REPORT ON A VISIT TO

SIKHIM AND THE THIBETAN FRONTIER

JOHN WARE EDGAR

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In October, November, and December, 1873.

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BY

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(Note : These illustrations are reproduced from the original photographs taken by Mr. Edgar in 1873.)

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Departure from Darjeeling.

I WAS fortunate enough at the outset to persuade Major Lindsay, R. E. to accompany me on at least a portion of the trip, and he undertook to make a rough survey of our routes as a help towards selecting a line of road if it should be ultimately decided that one was to be made. Unluckily some very necessary scientific instruments which I believe had been sent from Calcutta were not received by us, and our only means of taking heights were two aneroids, neither of which registered up to 12,000 feet.

Sikhim frontier.

On the 23rd October we left Darjeeling, and on the following day reached Pheydoong, a village situated at an elevation of 4,892 feet on the south-east slope of the Dumsong spur, nearly forty miles from Darjeeling. Here we halted on the 25th, to make sure that all our preparations were complete, and on the morning of the 26th descended to the Rishi, which is here the boundary between our territory and Sikhim. The path is for a couple of miles very fair, running over wide natural terraces, some of which were cultivated and some fallow. After this there were some steep descents alternating with level ledges down to the river, which was crossed at point about 2,800 feet below Pheydoong. The stream was narrow and fordable when we crossed it, but during the rains it becomes formidable

torrent eighty feet wide and ten or twelve feet deep.

Rheinock.

The path on the other side of the river had been carefully zigzagged under the direction of an officer of the Sikhim State, who had been sent to put in good order by the Rajah. It was rather steep in some places; but, on the whole, the ascent of 2,700 feet to the Rheinock slope, where we encamped, was not difficult. We greatly admired the rich cultivation and comfortable-looking homesteads scattered over the face of the Rheinock hill; but I afterwards saw much finer villages in the interior and longer-inhabited parts of Sikhim.

The Rilli.

On the following day we crossed the Rheinock ridge at a point about six hundred feet higher than our camp, and then descended a not very difficult slope to a stream called the Rilli, which we crossed at about 2,817 feet. This stream is wider and deeper than the Rishi; but a bridge over it would probably cost less than one over the former stream. Before coming to the Rilli, we crossed a small stream called the Sa, which would also have to be crossed by a bridge during the rains. From the Rilli we ascended a very steep hill for 2,600 feet, to a confined place in the forest, much infested by *pipsas*, where we halted for the night.

The Lingtam.

On the 28th we at first ascended some hundred feet to the Lingchung ridge, along which we went for some miles, at an elevation of upwards of 6,000 feet, through the heavy temperate forest, in which leeches most abounded during the rains. We then descended a steep and bad path to stream called the Lingtam, at about 4,800 feet. The Lingtam falls into the Rilli, and I think that a good road might be made with little difficulty along the bank of the latter stream to its junction with the

former, and then along the Lingtam to the point at which we crossed it, thus avoiding the troublesome ascent and descent of the Lingchung range. It is probable also that if this line were taken, the Rilli could be more easily and cheaply bridged than at the point where we crossed.

The right bank of the Lingtam at the crossing is a flat of considerable size, most of which has been cleared for cultivation. It is possible that the high hills which surround this level space may make it unhealthy at some seasons of the year; but should this not be the case, the place, in the event of a road being made would probably become the chief halting-place between Rheinock and the upland pastures. Here we met some Thibetan traders, with their wives and families, on their way to Darjeeling. Their merchandise consisted of coarse blankets, which they meant to exchange for tobacco. They had spent six days in crossing from Choombi, travelling very slowly.

From the Lingtam we went along a rather uneven road, rising for the most part, to a place called Keu Laka, where we encamped for the night at an elevation of 5,654 feet, in a clearance near to the winter station of a family of herdsmen.

Herdsmen Keu Laka.

These people belonged to a numerous class who during the summer months lives in the valley of the Mochoo, in Thibet, where they generally have some grain cultivation; but their chief support is derived from their flocks and herds, which they put out to graze on the great pastures which lie on both the Sikhim and Thibet sides of the Chola Range. When the snow begins to fall on the uplands, they drive their sheep and cattle to the lower slopes of Sikhim, where they cultivate patches of

wheat, barley, and buckwheat. The family we saw at Keu Laka consisted of an old widow and her children and grandchildren, ten in number, besides servants. The old women was clearly undisputed mistress of everything, although her sons were by no means young men; and it was pleasant to see the ready obedience that every one paid to her orders. We were told that there were over three hundred head of cattle in her herd, and I counted some seventy cows at milking time, all sleek and in good case, and many of them really handsome animals.

