



**POLITICAL TREATIES
OF TIBET
(821 to 1951)**

DIIR PUBLICATIONS

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INTRODUCTION

Standing on the eve of our present century we are witnessing hopeful signs of the peaceful efforts by many great men. Their central concern remains a constant dialogue for lasting respect for our planet and peace over it. His Holiness Dalai Lama says, “Extraordinary changes are taking place in the world... what these positive changes indicate is that reason, courage, determination and the inextinguishable desire for freedom ultimately win.”

In the recent years our struggle for Tibetan Independence has received a remarkable support from our friends abroad and Indian brothers and sisters. Thousands of letters, copies of the memorandums sent to the Prime Minister of India supporting our non-violent struggle are very encouraging for us and a very significant indication of the people’s will. Despite this tremendously open support to our struggle, the repeated proclamation, “Tibet is a part of China,” by the Indian Government is not only unfortunate but highly undiplomatic too. Specially if one perceives it in the light of the fact that China has never conceded the same kind of concession regarding Sikkim, Arunachal or Kashmir. A country which has been saying that it is well prepared and always ready to face any threat should be adopting such an appeasing posture needs to take advantage of the changes taking place in the world politics. China also needs to adopt a fresh approach to the Tibetan situation. It cannot go on denying the historical truth that Tibet has always been a free and independent nation.

‘Political Treaties of Tibet,’ this modest volume aims to equip you all with that vital historical truth. Armed with this truth, I am sure you will extend all your support and sympathy to our struggle for Tibetan independence, all the way. Tashi Delek!

Sonam Topgyal

Secretary

Office of Information & International Relations

Central Tibetan Secretariat, Dharamsala - 176 215

THE SINO-TIBETAN TREATY OF 821/823 A.D.

Translated from the inscription on the west face of the stone pillar at Lhasa

The great king of Tibet, the Divine Manifestation, the *bTsan-po* and the great king of China, the Chinese ruler Hwang Te, Nephew and Uncle, having consulted about the alliance of their dominions have made a great treaty and ratified the agreement. In order that it may never be changed, all gods and men have been made aware of it and taken as witnesses; and so that it may be celebrated in every age and in every generation. The terms of the agreement have been inscribed on a stone pillar.

The Divine Manifestation, the *bTsanpo*, Khri gTug-Ide-brstan himself and the Chinese Ruler, B'un B'u, He'u Tig Hwang Te, their majesties the Nephew and Uncle, through the great profundity of their minds knows whatsoever is good and ill for present and future alike. With great compassion, making no distinction between outer and inner in sheltering all with kindness, they have agreed in their counsel on a great purpose of lasting good—the single thought of causing happiness for the whole population—and have renewed the respectful courtesies of their old friendship. Having consulted to consolidate still further the measure of neighbourly contentment they have made a great treaty. Both Tibet and China shall keep the country and frontiers of which they are now in possession. The whole region to the east of that being the country of Great China and the whole region to the west being assuredly the country of Great Tibet, from either side of that frontier there shall be no warfare, no hostile invasions, and no seizure of territory. If there be any suspicious person, he shall be arrested and an investigation made and, having been suitably provided for, he shall be sent back.

Now that the dominions are allied and a great treaty of peace has been made in this way, since it is necessary also to continue the communication of pleasant messages between Nephew and Uncle, envoys setting out from either side shall follow the old established route. According to former custom their horses shall be changed at Tsang Kun Yog, which is between Tibet and China. Beyond sTse Zhung Cheg, where Chinese territory is met, the Chinese shall provide all facilities; westwards, beyond Tseng Shu Hywan, where Tibetan territory is met, the Tibetans shall provide all facilities. According to the close and friendly relationship between Nephew and Uncle, the customary courtesy and respect shall be practised. Between the two countries no smoke or dust shall appear. Not even a word of sudden alarm or of enmity shall be spoken and, from those who guard the frontier upwards, all shall live at ease without suspicion or fear, their land being their land and their bed, their bed. Dwelling in peace they shall win the blessing of happiness for ten thousand generations. The sound of praise shall extend to every place reached by the sun and moon. And in order that this agreement establishing a great era when Tibetans shall be happy in Tibet and Chinese shall be happy in China shall never be changed, the Three Jewels, the body of saints, the sun and moon, planets and stars have been invoked as witnesses; its purport has been expounded in solemn words; the oath has been sworn with the sacrifice of animals; and the agreement has been solemnized.

If the parties do not act in accordance with this agreement or if it is violated, whether it be Tibet or China that is first guilty of an offence against it, whatever stratagem or deceit is used in retaliation shall not be considered a breach of the agreement.

Thus the rulers and ministers of both Tibet and China declared and swore the oath; and the text having been written in detail it was sealed with the seals of both great kings. It was inscribed with the signatures of those ministers who took part in the agreement and the text of the

agreement was deposited in the archives of each party.

Notes

1. Source: H. E. Richardson, "The Sino-Tibetan Treaty Inscription of A.D. 821\23 at Lhasa," *JRAS* 2 (1978), pp 153-154. Other translations of the Tibetan and Chinese texts can be found in L/P & S/10/343, "Proceedings of the 3rd Meeting of the Tibet Conference at Delhi on 12 January 1914," Incl. 2, "Tibetan Statement on Limits of Tibet," Docs. 1 to 7.

PEACE TREATY BETWEEN LADAKH AND TIBET AT TINGMOSGANG (1684)

The Drukpa (red sect) Omniscient Lama, named Mee-pham-wang-po, who in his former incarnations had always been the patron Lama of the kings of Ladak, from generation to generation, was sent from Lhasa to Tashis-gang, to arrange the conditions of a treaty of peace for the Ladak king could never refuse to abide by the decision of the Omniscient One. It was agreed as follows:

1. The boundaries fixed, in the beginning, when king Skyed-Ida-ngeema-gon gave a kingdom to each of his three sons, shall still be maintained.
2. Only Ladakis shall be permitted to enter into Ngarees-Khorsum wool trade.
3. No person from ladak, except the royal trader of the Ladak Court, shall be permitted to enter Rudok.
4. A royal trader shall be sent by the Deywa Zhung (*i.e.* the grand Lama of Lhasa), from Lhasa to Ladak, once a year, with 200 horse-loads of tea.
5. A “Lo-chhak” shall be sent every third year from Leh to Lhasa with presents. As regards the quality and value of presents brought for all ordinary Lamas, the matter is of no consequences, but to the Labrang Chhakdzot shall be given the following articles, *viz.*: (a) *Gold dust*—the weight of 1 zho 10 times. (b) *Saffron*—the weight of 1 srang (or thoorrang) 10 times. (c) Yarkhand cotton cloth—6 pieces. (d) Thin cotton cloth—1 piece.

