art Science Technology History

Vol. 2 No. 3

Newark, N. J.

July, 1912

The Tibet Collection

One of the most notable gifts to the Newark Museum since its organization in 1909 is a collection of valuable paintings, books, objects of religious ceremony, clothing, weapons, and household articles from Eastern Tibet, in West China. This gift was presented to the Museum in October, 1911, by Mrs. Edward N. Crane and Mr. Arthur M. Crane, in memory of Edward N. Crane, Charter Member and Trustee of the Association.

The collection is installed in the north museum room on the fourth floor of the Library building, open daily 12-6.30, 7.30-9.30, Sundays and holidays 2-6, 7.30-9, during July and August, open daily 12-6.30, Sundays and holidays 2-6.30.

Story of the coming of the Tibet Collection to the Newark Museum.

On December 15, 1910, Mr. Edward N. Crane sailed from Yokohama on the steamship *Mongolia* and during the voyage met Dr. Alfred L. Shelton, a medical missionary returning from Tibet for a year of study in the United States. Dr. Shelton had with him a collection of Tibetan articles which he hoped to place in some suitable museum in the United States. Mr.

Crane proposed that Dr. Shelton lend the collection to the Newark Museum, while arranging for its final disposal. This Dr. Shelton was willing to do, and through the courtesy of Mr. Crane the collection was sent to Newark and placed on exhibition in this Museum from February 14, 1911 to June 22, 1911. During this time the rooms were visited by 17,724 people, with an average daily attendance of 200 visitors for 75 days.

It was evident that the collection was of popular interest and the question of its purchase was brought up. Many authorities were consulted as to its probable value; the Metropolitan and Natural History Museums of New York, Columbia University, the Congressional Library and others. Dr. Berthold Laufer of the Field Museum of Natural History in Chicago, was almost unanimously referred to as the preëminent authority on Tibet in this country. Dr. Laufer had already made a collection of Chinese and Tibetan objects for the Field Museum, and upon consultation with him as to the value of the collection he wrote as follows about the books and scrolls: "The latter (scrolls) are exceedingly good and interesting and of great scientific value, as all the small pictures are accompanied by explanations in Tibetan. The volume (book) is a fine specimen of Tibetan manuscript work and worth having." Dr. Laufer further said, "Altogether the collection seems to be valuable and representative of the main features of Tibetan culture." The opinion of this expert aided the Executive Committee in its decision to purchase the collection from Dr. Shelton, as soon as there should be money available. Be-

fore the matter was settled, Mr. Crane, through whom the collection was brought to Newark, died very suddenly, and his widow, Mrs. Edward N. Crane and his brother, Mr. Arthur M. Crane, bought the collection. In October, 1911, they presented it without restrictions to the Newark Museum Association in memory of Mr. Crane.

The collection consists of about 150 objects: 22 paintings, 39 religious objects, 24 books, 12 garments and various household articles, weapons, ornaments and useful objects of everyday life.

Dr. Shelton, whose home is in Anthony, Kansas, is a young man and has served as a medical missionary under the Foreign Christian Missionary Society in West China and in Tibet since 1903. He went to Batang, Tibet, in 1908, directly after the Chinese occupation of the country, and is the only doctor within a radius of 700 miles. To reach his station he goes first to Shanghai, then up the Yangtze River to a point about 650 miles from his destination, from which point he makes a 30 days' journey over mountain roads to Batang, nearly 9,000 feet above sea level. He and his family occupy a native house and live upon native food. Native wheat ground into graham flour, yak meat and mutton are the staples; cabbage, peas, beans, corn and potatoes grow well, but the nights are too cold for melons and other fruits. Dr. Shelton learned the Tibetan language from a native teacher and through constant daily association with the people. The Chinese have already affected the character of this part of Tibet somewhat; they have closed a large pro-

portion of the monasteries, and children in the schools are compelled to worship Confucius. Their administration seems, however, beneficial on the whole. Dr. Shelton has taken many photographs of the country and the people, and of these the Museum has 200 excellent prints.

It is hoped through Dr. Shelton, whose return to Tibet has been delayed by the revolution in China, to add not only other photographs illustrative of Tibetan life and customs, but objects themselves which will round out this collection which is quite unusual and is full of interest to the student as well as to the casual observer.

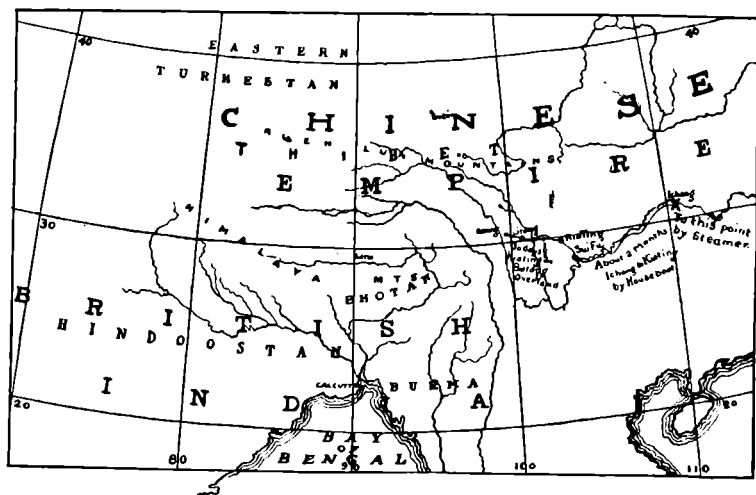
Descriptive list of Objects from Tibet, China,
The Edward N. Crane Memorial Collection
in the Newark Museum, Newark,
New Jersey.

The following notes were compiled by Dr. Alfred L. Shelton, who made the collection and through whose efforts the objects were brought over hazardous mountain trails by coolies, and then by boat to the Chinese coast and finally to America.

*Objects marked with one asterisk were secured from the natives in and about Batang, where Dr. Shelton is stationed. In all cases where the objects have come from other sources, this fact is noted.

**Objects marked with two asterisks were obtained from the "Living Buddha." The "Living Buddha" of

Batang is a personal friend of Dr. Shelton's. Among his people the "Living Buddha" is considered the most exalted personage of eastern Tibet, and is supposed to be a reincarnation of Buddha himself.



Map showing the location of Batang, Eastern Tibet, on the western border of the Chinese Empire. Dr. Shelton's approach to Batang is here indicated. Batang means literally, the "cow plain." The accent falls on the first syllable, Bā'tang.

Daily Life.