One of the old women's sons told me that a good cow gives six quarts of milk daily, and that he valued such a cow at Rs. 34. He said that they supply butter and a kind of cream cheese to the Darjeeling market, as well as to those of Thibet, all of which, including Lassa, are mainly dependant for beef as well as butter and cheese, on the produce of the herds of the Phari valley.

These herdsmen, as well as all the others I met in this part of Sikhim paid revenue, both to the Rajah of Sikhim and to the Thibet Government, through the ex-Dewan Namgnay The revenue is paid in kind–in butter and cheese–to the value of about Rs. 6 yearly to each Government; besides this, my informant said that they were liable to some other demands, both in kind and service, but that these last were occasional and not very heavy. He said, too, that they were sometimes compelled to sell a cow to the Sikhim Rajah or to a Phari Jungpen for less than the market value; and that they had from time to time to make presents to the Sikhim official, but that this last item did not come heavy on account of the Rajah being near. On the whole, he did not consider that they were very badly off.

I found out afterwards that the herd of the old woman of Keu Laka was considered by no means an unusually large one in her part of Thibet, and that many persons own much greater numbers of cattle; while it is said to be not uncommon for a family to keep a flock of four or five thousand sheep.

Jeyluk.

On the 29th we left Keu Laka, at first descending some hunderd feet by a very steep rocky path to a stream, which was crossed by a bridge of logs. Leaving the stream, we ascended another steep and rocky hill to a lovely glade in the temperate forest, at about 7,000 feet, From this glade we ascended still through the great oak forest to between 8,000 & 9,000 feet. When we got into heavy bamboo, called by my people "maling" which seemed to me the same as the "mooly" of the jungle of East Bengal. This part of the route, as is generally the case in bamboo jungle, was very difficult and fatiguing; but it would be quite easy to make a good road. After a tedious climb through bamboo, we came suddenly upon tree rhododendrons, which became more numerous, but smaller, as we got higher; until at last, when we reached the ridge, the bamboo had disappeared and was replaced by dwarf rhododendron.

After going some little way along the ridge, we found our camp pitched on an open, but rather uneven, patch of ground, called Jeyluk. Here I found Lasso Kazi, the Sikhim vakeel at Darjeeling, whom I had sent to Choombi some time before I started to inform the Rajah that I was coming. He now brought a letter from the Rajah, in which he said that his eldest sister, a nun at Choombi, was dangerously ill, and that his own health was bad; that the Phari Jungpens and Changzed would meet me near the Jeylep Pass; and that he would come

if I wished it, but hoped that I would excuse him on account of his own and his sister's health. I answered that I would not settle anything about a meeting with him till I had seen Changzed at the Pass.

Mount Lingtu.

Our road on the 30th, for some time after we left Jeyluk, rose gradually through bamboo and rhododendron till we came, at about 10,700 feet, to a level neck covered with Juniper and other new vegetation, which connected the ridge we had been ascending with a steep pine-clad hill called Lingtu, which rises suddenly to a height of about 2,000 ft. from the neck. The path goes up this hill, and though steep in some places, is far from being so difficult as it appears from below. I estimated the height of the point where the path crosses the hill to be more than 12,500 feet; but this is a mere guess, for the index hand of the aneroid had got fixed between 20 and 31 long before we got to the top. We had now got into the upland pastures, which extend to the foot of the Jeylep Pass-a succession of low rolling hills, generally covered with scrub rhododendron, and slightly depressed grassy valleys, with frequent patches of silver fir and occasional masses of rock covered with exquisitely-coloured mosses and lichen.

Gnatong.

We found very few cattle in the uplands through which we passed, but numerous unoccupied huts of herdsmen showed that these pastures are much frequented during the rains; and we could see with a glass immense herds grazing on a great expanse of grassy slopes and valleys some miles to our north, where are said to be the best pasturages in Sikhim.

Kophu.

We encamped on the night of the 30th in a wide grassy valley called Gnatong. and next day went on by an easy route over a comparatively level country to the foot of the Jeylep

Pass, where we encamped on the bank of a frozen stream flowing through a grassy and rather marshy valley called Kophu. Here we found messengers from Choombi awaiting our arrival, who said that Changzed and the ex-Dewan Namgnay were on their way from Choombi and would arrive at the pass that evening, and that the Jungpen of Phari would arrive next day.

The ex-Dewan.

