

PROCEEDINGS of the 3rd meeting of the Tibet Conference held at Delhi on
the 12th January 1914.

Present :—Sir Henry McMahon, G.C.V.O., K.C.I.E., C.S.I., British
Plenipotentiary and staff.

Monsieur Ivan Chen, Chinese Plenipotentiary and staff.

Kusho Lonchen Shatra, Tibetan Plenipotentiary and staff.

The Plenipotentiaries took their seats at 11 A.M.

Sir Henry McMahon said that the meeting had been called in order that
the Chinese and Tibetan Plenipotentiaries might have an opportunity of laying
on the table statements* of the evidence
in regard to the respective frontiers
claimed by them.

* *Vide* enclosures Nos. 1 and 2.

The Lonchen Shatra said that he regretted he had not been able to com-
plete the translation of all the appendices to his statement as he had only one
translator, who was in bad health, but the translation of the remaining appen-
dices was being pushed on as fast as possible.

Monsieur Ivan Chen said that since the last meeting of the Conference at
Simla, there had been several informal meetings at the last of which it had
been arranged that he and his Tibetan Colleague should submit the cases deal-
ing with their respective territorial claims for Sir Henry McMahon's considera-
tion and decision, after the communication of which they would refer to their
respective Governments. He accordingly laid his case on the table for consi-
deration.

The Chinese and Tibetan Plenipotentiaries then exchanged copies of their
cases.

Sir Henry McMahon said that he would now proceed to consider the cases
and communicate his conclusions to his colleagues as quickly as possible.

The Lonchen Shatra raised the question of the custody of the original
Tibetan documents of which translations formed enclosures of the Tibetan case.
The originals of these documents were produced and shown to the Conference.
Sir Henry McMahon and Monsieur Ivan Chen agreed that in view of the great
bulk of these documents they should remain in the custody of the Tibetan
Plenipotentiary from whom they could be obtained for reference when
required.

The Conference rose at 11-25 A.M.

T. G. B. WAUGH,
Acting Secretary to the Conference.

A. H. McMAHON,
British Plenipotentiary.

Enclosure No. 1.

Chinese Statement on limits of Tibet.

At the informal meetings on the question of the limits of Tibet on the 5th,
the 11th, the 12th, and the 15th of December last, the Chinese Plenipotentiary
stated the claims of the Government of the Republic of China to Giamda and
all the places east of it, and also gave reasons with which the Chinese Govern-
ment put forward such claims.

At the last informal meeting on the 19th of the same month, the Chinese
Plenipotentiary, being of the opinion that almost no progress had been made, sug-
gested that he and the Tibetan Plenipotentiary should each submit a statement

to the full Conference for the consideration of the British Plenipotentiary, who would in due course of time inform them of the result of his consideration, when they will be given time to consider it and telegraph to their respective Home Authorities on the matter. This mode of procedure was then agreed to unanimously.

Under these circumstances the Chinese Plenipotentiary begs to submit the following statement :—

I. What are the claims of the Chinese Government in regard to the question of the limits of Tibet ?

The Chinese Government claim to have Giamda () and all the places east of it, *viz.*, Jyade () Dam, (), Zayul () Chiamdo (), Enta (), Markham (), Puyul (), Pemakoi-chen (), Darge (), Lhojong (), Shobando (), and Tenk'e ().

II. What rights are the claims of the Chinese Government based upon ?

The Chinese Government derive their rights from the historic connections of all those places with China and from what is called in International Law "effective occupation", evidences of which are given below.

Giamda, Lhojong and Shobando.

Giamda has returned to its allegiance towards China, since 1909, together with Rivoudze, Lhojong and Shobando. During that year, a punitive expedition was sent from Szechuan to Tibet under the command of His late Excellency Chao Erh Feng for the murder of the Chinese Amban Fung Chuan, and as soon as the Chinese army arrived, the native chiefs of all these places tendered their submission to His Excellency Chao, and in 1910 it was settled between him and the Tibetan Authorities that Giamda should be the boundary line between China and Tibet.

This settlement was reported to the Manchu Emperor Hsuan Tung and sanctioned by Imperial Rescript. On the 25th of May 1913, the President of the Republic of China issued a Mandate ordaining that the territorial limit of Szechuan shall be the same as it has existed in the last days of the Manchu dynasty but no Chinese garrison shall cross to the west of Giamda.

Jyade, Dam.

Jyade lies in the valley of the Kara Ussou and is called the thirty-nine "tutze" of Nak Tchou. It is under the control of the Chinese Deputy Amban of Lhasa, called Yeeching Chang-King. () Dam is in the same position. A tax, called Kung Ma Nin () or horse tax, is levied and collected every year by the Yeeching Chang-King, and its total amount is only about 391\$ odd. Under the Yeeching Chang-King, there are Chinese officials, such as Kushanta (), Tsuling (), Yilling () and Yaokeyao () and five hundred soldiers in time of peace. The latter are all recruited locally.

When Colonel Younghusband stopped at Kampajong with his expedition in 1903-04, the Chinese Amban at Lhasa wished to meet him on the frontier, but he was prevented from carrying out his wishes by the Tibetans refusing to supply him with necessary transport. And when he turned to the authorities of Jyade and Dam for transport, they were quite ready to supply it because they were at liberty to do so.

When Tibetans are travelling about, they have to pay a certain toll, in crossing a river, but the people of Jyade and Dam are exempted from paying such a toll and others, if they can produce certificates from the Yeeching Chang-King certifying that the holders of the certificates are natives of Jyade or Dam.

This shows Jyade and Dam have nothing to do with Tibet at all and are absolutely beyond the jurisdiction of Tibet.

In "Mysterious Tibet" by Sir Thomas Holdich, a well-known authority on Tibet, pages 184-85, he says that "Rockhill's Tibetan escort had returned to

Lhasa as he was now under direct Chinese jurisdiction in the province of Jyade. This Chinese province extends from east to west over two hundred miles and more of country, with a probable breadth of sixty or seventy miles, touching, to the north, the Dangla and its branches and, to the south, bordering on Lhasa governed provinces! Its people have in the oldest times preferred the Binbo religion (a form of devil worship or Lhamanism which has at one time or another prevailed over most parts of Asia) a creed not tolerated in the kingdom of Lhasa which tried for a long time to crush it out of these regions."

Furthermore all Tibetans can only receive their official appointments from the Chinese Amban on the recommendation of the Tibetan Kab-lon, but the official appointments in Jyade and Dam are made by the Amban on the recommendation of the Yeeching Chang-king.

It is also well known that Tibetans are not at liberty to settle anywhere they like in Jyade and Dam, and that the people of Jyade and Dam call themselves by the name of Gyashokpa, or, in other words, that they claim that they are of Chinese race and do not belong to the Tangut stock.

By what is stated in the above it is incontestably established that Jyade and Dam have been long administered by China as a Chinese province and Tibet has not the least claim to them.

Zayul.

Zayul is divided into two parts, the upper and the lower, both of which are outside the pale of the Tibetan control and are inhabited by independent and barbarous tribes called Miris, Abors, and Mishmis.

On the approach of the Chinese army at the place in 1911, the Chiefs of Zayul tendered their submission to His late Excellency Chao Erh Feng, and he then took effective occupation of it, as evidence of which he caused seals of office to be issued to the Chiefs and placed it under the administration of Szechuan. It is now called Cha-yü Hien.

Chiamdo, Gartok-Markham, Draya.

In Tibet there are four principalities which are directly under the Chinese control. These are Draya and Chiamdo on the east. Tashilumpo and Sakya Kongma to the south-east of Tashilumpo.

The Commander-in-Chief of Yunnan was formerly stationed in Chiamdo, and it was in the beginning of the reign of Yung Cheng that the administration of this place was transferred to the authorities of Szechuan.

There are Chinese civil and military officials in charge of the local revenue and the Chinese garrison. It is the same case with En-ta.

Poyul, Pemakoi-chen.

Poyul has never belonged to Tibet. It is a country inhabited by lawless herdsmen, and in the southern part of it there is a large number of Chinese settling there, with the result that there is now a thriving trade in blankets, baskets, silver and iron works, red pepper, and remarkably fine flour. Poyul is practically independent and Tibet has never been able to exercise any influence over the place. It surrendered its submission to China in 1909, and in the winter of that year Chinese officials were appointed to govern the place by His late Excellency Chao Erh Feng who was at that time stationed in Chiamdo.

Dargé.

This place is situated in the north-east of Chiamdo. It is under a "tutzi" whose head-quarters are in Kenching which has been instituted as a Chinese district and is now called Teh Hwa Chow.

III. With regard to the Tibetan claims in regard to the question of the limits of Tibet, the Chinese Plenipotentiary further begs to submit the following statement as a reply to them.

Batang, Litang, Nyarong, etc.

These places are all east of the range of Ning Tsin Shan and have been under Chinese administration since the early period of the reign of Yung Cheng. About one hundred miles west from Batang there is a boundary pillar bearing Chinese inscriptions which state that east of this range it is Chinese territory while west of it it is Tibetan. This was however the demarcation of the boundaries between China and Tibet for that time only, for after the death of Emperor Young Cheng, the Emperor Kien Lung, successor of Yung Cheng, formally annexed Tibet in 1720 and since then Tibet has been under Chinese sovereignty and the whole of Tibet cannot be otherwise considered than Chinese territory.

In order to show the effective occupation of these places, a Bill, passed in 1912 by the House of Senators of the National Assembly in Peking to constitute them as the eighth division of the Parliamentary election districts of Szechuan, is herewith appended.

Kokonor or Ching-hai.

The Kokonor regions were taken by Chinese, in the time of Yung Cheng (in about 1700) from Lopotsangdantsin, the great grandson of Gushi Khan, on account of his intrigues with the Sungarians for compassing a conquest of Tibet. The Chinese victorious army was under the command of Nien Ken Yao and Yo Tsung Ki, two well-known generals in the military history of China, and the conquest of Kokonor or Ching-hai is fully recorded in Chinese official records such as Pin-Ding-Ching hai-Fong-Liao, Shen-Wu-Si-Ching-ki ().

Since this conquest the Kokonor regions have been under Chinese administration, at the head of which is the Chinese Amban whose head-quarters are at Siningfu. In the time of Yung Cheng an Imperial Edict was issued ordaining that "not more than two hundred lama monasteries shall be built in Kokonor, and that each monastery shall contain no more than two hundred lamas".

The Kokonor regions are divided into twenty-nine banners under the leadership of Khoshoit, () Choros, () Khoit, () Turgut, () Khalkha, () and Tsahannomen, (). Under Khoshoit there are twenty-one banners; under Choros and Khoit, one banner each; under Turgut, four banners; under Khalkha, one banner; and under Tsahannomen, one banner.

The leader of each banner is either a prince of the second class or a duke, and they are all under the control of the Chinese Amban at Siningfu who in addition to these banners has the following tribes under his administration:—

- (1) The Gyakp () tribe and the Kongpo () tribe in the region between U and Khamo ().
- (2) The Gyaldo () tribe in the region between Chien Tsang () and Hou Tsang ().
- (3) The Djak () tribe in the south-west of Tsang.
- (4) The Koshot () tribe in the region between Hou Tsang and Lhari. ().
- (5) The Gyppo tribe, () the Gyldin tribe, () in the north of Lhari.

More details about Chinghai or Kokonor can be given on referring to the Chinese official records called Ta-Ching-Hui-Tsin and Ta-Ching-Yi-Tung-Tze ().

IVAN CHEN.

January 12th, 1914.

Translation of a Bill passed in 1912 by the House of Senators of the National Assembly in Peking, referred to in the Statement to which it is hereunto appended.

New name.	Old name.
Kang Ding Fu.	Tachienlu
Tai Ning Hien.	Tai Ning.
Lu Ding Hien.	Lu Ding Chiao.
Ding Hsiang Hien.	Hsiang Cheng.
LiHwa Fu.	Litang.
Tao Cheng Hien.	Tao Chu village.
Ya Kiang Feng Hien.	
Kong Ling Feng Hien.	Kong Ga Ling.
Ngan Ling Ting.	Ngan Liang Chu.
Ba Ngan Fu.	Batang.
Tao Fu Hien.	Tao wu.
Yi Tung Hien.	
Hwa Chur Hien.	Nyarong.
Ning Tsin Hien.	Kiang Kia.
Hwa Ling Hien.	Hwa Ling Leng.
Cha Yu Hien.	Zayul.
Teh Yung Hien.	
Enta Ting.	Enta.
Cha Ya Fu.	Draya.
Wu Cheng Hien.	
Teng K'e Fu.	Teng K'e.
Hien Tsing Hien.	Hien Tsing.
Lu Ho Hien.	Chang Ko.
Chang Tu Hien.	Chiamdo.
Shih Chu Hien.	Shih Hsü.
Kong Hien.	Kong Chiao.
Pai Yu Hien.	
Ko Me Hien.	Thong Nyao.
Tung Poo Hien.	Kia Kung.
Kan Tze Chow.	Kanze.
Teh Hwa Chow.	Darge.

