II.—Interpretation of the Tibetan Inscription on a Bhotian Banner, taken in Assam, and presented to the Asiatic Society by Captain Bogle. By M. Alexander Csoma Körösi. [See Pl. VI. fig. 3.]

[In a letter to the Secretary of the Asiatic Society; see also Proceedings of the Asiatic Society, 4th May, 1836.]

According to the request conveyed in your letter of the 30th April, I have translated the piece of magical superstition which you have faithfully transcribed from the Bhotian board. With exception of the salutation at the beginning and the conclusion, and a few terms in the middle, the whole is in the Tibetan language. The purport of it, as will be evident from the tenor of the translation, is, to obtain the favour and protection of several inferior divinities, to increase the prosperity, &c. of the person and family for whom the ceremony was performed, and this magical piece was erected or set up.

It may be that the flag-staff, with the wooden board containing this inscription, was carried before the Tibetan chief in his march, and so used as an ensign in war; but it is more probable that it belonged originally to the house top or terrace of the prince in Bhotan: for the houses of great personages in that country are generally decorated with such ensigns of victory at the four corners of the terraced roof. They are called in Tibetan 34.45 rgyal mtshan (ensign of victory), and always contain inscriptions of similar purport with this.

In regard to the orthography of the piece, it frequently occurs in Tibetan writings and books, that the vowel signs are removed from their proper places, on account of the dependent letters of the line above; several cases of this occur in your transcript. The intersyllabic points at the end of a line are generally also omitted, except with the conjunction 55° which will also be remarked here. I have made a copy in Roman characters, and have also endeavoured to make a literal translation: the words in Italics I cannot properly interpret.

Om svasti, pronounced by the Tibetians om soti, is rendered by them in their language W মই বিশ্বাস্থা পুনাইল om bdé-legs-su gyur-chig : "Oh may it please, may it be prosperous."

Inscription on the back of the wooden Board (fig. 3. Pl. VI.)

अः तः प्रेंच अः भ्रेंच वितः त्रम्यः कर्र्यः केंस् वे वः विवः उत्यक्तेत्राचा रयदः यदेः स्वरः भ्रमः केंस् अः तः यद्वः ब्रुः स्वरः स्वरः स्वरः स्वरः केंस् स्यामहन्। प्रकार १ या प्रमान विकार प्रमान विकार के प्रमान विक

Om svasti Lha Srin edé érgyad thams-chad dang lo zla zhag dus ts'hés-la dvang vahi gzah ekar ts'hés lha sa édag élu rigs sogs drégs-pa gtso Akhor khyab-mjug (for éjug) Rahula (for Ráhula) ki-kang (for kañkar) Vis'hţi dus miz'han

ma pi-ling khra ts'ha sogs gnyan-po hdré Srin dang phyogs mts'hams steng hog gnas-pa rnams dang khyad-par-du nyi-ma dé-ring gang-la rgyú vahi sa bdag Snang srid lha srin sogs thams-chad srid-pa Huhi phyag rgya hdi-la ltos-shig, Snang srid lha srin sdé brgyad khed rnams-kyis, Thub-pahi bstan-pa la rab-tu dad-pahi rgyu sbyor shyin-pahi bdag po hkhor dang bchas-pahi ts'hé dang bsod nams dpal dang hbyor-pa thams-chad sla-va yar-gyi fio ltar gong-nas gong-du hphel-shing rgyas-par mdzad-du gsol.—
Om akani nékani abhila mań'dala
Mantrayé Sváhá, Sarva mańgalam.

## Translation.

O ye divinities! all hail!—(Ye) all the eight classes of the divine imps (S. Rákshasas); also ye gods, regents of the planets, constellations (in the path of the moon), and of the lunar days, having your

<sup>1 For</sup> Q5ন. <sup>3 For</sup> মুন্তা. <sup>3 For</sup> মুন্ন.

influence upon the year, the lunation (or lunar month), and the different seasons or periods; ve possessors of the earth or land (landproprietors), all the eight kinds of the Nágas (Hydras), &c. Ye powerful chiefs and attendants, VISHNU RAHULA, and the menial (instrumental cause) Vis'hti; ve goddesses (or nymphs) pi-ling-khraa ts-'ha, &c.: ve fierce inferior imps, who dwell in (or towards) the cardinal. intermediate, zenith and nadir points (or in the ten corners of the world); and especially ye divine imps, &c. who are rulers of those regions, wherein the sun this day is moving; ye all look on this emblem (seal, image, or signed writ, &c.) of Hu, the regent or governor, (or set up, or erected by Hu.) Ye divine eight principal imps (Rákshasas), rulers of the world (or keepers of light), I beseech you, that you will make that this patron, the bestower of charitable gifts, for obtaining the fruit of his works and actions, who is very faithful to the doctrine of the Muni (SHAKYA), may together with his household or family, increase more and more, and abound in life, fortune, (prosperity,) honour, and in all his substance or wealth, like the increasing face of Om akani nékani abhila mandala, mantryé, Sváhá; Sarva mangalam.

Tettelia, 9th May, 1836.

A. C. Körösi.

III.—Note on some of the Indo-Scythic Coins found by Mr. C. MASSON at Beghram, in the Kohistan of Kabul. By Johannes Avdall, Esq. M. A. S.

## [Read at the meeting of the 6th May. ]

The results of the valuable researches of Mr. C. Masson, Dr. Martin Honighberger, Lieutenant Burnes, the late Dr. Gerard, and Keramat Ali, in the vast field of the numismatology of ancient Bactria and other parts of India, must have excited a deep interest among the antiquaries of Europe. It must also be highly gratifying to the lovers of this important science on this part of the globe, to observe the unabated zeal and assiduity with which these researches are continued by eminent numismatologists, with a degree of success exceeding their most sanguine expectations.

Of the Indo-Scythic coins, discovered by Mr. C. Masson at Beghram, in the Kohistan of Kabul, and described in the 28th number of the Journal of the Asiatic Society, the one bearing the Greek legend Nanaia, has, it appears, attracted much attention. He is persuaded to think it to be identical with Bibi Nanai, or "the Lady Nanai," a name given by the Muhammedans to the numerous shrines or Zidráts, as he calls them, found in those regions of Asia. The