The members of the Lochak Mission shall be provided with provisions, free of cost, during their stay at Lhasa, and for the journey they shall be similarly provided with 200 baggage animals, 25 riding ponies, and

10 servants. For the uninhabited portion of the journey, tents will be supplied for the use of the Mission.

6. The country of Ngarees-khorsum shall be given to the Omniscient Drukpa Lama, Mee-pham-wang-po, and in lieu thereof the Deywa Zhung will give to the Ladak king three other districts (in Great Tibet).
7. The revenue of the Ngarees-khorsum shall be set aside for the purpose of defraying the cost of sacrificial lambs, and of religious ceremonies to be performed at Lhasa.
8. But the king of Ladak reserves to himself the village (or district?) of Monthser (*i.e.*, Minsar) in Ngarees-khorsum, that he may be independence there; and he sets aside its revenue for the purpose of meeting the expense involved in keeping up the sacrificial lights at Kang-ree (*i.e.*, Kailas), and the Holy Lakes of Manasarowar and Rakas Tal.

With reference to the first clause of the treaty, it may be explained that, roughly speaking, King Skyed-Ida-ngeema-gon gave the following territories to his sons:

- a. To the eldest son—The countries now known as Ladak and Purig, extending from Hanley on the east to the Zojila Pass on the west, and including Rudok and the Gogpo gold district.
- b. To the second son—Goo gey, Poorang and certain other small districts.
- c. To the third son—Zangskar, Spiti, and certain other small districts.

Notes

1. Source: The Indian Society of International Law, *The Sino-Indian Boundary* (New Delhi, 1962), pp. 1-2.

LADAKHI LETTER OF AGREEMENT, 1842

Translations of the original letters written in Tibetan

Shri Khalsaji Apsarani Shri Maharajah; Lhasa representative Kalon Surkang; investigator Dapon Peshi, commander of forces; Balana, the representative of Gulam Kahandin; and the interpreter Amir Shah, have written this letter after sitting together. We have agreed that we have no ill-feeling because of the past war. The two kings will henceforth remain friends forever. The relationship between Maharajah Gulab Singh of Kashmir and the Lama Guru of Lhasa (Dalai Lama) is now established. The Maharajah Sahib, with God (Kunchok) as his witness, promised to recognize ancient boundaries, which should be looked after by each side without resorting to warfare. When the descendants of the early kings, who fled from Ladakh to Tibet, now return, they will be restored to their former stations. The annual envoy from Ladakh to Lhasa will not be stopped by Shri Maharajah. Trade between Ladakh and Tibet will continue as usual. Tibetan government traders coming into Ladakh will receive free transport and accommodations as before, and the Ladakhi envoy will, in turn, receive the same facilities in Lhasa. The Ladakhis take an oath before God (Kunchok) that they will not intrigue or create new troubles in Tibetan territory. We have agreed with God as witness, that Shri Maharajah Sahib and the Lama Guru of Lhasa (Dalai Lama) will live together as members of the same household. We have written the above on the second of Assura, Sambvat 1899 (17 September 1842).

Sealed by the Wazir, Dewan, Balana, and Amir Shah.

TIBETAN LETTER OF AGREEMENT, 1842

This agreement is made in the interests of the friendship between the Lhasa authorities and Shri Maharajah Sahib and Maharajah Gulab Singh. On the thirteenth day of the eighth month of the Water-Tiger year (September 17, 1842), the Lhasa representative Kalon Surkang, investigator Dapon Peshi, Shri Raja Sahib Dewan Hari Chand and Wazir Ratun Sahib, the representatives of Shri Maharajah Sahib, sat together amicably with Kunchok (God) as witness. This document has been drawn up to ensure the lasting friendship of the Tibetans and the Ladakhis. We have agreed not to harm each other in any way and to look after the interests of our own territories. We agree to continue trading in tea and cloth on the same terms as in the past, and do not harm Ladakhi traders coming into Tibet. If any of our subjects stray into your country, they should not be protected. We will forget past difference between the Lhasa authority and Shri Maharajah. The agreement arrived at today will remain firmly established forever. Kunchok (God), mount Kailash, Lake Manasarowar, and Khochag Jowo have been called as witnesses to this treaty.

Sealed by Kalon Surkhang and Dapon Peshi

Notes

1. Source: W. D. Shakabpa, *Tibet: A Political History* (New Haven, 1967), pp. 327-328.

AGREEMENT BETWEEN TIBET AND KASHMIR (1852)

Concluded between the two Garpons or provincial Governors appointed by the Dalai Lama and the representatives of the Maharaja of Kashmir.

This is dated the third day of the month of the Water Bull Year (apparently 1852).

The Ladakis refusing to supply the Tibetan Government trader Ke-Sang Gyurme with the usual transport animals on account of the decreased tea trade, the Nyer-pas of the Garpons were deputed to enquire about this matter and to investigate the boundary dispute between Ladak and Tibet. A meeting was accordingly arranged between Ladak Thanadar Sahib Bastiram and Kalon Rinzin accompanied by his servant Yeshe Wangyal and an agreement was made as follows:

In future the Ladakis will supply the Tibetan Government traders with the usual transport requirements without any demure. The joint Te-Jis [*“Teji”* is a Tibetan title which the then Garpons might have held] will request their Government to appoint only intelligent and capable men to take the annual tribute to Tibet. The Ladakis shall provide the Tibetan Government traders with accommodation and servants as usual and render them any further assistance according to the old-established custom. The Garpons will issue orders to the effect that tea and woollen goods arriving at Nagari shall only be sent to Ladak and not to any other place. The boundary between Ladak and Tibet will remain the same as before. No restriction shall be laid by the people of Rudok on the export of salt and woollen goods and the

import of barley flour and barley. Neither party shall contravene the existing rules and the rates of Customs duties and market supplies shall be fixed by both parties concerned. The above rules shall apply also to the Rongpas [people inhabiting the valley countries], who export salt. The travellers from North and West who come through Rong are given Passport by the Thanadar. They are liable to Customs duties as prescribed in their passports. Should any of them be unable to produce his passport he shall be made to pay fifty times the amount ordinarily recoverable from him. No case will be heard against such recoveries made by the Customs Officer. In deciding all important matters the ruler shall take into considerations the manners and customs of both sides and observes the old-established rules regarding supply of transport, etc. There shall be no restriction in grazing animals in the pasture reserved for the animals of the Government traders, but the people shall not be allowed to abuse this privilege by bringing animals from outside to graze on it. Both parties shall adhere strictly to the agreement thus arrived at between Tibet and Singpas (Kashmiris) and the two frontier officers shall act in perfect accord and co-operation.

