

Andrade here speaks of Great Tibet, and in a later passage, he mentions Ladak. Diego d'Almeida distinguished between Tibet, *i. e.* Ladak, and Little Tibet, *i. e.* Baltistan, but he did not mention Great Tibet.

The first journey was begun from Agra on March 30th, 1624, and in the beginning of August he reached Tsaparang. On his second journey he started from Agra in the beginning of June 1625, and reached Tsaparang on August 28th. The first journey took over four months, the second less than three months. The first journey was begun more than two months earlier than the second, indeed too early in the year, the consequences of which were the great hardships on the Mana Pass and in its surroundings. This difference between the two journeys is nearly the only fact related by Andrade from the second journey, as quoted above or as it is in the Italian edition: »e se bene patimo molto disastri, e ci convenne superare molte difficoltà, non furono tuttauia come le passate». <sup>1</sup>

The next chapter has the heading: Des qualitez des Pays du Tibet & de la diuersité des Royaumes attenans. It begins:

Le Tibet (ou Puissant) car on l'appelle en l'vne & en l'autre sorte, ainsi que nous avons dit cy dessus, comprend le Royaume de Cogué qui est celuy auquel nous demeurons à present, celuy de Ladac, de Moriul<sup>2</sup>, Rudoc, Vtsana & deux autres qui sont vers l'Orient, tous lesquels avec le grand Royaume de Sopo, qui confine d'un costé la Chine, & de l'autre la Moscouie, font la grande Tartarie. Cét Empire de Sopo est fort grand, & comme l'on dit, a plus de cent petits Roys tributaires. Ce tant renommé Cataio, n'est pas vn Royaume particulier, mais vne grande ville appellée le Catai, metropolitaine d'une certaine Prouince voisine de la Chine, de laquelle ils disent estre Seigneur le Grand Monarque de Sopo: en tous ces Royaumes ils tiennent la mesme secte du Tibet sans aucune difference, comme aussi les habitans different ils bien peu des Tibetans pour le langage . . . .<sup>3</sup>

Tsaparang thus, according to ANDRADE, belonged to Guge in the days of SENGGE NAMGYAL and his son DELDAN NAMGYAL (1620—1640).<sup>4</sup> Tibet »or Powerful», which he in his preceding chapter has called Great Tibet, included the kingdom of Guge, the kingdom of Ladak, the kingdom of Mariul, Rudok, Utsang and two others farther east.<sup>5</sup> Here Andrade makes no difference between Ladak and Tibet Proper — politically. In the beginning of Deldan Namgyal's reign, his kingdom only reached as far as Maryum-la, though he extended it a considerable distance eastwards in his later days.<sup>6</sup> At the time of Andrade's second journey only

<sup>1</sup> *Lettere annue del Tibet del MDCXXVI e della Cina del MDCXXIV. Scritte al M. R. P. Mutio Vitelleschi, generale della Compagnia de Giesu.* In Roma 1628.

<sup>2</sup> In the Italian edition it is correctly spelt Mariul.

<sup>3</sup> *Op. cit.*, p. 6 *et seq.*

<sup>4</sup> Or Singi Namgyal, the Lion-king, the same name as in Singi-tsangpo = the Indus.

<sup>5</sup> AL. CSOMA DE KÖRÖS reckoned Gugé to Ngari. — *A Grammar of the Tibetan language*, Calcutta 1834, p. 197. Guge may perhaps be taken in a political and Ngari in a more physical sense.

<sup>6</sup> FRANCKE, *op. cit.*, p. 101 *et seq.* Francke says: »During the days of Deldan the mission of the Jesuit Andrade to Tsaparang in Guge seems to have taken place.» *Ibidem* p. 103.