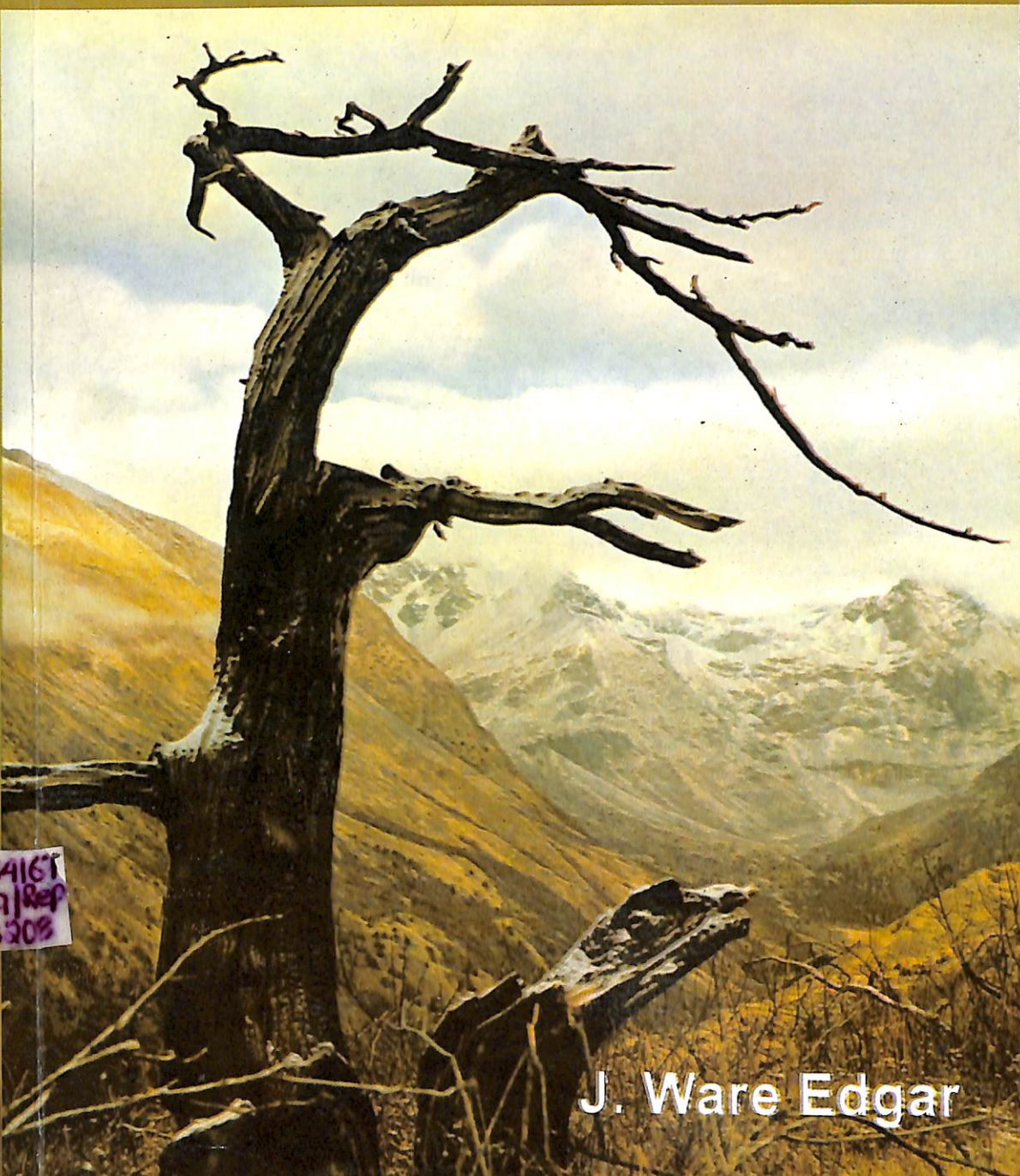


Sikkim

and the Thibetan Frontier



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J. Ware Edgar

REPORT ON A VISIT TO
SIKHIM AND THE THIBETAN
FRONTIER

In October, November, and December, 1873.

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PREFACE TO THE NEW EDITION

The borders of Sikkim and Tibet are closed. Neither international trade nor a flow of outside travellers have penetrated this border region since the 1950s. The subject matter of this book is primarily a journey, but also the investigation into ways of opening trade between British India, Sikkim and Tibet. That was in 1873. Tibetan intransigence or Chinese political manoeuvrings kept the border closed to all but a few.

European goods were normally imported into Tibet by Nepalese and Kashmiri traders using the western routes via Ladakh. The question of trade was as much to do with who controlled Tibet rather than any physical obstacle. These there were aplenty, but building a road and bridges across the mountain passes of eastern Sikkim was, even a hundred years ago, not the main issue. The internal struggle of the Tibetans and their periodic oppressors, the Chinese, was a game that played out with tragic consequences many years after the period of this book.

Following Bogle and Turner who visited Tibet earlier with aims of opening trade, Edgar's visit has similar aims, but little progress occurred. Edgar's subtle and persuasive methods may well have helped in the longer term.