Notes

1. Source: The Indian Society of International Law, *The Sino-Indian Boundary* (New Delhi, 1962), pp.4-5. This Treaty was signed and sealed by Thanadar Bastiram and Kalon Rinzin of Ladakh, and two stewards of the Tibetan governor at Gartok; witnessed by Yeshe Wangyal.

TREATY BETWEEN NEPAL AND TIBET, MARCH 1856

*Translation of the Nepalese version of the text of the Treaty of Chaitra Sudi
3, 1912 [V.E.],
i.e., March 1856*

The *Bhardars* (Nobles) of Gorkha Government and those of the Government of Bhot (Tibet) have by our own free will decided to sign this document. If war commences on account of the fact that one party to this treaty breaks the *ahad* (agreement), then the violator of the *ahad* will have sinned against God. We have signed this *ahad* with God as a witness.

Clauses of the Treaty

1. *Pratham Kura* (Article One): The Government of Bhot is to give to the Gorkha Government a *salami* of rupees 10,000 annually.
2. *Doshro Kura* (Article Two): Gorkha is to render assistance to Tibet, as far as possible, if she is invaded by a foreign power.
3. *Teshro Kuro* (Article Three): Bhot is not to impose *jagat mahasul* (custom duties) that had been hitherto levied upon the Gorkha subjects throughout the territory of Tibet.
4. *Chouthon Kura* (Article Four): The Government of Gorkha is to withdraw its troops from the occupied territories of Kuti and Kerong and Jhung and return to the Tibetans the sepoy, sheep, and yaks captured during the war, when the conditions of the treaty were fulfilled. The Tibetans, in return, are also to give back to the Gorkhali cannons and also the Sikh prisoners-of war who had been captured in

1841 in the war between Bhot and the Dogra ruler.

5. *Panchoun Kura* (Article Five): Gorkha is permitted to station a *Bhardar* (envoy) in Tibet, instead of a *Nayak* that had been stationed there previously.

6. *Chhathoun Kura* (Article Six): Gorkha is allowed to keep their *kothis* (trade-marts) in Lhasa with the right to trade in jewels, ornaments, grains, and clothes.

7. *Satoun Kura* (Article Seven): The Gorkha *Bhardar* in Bhot is authorized to settle disputes between the Gorkha subjects and the Gorkha Kashmiris. But the disputes between the Gorkha subjects and the Bhotes are to be settled by the representatives of both Governments. The Nepalese *Bhardar* was prohibited from settling disputes between the Bhotes.

8. *Athoun Kura* (Article Eight): Gorkha and Bhote Governments are henceforth to return the criminals that escaped into each other's territory.

9. *Nawoan Kura* (Article Nine): The life and property of the Gorkha merchants were to be protected by the Government Bhot. If the Bhote looter cannot restore the looted articles of the Gorkhalis the Bhot Government would compensate for the loot. The Gorkha Government was to act in a similar fashion and protect the property of the Bhotes in the country of the Gorkha.

10. *Dasaun Kura* (Article Ten): The Gorkha and Bhote Governments are to protect the life and property of those subjects who had helped the enemy during the war.

Notes

1. Source: P. Uprety, *Nepal-Tibet Relations, 1850-1930* (Kathmandu, 1980), pp. 213-214. This treaty is extracted from a copy of the *Ahad* preserved in the Ministry of Foreign Affairs, Kathmandu. See New Unnumbered *Poka* (Bundle) titled “Correspondence with China and Lhasa.” The sub-*Poka* (Bho 5), which contains the treaty, is labeled as “The Conversation between *Maharaja* Jang Bahadur Rana and the Resident Ramsay.”

AGREEMENT BETWEEN THE CHINESE AND TIBETANS, 12 AUGUST 1912

Translation of the Tibetan version

The representatives of the Chinese and the Tibetans met together in the presence of the Gorkha witnesses to discuss the three-point proposals, approved by the Dalai Lama in his answer to the letter submitted by Ambans Len and Chung on the 29th day of the 6th month. On the 30th the parties carefully discussed the matter and decided to have the three-point proposals drawn up in the Chinese, Tibetan and Nepali languages, and to sign and seal them.

Point I. All the arms and equipment including field guns and Maxim guns in the possession of the Chinese at Dabshi and Tseling in Lhasa shall be sealed in presence of the representatives of the two sides and witnesses and entrusted to the custody of the Government of Tibet. Before the departure of the Chinese officials and soldiers from Tibet, all the arms and equipment shall be removed to the Yabshi Lang Dun house within fifteen days; the bullets and gunpowder shall be collected and deposited in the Doring house. All the arms and ammunition shall be removed to the Doring house on the expiry of the fifteen-day limit and the witnessing Gorkha envoy shall arrange to guard the house.

Point II. The Chinese officials and soldiers shall leave Tibet within fifteen days. According to the dates given by them for their departure in three batches, Tibetans will depute an official to accompany the different batches and will arrange to supply the necessary pack animals and riding ponies. The Tibetans will supply against adequate payment and according to local rates foodstuffs such as rice, flour, tsampa, meat, butter and tea to the Chinese at the halting stages up to the frontier, through the Tibetans escorting them. There shall not be any delay in supplying pack animals and riding ponies on the way. The Chinese shall not take by force any pack of riding animals beyond the

frontier.

Point III. The two representatives shall remove all Chinese officials and soldiers from the Yapshi house and the Tibetan soldiers from the Doring house tomorrow in order to keep the arms and ammunition in these houses.

