Diary of Captain F C Waterfield



accompanying Captain Prichard's Report on his exploration of the N.E. Frontier Salient

October 1912 - January 1913

together with a

Precis of

Captain Pritchard's Report

on his exploration of the N.E. Frontier Salient

and some maps

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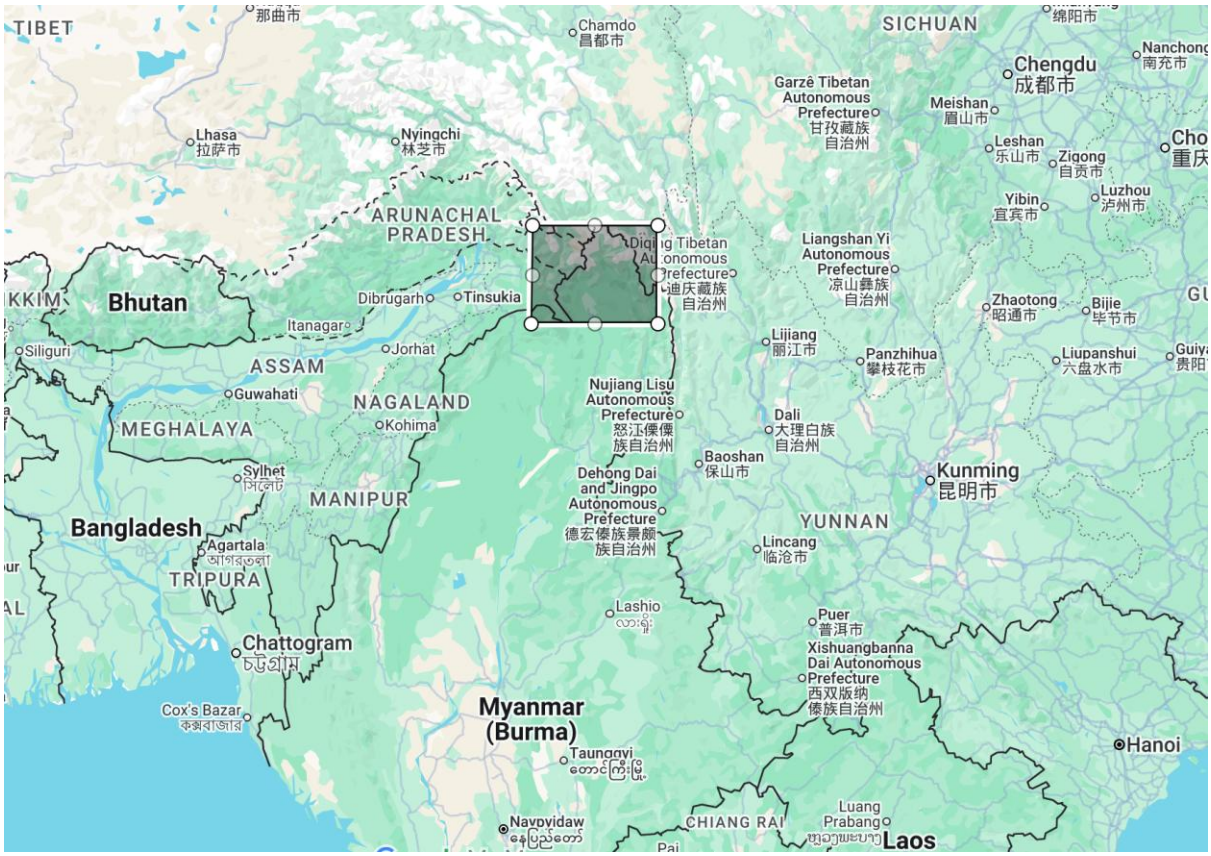
INTRODUCTION

The Diary records an arduous exploration of part of the North Eastern frontier, where the then British territories of India and Burma abutted China. Two British Captains, Pritchard and Waterfield, apparently leader and writer respectfully, assisted by an untold number of orderlies and varying groups of not-very-willing coolies, fight through jungle, cross rivers by fording or by rope and cane bridges, clamber over boulders, edge across the faces of cliffs, struggle through snow and freeze on the heights.

They seem to largely enjoy it, except when the coolies revolt or just plain 'bolt', as all too often, or the cloud or fog reduces visibility.

Their purpose appears to be to accumulate information about this area, both generally (the writer refers to "our collection of bees, plants, etc., which would have been useful and interesting to the museum authorities"), geographically (there are several references to surveying and mapping), and politically. The document accompanying the diary ('Precis of Captain Pritchard's Report...') specifically addresses 'The Frontier Line' and it appears that this border is yet to be determined: Captain Pritchard has suggestions.

Included with Diary and Precis are four maps of the area described, which were bundled with the documents.



Approximate location of activities shown on a modern map.

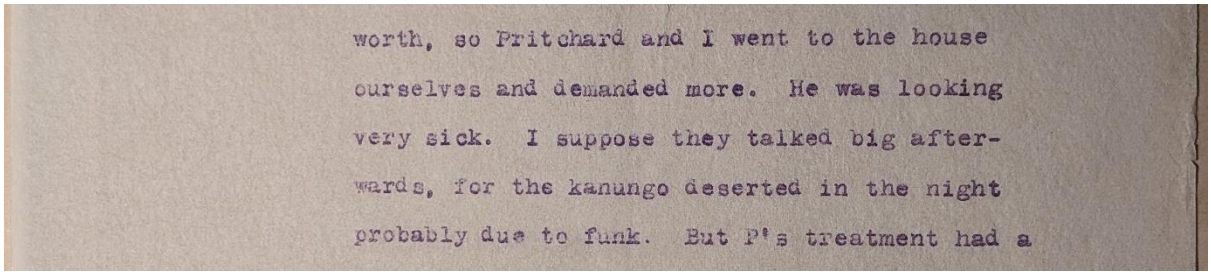
Provenance 1: the documents' own history

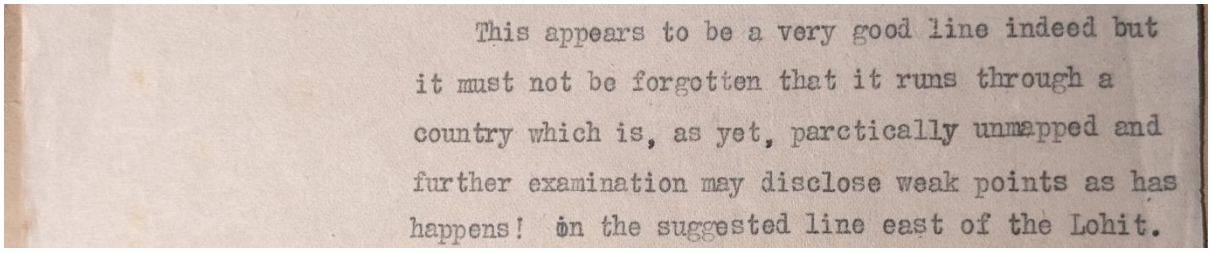
The file is labelled 'Report on Journey by Capts Pritchard & Waterfield in 1912 given to me by Mrs Harry Gordon Waterfield in Srinagar, Sept 1968'.

That was written by my father, J P Waterfield, and I inherited the file together with other 'family papers', on his death in 2002. He had earlier described meeting Mrs Harry Gordon Waterfield in his 'Some Memories...':

> In addition to being Head of Chancery [in Delhi 1966-68], I was also officially Consul General for the Delhi District and the whole of North India... A splendid Scottish head of Grindlay's Bank, called Macintosh, with whom I often played golf at the well-kept and well-run Delhi club, once mentioned to me that there was a Mrs May Waterfield, I supposed a customer of the Bank, living in a houseboat at Srinagar, Kashmir...
>
> Naturally I felt I should, in my Consular as well as family capacity, investigate the position of this Waterfield lady, especially as the golfing bank manager said she was elderly and frail, and could possibly do with some kindness or support. So I wrote and then went to see her...
>
> I found her, in the semi-darkness of her cavernous houseboat on the lake at Srinagar, surrounded by an attentive major-domo and a flock, seemingly, of other retainers. At first I failed to identify her place in the family (I do not think I had a family tree with me in India) and, at some point, I asked where she had been born. With a mysterious smile she answered "Within the sound of Bow bells". I still am not sure if she was teasing, or not. I soon realized that she was the widow of Harry Gordon Waterfield, Commissioner of Police (I think for the Central Provinces). He was Major General Henry Gordon's son, and grandson of Handsome Jack Bothamley Waterfield...
>
> It became plain that May Waterfield was in fact Indian - she was born May Wahihuddin... When I visited her, and I went at least twice, she was very fey, if not coy, and talked in a rather allusive and mysterious way, but she was about 90 already and it was not surprising that her words seemed to wander.
>
> She was eager for tins of British food, such as herrings and sausages, and I was able to get these for her. She showed me huge photograph albums of elegant occasions in India before the First War, she and her husband immensely well turned out in uniform and finery.
>
> She was very lame, if not entirely immobile, and told me she had broken her hip, in a fall from her galloping horse, which plunged into a gully, I think soon after her marriage, certainly many years ago. I remember her saying - it seemed so awful that I resisted taking it in - that no-one had come to help her and pick her up. As a result, she went on, she became permanently lame, and hinted that her life had not been happy.
>
> She talked of her only daughter Cecil and when we returned to London I went to find Cecil in Leamington Spa...

The diary and the precis are both typed documents on thin foolscap, with very wide margins (perhaps for annotations at whatever meeting considered these papers?) - the Precis has about 3" left-hand margin (and no right!) while the Diary is about 3" left and 1" right. Despite similar formats, they were typed on different machines[1]; and the Diary is in purple (some sort of carbon copy?).


worth, so Pritchard and I went to the house
ourselves and demanded more. He was looking
very sick. I suppose they talked big after-
wards, for the kanungo deserted in the night
probably due to funk. But P's treatment had a


This appears to be a very good line indeed but
it must not be forgotten that it runs through a
country which is, as yet, parctically unmapped and
further examination may disclose weak points as has
happens! on the suggested line east of the Lohit.

Neither have been typed well, and many obvious typos have been left uncorrected - curious for paperwork that appear to be part of Imperial Discussions!

The typed diary seems to be an extract (that pertinent to the frontier discussion, presumably); an entry on 1 December refers to a ‘fine view of the plateau mentioned above on the 1st October, 1912’, which precedes the extract's start-date of 13th October.[2]

Someone must have typed it too. Arriving back at base in Putao on January 8, 'Myook Mg. Chit Su[3] is a great help to us here... type-writing our letters for us.' The whole presentation seems to have been put together urgently. There would seem to be a case for it being typed before the subsequent part of the expedition.

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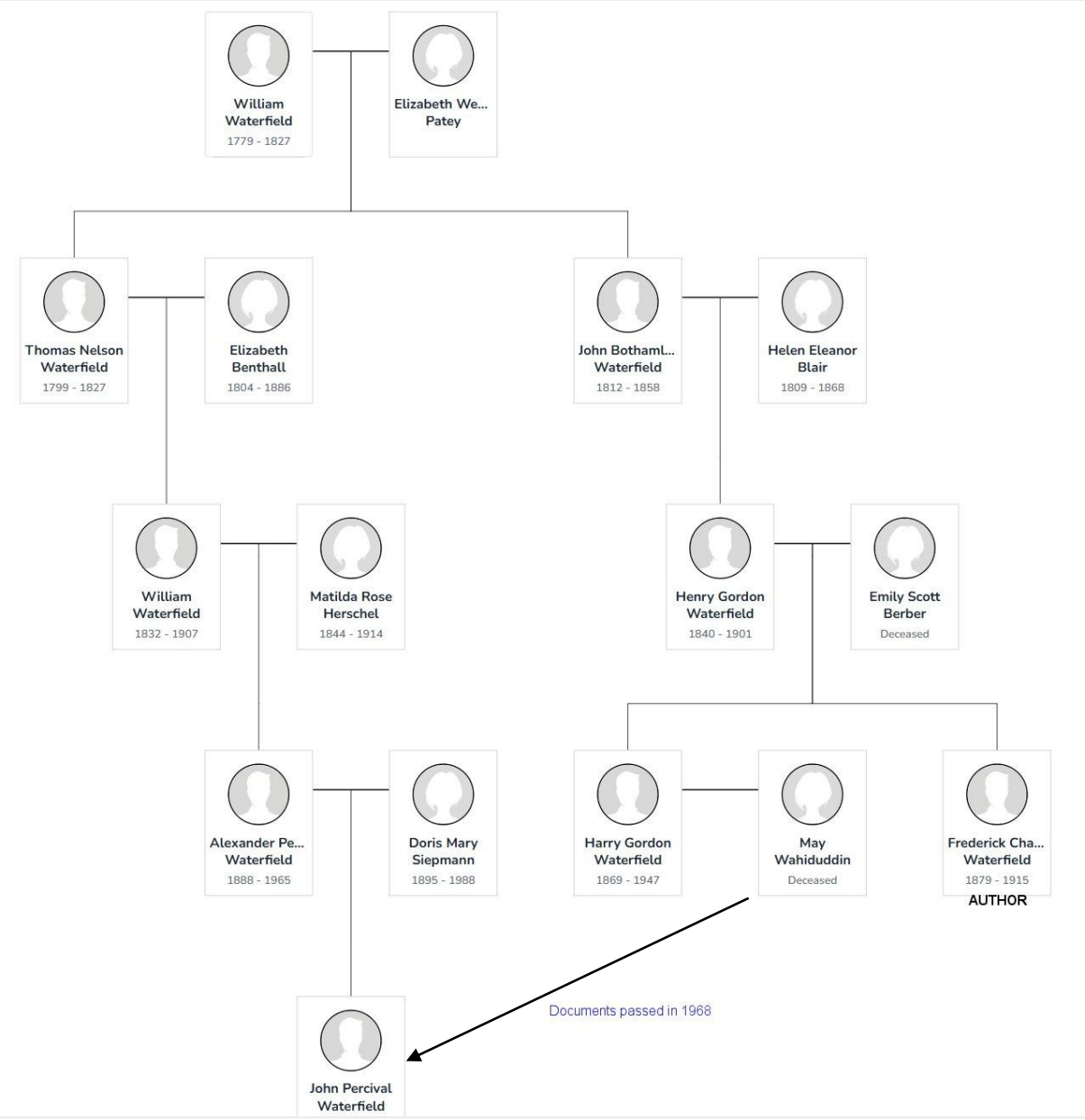
1 they are both 10 cpi and have the same line-spacing, but the Precis is a larger font and looks cluttered compared to the Diary.

2 and none of the earlier references to a plateau in the text are on dates that might be typos of this, viz 19 Nov, 21 Nov, 30 Nov.

3 Many names come in different variations in the typing. In this case 'Su' x2, 'Lu' x2; I've picked 'Su'.

Provenance 2: the family tree

Captain Frederick Charles Waterfield (who was known as 'Charles') is my second cousin twice removed; it takes some clambering about the family tree to connect us. This outline, which skips lots of siblings, goes down to my father:



It is not clear why May should have had Charles's documents; obviously from her husband Harry, but why would Charles's papers end up with him? Perhaps he was executor (the family tree has no death-date for him, but he 'retired in 1936'[4]), even though his elder brother Stuart Shakespear Waterfield was alive.

Suffice to say, perhaps, that I have them now.

[4] AI offers 'died 16 January 1947 at the age of 77 in Goring-on-Thames' but without a substantive link I could follow.

