

decim dierum spatio circumire queat . . . E lacu medio series surgit continuata monticulorum, & Insularum. In Australi eorum latere Monasterium, & Sedes est Magnæ Renatæ Lhamissæ Turcepamò.»

On January the 2nd they followed the shore further on and turned more and more to the north and after 2 *kos* they were at the foot of mount Kambalà, »leaving the lake to the south and ascending the mountain to the north; the ascent was somewhat uncomfortable; after having ascended for about 1 *kos* we reached the summit of the mountain, where a very precipitous descent presents itself». The descent was more difficult than the ascent had been. They saw heaps of skeletons of beasts of burden. After 6 good *kos* they entered a little plain at the foot of Kambalà and camped.

He does not say anything about the view he got from this pass which, according to Ryder, is 15,400 feet high. But Georgi has the following very interesting passage:¹ »E vertice Kambalà prospicitur nova quædam series elatiorum, nivosorumque montium ad Boream. Hinc eos adorant Indi ac Tibetani viatores.» Here at least there is no room left for a doubt, for Nien-chen-tang-la is the series of high snow-covered mountains straight north of Kamba-la, and Nien-chen-tang-la is one of the holy mountains of Tibet. Thus the Capuchin missionaries are the first Europeans who ever make mention of this mighty range, although they do not call it by name. It may have been seen by Odorico de Pordenone and by Grueber and Dorville, although of course there is not a word about it in their reports.

From Kambalà the missionaries went down to the river Tzanciù as mentioned before.² They crossed the river and were invited by a *Debà* who was the treasurer of the Gran Lhama to come and stay in his house which they did. The next night was passed at a little place called Tzelen (Dzialing?).

Early in the morning of the 5th »il Padre Prefetto» (della Penna) took Padre Floriano with him and went on in order to reach Lhasa the same evening and prepare the inn where the rest of the caravan would arrive the next day. The latter, with Beligatti, went only 3 *kos* and camped in the house of a Tibetan.

On January the 6th, after 1 *kos*' journey, they saw to their left the great monastery of Brebò (Brebung) where 1400 monks were said to live. Then they passed along the wall of Putalà and entered Lhasa.

In the rest of his manuscript (30 pages in print) Beligatti deals with »Kanden, and Serra», the reception the king gave the missionaries, their visit to the Chinese resident, a Tibetan dinner, a religious festival on the last day of the year, the new year's festival, the solemn entrance of the Grand Lama in Lhasa, the festival of the 15th day of the new moon, the »Ciambà procession» and other festivals in Lhasa. The second part of the MS. is lost, probably for ever.

¹ Alphabetum Tibetanum, p. 452.

² Vol. II, p. 268.