NARRATIVE

OF A

JOURNEY ROUND LAKE YAMDO (PALTI),

AND IN

LHOKHA, YARLUNG, AND SAKYA

IN 1882.

BY

SARAT CHANDRA DAS, C.I.E.,

ASSOCIATE MEMBER OF THE ASIATIC SOCIETY OF BENGAL.

Calcutta:

PRINTED AT THE BENGAL SECRETARIAT PRESS.

1887.

Distributed Free.

THE LIBRARY OF CONGRESS
RARE BOOK COLLECTION

4' 39

NARRATIVE

OF A

JOURNEY ROUND LAKE YAMDO (PALTI),

AND IN

LHOKHA, YARLUNG, AND SAKYA

IN 1882.

BY

SARAT CHANDRA DAS, C.I.E.,

ASSOCIATE MEMBER OF THE ASIATIC SOCIETY OF BENGAL.

Calcutta:

PRINTED AT THE BENGAL SECRETARIAT PRESS.

1887.

PREFACE.

My grateful thanks are due to Mr. H. M. Percival, M.A., Professor in the Presidency College, Calcutta, for the care and trouble that he has taken in preparing these pages for the press from the notes of my journey.

As the Department of the Survey of India has undertaken to publish the accounts of Lama U. Gya-tsho's explorations in Central Tibet, they have been excluded from this volume.

Calcutta,
The 6th January 1887.

SARAT CHANDRA DAS.

CONTENTS.

PART I.

NARRATIVE OF A JOURNEY ROUND LAKE YAMDO (PALTI).

		Page.
Chapter	I.—Residence at Gya-tsho Shar	1
Chapter	II.—Return to Gyan-tse	4
Chapter	III.—Return to Dong-tse	7
Chapter	IV.—Death of the Grand Lama	10
Chapter	V.—Kusho Seng-chhen's return to Tashi-lhunpo and the Grand Lama's funeral ...	12
Chapter	VI.—Ugyen Gya-tsho's return to Gyan-tse, and his account of Shendarding Monastery	16
Chapter	VII.—Return to Gyan-tse	20
Chapter	VIII.—Journey towards Sam-yea	23

PART II.

NARRATIVE OF A JOURNEY TO LHOKHA AND YARLUNG.

Chapter	I.—We cross the Thib-la pass	29
Chapter	II.—Visit to Sam-yea	32
Chapter	III.—(1) History of Sam-yea	36
	(2) Padma Sambhava and the sanctuary of Sam-yea	38
Chapter	IV.—Journey to Densa-thil and Sangri Khamar	40
Chapter	V.—Journey to Tse-thang and the sanctuaries of Yarlung	43
Chapter	VI.—The sanctuaries of Yarlung	45
Chapter	VII.—Journey to Mindolling and return to Tashi-lhunpo	50

PART III.

NARRATIVE OF A JOURNEY TO SAKYA AND LAKE TEL-THUNG.

Chapter	I.—(1) Visit to Sakya	55
	(2) Pon-chhen (Governors) under the grand hierarchs of Sakya	58
	(3) Hierarchy of Sakya	61
Chapter	II.—Lake Tel-thung (mule's drink)	66
Chapter	III.—(1) Visit to Khamba Jong	69
	(2) A short history of the dynasty of Phagmodu, which had Nedong-tse for its seat of Government	70

PART IV.

SOCIAL CUSTOMS AND RELIGIOUS RITES OF TIBET.

Chapter	I.—(1) Marriage	73
	(2) Marriage ceremonies among Gyal-mo Rongpa in Chinese Tibet	74
	(3) Dissolution of the marriage contract—Divorce	75
	(4) The degrees of prohibited consanguinity	76
Chapter	II.—The funeral ceremonies of the Tibetans, and the way of disposing of the dead	77

PART V.

THE MONASTIC INSTITUTIONS OF TIBET.

	PAGE.
(1) Rasa *H*phru*l* *S*nang Vihara	79
(2) Dapung	81
(3) Ga*h*dan	83
(4) Tashi-lhunpo	85
(5) Sera Theg-chhen ling	85
(6) Pan khor chhoide	87
(7) Radeng	87
(8) Monasteries of Tibet	89

PART VI.

Diseases of Tibet	101

PART VII.

A BRIEF ACCOUNT OF TIBET FROM "DSAM LING GYESHE."

CHAPTER I.—Little Tibet	117
CHAPTER II.—Tibet Proper	119
CHAPTER III.—Great Tibet	126

PART I.

NARRATIVE OF A JOURNEY ROUND LAKE YAMDO (PALTI).

CHAPTER I.

RESIDENCE AT GYA-TSHO SHAR.

6th–18th July 1882.—The grove of Chyam-chhu (pure bath), called Lobding, surrounded as it is by green fields on all sides, occupies a prominent position in the large village of Gya-tsho shar. The tall poplars planted in rows, with their straight, slender trunks, the bushy willows, the fragrant *shug-pa* (juniper), and the elegant cedars which line the avenues of this pretty grove, have made it a pleasant resort of the gentry of the valley of Chhug-po shûng (centre of wealth). With the kind permission of the Minister I occupied the snug garden-house, which henceforth became my residence. The flowers in the garden at this season of the year filled the air with fragrance. Generally after breakfast and dinner I used to walk round the grove and along its little avenues. When feeling tired, which I did even after slight exertion, I rested on the clean grassy turf in the cool shade of the trees. After a few days' residence I perceived a marvellous change in my health. I began to have an appetite, more pleasure in taking exercise, and felt less fatigued in going round the grove. This last was considered a religious act on account of the garden-house being the autumn retreat of Seng-chhen. On the 7th we suspended the thermometer brought from India below the sky-light of the first storey and began registering observations. On the 9th I commenced transliterating the work called "Pag-sam thishing" into Sanskrit. This is a Sanskrit work of great repute, written in Tibetan character, and is much valued by the Tibetans. My companion zealously applied himself to the work of collecting plants. The drying-paper having fallen short, Ugyen purchased some *daphne* paper from Shiga-tse *thom* (market). Both Phurchung and Ugyen used to go daily to the *thom*, a distance of about eight miles from Gya-tsho shar, and return from it every evening. Phurchung began to prove himself a good cook, though at times he loitered in the house of Deba Shikha from the temptation of *chhang* (wine).

On the 13th Ugyen bought some very pretty-looking flowers from the *thom*, and sent Pador to collect plants from the village of Gya-lung, situated behind Do/mairi. At 4 40 p.m. there was a storm, which raised clouds of dust. On the 15th Ugyen arranged to buy a donkey from Shiga-tse to convey plants from distant places, as the Tibetans objected to carry loads. He offered to pay 12 *srang* (Rs. 30) for one, but the owner would not part with it at that price. On the 16th he bought the donkey at 13 *srang*, and also arranged to buy a pony for his own use.

On the 18th both Ugyen and Pador went to collect plants in a grove situated to the east of Tashi-gyan-tsa. The former, after picking some rare specimens, went to the river-bank, leaving Pador behind in charge of the pony. The animal, however, breaking the halter entered a barley-field, whereupon a husbandman ran towards Pador, and seizing his pigtail dragged him towards his house. Pador resisted and a quarrel ensued, when a number of men, who were returning from the *thom*, surrounded the disputants. The husbandman claimed a *sho* as compensation for every hoof print of the trespasser, while the cattle law only allowed a *sho* (six pence) for every leg of a pony, a *karma* (two annas) for every leg of a donkey, and a *kha* (one anna) for that of a goat or sheep that trespasses into a cultivation, so that instead of being required to pay a fine of four *sho*, or one rupee, for the pony, Pador was required to pay several rupees. The passers-by interfered and sided with Pador, who pleaded innocence, and said that though the pony had entered the cultivation it had not caused any damage to the plants. Through their intervention Pador escaped from the difficulty by paying only a *sho* as compensation.

19th July.—To-day was a great holiday with the Buddhists, being the day when Buddha Shakya Simha first turned the wheel of law (preached Buddhism) at Varanasi (Benares). The people of Shiga-tse and the neighbouring villages visited the different chapels and sanctuaries inside the Grand Monastery and thronged its lanes. Ugyen also performed the *chhoi-jal* (visiting sacred objects), when he met his friend Phun-tsho Wang-gyal, a native of Tomo, near Chhumbi, who begged him to plead on his behalf before the Goorkha Resident just arrived from Nepal with regard to some money matters, as he was acquainted with both Hindustani and Nepalese. Ugyen reluctantly accompanied Phun-tsho and went to the encampment, which was in the neighbourhood of Changlo Khangsar. They were first refused admission into the presence of the Resident, but Ugyen having represented his friend's case to the Resident's assistant, the latter communicated Phun-tsho's grievances to his chief. At three o'clock they were summoned to the Resident's presence, who inquired if Ugyen knew Hindustani. Ugyen having explained to him his friend's case in Hindustani,

the nobleman expressed himself very much pleased, and began to interrogate Ugyen about the object of his coming to Shiga-tse, the pass by which he had entered Tibet, his residence and acquirements, &c.

Ugyen, in reply, named the Phagri Pass, and pointed out its position on a map of Asia which the Resident opened. Ugyen also read with him the names of several places mentioned there, and showed some acquaintance with the geography of Asia. The Resident, who was exceedingly pleased with his conversation, showed him all his English books, maps, and other important things. He told him that he had resided for one year in Ceylon and for five years at Calcutta as the Vakeel of Nepal. He had thrice visited Bombay, where he had cultivated the acquaintance of Sir R. Temple, who had presented him with a gold ring mounted with a ruby. He also showed him the sword and gold sheath which the Prince of Wales had graciously presented to him. The Resident was dressed in an English major's uniform and wore a star and medals, which he said he had obtained for his eminent services to Government. He also showed to Ugyen the portraits of all the chiefs and princes of India, contained in an illuminated album. The Resident said that his meeting Ugyen had given him an opportunity to converse in Hindustani, and to recall to his mind pleasing scenes and recollections about India and Nepal. He complained of the extremely tiresome solitude in which he had to pass his days in Tibet. He knew Bengali very well, and said he would like to converse with him if he knew it. Ugyen said that he understood Bengali, but could not converse in it. He expressed his desire to make explorations in Tibet and also to take views and sceneries. On Ugyen saying that he was acquainted with survey work, he at once offered to employ him under him if he liked to accompany him to Lhasa. Ugyen declined his kind offer with thanks, and promised to send him a Tibetan who talked Hindustani with much fluency. Ugyen also inquired from him the state of Nepal and the late disturbances raised by the family of Sir Jung Bahadoor, and was told that the faction was suppressed and the government was under Ranodeep Sing, the Prime Minister.

20th July.—To-day at 11 a.m. I bathed for the first time since coming to Tibet, having had to adopt the habits of the Tibetans in that respect. At noon Deba Shikha, his wife, mother, and children, came to spend a few hours in our grove. They spread some stuffed seats covered with rugs under the cool shade of a tree, and begged me to sit with them for a chat. Tea brought from his house was served, and *chhang* was poured from a pretty earthen jug of peculiar shape. The Deba pressed me to take a glass of *chhang*, which he said was delicious and would be beneficial to my health. I drank a cup, and must say I liked it very much.

21st July.—At 8 a.m. Ugyen started on his botanical tour, and passed the night at Shiga-tse. His companion Chhoi-tashi was detained at Tashi-lhunpo on account of a religious service, which was conducted by the members of Khalka *Mi-tshan* (association). Deba Shikha gave a dinner to the respectable men of Gya-tsho-shar in the open ground situated to the east of my residence outside the garden wall. About a dozen guests assembled, headed by the *sayon*, the elder of a neighbouring village. They were a jolly set and showed much skill in archery and quoits. The sports lasted from 11 a.m. to 5 p.m. Their wives had accompanied them, but did not take part in the sports. They poured *chhang* in the wooden cups brought by the guests. I occupied the most prominent seat among the guests, and every one as he came saluted me by taking off his yellow turban or *bakto*, or by touching it to his brow. I was looked upon evidently as a very respectable and learned personage, from whom Seng-chhen himself took lessons. On this occasion I carefully avoided drinking *chhang*, as that would lower me in their esteem.

22nd July.—Starting from Shiga-tse, Ugyen and his companion reached Tang-Khang; but failing to secure lodging for themselves, they had to return to Tashigang, where, too, they were unsuccessful in getting shelter in any house, and had to encamp in a grove.

23rd July.—At 8 a.m. Ugyen reached the landing place on this side of the Tsang-po, where out of the ten (*kodu*) hide-boats which were kept in an erect position two were launched into the river in order to cross him over. Ugyen and his friend dragged the ponies to the river, which at this time was very high and rapid. The two hide-boats steered along with the ponies swimming behind, two men holding fast the halters. They paid a *tanka* (six annas) for the ponies only. After crossing they entered the valley of Thang-pe, where they collected some plants. There, too, they obtained no shelter under a roof, and pitched their tent in the midst of some fallow land. At night a strong gale blew, which lifted up the little tent frequently and nearly blew it away, there being no pegs to hold it fast to the ground, but only stone weights. Ugyen and Chhoi-tashi held the tent fast for hours till the gale abated. Heavy showers fell during the latter part of the night.

24th July.—Proceeding a few miles from Thang-pe they came across a huge solitary rock, on which a kind of beautiful yellow flower was in blossom. Ugyen made several attempts to get to its top, and at last going round it with the assistance of Chhoi-tashi, he succeeded. On account of the rains and the moss grown over it, the surface of the rock was exceedingly slippery, and after he had collected some curious moss he had to roll himself down, and with a slight bruise to his legs he landed safely.

They next entered the district of Tanag in the evening. Having no acquaintances there, Ugyen went to a *shikha* (farm-house and hamlet) belonging to Sa-wang Rampa, where, too, failing to obtain *na-tshang* (lodging), they encamped in the midst of a thin forest, and tied up the ponies in a roofless fold. Fortunately no rain fell during the night.

In the evening Kah-chan Gopa arrived at Gya-tshoshar. I accommodated him in my house. He informed me of Seng-chhen's wish to see me back at Dong-tse.

After breakfast, accompanied by Phurchung, Kah-chan Gopa and Pador, I left for Dong-tse. Near Kena the silver bath (for wet plate photography) was observed leaking out of the box, and I feared the bottles were broken. Kah-chan Gopa carried the large telescope which Seng-chhen had left at Gya-tsho-shar.

25th July.—Ugyen remained engaged in collecting plants at Tanag. There was a great scarcity of fodder at this time, in consequence of which he had to buy grass for his ponies at a high price. Here, too, he failed to get lodging for the night. He wrote in his diary:—"Here at Tanag *na-tshang* or lodging was more scarce than gold; for although we promised handsome *nala* or house-rent to the natives to shelter us, yet they refused us the comforts of a walled and roofed shed, which is so indispensable at this season of the year." Then proceeding further up they arrived at the village of Manki. Here Ugyen had acquaintances, although our friend Kusho Manki-pa was dead. One of his sons, the nephew of Lha-Yum Kusho, the Sikkim Rajah's mother, invited him to his house and showed much hospitality towards them. Ugyen was first treated with tea, then *chhang* was served, and last of all *brese* (buttered rice and mutton).

26th July.—Leaving the village of Manki they proceeded towards the uplands of Tanag. Passing the villages of Tang Rang chon, Tashi-ding, Dingyen, Shu-gyer, Du-gyu, and Gyan-gah, they crossed the river called Tanag Tong-chhu at Cho-chagssam (iron suspension bridge) and proceeded towards the west. Here they fell in with two *tapas* (monks) of the monastery of Thub-dan. Ugyen conducted them to the village of Rinchhen-tse, where however no one could be persuaded to give shelter to Ugyen and his companion. They then went to the monastery of Thub-dan, where Ugyen was allowed to pass the night in company with a small-pox patient in the *chikhang* (house for the public).

Kah-chan Gopa and I returned to Dong-tse in the afternoon, and were warmly received by Seng-chhen. Every one was now recovered from small-pox, and those who had no attacks of it anxiously prayed to be visited by a milder form of pock that then prevailed in Tibet; so that small-pox, that was formerly dreaded as a fatal malady, now became a wished-for object to many. I put up in the same room with Kusho Tung-chhen, who rejoiced to see me restored to health. I told him that Gya-tsho-shar, his native village, was an excellent place. Its fresh breeze alone restored me to health, as during my short residence there I had taken no medicine whatever for my recovery. He said that I was happy in the selection of a residence for recruiting my health.

27th July.—Tung-chhen was very busy in collecting provisions for the ceremony of consecrating the new house that was being erected for Seng-chhen to the north of the Tsug-la-khang. It was rapidly approaching completion. A part of our room was filled with heaps of two-pound butter balls, numbering about five to six hundred. Barley flour and wheat were also heaped in goat-hair sacks. The chief carpenter, named Pendor, was ill from discharge of blood from his bowels. I gave him some medicines from the medicine chest that had been sent by Mr. Croft from Calcutta, which did him some good. Another patient from the *sho* of Dong-tse was recommended to me by Kusho Tung-chhen, for whom also I prescribed. As fresh mutton was not available at Dong-tse at this time, I sent Phurchung to Gyan-tse *thom*, a distance of about ten miles.

Ugyen remained at Thub-dan, engaged in collecting plants.

28th July.—Proceeding twelve miles northward from Thub-dan, Ugyen arrived at the famous hot-spring of Bur-chhu-tshan. The part of the spring in which the Grand Lama had his bath was enclosed by a round stone wall with a door attached to it, which was now kept locked. The encamping ground was surrounded by a temporary turf wall put up by the *misser* (subjects). Several hundred thousand turfs were required to construct it. The Grand Lama, who had resorted to this hot-spring for the benefit of his health, got worse by the baths, which was attributed to some offence believed to have been given to the *nagas* (serpent world). To propitiate them he had employed one hundred monks for conducting certain religious services. These monks had left this place only five days ago. In and near this hot-spring there live numerous black snakes, which, though believed to be poisonous, do not cause mischief to men and cattle. Though they bite when disturbed, they are said to carefully abstain from discharging their poison into the wound. People touch these snakes with their hands without any fear. One of Ugyen's servants, Tondub, did actually catch one of these snakes in his presence. They enter houses in the neighbouring villages with impunity, and are not molested by any body.

29th July.—Starting at 7 a.m. Ugyen breakfasted near a *dokpa* shed situated at the foot of Je-la. Here he met Kusho Kah Gyapa, the revenue-collector of Tashi-lhunpo, who was travelling with a number of attendants. They exchanged their ponies near Gudok-pa for yaks before proceeding towards the pass. Ugyen's party was overtaken by a heavy gale and rain when they had reached the summit of the *la* (pass) at 3 p.m., but he managed to take hypsometrical observations. The water boiled at 180°·6. He reached the village of Keshong at 7 p.m., where, failing to obtain lodging, he encamped in the hollow gap of a hill and spent the night without taking food. His ponies had gone dead lame.

30th July.—The Chhyan-dso Kusho of Dong-tse invited me to dine with him. He read to me a letter which he had received from his colleague the Chhyan-dso of Gyang-khar, begging him to induce me to see him at an early date. He was very ill of chronic bronchitis, and needed the aid of my medical skill. His messenger, who was sitting near, saluted me, rising from his seat. I told the Chhyan-dso Kusho that I was ever ready to serve him, and could start for Gyang-khar on the following morning if Kusho Seng-chhen permitted me to go.

Ugyen reached the old village of Shendarding, near which is situated the famous Pon monastery of that name, where he obtained lodging in a walled hut. He passed the night somewhat comfortably.

CHAPTER II.

RETURN TO GYAN-TSE.

31st July.—This morning a respectable gentleman with two ponies and a groom came to the monastery. He delivered to Kusho Seng-chhen the Gyang-khar Chhyan-dso's letter, and after thrice prostrating himself before him quietly withdrew to the waiting-room. Calling me to his presence, Kusho Seng-chhen requested me to proceed to Gyang-khar to see the Chhyan-dso Kusho, who had sent his head groom with two ponies to convey me there. The invitation being a very pressing one, I could not delay; so at 2 p.m. I rode towards Gyan-tse accompanied by Pador, who was now employed as my plant-collector. The atmosphere was saturated with moisture, rain fell in sunshine, and the wind was cold. In the neighbourhood of the village of Lhachangang I met Phurchung, who was returning with provisions of rice, pot-herbs, mutton, and radish from the Gyan-tse *thom*. As I needed his assistance, I ordered him to keep all the provisions in the house of an acquaintance of Pador, situated near the road; so both Pador and Phurchung ran off towards the grove beyond which the house stood, leaving me with Gyang-khar groom. As I proceeded on my journey the rain and wind increased. My clothes were wet and my umbrella turned inside out. After an hour Phurchung arrived on the spare pony. The hill streams on our right rushed towards the Nyang-chhu to debouch into the Nyang chhu, turning many flour-mills on the way. Old women and children were engaged in weeding the fields and in collecting pot-herbs. We took a short rest on the bank of the Nyang-chhu, sitting on a grassy flat. The place was overgrown with a kind of dwarf thorny plant. The water of the rapid Nyang-chhu was now turbid. Our ponies after being unsaddled were tethered out to graze. Some of the villagers flocked round us through curiosity. We reached Gyang-khar at five, when the Chhyan-dso with his daughter, named Tondub Dolma, received me at the gate of the castle.

Ugyen, who had gone to the monastery of Rigyal Shendarding on pretence of entertaining the monks with tea, met the manager, Tan-dsin Nima. Accompanied by him he entered the *chikhang*, the commons' hall, where five monks were engaged in performing ritualistic service and three artists in painting images of Pon deities. A stuffed seat covered with a rug was offered him, and a bowlful of barley together with tea was placed on a little table before him. They inquired what object he had in coming to a Pon monastery. Ugyen replied that he was a native of the *rong* (hilly and filled with gorges) country of Demojong (Sikkim), and being religiously interested in the Pon creed he had come here to make pilgrimage in the ancient sanctuary of Pon Shenrab-mipo. He wished to entertain the monks of the monastery with *mang-ja* or tea. They took him for a Ponpo, and told that it would cost him five *tankas* to give *mang-ja* to the congregation and two *tankas* for the same either to Khamba or the Tibetan section of the church. Ugyen immediately produced five *tankas* from his pocket and begged the manager to arrange for treating the Pon congregation with *mang-ja* in the following morning. On his expressing a desire to make *chhoi-jal*, they sent *kuner* Tashi Wangdu to take him to the temple. In the congregation hall ten priests were engaged in reading the Pon scriptures. In the chapel of the upper storey he noticed the image of Shakya Buddha among the numerous images of the Pon pantheon. On entering the *kuner's* room he presented him a couple of *tankas* and begged to be furnished with a descriptive list of the different deities of the chapel. The *kuner*, being much pleased with the present, furnished him with the list, and expressed his readiness to answer every query Ugyen might make to him about the monastery and its contents as far as lay in his power. As regards religious principles and theories, he said those could be best explained by Khadub Rin-pochhe, the Pon high priest, who might be interviewed, or by the *om-je* (priest) of the congregation.

1st August.—From the symptoms of Chhyan-dso Kusho's illness I suspected he was suffering from consumption, which would some day carry him off. After consulting Dr. Moore's Manual of Family Medicines I advised him to regulate his diet and to take a couple of grains of quinine every night. I now and then gave him some cough mixture to relieve him from the frequent and hard expectoration. His son-in-law, daughter, and wife paid much attention in preparing my food.

At Shendarding the entertainment of the Pon monks with *mang-ja* (tea) took place in the morning. About thirty *tapas* (monks) were present. On Ugyen's inquiring into the cause of the absence of the majority of the *tapas*, the manager said that the *tapas* from Kham Gyarong, who predominate at the monastery, were gone to look to the interest of the Pon devotees of Chang-thang, and the Tibetan *tapas* were gone out to different quarters to perform services in private chapels. The *tapas* performed a short service, blessing Ugyen Gya-tsho and praying the Pon gods to strengthen his faith in the doctrine of Shenrab-mipo. Ugyen next got access to the gloomy chapels of the monastery under torch light and lamp burners by paying a silver piece for butter. Here he saw several curious pictures and tapestries containing the images of blood-sucking deities in various terrific moods. There were many old tapestries, the drawings of which were faded by time. The *om-je* (head priest), named Tondub Tag, permitted him to take notes of the different deities delineated in the tapestries. He was next presented to Je-Khadub Rin-pochhe, the Pon high priest, who cordially received him, explained to him some points of the *chhab-nag* (or black-water) stage of Ponism, and kindly gave him some books to read. Though sixty-eight years old, he was strong and hearty.

2nd–3rd August.—Ugyen copied some important manuscript pamphlets on the Pon rites. These were written in the *u-me* or headless Tibetan characters. He did not see

any block-print volumes in the monastery of Rigyal Shendarding. On the following day Ugyen sent his Mongol companion Chhoi-tashi to fetch a bottle of mineral water from the hot-spring at Champhug, situated at a distance of about 20 miles from Shendarding. He himself remained engaged in copying Pon manuscripts till midnight.

4th August.—The Chhyan-dso Kusho showed me a very handsome tapestry called "Shambhalai Shinkoi," the plan of the fabulous country of Shambhala, which he had prepared at a cost of five *dochhe*, or Rs. 625. In it were painted the city of Shambhala, in the battle-field of which the king and his invincible armies, assisted by the gods, were fighting with the Lalos, the Mahomedan infidels, who were helped by the demons. The tapestry depicted an Archimedean machinery throwing missiles of rock. Immense slaughter on the side of the Lalos was shown, and the triumph of the Buddhists over the obstinate infidel Lalos was complete.

At Shendarding the principal members of the family of Shenrab-mipo, surnamed Shentshang, were to-day assembled for a picnic in the grove of Ka-tshal, which belongs to them. The *nerpa* of Shen-tshang interrogated Ugyen as to his residence and object in coming to Shendarding. He was pleased with Ugyen's reply, and particularly with the fact of his being a native of Sikkim, the chief of which was connected with the Shen-tshang family. He furnished Ugyen with hay and gram for his ponies from the *labrang* (church) of Shendarding. On his return to lodgings Ugyen met Chhoi-tashi, just returned from the Champhug hot-spring.

5th August.—Starting at 7 a.m. from Shendarding, Ugyen reached the celebrated hot-spring of Lang-pag at 12 o'clock. There were several hot-springs grouped together, and in the central one the Tashi Lama has erected a temple-like house, on the top of which glittered four gilt *gyal-tshan* (signs of royalty) and four pretty domes. An officer from Tashi-lhunpo superintends the spring and takes care that the *nagas* (snake demi-gods) inhabiting it and its neighbourhood might not be molested by anybody. The water of the spring is hot enough to boil meat in half an hour. No one can pick up stones or pebbles from the lake, as the hands immediately get scorched by the steaming water. Halting for about an hour on the bank of this interesting hot-spring Ugyen and his companion proceeded towards Non-chhu, the seat of Non-chhu Lama Rin-pochhe, which place they reached at 4 p.m. At the *sho* of Non-chhu there live two respectable villagers, in whose houses Ugyen sought lodging. Although he explained to them that his object in coming to Non-chhu was to interview the Lama Rin-pochhe, they did not admit him, apprehending infection from small-pox, which he might have brought from other places. They, however, promised to consult the Lama Rin-pochhe, with whose permission alone they could accommodate him in their house. Presently they did consult the Lama Rin-pochhe, who, hearing that Ugyen was come from Kusho Sengchhen Rin-pochhe, at once ordered him to his presence. Conducted before him, Ugyen reverentially said that hearing his fame he was come to pay him reverence, and that his dream to see him was now realised. The Lama gravely inquired if he was not one of the two Indian pandits whom Kusho Sengchhen Rin-pochhe kept in his *kumdun* (presence). He also made several inquiries respecting Calcutta, the railways, telegraph, and telephone, about which he had heard from travellers. He himself had invented a telephone, with which he communicated with his pupils and friends, and was just then engaged in making a new instrument by which it would be possible to communicate with distant friends. This, according to him, was to be regulated by the strokes of a hammer. Ugyen informed him that the Indian pandit of whom he had heard was now with Kusho Sengchhen. He also expressed much curiosity to know how gaslight was discovered and utilised as an illuminating agent. The Lama and Ugyen talked till dusk on various matters, mostly relating to the wonders wrought by the scientific *Phillings* who ruled the destinies of Aryavarta. He asked Ugyen to see him again next morning.

6th August.—After tea Ugyen went to the Lama's presence, when the venerable sage asked many questions respecting the resources of the great country of Aryavarta, its government and commerce under the English, laws and canons, &c. Ugyen related what he knew about India, which the inquisitive Lama immediately noted down. Within his monastery about 20 painters from Tashi-lhunpo were busily engaged in painting the inside of the temple. Ugyen was told that Shapeh Phendi Khangsar gave pecuniary assistance to the Non-chhu Lama in all his religious undertakings. Then, taking leave of the Lama, Ugyen resumed his journey at 11 a.m. and reached Rag-tso ferry, where there were two or three rudely-constructed boats. At the same time a caravan of donkeys and mules came to cross the river. In the same boat four ponies, six donkeys, and sixteen persons were accommodated. In the middle of the river, though the boatmen plied their oars with all their might, there was no perceptible progress in the motion of the cumbrous boat owing to the current. Ugyen advised the boat captain to lessen the weight by making the ponies and donkeys swim across the river. They did so, thrusting the ponies into the stream by lifting up their legs. The current was now comparatively less rapid, so that the ponies and donkeys succeeded in swimming to the other bank of the Tsang-po. They paid a *tanka* as boat fare for each pony, half a *tanka* for a donkey, and a *karma* for every man. Before they had gone a mile's distance from the ferry, Ugyen and his companion were overtaken by rain, amidst which they travelled till 5 p.m., when they halted at the village of Tondubling, in the district of Jerong. Here the villagers did not admit them into their houses. As no fodder was to be had at this place, they tethered their ponies in a meadow and spent the night in a sheep-fold, harassed by the rain, which fell in heavy showers.

7th August.—Proceeding in a south-easterly direction along the bank of the Tsang-po, the travellers came across two roads, both leading to the monastery of Sakya. Here, leaving a portion of their baggage, they proceeded towards Phun-tsholing, which they reached at 4 p.m. They passed the night in a hut at the *sho* (town) of Phun-tsholing.

8th August.—In the morning they visited the monastery of Phun-tsholing, which contains five hundred monks. It was formerly the seat of Lama Taranath, the great historiographer of Tibet. They were dissuaded by the Phun-tsholing people from taking the Tondubling road for going to Sakya, who advised them to proceed there *viâ* Lhar-tse, it being the most convenient route. Ugyen therefore sent his Mongol companion to fetch the baggage left above Tondubling, and himself, with only one servant, went to the rock cavern situated in the upland of Phun-tsholing, where Taranath used to perform asceticism. Here he met a learned monk of Tashi-lhunpo, with whom he held conversation, and visited some of the special objects of sanctity collected by Lama Taranath. He also visited the printing establishment of Phun-tsholing, which contains the block prints of many rare and valuable historical works. At Urga, the capital of Mongolia, a large number of Taranath's devotees found shelter, and it is well known to the Buddhist world of High Asia that the great hierarch of Mongolia is the recognised embodiment of Lama Taranath's spirit. While returning to his lodging at the *sho*, Ugyen met the *havildar* of the escort of the Kashmir envoy, come to arrest the thief who had stolen two loads belonging to the envoy at Lhar-tse. The *havildar* and his attendants spoke excellent Hindustani and Nepalese. It rained heavily during the day. The thieves were detected and sent to Lhar-tse for trial. At Phun-tsholing barley and meat are not so cheap as they are at Shiga-tse.

9th August.—Starting at 8 a.m. the travellers reached Ma*d* at 7 p.m., where they obtained shelter under the hospitable roof of a retired soldier, who had seen several engagements in Kham Nagrong. Having resided for years in foreign countries, this soldier had learnt how to behave towards travellers, as also to realise the difficulties of a stranger's position in a foreign country.

At this time there was a scarcity of fodder at Ma*d*. Phurchung saw many Bhoteas lately come from Darjeeling to sell commodities at Gyan-tse. He mentioned the names of three or four acquaintances of mine. The ex-dewan Namgya*l*, of Sikkim, with Lama Tu*l*ku and several cazees of Sikkim, were just come to Gyan-tse. They were proceeding to Lhasa to arrange for the marriage of the Rajah of Sikkim.

10th August.—Ugyen reached Lhar-tse at 1 p.m., where he obtained lodging in the Ampa's inspection-house. After a short rest he visited the *thom*, where first-class mutton was selling at an extremely cheap price, but all other provisions, such as rice, barley, wheat, &c., sold high. He was told that Shekarjong was not very far from Lhar-tse. A man starting early in the morning could reach it late in the evening if he walked hard. The monks of Shekarjong are noted for their wealth, which they earn by merchandise, *i.e.* trading in gold generally.

Kusho Gyergantung came to see me. He told me that the son of the late Chhyan-dso of Sikkim, who was his pupil for some time, was come to Gyan-tse, and inquired if I knew him.

11th August.—The *jong* (castle) of Lhar-tse is situated on a beautful eminence, the sides of which are washed by the Tsang-po. It is the popular belief that the *jong* will some day or other be destroyed by the river. From a distance the scenery is very imposing and grand. Lhar-tse is the chief place of trade in Upper Tsang. The monastery formerly contained 1,000 monks; now the number has considerably decreased. Beyond Lhar-tse, at some distance, is the famous monastery of Namring, the monks of which are noted for their learning in the sacred literature. Proceeding south-westward from Lhar-tse for about half a mile, they took the road running in a southern direction and leading to the lofty *chhorten* of Gyang-romochhe. Proceeding about three miles they reached the *chhorten*, which resembled the Pa*l*khor *chhorten* of Gyan-tse, and is likewise provided with several chapels within its nine storeys. They halted at a place called Tana. At night it rained pretty continuously, and high winds lifted up the tent and drenched the travellers.

Phurchung met Ten-dsing Badoor, son of Kabi Cazee of Sikkim, formerly a pupil of mine. He was proceeding to Lhasa with the ex-dewan.

12th August.—Pador, the plant-collector, returned from Yak-pe with some very fine plants. He said that the son of our *namo* (hostess) had refused to accompany him to the slopes of the Noijin Kangssang mountains, as I had directed him, where many kinds of medicinal plants are said to exist. Coming from Tana the travellers halted at a place called Lasa, where no fodder was available.

Chhyan-dso Kusho told me that ex-dewan Namgya*l* was a great scoundrel. He had deprived the convent of Phagri of all their cattle wealth on false pretences. Dahpon Phala was not on good terms with him.

13th August.—The Taglung fair was now over, and the pony-dealers who had gone there to buy ponies were just returning to their homes. Two of Chhyan-dso Kusho's acquaintances who lately returned to Gyantse from the fair, said that owing to the great demand for ponies at Darjeeling last year their price had been comparatively high this year. Every year a grand fair is held at Talung, where thousands of ponies brought from the different quarters of Tibet are sold. The table-lands of Yamdo, and especially Karmoling, furnish the largest number of ponies. It is said that about ten thousand men assemble at the fair, which is a great mart for ponies. On account of the luxuriance of the pasture the cattle of Yamdo, Taglung, and Karmoling are very healthy. The ex-dewan's party left Gyan-tse

early in the morning for Lhasa. A pair of buffaloes, two walers, and some fat pigs, were led by his men, probably as acceptable presents to the intended bride's parents.

In the afternoon Phurchung arrived from Dong-tse with a Tibetan letter from the Minister, written in English characters, asking me to return to Dong-tse to help him in an important matter. I communicated this to the Chhyan-dso, who gladly permitted me to return to Dong-tse.

14th August.—Setting out from Lhasa at 7 a.m., Ugyen and his companion arrived at Sakya at 1 p.m. On this side of the streamlet of Sakya, called Thom-chhu, there is a *mandang* and a couple of *chhortens*. Near these they met a native, from whom they learnt that there was a man in the grand temple who received travellers with much hospitality. Entering the walled premises of the grand temple, Ugyen met Yondag, head of the conveyance department of Sakya, who sent them to one of his tenants' house. At Sakya there is a *thom* (market), in which all sorts of provisions are sold. With the exception of kid and mutton all other articles of provision were dearer here than at Lhar-tse or Shiga-tse. Good barley flour was not available. Provender, consisting of hay and straw, was sold at the rate of a *tanka* for each basket measure hardly containing five pounds of weight of hay. With the permission of Yondag, Ugyen let his ponies graze in the Government pasture lands, agreeing to pay half a *tanka* per pony per day. At Sakya cattle are not allowed to remain in the pasture lands or outside the premises of their owners for fear of being stolen. The folds and cattle-stalls are kept locked up during the night. Two years ago some thieves stole a donkey by lifting it out of the stalls by means of ropes from outside of the fenced enclosure. Three of the thieves were severely whipped and sentenced to penal servitude for one year. Sakya is still notorious for thieves and bad characters.

CHAPTER III.

RETURN TO DONG-TSE.

In obedience to the call of Seng chhen, I started for Dong-tse after breakfast by the Tse-chan road. After crossing the stone bridge near Changlochan Shikha near Netoi the road was very muddy. Two cultivators were struggling to lift up a heavily-laden donkey half buried in the mud. We saw fish in the roadside drains, and observed the beauty of the vegetation in the pools and streamlets, covered with moss and aquatic plants and creepers. In some of the pools pretty lilies grew, and the grass growing in tufts were in blossom. I arrived at Dong-tse in the evening before sunset, crossing the *nehu sing* (pasture land) near the Phun-tsholing park. Near Tse-chan monastery I met the Lachhung people, who had come to Gyan-tse to furnish *oolag* (service) to the Sikkim Rajah's men. They were returning to Donkhya by a shorter route.

15th August.—The Minister secretly asked me if I could undertake to go to Thobgyal in order to wait upon the Grand Lama, who was very seriously indisposed. I begged him to let me know if he had received any message from the Grand Lama to send me to Thobgyal, or if the proposal emanated from him. I also inquired if the Shapeh or any member of the personal staff of the Grand Lama had sent any intimation to him to invite me. The Minister said that he had received a letter from the Grand Lama begging him to send him some consecrated pills (*tsheril*). After propitiating the god of life and performing the religious service called *tsedub*, he had prepared the pills and would send them to his Holiness. If I consented to administer medicines to the Grand Lama, he would send me to Thobgyal with the pills, and also furnish me with a letter that in his opinion I was an efficient physician, who could restore him to health. I interrogated him as to the Grand Lama's state of mind, and if his health was not hopelessly bad. Being replied in the affirmative, I explained the danger of my intrusion among the medical men of Tibet. I could not go as a stranger to the Grand Lama's court. It would really be an act of intrusion on my part to have gone there unasked. I also begged him to give me time to think on the subject, if I could prove myself equal to the task he was graciously placing on my shoulders.

At Sakya, Ugyen witnessed the grand religious dance. Early in the morning he went to perform *chhoi-jal* in the grand sanctuary of Tul-pai lhakhang. He paid a *tanka* with a scarf as remuneration to the *kuñer* for explaining to him the objects of particular sanctity contained in the temple. Carrying with him enough of melted butter, incense-sticks, and scarves, Ugyen first visited the chapels and illuminated the niches of the *dukhang* (congregation hall). Then, visiting the hall of worship, he went to the grand library of Sakya. The loftiness of the shelves, the top of which resembled the top of a steep precipice when seen from its foot, the gigantic size of the books, the antiquity of the institution, impressed him with feelings of veneration. The *kuñer* showed him many manuscripts written in gold, the leaves of which were six to eight feet long and three to four feet broad. There were many books written in Chinese dating back to the early years of the Christian era. On the boards which covered these books there were painted the images of a thousand Buddhas in gold and silver. In the grand court, which was paved with flag-stones, preparations were being made for conducting the grand religious dance. The high altar on which the Sakya Panchhen and his brothers were to sit, and the rows of seats for the Lamas, were very gaudily decorated. The five surviving members of the royal family of Sakya sat on five chairs on the altar under the shade of a gigantic Chinese umbrella. In their presence a short religious service was conducted by aged and

venerable-looking monks. Then 80 gaudily-dressed dancers presented their hats to the august scions of the noble family of Khon. In their presence stood the bearers of the hierarchical insignia, such as the Gya*l*-tshan (cylindrical flags), literally signs of royalty , banners on stout poles about 15 feet high, and the sceptre. Music on drums and cymbals was performed by the monks, who conducted the service sitting. The *gyaling* (clarionet), the *kangling* (thigh-bone trumpets), the kettle drums, tambourines, and cymbals, were the principal musical instruments employed to deafen the audience on such occasions. After dancing an hour the *chhampas* (dancers) sat for refreshment, placing their little cups before them on the ground, into which the church *solpons* (stewards) poured tea. All the officers under the Sakya hierarchy were present, and took a conspicuous part in the proceedings of the day, briskly moving about to please their august masters. The dancers performed their parts with the utmost exertion and dexterity till late in the evening, when they retired, carrying away on their shoulders quite a heap of scarves that were flung by the audience at them. This was the day when the immortal sage of Uddayani was born in a lotus flower in the lake of Dhana kosha, and it was to celebrate this anniversary that the dance, called *phurpaikil chham* or the dance of the sacred club, was exhibited. More than 3,000 spectators crowded the spacious court of Sakya Tulpai temple, among whom were many Nepalese, Horpas, and Khampas from Minag and Darchindo. Two monk sergeants guarded the grand assembly, assisted by a dozen policemen, who were specially appointed for the occasion. These two officers were called *thimpon*, as at this time they possessed the power of inflicting punishment on the people for the preservation of peace and order. The sergeant who guarded the interior of the court busily plied his whip on the rushing crowd. When in the evening the sight was over, the heir apparent of Sakya Panchhen took his seat on an eminence in the *maidan* lying in front of the great temple, when many people surrounded him for obtaining his *chhyag-wang* (benediction). The *thimpons* here too dispersed the crowd by plying their whips. The senior *thimpon*, inquired of Ugyen his nationality and residence. He replied that hearing the fame of Sakya Panchhen he had come here to see the grand ceremony at Sakya, which is generally observed on the birth-day anniversary of Padma Jungne. Hearing that Ugyen belonged to Demajong (Sikkim) and the Dsog-pa-chhen-po sect of the red-cap school, the *thimpon* at once conducted him by the hand to the presence of the Shapeh of Sakya, Samling Tawang, and begged him to present him to the Panchhen. The Shapeh received the present of a scarf and a couple of *tankas* from Ugyen, which he placed before the Panchhen, who blessed him with his *chhyag-wang*. It being dark, the hierarch rode off towards his residence, followed by a large crowd.

Now that Phurchung had no work to do, I asked the Minister to permit me to send him to India with some of my letters, as my friends at home had not heard from me a long time. He granted my prayer readily. In the afternoon I saw Chhyandso Kusho to arrange for Phurchung's departure. I heard that Deba Wangda was ordered by him to proceed to Tashirabga*h* to buy rice. I asked if he would command Deba Wangda to help Phurchung.

16*th August*.—I humbly informed the Minister of my inability to wait upon the Grand Lama without being formally asked to do so, and that I should have been glad to proceed to Thobgya*l* if the Minister himself went there. The great point which deterred me from venturing to proceed to Thobgya*l* was my ignorance of the medical science. I was averse to risk my life and reputation as a pandit by undertaking serious responsibilities for the chance of obtaining uncertain benefits at the hands of the Grand Lama. Besides, I would be thereby courting gratuitous enmity from every quarter. It was certain that the people would not allow the physician under whose treatment the Grand Lama's health might grow worse to escape with impunity. The Minister said that he would send the *tsheril* (life-pills) through one of his confidential servants, and send a letter to the Grand Lama with a hint that Indian medicines, if tried, might do him good. I prepared my letters for India and started Phurchung in company with Deba Wangda, who was proceeding to Tashirabga*h* to purchase rice from Wallung merchants.

At Sakya a second kind of Lama dance was arranged to take place in the court of the residence of Gongsa. At 8 a.m. the music commenced. The first batch of dancers, about 80 in number, called the *shanag* (black caps), danced very gracefully. They took refreshment in parties of ten, while seventy dancers continually kept up the dance. The chief, Sakya Panchhen, was seated beneath the dome of the highest storey. The remarkable peculiarity in the dancers was the curious movements of the hands, which they performed with much skill. This is not observable in the religions of the other sects of Tibet.

17*th August*.—Leaving Sakya at 7 a.m., Ugyen crossed the Dongu-la, where he took hypsometrical observations. The rocks of Dongu-la were black and heavy, surpassing iron in hardness. Descending to the foot of the La, he entered a beautiful plateau with abundance of pasture. Here he was overtaken by rain. Having released the ponies from their loads and set them free to graze, the travellers pitched their tent in a dry part of the table-land called Lhadong. The owner of the pasture land, seeing the ponies let loose in his grounds, claimed compensation. After much chaffering Ugyen appeased him, paying a *sho* (four annas) as compensation and a *karma* (two annas) as the cost of grass for each pony. The man fetched *argol* for the travellers, who satisfied him by offering him a pinch of tea.

18*th August*.—To-day the Minister removed his residence to the new building, which has just been finished. It commands an excellent view of Gyan-tse and of the parallel ranges of mountains running to the north and south of Dong-tse. Kahchan-gopa, Shabdung, Jedung, and myself remained busy during the whole day in arranging the furniture of the house and setting up the library and the chapels.

Ugyen reached the village of Shong-mar-tse under a heavy shower of rain in the afternoon, it being not very far from Lhadong. Here they did not get shelter in any house, and had to encamp on a flat ground, where there was pasture for their ponies.

19*th August.*—Leaving Shong-mar-tse early in the morning, Ugyen crossed the Pala Pass and descended to the valley of Chiblung, which is called Chiblung Shungsum on account of its being at the junction of three rivulets. Then, crossing the Chiblung river under a shower of rain, he encamped on a grassy flat.

At Dong-tse I entertained the Minister and some of his friends by exhibiting the double-wick magic-lantern and the slides containing Buddhist deities. The Lharipa and other artists were much amused with them.

20*th August.*—The consecration of the *gyal-tshan* (cylindrical dome) and the *ganjira* (steeples) lately erected on the *tsugla-khang* (vihara) of Dong-tse monastery commenced to-day. A *donner* of Tashi-lhunpo, named Kusho Lhena, arrived at Dong-tse. The Minister said Kusho Lhena was a great friend of his and possessed estates beyond Phola, the birthplace of king Miwang. Everything was now religious at Dong-tse. The disagreeable music of cymbals never stopped, being kept up by the monks sometimes in the lower chapels of the *tsugla-khang* and sometimes in the cell occupied by Punlo Kusho, the head Lama of the monastery.

From Chiblung Ugyen came to Dobta, where he obtained accommodation in a peasant's hut. Finding it extremely filthy, Ugyen and his companion encamped on a flat below the *jong* of Dobta which belongs to the Rajah of Sikkim. Barley was now only one foot high at this place. The villagers here were very poor and their huts squalid. The country is very rocky and barren, yet the *misser* have to pay half the produce of the field to the Rajah of Sikkim as revenue.

21*st August.*—I was introduced to Kusho Lhena this morning, who inquired after my health and native place. Pointing towards *Hokhang*, the lower ni*hok* (enclosed court) which was seen through the sky-slight, he asked why I had spread those plants on the floor. I told him they were medicinal plants obtained from the high hills and mountain slopes of Tibet, and were being dried in the shade, and that I myself did not know the properties of all the plants, but would present them to the physicians of India, who could ascertain their properties.

From Dobta, Ugyen came to the shore of the lake Tshomo Telthung, or 'the lake of the mule's drink,' and traversed the lake from right to left, which action is considered heretical by the Buddhists. He reached the village of Naring in the evening, where he halted for the night.

22*nd August.*—To-day one of the monks of Dong-tse, named Deba Passang, struck one of his young pupils so severely that his left eye was seriously hurt The boy, whom I knew before, was brought to me for treatment. I censured Deba Passang for his rashness, as being a monk he should not have given vent to his passion in such a way.

From Naring the travellers came to Tagnag, where they were lodged in the turf hut of a *dokpa* belonging to Labrang.

23*rd August.*—The Minister assisted by Kusho Lhena conducted a long and tedious service; the monks of Dong-tse Chhoide, dressed in their church costumes, chanted the sacred *mantras* with him. In the evening Kusho Lhena distributed alms to the monks, consisting of a scarf of the *gyepa* (No. 8) pattern and half a *tanka* silver to each. The workmen and the craftsmen, including those who gilt the domes, received a scarf of the *chupa* (No. 10) pattern with a *karma* silver piece. Respectable Lamas, among whom I was included, received long scarves and a *tanka* each.

From Tagnag, Ugyen and his companions, after collecting various specimens of stones, came to Targya Ko-tse, where they passed the night.

24*th August.*—This day the final grand worship to consecrate the *gyal-tshan* and *ganjira* (domes and steeples) took place. The Minister, as usual, occupied the daïs. Kusho Lhena sat on a raised seat immediately below that of the Minister.

We got up from bed at 4 a.m., as the auspicious time for the service was 6 a.m. At 8 a.m. the monks obtained a few minutes' recreation. At 9 a.m. breakfast was announced, which consisted of *toma* (wild potatoes), sugar, butter, *thug-pa* (gruel), and barley flour. At 10 a.m. all the monks resumed their respective seats at the service. At 1 p.m. the second recreation took place, when the *donner* came to my room for a chat. He showed me his tongue, on which there were some ulcers. I promised to give him some medicines, and presented to him a scarf soaked in lavender water.

Ugyen halted at Targye for rest. At 12 a.m. he went to see the Dora Chhu-tshan (hot springs), in the neighbourhood of which he saw several carpet manufactories, where excellent carpets, called *tum-shi*, were being manufactured. The women were also skilled in carpet-making. The wives and daughters of the village headmen are said to have shown great dexterity in designing figures for the carpets.

25*th August.*—To-day the Minister performed the *jinsreg* (*jajña*) sacrifice. The mask of the Lord of Death and all his weapons and armour were hung on a stake pitched close to the fireplace. Bundles of sandal wood being placed in a curious order to form a pyre, melted butter was poured upon them to feed the sacred fire. Sesame and barley grains were scattered all over the place. Six fires were lighted, opposite every one of which sat an officiating monk to chant some sacred hymns. Punlo Kusho, Kusho Lhena, and Sengchhen, occupied the most prominent seats at the *jinsreg*. At the termination of the *jinsreg* a dinner was served to all the monks and guests. Kusho Tungchhen was the manager on the occasion. Whenever he had leisure he came to me and amused me with some entertaining chat.

Ugyen proceeded to Kurma and halted there.

26th August.—The *jinsreg* was resumed this morning, and was followed by a long service. In the afternoon the Sengchhen ordered all the Lamas, workmen, carpenters, goldsmiths, coppersmiths, and masons to assemble under a spacious canopy pitched on the roof of the *tsugla-khang*. He sat on an altar, at the foot of which Kusho Lhena and Punlo were seated on stuffed cushions. One by one the Lamas and monks were called and awarded silver coins, scarves, and blankets. The head craftsmen got a *tum shi*, *khamba*, and *gyan-tse* —rugs, felt hats and country-made broadcloth. This ceremony over, with the permission of Kusho Tungchhen I approached Kusho Sengchhen to publicly congratulate him on the happy completion of such a pious work as the erection of the sacred *gyal-tshan* and the *ganjira*, besides the erection of a lofty and commodious building. I presented him the auspicious scarf, which he very graciously received.

Starting from Kurma, Ugyen breakfasted at Kyoga-thang. His two ponies, which had not a morsel of grass to eat last night, rushed to the upland pastures. Both Ugyen and Chhoi-tashi ran after them, leaving all their things on the Kyoga-thang. Fortunately there were no thieves at this place, otherwise everything would have disappeared before their return. They overtook the ponies at a distance of four miles from Kyoga-thang.

27th August.—In the morning Chhyan-dso Kusho and his wife, Amâtung, came to the monastery early with different kinds of provisions to entertain the Lamas, priests, craftsmen, &c, whom the Minister had rewarded yesterday. The entertainment was given in honour of Kusho Sengchhen in the name and at the expense of Sawang Phala, the chief patron of the monastery. Every monk received a *tanka* and a scarf as *gye* (alms). The respectable among them got double *gye*. I received four times the ordinary rate. The buck-wheat bread and oatmeal were what I liked best. Amâtung knowing this, gave me a trayful of these as a present from herself. I asked her to manufacture for me a piece of fine serge, that I might take it as a curiosity to India. She replied she would.

Leaving Kyoga after breakfast, Ugyen reached Labrang-Dok in the afternoon, where, on the broad grassy plateau, he encamped for the night. Hearing that at Labrang-Dok there were thieves, the travellers became very uneasy lest their little property, and particularly the ponies, might be stolen; so they alternately kept watch during the night.

28th August.—News arrived respecting the Grand Lama's precarious state of health. Two physicians who had been attending him had run away. One of the state physicians had gone mad, and the other was in an extremly despondent state of mind. The chief *donner*, Kah-chen Dao, was being blamed by every body for failing to secure for the Grand Lama good medical advice. When I heard that the Grand Lama had been vomiting blood in alarmingly large quantities, I thought he would not live long. The Minister was extremely sad on hearing this news.

Ugyen reached Jong Luguri, where he was received with open arms by our old acquaintance Putti. She sold a pair of sheep's heads to Chhoi-tashi for four annas.

29th August.—The Minister, Kusho Lhena, and myself went to the top of the hill above Dong-tse Chhoi-de, and enjoyed a fine view of the surrounding country and the different ranges of mountains which traverse the Panam valley.

Ugyen returned to Tashi-lhunpo before noon, and heard that I was still at Dong-tse.

30th August.—Ugyen was invited to a dinner party in the house of one Passang Goiki, a native of Kham, who annually visits Darjeeling.

CHAPTER IV.

DEATH OF THE GRAND LAMA.

31st August.—The groom Lhagparida brought a letter from Tashi-lhunpo very secretly, intimating the sad news of the death of the Grand Lama at Thob-gyal yesterday at daybreak. Kusho Tung-chen as secretly communicated it to me, and asked my advice if it should be communicated to the Minister. I said that he should at once do so if he thought it was authentic. At Tashi-lhunpo it was rumoured that the Grand Lama had quitted this mundane existence for repose in the happy mansion of Devachan at dawn on the preceding day. A notice was being served to the people of Shiga-tse and the neighbouring villages to go into deep mourning for the departed Lama. The women were forbidden to wear the *Patu* head-dress, necklace, and other adornments of the body. Amusements and picnicing in gardens, encamping in groves, dancing and singing, were publicly prohibited. Hanging of curtains in the windows was also prohibited. At 8 a.m. the *taloye* (captain) of the Chinese militia, with 30 soldiers proceeded to Thob-gyal. The *misser* furnished them with ponies, as the utmost despatch was required to reach Thob-gyal. Ugyen's ponies were also taken to the *taloye* for the use of his soldiers. It was with difficulty that our acquaintance the Lupa got them released from *oolag* (service). Lupa hired two ponies and took them to the Chinese, who exchanged them with Ugyen's ponies on the receipt of a small bribe. Knowing for certain that their beloved Grand Lama had departed from this world on Tuesday, the 16th of the 7th month, the people in the *thom* and the streets of Shiga-tse—the women particularly—shed tears and wept. some attributed his untimely death to the disgust which the Grand Lama had felt for the dsloyalty and faithlessness of the people towards him; others said that he left this world being displeased with the discourteous treatment which he had received at the hands of the authorities of Lhasa.

1st September.—The religious dance, which usually follows the ceremonies of consecration, was arranged to take place in the grand courtyard of Dong-tse Chhoide. People from

the neighbouring villages, dressed in their holiday costumes, crowded the balconies and roofs of the Chhoide to witness the sight. About two thousand men were assembled. Chhyan-dso Kusho, accompanied by Amâtung, Deba Chola, and Phun-tsho yugyal, took the front seats of the third floor of the *tsugla-khang*. Kusho Lhena also obtained a seat near them. The Minister was seated as usual on his own seat, drawn a little towards the window for a full view of the scene. Kusho Tungchhen and I sat side by side in the room which I formerly occupied previous to our removal to the new house. Shabdung, who acted the part of the herald of the gods, commenced the dance by twice firing a matchlock and proclaiming the arrival of the four guardian kings of the world. The Shanag and the goblins of hell performed their respective parts very dexterously. At 4 p.m. an official announcement of the Grand Lama's death arrived, when the dance was stopped and every one retired to their homes to go into mourning.

Ugyen, accompanied by his friend, a Bhutanese merchant of Shiga-tse, and a few *Lhopa* acquaintances, proceeded to perform *chhoi-jal* in the different sanctuaries of Tashi-lhunpo. They carried plenty of scarves, incense-sticks, and melted butter to please the deities. As soon as they reached the principal gateway, they met the *kuñer* of the principal chapel, who prohibited them from going to the sanctuaries, as on that day no outsiders were allowed admission into the chapels, where the resident priests alone conducted divine service. The church discipliner, he said, had ruled that no outsiders at this time were to be allowed entrance into the monastery, nor the residents of the monastery permitted to go outside the walls of Tashi-lhunpo. No *tapa* (monk) was allowed to go to the *thom* or to talk with outsiders, and every one was required to go into deep mourning on account of the untimely departure of their beloved sovereign. Returning from the gateway of Tashi-lhunpo, Ugyen and his companions proceeded towards Kun-khyabling to make *chhoi-ial*. There they found large packs of hounds and mastiffs, which the Grand Lama had kept for sporting purposes (though his sacerdotal functions precluded him from shooting animals). The Bhutanese merchant, being an acquaintance of the *kuñer*, readily admitted the party into the premises, and held the dogs that they might not rush at them. They also went into the interior of the principal palace, Phun-tsho Phodang, and the grand congregation hall, Dukhang chhenmo, inside of which were many objects of curiosity. The manuscript volumes of Kahgyur and Tangyur scriptures, the grand chapel of the Grand Lama, were objects the like of which Ugyen had not seen before. At this time an officer of Labrang entered the palace to attach the Government seal on the personal property of the lamented Lama. His Holiness' mother, who had confined herself in one of the rooms of Phun-tsho Phodang, loudly bewailed the loss of her dear son. The Labrang officers sealed up everything belonging to the late Grand Lama, as also the doors of the principal rooms of all the buildings of Kun-khyabling. The entire town of Shiga-tse and the neighbouring villages felt deep sorrow for the loss of their holy chief, whom they loved and respected beyond measure.

2nd September.—Ugyen, though very anxious to dry the plants he had collected during his late tour, was hitherto unable to do so lest others should see it and bring him into trouble; so that about a dozen kinds of rare plants got decomposed. He now resolved to dry the remainder at any risk, and while going to spread the plants he heard a great uproar in the *thom*. He ran up there and heard to his utter astonishment that the Grand Lama had returned to existence. Some discarded the news as untrustworthy, and others swore it to be a fact. Some said that the flag on the top of Dohmoi-ri, which had fallen down, now fluttered in the wind. Some said that the flag on the top of Shiga-tse jong was now unfurled. The people in the *thom* were chanting many sacred hymns and making prayers for the welfare of their resurrected sovereign; the sellers of barley and corn-flour threw flour in clouds towards the sky as offerings to the gods for sending back the Grand Lama to the world. The headman of the town of Shiga-tse having come down from Labrang, Ugyen asked him if the reports were true. He, too, said that he only heard of it just now, and would send a man to Chhyan-dso nub of Labrang to inquire if the rumour was true. There was a great noise in the *thom*, caused by the loud prayers of the people for prosperity and long life to the Grand Lama, and they loudly chanted the thanksgiving hymns.

3rd September.—It was rumoured that the *taloye* had severely thrashed several of the Grand Lama's domestics for not informing the Ampa through him of the true nature of the Grand Lama's illness. One of the physicians is said to have been severely beaten, and the only state physician who survived his brother was found dead as soon as the Grand Lama had breathed his last. I was startled at the news, and thanked God that I had not ventured to go to Thobgyal. At Tashi-lhunpo Ugyen dried the plants with closed doors.

4th September.—While Ugyen was talking with his friend the Bhutanese merchant, Jola, the *dingpon* of Shiga-tse, arrived, who, seating himself near him, carried on a lively conversation for a long time, in course of which he said that last year, when the Government of Lhasa consulted the oracle of Lhamo Sûng-chonma, it predicted that great calamities were in store for the people of Tibet: that this was owing to their having commenced to act in a perverse way; for instance, imbibing faith in devils instead of in the enlightened gods; and that demi-gods and demons, assuming human shape, were conducting the people to the path of sin, for which strife and famine were on the increase in Tibet, and for which the number of wicked men, conjurors, and diseases, were sure to increase in an incredibly large proportion. It was for this reason that Government had issued edicts to the different *jongs* to suppress witchcraft, devil, and drawing omens. In every village and town the number of those who imposed on the credulity of the people by pretending that they were inspired devils and demi-gods having largely increased,

the Government was advised by the oracle of Lhamo Sûng-chonma to institute severe penalties to exterminate the practice. The edict was placed in a conspicuous part of the fort of Shiga-tse. It was found that under Shiga-tse jong there were fifteen sorceresses, *pao nal-jorma*, who practised witchcraft. These were brought for trial before the *jongpons*, who caused several chests to be filled with different things, and ordered the fifteen impostors one by one, who were kept in locked rooms, to invite their friendly devils and demi-gods to inspire them and thereby to enable them to divine the description of the contents of the boxes. With the exception of four all the sorceresses were bewildered in the trial, and proved that they were professional impostors. These were therefore flogged, sixty stripes being awarded them on the first day. They were afterwards released on producing securities for their good conduct, and on their solemnly executing a bond that in future they would not impose on the people or give out that they are *pao nal-jorma*. The four sorceresses were set free with a warning. In the evening a letter arrived from Tashi-lhunpo pressing the Minister and the *donner* to return there without delay. The Grand Lama's coffin (*kudung*) was arranged to reach Tashi-lhunpo under a Chinese escort on the 9th instant. Commander Phala was reported to have been laid up with small-pox. Kusho Tungchhen was ordered to start for the capital next morning.

5th September.—Kusho Tungchhen, accompanied by Kahchan Gopa and Ane-tung, went for a picnic in the park of Phun-tsho *linga*. Two tents were pitched at its eastern corner bordering the irrigation canal, which waters the park and the neighbouring fields. The park was pretty large, occupying several acres of land. The trees in it, though not very high and branching, were graceful in appearance. They lined several avenues, which crossed one another. The lawn containing the picnic encampment was about two hundred paces square. After refreshment, which consisted of excellent buttered tea, buckwheat cakes, and boiled mutton, I was asked by the Minister to exhibit the telephone I had brought from India. He helped me in stretching the wire, and communicated two or three messages through the ear-piece to me, to which I replied. On account of the shortness of the wire and the loudness with which I had to speak through the ear-piece, he did not consider the result satisfactory. He himself again and again tried it, but without success, and thinking something was wrong he unscrewed the inner parts of the ear-pieces, with the result that the apparatus got entirely out of order. In the evening we returned to the monastery.

6th–8th September.—Ugyen and his Mongol companion came to Dong-tse on the 6th. He arranged the plants collected by Pador, and changed the drying-papers and fixed numbers to them. I dismissed Chhoi tashi, paying him his wages with a long scarf. He was presently going to Dapûng to hold an office in the Hamdan Kham-tshan. In the evening I received an invitation to see the Chhyan-dso kusho of Gyang-khar.

CHAPTER V.

KUSHO SENG-CHHEN'S RETURN TO TASHI-LHUNPO AND THE GRAND LAMA'S FUNERAL.

9th and 10th September.—At dawn, immediately before sunrise, the Minister left Dong tse, hoping to reach Shiga-tse in the evening. Kahchan Gopa and young Ane-tûng accompanied him. Every one was dressed plainly as a sign of mourning. I wished him good-bye after presenting the auspicious scarf. At 8 a.m. the Chhyan-dso of Dong-tse arrived to see the furniture of the new house, and to ask Punlo Kusho to take care of them. I received him with much respect and politeness, showed him the telephone and some of the photographic apparatus. At 11 a.m., after giving *bakshish* to the servants, I rode towards Gyan-tse. On the way I visited one of my patients, a poor old woman whose knee joints were swollen. When leaving Dong-tse *sho* a number of beggars followed me for about a mile, supplicating alms. On both sides of the way the crop was ripening, but nowhere was the sickle applied. It was on account of abundance of rainfall this year, my servant said, that the crops were excellent, and the outturn, if no hail-storm happened to fall very shortly, would be exceedingly satisfactory. In some places there was a mixed crop of black barley, wheat, and peas, which all ripen together. The harvesting time was now at hand. In some places people were keeping close watch over their fields. I was told that even the lands looked upon as sterile were expected to yield a fair produce this year. The irrigation canals were now dry, and we crossed them riding. At noon we refreshed ourselves sitting under the shade of a willow near the roadside at the village of Gyab-shi Luma, where I met Pinu, who was returning to Dong-tse. I gave a silver piece to the groom and my servant to refresh themselves with *chhang*. Before we had proceeded a hundred paces from this village we met an officer who was going to Gyan-tse escorted by a number of soldiers. Near the Tse-chan monastery I saw a number of ponies belonging to Gyabshi chief grazing in the fallow lands. I was told that people in this part of the country were rich in cattle wealth, and particularly in ponies and sheep. I was indeed charmed with the scenery of the Panam valley. The smiling harvest, the peculiar configuration of the rocks, of the mountains that overhung the river, the grassy upland slopes of the mountain ranges, which run on either side of the river, combined to give a peculiar aspect to this interesting country. At 4 p.m. I crossed the stone bridge near Changlochan Shikha. In the river several boys and young men were bathing. At half-past four I reached Gyang-khar, where I was warmly received by the Chhyan-dso Kusho. His daughter served me with tea and rice.

Ugyen Gyatsho reached Tashi-lhunpo on his way to Shendarding monastery, where he was going to obtain fuller information respecting the Pon religion.

11*th September*.—At the *thom* Ugyen witnessed a very sorrowful scene. Two Indian Musalmans, natives of Behar, with fresh sabre wounds on their heads and bodies and clothes besmeared with blood, were begging for food. On his inquiring the cause of their distress in Hindustani, they wept and said they had been waylaid at the Langla Pass, while going to Sakya from Narthang on the way; that they were six in number, and lately come to Shiga-tse to sell coarse Assam silk fabric, called *bure asham*; that unfortunately they were too late to pay homage to the Grand Lama, who used to take interest in Indians; they sold their cloths in Tibetan coinage, which they exchanged for Indian rupees at a discount. While proceeding towards Sakya with this cash to return to India by the Kirong route, about fifteen robbers, armed with sabres and spears, attacked them below Langla, killed two of their companions, and wounded the rest. These two escaped by running away, leaving all their property, including five hundred rupees in cash, in the hands of the robbers. They were now in rags and had no food to subsist upon, and were forced to betake themselves to beggary. They wept pitifully while relating this account of their extreme misery to Ugyen, who gave them a four-annas piece, with which they hastened to buy some corn flour bread from a Chinaman's pastry-shop. Ugyen asked why they did not prefer *tsampa* (barley flour) to *pag-leb* (unleavened bread). They said that once they had tried *pag-leb*, but were not used to eating barley flour without curd, and did not know how to make buttered tea, with which the Tibetans moisten barley flour. They had come back to Shiga-tse to seek redress in the Grand Lama's court with a determination to die here rather than return to India destitute, but the Grand Lama was dead. These Musalmans were dressed in *paijama* and cotton-stuffed upper garments; their clothes were dirty and ragged.

12*th September*.—After spreading the plants for drying, Ugyen went to the roadside near *Dadug-para* hamlet, whence he saw a brisk movement among the monks and laymen of Shiga-tse. The Grand Lama's coffin was to be brought to Tashi-lhunpo on the following morning. About three hundred mules laden with the Grand Lama's properties arrived here from Thob-gya*l*. Most of the Labrang servants went ahead to receive the Grand Lama's coffin, with demonstrations of special homage towards the remains of their heirarch. To-day being the day of the new moon, the Grand Lama's coffin escorted by the Chinese militia under the *taloye* started from Thob-gya*l*.

One of the Ampas was rumoured to have been coming to Shiga-tse to institute inquiries as to the real cause of the Grand Lama's death. Reports were afloat that he had been poisoned; some said that he died of small-pox; others swore that he died of pneumonia, and so on.

13*th September*.—Such officers and servants as had not gone ahead proceeded a few miles beyond Ssampa-shar at 4 in the morning. The monks of Tashi-lhunpo and the people of Shiga-tse and the neighbouring villages lined the roadsides from Shiga-tse for about two miles beyond the Ssampa-shar bridge to pay homage to the remains of their departed sovereign. Ugyen also joined the mourning populace. At 5 a.m., when the funeral procession was announced, the people fell into loud wailings. First of all came a crowd of people walking on foot, followed by about a hundred men on ponies. These were followed by the officials of Labrang, after whom advanced slowly the chiefs, nobles, and high officials of Tsang, all on horseback. Behind them was carried the sedan containing the remains of his Holiness the Panchhen Rin-pochhe, the most precious gem of learning, now retired to the blessed mansion of Devachan. The sedan was followed by the Chinese militia, consisting of 50 soldiers under the *taloye*, and the lamentations of the people increased as it approached, and Ugyen cried like a child. Some prayed loudly, looking towards heaven, "Gods and saints ordain that our beloved *kyabgon* (protector) might soon return to this world for the good of all living beings." This being a funeral procession, no *lingsha* (bells) were heard, but the procession passed on in mournful silence. When the coffin passed the bridge, every one of the procession dismounted from his pony and walked slowly towards the monastery.

The officers of Labrang, and the big folks of Shiga-tse and neighbouring villages did not this day wear any yellow or white, nor did they adorn their ponies with any coloured clothes, but laymen and monks were all dressed in the dark red apparel, the demonstrative of mourning and sorrow. When the procession entered Tashi-lhunpo, the sedan chair was placed on the state altar, Thom-Chhen, in the hall of departed saints. The monks of Tashi-lhunpo were now permitted to make obeisance to the remains of the *kyabgon* on that day, and a notice was issued to the lay people of Shiga-tse that the *kupoor* (corpse) would be accessible to the public on the following day, when they might present to the coffin whatever they liked as tokens of their veneration, love, and homage to the *kyabgon*.

Kung Changlochan, a high class official of Lhasa, lately appointed commissioner to inquire into the grievances of the people of Toi Gar, who had preferred several charges against the Garpon, now under suspension, arrived at Gyan-tse this morning. This officer is a personal friend of Dah-pon Phala. His men told Gergyan-tung that the senior Ampa was expected to come to Tsang very shortly. To-day the *yarne* or summer recess of the Buddhist monks terminated, and a general holiday was observed by the people. There was racing and sporting near the bridge and in the Changlochan Shikha. The monks, men, women, and children, all bathed in the river Nyang-chhu.

14*th September*.—The *kupoor*, now embalmed, being thrown open to public visitation, Ugyen with a scarf and a rupee in his hand went to make obeisance to it. He found the body wrapped in sacred scarves and kept in a sitting posture. It was very small, and bore

no proportion to the living stature. Ugyen was told that it was reduced on account of its being embalmed. The windows of all the houses of Shiga-tse and Tashi-lhunpo were kept closed, as a sign of mourning.

15*th September*.—Starting early in the morning, Ugyen reached Gya*l*-tshan-tse at dusk. He could have reached it earlier, but owing to the difficulty of taking his hired pony across the Tsangpo some delay was caused; besides, he had to walk on foot for a considerable distance. The manager of one of the farms of Phendikhangsar showed much hospitality towards him in giving him shelter in his house.

At Gyan-tse Kusho Gergyan Tûng invited me to visit his *lobta* (school), which he held in the Chang-sreb house, situated to the east of, and opposite to the castle we were living in. Kusho Damdin, the son-in-law of Chhyan-dso Kusho, came to converse with me after supper at 8 p.m. Being addicted to *chhang*, he made himself tipsy.

16*th September*.—There is a large manufactory of blankets and rugs at Gyang-khar under Chhyand-so Kusho's superintendence. About 90 women always remained at work, some picking and manufacturing wool, some colouring it, and some weaving. One of the work women, who was not found at her place on her return to work, was ordered by Chhyandso to be flogged. The punishment was inflicted with closed doors. The *amchhoi* (priest) who performed service at the chapel of Gyang-khar came to see me. He is a Ñiñgma Lama pretty well educated in the *shastras*. In course of conversation he told me that in the Chang country, where there are extensive salt lakes, called *tsha-kha*, people entirely live upon animal food, as they seldom get vegetable food to eat. Salt-dealers carry barley flour and radish to exchange with salt, yak tails, horns, and wool, which they value as articles of luxury. To those who live further north barley flour is so rare an article of luxury that they do not allow outsiders to touch this treasure, lest it be defiled and damaged.

Having hurt his foot, Ugyen could not journey much to-day. He did not get any pony for hire, so he slowly walked on foot, and reached a place called Rûngma at dusk. He obtained shelter in a shepherd's hut, which being filled with fleece, shawl-wool (*khulu*), and soot, he passed the night uncomfortably.

17*th September*.—Ugyen, on arriving at Shendarding, was offered *na-tshang* (lodging) in the house of one Tada, whose wife was lately delivered of a male child. In Tibet childbirth is considered to be attended with a kind of defilement, called *kye-dib*. This lasts one month, and is removed by the performance of certain religious ceremonies on the 31st day after birth. Ugyen superstitiously apprehending much danger to himself if he resided in the same house with the mother, moreover the *kye-dib*, which he smelt externally, becoming unbearable, he was fain to seek *na-tshang* at Kûbûm, where the Pon high priest Khadub Rin-pochhe resided. Here he obtained shelter on agreeing to pay half a *tanka* as *nala* or house-rent per day.

At Gyang-khar the Chhyan-dso Kusho punished one of the *misser*, who had let his sheep graze in pasture land reserved for the use of Phala's cattle. The man on a previous occasion had audaciously entered the premises of the castle and removed his sheep in the presence of Chhyan-dso Kusho's servant. This time he thought he could also pass with impunity, but Chhyan-dso Kusho ordered him to be dragged to his presence. He chastised him for his impertinence in a loud voice, ordered 45 stripes to be inflicted on his hinder part, and racked him for one night. I was surprised to see a man in Chhyan-dso Kusho's position take the law into his own hand. In the evening I asked him if the Jongpon did not object to his punishing the *misser*, to which he said that the Government allowed certain pivileges to great landholders like Phala to exercies the power of inflicting punishment on their own *misser* in petty matters.

18*th September*.—Ugyen visited the monastery of Shendarding and held discussions with Tan-dsin Tag-pa, the Pon Omje, who did not appear well acquainted with the Pon scriptures, as he was unable to answer the questions which I had drawn up for Ugyen. In the afternoon he called at the residence of the high priest, Khadub Rin-pochhe, who wished to see him the following morning.

At Gyang-khar Chhyan-dso Kusho flogged a boy who had been detected in stealing wool from his store-room. The work-women, as well as Chhyan-dso Kusho's wife, had noticed that the bale of twisted wool was daily decreasing in volume, so a watch was kept to detect the thief. Yesterday evening, while Kusho Tamdin was coming to my room, he met a boy of fifteen going down the staircase with something stuffed into his breast pocket. He seized his hands and dragged him out to the courtyard, where he admitted that he had been stealing the wool little by little to escape detection for a long time. The thief was confined in a dark room, and his parents summoned to Chhyan-dso's presence and required to give security for the boy's conduct. He ordered 45 stripes to be inflicted on the boy's hinder part and his incarceration to continue for a fortnight.

19*th September*.—Ugyen paid his respects to the high priest at 8 a.m., when he took the opportunity of asking him many questions respecting the original doctrine of Pon Shenrab mipo and the different stages it has run since the reformation caused by Tsong-khapa in the Buddhist church. The most important of Ugyen's queries was the difference between the ancient and modern Pon doctrines, as also that between the modern Pon school and the oldest Buddhist school. The high priest gave him the loan of a book called Do-ssermig. Ugyen saw him again in the afternoon, to present him with a few articles I had sent for him. Among them was a picture of the Sone fair, which was drawn by a Tibetan artist a couple of years ago. This pleased the venerable high priest above all things, and he explained to Ugyen a few passages of Do-ssermig. The high priest is highly venerated in

this part of the country on account of his reputation as a physician and confessor, who has the power to rescue people from the dangers and calamities of life. The Tibetan kettle-drums (*dodama*) are beaten in his honour when he goes out for conjuring patients.

20th September.—The high priest gave a manuscript copy of the genealogy of Shenrab mipo, entitled Shen-tshang Dung-rab, to Ugyen, which he brought to his lodging to copy.

At Gyang-khar about 50 nuns belonging to a neighbouring convent arrived to read the Kahgyur scriptures. They occupied the rooms opposite to mine and put me to much inconvenience. Chhyan-dso Kusho told me that he would allow them to remain for a week at the most, as is usual with them. They annually come to read Kahgyur at Gyangkhar castle, in order that by the moral merit of the sacred recital prosperity might continue in Phala's family.

21st September.—In the afternoon Ugyen visited the monastery, where he obtained a very old piece of tapestry belonging to the *kuñer*, containing three hundred and sixty mystical gods of the Pon pantheon. He considered this as an invaluable acquisition, and so undoubtedly it was. He remained engaged in copying the manuscript till 2 a.m.

At Gyan-tse Kusho Tamdinla started to visit the Dok-lands at Goyug, where there were ten thousand sheep and goats belonging to Phala's estate. Besides there were Dokpa *misser*, who had not paid their revenue during last two years. For every she-yak the annual revenue is two pounds of butter; for every sheep two pounds of fleece. I sent Pador with him to collect plants.

22nd September.—Ugyen obtained a very ancient work, said to be a thousand years old, entitled Nam-gya, or the "Perfect Conqueror," written in silver, from an old Pon priest. A few of its pages at the end were lost, to replace which he made a close search among all the manuscripts in the library of Shendarding. He got the missing pages, which he copied during the night. As still the high priest suspected him to be a Buddhist, Ugyen could not extract satisfactory information from him. He therefore most humbly approached the sage as a devoted student of the Pon religion, who had come from the remote country of Demojong with the sole object of learning the truths of the most ancient and the celebrated doctrine of Shenrab mipo. He entreated him to graciously communicate to him the secrets of the religion of his ancestors, as it had so much in common with the Dsog-chhen school, to which he (Ugyen) did really belong. The high priest, pleased with his prayer, asked Ugyen to see him on the following morning.

23rd September.—The high priest admitted Ugyen to his presence early in the morning, and began to furnish him with an exhaustive account of the history of the Pon religion. He asked him to make notes of the Pon terminology, with which Pon works could alone be interpreted. He also explained to him the ritual and esoteric means by which Pon sainthood might be attained. Ugyen did not fully comprehend the latter. The high priest expressed himself very much pleased with Ugyen's perseverance and zeal, which he said he had missed in many Pon scholars. "Yes," said he, "you would be much benefited if the work called 'Gyal rab Pon ki Juñg-ne' was in your possession." Ugyen with the greatest veneration represented that he had arrived at Shendarding after encountering immense difficulties and suffering endless privations with a view to obtain such a book. If he obtained such a favour from his Serene Holiness, he would not only feel enraptured at the acquisition, but would obtain, as it were, a real lamp, which could show him the way to sainthood: he would also communicate the Pon instruction to his confidential friends, that they might be benefited thereby: he would remember the kindness vouchsafed to him till his death. The venerable father was exceedingly pleased, and, expressing his readiness to place his leisure and library at Ugyen's disposal, entered the latter and after a tedious search found out the book Gyal rab Ponki Juñg-ne. As it would take a long time to copy, the high priest made a present of it to Ugyen. An old *ani* (nun), who lived in the monastery, expressed herself annoyed at Ugyen's receiving the gift. Perceiving this, Ugyen presented her a scarf with a *tanka*. He copied several other books and extracts from Pon works with all possible despatch.

24th September.—Ugyen copied the works on the cosmogony and theogony of the Pon.

At Gyang-khar, after breakfast, I walked to Chhyan-dso Kusho's room and asked him to kindly order a piece of *jamtug* (the finest blanket) to be manufactured for me. In the afternoon, when some shade had fallen on the roof of the castle from a branching poplar, I walked from one end of it to another in view of the fields, now yellow with ripe barley. In one corner of the roof a heap of *chholo* (dye plant leaves) were being dried. One of the manufacturers told me that *chholo* plants grow on rocks, and are largely collected by the Dokpas. The *chholo* leaves yield an excellent yellow dye, which is much valued by the Tibetans and the Mongols. The felt turban called *bokto*, commonly used by the lay people of Tibet, is coloured with *chholo* dye. Observing some curious mast-like structures of reeds and coloured thread on the roof above the sky-lights, I asked Chhyan-dso to explain to me what those meant He told me that they were called *doi*, which is a Pon religious symbol. On the roofs of the houses of ancient families, as well as on some modern houses, three or four pyramid-shaped structures are erected, for the most part made of wicker-work interwoven with coloured thread, and from a distance they resemble masts. In fact, they are the counterparts of the Buddhist *dwaja* and *ganjira*, and are usually called *doi* or *kuten*, meaning the symbols of gods. *Doi* is evidently a Pon word. *Doi* structures are generally constructed in honour of certain Pon gods, specially the god called Namgon.

25th September.—To-day being the 13th of the eighth lunar month, which is very auspicious to those who are interested in husbandry, the work of harvesting commenced. Men,

women, and boys all went at daybreak to the fields to commence harvesting. Chhyan-dso Kusho and I ascended the roof of the castle at 8 a m. and witnessed the auspicious beginning of the work of reaping by these merry people. While reaping the corn they sing merry songs. Some offered vociferous prayers to heaven, asking the gods to accept a few bundles of corn stalks as the first fruit of their year's toil. In the evening, when Chhyan-dso Kusho's reapers came, they brought a few such bundles, which he placed on the parapet wall of the roof It is a general custom with the people to offer a few stalks of barley, peas, and wheat, &c., to the gods as the new year's present.

26th September.—Ugyen took leave of the high priest and returned to his friend's house at Tashi-lhunpo, and left Shendarding after tea. He breakfasted beyond Kharu La and halted at Lha*d* at dusk. By offering to pay a *tanka* as *nala* (house-rent) he obtained lodging in the house of a rich shepherd called Shong Lug-ji.

27th September.—Starting from Lha*d* at 4 a.m., Ugyen reached Tanag at noon, where he breakfasted. Failing to obtain a *kodu* (hide-boat) that would bring him near the junction of Nyang-chhu, he crossed the Tsang-po by boat and reached Gya*l* tshen-tse at 3 p.m. After a drink of curds he set off and reached Gub-shi (Gob-shi) after sunset, where he halted for the night. To-day is the harvest full-moon. Chhyan-dso Kusho and I surveyed the surrounding harvests that were now being reaped by merry husbandmen. The distant mountains with monasteries perching on them, and the Jong of Gyan-tse, were all illuminated by the red light of the setting sun, and shortly after the world was bleached by the moon.

28th and 29th September.—Ugyen returned to Shiga-tse at 2 p.m., where he met several traders from Lachen. To his great delight he found that his friend the Ding-pon of Khamba Jong and his two acquaintances from Lachen were stopping with his friend the Bhutanese merchant, who entertained him with *chhang*, tea. and mutton steaks. He took the opportunity of arranging to send his packages of plants, &c., with the Lachen traders.

30th September.—Chhyan-dso Kusho went to see the harvesting in the north-eastern upland valley towards Jaye, where in his absence the *misser* were debarred from putting the sickle to the barley crop. In the evening he returned quite knocked up. His illness increased, and he coughed severely.

Starting from Shiga-tse, Ugyen reached Gya-tsho shar at 9 a.m., where he met Seng-chhen, who was gone there for his autumn bath. The Minister asked him to refresh himself with tea, rice, and buckwheat bread that were laid on his own table. After refreshment Ugyen helped the Minister in trying shots at a mark by way of exercise with his revolvers. Leaving Gya-tsho shar at 3 p.m. he reached Tashigang at 7 p.m., where he halted for the night.