1. Ink stand.*
2. Ink bottle.*
3. Pen case and pen, carried by some lamas and by all men who have to do with official work and the writing of documents. The pens are made of bamboo. Whenever a pen does not work well the person using it simply whittles off a little more.*

4-8. Four Tibetan seals of brass and iron used by the lamas and other people who are able to read and write, in transacting all business. No document is valid without this seal. The yellow mass, 8, is boiled cow skin, which is used as sealing wax.*

9. Small Tibetan hand knife, often carried at the belt.*

10. Tibetan saw.*

11. Fire steel and pouch for flint and tinder carried by every male adult. With this he strikes fire for his evening meal or lights his pipe.*

12. Powder horn. The small horns contain one load each and are used in emergencies to reload quickly.*

13. Sling shot woven of yak hair, used in herding cattle. Obtained from a boy who herded yak near Batang.*

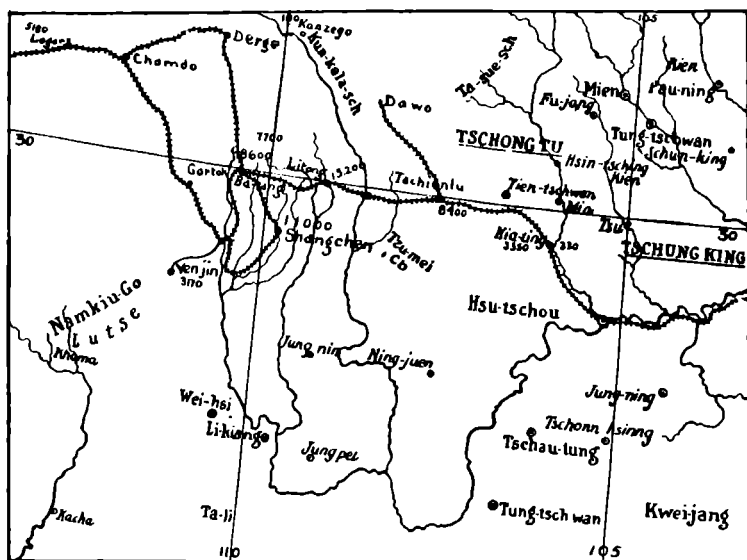
14. Tibetan looking-glass of polished brass. Tibetans have no glass mirrors.*

15. Tibetan visiting card. These small pieces of cloth are used by the Tibetans in place of visiting cards. Visitors hang one of these about the neck or over the shoulders of the host, as they enter the house.*

16. Snuff box of carved wood.*

17. Silver mounted snuff horn. The snuff is poured in at the bottom, which is removable.*

18. Small flute made from the wing bone of an eagle. Tibetan musical instruments are very primitive. The commonest of these are the flute, a small two-stringed fiddle, and cymbals. Obtained from a boy at Yara-gong.



Detailed map of the territory surrounding Batang, on which are shown Dr. Shelton's approach to Batang from China and the routes over which he travels to care for the sick. The figures indicate altitude in feet.

19. Coins used by the Tibetans, bearing the stamps of different chiefs. They are worth in U. S. coin about ten cents each, except the largest one, which is a Chinese imitation of the Indian rupee, and worth about twenty cents. This is used in Tibet only. In some of the eastern towns, ten cash and one cash coins are used, but Tibetans do not like copper coin, and prefer when making change to cut a rupee into quarters. Obtained from travelers from the interior.

20. Sugar, the only form of sweets known to the Tibetans.*

21-24. Tea pots, hand-hammered, from the province

of Derge, eastern Tibet, which is noted for work in brass and iron. Such tea pots are much prized by the Tibetans, and well-to-do families usually have from 15 to 30 of them arranged on shelves, where they are very ornamental. The four in this collection are representative of the different shapes and sizes most commonly found. Obtained from traders from Derge, the great brass-working district of Tibet.

“Tea in Tibet is as much an article of food as a beverage, and is made in a manner quite distinct from the European method.

“‘Brick tea’ is first pounded in a mortar and then placed in a kettle of hot water which is allowed to boil for five minutes. It is then poured through a small wicker-work strainer into a long wooden cylinder or ‘tea-churn’ provided with a piston. A piece of butter and some parched barley are now added, and the whole is vigorously churned for a minute or two, after which it is poured into a teapot of red earthenware or tinned copper. Each person then produces from the bosom of his gown a little wooden bowl, lined or otherwise ornamented with silver. (See number 31.) A little tea is then sprinkled as a libation, and the cups are filled.

“Taking with his fingers a lump of butter from a bladder or wooden butter-box, the drinker lets it melt in his bowl, drinking some of the tea and blowing the butter on one side. When only a little tea is left in the bottom of the bowl, a handful of barley is added, and the various ingredients are worked with the fingers into a lump of brown dough which is swallowed and washed down with a fresh draught.

“The Tibetans take their meals irregularly, but tea is drunk in the manner above described at frequent intervals in the day.”

From the Handbook to the Ethnological Collections of the British Museum, 1910.



Tea pot of hand hammered copper, with brass trimmings, from the province of Derge, eastern Tibet, which is noted for its work in brass and iron. See number 21.

Wine flask of brass which is carried over the shoulder by travelers. See number 25.

25-26. Wine flasks carried over the shoulder by travelers. Tibetan wine is really a white whiskey, which is distilled from fermented barley. Obtained from traders from Derge, the great brass-working district of Tibet.

27-28. Tibetan wine pitchers used in serving wine in the house. Obtained from traders from Derge, the great brass-working district of Tibet.

29-32. Four silver-lined Tibetan bowls. The largest is seldom used, the second size, 31, is the one in common use for tea; the two smaller ones are for wine. Only the most prosperous class of people can afford to have bowls lined with silver.*

Dress of the People.

“The ordinary clothing of the Tibetan consists of a long-sleeved gown trimmed with fur, made of wool in summer, and of sheepskin covered with silk or cloth in winter. Sometimes trousers and leggings are worn; and the costume is completed by high boots of leather or colored cloth with leather or felt soles. On the head is worn a felt, sheepskin, or fur cap, sometimes furnished with ear-flaps. The gown is kept in at the waist by a girdle of wool or colored leather, from which depend all manner of objects in constant requisition, such as flint-and-steel, knife, needle-case, pipe, pouch and snuff-box, pen-case, seal, priming horn, etc. The gown is fastened in front by a clasp or buckle of silver or brass. Both cloth and leather are often ornamented with patterns in applique work of the same material but in another color. Almost every Tibetan wears round his neck an amulet, usually in a small metal box.

