

**AN ITINERARY OF THE ROUTE FROM
SIKKIM TO LHASA, TOGETHER WITH
A PLAN OF THE CAPITAL OF TIBET
AND A NEW MAP OF THE ROUTE
FROM YAMDOK LAKE TO LHASA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649166459

An itinerary of the route from Sikkim to Lhasa, together with a plan of the capital of Tibet and a new map of the route from Yamdok lake to Lhasa by Graham Sandberg

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Cover @ 2017

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GRAHAM SANDBERG

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BY
GRAHAM SANDBERG, B.A.

CALCUTTA :
PRINTED FOR THE AUTHOR AT THE BAPTIST
MISSION PRESS.
1901.

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THE materials for the compilation of the details herein set forth have been derived from the various published and unpublished reports and diaries of the Exploring Agents of the Transfrontier Survey Department; and also, largely, from private conversations with Tibetan natives who have made the journey between Lhasa and Darjeeling. The Plan of Lhasa, which was originally based on that attached to the narrative of the travels of A. K. in 1882-84 in Great Tibet and Mongolia, has been developed into an almost entirely new projection with many additional names and the sites of old fixtures differently assigned, chiefly on information personally ascertained from old residents in the capital of Tibet.

Carpenter

THE RULING ECCLESIASTICS IN TIBET AND MONGOLIA.

(1) The present DALAI LAMA of Lhasa, who is supreme over all Buddhists of Tibet, Mongolia, Siberia, and North China, is NGAG-WANG LOBSANG THURDEN GYA-TSHO, the 9th *Gyal-wa Rimpochhe* of Tibet. He was born in 1874 and was "discovered" and succeeded to the pontificate in 1875 on the death of his predecessor Ngag-wang Thin-le. He was ordained full monk in 1881 when 7 years old, and took over temporal in addition to spiritual control of the kingdom of Tibet in 1893.

(2) The present TASHI LAMA, the temporal ruler of the province of Tsang (in subordination to the Dalai Lama), is PALDEN GELEG NAM-GYAL (པལདྭ་གླེག་རྒྱལ་ལོ་མཚན་ལྷན་པོ་), the 16th *Panchhen Rimpochhe* of Tashi-lhunpo Monastery, near Shigatse. He was born in 1882 and was installed Panchhen Lama in 1883. This year, 1901, he has taken over temporal as well as spiritual charge of the province of Tsang from the Chassak Lama or Regent.

(3) The present TARANATH LAMA, the spiritual but not temporal ruler of the Mongol tribes and of all the Buriats of Siberia (in subordination to the Dalai Lama), is NGAG-WANG LOBSANG CHHOI-KYI NYIMA TEN-DEIN WANG-CHHUG (ངག་ལྷན་པོ་ལྷོ་ལྷན་པོ་ལྷོ་ལྷན་པོ་ལྷོ་ལྷན་པོ་), generally known as *Jetsun Dampa Taranatha* and residing at Urga on the river Tula in Northern Mongolia. He was born in 1885 and succeeded, as the incarnation of the famous Buddhist author Taranatha to the headship of the Ri-wo Gergyaling Monastery at Urga in 1887. He was sent for education to the Daipung Monastery at Lhasa and in 1898 was ordained full monk by the Dalai Lama.

GLOSSARY OF USEFUL WORDS, ETC.

chharpa rain; *klakpa* wind.
chang la to the north.
lho la to the south.
shar la to the east.
nub la to the west.
chang né from the north.
chhok chang north side.
lok yön la on the left.
lok yé la on the right.
la a pass; *laptse* pass-top.
tsho lake; *tsha-kha* salt-marsh.
chhu river; *chhu-tram* river bank.
phu lateral valley; *dá* lower part of ditto.
lungpa valley; also one's "country (Hind. *mulk*)."
lam the way; *lam-kha* path.
ri mountain; *gang* spur.
sa-chhá place; *né* residence.
né-tshang lodgings.
nébo landlord; *némo* fem.
chhu water; *pá-lep* bread.
sha meat; *luksha* mutton.
shibchhá flour; *tro* corn.
tsha salt; *chema* sand.
gong-nga eggs; *woma* milk.
már butter; *tsillu* fat.
shoko potato; *lépu* radish.
tsong onion; *peise* cabbage.
nyungma turnip; *tsá* grass.
tsamba meal from parched barley.
me fire; *shing* wood, tree.
bang dung; *bang-kam* dry dung.
shákpó a day; *tshenmo* a night.
mendá gun; *mendze* powder.
mi man; *mo* woman.
putsha boy; *pumo* girl.