All the arms and ammunition belonging to the Chinese government at Dabshi and Tseling in Lhasa, including those in the possession of the Chinese private traders from China, shall, according to the letter of the 29th day of the 6th month from Ambans Len and Chung, be produced before the representatives of the two parties and witnesses on the 1st day of the 7th month together with an inventory. No part of these arms and ammunition shall be given away, sold, hidden or thrown away. Ambans Len and Chung for their protection shall, as suggested by the witnesses, be allowed to retain sixty rifles and ammunition. All other arms and equipment shall be kept in the Doring and Yabshi houses, which shall be sealed by the two representatives and the witnesses. The two representatives and witnesses shall arrange to place guards as stated above. After all arms, equipment, field-guns, and Maxim guns from Lhasa, Dabshi, and Tseling and from the Chinese government and private traders have been collected, they shall be deposited, without giving away, selling, hiding, or leaving out any. A list will be made of the arms genuinely belonging to the private Chinese traders, and the representatives and the witnesses shall discuss matters concerning their return to them.

This agreement, signed and sealed by the two parties and witnesses this day, will be considered void in the event of any party infringing any of its provisions.

Joint seal of the Dalai Lama's representatives:
Serta Thitul and Tsedon Tangyal

Seals of the representatives of Ambans Len and Chung:

Luchang Krang Lungrin
Yulji Lu Langrin
U Yon Krephu Hai Kru
Krephu Wang Chiujin
Thung Krikung Buhu Ha
Sru Phun
LuLu Kon Kon
Ngan Khru

Seals of Five Sris' witnesses:

Envoy of the Gorkha Darbar
Major-Captain Jit Bahadur Khatri Chhetri
Lieutenant Lal Bahadur Basnyat Chhetri
Dittha Kul prasad Upadhyay
Subedar Ratna Gambhir Singh
Khatri Chhetri

30th day of the 6th month of the Water Mouse Year.

Notes

1. Source: Ram Rahul, "The 1912 Agreement Between the Chinese and Tibetan," *Tibetan Review* (Feb. 1979), pp. 20-21. The text of this treaty is kept in the archives of the School of International Studies, New Delhi, India. Compare to the version in FO 535/16, No. 258, Inclosure 4.

AGREEMENT OF THE CHINESE AND THIBETANS, 14 DECEMBER 1912

ARTICLES of the Agreement made in the Water Mouse year, i.e., the 6th Sudee of the Magh month of the year 1969 Samv(translation of the Nepalese version)

On account of the fighting between the Chinese and the Thibetans, the representatives of the Chinese and of the Thibetans met together in the presence of the Nepalese representatives as a witness, and in his office, in order to satisfy the respective parties. The representative discussed the matters which were in dispute, and finally decided as follows.

1. First, to count consecutively all the arms which had been stored in Yapshi house, to see whether the number of arms stored there is correct. After this, to set apart from the arms which were kept in Yapshi house, and also from the arms which are to be collected hereafter, and to hand over to the Thibetans, the Thibetan prong-guns, the newly manufactured five-shot magazine U-shang guns, and the Nu-chhau-u or Martin-Henri guns which bear Thibetan marks. The cannon, and all the big and small guns (without bolts), and the powder and the cartridges, which belong to the Chinese, shall be kept in the Sho store room. The (door of the) store room shall be sealed by the representatives of the Chinese, Thibetans and Nepalese, and, it shall be guarded by the Nepalese until the Chinese have crossed the Tromo (Chumbi Valley) frontier. After this the Nepalese shall hand over the sealed (store room) to (the custody of) the Thibetans, and shall obtain proper receipt from them.

2. Until the Chinese leave Lhasa, the Thibetans shall send Thibetan merchants daily with sufficient food to sell to the Chinese. Should any Chinese require to go towards the Thibetan side, he shall receive

a letter from Tungling, and should any articles have been left with the Thibetans, the owners, whether Thibetan or Chinese, can take them.

3. The Thibetans shall arrange to supply riding ponies and transport to the (Chinese) officials and soldiers during their march according to the list.

a) The Thibetans shall supply riding ponies and transport to the (Chinese) traders and subjects, on payment of 10 tankas for each riding pony and 6 tankas for each transport animal from one jong, to the next jong, i. e., at each of the changing places for animals.

4. The Tungling and the (Chinese) officials and soldiers and subjects will start from here (Lhasa) on the 8th of this month (December 16th 1913). They will not molest the Thibetan subjects, nor loot their property on the way, and they (Chinese) will return direct (to China) *via* India without delaying on their way.

5. Should any arms and ammunition other than bolts be found among the baggage of the Chinese at the place of inspection, the Thibetan Government will take possession of them.

6. The Thibetans will supply on proper payment sufficient food for the Chinese at halting places and stages on their way.

7. The Thibetans have promised not to injure the lives or loot the property of Tungling, or of the Chinese officials and soldiers, traders and subjects, who are leaving Thibet, or of the Chinese traders and subjects living in Thibet.

8. The houses in the neighbourhood of the Yamen are to be handed over to the Thibetans. The wooden boxes, and utensil, according to

the list written in a book, will be kept in a separate house, the door of which shall be sealed by the representatives of the Chinese and the Thibetans. The Thibetans will look after the house.

9. As regards the monks of the Tengyeling monastery. At the time when the first agreement was made, His Holiness the Dalai Lama promised to protect the lives of the monks should they behave well. The representatives undertake to observe the promise.

Both the parties (Chinese and Thibetans) are satisfied and have agreed (to the above).

(Sign and seal of the Thibetan Representative Teji Timon)
(Sign and seal of Kempo (Professor) Trung-Yik
Chempo Chief Secretary Trepá Gyal-tsen)
(Sign and seal of Kenchung Lobsang Gyatso, Interpreter)
(Sign and seal of the Sera, Drepung and Ganden
Monasteries and of the National Assembly)
(Seals of the Chinese Representatives)
(Sign and seal of Jha-Ka Mu-yon Gyo-Khun)
(Sign and seal of Lahsa Li-si kwan Cha-del)
(Sign and seal of De-si-kwan Ka-ra-kwan)

Witnesses:

(Sign and seal of Lieutenant Lal Bahadur Chetri,
Officiating Nepalese Representative at Lhasa)
(Sign and seal of Dittha Kal Persad Upadia)
(Sign and seal of Se-Ku-Sho Rana Gambir Singh
Gharti Chetri)

Notes

1. Source: FO 535/15, No. 181, Inclosure 6.

PROCLAMATION ISSUED BY H. H. THE DALAI LAMA XIII, ON THE EIGHT DAY OF THE FIRST MONTH OF THE WATER-OX YEAR (1913)

Translation of the Tibetan Text

I, The Dalai Lama, most omniscient possessor of the Buddhist faith, whose title was conferred by the Lord Buddha's command from the glorious land of India, speak to you as follows:

I am speaking to all classes of Tibetan people. Lord Buddha, from the glorious country of India, prophesied that the reincarnations of Avalokitesvara, through successive rulers from the early religious kings to the present day, would look after the welfare of Tibet.