1st October.—Ugyen reached Dong-tse at noon, where not finding me he proceeded to Gyan-tse, and met me at the Gyang-khar castle. We dined together at 6 p.m. and conversed on the results of his visit to Shendarding.

CHAPTER VI.

UGYEN GYA-TSHO'S RETURN TO GYAN-TSE AND HIS ACCOUNT OF SHENDARDING MONASTERY.

The Pon monastery of Shendarding is now the joint possession of the four powerful members of the family of Shen-tshang. Though they are laymen, having wives and children, yet being the descendants of Shenrab Mipo, the illustrious founder of the Pon religion, they are venerated as Lamas. Three generations, or a hundred years ago, the great family which directly traces its origin to Shenrab was split up, the several brothers having gone to Kyishong and other places. Dsog-tshe-wang, the head of the Kyishong family, is now very old, being about eighty years old.

The leading members of the Shendarding family are Kusho Phunla and Hreba. The latter has just returned from the Chang district, where he went in August last to protect the interests of the Pon church. The mother of these two brothers was Darding Chomo, the eldest sister of Kusho Sikyong, the late Rajah of Sikkim. The late Panchhen Rin-pochhe was the nephew of these brothers, in consequence of which they are addressed by the people as *Ku-shang*, *i.e.* the royal maternal uncle. The late Grand Lama was born of purely Ponpo parentage, his mother being the sister of Phunla and Hrebla of the Shen-tshang family. His father was the head of the family of Shen-Pon Tu-tsang. These two families are well known by the names Shenlug and Tûlûg. People with wonder inquire why the vice-regent of Buddha in the flesh should have been born in the family of Shenrab Mipo, the heretic. When Panchhen Tanpai Nima quitted this world for a short repose at Devachan, he left a will containing the following couplet :—

> "Gru (*Du*) de la shen chig kyab na,
> Ñ̃a yang Gya-tsho der do thub-bam."

> "If that boat be plied with oar,
> I too may go beyond the sea."

In consequence of this prediction, the riddle identifying the embodiment of the late Panchhen was easily solved. Now the Panchhen was the result of a member

of the Shen-tshang family being married to a member of the Tu-tshang. '*Shen* in the Buddhist terminology of Tibet means iron worked on wood, and '*tu*' a boat. The Tu-tshang family, though really descended from Shenrab, was ages ago separated from the Shendarding family. Their adopted residence was Thob-gya*l*. It is for this reason that the late Grand Lama was considered as the patron lord of Shendarding monastery. Some disaffected Tibetans used to ridicule the Grand Lama by calling him the offspring of Pon heretics.

Formerly there was a Pon temple, called Darding Sergo Thamo, on the site where Shendarding monastery now stands. It was erected by a celebrated Pon high priest, called Yeshe Lodoi, several hundred years before the building of Tashi-lhunpo by Gedundûb The castle-like residence (*jong*) of the high priests of Darding temple existed to its west, the ruins of which even now exist. The Jûngar Mongols sacked the monastery in the 17th century A.D. and demolished the chapel, when the Pon high priest was compelled to conceal the sacred treasures and Pon scriptures written in silver on dark blue tablets in the deep recesses of a rock cavern. It is for this reason that they are now in a confused state. The church furniture and other requisites of worship which now exist in the monastery are of very ancient date, having been acquired by the Pon high priests of old. Among these the most remarkable are the huge tambourines (*shang*), and gigantic cymbals made of the finest bell-metal, the paintings of the seven heroic saints, Pao rab Dûn, numerous old tapestries, several volumes of Pon scriptures written in silver and gold on thick, well-beaten, dark blue paste-boards. In the monastery of Rigya*l* Woo*t*se which was founded by Shen Nima Gya*l*-tshan, there are now 80 *tapas*. About 300 years ago this monastery was in a flourishing condition, when its strength was considerable and its external and internal discipline remarkable. At present there are two sections of monks in the monastery, viz.—

(1) Bo*d*-kham-tshan, or Tibetan association.
(2) Khampa-kham-tshan, or Kham association.

The number of monks in the latter is a little larger than in the former. There is one *om-je* (priest) for the grand congregation, two *chhoi-thim* (discipliners), two *gekoi* (church director), two *chiñer* (general manager), and two *kuñer* (chapel-keepers). Each association has its own *om-je*. The roof of the grand hall of the congregation is supported by 42 pillars, posted six feet apart. The cost of entertaining the congregated monks is five *tankas* each time. There is no restriction or limitation to the quantity of butter or incense-sticks which pilgrims wish to burn inside the temple. While conducting service the monks dress themselves like the Gelugpa monks of Tashi-lhunpo. They wear tall, mitre-shaped yellow caps on their heads and a yellow cloak to cover their bodies. The ordained monks hang the *chhab-lug*, or the badge of celibacy, from their waist-bands like the Buddhist monks, and wear red serge boots. They are not permitted to wear anything that is coloured blue, green, black, or white. During their residence at the monastery they wear the church costumes, consisting of *sham-thab* (lower garment), *tonga* (upper jacket-like garment without sleeves), and red slender boots made according to the Pon fashion. While entering the congregation hall for service, which takes place twice daily, and occasionally thrice, they leave their boots outside the entrance. The cost of *mang-ja* (tea service) is mostly borne by the Shen-tshang family. There is a small land endowment anciently granted to the monastery for its maintenance, which, together with the proceeds from the donations and subscriptions paid by the Pon community of Chang, maintains the monastery.

The monks of the Kham association, numbering about 40 during the summer, annually go to conduct religious service in the houses of Pon people in Chang. During the winter they remain in the monastery. At divine service the monks are allowed to drink tea as much as they like. There is no restriction here, as in the great Buddhist monasteries, regarding the number of cups of tea a man empties during the service. The church furniture, the images of deities, the silk hangings, and other church articles, are mostly of a superior kind. There are fine-looking *chhortens*, *mandang*, and cairns round the Shendarding monastery, where no one is allowed to circumambulate from left to right, but every one is bound to walk round from right to left. When Ugyen interrogated the learned priests about the reason of the custom of circumambulating from right to left instead of from left to right like the Buddhists, they replied that salutation, circumambulation, and the chanting of *mantras* being intended by the sages as processes to sanctify the body, speech, and mind, they did not at all benefit the divinity. It is therefore immaterial how and which way one salutes and circumambulates the sacred things; but as it is the established usage of the Pon community to circumambulate from right to left, its continuity is desirable, there being no good in changing it.

The Lamas here are divided into two sects, which slightly differ from each other in their vows. One is called Shen-tshanglug and the other Shen-tang-srûng-lug. In the latter sect one may take vows at the sixtieth year of his age, while in the former one must take the vows of abstinence and piety as soon as he has finished his final clerical examinations. The high priest, Je-Khadub Rin-pochhe, whose real name is Yung-drung Gya*l*-tshan, administers vows and ordains monks.

He is well versed in Pon sacred literature, rhetoric, versification, astrology, medicine, &c. He is possessed of some wealth. The rules of moral discipline, called *tsa-yig*, written on a broad sheet of pasted *daphne* paper, were placed in a conspicuous place in the monastery. Whenever an ordained monk was found guilty of violating the rules, and particularly those

respecting the Pon standard of moral purity, he was immediately punishedand expelled from the monastery. Such punishments are commutable into fines, viz.—

1. A fine of three *srang* (Rs. 7-8) to be paid to the Lama who ordained him into monkhood.
2. He must entertain the congregation with *mangja* (tea) ten times at a total cost of 50 *tankas*, or five *tankas* each time.
3. *Shi-tsa*, or entertainment with gruel, once.
4. He must present a scarf with a *tanka* to every one of the monastic authorities—the *om-je*, *ge-koi*, *chhoi-thim*, &c.

He may also escape expulsion by paying the following fines:—

1. A fine of 13 *srangs* (Rs 32-8) to be paid to the Lama who gave him the vows of monkhood, after which he must again take the vows.
2. He must entertain the Pon congregation thirteen times with tea at a cost of 65 *tankas*, or five *tankas* each time.
3. He must give *shi-tsa* entertainment thrice.
4. Present the church authorities with a scarf and a *srang* (Rs. 2-8).

Various ceremonies, including sacrifices and astrological consultations and propitiations are observed to cure the sick. The Pon high priest, Khadub Rin-pochhe, is a high authority in this direction. The disposing of the dead among the Ponpo is similar to that prevailing among the Tibetan Buddhists, although some communities throw their dead bodies into rivers and lakes. After death the body is kept in the house for 24 hours, after which it is removed to the Pon temple or monastery. On the fourth day the ornaments and clothes worn by the deceased are placed before the gods and prayers offered to them to take charge of his soul. At the end of the ceremony the corpse is removed to the cemetery, where it is cut into pieces for distribution among vultures and dogs.

The marriage ceremonies of the Ponpo are similar to those of the Tibetan Buddhists.

The Ponpo of Tibet are divided into six sects, viz.—

(1) Tu-lug, (2) Shen-tshang-lug, (3) Pa-tshang-lug, (4) Me-lhang-lug of Kailas mountain, (5) Thang-lug, (6) Shu-lug.

The first or Tu-lug has the widest diffusion. The Ponpo of Lake Nam-tsho (Tengri-nor) and Kham belong to it.

Meru Gonpa of Thob-gyal also belongs to the Tu-lug sect. The Shen-tshang-lug is second only to Tu-lug in diffusion.

The state of transition between two existences is called *pardo* (*bardo*). There are five kinds of *pardo*, viz.—

(1) *Tshe-vai pardo*, between former existence and the present regeneration. The time when this happens may be ascertained by reference to astrology and Ñon-tsi.
(2) *Jig-pa-tshe-yi pardo*, the time of transition between death and regeneration. This is very difficult to ascertain, as one does not know where he will be born and what merits and demerits he possesses.
(3) *Srid-pai pardo*, the translation from human to divine existence, during which the god of peace, Brahma (Tsang-pa), is seen resplendent in divine glory, and where misery is unknown. It is called *srid-pai pardo* or the highest worldly transition; but the gods fall before they are conscious of it.
(4) *Samten pardo*, or the spiritual existence, where the soul is glorious, and where there is nothing like happiness or misery, good or bad.

The pure virgin mind is influenced by five *poisons*, viz.—

(1) *Chhag*, attachment, cleaving, cupidity.
(2) *Dang*, passion, anger.
(3) *Myong-wa*, intoxication.
(4) *Thag-dôg*, envy.
(5) *Ñargyal*, pride or egotism.

When envy predominates, the soul takes the human frame: when pride over-rules it, it takes the existence of demons: when ignorance or intoxication prevails, it is born as a beast, for instance, a pig: when cupidity overpowers the mind, it is transformed into a *preta* (hungry ghost). Anger plunges it into hell.

When the mind can keep these five poisons under absolute control and in a state of equilibrium, it enjoys the divine existence and turns into *lha*, or god.

When ignorance vanishes, the mirror of knowledge presents itself to the mind: when anger disappears, the mind enjoys the tranquil *sunyata*, or spiritual vacuity.

When it is devoid of envy, it obtains the knowledge of work and accomplishment.

The Ponpo have three kinds of *dom-pa* or vows, viz.—

(1) *Tharpai dom-pa*, vows for individual emancipation.
(2) *Rig-dsin Nag-gi dom-pa*, or the vows of mystical knowledge.
(3) *Chyang-chhub ki dom-pa*, or the vows of sainthood.

Three frightful *thovo* (genii) guard the sacred world of the Ponpo:—

(1) Thovo Pal se Nampa guards the sacred images.
(2) Thovo Lhagoi thog pa guards the sacred scriptures.
(4) Thovo Tso-chhog kha gying, who sits with yawning mouth, keeps the secrecy and efficacy of the sacred charms.

The Ponpo are probably the original Shamans, who professed pure fetishism as their creed.

Shenrab Mipo was the great patriarch of the Ponpo, who founded Shamanism or Shenism (if we Anglicise the name after the founder's name).

Demon-worship is the principal part of the Ponpo religion.

2nd and 3rd October.—The Chhyan-dso Kusho was very ill on account of his late exertions in riding to inspect the harvest near Jaye. Besides consumption he had another serious disease. He once told me that the chief illness that made his life miserable was hernia. I promised to send him a ligature to fit his person. I took measurements of his limbs to order a ligature from Calcutta.

On the following morning I sent Ugyen to Dong-tse to ask Punlo Kusho if he would accompany me to Sam-yea, as it was formerly proposed by him. Chhyan-dso Kusho, though laid up, called Gopon, the door-keeper of the castle, and asked if he could go with me to Lhokha for pilgrimage to Sam-yea and the sanctuaries of Yarlung. Gopon consented to accompany me. Ugyen returned in the evening rather disappointed when I was sitting on the roof of the castle. Punlo Kusho, he said, was dissuaded by some wicked person from accompanying me to Sam-yea. I wondered for a moment at this statement of Ugyen; for who could be my enemy at Dong-tse, and particularly at the *chhoide* (monastery)? He then, withdrawing into my room, whispered in my ears what had transpired since I left Dong-tse. Wangda, the assistant of Chyan-dso of Dong-tse, who lately went to Tashirabgah with Phurchung, had heard many stories about us from the Yangma and Walûng people. They told him that Walûng Gopa and Gambu Samba, the two chief Nepalese frontier officers, had ordered Phurchung's arrest, or, if he happened to run away, to set a price on his head, dead or alive. They had heard from the Yangma and Walûng men that Phurchung had taken a British employé to Tibet through the Nepalese passes against the express order of the Nepal Durbar. This was a very serious crime, fit only to be atoned for by the highest penalty. Wangda had heard that I was the British employé alluded to by them. On his return he had communicated the news to Chhyan-dso Kusho, who was beginning to entertain unfriendly ideas respecting us. Wangda, who drinks much, had also spread the wildest news about us, which frightened Punlo Kusho very much. Ugyen said that he was quite prepared to accompany me to Lhokha if I gave him an opportunity to do so. I thanked him for his kind offer. This news disturbed the tranquillity of mind I had hitherto been enjoying, and I became very anxious to ascertain the cause of the rumour—if Phurchung had not quarrelled with Wangda, or given him any provocation. In the evening I obtained Chhyan-dso Kusho's leave to proceed to Tashi-lhunpo. He begged me to accept from him a present of a pony, which I might take with me to Tashi-lhunpo on the following day.

4th October.—After breakfast Ugyen and I started for Dong-tse. It was seven in the morning, when the people were just commencing to reap, that I took leave of my friends at Gyang-khar. I asked Gopon to hold himself in readiness to start for Sam-yea with me. We reached Dong-tse at 11 a.m. Two painters, under the superintendence of Kahchan Gopa, were engaged in painting Buddhist scenes on the walls of Sengchhen's new house.

One of the painters, named Thobdan, who was a native of Nilam, secretly told me that the Government of Nepal and Tibet were not on good terms. A collision between them was probable, in which case the peace of Tashi-lhunpo would be disturbed. I said that would not matter much, because the emperor of China would soon send a large army to fight the Nepalese. "Oh! sir," added he "the emperor might gain a victory, but the armies on their way would demolish everything like flocks of locusts." I asked him if there were ravages of locusts in Tibet. He replied:—"Tibet is unfortunately subject to many calamitous visitations in that respect: sometimes locusts come up in thick swarms from the south; when they do not come, hailstorms (*ssera*) do much injury to both the seedlings and the corn ears." He begged me to take him to Darjeeling. In the evening Kahchan told me that Wangda, who is a silly man, was spreading very bad reports, which might bring trouble upon me. I said I cared little for Wangda's false and malicious reports, and that he ought not to have credited them.

5th October.—Paid our respects to Chhyan-dso Kusho, who cordially received us. He did not allow us to leave Dong-tse that day, but entertained us with Chinese dishes, of which he is very fond. He told me that according to Wangda's statements Phurchung would likely get into trouble, as the Walûng and Yangma people were on the look-out for him, whom they considered a great scoundrel. I told him that Phurchung must have quarrelled with Wangda; that no one would be able to touch a hair of his head as long as the Prefect of Walûng monastery lived; and that Kusho Tonga, one of the most learned Lamas of Nepal, was a great patron of his. Chhyan-dso Kusho now ordered his servants to fetch some provisions—barley-flour, butter, salt, &c., for presenting to me, as he thought I would not return to Dong-tse any more. I placed in his hand a few rupees, begging him at the same time to distribute them together with a scarf among his servants, who had served me with readiness and zeal. He declined to accept them, but on my pressing him he called Penu and others to salute me in grateful acknowledgment of the rewards. I left a rupee for Wangda, who, I said, was a good man, though he talked much nonsense. Then cordially exchanging *thooj-chhe* (*thug-je-chhe* thanks) and exchanging scarves, I returned to the *chhoide* (monastery) and packed up my traps to start for Tashi-lhunpo on the following morning.

6th to 8th October.—Returned to Tashi-lhunpo and remained engaged in working the lithograph-press with the Minister. One dozen pictures of the different Buddhist deities were printed by the Minister and Ugyen Gya-tsho. I watched their work. I picked out some useful books and manuscripts from the library in order to send them to Darjeeling.

Kusho Lhena, whose acquaintance I had cultivated at Dong-tse, sent a young lynx, the Tibetan *yee*, for my acceptance. I received the gift with thanks.

9th October.—Kusho Tung-Yig Chhenpo having expressed a wish to see me, I called and conversed at length with him on Tibetan and Sanskrit literature, particularly on versification. He told me that Kusho Phendi Khangsar and Mereh were excellent scholars. He gave me a dramatic work composed by one of his friends and a small drama written by himself. There were several singing-birds in the balcony of his house, which he had obtained from Lhokha, some of which looked like canaries. He promised to give me some if I undertook to send him a pair of *maina* and several parrots in exchange. He sent a letter to the Minister asking him to kindly send him the lithographic stone on which a Buddhist picture was drawn, in order to satisfy his curiosity about the *dopar*, or stone-press. This being brought, I explained to him how manuscripts on transfer-paper are transferred on to the stone, which gratified him very much.

Ugyen went to Narthang to order some volumes of Kahgyur for me and printed a set of Yûm (part of Kahgyur) volumes for his own use. He did not meet with his old acquaintance, the *parpon*, or head printer, but arranged with the *gekoi* (superintendent) for the books. He presented a piece of cotton drill of the value of ten rupees to him to help him in the purchase of the Yûm volumes. One complete set, consisting of 16 volumes, was settled at 40 *srangs*.

10th to 12th October.—Both Ugyen and I assisted the Minister in drawing diagrams with chalk pencils on the lithographic stones. This was found more convenient and easy than the transfer-ink process. I pointed out to Ugyen the desirability of sending the plants and books to Darjeeling with the Lachung men, who would soon return to Sikkim *viâ* Donkhya Pass. He understood that I wished him to return to Darjeeling. He was, on the other hand, very anxious to accompany me to Lhokha. I told him that I was not certain of going to Lhokha presently. If I did go there I would either take him with me or send him alone on a mission to Sam-yea.

13th October.—To-day, while we were all sitting in the library room to commence lithographing, Nerpala entered and said that the *pao* (hero), meaning Phurchung, was come. As Phurchung was rumoured to have been arrested or killed by the Walûng frontier guards, his return was indeed a miracle, so our friend Nerpala gave him the epithet of *pao*. I was impatient to see him. The Minister called him to his presence and inquired of his health and the troubles he had experienced on the way. He said that he had met no difficulties on the way, and could have returned earlier if only Mr. Croft's reply had reached him in due time. Among other things which Phurchung brought from India was a piece of very handsome carpet and a pair of shoes, both being the work of my wife, which she had sent for me. These were very tempting things for the Minister, and perceiving his wish to possess them I at once presented them to him. He was delighted with the perfumeries and other things which Phurchung had brought from India. When the Minister left the room, Phurchung informed Ugyen of the sad intelligence of his uncle's death, which had taken place only three weeks ago. This threw him into deep mourning. He bewailed the loss for a while lying down on the floor, and then, retiring to a side room, he sat looking with heavy eyes on the ground and silently shed tears. I tried to console him, but in vain. The Minister very graciously consoled him, saying that death was a change which the very nature of our constitution required, and that change may be for the better or for the worse: if there was no such thing, his uncle would not have vanished from this existence. "Both you," added the Minister, "and I will have to die: why, then, lament the departure of your aged uncle, who might now have entered into a better existence than his last?"

14th to 16th October.—We were now busy equipping Ugyen for his journey homewards. He was to return to his native country, as matters would there go wrong during his absence now that his two uncles were dead. He bought ten yaks at a cost of one hundred rupees, and ten wooden pack-saddles for them at a total cost of ten rupees.

The Lachung men agreed to buy the yaks at cost price if they arrived at their village in good condition. Notwithstanding his domestic difficulties, Ugyen begged to accompany me to Sam-yea, as he could then have an opportunity of showing his usefulness to me. I advised him to return to Darjeeling, carrying my letters and things with him. The Deba of Gya-tsho shar sent some of his yakmen to accompany Ugyen up to Khamba Jong. The yaks, I was told, were not easily manageable by outsiders. Those who have experience in tending them, and know to whistle in a peculiar way, which the yaks understand, could alone lead them across unknown cliffs and precipices. Uygen had to start to-day, but as the yakmen were not ready he went to visit his friend, the Bhutanese trader, postponing his journey for to-morrow.

CHAPTER VII.

RETURN TO GYAN-TSE.

17th October 1882.—Accompanied by Phurchung, I left Tashi-lhunpo for Gya-tsho shar at 1 p.m Amala and Chehla received me very cordially. Deba Shikha had gone to a place near the Labrang *dok* in order to select some yaks for carrying our goods to Khamba-jong. His mother invited me to her presence, and warned me to be always cautious in dealing with the people of Lhokha, and to be on our guard against thieves and robbers on the way. She blessed me several times that I might come back safely after a pleasant

journey and lucky pilgrimage to the most ancient sanctuaries of Yarlung and Sam-yea. I presented her a scarf and a *tanka*. Reaching Pishi Mani Lhakhang, we refreshed ourselves with tea and eggs, sitting under the grateful shade of an aged poplar. Barley was being threshed out here and there, and heaps of hay lay in the flat where we sat. The hostess, an elderly woman, being an old acquaintance of ours, regaled us with warm tea. At 2 p.m. we set out for Tashigang, which we reached at 4-30 p.m. Ang-putti received us with her usual hospitality. We spent the night under her roof.

18*th October*.—After taking tea and a few lumps of pasted barley flour, we left Tashigang at 1 p.m., bidding good-bye to our good old *namo* Ang-putti. She presented me with a pair of *kerag* (sash) and a pair of *lhamdo* (garter) manufactured by herself for my use, with a request that I would pray before the great *choro* (Lord Buddha) of Sam-yea for her welfare and health. The sun was now resplendent as ever, and the water of the Nyang-chhu was full. A hide-boat, propelled by two oars, and carrying a cargo of Indian goods belonging to certain Nepalese traders, was proceeding towards Shiga-tse. Walking across several barley-fields, we met two villagers near the riverside. They kindly pointed out to us the *rab* (ford) opposite the village of Nor-pu khyung-tse, where we easily crossed the stream, now somewhat rapid. Phurchung waded across it, carrying me on his back. Flocks of yellow-breasted wild swans were swimming in the water, and here and there some stately *tong-tong* (storks) were standing in contemplative moods, but really on the sharp look out for fish. We now landed on a wide pasture land called Panam Singma natog, where herds of yaks and *jos* were grazing. Walking sometimes on the margin of pools and confined nooks of the river, sometimes on its grassy banks, we reached the village of Pongong. Our way now traversed the steep rocky bank of the river, sometimes on the breaking edges, and at others on the sand banks, overgrown with tufts of sedge. We often met shepherd boys and girls tending sheep and yaks. Leaving Pongong we came to the village of Shobu, whence we proceeded towards the large village of Jongshar. Here several villagers sat surrounding a respectable official, probably the rent-collector. They were intent on accounts, and every one of them had a wooden bead to count with. The scribe alone was furnished with a reed pen and a brass ink-pot. His clean-looking yellow *bokto* (*pagri*) distinguished him from the rest, who looked swarthy and wore sooty *pagris* on their heads. I was told that most of the hamlets this side of the Nyang Chhu opposite Dong-tse belonged to Sawang Phala. This news emboldened me, and I journeyed on with a light heart. The way was not easy, and the aspect of the country rough and wild. We next passed by the villages of Tabu and Shyaji Pendor. The villagers were engaged in threshing barley. While Phurchung was engaged in conversation with some *Gyagar* Khamba traders, I rode on towards the village of Rinchhengang. The villages on this side of the Nyang chhu did not appear to be very prosperous, and the land, with few exceptions, could hardly bear comparison with the fertile fields situated on the other side of the Nyang chhu. We then passed the villages of Tag-chhi, Khulu, and Yayegang. At the last we observed several willow and poplar groves. We next came to the village of Thugu, where Phurchung on a former occasion had cultivated the acquaintance of one of Gyang-khar Chhyan-dso's *hulu* (cousin sister). The lady had asked Phurchung to take me to her house if I happened to pass by this village; so alighting at the gate of her castle-like house we ascended a flight of steps which ended at the balcony of the first floor. Two maid-servants conducted me to her presence. Seated on a *khamba tumshi* (rug) she was pouring *chhang* from a jug into the cups of her guests. I was requested to sit on a rug at the top of the row where the guests were sitting and had just commenced moistening their barley with tea. Seeing me dressed like a respectable Lama, they saluted me in the usual Tibetan fashion. After taking two cups of tea I refreshed myself with a cupful of *chhang*, when the lady also emptied a cup of tea. The guests told me that they were *mag-mi* (soldiers) of Shiga-tse, and were going on leave to their homes in the uplands of Gyan-tse. Answering some others of my question they took leave of me, profusely thanking me by lifting up their turbans. A village gentleman came and sat on one of the seats vacated by the *mag-mi*. One of these maid-servants brought a couple of eggs for me and poured some curds in my cup. The lady herself cut slices of mutton from an entire boiled leg. At the end of the luncheon she told me that she had heard about me from her cousin the Chhyan-dso Kusho of Gyang-khar. She had long been expecting me, and was exceedingly delighted to see me now in her house. Her illness was dyspepsia. She had rheumatic pains in her knees and arms. As I had no medicines with me that could be useful to her, I promised to send her some from Gyan-tse. I however, felt her pulse, when an old man sitting near also extended his hands towards me for examination. The old lady, who was apparently upwards of 60 years in age, with tears in her eyes, entreated me, while taking leave of her, not to forget to send the promised medicine. It was past 2 in the afternoon when we resumed our journey. We passed extensive groves where the villagers resort for picnics, which reminded me of the beautiful poplar groves I had seen in the neighbourhood of Tashi-lhunpo. Passing through the villages of Khangda, Shyami rugang, Thondoi, and Chego we reached Mora, beyond which lay the picturesque town of Gyan-tse, with numerous monasteries perching in the uplands and mountain tops, which formed the background. The sunset at Mora was most exquisite and glorious. The array of clouds running in variegated colours, the delicious breeze, the blazing horizon in the west, the sombre hills behind

the Tse-chan monastery, and the pellucid stream below, presented a scene of indescribable beauty. At dusk we arrived at the gateway of Gyang-khar castle, where I was met by the *machan*, who conducted me to Chhyan-dso Kusho's presence. He gave an account of the course of his illness, and begged me to take tea and afterwards dinner with him.

19th October.—I occupied the principal room, in which I had accommodation on a former occasion. Kusho Tamdinla and his wife were ever attentive to make me comfortable. The former, who was much addicted to *chhang*, dined with me. In the afternoon I walked up to the roof to witness the threshing of the barley, a business in which the villagers were merrily engaged. Their songs were melodious, and the balmy evening with a refreshing breeze poured them on my ears. The threshing was done by a number of *jo*, with their mouths covered by wicker caps, treading on the ears spread on a flat floor. Two boys watched them from going out of their regular rounds. A number of ponies, called *magta* (war ponies, probably reserved for commissariat purposes), were confined in the stalls round the courtyard. Their neighing and kicking were a great nuisance to the inmates of the castle.

20th October.—Chhyan-dso Kusho presented me with a *poshteen*, a China coat, and a trouser, all lined with excellent lamb skins. I was told that the skins were supplied by the shepherds of Sawang Phala. Last year about 2,000 sheep died for want of pasture in the beginning of spring. The skins of the still-born lambs, though very small, are prized by the Chinese. The Tibetans generally use the skins of the new-born or grown-up lambs. I asked Chhyan-dso Kusho if the skins which lined the *poshteen* were obtained from lambs that had been killed. He told me that they were from dead lambs, and consequently inferior to those obtained from slaughtered lambs.

Gopon, whose services were lent to me by the Chhyan-dso, reported himself ready for the journey, his *namdo poon*, the muleteer of Phala, having just arrived from Shiga-tse. Both Gopon and Sonam, the muleteer, have by agreement between themselves been living together with one wife, whom the former had married. Sonam, being youthful and handsome, was more liked by her, although she never slighted Gopon. She was Gopon's during Sonam's absence. These two co-partners of the same wife addressed each other as *namao poon* (joint brothers). Gopon told me that he was never jealous of Sonam, and that Sonam regarded him as his elder brother. The thought of separation, he said, was most painful to him. This was somewhat evident from his conversation. He inquisitively asked me to give him an idea of the extent of our intended pilgrimage, and if we would not return to Gyan-tse after two or three weeks' absence. I told him that as he would be our guide, the sooner he took us to Lho-ne (southern sanctuaries) the better it would be for him, as he would be sure of coming back earlier.

In the morning, after tea, I gave a dose of cough mixture to Chhyan-dso Kusho, who was very bad with cough. At noon, after breakfast, while I was sitting reclining on my blankets, he came for a chat with me. He said that he had spent a large amount of money in preparing his picture the Shambhalai Koipa (the design of the superb mansion of Shambhala), which he intended to present to his kind master, Sawang Phala. I advised him to keep it in his own possession during his lifetime, and to bequeath it to Phala at the time of his death. He regretted that Kusho Sengchhen Rin-pochhe had not seen it, because he could not go to Dong-tse on account of ill health. I suggested to him the necessity of getting it consecrated by the hand of such a pious Lama as Seng chhen. He begged me to take it with me to my friend for consecration when I returned to Dong-tse. He then, in course of conversation, narrated some fables from one of the works of Nagarjuna, called "Kevusothig,' which he had committed to memory. He also repeated some moral sayings and recited a story beginning with the verse—

> "Talk not of others' faults:
> When others' faults you seek,
> Know that you have many more,
> As in a fox and woman of yore."

In ancient time the wife of a householder eloped with a stranger. While running away to a distant place with her lover, she was waylaid. The robbers having stripped her of all her clothes and ornaments, she was obliged to walk naked for some distance, until she came to a palm-tree, when she covered her person with a palm leaf. She observed a fox running along a rivulet close by with a piece of flesh in his mouth. This fox, seeing a fish that had leaped up above the surface of the water, was tempted to catch it. So he left the flesh on the margin of the river, and it was immediately picked up by a raven. The fish dived into the water, leaving the poor fox to regret his lot.

The woman being somewhat amused at the discomfiture of the fox, derisively addressed him—

> "The meat from thy mouth a raven snatched,
> The coveted fish to the deep has run,
> What for this way and that way dost thou look?"

The fox made the following reply:—

> "Leaving your husband with a stranger do you run away?
> In the way your jewels the robbers stole,
> Now with a palm leaf do you your shame conceal?
> Your dress is gone—look to yourself, O fool!"

In the evening after supper Chhyan-dso Kusho with his wife Pa-chha came to my room. He sent for Gopon and bade him serve me well, not drink wine without my permission, and bring me back safe from Yul Lhokha. The old lady, Pa-chha, entreated both Gopon and Phurchung not to indulge themselves in wine, as that would give much annoyance to me. Kusho Tamdin now entered the room and placed some articles of provision, such as barley flour of the best quality, butter, mutton, *chhoorah*, (dried milk), *phing*, &c., in front of my seat. The Chhyan-dso then presented me a scarf, and begged me to accept the provisions, although they were not sufficient for the journey, and he was aware that I could not now conveniently carry them for want of conveyance. He also said that I could take his *wala*—the black pony—for my use. Kusho Pa chha presented me with a handful of silver coins, which I declined with thanks. After copious exchange of compliments, Chhyan-dso Kusho and his party left my room, when I wrapped myself with my blankets and thought on the pleasing prospects of the fulfilment of a long-cherished desire.

CHAPTER VIII.

JOURNEY TOWARDS SAM-YEA.

21*st October*.—To-day being the ninth of the ninth month was considered auspicious for starting on a journey. After tea at 7 a.m. we started for Sam-yea. Chhyan-dso Kusho, his wife, son-in-law, and daughter walked to the gate of the castle; the first two helped me in mounting the pony. Gopon's wife with his sister followed us to some distance, carrying a jug of wine and some barley flour. On reaching the junction of two roads near Gopon's house, I was asked to dismount from my pony in order to drink the farewell-wine. Gopon's wife said a sort of grace and threw barley flour upon us all. Then pouring wine in china cups she placed them before us and implored the gods to bring her old husband to her side again to drink wine with her at the happy termination of our pilgrimage. I returned the scarf to her with a *tanka*. We passed several villages situated on terrace flats on the high banks of the Nyang-chhu. We breakfasted at Jewa, and reached the village of Gyaridong at 3 p.m., where we stopped in the house of a shepherd.

22*nd October*.—Resumed our journey at 4 a.m., after wrapping myself carefully with warm clothes and covering my head with a *washa* (fox skin) hat. Our way lay along the right bank of the Nyang-chhu. The cold was very severe, and my extremities were freezing. We reached Gobshi at daybreak. Then passing Khyung-Gonpa and the villages of Go-chye, Salagang, Shetoi, Longma, we halted for breakfast in the compound of a rich householder of Pesar. On the way we met several Tibetan traders from Sam-yea carrying wool, blankets, and ponies to sell at Darjeeling. The country is filled with cattle, and the harvest, now partly reaped, was evidently a plentiful one. We saw from a distance a boy of about 13 walking on all fours like a monkey. We at first took him for such, but on coming near we were surprised to find our mistake. The poor creature naturally went on all fours with the agility of a monkey. People who passed him pelted stones at him, more out of superstition than to annoy him, calling it a *teñan* (ill omen), and spitting at the very sight. Phurchung described a similar deformity which he had seen at Kirong. At 1 p.m., crossing the stone bridge over the Nyang-chhu, we passed the village of Ralung. Conversing with Gopon about the history of the Dukpa school, of which Ralung monastery was the principal seat, I rode on along the flat bank of the Nyang-chhu. In one place we saw a man skinning the legs and neck of the carcass of a pony on which dogs and vultures were hovering and feasting. A villager passing by told us that the pony, which its owner refused to sell at 120 *srang* at Ralung, had suddenly died at this place of some disease. We were startled at this news, and lest our ponies might catch any infection quickened our pace. Riding a couple of miles further on we reached the south-eastern edge of the lofty plateau of Omathang, which is overhung on the north and east by the Noijin Kangssang and his *lonpo* (ministers), all standing majestically with their uplifted hoary heads piercing the skies. The uniform autumn tint of this vast and elevated platform, the gurgling streamlets which intersected it, the sombre smoky tents which announced the residence of *dokpa* (herdsmen), and above all the majestic snow-clad mountains which skirted it, presented a most imposing scenery. The luxuriant pasture, now turning brownish yellow, reminded me of the poetic description of the plains of Arcadia. We passed many a streamlet which flowed to the Nyang-chhu. Starting from the glaciers of Noijin, our route lay between Noijin and Bomdongla, as we could discern it from a distance. We heard the tinkling of bells, which announced the coming and going of different *dokpa* caravans. Avoiding the caravan track, we took the shepherd's track which is a short cut to the pass. We passed several *dokpa* tents, often having to keep the fierce mastiffs off by our whips.

At 4 p.m. we reached Gomathong, a solitary *dokpa* village, situated in the gap between Noijin and Bomdong at the entrance of the Kharula Pass. Crossing the bridge over the stream, now swollen into a torrent, we entered a stone-dyked enclosure. The *namo*, who was an acquaintance of Gopon, very kindly accommodated us in a room of her house, which,

being constructed of loose stones piled irregularly, resembled a cell. The floor, which was very uneven, was presently covered with a goat-hair rug and some fleece. Gopon and Phurchung soon lighted the hearth with the help of a goat-skin bellows and boiled a kettleful of tea. Refreshing myself with a cup, I came out in the yard, which was surrounded by dyked enclosures for yaks and sheep. Several rills were flowing down with a gentle murmur on to the flooded stream we had just crossed. The sky both above our head and towards Dsara was unsullied by the least trace of vapour. The steep rugged acclivities in the immediate vicinity of the village, the extended and receding precipices beyond them, the melting glaciers on their shoulders, and the chill wind which swept everything before it, announced the extreme rigour of the climate of this wild and inhospitable country. At sunset other travellers and caravans of donkeys and yaks arrived and halted for the night under the bare sky, in the dyked enclosures in front of our host's hut. The cell which accommodated me, though uneven on all sides and sheltered by a dilapidated roof of long and irregular slate slabs, was very warm and sheltered me from the inclemencies of the weather, as, shortly after when I had gone to bed, the fury of the wind increased, which abating gave place to much sleet. Phurchung prepared me some rice and a little dusky tea. The latter was most disagreeable, yet to preserve vitality I forced down copious potions of it.

23rd October—About an hour before sunrise I was awakened by Phurchung to prepare myself for the journey. The surrounding mountains and valleys were all white with fresh snow. The breeze was extremely chill and freezing. In the dim light of a lamp fed by butter, and kindly lent by the hospitable *namo*, I dressed myself and covered my head with the *washa* (fox skin hat), and tied a piece of red *booreh* (Assam cloth) round my face. My pony being saddled I was placed upon him by Phurchung, who then led him by the halter. In spite of the warm lamb-skin vestment my extremities began to freeze. I could scarcely hold the bridle. We then slowly journeyed on through the narrow glen of Kharula. The stream being frozen the ponies' hoofs slided upon the smooth surface of the ice. We left the donkey caravan which had started with us behind, passed several caravan halts, and overtook other caravans and traders who had preceded us. Gopon conversed with many people on the way, and boasted of the largeness of his acquaintance. Passing the *Lubtse*, after making the usual *lhasol* (invocation of the mountain deity), we descended towards Dsara valley, from which there runs a short and direct route to Ralung-phu*g*. The Dsara stream gathered strength from fresh contributions as we descended. We passed two small bridges and some numerous herds of sheep and goats, ponies and donkeys, grazing on the grassy side of the river. At 8 a.m. we met some blind beggars, whom we dismissed with a few silver coins. My companion praised me much for this charity, and said that it had raised me higher in their estimation. This place, called Dsara-tsan-tshur (or the nook of the genii), contains a small cell dedicated to *tsan* or genii. It was here that a couple of years ago some travellers were killed by *chagpas* (brigands). This being a lonely, inaccessible locality, the *chagpas* select it for their hiding place.

Passing Dsara-tsan-tshur with feelings of dread and danger, we entered into the tortuous winding of this rugged and gloomy valley, which passed, we began to see light as the glen widened. We then got a peep into the table-land of Nangar-tse, and descried the famous monastery of Samding, the late scene of my sufferings. Its white walls and sombre roofs could be distinctly seen. At about 10 a.m. we arrived at the solitary and deserted village of Rhingla. Formerly, when Rhingla was prosperous, there existed a small branch monastery of Samding here. It is now in ruins with the exception of a *chhorten*, which, having outlived the monastery for years, was now also in ruins. In its neighbourhood there are heaps of other ruins, which indicate that Rhingla had once been a prosperous village. The stones of the monastery are said to have been obtained from a *ter* or quarry, on account of which they are believed to be different from all ordinary stones used for building purposes. At present there is only one surviving family residing in a corner of the monastic house. They make pottery. The head of the family, an old man of about 60 or 70, was basking in the sun. He kindly gave us shelter under his roof. His two sons were engaged in turning pots. Gopon entered his kitchen and prepared breakfast. The Tibetans do not use the potter's wheel. The sons of the old man employed a concave wooden pan, on which pots were turned by being twirled with the hand. During the rotation of the pan with the pot the potter shaped the latter with a wooden knife, and some times with his fingers. The pots so turned are very strong and durable. I invited the old man to breakfast with us. He relished the *phing* and meat very much, and thanked me for the treat. Forage is very dear here, yet our host gave Gopon two basketsful containing about 10lb of hay for 2 annas. Considering the old man to be trustworthy, we left some of our heavy and less necessary things in his charge. We also left one bag full of barley flour, to serve us for provision during the return journey. After giving suitable rewards to the host for his kindness, we resumed our journey. At Rhingla the roads from Kharula, Nangar-tse Jong, and Talung meet together. The Dsara chhu rising from Kharula empties itself in the Yamdo-tsho. Crossing the river near some terrace flats used for barley cultivation, we ascended along the gentle slopes of a *la* (hill), some 500 to 600 feet above the village of Rhingla.

Though the mountains were bleak and destitute of vegetation, yet the grassy plateau, on which they stood like enormous domes, yielded pasturage to a large number of hairy cattle.

The contrast between the elevated and the lower platforms of this lake country is most striking. The latter, which extended up to the margin of the lake, being covered with an extensive carpet of deep verdure, afforded refreshment to the eye, while the former, the abodes only of vulture and kites, was of a most repulsive and inhospitable aspect. The inlets of the Yamdo lake from this side were also numerous. From a distance we saw the blue expanse of the great lake, extending far and wide into the distant mountain gaps and nooks. In the rocky cliffs and hills a few stumps of aged juniper and cedar and tufts of grass were visible. We passed by a walled enclosure, adjoining which there were some ruins. We were told that this enclosure was solely used as a pony market, and that the annual pony fair of Talung formerly used to be held here. There were many *dok* sheds, now deserted, probably owing to the shepherds and the herdsmen having retired to more fertile parts of the country. We now found ourselves in a gravelly plain filled with scattered blocks of rock and boulders. The way, which threaded sometimes along the edge of the mountains and sometimes through the middle of the plain, was very rough. I therefore rode very carefully. The village of Talung (country of ponies), which has a hillock in its middle, from a distance presented a very imposing appearance. We arrived at this place at 5 p.m. A castle-like monastery with painted windows and corner towers adorns its top The village is large, containing upwards of two hundred houses, scattered over the flat. At the foot of the central hill there is another monastery belonging to Sakya. The barley-fields were all stony and evidently sterile. Far behind were the *dokpa* sheds. The yaks of the place appeared to be of good breed and large size. The people, from the way they had cultivated the lands, seemed very industrious. This year's crop had been much damaged by the frost and hailstorm of September. The villagers refused us shelter in their houses, suspecting Phurchung to be a Dûkpa (Bhutanese). The Bhutanese and the Sikkimese are called Lhopa at this place, and are very much dreaded, as the Bhutanese often make raids on this place for plundering the villagers of their cattle and grains. The skies were filled with rain clouds, and a slight shower fell. After making fruitless negotiations for securing our night's shelter under a roofed house, at last we came to the gate of the Sakyapa, monastery, where many monks, the elders of the village, and the villagers, including children and women, were standing in anxious expectation of the arrival of Je-tsun Kusho of Sakya, who was just returning from a pilgrimage to Monchhonag and other places of the south. The band, consisting of hautboys, drums, and the gigantic trumpets (called Tung-chhen), was playing. Gopon winked at us not to speak, so we kept quiet, while he conversed with the villagers and succeeded in convincing them that we were not Dûkpas. A kind-hearted *gelong* (monk) conducted us to the interior of the monastery compound through a lofty doorway. The hall through which we passed was about 14 to 15 feet wide and about 15 feet high. Here the spectators were drawn up in two rows, and the Lamas of the monastery, dressed in their church costumes, were present to receive their revered lady, Je-tsun Kusho. The *gelong* agreed to accommodate us in the house of one of his friends. The *namo*, though very good-natured, still suspected us of being bad men from Bhutan, but being repeatedly assured by Gopon that we were not Bhutanese, she accommodated us in an out-office where ponies are halted, and furnished us with good *chhang*. The stall was far from being comfortable; but since leaving Gyan-tse I had been a stranger to comforts. Phurchung gave me a wretched meal. I slept well amidst the clamour of the religious service occasioned by the arrival of Je-tsun Kusho.

24th October.—We resumed our journey a little before sunrise. The streamlets were frozen and the ponies slid several times on the slippery ice; the wind was howling and extremely chill. My face, tightly bandaged with a piece of *Assam* cloth, was well protected; but my feet within the boots began to freeze, and I could hardly draw out my hands from inside the long sleeves of my lamb-skin vestment. There were no villages near the way. Far behind were the *dokpa* tents, whence the howling of mastiffs was alone heard. From this distance the village and the monastery of Talung were visible. After two hours' journey we came to the edge of the Yamdo lake, a nook of which we had now almost doubled. We crossed the Shandung chhu inlet of Yamdo with much difficulty owing to its being frozen. The Shandung monastery and the valley for some time formed the only object of importance within view. The morning sun had lengthened the shadows of the cliffs that overhang the Yamdo; so that we had to journey a long way under their shade, and could not enjoy the genial rays of the sun. To add to the discomfort a very chill, unwelcome breeze blew, freezing our extremities. We had a glimpse of the Chhongkhor monastery, which is noted for its supplying the whole of Tibet with a class of fantastic dancers called Achi Lhamo actors. Some of these professional players and dancers annually visit Darjeeling. This year Phurchung met with a large party of Achi Lhamo at Phagri on their way to Darjeeling. As we came nearer we obtained fuller views of Chhongkhor monastery, which commanded a singular view, as it was situated like an eagle's eyrie amidst the bleak and sombre cliffs of Yamdo. Passing along the circuitous margin of another nook of the lake, we entered another broad valley with a stream in its middle flowing towards the lake. The large village of Rivotag, I was told, was in the interior side of Yamdo. After an hour's ride we came within two miles of it. The plateau through which we now passed was several miles long and broad. To our right we saw at a distance of eight or nine miles the ruins of Rivotag Jong. About a mile towards our right-hand side we were shown a place near a village where we could breakfast. Shortly passing the village we crossed the Rivotag stream, after which we crossed asaddle-like eminence. Beyond the latter

is a stream flowing to Yamdo, on the banks of which we halted for breakfast. This was a grassy patch of ground filled with cavities and mole hills. Phurchung prepared me a dish of boiled *phing* and mutton with rice. At 10 a.m. we resumed our journey.

We were now ascending an undulating plateau. This rose, as we proceeded, in successive and retiring terraces, the undulations being in an ascending slope These were covered with grass, now yellowish at the approach of winter. Presently the tortuous winding of the Yamdo came in view as we ascended a gentle acclivity. An hour's ride brought us to the top of this ridge, which ran in a lateral direction from right to left till obstructed by the lake. From this eminence we saw the villages of Yurupe, Kegutag, situated on the side of the lake, and Khyûn-po Do. The country, though very thinly populated, yields extensive pastures, as could be judged from the healthy appearance of the numerous cattle—yaks, sheep, goats, and donkeys—grazing here and there. At 3 p.m. we saw a man coming towards us at a swift pace. Gopon accosted him, and after a short conversation found him to be his friend's son. As the man was going on urgent business to his house at Rivotag, he said he could not come back to Shari in the evening, but begged us to pass the night at the house of his father-in-law, who was the richest man at Shari. Riding slowly down a gentle slope, we came to a flat dip, where we met a shepherd tending about three to four hundred sheep. He saluted me and pointed out to us the village of Shari, situated on the lee side of a ridge standing between Yamdo and a small roundish lake about eight miles in circumference. The margin of this fresh-water lake and the slopes on all sides were covered with excellent pasture, on which a number of cattle were grazing, while the lake itself abounded with wild ducks and swans besides other water-fowl, all of which would have been very tempting objects for sportsmen. The village of Shari, which commands an excellent view of the smaller lake, being situated on the eminence on its bank, contained two rich families, the huts of whose serfs were scattered round their spacious houses. A long and well-repaired *mandang* with a pretty *chhorten* near it formed the frontage. Alighted near the *chhorten*, I sat on its plinth, and sent Gopon to negotiate for our night's accommodation. His acquaintance, who was unwell, was afraid of receiving us in his house, evidently from apprehension of small-pox. Gopon, however, after much entreaty, obtained his leave for our occupying the *mani lhakhang* (temple of the prayer-wheel), and a maid-servant with a kettleful of tea came to conduct us to it. The *mani lhakhang* was a pretty turret-like stone house, measuring 8′ by 10′ inside with a small spire rising from the middle of its flat roof. Its outside was decorated with a dusky red cornice, and the stones of its bonded walls were painted with Buddhist figures, so it presented an inviting appearance. On entering I was received by a grey-headed man, and a table was placed before me and tea poured in a china cup for my refreshment. The centre of the room was occupied by a *mani* cylinder about three feet in diameter and six feet high. Its outside was covered with *dharinis* in Lan-tsa (ancient Sanskrit) characters and the ever-present *om mani pame hum*. I spread my rug to the east of the wheel, and accommodated myself in a space about three feet wide. The old man, whose sole occupation was to turn the prayer-wheel, had his bed at the opposite side. The floor was good and remarkably clean; the walls were painted, containing basso-relievo figures from the Buddhist pantheon. There was no forage nor gram for our ponies. Phurchung cooked for me, and Gopon, after regaling himself with several bottles of *chhang*, went to sleep on the lawn-like margin of the lake, tethering the ponies to graze in the pasture. His friend had assured him that our ponies would not be removed by anybody during the night The wind blew rather strongly during the first part of the night. I gave some rice and tea to the old man, who, considering me a sacred personage, prostrated himself several times, though I vainly tried to explain to him that being a layman I did not deserve such homage from anybody. When he came to receive my *chhyag-dang* (benediction), I told him that I was no incarnate being, and consequently could not place my palms on his grey head, but being equally subject to misery like himself, I could touch his forehead with mine as a token of sympathy with him as a brother man. I also pointed out to him the hands of Pemajungne, the saint, where he could apply his forehead for benediction. But this only impressed him with still more pious feelings, and he called some of his acquaintances—a few shepherds—to prostrate themselves before me, which they did. The old man told us of the condition of the monastery of Shari Gonsar, situated on the top of a hill behind the village, and also of the village where we ought to halt next day. I passed the night very comfortably.

25th October.—I awoke early in the morning, about 4 a.m., refreshed and in good spirits. The ponies saddled, we started for Khamedo, our next stage. The wind began to blow afresh with much fury, and the chill was simply tormenting. My body, though well protected by lamb skins, could not escape the penetrating effects of the cold, and began to freeze. After crossing two large inlets of the Yamdo, we came to a nook of the great lake. While traversing the little promontory overhanging this nook, we met a woman of about 40 cutting wild plants resembling brushwood. The cold was so severe that we could hardly bring out our hands from within the fur sleeves, yet the woman was doing her work as if it was a summer morning with her. The nook passed, we came to a solitary village with three or four huts belonging to two *dokpa* families. Some yaks were grazing on the margin of the lake, which here presented a very desolate and solitary appearance. Some pointed rocks interposed here and

there. This passed, we crossed a small *la* (hill) and descended towards another lake which, with its grassy flat shores and the undulating slopes above them. looked very lovely and cheering. The dark blue expanse of water, now ruffled by the wind, rose in gentle waves. This was the lake Rombuja, which is fed by a few inlets. Our way partly lay along the dried margin of the lake, which was sandy, and partly in grassy paths above the highest water mark. We passed a caravan of yaks and donkeys carrying heaps of fuel, consisting of fragrant weeds and some wood. After a slow ride of two hours along the margin of this lake and a flat valley beyond it, we entered into a gorge, from which we had glimpse of the Yamdo lake. Here there are two roads to Khamedo—one by the side of the great lake, and the other *viâ* Melûng village across the Lonagla Pass. I was told that the latter was rather difficult on account of the steepness of the *la*. I, however, preferred the more difficult route, having been informed that I would have to use the saltish water of the Yamdo at breakfast if I went by the easier one. Half an hour's ride from this gorge brought us to the village of Melûng. It was past 11 a.m. when I dismounted at the door of the *gambu's* (village headman) house. He received me with much politeness, and begged to know how he could serve us. We bought *chhang* for our use and hay for our ponies. I preferred to sit in the yard, which was filled with cow dung, the *gambu's* house being very low and the ceiling covered with soot. The *nabo's* brother sat near us and had a chat with Gopon about the Ampa's movements, as *oolag* (service) was demanded from them. After breakfast we resumed our journey. intent upon reaching the next stage, which according to Gopon would be the village of Khamedo. Our guide always sought places for halting where he had acquaintances; so that sometimes we halted after marching long distances, and sometimes after very short marches. Passing a dried-up water-course filled with boulders and broken stones, we ascended the steep slope of Lonagla, also filled with splinters, rocks, and gravel. There were evidently no pastures, but still a few yaks and sheep were grazing at this barren place. Gopon picked up some flints and told us that the village derived its name from the flints, as *me* means 'fire' and *lung* 'a valley.' Hence Melung is 'fire-valley.' The *la* was high, and our ponies were knocked up. From the village to the top of the Pass it was about a mile's distance. The *la* crossed, we entered another spacious and flat valley intersected by sparkling brooks. On the slopes of the hills here juniper and other fragrant plants grow in abundance. The pasture for yaks and sheep were of luxuriant growth. The grass of this pleasant valley, now growing yellow, refreshed our eyes. There was a remarkable contrast in the appearance of the opposite sides of Lonagla. Crossing the beds of several tiny streams, and passing across the valley, we arrived at the village of Kha, where the men and women were engaged in threshing corn. Heaps of sheaves lay in their yards. We now found ourselves in an extensive open country, more resembling a plain. As we proceeded onward, we caught a glimpse of some *jong* standing on a distant isolated peak. The valley was filled with numerous villages. The villagers, intent on their work, did not care to inquire about us, but only now and then stared at us with some curiosity. The dogs of this place were very fierce and powerful, and kept barking as long as we remained in their sight. Passing many houses on our left, and walking a distance of about a quarter of a mile, we entered the large village of Khamedo, which stands on the flat slope of the ridge extending to the back of the village of Kha. At the entrance of the village there were several *mandangs*. After inquiring from several villagers where we could get accommodation for the night, we were pointed out the house of one of the richest residents of the place who usually received guests. Several seats made of slabs of marble were placed in the courts of their residences as well as in the open ground. The houses of the villagers were very good looking, large and whitewashed. The barley stalks were stout and long. Gopon told me that some of these altar-like seats were made by potters and painted with lime. The villagers use these for basking in the sun. At 5 p.m. we came to the gate of the rich resident whose guest we were to be. After much knocking we succeeded in getting the door opened by an old woman, who, after inquiring what we wanted, disappeared. After a while the *nabo*, an old man of nearly seventy, made his appearance and showed us his stable, where we could pass the night. It was on account of our guide's foolishness that we failed to get better accommodation here, for he offered only to pay one *tanka* as house-rent, whereas this miserly landlord asked for more. I paid the *nala* (rent) immediately, which pleased the old man, who at my request supplied us with two stuffed seats and a screen. The latter was very useful, as at the time a strong wind blew and we had no other protection against it, for the stables in Tibet are not like those in India: they are stalls open on three sides. When my rugs were spread and I took my seat as a respectable man, the *nabo* drew near and began to converse with me about the harvest which the people had just reaped. The crop of this year, he said, was damaged by the September frost. We bought from him a *phagri* (sheep burnt like a pig after slaughtering). This yielded us very fat mutton. Our host was one of the richest men of the village, which contained upwards of a hundred families. His house is very large and surrounded by a wall with three gates. There were plenty of willow, juniper, and other fragrant plants in this village. The juniper plant formed a part of their fuel, which chiefly consisted of dried cattle dung. Though the stench was somewhat offensive, yet the floor being dry I did not feel that repulsion which the very mention of a Tibetan stable produces in my mind.

26th October.—I rose from bed at sunrise. Our miserly *nabo* came early to take back from us the curtain and the fine articles which he had lent us. We parted with him after an exchange of polite expressions. He begged us to come to his house on our way back. We resumed our journey at 6 a.m. A villager joined us near the precipitous rock which stands at the entrance of the village on this side. He proved a pleasant companion for a few miles. We passed along the side of another small lake, and was shown the large village of Ling, the seat of the Jongpon of the Yamdo district. This fellow talked of certain orders that were received by the Jongpon of Ling from Lhasa to examine strangers travelling within his jurisdiction. He also said that similar orders were sent to Sam-yea. We crossed two little streams with him by wading across them. When we came to the bank of a third stream, which was the largest, he parted with us after showing us the *rab* (ford). My pony, in wading through the half frozen river, once sank up to his knees. Gopon extricated us with much exertion. The pony had several stumbles besides. We now entered the extensive table-land of Karmoling, the Arcadia of Tibet. Here were grazing hundreds of ponies belonging to the Government of Lhasa. The head of the Government stables has one of his establishments here. It took us several hours to cross a bend of this great pasture ground. Its breadth was ten to twelve miles, but its length appeared very great. There was no water in the several water-courses which intersected the plain. In some of the streamlets bulging crusts of ice were seen. We were very thirsty. At noon we arrived at the village of Shabshi, containing nine or ten families.

We cooked our breakfast in the court of a poor woman's house, filled with goats' dung and some goats' hair-bags, and hay. Our good *namo* kindly lent us some firewood. The object of our preferring dirty huts and stables in village to clean flats and river banks was that we got fuel, water, water-vessels, &c., from the hosts, which, as a rule, were included in the *nala* (house-rent). The *namo* was a very well-behaved and obliging woman. Though very poor, she seemed to be in good spirits and cheerful. She has three children by two joint husbands. We bought one-fourth of a sheep at one *tanka* from one of her neighbours, and some barley flour, of inferior quality.

PART II.

NARRATIVE OF A JOURNEY TO LHOKHA AND YARLUNG.

CHAPTER I.

WE CROSS THE THIB-LA PASS.

After breakfast we resumed our journey. As there were several ways leading in different directions, our good *namo* kindly accompanied us a short distance to show us the way to Sam-yea. There were other villages scattered in this upland plain, which passed we came to the little village of Tan-tha, situated at the foot of the *la* we were about to ascend. Ascending a short distance, we came near some well-constructed recluses' cells, now empty. These from a distance appeared like some monastic establishments. Gopon showed to me the monastery, situated on a dome-shaped hill near the lake, but half a mile off from this place. The ascent from here was very tiresome. But all these fatigues vanished when the height gradually widening the horizon brought sublimer scenes to my enchanted eyes. I really thought that the view from the top of Thib-la the snowy country of Tibet, of her far-famed lake and river, and of an immense congregation of snowy mountains which skirt on all sides like silvery fringes, the vanishing line of the dark blue sky in the horizon, cannot be equalled by the sceneries of the glorious Himalaya. The numerous windings of this *scorpion lake*, as Yamdo is called, the numerous hills and mountains which they surround, and the waving line in the horizon where the snows of Noijin-Kangssang mingle with the blue summits of distant mountain ranges, were all visible from Thib-la. The valley of the deep and meandering Tsañgpo, the dark pine forests which here and there broke the monotony of the bleak mountain scenery, and the snowy mountains of Lhobra, bore a striking contrast to the lake scenery on the other side. Both these defy description. On the southern flanks of this lofty Pass, which appeared to be more than four thousand feet above the lake, a kind of broad-leafed plants, called *yeshi kogo*, grow. These do not attain much height, the stems of some being only four to five feet high. The dried leaves rustled as they were blown by the wind.

The wind indeed blew so very strongly that I found it difficult to stand. This increased the fatigues of this exceedingly trying journey along the steep slopes of Thib-la. The downhill journey was worse than the uphill one. At 5 p.m. we arrived at the village of Thib. There are about 10 houses in this little village, all clustered together and only separated from one another by narrow lanes and barley-fields. Heaps of hay and unthreshed barley lined these little avenues. There were some willows of stunted growth in the village. We were conducted to the house of a well-to-do villager. The *namo* received us very kindly. One of her husbands was in the field reaping barley crop. Her elder husband was gone to Lhasa. We were accommodated in the upper floor of her house which was spacious enough. A part of the house was under repair. The night was very fine and the skies bright, and the little village with its whitewashed houses and bleak fields were bleached with moonlight. From the window of our lodging I could see a number of villagers who were threshing barley with the help of yaks and *jomos*. The villagers were singing merry songs, and seemed to forget the anxieties of life at the sight of an abundant harvest. They were, in fact, a prosperous and well-to-do people. They told us that they paid their rents to the Lhasa Government direct. The Thib-la forms the boundary between Yamdo district and the province of Lhokha (southern part of the province of U). The Yamdo district is within the jurisdiction of Nangar-tse and Ling Jongpons, the former of the two being the more powerful. People, during our journey in the Yamdo district, everywhere asked us about the movements of the Ampa. Was he still at Shiga-tse? They were evidently afraid of the levy of taxes upon them to pay for the Ampa's tour. This side of Thibla falls under the jurisdiction of Gongkar Jongpon, whose two assistants (*Tse-rungs* from Lhasa and Dapung) administer Government business here. They usually reside at Toi-Namgyaling Jong. The kind reception given to us by the good *namo* of Thib was considered by Phurchung as an auspicious sign of our success in Lhokha. We gladly made a present of one *tanka* to our good hostess after paying her accounts, and distributed a good quantity of cooked rice among her children, husband, and servants. The villagers were busy with their work of treading and threshing corn, and kept up their songs till midnight. The strange chorus produced by these rural songs as it was carried on the breeze now blowing produced a very pleasant effect on our ears, though it kept off sleep for a while from our tired eyes.

27th October.—Early in the morning we resumed our journey, bidding good morning to the good hostess and her husband. We followed the meandering and downhill course of the Thib river. The valley was filled with willows, cypresses, junipers, and a species

of silver fir and brushwood. The way, though stony and rough, seemed pleasant on account of the branching trees which touched our heads as we passed. Below the village at intervals there were *chhortens* and *mandangs*, which we passed, as well as several ruins of villages, in most of which very old lofty slender walls were the prominent objects. We halted for breakfast below Perugonpa in a barley-field. Several yaks and *jos* were grazing on barley tufts near us. Collecting some fuel, Phurchung and Gopon prepared a good breakfast, which finished, we resumed our journey. We passed several caravans of yaks and donkeys. At 1 p.m. we arrived at the extensive village of Toi Namgyal-ling. The Perugonpa is a convent with about 40 nuns. Gopon showed us the monastery of Chhoikhor-ling, situated on a distant hillock and presenting a very imposing appearance. The table land of Toi Namgyal-ling, lying like an inclined triangular plane between two lateral ranges of hills which diverge towards Kideshor, was well cultivated. The river here was very pretty, with its low banks overgrown with water-plants and lilies; small fish were running in the pellucid stream which intersected the village to fertilise the fields. Toi Namgyal-ling is more a town than village, and is celebrated for the manufacture of the finest serge and broadcloth. There were lofty branching trees here and there, which reminded me of the shady banyan-trees of India. Tall poplar and walnut trees surrounded the spacious premises of many residents. The houses here were well made, two or three storyed, and surrounded by walls. We also passed several pools of water teeming with fish. The people everywhere were busy with the work of threshing barley and bundling hay. We met parties of Horpa with caravans of laden yaks, bringing salt to these places from the north. At about 3 p.m. we passed by the monastery of Toi Sooduling, a large Gelug-pa institution with about 500 monks. It seemed to be in a flourishing condition from its imposing appearance A monk of this monastery was proceeding to Kideshor with two laden donkeys, and carrying a lance in his hand to purchase provision. He told us that the Lamas of Sooduling received handsome allowances from Dapung. He also told us that a traveller about ten days ago, while crossing the *la* situated to the east of Kideshor, was robbed of his pony and himself strangled. He warned us to be on our guard while crossing it, and not to start too early. When we arrived near the monastery of Dombu Chhoikhor, a Sakyapa establishment, he and his companion parted from us. A long and well-built *mandang* lined the broad road of the town, running in front and opposite the wall of the monastery. The images of one thousand past Buddhas were painted on the stone slabs of the *mandang*. It was now past 5 a.m. Though the journey was a stiff one, our conversation with the *gelong* beguiled the fatigues of the way. Kideshor is a small town with two *jongs* situated to the north of the town, which more resembles a fort than a magistrate's court. The lanes were narrow and lined with houses two to three storeys high. The houses, built in old Tibetan style, appeared very strong, and the people were evidently prosperous. There were flower-gardens and groves, and in almost all the houses we observed in the gate-ways, doors, and windows flower-plants in earthenware pots and vases. The appearance of Kideshor from a distance is somewhat imposing, but on a nearer approach the charm vanishes. There are two *ñerpas* in charge of the *jong*, who manage the public business of the town and the neighbouring villages. They supervise the manufacture of the serge-broadcloth made to order for the two grand Lamas. The most important objects which invited our attention were the large and picturesque buildings of Dombu Chhoikhor monastery: its *mandang* and the collection of huge stumps of willow-trees, here called the *ñañam shing*, or the mourning tree. The spacious and walled grove extended behind and to the east of the monastery. The walls of the monastery, gaudy in the distance with stripes of blue and red painted on the outward face, on a nearer view were found to be broken and breached in several places. The *ganjera* (spires) of the monastery and the drum-like gilt domes glistened from a distance. There is an old monastery on the hill overhanging the town of Kideshor. At 6 p.m., after negotiating with two or three residents of the town, Gopon obtained accommodation for us in a miserable hut situated to the west and adjoining the wall of the grove. Though the hut was wretched, the *namo*, an old woman, was exceedingly hospitable. After dinner, which was also very bad, I went to bed and slept soundly.

28th October.—In the morning, guided by our obliging *namo*, after crossing a few barley-fields and vegetable gardens, we made our way across a sand bank of the Tsangpo. In some places the sand was deep and damp. Sometimes we had to wade through these treacherous banks, which concealed under them deep pits and pools. Waves were formed on the quicksand, and in some places the retiring of the water was evident. Walking nearly two miles in two hours, we came to the margin of the mighty river where the ferry is. Two tall monks of Dapung, carrying each a long knife and a spear, arrived shortly after we had reached the ferry. It was very cold now, a chill breeze blew, and a heavy fog enveloped us all, so as to make the nearest object invisible. Gopon bawled out several times to call the boatmen to bring the *shanpa* (junk); the Dapung monks also tried at the top of their voices to rouse the boatmen on the other side of the river. We waited and waited till our bodies were chilled with the extremely chill breeze of the Tsangpo. One of the monks lighted a fire to make the Dorjetag boatmen see that we were waiting for them. At 9 a.m., when the mist vanished, the boat—a huge cumbrous affair, with oars propelled by three women and two men—arrived.

A hide-boat also came. The river, which was about half a mile broad here, was very deep according to the boatmen. The current was not very strong. The women, as they propelled the oars, sang merry songs and appeared very jolly and cheerful. Landing at the Dorjetag *ghat*, we paid toll to a monk toll-collector at the rate of one *tanka* per

pony and five *karmas* (two annas) for each man. We also gave some gratification to the oar-pullers. The ferry belongs to the monastery of Dorjetag, which is one of the oldest of Ñingma institutions. We passed by the road running in front of it, lined with tall and stumpy willows. This institution was sacked by the Jongar army in the middle of the seventeenth century. It was afterwards rebuilt by the well-known Ñingma lama Pema Thinleg, and has been since then in a prospering state. The incarnate lama, abbot of Dorjetag, died 30 months ago, and his re-embodiment is reported to have taken place at Tarchendo. The silver tomb of the late incarnate lama has just been finished at an expense of 80 *dochhe* (Rs. 9,000). Dorjetag is situated at the foot of a high hill, the continuation of which extends beyond Sam-yea. The hill appears extremely rocky, bleak, and craggy. Masses of rock lay in huge configured blocks scattered here and there on the slope beyond the monastery buildings. Some willows were seen growing amidst these rocks. The *chhortens* and *mandangs* are very old, and consequently dilapidated. An extensive grove filled with different trees, such as poplars, willows, walnuts, &c., occupies the space lying between the road leading towards Sam-yea and the river Tsangpo. Proceeding a few miles we found the country covered with plants and trees, and the sands of the Tsangpo receding from the way for a short distance.

At 11 a.m. we halted on the grassy plain on the bank of the great river. Phurchung fetched water from a nook of the river; Gopon cooked my breakfast, collecting some dried cowdung and dry plants for fuel. This plot was filled with fish bones and shells. Gopon told me that here people made use of fish manure to a great extent. The large kinds are eaten and the smaller species, being very bony, are rejected as food, but used as manure in large quantities. We enjoyed a very fine view of the Tsangpo and the lofty mountain ranges with flanks covered with sand raised by the wind. To the furthest north the snowy mountains of Chang Chomokankar bounded our view. While the water was boiling in the kettle, Gopon, who is a talkative fellow, amused us with some stories. At the end he narrated the curious custom of disposing of the dead bodies of new-born children. The dead body of an infant is carefully packed in an earthenware or wooden vessel, so that no air can enter into it. It is then kept in the store-room or pantry or in a secluded corner of the ceiling of the house where the child was born. In Upper Tibet the dead body is kept generally on the roof, sheltered from the rain and wind by a turret. The poor, who cannot make such turrets, keep the dead bodies of their children suspended from the ceiling of their houses with the face skyward. Gopon shed tears at the remembrance of his child, which died sixteen years ago, and which was similarly disposed of.

Here commences the road to Lhasa through Chyela Pass. The way for a good distance runs through a gorge between two rocky hills. The villages to the east of Dorjetag appeared very pretty and prosperous. Gopon told us that Dorjetag monastery possessed several subordinate and branch monasteries, and that the Ñiñgma Buddhists considered it as their holiest sanctuary. At 12 o'clock we resumed our journey. At about two miles we came to the ledge of a rocky spur extending north to south. This crossed we obtained the view of the broadest part of the Tsangpo. Many isolated blocks of boulder rocks obstructed the passage of the river, among which there were two cliff-like rocks, which from a distance appeared like buoys in the sea. The western block is rather flat. About a mile down the river we observed another colossal buoy-like rock, which we estimated to be more than 100 feet high and 60 feet broad. These pyramid-like boulders are said to be hollow inside and fit for an ascetic's cavern. Inside the natural cavern there are grooves which serve as seats for ascetics, who like to sit or recline with their faces northward. It is called Tag-chhen *phurpa*, or the club of great omens. In and outside of this rock grow different kinds of drugs of wonderful medicinal value. This formed our landmark as we proceeded towards Sam-yea. We now crossed two hills of loose sand, where rank thorns were plenty. We waded through the sand with much difficulty, and had sometimes to ascend rocky spurs and bluff precipices, sometimes descend to the margin of the river, which is filled with splintered rocks and gravel. Here and there we passed by stagnant pools, the margin of which was green with grass. Crossing the sand banks we came to the margin of the main channel, which washed the rocky ledge of a hill range. The way threaded along its base, the water mark being the line of the *débris* of rock strata. We were told that this was a most difficult and dangerous passage for cattle. Many are said to have fallen into the abyss of the stream in attempting to drink water from it. We walked carefully in these narrow passages. Proceeding a short distance we met some traders leading a few yaks carrying wool. On the river side three men were cooking food seated under the shade of a hide-boat kept erect by two oars. The boatmen here do not take their boats up stream on account of the strong current, but generally make the downward voyage towards Lhasa and Gongkar Jong, whence they carry the boats on their backs.

At 4-30 we arrived at the village of Tag, which occupies the entire flat slope commencing from the upland monastery of Tag-yong-jo to the margin of the Tsangpo. Though the mountain overhanging this triangular plateau is overhung by bleak rocky precipices on three sides, it had a pleasing aspect on account of the thickly-growing trees that cover it. Gopon met a villager, a stout young man, at the entrance of the village, leading a pony. After a short conversation he agreed to accommodate us in his house. We alighted at the door of his walled yard and walked towards the second court, where a fierce-looking mastiff, luckily chained, in spite of the attempts of the master to

top it, made furiously towards us. We were then conducted to the principal house, which is new and spacious. The *namo* received us at the door very coldly, and was very angry with her husband for taking us to the house without her leave. We begged the *namo* not to be cross with her husband, and apologised for her husband's sheltering us for the night without her previous consent. She received us very politely and seemed to be a very good and well-behaved young woman. A high seat was spread for me and excellent *chhang* was poured for me in a china cup. Her husband offered me a bowl of barley flour. Thanking him for his kindness, Gopon opened our bags and set about preparing dinner. Both the host and hostess were exceedingly obliging, and gave us the loan of all that we required. We bought from him some fish, and invited them to dine with us. I was taken for a great lama going on pilgrimage. We conversed on different topics, such as the harvest, the occupation of our host, wild animals, especially the snow leopard and wolves, which spread havoc among the cattle of the villages. The principal part of the house, which contains a chapel, was given to me, the *namo* and *nabo* with their children sleeping in the pantry. The *nabo* has two brothers, one of whom is a soldier and the other a trader. The *nabo* is a cultivator and keeps yaks, which he lets out to traders on hire. These generally are taken up to Dechen. After dinner some of the friends of our *nabo* came to see him and kept up a long chat till midnight, much to our annoyance.

CHAPTER II.

VISIT TO SAM-YEA.

29th October.—A little before sunrise, bidding good-bye to our kind host, we resumed our journey. Our way lay across sand banks for miles, after which it traversed the rocky foot of a group of frowning cliffs which rose towering immediatly over the river. These are said to contain many foot-prints of some enchanted mules and yaks, and are looked upon by pilgrims with much awe and veneration. Our next station was Soñkar, and the way thither was across sand mounds accumulated by the wind. Fortunately there was no wind this day, otherwise we would have been much harassed, if not altogether buried in sand. At 9 a m. we reached the village of Soñkar, which stands on a flat filled with walnut, willow, peach, poplar, and other trees. It was here at Ssungkhar (Soñkar) that prince Lhawañg, son of king Me-agtshom, was drowned by the treacherous design of the crafty chief of Nag. The unfortunate prince possessed all the accomplishments, both of person and mind, befitting royalty. His father, failing to find for him a suitable match in all Tibet, at last sent an ambassador with presents to the imperial court of China to negotiate the marriage of his son with the princess imperial, Kim shing Konjo (Wencheng). The chief of Nag, who wished to marry his daughter to the prince, out of disappointment plotted against his life. He got some young men to sport with the prince at this place, who tempted him to enter the water. One of the playmates gave a pull to the prince, who fell headlong in the rushing stream, which carried him away. When this sad event was reported to the king, he was furious at the river and ordered the water of the spot to be whipped by way of punishment. The demi-gods of the river are said to have presented themselves before the king to expostulate against this unjust command. They addressed him:—"Oh! king, the waters that carried down the prince have gone to Kongpo in their way to the sea; these have come later, and are not guilty of the crime. Why then whip them for others' guilt? If you do not chastise them, but think well of us who preside over them, we shall show you many good omens." It was for this reason that Ssungkhar (Soñkar) is designated Ssungkhar (Soñkar) lhatag, *i.e.* of god's omens. The groves and orchards in the neighbourhood are watered by sparkling streamlets coming from the hills behind to discharge their contents into the Tsangpo. In the upland is the monastery of Soñkar Dekiling, close to which is the road leading to Lhasa across Soñkarla *viâ* Dechen. Large quantities of timber are exported from this side towards Lhasa. Yaks are generally employed for conveying prepared logs to Dechen, whence they are carried to Lhasa in junks (*shanpa*) and hide-boats. We halted in a willow grove near the cottage of a poor villager, whose wife and sister were engaged in threshing corn. There were about 200 houses in this village with a pretty-looking monastery to its north. A low wall surrounded the compound of our host, and adjoining it there was an extensive grove, where several travellers were cooking food and many hairy yaks resting on the sand. After breakfast I shaved myself. Some traders proceeding to Samyea with ponies and laden yaks passed us. The way lay below the monastic building, the walls of which were neatly constructed. Gopon told me that the monastery possessed good many images, and is in charge of a *kuñer*, who daily conducts service in it before the images of the Dharma palas and other spirits. From Soñkar up to Dehgyathan the way was very good and easy. From there the sand again prevailed to our great annoyance. Passing Dehgyathan we came to a flat country with tolerable vegetation. We overtook a man with his son riding on two ponies and leading two donkeys. This man was a shopkeeper of Tse-thang. He conversed with us about the *thom* (market) of Tse-thang and the traffic of Lhasa. The great sandy plain extending beyond Sam-yea, called Nagshu Chyema, extended before us. On one side the bleak rocky range of Lomda skirted this plain, and our way lay at its foot. The spur which we

were now doubling contained many *chhortens*, of which five were carved out of solid rock. These contained images of Buddhas. On our right we saw several isolated hillocks with flags fluttering on them.

At the turn of the road toward Sam-yea, where a spur of the range of Ssunkhar (Soñkar) terminates, there are several *chhortens*. Here king Thisrong Deu-tsan received the Indian Pandit Padma Sambhava. The Niñgma Lamas say that the king did not at first greet the saint reverentially, but when he saw flames issuing from the halo of glory round the sage's head in all directions, he made obeisance to him. It was to commemorate this triumph of the great teacher over the illustrious monarch that these *chhortens* were constructed. There is a pretty temple on the northern flank of this spur, which our companion pointed out to us. It is surrounded by a wall and provided with a small glittering dome. There is said to exist a hot spring near the temple, in which king Thisrong used to bathe. The whole place is called Lang-tsho. When we came opposite the temple we enjoyed a magnificent view of the famed monastery of Sam-yea, to see which it had been a dream of my life. Its fine gilt domes glittered in the sun with a yellow light tinged with green. I guessed that this was due to the vicinity of the blue tiles used in the roof. As we approached the monastery the view enlarged, and the magnificence and splendour of this unique specimen of Tibetan architecture ravished our eyes. When within a mile's distance, we saw a small conical hillock on our right, on the top of which was a *chhorten* with a flag. The view of Haboiri, situated to the south-east of Sam-yea, was also very good, though not at all like that of Potala. At 4 p.m. we crossed the sand bank which surrounds the outer wall of the monastery. There were some yaks and donkeys resting under a group of willow-trees. One or two men were walking about near them, probably to fetch fuel or water. We silently entered the monastery by the southern gate. The wall was about ten feet high and decorated with chhorten-like spires constructed partly in the shape of Dorje.

Passing by the southern street we came to the south-eastern corner, where there are several small houses belonging to some lay residents. In one of them resided the mother of Omje of Sam-yea, a lady born at Tashi Gyan-tsa, near Tashi-lhunpo, whose acquaintance Gopon had cultivated about twenty years ago. Coming to the door of his acquaintance, he knocked at it and inquired if Tungmala was at home. Tungmala came out and at once recognising Gopon said "*Phebchig*"—welcome to you. I waited a few minutes outside, and when the chapel-room was cleared for me I was conducted inside and served with tea and *chhang*. Knowing Sam-yea to be a great seat of the Ñingma school, I did not hesitate to refresh myself with a cup of *chhang*, which was really delicious, or at least it appeared to be so on account of our fatigue. There was a little garden in front of the chapel, and different kinds of flowers were kept in earthen pots filled with sheep-dung manure. There were some singing-birds kept in two cages. Tungmala behaved very politely towards me, and pressed me several times to take tea. She is a woman of some respectability; she wore silver and turquoise ornaments and amulets. Her head-dress was different from the *patug* of Lhasa, and consisted of a cap resembling the head-dress of the deified sage Padma Sambhava. She had a necklace of big amber and corals. Though upwards of 60 years of age, she possessed a strong constitution. Her son Omje could not have attained to his present position if he was below 40. The climate appeared very delightful, the sky continuing cloudless and bright. Phurchung was now in a state of ecstacy, having come to the holiest of sanctuaries, and, above all, at a place were *chhang* was exceedingly cheap and good.

After tea, dressed in my Lama dress, I proceeded to the central temple, called Wu-tse. The *om-je* sent one of his *kuñers* to show me the different chapels and images of Sam-yea. Gopon carried a kettle of clarified butter, and Phurchung a bundle of incense-sticks and scarves. We had small change with us to pay to the *kuñers* and door-keepers. When the great doors of the Dah-yah (colonnaded portico) were flung open, the gigantic images of the four terrific Dikapalas were the first objects that engrossed our attention. Those who have seen these images must freely declare that the idea of the fearful and hideous is the exclusive gift of the Tibetan. The Indian and the Chinese cannot approach them in the representation of the terrific. I inquired of the *kuñer* where the great library was. He said he would take me there presently. I told him that if he took the trouble of showing me the Indian books which Atisha had seen when he visited Sam-yea in the first cycle I would pay him a handsome reward. The *kuñer* quietly said, "Kusho, the great library was unfortunately, for want of moral merits in men and gods, consumed by fire about sixty years ago, and the present library contains books of modern printing." The disappointment which this information produced in my mind can be better imagined than expressed. It was with an earnest hope of recovering many lost volumes on the history and religion of India that I undertook this journey to Lhokha. The prospect of one day being able to present the civilised public with some unknown Sanskrit works on Buddhism had kept my mind buoyant during the trying journey across the eternal snows. I then proceeded to carefully investigate the history of this famed monastery. The accounts which I obtained from the official records of the monastery are presented below. A large part of Sam-yea has been buried under sand, and many temples and houses which existed in olden times cannot now be seen. People say that, according to a certain prophecy left by Padma Sambhava, Sam-yea will one day be entirely buried under sand. One of the monasteries built by king Thisrong Deu-tsan is already half so. We then proceeded to visit the several chapels. Entering by the southern back door, we came to the "Tshog-khang," or

the congregation hall. The Talai (Dalai) Lama's throne stood to the north-eastern corner of the chapel of the Chovo. The principal image of Buddha, which was brought from Magadha by king Thisrong Deu-tsan, was destroyed by fire, and the present one, which supplies its place, was constructed by Shapeh Pishi. Then going round the chapel to walk round the image of Buddha, we saw the statues of the Sakya hierarchs, the image of Jampalyang, Tamdin, &c. One by one we visited the images on the ground floor, which is constructed after the national Tibetan style: the windows prismoidal, the doorway in the Buddhistic style of Tibet, the congregation hall supported by pillars with fantastically carved capitals and the cornice peculiar to Tibet. To the north of the central image is seated on a lofty throne the image of the first Talai Lama. The eight Sa-chhen (spiritual sons of Buddha, dressed in the costumes of ancient India) stood in half devotional and half princely attitude on two sides of the central image. In the first floor the images of Ayusmat, the Buddha of life, and a beautiful image of Buddha, were the principal objects of sanctity. In the third storey, covered by a gilt dome, are the images of Du-sum-sangye (Dipankara, Shakya Simha, and Maitreya). On account of the numerous rivets used in joining the exceedingly narrow copper sheets of the roof it leaks in a hundred different places, and under every leak a bowl is kept. There are about forty servants who watch the Wu-tse. We enjoyed an excellent view of the surrounding country from the top of the dome. The view of the great Tsangpo, which is very broad near Sam-yea and overhung by two ranges of lofty bleak mountains, was magnificent. We then visited the residence of the monks of Sam-yea in the two-storeyed stall of Wu-tse. In the inner side of the walls of these stalls are painted historical illustrations, such as the origin of the Tibetans from a goblin mother and monkey father: and how the numerous progeny of the patriarch monkey by the medicinal properties of wheat and barley, which they ate for subsistence, lost their tails and much of their hair. The history of the foundation of Sam-yea, the state reception given to Shapeh Pishi, the lines of the Gyal-wa and Tashi Lamas, the monasteries of Sera, Dapung, Gahdan, and Tashi-lhunpo, together with the city of Lhasa, which are painted on the walls, were explained to us by the *kuñer*. Among the deities made of copper and gilt which we were shown by the *kuñer*, the following are the principal ones, viz. Dorje Semba, Vajra Sattava, Vajra Dhara, the five Dhyani Buddhas, Maitreya, Buddha, Tara, Haya Griba, Bhairava, Sambhara, Vajra Varahi (Dorje Phagmo), Padma Sambhava, Tsongkhapa, the Sakya hierarchs, and first Talai Lama. We also saw many pictures and tapestries hung on the walls of the monastery and the residence of the monks.