Editorial:

The diary tends to note form and this has not been expanded even if the sense is not immediately obvious. Abbreviations have been left as written; capitalisation has been left as is (unless obvious typo).

I have changed probable typos, annotating these where they required more than obvious correction. Some apparently [necessary] words have been inserted in square brackets (these presumably omitted by the typist transcribing the original diary). Some punctuation was just fixed. The Diary tends to long blocks of text. I have introduced paragraphs liberally to make it easier to read.

It would be nice to say that I had not only identified but mapped place names. I haven't. Despite the wealth of opportunity, the only two I have found on Google Maps are the Lohit River and Puta-O - January 5th in the diary, 'Putao (Lok-hun)'. And there is probably a clue - many of the names come with alternatives (?Assam/ Burmese and Tibetan/ Chinese?) all of which of course have been transliterated into western script from whichever local language they originate in. After they are heard, not always certainly: 'we made a very good march to Rinan or Linan, a Daru village'; this was primary exploring, asking where places are and how to get to them.

However, in the spirit of reducing the confusion, I have straightened out some of the recurring names where to do so seems safe.

On the subject of names, some place name elements and titles recur often enough for their significance to be identified, (after hearing the same in Bhutan, some 600km or 370m almost due west); the alert reader will no doubt notice more:

La or la	mountain pass (I have standardised on 'La')
Chu, wang	river
dzong, zong(?)	local stronghold, centre of local governance
Sawbaw, sawbwa, sawpha	headman, chief

Interest (the case for preservation)

It is hard for the occupant of the 21st century to think of parts of the world being unexplored, let alone borders between major countries being undetermined - in dispute, yes, but simply undecided, no.

Though looking at the map above, which shows the approximate area covered by the larger-area maps with the documents, and in which the exploration takes place, the idea is perhaps easier to grasp. This is not well-trodden ground. At the start of the 20th century, it was technically part of the British Empire, but a largely unknown one: The useful Records of the Survey of India, Volume IV, Explorations On The North-East Frontier 1911-12-13 explains: 'some idea of the value of the survey operations of the North-East Frontier in 1911-13 may

be gained from a consideration of the fact that 28,000 square miles of hitherto unexplored country were surveyed.'[5]

There is something primal about striking into new territories, finding new rivers, mountains, people and routes between them. It is not entirely virgin territory - interpreters are to be had, more or less - but the attitude of each village cannot be anticipated. Some are friendly, some terrified, yet others would prefer the visitors to pass by, camp elsewhere, or, at the least, leave sooner than later.

Captains Pritchard and Waterfield plainly enjoy the business, even if often frustrated by the coolies they have to recruit and cajole (oddly, these locals do not rejoice in their service to Empire!): 'The Mishmi cooly is certainly the worst and the most annoying beast of burden I've ever met. One has absolutely no sympathy for any of them, and it is a daily strain to keep one's temper with the animals that they are.'

Sadly many days in the diary are essentially aide-memoire entries, but in a way these convey the hard going effectively. More interesting are the longer discussions recorded of local tribes' histories and personalities, and incidental comments on scenery. A photograph is occasionally taken, an event to be recorded - reminding us of the technological differences between these explorers and a similar expedition nowadays; on a day spent crossing a river, the camera makes its own, separate, journey across.

Little of their recording methods are described; those for whom this diary is written knew what was available. A 'plane table' is frequently mentioned; how distances (recorded to 1/8th of a mile in the diary) are estimated through jungle, over boulders, across rivers and up mountain-passes is a mystery. Height appears to be calculated by taking the boiling point temperature - 'The height of the pass worked out to be 14,157 feet from boiling point reaching [sic]'.

It would seem that they are more explorers than actual surveyors. 'It was great pity I had not more experience of practical surveying, as I found myself quite unable to cope with this sort of country, for a real survey. I was only able to keep a traverse.' The 'traverse' mentioned is a way of recording 'survey stations along a line or path of travel, and then using the previously surveyed points as a base for observing the next point. Connected survey lines form the framework and the directions and lengths of the survey lines are measured with an angle measuring instrument and tape or chain. Traverse networks have many advantages, including... less reconnaissance and organization needed;...[and the ability to] accommodate a great deal of different terrains.'[6] It seems they have but a single satchel of survey equipment, and generally want a 'real' surveyor or at least their 'Havildar' - except that he seems to have 'lost his head and had to be tied up'.

So, plenty of incidental interest, even if much has to be filled in with the mind's eye.

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[5] Records of the Survey of India, Volume IV, Explorations On The North-East Frontier 1911-12-13 (RoSoI), p2

[6] wikipedia - traverse

As an instance of Colonial History[7], relations between Sahibs and natives are clear: 'Should very much like to go through their country with 50 sepoys and teach them how Sahibs ought to be received, and how to make village tracks etc. The men appear to do no work at all.' Given the uncertain shifting relations between the small groups living in this desolate area - who pays tribute to whom is often mentioned - we might ourselves regard our own system of government as more civilised.

There are moments when the English Understatement is deployed. 'To-day has been a good change for everyone after twelve days continuous marching. Many of us were getting stale'; 'parts of the road were really bad, where a slip meant a drop into the river about 200 feet below'; 'it was really quite amusing, what heavy work I made of going up the pass, the altitude affecting my wind, so that I could only do about 20 paces at a time.'

That it was also seriously dangerous is not obvious, until you learn that after leaving Putao, after the diary extract, 'they afterwards proceeded up the Tarun', and 'Captain Pritchard of the General Staff was drowned in the Tarun in 1913.'[8]

Captain Waterfield was awarded the Macgregor Memorial Medal, 'Awarded in 1915 to Captain F. C. Waterfield, 45th Rattray's Sikhs. For valuable reconnaissance work'.



The MacGregor Memorial Medal, obverse; bust of major General Sir Charles MacGregor, K.C.B., C.S.I., C.I.E.; reverse: soldiers of the Indian Army, named on edge; 70mm., silver, unmounted, edge bruising, good very fine £1800-2200 - hammer price £3000, 13 December 2012.

It would seem that his medal was probably, sadly, posthumous. In August 1914 at the outbreak of war Charles was on leave in England and served for 3 months with the 6th Service Battalion Royal West Kent Regiment. With prescient urgency, Charles married Ethel Roberts in January 1915.

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7 "Apologise!"

8 RoSoI, pp12 and 4.

The 45th Rattray's Sikhs, his former battalion, served in India and Mesopotamia in World War I but Charles was sent on attachment to the 15th Sikhs who had been in France since late November 1914. In action with them he was wounded at the Battle of Neuve Chapelle on 12th March 1915. After recovering he returned to the Front Line and on 15th May 1915 the Battle of Festubert began. This attack was made by the British First Army under Sir Douglas Haig against a German salient between Neuve Chapelle to the north and the village of Festubert to the south. The assault was planned along a 3-mile front and was initially made mainly by Indian troops.

On 18th May, at Richebourg l'Avoué Charles was wounded again and was taken to Bethune Hospital, where he died of his wounds three days later, on 21st May.[9]

So, a short marriage and maybe Ethel thought her husband's papers were better left with his family. Not for want of feeling; she donated a stained glass window and brass plaque in commemoration of her husband.[10]

His obituary provided a little more information about the end of his expedition: 'Captain Pritchard was drowned on crossing one of the rivers, and Captain Waterfield had to bring the party back alone, enduring many hardships.'[11] It is easy to imagine the difficulties he faced without his brother officer, who seemed to be the one doing most of the negotiating with the locals.

A fellow officer remembered him:

'I have known Charlie for fifteen years – we went to China together and were intimately associated in our work and our play, and linked by a friendship which distance and time could never affect. He was the very best type of officer, as brave as a lion: of strong character, indomitable energy, and popular everywhere, without ever seeking popularity. A splendid soldier in every way.'

His grave recalls:

'*However awful things were a talk with Stumpy always cheered one'.*

J T Waterfield - Oxford 2026

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[9] This account of Charles's latter months is from Penny Worth's Keymer and Clayton War Memorials website, https://keymerclaytonwarmemorials.wordpress.com/frederick-charles-waterfield/ - so too the fellow officer's testimony, and the words on the grave.

[10] At St John the Baptist Church, Underhill Lane, Clayton, Mid Sussex, West Sussex; https://memorials.iwm.org.uk/memorial/58772

[11] The Times, quoted in Bedford School magazine The Ousel, 1915 p62

THE DIARY

SUNDAY, 13th Oct.1912:

Left Sadiya after overcoming various obstacles including politicals. Took a long time getting off, owing to delays caused by boatmen, and only reached the Kundil Kukh at 4-30 p.m. Fine weather.

MONDAY, 14th Oct. 19121

Temperature at 6-30 a.m. 69° F., arrived at Dihing Mukh. Tried for fish, water rather too muddy. Lots of fish rising. Mosquitoes very bad: rotten night. Had a very enjoyable bath in Dihing.

TUESDAY, 15th Oct.1912:

Rough measurements of Dihing and Tenga Pani at junction. Dihing 250 Tenga Pani 120. Temperature at 6-30 p.m. 71°. Camped on Island Gregory(?) It rained for about three hours from 8 a.m.

WEDNESDAY, 16th Oct.1912;

Temperature at 6-15 p.m. 65.4. One hour's fishing Lataw Village on left bank opposite small island. Mid-day temp. 77.2°. Halted at Mer Kong 20 hours. Cattle – buffaloes. Ducks, fowls and eggs.

THURSDAY, 17th Oct. 1912:

Left Mer Kong by road, kit by river. Road through paddy fields, belonging to Chongkam[12]. Trees on bank. Potee. Lapat (Chingpaw). Katung (Chingpaw). Mi Luir (Shan). Kunpat (Shan).

FRIDAY, 18th to THURSDAY, 24th Oct.1912:

Halt at Chang-kam; waiting for coolies.

Pushed off 9 elephant loads of kit to foot of hills. Temperature at end of Book. Chowna left to-day, hope to see him obtain all the coolies we require to push on to Maland.

Several Mishmis have come in here to see Chowsa and Chowna; but coolies don't appear to like carrying on the level in the heat.

FRIDAY, 26th Oct.1912:

Pritchard and I took boat down stream and found our kit in two boats about mid-day. Coolies all asleep; pretty soon got them going.

SATURDAY, 26th Oct. 1912:

All stores arrived Chongkam.

[12] Chong Kaun x 1; Chong Kam x1; Chong-kam x1; **Chongkam** x4.

SUNDAY, 27th Oct.1912:

Left Chongkam 11-50 a.m. Halted at Kalem river. Road direction east, through dense jungle for 6 ½ miles. Then paddy fields for one mile to Village Kalem. Camped on island. Camp for one Brigade.

MONDAY, 28th Oct.1912:

Route - follows bed of Kalun river, going bad. Ordinary camp at head waters about 11 miles. We camped on Lai stream three miles further on. Chowna's camp only two miles further.

TUESDAY, 29th Oct.1912:

Reached our base camp at foot-hills about 9 a.m. Several Mishmis[13] there, but not very willing to carry, asking 1/- per day and opium! Have been told conditions under which we will engage them.

WEDNESDAY, 30th Oct. 1912:

Seven Mishmis, our six Gurkhas, and four Kunungs took loads for Tawai. Mishmis say they will bring in more coolies to-morrow. Several more coolies arrived, nearly all women, which shows that they are not afraid. We distributed beads to the ladies to show our approval of anybody who would work for us. Also to one man, the son of a big man, we gave a coloured blanket as he says he will come to Maland with us. The obstruction so far is about the only one, who has not received anything, and I think they are beginning to see that obstruction does not pay, and work does.

Had a crowd round our camp fire at night before dinner. Found they have similar customs as Kichins. When handing a drink round, they wipe the cup or vessel with the palm of a very dirty hand to clean it! and after drinking they pour the last little bit left on to the ground as an offering to the earth, Nat. Pritchard tried to get the names of all the Nats, but Lakhum rather made a jest of it. Madai seems to be the biggest Nat who lives in the sky. They have the same story as the Kachins, that they originally come from a high plateau (Tibet) but some way from this border, probably Jang.

After this talk Chowna suggested that some of the ladies should sing, and after a deal of persuasion and the offer of 1/- to the best singer, it began. A sort of chant, words improvised, which they translated, was something like as follows:-

"You, Sahibs, who live in fine houses,
why have you come to our hills,
and make us work for you in carrying heavy load."

This is the same custom as Pritchard found with the Naingobaws. I sang them the chorus of "I love a Lassie," and Pritchard told Chowna that the meaning of the song was, "That we had

[13] Mishmi, frequently used; the same, perhaps, as 'Mija', 'Mijies'?

heard of the Mishmi country, and wanted to see it, and now having met some Mishmis, we saw how friendly they were, and how glad we were to find them carry our loads."

We then tried to get at more of their history, but apparently they didn't want to talk about it, so we broke up the party and had dinner. Quite a successful evening which will probably do good in giving them confidence and so produce more coolies.

THURSDAY, 31st Oct. 1912:

Sent off Khan Mohamed via Watong Pass, and got off 37 coolies towards Tawai (three days' march). Apparently no more coolies available round here, and we must wait till the return of some of these. Moved our tent into the jungle, so as to get some shade.

FRIDAY, 1st Novr. 1912:

Cloudy day and very high wind. Mishmis say we shall have some rain. This is said to be the driest month in these hills. Passed a rather unsuccessful day, --rained nearly all day.

SATURDAY, 2nd Nov.1912:

Rained all night, and we woke up to a dreary looking morning; then Pritchard made a brilliant suggestion that we should visit the famous Brahma Kund. So we took a Mishmi guide and our two orderlies, and away we went after breakfast. The road led through the most lovely Jungle there seemed to be no trash in it. Like the Assam Jungles, full of thorny creepers which one can't get through. The Brahma Kund was only 3½ miles. General direction of road North-West. Chowna keeps the road open, and says he does so for the Hindus who pay him 1/8 each, but as there only about four Hindus in Chongkam, it does not appear a paying concern, and the road is probably made to propitiate the Nat in the Kund.

We were very disappointed in the pool. Pritchard took two photos and one of our guide. Here we estimated the Lohit at 90 yards broad. The road-making party were not far off on the other bank. On the way back Pritchard shot a horned owl and a thornbill for Natural History purposes. The latter is a fine plumaged bird and much finer than he looks in the air.

Both felt much better for our little walk; had our usual "buk" round the fire, with Chowna, Sin Noi Kwoi, and two Mishmis. All the audience were much impressed when we informed them that we knew no Nats; "fearful heresy before such an audience." Temperature at night was 64°.

SUNDAY, 3rd Nov 1912:-

No coolies or elephants from Chongkam. Chowna is sending in a Mishmi to order out the elephants. It is no use our moving without the Havildar[14], as we have no other surveyor. A

[14] Havildar: 'East India: a sepoy non-commissioned officer, corresponding to a sergeant' – OED. 'Sepoy: a native of India employed as a soldier under European, esp. British, discipline' ditto.

lovely morning after the rain. Everyone busy drying clothes. Our first lot of coolies ought to return from Tawai to-day. Last night over the fire we learned that the passes are open for another two months. This is very comforting news, as we thought we were running it very fine by paying a visit to Rima.

Had a talk with Krong-dong[15] over the fire before dinner. Got the names of months and their meanings; also: 24 names of different jats of Mejire. Several interesting points came out, such as that the Malwa people and Kir jat were originally Chulikatas.

A much warmer evening. Owing to our talk we had our dinner at a more reasonable hour, about 7-45 p.m. which is quite late for us. Krong-dong says the coolies ought to be here today from Tawai.