During the time of Genghis Khan and of the Mongols, the Ming dynasty of the Chinese, and the Ch'ing Dynasty of the Manchus, Tibet and China co-operated on the basis of benefactor and priest relationship. A few years ago, the Chinese authorities in Sechuan and Yunnan endeavored to colonize our territory. They brought large numbers of troops into central Tibet on the pretext of policing the trade marts. I, therefore, left Lhasa with my ministers for the Indo-Tibetan border, hoping to clarify to the Manchu emperor by wire that the existing relationship between Tibet and China had been that of patron and priest and had not been based on the subordination of one to the other. There was no other choice for me but to cross the border, because Chinese troops were following with the intention to taking me alive or dead.

On my arrival in India, I dispatched several telegrams to the Emperor; but his reply to my demands was delayed by corrupt officials at Peking. Meanwhile, the Manchu empire collapsed. The Tibetans were

encouraged to expel the Chinese from central Tibet. I, too, returned safely to my rightful and sacred country, and I am now in the course of driving out the remnants of Chinese troops from Do-Kham in Eastern Tibet. Now, the Chinese intention of colonizing Tibet under the patron-priest relationship has faded like a rainbow in the sky. Having once again achieved for ourselves a period of, happiness and peace, I have now allotted to all of you the following duties to be carried out without negligence:

1. Peace and happiness in this world can only be maintained by preserving the faith of Buddhism. It is, therefore, essential to preserve all Buddhist institutions in Tibet, such as the Jokhang temple and Ramoche in Lhasa, Samye, and Traduk in southern Tibet, and the three great monasteries, etc.
2. The various Buddhist sects in Tibet should be kept in a distinct and pure form. Buddhism should be taught, learned, and meditated upon properly. Except for special persons, the administrators of monasteries are forbidden to trade, loan money, deal in any kind of livestock, and/or subjugate another's subjects.
3. The Tibetan government's civil and military officials, when collecting taxes or dealing with their subject citizens, should carry out their duties with fair and honest judgement so as to benefit the government without hurting the interests of the subject citizens. Some of the central government officials posted at Ngari Korsum in western Tibet, and Do Kham in eastern Tibet, are coercing their subject citizens to purchase commercial goods at high prices and have imposed transportation rights exceeding the limit permitted by the government. Houses, properties and lands belonging to subject citizens have been confiscated on the pretext of minor breaches of the law. Furthermore, the amputation of citizens' limbs has been carried out as a form of punishment. Henceforth, such severe punishments are forbidden.

4. Tibet is a country with rich natural resources; but it is not scientifically advanced like other lands. We are a small, religious, and independent nation. To keep up with the rest of the world, we must defend our country. In view of past invasions by foreigners, our people may have to face certain difficulties, which they must disregard. To safeguard and maintain the independence of our country, one and all should voluntarily work hard. Our subject citizens residing near the borders should be alert and keep the government informed by special messenger of any suspicious developments. Our subjects must not create major clashes between two nations because of minor incidents.

5. Tibet, although thinly populated, is an extensive country. Some local officials and landholders are jealously obstructing other people from developing vacant lands, even though they are not doing so themselves. People with such intention are enemies of the State and our progress. From now on, no one is allowed to obstruct anyone else from cultivating whatever vacant lands are available. Land taxes will not be collected until three years have passed; after that the land cultivator will have to pay taxes to the government and to the landlord every year, proportionate to the rent. The land will belong to the cultivator.

Your duties to the government and to the people will have been achieved when you have executed all that I have said here. This letter must be posted and proclaimed in every district of Tibet, and a copy kept in the records of the offices in every district.

From the Potala Palace.
(Seal of the Dalai Lama)

Notes

1. Source: W. D. Shakabpa, *Tibet: A Political History* (New Haven, 1967), pp. 246-248.

TREATY OF FRIENDSHIP AND ALLIANCE

*Concluded Between the Government of Mongolia and Tibet at Urga,
29 December 1912 (11 January 1913)*

(Translation of the Tibetan text)

Mongolia and Thibet, having freed themselves from the dynasty of the Manchus and separated from China, have formed their own independent States, and having in view that both States from time immemorial have professed one and the same religion, with a view to strengthening their historic and mutual friendship the Minister for Foreign Affairs, Nikta Biliktu Da-Lama Rabdan, and the Assistant Minister, General and Manlai baatyr beiseh Damdinsurun, as plenipotentiaries of the Government of the ruler of the Mongol people, and gudjir tsanshib kanchen Lubsan-Agvan, donir Agvan Choinzin, director of the Bank Ishichjamtso, and the clerk Gendun Galsan, as plenipotentiaries of the Dalai Lama, the ruler of Thibet, have made the following agreement.

Article 1. The ruler of Thibet, Dalai Lama, approves and recognises the formation of an independent Mongol State, and the proclamation, in the year of the pig and the ninth day of the eleventh month, of Chjebzun Damba Lama of the yellow faith as ruler of the country.

Article 2. The ruler of the Mongol people, Chjebzun Damba Lama, approves and recognises the formation of an independent (Thibetan) State and the proclamation of the Dalai Lama as ruler of Thibet.

Article 3. Both States will work by joint consideration for well-being of the Buddhist faith.

Article 4. Both States, Mongolia and Thibet, from now and for all time will afford each other assistance against external dangers.

Article 5. Each State within its own territory will afford assistance to the subjects of the other travelling officially or privately on affairs of religion or State.

Article 6. Both States, Mongolia and Thibet, as formerly, will carry on a reciprocal trade in the products of their respective countries in wares, cattle, & c., and will also open industrial establishments.

Article 7. From now the granting of credit to any one will be permitted only with the knowledge and sanction of official institutions. Without such sanction Government institutions will not consider claims.