30*th October*.—After breakfast we visited the four *lings* and the eight *lingtens*. I never omitted to twist the numerous *mani* (prayer cylinders) fixed to smaller walls surrounding little temples in the way, and went from left to right to circumambulate the monastery. In some of the smaller temples, which had evidently escaped the ravages of time and the wear and tear of the weather, the life-size images of Indian pandits who visited Tibet in the eighth century of Christ were to be seen. I was told that they were constructed under the direction of Indian artists. In some of these temples I observed the Indian mode of arrangement of rooms and furniture. In the court of two of the walled premises there were dwarf bamboos and some other Indian shrubs. After visiting the *chhorten karpo* (white chaitya) we went outside the outer wall to see the temples built by king Thisrong Deu-tsan's wives. The southern temple is situated on a plot not yet encroached upon by sand-storms. In arrangement and construction it is like the Wu-tse, the difference between it and these being only in size. On my return to our lodging the *om-je* begged me to dine with him. About seven Tibetans dined with us and the seat assigned to me was a little higher than the rest. The *om-je* introduced me to all of them as a stranger come from Aryavarta. After dinner, accompanied by Phurchung, I went to circumambulate the monastery by the inner road. Kung Chang-lochan, the only Tibetan chief who enjoys the high distinction of Kung, had come here on pilgrimage. He was accompanied by his wife and second son and a number of retainers. His eldest son, the chief accountant of Lhasa, had gone to Rudok, in Upper Gar, when I was at Gyan-tse.

31*st October*.—After breakfast, at 8 a. m., accompanied by Gopon and Phurchung, we set out for visiting the famous cavern of Chhimphu, where Padma Sambhava, Kamala Shila, and king Thisrong Deu-tsan, had performed meditation. We left by the chief and eastern gate of Sam-yea and entered the lay town, which has about a thousand residents. There are three or four Chinese shops and about half a dozen Nepalese houses. The houses appeared well built, some of them having little courts attached to them. For about five miles our way lay through cultivated fields. We crossed a small stream, said to have come from Gokarla Pass, by a wooden bridge with much caution, as the planks of the bridge were not well fastened by nails. It was about 20 feet long and 6 feet broad. Passing this we rode along a hill, and then turning towards the left we entered a cultivated valley dotted with villages. This passed we ascended the Chhimphu hill for more than a thousand feet. The mountains on either side were field with pines and firs. The aspect of the country was woody and rough. We heard the warbling of birds and met many woodcutters, who told us that the country was filled with wild goats, sheep, antelopes, and snow leopards. The sun was oppressive but our way occasionally lay under shady bushes which overhung it.

At 11 a.m. we reached the cavern. There were two *kuñers*, who received us very kindly. One of them immediately brought a kettle of tea and begged us to refresh

ourselves with tea and barley. The temple is two-storeyed and flat-roofed. The ground floor covers a rock, underneath which there is a passage about 15 feet long and 6 feet broad. The height varied from 6 to 3 feet. Inside this natural cavern, caused by some crack in the rock, there is a small chapel containing in the centre the immage of Padma Sambhava with a female attendant on either side. In the upper floor Kamala Shila, Shanta Rakshita, an Thisrong Deu-tsan, were the most prominent figures amidst a host of Buddhist deities. During our three hours' stay at this place I busied myself in examining the books contained in the chapel. These were mostly later Ñingma books on religious service. At 2 o'clock we left Chhimphu and, taking a different road, came to Jempang Lhakhang (shrine), which contains the clay images of 22 *jempang*, or sanits of the Ñingma school. There were also the images of the 16 Sthaviras (sages,) who sat surrounding a central image of Buddha. Jempang Lhakhang is a yellow building about 60 feet long and 30 feet broad.

At about 9 o'clock we passed by the temple of Chhim phu Naral, where, besides the images of Buddha and saints, were the life-size statues of king Me-agtshom, his wife, the Chinese princess Kimshing Konjo, king Thisrong Deu-tsan, and his wives. Here Me-agtshom married Kimshing Konjo, the intended bride of his own son Lha-Wang This princess is said to have possessed a mirror having the wonderful property of reflecting the good and evil actions of men, besides calling up images of unseen men and places at the wish of its owner. In it she saw the exquisitely handsome person of prince Lha-Wang, of Yarlung, who was accomplished in the ten chief virtues of the Buddhists. When on her way to Tibet, she heard the sad intelligence of Lha-Wang's death, brought by the messengers of king Me-agtshom. She consulted the mirror and found that her bridegroom's image was replaced by an old ugly-looking face. Not liking to go back to China without seeing the country of her lost object of love, she came to Tibet and met the would-be father-in-law, who, charmed with her beauty, supplicated for her hand. The marriage took place at this place, at the completion of which she accompanied her husband to Lhasa.

It was in this ancient cavern that a copper inscription was discovered in the reign of king Me-agtshom, which contained the following prediction of king Srong-tsan Gampo :—

"During the reign of my descendant of the name of The-de, the sacred Buddhist religion will spread in Tibet, and people will be initiated in the doctrine of the Tathagata. They will shave their heads clean, wear ragged raiments sewn in many patches, walk bare-footed, and forego all worldly pleasures. They will be priests of gods and men, and open the way of happiness and salvation to mankind. They will be supported by the State under the auspices of my descendants."

King The-de-tsug-tan (Me-agtshom), thinking that his great ancestor alluded to him, sent a messenger to invite Pandit Guhaya and Buddha Shanti from Kailash mountain, but as they did not respond to the call the messenger returned to Tibet.

After descending the hills we came to the flat country. After crossing the Gokarla stream we visited three temples which are said to have been the residence of Indian pandits in ancient times. Numerous pigeons were hovering over their roofs. With the exception of one or two watchmen and a stray villager, I did not meet with anybody about these three temples. With groves of walnut and willow surrounding them, they appeared more like hermitages than monasteries. At 5 p.m. we returned to Sam-yea under a heavy shower of rain. At a short distance from the eastern gate there is a temple, where we were invited by Gopon's friend to stop a while for refreshment. Several respectable-looking men had assembled here to confer on some important social matter. Nobody told me what it was. In the evening we returned to our lodging.

1st November.—After breakfast we again visited the Wu-tse and the *lings* and the *lingtens*. In the afternoon we visited the Gonkhang, the temple where offerings of wine are generally made to spirits. The principal room in the first floor of the Gonkhang was filled with spears, scimitars, sabres, matchlocks, coats-of-mail, and other military things, which are the favourite articles of the Dharma palas. We paid a few rupees to the assembled Lamas for the propitiation of the Gonpo Dharma palas. On our return from the Gonkhang I was shown the beautiful temple of Behar and Noijin Chamara, whose particular duty is to guard the great monastery against the mischievous influence of heretical and evil spirits. In the second storey of this fine temple is the *woo-khang*, where the breath of the departed is deposited: for the breath of a dying man is not allowed to wander about, but is carefully drawn into a jar onsecrated by *mantras* for the purpose. At 3 p.m. some respectable-looking Tibetans, riding on three ponies and leading some donkeys, arrived and went to the *thom*, where they drank *chhang* in Tungmala's shop. One of them was the head man of Lho. In the evening we went for a walk round the monastery. In the several smaller temples and also in the bigger ones, we saw the images of one thousand Buddhas, the eight Sugata gods of medicine, the thirty-five Buddhas, the eighty Indian saints, the royal pedigree of the Shakyas, the paintings of the Panchhen Lama Tsongkhopa, and his disciples, the Sakya hierarchs, the imperial dynasties of China, the cosmogony and theogony of the Buddhists, &c. Paying Tungmala's bills and making some presents to the *om-je*, we packed our things to set out the following morning for a journey to Densa thil.

CHAPTER III.

HISTORY OF SAM-YEA.

Acharja Shanta Rakshita thus addressed the king :—"If it pleases your Majesty to build a Tsuglag-khang (vihara), it should be constructed after the model of the great temple of Odanta Puri of Magadha. In ancient India the Tirthika adepts by some process of witchcraft used to obtain enchanted things, by means of which they could achieve wonders One of these was the process of turning an undecayed corpse into gold, and its tongue into a charmed golden sword. Once on a time an adept of Magadha, who, for want of qualified assistants, failed in such a work, proposed to a clever Buddhist monk that if he helped him in cutting off the tongue of a dead body undergoing such a process he would give the body to him turned into gold, contenting himself only with the tongue. He also distinctly told him that if he failed to cut off its outstretched tongue at the third time of its apparent return to life, the dead body would turn into a devil and eat him first and do immense mischief to the people of the country afterwards. When the adept tried the efficacy of his charms upon it with the utmost concentration of his inner force, the eyes of the corpse revolved and the hands moved as if life was restored to it. It then stretched its tongue out, when the Buddhist monk, seized with terror, withdrew himself; again the eyes revolved, the arms moved, and the tongue extended itself with a hideous yawn. This time too the monk shrank from his task. When again it stretched its tongue, the monk, becoming desperate, cut it off, whereupon the tongue at once turned into a golden sword of miraculous powers, and at the monk's wish to ascend to the top of Sumern the sword carried him thither whence he surveyed the world complete in all its parts. But true to his engagement with the Tirthika adept, he returned the enchanted tongue to him, contenting himself with the possession of the corpse, now turned into gold. With this treasure the monk built tne great monastery of Odanta Puri in Magadha."

Relating this story to the king, Shanta Rakshita advised him to send for a model of that famed monastery of Magadha. The monarch accordingly sent for a model to Aryavarta. In the year *water-tiger* (called in Sanskrit *subhakrita*), king Thisrong Deu-tsan laid the foundation of this most celebrated sanctuary of Himavat by formally digging the ground with a golden axe. The land is said to have presented many auspicious omens, and the monastery, being built for the consummation of the moral merits of all living beings, was called "Mihgyur Llungrub Gtsuglag Khang" (the unchangeable vihara of accumulated perfection). Its three storeys being constructed in three different styles, it was called "Ssan-yang," or the shrine of the triple style—Tibetan, Indian, and Chinese, which name was subsequently converted into the Tibetan name of Sam-yea. On four sides of the "Wu-tse" (central temple), and at a short distance from it, there are four temples constructed after the same model, but only smaller in size. These are, called Da gyur-Gyagarling ling (where the Sanskrit scriptures were translated into Tibetan), Du-dul Nag-pailing (where *tantras* were taught), Arya-Balai ling and Chambaling.

Besides these there are the temples called Ni-daling (shrines of sun and moon), the four *chhortens* in the four corners of the monastery, and the smaller temples called Ling-ten-gye, eight smaller shrines, such as Tshangmang, Keruling, Dag-chye, T'hu-khanggling, T'h-tsa*l*-luwang ling, &c. Outside the great circular wall which surrounds the monastery to the south and south-west stand two magnificent temples built by the queens Margyan Ssah and Dossah Chyng Chhub-ma. These are called Khamsum-Sangling and Gye gyaling. Two of the *chhortens*, called *Chhorten Karpo* (white chaitya) and *Nagpo* (black), are generally visited by pilgrims. The former, also called *chhorten* "Wai-bar" (the illuminated chaitya), contains many chapels inside it. The latter which has only a closed cell inside, is not considered so important as the former. The outer wall, which is of a circular shape, is surmounted with numerous spires in the shape of *chhortens*. In the intervals of these spires there are 108 large *chhortens*, which contain sacred relics. The four gates of the outer wall are provided with four towers, in which formerly there existed four monoliths with inscriptions on them. This great monastery, together with the three temples called Jomolingsum, was completed in the year *fire-horse*.

When the work of consecration was commenced by Acharya Shanta Rakshita with the assistance of several other Indian pandits, for the safety and permanence of the monastery, Padma Sambhava invited the Dharma Pala Behar from the country of Bhata-hor or Bactria. But how far this great guardian deity succeeded in fulfilling the sage's anticipations will appear from the history of the temple itself. Acharya Shanta Rakshita invited twelve Bhikshus from the famed monastery of Vikrama Shila in Aryavarta to assist him in diffusing Buddhism and introducing the system of monkhood among the Tibetans. Seven Tibetans, called Sunmi mêdun, first took the vows of monkhood. He also invited the philosopher Kamala Shila from Vikrama Shila, who after vanquishing Hoshang Mahayana in a religious controversy commenced the work of translating the Buddhist scriptures, which were written in Sanskrit. The immaculate doctrine and its pure theories being taught in the land of Himavat by

these erudite Indian professors of Buddhism, an important era in the religious and social history of Tibet was opened. King Thisrong gave every encouragement to the diffusion of religion and literature. His arms triumphed in the border countries of China and India. His emissaries visited all the sanctuaries of Jambudvipa and collected sacred images and objects for Sam-yea. The tapestry and sacred paintings which adorned it were of immense value. Of all the collections made at Sam-yea, the great library of Indian works was most remarkable. Atisha, who visited this monastery in the first quarter of the eleventh century of Christ, observing the immense collection of Sanskrit works in it, remarked that in his opinion there were more Indian books in the library of Sam-yea than in those of Buddha Gaya, or Vikrama Shila, or Odanta Puri.

By the command of king Lang Darma the outer wall was pulled down and serious injury done to some of the religious buildings. These were restored and repaired by Nadag-yeshe-gyal-tshan and his son. In the beginning of the *Chhi-dar*, the second epoch of the spread of Buddhism in Tibet, Dul-dsin Lume and his followers repaired the monastery and regarded it with much veneration. Lume and the heretical Barag having quarrelled with each other, the unbelieving followers of the latter set fire to many temples and expelled all the monks from the monastery, when it remained under a *kuñer*, or keeper of images. During a period of thirty years it remained in this forlorn state. Rva Lo-cha-va (Dorje Tag), the then most influential and powerful Buddhist sage of Tibet, is said to have collected one hundred thousand mule-loads of barley in order to distribute among the workmen, such as carpenters, smiths, masons, and painters, &c., who were employed by him for a period of three years in restoring and repairing the temples of Sam-yea. The painted illustrations of the historical events of olden times on the walls of almost all the temples were restored by him. The number of devotees and pilgrims who resorted to Sam-yea gradually increased. During the Sakya hierarchy the abbot Dampa-sonam Gyal-tshan also repaired the monastery. Kung Sonam Targye, father of Talai Lama Kalssang Gya-tsho, made certain additions and alterations to the monastic buildings, such as adding the colonnade portico to the front of the central temple and providing several temples with *gyal-tshan* (cylindrical flag) chhorten-like spires called *ganjira*. King Mewang also repaired the several temples, and besides thoroughly repairing the domes of the Wu-tse and the four *lngs*, he put a new gilt dome on the palatial temple of Behar Gyal-po. He also made large endowments to it for the performance of religious rites and maintenance of monks. During the viceroyalty of Gyal-tshab Nagwang Deleg-Gya-tsho of Demo, the Dharma Pala of Sam-yea represented to him the necessity of his patronising the monastery. When the Gyal-tshab visited Sam-yea, as an auspicious beginning he put a gilt *gyal-tshan* with a rock crystal top on the dome of the central temple. Afterwards he repaired the temples, which were in a very bad condition. He also rebuilt the three temples which were demolished by the apostate Lang-Darma, built three *gonkhang* (temples to the terrific deities), and constructed many new images. He furnished the different old chapels and images with all the necessary requirements, such as ornaments, raiment, church utensils and furniture, and musical instruments, and supplied the monks with stage dresses for performing the annual Lama-dance. In the year *fire-tiger* of the 13th cycle, in the month of June, a terrible earthquake, which convulsed the southern districts, did immense damage to Sam-yea, when the old wall fell down and the western wall of the central temple gave way. This news was communicated by a memorial to the Grand Lama's government on the 3rd of the 7th lunar month of the same year. Tag-tshag Hutukta of Kunduling, who then filled the office of Gyal-tshab, after much conference with the great Kah-lons deputed Khampa Kalssang-Chhoi Grag to supervise the repairs of Sam-yea. Supplementing the Government grant by subscriptions from the people, he completed the repairs within seven months and five days. Again, after a period of ten years, in the month of May (*fire-tiger* of the 14th cycle), the great central temple was burnt down by an accident caused by the fire of the principal lamp that is never extinguished.

At this time the Demo Hutukta of Tangyeling, called Lossang Thubtan Jigme Gya-tsho, was Gyal-tshab, who deputed Shapeh Shada (senior), named Don Dub Dorje, to rebuild the great temple and replace its old contents by new ones. The Shapeh collected about 100,000 *srangs* from all classes of men of Tibet for the purpose. He himself largely contributed to this fund and obtained considerable contributions from Tangyeling, Government treasures, Sam-yea authorities, and other quarters. With their help he commenced rebuilding the central temple and the outer circular wall, which occupied five hundred workmen for a period of seven years. The rebuilt temple was consecrated by Jampaltshul Khrim, abbot of Gahdan. Again, twenty-five years after, in the year *fire-sheep*, another earthquake coming from the south did immense damage to the province of Lhokha. A great storm also took place, which completed the devastation commenced by the earthquake. The dome of the central temple fell down, and the beams, trusses, pillars all destroyed, causing great damage to the walls, paintings, floor, pillars, &c., of the Wu-tse. This took place in the reign of Talai Lama Khadub Gya-tsho. Gyal-tshab Radeng (Achi-thu-hutuktu-Nomankhan) Nag Wang Yeshe tshul-khrim, who was then in the zenith of his power, after conferring with the great Kah-lons, deputed Kahlon-Sar Joong-wa (Noijin Phuntsho) as commissioner of works to Sam-yea. He raised nearly two hundred

thousand *srangs* from all classes of people in Tibet and employed about seven hundred workmen for the thorough restoration of the monastery. At the end of two years, in the 4th month, *iron-dog* year, the commissioner suddenly died. On receipt of the sad intelligence the Talai Lama, after careful deliberation and consultation with the oracles, appointed Shapeh Pishi (Chhoije) to superintend the works at Sam-yea. In obedience to this command from his sovereign, Shapeh Pishi (Shada) proceeded to Sam-yea on the 2nd of June of the same year. He obtained 30,000 *srangs* as donation from various quarters when the repairs were in progress. Out of the money spent for the repairs of the temple of Sam-yea, the Government contribution amounted to 170,100 *srangs*, the Government of Tsang contributed 100 gold *srangs*, 1,000 silver *srangs*, and other articles of the value of about 1,000 silver *srangs*, and Gyal-tshab Radeng contributed 2.000 *srangs*. The copper sheets used in the gilt domes were each two feet long and six inches broad. 7,500 sheets of these were obtained from Nepal.

PADMA SAMBHAVA AND THE SANCTUARY OF SAM-YEA.

Sam-yea (Ssan-yang mgyur Lhun-khang.)

During the contemporaneous reigns of king Deva Pala in Magadha and king Haya Lila in Uddayana, Padma Sambhava was born in the family of a Kshetriya householder. Srigadhara, his father, gave him the name of Padma Prabha. When in early youth he became well acquainted with the literary and other sciences, Padma Sambhava was called by the name of Kamala Kulisá. Finishing his studies in Sanskrit literature, metaphysics, &c., he entered the Buddhist shrine of Shomaraksha, where he took the vows of monkhood from a certain Vinaic teacher. After seeking refuge in Buddha, Dharma, and Samga, and being acquainted with the five-fold basis of learning, he applied himself to the study of Abhidharma Sutra. Being initiated in the ritual and practice of yoga, he did not rest till he had fully mastered its secrets. One of the Mantra-charyas (Tantrik professors) of the sanctuary, named Shantirupa, initiated him into the Guhya Samaja mysticism, and gave him the name of Padma Sambhava. Acquiring much proficiency in *Anuttara Tantra* under the Tantrik adepts Sukhadeva and Sukhadhara, he too became a great adept. Buddha Amitabha, Hayagriba, and other deities are said to have miraculously visited him on his admission into the communion of the Tantrik saints. After the death of king Haya Lila, his son Aksha Lila became king of Uddayana. He appointed Padma Sambhava as his high priest. Some of the ministers out of jealousy attempted to kill him.*

Padma Sambhava escaped from the hands of his powerful enemies by running away to the court of a neighbouring prince. In order to revenge himself on his enemies, he propitiated the Lord of Death, Mahakala, the fearful deity Tribhuvana Vijaya, and the seven sylvan nymphs and numerous spirits who haunted the different cemeteries of Aryavarta, and succeeded in taking the lives of the five ministers of Aksha Lila, his mortal enemies. He then resided for a length of time in the cemeteries of Dhanuskrita, Srikshetra, and other gloomy places, and thereby obtained an enchanted sword and several medicines of wonderful virtues. During his residence in those dreaded abodes of evil spirits and ghosts he met with 108 adepts of mysticism. Once while he was absorbed in meditation for obtaining further powers to work miracles, Buddha Amitabha advised him to go to Buddha Srijñāna, a Buddhist sage of Magadha. Accordingly he went to the head-quarter of Buddhism and met the illustrious adept at the monastery of Dharma Lata. Buddha Srijñāna thoroughly instructed him in Prajñāpāramita and Anuttara *tantra*. Buddha Guhya, the spiritual son of Srijñāna, also taught him several Tantrik secrets. When his ascetical studies were finished under these two sages, they advised him to proceed to the cemetery of Barshivana, a gloomy forest in the north of Pandu, in Bangala, in order to propitiate the Tantrik deity called Sri Heruka. Accordingly, he went there, and in company with several Mahā-mudri male and female adepts he performed asceticism for a period of six months. While seated in *yoga* he is said to have seen many Buddhas and Bodhisatvas. He then proceeded to the countries of Thoru, Champarna, and Kamarupa, and also to Nepal, which is a country situated to the north of the river Ganga. He also acquired proficiency in alchemy and other secret arts to discover most hidden things, to make himself acquainted with what passed in remote places, and to find means for the prolongation of human life. At this time the heretical religion of the Tirthikas (Brahmans) obtained fresh impulse from the accidental discovery near Tritanga of a rock crystal vessel containing seven *Lingam* (Hindu symbol) of lapis-lazuli. The gods and demi-gods of the Tirthikas Brahmans), exulting at this discovery, began to do mischief to Buddhism Hearing this, Padma Sambhava proceeded to Vajrasana, where, propitiating Sri Heruka, he obtained three charmed *dorje*. With one of these Padma Sambhava destroyed the occult powers of the seven *Lingam*; with the second *dorje* his wife Mandāravā removed the evil influence of the Nagas; with the third *dorje* Ratna Sila, his pupil, destroyed the evil influence of the seven *Lingam* against Buddhism. On his return to his country the people of Uddayana, finding his fame and exploits equal to those of Sri mahā Sukha Padma Vajra, called him Sri mahā Sukha Padma Vajra the second. At this

* A daughter of the king of Sahor is said to have eloped with Padma Sambhava, in consequence of which he was subjected to many ordeals and tortures. He overcame them all by the supernatural powers he had acquired. He had several mistresses, and it is not improbable that in this way he had wronged some of the ministers of king Aksha Lila.

time the Turushka Tajik, king of Mutana, invaded the country of Kuchha, which belonged to Uddayana. His armies crossed the river Nila nadi, or blue river, in five hundred rafts. Padma Sambhava by the spell of his powerful charms caused a large number of these rafts to sink in the river. Meeting with such an unexpected reverse, the Turushka king retreated, and did not think of again invading Uddayana.

When king Thisrong Deu-tsan, fully convinced of the superiority of Buddhism over all other religions then extant in Tibet, resolved to make it the State religion, the priests, deities, and demons of the Pon (Bon) religion became very much displeased. Burning with rage, one of the Bon gods, named Thanglha, hurled a thunderbolt on the palace of Marpoi ri (Potāla). A second demon, called Yarlha Shampo, destroyed the palace of Yarlung by causing the Yarlung river to overflow its banks. The twelve sylvan nymphs, called Tanma Chuñi, wrought mischief to the crop and the people. The sage Shánta Rakshita, apprehending much danger from these Bon heretical enemies, advised the king to send for Padma Sambhava, the celebrated Tantrik saint of Uddayana, who alone could suppress the evil influence of all the malignant spirits of Tibet. Finding much opposition from the Bon minister in working the diffusion of Buddhism in Tibet, Shánta Rakshita returned to Nepal. The king, with a view to obtain some information about the religion of China, sent Salnang to the city of Changan. He deputed Svamang Jesal and Sengon Chalung, together with Dorje Dujom, to invite Padma Sambhava from Uddayana. These messengers met the illustrious sage at Gungthang, in Mang-yul. They presented him the king's letter with a *bré* (two pounds) measure of gold dust. Padma Sambhava gladly accepted the king's invitation. On the way he bound under solemn oath the twelve sylvan nymphs, Tanma Chuñi, the Bon god Thanglha, and other demons to protect the Buddhist creed he was going to preach in Tibet. By the efficacy of his charms he delivered many living beings from a damned state in the lake Matoi. He brought back the celebrated image of Buddha to Lhasa from its exile in Mangyal. The king received the sage very cordially at his palace on the Haboi ri, and employed him in the work of suppressing evil spirits.

After the completion of the monastery, Shánta Rakshita and Padma Sambhava performed the ceremonies of consecration. As at that time there existed no monkhood in Tibet, the king invited twelve monks from Odonta Puri, who held that "All things exist." With the help of these model monks, the king succeeded in introducing monasticism for the first time in Tibet. Padma Sambhava exhibited many miracles, such as filling a jar with divine water, growing grass on the sand of Sam-yea, &c. He also threatened to confine the river Tsangpo within a narrower channel. These bold pretensions of the Tantrik sage inspired dread in the minds of the Bon ministers, and they secretly matured a conspiracy against his life. The king, getting a hint of this, warned Padma Sambhava to be on his guard. Alarmed at this, and also finding the king powerless in the hands of his courtiers, Padma Sambhava resolved to leave Tibet. He addressed the king thus :—

"*B*ssang sem*s* byur gyi sna-*h*dren yin.
*R*ning *r*je *r*ga*s*-pa she-*s*dang *r*gyu.
Bo*d* *r*je kha ni *b*lon-gyi *b*sgyur.
Bo*d* kyi *b*du*d* *b*lon *g*dug-pa chhe.
Sem*s*-chan la*s* ñan *s*pyo*s* pa-la.
*R*gya*l*-wa *r*nam kyi nu*s* *h*ang *b*r*tugs*."

"Oh! King—
Goodness sometimes leads to misfortune :
Kindness grown old becomes the cause of wrath :
Ministers have changed the words of Tibet's Lord.
The apostate ministers—dangerous are they.
When men commit sinful acts,
Even Buddhas cannot make them desist."

Then taking leave of the king he made his way towards India. The Bon ministers sent their agents to chase him to the frontier of Tibet. Some of the Buddhist ministers, perceiving their colleagues' designs, sent a large armed escort to reach him to Gung-thang. In bidding farewell to his devoted friends at Gung-thang in Mangyul, Padma Sambhava said :—"It was my earnest desire to entirely suppress the demons and evil spirits of Tibet by a third crusade against them, but on account of the determined opposition of the Bon ministers of the king, who have plotted against my life, I have not been able to finish my work. In consequence of this many calamities will befal the king's family and the sacred creed. Henceforth Tibet will cease to be within the sphere of my vicarage." So saying he turned his back towards Tibet. After a residence of three years in Aryavarta he is said to have proceeded to the country of Dravida. At Dravida, in the cities of Mabstha and Ahalbastha, where people adored a certain deity called Badhare, he obtained numerous converts to Buddhism. At his instance the king of Dravida invited Buddhist pandits from Magadha. After six years' residence in Dravida he proceeded to Ssan Ling, or Copper Island. According

---

It is mentioned in some historical works of Tibet that fourteen mule-loads of gold-dust obtained from a certain mine were spent in its erection. The largest quantity of gold was required for the construction of the images of Buddha and other saints.

to some authors Padma Sambhava resided in Tibet for a period of six years. Some writers also say that he zealously worked for the cause of Buddhist mysticism for eighteen years in Tibet. In Tibet Padma Sambhava sanctified the temple of Tagmar din ssang, which was his favourite residence. He bound Behar, the king of demons, under solemn oath to defend Buddhism. At Sam-yea he resided in the temple of Arya Bala. He is the chief deified saint of the Ñingma school, who regard him as the incarnation of Buddha Shakya Simha. They call him the "Crown of Tibet," and his two female companions, Mandārava and Jñāna Dākini, "the two earrings of Tibet."

CHAPTER IV.

JOURNEY TO DENSA-THIL AND SANGRI KHAMAR.

2nd November.—Thursday morning after breakfast we left Sam-yea by the eastern gate and rode across the little town of Sam-yea sho. After crossing two tiny streamlets we came to the foot of a hillock connected to the Haboiri. Here is a lofty *chhorten*, which forms the entrance to the town. There was another hillock to the north of this *chhorten*, which had been levelled down to supply stones for the repairs of the great monastery. On its site there now stands a long *mandang* with a *chhorten*. Here Phurchung and Gopon made three profound salutations to the great sanctuary and bid farewell to its deities. The sun shone so into our faces as we were proceeding eastward, that I had to protect my eyes with my sky-coloured spectacles and cover my head with a fox-skin hat. A gentle cold breeze blew as we crossed a large cultivated field, the rich soil of which was watered by a sparkling stream coming from Gokarla. The stone bridge which spans this stream was in a good state of repair, and the road well made and broad. We then passed by the village of Lo, situated in the upland plateau, the head man of which had met me the day previous. The road continued broad till we reached the village of Do. We saw many villages, Lomdu, Domdu, and others, perching in the uplands between Lho and Do. The great sandy plain lying between Sam-yea and Do is called Nagshu-thang. At 11 a.m. we halted for breakfast on the margin of the Do streamlet, from which place to Wen and Densa-thil the roads were well made and regular. The village of Do, which lay in the uplands, seemed to be an extensive place containing numerous houses. The field opening towards the Tsangpo is well watered by a streamlet coming past Wen, which is a very important place being the seat of a line of incarnate Lamas called Gyalsa Rin-pochhe. The last Gyalsa died a few months ago. Gopon belonged to this place, and his former wife, brothers, and friends all live here. Travelling across the flat but uncultivated valley of the Tsangpo, we arrived at 4 p.m. at Tagasho, a pretty village containing extensive groves of willows and poplars, and orchards of walnut, peach, plums, &c. The trees are planted with great regularity. We stayed for a while in the shade of a grove, and then were conducted into the house of one of Gopon's acquaintances. At the entrance to the village there is a nice stone bridge over the Wen rivulet. Our lodging was a pretty neat house, though low-roofed. I was accommodated in the best room, which contained a small chapel. Both our *nabo*, who is a teetotaller, and *namo*, were very obliging. Bales of wool and blankets filled the greater part of the house. A long knife in a fine scabbard, some bits made of antelope horns, bridles, and wooden saddles were suspended from the roof. Good *chhang* was served to us by the *namo*, who also gave us the loan of clean utensils. Hor Dokpas (herdsmen) of Radeng having lately arrived here to sell salt, wool, sheep, and meat, the price of mutton at the time was very low. The laden yaks that were lying in the willow groves were probably the biggest that I till then had seen in Tibet. The *nabo* would not accept from us the price of forage. He said he had been sufficiently rewarded, and if he took more he would incur the displeasure of *konchog* (god), who can know everything about him. He spread a soft and comfortable bedding for me. I entertained him and his wife with rice, which they relished very much.

3rd November.—We resumed our journey before sunrise, the *nabo* helping us in saddling. He presented me with a jug of *chhang*, of which my companions drank their fill. We passed by several clusters of houses till we reached the ruins of the town of Tag-karsho. The remains of the massive walls of a castle, the broad courts, the balconies, the pillars yet standing, the guard-houses and turrets—all of which evidenced their bold and durable make—impressed my mind with the fear of the unsparing hand of Time. Probably that this town was at one time the residence of the kings of the Phagmodu line. At a short distance, on an isolated eminence, stands the monastery of Nahri Ta-tshang, built on the site of a Pon monastery. It was founded by Talai Lama Gedun Gya-tsho in the 67th year of his age. We are told that he had invited several learned monks from Nahri in Upper Tibet, and that at one time upwards of 500 monks congregated there to perform religious services. The view of Nahri Ta-tshang from a distance is imposing. It more resembled a castle than a monastery. Passing by this place we crossed a field full of brushwood and other like plants. The way throughout was very good. At 9 a.m. we halted

for breakfast on the margin of a streamlet flowing past the village of Jang, after which we commenced our ascent along the south-eastern flank of Densa-thil. Numerous channels cut by rain water made the way very rough. Almost at the foot of this hill is the village of Phagmodu, probably the birthplace of the first of the Phagmodu line. The ascent was not steep. A fine zig-zag road, repaired during the last Talai Lama's visit to the monastery, threaded the lofty hill. There was abundance of vegetation on either side of the road. Some of the plants were clothed in red foliage, some yellow, some green, but most of the thorny plants were dark red, so that the whole looked like carpets of variegated colours. Most of the plants were in seed, of which Phurchung made a large collection. After passing several *mandangs* and *chhortens*, which indicated the vicinity of the sanctuary, at one o'clock we arrived at the outer court of the monastery by ascending a flight of stone steps. The view of Densa-thil is unique and very picturesque, with the principal building perched amidst numerous frowning cliffs. Round the monastery and on the flanks of these cliffs grew rhododendrons, junipers, and different kinds of firs and cypresses. The entrance to the monastery by a road cut out of the massive rock was bold and picturesque. The arrangement of the monastic cells was also very good and tasteful. On the rocky precipices were many recluse cells and holes for ascetics, ingeniously cut and designed. I alighted near the six high *chhortens*, when the *kuñer*, an elderly man, came to receive me. Five or six old men were then engaged in circumambulating the *chhortens*. I saw there eight gilt *chhortens* called Tashigomang, each of which contains 108 miniature *chhortens*. As soon as I entered the Du-khang or congregation hall, in a separate building, a few poor pilgrims followed me. The monastic building is constructed very ingeniously. Unlike other Tibetan buildings, in the arrangement of the ground floor it some what resembled a modern public building in Bengal. In it there are eighteen beautiful *chhortens* of silver and copper containing relics of saints and deified Lamas. These seemed to me the finest specimens of ancient Tibetan architecture or carving I had ever met. In one hall a hundred and eight images of Buddha are kept in tasteful array. The statues of the various Kahgyu-pa hierarchs were shown to us. Six tablets of gold, each of which measured six feet by six inches, are suspended from the ceiling of the central hall. Six heaps of smaller tablets of gold were also pointed out to us, but not opened. Of all the monasteries of Tibet, this ancient sanctuary is perhaps the richest in sacred objects. The Government of Lhasa takes particular care of it, and keeps the buildings in excellent repair. There are three or four monks in the monastery to collect presents from pilgrims. The *kuñer* told me that on particular holidays about 20 to 30 monks assemble here to conduct religious services. In the evening, before sunset, I walked round the monastery and visited all the holy sites, particularly the huge wall-like rock on which many *mantras* are carved out, and the dark cell of Je-Phagmodu, the founder of the monastery, containing his image in a meditative posture. In the Du-khang or grand hall of service, before the images of the three Buddhas, and Chanra-ssig, and Jampal, are kept some bowls filled with different kinds of corn and millet and some curious fossils. A few fossil barley grains, said to have been brought from Tsari, were shown to us. A staff, which is said to have been used by Je-Phagmodu, was touched to my head as a very holy object.

4th November.—We resumed our journey early in the morning. Phurchung collected different sorts of fragrant leaves which are used as incense in Buddhist temples. On both sides of the road there were forests of pines, firs, and other trees, abounding with antelopes and pheasants. As such trees are not to be found in the neighbouring hills and mountains, people have a curious legend about them. Once on a time the founder of the monastery, Je-Phagmodu, shaved his head and ordered his pupils to scatter the hair on the slopes round the monastery; then he and his disciples prayed that those hairs might each produce a tree in its place, and so the forest came to existence. The way towards Samdub Phodang, the ancient capital of Phagmodu dynasty, was an easy descent. The road was gravelly and slaty, and the mica flakes in the ground glistened in the morning rays of the sun. The colour of the soil bespoke its calcareous nature. At 8 a.m. we arrived at the town of Samdub Phodang, which contains many stately buildings and monasteries. There is a fine wooden bridge on stone piers, about 50 yards long and 10 yards broad, furnished with parapet walls on both sides at the entrance of the town, which crossed we found ourselves in the principal street, which is lined by a long *mandang*. Many *Dokpa* traders had encamped on a flat under the shade of walnut-trees. The three-storeyed castle of Samdub Phodang, once the residence of a powerful line of kings, is now occupied by a Jongpon and two Tserungs from Lhasa. Now-a-days Samdub Phodang is included in the crown demesnes called "Gonshi." The principal gate of its wall is on the roadside. Attached to the castle is a fine monastic building, evidently in good condition. Both these lofty and colossal mansions appeared of great strength and size.

At 9 a.m. we reached the great sanctuary of Sangri Khamar, situated on a beautiful eminence on the Tsangpo. Hundreds of acres of land were smiling with an abundant barley crop just ripe for the sickle. In fertility these fields on the margin of the Tsangpo surpass all those I have hitherto seen in the provinces of U and Tsang. The view of the great river, the numerous huge boulders which have halted as it were in their way towards the Tsangpo, the velocity of the river, the sand-banks far on the other side, all made me think that I was really in a land of romance.

Enjoying these delightful scenes for a while, I walked up along a narrow lane, on the right side of which stood the monastery of Sangri Khamar, the seat of the female saint and adept Machig Lab-ki Donma, and on the left side extended the Sho (village.) We breakfasted in a cottage belonging to a cultivator whose wife was spinning wool when we entered it. Several pigs were running in the yard, in one corner of which were heaped a number of new earthen pots. Our hostess possessed several goats and a number of *jomos* (cross of yak and cow). The sheep in this part of the country are not so fleecy as those of Tsang and Upper Tibet. The temple is a fine two-storied building surrounded with a wall. It overlooks the river from the south and east. In the middle of the Tsangpo there is a huge rock, which is said to have been brought from Lhar-tse. The female saint Machig Labdon (Lab-ki Donma) is believed to have sat upon it when it was being carried down by the Tsangpo. The tradition is that the rock halted here, and the venerable saint, being previously bound by promise to abide by it, was obliged to fix her residence there. It is also said that the rock in its previous existence was a friend of Machig Labdon. The following legendary account of Machig Labdon is related by the people of this place:—Sangri Khamar was formerly a convent of the Ñiñg-ma school, known by the name of Khamarteng. On the bank of the Tsangpo there also existed a monastery of the Tshan Nid school, called Khapa Ta-tshang. The frequent hot disputes between the followers of these two schools were a source of much annoyance to the people, who were at a loss why the monks quarrelled with the nuns. At this time Machig Labdon happened to have selected a solitary cavern on the top of Sangri mountain, called Ho*d*-sser Phug, for the purpose of meditation. During a period of two years no rain fell in Yarlung, in consequence of which there was great distress in the country: the pastures dried up, and cattle died in large numbers. The people therefore supplicated the monks of Khapa Ta-tshang to resort to religious services and rituals to bring rain. They tried many kinds of charms and mystic contrivances, but in vain; for the heavens would not listen to their prayers. Now a herdsman of Sangri had several yaks, which he tended near Machig's hermitage. One day one of his best she-yaks having fallen into a pit very near the saint's cavern, and being about to die, Machig rescued her and gave her plenty of grass to eat. The cow, out of gratitude to the venerable saint, asked her by signs to milk her. Machig not being able to refuse the prayer of her dumb patient milked her. Henceforth daily the cow used to call at the cavern to make an offering of milk. One day the herdsman followed the cow to the cavern and saw the reason why she did not yield milk to him as before. Enraged at this unfair conduct he stamped on the ground and poured a volley of vile language upon the holy lady, at which the lady gently asked forgiveness and permission to pay compensation for his loss, explaining that she did not steal the milk, but only accepted a grateful offering from the cow. Struck with remorse, the herdsman fell prostrate on the ground and implored her to cause the drought to disappear. The venerable Machig accordingly gave him some charmed flour which when thrown towards the skies would bring down heavy showers of rain. Returning home the herdsman did as directed, and immediately rain poured down from the skies. Thereupon the monks of Khapa tatshang wanted to take the credit upon themselves, and said that it was owing to their propitiating the gods that the rain fell, and so the gratitude of the people was due to them. When the elders of the country met together to consider the claims of these philanthropic monks, the herdsman related the real facts of the case. At this the monks were reviled with the nickname of "*bargo*," or impostors, and grew furious at the herdsman and sent five of their leaders to punish Machig. They held a controversy with the saintly lady, and being vanquished by her powerful arguments, returned home, becoming her devotees and admirers. When the abbot of Khapa heard these things, he became annoyed with them and expelled them from his monastery. Subsequently the abbot himself, being defeated in a religious controversy with her, confessed his sins and begged her to fill the chair of his monastery. But Machig did not accept the offer, but when pressed hard she agreed to be head of the Khamarteng convent. Not long after this the Khapa Ta-tshang monastery was carried away by the Tsangpo. This clearly explained the mystery why Machig had declined the offer. Terton Sonam lingpa, one of the Ñing-ma prophets, while residing at Tsangtoi, had predicted, pointing to a huge stone then lying on the river-side, that where that rock would stop in the Tsangpo, Machig Labdon would make her residence there. Accordingly it so happened that in course of time the rock was carried down to Sangri Khamar, and Machig fixed her residence there.

Machig Labdon is believed to have been an incarnation of Arya Tara, who is identified with Prajna Paramita or Diva natura of the northern Buddhists. The following hymn is solemnly sung in honour of her by the Lamas when they conduct religious service in their temples:—

Wisdom transcendental that speech
Or human thought can never reach;
That having essence of void sky
Never was born nor can ever die;
That with divers knowledge divine
Saintly hearts alone illumine,—
Mother of Buddha of triple age,
Be unto thee praise and homage.

The *kuñer*, an elderly man, showed us the cell of asceticism of the saint, her tomb, and image in a sitting posture. Here two Buddhist ascetics had confined themselves in enclosed cells under vow not to come out again, nor to speak a word as long as they lived. When I approached them they smiled and seemed pleased with the little present I made to them. The *kuñer* told me that they had been keeping their vows since the last ten years. I then gave some pieces of silver to a few blind beggars residing in the temple. At noon we resumed our journey, and crossing several small barley-fields we came to the village of Sangri again. Gopon went to buy some walnuts and apricots while I waited in a lane under a tall branching walnut-tree. He bought 320 walnuts of the finest quality for one *tanka*. The apricots, called *ashu*, were not very good. The country appeared exceedingly fertile and well irrigated. Then passing some ruins, we ascended a small hillock overhanging the Tsangpo, which is comparatively narrow at this spot. Gopon pointed to us two castle-like buildings belonging to Rong Chhakhajong on the other side of the Tsangpo. Passing by Sangri Jong we entered a path about a foot wide along the edge of the rocks which were washed by the Tsangpo. In some places the path was so narrow that we passed by it with the greatest difficulty. Here the rushing stream foamed below and bleak frowning cliffs lifted up their forky heads above. On reaching the Logang ferry Gopon shouted to the boatmen from the other side of the river as loudly as he could, but without any effect. After waiting about an hour we resumed our journey along the *tag-lam* (rock-cut passage). At 4 in the afternoon, crossing an extensive sand-bank, we reached the village of Jang, which being surrounded with tall trees appeared like an oasis. Here Gopon obtained for us the night's rest under the roof of the *gambu's* house, which is a fine two-storied building surrounded by many tall walnut-trees and willows. At the sight of the village and its beautiful orchards I felt tempted to sleep under the trees in the open ground, but the cold being intense Gopon dissuaded me from doing so. The *gambu's* wife received us very hospitably, and spread a fine rug on the ground-floor of one of the best rooms. In the further end of it some curtains were hung and stuffed seats spread for the useof a great man of Nedong Jong. Shortly after we had finished tea we heard the tink ling of bells, when the inmates of the house ran out to receive the great man. This was no other than the Jongpon of Nedong Jong proceeding to Lhasa. Hearing this we shifted our beds to a room in the first floor. The Jongpon inquired of us our residence and destination, and receiving a satisfactory answer from Gopon did not take the trouble of further interrogating us.

CHAPTER V.

JOUNERY TO TSE-THANG AND THE SANCTUARIES OF YARLUNG.

5th November.—A little before dawn we resumed our journey. Passing by the Jangtag monastery and the walled grove below Nahri-Tatshang, we reached Nango ferry, where we had to wait for more than an hour for the boatmen, who were drinking *chhang* on the other side of the river and did not come till the arrival of about twenty passengers and some traders with donkeys laden with grain. There is an iron suspension bridge, now out of order, said to have been constructed by Thangtong Gyalpo with iron obtained from a mine in the neighbourhood. The chains appeared very strong, like those of the Chagssam bridge, also constructed by the same engineer, who is believed to be an incarnation of the frightful spirit Dorleg. The boat which took us to the other side of the river was plied by eight oars. The river here is very narrow, scarcely more than a hundred yards in breadth. At this place there is a small monastery, called Nango Tatshang, with about 21 monks, who get an allowance of 100lb of barley each from the Tangyeling monastery of Lhasa. Inside the monastery there is the image of a saint who in learning and miraculous feats was the equal of Thangtong himself. We paid two *tankas* for the ferry for all of us. Passing by the village of Khyungar, we entered Tse-thang, the capital of Yarlung, formerly a place of great importance. The road to it is broad and well kept. I saw two Kashmiris, who rode at full speed towards a hamlet on the riverside. Beyond and to the left of Nango Tatshang, on a lovely spur of the Gonpoi ri hill, is the convent of Thongdol, containing thirty nuns. A few years ago this convent was plundered by robbers. When the nuns on a certain night had assembled to perform evening service with closed doors, twelve robbers surrounded the temple and, breaking through the roof, entered it. They tied the hands and feet of the nuns, beat them unmercifully, and carried away the convent properties. Two female servants of the nuns, who were in the kitchen at the time, bravely traced the robbers to their hiding place in a neighbouring hill, and then reported the event to the Jongpon of Nedong Jong, who arrested all the robbers and cut off one leg of every one of them by way of punishment. Since then theft is said to have much decreased in Yarlung. Gopon took us to the house of one of his acquaintances who had died a few years ago. His wife recognised him, and, with the permission of her son-in-law, a Kha-che (Kashmiri), received us kindly. We were conducted to a spacious hall in the upper floor of the house, which contained a small chapel and several stuffed seats. After we were served with tea, the Kha-che *nabo* arrived, and politely inquired after our health and residence. Gopon introduced me as a monk from Tashi-lhunpo on pilgrimage. He spoke Tibetan very well, though with a slight Kashmiri accent and frequent exclamations of 'Allah' and 'Bismillah.' In the afternoon several monks belonging to the monastery of Sera

came and presented me a scarf as a preliminary to asking for subscription for the purpose of conducting certain extraordinary religious services. I subscribed one rupee, which I paid down at once. Phurchung and Gopon went to the *thom*. After breakfast I went on the roof of the house, from which I could see about 200 men assembled in the *thom*—Nepalese, Kashmiris, &c.—all dressed like the Tibetans, their national hats only distinguishing them from the natives.

In the evening, before dinner, the Kha-che *nabo* and I had some conversation. He was very inquisitive, and suspected me to be an explorer in disguise. The more he pressed upon me questions about India, the more I feigned ignorance by introducing Buddhist subjects and inquiring how much he had studied Buddhism. These could not deceive the wily fellow, but only increased his suspicions about me. At last he said that I could not be any other person than a native of Calcutta who occasionally visited Tibet. I showed perfect indifference to his statement, as if I did not at all understand what he was speaking or what he meant. He then said that Engrez Maharanee is very powerful, and that he knew many *shaheblogs* in Yambu (Katmandu), having been a trusted servant of Jung Bahadoor, under whom he had served as a body-guard. He again and again reverted to speaking about the English people (Belātwala). Whenever he introduced Indian questions, I fixed my attention on some religious objects and books in his little chapel, and occasionally asked one or two questions of Gopon about the sanctuaries of Yarlung in fluent Tibetan. When shortly after dinner was brought, the Kha-che retired to his own room to my relief. I was very anxious to get out of this place. Gopon read my thoughts with much concern, and said "*ousee ousee*" (never mind it). While going to bed I asked Phurchung to make arrangements for our quick departure from Tse-thang. The ponies, he said, were very much knocked up and required rest. He whispered in my ears what Gopon had told him, and that there was no cause for uneasiness on the *nabo's* account. My friends now retired to the Kha-che's place to drink *chhang*. I had a disturbed sleep and dreamt several dreams during the night. Every time I awoke I reflected on the subject of our conversation, but it afforded me some pleasure to think that my tongue saved me when my countenance betrayed me.

6th November.—After breakfast I went again to the roof of our lodging, from where I could see everywhere people engaged in treading out corn and threshing barley, and the air was filled with their peculiar wild intonation and merry songs. To the north rose a hill, a ledge of the famous Gong-poiri, where the patriarch monkey, acceding to the earnest solicitations of Tag-srinmo (a female goblin dwelling in a rock cavern) for amorous union, became the avowed progenitor of the Tibetan race. In order to people the country of Himavat, Arya Chanra-ssig sent one of his disciples, a monkey incarnate, to perform asceticism on the top of Gong-poiri, the mountain beyond Tse-thang. While the monkey was meditating in the rock cavern of Gong-poiri on the way to attaining sainthood, compassion, and charity, and was absorbed reverentially in the profound metaphysical theory of *sunyata* (vacuity), there arrived a Srinmo, a heavenly spirit, now fallen into a state of damnation owing to the evil acts of her former life, and made many signs of love to him. Then, taking the disguise of a damsel, she asked his permission to be his wife. The monkey replied: "Being a devotee (*upasaka*) of Arya Chanra-ssig, if I become your husband my vows will be violated." To this the Srinmo replied:—"If you will not be my husband I shall put an end to my life." So saying she threw herself on the ground in despair. Then rising up she thus addressed the monkey:—"Oh! thou prince of monkeys, think a little of me. O hear my prayer! Being forced by *karma*, I am born in the race of Srinmos. Forced by passion I have come to embrace you and to beseech you most earnestly that we should live as husband and wife. If you and I do not be one I shall retire, and living with the worst kind of Srinmos daily produce ten thousand Srinmos, who will every night eat the inhabitants by thousands and will turn this kingdom of Himavat into cities of demons. For this reason think of me and have pity." So saying she wept in a plaintive voice, shedding tears. The saintly monkey then thought within himself:—"To be her husband is to break my vows, and to refuse will give rise to an awful calamity." So he went to the presence of Arya at Potala, and thus prayed to him:—"Oh! thou protector of all living beings, the merciful! I have been keeping my vows of *upasaka*, but a lustful Srinmo embracing me has deprived me of my purity. Under these circumstances can I still keep my vows? Oh! beloved protector, the merciful, vouchsafe an answer." The Arya said:—"Be you the husband of Tag Srinmo," and from heaven both goddesses Tara and Bhrukutivati cried "that is good." Then the monkey and the Srinmo having lived as husband and wife gave birth to six children, who manifested six different behaviours. These were the re-embodiment of the six kinds of living beings:—

(1) The monkey-child that was the re-embodiment of a being from hell had a gloomy face, on which sat severe distress.
(2) The monkey child that was re-born here from the land of Pretas (hungry ghosts) had a hideous look, and became distressed at the sight of food.
(3) The monkey child that had its life transferred here from the land of beasts combined obstinacy with stupidity.
(4) He that transmigrated from the land of men was mild and humble, and possessed a good deal of intelligence and wisdom.
(5) He that came from the land of demons was full of envy and anger.
(6) He that transmigrated from the land of the gods was naturally good and virtuous.

Then the patriarch monkey, taking these six monkey-boys to the forest of Chya-tshogs, filled with wild fruits, kept them there for three years. At the end of this period, when he went to see them, he found that they had multiplied into five hundred. They had eaten up all the fruits, and there being nothing else left to eat they cried for food. At this the saintly monkey thought within himself—"I have not been subjected to natural corruption. It is by the command of Arya that the monkey progeny has multiplied so far." Then he repaired to mount Potala, traversing the distance quicker than thought, and made this prayer to Arya:—"Alas! not knowing the prison enclosure of worldly affairs, not knowing the allurements of demoniac women, I have fallen into the mire of distress. Oh! beloved protector, the merciful, how am I to support these children? It is by thy command that I have become so miserable! Now we are as it were in a city of Pretas, and afterwards we must undoubtedly go to hell. For this reason vouchsafe thy grace unto us." The Arya said:—"Certainly I shall protect all your descendants." So saying he rose up, and drawing out barley, wheat, peas, buckwheat, and oats from the inner caverns of Sumeru, scattered them all over the land and filled it with a plentiful supply of wild grain, which yielded an uncultivated and spontaneous harvest. Then the patriarch monkey, conducting his children to this harvest of nature, commanded them "*ssodang*" (now eat), and henceforth this field became known by the name "Sso." The residence of the patriarch was Gong-poiri, and the place where his children used to play at his command, "Tse-dang" (go and play), is called Tse-dang or Tse-thang. Then the monkey progeny, feeding on the spontaneously grown crops, grew fat, their tails and hair grew shorter and shorter, their inarticulate sounds became gradually articulate, and at last they became transformed into human beings that fed on spontaneously grown crops, and covered their bodies with leaves of trees. In this wise the people of Tibet sprang from the patriarch monkey and the Srinmo mother.

The Gong-poiri peak is particularly sacred to the Tibetan, being the favoured spot of Chanra-ssig. It is said that there exists many images of Buddhas and saints self-sprung and self-created. At and about Tse-thang there are four monasteries. To its north-east is the Sakyapa monastery of Dapung-ling with upwards of 30 monks, and on the east is the monastery of Na-chhoi-Ta-tshang with 140 monks, formerly of the Kahdampa school. It contains a very sacred image of Buddha called *thub-wang serling-ma* (Buddha brought from the golden cheronesius). Below this monastery there is a branch institution of the Gyu-me Ta-tshang, called Gahdan Chhoikhorling, with 130 Gelug-pa monks. At the foot of the hill there is a convent with 40 nuns called Ssang-nag chhoiling. After breakfast I took a stroll in the streets of the town. There are about 15 Nepalese, 20 Chinese, and 10 Kashmiri shops, besides traders from Dvag-po, Kongpo, Chhona, Sam-yea, and Lhasa. With the exception of the principal street, which runs west to east from Nango ferry to Nedong-tse and Yarlung, the rest are narrow lanes. Mutton and butter could be had in plenty in the *thom*. Barley, though very cheap, was not of good quality. Fuel, both of firewood and dried dung, is also exceedingly cheap. When I returned to our lodging I found two gentlemen from Lhobra waiting for me with scarfs in their hands. This was for another subscription for the 12th yearly religious observance of the monastery of Sakhar guthog in Lhobra. Some Bhutanese curiosities were brought to me for inspection. Our Kha-che *nabo* brought to me his pretty black bitch, Doma, which he intended to sell. I offered 15 *tankas* for her, to which he ultimately agreed.

CHAPTER VI.

THE SANCTUARIES OF YARLUNG.

7th November.—We left Tse-thang at daybreak for the sanctuaries of Yarlung and passed through the town of Nedong-tse, formerly the capital of Tibet under the kings of Phagmodu dynasty. The extensive Jong buildings now in ruins bore witness to the greatness of that short-lived line of kings. There is now in existence only the monastery of Benja that in former days was the Onkor Ta-tshang (chapel domestic priests) of the family of Phagmodu. The Jongpon under whom this part of the country is resides here at Ne-dong Jong. We passed several hamlets, and for a time followed the course of the Yarlung river, during which we observed the ruins of a row of *chhortens* built by former kings. At 8 a.m. we arrived at the temple of Thandug, one of the most ancient sanctuaries of Tibet, founded by king Srong-tsan and turned into a monastery by king Thisrong-deu-tsan. The *kuñer*, a good old gentleman, received us very politely. Our ponies were unloaded in front of his cell. After refreshing ourselves with a cup of tea we went to make the *chhoi-jal*. In the principal chapel or *kyilkhor* were seated Du-Sum Sangye, the Buddhas of the past and present and future. In a corner of the congregation hall stood Do*l*ma Sung-Chhon-ma, the principal deity of the sanctuary. The following legend about this sanctuary prevails in all Tibet:—King Srongtsan, previous to his building the Kyilkhording (grand sanctuary) at Lhasa, erected four temples at the four cardinal points of U That erected in the province of Yonru was called Tha-Dug (Thandug) Thah-Dul kyi Lha khang. When the king contemplated the grand work of building the Kyilkhording, he was one night during sleep miraculously advised by a god first to make an

experiment by erecting a monastery on a certain marsh in Yarlung. The particular plot being determined by the court astrologers, the king commanded his ministers to fill up the marsh. No one responded, lest the Nagas (snake-gods) would take umbrage at the filling up of the marsh. At last a Bonpo priest named Chime Nagda (the immortal enemy of the snakes), and a Shaman named Tsugna Tugta, undertook the task. In order to accomplish this they first propitiated the great eagle who resided on the top of Gong-poiri, and when with his help they directed their mystic charms towards the Nagas, there sprang out a five-hooded Naga from the lake, which they slew. Hereupon sounds resembling the roar of thunder and the cry of the eagle were heard, for which reason this place became known by the name of Tha-Dug. It is also said that when a temple was erected on the lake thus filled up, the goddess Do*l*ma, assuming the body of a thin dragon, entered it. The workmen and those who were near the temple, hearing the incessant cry of a dragon, went to search for it, but as soon as they entered the temple the dragon was immediately transformed into an image made of a curious metal. At the end of the 21st day of this transformation they examined the metal and found it to be meteoric stone.

During the reign of king Thisrong the temple was converted into a monastery and endowments made for its maintenance. When the sage Padma Sambhava, accompanied by his female attendant Mandarava, consecrated the monastery, the three Buddhas of the past, present, and future are said to have walked down to it from the top of Gong-poiri. At the entrance of the temple they were received by the presiding diety Do*l*ma, who welcomed them cordially. The goddess is kept in that standing attitude to receive her divine guests. These Buddhas are said to have been turned into stone images at the end of seven days after their arrival. It is said that the images in the north and southern chapels, including the image of the four-headed Gonpo, were constructed by Padma Sambhava himself. To the left of the principal door of the central chapel is the image of Jambhala (god of wealth), under whose feet, and within the ground, were discovered some books of prophecy and hidden treasures. In accordance with the prophecy therein contained, the great sanctuary was repaired by the Ñingma heirarch Ñañral, who also provided the temple with a gilt dome. The *kuñer* told us that this dome was several years ago re-gilt by Shapeh Shada. In the neighbourhood of this sanctuary a village was formed after Thisrong's time. After visiting all the *chhortens* of the monastery and walking round it once, we returned to the *kuñer's* house and had breakfast. The plan of this sanctuary is exactly like that of the great temple of Lhasa, and is undoubtedly the work of the same engineer or maker. At 10 a.m. we resumed our journey and rode towards Ombu lha khang, the most ancient of all palaces in Tibet, which we reached at one o'clock. It was built by king Ñah-thi Tsanpo, the earliest king of Tibet. Leaving the ponies lethered to the trunk of an *ombu-tree*, and all our baggage in charge of the *namo*, one of Gopon's acquaintances, we proceeded towards the palace, which is situated on a slender ledge of a range of rocky mountains about 100 yards from Ombu sho village. A zig-zag road nicely made runs to the top of the hill where stands the temples. The *kuñers* or keepers of the temple asked us to refresh ourselves with tea. They brought some wine and performed the sacrifice of *serkems* (oblations to gods), or that of the "golden drink" Ombu lha khang is not strictly a sanctuary, but a palace built by the Tibetan people for the residence of their first-king, Nahtha. The presiding deities in it were all laymen, such as kings and ministers, who delight in drink and delicious food. The plan of the building is a curious admixture of Indian and Tibetan styles. The arrangement of the room, the hanging of the vestibules, the ladders, were unlike those of any other temple in Tibet. The rooms are very narrow, though not low; the front is toward the east; the rocky mountains stretch on the north and intercept the north wind. Ascending to the fourth storey, I sat for a while under the little Chinese fashioned dome, which on account of its bright gold gilt glittered in the sun.

It was here that during the reign of king Lha Thotori Nanshal four sacred objects fell from heaven, while a voice from heaven was heard that the meaning of these would be known in the fifth generation. The king concealed them in his treasury. The *kuñers* told us that all these treasures existed in the treasury of Potala, but that in their place a mock gem, called *norpu samphel* (chintamani), was kept, which pilgrims see and touch their heads to. Besides this, there are images of king Lha-thotori, Srong-tsan Gampo, Thonmi Sambhota, Gar, Thisrongdeu-tsan. After visiting the temple, according to the Buddhist custom I walked round it and enjoyed the view of the surrounding hills and plains. There are some willow and *ombu-trees* in the compound. The bark of the latter is used for bleaching purpose. This historical place is called severally Ombu lha khang, Ombu la gang, Yumbu lha khang, or Yumbu la gang. The country, on account of the abundance of ombu-trees in it, is called Ombu-tshal, or ombu grove, and the palace, being situated on the peak of the hill of Ombu tshal, is properly called ombu la gang. Some people give a different meaning to it. The mountain here is said to resemble a man sitting cross-legged: the spur on which the temple stands is like a stag on his knees, so that people call it Sha-vo Yumbu lha khang. When we came to the foot of the hill, the *kuñer*, who had followed us, told us that there existed a hot spring about a mile off from here in the uplands, from which a stream flows down. In that hotspring Gar, the celebrated general of Srongtsan, used to bathe. Tradition has it that General Gar, by stamping on the rock with his feet,

caused the spring to gush forth, which was hence called Gar-chhu. After breakfasting under the shade of a branching *ombu-tree* we resumed our journey at 1 p.m. and rode towards Phodang Jong. The ruins of Ombu sho are not considerable, although there existed in olden times several large stone buildings. The following account of Nahthi-tsanpo is extracted from a Tibetan historical work :—

In the work "Kah Chhemska *B*kholma" it is mentioned that king *S*kyabs diñ and *D*mag *gya-pa*, the two lineal descendants of king Aśoka, who sprang from the family of Shakya ri-brag pa were born together. They fell out with each other for the possession of the kingdom. The youngest of the three sons of *D*mag *gya-pa*, who displayed many signs of future greatness, having failed to maintain authority over the kingdom, under divine instruction went over to Bod (Tibet) as an exile. This was king Nah thi-tsanpo, who, from the top of the mountain of Lhari Rol-po, seeing the lofty snows of Lha-yarla Shampa and the fertile valley of Yarlung, descended towards Gong-poiri of *B*tsan-thang. The herdsmen of the place seeing him asked who he was and whence he came. He pointed his finger towards the top of Lhari Rol-po. Believing that he was *deva putra* (son of a god) come down from heaven, they begged him to be their king and brought him to this place, carrying him in a chair on their backs. They called him Nahthi-tsanpo, and built the palace "Ombu *gla-m*khar" for him. It is therefore the most ancient palace in Tibet.

At 2 p.m. we arrived at Phodang Jong, the most ancient town of Tibet and the residence of the descendants of king Nahthi-tsanpo. All the kings of his line were designated by the name of Chhoi gyal or Dharma Rajas, for which reason this town is still called by the name Chhoi gyal phodang. The ruins of the ancient palace, where many illustrous kings were born, stood on an eminence. Near it is a pretty-looking palace, where one of the scions of the Chhoi gyal family now resides. Long before the Talai Lama's hierarchy was known in Tibet, the royal family of Nahthi was extinct; and though the chief of this place calls himself a descendant of the Lhya-pho, one of the chieftains sprung from the royal dynasty, people do not believe his pretended descent. There are a few wine-shops and a small market-place where meat is sold. Some of the houses are good-looking. Then proceeding by the side of a *mandang* and *chhorten* towards the north-eastern upland for a distance of nearly two miles, we came to its narrow part. Two ranges like the sides of a triangle met each other at the famed sanctuary of Tag-tshan Pum-pa, perched at the vertex. Here there is a row of *chhortens* extending in a straight line about a quarter mile long. These I guessed to be the tombs of the royal race of Nahtht-tsanpo. A little beyond these *chhortens* there is a village with several lofty slender houses built in the antique style with stone lintels or beams. Then ascending a gentle slope for a distance of one quarter mile we passed by a hamlet containing half a dozen houses. We then ascended for about half an hour the steep slope of the upland, on the vertex of which is situated the sanctuary of Tag-tshan Pum-pa. It was now past five, and the sun was setting in the valley of the Tsangpo behind the hill, when we entered this distant nook of Yarlung. Some villagers told us that the *ton-tog* or autumn crop of this year had failed here and the outturn was far below the average. The *kuñer*, a young man from Tse-chhog-pa monastery, received us very kindly. After serving us with tea he brought a basketful of potatoes. They were of the finest quality; some so large as to weigh ½ a pound each. I inquired how it was that at Tag-tshan Pum-pa potatoes were so plentiful and good, while potatoes even of inferior quality could seldom be had elsewhere. They replied that potatoes were known here from time immemorial. After paying obeisance to the deities we presented scarves to the images of Atisha and Bromtan. The *chhorten*, a pretty structure not half so large as the *chhorten* of Sam-yea, was erected by Brom under Atisha's guidance after the *chhorten* of Mahabodhi. When that great Indian saint consecrated it, several good omens were observed by the Lamas who came to visit it. The foot-mark of a divine fairy is said to have been suddenly imprinted upon its dome on that day. There also appeared a rainbow over it glowing resplendently for a long while. On account of this the monastery was called Tag-tshan Pum-pa, or the cupola of good omens. It is one of the six sanctuaries of Yarlung. In the central part of the cupola there is a slit through which a ray of light penetrates visible only to pious and sacred personages. The monastery building in the arrangement of the yard and rooms closely resembled an Indian house. There were other pilgrims lately come, who slept near the outer *chhortens* like the lhakhang, on the walls of which the images of the 16 Buddhist saints were painted in brilliant colours. The *kuñer* very kindly gave us accommodation inside the monastery. Gopon slept outside to watch our ponies. I promised some reward to the *kuñer* to copy the *Na-yig* (a history of the sanctuary) for my use. He and his assistant copied a large part of it.

8th November.—We resumed our journey before dawn. At Phodang Jong we saw the sun rise. Then proceeding in a northerly direction for about a mile we came back to Ombu Sho village, whence, taking a north-westerly direction across a barley field, we crossed a bridge on the river Yarlung, whose banks here were overgrown with grey-coloured thorny bushes. We left the Tashi Chhoide monastery to our left. Coming to the foot of the hill on which the monastery of Rachungphug perched, we cast a glance on the plain of Yarlung, with its many populous villages. This is now, as it was in days of yore, the home of most of the powerful chiefs of Tibet. It was in fact

the cradle of the Tibetan nation. As at the approach of the winter the trees were becoming leafless, we could see through them the lofty castles and glittering spires of the temples of Sukhang, Thandug, and other places. Climbing up the Rachhung hill by a ziz-zag which terminated at the *chhorten*-like entrance about 50 feet below the temple, and then ascending a flight of stone steps, we came to the monastery house. It is a three-storied building of stone masonry, the ground-floor being used for cooking. The *kuñer* being absent, we were detained for about an hour at the door, when the *machen* (cook) of the monastery arrived with a bundle of keys in his hand and opened it. We were then conducted to a long room lighted only by a flickering butter lamp, but the shutters being opened we could see the life-size images of Kahgyu Lamas, Dorjechhang, Naropa, Tillopa, Marpa, Milarapa, &c., all seated as if to conduct some solemn service. The uppermost floor was occupied by the incarnate Rachhung, confined within a cell to observe certain religious vows. A little below the monastery there existed a rock cavern, where Rachhung-pa, the greatest of Milarapa's disciples, performed ascetic meditation, confining himself for a period of three years three months and three days. Among the nine sanctuaries of Yarlung, Rachhung-phug is one. The monastery is pretty large, and contains about one hundred cells for the accommodation of monks. It is under the Kahgyu authorities of Tshorphu near Lhasa. Gopon here met some of his friends, and the incarnate Lama expressed his intention of granting him interview. Phurchung being a follower of the Niñgma school, was anxious to make obeisance to the incarnate Rachhung. At 3 in the afternoon we came down to the Rachhung Sho village, where one of Gopon's old acquaintances gave us accommodation. Round our *nabo's* spacious house there were willow and walnut groves. I was accommodated in the verandah of the upper floor. Shortly after our arrival here we went to see the great *chhorten* of Gon dang Pum-pa. Gopon and Phurchung accompanied me. We rode across the field a little more than a mile to reach this sanctuary. The *kuñer* received us very politely. We were first required to circumambulate round the *chhorten*. A wall about 100 yards long surrounds it, attached to which are several cells. Formerly this wide flat valley of Yarlung, called Gandañg-tañgme, was filled with numerous villages containing a very large population. No other part of Tibet equalled it in the opulence and prosperity of the people. Once on a time the snows of Yarlha Shampo melted, causing a heavy influx of water, which together with heavy rains made the Yarlung river overflow its banks, and the whole plain of Gondañg-tangme lay submerged under water for days. The villages were destroyed, houses demolished, and people perished. When at last the water subsided, a large deposit of sand filled the plain, and the country became converted into a sand-bank. Though in course of time it has been reclaimed for cultivation, it has never recovered its former condition. We saw two or three houses in the neighbourhood of the *chhorten*. The *kuñer* told me that it was built by the great Buddhist merchant Norpu Ssañg-po (Mani Bhadra) mentioned in the Buddhist scriptures. By this he meant that his incarnation in Tibet built it. In one corner of the *chhorten*, in the ground-floor of it, we saw the images of Dorje Phagmo, Tamdin, Guru Chhoi-khor (Padma Sambhava in his Indian attire, with two female attendants on either side), and Norpu Ssang-po, the founder. Inside this *chhorten*, at the four corners, there are said to exist, but concealed, four smaller *chhortens*. Paying one *tanka* to the *kuñer* for his trouble we rode off towards Rachhung-sho and returned to our host's place, making a detour round the village. At the foot of the Rachhung-phug hill there is a road which runs towards the upland, where there is another sanctuary called Phug lha khang. After dusk Gopon returned and said that the incarnate Lama of Rachhung-phug would like to see me, and he did see us through his telescope while we were returning from Gondang Pum-pa. Our *nabo* accommodated me in the verandah of his upper storey. The air was calm; the skies clear and bright with stars; the whole valley of Yarlung and the neighbouring mountains up to the snows of Yarla Shampo were visible. The *nabo* kindly gave me some flower seeds from his garden.

9th November.—We left Rachhung-phug at 3 in the morning. Crossing some marsh-like fields, we passed by the convent of Kyemolung. Then proceeding about half a mile north-eastward, we came near some shepherds' encampment.

Sheta (she*t*-tag).—The way was good along the valley, but when we came to the foot of the Sheta mountain we had to prepare for a steep ascent. The way was gravelly and rocky, and very lonely too for about one mile at this hour of the day, after which it continued rough for about two miles more. Here and there we heard the howling of a shepherd's dog. At daybreak we found ourselves on the flank of the Sheta mountain, whence we enjoyed excellent views of the surrounding mountains, the Yarlung valley, and the great gorge of the Tsangpo. Ascending a further height by an easier road at the end of nearly two miles, we came at the junction of the road coming from Tsan-dan Yui-lha khang. Then proceeding up a distance of one mile, we arrived at the great cemetery situated a few hundred yards below the monastery of Yarlung Shetag. Phurchung and Gopon rolled themselves (by way of religious exercise) on the slab on which dead bodies are cut into pieces for distribution to vultures. Many raw bones lay there, and some dry blood stained the stones and ground. Phurchung then uttered some *mantras* and desired me to follow his example, but I only touched my head to the stone slab. Then riding slowly along a good path, on both sides of which pines and rhododendrons had grown, we came to the monastery containing 40 monks and 40 nuns, who live as husbands and wives. It is about 200 feet long and 75 feet broad. The walls are of excellent stone masonry.

While I sat down on the plinth, Gopon went to obtain leave to cook our breakfast in the courtyard. The Lama having consented to this, we entered the monastery. The numerous images of the Kahgyu and Ñiñgma schools, those of the three Buddhas, past, present, and future, Padma Sambhava, and Kuntu Ssangpo, were arranged in two halls. On the altar of the Dukhang was kept a silver plate containing many kinds of grain, bits of horns, shells, silver pieces, rings, turquoises, corals, needles, &c., all presented by pilgrims for the acceptance of the deified saint Padma Sambhava. The *kuñer*, a stalwart, respectable-looking, bearded monk, who came from Kham, told me that if I placed a *tanka* in the plate I would get a hundred thousand times the same in return at a subsequent birth. We put one rupee in it, which pleased him very much. This monastery is under Dorjetag. The place being very lonely and cold, no monks could be induced to stay here. The Ñiñgma church has permitted the Lamas of Yarlung Sheta to take wives without marriage and to train up their children for the church as monks and nuns. Therefore there is the common saying that the monks of Sheta alone enjoy the privilege of begetting monks and nuns.

After refreshing ourselves with some tea we commenced climbing the steep and rocky edge of the precipice which overhangs the monastery. Ascending about 500 feet on either side of the road, we observed small stone cells occupied by ascetics called Tsham-pa, who stretched out their hands for alms but would not speak, having taken the vow of silence. Their haggard and half-famished looks moved our hearts, and we threw them a few coins through the slits in their cells. I carefully looked all round some of these cells to see if there were false doors, but did not find any except one slit in each, through which food, consisting of barley-flour, parched barley, and water, is supplied to these ascetics. We were told that some of these men had entered the cells to meditate for three years, some for five years, and some never to come out again. These cells were dark dungeons 8′ by 8′ and 6′ high. Some of the Tshampas talked and said that they were there for the last five years. Our fellow pilgrims, too, threw them some small silver pieces. Then climbing a few yards more we met several pilgrims from Kham. We then arrived at the upper Lhakhang of Sheta, which is a small building about 50 feet long and 30 feet broad. The *kuñer* of this temple accompanied us to the cavern of Padma Sambhava, about 100 yards above this temple, and unlocking a door under a huge rock, showed the real cavern, which is the greatest of Ñingma sanctuaries in Tibet. Here there is a small chapel made of silver, containing a silver image of Padma Sambhava when he was a boy 12 years old. It is said that Shapeh Shada (Pishi) constructed them when he was at the head of the Government of Lhasa. Here also was a hermit (Gom-chan) who had taken the vow of silence. The *kuñer* asked us to place some coin on a silver plate, which was filled with rings, earrings, turquoise, amber, gold pieces which the pilgrims had offered to the deified saint. From this place we enjoyed an excellent view of the entire country. If we had reached the top of the hill, a distance of 500 yards, we could have seen the Tsangpo, which flowed below and beyond the Sheta range. Many rocky precipices and cliffs lifted their frowning heads above this range. Their sight and the remembrance of the cemetery inspired dread in my mind. On account of the black appearance of the rock on which the cavern is situated, this cliff is believed to have been formed of black crystal and thus called Shel-tag (Shata). At noon, after breakfast, which we took at the monastary, we resumed our journey. The sun was somewhat oppressive. We took the road leading to Tsan-dan-lhakhang. Descending about a mile from the junction in an easterly direction, we came to the village of Sse-khang Shikha, whence the road, though broad, was very steep and cut in a zig-zag through rocks. Then coming down a distance of about three miles we arrived at the foot of the mountain where stood a lofty and solitary *chhorten*, about 130 yards square and upwards of 80 feet high. Then riding at a slow trot for a short distance we came to the temple of Tsan-dan yui lha khang. Round the wall of this famed sanctuary of Yarlung, the ground is covered with very old and tall poplars, willows, walnuts, and pines still in leaf. Tying our ponies by their bridles at the root of a tree, and ordering a young lad known to the *kuñer* to look after them, we entered the sanctuary. The roof of the temple, unlike any other temple of Lhokha, is built after Chinese style and covered with blue porcelain tiles. People say that king Srong-tsan Gampo glazed the tiles by melting an immense quantity of turquoise for the purpose. All the timber used in the temple is said to be sandal-wood. I found that it was really cypress. The temple is called Tsan dan yui lha khang, meaning the temple constructed of sandal-wood and turquoise. The plan of the temple, and the arrangement of its chapels, were half Chinese and half Tibetan. It more resembled the Thandug lha khang than Sam-yea. It is one of the finest places I have seen it Tibet. Six monks come by turn every month from Tse-thang to conduct religious service here. To the west of this sanctuary is the Lha-babri mountain, which is of great historical importance. The first king of Tibet, Nah Thi-tsanpo, came down from it in ancient time to this place. 'Lhabab' means mountain of god's or king's descent, although the sanctuary is vulgarly called Tsan-dan yui lha khang. I was not satisfied with the explanation given to me of its meaning. This plateau is called Tsan-thang or "king's plain." King Nahthi-tsanpo being first met here by the Tibetans, and the temple being erected to commemorate this meeting, by his successors, and lately improved by kings Srong-tsan Gampo and Thisrong deu-tsan, it is called Tsan-thang lhakhang. After paying obeisance to all the deities in the temple we resumed our journey. There was no road, but we rode across the field, keeping the Yarlung river to our right. In some places people were tilling the soil and irrigating it for the autumn crop. The ground thus tilled and irrigated would remain encrusted with ice during winter, and when the heat of March and April would melt the ice the ground would be ready to receive the seed. Then passing a

lofty dilapidated *chhorten* in the middle of the plain we arrived at the sanctuary of Gahdan Namgyaling, where Tsongkhapa received the final vows of monkhood. It is a fine building kept in good repair and situated in the middle of a fine grove watered by a sparkling stream. Visiting the deities of this temple, and particularly the image of Tsongkhapa, we proceeded to Tse-thang. We crossed the long stone bridge over the Yarlung river near the monastery of Tse-chhog-pa. Some of the monks were bathing in the river, and many were standing in companies on its banks and in the willow groves in the neighbourhood. The banks were in several places protected from the encroachment of the river by long rows of piles driven into the ground. At 5 p.m. we returned to Tse-thang and were welcomed by our Kha-chhe *nabo*. The climate of Yarlung appeared to me very pleasant and genial, and its scenery exquisite. The people, judging from their general appearance, seemed happy and prosperous. In fruit and cultivation this most fertile valley of Yarlung surpassed all other places of Tibet. The people are gentle and good natured. *Chhang*, butter, meat, oil, barley, wheat, and fuel, were to be had there in plenty. We equipped ourselves for our return journey towards Tsang.

CHAPTER VII.

JOURNEY TO MINDOLLING AND RETURN TO TASHI-LHUNPO.

10*th November*.—We left Tse-thang at six in the morning. The Kha-chhe *nabo* brought me the bitch Dolma which I bought from him a few days ago. The villagers were busy with their harvest work, and the traders were laying out their shops or proceeding to the *thom*. A woman accidentally passed in front of the door of our host with a pot of water. This Phurchung marked as an auspicious sign from the gods, presaging a happy and pleasant journey towards Tashi-lhunpo. Tse-thang is considered the emporium of the trade of Eastern Tibet. Its climate is very pleasant and its scenery very pretty. In days of yore the ancestors of the Tibetan people, then just undergoing metempsychosis from monkeyhood, had this place for their play-ground, in consequence of which it is still called *Tse-thang*.

The Kha-chhe *nabo* and his wife bid us farewell after Tibetan fashion; the Lhobra gentleman also made me a low salute. We passed by the road running through the middle of the town, which is about one quarter of a mile broad. The houses are good-looking, flat-roofed, and with masonry walls whitewashed, like the *pucka* houses of Calcutta. They evinced the prosperous condition of the people. The Palpo (Nepalese) traders were standing in front of their shops, some washing their plates, others washing their faces—a rare sight in Tibet—after the manner of the Hindoos. Having covered my head with an Assam cloth *pagri*, as is the custom with those who go out on travel or for merchandise in this country, I passed unmarked by anybody. The sun shone brilliantly, the skies clear as ever, and every thing presaged the continuation of the fine weather. Gopon, who was suffering from an attack of rheumatic pains in his neck, at the promising appearance of the weather became cheerful. This being the day after the new moon, was considered inauspicious for a journey according to Tibetan astrology; but the good omens revived the spirits of of my companions. I was only too glad to avoid the company of our wily Kha-che *nabo*, who would surely if he saw more of me, find me out. We crossed the Yarlung river, which was now very shallow, its water being drawn off by many aqueducts for irrigation. This was partly the season for ploughing, though no winter crops grow in Tibet. The work of tilling was being carried on here and there by yak and *jo* teams yoked to the plough. The ground after being ploughed is kept soaked in water, which remains frozen till the approach of the spring. We passed by the villages of Yangtha and Gyerpal, which contained large houses with graceful trees planted round them, and gave indications of the prosperity of the residents. At 8 p.m. we passed the junction of the Gyerpa ferry road with the one we had taken for proceeding to Chyasa Lha khang. At 9 a.m. we arrived at the ancient sanctuary of Yarlung, situated on the southern bank of the Tsangpo. It was founded in the reign of Lha-chhe, a descendant of Lang Darma. The lofty monastery building is two-storied, neatly built and kept, though not well furnished. It has a court in front like Indian buildings, and was flat-roofed. The walls contain beautifully painted images of saints and genii. The gilt image of Vairatsana Buddha, with two companion Buddhas, occupy the principal chapel. The image of Shakya Buddha, a very handsome thing, is said to have been constructed of *jekhim*, a metallic compound of gold, silver, copper, and iron. It has a dint upon its stretched palm, said to have been inflicted upon it by a Jungar chief. The images of the sixteen *sthaviras*, dressed in ancient Buddhist costumes, looking like so many Roman senators, were very remarkable things in the sanctuary. The southern shrine contained the remains of the demolished image of Dolma: the northern, the image of Dipankara Buddha and Maitreya, with Shakya in the middle. At the entrance of the grand hall of congregation we met some monks just rising from a prayer meeting. They went out as we walked in. To the right of the hall stands the gigantic image of the king of the Nagas, very fantastically constructed, all his ornaments consisting of snakes of different kinds. To the left side stands the huge and most terrific image of Lanka den-chhu (Dasa skandha Ravana) with two of his *lonpas* or ministers. Never did I before this witness such curious images of the Hindu mythology in Buddhist temples. In the middle of the courtyard there was a bush of dwarf bamboo, on all four sides of which flowe shrubs were planted in rows. There is a secret passage from the monastery to the

adjoining village, by which celibate monks used to communicate with their lay neighbours. I engaged the *kuñer* to copy a few pages of the *Ne-yig*, or account of the sanctuary. By the time we finished our breakfast he had copied about half a dozen leaves of the little book. There is a legend about the name of this temple, which says that in ancient days the migrating birds of India used to halt at this place in immense flocks, for which reason it was called Chyasa, or the resting-place of birds. Just then a large flock of birds were flying past over head. The *kuñer* pointed his finger towards them and said "they do not now often halt here, as they are not now invited."

Resuming our journey at 11 a.m. we went along the southern bank of the Tsangpo, sometimes crossing sand banks and low ridges, at others cultivated nooks and gurgling streamlets. We passed by the villages of Jar, Jing, and others, and at 5 p.m. arrived at the village of Chinchholing, situated on the edge of the Tsangpo. There are about a dozen families residing in this desolate locality; their houses were surrounded by low stone walls to keep off sand and the encroachment of the river. Heaps of sand surrounded the village, and it resembled a rocky oasis in the middle of a desert. There was no trace of vegetation in the neighbourhood of the village, and yet the cattle were fat and healthy-looking. The family where we called first refused to accommodate us, as they already had several traveller guests; but the second family gave us shelter. Both the *nabo* and *namo*, though not rich, were very obliging. The former is a blind old man, who frequently inquired if all that we wanted was given to us. He told us that for want of rain, and also on account of the hailstorm of September, the crops were damaged here. The best *chhang* was served to us. After dinner, which consisted of mutton, rice, fish, and barley paste, I slept soundly.

