

difficult and rocky. The caravan proceeded towards the heart and the great heights of the mountains, the same road which, 180 years later, was used by WEBB and RAPER, who did not know that the priority belonged to a Portuguese. In his excellent narrative Raper has not a word for Andrade, but he confirms his observations. In a very clever essay, C. WESSELS has just drawn the parallels between the two travellers.<sup>1</sup> Wessels' work on Andrade is a very welcome addition to the history of exploration in Tibet, and he has put an end to the belief that Andrade should have travelled through Kashmir and the whole of Tibet and that he should have discovered the Manasarovar.<sup>2</sup>

However, the missionaries continued and reached the holy temples of Badrinath. Webb and Raper proceeded at a later period so far as to the village of Mana on the Saraswati, the upper course of the Vishnu-Ganga. But Andrade continued far beyond the village and struggled for success. Marques had been left behind; only the two servants and a guide from Mana accompanied the missionary. After three days some men from Mana came up and advised him to return, unless he wanted die on the pass. Still he continued through heaps of snow and in blinding snow-storms. He graphically describes all their difficulties in this inhospitable region, where many travellers succumb from poisonous gases.<sup>3</sup> Finally the little party reached the pass, and Andrade describes in the following important sentence what he saw: »Nesta forma fomos caminhando atee o alto de todas as serras, onde nasce o Rio Ganga de hum grande tanque, & do mesmo nasce tambem outra, que rega as terras do Tibet.»<sup>4</sup> Or, in other words, he reached the highest point of the rocks, where the river Ganga takes its rise from a great pool, from which also another river begins which irrigates the countries of Tibet.<sup>5</sup> We shall have to return to this passage later on.

From the Mana pass Andrade saw the Kingdom of Tibet. But now their fatigues and hardships were also at their culmination. They were snow-blind and

<sup>1</sup> Antonio de Andrade S. J. Een ontdekkingsreiziger in de Himalaya en in Tibet (1624—1630). De Studiën, Tijdschrift voor godsdienst, wetenschap en letteren. Deel LXXVII, N:o 4. 1912.

<sup>2</sup> It is not rare to find the statement that Andrade should have travelled through Kashmir. Thus in J. P. Parraud et J. B. Billecoq: Voyages au Thibet, Paris L'an IV, p. VI: »En 1624, le P. d'Andrada, jésuite Portugais, pénétra dans le Thibet par Cachemir.»

<sup>3</sup> »Perhaps mofettes», as Ritter suggests! It was the same story which was told by almost all later missionaries in Tibet, last by Father Huc.

<sup>4</sup> Novo Descobrimto do gram Cathayo, ou Reinos de Tibet, pello Padre Antonio de Andrade da Companhia de Iesu, Portuguez, no anno de 1624. Lisboa 1626, p. 7. This little narrative was translated 1627 into Spanish in Madrid, and into German in Augsburg. See Richthofen: China I p. 671. The German edition was used by Ritter: Die Erdkunde von Asien. Berlin 1833. Bd. II, p. 440 et seq. The Italian edition, Relazione del novo scoprimento del Gran Cataio, overe Regno del Tibet, Roma 1627, is regarded as being »olto oscura e incerta».

<sup>5</sup> In the French version at my disposal the word »tanque» is translated with »lac»: »Nous cheminâmes de cette façon jusqu'à ce que nous arrivâmes au sommet de toutes ces montagnes où se voit le lac d'où sortent la rivière de Ganga et une autre qui arrose les terres du Thibet», and: »Le lac dont j'ai parlé, m'auroit fourni amplement de l'eau, et j'avai encore assez de provisions pour six à huit jours . . .» Parraud et Billecoq: Voyages au Thibet, p. 16 and 17.