MONDAY, 4th Novr. 1912:

Coolies returned from Tawai. We have to agreed to pay them 1/12 for the trip, provided they carry again to-morrow. They seem quite contented.

TUESDAY, 5th Novr. 1912;

To our surprise all the coolies did a bolt this morning, much to our disgust. So we decided moving light with our six Gurkhas and three Kanungos, also Krong-dong and his brother, who had done their best to persuade the coolies to carry. Chowna was rather surprised at our ability to move off without his assistance, and we left him in charge of all the stores to be brought on as soon as he can persuade coolies to carry. His boast of his influence over Mishmis has not come to much.

We started off going fast through very dense jungles, rejoining the La-ai at 2 miles, where we collared a cooly. At 4¼ miles we left the track the surveyor took last year, for a shorter and rather steeper route. We camped in some cultivation near a house. Total march 6¼ miles in 4½ hours. Height 3075 feet. Leaving La-ai rise of 1600 in two miles.

WEDNESDAY, 6th Novr. 1912:

Impressed two local coolies, but the Shan bolted. Started at 8-40 a.m. Negi reported he had dysentry. Two miles fairly steep to saddle 4,400; time 10-15 a.m. Village of Lang Lang S.S.W. three hours; 3000 feet below our halting place at mid-day. Saw a peak of the Watong range. Arrived at our camp at 3-30 p.m. 9½ miles where we rejoined the route taken by the surveyor:--lovely views of snows North to South-East. Camp on narrow ridge, water not very plentiful. Big party would have to go to the Tawai.

THURSDAY, 7th Novr. 1912:

Fixed position on plane table by Atila and Kadusam, and Samplai peaks[16]. As we only had a short march, started rather late, taking time to photograph view of snows. Road rather bad,

[15] Orig Krong-clong (x1); also Krongdong (x1) Krang-dong (x1) and **Krong-dong** (x3). Not to be confused with Krong-jong (and variants), a pass.

especially in wet weather, but mule track could be easily made. March five miles descent all the way. No view of Tawai until right on it. Beautiful hill stream: very narrow valley. Could camp a battalion on banks by doing a certain amount of clearing.

Just as we finished dinner, Krong-dong and his brother brought in Bunsawng of Tawai, an old gentleman, whom we did very well and hope he will produce coolies for us. Krong-dong and his brother want to go back.

FRIDAY, 8th Novr.1912:

Halt Tawai. Bunsawng sending out for coolies. Negi has dysentry, may delay us. Got all the loads across the river.

Bunsawng came in to camp at 6 p.m. with about 12 Mishmis. They all want 1/- per day to go to Malaw. Probably shall have to agree to their terms, and do village travelling; very hard on the temper!

SATURDAY, 9th Novr. 1912:

Mishmis camped just down stream and came in to carry at 1/- each. Left Tawai 11-30 a.m. Route, general direction, bearing 34"; 1¼ miles crossed small stream - 4¾ miles up steep spur, no level ground; camped at height of 4590. Water supply small stream; filled a bucket in one minute.

SUNDAY, 10th Novr. 1912:

Left camp at 8 a.m. path up Sin Bum. 5500' Ridge recrossing N.W. bearing 336° from ridge our camp on Tawai bearing 221° descent to 1800 feet; small tributary of Lang River round a knoll to Lang River, height 1600; forded waist deep. Rope bridge; ascended to T'Laung village height 2450; length of march 10 miles. From river to village through cultivation of rice and millet; camped in headman's compound. Coolies to be had on same terms as Tawai.

Some opposition shown by Headman of Tawai to take us up to the village, presumably as they score by our camp being a little distance off. Now they will probably be more anxious to get rid of us.

MONDAY, 11th Novr. 1912:

Twenty coolies coming in to-night to go off to-morrow to Lohit. Tawai coolies are returning to bring rest of our kit from the Tawai. Pritchard taking plan of house, while I am writing, cause of much amusement from amt. of laughter. Got a pig for 5/- for Gurkha coolies. Temperature this morning 50.2 the coldest so far; lovely weather.

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[16] Both this 'peaks' and the one a bit earlier are clearly typed 'pecks'!?

TUESDAY, 12th Novr. 1912:

Got off 19 coolies to Lohit and eight back to Tawai, and two to Chowna for the Havildar. Took some photos of types of both sexes. Delay annoying but unavoidable. Must wait now for the Havildar.

All cultivation in Lang valley on the Eastern side. Only one small patch visible on the Western; due to the short time the sun shines on to the West side. Local people say the passes to Hkamti[17] are open another two months. Had a surprise visit from one guide to the Brahma Kund, bringing chits from Chowna and the Havildar. The Havildar said he was ill and would come on from La-ai with the last of the kit!!

The Mishmi gave us a story that the Havildar had struck Indrabir with a small knife three times, while they were sitting over a fire. Apparently Indrabir made no resistance or retaliation, and next day Chowna, the Havildar, and Indrabir left from Chongkam!

Fifteen loads have left La-ai. We are sending coolies to meet them at Tawai, and shall push on as soon as they arrive. The remaining stores etc. will be put into Krong-dong's house, to whom we have sent bakhshish.[18]

Went to bed quite late after discussing various plans for retrieving the kit at La-ai and finally deciding to leave it.

WEDNESDAY, 13th Novr. 1912:

Heard a barking deer quite close in a nullah[19] on opposite hill. All this nullah appears rich in cultivation and the people must be well off: hence their independence. They are very money grabbing, and want very high commission for each cooly supplied. Should very much like to go through their country with 50 sepoys and teach them how Sahibs ought to be received, and how to make village tracks etc. The men appear to do no work at all. The women go off to the fields and bring in grain and fire-wood.

From our present camp in the village the view is very limited, but from a clearing a little way down the hill, a beautiful view of the nullah is obtained both ways. Up towards the East is the end of the Samblai Range towering over us, beautifully wooded.

Negi getting better, but still has to be carefully looked after, especially in regard to his food, "for leave him alone, and he will eat till he can eat no more." We hear from the Mishmi, who brought chit from Chowna, that Khan Mohamed has gone on and is paying 1/- per day, so presumably he is showing more grit than we gave him credit for, and has discarded some of his loads.

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17 **Hkamti** x20, Hkampti x9

18 'baksheesh: (esp in India) a small sum of money given as a tip, bribe, or alms' - OED.

19 nullah: ‘a watercourse, river-bed, or ravine; a drain or channel for rain- or floodwater’ – OED. This context (‘rich in cultivation’) seems to indicate more of a valley, and later use indicates ‘valley’ is indeed FCW’s meaning.

THURSDAY, 14th Novr.1912:

Halt at T'Laung, waiting for coolies. Took time observation by Lun. Our permanent coolies and 14 Mishmis arrived in the evening, bringing mostly trash. Had a rather heated argument with headman about sending on our kit to Nandong on Lohit. Pritchard showed wonderful patience. I have to keep my hands in my pockets, or else should have hit him, I think. Anyhow he eventually saw that we were rather annoyed, and we made him agree. The Mija[20] is the most annoying savage I've ever met. So far I have only seen one good point about them, that they appear fairly honest, for so far we have not discovered any pilfering from loads, but against that he is lazy, greedy to excess, and has absolutely no manners, and in his living a good deal below the animal. I should very much like to teach them. We are leaving to-morrow morning for the Lohit - Nandong village - where we hope to make a halt and push on ourselves. Two of our Gurkhas deserted on the 13th from Tawai. "Mota and Mugra."

FRIDAY, 15th Novr. 1912:

Left T'Laung at 9 a.m. ascended to 8100 on tri-junction divide of the Land river, Ta-al R. and Grai R. Temperature at top 46° at 4-45 p.m. Then descended very steep path into headwaters of Ta-al nullah - very cold night. Some coolies were benighted on the top. Distance 6¾ miles. Left instructions with headman of T'Laung to pack on our kit to Nandoung and paid him up to 30 loads.

SATURDAY, 16th Novr. 1912:

Coolies arrived in about 7-15 a.m. gave them time to feed and started at 9-15. Route followed down to Ta-ab over many small nullahs and spurs. Did a good march of 10¼ miles. Halted at junction of paths to Nandoung and Kamblenglat; some of them going fairly difficult especially across new Taungya. Got [only] a few views of the country as the jungle was so thick.

SUNDAY, 17th Novr. 1912:

A short march of 5½ miles to Nandoung. Pritchard and I went on with pride and arrived at 10-30 a.m. Path pretty bad,--down the Ta-ab to junction with Tawaong River, then round spur to village, where we got a beautiful view of the Lohit flowing 331° bearing. The river was almost sea-green, except on the rapids and about 1200 feet below us. In the background was a snow-peak.

On the far bank the whole hill side appears to have been cultivated.

[20] see also 'Mijies' later; but he's mainly complained about the Mishmis (and no earlier reference to 'Mijies'). Is this a variant name?

The coolies arrived in about mid-day; the people of the village said they didn't expect us till to-morrow or next day, and the headman was not collecting coolies for us. Took a B.P. reading and deduced height of 1868 feet.

MONDAY, 18th Novr. 1912:

Halted at Nandoung. Last evening the headman came down and tried to increase the pay of coolies after having agreed to 1/- per diem, raising it to 1/4. He deservedly got a smack on the head from Pritchard, just right strength. After that we sent up to his house for -/6/- worth of maize, and got about -/1/-worth, so Pritchard and I went to the house ourselves and demanded more. He was looking very sick. I suppose they talked big afterwards, for the kanungo deserted in the night probably due to funk. But P's treatment had a very good effect and 21 coolies were collected next morning, rather too many children, but we got a move on.

TUESDAY, 19th Novr. 1912:

Started 8-45 a.m. down to plateau above Lohit. Beautiful camping ground for any force. Raining slightly, warm. Crossed the Tawang at ¾ mile, rickety trestle bridge really quite unnecessary, could have crossed by stepping stones a little lower down. In this way, the Mishmis are bleeding us of money. The Tawang was 25 ft broad and fordable. Any amount of cultivation on both sides of the Lohit. Villages appear to be at an altitude between 2000 feet and 4000 feet. At mile 4½ we passed a rope bridge over the Lohit, bridge about 80 yards long. Our diminutive coolies were very slow, and we only did seven miles over good going. Camping just above, where the Hali river joins the Lohit, and above the rope bridge, of which Pritchard took a photo. Had a very nice camp on a sandy bit of the bed. The scene was very pretty. The river looking like flowing jade; it was a beautiful light green, and the rapids were especially fine. Height of camp by Aneroid[21] 2450 feet; got our first view of the pines of which we love to see more.

WEDNESDAY, 20th Novr: 1912:

Got off well, and by dint of much driving got the coolies to do about nine miles. We camped in the jungle; came through lots of crops, and very easy roads. Camp 3150 feet.

THURSDAY, 21st Novr. 1912:

As we were very close to Chungung[22], Pritchard and I started off ahead, and coming through by very easy path and much cultivation including millet, beans, and poppy, were led to Makusson's house. His village only consists of one house. He will come on with us as far as Shirong, where Hamrusong[23] lives. He is not keen on coming to Sati, as he says. Dundas wants him in Sadiya. He says all the Chinese are out of Rima and that the Tibetans killed 80

[21] 'Anuoid' as typed.
[22] Orig 'Changaung' (x1); **Chungung** x3.
[23] Hamrusan x1, Hamrusang x1, **Hamrusong** x5, Hamrussong x2, Hammussong x1

of them. All this morning we were marching towards a snowy spur beyond the Ghalum river. The Krong-jong[24] pass is open, but Makusson does not seem to know much about the Taluk La. We are camped on the same spot as Guntur and Moorshad were last year, their tent pegs still being in the ground. A beautiful day. Sun very hot to melt any snow.

Makusson appears to be much the same as all other Mishmies in his greed for money and opium. I took observations for time at about 8 p.m.

FRIDAY, 22nd Novr. 1912:

To-day we should never have got off, if Pritchard and I had not taken Makusson to Chungung and interviewed "Chainduk" ourselves, and also showed him our displeasure pretty plainly. At about mid-day we got away, and did a short march across the La Ti and camped on the sandy bank of Lohit. The road lay along the Chungung plateau for 2½ miles. Then a fairly deep des cent of 1150 feet in ¾ mile to the La Ti which we crossed by trestle bridge; the bed being 70' broad, water 8 feet in deepest part. About 90 yards down stream, the river is fordable. I was much struck with the difference in appearance of the La Ti Mishmis. They appear much bigger men and more closely resemble the Tibetan. "Chainduk," the headman, seemed much more of a Chief, and was certainly more independent than any we have met. He met our displeasure in a "don't-care-a-damn" sort of way. And only when we insisted on coolies, and he thought our presence not desirable, did he take steps to order them. On leaving we took no notice of him, and he gave us just as blank a stare back.

SATURDAY, 23rd Novr. 1912:

To-day we marched to Shirong, "Hamrusong's" village, at the confluence of the Lohit and Ghalum Rivers. Hamrusong is away and Labang[25], a relation of his only here, who knows Assamese very well and owns the other house in the village. Camped just below village though coolies wanted us to camp nearer the river. They have nearly always[26] tried to keep us away from villages. We naturally go there, as then they get rid of us by supplying coolies.

A very easy march to-day. Put in the village of Khansam on the Lung Ti, a very small stream. Level going practically all the way, till steep climb up 400 feet to the village.

Makusson turned up about 1½ hours after us, looking as if he had made a right [mess][27] of it at Chungung, where there was a feast the night before, and in consequence of his "burst" made many requests for opium, which were not justified, as he does not really seem inclined to do any more work for us than any of the Mishmis we have met.

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[24] **Krong-jong** x4, Krong jong x2, a pass; not to be confused with Krong-jong, a person.
[25] **Labang** x10, Lebang x3, LalanG x1
[26] orig 'almost'
[27] some such word seems required here

SUNDAY, 24th Novr. 1912:

Interviewed Makusson and saw him in his true colours; just as bad as all the rest, and really worse, as he knows more about Sahibs than most of the others. We have made a contract with him to send on 41 loads and from Nandong to Shirong at 3/- per load, opium for coolies, and 20/- bakhshish to himself; and we are glad to see [the] last of him. Hamrusong has not yet returned, but his brother (?) at present appears to be able to collect coolies to go to Rima way, but not via Krong-jong pass; he says the road is very bad, and he himself would show us it, but coolies would be likely to bolt; this would not be pleasant in the snow as Pritchard found on his last journey.

Pritchard took some photos of the Lohit and Ghalum gorges this morning. I wish I could sketch well, and do a panorama of the view from our camp.

Labang is trying to make a good impression; he brought up another fowl saying "This one was for me" and the first one for Pritchard. P. presented him with a gaudy blanket this morning, and so far he is the only Mishmi who has shown any pleasure or gratitude in receiving a gift. I hope we won't have to change our first impressions of him, as we have had to do with the very few who have struck us as fairly good fellows, except Krong-dong and his brother. Labang has been strutting about in his new blanket all day and really seems pleased with it.

There are lots of clouds about fairly low down, and some of the small peaks close by are hidden in clouds. Looks bad for survey work on our onward journey.

MONDAY, 25th Novr. 1912:

Hamussong and his younger brother arrived last evening. His manner impressed us as the best shown by any Mishmi so far. He had been up the Lohit valley to a Tibetan village, presumably obtaining information for Political Officer, Sadiya.

He brought us in a present of fowls and eggs and we had a short talk with him before dinner. He did not raise our hopes greatly of getting over the Krung-jong pass, he also says[28] that the coolies wouldn't face it, loaded,-- but he left the impression that he would try to make them do so, for Govt. work.

