

to leave Tibet. MAGNAGHI who has tried in vain to find this second volume, supposes that it was lost together with several other manuscripts in the fire which the French put to the convent of the Capuchins of Macerata in 1799. He shows the considerable geographical value of Beligatti's report and regrets that Georgi, instead of quoting the original texts of the missionaries directly from them, has disfigured his sources and changed his materials into a system of his own.

BELIGATTI was born in Macerata 1708 and became a monk in 1725. In 1738 he went to the Mission in Tibet where he stayed for 2 years. From there he went to Nepal and Bengal and returned to Italy in 1756. He died in Macerata in 1785.

From 1703 the Congregazione di Propaganda Fide had conferred the mission in Tibet upon the Capuchins of Marca Ancona. Six monks were elected and started under the guidance of P. FRANCESCO MARIA DA CAMERINO. Only two of them arrived in Lhasa 1708, P. GIUSEPPE DA ASCOLI and FR. MARIA DA TOURS. They were well received but returned in 1712 to Patna. In 1715 the Fathers DOMENICO DA FANO, ORAZIO DELLA PENNA, and GIOV. FRANCESCO DA FOS-SOMBRONE returned to Tibet about the same time as the Jesuits DESIDERI and FREYRE came from Ladak. The following year the war in Tibet began and, a short time afterwards, the long and tedious quarrels between the Jesuits and Capuchins. The Mission, however, remained in the hands of the Capuchins, but as it was reduced to only three members della Penna, towards the end of 1736, went to Rome to ask for a new reinforcement of the Mission, or to obtain the permission to send the two Fathers left in India to Tibet. Cardinal Belluga took a great deal of interest in the wishes of della Penna, a special congress of the Propaganda was held in 1738, where it was decided to continue with the mission in Tibet. Twelve Capuchins were sent under the direction of della Penna and with an annual grant of 1000 Roman scudi, as Belligatti tells us in his manuscript.

Provided with all they could need the missionaries started and arrived, after a long and difficult journey, in Lhasa in January 1741. They were well received, especially by the king, and as soon as they had learnt the language of the country they began to preach, although without success. Intrigues and suspicions arose against the Fathers. Three of them, amongst whom was Beligatti, returned to Nepal in August 1742. The others remained some time in Lhasa. Finally they left Tibet in April 1745 and after two months arrived in Patan in Nepal. A short time afterwards della Penna died at Patan in 1745. Their house in Lhasa was destroyed and one century was to pass before the next missionaries, Huc and Gabet, arrived in Lhasa.

Magnaghi has subdivided Beligatti's diary into three parts: 1) From the start to Kuti on the Tibetan frontier, 2) From Kuti to Lhasa, and 3) Their work and observations in Lhasa.