All the abovementioned Fu and Hien have been constituted as the eighth division of the Parliamentary election districts of Szechuan.

IVAN CHEN.

Enclosure No. 2.

Tibetan statement on limits of Tibet.

Although several informal Conferences were held in the presence of the two Sahebs (Messrs. Bell and Rose) between the two Plenipotentiaries to come to some clear and definite understanding about the boundary between Tibet and China, yet we did not come to anything definite; at last it was decided at the last informal Conference held on the 19th December 1913, that both the Tibetan and the Chinese Plenipotentiaries should get up their claims, supported by original documents, or authentic copies thereof, books, and records, whatever may be available which would serve as evidence to prove their case, and then lay it before the British Plenipotentiary at a formal Conference, who will then consider on a whole what ought to be the boundaries of Tibet with China and give us his decision.

Though a great deal can be written justifying the claims of the boundary as shown by us, yet as it is feared that it may prove too tedious to the readers only an abstract of the case is given below.

The line marked in the map presented by the Chinese along with their counter-proposals of the present negotiations show the under-noted Tibetan territory included within their claims:—(1) The Jongs in Kongbu beyond Giamda, (2) Nagchujong, (3) Lharilajong, (4) Gyaltönjong, (5) Sokjong, (6) Tar-jong (Pembajong), (7) Shobadojong, (8) Lhojong, Riwoche, Chamdo under Lhojong, (9) Po-chöjong, and within its jurisdiction Kanam Deba including Pemakoi, (10) Sangachö-jong including Zayul and Menkong which is under it, (11) Tsawadzogangjong including Pashöd, (12) Markham Gartokjong, including Dragyab (Traya) and Gojo, (13) Tsopa-sogu or the 39 tribes, (14) Nangchen, (15) Lhuthog, (16) Ling-tsang, (17) The Dri-chu Valley, (18) Damchökor, (19) Batang, (20) Litang, (21) Derge, (22) the Horser tribes, (23) Gakhog Dimchi Nyer-nga (25 tribes of Dimchis), (24) Kham Tong-kor, (25) Niarong, (26) Tsai-dam, (27) Tso-ngön-po (Kokonor) including Banakhasum, (28) Golok tribes, (29) Amdo, (30) Tong-kor, (31) Gya-rong (18 tribes), (32) Chagla, (33) Dartsedo (Tachienlu), (34) Milli, (35) Jün (Atuntsi), (36) Gyaltang.

The above places, inhabited by Tibetans, have been under and part of Tibet ever since the time of the righteous King Srong-tsan-gampo, some 1,300 years ago till now, besides this in the time of King Nga-dag Tri-ral, 1,020 years ago, China and Tibet had a misunderstanding; war broke out and several Chinese provinces and cities were overrun by Tibetans. At last some Chinese Buddhist priests (Hoshangs) from one side, and some Lamas from Tibet mediated and concluded a peace. They fixed upon the stone pillar at Merugang (North of Sining), the bend of the Ma-chu (Hoangho) river and Chortenkarmo (near Ya-chao in Szechuan) as boundaries. These facts and events are clearly mentioned in the history and records (extracts submitted marked as Nos. 8 and 9). A long stone pillar, like the one at Meru, had been set up both at Lhasa and at the Chinese Capital (about 1,020 years ago). The Treaty thus concluded had been inscribed in Tibetan and Chinese characters side by side on the stone pillar in Lhasa—a print of the inscription on the Lhasa pillar is submitted marked as Nos. 1 to 7 with the translations thereof and a manuscript copy of both the Tibetan and Chinese inscription. An account of the event of the setting up of this stone pillar is given in the 5th Dalai Lama's History of Tibet compiled and published in block print, making it an authentic basis of Tibetan History for future references (extract appended marked as No. 8).

In the index portion of Desrid Sangay Gyamtso's book called Serdong Dzamling Gyen-chig, the only ornament of the Jambu Dwipa, also in block print, published some 200 years ago and widely known all over Tibet, Mongolia and other places as one of the most reliable works, the above has been clearly mentioned (extract appended marked as No. 9).

All the inhabitants of the places mentioned in our statement and claims submitted at first some time ago, are all Tibetans by race, manners, customs, language and Buddhists by religion.

The inscription on the stone pillar of Lhasa says, "downward from the place where Chinese are met will be China and upward from the place where Tibetans are met will be Tibet." And accordingly these places formed part of Tibet during the reigns of the several successive righteous kings of the old dynasty, and after that during that of the Incarnate Chenrezee Drogön Phagpa and nineteen generations of the Sakya Hierarch's line, and after them Desrid Phagdrü and ten successive rulers of his line, three generations of Rimpung Chögyal and three generations of Tsangpa Gyalpo.

During the time of the 5th Dalai Lama, the Biri Chief of Do-med and Tsangpa Gyalpo conspired against the life of the Dalai Lama, the power and influence of the yellow hat sect and the peace and integrity of the State. The 5th Dalai Lama had then as disciple the Tsongön (Kokonor) Gowo-shri-Tenzin Chö-gyal (who subsequently became Sridzin or regent of Tibet) who subdued Biri Gyalpo and Tsangpa Gyalpo by force of his arms, combined with Tibetan troops. Then he offered the whole to the 5th Dalai Lama, this was about 270 years ago. Lhakhungpa and Bagdro were deputed as Settlement officers in the East to Dartsedo (Tatsienlu), Chagla, Gyarong, Batang, Litang, Jün, Gyaltang, Meli and the places along the course of the Dri-chu (Kinsha or Yangtsikiang), Dam Gakhog, Demchi Nyer-nga, Golok, Lingtsang, Lhutog,

Nangchen and all other places in the Domes to register the numbers of monasteries, houses or families, both religious and secular according to door-steps and fireplaces, amount of income and expenditure, etc. They prepared in all 56 different registers. This was 229 years ago. This is clearly mentioned in the 5th Dalai Lama's History. Some of these registers have been left at the places as permanent official records. Some of the original registers and documents bearing authentic seals are appended herewith for inspection (*vide* list of enclosures). Some of the Gobas or headmen of the estates had been appointed hereditary. Batang, Litang, Tatsienlu and other places had ecclesiastical and secular officers for each place appointed and sent down continually from Lhasa at first but these appointments were made hereditary later, and are unquestionably Tibetan territory. It was the established custom with the Dalai Lamas, and the other great and holy Lamas, to defray the expenses for the maintenance of the Sangha or religious institutions (a list of which is submitted, marked as No. 44*) which is the foundation of the Buddhistic Faith in Tibet, from the revenue accruing to the Tibet Government and only appropriating the surplus after defraying all the necessary expenses of the Sangha. But owing to the gradual increase in the number of monasteries, and to prevent any of the usual periodical offerings falling short, some portion of the lands were gradually allotted as monastery estates to the monasteries themselves, and seeing that the people were put to great difficulties on account of the transfer and changes of the Jongpöns of these places, who used to be sent from Lhasa when their service terms were up, the then Trungkors or officers there were given the title of Deba, and were made hereditary chiefs of the places and special warrants or Sanads were granted to each of them as will be clear from the enclosures submitted. These same Debas are defraying the expenditure of the above monasteries and temples within their estates. These places are continually sending tributes and offerings to the successive Dalai Lamas of Tibet and to the chief State monasteries. The high priests or abbots of the greater monasteries are appointed by the Dalai Lama and those of the smaller ones are appointed either by the local headmen or the three State monasteries or the chief Hierarch Lama of the various sects prevailing in Tibet. The monasteries in the above places send monks to be taught in the three State monasteries of Sera, Drepung and Ganden and some tribute. The religious rules and regulations are enforced by the monasteries while the secular administration, such as collection of taxes and trial of cases, are being done by the headmen called Gobas or Debas. Besides that they supply free labour and transport ponies to every officer sent down by the Tibet Government in the usual course of official duties. Chao Erh Feng and Ma Thi Thal, two Chinese officials, put to death the Batang Deba Nya-ngö, the Dechen Kangsar Deba, and the Litang Tsheshag Deba appointed and installed by the Tibet Government greedily coveting the possession of the power over these lands. The Chinese officials plundered the property of these three Debas and sent down their children and adherents to Szechuan. Trung Deba (of Litang) escaped these Chinese officials and came to Lhasa to complain to the Lhasa authorities who originally appointed these Debas about the unbearable cruelties and lawless misdeeds of the Chinese officials. The details of their barbarous cruelties and rapacity will be given later on when we come to the question of indemnities.

At the last informal Conference the Chinese Plenipotentiary stated that the Tibetan territory eastward of Batang was Chinese territory. On being asked how it was considered so, he produced an extract copy from a book on Tibet, written by the Chinese Amban Sung of Lhasa in the 4th year of the reign of the Emperor Yungting, which mentioned that there existed a pillar marking the boundary between Tibet and China at Nyin-jin Shan-lin bearing eight inscribed characters. The inscription read "East of this is China, west of this is Tibet." He also states that he would produce books written by Europeans, besides the statement made by the British Minister of Peking to the effect that beyond Batang was Chinese territory and that there actually existed a pillar. In reply I answered that I was not aware of the existence of a stone pillar at Batang marking the boundary between Batang and Tibet. There may be pillars to denote different meanings, the pillar, if there be any, may simply be

[*NOTE.—Marked as "Abstract of Monasteries in Kham"]

meant to mark the sphere of influence between the Szechuan province and the Lhasa Amban. The British Minister would not know all these. I stated that upward from Dartsedo (Tatsienlu) all the land truly belonged to Tibet, basing my claim on the authority of the very ancient stone pillar, and several authentic old histories and original records (extract appended, marked as No. S. 8 and 9). I moreover asked whether the Chinese could produce any original document stating that the Dalai Lama had ceded the said State to the Chinese Emperor, or whether the Chinese had made war on Tibet and conquered it, and finally obtained the said lands after concluding a formal treaty, and if so, whether the original copy of such treaty can be produced. The Chinese Plenipotentiary said that he was not sure whether the pillar he mentioned bore inscriptions alongside those of the Chinese. As regards original documents, for the present he has only the extract from Sung's book mentioned above and the books written by European authors, as well as the statement made by the British Minister at Peking, which need not be repeated here. At this stage, Mr. Rose said, that he was present at the interview between the British Minister and the Foreign Minister at Peking, and that the clear statement of what had been said then might help to clear up matters and accelerate the business on hand. The Consul at Chengtu had stated that he had seen the stone pillar at Batang. But being very old and worn out the inscriptions, whatever they were could not be seen clearly.* I beg to say that if the Chinese side had any reliable original documents they would produce them according to the laws and customs of every country, without being asked, just to support their claims; so the inability to produce any authentic documents in support of their claim, in itself proves that their claim over the lands in question is not lawful. From the Tibetan side, however, original documents, historical facts and records proving their legal claims, etc., are produced. So unless the Chinese Government can produce original deeds, treaties or documents, bearing Tibetan signatures and showing that the Tibet Government actually made over the abovementioned lands to the Chinese Government, it only goes to prove that the lands do not belong to China. Therefore unlawful encroachment, like a large insect swallowing up a small one, or in other words asserting "might is right"—an uncivilised method—it is hoped, will not be permitted, and that lawful rights will be respected and the lawful owner will be allowed to enjoy peaceful possession.

PART II.

Dza-de Tso-ba So-gu, the 39 tribes of Dza-de.