The costume of women is very similar to that of the men, but their manner of dressing the hair is more elaborate, the men usually contenting themselves with

a single pigtail often coiled round the head, while the women have a large number of plaits to which silver ornaments, plaques, rings, mounted beads, etc., are attached. Most ornaments are of silver, very commonly set with turquoise and coral; they consist principally of ear-rings, finger-rings, clasps and buckles."

From the Handbook to the Ethnographical Collections of the British Museum, 1910.

33-38. Garments worn by women, children's size; the gown, 33; the waist, 34, which is worn under the gown; the waistband, 35, which is wrapped several times around the waist, with the two ends hanging down the back; the boots, 36, the apron, 37, and the handkerchief, 38.*

39-40. Women's head dresses, made of silver, glass and coral beads, turquoise and old coins. These are worn with a disc on each side of the head, the connecting band running over the head, the other hanging down the back. The ends of the beads are tied up at the side to little plaits of hair, the hair being plaited in some forty or fifty braids. The size of the discs of silver and the quality of the beads indicate the wealth of the person. Generally Tibetans use glass and imitation coral beads. In No. 39 the beads are all coral, and the plates are of unusual size. This method of dressing the hair is customary in eastern Tibet only. Obtained from women of Shi Gno Lok.

41. Pair of ear rings, worn by women. These rings are held up by a string placed over the top of the ear and even then are so heavy that they draw the ear out to an extreme length, often actually pulling it out.*

42. A man's ear ring, rather small. The men wear one ear ring only, usually in the left ear.*
- 43-46. Four finger rings, set with false coral, true coral, and imitation turquoise, the stones most commonly used. Green and red are the colors especially prized by the Tibetans.*
- 47-48. Ornaments for men's hair. These, together with large finger rings, are placed on the hair and make a very picturesque head dress.*
49. Hat worn by the Tibetan headmen on festal occasions, and at official functions. Obtained from a headman in Batang.

Implements of Warfare and Justice.

50. Small yak hair rope used in tying the hands of criminals behind their backs when they are to be beheaded. Obtained from one of the executioners in Batang.
51. Gun of ordinary size commonly carried by Tibetans. These guns are made in the province of Derge, in the eastern part of Tibet, and are noted throughout the country. It is rare to find the stock inlaid with bone as is this one. The forks or crests of the gun are carried extended, and to these, when traveling, the Tibetans fasten pieces of cloth of various colors on which prayers are printed. These cloths flutter in the wind, and are supposed to ward off evil spirits and give the bearer good luck on the journey. Obtained from a half-breed interpreter, resident in Batang.

“The weapons of the Tibetans are related to those used in China; straight swords and ponderous match-

locks with bifurcating rests are the most conspicuous, but spears are also used. Remarkable armor of iron scales overlapping upwards and supported upon thongs was used by soldiers."

From the Handbook to the Ethnographical Collections of the British Museum, 1910.

52. Short sword. Worn in front, in the girdle.*
53. Short sword worn by the ordinary poor man. Short swords are worn universally amongst the Tibetans, whether well-to-do or not, and serve all sorts of purposes: fighting, digging holes in the ground at the camping place, felling small trees or cutting up meat.*
54. Long sword, worn suspended at the side.*
55. Sword.*
56. Double sword.*
57. Beheading knife. Obtained from Major "Chen" of Shang Chen.

Religion and Magic.

"The religion of Tibet is Buddhism, corrupted by magical beliefs, and the worship of demons. It was first introduced towards the middle of the seventh century A. D., but did not really flourish until about a hundred years later. The Tibetan written character, a modification of a North Indian alphabet of the seventh century, was introduced with Buddhism. Lá-ma is a Tibetan word meaning the Superior One, and is a title which should properly be given only to abbots and superiors."

From the Handbook to the Ethnographical Collections of the British Museum, 1910.

58. Silver symbol of authority of the Tibetan king who ruled under the Dalai Lama about one hundred and thirty years ago. During this period the Tibetans were attacked by the Nepalese. Lhasa was pillaged by both forces, and some of the Tibetans stole this emblem from the king's palace and carried it to China. A person would not dare to be found in possession of this symbol in Tibet proper, as it would be a capital offense. It was brought to western China and kept for several generations in one family, from whom it was secured in the fall of 1910. It probably contains documents or prayers, pieces of clothing, etc., to give the usual good luck. Obtained from the "Living Buddha" of Batang.**

59-62. Clothing worn by the "Living Buddha" when he dresses to represent Buddha himself. When he wears these garments he sits on a pedestal with his legs crossed under him and is worshipped by admiring devotees of Buddha. The skirt, 59, is wrapped once around the waist and then thrown over one shoulder, enclosing half of the body and leaving one arm and one shoulder bare; the vesture, 60, is worn around the neck, the point coming down in front; the hat, 61, is pulled well down on the head, the silk fringe hanging behind; over this is worn the crown-shaped head dress, 62, of which the paintings are mosaic, and represent Buddha; two silk fringes hang from the side of the crown down over the ears. Obtained from the "Living Buddha" of Batang.**

"The dress of the Lamas, originally based upon the costume worn by Indian Buddhists, has received many additions, partly due to the influence of a colder climate. Although yellow may occur, it is not, as in Southern Buddhism, the general color, and red is more usual. Two patched robes are worn, over an inner



The "Living Buddha" and his wife. Among his people the "Living Buddha" is considered to be the most exalted personage of eastern Tibet and is supposed to be a reincarnation of Buddha himself. He has defied precedent and married. From a photograph by Dr. A. L. Shelton.

vest, one of them being often a mere skirt covering only half the body; a mantle or cloak of a crescent shape may be thrown over the shoulders. The legs are protected by trousers, and the feet covered by boots of red

parti-colored felt with hide soles. From the girdle are suspended a pen case (number 3), purse, amulet box (number 97) and other small accessories; the rosary (number 88) of 108 beads is usually carried on the wrist like a bracelet, or worn around the neck. On the shaven head is a hat or cap of felt or flannel, though a straw hat may be worn in summer."

From the Handbook to the Ethnographical Collections of the British Museum, 1910.

63. Hat which the "Living Buddha" wears when he represents Tsong Kaba, the reformer of Buddhism. Obtained from the "Living Buddha" of Batang.**

64. Pair of cymbals used by the Tibetans in worship. One is held upward in each hand and they are struck together at stated intervals during the worship. Obtained from mendicant priests.

