

had heard also,"* he said, "much of the power of the Fringies: that the Company was like a great King, and fond of war and conquest; and as my business and that of my people is to pray to God, I was afraid to admit any Fringies into the country. But I have since learned that the Fringies are a fair and a just people." To this Bogle replied that the Governor was, above all things, desirous of obtaining his friendship and favour, as the character of the English and their good or bad name depended greatly upon his judgment. In return the Lama assured Bogle that his heart was open and well disposed towards the English, and that he wished to have a place on the banks of the Ganges to which he might send his people to pray, and that he intended to write to Warren Hastings about it. This he did, after Bogle's return, and a piece of land was given him on the banks of the Hooghly branch of the Ganges, opposite Calcutta, and a house and temple were constructed on it by Bogle for the Lama.

The conversation now turned to the question of trade. The Tashi Lama said that, owing to the recent wars in Nepal and Bhutan, trade between Bengal and Tibet was not flourishing, but that, as for himself, he gave encouragement to merchants, and in Tibet they were free and secure. He enumerated the different articles which went from Tibet to Bengal—"gold, musk, cow-tails (yak-tails), and coarse woollen clothes"—but he said the Tibetans were afraid to go to Bengal on account of the heat. In the previous year he had sent four people to worship at Benares, but three had died. In former times great numbers used to resort to Hindustan. The Lamas had temples in Benares, Gaya, and several other places; their priests used to travel thither to study the sacred books and the religion of the Hindus, and after remaining there ten, twenty, or thirty years, return to Tibet and communicate their knowledge to their countrymen; but since the Mohammedan conquest of India the inhabitants of Tibet had had little connection with Bengal or the southern countries.

* Markham, p. 137.