

In the beginning of the 18th century, the great French Jesuits in the Peking of the Emperor Kang Hi, completed their renowned map of China. A copy of it reached d'Anville at Paris. On this map Tibet is represented in accordance with the provisional survey carried out, at the command of the Emperor, by specially instructed Lamas. They commit the error of letting the Ganges take its origin from lake Manasarovar. D'Anville caused both the upper Indus and Satlej to be included in the river-system of the Ganges. Otherwise, the powers of observation of the Lamaistic cartographers were extraordinarily accurate, and the sketch of the basin of the sources of the Satlej and the Ganges which they presented to d'Anville, is admirable. Their achievements surpass all that could be produced by European geographers 170 years later.

In connection with the reliable description of the sacred lake and its surroundings, which was thus obtained by Lamaistic research, the results of the journey which was begun in the year 1715 by the Jesuit Father Desideri, are of exceedingly great interest. I am endeavouring to prove that his lake Retoâ can be no other than Manasarovar. He is the first European to have visited and described this lake, and he is the discoverer of Kailas. He is one of the most remarkable travellers having ever journeyed through the land of Dalai Lama.

Pater Tieffenthaler is another Jesuit whose merit however less consists in his own observations, than in his collecting of geographical material. In the year 1784, his maps were published by Anquetil du Perron, who discusses them with great learning. From the narratives of Indian pilgrims, the Father had got the impression that Manasarovar gave rise to the Brahmaputra. The statement that the Satlej had its source from this lake, was, on the other hand, quite correct. Anquetil du Perron committed the great mistake of relying more on Tieffenthaler than on d'Anville, though the latter built on better material than did the former.

Vol. II of my work forms the immediate continuation of Vol. I and, like this

Bengale.» — Concerning »Kichemir», he says that it is a »canton», »environné de montagnes qui dominent du côté du sud sur les frontières des Royaumes de Dehli et de Lahour, à l'est sur celle du Tebet, au nord sur celle de Bedahchan, et sur une partie du Khorasan, et à l'ouest sur les cantons des Afgans. Quant aux montagnes de Kichemir, on diroit qu'elles ont été placées exprès comme une muraille pour fortifier ce pays, et pour le mettre hors d'insulte. . . . On ne peut y entrer que par trois défilés, savoir, celui du Khorasan, qui est si étroit et si difficile, que les hommes sont obligés d'y porter les charges sur leurs épaules, n'étant pas possible d'y faire passer une bête chargée; celui de l'Inde qui n'est pas moins étroit et difficile que le premier, et celui de Tebet. Quoique ce dernier soit un peu moins rude que les précédens, il n'est guère praticable pour les bêtes de charge, par ce qu'on n'y trouve dans l'espace de plusieurs journées, que des herbes vénimeuses —.» *Voyage en Turquie et en Perse. Tome second, Paris MDCCXLVIII, p. 68 et 121.*