

Mr. Francke's translation is as follows:—'The pioneers' (perhaps of merchants), 'having offered a wool-ox (Yak? or 'a full load of wool') to *Ro ku odam bro*, their men and horses will be without fault or deceit (harm) [on their journey] to *Sla yul*. After having met with wealth, food, and grass [for their horses, they will come] again to the land on the other side.' He adds:—'Although the names of the gods addressed cannot be identified with recorded deities, this need not be a stumbling-block. These *nāgas* may be of an entirely local character. With regard to *so na* (perhaps instead of *so na to*), I dare not express an opinion. རྗེ་ཡོ་ is probably རྗེ་རྣམ་གཞི་. The dropping of final *ni* and *nis* is an often-recurring fact. Thus the name of the monastery *Lamayuru* is spelt even nowadays ལྷ་མ་གཡུང་རུང་; but in our case the spelling may be due to careless writing.

'སྤྲུལ' is possibly ལྷ་ས | With regard to ལྷ it must be said that the spelling *lha* is incorrect. To be in accordance with the actual pronunciation, the spelling ought to be *hla*. *Hla* is a god of the pre-Buddhistic *glin c'os* of Tibet. At the present time all letters preceding an *l*, at least in Western Tibet, are pronounced as *h*; thus we have *glad* = *hlad*, *glu* = *hlu*, *klu* = *hlu*, &c. We may suppose that the letter *h* in the word *hla*, as properly pronounced, is a substitute for a different letter which stood originally before the *l*. I am inclined to believe that it stands for an original *z* or *s*. The word *la*, which also indicates the dative case, means originally not only "pass", but simply "elevation". It is used in this sense in Western Tibet. By prefixing an *s* or *z* before the word *la*, we make causative-denominative forms (according to Prof. A. Conrady, *Eine indochinesische Causativ-denominativ-Bildung*). These forms *zla* or *sla* would have to be translated "the elevated ones". *Zla* is the present word for "planet" and "moon"; *sla* I take to be the original form of *hla* "god". As I have already mentioned in my *A Lower Ladakhi Version of the Kesar-saga* (*Bibl. Ind.*), we meet with an *s* or *z* (it is difficult to decide which) before the word *lha* "god", in such dialectal forms as *p'a sla* (*zla*?) "paternal deity", *ma sla* "maternal deity". The words *yul* and *sa* are synonyms used interchangeably in West-Tibetan dialects in the sense of "place". From West-Tibetan also cases of change in the local names can be adduced, e.g. *T'inmogañ* instead of the ancient *T'inbrañ*; see my article on *Balu mk'ar* (*Indian Antiquary*, 1905).

'Dr. Barnett makes the suggestion that the vowel *o* was forgotten, and that *sla yul* stands for *lho yul*. This is quite possible, and the change of *sl* to *lh* would have to be explained in a similar way.'

II. Inscriptions on the Eastern Wall of the Hall of Endere.

A. To the right of a figure of a charging tiger, in letters of 1½ to 2 inches in height:—

རྒྱུང་པོ་དབྱི་མེས་ | རྟམ་ས་པོ་བའ་ |

Mr. Francke gives the modern version as:—

རྒྱུང་པོ་དབྱི་མེས་པོ་འབའ་[ཞིག་]

This he translates as: 'This is only the sign (picture) of the *rkyan*, the lynx, and the peacock.' He remarks: 'There may have been a Buddhist picture painted on silk hung up in the hall, on which the above creatures were represented (among others). The *rkyan* can often be seen on Lamaist pictures; most of the horses have its shape (perhaps through the influence of the *glin c'os*). *Rmas* is instead of *rmai*; did the confusion between genitive and instrumental begin already at these early times?'

B. Underneath the preceding, in rude letters 3 to 5 inches high:—

ལྷ་སྤྲུལ་ | རྟམ་ས་པོ་ | ལྷིག་

ཏུ་ | མཚིས་ལྷེ

Mr. Francke regards the words རྟམ་ས་ . . . ལྷེ as a later addition to the first three words, and renders the whole as: ལྷ་[?]ལྷ་མེད་ | རྟམ་ས་པོ་པོ་ | ལྷིག་ཏུ་མཚིས་ལྷེ |, which he translates: 'five caps (?) are lost'