དོན་དོན་བོད་རེད། རབ་སྒགས་དེ་བཅུ་བོད་ནང་འབྱོར་ཐུབ་པ་བྱ་རྒྱུ་དེ་རེད། ཨིན་ཇིའི་ཀ་ནལ་བར་ནལ་དེ་སེ་བན་(Colonel Francis Younghusband)གིས་འགོ་ཁིད་པའི་བོད་ནང་བསྐོད་རྒྱུའི་ལས་གཞི་དེའི་དམིགས་ཡུལ་ངོ་མ་དེ་ནི་བོད་ནང་བཙན་འཛུལ་བྱ་རྒྱུའི་ཆེད་རེད། ཨིན་ཇིའི་དཔུང་སེ་དེ་དག་རིམ་བཞིན་གྲོ་མོ་ནས་ལྷ་སར་བསྐོད་སྐབས་ལམ་བར་ཁོང་ཚོས་རི་དྭགས་གང་བྱུང་རོན་པ་མ་ཟད། བོད་ཀི་དགོན་པ་དང་གཞིས་ཀ་སོགས་ནང་འཕོག་བཅོམ་བྱས་ཤིང་། ཁོང་ཚོའི་བྱ་སྤོད་ལ་བཀག་སོམ་བྱེད་མཁན་བོད་པའི་དམག་མི་མང་པོ་དམར་གསོད་བཏང་ཡོད། འགའིས་ཀིས་རང་ལག་ཏུ་ཡོད་པའི་པར་ཆས་ཀིས་བོད་ས་པར་ལེན་བྱས་པའང་བྱུང་འདྲུག་དམག་སྤི་མེག་གྲོལ་ནལ་ཌི་(General Macdonald)དང་དམག་དཔུང་ཚོ་ལྷ་སའི་ནང་བསྐོད་བཞིན་པ།

ཁང་དམར་དུ་ཨིན་ཇིས་སོད་གུར་བརྒྱབ་པ།

པར་རིགས་འགྲེམས་སོན་འདི་ནི་ཕི་ལོ་༡༩༠༣ དང་༡༩༠༤ ནང་ཨིན་ཇིའི་དམག་མི་ཁག་གཅིག་གིས་བོད་ནང་བསྐོད་སྐབས་བརྒྱབ་པའི་པར་རིས་ཡིན་ཞིང་། པར་རིས་དེ་དག་ཨིན་ཇིའི་གྲོང་ཁེར་ལི་ཝར་པུལ་རྒྱལ་ཡོངས་འགྲེམས་སོན་ཁང་(National Museums Liverpool)ནང་གསོག་འཇོག་བྱེད་ཡོད། པར་རིས་དེ་དག་བརྒྱུད་སྐབས་དེར་ཨིན་ཇིའི་བོད་ནང་བཙན་འཛུལ་ཇི་ལྟར་བྱེད་མིན་ཐད་གནས་ཚུལ་མང་པོ་ཞིག་ང་ཚོས་ཤུབ། བེད་བཞིན་ཨིན་ཇི་བོད་ནང་འཛུལ་སྐབས་བོད་མི་ཚོའི་སེམས་ནང་ཚོར་སྣང་ཇི་འདྲ་ཞིག་བྱུང་མིན་ཤེས་ཐུབ། པར་རིས་འདི་ནས་ཨིན་ཇི་བོད་ནང་འཛུལ་སྐབས་བོད་མི་ཚོའི་སེམས་ནང་ཚོར་སྣང་ཇི་འདྲ་ཞིག་བྱུང་མིན་ཤེས་ཐུབ། ཨིན་ཇིས་བོད་དེ་འཛམ་གིང་ཕི་ལ་རྣམ་འགྱུར་ཇི་འདྲ་ཞིག་གི་ཐོག་ནས་འགྲེམས་སོན་བྱས་པ་ཤེས་ཐུབ། པར་རིས་འདི་དག་ལ་བསམ་གཞིག་གནང་དང་། ད་ཆ་པར་རིས་ནང་ཡོད་པའི་མི་དང་ས་ཆ་རྣམས་ལོ་རྒྱུས་སུ་གྱར་ཟིན། ཐོ་མཱ་ལ་ཡའི་རི་བརྒྱུད་ཀི་ལས་བྱེད་མི་སྣ་ཁག་ངོས་འཛིན་ཐུབ། པར་རིས་འདི་ནས་ཨིན་ཇི་བོད་ནང་འཛུལ་སྐབས་བོད་མི་ཚོའི་སེམས་ནང་ཚོར་སྣང་ཇི་འདྲ་ཞིག་བྱུང་མིན་ཤེས་ཐུབ། པར་རིས་དེ་གཉིས་ཕོགས་སྒིག་བྱས་ནས་ང་ཚོས་པར་དེབ་གཉིས་གསར་བསྐྲུན་ཞུས་ཡོད། བོད་ས་བཟུང་བ།

