Some Notes by Sung-yün on the Administration of Tibet

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Sung-yün [1] (1752—1835), a Mongol of Khortsin heritage belonging to the Mongol Plain Blue Banner, who was Imperial resident in Tibet from 1794 until 1799, has left some interesting notes on the administration of Tibet. The title of a Mongol translation of these notes which is known to us only, "composed by the Hsiang-p'u Sung-yün on a day of the mid-autumn month, Chia-ching 3 (1798), and translated into Mongol by Qasbuu" [2], is Jen-fu či-i bičig, which we assume to represent Chinese Chen-fu shih-i [3].

Although there are a few works by Sung-yün known to deal with Tibetan affairs, e.g. the Hsi-chao t'u-lüeh [4] and the Hsi-tsang t'u-shuo [5] which together with three other works have been printed under the title Chen-fu shih-i [4a], as well as the detailed remarks on the support of the Tibetan population which in two chapters with a slightly similar title Fu-hsü [6] have been incorporated into the 2nd edition of the Wei-tsang t'ung-chih [7] of 1896 [8], none of these seems to be of the same contents as the Mongol Jen-fu či-i bičig [9] described here. These collection of notes on the handling of Tibetan affairs was apparently penned down by Sung-yün shortly before having been recalled from his post in Tibet for becoming governor-general of Shensi and Kansu in 1799.

1 HUMMEL, Eminent Chinese of the Ch'ing-Period, II, 691—692.
3 HUMMEL, 692.
4a This information has been unfortunately omitted by HUMMEL, I.c., where only the titles of these five works are given. Professor Olbricht, Bonn, informs me kindly about the existence of a print of the Chen-fu shih-i of 1823 as well as of an undated edition according to TENG YEN-LIN, Chung-kuo pien-chiang t'u-chi-lu, Shanghai 1958, 206.
5 A work of this title is also not been included in the list of Chinese works written by Mandju banermen, Pa-ch'i i-wen pien-mu by EN-HUA YUNG-CH'UN [9], Peking 1943. For another unpublished important work by Sung-yün on the culture of the old Mandju, Emu tanggö orin saka'-i gisun sarkiyan (Pai-erh luo-jen yü-lu) [10] cf. W. Fuchs, Beiträge zur Mandjurischen Bibliographie und Literatur, Tōkyō 1936, 98 und MS 7: 1942, 22; further R. RUDOLPH JAOS 60: 1940, 554—563.

[1] 松筠
[2] 鎮撫事宜
[3] 西詔圖略
[4] 西藏圖說
[5] 撫部
[6] 衛藏通志
[7] 詠春恩華　八旗藝文編目
[8] 白二老人語錄

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Expressing the experiences as well as the thoughts of the Chinese supervisory representative to Tibet in the crucial years after the Gurkha-war they are of a rather particular interest to the student of Chinese-Tibetan relations. They, furthermore, illustrate how fargoing at that period could become the identification of a Mongol with the Mandju policy towards other non-Chinese. It is not possible to treat the whole work within the scope of the present short notice. We shall, however, endeavour to convey the general contents as well as the line of colonial thought which make these notes to a samplepiece of Mandju political science.

Treating at the beginning the "Setting of boundaries" and illustrating it with an example from the Han-times, Sung-yün immediately confronts himself with the question of defining the term of Tibetan protectorates and how they be to kept calm and peaceful. On the function of the Chinese representatives in Tibet he states in this second chapter for example: These who are called the Dalai [lama] and the Pancen [lama] of dBus and gCañ are [outside of] the wall. It is indeed their way that they know only how to spread the knowledge of reading the holy scriptures. Furthermore, from the beginning they had no understanding in which way to educate their subjects and to sustain them. Therefore the great minister was sent out and installed upon imperial order in gCañ for educating and supporting, pacifying the border and appeasing the [people outside] the wall . . . Then he deals with "Restriction of Anger" and the "Termination of Demands" by the protectoras, stating that this is necessary because "all frontier-tribes whoever they are were greedy for goods and profit". In the next chapter on suppressing violence he again gives justification for the presence of Mandju officials in Central Tibet because of the social indifference of Dalai Lama and Pancen. The yearly inspection-trip by the Mandju resident is explained too by the necessity of taking into account the diminution of the Tibetan population when deciding levies and taxes. This is explained by examples:

"... if one explains it: In Ciung-tui, an hamlet of Jirung (rJe-drun) lived from the beginning on more than fifty families. Although there are now only eight families left taxes are still taken yearly according to the number of the original families. In one of the tributary [districts] of Sera lived originally more than thousand families; today, though only as much as threehundred

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6 He was imperial resident in Tibet from 1794—1799.
7 zr. — 3v.: Kİloyar-i toylayaqu.
8 4v. — 5v.: Qasılya-yi ibikü; qasleya verbally "enclosure, wall", here used for the people outside the Great wall.
9 ... üligerlebesü Ül cang-un dalai. bančin kemeğči mön qasleya bolai. teden-ü jang yayeča nom unqisıq suryay-un delgeregülkü-yi medekü bulфа. jiči qariyatu arad-yin yayakin suryay-q, yayakin tejigekü-yi try-aça uqaburilaqü ügel. teyima-yin tula boyaq qayan jariły-yar yeke-sayid-l yaryay-q. cang-dur sayulyan suryayyn teljyelgen. kilyar-yi amurqulan. qasleya-yi ibigükü-anu bolal ciung tui. . . .
10 5v.—7r.: Kiling-i çegerlebilä.
11 7r.—9r.: Kösil-i qayaquly.
12 ... aliciba kilyar-an ayinay čöm ed asiy-tur qobay tula . . .
13 9r.—10r.: Kütürkeg-i boyaqu.
14 10r.—11v.: Möldeng-yi arilyaqu.
families are left, duties and levies are collected according to the number of the old families. Because that happens in all of the districts, the people are left in a state that they cannot want to live...

The improvement of morals, supervision of criminals, pacification of foreigners and the surveillance of travels and entrance are the next items. In the last one of these is particularly discussed the sojourn of Mongol lamaist monks in Tibetan territory and the pilgrimage of Mongols to Tibet, habitually since 1642 when the 5th Dalai Lama and the Pančen had sent a message of submission to Mukden.

Sung-yün then treats in the following chapters the exercising of power, gives a survey of the historical events leading to the Chinese intervention and the establishment of the protectorate since LHa bžan Khan and deals finally with military problems of the defence of the country as there are the guarding of the passes between Tibet and China, the mounting of guards against the enemy, instructions about the combining of forces and the movement of troops wherein the passage about the use of artillery is of particular interest. Some common thoughts on being a soldier and articles of war close the notes of this Mandju colonial officer of Mongol birth.

The concise survey of the history of the Mandju protectorate over Tibet which forms chapter XII is particularly interesting as a contemporary assessment of facts, and we cite it therefore:

"If someone lives on where-so-ever a place, it becomes undoubtedly easier when he knows about its former circumstances, has them told and sees them..."

15 10v.: ... üligerlebesü jirung-un čiung lui kemekü niğen ayıl-dur uy-aça tabin ilegüü erıge here bayıysan (11r.) anu edüge yayça naqıman erıge-yin tedüi ülegsen bügütele jilbəri basakü uy erıge-yin toyan-u yosuyar alba abumüli. sera-yin niğen qarışiyatu uy-aça mıngyan ilegüü erıge bayıysan anu edüge yayça yurban jayun erıge-yin tedüi ülegsen bügütele mın kü geycin erıge-yin toyan-u yosuyar alba qubçiyuri kügejü abumüli, yajar burtur dım ene metül-tula ırğed amiduren ıdaqu ügel ıdafuğul...

16 11v.—13r.: Jang-i Jasaryulqu.
17 13r.—15r.: Ereğüü-yi seremjiiekü.
18 15r.—16.: Qolakin-i nomu y adqaqu.
19 16v.—18r.: İrekü-yi übürelükü.
20 ... Dalai bančın degedü erdemtü-yin doluduyar on-dur elê jaruju kişiyenggül-len tangyari biçig-i mûgden-dû ergün kûrgesen-ece Inaysi olan mongyolcat nengden kûndülen bisirejü....
21 18v.—20r.: Čidal-i bütügekü.
22 20r.—21v.: Kereğ-i toyoçıqu.
23 22r.—26v.: Qabêli-i sergeyilekü.