65. Small volume of prayers used by the Black Cap Lamas in the service for the dead. Obtained from mendicant lamas returning to "Jola" from Lhasa.

66. Drum made in shape of skull. The drum is used by twisting the handle or strap in the hand and rocking the drum from side to side so that the two knobs strike simultaneously on the drum. This drum is used during the reading of prayers. Obtained from a half-breed interpreter, resident in Batang.

67. Tsebong, or vessel used for blessing. The round or bowl part of this vessel stands in the brass saucer and the small fan-shaped idol sits in the top of the bowl. This is used by lamas during sickness and also when a person is going on a journey, or desires some



Silver symbol of authority of a Tibetan King who ruled under the Dalai Lama about 130 years ago. It probably contains prayers, documents and charms. See number 58.

special protection. While murmuring a prayer and going through various religious ceremonies, the priests arrange the parts of this receptacle in the approved order and then place it on top of the head of the person who is to be protected thus from evil. Obtained from the "Living Buddha" of Batang.**

68. Incense burner. Obtained from a half-breed interpreter, resident in Batang.

69-72. Prayer wheels. A set of three prayer wheels is placed on the table in the home and the prayers are said by simply twirling the little rod at the top with the thumb and finger. This is called a table prayer wheel. The large gold-plated wheel, 70, is used by a priest of high position. The small prayer wheels are found among the common people. Obtained from the natives and from the "Living Buddha" of Batang.**

73. Holy water receptacle made in the form of a skull, with the handle at the top in the shape of one end of a dorje, or thunderbolt. These receptacles are used during worship for holy water. At intervals in the service the lama dips his fingers in the water and flips it out into the air for the demons. Obtained from the "Living Buddha" of Batang.**

74. Very old holy water basin of bronze in the shape of a skull. Obtained from the "Living Buddha" of Batang.**

75. Holy water vase made before the influence of the Chinese brought in the pot with a spout. Obtained from the "Living Buddha" of Batang.**

76. Holy water vase showing the Chinese influence which introduced to the Tibetans the convenience of

a receptacle with a spout. Obtained from the "Living Buddha" of Batang.**

77-78. Holy water pitchers used by the lamas in the baptismal service. The rite of baptism is used in purifying a person, so that evil spirits may not abide in him, also in cases of sickness. Obtained from mendicant priests.

79-80. Holy water bottle and dipper. These are carried about by the lama, or priest, who uses the holy water contained in the bottle for purifying the sick. Obtained from mendicant priests.

81. Silver libation bowl in the form of a skull, used for holy water during religious ceremonies. Obtained from the "Living Buddha" of Batang.**

82-84. Butter lamps. The largest is the one most commonly used in religious ceremonies. Some of these butter lamps are large enough to hold fifty pounds of butter. They are kept burning constantly before the large idols in the temples. The two smaller lamps are of the kind generally used in the homes of the better class or more well-to-do people. The poorer people use lamps made of clay.*

85-86. Bell and dorje, or thunderbolt, used by the priests while reading prayers, to attract the attention of the gods. The bell is rung at regular intervals during the reading. Obtained from priests at the lamasery of Batang.

87. Drum made by fastening together the convex sides of the crowns of two human skulls and stretching skin over the two concave surfaces. The drum is used by twisting the handle or strap in the hand and

rocking the drum from side to side. The two knobs then strike simultaneously on the drum. These drums, as well as the bell and dorje, are used during the reading of prayers. Obtained from the "Living Buddha" of Batang.**

88. Tibetan rosary made of discs taken from a human skull. Rosaries made of human bone are supposed to be especially efficacious in warding off evil spirits from the persons who carry and use them. Obtained from the Tibetan "medicine" man in Batang.

89. Thigh bone trumpet, silver and brass mounted, made from human thigh bone and used in worship. A lama who wishes absolutely the best trumpet, takes for the purpose the thigh bone of his mother when she dies. Obtained from a mendicant priest.

90-91. Idol molds used by persons who wish to acquire merit. They mold hundreds of clay idols which are first baked in the sun and then placed under cover. Obtained from the people of Batang and from the Lamasery at Yaragong.

92. Idol belt placed about an idol which is especially honored. The settings are made of brass. Two snuff bottles have been ingeniously used as gems. The necks of the bottles have been cut off, and the bottles then inserted in the metal settings. Obtained from the Lamasery at Shang Chen.

93. Silver box in which the lama holds barley while he is reading prayers. Occasionally he throws a little of the barley out into the air for the spirits. Obtained from the "Living Buddha" of Batang.**

94. Chorten or reliquary supposed to have existed at

the time of Buddha. Enclosed in this are pieces of priests' clothing and other material supposed to be holy. Chortens are sometimes, as in this instance, made in the shape of the mausoleums in which, after death, the bones of the holy lamas are placed. Obtained from the "Living Buddha" of Batang.**



Drum used during religious ceremonies, made of the crowns of two human skulls. See number 87.

Thigh bone trumpet, silver and brass mounted, made from a human thigh bone, and used in worship. See number 89.

Prayer wheel, large, gold-plated, used by priest of high position. See number 70.

95. Bag containing pellets of paper on which prayers have been written. These are prescribed for all manner of diseases and are considered to be most effi-

cacious medicine. From the "Living Buddha" of Batang.**

96. Piece of brass on which are engraved the pictures of two rats. They are supposed to be vomiting charms which would be of special benefit to any one who might obtain them. Obtained from a priest in Yen Jin.

97-99. Charm boxes containing idols and pictures of the different gods, pieces of clothing of some holy lama, and other charms supposed to ward off evil spirits. These boxes are strung on a strap and slung over the shoulder, when a person is traveling, to ward off evil spirits as well as the bullets and knives of robbers. They are made of silver, German silver and brass, and one is inlaid with gold. Obtained from the natives and from mendicant priests.