The 39 tribes of the Dza-de have not only been ever under Tibet, since the successive righteous kings of Tibet, they are of Tibetan nationality and are Tibetans in dress and language and are Buddhists by faith. As to (1) how Go-shri Tenzin Chö-gyal at the head of the combined force of his own tribe and Tibetans, defeated the Biri chief and subdued the Domed, (2) how the local officials or Gobas of the time came to be confirmed as hereditary Debas (chiefs) with a view to save the people from being harassed by the constant change of officials, (3) how the monasteries send tributes, and noviciate monks to the chief State monasteries, are in all points similar to those mentioned above. The 39 tribes or Tso-pa So-gu are divided officially thus under the different Tibetan Jongs:—(1) the Kyungbu Nagru—under Lho-jong, (2) Tso-pa Kyungbu Karru is under the Tibet Government Jong of Shobado, (3) Tso-pa Kyungbu Sertsu—under Tar-jong, (4) Tso-pa Nagshöd Tso-gu—under Lhari La-jong, (5) Tso-pa Do-shül Töd-med (upper and lower Dö-shul)—under Riwo-che. All these are supplying transport and free labour (Ulag) or its lieu (in cash) to these different jongs as others under the direct jurisdiction of these Jongs. During the Tibet-Bhutan War, Tibet-Gurkha War, the Po ruptures, the Tsoba-Sogu supplied troops. During the fight with Niarong and the British, as they had to supply a great deal of transport and Ulag for the troops going up and down and for

[* NOTE.—This is incorrectly quoted. Mr. Rose said that he remembered the interview referred to, and that His Majesty's Minister had stated that a pillar had been seen by Sir A. Hosie about 75 miles to the west of Batang, but that, so far as he remembered, no mention had been made by Sir A. Hosie of any inscription, possibly because the inscription had been rendered illegible by age.]

carrying their rations, besides making necessary preparations for the numerous officials, they were excused from supplying troops. They have to pay the customary taxes. The administration of justice and collection of taxes are done by the heirs of those hereditary chiefs in each place. In serious and important cases the Tibet Government sends down special officers to inquire and try the cases.

The Nag-shöd Tso-pa, numbering over 1,000 families paying grazing fees to the Lhari-la-jong under whom they are placed, and carry out his orders regarding taxes and cases. The Tibet Government also appoints the headmen of the pastures—called Tsa-zai Go-jed.

The monastic rules and regulations (Cha-yig) and the Sanads to the officers are all issued by the Dalai Lama and the Srid-dzin (Prime Minister or Regent) respectively. Copies of six such sanads, etc., are appended herewith marked as No. S. 51 to 56. Four original sealed registers giving numbers of families of the Tso-pa So-gu tribes and the original Inventory of the articles in the Kyung-po Yamjong are enclosed herewith, marked as No. 48. The Tso-pa So-gus are thus proved incontestibly to be under the Tibet Government from the beginning.

PART III.

With regard to Tsai-dam, Tso-ngon-po (Kokonor), Banakhasum, Amdo, Tong-kor, they all fall within Tibet as marked by the ancient stone pillar, politically; the people of all these places are Tibetan by race, manners, customs, etc., and are Buddhists by creed. Besides Gowu-Shri Tenzin Chö-gyal (a Mongolian chief and disciple of the Dalai Lama who conquered the Biri chief of Domed and Tsangpa Gyalpo with the help of his own and Tibetan troops) offered his body, wealth, and territories of Tso-ngön-po (Kokonor) to the great 5th Dalai Lama some 270 years ago. The taxes of these places also used to be collected by the Tibetan Government. This is clearly stated in the old history of Miwang Phola which is widely known in most of the Buddhist countries. An extract from this history is attached herewith, marked as No. 58. As the followers of the Buddhist Faith multiplied, and the numbers of monasteries increased, it was found necessary to devote the income from these States to the maintenance of the monasteries, among which the most important one was that of Kumbum Jampa-ling, the birth-place of the saintly Tsong-kha-pa; consequently there was no need to appoint a separate officer for collecting the taxes from the abovementioned places. But they are all the same contributing a constant supply of noviciate monks to Sera, Drepung and Ganden monasteries and regular periodical money tributes to the Dalai Lama and the secular authorities. They also contribute free labour and transport and riding ponies whenever a Tibetan official happens to be travelling that way. His Holiness the Dalai Lama issues all the warrants, deeds, patents and orders, which have to be sent to the chiefs of these States. His Holiness also passes all the laws and regulations which rule the monasteries. The three chief States, and the Tashi Lhunpo monasteries appoint the head Lamas of the bigger monasteries and they send back continually tributes to their head monasteries which appointed them.

PART IV.

Niarong.—Niarong has been indisputably under Tibet since the time of the Buddhist kings. The registers showing the number of families calculated by the number of fire-places and doorsteps had been prepared and its justice is administered and taxes are levied by the Tibet Government. Once one Gompu Tseten, his son Norbu Tsering and his grandson Gompu Namgyal, descendants of Rinang Tusi of Lower Niarong, committed robberies and murder and plundered the neighbouring villages. They made a new house at Pangri. The son of Gompu Namgyal married the daughter of Da-ket-pa (the then ruler of Niarong) and then their highhandedness increased still more. Later on Gompu Namgyal attacked and conquered the countries of Da-ket-pa, Zurpa So-töd, Kulung Tang-gya and Gyab-shö and became very notorious. Though he committed all sorts of atrocities to the Ho-ser tribes, he was so much dreaded that they submitted quietly. Going on in unlimited acts of atrocities he attacked the five tribes of Horsers beginning with Draggo, and then Mazur, and then Khangsar, drove out the chiefs and people and took forcible possession of their lands. Tre-hor and Biri submitted

without any resistance. As will be seen from the 5th paragraph on Derge, he treated very cruelly, and the other adjacent States in the same way. Properties were enjoyed half by the owner and half by the enemies, human beings, both Chinese and Tibetans, were massacred, and dead bodies lay scattered like flies and insects along the route. Entire villages and countries were left empty. Litang was next attacked and the chief deprived of his lands, power and property. The trade route between Tibet and China was for a time closed. The treasures for paying the Lhasa Amban was robbed and his as well as his escort's pay was delayed, and his mail stopped. Government as well as private merchants could not travel by that route.

At that time (a) the chief of Draggo named Wangchen Dram-dul and his wife Pön-mo Norbu, his minister Jayzang La-kho, with 500 families of his tribes, (b) the chief of Khang-sar named Ngö-drup Puntso, Mazur She-nyen Shu-gu Tashi, along with 300 families of their tribe, came to Tibet in the Chu-khyi (Water-dog) year about 1862-63, saying that they had been indisputably under the Tibet Government all along, and complaining that the rebellious Niarong chief had dispossessed them of their lands and property; that he was too strong for them to resist, so that they had been compelled to fly for their life, they prayed for justice and protection, to grant them food and clothes for the time being until they could be restored to their own patrimonial lands which they had enjoyed up to that time by the grace of the Tibetan Government. In short they prayed the Government to take steps to redress their wrongs and to restore them to their former prestige and position.

Considering that they were the most faithful and loyal adherents of the Buddhist faith and that Tibetan subjects who had been so badly treated could not be left unavenged and also as the Litang route between China and Tibet had been practically closed for some time, the Tibet Government despatched a force of over 10,000 troops to avenge them and provided the abovenamed refugees, several thousand in number, with food, clothing and other necessaries during the whole time that the fighting was going on. By the autumn of the Chu-phag (Water-hog) year (1863-64) Derge and Litang had been reconquered. By the beginning of the summer of Shing-lang (Water-bull) year (1865) the trade route was open. On the 1st day of the 8th month of the Shing-lang year (1865) Gompu Namgyal, his sons and grandsons, nephews and family members to the number of 30 persons, who had held out at Pangri were burnt alive in their house which had been set on fire. Thus peace was restored to all the Tibetan territories down to Dartsedo (Ta-t sien-lu) in the East, including Chag-la, Batang, Litang, Dehor, Golok and others. Then Popön Punrab was appointed Niarong Chi-kyab (Commissioner) with a body guard of 500 soldiers, and left in Niarong to carry on the administration. They set about restoring to the different States mentioned hereunder all that they had been deprived of by the Niarong chief, *viz.*, Gakhok, Demchi Nyer-nga, Derge, Lingtsang, Lhutog, Biri, Mazur, Khangsar, Trewo, Draggo, Geshe, Chagla (Chala), Ba (Batang). The chiefs of these States were so grateful that the above Horser tribes and Derge undertook to maintain a permanent body of troops while on peace, to be increased proportionately in time of trouble besides supplying and rendering necessary services as well as obeying the orders of the Tibetan Government in other respects. They offered a sworn bond of allegiance (herewith appended with translation, marked as No. 61) to the Tibetan General Chi-kyab Kalön Pulung-pa, who then returned to Tibet with his troops. The Niarong people rose in rebellion against Punrab two months after Pulung-pa had left. But Punrab firmly stuck to his post and succeeded in quelling the rebellion. To prevent future risings, he compelled every family to take oath, and give up a little hair and nails of each person, to the Government swearing that they would never rise again, and thus effectually nipped the rebellion in the bud. Since then, they have regularly paid the Government taxes, and submitted to the authority of the 4th rank monk and lay officials, sent there by the Tibetan Government as administrators. The guard consisting of Tibetan troops and other officials are sent down and changed after the fixed periods, and the revenue whatever they are come regularly to the Treasury of the Dalai Lama.

In the Me-tre (Fire-monkey) year (18 years ago), while things were going on thus, it happened that the Chagla chief took under his protection the three tribes named Nga-dren and Shog of Niarong and thus a dispute arose. And in the dispute which ensued the Szechuan Tsungthu (Viceroy) without any

reason picked a quarrel with the Tibetan officials in Niarong and suddenly sent Lee, Tang and other Chinese officials with troops to attack Niarong. The Tibetan Council at Lhasa were making preparations for fighting but the Dalai Lama ordered them to desist from fighting, and explained to them that some Tibetan officials would be sent by the sea-route to Peking to complain about the high-handed and rude behaviour of the abovenamed Chinese officials. On the Chinese Government learning about the affair made an enquiry and ordered the State to be at once restored to Tibet and the offending officers including the Viceroy of Szechuan were dismissed which orders were all carried out. These facts were mentioned in office records and the restoration of Niarong can be verified by the original sealed despatch of the Resident Lhasa Amban, which is herewith appended, marked as No. 62. Ka of III.

In the Chu-phag (Water-hog) year (1911 A. D.), Chao Erh Feng, in a most unscrupulous and atrocious manner, said that unless the Niarong Chi-kyab returned immediately to Tibet he would expel him by force. At that time the Dalai Lama was in Darjeeling and negotiating with the British Government. Hoping that things would gradually get clearer, for a time at least, no active opposition was offered and he took the opportunity of upsetting the old system for a few years, and laying a false claim to the Niarong State. But considering how long we have been in actual rightful possession of the land and its revenues, we hope that our lawful claims will be recognised and that the land will be restored to us with its back revenue.

PART V.

With regard to Horkog, Khangsar, Biri, Mazur, Trewo, Draggo and Tongkhor as stated before are not only within the boundary marked by the old stone pillar, but Niarong Gompu Namgyal and his son had plundered the property and taken away the States of all the people of these places. The Tibetan Government had at great cost to redress their wrongs, sacrificing lives and money without stinting for many years, and at last succeeded in wresting back the whole from the usurping hands of Gompu Namgyal.

The Tibet Government would have been quite justified if they had kept the whole under its direct control and administration just like Niarong. But considering that these were the most loyal and grateful people and that they would be still more so towards the Government and the Faith, and as these people were the adherents and followers, or the laity who supported the three chief State Monasteries, and were practically the same as monastery properties or estates, they were restored to their former status and position, on condition of rendering special service on extraordinary occasions of necessity and of complying with the usual orders and customary duties. These conditions they swore upon the most solemn oaths to abide by, and signed the bond of allegiance as mentioned above. Some of them have to send troops to the Niarong garrison annually, others contribute supplies and pay for the troops. Some hold leases, contract funds for supplying tea to the monks, contract monopolies for rents or taxes, etc., in short, all sources of income and revenue accruing to the Government, of which a separate list is annexed, marked as No. 64, are being continually paid to the Tibet Government. Besides the above, they contribute transport ponies when the Niarong Chi-kyab orders as well as armed conscripts whenever he has to call for such from them. The ecclesiastical officers in the above places are appointed by His Holiness the Dalai Lama, the three chief monasteries or other important monasteries down in those places. The laws which are enforced there are framed in Tibet and enforced by Tibetan officials. The deeds, patents, warrants, leases, etc., are all issued by the Dalai Lama of Tibet both to the secular and the ecclesiastical officials. Customary taxes and contributions as well as young monks or novices all come to Tibet regularly from all the above tribes. Cases of unimportant characters are tried by local authorities. More important ones are tried by the Niarong Chi-kyab as will be seen from the enclosure marked No. 64. Thus it will be proved that they are actually parts of Tibet.

