- 'Or should we say that the Tibetan orthography was constructed in places of learning in Turkestān, for instance at Endere, and that the Tibetan dialect of Endere was very archaic, even more archaic than the present dialects of Purig and Baltistān? No. Think of the contrast of dialects that we should then have to accept for Central Tibet and Endere—in Central Tibet a dialect not very different from modern Central Tibetan, and at Endere a dialect more archaic than even the classical language.
- 'I think a way out of this difficulty is suggested by Mr. Barnett in his article (F.R.A. S., 1903, p. 112). We are simply compelled to consider the story of Sron btsan sgam po as legendary, and to ascribe a much more ancient date to the introduction of Buddhism into Tibet, as well as to the invention of the Tibetan orthography and characters.
- 'There is also the possibility that Tibet was in possession of an archaic sacred language from time immemorial, that it was this language which was first reduced to writing, and that this already sacred language was accepted as the language of Buddhism.
- 'Palaeographic Note.—It is possible that the dbu can alphabet of Tibet was preceded by the dbu med alphabet (Indian Antiquary, vol. xxxii. 1903, pp. 361 ff.), and also that the two songs were copied from a dbu med MS., in which d and  $\dot{n}$  look entirely alike. Thus in No. i. 13 odo $\dot{n}$  was wrongly written where odod was meant. Of special interest is the form of  $\mathcal{P}$ , which is differentiated from  $\mathcal{P}$  only by a little stroke. The same form is found in the Ladākhi rock-carvings.
- 'Sandhi Laws.—Although the genitives and instrumentals are not confused in the two songs, the Sandhi laws are in many cases violated. This need not necessarily lead us to the conclusion that Sandhi laws did not exist in those times. That they exist in the vernaculars of to-day is beyond doubt. But there are many persons at the present day who, although they observe them very well in their speech, do not trouble about them when writing. Then I may repeat another observation of my own. Just as the Sandhi laws of Leh and Khalatse are not entirely the same, so also in ancient times the Sandhi laws of certain districts may have been different, and monasteries, where people from various districts were gathered, may have been just the places to destroy them.'

2. The third and fourth letters were read by Dr. Strin as was the

Mr. Francke renders the inscription into modern Tiberan as fellows: --

Character of the land [ed] hand out her .... I

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/ (although with regard to this mans them the state of the relation of the research of the state of the state

[新型(阿里o)]四种[[2]....[

8. ... 'different offerings; as a respect of the best of the Bib'.... 8

West-Tibetan phonetics. With regard to the Tibet I have the same the first transfer.

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slightly to the right, but in Fig. it is placed a neily indeed in a continue to the right, but in Fig.

the two words are apparently the same. The fire we were the same at the same are a sixted out at

in Inscription I. B. is for TKIN. The final corner or the test in in the resident of the second of t

An exactly parallel case we find in my Prince Secretions on a line in the case we had in

(Harrassowitz, Leipzig, 1902). Tabi I. a, where in the name a leave not see ad any

Upon this Mr. Francke remarks: - In the second of the second seco

very clearly, but on the whole support the readings.

of erection of ancient Ladaidhi stugas is electroni lici

Mr. Prancisc translates thus: --