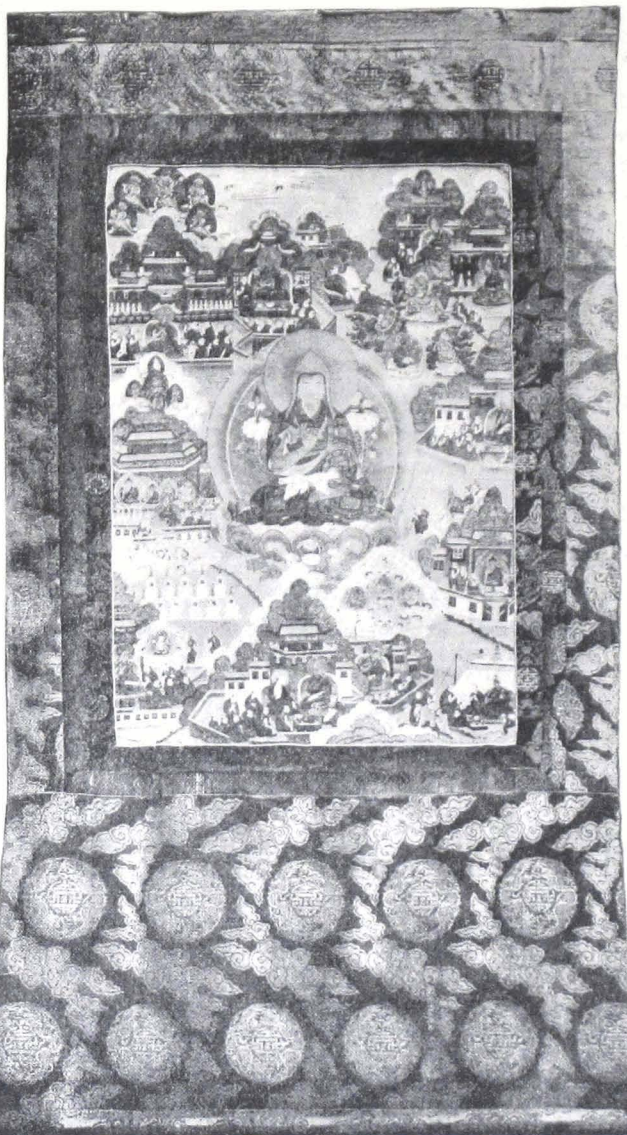
100. Bone tumor taken from the brain of a man and used in incantations by the lamas when warding off disease. Obtained from a mendicant priest.

101. Dog demon carved from stone.*

102. Image of a Tibetan demon who is supposed to have power over life and death. These images are commonly carried by a person who wishes to do injury to some one. The person carrying the image prays constantly to this demon to relieve him of his enemies and sends word to his enemy that he is doing this. In many cases serious illness is caused by suggestion.*

Paintings.

103. Large painting of Droma, the Goddess of Mercy. Remounted. Obtained from the "Living Buddha" of Batang.**



One of fourteen paintings depicting the life of the reformer of Buddhism, Tsong Kaba. Explanations of the scenes are written in Tibetan beneath all of the small pictures, of which the painting consists. See numbers 108 to 121.

104. Painting, Droma, the Goddess of Mercy. Obtained from the "Living Buddha" of Batang.**

105. Painting, a composite picture representing the Buddhist heaven with all the saints, in the midst of whom are sitting the lamas who have been especially meritorious in this life. The demons and evil spirits are shown below. Obtained from the "Living Buddha" of Batang.**

106. Painting representing noted incidents in the history of Buddhism, with a picture of the reformer of Buddhism, Tsong Kaba, in the center. Obtained from the "Living Buddha" of Batang.**

107. Painting representing some of the licentious gods of the Tibetans. Obtained from the Lamasery of Yaragong.

108-121. Fourteen paintings comprising a pictorial life of the reformer of Buddhism, Tsong Kaba, who lived about the time of Martin Luther. These paintings represent different scenes in the life of Tsong Kaba, beginning with his supposed immaculate conception, his childhood, young manhood, and continuing through adult life, and old age, to the time of his death, and the reception of his soul by the angels in heaven. In these fourteen paintings are included the pictures of all the Tibetan deities, the two hundred and two scenes representing the above mentioned incidents and many others, with an explanation of each written beneath it. These scrolls or paintings represent perhaps a year's work of some priest in the seclusion of a monastery. Wealthy priests use the paintings when called to the bedside of a sick person, and also at religious

ceremonies. The lama or priest seats himself on the floor before the paintings and reads holy books which are prescribed for given occasions. Obtained from the "Living Buddha" of Batang.**

122. Painting, the Wheel of Life. Obtained from the Lamasery of Yaragong.

123. Painting, many faced demon. Obtained from the Lamasery of Yaragong.

124. Painting, demon. Obtained from the Lamasery of Yaragong.

125. One of the most revered of all paintings, representing Buddha with a thousand of the saints, all painted in gold. Obtained from the Lamasery of Yaragong.

126. Painting, snake bodied demon. Obtained from the Lamasery of Yaragong.

127. Painting, female demon riding on a horse. Obtained from the Lamasery of Yaragong.

128. Painting, one of the saints of Buddha embracing his wife. Obtained from the Lamasery of Yaragong.

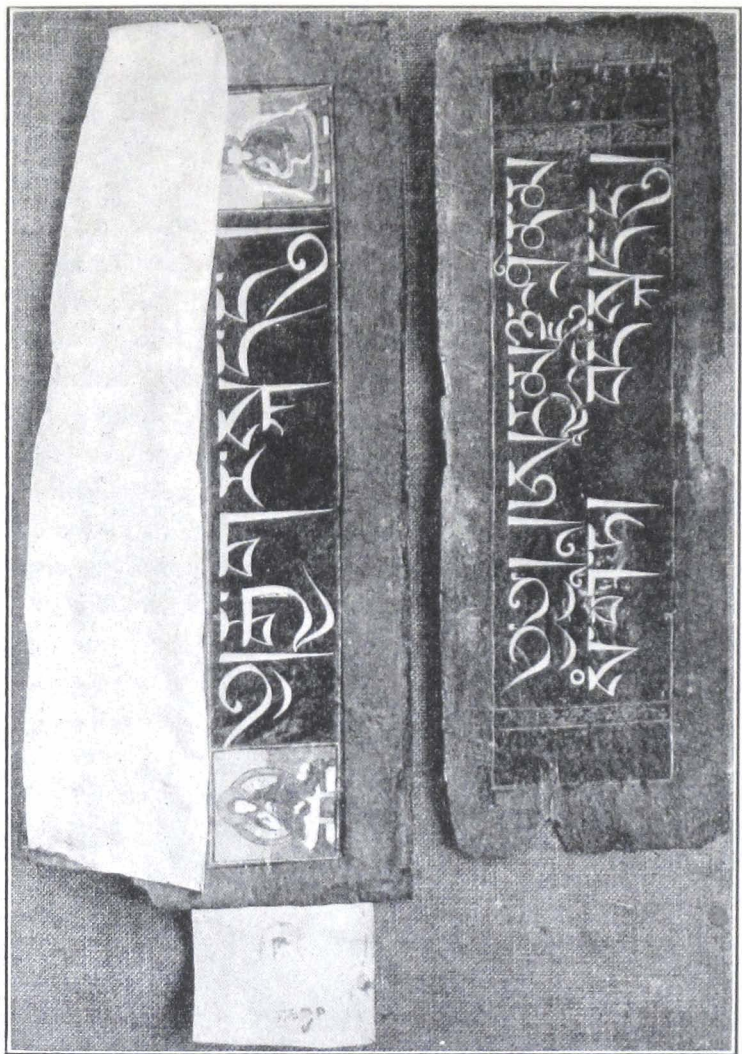
129. Painting, one hundred scenes in the history of Buddhism. Obtained from the Lamasery of Yaragong.