PART VI.

Derge.—As stated already in the first paragraph, Derge has been under Tibet since the time of King Tri-ral of Tibet, some 1,020 years ago. After that Gompu Namgyal, the chief Niarong, invaded and annexed Derge and the

Horkog States. He made his Nyerpa Lunguma, chief of Derge. He captured and imprisoned the chief of Derge and his ministers and kept the chief's wife, daughter of the Chagla chief, as his concubine. On account of his cruel oppression to the people, the Tibet Government sent down an army in the Chuphag year (Water-hog) (51 years ago) under Shape Pulung, who subdued Niarong, reconquered Derge and released the wife, sons and the ministers from the prison. The lands were restored to their former owners and the people to their former prestige and position. They voluntarily submitted the entire lands, both State and monastery, to the Tibet Government's direct control and swore allegiance to the Government promising to lay down life and property at the Government's bidding. The Chief signed a bond on oath, binding himself to fulfil certain conditions and render certain services as will be seen from enclosure marked No. 61. The tribute fixed was 5 horse-shoes of Chinese silver (Rs. 625 at current rate), supply of free labour and transport for the Niarong Chi-kyab (Tibetan Commissioner at Niarong) and a number of troops to constitute the Chi-kyab's bodyguard, besides the rendering of special services on important and special occasions both in the civil and military line, all of which he was doing regularly and faithfully. All important cases have to be referred to the Niarong Chi-kyab for decision.

In the Shing-ta (Wood-horse) year (20 years ago) there was some domestic disagreement between the Derge Pönpo and his wife, and the Niarong Chi-kyab De-mön Dün-dün Dorje visited Derge and settled the matter amicably.

In Me-tre (Fire-monkey) year (18 years ago) a Chinese officer named Tang Daloye visited Derge with some troops. The Chinese Commander requested an interview with the Derge Pönpo when he treacherously siezed the persons of the chief, his wife and both sons and conveyed them to Chengtu where they were imprisoned and their property looted.

While the Tibet Government was about to send troops, the Dalai Lama countermanded them and sent two Tse-trungs and three representatives of the monasteries to Peking *via* India, to represent the highhandedness of the Chinese and the old system was restored in Derge. Both he and his wife had died in Chengtu but the two sons returned to Derge where the elder son named Akya inherited his father's office and the daughter of Sha-pe Ram-pa was given to him in marriage. The elder son Akya then came to Lhasa in Sa-phag (Earth-hog) year (14 years ago) to ask for confirmation in his rank. The Dalai Lama granted him a warrant confirming him in his rank and he returned to Derge. After his return to Derge, there was some disagreement between the brothers and the Niarong Chi-kyab Dza-sak Horkang had to settle the case and took a bond from them (copy appended, marked No. 65). Once more on account of the younger brother's rebellion the elder brother came to Lhasa to lodge complaint against his brother. The Tibet Government remonstrated strongly with the younger brother. Therefore in the Me-ta (Fire-horse) year (1906), the elder brother was sent back to Derge with some soldiers from Markham, Jo-gang and Sang-jong with orders to make an amicable settlement. But the elder brother's partisan captured and threw the younger brother and his wife into prison. He later on managed to escape and again attacked his brother with the help of Goloks and others. The elder brother fled. The Niarong Chi-kyab and the special Tibetan official in Domed were sending some officers to settle the matter but Chao Erh Feng stepped in and aggravated the rupture to such an extent that it has not been made up even now. The Tibet Government has spent a lot of money and sacrificed so many lives for Derge, and been at such troubles to reconquer it, all of which may be seen from the sworn bond, which is sure to convince one of Chao Erh Feng's action in this being unlawful interference. That the province is certainly Tibetan territory and the Chinese claim to it as being Chinese is quite invalid; the Tibetans' claim to it is as strong as the body's claim to a limb as its portion. A just and definite decision on this is solicited.

PART VII.

The Chinese Plenipotentiary stated at the last informal meeting that Chao Erh Feng had conquered the Jongs by force of arms of (1) Markham Gartok-jong and the places under it, *viz.*, Traya, Gojo, Menkung and Lingkar, (2) Tsawa Jogang-jong and the places under it, *viz.*, Pashö, Dayer, Pomda, Butog, Lagang and the salt mines of Chakta, (3) Sanga-chöjong, and in its jurisdiction Dzayul, (4) Po-chojong, and the countries under it, *viz.*,

Po Kanum and Pemakoi, (5) Lho-jong and the places under it, *viz.*, Chamdo and Riwoche, (6) Shobado-jong, (7) Tar-jong, (8) Sokjong, (9) Gyalton-jong, (10) Nagchu-jong, (11) all the Jongs of Kongbu beyond Giamda, and (12) Lhari-la Jong, and that there were records of the said conquests. The above States are indisputably Tibetan territory. All the officials, both monk and lay, who collect taxes and try cases as Jongpons and others are appointed and sent down by the Tibetan Government. A list of the names of the officials and their ranks and grades is enclosed herewith marked as No. 89. The entire staff of the subordinate officials, such as Shal-ngos, Dingpons and other headmen, as well as the head Lamas of the larger monasteries and the ecclesiastical officers under them are all appointed by the Tibetan Government while those of the smaller monasteries are appointed by the chief monasteries, of which they are branches, and by the local officials such as Jongpons and others. The people pay annual tributes and taxes in cash and kind and supply free labour and transport, in short, they carry out the orders of the Tibetan Government most loyally and willingly in everything. Every body knows that these places are indisputably Tibetan territory.

Chamdo is under Lho-jong and Tra-ya is under Markham Gar-jong. There are registers showing rent-rolls, numbers of monasteries and their estates and the allotments for their maintenance, and the number of families in the territory. The original records are appended herewith marked as No. 90. Owing to the increase in the number of monasteries and temples in Chamdo and Traya, founded by successive Dalai Lamas and other eminent Lamas, the income from the above estates had to be devoted to the maintenance of these monasteries, therefore it was not necessary to send special officers for these places, but sanads were granted to the head Lamas of the monasteries, to administer these places, by the Tibetan Government. But they contribute everything in common with the other Tibetan subjects, such as transport, taxes, free labour, and in time of war, conscripts of troops, rations for troops both in grain and cash whenever it is found necessary to collect them. In the troubles with the British Government in the Sa-ji year (1888-89) and in the Shing-druk (1903-04) year, there were troops in the Tibetan army from these places and the British Government is aware of the facts.

The monasteries in Chamdo are branches of the Sera monastery. So Pagpa Lha, the Chamdo high priest, is enrolled in the register of Ser-je Lamas' lists (a college in the Sera monastery) and he has to undergo the regular training in the main monastery. The Traya monasteries are branches of the Drepung monastery and accordingly the head Lama, Tulku Lobzang Thupten Jigme Gyamtso, is enrolled in the register of Drepung Loseling Tratsang (a college in the Drepung monastery) and he has similarly to undergo training here. The appointment, title and rank of these two Head Lamas are conferred by the Tibetan Government. It is the rule to submit the list of nominees for the post of the steward or manager to look after the estate under these Lamas for selection by the Tibetan Government. The monastic rules and regulations as well as the laws which govern the people are framed and passed by the Tibet Government in common with those which are in force in all the Tibetan territories. The head Lamas are empowered to administer these lands as is clear from the records. It happened in the former times that the fame of these two Lamas reached the ears of some of the Chinese Emperors, who being believers in the faith, sent them gifts with a view to acquire merits. These sometimes took the shape of valuable things, money offerings and sealed titles and praises, etc. So these two Lamas of Chamdo and Traya wrote letters and sent return presents which was merely mutual exchange of presents, etc., and there was no political significance. They pay neither tributes in time of peace, nor supply troops in time of war to China. Moreover when the Amban and other Chinese officers pass up and down through these places, they have to pay for their transport. Then the head Lamas of monasteries and the secular authorities pay proportionate tributes and revenue to His Holiness the Dalai Lama, contribute tea and money offerings to the chief monasteries. Young monks are also sent to them from these places.

Po Kanam is not only under the jurisdiction of the Po-chö-jong, a Tibetan Government Jong (fort), but the Kanam Deba (chief) is a descendant from a

branch from the ancient dynasty of Tibetan kings, and so had been given a Government order saying that his descendants should be hereditary Debas of Kanam. Whenever an internal trouble occurred amongst the Po-ba people or when they mutinied against the Deba's authority, it was always the Tibet Government who stepped in to settle the difference, and having done so always took a bond, for better behaviour in future. There are many bonds of that nature in the Tibetan Government records. In short they have been always carrying out the commands, and fulfilling the customary duties as loyal subjects to the Tibet Government and paying tribute mostly in butter. Even during the late high-handed oppressions of Chao Erh Feng they signed and submitted an agreement, binding themselves to carry out the orders of the Tibet Government, whether it be to fight or otherwise, but that they would never submit to the Chinese yoke, nor do homage to them.

After that when His Holiness the Dalai Lama came down to Darjeeling, the Chinese had it all their way, and did whatever they liked. The Po people were peaceably living in their own country. But the Chinese picked a quarrel with them and attacked them. The Deba fled to Pemakoi, where he was murdered by some of the natives. The people of Po petitioned to His Holiness the Dalai Lama last year praying that the daughter of the late De-ba may be provided with a husband who should succeed the late Deba as the chief of the Po country. The request has been granted and the duties of the Deba are being performed by the husband of the girl. Thus the Po-bas are indisputably Tibetan subjects. Chao Erh Feng is well-known to everybody as a most unscrupulous adventurer whose acts cannot be justified or condoned. His Holiness the Dalai Lama was on his way to Peking to represent personally to the Chinese Government the urgent need of a perfectly friendly and frank understanding between the two powers and the Tibetans were living peacefully, confiding in the friendly relations with China, when the Chinese attacked them treacherously and butchered them barbarously. Chao Erh Feng, out of mere thirst for blood, attacked and demolished the Chartin (Hsiencheng) and other Buddhist monasteries and many other places and butchered many innocent men, both high and low. He destroyed several temples and villages by setting fire to them without any provocation, massacred many hundreds of Lamas and lay people. He plundered gold, silver and rare bronze images and many other priceless treasures and relics. He cast the bronze and copper offering vessels of worship into bullets and small coins. And most sacrilegious of all acts of vandalism was that he had paper soles of shoes made out of the leaves of the sacred Buddhist scriptures which contained the teachings of the Lord Buddha. Some of them were thrown into ditches. These barbarous acts were truly demoniac and sacrilegious. He was determined to pick a quarrel with every one of them even when he had not the least ground for doing so. He simply called upon the officials and chiefs to bow down and submit to him or else he would send troops to destroy them and their homes. He was quite inexorable about it and went on plundering villages and driving the owners out. The innumerable instances of lawless and vandal acts of this officer were getting quite unbearable. The abovementioned places Chamdo and Traya and the other Kham Jongs complained to the Tibet Government about Chao Erh Feng's cruelties and the Government's apathy. They protested that if the Government did not take steps to punish Chao they would take justice in their own hands and sacrificing all hope of preserving life and property fight with him; and if they failed through the Tibet Government's not sending troops to their help they would go to seek refuge under more powerful and civilised Government elsewhere. The Tibet Government persisted in believing that the Government of Peking could not act so treacherously by them, and sent men by the sea route and repeated representations through Len Amban of Lhasa year after year. But seeing that the Chinese were bent on pursuing the suicidal policy of destroying themselves and others too by backing up the evil deeds and realising at last that the Chinese officers and men in Kham, U and Tsang provinces were aiming at taking the whole country and usurping the sovereign power of Tibet, and trampling the Faith and Freedom of the nation under their feet and that they hated the Tibetans so bitterly that they would like to eat their very flesh and drink their blood and delighted in brutal murder and pillage they rose as one man and drove the Chinese out of Tibet back into their own country. Those who

were in Kham were also about to be driven out when a few officers in some of the States, prayed that they may not be hustled but that they would evacuate by a certain time. Meanwhile they brought up fresh troops, pretending that they were coming only for negotiating peace. As soon as the new Chinese officers and troops had come up, they at once joined together and treacherously fell upon the people, burnt several villages, towns and monasteries and plundered them, and committed acts of unlimited barbarity. Just when the Tibetan Government was about to send troops in adequate numbers to expel these treacherous enemies, the President of the Chinese Republic sent telegraphic communications to His Holiness the Dalai Lama saying that he desired to re-establish strong friendly feelings between Tibet and China and would conclude a lasting peace and that he had issued orders to the Chinese officials who were still in Kham to cease hostilities. At the same time the British Government also kindly proposed in several letters that they would confer with China on the subject. So the Tibetan Government have desisted from taking warlike steps relying upon the truth and justice of their cause. If unauthorised and unjustifiable acts of encroachment have to be accepted and recognised as conquest, it would be an instance of international encouragement to similar lawless acts. It would be like a murderer and a robber being allowed to enjoy his booty and remain unpunished, in a country which boasts of having law and justice. The public is sure to condemn any acts of criminal treachery and fraud, or brutal assault and robbery, committed by a friend, a brother, a disciple or a layman against one's friend, brother or teacher. Such a criminal would be punished by the law of the land, besides bringing down upon himself the displeasure of Providence. Again if robber-like acts are to be regarded and accepted as fair conquest then all would take to robberies and the peaceful and law-abiding would have no chance whatever of enjoying any freedom or security.