These messengers had been directed to ascertain whether I would allow the ex-Dewan Namgnay to cross the frontier, as he had been for ever excluded from Sikhim by the 7th Article of the Treaty of 1861. After some consideration, I decided that it would be well to receive him, as such meeting might give opportunities of finding out his exact position and influence, as well as his present sentiments towards our government. Besides this, I had heard on all sides that, if he liked, he could give me more information on all subjects connected with Thibet than any one else. I therefore told the messengers to inform him that I was willing to receive him unofficially, and on my own responsibility, but that this did not in any way affect the prohibition contained in the treaty, which would still continue in full force, nor was my action to be in any way taken as an indication of any intention on the part of Government to condone his past offences.

His character.

I may say here that I was not disappointed in my hope of getting valuable information from him, for he supplied more than I obtained from all other sources together. He appeared to me to be a man of great mental and bodily activity, and an unusually quick intelligence. He showed a great eagerness for information, and a rare insight in grasping the meaning of subjects quite outside his own experience. But these qualities were counterbalanced by

a childish vanity, which he did not attempt to conceal, and which, coupled with a sanguine temperament, must make his judgement very unreliable in many important matters.

And position.

Still, in spite of these drawbacks, he is on the whole the most considerable man with whom I have had dealings either on this or the North-East Frontier and he has great weight in Thibet. This was evident from the respect paid to everything he said both by Changzed and the Phari Jungpens, overhome he exercises a kind of undefined authority, mainly basedon his influence with the high officials of Lassa, and on the confidence which the latter place in his experience and knowledge of the affairs of the frontiers. But he is not Governor of Choombi, as has frequently been stated, and in fact has no recognized official position.

He has received a grant of land from the Dalai Lama and a high-class button through the Ampahs, or representatives of the Chinese Emperor at Lassa. In consideration of these favours he is supposed to give the Chechep Depen of Giantzi and the Jungpens of Phari the benefit of his advice when required. As far as I could judge from my intercourse with the ex-Dewan, he seemed very anxious to regain the favour of our Government, and I think that he really means to do us all the service in his power. He clearly sees that he has gained nothing by his former conduct, while probably he fancies that something is to be made by serving us now, and it was quite evident that he is exceedingly fond of gain.

I believe that much use might be made of him in our dealings with Thibet, if our frontier officers keep well in mind that his vanity will often lead him to promise more than it is

in his power to perform, and that his hopefulness must always tend to make him underrate the difficulties of every undertaking.

Arrival of Changzed, the Dewan, and the Jungpens.

After the messengers left, Thibetans came pouring down from the Pass, with tents made of yaks' hair and canvas, ponies, flocks of sheep, and provisions of various kinds; and in a wonderfully short time a considerable encampment had sprung up on the opposite side of the stream to ours. The Rajah sent a durbar tent for me, which in shape, arrangement, and even in ornament, bore a curious resemblance to the great marble Audience Halls in the palaces of Delhi and Agra. In the afternoon Changzed and the Dewan arrived in their camp. As they had come that day all the way from Choombi, and it was getting very cold, I put off receiving them till the next morning.

Soon after this a telegram from the Lieutenant-Governor, recalling Major Lindsay, whose services were required to commence the Northern Bengal Railway, came in, having been forwarded by express. Major Lindsay determind to start next morning, to my great regret; for I lost in him a pleasant companion at the time when I most wanted his aid in the survey of the passes.

The Jungpens of Phari arrived early on the morning of the 1st, or rather one Jungpen and a subordinate who acted as the representative of the other, said to be absent in Lassa.

Interviews with Changzed

About 10 A.M. I received Changzed and the Dewan. I told them that I had been sent to convey the orders of Government upon the points raised in the memorial submitted by the Rajah to the Lieutenant-Governor when at Darjeeling. I said that, as understood my instructions, I was bound to communicate

the orders to the Rajah in person; but that I was very unwilling to ask him to come into tents on the Jeylep at this inclement season, particularly as he was said to be in great sorrow about his sister. I said that I was quite willing to go to him at Choombi, but pointed out that, as I had already informed them, I had been distinctly forbidden by Government to cross the frontier without special invitation from the Thibetan authorities. I suggested that they should use their influence with the Phari Jungpens to procure me such an invitation, and in this way save the Rajah the trouble of coming to meet me. They promised to try; but said that they had little hope of success, as the Jungpens had been sent for the purpose of preventing me from crossing the frontier.

And with the Jungpens.

They then went away and returned about two hours after with the Jungpen and his associate, whom I shall call the Deputy Jungpen. The former is a young man, tall and very stout, with a heavy unprepossessing face; but his manner was remarkably good. It was courteous, dignified, and at the same time perfectly unaffected. His voice was pleasant, and he spoke in a quiet, refined tone. Altogether, he gave me the idea of a man accustomed to live in a society which had acquired a considerable amount of cultivation. He is said to be the son of a highly-placed Thibetan official, and to have spent some years in the bureaus of Lassa and Jigatzi. He was appointed to Phari about a year ago and it was his first independent charge of importance. The Deputy Jungpen, though richly dressed and entitled to wear a button, evidently belonged to a much lower class,—not differing very much from the ignorant and unpolished Bhooteas of Sikhim and Bhootan whom we are accustomed to meet.