khyoka husband; *khimmen* wife.
ta horse; *tangan* pony.
pachu cow; *somo* milch yak.
luk sheep; *phagpa* pig.
mangpo much, many; *jhípo* heavy.
toktse a little, few, rather.
thukpo thick; *trap-pu* thin.
chhempo great; *chhung* small.
hachang chhempo very great.
toktse chhempo rather large.
tshá-po hot; *dröm-mo* warm; *trang-mo* cold.
ka-wa dro-gi-du where are you going?
diní káré yó what is this?
dí káre ser yimpe what is this called?
te su yin who is that?
ka-tú lep yong when shall (we) arrive?
khyó káré go-gi-re what do you want?
chhu ká-wa thop thup-ki-re where can we get water?
khyó ka-ko-chung-ngo' did you understand?
khorang chhin-pa yimpe has he gone?
ka-tshó how much, how many?
kong ka-tshó re what is the price?
chhe-chhung ka-tshó how big?
thá ring-po yó-pe is it far?
thá nye-po yó-pe is it near?
kho-i ming káre ser-ki-re what is his name?
súra bakshish; *sikten* a present.
jálkha an interview.

TIBETAN TITLES, OFFICIAL TERMS, ETC.

<i>Dewa Shung</i> Tibetan Govern- ment.	<i>Ling shi di</i> the four lings or chief metropolitan monas- teries.
<i>Gya-kar Shung</i> Indian ditto.	<i>Cho-khang</i> the chief temple of Lhasa.
<i>Phi-ling Shung</i> British ditto.	<i>Nam-gye Ta-tshang</i> the Dalai Lama's private monastery.
<i>Gya Shung</i> or } Chinese	<i>Potalá</i> the Dalai Lama's summer residence.
<i>Gya-nák Shung</i> } ditto.	<i>Norbu Ling-ka</i> his winter residence.
<i>Pö-yul</i> Tibet.	<i>Kyap-gön Sim chhung</i> his re- treat in the Cho-khang.
<i>Gya-nák</i> China.	<i>Gya Yamen</i> Chinese Embassy- house.
<i>Gya-kár yul</i> India.	<i>Ampan</i> Chinese Resident, of whom are two.
<i>Kyap-gön Rimpochhe</i> ("Most Precious Protector"), the Dalai Lama of Lhasa.	<i>Gya makmi</i> Chinese soldier.
<i>Gyal-po</i> or <i>Gye-po</i> title of Regent or Chief Temporal Ruler (an office now sus- pended).	<i>Pö makmi</i> Tibetan ditto.
<i>Chhandzo Khempo</i> Chief Treas- urer.	<i>Mak-pung</i> or <i>maktsho</i> troops.
<i>Chhyik-kyab Khempo</i> Chief Councillor.	<i>Dzong</i> or <i>Song</i> place with a fort, head-quarters of a <i>Dzong-pön</i> .
<i>Kalön Shág</i> Privy Council.	<i>Dzong-pön</i> fiscal and magis- terial officer, head of each of the 53 districts into which Tibet is sub-divided.
<i>Kälön</i> or <i>Shá-pe</i> ¹ title of the 4 ordinary councillors.	<i>Garpön</i> commissioner of Gartok and Rudok in West Tibet.
<i>Shung-tok Chhandzo</i> Govern- ment Treasury. ¹	<i>gya-khang</i> circuit-house in country places for officers.
<i>Lámó</i> chief of a monastery or monastic section.	<i>taxam</i> post-house in W. Tibet.
<i>Ge-she</i> high monk; <i>ge-long</i> full monk.	<i>jik-kyop</i> rest-house in E. Tibet.
<i>Tvá-pa</i> inmates in general of monastery.	
<i>Jik-ten-pa</i> or <i>mi-nák</i> layman.	
<i>Pömpo</i> any great layman.	
<i>Dai-pung, Gánden</i> (or "Ken- den"), and <i>Séra</i> the three chief monasteries of Lhasa district.	