The Chinese Government are surely fully aware of the fact, that Chao Erh Feng had been guilty of such glaring misdeeds and that even if he had a hundred lives he should forfeit every one of them to the law. But instead of owning the truth if they descend so low as to base their claim on his raids as conquests and call it incontrovertible proof of just claim, it is like trying to swallow a living person—an impossible feat—which no one can be asked to believe. It is hoped therefore that a just decision after due consideration will be given to the above.

List of documents submitted to the British Plenipotentiary as documentary evidence to prove the boundary of Tibet.

Documents to go in with Part I of the case.

1. Three original prints from the Lhasa Doring (stone pillar) showing both Chinese and Tibetan characters, both sides facing North, South, and East.
2. Chinese copy of the decipherable portion of the Chinese characters of which several letters are invisible on account of great age—showing gaps.
3. English translation of the Chinese text of the inscription.
4. Tibetan inscription of the Doring, showing gaps where the letters are not decipherable (the translation of the gaps is in italics).
5. An earlier copy of the Tibetan and Chinese inscriptions on the Doring, and its English translation.
6. The Tibetan inscription on the Northern faces of the Doring with their English translation.
7. A copy of the Chinese inscriptions of the North and South faces of the Doring, with its translation into English and Tibetan.
8. Extract from the authentic History of Tibet called "Dzo-dan Zhon-nui Ga-ton" (Delightful feast for the youths) compiled by the 5th Dalai Lama, bearing on the event of the setting up of the Doring and of making Me-ru-gang the boundary between Tibet and China.

9. Extract from the index to the De-srid San-gay Gya-tso's book called "Ser-dong Dzam-ling Gyen-chig" (The golden tree which is the only ornament of the world) bearing on the boundary of Tibet, marked as "Ka" Part I.
10. Two registers showing the number of door-steps (families of Dar-tse-do (Tatsienlu) Rab-gang and Rong-kag and the Chinese frontier, marked as "Kha" Part I.
11. One register showing door-steps (families) in Do-Ga-den Kang-sar, and the frontier places under it.
12. A complete register showing the fireplaces (families) in Dar-tse-do (Tatsienlu), marked as "Kha" Part I.
13. A list of monasteries in Dar-tse-do (Tatsienlu) marked as "Kha" Part I.
14. Register showing number of door-steps in Lha-khang-teng, marked as "Ga" Part I.
15. A document showing jurisdiction and administration in Litang.
16. A register of Orders, laws and regulations of Meli and Lha-khang-teng.
17. A register of the number of houses in Litang Ga-den Namgyal Lha-tse.
18. A list of monasteries in Litang Ga-den Tub-ten Chamling.
19. One register showing numbers of houses in Gyal-tang Do-kar-jong.
20. A list showing the number of monasteries in Gyal-tang Do-kar-jong.
21. An agreement showing the number of troops to be raised from Gyal-tang in case of war.
22. A copy of the Sanad given to A-ku Tse-ring of Litang.
23. A register showing the number of houses in Nang-chen marked as "Nga" of Part I.
24. A sealed list of houses in Go-lok, marked as "Nga" Part I.
25. A register of houses along the Dre-chu and the Kyi-chu Valleys and of the monastery estates of Dam, marked as "Nga" Part I.
26. A list of number of subjects and houses in Lun-drub Rab-den in Batang under the Dzung-ngon estate.
27. A register of militia in Batang.
28. A register of subjects in Ba-til and adjacent places, and of Trung-kors, monastery estates, revenue to be levied from the subjects.
29. A register of landlords in Batang.
- 29 (a). A register of old and new taxes to be raised in kind from the people of Ba Linga estate and the upper and lower Gya-shok estates of Batang.
30. A new register of income from Ba Tru-sa-nang Gya-shok in Batang
31. The 3rd register of the Batang Dzung-ngon Pun-tso Rab-den revenue from borax and salt.
32. Register of people paying taxes in kind in upper Gya-shog and Zee-go Gya-shog.
33. A register showing an account of expenditure to be incurred by Batang Lhun-drub Rab-den during New Year's festivities.
34. A register showing the account of the usual mess expenditure of the above jong.
35. A register of various systems of taxes in Ba Go-rong.
36. A register of people paying taxes in kind in Ba Tse-sum Gya-shog.
37. A register of houses in the La-rong monastery estates in Batang.
38. A register of revenue from To-hor, Gyal-nag, Do-rö-ting in Batang, in cash.
39. A register of houses under Ry-yon and Jong-tsa in the Lun-rab estate in Batang.

40. A list of monasteries in Batang.
41. A register showing the jurisdiction of Lun-drub Rab-ten jcong in Batang and the houses and monasteries under it.
42. A copy of an order to the Batang Jongpen.
43. A copy of an order to the Batang monastery.
44. A list of all the monasteries mentioned in the case.

Documentary evidence for Part II of the case.

45. A register of the Pon-po of Khyung-bu Kar-ru (in Dza-de) showing the number of houses under him.
46. Register of houses of the Khyung-bu Ser-tsak tribes.
47. A register of the houses of the Kar, Ser, Zer-kar and Nye-dzin.
48. A register of houses in Khyung-bu Nag-ru under the jurisdiction of Yam-jong.
49. A register of the official records and furniture in Khyung-bu Ling-jong.
50. A register of houses in the monastery lands of Nag-shö.
51. A copy of an order issued to Be-ku Chi-kyab (Commissioner) of the Tso-pa So-gu (39 tribes or Dza-de).
52. A copy of an order to Nag-shö Gom-tod Be-jang.
53. A copy of a bond submitted by the people of upper and lower Khyung-bu Kar-ru promising to pay in cash in lieu of transport animals to the Sho-ba-do Jong.
54. A copy of a bond submitted by the Chi-kyabs of Tso-pa So-gu promising to pay in cash in lieu of supplying transport animals to the Sho-ba-do Jong.
55. A copy of a Sanad or Warrant granted (by the Dalai Lama) to the monasteries in Khyung-bu lands.
56. Copy of an order issued to the Bo Pen-pa.
57. An extract from Go-shri's history.

Documents for Part III of the case.

58. An extract from the Pho-lha Te-ji's biography, showing what taxes used to be realised from ancient times.
59. Copy of an order issued to Kum-bum Jam-ling.
60. Copy of an order issued to Tso-ngon-pu (Kokonor) Orod Tso-zhi (4 tribes of Orods).

Documents to prove claims made in Part IV of the case.

61. The bond of allegiance submitted on oath by the Hor-ser tribes and Der-ge, marked as "Ka" of Part IV.
62. Original sealed despatch from the Amban, restoring Nyarong to Tibet, marked as "Kha" of Part IV.

Documents to prove claims made in Part V of the case.

63. A register showing the revenue, pay of soldiers and number of soldiers to be supplied to Nya-rong by Der-ge and the Hor-ser tribes, marked "Ka" of Part V.
64. A list of important cases settled by the Nyarong Chi-kyab in the Hor-ser and the Der-ge States, marked as "Kha" of Part V.

Documents to prove the claims set forth in Part VI of the case.

(The bond of allegiance submitted on oath by the Hor-ser tribes and Der-ge, mentioned in Serial No. 61 above, will also prove the claims on Nyarong).

65. Bond submitted by the Der-ge chief and his younger brother to Nyarong Chikyab Hor-kang on the occasion of their disagreement.

Documents to prove the claims set forth in Part VII of the case.

66. A list or inventory of articles in the Markham Garjong Tashi Rab-den jongs, and a register of revenue of Ka-lung, Tsang-rong, and Kung-kyit

67. A register showing the annual revenue and private income in the Markham estates.

68. A register of houses in Markham.

69. A register showing the Royal New Year collection and the income from Sok-de.

70. A register showing the number of houses in Gojo.

71. Do. do. door-steps do.

72. Do. do. monasteries do.

73. Do. the income from Jo-gang marked as "Kha" of Part VII.

74. Do. the number of houses in Pang-da Tem-do and Jo-gang.

75. A list of monasteries in Pang-da Tem-do and Jo-gang.

76. A register of houses in Sanga Cho-jong and the land below Washö and above Drag-ma Ling zhi, and of Tsarong which are all under Sanga Cho-jong.

77. A register showing the number of houses in the places under and adjoining Sanga Cho-jong, Menchong and other places.

78. A list of monasteries in Sang-ga Cho-jong.

79. A register of houses in Pabi under Traya, marked as "Ga" of Part VII.

80. A register of houses on the sunny side of the La-chu Valley.

81. A register of houses in Traya Chamdun, which is under Gaden Sha-drup Cho-khor.

82. A register showing the increase and decrease of income from Upper and Lower Traya.

83. A register of the houses in the Chamdo monastery estate (under the direct management of the Chamdo Labrang) marked as "Nga" of Part VII.

84. A register of houses in the Upper and Lower Chamdo country.

85. A register of houses in the monastery estates under the management of the Chamdo Tra-tsang (monastic College).

86. A register of houses in the Po country (marked "Cha" of Part VII.)

87. Two registers of the houses in Riwoche (marked "Chha" of Part VII.)

88. A register of cases tried and fines imposed and punishments inflicted by Lhabag Drelpo (the Special officer deputed by the Tibetan Government in Kham) marked as "Chha" of Part VII.

89. A list of titles, appointments and rank of Tibetan Government officials in Kham, including the Nyarong Chi-kyab the Jongpons in Kongbu Po country, and Nagchukha.

90. A register showing clearly that Chamdo is under the jurisdiction of Lho-jong.

Enclosure No. 3.

English Translation of the Tibetan rendering of the Chinese Inscription on the Do-ring (as they are)

From the Tibetan translation of the Chinese text from the Do-ring inscription, showing the breaks and the missing letters.

The Emperor of Da Tang of both the Civil and the Martial, named Hawate after due consultation, about kingdoms or realms for a long time made the entire body of men and Gods witnesses, for many generations sworn treaty and Emperor Hawate . . . the present . . . ease and trouble . . . pervaded all by his kindness without outer or inner have negotiated and considered how to perpetuate a long peace . . . having agreed for a long time . . . the two kingdoms of Tibet and China. . . . great Tibetan territory will not regard each other as enemies, and will not encroach each other's territory. Should there be any cause of suspicion needing detention, such should be caught alive, . . . inquired . . . provided with food and sent back . . . for the present the realms . . . usual travels . . . Eastward of the outpost or depôt where the Chang-juns exchange ponies (or literally—give over charge of their ponies) up to Chen-rhui-shan, the Da Tang (Chinese) undertake to provide from that place westward Great Tibetan undertakes to provide. Customary civilities or behaviour of the kinship of the nephew and maternal uncle between the two boundaries . . . the faith and realms shall be at peace . . . over those directions where the sun and the moon shine. Tibetans shall rest secure in Tibet and the Chinese shall rest secure in China Regarding this sworn treaty . . . unchanging . . the three Rare Ones and all the gods, the sun and moon, the planets and stars . . . Should any disregard this treaty, (be he) Tibetan (or) Chinese . . . Again . . . and secret intrigue, will not be breach of the sworn treaty, the Tibetan and Chinese Sovereigns and ministers . . . must pay minute attention to the letters

Enclosure No. 5.