11*th November*.—I got up refreshed before dawn and resumed our journey. Our way lay through sand-banks and across the terminating points of lateral spurs shooting to the river's edge from the longitudinal ranges. Sometimes we passed by the margin of the river, and at others across ravines, from which the river receded a great way off. The atmosphere was filled with fog—a very rare phenomenon—when we passed by the village of Lu and the low-land village of Namsilling. We had a glimpse of the upland Namsilling village with a small monastery, now under a vanishing haze. At 9 a.m. we halted at the fishing village of Dongsho. Here and there *kowa* or hide-boats were kept erect supported by long poles and oars for drying. I was told that the natives here earned their livelihood chiefly by fishing. The *namo* in whose house we cooked our breakfast was a woman past middle age. She seemed to be very fond of flowers, and in her little balcony kept various flower plants well manured in small earthenware jugs and pots. We bought some flower seeds from her, and pressed her to breakfast with us. She thankfully declined the offer, saying that it rather behoved her to entertain us, as we were her guests. Then resuming our journey after an hour's ride we entered a fertile and cultivated valley containing many hamlets and groves of fine and shapely trees. In the middle of the first village we now passed through stood the monastery of Chhongdu-chhog with gilt spires on its roof glittering in the sun. It formed our landmark from a great distance. We entered the extensive valley of Datha by the road leading to Mindolling, keeping the monastery of Chhongdu-chhog to our right. This crossed we entered the district of Da-chhe, which is filled with thriving hamlets. The people seemed to be well off, although at times they suffer from failure of crops owing to scanty rains. They seemed to depend mainly on cattle for their livelihood. This year they have reaped an abundant harvest. The soil is rich and well irrigated. As soon as we crossed this valley our guide led us through another cross valley, called Tso-pa, filled with broken rocks. When we had reached the middle of this moraine a clown told us that we had gone out of the way, and showed us the way to Mindolling, situated in the upland behind the spur we had already left on our left-hand side. Proceeding accordingly along the foot of this hill, at half-past four in the afternoon we arrived at the famous Ñing-ma monastery of Mindolling. This upland valley, or rather nook, opens towards the east. Its entrance is filled with various trees, among which the willow was the most prominent. Below the flat on which the monastery stands, and to the east of it down the slope, is a very large village. The ancient gateway of Mindolling is now in ruins. This and the ruins of the lofty wall which surrounded the monastery indicated its former greatness. The contrast is remarkable: how great an institution it must have been before and to what a miserable condition it had now fallen after its sack by the Jongar chief of Mongolia! The present wall encloses a very small area, including the front row of *chhortens*. Outside of the wall there are the residences of householders. The front of the monastery has an imposing appearance on account of the lofty *chhorten* with gilt steeples on its domes. The first and ground floors are furnished with many doors. The view of the Tsugla-khang (chief temple or vihara) is very grand, with its gilt steeples and cylindrical domes, called *Gyal-tshan* (emblem of royalty), crowning its roof, and massive walls below. On inquiring about accommodation from a villager, he pointed out to us the house of the only Tsangpa (a man from Tsang) who received guests from Tsang. This man's two daughters being laid up with small-pox, we went to seek shelter in other houses. In the avenue by the side of the monastery we met a Palpo (Nepalese), who asked several villagers to accommodate us. At last Gopon succeeded in securing us lodging in the house of a well-to-do resident. The *nabo* led us to the first floor of his commodious house, where in a corner two Nepalese were seated on two rugs. I did not like to put up side by side with the Palpo, as he would know easily by my manners that I was not a Tibetan; so I told Gopon that I would prefer accommodation in the ground floor, so as to be near my servants and ponies. They agreed to this, and the room was cleared and the lumber

removed The Palpo wished to converse with me while I was going downstairs, but I seemed not to notice him, and began to speak fluently in Tibetan with Gopon and Phurchung in his hearing. Although I knew very well that the Palpo could do me little harm if I gave myself out to be a native of India, yet as such a news would produce doubts in the minds of the Tibetans about myself, I took precaution to conceal my nationality; for nowhere could I then have got accommodation or shelter during our journey. The Palpo once whispered to a friend of his that I appeared to be other than a Tibetan. He evidently took me for a Nepalese. This circumstance put me in a very uncomfortable state of mind. I could not make a hearty dinner, and woke several times during the night. I was a little displeased with Gopon for selecting this *nabo's* house for our night's stay. The mistake was mine, as I had not previously told him that I disliked the Nepalese.

12th November.—I got up from bed unrefreshed. After tea we proceeded to make *chhoi-jal* (visiting the chapels), our *nabo* carrying the melted butter to pour into the oil-burners of the shrines. After ascending two flights of steps we were conducted to the *Tsugla khang*. The principal doorway is lofty, and the walls of the building massive and beautifully constructed. The neatness of the stonework, and the finish visible in the masonry work, were remarkable. The appearance of the *Tsugla khang*, which stands facing east, was indeed bold and impressive.

There were several houses to the east and south of the front court of the *Tsugla khang*, where resided the monastic officials. A number of monk-boys were reading their lessons in a loud voice. The paving of the courtyard, made of regularly laid stone slabs, is very good. A flight of broad steps leads to the vestibule, on the north wall of which is painted the Buddhist system of the universe. On the south wall is the grand picture of the Sripai Khorlo, or the world of six mortal beings, viz. gods, demons, men, beasts, the Pretas or the hungry ghosts, and the damned beings of hell, each of these occupying a sector of a circle divided into six parts and placed on the stomach of the Lord of Death. The *kuñer* first conducted us to the chapel just above the grand congregation hall, and then to the western chapel, where there are six large *chhortens* constructed of silver and containing the remains of the six illustrious successors of Tertalingpa, the founder of the monastery. There are also massive *chhortens* made of copper and gilt. The workmanship of all the *chhortens* and chapels was splendid. The richness of the monastery is still evident though the Ñingma church, being much persecuted by the State church, is now in a state of decline. There are numerous adherents of this church in Kongpo and Kham, who contribute greatly to its support. The abbots are selected from the family of Tertalingpa, who cannot marry; but the prefect, who is generally the abbot's brother, can marry, in consequence of which his office is hereditary. The late prefect having died without issue, to the great anxiety of the people here, they are pressing the abbot to live with his widow to beget children for the succession. To the south of the monastery on the slope of the hill, well sheltered from north, east, and west, stands the residence of the abbot, a neat and pretty house with a small grove attached to it. After visiting the chapels of the *Tsugla khang* we proceeded to the grand *chhorten*. The *kuñer*, an old householder, conducted us to the hall which contains the image of Maitreya. We ascended to the top of the fifth story, whence an excellent view of the surrounding country is obtained.

After breakfast, at 10 a.m., we resumed our journey. While passing through the district of Dochhe we saw many flour-mills worked by streams coming from the hills. We also met many Horpa herdsmen proceeding to Mindolling with their yaks laden with table rocksalt, soda, and wool. On reaching the banks of the Tsangpo we saw the ruins of a large village. Resting here for a few minutes we proceeded towards the valley of Tagna, which has a fine monastery in its lowland, which being a landmark for a considerable distance gave refreshment to our eyes, which were tired of the bleakness of the mountains and the barrenness of the sand banks of the Tsangpo. Passed this we came to the most fertile part of the valley, dotted with many thriving villages. In the uplands of Tagna valley is situated the sanctuary of Chambaling with an extensive row of white *chhortens*. Annually a fair is held here in the fourth lunar month, when people from the adjoining districts, sometimes also from Lhasa, Lhobra, and Tsang, come here both for religious and commercial purposes. Crossing this rich valley we travelled for a while along the slopes of a spur. Here we met a party of respectable men, five of whom were on horseback. Among them was the widow of the late abbot of Mindolling, who was on her way to Mindolling to be the new abbot's wife. She is the daughter of Sawang Lhalu, the brother of the late Dalai Lama. At about half-past four we arrived at the village of Chow, containing about half a dozen families and some good looking walled houses. Failing to get accommodation in any of them, we knocked at the door of a poor villager and were admitted to his house. My rug was spread in the upper floor, which opened towards the west, and we enjoyed the sunshine for a few minutes. The *namo* being very poor was unable to entertain us with tea; so Gopon gave her some tea, which she prepared for us. Her wealth consisted in a few chickens, a hen, and a few *jomos*. She told us that the entire crop of this year was destroyed by the hail-storm of September, and that she was ruined thereby. Tears gushed out from her eyes when she brought some green hay for our ponies. When Gopon praised the quality of the forage, she cried still more, because, if there had been a crop, the hay could not have been so good as it now was. The *nabo* worked late into the evening ploughing the land for the coming year's crop.

13th November.—At the first cock-crow we rose from bed and set out on our journey. The wind blew somewhat strongly, and the waves of the Tsangpo dashed against the rocky edge of the bank we were passing on. The river and its sand banks were lost in darkness

and we could with difficulty trace the way by the help of the starlight. At daybreak we came to the village of Ga-cha, and at 8 a m. reached Kideshor. The morning was somewhat foggy, through which the Jong buildings loomed lofty and large. Our way lay across very fertile barley-fields up to the foot of the eminence on which the Jong stands. The entrance to the Jong is imposing. Outside the town there are several houses occupied by a few Chinese innkeepers, and few Nepalese traders also live close to them. The way was good on account of the retirement of the Tsangpo to some distance to the north of the town. The trees of the several groves, and those surrounding the residence of natives and small hamlets, the grand Jong buildings, and the Sakyapa monastery, added much to its appearance. We passed through the middle of the town. The lanes were very narrow, like those of Gyan-tse. Some of the houses were stately in appearance and were provided with spacious yards. In two or three of these yards there were *lobta* (schools for boys) under *gyer-gan* (school-masters) teaching the boys with whips in their hands. We went straight to our former *na-tshang* (lodging), and were warmly received by the *namo*. This time she desired to accommodate us in a better room, but I preferred my old place on account of its loneliness. In the court a *gelong* being employed by the *namo* was working with a loom and making short-breadth blankets. The object of our halting in Kideshor so early was to make some purchases, such as meat, barley, flour, and peas—all of which we had run out of. Our Tibetan boots were also torn and required mending. I bought three parts of a fat sheep for one rupee. Neither radishes nor turnips nor fine barley flour could be had here. After I had finished some writing and jotting the details of our expenses, I felt feverish and cold, and laid myself down on our bundle of woollens, wrapping myself with two blankets. I did not take any food during the night, which I passed very uncomfortably. I was restless and dreamt some frightful dreams.

14th November.—At the second cock-crow, *i.e.* at about 4 a.m., I was roused and asked by Phurchung to dress myself for the day's journey. The cold was intense, with a strong gale blowing. Though unwell I yielded to the wish of my friend and resumed journey. Travelling a few miles along the edge of the Tsangpo, we passed by the ruins of a village. At daybreak we reached the foot of a rocky spur, where there are several stumps of willows, two nice-looking *mandangs*, and the ruins of a village. At 7 a.m. we found ourselves in a wide common several miles in length, carpeted with a kind of moss-like grass. Herds of sheep and goats were grazing in it. It resembled the pasture lands of Yamdo Karmoling in appearance, although it produced a different kind of grass. This common is called Ding Naga. Crossing it we arrived at the valley of Kyishong Tashi Khangsar, which contains a large collection of hamlets. This passed we reached the village Kyishong, where we had our breakfast. Here the *namo* sold to us a *tanka* worth of barley flour and some peas. Several other travellers had also come here, probably to buy barley and other agricultural produce. The water-mills of this place are very good, so that excellent flour can be had here. Their ponies and yaks were tied near the *shongo* (wooden basin for water), to which our ponies were also tied.

After breakfast, at 10 a.m., we resumed our journey and passed by the gateway of the Gyerpa's residence, a castle-like building, surrounded by tall trees. Our way now lay across villages and fertile barley-fields watered by the Tsangpo and streamlets flowing into it, which we passed by one after another, till at 1 p.m. we reached the village of Panza and Gyatuling. We then came to the foot of a lateral spur from the Gongkar range. The way threaded along the rocky edge of the river, in the nooks of which we saw a kind of fish resembling herring. On this side of the spur stands the Gong-kar Chhoide, a Gelugpa institution. Two pillars with flags flying on them mark the approach to the monastery. Crossing the Gong-kar valley by the road extending along the high edge of the Tsangpo, and overhanging several nooks of the river teeming with fish, we entered the town of Gong-kar. It was past 4 p.m. when we entered the walled part of it. The walls are now in ruins, but the lofty gateway, though dilapidated, still retains a part of its former grandeur. Some officers of the Jong entered into the *Khar* walled town, and we followed them. Gopon went in search of accommodation for us, but failing everywhere in securing *na-tshang*, as they all refused to admit us on various pleas, he returned disheartened. This puzzled us very much, and we were in anxiety how to pass the night. At last we were led by a fisherman to a wretched hut filled with yak hides and dust. There was no vessel to fetch water; no stuffed seat to spread our rugs upon. Gopon, however, induced the fisherman's wife to borrow for us some vessels to hold water from one of her neighbours. Her husband, too, helped us in buying forage for our ponies. We bought some very good fish from our *nabo*, a part of which was cooked for our dinner. We passed the night somehow. One comfort was that we were not obliged to sleep on the bare ground unsheltered from the strong night wind without food or drink.

15th November.—We resumed our journey at 4 in the morning. A strong wind blew and dashed the waves of the Tsangpo against the rocky edge of Gongkarla. Our way threaded up over the rugged sides, sometimes overlooking the river, at others receding from it. Phurchung led my pony. Sometimes fogs enveloped the way in front of us. It was dark: the comet and the stars shone too dimly to be of any help to us. Gopon now proved an excellent guide. At daybreak we passed by the village of Shyatuling and a few hamlets near it. The grove which stands at a small distance from Shyatuling was the only object that broke the monotony of the bleak and sandy appearance of the river and the adjoining hills. The cold was intense on account of the chill breeze which followed the gale. The sun struggled hard to pierce through the fog when we crossed the Yabla, a pass of inconsiderable elevation

Reaching the top riding, I dismounted at the Lab-tse (top of the pass) and walked downhill to avoid the freezing of my feet. We always felt the greatest cold just after sunrise After an hour's journey we got to the *malam*, the common foot-track on the level ground. This side of the Khambala I remembered some of the places which I had seen when going to Lhasa. The village of Khamba Chang thang and Khambe thanbe, each of which contained more than fifty houses, were situated in the centre of a desert-like plain filled with broken stones. This passed our way lay across the rocky edge of the Tsangpo. The track was very rugged and narrow. Some herdsmen with about 50 yaks laden with salt, barley, &c., were proceeding to Khamba Partse, which we reached at 10 a.m. The Ampa's circuit-house is the only house of some importance in this straggling village. The people appeared to be in miserable condition, probably owing to the oppression of the officials. I was told that all the villages which unfortunately lie by the side of the highways suffer from a similar fate. We cooked our breakfast in the house of a good-natured old woman just when it was being left by some messengers of the Ampa. One of them picked up my pretty little bitch Dolma from the ground and rode off. Phurchung and Gopon ran after him, but without being able to rescue her from his hands, as they did not care quarrelling with the man for fear of complication with the Ampa. At last, when we were seated at breakfast, Dolma came back gasping. Our *namo* thought she had perhaps escaped from their hands. At 11 we resumed our journey and crossed the Khambala pass at 2 p.m. At 3 we arrived at the village of Thamalung. This place was now filled with the *oolag* (forced labourers) of the Ampa, and there was no room in any of the houses; so we had to take shelter in the Donkhang or travellers' shed. Many of the villagers were very busy in repairing the road. Some of them told us that six men were drowned the other day in the lake while crossing it in a *kowa*.

16*th November*.—We got up from bed at 4 a.m. and made our way along the dried bank of the Yamdo. We here heard some accounts of the Yambudo monastery, how it was sacked by the Dupung monks. At 10 a.m. we reached Palde Jong, where we had our breakfast. At 4 p.m. we reached Dablung, a large but scattered village on this side of the Noijin Kangssang mountain. The people here appeared rich, the fields fertile, and the pasture lands excellent. Here we halted for the night.

17*th November*.—Early in the morning we resumed our journey, passed by Nangar-tse Jong a little before sunrise, breakfasted at Dsara, and halted for the night at Omothang shepherd's. All the rooms were occupied by the *oolag* of the Ampa.

18*th November*.—In the morning, a little before sunrise, we resumed our journey. The Ampa was reported to be coming. Parties after parties on horseback passed us; then about three hundred men on foot, carrying all the paraphernalia of a Chinese procession, moved on slowly. Lastly came the Ampa's *sedan*, carried by Chinese bearers and 16 Tibetans. The latter only touched their heads to a netlike framework attached to the *sedan* poles, to show that they were also carrying the chair. Two Chinese with whips in their hands cleared the way on either side.

I did not write my diary between the 19th and the 29th November. I give the following from memory:—

20*th November*.—We left Gobshi early in the morning, and reached Gyang-khar before sunset. Our friend the Chhyan-dso Kusho received us with his usual kindness.

21*st November*.—Reached Dong-tse at noon, and spent two days under the hospitable roof of the Chhyan-dso of Dong-tse.

23*rd November*.—Left Tashi-gang at sunrise and reached Gya-tsho shar at about 4 p.m. Amala and Chehla cordially welcomed us back into their midst.

24*th November*.—Reached Tashi-lhunpo a little before noon. Kusho Seng-chhen was really delighted to see me return safely to Tashi-lhunpo after making a successful pilgrimage to the sanctuaries of Lhokha and Yarlung.

25*th to* 29*th November*.—We remained engaged in making arrangements for a journey to Sakya.

Mereh, the new *shape* of Tashi-lhumpo, at the kind request of Seng-Chhen, granted me a *lam-yig* (passport) both to proceed to India and to come back to Tibet.

These dates differ a little from the dates put in the "Narrative of a Journey to Lhasa." I put Tibetan dates in my diary.

PART III.

NARRATIVE OF A JOURNEY TO SAKYA AND LAKE TEL-THUNG.

CHAPTER I.

VISIT TO SAKYA.

30th November.—We left Tashi-lhunpo at 2 p.m. Phurchung rode towards Dolé to meet one of his friends. I rode alone towards Narthang. Proceeding some distance I met a villager on the way, whom I asked some questions respecting the country and the autumn crop. I had not to dismount from my pony in crossing the deep water passages and rills, as they were now dry. The country wore a barren and inhospitable aspect. The soil was gravelly and sterile, the rocks of a brown burnt-clay colour. The trees in distant villages were all without leaves and bare, and the crevices in distant mountains and their furrowed sides were glistening with snow-white ice. After passing the flat which extends to the west of Tashi-lhunpo, we entered a glen which opened towards Chhugpo-shung. Here I was joined by Phurchung. We both rode ambling gently. The wind gradually softened to a breeze, and the sun continued to fall on our eyes as we were proceeding due west. The way throughout was rough and barren: on our right lay groups of mountains in sloping array. At 5 p.m. we reached the village of Narthang, which is situated outside the monastery. Gopon, who arrived here a couple of hours before us, conducted us to a small hut which he had engaged for our night's stay. The *namo*, an elderly woman, received us very kindly. The hut, though miserable-looking, was to my liking on account of its solitude. After a short conversation with the *namo*, Phurchung found her to be an old acquaintance of his. After taking a pretty good dinner, I went to bed and slept soundly.

1st December.—Our *nabo* and *namo* presented us the *chhang-kyel* according to the custom of Tibet, and by doing so showed that they did not look upon us as mere ordinary travellers At little before daybreak we set out on our journey. A gentle chill breeze blew, and the wayside trees, *mandangs*, and hills wore a bleached and faded appearance under the moon. My extremities began to freeze. We met many travellers and caravans of tinkling donkeys slowly proceeding on—some towards Chhugpo-shung, a few coming towards our way, and many going towards Tashi-lhunpo. We were now on the Grand Trunk track which goes to upper Tibet. My mind was engaged with the thoughts of visiting Phuntsho-ling and Lhar-tse. With the sun on our back, which projected our shadows to an immense length in front, we travelled on towards the elevated inclined plateau intervening between Langla and the chain of forky cliffs which intercepted the Tsangpo from our view. The tops of the distant hills, and particularly those of the Langla range, were all brightened by the sun. Gopon pointed out to me the direct road to Sakya by Langla, but on account of its being the scene of a robbery committed some time ago upon a few solitary Mahomedan traders of Behar, I was averse to going in that direction. But we journeyed on towards the lofty table-land, taking the road to Phuntsho-ling. At 8 a.m. we arrived at the village of Chagri, a solitary village situated at the upland corner of a long valley laterally extending towards Chhugpo-shung. There were about six families in the village. The villagers suffer much from the scarcity of water, to fetch which they have to go to a great distance. There are no wells and they cannot afford to dig very deep ones or keep them in repair. Several people proceeding to Lhar-tse came here for refreshment. We bought three annas' worth of water to cook our breakfast and for the ponies. The *namo* was very busy, and seemed to have scarcely time to sell us a handful of hay for four annas for our ponies. We resumed our journey at 11 a.m.; crossed Tala, a hill of inconsiderable height. To the northern side of this La, and about a mile away from our way, lay the Kangchan Chyam-chhen monastery, founded by Tophu Lochava. The image of Chyamba (Maitreya) which it contains is one of the oldest and largest of its kind in Tibet. Proceeding along a level but gently ascending plateau under strong gale which darkened the sky with a dust-storm, at 1 p.m., our eyes and head covered with handkerchiefs, we crossed another La, called Singmala. Kangchan monastery was on our right, and a spur running towards Langla on our left. At 3 o'clock, passing a long

dilapidated *mandang*, we reached the village of Gechung, where the sand-storm obliged us to halt. Gopon procured lodging for us in the house of the *gambu* (headman) near the *mandang*. It had a spacious court surrounded by stalls and godowns on three sides, and the house itself on the remaining side. A rug was spread for me in the inner court in the sun. The house, though partly built of stone and partly of large-size *kachcha* bricks, was plastered with mud. Phurchung and Gopon having cleared the room given to me of all its lumber, we were served with excellent *chhang*. The *nabo* seemed very obliging and good. While we were congratulating each other for the comfortable accommodation Gopon had secured for us, a Ta-oo (order for pony) bearer came and demanded shelter in the house of the *gambu*. Being an employé of the Lhar-tse jong, he talked with authority. The *gambu* was embarrassed at the unexpected arrival of a *jong* official, and begged us to remove our things into another, though humbler, room adjoining the outer court of his house. The wind ceased to blow at sunset but the cold inturu began to freeze us. Gopon and Phurchung pressed me to give up the idea of visiting Phuntsho-ling and Lhar-tse. Our ponies, they said, would die from the intense cold, which would be a source of much trouble and inconvenience. I yielded to their wish, and expressed my willingness to proceed to Sakya direct.

2nd December.—At daybreak, under a chill gale, we made our way towards Sakya by the side of Nathang Jong. Just as the sun rose the *jong*, together with its surroundings, being freed from an envelope of fog, became visible. At 7-30 we reached the Dong nag spur, containing several hamlets Crossing this spur we caught a view of Rhe-chhu, here called Shab-chhu, with its extensive sand-banks. It flows towards Phuntsho ling to discharge its contents into the Tsangpo After breakfast in the enclosed court of a village, where many village folk gathered to see our fowling piece, &c., we resumed our journey and crossed the Shab-chhu at the ford (*rab*), riding. The main channel of water was about 30 feet wide and three deep. Our way now lay on the left side of the river. Numerous villages dotted the banks of Shab-chhu. At about two miles up the river, on its other side, we were shown the way to Langla. There stood at the entrance of a glen a huge gigantic boulder inside the river, looking like a reddish-brown island. A small hamlet was perched in the uplands beyond it We followed the river up in its meandering course. We crossed several irregularly-cut irrigation canals, which were now partly frozen. One channel, blocked by accumulated ice, was being cleared up by a few women and men. The river appeared to have come from the south-west, where there were extensive flats. We were proceeding northwards along the Lhunpo-tse valley. The mountains here narrowed on both banks, and the river grew rapid. A couple of miles off we again found ourselves in an open country filled with rich habitations. In one of the villages about 30 or 40 ponies were tethered under a willow grove. On the top of the rocky hill of Lhunpo-tse stood the large monastery of Lhunpo-tse Gonpa.*

In the village of Lhunpo-tse, situated at the foot of the hill, there were several good-looking houses. In the uplands, towards the north of Lhunpo-tse, there were also several hamlets. At about 3 p.m. we came to the village of Samdong, containing about 20 houses, situated on this side of a long wooden bridge. Gopon obtained accommodation for us in the house of a rich villager, whose wife received us politely, though after some hesitation. The *namo* had two husbands (not brothers), of whom the younger was present. The senior husband, who is the head of the village and is called the Sa-yon, was expected to return in the evening. She was unwilling to sell meat or barley to us without the Sa-yon's leave. So we waited for the Sa-yon's return, who came at sunset. He accommodated us in the first floor of his snug little house, and sold us very good *chhang*, mutton, onions, and some vegetables. A bright fire was lighted. We invited the *namo* and her two husbands to dine with us. After a good chat with them I went to bed. The cold was intense.

3rd December.—I got up at dawn, and we all warmed ourselves over a fire of *argot*. The quicksilver did not rise at all, and so I failed to ascertain how many degrees it was below the freezing point. I drank a cup of boiled *chhang*. At sunrise we found ourselves passing across the villa geof Shekar, and still following the Rhechhu, also called Shab-chhu. After an hour's journey along its margin, we entered the Tsharong valley and followed the Tsharong river, a tributary of the Shab-chhu. We breakfasted at Tashigang, a small hamlet situated on a hillock. The householders of this place were suffering from small-pox. The *nabo*, within whose compound, sitting near a *mandang* we cooked our breakfast, was a well-to-do man, and possessed three or four houses and several folds on the right bank of Tsharong river immediately on our left. We resumed our journey at 12 o'clock, and read the thermometer at 31° Fahrenheit. We followed the river to its source, and passed through the villages of Panjang, Jamda, and Sikyu. There is a large convent with 60 nuns on the top of Gye hill, which overhangs the tiny rivulet we were now following. Some of the villagers, looking much like revenue officials on account of their yellow *bokto* (turbans) and reed pens stuck above their ears, were casting up accounts sitting in the sun in the yard of a cottage at Sikyu. We ascended to a considerable height in following up the course of the frozen river, a feeder of the Tsharong river.

Within several miles up the village of Sikyu, there was no trace of habitation with the exception of some cleared-out plots for cultivation. At last we got a glimpse of an extensive grassy upland slope, on which perched the *Dok-pa* village of Jig-kyong, or 'the fearful valley.' Our spirits rose at the sight of houses, fires, and yaks. We were now sure of getting

---

* Lhunpo-tse monastery of Shab-toi was founded by Sonam gyal-shan under the auspices of Situ Sonom pal and Damo Shakya pal; subsequently it was converted into a Gelug pa institution by Je-Shersen.

milk, *chhang*, eggs, and butter at the *Dok-pa* village now before us Extensive *mandangs* and cairns lay on the side of our circuitous way along the frozen stream. The *Dok-pa* houses were well built, provided with doors and windows, and had several walled enclosures attached to every one of them. I sat for a while in one of the enclosures on an *argol* sack, as my legs were almost benumbed by pain caused by the shortness of the stirrups. After dismounting from my pony I limped a few paces to a sheepfold for protection against the wind. The *namo*, who was laid up with small pox, hesitated to admit us in her house. A few entreaties with a *tanka* as present from Gopon succeeded in prevailing upon the good-natured woman. Her house was filled with yak tails, skins, horns, and hair ropes. Some frozen and cured carcases of sheep and yak hung down from the roof of her house. There were a few yak calves in a corner of her house, which grunted loudly. Hearing from Gopon that I knew doctoring, she begged medicines from me, and supplied us with a large quantity of *argol*, of which she had a plentiful supply. I went to bed early, being extremely fatigued.

4th December.—Got up from bed early in the morning, drank a cup of boiled *chang*, warmed ourselves at an *argol* fire made in an earthenware stove. We resumed our journey at sunrise and proceeded towards Shongla, which looked very high. The way to it was easy. We met a *gelong* coming from Sakya near the *La*, where the cold was intense. We failed to read the thermometer, as the mercury would not stir from the bulb. At 8 a.m. we reached the *Lab-tse* (culminating summit), and then descended towards the valley of Ta-oo. Travelling for about an hour across the valley, we reached the *Dokpa* village of Ta-oo, which stood on the right bank of the Ta-oo river. We then entered the extensive undulating plateau lying between Ta-oo and Khamyul, where we saw many yaks and donkeys grazing. When we reached the long *mandang*, which stood on the highest undulating ridge of the waterless plateau, we met a tinkling *Dokpa* caravan of yaks and donkeys returning from Sakya with empty sacks on their backs. We cooked our breakfast on the riverside, Gopon having helped us by fetching water from a distant nook of the frozen river. The thermometer stood at 31° Fahrenheit at 1 p.m., when we reached the *Dokpa* village of Khamyul on this side of Atonla Pass. While ascending the steep flank of Atonla, we met three parties of Pal-po (Nepalese) traders from Katmundu proceeding towards Lhasa. They were all riding, and were dressed in Tibetan costume. Only their peculiar Newari caps and white sash distinguished them from the natives of the country. They had hired some pack ponies for the conveyance of their goods to Lhar-tse, where they changed them for new ones. Phurchung talked with them in Nepalese and exchanged compliments with the usual Nepali expressions *jo-jo*—yes, yes. At 2 p.m. we reached the *Lab-tse*, from which we had a view of the country round Sakya, which lay in a north-western direction. From the *Lab-tse* I walked down. The way was rough and rocky. Descending about six miles we came to the little village of Khara, situated at the foot of Atonla. Finding myself at last in the flat and fertile country of far-famed Sakya, to visit which it was one of the dreams of my life, I was transported with joy. Having sent Gopon ahead of us to find accommodation, we rode on gently and slowly towards Sakya. I was enraptured when the prevailing red tint of the city, together with the glittering roofs of the four great sanctuaries, greeted my eyes. Gopon engaged for us a house on the riverside near the bridge over the Thom-chhu opening towards the south-west. The view from the window of the house we occupied was splendid, embracing as it did the gently murmuring stream, the lofty temple Lhakhang Chhenpo, and the lovely snow peaks of Tinki and Pherug, which pierced the blue vault of the sky in the south and south-west horizon. The tops of the mountains had become slender and low by the melting of their snowy robes and falls of avalanches from their sides. Here, in Sakya, the famed mediæval capital of Tibet, I observed with grief the work of ruin that was already in progress. In the evening, after refreshment with tea and barley, I strolled in the narrow but clean lanes of Sakya. People were busy with the work of buying and selling, it being a market day. The *thom* is held at a distance of about 200 yards above the bridge. The meat market was close to our house, and near the riverside. About a dozen Nepalese were seen moving in the *thom*.

The city is situated on the eastern slope of Ponpoiri hill, at the foot of which flows the Thom-chhu rivulet. The Lhakhang Chhenpo, or the grand sanctuary, which contains the library and the hall of congregation, together with a few clusters of scattered houses near it, is situated on the opposite side of the stream. The appearance of the city of Sakya is different from that of all other towns and cities of Tibet. The walls of almost all the public buildings, temples, and residences here are painted red with a kind of dark red soil obtained from the neighbouring hills. Black and blue stripes about six to nine inches broad run perpendicularly on the walls. Seen from a distance, these produce a curious effect. In the city the four *Labrang* temples with glittering gilt domes over them, built after the Chinese style of roofing and finished walls, attracted our attention most. We equipped ourselves with the necessary articles to perform the *chhoi-jal* in the different sanctuaries. Our *nabo* became our guide. I was dressed, as usual, in a *gelong's* raiments. First we visited the Labrang Shar, or the eastern sanctuary The way to it was steep and by stone steps. The arrangement of rooms and chapels inside it were similar to those of the temples of Tashi-lhunpo, with the difference that the rooms are somewhat narrow and the walls better finished. The Labrang Shar is a three-storeyed building. During the palmy days of Sakya heirarchy there were four abbots under the grand hierarch, who, while discharging clerical duties, were not debarred from marrying. The sons of the abbots inherited their fathers' rank, dignity, and properties. This system was called "Dun-gyu," or hierarchical family lineage. Besides the dynasty of Khon, to which belonged almost all the Sakya hierarchs, there were four "Dun-gyu," the representatives

of which presided over the four sanctuaries called *Labrang Shar, Labrang Nub, Labrang Kûng, and Khansar Chhenpo. These are now occupied by Tantrik Lamas from Kham. I was told that neither the nuns nor the monks of Sakya are respected by the people for their morals. Even the members of the hereditary hierarchy, particularly the Jetsunma (princesses), are known to bear a character at which the vulgar people smile. The residents of Sakya are inferior in respectability to those of the other towns of Tibet. A native of Tsang told me that the majority of Sakya citizens were of low caste, belonging to the blacksmith's class.

In the principal chapel of the Lhakhang Chhenpo the *kuñer* pointed out to us the gilt image of the late Panchhen Dipo Rin-pochhe, from whom the late Tashi Lama took the vows of monkhood according to the system promulgated by Shakya Panchhen of Kashmir. We were also shown the hair of the lamented Tashi Lama, cut during the time of his ordainment, together with a gilt statue of him now kept under a veil. We touched our heads to the cloak of the Tashi Lama.

PON-CHHEN (GOVERNORS) UNDER THE GRAND HIERARCHS OF SAKYA.

Short history of Sakya.—The first and earliest Pon-chhen under the Sakya hierarchs was Shakya Ssangpo. He was summoned to Chyan-ngo by emperor E-chhen Gotan, the grandson of Jenghiskhan, and granted an audience in the palace of Tulpai-de (the miraculous). Sakya Pandita, who had then attained his 63rd year, after the death of the envoy Dothashri, caused all Lamas, with the exception of Lamas Hu-yugpa and Sharpa yeshe Byung, to make profound salutations to Shakya Ssangpo, whom he appointed as his representative at Sakya. During the hierarchy of Phagpa, emperor Khublai invested him with the insignia of Samlukun Wen hu, the State seal, and appointed him viceroy and governor-general of Tibet. He founded the sanctuary of Khangsar Chhenpo. When Lama Phagpa returned from China he went up to Gyere Lhakhang to receive him. On the evening of their meeting the grand hierarch expressed his satisfaction at the service done to the State by Shakya Ssangpo during his absence from Tibet. He also praised him for his devotion to the church and for his public spirit in erecting a sanctuary. Shakya Ssangpo overhearing these eulogies became very pleased, and expressed his desire to erect a temple. Phagpa agreed to the proposal with much pleasure, and sketched the plan for its construction. On his return to Sakya, Shakya Ssangpo issued notice to all the officials employed in U and Tsang above Damsog to contribute money and labourers towards the erection of the temple.

That very year the foundation of the grand temple of Sakya, called Lhakhang Chhenpo, was laid. The walls of the inner enclosures and the walls of the building up to the cornice were erected, and the beams laid. In order to obtain the best materials for the temple, he issued

---

* One Joleum of Sangshûng, who was a Tantrik of the Byung Ñingma school, had three sons. The eldest of them was Lama Sharpa Yeshe (Byung) Jûng, who took his vows of monkood from Sakya Pandita. He bought the building of Labrang Shar from Ponchhen (chief governor) Shakya Ssangpo, and established there the abbotship of Labrang Shar under the order of the chief heirarch. He died at the age of 64. The second abbot, Lopon Dorje Hodsser, who presided over Labrang Shar for a period of seven years, died at the age of 62. The third abbot, Lopon Hodsser Phan, was a Geñen (upásaka). Lama Yeshe Gyal tsan was a nephew of Hodsser Phan, and received instruction from Sakya Pandita and Yeshe Jûng. He was appointed high priest of emperor Sechhen Mangala. After the death of Dorje Hodsser he presided over Labrang Shar for a period of ten years, and died at the age of 66.

Previous to his entering monkhood, his son Jetsun Kyab was born, whose three sons became pupils of Dogon Phagpa. During Phagpa's residence at Shinkun (summer residence of emperor Khublai), the Sakyapa authorities sent the eldest brother, Yeshe Rinchhen, who was versed in the Kala Chakra system of astronomy. Subsequently he paid a second visit to China and attracted the notice of emperor Khublai, who conferred on him the insignia of Tishri. He died at Revo-tseña at the age of 47. His second son, Lama Kungah S nge, visited China in the year *earth-monkey*, when he was appointed high priest to the emperor and his son Ananta. Returning to Sakya, he presided over Labrang Shar for 29 years, and died at the age of 68. His third son, Jam-yang Rinchhen Gyal-tshan, presided over all the four sanctuaries of Sakya for 18 years, and was a great religious disciplinarian. He caused the great trumpet of the monastery summoning the monks to service to be blown five times every day. Latterly, at the invitation of emperor Oljatu, he visited China, where he received the investiture of Tishri. He died in China in the 49th year of his age. On account of his acquirements in Agama metaphysics, he was greatly venerated by all. He greatly increased the power and authority of Sakya. Sengepal, the eldest son of Lama Kunsang of Labrang Shar, and Lady Kudho Bum, visited China in his 30th year, and died there. The second son, Kungasonam, presided over Labrang Shar during 34 years, and died in the year *fire-dag*, attaining the 62nd year of his age. Rinchhen Gyal-tshan, the son of the younger brother Kungah Rin and Lady Namkha Gyan, presided over the institution for a long time. He died at the 40th year of his age. His younger brother, Kungah Gyal-tshan, succeeded him in the abottship.

The first abbot of Labrang Nub (western sanctuary) was Sonam Senge of Hu-yug, who received instruction in the sacred literature from Sakya Pandita.

One of his nephews, named Lama Kunmon, succeeded him in the chair, and was also a pupil of Sakya Pandita. He had a younger brother named Kungah je. The elder brother, on account of his connection with the party of governor Pon-chhen Kun-ssang, incurred the displeasure of Lama Phagpa, and was therefore banished to the Manchu country by the command of emperor Khublai.

His son Lama Tagpa Gyal-tshan became Kushri, but hearing that one of his relations, named Namkhayog, had injured the central sanctuary called Te-tsha Don-khang of Khangsar, he returned to Tibet. He distributed alms among the clergy of U, Tsang, and ahri at the rate of an ounce of gold to every monk. He presented several pounds of gold to the Sakya hierarch, besides other curious and valuable presents. Having foregone all the pleasures of the world and all his property, he retired to Tag kerag chan of Tanag, where he died. His dead body preserved its freshness for seven days miraculously, after which it contracted.

After him a kinsman of the Khangsan family named Nima Gyal-tshan became Kushri of the emperor, and died in China. His son Deleg Gyal-tshan succeeded him.

His nephew Yontan Pal, and after him Sangye Pal, presided over the sanctuary of Labrang Nub.

The first abbot of Labrang Gung or the central sanctuary was Kyoton-timeh, a pupil of Sakya Pandita. He left no heirs, in consequence of which the abbotship passed into the hands of Lama Gung Pal gyal of Darphe Gung sher gyal, Gung Tashi Ssangpo, Gung Lossong, and Geshe Tashe Ssang respectively.

The founder of the sanctuary of Khangsar was Lama Tagpa *Hod*sser, the son of Tag Gyal of the Sumpa country. He was a pupil of Lama Dorje *Ho*sser of Labrang Shar. He was appointed domestic priest of Lama Phagpa, after which he returned to Tibet to join the service of Lopon Dharma Phala. After the death of Lama Dukhorpa he was appointed Tishri by emperor Khublai. He died in China at the age of 58. The son of his younger brother became abbot of Khangsar Labrang under the hierarchy of Lama Sangye Pal. During the reign of the emperors Oljatu, Golug, and Puyunthu he became Tishri and discharged the duties of the imperial high priest. He died in China at the age of 48. He was instrumental in the recall of Lama Daguid Chhenpo (a Sakya hierarch) from the Manchu country for a friendly interview with the emperor Oljatu. He did great service in furthering the interests of the Sakya hierarchy.

instruction to all the heads of monasteries and cities to collect timber, iron, &c., from Pa-tshal Gahmodong, Nang-tshang, and other places, and deputed Pon Kungah Gyalpo for the purpose. When the ground floor was almost completed, Shakya Ssangpo died at Sakya. He was the ablest and perhaps the greatest of the three distinguished viceroys who consolidated the authority of Sakya over all Tibet. Although due honours were shown by the State to his funeral, yet the funeral of his heir Sonam Wang was neglected. His successor, Pon-chhen Wang tson, assigned the revenues of the little villages of Lhapa Khu, Phul-chhung, and Bangmo Shung to defray the expenses of his funeral ceremonies and religious observances. Both Wang tson and Kungah Ssangpo administered the government during a period of six years after Shakya Ssangpo's death. Within this interval the ground floor and the first floor called Thig khang and the gold gilt roof over it were finished. The golden image of Buddha with its interior filled with sacred objects, brought by Sakya Panchhen, was also finished.

In the same year the courtyard of the grand temple, the paintings, together with the shrines, called Rinchhen gang Labrang, U-tse Chyang, and Lhakhang Labrang, were finished. The viceroy, Kungah Ssangpo, having monopolised all the powers of the State, incurred Lama Phagpa's displeasure, and was compelled to quit Sakya, and Kungah Ssangpo transferred the seat of his government to Chyarag-tshang. In order to crush him emperor Khublai sent general Sangha at the head of 100,000 troops to Tibet. The armies halted for a time at Tag-tshang lung-pa on their way. Thereafter, equipping themselves with the necessary appliances at the mud fort of Khangtna, they besieged Chyarog-tshang, which was then held by Kungah Ssangpo. The rebel viceroy was captured in the year *iron-dragon* and banished. Shortly after this Lama Phagpa died. Shon-nu-Wang, one of his relations, proceeded to China to convey the sad intelligence to the emperor. Chyang rin was appointed viceroy of Sakya by the command of the emperor. Chyan Yeshe Ssang, one of his agents, killed one of the four confidential servants of Kungah Ssang at the battle-field of Shang, called Dong bu thang. Chyang rin was succeeded by Ponchhen shon Wang, who caused the code of laws called Phye-sal-chhen-mo to be prepared and introduced all over Tibet. He devoted much attention to its working. He was succeeded by Ponchhen Chyangdor, from whose hands the reins of government passed to Anglen Tashi, one of the ablest viceroys under the Sakya hierarchy. In military tactics and bravery he was not equalled by any of the Ponchhens. During his viceroyalty the grand temple called Lhakhang chhenpo was completed, being provided with sedge cornices in all the three storeys, eight columns called Gya thong ka gye, and the third storey called Thig-khang kongma. By his liberality in constructing 339 miniature gilt mansions for the gods and finishing the outer wall of the monastery premises, he greatly pleased the grand heirarch Ssangpo pal. He also constructed two tombs with gold and turquoise-covered roofs to hold the sacred relics of Lama Phagpa and Lama Dharma Phola, and surrounded Sakya with ramparts, carrying it over the hill of Ponpoiri, which overhangs the city. He beseiged the monastery of Dikhung at the head of a large army, and set it on fire, and led his victorious troops to Dagpo and annexed it to Sakya. After sacking the town of Chyangleg, on his way back he caused his name to be cut out on a huge rock which formed the boundary of Dagpo and U. During the government of Shon Wang, Chyangdor and Anglen, Sakya and Dikhung were continually at war, which happily was put an end to by Anglen, who was sent to China by the grand hierarch to inform the emperor of the occurrences in Tibet. He was admitted to the audience of emperor Poyanthu at Ayuparbata, who granted to him and his heirs the chieftainship of the lake country of Yamdo. He was succeeded by Ponchhen Shon wang, during whose second administration the code of laws called Phyesal chhenmo was thoroughly enforced.

The following is the list of Sakya Ponchhen :—

1. Shakya Kun ssang.
2. Shang tsun.
3. Gang Khar-wa.
4. Chyang rin.
5. Kun shon.
6. Shon wang.
7. Chyangdor.
8. Anglen.
9. Shon Wang (second time).
10. Legpai Pal.
11. Senge Pal.
12. Hodsser Senge (received the distinction and title of Sonjing Wen).
13. Kun rin.
14. Don-yo Pal.
15. Hodsser Senge (second time).
16. Gyal Wa ssang.
17. Wang Chhyang.
18. Sonam Pal.
19. Ponchhen Namkhatan.
20. Gyal Wassang (second time).
21. Wang-tsan Tagpa Gyal-tshan.
22. Lodoi Gyal-tshan.
23. Ponchhen Pal brim.
24. Tag Wang Amogha (was a weak and merely nominal governor).

The temporal jurisdiction of the grand hierarchy of Sakya extended also over Amdo and Kham, which were governed by two Ponchhens (chief governors or viceroys) appointed by the Sakya hierarchs with the sanction of the emperor of China.

The Sakya Panchhen Kungah Ñiñpo died on 20th June last. His tomb was almost finished, and the artisans, such as carpenters, coppersmiths, blacksmiths, &c., that were brought from Shiga-tse for its construction, were dismissed. The wife of the Panchhen was still in mourning. The late Panchhen was loved and venerated by all classes of men in Tibet for his profound learning, skill in mysticism, and for the kind treatment of his subjects.

Formerly he was not well known outside of Sakya. About 16 years ago the ghost of the notorious Paldan Tondub, better known by his nickname Gah-dan ga-oo or Da-yan khanpo. is said to have disturbed the peace of Tibet. Gah-dan ga-oo was the chhyan-dso of Gah-dan. He subsequently became the treasurer of the Gyal-tshab, a weak, old man. Being exceedingly ambitious, he caused two of the powerful shapehs (regents), named Thiman-pa and Tshog-gor-wa, to be assassinated, and plotted to deprive the Grand Lamas (Dalai and Tashi) of their temporal authority over Tibet, and to compel them to confine themselves exclusively to their spiritual duties. He also ordered the printing establishment of Narthang to be removed to Lhasa. While he was maturing his plans to upset the grand hierarchy, the oracles of Lhasa gave hints to the Government and the people as to the evil designs of the conspirator. This excited the fury of the clergy and the pupils, who chased him out of Tibet. In his flight towards the north-east of Lhasa, Gah-dan ga-oo, fearing to fall in the hands of his pursuers, caused one of his servants to strangle him to death by means of a scarf. His damned *nam-she* (soul), turning into a ghost, is said to have brought divers calamities upon Tibet: murrain broke out, people died in great numbers from diseases and other unknown causes, &c. In order to expel this ghost from Tibet the Government issued edicts, invited the Tantrik adept of Dorjetag monastery to perform mystical rites for the purpose, and engaged the Tantrik Lamas of Sera, Dapung, and Gah-dan to try their skill to make the devil's machinations ineffectual. But all was of no avail. Again the oracles were consulted, when the Sakya Panchhen was hinted at as the fittest person to expel the mischievous ghost from Tibet. Accordingly the Government of Lhasa invited Kungah Ñiñpo to Lhasa. At first the Tantriks of the Gelugpa and Ñingma schools were jealous of him, but subsequently they all became his admirers. At the foot of Potala he lighted a large sacrificial fire, and by the efficacy of his charms drove the malignant ghost to enter an effigy prepared for the occasion, which thereupon fell headlong into the fire. Ñiñpo lost no time in driving his charmed *phurpa* (pin) into the prostrate devil; but while so engaged the sacrificial fire, being fed by clarified butter and sandal wood, surrounded him, at which the spectators were alarmed, and the report of this having reached the shapehs and other high officials of Lhasa, they all came to the spot. After an hour the fire opened itself and Ñiñpo came out of the opening, clad in a rich satin suit and wrapped with scarves of silk! The spectators were all astonished at his exploit, for the fire had not even touched a single hair of his head or his beard. From that day he became an object of universal veneration in Tibet. The grand abbots of Sera, Dapung, Gahdan, &c., all interviewed him and exchanged presents with him. So great was his importance at Lhasa that thousands of respectable men fasted to receive his benediction. The Government of Lhasa made him a gift of two villages, together with considerable presents, consisting of satin vestments. gold, silver, butter, grain, &c., but the Panchhen did not accept any of them. The Government then sent him back to Sakya under a large escort in pomp and procession. He is believed to have been an incarnation of Lama Phagpa, the spiritual guide of emperor Khublai. The eldest heir of Sakya, named Panchhen Jigme-Wangyal, is the son of Kungah Ñiñpo, predecessor of Tashi Rinchhen. He has not yet been placed on the hierarchal chair of Sakya. His younger brother is called Tulku Sangdag, and has been appointed to the abbotship of Tanag Donphug. Dsamling Wangdui, the eldest son of Kungah Ñiñpo, now preserves the lineage.

At present there are five scions of the ancient Sakya hierarchs—

(1) Jigme Wangyal.
(2) Sangdag tulku of Tanag (has embraced celibacy).
(3) Dsamling Wangdui.
(4) Rab-Jûng Jampal (has embraced celibacy).
(5) Phun-tshog Wangdui.

Of these five, Sangdag tulku is an incarnate Lama. By virtue of his being a re-embodiment of the late abbot of Tanag Sangdag, he is ordinarily required to reside at Tanag in order to preside over his institution. But there is a curious custom at Sakya that whenever the re-embodiment of any Lama takes place at Sakya he cannot go to his former residence, but must remain at Sakya, in consequence of which Sangdag tulku cannot leave Sakya. He must reappear again and again at Sakya. With the exception of Sangdag tulku, the names of the other four heirs will be shortly sent to Lhasa for the nomination and appointment of a successor to Kungah Ñiñpo. The great oracle of Nachhung will be consulted in selecting the hierarch of Sakya. These Lamas keep flowing locks, which are ordinarily plaited in two parts and hang on their backs like the plaits of the Bhutea women of Darjeeling. The ends of these double pigtails are tied with white cotton handkerchief in knots. On their ears they wear artificial ears made of gold and studded with turquoise and emerald, which almost touch their shoulders, and from which hang down pretty earrings resembling those worn by Bodhi Satvas. In the grand temple, called Lhakhang Chhenpo or Tulpai Lhakhang, there are five altar-like chairs of equal height, on which they sit to conduct religious service. The hierarchal chair will remain vacant till the appointment of a new hierarch. There are at present five hundred monks at Sakya, all of whom have received the vows of celibacy from Panchhen Dipo Rin-pochhe. Formerly the Sakya monks were not as a rule required to take the vows of celibacy. As the hierarch is himself by custom and law permitted to take a wife for the preservation of his lineal descent, the rule of celibacy is but a matter of convenience to his pupils.

There is a shapeh under the Sakya hierarch, who conducts all the temporal concerns of the hierarchy. The present shapeh, named Sambling na Khang, is about fifty years of age.

The monks of Sakya are divided into two classes. (1) The Tibetan class includes all monks come from the different parts of Tibet proper, and have a governor over them, called Gekoi. They all occupy the monks' cells near the grand temple, and on the right side of T'hom Chhu. (2) The Kham class is recruited entirely from Kham, where there are numerous votaries of the Sakyapa school. They have a Gekoi over them, and have their quarters in the town proper, in and near about the four Labrang sanctuaries, which have gold-gilt roofs. The Khampa monks are said to be better off with their allowances, as their income is greater than those of their fellow monks of the Tibet class. Pilgrims who come from Kham generally put up with them. The monks of Sakya are required to attend service thrice daily, when they are served with tea, gruel, and flour at the expense of the State. They are strictly prohibited from (1) keeping female company and engaging in husbandry, (2) from trading, and (3) from lending money on interest. When a monk is found guilty of any of these crimes and sentenced to expulsion, he is turned out under volleys of hoots and yells. The dress of these monks, like that of the Gelugpa monks, consists of a *sham thab* (lower garment or gown), *tongah* (sleeveless jacket), (3) *ssan* (wrapper, sometimes with 32 patches), and (4) a red mitre. All these are required to be of red colour. The grand temple of Sakya (Lhakhang chhenpo) has three stories. In height it is only second to Potala. I guessed its height to be about 50 feet. The congregation hall, called Dukhang chhenpo, has 120 wooden pillars with beautifully carved Buddhist capitals. Among these there are four celebrated pillars of which there are legendary accounts, viz. Marpo thag-jag, Nagpo khun-she, Gyanag ser-chhu, and Dangpo kama. In ancient time these four pillars were cut out from one gigantic log, which is said to have required 100,000 men to move it. Nagpo khun-she was brought from the nether regions, or snake world; Gyanag ser-chhu was presented by one of the Tartar emperors of China and brought from China; Marpo thag jag was sent from Southern India on the back of a tiger; the last, Dangpo kama, was sent by the king of Nepal, and being brought by a wild yak has marks of horns on it. On the four sides of the grand hall the shelves of sacred books and numberless ancient works rise very high, like the top of a precipice. This is believed to be the grandest library in Tibet. Most of the books were brought to Sakya from Vikrama shila in Magodha and Sam-yea in lower U to enrich it. Down to this day Sam-yea is under the Sakyapa authorities. It is mentioned in the Book of Prophecies that "the hand of ruin will spare the library though it may demolish the temple." Among the sacred objects of the grand hall there are two notable objects: first, many volumes of the sacred scripture written in gold and provided with iron boards; the other, a curious conch shell, the sound of which is heard from a distance of several miles, and the convolutions of which are in a reverse direction, *i.e.* from right to left. It is provided with two wings. Emperor Khublai is said to have presented it to Lama Phagpa on the first occasion of his visit to China. Now-a-days the Sakyapa authorities do not blow it unless the request to do so is accompanied by seven *srang*. It is said that whoever blows it or causes it to be sounded becomes liberated from sin and damnation.

The pages of the sacred volumes are each six feet by eighteen inches. On the margin of every page Buddhist pictures are painted. The first four volumes are decorated by paintings of 1,000 Buddhas. These books were prepared under the orders of emperor Khublai, and presented to Lama Phagpa on the occasion of his second visit to Taitu (Peking). Vulgar people say that they were miraculously brought by some gods from China and placed on the top of Kangri Tag Jan (snowy mountain), and carried to Sakya by the river T'hom chhu. This river rises from the foot of Kangri Tag Jan mountain, and Tshomo tel-thung (lake of mule's drink) is formed by a stream coming from behind it. It is for this reason that Tshomo tel-thung is worshipped by the Sakyapa Lama. The country round Sakya is not very fertile. The *chhang* of Sakya is inferior in quality; meat and butter are somewhat cheaper than at Shiga-tse. Very inferior barley is sold at Sakya *thom*. The officers under the Sakya hierarch dress like the Dungkhors of Lhasa. They wear the yellow felt *bokto* or pagri, and tie their hair on the crown of their head.

HIERARCHY OF SAKYA.

Once on a time there descended on the pure and lofty table-land of Ñahri three celestial brothers, *namlha* (or celestial beings). The eldest of them was called Namlha Chyiring, the second Namlha Yuring, and the youngest Namlha Wase. These three brothers were entreated by the people of Ñahri to receive the sovereignty of their country. The youngest brother, choosing to dwell upon earth, became king. To him were born four sons, who became known as the four Si-jili brothers. They engaged in disputes with the tribe of Dong and the eighteen ancient tribes of Tibet. With the assistance of Namlha Yuring they compelled these 18 great castes to submit to them. Namlha Yuring married Musa Dembu, of the family of Mu, by whom he had seven sons, well known as the seven Masang brothers. The first six of these, together with their father, were drawn up to heaven by means of a noose, called *mu thag* or *kyang thag*.

The youngest married Thog-tsam Oorma, the daughter of Thoglha *Hod*chhen, and begat Thog-tsha Paotag, who, marrying Lucham-tama, begat Lu-tsha tapo-ochhen. Lu-tsha tapo married Mon-ssa tshomo, by whom he had a son. Being born at the limit between vegetation and bare rock, this son was called Ya-pang kye. He killed the *Srinmo* Kyaring Thag-me, and carried away his beautiful wife Yabum Silema to his house, by whom he had a son, who being born of the *Srinmo* at the time of his fight or *khon* with the Kyaring Thag-me was named

Khon bar kye. Henceforth his family became designated by the name of Khon (fight.) Khon bar kye married Tsan-cham-mon, and begat a son who possessed wonderful accomplishments, both of body and mind. In beauty of person, intelligence, valour, and power to achieve extraordinary feats, he was without a rival. Being a man of rare accomplishments, he was called Kon-je gung tag-tsan. His father sent him to the country of Gang ssanglha. Observing the eight signs of a good country on the (Ya-hph'yan) slopes of the lofty mountain of Nan-tse Than, he selected it for his own residence. This was the earliest possession of the family of Khon. At this time there reigned in Tibet the mighty king Thisrong deu-tsan.

Kon-je being, besides, versed in wordly business, the king employed him for a long time as minister of the interior. Being possessed of the three chief accomplishments (wealth, honour, and power), he was called Khon Palpo chhe. He next became renowned for his abilities in all secular matters. He married Lang ssa Ne-chhung (*Bchammo*), the daughter of Lang kham pa Lochava, by whom he had two sons. The eldest of them, being admitted into the holy order along with Ba Yeshe Wangpo and his own uncle, was given the name of Lui Wangpo Srungwa. Being the best and most intelligent of the three junior *lochava* (interpreter), and well versed in Mantra and Lakshana, he obtained from Acharya Padmasambhava the benediction of Vajra kila and Yangdag. Having practised asceticism in the cavern of Yerpatag, he attained sainthood and became an authority in spiritual matters. His younger brother, named Dorje Rinchhen, obtaining religious instruction and consecration from his elder and Pema Sambhava, became a scholar. About this time the Ñiñgma school of mysticism had its beginning. Prior to this in Tibet and Do there did not exist even the name of adepts in mysticism and monkhood. Khon Dorje Rinchhen married Doyangh Lon kye, the daughter of Dodatul, by whom he had seven sons, known as the seven Do-tsha brothers. Once there took place at Doñan-tse a tournament of games, accompanied by various shows and pageants. The seven brothers dressed in the same uniform, so that it was difficult to distinguish between them, won races, and excelled all in feats of strength. The chief of Doh, becoming jealous of them, collected troops for a battle with them; but they declined to fight with their maternal uncle, with whom they had long been on friendly terms. Neither did it behove them, they said, to ruffle, for their own purposes, the surface of a kingdom now smooth and quiet like a sheet of water. The eldest of the seven brothers then proceeded to Mangyul, the second to Gungthang, the third to Ga*d*, the fourth to Nahloro, the fifth to Nangshab, the sixth to Tom-pa Yah-lung: the last (Tha Chhung) remained in his father's homestead, and at last fell out with his uncle of Doh. His family spread in Ñan-tse-rug, and were known as the three tribes of Ma-thig. The second of his sons proceeded to Tom-pa, where he was called Sherab Yontan, and had two sons, the elder of whom was named Tshul Khrim Gya*l*po. The younger went to Khah-tag thog and there increased the race of Khon, which also spread in North Yahru, where there are many families of Khon. The eldest of the three sons of Khon Tshul Khrim Gya*l*po was Tsug-tor Sherab. The youngest remained in Yahlung, and the second went to Dal-tshang. Tsug-tor Sherab with his seven sons also remained in Yahlung. His fifth son, named Khon ge-kyab, settled in Shab. The younger of the two sons of Ge-kyab settled in upper Shab. The elder, named Ge-thong, had a son called Khon-ton Balpo, who, propitiating Dorje Phurpa in the rock cavern of Tshamorong-lang, acquired supernatural powers and thereby enslaved the 12 *Tanma* nymphs. He left two sons, the elder of whom, Khon Rog Sherab Thul Khrim, practising religious observances after his manner, acquired wonderful powers of performing miracles. His son Shákya lodoi resided long in Chyarulung and Shab toi and Shab meh. In the latter part of his life he retired to his paternal home in Yahlung thah. He left two sons. The elder, Khon Rog Sherab Tshul Khrim, becoming well acquainted with his father's religious practices, propitiated the deity Vajrakila (diamond club), by which he acquired great power in occult magic. He went to Shuton Shonnu tsondu, the tutor of Loton Dorje Wungchug, who had been the abbot of Shab Chyaru, T'hang, Tag-mar, and took the vows of Gomi Upasaka. Being eminently versed in the Shastras, and purified by the purest of religious practices, called Brahma Charya, he became celebrated for his wisdom and learning. Being a Gomi-Upasaka, he had no children. All the principal members of the main line of Khon who preceded him were versed in the principal Buddhistic theories and cults, and almost all of them, by propitiating Vajrakila, had acquired great occult powers. The younger brother of Khon Rog Sherab, named Khon Konchhog Gya*l*po, having received religious instructions and precepts from his father and elder brother, became very learned even when a boy, and acquired great proficiency in Tantrik mysticism. On the occasion of a great show which took place at Doh, Lama Konchhog Gya*l*po was present. Many Tantrik Lamas took part in it. Some of them wore the frightful masks of the 28 goddesses called Wangchhyug Ma, and with different weapons in their hands danced before the assembled people. Some of them, who wore the flowing and clotted lock of *Mamo* nymphs, also danced to the music of drums. Konchhog Gya*l*po, returning home, described the scene to his elder brother, who observed:—"Now the time of the degeneration of Ñiñgma mysticism has arrived. Henceforth in Tibet none among the Ñiñgma will attain to sainthood. Let us therefore take care of our paternal possessions, our scriptures and religious symbols. In Mankhar there is a sage named Dagmi Lochava. You can go to receive religious instructions from him." He then concealed all his sacred books securely underneath rocks. Subsequently, at the representation of a Dharmapala, who miraculously visited him, he took out some works on ritual for his brother's use. This ritual is even now observed by the representatives of the family of Khon. Lama Konchhog Gya*l*po did not go to Dogmi at Mankhar, but met Khyin Lochava at Yahlung Durtoi. Under him he studied

two works on argumentative philosophy. Before he could finish his studies under him the Lama died, in consequence of which Konchhag Gyalpo had to go to Dogmi. While studying under him one day 17 ponies with loads and a string of beads of precious stones arrived from his home. The whole of this, his patrimony, he made a present of to his Lama. Having acquired great proficiency in metaphysics and n some of the new theories deduced from the sacred scriptures, and also in some reformed works called "Sarma chhoi," he became known as a religious professor. He erected tombs over the relics of his father and elder brother at Jag-shong, within which he deposited one pair of "enchanted diamond clubs." A second pair of diamond clubs he carried with him wherever he went. These are said to have been preserved in the monastery of Sakya. Thereafter he resided at Chhu-kya, in Yahlung. Erecting a small monastery at Taolung, he also spent a few years there. One day, while, accompanied by one of his pupils, he was taking a walk, he saw from the top of the hill of Taolung a beautiful site in front of Ponpoiri hill—a plot of white land with a river flowing by its right. Noticing that it possessed many auspicious signs, he thought that if he built a monastery upon it it would contribute much to human happiness and welfare. He asked the advice of Jono Dongnag, who approved of his proposal. Accordingly he went to the owners of the land, viz. Shanshung Gururia, Bande, Lhami, and other householders, who readily gave it to him. Apprehending future dispute about the land, he presented them with one white mare, one *mo* (war) vestment, a string of precious beads, and a buckler as its price. In his 40th year Lama Konchhog Gyalpo founded the monastery of Pal Sakya (Sri Sakya) A.D. 1073, which in later times became the capital of Tibet.

The following are the imperial honours and titles conferred by the Tartar emperors of China on some of the Tibetan hierarchs and chiefs:—

Tai Wen Thong-ji Thoming Chyn Kyan in Tibetan means the holder of the doctrine of Shakya and teacher of the empire.

Konting Gu-shri Kui Kung, or the most venerable chief teacher.

Dun Ssam lu son Wi-pitu wen sha hui, or the lord of numerous monasteries and temples.

When the Tartar Chhingis (Jengis) Khan, after conquering China, firmly established his authority over the eastern portion of Asia, he divided the empire among his sons and ordered a general census of Tibet (U and Tsang) to be taken.

During the reigns of his successors, in matters of revenue and land accounts a clear distinction was made between State and Church possessions. At the commencement of the reign of Thagan Themur, the last emperor of the Wen (Yuen) dynasty, commissioners Tha-ghu Anugan and Kechhag tai phing Chhang were also deputed to take a general census of Tibet. This took place during Pon-chhen Shon Wang's second administration of U and Tsang.

The enumeration of men and of households according to the Tartar custom was made in the following manner. In order to be counted as a Bo *du* (Tibetan householder) a family was required to possess the following:—

1. A house supported at least by six pillars.

2. Land for cultivation comprising an area over which 1,000lb. of seed grain could be sown.

3. Husband and wife, two children, and a pair of slaves—in all six—formed a *du* (family). (Brothers who lived with their eldest brother and shared with him the bed of his wife were not counted at all. But whenever any one of them took a separate wife, so as to form a family, he was excluded from the eldest brother's family.)

4. Cattle—one milch cow, a plough bullock and heifer, one he-goat for breeding purposes with twelve she-goats, one ram with twelve ewes.

These four heads completed the qualifications of a Tibetan family to pay revenue to the State. Such a family was called *hor-du*, or family according to the Tartar census.

Fifty such *hordu* formed a *tāgo*.

Two *tago* formed a *gyakor*.

Ten *gyakor* formed a *tong-kor*.

Ten *tong-kor* formed a *t'hi-kor*.

(From every complete *t'hi-khor* one thousand monks and one-sixth of its revenue were set apart for the church.)

Ten *t'hi-khor* formed one *lu*.

Ten *lu* formed one *shing*.

Under emperor Khublai there were eleven such *shings*, over which he ruled from his capital Taitu (Peking). The three great provinces of Tibet, then designated under the name of Chhol kha Sum, did not form even one *shing*; yet out of courtesy, and because it was the native country of his spiritual teacher and guide, and also the capital seat of Buddhism, the emperor permitted Tibet to be counted as a *shing*.

The following were the different grades of officials in Tibet:—

Chu-pon, or chief of 10 men.
Ñab-chu-pon, or chief over 50 men.
Gya-pon, chief over 100 men.
Tong-pon, chief over 1,000 men.
T'hi-pon, chief over 10,000 men.

Besides these there were lui dar ra kha-chhe, or lieutenant-generals. A general having three lieutenant-generals under him was called lui kun-min wen hu, and was privileged to use a crystal seal. In Tibet Pon-chhen Shakya Ssangho enjoyed this exalted distinction. Other Pon-chhens of Tibet mostly enjoyed the titles of Ding-ssam lu

pon wi situ wen wa hu, &c., with the privilege of using a hexagonal tiger-headed silver seal. The designation of Pon-chhen (great) chiefs was given to the regent selected by the hierarch of Tibet from among his nearest relations, who in fact governed the country.

The word *chhol kha* means place of origin. Tibet was divided into three *chhol kha*, viz.—

1. U and Tsang, place of religion.
2. Upper and Lower Amdo (great Tibet), place of cattle.
3. Upper and Lower Kham, place of men.

The governor-general of a *shing* or province was called *mipon*, or lord chief of men.

The sons-in-law of the Tartar emperors were included in the imperial family, and enjoyed almost equal privileges and honours with their sons. The titles of Wang, &c., and the use of golden seals, silver seals, and tablets were granted to the princes imperial, and according to the order of seniority among them. In consequence of this the distribution of imperial honours and seals was very carefully made, and special consideration was shown to the hierarchs of Tibet.

Emperor Khublai commanded—"Ta-men, listen to me. The Tibetans are a powerful nation In ancient times, when there was a monarchical form of government in Tibet, the Tibetan armies invaded China several times. During the reign of emperor Thang Thaijung numerous Tibetan troops advanced as far as Rivo-tse-ña (Uthai Shan in Shensi), and when, at the command of their general, the troops beseiged Ba*h*u ten hu, all as one man carried out his orders. Since Chhingis-khan's conquest of it there has been no king in Tibet. The Grand Lamas of Sakya are appointed by us as our spiritual instructors. Lama Phagpa and his uncle are now the rulers of the country. They are very wise and intelligent, and may baffle our attempt to establish our sway over their country, although they now acknowledge our suzerainty. Ta-men, you are well known for your excellent behaviour and loyalty. Go, therefore, at once to Sakya and by the exercise of your diplomatic tact bring all Tibet under our government (Sechhen Gope)." To this gracious command Ta-men with profound veneration replied:—"Your Majesty, in obedience to the desire of the Son of Heaven, your servant will proceed to Tibet. The people of the country called Tibet, being unconquerable and wild, are not amenable either to their own laws or to the laws of Mongol-China. The frontier guards fail to restrain them from their predatory habits. How will your Majesty's servant proceed to Tibet to subdue them, and what arrangements about the expenses of his mission will be permitted?" The emperor commanded that he should proceed on his mission and take the necessary funds and articles for presents from the imperial treasury. Arrived at Sakya, he should make divisions of the country into large and small *jam* (districts after the Chinese system) for administrative purposes, apportioning the lands with due regard to their extent and nature, *i.e.* according to the sparseness or density of the population they might contain. Furnished with credentials from the emperor, Ta-men proceeded to Tibet with a large escort and retinue and suitable presents for all classes of men, clergy, laymen, elders, and headmen.

Subsequent to the revival of Buddhism in Tibet, in lower and upper Doh and Tsang were founded the monasteries of Sa-dan Tig shel lha khan, Tso-do Samdub, and Pa*l*-Sakya. Ta-men read the edict of the emperor before a great number of people assembled on the occasion, and divided the country lying between Sakya and the Chinese frontier into 27 districts or *jam* Doormad (lower Doh), where the land was fertile, was divided into seven *jam*; Dohtoi (upper Doh) into nine *jam*; and U and Tsang into eleven *jam*, of which seven, viz. Sakay, Sog, Tsi-war, Shag, Sha-pho, Kong, and Gonsar, were apportioned to Tsang, and four, viz. Tag, Tshong-dui, Darlung, and Tomdarang, to U. A *jampon*, or district officer, was appointed over each *jam*.

He placed these *jam* under different T'hipon, who were entrusted with their administration. He proclaimed all over Tibet the suzerainty of China and her spiritual relation with the country, and after making himself fully acquainted with the customs, manners, laws, and requirements of Tibet returned to China. The emperor gave him ample rewards, and in recognition of his merits appointed him President of the Grand Yamen of "Son-ching Wen." In order to watch and supervise the administration of the country now parcelled out into 27 *jam*, and to preserve the imperial supremacy over them, the emperor appointed one of his nobles, named Ijilag, as Resident of Tibet, and conferred on him the distinction of Thonji. He was the first ambassador who was sent by emperor Khublai to the court of Pa*l* Sakya. Henceforward the connection between the two countries (Tibet and China) becoming closer, free and easy intercourse, both commercial and political, made the Tibetan people happy and prosperous.

Prior to Thong-ji-Ijilag's mission, the emperor himself led a large army to subjugate Jang-yul. He annexed two *jam* of lower Doh to China, and made over two *jam* of upper Doh, in the province of Tegope, to U and Tsang. During his reign, when the enumeration of the residents of Tibet was undertaken, the people of lower Doh were first counted. Gachhu rab kha, Nangso latog pa, Gyangaitsa, La-wa khar, and Dem Khang were presented to Lama Phagpa as the emperor's land gift. By his command the *jam* of Gan, which remained apart from U and Tsang, were also granted to Lama Phagpa. These are said to contain arable lands fit to grow 5,000 *tarda* (maunds) in each *kang* or Tibetan acre. Lama Dogon Phagpa paid three visits to China, and was every time received with the highest reverence by the emperor at his grand palace of Taitu. The emperor, empress, and the imperial princes received the benediction according to the cult of the Sakyapa school of Buddhism. On the first occasion the 13 provinces of U and Tsang were presented to the

grand hierarch by the emperor. At this time Dsnogkha Jong, inclusive of Ñahri, Lo Jong, and Do*l* Jong, was constituted into one *t'hi-kor*; Northern and Southern Latoi Chhu and Shalu formed four *t'hi-kor;* Da, Ber, and Khyung formed one *t'hi-kor;* Yamdok and Tsha*l*pa formed two *t'hi-kor;* Gya, Dikhung, Yah, and Phagmodu formed four *t'hi-kor;* lastly, Jah Yu*l* with 1,000 *hordu*, Duk-pa with 900 *hordu*, formed one *t'hi-kor*. These are the 13 *t'hi-kor* of Tibet. During Phagpa's second visit the emperor made three great gifts in return for the spiritual instruction he received from him, each of which was called *chhol-kha*. All the countries lying beween Gungthang in Ñahri and Sog La Kya-vo were included in the first *chhol-kha*, which was called Chhoi kyi Chhol-kha, or the original place of the church of Buddhism. The countries between Sogla Kya vo and Machhu (Hoangho) Gugpa formed the second *chhol-kha*, or the place of black-headed men. The countries lying between Machhu Gugpa and Gya Chhorten Karpo (white *chhorten* of China) were included in the third *chhol-kha*, or the original home of the horse. Over each of these *chhol-kha* a viceroy (Ponchhen) was placed. On the third occasion of his visit Phagpa obtained a confirmation of these grants. At the proposal of the Lama the emperor presented him with a Chinese *yur-ma*.

In the reign of emperor Khublai, ten years after, Lama Phagpa was appointed spiritual instructor of the imperial family In the beginning of the year *earth-dragon* two envoys, named Akon and Mingling, were deputed to make an official enumeration of the inhabitants of Tibet. Again in the year *fire-hog*, twenty years after the first census, two commissioners, named Hoshu and Oonukhan, were deputed by the great *Yamen* of Peking to make a more correct enumeration of the inhabitants of Tibet. They, with the help of Ponchhen Shonnu Wang Chhyug, took the census and embodied the results of their labours in a voluminous work called "Losa*l* kun gah gyan Rinchhen phreng wa."

The First Census.—According to the first census, I Upper Tibet, or the province of Nahri *Korsum*, included three circles:—(1) Purang, with the mountains of Kangri, formed one *kor* or circle ; (2) Gugé, with numerous defiles and rugged cliffs, formed one *kor ;* and (3) Mangyul, with its mountain streams and glaciers, formed one *kor*. They returned altogether 2,635 families, exclusive of 767 families within the territories of Nahdag, the hereditary chieftain of Ñahri. In the southern districts of Latoi, called Latoi Lhopa, there were 1,088 families; while the northern districts, called Latoi Chyang, returned 2,250 families. The families which were included in the possession of the different monasteries and religious institutions were not included in this census list. A separate enumeration was made of them. Chhumig *t'hikor* (division) contained 3,021 families, and Shalu *t'hikor* 3,892 families. The Chyang-dok *t'hikor*, including lake Tengri Nor, was not till then formed into a division. The lake country of Yamdok, which recently formed into a division, was divided into sixteen *leb* or counties. The following is an account of the population of some of the principal monasteries :—

Mangkhar and Til-chhen owned 120 families; Tsangpa, 87 families; Bodong-riseb, 77 families; Dope mar wa, 125 families; and Tomlung, Rasa, Khagangpa, 75 families. Thirty-five families belonged to the service of the *Chovo* (Shakya Muni); Rasana-kar possessed 30 families; and Marla Thangpa only 10 families. All these *hordu* (families) made up an aggregate of 606 families.

Nashilago returned 131 families, and the boundaries of the different divisions which were not included in any of the divisions returned 360 families. Gya-wa pody contained 50 families, Thang-tsha 150 families, and Tshong dui 114 families.

Within the division of Geru, including Sakya, Latoi Lho, Kode, Do-chhung, and Ya*h* ru, there were 3,630 families. (These being church estates were not included in any *t'hikor*.) Dangra and Durmiñeg contained altogether 30 families.

II.—*Hordu* or *Tsa-du* or the province of U.—Under Di-khung there were 3,630 families, consisting of agricultural and pastoral Tibetans called *Pyo* and *Dok*. Under the Tshalpa governor there were 3,702 families. Phagmodu division returned 2,438 families. Yah ssang division contained 3,000 families Gyama-wa and Chya-yul jointly returned 5,850 families. Sam-yea possessed only 12 families (exclusive of those residing on church lands). Chhim phu-pa possessed only 8 families. In Doh there were 70 families. Gung Kharpa and T'hangpa returned 70 families. Under the Lhapa authorities there were 600 families.

III.—The province of Tsang —In the district of Dugu gang there were 232 families. Kharagpa contains 88 families. Rab-tsunpa returned 90 families, and the Dukpa authorities of Ralûng returned 225. The Thanghpo-chhepa authorities returned 150 families. (These last were included in the province of U.)

The above was the earliest enumeration made of the people of Tibet (U and Tsang) during the first establishment of spiritual relation between the Tartar emperors of China and the grand hierarchs of Sakya.

The imperial commissioners Akon and Mingling enumerated the inhabitants of the country between Nahri and Shalu in Tsang. The Tibetan viceroy Situ Akyi-geh undertook to do the remainder. During the first enumeration the provinces of Ñahri *Korsum*, U, and Tsang returned a total of 36,453 *hordu* (families), which, when taken separately, stand as follows :—

Ñahri *Korsum* and the province of Tsang	15,699
The province of U	20,763
	36,453

The population of Yam Dok, amounting to 750 families and distributed over the six *leb* (counties), were excluded from this total.

This account was obtained from a roll of manuscript papers written by the ponchhen (viceroy) of Sakya, named Shakya Ssangpo (who was invested with the imperial decorations and title of Ssam-du-gun Wen hu), and discovered in the archives of Sakya by the author of the work called Gya-Pokyi *yig-tshang*.

After the above enumeration of the inhabitants of Tsang by commissioners Akon and Mingling, and of U by Situ Akyi-geh, Tibet was divided into districts and subdistricts, called *jam-chhen* and *jam-chhung*. The province of Tsang, together with Ñahri, was divided into four *jam-chhen*. Each *jam-chhen* was divided under 100 *go*, or heads. Sakya was constituted into a separate *jam-chhen ;* South Marla thang was formed into a *jam-chhung ;* Shab-khar Ñahri, Gyam ring, and Ponglen each formed a *jam-chhung*. The last, *i.e.* Ponglen, was constituted into what is called *mag-jam*, or district for military purpose. The *jam-chhung* of Mapang (lake district of Mansarovar) was held by the authorities of Purang.

Of 3,892 families of Shalu, 832 were made over to the Chyarog-tshangpa, and 3,060 were included in Tshong-du. Yamdok was divided into 16 *leb* or counties. Chyarog-tshang was placed under 28 *tago* (subdivisional officers). The Shang districts, which were included within Tag-jam, were placed under eleven *tago*. The *jam-chhung* of Yar-sreb was held by the Yamdok-pas authorities.

The following *jam* were formed in U :—

1. Gope *jam* included Dikhung, with 3,000 *hordu*.
2. *Darjam* included Chya-yul, with 2,650 *hordu*.
3. Tshalpai Re-tsa contained 450 families.
4. Sog *jam*, in addition to its strength of 2,650 Gyama-pa (mixed Tibetan and Chinese) families, included Tshal-pa Ssungkhar, and thereby possessed 3,000 families.
5. Tsi-war *jam* included Phagmodu with 2,438 *hordu* (families), Sa-tag with 500 families of Taglung, and Lhapa with 600 families.

Sha-pho *jam* contained Tugu gang, Kharag Duk-pa, Tama Thangpa with 200 families, and Holkha-pa with 400 families.

Kong *jam*, including Yah-ssang. contained 3,000 families. (These details were compiled from the official (*debter*) records of Du-wensha, Shonnu gon, and one of the ministers of the interior of Sakya).

CHAPTER II.

LAKE TE*l*-THUNG (MULE'S DRINK).

5th December.—We left Sakya at sunrise and passed by the grand temple, which stood on our left. The town with its glittering gilt domes and red buildings stood on our right hand side. The Thom-chhu runs NN.W. towards Lhar-tse. After a few miles' journey we entered a small valley through which runs a streamlet to empty itself in the Thom-chhu. The monastery of Choikhor Lhunpo stands on an eminence situated to the north-western bank of this tiny tributary streamlet. Passing this we entered the extensive valley called Ya*h*-lung, which contains the large village of Lora and a number of scattered hamlets. We halted for breakfast near one of those dyked enclosures used as sheepfolds. Yaks are also kept in such bare and roofless enclosures, guarded only by a few Tibetan mastiffs. There are few wolves in this part of the country. The villagers denied us shelter under their roof, fearing small-pox infection. Two or three villagers were laid up with that disease. They even refused to sell fire-wood and provender to us on the same plea. We collected dried cow-dung from the field, and boiled tea for our breakfast. A number of beggars surrounded us when we were engaged in cooking. Some stretched out their tongues by way of respectful salutation ; some saluted us in the usual Tibetan fashion ; some twirled their little hand-drums ; some uttered *muntras ;* but they all worried us for alms for a long time. Gopon refused to give them anything on the ground that they were bad men and had come to see what kind of travellers we were. After breakfast we resumed our journey, crossed the Ya*h*-lung river, and commenced ascending towards the Dongla pass by making a detour round a small spur of Dongla mountain. In the gorge lying between the spur and Dongla we met a party of Tibetan traders who were proceeding towards Sakya. The ascent to this high pass was tiresome. We obtained a very grand view of the majestic Chomo Kankar (the Tibetan name for mount Everest) and the endless ranges of snowy mountains which run from it towards the far west. Chomo Kankar, or the lord of all the snowy mountains of Tibet, occupies a pre-eminent position in the sacred Tantric works of Milarapa's school. There are numerous monasteries on the northern Tibetan slopes of Lapchhyi kang, over which the Chomo Kankar lifts his exalted white head as if to survey the world. On the five sublime peaks of Chomo Kankar dwell the five fairies, called Tshering tsheña, whom Milarapa had enslaved.

The country to our south and west appeared very mountainous, and I was told that both Sar and Tinki-jong lay amidst those mountains. A snowy mountain also peeped out from

amidst the dark bleak mountain groups of Tinki. The head-waters of the Arun and the Kosi have their sources here. I may say that in descending from the top of Dongla I was following the course of one of the head-waters of the Kosi. The Dongla and the ranges connected with it, which run from east to west, form the southern watershed of Tibet. The Arun is the only river which drains the glacial water of the northern Himalaya and the mountains of Sakya, Sar, and Tinki. The descent from the Dongla across its southern flanks was gradual, though such is not always the case with most mountains which are exposed to rains and wind: their northern slopes are generally flat. This part of the country is very rocky, most inhospitable, and unsheltered. Not a tree was to be seen in the valley as far as the eye-glass could reach. At the foot of a long spur which projects southward from Dongla stands the village of Chhusho with about sixty houses.

We arrived at this village at 5 p.m. The villagers refused to give us shelter in their houses. At last, after much entreaty, Gopon obtained accommodation for us in a miserable hut occupied by an old woman and her son. As soon as we were seated in her smoky house for refreshment, she began to relate the story of her misery to Gopon. Both mother and son showed their readiness to make us comfortable, and fetched water, firewood, and *chhang* for our refreshment. The last was very bad. She forced upon Gopon a large quantity of *chhang*, and asked for some tea in return. Some time ago a few monks of Lossangling section of Dapung monastery came here. One of them is said to have lost his box in this village. On this pretext they brought a case against the villagers, and with the help of the Dapung monastic authorities exacted a large amount of money as fines from them. The head-man of the village sold all the provender which the poorer villagers had stored for winter use to realise their share of the fines. In consequence of this we had much difficulty in buying provender for our ponies.

The old woman's son told us that the housewife (his elder brother's wife) quarrelled with his mother and induced her husband to separate from them. In consequence of this he was deprived of access to the housewife's bed. The old woman proposed to get him married. He has also been deprived of his paternal property by this separation.

Gopon cooked a simple dinner for us, consisting of rice, *phing*, and mutton. No vegetable could be had in this village, nor eggs, nor good mutton. By the constant blowing of the goat-skin bellows, which Gopon used to keep up the fire, the house was filled with smoke. For fear of suffocation I came out of the house and sat by myself in the yard, though a strong gale blew and benumbed my ears. We passed the night with much discomfort in consequence of the dust and smoke which filled the miserable hut of our hostess.

6th December.—We resumed our journey at daybreak. The country, including the upland slopes and an extensive valley which we left at our back, is called Palru. It is dotted with many scattered hamlets. We followed the downward course of the Chhu-shu streamlet for a good distance, when we now found ourselves in the middle of a wide inclined table-land, skirted on two sides by two lofty mountain ranges. Nothing remarkable was to be seen except barren tracts of plains, bare and bleak, devoid of vegetation and animal life. Gopon told us that wild animals, such as antelopes, stag (shavo), and lynx were the sole inhabitants of those endless mountains which intercepted our view towards the right and left.