As regards contracts made previous to the conclusion of the present treaty, where serious loss is being incurred through the inability of the two parties to come to terms, such debts may be recovered by (Government) institutions, but in no case shall the debt concern “shabinars” or “khoshuns”.

Article 8. Should it prove necessary to supplement the articles of the present treaty, Mongolian and Thibetan Governments must appoint special delegates, who will conclude such agreements as the conditions of the time shall demand.

Article 9. The Present treaty shall come into force from the date of its signature.

Plenipotentiaries from the Mongolian Government for the conclusion of the treaty: Nikta Biliktu Da-Lama Rabdan, Minister for Foreign Affairs; and General and Manlai baatyr beiseh Damdinsurun, Assistant Minister.

Plenipotentiaries from the Dalai Lama, the ruler of Thibet, for the conclusion of the treaty: Gudjir tsanshib kanchen Lubsan-Agvan,

Choinzin the Director of the Bank of Thibet Ishichjamtsa, and the clerk Gendun Galsan.

Signed (by Mongol reckoning) in the fourth day of the twelvth month of the second year of the “Raised by the many,” and by Thibetan reckoning on the same day and month of the year of the “water-mouse.”

Notes

1. Source: FO 535/16, No. 88, Inclosure1, 1913.

ANGLO-TIBETAN DECLARATION
3 JULY 1914

We, the Plenipotentiaries of Great Britain and Thibet, hereby record the following declaration to the effect that we acknowledge the annexed convention as initialled to be binding on the Governments of Great Britain and Thibet, and we agree that so long as the Government of China withholds signature to the aforesaid convention she will be debarred from the enjoyment of all privileges accruing therefrom.

In token whereof we have signed and sealed this declaration—two copies in English and two in Thibetan.

Done at Simla this 3rd day of July, A.D. 1914, corresponding with the Thibetan date the 10th day of the 5th month of the Wood-Tiger Year.

A. Henry McMahon
British Plenipotentiary
(Seal of the British Plenipotentiary)
(Seal of the Dalai Lama)
(Signature of the Lonchen Shatra)
(Seal of the Lonchen Shatra)
(Seal of the Drepung Monastery)
(Seal of the Sera Monastery)
(Seal of the Gaden Monastery)
(Seal of the National Assembly)

Notes

1. Source: Crown-copyright document, FO 535/17, No. 231, Inclosure 7. Crown-copyright documents in the India Office Records and the Public Record Office.

CONVENTION BETWEEN GREAT BRITAIN, CHINA AND TIBET, SIMLA 1914

Attached to the Anglo-Tibetan Declaration of 3 July 1914

His Majesty the King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, His Excellency the President of the Republic of China, and His Holiness the Dalai Lama of Tibet, being sincerely desirous to settle by mutual agreement various questions concerning the interests of their several States on the Continent of Asia, and further to regulate the relations of their several Governments, have resolved to conclude a Convention on this subject and have nominated for this purpose their respective Plenipotentiaries, that is to say:

His Majesty the King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, Sir Arthur Henry McMahon, Knight Grand Cross of the Royal Victorian Order, Knight Commander of the Most Eminent Order of the Indian Empire, Companion of the Most Exalted Order of the Star of India, Secretary to the Government of India, Foreign and Political Department;

His Excellency the President of the Republic of China, Moniseur Ivan Chen, Officer of the Order of the Chia Ho;

His Holiness the Dalai Lama of Tibet, Lonchen Go-den Shatra Pal-jor Dorje; who having communicated to each other respective full powers and finding them to be in good and due form have agreed upon and concluded the following Convention in eleven Articles.

Article 1. The Conventions specified in the Schedule to the present Convention shall, except in so far as they may have been modified by,

or may be inconsistent with or repugnant to, any of the provisions of the present Convention, continue to be binding upon the High Contracting Parties.

Article 2. The Governments of great Britain and China recognising that Tibet is under the suzerainty of China, and recognising also the autonomy of Outer Tibet, engage to respect the territorial integrity of the country, and to abstain from interference in the administration of Outer Tibet (including the selection and installation of the Dalai Lama), which shall remain in the hands of the Tibetan Government at Lhasa.

The Government of China engages not to convert Tibet into a Chinese province. The Government of Great Britain engages not to annex Tibet or any portion of it.

Article 3. Recognising the special interest of Great Britain, in virtue of the geographical position of Tibet, in the existence of an effective Tibetan Government, and in the maintenance of peace and order in the neighbourhood of frontiers of India and adjoining States, the Government of China engages, except as provided in Article 4 of this convention, not to send troops into Outer Tibet, nor to station civil or Military officers, nor to establish Chinese colonies in the country. Should any such troops or officials remain in Outer Tibet at the date of the signature of the Convention, they shall be withdrawn within a period not exceeding three months.

The Government of Great Britain engages not to station Military or civil officers in Tibet (except as provided in the Convention of September 7, 1904, between Great Britain and Tibet) nor troops (except the Agents' escorts), nor or establish colonies in that country.

Article 4. The foregoing Article shall not be held to preclude the

continuance of the arrangement by which, in the past, a Chinese high official with suitable escort has been maintained at Lhasa, but it is hereby provided that the said escort shall in no circumstances exceed 300 men.

Article 5. The Governments of China and Tibet engage that they will not enter into any negotiations or agreements regarding Tibet with one another, or with any other Power, excepting such negotiations and agreements between Great Britain and Tibet as are provided for by the Convention of September 7, 1904, between Great Britain and Tibet and the Convention of April 27, 1906, between Great Britain and China.

Article 6. Article III of the Convention of April 27, 1906, between Great Britain and China is hereby cancelled, and it is understood that in Article IX(d) of the Convention of September 7, 1904 between Great Britain and Tibet the term 'Foreign Power' does not include China.

Not less favourable treatment shall be accorded to British commerce than to the commerce of China or the most favoured nation.

Article 7. a. The Tibet Trade Regulations of 1893 and 1908 are hereby cancelled.

b. The Tibetan Government engages to negotiate with the British Government new Trade Regulations for Outer Tibet to give effect to Articles II, IV and V of the Convention of September 7, 1904, between Great Britain and Tibet without delay; provided always that such Regulations shall in no way modify the present Convention except with the consent of the Chinese Government.

