

We now come to the passage in Monserrate's MS. which is the most interesting to us in this connection, *viz.* where he speaks of Lake Manasarovar.¹ He does it in connection with the information regarding Christian communities existing in Tibet. Though we have nothing to do with the religious side of the question, I quote the paragraph *in extenso*:

At uero, in interiori Imao, quo Agarenorum arma, non penetrarunt, si Joguijs, fides est tribuenda, qui multas regiones obeunt, sed multa commentitia, et a se conficta narrant, uerisque fabulas, intermiscent: reliquiae christianorum extant. Nam a Sacerdotibus, nonnulli, de Imai montis situ, interrogati dixerunt: montem esse arduum, et ascensu difficilem, in fastigio uero planum, et ad habitandum accomodatum, atque in ora cuiusdam stagni² quod ab incolis, Mansarüor dicitur: gentem quandam, peruetus quoddam oppidum incolere: qui octauo quoque die, in communem aedem sacrificij, et orationis causa, conueniant. Hanc uero, esse sacrificij, et orationis religionem. Viros in dextera templi parte, a vestibulo ad phanum usque, et mulieres, in sinistra, more regionis, complicatis cruribus accumbere. In editiore loco, et medio, capiteque templi, hominem lintea ueste indutum, eodem more sedere; a fronte cuius humilis mensa collocatur, in quam, duo uasa aurea inferuntur, in altero quorum, uinum, in altero, panis asseruantur illum uero, di scripto, quaedam recitare, quibus caeteri respondent, tum pro concione, uerba facere, ad extremum, singulos, mares primum, deinde faeminas, sine strepitu, ordine surgere: ad Antistitem adire, ab eo modici panis frustum, deinde uini haustum, accipere, et iterum sedere, his peractis, domum suam quemque redire. Fuerant sane Sacerdotes, rem totam, diligenter exploraturi; nisi eorum consilijs, legationis exitus obstitisset.

The beginning of this passage would therefore run as follows: »On the other hand, if we may believe the Jogis³, who use to wander about in many regions, but who tell many fictions and inventions of their own and mix idle talk and truth together, remnants of Christians indeed exist in the interior of Imaus (Himalaya), where the arms of the Agarenians⁴ did not penetrate. For some people who had been asked by the priests (or Jesuit Fathers) regarding the situation of the Imaus (Himalaya) Mountains, answered: the mountain was high and steep and difficult to ascend, but still forming a plain in its higher regions and suited for habitation, and that on the shore of a certain pool, which is called Mansarüor by the natives, a certain people was dwelling in a certain very old city.»

Then he describes the rites as having a great resemblance with those of the Christians, and which, in later years, astonished so many Catholic missionaries in

¹ Op. cit., F. 116 b. 1 *et seq.* In *Geografiska Annaler*, Vol. I. Stockholm, 1919, p. 280 *et seq.* Dr. J. CHARPENTIER of Uppsala has directed my attention to this passage.

² »Later change: lacus; but, erased.» (Hosten.)

³ »Hind. jogi. A Hindu ascetic; and sometimes a conjuror! From Sanskrit yogin, one who practises the yoga, a system of meditation combined with austerities, which is supposed to induce miraculous power over elementary matter...» Yule-Burnell: *Hobson-Jobson*. London 1886.

⁴ Mohammedans, descendants of Hagar. More especially here the Tartarians of Timur. Monserrate says that Timur 187 years before had not left any traces of Christian religion in the regions he had conquered, but the Jogis assured that such traces were left in the inaccessible parts of the Himalaya.