

Guge, Ladak and Rudok of the names mentioned, belonged to the kingdom of Deldan, *i. e.* Ladak in a wider sense. The king of Chaparangué, Andrade's friend and protector, was, therefore, probably only a governor or some tributary prince. Utsang, on the other hand, and the two other kingdoms farther east, perhaps Kam and Amdo, belonged to Lhasa, or Utsang, as Andrade calls this city. He seems to have been unaware that Maryul is the same as Ladak.<sup>1</sup>

Nor has he a clear conception of the great countries farther east. The famous Cataio is only a town in a province in the vicinity of China: »Quel tanto celebre Cataio, non è Regno particolare, ma è vna Città grande, chiamata Katài, capo d'vna certa Prouincia molto vicina alla China.» Sopo, or more correct, Sog-po is native of Mongolia, though he means Mongolia itself. It is curious that this clever Jesuit who, however, only touched the southern part of Guge, could speak of a »Novo descobrimento do Gram Cathayo».

Andrade seems also to have had a very vague idea of what we use to call Southern Tibet. He does not know, at least he never mentions, the name of Lhasa, but he knows the existence of a sacred city which he calls Vtsang, the ordinary combination of the names of the two provinces U and Tsang. In his imagination this city seems to be at a very great distance, for he says that Lamas who have been there acquire a high merit, of the same kind as the Mekka pilgrims who become Hajjis. »Entre les Lamas ceux qui ont esté en pelerinage à vn certain pays qu'ils appellent en leur langue Vtsang sont grandement honorez de tous, de sorte que lors qu'ils passent par les ruës le peuple court la teste descouuerte, & baissent la teste attend que le Lama luy mette les mains dessus, pensant acquerir de grands pardons, par ceste imposition de mains.» He also talks of Utsang, *i. e.* Lhasa as a religious high school. . . . »la ville de Vtsang, qui est comme vne Vniuersité, où ceux qui estudiant reçoient apres plusieurs années les degrez, & au retour de là ils sont estimez ténus en reputation de Docteurs.» He writes to Father VITELLESCHI and tells him about the churches and images in Lhasa, and about a royal marriage which to his mind opens up magnificent perspectives for the future propaganda of the Jesuits.

Quelques-vns natifs de la ville d'Vtsang, où il y a plusieurs Eglises, m'ont dict qu'il se voit en ces Eglises beaucoup d'Images semblables aux nostres, qui doute que le Ciel ne vueille que bien tost elles ne soient toutes consacrées au cult du vray Dieu ? & de fait, le Roy a enuoyé faire demande au Roy d'Vtsang de sa fille, pour la marier avec le Prince son fils, ce qui sera comme i'espere conclud ceste année, de laquelle il y a desia plusieurs mois passez. Surquoy le Roy m'a dict, que par ceste alliance & traicté on asseurerait

<sup>1</sup> CUNNINGHAM says: Ladak, in Tibetan La-tags, is the most common name of the country; but it is also called Mar-yul, or Low-land or Red-land. He quotes Csoma and Hüen-chuang. — *Ladak*, London 1854, p. 18. CSOMA DE KÖRÖS writes Mar-yul, »the low Country, Ladak». — *Essay towards a Dictionary Tibetan and English*, Calcutta 1834, p. 130. — SARAT CHANDRA DAS has: »Mar-yul the low country, *i. e.*, in the valley of the Indus; name given to La-dwags (Ladak)». *A Tibetan-English Dictionary*, Calcutta 1902, p. 955.