Article 8. The British Agent who resides at Gyantse may visit Lhasa

with his escort whenever it is necessary to consult with the Tibetan Government regarding matters arising out of the Convention of September 7, 1904, between Great Britain and Tibet, which it has been found impossible to settle at Gyantse by correspondence or otherwise.

Article 9. For the purpose of the present Convention the borders of Tibet, and the boundary between Outer and Inner Tibet, shall be as shown in red and blue respectively on the map attached hereto.

Nothing in the present Convention shall be held to prejudice the existing rights of the Tibetan Government in Inner Tibet, which include the power to select and appoint the high priests of monasteries and to retain full control in all matters affecting religious institutions.

Article 10. The English, Chinese and Tibetan texts of the present Convention have been carefully examined and found to correspond, but in the event of there being any difference of meaning between them the English text shall be authoritative.

Article 11. The present Convention will take effect from the date of signature.

In token where of the respective Plenipotentiaries have signed and sealed this Convention, three copies in English, three in Chinese and three in Tibetan.

Done at Simla this third day of July, A.D., one thousand nine hundred and fourteen, corresponding with the Chinese date, the third day, of the seventh month of the third year of the Republic and the Tibetan date the tenth day of the fifth month of the wood-Tiger year.

Initial of the Lonchen Shatra
Seal of the Lonchen Shatra

A.H.M.
Seal of the British
Plenipotentiary

Schedule

1. Convention between Great Britain and China relating to Sikkim and Tibet, signed at Calcutta the 17 March 1890.
2. Convention between Great Britain and Tibet, signed at Lhasa the 7th September 1904.
3. Convention between Great Britain and China respecting Tibet, signed at Peking the 27th April 1906.

The notes exchanged are to the following effect:

1. It is understood by the High Contracting Parties that Tibet forms part of Chinese territory.
2. After the selection and installation of the Dalai Lama by the Tibetan Government, the latter will notify the installation to the Chinese Government whose representative at Lhasa will then formally communicate to His Holiness the titles consistent with his dignity, which have been conferred by the Chinese Government.
3. It is also understood that the selection and appointment of all officers in Outer Tibet will rest with the Tibetan Government.
4. Outer Tibet shall not be represented in Chinese parliament or in any other similar body.
5. It is understood that the escorts attached to the British Trade Agencies in Tibet shall not exceed seventy-five per centum of the escort of the Chinese Representative at Lhasa.
6. The Government of China is hereby released from its engagements under Article III of the Convention of March

17, 1890, between Great Britain and China to prevent acts of aggression from the Tibetan side of the Tibet-Sikkim frontier.

7. The Chinese high official referred to in Article 4 will be free to enter Tibet as soon as the terms of Article 3 have been fulfilled to the satisfaction of representatives of the three signatories of this Convention, who will investigate and report without delay.

Initial of the Lonchen Shatra
Seal of the Lonchen Shatra

(Initialed) A.H.M.
Seal of the British
Plenipotentiary

Notes

1. Published for the first time by the Government of India in *An Atlas of the Northern Frontier of India*, 15 January 1960. Source: Crown-copyright Document, FO 535/17, No. 231, Inclosure 8. Crown-copyright documents in the Indian Office Records and the Public Record Office.
2. Owing to the impossibility of writing initials in Tibetan, the mark of the Lonchen at this place is his signature.

INDIA-TIBET FRONTIER 1914: EXCHANGE OF NOTES BETWEEN THE BRITISH AND TIBETAN PLENIPOTENTIARIES.

To Lonchen Shatra, Tibetan Plenipotentiary:

In February last you accepted the India-Tibet frontier from the Isu Razi Pass to the Bhutan frontier, as given in the map (two sheets), of which two copies are herewith attached, subject to the confirmation of your Government and the following conditions:

- a. The Tibetan ownership in private estates on the British side of the frontier will not be disturbed.
- b. If the sacred places to Tso Karpo and Tsari Sarpa fall within a day's march of the British side of the frontier, they will be included in Tibetan territory and the frontier modified accordingly.

I understand that your Government have now agreed to this frontier subject to the above two conditions. I shall be glad to learn definitely from you that this is the case.

You wished to know whether certain dues now collected by the Tibetan Government at Tsona Jong and in Kongbu and Kham from the Monpas and Lopas for articles sold may still be collected. Mr. Bell has informed you that such details will be settled in a friendly spirit, when you have furnished him the further information, which you have promised.

The final settlement of this India-Tibet frontier will help to prevent causes of future dispute and thus cannot fail to be of great advantage to both Governments.

A. H. McMAHON,
British Plenipotentiary
Delhi
24th March 1914
[Translation]

To Sir Henry McMahon, British Plenipotentiary
to the China-Tibet Conference:

As it was feared that there might be friction in future unless the boundary between India and Tibet is clearly defined, I submitted the map, which you sent to me in February last, to the Tibetan Government at Lhasa for orders. I have now received orders from Lhasa, and I accordingly agree to the boundary as marked in red in the two copies of the maps signed by you, subject to the condition mentioned in your letter, dated 24th March, sent to me through Mr. Bell. I have signed and sealed the two copies of the maps. I have kept one copy here and return herewith the other.

Sent on the 29th day of the 1st month of the Wood-Tiger year (25th March 1914) by Lonchen Shatra, the Tibetan Plenipotentiary.

Seal of Lonchen Shatra

Notes

1. The map referred to in these notes has been published in *An Atlas of the Northern Frontier of India* issued on 15 January 1960 by the Ministry of External Affairs of the Government of India.

2. Source: Crown-copyright document in the India Office Records. L/P&S/10/343 Crown copyright documents in the India Office Records and the Public Record Office.