We passed by the village of Latong, which lay to the right of our way, and met a caravan of donkeys and yaks proceeding toward Sakya with barley and fuel. Near Latong the road to Chungdui runs westward, and long lines of *mandang*, by the side of which we passed, mark the junction of the roads to Mapja and Chhungdui. The former contained about 100 houses, and the latter was a straggling village in the upland hills. There is a *gya-chuk* (circuit-house) at Mapja, where the Ampa generally halts during his inspection tour. The Tinki Jongpon comes to receive him up to Chhungdui. Leaving Mapja on our right we travelled for a couple of miles to visit the ruins of a large village which lay to the left of our way. Probably during the Sakya hierarchy this was a place of note. Some of the houses were lofty and spacious. The drains of this ruined village were still in good condition. Two shepherds were tending their flock near it. The bed of the Shong-chhu, which is a feeder of the Mapja streamlet, was now filled with bulging ice, and no water could be had within half a mile distance round. In the riverside there were many mole-hills teeming with a kind of animal called *srimong*. Our ponies had many tumbles, their feet having slipped into these holes. We crossed the frozen stream and entered the valley of Shong. There were several hamlets on the riverside. Ascending about a mile we came to the hamlet of Donkar, in the village of Gangshong. The *nabo*, an elderly looking man, was very obliging. He said that he had travelled a great deal and experienced many privations. He returned from Lhasa last year, where he had gone to conduct a case against some monks of Sera. He said he has learned by dear experience, having himself suffered from the inhospitality of others, how to appreciate the troubles of a traveller's life.

He sold to us the fore half of the frozen carcass of a ram for two *tankas*, and helped us in cooking our breakfast. He said he would have presented us with it had it not been for his poverty owing to this litigation with the Sera monks, which brought on him the loss of 100 *srang*. Finishing breakfast we resumed our journey and made our way towards the steep slopes of the Shong-pa *La*. The way was long and tiresome. On an isolated spur of Shong-pa *La* stands the monastery of Pal-dan tse, looking over the rich and large village of Shong-chhu-wang. This part of Shong-chhu was filled with water. Probably the villagers had not allowed the water to run down, and the sun had melted the frozen surface of the reserved water. On either side of the river, and in the vicinity of the village of Shong-chhu-wang, there were many groves of poplars and willows. The trees were planted in tasteful order.

A flour-mill was being worked by the river. The Shong-pa *La* pass was high and steep. We crossed it at 4 p m. The descent was as steep as the ascent. I sent Gopon ahead of us to arrange for the night's shelter in a hamlet in the valley of Chiblung. The way was sandy and winding. At 5 p.m. we entered the flat valley of Chiblung. It is dotted with numerous hamlets. We found ourselves in a tolerably level though undulated plain. The riversides were overgrown with long grass, and numerous rabbits fled from amidst these grassy places at our approach. At 6 p.m. we reached the village of Dogang. The rich residents of this place refused us shelter in their houses. At last Gopon succeeded in accommodating me in a miserable hovel belonging to a poor villager. The *nabo* and *namo* of this humble cottage were very obliging and kind, and lighted a fire to warm us. They gave us very bad *chhang*, but sold good provender to us for our ponies. We spent the night at their place with much inconvenience. We could not, by the custom of the country, go to buy *chhang* or any other article from other parties except through the host.

7th December.—We resumed our journey very early and ascended the upland slopes of Chiblung with the sun in our face. Passed the village of Tashigong at 8 p.m., and met several herdsmen who were proceeding to the mountain pasture with their hairy flock. We breakfasted at the village of Gureh, sitting inside a walled enclosure about 30 feet wide and 70 long. Its walls were made of large sun-dried bricks Three or four yak calves were confined in it with ropes tied to their necks. Two well-dressed villagers, who wore two long ear-pendants, recognised Gopon and conversed with him. They very much praised my fowling-piece which Phurchung carried. Being told that the village belonged to Kusho Phindi Khangsar of Tashi-lhunpo, I said to them that I was a friend of their landlord. After exchanging compliments with them we proceeded on our journey. We then commenced the wearisome ascent over a lofty mountain which extends towards lake Te*l*-thung (lake of the mule's drink). We crossed many undulations and table-lands of a very barren and desolate aspect. One or two *dok-pa* tents were seen at an immense distance from our way. At about 2 p.m. we reached the top of the *La* called Dobtha Lachenla. The view of the snow-clad peaks of the Southern Himalayas in Nepal and Sikkim, the lake of Te*l*-thung (mule's drink), the villages of Tashi-tse, and the jong of Dobtha, standing on a hillock, was very splendid. Descending to the foot of the Lachenla, we entered a narrow valley with a streamlet running in its middle. Our way lay along the margin of this streamlet. Its water, curiously enough not yet frozen, runs towards the lake. At 4-30 p.m. we arrived at the village of Charka. No shelter could be had in any house of this miserable place. At last Gopon induced one of the villagers to give us shelter in his yard, who also gave us a yak-hair tent and long curtain of the same material. This tent was very comfortable and warm. The village of Dobtha belongs to the Rajah of Sikkim, it being a *jageer* granted to his ancestors by the Government of Lhasa. The hamlet of Charka is included in Dobtha. Gopon lighted a gentle fire of *argol* in front of our tent. Our hostess was engaged in weaving blankets in the yard while Gopon was cooking dinner for us. The front of our tent opened to our eyes an excellent view of the lake and the mountains surrounding it. Our good *namo* and her daughter kept up some merry jokes with Gopon and Phurchung. I overheard them from inside the tent. A neighbour of our *nabo* came and asked him who we were. He, too, replied with a joke. A very chill wind blew. We all sat round the fire for about an hour after dinner, and then went to bed.

8th December.—We resumed our journey at half-past three in the morning with a view to reach Khamba jong before sunset. The cold was intense, and to make it still more intolerable a very chill breeze blew. I could hardly hold the bridle to mount, my hands being almost benumbed with cold. Phurchung, lifting me up like a statue, placed me on the back of my pony. Drawing the bridle inside the furs of the long sleeve of my vestment, I held it fast there. My companions led the pony. Our way lay along the dry margin of the lake, which more resembled a steppe, being filled with pasture, than a dry lake bed. From the nature of the inner slopes of the lake margin it seemed to me that the lake must have filled a larger area, although it had dried by evaporation and want of supply of water through inlets. We quietly travelled in the calm solitude of this steppe-like country, our only fellow-traveller being the breeze. We crossed several frozen inlets of the lake, of which three were of the same size. Sometimes we travelled across sandy plains, crossing sand mounds; sometimes across grassy and undulating plains. At 5 p.m. we entered an extensive grassy plateau, which at first sight resembled an Indian field overgrown with long grass. We saw a *dok-pa's* tent at a short distance from the way. Two of his mastiffs ran to attack my Tibetan hound Thanga, who, perceiving the smell of hare and musk-deer, flew towards them. We were very much amused by Thanga, who ran as if bewildered, now towards a wild goat, now towards a hare, and now towards a herd of wild sheep. This country was teeming with animal life. Phurchung and Gopon bawled repeatedly at Thanga, but he would not listen to them. He chased some *kyangs* (wild ass) for miles. Phurchung related to us the account of a dispute about the possession of this extensive pasturage between the Jongpon of Khamba and the owners of Dobtha. It was decided only last year, when half of the disputed land was placed within the jurisdiction of the Jong-pon of Khamba and the remaining half reserved for the State. The greatest severity of the cold was felt by us between 5 and 6 a.m. My little dog Senge being thirsty leaped several times to scrape the frozen froth from the mouth of my pony. I had covered my head with a fox-skin hat, and could see through two slits made for the eyes. The vapour of my mouth which escaped through these slits trickled down as dewdrops from outside of the hat, and dropped, frozen, on my clothes.

CHAPTER III.

VISIT TO KHAMBA JONG.

The mountain ranges which skirt the lake country stood in their rugged grandeur on the south and west. The mountain range that almost touches the mountains of Dobtha, near Gyarong, with the snowy dome-shaped Sangrala on its farthest end, stood on our left. At 1 p.m. we left the lake country of Tel-thung and entered the valley of the Chhe-chhu through a saddle-like passage between the Dobtha range and a lateral range of Yarula. We halted near a frozen lake, with water from which we boiled tea and cooked *phing* and mutton for breakfast. The ponies being thirsty, Gopon led them to the lake and broke a part of its thick surface with a block of stone. To his surprise the ponies smelt the water several times but did not drink. Our dogs also did the same. At this we suspected that the water contained some poisonous substance. and a herdsman passing by the road and observing our discomfiture told us that the place we were sitting upon and the adjacent mountain sides were filled with soda and other alkaline substances. We rejected all that was cooked and gave it to our dogs, who refused to eat it. At length, disappointed, hungry and thirsty, we repacked our traps and plodded our weary way towards the valley of Gyarong and the monastery of Serding. Coming to the Chhe-chhu, we drank water to our heart's content and masticated some hardened curd and barley flour. We then crossed the Chhe-chhu, which is here divided into two channels by the formation of a small island in the middle. The stream was almost frozen, ice crusts projecting and bulging out of the surface of the water. We crossed the main stream with much difficulty, and found ourselves in the place which we had visited before. Phurchung here left us, and walked at a quick pace towards Khamba Sho to procure accommodation for us. Passing by the village of Ursa and the monastery of Serding, which we kept on our left, we arrived at a small hamlet with nine or ten houses belonging to the village of Targye. The villagers brought for inspection two pieces of very handsome carpet, but the price being very high we did not buy them. There are two large double-storeyed houses in this hamlet. We then rode towards Khamba Jong, crossed an undulating plateau, and then commenced ascending the mountain of Khamba, which to us, fatigued as we were, seemed very tiresome. At 5 p.m. we arrived at Khamba Sho. *Nabo* Wangyal, one of Phurchung's friends, received us very kindly. His wife and friends spread rugs for our reception and did everything in their power to make us comfortable. The *nabo* presented me with a sheep and a rug. His house, on the first floor of which he accommodated us, was spacious. It was filled with wool, carpet-manufacturing apparatus, and dried sheep. After refreshment we bought some carpets from him and his friends. Phurchung begged me to halt the following day at Khamba with a view to see the Jongpons, who were Phurchung's acquaintances. Our host seated me on a high cushion, and placed a trayful of dried and frozen mutton before me, while his wife poured good tea and *chhang* in our cups. Gopon cooked a good dinner for us all. I entertained all the members of our host's family with rice, *phing*, and mutton, and passed the evening in pleasant conversation.

After tea, accompanied by Phurchung, who was now dressed in his best clothes, I went to pay my respects to the Jongpons. The *jong* (fort) stands on a hillock, which is a spur of the Khamba range. The village stands at its foot. The ascent to the *jong*, which commences alongside of a long *mandang* situated at the foot of the hill, was rather steep. I rode up to the foot of the *jong*, and then climbed several flights of stone steps to reach the *jong* building. The second Jongpon, who is a layman, being an acquaintance of Phurchung, he walked into the fort with much freedom. After ascending two ladders, I seated myself in the waiting-room. The granary of the *jong* was to the south of the main building, the stables to the north. The building, though imposing when seen from a distance, lost its grandeur when we entered it. It is, properly speaking, a spacious two-storeyed building, but being built up from almost the foot of the hill on terrace steps cut on rocks, it looks like a lofty castle several storeys high. Water has been brought to this fort-like building from the mountain which overhangs it on the north through clay pipes. People consider this arrangement for the conveyance of water very dexterous. A warder came from the topmost storey of the *jong*, where the court is held, to take me to the Jongpons. After waiting a few minutes in the waiting-room I was conducted to the presence of the two Jongpons, who were engaged in reading religious books. I presented scarves to them, and was seated on a raised seat, somewhat lower than those which they occupied. We conversed on different topics. The clerical Jongpon seemed to be very inquisitive, and questioned me as to the object of my visits to Tibet. On being told that they were merely on religious considerations, he put to me several religious questions, to all of which I succeeded in making satisfactory answers. At the end he said my acquirements would bring me a good name and handsome *tolab* or emoluments. I then produced the *lam-yig* (passport), of which they kept a copy after fixing their seal upon it. They presented me with about 10lb of rice, a dried carcass of sheep, and a piece of rug in return for the couple of rupees they had received from me as meeting-present, and bid me farewell, saying that they hoped to meet me again next year. I returned to our *nabo's* place, much pleased with the interview. I bought some handsome carpets from our host. After breakfast I dismissed Gopon with handsome rewards in money, and made arrangements for our journey to Sikkim. I engaged two ponies and hired a small yak-hair tent for our use up to Geu-pang thang.

9th December.—Early in the morning we resumed our journey. Our kind *nabo* and *namo* presented us with the *kyel-chhang*, or farewell wine. I presented them with two scarves, and rode towards Geru. Gopon followed me for a short distance. Some beggars followed me also, supplicating for alms. They were proceeding to Geru to attend the funeral of the Gambu's wife, who died only four days ago. On the way we met herds of wild sheep and a few Tibetan foxes. We breakfasted at Geru at 9 a.m. In a yard close to the place we were breakfasting in, two cauldrons of funeral tea were boiling, and a number of beggars were sitting round the fire. At a mile distant from Geru, on a solitary hill, which on account of the clear atmosphere appeared very near, a number of vultures were seen hovering about. The corpse was then being distributed. The deceased was a sister of the store-keeper of Khamba Jong, called Jon-ñer chola. At 11 o'clock we resumed our journey and made our way towards the Kongra Lamo Pass.

We ascended plateau after plateau, which looked like so many terrace steps rising one upon another. This part of the country was very magnificent to look at on account of the snow walls in different directions,—south, east, and west, longitudinally and laterally. There was also a sprinkling of snow on the ground. My dog Thanga was quite bewildered, not knowing which way to chase hare and wild goats and sheep and *kyangs*. It was an innocent amusement to us to see these wild and curious animals being frightened and disturbed in their solitude. The Kongra Lamo Pass was filled with snow. The head-water of the Lachen river was buried in the glaciers of the Paohongry, Silbu, and the Chovo Kangchan. Nowhere could water be found. In some of the bare plots of the pass several yaks belonging to the Peepon of Lachen were grazing. The herdsman told us that a pack of wolves had lately infested the Kongra Lamo Pass and killed several of his yaks. After crossing many snowy ledges of the Kongra Lamo Pass with difficulty, we arrived at Dong-gong, the top of a moraine, which was partly free from snow. There was a dyked sheepfold and a cairn. A woman and her son, with a few pack-sheep and a dog, had halted there under a torn black yak-hair tent. She was boiling tea when we reached the place. Her son, a lad of 18, had fallen lame, his toes being frost-bitten. Phurchung pitched our yak-hair tent and spread my rug on a bed of stones. The cold was intense. This lonely place was the only bare patch in this desert of snow. Chill freezing winds blew. Phurchung and the groom who accompanied us from Khamba collected a large quantity of yak-dung and lighted a good fire. After dinner Phurchung fired my gun to frighten the wolves that were howling at a distance. We were anxious for our ponies, which we feared might be attacked by the wolves in the dead of night. Had there been no tent with us, we would have bitterly felt the severity of the cold at this unsheltered place.

10th December.—We resumed our journey at sunrise, and followed the glacial windings of the Lachen river, partly riding and partly walking, about two miles north of Geu-gang, the culminating point of the largest moraine of Lachen. In riding across it I suffered from a bad fall, the forelegs of my pony having slipped into a crevice of rocks which was hidden in snow. I saved myself by getting hold of a neighhouring boulder and clinging to it. I was a little hurt in my jaw-bone, lips, and also in my left leg. Phurchung came to my assistance and carried me on his back. Geu-gang forms the boundary between the territories of the Grand Lama and the Rajah of Sikkim, who is a vassal of the British Government.

A SHORT HISTORY OF THE DYNASTY OF PHAGMODU, WHICH HAD NEDONG-TSE FOR ITS SEAT OF GOVERNMENT.

When in former times the Sakya hierarchs enjoyed the proud privilege of being the spiritual instructors of the Tartar emperors of China, the envoy Situ Akyi*d* took a census of the households of the agricultural Tibetans and also of the Hor Tibetans (so called from their leading a nomadic life like the Mongols). Within the *t'hikor* or governorship of Phagmodu there were included two thousand four hundred and thirty-eight families belonging to Phagmodu proper, six hundred belonging to Lhasa, and five hundred to Taglung. When Hor Jam, one of the Tartar commissioners of China, visited the Changkha (the northern province, including Nam-tsho or lake Tengri Nor), he included the numerous tibes of herdsmen that dwelt there in the political province of Phagmodu. The emperor of China, in consultation with the spiritual authorities of Sakya, placed this large division under an able *t'hipon* or provincial governor. Formerly, when both Dikhung and Densa-thit heirarchies amalgamated their temporal and monastic possessions, Gompa Shagrin, the abbot of Di-khung, with the general consent of the clergy and laity of Tibet got one of his relations, named Gom-tson, appointed as *t'hipon*, who, under the patronage of the chiefs of Kang yeng and lower Mongolia, built the government house (*thi-khang*) of Tshong-du-tagkhar. Thereafter Khanpo Ringya*l*, the *solpon* of the famous hierarch Chyan ña Rinpochhe, became the chief of Lhobrag Shong-de. About this time a native of Kham, named Dorjepa*l*, by his ability, energy, and accomplishments attracted the notice of Chyan ña Rinpochhe. This young man, introducing himself to the Grand Lama as one sprung from the noble family of Dag Lha-ssig, and as very anxious to be his disciple, so insinuated himself into his confidence, that the Grand Lama, struck with his general efficiency in all matters of importance, sent him to China to represent the interests of the grand hierarchy. There he took the opportunity of securing for himself and his heirs the governorship of Phagmodu, together with a state seal and decoration. Returning to Tibet in the year *tree-tiger* (1192 A.D.), he built the *thi-khang* (government houses) of

Yar-lung, called Namgya*l*-ling and Nedong-tse. During his rule, which extended over thirteen years, he enjoyed the good-will both of those who were above and under him. He was renowned for his liberality. His governorship extended over twelve important places, besides Nedong-tse, which was the chief seat of his government. These were Halagang, Namo, Chag-tse tugu, Thangpo Chhei ling me, Chhoi Shikha, Mon-Khar, Tashi dong, Gyathang, Tshong-dui tag kha, Ssangri Phodang gang, Kharthog chha, and Kardo. After his death his younger brother, named Shonnu Gyal-tshan, discharged the duties of *t'hipon* for three or four years. He was succeeded by one of his relations, named Chyang-shon (born of the family of Kya-ya dag-chhu), during whose administration the Sakya and Dikhong hierarchies fought with each other. Chyang-shon had the good wishes of the Sakyapa authorities, but owing to some cause, having incurred the displeasure of Ponchhen Anglen of Sakya, he was ordered to be burnt alive, but on explaining matters he was exonerated and his life spared. After his death the grandson of Shonnu Gya*l*-tshan, named Shonnu Yontan, became *t'hipon*.

At this time Thumar Bukhoi, a Mongol prince, with his wife came on a pilgrimage to Tibet. The *t'hipon* having failed to show his efficiency in military as well as civil matters, and being reported to have oppressed his subjects, the younger brother of Chyan ña Rin-pochhe, nicknamed Gya-vo, or the bearded, recommended his dismissal to the Mongol chief. During this time the state affairs of *T'hokhor* were conducted by a council formed of the following :— The governor of Sakya monastery, named Rinchhen Tashi, Tsondui Pa*l*, a relation of Chyan ña Rin-pochhe, the second cousin of Shonnu Yontan, Tagpa *h*osser, the son of Gogochu, named Dorje of Yarlung, Jovo Tagpa Rin, and others. In the meantime, with the sanction of the emperor of China, Taisri Tagpa *hod*pa became governor. By bringing Gya-vo, the brother of Chyn ña Rin-pochhe, over to his side, he also assumed the spiritual power. He gave the ex-governor, Shonnu Yontan, the villages of Teupora and Chomonkhar for his maintenance. On the death of Gya-vo, the elder brother of Chyan ña Rin-pochhe, named Gya*l* Shonpa*l*, proceeded to Peking, and with the sanction of Lhaje Phagmodu assumed the office of *t'hipon*. Shortly after he was deposed by the Sakyapa authorities, who placed his younger brother in charge of the Government. From him the office descended to Gya*l*-tshan Kyab, the son of Shonnu Gya*l*-tshan. Chyang-chhub Gya*l*-tshan (the younger brother of Rinchhen Tagya*l*) was born in the year *tree-tiger*. In the 14th year of his age (*hare year*) he took his admission into the monastery of Sakya, where he stayed with the hierarch Dag-ni-chhenpo. He was entrusted with the office of keeping the Government seal. Once the Grand Lama asked if he (Chyang-chhub) would go up for the church, so as to be called a Rin-pochhe, or for the State, to be called *t'hipon* or governor. On his wishing to be a Rin-pochhe the Grand Lama said, "No, you are destined for the State. In order to qualify yourself for a governorship you should study the work called 'Yu*l*-gya*l*' and some works on ethics." Thereafter, taking leave of the Grand Lama, he became a pupil of Lama Nam-me-chhenpo and learnt two parts of logic. In the autumn of the *tiger year* Chyang-chhub and his elder brother Lopon Tagssang were respectively invested with the spiritual and temporal offices. At the investiture people were entertained with tea boiled in the same caldron. Chyang-chhub expounded the sacred laws and delivered sermons, while Lopon Tagssang assumed the dignity of *t'hipon* or governor. When Tisri Kunlob-pa proceeded to China, Gya*l*-tshan Kyab was discharged from the governorship. Ritsi Wang Gya*l*po then became *t'hipon*, and received the title of TaiSitu. He was succeeded by Sonam Gya*l*-tshan, the grandson of Gya*l*-tshan Kyab, who performed the duties of *t'hipon*. He was very popular with his subjects. He was so very resolute that no one could oppose his views or outdo him in anything. He brought all Tibet under his sway. Situ Chyan-tshan, from his early age, became skilful in war, literature, and religion. At the age of fifty-five in the year *water-monkey*, in the 15th of the second month, he undertook the task of rescuing the Sakya regent, Ponchhen Gya*l*-tshang, who had been kept in durance by the abbot Lhakhang Labrangpa of the great temple of Sakya, and for this purpose he placed himself at the head of the troops of U and Tsang and waged war with Sakya. On the 5th of the fifth month of the same year, with the assistance of some of the minor chiefs, he besieged Sakya and delivered the chief from the hands of his enemies. Before dispersing his army he compelled the hierarch to appoint him chief *t'hipon* of Tibet, and was supported by his nephew, Situ Lodoi Gyal-tsana, in his works. He was presented with a hexagonal seal, and the natives of Tsang distinguished him by raising white silken banners in his honour. He encouraged both literature and religion.

When his name became known all over the country, with the help of all other minor *t'hipon*, he besieged Sakya. He occupied Chya-ssang gang, which was then called Chhassang kang, and from some good action done in it is now known by the name of Chassang Jong (or the place of good action). During his reign the dynasty of Lha ssig became very powerful. Having achieved many exploits in temporal matters, he (Chyan-chhub) resolved upon doing pious actions. He built the monastery of Tse-thang and established a college there. He made Nedong-tse the chief seat of his government. Inviting the Grand Lama Sonam Gya*l*-tshan, he consecrated the religious establishment founded by him and appointed his cousin, Shakya Gya*l*-tshan, as the head of the church and president of the ceremonies to regulate the order of precedence. Thus the Government of Phagmodu, for its efficiency both in temporal and spiritual matters, became very famous, and excelled those of his predecessors. At the age of 63, in the year *fire-dragon*, he retired from this existence at the palace of Nadonggahdan-tse. His cousin, Shakya Gya*l*-tshan, succeeded

him in the throne of Nedongtse, and assumed the spiritual and temporal affairs of the state. By his able administration of the church and laws he increased the prosperity and peace of U and Tsang. On account of his being ever thoughtful for the happiness of his subjects he was praised by all men and called Jam yang Shakya. The Tartar emperor Thugan Themur conferred on him the title of Changu-kung. After his death, his younger brother, Shakya Rinchhen, became chief *t'hipon* and filled the throne of Nedong-tse. He was very fond of inspecting the works of local officers and inquiring after the condition of his subjects. Once, while on tour in U and Tsang he stopped at the village of Gye mo Shong. Here the houses he and his party occupied accidentally caught fire, which quickly spreading so surrounded him that he and his servants very narrowly escaped from being burnt. On his return he founded the monastery of Khartog Gonsar, and stayed there to avert the calamities that, according to his fortune-tellers, hung over him. He always roved from one place to another. Chyaña tag Chyan presided at the head of the state church for a few years.

After Shakya Rinchhen's death his younger brother Tag-rin filled the throne of Nedong-tse. For some time the state affairs were in the hands of Gya*l*-tshan Ssang and his cousin. The control of the Government remained with Chyan ña till Gya*l*-tshan Ssang, called Tag-rin, came in a State (hide) boat from Gong-kar to relieve him of the charge. He was succeeded by, Tagpa Gya*l*-tshan, a boy of 11, the son of Shakya Rinchhen, in the year *tree-bird.*

From his boyhood Tagpa Gya*l*-tshan took to athletic and intellectual exercises. When he advanced in age he began to show his ability and fortitude. Within a few years of his attainment of boyhood he established his authority over all the governors of U and Tsang. The emperor Ta-ming bestowed on him the decorations of Konting Gushri and Tshan-ha Wang, and presented him with a gold seal. He also from time to time received other titles of honour, besides kind instructions from the emperor himself. Power, fortune, and wisdom were ever attached to him. His reign extended from the 11th to the 59th year of his age. The state under his rule increased very much in wealth and prosperity. Of all the rulers of the Phagmodu dynasty his reign was the longest. He died at Nedong-tse in the 59th year of his age in the year *water-mouse.*

From the foundation of Nedong-tse and Namgya*l* Jong of Yarlung by *t'hipon* Dorjepa*l* in the year *tree-tiger* to the present year *tree-tiger* (1432 A.D.) 240 years have elapsed.

Nedong-tse was therefore founded in the year 1192 A.D.

PART IV.

SOCIAL CUSTOMS AND RELIGIOUS RITES OF TIBET.

CHAPTER I.

MARRIAGE.

In Tibet there are no such social restrictions or caste hindrances for marriage as hold in India when parties are inclined and agree to form matrimonial connections. The rich may bestow their daughters on the poor; the daughter of a poor man may become the bride of the proudest noble of the country. But the girls of the royal family and of other high families are not generally bestowed on the vulgar classes. In the event of their getting no suitable match, they are sent up to convents. The girls of the commoners are occasionally received as brides of the nobles. Nuptial ceremonies are alike for all classes of men; only the expenditure varies with the rich and the poor, the extravagant and the miserly. First of all, the party of the bridegroom, in order to sound the parents or guardians of the girl, send a man to make the proposal. If they are found inclined to accept such a proposal, the would-be bridegroom's parents personally or by an intermediator send presents to the girl's parents, consisting of *khatag* and wine called *long-chhang* (proposal wine), and formally make the marriage proposal. The girl's parents bring out many excuses, saying the girl is not handsome or accomplished, and will not be of any service to them. The other party thereupon more and more earnestly express their eagerness for the alliance. After much exchange of these excuses and cravings on either side, the girl's parents say "If you are really in earnest and believe that she will be of service to you, we shall consult with our friends and relatives and decide about the proposal." Thereafter, on a certain date, they formally convey their consent to the other party.

Then the bridegroom's parents bring about 20 or 30 *chupan* or gallons of wine to entertain the girl's parents, together with all their relations and servants, boys, children, and neighbours, and also present them with a scarf each. Then comes the business of the payment of the bride's price (*rin*), which for the middle class, according to custom, does not exceed five or six *dochhe* (Rs. 625 to Rs. 750) and about 50 gallons of wine. Then the bridegroom's party presents a scarf to every respectable and old member of the bride's party, including the parents, relatives, friends, and old neighbours. When this is finished, both the parties deliberate to ascertain an auspicious time when the wedding is to take place. This being fixed, the parties separate to make necessary arrangements for the occasion. On the appointed day the bridegroom's parents depute some seven or eight respectable men as their representatives to go to the bride's father to escort the bride home. There they stay three days, all the while engaged in making negotiations and in assuring them that the girl will be happy in the marriage.

During this time they are supplied with food, drink, and all other necessaries by the bride's parents. At the end of the three days, the bride is desired by her parents to go to the bridegroom's house. She refuses to do so and weeps, turning her back and concealing her face. Her parents explain to her why she should go, and at last persuade her to consent. They give her a good milch-cow or yak, a nice pony, four or five oxen, two suits of summer and winter dress, a complete set of jewellery according to the custom of the country, a piece of stuffed carpet and small dining-table, cups, plates, cooking vessels, and other articles of domestic use, 50 silver *srangs* in cash, and a female attendant. All those people who had received scarves now come to present her with a return scarf and a *tanka* each; some also pay 5 *shos* (Re. 1-4), others a silver *srang*. The nearest relatives and friends of the parents, the chief of the country, and other respectable men, present her with scarves, clothes, blankets, coarse shawls, and silver coins, from 5 *srangs* to 15 *srangs*. Presently about 20 people from the bridegroom's party come to conduct her to her future home. The party rides, the bride riding in the middle. All arrangements for this journey, including food and drink for the first half of the journey, are made by the bride's parents. For the remaining half the arrangements are made by the bridegroom's party. For instance, if the bridal party start for Lhasa from Shiga-tse, which is eight days journey, four days' arrangements will fall to the share of each party. The arrangements for reception and refreshments are made in proportion to the greater or less distance of the journey. If the distance requires two days, the bridegroom's party make arrangements in three stages, at each of which some one from the bridegroom's party await with food and drink for the reception of the bridal party. Arrived at the destination, the bride is seated on a cushion placed on an exalted seat by the side of her husband in the middle of the bridal assembly At an auspicious hour a short religious service is conducted by the

---

I was present at a marriage ceremony in which more than four *chupan* of wine were consumed by about a hundred men. I was presented with a scarf.

village priest, generally a monk, when the parents of the bridegroom and the representatives of the bride's parents offer *monlam* (prayers) to the gods for making the union happy. The parents of the bridegroom then beseech the gods to witness the ceremony of their son's marriage with the bride, and declare that henceforth she will be owned by the bridegroom and his brothers alone. To this the bride's parents, if present, or their friends, consent, saying *laso-laso* (yes, yes). For full three days the festive mirth continues, during which time nearly 50 *chupan* of wine, about three oxen, and three pigs are generally consumed. During this time the parents and relations of the bridegroom, their friends, acquaintances and neighbours, chiefs and respectable men of the country, come to present the bride and bridegroom with a scarf each. The bridegroom's parents supply these people with food and drink. Then, after three days, the festivities end, and the guests and relations return home, with the exception of five or six men, including the representatives of the bride's parents and her brothers or cousins, if any. With the exception of the beating of the church tambourine, and the ringing of bells at the time of conducting the wedding religious service, no other music is used to enliven the festive occasion. Before the end of the festivities, generally on the third day, the bride changes her clothes and jewellery, and puts on a new set of dress and ornaments supplied by the bridegroom. On that night the bride and bridegroom are sent, after a short prayer to the gods to bless them, for the first time to sleep together. In the following morning the bride for the first time applies herself to household business. After seven days her brother and friends return to their home, leaving her in her husband's house. In the latter part of the third month her parents, together with some respectable men and servants—the party generally consisting of seven or eight persons—carrying one suit of clothes, some plates of meat, and other provisions, come to see their daughter, and to ask permission to take her home. They are entertained for about 10 or 12 days by the bridegroom's parents, after which they return home. The date being fixed, which generally falls on the sixth month after marriage, the married party, accompanied by a number of female retainers, four or five servants, with presents consisting of scarves, meat, wine, &c., come to the house of the bride's parents. At the time of their return, after a month's stay, the bride's father gives her a new suit of dress and jewellery, and presents the son-in-law with a complete suit of dress, consisting of a robe, hat, shoes, waistband, together with a scarf.

In the marriage of very poor people only the parents of the bridegroom go personally to make the marriage proposal. There is no particular limit of marriageable age in Tibet. Marriage is contracted generally after the parties have passed the age of puberty, which is generally 16. The average age for marriage in Tibet for both sexes ranges from 15 to 25. The Tibetans are not so particular about the age of the young people. Sometimes the bride is older than the bridegroom. The bride is called *pag-mo* at the time of marriage; after which she is called *namo*.

MARRIAGE CEREMONIES AMONG GYAL-MO RONGPA IN CHINESE TIBET.

There is no such custom of employing mediators, presenting scarves, or of sending *long-chhang* (proposal wine) to open marriage proposals among the Gyal-mo Rongpa. The parents or guardians of both the parties themselves open proceedings. If they are not known to each other, they procure introductions, and then communicate their respective proposals and wishes to each other. There is no limit fixed to marriageable age in Gyalmo Rong. Puberty is not considered as having anything to do with marriage. All marriages are contracted at the whim of the parents and guardians. Instances of children still in the womb being betrothed to each other are not rare. The parents propose that if they get a son and a daughter, they should live as husband and wife after birth. Proposals and marriage conferences generally take place in the wine-shops and inns of the country. The parents communicate their final decision respecting marriage proposals to each other in secret, and scarcely any other person is consulted or apprised of their wishes. The date of marriage is fixed to suit the convenience of both the parties, when the bridegroom's parents makepreparation for equipping their party, consisting of one of them, a son (other than the bridegroom), friends, relations, and respectable men of the place, to bring the bride home. The nobles carry with them their silver and gold armorial bearings and their finest satin robes. The presents intended for the bride consist of different sorts of cotton cloth, silk, fruits of various kinds, cakes, ornaments of silver and gold, ostentatiously placed on open conveyances, each of which is carried by 4 or 5 men—sometimes by 8, 12, 16, or 24 men—though the weight may be trifling. The respectable members of the party are conveyed on sedan chairs. They are welcomed by the bride's parents at their gate, and conducted to the reception hall, where they are served with all sorts of dainties and *arrack*. They then produce the presents, together with a list of articles, before the bride's parents, and after a short conversation and a stay of a few hours return home. After five or six days, on an auspicious date, the bride, seated on a sedan chair, veiled with satin screens so as to conceal her from public view, is carried to her future home. The sedan is conveyed at least by four bearers. The bride's father, brother, and other respectable men and relatives, at least 20 in number, accompany her. Her dowry, consisting of milch cows, oxen, provisions, cakes, dresses, and divers other articles, to bear comparison with what was received from the bridegroom's party, is sent with her with much ostentation. The bridal parties generally arrive in the morning at 8 or 9 a.m. The bride is conduteed to a small

well-furnished house, where candles and incense burn, and flowers and garlands are heaped on all sides. She is then seated on a raised cushion, surrounded by fine screens. Young children and females surround her and cheer her with demonstrations of festive mirth. No adult males get access there. When the entertainments come to a close, after three days, the friends and relations return home, leaving with her one or two maid-servants. For full three days she remains in the company of the bridegroom. On the morning of the fourth day the bridegroom and bride come out of their confinement. The latter for the first time prostrates herself to salute her new father and mother, and meekly asks the latter for instructions to begin her household duties.

Marriage ceremonies among the Mongolians are in many respects similar to those of the Tibetans. The price of the girls of rich, noble extraction, or of high position and power, is very high, generally amounting to 3,000 *srangs*, 100 pieces of satin, and 300 camels, horses, and cows, besides two complete suits of dress for the parents of the girls, which are called "*phakos*," "*makos*" (father's dress, mother's dress). The parents of the bridegroom never go to bring the bride, but men of high rank, office, and birth, sometimes the headmen of the village, are invited to act as their representatives. In the marriage of the humbler classes, in the absence of respectable representatives, the bridegroom himself, riding on a handsome horse, after making his person neat and clean by washing, equipped with arrows, bow and sword, and accompanied by his relations, or about 20 men, marches to the bride's house, where he spends six or seven days in festive mirth, drinking *sog-chhang* (Mongolian wine extracted from milk), beer, and eating large quantities of meat. Drinking and eating are the principal parts of Mongolian marriage revelries. The bride with her dowries, consisting of milch cows, camels, horses, and sheep, about 100 in number, a Mongol tent or *yurta* furnished with dining tables, bedding, bedsteads, utensils, and four or five slaves (male and female) starts for home in company with the bridegroom. The daughters of chiefs and nobles carry with them jewellery of the value of 1,000 *srangs*, 300 suits of dress, and about 200 saddles and bridles as their personal dowry, apart from the usual dowries. Girls of nobles generally get jewellery of the value of 30,000 *srangs*. In most cases the brother and nearest relatives of the bride also make her presents, consisting of ponies, cows, sheep, &c. She rides to the bridegroom's house, no matter how distant it may be; for to be carried in a sedan chair, like the Chinese, is a shameful matter to a Mongol woman. She binds a piece of silk on her head, which constitutes her head-dress, like the *pagri* of the Indians. On her two sides ride two stately female body-guards. A train of 50 or 60 men follow her. When she arrives at the bridegroom's residence, she sits on a carpet, turning her back to the inner side of the door, with her head veiled. In this attitude she spends the whole day. She cannot take her dinner in the sight of others. At night she is required to sleep lying on her side, for to lie on the back or on one's face on such an occasion is considered inauspicious according to Mongol custom. After passing three days in this lonely plight, on the morning of the fourth she is conducted to the altar of the household god by an elderly woman, where she pays homage by offering a scarf and three prostrations. She then successively bows down to the god of hearth, and her new father and mother, uncle, aunt, her husband, and the old matrons of the family. To each of these she makes profound salutations with the auspicious scarf. They in return make slight presents to her and offer prayers to the gods for her welfare. That night, in a new tent, fire is lighted in the hearth for her cooking, and here she sleeps in her husband's bed for the first time. The bridegroom now separates from his parents and lives with his wife in a separate tent. The marriage festivities last 10 days, after which the bridal parties disperse. The bride's parents, who also in most cases attend the festival, after one month's stay return to their home. At the end of the sixth month after marriage, accompanied by servants, they again come to see her. This time they bring with them meat, arrack, and cakes, and stay for about a fortnight in the bridegroom's residence. After more than a year the son-in-law, accompanied by his wife carrying presents consisting of cakes, &c., comes to their house, where they stay for about two months. This time he gets from them the present of a horse and a suit of dress, and his wife a fine milch cow; his relatives also get trifling gifts.

DISSOLUTION OF THE MARRIAGE CONTRACT—DIVORCE.*

Families are generally formed by three kinds of marriage—*first*, by "pleasure union" of male and female for the sake of merry-making and felicitous association; *second*, by "friendly union"—contracting friendship with the view of living together by sharing the miseries and happiness of this world with each other; *third*, by "compulsory union," in which males and females are united together by their parents, lamas, chiefs, and landlords, in order to serve their ends or work for them, or ensure the payment of revenue. The last being regulated at the wish and interest of the outsiders, may be considered as compulsory marriage. When parties resolve on the dissolution of a marriage contract, it is necessary to investigate the real cause to ascertain wherein the fault or truth lies. (1) If the husband be found entirely guiltless and truthful, and willing to live with the wife, but the wife be resolved to divorce him, she must be required to pay double the *rin* or price paid for her as a fine for the dissolution of the marriage contract, called "*borchhe*" and "*den yo*," meaning "divorce fine" and "innocence fine." The divorce fine fixed by law for the wife to pay amounts to 18 gold *sho*, equal to Rs. 135, and for the husband 3 gold *srangs*, equal to Rs. 180, in the absence of a marriage contract. (2) If the husband's innocence be of a doubtful nature, and the wife's charges remain unproved, the wife should be

* Compiled from a legal work.

required to pay the husband the divorce fine, consisting of a complete suit of dress (hat, shirt, sash, and shoes) and bed-carpet, bed-rug, and a wrapper. (3) If the husband be acquitted, his guilt being not established, he will have to present a scarf again and a third article of any kind to the wife. (4) On the other hand, if the wife be found perfectly innocent and truthful, willing to live with her husband, but the husband be resolved to divorce her for no fault of hers, he should be required to pay her 12 gold *sho*, equal to Rs. 90, as divorce fine, and service wage, called "*yog la*," amounting to six pounds of barley for every day and six pounds for every night she spent with him from the date of marriage to the date of separation. The husband should also be required to return the price of all the clothes, wrappers, and whatever else was given by the friends and parents of the wife during coverture. The divorced wife must of course take away all the jewellery that was given to her by her parents, but not ornaments given by her husband. The wife cannot demand the "*den yo*," or the innocence fine, it being the exclusive privilege of the males. At the time of separation if there be children, the husband gets the boys and the girls fall to the share of the wife. If the husband be a man of property, the court has the power to order him to give the divorced wife a certain share of his property for the maintenance of the girls. By this means, when the wife leads a solitary life, she generally gets food, clothing, lands, and house for the maintenance of her girl or girls. On the other hand, if the wife be possessed of wealth and excellent household articles, she may be required by the court to give a share of them to her husband for the use of the boys.

Again, when a marriage is contracted between a man of noble blood with a woman of humble race, or *vice versâ*, with definite understanding that both should share equally their happiness and misery with each other, at the time of divorce their property should be divided between them according as the nature of their faithfulness or their guilt, and their mutual exchange of presents at the time of union. In cases of divorce of parties who were united at their own wish for the enjoyment of pleasure and merriment, the court should, without regard to the nature of their guilt, divide their property equally among them. In cases of the third class of marriage, the landlord should arrange their union or separation. A man of this class is married with a woman who, the landlord thinks, might be of some service to him. When the woman is found useless, she is dismissed, being paid one-sixth of her husband's effects, and her place is supplied by a new one selected by the landlord. The nomination of wives for these serf classes rests with the landlords, and the selection with the serfs themselves. These serfs are otherwise a free people and bear no resemblance to the slave cultivators of America or any other of the same profession in any other part of the world. In Mongolia, in most cases of conjugal separation, all the chattels and live stock and children are equally divided between the husband and wife. If there be two sons, one will fall to the share of the father and the other to that of the mother. The same holds true with respect to the daughters. They, the separated pair, will live apart from each other in separate tents, and as the Mongols are strangers to jealousy, when their differences are forgotten they reunite and live together as husband and wife. In extreme cases of separation, when the wife runs away to her parents and does not return, she forfeits all claims on the property of her husband. The rich people and the nobles of Mongolia sometimes take two or more wives, to each of whom they apportion tent quarters, so as to keep them separate and prevent collision, and divide their property—horses, cows, cattle, slaves, and earnings—among their several wives in equal proportion. When a rich man keeps but one wife, he lives with her in the same tent. The princes and chiefs, even when they keep only one wife, live in separate tents and mess separately. The ladies keep separate establishments and separate store-houses. When the chiefs or rich men separate from their wives, they only pay them one-third of their property.* The divorced wife will manage to live on that one-third and yet not return to her father's house.

THE DEGREES OF PROHIBITED CONSANGUINITY.

In Tibet members of the same family are required by law not to form matrimonial alliances with members of the same kin within seven generations; but the rule now-a-days is seldom observed by the people. They are known to make alliances with their kinsmen who are distant only by three or four generations. The same is the case in Mongolia in a modified way, where the working of the laws of consanguinity is still lax. If a man have two daughters, the offspring of one sister may be married to that of the other. With the Chinese it is quite different, as they greatly resemble the Indians in their practice as well as laws of relationship. Among the Pobos and Khampas marriage is promiscuously contracted. The brother unblushingly marries his sister, the nephew his aunt. Among the vulgar Tibetans, so long as the parties do not claim a common father, there is no objection to getting themselves married. The uterine brother and sister can be coupled together. One can marry his own step-mother or aunts. The custom of several brothers making one woman their common wife to keep the ancestral property entire and undivided is said to have had its origin in Kham, where it is at the present day extensively practised. The Tibetans of U and Tsang have borrowed it from their cousins of Kham. It is, however, not universal with them. The wife, though she performs the conjugal functions with the several brothers of her husband, is claimed by them as their wife so long as they remain jointly. When they separate from her husband, who is the eldest brother, they cannot ask him to pay

* When presents are made, their respective prices are also mentioned, of which a memorandum is generally kept the giver and receiver. If the receiver fails to produce the memorandum, he is required to pay according to the reasonable demand of the divorced wife.

compensation for their share in her. She remains the lawful wife of the elder brother according to the custom of the country. It is not unusual for a father or uncle to live with their son's or nephew's wife. Even in high life a father makes himself a partner in the conjugal rights over his son's wife. It is this sense of the law of primogeniture which actuated the first law-giver of Tibet and gave sanction to this erroneous view of the expediency of preserving property undivided. If all brothers live jointly, sharing in common both prosperity and adversity, their ancestral and earned properties increase more and more, the channel of expenditure being limited. One brother goes to trade, the other remains busy with his field work; when one goes to war, the other tends his flocks; one lives in the house to attend to his parents and raise revenue, while the other goes to serve his chief or Lama. This kind of domestic arrangement is calculated to be the source of great prosperity to Tibetan householders. No social economy guides the Mongols or Pobos in their matrimonial connections; their predominating spirit is simply lust.

CHAPTER II.

THE FUNERAL CEREMONIES OF THE TIBETANS, AND THE WAY OF DISPOSING OF THE DEAD.

The cessation of the beating of the pulse, and the stoppage or suspension of breathing, are not considered as tests of the loss of vitality. Unlike the Indians, who drag out the sick before the last breath is drawn, the Tibetans consider that the spirit, "*namshe*," lingers in the mortal frame for not less than three days. The spirits of those who have attained to some stage of holiness quit the body immediately after the last breath for communion with the dwellers of paradise, called Gáhdan or Tus'hita; but instances of such saintly personages are of very rare occurrence. It is therefore considered a very sinful action to move or dispose of the corpse immediately after death. Now-a-days in Tibet and Mongolia, where Buddhism greatly flourishes, the dead bodies of all classes of men, rich or poor, are carefully kept within doors for three days, during which time their friends and relations attend on them and make prayers for their future well-being. On the morning of the fourth day the horoscope of the deceased and that of the man who is selected first to touch the corpse for removal are invariably consulted.* If funeral astrology (*ro-tse*) pronounces it auspicious to burn the corpse, cremation takes place. According to the divination of funeral astrology, the corpse is required to be burnt, buried under ground, or thrown into water or on solitary mountains. Now-a-days in Tibet such custom is scarcely attended to. They employ a priest or Lama to perform certain funeral ceremonies with a view to make the *namshe* (spirit) of the deceased pass through a certain slit which exists in the middle of the dead body's skull. If the ceremony is omitted, the soul is said to pass by other passages and to enter a state of damnation. The Lama sits alone in front of the corpse to perform certain ceremonies with the doors and windows of the house all closed. No one is permitted to go near the corpse till the Lama has ascertained the particular passage by which the spirit has gone out. In return for this important service, he receives a cow, yak, sheep or goat, and money according to the means of the deceased. When the dead body is removed from the house, an astrologer takes a note of the dates of birth of the friends and relations present, and such among them are allowed to attend the funeral as may not be injured by the ghost of the dead. If there be some who are born under the same constellation and planet as those of the deceased, they are said to be under the risk of being ridden by the dead man's ghost, in consequence of which many dangers would befall them. The astrologer receives his reward in yak, cow, sheep, goat or money. Then the corpse, tightly wrapped in clothes, is placed on a litter facing the direction which is declared auspicious by the astrologer. It is then removed to a corner of the house. Five butter lamps are lighted near his head, and a screen is stretched before him, opposite to which his usual food and drink, together with a lamp, are placed. Early in the morning of the particular day selected for its disposal, the corpse is carried to a neighbouring cemetery. At the time of its removal the relations of the deceased make profound salutations to it. Two men carrying wine or tea, together with a dishful of barley flour, follow it. The family priest or Lama of the deceased throws a scarf on the litter and follows it at a slow pace, holding a corner of another scarf tied to it. As he proceeds, he mutters the funeral *mantras*, turning a hand-drum with his right hand, and with his left ringing a bell. It is inauspicious to place the litter on the ground before its arrival to the cemetery. If by mistake or oversight, or for its weight, it is allowed to touch the ground in any intermediate place, it must be disposed of there instead of at the cemetery. In the neighbourhood of Lhasa there are two sacred cemeteries, viz. Phabongkha and Serashar. Those who dispose of dead bodies at Phabongkha have to pay two to three *tankas* for tea to the monks of Phabongkha monastery. Those who take corpses to Serashar pay only one *tanka* to the cemetery-keeper, who also gets the bedding and clothes of the corpses. In every cemetery there is a large slab of stone, on which the corpse, stript of its coverings, is placed with its face downwards. The officiating Lama then crosses

---

* Among the Sikkim Buddhists dead bodies are burnt. On the fourth day after cremation a Lama performs the *t'husol* or washing ceremony, which consists in removing the relics, ashes, &c., and washing the burning spot with water. The relics being collected are put in an urn and deposited in *chhortens*. The ashes are thrown in some mountain streams, such as the Teesta or the Rungeet. The relics of Lamas and important men, after being pulverised, are mixed with clay and cast into moulds of miniature *chhortens*. These relic *chhortens* are placed in sacred places, such as monasteries, temples, caverns, &c. On the seventh day the funeral ceremony called *ten-ssoong*, or obsequies for the memory of the departed, is performed. All relations and neighbours are invited to this funeral feast. At dusk of that day all the evil spirits and ghosts which are believed to have been invited at the departure of the deceased are ejected by a Tantrik priest under deafening yells from he guests.

it with lines, and while repeating the funeral *mantras* cuts it into pieces. The first pieces are flung towards the biggest and oldest vulture of the flock, called *thankar*, and the remainder to the rest. These vultures are so tame that they come one by one at the call of the funeral priest. Some of the funeral attendants drive away the dogs, which rush towards the cemetery to snatch the flesh from the grasp of the vultures. Last of all, the head of the corpse is smashed and the bones, pounded together, are mixed with the brain and distributed among the vultures. Then a new and unused earthen bowl, filled with fire of *argol* (dried cowdung), with some butter and barley flour burnt in it as incense, is presented to the departed. It is placed in a particular auspicious quarter, towards which the deceased is supposed to have gone. The funeral attendants now wash their hands, and, removing themselves at a short distance from the cemetery, breakfast, and about midday return home. The funeral priest is then dismissed with suitable rewards. During 49 days after the drawing of the last breath food and drink put in his favourite cup and dish are offered to the departed, and incense, consisting of barley, butter, and juniper leaves, is burnt in the particular direction in which the spirit of the dead is said to have gone. The departed spirit is believed to wander within the period of *bardo* (*i.e.* period between death and regeneration), which is ordinarily 49 days. After the disposal of the dead some of his clothes, shoes, head-dress, coins, &c., washed and sprinkled over with saffron water, are presented to some incarnate Lamas to obtain their blessing for the spirit of the departed, which may be subject to misery during *bardo* on the 49th day. The last service is conducted by a Tantrik Lama with a view to turn out all the evil spirits and hungry ghosts that occupied the house of the departed. The dead bodies of incarnate Lamas are occasionally burnt, and their ashes and bones deposited in *chhortens*. The remains of saintly personages, such as pretend to have emanated from Bodhisattvas and Buddhas, are preserved like the Egyptian mummies, being embalmed or salted and placed within gold, silver, or copper *chhortens*, where they are seated in a meditative posture like the image of Buddha. The dead bodies of all classes of men, with the exception of those above mentioned, are disposed of on the fourth day, and certain religious ceremonies are observed. On the seventh day prayers are offered for the well-being of the departed. Alms in coins, food, tea, gold, and silver are distributed among religious men, according to the resources of the deceased. The same is repeated on every consecutive seventh day till the 49th day, when a grand feast is given to the priestly congregation. Now-a-days the rich people of Lhasa and Tashi-lhunpo generally distribute alms at the rate of one *tanka* each to the monks of Sera, Dapung, and Gahdan, dispensing with the other costly ceremonies. They also present the clothes, &c., belonging to the deceased to the professors and heads of those monasteries. There are some who make gifts of their entire property by will, *kha-chhem*, to these monastic institutions or to Lamas of great repute. After the demise of an ordinary Lama his property are entirely appropriated to the benefit of the monastery to which he belonged. The system of making wills has been prevalent among the Tibetans from a very remote time. Every man of substance leaves a will bequeathing his moveable property to his children and friends, and leaving instructions as to the way how his funeral obsequies and other pious works should be conducted. Although the sacred books of the Buddhists strictly enjoin on every Lama the resignation of all worldly connections, yet in Tibet the clergy are known to be more greedy of wealth and worldly effects than laymen.

The incarnate Buddhas and Bodhisattvas, instead of foregoing all mundane happiness for a life of asceticism, cleave more to power and ease than any other people. This, it appears, is due to the constitutional hierarchies that have been long dominant in Tibet. The entire revenue of the Government is spent in pampering the Lamas. At the time of death they mention the place and family where and when their souls should subsequently find embodiment. They also mention the name and race of the particular family in which they would reappear, and instruct their friends to perform rites or ceremonies for their well-being after death.

The dead bodies of infants below three years of age are buried under the bed of the mother, with a hope that they might come back to her womb. The dead bodies of lepers, women in pregnancy, and barren women, are packed in leather bags and thrown into the waters of the great river Yar-chhab Tsangpo (the river of divine water). A Tibetan proverb says "She whose son dies after birth is *rabchha-karpo*, or white-barren; she whose girl dies after birth is *rabchha-thavo*, or partly barren; she who is barren is *rabchha-nagpo*, or black-barren." The corpses of these and those of lepers are considered very defiled and unclean, and should not be kept within the country's limits, but must either be thrown off beyond nine hills and dales, or, packed in horse's or bullock's skin, should be thrown into the Tsangpo.

On the demise of Dalai and Tashi Lamas, work in all the public and private offices, transaction of business, and market gatherings, are suspended for a period of seven days. For thirty days women are forbidden to put on their jewellery, and men and women to wear new apparel. The canonical custom enjoins the Lamas and monks to mourn for ten days, during which time they must not shave their heads. In congregational and religious service they are also forbidden to put on their church head-dresses. All classes of people refrain from every sort of amusement and festivity, and they cannot indulge themselves in merry-making or going into groves for pleasures, sports, and love-making. It is only in honour of the death of these two great hierarchs of Tibet that the whole country falls into mourning. On the death of abbots of other monasteries and heads of families, mourning is confined to a limited number of friends and monks who surround them. Rich and respectable men as a rule do not, within a period of one year after the death of their parents, perform marriage ceremonies and festivities. They also refrain from starting on distant expeditions.

PART V.

THE MONASTIC INSTITUTIONS OF TIBET.

RASA *H*PHRUL *S*NANG VIHARA (OR TSUG LAG KHANG).

(The Grand Sanctuary of Lhasa, founded in the year 639 A.D.)

SHORTLY after her reconciliation with Chincheng (the daughter of emperor Thaijung), Khri-tsun, the chief queen of king Srong-tsan Gampo, applied herself to the cause of Buddhism. With a view to ascertain what place would be best suited for a temple of Buddha which she intended to build, she sent one of her maids with a present of one *bre* (about 2lb) measure of gold dust to her rival for consultation. Chincheng's special knowledge of the astrology of China made her an authority in the art of divination. After consulting the *kab-tse* (astrological chart) which she had brought from China, she sent the following reply :—"This country of Tibet rests on a *srinmo* (goblin) lying on her back. The lake of *H*o-thang contains her blood, the two hills that stand near it are her bosom, and this place Kyisho shung is located on her heart. It is necessary to erect a sanctuary on the lake after filling it up with earth conveyed to the spot on goats, so as to close up the passage to hell which exists underneath it. Her four limbs extend towards Yuru, Puru, Yaru, and Tsang-thang. There is a mansion of the king of *Nagas* (snake world) underneath the place called Ramochhe. It is also necessary to erect a sanctuary on it and on the four limbs of the *srinmo*, for, before building a sanctuary at the central place, there must first of all be erected four temples in the four quarters of Tibet, that the *srinmo* may not rise up to upset the country. Go and tell your lady that such is the information that the science of *Porthang* (Chinese astrology) gives respecting Tibet." Being informed of this Khri-tsun, the Nepalese princess, became disheartened, and suspected the sincerity of Chincheng's motives. "How can it be possible," she said, "for me to erect a temple after surmounting so many obstacles! How many millions of goats will be required to carry earth for filling up the lake of *H*o-thang, and over what a number of years the work will extend!" She then consulted some of the state ministers on the subject of building a temple to Buddha, and on their advice ordered the erection of a temple on the plain of Ne*h*u-thang, opposite Ladong. But the work of building that was done during the day was demolished at night by some unseen hand. The princess attributed this failure to the agency of evil spirits and goblins, and communicated her thoughts to the king. The king consulted his tutelary deities by praying to the sandal-wood image of Avalokiteswara that was brought to him by the Indian Buddhist Shilakaramati from the island of Simhala, Ceylon. In one of his dreams a god told him that what Chincheng had said about the proper site of a temple was true. The king communicated this to Khri-tsun, and took her one morning for a walk to the green margin of the lake of *H*o-thang. Arrived there he asked her to throw one of her rings towards the sky that he might build a temple for her at the particular spot where the gods would let it fall. The queen, after praying to her tutelary deity, flung her ring as directed. It fell in the middle of the lake, which instantly became miraculously illuminated. The king thereupon ordered his subjects to fill up the lake with stones. Both the king and queen invoked the aid of gods in this work through their respective tutelary deities,—the sandal-wood Avlokiteswara and the mendicant's platter made of lapis-lazuli, which Khri-tsun had brought from Nepal. When the lake was entirely filled up the king employed goats to carry earth to it from the neighbouring hills. The river Kyi-chhu also receded, thereby widening the plain of *H*o-thang. The king caused sixteen tall logs of pencil-cedar to be pitched in the four quarters of the lake to preserve a record of the depth of the lake thus filled up. The king then caused planks of the *la* pencil-cedar tree to be laid on the ground in the form of a chess-board to make the soil firmer. On these large bricks were laid. The work of filling the lake was completed on the 23rd anniversary of the king's birth, when all classes of men expressed their joy and happiness at the successful termination of a great work. This was the foundation of the city of Lhasa, which took place in the year 638 A.D.

The erection of the grand sanctuary was then commenced. When the walls were raised to a height of four feet they tumbled down, the made earth having given way. This was attributed to the mischievous agency of evil spirits. The king again consulted his tutelary deity to avert the danger. Being miraculously directed that to ensure the safety of the structure he should make an image of that manifestation of Avalokiteswara that has eleven heads, the king invited a Nepalese artist from Pa*l*pa and commanded him to construct it according to the rules laid down in the sacred books. The artist made a beautiful image of clay prepared with a mixture of sandal-wood powder called Naga sara, Gaurisha, a twig of the *bodhi* tree of Vajrā sana, Buddha Gaya, a fragrant grass from a certain island in the Indian Ocean, sands of the river Nairanjana, and many sacred objects brought from the different sacred places of Arya Varta, moistened with the milk of a red cow and of a white she-goat. The image made of this preparation of clay when completed was placed on the king's throne. It is said that when the last finish was given to it numberless divine beings, more

numerous than specks of dust in the sunlight, entered it. The king then recommenced the erection of the building, which was completed within the course of twelve months. The temple on the site of Ramo-chhe, which was also commenced at the same time by Chincheng, was finished by masons brought from China. The principal door of Ramo-chhe looked towards China, and the door of Khri-tsun's temple towards Nepal. The king also erected many temples, among which that of Khra-duk Tha-dug in Yarlung was the chief. As it had been erected by filling up the lake of *H*o-thang, which was miraculously illuminated, the new temple was called *H*phru*l* snang; and as goats were employed in carrying earth to fill up the lake, the word Rasa was added to it. Thus Khri-tsun's temple became known by the name of Rasa *H*phru*l* snang Vihāra. The image of Akshoba, brought from Nepal by Khri-tsun, was placed on the spot where her ring had fallen, and the image of Shakya muni, brought from China, was placed at Ramo-chhe. Subsequently, during the apostacy of Lang Darma, these images were removed from their respective temples to distant places. On the revival of Buddhism in the tenth century the image of Shakya muni, being considered the holiest of holies, was placed in Rasa *H*phru*l* snang, and that of Akshoba placed in its stead at Ramo-chhe.

On account of the advent of these two celebrated imagas from China and Nepal, and also on account of the divine origin of king Srong-tsan Gampo and his two wives, the princesses Khri-tsun* (chief queen) and Chincheng, who were believed to have been the two manifestations of the divine mother Arya Tara, this new city was called Lhasa, or the land of gods. The hill of Marpori,† on which king Srong-tsan built his palace, henceforth became designated by the name of Potâla. Rasa *H*phru*l* snang is variously called Kyil khording, Chokhang, or Labrang chhenpo

The monastery of Ramo-chhe was founded by Chin Ch'eng, the Chinese princess, who was married to king Srongtsan Gampo. During the reign of king Ra*l*pachan six monastic institutions, viz. Karu and Meru, situated to the east of Lhasa, Gah-wa and Ga*h*on to its south, and Brankhang and Brankhang thama, were attached to it. Subsequently Tsha*l*-pa T'hipon (Gadessang), inviting the Lamas of the six institutions to perform religious ceremonies at Ramo-chhe, amalgamated them into one monastery under the name of "Shi-de." Formerly the abbot of this monastery used to preside over Meru, but later on they were placed under separate abbots.

Meru was one of the four monasteries founded at the four cardinal points of Lhasa by king Ra*l*pachan. It was abolished by Lang Darma, but afterwards it was restored to its former position and formed the metropolitan monastery.

Chag-poiri is a monastic college with classes for the study of medicine. It is called Manpa-Tatshang, or 'the medical school.' Behind Chagpoiri there is a cavern consecrated to Guru Pema.

Phabong-kha was anciently king Srong-tsan Gampo's favourite resort, where he propitiated his tutelary deities. The seven early scholars called Semi-midun also had their residence there. After the expulsion of Buddhism from Tibet by Lang-Darma for a time there existed no monastic establishments. Later on Geshe Tag-kar-pa established a monastery at Phabong kha. During the incumbency of its seventh abbot the monastery again fell into decadence. During the hierarchy of Chho-Gya*l* Phag-pa (of Sakya) this monastery was repaired and restored to its former condition; but during the dispute between Sakya and Phagmodu it dwindled into insignificance till it was repaired by Theg-Chhen Chho-Gya*l* and restored by JeDeleg Nima. But again, when internal discords convulsed Tibet, it declined a third time and continued to remain in a forlorn state till in the year *earth-sheep* of the 10th cycle it was revived by Khon-lon Pa*l*jor Lhundub. Since then it has been flourishing.

Sang-phu Neu-thong, situated on a hill beyond Ñethang, was founded by Dôg Legshe in the same year when Sakya was established. It contained seven Sakyapa schools and four Gelugpa schools. It has two divisions, called Ling toi (the upper division) and Ling-meh (the lower division). Ling toi contains the following five schools:—Peser, Ñima thang, Dvagpo, Khube-pa, and Nam Gya*l* Serkhang. Ling-meh contains the following:—Doi sar and Doi ñiñg, Nang roi, Nago-wa Ratoi, Rameh.

Among the four Gelugpa schools Ratoi is the most important, being the place where Tsong khapa taught the reformed doctrine to his four principal disciples. It is pre-eminent for being the seat of Lama Longdoi Rin-pochhe, who, according to the northern school of Buddhism, is the reigning emperor of Shambhala, the terrestrial paradise of the Buddhist. Rameh, the central college of Sangphu, belongs to the Sakyapa school. The learned Lamas of Sera, Dapung, and Ga*h*dan congregate here every summer to discuss abstruse metaphysical points and to help one another in the solution of doubtful points. They generally stay there for about a month.

Tsha*l* Gung thang (Chhoi Khorling) monastery was the seat of the Tsha*l*pa sect of Kah-gya school. It was founded by Lama Tsondu-tag of Shang Yu-tag, whose heart is said to have been illumined by a ray of divine light emanating from the heart of Buddha Amitabha.

Tsha*l*-yang-gon:—After the death of Lama Shang, Shakya Yeshe became its abbot in the year *tree-tiger* of the 3rd cycle. In the year *fire-bird*, Chyan-nga Tag-yeshe occupied

* The valley of Kyi-chhu, in which Lhasa is situated, is called Kyisho shung. The district is called Kyisho. Khri-tsun is a Tibetan word meaning chief queen. The Nepalese princess being the first wife of Srong-tsan Gampo, she was called by this name. Her Nepalese name is not mentioned in any work that I have seen. She was the daughter of Prabha Varma, the king of Nepal, who ruled over a part of Nepal including Pa*l*pa, and his seat of government was at Yan bu, now called Katmundu.

† The hill in the south of India on the top of which Avalokiteswara resided was called Potâla. Srong-tsan being an incarnation of this Bodhisatva, his Tibetan residence was also called Potâla.

its chair. During the administration of Pon Ringya*l*, the son of Pon (governor) Sangye-nodub, the district of Kyisho, in lower U, of which Lhasa is now the capital, was, by the command of emperor Khublai, formed into a *thi-khor* (province). He occupied the castle called Ssim Khang Sher. His son Gahde founded the Tantrik school of Wooling, besides the monastery of Chhoi Khorling for the study of Buddhist metaphysics, which is now under the owners of Ssim Khang Sher. During the administration of Kyisho by Situ Tung-chhen Kundor, the Tsha*l*pa hierarchy was in its zenith. This period was called Tsha*l*-dus, or the time of the Tsha*l* hierarchy. Subsequently, when Situ Chyang Gyan assumed the reins of government and founded the *Dsong* of Nehu, the Tsha*l*pa power declined. From that time to Rinssang's governorship of Tsha*l* *Thikor* the interval was called Ne*h*u-dui, or the period of Ne*h*u supremacy. The descendants of Rinssang greatly patronised Tsongkhapa.

Chha-phu-tag was founded by Shakya Wang, the pupil of Lu-ma.

Sha-tag gon was founded by Sangye pon, the pupil of Kyer gom-pa.

Sha-gon was founded by Sangye Jortanpa, the eldest spiritual son of Sangye pon.

Tashi Jong was founded by Pan Chhen Lossang Chhoi gyon.

DAPUNG.

DPa*l*-*l*dan *H*bras-*s*pung*s* (Dapung) Phyog*s* tham*s*-cha*d*-la*s* *r*nam-par *r*gya*l*-wa, the chief monastery of lower U (now the metropolitan monastery of Tibet), was founded by Jam-yang Chhoi-Je (*H*jam-*d*wyang*s* chho*s*-*r*je *b*kra-shi*s* *d*pa*l*-*l*dan), who was a re-embodiment of Lha nan (Gno*s* *r*gya*l*-wa Lha-nan) in the year *fire-monkey* with 5,000 monks. His father Gah-wa nor shon was believed to have been an incarnation of Vai sramana, the god of wealth. Jam yang was born at Sam-yea, and admitted into the sacred order at Tse-thang. He received his first lessons in sacred literature from the abbots of Sangphu. At Ga*h*dan, Tsong-khapa and his principal disciples ordained him by administering to him the final vows of the sacred order. At Tashi Dokha Tsong khapa advised him and his friend Nam kha Ssangpo, the governor of Ne*h*u Dsong, to found a monastery after the model of the ancient monastery of Sri-Dhânya Kataka in Oribisa (modern Orissa). One night while he was sleeping at Ne*h*u Dsong he saw in a dream one Nam na Karpo, who said to him that if he built a monastery at Darbag thang situated in front of Gephe*l* Rivochhe mountain, he would get him 5,000 monks for it. Accordingly he journeyed to the place. There he saw many lakes, called "the lakes of fortune." On another occasion, while seated on the margin of a lake situated on the top of Langchhenri mountain, Tsongkhapa mentioned to him that it was "the lake of learning." Another night he dreamt that several men were assembled on a river's edge in order to cross it. Jam Yang Chhoije at once swam to the opposite shore and threw a bridge across to enable the others to follow him. After many such curious dreams he determined to found the monastery of Dapung. Tsong khapa supplied him with the necessary plans, and his friend, the governor of Ne*h*u Dsong, furnished him with funds; and through the joint exertions of Chhoije and his patron Dapung was founded. It was provided with seven schools for the study of the different branches of sacred literature including metaphysics, logic, tantras, esoteric philosophy, &c., of the Buddhists. It soon became the principal seat of learning, and learned and wise men flocked to it from different parts of the country. In discipline, moral culture, and purity of life the monks of Dapung excelled the monks of all other similar institutions in Tibet. It became the central place of the reformed school. Jam Yang Chhoije presided over the monastery, and taught his ordained followers the Sutra scripture. Under his auspices the Monlam Chhenpo (grand prayer congregation of Lhasa founded by Tsongkhapa) rose into importance. Henceforth the power of Dapung over Monlam Chhenpo became paramount, and it continues to be so up to this day. The president of the Monlam Chhenpo, called Dapung sha*l* ngo, exercises supreme power over all Tibet during the months of February and March, when the Talai Lama himself submits to the authority of the congregated clergy. Having thus raised this monastic institution into great eminence by his energy, profound learning, and saintly character, Jam-Yang Chhoije retired to the region of peace in the 71st year of his age.

The chair of Dapung was filled by many able and learned sages, among whom Pa*l*dan Senge, one of the disciples of Tsongkhapa, Jam-yang Gahlo, and Yontan Gya-tsho of Tsang-thon, were the most distinguished. After the abbotship of Yonton Gya-tsho, the hierarchy of Gya*l*-wa Rinpochhe was established at Dapung. The first hierarch was Gedun Gya-tsho, called Dapung tulpai ku (incarnate personage of Dapung). Into him the spirit of Gedun* Dub (the first Gya*l*-wa) having descended, he was called Gya*l*-wa ñipa (2nd Gya*l*-wa). His successors in the hierarchy of Dapung were—

3rd Panchhen Sonam Tagpa.
4th (Sonam Gya-tsho), 3rd Gya*l*-wa.
5th Dapung Tulpai ku (Yontan Gya-tsho), 4th Gya*l*-wa.
6th Panchhen Lossang Chhoigyan (of Tashi-lhunpo).
7th Ñag wang Lossang Gya-tsho, or 5th Gya*l*-wa.
8th Ñag wang yeshe Gya-tsho.
9th Ka*l*ssang Gya-tsho (7th Gya*l*-wa).
10th Gya*l*sra Rinpochhe Lossang Ñag wang jig-me.
11th Ka*l*ssang Gya-tsho (7th Gya*l*-wa), second time.

* Gedun Dub, the founder of Tashi-lhunpo, is recognised as the first Gya*l*-wa, although he did not preside over Dapung.

Dapung contained the following seven *ta-tshangs* or schools, each of which was presided over by a *khanpo* (abbot or principal professor) :—

(1) Tashi gomang.
(2) Lossa*l* ling.
(3) Thoi-sam ling.
(4) Ñag-pa Nam gya*l*ing.
(5) Ku-chhyog.
(6) Chhoi kor iing.
(7) Deyan.

Of these only four are now in existence, the others—Nos. 3, 5, and 6—having been abolished during the hierarchy of Sonam Gya-tsho and Lossang Gya tsho. There are at present 7,700 monks at Dapung, most of whom are recruited from the noble families of Kham, Mongolia, Gyarong, Nyag-Rong, Amdo, U, and Tsang.

OBJECTS OF RELIGIOUS INTEREST IN DAPUNG.

In the cloisters of Jam-yang Chhoije, behind the principal congregation hall, stands the image of Jam-yang Suñ chon-ma (speaking Manjusri). In the central *tsañg khan* (chapel) are the golden images of Buddhas of the three ages (past, present, and future), surrounded by those of their eight disciples. There are also seven sacred relics, each of the size of a horse's head, a tooth of Buddha Kanaka muni, the hair of Lama Lho-bragpa, a conch shell with a twist from left to right, several images of Jampa*l* dorje, and a branch of the *bodhi* tree about six feet long. In the old Chyam khañ there are also sacred relics of the weight of about 16 pounds, the hair and raiments of Arya-sanga and Tsong khapa, a conch shell having three convolutions from right to left which was presented to Tsong khapa by Lung duñ kyong, the crown of the youthful Siddhartha, a Tantrik hat(*sha-nag*) made of the hairs of myriads of fairies, an image of Maha-bodhi made of the *bodhi* tree, an umbrella of Nāropa, a javelin of Vaisramana, and a gigantic image of Maitreya (while a boy of eight years) that was consecrated by Tsong khapa. In the chapel of Lord Buddha there are relics of Kanaka Muni, the hair of Shariputra, the mendicant raiment of Maungalyāyana, the works and an image of Panchhen Shakya Sri, the *dorje* and a bell of Vajra pani. With these *nan-ten* (inner contents) there exists a gold image of Lord Buddha, which can grant refuge to gods and men and protection from death and misery to the world. In the temple called Nachutug Lhakhang there are 16 *sthaviras* (saints) brought from China by the illustrious Phagpa, the spiritual guide of emperor Khublai Khan. In the new chapel consecrated to Chyampa there are the image of Maitreya while a young man of 12, a silver trident of Jam-yang Chhoije, &c.

In the Ka*l*ssang Lhakhang (temple) there are 1,000 images of Buddha, all made of gold and a valuable alloy called *jai kshim*. In the Kahgyur Lhakhang (the chapel for sacred scriptures) there are Kahgyur collections, all written in gold, which in sanctity and importance do not yield to any in the world. In the temple called Chyam khang sarpa is the grand image of Maitreya as a young man of 10, containing a curious conch shell presented to Buddha by a *Naga* and recovered from underneath the ground by Tsong khapa. In the congregation hall of Ñagpa Ta-tshang the most prominent object is the image of Vajra Bhairava, the conqueror of demons, containing in it many sacred relics, some remains of Ra-lochava, and some sacred pills prepared and consecrated by Tsongkhapa and his disciples with charmed saliva from their mouths. On the right of Vajra Bhairava there are placed the images of Tsongkhapa, and on its left there stands the image of the Lord of Death with his horrid train. During the war between Tsang and U, when the Tsang troops beseiged Dapung, the image of Khortilwa (one of the attendants of the Lord of Death), is said to have turned round and thrown up blood from its mouth. The congregation hall of Dapung is the largest of its kind in Tibet, more than 7,700 monks being able to sit in it to conduct service. It is a three-storied building. The principal hall, which is on the ground floor, contains 240 wooden pillars, distributed over an area of 34,560 sq. ft.

LIVES OF THE PRINCIPAL HIERARCHS OF DAPUNG.

Gedun Gyat-sho (Yang-Chhen Shepai Dorje).

This was the second Gya*l*-wa, called Dapuñg Tulpai-ku, or the incarnate Lama of Dapung. He was born at Tanag in Tsang in the family of Sregton Darma, who settled in Tsang from Doh-kham. The spirit of Gedun Dub was discovered in him by the Lamas of Dapung. His father, who was a lay Tantrik priest of the Ñiñgma school, instructed him in several Tantrik works of the Ñiñgma schism. When twelve years old he took the vows of *upasaka* (lay devotee) from Panchhen Luñ rig Gya-tsho of Tashi-lhunpo; after which he was admitted into monkhood by the abbot of Nehñiñ monastery. At the age of sixteen he became a scholar by propitiating the goddess of learning; and in the twenty-first year of his age he was ordained in the order of monkhood at Dapung by Kungah Geleg of Neh ñin and Jam-yang gah-lo. Having received instruction in sacred scriptures and metaphysics from such eminent sages as Yeshe Ssang, heirarch of Ga*h*dan, Yonton Gyatsho of Tsang, Panchhen Yeshe-tse of Tashi-lhunpo, and others, he founded the monastery of Chhoikhor Gya*l* Metog thang, which he placed under the protection of the goddess Remati Kali, chief of the 29th Wangmo (female powers) of the Podong school. He presided over the monasteries of Tashi-lhunpo for five years from the 38th year of his age, over Dapung for nine years from his 43rd year, and over Sera for sixteen years from his 52nd year. Since Kyisho (the district of which Lhasa is the chief city) passed into the hands of Rinchhen Puñpa, during a period of 19 years, the Lamas of Sangphu and Karma, to the exclusion of the Lamas of Dapung, Sera, and Gahdun, presided over the

Monlam Chhenpo (grand prayer congregation of Lhasa). Under the auspices of Gedun Gya-tsho the Dapung and Sera Lamas recovered their authority over that grand institution.

Gedun Gya-tsho wrote several works on the different branches of the sacred Buddhist literature, and imparted instruction to many learned Lamas of different schools of Tibet. At the age of 68, in the year *water-tiger*, he departed from this life.

Third Gyal-wa (Sonam Gya-tsho).

This incarnation of Gya*l*-wái Wangpo was born in the family of Ma Rinchhen Chhog at Toi lung tse-khang. His father, Nam gya*l* Tag, admitted him, when only four years old, into the monastery of Dapung as a lay scholar or *upasaka*. At the age of seven he received the vows of a monk. At ten he was placed on the chair of Dapung, whence after six years he was translated to the chair of Sera. He visited Oll, Dag, and Ñal in order to teach the sacred Dharma. Prosecuting his studies under the abbots of Sera and Dapung and the learned professors of Sangphu, Toilung Shar tse, Phagde Lochava, and others, he took the final vows of monkhood from the retired abbot of Ga*h*dan, Dewa Chanpa. In the year *earth-dragon* he founded the monastery of Phandeh Legshe ling, which, as a memorial of his having composed several *dharani* (charms) to propitiate the goddess Nam Gya*l*ma, came to be known by the name of Nam Gya*l*-ling. Formerly, when emperor Khublai made presents of seven suits of black satin robes and one set of white satin vestment to Lama Phagpa, the latter had predicted that in the seventh generation he would reappear on earth as a Lama bearing the name of the *sea*, when the emperor himself would reign as a king under the name of *gold*. In fulfilment of this prediction Sonam Gyatsho (the *sea* of virtue), being invited by Althan Khan (the *Gold* King) of Sodam, visited Mongolia. The chief Tashi Rabtan reached him to Radeng, where the two friends parted. The scene of their parting was made memorable by a singular incident. When the Lama mounted his pony, Tashi Rabtan made an extempore farewell address, but his voice broke down, overcome by feeling. The Lama completed the stanza. The Lama, while passing through upper and lower Mongolia, Ñan tsho and Arigthang, received three deputations from Althan Khan. The king himself advanced up to Tshab-cha at the source of the Hoangno, a place situated to the south-west of lake Kokonur. At their first meeting the king addressed the Lama by the name of *Talai* Lama Vajra Dhara, and founded the monastery of Chhoi Khorling to commemorate the auspicious meeting. He made immense presents to him, among which a silver tent, which exists up to this day, was most remarkable. On his return journey the Grand Lama visited Chhamdo in Kham, Lishañ, Apo, Kumbum in Tsongkha, Chya Khung tag, Ñan tig, Jomokhar, Chyamba bumling. in ulterior Tibet, Kharñonpo (Khukhukoto), &c., thus propagating the Buddhist religion on the savage borderlands of Tibet, and after having being reverenced and worshipped by the emperor of China and the Khans and chiefs of Mongolia, he returned to Tibet.

Fourth Gyal-wa (Yontan Gya-tsho De-chhen Chhoi Kyi Gyalpo).

The spirit of Sonam Gya-tsho was discovered in Mongolia, the favourite place of his sojourn. Yontan Gya-tsho was born of a noble family in Mongolia. His father, Sumi Thaije, was a descendant of Jinghis (chhingis) Khan, the great Tartar conqueror. His family was then strong, firm, and exalted like a *sâl* tree, and consisted of celestial personages descended from Nam lha Karpo (the white god of heaven). From the fourth year of his age Yontan Gya-tsho began to show a marked tendency towards religion, and being recognised as an incarnation of Sonam Gya-tsho, was placed under the tuition of one of the *khanpas* (abbots) of Dapung. He stayed in Mongolia up to the 15th year of his age, after which he visited U. He received his lessons in the sacred works from Sangye Rinchhen (*ex*-abbot of Gahdan) and Gedun Gya*l*-tshan, the abbot of Gahdan, who administered to him the vows of monkhood. He studied the Sutras and Tantras under Panchhen Lossang Chhoigyan, Sim Khang *Tulku* and others. Visiting Oll, Dag, and Tsang, he returned to U, where the Tsang troops were engaged in demolishing the Gelugpa monasteries. By his intervention he succeeded in pacifying their rage and in inducing them to desist from the work of spoliation and persecution of the reformed school. At the age of twenty-six he took the final vows of religion, and was ordained in the sacred order. In the 28th year of his age, after having furthered the interest of his church, he retired to the mansion of repose, in the year *fire-dragon*.

The Panchhen Rin-pochhe Lossang Chhoikyi Gya*l*-tshan then filled the chairs of the monasteries of Dapung and Sera till the reappearance of the spirit of Yontan Gya-tsho in Ñag. Wang Lossang Gya-tsho, the 5th Gya*l*-wa, at Chhyon-gye.

GA*H*DAN.

Tsong khapa, in fulfilment of a certain prophecy of Buddha, in the year 1408 A.D. established the annual prayer congregation of Lhasa, called Monlam Chhenpo. After making offerings to the gods he prayed for the welfare of all living beings in this world. In the autumn of the same year he examined the auspicious signs regarding the suitability of a plot of land situated on the hill of Dok-ri with a view to erect on it a great monastery. In the rocks of Dok-ri he observed many religious symbols, such as the sacred mystic syllables Om-mani padme hum, Om Vajrapani hum, &c., and seeing that there was some scarcity of water, he touched with his hands the waters of a little fountain, when all on a sudden water gushed out from it in streams. From the rocks of Dok-ri he unearthed a fossil conch shell

which was believed to have been used by Buddha Shakya Simha. He also recovered the mask used by King Thisrongdeu-tsan that was concealed underneath a rock, and expelled all the evil spirits that had made the spot their favourite haunt. On this blessed place he founded the monastery of Ga*h*dan. Within the remaining months of that year the Dukhang-uma (central congregation hall), seven cells for the residence of monks, and a building for the abbot's residence, were completed. As soon as the monastery approached completion, presents of gold, silver, precious stones, and other articles flowed to it from different quarters. The number of monks increased every year. He furnished the monastery with numerous religious objects and symbols. In the 64th year of his age he erected the Tsang khang, chapel or the principal sanctuary of Ga*h*dan. This was followed by the Gonkhang, the *khamra* or courtyard, surrounded by porticoes resting on 70 pillars. The hall of worship was provided with a large image of Buddha, three superb mansions of gods made of precious stones, Bhairava, Manjusri, the deities presiding over the destinies of all mortals, and images of the former Dharma Rajas. He also furnished it with a very rich library. At Ga*h*dan there are only two colleges for religious instructions to 3,300 monks, viz.—

(1) Shar-tse, where metaphysics is taught.
(2) Chyan-tse, where esoteric Buddhism and mysticism are taught.

In the temple erected by Gya*l*-tshab and Du*l*-dsin the most remarkable object is the Nam-gya*l* *chhorten*, which contains the remains and personal properties of Tsong-khapa. A satin tent hangs over the tent. During the presidency of Gedun Phuntsho Lossang Tendsing, Tashi Badur Khan of Kokonur covered this silver *chhorten* with thin plates of gold (the gold spent on the *chhorten* formed one year's revenue derived from Kham). On the right and left of this central tomb there are the tombs of the disciples of Tsong khapa. In front of these tombs are placed their respective statues, together with an image of Sambhara.

In the interior chapel, called Serdan Tsang-khang, of the great temple called Yangpa-chan, there are the images of Buddha, Maitreya, and Amitabha. In the Gonkhang the life-size statues of Kusri Khan and his generals are placed in martial attitude. Beside them stand several mythological deities, all in divers frightful attitudes.

In the chapel called Dub-chho Tsong-khang the remarkable object is the image of Shambhara, the chief of the Tantrik deities, with his female companions.

In the Lama Khang there are several *chhortens* and images of Bhairava, the fearful defender of Buddhism.

In the Sarma Khang, erected by Lodoi Chhoi-Kyong, there are many images of Buddhas and saints made of gold, wood, medicinal minerals, besides numerous *chhortens*, tapestries, pictures, &c. In the Lama Khang a statue of Tsong-khapa, his works in original, painted tapestries, Kahgyur written in gold, &c., are among the remarkable articles. This was Tsong khapa's study.