130. Painting representing all the Tibetan deities and demons. Obtained from the "Living Buddha" of Batang.**

131. Painting, female demon seated on an elephant. Obtained from the Lamasery of Yaragong.

Books.

132. Book; with the original wood binders and strap. This contains several brief works, among which are the prayers read for the dead, those which are read at a marriage, also some of the soothsayers' formulas. Obtained from a Tibetan to whom it had been pawned.
- 133-146. Tibetan scriptures in fourteen volumes; the writings of Buddha without comment. These are written on a rough paper which has been prepared by rubbing Chinese ink over the surface until it has become black and taken on a polish. The lines are written alternately in gold and silver. For this the writer takes lumps of gold and silver, rubs them on stone until they are finely macerated, and mixes them with some liquid into an ink. These volumes, which are about 400 years old and were probably written in Lhasa, represent the work of one man for perhaps two years or more. Such books are in the possession of the more wealthy people or of lamaseries only. Little writing is done now in gold and silver. The scriptures are generally printed in red ink on unglazed paper, from blocks on which the characters are cut. Obtained from the widow of a former treasurer of the king in Tachienlu.
- 147-148. Two volumes comprising selections from the writings of Buddha; also some of the services which are read during different religious ceremonies. Obtained from a pawnbroker in Tachienlu.
149. Volume containing ancient legends written in silver. Obtained from Dr. Shelton's Tibetan teacher.
150. Second volume of a two volume set. This volume contains legends of prehistoric times; of con-



Tibetan book, open, showing page with illuminations and silk curtain for protection. One of fourteen volumes of Tibetan scriptures, the writings of Buddha without comment. See number 133.

ditions which were supposed to have obtained before the sun, moon and stars were created, when man gave forth his own light.*

Photographs in the Tibet Collection.

The interest and value of the collection of objects from Tibet are greatly increased by the two hundred photographic prints which Dr. Shelton has allowed the Museum to make from his films. These photographs show the people, their homes, their customs, their industries, and give many facts in regard to the geography and geology of the country.

The titles which Dr. Shelton has given to the pictures indicate to a slight degree the diversity of interest and wealth of information in these photographs of scenes in Tibet. Seventy-five of the photographs have been enlarged to 8x12 inches, framed and hung near the objects on exhibition.

List of Titles of the Photographs.

Native Life.

Holiday scene

Scene at festival

At a fair, held in a chief's door yard

Camp at a festival

Camp

Camp inside an inn yard

Camp beneath trees

Scene in an inn yard

Butcher shop

Nomad tents
Tree full of grass, out of reach of cattle
Beggar by his cave
Women with pack donkeys
First ceremony of Christian baptism in Batang
Women washing clothes
Women at festival

Men

Criminals undergoing punishment
Dr. Shelton paying workmen
Lumberman and son
Native with dogs
Tibetans from Derge
Teacher
In holiday attire
Tibetan men
Chinese dressed as Tibetan headmen
Man and boy resting by a wall
Tibetan and half breed opium patients
On a pilgrimage to Lhasa
Patient whose head had been crushed
Teacher
Servant
Interpreter
In his Sunday best
Tibetans from the country districts
Beggar giving polite form of salutation while asking
 alms
Tibetan man and the Shelton children

Women

Woman, showing method of dressing hair
 Tibetan bride and Chinese bridegroom
 Tibetan girl, wife of a Chinaman
 Woman with sack strapped to back
 Charcoal women
 Mother and child
 Woman from Lhasa
 Water carrier
 Tibetan girls, wives of Chinese officials
 Woman nursing pup

Children

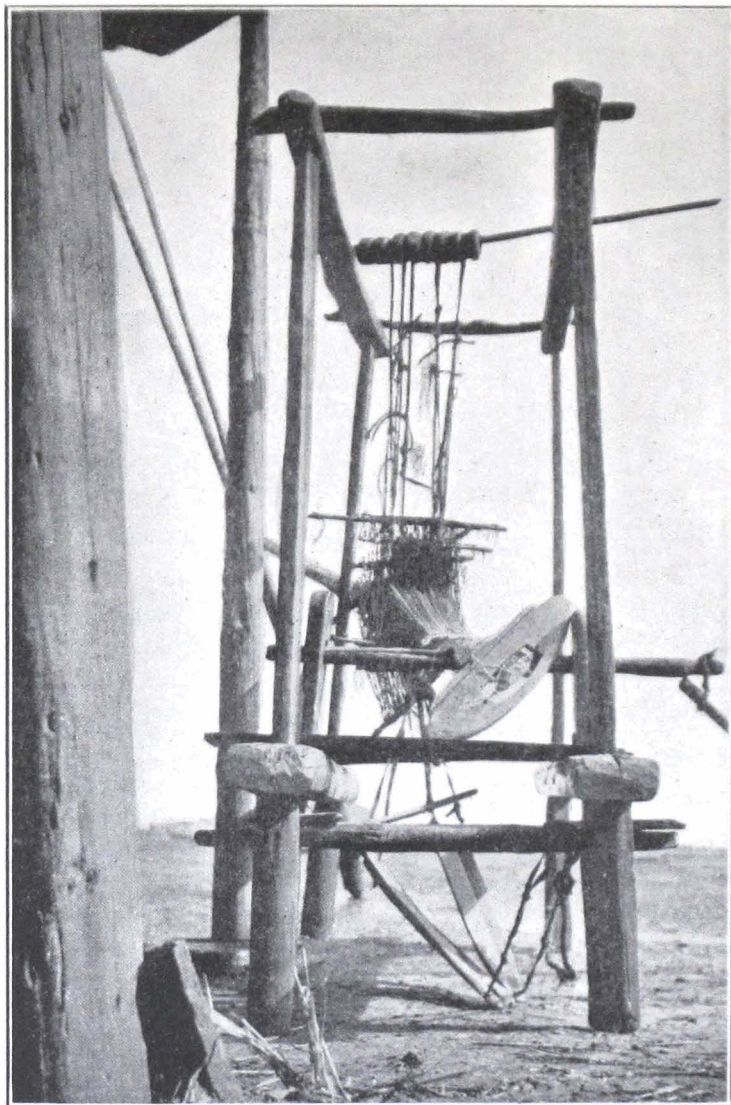
Child, supposed to be the reincarnation of a high priest
 Children watching the camera
 Children
 School girls
 Dog sucking little boy's tongue
 Children of a Chinese school