**THE AGREEMENT OF THE CENTRAL PEOPLE'S
GOVERNMENT AND THE LOCAL GOVERNMENT
OF TIBET ON MEASURES FOR PEACEFUL
LIBERATION OF TIBET
23 MAY 1951**

The Tibetan nationality is one of the nationalities with a long history within the boundaries of China and, like many other nationalities, it has done its glorious duty in the course of the creation and development of the great motherland. But over the last hundred years and more, imperialist forces penetrated into China, and in consequence, also penetrated into the Tibetan region and carried out all kinds of deceptions and provocations. Like previous reactionary Governments, the KMT [Guomindang] reactionary government continued to carry out a policy of oppression and sowing dissension among the nationalities, causing division and disunity among the Tibetan people. The Local Government of Tibet did not oppose imperialist deception, and provocations, but adopted an unpatriotic attitude towards the great motherland. Under such conditions, the Tibetan nationality and people were plunged into the depths of enslavement and suffering. In 1949, basic victory was achieved on a nation-wide scale in the Chinese people's war of liberation; the common domestic enemy of all nationalities—the KMT reactionary Government—was overthrown; and the common foreign enemy of all nationalities—the aggressive imperialist forces—was driven out. On this basis, the founding of the People's Republic of China and of the Central People's Government was announced. In accordance with the Common Programme passed by the Chinese People's Political Consultative Conference, the Central People's Government declared that all nationalities within boundaries of the People's Republic of China are equal, and that they shall establish unity and mutual aid and oppose imperialism and their own public enemies, so that the People's Republic of China may become one big

family of fraternity and cooperation, composed of all its nationalities. Within this big family of nationalities of the People's Republic of China, national regional autonomy is to be exercised in areas where national minorities are concentrated, and all national minorities are to have freedom to develop their spoken and written languages and to preserve or reform their customs, habits, and religious beliefs, and the Central People's Government will assist all national minorities to develop their political, economic, cultural, and educational construction work. Since then, all nationalities within the country, with the exception of those in the areas of Tibet and Taiwan, have gained liberation. Under the unified leadership of the Central People's Government and the direct leadership of the higher levels of People's Governments, all national minorities have fully enjoyed the right of national equality and have exercised, or are exercising, national regional autonomy. In order that the influences of aggressive imperialist forces in Tibet may be successfully eliminated, the unification of the territory and sovereignty of the People's Republic of China accomplished, and national defence safeguarded; in order that the Tibetan nationality and people may be freed and return to the big family of the People's Republic of China to enjoy the same rights of national equality as all other nationalities in the country and develop their political, economic, cultural, and educational work, the Central People's Government, when it ordered the People's Liberation Army to march into Tibet; notified the local government of Tibet to send delegates to the Central Authorities to hold talks for the conclusion of an agreement on measures for the peaceful liberation of Tibet. At the latter part of April, 1951, the delegates with full powers from the Local Government of Tibet arrived in Peking. The Central People's Government appointed representatives with full powers to conduct talks on a friendly basis with the delegates of the Local Government of Tibet. The result of the talks is that both parties have agreed to establish this agreement and ensure that it be carried into effect.

1. The Tibetan people shall be united and drive out the imperialist aggressive forces from Tibet; that the Tibetan people shall return to the big family of the motherland—the People's Republic of China.
2. The Local Government of Tibet shall actively assist the People's Liberation Army to enter Tibet and consolidate the national defences.
3. In accordance with the policy towards nationalities laid down in the Common Programme of the Chinese People's Political Consultative Conference, the Tibetan people have the right of exercising national regional autonomy under the unified leadership of the Central People's Government.
4. The Central Authorities will not alter the existing political system in Tibet. The Central Authorities also will not alter the established status, functions and powers of the Dalai Lama. Officials of various ranks shall hold office as usual.
5. The established status, functions, and powers of the Panchen Ngoerhtehni shall be maintained.
6. By the established status, functions and powers of the Dalai Lama and of the Panchen Ngoerhtehni is meant the status, functions and powers of the 13th Dalai Lama and the 9th Panchen Ngoerhtehni when they were in friendly and amicable relations with each other.
7. The policy of freedom of religious belief laid down in the Common Programme of the Chinese People's Political Consultative Conference will be protected. The central Authorities will not effect any change in the income of the monasteries.
8. The Tibetan troops will be reorganised step by step into the People's

Liberation Army, and become a part of the national defence forces of the Central People's Government.

9. The spoken and written language and school education of the Tibetan nationality will be developed step by step in accordance with the actual conditions in Tibet.

10. Tibetan agriculture, livestock raising, industry and commerce will be developed step by step, and the people's livelihood shall be improved step by step in accordance with the actual conditions in Tibet.

11. In matters related to various reforms in Tibet, there will be no compulsion on the part of the Central Authorities. The Local Government of Tibet should carry out reforms of its own accord, and when the people raise demands for reforms they must be settled through consultation with the leading personnel of Tibet.

12. In so far as former pro-imperialist and pro-KMT officials resolutely sever relations with imperialism and the KMT and do not engage in sabotage or resistance, they may continue to hold office irrespective of their past.

13. The People's liberation Army entering Tibet will abide by the above mentioned policies and will also be fair in all buying and selling and will not arbitrarily take even a needle or a thread from the people.

14. The Central People's Government will handle all external affairs of the area of Tibet; and there will be peaceful co-existence with neighbouring countries and the establishment and development of fair commercial and trading relations with them on the basis of equality, mutual benefit and mutual respect for territory and sovereignty.

15. In order to ensure the implementation of this agreement, the

Central People's Government will set up a military and administrative committee and a military area headquarters in Tibet, and apart from the personnel sent there by the Central People's Government it will absorb as many local Tibetan personnel as possible to take part in the work. Local Tibetan personnel taking part in the military and administrative committee may include patriotic elements from the Local Government of Tibet, various district and various principal monasteries; the name list is to be prepared after consultation between the representatives designated by the Central People's Government and various quarters concerned, and is to be submitted to the Central People's Government for approval.

16. Funds needed by the military and administrative committee, the military area headquarters and the People's Liberation Army entering Tibet will be provided by the Central People's Government. The Local Government of Tibet should assist the People's Liberation Army in the purchases and transportation of food, fodder, and other daily necessities.

17. This agreement shall come into force immediately after signatures and seals are affixed to it.

Signed and sealed by delegates of the Central People's Government with full powers:

Chief Delegate: Li Wei-han (Chairman of the Commission of Nationalities Affairs);

Delegates: Chang Ching-wu, Chang Kuo-hua, Sun Chih-yuan

Delegates with full powers of the Local Government of Tibet:

Chief Delegate: Kaloon Ngabou Ngawang Jigme (Ngabo Shape)

Delegates: Dzasak Khemey Sonam Wangdi, Khentrung Thuptan Tenthar, Khenchung Thupten Lekmuun Rimshi, Samposey Tenzin Thundup.

Notes

1. Source: Union Research Institute, *Tibet, 1950-1967* (Hong Kong, 1968). *Document 6*, pp.19-23.