"Instead of wine I gave them tea, without milk or sugar...It was Darjeeling, and they agreed, I think sincerely, that tea of such quality could not be bought at Lhasa, and that it was superior to any imported from China."

In the early part of the twentieth century this changed with the opening of trade marts in both Yatung and Gyantse. David Macdonald and Charles Bell did much to promote friendly and cordial relations between the Tibetans under the 13th Dalai Lama and with British India. In the 1920s several of the Mount Everest expeditions passed by way of the Chumbi valley from Darjeeling, Sikkim into Tibet. It was perhaps the golden age of Anglo-Tibetan relations.

By 1950, following passive policies towards Chinese aggression in Tibet, the sphere of influence shifted in China's favour. Tibet was doomed

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

REPORT ON A VISIT TO SIKHIM AND THE THIBETAN FRONTIER.

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.

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

Departure
from Dar-
jeeling.

Sikhim
frontier.

Rheinock.

torrent eighty feet wide and ten or twelve feet deep.

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.

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

Herdsmen
Keu Laka.

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 woman 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.

On the 29th we left Keu Laka, at first descending some hundred 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

Jeyluk.

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.

Koplu.

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.

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.

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

The ex-Dewan.

His character.

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 based on 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.

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 determined 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.

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

Arrival of
Changzed, the
Dewan, and
the Jungpens.

Interviews.
with Changzed

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 bureaux 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 Bhootas 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.

I then told him about the missions of Bogle and Turner, and showed him Turner's sketch 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

Objection to
my crossing
the frontier.

Alleged
engagements
with the
Chinese.

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 settled 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.

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.

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.

The Jeylep
Pass.

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.

Breakfast with
Changzed.

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 Peking 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.

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

Letter from
the Chinese
Ampahs at
Lassa.

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:—

“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.

Translation
of letter.

“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 latter 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).

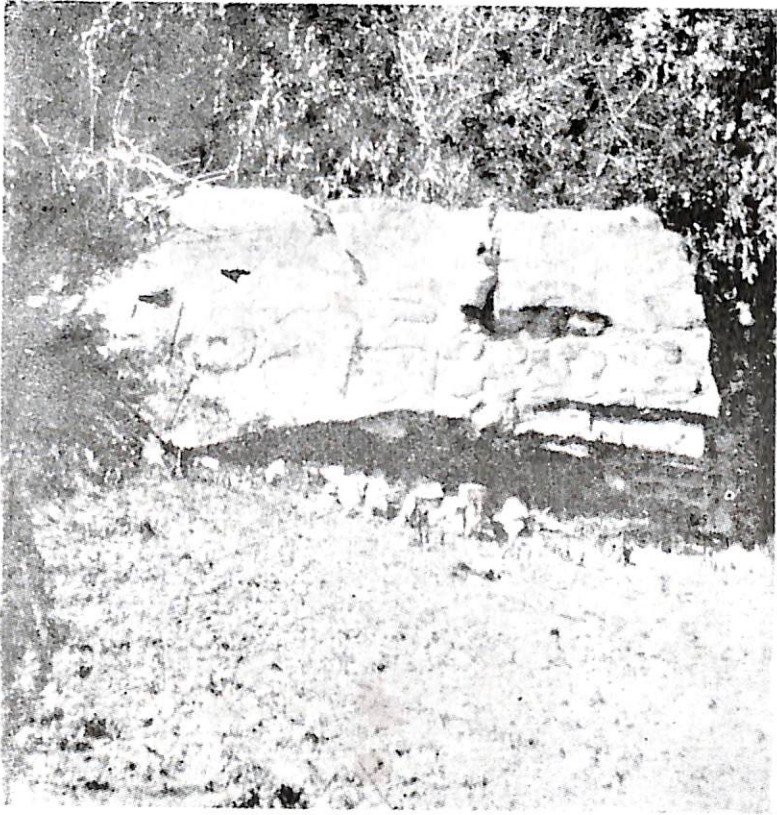
“you should explain all this to the Sahibs, and do all in your power to persuade them to return without entering Thibet. In case you should be successful, there will be no need of the Phari Jungpens going to meet them. But should you fail to induce the Sahibs to return, then the Phari Jungpens should 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).

Northern Sikkim and Tibet remain to this day lands restricted of access and are little known. Often enveloped in mist and cloud, these frontier regions remain at the forefront of international speculation. For this is the border between two giant powers, India and China. In 1873 John Ware Edgar travelled across Sikkim to the Tibetan border. His main aim was to investigate the opening of trade between British India and Tibet through Sikkim.

Thwarted by the Tibetan *jongpens*—the local rulers—and unable to cross the frontier, the author's journey and observations nonetheless provide us with a clear insight into conditions prevailing at the time. Today, more than a hundred years later, neither trade nor tourism is flourishing in this region.

Following the publications written by early visitors to Tibet and the northeastern Himalayas, such as Bogle, Turner, Manning, this book serves to add further to the picture that is portrayed of this fascinating region.



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