His opinion, as representing the absent Jungpen, was occasionally asked for in a formal way, but he never volunteered an observation; and in all our interviews he took up, in a marked way, a position of inferiority to Changzed, the Jungpen, and ex-Dewan.

After some conversation on indifferent subjects, I told the Jungpens that there were several questions which I wished to discuss with them; but that I must first settle about a meeting with the Sikhim Rajah, which was the main object of my visit. I repeated to them what I had already said to Changzed and the Dewan, and asked them to consult with them and decide on the best thing to be done. The Jungpen answered, with much circumlocution and many compliments, that he was very sorry that he could not give me the necessary invitation to Choombi, as he had received special instructions from the Ampahs to meet me on the frontier, to hear all that I wished to say, and to report it to Lassa; but at the same time to explain to me that there was an agreement between Thibet and China that no foreigner should cross the frontier, and that no European had ever been allowed into Thibet. I said that, as regards the invitation, I wished him to settle that matter with the Sikhim people; but that he was mistaken in saying that no European had visited Thibet.

Objection to my crossing the frontier.

I then told him about the missions of Bogle and Turner, and showed him Turner's sketchd of the Tisshoo Lama's tomb, which he professed not to recognize. The ex-Dewan took the book to look at the picture, which however seemed to convey no idea to his mind. But when on turning over the leaves he came accidentally on the picture of the temple called Kugopea, he at once exclaimed, with evident surprise, that he recognized it, and said that

Turner's sketch accurately represents the present appearance of the building. The Jungpen was obliged to allow that this was the case and seemed somewhat disconcerted at first; but, after thinking for a little time, he said that though he had never heard of Turner's mission, he supposed he had been in Thibet; but that I stated that it is almost one hundred years since the date of his visit, while the present arrangement had been made by Kishen, the Tongtong (or Prince) of the Chinese Empire, who had been sent to settle the affairs of Thibet less than thirty years ago. In answer to some questions of mine, the Jungpen explained that by an arrangement between Kishen and the Thibetan authorities, the direct management of frontier affairs had been committed to the Ampahs and that at the same time it was setled that there should be no intercourse between Thibet and British India; and, above all that no Europeans should be allowed to cross the Thibetan frontier. He then said that I, as an official, would understand that all he could do was to obey orders, whether he approved of them or not.

Alleged engagements with the Chinese

Before this Changzed and the Dewan made an attempt to persuade the Jungpen, as I afterwards understood, that the orders of the Ampahs were not so positive as to prevent their taking me to Choombi, on the plea that I had been directed by my Government to meet the Rajah there. The Jungpen, on hearing this, said to me that if I considered myself bound by my orders to go to Choombi, he would not oppose me, but that the results would be his absolute ruin,–a rupture between Sikhim and Thibet, and no improvement in our relations with the latter state. He added that the Sikhim durbar were well aware of this, and that the Ampahs had written to the Rajah on the subject. I again explained that I had received distinct orders not

to go into Thibet without an express invitation, but that I was also bound to meet the Sikhim Rajah. The Jungpen offered to report the matter to his immediate superior, the Chechep Depen at Giantzi, and ask for his instructions. I put off giving any answer to this proposition till next day, as I wished, before settling anything, to find out the exact nature of the letter from the Ampahs to the Sikhim Rajah which the Jungpen had alluded to.

The Jeylep Pass.

Next morning I rode to the Jeylep Pass, accompanied by the Dewan and the Deputy Jungpen. The boundary was marked by several cairns of stones, on one of which was an oblong board with a Thibetan inscription on one side stating that it showed the point where the boundary between Sikhim and Thibet crossed the Jeylep Pass. Above was a large red oblong seal, said to be that of a Chinese official at Giantzi, and below two small seals, one of which I think was that of the Sikhim Rajah. On the other side of the board was an inscription in the Chinese character which no one with me could read.

Breakfast with Changzed.

On my way back I stopped at Changzed's tent. He had got breakfast for me, consisting of precisely the same dishes as those described by Mr. Blanford, in his narrative published in the *Journal of the Asiatic Society*, Part II, No. 4, of 1871. The Phari Jungpens were not present at breakfast, and I had a long unrestrained talk with Changzed and the Dewan about Thibetan Politics. They were clearly of opinion that the main hindrance to free intercourse with that country is the Chinese policy of exclusiveness; but they said that hitherto this had coincided with a feeling in the minds of the Thibet officials that it was safer to have nothing to do with us.