Mixed Groups

Sewing up a hare-lip.
 Teacher and daughter
 Watching the photographer
 Sunday school
 Tibetans from Lhasa
 Tibetan types
 Tibetan family

Priests and "Living Buddha"

Dr. Shelton and ten Black lamas
 Dr. Shelton and the "Living Buddha"



Tibetan loom. One of a series of photographs illustrating the life and customs of these little known people. See list of photographs.

"Living Buddha" and wife
 Priests and robber chiefs
 Taking dinner with the "Living Buddha"
 Young priest and Dr. Shelton's daughter
 Priests
 High priest

Religion

Cave in side of mountain where priest is entombed for
 life
 Piles of stone carved with the Buddhist prayer "Om
 mani padme hum," "O jewel in the Lotus"
 Buddhist inscription "Om mani padme hum"
 Part of the great Litang lamasery, home of 3,700
 priests. See also under Buildings
 Large prayer wheel and young lama
 "Living Buddha." See also under People.
 Prayer wheel house
 Prayer wheel house with wheels turned by water
 Prayer flags
 Strings of prayer flags hanging from trees
 Large image of Buddha
 Large idols in lamasery
 A pilgrim on his way to Lhasa measuring his length on
 the ground as he goes
 Library in lamasery
 Frieze in lamasery
 Paintings in monastery
 Chorten, or relic tomb
 Tomb of farthest inland missionary

Industries

Loom. See cut.

Bridge in process of construction

Great tea caldron of metal

Making salt on housetops

Women threshing

Copper tea pots made in Derge

Tannery

Flock of sheep

Yak

Tea ready to be loaded on yaks for transportation to
Lhasa

Tea at warehouse

Irrigation flume

Bridges

Bridge on plain of Litang

Stone bridge in mountains

Chain bridge

Suspension bridge, West China

Crossing river on rope bridge

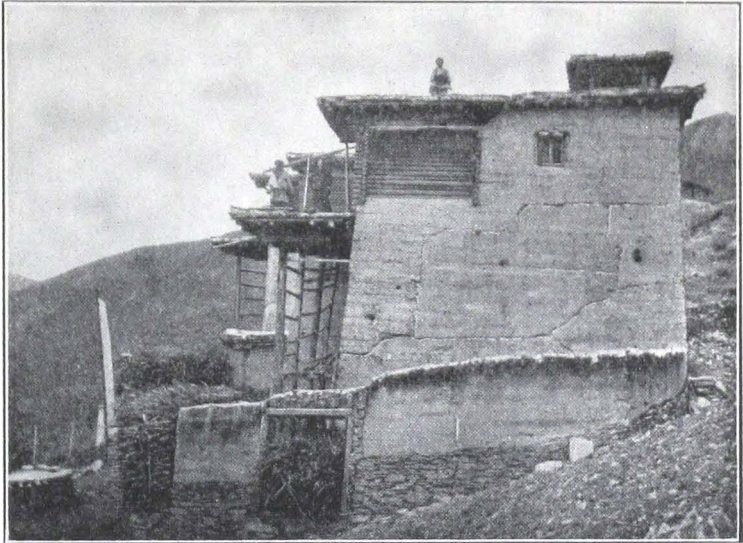
Under view of suspension bridge, 350 feet long

Buildings

“The Tibetan house is flat-roofed, and usually built of stone in two or three stories; the ground floor commonly serves as a cattle-shed, the roof as a threshing-floor. Windows are small, but most houses have a verandah consisting of a room from which the front wall has been removed. Large houses are built round an inner court, the floor of which is sometimes on the first story, the ground area being entirely covered over.

Rooms are heated by central furnaces or braziers in which dried dung is burned; there are no chimneys. Furniture is of simple description."

From the Handbook to the Ethnographical Collections of the British Museum, 1910.



Tibetan house. From a photograph taken by Dr. A. L. Shelton.

Sod house above timber line

Village showing groups of houses

Tibetan inn

House showing galleries, prayer flags and bales of tea

House of a local chief

Dr. Shelton's dispensary in Batang

House

Houses at Tsa Shu

Home in the country

Small lamasery

Litang lamasery. See also under Religion

Ruined lamasery, Batang

Small monastery

Small lamasery

Batang

City of Litang. 13,200 ft. above sea level

War tower

Transportation and Travel

Caravan of yak by roadside, travelers in the distance

Caravan halted for the night

Yak caravan halting to graze

Caravan on the road

Caravan camp

Coracle or skin boat

Bamboo raft, West China

Scene on upper Yangtze river, showing Dr. Shelton's
houseboat with servants

Yak ready for loading

Pack saddle loaded with boxes containing money for
the payment of Chinese soldiers in Tibet

Changing pack animals on the road

Tibetan woman with pack donkey

Coolies carrying tea

Travelers crossing top of mountain pass, 17,000 ft.
above sea level

Dr. Shelton and his traveling equipment

Escort accompanying Dr. Shelton on his way to see
some patients on whom a house had fallen

Chinese cart designed for Tibet, a failure

Scenery

Grazing herds of sheep and yak

Valley

Mountain scene

Village on mountain side

Lake 16,000 ft. above sea level

Top of pass

Mrs. Shelton and children crossing a pass. Snow
mountains in distance.