In the Desheg Lhakhang there are eight large silver *chhortens*.

In the Chyam Khang situated to the west of Yangpachan there is a large silver *chhorten*, besides several images of Buddhas and Bodhi Sattva of future ages, among which an image of Maitreya, said to have come flying from India, is the most remarkable.

In the Ssimkhang (Tsong-khapa's dwelling-house), which contains the chair of the great reformer, is to be seen the famous image of the hero Khanda-kapala with a halo of variegated colours round his head.

In the ascetical cell of Tsong khapa called Ho*d*sa*l*phug the images of the terrific Vajrapani and his train attract the attention of pilgrims.

In the interior of the congregation hall, called Dukhang karpo, the golden chair (hierarchical throne) and image of Tsong-khapa impress the faithful pilgrim with awe and reverence. Phola Jun-Wang provided this temple with a gilt dome built after the Chinese style and deposited in it a set of Kahgyur scriptures written in gold.

In the Na-chho-khang the tooth of Tsong-khapa, called Tshem-Ho*d*-Sserma (lustrous tooth), and the image of the thousand-handed deity, are remarkable.

In the college of Chyan-tse there is an elephant representing one of Buddha's incarnations with a number of followers, all made of horn. There are also some representations of sainted fairies, and a set of Tantrik bone ornaments (used by Naropa, the Indian saint), including beads, earrings, chains, amulets, &c., all made of human bones. Naropa's crown, his jar of benediction containing water which never dries, are looked upon by devout pilgrims as wonderful objects of veneration.

In the Gonkhang of this temple there are terrific representations of the Lord of Death and his frigthful companions, messengers, and guards. In the Parkhang are to be seen Tsong-khapa's block prints and engravings. Below Yang pachan are to be seen the representation of the enemies of Buddha whom he subdued. In the outer passage of circumambulation there are many self-existent sacred characters, figures, and fountain heads, finger and footprints, and outside this passage there is a lofty seat consecrated to the mountain god of Machhen Pomra, who is said to have patronised Tsong-khapa in the work of reformation. Men of learning generally resort to Ga*h*dan. Its monks generally rise to distinction in the public service. All classes of men are represented at Ga*h*dan.

The monastery of Sang khar at Dechan, north of Lhasa, was founded by Tsong-khapa under the auspices of Rinchhen Lhunpa of Tagkar. It is now under the abbot of Ga*h*dan, and contains 200 monks.

TASHI-LHUNPO.

Je Gedundub (an incarnation of Avalokiteshwara), after finishing the work of propitiation and religious asceticism in which he was engaged for years at Narthang, founded the monastery of Tashi-lhunpo. The site on which it was built was possessed of many auspicious signs, and many prophecies were recorded about the greatness of an institution that would be reared upon it. He placed Tashi-lhunpo under the *Mamo* (frightful goddess) Magssorma, the Tibetan Juno, who reigned supreme over the world.

The monastery then consisted of a Dukhang (congregation hall) supported by 48 pillars, a Chyam Khang (Maitreya's hall) supported by 11 pillars, a Tsang-khang Uma (central chief sanctuary), and a Do*l*ma Lhakhang (temple consecreated to Tara), each on six pillars. Formerly there were three colleges at Tashi-lhunpo, viz.—

(1) Shar-tse Ta-tshang.
(2) Thoi-Samling Ta-tshang.
(3) Ñag-pa Ta-tshang.

Subsequently a fourth college, called Kyi*l*-khang, or central Ta-tshang, was added to it.

The principal chapel, called Chhoikhang Uma (central house of worship), is located in the interior of the Dukhang. It contains a golden image of *Thuba-duidul* (Buddha, the vanquisher of demons), with the images of Ayusmat (god of life) and Manlha (god of medicine) on either side. His eight spiritual sons stand before him in devotional attitudes.

In the Chyam khang, which stands to the right of this sanctuary, is a golden image of Maitreya, into which, in Gedun Dub's dream, Maitreya was seen to enter and to be absorbed. The Do*l*-ma Lhakhang, which stands to the left of the central sanctuary, contains the images of the self-existent Tara, the Do*l*kar (white Tara), and her different manifestations.

In the Gon khang the terrific Bhairava, with his horns and thousand arms, his dreaded attendants, and the frightful image of Magssorma (goddess of war), all stand ready to wage war with the enemies of Buddhism.

The entrance of the Dukhang is guarded by the four guardians of the world.

In the outer courtyard there are the bas-relief images of 1,000 Buddhas of blessed existence and seven large tapestries with images of Buddhas, &c., on silk.

In the temple called Ka*l*ssang Lhakhang, which occupies the upper story of the Dukhang, there are numerous sacred objects. The *chhorten* called Thong-wa dondan, and the court of the Grand Lama called Labrang Gya*l*-tshan thonpo, are notable objects of pilgrimage. Under the gilt dome of the eastern corner of Gya*l*-tshan thonpo there is a silver *chhorten* which contains the remains of Panchhen Lossang Chhoigyan. To the west of it stands the tomb of Panchhen Lossang Yeshe with a gilt dome over it. Now-a-days the view of Tashi-lhunpo is most magnificent towards the slope near the foot of the Do*l*mairi hill. The lofty glittering tombs of Panchhen Lossang Chhoigyan, Lossang Yeshe, Pa*l*dan Yeshe, Tanpai Ñima, all standing in a row, present a most imposing and enchanting appearance to the traveller and pilgrim. There are now 3,800 monks at Tashi-lhunpo.

The monastery of Dong-tse, called Tharpaling, situated on a low hill in Ñang Shung, was founded by Rinchhen Gya-tsho, the son of the chief of Dong-tse. Rinchhen Gya-tsho, an incarnation of Nagabodhi, the spiritual son of Nagarjuna, was one of the principal disciples of Khadub Je, the spiritual son of Tsong-khapa. At the death of the direct heir of the chief of Dong-tse his estate passed to the possession of Sa-wang Phala. The spirit of Rinchhen frequently reappeared at Dong-tse.

The last of these incarnations is Seng-chhen Rin-pochhe, whose kind protection I enjoyed in Tibet during the years 1879, 1881, and 1882.

SERA THEG-CHHEN LING.

The monastery of Sera was founded by Chyam-Chhen Chhoije Shakya Yeshe in the year *earth-hog*. Chhoije was born at Tsha*l*-gung thang. Having assiduously studied the sacred Buddhist works, Chhoije became possessed of the knowledge of the remembrance of all Buddhas.

The governor Ne*h*upa, who patronised Tsong-khapa and his disciples, frequently used to invite them to Sera-tse. On these occasions Chhoije devotedly served the illustrious reformer, in consequence of which Tsong khapa predicted a great future for the monastery of Sera. The emperor of China, Ta-Ming, had sent an invitation to Tsong-khapa to visit China; but the great reformer, finding his time fully occupied with the more important work of religious reformation, sent Chhoije as his representative. Chhoije performed several religious ceremonies, which effected the emperor's recovery from his illness. The great Ta-Ming emperor placed the temple of Maitreya at his disposal and gave him the name of Chyam-Chhen Chhoije. Under the imperial auspices Chhoije founded the monastery of Ha-yan-sse in the vicinity of one of the imperial gardens of Peking. For diffusing the reformed creed of Tsong-khapa in China he carried there the block prints of Kahgyur. On his way back to Tibet he visited Tsong-khapa and made large presents to him. Subsequently he founded the monastery of Sera Theg Chhen ling, which gradually became a favourite resort of the learned people of Tibet. Among his pupils Amogha and Tisri Sonam Sher were very distinguished. Appointing Kahchu Darge Ssangpo in his place, he

visited China a second time. The emperor Ssonña, son of his friend, showed him much attention and reverence, and helped him in founding a Gelugpa monastery at Revotseñga (Uthai Shan) in Shensi. On the way back to Tibet he breathed his last. His remains were entombed at Jomo Khar in Amdo.

The following is the list of the abbots of Sera :—

(1) Chyam-Chhen Chhoije.
(2) Dar Ssangpa.
(3) Gyal tshan Ssangpo of Gungrutoi.
(4) Tashi Gya-tsho (Shalung Rab Jampa).
(5) Ladoi Rinchhen Senge of Latoi.
(6) Naten-pa.
(7) Lhophu Chhoije.
(8) Pal-jor Lhundub of Ñantoi.
(9) Pal-danlodoi (Mangthoi).
(10) Jam-yan don-yon Pal-dan of Ñañtoi.
(11) JeGedun Gya-tsho (2nd Gyal-wa).
(12) Chhoikyi Gyal-tshan (of Tsang).
(13) Panchhen Sonam Tagpa (of Dapung).
(14) Chhoi-tagssang (of Gah-dan).
(15) Je Sonam Gya-tsho (3rd Gyal-wa).
(16) Yontan Gya-tsho (of Tong-khor).
(17) Je Yontan Gya-tsho (4th Gyal-wa).
(18) Panchhm Lossang Chhoigyan (of Tashi-lhunpo).
(19) Je Ñag Wang Lossang Gya-tsho (5th Gyal-wa).

Formerly there were five *ta-tshang* (schools) in Sera. Of these, Gya-Tatshang and Dongteng belonged to Sera toi (upper division of Sera). The lower division of Sera contained—

(1) Sera Meh thoisam Norpuiling.
(2) Chyi-pa Khamang Ta-tshang.
(3) Nagpa Ta-tshang.

Now-a-days these three *ta-tshangs* only exist.

OBJECTS OF RELIGIOUS INTEREST IN THE SANCTUARY OF SERA.

There are in the Dukhang (grand hall of congregation) images of—

(1) Buddha vanquishing demons.
(2) Sixteen *sthaviras* brought from China.
(3) Several enchanted images constructed by the famous artist Nehu Chhangwa which are said to be possessed of the power of speaking on important religious occasions and emergencies.

In the Gonkhang (the temple assigned to terrific Tantrik deities) there are—

(1) The image of the six-armed Bhairava, constructed by Leggyan of Shalu.
(2) Gonpo Chhoigyal Gonpo with four arms.
(3) The goddess Kali in chains on horseback.

In the wall there are painted illustrations of the invasion of U by the Tsang army, the scenes of war, and the images of fearful spirits, such as Gonpo demar, Chyarog dong chan, &c. On the western walls are painted the likenesses of the abbots and Lamas of Sera and other monasteries.

In the western corner of the upper congregation hall there are the image of Amitabha, its interior filled with many sacred objects, and the tomb-*chhortens* of Gyal-tshan Ssangpo. In the chapels of the grand congregation hall, called Chhimeh Palteng, there are –

(1) The image of the eleven-headed Avalokeshwara, containing the consecrated symbols of the female saint Pal-mo which were discovered from underneath the ground at Phabong-kha.
(2) The image of the four-armed Gonpo made of stones obtained from the cemetery of Hima Vana in Magadha.
(3) A *chhorten* inside of which there is a tooth of Atisha.
(4) Kahgyur and Tangyur collections, all written in gold and silver.
(5) A silver image of Maitreya.
(6) Eight spiritual sons of Buddha constructed of silver-white bell-metal.
(7) Image representing Buddha while he was a citizen.
(8) Dolkar, or white speaking Tara.

In the temple of Chyamchhen Shalra Lhakhang the image of Atisha with Chintamani gem is conspicuous.

In the Gochye khang there are the images of Buddha Shakya Simha and a silver *chhorten*.

In the further niche of the Dukhang there is a large golden image of Maitreya containing two other images of the coming Buddha, all representing their full acquirement of three different moral virtues.

There are also the images of his seven spiritual sons attended by two wrathful spirits. In the eastern interior rooms of the Dukhang there are numerous deities. Besides there

are rooms assigned to the Dharma Palas. The library of Sera is also very rich, containing many works on religion and history.

The most remarkable object in the passage of circumambulation round Sera is a small chaitya constructed by King Ashoka, which was brought from India. There is also a Tantrik image of Hayagriba with Vajra Varahi in his clasp made of clay.

It is said that once on a time a saintly Lama, while sitting in meditation, cast his eyes on a wild rose-tree. He saw that a red crow all on a sudden entered its stem and was absorbed in it. This red crow was Hayagriba. The Lamas at once constructed a clay image of Hayagriba round it.

Owing to an abundance of wild roses, "*sera*," this valley is called Sera-tse. The monks of Sera belong to respectable families of Tibet, Amdo, Kham, Western China, Mongolia, and Nyagrong. There are now 5,500 monks on the attendance roll of Sera.

PAN KHOR CHHOIDE.

The monastery of Pa*l*khor de-chhen of Gyang-tse in Ñangtoi (upper valley of river Ñang) was founded by Khadubje under the patronage of its chief Rabtan Kunssang, one of the ministers of King Tag-pa Gya*l*-tshan of the Phagmodu dynasty. Rabtan, who was born of the family of the hereditary chief of Gya*l*-Khar-tse, being very much attached to the Sakya school, converted the monastery into a Sakyapa institution, with the exception of one temple in which Khadubje had his residence. Rabtan invited Lama Rongton, the abbot of Rong Chyam-chhen monastery, to hold a religious controversy with Khadubje. It is said that Rongton being defeated returned to Chyamchhen, where he died broken-hearted. His spirit was absorbed in the huge image of Maitreya, the principal deity of Rong Chyam-chhen. Khadubje, being displeased with the treatment he had received at the hands of his patron, left Gyan-tse, unwilling even to cast a glance at Gyan-tse, and caused a screen to be carried before him to shut out of his sight Rabtan's capital.

There were 17 *ta-tshang* (schools) in the monastery, viz. (1) Gyangro Lhakhang, a Gelupa institution with 100 monks; (2) Norpu Gahdanpa, with 76 monks; (3) Legdub-pa, with 70 monks; (4) Serkhangpa, with 100 monks; (5 Gongshignapa, 200 monks; (6) Tongmoh Chhe-wa, 150 monks; (7) Dejor Ta-tshang, 60 monks; (8) Khangsar-wa; (9) Gurpa; (10) Dewachan; (11) Ngon-dag-pa; these four belong to the Sakya school; (12) Rinding-pa; (13) Dukhor Chyam-chhenpa; (14) Dukhor Shar-chhenpa; (15) Shaphu-pa, (16) Chhoikhorpa; (17) Serkhang hog.

RADENG.

The monastery of *D*Pa*l* Rva *bs*greng Radeng was founded by *H*brom *s*ton *r*gya*l* wa*h*i *h*hyung *gnas* in the year 1058 A.D. Many predictions were on record in some of the sacred books, such as Manjusri mūla Tantra, Pha*l*pochhe Do-niñje, Padma karpa, as to the rise and progress of a great school and monastery in the centre of Tibet. Conformably to them, Bromton founded Radeng in one of the finest spots of U, rich in various kinds of alpine vegetation. The valley of Radeng is clad in thick forests of firs, cedars, cypresses, and junipers. It abounds in numerous brooks and fountains, which yield very good water. Nine mountains, the culminating cliffs of which have various slopes, form the background of this famed monastery. Many kinds of medicinal plants grow on these hills.

At this charming place, possessed of many auspicious signs essential to the site of a sacred institution, Bromton founded the monastery of Kyungo chan, or "eagle's head," in the vicinity of Senge tag. The valleys which open to the east and west of Radeng are spacious plateaus rich with verdure. On account of the tall and horn-like shapes of the trees growing in this place the monastery was called Radeng, from *rva*, 'a horn,' and *deng*, 'standing erect.' The large silver tomb which contains Atisha's remains is the most remarkable of all the sacred objects of Radeng. It contains a complete set of the images of the Tantrik pantheon, of Buddha while observing the triple vows, of Maitreya, and of the four gods of medicine, looking to the four quarters as in life. Outside the cupola of the great *chhorten* was constructed the mansion of Guhya Samaja with a number of Tantrik deities, all in relief. When the erection of the monastery with the images was completed, Bromton propitiated the gods of Tushita (heaven) to enable him to have his monastery consecrated by his spiritual father. Accordingly Atisha, who was seated on the right of Maitreya, the coming Buddha, showered flowers towards Radeng from Tushita. Bromton presided over the monastery for eight years. At Radeng there is a golden image of Milarapa, said to possess hair naturally grown about a cubit long. It is said that Jungar chief, who persecuted the Ñiñgma Buddhists in the 17th century, on his way to Lhasa visited Radeng, and was much impressed when he was told that the hairs on the head of Milarapa's image were not artificial. In the library of Radeng there are many rare Sanskrit works now kept sealed by the Government of Lhasa. Radeng was the head-quarter of the Kahdampa sect.

LIFE OF BROMTON GYAL-WAI JUNG-NE.

This great Lama, who is recognised in Tibet as the eighth incarnation of Chanrassig, was born in the family of Brom at Tsa-kyemophu near Toilung of Ñantsan thang lha in the year 1004 A.D. His father, named Kushen, was the leader of his clan, and his mother, Khudog Ssah, was a lady of great virtue. Bromton when four years old was sent to Yung

Chhoigon, under whom he learnt to read and write. He took the vows of *Yong Dsog Upasaka* from Nanam Dorje, one of the ministers of Lumeh, who gave him the name of Rgya*l* wa*h*i *h*byung-*g*na*s*. At 19 he visited Dammang in Kham, where he became a pupil of Chovo setsun, the abbot of Grum (Doom), whom he met on the occasion of the abbot's first visit to Pa*l*pa in Nepal, where he defeated a learned pandit in religious controversy. Under him he studied the sacred literature, such as Yum, and treatises on Sutra and Tantra. Subsequently Bromton visited Pa*l*pa, where he studied Sanskrit grammar and literature. In his fortieth year he proceeded to Na*h*ri by the northern route across the Chang province and met Atisha at Gya*l* shing in Puhrang. It did not take him long to divine the profundity of the great sage's learning and wisdom, and within a short time Bromton became so much attached to his instructor that he never left his company for a moment. He slept by his side and waited upon him like a page. He is said to have obtained all the acquirements and learning of Atisha, and was therefore called by the name of Genen Chhoiphe*l*. Since the days of Buddha till Astisha's advent the cult and philosophy of Buddhism were differently studied. Any one wishing to study both had to seek different tutors, for where the Buddhist cult was practised and taught there the philosophy was not taught. Nor had the scholiasts anything to do with the cult. Atisha amalgamated these two parts together, and introduced the new system both in India and Tibet. He taught his system to Bromton, from whom it came down to the Gelugpa school. It was fully appreciated by Tsong-khapa, who revived it.

In the year following the death of Atisha, which happened at Nethang, his library, remains, and properties, such as the silver umbrella of Lama Svarna dvipa, &c., were divided between Bromton and Shakya wang of Demig. Bromton brought his share to Radeng, where he resided in the cave of Senge phug. In the fifty-fourth year of his age, in fulfilment of a certain prophecy, he founded the monastery of Radeng.

LIST OF THE ABBOTS OF RADENG.

(1) Bromton Gya*l* wai jungne.
(2) Ame*h*.
(3) Gonpopa.
(4) Tha*h*shi wajeh.

Sera, Dapung, Gah-dan, and Tashi-lhumpo are the principal monastic colleges where all the principal Lamas of the Gelug-pa sect, including the Talai Lama, receive their education. Abbots and prefects of the monasteries of Tibet, Mongolia, and China are bound to finish their religious education in one of these four monasteries in order to qualify themselves for their respective duties. The Talai Lama, being the supreme head of all the Buddhist institutions, can recall, degrade, or dismiss them for crime or misconduct. He appoints them to their respective titles and posts. In important cases the emperor's sanction is necessary. This is done through the Ampa.

MONASTERIES OF TIBET.

There are 491,242 monks in the *debter* rolls of the monasteries of Tibet.

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
1	*D*GAH-*l*DAN (Ga*h*dan) ...	Tsong-kha-pa	1408 A.D. ...	3,300
2	*H*Bra*s*-*s*pûng*s* (Dapung) ...	*H*Jam *d*vyang*s* chho*s* *r*je ...	1416 A.D. ...	7,700
3	Sera the*g* Chhe *g*ling (Sera) ...	Byam*s* chhen chho*s* *r*je ...	1419 A.D. ...	5,500
4	*R*Gyu*d* *s*to*d* and *s*ma*d* ...	*R*je she*s* rab seng-ge ...	.....	1,000
5	Ra-*s*to*d*	Pan chhen *m*chhog *l*na ...	.....	500
6	Tsha*l* Gung-thang chho*s* *h*khor *g*ling.	*B*Lama s'hang *br*tson-*h*gru*s* ...	.....	500
7	*D*Ga*h*-*g*dong	Shig-po she*s*-rab	.....	100
8	*S*tag-lung	*D*Vang phyug tshu*l* khrim*s* ...	.....	300
9	*S*kyor-mo-lung	*B*lo *b*ssang chho*s* *h*phel ...	.....	500
10	Chhu-*b*ssang	Sher *h*byung *b*lo gro*s* ...	.....	300
11	*B*tsan-d*r*o*hi* lam	Rin-chen *s*ñing-po ...	.....	350
12	*G*Deng*s*-ka	Grag*s*-pa *r*gya-*m*tsho ...	.....	250
13	*M*tsho-*s*ma*d*	*S*hākya *d*Vang phyug ...	.....	120
14	Rva-tshag	*R*dor-*r*je *d*Vang phyug ...	.....	80
15	Rva-*s*to*d*	*B*Lama *k*long-*r*do*l* ...	.....	300
16	*S*par-phu *d*Gon-pa	*B*lo-gro*s* senge	.....	100
17	Thang-phu *d*gon	*B*lo-gro*s* *r*gya*l*-*m*tshav ...	.....	60
18	Gye-re *d*gon	Kun *d*ga*h* *m*gon-po ...	.....	120
19	*S*tag *r*tse Rin *s*gang ...	*g*S'hon-nu grag*s*-pa ...	.....	150
20	Lamo tsher *g*seb	Klu-me*s*	.....	200
21	Dum-bu Ri	ssla-va *r*gya*l* *m*tshan ...	.....	300
22	*D*ge-*h*dun *s*gang	Lha-*d*Vang rgya*l*-*m*tshan ...	.....	500
23	*B*tsun-mo tsha*l*	Grag*s*-pa *r*gya*l*-*m*tshan ...	.....	800
24	Ñi-*s*teng chho*s* *s*de... ...	*B*lo gro*s* *r*gya*l*-*m*tshan ...	.....	1,200
25	*B*De-mo thang	Sem*s*-*d*pa*h* chhenpo ...	.....	1,500
26	Kam kam	Rin-chhen *Ho*d sser ...	.....	800
27	E-wam *d*gon	Panchhen *br*tson *h*gru*s* ...	.....	600
28	*G*ling *s*ma*d*	*D*ge-leg*s* *r*gya-*m*tsho ...	.....	500
29	Phag-mo chho*s* *s*de ...	She*s*-rab *r*gya*l*-*m*tshan ...	.....	700
30	*G*dan-sa *m*thi*l*	Phag-mo gru-pa	.....	300
31	Phag-mo lo *d*gon	*S*pyan-sña rin-po chhe ...	.....	300
32	Mal d*r*o yang *d*wen ...	Pha dam *s*lop-ma	.....	400
33	Ser-*d*gon	*Bs* tan-pa *hi* ñima ...	.....	300
34	Lha lnng *s*kyi*d* *s*pro ...	Sang*s* *r*gya*s* rin-chhen ...	.....	200
35	Khri *l*tag *d*gon	*H*bri gûng *s*pyan sña ...	.....	600
36	Ra khyim *d*gon	Rin-chhen senge	.....	700
37	Gûr sñon	*R*ga lo-tsa-pa	.....	300
38	*Ho*d *g*sa*l* *d*gon	*B*lo-gro*s* rin chhen ...	.....	250
39	Rin-chhen brag	Sha-kya *r*gya*l* *m*tshan ...	.....	700
40	*S*ne-*h*u ssûr	.....	.....	500
41	*H*bro-*s*teng	Sha kya rin-chhen ...	.....	800
42	Dû*d*-kha	Yeshe*s* *m*gon-po	.....	800
43	Lha-*r*tse	.....	.....	1,000
44	*R*gya*l*-lha khang	*R*Dorje *d*Vang phyug ...	.....	1,200
45	*G*sa*l*-khang	Lha*s* *g*sa*l*	.....	200
46	*D*ga*h*-*l*dan chho*s* khor ...	Yeshe*s* *h*byung-gna*s* ...	.....	500
47	Ñan-po *d*gon	She*s*-rab grag*s*-pa ...	.....	70
48	Lhun-po *d*pon	Lha-*g*ssig*s*-pa	.....	120
49	Byang Ra-*s*greng	*H*brom-*s*ton *r*gya*l*-*h*byûng ...	.....	800
50	Yang *d*gon ri-khro*d* ...	*B*lo gro*s* *r*gya*l*-*m*tshan ...	.....	60
51	Shang*s* *m*khar *d*gonpa ...	*M*gon-po yeshe*s*	.....	150
52	*B*san-*r*tse *s*gr*û*b-*s*de ...	*M*gon-yeshe*s* *hi* *g*lob-ma ...	.....	50
53	Ri-chho*s* *d*gonpa	Ho*d* sser *r*gya-*m*tsho ...	.....	80
54	*D*Pa*l* *h*bar *s*gang	*B*so*d* nam*s* rin-chhen ...	.....	120
55	*K*lûng sho*d* *s*pyil-bu ...	Chho*s* *r*gyan	.....	50
56	*D*Vye-*h*o-*d*gon *g*sar ...	Shākya rin chhen ...	.....	40
57	*K*lung sha*d* Byam*s* *g*ling ...	*D*byor-*r*gya*l*-*m*tshan ...	.....	80
58	Lha-rtse *d*gon-*g*sar ...	.....	.....	60
59	Gsang-sñag*s* *m*khar ...	Tsong-kha-pa	.....	500
60	Lha-sa *r*me-ru	King Ra*l*-pa-chan ...	.....	200
61	*B*Shi-*s*de	.....	.....	300
62	*L*Chag*s*-po ri	*G*yû-thog-pa	.....	300
63	Pha-bong-kha	Of the days of the 1st monarchy.	.....	800
64	Ee-Wam *d*gong	*G*yag-*s*de-pan-chhen ...	.....	30
65	Bya-yu*l*-*d*gon	Tshu*l*-khrim-*h*bar ...	.....	50
66	*S*lag-phu-chho*s*-*s*de ...	Kun-*d*gah-don-grûb ...	.....	600
67	Ma*l*-d*r*o-ka-tsha*l*	Of the days of 1st monarchy	.....	300
68	Chho*s*-*h*khor-*s*gang ...	Chho*s* *r*gyan	.....	400
69	*R*gya*l*-*b*ssang *d*gon ...	*R*ma-lo*hi* *s*pru*l*-*s*ku ...	.....	150
70	*M*khar *s*kya	Don-yo*d* chho*s* *r*gya*l* ...	.....	80
71	Rin-chhen *g*ling	*D*ge-*h*dûn rin-chhen ...	.....	300
72	Ru-thog	*B*de-va *g*shon-nu	.....	60
73	Lha-lûng shug-*g*seb ...	Kun-*d*ga*h*	.....	40
74	*Ho*l-khai *r*dsing-phyi ...	*B*la-chhen *d*gong*s*-pa rab-*g*sa*l*	.....	500
75	*Ho*l kha *b*sam *g*tan *g*ling ...	*B*de-va*hi* *b*lo-gro*s* ...	.....	300
76	Chhu-*b*ssang *d*gon	*B*so*d* nam*s* *b*lo-gro*s* ...	.....	120

The italics are mute, as *k* in knife.
Khri, khro, and khru are pronounced as thi, t'ho and t'hu respectively.
Gra, gro, and gru are pronounced as da, do, and du, respectively.

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
77	*Hol dgah* chhos lung ...	*R*je-*b*lama	.....	50
78	Nima *gling*	*B*ssang-*s*kyong	.....	60
79	Ri-vo *g*ser *gling*	Yon-tan *b*lo-gros	.....	800
80	Rin-chhen *s*gang	*G*tsang chhûng chhos grags ...	.....	700
81	*S*lep-ri *d*gon	*B*sam *g*tan *gling*	.....	300
82	*S*grub *s*de	Chhos kyi *n*gya-*m*tsho ...	.....	200
83	Metog thang gi chhos *h*khor *r*gyal.	*D*ge-*h*dun *n*gya-*m*tsho ...	.....	1,500
84	*G*shi-va grva-tshang ...	*B*lo *g*sal *b*shes *g*ñen ...	.....	2,000
85	Dvago-po *b*shad *s*grub-*gling* ...	*B*lo gros *b*rtan-pa... ...	.....	3,500
86	*M*ûah-ris grva-tshang ...	*D*ge-*h*dun *r*gya-*m*tsho ...	.....	4,500
87	*S*gar-pa grva-tshang ...	*S*ang*s*-*r*gyas rinchhen ...	.....	5,000
88	*R*nam *r*gyal grva-tshang ...	*B*sod nams *r*gya-*m*tsho ...	.....	500
89	Tharpa-*gling*	Now converted into a Gelugpa Institution	.....	300
90	*B*sam-*g*tan *gling*	Tshu*l* khrims *b*kra shis ...	.....	2,500
91	Brag-*s*teng *d*gon	This was formerly a Kah Gyupa monastery.	.....	150
92	Dvags lûng Lha-*s*teng ...	*R*gyal sras chhos *h*phel ...	.....	550
93	*L*Chang-ra chhos *s*de ...	*D*ge-*h*dûn phûn-tsho ...	.....	800
94	Lhas *s*dings	Yeshes *b*lo-gros	.....	600
95	Dvags-po *dgah l*dan-rab *r*tan ...	*M* khan-po yon tan *m*chhog ...	.....	3,700
96	Bang-rim chhos *s*de ...	*B*lo *l*dan *r*gya-*m*tsho ...	.....	2,500
97	*Dgah l*dan lha-*r*tse ...	This was formerly a Karmapa monastery.	.....	3,000
98	E-*r*gya ri *d*gon	*B*lo gros chhen-po ...	.....	800
99	Risgo chhos-*s*de	Nag *d*Vang grags-pa ...	.....	2,200
100	*G*log-chho *s*de	Yon-tan *m*chhog	.....	4,500
101	E-po-vo *d*gon, with two branch monasteries.	Rin-chhen *h*od	.....	1,300
104	Se-*m*do*h*i *d*gah-*l*dan *r*nam *r*gyal-*gling*.	*B*lo *b*ssang *m*thu *s*lobs ...	.....	1,500
105	E-*m*do *m*khar chhos-*s*de ...	Shes-rab grags-pa ...	.....	1,250
106	Rong chha *d*kar *d*gon ...	Chhos *r*je byams-pa ...	.....	800
107	E-rong *d*gah *l*dan chhos *s*dings	*D*ge legs *r*gya-*m*tsho ...	.....	500
108	*R*gyal-lha thog *s*ding ...	Ssla-ho*d g*shon-nu ...	.....	350
109	Thar-*gling* ri-khro*d* ..	Grags-pa *r*gyal-*m*tshan ...	.....	50
110	*D*gah-*l*dan phan *b*de-*gling* ...	*D*kon-*m*chhog-dar *r*gyas ...	.....	300
111	*G*ñal-rong chhos *s*de ssangs pochhe.	*B*sod nams *h*byung *g*nas ...	.....	5,000
112	Chhos *h*phel-*gling*	.....	.....	3,000
113	*D*pal-*h*byor *gling*	.....	.....	4,000
114	Rin-chhen *gling*	.....	.....	1,500
115	Grva *s*gor chhos-*s*de ...	*G*ñal-*s*ton chhos *h*bar ...	.....	2,000
116	Ri-*s*teng *d*gon	Tshu*l* khrims byang-Chhûb ...	.....	300
117	Senge-*r*dsongs *d*gon ...	.....	.....	250
118	*G*ser phye-kha	Thugs *r*je *r*gya*l*-*m*tshan ...	.....	200
119	Nang-*r*kya*l*-dgon	Grûb-thob Shig-po ...	.....	300
120	*D*gah-*l*dan*b*sam *g*tan *gling* ...	Rin-chhen chhos *r*gya*l* ...	.....	200
121	*M*khar *s*teng *d*gon-pa ...	Rong-po *r*Dorje *r*gya*l*-*m*tshan	.....	350
122	Bya-yul pa*d*ma *b*ko*d* ...	*B*kra-shis Darg*r*gyas ...	.....	600
123	*H*phags-*s*de	Thar-pa *b*sang-po ...	.....	150
124	Gûng-thang-chhos *s*de ...	*M*dses-pa *d*pal	.....	800
125	Lho-brag ban-pa	Nam *m*kha*h r*gya*l m*tshan ...	.....	500
126	*G*lo-vo chhos *s*de	Senge *b*ssang-po	.....	1,500
127	*G*dang *d*gon *g*sar	*B*lo gros *d*pal *h*byor ...	.....	150
128	*B*kra-shis chhos *gling* ...	*M*gon-po byang-chhub ...	.....	300
129	*H*bur-thog *d*gon	.....	.....	60
130	*G*nam *s*teng *d*gon	Ssla-va *r*gya*l*-*m*tshan ...	.....	50
131	*D*gah-*l*dan *g*sang-*s*ñags *b*de-chhen.	*B*lama-Mar-pa	.....	60
132	Khyûng-tshang-*d*gon ...	*S*sla-va *r*gya*l m*tshan ...	.....	75
133	Mon-*m*tsho *s*na*h*i *d*ge-*l*dan Phobrang.	Legs-pa *r*gya*l*-*m*tshan ...	.....	500
134	Mon-*d*gah *l*dar *r*nam *r*gya*l* ...	Phyogs las-*r*nam-*r*gya*l* ...	.....	1,500
135	*M*do-*m*khar-chhos *s*de ...	Shes rab grags-pa ...	.....	2,500
136	*R*tse-thang chhos-*s*de ...	Byang-chhûb *r*gya*l*-*m*tshan ...	.....	500
137	Rivo *b*kra-shis *b*de-chhen ..	Chhos-rje don grûb *d*pal ...	.....	300
138	Rivo chhos *gling*	.....	.....	200
139	So*l*-nag thang chhen ...	*B*rtson-*h*grûs dar *r*gyas ...	.....	600
140	Chhos *h*khor *s*dings ...	*M*khan-chhen chhos *h*phags ...	.....	400
141	Rivo *d*wen *d*gon	Tsha*l*-po Shakya dar ...	.....	30
142	Ro*l*-khnag	.....	.....	40
143	Byams *gling*	.....	.....	60
144	*R*gya*l g*sar *s*gang	Ras-chhen-pa	.....	45
145	La *m*khar-*d*gah-*l*dan ...	E-pa-rab *r*gyas	.....	35
146	Lam-rim theg-chhen-*gling* ...	Thar-pa chhos *m*dsa*d* ...	.....	120
147	*H*phyong-*r*gyas rivo *b*de-chhen *gling*.	*B*lo gros *d*pal *b*ssang ...	.....	500
148	*H*phyong-*r*gyas *s*pyan *gyas* ...	*H*gos Lo-tsa-va	.....	300
149	Yar-*k*lûngs *s*prû*l s*ku-lûng ...	*B*So*d* nams *d*pal	.....	120
150	Yar-*k*lungs *b*sam-*g*tan *r*tse ...	Kun-*d*gah *r*gya*l m*tshan ...	.....	16
151	*D*Gah-*l*dan Lha-*s*ding ...	.....	Founded in the 14th century A.D.	25

The four *lings* of Lhasa are Tangyeling, Tshomoling, Tshe-chhog ling, and Kunduling, which contain altogether 1,000 monks.

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
152	*B*kra shis *g*dong	.....	.....	12
153	Mon *d*kar phyûg *d*gon ...	*B*Sod nams *r*gya*l*-va ...	.....	50
154	Ar-*d*ge *d*gon in Gra-nang ...	Byang chhub *b*rtson *h*grus ...	.....	120
155	Yar-*h*brog *g*lang Lûng *d*gonpa of Gra-nang.	*H*Jam-*d*vyangs *b*ssang ...	.....	200
156	Byam*s*pa *g*ling of Gra-nang ...	Tshu*l*-khrims *r*gya*l*-*m*tshan ...	.....	350
157	Rivo *r*nam *r*gya*l* of Gra-nang...	*D*ge-*h*dûn *r*gya*l*-po ...	.....	200
158	*B*De-va *g*ling of Gra-nang ...	*Ho*d sser-*b*kra-shis ...	.....	500
159	*M*do *s*nags *g*ling	Kun-*d*gah-*b*ssang-po ...	.....	600
160	*M*ûah ris grva tshang ...	*D*ge*h*dun *r*gya-*m*tsho ...	.....	3,000
161	*H*on-*d*gah *l*dan chhos *g*ling ...	Grag*s*-pa *h*byûng *g*nas ...	.....	2,000
162	*D*Gah-va lung	*D*gon *d*karpa	.....	300
163	Gong-*d*ka*r* *r*Dorje *g*dan ...	Kun-*d*gah-*r*nam-rgya*l* ...	.....	5,000
164	*D*pa*l* chhen chhu-vori with one hundred and eight chapels.	Thang-tong *r*gya*l*-po ...	.....	2,000
165	*G*tsang-phyog*s*-thon *r*gya*l* phye*d*	Yon-tan *r*gya-*m*tsho ...	.....	500
166	*G*s'hu nang rab *r*gya*s* *g*ling ...	.....	.....	800
167	Lhari *s*teng	.....	.....	60
168	Mo lung	.....	.....	70
169	Brag-*d*kar chhos *s*de ...	Chhos *d*Vang *r*gya-*m*tsho ...	.....	150
170	*G*shu byang *g*ling	*D*kah-*b*shi-pa	.....	80
171	Kûn-ra-*d*gon	Byang-chhub *h*byûng-*g*nas ...	.....	120
172	No-vo ri	Chhos *d*Vang *r*gya-*m*tsho ...	.....	80
173	H*Bra*s yu*l* sky*id* tsha*l* ...	Sang*s* *r*gya*s* *h*phe*l* ...	.....	180
174	*D*Gah *l*dan Lhûn po-*r*tse ...	*B*lo-*b*ssang *r*nam *r*gya*l* ...	.....	300
175	*G*yag *s*de *d*gah *l*dan *d*ge *h*phe*l*	Nam *m*kha *r*dorje ...	.....	200
176	*R*gya*l*-byang ri khro*d* ...	Panchhen *B*lobssang chhos *r*gyar.	.....	60
177	Rong byam*s* chhen chhos *s*de ...	*G*shon nu *r*gya*l* *m*chhog ...	.....	500
178	*B*de-va chan	Sera *R*je-*b*tsun-pa ...	.....	300
179	Steng-*r*gya*s* *s*gang	*B* lo *b*ssang chhos-grag*s* ...	.....	500
180	*D*pa*l* *h*byor *s*gang	.....	.....	600
181	Norbu *g*ling	.....	.....	300
182	Ba-so chhos *s*de	Baso chhos *r*gyas ...	.....	600
183	*D*Ven *r*tsa chhos *s*de ...	*B*sod nams phyog*s* *g*lang ...	.....	300
184	Shang*s* *m*do*h*i rivo *d*ge *h*phe*l* ...	Shes rab *d*pa*l* *b*ssang ...	.....	200
185	Shang*s* *h*bras *s*pûngs ...	Grub chhen *b*ssanpo *r*gya*l* *m*tshan.	.....	300
186	Shang*s* *s*por thog	Chhos *r*je rinchhen *b*shes *g*ñen	.....	125
187	Shang*s* phu *h*i ba she*l* ...	Rin chhen *b*shes gñen ...	.....	65
188	Shang*s* ki Grva-tshang chhen-mo	*B*Lama kun *d*gah *s*mon lam ...	.....	500
189	Byang kha*h*i Grva-tshang chhen mo.	*M*khyen rab grag*s* *b*ssang ...	.....	800
190	*B*kra-shis-lhunpo (Tashi-lhunpo).	*R*je-*d*ge-*h*dun-grub-pa ...	.....	3,800
191	*H*Brong-*r*tse chhos *s*de. Thar-pa*g*ling Dong-tse chhos de.	Rinchhen *r*gya-*m*tsho ...	.....	100
192	*D*Pa*lh*khor chhos *s*de ...	*M*kha*s* grub *d*ge leg*s* *d*Pa*l* *b*ssang.	.....	2,000
193	*G*na*s* *s*ñing	Rin-chhen *r*gya*l* *m*tshan ...	.....	300
194	Gang*s* chan chhos *h*phe*l* ...	Pan-chhen *b*ssang-po *b*kra-shis.	.....	500
195	Shab*s*to*d* Lhun po-*r*tse ...	*B*so*d* nam*s* *r*gya*l*-*m*tshan ...	.....	300
196	Sra*d* Norbu chhos-*h*phe*l* (Rhe Gonpo).	Rinchhen Lha-*b*ssang ...	.....	130
197	*S*byin lung *m*khan-*s*pyo*d* chhos *s*de.	*D*Pa*l*-*r*dorje	.....	300
198	*B*sam grub *b*de-chhen ...	*B*lo-*b*ssang chhos *m*dsa*d* ...	.....	500
199	*B*sha*d* *B*kra-shis *d*ge-*h*phe*l* ...	*B*Lo-gros *m*gon-po ...	.....	150
200	*H*u-yug brag*d* kar *d*gon ...	*M*gon-po *r*gya*l*-*m*tshan ...	.....	200
201	*R*gyang-ru *g*ser-*l*ding *d*gonpa ...	*G*Shon-nu *h*o*d*	.....	100
202	Ri-khro*d* *d*gah *l*dan ...	*M*kha-grub-*r*je	.....	800
203	*R*tse-chhen chhos *s*de *m*ñon *d*gah.	Chhos *r*je sang*s* *r*gya*s* *b*kra-shis.	.....	600
204	*R*lang*s*-po *g*ser *g*ling ...	Rin-chhen *r*gya*l*-*m*tshan ...	.....	250
205	*D*Gah *l*dan dar *r*gya*s* *g*ling ...	Shes rab *h*byung *g*nas ...	.....	150
206	*B*sam *l*ding	*G*shon nu-grub-pa ...	.....	600
207	*B*sam *g*tan *g*ling	*R*ñog *s*ton kun-*d*ga*h* ...	.....	120
208	Byang-chhub thar pa-*g*ling ...	Chhos kyi *b*ssangpo ...	.....	600
209	Shang*s* *r*go*d* tshang ri-khro*d* ...	*A*jam-*d* vyang*s* grag*s*-pa ...	.....	150
210	*G*yang chhos *s*de	Grag*s*-pa *b*sam-grub ...	.....	350
211	Dar *r*gya*s*	Rinchhen *b*shes *g*ñen ...	.....	600
212	Chhum lha *s*teng*s*	Grub-thob *d* vu*s* smyonpa ...	.....	65
213	Rin-chhen *s*gang	*B*Lama grag*s*-pa *b*ssang-po ...	.....	25
214	Rivo *m*dang*s* chan	Sang*s*-*r*gya*s* *d*pa*l* Rin ...	.....	80
215	Ri-*m*khar *d*gon of *n*Tanag ...	Nam-kha *h*i *r*na*l* *h*byor ...	.....	125
216	*G*ser *g*ling of *R*Tanag ...	*H*jam *d* vyang*s* shes-rab Rin...	.....	80
217	*R*Dorje *g*dan of *R*tanag ...	Kun-*d*gah *b*ssang-po ...	.....	30
218	*R*Tanag orgyan chhos *r*dsongs	*B*so*d* nam*s* *r*gya*l*-*m*tshan ...	.....	55
219	*D*gah-*l*dan Phun-tshog*s* *g*ling ...	Jonang Taranatha ...	.....	500
220	*B*sha*d* Grava-tshang chhen-mo	Kun *m*khyen grag*s*-pa-*b*ssang-po.	.....	800
221	*B*sha*d* Bu-*d*gon	Byang chhub *d*pa*l* *b*ssang ...	.....	300

Bya, byo, pya pyo, are pronounced as chya and chyo respectively.
Phya and phyo are pronounced as chhya and chhyo.

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
222	*B*kra-shi*s* chho*s* *s*teng ...	Chho*s* grag*s* *r*gya-*m*tsho ...	.....	50
223	*G*lo *s*bug*s* *b*sam grub *h*phe*l* ...	*d*ge-*h*dun grub-*r*gya*l* ...	.....	35
224	*G*sa*l*-kha *d*gon	*M*gar-*s*ton Byang chhub ...	.....	60
225	Rikhu*d* *d*gon	Vairo tsana	.....	50
226	*R*Tana*g* *s*de-chhen	She*s* rab *b*sang-po ...	.....	250
227	Lhun-grub *r*tse	*B*lo gro*s* *r*nam *r*gya*l* ...	.....	150
228	*B*s'ha*d* *D*gah-*l*dan chho*s* *s*ding	Pan-chhen *b*lo *b*ssang chho*s* *r*gyan.	.....	350
229	*H*brong-phu *d*gon-*g*sar ...	Chho*s* *r*je Jang-pa ...	.....	30
230	* * *	* * *	* * *	.....
231	*B*sha*d* *d*ven-sa*d*ge *h*phe*l* ...	Grag*s*-pa *b*ssang-pa ...	.....	25
232	*S*nar thang *d*gon-po ...	*B*logro*s* grag*s*-pa	.....	180
233	*R*gya*l* chhen *r*tse *s*de ...	Dam chho*s* yan-*h*phe*l* ...	.....	250
234	*G*na*s* chho*s* *s*de	*M*gon-po *d*pa*l*	.....	65
235	Lñon-mo *r*Dorje *g*dan ...	*H*jam *d*vyang*s* *h*khon *s*ton ...	.....	150
236	Senge *r*tse chha*s* *s*de ...	Chho*s* *r*dorje	.....	300
237	Byang chhen *r*tse	Sang*s* *r*gya*s* *s*gom-pa ...	.....	35
238	*D*pal *l*ding *d*ding *d*gonpa ...	Agar Jati of India ...	.....	45
239	*L*chag ssabmo brag *d*gon ...	Tshu*l*-khrim*s* *h*gyur-me*d* ...	.....	32
240	*D*ños grub chho*s* *r*dsong ...	*B*Lo *b*ssang chho*s* *h*phe*l* ...	.....	16
241	Norbu *s*gang	*B*lobssang norbu	.....	25
242	Ñam ring chho*s* *s*de Byampa *g*ling.	Shakya senge	.....	600
243	*S*de-gûng-pa	Ñima *b*kra-shi*s*	.....	65
244	*D*gah *l*dan *s*de *g*ling shar-pa ...	Don-grub *b*ssang-po ...	.....	45
245	*B*kra shi*s* *s*gang	*B*kra shi*s* rin-chhen ...	.....	36
246	*B*sam grub *d*gah *l*dan *g*ling ...	*HJ*'am *d*vyang*s* *d*pa*l*-*l*dar ...	.....	300
247	*M*dog-*h*bum	*B*kra-shi*s* *m*gon-po ...	.....	80
248	Chho*s* lûng lho-pa	Thug*s* *r*je senge	.....	65
249	*B*de-va chan spang yul ...	Chho*s* *l*dan rab *h*byor ...	.....	70
250	Chho*s* lûng shar-ba ...	Ñima *d*gon	.....	60
251	*D*gab-*l*dan chho*s* chhung ...	*B*lo gro*s* *m*gon-po... ...	.....	45
252	*D*gah-*l*dan Dorgyna*s* *g*ling of Mang-*m*khar.	*M*gon-po *r*gya-*m*tsho ...	.....	300
253	*D*gah-*l*dan chho*s* *h*khor*g*ling of Salûng.	*R*Dorje *r*gya*l*-*m*tshan ...	.....	600
254	*G*sang *s*ñag*s* *m*khas ...	Chho*s* *l*dan Rab *h*byor ...	.....	180
255	Bimkhar chho*s* *s*de ...	*B*yam*s*-pa *b*stan *h*phe*l* ...	.....	250
256	*S*man khab *d*pal *l*ding ...	Sang*s* *r*gya*s* *d*pa*l* *b*ssang ...	.....	40
257	*D*ga*b*-*l*dan *b*sam *g*ton *g*ling ...	Ra*s*-pa shiva *h*o*d*	.....	32
258	*G*lang *s*na *s*bug gi *d*gon-pa ...	Dam-pa Sang*s* *r*gya*s* ...	.....	16
259	Sho*d*-rivo-chhe	Leg*s*-pa dongrub	.....	25
260	Bkra-shi*s* chho*s* *h*phe*l* of *g* tin-*s*kyi*s*.	*M*tsham*s*-pa sang*s* *r*gya*s* ...	.....	85
261	De*s* *r*tsa *d*gon	Ssla-va *h*phag*s*-pa ...	.....	120
262	*D*gah-*l*dan sporthog *d*gon ...	Sang*s* *r*gya*s* *r*gya*l*-*m*tshan ...	.....	150
263	Chho*s* *h*khor*b*de chhen ...	Ye-she*s* *r*gya-*m*tsho ...	.....	450
264	*D*gah-*l*dan *h*phel *r*gya*s* *g*ling, the place of meditation of Milara*s*pa.	Grag*s*-pa *r*gya*l* *m*tshan ...	.....	62
265	*D*gah-*l*dar *h*grophan *g*ling on the Phyi-chhen.	.....	.....	36
266	She*l*-*d*kar-chho*s* *s*de ...	So-chhen grag*s*-pa *r*gya*l* *m*tshar	.....	300
267	*D*gah-*l*dan *g*sang *s*ñag*s* yang-*r*tse.	Founded by the 1st sovereign Dalai under the auspices of Gushri chho*s* rgya*l*.	.....	160
268	*D*gah *l*dan chho*s*h*k*hor yang-*r*tse.	1st Dalaï Lama ...	.....	300
269	*G*sañg-*s*nag*s* Byang chhub *g*ling in Chhu shur.	.....	.....	250
270	*D*gah *l*dan *h*phe*l* *r*gga*s* *g*ling in Khyung *r*dsong.	.....	.....	500
271	*D*gah-*l*dan *b*sha*d* *s*grub *g*ling in Gong-*d*kar.	.....	.....	350
272	*D*gah-*l*dan tho*s* *b*sam *g*ling Dargya*s* in Yar *k*lung.	.....	.....	300
273	*D*ga*h* *l*dan *g*lung rab *g*ling in Do*l*.	.....	.....	50
274	*D*gah-*l*dan Don *g*ñi*s* *g*ling in Lho-brag.	.....	.....	30
275	*D*gah-*l*dan *b*du*d* *h*jom*s* *g*ling in Lho-brag.	.....	.....	80
276	*G*sung rab *g*ling in Shang*s* ...	.....	.....	350
277	*D*gah-*l*dan chho*s* *h*khor-*g*ling in Shangs.	.....	.....	250
278	Phung-po ri*h*i *b*du*d* *a*pung Ssi*l*-*g*non.	.....	.....	108
279	A branch monastery of the above.	.....	.....	350
280	*R*nam *r*gya*l* Lha-*r*tse *h*i *d*gah-*l*dan Hogmin of Rulag.	.....	.....	.....
281	A branch monastery of the above.	.....	.....	.....

Bra, kra, pra, bri, kri, bro, kru, &c., are pronounced as ta, ti, to respectively.
SSla is pronounced as da.

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
	Upper Tibet.			
282	Gugé-*d*gon-pa	.....	.....	300
283	*M*tho *l*dings *g*ser gyi lha khang	Lha *b*lama Yeshes *Hod* ...	.....	200
284	*B*kra-shis *s*gang	.....	.....	80
285	*R*tsa hrangs kyi chhos *s*de ...	Bri *l*dan *D*vang-phyng phun-tshogs.	.....	150
286	*B*kra shis *b*de *a*gyas ...	Yeshes *b*rtson-*h*grus ...	.....	180
287	Bre *d*kar *r*namrgyal-*r*tse ...	*D*vang phyug*d*pal *l*dan ...	.....	120
288	Minang Byang chhub-*s*ling ...	.....	.....	65
289	With a branch monastery ...	.....	.....	.....
290	Guge *B*kra shis lhunpo ...	Panchen shantipa ...	.....	160
291	Senge *r*dsongs	Grub-chhen *R*do-*h*bum ...	.....	16
292	Mu *d*kar chhos *r*dsongs ...	*D*kon-*m*chhog *d*pal *m*gon ...	.....	45
293	*R*ta sa chhos *s*de	Lo-chhen Rinchhen *b*ssang ...	.....	120
294	Norbu *d*ge *h*phel	Shes rab *b*logros ...	.....	75
295	Byang-chhub-*g*ling ...	Byang-chhub-*b*logros ...	.....	64
296	Lo go spel *d*gon	Shes rab *b*lo gros ...	.....	125
297	Ramlo *d*gon	Rab *h*byam-pa dpal *b*ssang ...	.....	150
298	Orama *d*gon ...	*R*nal *h*byor *m*gon-po ...	.....	85
299	Dang-*d*kar *b*krashis chhos *g*ling	Ñag-*d*vang grags-pa ...	.....	300
300	*D*Gah-*l*dan lhunpo ...	Senge *r*gya-*m*tsho ...	.....	500
301	Lang *d*kar chhos *s*de ...	*R*gyal sras Mitri ...	.....	200
302	Rab *b*rtan Byams *g*ling ...	Legs grub *d*pal *h*ssang ...	.....	72
303	*S*tag-mo Lhakhang ...	Shes rab *b*ssang-po ...	.....	15
304	Khrashi *h*i chhos *s*de ...	*D*pal *l*dan shesrab ...	.....	250
305	Des thub chhos *s*de ...	Lha *d*vang *b*lo gros ...	.....	500
306	Bar *r*kya chhos *s*de ...	.....	.....	800
307	Likir chhos *s*de	.....	.....	60
308	Ssang *d*kar Byam *g*ling of Mang-Yul.	Ssangs *d*kar Lotsava ...	.....	280
309	Bhug-ta-*d*gon	*M*do *s*de Rinchhen ...	.....	150
310	Ssangs *d*kar chhos *s*de ...	Shes rab *b*ssangpo ...	.....	500
311	Lhungrub chhos *s*de ...	*M*do *s*de *r*gya-*m*tsho ...	.....	340
312	Mar-pa *g*ling	*B*Lama Marpa	.....	60
313	*R*tsa hrangs rang rig *h*gong ...	Lo-tsa-va Rin chhen *b*ssangpo	... ..	30
314	*B*kra shis *d*ge-*p*hel ...	*H*Jam *d*Vyangs *B*logros ...	.....	40
315	*M*ñon *d*gah chhos *g*ling ...	*S*lob *d*pon *b*lo-gros legs-pa ...	.....	25
316	Ri-shag *d*gah-*l*dan chhos *g*ling	*B*Lama chhos *s*kyong ...	.....	18
317	Sribs *d*gah-*l*dan chhos*h*khor *g*ling.	Sangs *r*gyas *r*gyal-*m*tshan ...	.....	150
318	Mñon *d*gah *g*ling	Yontan-*r*gyal-*m*tshan ...	... ..	200
319	Rag-*m*tshams chhos *h*khor *g*ling	.....	.....	150
320	*D*gah-*l*dan chhos *h*phel ...	*B*lo *b*ssang tshul khrims ...	.....	80
321	Ña-va *s*pu brag	Legs-po Don-grub ...	.....	65
322	*D*gah *l*dan Lhunpo ...	*S*grol ma *r*gyal-*m*tshan ..	.....	70
323	Nubri Lha-*m*dun-pa ...	Chhos *r*je *r*gyal-*m*tshan ...	.....	80
324	Khyams *s*gopa	Chhos *d*pal *l*dan	.....	450
325	Mras *m*go chhos *s*de ...	Chhos kyi *r*gyal *m*tshan ...	.....	300
	Monasteries of Ñang, Lhobrag, Kongpo, and Chhab-mdo.			
326	Rikha *d*gon	Grags pa *Hod* sser ...	.....	200
327	Theg-chhen chhos *h*khor *g*ling...	Chhos kyi *h*phags pa ..	.....	180
328	*D*ge-*h*dun-*s*gang	.....	.....	150
329	Glang ru-*d*gon	Ñag-*d*vang *m*chhog grub ...	.....	120
330	Bari *g*lang tshal *d*gon ...	*R*gyal-va *m*chhog ...	.....	58
331	*B*kra shis chhos *g*ling ...	*H*phags pa Lha	.....	140
332	Lhari *s*ñing po	.....	.....	80
333	Nima *g*ling	.....	.....	120
334	*D*pũng *d*kar *d*gon	*R*gyal-va *m*chhog... ...	.....	80
335	*H*bru-la *d*gon	Ssla *b*ssang po	.....	300
336	Phan-*b*de *g*ling	Sangs *r*gyas *b*kra shis ...	.....	200
337	Chhab nag rivo *D*Gah-*l*dan of lower Kongpo.	*B*Stan-pa dar-*r*gyas ...	.....	500
338	*B*krashis rab *b*rtan of upper Kongpo.	Rin-chhen *R*nam *r*gyal ...	.....	550
339	Demo-chhos *s*de	*H*phags pa-lha	.....	600
340	Sang do-vo *d*gonpa ...	*G*ser-khri *H*jam *d*Vyang *B*stan-dar.	.....	180
341	*S*tag-*r*tse *d*gonpa	*Br* tson-*h*grus *b*ssang-po ...	.....	160
342	Lha-chhu-*d*gon	Dam-chho *r*nam *r*gyal ...	.....	80
343	Brag *g*sum Bang *r*ñing ...	*D*pal-*l*dan *Hod* sser ...	.....	300
344	*M*Chhod khang-*r*tse ...	*H*Phags pa-lha	.....	160
345	*R*Meru-*d*gon-pa	Sems *d*pah chhenpo ...	.....	180
346	Grogs Khang-*s*teng ...	*D*gah-va chhos *m*dsad ...	.....	150
347	The great Monastery of Chhos-*h*khor Byams-pa gling of upper Kham with four colleges attached to it.	Shesrab *b*ssangpo... ...	The principals of the four colleges are the incarnations of *H*phags pa Lha, Shi-va Lha, *L*chags ra-*s*pru*l*-*s*ku, Nam *m*khah *d*pal.	5,000

Bya and pya are pronounced as chya.
Phre and phri are pronounced as t'he and t'hi.

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
348	*G*lo-*d*gon	*S*tagmo-*d*kah-*b*chu ...	.....	2,000
349	Khru phu*h*i *d*gonpa ...	Shes rab Phun-tshog ...	.....	3,500
350	Sa-*s*gang	Nam *m*khah *r*gya*l*-*m*tshan ...	.....	2,500
351	*R*mog *m*dah *d*gon	SSla-va graps pa	.....	1,200
352	*G*yo *m*dah *d*gonpa... ...	*H*debs mima *r*ñe*d* ...	.....	1,400
353	Gyang-*s*tong *d*gon... ...	.....	.....	2,000
354	*G*ter-yo *d*gon	.....	.....	2,300
355	*R*dsing-kha *d*gon ...	.....	.....	500
356	*s*Pobo chhu *m*do *d*gon ...	.....	.....	800
357	Phu-lûng *d*gon	Sangs *r*gyas gragspa ...	.....	3,000
358	*D*gah-*l*dan *b*sam grub *g*ling ...	Senge-*g*s'hon-nu	.....	1,500
359	*s*Poba chhos *r*dsongs ...	Chhos grags *r*gya-*m*tsho ...	.....	500
360	Sum *r*dsong	Byang-chhub *r*gya*l*-*m*tshan ...	.....	300
361	*D*Pag shoo *g*nas thang ...	*R*gya*l*-*m*tshan Senge ...	.....	400
362	*D*Pa*l* *h*bar *d*gon	*B*lo gros *r*gya*l*-*m*tshan ...	.....	1,300
363	Pu-*s*tima	*B*stan pa*h*i ı ima	.....	1,500
364	*M*do *s*ñags dar *r*gyas *g*ling ...	*B*stanpa *d*ge grub ...	.....	1,700
365	Shun-grub chhos *s*teng ...	*D*kon-*m*chhog *r*gya-*m*tsho ...	.....	3,000
366	Guru*h*i dar *r*gyas *d*gon ...	Shes rab *d*Vang-po ...	.....	150
367	*S*nukho *d*gon *g*sar ...	.....	.....	300
368	Do-*h*du *d*gon	Sangs *r*gyas yeshes ...	.....	500
369	Chhos khri thang	*H*Phags-pa lha	.....	600
370	*D*Vyar lhas *d*gon	*G*s'hon nu *H*od sser ...	.....	400
371	Ra-tshag *d*gon	Baso *s*pru*l* *s*ku	.....	800
372	*D*Gon lûng	*B*rtson *h*grus *b*ssang-po ...	.....	550
373	*D*gah-*l*dan *b*shad *s*grub *g*ling ...	Nag-*d*Vang chhos grags ...	.....	3,000
374	*D*pah-*s*go *d*gon	.....	.....	600
375	Brag-lung *d*gon	.....	.....	700
376	*R*Dsong *d*kar *d*gon ...	*H*Jigs med grags pa ...	.....	650
377	* * *	* * *	* * *	.....
378	Rong-po *d*gou	.....	.....	900
379	Chham-*r*dsong *R*dsong-chhung	*M*khan chhen Chhos legs ...	.....	1,600
380	*H*jah *H*od *d*gon *g*sar ...	*M*khan chhen-*b*sod nams ...	.....	650
381	Mo*d* rang *d*gon	.....	.....	750
382	Ras ris *d*gon	.....	.....	900
383	Bo*d* *d*gon	Byams *m*gon	.....	250
384	Jo-*d*gon	.....	.....	80
385	*R*meru *d*kyi*l* *h*khor ...	*B*sam-*g*tan Senge... ...	.....	50
386	*R*meru *b*sa.n grub ...	.....	.....	60
387	*R*me shod ssur *l*cham *d*gon ...	*D*pa*l* grub-*b*sang-po ...	.....	150
388	Lha sho*d* Sha *r*tse ...	Tshu*l* phrims *d*Vang-phyrig ...	.....	500
389	Wika chhos *r*dsong ...	Shang-shung-chhos grags ...	.....	600
390	*G*lang-ling *d*gon ...	.....	.....	400
391	*L*chags ra-*d*gon	*M*thong-va don-*l*dan ...	.....	1,000
392	*S*par-chhu-*m*do-*d*gon ...	*H*phags pa Lha	.....	2,000
393	*D*Vang *d*gon	.....	.....	1,500
394	Yûm *g*shi *d*gon	Name of founder not known ...	.....	60
395	*H*o chhung *d*gonpa ...	.....	.....	80
396	Khyûng grong *d*gon ...	.....	.....	45
397	*H*dıa-khog yu*l* *s*teng *d*gon ...	.....	.....	120
398	*R*ma *h*gri*l* *d*gon	.....	.....	300
399	Ram ñag theg chhen *g*ling ...	Chhos *s*kyong *r*nam *r*gya*l* ...	.....	1,500
400	*D*gah ra *d*gon	*B*sod nams *r*gya-*m*tsho ...	.....	800
401	*H*bûm dio ni	Shes rab *H*od	.....	150
402	Yul sharu *d*gon	*D*kon *m*chhog grags-pa ...	.....	180
403	Phun-tshogs theg-chhen *g*ling...	Tshe-chhen chhos *r*ge ...	.....	550
404	*S*gang *s*gyogs *g*dong ...	*B*sod nams yeshes ...	.....	600
405	*H* bar-*r*ta *d*gon	*G*ling jo *b*ssang	.....	400
406	Gri-pa *d*gon	Shes rab *r*gya-*m*tsho ...	.....	200
407	Kar-phu *d*gon	*D*kah *b*shi Byang-chhûb ...	.....	250
408	Thub-*b*stan chhos *h*khor Gling	*H*jam *d*Vyangs chhos *r*je ...	.....	1,500
409	*L*dan lung yon	.....	.....	800
410	Ga she nang *d*kar	Not known	.....	70
411	*G*dong-*h*joms	Not known	.....	60
412	*R*nam *r*gya*l* *g*ling	.....	.....	60
413	Byang Chhûb *g*ling ...	.....	.....	80
414	Yu*l* *d*gah *d*gon	.....	.....	120
415	Yar-*H*gag *d*gon	.....	.....	50
416	Khrama *d*gon	.....	.....	30
417	Ssa*l* *d*kan *d*gon	*R*nam *r*gya*l* grags-pa ...	.....	1,500
418	Lab-chhos *s*de	.....	.....	300
419	Phun-tshog *g*ling	.....	.....	200
420	Sha-ra *d*gon	.....	.....	150
421	Jog *g*dan *d*gon	.....	.....	800
422	A branch monastery of the above	.....	.....	
423	*R*nam *r*gya*l* *d*pa*l* *h*bar *g*ling ...	Chhos *d*vang grags-pa ...	.....	150
424	Chhos *h*khor *g*ling ...	The monastery was erected by the Chinese Princess (wife of King Srong *b*tsan *s*gampo).	.....	300
425	Rab *b*rtan *g*ling	Lhar-tse *h*i *b*lama ...	.....	250
426	*D*gah *l*dan dar *r*gyas *g*ling ...	Grags-pa *r*gy *m*tsho ...	.....	300
427	*H* brong *d*gon	*B*lo gros *b*kra shis ...	.....	500
428	*R*nam *r*gya*l* lha-*r*tse ...	*R*gya *s*ton *b*lo *b*ssang grags-pa	.....	600

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
429	Stag ldang rivo dpal hbar ...	Dpal ldan don grub ...	.....	700
430	Rivo mdangs ldan	.....	.....	500
431	Rba-lag dgon	Dge bshes sne hu ssur-pa ...	.....	350
	Monasteries of Upper Kham.			
432	Bar khams stod, *i.e.* in Central upper Kham.	Province of Tibet ...	.....	800
433	(Name not intelligible) ...	.....	.....	
434	Dgah ldan hphel rgyas ...	Lhun grub rgya mtsho ...	.....	600
435	Dgah ldan rab brtan ...	.....	.....	250
436	Dge-hdun sgang	Hdebs mi mi gsal ...	.....	60
437	Kar shod dgon	Bkra shis rnam rgyal ...	.....	400
438	Lchags mdah dgon ...	.....	.....	250
439	Dgah ldan chhos hkhor-gling ...	Dgah ldan rgya mtsho ...	.....	1,000
440	Khri rdo dgon, with 10 branch monasteries.	Chhos hphel rgya mtsho ...	.....	800
451	Dge hdun sgang	Bkra shis dar rgyas ...	.....	650
452	Ban mkhar dgon	Blo bssang	.....	800
453	Tsha hbon dgon	Dpal ldan bsang-po ...	.....	800
454	Gong le dgon	Dge hdun bssang-po ...	.....	750
455	Arig thang dgon	Blo bssang sbyin-pa ...	.....	1,300
456	Rgya-mtsho gling gsar ...	Dge legs bssang-po ...	.....	500
457	Byang lha ri bde chhen gling ...	Blo bssang don grub ...	.....	1,100
458	Rdsong-kha hjam gling ...	Rgyud sñags rampo ...	.....	500
	Monasteries of Lower Kham.			
459	Brtan lo dgon	Bstan hphel Nima ...	.....	800
460	Dgon gsar dgah ldan hgro-phan	Nag dvang hjam dvyangs ..	.....	500
461	Mi ñag gi rgya gar dgon gsar	BLama sgang ring-pa ...	.....	800
462	Hgi-va kha byams gling ...	.....	.....	600
463	Lkhar-thog dgon	.....	.....	200
464	Gnas hgo phyugs-mo ...	.....	.....	150
465	Dgah-ldan phan-bde gling ...	Blo-bssang spyin-pa ...	.....	350
466	Sbahu rong dgon	Dpal-ldan senge	.....	800
467	Dgah ldan thub chhen chhos hkhor gling.	Founded by Dalai Sonam gya-mtsho at the time of his visit to Mongolia.	.....	5,000
468	Spo-hbor sgang	.....	.....	.....
469	Bshad sgrub dar rgyas bde-chhen gling.	Sangs rgyas dpal bssang ...	.....	1,800
470	Byang-barla stod dgon ...	Founded by Karma Pakshi at the time of his Journey to China.	.....	300
471	Gtsang dgon	Gtsang dge hdun grub ...	.....	350
472	Mola-wa dgon	Blo-bssang dpal hbyor ...	.....	400
473	Byes-pa bde-chhen dgon ...	Bde-chhen nang so ...	.....	60
474	Yan-steng dgon ...	Blo-gros rnam rgyal ...	... ..	150
475	Shog-drug phan-bde-gling ...	Grags-pa rgya-mtsho ...	.....	50
476	Dus yon dgon	Sangs rgyas rgyal-mtshan ...	.....	120
477	Mgo-log dgon-gsar ...	Sangs rgyas hphrin las ...	.....	400
478	Bsam-hphel-gling	Blo bssang bstan hdsin ...	.....	300
479	Dgah-ldan gangs dkar gling ...	.....	.....	180
480	Shag-ma thang dgon ...	Blama dpal bssang ...	.....	600
481	Spom-po ra dgah ldan Dar rgyas gling.	Sangs rgyas rgya-mtsho ...	.....	1,500
482	Rtse-sgang bde-va chan ...	Tshul-khrim bssangpo ...	.....	1,200
483	Muli dgah-ldan bshad sgrub gling.	Bsam-gtan bssang-po ...	.....	3,000
484	Ri ljongs	.....	.....	.....
485	Dgah ldan rab br tan gling ...	Bsod nams dar rgyas ...	.....	3,700
486	Dgah-ldan rnam rgyal ...	Blo bssang yontan ...	.....	1,500
487	Gs'hi mal dgon	Nag-dvang blo gros ...	.....	400
488	Rab rgya-gling	Shes rab chhos hphel ...	.....	800
489	Bkra-ghis-chhos gling ...	Legs bshad rgya-mtsho ...	.....	1,400
490	Gssus dgon gsar	Mgon-po yontan	.....	850
491	Rgya-shog dgon	Bkra-shis senge	.....	400
492	Gser-hbum dgon	Nag-dvang bkra shis ...	.....	450
493	Lchog-steng thang ...	Yeshes rtsemo	.....	200
494	Gsal-mkhar dgon	Bsam-gtan rgya-mtsho ...	.....	200
495	Khung-tshang dgon ...	Nangso senge	.....	150
496	La thog ri khrod	Yon-tan bssang-po ...	.....	30
497	Spang-steng ri khrod ...	Yon-tan Rin-chhen ...	.....	25
498	Bsam-grub-dgon	Dkon-mchhog-bkra shis ...	.....	250
499	Htshem-dgon	Hjam dvyangs blo-gros ...	.....	200
500	Bkra-shi chhos gling ...	Khro-phu dkah-bchu ...	.....	100
501	Brag-skyog dgon	Rgyal-mtshan bkra shis ...	.....	.....
502	Hbom-be steng	Rnam rgyal-rgya-mtsho ...	.....	150
503	Rdsong-lha dgon	Slob-dpom rinchhen ...	.....	250
504	Gchûng lûng-ka-mda dgon ...	Bkra shis dpal ldan ...	.....	400
505	Byang-steng dgon	Don-grub bkra-shis ...	.....	200

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
506	*G*tsug-nor *d*gon	*B*lama *d*vu-mapa ...	.....	300
507	Ñag*s* *d*vying*s* *d*gon ...	Dkon-*m*chhog da*s* *r*gya*s* ...	.....	400
508	Ña-*m*go *d*gon	*G*S'honnu *b*ssang-po ...	.....	800
509	Go-vo *d*gon-*g*sar	*b*kra shi*s* chho*s* *h*phe*l* ...	.....	400
510	*H*bah lhun grub-rab *b*rtan ...	Demo ñag-*d*vang-*d*ge-leg*s* ...	.....	500
511	*D*gáh-*l*dan phan *b*de-*g*ling ...	.....	.....	.....
512	Khyûng *h*bum *d*gon ...	*R*nam *r*gya*l* *b*ssang-po ...	.....	280
513	*H*phar-va-rinchhen *s*gang ...	.....	.....	350
514	*S*man *h*bum *d*gon	*B*lo-gro*s* *r*gya-*m*tsho ...	.....	200
515	*K*lu-chhog-*d*gon	Dpa*l* *l*dan yeshe*s* ...	.....	100
516	*S*lagra brag-*d*gon	*N*ima H*od*sser	.....	120
517 to 537	*G*la-rong *m*tshan ni*d* grva-tshang.	Ditto	.....	
	Besides the above there are twenty branch monasteries with a total strength of 8,500 monks.	*B*lama Sherab *r*dorje ...	.....	
538	Brag-*g*yab *b*kra-shi*s* chhos *r*dsong	Grag*s*-pa *r*gya- mtsho ...	.....	1,800
539	*D*gah-*l*dan *b*sha*d* *s*grub chho*s* *h*khor *g*ling.	The incarnation of the above named *B*So*d* nam*s* Lhun-grub.	.....	1,200
540	*De*-*g*ñi*s* kyi *d*gonlag chhen-*d* var	.....	.....	500
541	*D*ge-*h*dun-*s*teng	.....	.....	800
542	Lhun-grub *s*teng	.....	... ..	800
543	Reya-khra yu*l*	.....	.....	450
544 to 563	Ra-*g*shi, with 19 branch monasteries.	.....	.....	3,000
564	Tsha-va *h*dso *g*gang *g*sang-*s*ñag*s* *g*ling.	*H*Phag*s* lha *m*thong-va don *l*dan, now a Gelug-pa monastery, was formerly Bon monastery. It was converted by *H*Phag*s* ha.	.....	350
565	*S*pom-*m*do*h*i *g*sang *s*nag*s* *B*de-chhen *g*ling.	*H*phag*s* lha *r*gya*l*-va *r*gya-*m*tsho.	.....	180
567	Tsha-va them-thog *d*gon ...	*D*ge-*h*dun b*s*tan *h*phe*l* ...	.....	2,500
568	*S*prag*s*-tsho*s* *d*gon	Shákya b*r*tson *h*gru*s* ...	.....	800
569	Grub-pa *d*gon	*R*gya*l*-*m*tshan *H*o*d*-sser ...	.....	1,500
570	Lhun-grub *d*gon	She*s* rab *h*ssang-po ...	.....	1,200
571	Byang-*d*mar-*b*kra shi*s*-thang ...	*D*ge-*h*dun-*b*kra shi*s* ...	.....	700
572	La *s*gang-*d*gon	*H*phag*s* pa lha	.....	300
573	*H*gah-la chho*s* *h*khor ...	*D*vang phyug *r*gya *m*tsho ...	... ..	200
574	Bu*l*-thog *d*gon	*R*gya*l*-*m*tshan *h*o*d*sser ...	.....	180
575	*S*par-thong-*d*gon	*B*ssod-pa *H*o*d*-sser ...	.....	400
576	*G*sang sñag*s* chho*s* *h*khor ...	Sang*s* *r*gya*s* *d*pa*l* *h*byor ...	.....	850
577	*B*sha*d* *s*grub byam*s*-pa-*g*ling ...	*M*ñah ri*s* *b*stan-pa *b*ssang-po ...	.....	500
578	*H*bar-*h*bur *l*tag *d*gon ...	*B*so*d* nam*s* *d*pa*l* *l*dan ..	.....	1,000
579	*H*Dsom-*d*gon	Nag-*d*vang grag*s*-pa of Tsha-khona.	.....	300
580	*R*gya*l*-mo *r*dsong	.....	.....	120
581	*B*rde*s* *d*gon	.....	.....	400
582 to 612	*G*ya*s*-*m*go-*d*gon	.....	.....	150
	Sa-*m*do, with its branch monasteries in 30 number, contains three thousand monks.	.....	.....	3,000

GREAT TIBET.

Monasteries of Amdo.

613	*S*Ku-*h*bum Byam*s*-pa-*g*hing contains thirteen incarnate Gelug-pa Lamas.	This was erected near the site of the birthplace of the great reformer Tsong-khapa. Formerly it was intended to be a small chhorten, but it afterwards expanded into a large monastery with 9,000 monks.	.....	9,000
614	*G*ser-tog *d*gon	*G*ser-tha-tog *s*pru*l* *s*ku ...	.....	800
615	Rakho ri khro*a*	.....	.....	30
616	Hor-tshang ri-khro*d* ...	Rar *h*byam*s* *b*lo-gras ...	.....	50
617	Senge ri khro*d*	She*s* rab *b*ssang-po ...	.....	100
618	*D*kar-po chho*s* lung ...	*B*stan-pa rinchhen ...	.....	60
619	Dar-*r*gya*s* *g*ling of *k*lu-*h*bum *s*gang.	*B*lo-gros *r*gya-*m*tsho ...	.....	1,200
620	*G*shan-bum-par	*D*pal-*l*dan *r*dorje... ...	.....	300
621	*G*yang-*h*bah	*H*phrin-la*s* *r*gya-*m*tsho ...	.....	500
622	*R*gya-*r*tsa*h*i ri khro*d* ...	*D*pal-*l*dan *h*o*d* sser ...	.....	65
623	*B*sam-grub *g*ling	*H*phags-pa *r*gya*l*-*m*tshan ...	... ..	150
624	Lha*s* *s*ño teng-*b*kra-she's *g*deng*s*-ka.	She*s* rab *m*chhog *b*skye*d* ...	.....	5,000
625	Lha-khang go-tan-*s*de ...	*B*sam-*g*tan *b*lo-gro*s* ...	.....	3,000

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
626	Gro-tshang-*d*gon lag ssûng thang ri-khro*d*.	.....	.....	30
627	Kye lag ri khro*d*	.....	.....	50
628	*R*gya-*d*pon ri khro*d* ...	.....	.....	25
629	Shing-chhen ri-khro*d* ...	.....	.....	32
630	Brag ri-khro*d*	.....	.....	16
631	Karing ri khro*d*	.....	.....	45
632	Brag *d*mar ri-khro*d* ...	.....	.....	64
633	Jo-thu ri khro*d*	.....	.....	70
634	Jo-kya ri khro*d*	.....	.....	16
635	Hulan pa*d*ma chho*s* *r*dsong ...	.....	.....	80
636	Thang ring *d*gah *l*dan *b*shad *s*grub *g*ling *h*chhad ñan *b*ssang. This has four districts as endowments for its support.	*D*ge-*h*dun rinchhen ...	.....	3,000
637	*D*gon-lag lhalung ri khro*d* ...	.....	.....	80
638	Tharpa gling	Dge-*h*dun rinchhen ...	.....	100
639	Hva-thi *d*gon	Ditto ditto ...	.....	500
640	*H*bum khang-thang *D*gha-*l*dan *B*shad *s*grub-*g*ling	*B*lo-*b*ssang *br* tson *h*gru*s* ...	.....	2,300
641	Lung *m*do-*s*gar *d*gon ...	Ditto ditto ...	.....	1,200
642	*G*dong-kha-*d*gon	*B*sam-*g*tan senge ...	.....	1,500
643	*M*nar-ri khro*d*	Ditto ditto ...	.....	30
644	Dar *r*gya*s* ri khro*d*... ...	Ditto ditto ...	.....	50
645	Gyang-ri-khro*d*	.....	.....	60
646	Pá-chu-*d*gon *b*stan-pa Dar*r*gya*s* *g*ling	Mer-*r*gan chho*s* *r*je ...	.....	800
647	Se-tri ri khro*d*	Ditto ditto ...	.....	1,200
648	Kamalog *b*sam *g*tan *g*ling ...	Nag *d*vang *d*pa*l* *h*byor ...	.....	300
649	Ushi dar *r*gya*s* *g*ling ...	Tshu*l* khrim*s* grog*s*pa ...	.....	800
650	U-shi brog	Rab *h*byam*s*-pa Manju sri ...	.....	300
651	*B*shad *s*grub chho*s* *h*khor *g*ling	Tshu*l* khrim*s* grag*s*-pa ...	.....	1,500
652	.....			
653	*M*dsomo *m*khar	Founded by Byam*s* chhen chho*s* *r*je of Sera on the occasion of his third journey towards China.	.....	1,200
654	*G*dong-kha ri khro*d* ...	Ditto ditto ..	.....	60
655	*S*pru*l*-pa*h*i *s*de	.....	.....	150
656	Dam-chho*s* thar *g*ling ...	Shákya tshu*l* khrim*s* ...	.....	500
657	Hur-ssur se	Shákya *r*gga*l*-*m*tshan ...	.....	300
658	U-kya se	*B*so*d* nam*s* dar *r*gga*s* ...	.....	250
659	Kang-ku se	*H*jig-*r*ten *d*vang phyug ...	.....	100
660 to 679	Tankya tha and 19 branch monasteries.	*B*lo *b*ssang yar *h*phe*l* ...	.....	3,000
680	Lokya tûng *b*de *m*chhoggi gna*s*	*R*nal-*h*byor *r*gya*l*-*m*tshan ...		
681 to 699	Lu-kya se shangkyasu Ba*s*-tha se	.....	.....	50
	Hothanse, Tra-mo khro*d*, with 18 branch monasteries.	*R*nal-*h*byor *r*gyal-*m*tshan ...	.....	1,500
700	Nang-*d*gon	*B*lo-gro*s* phun-tshog*s* ...	.....	500
701	Bar-*d*gon	Yeshe*s* phun-tshog*s* ...	.....	350
702	Byam*s*-pa *h*bum *g*ling ...	Founded by a miracle ...	.....	3,000
703	Mila ri khro*d*	Ditto ditto ...	.....	62
704	*S*gro*l*-ma*h*i lha khang ...	Ditto ditto ...	.....	150
705 706 707	Kokya se phun kya-se ...	*D*pa*l*-*l*dan *r*gya-*m*tsho ...	.....	120
708	Ka-*m*do*h*i *d*gon *g*sar *r*ñing ...	.....	.....	850
709	*R*gya-ka*h*i *d*gon	*D*pa*l*-*l*dan *r*gya-*m*tsho ...	.....	380
710	Chhag-chhu-*d*gon	*B*lama *b*stan *h*dsin ...	.....	200
711	Rivo tantig on the *R*ma-chhu (Hoangho)	Ditto ditto ...	.....	300
712	Tha-kyosi	Ditto ditto ...	.....	500
713	Shang-hang-ri khro*d* ...	Ditto ditto ...	.....	15
714	Rivo-yang tig	Bo*d* kyi sage, cally ...	.....	800
715	Phyag-tho thong gi lha-khang ...	*D*ge-legs	.....	60
716	Kya *d*gar monastery with five branches.	.....	.....	300
722	Likya si and A-tsha ...	These monasteries were founded during the reign of emperor Khublai.	.....	5,000
723	Dun-phe se			
724	Phon se			
725	A-bu se;			
726	Tang kya se			
727	Tsan-chhong se			
728	Ga chhu *h*i *m*khar nang Lha khang chhenpo			
729	Byam*s* chhen-se			
730	*M*khar-phyina			
731	Khro-yangse			
732	*M*chho*d* *r*ten ring-mo ...			
733	Yang kya la kha*h*i ri khro*d* ...			
	*B*de-chhen *g*tsug lag-khang ...			