Of late, however, there has been a movement in favour of abandoning the policy of isolation, and the Dewan said that at the present time some of the leading officials are agitating in that direction; but he added that anything of this kind takes a long time in Thibet, and that it is very difficult to advance without the co-operation of the Ampahs. Both he and Changzed urged strongly the advisability of getting a declaration from the Government of Pekin that the obstacles now put in the way of free intercourse are unauthorized They said that this would strengthen the hands of the party favorable to a change of policy, while it would deprive their opponents of their great argument against innovation.

I gathered that much uneasiness was felt in Thibet at the attitude of Sir Jung Bahadoor and the threats of the Nepalese, and that in consequence the Dalai Lama and his advisers had made up their dispute with the Ampahs, and were very anxious to stand well with China.

Letter from the Chinese Ampahs at Lassa.

I asked Changzed whether it was true that the Ampahs had written to the Rajah about my visit, as the Jungpen had said. He said it was true, and, after a little hesitation, produced a letter from a bundle of papers.

It was written in the Thibetan language and character, on fine Daphne paper, and had a large oblong red seal at foot, the device on which was different from that on the board I had seen at the pass. It was said to be the official seal of the Ampahs. The letter was contained in an enormous envelope of China paper, highly scented with musk, and covered with red seals like that on the letter, and with Chinese characters, under which were translations in Thibetan. I subsequently got

this letter with considerable difficulty from the Sikhim people, who were much afraid that they might get into trouble if we made any use of it at Pekin. Both letter and envelope will accompany this report, but I give the following translation of the letter, as it is important:–

Translation of letter.

"By order of our master, the Emperor of China, we the Ampahs Jaw-lo-tin and Tin (*a*) address you, the Sikhim Rajah, the four Kalons (*b*) having made known to us the representation addressed to the Dalai Lama Rimbochay through the Chechep Depen of Giantzi Gempo Pinchow, by you conjointly with the Jungpens of Phari, Undee Durjee, and Minjur Durjee, dated the 4th day of the month Dow Dimpo, and forwarded by horse express. In this it was stated that you had a meeting with the Peling Lord Sahib (*c*) during the month Dow Napho at Darjeeling, and that he requested you to have the roads through Sikhim repaired during the 10th month, as a Commissioner Sahib and a Deputy Commissioner Sahib would visit the frontier during the 8th and 9th months (*d*). It was also stated that these officers would proceed to Rinchingong and Choombi unless met on the frontier by you, the Phari Jungpens, and Dewan Namgnay.

"You furthermore promised a full report of the proposed interview.

(*a*) In original "The Pho-to-thong Ampahs Jaw-lo-tin and Tin." According to another reading, Pho-to-thong and Jaw-lo-tin are the names of the Ampahs; some of my interpreters taking Pho-to-thong as a title of both Ampahs, others taking it to be the name of one of them.

(*b.*) Kalon is the Chinese term for the four Secretaries of the Government of Lassa, called Shaffes in Thibetan; the letter term is the one best known here, but the former title is that used by Huc.

(*c.*) "Peling" was the word used to describe the English by the Thibetans who talked with Huc.

(*d.*) There is here clearly a mistake of the copyist of the letter. The meaning intended must have been to prepare the roads during the 8th and 9th months (*i. e.*, August and September) for the visit to be made in the 10th month.

"On receipt of this letter we, in consultation with the Thibet officials, took into consideration the question whether the Peling Lord Sahib did or did not express the wishes attributed to him by you, and we came to the conclusion that, according to the golden writing of the Emperor of China, and the arrangement which has hitherto existed and which we have sworn to maintain, the Peling Sahibs should not be allowed to cross the frontier (*a*).