The great king of Tibet (the supernatural and powerful god Tsan-po) (Trul-gyilha Tsan-po—Powerful King), and the great Sovereign of the Chinese—Hwangte, being maternal uncle and nephew, having conferred with each other about a treaty of close and intimate alliance between their two realms, convened a friendly interview in great State and having sworn peace and friendship concluded the following solemn treaty, which shall never be changed. Gods and men bearing witness *to this and so that it may continue from generation to ten thousands of generations in the same way this treaty has been inscribed clause by clause, on this pillar.*

The *powerful* and super-natural God (*king*) Tri-de Tsan, *having conferred with the Chinese sovereign*—Shünshu-Hewatic-Hwangte, *who are related to each other as maternal uncle and nephew, taking into their kind and gracious consideration the mutual interest and welfare of the people of both their respective realms, without any partiality* (literally—internal or external) and wishing to promote the peace and friendship of their many subjects for long, long time to come, *renewed their old relationship and thereby strengthened the friendly feelings of neighbourly regard.* They held this great grand interview and concluded this great treaty. The boundary and limits of Tibet and China *shall be as at present, the country of $\frac{Mra}{Dra}$ -Nga-wan.* All places east of that shall be *China*, and west of that shall be absolutely great Tibet. Neither shall wage war on the other, nor regard each other as enemies. If any one incurs suspicion, the person may be arrested, questioned and sent back provided with gifts (of food and clothing). Henceforth the territories and the subjects are as one people having made this great Treaty, and it is necessary to keep up communication with each other by interchange of mutual regard and respects by sending messengers to and fro, to keep up the

relationship of maternal uncle and nephew. The messengers sent to and fro will be sent by the old way. And as usual they shall exchange horses between Tibet and China at the Tsang-kun-yog, and when they meet the Chinese at Tse-shung-chek, the Chinese will serve the messenger or envoy (or mission) from there downward; on the other hand, when the Chinese messenger (or mission) meets the Tibetan at Tseng-shu-gyen, the Tibetan will serve the messenger (or mission) from there upward. The treatment *shall be full of civility, respectful and courteous, appropriate to the rank and position of each and consistent with the kinship of the two sovereigns, who are uncle and nephew.* Not a speck of smoke should be seen between the two countries. Should any rise suddenly by mischance they shall not call each other enemies. Even the patrols guarding the boundaries shall have no dread or suspicion but shall keep within their own lands and beds in peace and security. They shall dwell in peace for the space of ten thousand generations. The sweet fame of their harmonious goodwill shall spread wherever the sun and the moon shines over. The Tibetans shall be happy in Tibet, and the Chinese shall be happy in China. This greatly auspicious State *duty has been done, and the solemn oath has been taken, which will never be changed.* The three precious ones (the Buddhist Trinity) the holy ones, *the sun, the moon, the planets and the stars have been invoked to bear witness to this act.*

The *doubts too have been implied and expressed* animals have been sacrificed (*for this ceremony*) the oaths have been sworn and (the text) ratified. Should they not act according to these words of the sworn treaty, or should any one break it, be he Tibetan or Chinese whoever does it, may the weight of sin and calamity fall on him.

But anything done *in the way of retaliation* will not be counted as a breach of this treaty. Both the Tibetan and the Chinese Sovereigns, and their ministers have solemnly sworn this and have carefully put this treaty down in writing. Both the great Kings have put the impress of their hands to this and their ministers who hold the treaty have signed their names in their own handwriting. And a copy of this sworn treaty is kept in each of their hands (the original word here is "pyag-gya-tu" which at present would mean "under seal" or "in their hand and seal").

Translation of the Chinese version of the Do-ring Inscription.

The Emperor Hawati of Da-tang (China) of both Civil and Martial, and the powerful King of great Tibet (Lha-tsanpo), allied as nephew and uncle, having both negotiated a friendly treaty of making their realms like one people, which should remain unchanged for a long time, made all the gods and men their witness. That the sworn treaty may be regarded with due faith and respect by future generations, the wordings of the sworn treaty have been inscribed upon the stone pillar. The Civil and Martial Emperor Hawati and Lha-tsanpo, both thinking of present and future peace and trouble, out of gracious compassion for all—without partiality (inner and outer) and wishing that this peace and happiness should continue for a very long time have reconnected the bonds of friendship and strengthened this friendly, parental, neighbourly feeling, by concluding this great peace. The present territories which constitute the two kingdoms of Tibet and of China are east of the Touming State is Chinese Boundary, all west of that is Tibetan territory. They shall not regard each other as enemies nor wage war, nor encroach upon each other's territories (literally) gradually make new boundaries. Should there be any ground for detention and suspicion the person should be captured alive, examined and questioned after which food and clothes should be given and sent back. Now the realms of the two Kings have been made like one people, yet to keep up the due mutual regard and love as befitting uncle and nephew, there must be constant communication. They shall rely upon each other, and send envoys constantly to and fro by the two routes. Between China and Tibet east of where the Chag-jöns (envoys) exchange horses up to Chin-ruishan eastwards, the Chinese undertake to serve. Westward from that Great Tibet undertake to do so. The reception ceremony shall be according to the near relationship of the two sovereigns who are uncle and nephew, so that not a dust shall arise between the two borders they shall not call each other

enemies, no dread or fear, nor suspicion shall be entertained. The frontier guards, as well as the people of the two realms shall enjoy perfect peace and in consequence of this joyful event. The blessings of this happy event shall be handed down to 10,000 generations in strains of grateful praise and extend wherever the sun and the moon shine. Tibetans shall rest secure in Tibet, Chinese shall rest in peaceful security in China and henceforth this shall be a sign of great prosperity. They shall ever keep this sworn oath without changing. The precious Trinity (Buddhist) and all the gods, the sun and the moon, the planets and stars are invoked as witness. A sworn treaty like this has been written by both parties, animals sacrificed, and kept by both. Should either Tibetan or Chinese commit any breach of this sworn treaty, may the sin alight on him as misfortunes and calamities. But any retractions, conspiracies and intrigues occur, those among the Chinese and the Tibetan kings and ministers who have not committed perjury, shall consider this sworn treaty minutely and write down these carefully. The two sovereigns have carefully considered these and noted down the names of the ministers. They have affixed their hand impression on the spot where the treaty was concluded. This same sworn treaty is preserved in the capitals of the sovereigns.

Enclosures Nos. 8 and 9.

On the back page of the 43rd leaf of the printed copy of the authentic history of Tibet, called Dzog-dan-zhon-nui Gah-tön compiled by the 5th Dalai

Translation enclosure No. 8.

Lama of Tibet, from selected authentic records available at the time it is said that in the time of King Tri-ral of Tibet, a difference arose between Tibet and China. Tri-ral assembled a large army of fierce warriors, invaded China and overran several places in China. After a great slaughter of leaders and heroic youths, the Chinese were defeated. At this stage, some Chinese Hoshangs (Chinese Buddhists) and Tibetan Lo-pans (Panditas and translators) acted as mediators and by their influence, succeeded in concluding a treaty between the two powers (who were uncle and nephew). They set up a long stone pillar at Gu-gu Me-ru of China, as the boundary between Tibet and China. Both powers undertook not to encroach beyond the above boundary nor invade each other's territory. They swore eternal friendship and alliance between invoking the powerful gods and spiritual beings to bear witness to their solemn deed. Then they inscribed the treaty on the pillars at Lhasa, at the palace of the Chinese Sovereign, and at Meru. The treaty was a very good thing for Tibet and China.

Again on the 67th leaf of the index to the book Serdong Dzam-ling

Translation enclosure No. 9.

Gyen-chog, compiled and published by De-si Sangyay Gyamtso, in the time of the 5th Dalai Lama of Tibet, it is said:—In Do-med, there is one Kham called Med-kham, another Kham Yarmo-thang, a third Lham called Tsong Kha-la Chhi-thang, these three make the three Khams. Subsequently these have been called Do-kham Gang-truk, the six Gungs or ranges of Do-Kham, they are:—(1) Tulja Zemo-gang, (2) Tswa-gang, (3) Markham-gang, (4) Pobor-gang, (5) Mardza-gang and (6) Mimjak-rab-gang. These constitute the Do-kham Gang-truk, which are territories of the great Tibetan nation.

In the intervening time Tibet consisted of the three Chös-kha—divisions made according to religious influence. They were—(1) Töd-Nga-ri Gung-tang up to Sok-la Kya-wo, was said to be U-tsang tampa Chös-kyi Chös-kha, (2) from Sok-la Kya-wo to the bend of the Ma-chu, was said to be Do-töd Go-nak Mi-gi Chökka, and (3) from the bend of the Ma-chu to the white stupa in China (Chorten-karpo) it was called the Do-med Cho-kha of horses. These three are thus clearly mentioned as being Tibetan territory.

Enclosure No. 44.

Abstract of Lists of Monasteries in Kham.

Litang, Derge, Niarong, Med-li have 109 monasteries within its limits. Gyal-tang has 13 monasteries. Bah, Markham, and Pomra contain 95 monas-

teries. Tartsiendo, Miniak, Gyatrongs, the Horsers and Dza-chu contain 87 monasteries, Tsai-dam, Banakhasum, Amdo and Tongkhor contain 34 monasteries according to the old Government records. There are several newly established monasteries which have not been included in the old records.

Enclosure No. 52.

Kashog or Sanad granted to Agye, son of Pe-chang Guru Tse-gyet of Upper Gom in Nag-shö (in Dza-de).

Be it known to the Pe-gu, Pe-chang, Headmen and Raiyats at Nag-shö.

It appears that the headmanship of Gur-sum belongs to Agye, son of Pe-chang Guru Tse-gyet of Upper Gom (in Dza-de) in our jurisdiction. No one, whether high or low, should molest him in the least but should allow him to live in peace. He himself should serve the Government faithfully and look after the interests of the people well as usual

Dated the 6th day of the 8th month of the Fire-rat year (38 years ago). This order is issued through Tsang-gyag La-bi.

Enclosure No. 61.

Dated the 15 day of the 11th month of Shing-lang (Water-bull) year (1865).

Invoking the Protecting Wisdom (the four-armed and the six-armed Yi-she Gön-po), the truthful guardian of the Faith, Dharma Raja of Yamaloka, and the Goddess Remati (the protecting deity of the sensual paradises), the embodiment of the rays of the five Dhyani Buddhas—the five manifestations of the five incarnate righteous Kings, the twelve protecting female deities called Ten-mas of Tibet, and the tutelar and guardian deities of each person according to his own caste, his war or battle god and birth-place, to bear witness to this deed, we hereby present it unto the feet of the precious two-fold judge, who is the source of benefits and happiness :—

Most humbly submitteth,

That the undersigned persons present this bond with the oaths of unchanging and pure intentions, of keeping within its limits (performing faithfully all that is undertaken herein).

Whereas the arch-enemy of all the common people and of monasteries existing in Do-med, known as Nyang-ked Gompu Namgyal had ever since his ancestors, Pal-gon and Norbu Tseringchan broken out into repeated rebellious acts in the reigns of Chenlung and Chah-chin which were quelled by the celestial troops. But these bandits only fled away into the hills, and could not be exterminated. Again the traitorous father and sons rose up in rebellion and ravaged all the adjoining provinces in Do-med causing infinite cruelties and harms to the land and the people thereof. In the 28th year of the Emperor Dah-kong, a memorial was addressed to him through the Dah-shen of Szechuan, and the Chi Tsung-thu came in person at the head of a body of Chinese troops and dispersed the rebels, for which thanks are due. Yet finding it inexpedient to exterminate them, he satisfied himself by taking a bond for future good behaviour, and returned back. As soon as the Tsung-thu had gone away, the traitorous rebel chief of Niarong, Gompu Namgyal, emboldened by the retreat of the Chinese, at once attacked the five districts of the Do-med province including our district of the Ho-ser Tu-si, and did great injury to us. It became so unendurable that we sent deputation after deputation to Ta-tsien-lu and to Sze-chuan, invoking aid and justice from the Chinese civil and military authorities there. Many of these people persevered until their death in trying by all means in their power to obtain redress. But medicine was not to hand when the patient was ill, nor were there any to help when it was most needed. Thus it remained without anyone to take notice of us from 8th or 9th year of the Shanhong's reign to the 1st year of the

Emperor Thung-dri's reign, and in the meanwhile the undernoted Tu-sis of Drag-go named Wangchen Dram-dul, with his whole family, the Tu-si of Khang-sar Ngo-drup Puntso with his brothers and sisters, Jayzang Lakho of Draggo with his family, and Mazur She-nyen Shu-gu Trashi with his family, leading over 400 families or houses of followers, all came to Tibet to ask for help, refuge and protection, as well as for some pecuniary support for themselves from the Tibet Government. The Tibet Government, after thorough enquiry and careful consideration, resolved upon taking the necessary step to uphold the dignity of the State and the Faith and granted them dwelling places, allowed them food and clothing, according to their respective ranks and positions as long as they stayed.