ལྷ་སའི་ནང་དྲག་པོའི་དོན་གཅོད་གཏོང་སྐབས་མི་སེར་སེལ་བའི་རིང་ལུགས་དང་པར་ཆས།

John Claude White (University of Manchester)དང་ལི་National Museums Liverpool(University of Manchester)ནང་གསོག་འཇོག་བྱེད་པ་ཞིག་ཡིན། ཨིན་ཇི་བོད་ནང་འཛུལ་སྐབས་བོད་མི་ཚོའི་སེམས་ནང་ཚོར་སྣང་ཇི་ལྟར་བྱེད་མིན་ཐད་གནས་ཚུལ་མང་པོ་ཞིག་ང་ཚོས་ཤུབ་ཐུབ།
The camera and the gun went hand in hand as the British marched into Tibet. The blurred piece of metal captured in this view of the entrance to Lhasa is likely the barrel of a British gun.

In December 1903, more than 1,000 British and Sikh soldiers and nearly 7,000 Indian labourers left the hill stations of Darjeeling, Gangtok and Kalimpong. Their aim was to reach Tibet.

The Mission to Tibet led by Colonel Francis Younghusband was in truth a military invasion. As the Mission moved slowly from Dezmo to Lhasa British officers hunted wild animals, looted monasteries and estates, and they killed many Tibetan soldiers who tried to stop their progress. Several men also captured images of Tibet with their cameras.

This exhibition features photographs - from the collection of National Museums Liverpool - taken by British officers in Tibet during 1903 and 1904. These photographs help us to understand the Mission to Tibet in a number of different ways.

We can:
- Trace the route of the Mission from the Teesta River in Sikkim to Lhasa.
- See how the British portrayed Tibet to the outside world.
- View these images as British propaganda and intelligence gathering.
- Identify Tibetan, Chinese and Himalayan officials photographed by the British.
- Understand how Tibetans reacted to the arrival of the British.
- Think about these photographs as a historic record of people and places.

The exhibition uses two albums of photographs taken during the Mission to Tibet. The first album features photographs by the Mission’s official photographer, John Claude White. The second is an album of photographs some taken by army medic, Gerald Irvine Davys. We have recreated both albums as flipbooks for the exhibition.

This exhibition has been produced in collaboration with The University of Manchester and National Museums Liverpool.
This map shows the route taken by the British during the Mission to Tibet. It was originally published in 1905 in Perceval Landon’s Lhasa, a British account of the Mission to Tibet.
When British troops crossed the border between British controlled India and Tibet the Tibetans repeatedly asking them to leave. The British wanted to negotiate a new trade deal, but the Tibetans refused. As a result British troops marched further and further into Tibet. In 1903 they went no further than Khamba Dzong, but in 1904 the British returned determined to get what they wanted. By August 1904 they had reached Lhasa.

The Tibetan, Chinese and British sources that record the Mission to Tibet all record different versions of events. Despite this we know a number of things:

- The British made camp at Khamba Dzong, Phari Dzong, Tuna, Karo La, Gyantse, Nagartse, and Pethi Dzong.
- The British killed and wounded many hundreds of Tibetan soldiers at Chumi Shonko near Tuna in March 1904 (known as Guru in English) and many more died in battle in and around Gyantse between May and July.
- Monasteries and estates were looted and sometimes destroyed as the British tried to take control of important towns and locations. Examples include, Nenying Monastery (looted and destroyed), Tsechen Monastery (looted and destroyed), Gyantse Dzong and Monastery (looted and partially destroyed), Phala Estate (looted and destroyed), Changlo Estate (looted).
- The Tibetans finally agreed to a new treaty with Britain when the troops reached Lhasa. It was signed in the Potala by Ganden Tripa and Colonel Younghusband on 7th September 1904. It was quickly overturned by the British Government; they said Younghusband had made too many demands.

The photographs shown here – like other sources – can only give a partial picture of what happened when the British invaded Tibet.
The albums include images of the Tibetan, Bhutanese, Nepalese and Chinese officials who negotiated with or for the British. In most cases this was the first time these important figures in 20th century Tibetan history had been photographed. The men stare out from the photograph albums and look straight into the camera’s lens suggesting that they have been asked to pose.

The British were very anxious to take photographs of these men. Before the British invaded Tibet in 1904 they had only a vague idea who held political and religious power in the country. Once there, they gathered as much information as they could – including photographs - on Tibet’s most influential men. They wanted to know who they could trust and who to treat with suspicion.

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The photographs taken by John Claude White trace the route of the British troops as they slowly moved from Sikkim to Lhasa. His subjects – bridges, mountain passes, and buildings – were chosen for a reason. He was gathering intelligence. His images of Tibet’s infrastructure gave future colonial officers a step by step guide on how to reach Lhasa from India.

White also recorded the easiest way to enter buildings. At Nechung Monastery in Lhasa he photographed steps and staircases, doorways and even the guard dogs that could block the route.

