

could see no road. The guide had already returned to Mana, and now the two servants would also return. Andrade accompanied them, lest they should die in the snow. After a few days they fortunately met Bothia-scouts from Mana and after another three days they camped in a grotto where they were joined by Marques who came up with provisions. After a month's rest they returned to the pass, which was then easier since a good deal of the snow had melted. On the other side they were received by emissaries from the King of Tsaparang, and in the beginning of August 1624 they had reached the »Cidade Real».

In Tsaparang Andrade was received with royal hospitality by the king and queen, but he stayed only one month and has nothing to say of geographical interest, except that the city is situated on a river. In the beginning of November he is again at Agra, where he wrote his little book, which is dated November 8th, 1624.

But already the next year Andrade started for his second journey to Tsaparang. How long he remained this time is not known. He reached Tsaparang August 28th, 1625. April 11th, 1626, he laid the foundation stone to the first Christian church in Tibet. On August 15th the same year his second narrative is dated at Tsaparang.¹ From letters he has written it is clear that, in September 1627, he was still in Tsaparang. But in 1630 he was at Goa, and in 1631 he sent four missionaries to Tsaparang. In the beginning of 1634 he prepared himself for a third expedition, together with six companions, but died, March 19th, and was buried at Goa.

C. Wessels has found that at least eighteen other missionaries followed Andrade's example and continued his work. Marques was still at Tsaparang in 1642. Only vague echoes from those days have reached our time. It is to be hoped that C. Wessels will have every success in his intention to write an essay on these unknown missionaries.

Andrade's second narrative, though extremely interesting to read, contains even less geography than the first. He only mentions »the grand Lama of Utsang», Dalai Lama in Lhasa; and when he speaks of a city half a day from Tsaparang, we suspect that he means Totling.

To return to the pool on the Mana pass, which for centuries has been the innocent cause of misunderstandings, it should be noticed that Andrade speaks of a »tanque» and not of a »lago». He means, as Wessels clearly proves, the 370 m. long glacier lake, which is situated on the pass, and from which the Saraswati takes its origin and goes down to the Ganges. The other river which irrigates the countries of Tibet is a tributary to the Satlej. But modern geographers have misunderstood him. MARKHAM, for instance, says: »He climbed the terrific passes to the source of the Ganges, and eventually, after fearful sufferings, reached the shores of the sacred lake of Mansarowar, the source of the Sutlej. Thence the undaunted missionary found

¹ The French edition of the same, printed in Paris 1629, has the title: *Histoire de ce qui s'est passé au Royaume du Tibet.*