The Tibet Government sent down Kalon Pulung, after informing the Chinese Government of it, charged with full power to treat for peace or for war, with a Tibetan army, into the Do-med provinces. The Tibet Government generously defrayed all the expenses of the war since the Chu-khyi (Water-dog) year (1862), gathered up over 10,000 troops from the Government's own side, provided officers to lead them and guide their movements. The Government also provided the body of about 200 efficient men which we, the chiefs, mustered from our clansmen and followers. Our men were kept separately and given ammunitions, transport and riding ponies, pay and rations, and even grain and fodder for the ponies. In these latter too, we were favoured with far better arms and higher pay and better provision than those given to the general body of the Khamba and Tibetan troops. Those who had no arms, offensive or defensive, were given armours and armour. The family members who were left behind in Tibet were also similarly provided with pay and rations. The general kindness and obligations heaped upon us by the Tibet Government surpasses thought and the power of speech. These were our own interest, and we are bound to serve the Government loyally and willingly which we will surely do. The great Government (Tibet) has, for the sake of the security and peace of its subjects, the people of the Do-med provinces, waged a war lasting four years, and at last completely routed the traitorous common enemy (the Niarong Chief). The whole rebellious brood of the traitor Gompu Namgyal and his sons have been exterminated. This act in itself has been like giving a new lease of life to the dying subjects of Do-med, both the lay of the villages and the Lamas of the monasteries. This is the chief blessing conferred on us. Then the restoration of the houses and properties to the rightful owners, which they had been deprived of by the traitorous usurper have now been wrested back from his hand, by the might of the Government army. This is an inestimable boon which we shall never be able to repay. Neither the chiefs nor the clansmen, nor their descendants for generations, will be able to repay the generous kindness of the Government for these boons. But to prove our gratitude to the Government to the best of our ability we bind ourselves by these presents to carry out the duties mentioned hereunder faithfully :—

- (a) We do hereby promise and undertake to render every possible aid and service required of us, by the Government, to any person, be he officer or traveller, should he come provided with a special order from the Government at any time, in accordance with the dictates of the three-fold duties.
- (b) That upper, lower and the middle Niarong will be held under the direct possession of the Tibet Government, of course with the consent of the Chinese Emperor, and be administered by the Niarong Chi-kyab, and we all bind ourselves to carry out any orders which the said Chi-kyab may have to issue for putting down any sign of insubordination or mutiny in any of the three abovementioned places ; we shall never disobey his orders, nor show ourselves ungrateful, or in any way prove unworthy of the favours heaped on us.
- (c) Everyone of us promises that we shall live in peace as law-abiding people, content with our own possessions and properties. We will never covet each other's property, nor wrangle over anybody's possessions.

- (d) Should, however, any disputes occur between two parties (which is natural in a community), they shall not, as has been done hitherto, fall on each other with arms to decide such, but go to law, either Tibetan or Chinese.
- (e) Regarding the subjects under each separate State, unless transfer be rendered unavoidable by the changes brought about during the time of Niarong's usurpation, no other compulsory and unlawful oppressions or extortions should be practised.
- (f) The Pon-po or Go-ba of each State will protect wayfarers *en route* from China to Tibet and *vice versa* from being assaulted, robbed or ill-treated by the people of the State.
- (g) Should any case of murder, robbery or complaint occur casually we undertake that proper punishment, according to the Chinese or the Tibetan law, whether the criminal should deserve imprisonment, death, fines or indemnity for shedding blood or homicide, shall be meted out to the culprit. The end of justice shall not be prostituted to suit one's corrupt desires.
- (h) With regard to the posting and maintenance of the stipulated body of troops to guard the Niarong State, it shall be carried out and continued faithfully and willingly until the land and people are settled down peacefully and permanently in conformance with the orders of the Government officers, be he a Lama or a Pon-po (secular officer). None of these duties shall ever be regarded as taxation, or be shirked or performed carelessly, as long as the precious church and faith of the Lord Buddha continues in force for the benefit of the universe. No one shall act directly against the above. Should any one, however, act against these, or say "not I, it is he" (that is, shift blame on each other), entertain thoughts of duplicity and change our good faith, or say "on such day or event, etc." (prevaricating), or in any way not mentioned herein, but which will be going against the tenor of this bond in the least degree and thus become a most ungrateful thing (literally, repaying kindness by evil) on that person or persons, we do hereby invoke the awful divine wrath of all the abovementioned deities. May they cut off the ringleader's life, and exterminate his descendants, and in the next world too, may he fall into Hell and not be able to get out of it for many Kalpas together. Let his own person, and those of his descendants be forfeited to the feet of the two-fold judge, who will then mete out such punishment as appears just on the person of each ringleader, which they shall justly deserve. Then again they will be compelled to abide by the tenor of this bond. And to those who faithfully adhere to the purport of this bond, may the unchanging good Karmic result of true faith bless him; may the protecting and guiding deities prolong his life, and increase his luck and prosperity and shower spiritual boons of piety, goodness and meritorious deeds on him. To testify to my unalterable and sincere intention to abide by the meaning and purport of this bond, I, Mazur Tu-si Sonam Wangyal, do affix my seal on this—

Seal of Minister Jayzang Shenyen Tenzin—

Khangsar

Seal of Tu-si Ngo-drup puntso—

Seal of Minister Jayzang Nyerpa Targyay—

Seal of Behu Tu-si Gon-po Ngo-drup—

Seal of Minister Jayzang Nyerpa Rapten—

Seal of Draggo Tu-si Dorje Gyur-Med—

Seal of Minister Jayzang La-kho—

Seal of Dre-wo Tu-si Sonam Tobden Gönpo—

Seal of Minister Jayzang Phellu—

Half-seal of Wangchen Dram-dul—

Seal of Minister Mayzang Pella—

Joint-seal of Tong-kor Tulku and Pön-mo Yüton Lahmu—

Seal of Gyeshe Tu-si Kunzang Gyaltzen—

For myself in particular, I undertake to conform to the above bond, in general with the other body of Tu-sis and add further, we the Government's humble clients of Derge were specially victimised by the common enemy Niarong (Nia-ked) who attacked and captured all of us, mother and sons and enslaved all our subjects, and deprived us of our lands and properties. Moreover we were held as hostages in captivity, where we suffered the pangs of Hell on earth. The Chag-la chief ought to have rendered every aid in the matter of guiding the Tu-si while in trouble and ought to have taken steps to prevent them from coming to this plight as he is actually maternal uncle of the Tu-si. But instead of helping, which would have been proper in him, but which he did not do at all—he obstructed the Derge State merchant and laid various needless restrictions on the private and also the monastery traders of Derge. He acted both directly and indirectly in this mean way. Again when the Lhasa Government troops came, and all the horde were mustering to the call to wrest back the usurped States the Chag-la State did not put forth an equal force nor took a keen interest in the movement, but committed the serious blunder of standing aloof, a of which facts have been reported. I promise that I will fulfil and act up to the purport of that prayer I have submitted before. Especially for me, the Derge chief, myself, and all the subjects of Derge, including monasteries

*i.e., Lhasa Government.

and lay people, rely wholly for the present and future on the Ganden Phodang*

Government, whom we regard as our liege lord, having power of life and death, wealth and property, to give or to take, and I promise solemnly that I shall never prove ungrateful, but willingly and faithfully perform everything mentioned in the above bond. Since the Government has kindly intended to provide me, the Tu-si, with a suitable wife, of its choice, I promise that I shall love and regard her with fondness and be grateful to the Government. Then with regard to the appointment of Nyerpas, Chan-dzo and other officers, the whole of the staff require to be entirely a new set, which of course will be appointed by the Government. I will attend minutely to the duties of making the fallen and polluted ones again of use, and amenable to order. I again promise to act according to the sense and wordings of the rules and regulations laid down in the credentials granted. I will ever consider it my chief duty to abide by the above, which I will never act against nor will fail therein, in my duty towards the chief two-fold liege lord.

I will ever study the welfare and interests of my subjects, and strive to afford protection, prosperity and security emulating the righteous deeds of my noble ancestors and parents. I will not let things go to rack and ruin. As for my future bride, the lady Chaksama, I will go to Lhasa not later than the 10th of the 5th month, as I have been ordered by the Government, composed of Lamas and secular officers, and shall remain there as long as the Government sees fit to allow her to come down. I will not fail in nor abate even a til-seed in the usual services due from me as chief official towards the Chinese and the Tibetan Governments, *e.g.*, paying respects in person to the high officers of the two Governments. Should we act directly or indirectly against this bond, I invoke the abovenamed just deities to visit the deserved with their awful wrath, and I promise to submit to any kind of retribution which the Chinese and the Tibetan officials might think proper to mete out on our body, life and wealth. To witness the above I, Derge Tu-si Paldan Tsewang Namgyal do affix my seal hereunto.

Seal of Derge Tu-si Paldan Tsewang Namgyal—

Joint seal of Nyer-chen Khang Pal-drup
Nyer-chen Pema Lay-drup and Nyerchan
Yishe Targye.—

Seal of Tung-pön Tsering Tön-trup—

Seal of Chan-dzo Sonam Tobgye—

Promising full abidance of the above bond.

When the arch-enemy Niarong Gompu Namgyal ravaged all the adjoining States of Hor and dispersed the ruling families of these States, we the Hosers, being unable to stay in our own homes, were compelled to take refuge in Lhasa and seek redress from the Tibet Government. I, the Drag-go Tu-si Wangchen Dram-dul, the Khang-sar, with his mother and brother the Drag-go Minister Jayzang Lha-ko, the Ma-zur Shenyen Shu-gu Tashi, all served in the field. Such of those who had to remain at home, on their respective States and property, have already signed above on this solemn bond. But we, the Drag-go Tu-si, with my followers, who have been permitted to return home now, have already submitted a separate bond in which we have been given full instructions as regards our duty. Besides that now we have heard the above great and solemn bond read out and thoroughly explained to us here and we do hereby promise that we shall conform in everlasting gratitude in all respects to the above, and render such services for peace or for war, for running or for fighting as are required of us by the officers of the Great Governments, China and Tibet.

We invoke the divine deities to bear witness to these, that I Drag-go Tu-si Wangchen Dram-dul, do affix my seal hereunto, that I will ever be faithful and true to this.

Seal of Drag-go Tu-si Wangchen Dram-dul.

Signature of the Khangsar Dzö-pa Gön-po Gyam-tso.

Seal of the Mazur She-nyen Shu-gu Tashi.

Seal of the Kala Labrang Dzö-pa Sonam Zang-po.

Enclosure No. 62.

Translation.

