Shigatze (or Digarchi) and Lhása, where the caravans arrive in December and January from China and Mongolia, Kham and Sze-chuen, Bhutan, Sikkim, and Nepal, Kashmir and Ladak. Of the four principal trade routes the two which start from Darchiendo have been mentioned above (p. 342). The third route, 915 miles in length, starting from Si-ning in Kan-su (China), runs along the Koko-nur to Jun, thence to Di-chu Rab-dun, crosses the homa or lower Dangla, and proceeds via Giaro and Lake Chomora to Lhása ; this route, which is forbidden to the Chinese, is less frequented than the others because of the numerous bands of robbers infesting the country towards Si-ning. Much more im­portant is the route which comes from the west, with Leh as its starting point ; it runs via Gartok, Lake Manasarowar, Muriam pass, Tadom, and Shigatze to Lhása. Like the other caravans, the yearly one which follows this route stops several times on the way for local fairs ; the districts passed through are compelled to fur­nish it with 300 yaks for carrying goods and to provide food for the travellers. The centres for Tibetan trade on the borders are— for Mongolia and north China, Si-ning ; for Sze-chuen, Darchiendo ; and in Assam, Davangiri and Udalguri, where there is a great fair twice a year in connexion with the Tawang route. Darjiling is the central mart for the Chumbi valley trade,@@1 Patna for that passing through Nepal, and Leh and Kashmir in the west. From China come silks of all varieties (Buddhist prejudice not permitting the Tibetans to rear silk-worms and kill them), carpets, and hardware ; from Mongolia leather, saddlery, sheep, and horses ; from Kham perfume ; from Sze-chuen brick tea (some six millions of pounds annually ; tea in leaf is not in use in Tibet) ; from Tawang, Bhutan, and Sikkim rice and tobacco ; from Nepal broadcloth, silk, indigo, coral, pearls, sugar, spices, and Indian manufactures ; from Ladak and Kashmir saffron and Indian commodities. Silver and gold are the most important articles of export ; then follow salt, wool, woollen manufactures, furs, drugs, and musk. By the Nepal and Ladak routes Tibet exports large quantities of yaks’ tails, borax, gold, silver, and ponies. In 1882-83 the total exports to India amounted to £58,322 (Punjab £17,710, North-West Provinces and Oudh £40,612). The imports into Tibet reached £24,197 (£1530 from Punjab, £22,667 from North-West Provinces and Oudh). The principal exports were borax (£17,222), salt (£13,978), wool and woollen goods (£4936). The imports included grain (£13,587), cotton goods (£2875), and sugar (£2395). In 1883-84 the export of borax had increased by 12,329 maunds (about 453 tons), that of wool and woollen goods by 2244 maunds (82 tons), while the ex­ports of salt had decreased by 572 maunds (21 tons). The whole of the increase in borax is in the trade with Kumaun, and in weight it is almost double the increase in the export of rice from that district, for which it is bartered in Tibet, the usual rate of exchange being two of borax to one of rice. The total excess of the value of exports over imports amounted to nearly two lakhs of rupees. In 1885-86 the value of the wool and woollen stuffs exported rose from £4300 to £8800. These figures, however, convey no adequate idea of the British trade with Tibet, as a large quantity of goods passes through Nepal. Russian woollen cloths, coarse and loose, of scarlet, green, blue, and violet colour, as well as hearthrugs, thickly woven and of a flowered pattern, come through Yarkand and are conveyed all over the country.

Since 1720 Tibet has been a dependency of China, and as such is under the Chinese viceroy of Sze-chuen. Chinese authority is re­presented by two imperial delegates, one of whom is the assistant of the other. They direct exclusively the foreign and military ad­ministration of the country, leaving the civil and religious govern­ment in the hands of the Tibetans. They are appointed for terms of three years. Subordinate to these are two daluhi or great officers and two paymasters, residing, one of each grade, at Lhasa and at Bzhikartse (Shigatze or Digarchi). Next in rank are three commanders, residing at Lhasa, Digarchi, and Dingri near the Nepal frontier. Below these are three tingpuns, non-commis­sioned officers, who complete the staff of military Chinese officers in the country. The usual number of Chinese troops, all Manchu- Tatars, in Tibet does not exceed 4500 men (2000 at Lhasa, 1000 at Digarchi, 1000 at Giangchi, 500 at Dingri). In matters of civil government the supreme authority belongs to the dalai lama, the rgyal-ba rin-po-cé, residing in the famous temple-palace of Potala (see Lhasa, vol. xiv. p. 500). But he is consulted only in cases of emergency, when his decision is never questioned. His powers are transmitted to a special officer for life, nominated by the Chinese Government, who is known by several titles, such as de-sri or the Mongol nomokhan, “king of the law”; he is the rgyal-po or “king” as well as the prime minister of the dalai lama, and the regent when the latter is a minor. He is selected from among the four head lamas of the Chomoling, Konduling, Tangialing, and Chajoling divisions near Lhasa, so-called from their chief monas­