Camp at foot of mountain

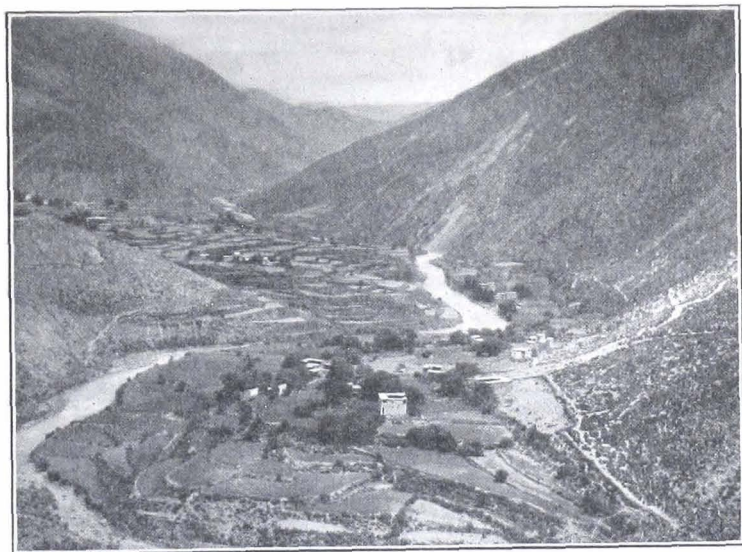
Plain, showing nomad tent

Yak grazing by roadside

Bridge over mountain torrent

Top of pass showing provincial boundary

Gorge through which a road passes



A typical valley in eastern Tibet. From a photograph taken by Dr. A. L. Shelton.

The Country of Tibet.

“This country is situated on the high plateau north of the Himalayas; it has a mean altitude of 16,500 feet, and the northern part is almost treeless, with very scanty vegetation. The people are in the main Southern Mongolians, with a considerable admixture of Indo-European blood, especially in the west, where the country is accessible from Kashmir. The greater part of the population is settled in the south of the country, in the valleys of the Sampo and Upper Indus; the principal cities, Lhasa and Gyangste, are in this area. The remaining population is chiefly in the lacustrine region between the Sampo and the Kwenlun mountain system to the north, and about the upper waters of the rivers flowing into Burma, Cambodia and Yunnan. The northern zone of Tibet is occupied by nomads dwelling in tents of black felt; in the south the people live in permanent houses of stone or brick. The total population of Tibet probably falls short of four millions. The most powerful foreign influence has always been that of China; the influence of India, in spite of the fact that the national religion came from that country, has never been extensive.”

From the Handbook to the Ethnographical Collections of the British Museum, 1910.

A Brief List of Books about Tibet.

These books are in the Newark Free Public Library: Bishop, Mrs. Isabella Bird. Among the Tibetans. 159p. illus. 1894. A brief, entertaining account of a

few months travel to Ladak, Kashmir, to the west of Chinese Tibet.

Bonvalot, Gabriel. *Across Thibet...* tr. by C. B. Pitman. 417p. illus. 1892. A translation of Bonvalot's *De Paris au Tonkin a traverse le Tibet inconnu*. The author, in company with Prince Henry of Orleans and Father Dedeken, a Belgian missionary, traversed Tibet from the Russian frontier to the Gulf of Tonkin, passing through Batang. A vivacious account.

Bower, Capt. Hamilton. *Across Tibet*. 309p. illus. 1894. Capt. Bower crossed Tibet from east to west through 800 miles of unexplored country.

Candler, Edmund. *Unveiling of Lhasa*. 304p. illus. map. 1905. The author accompanied the British expedition of 1904. A good account of the struggle and settlement.

Deasy, Capt. H. H. P. *In Tibet and Chinese Turkistan*. 420p. illus. map. 1901. Valuable account of a surveying expedition in western Tibet.

Hedin, Sven. *Central Asia and Tibet; towards the Holy City of Lhasa*. 2V. 1903. "This work bears the impress throughout of strict scientific adherence to fact and is told with fascinating grace and charm," *Geog. Journal*.

Hedin, Sven. *Trans-Himalaya; discoveries and adventures in Tibet*. 2V. 1909. "A report of great scientific importance. Its original maps revolutionize the Asiatic interior and it gives political, social and economical data of particular interest," *Sonnenschein*.

Holdrich, Sir T. H. *Tibet the mysterious*. 356p. illus. map. 1906. A well written survey of the results of

European exploration, with a brief historical sketch of Tibet and a bibliography, p. 337-341.

Huc, E. R. abbé. Recollections of a journey through Tartary, Thibet and China during the years 1844, 1845 and 1846. 2V. 1852. Huc and Gabet, Lazarist missionaries, were the last Europeans to enter Lhasa for a period of over 50 years.

Kawaguchi, Ekai. Three years in Tibet. 719p. illus. map. 1909. Fascinating narrative of a Japanese student who went to Lhasa to study Tibetan Buddhism and who tells the story from a distinctly Asiatic point of view.

Markham, Sir C. R. ed. Narratives of the mission of George Bogle to Tibet and of the journey of Thomas Manning to Lhasa. 354p. illus. maps. 1876. George Bogle was sent by Warren Hastings in 1774, to establish friendly trade relations between India and Tibet. Bogle is even to-day, the "best English authority on the inner social life of the people." Thomas Manning was the friend of Charles Lamb. He entered Lhasa in 1811, and lived there for some time.

Pratt, A. E. To the snows of Tibet through China. 268p. illus. map. 1892. This traveller followed Dr. Shelton's route as far as Tachienlu. He takes particular note of the fauna and flora of the country.

Prjevalsky, Gen. N. M. Mongolia, the Tangut country and the solitudes of Northern Tibet. 2V. 1876. Prjevalsky and Rockhill have probably added more than any other Europeans to our knowledge of eastern Tibet. Rijnhart, Susie Carson. With the Tibetans in tent and temple; narrative of four years' residence on the Tibe-

tan border and of a journey into the far interior. 1901. "An altogether exceptional book in mission literature. She has seen and suffered much and tells of it simply and effectively." Nation.

Rockhill, W. W. Land of the lamas; notes of a journey through Chinese Mongolia and Tibet. 399p. illus. map. 1891. The scholarly and thoroughly interesting narrative of a man widely known as an authority on Tibet and the Tibetans. His narrative deals largely with the section in which the Museum collection was gathered.

Waddell, L. A. Lhasa and its mysteries, with a record of the expedition of 1903-1904. 330p. illus. maps. 1905. A sympathetic portrayal, containing a brief survey of earlier explorations and missions. Probably the best general account of the expedition of 1903-04.

Wellby, Capt. M. S. Through unknown Tibet. 440p. illus. 1898. Exploration in northern Tibet.

Younghusband, Sir Francis. India and Tibet; a history of the relations which have subsisted between the two countries from the time of Warren Hastings to 1910; with a particular account of the mission to Lhasa of 1904. 455p. illus. map. 1910.

