

can be found almost anywhere along the roads in Eastern Turkestan. One oasis east of Keriya and a village between Kargalik and Gume have this name, and a forest-tract on the Kara-kash-darya is called Oi-tograk.¹ These places are, of course, not meant, but east of Lop I have passed a Tograk-bulak. Cialis is probably situated somewhere near Korla and Kara-shahr, and we shall have to consider it in connection with the maps of the seventeenth century on which it is nearly always shown. In Aramuth I believe we have to suspect Urumchi, which, by an Armenian may have easily been heard as Aramutchi and half forgotten.

The same confusion must be suspected amongst the names of the earlier part of the road. The tac, tag, mountain, in Thoantac, and Canbasci, refer to a mountainous region and not to the level road from Yarkand to Aksu. Thoantac and Tanghetar probably belong to eastern Pamir; I have passed both a Tong and a Tengi-tar in these regions.² Tong-tag, or the mountains of Tong, is an expression that may be used at any moment by a »caruan basa» or »comitatus præfectus»,³ i. e. caravan-bashi.

The chief points of Goës' itinerary are therefore: Lahore, Kabul, Badakshan, Pamir, Tengi-tar, Yaka-arik, Yarkand, Khotan, Yarkand, Aksu, Kucha, Ugen, Korla, Kara-shahr, Urumchi, Turfan, Pijang, Hami, the desert Cara-cathai (Kara-kitai), and Su-chou.

In the history of exploration in that part of Tibet, where the great Indian rivers have their sources, the Portuguese member of the Jesuit mission in India, ANTONIO DE ANDRADE, is the very first of whom we have any reliable knowledge. He was the first European to cross the Himalaya from the Indian side, and he accomplished a brilliant journey from Srinagar in Garhwal over the Pass of Mana to Tsaparang or Chaprang on the Satlej. He was the most successful missionary who ever entered and preached in Tibet, but he made no further use of his success.

Antonio de Andrade was born in 1580 in Oleiros in Portugal. In 1600 he was sent to Goa, and here the rumour reached him that Christians existed in Tibet. He says himself that his journey to the unknown country was undertaken for the glory of God, and that the Portuguese since long had been looking forward to the discovery of Tibet. Goës' journey, and the identification of Cathay with China, as shown by Ricci, do not seem to have made any impression upon him, though he cannot have been ignorant of these facts. In 1624 he got an occasion to start, and in company with Father MANUEL MARQUES and two Christian servants he left Agra, on March 30th, and joined, at Delhi, a caravan of Hindu pilgrims who were on their way to the holy places at the source of the Ganges. The journey probably went over Hardwar, the Gate of Vishnu, through the dominions of the Raja of Srinagar, a region that had never been seen by a European. The road along the Ganges was

¹ Pet. Mit. l. c., p. 33, 198 et seq.

² Through Asia, I p. 264 et seq., II p. 707 et seq.

³ Trigault.