teries or dgonpa (vulg. gomba). Each of the four must be, like the dalai lama, an avatar, i.e., when removed by death he must reappear in the flesh as a child, and be raised to that position. Of equal rank with the nomokhan is the deba lama of dGa-ldan, the great monastery near Lhasa ; he, however, is not an avatarian lama : his appointment has to be confirmed by the Chinese em­peror. Next to him is the lama guru or chaplain of the dalai lama, the director of his conscience ; he may be an avatar, but his nomination is also in the hands of the Chinese emperor, and this furnishes an interesting clue to the extent of the imperial power over the church of Tibet. The nomokhan rules with the help of five ministers : four of these— laymen—are for the financial, judicial, revenue, and home departments, and a fifth, a lama, for ecclesias­tical affairs. The four provinces of Mngari-Khorsum, DbUs, gTsang (Tsang), and Khams (Khám) are ruled each by a bka-blon or governor, with a proper staff of minor officers, under the authority of the nomokhan. Besides these there are several minor kings or rgyal-pos outside of the four provinces ; but within these provinces there are four principalities which are under the direct government of the Chinese imperial delegates. These are (1) Dayag or Chraya and (2) Kiamdo or Chiam do, both on the east ; (3) bKra-sis-lhun-po or Tashilunpo, where resides the pan-cen rin-po-cé lama, who yields to none but the dalai lama in religious importance, and, though an avatar, requires also the confirmation of the Chinese emperor to his election; (4) Sakya-Kongma, south-west of the preceding. There is also a Chinese officer (y-tsin) in residence at Lhasa who superin­tends several minor principalities scattered over the country. Every five years Lhása, Chiamdo, and Tashilunpo send envoys with presents to the emperor. In the east of the country is the princi­pality of Darge or Degue, in the upper course of the Yalung-kiang, ruled by a king who recognizes the suzerainty of China, and at the same time since 1863 has managed to keep on good terms with the king of Lhasa, to whom he has promised submission. On the lower course of the same river are the Chentui or Gyarung tribes, who from the conquest of Tibet were subject to China, but since 1864 have been transferred by the Chinese Government to the rule of the king of Lhasa, who is now represented among them by a Tibetan resident. South of the Chentui is the principality of Dar-rtse-mdo or Darchiendo, the Ta-chien-lu (Tatsienlu) of the Chinese, the rGyala of the Tibetans, where the government, under the supervision of Chinese officers, is entrusted to a native king, called Ming-chang-se by the Chinese and rGyala rgyal-bo or king of rGyala by the Tibetans.

Ethnology.

The Tibetans, in a legend of the Tandjur, pretend to be the de­scendants of an ape, sent to the snowy kingdom (i.e. Tibet) by Chenresig (Spyan - ras-gzígs=Avalokitêshvara), and of a Tibetan srinmo (a female demon or rakshasi). They had six children, whom, as soon as they were weaned, they abandoned in a forest of fruit trees. Coming back after a few years, the father found to his great surprise that their number had increased to 500. But, as they were starving, he had recourse to his patron Chenresig, who declared that he would be the guardian of the race. So he went to Mount Tise (or Kaïla the Su-Meru), and threw down a great quantity of the five kinds of grain, with which the famished apes long fed themselves. As the consequence of eating this grain the monkeys’ tails and the hair on their bodies grew shorter and shorter, until they finally dis­appeared. The monkeys began to speak and became men, and clothed themselves with leaves. The interest of this legend, when stripped of its Buddhistic adornments, lies in the fact that belief in a monkey ancestor seems to have been common to various branches of the race. The Tang-chang and Peh-lang tribes boasted also of being descended from a monkey ; they were the two great divisions of the Tang-hiang or Tangut, offsets of the same Sien-pi stock as that of the conquerors of Tibet under Fanni Tubat (see note, p. 338 above). The inhabitants of Tibet belong to the Mongoloid races. Besides the Tibetans so called, occupying the greater part of the country, especially in the south from west to east, there are Turkic tribes called Hor in the north-west, Mongol tribes called Sog (Sok) in the north-east, and several ill-defined tribes on the borders of China, who differ from the others. The Tibetan race is not thoroughly homogeneous, as may be seen from the various accounts of travellers. On the west they are described as being short, with an average stature of 5 feet 2 inches, according to the measurements of General Alexander Cunningham ; in central Tibet and the east they are of middle stature, rather tall than short,—a difference resulting ap­parently from their intermingling with the surrounding races. As general characteristics, they are strong, slender in limb, with black eyes slightly oblique, large mouth, brown hair, no beard, a clear ruddy brownish complexion with an intelligent expression. They are a people of good natural gifts, mild in temper, true to their word, kind and simple, fond of music, dancing, and singing, but thoroughly imbued with superstition and lacking enterprise. Ex­ception is made of the people of the eastern borders, who are described as being cheats and cowards. The most highly gifted are the inhabitants of Amdo, the region beyond Kham, having

@@@1 This is still in a disturbed state, the pass being closed by the Tibetans in consequence (1) of the important preparations made in 1886 for a commercial mission to Lhasa by Mr Macaulay and (2) of the pressure of the Nepalese Government on that of Tibet in a recent treaty, in order that the whole trade should pass through Nepal.