¹ One of the Government *chhandzo* or treasuries is located in the N.-W. corner of the *Cho-khang* buildings in Lhasa; but the chief depository of gold, jewels, and real treasures, belonging to the Tibetan Government, is at the Samey Monastery on the Tsangpo, 56 miles S.-E. of Lhasa.

DESCRIPTIVE ITINERARY

OF ROUTE BETWEEN

BRITISH TERRITORY AND LHASA.

Miles to Lhasa,	Miles from Yatong,	Miles from last stage.
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Ya-tong ཡལ་ཏོང་, "the desolate upland," often sounded as *Nya-thang* by the native traders and as *Yatung* by Europeans, is the INTERNATIONAL TRADING-STATION established under the Treaty of 1894 in the Chhumbi Valley lying between Sikkim and Bhutan. It is located in lat. 27° 25' 30" N., long. 88° 58' E., at an elevation of 9,980 ft. above sea-level; and is reachable from Darjeeling *via* Kalimpong and Nga-tong over the Jelep Pass in 83 miles or 5 days easy journeying. A very rough descending pathway following the course of an affluent stream of the Amo Chhu (the Chhumbi Valley river) takes you from the summit of the Jelep Pass in a little under 6 miles to Yatong village. A descent of over 4,000 ft. in altitude is accomplished in that distance. Arrived there, you find you have been descending a small branch valley of the main Chhumbi Valley, within which branch valley or ravine Yatong lies. Just below is a wall-like structure running across the bed of the affluent stream and running up for a short distance on either side of this lateral valley. This structure is the barrier-wall meant to demarcate the line beyond which British subjects may not pass into the main valley and so to the north. The wall is roofed-in and has loop-holes and really

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THE MING
ARRIVAL

Miles to Lhasa.	Miles from last stage.	Miles from last stage.
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in part comprises a series of residences wherein dwell three Chinese officials,¹ a Tibetan *ding-pon* or sergeant, and some 20 Tibetan soldiers. In the whole wall there is only one doorway or gateway; the gate is situated on the left side of this branch river-bed, and through this narrow ingress must pass all traffic to and from the Forbidden Land beyond. An inscription on the barrier-gate is said to prohibit the Chinese and Tibetan guardians from suffering any British subject to go through on pain of the severest punishment.² It is feasible, however, by climbing up the hill-slope, above the upper termination of the wall on the Yatong side, to make one's way round into the road beyond the gate and beyond the Rinchengong bazaar, which lies on the other or Tibetan side of the wall. A large monastery, Kachu Gompa, has to be negotiated on the way, however, situated on the hill-side above and beyond the wall.

Rinchengong, built at the point where the Yatong stream flows into the main river, having been traversed by boldly marching through the nominally-guarded gateway, or else compassed by means of the hill-side detour, at one end of the village a long *mendang* of mani stones is found with a lengthy wooden bridge beyond it. The bridge crosses the main river, the Amo Chhu, flowing southwards and fed from both the bounding ranges of the Chhumbi Valley. The pathway N. to Tibet proceeds by the eastern bank of the river; and so we cross the bridge. Passing Chhumbi, which with its castle-like buildings is

¹ It is stated that when these officials are changed they travel to and from China not *via* Tibet, but *via* Calcutta and Shanghai—a fact rather suggestive as to whether or not their presence is sanctioned by the real authorities of Tibet in Lhasa.

² The common argument of all Tibetan and Chinese officials on the frontier against acceding to the most trifling infringement of the frontier by Europeans is that if the European persists in passing they cannot prevent him, but the result will be that their (the guards') throats will be cut (*he chō-kī-re*) by the authorities. This appeal *ad misericordiam* is of course usually effective. We are assured by those who know that the assertion made is unfounded, the Tibetans rarely inflicting such punishments. Our informant adds that a revolver and "a heavy pair of Lancashire boots" would cause the biggest guard to flee