From Shun Amban of Tibet, holding the rank of Futu-tung by Imperial order, and Lu-wu Amban, Assistant Amban of Tibet, also holding the rank of Futu-tung by Imperial order, jointly. The purport of submitting this is:—

Recently a letter was received from the Mongol Jor-khang (the office which deals with the Mongolian affairs), which stated that an Imperial order was received dated the 9th day of the 11th month of the 23rd year of K'wang-su's* reign, through the Inner Chamber to the following effect:—“That in the previous year the Tibetan officer in Niarong had encroached beyond the boundaries of the district, and caused trouble. At that time if Lu-woo Trön-lin had performed the enquiries he was ordered to make in a just, tactful and upright manner, the trouble would have ended. But the Tibetan officers having shown a defiant and aggressive attitude, Lu-woo Trön-lin employed armed force, and submitted a report asking that the lands may be taken back. Though these were matters which would not have failed to bring about the inevitable result yet as the Imperial Government has ever been generous and kind to the Lamaistic Community of Tibet, the Government believes that it is impossible that they should be lacking or backward in their thoughts, and that Lu-woo Trön-lin must have been too imperious and bullying in his assertion of powers and general behaviour with them. Considering that his continued office would give offence to them, the said Lu-woo Trön-lin has been withdrawn from his post, and Kung-trao has been appointed acting Tsung-thu (Governor). He has been ordered to act in an upright and straight-forward manner. The recent report received by the Imperial Government stated that Lu-woo Trön-lin having appeared with a large force, the Tibetan officials who had not the least intention of fighting against them, discreetly shut themselves up in a castle and stood on the defensive, fearing that they might be attacked, and were not able to come to the Court-house. But Lu-woo Trön-lin allowed himself to be prejudiced by giving too much ear to the one-sided representation of the party of chiefs, who were persuading him to attack the Tibetan officials as rebels and had therefore proceeded to take back the lands out of their hands forcibly. But they were not rebels at all. Taking the above fact into consideration and also the fact that

* 1897-98.

the Dalai Lama had some time ago begged for the restoration of the lands and people back to him, through the Mongol Jor-khang, the Imperial Government thinks that it would not be fair to take away the land in a summary manner from the Lamaistic Community of Tibet, on mere suspicion. Therefore the Imperial Government has been pleased to give back to the Dalai Lama the upper, lower and the middle districts of Niarong—the lands and the people thereon wherefore let him take charge of them. There is no need to take the lands or change the administration there. The Dalai Lama is expected to be gratefully sensible of the great favour shown him by the Imperial Government. He must not appoint anyone who offers as officers to manage the State as has been done before, but select them for their loyalty and ability. The officer must not be one who will oppress or practice extortion on the people of Niarong. If he does so he shall be punished heavily. And you, Kung trao, must settle the affairs there in a definite manner and in such a way that there shall be permanent peace, and, above all, you, the acting Tsung-thu, must again settle matters regarding Derge, Tre-hor, Drag-go, Ba, and Litang in a spirit of sincere loyalty and zealous devotion, and in such a way that there shall be a total cessation of all troubles in future.

Again in a separate paper it is reported that there is a rivalry in the heredity of the Tu-si of Ngao-ketri. You, the acting Tsung-thu, are directed to release the Tu-si's wife, and to appoint the officers or chiefs. The despatching of the officer to make inquiries into the Mon-kung lands, has been well done, and it is approved; now a speedy termination is desired and further delays and procrastination must be avoided". These were the orders received, from which a copy was forwarded to the Jor-khang (Mongol Office). A copy of this order is forwarded to the Amban in Tibet with instructions to communicate these orders to His Holiness the Dalai Lama of Tibet, and to ask him to pay due respect to these orders, by issuing orders (upon his officers) to abide by these commands. This is sent on the 10th day of the 2nd month of the Sa-khyi (Earth-dog) year (1898), the 24th year of Kwangsu's reign.

Translated by Trungakl and Söd.

Seal of
the
Chinese
Amban.

Enclosure No. 63.

A summary of the register Garpa and his subordinate officers pay an annual tax of 1,200 Chinese Srangs (taels) as maintenance for troops, and 20 Srangs as koot for fields.

Ling-guzi pays 300 Chinese Srangs.

Tongkor „ 300 „ „

Yee-khog „ 100 „ „

Geshay „ 36 (Khors—4 bricks each Khor) Ja-bar-tra tea.

From Geshay Chiefs' cattle grazing pastures of Tawo (or Tao) country—102 Chinese Srangs and Bar-tra tea 102 Khors.

Trongnowas—5 Chinese Srangs—5 Khors of Bar-tra tea.

From the pastures and markets of Derge—Price of grains, etc.—343 Srangs (Chinese) and 5 Shos.

From the De-shung Chiefs and officers—50 Srangs towards the Lhasa Mönlam Congregation and 96 Srangs towards maintenance of troops.

From the Chief of Lha-thok—200 measures of butter in lieu of troops.

From Litang in lieu of labour (tax)—9 Srangs.

From the Kara-shipas—9 Khors of the tea called Gyatpa (8th).

From Chagde Dradöt-pa—5 Khors of Batra tea.

From Dratöd Khardrog—in lieu of tax—1 Khor of Batra.

Enclosure No. 65.

(Written outside)

The Sa-chöt-pa (landlord) of Derge, having obtained at his own request the Warrant sealed with the State Seal called Gong-dam She-bam Che-mo, conferring upon him by His Holiness the Dalai Lama the title of "The Ruler of Derge" herein submits, in this Chu-tag (Water-tiger) year (1902-03), this bond of allegiance, signed and sealed by himself, his subordinate officials and Ministers of the Derge State, promising full compliance with the statement of the nature of services required of him.

Dated the 12th day of the 12th month of the Chu-tag (Water-tiger) year (1902-03).

In the presence of the crown jewel of the gods and men and the lotus throne of the two-fold judge, who is the source from which all happiness and benefits flow, we, the undersigned, do faithfully undertake to fulfil the terms contained in this bond which we respectfully tender. It is well-known that it is the gracious Government alone who delivered all the Do-med Tu-sis and particularly myself, the lineal ruler of Derge, my mother, and the members of the Derge ruling family from the grasp of the Niarong Chief and released my State from the yoke of Niarong after a most tedious war, which restored peace to the land. We do hereby jointly offer our humble allegiance and solemn words promising full compliance with the wording in the bond as to the services required of us by the Tibet Government.

Sha-pe Phulung, who came as Commandant of the troops in Niarong, and later on Chi-kyab Po-pön Pün-rab of Niarong kindly favoured us with a constitution regarding the future management of the Derge State.

Again in the Me-tre (Fire-monkey) year (1896-97), when we two brothers were young and inexperienced, our parents having died in China owing to the doings of the Chinese, the parental Government most graciously assisted us by deputing the Horkang Dza-sak to advise us in the management of the State affairs and to superintend our marriage. The favourable actions of the gracious Government, which were all meant for the welfare of our State, and the wise instructions given us from time to time have been appreciated and acknowledged by us in due form, as is well-known to the Tibet Government. Moreover when I, the Sa-chöt-pa (landlord) went to Lhasa, His Holiness the Omniscient Dalai Lama heaped favours upon me in various ways, and, at my own request, conferred on me the Warrant or title deeds bearing the stamp of the great State Seal of the Tibet Government called the Gong-dam She-bam Che-mo.

Intending that we should not misunderstand the instructions that were issued to us and that I and my nobles might always abide by them, it was ordered that the great Chi-je (Niarong Chi-kyab) should explain to me and all the officers of the State the necessity of abiding faithfully by the commands of the Government and maintaining the efficient performance of the duties entrusted to us.

I, the Sa-chöt-pa Dorje Sing-ge alias Ngag-wang Lo-se, on whom the weight and responsibility of the gracious favours and honour devolve, because of my holding the rank of Sa-chöt-pa and the title of Tu-si from the Chinese Emperor, by right of lineal descent from father to son, do hereby promise full obedience to the orders. I will not prove unworthy of my name and the responsibility of the rank I hold, and will not fail in my duties as required by the solemn oath of fealty and allegiance, signed and sworn to by my parents, which I do hereby promise again to obey willingly and loyally on my faith in the Spiritual Teacher, whom I regard reverently as my precious Trinity in whom I take refuge.

I. I will practice the white (righteous) deeds and avoid the black (unrighteous) ones, as becomes the righteous and noble ones without any stain on my conduct and will set myself to maintain the Buddhist monasteries in my State either by supporting the existing ones, or by establishing new or repairing the old and ruined ones.

II. I will levy just, reasonable and proportionate taxes on the subjects in the Northern and Southern countries and pasturages of my State. I will enforce the laws without flinching, lenity or carelessness and will not be cruelly exorbitant and oppressive, but will be always intent on maintaining justice and uprightness in my dealings with my subjects.

III. I will treat the prince Baba with constant fraternal affection and love.

IV. As regards the two Ranis, they shall be treated with equal affection, love and respect as becomes their dignity and position as noble ladies, according to the proper line of conduct and etiquette that have ever been paid to the ladies of their rank since the time of my Honoured ancestors.

V. On my part, I, the younger son, commonly known as Baba Sonam Chö-kyong, do hereby undertake to adhere to the religious career to which I have been destined by the prophecy of the Spiritual Teachers. As according to the law existing in China and Tibet my elder brother has been created and installed as Sa-chöt-pa and Tu-si, I promise that I will not in any way dispute his lawful claim and position. I will not only refrain from any religious plots and conspiracies but will altogether hold myself aloof from anything that will jeopardise the purity of our fraternal feelings.

VI. We, the two Ranis, who are sisters—daughters of the Gya-drong Nang-so family—do hereby promise to be perfectly modest, faithful and constant to our husbands, patient, liberal and deep in our respect towards the Sa-chöt-pa; studious in gaining the goodwill and devotion of our retainers and subjects by our honest and upright conduct in studying their welfare and amiable in our behaviour towards our husbands, the two brothers. We shall ever strive our utmost to cement the good wish and fellow-feeling between the chieftains and the clansmen by every straightforward and honourable means, which lie within our sphere as exemplary housewives should do. We shall do nothing contrary to the above, either directly or indirectly.

VII. We, the officers, such as Nyer-pa (stewards), Chan-dzö (treasurers), Trung-yigs (clerks), etc., do hereby promise to yield implicit obedience to the Sa-chöt-pa. We do hereby add that in the performance of the State duties we will perform them in a spirit of loyal faith and honour, keeping in view the permanent welfare and interest of the Derge State, and will not allow ourselves to be diverted from our duties by considerations of selfish interests, carelessness and dishonesty of any kind. We shall ever be full of respect to the Sa-chöt-pa's own venerable person as well as to those of the members of his family. We do hereby promise to see that justice is done according to the enacted laws and regulations, to the best of our abilities and knowledge, so as to be worthy of the honour and responsibility of being ministers who stand in the presence of the ruler, as regards such duties as increments of subsidies to monasteries, allowances, remunerations and salaries to followers and servants, the maintenance of the staff in the establishment that may appear to be necessary from time to time and also in the administration of justice to the subjects under the State's jurisdictions. We will not act against the smooth and peaceful working of the State. With regard to the term of each officer's services, every one will hold it if possible to the natural term of one's own life, but if that be found impossible they shall hold it at least for seven years, if their services are without any blemish or censure. We will not try to shirk our responsibility by shifting blame from one to another and by applying for leave very often. Again when any question of the appointment of a new Nyer-pa or Chan-dzö has to be considered, such incumbents will be selected for their ability and loyalty and not by chance or as a matter of convenience. We will not prevent the apt and the likely persons from applying for posts nor prevent them from being appointed. We do hereby promise to adhere fully to this bond which embodies the rules and regulations framed for our guidance, and those instructions and commands contained in the Warrant deeds issued by Their Holinesses the successive Dalai Lamas, stamped with the State Seal called Gongdam She-bam Che-mo. This bond is based on the joint bond presenting the oath of allegiance submitted by the people of the whole of Do-med province. It also contains the instructions given by Sa-wang Sha-pe Phulung-pa, and

the Niarong Chikyab Po-pön Punrab, and the substance of the subsequent bond presented by us in compliance with the requisition of the Dza-sak De-pön Hor-kang. We hereby again promise to act in perfect accordance with all the above, keeping in view the laws of the Chinese and the Tibetan Governments, the spiritual results of this and the future lives and our permanent interest and risks and the consequent weal and woe. All the above points will be taken into consideration in faithfully keeping our own words and promises. We will never go against these. Should any of us, however, retract or change our words, or think of doing so ourselves, or influence others to do so or falsely shirk responsibility on others, or seek to pervert in any way the words, sense or purport of this bond, we undertake to forfeit 200* Srangs of gold to the court and be liable to pay up the forfeits mentioned in the previous and subsequent bonds.

* Rs. 3,200 at the current rate of exchange.

I do hereby reiterate my promise to fulfil and abide by the above, in token of which I, the real Sa-chöt-pa, do affix my seal hereunto—

(Seal of the Sa-chöt-pa.)

Seal of Prince Baba Sonam Chö-kyong.

Joint seal of the two Ranis, Sonam Tso-mo and of Karma Chö-kyit.

Seal of Yar-go Trashi Namgyal (Nyer-pa).

Seal of Nyer-pa Gyang Khang De-tsen Norbu.

Seal of Trumo Trashi Dorje.

Seal of Nyer-pa Kalzang Puntso.

Seal of Chan-dzö Yishe Gyam-tso.

Seal of Trung-pön Gyal-khar Sonam Pal-drup.