

properly realized. Still less have they appreciated that this contact between the countries means intercourse of some kind between the peoples inhabiting them, even though it has to be over a snowy range. The Tibetans drew their religion from India. From time immemorial they have been accustomed to visit the sacred shrines of India. Tibetan traders have come down to Bengal, Kashmiri and Indian traders have gone to Tibet. Tibetan shepherds have brought their flocks to the pastures on the Indian side of the range in some parts. In other parts the shepherds from the Indian side have taken their sheep and goats to the plateaux of Tibet. Sometimes the Tibetans or their vassals have raided to valleys and plains of India, sometimes Indian feudatories have raided into Tibet. At other times, again, the intercourse has been of a more pacific kind, and intermarriages between the bordering peoples and interchanges of presents have taken place. In a multitude of ways there has ever been intercourse between Tibet and India. Tibet has never been really isolated. And, as I shall in due course show, the Mission to Lhasa of 1904, was merely the culmination of a long series of efforts to regularize and humanize that intercourse, and put the relationship which must necessarily subsist between India and Tibet upon a business-like and permanently satisfactory footing.