White’s photographs are spectacular images, but they also reveal what an army had to do if it wanted to invade Tibet. They show the bridges that were crossed, the rivers that were forged, and the mountain passes climbed. His views of valleys and mountain ranges stretching far into the distance also document the routes the Mission did not take. These photographs recorded potential starting points for future imperial missions and explorations.
This is one of the most iconic images taken during the Mission to Tibet. It reminds us that the act of pointing a camera can be just as violent as the act of pointing a gun. This is easy to forget in the age of the ‘selfie’.

The photographs taken in Gyantse only offer a glimpse of the devastation caused by the British. They show monks in the monastery running for their lives, fearing that the camera pointed at them is a gun. They also show walls being built to stop British progress, and a Tibetan commander waving a white flag to declare a truce. In some cases, these were the first and last photographs taken of important landmarks before they were destroyed during the British attack.

This photograph of Gyantse Dzong was taken in April 1904. It shows the dzong before it was blown up by the British on 5th July. Between May and July Tibetan and British troops fought a bloody battle. As the British moved closer to capturing the dzong, they looted and destroyed Nenying Monastery, Tsechen Monastery and the Phala estate.

These photographs also help us locate the British camps in Gyantse: first in the grounds of the Changlo estate, then later at Karo La, and below the monastery at Drongtse. They also record the many sightseeing trips the British took before fighting began, including to the Palkor Chode.
Negotiations

This was a slow invasion. The Tibetans used delaying tactics to stop the British from moving closer to Lhasa. In some cases the British waited months for Tibetan officials to arrive for negotiations. These long waits gave the British the opportunity to collect plants, kill wild animals for sport or for museum collections, and they explored mountain ranges and valleys. It also offered British men the chance to photograph Tibet.

Some of the most well known Mission photographs were taken in 1903 by John Claude White while he waited for Tibetan officials to arrive at Khamba Dzong. From there he travelled to Tatsang Nunnery and photographed the nuns wearing woollen wigs, and he also captured rare panoramic images of the Tibetan landscape.

John Claude White recalled his visit to the nunnery in an article for the National Geographic magazine. He described the nuns as, "the dirtiest lot of women I have ever seen". His comments reflect the racism shown towards Asian people by colonial officers during the British Empire's rule.
The British did not receive a warm welcome in Lhasa. Stories of massacres and destruction from Chumi Shonko and Gyantse were already circulating in the streets before they arrived. As a result the British were greeted with suspicion and unease when they marched into the city. Some of the photographs show how Tibetans reacted to their unwelcome guests.

When the British reached Lhasa they visited the city’s bazaars, monasteries and temples, but the Tibetans resisted their presence with acts of protest. They gathered outside temples in case the British tried to loot sacred statues. They pelted the British with stones to show them they were not welcome and a monk from Sera Monastery was brave enough to enter the British camp and attack a British officer with a sword. The British hung him for his crime. Only a small number of photographs capture this tension. These rare photographs show Tibetans boldly staring at the camera and its British owner. The captions in the photograph albums do not describe the Tibetans who stand in the way of the British.

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John Claude White's Lhasa Album was not just a piece of British intelligence; it was originally made as a gift. During the tense negotiations White photographed the Tibetan, Bhutanese and Chinese officials he met. These men asked White to send them copies of the photographs on his return to India.

White made albums for the 9th Panchen Lama Thupten Chökyi Nyima, Badula (shown here with the Head Monk under the Panchen Lama), the Ganden Tripa Lobsang Gyaltshen, one each for the four Shapés and a copy for the Bhutanese representative the Tongsa Penlop Ugyen Wangchuk. He also created an album for the Chinese Amban Yu Tai.

This might explain why the Lhasa Album does not contain images of death and destruction. Many other British officers photographed dead or injured Tibetans and the looting of important places. John Claude White did not, or could not. His camera equipment was heavy and it took time to set up. It was therefore impossible to take 'action' shots. White also wanted to impress the men he had met in Tibet by giving them lavish photograph albums. Reminding them of the devastation he had helped cause was certainly not the best way to promote oneself.
Photographic Memories

The medical college on Chakpori was destroyed by People’s Liberation Army soldiers in March 1959.

The photographs in the Lhasa Album record places and things that are no longer there or have changed beyond all recognition. Some were ruined by the British in 1904, while others were destroyed during China’s ‘Cultural Revolution’ in the 1960s and 1970s. More recently, Lhasa has lost many landmarks and sacred sites to Chinese redevelopment projects.
There were many silent victims of the British Mission to Tibet. Members of the army’s ‘Animal Corps’ died in their thousands from disease, hunger, cold, and poor equipment. However, the dead were not humans, but yaks, bullocks, mules, and ponies.

More than 5,000 yaks marched from Nepal to Sikkim and then to Tibet. Not one survived. Large groups died each day from anthrax, foot and mouth disease, and the heat. Half of the mules and ponies tasked with carrying the army’s food and supplies died from starvation or exhaustion. Without these animal recruits the Mission could not have reached Lhasa.