After breakfast this morning, we had a pow wow re going up the Ghalum and into Hkamti via the Krong-jong. Hamrusong, Hanaw, Labang of Shirong, Tawlaw of Barh on the Chalum, and Shungno of Kambong on the Ghalum were present. Pritchard first of all impressed on them the importance of our proceeding by the Ghalum route to Hkamti Long, laying great stress on the fact that it was the "Sirkar's Hukm,"[29] and as the three men of this village seem to know the benefit they may derive by working for Government. When they had all

[28] orig has ‘he also, saying...’

[29] Sirkar: ‘3: The State or Government.’ Hukm: ‘A command, order, or instruction from a person in authority’ – OED.

understood our desires, the discussion because our agreement between the Shirong men on one side (ones and principally Tawlaw) and the Ghalum people on the other. As the discussion went on between them, we noticed several of the coolies, who had come in, quietly slipping away, thus clearly showing they were not for going over the Krong-jong. I first thought the agreement was going in our favour, as Tawlaw appeared to be silenced; but when Pritchard put the direct question "Will Tawlaw's people carry for us or not, up the Chalum?" he got the reply in the negative. We then tried bribery offering Hamrusong and Labang two pounds of opium each, if they would take us over; but much, as I think, they would like to please the Sirkar, they cannot get the coolies to do it. So now there is no alternative except to try and go to Hkamti via the Taluk Pass. Negi will probably be very pleased, though he had accepted our proposal of going to Rima and collecting information for us, pending our return from Hkamti. He was really rather relieved at the idea of escaping the snow, but slightly nervous of possible dangers; saying, "I will remain in Zayul until there is any danger of life, when I must go, for life is dear to all of us."

To get back to our plans, and what Hamrusong and his people are doing for us. Men have been sent off to build a trestle bridge over the Ghalum and we start to-morrow.

The coolies here appear anxious to earn money, as Hamrusong was eager to push on the stores etc. coming from Nandong, but this is our most convenient hour, especially when the mule road is completed to Walong.

Took photos of Hamrusong and Labang, and by means of a bribe of 1/- five ladies were persuaded to go through the ordeal. It is curious that the women appear frightened of a camera, for every time P. has taken out the camera they have bolted.

Later, we gave them an exhibition of shooting Pritchard hitting an old cigarette tin at about 100 yards. Hamrusong much impressed especially with the punctuation of the bullet.

The ladies are now becoming a nuisance and making constant demand for tea and drink. We tell them that owing to the Mishmis below, we haven't got any tea to spare, which is quite true. Took the height of several men including Hamrusong and Labang, average 5' 1⅜" tallest 5-5"; shortest 4’-10¾" Took observations for time.

TUESDAY, 26th Novr. 1912:

Made a late start, as three coolies bolted, so Labang said, though he had said he was providing twenty and we only required eighteen. The route dropped down to the Ghalum about 1100 feet which we crossed by the usual rough bridge supported on rocks and trestles. The river was from 20 to 40 yards wide, with about the same output as the La Ti. Then we travelled through the usual jungle to the Kraoti at 3¼ miles. At 4 p.m. we passed a rope bridge over the Lohit. Crossed the Kanum river by a very rickety suspension bridge. The

river was 12’ x 1½’[30] must be a fine torrent in the rains. Camped in thick jungle in the Kanum nullah, only 6½ miles. Count this as only half a day's work when paying time comes.

WEDNESDAY, 27th Novr. 1912:

P and I got up very early and finished breakfast quickly so as to make an early start, only to be met by the refusal of the coolies to start till they had had their opium. Then four had gone off to a village for food, so we left the orderley[31] to bring them on.

The Mishmi cooly is certainly the worst and the most annoying beast of burden I've ever met. One has absolutely no sympathy for any of them, and it is a daily strain to keep one's temper with the animals that they are. Had a very easy march to Onsam, about 10 miles which the coolies made a great deal of, and yelled for opium as soon as they arrived. They were told they would get opium when they brought us fire-wood, which they didn't seem to like much.

Our route was, rough going for 1½ miles, bed of Lohit over boulders ½ mile; then re-enter Jungle, Nang village 5¼ miles. Tsaik Ti 6¾ miles. Rope bridge over Lohit 7½ miles. Then into Onsam where there is a double rope bridge, one side higher than the other.

At times got some beautiful views of the snow peaks beyond the Ghalum[32]. They, the pine-clad hills and the pale green river forming a very fine picture. Makusson[33] had come from Sati to meet us, and once again we feel the need of a good Mishmi interpreter. All we can do is to speak to Labang in Assamese and through him to Makusson, --not satisfactory!

THURSDAY, 28th Novr. 1912:

Very cold morning; we stayed in bed fairly late, knowing well the coolies would not be here till late, as they were all sleeping in the village; but we were not quite prepared for their attitude in refusing to go any further, when they had been engaged to take us as far as the Lama country anyhow. But such is the case and it of course entails a day's halt. We called down Labang and Makusson, and talked pretty straight to the former. As I had feared he is like all his tribe, no real use whatever. He never attempted to order or persuade the coolies. So Pritchard took away the blanket we had given him and put it on the fire, which certainly had a sobering effect on Labang.

We gave them a little time to think over things and then went up to the house and told them to have 18 coolies for us to-morrow morning to go by this bank. They want us to cross to the other, as it is the easier road. Our request for fowls on payment was refused, which will probably mean having to take some. None of Labang's coolies are going to be paid till we get our onward supply.

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30 orig has 1½ *inches*, seems unlikely to be so wide if so shallow (or even be described as a ‘river’).

31 he consistently spells ‘orderly’ with an extra -e-

32 **Galum** x9, Galam x1

33 Magusson x4, Mayusson x3, **Makusson** x 6

Over again, I must note, I should clearly love to tour the Migin[34] country with 20 sepoys and teach these animals manners, and how the Sirkar's servants are to be treated! There would be no opium then!

FRIDAY, 29th Novr. 1912:

Started at 9-45 a.m. earlier than I expected, but only did a march of 6½ miles which was just as well, as Pritchard was not quite up to the mark after a sharp bout of fever; passed Matin and Wa-Ti villages. The latter a fairly big one of four houses. The Wa-Ti stream was 12’ x 1½’ nullah about 30. Headman called Merhaik a Tuan. Did a good deal over boulders on the Lohit bed. Camped in a grove of lime trees about 150 feet above the Lohit; rather a cosy spot. These Mishmis are a poor lot, some of them quite done up after six miles despite opium. In camp Pritchard gave Mrs. Makusson some really good tea, which we can ill-spare, and the only gratitude shown was to ask for more and growl at the quantity given!!

SATURDAY, 30th Novr. 1912:

Got off fairly well, but were stopped after going about 300 yards, as the coolies had to make a way over a pretty bad bit of rock face before they could take loads over it.

Some of the places were fairly bad and no place for people with weak heads for heights. It took us 2½ hours to do 1¼ miles. After that we came out on to a fine level plateau nearly opposite Merrai Kui (Meruil Kui) where Pritchard tock a photo of the boundary flag on the far bank, making a very pretty picture of the view. From here onward the road was very easy, practically level all the way, except for a sudden drop down to the Dai river, where we breakfasted and where a serious accident happened, one of the Nepalis carelessly losing one of our two nice tumblers in the stream.

On each plateau were rice fields and millet, far and away better cultivators than anything the Mishmis do. The Pangon plateau is 300' broad and mile long, splendid camping ground. Water on both sides, and also from Lohit 100’ below. From the Dai river we noticed the track was much better cleared than anywhere in the Mishmi country. Between the cultivated plateau were belts of jungle of pine, oak, and lime trees.

We reached Tinai 6 miles at 5-15 p.m. where we camped, only one house built of logs. Heard there were two men from Rima here, servants of the Jong-peer. Sent for them in the evening, and had a talk, just asking them simple things. We found that the Mishmi stories are very exaggerated, so that the Political Officer, Sadiya, has not very reliable information. The Jong-peer wants us to go on and see him, and it is our only way now of getting to Hkamti Long by his help, as the Mishmis won't go; they aren't half men enough for that.

Makusson now says only two of his coolies will go on. Hope to settle it with Labang, as our contract was that they would carry to Rima, only exchanging for Tibetans. From Tinai (1

[34] aka Mishmi? - it's them he has most problem with.

house) we can't get any coolies naturally, so the Mishmis will have to go on. We treated his statement with the contempt it deserved.

It is quite a treat having the Native's language interpreted properly by Negi.

SUNDAY, 1st Decr. 1912:

The coldest morning we have had; tooth brush frozen in the morning, and temperature at 7 a.m. 35°.

Labang had persuaded Makusson's coolies to come on, and we gave them -/8/- apiece to buy food from the local people. Started off at 9-25 a.m. and almost immediately crossed the Tammun river (Chamur as given to us), 30' x 1' easily fordable.

The next stream to cross was the Saal Ti[35] at mile 3¼ after coming through beautiful pine forest on a very easy path; loaded mules could go quite easily. The village of Dong is on the left bank of the Saal Ti; Negi was despatched there to interview the headman, and find out about the road to the Taluk Puss.

The Saal Ti was 20 yards broad and from 1½ to 2’ deep, easily fordable at this season, but must be a formidable obstacle during the rains. We could not get a very good view up the Saal Ti nullah, but later in the day saw the snowy range on its left bank. The path was still good and only for a short distance we had to go along the Lohit bed over the boulders. Then again fine pine forest taking us to the Da Ti, where we saw the Da Ti Falls, which were nothing very grand now, but must be fine in April, when the snow begins to melt.

From the Da Ti, mile 6½ to mile 8½, our road led across a very fine plateau called Konda; the soil appeared excellent, just the same as at Tinai, which averaged a depth of 18"; this plateau is cut across by the Chara,-- a small stream giving quite a good water supply, and it is flanked by the Da Ti on the south side and on the north side, and of course the Lohit flowing along its whole length about 200 feet below; this would form an ideal camping ground for a very big force, with fire-wood and water both plentiful. Our camp is just beyond the plateau, on what appears to be the last level spot till the Kahao plateau is reached. We have a fine view up stream showing the Tho Chu and Sap Chu nullahs, and what at present we take to be the Rong Thud Chu nullah, and last a snow range of Zaynub.

Negi appeared, bringing the headman of Dong, with two murtis[36] and some eggs; he, the headman, saluted us in the Tibetan style by a sort of salaam, at the same time putting his tongue out. The Dong people know the road to the Taluk, which in five days march from Dong, but they have not been on the far side.

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[35] **Saal Ti** x4 (all on this page); Sa-al Ti x2 later.

[36] murgi: ‘a chicken’ – OED.

We enquired about Thakin[37]; worse luck they are up in the snows at this time of year, and only come down to where Bailey got his during the hot weather; still I hope we may get a chance at some, if only the Tibetans will help us across the big Divide.

Mrs. Makusson absolutely defeated Mg-Bah this evening, who had tried to take her fire-wood, much to the amusement of all the coolies and myself. She is the only lady with us now, and is quite a Virago.

There is a very fine plateau on the far bank, which must be at an altitude of 5000 feet, and from where a grand view of the Lohit nullah is probably to be had. The Lohit is visibly growing smaller, but is still quite a fine river, and by no means fordable yet.

MONDAY, 2nd Decr. 1912:

Slightly cloudy morning and much warmer. Made a fairly early start, road led along cliff where there were a few rock face places to cross, otherwise the road was very good. After 1¾ miles we crossed a very fine pine-clad plateau where the trees were very thick, up to mile 3 where we came to the Mashi cultivation. The Mashi village has been abandoned, the people having gone to Kahao. We crossed the Kri Chu at mile 3¾ , river 10’ x9". Then descended to Lohit at mile 5 and did ¼ mile over boulders, then on to another small plateau opposite the mouth of the Tho Chu, where we had a fine view up the Tho Chu nullah, ending in a snowy peak, and also a fine view of the plateau mentioned above on the 1st October, 1912,[38] which would make a very good site for a post, if the boundary line be made according to Captain Jeffrey's suggestion in his Mishmi Mission Report, which is the snowy range on the north side of the Tho Chu running down spur to the mouth of Tho Chu, then up the spur north of Kri Chu to the 'Ndap Range. At mile 6 we came on to the Kahao cultivation, so that by taking the above boundary none of the Kahao fields would be taken in any way from Tibetan influence.

We arrived at Kahao village at 1-50 p.m., 6½ miles, 4,320 feet by An Bar[39]. 25.72".

The Zong-pon of Tikha Rima (offg) has come to meet us, and is coming to see [us] to-morrow morning. The villagers immediately brought us in wood, fowls, and eggs, very different from the Mishmis. Kahao is a fine plateau, very fertile. There is a beautiful snow peak towering over us on the west, and the snow range on the west of the Rong Thod Chu looking up the Lohit valley.

3rd December, TUESDAY:

This morning the Zong-pon (offg) came to see us, accompanied by Adeh (a Rima under-official, who was reported to have been tortured by the Chinese). We prepared for them

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[37] **Thakin** x3, also Thekin x1, Thakim x1: ‘takin: a large, heavily built, slow-moving but agile goat-antelope, *Budorcas taxicolor*, native to the eastern Himalayas from Bhutan to north central China, which has large horns and a shaggy coat and lives at high altitude in summer’ – OED.

[38] Not in this diary extract though, see introduction.

[39] orig 'Au Bar' - presumably '**an**eroid **bar**ometer'; see also fn.21.

according to Negi's instructions and had oats for all of them made of ration bags. The Zong-pon arrived with a gift of rice and eggs and a salutation scarf (khatak) which he deposited at our feet. As we had not quite finished breakfast, they waited in Negi's chapar[40] for a bit.

Then they all came up again and took their seats. The start off was the paying of usual polite compliments, but when we attempted to get any real information out of them (re Chinese and the fighting) they put off most of our questions by saying they didn't know. According to their version there was only one day's fighting in Tika and the Chinese bolted; no Chinese were killed in Tika, but the Tibetans pursued and killed[41] a few of them. There was more severe fighting in Chiamdo when there were 600 Chinese and 1300 Tibetans (men of Kam).

They were quite impressed by Pritchard's knowledge of various countries and the roads to them. The Zong-pon is not at all anxious that we should go on to Rima and in to Hkamti via La gyap and the Turon valley which is our strongest point in obtaining coolies to take us over the Taluk. They say that no one from Dong has ever been there, but he is sending to enquire to-day again.

All the talk was quite amicable; he laid great stress on the fact that the English and Tibetan Governments were on friendly terms, and so he would do his best to help us (out of his country?).

Apparently he has about as much power over these border people as our Political Officer at Sadiya has over the Mijies,[42] which is not saying much! I should very much like to have done the march to Rima and seen the place. In the first place we would be able to get more information there by sending Negi round to all the people, and also on the road some useful survey work could be done. At present it would not be wise to attempt any sketching, as they would only be suspicious. The Zong-pon is quite a young man and has lately come from Lhasa, having left that place just before the arrival of the Dalai Lama. He looks quite respectable, though what rank he is, is difficult to say. It rather looks as if he was specially sent by the pukka Zong-pon to put us off, in the same way as Chinese officials always send underlings first to meet foreigners. He is certainly superior to Adeh who is a local man.

They say that the people of these villages, Kahao Dong, Tinai, never travel and have never been to the "Taluk Pa" country, which is what they call the people of the country over the Taluk Pass, that they are very superstitious and afraid. This last is according to Negi.