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
735	Chone *d*gon-chhen of Tho Chu country	*B* Lama rinchhen Lhun-grub...		
736	*G*yer-va.	.....		
737	Tsha-to	.....	.....	5,000
738	Gong-tsho, with a branch monastery.	.....		
740	Phan-*b*de-*b*krashi*s* chho*s* *g*ling *d*gon.	Sang*s* *r*gya*s* *b*logro*s* ...	.....	4,500
741	Nag-*m*do *d*gon	*D*pal-*l*dan rinchhen ...	.....	1,500
742	*G*lu-chhung *d*gon	Byam*s* pa *b*she*s* *g*ñer ...	.....	800
743	*B*de-than *d*gon	Thag*s* me*d* *b*ssang-po ...	.....	300
744	Chhar-*d*ge-*d*gon	*B*lo gro*s* pa*l*-*l*dan ...	.....	600
745	Ri-*r*tse *g*ling	*D*pa*l*-*l*dan-*b*kra shi*s* ...	.....	150
746	Khang-thog *d*gon	Grag*s*-pa *r*gya*l*-*m*tshan ...	.....	120
747	Dar-*r*gya*s* *g*ling	*Bs* tan *h*dsin *r*gya-*m*tsho ...	.....	250
748	*M*kha*s* grub *g*ling	Ñag-*d*vang *b*lo gro*s* ...	.....	1,250
749	*D*kar-chhog ri-khro*d* ...	Leg*s*-*b*sho*d* *r*gya-*m*tsho ...	.....	65
750	*S*to*d* *r*gyamo *d*gon	Lûng rig*s* *r*gya*l*-*m*tshan ...	.....	250
751	*S*ma*d* *b*ser-va *d*gon ...	*M*kha*s* grub Ñima ...	.....	320
752	Bya-khyûng *d*gon	Chho*s* *r*ge don-grub Rin-chhen	.....	3,000
753	*M*chho*d* *r*ten *s*gang ...	Akya chho*s* *r*je	.....	500
754	*R*go*d* tshang ri-khro*d* ...	.....	.....	30
755	*S*tag *g*dong *d*kar-po ...	.....	.....	150
756	*B*De-yang*s*	.....	.....	.....
757	*B*kra sh*is* chho*s* *g*ling ...	.....	.....	.....
758	Senge ri khro*d*	.....	.....	.....
759	Brag-lñng *d*gon	.....	.....	.....
760	Ra-tsa *h*i *l* tag *d*gon ...	.....	.....	1,800
761	*D*gah-*l*dan la kha *d*gon ...	*B* lo-gro*s* dar-*r*gya*s* ...	.....	1,200
762	*M* chho*d* *r*ten dri*l*-g si*l*-mahi ... *d*gon-pa	Rang-chho*s*-pa rinchhen ...	.....	1,500
763	*D*gon-d*r*ung ri khro*d* ...	.....	.....	50
764	*G*lang shang *d*gon... ...	*Bs*tan-pahi *r*gya*l*-*m*tshan ...	.....	700
765	Bee-kga *s*gar	Ditto ...	.....	300
766	Lan ñuri-khro*d*	Tshu*l*-khrim*s* *r*gya*l*-*m*tshan ...	.....	25
767	Lan nu *d*gon	Lannu shab*s* d*r*ung ...	.....	500
768	*R*tag rag*s* *d*gon	*B*la-*b*ssang *N*ima ...	.....	300
769 to 779	*R* Ñi*l* la ma*h*i ri khro*d*, with 10 branch monasteries.	.....	.....	16
780	Khyung she*s* sâags ram pa*h*i ri khro*d*.	.....	.....	32
781	Ayag *b*lama*h*i *s*gar ...	.....	.....	60
782	Brang sang*s* *d*kah-*b*chu*h*i ri khro*d*.	.....	.....	.....
783	Ang-mo shab*s* d*r*ing gi-*d*gon ...	.....	.....	300
784	*D*gonpa *H*ogma	*H*phrin-la*s* yar-*h*phe*l* ...	.....	150
785	Me-*d*ge-grva-tshang ...	*B*kra-shis-ñima ...	.....	700
786	Ba-kya-grva-tshang ...	*D*pa*l* *l*dan *h*o*d* sser ...	.....	600
787	*R*gya*h*i Joju*h*i Lhakhang ...	.. ...	.....	70
788	Gong-*d*gon	*M*tshan-*s*grog *m*khanpo ...	.....	500
789	Ri-khro*d* brag-*d*kar melong ...	Ditto ...	.....	45
790	Lha-ri *b*sam *g*tan *g*ling *g*na*s* khya*d* *h*phags.	*B*lo-*b*ssang *h* byung-*g*na*s* ...	.....	80
791	*R*ña-*s*gang byan-chhub *g*ling ...	Thog*s* *g*ñi*s* *r*gya *m*tsho ...	.....	120
792	*M*gur-*d*gah-*l*dan *r*nam *r*gya*l*-*g*ling.	Ditto ...	.....	1,000
793	*B*de-chhen chho*s* *g*ling ...	*Bs* tan-pa*h*i *r*gya*l*-*m*tshan ...	.....	600
794	Ri khro*d* byang-chhub-*g*ling ...	.....	.....	30
795	*M*khar-chhe*h*i *d*gon-pa ...	*D*ge-drung rinpochhe ...	.....	500
796	*G*o*h*u-*s*gar	Gopa-*d*kah-*b*chu	.....	150
797	*S*karma-thang lha-khang ...	Ditto ...	.....	25
798	Gong-*g*sar gong-ma ...	*B*Lama *b*tsan-po	.....	300
799	*G*sang-*s*grog-ri khro*d* ...	*G*ngan thog rab *h*bsams-pa ...	.....	55
800	*B*kra shi*s* chho*s* *h* phe*l* ...	*H*jam *d*Vyang*s* *r*gya-*m*tsho ...	.....	350
801	A-chhung-gnam-rdong rikhro*d*	In this monastery there are many rocks containing self grown figures and characters resembling the E-vam and Mani Padme hum, &c.	.....	32
802	Nag*s* bar rikhro*d*	Ra-shi *d*kah *b*chu ...	.....	25
803	Regong *b*sam *g*tan *g*ling ...	*A*jam *d* vyang*s* *b*lo gro*s* ...	.....	250
804	Be-*m*do phun-tshogs chho*s* glong	Bya-*b*tang-*s*nag*s* rom*s*pa ...	.....	3,000
805	*s*Tag-gdong rikhro*d* ...	Ditto ...	.....	150
806	Ssab-mo ri-khro*d*	Ditto ...	.....	.....
807	Khangmo-ri-khro*d* ...	Ditto ...	.....	.....
808	*R*do-phug ri-khro*d* ...	Ditto ...	.....	.....
809	Karing tharpa *g*ling ...	*D*pa*l*-*l*dan chho*s* grog*s* ...	.....	300
810	Be*h*i thang *b*kra shi*s* *d*ge *h*pe*l* ri-khro*d*.	.....	.....	80
811	*B*dechhen chhos *h*khor *g*lin g...	Grub-chhen *s*ka*l*-*l*dan *r*gyan-*t*sho.	.....	5,000
812	*S*grub-*s*de *b*krashi*s* *h*khye*l* ...	Chho*s*pa rinpochhe ...	.....	60

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
813	*B*shad grva thos *b*sam *r*nam *r*gya *l*-*g*ling.	.....	.....	7,000
	*B*shad-grva	This includes 18 monasteries; formerly it was the only institution.		
814	*R*dsong *d*kar *b*kra-shis dar *r*gyas *g*ling.	Manipa shes rab *b*krashis ...	.....	120
815	*B*de-chhen *b*kra shis chhos *g*ling.	Kun *d*gah chhos *h*phel ...	.....	80
816	*B*krashis *b*de-chhen chhos *g*ling.	*B*sam-*g*tan chhos *h*phel ...	.....	300
817	Dar *r*gyas *b*de-*h*dsom ...	Rin-chhen *r*dorje	.....	700
818	*B*kra shis chhos *r*dsong ...	*M*do-pa Dar *r*gyas ...	.....	300
819	*R*dsong ser *b*shad sgrub *g*ling...	Arig *m*khas *b*tsun ...	.....	500
820	*B*sam-grub *b*de-*l*dan ...	Tshe-*br*tan *r*gya-*m*tsho ...	.....	250
821	She*l*-*d*gon *b*krashis *l*jongs ...	*B*lo *g*ros *r*gya-*m*tsho ...	.....	300
822	Thu*l* mo*h*i *d*gon	*S*ngags rom*s*pa *B*lo-*l*dan ...	.....	200
823	Yi*d*-*d*gah chhos *h*dsin ...	*S*ka*l*-*l*dan *r*gya-*m*tsho ...	.....	600
824	Reng *d*gon ri-khro*d* ...	Rab *h*byams chhos grass ...	.....	80
825	Pa*d* *d*kar ri-khro*d*... ...	*S*ka*l*-*l*dan *r*gya-*m*tsho ...	.....	100
826	*B*De-chhen ri-khro*d* ...	*B*de-chhen chhos *h*phel ...	.....	62
827	Tsha-*r*gya*l* ri khro*d* ...	Ga-kya *s*lob-*d*pon... ...	.....	36
828	*B*kra shis *r*tse	*B*lo-*b*ssang *r*gya-*m*tsho ...	.....	30
829	Senge-*r*tse	*B*lo-*b*ssang *m*thu-*s*tops ...	.....	90
830	*D*kar-dri*l* *d*gon	*B*lo-*b*ssang Dar-*r*gyas ...	.....	108
831	*D*gah-*l*dan Chhos *h*phel ...	*B*lo-*b*ssang *h*phrin las ...	.....	160
832	Rong-po *s*ma*d* shing *s*go-*d*gon...	Chhos-pa rinpo-chhe ...	.....	300
833	Ring *s*ma*d* Guru *d*gon ...	*S*ka*l*-*l*dan *r*gya-*m*tsho ...	.....	700
834	*S*pe*l*-lung rikhro*d*	Ditto	.....	30
835	Au ri khro*d*	Ditto	.....	25
836	*R*tsis *r*gya ri khro*d* ...	*D*ge-*h*dun rinchhen ...	.....	60
837	*D*mag-*d*pon phu*h*i ri khro*d* ...	*B*lo-*g*sa*l* *r*gya-*m*tsho ...	.....	48
838	Pe-chhing ri khro*d* ...	*B*s tan-*h*dsin *r*gya-*m*tsho ...	.....	36
839	Brag-*d*kar-ri khro*d* ...	Existing from the days of King Thisrong.	.....	180
840	*B*kra-shi *s*go mang, also called Tashi khyi*l*.	Was founded in A.D. 1604 by Lama Kun-khyen *h*jam *d*vyangs *b*shapa*h*ir dorje ngag *d*vang *br*tson *h*grus. It contains 53 professors, 28 branch monasteries, some of which are the following :—	.....	8,000
841	*G*ter lung *d*gonpa	.....	.....	500
842	*D*kar-*h*dsin *d*gon	.....	.....	800
843	*B*krashis chhos *r*dsong ...	.....	.....	300
844	Lha-chhab-*d*gon	.....	.....	800
845	Lam lûng *d*gon	.....	.....	600
846	*R*je-tshang *d*gon	.....	.....	150
847	Tharpa *g*ling	Yeshes *r*gya-*m*tsho ...	.....	600
848	Ssom-chhen ri khro*d* ...	Hor *d*kah *b*chu	.....	150
849	A-*h*ji-ri khro*d*	*B*Lama *br*tson-*h*grus ...	.....	200
850	Chhu-*d*kar *d*gon tmo ...	*R*gan-ja*h*i Pandita ...	.....	1,800
851	*H*gyang ro *s*ku *s*kyes ...	Ditto ...	.....	150
852	*R*gyn*d*-pa grva-tshang ...	*R*gyu*d*-pa *d*pa*l* *l*dan ...	.....	500
853	*M*dso-*d*ge-*d*gon-chhen ...	*D*pal-*l*dan *m*khas grub ...	.....	3,000
854	*B*kra-shis chhos *g*ling ...	Ditto ...	.....	1,200
855	Hor tshang-*d*gon gong ...	*B*Lama *b*stan-*s*kyong ...	.....	2,000
	Ditto *H*og ...			
856	Ñi phug *s*gar	*G*ser khri *r*gya*l*-*m*tshan senge	.....	1,400
857	*H*og-pa *s*ku *s*kyes kyi *s*kar ...	.....	.....	800
858 to 860	*S*Ñithang *s*gar, with two branch monasteries.	Ñag *d*vang *d*ge legs ...	.....	
961	Shiûg-chhen *s*gar	.....	.....	
962	Marpa *s*gar &c.	.....	.....	
963	*H*gru-gu*h*i-*s*gar &c. ...	.....	.....	
964	*R*gya-*m*khar *d*gon	Chhos-pa *s*ku *s*kyes ...	.....	3,500
965	*G*yer-ba *d*gon	*B*lo-*b*ssang yonton ...	.....	2,500
966	Ra-tsa *d*gon	Chhos *r*gya-*m*tsho ...	.....	1,800
967	Lhartse *s*gar	Sangs *r*gyas yeshes ...	.....	1,500
968	*G*tso *s*gar *d*gon	Chhos *r*gya-*m*tsho ...	.....	2,800
969	Metog *d*gon	*B*lo gros *r*gya-*m*tsho ...	.....	3,000
970	*R*nga *r*go*d* spru*l* *s*kni *d*gon ...	Nam-*m*kha senge	.....	2,500
971	Manu *d*gon and rikhro*d* ...	*B*de-legs ngima	.....	1,800
972	Brog-*d*gon	Yeshes *r*gya*m*tsho ...	.....	1,600
973	Sho-va rinpo Chhe*h*i *d*gon ...	Ditto	.....	700
974	Kha-dog *d*gon	*B*stanpa *h*phrin las ...	.....	500
975	*D*pa*l* ri *d*gon tring byams pa *g*ling.	*R*gya*l* sras donyo*d* chhos *r*gya	Founded in 1604 ...	5,000
976	Chhu-*b*ssang *s*grub *s*de ...	Thu-*h*u *b*kvan chhos *r*gya-*m*tsho.	.....	300
977	*B*shad *s*grub *g*ling... ...	Ditto	.....	500
978	Chhos lûng *d*ge-*h*phel ...	Likya rab *h*byams*p*a ...	.....	250

No.	Names of Monasteries.	Name of Founder.	Founded in the year.	Number of monks in each Monastery.
979	Gser-khog *d*gah-*l*dan chhos *g*ling.	*B*tsanpo no mon han ...	.....	3,500
980	*D*gah-*l*dan *mih*gyur *g*ling ...	*D*kar-leg*s* *r*nam *r*gya*l* ...	.....	150
981	Kang-chhen *d*gon; Theg-chhen tharpa *g*ling.	*H*don me grub-chhen ...	.....	300
982	Bumpa chhos *g*ling ...	.....	.....	80
983	Shing lûng rab *br*tan *b*sam grub *g*ling.	*D*kah-*b*chu grog*s*-pa ...	.....	500
984	*H*dû*l*-va *b*shod *s*grub dar *r*gya*s* *g*ling.	She*s*rab *r*gya*l*-*m*tshan ...	.....	600
985	*D*gon *g*sar *b*sha*d* *s*grub *g*ling ...	Sum-pa *m*khan-po ...	.....	800
986	Nam-chhi *d*gon *d*gah-*l*dan bde-chhen *g*ling.	*B*lo gro*s* *r*gya-*m*tsho ...	Founded in 1746 A.D.	300
987	*D*gah-*l*dan rinchhen *g*ling ...	Kun-*d*gah-*b*ssang-po ...	In 1742 ...	350
988	*S*grub-*s*de *b*sam *g*tan *g*ling ...	Sum bha *m*khan-po ...	.....	150
989	Tha-yan chhi chhe-va*h*i *d*gon ...	Ngag-*d*vang-yeshe*s* ...	.....	350
990	War-ri khro*d*	.....	.....	16
991	*S*tag ri ri-khro*d* and ...	.....	.....	.....
992	*H*bru gu*h*i *d*gon *l*dan chhos *h*hor.	Don-grub *r*gya-*m*tsho ...	In 1749 ...	380
993	*R*gya-*r*dog *d*gon	Sem*s* ñid spru*l*-sku ...	.....	200
994	Rin-chhen *g*shi *d*gon ...	Kun-*d*gah *r*gya-*m*tsho ...	.....	80
995	*M*chho*d* *r*ten thang *d*gon-chhen.	*M*do *r*gyu*d* *r*gya-*m*tsho ...	.....	3,000
996	*T*hos *b*sam dar *r*gya*s* *g*ling ...	She*s*-rab Ñima	1752 ...	180
997	Brag-*d*gon ri khro*d* ..	.....	.....	25
998	*D*mar-shi ri khro*d* ...	She*s*-rab *r*dorje	.....	70
999	*D*gah-*l*dan dam-chhos *g*ling ...	Dam-chhos *r*gya*l*-*m*tshan ...	.....	300
1000	*S*grub-*s*de *d*gah *l*dan chhos *r*dsong.	Sum-pa *m*khan-po ...	.....	150
1001	*D*gah-*l*dan *g*nas *b*chu yar *h*phe*l* *g*ling; contains a large library.	Ngag *d*vang chhos *r*gya*l* ...	In 1694 A.D. ...	500
1002	Ser *l*ding*s* ri-khro*d* ...	.....	.....	30
1003	*A*kya ri-khro*d*	*S*byin-pa *r*gya-*m*tsho ...	.....	25
1004	*Ma*-*m*chi hi *d*gon	*D*vag*s*-po shab*s* drung ...	.....	1,000
1005	Lamo chhos *h*khor *g*ling ...	.....	.....	150
1006	Ri-khro*d* *b*sam *g*tan *r*tse ...	*D*ge-*h*dun Dar *r*gya*s* ...	.....	80
1007	*B*sha*d* grva *b*krashi*s* chhos *g*ling, with a branch monastery.	*D*ge-*h*dun *b*ssang-po ...	.....	300
1008				
1009	*H*brug lûng *d*gah-*l*dan *b*sha*d* *s*grub-*g*ling.	Don yo*d* *b*la gro*s* ...	.....	500
1010	Seng ri *h*i *g*sham gyi tshang kya *s*ku *h*bum.	*D*kah *b*chu nangpo ...	In 1796 ...	75
1011	Brali ri khro*d* *b*sam *g*tan *g*ling	Ngag *d*vang *d*ge-*h*dun ...	.....	80
1012	Brama lunggi ri khro*d* ...	*D*ge-*h*dun rab *b*rtan ...	1699 ...	60
1013	*S*tag lûng *D*gah-*l*dan dam chhos *g*ling.	*S*pru*l*-*s*ku chhos kyi Ñima ...	.....	700
1014	*D*gah-*l*dan chhos *l*ding*s* ...	Chhos *r*je *b*la	.....	500
1015	*H*bri gong *d*gon	*B*ssang-po rinchhen ...	.....	300
1016	Lûng *d*kar *b*kra shi*s* chhos *g*ling	Grag*s*-po lhun grub ...	.....	380
1017	Tor shi *d*gon	Dam-chhos *r*gya*l* *m*tshan ...	.....	250
1018	Bra-ti *s*gar	Nang-so *d*pa*l* *b*ssang ...	.....	120
1019	Cho*s* *h*khor-dar *r*gya*s* *g*ling ..	*D*pa*l* *h*byor *r*gya-*m*tsho ...	.. ...	500
1020	*B*kra shi*s* chhos *g*ling ...	*B*stan *h*dsin *b*ssang-po ...	In 1728 A.D.	650
1021	*S*grub-*s*de rivo *d*ge *h*phe*l* ...	*B*stan-pa *h*o*d* sser ...	.....	10
1022	*R*gya*l* yag chhos, *H*khor *g*ling dar *r*gya*s*.	Grag*s*-pa *r*gya-*m*tsho ...	.....	300
1023	Nag*s* yang*s* *d*gon gong ma tshog*s* *r*dsog*s* *g*ling.	Kun *d*gah *r*gya*l* *m*tshan ...	.....	200
1024	Nag*s* yang*s* *d*gon *h*og ma *D*gah *l*dan *B*kra shis *g*ling.	She*s*rab *b*lo gro*s*	.....	500
1025	Sha*l*-*g*sig*s* ri kro*d* ...	*L*dan-ma chhos *r*je ...	.....	52
1026	*D*gah-*l*dan phun-tshog*s* *g*ling ...	Rgya*l*-tshe rab *H*byam*s* pa ...	.....	.....

PART VI.

DISEASES OF TIBET.

INTRODUCTION.

Among the countries of High Asia, Tibet particularly enjoys immunity from the ravages of those fatal diseases so prevalent in India and China. For instance, cholera is a disease which even now is unknown in Tibet, and we have failed, after a careful examination of many native Tibetan medical works, as well as of translations from Indian medical works in Sanskrit, to discover any account of that fatal malady. Had cholera existed in ancient India in any shape whatever, it could hardly have escaped the attention of the medical men. It is a well-established fact that the Tibetans obtained their knowledge of medicine and diseases from India. In every Tibetan work on the healing art mention is made of the Indian medical professors who imparted instruction to the Tibetan authors. The Tibetan physicians had to encounter great difficulties in their attempt to replace Indian drugs by indigenous drugs of Tibet, but at last they succeeded remarkably well, for they found Tibet to be the great repository of medicinal plants and minerals. It is mentioned in the Baidurya ñonpo of Desi Sangye and other medical works of note that Buddha foretold of the existence of numerous medicinal plants in the country of Himavat.

In the Ramayana of the Brahmans we find an account of the famous Gandha Madana mountains, where grew many medicinal plants of wonderful efficacy. Rama sent Hanumanta to fetch a certain pain-assuaging plant from the Gandha Madana, undoubtedly the middle zone of the central Himalayas, where different species of rhododendron and other arborescent plants abound. Gandha Madana Parvata literally means the mountain of fragrance. Himavat, or the country of snow, as Tibet is properly called, is a continuation of the Himalayas. It would not be incorrect if I were to designate Tibet as the country of fragrance. It is owing to the excellence of the climate of that wonder-land that the Tibetans, than whom a filthier nation there hardly exists in the world, enjoy so great an immunity from disease.

The most common diseases from which people suffer there are the following:—*Padkan* (dyspepsia), rheumatism, gout, *khrag nad* (disease in which discharge of blood is the principal feature), pneumonia, bronchitis, diarrhœa, obstruction of the bowels, suppression of urine. Forty per cent. of the people, I am told, suffer from dyspepsia, bronchitis, and pneumonia, out of whom five per cent. die. Twenty per cent. suffer from the rest of the diseases, out of whom ten per cent. hardly recover. Death from paralysis is estimated at one per mille. In monasteries two per mille are reported to suffer from syphilis, and among the lay people one per mille fall victims to leprosy. Diabetes is also common in monasteries, where five per mille are said to be sufferers from it. Out of the four thousand monks of Tashi-lhunpo, only two *gelongs* (monks) were found insane, one of whom in 1882 was put in chains and the other sent home. Skin diseases are not rare in Tibet. Although I met few people who had skin diseases, yet I was able to ascertain that many people suffered from pimples, sores, and itches. Visitations of rims-tsha*d* (infectious fever) and small-pox are occasional. The latter, according to the information of a well-informed and old physician, comes to Tibet generally after an interval of twelve years. In the summer of 1882 a mild form of small-pox raged all over Tibet, from which a mortality of one per cent. was reported. During my stay in Tibet about twelve deaths occurred in the monastery of Tashi-lhunpo, where four thousand monks live together, whence I inferred, taking the visitation of small-pox into consideration, that the mortality is very low in the province of Tsang. During my residence at Dong-tse many deaths were reported to have taken place in the district of Gyan-tse, most of them being due to the after-effects of small-pox, aggravated by the patients contracting other diseases. Men already suffering from other diseases and attacked by small-pox also died in large numbers.

In Tibet religious services, called *Tshe-dub*, propitiation of the god of life, called Tshepag-me*d*, and also of evil spirits, besides the chanting of the sacred names of the divine mother Arya Tara, are held for the recovery of the sick. Medicines are carefully administered by the monastic physicians, who are generally consulted by the people. In Sikkim, Bhutan, and Upper Nepal a different practice is in force. The people hardly resort to medical aid for the cure of the sick. Sheep, oxen, and goats are slain to appease the wrath of evil spirits, and incantations are performed by professional sorcerers to drive them away under threats. This practice of animal sacrifice is detested by the Tibetans, who designate the cis-Himalayan tribes as Thakhob, or barbarians of the border land. It is probable that the custom of animal sacrifice was handed down by the earlier Pon priests, who resembled in their religious practices the Magians of old.

SYPHILIS (SEMOG; ALSO CALLED REG-DUG, OR CONTAGIOUS POISON).

Tibetan physicians give a very curious account of the origin of this disease. "In ancient times two mendicants, a youth and a maiden, while roving for alms in China, met each other accidentally, and while proceeding towards a neighbouring village fell into amorous conversation. No travellers passed that evening by the way they were journeying, so they were alone; and being overtaken by night they entered a *phugpa* (a rock cavern) for shelter. Near the *phugpa* was a bush of the plant called *semog*. Seeing its leaves very clean and broad, they plucked some of them and spread them on the ground to serve for their bed, not knowing the properties of *semog* leaves, which work on the skin as slow and itching blisters. During sleep their person remained in contact with the *semog* leaves they were sleeping upon. And thus the *semog* poison got inoculated into their bodies. When the blistering effects of the leaves began to be gradually felt, the unfortunate couple awoke and scratched their bodies. For this

defilement the *nagas*, or infernal serpents, who are the source of all human miseries, are said to have communicated this *reg-dug*, or touch-poison, on the wretched mendicant pair. At break of day they went in search of food, and spread contagion wherever they went."

For some years this disease, when people had not studied its effects, was called *reg-dug*, or touch-poison. Afterwards, its origin being traced out by an inquisitive physician, syphilis was carefully studied by the Chinese medical men, and remedies for its cure variously sought. Syphilis is called in Tibet *semog-na*d, or the disease of the *semog* flower: the pains of the obstinate sores resemble the itching blister *semog*. Because it first appeared in China it is called Gya na*d*, or the disease of Gya. In Tibet, both India and China are called *r*Gya: hence it is probable that syphilis might also have been an Indian disease.

In Tibet syphilis is very prevalent. In the first place flat, coagulated, but small and red, vesicles appear on the skin of the male or female organs, with intolerable itching, which, gradually spreading, become filled with yellow fluid, which afterwards turn into pus. Then similar eruptions come out in the arm-pit, head, and mouth. The eye-brows and hair fall off, the patient's pulse is tardy and not clear, as during an attack of cold; his urine pale, white, turbid, and thick.

Treatment.—*b*Chum-rtsa, mercury oxidized, crystallized camphor, turmeric, sulphate of mercury (solid vermilion), and sulphate of arsenic well mixed together should be taken with malt beer in the morning and noon, and at bed-time with soup made of the *g*yerimá plant. The patient will feel the good effect of the medicine within seven days. He should wash the ulcers with hot water and apply the following powder: goyú-flour baked in fire, white catechu, and sulphate of copper in equal measures, mixed together with a little musk. If the ulcer exudes a yellow fluid, the powder should be applied dry, but if there be a dry surface, he should make a paste with his own saliva and rub the ointment on with a feather. The patient may eat the flesh of black goats, and also now and then apply a little of its blood to his ulcers. He should carefully abstain from taking any other sort of meat, salt, onion, garlic, red-pepper, and malt beer; but the last he may take in small quantities as a help to taking medicines. He must also refrain from riding and sexual intercourse—at least for 100 days. He may wash his ulcers with hot mineral water to quicken recovery. Last of all, he should draw out blood from his ankle and *ruthing* (loins).

SORES AND ULCERS FROM WOUNDS.

The physicians of High Asia, I am told, have discovered such remarkable properties of vegetable drugs, and of the flesh and bile of certain animals, and of some sorts of excrements, in healing different kinds of sores caused by external agencies, that if the statements of my informant be true, the surgeons of civilised countries would be struck with wonder at their marvellous performances. For this remarkable success, though developed in a primitive way, the Tibetans do not appear to be indebted to their Chinese or Indian neighbours. Their medicines are mostly indigenous, and the experimental investigation of their virtues is due to themselves alone. I am inclined to think that their empirical discoveries of surgery may be an outcome of necessity. Some of the High Asian people, such as the Œluths, Hors, Khokonwars (Kokonur), &c., are engaged in perpetual warfare, both among themselves and with their neighbours. The Tibetans are the most peaceful and intelligent among them, and thereby greatly profit at the expense of their fighting neighbours. They supply the greatest number of surgeons and physicians. On account of the constant fighting great numbers of Mongolians suffer from wounds, caused mostly by slings and sticks; others suffer from wounds and sores caused by the horns or tusks of animals, or by fire.

The patient within the third day of the causing of the sore should, after applying loaf sugar, dress it with a bandage. If the wound be too large to admit this, the patient should first stop bleeding by washing it with urine. This preliminary measure is believed to be of great importance. When this step fails, the ashes of horse-dung and human ordure mixed together and burnt in an enclosed oven should be tried to stop the bleeding within three days from the time of receiving the wound. The thick fermented fluid of malt pressed out of the sediment should be applied all over the wound, be it large or small, after which it should be dressed with a bandage.

There are three stages of all kinds of sores:—(1) Khrag-gi-dú*s*, or the stage of bleeding; (2) Chhú-ser-gi-du*s*, that of yellow fluid; (3) Mag-gi-du*s*, that of ulceration. In the first stage the patient should take with sugar a few pills made of cinnamon and bear's bile, mixed with syrup of *m*-tshe (a kind of medicinal shrub growing in Tibet).

He should then take a mixture of the following:—

(1) *D* Brag-*s*kya (medicinal shrub of Tibet).	(2) Honglen (medicinal shrub).
	(3) Ahyag—a thorny plant of Tibet.

In the second stage the medicine to be taken is a compound of the following ingredients:—

(1) Saffron.	(5) E. cardamom.
(2) Chugang.	(6) Cardamom.
(3) Cloves.	(7) Ghi-wang.
(4) Nutmeg.	(8) Bear's bile, or the bile of any other animal.

In the third stage the following medicines, made into pills of the size of a mustard seed, should be taken:—

(1) Rhinoceros horn.
(2) Chong-shi.
(3) Brog-*s*pa*s*.
(4) Sulphur burnt dry in a copper vessel, and then a little water added to it. A small quantity of this fluid should be mixed with the first three ingredients. To all the above medicines the medicinal shrub of Tibet called yúgúshing can with advantage be added.

Washing of the sores.—In the first or bleeding stage, mineral soda (búltág), mixed with water, may be used. In the second stage chug-gang (bear's bile) and sugar may be mixed with the washing water. In the last stage water mixed with bear's bile and saffron should be used for washing

When the sore turns red the following three substances :—

(1) *H*ori-*t*a-sa*h* jin, | (2) Bear's bile,
(3) Brog *s*po*s*,

moistened in water should be applied. When it turns bluish, ginger, piper longum, and pepper moistened in thick malt beer should be used for washing. When it has a smoky appearance, musk and *s*tagsha (small Tibet shrub) should be mixed with the washing water. When the surface of the sore dries it should be washed by a mixture of bear's bile, sugar, and human milk. When it dries up outside, but suppurates inside, it should be washed with curd. When it swells, a piece of felt soaked in melted butter should be applied to it. If maggots are bred in the sore, a plaster of the medicinal root bya-go*d* *s*pa should be applied ; in its absence, the burnt ashes of horse's hoof or of sheep's horns may be applied to destroy the worms. If the wound becomes putrid and discharges blood, chúgang, or bear's bile, mixed with human milk may be used for washing, after which camphor and chúgang may be applied. When owing to the sores the muscles become stiff or contracted, the following medicine, formed into a mixture and rubbed on the tendons, will effect a cure :—

(1) Re-lchag ... }
(2) Ri-sho-ltsa-va ... } Medicinal shrubs of Tibet.
(3) Ba-*s*hrú ... }
(4) Srúh-ka.

These should be mixed with the expressed fluid of fermented malt and applied to the muscles. If any splinters of weapons, bits of wood, stone, or bone are left within the sore, the sore when touched or struck by a piece of the same substance as is lodged within the wound becomes irritated and painful. The splinters should therefore be extracted by means of small pointed pincers made of copper or iron, after which the necessary ointment should be applied. If the pincers do not succeed, and if the splinters are bits of iron, the bile of the ermine applied to the sore will draw the splinter out; but if it is a bit of bone or wood, the application of ivory-paste is most beneficial. If the point of an arrow or a bullet be left in the wound, the flesh of *bya-ma-byi* (a kind of bat), crow's flesh, wild boar's tusks, loadstone powder, and fish mixed together and made into a powder or pills, and taken for two or three days, will bring out the foreign substances. In cases of fracture of the bones, soup prepared with the medicinal shrub ra*m*-nya*d* and the flesh and bones of an owl taken internally will join the fractured bone and easily heal the wound. If there be swelling caused by the hurt, fumigation with the resin of the pine will be useful.

(1) Ba*s*prú-rtse-va.
(2) Re-*l*chag.
(3) Sparrow's excrement.
(4) Pigeon's ditto.
(5) Salt.
(6) Piper longum.
(7) Sulphur.
(8) The root of the shrub called *s*tag-sha nagpo.
(9) Powdered joint of thigh-bone.
(10) Putrid brains (human or animal).

All these ingredients, formed into a pasty ointment and applied to the swelling, will remove the pain and sore.

In all sorts of wounds due to natural causes a decoction of yúgú-shing gives great relief. In fracture of bones, the leaves of the tree called *s*tab-sang or *s*pya-shur taken with the above is of great benefit. For cuts on muscles or veins, *h*bri-tasa-h-jin, Kashmir saffron, and musk effect a speedy cure. In cases of bleeding the bile of different animals, and in those of fracture of the thigh or ankles or leg bone, the thick decoction of shelota, a Tibetan indigenous drug, is very useful. In all these cases it is good to mix a little musk with the other ingredients.

For external application in cases of sores or hurts on the head, syrup of yúgú-shing mixed with tharmi-loma and bear's bile is used. For refilling of flesh, saffron ; for reunion of bones, sal ammoniac and bear's bile mixed together should be applied. Bear's bile, bong*d*kar (indigenous), *s*hal*r*gyab (a mineral found in Tibet), chhú-*r*tsa (a medicinal root), *h*phye-*m*khri*s* (the bile of the Tibetan marmot), vermilion, and sandal-wood mixed together and taken in small doses will heal all sorts of sores, and especially sores and hurts on the head. Sores in general will dry on the application of plaster of mother-o'-pearl, sal resin, mineral vermilion, amber prepared from purified resin, ivory, skin of elephant, coral, m-*t*shal*d* kar (oxide of zinc) powdered together. To stop bleeding from fresh wounds caused by weapons, discharge of blood from the nose, mouth, or female organ, the application of a paste of cinnamon or *r*gya-*s*kyeg*d* and saffron is necessary.

SMALL-POX (*H*BR*U*N NA*D*).

This violent malady rarely visits Tibet, but when it does it carries off large numbers of people. In 1882 a very mild form of small-pox prevailed in Tibet, from which a mortality of two or three per cent. was reported to have taken place. There are very few physicians in Tibet who are versed in the art of healing this scourge of the world. The Mongolians, who live in the neighbourhood of Northern and Western China, are the only High Asian people who suffer frequently from the visitation of small-pox.

Symptoms.—Like *R*im*s*-na*d*, the attack begins with pains in the joints, chillness, shivering, languor, and faintness of the body, disgust for food, want of appetite, bitter taste, delirium, and especially strong headache and severe beating in the chest and lungs; the colour of the body turns florid, and the flesh thickens and divides in ridges; the patient vomits bilious fluids, and feels as if his bones and legs would break. These are symptoms before the disease developes itself fully. In the second stage, when the eruptions come out, the patient feels better than before. In the last stage the eruptions turn to what are called white or black-pox. The black-pox is of three kinds. The first kind does not make its appearance externally, but produces swelling and severe pain over the whole body. The second kind consists of a thick eruption of a black-red colour; and the third kind is marked by the copper-pin appearance of the pustules with depression in the centre. All these kinds of small-pox are said to arise from the yellow fluid, blood, and bile of the body. The

white small-pox is of three kinds: 1*st*, white pustules with pointed and circular elevation; 2*nd*, with, thick pustules; and 3*rd*, numerous small pustules.

Treatment.—In the first stage, when small-pox has not developed itself, the patient should take a warm cupful of a decoction of the following ingredients:—

(1) Sle-tres.
(2) Triphala (Indian).
(3) Gentian.
(4) Bashaka.
(5) Legá dúr.

At noon this will produce sweats, which should be wiped off with wool or with meal soaked in butter. As soon as this is done, eruptions will soon come out at the roots of the hairs. Precaution should be taken to prevent the eruption coming out in the eyes by previously applying a little camphor and musk to them. When the pustules break out on the face, so as to *swell* it, the patient should first wash it with his own urine and apply an ointment made of goat's or hog's lard with sandal-wood, saffron, a kind of vegetable dye called *h*brinmog, and khersnyaon (a prickly shrub of Tibet). This application gives great relief and causes the pustules to subside.

The black-pox, being the most dangerous, causes the greatest mortality, whereas the white-pox can easily be cured. According as small-pox affects the heart, lungs, liver, kidneys, stomach, and the intestines, the symptoms vary, and the diagnosis and treatment of such cases are most difficult and intricate. The best means of diminishing the virulence of small-pox and guarding against its ravages is inoculating with lymph taken from white visicles. But this kind of inoculation being found to be an insufficient guard, a new method has been discovered by the North Chinese physicians. It consists in selecting the best lymph from the light white-pox pustules of a healthy child, which, mixed with camphor powder, is blown with a pipe into the nostrils of the man to be inoculated. This injection is the surest and safest kind of inoculation, and if followed up by medicine as above described, there is no fear of death. Great care and experience is required in selecting the lymph, on which alone depends the safety of the patients. As soon as the patient recovers from the effect of small-pox he may be allowed to take kid's flesh, and should be supplied with all sorts of cooling and refreshing food and accommodation. As in the case of *R*ims-na*d*, he must not be exposed to warmth, but kept in the cool shade of trees on a river-side, or in a house where cool breezes can freey enter.

Chicken-pox is called *Beg-ge* or *Sib-rims*, the eruptions of which are small and numerous, but without pus. They are not fatal, and patients naturally recover. When other causes combine to make them serious, the patient should take a decoction of manu, gliter, kantokar, and ginger.

HYDROPHOBIA.

In Tibet, Mongolia, and China, as in other countries of the world, great numbers of men die from the bite of rabid dogs.

Symptoms.—In all cases the mouth of a rabid dog is wide open and drops a frothy saliva. The head tremulously bends low, the tail hangs down, and the animal wanders giddily, as it were deaf and blind. Hydrophobia is produced by the bite of such a rabid dog or by the poisonous vapour from its mouth. The poison of a white rabid dog with red flushed nose affects at all times; that of a red or brown dog is more dangerous when one is bitten at midday, midnight, or sunrise; that of a parti-coloured dog, between 8 a.m. to 1 p.m.; of spotted ones at 9 a.m. or at twilight; of iron-grey ones at night and dawn; and that of a yellow rabid dog is sure to be fatal when one is bitten at dusk or 9 a.m. The baneful effects of this dangerous malady break out seven days after the bite of a white dog, one month after that of a black dog, 16 days after that of a parti-coloured, 26 days after that of an ash-grey, from 1 month to 7½ months in the case of a red, 3 to 7 months in that of a blackish-yellow, 1 year and a half month in that of a spotted, and a year and 8 months after the bite of a bluish-black or tiger-coloured rabid dog. It is difficult to cure the disease when caused by a bite of the last kind of dogs at 7 p.m. or dusk, or by that of a black dog at dawn; but if a blue dog bites at midday, a red one at midnight, a spotted one at dawn, and a white one early in the morning, the patient can easily be cured. The signs by which it is known whether poison is communicated or not should most carefully be studied, for then the physician will be able to arrest the progress of the poison in its very germ. From the fresh wound caused by the bite blackish blood oozes out; in the ulcer, turned dark or blackish, red and swollen there will be contained furry or fibrous particles; when the sore turns old and the poison is developed, the patient suffers from strong headache, chilliness, and shivering, the mind wanders, the heart palpitates, and he starts in fits and falls down senseless; the sight of water or of a looking-glass produces the greatest fright and anxiety in him; he manifests the same symptoms as a rabid dog; lastly, he walks with his arms clenched to the sides.

Treatment.—As soon as a person has been bitten by a rabid dog he should as quickly as possible tightly tie a ligature four fingers above the wound so as to prevent the poison running to the heart. The physician, by the application of the sucking apparatus called *r*ñabs ras, similar to the cupping apparatus of the Indians, must draw out the poison, after which the wounded part should be bled. Immediately after these operations the physician should apply a mixture of honey and the fluid pressed out of a stallion's excrement before it has had time to drop to the ground. If the patient presents himself one day after being bitten, the physician should only carefully burn the wound with a red-hot iron instrument called *l*chags-*t*el, resembling a skewer. As soon as the cauterization is effected, he should apply an ointment made of butter, turmeric, *b*on-ña (a poisonous, bulbous root of a plant which grows on mountain-tops), and musk. He should then cover the wound with a paste made of curds and the bluish-black expressed fluid of the excrement of a stallion. When the first stage passes away, and the ulcer looks more inflamed, the patient should be given immediately before the return of each hydrophobic fit one pill of the following ingredients mixed together:—

(1) Saffron.
(2) Chugang (lime used for medicine).
(3) Cloves.
(4) Nutmeg.
(5) E. cardamom.
(6) Cardamom.
(7) *S*nying-s'hi-sha.
(8) Spotted feather of peacock.
(9) T. chebula.
(10) Pha-wang-long-len (a crystalline mineral which breaks in regular prisms).
(11) Ghi-wang.

(12) Musk.
(13) *S*bal-*r*gyah.
(14) Bong-*d*kar.
(15) A kind of balsamodendron.
(16) Conch-ash.
(17) *S*kyer-shing (bark).
(18) Brag-shing.
(19) A-gar (pyrebrum root).

All taken in equal measures and powdered together.

He should also apply actual cauterization with the red-hot points of the *l*chag*s*-*t*el (skewer) to the first six or seven spinal processes of the patient's vertebræ. In the last or hydrophobic stage he should apply the following mixture :—

(1) Ghi-wang.
(2) *B*ssañg drug.
(3) Thang-phrompa (root of a tree).
(4) Ba-*s* pru.
(5) Musk.
(6) *R*gya-*s*po*s*.
(7) Seng-prom (bark of a tree).
(8) Shi-dag.
(9) Hong-len.

The patient should also take fumigation of hair, mustard, and oil. He should abstain from any kind of fermented or spirituous drinks, and from crossing rivers, looking at water or looking-glasses, riding, standing on steep banks or precipices, and keeping or even mentioning dogs for at least one year. Hydrophobia communicated from the bite of a rabid wolf should be treated in the same manner.

GOITRE.

In Lower Kongbo, Popoland, Pema-Ko*d*, and other mountainous districts of Tibet, in Eastern Nepal, Sikhim, and Bhutan, on this side of the Himalayas, goitre is the most prevalent disorder. It owes its origin to the calcareous nature of the water of the fountains and rills from which the natives drink. Lama Sherab tells me that he cured more than 30 cases of goitre during his sojourn in trans-Himalaya.

There are many kinds of goitre :—*First*—Goitre caused by the agency of foul, internal wind, consisting of small bulbous excresences, which when pressed appear empty inside. *Second*—Goitre produced by colic, which when pressed or rubbed appears soft. *Third*—Goitre originating from the diseased state of the blood is produced by the use of stimulant, juicy food, meat, malt, beer, &c. This kind grows considerably large, with swollen veins on its surface whenever the body is agitated. *Fourth*—Goitre produced by over-fatness of the body, at intervals growing large, at other times diminishing in size. *Fifth*—Goitre of fortune, which is attended with no inconvenience, and is believed to be a gift of heaven. *Sixth*—The worst kind of goitre is called *l*ta*s*-ñan, which is produced by unlucky consequences, and is very inconvenient.

Treatment.—The wind-pipe or gullet of the yak or sheep, dried in its fresh state, dried fish, different sorts of salts, mixed with conch-shell powder and burnt in a hermetically closed vessel or oven, with piper longum, and pepper, made into a soup, should be taken about one cupful before breakfast by the patient for a period of one month, commencing from the full moon or new moon. In the first kind of goitre it is necessary to burn its head with a red-hot skewer or *l*chag*s*-tel. In the third kind bleeding the jugular vein behind the ear, as also the swollen muscle of the goitre, and repeating the operation once every second or third month, will be necessary.

SNAKE-BITE.

This is a rare occurrence in Higher Tibet, but in the lower valley of the great *g*Tsang-po, north-east of Bhootan, where the mighty river erodes a basin from five to six thousand feet in breadth, great numbers of snakes are found. Snakes also abound in the western frontier of China bordering Tibet.

Treatment.—If a person soon after the bite of a venomous serpent vomits and suffers from shortness of breath and inflammation of the heart, the physician should abandon his case as hopeless. But if these symptoms do not appear, he should immediately tie a cloth tightly above the bitten part, bleed it with his *r*ñab*s*-ra*s*, and wash it with curd or milk. If camel's milk be available, the patient's case will be hopeful. It is well known in High Asia that when a serpent bites a camel, it dies immediately without in the least injuring the camel. The bleeding should be invariably attended to. Snake-bites make the whole body as hot as from an attack of *R*ims na*d*. If there be no such burning heat in the body, the physician should burn the bitten part with his *l*chag*s*-te*l* (red-hot skewer). *R*gya-*s*po*s*-ru-*r*ta, cardamom, musk, shing-*m*ñar, pepper, myang-rtsi, *h*bra*s*, mixed together should be taken. This medicine will also be useful in hydrophobia and in bites of black wasps and scorpions. The *G*la-*k*los (wild people) of Pemako*d* immediately cut off the bitten portion or the bitten limb, if possible, after which they apply musk and bear's bile, and bind it up. The Lalos eat snakes, of which they reject the head and tail as injurious. The saliva from the mouth of a snake is looked upon as poison.

INFECTIOUS FEVER (RIM*S*-NA*D*).

During the months of January and February, when the grand *monlam* fair takes place, Lhasa is occasionally visited by a kind of disease called Rim*s*-na*d*. It is highly infectious, and causes great havoc among the people when the crowd is great. This fatal disease at times sweeps away hundreds of men from the populous towns of High Asia. Lhasa and Darchin-*m*do are its two great scenes of visitation. The number of deaths in the cold month in Lhasa at one time was over 500 on an average. In India its probable prototype, typhoid fever, makes its appearance in the autumn months, while in Europe it is most virulent during the spring and summer months; but in Tibet it chooses to rage in the depth of winter. I am unable to find a suitable name in English for this scourge of High Asia, and shall call it by its Tibetan name rim*s*-na*d*, or rim-tsnha*d*. Tibetan physicians, watching it in its different phases, achieve remarkable success with their indigeous drugs.

Symptoms.—First stage.—The knee joints and the wrists are first affected with aching pains. The patient feels a heaviness in the limbs, becomes unfit for any bodily exertion, is delirious, and yawns very often. His hearing is impaired, and tends ultimately to deafness. He thinks that he would derive relief from the warmth of fire and from basking in the sun, although to resort to them will really make him worse. In the morning, from 8 to 10, he gets a strong headache and bitter taste. He loses all desire for any kind of food or drink. His pulse diminishes in strength, but beats faster, and the urine turns turbid yellow.

Second or middle stage.—In this stage sweats of a foul odour come out from the patient's head; the eyes turn reddish yellow; the tongue, lips, and teeth get coated with a clammy dirt, and increase in dryness; the urine turns red, and gives off an intolerable smell; the pulse is accelerated.

Third or last stage.—Black sweats come out; sleep gradually diminishes, and giddiness increases; the ears are troubled with a ringing noise; the tongue becoming red, rough, and dry; speech becomes fluctuating, and when speaking the patient trembles. Externally the heat of the body is great.

Treatment.—

(1) Manu.
(2) *Sled*-tres.
(3) Terminalia chebula.
(4) Terminalia bellerica.
(5) Emblica officinalis.
(6) Solanum jac-quina.

The above six ingredients taken in equal measures, together with a little of *s*ku *s*rya, should be well pulverised, and one quarter *tola* boiled in three tea-cups of water. When two-thirds have evaporated, the remainder, when cooled, should be taken in one dose, which is to be repeated thrice a day. Precaution must be taken that no verdigris from copper vessels may get mixed with the preparation.

If this preparation fails to produce the desired effect, and the disease gets worse, the following powder should be resorted to:—

(1) Ser-gyi metog, of a bitter taste ...
(2) Dheva ...
(3) Parupata ...
(4) Ligadúr (T. chebula)
} Indigenous drugs.

These taken in equal measures should be well powdered, and one quarter *tola* taken thrice a day with the above decoction as an after-drink. This will produce copious sweating and effect a cure. If the fever be very high, to the above ingredients should be added—

(1) Camphor.
(2) Ghi-wang (concretion in the entrails of some beast used as a medicine).
(3) Chu-gang.
(4) Saffron.
(5) Gentian.
(6) Bong-*d*kar (white aconite, a kind of spicy root indigenous in Tibet).

Three doses of these powders intimately mixed, taken with a little sugar, and helped by the after-drink, will effect a complete cure. If the eyes and urine of the patient are red, his bowels should be opened with a mild purgative.

Rice whey, fresh fluid curd of cow's milk, and ice-water or boiled water cooled, are prescribed as diet, which should be cooling. The patient should avoid taking any kind of stimulant food, such as salt, meat, spirits, onions, garlic, milk, and curds of buffalo and sheep. He should live in a well-ventilated house, sit in the cool shade of trees or on the grassy margin of rivers. In the absence of these, he may as well sit on a clean grassy shade under the rays of the moon. He should avoid sitting in the sun or by a fire. Sleeping in the day-time, walking much, agitating his mind and body by violent speaking and quarrelling, are ruinous to his hopes of recovery, and should therefore be guarded against as much as possible. After the 13th day the patient may be allowed to drink a little milk. When the last stage has passed, the patient may take a little fresh meat, broth made with bones, sugarcandy, and cummin; such edibles as are neither stimulating nor cooling being recommended. The patient when not properly treated generally dies before the tenth day. Those cases that have passed the 13th day are considered as hopeful.

PARALYSIS (OR *G*SSAH NA*D*).

In Lhasa, Tashi-lhunpo, Shiga-tse, and other towns and monasteries of Tibet the principal disease from the attacks of which many people suffer and die is called *g*ssáh-na*d*, or paralysis. It attacks suddenly, and learned Tibetan physicians have observed with care that its first attack on the body comes generally on the 4th, 8th, 11th, 15th, 18th, 22nd, 25th, or 29th date of the lunar month. In Tibet, in the generality of cases, one side of the patient's body, including one leg and arm, loses sensibility; the neck, eyes, and the arteries get twitched and turned; the patient gradually loses the power of speech, and ultimately becomes dumb; and he sometimes laughs and at others sheds tears. There are many kinds of *g*ssáh-na*d*:—1*st*—*Me-ssah*, or *fire-paralysis*, in which the right lateral half of the body is affected, and the mouth is drawn crookedly towards the right; great heat, causing inflammation, is felt in it, and the nails of the patient become scaly and thin, as if they would come off. 2*nd*—*Chhú-ssah*, or *water-paralysis*, which affects the left side of the body; the mouth is drawn crookedly towards the left, the body gets numbed and cold; the arms and legs turn stiff, and are twitched. These two kinds of paralysis are frequent in Lhasa, Shiga-tse, and Tashi-lhunpo. 3*rd*—*Sa-ssah*, or *earth-paralysis*, which affects the lower half of the body 4*th*—*Lúng-ssah*, or *wind-paralysis*, confined to the upper half of the body. 5*th*—*Nam-khai-ssah*, or *sky-paralysis*, which affects the whole body, is generally followed by death. Cases of these three classes in Tibet are not many when compared with those of the first two.

Hopeless cases are those in which the patient having had a paralytic stroke on the 29th of the lunar month immediately vomits, fails in speech, and gradually grows dumb; he loses the power of winking the eyes or of opening them when closed, and falls down in a state of such utter insensibility that even when water is applied he does not recover consciousness. Such a patient should be left to the mercy of Nature, being considered incurable. Old men or women who have passed their 60th

year scarcely survive a paralytic stroke of any kind. All other cases in the milder stages are curable by proper and regular medical treatment. All these cases, according to the general belief, being caused by the direct influence of malignant planets on the constitution of man, cannot be cured, without the use of charms and propitiatory rites, by medical treatment alone.

Treatment.—The easiest and most readily available is the following:—Goat's beard, Balsamodendron mukul. In the first place the patient should constantly fumigate himself with the above burnt together. In the second place a quarter *tola* by weight of the following five ingredients, well pounded together, should be given to the patient thrice daily :—

Balsamodendron mukul.	Pigeon's flesh.
Musk.	Shu-dag nagpo.
Yellow cummin.	

The patient should not be allowed to sit in the sun or near the fire. He must avoid defilement, uncleanliness, filth, and stench, and abstain from speaking much. He should carefully avoid taking beer, liquor, stale butter, meat, and blood.

A second recipé is a powder made up of the following ingredients :—

Camphor.	A kind of lime.
Gki-wang.	Nutmeg.
Chugang.	Cloves.
Saffron.	Cardamom.

Cardamom-amomum.

An earthen pot filled with garlic and having its mouth closed tightly with mud plaster should be dried and then burnt in an oven. The patient should rub his body with the burnt remains of its contents; then the above medicines should be burnt, and their ashes rubbed all over the patient's body. He may be allowed to take fresh butter, rice, wheat flour, the finest barley-meal, honey, cheese, milk, curds, and cream. He may at the end take a hot bath, which will relieve him much.

LEPROSY (*GLUG* NA*D*).

In most of the countries of High Asia many people suffer from this loathsome disease. It is variously called "*g*Lu*g*-na*d*" or the Nag's hurt, as also "*m*jé-na*d*" or the corroding malady. It is said to originate from various causes, superstitious and natural. By digging in pestilential soil where snakes live, turning up stones under which venomous reptiles live, felling poisonous trees, throwing tea or water or cooked food and other refuse on the blazing hearth, men are said to excite the wrath of the *nagas* or snakes and mischievous evil spirits of the upper and nether earth, who delight in working the ruin of the human race. They spread this hateful malady by the exhalation of their mouth, by their poisonous touch or malignant sight, or even by the force of their malevolent desires. The "charmed banner" is a great preventive of these effects. People of High Asia as a rule fix banners with printed charms thereon near or on their houses, or on eminences near them to guard against such malevolent visitations, as they are believed to have the power of preventing the sight of the *nagas* from penetrating into their houses. Leprosy is also said to be the inevitable consequence of the sins of former lives or of provocations unconsciously given to the *nagas*. It also originates from disorders produced by irregularity and intemperance in food and habits, whereby the yellow and black fluids of the body being increased give rise to this distressing malady. By such causes the yellow fluid becoming putrid will poison the body. The sight of the loathsome frame and the offensive smell it emits are alike unbearable. The patient imagines that his body is worse than a corpse: his parents and brothers and friends forsake him; and he drags a painful existence in a lonely stone-built shed in the deepest recesses of some adjoining mountain.

Symptoms.—The patient at the first germination of the disease dreams that he is gone to a wood, where there is much water; that frogs, tadpoles, fishes, snakes, scorpions, spiders, and flies stick to his body, or that he is living amidst them, and surrounded by yaks, jomos, and wild beasts; that he is trying to pass by an impassable opening or door, or travelling by a track on the side of a steep and rocky cleft, and that the sun having set, all the world is shrouded in a veil of darkness; that hailstorms are raging and the images from the chapels are roving about; or that he is in cohabition with some women, when an involuntary discharge is the result. In the next stage his cheeks bulge out and have a bright polish on their surface; there is a discharge of blood from the nostrils; the skin turns uneven and rough, being sometimes warm and at others cold; there being much tingling and itching he scratches and takes off the epidermis, when the scratched spots giving rise to watery bulbs; his flesh and skin shake loosely; his stomach and liver become afflicted with pains; fresh wounds received on the bones and legs or any part of the body hardly get cured; his cheeks continue to look very polished and shining; when his face is washed certain flower-like spots remain dry without being touched by the water; the skin turns to scarlet and red: one colour not remaining long, but giving place to the other; if the skin is pressed by the thumb, the depression thus caused remains when the pressure is withdrawn, his flesh and skin having lost their elasticity; the upper part of his nose, the brow, and the space between the eyebrows and the forehead become filled with leprous patches. In the third stage the patient's voice is changed; to-day he speaks one thing and to-morrow another; he feels miserable and uneasy. Irritability and desire to walk are also distinctive symptoms of a leper, who, knowing his own disease, still tries to conceal it from others. There are 36 different shapes of the leprous patches in 18 different kinds of leprosy.

Treatment.—In the first place the physician should himself chant, or make the patient chant, many charms and mantras of Vajrapani Buddha to drive out the *nagas*, that wrathful deity being a great suppressor of all the malevolent demons and *nagas*.

Recipe No. 1.

Seng-*l*deng-shing (an indigenous Tibetan drug) should be given, boiled like tea, for drink.	Shúdag.
T. chebula.	Rú-rta (indigenous root).
Aconite ferox.	Musk.

Recipe No. 2.

Oxide of mercury.	Debu.
*St*arbu (a thorny berry).	Dárú.
Mumin (a precious bluestone like sapphire).	T. chebula.
Gold-oxide.	Balsamodendron mukul.
Turpentine.	White and black musk.
	Somara (shana, a plant like hemp).

All these ingredients, well pounded, should be made into pills of the size of a mustard seed each. These should be given five, seven, or nine times daily, according as the constitution can endure their effect. Arura (terminalia chebula) is said to have the power of neutralising the poisonous effect of *h* tsan dug (a strong poisonous drug). This medicine is applicable to all the 18 kinds of leprosy.

PAD-KAN.

In Tibet and Mongolia the most common disease from which the largest number of people suffer is called "pa*d*-kan." There are 43 different kinds of this ailment, among which the white or simple, the scarlet, and the yellow pa*d*-kan and the obstructed gullet are the most important ones. In Mongolia instances of the scarlet pa*d*-kan and the obstructed gullet are very frequent. The general causes of pa*d*-kan are the taking too much, and too often, of bitter, sweet, heavy (not easily digestible), cooling and fatty or oily substances, sleeping or sitting inactive after a full dinner, sleeping during the day-time, lying down on damp places, sitting during cold weather dressed in thin and cool clothes, eating stale and putrid meat, radish, raw onion and garlic, imperfectly cooked or over-cooked food, drinking cold water, or tea, or milk, and curd. Food taken before a previous meal has had time to be digested is also a cause.

Symptoms.—The pulse falls, and beats very feebly, as if empty; the urine is white and devoid of much offensive odour, emits little vapour, and the frothing soon subsides; the spittle becomes mucous; the tongue moist, furred, and white; the saliva scanty; the gums, lips, and the eyes livid pale; the nose running; the head heavy and puzzled; there is no appetite; the digestive power diminishes; the patient vomits or purges a kind of mucous substance; the blood turns pale red, and acquires a slimy adhesiveness; the memory becomes impaired; inclinations for sleep greatly increases, and the patient's ailment is aggravated after a meal. These are the symptoms of all kinds of pa*d*-kan in general. In scarlet pa*d*-kan to the above symptoms are added a kind of fishy smell from the mouth, and vomiting with great difficulty, followed by inflammation of the heart; at times the belly becomes hot; the head, eyes, and bones suffer from pains; the stools become dry, and have the appearance of putrid venison in smell and colour; the patient suffers from the pangs of the disease both before and after meals, and neither from a warm nor from a moderate temperature does his illness derive any relief. The disease is aggravated in autumn and spring. In the first stage the patient discharges no urine, and vomits an acid fluid. In the second stage he vomits a scarlet mucous fluid. In the last stage he throws up putrid blood, resembling fluid lamp-black. These are the unmistakeable symptoms of scarlet pa*d*-kan.

Treatment.—In the first stage of the disease a decoction of the roots, leaves, flowers, and stalks of the *Dáli* plant should be given several times in the morning, filtered and mixed with milk. Dáli is a kind of rhododendron which grows in Tibet and also on the higher summits of the Southern Himalayas.

In the advanced stage of the disease take the following thirty-three ingredients:—

Murcury, oxidized.	Bon*d* kar.
Chóng-s'hi.	Ba shaka (Tibetan drug, probably allied to the Indian bashaka).
Ghi-wang.	Rúrta.
Saffron.	Emblica officinalis.
Nutmeg.	Pomegranate.
E. cardamom.	Brag-s'him.
A. cardamom.	Oxide of iron.
Chugang.	Pri-yang-ku (a kind of spice).
Cloves.	Gang*s* thig.
Red and white sandal.	Balsamodendron mukul.
*G*sergyi-metog.	Phur-*r*tsa.
Aconitum ferox.	Manu.
Gentian.	Human ordure (burnt in an inclosed vessel).
Nux vomica.	Human shoulder-bone (burnt in an inclosed vessel).
Hong-len.	T. chebua.
Lúg-rwo-*s*múg-po.	
Utpala (Tibetan land lily, called after Sanskrit).	
Musk.	

All these ingredients mixed together and pounded to a fine powder should be formed into pills of the size of a pea. Three of these pills administered daily will within a few days effect a complete cure.

The second and most dangerous kind of pa*d*-kan is the obstructed gullet, called in Tibet *p*gul-*p*gag. One of its causes is swallowing hard food, which burns and distends the gullet. Another cause is infection from the offensive vapour from the mouth of one so affected. In the first instance, food taken suffocates the gullet, and when forced down produces eruptions and ulcers at the root of the tongue. The physician should press down the tongue with a spoon and open the blisters at the gullet with a sharp thin knife, and then administer the above pills. The Tibetans

believe this illness to be produced by the unavoidable consequences of the demerits of a former life, in consequence of which they think that offerings to the great spirit called Gyalpo Pehar and other genii and *nagas* are necessary.

(1) Beag-shím (a kind of rock oil ?).
(2) Star-len (a kind of walnut ?).
(3) Ru-rta.
(4) Assafœtida.
(5) Go-snyod (a kind of cummin).
(6) Tohar-bong.
(7) Srolo (a medicinal herb).
(8) rgyam-tsha nitre.
(9) sga-skya (white ginger).

These ingredients should be taken in equal measures with a cup of decoction of oosu or manu several times early in the morning. They should also be well powdered and made into pills of the size of small peas, three of which should be taken daily before meals. This medicine is considered a very effective and a sure remedy. The patient should abstain from taking cakes, plain or sweet, rotten or sour food; he should not also taste salt, vegetables, and wine or beer, and avoid lust and sleeping in the day-time. Towards the end he may take hot baths with sulphuretted water.

DROPSY (CHHU-NAD).

This disease, though scarce in High Asia, prevails in the southern and eastern districts of Tibet such as Kongpo, Tsarí, Popoland, Pemakyod. It is caused chiefly by drinking much waterafter, fatigue, or lying down in damp places, taking cold or light unsubstantial food, by which the digestive powers are deranged. If one is intemperate in food and drink, and recklessly exposes himself to heat or cold, or be overworked, or after an attack of fever bleeds much, or takes such injurious food and medicines as increase the phlegmatic fluid of the body and obstruct the urinary passage, dropsy is the result. There are altogether twelve varieties of dropsy, such as dropsy between the flesh and skin, chest-dropsy, liver-dropsy, dropsy in the belly or abdomen, &c. All these kinds of dropsy are divided into two main groups: first the hot fluid, and second the cold fluid.

Symptoms.—In the first stage there is loss of strength, repletion of stomach, difficulty of breathing, palpitation of the heart, impaired digestion, whitish tongue, lips, and gums; while walking or sitting the belly trembles; the instep or upper part of the foot, the face, mouth, privy members, *tshanga*, eye-lids, stomach, and breast become swollen. In the middle stage the dropsical fluid, now thick and ripe, fills the whole belly. In the last stage the accumulated fluids turn into hot or cold fluids. When the pulse beats irregularly or becomes suddenly quicker, and the urine red or yellow, or there is inflammation of the lungs with frequent coughing, eyes yellow, belly distended, limbs thin, increase of thirst, urine scanty, the patient's sufferings increased at midday and midnight, and phlegm or cough red,—it is certain that the fluid has turned to what is called the *hot fluid.* But when the pulse is slow and remittent, there is little or no thirst, urine pale blue, belly swollen, the bowels free; at times the head, body, and the limbs become more and more thin, and when the puffed parts are pressed the depressions do not generally disappear,—then the dropsical fluid is said to have become *cold.*

Loss of appetite, shrinking from the sight of food, much vomiting, much coughing and inflammation of the lungs, eyes yellow, shortness and difficulty of breathing, much thirst, urine red, yellow, and thick, want of appetite, little food taken, and that even not digested, the strength of the body failing,—these are unfavourable symptoms. Such a patient should be abandoned as hopeless and incurable. But if the breathing be slow, though difficult, appetite for food good, less thirst, no pains or inflammation, the body light, the eyes white, urine bluish, pulse regular, strength not much impaired, it is possible to cure the patient, and the physicians should continue to keep him under treatment. Generally speaking, it is very difficult to cure patients whose dropsical fluids have turned hot, while it is comparatively easy to save those with the cold fluid. When the patient's body has become replete with dropsical fluid, no medicines can cure him. The hot-fluid dropsy can by means of medicines be turned into the cold-fluid, in which state cure is possible.

Treatment—

(1) Grapes.
(2) Shing-ma nar (Bengali madhu jashti).
(3) Gla-sgang (medicinal root).
(4) Cinnamon.
(5) Oxide of iron.
(6) Pomegranate.
(7) Chúgang (lime used for medicine).
(8) S dig-grein.
(9) Gold oxide.

All these ingredients mixed together with sugar should be taken, in one quarter tola doses, three or four times a day. Tibetan physicians agree in considering this medicine to be very effective in all sorts of dropsy. When it is found that the hot fluid is ascendant, saffron should be added to the above mixture, and in case of the cold fluid pomegranate should be added in large proportion. The patient should not take tea or water, instead of which chhúma-tsi (a Tibetan indigenous drug) well boiled may be taken a little only at a time to quench thirst. The best medicine for dropsy is a spoonful of bone-ash preparation. Stag's bone especially and the dried bones of all other animals taken in small measures with malt beer is very effectual. The bones, it must be remembered, should be burnt in closed vessels made air and water-tight.

There are many tissues in the body, through which, when a needle is passed, neither pain is felt nor does blood ooze out. The opening of these watery tissues should commence at the upper parts, and gradually proceed downwards to drain out the water. The patient should carefully avoid eating unhealthy food. The treatment should be such that an insidious accumulation of the *hot fluid* may not take place. The patient should abstain from vegetables, rotten or indigestible food, avoid sexual intercourse, walking or sitting in damp places, for a period of one year after perceptible recovery.

INDIGESTION (AND THE DISEASES ORIGINATING FROM IT).

Diarrhœa is caused by (1) indigestion, relaxation of the action of the digestive organs, and the decrease of intestinal heat, (2) contraction of the bowels and intestines and generation of cold therein, (3) large secretion of bile, (4) the descent of the irritated liver downwards, internal winds, bile, and phlegm.

Symptoms.—(*First*) Upward eructations or offensive smells downwards, followed by discharge of fluids from the bowels, accompanied by irritating pains in the stomach (caused usually by indigestible garden fruits and plants when eaten in excess); (*secondly*) the same caused by the indigestiveness of cooked and raw food; (*thirdly*) noise and movement in the stomach caused by both inside and outside chill; (*fourthly*) yellow and hot fluid stools; (*fifthly*) stools red or blackish red, or of a smoky colour; (*sixthly*) puffing and gurgling sound in the stomach; the stools in passing make a rattling sound and have much bubbles and froth; (*seventhly*) involuntary passing of reddish yellow stools with fœtid smell; (*eighthly*) the stools of a sort of thick phlegm, stomach heavy, and much belching; (*ninthly*) all these three last symptoms sometimes occur together.

Treatment.—When attacked by *the first and second kinds*, the patient should fast, and take parched barley or rice broth. He may also be allowed to take a little meat without fat, cooked with a little pepper and ginger.

(1) Pomegranate.
(2) Cinnamon.
(3) E. cardamom.
(4) Piper longum.
(5) Pepper.
(6) Ginger.
(7) Lala-phúd.

All these in equal proportions, well pounded, should be taken, a tea-spoon at a time, with boiled water. The patient should avoid cooling food and exposure to damp or chill. Warm food and warmth are beneficial.

For the third kind—

(1) Tsi-traka (plumbago rosea),
(2) E. cardamom,
(3) Ginger,
(4) Piper longum,
(5) Pepper,

should be taken mixed together, a tea-spoonful at a time, with sugar.

For the fourth kind—

(1) *G* ser-gyi-metg,
(2) Bear's bile,
(3) Aconite ferox,
(4) *G* la *s*gang,
(5) Bong-dkar,
(6) Ba-leka,
(7) Re-*s* kon,

when taken with sugar, like the above, will effect a speedy cure.

For the fifth and sixth kinds—

(1) Pomegranate,
(2) Cinnamon,
(3) Elettaria cardamom,
(4) Piper longum,
(5) Ginger,
(6) Pepper,
(7) Shing kimti (a little only).

For the seventh kind—

(1) *G*lasgong,
(2) Piper longum,
(3) Dug-mo or aconitam ferox,
(4) Gentian,
(5) *S* kyer khan (a kind of turmeric found in Tibet),

mixed together and taken with thin broth of well-washed rice.

For the eighth kind—

(1) Ginger,
(2) Piper longum,
(3) Pepper,
(4) Coriander,

mixed together.

For the ninth kind—

The preceding three prescriptions, not repeating the same ingredient twice, should be mixed together and taken, a tea-spoonful at a time.

The common medicine for all the nine kinds of diarrhœa is—

(1) Bottle gourd.
(2) Piper longum.
(3) *S*mag-phye.
(4) Saffron.
(5) Pepper.
(6) Tharan.
(7) Naram.

To be mixed together and taken.

In diarrhœa caused by hot gas and heat, copious draughts of water, indigestive food, eating stale and putrid meat and any sorts of unripe fruits, sapless and insipid edibles, the internal heat of the body is brought outside. Great heat and irritation is caused to the liver by external heat and exhalations. The water receptacles of the body fall downwards, and give rise to loose discharges.

The ailments of the stomach are divided into four classes, namely, those of wind, bile, blood, and phlegm: the last, in Sanskrit, probably means *sleshya*.

Symptoms.—The body becomes weak and feeble, the stomach puffs, and food is not digested. Before the full development of the disease, in the first stage, the stools are thin and watery; in the second stage they become thicker. If wind is the cause of the motions, the stools are frothy, and are evacuated with noise; at times watery, at others, owing to constipation, the stool clayey and in round hard ball or gritty, great pain in the stomach, the mouth drying very often, and the hairs of the body standing on their ends. If bile be the chief cause of distemper, the stools are yellow, black, or bluish, and offensive. The anus burns at the time of purging, the body sweats, and the tongue turns dry. When blood-dysentery is present, the case is serious. The stools consist more of blood than fœces, in consequence of which the opening of the bowels becomes ulcerated, the phlegm dries, appetite diminishes, and the patient sleeps much.

Treatment.—In the first stage, before the disease developes itself, the patient should drink hot water in the evening and morning.

(1) Pomegranate.
(2) Ægle-marmelos.
(3) Da-trig.
(4) Ginger.

These powdered together should be taken with a little decoction of coriander, which will arrest the progress of the disease.

The patient should be given a little broth made of rice or barley meal with a little mixture of ginger and piper longum. Fresh curds and fresh boiled beer, when cooled, may be taken. Such food as is neither cooling nor stimulating, but possesses both properties in equal proportions, should serve for diet. A decoction of the following drugs may be given to the patient:—

(1) *G* la-*s* gang.
(2) Bong-*d* kar (a little only).
(3) Ægle marmelos.
(4) Ginger.
(5) Assafœtida.
(6) Aconitum ferox (a little only, lukewarm).

Or

(1) Ægle marmelos.
(2) Coriander.
(3) *G*la-*s* gang.
(4) Bale ka.
(5) Donga.

To be made into a decoction and taken after it has cooled. It is not safe to suppress the dischargeof the foul matter by the use of astringents, for then, owing to the poisonous effects of the unpurged substances, more danger is to be feared. The patient may, when the distemper increases, take such food and medicines as will gradually decrease the motions.

When wind is the chief cause of diarrhœa, ginger, piper longum, sugar, and red sesame, mixed together with warm milk, may be taken. When bile is the chief agent, a little of *lugmo* or aconitam ferox, bong-*d*karand rice broth mixed with honey may be taken. In blood dysentery, black sesame, sugar, and milk or sandal-wood powder, and rice soup with honey may be prescribed—

(1) Hong-len,
(2) *R* gya-skye b*s* (lakksha or lac ?),
(3) Piper longum,

mixed with rice soup may be safely taken.

When phlegm is the cause—

(1) Ægle marmelos.
(2) T. chebula.
(3) Ginger.
(4) *G*la-sgang.

To be made into a decoction.

(1) Patra.
(2) *G*la-gang.
(3) Ægle marmelos.
(4) Mon-chara.
(5) Ginger.
(6) Coriander.

To be mixed with sugar.

When the stools become less frequent and the urine copious and highly coloured, and the patient is windy, it is a sign of recovery. When strict precautions are taken, dysentery may be cured by the accessory treatment alone.

The above cases are non-infectious. There is a kind of dangerous diarrhœa which is infectious, called d *mar-g shal* or the "red stools," and is most difficult to cure.

(1) Saffron.
(2) Chu-gang.
(3) Utpala (Tibetan lily).
(4) Gentian.
(5) Baléka.
(6) Brag s'hún.
(7) Sandal-wood.
(8) Ghi-wang.
(9) Bear's bile.
(10) Musk.

Well pounded with water, boiled, and cooled, taken four or five times a day, has been found effective. If the patient's mouth dries, and there be much thirst, he may be allowed to take a little rice or barley water with cow's or goat's milk. He should carefully abstain from taking what are called the *white* drinks, such as curds, milk, &c., or putrid, sour, stimulating, and juicy edibles. When the disease diminishes by degrees, the patient may be allowed to eat a little beef, venison, or lean lamb.

INDIGENOUS DRUGS OF TIBET.

རྒྱ་སྨན་ འབས་བུ་ མེ་དེག་ ལོ་མ་ སྟོང་པོ་ ཡལ་ཕ་ པགས་པ་ ཆུ་བ་ ཕྱི་ཁ་ ཕྱ་བ་ནམ་པ་བཅས་ལོར།

Vegetable drugs, fruits, flowers, leaves, trunks, bark, gum, or sap, and roots, besides mineral and animal drugs.

ས་ལོ་སྨན་ ... mineral drugs of Tibet.

གསེར་ཕྱི་བྱེ་མ་ ... gold dust, *g*ser-gyi bye-ma.

སེ་ཏུ་ ... sindhúra.

མཆོད་རྟེན་ཕྱི་ས་ ... relic-earth, from *m*chhod *n*Tan, called *m* chhod-*r*tan gyisa.

ཕ་ཆུ་བཅས་འོག་ཚས. wa-chhú-babs hog gi-sa.

བུལ་ཏོག་ ... búl-tog (a kind of mineral alkaline substance resembling soda).

ཡ་བཀྵ་ར་ ... yabákshara, nitre.

རྫ་སྨན་ ... extracted essence or drugs obtained from animals, &c.

གླ་རྩི ... musk.

དོམ་མཁྲེས་ ... bear's bile.

དབང་རིལ་ ... *d*Vang-ril.

བཙན་ཕུན་ ... brag-s'hún.

རྫ་ཁང་ ... chúgang.

གུར་གུམ་ ... gúrgum (saffron).

ཐྲེ་ཁྱད་ ... ghi-wang.

Vegetable drugs.

འབས་བུ་ ... fruits.

ཐལ་ཀ་རྡོ་རྗེ་ ... thal ka *r*dorje, a kind of bark.

སྟར་བུ་ ... *s*tar-bu.

སེ་རྒོད་ འབྲུ་ ... se*rgod* *h*brú.

སྲིན་ཤིང་ ཟ་ ཆེ་ འབྲུ་ ... srin shing *s*na mai *h*brú.
ས་ཕྲིན

འཕང་ཆའ་འབྲུ་ ... *h*phung-mai *h*brú.

སྐྱེར་བཛེ་འབྲུ་ ... *s*Kyer-vai *h*brú.

རྒྱ་ཕུག་འབས་ ... *r*gya-shúg *h*bra*s*.

འབྲུག་ཤིང་འབྲུ ... *h*brug-shing *h*brú.

མེ་རྡེག་ ... flowers (me*t*og).

དལི་མེ་རྡེག་པ་ལུ ... dali-metog.

སྤྲེན་དཀར་མེ་རྡེག་ ... *s*pen-*d*kar-metog.

སེ་བཛའ་མེ་རྡེག་ ... se-vai-metog.

སྐྱེར་བཛེ་མེ་རྡེག་ ... *s*kyer-vai-metog.

ལོ་མ་ ... leaves (Lomá).

ཤུག་པ་ཆོར་མ་ཅན། ... shúg-pá-tsher-má chan.

པ་ལུ་ ... bálú.

ཉེ་བ་ཕྱི་ལོ་མ་ ... hom búi lomá.

སྨག་ཤད་ ... *s*mag-sha*d*.

ཤིང་ ... tree (Shing).

རྒྱ་ནག་ མཇོ་མོ་ཤིང་ ... *m*Jomo-shing of China.

ཡལ་ཕ ... branches (Yá*l*-gá).

ལྕེ་མྱང་ཚ་ ... *l*che-myang-tsha.

པ་ལེག་ ... báléka.

ནིམ་པ་ ... nim-pa. (This probably alludes to the Indian Nimba).

ག་བྲ་ ... ga-bra.

བྱ་ཚེར་ ... byir-tsher.

དཔྱི་མོང་ ... *d*Vyi-mong.

བྲ་མཛེ་རྩ་བ་ ... bra-mai-rtsa-va.

ཤིང་པགས་ ... shing-pag*s* (barks of trees and shrubs).

སྐྱེ་ཕུན་ ... *s*kyer-shún.

སེ་རྒོད་ ... se-rgo*d*.

ལྕང་མ་ ... *l*chang-ma.

གླང་མ་ ... *g*lang-ma.

ཆིབ་ཐན་ཆུ་ ... tshib-than-chhú (gum).

ལ་ཆ་ ... láchha, a kind of lac.

རྩྭ་ལོ་མ་མེ་རྡེག་འབས་ (*Leaves, roots, flowers, fruits, &c., &c.*)
བུ་ནད་ རྩད་ བཟུ་ ལོས་པ་ནི།

ཐུམ་ཆུ་ཏིག་ཏ་ ... sú*m* chú tig-ta (bitter roots).

ནམ་ཚེ་ཏིག ... *q*ser-tig.

དཔལ་ཏིག ... *d*núl-tig.

ཐང་ལ་ཏིག ... Brang*s* tig.

ལྕགས་ཏིག ... *l*chag*s* tig.

ཐུ་ཏིག ... gur tig.

མ་ནུ་པ་ཏ ... manú-patra.

ཕུ་ཥ་ར་མཱ་ལ ... púshkara-mula.

ཏ་ཏ ... ru-*r*ta.

འབ་ཀོ ... *h*bra-go.

རོང་ལའང་ཕ་ཤ་དག་དཀར་ ནམ་ནཱ་ལ་ཡོད་ In Rong shúdag of two kinds, white and black, is found.

དབང་པོ་ལག་པ་ ... *d*vang-po-lagpa.

ལྕ་བ་ ... *l*cha-va.

ཁམས་ ... *g*sam.

ལྕམ་པ་ ... *l*cham-pa.

བྲག་ལྕམ་ ... brag-*l*cham.

སྡུམ་བྱ་ཨ་ཐལ་ ... *s*dum búare-ral.

བྲག་སྤྲོས་ ... brag-*s*pos.

བྲག་སྐྱ་ཧ་བོ་ ... brag *s*kya-ha-vo.

ཁྱུང་སྡེར་དཀར་སྨུག་ ... khyúng-*s*der-*d*kar-*s*múg.

རྡོས་མཛེ་མེ ས་ཨ་ ... dv*s*-mai-gesar.

དཀར་པོ་ཆིག་ཐུབ་ ... *d*kar-po-chhig thúb.

དྭ་བཱ་རྩ་བ་ ... dva vai *r*tsava.

སྣ་ལོ་ ... *s*nya-lo.

ལུག་མུར་ ... lúg-múr.

རྡུར་བྱིད་ ... dúr-byi*d*.

ཁྲོན་བུ་ ... khron-bu.

སྨོན་བུ་ ... *s*ñon-bú.

ལྕུམ་རྩ་ ... *l*chum-*r*tsa.

ཆུ་རྩ་ ... chhú-*r*tsa.

ཆུ་མ་རྩི་ ... chhú-ma-*r*tsi.

རེ་ལྕག་ ... ré-*l*chag.

སྤྱང་ཚེར་ ... *s*pyang-tsher.

རི་ཤོ ... ri-sho.

ཤོ་མང་ ... sho-*m*ang.

གླུང་ཤོ ... *g*lung-sho.

ཆུ་ཤོ ... chhú-sho.

ལུག་ཤོ ... lúg-sho.

རྒྱ་ཤ་ ... *r*gya-sho.

སྨྱོ་སྒ ... *s*ño-*s*ga.

སྒ་ཆུང་ ... *s*ga-chhúng.

ཤ་ལ་ཡུ་རིང་ ... sha-la-yú ring.

སྤྲུ་བ་ ... *s*pruva.

ཀུན་ཏང ... kún-tang.

ཧབམ་པོ་ ... *h*bam-po.

ཡུ་ཐུ་ཤིང་ ... yú-gú-shing.

བྱ་ཕོ་རྩི ... bya-pho-*r*tsi.

མ་ཆི་ལྡུམ་ ... *m*tshi-*l*dúm.

ཕུར་མོང་ ... phúr-mong.

མཁན་དཀར་ ... *m*khan-*d*kar.

ཆོར་གོང་ ... tshar-bong.

ཨ་ཁྲོང་ ... à-króng.

མིང་ཅན་ ... ming-chan.

རྩྭ་བཀོ་བར་འོས་པ་ཁམས་ཀྱི། *Bulbous and ordinary roots dug out from underneath the ground.*

ཧེང་ལེན་སེར་སྨུག་གཉིས་ Heng-len-ser-*s*mug-*g*nye*s*.

གོང་དཀར་ ... bong-*d*kar.

གོང་དམར་ ... bong-*d*mar.

གོང་སེར་ ... bong-ser.

གེང་ནག་ ... b*e*ng-nag.

སྤྱང་ཐུག་ ... *s*pyang-dúg.

ཤ་ཐུག་དམར་པོ་ ... ra-dug-*d*mar-po.

དཔལ་པོ་དཀར་སེར་-གཉིས་ *d*pah-po-*d* kar-ser-*g* nyi*s*.

དཔལ་རྫོ་ ... *d*pah-*r* go*d*.

དཔལ་ཟུ་མི་དཔོ ... *D* pa Sú-mi-po.

བོ་ཆེན་དམར་སེར་སྨུག་-གཟུམ་ Bo-chhen mar ser *s*múg-*g*súm.

སྲོ་ལོ་ཐུག་ཧདྲ་ ... Sro-lo-súg-*h*dra.

སྲ་ལོ་དཀར་པོ་ ... Sro-lo-*d* kar po.

ཧྲི་མོག་ ... *h*bri-mog.

ལི་ག་ཐུར་ ... li-ga-dúr.

གླ་ཁང་ ... *g*la-*r*kang.

ཕུ་ཤེལ་ཚེ་ ... pú-shet *r*tse.

གྲ་མ་ ... gro-ma.

ཐུག་པ་ ... súg-pa.

ལོ་མ་བཏུ་བར་འོས་པ་ཁ-མས་ཀྱི། *Medicinal leaves that are picked out for use.*

སྟོང་རི་རྫིལ་བ་ ... *s*tong-ri-s"il-va.

གཡཱ་སྐྱི་མ་ ... *g*yah-*s*kyi-ma.

ཐུག་ཤ་ ... *s*tag-sha.

ཨ་ཝ་ ... á-va.

པར་པཏ་ ... par-páta.

ཧདམ་ཐུ་ ... *h*dam bú.

ཁྲོག་ཆུང་ ... khrog-chhúng.

མེཏོག་བཏུ་བར་འོས་པ-ཁམས་ཀྱི་ *Flowers picked out for medicinal purposes.*

ཨུཏ་པལ་ ... ut-pala, lily grown in Tibet.

མེཏོག་ཐ་མིག ... metog-lug-mig.

ལུ་ཁྲག་ཆུང ... lúg-chhúng.

