

Het bedoelde stuk werd geschreven in 1730, en vermeldt, zoo als straks blijken zal, bijzonderheden aangaande den overtocht door van de Putte van de rivier de Bri-tsjiøe in oostelijk Tibet. Daar hij zich te voren vrij langen tijd in westelijk Tibet en de hoofdstad L'hasa moet hebben opgehouden, mogen wij aannemen dat hij Hindostan in 1729 heft verlaten.

Veth believes that van de Putte's little sketch map¹ gives an indication of the route he has taken for his journey from India to Tibet. An annotation in the north-western corner of the map makes it probable that van de Putte has drawn the sketch during his stay in Lhasa. He says: N. B. 'Questa idea ho formata per domandar al figlio d'un ministro (cioè del Kalon) del Rè di Bramscjon, che m'ha datta qualche elucidatione del suo Paëse, ma e partito di Lhasa senza che ho' avuto l'occasione.

The principal object of the map is to show the situation of the country, Bramascjon. D'ANVILLE in 1752 calls it Brahm-song. The city of Comotay is placed there, and so is also the mount and fortified city of Nagar cut, Nagercut or Nagar koto, which now is called Sâmdang. Klaproth identifies Bramascjon with Sikkim. His detailed analysis of the map, quoted by Veth, would take us too far.

Though it is unknown by which road van de Putte travelled to Lhasa, a second sketch-map, communicated by Veth, seems to indicate that he has also visited Nepal. From Lhasa he undertook the long and adventurous journey by way of Nagtsjiøe (Nakchu) and Britsjioe (Brichu) to Koko-nor, the Great Wall and Peking. A detailed description of his itinerary is, of course, missing, but probably he has travelled about the same great road of the Mongolian pilgrims as Abbé HUC, more than a hundred years later. In a letter, now in the state-archives in Holland, van de Putte says:

Van de Tibetaansche hoofdplaatse L'hasa heb ik gereist in groot Tartarijen, voor oude tijden Scythia Asiatica, tot heel benoorden China, door gewesten bij onze landkaarten niet gespecificeerd, uitgezonderd Koekoe-noor, dat is Blauw meer, also in de Eulutsche taal genaamt, omdat deszelfs water daar in een dieskleurige superficie vertoond.

DELLA PENNA, who certainly was in Lhasa at the time of van de Putte's visit mentions Bic'iu (Bri-chu) from a letter he received from the Dutchman, who, in October 1731 had reached the country of Koko-nor. Veth is, therefore, right in the following supposition: Het wordt daardoor zeer waarschijnlijk, dat alles wat wij in de *Breve Notizia* omtrent de reisroute van Lhasa tot Koekoe-noor aantreffen, an de mededeelingen van van de Putte outleend is. Della Penna had never travelled that road, and why should he quote van de Putte regarding Bri-chu if he had traversed the river himself?²

It is obvious that the rest of this short relation of the road, also used by GEORGI, dates from van de Putte's letters to the Missionary.

¹ Vide Vol. II, Pl. XX.

² The place in *Breve Notizia* here referred to, vide Vol. III, p. 25.