We are halting here to-day and until the Zong-pon gives us a definite reply as to his ability to help us with Hkamti Long. It is a delightful spot; but I wish the Thakin were in reach; at present they are up in the snows. Later we sent Negi round to find out whether the

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[40] chapar - tent? house? compare underlined word fn. 52.

[41] orig ‘filled’. Must be killed, right? Even though ‘no Chinese were killed’ immediately before.

[42] ‘Mijies’: is this a variant of Mishmi? Singular 'Mija', used earlier?

Zong-pon's story about the fighting in Rima was true, telling him to say to the Zong-pon that we had heard quite a different account.

Negi returned saying that both the Zong-pon[43] and Adeh had sworn by the Dalai Lama and Budha that they had spoken the truth. Part of the Mishmi story was that Adeh had been tortured. He appeared very lame and walked with difficulty stooping very much, also his hands trembled a lot, so that part of the Mishmi yarn may possibly be true. Adeh is rather a fine looking man, he looks very like a red Indian.

WEDNESDAY, Decr. 4th:

A few Tibetans turned up very early in camp, to try to get the lightest loads, and one tussle took place between a Tibetan and a Mishmi for a bag of ration, the Tibetan eventually winning, but all the Mishmis got the best loads. The Zong-pon came to our camp about 9 a.m.; we were then two coolies short and he soon had the men called up. We eventually got on move at about 10-15 a.m., after complimentary speeches on both sides, between the Zong-pon and ourselves.

The Zong-pon's cavalcade went off first, about six of them, all mounted on stuggy Tibetan ponies, so the road to Rima must be fairly good.

Before going, he addressed the coolies and told them all sorts of dreadful things would happen, if they deserted us before reaching the first "Taluk Pa" village. He also asked us not to push them too much, as by impressing the men he was doing an act never done by his predecessors!

We had a pleasant surprise on crossing the Di Chu (by a good bridge), the Zong-pon and his cavalcade were all drawn up to say good-bye to us, as our roads parted from that point. He wishes us a successful voyage and, I think, was greatly relieved to see us go by the Di Chu road, instead of the same way as he was going.

Our road was delightfully easy, a nice steady gradient all the way. Pritchard got a good photo of the Lohit valley showing the Rong Thod Chu valley. The path seemed well used, and lately traversed too, --so much for their story of "no road" to the "Taluk Pa'" country. We got some fine backward views of the snows up the Tho Chu and Sap Cho gorges.

The Tibetans were rather overloaded, the result of reducing our loads to 15 all told for ten people!! Our camp was under a rock, 6½ miles, not bad considering our late start.

In the evening we had a distribution of clothing. Pritchard and I gave some of ours to the orderlies, who handed on theirs to the Mishmie coolies, who had practically nothing. The Tibetans were better off in this respect, and we had nothing left for them.

A pretty chilly spot!--

[43] **Zong-pon** x8, Jong-pong x7

THURSDAY, Decr. 5th:

Got a good start on. I went ahead at first in case I could do any sketching, but the road lay through fairly thick jungle, right at the bottom of the Di Chu nullah, occasionally going along the bed of the River, so there was no opportunity for any plane table work, and I could but take bearings etc. making a traverse.

Camped in a good spot in very fine Pine jungle (one tree 20 feet in girth) and several 15 feet or so; height 8590 feet and only just below some low-lying snow.

I had a very lucky fall in crossing a small nullah, there was a tree across it, which broke just as I was in the middle, and down I went, not hurting myself a bit, and more fortunate still not even breaking our only thermometer, which was in my pocket. After doing rather well up to 1 p.m., the coolies stopped every ten minutes, so we only made 6¼ miles by 3 p.m., but probably they were timing the marches so as to get over the snows and down below snow level in one day. The spurs from the main range on the south side of the Di Chu are all snow-clad, but we haven't come in sight of anything very big yet; doubtless it will appear quite early enough for all of us.

FRIDAY, Decr. 6th:

To-day's march very like yesterday's. At our mid-day halt Pritchard got some information from the Kahas coolies, corroborating the story of the Zong-pon, about the fighting in Tika.

We mounted up gradually and are very pleased to find no snow under foot, though the height of our camp is 10,485.8 by boiling point. Mg. Bah very fed up at having to carry the survey satchel instead of our haversacks, which we are carrying ourselves. A few clouds rolled up over the high mountains in the evening. Again we only did 6½ miles, only possible to take a traverse. We are camped where Bailey was, just before getting his Thakin.

SATURDAY, Decr. 7th:

To-day's march, along the Di Chu, occasionally over boulders, crossing several small frozen streams; our general direction was 120 Mag. bearing. Just before reaching our camp, had a lovely [view] up the Di Chu. One wanted to stop very much every minute to feast one's eyes on it; if one doesn't stop, one is likely to fall; on these paths it is wise "to keep one's eyes in the boat." We were well into the snow line after going two miles, but we never had to walk through much of it, as we are travelling on the south side of the Range.

The hills on the far side of the river have snow on them at an altitude far less than where we are. Our camp is well in the snows at a height of 11,673 feet. The Tibetans immediately on arriving asked for boots and blankets, and were altogether a damned nuisance. They seem to think that we will give them anything they ask for. Pritchard and I have given up each another blanket and made the Nepalis pass on two of their to the Tibetans.

Our own people seem quite happy, though it is a bit nippy; it was 29° F. at 3-30 when I took a Boiling Point reading. We are probably only just in time to cross, as every evening a few clouds come up, prophesying a snow fall soon. We have been very lucky in having such glorious weather, which makes such a lot of difference to the pleasure of this sort of life.

To-day we passed the hot sulphur spring, where in June and July the Thakin come in herds to drink. The temperature of the spring was 105°; no fresh tracks of Thakin to be seen.

SUNDAY, Decr. 8th:

Our Tibetan coolies had told us that it would take us two more days to cross the pass[44], but we were right at the foot of it by 2 p.m. so were just able to cross. We had to drive a good deal so as not to be left in the snow, we reached the top at 4 p.m. Height 14,157 feet, very cold wind and temperature 17°.

We considered ourselves extraordinarily lucky in crossing a 14,000 foot pass in December with such ease, and especially as on the other side was practically a mule track to descend by. Another bit of fortune was that fire-wood was procurable at 12,250 about 1½ miles from the pass. We passed a very cold night. The cold kept us out of bed and to make us loath to leave the fire-side. Eventually we turned in about 10 p.m. when the temperature was 15°.

We both found the altitude prevented us from sleeping well. Pritchard got up at about 4 p.m. and went round the whole camp and found several of our followers sitting round their fires. I was only tempted out when I heard him ordering tea for everyone, which proved very comforting. We turned in again for an hour before dawn.

Earlier in the evening we took star observation for Lat and Time, a very rough working of the Lat making it 28° 5' N.

MONDAY, Decr. 9th:

We were up very early and first ordered one orderley to take all the kit, except four light loads, to the first good camping ground he could find about three miles on. We with the remainder of our coolies and Negi went up to the pass again. I had hoped to be able to fix my position on the plane table, but the view was very limited and we couldn't pick out any fixed points. I had taken latitude observations the night before. The height of the pass worked out to be 14,157 feet from boiling point reaching. Pritchard took some photos of the pass and sources of the river and thought out the lie[45] of the ground which proved that we were on the tri-junction of the Lohit-Mali-N'Mai divides.

Sources of the Di Chu are the same as Captain Bailey called the Taluk pass, and the people of Kahup call the people who live on the far side Taluk Pa and is different from the Taluk La shown on Mishmi map. To get to the Nam Tamai by the Saal Ti, two passes have to be

[44] This is the Taluk pass, also called DiPhuk La in the 8 Jan entry - the 'Precis' provides the equivalence.
[45] orig has ‘tie’.

crossed (i) The Taluk (Mishmi Mission) 11,000 feet and (ii) The Man Chu La (very near where we were) probably 14,000 or over, so that the Saal Ti road would be more difficult than that by the Di Chu.

We got back to camp about mid-day and then started off for our rest camp and quickly got down to easy altitudes by an easy path. Our camp was at the junction of the Taluk Chu and Kanjar Chu.

It was great pity I had not more experience of practical surveying, as I found myself quite unable to cope with this sort of country, for a real survey. I was only able to keep a traverse. It was really quite amusing, what heavy work I made of going up the pass, the altitude affecting my wind, so that I could only do about 20 paces at a time. Pritchard was much better, but also felt it a good deal.

TUESDAY, Decr. 10th:

A very easy march of 8½ miles to Shong-Kay lung-pa (Samjeh's village). Practically a mule track all the way, the route they bring their Zamos[46] from Tibet. They are all Tibetans coming from Go-La (15 days from Shunga Chusong). They came here originally to escape taxation and oppression from Tibetan officials. It is a grand country they have got, and there is quite a romance in the thought that Samjeh left his own country and has made himself a home here, and practically owns so much land as he wants. There is a herd of about twenty Zamos, fine animals. They were unwilling to sell us one though (half-bred Tak Bull and ordinary cow). We paid off our Kahao coolies this evening and made Negi address them, saying we were very pleased with their work etc. It was really quite a pleasure paying people who showed such gratitude.

From the people here we find the Taluk Chu and the Seinkuwang[47] are one and the same, though they call it Taluk Cho, and they inform us that the Seinkuwang is bigger than the Adung-lung[48] (Nam Tamai) which remains to be seen. We shall reach the junction in two days from here. These people seemed quite surprised at getting paid for fowls and grain and made many songs of gratitude when receiving their money.

We are getting down to bed rock now in the matter of loads and rations, and must live on the country till we get into Hkamti Long.

Had a loss yesterday of our only tin of salt, whether lost or stolen we can’t say; but up to now there has certainly been little or no pilfering.

The boundary question is becoming more and more interesting as we see more of this part. The people here pay no tribute to anybody, and there have never been any Chinese nor

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[46] orig ‘Zanod’, presumably misreading/typo – **Zamo**(s), Zomo(s) below: ‘The word dzo technically refers to a male hybrid, while a female is known as a dzomo or zhom’ – wikipedia.

[47] Shanka-wang x2, Simkuwang x1, Seinku Wang x1, Seinku wang x1, **Seinkuwang** x2.

[48] Adung Long x3, Adung-Lung x2, **Adung-lung** x5, Adung Long x1, Ardung Long x1.

Tibetan officials here to collect. They say the Adung-lung people pay to Sanga Chu Dzong in skins and cane for baskets. But by Captain Bailey's report the Tibetan boundary should only be a few miles south of his route, and Adung-lung is ten marches from the nearest pass!

WEDNESDAY, Decr. 11th:

Marched to Pahke, an easy march, as we started late. The road led over a spur on the left bank of the Taluk Chu and then descended right on to the village. From "Anduk" the head man of Pahke we got quite a lot of information about these people, and the road to Adung-lung via Tawa Chu Zong. His sons are still in Go La (Probably "Gu La" mentioned by Captain Bailey) and pay tribute to Sanga Chu Dzong.

It seems very probable that all these people have come here to escape taxation, and the oppression of Tibetan officials, though they don't actually say so. Anyhow they are very friendly and nice to deal with, especially after our experiences with Mishmis; they bring in provision for sale and fire-wood without trouble, and give help in small things like clearing camping ground and bringing water.

THURSDAY, Decr. 12th:

Our intention was to march to Taws Chu Zong, but on arriving at Sami, our coolies said they could not reach there to-day, so as we are in no particular hurry to push on out of this land of comparative plenty (we are living on what we buy daily). We have halted here at Sami. I got an idea of what 'Nmai valley paths are like, though to-day's were nothing compared to what Pritchard had to climb on his last trip. Still in parts it was fairly bad and slippery. What it is like in the rains? perhaps I will know later. This village is of six houses (4 on S. side of Sami Chu and two on the north side) and the people are originally from Lun-ba which is two days' journey from Droya Gomla.

Once we started paying one anna each for eggs every man seemed to produce some from inside their voluminous garments, and I think 38 were sold.

Just after arriving here, a little rain fell and it is still very threatening. Well, I suppose, we could not expect the beautiful weather we have had so far, to last for ever.

FRIDAY, Decr. 13th:

Marched to the junction of the Taluk Chu and the Adung-lung Chu (Nam Tamai). Road pretty bad, as Pritchard said a genuine 'NMai path, having to use our hands as much as our feet. At our mid-day halt Neji brought us some Mica to ask us what it was, saying the Tibetan tribes men called it "The Stars' excrement"!!

Pritchard got some good photos of the junction, having to wade in the water for them; from the amount of trouble and care that Pritchard has taken over the photographing part of the trip, he deserves to have very good results. I took a lat. observation of the Junction, which worked out at 28°31'53.

The Nam Tamai is a fine stream even here, as can be seen by the photos. We made it 40 x 10' flowing very fast.

The Taluk Pas who live just across the Taluk Chu from here appear very amenable and tame. They bought in supplies without demur and are going to carry to-morrow.

SATURDAY, Decr. 14th:

This morning we estimated the Nam Tamai as 40' broad and 10 feet deep, running very fast. There is a cane bridge just above the junction over the Taluk Chu (Seinkuwang). Marched with Taluk Pa coolies for 5¾ miles on the right bank over boulders all the way. I think about the most tiring march we have experienced. I quite longed for a climb up the hill, if only to get away from the boulders. We passed a cane bridge at mile 2¼.

Camped on a small sandy bit of the river bed known as Dijin Ga, two villages Pung-tay (1 house) at bank and Tashi Tak 4 houses left bank are fairly close by. On the road we met two men returning from Adung-lung and going to Hkamti, so roped them in to our party as future guides; and from the elder one (they looked like father and son) Pritchard found out that these Taluk Pa are really Talongs a clan of the Maru tribe. The Pung-tay people brought in fowls and just enough grain to feed our party, we having sent one of the Tibetans who were travelling with us as guides.

SUNDAY, Decr. 15th:

Marched to the junction of the Tala and Adung-lung (the Tarawang and Nam Tamai). We had again sent on a Tibetan to call in men from Tala Tuk and Adung-lung to help across the river. But on arriving there was no one to meet us.

Later our Tibetan guides came over and said the Tala Tuk people were not coming, so we then sent a Taluk-pa coolie to order them in. One man came in and said others were coming in the morning. Had to give the orderlies a good talking to for impertinence and want of pluck. So far they have had no hardship whatever, and to-day because we didn't give them dal, they became as sulky as possible.

MONDAY, Decr. 16th:

This morning some Taluk Pa and Tibetans came in bringing in supplies. The Tibetans came from Lama Nayung which is beyond Adung-lung and apparently came to try and stop us going on, in which they failed, needless to say. We spent the whole day crossing the river by the cane bridge of which Pritchard took several photographs. He led the way over of our party, then the camera, and then I, and as I came up to the other bank he snapped me.

Negi was the next one over and on landing safely his first words were "Sir, by the grace of God, I think all the party will arrive safely." Tun Dey made the heaviest work of it, and I think was in a funk all the time. About mid-day it became quite cloudy and consequently cold. We

sent off the Tibetans and Taluk Pa to bring in coolies and get ready more supplies for us to-morrow.

The straight talking to the orderlies has had a very good effect. Even M.T. doing some work for a change.

After tea Pritchard and I went down to the junction, there is absolutely no doubt which is the bigger stream. The Nam Tamai being far bigger, we estimated them as follows:-

Nam Tamai	45 yds. broad	4 to 5' deep
Tarawang	25 " "	2 to 3’ "

To-day has been a good change for everyone after twelve days continuous marching. Many of us were getting stale.

