

caused by the very high mountains surrounding this country. But if it be compared with Tebat, *i. e.* Ladak, it may be said to be more temperate. Xavier's mistake comes in when he says that the nearly endless flights and lines of wild-geese, which in the month of May arrive at the waters of Kashmir, come from the icy mountains of the kingdom of Ladak. Further, Xavier states that Tebet, *i. e.* Ladak, is situated east of Kashmir, which is correct. His conception of Cathay and China, on the other hand, is very diffused. He knows that the Great Wall divides and separates Tartaria from China, but when he says that Ladak is bordering upon Kashmir in the direction of Cathay, he shows that he has no idea of the extension of Ladak, nor of the situation of Cathay. It therefore was very important that Goës should go out and clear up the problem.

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In the first volume of this work,¹ we have dealt with ANTONIO DE ANDRADE so far as his relation to Lake Manasarovar is concerned. We have seen that the purely geographical information he brought back was very meagre and that he did not know very much of the country beyond Tsaparang. The narrative of his second journey, which has to be mentioned in this historical account though the journey did not touch the Kara-korum Mountains at all, is, from a geographical point of view, even poorer than that of the first journey.

Even with the scanty geographical information he gives, Andrade, without saying so directly, made a difference between Great Tibet and Little Tibet, the latter called by him simply Ladak. Of the former he only visited Tsaparang and its surroundings. He begins his description »On the return to the kingdom of Tibet» as follows:

Vostre Paternité aura sçeu par celle que i'escruiis au Pere Prouincial, ce qui se passa en l'an 1624. lors que ie me resolut d'aller au grand Tibet (ou Royaume du Puissant comme ils l'appellent) laissant donc tout ce que ie raconté de mon partement & de mon retour, pour lors arriué que ie fus en la ville d'Agra, qui fut sept mois apres que i'en fus party (car autant me fallut-il de temps pour ceste entreprise.) Les Superieurs des Indes informez du succez de ce voyage, iugerent à propos que l'année suiuate ie retournasse avec vn autre Pere de la Compagnie au Tibet, d'où ie les aduertirois plus particulièrement du fruit que l'on peut tirer de ces quartiers là, afin d'y enuoyer des ouriers au besoin pour la plus grande gloire de Dieu. Nous partismes donc d'Agra au commencement de Juin, 1625, deux Peres que nous estions pour aller en ce lieu là, & bien qu'il nous falut souffrir beaucoup & surmonter de Grandes difficultez, neantmoins elles ne furent telles que celles du voyage precedent, entre ces trausers celle-cy ne fut pas la moindre, que l'on nous osta la plus grande partie de si peu que nous portions, encores que nous eussions lettres du Roy de Mogor qui ordonnoit aux petits Roys des Montagnes, qu'ils nous donnassent passage libre, enfin nous arriuasmes en ces terres au mois d'Aoust.²

¹ P. 162 et seq.

² *Histoire de ce, qui s'est passé au Royaume, du Tibet. Tirée des Lettres escriptes en l'année 1626. Addressée au R. P. Motio Vitelleschi General de la Compagnie de Iesus. Traduite d'Italien en François par vn Pere de la mesme Compagnie. Paris MDCXXIX, p. 2 et seq.*