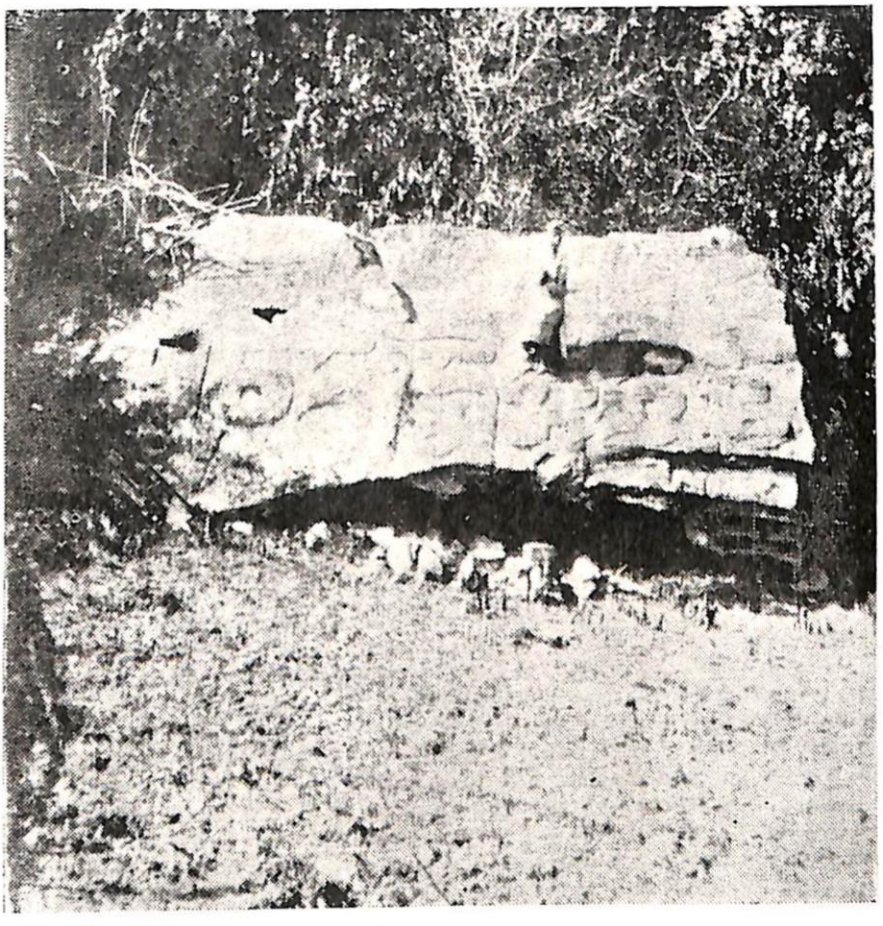
"you should explain all this to the Sahibs, and do all in your power to persuade them to return without entering Thibet. In case you should be successful, there will be no need of the Phari Jungpens going to meet them. But should you fail to induce the Sahibs to return, then the Phari Jungpens should go to the frontier and explain to them that it would be contrary to custom for them to cross the frontier and that it is, as it were, a matter of life and death for us to uphold the existing arrangements."

"But they should do all this in such a manner as not to give offence, and should do nothing which could possibly give rise to complications in the future."

"You should report at once the result of the steps taken; and if on this, or any future occasion, the Sahibs should insist on crossing the frontier, immediate and frequent reports should be made to us through the Chechep Depen of Giantzi."

"Your State of Sikhim borders on Thibet: you know what is in our minds, and what our policy is; you are bound to prevent the Peling Sahibs from crossing the frontier; yet

(*a*.) This passage appears a little obscure in the original. I have had four independent translations made of it, all of which differ more or less; but the one given above seems most nearly to represent the meaning.



Do Mani (Stones of prayers).

it is entirely through your action in making roads for the Sahibs through Sikhim that they are going to make the projected attempt.

"If you continue to behave in this manner, it will not be well with you.

"In future you should fulfil your obligations and obey the orders of the Dalai Lama Rimbochay and the twelfth Emperor of China (*a*).

"Dated the Thibetan year Choojah, the eighth month, the eleventh day of the month corresponding with August 1873."

Idea of going to Choombi given up.

On hearing the contents of this letter, which seemed to me authentic, I began to think that I might do most to further my great object of establishing free intercourse with Thibet by giving up all idea of crossing the frontier during this visit. It seemed probable that I should not gain much by going to Choombi, while I might lose the opportunity of urging upon the Jungpens, and through them on the higher Thibet officials, the arguments against the policy of isolation which they have adopted.

Finally, I came to the conclusion that this was the right course to take, and I told Changzed that I did not wish him to press the Jungpens any further for an invitation to Choombi, but that he should arrange at once for the Rajah to meet me at his own side of the frontier at such place and time as might be most convenient to him. I then asked to have the Jungepens sent for, as they had already said that they had not brought a tent fit to receive me in. When they came, I told them that I had settled that the Sikhim Rajah

Conversation with the Jungpens.

(a.) That is, twelfth of the existing or Tsing dynasty. According to our lists, Kitsiang is only the eighth Emperor of his dynasty.

was to come to meet me, and that I had given up any idea I had of going to Choombi. The Jungpen seemed greatly relieved at hearing this, and said he was sorry that his orders had not allowed him to invite me accross the frontier, again repeating that I, as an official, could understand his position.