TUESDAY, Decr. 17th:

Marched to Adung-long, easy-going, though on account of staleness, made heavy work of it.

The Taluk Pas of this village appear very nervous and not a sign of anyone when we first arrived. Passed through any amount of cultivation on the road here and lots more on the far bank. Passed the Matsi Chu at the head of which is the Matu-La, over which some of the Tibetans now living on this side came from Do-kong.

We are halting to-morrow, as this is a big village, and should easily be able to feed us.

WEDNESDAY, Decr.18th:

Halted at Adung-long. All the villagers ran away and slept in the jungle last night; four were found this morning, but they only came in to make a bamboo bridge for us. Our Nepalis in nosing round found a fresh pig's carcass, which we took charge of, as the Taluk Pas had told us they had no pig. On their return from bridge making we again questioned them about pigs and fowls, and again they denied having any so the carcass was produced, and we told them as they had never possessed pigs, it couldn't be theirs. They were rather non-plussed at this in the end we gave them 2/- for half and said we would return the other half on receipt of fowls, eggs and grain, and then the meeting ended.

They have never seen our coinage before and hardly realize what its value is, in fact we might almost as well pay them in nickel annas, giving them the same number; but we haven't got any with us.

We are now getting pretty low in our stores. No salt, and only one tin butter and one tin milk left. Here we have fed on "koda" and maize cakes made by Negi, very good temporary filling but not very lasting for regular meat-eaters.

By the time we reach our stores in Hkamti there will be nothing left of what we have now. Hard life!!!

Later in the evening as the Taluk Pa had only brought very little grain and one scraggy fowl Pritchard and I went up to the village and searched. Pritchard took the granaries and I went in search of fowls. I was unsuccessful but saw two small pigs. Pritchard on entering a granary was assailed by three of the ugliest ladies ever seen, "Daru women", tatooed on their faces and half deformities. In fact the whole village appeared to be "Cretinous"[49] the average height of the men being about 4' 3½" with big heads for the size of their bodies. Pritchard was quite successful, and the men all produced lots of grain, ready ground, and three fowls.

THURSDAY, Decr. 19th:

Pritchard photographed the three "belles" this morning while I jingled a few coins before them, after the operation giving them 4-as. each. Then we started for Lama Nay. The Taluk Pas had made us quite a good bridge to cross to the Pt. bank of the Tamai. Had a very nice march and felt nice and fresh after our halt. On getting near Lama Nay we passed the junction of the Chang-rin r'me with the Tamai; from the junction we had a fine view of the gorge of the Tamai of which Pritchard took a photograph. The Chang-rin r'me flowing in a S-W direction, we estimated as 25’ x 8’,[50] the height at the junction being 5,550 feet.

The Nam Tamai flowing S-E was still a formidable stream, though in places fordable with a little difficulty. About a mile further on we came to lower. Lama Nay (3 houses) on right bank, several Zamos grazing near. A Lama and the headman came out to meet us, and told us they had built us a hut as their houses were dirty, We had to go on about ¼ mile further when we crossed [to] the left bank by quite a respectable bridge to upper Lama Nay, where we saw a regular herd of Zamos grazing on the hill side. The houses are small and inferior, plank walls and thatched roofs. They had made us quite a nice little hut, which was very comforting especially as it came on to rain.

The Lama brought us presents of flour, salt, milk and butter and we presented him with a picture of Dalai Lama, at which he was very pleased.

The villagers brought us sheep, grain and butter, so we are all doing well. The headman who had met us at Tala Tuk was still suffering from indigestion, so we doctored him again. We told them we were sorry we had no presents for them, but they had all been left behind in the Mishmi country through want of coolies, and hoped they would accept money!!

Pritchard and I were really living in luxury, even sitting up for dinner on our plank beds, with a plank resting on our knees for a table; a good fire inside the hut and plenty of warm clothes kept us very comfortable.

Went to bed rather too soon after a very good meal, and in consequence were rather wakeful!!

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[49] orig '"Creteris"

[50] surely not 25” x 8” as typed - would hardly need 'estimating', or even mentioning?

It rained lightly all night. Coming to a small out-of-the-way Tibetan village like this, just shows how easy and comfortable travelling in Tibet must be.

FRIDAY, Decr. 20th:

Woke up to a dull and rainy outlook and rather cold. Had a long interview with the Lama who came here from Dokong this year. He told us the story of why these Tibetans came here. In the 5th incarnation of the Dalai Lama he said that this was a very holy place, and sent a sealed order to the Monastery at Ridong that the monks were to make a pilgrimage there. This was four generations ago. None could be found to face the difficulties of the road; until the Chinese came and persecuted the Tibetans when these men of Dokong fled and settled there.

He, the Lama, is the first Lama to have come here.

He says it is 16 marches to Dokong, and there are five passes to be crossed, of which the highest is the Naning La, from which the river flows. The Naning La is six days march from here. The other passes are:

	Lo chung La	1 day on
	Ba Lung La	2 : :
	Chorok La	2 : :
	Na La	2 : :
to	Dokong	2 : :

It has been raining steadily all day and very cold. Pritchard and I have been very thankful for this hut and for the good food we have now got. This is the greatest luxury we have been in since leaving Chongkam.

We find the Zamo milk rather strong but quite good, and the Tibetan butter is quite a boon, as our last tin went to-day!

These people pay tribute to Bang Chu Zong, and the headman here collects from other villages round about as far S. as Tala Tuk.

SATURDAY, Decr. 27th:

A glorious morning, the hills to the N-W covered in freshly fallen snow; the whole atmosphere very invigorating, especially after the two dull days. We got one photo of the first fall of snow before breakfast.

We find that these Dokong people have only been here three years, and probably only paid tribute once during that time; so Tibetan claims are very minute and not as stated in Hertz's report.

The headman is better from our treatment, but has not come over to see us to-day. Had a good sunning all the morning but got a bit bored towards evening.

SUNDAY, Decr. 22nd:

Again on the trek. The Tibetans called on the Taluk Pa to carry our loads to Adung-lung. A beautiful day for marching, just like yesterday. The monk accompanied us out of Lama Nay where we parted. We are camping on the right bank to-day so as to avoid Adung-lung village which is palpably unhealthy and where they had cholera this year. By sending on a Tibetan we have had no difficulty in getting supplies.

MONDAY, Decr. 23rd

TUESDAY, Decr. 24th:

Did the same amount of marches as the 14th 15th and 17th Decr. Rather uninteresting. I must mention that Pritchard and I had a late night on the 22nd, sitting "bucking"[51] till 9 p.m. with nothing to drink!!!

WEDNESDAY, Decr. 25th:

The Taluk Pas made us quite a good bridge over the Taluk Chu (Seinkuwang), so we had not to do any monkey tricks over the rope bridge. Did a good march of six miles to Salung dam (Anung) where some of us crossed the river by a very fine cane suspension bridge. To our surprise we came on to a Lisu village, and they were very anxious for us to go back again to a better camping ground, which we eventually did as their side of the river was very steep and not a bit of level ground anywhere. They call the place we camped on Salungdam which is just above the Tilo.

The Lisus brought us in a fair amount of supplies including some excellent rice which was very acceptable, as our party (mostly rice eaters) have seen none of that grain for some time. One old gentleman was quite polite and "Shikoed" down to the ground to both Pritchard and me; very different from the Lisus, whom P. met on his last trip. Either their isolation or the size of our party probably accounts for their different behaviour.

Just after dinner it started to rain and continued doing so the greater part of the night; the orderlies having made us a very indifferent Chhappar,[52] we suffered accordingly and got our bedding soaked.

THURSDAY, Decr. 26th:

Again to our surprise about five Lisus carried for us, and roped in a few Darus for the other loads. We made a very good march to Rinan or Linan, a Daru village on the left bank of the Tamai, considering that nearly all the way was over the boulders on the bed of the river, and that we had to raft across two loads at a time and two people at a time. Got into camp rather late, the Darus were not keen on bringing in supplies. On the road we passed several

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[51] Still don't know what this slang is (except maybe something like 'chat', 'natter'); 'buk' earlier.

[52] Underlined in orig for emphasis (arch? many other AngloIndian words are as-is); 'Chhappar in Hindi refers in English to... a thatch, thatched roof' - https://www.wisdomlib.org/definition/chhappar; see also 'chapar', fn.40.

ordinary rope bridges leading to cultivations. The Tamai is now becoming a fine river, and every now and again one gets a glorious view, but most of the time the view is very limited.

FRIDAY, Decr. 27th:

The Lisus this morning accompanied us for part of the way (not carrying) probably as far as their power extends. We only did a short march to Chang-dang as the next village is a long way off, and we also wanted time to write up diaries, routes, etc. and also to give our bedding a sunning after its wetting.

Parts of the road were really bad, where a slip meant a drop into the river about 200 feet below. We passed a very fine gorge, where the river looked very beautiful, and from our height above it we could see the bottom easily.

SATURDAY, Decr.28th:

Marched to Tari-tuk, a camp on the river bank, 5 miles, mostly over boulders, rafted the river first to the right bank. At Tari-tuk there is a fine cane bridge, and in timing some of the Tasilwong people over it, one man did the 70 yards in 25¾ seconds.

SUNDAY, Decr. 29th:

We are very much in the hands of our carriers; there may be a road up here over the Mali-N'Mai divide, but anyhow they are taking us down the left bank to-day, and sent on three men to make a raft. Marched to Prangnang. On the way Pritchard gave a very good exhibition of shooting, hitting a split bamboo twice at 100 and 70 yards across the river.

Unfortunately the spot we were at, at the time, was rather cold, and Pritchard got a chill and developed fever, so it was lucky the march was nearly over and a short one.

Prangnang appears a prosperous village of four houses. Pigs, fowls, lots of grain to be seen! Put P. to bed on arrival and hope he will throw off the fever to-night. The Tasilwangs were much struck by his shooting, and we heard them relating the episode to an acquaintance on the road, probably of this village.

MONDAY, Decr. 30th:

Halted at Prangnang as P. not fit to march. Had to organize foraging party as villagers wouldn't bring in supplies; rather amusing, with quite good results. But on the whole passed a dull day; it was a glorious day as far as weather went, but the blister flies were perfectly damnable.

TUESDAY, Decr. 31st:

The "Prangnang Ca ites" were all ready to carry for us, and glad to get rid of us at the price. Marched to Tapur Tak, 5½ miles of easy going. The village is some way up the Tapru Wang, so we are camping in the jungle. A not very interesting march; chiefly through bamboo jungle, with occasional drops to the river.

WEDNESDAY, Jany. 1st, 1913:

Marched to Longwa 7¼ miles. The first march we have had very hard rain. All got soaked; fortunately found a good house in Longwa, where the front room was almost new and comparatively clean, so we took possession of it and made ourselves quite comfortable. The owner is a Tasilwan wearing a Chinese soldier's coat and a Tibetan hat. He had sent his son to meet us who tried to persuade us to camp in the cultivation, likely when it was raining hard.

P. & I started the New Year well by giving up smoking.

THURSDAY, Jany. 2nd:

Crossed the Nam Tamai by a cane suspension bridge over a fine gorge; P. took two photos of same. Marched to jungle camp up the Talu-wang to junction with small tributary, up which we go to the Pass; mostly over boulders; boots giving a lot of trouble ever since my Nepali burnt my old ones.

FRIDAY, Jany. 3rd:

Did quite a good march of 9¾ miles to Wi Wang Dang. We had been told we should have two jungle camps, but by pushing a little we got in to the village on a very easy road which had been cleared for last year's Mission; quite a treat to travel along such a well defined path. I however was in a damned bad temper, mainly owing to indigestion and want of smoke.

SATURDAY, Jany. 4th:

Marched to Wa Dam Kong 7½ miles over a very easy path. Had to halt here to get supplies for the jungle camps ahead of us, otherwise could have done over 10 miles easily. Blister flies very bad. Fine view to head waters of Nam Tesang and down stream too, to what is probably the Mali Valley. Clouded over and looks rather threatening like rain.

SUNDAY, Jany. 5th:

Beautiful morning; P. and I up early and breakfasted in time for early start; but coolies were late, as we decided the time and place of halting, and by dint of a certain amount of driving made our jungle camp 10 miles. We are really down to bed-rock of our provisions now; to see P. and I wolfing chapati and ghe[53], our better known friends would hardly recognize the connoisseur of a good dinner, that we are either in London or Simla.

To-morrow morning our stores will come to an end, except tea and tooth powder, which will just last us to Putao (Lokkhun) when our New Year's abstemious ways will come to an end.

[53] ghe = ghi, 'ghee: Butter made from buffalo's or cow's milk, clarified by boiling, so as to resemble oil in consistency.' Chapati: 'In Indian cooking: a thin, unleavened flatbread, traditionally made ...on a griddle' - OED.

MONDAY, Jany. 6th;

Did a long march over the Tesang-Nam-Kin which meant to reach Taran Dam, but our coolies did not know the road we passed. Shortly after crossing the Laket Razi (Pass) I got my first view of the Hkamti Lang village. The snows S.W. were just visible above the clouds.

TUESDAY, Jany. 7th:

Marched to Man-hu (Shan village). Sawbaw a relation of Sen Hoi Kwei, an old fellow who is a Kyoung and fancied himself at Kachin, but really spoke no new language. We stayed in his house; they were all very much interested in P. as being the Sahib with whom Chowsena (Sen Hoi Kwei[54]) had gone to Sadiya. In the evening we tried for duck flighting over the Malikha with no success. Heard with great respect of the death of one B.O. of the Hkamti Cochnu.

WEDNESDAY, Jany. 8th:

This morning found ourselves really at the rock end of our stores, not even any ghi[55] to make an omelette!! Quite a treat to go howling along a level road into Putao, 7½ miles. Here we arrived about 10-30 a.m. to find Gilchrist had gone out and Subedar Kali Manzi in charge. He was J.A. of Myitkyina Battalion when I was in it in 1902-03; but needless to say he didn't recognize me with a bushy beard! Fortunately Myook Mg. Chit Su was in camp, just returned, and he gave us all the news. Sorry to hear of the bad luck of to the column in the loss of Cap. Pickthall and 3 men; Khan Mohmd. and Lal Khan were present, having come over the Krong-jong, their coolies bolted from near the Wetong, [and] Lal Khan having made a compass traverse to the foot of the Pass. Cardew has been out all the time since they arrived, and as he has already sent surveyors up the Tamai and Tawan, it was little for Khan Mohmd. to do.

P. & I made a dash on our stores at once! a whole tin of jam going in no time, though the first thing opened was a tin of cigarettes. Had to send out a good many ---------[56] to Bernard, Cardew and Gilchrist, and altogether had to do more work than we intended. It was very nice getting our letters, which we thoroughly enjoyed both on arrival and again after dinner. To-morrow we start the great cleaning!!!

It is just a month since we crossed the DiPhuk La[57], rather a difficult temperature down here, but not so healthy. Both P. & I are snuffling a lot.

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[54] orig has 'Sin Noi Kwei' surely the same name as 'Sen hoi kwai' two lines earlier, right?
[55] 'ghe' earlier.
[56] The original typist couldn't read this - something like 'requests'?
[57] Earlier always called the 'Taluk pass'. The 'Precis' provides the equivalence.

THURSDAY, Jany. 9th:

This morning we were both feeling the effects of too many good things to eat. We did enjoy our baths, and it may have been that and the trimming of my beard that made my cold worse!!!

