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

PREFATORY NOTE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INTRODUCTION.

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

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

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

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

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

¹ See also *infra*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The preceding extracts, although taken from works of the

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

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

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