I then said that Government, not having anticipated my meeting with any Thibetan officials, had not given me any instructions concerning such a meeting, and that therefore anything I might say to him had not the authority of my Government, but was merely the opinion of an experienced official about its views and wishes. Under this explanation I requested him to report what I should say in full to his superiors.

Concerning trade.

He said that he had received instructions to make a full report, but that of course he could not accept or reject any proposition which I might make. I then said that one of the objects of my visit was to inquire into the question connected with the trade between our territories and Thibet, and that I meant to recommend strongly the construction of a road through Sikhim, under our treaty with that State, as well as some other measures which I thought likely to encourage trade; but I said that I should also take occasion to bring prominently to the notice of Government that, while the majority of our subjects are not allowed to enter Thibet for the purpose of trade, crowds of Thibetans are constantly pouring into our bazaars.

Our Government, I said, was very glad to have these traders come in, and did what it could to protect and encourage them, and I thought it but fair that the Thibetan Government should treat our people in the same way.

This exclusion seemed the more indefensible since people of Cashmere, Nepal, Sikhim, and Bhootan—States dependant on, or allied with us—were freely admitted.

Our policy towards Himalayan States.

The conversation which followed on this subject led to some allusion to our policy with regard to Himalayan States. I described this as the encouragement of trade to the utmost of our power, and the maintenance of strong friendly States along our frontier. In support of this I instanced our treatment of Afghanistan, Cashmere, and Nepal, and said that I did not pretend that the policy was a purely unselfish one; that of course we were glad when other States were prosperous; but that we ourselves derived great advantages from the neighbourhood of strong, friendly, and flourishing States.

In the first place, I said, large classes of our people are manufacturers or traders, and it is an object of great importance to find markets for their goods. But it is a matter of far greater moment that there should be powerful, well-organized, and friendly States to preserve order along the long and difficult northern frontier which we do not want to hold ourselves, but which without such States would be an intolerable nuisance to the defenceless lowlands. By keeping the peace along this frontier, such States fully repay our support and occasional aid, while prospering greatly themselves. I pointed out that Thibet is now practically the only considerable State on the frontier that is not on such a friendly footing with us and benefiting thereby, and asked the Jungpen to contrast the result of the policy of isolation in Thibet with that of the opposite policy as carried out by Sir Jung Bahadoor's government in Nepal.

Relations of Thibet with Nepal.

The Jungpen, who had shown throughout by his questions and remarks that he took an intelligent interest in what I was saying, acknowledged that the relative positions of Nepal and Thibet had become very unsatisfactory, and asked me, with much appearance of anxiety whether I had any late intelligence of the intentions of Sir Jung Bahadoor, and how he had received a proposal which had been made some time previously that he should send Commissioners to the frontier to meet some Thibet officials. I said that he had refused to send Commissioners to the frontier, and had declared that the Thibetans must go to Khatmandoo if they wished to make any answer to the complaints of the Nepali representative at Thibet. This news evidently was not expected by the Jungpen, and it seemed to make him very uncomfortable. He said that the people of Thibet would do much to avoid a rupture with Nepal, for they were quite aware that the resources of the latter State had increased greatly of late; but that they feared that Sir Jung Bahadoor was determined to attack them, in which case they would fight to the last. The British Government, added the Jungpen, might confer a great benefit on Thibet by using its influence to moderate the aggressive policy of Nepal. I answered that I knew our Government to be anxious to have peace maintained on the frontier, and to be of use to its neighbours when possible; but that, for my own part, I could not see how it could interfere between Nepal and Thibet. If differences should arise between Bhootan and Nepal, or Sikhim and Nepal, our Government would certainly mediate between the two, and in all probability effectually; but a dispute between Nepal and Thibet is quite another matter. It appeared to me that our Government would not be justified in interfering unasked between a

friendly State and one that refuses to have any relations with us. And, further, that even if our Government were to interfere, it could only hear the Nepal version of the dispute, and probably this would show Thibet to be altogether wrong and Nepal worthy of our support.

I took occasion in this connection again to dwell on the injury to Thibet caused by the policy of isolation. The Jungpen said that many people in Thibet had begun to distrust its soundness. For his own part, he considered it his duty to carry out orders without inquiry, whether they were good or bad ; but he would repeat all that I had said to the Chechep Depen of Giantzi. I said that I was very sorry not to have met the Depen this time; but that it would probably be necessary for me, or some other officer of Government, to visit the frontier next year, possibly before the rains, as I did not see my way to settling finally all the matters about which I had come. In this case I hoped that a meeting with the Depen could be arranged, and I begged the Jungpen to tell this to the Depen. He said he would do so, but took care to explain that it was not in his power to give any promise that would bind the Depen.

Conversation with Thibetan traders about annexation.

