

his way over the lofty passes to Rudok, and eventually, by way of Tangut, to China.»<sup>1</sup> HOLDICH does not believe that Andrade ever went beyond the Manasarovar, and adds:<sup>2</sup> »In spite of his hitherto prominent position in the field of Asiatic geography, Antonio de Andrade must be regarded as but a doubtful authority», a sentence which is incorrect and unjust. GRAHAM SANDBERG, perhaps misled by some sort of odium theologicum, goes even so far as to say: »The scanty yet confused account of his journey, together with the absurd inapplicability of his exposition of their manners and beliefs to the Tibetans as we now know them, might excuse one for pronouncing the whole story of Andrada's visit to the country to be a fraud.»<sup>3</sup> Ritter, on the other hand, pointed out that Andrade's description of at least the Hindus' religious customs shows that they had not undergone any change during the 200 years from Andrade to Webb and Raper.<sup>4</sup>

KLAPROTH had no doubt about Andrade's journey to China,<sup>5</sup> though DU HALDE has nothing to say of such a performance.<sup>6</sup> Even SYLVAIN LÉVI in his admirable work on Nepal expresses the view that Andrade should have travelled overland from Tibet to China.<sup>7</sup> In one word this view has been accepted by many geographers, and KIRCHER, who at one place positively says that Andrade never went beyond Rudok, at another affirms that he continued to China. In Andrade's own letters there is not a word about a journey to China, except the gorgeous title of his letter of 1624: *The New Discovery of Great Cathay*.

In his famous work *China illustrata*,<sup>8</sup> ATHANASIVS KIRCHER<sup>9</sup> gives some very interesting information about Andrade and south-western Tibet. From different

<sup>1</sup> Narratives of the Mission of George Bogle to Tibet, and of the Journey of Thomas Manning to Lhasa. London 1879, p. LVI.

<sup>2</sup> Tibet, the Mysterious, London 1904, p. 70. Herrmann von Schlagintweit believed that Andrade reached the province of Ü, but not Lhasa itself, — on what authority, I do not know. Reisen in Indien und Hochasien, Bd III, p. 11. Dr. K. Ganzenmüller says: »Der Jesuit Antonio de Andrada kamm von Agra aus durch die gefahrvollen Pässe empor bis zu den Quellen des Ganges und erreichte nach furchtbaren Anstrengungen Tschaprang und die Ufer des heiligen Sees von Mansarowar.» Tibet nach den Resultaten Geographischer Forschungen früherer und neuester Zeit, Stuttgart 1878, p. 3.

<sup>3</sup> The Exploration of Tibet. Calcutta and London 1904, p. 24.

<sup>4</sup> Erdbeschreibung von Asien, Bd II, p. 441.

<sup>5</sup> »En 1624, Antoine Andrada, jésuite portugais, entreprit ce voyage (au Tibet et en Chine). Il partit de l'empire du Grand-Mogol, prit sa route par le Ghervâl, passa par le Tubet, et parvint heureusement jusqu'en Chine.» Magasin Asiatique ou Revue Géographique et historique de l'Asie Centrale . . . publié par M. J. Klaproth, p. 302.

<sup>6</sup> »On a des lettres du P. Andrada, qui en l'année 1624 passa d'Agra Ville du Mogol à Chaparangue, & après avoir découvert la source du Gange, vint au Thibet pour y prêcher l'Évangile.» Description etc. . . . de la Chine. Paris 1770. Vol. IV, p. 464.

<sup>7</sup> Speaking of Andrade's Church in Tsaparang, Lévi says: »Ce succès fut de courte durée; deux ans plus tard, 1626, d'Andrada qui avait réussi à pénétrer jusqu'en Chine par la voie de Rudok et de Tangut retournait définitivement dans l'Inde.» Le Népal étude historique d'un royaume hindou par Sylvain Lévi, Tome I, Paris 1905, p. 79.

<sup>8</sup> This edition was printed in Amsterdam 1667. I have the French edition at my disposition: La Chine d'Athanase Kirchere de la Compagnie de Jesus, illustrée de plusieurs Monuments etc. Amsterdam 1670.

<sup>9</sup> Born 1601 at Geisa, some time professor in Würzburg, died in Rome 1680.