ཨ་བྱག ... á-byag.

ཚེར་སྨོན ... tsher-*s*ñon.

ཐུག་ཆོས ... úg-chho*s*.

ཀཱ་ཏ་ཆུང ... ganga-chhúng.

ཡ་ལྕེ་དཀར་ནག་གཉིས་		kyi-*l*che-*d*kar-nag-*g*nyi*s*.
སྤང་རྒྱན་དཀར་པོ་	...	*s*pang *r*gyan-*d*karpo.
སྤང་རྒྱན་ནག་པོ་	...	*s*pang-*r*gyan-nagpo.
སྤང་རྒྱན་སྨོན་པོ་	...	*s*pang-*r*gyan-*s*ñon-po.
དེ་བ་	...	de-va.
སྒ་ཚ་	...	*s*ga-ṭsha.
རྒྱར་མོ་ཐང་	...	*g*yar-mo-thang.
པད་རྩ་	...	pa*d*-*r*tsa.
རྒྱ་སྨན་	...	*r*gya-men.
ལེ་བ་རྒན་	...	le-*b*a-gan.
ལུག་རུ་སྨུག་པོ་	...	lúg-ru-*s*múg-po.
ལུག་རུ་སེར་པོ་	...	lug-rú-ser-po.
མེཏོག་གླང་ས་	...	metog-*g*lang-*s*na.
སྒ་ཏིག་ནག་པོ་	...	*s*ga-tig-nag-po.
རྒྱེར་མེ་	...	*g*ser-me.
རྒྱེར་རྒྱི་ཕུད་བུ་	...	*g*ser-gyi-phúd-bú.
ལ་ལ་ཕུད་	...	lá-lá-phú*d*.
ཤུ་མོ་ཟ་	...	shú-mo-sa.
སྒོང་ཐོག་འབྲུ་	...	*s*gong-thog-*h*brú.
ཐེག	...	breg or de-ga.
སོག་ཁ་བ་	...	sog-kha-va.
སྲུབ་ཀ་	...	srúb-ka.
སར་ཤ་མ་	...	ser-sha-ma.
སྨུག་ཤ་མ་	...	*s*mug-sha-ma.
ཤིང་ཤ་	...	shing-sha.
གླུང་ཤ་	...	*g*lung-sha.
དུག་ཤ་	...	dug-sha.
འདྲི་ཤ་	...	*h*dri-sha.
བྲི་ཡང་ཀུ་	...	pri-yang-kú.
འཇིབ་རྩི་	...	*h*j'ib-*r*tsi.
བྱ་རྒྱད་སྤོས་	...	bya-*r*gyo*d* *s*pos.
འབུ་ཤུ་ཧང་	...	*h*bú-sú-hang.
ཞིམ་ཐིག་ལེ	...	shim-thig-lé.
སྙེ་བ	...	*s*nyi-va.
སྲོ་མ་ནག་པ་	...	sro-ma-nag-po.
ཆུ་རུག	...	chhú-rug.
རྟ་རྨིག	...	*r*ta-*r*mig.
ལུག་ཉལ	...	lúg-ñal.
ཟངས་རྩིབ	...	s''ang*s* *r*tsib.
ཐ་རམ	...	thaáram.
ན་རམ	...	ná-ram.
བྱ་རོག་ཉུང་མ	...	bya-rog-nyúng-mé*d*.
སེང་གེ་འཇིགས་མེད	...	séngé *h*Jig*s*-me*d*.
རོག་པོ་འཇོམས་སྐྱེས	...	rog-po-*h*J'om*s*-*s*k yés.
ཟིན་ཏིག	...	s''ín-*t*ig.
བླུ་བདུད་རྡོ་རྗེ	...	*k*lù-*b*dú*d*-*r*dorge
གཟའ་ཐུག་ནག་པོ་	...	*g*''Sah dúg-nag-po.
བྱེ་ཐུག་མ	...	bye-rúg-ma.
སྤ་ཐོག	...	*s*pra-thog.
དར་ཡ་ཀན	...	dar-ya-kan.
རེ་སྐྱོན	...	re-*s*kon.
སྲོལ་གོང	...	sro*l*-gong.
ཡུ་མེ་མདེ་འཁྱོན	...	yúmé-*m*de-*h*ú-*h*byin.
སྤང་རྩེ་དོ་པ	...	*s*pang-rtse-do-pa.
རྟ་ལྤགས	...	*r*ta-*l*pag*s*.
ཨ་བི་ཤ	...	A-bi sha.
སྤ་ཡག་རྩ་ལ་ཨ	...	*s*pa-yag-*r*tsa-rva-loma.
ཧྲི་ཏ་ས་འཇིན	...	*h*brita-sa-*h*jin.
སྤང་སྤོས	...	*s*pang-*s*pos.
ཧོ་ལ་མོ་ས	...	*h*ol-mo-sé.
རྒྱ་སྤོས	...	*r*gya-*s*pos.
རྒྱ་དྲུས	...	*r*gú-drú*s*.
ཕྱི་ཧུ་ལ་ཕུག	...	byi-hú-la-phúg.
རི་སྒོག	...	ri-*s*góg.
གླང་སྒོག	...	*k*lúng-*s*góg
མྱང་རྩི་སྤྲས	...	myang-*r*tsi-*s*pra*s*.
ལྕགས་ཀྱུ	...	*l*chag*s*-kyú.
སྲད་དཀར	...	sra*d*-*d*kar.
སྲད་ནག	...	sra*d*-nag.

བོད་དང་ཆགས་ཕྱོགས་ཀྱི་སྨན་བདག་གི་མང་དང་བོད་ཀྱི་ཡ་འཁའ་ཞིག་ཅིག་མེ།

སྨན་ཕྱི་མང་རྩོལ་ཕྱི་ཐར་ནས་ལ་ཡོད་དོ།

རྡོ་ལྷན་	...	*r*do-sman (mineral medicines).
སྨུག་པོ་ཟླལ་རྒྱལ	...	*s*múg-po-*s*bal-*r*gyalc.
དཀར་པོ་ཟླལ་རྒྱབ	...	*d*karpo-*s*bal-*r*gyab.
དཀར་པོ་ཆིག་ཐུབ	...	*d*karpo-*s*hhig-thúb.
སྨུག་པོ་ཆིག་ཐུབ	...	*s*mug-po-chhig-thúb.
གངས་ཐིག	...	gang*s*-thig.

Names of indigenous Tibetan drugs.

ཅོང་ཞེ་	...	Chóng shi.
པེ་སྣབས་	...	pe-*s*nab*s*.
མཉྫིན	...	manjin.
ཕག་མགེ་	...	phag-*m*go.
རྗིའུ་མགོ་	...	byi-*h*ú-*m*go.
ང་ཟིལ་	...	*s*tang-s″il.
གསེར་ཟིལ་	...	*g*ser-s″il.
དངུལ་ཟིལ་	...	ñúl-s″il
གྲུ་བཞ་	...	gru-bs′hi (pronounced as "dú-shi").
རྡོ་གླད་	...	*r*do-*g*lang.
བ་ནུ་	...	banú.

PART VII.

A BRIEF ACCOUNT OF TIBET FROM 'DSAM LING GYESHE," THE WELL-KNOWN GEOGRAPHICAL WORK OF LAMA TSANPO NOMANKHAN, OF AMDO.

In the sacred Buddhist scriptures called Chhos *m*ngon-par *m*dso*d* (Abhi dharma kosha) occurs the following: —

"Hence northward there lie black mountains nine,
"Which passed, the lofty snow-clad peaks appear,
"Beyond which extend Himavat, the realm of snow."

This alludes to the long ranges of both low and lofty mountains which intervene between Uddayana (Afghanistan) and the Chinese province of Yunan. The great country of Himavat, which is the chosen land of Arya Chanrassig (Avalokiteshvara) for the propagation of Buddhism, and which stands aloof from the rest of the world on account of the lofty snow barriers which surround it, is known by the general name of Po. That country is to a great extent higher than the surrounding countries. The Hor country of Kapistan (Yarkand and Kashgar) touches it on the north-west, and the great province of Tsongkha in Amdo, well known for its being the birthplace of the illustrious Tsong-khapa, separates it from China on the north-east.

Possessing a temperate climate, it enjoys immunity from the oppressive effects of the extremes of heat and cold. It is to a great extent free from the ravages of famine, wild animals, venomous snakes and insects. The snowy mountains of Tési, Chomo-kankar, Phulahari, Kulakangri in Lhobra, Habe in Upper Ñang, Chhyi-kang, Tsarita and Ñan-chhen-thangla in *Do-k*lands, Yarlha Shambu, Toirikarpo, Kha-wa-Lodi*l*, Shabra Karpo, Machhen Pomra, and others stand exalted with uplifted hoary heads like so many glittering *chhortens* of rock crystal. There are also the mountains called Hoti-gongya*l*, Mari Rab Chyam, Jomo nagri, Kong-tsun-demo, &c., abounding in numerous fragrant drugs of wonderful medicinal properties, and clothed in charming pasture. Besides these, numberless black mountains fill the country. The lakes are Mapham *G*ya-*m*tsho, *G*nam-*m*tsho phyug mo, Tsha-*m*tsho, Yar-*h*brog *g*ya *m*tsho, Phag-*m*tsho, *M*tsho *s*kyareng *s*ngoreng, Khri-*g*shor Gya*l*-mo. Numerous other lakes of sweet, pure, and sparkling water are scattered all over the country. The great rivers such as the Tsang-po, Senge khabab (Indus), Mab-chya khabab, Tsha-shika, *L*ja-chhu *D*ngu*l*-chhu, *H*bri-chhu, *G*ser-gyi phye-ma (golden sand), Ñag-chhu, *R*gya*l*-mo *D*ngu*l*-chhu, *R*ma-chhu (Hoangho), *S*me-chhu *R*be-chhu, *B*sang-chhu, *H*julag-chhu, and *B*tsong chhu, fed by numerous tributaries, flow towards its boundaries. Extensive forests, pasture lands, grassy valleys, meadows, and fields abound there. Barren and bleak plateaux, which look like deserts and sandy plains, occupy the largest area of the country. The great countries of *R*gya-nag (China), *R*gya-gar (India), and Persig (Persia) have great oceans on their borders, but the country of Tibet stands surrounded by the mighty barriers of snowy mountains, skirting which are the kingdoms of *R*gya-nag, *R*gya-gar, *H*jang, Mon (cis-Himālayā), Ba*l*-po (Nepal), Kha-chhe (Kashmir), Stag-*g*ssig*s* (Tajik or Persia), and Hor (Tartary), inhabited by various peoples. The great rivers which fertilise these border countries having their sources in the country of Po (Bhot or Tibet), it stands in relation to other countries of Dsambuling (Jambudvipa) as their centre.

This great country is divided into three parts—

I.—*Sto*d *M*ngah-ri *s*kor-*g*sum	... ...	High (or Little) Tibet.
II.—*D*vus and *G*tsang, divided into four provinces	...	Tibet Proper.
III.—*M*do, kham*s* and *S*gang	...	Great Tibet.

I.—LITTLE TIBET (BOD-CHHUNG).

*Sto*d *M*ngah-ri *s*kor-*g*sum is divided into the three following circles:—*S*tag-mo Ladvag*s*, Mang-yu*l* Shang Shung, Guge Buhrang (Purang); and into the following districts:—

Purang, Mang-yul, Sang*s*-*d*kar, *H*Chhi-va, *B*la-sha, *S*bal-te, Shang Shung, Upper and Lower Khrig-se.

In former times the political boundary of Bo*d* (Po) extended up to the dominions of the Turushkas (Turks). Upper Tibet was in fact divided into two parts. Its northern division included Badakshan, where there was a *dsong* (fort) for the government of the numerous hordes of *dokpas* (herdsmen). The chieftain of Badakshan was a vassal of Tibet, who is mentioned in the ancient records of Tibet as the king of the *dokpas*. To the east of Upper Tibet are the snowy mountains of Tesi (Kailash), lake Mapham (Mansarovara), the fountain *H*thûng grol, which has the reputation of extending salvation to those that drink its water. All these are within the jurisdiction of the Garpon (governor) of *Sto*d-*s*gar, who is an officer under the Government of Lhasa. Now-a-days the pilgrims and devotees of Gang*s*-ri designate the snowy mountain mentioned in *M*ngon-*m*dso*d* and other

sacred books by the name of Kang Tesi, and the lake *M*tsho ma-dros-pa by the name of *M*tsho Mapham. The commentators of *M*ngon-*m*dso*d* describe the four great rivers of Upper Tibet as having issued from rocks, which have the appearances of an elephant, an eagle, a horse, and a lion respectively. According to other writers the rocks have the appearances of the head of a bull, a horse, a peacock, and a lion, from which spring Ganga, Lohita, Pakshu and Sindhu. Each of these great rivers is said to flow towards the four oceans, after receiving more than five hundred tributaries. The great lake *M*tsho-ma dro*d*-pa is mentioned as extending over an area of 80 leagues. These accounts vary very much when compared with what is now seen. This may be attributed to the difference of moral merit in the different generations of mankind. Owing to the smallness of moral merit in us it is probable that we do not see these sacred places in their original state as our ancestors saw them. Besides this there is no other explanation why great things should look small. The mighty river Sindhu, issuing from a glacier on the western slopes of Kang Tesi, flows westward through Balti, and afterwards in a south-western direction through Kapistan, Jalandhra, and Panchanad, till joined by the rivers Satadru, Vipasa, Chandrabhaga, Airavati, and Vitasta from the east, and the rivers Chandana, Seka, Nilata, Hera, and Lak, and lastly through the country of Sindhu to empty itself in the great ocean called Rinchhen *h*byung *g*na*s* (the origin of precious things) opposite Saurashtra. On account of there existing numerous snowy mountains in the countries of Punchanad, Kashmir, Ushmaparanta, Kabela, and Jalandhra, which send their water into it, the river Sindhu is very powerful, and in fact it is the greatest of the four rivers mentioned above.

The river Pakshu, springing from the glaciers on the north-western slopes of Kang Tesi, and flowing through the country of Tho-kar in a westerly direction, and Balag Bhokar and Hiva, and also through the steppes peopled by the Turushka hordes, discharges its contents into the great lake Mansarovar (Aral). The river Sita, issuing from the glaciers of the Tesi mountains on its eastern side, flows through the country of Yar-khan and Thokar to empty itself into the lake Tsha-*m*tsho.

Tradition says that formerly this river, flowing through the centre of the Hor country, discharged itself into the eastern ocean; but on account of its being drained by means of aqueducts cut from it to irrigate both Chinese and Thokar countries, its progress to the sea was arrested. This is evidently a story. This Sita does not appear to be identical with the Sita mentioned in the work called "Passport to Shambhala." The celebrated Kang Tesi being very high it is seen from a great distance, and the group of mountains surrounding it, and extending to a great distance on all sides, also pass under the same name. There is a smaller peak called *M*gonpori in front of Kang Tesi, and partially concealing it. Confronting the sacred mountain at a short distance is situated the famous lake *M*tsho-mapham, to the west of which there is another but smaller lake, called Lagran-*m*tsho. There are legendary stories connected with the furrow on the smaller peak situated in front of Kang Tesi. According to the Tibetans it was there that Je-tsun Milarapa and Naro Ponchhûng having challenged each other to perform miraculous feats, the latter fell headlong, rolling down from the waist of the peak, and thereby causing the deep furrow on its slope. But according to the accounts of the *R*gya-garpas (Indians) the furrow is the groove caused by an arrow shot by Kartikeya. They also say that this little mountain formerly existed in the belly of the great Himalaya mountain, whence it was extracted by Hanumant, who now resides in it. It is therefore that *M*gonpori is called Hanumanta by the Tirthikas. According to the Buddhist accounts there are foot-marks of the son of king Suddhodana on the four sides of Kang Tesi, together with the sacred symbols printed on them. On the back of Kang Tesi are the foot-marks of Milarapa and Naro Ponchhûng, where also are seen many religious symbols. There is a sacred cavern consecrated to Jigten Wang-chhyug, besides other objects of great sanctity. The Tirthikas adore the foot-marks of the great Teacher, in the belief that they were made by Mahadeva, Rudra, Kartikeya, or Parvati. The religious symbols and other foot-marks they ascribe to the demon Baka, Hanumanta, and others. The dwellers of the Kangri say that the footprints were left by saints when they attained perfection. To the east of Kang Tesi lie the districts of Dragsho, Lungkha, and the southern part of Ngahri, which includes Ladvag, in the neighbourhood of which lies Kashmir and Chamba. In Ladvag, which contains the fort of *S*les-*m*khar (Leh), *S*be-thub, Khri-se, &c., there are very few inhabitants. The people of these places partly resemble the Kashmiris in their manner of dressing and living. They wear a kind of hat with a broad brim called *cho-shva*, and similar to the hat of a Chinese convict. The laymen wear black *cho-shva*, the clergy red ones. Formerly the people of Ngahri were devoted to the Chhyag-gya-pa and Dsog-chhen pa sects of the red cap school, but now-a-days they are imbibing faith in the reformed Gelugpa doctrine. To the north-west of Ladvag is the small district of *S*Pite, the people of which belong to the Tibetan race, and are subject to the Ladvag chief. To the west of *S*Pite there is a place called Kamlasha, where there is a snowy mountain called Boidur thaka by the Lalos (Mahomedans). To the east of Ngari Ladvag there is a tribe known by the name *H*dar-wa, to the east of whose country there lies the little province of Gugé.

The most notable object in Gugé is the monastery of Thoding (*M*tho *l*ding gSergyi Lhakhang), founded by the celebrated Lochava Rinchhen Ssangpo. Thence proceeding eastward for a day, you come to the district of Purang, where reigned a line of kings sprung from the dynasty of King Srong tsan Gampo. Lha Lama Chyangchhub *Hod* was the most illustrious member of this line of kings. The chief town of Purang is Ya-tse dsong, which contains several Gelugpa institutions, such as Purang Shing-phelling and

others. In Purang there are many religious institutions belonging to the Sakyapa, *R*ñingmapa, Karmapa, *H*brug-pa, Bonpo, and other schools.

Proceeding half a day's distance to the south of Purang you arrive at the very old and famous sanctuary of Chovo Jamali, also called Khur-Chhog. In ancient time there lived in a remote part of Purang a recluse, who entertained seven Arian Buddhists in his humble cell. These Acharyas, when they returned to *R*gya-gar, entrusted him with seven loads of articles belonging to them for safe custody. Years elapsed yet they did not return to Purang. The recluse, thinking that they would not return to Tibet, opened the loads and therein found many bundles wrapped in rags with the name "Jamali" marked on them; and on opening them he found that they contained silver ingots. Carrying these treasures, the recluse went to a place called Jûmlang, where he engaged several silversmiths to construct an image of Lord Buddha with the entire quantity of silver. As soon as the image was finished down to its knees, it began to move, though the legs were not finished. Thereafter the recluse, with a view to take the image to Tibet, engaged porters to carry it, and succeeded in placing it in the site of this temple. As soon as the image reached Purang it became immoveable and remained fixed where it was first placed. A temple was then erected to shelter and honour it. On account of the name Jamali being marked on the bundles of silver ingots with which it was constructed, it is called Jamali, "the immoveable." Again, when the Turushka armies under king Boramjee (or Noramjee) captured Chittore, the king and his brother, carrying with them the images of Chanrassig Wang-chhyug and his wife, retired to Kang Tesi. When arrived at Purang, he found that Chanrassig's image could not be moved or carried any further; but from underneath the spot where the image stood there sprung out miraculously a seat of *amalaka* stone with an iron lotus on it, while a voice was heard directing the king to leave the image there. The royal brothers at the end of their pilgrimage in Tibet returned to Nepal, carrying with them the image of Do*l*-ma. There the elder brother obtained the principality of Jûmlang, and the younger brother, more fortunate, the kingdom of Nepal. The latter, after reigning several years, abdicated the throne and went to Southern India, where he obtained the chieftainship of a large principality.

Lower Purang in the east, and not at a great distance from it, there is an extensive plain known by the name Lava-manthang, and inhabited by a tribe of Tibetans. This was formerly under the Government of Lhasa, but lately it has passed under the Nepalese rule. Then passing extensive *Dok* lands and proceeding in an easterly direction, you come to the large district of Jonga Dsong, where there is a large fort with a prison attached to it, and several monasteries headed by Jongah Phe*l* gya Ling. Lower down to the east of Jonga Dsong lies the country of Tibet proper, consisting of the two great provinces of Tsang (*G*tsang) and U(*D*vus). These were subdivided into four *ru* or military quarters, namely, U-ru, Yeru, Yon-ru, and Rulas. During the supremacy of the Hor emperors, U and Tsang were divided into six districts each, called *thi-kor*, and the lake country of Yamdo was constituted into a separate *thi-kor*.

To the south of Jonga district and the adjoining Dokpa lands lies the well-known district of Kirong, which is the most westerly part of Upper Tsang. At Kirong is the great monastery of Samtanling, which still preserves its reputation for sanctity. The monks of this ancient institution are famous for the purity of their morals and their exemplary discipline. Kirong contains the shrine of Chovo Wati Ssang-po, one of the four celebrated Chovo (Lord Buddha) of Tibet. To the south and in the neighbourhood of this Tibetan district lie Samkhu, Nayakota, and other places of Nepal. Then proceeding eastward you arrive at Nalam, also called Nanam, adjoining which is Gungthang, the birthplace of Jetsun Milarapa and Rva Lochava.

II.—TIBET PROPER.

To the east and south of Jongah district and adjoining the Dokpa lands, at the commencement of Upper Tsang, lies Mang-yul Kyidong (Kirong), to the south boundary of which lie the Nepalese districts of Samkhu and Nayakota. Kirong contains the temple called Samtanling and the image of Buddha, celebrated by the name of Chovo Wati Ssang-po, from which a 'lustre of glory' is said to issue at all times.

To the east of Kirong district lies Nalam (Nanam) (to the south of which is the Nalam pass), in the vicinity of which are Gung thang, the birthplace of Rva Lochava and Toipa phug, the hermitage of the sage Milarapa, and Chhubar, the place where Milarapa died,—all these places lying on the Tibet-Nepal boundary. Close to them are the recluses' monasteries of Phelgya ling and Targya ling, in the neighbourhood of that grand and very lofty snowy mountain called Jomo Kangkar, and at the foot of Lab-chhyi Kang, on the top of which are the abodes of Tshe-ring tshe-nga, the five fairies who were devoted to the sage Milarapa. At the foot of Lab-chhyi Kang on the Tibetan side are five glacial lakes, each differing from the others in the colour of its water, consecrated to the Tshe-ring tshe-nga. To the north of those monasteries lies Kyema tsho, one of the four great glacial lakes of Tibet, close to which is situated Rivo tag-ssang ('the place considered holy'), the favourite residence of Lhacham Mandarava, the wife of Padma Sambhava, who resides there in a spiritual state. It contains the foot-marks of that deified female saint. Travelling northward of Nanam one arrives at the foot of a lofty mountain called Gung thang La, which contains the abodes of the twelve sylvan nymphs called Tanma Chuni, who were bound under solemn oath by Padma Sambhava to protect Buddhism against the heretical enemies or the Trthika (Brahmanas), and to prevent ingress to Tibet of Indian heretics. Although it is alleged that since then the Indian Tirthikas never came to Tibet, yet it is found

that the Indian Parivrajakas did, as they do now, visit Tibet. There are other passes and ways for communication between India and Tibet besides Gung thang La pass, and so the nymphs cannot with certainty be said to have succeeded in their attempts to close the passes. Notwithstanding this, it is believed that formerly Indian heretics who succeeded in entering Tibet mostly died of, or suffered from, fatal and dangerous diseases. Many people say that learned Parivrajakas (in the days of the author) who visited Tibet did not find the water and climate of Tibet to agree with them, and that they also suffered from serious diseases. After crossing Gung thang La and going northwards, you arrive at the district of Tengri, in which there are the hermitage and cavern of Pha tampa Sangye (founder of the Shichye school) and the tomb of that famous saint. A Chinese guard with a Tibetan militia is posted at Tengri to watch the movements of the frontier people. Then to the east you find Tasi Jong, and to the north She*l*kar Dorje Jong with a prison attached to it. Close to it lies She*l* kar Chhoide monastery. North-east of these, not at a great distance from She*l*kar Jong, is situated the famous monastery of Pa*l* Sakya, which contains a grand congregation hall called *Dukhang karmo*, so spacious that within it a race can be run. Sakya contains numerous objects of Buddhist sanctity. The Sakya hierarchs descended from Khon Chhoigya*l* (although his temporal power is now extinct) continue to exist without interruption. He chiefly devotes his attention to the Tantrik portion of Buddhism, for which he is now greatly revered.

From Pa*l* Sakya if you go northward for a full day's march you arrive at Khahu Tag Jong, the place where Lama Khahu propitiated the deity Gonpo sha*l*dub. It contains a cavern cut in rock called *Pal Gon thim*, which contains a miraculously written white letter A' called A'yig karpo, and a triangular hollow black rock slab called the Lodon (or the petrified heart of Pa*l*gom Lama, from which faithful devotees take away chips). To the north of Khahu Jong there is a very lofty snowy range, on the back of which is the district inhabited by a tribe of Hors called Toi Hor, said to be descended from Srinpo (cannibal hobgoblins). It is believed that if the snow of that mountain melt, great troubles and dangers would befall Tibet. The Sakya hierarchs by the efficacy of their charms are by degrees causing its snow to melt. This mountain is extremely high. Beyond these snowy mountains exist many Dok tribes. These Lalo (Mahomedan people) are subject to Kasgar.

After passing these you arrive at tracts occupied by other Dokpa tribes, and the vast desert plain of *Nyanam*, where there is neither water, nor grass, nor vegetation. After crossing this desert plain you come to the district occupied by Anchian tribe, a Mahomedan people, than whom none can do greater mischief to the cause of religion and peace. In ancient time, during the great dispute between Sakyapa and Digunpa monasteries, the latter invited the troops of Hasri Khan, the Lalo chief of Kasgar. In the war the Sakyapa attacked the enemies by marching along the side of the snowy mountains. Within the Yon Khang of Khahupa there are many bones and skulls said to be the remains of those Lalo and Kasgar troops who fell in the battle. An account of this is to be found in the work Debther-nonpo.

Lower down to the east of *Nyanam* desert the tract is called *Rongshar*, to the east of which lies *Chhudu* Tshogor and several other Yul-jong villages and towns. To the north of the famous monastery of *Pa*l Sakya flows the river Tsangpo, on the bank of which stand Lha-rtse, Ngam-ring, and Phun tsho*gs*-ling Jong, which all now belong to the Government of Tsang (*b*La-brang *r*Gya*l* *m*tshan *m*thonpo). These contain many symbols and images of great sanctity, as well as ThopuChyam-chhen *chhorten* constructed by Thophu Lochava, a lofty *chhorten* erected by *Dub-chhen* (saint) Thanang, and the great temple built by *Situ* Namgya*l*-tagpa. Ngam-ring monastery, besides other religious institutions, is also a famous place of pilgrimage. The monastery of Phun-tsho-ling was built by Kun-khyen-jomo Nangpa *(Jonangpa)* after the model of the Buddhist temple of Sambhala. Phun-tsholing, Chho-lung-chyang-tse, and other monasteries in Upper Tsang were formerly the seats of the spiritual descendants of Rwa-va, who devoted their attention exclusively to the study of Kala chakra, Vyakarana, and Vichara systems of Buddhism. The Jonang sect had its origin at Phun-tsholing. This school being very different from other schools in its peculiar theories, was considered by its enemies to be a heretical innovation. Formerly Phun-tsholing Jong was the seat of Do*l*gon Phagpa, the spiritual guide of emperor Kublai. The subjects under the jurisdiction of Phun-tsholing Jong and some of the subjects under Shikha Samdub-tse (Shiga-tse) became devoted to the Jonang school, and followed its ritual. The Jonangpa school having flourished, the reformed school was to some extent eclipsed by it, when great calamities befell the Government of the Grand Lama. During the hierarchy of the immediate successors of the Ngag-wang Lossang Gya-tsho, and particularly at the time of Buddha dhara and other Buddhists, great injury was being done by the followers of the Jonang school. Now-a-days the Gelugpa school is making rapid progress there.

To the south-east of these monasteries (Phuntsholing, Ngamring, &c.), in lower Tsang, lies the great monastery of Tashi-lhunpo, founded by Gya*l*-wa Gedundub. There Buddha Amitābha in human garb, holding the designation of Panchhen Tham-che Khanpa, has been residing for a series of generations. Numerous and most wonderful and sacred objects, collected and constructed with gems of the first water by the immaculate incarnations of the Panchhen, exist in the monastery of Tashi-lhunpo, which also contains the gilt tombs of the successive Panchhen, the religious robes of the former saints of India, China, and Tibet, with their ornaments, dresses, the six sacred letters "*om ma ni pad me hum*" carved out and written by Gedun-dub, &c., the value of which in the eyes of believers is immense. In the vicinity of Tashi-lhunpo, to the north-east, lies the newly-built palace of Kun-khyab-ling (erected by Pan-chhen Tanpai Nima). In the same direction, in the suburbs, lie the fort called Samdub-tse, erected by Deba Tsangpa in the first part of the 17th century A.D., and the town of

Shiga-tse, which is a place of much trade. In the neighbourhood of Tashi-lhunpo there are several petty religious establishments, hermitages, and cells for recluses on the hills, together with groups of populous villages. To the west of Tashi-lhunpo (half a day's march) lies the monastery of Narthang, anciently the seat of many sages and learned men. Now-a-days it is decaying, and the number of its monks is on the decrease.

Narthang contains the block-prints for Buddhist scriptures, such as Kahgyur and Tangyur, besides several other objects of sanctity. To the east of Tashi-lhunpo, at a distance of half a day's ride, is situated the fort of Lhundub-tse in Panam district, within the jurisdiction of which falls the great monastery of Shvalu, also called Serki Tsug-la khang (golden shrine), built in former times after Chinese fashion. It contains numerous objects of religious sanctity, such as symbols, religious writings, chaityas and images called *tansum*. In its neighbourhood are several hermitages. The interior of Panam Jong is said to contain the dwelling of a certain demon. It is surrounded by several ramparts built of stone, in consequence of which the fort is considered impregnable. To the east of Panam, in Upper Nyang, lies the third city of Tibet, called Gyan-tse, which is a place of considerable trade. It was formerly the capital of *Situ* Rabtan kun ssang, and called Gya*l*-khang-tse. It contains the well-known shrine called Palkhor-chhorten, also Gomang Gandhola-chhenpo, built by king *Situ* Rabtan. The great monastery attached to it, called Pa*l*khor chhoide, contains eighteen different religious establishments, such as Gelugpa, Ningma, Karma, Sakyapa, Dukpa, &c. Within the jurisdiction of Gyan-tse Jong there are several other monasteries belonging to different schools, such as Chhoide Dechan, belonging to Ri-khor-chhosga, and several hermitages; and the estates of many nobles lie in the Gyan-tse district. The largest estates belong to Shape Doring and Phala. The city of Gyan-tse contains a large population. It formerly contained the seats of *tertons* (discoverers of Tantrik scriptures) headed by Ngah-dag-Myang. To the north of Tashi-lhunpo, in the valley of the Tsangpo called Tsang-rong, lies the grand temple (hermitage) called Wensa Chhoikyi Phodang, built by Gya*l*wa Lossang Tondub. It contains many religious objects collected by that learned saint. The Buddhist devotees observe many wonderful figures and sacred symbols in the surrounding rocky precipices and hills. Not very far from it, and to the south of Tashi-lhunpo, is the hermitage of the saint Chhoikyi Dorje, called Garmo Chhoi Jong. There is a small fountain which contains water of wonderful efficacy. It is said to have sprung up miraculously. Besides, there are seen the *lingam* of Mahadeva and Devi, all miraculously carved in rock. On the north bank of the Tsang-po, opposite to Wensa, are Ho-Yug and Shang. The latter contains the monasteries of Dechhen Rabgya and Gahdan Chhoikhorling, all of which belong to the Gelugpa school. Shang also includes Namling monastery and the seat of the learned saint Khyungpo of olden times, as well as the shrine of spirits built by King Tsang-tsan Dorje Ligpa, which has many miraculous things in it. The people of that town, owing to the agency of spirits residing in it, are possessed of great strength and can perform wonderful athletic feats.

To the east of Shang, in the eastern Tsang-rong valley and the defiles of Tsang, lie Rinchhen Pûngpa Jong, the castle of Deba Rinchhen Pûng of historic fame, Chyam chhen Choide (monastery) and the village of Thob-gya*l* (the birthplace of the late Tashi Lama Panchhen Rin-pochhe). The last contains several religious establishments, the principal of which is the Bon monastery of Shendarding. In this division of Tsang-rong formerly many famous Lamas and great personages were born, and it contained the hermitages of many a saint, but it contains few villages and an inconsiderable area of arable soil.

To the south of Gyan-tse and Panam Lhundub-tse-Jong, after crossing a group of hills, you reach the district of Rhe (Sre*d*), which contains the monastery of Pa*l*dan Rhe Gyupai Tva-tshang and the Jong called Rhe Rinchhen-tse Jong and several villages which dot the banks of the river Rhe-chhu. There are also a few petty religious establishments, such as Ngorpa, &c., belonging to the Sakyapa school. To the east of Rhe Nang (a part of Rhe district) lies the large village of Pholha, the birthplace of King Miwang Pholha, which contains several petty villages. To the south-west of Tashi-lhunpo, after crossing a range of lofty hills called Kyingkar-La, you reach the district of Tinkye Jong, which contains a fort with a prison (Tsan-Jong) and a monastery situated in the middle of a lake. To the south of this district, in the midst of the black mountainous region which intervenes between India and Tibet, lie the territories of Mon Dajong, called Sukhem (Sikkim) by the Indians. The Sukhem people, though speaking a dialect of Tibetan, mostly follow the customs and manners of the Indians. Directly to the south of Gyan-tse, after passing Khangmar and other places in three marches, and crossing a high mountain range, you reach Phagri Jong, an outpost of Gahdan Phodang (Lhasa Government). To the south-east of Phagri, not at a great distance from it, lie the territories of Lho duk (Bhutan).

From Upper Nyang, after crossing Kharula and the minor groups of hills (which are personified as the Demon Kang-ssang and his retainers), one reaches the district of Yardok (Yam-do), which adjoins Phagri to the south. Yardok district contains Yardok-Yumtsho, one of the four great lakes of Tibet. In winter season from beneath the frozen depth of the lake is constantly heard a thunder-like roar, which according to some is the cry of sea-lions, and according to others the roaring of the wind. The fish of this lake, though very small, are all said to be of equal size. This is said to have been caused by the powerful charm of the sage Dukpa Kungah Legpa. The truth of this story is questioned.

In Yardok there are three places of note, viz. Yardok Taglung, Duk-Ralung, and Samding. The last monastery, founded by Botongpa, is presided over by Dorje Phagmo. Beside it there are some other religious establishments of different schools. Now-a-days most of these have

adopted the Ningma theories. In Botongpa's monastery the spiritual incarnation of Botong chhogleg Nangya*l* continues. It also contains an incarnation of Dorje Na*l*jorma (Dorje Phagmo). Not far from it are the little towns of Pa*l*de Jong and Nankartse Jong. At Nankartse there is the monastery of Gur, which contains a javelin used in subduing the twelve enemies of Buddhism. Pilgrims see this javelin. The Digumpas are related to have been one of the twelve enemies mentioned above. The sage Potopa observed that the Digumpas did not deserve that opprobrium.

To the south of Yardok there is a large lake called Phag-tsho. Past Tsangrong you come to some monasteries, noted among which is Tsang Nam*s*gya*l* Detsha*l*, which adjoins the province of U. Here also are the estates of the Shapehs born of the family of Thonmi Sambhota, as well as the birthplace of the latter, called Thonmi. To the east of these, in the province of U, lies the district of Kyisho, which is divided into two portions, called upper Kyisho and lower Kyisho. Lower Kyisho adjoins Tsang. Here lies the seat of the famous saint Dubthob Thangton, called Pa*l*chhen rivo, together with 108 religious establishments. Towards the northern hill ranges are situated Mog-chog Gonpa (the seat of Rinchhen tsondu), Ri-tsar chhoikhorling (a Gelugpa monastery), and several other monasteries (Chhyagchepa) and convents. To the east of these, in the neighbourhood of the confluence of the Tsangpo and Kyi-chhu (the two rivers of Tsang and U), lies the town of Chhu-sul Jong with several adjoining villages. To the east of this, at a distance of half a day's march, is the large village of Jang, where annually during the spring and summer many learned Lamas congregate to discuss on Tshan Nyi*d* philosophy. To the east of Jang are situated the monastery of Tag-tshang rawa-Toipa and the hermitage of that most learned and illustrious Lama Longdo*l* Lossang, who is believed to be the reigning emperor of Shambhala. Rawa Toi and other ancient monasteries, which formerly held different doctrines, such as those of the Sakya, Ningma, Karmapa, Dukpa, Kahdampa, and Gelugpa schools, have now turned to Gelugpa institutions, as now-a-days the Gelugpa school includes the doctrines of Kahdampa and Tshan Ni*d* schools. So also the Digum, Tag, and Ningma schools are about to make up their doctrinal differences. On the southern bank of river Thakah of Jang is situated the temple called Husang Doi Lhakhang, built of stone by King Ra*l*pachan, which contains many sacred objects besides an image of Husang Jovo. Lately a large piece of turquoise was obtained from the ground of this monastery. Not very far to the east of Rawa Toi lies Nethang, which contains the temple built in the days of Atisha, that noble saint of undiminished glory, and his tomb and 'many blessings of his saintly heart.' South of Nethang, on the south of U-chhu, is Sangphur, the seat of the learned Lochava of Ngog, called Legpai Sherab-khupon. There also exists the self-sprung image (in which are said to be visible the veins and muscles) of Ngog Lodan Sherab, as well as an image of Dharmapala with a wonderful buckler made of rhinoceros hide.

In ancient time there existed a large congregation of the followers and pupils of Wu-tsha, but since the rise and progress of Sera and Dapung monasteries it has gradually declined, and now it contains a few householder priests of the Sakyapa school, although in summer many monks bearing the title of *Kahram*, of Shar-tse Ta-tshang (Gahdan monastery), congregate there.

In the valley of the Sangphu lies the little plain of Myanam, called Sangphu mutig thang, after crossing which if you go to the north-east, you come across a fort situated on a hill on the bank of the Kyichhu, which in ancient time was the scene of many chivalrous exploits. Its chief obtained military honours at the hands of many kings, such as Tah, Dwoorhor, and Taiming. There is also the palace and fort of Nehu Jong, anciently the residence of king Situ Chyang Chhub Gya*l*tshan, of the Phagmodub dynasty, all of which are now in ruins and resemble the abode of *Tisa* (gandharva). To the north of these, on the north bank of U-chhu, not at a great distance from them and on one side of a hill, lies the monastery of Khyormo Lung, which formerly was a place of importance, being the head-quarters of Tshan Ni*d* school. Now-a-days it contains a few Gelugpa monks. North of this lies the large tract of land called Toilung, which contains Toilun Chhu ssang monasteries belonging to the Gelugpa school, and several old religious establishments pertaining to the Kahgyupa school. It also holds the estates of Deba Kyi-shopa and his Jong called Toilung Dechhen Jong, and the monastery of Magyu Ta-tshang, near which is a fountain called Chhumig Lung, which annually in summer is visited by hundreds of monks and priests. On the north of this district are the great monasteries of Tshur Phu and Yang pachen, the seats of the illustrious sage Karma Bakshi and his spiritual sons, which contain many sacred images and symbols.

In former times these monasteries were very rich and famous, but subsequently some of the incarnate Karma Lamas, having tried out of jealousy to injure that immaculate school of Rivo Gelugpa which had adopted the stainless doctrines of the son of Ikshaku and Rathika (Buddha), they were doomed to fall. Again, being displeased with the conduct of Chhoidub Gya-tsho and other red-cap Lamas, emperor Chhing-Lung converted the monastery of Yangpachen into a Gelugpa institution. From the valley of Toilung if you go a little to the north-east, there in the valley you find a religious establishment called Gahdong or Devachan, belonging to the Tshan ni*d* school, which has now become the residence of some householder priests. There also exist the caverns where Tsongkhapa used to meditate and sit in *yoga*.

To the east of this place lies Shing Dong kar, where there is a fort erected by Deba shi tse pa of Tsang, close to which there are the buffaloes of Tam-chan Chhoi gya*l*, the monkey of goddess Pa*l*dan Mag dsorma, the bear of Demon Khetrapala, the buckler of Nachhung, and the footsteps of Khorsum carved on stone. Although there are different stories connected with the origin of these footsteps, yet the most reliable accounts state

that these were produced at the time when Regent (Desri) Tsangpa, in order to promote the interest of Karma school, tried to injure the school of Tsong Khapa.

Thence travelling eastward you arrive at a lofty hill called Ma Rirab Chyam or Rivo Gephel, considered very holy, to the side of which is situated that great and powerful monastery called Pa*l*dan Da pung, famous all over North Asia. It formerly contained seven (Ta-tshang) monk establishments, but now-a-days the number has fallen down to four, namely, Gomang, Losal Ling, Deyang, and Ngapa Ta-tshang, with monks numbering over seven thousand. In the grand hall of congregation in Dapung is the huge image of Maitreya called Chyampa Thongdo*l*, besides many other images and sacred objects, among which the manuscripts of the Indian saint Chandra Gomi, the image of Chanrassig, and the tomb of Rva Lochava are the most noted. Here is a small palace belonging to the Dalai Lama called Gahdan Phodang. The image of vajra Bhairava standing in the hall of Tantrik congregation (Ngagpa Ta-tshang), which is of great sanctity, is said to emit a brilliant lustre. In Dapung great attention is paid to the teaching of Vinaya, Abhidharma, and Madhyamika systems of philosophy and Prajna paramita scriptures. The Tshan Ni*d* Ta-tshang, with the exception of its liturgy and ritual, does not practise much of Tantrikism. At a short distance from Dapung is situated the castle called Na-Chhung, which is the sanctuary of the prince of oracles. The great king of genii, Pehar, resides here inside a great image. Sometimes he is manifest in the person of the presiding priest. Then proceeding eastward along the margin of a marshy tract called Dambu chan ki-tsho, you come to the second Tu-ssin (Potala) of Gya*l*-Wang Thamche Khyanpa, the all-knowing victor, and the far-famed city of Pa*l* Lhadan (Lhasa). The city of Lhasa, though it cannot bear comparison with any of the large towns of Aryavarta, is yet the largest city of Tibet. In the centre of Lhasa is the shrine of Shakya Buddha, three storeys high. The famed image (being the representation of Shakya Simha while he was 12 years of age) was brought from China by the first Chinese princess married to King Srongtsan Gampo. The shrine also contains the self-sprung image of Chanrassig, the image of Maitreya Buddha, in the interior of which are precious and sacred inscriptions of king Kriki of Panchala, the image of Tsongkhapa, the image of Sri*d*-sum Gya*l*mo (goddess unrivalled), known in India by the name of Sachi Kamini, and numerous other sacred objects, a description of all of which will be found in the work called *Lhasai karchhag*, compiled by Jamyang Gah-wai She-ngen. In Lhasa there are also several Ta-tshang, such as Meru-shi de, &c., the residence of many landlords and nobles of Tibet. It is also the centre of North High Asian trade, where merchants from India, China, Kashmir, Nepal, and Bhutan meet. Travellers from Tsang, U, Nahri, Amdo, Kham, Hor, and Mongolia always come to Lhasa. At a distance of half a mile from the city, to the west of it, stands the famed palace of Potálá, the residence of Chanrassig, the Lord of the world, who in human shape is incarnate in the Dalai Lama. Potálá is eleven-storied, white in appearance, and was erected by king Ssongtsan Gampo. There also stands the Red Palace (Phodung Marpo) built by regent Desri Sangye Gya*m*tsho, thirteen storeys high, containing the image of Lokesvara, the golden tomb of Kongsa Ngapa (5th Dalai Lama), called Dsamling Gyen—the ornament of the world. There perpetually reside the successive incarnations of the Dalai Lama. To the south-west of Potálá, and very close to it, is the famous hill called Chagpoiri (sacred to Chhyagna Dorje or Vajra Páni), on the top of which is the religious establishment called Chagpoiri Vaiduiya Ta-tshang, containing a college for training physicians. To the west of Chagpoiri is situated the hill called Dari, sacred to Arya Manjusri, on the top of which is situated the castle-like temple of the emperor of China, called Dalha Yungdung Raja. In the suburb of Lhasa and Potálá is the residency of the Ampan, who is posted in Tibet to protect the interests of the Grand Lama. There are also the monasteries of Tangyeling and other religious institutions, the heads of which become incarnate successively to defend the kingdom of Tibet. Groves and gardens, fountains and wells, lakes and meadows, abound there. To the north of the city of Lhasa, at a distance of about a furlong, is the battle-field and fortifications which were the scene of Lhabssang's defeat by the troops of Oro*d*-Jungar. The site known by the name of Dasi thang is partly occupied by the Chinese troops under a captain called Táloye. Going to the north of this field you reach the great monastery of Sera Theg-chhe ling, in which formerly existed four Ta-tshang (schools), but now-a-days they are reduced to three, namely, Chye Ta-tshang, Ma Ta-tshang, and Ngagpa Ta-tshang, with a total monk population of about 5,000. In the grand congregation hall (Tshogchhen) of Sera is the great image of the eleven-faced Chanrassig (Chuchig sha*l*), in the interior of which are sacred inscriptions of Gelongma Pa*l*mo, &c. In the congregation hall of Chyepa Ta-tshang of Sera are the images of Pa*l*-Pa*d*ma Sangtagpo, possessed of miraculous properties, and the club-like pin (Phurbu) obtained by Dubthob Dah chhya from underneath a cave. In the hills behind Sera and Dapung are situated Gephel retoi (hill cavern), Tagri retoi, of Sarma and Ñingma schools, the sacred rock Kha chhu-ssang, Phurbu chog, east and west Kehu tshang, Sera-tse, Rukha-Tag (rock), Khardo, Dichhung monastery, Ñangtan Phug, Guru Gonpa, Sephug, Panglung retoi and Rigya monasteries and religious institution, as well as Sera Chhoiding, the hermitage of Tsongkhopa. If, travelling along the northern bank of U-Chhu, you go eastward, you come across a forest, after crossing which you arrive at a hill called Tag yer, in the waist of which was anciently situated the hermitage and cell of Atisha, the recluse cavern of the great Acharya Pa*d*ma sambhava (called Daphug) and the cavern of Yoga of 80 saints *(Dubthob)*. There also exist in that place the image of Chanrassig, from whose fingers nectar is said to have flowed, a mani

(gem symbol) of white stone, said to have been self-sprung from a black stone bed; an image of Tárá, self-sprung also, and of white stone out of a blue rocky bed; the image of Jambhala (Kuveras), Rigchyema (Vedamati); the image of Dubtbob-Birvapa and the hand and foot marks of many ancient holy personages. There also are Yerpa Chyamchhen, one of the four great Maitryeas (Chyamchhen) of Tibet that poured nectar from its hands, the temple and the image of the matchless god Pa*l* Lha Shiva, and many wonderful sacred objects. There in former times existed a large congregation of priests and monks who followed the Kahdampa school. Now it has been converted to the Gelugpa school and contains about 300 monks. Here annually in summer the Paldan Toigyupa monks hold religious conferences. In the vicinity of it, on the southern bank of Kyichhu, are situated the monasteries of Tsha*l* gung thang and U-ling, the seats of Lama Shang Tshalva. These are said to contain many objects of sanctity. Here formerly existed sáng nag gyupai Ta-tshang, which has now been converted to Gelugpa school. To the east of U-ling, at a distance of half a day's march, existed Dachhen Jong, formerly the possession of Deba Kyi-sho, in the neighbourhood of which existed Sang Ngag khar Ta-tshang and the image of Maitreya constructed by Khadub Rin-pochhe. Then if you go further east along the northern bank of Kyichhu you will come across the shrine of Ngangonphug, to the east of which, on the south bank of U-Chhu, there is the hill called Wang Kur ri, on which stands the grand monastery of Gahdan *nambar gyal wailing*, founded by the great reformer Shar Tsongkhapa Lossang Tagpa. Gahdan formerly possessed three Ta-tshang, but now it contains only two, viz. Shar-tse and Chyang-tse, with above 3,000 monks.

Gahdan contains the *chhorten* which is the tomb of Tsong-khapa, his throne famed as gahdan (golden chair) *ser thi*, his cell called Hosser phug, the image of Shakya Simha called Thub-tshu*l* thim-ma, constructed during Tsong khapa's ministry, the image of the imaginary hero Thopai dumbu char, called Pah-o-gah-tshonma, the images of Yamántaka, Mahákála, and Kála rupa, constructed under the direction of Tsong-khapa, as well the *Mandalas* of Guhya Samája and Sambara, also constructed in his time. Around the great monastery are the following:—The place where Tsong-khapa discovered a conch shell, the foot-mark of Moudgalyana (one of the principal disciples of Buddha), the guard-post of the monkey that guards the hidden religious treasures called *Ter*, the residence of Thonpa hermit, who was possessed of the faculty of suspending his animation (Gog-Ñom), the images of Rig-sum Gonpo, the hand and foot-marks of Chhasa chhoi-kyi-Senge, Tsong-khapa's head-dress, rosary, &c., the foot-marks of the Bhutanese saint Dukpa-kun leg, besides many *chhortens* which are said to be of miraculous origin. The image of Tsong-khapa and his self-sprung bust are to be seen in the cell where Tsong-khapa obtained sainthood, and the hand and foot-marks of Tsong-khapa himself. To the north of Gahdan lies the large district of Phan-yul, where exist the ancient temples and monasteries of Kahdampa school, these being the seat of Sharbu line of Lamas, among whom were Tenshar Pumpa, Gewai Sheñan, Phenyul Lhakhang, the seat of Geshe lang-ri-thangpa. There also exist many other monasteries, such as Chhoi-khor ling (Gelugpa), Phen-yul Nalendra (Sakya school), &c. After passing these, if you go to the north-east you come across a high hill called chhagla, which crossed you reach the monastery of Chyang Tag lung, where exists the tomb of Dom (Brom) tan Rinpochhe, the illustrious disciple of Atisha. There, on the face of a lofty precipice, stands the recluse temple (*retoi*) called Siligatshang, the seat of Gya*l*wa Goitshang. To the north-east of that place lies Rong district, where there is a Jong called Phudo Jong, and several petty hamlets. North-east of Rong lies the extensive country in which is situated the great monastery of Radeng founded by Dom Rin-pochhe in accordance to the prophecy of his great teacher, the immortal Atisha (Dipañgkara Sri-Jnana). Radeng contains many sacred objects, symbols, and scriptural inscriptions on paper left by Atisha, the image of Jam pal dorje of Guhya Samaja Tantra, and the image of Maitreya constructed by Atisha himself. On the south-west wing of the monastery of Radeng is the temple of Gonkhang and the tombs and images of the abbots of Ka*h*dampa school. In the neighbourhood of Radeng there are several fountains which are said to be the abodes of different demigods, such as Nagas, Yakshas, and Rakshas; also the large grove of *sugpa* (juniper) trees said to be planted by Domtan. Radeng, according to the book of prophecy called Ka*h*dam legbam, once became the seat of learning as well as the residence of such illustrious personages as Domtan and his worthy successors, in consequence of which its sanctity is great. It formerly contained a large number of monks and Ta-tshañgs and religious authors, but subsequently, when the Digung (Digum) hierarchs became powerful, this old and pure religious school, which had turned out many excellent scholars, began to decay. It has now been converted into a Gelugpa institution. In the termination of lower Phudo (district), in the upper U division, is situated the Digung tsha*l* monastery founded by Digung Chhoije Kyobpa Rin-pochhe, with the sub-monasteries of Rigañg and a Jong called Digung Jongsar. Here ruled the successive incarnations of Gyalwa Diguñg and his spiritual sons over an immensely large number of monks and Buddhists.

North of U and Tsang lies the extensive hilly country of Dokyul (shepherd land) divided into several parts, such as Nag-tshang, Namru, Nagchhu, Yangpa chan-de, Chyang rig de, and four De of yak herds inhabited by numerous tribes of pastoral people called Hor-de. The name Hor evidently is a corruption of the Chinese word Hwu-hoi, meaning northern, and which also means a cover or tent. In this vast Dokpa country lies one of the four great lakes of Tibet called Nam-tsho chhyugmo (Tengrinor), and the lofty snowy range called Ñan-chhen thang la kangri, considered as wonderlands of Buddhist pilgrimage.

If you go southwards (down) from the confluence of the great Tsangpo and U-Chhu (Kyi-chhu), you will arrive at Gongkar Jong, a large fortress with a prison, in the neighbourhood

of which lies Gongkar Chhoide (a large monastery), the seat of Gongkar Dorje-danpa of the Sakyapa school, with some hamlets around it. In the uplands of Gongkar are Dechhen Chhoi-khor (a large Dukpa monastery) and several smaller monasteries and convents. If you go a short distance northward from this place, you arrive at the Sakyapa monastery of Kyisho-rawa ma, in the vicinity of which there are a few hamlets. Travelling north of U-Chhu for about half a day, you arrive at the great Tantrik monastery of Dorjetag, which contains the incarnation of Padma Thinle and about 400 ordained monks. Hence, following the Tsangpo (which flows near it) south-eastward, you arrive at some of the Gelugpa monasteries, such as Do*l*-sung rab ling, &c., in the neighbourhood of which there are several villages with some trade. To the south of these lies the monastery of Chyampa ling with a lofty *chhorten* containing 108 temples and resembling Pa*l*khor Chhoi de Chhoikhor of Gyan-tse. Not far from these lies the great Ningma monastery of Mindolling with a large religious establishment.

Travelling eastward of Dorjetag (mentioned above) after a full day's journey across a sandy plain you arrive at the most ancient monastery of ssan-yang *migyur Lhundubt Sugla Khang*, ordinarily called Samye. It contains four upper compartments, alled *R*tse ling shi, and eight smaller compartments, called Ling then-*g*ye. It was built by King Thisrong deu tsan under the direction of Padma-Sambhava after the model of the great monastery of Otontapuri of Magadha in the first part of the eighth century A.D. A description of its contents is given at length in Pama Kah thang. From Samye travelling southwards, after crossing the Tsangpo to its south bank, you reach the town of Namsreling, to the south of which lies Tse-thang (Chethang of English maps), a place of some trade, with a monastery called Tse-thang Chhoide. Going to the south-west of Tse-thang you find yourself in the valley of Yarlung, where there are many places of ancient fame and sanctity, such as a large *chhorten* called Gyanthang Bum-pa, and two others, Tshe-gya*l*-bumpa and Theg Chhen bumpa, Thadug Do*l*ma-Lha khang (temple), Tsanthang Chandan Yui Lha khang, and the most ancient palace of Yambu Lagang, Yarlung She*l* tag, the Yoga cavern of Padma Sambhava, &c. She*l* tag (crystal rock cavern) is said to be possessed of the wonderful capacity of holding within it as many pilgrims as may gather there to pray. In Yarlung there are many monasteries and religious establishments, such as Thangpo chhe, Chhyong gya rivo dechhen, Rivo chhoi ling, and several Jongs (forts), such as Chhyong gya jong and Yarlun Nedong jong, together with numerous towns and villages. Travelling to the east of Samye you arrive at a small tract of land which is the seat of Gya*l*-sre Riu-pochhe, called Hon chhoi ding. To the left bank of the Tsangpo is situated Ngahri Ta-tshang monastery, to the east of which at a short distance is the well-known monastery of Lama Je Phagmodub, called Densathi*l*, which contains that illustrious Lama's image, an object of great sanctity.

At Densathi*l* there are eighteen silver tombs of the eighteen successors of Phagmodub Lama Rinpochhe, together with eighteen Kahgyur collections written in gold, and the eighteen kinds of precious stones and metal objects of great sanctity. This old monastery once rivalled the monastery of Radeng, but now-a-days the owners are said to use them as shelter for cattle. From this place if you go further east along the bank of Tsangpo you arrive at the hermitage of that saintly nun Labkyi Donma (of Shichye school) called Ssangri khang mar, which contains an image of the illustrious nun. Then going northward you arrive at Lalung, where there is a monastery called Nam do*l* ling, erected by Hol kha jedungpa. To the further east is situated Chyan khang of Jing chhyi (chyamba). Proceeding further to the south-east you come to the recluse monastery of Ho*l* kha Samtanling, which was the scene of Khorlo Dompa's vicarage. Close to it is Ho*l*khagarphug, the cavern where Tsong-khapa meditated for sainthood; leaving which if you go to the south-east you will arrive at the hill called Hode gung gya*l*ri, on the back of which are a recluse monastery called Ho*l* kha Chhoi lung, and the recluse cell of Tsongkhapa, built according to the description laid down in the Vinaya law. There also are to be found the hand and foot-marks of Tsong-khapa, printed when he was practising physical austerities; the *Mandala* of stone on the surface of which there had miraculously appeared mystic writings when Tsong-khapa was miraculously visited by thirty-five Buddhist gods; the *Mani* figure drawn by his own fingers on the surface of a rock, as also the marks of his back and the drawing of his sash and raiment. Close to this are the places called Ho*l* kha Chyambaling and Rinchhen ling. In the front of Hode Gungya*l* is another recluse hermitage of Tsong-khapa called Gyasog, where he saw the different moods of his father's countenance and was reminded of his birth stories. Close to Ssangri (mentioned above) are the towns of Ho*l* kha Tag-tse Jong and some villages. Then going eastward, following the Tsangpo, you reach the monastery of Dvagpo Shadub ling and other places. Next crossing the Tsangpo, if you go southward, you come to a place called A-Yul, where there are several villages and some Gelugpa religious establishments In the tract of land which is situated on the north bank of the Tsangpo, facing to the south, there exists the monastery of Chhoi khorling, founded according to the prophecy of Dum-legbam, which also contains a small palace belonging to the Dalai Lama and some sacred objects. Not far from these is La-tsho lake (believed to be the heart of Pa*l*dan Lhamo, or the goddess Kali), in which the reflected images of different objects are seen. Lower down to the south of Yardok, and upward to the south of Yarlung, is the country called Lhobrag, where is the birthplace of Marpa, the castle-like (nine-storeyed) temple called Dorje tsegpai sra khar erected by Mila rapa, and the image of Lakyi Dorje the saint; the last, when walked round and touched, relieves leprosy. There also are the Tovogonpa, the seat of Lakyi Dorje, and the temples and monasteries built by holy personages born of Shupoi rig (race), and the tower called Lhobrag Duojong, with several villages and pastoral Dokpa tribes. Lower down

to the south of Lhobrag is the tract of land called Nal, where in ancient time there were several monasteries and temples with a large population, but now it is in a state of decline. Here also was the seat of Rachhungpa and some monasteries of the Kahgyupa and Gelugpa schools. There are now some Lamas and an incarnation of Kyura Tham cha khenpa of the Kahgyupa school. To the south-east of Lhobrag lies Mon tshona, to the south of which are the districts of Montawang and Tamon. To the east of these lie the district of Chya Yul, containing many villages. The upper portion of Chya Yul belongs to Tibet and the lower or southern part to the Lopa savage tribe. In upper Chya Yul are the monastery (founded by Ami chyanag Tantrik Lama) and the seat and palace (of Phodang Yang tse) of Gewai-shenen chya Yulpa, with a fort attached to it. If you travel further to the south-east you will arrive at that holy place of pilgrimage called Pa*l* Tsari (Tsvari).

If you travel to the east of Dvagpo shadubling, you will arrive at Dvagpo country with Namgya*l* jong of Dvagpo and some minor places with a tolerable population, and then to the south of the Tsangpo you will find the Gelugpa monastery of Gahdan rabtanling (Dvagpo) and the town of Dvag Gampo, where up to the middle of the 17th century existed the descendants of Je Gampo, who for their disloyal character were extinguished by the Orod Mongol chief Tshering Tondub and his troops. At present there exists an incarnation of Je Gampo, but no descendants of his.

To the south of these there is a hill called Dvagpo Gongmola, having crossed which you arrive at a plain called Tsari Khi*l* khor thang, where there are several petty hamlets inhabited by a people called Lalo *mikya deng*. Tsari being believed to be guarded by *Khadoma* (Dakinis), aerial goddesses, there is a succession of human *Khadomas*. In every 13th year (generally in the ape year) pilgrims about 10,000 in number travel together to visit the sacred places of Tsari. Lonely travellers, nay even large bands of pilgrims, for fear of the Lalo savages never venture to visit Tsari. The Government of Gahdan Phodang (Lhasa) sends presents to the Lopa and other savage tribes with a view to prevent raids in Tibetan territories and molestation of travellers by them. The Lopa and other savage people are said to have been brought to terms by the agency of certain *Khadomas* or fairies. The pilgrims who travel in a body following the course of the stream of Kyi*l*khor Thang descend to the valley, and there, after crossing nine mountains, nine ravines, nine torrents, nine bridges, passing along precipitous and extremely narrow paths and threading steep precipices, and venturing through the extremely difficult and dangerous narrow passage called *Chyadyl* and *Chyidyl*, at last arrive at the place of pilgrimage called Dvagpo Tsari Thugka. Then, descending down a deep ravine and ascending along the rapids of Chyayul, they arrive at Tshoi-ssamdung, which is said to be the limit of Buddhist pilgrimage. This dangerous journey takes a fortnight of hard travel. In this kind of pilgrimage, anciently, Tibetan travellers and pilgrims never used to embark, but subsequently Lama Yeshe Dorje, the chief disciple of Je Lama Phagmo dub, happened to go there for the purpose of making austere meditation, from which time the way to it has been opened and pilgrims commenced to frequent it. The summit of the mountain of Tsari remains perpetually covered with snow. The country is clad with thick forests. Beneath it is said to exist the abode of a Naga-demon named Tsva lu-du Dorje. Pilgrims who succeed in making a pilgrimage thereto are said to be able to escape at once from mundane existence and misery. The wild animals of Tsari, and beasts of burden, as sheep and goats, when conducted to Tsari, are, by virtue of going there, said to have images of deities and sacred writings miraculously engraven on their horns and bones. A certain author remarked: "Glory and fortune be to that great saint who performed yoga in Tsari."

Tsari being considered as the sacred heart of the Tantrik deity Khorlo Dompa, the Indian Tirthikas designate Tsari-dvagpo as the land of Ulanga *stripurusha*, where exists the real Mahadeva. The Indian Parivrajakas and Tirthikas wander all over Kamarupa, Assam, and Naga land in search of their god (Mahadeva). It is not known to them that Tsari is not the real place of pilgrimage of the Tirthikas. From Holkha and upper U if you go to the east and south-eastward you arrive at Nangpoiyul, where formerly existed several thousand habitations, but now-a-days the country has been deserted and scarcely more than ten houses exist. This is probably caused by the place being on the highway.

Lower down Nangpo is the district of Kongpo yul, where exist the ancient monastery of Buchhung serkyi Lhakhang and other temples and monasteries of Chhabkar and Chhabnag period of Bon religion, now converted into Gelugpa institutions. Here are also religious establishments of Sakya, Ningma Karma Dukpa and other schools, as well as Kongpo, Tagsum Jong (fort), besides numerous villages with Bonpo population, the Bonri mountain, and the place from which Terton Jah tshon discovered some sacred volumes.

III.—GREAT TIBET.

To the east and north-east of Tibet proper (U and Tsang) lies the country of Great Tibet, comprising Amdo, Kham, and Gang. The following are the principal divisions of Great Tibet:—Maja ssabmo Gang, Tshava Gang, and Pompo Gang, constituting the upper three Gang, and Markham Gang, Minag Gang, and Yarmo Gang, the lower three Gang; comprising altogether six Gang or divisions. To these may be added the four great mountainous districts called Rong, viz. Tshava Rong, Sangnan Rong, Nag Rong, and Gya*l*mo Rong, with smaller Rongs, such as Minag Rong, &c.

From Kongpo if you travel eastward after crossing a lofty mountain, you arrive at the place where upper Kham commences. This portion is called Poboi Yul. This country, according to the tales of Lingje, is mentioned as Pharssug Athai Rong. It contains Na Pa*d*ma Koi, where Padma Sambhava is said to have mysteriously performed *yoga*, Pobo

Chhu dah monastery of Gelugpa school, and several Ningma religious establishments. The chief of Pobo-land, who is independent, is called Dehu Kanam. To the south-west of Pobo Yul lies *Lalo*, or the savage country. On its east lies Tshava Rong, which is under the Lhasa Government, and annually sends considerable tribute in kind. Its chief town is called Tshava Jo Gang Jong, besides which there are other smaller towns, such as Sang ngag chhoi Jong, and villages with considerable population. To the east of Tshava Rong are the smaller districts of Jira, Dsui, Jang, &c., to the north-east of which lies Gya*l*thang. East of Gya*l*thang lies Mili, to the south-west of which, and also to the south of Gya*l*thang, is Lalo, which is inhabited by a wild tribe.

To the west of Gya*l* thang and north of Sompho land, near Jang, is Na-khawa karpo (white snow), well known in Tibet and China as a place of great sanctity. In the confines of Jang and China is a place of sanctity called Richya kyang. In Gya*l*thang there is the temple of a very sacred image called *Gyal waringa*, as well as a monastery called Gya*l*thang sseru Gon, belonging to the Gelugpa school. In Mili and Gya*l*thang there are several religious establishments belonging to the Gelugpa and Kunchoi Tsangpa schools. To the south of the above-mentioned districts lies Yunan province of China, and to the east falls Gya*l*hin district of Ssitwan. If from Ñang, after crossing a mountain pass, you travel eastward, you will reach Kham Lhari, to the north-east of which lies Chagri Pa*l*bar, Gya*l*ton, Khyung kar, Khyung nag and Khyungser towns, and numerous villages and Dokpa tribes, all of which are subject to the Government of Lhasa. In the Khyungpo districts there are eight Gelugpa establishments and several Bon institutions, such as Khyungpo Ting chhen, &c. Again, from Kham Lhari if you travel eastward after crossing a mountain pass called Shar Kang Lon, you come to another lofty mountain called Tshava gang La, after crossing which you arrive at the Ngu*l* chhu (silver river), on the left bank of which is situated the great monastery of Rivochhe, belonging to the Taglung school, which contains a monastery and grand temple with numerous scriptures and sacred objects. This monastery was formerly the seat of a famous Lama called Sangye yar-chyon, who belonged to the Kahgyu school. There are two incarnations of Kahgyu Lamas and a descendant of a lay Kahgyu Lama. To the east of this place, at the confluence of Jachhu and Ngam chhu, is situated Chhabdo gonpa, where Phagpa Lha Yab sra (two incarnate Lamas of high repute and power) preside over above 2,000 monks. There are numerous villages, scriptures, and sacred objects. The monastery is rich. Lately Kahgyur block-prints have been established there. The monastery is said to be guarded by a demon called Ku wantsan or *Lokapála*. Chhabdo is a powerful state owing allegiance to the Dalai Lama. The incarnate Lamas occasionally visit Lhasa and Tsang, and are received with great respect and preparation there. In Chhabdo there are a few scholars of Tshan Ñi*d* philosophy.

If you proceed further east you come across a tribe called Tag yab. Here is a huge rock the top of which spreads like a canopy. In Tagyab yul there are two monasteries called Magon, Bugon, two incarnations of Legpai Sherab and Lodan Sherab (spiritual father and son), designated by the title of Chhe-Tshang and Chhung tshang, who preside over a large number of monks, and also several villages constituting a large district. This monastery formerly belonged to Tshan Ñi*d* school, but has been converted into a Gelugpa institution. The Tagyab tribes are greatly devoted to the Gelugpa school. From Tag yab yul if you go further east you reach Mar Kham, where there are some monasteries belonging to the Sakya pa and Gelugpa schools, and the ancient temple of Do*l*ma Lhakhang, erected in the days of Srongtsan Gampo. The people of Mar Kham, who are of strong make, are devoted to mischievous pursuits (robbery, &c.), and speak a dialect of Minag. To the east of Mar Kham lies Kongtse kha, which forms the boundary of Tibet and China. To the east of Kongtse kha lies Bah division (Batang of English maps), which contain Bah chhoi dé (Gonpa) monastery, Goj Jijé monastery, of Gelugpa school, and several villages. From Bahthang if you travel along the valley of the Dichhu river you arrive at a (Rong) hilly country called Bahsangan, of which the whole population live by professional brigandage and robbery. From Bah division going eastward you arrive at Lithang, where (in the neighbourhood of Bah) there is a place of pilgrimage called Kaburnanang, in which in ancient time there was a large Karmapa monastery, on the site of which there is at present a small monastery called Kesar Gon khang. On its east side lie Thub-chhen Chyambaling monastery of Lithang, containing 2,800 monks and many learned scholars of Tshan-ni*d* school. There are also several large and minor monasteries, among which Samphelling monastery of the Gelugpa school is noted. The monasteries of Sakya and Ñingma schools there are in a state of decline. To the north-east of Lithang lies Ñagrong (a very large district). The people of upper Ñagrong are professional brigands and robbers. The lower portion of Ñagrong is inhabited by Lithang and Miñag tribes. The tract on the right bank of Ñgagchhu river falls to the jurisdiction of the Lithang chief (under China). It contains a temple called Phodang Ngatse, where the Indian Acharya Pha Tampa Sangye (the founder of Shichyepa school of Tibet) performed yoga for some time. It is said to contain the mark of this saint's back printed on the face of a rock

From Lithang crossing the Ñgagchhu if you travel eastward you arrive in the extensive country of Miñag, which contains Miñag kah shi (Gonpa) monastery belonging to the Sakya school, and Miñag Kye li (Gonpa) monastery belonging to the Gelugpa school. To the north end of Miñag, in the vicinity of Horkhog, lies Thar thang, once the temporary residence of the Dalai Lama. Miñag belongs to Lhasa. To the east of Miñag lies Gya*l*mo Rong, which formerly was ruled by 18 chiefs, but at present it is divided into 13 chieftainships. They are Chagla, Wasi, Thokyab, Somang, Dsongag, Chog-tse, Tampa, Hoshi, Doli, Dati, Pabam

Gesi-tsha, Hwa Hwa, Len tsa, Rabtan, Tsanla, Gyal kha, and Donbu. The people of these places are very strong and stalwart. They are prone to depredatory pursuits, and are professionally brigands and robbers roving over the whole of Tibet and the North Himalayan states, and are wild in their habits. The people of Miñag, Gyalmo rong, Mili, though they speak a corrupt form of the Tibetan language, possess very few virtues of the Tibetans. In Gyalmo Rong there is a very lofty range of mountains called Gyalmo mordo, and the cavern where the great Lochava Vairochana practised meditation, and which contains his hand and foot-marks.

To the south-east of Ñgagchhu lies Nagsho, inhabited by a Dokpa tribe. To the east of Ñgagchhu lie Atag, Dsamar and Sogde, Dokpa tribes. To the east of these lie Gégyé Dongpa, Dorshui, Ling toima (upper Ling), Perikhugah, Yoishni, Rogshni, Tagrang, Hothog, Gohu-tsha Longulchin, Na-tsho, Gehtse, and numerous Dokpa lands inhabited by various Dokpa tribes. To the south of these, and north of Chhabdo (Chhamdo) and Tagyab and Bah, lie the territories of the largest of Kham principalities, called Dégé or Kham Dégé. The Kham people arrogate to themselves a high position among the kingdoms of the north. According to them Tibet, divided into 13 divisions called Thikor chusum, and Kham, divided into 13 principalities called Phodang chusum, and China (containing 13 provinces), are most important among the great countries of North Asia. Within the principality of Kham Dégé there are many monasteries belonging to the Kahgyu, Sakyapa, and Ningma schools, such as Jâ Dsogchhenpa (Gonpa) monastery, Shichhen (Gonpa), Payul Kathogpa (Gonpa), Situi Gonpa, and the monastery of Dégé King, but there is no Gelugpa monastery in Kham Dégé. Outside of Dégé, but in its neighbourhood, there are several tribes, such as Dan, Khog, Ga Khog, Lingbarma, Rañag, Rasod, in which there are many Gelugpa monasteries, such as Chhoi Khorling, &c. To the east of Dégé lies the district of Honkhog, where there are five petty states, namely, Khangsar, Massi, Taggo, Piri, and Tiho; besides there are the monasteries of Horgantse Gonpa, Taggo Gonpa, Tareo Ñatsho Gonpa, Ja Gonsar, and others containing large Gelugpa establishments.

To the east of Honkhog lies the petty state of Tongkor, after passing which you arrive at the province of *Dome Amdo*. The Kham people are straightforward in nature, very strong, martial, and loyal to their chiefs. In faithfulness and attachment they are far superior to other Tibetans. Devoted to the verge of bigotry in matters of religion, they are uncivil, harsh, and mischievous to strangers. To their acquaintances they show extraordinary fidelity, usefulness, and attachment.

To the east of Tongkor lie Dokhog, Jikhog, and Markhog, all three being included within Amdo. In Dokhog is the monastery of Dodubchhen Gonpa, which formerly belonged to the Gelugpa school. In Jikhog is the monastery of Jam thang (Gonpa), which belonged to the Jonang school till the extinction of that sect under the edict of the Dalai Lama. Markhog is the fatherland of Golog Mussalmans (probably Tangyut of Colonel Prejevalsky). From there if you proceed further to the east for some distance you will arrive at Machhu Pomra (the temple of a deity), situated on the bank of the river Machu, at the back of which is a lofty snowy mountain. There lepers are said to obtain a complete cure by rolling their bodies on the slope of the snowy mountain, and by drinking its glacial water. To the north-east of the great Machhu is Arig (brigand tribe) land, to the east of which is Jogetoima. To the south of Joge, in the neighbourhood of Gyal Rong, are the lands of five tribes called Nakhog, containing a tolerably large population. Both Arig and Joge are filled with a population of heartless brigands and robbers. To the north-east of Arig land, in the neighbourhood of lake Kokonor (Tshoñonpo), is situated the sacred place of pilgrimage, called Tagkartal jong, in a cavern of which there are said to exist many self-sprung Buddhist images, as well as some springs and small lakes. To some distance from it, and on the west, is the monastery of Ragya. To the south-east of Nakhog, within the jurisdiction of Ssetwan in the neighbourhood of Ssugpher, there are several tribes called Muge and Sarp, who speak a kind of Tibetan and belong to the Tibetan family. The lower Sarpas are not allied to the Tibetan family. To the north-east of Joge, not at a great distance from it, are a few Kokonor people. To the south-east end of those places, and far from the Chinese district of Helun, lies the district of Sangkhog, in which is situated the grand monastery of Labrang Tashi khyil, the seat of the famous Lama Jamyan shepa Dorje. This is the best and largest of all Amdoan monasteries. Close to this monastery lies the celebrated rock called Gankyai Tagkar, which is said to be famed as the abode of *Khadoma* (fairies), and to contain many wonderful and supernatural images of saints. To the south of Sangkhog lies the lower Joge, to the south of which lie chhog, Gor, Tsoi, Tsayé, Thebo, Ssam tsha, Khyágé, and other divisions and tribes. To the east of these, and bordering the Chinese district of Ssetwan, lies the large Tibetan district of Chone, which contains five large monasteries and block-prints of Kahgyur and Tangyur.

The Choné people mostly resemble in dress and dialect the people of Bahthang, Lithang, and Gyal Rong. To the north of Labrang and Tashikhyil lies a large (tribal) district called Rongpo, which contains many religious establishments, caverns, and recluse monasteries, such as Rongpo Gonchhen, &c. The people of Rongpo are of a dangerous character. They continually carry on disputes, and show great delight in fighting and bloodshed. The Bon Tantriks of this place exercise much power, and exhibit the efficacy of their mysticism. There are many orders of Bonpos. Both Rongpo and Nakhog are the largest and most populous of Amdoan districts. To the west of Rongpo lies Thikha, which is inhabited by a Tibetan as well as a Chinese population. It contains Jujo Lhakhang on the top of a hill (the Lamoi Dichhu), and several monasteries and other religious establishments. To the east of

Thikha and Rikon, on the south bank of the great Machhu, are Kare, Chhussung, Pethang, Bedo, and Doyu, five districts, among which Bedo Gonpa is noted.

Close to Doyu is the lake called Lhalun-*g*yu-tsho, which is said to be the repository of many wonderful and sacred objects. In winter, when the lake becomes frozen, the ice is said to form the figure of Buddhist *mandala* (in concentric rings). The Buddhist devotees say that the great and small continents of Buddhist cosmogony are there represented. In the neighbourhood of these places there live a large tribe of Mahomedans called Jalar, who speak a kind of Persian-Tartar language. To the northward of these, following the north bank of the great Machhu, you arrive at Chya Khyung, the seat of Chhoije Tondub Rinchhen. It contains the tomb of that famous Lama, as well as the residence of Tsong-khapa. The north of Machhu is occupied by the Chinese, Tibetan, Hor (Tartars) and (Lalo) Mahomedan population, where there are also a few religious establishments. To the east of this tract lie the districts called Tantig and Yangtig, in which Tantig Shelgi-Yango is a sacred place.

North of Chya khyung there is a hill called Tsong Laringmo, which crossed you arrive in the district of Tsongkha, in which is the great monastery of Kubum (Kumbum), founded on the birthplace of the great reformer Shár Tsongkhapa Lossang Tagpa, the second Buddha of the present age. On the birthplace of Tsong khapa there exists a white sandal-wood tree, on every leaf of which at the time of the reformer's birth there appeared a picture of the Buddha Senge naro supernaturally inscribed. Hence, from the circumstance of a "hundred thousand images of Buddha" having appeared on the leaves the town and the great monastery is called Kumbum. Even at the present age images are occasionally said to be seen divinely inscribed on the leaves of the Chandan tree and Súgpa trees of the grove. The enemies of the Gelugpa school say that the said images are secretly drawn with pins and needles by Gelugpa monks.

At half a day's march east of Kumbum lies the Chinese city and fort of Ssiling. Directly north of Ssiling, after a full day's march, you arrive at a hill called Tagri (Tiger hill), in which there is a fine cavern, described by Dubchhen ka*l*dan Gya-tsho to be one of the four wings of Revo-tse-nga. Proceeding further north to some distance, you arrive at the great monastery of Gahdan Tam Chhoi ling (the seat of Lama Tsanpo Nomankhan), anciently called Amdo Gomang Gonpa, which at present is well known by the name of Serkhang Gonpa. (This is the residence of our author, who is an incarnation of an eminent Tibetan Lama named Tagtse chovo, who was invited to be the abbot of the monastery.)

The monastery contains about 2,000 monks, among whom are many who know Tshan ni*d* philosophy. Thence if you proceed northwards, after crossing a mountain pass you arrive at Chhu Ssang (Gonpa), which contains nearly 800 monks, among whom some are versed in Tshan ni*d* philosophy. Thence if you go south-eastward for more than half a day's march, you arrive at Gonlung (Gonpa), which contains nearly 2,000 monks. Formerly two of Je Changkya's incarnations and those of Sumpa, the author of Shva Ser Chhoi Jung (the work called "The origin of Yellow-hat school") and Thúkwan Lossang Chhoikyi Nima, the author of Dubtha Shelkyi Melong, both sacred personages, and several other learned men, presided over this monastery. Thence going to the south-east for about half a day's march you come to a rock called Mar tsang, which contains the relics of the great Lama Gongpa rabsal. The historical work called Nongjung relates that anciently Tsongkha district was a Tibetan district called in Chinese Tsongkha Ssan Sán Kaun. Tsongkha is now filled with a Chinese and Mahomedan population. Now-a-days, times having degenerated, the Tibetans and Hor people are gradually becoming followers of Khungfutsi and Lok yan (or Laotse), and the Ladak people are imbibing faith in the doctrine of Guru Nanak, so that Buddhism is on its decline. Travelling northward from Gon lung you reach a large district called Amdo Pa*l*ri, which contains 50 subdivisions and contains several monasteries, viz. Ssun Shan Taglung (Gonpa), Jog rong thur Chhen (Gonpa), Chho ten than, Tsi Chhoi ling, Kanchhen Semni (Gonpa), Dug-gu (Gonpa), Shvamar (Gonpa), Gyayag (Gonpa), Digung (Gonpa), Hor (Gonpa), Upper Nag yan and Lower Nag yang (Gonpa), Mathee (Gonpa), Dung nag Jam Yan (Gonpa), Bangur (Gonpa), Upper Gyatong (Gonpa), and Lower Gyatong (Gonpa), Chhulung (Gonpa). Gelugpa monasteries are mostly subordinate to Kumbum and Tsanpopa abbots, in consequence of which those under Je Gampo and Phagdu have been converted into Gelugpa institutions. Close to Duggu Gonpa there is a sacred place called Katong. In Lower Pa*l*ri there is a district called Do*l*dar Hor, which contains Dethung (Gonpa), Kha thipa (Gon), Lenpah the (Gon) Ashitag, and Kamalong monasteries. Close to these live a large tribe of China-Tibetans, within whose lands are Thang ring (Gonpa), Jalohang (Gonpa), &c., besides Padu (Gon), Chyamba bum ling, Lokyatun, Jomo khar monasteries, among which Chyambaling is celebrated for the gigantic statue of Maitreya Buddha, one hundred and eighty feet high, as well as a hundred thousand miniature images of that Buddha. A similar gigantic statue is said to exist in Tam thung monastery of China. Lokyatun monastery contains a large image of Sambhara (the Tantrik deity who clasps a female deity in his embrace). Jomokhar contains the tomb of Chyamchhe Chhoi Je Lama and a complete set of Kahgyur and Tangyur, written in gold. On the right bank of Machhu (Hoangho) there are a few Chinese monasteries, such as Han Taglung Gonpa, &c. Formerly Chinese Hor people held the north portion of Amdo, who, joining the Tartars of Dolonor, carried on frequent depredations in China. In order to put a stop to these invasions the emperor of China Thang Wang formed a treaty with Tibet, under the conditions of which the united troops of China and Tibet subdued the mischievous Tartars (Hors) and subjected them to the power of China. Henceforth almost the whole of

Amdo became a Tibetan province. From those Chinese Hor people many Chinese kings had sprung, such as king Hor thupa, whose rule extended over half of China.

To the north of Lake Kokonor (Tsho ngonpo), close to Pal Ri, the tract is occupied by a tribe of Hor people called Sára Yugur, who are Buddhists. Within their lands there are Y ugur-ta go (Gonpa) and Mag Chhu (Gonpa), and these people are said to be a sub-tribe of the great Yugur people, and their chiefs are the descendants of Pan Yan Ching, called Jurje Althan Han (golden king). Within the province of Amdo lies the district of Yarmo thang, which contains the lake Thi Sár Gyalmo, in the bordering tracts of which there is a large tribe of Tartar people called Kokonor Mongol, who are ruled by 33 chiefs, most of whom trace their origin to the Hos'og Walgási of right Orod (or Oeluth) tribe, and some of whom are said to be the descendants of Khal kha and Thume kings. In the centre of Lake Kokonor there is a hill called Mahadeva, on the top of which are several places of sanctity, the principal of which is the Dub phug (cavern), where Padma sambhava (Urgyen Rinpochhe) is said to have meditated for the good of the world. In Kokonor province there are several monasteries, among which Tva tshang gon and Serthoggon are important.

Reg. No. 2252J—100—16-5-87.

V/ 03 15 [illegible]

[India]

DS785
.D227
1887
Rare BK
Coll

160606
12 S 85

30 OC 85

NARRATIVE

OF A

JOURNEY ROUND LAKE YAMDO (PALTI),

AND IN

LHOKHA, YARLUNG, AND SAKYA

IN 1882.

BY

SARAT CHANDRA DAS, C.I.E.,

ASSOCIATE MEMBER OF THE ASIATIC SOCIETY OF BENGAL.,

Calcutta:

PRINTED AT THE BENGAL SECRETARIAT PRESS.

1887.

Distributed Free.