The names of the mountains and passes of Tibet according to the geographical handbook of the Mandju-period, Hsi-yü t'ung-wen-chih cf. E. von ZACH, Lexigraphische Beiträge, III, Peking 1905, 108—126. Furthermore: W.W. ROCKHILL, "Tibet, a geographical, ethnographical, and historical sketch, derived from Chinese Sources", JRAS 1891, 247—258.
after they had been written down. Since the Dalai Lama and the Pancên together with Güüsî Khan of the Ölöt, in the 7th year of the reign of T'ai-tsung (1642) of our dynasty, had had sent an envoy and had offered tribute, these happenings and their reasons have, however, not been noted down in the historical records; although this was not done there is something to be recounted. As it is, so-called records are kept within the Empire (but) not in gCaṅ. Now, as the Tibetans live in recovery and peace, their aged men have lost their spirit and the youth have never heard about (history).

After earlier lHa bzân Khan, the great grandson of Güüsî Khan had been exterminated by the army of the Dzungghar C'e dbaṅ rab brtan, when it came that the country of gCaṅ was nearly to be ruled by the Dzungghars, the generalissimo for the pacification of the foreigners led an army to pacify the disobedient, and together with general Yen-hsin he attacked along the Hsining-road, and going down to West-gCaṅ, he established peace. That (then) the incarnation of the Dalai Lama was installed at the throne of the Potala, this was the first benevolent and fostering aid.

The second benevolent and fostering aid was how, the son-in law of lHa bzân Khan, K'an č'en nas, having acted very meritious at this occasion, and having been for that reason promoted to a prince of third rank (Beyile), when

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30 The sources are nearly silent about this embassy. An anonymous Mongol chronicle from Tsakhar, Ms. Mong. 143, Royal Library Copenhagen, 4r., calls the envoy Erdeni Lama. Cf. for further Mongol remarks my "A Mongolian Source to the Lamaist Suppression of Shamanism", *Anthropos* 48: 1953, 500.


34 Mandju: Yan sin; P'ing-ni chiang-chûm Yen-hsin, cf. Hummel, II, 907—908; Petech, 56.

35 Chin. K'ang-ch'î-nai (Petech, 28), the chief-minister of lHa bzân Khan; that he had family-ties with the latter is new information.

36 The official Chinese and Tibetan historiography accounts the murder of K'an č'en nas to all ministers and other Tibetan officials, cf. Petech, 101.

37 Also to be found in Mandju as Arbuba (E. S. Kraft, op. cit., 145: dalbung, diba arbuba sei jergi ...) designating officials lower in rank than the bKa' blon. Perhaps this word is related to tib. sGar dpon, the term that designated provincial governors.
he then had been persecuted by the ministers and Arbua, the great army had extinguished the Arbuba in the 5th year of reign of Yung-cheng (1727).

At this time P'o lha had acted meritorious and thus he was by and by promoted to the rank of Chün-wang. When he had found his end, his second son, Gyur med rnam rgyal had been appointed as successor. When he later insulted the Dalai Lama, made to suffer the hundred families and, in the 15th year of Ch’ien-lung (1750), decided to revolt, he was killed. Thereafter the great minister, residing in Western gCan, united himself upon Imperial orders with the Dalai Lama and the Pancen and settled things. From then on peace was established in the county of gCan.

38 After arrival of the Mandju expeditionary-force lead by Jalangga and Mailu in September 1728 (Yung-cheng 6, not Yung-cheng 5 as Sung-yün writes) the three rebellions ministers had been put before a court and condemned to death (PETECH, 130—134).
39 Prince of 2nd class; PETECH, 163.
40 Reigned from 1747 to 1750; PETECH, 177 sq.
41 Expression for “all”.
42 By the ambans Fucing and Labdon, cf. PETECH, 198; for a contemporary Mongol chronicle reporting this event cf. Bilig-dn Jula by Lubzanghubrub (1757); my Familien- und Kirchengeschichtsschreibung der Mongolen, I, 167.
43 Governor-general C’e rin; PETECH, 202.