Before arriving here we had decided that we should take two full days absolute rest and do nothing but clean up, eat and sleep, but this plan did not come off, and we would have been very bored if we had had nothing to do all day. Instead, as the mail was due to leave, we were pretty busy getting off preliminary letters and telegrams.

The mist here in the mornings lies very low and hangs about till nearly mid-day. I am looking forward to seeing the grand panorama of snow-clad mountains, which is to be seen on a fine clear day from here; at present all the higher mountains are obscured in cloud.

To-day our whole party have had a wash and brush up: Negi was quite unrecognisable, having shaved his beard! and one orderley was dressed up far smarter than anything we could approach. We are giving them all a good blow out, while they are here, and all are very fit.

What papers we have seen here are very interesting to us, especially re the War, which had just been declared by Montenegro, when we last saw a paper; but unfortunately we have not got the beginning of operations, and the weekly Rangoon Gazette is about the rottenest paper in Asia!!

Myook Mg. Chit Su is a great help to us here, getting us our provisions, and type-writing our letters for us. He is a fine fellow, and did very good frontier work last year, and is certainly deserving of some recognition by Government.

FRIDAY, SATURDAY, SUNDAY, 10th to 12th Jany:

Putao. P. & I got to work on our official correspondence and spent most of the day at it.

We don't much like the mornings and nights here, when the whole valley is enveloped in thick mist, which rolls in on to us in our tent, it also has the annoying effect of stopping all communication by helio and lamp. Our party are enjoying the rest and good feeding and are visibly growing fat and sleek.

We are disappointed at the amount of work done by the Surveyors, considering they have been here nearly three weeks, their work is very behind hand.

On Saturday Sao Noi Hti and Sao Noi Kowei came over from Manse to pay us a visit. After a few nothings we asked the latter about the quarrel between the Havildar and Indrabis, and his version of the story is that the Havildar was off his head, and had to be tied up, when they took him back to Sadiya!

We then enquired whether he had brought us our cartridges, and were treated to a very lame story of how the boxes had been cut open and a lot of the cartridges stolen! so P. said that that was a great pity for them, but anyhow we should like our 150 all the same.

When we offered Sao Noi Hti cigarettes, he pinched about four for himself, and then started throwing our best cigarettes in twos and threes to his following, much to my disgust. Then P started telling them all about the "gold" that he had brought from Sao Noi Hti on his last trip, which proved to be Iron Pyrities.[58] This the old man didn't like, nor the mention of P's present of opium to him. They (Shan Sawbaws) are a rotten crowd; to think, that at one time these same people conquered Burma, Assam, and even Oudh, brings home to one that they are very[59] much a decaying nation. Apparently none of them are above asking for anything from a gun to a box of matches. After our interview Sao Noi Hti button-holed Myook Mg. Chit Su and eventually extracted from him an old pair of boots!!

There is apparently a boycott against us in the matter of supplying coolies. They all say they are afraid to go with P. after Sao Noi Kwei's experiences last year. But it's probably a 'Try on' so as to get a higher rate of pay.

When the mail came in, there being nothing for us, we took the liberty of opening Gilchrist's papers and had a regular feast of reading that night. We saw that our second favourite! becoming L/G of the Punjab, our odds having been 5 to 2. The war news has interested us immensely, but there are many blanks that want filling up, which we cannot now do till we actually reach civilization.

It is unfortunate that we are unable to communicate quickly with any British Officer up here as there are a good many things we require one way or another.

As I write (13-1-'13) P. is trying to get at the history of the Hkamti Shans from the Sawbwa of Manku whom we called in, hearing he had some books on the subject, but he says he has sent them to his brother.

SATURDAY, Jany. 18th:

The history that P. got from Man Nu proved very interesting indeed. The Hkamtis were first driven from Salem by the Chinese when they went to Mogaung, and from there were conquered by the Burmese, the king of whom placed a minister in Mogaung, who continued to collect tribute from the Hkamtis. Man Nu's ancestor, according to his account, was the first Sawbwa (Man Nu meaning "Village up" thus showing they had come up the valley from below) but a man called Lun-kien[60] who had been banished by the Mogaung-king came to Man Nu for refuge. Man Nu took him in, and as Lun-kien was of high family, gave him his daughter in marriage. Then Lun-kien fought with his father-in-law and established a Sawphaship himself, and later continued fighting, they both, Man Nu and Lun-kien went to

[58] orig 'Pyrrotite'
[59] orig 'not very' - but meaning surely is that they *are* a decaying nation?
[60] Lunkien x1; **Lun-kien** x ; Lun-Kien x1, Lun kien x 1; Lun-kim x1.

the king of Mogaung to settle matters in dispute, the king favouring Lun-kien, ordered that his family should establish a separate Sawhpa-ship for seven generations. But still warfare between these two went on till eventually elders from both states appealed to the king of Mogaung to appoint a Sawhpa, and he gave the appointment to a member of his own family who took the title of Lok-kun (Lok-son- kun-royal). Thus was formed the present chiefship of Hkamti Long whose respective heads paid tribute to the king of Mogaung until he in turn was conquered by the Burmese. From that time till the English took over Burma, the Hkamtis paid tribute to the Burmese kings. This tribute which was collected by the king's minister at Magaung every two or three years consisted of:

golden pheasant,
silver,
musk pods,
musk deer skins,
living musk deer,
daughters,
virgins,
and golden flowers.

We hearing that our 12 mules were here, sent them off loaded with stores to Tase Wang, but Gilchrist meeting them on his way back, made them return, as he told us on arrival they were his mules which he couldn't spare. Later it transpired that our mules were out doing M.P. work!!

We were hardly given a cordial welcome as being two ex-Military Police Officers, or even as two Englishmen travelling! Apparently the standard of hospitality has changed somewhat since P. & I were in the Burma Military Police.

We were able to buy some kit for our party from deceased sepoy's kit at rather high rates it's true. Myook Mg. Chit Su has tried very hard to get us coolies, but so far we have only been able to send off the surveyors, for whom, now, there is very little work left in the triangle, as Cardew has already sent a man up the "Tarun", our principal objective[61]!! so that we shall only have about six weeks' work here, instead of four months or so as we had anticipated and made arrangements for, and in consequence of which we have to have Rs.800/- worth of stores in Hkamti, as it would only be waste of money to carry it to the Lohit where we have our halt.

We got off our Report in time for the dak,[62] and although I say it [we] can I think rather pride ourselves on the amount of useful information we have collected for M.O.3; though we are disappointed in not having been able to carry on our collection of bees, plants, etc., which

[61] The river in which Captain Pritchard drowns, see Introduction.

[62] dak: 'Anglo-Indian; post or transport by relays of men or horses stationed at intervals; a relay of men or horses for carrying mails, etc.' - OED

would have been useful and interesting to the museum authorities, who were so good in giving us our outfit for the same which had to be left on the Lohit.

While we have been traversing the upper reaches of the Nam Tamal, we now find that the Chinese at the same time have been very active in the lower reaches, and trying to snatch the whole country east of the Nam Tamai, as we prophesied they would do in our official diary. Now there is evidence that they have been giving appointment orders etc. to various men of influence in the valley and sent orders for supplies even to the Sawbwa's of the Hkamti for seventy soldiers! All this clearly proves how much she desires another route adjoining the Menkong[63]-Drowa-Gompa route to Tibet and this one via Hpimaw and the N'Mai valley is the only one open to her. But if we act now firmly, she has not a really good argument to stand by, since we can easily show that her so-called subjects, the Lisus and Chenungs are only free booters who owe no allegiance to anybody.

In this case we should be able to make our Frontier Line a few miles South of the Menkong Drowa-Gompe route which itself is the real natural boundary lying as it does along the main Irrawaddy-Lohit-divide.

The Shans are anxious to be taken under British control and to pay tribute in payment for protection.

As we are unable to get coolies from Lok-kun, despite the offer of a gun! we are going to move over to Manse and sit there until Sao Noi Hti gives us coolies. We shall enjoy even the short march over there, as we are both fed up of sitting here, and have the trekking fever coming on strong again.

[63] Menkong: unable to find this on a modern map (or even what it is called now), this was 'the capital of Tsa-Rung, Tibet' (Ward, Kingdon, "Through the Lutzu Country to Menkong." *The Geographical Journal*, vol. 39, no. 6, 1912, pp. 582–92. *JSTOR*, https://doi.org/10.2307/1778196); not to be confused with the Mekong (river) that passes (early in its long journey) just to its east (based on a map in 'Life Among the People of Eastern Tibet' by Dr. A. L. Shelton 1921), http://public-library.uk/dailyebook/Life%20among%20the%20people%20of%20Eastern%20Tibet%20(1921).pdf

Precis of Captain Pritchard's Report on his exploration of the N.E. Frontier Salient.

Captain Pritchard has submitted the first part of his Report of which the following is a precis (See Maps M. & N.).

1 The Journey

Captains Pritchard and Waterfield left Chonkon[64] village on the To eng river (Teng__[65]), after considerable trouble and delay in collecting coolies on 27th: October 1912 and out across the hills south o[f] the Lohit, striking that river at Wadong on the lef[t] bank. They despatched two of their surveyors to cross into Hkamti Long, one by the Watang, the othe[r] by the Krong-jong pass. Owing to difficulties with coolies the crossing of the Watang pass could not be achieved and both entered Hkamti Long by the Krong-jong pass. Captains Pritchard and Waterfield travelled up the left bank of the Lohit to Kahao (Kshup) establishing a base of supplies on the way at Shirong on the Chalum River. From Kahao they travelled up the Dichu to the DiPhuk La (Taluk-la) and crossing that pass on 8th: December went down the Taluk Chu (Seinkuwang) then up the Nam Tamai for a few days as far as Lama Nay and then down that valley again and across the Nai Sawang Lam to Putao in Hkamti Long where they arrived on 8th January/13. After a halt of about a fortnight there - spent in endeavouring to obtain coolies - their intention was to explore the Debwe and Tasi valleys and then travel up the Tarun to Captain Bailey's route.Ø Leaving this at Dokong they propose to revisit Lama Hay via the Naning La, where the source of the Nam Tamai is said to be. After reaching Lama Nay the Matse pass will be explored and the intention then is to return to the Lohit Valley via the Taluk La and thoroughly investigate the routes leading through the Saalti and Dichu valleys.[66]

Ø The Monkong - Rima road.

2. The Frontier Line

Captain Pritchard has some remarks to make on the frontier line in the regions he has traversed. The following are some of the arguments he employs and the evidence with which he supports them :-

(i) As regards the frontier line west of the Lohit (Captain Jeffrey's suggested line on page 10 of his report on the Mishmi Mission 1911-12).

"The crest of the watershed between the Torchu and the Ta chu rivers to peak 16,046," then "along the high snows bending N.W. and including sufficient ground north of the Slei Dakhru pass to ensure its tactical security etc".[67]

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[64] ie 'Chongkam' per Diary. Typographical or even nominative correlation between the Precis and Diary is hazy.

[65] This document has been eaten away by time and worms. Some parts are missing. But 'To eng river' is what they typed. I can't see anything like that in the Diary.

[66] This appears to have been written before the fatal accident on the Talun - everything after the pause at Putao is 'intended' in the future.

This appears to be a very good line indeed but it must not be forgotten that it runs through a country which is, as yet, practically unmapped and further examination may disclose weak points as has happened! in the suggested line east of the Lohit.

(ii) As regards the frontier line east of the Lohit to the Lohit-Irrawaddy watershed.

He here refers to Mr. Dundas' note on the frontier, (Annexure 3 to Assam Government No: 69 P.T. of 7th: July 1912) where that officer advocates a line from the Lohit to the Lohit-Irrawaddy divide via the Hri ti valley or the mountains south of it. Captain Pritchard considers this line unsuitable. The front line here should include on our side the approach to the Taluk La via the Dichu and should therefore follow the crest of the spur just north of that stream.@ The Dichu gives direct access to the pass while the Na alti valley[68] route probably entails the crossing of two passes.X

@ It is undoubtedly inadvisable to leave a lateral communication between the Lohit and Nam Tamai valleys so close to our frontier in Chinese hands.

X No one has yet been to the head of the Na alti valley. Id. H.R.S.

This line involves the acquisition of Kahao in addition to the three villages Walong, Tinai and Dong whose acquisition would be entailed by the adoption of the previously suggested frontier line. Kahao is a small of 3 houses whose inhabitants are identical with those of the other 3 villages. They are not pure Tibetans but half-breed tribesmen,[69] speaking a language unintelligible to the Tibetans and are employed by the Mishmis to assist in keeping and pasturing their cattle. There is, however, no doubt that they pay tribute to Yika (Shikh) near Rima. There are no villages up the Di Chu.

(iii) From the Lohit-Irrawaddy watershed to the Salwoon-Irrawaddy watershed.

Captain Pritchard condemns the line advocated by Mr. Herts on page 3 of his note on the Burma-China Frontier (Enclosure 3 to Burma Government letter No: 109-P.10-5 of 18th July 1912). He realises that this line was formulated on the best information available at the time, and, though unable definitely to put forward a better line himself until he has completed the exploration of the N.E.Salient, he is convinced from what he has seen of the country, that he can find a better line and one more in accordance with our own undoubted rights in these regions.

He quoted Captain Bailey's Report where the latter refers to his crossing of the head waters of the Irrawaddy on the Monkong-Rima route. "But the frontier of Tibet must be a short distance south of this line as, had the country been Tibetan for a long distance, the people

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[67] The precis has tried to indicate a number of short direct quotes but muddled the "marks"; I have rationalised.

[68] Orig has 'Sa alti pass' but marginal note has 'Na..'

[69] Orig has 'tribession'. Just to show the extent of the difficulties (many other typos 'just fixed'. And many others, probably, left due to ignorance or incomprehension!).

would have known about it." Captain Pritchard lays stress on the importance of this statement and points out that it should be the guiding factor in our selection of a frontier line in those parts and that we should search for the most suitable line to which we can lay just claim as near to Captain Bailey's route as possible. So far as he has yet investigated he finds the above statement remarkably accurate, for throughout the whole of the Nam Tamai there is only one Tibetan village, viz, Lama May 5¾[70] miles north of Adung-long. This village is a small one and of but 3 years standing. It is situated 6 days march from the source of the river, the Nanning La, and from this pass it is a week's journey or more to the first village in Tibet. The people came there from Dokong owing to the reign of terror inspired by the Chinese three years ago when the latter burnt monasteries and butchered the inhabitants in the "Marches". They found an asylum among the Walongs of the Nam Tamai, one of the many Maru clans, a people many thousands of whom are either directly or indirectly under British Rule. Since their residence in Lama Nay the Tibetans have collected a few deer skins and canes from the natives in return for salt. On the Tarawang one village only was heard of, and that a Talong one.

On the Seinkuwang (Taluk Chu) there are some 10 Tibetans distributed up and down the valley. They are refugees and practically outlaws from Tibet, with which country they have no dealings and to which they pay no tribute.

In the Debwe valley the Lok-kun Sawbwa of Hkamti has collected tribute from the Khunungs for 10 years, and the Chenungs (or Lisus) have no claims and never visit it. A Chinese official has collected tribute from the inhabitants since his visit to Hkamti Long 4 years ago. The wretched Khunungs in this valley therefore pay tribute both to the Shahs and to the Chinese.

