

## **Zhao Erfeng: a hero of Kham**

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Zhao Erfeng was born from Han-Eight Banners, and began to be official by purchase. As one of aids and staffs of Xi liang who is the High Commissioner of Sichuan, he came to Sichuan in Guangxu 29 (1903). Guangxu 31(1905), the Assistant High Commissioner to Tibet, Feng Quan was killed in Batang, Zhao was appointed to be a Commissioner of Lubian to deal with problems arising from Batang, then he came to Kham and began his administration in Kham. From Guangxu 31(1905) to Xuanton 3(1911) he administrated Kham for about seven years and he stayed in Kham was about four years (June Guangxu 31 – July Guangxu 32 and August Guangxu 34 –June Xuanton 3). During the seven years he was appointed to be the High Commissioner of ChuanBian (Kham), High Commissioner of ChuanBian (Kham) and Sichuan, High Commissioner of Tibet (Amban) and ChuanBian, High Commissioner of ChuanBian, High Commissioner of Sichuan respectively. And was confer the First Class of Commissioner by Imperial order, the rank of Minister, the Rank of Military officer Balutu.

During the seven years, Zhao Erfeng did many things to administer Kham: reformed the hereditary local headman system into a mobile official one (Gaituguiliu) and want to set up a new province. Established administrative management of economic development and cultural assimilation. All that he did in Kham was stupendous both to Country and to Local Khampa people. To Qing Central Government, the administrating in Kham was so important that resisted British affecting from southwest Border and reclaimed its rights of Tibet successfully. To Kham local people, Zhao's arrangement of economic development and cultural assimilation gave them a deep influence, though not all of it is good. "As mighty waves beating a thousands year sleeping stagnant water, all old things became new ones" and people yearn for him only in ten years.

It's not my purpose to figure Zhao Erfeng as a hero of Kham and to advocate him. Even it seems not so suitable to put the issues of Zhao er feng into the panel of Hero of Kham, because it is so sensitive to talk with Khampa especially with Batang people about Zhao Erfeng, not to say that Zhao Erfeng is a hero of Kham. But to some extend, Zhao Erfeng was a "Hero".

One hundred years past, both Khampa and Scholars should overtake the sensibility and look back the special era's special region, see through what had happened on earth in Kham during the reign of Zhao Erfeng. Some scholars paid more attention to it and wrote some papers in these years (Sperling 1976, Lawrence Epstein 1997, Wim Van Spengen 2002, William Coleman 2002). But nobody focused on Zhao Erfeng himself and his administration in Kham. That's the reason that I write this paper.

This paper provides an in-depth analysis of Zhao Erfeng's much-disputed administration in Kham. It looks in detail at how Zhao Erfeng designed and set up an administrative management to consolidate the Qing government's hold on the southwest border area and promote its prescribed policies and plans. It gives a comprehensive description of how he reformed the hereditary local headsman system into a mobile official one and established administrative management of economic development and cultural assimilation. Even promoting production and education was just subject to his political aim. But it suggests that the first inklings of modern political and economic culture were already appearing in the administration in Kham, influenced by the wider trends of the time. It makes clear the effects and features of the administration in Kham at that time from the perspectives both of the Qing government and of local people.

This paper presents an objective, comprehensive and scientific discussion of the administration in Kham in the late Qing Dynasty, largely based on original files and foreign sources and research.