

tion. The missionary is even reported to have placed the lake at  $32^{\circ}$  N, — 150 years before d'Anville placed it between  $31\frac{1}{2}$  and  $32^{\circ}$  N; in reality it is situated between  $30\frac{1}{2}$  and  $31^{\circ}$  N. Nor is the distance of 350 miles from Serhind to the Manasarovar much exaggerated, as it is in reality 300 miles. Finally, the lake is said to be N.E. of Serhind though it is nearly due east.

As before mentioned, Wilford has been quoted in many books, and even the great Carl Ritter accepted his authority without reservation.<sup>1</sup> Everything seemed to be authentic. A Catalonian Jesuit, Father Antonio de Monserrate, was born in 1536, and died in 1600. He went out to Goa, and for some years entered into the service of Emperor Akbar in 1580, just a year before the journey to Kabul.<sup>2</sup> Monserrate and the other missionaries who on Akbar's request travelled to Fathpur were received with the greatest hospitality by the Emperor, and as they were even invited to accompany the Great Mogul on some of his journeys it is no wonder that the Mohammedan court became envious.<sup>3</sup>

<sup>1</sup> »Von Augenzeugen, welche die Routen zwischen Kaschmir, Ladakh und Yarkand wiederholt zurückgelegt hatten, erfuhr A. BURNES, wie auch nicht anders zu erwarten war, und was schon sehr frühzeitig dem Pater MONTSERRAT, der den Kaiser AKBAR, im J. 1581, auf seinem Zuge nach Kabul begleitete, bekannt war, die Bestätigung dass der Strom an dem die Capitale Leh gelegen, wirklich aus der Nähe des Manasarowar Sees entspringe, einen sehr langen Indusarm ausmache...» Erdkunde von Asien, Band V, Th. VII, Berlin 1837, p. 12.

<sup>2</sup> The Kingdom of Kabul was under Akbar's brother, Muhammed Hakim Mirza, who often rebelled, so that Akbar had to reduce him to submission, which seems to have happened in 1582 (Wheeler, History of India, Vol. IV, p. 166). Further it is known that Akbar took a great interest in Christianity. He wrote to the Portuguese viceroy at Goa, inviting some of the Fathers to come and instruct him. The three Fathers Aquaviva, Monserrato, and Enriques were despatched. (Ibidem, p. 162). Only the most able and learned Fathers at Goa were chosen. After a difficult journey of 43 days they arrived in Fathpur, February 18, 1580 (Kaiser Akbar, Ein Versuch über die Geschichte Indiens im sechszehnten Jahrhundert von Graf F. A. von Noer, Leiden 1880, I, p. 481). Noer gives the names as Rodolpho Aquaviva, Antonio de Monserrat and Francisco Enriques. Father Jarric, the principal authority on the matter, says: »Legatus & interpres Goam cum peruenerunt, hasce Patribus Societatis in Collegio D. Pauli commorantibus pertulere; quæ socios omnes incredibili affecerunt lætitia, dum sibi persuadet vnusquisque, misericordiæ diuinæ thesauros ac bonitatis hoc pacto Regi patefaciendos; & hanc sibi summis votis prouinciam qua erat caritate, deposcit. At Prouincialis, vbi negotium Deo diuturnis multisque commendasset, P. Rudolpho Aquauiuæ . . .; simul & Antonio Monserrato, qui deinde in Aethiopiæ missus, in Turcarum manus incidit . . ., ac Francisco Fernandio hanc prouinciam demandauit.» (R. P. Petri Jarrici Tholosani Societ. Jesu Thesavrus Rerum Indicarum. Colonia Agripinæ, Anno MDCXV, I, p. 504. Monserrate is also mentioned on p. 518 and p. 565 Ibidem). Or, in Father Catrou's version: »When Akbar asked for missionaries from the venerable Fathers of St. Paul from Goa, »the Lot fell upon the R. P. Rodolphus Aqua-viva, Anthony Manserrat, and Francis Heneric . . . The Education of the Second Son of Akebar was committed to Father Manserat» . . . Later on Father Rodolphus »sent away the two Companions of his Mission, Father Henry for Goa, and Father Manserat for the Town of Agra with the Prince his Disciple». During the Campaign to Kashmir »Father Manserat had persuaded him (Akbar) that 'twere proper to depute him for Spain to the new King Don Philip . . .» (The General History of the Mongol Empire . . . London 1709, p. 139 and 158). Danvers in his »The Portuguese in India», London 1894. Vol. II, p. 52, only mentions the leader of the mission, but calls him Friar Rodulphus de Aquavina.

<sup>3</sup> Abul Fazl expresses these feelings thus: »Learned monks also came from Europe, who go by the name of Pádre . . . These monks brought the gospel, and mentioned to the emperor their proofs for the Trinity. His Majesty firmly believed in the truth of the Christian religion . . . These accursed monks applied the description of cursed Satan, and of his qualities, to Muhammed, the best.