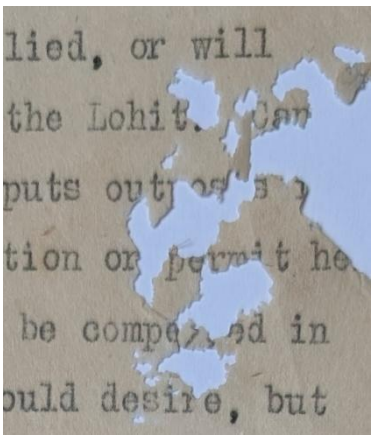
In the Taziwang valley the Khunungs are preyed upon by the Chenunga or Lisus. These Lisus are free-booters who prey upon their less warlike neighbours and the alignment of our frontier should not be influenced by the supposed rights of these swashbucklers. Near Feehih of the Mekong and other towns, on or near, important routes, a few Lisus are definitely under the Chinese. China has never subdued the Lisus as a people and the great majority owe allegiance to no one. Sao Noi No, the brother of the Lok-kun Sawbwa, who is well-educated and the most influential man in Hkamti Long, says that for many generations the inhabitants of the Taziwang paid tribute to the Nogmungs of the Nam Tisang valley who in turn paid tribute to the Lok-kun Sawbwa. Sao Noi No[71] has stated that the boundary between Chan and Chinese jurisdiction N.E. of Hkanti Long is the high snow range which separates the Taziwang from the Tarun.

The Mali hka- N'mai hka watershed is quite unsuitable as a frontier line, it can be crossed in a day from the Nam Tamai. It is [of] considerable importance that the lateral communication from the Salween to the Lohit via the Nam Tamai and the Taluk La should be denied to the

[70] the ¾ is tentative; there is certainly something that might be *a* fraction.

[71] text has 'Do' but 'No' above. Which is right is moot. In the diary there are Sao Noi Hti and Sao Noi Kowei but no 'No' or 'Do'. Clearly an authority, anyway.

Chinese. They attach great importance to this route both commercially and strategically and it would be of value to them on these accounts. They have an undeniable right of way from Menkong, on the Salween, to Rina by the route crossing the sources of the Irrawaddy which was traversed by Captain Bailey. We should confine them, if possible, to this lateral communication and concede no more territory south of it, which may afford them other communications parallel with it, that the claims of equity[72] may demand. "If we present them with a considerable portion of the salient they will not long defer taking steps to make their possession of it secure. Apart from possible warlike operations in the future, it would be well perhaps to argue by analogy as to the probable and more immediate result of our surrendering any portion of the Irrawaddy basin south of Captain Bailey's route. China will almost certainly put out an outpost or two as proof of her sovereignty. These posts will be small and will cost her next to nothing. When she burnt Hipimew our reply was a road to and outpost at Htawgaw. When she stationed soldiers at Rima we very rightly replied, or will reply, with a road up, and post on, the Lohit. [Can we] avoid making a similar reply if she puts out[posts] on the Irrawaddy basin? If we defer action[73] or [permit] he[r] to establish outposts there we shell be compe[ll]ed in return to place them, not where we would desire, but shall have to conform, more or less, to the situation of the Chinese posts."[74]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ould desire, but

Captain Pritchard has some remarks to make also with reference to maintaining our hold on Hkamti Long, and quotes paragraph 4, page 10 of Mr. Herts's Note on the Burma-China frontier which runs as follows:-

"The boundary having been accepted by the Chinese Government we may cease to take any further interest in the country. We should strengthen the position of the Hkamti Sawbwas by presenting them with 50 or 60 muskets in order to enable them to resist Kachin attentions, which they do not seen able to do at present, and dismiss our agents in the H'mai hka with suitable gifts."

There is nothing in the history of our negotiations with China tending to show that she will accept the proposed boundary. She has shown a tendency rather to compromise in order to continue the forward policy which she has embarked on. But if the recent change in the internal conditions of that country has rendered her more conciliatory and amenable, we should take advantage of the fact and claim all we justly can while endeavouring to obtain by co[nce]ssion any strategic points, passes, etc, which we may desire but cannot lay claim to.

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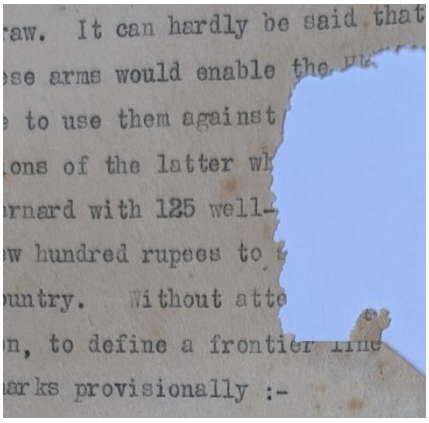
[72] orig 'aquity' - ?antiquity or - as above - equity - both would work!

[73] orig has 'notion' or perhaps 'nction'...?

[74] No close-quotes but this seems to be a block. [words eaten away] - filled in as well as poss.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arks provisionally :-

With regard to arming the Hkamti, it would hardly be playing the game by these unwarlike people, in whose country we have flown the Union Jack for 3 years in succession, to present then with 50 or 60 muskets and withdraw. It can hardly be said that the possession of these arms would enable the [people] (who would never dare to use them against [China)] to resist the attentions of the latter wh[en it will be] remembered that Mr. Barnard with 125 well-[armed Mili]tary Police paid a few hundred rupees to [make their] way through Kachin country. Without atte[ntion to this] incomplete information, to define a frontier [lin]e Captain Pritchard remarks provisionally :-

(1) The frontier on the Lohit should, if possible include the Di Chu valley so as to secure the Taluk la.

(2) Tibet can lay no claim to the valley of the Seinkuwang (Taluk Chu) and there is only the one small Tibetan village of Lama Nay on our side of the natural boundary.

(3) The Hkamti have rights, through the Nogmungs, to the Tazi Valley. The divide between the Tazi and the Tarun is preferable to that between the Debwe and Tasi as a frontier line.

(4) If we can obtain the Salwoen- Irrawaddy watershed as a boundary to within a few miles south of Menkong two or three boundary pillars a few miles south of this line of penetration would secure to us the whole of the triangle, or natural boundary, except a small portion of the apex.

That the area in question forms a salient is not a matter of much importance since it is not proposed that we should either garrison it or fight in it, or improve the communications in it. Our possession of it would prevent our neighbour from establishing a colony in close proximity to Hkamti Long, or an advanced base where she could concentrate her forces.

The Maps

'The Precis' says 'The following maps etc. accompany :-

Flag M	N.E. Frontier Provisional issue 1" = 8 miles
Flag N	Sketch map to illustrate Capt. Prichard's journey. This superposes on Flag M.
Flag R	Sketch map to illustrate Captain Pritchard's conception of the geography of the N.E. Salient 1" = 16 miles
Flag T	Sketch Map to illustrate the limits of the Lisus.
Flags J & K	Captain Pritchard's diaries.
Flag N	Captain Pritchard's Report (Provisional) on a portion of the N.E. Frontier
Flag	Mr. Hertz's Note on Burma-China Frontier'

Whether any of the actual maps included in JPW's file correspond to the above is moot.[75] Is J or K actually Captain Waterfield's diary? As an index to documents for a meeting it leaves a few things to be desired - such as an obvious order of reference; avoiding duplicates (two 'Flag N's) and an unreferenced item (Mr Hertz's Note). I include this 'index' by way of completing (as far as possible) the context of 'the Precis'.

Meanwhile, the maps provided... It will be seen that one is hand-drawn (and the ink, or the nib, has scored through the tissue paper along some lines), but the others, although described as 'sketches', are in fact printed. They are much folded, and hard to photograph. Replicating them in an A4 document - the first two are larger - threatens to lose detail too.

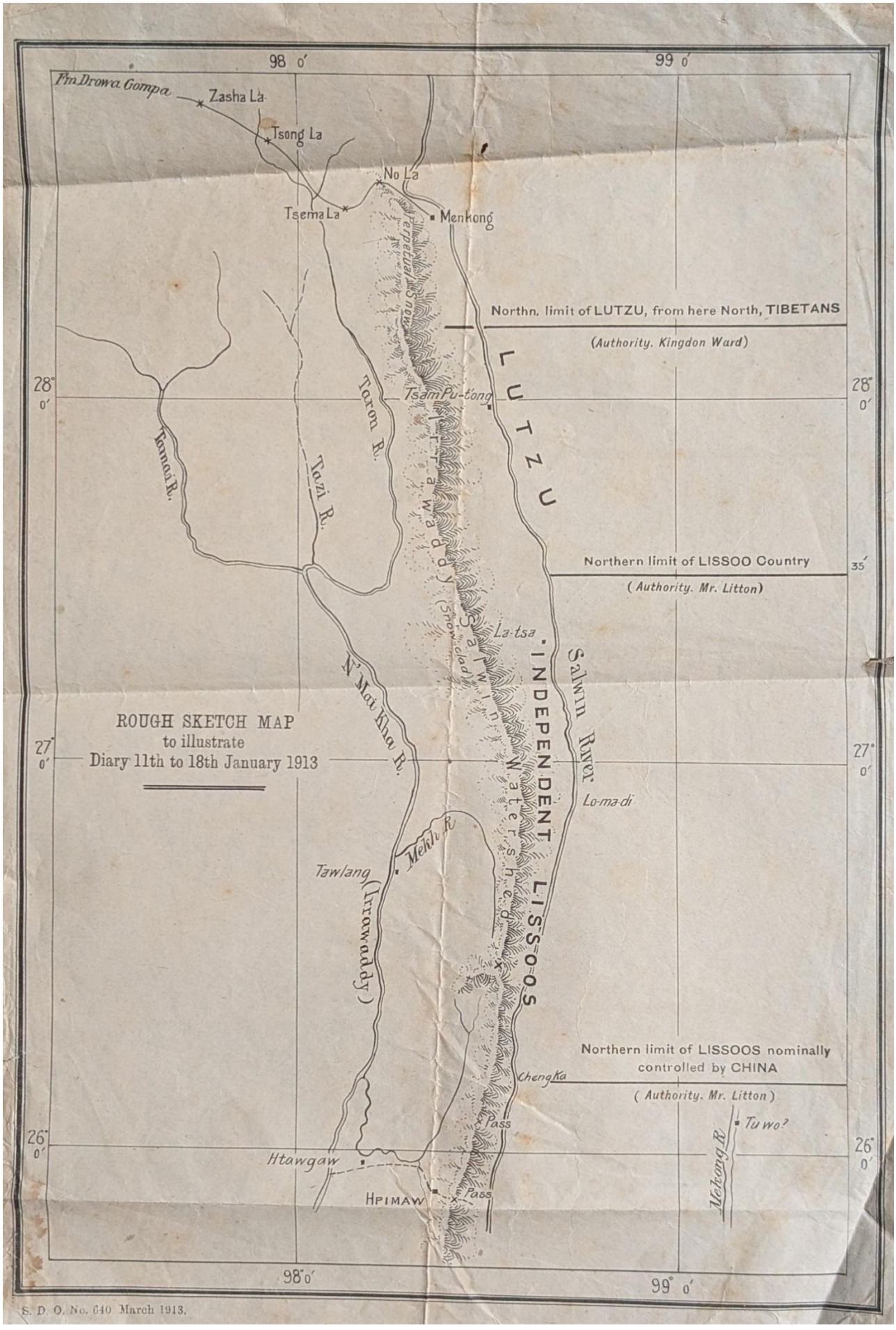
1. Hand drawn 'Sketch Map to illustrate Captain Pritchard's Report', 1" to 8 miles
2. Printed 'Sketch Map to illustrate Captain Pritchard's Journey 1912-1913, 1" to 8 miles - this covers a smaller area than 1. and so is a bit clearer about the actual journey
3. Printed 'Rough Sketch Map to illustrate Diary 11th to 18th January 1913', 1" = 20 miles
4. Printed 'The N.E. Frontier Salient', 1" = 16 miles

Note, these are better viewed on a large screen from
https://tamburlane.co.uk/Other_docs.html

[75] N might be 1 or 2. R might be 4.


SKETCH MAP
TO ILLUSTRATE CAPTAIN PRITCHARD'S REPORT
Scale 1" = 8 Miles
Miles 10 8 6 4 2 0 10 20 30 Miles
Captain Pritchard's Route
Other Routes
Passes
Drowa Gomba
Zayul chu
Rima
Matze la
Lama Nay
Adong Long
Tara Wang
Nam Tamai
Manchu la
Wadong
Lohit R.
Tamai
Kalong
Shireng
Ghelum R.
Krong Jong Pass
Watang Pass
Khalem
Te-eng R.
Lohit R.
Nam Tisang
Putao
Nam Kiu
Langtao
Nam Long
Mali hka
Taron
Debwe Wang
Tazi Wang
Chamutong
Mekong R.
Salween R.
Ye chih
Hapi pu la
Shingrup Chat
Akhyang
SALWEEN-IRRAWADDY WATERSHED
CAPT. BAILEY'S ROUTE
HKAMTI LONG
28° 30'
28°
27° 30'
97°
97° 30'
98°
98° 30'
H.R.L.
22/4


SKETCH MAP
to illustrate
CAPTAIN PRITCHARD'S JOURNEY
1912—1913.
NOTES ON "TRACING" ILLUSTRATING ROUTE.
1. The contouring is very rough, and in places palpably inaccurate e. g. at junction of Tara Wang and Adung Long Chu.
2. The direction of the Adung Long Chu from the junction at Tawa Chu Dzong up to the big bend N. should be nearly N. E. and not E. as shown.
N. B.—The pukka survey will show this, and I am also keeping my traverse bearings.
Khan Mahd. altered it to make it fit in with the Lat. of Tawa Chu Dzong.
(Sd.) F. C. WATERFIELD, Capt.,
15-1-13.
For further information please see S. D. O. No. 461, b. 1 inch=8 miles. Sheet II.
ABBREVIATIONS
C. B. Cane Bridge
C. S. B. Cane Suspension Bridge
C. Camp
V. Village
Scale 1 Inch=8 Miles
Miles
Rima
Kahao
Matse La?
Di Phuk La (Taluk La)
Man Chu La?
Kiumbum
Kalang
Tung Hpung
Krong Jong P. 10000
Hoptang Thung C. 4600
Tham Lung C. 3500
Te Ka Nam C. 2900
Kam Yang Sang C. 1050
Watang P.
Man Lihpu Camp
Panghkai
Manse
Putao
Man Nu
Lachet Razi P.
Camp (near Tarandam)
Sawng Lam P.
Wawandang
Wadam kong
Nam Tiang
Langna
Tara Wang
Adung Long Camp
Tawa Chu Dzong Village
Dubu Dong
Tari Tuk
Nam Tamai
Nam Phai
Nam Mu Mong
Khakam
Naning La?
S. D. O. No. 638 February 1913.



S. D. O. No. 640 March 1913.


THE N. E. FRONTIER SALIENT
97° 0′
98° 0′
99° 0′
28° 0′
27° 0′
Chi Kung
Drowa Gompa
Michi
Zasha La
Do Kong
Naning La
Tsong La
La Gyap
Zayul Chu
Captain Bailey's route
Rima
Ridong
No La
Menkong
Lohit R.
Dichu R.
Matse Chu
Matse La?
Lama Nay
Adung Long
Diphuk La
Shaldi R.
A
Manchu La?
Gha Lum R.
B
Sa Lung dam
Nam Tamai R.
Dehwe Wang R.
Taze Wang R.
Yantam
Taron Hka R.
Salween R.
Yuragan
C
D
Ale on
HKAMTI LONG
Ahkyang Kha R.
Luchiang
Wingin
Lawang Kha
Scale 1" = 16 Miles.
S. D. O. No. 641 March 1913