On my return to camp I received a large present of sheep, blankets, butter, flour, salt, &c., from the Jungpens, to whom I gave in return a small musical box and a pair of binoculars. In the evening, as generally happened, a great number of people from the Phari Valley collected about my camp-fire and talked about roads, trade, their crops, and flocks and herds, and other such matters. They went away earlier than usual; but after a little while some of the elders came back, and after making sure that none of the Jungpen's people were hanging about, asked me when we were going to take possession of the Phari Valley.

They were wearied, they said, of the oppressions of the officials, and having seen, when on their way to Darjeeling to trade, the prosperity of the countries which we had taken from Bhootan and Sikhim, they were anxious that we should at once annex their country, as they had heard we meant to do eventually. I told them that we had not the slightest intention of taking their country; that it was in the highest degree improbable that we should be compelled to do so; that we were very anxious to do what we could to help them by encouraging trade, making roads and bridges, and establishing marts; but that more than this we could not do. They then went away. My peope seemed convinced that these people had made this inquiry of themselves; that there is a general belief that we shall eventually annex these Himalayan valleys; and that their inhabitants greatly desired that we should do so: but I am strongly inclined to suspect that the men were instigated by the Jungpens, with a view to sounding me, and finding out if there were ulterior motives for my "visit" and, in a subsequent conversation, I took an opportunity of telling the Jungpens of our great unwillingness to extend our frontiers in any direction, and of explaining some of the chief objections to such extension towards the Himalayas.

Conversation with Changzed about the orders of Government.

On the morning of the 3rd, Changzed came across to my camp and had a long interview with me, in which I explained to him the orders of Government and discussed fully the different matters which I meant to take up formally when I had a meeting with the Rajah. I pointed out to him the conditions on which the increase of pension had been granted, and said that I relied on all the Sikhim officials supporting the Rajah in complying with them.

I told him that I was inclined to recommend the construction of a road over Jeyluk to the Jeylep, but that I should not make up my mind until I had explored the remaining Passes. He said that he thought I should find the route to the foot of Jeylep and the Pass itself far easier than any other line, and that if a road were decided on they would help in its construction to the best of their ability. He took up warmly the proposition of establishing a mart somewhere on the frontier, but objected to the sites proposed by me as being remote from the inhabited parts of Sikhim and too near the snows. He urged strongly the advantages of Guntuck, where he said the Rajah had long contemplated building a house, and where there was much level land, with plenty of water, in a perfect climate, neither too cold nor too hot. I promissed to visit Guntuck on my way back, and to mention in my report that the Sikhim durbar wished to have the mart established there.

I explained to him fully the plan on which it is proposed to start the Bhootea Boarding School at Darejeeling, for the teaching of English Thibetan, and hill-surveying. He expressed the most unqualified approval of the idea, and said that he would undertake that it should be attended by several young and promising boys belonging to families of influence in Sikhim. He was particularly pleased that hill-surveying was to be taught; and I may mention in this connection, that while we were at Pemiongchi, some of tne Lamas at that monastery told Major Judge, R.E., that they wished to learn surveying. Changzed promised to send his hare-lipped brother to Darjeeling. He said that the boy would be accompanied by his mother, and that he would have come this cold weather if it had not been

for the illness of the elder sister, which had thrown everything into confusion.

Talk with the Dewan.

After much more talk Changzed went away, and the Dewan brought me a pile of letters, which he said would prove that he was not the chief person concerned in the detention of Doctors Campbell and Hooker. I refused to look at his letters, and told him that I could not hold out to him the slightest hope that Government would consent to re-open the question of his past conduct; but I said that there might be some possibility of his obtaining forgiveness by future good service. I added that I was willing to believe that he was anxious to serve us, and even that during the last few months he had been working hard; but I pointed out that there were no results of this work which I could lay before Government as proof that he had earned forgiveness. I then told him that I could not permit him to be present when I meet the Rajah in durbar. He said that all he asked now was that I should believe that he was anxious for forgiveness, and resolved to serve us faithfully and to the best of his ability in future. In proof of this, he said that he meant to go to both Jigatzi and Lassa, and represent, in the strongest manner he could, to all his freinds among the high officials and to the Dalai Lama himself, all the arguments which I had urged against the policy of isolation.

Changzed, the Jungpens, and Dewan dine with me.

After this Changzed and the Jungpens, whom I had asked to dinner, came over. The real Jungpen, Changzed and the Dewan, sat at table with me; the Deputy Jungpen on a rug spread on the ground. The Jungpen, who of course had never seen a knife and fork before, took everything as a matter of course, as a well-bred man of the world, and made wonderfully few mistakes; Changzed, very curious about everything, but more afraid of making solecisms,